

*The Concepts of Cosmic Order used by Heraclitus of Ephesus*

Key Words: *Pyr, Hen, Logos, Kosmos, Holos, Metron, Theos*

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The main aim of this brief article is to discuss a few key concepts used by Heraclitus of Ephesus in his writings (his philosophical work has perhaps been one of the first Greek and European *Physics* so to say, *i.e.* works centred upon natural philosophy)<sup>1</sup>. In order to correctly understand the world view revealed by Heraclitus' surviving text fragments, one should first delve into the presentation of some concepts and ideas used by Pre-Socratic Greek philosophy. This study is in fact a continuation of an older article of mine, first published in Romanian in the review entitled *Studii și Comunicări [Studies and Communications]/DIS [Division for the History of Science]*, VII, 2014, 1-24, under the title "Conceptul de *Physis* în scrierile lui Heraclit din Efes și Aristotel" [*The Concept of Physis in the Writings of Heraclitus of Ephesus and Aristotle*]. It is a compared presentation of some key ideas of the philosophies of Heraclitus of Ephesus (as much as are known from the few preserved fragments of Heraclitus' writings) and Aristotle, inserted in the larger context of ancient Greek and European civilization. The present study deals mainly with Heraclitus' philosophical thinking, leaving aside almost any reference to the later developments of Classical Greek philosophy of the 5<sup>th</sup> century BC (namely Socrates, Plato, and Aristotle, as well as the sophists Gorgias and Protagoras).

The philosophy of Heraclitus (and the philosophical thinking of the Pre-Socratic Ionian philosophers, of which the philosophy of nature written by Heraclitus is an essential part) does not appear in a cultural vacuum. From centuries, even before the poems of Homer and Hesiod, the western coast of Asia Minor was a meeting point between the relatively young culture of the ancient Greeks and the already millenary civilizations of the Ancient Near East: Anatolian, Syro-Phoenician, Assyrian-Babylonian, and Egyptian. The unification of the old cultures of the Near East and Middle East under the sway of the Achaemenid Persian Empire has provided for the first time the circulation of people and ideas from the high plateau of Iran, Central Asian steppes, and even the Indus Valley to the shores of the

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<sup>1</sup> This study is based upon my previously published article *vide* Ionescu 2014, 387-404

Mediterranean Sea. This phenomenon of ancient history is called the creation of the true first world empire (the Iranian Empire of the Persian Achaemenid dynasty) and has put again into contact the Greeks from the coasts of Asia Minor and the Aegean islands with religious, metaphysic, and scientific ideas of age old eastern civilizations. The first contact between the Greeks and the East was however much earlier than the 6<sup>th</sup> century BC. This fact is obvious in Greek myths and polytheistic religion, as well as in the arts and crafts learned by the Minoans of Crete, the Mycenaean Achaeans, and the Greeks of the Hellenic “Dark Age” (between the fall of Mycenaean civilization and the birth of the Greek πόλις) from the Anatolians, Phoenicians, Mesopotamians, and Egyptians. The fact that Greek philosophy (and therefore all later European philosophy) has first appeared in Ionia (*i.e.* in Asia) is not an unexplainable wonder. It is a logical result of the already centuries old interference between the civilizations of the Near East and the fledgling Greek civilization. The 6<sup>th</sup> century BC saw the emergence of the first Greek thinkers, first in Ionia (Western Asia Minor) and then in what was later called *Magna Graecia* (the Greek colonies of Southern Italy and Sicily).

The first Greek thinkers from the late 7<sup>th</sup> to the early 5<sup>th</sup> century BC (the 6<sup>th</sup> century BC, classified by the German philosopher Karl Jaspers as the “axial age” of the Old World great civilizations)<sup>2</sup> could be classified in three main categories:

1. The thinkers who looked upon nature and the Universe (the word *Cosmos* comes from ancient Greek and the original meaning of κόσμος is order; this concept will later signify Universe): these first Greek natural philosophers had as object of philosophical investigation the nature (in ancient Greek φύσις), the order of nature (the κόσμος), and the Universe or the whole (ὅλος) world of existence. These Greek thinkers were called or called themselves φυσικοί (a word

