

Kosmos in Plato

Introduction

After having spent considerable time with the **Timaeus**, I came away enriched with a wonderful store of words which are also found throughout many other dialogues by Plato. Of special interest are those which make a connection between the universe and soul, *pan* (all) and *psuche*. All contribute to showing the unity between the two, something quite attractive and in dire need today with the harsh, even brutal picture science presents. It turns out that the two views don't have to be at odds with each other but can be balanced off. That, it seems, is the challenge facing us today.

One word that made a particular impression in this regard was *kosmos* which generally means order ¹. However, it has a far richer heritage than this bland definition. Often when we think of order the next word that comes to mind is discipline, of doing something imposed from without which instinctively goes against our nature. It's helpful to keep in mind that *kosmos* is derived from the verbal root *kosmeo*, to arrange, to marshal as well as to adorn. Also "cosmetic" is derived from it and hence bestows upon the noun and verb a certain feminine quality. So it seems the more we delve into *kosmos* the more attractive it becomes.

Thus both the verb and noun refer to something that's well-arranged or in harmony. In essence it implies that which is downright beautiful and well worth taking time to establish a close and lasting association. It should be noted that *kalos* is the most common adjective for beautiful. However, *kosmios* takes this a step further by adding an element of proper arrangement. How can you resist something that's beautiful? Impossible unless you have some other agenda. What I had found interesting is that *kosmos* contrasts with the general New Testament use which has a more negative shade of meaning. In that sense *kosmos* is much like the Greek word for flesh (*sarx*), which can be a neutral word, but often in the New Testament takes on less than desirable connotation. Actually I was glad to have come across this association, for it offered a

¹Actually for some time I've been captivated by this word. Hence the document at hand for what it's worth.

suitable explanation and avoided a denigration with regard to the richness proper to *kosmos*.

While jotting down notes to these excerpts many times I felt the need to stop and not so much reflect on the text—that too was certainly involved—but more along the lines of needing to rest in order to savor what I had just read. Such activity can be extended easily for hours on end without growing weary or having a sense that it's a waste of time. Just the contrary. In addition to participating in beauty, you have a definite sense of being at the very fountainhead of Western civilization. This includes, of course, involves important elements that go into Christianity which relied heavily upon Plato. What more can you do for both yourself and everyone else?

Please keep in mind that there's a certain awkwardness to the notations. I found it rather difficult to express what I found in the excerpts, wonderful as they are. Therefore take them with a grain of salt. Also as one moves through the excerpts often the same words are found. Their meaning or definition will not be inserted, for the reader can always refer to the original meaning in the document.

As for the word *kosmos*, it is in italics, bold and underlined in order to stand out more clearly. After all, such is what this document is all about.

The English translation used throughout is **Plato: Complete Works** edited by John M. Cooper (Indianapolis, 1997). Also consulted is **The Collected Dialogues of Plato** edited by Hamilton and Cairns (New York, 1961).

<|>

Symposium 197c-e

This is how I think of Love ², Phaedrus: first, he is himself the most beautiful and the best; after that, if anyone else is at all like that, Love is responsible. I

²I can't help but include the words of *Eros* in 196e with regard to a quote from Homer: "A lovely proof, I think (*dokeo*), to show how delicate (*apalotes*) she is: she doesn't walk on anything hard; she walks on only what is soft," *malthakos* vs. *skleros* (also gentle vs. harsh). The text continues for the rest of this paragraph.

am suddenly struck by a need to say something in poetic meter, that it is he who—

*Gives peace to men and stillness to the sea,
Lays winds to rest, and careworn men to sleep.*

Love fills us with togetherness and drains all of our divisiveness away. Love calls gatherings like these together. In feasts, in dances, and in ceremonies, he gives the lead. Love moves us to mildness, removes from us wildness. He is giver of kindness, never of meanness. Gracious, kindly—let wise men see and gods admire! Treasure to lovers, envy to others father of elegance, luxury, delicacy, grace, yearning, desire. Love cares well for good men, cares not for bad ones. In pain, in fear, in desire, or speech, Love is our best guide and guard; he is our comrade and our savior. Ornament of all gods and men, most beautiful leader and the best! Every man should follow Love, sing beautifully his hymns, and join with him in the song he sings that charms the mind of god or man.

Kosmos isn't mentioned until 197e.1. However, in order to appreciate it better, the excerpt in hand serves to couch it in a larger context which is the case with the other passages.

