

# HERACLITUS AND CHUANG - TZI

A DIALOGUE ON THE UNITY OF THE OPPOSITES

BETWEEN

EAST AND WEST \*

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## Preface

At that important time of "Achszeit" of mankind (Karl Jaspers)<sup>1)</sup>, separated far from one another in the worlds of West and East, there lived two distinguished thinkers who might request our comparative study.

Western thinker was born as the eldest son of the most aristocratic families in Ephesus which enjoyed further her prosperity in sharp contrast to the decline of Miletus after the Ionian revolt against Persians<sup>2)</sup>. An anecdote tells us that he surrendered the honorific title of 'king' to his younger brother<sup>3)</sup>. He retired from the official life and devoted himself to the search for himself. It is said that he has dedicated a book as a result of his search to Artemision which was constructed possibly about the period not far distant from his birth-time<sup>4)</sup>. Although the style of the book had an extraordinary beauty, the contents necessitated the posterity to find a Delian skillful diver who could successfully decipher the puzzling words like those of oracle given by Sibyl at Delphi<sup>5)</sup>. The man was an isolated noble whose arrogant character could be inferred from an anecdote that he refused

to make laws for Ephesians and preferred to 'retire to Artemision and to play at knuckle-bones with the boys.'<sup>6)</sup>

Eastern thinker was a native of a swamp district called Meng located in the northeast of the former capital of Sung. Once served he as an official in the lacquer garden in the place<sup>7)</sup>. However resigning office soon, afterwards, making sandals and peddling them on the streets he endured his hard life and enjoyed a free thinking<sup>8)</sup>. It was possibly the same period that he wrote a book in 100,000 words or more which was 'mostly in the nature of fable.'<sup>9)</sup> A tradition says that he was a descendant of the old royal families Chuang annihilated by King Wenkung of Sung<sup>10)</sup>. In any way it is true that this man had a natural kingliness in spirit and was arrogant as Ephesian philosopher. According to a biography of the man, once, when he was fishing in the P'u River, the king of Ch'u sent two ministers to employ him as the prime minister, he asked them as follows: 'I have heard that there is a sacred tortoise in Ch'u that has been dead for three thousand years. The king keeps it wrapped in cloth and boxed, and stores it in the ancestral temple. Now would this tortoise rather be dead and have its bones left behind and honored? or would it rather be alive and dragging its tail in the mud?' 'It would rather be alive and dragging its tail in the mud?' said the two officials. He said, 'Go away! I'll drag my tail in the mud!'<sup>11)</sup>

These two thinkers showing the interesting similarity in their way of life, are Heraclitus (His philosophical activity had ended by about BC 480) of Ephesus in Asia Minor and Chuang-tzi (about BC369~286) known as a representative thinker of the so-called Taoist group in China.<sup>12)</sup>

I intend to compare these two thinker, focusing on their doctrines

of *the unity of the opposites*. Where is then any significance in my comparison? *Prima rudimenta* requested for the scientific comparison consists in the following: (1) to extract the common elements in the compared objects and (2) to project these elements into an adjacent relation making possibly an objective 'Zwischenwelt' so that these elements are neutral to the subjective valuations. Thus, in the first, giving my attention to the noteworthy parallelism in two thoughts, I will begin to extract the common and invariable elements between them and to construct an objective structure with them.

However the working of comparative study, especially in the field of comparative thought, could not be exhausted with the above. The comparative view is regulated by the different interests of the comparatively working subject, i. e. by the "Sorge" of the comparatively working subject. It is just in the intercourse or the dialogue between them that the compared objects begin to radiate their true meanings. Thus, in the same course, it is also to be ascertained that what Heraclitus and Chuang-tzi endeavoured to establish was *the way to the liberty*.

## I SELF-SEARCH

I A Heraclitus went in search for himself like that man who looked about "*anthrôpon*" here and there on the street, carrying a lantern in his hand<sup>3</sup>). The word "*emeautos*" in fr. 101 ('*edizêsamên emeauton*') means that Heraclitus' real self was missed once and had to be found out again<sup>4</sup>). By falling into his "*idios kosmos*" (private world, fr.B89) where the sleep and the self-forgetfulness dominate all things, by losing a way out from such a blockade and merging into "*polloi*" who

always turn their's back on "*koinos kosmos*", anyone loses his sight of himself and get into a libertyless situation<sup>15</sup>).

The "*polloi*" does not mean a social class or status, but a class of persons as a depraved form of "Dasein", i. e. a gathering of "the they" (das Man) who may be said as good as "*pareontas apeinai*" (fr. 34). Each member ("*hekaston*", fr. 89) of it represents himself as an "*egô*", to be sure, but the *egô* in question is no other than one which is equivalent to anybody. This equivalency derives itself from their's closed perspectivistic viewpoints due to "the private understanding" (*idia phronêsis*, fr. 17). They are totally disjunctive and incommensurable each other, and by the same fact, they are disjunctively equivalent to any other one, because they are firmly confident of their's opinions (*heôutois dokeousi*, fr. 17).

The "*idios kosmos*" is such a closed world wherein one covers his ears to the message of Logos to be shared by all things. From its egocentric viewpoint does appear the common logos always "strange" (*xena*, fr. 72), i. e. as distorted projections. Thus, the world of "*polloi*" is a mere arithmetical total of such distorted projections and such deformed opinions. No original liberty could exist in this world. Human liberty is possible, only and only when each one awakes from his dreaming and begins to be attentive to Logos<sup>16</sup>.

If the above mentioned is correct, then we are also justified in saying that Heraclitus' self-search aimed at getting over the egocentric viewpoint. Heraclitus'insight of the unity of opposites and his thesis "*Hen-Panta*" were realized by him in this process of getting over the "*idios kosmos*".

I B On the other hand, in the East, Chuang-tzi too advocated a

doctrine of the "Unity of all things". He called for men to be free from all burdens, to return back to "*Dao*" (道 = the Way) and to accomplish their original liberty, seeing that all things are one. The kernel of Chuang-tzi's thought too, indeed, consisted in the tenet of "all things are one".

Now, according to Chuang-tzi, originally, there is no boundary, no inequality, no discrimination, and no injustice in the world. 'The way has never known boundaries and speech has no constancy.' But because of the recognition of a "this" there came to be all boundaries<sup>17)</sup>.

