

Must All Things That Have A Beginning Have An End?

Post by "Cassius" of May 1, 2025 at 11:15 AM

This is more closely on point:

5-235

First of all, since the body of earth and moisture, and the light breath of the winds and burning heat, of which this sum of things is seen to be made up, are all created of a body that has birth and death, of such, too, must we think that the whole nature of the world is fashioned. For verily things whose parts and limbs we see to be of a body that has birth and of mortal shapes, themselves too we perceive always to have death and birth likewise. Wherefore, when we see the mighty members and parts of the world consumed away and brought to birth again, we may know that sky too likewise and earth had some time of first-beginning, and will suffer destruction.

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5-306

Again, do you not behold stones too vanquished by time, high towers falling in ruins, and rocks crumbling away, shrines and images of the gods growing weary and worn, while the sacred presence cannot prolong the boundaries of fate nor struggle against the laws of nature? Again, do we not see the monuments of men fallen to bits, and inquiring moreover whether you believe that they grow old? And stones torn up from high mountains rushing headlong, unable to brook or bear the stern strength of a limited time? For indeed they would not be suddenly torn up and fall headlong, if from time everlasting they had held out against all the siege of age without breaking.

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Now once again gaze on this sky, which above and all around holds the whole earth in its embrace: if it begets all things out of itself, as some tell, and receives them again when they perish, it is made altogether of a body that has birth and death. For whatsoever increases and nourishes other things out of itself, must needs be lessened, and replenished when it receives things back.

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5-351

Moreover, if ever things abide for everlasting, it must needs be either that, because they are of solid body, they beat back assaults, nor suffer anything to come within them, which might unloose the close-locked parts within, such as are the bodies of matter, whose nature we have declared before; or that they are able to continue through all time, because they are exempt from blows, as is the void, which abides untouched nor suffers a whit from assault; or else because there is no supply of room all around, into which things might part asunder and be broken up—even as the sum of sums is eternal—nor is there any room without into which they may leap apart, nor are there bodies which might fall upon them and break them up with stout blow. But neither, as I have shown, is the nature of the world endowed with solid body, since there is void mingled in things; nor yet is it as the void, nor indeed are bodies lacking, which might by chance gather together out of infinite space and overwhelm this sum of things with headstrong hurricane, or bear down on it some other form of dangerous destruction; nor again is there nature of room or space in the deep wanting, into which the walls of the world might be scattered forth; or else they may be pounded and perish by any other force you will. The gate of death then is not shut on sky or sun or earth or the deep waters of the sea, but it stands open facing them with huge vast gaping maw. Wherefore, again, you must needs confess that these same things have a birth; for indeed, things that are of mortal body could not from limitless time up till now have been able to set at defiance the stern strength of immeasurable age.