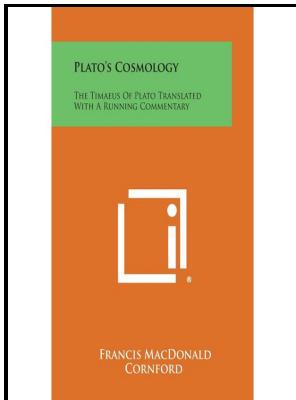


# A commentary on Platos Timaeus

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## Proclus: Commentary on Plato's Timaeus: Volume 2, Book 2: Proclus on the Causes of the Cosmos and its Creation

And the whey or sediment of newly-formed phlegm is sweat and tears, and includes the various daily discharges by which the body is purified. Notice that they do not rivet or glue the soul to the body, but sculpt the body around the soul. He asks how long the demigod will maintain this activity on which the world's rational order depends.

## Proclus: Commentary on Plato's Timaeus. Vol. II. Book 2: Proclus on the Causes of the Cosmos and its Creation

Now there is only one way of taking care of things, and this is to give to each the food and motion which are natural to it.

## Plato: The Timaeus

This is an intriguing historical question. Timaeus gives not one, but two accounts. The Craftsman begins by constructing these four regular solids as the primary corpuscles of each of the four kinds.

## Proclus. Commentary on Plato's Timaeus. Volume III, Book 3, Part 1: Proclus on the World's Body

This is an utterly fantastic account—one that emphasizes the intelligence and imagination behind the creation of man and of his seemingly most mundane parts.

## Plato's Timaeus (Stanford Encyclopedia of Philosophy)

Doesn't this suppose that the demigod is a sensible being? Every one will see that he must have looked to, the eternal; for the world is the fairest of creations and he is the best of causes. They care about what they make. Ithaca: Cornell University Press, 1986.

## Proclus: Commentary on Plato's Timaeus. Vol. II. Book 2: Proclus on the Causes of the Cosmos and its Creation

Each of these perfect would be in turn composed of triangular faces the and the 45-45-90 triangles. This is what we will call the tomb of the artisan god. And knowing that this lower principle in man would not comprehend reason, and even if attaining to some degree of perception would never naturally care for rational notions, but that it would be led away by phantoms and visions night and day — to be a remedy for this, God combined with it the liver, and placed it in the house of the lower nature, contriving that it should be solid and smooth, and bright and sweet, and should also have a bitter quality, in order that the power of thought, which proceeds from the mind, might be reflected as in a mirror which receives likenesses of objects and gives back images of them to the sight ; and so might strike terror into the desires, when, making use of the bitter part of the liver, to which it is akin, it comes threatening and invading, and diffusing this bitter element swiftly through the whole liver produces colours like bile, and contracting every part makes it wrinkled and rough ; and twisting out of its right place and contorting the lobe and closing and shutting up the vessels and gates, causes pain and loathing.

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What Baltzly could instead have given is either 24 2x3x4 and 48 2x4x6 or 24 2x2x6 and 48 4x4x3.

**The Tomb of the Artisan God: On Plato's Timaeus // Reviews // Notre Dame Philosophical Reviews // University of Notre Dame**

To be sure, man is well-formed and beautiful, but he is also able to grow and flourish.

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