I say "this" and any one can say "this" relying upon the mind given him. Now, 'if a man follows the mind given him and makes it his teacher, then who can be without a teacher? Thus, even an idiot has his teacher.' So, 'every thing has its "this".' But another person's "this" is not "this" to me. Another person's "this" is "that" to me. "That" is no other than a projection of my "this" from my egocentric sight. To me and to you "that" and "this" in each case are inversed. From here arise many sterile disputes. What is right from one side is wrong to the other side. What is acceptable from the other side is unacceptable to one side. These disputes have no end, because the argumentations presented by each side are originally *incommensurable*. Each argumentation is right and acceptable from each standpoint respectively. It is sure, but one denies the validity of another's argumentation. This fact shows that both argumentations are relative to one another. And by the same fact they are disjunctively equivalent to one another. 'Where there is acceptability there must be unacceptability, where there is unacceptability there must be acceptability.' 'But waiting for one shifting voice another is the same as waiting for none of them.'<sup>18)</sup>

What Chuang-tzi questioned was not debates themselves among men,

but men's miserable lives. They become entangled with everything they meet. 'They cling to their positions as though they had sworn before the gods.' 'They use their minds in strife day after day,'<sup>19)</sup> and slowly slide down into a deep self-forgetfulness as though they were "*ruosangzhe*" (弱喪者 = Heimatloser) who having left home in his youth and has forgotten the way back<sup>20)</sup>.

## II UNITY OF OPPOSITES

IIA He and I, right and wrong, true and false, life and death, good and bad ;in so far as men do dispute something from their closepacked viewpoint, one judgement immediately gives birth to another one and one argument another. Thus, for example, intending to annihilate the warfare men advocate their pacifism on the same ring with that of warmongers. Thus, their pacifism becomes to be a conversed warmongerings. Now, this is a kind of *double bind situation* (Bateson)<sup>21)</sup>. In order to be freed from this dense situation, Chuang-tzi said, 'the best thing' is to use "明" (*ming*=Clarity or wisdom)<sup>22)</sup>.

It is very difficult to explain what Clarity in this context is, because he does not give a full account of it. He only suggests the truth by a series of enigmatic and paradoxical discourses. However, the following sentence is, I think, a kernel to understand Chuang-tzi's way of thinking about Clarity.

'To use 指 (*zhi*) to show that 指 is a 非指 (*fei-zhi*=non-*zhi*) is not as good as using 非指 to show that 指 is a 非指. To use 馬 (*ma*=horse) to show that 馬 is a 非馬 (*fei-ma*) is not as good as using 非馬 to show that 馬 is a 非馬. Heaven and earth are one 指 ;all things are

one 馬<sup>23</sup>.’

Chuang-tzi's phrase 'To use 指 (*zhi*) to show that 指 is a 非指' derives from Gong-sun Long-tzi's "物莫非指、而指非指" (*wu-mo-fei zhi, er-zhi-fei-zhi*, 『指物論』 *zhi-wu-lun*). Gong-sun Long-tzi's this sentence has no definite interpretation. Every interpretation presented in the past can not persuade me<sup>24</sup>). Gong-sun Long-tzi was a logician who liked to formulate different semantical paradoxes concerning nouns in the same way as Megarian Eubulides<sup>25</sup>). "指" can be read as "finger" or as "referent" or as "designation" or as "designator". My own reading of this sentence is: 'There is no 物 (*wu*=thing) which cannot be a referent of my designation. But, my designation itself is not a referent.' An implication of this statement is: 'My finger as an actor of designation is a thing. Now, according to our premise: "there is no thing in the world which cannot be a referent of my designation", my finger too is a referent of my designation. But, a referent is not the same as a designation itself. Therefore, *my finger as an actor of my designation is and is not a member of the world of referents.*'

Based on this contention of Gong-sun Long-tzi, I think, Chuang-tzi presented a very important point of view. That is: 'to contend that "指 is and is not a 指" by showing that "指 is both a referent and a designation" is not as good as my argument which uses a "non-finger" (or "non-X" in general) to show that a "finger" (or "X" in general) is the same as a "non-finger" (or "non-X").

In the following I would like to present my interpretation of Chuang-tzi's thesis. Now, my designation "this is X" is valid when and only when it holds in the scope of my ego-centric-perspectives (private world). What makes valid my designation is no other than the

identity of myself. Whenever I say ‘ “this X” is not “that Y” designated as “this X” by the others,’ I presuppose that the identity of myself is not the same as one of the others. That is, the identity of any private world presupposes the difference from any other private world. In other words, the identity of any private world derives itself from its *being different from* any other private world. Any private world owes its identity to this difference. The difference is always ontologically different from any X in a possible world. Thus, notwithstanding the fact that any X in a possible world can retain its identity only when it could be designated as “this” in relation to the difference itself, the difference itself remains always outside the world. It is an absolute “non-X” in relation to any X in a world. It is an absolute “non-finger” in relation to a finger in a world. It is an absolute “non-horse” in relation to a horse in a world. However, in relation to the difference itself all things in a world lose their distinctions and become to be equal. Chuang-tzi says :‘the sage illuminates all in the light of Heaven. He too recognizes a “this” but a “this” which is also “that”, a “that” which is also “this”. His “that” has both a right and a wrong in it. So, in fact, does he still have a “this” and “that”? Or does he in fact no longer have a “this” or “that”? A state in which “this” and “that” no longer find their oppositions is called “道枢” (*Daoshu*=the hinge of the way).<sup>26)</sup>

Human knowledge (or Soul) becomes to be enlarged and universalized, but it is guided by an unknown principle. Self-search aims at this principle being not conscious of the fact. Focusing and converging on the difference itself, the process is endlessly coming close to the formless ground. However, is it ever possible to get over the ontological distance which subsists between the realm of form and the

formless? 'It seems as though there is some "真宰" (*zhenzai*=*True Master*), yet we find no trace of him. He acts--that is certain. Yet I cannot see his form. He has identity but no form.<sup>27)</sup>' The more a search for truth deepen, the more the origin of the realm of form retreats endlessly. It shines quietly in the inmost recesses of Reservoir of Heaven (天府=*tianfu*), as though it likes to hide itself. 'This is called "葆光" (*baoguang*=*Shaded Light*).<sup>28)</sup>

Thus, the Clarity in question was to contemplate all things from the standpoint of the hinge of the Way. Here is a significant reversal of thinking. Figuratively speaking, it is analogous to using a concept "conic sections" in order to grasp the different plane figures such as "circle", "ellips", "parabola" and "hyperbola". The different plane figures called "conic sections" are produced when our points of sight are shifted to different projective planes. But, all figures are products of one and the same model and a source of light. Therefore, to use Clarity may be likened to contemplate all things from the source of light.

