



Recuyle Of The Philosophy Of Pathei-Mathos

- Forward
- Part One: The Way of Pathei-Mathos - A Philosophical Compendium
- Part Two: Some Personal Musings On Empathy
- Part Three: Enantiodromia and The Reformation of The Individual
- Part Four: Society, Politics, Social Reform, and Pathei-Mathos
- Footnotes
- Appendix I - A Glossary of Terms
- Appendix II - The Change of Enantiodromia
- Appendix III - The Principle of Δίκη

Forward

This compilation is of three published essays and one unpublished essay of mine concerning the philosophy of *πάθει μάθος* and will hopefully serve as a useful work of reference, containing as it does (in my view) all that is required for an understanding of, and all that is relevant to, that philosophy, and perhaps therefore is my magnum opus. The essays previously published have been slightly (or in the case of *Society, Politics, Social Reform, and Pathei-Mathos* substantially) revised for inclusion here, with some typos corrected.

In the interest of clarity I have added an appendix - a glossary - which explains or defines how I understand and use certain common terms, such as extremism, society, and so on. My usage may thus sometimes differ from how such terms are generally used or how they have been previously defined and/or used in some academic and other works relating to society, politics, extremism, philosophy, and so

on. As mentioned in Part One, the glossary also includes Greek and other terms used in - and important for an understanding of - the philosophy of *πάθει μάθος*.

David Myatt
17th May 2012 ce

Part One

The Way of Pathei-Mathos A Philosophical Compendiary

Contents

- Introduction
 - I - Pathei-Mathos as Authority and Way
 - II - The Nature and Knowledge of Empathy
 - III - The Nature of Being and of Beings
 - IV - An Appreciation of The Numinous
 - Conclusion
-

Introduction

This work is a brief introduction to the philosophy, the Way, of *πάθει μάθος* (pathei-mathos). A substantial portion of the text here is new, although some has been taken from or summarizes or is a rewrite of various parts of some other writings of mine from the past two years, with the text being so arranged as to be - I hope - conducive to a reasoned understanding of this philosophy and its ethos. Thus this work may serve as a guide to distinguish my now completed *philosophy of πάθει μάθος* from those early (and sometimes even later) parts of *The Numinous Way* which I have since had occasion to either reject or substantially revise.

The philosophy of pathei-mathos as presented here therefore represents both the essence and the substance of what I have retained after seven or so years of developing The Numinous Way. Given how substantially I have developed and refined The Numinous Way, and given how much has upon reflexion been discarded, perhaps the use of this new term *philosophy of πάθει μάθος* - in preference to The Numinous Way - is warranted or would be useful in order to avoid confusion with all the rejected, discarded and unrevised material of that 'numinous way'.

This new philosophy of *πάθει μάθος*, however, is not a conventional, an academic, one where a person intellectually posits or constructs a coherent theory - involving ontology, epistemology, ethics, and so on - often as a result of an extensive dispassionate study, review, or a criticism of the philosophies or views, past and present, advanced by other individuals involved in the pursuit of philosophy as an academic discipline or otherwise. Instead, the philosophy of pathei-mathos is the result of my own pathei-mathos, my own learning from diverse - sometimes outré, sometimes radical and often practical - ways of life and experiences over some four decades; of my subsequent reasoned analysis, over a period of several years, of those ways and those experiences; of certain personal intuitions, spread over several decades, regarding the numinous; of an interior process of personal and moral reflexion, lasting several years and deriving from a personal tragedy; and of my life-long study and appreciation of Hellenic culture, an appreciation that led me to translate works by Sappho, Sophocles, Aeschylus and Homer, and involved me in a detailed consideration of the weltanschauung of individuals such as Heraclitus (insofar as such weltanschauungen are known from recorded sayings and surviving books).

