

EARLY GREEK PHILOSOPHY III

necesse est omnes inter se dies pares esse, quia nox habet quod dies perdidit. alius ait parem esse unum diem omnibus similitudine: nihil enim habet longissimi temporis spatium, quod non et in uno die invenias, lucem et noctem [. . .].

R13 (cf. B30) Simpl. *In Cael.*, p. 294.4–23

καὶ Ἡράκλειτος δὲ ποτὲ μὲν ἐκπυροῦσθαι λέγει τὸν κόσμον, ποτὲ δὲ ἐκ τοῦ πυρὸς συνίστασθαι πάλιν αὐτὸν κατὰ τινὰς χρόνων περιόδους, ἐν οἷς φησι. “μέτρα ἀπτόμενος καὶ μέτρα σβεννύμενος” [cf. **D85**]. [. . .] καὶ Ἡράκλειτος δὲ δι’ αἰνιγμῶν τὴν ἑαυτοῦ σοφίαν ἐκφέρων οὐ ταῦτα, ἄπερ δοκεῖ τοῖς πολλοῖς, σημαίνει· ὁ γοῦν ἐκεῖνα εἰπὼν περὶ γενέσεως, ὡς δοκεῖ, τοῦ κόσμου καὶ τάδε γέγραφε. “κόσμον τόνδε οὔτε τις θεῶν οὔτε ἀνθρώπων ἐποίησεν, ἀλλ’ ἦν αἰεὶ” [cf. **D85**]. πλὴν ὅτι ὁ Ἀλέξανδρος βουλόμενος τὸν Ἡράκλειτον γενητὸν καὶ φθαρτὸν λέγειν τὸν κόσμον ἄλλως ἀκούει τοῦ κόσμου νῦν. “οὐ γὰρ μαχόμενα,” φησί, “λέγει ὡς ἂν τῷ δόξαι· κόσμον γάρ,” φησὶν, “ἐνταῦθα οὐ τήνδε λέγει τὴν διακόσμησιν, ἀλλὰ καθόλου τὰ ὄντα καὶ τὴν τούτων διάταξιν, καθ’ ἣν εἰς ἑκάτερον ἐν μέρει ἢ μεταβολὴ τοῦ παντός, ποτὲ μὲν εἰς πῦρ, ποτὲ δὲ εἰς τὸν τοιόνδε κόσμον· ἢ γὰρ τοιαύτη τούτων ἐν μέρει μεταβολὴ καὶ ὁ τοιοῦτος κόσμος οὐκ ἤρξατο ποτε, ἀλλ’ ἦν αἰεὶ.”

HERACLITUS

hours, then all days must necessarily be equal, inasmuch as the night contains what the day loses. But another one said that one day is equal to all the others from the point of view of resemblance, because the extent of the very longest time contains nothing which you could not find in a single day—that is, light and night [. . .].

R13 (cf. B30) Simplicius, *Commentary on Aristotle’s On the Heavens*

Heraclitus says that the world sometimes undergoes a conflagration and sometimes is reconstituted again out of the fire, following certain periods of time, when he says, “**kindled in measures and extinguished in measures**” [cf. **D85**]. [. . .] And Heraclitus, who expresses his wisdom by means of enigmas, is not signifying either [i.e. besides Empedocles] what most people think he means. For in any case having said this about the generation of the world, as it seems, he has also written the following: “**this world order, none of the gods or humans made it, but it always was**” [cf. **D85**]. Except that Alexander, who wants Heraclitus to say that the world is generated and perishable, now understands “world” differently. He says, “He does not say anything contradictory, as someone might suppose; for he does not mean by ‘world’ here the organization of this world, but in general the things that exist and their arrangement, in virtue of which the change of the whole takes place alternately in both directions, sometimes into fire, sometimes into this world. For this sort of alternation in the changes of these things and this sort of world did not ever begin, but always existed.”

EARLY GREEK PHILOSOPHY III

An Application to Old Age (R34)

R34 (< T 134 Mouraviev) Plat. *Rep.* 6 498a–b

πρὸς δὲ τὸ γῆρας ἐκτὸς δὴ τινων ὀλίγων ἀποσβέννυνται πολὺ μᾶλλον τοῦ Ἡρακλείτου ἡλίου, ὅσον αὐθις οὐκ ἐξάπτονται.

Summaries and Criticisms in Aristotle (R35–R43)

On Cosmic Fire (R35)

R35 (> A10) Arist. *Phys.* 3.5 205a1–7

ὅλως γὰρ καὶ χωρὶς τοῦ ἀπειρον εἶναι τι αὐτῶν, ἀδύνατον τὸ πᾶν, καὶ ἢ πεπερασμένον, ἢ εἶναι ἢ γίνεσθαι ἐν τι αὐτῶν, ὥσπερ Ἡράκλειτός φησιν ἅπαντα γίνεσθαι ποτε πῦρ [. . .]· πάντα γὰρ μεταβάλλει ἐξ ἐναντίου εἰς ἐναντίον, οἷον ἐκ θερμοῦ εἰς ψυχρόν.

