

GREEK SERIES • VOLUME 20

ON TIME

ARISTOTLE & PLOTINUS

ΦΥΣΙΚΗ ΑΚΡΟΑΣΙΣ
ΕΝΝΕΑΔΕΣ

On Time

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

with a word-for-word interlinear English translation
preserving the original word order

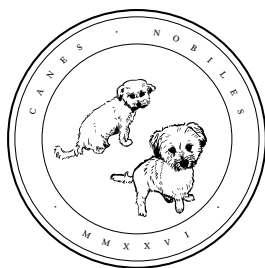


CANES NOBILES · MMXXVI

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Volume 20 of the Canes Nobiles Greek interlinear texts

The Greek text follows Prantl's Teubner Physics and Volkmann's Teubner Plotinus

Physics IV and VIII set from the page images of Prantl's edition;
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.

CONTENTS

ARISTOTLE · PHYSICS IV AND VIII

BOOK IV

IV.1 · Whether There Is Place	11
IV.2 · Neither Form nor Matter	17
IV.3 · The Senses of “In”	21
IV.4 · The Limit of the Container	25
IV.5 · What Is in Place	32
IV.6 · Whether There Is a Void	36
IV.7 · What “Void” Means	40
IV.8 · No Separate Void	44
IV.9 · The Rare and the Dense	54
IV.10 · The Puzzles about Time	59
IV.11 · The Number of Motion	64
IV.12 · Time as Number	72

ARISTOTLE · PHYSICS IV AND VIII

(continued)

BOOK IV

(continued)

IV.13 · The Now, and the Words for Time	80
IV.14 · Time, Soul, and the Circle	84

BOOK VIII

VIII.1 · Whether Motion Is Everlasting	91
VIII.2 · Three Objections	100
VIII.3 · Some Things Move, Some Rest	104
VIII.4 · Whatever Moves Is Moved by Something	111
VIII.5 · The Unmoved First Mover	118
VIII.6 · One Everlasting Mover	130
VIII.7 · Locomotion First	138
VIII.8 · Only the Circle Is Continuous	146
VIII.9 · The Circle First	161
VIII.10 · The First Mover Has No Magnitude	166

PLOTINUS · ENNEAD III.7 · ON ETERNITY AND TIME

I · Eternity and Time	177
II · Neither Substance nor Rest	179
III · Life All at Once	182
IV · Nothing to Come	185

PLOTINUS · ENNEAD III.7 · ON ETERNITY AND TIME

(continued)

V · Eternity a God	188
VI · Remaining in One	190
VII · The Accounts of Time	195
VIII · Neither Motion nor Its Extension	197
IX · Neither Number nor Measure	202
X · Not a Concomitant	208
XI · Time the Life of Soul	209
XII · Shown by the Revolution	214
XIII · Time in the Soul	218

PLOTINUS · ENNEAD III.8 · ON NATURE,
CONTEMPLATION, AND THE ONE

I · All Things Desire Contemplation	227
II · Nature a Reason	229
III · Making Is Contemplation	232
IV · Nature Speaks	234
V · Soul's Contemplation	237
VI · Action for Contemplation's Sake	240
VII · All from Contemplation	243
VIII · Intellect	245
IX · Beyond Intellect	249
X · The Power of All Things	253
XI · The Good, Needing Nothing	256

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.

Ὅμοίως 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 ὄν 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
 ἢ 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 ταῦτόν φαίνεται θεωροῦσιν
 is the place not for the-same(-thing) it-appears (to-those)-studying(-it)
 ἐξ ἀπάντων 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
 προεுπορημένον περὶ αὐτοῦ. ὅτι μὲν οὖν ἔστι τι ὁ
 previously-resolved about it that indeed then is something the

208b

τόπος, δοκεῖ δῆλον εἶναι ἐκ τῆς ἀντιμεταστάσεως· ὅπου
 place it-seems clear to-be from the replacement where
 γὰρ ἔστι νῦν ὕδωρ, ἐνταῦθα ἐξεληθόντος ὥσπερ ἐξ
 for is now water there (it)-having-gone-out just-as from
 ἀγγείου πάλιν ἀὴρ ἐκεῖ ἔνεστιν· ὅτ' 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 ἀὴρ ἔστι 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
 ἔτι δὲ αἱ φοραὶ τῶν φυσικῶν σωμάτων καὶ ἀπλῶν,
 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 αὐτοῦ 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 εἶδη, τὸ ἄνω καὶ κάτω καὶ αἱ λοιπαὶ τῶν ἑξ
 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 αἰεὶ 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 ὀπίσθεν. 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 γεγρά,
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 —
 εἶη ἐστερημένος σώματος. ὅτι μὲν οὖν ἔστι τι ὃ
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 ἂν 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 γένητ',
of-all(-things) indeed first chaos came-to-be
 αὐτὰρ ἔπειτα γαῖ' εὐρύστερνος,
but then earth broad-breasted

30 ὥς δέον πρῶτον ὑπάρξει 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 ἔστι, πότερον
not indeed but it-has at-least (a)-difficulty if it-is what it-is whether
 ὄγκος τις σώματος ἢ 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 ὀρίζεται σῶμα πᾶν.
of-length and of-breadth and of-depth by-which is-bounded body every

ἀδύνατον δὲ σῶμα εἶναι τὸν τόπον· ἐν ταυτῷ γὰρ ἂν
 impossible and (a)-body to-be the place in the-same(-place) for —
 εἷη δύο σώματα. ἔτι εἶπερ ἔστι σώματος τόπος καὶ
 would-be two bodies further if-indeed there-is of-body place and
 χώρα, δηλὸν ὅτι καὶ ἐπιφανείας καὶ τῶν λοιπῶν περάτων·
 room (it-is)-clear that also of-surface and of-the remaining limits
 ὁ γὰρ αὐτὸς ἀρμόσει 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 μὴδὲ 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' ἑκάστων τούτων
 of-the others any nor is something beside each of-these
 ὁ τόπος. τί γὰρ ἂν ποτε καὶ θείημεν εἶναι τὸν τόπον;
 the place what for — ever also would-we-posit to-be the place
 οὔτε γὰρ στοιχείον οὔτ' ἐκ στοιχείων οἶδόν 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 ἂν τις θείη τοῖς οὖσι αἷτιον 20
 further and also of-what — one would-posit for-the (things)-that-are cause
 εἶναι τὸν τόπον; οὐδεμία γὰρ αὐτῷ ὑπάρχει αἷτία 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; ἢ γὰρ
also itself if is something of-the beings where will-it-be the for
 Ζήνωνος ἀπορία ζητεῖ τινὰ λόγον· εἰ γὰρ πᾶν τὸ ὄν 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
 ἐκάστου. διὰ μὲν οὖν τούτων οὐ μόνον τί ἐστίν,
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' αὐτὸ 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
 ἐστίν, ὁ δ' ἴδιος, ἐν ᾧ πρῶτον (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 δὴ ἐστίν 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 μορφή ἐκάστου ὁ τόπος εἶναι,
 would-seem — the form and the shape of-each the place to-be
 ᾧ ὀρίζεται τὸ μέγεθος καὶ ἡ ὕλη ἡ τοῦ μεγέθους·
 by-which is-bounded the magnitude and the matter the of-the magnitude
 τοῦτο γὰρ ἐκάστου πέρασ. οὕτω μὲν οὖν σκοποῦσιν
 this for (is)-of-each (the)-limit thus indeed then (to-those)-considering(-it)
 ὁ τόπος τὸ ἐκάστου εἶδος ἐστίν· ἥ δὲ δοκεῖ ὁ τόπος
 the place the of-each form is insofar-as but seems the place

εἶναι διάστημα τοῦ μεγέθους, ἢ 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 εἶδους καὶ ὠρισμένον, 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 ταυτό φησιν εἶναι ἐν τῷ Τιμαίῳ· τὸ γὰρ
the room the-same says to-be in the Timaeus the for
 μεταληπτικὸν καὶ τὴν χώραν ἐν καὶ ταυτόν. 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 σκοποῦμένους δόξειεν ἂν
to-say reasonably and from these (to-those)-considering(-it) it-would-seem —
 εἶναι χαλεπὸν γνωρίσαι τί ἐστὶν ὁ τόπος, εἴπερ τούτων
to-be difficult to-know what is the place if-indeed of-these
 ὅποτερονοῦν 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 ρᾶδιον 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 ἀήρ 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 μόνον οὔθ' ἕξις ἀλλὰ
bodies likewise so-that neither part nor state but
 χωριστὸς ὁ τόπος ἐκάστου 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
 ἥ μὲν οὖν χωριστὸς ἐστὶ τοῦ πράγματος, ταύτη
insofar-as indeed then separable it-is from-the thing in-this-respect
 μὲν οὐκ ἔστι τὸ εἶδος· ἥ δὲ περιέχει, ταύτη δ'
indeed not it-is the form insofar-as and it-contains in-this-respect and
 ἕτερος τῆς ὕλης. δοκεῖ δὲ αἰεὶ τὸ ὄν που αὐτό
(it-is)-different from-the matter it-seems and always the being somewhere itself
 τε εἶναι 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 εἶδη καὶ οἱ ἀριθμοί, εἴπερ τὸ μεθεκτικὸν
not (are)-in place the forms and the numbers if-indeed the participant

210a ὁ τόπος, εἴτε τοῦ μεγάλου καὶ τοῦ μικροῦ ὄντος τοῦ
 (is)-the place whether of-the great and of-the small being the
 μεθεκτικῷ εἴτε τῆς ὕλης, ὥσπερ ἐν τῷ Τιμαίῳ γέγραφεν.
 participant or of-the matter just-as in the Timaeus he-has-written
 ἔτι πῶς ἂν φέροιτο εἰς τὸν αὐτοῦ τόπον, εἰ ὁ
 further how — would-it-be-carried to the its-own place if the
 τόπος ἦν ἢ ὕλη ἢ τὸ εἶδος; ἀδύνατον γὰρ οὐ
 place were the matter or the form (it-is)-impossible for where
 μὴ κίνησις μὴδὲ 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 μορφή 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' οὐπὲρ 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
 ἀπόλλωλεν ὁ τόπος· οὐ γὰρ ἐν τῷ αὐτῷ τόπῳ τὸ
 has-perished the place not for (is)-in the same place the
 γενόμενον σώμα· τίς οὖν ἢ φθορά; ἐξ ὧν μὲν τοῖνυν
 having-come-to-be body what then (is)-the destruction from which indeed therefore
 ἀναγκαῖον εἶναι τι τὸν τόπον, καὶ πάλιν ἐξ ὧν
 (it-is)-necessary to-be something the place and again from which
 ἀπορήσειεν ἂν 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. ἓνα 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 ζῳῷ καὶ ὅλως εἶδος
 in-another and way as the man in animal and generally species
 ἐν γένει. ἄλλον δὲ ὡς τὸ γένος ἐν τῷ εἶδει καὶ ὅλως
 in genus in-another and as the genus in the species and generally
 τὸ μέρος τοῦ εἶδους 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' ἂν τις, ἄρα 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, ἥτοι καθ' αὐτὸ ἢ καθ' ἕτερον. ὅταν
 in-two-ways and this is either by itself or by another when
 μὲν γὰρ ἡ μέρια 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 μέρια. οὕτω
 what both for and in which both of-the same (are)-parts thus
 μὲν οὖν ἐνδέχεται αὐτό τι ἐν ἑαυτῷ εἶναι, πρῶτως
 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 ἡ μέρη, ἔσται αὐτὸ ἐν ἑαυτῷ,
 together but wherefore when there-are parts will-be itself in itself

οἶον 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 εἶδει ταῦτα, καὶ ἄλλην φύσιν ἔχει 210b
and different at-least in-the form these(-are) and other nature has
 ἐκάτερον 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
 δεῖσει γὰρ ἀμφοτέρα ἐκάτερον ὑπάρχειν, οἶον τὸν
it-will-be-necessary for both each to-belong such-as the
 ἀμφορέα ἀγγεῖον 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 εἶναι, ὁ μὲν ἀμφορεὺς
so-that if as most in each-other they-were the indeed jar
 δέξεται τὸν οἶνον οὐχ ἢ αὐτὸς οἶνος ἀλλ' ἢ
will-receive the wine not insofar-as itself (is)-wine but insofar-as
 ἐκεῖνος, ὁ δ' οἶνος ἐνέσται ἐν τῷ ἀμφορεῖ οὐχ ἢ αὐτὸς
that(-one-is) the and wine will-be-in in the jar not insofar-as itself
 ἀμφορεὺς ἀλλ' ἢ ἐκεῖνος. κατὰ μὲν οἶν 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 ταύτῳ ἔσται· αὐτὸς τε γὰρ ἐν αὐτῷ ὁ ἀμφορεὺς
for two in the-same will-be itself both for in itself the jar

- ἔσται, εἰ οὐ 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 οὐ δεκτικόν, οἶον, 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 πρῶτως,
that indeed then (it-is)-impossible in itself something to-be primarily
 δῆλον. ὁ δὲ Ζήνων ἡπόρει, 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 χαλεπὸν· οὐδὲν γὰρ κωλύει
place in what will-it-be to-solve (is)-not difficult nothing for prevents
 ἐν ἄλλῳ μὲν εἶναι τὸν πρῶτον τόπον, μὴ μέντοι ὥς ἐν
in another indeed to-be the first place not however as in
 τόπῳ ἐκεῖνω, ἀλλ' ὥσπερ ἡ μὲν ὑγίεια ἐν θερμοῖς ὥς ἔξις,
place that but just-as the indeed health (is)-in hot(-things) as state
 τὸ δὲ θερμὸν ἐν σώματι ὥς πάθος. ὥστ' οὐκ ἀνάγκη εἰς
the and hot in body as affection so-that (it-is)-not necessary to
 ἄπειρον ἵεναι. 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 πρῶτως ὃ 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 γὰρ 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, ὥδ' ἂν γένοιτο φανερόν. 211a
what and ever is the place thus — would-become evident
 λάβωμεν δὲ περὶ αὐτοῦ ὅσα δοκεῖ ἀληθῶς καθ' αὐτὸ
let-us-take and about it whatever seem truly by itself
 ὑπάρχειν αὐτῷ. ἀξιούμεν 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 ἐκάστου 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 ἐστὶν ἀποδοθήσεται, ὥστε τὰ 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
 ἢ 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' αὔξισις καὶ
of-this and the-(one) indeed (is)-locomotion the-(other) and growth and
 φθίσις· καὶ γὰρ ἐν τῇ αὔξήσει καὶ φθίσει μεταβάλλει, καὶ
diminution also for in the growth and diminution (a-thing)-changes and
 ὃ πρότερον ἦν ἐνταῦθα, πάλιν μεθέστηκεν εἰς ἕλαττον ἢ
what before was here in-turn has-moved-away into less or
 μείζον. ἔστι δὲ κινούμενον τὸ μὲν καθ' αὐτὸ ἐνεργεία,
greater is and (the)-moved the-(one) indeed by itself in-actuality
 τὸ δὲ κατὰ συμβεβηκός· κατὰ συμβεβηκός δὲ τὸ
the-(other) and by accident by accident and the-(one)
 μὲν ἐνδεχόμενον κινεῖσθαι καθ' αὐτό, οἷον τὰ μόρια
indeed capable to-be-moved by itself such-as the parts
 τοῦ σώματος καὶ ὁ ἐν τῷ πλοίῳ ἥλος, 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 φαμέν 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 ἐκάστου 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 διηρημένον ἢ 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 διηρημένον ἢ καὶ ἀπτόμενον,
as part in whole when and divided it-is and touching
 ἐν πρώτῳ ἐστὶ τῷ ἐσχάτῳ τοῦ περιέχοντος, ὃ οὐτ'
(it)-in first is the limit of-the container which neither
 ἐστὶ μέρος τοῦ ἐν αὐτῷ οὔτε μείζον τοῦ διαστήματος
is part of-the in it nor greater than-the extension
 ἀλλ' ἴσον· ἐν γὰρ τῷ αὐτῷ τὰ ἔσχατα τῶν ἀπτομένων.
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, διηρημένον δὲ ἐν ἐκείνῳ. καὶ εἰάν τε κινῆται τὸ
that divided and in that and whether — moves the
 περιέχον εἰάν τε μή, οὐδὲν ἦττον. ἔτι ὅταν μὴ διηρημένον
container or — not none the-less further when not divided
 ἢ, ὡς μέρος ἐν ὅλῳ λέγεται, οἷον ἐν τῷ ὀφθαλμῷ ἢ
it-is as part in whole it-is-said such-as in the eye the

οἷς ἢ ἐν τῷ σώματι ἢ χεῖρ, ὅταν δὲ διηρημένον, οἷον
sight or in the body the hand when and divided such-as
 ἐν τῷ κάδῳ τὸ ὕδωρ ἢ ἐν τῷ κεραμίῳ ὁ οἶνος· ἢ μὲν
in the bucket the water or in the jar the wine the indeed
 γὰρ χεῖρ μετὰ τοῦ σώματος κινεῖται, τὸ δὲ ὕδωρ ἐν τῷ
for hand with the body moves the and water in the
 κάδῳ. ἤδη τοίνυν φανερόν ἐκ τούτων τί ἐστὶν 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
 εἶναι· ἢ γὰρ μορφὴ ἢ ὕλη ἢ διάστημα 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 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 ταυτῷ
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 διηρημένον, οἷον ἐξ
the container the contained and divided such-as from
 ἀγγείου ὕδωρ, τὸ μεταξὺ εἶναι τι δοκεῖ διάστημα, ὥς ὅν
(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
 ἄπτεσθαι πεφυκότων. εἰ δ' ἦν τι διάστημα καθ'
to-touch of-(bodies)-naturally-apt if and there-were some extension by
 αὐτὸ πεφυκὸς εἶναι καὶ μένειν ἐν ἑαυτῷ, ἅπειροι ἂν ἦσαν
itself of-a-nature to-be and to-remain in itself infinite — would-be
 τόποι μεθισταμένου γὰρ τοῦ ὕδατος καὶ τοῦ ἀέρος ταυτὸ
places moving-away for the water and the air the-same
 ποιήσει τὰ μέρη πάντα ἐν τῷ ὅλῳ ὅπερ ἅπαν τὸ ὕδωρ
will-do the parts all in the whole which all the water
 ἐν τῷ ἀγγεῖῳ 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 γὰρ ἔστιν, ἀντιμεθίσταται ὁ ἀήρ καὶ τὸ ὕδωρ ἢ τὰ
in which for it-is exchange-places the air and the water or the
 μέρη τοῦ ὕδατος, ἀλλ' οὐκ ἐν ᾧ γίνονται τόπων, ὡς
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 ἡρεμούντῃ 30
and the matter too would-seem — to-be place if at-least in (something)-at-rest
 τις σκοποῖ καὶ μὴ κεχωρισμένον ἀλλὰ συνεχές. ὥσπερ
one should-consider and not separated but continuous just-as
 γὰρ εἰ ἀλλοιούται, 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 σκληρόν 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 ἐκείνο μὲν
such some to-be seems appearance except that indeed
 διότι ὁ 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 αἰεὶ 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
 λέγω δὲ τὸ περιεχόμενον σῶμα τὸ κινήτον 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
 διὰ τε τὸ παρεμφαίνεσθαι τὴν ὕλην καὶ τὴν μορφήν,
because-of both the to-appear-alongside the matter and the shape
 καὶ διὰ τὸ ἐν ἡρεμοῦντι 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

212a

διάστημα μεταξύ 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 μεταξύ 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

ἀγγεῖον 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 οἶον 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 ὅ 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, ὃ δὲ μή, οὐ. διὸ καὶ 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 οὐ. 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 οὐ, κύκλῳ
this (is)-the place and upward indeed and downward not in-a-circle
 δ' ἓν. 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 μὲν ἐστὶν
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 ἀπτήται δ' ὥσπερ
(are)-the parts when and they-are-separated indeed they-touch but just-as
 σωρός, κατ' ἐνέργειαν. καὶ τὰ μὲν καθ' αὐτά, οἷον πᾶν
(a)-heap in actuality and the-(ones) indeed by themselves such-as every
 σῶμα ἢ κατὰ φoρὰν ἢ κατ' αὔξησιν κινητὸν καθ' αὐτό
body either by locomotion or by growth movable by itself
 που, ὁ δ' οὐρανός, ὥσπερ εἴρηται, οὐ που ὅλος
(is)-somewhere the but heaven just-as has-been-said not anywhere as-a-whole
 οὐδ' ἐν 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
 μέρη 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 οὐ 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 ἀπτόμενον τοῦ κινητοῦ
of-the heaven something the outermost and touching the movable
 σώματος πέρας ἡρεμῶν· 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' αἰθήρ ἐν τῷ οὐρανῷ, ὁ δ' οὐρανὸς οὐκέτι ἐν ἄλλῳ.
the and aether in the heaven the but heaven no-longer in another
- 22 φανερόν δ' ἐκ τούτων ὅτι καὶ αἱ ἀπορίαι πᾶσαι
(it-is)-evident and from these that also the difficulties all
 λύονται 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 ἀπτόμενον μὴ βία, συγγενές·
 reasonably what for (is)-next and touching not by-force (is)-akin
 καὶ συμπεφυκότα μὲν ἀπαθῇ, ἀπτόμενα 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
 τὸδε 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 μόνιον ἢ ἀέρος.

such-as when of-water moves one (a)-part or of-air

οὕτω δὲ καὶ ἀήρ 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, ὃ δ' ἀήρ οἷον ἐνέργειά
 form the indeed water (is)-matter of-air the and air as-it-were actuality
 τις ἐκείνου· τὸ γὰρ ὕδωρ δυνάμει ἀήρ ἐστίν, ὃ δ' ἀήρ
 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 ἢ ὕλη καὶ ἢ ἐντελέχεια (ὕδωρ γὰρ ἄμφω, ἀλλὰ
 the same (are)-the matter and the actuality water for (is)-both but
 τὸ μὲν δυνάμει τὸ δ' ἐντελεχεία), ἔχου ἂν
 the-(one) indeed in-potentiality the-(other) and in-actuality it-would-be-related —

ὥς μὲν πῶς πρὸς ὅλον· διὸ καὶ τούτοις ἀφή ἐστιν·
 as part somehow to whole wherefore also for-these contact is
 σύμφυσις δέ ἐστιν, ὅταν ἄμφω ἐνεργεία ἐν γένωνται. καὶ
 coalescence but is when both in-actuality one become and
 περὶ μὲν τόπον, 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 ὑποληπτέον εἶναι τοῦ φυσικοῦ
 the same and way it-must-be-supposed to-be of-the natural-philosopher
 θεωρήσαι 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 τὴν 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 πλήρες 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 ὄν κενὸν καὶ πλήρες 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 ἅ 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' ἀμαρτάνοντες 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 ὃ ἀήρ, στρεβλοῦντες 25
 they-show for that is something the air twisting
 τοὺς ἀσκούς καὶ δεικνύντες ὡς ἰσχυρὸς ὃ ἀήρ, καὶ
 the wineskins and showing how strong the air(-is) and
 ἐναπολαμβάνοντες ἐν ταῖς κλειψύδραις. 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
 ἐστὶ σῶμα αἰσθητόν· οἰόμενοι δὲ τὸ ὄν ἅπαν εἶναι σῶμα
 is body sensible thinking and the being all to-be body
 φασίν, ἐν ᾧ ὅλως μηδέν ἐστὶ, τοῦτ' εἶναι κενόν, οὐ
 they-say in which altogether nothing is this to-be void not
 δὴ τὸ πλήρες ἀέρος κενὸν εἶναι. οὐκ οὖν τοῦτο δεῖ
 then the full of-air void to-be not-therefore this one-must
 δεικνύναι, ὅτι ἔστι τι ὃ 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, ἥ καὶ εἴ τι ἕξω
others many of-the natural-philosophers or also whether something outside
 τοῦ παντὸς σώματος ἐστὶν ὄντος συνεχοῦς. οὔτοι 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' ἐν μὲν ὅτι κίνησις
asserting (it)-to-be rather they-say and one indeed that motion
 ἢ 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 πλήρες ἀδύνατον εἶναι δέξασθαι τι.
void the for full (is)-impossible to-be to-receive anything
 213b εἰ δὲ δέξεται καὶ ἔσται δύο ἐν ταύτῳ, ἐνδέχουτ'
if and it-will-receive also there-will-be two in the-same(-place) it-would-be-possible
 ἂν καὶ ὅποσαοῦν 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 ἐστὶ τὸ μέγα· ὥστ' εἰ πολλὰ ἴσα
many for small(-things) is the great so-that if many equal(-things)
 ἐνδέχεται ἐν ταύτῳ 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. ἓνα 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
 ἓνα συνιόντα καὶ πιλούμενα, οἷον καὶ τὸν οἶνον φασί
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
 αὔξις δοκεῖ πᾶσι γίνεσθαι διὰ κενοῦ· τὴν μὲν γὰρ
growth seems to-all to-come-to-be through void the indeed for
 τροφήν 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, ἥ 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 μὲν φασιν εἶναι
the nature of-them from which indeed then some indeed say (it)-to-be
 οἱ δ' οὐ 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
 τοῦνομα. 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 ὄν 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 μὴ ἐστι σῶμα, οὐδὲν εἶναι ἐνταῦθα. σῶμα δὲ
so-that if somewhere not is body nothing to-be there body and
 πάλιν ἅπαν οἴονται εἶναι ἀπτόν· τοιοῦτο δὲ ὁ ἂν
in-turn every they-think to-be tangible such and (is-that)-which —
 ἔχη 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 εἵπομεν καὶ πρότερον, ἐκ συλλογισμοῦ
indeed then just-as we-said also before by syllogism

συμβαίνει. ἄτοπον δὲ εἰ ἡ στιγμή κενόν· δεῖ γὰρ τόπον
follow (it-is)-absurd and if the point (is)-void must for place
 εἶναι, ἐν ᾧ σώματος ἐστι διάστημα ἄπτου. ἀλλ' οὖν
to-be in which of-body is (the)-extension tangible but anyway
 φαίνεται λέγεσθαι τὸ κενὸν ἓνα μὲν τρόπον τὸ μὴ
it-appears to-be-said the void in-one indeed way the not
 πλήρες αἰσθητοῦ σώματος κατὰ τὴν ἀφήν· αἰσθητὸν δ'
full of-sensible body according-to the touch sensible and
 ἐστὶ κατὰ τὴν ἀφήν τὸ βάρος ἔχον καὶ κουφότητα.
is according-to the touch the(-thing) weight having and lightness
 διὸ καὶ 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 οὐ; ἢ
the extension color or sound whether void or not or
 δῆλον ὅτι εἰ μὲν δέχοιτο σῶμα ἄπτόν, κενὸν εἶναι, εἰ
(it-is)-clear that if indeed it-should-receive body tangible void (it)-to-be if
 δὲ μὴ, οὐ. ἄλλον δὲ τρόπον, ἐν ᾧ μὴ τόδε τι μὴδ'
but not not in-another and way in which not (a)-this something nor
 οὐσία τις σωματική. διὸ 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· ἢ 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 διώριται, 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, φανερόν 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 ταυτά.
 seems something to-be because also the place and because-of the-same(-reasons)
- 25 ἥκει γὰρ δὴ ἡ κίνησις ἢ 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
 ἐμπιπτοντα 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 οἶον 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 πλήρες ἐνδέχεται. ἀλλὰ δὴ οὐδὲ τὴν κατὰ
 for the full can but then not-even the according-to
 τόπον κίνησιν· ἅμα γὰρ ἐνδέχεται ὑπεξίναι 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

ἀλλοιῶσει, οἷον εἰ ἐξ ὕδατος γίνουτο αἶρ.