Given this appreciation, and as the name suggests, the *philosophy of πάθει μάθος* has certain connexions to Hellenic culture and I tend therefore to use certain Greek words in order to try and elucidate my meaning and/or to express certain philosophical principles regarded as important in - and for an understanding of - this philosophy; a usage of words which I have endeavoured to explain as and where necessary, sometimes by quoting passages from Hellenic literature or other works and by providing translations of such passages. For it would be correct to assume that the ethos of this philosophy is somewhat indebted to and yet - and importantly - is also a development of the ethos of Hellenic culture; an indebtedness obvious in notions such as *δίκη*, *πάθει μάθος*, avoidance of *ὑβρις*, and references to Heraclitus, Aeschylus, and others, and a development manifest in notions such as empathy and the importance attached to the virtue of compassion.

In addition, and possibly somewhat unconventionally since in accord with the Hellenic etymology of the word and the Homeric sense of *φίλος* ^[a] I view a philosopher as someone who is a friend of - whose companion is, who seeks to find, to acquire, to follow, to befriend - *σοφόν*. Thus in this sense, a philosopher is someone seeking to acquire a certain skill (such as the learning/reasoning that is *λόγος*) and discover a particular knowledge, such as a knowledge regarding Being and beings, *rerum divinarum et humanarum*; a knowledge acquired or found by means of both using *λόγος* and from life itself via practical experience, practical learning; a dual sense evident from the meaning and usage of *σοφός*.

Thus my personal understanding of philosophy is that it is the result of the activity and the life of a philosopher; more correctly perhaps, it is both the written or the recorded or transmitted results of the lucubrations that such way of life (that such a following, such a seeking, of knowledge and wisdom) engenders, and of what the

living of such a life (that such befriending of σοφόν) brings-into-being and/or reveals. And it is in this sense that I consider my way of πάθει μάθος a philosophy.

As for my prior ways of life, study, and experiences - the genesis of this particular philosophy - they are mostly now in the public domain, and if anyone is interested in them (for whatever reason) then they might profitably peruse some of my own writings concerning them. Writings such as: (i) *Myngath*, and (ii) *The Ethos of Extremism*; and compilations such as: (i) *De Novo Caelo et Nova Terra*; (ii) *The Culture of Arête*; (iii) *Meditations on Extremism*, and (iv) *Remembering Wyrd*.

All translations from Ancient Greek in this work are mine, and I have, at the suggestion of a friend, added an appendix giving some brief explanations and definitions of some of the Greek and English terms used, some of which explanations and definitions are taken either from the body of the text or from footnotes and/or which may expand upon the body of the text or footnotes.

[a] For example, *Odyssey*, Book I, v.301-302

καὶ σύ, φίλος, μάλα γάρ σ' ὀρώω καλόν τε μέγαν τε,
ἄλκιμος ἔσσο', ἵνα τίς σε καὶ ὀψιγόνων ἐν εἴπῃ.

Thus should you, my friend - who I see are strong and fully-grown -
Be as brave, so that those born after you will speak well of you.

I

Pathei-Mathos as Authority and Way

The Greek term πάθει μάθος derives from The Agamemnon of Aeschylus (written c. 458 BCE), and can be interpreted, or translated, as meaning *learning from adversary*, or *wisdom arises from (personal) suffering*; or *personal experience is the genesis of true learning*.

However, this expression should be understood in context [1], for what Aeschylus writes is that the Immortal, Zeus, guiding mortals to reason, has provided we mortals with a new law, which law replaces previous ones, and which new law - this new guidance laid down for mortals - is pathei-mathos.

Thus, for we human beings, pathei-mathos possesses a numinous, a living, authority [2] - that is, the wisdom, the understanding, that arises from one's own personal experience, from formative experiences that involve some hardship, some grief, some personal suffering, is often or could be more valuable to us (more alive, more meaningful) than any doctrine, than any religious faith, than any words one might hear from someone else or read in some book.

