

Key Citations - The Universe As Infinite In Space - Many Worlds With Life

Post by “Don” of July 18, 2024 at 11:12 PM

Mentions of ἄπειρόν (infinity) in [Principal Doctrines](#): These are a little more hidden by translations that the *Herodotus* references. The etymology of the word is important to point out: From ἀ- (a-, “not”) + πεῖραρ (peîrar), πέρασ (péras, “end, limit”).

[χιι.] Οὐθὲν ὄφελος ἦν τὴν κατ’ ἀνθρώπους ἀσφάλειαν κατασκευάζεσθαι τῶν ἄνωθεν ὑπόπτων καθεστῶτων καὶ τῶν ὑπὸ γῆς καὶ ἀπλῶς τῶν *ἐν τῷ ἀπέιρῳ*.

13. It is useless to be safe from other people while retaining suspicions about what is above and below the earth and in general *about the infinite unknown*. (Saint-Andre)

13. There would be no advantage in providing security against our fellow-men, so long as we were alarmed by occurrences over our heads or beneath the earth or in general by whatever happens *in the boundless universe* (ἐν τῷ ἀπέιρῳ). (Hicks)

[χφ.] Ὁ τῆς φύσεως πλοῦτος καὶ ὥρισται καὶ εὐπόριστός ἐστιν: ὁ δὲ τῶν κενῶν δοξῶν *εἰς ἄπειρον* ἐκπίπτει.

15. Natural wealth is both limited and easy to acquire, but the riches incited by groundless opinion *have no end.* (Saint-Andre)

15. Nature's wealth at once has its bounds and is easy to procure ; but the wealth of vain fancies recedes *to an infinite distance*. (Hicks)

[χιχ.] Ὁ ἄπειρος χρόνος ἴσην ἔχει τὴν ἡδονὴν καὶ ὁ πεπερασμένος, ἐάν τις αὐτῆς τὰ πέρατα καταμετρήσῃ τῷ λογισμῷ.

19. Finite time and infinite time (Ὁ ἄπειρος χρόνος) contain the same amount of joy, if its limits are measured out through reasoning. (Saint-Andre)

19. Unlimited time (Ὁ ἄπειρος χρόνος) and limited time afford an equal amount of pleasure, if we measure the limits of that pleasure by reason. (Hicks)

[χχ.] Ἡ μὲν σὰρξ ἀπέλαβε τὰ πέρατα τῆς ἡδονῆς ἄπειρα, καὶ ἄπειρος αὐτὴν χρόνος παρεσκεύασεν. ἡ δὲ διάνοια τοῦ τῆς σαρκὸς τέλους καὶ πέρατος λαβοῦσα τὸν ἐπιλογισμὸν καὶ τοὺς ὑπὲρ τοῦ αἰῶνος φόβους ἐκλύσασα τὸν παντελεῖ βίον παρεσκεύασεν, καὶ οὐθὲν ἔτι τοῦ ἀπέιρου χρόνου προσεδεήθη: <οὐ> μὴν ἀλλ’ οὔτε ἔφυγε τὴν ἡδονήν, οὐθ’ ἠνίκα τὴν ἐξαγωγὴν ἐκ τοῦ ζῆν τὰ πράγματα παρεσκεύαζεν, ὡς ἐλλείπουσά τι τοῦ ἀρίστου βίου κατέστρεφεν.

20. The flesh assumes that the limits of joy are infinite (τῆς ἡδονῆς ἄπειρα), and that infinite joy can be produced only through infinite (ἄπειρος) time. But the mind, thinking through the goal and limits of the flesh and dissolving fears about eternity, produces a complete way of life and therefore has no need of infinite time (τοῦ ἀπέιρου χρόνου); yet the mind does not flee

from joy, nor when events cause it to exit from life does it look back as if it has missed any aspect of the best life. (Saint-Andre)

20. The flesh receives as unlimited (ἄπειρα) the limits of pleasure ; and to provide it requires unlimited (ἄπειρος) time. But the mind, grasping in thought what the end and limit of the flesh is, and banishing the terrors of futurity, procures a complete and perfect life, and has no longer any need of unlimited time (τοῦ ἀπέριου χρόνου). Nevertheless it does not shun pleasure, and even in the hour of death, when ushered out of existence by circumstances, the mind does not lack enjoyment of the best life. (Hicks)