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 αὐτὸν ἐμποδίζει.

the asb being-poured water it-itself itself hinders

ἢ γὰρ οὐκ αὐξάνεται ὅτιοῦν, ἢ οὐ σώματι, ἢ

either for not grows anything-whatever or not by-body or

ἐνδέχεται δύο σώματα ἐν ταύτῳ εἶναι (ἀπορίαν οὖν

(it-is)-possible two bodies in the-same(-place) to-be (a)-difficulty then

κοινὴν ἀξιῶσι λύειν, ἀλλ' οὐ κενὸν δεικνύουσιν ὥς

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 asb that indeed then from (the-things)-which

δεικνύουσιν εἶναι τὸ κενὸν λύνει ῥάδιον, 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, ὥς ἔνιοί φασι,
that and not there-is void thus separated as some say
 λέγωμεν πάλιν. εἰ γάρ ἐστιν ἐκάστου φορά τις τῶν
let-us-say again if for there-is of-each locomotion some of-the
 ἀπλῶν 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 εἰσθεθὲν 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 ἀρμόσει
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
 τοῦναντίον μᾶλλον, ἂν τις ἐπισκοπῇ, μὴ ἐνδέχεσθαι μηδὲ
the-opposite rather if one examines not to-be-possible even
 ἐν κινεῖσθαι, ἐὰν ἢ 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 ἡρεμεῖν, οὕτως καὶ ἐν τῷ κενῷ
the likeness saying the earth to-rest thus also in the void
 ἀνάγκη ἡρεμεῖν· οὐ γὰρ ἔστιν οὐ μᾶλλον καὶ ἡττον
(it-is)-necessary to-rest not for there-is where more and less
 κινήθησεται· ἢ 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 βία ἢ κατὰ
indeed then (it-is)-because every motion (is)-either by-force or according-to
 φύσιν. ἀνάγκη δ' ἂν περ ἢ ἡ βίαιος, εἶναι καὶ τὴν
nature (it-is)-necessary and if really there-is the forced to-be also the
 κατὰ φύσιν· ἢ 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 ἐκάστω 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 οὐσης διαφορᾶς
but indeed by-nature at-least how will-it-be no being difference
 κατὰ τὸ κενὸν καὶ τὸ ἄπειρον; ἢ 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, ἢ 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
 μηδενοῦ 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 φορὰ, 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 ριπτούμενα τοῦ
not there-is void further now indeed are-moved the (things)-thrown the
 ὥσαντος οὐχ ἀπτομένου, ἢ δι' ἀντιπερίστασις,
(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 ὥς τὸ ὀχούμενον.
nor it-will-be(-possible) to-be-carried otherwise than as the (thing)-conveyed
 ἔτι οὐδεὶς ἂν ἔχοι εἰπεῖν διὰ τί κινήθην 20
further no-one — could say for what(-reason) (a-thing)-set-moving
 στήσεται· πού· τί γὰρ μᾶλλον ἐνταῦθα ἢ ἐνταῦθα;
will-stop somewhere why for rather here than there
 ὥστ' ἢ ἡρεμήσει 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 κρείττον. ἔτι νῦν μὲν εἰς τὸ μανὸν
not something binders stronger further now indeed into the rare
 διὰ τὸ ὑπέκειν φέρεσθαι δοκεῖ· ἐν δὲ τῷ κενῷ πάντῃ
because-of the to-yeild 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 φανερόν τὸ λεγόμενον. ὁρῶμεν γὰρ τὸ
also from these(-things) (is)-evident the (thing)-said we-see for the
 αὐτὸ βάρος καὶ σῶμα θάττον 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
 τὰλλα ταῦτα 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
 αἷτιον, ὅτι ἐμποδίζει μάλιστα μὲν ἀντιφερόμενον,
(is)-cause because it-binders 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 A οἰσθήσεται διὰ
and (is)-the denser the(-body) then at which (is)-A will-be-carried through
 τοῦ B 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 E, εἰ ἴσον τὸ μῆκος τὸ τοῦ B 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 B ὕδωρ, τὸ δὲ Δ ἀήρ· ὅσῳ
let-be for the indeed B water the and D air by-as-much-as
 δὴ λεπτότερον ἀήρ ὕδατος καὶ ἀσωματώτερον, τοσούτῳ
then finer (is)-air than-water and less-bodily by-so-much
 θᾶττον τὸ A διὰ τοῦ Δ οἰσθήσεται ἢ διὰ τοῦ B.
faster the A through the D will-be-carried than through the B
 ἐχέτω δὴ τὸν αὐτὸν λόγον ὥνπερ διέστηκεν ἀήρ
let-it-have then the same ratio which-precisely stands-apart air
 πρὸς ὕδωρ, τὸ τάχος πρὸς τὸ τάχος. ὥστ' εἰ διπλασιῶς
to water the speed to the speed so-that if twice
 λεπτόν, ἐν διπλασίῳ χρόνῳ τὴν τὸ B 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 E. καὶ αἰεὶ δὴ ὅσῳ ἂν ἢ ἀσωματώτερον
at which E and always then by-as-much-as — may-be less-bodily
 καὶ ἥττον ἐμποδιστικὸν καὶ εὐδαιρετώτερον 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 ἐνί, πλείονι δὲ τοῖν δυοῖν, καὶ ἔτι
three exceeds by-one by-more and (over)-the two and yet
 πλείονι τοῦ ἐνὸς 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 εἰς τε τὴν ὑπεροχὴν καὶ τὸ ὑπερεχόμενον, ὥστε
to-be-divided into both the excess and the exceeded so-that
 ἔσται τὰ τέτταρα ὅσω 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 πλήρες οὐδένα
points similarly and also the void to the full no
 οἶόν τε ἔχειν λόγον, ὥστ' οὐδὲ τὴν κίνησιν, ἀλλ' εἰ δια-
possible — to-have ratio so-that nor the motion but if through
 τοῦ λεπτοτάτου ἐν τοσῶδι 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 δὲ Α
F void equal and in-the magnitude to-the B and D the then A
 εἰ δίδεισι καὶ κινήσεται ἐν τινὶ μὲν χρόνῳ, τῷ ἐφ'
if it-goes-through and will-be-moved in some indeed time the at
 οὗ Η, ἐν ἐλάττω δὲ ἢ τῷ ἐφ' οὗ Ε, τοῦτον ἔξει
which G in less and than the at which E this will-have
 τὸν λόγον τὸ κενὸν πρὸς τὸ πλήρες. ἀλλ' ἐν τοσούτῳ
the ratio the void to the full but in so-much
 χρόνῳ ὅσος ἐφ' οὗ τὸ Η, τοῦ Δ τὸ Α δίδεισι τὴν
time as-much-as at which the G of-the D the A goes-through the(-part)
 τὸ Θ. δίδεισι δέ γε, καὶ ἢ τι λεπτότητι
(that-is) H it-will-go-through and surely even-if there-is something in-fineness

διαφέρον τοῦ ἀέρος ἐφ' ᾧ τὸ Z, ταύτην τὴν ἀναλογίαν
differing from-the air at which the F this the proportion
 ἣν ἔχει ὁ χρόνος ἐφ' ᾧ E πρὸς τὸν ἐφ' H.
which has the time at which E to the at G
 30 ἂν γὰρ ἡ τοσοῦτω λεπτότερον τὸ ἐφ' ᾧ Z σῶμα
if for it-is by-so-much finer the at which F body
 τοῦ Δ, ὅσῳ ὑπερέχει τὸ E τοῦ H, ἀντεστραμμένως
than-the D by-as-much-as exceeds the E the G inversely
 δίεισι τῷ τάχει ἐν τῷ τοσοῦτω, ὅσον τὸ H,
it-will-go-through in-the speed in the so-much as-much-as the G
 τὴν τὸ Z τὸ ἐφ' οὗ A, εἰ φέρεται. εἰ τοίνυν
the(-way) (that-is) F the(-body) at which A if it-is-carried if therefore
 μηδὲν ἡ σῶμα ἐν τῷ Z, ἔτι θάπτον. ἀλλ' ἡ ἐν
no be body in the F (it-will-go)-still faster but it-was in
 τῷ H. ὥστ' ἐν ἴσῳ χρόνῳ δίεισι πλήρες τε ὄν καὶ
the G so-that in equal time it-goes-through full both being and
 κενόν. ἀλλ' ἀδύνατον. φανερόν τοίνυν ὅτι, εἰ ἔστι τις
void but (it-is)-impossible (it-is)-evident therefore that if there-is some
 χρόνος ἐν ᾧ τοῦ κενοῦ ὅτιοῦν οἰσθήσεται, συμβήσεται
time in which of-the void any(-stretch) (it)-will-be-carried will-follow
 τοῦτο τὸ ἀδύνατον· ἐν ἴσῳ γὰρ ληφθήσεται πλήρες τε
this the impossible in equal for it-will-be-found full both
 ὄν 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, δηλον τὸ τοῦ συμβαινόντος 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 πλήρες οὐκ ἔστιν.
(being)-finite both of-void but to full not there-is
 ἥ 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 τᾶλλα ὁμοίως ἔχη
having either of-weight or of-lightness if the-rest similarly are
 τοῖς σχήμασι, θάττον φερόμενα τὸ ἴσον χωρίον, καὶ
in-the shapes faster being-carried (over)-the equal space and
 κατὰ λόγον ὃν ἔχουσι τὰ μεγέθη πρὸς ἀλλήλα. 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 θάττον; ἐν μὲν γὰρ τοῖς πλήρεσιν ἐξ
cause will-it-be-carried faster in indeed for the full(-media) of
 ἀνάγκης· θάττον γὰρ διαιρεῖ τῇ ἰσχύϊ τὸ μείζον· 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. ἰσοταχῇ 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 τούναντίον ἢ δι' ὃ
indeed then if there-is void follows the-opposite than (that)-for which
 κατασκευάζουσιν οἱ φάσκοντες εἶναι κενόν, φανερόν 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 ἢ κατὰ τόπον κίνησις, ἀποκρινόμενον καθ' αὐτό·
will-be the according-to place motion separated by itself
 τοῦτο δὲ ταυτόν ἐστι τῷ τὸν τόπον φάναι εἶναι 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' αὐτὸ 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 αἰεὶ
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 συμπιλῇται, μεθίστασθαι ἢ
to-be-displaced (it-is)-necessary if not it-is-compressed to-be-displaced either
 κάτω αἰεὶ, εἰ κάτω ἢ 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 ἂν τι ᾗ 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 διεληλυθῆναι 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 μὴδ' ὁ ἀήρ, ἀλλὰ
water not gave-way to-the wooden cube nor the air but
 πάντῃ διῆεσαν 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
 ἦττον 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
 αὐτῷ. 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 ὅποσαοῦν ἐν τῷ αὐτῷ ἔσται; ἐν μὲν δὴ τοῦτο
also any-number-whatever in the same will-be one indeed then this
 ἄτοπον καὶ ἀδύνατον. ἔτι δὲ φανερόν ὅτι τοῦτο ὃ
(is)-absurd and impossible further and (is)-evident that this the
 κύβος ἔξει 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 ἐκάστου 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 εἶη. 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 οἱ διὰ τοῦ μανοῦ καὶ πυκνοῦ οἷονται
 there-are and some who through the rare and dense think
 φανερόν εἶναι ὅτι ἔστι κενόν. εἰ μὲν γὰρ μὴ ἔστι 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 εἶη, 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, φανερόν
they-call the(-thing) many voids separated having (it-is)-evident
 ὥς εἰ μὴδὲ κενὸν ἐνδέχεται εἶναι χωριστὸν ὥσπερ μὴδὲ
that if not-even void (it-is)-possible to-be separable just-as not-even
 τόπον ἔχοντα διάστημα αὐτοῦ, οὐδὲ μανὸν οὕτως· εἰ
place having extension of-its-own neither (there-is)-rare thus if
 δὲ μὴ χωριστόν, ἀλλ' ὅμως ἐνεῖναι τι κενόν, ἦττον 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 εἶναι φασιν), ἔπειτα κινήσεως αἴτιον οὐχ
also the fire rare to-be they-say then of-motion cause not
 οὕτω τὸ κενὸν ὥς 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 ἀνωφές.
themselves upward carry the continuous thus the void (is)-upward-tending
 καίτοι πῶς οἶόν 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 γίνεταί 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 ἢ 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
 ἵσως δὲ καὶ τοῦτ' ἀδύνατον κινήθηναί· 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 τάχῃ. ἐπεὶ δὲ κενὸν
that (it-is)-motionless incomparable for (are)-the speeds since and void
 μὲν οὐ φαμεν εἶναι, τᾶλλα δ' ἡπόρηται 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 αἰεῖ ἴσον ὕδωρ ἐξ ἀέρος
rarefaction or will-swell the heaven or always equal water from air
 ἔσται καὶ ἀήρ ἐξ ὕδατος (δῆλον γὰρ ὅτι πλείων ἀήρ
will-be and air from water (it-is)-clear for that more air
 ἐξ ὕδατος γίνεται)· ἀνάγκη τοίνυν, εἰ μὴ 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
 ἢ ὅ πᾶς ὄγκος τοῦ ὅλου ἴσος ἦ, ἢ μηδὲν κινεῖσθαι.
so-that the whole bulk of-the whole equal be or nothing to-be-moved
 20 αἰεὶ γὰρ μεθισταμένου τοῦτο συμβήσεται, ἂν μὴ κύκλῳ
always for (a-thing)-being-displaced this will-happen if not in-a-circle
 περιίστηται· οὐκ αἰεὶ δ' εἰς τὸ κύκλῳ ἢ 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 φαίεν 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 ὃν γίνεται, καὶ οὐ χωριστὴ μὲν
in-potentiality being in-actuality being comes-to-be and not separable indeed
 ἢ 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, χροιάς 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 ἢ αὐτή. δηλον δέ· ὅταν γὰρ
matter both of-large and of-small the same (it-is)-clear and when for
 ἐξ ὕδατος ἀήρ γένηται, ἢ 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 αἰθέρος ὡσαύτως, ὅτε μὲν εἰς μέγεθος
again water from air likewise at-one-time indeed into magnitude
 ἐκ μικρότητος, ὅτε δ' εἰς μικρότητα ἐκ μεγέθους.
from smallness at-another and into smallness from magnitude
 ὁμοίως τοῖνυν καὶν ἀήρ πολὺς ὢν ἐν ἐλάττονι γίγνηται 217b
similarly therefore even-if air much being in (a)-smaller comes-to-be
 ὄγκῳ καὶ ἐξ ἐλάττονος μείζων, ἢ δυνάμει οὕσα γίνεται
bulk and from smaller greater the in-potentiality being becomes
 ὕλη ἁμφω. ὥσπερ γε καὶ ἐκ ψυχροῦ θερμόν καὶ ἐκ
matter both just-as at-least also from cold hot and from
 θερμοῦ ψυχρόν ἢ 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 ὕλη
from hot more hot nothing having-come-to-be in the matter
 θερμοῦ, ὃ οὐκ ἦν θερμόν, ὅτε ἦττον ἦν θερμόν. ὥσπερ
hot which not was hot when less it-was hot just-as
 γε οὐδ' ἢ τοῦ μείζονος κύκλου περιφέρεια καὶ κυρτότης
at-least nor the of-the greater circle circumference and convexity
 εἰάν γίνηται ἐλάττονος κύκλου, ἢ ἢ αὐτὴ οὕσα 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 ἥττον ἢ τὸ μᾶλλον ἔστιν·
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 βαρὺ, τὸ δὲ μανὸν κοῦφον. δύο
is and the indeed dense heavy the and rare light two
 γὰρ ἔστιν 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
 τὰναντία 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 οὐτ' ἀποκεκριμένον κενόν
then the (things)-said (it-is)-evident that neither separated void
 ἔστιν οὐθ' ἀπλῶς οὐτ' ἐν τῷ μανῷ οὔτε δυνάμει, εἰ μὴ
there-is neither simply nor in the rare nor in-potentiality if not
 τις βούλεται πάντως καλεῖν κενὸν τὸ αἷτιον 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, ἥ 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' ἐτεροιώσεως 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, εἴτα 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 τῶνδ'
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 οὐπω ἔστιν. ἐκ δὲ τούτων
not is the(-part) and is-to-be and not-yet is from and these
 καὶ ὁ ἄπειρος καὶ ὁ αἰὲ λαμβανόμενος χρόνος σύγκειται.
both the infinite and the ever being-taken time is-composed
 τὸ δ' ἐκ μὴ ὄντων συγκείμενον ἀδύνατον ἂν εἶναι
the(-tbing) 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(-tbing)
 εἰάν περ ἦ. ἀνάγκη, ὅτε ἔστιν, ἥτοι πάντα τὰ μέρη εἶναι
if really it-is (it-is)-necessary when it-is either all the parts to-be
 ἢ ἕνια· 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, ὅντος μεριστοῦ. τὸ δὲ νῦν οὐ μέρος·
is and none (it)-being divisible the and now (is)-not (a)-part
 μετρῇ τε γὰρ τὸ μέρος, καὶ συγκείσθαι δεῖ τὸ ὅλον ἐκ
measures both for the part and to-be-composed must the whole of
 τῶν μερῶν· ὁ δὲ χρόνος οὐ δοκεῖ συγκείσθαι ἐκ τῶν νῦν.
the parts the but time not seems to-be-composed of the nouns
 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 ἐν καὶ ταὐτὸν αἰὲ διαμένει ἢ ἄλλο καὶ
future whether one and the-same always it-remains or other and
 ἄλλο, οὐ ράδιον ἰδεῖν. εἰ μὲν γὰρ αἰὲ 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 ὄν
lesser time by the greater the and now not being(-now)

πρότερον δὲ ὃν ἀνάγκη ἐφθάρθαι ποτέ, καὶ τὰ νῦν
before but being (it-is)-necessary to-have-perished at-some-time and the nouns
 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 οἶόν
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 nouns 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 nouns 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 ἐν πέρας ἐστίν, οὔτ' ἂν ἐφ'
for divisible finite one limit is neither if in
 ἐν ἧ συνεχὲς οὔτ' ἂν ἐπὶ πλείῳ· 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 τὰ τε πρότερον καὶ
in the same to-be now is if the(-things) both before and
 τὰ ὕστερον ἐν τῷ νῦν τῷδε ἐστίν, 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 τοσαύτ' 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 ἀδηλόν ἐστι, καὶ
 nature similarly from both the (things)-banded-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 οὐ· μέρος γὰρ περιφορᾶς τὸ ληφθέν, ἀλλ'
 (a)-revolution but at-least not part for of-revolution the (part)-taken but
 οὐ περιφορὰ. ἔτι δ' εἰ πλείους ἦσαν οἱ οὐρανοί, ὁμοίως ἂν
 not (a)-revolution further and if more were the heavens similarly —
 ἦν ὁ χρόνος ἢ ὅτουοῦν 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 ἐκάστου μεταβολή
 this — would-be to-be-examined the indeed then of-each change

καὶ κίνησις ἐν αὐτῷ τῷ μεταβάλλοντι μόνον ἐστίν, ἢ οὐ
and motion in itself the changing(-thing) only is or where
 ἂν τύχη ὃν 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 μὲν ἐστὶ θάττων καὶ βραδυτέρα, χρόνος δ' οὐκ
change indeed is faster and slower time but not
 ἔστιν· τὸ γὰρ βραδὺ καὶ ταχὺ χρόνῳ ὥριται, 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 ὥριται 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 ἐν 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 ἓν, 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 μεταξύ
 since it-escapes-notice different being not seems to-be the (interval)-between
 χρόνος. εἰ δὴ τὸ μὴ οἶεσθαι εἶναι χρόνον τότε συμβαίνει
 time if then the not to-think to-be time then happens
 ἡμῖν, ὅταν μὴ ὀρίζωμεν μηδεμίαν μεταβολήν, ἀλλ' ἐν ἐνὶ καὶ
 to-us when not we-mark-off any change but in one and
 ἀδιαιρέτῳ φαίνεται ἡ ψυχὴ μένειν, ὅταν δ' αἰσθώμεθα καὶ
 indivisible(-state) appears the soul to-remain when but we-perceive and

ὀρίσωμεν, τότε φαμέν γεγονέναι χρόνον, φανερόν 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 κινήσεως ἐστιν. ἅμα γὰρ κινήσεως
 beginning what of-the motion it-is at-once for motion
 αἰσθανόμεθα καὶ χρόνου· καὶ γὰρ ἐὰν ᾗ σκότος καὶ
 we-perceive and time and for if it-be darkness and
 μὴδὲν 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 ἥτοι
 some at-once also motion some seems to-have-occurred so-that either
 κίνησις ἢ τῆς κινήσεως τι ἐστὶν ὁ χρόνος. ἐπεὶ οὖν
 motion or of-the motion something is the time since then
 οὐ κίνησις, ἀνάγκη τῆς κινήσεως τι εἶναι αὐτόν.
 not (it-is)-motion (it-is)-necessary of-the motion something to-be it
 ἐπεὶ δὲ τὸ κινούμενον κινεῖται ἔκ τινος εἰς τι καὶ
 since and the (thing)-moved is-moved from something to something and
 πᾶν μέγεθος συνεχές, ἀκολουθεῖ τῷ μεγέθει ἢ κίνησις·
 every magnitude (is)-continuous follows the magnitude the motion
 διὰ γὰρ τὸ τὸ μέγεθος εἶναι συνεχές καὶ ἡ κίνησις
 because-of for the(-fact) the magnitude to-be continuous also the motion
 ἐστί 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 μὲν ποτε
before and after of-them in the motion what indeed at-any-time
 ὄν κινήσις ἐστίν· 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
 ὀρίσωμεν τὴν κίνησιν, τῷ πρότερον καὶ ὕστερον ὀρίζοντες·
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 αἰσθησιν λάβωμεν. ὀρίζομεν 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
 ὀριζόμενον 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 ὥς ἐν τὸ νῦν αἰσθανώμεθα, καὶ μὴ ἥτοι 219b
when indeed then as one the now we-perceive and not either
 ὥς πρότερον καὶ ὕστερον ἐν τῇ κινήσει ἢ ὥς 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 γὰρ ἐστίν
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' ἢ ἀριθμὸν
after not then motion (is)-the time but insofar-as number
 ἔχει ἢ κίνησις. σημεῖον δέ· τὸ μὲν γὰρ πλείον 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 δὲ 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, ἥ πρότερον καὶ ὕστερον, ὀρίζει. 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
 ἥ 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 ἔστι 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 στιγμή 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 μὲν ποτε ὄν τὸ
in it and the after this and what indeed at-any-time being (is)-the
 αὐτὸ (ἢ στιγμή γὰρ ἢ λίθος ἢ 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· ἥ 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 μὲν ποτε
the now is so-that also in these what indeed at-any-time
 ὄν 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· ἥ 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 γὰρ
(thing)-moved and the locomotion because-of the (thing)-carried (a)-this for
 τι τὸ φερόμενον, ἡ δὲ κίνησις οὐ. ἔστι μὲν οὖν
something (is)-the (thing)-carried the but motion not there-is indeed then
 ὥς τὸ αὐτὸ τὸ νῦν αἰεί, ἔστι δ' ὥς οὐ τὸ αὐτό·
in-a-sense the same the now always there-is and in-a-sense not the same
 καὶ γὰρ τὸ φερόμενον. φανερόν 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 φορὰ,
— 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 οἶον μονὰς ἀριθμοῦ. καὶ συνεχὴς 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 ἓν, καὶ οὐχ ὅ
and the locomotion (is)-one by-the (thing)-carried because (it-is)-one and not what
 ποτε ὄν (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 ὀρίζει τὴν πρότερον καὶ ὕστερον κίνησιν τοῦτο.
and for it-marks-off the before and after motion this
 ἀκολουθεῖ δὲ καὶ τοῦτό πως τῇ στιγμή· καὶ γὰρ ἡ στιγμή
follows and also this somehow the point and for the point
 καὶ συνέχει τὸ μῆκος καὶ ὀρίζει· 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 δυὸς 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 αἰεὶ 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 μάλλον, καὶ
end but as the extremes of-the same(-line) rather and
 οὐχ ὡς τὰ μέρη, διὰ τε τὸ εἰρημένον (τῇ γὰρ μέσῃ
not as the parts because-of both the (thing)-said the for middle