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<sup>2</sup> Karl Jaspers accurately noticed that during the 7<sup>th</sup> and 6<sup>th</sup> century BC the ancient world has known the apparition of Greek philosophy in Ionia and *Magna Graecia* and of the Jewish prophets from the Babylonian Exile of Jews from Palestine deported by Nabuchadnezzar (Nabucodonosor) in Babylon and Mesopotamia, the emergence of the reformed Mazdean Religion of Zoroaster in Iran (the birth of the idea of Cosmic confrontation between the spiritual principles of Good and Evil), the birth in India of the religious-philosophical doctrines of Siddharta Gautama (*Buddha Sākyamuni*) and *Jina Mahavira* the founders of Buddhism and Jainism respectively, and eventually the doctrines of Lao Zi and Kong Zi (Confucius) in ancient China (the Daoism and Confucianism respectively as the original metaphysical and ethical Chinese philosophical doctrines). The Daoism as expressed by the writings attributed to Lao Zi (*Dao De Jing/Tao Te King*) and to his centuries younger disciple (so to say) Zhuang Zi appeared as closest in fundamental ideas (the complementarity of the opposites, the inner harmony and order of the world, the rule of the cosmic law/*Dao* as the ultimate principle of the Universe, independent of any human laws, customs, and rules) to the *Logos* or *Theos* from the writings of Heraclitus. *Vide* Capra 1995, 17-19 (esp. 18-19 on Heraclitus and the atomists Leucippus and Democritus) the atomistic philosophy will be later developed by Epicurus and the followers of his school of thought, in the Hellenistic and Roman Age). As for the relations between modern Physics and the Far Eastern philosophical, metaphysical, and religious doctrines *vide* Capra 1995, *passim* (15-16, 29-40, 73-103, 264-268 *etc.*).

which could be translated as physicists, although they were not yet scientists in our modern sense of the word, but rather natural philosophers). Thales of Miletus, Anaximenes, Anaximander, and Heraclitus of Ephesus of the Ionian school were among the most famous of all; but were also famous the main representatives of the Western Greek school of *Magna Graecia* (Zenon of Elea and Parmenides), as well as the mathematical and philosophical school of Pythagoras of Samos (who eventually established his school at Crotona in Southern Italy, in the city of Crotona in *Magna Graecia*); these thinkers were those who are also among the most known to us from the early Greek philosophers.

2. The practical thinkers in the realm of politics, the givers of laws or legislators of the Greek πόλεις, the umpires of social and political conflicts within the walls of the Greek city states, or the so called αἰσυμνήται, are the second category. The “Seven Sages” or seven wise men of Ancient Greece were primarily thinkers in the realm of practical philosophy of city life, of practical ethics, social and political theory and philosophy (among them the most famous law giver Solon of Athens, but also Pittakos, Bias, Pythagoras *etc.* are representatives of this second group of Greek thinkers; the list of the Seven Sages of ancient Greece varies from author to author, but a few names are constant appearances in this enumeration).

3. The thinkers and writers who made the leap between the world of myth and legend (mythology and epic poems, like those of Homer and Hesiod: the world of μῦθος and ἔπος) and the world of historiography, ethnography, and geography are the third category. They were called the λογογράφοι or writers of stories (λόγοι): Scylax of Caryanda and Hecataeus of Miletus are the most known of them; Herodotus of Halicarnassus surnamed the “Father of History” was probably the last of the great λογογράφοι: the eight or nine books of his Ἱστορίαι (*Histories* with the meaning of investigative tales) were in fact entitled Λόγοι (the Egyptian, Persian, Scythian, Thracian Λόγος and so on) and were a variegated collection of mythical and legendary tales mixed with stories heard by Herodotus during his travels of discovery in Egypt, Pontus, and the Middle East from local informants (here we stumble upon the problem of transmission and the existence of language interpreters: we do not have any testimony of Herodotus knowing any other language except Greek and perhaps also some Carian dialect from the hinterland of Halicarnassus; the language barrier was a problem to him, to be surpassed only by

the use of local interpreters, who knew also Greek beside their native idiom). Herodotus, according to his own testimony from the first book of his *Histories* (*Historiae*), used however also his own eye testimony of what he has actually seen in his voyages of discovery, as sources for his *Historiae*<sup>3</sup>.

