

## What is the Creator of the Universe? : The Demiurge in Plato's Cosmology.

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In Plato's *Timaeus* (28C), the Demiurge is envisaged as follows: "to find the maker and father of this universe is hard enough, and even if I succeed, to declare him to everyone is impossible." However, Plato's idea of the Demiurge has a great philosophical influence, with having an effect even on Stoic cosmology in later years as well as on the Christian understanding of God. The purpose of this paper aims to make a comparative and review of Demiurge's image within the cosmological descriptions portrayed in Plato's various writings to reveal the significance of the Demiurge in Plato's cosmology as much as possible.

In the *Phaedo* (97B-101D), Plato criticized Anaxagoras' doctrine (sc. it is the mind that arranges and causes all things). However, in the *Philebus* (28D-30E), he revived Anaxagoras' doctrine and introduced it as one that should be defended. While doing so, he added an important, new precondition, which was that "intelligence is incapable of existence without the soul." The idea that intelligence is not possible without life is described in the *Sophist* (249A). The idea that intelligence cannot be present in anything without the soul is also clearly asserted in the *Timaeus* (30A-C). Accordingly, it is supposed that the Demiurge exercised intellect and created the order of the cosmos looking at the eternal paradigm. For that reason, the Demiurge himself, who possesses intellect, must be a life-possessing soul. He does not transcend the cosmos, but exists within it.

Ultimately, the fundamental principles of the cosmology of the *Timaeus* are considered to be 'the receptacle of all becoming', the soul causes changes and transformations in the cosmos, and the Ideas that transcend it. In Plato's cosmology, a god that differs in principle from the soul is not required either in this world or outside of the cosmos.

The idea of the Demiurge remains unchanged in his last work, the *Leges* as well. In the *Leges* (899B), the sources of the revolution of stars and the moon, time and the changing of the seasons are considered to be found in the souls, and are described as follows: "they are all caused by one or more souls, which are good also with all goodness; we shall declare these souls to be gods". In the *Timaeus*, it is in these meaning and context that the soul possessing outstanding intellect, and which created the cosmos and the 'world soul' is referred to as God.