στιγμῇ ὥς δυσὶ χρήσεται, ὥστε ἡρεμεῖν συμβήσεται), καὶ
point as two he-will-use so-that to-rest will-follow and
 ἔτι φανερόν ὅτι οὐδὲν μόνιον 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
 ἥ μὲν οὖν πέρας τὸ νῦν, οὐ χρόνος, ἀλλὰ 25
insofar-as indeed then (a)-limit (is)-the now not (it-is)-time but
 συμβέβηκεν· ἥ 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 ἄλλοι. 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 συνεχῆς (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 ἀπλῶς ἐστίν, ἡ δὲ δύο.
 smallest and number the(-one) indeed simply is the two
 τὶς δ' ἀριθμὸς ἔστι μὲν ὥς ἔστιν, ἔστι δ' ὥς
 a-certain but number there-is indeed in-a-sense there-is there-is and in-a-sense
 οὐκ ἔστιν, οἷον γραμμῆς ἐλάχιστος πληθεὶ μὲν ἔστιν
 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. φανερόν 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. ἡ μὲν γὰρ συνεχὴς, μακρὸς
 and long and short insofar-as indeed for continuous (it-is)-long
 καὶ βραχύς, ἡ δ' ἀριθμὸς, 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 οὐδεὶς. 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 γεγεννημένη καὶ ἡ μέλλουσα ἑτέρα.
present (is)-one the but having-happened and the future (is)-other
 ὁ δὲ χρόνος ἀριθμὸς ἐστὶν οὐχ ὧ 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' ἀριθμὸς, ἕτερα,
of-the hundred men (the-things)-of-which but (it-is)-number (are)-different
 οἱ ἵπποι τῶν ἀνθρώπων. ἔτι ὥς 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 ὀρίζεσθαι ὑπ' ἀλλήλων· ὁ μὲν
the time because-of the to-be-marked-off by each-other the indeed
 γὰρ χρόνος ὀρίζει τὴν κίνησιν ἀριθμὸς ὧν 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 ἐνὶ 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 ἐνὶ 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 συνεχῇ 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 εἶναι 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 ὀρίσαι τινὰ κίνησιν ἢ καταμετρήσει τὴν
the motion by-the to-mark-off some motion which will-measure-out the
 ὅλην, ὥσπερ καὶ τὸ μῆκος ὁ πῆχυς τῷ ὀρίσαι 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). δηλὸν 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, ἐν 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, ἐν δὲ ὥσπερ ἓνα λέγομεν ὅτι
then when the time is one and just-as some(-things) we-say that
 ἐν ἀριθμῷ ἐστίν. τοῦτο δὲ σημαίνει ἥτοι 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
 ἐστὶ), 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. φανερόν 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
- 25 εἰ γὰρ ἔσται τὸ ἐν τινι οὕτως, πάντα τὰ πράγματα ἐν
if for will-be the in something thus all the things in
 ὁτῶν 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 καὶ ἐκεῖνό 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, ληφθήσεται 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 τὰλλα
in time being to-be-contained by time just-as also the-rest
 ὅσα ἐν 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 δὴ τι ὑπὸ τοῦ χρόνου, καθάπερ καὶ
and undergo then something by the time just-as also
 λέγειν εἰώθαμεν ὅτι κατατῆκε 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' αὐτὸν μᾶλλον ὁ χρόνος·
of-destruction for cause by itself rather (is)-the time
 ἀριθμὸς γὰρ κινήσεως, ἣ δὲ κίνησις ἐξίστησι τὸ ὑπάρχον.
number for of-motion the and motion displaces the (thing)-being
 ὥστε φανερόν ὅτι τὰ ἀεὶ ὄντα, ἣ 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 ἡρεμίας
and is the time measure of-motion it-will-be also of-rest
 μέτρον· πᾶσα γὰρ ἡρεμία ἐν χρόνῳ. οὐ γὰρ ὥσπερ τὸ
measure every for rest (is)-in time not for just-as the
 ἐν κινήσει ὃν 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 ἡρεμοῦν.
in number and of-motion (it-is)-possible to-be also the resting
 οὐ γὰρ πᾶν τὸ ἀκίνητον ἡρεμεῖ, 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 ἔστιν, 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 ἡρεμοῦν,
will-measure and the time the (thing)-moved and the resting
 ἥ τὸ μὲν κινούμενον τὸ δὲ ἡρεμοῦν· τὴν γὰρ
insofar-as the(-one) indeed (is)-moved the(-other) and resting the for
 κίνησιν αὐτῶν μετρήσει καὶ τὴν ἡρεμίαν, πόση τις. ὥστε
motion of-them it-will-measure and the rest how-great some so-that
 τὸ κινούμενον οὐχ ἀπλῶς ἔσται μετρητὸν ὑπὸ τοῦ χρόνου,
the (thing)-moved not simply will-be measurable by the time
 ἥ ποσὸν τί ἔστιν, ἀλλ' ἥ ἡ κίνησις αὐτοῦ
insofar-as (a)-quantity some it-is but insofar-as the motion of-it
 ποσῇ. ὥσθ' ὅσα μήτε κινεῖται μήτ' ἡρεμεῖ, 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 μετρεῖσθαι
are in time the indeed for in time to-be the to-be-measured
 ἐστὶ χρόνῳ, ὁ δὲ χρόνος κινήσεως καὶ ἡρεμίας μέτρον.
is by-time the and time (is)-of-motion and of-rest measure
 φανερόν οὖν ὅτι οὐδὲ τὸ μὴ ὄν 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 μὲν
to-be with-the side commensurable generally for if measure indeed
 ἐστὶ κινήσεως ὁ χρόνος καθ' αὐτό, τῶν δ' ἄλλων κατὰ
is of-motion the time by itself of-the and others by
 συμβεβηκός, δηλον 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 ἡρεμεῖν 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 ὅτε μὲν ὄντα
indeed then (are)-perishable and generable and generally at-one-time indeed being
 ὅτε 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, οὐτ' ἦν οὐτ' ἔστιν οὐτ' 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 τὰντικείμενα 222a
are and the such(-ones) of-the not being (those)-of-which the-opposites
 αἰεὶ ἔστιν, οἷον τὸ ἀσύμμετρον εἶναι τὴν διάμετρον αἰεὶ
always are such-as the incommensurable to-be the diagonal always
 ἔστι, 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 αἰεὶ ὄντι. ὅσων δὲ
commensurable because (it-is)-contrary to-the always being (those)-of-which but
 τὸ ἐναντίον μὴ αἰεὶ, 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 ἥ μὲν
remaining (is)-evident it-divides and in-potentiality and insofar-as indeed
 τοιοῦτο, ἀεὶ ἕτερον τὸ νῦν, ἥ 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 στιγμή τῇ νοήσει, καὶ ἀεὶ
not for the same always (is-the)-point to-the thought and always
 διαιρούντων ἄλλη καὶ ἄλλη· ἥ δὲ μία, ἡ αὐτὴ
(when-we-are)-dividing other and other insofar-as but (it-is)-one the same
 πάντα. 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 ἐνότης· ἔστι
according-to potentiality the(-other) and limit of-both and unity is

δὲ ταὐτὸ κατὰ ταὐτὸ ἡ διαίρεσις καὶ ἡ ἔνωσις, τὸ
and the-same in the-same(-respect) the division and the union the
 δ' εἶναι οὐ ταυτό. τὸ μὲν οὖν οὕτω λέγεται τῶν νῦν,
but to-be not (is)-the-same the(-one) indeed then thus is-said of-the nouns
 ἄλλο δ' ὅταν ὁ χρόνος ὁ τούτου ἐγγὺς ᾖ. ἥξει νῦν,
another and when the time the of-this near be be-will-come now
 ὅτι τήμερον ἥξει· ἥκει νῦν, ὅτι ἦλθε τήμερον.
because today be-will-come be-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 συνεχῆς χρόνος εἰς αὐτά, ἀλλ' ὅτι
has-happened now and-yet (is)-continuous time to them but because
 οὐκ ἐγγύς. τὸ δὲ ποτὲ χρόνος ὠρισμένος 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 ποσὸς τις ἀπὸ τοῦδε χρόνος εἰς ἐκείνο, 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 οὐ ποτε, πᾶς
the past if and (there-is)-no time which (is)-not at-some-time all
 ἂν εἴη χρόνος πεπερασμένος. ἂρ' οὖν ὑπολείβει; ἢ οὐ,
— would-be time finite is-it then (it)-will-give-out or not
 εἴπερ αἰεὶ ἐστι κίνησις. ἄλλος οὖν ἢ ὁ αὐτὸς πολλάκις;
if-indeed always there-is motion (is-it)-other then or the same often
 δηλὸν 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 γίνεται 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 τελευτῇ
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, ἔχει
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 αἰεὶ ἐν ἀρχῇ καὶ τελευτῇ.
concave thus also the time (is)-always in beginning and end

222b καὶ διὰ τοῦτο δοκεῖ αἰεὶ 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 τὰναντία ἂν εἴη. καὶ οὐχ ὑπολείψει δὴ·
same(-respect) the-contraries — would-be and not it-will-give-out then
 αἰεὶ γὰρ ἐν ἀρχῇ. τὸ δ' ἤδη τὸ ἐγγὺς ἐστὶ 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
 βαδίξεις; 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 βαδίξεις; ἤδη βεβάδικα. τὸ δὲ τὸ Ἴλιον φάναι
when do-you-walk already I-have-walked the but the Ilium to-say
 ἤδη ἐάλωκέναι 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 μῶριον
now and the just-now (is)-the near of-the present now portion
 τοῦ παρελθόντος. πότε ἦλθες; ἄρτι, ἐὰν ᾗ ὁ χρόνος
of-the past when did-you-come just-now if be the time
 ἐγγὺς τοῦ ἐνεστώτος 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' αὐτὸν αἴτιος 20
(it-is)-clear then that of-destruction rather it-will-be by itself cause
 ἢ γενέσεως; καθάπερ ἐλέχθη καὶ πρότερον (ἐκστατικόν
than of-coming-to-be just-as was-said also before displacing
 γὰρ ἢ μεταβολὴ καθ' αὐτήν), 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 ἰκανὸν ὅτι γίνεται μὲν
by accident (a)-sign and sufficient (is)-that comes-to-be indeed
 οὐδὲν ἄνευ τοῦ κινεῖσθαι 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 φανερόν 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
 θᾶπτον καὶ βραδύτερον κατὰ πᾶσάν ἐστι μεταβολήν·
faster and slower according-to every is change
 ἐν πᾶσι γὰρ οὕτω φαίνεται. λέγω δὲ θᾶπτον 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, οἶον
the same extension and (a)-uniform motion moving such-as
 ἐπὶ τῆς φορᾶς, εἰ ἄμφω κατὰ τὴν περιφερῇ 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 κατὰ 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'
so-that since the indeed before (is)-in time every and
 ἀκολουθεῖ κινήσει τὸ πρότερον, φανερόν 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
 ψυχὴν, 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 ὢν, 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

223a

καὶ ἡ κίνησις ἅμα κατὰ 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 οὐ, ἀπορήσειεν ἂν 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
 ἡριθμημένον ἢ τὸ ἀριθμητόν. εἰ δὲ μηδὲν ἄλλο πέφυκεν
(thing)-counted or the countable if but nothing else is-by-nature-apt
 ἀριθμεῖν ἢ ψυχῇ 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 ὃ 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 ἢ ἀριθμητὰ ἐστίν. ἀπορήσειε
and these is insofar-as countable they-are would-raise-the-difficulty
 δ' ἂν τις καὶ ποίας κινήσεως ὁ χρόνος ἀριθμός. ἢ
and — one also of-what-kind-of motion the time (is)-number or
 ὅποιασούνη; καὶ γὰρ γίνεται ἐν χρόνῳ καὶ φθίρεται καὶ
of-any-whatever and for comes-to-be in time and perishes and
 αὐξάνεται καὶ ἀλλοιοῦται καὶ φέρεται· ἢ οὖν κινήσις
grows and is-altered and is-carried insofar-as then motion
 ἐστι, ταύτῃ ἐστὶν ἐκάστης κινήσεως ἀριθμός. διὸ
it-is in-this-respect it-is of-each motion number wherefore
 κινήσεώς ἐστιν ἀπλῶς ἀριθμὸς συνεχούς, ἀλλ' οὐ
of-motion it-is simply number of-continuous(-motion) but not

τινός. ἀλλ' ἔστι νῦν κενινῆσθαι 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 οὐ;
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
 εἶδει 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' ἑπτὰ, 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' ἢ μὲν ταχεῖα ἴσως ἢ δ'
the same (is)-time but the(-one) indeed fast perhaps the(-other) and
 οὐ, καὶ ἢ μὲν φορὰ ἢ δ' ἀλλοιώσις.
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 χωρὶς, 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 κύκλω,
since and first is locomotion and of-this the (one)-in-a-circle
 ἀριθμεῖται δ' ἕκαστον ἐνὶ τινι συγγενεί, μονάδες μονάδι,
is-counted and each by-one some kindred units by-unit

ἵπποι δ' ἵππων, οὕτω καὶ ὁ χρόνος χρόνῳ τινὶ ὠρισμένῳ,
horses and by-horse thus also the time by-time some determinate
 μετρεῖται δ' ὥσπερ εἶπομεν, ὃ 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 ὠρισμένης
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 ὁμαλῆς μέτρον μάλιστα,
kindred the circular-locomotion the uniform (is)-measure most
 ὅτι ὁ ἀριθμὸς ὁ ταύτης γνωριμώτατος. ἀλλοιώσεις μὲν
because the number the of-this (is)-most-knowable alteration indeed
 οὖν οὐδ' αὐξήσις 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 κινήσιν 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 κατὰ 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 εἶναι 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, δεκάς δὲ οὐχ ἢ αὐτὴ οὐδὲ δέκα
if equal each (the)-decad but (is)-not the same nor ten
 ταυτά, 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 ταυτό, ὅτι τρίγωνα ἄμφω ταυτό 224a
and-yet (a)-figure at-least (is)-the-same because triangles (are)-both the-same
 γὰρ λέγεται οὐ μὴ διαφέρει διαφορᾷ, ἀλλ' οὐχ
for is-called (that)-of-which not it-differs by-difference but not
 οὐ διαφέρει, οἷον τρίγωνον τριγώνου διαφορᾷ
(that)-of-which it-differs such-as triangle of-triangle by-difference
 διαφέρει· τοιγαροῦν ἕτερα τρίγωνα· σχήματος δὲ οὐ, 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 ισόπλευρον, 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· δεκάς
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 οὔσα 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' αἰεὶ ἦν καὶ αἰεὶ 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 οὔσα τοῖς φύσει συνεστώσι 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 γίνεσθαι τοὺς
both worlds to-be say and the(-ones) indeed to-come-to-be the(-others)

δὲ φθείρεσθαι τῶν κόσμων, αἰεί 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' ἓνα ἢ μὴ αἰεί, καὶ περὶ τῆς
motion of-them as-many-as but one or not always also about the
 κινήσεως ὑποτίθενται κατὰ λόγον. εἰ δὴ ἐνδέχεται 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 ἡρεμούντων τὸν ἄπειρον χρόνον, κίνησιν
being and resting (for)-the infinite time motion
 ἐμποιῆσαι τὸν νοῦν καὶ διακρίναι), ἢ ὡς Ἐμπεδοκλῆς
to-have-produced the intellect and to-have-separated(-them) or as Empedocles
 ἐν μέρει κινεῖσθαι καὶ πάλιν ἡρεμεῖν, κινεῖσθαι μὲν ὅταν
in turn to-be-moved and again to-rest to-be-moved indeed when
 ἡ φιλία ἐκ πολλῶν ποιῇ τὸ ἐν ἢ τὸ νείκος πολλὰ ἐξ
the love out-of many makes the one or the strife many out-of
 ἑνός, ἡρεμεῖν δ' ἐν τοῖς μεταξὺ χρόνοις, λέγων οὕτως
one to-rest and in the between times saying thus

— ἡμὲν ἐν ἐκ πλεόνων μεμάθηκε φύεσθαι,

both one out-of more has-learned to-grow

ἡδὲ πάλιν διαφύντος ἑνὸς πλέον' ἐκτελέθουσιν.

and again having-grown-apart (the)-one more(-things) come-to-be

τῇ μὲν γίνονται τε, καὶ οὐ σφισιν ἔμπεδος αἰών·
in-this-way indeed they-come-to-be both and not for-them steadfast (is)-life
 ἥ δὲ τὰδ' 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 ἥ δὲ τὰδ' 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 ἥ 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 ὀρισμοῦ,
each motion and apart too (from)-the of-the motion definition
 πᾶς ἂν ὁμολογήσειεν ἀναγκαῖον εἶναι κινεῖσθαι τὸ δυνατόν
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 αἶδια εἶναι. εἰ μὲν
to-have-come-to-be at-some-time not being or everlasting to-be if indeed

τοῖνυν 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 δυνατόν κινηθῆναι ἢ κινηῆσαι.

according-to which came-to-be the (thing)-able to-be-moved or to-move

25 εἰ δ' ὄντα προϋπήρχεν αἰεὶ 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 ὅτε μὲν ἔσται
movable being the(-others) and able-to-move at-one-time indeed there-will-be

τι πρῶτον κινουῖν, τὸ δὲ κινούμενον, ὅτε δ'
something first moving the(-other) and moved at-another and

οὐθέν, ἀλλ' ἡρεμεῖ, ἀναγκαῖον τοῦτο μεταβάλλειν πρότερον·
nothing but it-rests (it-is)-necessary this to-change before

ἦν γὰρ τι αἷτιον τῆς ἡρεμίας· ἡ γὰρ ἡρέμησις
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' οὐ, ἢ δ' ἐπιστήμη δοκεῖ τῶν ἐναντίων
beats cools but not the but knowledge seems of-the contraries
 εἶναι μία. φαίνεται μὲν οὖν καὶ 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 beats having-turned somehow and having-departed just-as
 καὶ ἀμαρτάνει ἐκὼν ὁ ἐπιστήμων, ὅταν ἀνάπαλιν χρήσῃται
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 δυνατὰ
to-be-acted-on or to-move the(-others) and to-be-moved not in-every-case able
 ἐστίν, ἀλλ' ὥδι 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 αἰεὶ 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 πρὸς τι τοῦτο συμβαίνειν, οἷον
for in the (things)-relative-to something this to-happen such-as
 εἰ μὴ ὅν διπλάσιον νῦν διπλάσιον, μεταβάλλειν, εἰ μὴ
if not being double now (it-is)-double to-change if not
 ἀμφοτέρω, θάτερον. ἔσται ἄρα τις προτέρα μεταβολή
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
 πὼς ἔσται χρόνου μὴ ὄντος; ἢ ὁ χρόνος μὴ οὐσης
 how will-it-be time not being or the time not being
 κινήσεως; εἰ δὴ ἐστὶν ὁ χρόνος κινήσεως ἀριθμὸς ἢ κίνησίς
 motion if then is the time of-motion number or motion
 τις, εἴπερ αἰὲν χρόνος ἐστίν, ἀνάγκη καὶ κίνησιν αἰδίου
 some if-indeed always time is (it-is)-necessary also motion everlasting
 εἶναι. ἀλλὰ μὴν περί γε χρόνου ἔξω ἐνὸς ὁμοιοητικῶς
 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 αἰὲν 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' ἐπεὶ ἐστὶν ἀρχή τε καὶ τελευτή τὸ νῦν,
the now so-that since is beginning both and end the now
 ἀνάγκη αὐτοῦ ἐπ' ἀμφοτέρα εἶναι ἀεὶ χρόνον. ἀλλὰ μὴν
(it-is)-necessary of-it on both(-sides) to-be always time but indeed
 εἶγε χρόνον, φανερόν 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 εἶναι
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 ὄν (ἐνδέχεται γὰρ
movable being such-as being-burned and combustible being (it-is)-possible for
 καυστὸν εἶναι μὴ καόμενον), οὐδὲ κινητικὸν καὶ κινεῖν.
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 τις ἐστίν. εἰ δὴ ταῦτ' ἀδύνατα, δῆλον ὡς
change some is if then these(-things) (are)-impossible (it-is)-clear that
 ἔστιν αἰδῖος κίνησις, ἀλλ' οὐχ ὅτε μὲν ἦν ὅτε
there-is everlasting motion but not at-one-time indeed was at-another
 δ' οὐ· 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, ὥς 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, ἡρεμεῖν
and the strife belongs to-the things of necessity to-rest

δὲ τὸν μεταξὺ χρόνον. τάχα δὲ καὶ οἱ μίαν ἀρχήν
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 ἡρεμεῖν, εἴτα κινηθῆναί ποτε, τοῦτου
(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 ἀπλῶς ἔχει τὸ φύσει, καὶ οὐχ ὅτε
either for simply is the (thing)-by-nature and not at-one-time

μὲν οὕτως ὅτε δ' ἄλλως, οἷον τὸ πῦρ ἄνω φύσει
indeed thus at-another and otherwise such-as the fire upward by-nature

φέρεται καὶ οὐχ ὅτε μὲν ὅτε δὲ οὐ· ἢ λόγον ἔχει
is-carried and not at-one-time indeed at-another and not or ratio has

τὸ μὴ ἀπλοῦν. διόπερ βέλτιον ὥς Ἐμπεδοκλῆς, καὶν εἴ
the not simple wherefore better(-it-is) as Empedocles even if

τις ἕτερος εἶρηκεν οὕτως ἔχειν, ἐν μέρει τὸ πᾶν ἡρεμεῖν
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 αἷτια τὰ ὑποτεθέντα, οὐδὲ

to-bring themselves indeed for not causes the (things)-supposed nor

τοῦτ' ἦν τὸ φιλότῃτι 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 ἐπὶ 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 γίνεταί, 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, ὥς οὕτω καὶ τὸ

Democritus refers the about nature causes that thus also the

πρότερον ἐγένετο· 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' ὁμως ἐστὶ τι τῆς αἰδιότητος
 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 αἰδίων 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 οὔσαν ὅλως, πρῶτον μὲν ὅτι
 motion to-be at-some-time not being at-all first indeed that
 οὐδεμία αἰδῖος μεταβολή· μεταβολὴ γὰρ ἅπαντα πέφυκεν
 no (is)-everlasting change change for every is-by-nature
 ἔκ τινος εἰς τι, ὥστε ἀνάγκη πάσης μεταβολῆς
 from something to something so-that (it-is)-necessary of-every change

εἶναι πέρασ τάναντία ἐν οἷς γίγνεται, εἰς ἄπειρον δὲ
to-be (a)-limit the-contraries in which it-comes-about to infinity and
 κινεῖσθαι μηδέν. ἔτι ὁρώμεν ὅτι δυνατὸν κινήθηναι
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' ἡρεμοῦν κινεῖταιί ποτε. προσήκε
whole being-moved but resting it-is-moved at-some-time it-would-be-fitting
 δὲ ἢ αἰεὶ κινεῖσθαι ἢ μηδέποτε, εἴπερ μὴ γίνεται οὐκ
but either always to-be-moved or never if-indeed not it-comes-to-be not
 οὔσα. 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
 ἐνίστε, ἀλλ' ἡσυχάζοντες ὅμως κινούμεθαί ποτε, καὶ
sometimes but being-at-rest nevertheless we-are-moved at-some-time and
 ἐγγίνεται ἐν ἡμῖν ἐξ ἡμῶν αὐτῶν ἀρχὴ κινήσεως, καὶ
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 ὁρώμεν ὁμοίως, ἀλλ' αἰεὶ κινεῖ τι αὐτὰ τῶν
not we-see similarly but always moves something them of-the
 ἔξωθεν ἕτερον· τὸ δὲ ζῶον αὐτὸ φάμεν ἑαυτὸ κινεῖν.
(things)-outside other the but animal it-itself we-say itself to-move
 ὥστ' εἴπερ ἡρεμεῖ ποτὲ πᾶμπαν, ἐν ἀκινήτῳ
so-that if-indeed it-rests at-some-time entirely in (an)-unmoved(-thing)
 κίνησις ἂν γίνοιτο ἐξ αὐτοῦ καὶ οὐκ ἔξωθεν. εἰ δ'
motion — would-come-to-be from itself and not from-outside if but
 ἐν ζῳῳ τοῦτο δυνατὸν γενέσθαι, τί καλύει 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, καὶ τῷ
it-happens also in (a)-great(-one) and if in the cosmos also in-the
 ἀπείρῳ, εἴπερ ἐνδέχεται κινεῖσθαι τὸ ἄπειρον καὶ ἡρεμῆν
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, ὁρθῶς λέγεται. τοῦτο μὲν γὰρ ἴσως
to the opposites rightly is-said this indeed for perhaps
 ἀναγκαῖον, εἴπερ μὴ ἀεὶ μίαν καὶ τὴν αὐτὴν εἶναι δυνατόν
(is)-necessary if-indeed not always one and the same to-be (it-is)-possible
 τὴν τοῦ αὐτοῦ καὶ ἐνὸς κίνησιν· λέγω δ' οἷον πότερον τῆς
the of-the same and one motion I-mean and such-as whether of-the
 μᾶς χορδῆς εἰς 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 συνεχῇ
ever it-is nothing prevents the same to-be some(-motion) by-the continuous
 εἶναι καὶ αἰδίων· δηλὸν 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 ὅτε
the and to-be-moved not moving(-before) (is)-nothing absurd if at-one-time
 μὲν ἢ τὸ κινήσαν ἔξωθεν, ὅτε 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 ὅτε μὲν κινεῖσθαι
by the same mover being at-one-time indeed to-be-moved

ὅτε 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 αἰεὶ τὰ μὲν ἡρεμεῖ
(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
 ἡρεμοῦν 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
 ὁρώμεν γὰρ αἰεὶ τι κινούμενον ἐν τῷ ζῳῷ τῶν
we-see for always something moving in the animal of-the
 συμφύτων· τούτου δὲ τῆς κινήσεως οὐκ αὐτὸ τὸ ζῶον
(parts)-grown-with(-it) of-this and the motion not itself the animal
 αἷτιον, ἀλλὰ τὸ περιέχον ἴσως. αὐτὸ δὲ φαμεν εἶναι τὸ
(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 ζῶον κινεῖν, ὅποιον 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 ζῶα πάλιν. ἀλλὰ γὰρ
 being-within however some wake-up the animals again but for
 φανερόν ἔσται καὶ περὶ τούτων ἐκ τῶν ἐπομένων.
 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 ὅτε μὲν κινεῖται ὅτε δὲ ἡρεμεῖ πάλιν.
 (things)-being at-one-time indeed are-moved at-another and rest again
 ἀνάγκη δ' ἥτοι πάντα ἡρεμεῖν αἰεὶ ἢ πάντ' αἰεὶ
 (it-is)-necessary and either all to-rest always or all always
 κινεῖσθαι, ἢ τὰ μὲν κινεῖσθαι τὰ δ' ἡρεμεῖν,
 to-be-moved or the(-ones) indeed to-be-moved the(-others) and to-rest
 καὶ πάλιν τούτων ἥτοι τὰ μὲν κινούμενα κινεῖσθαι
 and again of-these either the(-ones) indeed moving to-be-moved
 αἰεὶ τὰ δ' ἡρεμοῦντα ἡρεμεῖν, ἢ πάντα πεφυκεῖναι
 always the(-ones) and resting to-rest or all to-be-by-nature
 ὁμοίως κινεῖσθαι καὶ ἡρεμεῖν, ἢ τὸ λοιπὸν ἔτι καὶ τρίτον·
 alike to-be-moved and to-rest or the remaining still also third
 ἐνδέχεται γὰρ τὰ μὲν αἰεὶ τῶν ὄντων ἀκίνητα
 (it-is)-possible for the(-ones) indeed always of-the (things)-being unmoved