Heraclitus of Ephesus lived during the late 6<sup>th</sup> and early 5<sup>th</sup> centuries BC. He was allegedly the scion of an old royal family, a son of an aristocratic clan which once, perhaps at the end of Mycenaean times, ruled over the early Greek settlement which became Miletus. His family had also performed religious duties, being both a princely and a priestly family of Miletus, according to Diogenes Laertius, in his *Lives and Doctrines of Famous Philosophers*, when he described the life and work of Heraclitus<sup>4</sup> According to Diogenes Laertius, Heraclitus the son of Boson, as a youth declared to not know a thing and then, as an adult, to know everything<sup>5</sup>.

The precise title of his main writing is unknown, although it is highly possible that it bore the title Περὶ Φύσεως (*On Nature*) or perhaps Περὶ Ὀλοῦ (*About the Universe*). This work has been largely lost and it has been preserved only fragmentary, generally in quotations included in the works of later authors. We do not therefore possess a general view on Heraclitus' work. We judge him (and his other Pre-Socratic contemporaries, both Ionian and of Elea) on the basis of text fragments used as quotations by later Greek and even Latin authors. The early Greek Ionian philosophers had as main object of their thinking the Universe, its origin, the laws and structure of nature, and the possible end of the Universe. One of their basic questions was the ultimate constituent of the Universe: hence the theory of the four basic elements (στοιχεῖα), which are the four constituents or components of the whole Universe: water, air (or ether), earth, fire, and eventually the undefined/indefinite or undetermined/unbound/unlimited (*apeiron*) element. One can easily (although perhaps a bit superficially) conclude

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<sup>3</sup> Ionescu 2014, 389-390 and 394-395.

<sup>4</sup> Diog.Laert.s.v. *Heraclit.* 9 1 *apud* Vlăduțescu 1984, 73.

<sup>5</sup> Vlăduțescu 1984, 14-15 and 16-17 (for Hesiod, the Orphic poets, and Heraclitus), 18-24 and 25-27 (for Thales of Miletus), 61-73 (for Heraclitus), and especially pp.73-75 for the references in ancient authors on quotations from Heraclitus' of Ephesus writings (especially Aristotle, Diogenes Laertius, Sextus Empiricus, Clemens of Alexandria, Hippolytus, Stobaeus, Plutarch, Maximus of Tyr, and finally Themistius). For the theories about the *apeiron* of Anaximander and of the *aer* of Anaximenes of Miletus as the ultimate principle and substance of the Universe *vide* Vlăduțescu 1984, 28-34 (and 35-39 for the quotations from the philosophers of the Milesian school like Thales, Anaximander, and Anaximenes by Aristotle, Cicero, Hippolytus, Diogenes Laertius, Simplicius, Galenus, Aetius, and eventually by Proclus at the very end of Greek-Roman Antiquity).

that these elements survive in the description of the four basic forms of matter (substance) in modern physics: gas, solid, liquid, and plasma. The interesting thing is that every Greek philosopher considered only one element as being the basis or foundation of the Universe: for Thales of Miletus, water (ὕδωρ) was the basic ingredient of Universe and Life; to others, like Anaximenes and Anaximander, it was either air/ether (ἀήρ/αἴθηρ) or the ἄπειρον. As to Heraclitus, the main constituent or the fundamental element (στοιχεῖον) of the Universe was fire (πῦρ). Other natural philosophers, like Leucippus and his most famous disciple Democritus of Abdera had put, more or less during the same period, the basis of the atomistic theory of nature; the ἄτομοι/ἄτομα (N. singular ἄτομος/ἄτομον) were seen as the last indivisible elements from which matter is formed; their (unseen to our naked eye) movements and combinations form all the visible things in this world and build up the Universe<sup>6</sup>. The dynamic character of the theory of Democritus of Abdera nears him to the world view of Heraclitus of Ephesus.

Heraclitus of Ephesus sees Fire (τὸ πῦρ) as the fundamental element and working principle (ἀρχή) of the Universe, sometimes even identifying it with an impersonal and immanent God or Deity (ὁ Θεός); there is even another aspect of this Divinity, hidden behind his many visible forms: this is the Λόγος, which means not only word or discourse, but precisely reason of things in Heraclitus' world view. It is the μέτρον or measure unit of Fire's cyclical transformation and mankind should have listen to the wise *logos* and not to Heraclitus' own words, warns the philosopher of Ephesus, in contemplating the eternal cycle of transformations of Fire into things and back again of things into Fire. In fact,