Dokeo or I think is along the lines of what appears or what seems and serves to reveal what's on the mind of Socrates. He starts off by applying how he fails with regard to love or *Eros*, this word being capitalized in both the Greek and English texts. However, Socrates is rather coy, for he indeed knows more about *Eros* than most of his contemporaries. *Eros* is something you don't think about but have feelings about it because it operates on a deeper, more comprehensive level which makes it more intimate than rational musings. As with the English term, *Eros* generally refers to love and sexual passion. It includes basic needs...sublimated impulses...required to protect and to preserve the body and mind.

The two key adjectives ascribed to *Eros* are the superlative of *kalos* and *aristos*, good and that which is excellent, two frequently used adjectives and important for understanding anything said by Plato. The former covers

broader territory and pertains to anything of fine or noble quality not just physical loveliness. The latter is not dissimilar in many ways and applies to anything excellent with regard to morals. Also it infers a point beyond which nothing can go further. Furthermore, *Eros* is the cause of all other virtues associated with it, *aitios* being an adjective related to the agent which is responsible.

At once Socrates is compelled to say something. It's as though the double quality of *kalos* and *aristos* fell upon him, the preposition *epi-* of *eperchomai* conveying this. Instead of putting his thoughts in prose, Socrates resorts to poetic meter, having access to a quote by Homer ³. The two elements from these two lines worth singling out are *eirene* and *galenos* or peace and a state of being calm. Two words back this up, *nenemos* and *hupnos* or without wind and sleep.

Note two qualities of *Eros*, the banishment of estrangement as well as friendship, *allotriotes* and *oikeiotes* also as otherness (*allos*) and a sense of being at home (*oikos*). Emptying or draining (*kenos*) must precede being filled or *pleres* which also means completion, not the other way around. *Eros* takes delight in uniting us in gatherings where these two are operative, *sunimi* literally to be with, *sun-*. *Allelon* means one another whose positive sense here contrasts with the otherness or *allos* in *allotriotes*. In sum, *Eros*' task is to give the lead in various celebrations, the verb being *hegeomai* also as to conduct, not unlike acting as a shepherd.

The rest of this section or paragraph reads something like First Corinthians Chapter Thirteen verses Four through eight. ⁴ Thus the relationship between *Eros* and us is outlined as follows:

-*Eros* moves us to mildness while at the same time it removes us from wildness, the two verbs being *porizo* and *exorizo*. The former also means to

³ **Iliad** xix.92-93.

⁴ "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends; as for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away."

carry or to bring about while the latter to send beyond or outside (*ex-*) the frontier. The two respective nouns are *praotes* and *agriotes*, gentleness and savageness respectively.

-*Eros* is a giver of kindness, never of meanness: *eumeneia* (*eu-* being the adverbial form of *agathos*, good): good favor along with *philodoros* or fond (*philos*, friend) of giving. And so *Eros* bears a certain kinship with *philos*.

-*Eros* is gracious and kindly: *hileos* and *agathos* or propitious and good often as in the moral sense.

-*Eros* is admired both by humans and gods as well as seen by the wise, *sophos* also as skilled and admired by the gods, *agastos*.

-*Eros* shows envy to others: *zelotos* or zealous with regard to those who have no share.

-*Eros* is desirable by those well endowed by fortune: *ktetos* and *eumoiros*, the latter's root meaning lot, portion or destiny.

-*Eros* is a kind of father with regard elegance, luxury, delicacy, grace, yearning and desire: *pater* in the sense of originator.

-*Eros* cares for good persons, not those who are bad: *epimeles* vs. or careful, anxious about (*epi-* upon) and *ameles*, alpha privative. Also note *agathos* vs. *kakos*.

-*Eros* is our best guide and guard in pain, fear, desire and speech: *kubernetes* and *epibates* or helmsman and literally one who mounts.

-*Eros* is our comrade and savior: *parastates* and *soter*, the former as one who stands by or near, *para-*.

-*Eros* is the ornament of all gods and humans, the most beautiful and best leader, that is to say, *kosmos*. Here *Eros* is a leader or *hegemon* or more as a guide of two extremes, if you will, gods and humans. It's described in the superlative of *agathos* (good), that is, *aristos* as above and *kalos* or beautiful.

Each person should follow *Eros*, sing his hymns in a beautiful manner and join with him in his song that charms the mind of both gods and human beings. Following after *Eros* (*ephistemi*, *epi-* or upon) consists in singing characterized by the adverb *kalos* or beautifully and the verb *thelgo* or to touch with magic, that is, the *noema* both of god and man, this noun also as that which is perceived.