εἶναι, τὰ δ' αἰὲν 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' ἡρεμεῖν,
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 ἀπάσας τὰς ἐπιστήμας ὥς 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' αἰ 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 ρηθέντος 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 μὲν, ἥττον 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-positied indeed for the nature in the physics (as)-principle

- καθάπερ κινήσεως καὶ ἡρεμίας, ὁμοίως δὲ φυσικὸν ἢ
just-as of-motion and of-rest similarly and natural (is)-the
κίνησις· καὶ φασὶ τινες κινεῖσθαι τῶν ὄντων οὐ τὰ μὲν
motion and say some to-be-moved of-the (things)-being not the(-ones) indeed
τὰ δ' οὐ, 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
ποῖαν 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 οἶόν 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 ἀφείλεν
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 τοσοῦδι τοσονδὶ
just-as the ship-hauling also the drops the so-many so-much
κινουῦσι, 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 χωρὶς, ἀλλ' ἅμα. φανερόν οὖν ὥς οὐκ
of-them was-moved separately but together (it-is)-evident then that not
ἀναγκαῖον ἀεί τι ἀπιέναι, ὅτι διαιρεῖται ἢ 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' αλλοιώσεως ὅποιασποτοῦν· 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-till (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 μῆθέν. 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 τοῦναντίον γὰρ ἡ ἀλλοίωσις· ὁ δὲ λίθος
to-dispute into the-opposite for (is)-the alteration the but stone
 οὔτε σκληρότερος γίνεται οὔτε μαλακώτερος. κατὰ 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 ἐνὶ αὐτῶν ἐστὶν ἐν τοῖς οἰκείοις
by-force from these if-indeed then some of-them are in the proper
 τόποις, ἀνάγκη μῆδὲ κατὰ τὸπον πάντα κινεῖσθαι.
places (it-is)-necessary not-even according-to place all to-be-moved
 ὅτι μὲν οὖν ἀδύνατον ἢ αἰὲν πάντα κινεῖσθαι ἢ
that indeed then (it-is)-impossible either always all to-be-moved or
 αἰὲν πάντα ἡρεμεῖν, ἐκ τούτων καὶ ἄλλων τοιούτων
always all to-rest from these and other such(-arguments)

254a

πιστεύσειεν ἄν τις. ἀλλὰ μὴν οὐδὲ τὰ μὲν αἰὲν
would-believe — one but indeed nor the(-ones) indeed always
 ἐνδέχεται ἡρεμεῖν, τὰ δ' αἰὲν κινεῖσθαι, ποτὲ δ'
(it-is)-possible to-rest the(-others) and always to-be-moved at-some-time and
 ἡρεμεῖν 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 αὔξισις οὐθ' ἡ βίαιος ἔσται κίνησις, εἰ μὴ κινήσεται
the growth nor the forced will-be motion if not will-be-moved
 παρὰ φύσιν ἡρεμοῦν 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, φθίρεται τοῦτο ἢ ἐντεῦθεν. ὥστε δῆλον ὅτι
it-changes perishes this or from-there so-that (it-is)-clear that
 τὰ μὲν κινεῖται, τὰ δ' ἡρεμεῖ ἐνίοτε.
the(-ones) indeed are-moved the(-others) and rest sometimes

- 15 τὸ δὲ πάντα ἀξιοῦν ὅτε μὲν ἡρεμεῖν ὅτε δὲ
the but all to-claim at-one-time indeed to-rest at-another and
 κινεῖσθαι, τούτ' ἤδη συναπτόν 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 ἡρξάμεθα πρότερον. ἢ γάρ τοι
 the same which-precisely we-began before either for surely
 πάντα ἡρεμεῖ, ἢ πάντα κινεῖται, ἢ τὰ μὲν ἡρεμεῖ
 all rest or all are-moved or the(-ones) indeed rest
 τὰ δὲ κινεῖται τῶν ὄντων. καὶ εἰ τὰ μὲν ἡρεμεῖ
 the(-others) and are-moved of-the (things)-being and if the(-ones) indeed rest
 τὰ δὲ κινεῖται, ἀνάγκη ἥτοι πάντα ὅτε μὲν
 the(-others) and are-moved (it-is)-necessary either all at-one-time indeed
 ἡρεμεῖν ὅτε δὲ κινεῖσθαι, ἢ τὰ μὲν ἀεὶ ἡρεμεῖν
 to-rest at-another and to-be-moved or the(-ones) indeed always to-rest
 τὰ δ' ἀεὶ κινεῖσθαι αὐτῶν, ἢ τὰ μὲν ἀεὶ ἡρεμεῖν
 the(-others) and always to-be-moved of-them or the(-ones) indeed always to-rest
 τὰ δ' ἀεὶ κινεῖσθαι τὰ δ' ὅτε μὲν ἡρεμεῖν
 the(-others) and always to-be-moved the(-others) and at-one-time indeed to-rest
 ὅτε δὲ κινεῖσθαι. ὅτι μὲν τοίνυν οὐχ οἰόν τε πάντ'
 at-another and to-be-moved that indeed therefore not possible — all
 ἡρεμεῖν, 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 ὄν ἄπειρον καὶ ἀκίνητον, ἀλλ' οὔτε φαίνεται 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 κινήσις ἐστὶ, 30
 if-indeed then there-is opinion false or at-all opinion also motion there-is
 καὶν εἰ φαντασία, καὶν εἰ ὅτε μὲν οὕτως δοκεῖ εἶναι
 even if imagination even if at-one-time indeed thus it-seems to-be
 ὅτε δ' ἐτέρως· ἢ γὰρ φαντασία καὶ ἢ 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 ἡρεμεῖν. πρὸς ἅπαντα
indeed always to-be-moved the(-others) and always to-rest against all
 γὰρ ταῦτα ἰκανὴ μία πίστις· ὁρῶμεν γὰρ ἔνια ὅτε
for these(-views) (is)-sufficient one proof we-see for some at-one-time
 μὲν κινούμενα ὅτε δ' ἡρεμοῦντα. ὥστε φανερόν ὅτι
indeed moving at-another and resting so-that (it-is)-evident that
 ἀδύνατον ὁμοίως τὸ πάντα ἡρεμεῖν 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' ἡρεμεῖν
continuously to-the the(-ones) indeed always to-be-moved the(-others) and to-rest
 ἀεί. λοιπὸν οὖν θεωρήσαι πότερον πάντα τοιαῦτα οἷα
always (it-is)-left then to-consider whether all (are)-such as
 κινεῖσθαι καὶ ἡρεμεῖν, ἢ ἔνια μὲν οὕτως, ἔνια δ' ἀεὶ
to-be-moved and to-rest or some indeed thus some and always
 ἡρεμεῖ, 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 δὲ 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' αὐτά,
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
κινουῖσιν ἢ κινουμένοις καὶ τὰ κατὰ μόριον, τὰ
(things)-moving or being-moved and the(-ones) by part the(-others)
δὲ καθ' αὐτά, ὅσα μὴ τῷ ὑπάρχειν τῷ κινεῖσθαι 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' αὐτά 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' αὐτοῦ κινούμενον φύσει κινεῖται, οἷον
the both for it-itself by itself being-moved by-nature is-moved such-as
ἕκαστον τῶν ζώων· κινεῖται γὰρ τὸ ζῶον αὐτὸ ὑφ' αὐτοῦ,
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 φαμέν κινεῖσθαι. διὸ τὸ μὲν ζῶον 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 ὅποιαν 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 ζώων 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 φανερόν διὰ τὸ δηλὸν 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' αὐτῶν, οἷον τὰ ζῶα· 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 κινεῖν 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 ζώοις εἶναι διηρημένον τὸ κινοῦν καὶ τὸ κινούμενον,
the animals to-be divided the moving and the moved
 καὶ οὕτω τὸ ἅπαν αὐτὸ αὐτὸ 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 βία
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' αὐτῶν φάναι ἀδύνατον· ζωτικόν τε γὰρ
they-themselves by themselves to-say (is)-impossible vital both for
 τοῦτο καὶ τῶν ἐμψύχων ἴδιον, ἰστάναι ἂν ἐδύνατο αὐτά·
(is)-this and of-the animate peculiar to-stop — could themselves
 λέγω δ' οἷον, εἰ τοῦ βαδιῆεν αἴτιον αὐτῷ, καὶ τοῦ μὴ
I-mean and such-as if of-the to-walk (it-is)-cause to-itself also of-the not
 βαδιῆεν, 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
 δηλὸν 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' αὐτῶν, εἴγε αὐτὰ
one motion to-be-moved only by themselves if-indeed they-themselves
 ἑαυτὰ κινουῦσιν. ἔτι πῶς ἐνδέχεται συνεχές τι καὶ
themselves they-move further how (is-it)-possible continuous something and
 συμφυές αὐτὸ ἑαυτὸ κινεῖν; ἢ γὰρ ἐν καὶ συνεχές
naturally-unified it-itself itself to-move insofar-as for one and continuous
 μὴ ἀφῆ, ταύτῃ ἀπαθές· ἀλλ' ἢ κεχώριται,
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 οὐτ' ἄρα τούτων οὐθὲν αὐτὸ ἑαυτὸ κινεῖ (συμφυῇ
neither then of-these any it-itself itself moves naturally-unified
 γάρ), οὐτ' ἄλλο συνεχές οὐδέν, ἀλλ' ἀνάγκη διηρηῆσθαι
(they-are)-for nor other continuous anything but (it-is)-necessary to-be-divided
 τὸ κινουὶν ἐν ἐκάστῳ 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 ὑπὸ τινος ἀεὶ κινεῖσθαι· γένοιτο
it-happens also these by something always to-be-moved would-become
 δ' ἂν φανερόν 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
 ἐνεργεία 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 αὐτῷ 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' αὐτὸ ὑπάρχει.
but to-the-one the-other is-accidental and not by itself belongs
 τὸ δὲ πῦρ καὶ ἡ γῆ κινεῦνται ὑπὸ τίνος βία 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 φανερόν 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, γίνεταί ἐνίοτε ἐνεργεία
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
 γίνεταί δυνάμει. ὁ γὰρ ἔχων ἐπιστήμην μὴ θεωρῶν
becomes in-potentiality the for (one)-having knowledge not contemplating
 δὲ δυνάμει ἐστὶν ἐπιστήμων πως, ἀλλ' οὐχ ὥς καὶ
but in-potentiality is (a)-knower somehow but not as even
 πρὶν μαθεῖν. ὅταν δ' οὕτως ἔχῃ, ἐὰν μὴ τι κωλύῃ,
before to-learn when and thus be-is if not something prevents

ἐνεργεῖ καὶ θεωρεῖ, ἣ ἔσται ἐν τῇ ἀντιφάσει καὶ
be-actualizes(-it) and contemplates or he-will-be in the contradictory and
 ἀγνοίᾳ. ὁμοίως δὲ ταυτ' 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 μεταβάλλῃ,
the for cold (is)-in-potentiality hot when and it-changes
 ἥδη πῦρ, καίει δέ, ἂν μὴ τι κωλύῃ καὶ ἐμποδίζῃ.
already (it-is)-fire it-burns and if not something prevents and binds
 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 ἥδη κοῦφον, καὶ ἐνεργήσει
for (is)-in-potentiality first and already light and it-will-actualize
 γ' εὐθύς, ἂν μὴ 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 ᾗ. 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 αὐτῶν 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-bindered not above to-be but if
 ἀφαιρεθῇ τὸ ἐμποδιζόν, ἐνεργεῖ καὶ ἀεὶ ἀνωτέρω γίνεται.
is-removed the binder(-thing) it-actualizes and always higher becomes
 ὁμοίως δὲ καὶ τὸ ποιὸν εἰς τὸ ἐνεργεῖα εἶναι μεταβάλλει· 25
similarly and also the qualified into the in-actuality to-be changes
 εὐθὺς γὰρ θεωρεῖ τὸ ἐπιστήμον, ἂν μὴ τι κωλύῃ. καὶ
at-once for contemplates the knowing if not something prevents and
 τὸ ποσὸν ἐκτείνεται, ἐὰν μὴ τι κωλύῃ. ὁ δὲ τὸ
the quantified extends if not something prevents the(-one) and the
 ὑφιστάμενον καὶ κωλῶν κινήσας ἔστι μὲν ὡς κινεῖ
supporting and preventing having-moved there-is indeed in-a-sense (he)-moves
 ἔστι δ' ὡς οὕ, 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, δηλον.
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 δὲ 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 βία, καὶ τὰ τε βία καὶ
are-moved or contrary-to nature and by-force and the(-ones) both by-force and
 παρὰ φύσιν πάντα ὑπὸ τινος καὶ ὑπ' ἄλλου, τῶν δὲ
contrary-to nature all by something and by another of-the and

φύσει πάλιν τά θ' ὑφ' αὐτῶν κινούμενα ὑπό τινος
by-nature again the(-ones) both by themselves moved by something
 κινεῖται καὶ τὰ μὴ ὑφ' αὐτῶν, 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' αὐτὸ 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' αὐτό, καὶ
but because-of another which moves the moving or because-of itself and
 τοῦτο ἢ πρῶτον μετὰ τὸ ἔσχατον ἢ διὰ πλεόνων,
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 δὲ 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 κινούντος
but without this such-as the staff not will-move not moving(-it)
 τοῦ ἀνθρώπου. εἰ δὲ ἀνάγκη πᾶν τὸ κινούμενον ὑπὸ
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
 ἵέναι 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
infinities not there-is any first if then every indeed the
 κινούμενον ὑπὸ τινος κινεῖται, τὸ δὲ πρῶτον κινοῦν κινεῖται
(thing)-moved by something is-moved the and first moving is-moved
 μὲν, οὐχ ὑπ' ἄλλου δέ, ἀνάγκη αὐτὸ ὑφ' αὐτοῦ 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 καὶ τινί. ἢ γὰρ
every for the moving something both moves and by-something either for

αὐτῷ κινεῖ τὸ κινεῖν ἢ ἄλλω, 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 κινεῖντος τὸ ᾧ κινεῖ· ἀλλ' εἰ μὲν αὐτὸ αὐτῷ
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 ἢ 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 εἰσιν. 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 κινεῖν. ὅταν δὲ τι κινή
this another something (is)-the moving when then by-something it-moves
 αἰεὶ ἕτερον, ἀνάγκη εἶναι πρότερον τὸ αὐτὸ αὐτῷ κινεῖν.
always other (it-is)-necessary to-be before the it-itself by-itself moving
 256b εἰ οὖν κινεῖται μὲν τοῦτο, μὴ ἄλλο δὲ τὸ κινεῖν αὐτό,
if then is-moved indeed this not another but (is)-the moving it
 ἀνάγκη αὐτὸ αὐτὸ κινεῖν· ὥστε καὶ κατὰ τοῦτον τὸν
(it-is)-necessary it-itself itself to-move so-that also according-to this the
 λόγον ἥτοι εὐθὺς τὸ κινούμενον ὑπὸ τοῦ αὐτὸ κινεῖντος
argument either directly the (thing)-moved by the itself moving
 κινεῖται, ἢ ἔρχεται 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 ταῦτα συμβήσεται ταῦτα.
(things)-said also thus (to-those)-considering the-same will-follow these
 εἰ γὰρ ὑπὸ κινουμένου κινεῖται τὸ κινούμενον πᾶν, ἥτοι
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' αὐτό. 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 ἐνδέχεται ποτε μὴδὲν 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 δυνατόν 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 αἰε εἶναι.
it-has-been-shown for before that (it-is)-necessary motion always to-be
 καὶ εὐλόγως δὲ τοῦτο συμβέβηκεν. τρία γὰρ ἀνάγκη
and reasonably too this has-followed three for (it-is)-necessary
 εἶναι, τό τε κινούμενον καὶ τὸ κινεῖν 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 κινεῖν οὕτως ὥστ' εἶναι μὴ
(it-is)-necessary up-to some(-point) the but moving thus as to-be not
 ᾧ κινεῖ, ἀκίνητον. ἐπεὶ δ' ὁρώμεν 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 μὲν, ὑπ' ἄλλου δὲ κινεῖται, ἀλλ' οὐχ ὑφ'
and which moves indeed by another and is-moved but not by
 αὐτοῦ, εὐλογον, ἵνα μὴ ἀναγκαῖον εἰπωμεν, 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 ἀμυγῇ 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 ἀμυγῆς ὢν.
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 κινεῖν, εἰ δὲ μὴ κινεῖτο, οὐκ ἂν κινοίη, ἀνάγκη
the moving if and not it-were-moved not — it-would-move (it-is)-necessary
 τὸ κινεῖν, ἧ κινεῖται, ἥτοι 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' ἥτοι 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 φανερόν 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 ρίπτει, ρίπτεσθαι 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 αὔξον
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 στήναι πεπερασμένοι
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 καὶ 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
 δηλὸν γὰρ ὅτι κινεῖται καὶ ὑπὸ τοῦ ἀνωτέρω κινούντος 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 ἦν 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 εἶπομεν 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 ἥτοι ὑπὸ
and this being-moved it-will-stop then so-that either by
 ἡρεμοῦντος κινήσεται τὸ κινούμενον πρῶτον, ἢ αὐτὸ ἐαυτὸ
(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 αὐτὸ κινοῦν ἢ τὸ ὑπ' ἄλλου
of-motion and principle (is)-the it-itself itself moving or the by another
 κινούμενον, ἐκείνο πᾶς ἂν θεΐη· τὸ γὰρ αὐτὸ καθ' αὐτὸ
moved that everyone — would-posit the for itself by itself
 ὄν 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 αὐτό, 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' αὐτὸ κινούμενον συνεχές. ἀδύνατον δὴ τὸ
that every the by itself moved (is)-continuous impossible then the
 αὐτὸ αὐτὸ κινοῦν πάντῃ κινεῖν αὐτὸ αὐτό· φέροιο γὰρ
it-itself itself moving wholly to-move it-itself itself it-would-be-carried for
 ἂν ὅλον καὶ φέροι τὴν αὐτὴν φοράν, ἐν ὃν καὶ ἄτομον
— whole and would-carry the same locomotion one being and indivisible
 τῷ εἶδει, ἢ ἀλλοιοῖτο καὶ ἀλλοιοῖ, ὥστε διδάσκει ἂν καὶ
in-the kind or would-be-altered and would-alter so-that would-teach — and
 μανθάνει ἅμα, καὶ ὑγιάζει καὶ ὑγιαίνει τὴν αὐτὴν ὑγίειαν.
would-learn at-once and would-beal and would-be-healed the same health
 ἔτι δὴ διώριστα ὅτι κινεῖται τὸ κινητόν· τοῦτο δ' ἐστὶ 257b
further it-has-been-determined that is-moved the movable this and is
 δυνάμει κινούμενον, οὐκ ἐντελεχεία· τὸ δὲ δυνάμει εἰς
in-potentiality being-moved not in-actuality the and in-potentiality toward
 ἐντελέχειαν βαδίζει. ἔστι δ' ἡ κίνησις ἐντελέχεια κινήτου
actuality proceeds is and the motion (an)-actuality of-the-movable
 ἀτελής. τὸ δὲ κινοῦν ἤδη ἐνεργεία 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 κινεῖν
similarly and also of-the others each of-as-many-as the moving
 ἀνάγκη ἔχει τὸ συνώνυμον. τὸ μὲν ἄρα κινεῖ τὸ
(it-is)-necessary to-have the synonymous the(-one) indeed then moves the(-other)
 δὲ κινεῖται τοῦ αὐτοῦ αὐτὸ κινεῖντος. ὅτι δ' οὐκ ἔστιν
and is-moved of-the it-itself itself moving that but not it-is(-possible)
 αὐτὸ αὐτὸ 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
 κινεῖν 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' αὐτῷ· ἐγγύτερον δὲ τὸ
another moved itself the(-other) and by-itself nearer and (is)-the
 πορρωτέρου τοῦ κινούμενου τῆς ἀρχῆς ἢ τὸ μεταξύ.
more-remote from-the moved to-the principle than the intermediate
 25 ἔτι οὐκ ἀνάγκη τὸ κινεῖν κινεῖσθαι εἰ μὴ ὑφ' αὐτοῦ κατὰ
further not (it-is)-necessary the moving to-be-moved if not by itself by
 συμβεβηκὸς ἄρα ἀντικινεῖ θάτερον. ἔλαβον τοίνυν ἐνδέχσθαι
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
 κινεῖν ἀκίνητον, ἐπεὶ οὐκ ἀνάγκη τὸ κινεῖν 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
 αὐτοῦ κινούμενον, εἴπερ ἀνάγκη αἰὲν κίνησιν εἶναι. ἔτι
itself moved if-indeed (it-is)-necessary always motion to-be further
 ἦν 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 αὐτὸ
is-heated but indeed nor of-the primarily it-itself itself
 κινούντος οὔτε ἐν μόριον οὔτε πλείω κινήσει αὐτὸ αὐτὸ
moving either one portion or more will-move it-itself itself
 ἕκαστον. τὸ γὰρ ὅλον εἰ κινεῖται αὐτὸ ὑφ' αὐτοῦ, ἥτοι 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 κινεῖσθαι τι μόριον αὐτὸ ὑφ' αὐτοῦ, τοῦτ' ἂν εἴη
then by-the to-be-moved some portion it-itself by itself this — would-be
 τὸ πρῶτον αὐτὸ αὐτὸ κινούν· χωρισθὲν γὰρ τοῦτο μὲν
the first it-itself itself moving separated for this indeed
 κινήσει αὐτὸ αὐτό, 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' αὐτῶν. 258a
so-that if not necessary let-it-be-assumed not moved by themselves
 τῆς ὅλης ἄρα τὸ μὲν κινήσει ἀκίνητον ὃν τὸ δὲ
of-the whole then the(-part) indeed will-move unmoved being the(-other) and
 κινήσεται· μόνως γὰρ οὕτως οἶόν τέ τι αὐτοκίνητον
will-be-moved only for thus possible — something self-moved
 εἶναι. ἔτι εἴπερ ἢ ὅλη αὐτὴ αὐτὴν κινεῖ, τὸ μὲν
to-be further if-indeed the whole it-itself itself moves the(-part) indeed
 κινήσει αὐτῆς, τὸ δὲ κινήσεται. ἢ ἄρα AB ὑφ' αὐτῆς
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 αὐτὸ
the(-one) indeed moving the(-other) and nothing moving the it-itself itself
 κινοῦν ἀνάγκη ἐξ ἀκινήτου εἶναι κινούντος δέ, καὶ ἔτι ἐκ
moving (it-is)-necessary of unmoved to-be moving but and further of
 κινουμένου μὴ κινούντος δ' ἐξ ἀνάγκης, ἀλλ' ὅποτερ' 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· εἶπερ γὰρ καὶ διὰ
indeed by the B not moving but anything if-indeed for even through
 πλείονων ἤξει ποτὲ εἰς τὸ Γ, ἔστω δι' ἐνὸς μόνου.
more it-will-come at-some-time to the C let-it-be through one only
 15 τὸ δὴ ἅπαν ΑΒΓ αὐτὸ ἐαυτὸ 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 ἐαυτό, 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 ἐαυτό, οὐδ' ὅλως
B moved the but C not will-move it-itself itself nor at-all
 κινήσεται. ἀλλὰ μὴν οὐδ' ἡ ΒΓ κινήσει αὐτὴ ἐαυτὴν 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' αὐτοῦ τινὸς μέρους. τὸ ἄρα ΑΒ μόνον αὐτὸ ἐαυτὸ
by of-itself some part the then AB alone it-itself itself
 κινεῖ. ἀνάγκη ἄρα τὸ αὐτὸ ἐαυτὸ 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
 ἀπτόμενα ἥτοι 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 ἐαυτὸ κινεῖ οὐ
to-be continuous (it-is)-clear that the whole it-itself itself moves not
 τῷ αὐτοῦ τι εἶναι τοιοῦτον οἷον αὐτὸ αὐτὸ κινεῖν,
by-the of-itself something to-be such such-as it-itself itself to-move
 ἀλλ' ὅλον κινεῖ αὐτὸ ἐαυτό, 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 συνεχές
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· ἢ
the moving indeed unmoved but or of-the B the moved the
 λοιπὴν ἄρα κινήσει τῆς Α ἢ τῆς Β κινήσεται; εἰ γὰρ
remaining(-part) is-it will-move of-the A or of-the B will-be-moved if for
 τοῦτο, οὐκ ἂν εἴη πρῶτως κινουμένη ὑφ' αὐτῆς ἢ ΑΒ·
this not — would-be primarily moved by itself the AB
 ἀφαιρεθείσης γὰρ ἀπὸ τῆς ΑΒ, ἔτι κινήσει ἐαυτὴν ἢ λοιπὴν
(it)-being-removed for from the AB still will-move itself the remaining
 ΑΒ. ἢ δυνάμει μὲν ἐκάτερον οὐδὲν κωλύει ἢ θάτερον τὸ
AB or in-potentiality indeed each nothing prevents or the-one the
 κινούμενον διαιρετὸν εἶναι, ἐντελεχεία 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 πρῶτως ἐνείναι. φανερόν
prevents in divisibles in-potentiality primarily to-be-within (it-is)-evident
 τοίνυν ἐκ τούτων ὅτι ἔστι τὸ πρῶτως κινεῖν ἀκίνητον·
therefore from these that there-is the primarily moving unmoved
 εἴτε γὰρ εὐθὺς ἴσταται τὸ κινούμενον, ὑπὸ τινος δὲ
whether for directly stops the moved by something but
 κινούμενον, εἰς ἀκίνητον τὸ πρῶτον, εἴτε εἰς κινούμενον μὲν,
moved at (an)-unmoved the first or at (a-thing)-moved indeed
 αὐτὸ δ' αὐτὸ κινεῖν καὶ ἰστάν, ἀμφοτέρως συμβαίνει τὸ
it-itself but itself moving and stopping in-both-ways it-follows the
 πρῶτως κινεῖν ἐν ᾗπασιν 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 αἰεὶ εἶναι καὶ μὴ διαλείπειν, ἀνάγκη
since and must motion always to-be and not to-cess (it-is)-necessary
 εἶναί τι αἰδῖον ὃ πρῶτον κινεῖ, εἴτε ἐν εἴτε πλεῖω,
to-be something everlasting which first moves whether one or more
 καὶ τὸ πρῶτον κινεῖν ἀκίνητον. ἕκαστον μὲν οὖν αἰδῖον
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 ἀπλῶς καὶ κατὰ
itself (by)-every the external change both simply and by
 συμβεβηκός, κινητικὸν δ' ἑτέρου, δηλὸν ὧδε σκοποῦσιν.
accident able-to-move but another (is)-clear thus (to-those)-examining
 ἔστω δ' εἴ τις βούλεται, ἐπὶ 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 ἀμερές ὅτε μὲν ἔστιν ὅτε
for (it-is)-necessary if something partless at-one-time indeed is at-another
 δὲ μὴ ἔστιν ἄνευ τοῦ μεταβάλλειν, ὅτε μὲν εἶναι
and not is without the to-change at-one-time indeed to-be
 ὅτε 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 ὅτε μὲν εἶναι ὅτε
unmoved indeed able-to-move but some at-one-time indeed to-be at-another
 δὲ μὴ εἶναι, ἐνδεχέσθω καὶ τοῦτο. ἀλλ' οὐ τί γε πάσας
and not to-be let-it-be-possible also this but not at-all at-least all
 δυνατόν· δηλὸν γὰρ ὡς αἴτιον τοῖς αὐτὰ ἑαυτὰ
(is)-possible (it-is)-clear for that cause for-the they-themselves themselves
 κινουσίην ἔστι τι τοῦ ὅτε μὲν εἶναι ὅτε δὲ μή.
moving is something of-the at-one-time indeed to-be at-another and not
 τὸ μὲν γὰρ αὐτὸ ἑαυτὸ κινεῖν ἅπαν ἔχειν ἀνάγκη
the indeed for it-itself itself moving every to-have (it-is)-necessary
 μέγεθος, εἰ μηδὲν κινεῖται ἀμερές, τὸ δὲ κινεῖν 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 φθίρεσθαι, 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 αἰδίου 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 ἔναι ἀρχαὶ τῶν ἀκινήτων μὲν κινουσῶν δέ, καὶ
ten-thousand-times some principles of-the unmoved indeed moving but and
 πολλὰ τῶν αὐτὰ ἑαυτὰ κινούντων φθίρεται, τὰ
many of-the they-themselves themselves moving perish the(-others)
 δ' ἐπιγίνεται, καὶ τόδε μὲν ἀκίνητον ὄν τόδε κινεῖ, ἕτερον
and come-to-be-after and this indeed unmoved being this moves another
 δὲ τοδί· ἀλλ' οὐδὲν ἥττον ἔστι τι ὃ καὶ περιέχει,
and this-here but nothing less there-is something which also contains
 καὶ τοῦτο παρ' ἕκαστον, ὃ ἔστιν 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 αἰδίου ἢ κίνησις, αἰδίου καὶ τὸ κινεῖν ἔσται
if-indeed then everlasting (is)-the motion everlasting also the moving will-be
 πρῶτον, εἰ ἔν· εἰ δὲ πλείω, πλείω τὰ αἰδία.
first if (it-is)-one if and more more the everlasting(-ones)
 ἐν δὲ μάλλον 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 ἐνδέχεται, ὑπάρχειν
must the limited and the better if it-be-possible to-be-present
 μᾶλλον. ἰκανὸν δὲ καὶ ἓν, ὃ πρῶτον τῶν ἀκινήτων
rather sufficient and even one which first of-the unmoved
 αἰδίου ὃν ἔσται ἀρχὴ τοῖς ἄλλοις κινήσεως. φανερόν δὲ
everlasting being will-be principle for-the others of-motion (it-is)-evident and
 καὶ ἐκ τούτου ὅτι ἀνάγκη εἶναί τι ἐν καὶ αἰδίου τὸ
also from this that (it-is)-necessary to-be something one and everlasting the
 πρῶτον κινουῦν. δέδεικται γὰρ ὅτι ἀνάγκη ἀεὶ κίνησιν
first moving it-has-been-shown for that (it-is)-necessary always motion
 εἶναι. εἰ δὲ ἀεὶ, ἀνάγκη συνεχῇ 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 συνεχῆς, μία. μία δ' ἢ ὑφ' ἑνός τε τοῦ
at-least continuous (it-is)-one one and (is)-the(-motion) by one both the
 κινουῦντος καὶ ὑφ' ἑνὸς τοῦ κινουμένου· εἰ γὰρ ἄλλο καὶ
moving and by one the moved if for another and
 ἄλλο κινήσει, οὐ συνεχῆς ἢ ὅλη κίνησις, ἀλλ' ἐφεξῆς.
another will-move not continuous (is)-the whole motion but successive
 ἔκ τε δὴ τούτων πιστεύσειεν ἂν τις εἶναί τι
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 ἅττα τῶν ὄντων
of-the movers the indeed then to-be some(-things) of-the (things)-being
 ἃ ὅτε μὲν κινεῖται ὅτε δ' ἡρεμεῖ 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 ἡρεμεῖ οὔτε τὰ μὲν αἰὲς ἡρεμεῖ τὰ δ' αἰὲς
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 ἡρεμεῖν 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 ἐκατέραν τὴν φύσιν, ὅτι ἔστι τὰ μὲν αἰὲς
of-the two each the nature that there-are the(-ones) indeed always
 ἀκίνητα τὰ δ' αἰὲς κινούμενα, προϊόντες δ' ἐπὶ τοῦτο
unmoved the(-others) and always moved proceeding and to this
 καὶ θέντες ἅπαν τὸ κινούμενον ὑπὸ τινος κινεῖσθαι,
and having-posed 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' αὐτοῦ ἢ ὑπ' ἄλλου αἰεί, 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 ἐαυτὸ κινεῖ, πάντων δὲ τὸ ἀκίνητον ὁρώμεν
which it-itself itself moves of-all and the unmoved we-see
 δὲ καὶ φανερώς ὄντα τοιαῦτα ἃ κινεῖ αὐτὰ ἑαυτά,
and also evidently being such(-things) which move they-themselves themselves
 οἶον τὸ τῶν ἐμψύχων καὶ τὸ τῶν ζώων γένος.
such-as the of-the animate and the of-the animals kind
 259b ταῦτα δὴ καὶ δόξαν παρείχε μή ποτ' ἐνδέχεται κίνησιν
these then also (the)-opinion provided whether perhaps it-is-possible motion
 ἐγγίνεσθαι μὴ οὐσαν 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, ὥς 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 αἷτιον, ἀλλ' ἔννευσιν ἄλλαι κινήσεις φυσικαὶ τοῖς ζώοις,
(is)-the cause but there-are-in other motions natural in-the animals
 ἃς οὐ κινοῦνται δι' αὐτῶν, οἷον αὔξησις φθίσις ἀναπνοή,
which not they-are-moved through themselves such-as growth decay breathing
 ἃς κινεῖται τῶν ζώων ἕκαστον ἡρεμοῦν καὶ οὐ κινούμενον
which is-moved of-the animals each resting and not moving
 τὴν ὑφ' αὐτοῦ κίνησιν. τούτου δ' αἷτιον τὸ περιέχον
the by itself motion of-this and cause (is)-the surrounding
 καὶ πολλὰ τῶν εἰσιόντων, οἷον ἐνίων τροφή· πεπτομένης
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' αὐτῶν· 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
 αἷτιον τοῦ αὐτὸ ἑαυτὸ κινεῖν ὑφ' αὐτοῦ, 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 ὄν καὶ τὸ ἐν τῇ μοχλείᾳ κινοῦν ἑαυτό.
in the body being and the in the leverage moving itself