Chuang-tzi says: 'Heaven and earth are one finger; all things are one horse.'<sup>29)</sup> 'In this world, all things come together in One, and if you can find that One and become identical with it, then your four limbs and hundred joints will become dust and sweepings; life and death, beginning and end will be mere day and night, and nothing whatever can confound you.'<sup>30)</sup> 'There is nothing in the world bigger than the tip of an autumn hair, and Mount Tai is tiny. No one has lived longer than a dead child, and P'eng-tzi died young. Heaven and earth were born at the same time I was, and all things are one with me.'<sup>31)</sup>

II B In fragment B50 Heraclitus declares: *'ouk emou alla tou logou akousantas homologein sophon estin hen panta einai.'* Here, at least, two conditions are requested for anyone who may be called "sophon (wise)".

1) Anyone who may be called "sophon" should listen (obey) to Logos.

2) Anyone who may be called "sophon" should be in tune with Logos in recognizing (*homo-log-ein*) that all things are one.

These two conditions, however, impose a very difficult task to anyone who wishes to be "sophon" in Heraclitean meaning : because

a) Without some informations about what Logos is, one cannot grasp even the meanings of both conditions, and

b) Heraclitus prohibits to ask him what Logos is.

Consulting a short sentence in fr. B41 we are chased into a strengthened double bind situation. B41 : *'hen to sophon epistasthai gnômen hotêe kybernatai panta dia pantôn.'* <sup>32)</sup>

I know well the text is uncertain, so various readings are possible. But, today, I think, two things are fixed :

i) "sophon" here means a human wisdom (in its highest form).

ii) "gnômen" here means a kind of divine knowledge in its broadest meaning, regardless of interpretability of it in connection with the verb "epistasthai".

Here again, anyone who may be called "sophon" should master (or be acquainted with) a divine knowledge such as "kybernatai panta dia pantôn." How can one obtain such a divine knowledge? It is attainable, according to fr. B50, by listening to Logos. Preceding to listening to Logos one cannot be in tune with Logos in recognizing that "hen panta einai" or "kybernatai panta dia pantôn", because listening

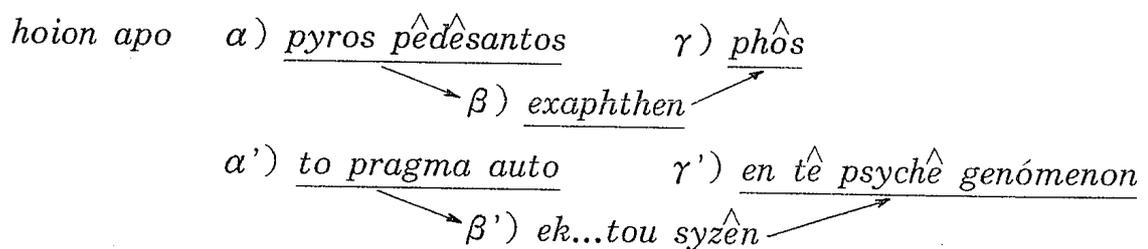
to Logos goes ahead of recognizing it.<sup>33)</sup>

Thus, we were entrapped into that double bind situation. Of course, one may say as follows: Heraclitus is a “*sophos*” who has already attained the truth of Logos and what fr. B50 connotes is that one could listen to the saying of Logos itself through the good offices of Heraclitus’ words.<sup>34)</sup> Good, but how could Heraclitus himself listen to Logos? We cannot say: ‘because he was a *sophos*.’

Between divine wisdom and human one lies an ontological difference which must be overcome in order to penetrate the core-meaning of the world-order, i. e. Logos which shared by all things. How can it be overcome? Possibly there is no rational answer. However, I remember here a passage in Plato’s *Epistle Z* (341C~D) where ‘*apo pyros pēdesantos exaphthen phōs*’ is narrated.

It may be the case that “*sophon*” (fr. B41 & 50) is interpreted in relation with the context of the passage. The heart of the matter in Plato’s case consisted in : ‘*ek pollēs synousias gignomenēs peri to pragma auto kai tou syzēn exaiphnēs, hoion apo pyros pēdesantos exaphthen phōs, en tē psychē genómenon ...*’

Appealing a concrete and schematic way we may represent the above as follows:

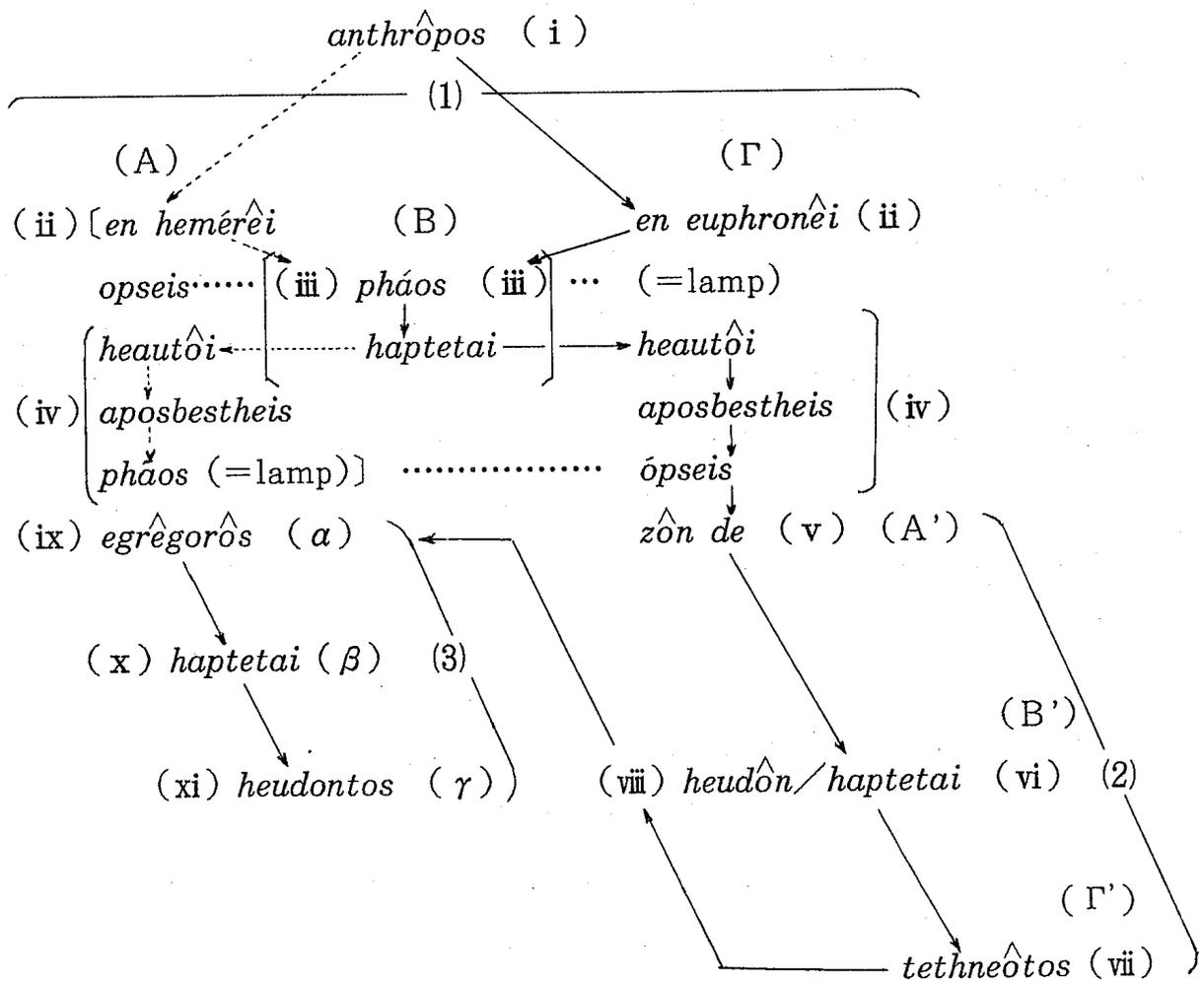


In the above formulation,  $\beta$  and  $\beta'$  act as “proportional means”. Now, using this case as a paradigm, I would like to prove into

Heraclitean way of thinking. I will take up fr. B26.

B26 : 'anthrôpos en euphronêi phaos haptetai heautôi aposbestheis opseis, zôn de haptetai tethneôtos heudôn, egrêgorôs haptetai heudontos.'

Here, a verb "haptetai" is used in two different meanings, whereas these are in close connections with one another. The first means "strikes" and the latter two mean "touches". Now, using our schematical representation I draw a map of B26 as follows:



1) Following Roman small numerals (i ~ xi) we read fr. B26 itself.

2) Roman numerals attached with a dash show the connotations of

each Roman numerals without dash: for an example, (ii') is a connotations of (ii). 3) Arabic numerals from (1)~(3) show the scope designated by each numeral. 4) In each scope are included two extremes and a mean proportional between them. 5) The verb "*haptetai*" in each scope binds together two extremes, so each scope parenthesized under Arabian numerals show a "*synapsis*" in each case. 6) Each Greek alphabet is a term in each scope and B, B',  $\beta$  are geometrical means in each scope. Heraclitus recognizes a state of "awaking  $\cap$  sleeping" ( $\beta$ ) and also that of "sleeping  $\cap$  having been dead" (B).

Thus, we obtain the following three geometrical proportions:

$$A : B :: B : \Gamma, \quad A' : B' :: B' : \Gamma', \quad \alpha : \beta :: \beta : \gamma.$$

In addition to this, we must not fail to notice that all the above proportions are in fact unified by a single word "*phaos*".

Heraclitus seeks for a "*meson*" between two opposed things which seemed at first glance to have no relation each other<sup>35</sup>). Fr. B26 depicts various stage of a descending soul: (a) awaken, (b) awaking  $\cap$  sleeping, (C) sleeping  $\cap$  dying stages of a soul respectively. This is a descending process which may be called "*hodos katô*". In this process a soul gradually loses its luminous intensity. This is a route in which a soul ends in "water".

Is it possible to imagine another route (*hodos anô*) in which a soul can increase its luminous intensity? Considering Heraclitean taste of polarity-thinking, I would like to say "Yes". According to C.H. Kahn's reading of fr. B118, there must be a state of soul which may be described as a "beam", "gleam" or generally speaking as a bright light ("*augê*")<sup>36</sup>. This *augê*, however, scarcely different from "*keranos*" (B64) which pilots all things. Thus, it seems certain that when Heraclitus advises men to listen to Logos, he implies the follow-

ing: when and only when a man levels himself (soul) so far as to touch with “only one wisdom” that is unwilling and willing to be spoken of by the Name of Zeus” (B32), he may be called as a “*sophon*” (B50, B41), because his soul at that time can be modified as “*sophon*” “*pantôn<anthrôpôn>kechôrismenon*” (B108).<sup>37)</sup>

Our tentative answer to the paradox which arose from a reading of fr. B50 is like this: “*homologeîn hen panta*” is no other than being contact or combined with divine wisdom. I concede this answer too is very mysterious. But, in the case of Heraclitus’ self-search, his “*idios kosmos*” had, after all, been submerged into “*to xynon*”<sup>38)</sup>, in other words, into “*pyr aeizôon*” (B30). Namely, for Heraclitus, “*syzên*” with this “*aeizôon*” was his realization of “*hen panta*”.

Heraclitus’ thesis “*hen panta*” derives itself from his considerations about “*pyros tropai*” (fr. 31A, B). This is my contention. In order to verify this, I take up B36, because this fragment is a variant of fr. 31A, B and has a complete structure. By substituting “*pyr*” into places where “*psychê*”s appear in this fragment, one can easily understand the composition of the “*pyros tropai*”.

B36 : ‘*Psychêsîn thanatos hydôr genesthai, hydati de thanatos gên genesthai. ek gês de hydôr ginetai, ex hydatos de psychê.*’

“Water”(Τ) appears four times, whereas “Soul” (Ψ) and “Earth” (Γ) appear two times respectively. The fact shows that Τ is a mean proportional. In continuous (geometrical) proportion, one ‘treats one term as two, and repeat it’ (Arist *Nic., Eth.* 1131a ~ b). This fact necessitates us to distinguish the order of appearances of Τ. I would like, in the following, to distinguish Τ<sub>1</sub> (the first appearance of

Water) from  $\Upsilon_2$  (the second appearance of Water) which are, of course, one and the same from the ontological viewpoint. Now, considering the connotations of fr. B31 A&B, I would like to make the following arrangements for the brevity's sake:

In the first, considering fr. 31A ('*thalassês de to men hêmisy gê, to de hêmisy prestêr'*) and 31B (*thalassa diacheetai kai metreetai eis ton auton logon hokoios prosthen en ê genesthai gê*), we must distinguish a half generating part from a half perishing part in each element. Thus, concerning our  $\Psi$ ,  $\Upsilon_1$ ,  $\Upsilon_2$ , and  $\Gamma$  we should arrange the matter as follows:

$\vec{\Psi} = 1/2$ generating part of $\Psi$	$\underline{\Psi} = 1/2$ perishing part of $\Psi$
$\vec{\Upsilon}_1 = 1/2$ generating part of $\Upsilon_1$	$\underline{\Upsilon}_1 = 1/2$ perishing part of $\Upsilon_1$
$\vec{\Gamma} = 1/2$ generating part of $\Gamma$	$\underline{\Gamma} = 1/2$ perishing part of $\Gamma$
$\vec{\Upsilon}_2 = 1/2$ generating part of $\Upsilon_2$	$\underline{\Upsilon}_2 = 1/2$ perishing part of $\Upsilon_2$