Statesman 274b-e

Since we had been deprived of the god who possessed and pastured us, and since for their part the majority of animals—all those who had an aggressive nature—had gone wild, human beings, by themselves weak and defenseless, were preyed on by them, and in those first times were still without resources and without expertise of any sort; their spontaneous supply of food was no longer available to them, and they did not yet know how to provide for themselves, having had no shortage to force them to do so before. As a result of all of this they were in great difficulties. This is why the gifts from the gods, of which we have ancient reports, have been given to us, along with an indispensable requirement for teaching and education: fire from Prometheus, crafts from Hephaestus and his fellow craft-worker, seeds and plants from others. Everything that has helped to establish human life has come about from these things, once care from the gods, as has just been said, ceased to be available to human beings, and they had to live their lives through their own resources and take care for themselves, just like the cosmos as a whole, which we imitate and follow for all time, now living and growing in this way, now in the way we did then. As for the matter of our story, let it now be ended, and we shall put it to use in order to see how great our mistake was when we gave our account of the expert in kingship and statesmanship in our preceding argument.

The visitor, supposedly from Elea and a follower of Parmenides, begins by speaking of the current human condition which had been deprived of the god who possessed and pastured us. *Aperemoomai* or to be left desolated and *ermos* being the adjective from which the noun desert is derived. The object of this deprivation is *epimeleia* care or attention, the preposition *epi-* or upon reinforcing the noun *melete*. The source of this is the god or *daimon* also as fortune or lot but with an active sense. This *daimon* had been responsible for having possessed and pastured us, *ptaomai* and *nemo*, the latter also as to dispense, to distribute.

It's helpful to set this section against the background of a certain primordial forgetfulness of the god which produces an ancient condition of chaos. By god most likely Plato means the element of transcendence. In other words, *lethe* or

forgetfulness has begun to take hold which causes almost immediate disorientation. To what does this *lethe* refer which has caused such disharmony or *anarmostia*, a word usually applied to music (cf. 273c)? It rests in having lost awareness of being in the company of the steersman of the universe, *kubernetes* also as pilot. And so *lethe* has broader reference than applied to an individual person.

Being thus alienated, nevertheless hope remains. There exist reports from of old, *palai* a word often similar to a story-like phrase as “in olden times” when gifts (*dorea*, also as bounty) from the gods had been given to us. The same applies to an indispensable requirement (*anagkaios* connotes what is necessary) for teaching and education, *didache* and *paideusis*. The latter involves something larger than the former, a culture or environment for it to flourish and to be at the benefit of society. At this point the visitor brings in several divine beings and what they had bestowed upon the human race: fire from Prometheus, crafts (*techne*, also as skill) from Hephaestus⁵ and his fellow craftsman (*suntechnos*) including seeds and plants from other gods. With regard to the two proper names, the preposition *para* as “from” is used which infers more along the lines of accompaniment.

Everything to help the human race flourish came from such divine gifts, the verb *sugkataskeuazo* which has two preparations prefaced to the root meaning to prepare, *sug-* and *kata-* or with and in accord with. Such gifts were intended by sympathetic gods as just mentioned to take the place of divine guardianship (literally, ‘from the gods’), *epimeleia* as above (care, attention). That means humans were set on their own while assistance from the gods had become more remote.

Despite this relative autonomy, humans must tend to their own needs just like the *kosmos* does according to a whole or *kathaper holos*, the former word suggestive of close imitation. Once again *epimeleia* is used which we imitate and follow for all time. Such *kathaper* (a form of *kata*) means that by being in accord with the *kosmos*, all will be well.

⁵ Hephaestus is the god of fire and the blacksmith for the gods.

Philebus 64b

Socrates: In no way. But now, if there is anything else missing in our mixture, it is up to you and Philebus to say so. To me at least it seems that our discussion has arrived at the design of what might be called an incorporeal order that rules harmoniously over a body possessed by a soul.

Prior to this excerpt (63d-64a) is a brief summary which I hope can be represented as follows. I present this cautionary note because I find it rather difficult to grasp while certainly worth pondering.

Socrates speaks of a discussion or *logos* (often word-as-expression) where he poses a rhetorical question to Protarchus. In addition to the true pleasures he knows of, is there a need to require stronger ones? *Hedone* is the subject at hand which also can be rendered as enjoyment. It can have either a positive or negative connotation, depending upon the circumstance. Those to whom this question is put reply that such *hedone* are a great impediment in the literal sense or *empodisma*, of at one's feet. The reason? *Hedone* infect the souls in which they dwell with madness. *Tarasso* is the verb meaning to trouble as tied in with *mania* which also can apply to inspired frenzy.