20 ἔξ 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
 συνεχῇ 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 κινεῖν ἀκίνητον, καὶ
motion to-be something must the first moving unmoved and
 μὴ κατὰ συμβεβηκός, εἰ μέλλει, καθάπερ εἵπομεν, ἔσεσθαι
not by accident if is-to just-as we-said to-be
 ἐν τοῖς οὖσις ἅπαυστός τις καὶ ἀθάνατος κίνησις, καὶ
in the (things)-being unceasing some and deathless motion and
 μένειν τὸ ὄν αὐτὸ ἐν αὐτῷ 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 ὄν
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 συμβεβηκός ὑφ' αὐτοῦ καὶ ὑφ' ἑτέρου· τὸ μὲν γὰρ
by accident by itself and by another the indeed for
 ὑφ' ἑτέρου ὑπάρχει καὶ τῶν ἐν τῷ οὐρανῷ ἐνάις 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 ἐστὶ τι ἀεὶ τοιοῦτον,
only but indeed if at-least there-is something always such
 κινεῖν μὲν τι ἀκίνητον δὲ αὐτὸ καὶ αἰδίον, ἀνάγκη
moving indeed something unmoved but itself and everlasting (it-is)-necessary
 καὶ τὸ πρῶτον ὑπὸ τούτου κινούμενον αἰδίον 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 μὴ
 coming-to-be and destruction and change for-the others if not
 τι κινήσει κινούμενον· τὸ μὲν γὰρ ἀκίνητον αἰὲ 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
 εἵδεσιν ἐναντίως παρέξεται κινούμενον ἕκαστον τῶν ἄλλων,
 forms contrarily will-make moved each of-the others
 καὶ ὅτε μὲν ἡρεμοῦν ὅτε δὲ κινούμενον. φανερόν
 and at-one-time indeed resting at-another and moving evident
 δὴ γέγονεν ἐκ τῶν εἰρημένων καὶ ὁ κατ' ἀρχὰς
 then has-become from the (things)-said also what at (the)-beginning
 ἠποροῦμεν, τί δὴ ποτε οὐ πάντα ἢ κινεῖται ἢ ἡρεμεῖ, ἢ
 we-puzzled-over why then ever not all either are-moved or rest or
 τὰ μὲν κινεῖται αἰὲ τὰ δ' αἰὲ ἡρεμεῖ, ἀλλ' ἔνια
 the(-ones) indeed are-moved always the(-others) and always rest but some
 ὅτε μὲν ὅτε δ' οὐ. 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 αἰδίου,
 is now that the(-ones) indeed by (an)-unmoved are-moved everlasting
 διὸ αἰὲ 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 ἀπλῶς καὶ ὡσαύτως
but unmoved just-as has-been-said inasmuch-as simply and likewise
 καὶ ἐν τῷ αὐτῷ διαμένον, μίαν καὶ ἀπλὴν 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 μὲν 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
 ἐνδέχεται τινα κίνησιν εἶναι συνεχῇ ἢ οὐ, 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
 ὥς εἴπερ ἀναγκαῖον μὲν ἀεὶ κίνησιν εἶναι, πρώτη δὲ
that if-indeed (it-is)-necessary indeed always motion to-be first and
 ἥδε καὶ συνεχῆς, ὅτι τὸ πρῶτον κινεῶν κινεῖ ταύτην τὴν
(is)-this and continuous that the first moving moves this the
 κίνησιν, ἣν ἀναγκαῖον μίαν καὶ τὴν αὐτὴν εἶναι συνεχῇ
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 αὐξήσιν 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· τροφή 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 ἀλλοιώσιν εἶναι τὴν εἰς τὰναντία μεταβολήν.
(it-is)-necessary then alteration to-be the into the-contraries change
ἀλλὰ μὴν εἴ γε ἀλλοιούται, 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' ὅτε 260b
(it-is)-clear then that the moving not similarly is but at-one-time
μὲν ἐγγύτερον ὅτε 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 φοράν
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' ἧς 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 ἀυξανομένου
 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 φανερόν 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, οὐ τε μὴ ὄντος οὐκ ἔσται τᾶλλα,
 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
 εἶη δ' ἂν συνεχῶς ἢ ἡ συνεχῆς ἢ ἡ ἐφεξῆς, μᾶλλον δ'
 would-be and — continuously either the continuous or the successive rather and
 ἢ συνεχῆς, καὶ βέλτιον συνεχῇ ἢ ἐφεξῆς εἶναι, τὸ δὲ βέλτιον
 the continuous and better continuous than successive to-be the and better

αἰὲν ὑπολαμβάνομεν ἐν τῇ φύσει ὑπάρχειν, ἂν ἢ δυνατόν,
always we-suppose in the nature to-exist if it-be possible
 δυνατόν δὲ συνεχῇ 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 οἶόν τ' εἶναι
this let-it-be-assumed and this none other possible — to-be
 ἀλλ' ἢ φορὰν, 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
 κινεῖν. ἔτι χρόνῳ πρώτῃν τοῖς γὰρ αἰδίοις μόνον
moving further in-time first to-the for everlasting(-things) alone
 ἐνδέχεται κινεῖσθαι ταύτην. ἀλλ' ἐφ' ἐνὸς μὲν ὅπου οὐκ
(it-is)-possible to-be-moved (with)-this but in-the-case-of one indeed whatever
 ὄντων ἐχόντων γένεσιν τὴν φορὰν ἀναγκαῖον ὑστάτην εἶναι
of-the (things)-having coming-to-be the locomotion (is)-necessary last to-be
 ὄντων κινήσεων· μετὰ γὰρ τὸ γενέσθαι πρῶτον ἀλλοιώσεως
of-the motions after for the to-come-to-be first (come)-alteration
 καὶ αὔξεσις, φορὰ δ' ἤδη τετελειωμένων κινήσεως ἔστιν.
and growth locomotion but already of-completed(-things) motion is
 ἀλλ' ἕτερον ἀνάγκη κινούμενον εἶναι κατὰ φορὰν
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 ἢ γένεσις εἶναι
begotten since would-seem at-least — the coming-to-be to-be

261a

πρώτη τῶν κινήσεων διὰ τοῦτο, ὅτι γενέσθαι δεῖ τὸ
first of-the motions because-of this that to-come-to-be must the
 πρᾶγμα πρώτον. τὸ δ' ἐφ' ἐνὸς μὲν ὅτουοῦν
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), δηλον ὥς οὐδὲ τῶν ἐφεξῆς
the (things)-moved perishable (it-is)-clear that nor of-the successive
 κινήσεων οὐδεμία προτέρα· λέγω δ' ἐφεξῆς αὔξησιν, εἴτ'
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 μὴδὲ 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

- 15 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' ἑνδεῖαν
wherefore the(-ones) indeed wholly unmoved of-the living through lack
 τοῦ ὀργάνου, οἷον τὰ φυτὰ καὶ πολλὰ γένη τῶν ζώων, 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, διὰ 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 κινεῖν αὐτὸ αὐτὸ 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
 αὐτὸ κινεῖν. ὅτι μὲν τοῖς τῶν κινήσεων ἢ φορὰ πρώτη,
itself moving that indeed therefore of-the motions the locomotion (is)-first
 φανερόν 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
 ἐνδέχεται τινα κίνησιν εἶναι συνεχῇ καὶ αἰδίον, φανερόν
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 συνεχῇ 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 ὄν καὶ τὸ
changes such-as for-coming-to-be indeed and destruction the being and the
 μὴ ὄν ὅροι, ἀλλοιώσει δὲ τὰναντία 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· ἐναντία δ' αἱ εἰς τὰ ἐναντία. τὸ
and incompleteness contrary and (are)-the(-motions) into the contraries the
 δὲ μὴ ἀεὶ κινούμενον τήνδε τὴν κίνησιν, ὄν δὲ πρότερον,
and not always moving this the motion being but before
 ἀνάγκη πρότερον ἡρεμεῖν. φανερόν οὖν ὅτι ἡρεμήσει 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 γενέσις ἀπλῶς
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
 συνεχῆς ἢ 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 ἡρεμῆσαι ἐν τῇ ἀντιφάσει, μηδ' ἐστὶ
nor if not (it-is)-necessary to-rest in the contradiction nor is

μεταβολή ἡρεμία ἐναντίον· οὐ γὰρ ἴσως ἡρεμεῖ τὸ μὴ ὄν, ἢ
change to-rest contrary not for perhaps rests the not being the
 δὲ φθορὰ εἰς τὸ μὴ ὄν. ἀλλ' εἰ μόνον μεταξὺ γίνεταί
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 ἢ 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 πλείωσις 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 τοῦναντίον, ἀλλὰ μόνον τοῦτο λαμβάνειν,
and to-motion the into the-contrary but only this to-grasp
 ὅτι ἀντίκειται πῶς καὶ τῇ κινήσει καὶ τῇ ἡρεμίᾳ ἢ
that is-opposed somehow both to-the motion and to-the rest the
 κίνησις ἢ 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 exceeded 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' ἐπὶ 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 γεγόμενον εὐθὺς
altogether absurd — to-be would-seem if having-come-to-be at-once
 ἀνάγκη φθαρῆναι καὶ μηδένα χρόνον διαμείναι. 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 εἶναι τινα ἄπειρον, μίαν οὖσαν καὶ
that and it-is-possible to-be some infinite(-motion) one being and
 συνεχῇ, καὶ αὕτη ἐστὶν ἡ κύκλω, λέγωμεν νῦν. πᾶν
continuous and this is the (one)-in-a-circle let-us-say now every
 μὲν γὰρ κινεῖται τὸ φερόμενον ἢ κύκλω ἢ εὐθείαν
indeed for is-moved the (thing)-carried either in-a-circle or straight
 ἢ μικτήν, ὥστ' εἰ μὴδ' ἐκείνων ἢ ἑτέρα συνεχῆς,
or mixed so-that if not-even of-those the one (is)-continuous
 οὐδὲ τὴν ἐξ ἀμφοῖν οἷόν τ' εἶναι συγκεκλιμένην. ὅτι δὲ
nor the(-one) from both possible — to-be composed that and
 τὸ φερόμενον τὴν εὐθείαν 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
 εὐθείαν τὰς ἐναντίας κινεῖται κινήσεις· ἐναντία γὰρ κατὰ
straight the contrary is-moved motions contrary for according-to
 τόπον ἢ ἄνω τῇ κάτω καὶ ἢ εἰς τὸ πρόσθεν τῇ
place (is)-the upward to-the downward and the to the front to-the
 εἰς τοῦπισθεν καὶ ἢ εἰς ἀριστερὰ τῇ εἰς δεξιὰ· τόπου
to the-back and the to left to-the to right of-place
 γὰρ ἐναντιώσεις αἰτῶνται. τίς δ' ἐστὶν ἡ μία καὶ συνεχῆς
for contraries (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 ἐνὶ χρόνῳ καὶ ἐν ἀδιαφόρῳ κατ'
one and in one time and in (an)-undifferentiated(-tbing) 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 εἶδει, καὶ οὐχ ἓν. 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
 ἢ ἀπὸ τοῦ Α πρὸς τὸ Β τῇ ἀπὸ τοῦ Β πρὸς τὸ Α,
the from the Α to the Β to-the(-one) from the Β to the Α
 ὅτι ἰστᾶσι καὶ παύουσιν ἀλλήλας, ἐὰν ἅμα γίνωνται.
(is)-that they-stop and halt each-other if at-once they-occur
 καὶ ἐπὶ κύκλου ὡσαύτως, οἷον ἢ ἀπὸ τοῦ Α ἐπὶ τὸ
and in-the-case-of (a)-circle likewise such-as the from the Α to the
 Β τῇ ἀπὸ τοῦ Α ἐπὶ τὸ Γ· ἰστᾶσι γάρ. καὶ συνεχεῖς
Β to-the(-one) from the Α to the Γ they-stop for even-if continuous
 ὧσι καὶ μὴ γίνηται ἀνάκαμψις διὰ τὸ τὰναντία φθεῖρειν
they-be and not occur (a)-turning-back because-of the the-contraries to-destroy
 καὶ κωλύειν ἀλλήλα· ἀλλ' οὐχ ἡ εἰς τὸ πλάγιον τῇ
and to-hinder each-other but not the(-motion) to the side to-the
 ἄνω. μάλιστα δὲ φανερόν ὅτι ἀδύνατον εἶναι συνεχῇ 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
 στήναι, οὐ μόνον ἐπ' εὐθείας, ἀλλὰ καὶ κύκλον
to-stop not only on (a)-straight(-line) but even-if (along)-a-circle

φέρεται. 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 ὅτε μὲν συνείρειν κινούμενον, ὅτε
it-is(-possible) for at-one-time indeed to-go-on-continuously moving at-another
 δ' ἐπὶ τὸ αὐτὸ ἐλθὼν ὅθεν ὠρμήθη ἀνακάμψαι πάλιν.
and to the same having-come whence it-started to-turn-back again
 20 ὅτι δ' ἀνάγκη ἵστασθαι, ἢ 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' ἦδε.
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
 ἐκάτερον ἄμφω ἐστί, καὶ τῷ μὲν ἀριθμῷ ἓν, 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 ὅτιοῦν σημεῖον δυνάμει
of-the straight of-the within the extremes any point in-potentiality
 μὲν ἐστὶ μέσον, ἐνεργείᾳ δ' οὐκ ἔστιν, ἐὰν μὴ διέλη ταύτην
indeed is middle in-actuality but not it-is if not it-divide this
 καὶ ἐπιστὰν πάλιν ἄρξεται κινεῖσθαι. οὕτω δὲ τὸ μέσον
and having-balted again it-begin to-be-moved thus and the middle
 ἀρχὴ γίνεται καὶ τελευτῇ, ἀρχὴ μὲν τῆς ὕστερον, τελευτῇ
beginning becomes and end beginning indeed of-the later end
 δὲ τῆς πρώτης. λέγω δ' οἷον ἐὰν φερόμενον τὸ Α σταῇ
and of-the first I-mean and such-as if being-carried the A stop
 ἐπὶ τοῦ Β καὶ πάλιν φέρεται ἐπὶ τὸ Γ· ὅταν δὲ συνεχῶς
at the B and again be-carried to the C when but continuously
 φέρεται, οὔτε γεγενέναι οὔτε ἀπογεγενέναι οἷόν τε τὸ Α
it-is-carried neither to-have-arrived nor to-have-departed possible — the A

κατὰ τὸ Β σημείον, 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 διαίρεσις ἐστὶν 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 ἡρεμήσει 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 χρήσται
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 στήναι 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 στή.
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 ὀρμήσαν καὶ ἀπελθὼν 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 ἴστασθαι. 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 συνεχούς· 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 ἐνὶ
extremity at which D (as)-end and (as)-beginning it-has-used the one
 σημείῳ ὡς δύο· διὸ στηναὶ ἀνάγκη· καὶ οὐχ ἅμα
point as two wherefore to-stop (it-is)-necessary and not at-once

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 τὴν 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 ἢ 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 τελευτῇ μὲν κάτωθεν,
in-potentiality is this but in-actuality and end indeed from-below

ἀρχῇ δὲ ἄνωθεν· καὶ τῶν κινήσεων ἄρα ὡσαύτως.
beginning and from-above and of-the motions then likewise

ἀνάγκη ἄρα στήναι τὸ ἀνακάμπτων ἐπὶ τῆς εὐθείας.
(it-is)-necessary then to-stop the (thing)-turning-back on the straight

οὐκ ἄρα ἐνδέχεται συνεχῇ κίνησιν εἶναι ἐπὶ τῆς εὐθείας
not then (it-is)-possible continuous motion to-be on the straight

αἰδίου. 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 ἀξιούντας, εἰ αἰεὶ 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, ἀξιούντες 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 ἡριθμηκέναι
(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 αὐτῷ·
we-solved(-it) through — the time infinite(-parts) to-have in itself
 οὐδὲν γὰρ ἄτοπον, εἰ ἐν ἀπείρῳ χρόνῳ ἄπειρα διέρχεται
nothing for (is)-absurd if in infinite time infinite(-things) goes-through
 τις· ὁμοίως δὲ τὸ ἄπειρον ἐν 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 (ἡρωτᾶτο 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 ἀφέντος 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 εἵπομεν ἐν τοῖς ἄρτι λόγοις. ἂν γάρ τις τὴν
which-precisely we-said in the just-now arguments if for one the

συνεχῇ διαιρῇ εἰς δύο ἡμίση, οὗτος τῷ ἐνὶ σημείῳ ὡς
continuous divides into two halves this(-man) the one point as
 δυσὶ χρήται· ποιεῖ γὰρ αὐτὸ ἀρχὴν καὶ τελευτήν.
two uses he-makes for it beginning and end
 οὕτω δὲ ποιεῖ ὃ 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 συνεχῆς οὔθ' ἡ γραμμὴ οὔθ'
thus and (one)-dividing not will-be continuous either the line or
 ἡ κίνησις· ἡ γὰρ συνεχῆς 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 ἐντελεχεῖα
the continuous there-are indeed infinite halves but not in-actuality
 ἀλλὰ δυνάμει. ἂν δὲ ποιῇ ἐντελεχεῖα, οὐ ποιήσει
but in-potentiality if but he-makes(-them) in-actuality not he-will-make
 συνεχῇ, 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 ἐν σημείῳ
the halves evident is that it-happens the for one point
 ἀνάγκη αὐτῷ ἀριθμεῖν δύο· τοῦ μὲν γὰρ ἑτέρου τελευτῇ
(it-is)-necessary for-him to-count (as)-two of-the indeed for one end
 ἡμίσεος τοῦ δ' ἑτέρου ἀρχῇ ἔσται, ἂν μὴ μίαν ἀριθμῇ
of-half of-the and other beginning it-will-be if not one he-counts
 τὴν συνεχῇ, 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 οὐ. ἐντελεχεῖα
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, ἀπλῶς δ' οὐ· συμβέβηκε γὰρ τῇ γραμμῇ
has-traversed simply but not it-is-accidental for to-the line
 ἄπειρα ἡμίσεα εἶναι, ἣ 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 μὴ 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 ὄν 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 ταῦτόν καὶ ἐν ἀριθμῷ,
of-the earlier and of-the later and the-same and one in-number
 λόγῳ δ' οὐ ταυτόν· 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 αἰεὶ 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 ὅτωσιν γὰρ τοῦ Α λευκὸν ἀληθές
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 ἀληθές 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 ὄν καὶ
it-will-be or at-once white and not white and generally being and
 μὴ ὄν ἀνάγκη εἶναι. εἰ δ' ὁ ἂν ἢ πρότερον μὴ
not being (it-is)-necessary to-be if and whatever — be before not
 ὄν, ἀνάγκη γίνεσθαι ὄν, καὶ ὅτε γίγνεται μὴ ἔστιν,
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
 ἅτομα 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, οὐ οὐδὲν
it-has-become and is in the last point of-which nothing
 ἐχόμενόν ἐστιν οὐδ' ἐφεξῆς· οἱ δ' ἅτομοι χρόνοι ἐφεξῆς.
next is nor successive the but indivisible times (are)-successive