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<sup>6</sup> *Idem*, 73-75. *Vide et* Peters 1993, 51-52; according to Diogenes Laertius (and other ancient Greek authors like Athenaeus, Poseidonius of Apamea, Strabo, Flavius Josephus, and even late authors like the Christian authors Tatianus and Eusebius of Caesarea), Leucippus (of whom we do know almost nothing) has learned this atomistic theory from an even more obscure figure named Moschus/Mochus the Phoenician (the metaphysical thinking of Zenon of Elea, Anaxagoras, and Empedocles of Agrigentum/Acragas has also favoured the apparition of atomism). This shadowy character (Moschus or Mochus of Phoenicia) had allegedly said that even the so called ἄτομος/ἄτομον (meaning indivisible) was formed out of even smaller particles (all being divisible basically *ad infinitum*), an allegation which (if true) makes him the earliest recorded ancient pioneer of fundamental particles physics. Leucippus and his student Democritus had however considered the atom to be truly indivisible, the smallest building block of the Universe, and ultimately rejected Moschus' revolutionary thinking (if this has really existed). *Vide* Vlăduțescu 1984, 186-199 (189-190 for the characteristic features of the atom, according to the philosophy of Democritus of Abdera) and especially pp.199-202 for the quotations of the earliest atomist Greek philosophers in the works of later authors, such as Aristotle, Theophrastus, Sextus Empiricus, Simplicius, Diogenes Laertius, Clemens of Alexandria, and even Lactantius. As for Mochus/Moschos, *vide* [https://en.wikipedia.org/wiki/Mochus\\_and\\_especially\\_Cudworth\\_1996](https://en.wikipedia.org/wiki/Mochus_and_especially_Cudworth_1996), 38-39 and 40-43 (Plato and Aristotle were not among the admirers of the Atomists)., as well as Dusek 1999, 4 and 180. **Lucas 2015, 1-13 in [www.CommonSenseScience.org](http://www.CommonSenseScience.org) (Internet Article/Reprint August 2015) is also another interesting point of view on ancient Indian and Greek Philosophies of Nature and modern Physics.**

Heraclitus rather identifies the *λόγος* (*logos*) with the *θεός* (*theos*), the reason of things or functional principle of the Universe is to Heraclitus identical with God, while Fire (*pyr*) remains the ever transforming substance or essence of the world<sup>7</sup>.

It is difficult to trace back the underlying ideas about the Universe exposed by Heraclitus; his insistence on Fire as the ultimate reality in the Universe could lead us towards very old Indo-Iranian or even Indo-European ideas as his ultimate inspiration source, although the context is totally changed, not strictly religious and spiritual or mythological, but still both metaphysical and physical. We cannot prove this Indo-Iranian or even Indo-European origin of Heraclitus' thinking, but the problem still remains. The thinking of Heraclitus, as revealed by the preserved and scattered fragments of his writings, can be summed up as follows:

1. The dynamic and eternally mobile character of the world, the idea of the cyclical and eternal transformations of existence and ultimately of the Universe. The world (known to Heraclitus as the *kosmos* or *holos*) is essentially an eternal Fire, which goes through the cycle of kindling, burning, and extinguishing, only to kindle itself again according to an inner measure or reason (*metron* or *logos*) which is in Himself (or rather in Itself) God (*Theos*).
2. The concept of the fight and ultimate unity of opposites; this fight or war (called *ἔρις* or *πόλεμος*, discord or war) is the struggle necessary for the very existence of the Universe; out of it is born a hidden harmony and justice (*ἁρμονία καὶ δίκη*, in the Greek Ionic dialect used by Heraclitus), far more powerful and beautiful than the apparent harmony of stillness or peace meaning death. In other words, movement is life and stillness is death. It is like in Greek myth, where the lovemaking between *Ares* and *Aphrodite*, the god of war and the goddess of love and beauty begets the daughter called *Harmonia* (Harmony, the goddess and the idea as one and the same abstraction).
3. The couple of opposing forces produces the tension or *τόνος* necessary to produce movement and therefore to put into motion the wheel of the cosmic cycle. Without naming *expressis verbis* the philosophical concept of *ἐναντιοδρομία* (the metamorphosis of a thing into its own

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<sup>7</sup> Ionescu 2014, 398-399.

opposite reality, *vide* Peters 1993, pp.81-82 for the philosophical notions of ἐκπύρωσις and of the opposites/ἐναντία respectively), Heraclitus in fact enounces it. This third point is a logical corollary of the second above mentioned point. This is compared by Heraclitus with the tension of strings of the bow (τόξον or βιός) and of the lyre, which produces harmony, as we shall see below.