On the Doctrine of Flux (R36)

R36 (T172 Mouraviev) Arist. *Cael.* 3.1 298b29–33

οἱ δὲ τὰ μὲν ἄλλα πάντα γίνεσθαι φασι καὶ ρεῖν, εἶναι δὲ παγίως οὐθέν, ἐν δὲ τι μόνον ὑπομένειν, ἐξ οὗ ταῦτα πάντα μετασχηματίζεσθαι πέφυκεν· ὅπερ εἰκόασι βούλεσθαι λέγειν ἄλλοι τε πολλοὶ καὶ Ἡράκλειτος ὁ Ἐφέσιος.

HERACLITUS

An Application to Old Age (R34)

R34 (≠ DK) Plato, *Republic*

When they [i.e. those who have studied dialectic] reach old age, except for a few of them they are extinguished, much more than the Heraclitean sun, insofar as they are not rekindled [cf. **D91**].

Summaries and Criticisms in Aristotle (R35–R43)

On Cosmic Fire (R35)

R35 (> A10) Aristotle, *Physics*

In general, independently of the question of knowing whether one of them [i.e. the elements] is unlimited, it is impossible that the whole, even if it is limited, either be or become one of them, as Heraclitus says that all things become fire at one time [. . .]; for all things are transformed from one contrary into the other, as for example from warm into cold.

See also **EMP. D79a**

On the Doctrine of Flux (R36)

R36 (≠ DK) Aristotle, *On the Heavens*

Others say that all things come about and flow, and that nothing exists stably, except for one thing alone that subsists, out of which all these other things are produced naturally by changing their form. This is what many people seem to have meant, and especially Heraclitus of Ephesus.

EARLY GREEK PHILOSOPHY III

καὶ δημιουργικὸν καὶ πεπτικὸν καὶ διὰ πάντων χωροῦν καὶ πάντων ἀλλοιωτικὸν τῆς θερμότητος θεασάμενοι ταύτην ἔσχον τὴν δόξαν· οὐ γὰρ ἔχομεν ὡς ἄπειρον τιθεμένων αὐτῶν. ἔτι δὲ εἰ στοιχεῖον μὲν τὸ ἐλάχιστόν ἐστιν ἐξ οὗ γίνεται τὰ ἄλλα καὶ εἰς ὃ ἀναλύεται, λεπτομερέστατον δὲ τῶν ἄλλων τὸ πῦρ, τοῦτο ἂν εἴη μάλιστα στοιχεῖον.³

R46 (< A1) Diog. Laert. 9. 7–11

a

[7] ἐδόκει δὲ αὐτῷ καθολικῶς μὲν τάδε· ἐκ πυρὸς τὰ πάντα συνεστάναι καὶ εἰς τοῦτο ἀναλύεσθαι· πάντα δὲ γίνεσθαι καθ' εἰμαρμένην καὶ διὰ τῆς ἐναντιοτροπῆς¹ ἡρμόσθαι τὰ ὄντα· καὶ πάντα ψυχῶν εἶναι καὶ δαιμόνων πλήρη. εἴρηκε δὲ καὶ περὶ τῶν ἐν κόσμῳ συνισταμένων πάντων παθῶν, ὅτι τε ὁ ἥλιός ἐστι τὸ μέγεθος οἷος φαίνεται [. . .].

b

[8] καὶ τὰ ἐπὶ μέρους δὲ αὐτῷ ὧδε ἔχει τῶν δογμάτων· πῦρ εἶναι στοιχεῖον καὶ πυρὸς ἀμοιβῆν τὰ πάντα, ἀραιώσει καὶ πυκνώσει γινόμενα.¹ σαφῶς δὲ οὐδὲν

HERACLITUS

technical, and digestive properties of heat, its ability to pass through all things and to transform them all; for we have no information that they made it unlimited. Moreover, if an element is the smallest thing from which the others derive and into which they are dissolved, and if fire is the finest one of all, then it would be this one more than any other that would be the element.