264a φανερόν δ' ὅτι εἰ ἐν τῷ Α ὅλῳ χρόνῳ ἐγίγνετο, οὐκ
 (it-is)-evident and that if in the Α 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 κὰν ἐκ τῶνδε δόξειέ τῳ αὐτὸ
 logically but (to-those)-examining also from these would-seem to-someone this-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 Β it-came also
 ἐφέρετο ἐπὶ τὸ Β, καὶ οὐχ ὅτε πλησίον ἦν, ἀλλ' εὐθὺς ὡς
 it-was-carried to the Β 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 δὲ ἀπὸ τοῦ Α φερόμενον,
 and also in-the-case-of the others the then from the Α carried
 ὅταν ἐπὶ τὸ Γ ἔλθῃ, πάλιν ἥξει ἐπὶ τὸ Α συνεχῶς
 when to the Γ it-comes again will-come to the Α continuously
 κινούμενον. ὅτε ἄρα ἀπὸ τοῦ Α φέρεται πρὸς τὸ Γ, τότε
 moving when then from the Α it-is-carried to the Γ then
 καὶ εἰς τὸ Α φέρεται τὴν ἀπὸ τοῦ Γ κίνησιν, ὥσθ' ἅμα
 also to the Α it-is-carried (with)-the from the Γ motion so-that at-once
 τὰς ἐναντίας· ἐναντία γὰρ αἱ κατ' εὐθείαν.
 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 ἴστασθαι ἐπὶ τοῦ Γ. οὐκ ἄρα
then this (is)-impossible (it-is)-necessary to-stop at the C not then
 μία ἢ κίνησις· ἢ γὰρ διαλαμβανομένη στάσει οὐ
one (is)-the motion the(-one) for interrupted by-rest (is)-not
 μία. ἔτι δὲ καὶ ἐκ τῶνδε φανερόν 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 ἡρεμεί τῶν ἀντικειμένων
some is-moved motions and rests of-the opposite
 ἡρεμιῶν (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 εἶδει, καὶ μὴ εἴ τι μῦριόν ἐστι τῆς ὅλης)
(are)-different in-the kind and not if something part is of-the whole
 ἀνάγκη πρότερον ἡρεμεῖν τὴν ἀντικειμένην ἡρεμίαν (ἢ
(it-is)-necessary before to-rest the opposite rest the
 γὰρ ἡρεμία στερήσις κινήσεώς ἐστιν). εἰ οὖν ἐναντία
for rest privation of-motion is if then contrary
 μὲν κινήσεις αἱ κατ' εὐθείαν, 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 ἡρεμῆσαι τὴν πρὸς τῷ Γ· αὕτη γὰρ
(it-is)-necessary before to-rest the(-rest) at the C this for

ἦν ἡ ἀντικειμένη ἡρεμία τῇ ἀπὸ τοῦ Γ κινήσει. δηλον
was the opposite rest to-the from the C motion (it-is)-clear
 τοίνυν ἐκ τῶν εἰρημένων ὅτι οὐκ ἔσται συνεχῆς 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 συνεχῆς ἡ ἀλλοιώσις 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 συνεχῆς 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 συνεχῆς· οὐθέν 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 ἅπαντα 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 ἢ κατ' εὐθείαν (ταύτη γάρ ἐστιν
 but contrary indeed (is)-the along (a)-straight(-line) to-this for there-is
 ἐναντία κατὰ τόπον, οἷον ἢ κατὰ διάμετρον· ἀπέχει
 contrary according-to place such-as the along (a)-diameter it-is-distant
 γὰρ πλείστον) ἀντικειμένη δὲ ἢ 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· ἢ μὲν γὰρ κύκλῳ κίνησις ἐστὶν ἀφ' αὐτοῦ εἰς
 to-leave-off the indeed for in-a-circle motion is from itself to
 τὸ αὐτό, ἢ δὲ κατ' εὐθείαν ἀφ' αὐτοῦ εἰς ἄλλο, καὶ
 the same the but along (a)-straight(-line) from itself to another and
 ἢ μὲν ἐν τῷ κύκλῳ οὐδέποτε ἐν τοῖς αὐτοῖς, ἢ δὲ κατ'
 the indeed in the circle never in the same(-places) the but along
 εὐθείαν 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 ταῦτα 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· ἢ δὲ τοῦ κύκλου συνάπτει, καὶ ἔστι μόνῃ
 beginning the end the but of-the circle joins and is alone
 τέλειος. φανερόν 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
 ἀπάσαις 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 πολλά ποιῆσαι, ἐν οἷς
nothing for it-makes-a-difference few or many to-make (those)-in which
 ἐστὶν ἡ μεταβολή, οὐδὲ μεταξὺ θείναι τι ἢ ἀφελεῖν·
is the change nor between to-put something or to-take-away
 ἀμφοτέρως γὰρ συμβαίνει ταῦτα 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
 αἰεὶ· 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 αἰεὶ 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
 εἶρηκε καθόλου περὶ πάσης κινήσεως ὅτι κατ' οὐδεμίαν
has-said generally about every motion that according-to no
 κίνησιν ἐνδέχεται κινεῖσθαι συνεχῶς ἔξω τῆς κύκλω, 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

οὐν οὐτ' ἄπειρός ἐστι μεταβολή οὐδεμία οὔτε συνεχής
 then neither infinite is change any nor continuous
 ἔξω τῆς κύκλω φορᾶς ἔστω τοσαύτ' 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 εἶπομεν, ἢ κύκλω
 for locomotion just-as also before we-said (is)-either in-a-circle
 ἢ εὐθείᾳ ἢ μικτῇ. 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
 κύκλω· ἀπλῇ γὰρ καὶ τέλειος μᾶλλον. ἄπειρον μὲν
 (one)-in-a-circle (it-is)-simple for and complete more infinite indeed
 γὰρ οὐκ ἔστιν εὐθείαν 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
 γίνεταί 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 ἀνακάμπουσα μὲν
the and on the finite straight turning-back indeed
 συνθετὴ καὶ δύο κινήσεις, μὴ ἀνακάμπουσα δὲ ἀτελής
(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 ἀφθαρτον. ἔτι προτέρα ἦν ἐνδέχεται αἰδιδιον εἶναι
the imperishable further (is)-prior (that)-which (it-is)-possible everlasting to-be
 τῆς μὴ ἐνδεχομένης· τὴν μὲν οὖν κύκλῳ ἐνδέχεται αἰδιδιον
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
 συνεχῇ, καὶ μὴ τὴν ἐπ' εὐθείας· τῆς μὲν γὰρ ἐπ'
continuous and not the on (a)-straight(-line) of-the indeed for on
 εὐθείας ὥριστα καὶ ἀρχὴ καὶ τέλος καὶ μέσον, καὶ
(a)-straight(-line) are-determined both beginning and end and middle and
 πάντ' ἔχει ἐν αὐτῇ, ὥστ' ἔστιν ὅθεν ἄρξεται τὸ κινούμενον
all it-has in itself so-that there-is whence will-begin the moving
 καὶ οὗ τελευτήσῃ (πρὸς γὰρ τοῖς πέρασιν ἡρεμεί πᾶν,
and where it-will-end at for the limits rests every(-thing)
 ἢ ὅθεν ἢ οὐ), τῆς δὲ περιφεροῦς ἀόριστα· τί γὰρ
either whence or where of-the but circular (are)-undetermined why for
 μᾶλλον ὁποιοῦν 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' αἰεὶ 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 ἡρεμεῖ πως ἢ 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 ἡρεμήσει ὡς διεληλυθός· αἰ
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, αἰετὶς ἡρεμεῖ πως τὸ ὅλον καὶ 265b
because-of and this remains always both rests somehow the whole and
 κινεῖται συνεχῶς. συμβαίνει δ' ἀντιστροφῶς· καὶ γὰρ ὅτι
is-moved continuously it-follows and conversely also for because
 μέτρον τῶν κινήσεων ἢ 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
 ὁμαλῇ ἐνδέχεται εἶναι τὴν κύκλω 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 πλείον
the end all for by-as-much-as indeed — they-stand-off more
 τοῦ ἡρεμοῦντος, φέρεται θάπτον· τῆς δὲ κύκλω μόνης
from-the resting are-carried faster of-the but in-a-circle alone

οὐτ' ἀρχὴ οὔτε τέλος ἐν αὐτῇ πέφυκεν, ἀλλ' ἐκτός. ὅτι δ'
 neither beginning nor end in it is-by-nature but outside that and
 ἢ κατὰ τόπον φορὰ πρώτη τῶν κινήσεων, μαρτυροῦσι
 the according-to place locomotion (is)-first of-the motions bear-witness
 πάντες ὅσοι περὶ κινήσεως πεποιήνται μνείαν· τὰς
 all as-many-as of motion have-made mention the
 γὰρ ἀρχὰς αὐτῆς ἀποδιδόασιν τοῖς κινουῦσι 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 εἰσὶν, οὕτω δὲ κινουῦσιν 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 κινεῖσθαι 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 κινήσεις φορὰ ἐστίν ὥς
 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 ποιούντες
further and beside these those the soul cause making
 κινήσεως· τὸ γὰρ αὐτὸ ἐαυτὸ κινοῦν ἀρχὴν εἶναί φασι
of-motion the for it-itself itself moving (the)-principle to-be they-say
 τῶν κινουμένων, κινεῖ δὲ τὸ ζῶον καὶ πᾶν τὸ ἔμψυχον
of-the moved moves and the animal and every the animate
 τὴν κατὰ τόπον ἐαυτὸ κίνησιν. καὶ κυρίως δὲ κινεῖσθαι
the according-to place itself motion and properly too to-be-moved
 φάμεν μόνον τὸ κινούμενον κατὰ τόπον· ἂν δ' ἡρεμῇ
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, ἀπλῶς δὲ κινεῖσθαι οὐ φάμεν.
happen in-some-respect to-be-moved simply but to-be-moved not we-say
 ὅτι μὲν οὖν αἰεὶ 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 αἰδίου κινήσεως, ἔτι
time and what (is)-the-principle of-the everlasting motion further
 δὲ τίς πρώτη κίνησις, καὶ τίνα κίνησιν αἰδίον ἐνδέχεται
and which (is)-first motion and which motion everlasting (it-is)-possible
 μόνῃν 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' ἐν μὲν ἔστιν ὅτι οὐχ οἶόν 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 ἓν, α
and either all (are)-infinite or all finite or some
 οἶον τὰ δύο ἢ τὸ ἓν. ἔστω δὴ τὸ Α τὸ κινοῦν, τὸ δὲ
such-as the two or the one let-be then the Α the moving the and
 κινούμενον Β, χρόνος ἄπειρος ἐφ' οὗ Γ. τὸ δὲ Δ κινεῖται
moved Β time infinite at which C the then D let-move
 τι μέρος τῆς Β, τὸ ἐφ' οὗ Ε. οὐ δὲ ἐν ἴσῳ τῷ
some part of-the Β the at which Ε not then in (a-time)-equal to-the
 Γ· ἐν πλείονι γὰρ τὸ μείζον. ὥστ' οὐκ ἄπειρος ὁ
C in more for the greater(-thing) so-that not infinite (is)-the
 χρόνος ὁ τοῦ Ζ. οὕτω δὲ 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 Α and to-the Ε the Β 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 ἢ τὸ ἴσον ἐν ἐλάττω
 let-be for always the greater power the(-one) the equal in less
 χρόνῳ ποιούσα, οἷον θερμαίνουσα ἢ γλυκαίνουσα ἢ ρίπτουσα
 time doing such-as heating or sweetening or throwing
 καὶ ὅλως κινούσα. 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 ἢ
 (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 γὰρ ἐστὶν 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 κεκινήκεναι.
 I-shall-come at-some-time to the in the A time to-have-moved

πρὸς πεπερασμένον γὰρ αἰὲ προστιθεὶς ὑπερβαλῶ παντὸς
to finite for always adding I-shall-exceed every
 ὀρισμένον, καὶ ἀφαιρῶν ἐλλείψω ὡσαύτως.
determinate and subtracting I-shall-fall-short likewise
 266b ἐν ἴσῳ ἄρα χρόνῳ κινήσει τῇ ἀπείρῳ ἢ πεπερασμένῃ. 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 ἐλάττωι 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 δυνάμιν τινα, ἣ ἐν 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 αἰὲ τὴν μὲν AB οὐδέποτε διέξιμι,
thus taking always the indeed AB never I-shall-go-through
 τοῦ χρόνου δὲ τοῦ δοθέντος αἰὲ ἐλάττω λήψομαι.
of-the time but the given always less I-shall-take
 ἄπειρος ἄρα ἢ 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 ἐν
(it-is)-necessary finite to-be also the time if for in

τινι ἢ τοσηδί, ἢ μείζων ἐν ἐλάττονι μὲν ὠρισμένῳ 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 πλήθος καὶ μέγεθος 20
infinite and (is)-every power just-as also multitude and magnitude
 τὸ ὑπερβάλλον παντὸς ὠρισμένου. ἔστι δὲ καὶ ὧδε
the(-one) exceeding every determinate it-is(-possible) and also thus
 δεῖξαι τοῦτο· ληψόμεθα γὰρ δὴ 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 ὑπὸ τινός, ὅσα μὴ αὐτὰ ἑαυτὰ κινεῖ, πῶς
is-moved by something as-many-as not they-themselves themselves move how
 κινεῖται ἕνα συνεχῶς μὴ ἀπτομένου 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 ἀπτομένου μηδὲ κινούντος κινεῖσθαι, ἀλλ' ἅμα
first not touching nor moving to-be-moved but at-once

267a

πάντα καὶ κινεῖσθαι καὶ πεπαῦσθαι, ὅταν τὸ πρῶτον κινῶν
 all both to-be-moved and to-have-ceased when the first moving
 παύσεται, καὶ εἰ ποιεῖ ὥσπερ ἡ λίθος, οἷον κινεῖ ὁ
 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
 κινήσαν ποιεῖ οἷόν τε κινεῖν, ἢ τὸν ἀέρα τοιοῦτον ἢ
 having-moved makes able — to-move either the air such or
 τὸ ὕδωρ ἢ τι ἄλλο ὁ πέφυκε κινεῖν καὶ κινεῖσθαι.
 the water or some other which is-by-nature to-move and to-be-moved
 ἀλλ' οὐχ ἅμα παύεται κινῶν καὶ κινούμενον, ἀλλὰ
 but not at-once ceases moving and being-moved but
 κινούμενον μὲν ἅμα, ὅταν ὁ κινῶν παύσεται κινῶν,
 being-moved indeed(-it-ceases) at-once when the moving ceases moving
 κινῶν δὲ ἔτι ἐστίν. διὸ καὶ κινεῖται 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 αἰεὶ 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
 κινῶν, ἀλλὰ κινούμενον μόνον. ταῦτα δ' ἀνάγκη ἅμα
 moving but moved only these and (it-is)-necessary at-once
 παύεσθαι, τὸ μὲν κινῶν τὸ δὲ κινούμενον, καὶ τὴν ὅλην
 to- cease the indeed moving the and moved and the whole
 κίνησιν. αὕτη μὲν οὖν ἐν τοῖς ἐνδεχομένοις ὅτε μὲν
 motion this indeed then in the (things)-capable at-one-time indeed
 κινεῖσθαι ὅτε δ' ἡρεμεῖν 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

ἀπτομένων ἐστίν· οὐ γὰρ ἐν τὸ κινεῖν, 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 ἀντιπερίστασις 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 φαίνεται τι ἐν κινούμενον
so-that also to-cess 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 οὖσι ἀνάγκη κίνησιν εἶναι συνεχῇ, 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 ἐνὸς καὶ ὑφ' ἐνὸς (οὐ γὰρ
for is-moved the magnitudeless and of-one and by one not for
 ἔσται συνεχῆς, ἀλλ' ἐχομένη ἑτέρα ἑτέρας καὶ διηρημένη), τὸ
will-be continuous but next another to-another and divided the
 δὲ κινεῖν εἰ ἔν, ἡ 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 ὑπὸ τίνος, 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' αἰετὶ τε δυνήσεται κινεῖν (ἄπονον
to-change-along but always both will-be-able to-move without-toil

γὰρ τὸ οὕτω κινεῖν) καὶ ὁμαλῆς αὕτη ἡ κίνησις ἢ μόνη
for the thus to-move and uniform this the motion either alone
 ἢ μάλιστα· οὐ γὰρ ἔχει μεταβολὴν τὸ κινεῖν οὐδεμίαν.
or most not for has change the moving any
 267b δεῖ δὲ οὐδὲ τὸ κινούμενον πρὸς ἐκείνο 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· αὐταὶ γὰρ αἱ ἀρχαί. ἀλλὰ τάχιστα
or in (the)-circle to-be these for (are)-the principles but fastest
 κινεῖται τὰ ἐγγύτατα τοῦ κινούντος. τοιαύτη δ' ἡ
are-moved the(-things) nearest to-the moving such and (is)-the
 τοῦ ὅλου κίνησις· ἐκεῖ ἄρα τὸ κινεῖν. ἔχει δ' ἀπορίαν
of-the whole motion there then (is)-the moving it-has and (a)-difficulty
 εἰ ἐνδέχεται τι κινούμενον κινεῖν συνεχῶς, ἀλλὰ
whether it-is-possible something being-moved to-move continuously but
 μὴ ὥσπερ τὸ ὠθεῖν πάλιν καὶ πάλιν, τῷ ἐφεξῆς εἶναι
not just-as the pushing again and again by-the successive to-be
 συνεχῶς· ἢ γὰρ αὐτὸ δεῖ αἰεὶ ὠθεῖν ἢ ἔλκειν, 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 ρίπτουμένων, εἰ δὲ διαιρετὸς ὢν ὁ
was-said in-the-case-of the (things)-thrown if and divisible being the
 ἀήρ ἢ τὸ ὕδωρ κινεῖ ἀλλ' ὥς αἰεὶ 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
 συνεχῆς ἢ κινεῖ τὸ ἀκίνητον· αἰεὶ γὰρ ὁμοίως
continuous (is-the-one)-which moves the unmoved always for alike
 ἔχον καὶ πρὸς τὸ κινούμενον ὁμοίως ἔξει καὶ συνεχῶς.
being also in-relation-to the moved alike will-be and continuously

διωρισμένων δὲ τούτων φανερόν ὅτι ἀδύνατον τὸ 20
determined and these(-things) (it-is)-evident that (it-is)-impossible the
 πρῶτον κινουὺν καὶ ἀκίνητον ἔχειν τι μέγεθος. εἰ γὰρ
first moving and unmoved to-have some magnitude if for
 μέγεθος ἔχει, ἀνάγκη ἥτοι 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 κινεῖσθαι τι ἄπειρον
(it-is)-impossible by (a)-finite to-be-moved something (for)-infinite
 χρόνον, δέδεικται νῦν. τὸ δέ γε πρῶτον κινουὺν αἰδίον
time has-been-shown now the but at-least first moving everlasting
 κινεῖ κίνησιν καὶ ἄπειρον χρόνον. φανερόν τοῦνυν 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

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 αἰδίου εἶναι φύσιν, τὸν δὲ χρόνον
and the(-one) indeed about the everlasting to-be nature the but time
 περὶ τὸ γινόμενον καὶ τὸδε 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' αὐτοῖς περὶ αὐτῶν ἐν ταῖς ψυχαῖς ἔχει 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 μὲν εἰς ἐπίστασιν αὐτῶν ἵνα καὶ οἶον 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 αὐτάρκες νομίσαντες, εἰ ἔχομεν 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. εὐρηκέναι μὲν οὖν τινὰς 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
 ἐστῶτος 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 φαντασθεῖν,
— 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 ἐκείνον 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; ἄρά 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 ὅποτερονοῦν· τοῦ
not it-is(-possible) to-say that more-august either-one-whatever of-the(-one)
 δὲ ἐπέκεινα οὐδὲ τοῦτο κατηγορητέον· εἰς ταὐτὸν ἂν
but beyond not-even this (is)-to-be-predicated into the-same —
 τις οὕτω συνάγοι. καὶ γὰρ αὖ ὁ τε κόσμος
someone thus would-bring(-them)-together and for again the both cosmos
 ὁ νοητὸς ὁ τε αἰὼν περιεκτικὰ ἅμφω 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 κατηγοροῦμεν αὐτῶν· ἡ μὲν γάρ, φησι, τοῦ
the eternal we-predicate of-them the indeed for he-says of-the

παραδείγματος φύσις ἐτύγχανεν οὐσα 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 ἐκάτερον
in it or to-be-present to-it we-say the but august each
 εἶναι ταυτότητα οὐ δημοῖ· ἴσως γὰρ ἂν καὶ τῷ ἐτέρῳ
to-be identity not shows perhaps for — also to-the one
 αὐτῶν παρὰ τοῦ ἐτέρου τὸ σεμνὸν γίνοιτο. ἢ 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)
 οἶα αἰῶνια κατ' αὐτόν. ἀλλ' ἄρα 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 κίνησιν φασιν; ἀλλ' εἰκότως ἂν τις τὸν
according-to the motion they-say but reasonably — someone the
 αἰῶνα ζητήσῃε πότερον ταῦτόν τῇ στάσει λέγοντες ἢ οὐχ
eternity would-ask whether the-same as-the rest saying(-it) or not
 ἀπλῶς, ἀλλὰ τῇ στάσει τῇ περὶ τὴν οὐσίαν. εἰ μὲν γὰρ
simply but as-the rest the about the substance if indeed for
 τῇ στάσει ταῦτόν, 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 ἢ κίνησις πῶς
(is)-the(-thing) participating(-in) eternity then the motion how
 αἰώνιον; οὕτω γὰρ ἂν καὶ στάσιμον εἴη. εἴτα πῶς ἔχει
eternal thus for — also stationary it-would-be then how has

ἡ τῆς στάσεως ἔννοια ἐν αὐτῇ τὸ αἰεί; λέγω δὲ οὐ τὸ
the of-the rest conception in itself the always I-mean and not the(-one)
 ἐν χρόνῳ, ἀλλὰ οἶον νοοῦμεν, ὅταν τὸ αἰδιον 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. εἴτα τὸν αἰῶνα οὐ μόνον ἐν στάσει
of-the eternity we-shall-make then the eternity not only in rest
 δεῖ νοεῖν, ἀλλὰ καὶ ἐν ἐνί· εἴτα καὶ ἀδιάστατον, ἵνα μὴ
must to-think(-of) but also in one then also unextended so-that not
 ταῦτὸν ἢ χρόνῳ· ἡ δὲ στάσις οὔτε τὴν τοῦ ἐν οὔτε
the-same it-may-be as-time the but rest neither the of-the one nor
 τὴν τοῦ ἀδιαστάτου ἔχει ἔννοιαν ἐν αὐτῇ, ἢ στάσις.
the of-the unextended has conception in itself insofar-as rest
 εἴτα τοῦ μὲν αἰῶνος κατηγοροῦμεν τὸ μένειν ἐν ἐνί·
then of-the indeed eternity we-predicate the to-remain in one
 μετέχει 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 αἰδίδιον εἶναι, καὶ τί ἡ
the there eternal we-call and everlasting to-be and what the
 αἰδιότης, εἴτε ταῦτόν 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' ἓν 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 οὔσαν. 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 οἶον ὑποκείμενον λέγει οὐσίαν, εἶτα κίνησιν τοῦτο,
the as-it-were substrate calls(-it) substance then motion this
 καθ' ὃ ζῶν ὁρᾷ, εἶτα στάσις τὸ πάντη
according-to which life he-sees then rest the(-being) entirely
 ὡσαύτως, θάτερον δὲ καὶ ταῦτόν, ἢ ταῦτα ὁμοῦ ἐν.
in-the-same-way the-other and also the-same insofar-as these together one

