

The components from which he made the soul and the way in which he made it were as follows: In between the *Being* that is indivisible and always changeless, and the one that is divisible and comes to be in the corporeal realm, he mixed a third, intermediate form of being, derived from the other two. Similarly, he made a mixture of the *Same*, and then one of the *Different*, in between their indivisible and their corporeal, divisible counterparts. And he took the three mixtures and mixed them together to make a uniform mixture, forcing the *Different*, which was hard to mix, into conformity with the *Same*. Now when he had mixed these two together with *Being*, and from the three had made a single mixture, he redivided the whole mixture into as many parts as his task required,<sup>14</sup> each part remaining a mixture of the *Same*, the *Different*, and of *Being*. This is how he began the division: first he took one portion away from the whole, and then he took another, twice as large, followed by a third, one and a half times as large as the second and three times as large as the first. The fourth portion he took was twice as large as the second, the fifth three times as large as the third, the sixth eight times that of the first, and the seventh twenty-seven times that of the first.

After this he went on to fill the double and triple intervals by cutting off still more portions from the mixture and placing these between them, in such a way that in each interval there were two middle terms, one exceeding the first extreme by the same fraction of the extremes by which it was exceeded by the second, and the other exceeding the first extreme by a number equal to that by which it was exceeded by the second. These connections produced intervals of  $3/2$ ,  $4/3$ , and  $9/8$  within the previous intervals. He then proceeded to fill all the  $4/3$  intervals with the  $9/8$  interval, leaving a small portion over every time. The terms of this interval of the portion left over made a numerical ratio of  $256/243$ . And so it was that the mixture, from which he had cut off these portions, was eventually completely used up.

14. In order to establish in the soul, through connected geometrical proportions, the source of the harmonious order it needs to impart to the three-dimensional body of the world, and in particular to the heaven and the bodies it contains.

c Next, he sliced this entire compound in two along its length, joined the two halves together center to center like an X, and bent them back in a circle, attaching each half to itself end to end and to the ends of the other half at the point opposite to the one where they had been joined together. He then included them in that motion which revolves in the same place without variation, and began to make the one the outer, and the other the inner circle. And he decreed that the outer movement should be the movement of *the Same*, while the inner one should be that of *the Different*.<sup>15</sup> He made the movement of the Same revolve toward the right by way of the side, and that of the Different toward the left by way of the diagonal,  
d and he made the revolution of the Same, i.e., the uniform, the dominant one in that he left this one alone undivided, while he divided the inner one six times, to make seven unequal circles.<sup>16</sup> His divisions corresponded to the several double and triple intervals, of which there were three each. He set the circles to go in contrary directions: three to go at the same speed, and the other four to go at speeds different from both each other's and that of the other three. Their speeds, however, were all proportionate to each other.

e Once the whole soul had acquired a form that pleased him, he who formed it went on to fashion inside it all that is corporeal, and, joining center to center, he fitted the two together. The soul was woven together with the body from the center on out in every direction to the outermost limit of the universe, and covered it all around on the outside. And, revolving within itself, it initiated a divine beginning of unceasing, intelligent life for all time. Now while the body of the universe had come to be as a visible thing, the soul was invisible. But even so, because it shares in  
37 reason and harmony, the soul came to be as the most excellent of all the things begotten by him who is himself most excellent of all that is intelligible and eternal.

Because the soul is a mixture of the Same, the Different and Being (the three components we've described), because it was divided up and bound together in various proportions, and because it circles round upon itself, then, whenever it comes into contact with something whose being is scatterable or else with something whose being is indivisible, it is stirred throughout its whole self. It then declares what exactly that thing is the same as,  
b or what it is different from, and in what respect and in what manner, as well as when, it turns out that they are the same or different and are

15. The outer band is the circle responsible for the constant daily rotation of the fixed stars—hence for the “movement of *the Same*.” The inner band is the circle responsible for contrary movements in the Zodiac of the seven “wandering” stars (moon and sun, plus the five planets known to the ancients)—hence for the “movements of *the Different*.”

16. These circles or bands are the ones responsible for the individual movements in the Zodiac respectively of moon, sun, Mercury, Venus, Mars, Jupiter, and Saturn, the seven “wanderers” (see 38c–d). The sun, Venus, and Mercury are the three mentioned just below as going “at the same speed” (see 38d).

characterized as such. This applies both to the things that come to be, and to those that are always changeless. And when this contact gives rise to an account that is equally true whether it is about what is different or about what is the same, and is borne along without utterance or sound within the self-moved thing, then, whenever the account concerns anything that is perceptible, the circle of the Different goes straight and proclaims it throughout its whole soul. This is how firm and true opinions and convictions come about. Whenever, on the other hand, the account concerns any object of reasoning, and the circle of the Same runs well and reveals it, the necessary result is understanding and knowledge. And if anyone should ever call that in which these two arise, not soul but something else, what he says will be anything but true.

Now when the Father who had begotten the universe observed it set in motion and alive, a thing that had come to be as a shrine for the everlasting gods, he was well pleased, and in his delight he thought of making it more like its model still. So, as the model was itself an everlasting Living Thing, he set himself to bringing this universe to completion in such a way that it, too, would have that character to the extent that was possible. Now it was the Living Thing's nature to be eternal, but it isn't possible to bestow eternity fully upon anything that is begotten. And so he began to think of making a moving image of eternity: at the same time as he brought order to the universe, he would make an eternal image, moving according to number, of eternity remaining in unity. This number, of course, is what we now call "time."