4. The metamorphosis or eternal transformation of things, usually rendered by Heraclitus by the Greek word μεταβολή. This is the concept of eternal transformation of substance, a logical conclusion or synthesis of the three above mentioned points.
5. The ultimate identity of opposites, a principle which underlies the ever returning or revolving cycle of things (foretelling with almost three millennia in advance Nietzsche's "die Ewige Wiederkunft des Gleichen", the eternal return of the Same or of the Identical). It is the principle of ἀνακύκλωσις, of the eternal returning of things and of the lack of any stable element in the Universe, except change, transformation, and mobility of everything. Heraclitus is however even subtler, because he knows (to quote his very words) that "we do not wade in the same river again, because new waters ever flow". It is only the beginning and the end of the cycle, which are one and the same, according to Heraclitus' thinking (or to put it in other words the idea of coming full circle).
6. The concept of the cyclical cosmic destruction or conflagration (ἐκπύρωσις) of the Universe, so beloved later by Aristotle and the Peripatetics (Theophrastus *etc.*) as well as by the Stoics (Zenon of Citium, Cleanthes, Chrysippus, and up to Epictetus and Marcus Aurelius) originates also from the thinking of Heraclitus of Ephesus. This is an idea that is not limited to Greek thinking; Vedic India knew for a long time before Heraclitus of the existence of cosmic cycles of creation, destruction, and again recreation of the Worlds; it is a Cosmology of a pulsatile Universe or rather of a long file of successive Universes, everyone bound to each other. There are traces of similar ideas in Norse Germanic mythology (the *Ragnarokr* or the Twilight of the gods/Götterdämmerung, followed by renewal of the Universe), in

the Roman idea of the *saecula* that brought renewal to Rome (a very limited concept, however); the Celtic Gaelic and Brythonic mythology of Ireland, Scotland, Cornwall, Brittany, and Wales contains as well traces of a cyclical cosmic thinking. Heraclitus predicts the end of the World through Fire (exactly like in the Iranian Mazdean religion reformed by Zoroaster) and the continuation of the process of eternal transformation: after destruction, creation. The cycle of transformation of the elements was either from Fire (πῦρ) to Earth (γῆ) and then to Water (ῥῶδωρ) and eventually to Air (ἀήρ) and back to Fire once again, or simpler (as the truest quotations from Heraclitus' work give credence) from Fire to Sea (θάλασσα) and then to Earth and finally back again to Fire.

7. The ultimate Reality can be described by (apparently) contradictory terms; this is because, at this level of reality, there is no true contradiction; as a matter of fact, only our language is contradictory, not the true reality of things. Only our human language can cancel both opposite terms of the logical equation in a sum zero game; in the eternal flow of things this fact does not occur, because reality functions through the struggle of apparently contrary things (the fight of the opposites, as it is outlined by the second point of this list).
8. The ultimate principle of the Universe (the *logos*), although it is obvious for the wise and in plain sight, this principle lies hidden for the great majority of mankind.
9. The true nature of things (*physis*) is a concept used very sparingly by Heraclitus. One of his famous sayings is “φύσις κρύπτεσθαι φιλεῖ” (*physis kryptesthai philei*/nature loves to hide itself) and therefore we cannot see its underlying principle or ἀρχή, namely the λόγος.
10. The idea of the unity of all things, the very concept of the Universe (in ancient Greek ἓν καὶ πᾶν, the One and All), is pervasive in all the work of Heraclitus<sup>8</sup>.

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<sup>8</sup> Ionescu 2014, 398-400. I have used here the edition of G.S. Kirk, *Heraclitus The Cosmic Fragments*, Cambridge 1954 (introduction, original Greek text, English translation, and commentary by G.S. Kirk), Fr.60 (69 B), 105; Fr.103 (70 B), 113 for the idea of identity between the beginning and the end (full circle). The fragments of Heraclitus' work are quoted by later authors such as Hippocrates or Porphyrius, but also by Plato, Aristotle, by the Greek Stoics, by Clemens of Alexandria or by Plotinus and Origenes, to quote a few. In Latin