οὕτω δὴ καὶ συνθεῖς 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 συστεύλας 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 ζωὴν, 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, αὐθις
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
 αὐθις δ' ἕτερα, ἀλλὰ τέλος ἀμερές, οἶον ἐν σημείῳ
afterward but others but completion partless as-it-were in (a)-point
 ὁμοῦ πάντων ὄντων καὶ οὐποτε εἰς ῥύσιν προϊόντων,
together all being and never into flow proceeding
 ἀλλὰ μένοντος ἐν τῷ αὐτῷ ἐν αὐτῷ 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 παρήλθεν 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 ὑποκειμένον, ἀλλὰ τὸ ἐξ αὐτοῦ τοῦ ὑποκειμένου
the substrate but the(-thing) from the-very — substrate
 οἶον 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 ἔξει περὶ αὐτόν· 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
 ἐστὼς 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
 ἢ περὶ τὸ ὄν ἐν τῷ εἶναι ζωῇ ὁμοῦ πᾶσα καὶ πλήρης
the about the being in the to-be life together all and full
 ἀδιάστατος πανταχῇ τοῦτο, ὃ δὴ ζητούμεν, 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 ἐκείνη 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 ἡθροισμένον, ἀλλὰ τὰ μέρη
 this all not from the parts gathered but the parts
 γεννήσαν αὐτό, ἵνα καὶ ταύτῃ ὥς ἀληθῶς πᾶν ᾗ.
 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 ἐκάστου οὐπερ 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
 ἦ ἔστι 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, ἐλλείπον 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 ἔδρας· δηλὸν 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 ἢ 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 ἦκη 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
 ἡλαττώσθαι 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 στήναι οὐ θέλει ἔλκον τὸ εἶναι αὐτῷ
 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 εὐρημένον 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
 ἔφεσις 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 οὐδὲν ἔστιν
 so-that nothing they-seek because the future for-them nothing is
 οὐδ' ἄρα ἐκεῖνο, ἐν ᾧ τὸ μέλλον. ἢ 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 ὄν 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 τινὲ 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 οἶον
 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 ἀεὶ τι ὅλον ὄν. ἄρα οὖν ἤδη
 always being or not always something whole being is-it then already
 αἰδίων; ἢ οὐ, εἰ μὴ καὶ ἐνυπάρχῃ αὐτῷ τοιαύτῃ φύσις,
 everlasting or not if not also should-be-inherent in-it such nature
 ὥς πίστιν ἔχει περὶ αὐτοῦ, ὥς οὕτω καὶ μὴ ἄλλως ἔτι·
 so-as assurance to-have about it that thus and not otherwise still
 ὥς, εἰ πάλιν προσβάλλῃς, εὗρεῖν τοιοῦτον. τί οὖν,
 so-that if again you-should-apply(-yourself) to-find(-it) such what then
 εἰ μηδὲ ἀφίσταίτο 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 ἀτρώτῳ φύσει ἢ δραμὼν καὶ αὐτὸς εἰς αἰῶνα
to-do by-unwearied nature or having-run also himself to eternity
 σταίη οὐκ ἀποκλίνων οὐδαμῇ, ὥν' ἢ ὅμοιος καὶ
should-stand not deviating in-any-way so-that he-may-be like and
 αἰώνιος, τῷ ἐν αὐτῷ 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 ἀποκλίνον εἰς ἑτέραν φύσιν κατὰ μηδέν,
being the(-thing) not deviating into another nature in anything
 ζῶν ἔχον, ἣν ἔχει πᾶσαν ἤδη, οὐ προσλαβὼν οὐδὲ
life having which it-has all already not having-acquired(-more) nor
 προσλαμβάνον ἢ προσληψόμενον, εἴη ἂν αἰδίων μὲν
acquiring or going-to-acquire would-be — everlasting indeed
 τὸ οὕτως ἔχον, αἰδιότης δὲ ἡ τοιαύτη κατάστασις
the(-thing) thus being-disposed everlastingness and the such condition
 τοῦ ὑποκειμένου ἐξ αὐτοῦ οὐσα 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 αἰὼν, καὶ ταῦτόν τῳ θεῷ ἢ 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 ἀτρεμές καὶ
and displaying himself such-as he-is the to-be as unshaken and
 ταῦτόν 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
 αὐτοῦ ἀναλίσκει. καὶ εἴ τις οὕτω τὸν αἰῶνα λέγοι ζῶν
of-itself it-uses-up and if anyone thus the eternity should-call life
 ἄπειρον ἤδη τῷ πᾶσαν εἶναι καὶ μηδὲν ἀναλίσκειν αὐτῆς
infinite already by-the all to-be and nothing to-use-up of-itself
 τῷ μὴ παρελθυθῆναι 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 ὀρίζεσθαι.
not — it-would-be all near — he-would-be to-the to-define(-it)
 τὸ γὰρ ἐξῆς 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 αἰδῖος περὶ
since and the such nature thus all-beautiful and everlasting about
 τὸ ἐν καὶ ἀπ' ἐκείνου καὶ πρὸς ἐκείνο, οὐδὲν ἐκβαίνουσα
the one and from it and toward it in-nothing departing
 ἀπ' αὐτοῦ, μένουσα δὲ αἰεὶ περὶ ἐκείνο καὶ ἐν ἐκείνῳ καὶ
from it remaining but always about it and in it and

ζῶσα κατ' ἐκείνο, εἴρηται τε, ὥς ἐγὼ οἶμαι, τοῦτο
living according-to it it-has-been-said and as I think this
τῷ Πλάτῳ 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 ἐνί· ἵνα μὴ μόνον
this indeed the(-phrase) remaining of-eternity in one so-that not only
ἢ αὐτὸς αὐτὸν εἰς ἐν πρὸς ἑαυτὸν ἄγων, ἀλλ' ἢ
it-may-be it-itself itself into one toward itself bringing but it-may-be
περὶ τὸ ἐν τοῦ ὄντος ζωὴ ὡσαύτως. τοῦτο δὴ ὁ
about the one of-the being life in-the-same-way this indeed which
ζητοῦμεν, καὶ τὸ οὕτω μένον αἰὼν ἐστι. τὸ γὰρ
we-seek and the(-thing) thus remaining eternity is the(-thing) for
τοῦτο καὶ οὕτω μένον καὶ αὐτὸ τὸ μένον ὃ ἐστίν
this and thus remaining and itself the(-thing) remaining which it-is
ἐνέργεια ζωῆς μενούσης παρ' αὐτῆς πρὸς ἐκείνο καὶ ἐν
activity of-life remaining from itself toward it and in
ἐκείνῳ καὶ οὔτε τὸ εἶναι οὔτε τὸ ζῆν ψευδομένη ἔχει
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 ὅτι οὖν 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 παρατενείς, 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 αἰεὶ 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 ἔνεκα
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 αἰεὶ
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 πλανῶ ἂν τὴν ψυχὴν εἰς ἔκβασιν τοῦ
of-the imperishable would-lead-astay — 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 ὄν λέγειν. ἀλλ' ὥσπερ τὸ ὄν 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 αἰεί. οὐ
they-needed for the to-learn also addition of-the always not
 γὰρ ἄλλο μὲν ἐστὶν ὄν, ἄλλο δὲ τὸ αἰεὶ 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 ὑποδύμενον ἦν φιλοσοφίαν, ἢ προσθήκη
because the(-thing) disguising(-itself-as) there-was philosophy the addition
 τοῦ ἀληθινοῦ ἐγένετο. οὕτω καὶ τῷ ὄντι τὸ αἰεὶ καὶ τὸ
of-the true came-about thus also to-the being the always and the
 ὄν τῷ αἰεί, ὥστε λέγεσθαι αἰεὶ ὄν· διὸ ληπτέον τὸ
being to-the always so-that to-be-said always being wherefore (one)-must-take the

αἰὲ οἶον ἀληθῶς ὄν λέγεσθαι καὶ συναιρετέον τὸ αἰὲ
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 ὄν καὶ κατὰ
what already it-has it-has and the all all then being and in
 πᾶν οὐκ ἐνδεὲς καὶ οὐ ταύτῃ μὲν πλήρες, ἄλλη δὲ
all(-respects) not deficient and not in-this-way indeed full in-another but
 ἐλλείπον ἢ τοιαύτη φύσις. τὸ γὰρ ἐν χρόνῳ, κἂν
lacking (is)-the such nature the(-thing) for in time even-if
 τέλειον ᾗ, ὥς δοκεῖν, οἶον σῶμά τι ἰκανὸν ψυχῇ
complete it-is as to-seem for-instance body some adequate for-soul
 τέλειον, δεόμενον καὶ τοῦ ἔπειτα, ἐλλείπον τῷ χρόνῳ,
complete needing also the afterward lacking in-the time
 οὐ 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, ὃν ἀτελὲς ταύτῃ ὃν 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
 τοὔτό ἐστιν οὐ ἢ ἔννοια ἐπορεύεται, 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 τοσῶδε ὄντι πάντα μηδενὸς ἐφάπτεσθαι
for it not-even so-much being at-all no to-touch
 τοσοῦδε, ἵνα μὴ ἢ ζωὴ αὐτοῦ μερισθεῖσα τὸ καθαρῶς
so-much so-that not the life of-it having-been-divided the purely

ἀμερὲς αὐτοῦ ἀνέλη, ἀλλ' ἥ 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 μὴδὲ τὸν κόσμον ἀρχὴν
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 πάντῃ 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 ἄρα γε μαρτυροῦντες ἑτέροις καὶ
these(-things) then saying is-it at-least bearing-witness to-others and
 ὥς 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 ἐφαψάμεθα 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, γνωσθεῖη ἂν εὐρεθέντος
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 πᾶν 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, ἐχρήν 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 τιτι αὐτῶν συμφώνως
of-account said examining whether with-any of-them in-agreement
 ὁ παρ' ἡμῶν ἔξει 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 ἢ 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 στάσις ἢ τὸ
or of-motion something the time — for rest or the(-thing)
 ἐστηκὸς ἢ στάσεώς τι λέγειν παντάπασιν 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 κίνησις λεγόντων οἱ μὲν κίνησις 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 παντός 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 οἶόν τε οὔτε τὰς συμπάσας
 motion indeed then not possible — either the all-together
 λαμβάνοντι κινήσεις καὶ οἶον 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 ἑκάτερα
 or the ordered in time for the motion each
 ἢ 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, ὥς 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 ἐν ἂν ἀρκοῖ
 other(-things) being-said and having-been-said one(-thing) — would-suffice
 τοῦτο, ὅτι κίνησις μὲν ἂν καὶ παύσαιτο καὶ διαλείπειν,
 this that motion indeed — both would-cease and would-pause
 χρόνος δὲ οὐ. 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 ἦνυσται, 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 ἐκατέρας,
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 ἢ 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 μείζον 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' ἢ
in more to-complete and part of-it if therefore not-even the
 κίνησις τῆς σφαίρας ὁ χρόνος, σχολῇ γ' ἂν ἢ
motion of-the sphere (is)-the time hardly at-least (would-be) the
 σφαῖρα αὐτή, ἢ ἐκ τοῦ κινεῖσθαι ὑπενοήθη χρόνος εἶναι.
sphere itself which from the to-be-moved was-suspected time to-be
 ἄρ' 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· θᾶπτον
not of-all motion the same not-even of-the same-in-kind faster
 γὰρ καὶ βραδύτερον ἢ κίνησις καὶ ἢ ἐν τόπῳ. καὶ
for and slower (is)-the motion even the(-one) in place and

εἶεν ἂν ἄμφω μετρούμεναι αἱ διαστάσεις ἐνὶ ἑτέρῳ, ὃ
would-be — both being-measured the extents by-one other which
 δὴ ὀρθότερον ἂν 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 αὐταὶ 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; τοσῆδε μέντοι τὸ δὲ τοσόνδε τοῦτο ἦτοι τῷ
— would-it-be of-such-size however the but so-much this either by-the
 τόπῳ, ὅτι τοσόσδε ὃν 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 αὐτῆς καὶ τῷ μὴ εὐθὺς
or the-very — motion by-the continuity of-itself and by-the not at-once
 πεπαῦσθαι, ἀλλ' ἐπιλαμβάνειν αἰεί, τὸ διάστημα ἔξει.
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

ὥσπερ εἰ ὕδωρ ρέον 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 πλήθος 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 γινόμενον 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 κίνησι 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 ἐξήτει ὁ λόγος, τί ὦν ἐστιν ὁ χρόνος ἐπεὶ
(the)-beginning sought the argument what being is the time since
 ὁμοιόν τε γίνεται καὶ ταῦτο 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 ἡρεμίας διάστασιν ποῖ θήσεται,
the extension the of-the rest extent where will-be-put(-it)
 ἄπορος ἔσται. ὅσον γὰρ κινεῖταιί 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 ἐκατέρου
would-stand also another and you-would-say — the time of-each
 τὸν αὐτὸν εἶναι, ὥς 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; ἐπεὶ περ
then is(-it) and what nature has this the extension since-indeed
 τοπικὸν οὐχ οἷόν τε· ἐπεὶ καὶ τοῦτό γε ἔξωθεν 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 ἂν 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 ἐκατέραν 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, οἶον εἰ δεκάς 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 μὲν ἐστὶν ὁ χρόνος
 if indeed such measure of-what(-things) indeed it-is the time
 εἴρηται, ὅτι κινήσεων, αὐτὸς δὲ ὁ ἔστιν οὐπω 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 τινα, κὰν μῆπω 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
 οἶον ἀριθμός, τί ἂν τοῦδε τοῦ ἀριθμοῦ τοῦ κατὰ
 as number in-what — from-this the number the(-one) according-to
 τὴν δεκάδα ἢ ἄλλου ὅπου οὖν διαφέρει μοναδικού; εἰ
 the decad or (from)-another whatever would-it-differ monadic if
 δὲ συνεχὲς μέτρον ἐστί, ποσόν τι ὃν μέτρον ἔσται,
 but continuous measure it-is quantity some being measure it-will-be
 οἶον τὸ πηχυαῖον. μέγεθος τοίνυν ἔσται, οἶον
 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' ἢ συνθεῖ. τοῦτο δὲ συνεχὲς
 not for all but (with-that)-which it-runs-along this and continuous
 δεῖ εἶναι, ἢ ἐφέξει ἢ 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 ἢ κίνησις ἔσται, μεμετρηκὸς
 or measured indeed the motion will-be (the-thing)-having-measured

δὲ ἔσται μέγεθος. καὶ ποῖον αὐτῶν ὁ χρόνος ἔσται;
and will-be magnitude and which of-them the time will-be
 ἢ κίνησις ἢ μεμετρημένη, ἢ τὸ μέγεθος τὸ μετρήσαν;
the motion the measured or the magnitude the having-measured
 ἢ γὰρ ἢ κίνησις ἔσται ἢ μεμετρημένη ὑπὸ τοῦ
either for the motion will-be the(-one) measured by the
 μεγέθους ὁ χρόνος, ἢ τὸ μέγεθος τὸ μετρήσαν, ἢ
magnitude the time or the magnitude the(-one) having-measured or
 τὸ τῷ μεγέθει χρῆσάμενον, ὥσπερ τῷ πήχει πρὸς
the(-thing) the magnitude having-used as the cubit for
 τὸ μετρήσαι ὅση ἢ κίνησις. ἀλλ' ἐπὶ μὲν πάντων
the to-measure how-great the motion but in indeed all
 τούτων ὑποθέσθαι, ὅπερ εἵπομεν, 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
 μᾶς καὶ τῆς τοῦ ὅλου ἀπορώτερον τὸ τοῦ
one(-motion) and the(-one) of-the whole more-perplexing the(-case) of-the
 λόγου τῷ θεμένῳ ὅπως οὖν 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
 μεμετρηθῆσθαι, οὐχ ὑπ' αὐτῆς ἔδει μεμετρηθῆσθαι, ἀλλ'
to-be-measured not by itself (it-was)-necessary to-be-measured but
 ἐτέρῳ, οὕτως ἀνάγκη, εἴπερ μέτρον ἔξει ἄλλο ἢ
by-another thus (it-is)-necessary if-indeed measure it-will-have other the
 κίνησις παρ' αὐτήν, 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 μέτρον, 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 ἐκείνος ὁ χρόνος, ἀλλ' οὐ τὸ
motion accompanying that the time but not the
 μέγεθος τὸ συνθέν τῇ κινήσει. οὗτος δὲ τίς ἂν
magnitude the(-one) running-along(-with) the motion this but what —
 εἴη ἢ ὁ μοναδικός; ὅς ὅπως μετρήσει ἀπορεῖν
would-be than the monadic which how it-will-measure to-be-at-a-loss
 ἀνάγκη. ἐπεὶ, κἄν τις ἐξεύρῃ ὅπως, οὐ χρόνον
(it-is)-necessary since even-if anyone should-find-out how not time
 εὕρήσει μετροῦντα, ἀλλὰ τὸν τοσόνδε χρόνον· τοῦτο δὲ
he-will-find measuring but the so-much time this but
 οὐ ταὐτὸν χρόνω. 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 πότε
so-much time before for the so-much must what — 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 ἢ δεκάς 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, ὅς πρὸ τοῦ μετρεῖν ἔστιν ὅπερ ἔστιν,
has-been-said which before the to-measure is what-precisely it-is
 ὥσπερ ἡ δεκάς. ἢ οὗτος, ὅς 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 οὐπω 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' ὁπωοῦν 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 ὑστέρω 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 ἢ 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 ὅς 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 προσγεγεννημένου 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
 διὰ γε τὸ μετρεῖν οὐδαμῶς ἀναγκαῖον ἔστιν· ὑπάρχει
 because-of at-least the to-measure by-no-means necessary it-is it-exists
 γὰρ ὅσον ἔστι, κἂν μή τις μετρήῃ. τὸ δὲ τῷ
 for as-great-as it-is even-if not anyone measures the(-thing) and the
 μεγέθει χρησάμενον πρὸς τὸ μετρήσαι τὴν ψυχὴν ἂν 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 τοῦτο
 — and concomitant to-call(-it) of-the motion what ever this
 ἔστιν, 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 τοιούτου παρακολούθημα· ὅπως γὰρ ἂν λέγεται, 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, εἴρηται τε πολλὰ πολλοῖς τοῖς πρὸ
 but what it-is it-has-been-said and much by-many the(-ones) before
 ἡμῶν καθ' ἐκάστην θέσιν, ἃ εἴ τις διεξίει, ιστορίαν
 us on each position which if anyone should-go-through history
 μᾶλλον ἂν ποιοῖτο, ὅσον τε ἐξ ἐπιδρομῆς εἴρηται
 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 τὰ τε ἄλλα ὅσα τε νῦν περὶ μέτρον
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 ἀρμόσει — 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 —
 ἀτρεμῇ ἐκείνην καὶ ὁμοῦ πᾶσαν καὶ ἄπειρον ἤδη ζωὴν
unshaken that and together all and infinite already life
 καὶ ἀκλινῇ πάντῃ καὶ ἐν ἐνὶ καὶ πρὸς ἐν ἐστῶσαν· χρόνος
and unswerving entirely and in one and toward one standing time
 δὲ οὐπω ἦν, ἥ 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 αὐτοῖς, ὅπως δὴ πρῶτον ἐξέπεσε χρόνος,
keeping in themselves how indeed first fell-out time
 τὰς μὲν Μούσας οὐπω τότε οὔσας οὐκ ἂν τις ἴσως
the indeed Muses not-yet then being not — anyone perhaps
 καλοῖ εἰπεῖν τοῦτο· ἀλλ' ἴσως οὐδ' εἵπερ ἦσαν
would-call(-on) to-tell this but perhaps not-even if-indeed there-were
 καὶ αἱ Μοῦσαι τότε· αὐτὸν δ' ἂν τις τάχα τὸν
also the Muses then itself but would-(-call-on) anyone perhaps the
 γενόμενον χρόνον, ὅπως ἐστὶν ἐκφανείς καὶ γενόμενος.
having-come-to-be time how it-is having-appeared and having-come-to-be
 λέγοι δ' ἂν περὶ αὐτοῦ ὧδέ πως· ὥς 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 ὢν, 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 αὐτῆς βουλομένης καὶ εἶναι αὐτῆς καὶ τὸ
and to-rule itself wishing and to-be its-own and the
 πλεόν τοῦ παρόντος ζητεῖν ἐλομένης ἐκινήθη μὲν αὐτή,
more than-the present to-seek having-chosen was-moved indeed itself
 ἐκινήθη δὲ καὶ αὐτός, καὶ εἰς τὸ ἔπειτα αἰεὶ καὶ τὸ
was-moved and also itself and into the afterward always and the
 ὕστερον καὶ οὐ ταυτόν, ἀλλ' ἕτερον, εἴθ' ἕτερον, κινούμενοι
after and not the-same but another then another moving
 μῆκος 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 ἡσυχος, τὸ δ' ἐκεῖ ὁρώμενον αἰεὶ μεταφέρειν εἰς
not quiet the(-thing) and there being-seen always to-transfer into

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 αὐτὸν
it-wished as and from seed quiet unrolling itself
 ὁ λόγος διέξοδον εἰς πολὺ, ὥς οἶται, ποιεῖ ἀφανίζων τὸ
the reason (a)-passage-out into much as it-thinks makes obliterating the
 πολὺ τῷ μερισμῷ καὶ ἀνθ' ἑνὸς ἐν αὐτῷ οὐκ ἐν αὐτῷ
much by-the division and instead-of one in itself not in itself
 τὸ ἐν δαπανῶν εἰς μῆκος ἀσθενέστερον πρόεισιν, οὕτω
the one spending into length weaker it-goes-forth thus
 δὴ καὶ αὐτὴ κόσμον ποιούσα 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 ἑαυτήν
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
 ἀπάσας 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 ψυχὴ· 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, εἴθ' 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

συμπροΐει μετὰ διανοίας ἑτέρας μετ' ἐκείνην τὸ
it-went-forward-together with understanding another after that the(-thing)
 μὴ πρότερον ὄν, ὅτι οὐθ' ἡ διάνοια ἐνεργηθεῖσα ἦν
not before being because neither the understanding actualized was
 οὐθ' 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 ἄλλῃ χρόνον εἶχεν ἄλλον. διάστασις
other and by-the(-being) other time it-had other extent
 οὖν ζωῆς χρόνον εἶχε καὶ τὸ πρόσω αἰὲ τῆς ζωῆς
then of-life time had and the forward always of-the life
 χρόνον ἔχει αἰὲ καὶ ἡ παρελθοῦσα ζωὴ χρόνον ἔχει
time has always and the past life time has
 παρελθούσα. 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 ζῶν ἐῖναι, ἀρ' ἂν
transitional from one to another way-of-life life to-be is-it —
 δοκοῖ τι λέγειν; εἰ γὰρ αἰὼν ἐστὶ ζωὴ ἐν στάσει
be-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 ζῶν τὴν τῇδε τῆς δυνάμεως τῆς ψυχῆς
another must life the(-one) of-this the power of-the soul
 ὥσπερ ὁμώνυμον λέγειν εἶναι καὶ ἀντὶ κινήσεως νοεράς
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
 ἐνὸς εἰδωλον τοῦ ἐνὸς τὸ ἐν συνεχείᾳ ἔν, 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
 αἰεί, ἀντὶ δὲ ἀθρόου ὅλου τὸ κατὰ μέρος ἐσόμενον
always instead-of and all-at-once whole the(-thing) by part going-to-be
 καὶ αἰεὶ 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 αἰεὶ
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 καὶ ἐκεῖ 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 προῖον ὁμαλαῖς τε
of-such length of-life in changes proceeding uniform both
καὶ ὁμοίαις ἀβοηγητὶ 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 ἄπαντον ὄντα καὶ οὐποτε λήξοντα, ὅτι ψυχῆς τινος
it-has unceasing being and never going-to-end because of-soul some
ἀεὶ οὔσης ἐστὶν ἐνέργεια, οὐ πρὸς αὐτὴν οὐδ' ἐν αὐτῇ,
always being it-is activity not toward itself nor in itself
ἀλλ' ἐν ποιήσει καὶ γενέσει — εἰ οὖν ὑποθίμεθα 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
ἐπιστραφέν 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 ἐνὶ
 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, κὰν στή
 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
 ἐνωθείσης ἀνήρηται 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

ἄστρον φοράς, ἀναμνησθήτω, ὅτι ταυτά φησι γεγονέναι
stars locomotions let-him-recall that these he-says to-have-come-to-be
 πρὸς δῆλωσιν καὶ διορισμὸν χρόνου καὶ τὸ ἵνα ᾗ
for indication and demarcation of-time and the so-that there-may-be
 μέτρον ἐναργές. ἐπεὶ γὰρ οὐκ ᾗ τὸν χρόνον αὐτὸν
measure clear since for not it-was(-possible) the time itself
 τῇ ψυχῇ ὀρίσαι οὐδὲ μετρεῖν παρ' αὐτοῖς ἕκαστον αὐτοῦ
with-the soul to-define nor to-measure among themselves each of-it
 μέρος ἀοράτου ὄντος καὶ οὐ ληπτοῦ καὶ μάλιστα ἀριθμῆν
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
 ᾗ δύο τῇ ἑτερότητι λαβεῖν, ἀφ' οὗ ἔννοιά,
it-was(-possible) two by-the otherness to-grasp from which (came)-conception
 φησιν, ἀριθμοῦ. εἴθ' ὅσον τὸ ἀπ' ἀνατολῆς εἰς τὸ πάλιν
he-says of-number then as-much-as the from rising to the again
 λαμβάνουσιν ᾗ ὅσον χρόνου διάστημα ὁμαλοῦ
for-(men)-taking it-was(-possible) so-much of-time extension uniform
 ὄντος τοῦ τῆς κινήσεως εἶδους, ὅτῳ ἐπερειδόμεθα,
being the of-the motion form on-which we-rely
 ἔχειν καὶ οἶον 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 ὧν, ἵνα μετρηῇ, καὶ μὴ μέτρον.
the measurement therefore being so-that it-may-measure and not (a)-measure
 ἢ οὖν κίνησις ἢ 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 ἐστίν, ἀλλὰ κατὰ συμβεβηκὸς ὦν ἄλλο
according-to the what it-is but by accident being other
 τι πρότερον παρέξει δήλωσιν τοῦ ὁπόσῃ ἢ κίνησις.
something first it-will-provide indication of-the how-great the motion
 καὶ ἡ κίνησις δὲ ληφθεῖσα ἢ μία ἐν τοσῶδε 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 οἶόν
anyone should-say (in)-way some to-measure the time as-far-as possible
 τε ὡς δηλοῦσαν ἐν τῷ αὐτῆς τοσῶδε τὸ τοσόνδε τοῦ
— as showing in the of-itself so-much the so-much of-the
 χρόνου, οὐκ ὄν 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 δὲ ἐστὶ 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
 δηλωθεὶς· καὶ οὕτω τὸ μέτρον τῆς κινήσεως τὸ
having-been-shown and thus the measure of-the motion the(-thing)
 μετρηθὲν ὑπὸ κινήσεως ὠρισμένης καὶ μετρούμενον ὑπὸ
measured by motion defined and being-measured by
 ταύτης ἄλλο ὄν αὐτῆς· ἐπεὶ καὶ ἡ μετροῦν ἄλλο
this other being than-it since both insofar-as measuring other
 ἦν καὶ ἡ μετρούμενον ἕτερον, μετρούμενον δὲ κατὰ
it-was and insofar-as measured different measured and by