R46 (< A1) Diogenes Laertius

a

[7] His opinions, speaking generally, are the following. All things are constituted out of fire and are dissolved into it [cf. **D85–D87**]. All things come about according to destiny [cf. **D63**], and the things that exist are fitted together thanks to the contrariety of their character [cf. **D47–D62**]. And everything is full of souls and divinities. He also spoke about everything that happens in the world, and that the sun is the size that it appears to be [cf. **D89**] [. . .].

b

[8] With regard to his detailed opinions, they are as follows. Fire is the element and all things are an exchange of fire [cf. **D87**], and they come about by rarefaction and condensation. But he does not explain anything clearly. All

ἐκτίθεται. γίνεσθαι τε πάντα κατ' ἐναντιότητα καὶ ῥεῖν τὰ ὅλα ποταμοῦ δίκην, πεπεράνθαι² τε τὸ πᾶν καὶ ἕνα εἶναι κόσμον· γεννᾶσθαι τε αὐτὸν ἐκ πυρὸς καὶ πάλιν ἐκπυροῦσθαι κατὰ τινὰς περιόδους ἐναλλάξ τὸν σύμπαντα αἰῶνα· τοῦτο δὲ γίνεσθαι καθ' εἰμαρμένην. τῶν δὲ ἐναντίων τὸ μὲν ἐπὶ τὴν γένεσιν ἄγον καλεῖσθαι πόλεμον καὶ ἔριν, τὸ δ' ἐπὶ τὴν ἐκπύρωσιν ὁμολογίαν καὶ εἰρήνην. καὶ τὴν μεταβολὴν ὁδὸν ἄνω κάτω, τὸν τε κόσμον γίνεσθαι κατ' αὐτήν. [9] πυκνούμενον γὰρ τὸ πῦρ ἐξυγραίνεσθαι συνιστάμενόν τε γίνεσθαι ὕδωρ, πηγνύμενον δὲ τὸ ὕδωρ εἰς γῆν τρέπεσθαι· καὶ ταύτην ὁδὸν ἐπὶ τὸ κάτω εἶναι. πάλιν τε αὖ τὴν³ γῆν χεῖσθαι, ἐξ ἧς τὸ ὕδωρ γίνεσθαι, ἐκ δὲ τούτου τὰ λοιπά, σχεδὸν πάντα ἐπὶ τὴν ἀναθυμίασιν ἀνάγων τὴν ἀπὸ τῆς θαλάττης· αὕτη δὲ ἐστὶν ἢ ἐπὶ τὸ ἄνω ὁδός. γίνεσθαι δὲ ἀναθυμιάσεις ἀπὸ τε γῆς καὶ θαλάττης, ἃς μὲν λαμπρὰς καὶ καθαρὰς, ἃς δὲ σκοτεινάς. αὐξεσθαι δὲ τὸ μὲν πῦρ ὑπὸ τῶν λαμπρῶν, τὸ δὲ ὑγρὸν ὑπὸ τῶν ἐτέρων. τὸ δὲ περιέχον ὁποῖόν ἐστιν οὐ δηλοῦ· εἶναι μέντοι ἐν αὐτῷ σκάφας ἐπεστραμμένας κατὰ κοῖλον πρὸς ἡμᾶς, ἐν αἷς ἀθροιζόμενας τὰς λαμπρὰς ἀναθυμιάσεις ἀποτελεῖν φλόγας, ἃς εἶναι τὰ ἄστρα. [10] λαμπροτάτην δὲ εἶναι τὴν τοῦ ἡλίου φλόγα καὶ θερμοτάτην. τὰ μὲν γὰρ ἄλλα ἄστρα πλείον ἀπέχειν ἀπὸ γῆς καὶ διὰ τοῦτο ἥττον λάμπειν καὶ θάλπειν, τὴν δὲ σελήνην προσγειωτέραν οὖσαν μὴ διὰ τοῦ καθαροῦ φέρεσθαι τόπον. τὸν μέντοι ἥλιον

things come about by contrariety and the totality of things flows like a river [cf. **D65–D66**]. The whole is limited and there is only one world [cf. **D85**]. It is generated out of fire and it burns up again [i.e. it becomes fire] according to certain periods [cf. **D85**], alternating, for the whole duration of time. And this comes about according to destiny. Of the contraries, the one that leads to generation is called war and strife [cf. **D63, D64**], the one that leads to the conflagration (*ekpurōsis*), agreement and peace [cf. **D48, D49**], and the changing is a way upward and downward [cf. **D51**], and it is according to this that the world comes about. [9] For as the fire becomes dense, it becomes moist, and when it collects together it becomes water, and when the water becomes solid it turns into earth [cf. **D86**]. And this is the downward way. But then in turn the earth spreads out and from it comes water [cf. **D86**], and from this comes everything else, since he derives almost everything from the evaporation from the sea; and this is the upward way. But there are evaporations that come from the earth and sea, some of them bright and pure, others dark. The fire increases because of the bright ones, the moisture because of the others. He does not explain what surrounds. But there are in it bowls turned over with their concave part facing us, in which bright evaporations that are pressed together produce flames, which are the heavenly bodies. [10] The brightest and hottest flame is that of the sun. For the other heavenly bodies are farther away from the earth and that is why they produce less light and heat; the moon is closer to the earth but does not move through the pure region. But the sun