The ideas of Heraclitus of the ever flowing stream of becoming, of the eternal flow of things are weirdly reminiscent of similar ideas born at the other end of the ancient world, in India and China, roughly during the same period of time (from the 6<sup>th</sup> to the 4<sup>th</sup> centuries BC). The eternal flow of things is essential to Buddhist teachings (and especially so in the *Mahāyāna* Buddhism), as well as in Daoism. The subsequent orientation of Greek culture and civilization and of the civilization and philosophies of Southern Asia and of the Far East respectively could not have been more divergent, after Jaspers' so called "axial age". The concept of a hidden and ever renewed harmony (παλίντονος ἁρμονίη) of the world is to Heraclitus a reality illustrated by the metaphor of the bow: the work (ἔργον) of the bow (in Homeric Greek βίος) is death (θάνατος), although the bow's name means life (in ancient Greek, with a slight change of accent, βίος)<sup>9</sup>. The lyre and the bow, the favourite instruments of *Apollon* the solar god of sun light, music, archery, and healing (along with his son *Asclepius*) since Homer's *Iliad*, are the symbols used by Heraclitus to signify and describe the tension of opposites moving the world around<sup>10</sup>. All the pairs of opposites used by Heraclitus (war/peace, fullness/dearth, external strife/inner harmony *etc.*) are essential concepts useful for the initiated reader to understand the underlying essential unity of the world: the idea of the road (ἄνοδος) above being the same with the way below (κάθοδος), so clearly defined by Heraclitus in his sayings, underlines in fact the truth expressed by the caduceus of Hermes, with his two snakes coiled around the central stick; the way of evolution and the way of involution of all beings are but complementary parts or halves of one and the same whole. The sayings of Heraclitus of the war (*polemos*) as being "father and king of all" as well as of the world being "an eternally living fire" (*pyr aeizoon*) are also of paramount importance to Heraclitus' world view. It can be defined as a dynamic and ever

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form, the ideas of virtually all of the Greek philosophers (and therefore also of Heraclitus) were spread by Cicero's philosophical writings (among them *De finibus bonorum et malorum* and the *De natura deorum*).

<sup>9</sup> *Vide* Kirk (ed.) 1954 for the precise quotations of Heraclitus' fragments *apud* Ionescu 2014, 17-19. The ten above mentioned principles of Heraclitus could be resumed to just three fundamental laws: I. The tension of opposites or open conflict creates a hidden and inner harmony, more powerful than a superficial or external pseudo-harmony. II. The world or Universe is not created and at the same time it is continuously created by the processes of formation, destruction, and recreation, of birth and rebirth of forms of being, because the world is an Eternal Fire (*pyr aeizoon*) meaning it is made of undying energy (without mentioning it, Heraclitus describes or rather intuitively anticipates or foretells in his own words the later discovery of the principles of conservation of movement, momentum, and matter/energy; Aristotle will later create the very word, ἐνέργεια (*energeia*, the quality that puts things into movement and creates action) *vide* Peters 1993, 87-89.

<sup>10</sup> Fr.48 (66 B) *apud* Kirk (ed.) 1954, 116. *Vide* Dumézil 1999, *passim* (esp.22-43) for the powers and attributes of *Apollo*.

transforming world but, underneath the eternal flow of things and change, the true thinker can grasp the fundamental and divine unity of the Universe.

#### Abstract:

This short study of mine is a reevaluation of some ideas published by me in the Romanian language back in 2014, in Bucharest, about Heraclitus and Aristotle's key concepts and ideas. I focused here only on the concepts and principles underlying the philosophy of Heraclitus, as much as it can be deduced from the preserved fragments of his philosophical work. The intuitive ideas of *Logos* (identified with *Theos*), *Metron* (identified with *Logos*), and *Pyr Aeizoon* (*ad litteram* Eternally Living Fire) are the basis for understanding the ideas of Heraclitus. Far from glorifying violence or force, as a superficial glance at first sight on the use of the words *Polemos* (War) or *Eris* (Strife) could lead a careless reader of Heraclitus to consider, the unavoidable conflict of the opposites leads to the perpetual renewal, inner harmony, and therefore to the preservation of the Universe and of Life itself. Life and Death, War and Peace, Fullness (Richness, Satiety) and Dearth (Hunger, Thirst), Wealth and Poverty are therefore not irreconcilable opposites, but complementary aspects of the same eternal cosmic reality.

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