συμβεβηκός. καὶ οὕτως ἂν ἐλέγετο, ὥς 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
 ὃ τι πότε ἔστιν ἐκεῖνο μὴ λέγων, μέγεθος ὀρίζομενος,
what — 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
 ἔστηκεν ὁμαλῶς καὶ τεταγμένως, καὶ παρὰ μὲν 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 ἐστῶτος 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 ἢ κίνησις ἢ περ ἢ
and passage to the time the motion than the
 στάσις καὶ γνωριμώτερον τὸ ὅποσον κεκίνηται τι
rest and more-knowable the how-much has-moved something
 ἢ ὅσον ἔστηκε. 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 ὦν 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 συνίμεν, ἀλλὰ σαφῶς λεγόντων μέτρον κατὰ τὸ
but not understand but clearly (them)-saying measure in-the-sense-of the
 μετρούμενον οὐκ ἐτυγχάνομεν τῆς ἐκεῖνων γνώμης. αἴτιον
measured not we-hit the of-those meaning cause
 δὲ τοῦ μὴ συνιέναι ἡμᾶς, ὅτι τί ὦν 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 ἡκροαμένοις 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 δῆλωσιν
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, ὥς ἐντεῦθεν γινώσκειν δύνασθαι,
smallest of-it part so-that from-this to-know to-be-able
 οἶον 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 κινητὴν, ὅτι μὴ μένει
(the)-model of-eternity and image moving because not remains
 μηδ' ὁ χρόνος τῆς ζωῆς οὐ μενούσης, ἣ 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. ἐπιστραφεύσης οὖν ζωῆς ταύτης εἰς ἓν, εἰ
produces having-turned then life this to one if
 δύναιτο, ὁμοῦ καὶ χρόνος πέπαυται ἐν τῇ ζωῇ ὣν ταύτη
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 γὰρ 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 διδούς ἔχειν τὸ πρότερον καὶ
he-would-be to-motion indeed soulless granting to-have the before and
 ὕστερον καὶ χρόνον παρ' αὐτήν, κινήσει δέ, καθ' ἣν
after and time beside itself to-motion but according-to which
 καὶ αὕτη ὑφέστηκε κατὰ μίμησιν, μὴ διδούς 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 αὐτῆς
self-working being motion and as the activities of-itself
 ἐκάστας 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
 οὔσαν ἀιδίῳ; ἢ ὅτι τὸ πρὸ αὐτῆς ἐστὶν 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
 αὐτῆς ἔχει. πῶς οὖν πανταχοῦ; ὅτι καὶ ἐκείνη 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, ὥς 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. ἐκείνο
but against the such(-men) another manner of-arguments that
 δὲ ἐνθυμεῖσθαι δεῖ πρὸς ἅπασιν τοῖς εἰρημένους,
but to-bear-in-mind must in-addition-to all the(-things) said
 ὥς, 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 συνέιχε 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 διεισθίκει. τὴν οὖν κίνησιν τῆς
motion which the equal(-parts) was-extended the then motion of-the
 ψυχῆς εἰς τί· εἰς ὃ γὰρ ἐθελήσει, ἀδιάστατον ἦδη.
soul to what to what for he-will-wish unextended already
 τοῦτο τοίνυν τὸ πρῶτως 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 ἔξει. καὶ
others itself but no-longer in which not for it-will-have(-one) and
 ἐπὶ τῆς ψυχῆς τοῦ παντὸς ὡσαύτως. ἄρ' 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 ζῶα 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 οἶόν 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· ἄρ' ἂν 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. ἄρ' 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
 ἔνεκεν 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 ἔλκουσα πρὸς
indeed necessary and more the contemplation drawing toward
 τὸ ἔξω, ἡ δὲ ἐκούσιος λεγομένη ἐπ' ἔλαττον μὲν,
the outside the(-other) but voluntary being-called to less(-extent) indeed
 ὁμῶς δὲ καὶ αὐτὴ ἐφέσει θεωρίας γινομένη. ἀλλὰ
nevertheless but also itself by-desire of-contemplation coming-about but
 ταῦτα μὲν ὕστερον· νῦν δὲ λέγωμεν περὶ 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
 ἀφάνταστον φασὶ 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 εἶδει ποιήσει, παντί που δῆλον. δεῖ
 it-will-make and which in form it-will-make to-everyone surely (is)-clear must
 δὲ καὶ τὸ μοχλεῦν 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 ᾤήθησαν 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 ὥς 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

ὁ μένον διὰ χειρῶν ποιήσουσιν ἃ αὐτῶν ἔργα, ἐπὶ τὸ
which remaining through hands they-will-make what their works to the
 τοιοῦτον ἀνελεῖν 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
 ποιούσαν καὶ πᾶσαν μένειν. οὐ γὰρ δὴ δέεται 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 πρῶτως, 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 ἂν τις, ἀκίνητος, αὐτὴ δὲ ἄλλη παρὰ
indeed reason would-say — someone (is)-unmoved itself but other beside
 τὸν λόγον καὶ κινουμένην. 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
 εἶδους· 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 ἢ μὴ ποιότητα ἔχουσα
bringing or becomes such the(-matter) not quality having
 λογωθείσα. 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 ζώοις 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 αὐτοῦ δόντα μὲν τι τῷ
makes reason another offspring of-itself giving indeed something to-the
 ὑποκειμένῳ μένοντα δ' αὐτόν. ὃ μὲν οὖν λόγος ὃ
substrate remaining but itself the indeed then reason the(-one)
 κατὰ τὴν μορφήν τὴν ὁρωμένην ἔσχατος ἤδη καὶ νεκρὸς
according-to the shape the visible (is)-last now and dead
 καὶ οὐκέτι ποιεῖν δύναται ἄλλον, ὃ δὲ ζωὴν ἔχων
and no-longer make can another the(-one) but life having
 ὃ τοῦ ποιήσαντος τὴν μορφήν 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; ἢ, 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 οὕσα 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. ἄρά
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 αὐτόν; 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
 αὐτῇ. διὰ τί οὖν ζώῃ τις οὐσα καὶ λόγος καὶ δύναμις
itself because-of what then life some being and reason and power
 ποιούσα; ἄρ' ὅτι τὸ σκοπεῖσθαι ἐστὶ 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 ἐστὶ τοῦτό ἐστι τὸ ποιεῖν αὐτῇ· ἐστὶ 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 ἥ ταυτά
object-of-contemplation and reason by-this also it-makes insofar-as these
 ἐστίν. ἡ ποίησις ἄρα θεωρία ἡμῖν ἀναπέφανται· ἐστὶ
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 ἔνεκα 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 γενομένη ἐκ θεωρίας τῆς ὥδὶ 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 ἐκείνοι 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; ὥς 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 αὐτῇ θεωρίαν ἔχουσα οὐ πρὸς τὸ ἄνω οὐδ' αὖ
in itself contemplation having not toward the above nor again
 ἔτι πρὸς τὸ κάτω, στάσα 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 ὥς οἶόν
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
 σύνεσιν τινα ἢ αἰσθῆσιν αὐτῇ διδόναι, οὐχ οἷαν λέγομεν
understanding some or perception to-it to-give not such-as we-mean
 ἐπὶ τῶν ἄλλων τὴν αἰσθῆσιν 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-like 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 αὐτῇ 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, ἢ δὲ εἰδωλον θεωρίας ἄλλης. ταύτη
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, ἐφίεμενοι δὲ αὐτὸ ἰδεῖν, εἰς πρᾶξιν φέρονται,
being-filled desiring but it to-see into action they-are-carried
 ἵνα ἴδωσιν, ὃ μὴ νῶ 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 ὥς
to-perceive also the others when the purpose for-them as
 οἶόν τε πρᾶξις ᾗ. πανταχοῦ δὴ ἀνευρήσομεν τὴν ποίησιν
possible — action is everywhere indeed we-shall-find the making
 καὶ τὴν πρᾶξιν ἣ ἀσθένειαν θεωρίας ἢ παρακολούθημα
and the action either weakness of-contemplation or concomitant
 ἀσθένειαν μὲν, εἰ μηδὲν τις ἔχει μετὰ τὸ πραχθέν·
weakness indeed if nothing anyone should-have beyond the(-thing) done

παρακολούθημα δέ, εἰ ἔχοι ἄλλο πρὸ τούτου κρείττον
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 εἶδωλον
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, οἱ 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, ὥς 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
 πλήρες πεποίηκεν αὐτὴν θεώρημα πᾶν γενομένην ἄλλο
fullness has-made it object-of-contemplation entire having-become other

θεώρημα ποιῆσαι· οἷον ἡ τέχνη ποιεῖ, ὅταν ἐκάστη
object-of-contemplation to-make as the art makes when each
 πλήρης ἦ, ἄλλην οἶαν μικρὰν τέχνην ἐν παιδίῳ ἰνδαλμα
full is another as-it-were small art in (a)-child image
 ἔχοντι ἀπάντων· 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 αἰ
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 πρώτη μεταλήψει μεταλαμβάνον πρόεισιν
of-the having-partaken first participation partaking goes-forth
 αἰ ἐκ ζωῆς· ζωῆς ἐνέργεια γὰρ πανταχοῦ φθάνει
always life from life of-life activity for everywhere reaches
 καὶ οὐκ ἔστιν ὅτου ἀποστατεῖ. προιούσα μέντοι ἐᾷ τὸ
and not there-is from-which it-is-absent proceeding however it-lets the
 ἑαυτῆς πρόσθεν μέρος οὗ καταλέλοιπε μένειν· ἀπολιπούσα
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
 μόνου. οὐκ ἴσον δὲ τὸ προιὸν τῷ μέιναντι. 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 αἰετὶ 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 οὐπω ἦν — οὐ γὰρ οἶόν 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 πράξιν δοκοῦσαν εἶναι
so-that the according-to the contemplation action seeming to-be
 τὴν ἀσθενεστάτην θεωρίαν εἶναι· ὁμογενὲς γὰρ αἰεὶ 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 ἑξωθεν θεωρίας ἢ πράξεως δεῖται, καὶ
of-visible and of-the outside contemplation or action it-needs and
 ψυχῇ δὲ ἡ θεωροῦσα καὶ τὸ οὕτως θεωρήσαν
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 ἢ 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 ὀρέγοντο 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 πράττουεν, οὗ ὀρέγονται ἔνεκα
not all longing and if they-should-act of-what they-long-for for-the-sake
 πράττουσιν. ἦν δὲ θεώρημα καὶ θεωρία ἐκείνο.
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 ἔνεκα 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 ἡδυνήθησαν λαβεῖν τοῦτο
as-it-were from (the)-straight what not they-could grasp this
 περιπλανώμενοι ἐλεῖν 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 ἢ πράξις εἰς θεωρίαν· ὁ 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 κείται. καὶ ὅσῳ
the such(-one) by-the to-trust to-have within lies and by-as-much-as
 ἐναργεστέρα ἢ πίστις, ἡσυχαιτέρα καὶ ἡ θεωρία, ἥ
clearer the confidence quieter also the contemplation insofar-as
 μᾶλλον εἰς ἐν ἄγει, καὶ τὸ γινώσκον ὅσῳ
more into one it-brings and the(-thing) knowing by-as-much-as
 γινώσκει — ἤδη γὰρ σπουδαστέον — εἰς ἐν 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 οἶον παράκειται καὶ τὸ διπλοῦν τοῦτο
other will-be so-that as-it-were it-lies-beside and the doubleness this
 οὐπω ᾠκείωται, οἶον 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
 ἐνωθῆναι τῇ ψυχῇ τοῦ μανθάνοντος, ἕως ἂν οἰκείον
to-be-united with-the soul of-the(-one) learning until — its-own
 εὔρη. ἡ μὲν οὖν ψυχὴ, ὅταν οἰκειωθῇ καὶ διατεθῇ
it-finds(-it) the indeed then soul when it-has-been-made-akin and disposed
 ὁμοίως, προφέρει καὶ προχειρίζεται· ὁ γὰρ πρώτως εἶχε
alike brings-forth and puts-forward what for first it-had

καὶ καταμανθάνει, καὶ τῇ προχειρίσει οἷον ἑτέρα αὐτῆς
also it-learns-thoroughly and by-the putting-forward as-it-were other than-itself
 γίνεται, καὶ διανοουμένη βλέπει ὡς ἄλλο ὄν 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 ἡσυχῶς ᾧ προφέρει. ᾧ μὲν γὰρ
sees however also itself quietly what it-brings-forth what indeed for
 προήνεγκεν, οὐκέτι προφέρει, ᾧ 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 ᾧ 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 θεωρητικῇ 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, εἴτ' ἐπανιοῦσα πάλιν, θεωρεῖ τῷ
in others coming-to-be then returning again it-contemplates with-the
 ἀπολειφθέντι αὐτῆς μέρος· ἢ δὲ σῆσα ἐν αὐτῇ ἥττον
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' αὐτοῦ πρὸς ἄλλον ἀποφαίνει· πρὸς δὲ αὐτὸν ὄψις.
from himself to another declares toward but himself (he-is)-sight

ἤδη γὰρ οὗτος πρὸς τὸ ἐν καὶ πρὸς τὸ ἥσυχον οὐ
 already for this(-man) (is)-toward the one and toward the quiet not
 μόνον τῶν ἔξω, ἀλλὰ καὶ πρὸς αὐτόν, 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 τὰ 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 γνώσιν 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
 εἶδους καὶ θεωρήματος ἄλλον, καὶ ὅλως μιμήματα ὄντα
 of-form and object-of-contemplation other and in-general imitations being
 ἕκαστα τῶν ποιούντων θεωρήματα ποιεῖ καὶ εἶδη,
 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)
 ποιούντα 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 ἢ γνῶσις, καὶ ἔτι πρὸ τούτων ἢ
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, δηλόν που. ἐπεὶ καὶ κεῖνο
to-grasp others but recalled the argument clear surely since that-too
 δηλόν, 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
 ἢ ἀρχή. ἐπεὶ καί, ὅταν τὰ ζῶα γεννᾶ, οἱ λόγοι ἔνδον
(is)-the origin since also when the living-beings generate the reasons within
 ὄντες κινουσί, καὶ ἔστιν ἐνέργεια θεωρίας τοῦτο καὶ
being move(-them) and is activity of-contemplation this and
 ὠδὶς τοῦ πολλὰ ποιεῖν εἶδη 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 εἰδός ἐστι ποιεῖν, τοῦτο δέ ἐστι
the for to-make to-be something form is to-make this and is
 πάντα πληρῶσαι θεωρίας. καὶ αἱ ἀμαρτίαι δέ, αἱ
all(-things) to-fill with-contemplation and the failures too the(-ones)

τε ἐν τοῖς γινομένοις αἷ 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
 ὃ γε κακὸς τεχνίτης ἔοικεν αἰσχροῖς εἶδη 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 ἐνουμένων
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 ἥδη
as to intellect hastening in-the-case-of this clearly now
 ἐν ἅμφω οὐκ οἰκειώσκει, ὥσπερ ἐπὶ τῆς ψυχῆς τῆς
one (are)-both not by-appropriation as in-the-case-of the soul the

ἀρίστης, ἀλλ' οὐσία 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 ἐν ὄντως ἄμφω· τοῦτο δέ ἐστι θεωρία
then this to-be one really both this and is contemplation
 ζῶσα, οὐ θεωρήμα, οἶον 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 ζήσεταιί
in another living something (is)-that not self-living if then will-live
 τι θεωρήμα καὶ νόημα, δεῖ αὐτὸ ζῶν 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 γὰρ 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 νόησις 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
then life the(-one) of-the kind this also (is)-thought but of-life

μὲν ἴσως διαφορὰς τάχα ἂν λέγοιεν ἄνθρωποι, νοήσεων
indeed perhaps differences perhaps — would-speak-of men of-thoughts
 δὲ οὐ λέγουσιν, ἀλλὰ τὰς μὲν, τὰς δ' ὅλως οὐ νοήσεις,
but not they-speak but some indeed others but altogether not thoughts
 ὅτι ὅλως τὴν ζωὴν ὃ τι ποτέ ἐστίν οὐ ζητοῦσιν.
because at-all the life what — 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 ζωὴ ἐστίν, αὕτη δὲ ταυτὸν
the life the truest by-thought life is this and (is)-the-same
 τῇ ἀληθεστάτῃ νοήσει, ἡ ἀληθεστάτῃ νόησις ζῇ καὶ
as-the truest thought the truest thought lives and
 ἡ θεωρία καὶ τὸ θεωρήμα τὸ τοιοῦτο ζῶν καὶ
the contemplation and the object-of-contemplation the such (is)-living and
 ζωὴ καὶ ἐν ὁμοῦ τὰ δύο. ἐν οὖν ὄν τὰ δύο πῶς αὖ
life and one together the two one then being the two how in-turn
 πολλὰ τοῦτο τὸ εἶναι; ἢ ὅτι οὐχ ἐν θεωρεῖ. ἐπεὶ καί,
(is)-many this the one or because not one it-contemplates since also
 ὅταν τὸ ἐν θεωρῇ, οὐχ ὡς εἶναι εἰ δὲ μή, οὐ γίνεται
when the one it-contemplates not as one if but not not it-becomes
 νοῦς. ἀλλὰ ἀρξάμενος ὡς ἐν οὐχ ὡς ἤρξατο ἔμεινεν, ἀλλ'
intellect but having-begun as one not as it-began it-remained but
 ἔλαθεν ἐαυτὸν πολὺς γενόμενος, οἷον βεβαρημένος,
it-escaped-the-notice-of itself many having-become as-it-were weighed-down
 καὶ ἐξείλιξεν αὐτὸν πάντα ἔχειν ἐθέλων — εἰ καὶ βέλτιον
and it-unrolled itself all to-have wishing if even better
 ἦν αὐτῷ μὴ ἐθέλῃσαι τοῦτο, δεύτερον γὰρ ἐγένετο — οἷον
it-was for-it not to-have-wished this second for it-became as
 κύκλος ἐξελίσσας αὐτὸν 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 ὄθεν, χείρω δὲ
above the(-others) but below better indeed (the-parts)-whence worse but
 εἰς ὅ. τὸ γὰρ ἀφ' οὗ οὐκ ἦν τοιοῦτον οἶον 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 οἶον 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, ἔξει τι μέρος οὐ νοῦν, καὶ
all and all(-things) if but not it-will-have some part not intellect and
 συγκρίσεται ἐξ οὗ 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 ἡλάττωται, οὔτε
(is)-this and if anything (comes)-from it not has-been-diminished either
 τὸ ἀπ' αὐτοῦ, ὅτι πάντα καὶ αὐτό, οὔτε ἐκείνος
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 πρῶτως, ἀλλὰ δεῖ
 this(-intellect) indeed then (is)-such wherefore not primarily but must
 εἶναι τὸ ἐπέκεινα αὐτοῦ, οὐπὲρ χάριν καὶ οἱ
 to-be the(-one) beyond it of-which-precisely for-the-sake also the
 πρόσθεν λόγοι, πρῶτον μὲν, 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 ἓν· 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 νῶ συνέζευκται τὸ νοητόν·
 then intellect only but to-every intellect has-been-yoked the intelligible
 εἰ οὖν δεῖ μὴ συνεζευχθαι 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 νοητόν αὐτὸ εἶναι; ἢ ὅτι καὶ τὸ νοητόν συνέζευκται
 the intelligible it to-be or because also the intelligible has-been-yoked
 τῷ νῶ. εἰ οὖν μήτε νοῦς μήτε νοητόν εἶη, 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 λέγομεν τὸ ἀγαθὸν εἶναι
so-that what (is)-august not-even for if we-should-say the good to-be(-it)
 καὶ ἀπλούστατον εἶναι, δηλόν τι καὶ σαφές ἐροῦμεν τὸ
and simplest to-be clear anything and plain we-shall-say the
 ἀληθές 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
 γινώσκειν δυναμένων ὑπερβεβηκὸς τοῦτο τὴν νοῦ
to-know (we)-being-able having-transcended this the of-intellect
 φύσιν τίνι ἂν ἀλίσκοιτο ἐπιβολῇ ἀθρόα; πρὸς ὃ
nature by-what — would-it-be-caught application concentrated in-answer-to which
 δεῖ σημᾶναι, ὅπως οἶόν 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 ὅπου οὖν 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 ὅτῳ οὖν τοῦ ἐρήμου
with the solitude also men in whatever(-spot) of-the desert
 στήσας οὖς τὴν φωνὴν κομῇ πᾶσαν καὶ αὖ οὐ
having-stationed ear the voice you-will-receive all and again not
 πᾶσαν. τί οὖν ἐστὶν ὃ κομούμεθα νοῦν παραστησάμενοι;
all what then is(-it) which we-shall-receive intellect having-set-beside
 ἢ δεῖ τὸν νοῦν οἶον εἰς τοῦπίσω ἀναχωρεῖν καὶ οἶον
or must the intellect as-it-were to the-back to-withdraw and as-it-were
 ἑαυτὸν ἀφέντα τοῖς εἰς ὀπισθεν αὐτοῦ ἀμφίστομον
itself having-given-up to-the(-things) to behind it two-faced
 ὄντα κάκει, 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 οὐσα 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 ζωὴ ἐστὶ καὶ διέξοδος ἐστὶ
having-passed-through if-indeed then both life it-is and passage it-is
 καὶ πάντα ἀκριβῶς καὶ οὐχ ὀλοσχερῶς 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 ἀπλούστερον. εἰ οὖν τοῦτο νοῦν ἐγέννησεν,
the(-thing) generating (is)-simpler if then this intellect generated
 ἀπλούστερον νοῦ δεῖ αὐτὸ εἶναι. εἰ δέ τις οἶοιτο
simpler than-intellect must it to-be if but anyone should-think
 αὐτὸ τὸ ἐν καὶ τὰ πάντα εἶναι, ἥτοι καθ' ἐν 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 ἢ 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
 ὅτιοῦν ὅτρωῦν, 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 οὕσης οὐδ'
what indeed being (the)-power of-the all(-things) which not being not-even
 ἂν τὰ πάντα, οὐδ' ἂν νοῦς ζωὴ ἢ 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 οὕσα πρώτη, ἀλλ' ὥσπερ
of-the life activity the all(-things) being (is)-first but as-it-were
 προχυθεῖσα αὐτὴ οἶον ἐκ πηγῆς. νόησον γὰρ πηγὴν
poured-forth itself as-it-were from (a)-spring think(-of) for (a)-spring
 ἀρχὴν ἄλλην οὐκ ἔχουσιν, δοῦσαν δὲ ποταμοῖς πᾶσιν
origin other not having having-given but to-rivers all
 αὐτήν, οὐκ ἀναλωθεῖσαν τοῖς ποταμοῖς, ἀλλὰ μένουσαν
itself not used-up by-the rivers but remaining
 αὐτὴν ἡσυχως, τοὺς δὲ ἐξ αὐτῆς προεληλυθότας πρὶν
itself quietly the(-rivers) and from it having-gone-forth before
 ἄλλον ἄλλῃ ρεῖν ὁμοῦ συνιόντας ἔτι, ἥδη δὲ οἶον
one another-way to-flow together coming-together still already but as-it-were
 ἐκάστους εἰδότας οἱ ἀφήσουσιν αὐτῶν τὰ ρεύματα·
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 οἶον ἐν
remaining and not scattered about all of-it as-it-were in

ρίζῃ ἰδρυμένης. αὕτη τοίνυν παρέσχε μὲν τὴν πᾶσαν ζωὴν
(a)-root seated this therefore provided indeed the whole life
 τῷ φυτῷ τὴν πολλήν, ἔμεινε δὲ αὕτῃ οὐ πολλὴ οὕσα,
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 πλῆθους ἦν, καὶ οὐκ ἦν
the multitude of-the life from not multitude was and not was(-there)
 τὸ πλῆθος, εἰ μὴ πρὸ τοῦ πλῆθους ἦν ὁ 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 ἐτέρας
it-would-have-come-to-be not remaining the origin by itself different
 οὔσης. διὸ καὶ ἡ ἀναγωγὴ πανταχοῦ ἐφ' ἓν. καὶ
being wherefore also the reduction everywhere (is)-to one and
 ἐφ' ἐκάστου μὲν τι ἓν, 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 ἀπλῶς ἓν, ἕως ἄν
too all to one the(-one) before it not simply one until —
 τις ἐπὶ τὸ ἀπλῶς 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 ἓν — τοῦτο δὲ ἡ ἀρχὴ ἡ
if indeed the(-one) of-the plant one this and (is)-the origin the(-one)
 μένουσα — καὶ τὸ ζῶον ἓν καὶ τὸ ψυχῆς ἓν καὶ τὸ
remaining and the of-living-being one and the of-soul one and the
 παντὸς ἓν λαμβάνει, λαμβάνει ἐκασταχοῦ 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 ἓν, 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 ἔστιν 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 ἔξεις. 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 ἐστὶν 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
 τοῖνυν τὸ μὲν ὕλη, τὸ δὲ εἶδος αὐτοῦ, οἶον καὶ ἡ
 therefore the(-one) indeed matter the(-other) but form of-it as also the
 κατ' ἐνέργειαν ὄρασις ὕλη δὲ ἡ ἐν νοητοῖς. ἐπεὶ
 according-to activity seeing matter but the(-one) in intelligibles since
 καὶ ἡ ὄρασις ἡ κατ' ἐνέργειαν διττὸν ἔχει πρὶν
 also the seeing the(-one) according-to activity twofoldness has before
 γοῦν ἰδεῖν ἐν ἡν. τὸ οὖν ἐν δύο γέγονε καὶ τὰ δύο
 at-any-rate to-see one it-was the then one two has-become and the two
 εἶν. τῇ μὲν οὖν ὁράσει ἡ πλήρωσις παρὰ τοῦ αἰσθητοῦ
 one for-the indeed then seeing the filling (is)-from the sensible
 καὶ ἡ οἶον 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

φθεγγόμενος οὖν τὸ ἀγαθὸν μηδὲν ἔτι προσονόει· ἐὰν γάρ
having-uttered then the good nothing further add-in-thought if for
 τι προσθήῃς, ὅσω προσέθηκας ὅτιοῦν, ἐνδεές
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
 ποιήσης 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 δείτῃ 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 εἵδους τοῦ ἐπ' αὐτῷ παρὰ τοῦ ἀγαθοῦ
good the indeed form the(-one) upon it from the good
 ἥκοντος ἀγαθοειδῆ ποιούντος. οἷον δὲ ἐνοράται ἐπ'
coming good-formed making(-it) such-as and is-seen upon
 αὐτῷ ἵχνος 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 ἵχνους. τὸ μὲν οὖν ἐπ' αὐτῷ ἵχνος
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 ἢ ἔφεςις καὶ ἐφιέμενος αἰὲ καὶ αἰὲ τυγχάνων,
intellect (is)-the desire and desiring always and always attaining
 ἐκεῖ δὲ οὔτε ἐφιέμενος· τίνας γάρ; οὔτε τυγχάνων· οὐδὲ
there but neither desiring of-what for nor attaining not-even
 γὰρ ἐφίετο. οὐ τοίμιν 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 κεμένου καὶ τὴν τῶν ὄντων περιλαβόντος φύσιν,
pure lying and the of-the beings having-encompassed nature
 οὗ καὶ ὁ καλὸς οὗτος κόσμος σκιὰ καὶ εἰκὼν,
of-which also the beautiful this cosmos (is)-shadow and image
 καὶ ἐν πάσῃ ἀγλαίᾳ κεμένου, 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 ἓνα.
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
 ἀστρῶν φέγγος ἰδὼν τὸν ποιήσαντα ἐνθυμῆται 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 ἐνείδε καὶ ἐθαύμασε τὸν κακείνου 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 ἐκείνος
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

νανοηκέναι· ᾧ πλησίον μὲν ἔστι τοῦ ἀνανδεοῦς 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 πρῶτως 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 ᾗν.
neither needs nor has or not — the good it-would-be