Substituting these values into our text, we rearrange the text as follows:

→ 1	<i>psychê (ginetai) (<math>\vec{\Psi}</math>)</i>	→	1'	<i>psychêsin thanatos (<math>\underline{\Psi}</math>)</i>
2	<i>hydôr genesthai (<math>\vec{\Upsilon}_1</math>)</i>	↔	2'	<i>hydati thanatos (<math>\underline{\Upsilon}_1</math>)</i>
3	<i>gên genesthai (<math>\vec{\Gamma}</math>)</i>	↔	3'	<i>ek gês (<math>\underline{\Gamma}</math>)</i>
4	<i>hydôr ginetai (<math>\vec{\Upsilon}_2</math>)</i>	↔	4'	<i>ex hydatos (<math>\underline{\Upsilon}_2</math>)</i>

[Table 1]

This shows "*hodos katô*":  $\vec{\Psi}$  (1) implies  $\underline{\Psi}$  (1) and the latter implies  $\vec{\Upsilon}_1$  (2) etc.

Now, for example, the conjunction of 1', 2, 2' and 3 permits us to say: (A) 'Water lives in compensation of the death of Soul, and at the same time, dies in compensation of the life of Earth.' In similar way the conjunction of 3', 4, 4' and 1 permits us to say: (B)

'Water lives in compensation of the death of Earth, at the same time, dies in compensation of the life of Soul.' The above mentioned A and B can be represented as follows by our symbolization:

$$A: \Upsilon_1 = 1' + 3 (\underline{\Psi} + \overline{\Gamma}) \quad \text{and} \quad B: \Upsilon_2 = 3' + 1 (\underline{\Gamma} + \overline{\Psi})$$

Now, by a connotation of fr. 31B,  $1' = 2, 3 = 2', 3' = 4, 1 = 4'$ . Therefore,

$$A: \Upsilon_1 = 1' + 3 = 2 + 2' (\overline{\Upsilon}_1 + \underline{\Upsilon}_1)$$

$$B: \Upsilon_2 = 3' + 1 = 4 + 4' (\overline{\Upsilon}_2 + \underline{\Upsilon}_2)$$

Concerning  $\Gamma$  and  $\Psi$  the same conditions hold in; thus, generally:

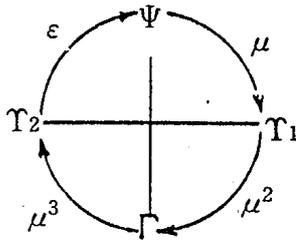
$$\Psi = 4' + 2 = 1 + 1' (\overline{\Psi} + \underline{\Psi})$$

$$\Upsilon_1 = 1' + 3 = 2 + 2' (\overline{\Upsilon}_1 + \underline{\Upsilon}_1)$$

$$\Gamma = 2' + 4 = 3 + 3' (\overline{\Gamma} + \underline{\Gamma})$$

$$\Upsilon_2 = 3' + 1 = 4 + 4' (\overline{\Upsilon}_2 + \underline{\Upsilon}_2)$$

Thus, each element is *a unity of its own life and death*; namely, each element is a "synapsis" of *its life and death*. "Tropai" of the cosmic elements which have been rearranged by Table 1 form a cyclic group which has order 4.



(fig. 1)

	$\epsilon$	$\mu$	$\mu^2$	$\mu^3$
$\epsilon$	$\epsilon$	$\mu$	$\mu^2$	$\mu^3$
$\mu$	$\mu$	$\mu^2$	$\mu^3$	$\epsilon$
$\mu^2$	$\mu^2$	$\mu^3$	$\epsilon$	$\mu$
$\mu^3$	$\mu^3$	$\epsilon$	$\mu$	$\mu^2$

(Table I)

	$\epsilon$	$\mu$	$\mu^2$	$\mu^3$
$\epsilon$	$\Psi$	$\Upsilon_1$	$\Gamma$	$\Upsilon_2$
$\mu$	$\Upsilon_1$	$\Gamma$	$\Upsilon_2$	$\Psi$
$\mu^2$	$\Gamma$	$\Upsilon_2$	$\Psi$	$\Upsilon_1$
$\mu^3$	$\Upsilon_2$	$\Psi$	$\Upsilon_1$	$\Gamma$

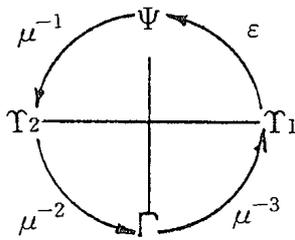
(Table II)

Let  $\mu, \mu^2, \mu^3$  be the operations by which  $\Upsilon_1, \Gamma, \Upsilon_2$  are obtained respectively; let  $\epsilon$  be an operation by which  $\Psi$  itself is obtained; then, the multiplication table I shows a cyclic movement of each element which is modified as a "hodos katô" (fig. 1). By the way, for the ordinal number  $m$  and  $n$ , next exponential law holds in

$$\mu^m \mu^n = \mu^{m+n} \quad \text{and} \quad \mu \mu^{-1} = \epsilon.$$

Referring Table I, suppose  $\varepsilon$  can be read  $\Psi$ , then  $\mu = \Upsilon_1$ ,  $\mu^2 = \Gamma$ ,  $\mu^3 = \Upsilon_2$  respectively ; substituting these values into Table I, we obtain Table II.

Now, I would like to imagine an inversed cyclic movment to the former one whose exitence has been put into question concerning the possibility of Soul's "*hodos anô*". The road in question is *quite differnt from that route which connects  $\Gamma$  with  $\Psi$  in our "*hodos katô*", because any cosmic element's life and death have *the same vector* in the "*hodos katô*", whereas these in the "*hodos anô*" have an inversed vector. We are justified our such a supposition only when we can imagine a situation that anyone who may be called "*sophon*" can touch with "only one wisdom". The "*sophos*" does overcome that agency which tends toward "*idios kosmos*", namely, after all, to become Water. Philosopher's tensionful *stepping near* (fr.122 *anchi-basiê*) to contact with the "*keraunos*" does coexist with his inertia to become Water, at the same time, in the same soul as a substance.*



(fig.2 )

	$\varepsilon$	$\mu^{-1}$	$\mu^{-2}$	$\mu^{-3}$
$\varepsilon$	$\varepsilon$	$\mu^{-1}$	$\mu^{-2}$	$\mu^{-3}$
$\mu^{-1}$	$\mu^{-1}$	$\mu^{-2}$	$\mu^{-3}$	$\varepsilon$
$\mu^{-2}$	$\mu^{-2}$	$\mu^{-3}$	$\varepsilon$	$\mu^{-1}$
$\mu^{-3}$	$\mu^{-3}$	$\varepsilon$	$\mu^{-1}$	$\mu^{-2}$