Even worse, such *hedone* lead to forgetfulness or *lethe* which is tantamount to not knowing one's identity, that in essence you're not even a person. Thus *lethe* is the exact opposite of *anamnesis*, recollection or awareness of who one actually is. However, true (*alethes*⁶) pleasures are to be regarded something not unlike family, *nomizo* also as to hold as a customary with regard to *okeios*, domestic, of the household. For example, such pleasures associated with temperance are committed to virtue. Here *hedone*, often viewed negatively, are tied in with being *sophroneo* or manifesting self control and thus virtue, *arete* often as the very best of something. Actually *arete* as excellence is a good way to sum it up.

On the other hand, to make an association between reason and pleasures as tied in with foolishness is unreasonable. Note two words being alpha privative: *aphrosune* and *alogos*, the former as folly or thoughtlessness and literally

⁶ *Alethes*: alpha privative of *lethe*, not-forgetfulness.

without *logos*. This is true for anyone whose goal is to aim at the best and most stable mixture or blend, *meixis* and *krasis*. The two words describing it are *agathos* and *astasiastos* or not disturbed by the presence of any faction. This is especially true if one desires to discover in this mixture what the good is in both man and in the universe (*pan*, all) in order to obtain a vision (*idea*, form or the look of a thing) of the nature of the good (*agathos*) itself. As for the verb to discover, it's *manteuomai*, to divine or to consult an oracle.

As for the excerpt from the dialogue itself, Socrates asks Philebus is there's anything missing from the mixture spoken above, *sugkrasis* or a mixing-with (*sug-*). For Socrates, the *logos* or discussion at hand seems (*phaino*, to appear) to have created an order which is incorporeal, that is, a ***kosmos*** as *asomatos*. I.e., this *kosmos* exerts authority (*archo* or to begin or be at the forefront) which works in a harmonious way (*kalos*, adverb for beautifully) over a body with a soul, *empsuchos*, *em-* as in. The verb *apergazomai* suggests finishing off in the sense of bringing to completion.

Gorgias 506c-508a

Socrates: Listen, then, as I pick up the discussion from the beginning. Is the pleasant the same as the good?—It isn't, as Callicles and I have agreed.—Is the pleasant to be done for the sake of the good, or the good for the sake of the pleasant?—The pleasant for the sake of the good.— And pleasant is that by which, when it's come to be present in us, we feel pleasure, and good that by which, when it's present in us, we are good?— That's right—But surely we are good, both we and everything else that's good, when some excellence has come to be present in us?—Yes, I do think that that's necessarily so, Callicles.—But the best way in which the excellence of each thing comes to be present in it, whether it's that of an artifact or of a body or a soul as well, or of any animal, is not just any old way, but is due to whatever organization, correctness, and craftsmanship is bestowed on each of them. Is that right?—Yes, I agree.—So it's due to organization that the excellence of each thing is something which is organized and has order?—Yes, I'd say so.—So it's when a certain order, the proper one for each thing, comes to be present in it that it makes each of the things there are, good?— Yes, I think so.—So also a soul which has its own

order is better than a disordered one?—Necessarily so.—But surely one that has order is an orderly one?—Of course it is—And an orderly soul is a self-controlled one?—Absolutely.—So a self-controlled soul is a good one. I for one can't say anything else beyond that, Callicles my friend; if you can, please teach me.

Here we have four excerpts which despite their length, are relatively compact. Because of this, each is presented in the form of an outline. Though the outlines are relatively short, close attention should be given to the words, some of which have been noted before. The reason? The text is exceptionally rich and powerful while at the same time profoundly simple. As noted in the Introduction, here is a good a place as any to stop and rest after having read the text long the lines of doing *lectio divina*.

-*Analanbano* or to take up, engage in the *logos* or discussion (word-as-expression).

-Pleasant vs. the good or *hedus* vs. *agathos*, the former also as sweet, well-disposed.

-When *hedus* is in us, we feel pleasure, the verb being *paragignomai* where the preposition *para-* suggests accompaniment. The same applies to the good or *agathos*, the verb being another one with *para-*, *pareimi* or to be near.

-The best way the excellence (*arete* and superlative of *kallos*) of each thing comes to be present (*paragignomai*) is not just in any old way but depends in whatever organization, correctness and craftsmanship (*taxis*, *orthotes* and *techne*: alternately as order, straightness and skill) is bestowed on each of them, the verb being *apodidomi*, also to render what is due.

-When a certain order...the one proper for each thing...comes to be present in it, it has the effect of making each thing good. Here again is the noun *taxis* along with its verbal root *tasso* along with *arete* and the verb *kosmeo*, to adorn as well as to put in order.