(Table III)

	$\varepsilon$	$\mu^{-1}$	$\mu^{-2}$	$\mu^{-3}$
$\varepsilon$	$\Psi$	$\Upsilon_2$	$\Gamma$	$\Upsilon_1$
$\mu^{-1}$	$\Upsilon_2$	$\Gamma$	$\Upsilon_1$	$\Psi$
$\mu^{-2}$	$\Gamma$	$\Upsilon_1$	$\Psi$	$\Upsilon_2$
$\mu^{-3}$	$\Upsilon_1$	$\Psi$	$\Upsilon_2$	$\Gamma$

(Table IV)

Let  $\mu^{-1}$ ,  $\mu^{-2}$ ,  $\mu^{-3}$  be the operation by which  $\Upsilon_2$ ,  $\Gamma$  and  $\Upsilon_1$ , are obtained respectively. Let  $\varepsilon$  be an operation by which  $\Psi$  itself is obtained. Then, the follwing Table III is a multiplication table of such a cyclic movement(fig.2).

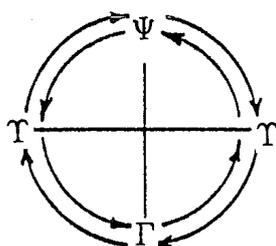
Suppose, consulting TableIII,  $\varepsilon$  can be read  $\Psi$ , then  $\mu^{-1} = \Upsilon_2$ ,  $\mu^{-2} = \Gamma$ ,  $\mu^{-3} = \Upsilon_1$  ; ; thus we obtain Table IV. Comparing Table III and IV, we know that these are different from one another only in

their positions of the appearances of  $\Upsilon_1$  and  $\Upsilon_2$ .

Now, returning back to our ontological viewpoint, let  $\Upsilon_1$  and  $\Upsilon_2$  be one and the same ; then, Table II becomes to be coincident with Table IV. The conjunction of Table I and III produces Table V. Substituting the following values :

$$\varepsilon = \Psi, \quad \mu = \mu^{-1} = \mu^3 = \mu^{-3} = \Upsilon, \quad \mu^2 = \mu^{-2} = \Gamma$$

into TableV, we obtain Table IV.



(fig.3)

	$\varepsilon$	$\mu$	$\mu^2$	$\mu^3$
$\varepsilon$	$\varepsilon$	$\mu$	$\mu^2$	$\mu^3$
$\mu^{-1}$	$\mu^{-1}$	$\varepsilon$	$\mu^3$	$\mu^2$
$\mu^{-2}$	$\mu^{-2}$	$\mu^{-1}$	$\varepsilon$	$\mu$
$\mu^{-3}$	$\mu^{-3}$	$\mu^{-2}$	$\mu^{-1}$	$\varepsilon$

(Table V)

	$\varepsilon$	$\mu$	$\mu^2$	$\mu^3$
$\varepsilon$	$\Psi$	$\Upsilon$	$\Gamma$	$\Upsilon$
$\mu^{-1}$	$\Upsilon$	$\Psi$	$\Upsilon$	$\Gamma$
$\mu^{-2}$	$\Gamma$	$\Upsilon$	$\Psi$	$\Upsilon$
$\mu^{-3}$	$\Upsilon$	$\Gamma$	$\Upsilon$	$\Psi$

(Table VI)

Table IV shows that  $\Psi$ ,  $\Upsilon$ ,  $\Gamma$  are always functions of “*hodos anô katô*” ; namely, they are always by themselves “*palintonos harmoniê*” (B51, Fig.3). This fact, derives itself form the cyclic movement ; the cyclic movement itself cannot be explained without the assumption of the universal flux of all things in the world.

Now, on this assumption Heraclitus said : ‘*xynon gar archê kai peras epi kyklou periphereias.*’ (B103) and also ‘*Ho theos hemerê euphronê, cheimôn theros, polemos eirênê, koros limos.*’ (B67)

So far, it was made clear that a theoretical ground for Heraclitus’s belief on the unity of the opposites which found its final formulation in fr. B10 (*Syllapsies*), was based on his doctrine of universal flux and his proportional way of thinking on different opposites.

### III LIBERTY AND BEAUTY

Both philosophers in the East and the West equally searched for

their real selves. But, neither philosopher discovered them, in so far as they searched for them in their inner worlds. What they earnestly pursued always escaped from their hands. The ultimate facts of nature for Chuang-tzi was *Dao*, and it was *Logos* for Heraclitus. In either case, however, it was outside of their private worlds.

In the case of Chuang-tzi, the guidance was given him by the Shaded Light which shined quietly in the inmost recesses of Reservoir of Heaven. In the case of Heraclitus the way to the hidden dimension (*harmonîê aphanês*, B54) of Nature (B123) was a sign (“*gnôsthi sauton*”) issued by the lord of Delphi (B92, 93).

When both philosophers could renounce their private worlds and take a long view of all things in their universal unity and universal flux, great beauty of the world unfolded itself before their’s eyes.

‘Heaven and earth have their great beauties but do not speak of them ; the four seasons do not discuss it ; all things have their principles of growth but do not expound them. The sage masters the principles of the all things based on the beauties of Heaven and earth.’ (『莊子』知北遊篇)

‘*Sarma eikê kechysmenon ho kallistos kosmos.*’ (Heraclitus, fr. 124)

And these men who could enjoyed the beauties of great world *sub specie aeternitatis* could see their’s own lifetime in the world as a significant but ingenuous play.<sup>41)</sup>

‘*Aîôn pais esti paizôn, pesseuôn paidos hê basileîê.*’ (Heraclitus, fr. B52)

‘Once Chuang Chou (莊周) dreamt he was a butterfly, a butterfly flitting and fluttering around, happy with himself and doing as he pleased. He didn’t know he was Chuang Chou. Suddenly he woke up and there he was, solid and unmistakable Chuang Chou. But he didn’t know if he was Chuang Chou who had dreamt he was a butterfly, or a butterfly dreaming he was Chuang Chou.’ (『莊子』齊物論篇)

These are, in either case, great master’s words who awakend to their destinies, yet realized to play therewith. Only one who reached this stage of self-realization, could attain his original liberty.<sup>45)</sup>

#### Notes

\* This paper was read in its shorter form at the Conference Sessions in the First International Conference on Greek philosophy (September, 1988) under the auspices of the International Association for Greek Philosophy at Samos on the topic of “Ionian Philosophy”. The paper in its original draft has been revised a little on this occasion.

Now I would like some comments here my citing Chuany-tzi’s words :

There are five English versions of Chuang-tzi ; H. A. Giles, *Chuang-tzu*, London, 1926, James Legge, *Texts of Taoism* (Sacred books of the East vols 39,40) Oxford, 1891, James R. Ware, *The sayings of Chuang chou*, New York, 1963 ; Burton Watson, *Complete works of Chuang Tzu*, New Yourk and London, 1968 A.C.Graham, *Chuang-Tzu, The Inner chapters*, Unwin Paperbacks, 1986. Among these translations I found Burton Watson’s was the best, so in my following citing Chuang-tzis words by English I followed Watson’s translation.

1 ) Karl Jaspers, *Vom Ursprung und Ziel der Geschichte*, Fischer Bücherei S. 14–15

Diese Achse der Weltgeschichte scheint nun rund um 500 vor Christus zu liegen, in dem zwischen 800 und 200 stattfindenden geistigen Prozeß.

Dort liegt der tiefste Einschnitt der Geschichte. Es entstand der Mensch, mit dem wir bis heute leben. Diese Zeit sei in Kürze die Achsenzeit genannt. ....

In dieser Zeit drängt sich Außerordentliches zusammen. In China lebten Konfuzius und Laotse, entstanden alle Richtungen der chinesischen Philosophie, dachten Mo-Ti, Tschuang-Tse, Lie-Tse und ungezählte andere. —in Indien entstanden die Upanischaden, lebte Buddha, wurden alle philosophischen Möglichkeiten bis zur Skepsis und bis zum Materialismus, bis zur Sophistik und zum Nihilismus, wie in China. entwickelt, —in Iran lehrte Zarathustra das fordernde Weltbild des Kampfes zwischen Gut und Böse, —in Palästina traten die Propheten auf von Elias über Jesaias und Jeremias bis zu Deuterocesaias, —Griechenland sah Homer, die Philosophen —Parmenides, Heraklit, Plato —und die Tragiker, Thukydides und Archimedes. Alles, was durch solche Namen nur angedeutet ist, erwuchs in diesen wenigen Jahrhunderten annähernd gleichzeitig in China, Indien und dem Abendland, ohne daß sie gegenseitig voneinander wußten."

- 2) G. J. Emlyn-Jones, *The Ionians and Hellenism*, A study of the cultural achievement of the early Greek inhabitants of Asia Minor, Routledge & Kegan Paul, 1980, p.19, pp.143-144
- 3) Diogenes Laertius, ix, 6
- 4) Archaic Artemision of Ephesus, the first monumental Ionic dipterostemple measuring 55.10×115m, was constructed about 560-550 B. C. cf, Ekrem Akurgal, *Ancient Civilizations and Ruins of Turkey*, Istanbul, Sixth edition 1985, pp.147-152
- 5) Diogenes Laertius, II. 22
- 6) Diogenes Laertius, IX. 22
- 7) 『史記』老莊申韓列傳
- 8) 『史記』老莊申韓列傳
- 9) 同上
- 10) 福永光司『莊子』中公新書, 1964, p.31
- 11) 『莊子』秋水篇第十七

莊子釣於濮水、楚王使大夫二人往先焉、曰、願以來自內累矣、莊子持竿不顧曰、吾

聞楚有神龜、死已三千歲矣、王巾笥而藏之廟堂之上、此龜者、寧其死爲留骨而貴乎、寧其生而曳尾於塗中乎、二大夫曰、寧生而曳尾塗中、莊子曰、往矣、吾將曳尾於塗中

12) Cf. A. C. Graham, *Chuang-Tzu, The Inner Chapters*, pp 3 - 8

13) Diogenes Laertius, VI, 41

14) Cf. W. K. Guthrie, *A History of Greek Philosophy*, Vol I, pp 416-419. In his excellent interpretation of fr. 101, Guthrie says: "Thus by the two words of fr. 101 Heraclitus meant, I suggest, first, I turned my thoughts within and sought to discover my real self; secondly, I asked questions of myself; thirdly, I treated the answers like Delphic responses hinting, in a riddling way, at the single truth behind them, and tried to discover the real meaning of my selfhood, for I knew that if I understood my self I would have grasped the *logos* which is the real constitution of everything else as well'. Heraclitus was a self-searcher. But why did he turn his thoughts within and seek to discover his real self provided that he had firmly his real self?"

Cf. also K. Boudouris, *Heraclitus and Self-knowledge* (Japanese edition, St. Andrew's University, Osaka, 1987)

15) Call to mind here Ludwig Biswanger's Analysis of fr. 89 (*Ausgewählte Vorträge und Aufsätze, Band I. Zur phänomenologischen Anthropologie*, 1947 'Traum und Existenz, Neue Schweizer Rundschau, 1930)

16) Cf. Konstantinos Boudouris, *Heraclitus and Self-knowledge* (Japanese edition 1987)

Cf. also Boudouris' analysis of the concept *Λογος* in his

"Ο Ηρακλειτος και η διαλεκτικη αντιληψη για την πολιτικη," ΕΛΛΗΝΙΚΗ ΦΙΛΟΣΟΦΙΚΗ ΕΠΙΘΕΩΡΗΣΗ, ΤΟΜΟΣ 4, ΤΕΤΧΟΣ 12, ΣΕΠΤΕΜΒΡΙΟΣ 1987, especially σ. 263-264.

17) 物無非彼、物無非是、自彼則不見、自知則知之、故曰、彼出於是、是亦因彼、彼是方生之說也、雖然方生方死、方死方生、方可方不可、方不可方可、因是因非、因非因是、是以聖人不由而照之于天、亦因是也、是亦彼也、彼亦是也、彼亦一是非、此亦一是非、果且有彼是乎哉、果且無彼是乎哉