-The same applies to a soul with its own order is better than one which is disordered, *kosmos* being *oikeios* which if taken literally is more home-like, this giving an attractive quality.

-Socrates also introduces the element of self-control with respect to a soul or *psuche*, *sophron* also as discreet, prudent.

Callicles: Say on, my good man.

Socrates: I say that if the self-controlled soul is a good one, then a soul that's been affected the opposite way of the self-controlled one is a bad one. And this, it's turned out, is the foolish and undisciplined one.—That's right—And surely a self-controlled person would do what's appropriate with respect to both gods and human beings. For if he does what's inappropriate, he wouldn't be self-controlled.—That's necessarily how it is—And of course if he did what's appropriate with respect to human beings, he would be doing what's just, and with respect to gods he would be doing what's pious, and one who does what's just and pious must necessarily be just and pious.—That's so.—Yes, and he would also necessarily be brave, for it's not like a self-controlled man to either pursue or avoid what isn't appropriate, but to avoid and pursue what he should, whether these are things to do, or people, or pleasures and pains, and to stand fast and endure them where he should. So, it's necessarily very much the case, Callicles, that the self-controlled man, because he's just and brave and pious, as we've recounted, is a completely good man, that the good man does well and admirably whatever he does, and that the man who does well is blessed and happy, while the corrupt man, the one who does badly, is miserable. And this would be the one who's in the condition opposite to that of the self-controlled one, the undisciplined one whom you were praising.

-If the self-controlled soul is good, then one is bad if affected in the opposite way. *Sophron* and *agathos* vs. *kakos* or evil, the verb being *peitho*, also to prevail, persuade.

-Such is the result of the foolish and undisciplined soul. *Aphron* is the opposite of *sophron*; *akolastos* means to be unbridled.

-A self-controlled person would do what's appropriate with regard to both gods and humans. *Sophron* is pretty much akin to *proseko*, to belong to, to be related to.

-With regard to what's appropriate to a human, this person would be doing what's just, *dikaios* also as well-ordered, observant.

-With regard to gods, he'd be doing what's pious, *hosios* as sanctioned by the divine.

-In addition to being pious, he would be brave, *andreios* also as manly along with *anagke* indicative of that which is necessary. A self-controlled

person avoids what's inappropriate. Also he pursues what he should and stands fast and endures what's not appropriate. I.e., two parts, the first being *sophron: dioko* and *pheugo* or to chase, hunt and to flee; the second part being *pheugo* with the negative and *proseko* or to belong to.

-The self-controlled person is also completely good, does well and admirably as well as being blessed and happy. This is in contrast to a person who's corrupt, does badly and is miserable. The first sentence speaks of completeness, of a person being not simply good or *agathos* but in the complete sense, the adverb *teleos* being indicative of tending towards a given end or result. Also this person does well, the adverbs *kalos* and *eu*: the former fundamentally as in a beautiful way and the latter as adverbial form of *agathos*. *Makarios* and *eudaimon*: the former as happy and the latter as blessed with (*eu-* as *agathos*) a good *daimon* or genius.

So this is how I set down the matter, and I say that this is true. And if it is true, then a person who wants to be happy must evidently pursue and practice self-control. Each of us must flee away from lack of discipline as quickly as his feet will carry him, and must above all make sure that he has no need of being disciplined, but if he does have that need, either he himself or anyone in his house, either a private citizen or a whole city, he must pay his due and must be disciplined, if he's to be happy. This is the target which I think one should look to in living, and in his actions he should direct all of his own affairs and those of his city to the end that justice and self-control will be present in one who is to be blessed. He should not allow his appetites to be undisciplined or undertake to fill them up—that's interminably bad—and live the life of a marauder. Such a man could not be dear to another man or to a god, for he cannot be a partner, and where there's no partnership there's no friendship. Yes, Callicles, wise men claim that partnership and friendship, orderliness, self-control, and justice hold together heaven and earth, and gods and men, and that is why they call this universe a world order, my friend, and not an undisciplined world-disorder. I believe that you don't pay attention to these facts, even though you're a wise man in these matters. You've failed to notice that proportionate equality has great power among both gods and men, and you suppose that you ought to practice getting the greater share. That's because you neglect geometry.

-Socrates begins in a kind of authoritative manner, *tithemi* or to set down or to place firmly followed by saying his words are true, *alethes*.

-Happiness (*eudaimon*) depends upon two verbs with regard to self-control: *dioko* or to chase, to hunt, to flee and *askeo*, the former as above and the latter also as to train and to form by art, to deck out.