18) 既使我與若辯矣、若勝我、我不若勝、若果是也我果非也邪、我勝若、若不吾勝、我果是也而果非也邪、其或是也其或非也邪、其俱是也俱非也邪、我與若不能相知也、

- 則人固受其黜闇、吾誰使正之、使同乎若者正之、既與若同矣、惡能正之、使同乎我者正之、既同乎我矣、惡能正之、使異乎我與若者正之、既異乎我與若矣、惡能正之、使同乎我與若者正之、既同乎我與若矣、惡能正之、然則我與若與人、俱不能相知也、而待彼也邪、化馨之相待、若其不相待
- 19) 一受其成形、不化以待盡、與物相刃相靡、其行盡如馳、面莫之能止、不亦悲乎、終身役役而不見其成功、蕭然疲役而不知其所歸、可不哀邪、人謂之不死、奚益、其形化其心與之然、可不謂大哀乎、人之生也、固若是芒乎、其我獨芒而人亦有不芒者乎、不隨其成心而師之、誰獨且無師乎、爰必知代而心自取者有之、愚者與有焉、未成乎心而有是非、是今日適越而昔至也、是以無有爲有、無有爲有、雖有神禹且不能知、吾獨且柰何哉、
- 20) 予惡乎知說生之非惑邪、予惡乎知惡死之非溺喪而不知歸者邪、麗之姬、艾封人之子也、晉國之始得之也、涕泣沾襟、及其至於王所、與王同筐牀食芻豢、而後悔其泣也、予惡乎知夫死者不悔其始之蘄生乎、夢飲酒者、旦而哭泣、夢哭泣者、旦而田獵、方其夢也、不知其夢也、夢之中又占其夢焉、覺而後知其夢也、且有大覺、而後知此其大夢也、而愚者自以爲覺、竊竊然知之、君乎、牧乎、固哉、丘也與女皆夢也、予謂女夢亦夢也、是其言也、其名爲弔詭、萬世之後、而一遇大聖知其解者、是且暮遇之也、
- 21) 爲義偃兵、造兵之本也（徐無鬼篇『莊子』第二十四）
- 22) 欲是其所非而非其所是、則莫若以明（齊物論篇第二）
- 23) 以指喻指之非指、不若以非指喻指之非指也、以馬喻馬之非馬、不若以非馬喻馬之非馬也、天地一指也、萬物一馬也（齊物論篇第二）
- 24) Cf. Kaji Nobuyuki, *Study of Chinese Logic History*, Basic Research on Study of Confucian Classics, Part II Interpretation of "Gong-sun Long" Chapter I Problem of Literature, Chapter III "Zhi-wu lun" (指物論) pp. 159-119
- 25) Cf. Kaji Nobuyuki, *op. cit.*, Part I Logic in China, Chapter II Features of Chinese, Chapter III Name, Thing and Essence pp. 38-113  
W & M Kneale, *The Development of Logic*, Oxford 1964 pp. 114-115
- 26) 彼是莫得其偶、謂之道樞、樞始得其環中、以應無窮、是亦一無窮、非亦一無窮也
- 27) 若有真宰、而特不得其暎、可行已信、而不見其形、有情而無形
- 28) 此之謂天府、注焉而不滿、酌焉而不竭、而不知其所由來、此之謂葆光
- 29) 天地一指也、萬物一物也
- 30) 夫天下也者、萬物之所一也、得其所一而同焉、則四支百體、將爲塵垢、而死生終

始、將爲晝夜、而莫之能滑（田子方篇）

31) 天下、莫大於秋豪之末、而大山爲小、莫壽乎殤子、而彭祖爲夭、天地與我並生、而萬物與我爲一、既已爲一矣（齊物論篇）

32)  $\epsilon\nu\ \tau\acute{o}\ \sigma\omicron\phi\acute{o}\nu\ \epsilon\pi\acute{\iota}\sigma\tau\alpha\sigma\theta\alpha\iota\ \gamma\nu\acute{\omega}\mu\eta\nu\ \delta\acute{\omicron}\tau\acute{\epsilon}\eta\iota\ \kappa\upsilon\beta\epsilon\rho\nu\acute{\alpha}\tau\alpha\iota\ \pi\acute{\alpha}\nu\tau\alpha\ \delta\iota\alpha\ \pi\acute{\alpha}\nu\tau\omega\nu.$

I accept the reading  $\delta\acute{\omicron}\tau\acute{\epsilon}\eta\iota\ \kappa\upsilon\beta\epsilon\rho\nu\acute{\alpha}\tau\alpha\iota$  proposed by Deichgräber and G. Vlastos. On interpretation of this fragment I incline to accept Marcovich's opinion:  $\tau\acute{o}\ \sigma\omicron\phi\acute{o}\nu$  = human wisdom &  $\gamma\nu\acute{\omega}\mu\eta$  = "philosophical personification or metaphor alluding to the truly wise divine principle or Fire" (pp. 447-452). In this fragment Marcovich saw Pythagorean influence on Heraclitus. "The true human wisdom consists in one thing only, namely in trying to grasp One being, the only truly wise, which governs (directs) all this world-order" (p.452). Thus,  $\epsilon\pi\acute{\iota}\sigma\tau\alpha\sigma\theta\alpha\iota$  here exhibits a dialectical relationship between human and divine knowledge.

33)  $\delta\acute{\omicron}\mu\omicron\lambda\omicron\gamma\epsilon\tilde{\iota}\nu$  in fr.50 means "be similar to, in tune with, the Logos", cf. G. S. Kirk, *Heraclitus*, the cosmic fragments, Cambridge 1970, p. 68

34) Kirk says: " $\sigma\acute{\upsilon}\kappa\ \epsilon\mu\omicron\tilde{\upsilon}$ " should not of course be taken as prohibiting men from listening to Heraclitus, rather it implies that his words have an absolute authority from outside." (p.67)

35) Cf. H. Fränkel, A Thought Pattern in Heraclitus', *AJP*, 59, 1938, P.310, n.3; see also Hideya Yamakawa, "Aristotle's theory of Justice and the modern world", St. Andrews' University *Sociological Review*, Vol. 21 No. 1, 1987

36) Cf. C.H. Kahn, *The art and thought of Heraclitus*, Cambridge, 1979, pp. 245-254

37) Kahn stresses the ambiguity of Heraclitus' phraseology. "may be read either as masculine (i.e. animate) or neuter (inanimate). The difference is considerable. ...", but "Since he did not choose to eliminate the ambiguity, it is not up to us to do so: the principle of hermeneutical generosity requires us to keep both opinions open." (p.115). I do not necessarily approve Kahn's "ambiguity" theory on Heraclitus, but here I accept his thesis and read into " $\acute{\alpha}\gamma\theta\rho\omega\pi\omicron\nu$ " between  $\pi\acute{\alpha}\nu\tau\omega\nu$  and  $\kappa\epsilon\chi\omega\rho\iota\sigma\mu\acute{\epsilon}\nu\omicron\nu$ . It is noteworthy, however, that " $\sigma\omicron\phi\acute{o}\nu$ "

in fr. 50,41 is endlessly conning close to the “ (B64) which is a divine principle.

38) cf. Kirk, *op. cit.*, p. 67

39) I accept Marcovich's excellent interpretation of this notorious fragment. cf. Marcovich *op. cit.* pp. 127-128

40) cf. Kahin, *op. cit.*, pp. 147-155

41) 天地有大美而不言、四時有明法而不議、萬物有成理而不說、聖人者原天地之美、而達萬物之理（知北遊篇第二十二）

42) 昔者、莊周、夢爲胡蝶、栩栩然胡蝶也、自喻適志與、不知周也、俄然覺、則蘧蘧然周也、不知、周之夢爲胡蝶與、胡蝶之夢爲周與、周與胡蝶、則必有分矣、此之謂物化

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