-Flee from lack of discipline as quickly as possible and make sure he has no need of being disciplined: *pheugo* with regard to *akolasia*, licentiousness, lack of temperance, the opposite of being *sophron*. *Askeo* as noted in the section just above.

-However, should there be a need for discipline whether for an individual or a city, what is due must be paid and subject to discipline in order to be happy or *eudaimon*. *Epitithemi* involves a placing-upon or firmness with regard to *dike* and *kolasteos*, also custom and being subject to punishment.

-This is the target we should have in mind with regard to living, *skopos* literally as one who watches with *blepo* or to have the power of sight with regard to *zao* or to live.

-Justice and self-control then will be present in a person who's blessed or *makarios*, *dikaiosune* and *sophrosune* or prudence, soundness of mind (cf. *sophron*).

-One's appetites shouldn't be undisciplined nor follow the life of a thief because that's really bad. *Epithumia* is a key word insofar as it pertains to desire or yearning (*epi-* or upon). *Akolastos* is the adjective for unbridled or not controlled. *Anenutos* is the adjective meaning without end as applied to a thief and amplifies *kakos*, bad or evil.

-Such a person is therefore neither dear to a human being nor to a god let alone can he be a partner. The negative of *prospheiles* is strong insofar as it contains the preposition *pros-* as indicative of direction towards-which tied in with the adjective for being friendly. As for being a partner, it's the verb *koinoeo* or to hold in common.

-The following holds together (*sunecho*, to have with) heaven and earth: partnership, friendship, orderliness, self-control and justice or *koinonia*, *philia*, ***kosmiotēs*** (propriety, decorum, orderly behavior), *sophrosune*, *dikaiosis* (justification).

-By reason of the words just listed the universe (*holos*: whole, entire, complete) is called a world order and not one that's undisciplined. I.e., ***kosmos*** vs. ***akosmia***, the latter as *akolasia* or licentiousness, lack of temperance.

-Socrates claims that Callicles doesn't pay attention to such things, the verb *prosecho* with regard to *noos*, mind or intelligence. That is, he does not have (*echo*) this *noos pros-*, aimed in the right direction.

-Callicles is accused of not being aware of geometric equality (*isotes*) which has great power among gods and humans. The key issue is *lanthano* or to forget such balance.

Republic 430c-e

There are now two things left for us to find in the city, namely, moderation and—the goal of our entire inquiry—justice.

That's right.

Is there a way we could find justice so as not to have to bother with moderation any further?

I don't know any, and I wouldn't want justice to appear first if that means that we won't investigate moderation. So if you want to please me, look for the latter first.

I'm certainly willing. It would be wrong not to be.

Look, then.

We will. Seen from here, it is more like a kind of consonance and harmony than the previous ones.

In what way?

Moderation is surely a kind of order, the mastery of certain kinds of pleasures and desires. People indicate as much when they use the phrase “self-control” and other similar phrases. I don't know just what they mean by them, but they are, so to speak, like tracks or clues that moderation has left behind in language. Isn't that so?

Absolutely.

This short excerpt centers around moderation and justice with emphasis upon the first, *sophrosune*. Already it's defined as prudence or soundness of mind along with *dikaiosune*, the latter connoting a sense of balance which makes it more or less similar to the former. Note that both are to be found in the city, *kathorao* literally as to look down upon and *polis*, a city-state or fundamental political unit of ancient Greek civilization.

While both are important, *sophrosune* takes precedence because as just noted, it more or less includes *dikaiosune*. As for this virtue, if you will, *sophrosune* (and *dikaiosune* if you will in its trail) is a kind of consonance, *harmonia* also as harmony, concord and implies a proper arrangement. I.e., it (or both) is more as such, the verb being *proseoika* consisting of *pros-* (direction towards which) and *eoika* or to be like.

As for *sophrosune*, it's a kind of order or *kosmos* as well as mastery of certain kinds of pleasures and desires. *Egkrateia* suggests strength applied to *hedone* and *epithumia*, the latter as a yearning upon, *epi-*. They are not unlike tracks or *ixnos*, also as footsteps which *sophrosune* had left behind.

Timaeus 28b-29a

Now as to the whole universe or world order—let's just call it by whatever name is most acceptable in a given context—there is a question we need to consider first. This is the sort of question one should begin with in inquiring into any subject. Has it always existed? Was there no origin from which it came to be? Or did it come to be and take its start from some origin? It has come to be. For it is both visible and tangible and it has a body—and all things of that kind are perceptible. And, as we have shown, perceptible things are grasped by opinion, which involves sense perception. As such, they are things that come to be, things that are begotten. Further, we maintain that, necessarily, that which comes to be must come to be by the agency of some cause. Now to find the maker and father of this universe is hard enough, and even if I succeeded, to declare him to everyone is impossible. And so we must go back and raise this question about the universe: Which of the two models did the maker use when he fashioned it? Was it the one that does not change and stays the same, or the one that has come to be? Well, if this world of ours is beautiful and its craftsman good, then clearly he looked at the eternal model. But if what it's blasphemous to even say is the case, then he looked at one that has come to be. Now surely it's clear to all that it was the eternal model he looked at, for, of all the things that have come to be, our universe is the most beautiful, and of causes the craftsman is the most excellent. This, then, is how it has come to be:

it is a work of craft, modeled after that which is changeless and is grasped by a rational account, that is, by wisdom.

This section presupposes the previous paragraph (27d-28b) where Socrates makes a distinction between what always (*aei* connotes eternity) is, what lacks beginning (*genesis* or birth, origin) and that which becomes but never (*oudepote*) is. The former is grasped by understanding and includes a reasoned account. The latter is grasped by opinion involving sense perception with lacks reason. I.e., *perilambano* or literally to take around involves *noesis* vs. *doxa* + *aisthesis*, the preposition *peri-* or around intimating full enclosure.

Everything that comes into existence depends upon some cause, *anagke* fundamentally as necessity. A craftsman (*demiourgos* consists of *demos* or the people and the verbal root *ergazomai*, to work in the sense of to labor) looks at (*blepo* with *pros*, direction towards-which) what's changeless (*aei*) as a model *paradeigma* or pattern, example) and he reproduces its form and character. The verb *apergazomai* means to bring to completion along with *idea* and *dunamis*, the look of a thing and capacity. Such work is direction to a model or *paradeigma*. In this way the craftsman produces something beautiful, the verb *apoteleo* or to bring to completion with *kalos*. The same is true should he consider (*proschraomai*, to use, avail of; *pros-*) a thing that has come to be or is begotten; it will lack beauty.

The following section deals with the paragraph at hand.

With regard to heaven (*ouranos* modified by *pan*) as a whole or *kosmos*, an issue needs to be addressed, *skopeo* also as to look into. Socrates puts this in the form of three rhetorical questions as to whether it had existed, had an origin or came into existence after which it had a beginning from some origin. I.e., the key word here is whether or not there is an *arche* with regard to *kosmos*, this word suggestive of an origin or first principle from which all else is derived.

Without a doubt, *kosmos* had come into existence (*gignomai*) because it's visible, tangible and has a body. That means it's perceptible by the following: *horatos*, *haptos*, *soma* (body or physicality) and *aisthetos* or feel-able, if you

will. Because *kosmos* is *aisthetos*—singling out that word because of its concreteness—it's grasped by opinion, *doxa* also pertaining to expectation. Another way of looking at this is to say that anything *aisthetos* is subject to being begotten, *gennaō* also as to engender.

Whatever comes into existence must do so through a cause, *gignomai* and *aitios*. Nevertheless, it's very difficult to find (*heurisko*, also to discover) the maker and father of the *kosmos*, *adunatos* or lacking the strength to search. This makes it necessary to raise two further questions which boil down to one. Which of the two models did the maker use when he fashioned it, *apergazomai* or to bring to completion with regard to *paradeigma* and the verb *tikto*, to bring into existence? Is it the *kosmos* which doesn't change or the one that has come to be? Both are governed by the preposition *pros*, indicative of directness: *hosautos* with the verb *echo* or to have or to *gegonos* (*gignomai*).

If this world is beautiful and its craftsman is good, without a doubt he looked at the eternal model. I.e., *kosmos* as *kalos* and *demiourgos* as *agathos*. The verb *blepo* or to look also as to expect with regard to (*pros*) the model described as being eternal, *aidios* also as everlasting.

Since it's clear that the craftsman used the eternal model, our universe is the most beautiful one there is because it reflect the craftsman as being most excellent. Familiar words are used here but are not inserted. This section concludes with what has come into existence is a work of craft (*demiourgeo*) grasped (*perilambano*, to take around or *peri-*) both by *logos* and *phronesis*, word-as-expression and purpose, intention.

Timaeus 29d-30c

Timaeus: Very well then. Now why did he who framed this whole universe of becoming frame it? Let us state the reason why: He was good, and one who is good can never become jealous of anything. And so, being free of jealousy, he wanted everything to become as much like himself as was possible. In fact, men of wisdom will tell you (and you couldn't do better than to accept their claim) that this, more than anything else, was the most preeminent reason for the

origin of the world's coming to be. The god wanted everything to be good and nothing to be bad so far as that was possible, and so he took over all that was visible—not at rest but in discordant and disorderly motion—and brought it from a state of disorder to one of order, because he believed that order was in every way better than disorder. Now it wasn't permitted (nor is it now) that one who is supremely good should do anything but what is best. Accordingly, the god reasoned and concluded that in the realm of things naturally visible no unintelligent thing could as a whole be better than anything which does possess intelligence as a whole, and he further concluded that it is impossible for anything to come to possess intelligence apart from soul. Guided by this reasoning, he put intelligence in soul, and soul in body, and so he constructed the universe. He wanted to produce a piece of work that would be as excellent and supreme as its nature would allow. This, then, in keeping with our likely account, is how we must say divine providence brought our world into being as a truly living thing, endowed with soul and intelligence.

Timaeus poses a question as to why the one who had made this world of generation (*genesis*) and had framed the universe (*to pan*), *sunistemi* literally as to stand with, *sun-*. The reason? Simply because he was god which means someone like that never can be jealous, *agathos* and *phthonos*, the latter also as ill-will or envy. He wishes everything to become as much like himself as possible, *paraplesios* also as coming near or beside, *para-*. Persons who are wise will say that this was the actual reason (*arche*, first principle) for the world (*kosmos*) coming into existence.

The god wanted (*bouleo*) everything to be good instead of bad (*agathos* vs. *phlauros* or petty, paltry), the phrase *kata dunamin* or in accord with his power. Thus he took over all that was visible, *paralambano*...taking it aside or *para-*, if you will...focusing upon what was in discordant and disorder, *plemmelos* and *ataktos* or out of order and undisciplined.

And so the god concluded (*logisomai*, to reckon, to count) that in the realm of what's visible (*horaō*, to see in the sense of to have sight) no unintelligent thing (*anoetos*, alpha privative with regard to *noos*) could be better than what possesses intelligence as a whole. Similarly, it's impossible for anything to possess (*paragignomai*, to be beside or near, *para-*) intelligence apart from

soul, *noos* and *psuche*.

In light of this, the good place intelligence in the soul and the soul in the body thus constructing the universe: *noos*->*psuche* and *psuche*->*soma* resulting in *sunistemi* or placing-with (*sun*-) *pan* or all. Such a work is as excellent and supreme as nature would allow, the superlative of *kallos* and *aristos*. It's in conjunction with the verb *apergazomai* or to bring to perfection or completion with regard to *ergon* or work in the sense of accomplishing a deed. Thus we have presented our account (*logos* with *kata*) of how divine providence brought our world (*kosmos*) into existence. Indeed it is a living thing endowed with soul and intelligence, *empsychos* or in-soul and *ennous* or in-mind.

Timaeus 92c

And so now we may say that our account of the universe has reached its conclusion. This world of ours has received and teems with living things, mortal and immortal. A visible living thing containing visible ones, perceptible god, image of the intelligible Living Thing, its grandness, goodness, beauty and perfection are unexcelled. Our one universe, indeed the only one of its kind, has come to be.

Note that the Cooper's edition has three references to the phrase "Living Thing" or *Zoon*. Because of that, they are included in dark red at the end of the notations.

Logos has attain *telos*. These two words are appropriate not just at the end of the **Timaeus** but for this document. It sums up what had gone so far with all the right words, *kosmos* obviously included. What's especially nice are words related to our world...our *kosmos*...as one large living being: *lambano* to receive, *sumpleroo* literally as to be filled with (*sum*-), *zoon* as living, and *aisthetos* or perceptible to give the most notable ones. Also the words *megistos*, *aristos*, *kallistos* and *teleotatos* (grandest, best, most beautiful and having reached and end (cf. *telos* at the beginning of this excerpt). Not only that, *ouranos* or heaven is rendered here as universe and more commonly as the vault of the sky.

30c Rather, let us lay it down that the universe resembles more closely than anything else that *Living Thing* of which all other living things are parts, both individually and by kinds. For that *Living Thing* comprehends within itself all intelligible living things, just as our world is made up of us and all the other visible creatures. Since the god wanted nothing more than to make the world like the best of the intelligible things, complete in every way, he made it a single visible living thing, which contains within itself all the living things whose nature it is to share its kind.

39e This, then, is how as well as why those stars were begotten which, on their way through the universe, would have turnings. The purpose was to make this living thing as like as possible to that perfect and intelligible *Living Thing*, by way of imitating its sempiternity.

+