In many ways, this Aeschylean view is an enlightened - a very human - one, and is somewhat in contrast to the faith and revelation-centred view of religions such as Judaism, Islam, and Christianity. In the former, it is the personal experience of learning from, and dealing with, personal suffering and adversity, that is paramount and which possesses authority and 'meaning'. In the latter, it is faith that some written or transmitted work or works is or are a sacred revelation from the supreme deity one believes in which is paramount, which possess meaning and authority, often combined with a belief that this supreme deity has appointed or authorized some mortal being or beings, or some Institution, as their earthly representative(s), and which Institution and/or representative(s) therefore are believed to possess or are accepted as possessing authority or are regarded as authoritative.

Thus, the Aeschylean view is that learning, and hence wisdom, often or perhaps mostly arises from within us, by virtue of that which afflicts us (and which afflictions could well be understood as from the gods/Nature or from some supra-personal source) and from our own, direct, personal, practical, experience. In contrast, the conventional religious view is that wisdom can be found in some book (especially in some religious text), or be learnt from someone considered to be an authority, or who has been appointed as some authority by some Institution, religious or otherwise.

The essential difference between these two ways is therefore that *pathei-mathos* is the way of direct learning from personal experience, while the religious way is often or mostly the way of secondary or tertiary learning, from others; of accepting or believing what is written by or taught by someone else or laid down in some dogma, some creed, some book, or by some external authority, such as an Institution.

For The Way of Pathei-Mathos, it is the personal learning that pathei-mathos provides or can provide, combined with - balanced by - the insight, the knowing, that empathy provides, which are considered as possessing authority, and which can aid us to discover wisdom.

The Way of Pathei-Mathos

The fundamental axioms of The Way of Pathei-Mathos are:

1) That human beings possess a mostly latent perceptive faculty, the faculty of empathy - *ἐμπάθεια* - which when used, or when developed and used, can provide us with a particular type of knowing, a particular type of knowledge, and especially a certain knowledge concerning the *φύσις* (the physis, the nature or character) of human beings and other living beings.

2) This type of knowing, this perception, is different from and supplementary to that acquired by means of the Aristotelian essentials of conventional philosophy and experimental science [3], and thus enables us to better understand Phainómenon, ourselves, and other living beings.

3) That because of or following *πάθει μάθος* there is or there can be a change in, a development of, the nature, the character - the *φύσις* - of the person because of that revealing and that appreciation (or re-appreciation) of the numinous whose genesis is this *πάθει μάθος*, and which appreciation of the numinous includes an awareness of why *ὑβρις* is an error (often *the* error) of unbalance, of disrespect or ignorance (of the numinous), of a going beyond the due limits, and which *ὑβρις* itself is the genesis both of the *τύραννος* [4] and of the modern error of extremism. For the tyrannos and the modern extremist (and their extremisms) embody and give rise to and perpetuate *ἔρις* [5] and thus are a cause of, or contribute to and aid, suffering.

4) This change, this development of the individual, is or can be the result of enantiodromia [6] and reveals the nature of, and restores in individuals, the natural balance necessary for *ψυχή* [7] to flourish - which natural balance is *δίκη* as *Δίκη* [8] and which restoration of balance within the individual results in *ἁρμονίη* [9], manifest as *ἁρμονίη* (harmony) is in the cultivation, in the individual, of wu-wei [10] and *σωφρονεῖν* (a fair and balanced personal, individual, judgement) [11].

5) The development and use of empathy, the cultivation of wu-wei and *σωφρονεῖν*, are thus a means, a way, whereby individuals can cease to cause suffering or cease to contribute to, or cease to aid, suffering.

6) The reason as to why an individual might so seek to avoid causing suffering is the reason, the knowledge - the appreciation of the numinous - that empathy and *πάθει μάθος* provide.

7) This appreciation of the numinous inclines or can incline an individual to living in a certain way and which way of life naturally inclines the individual toward developing, in a natural way - sans any methodology, praxis, theory, dogma, or faith - certain attributes of character, and which attributes of character include compassion, self-restraint, fairness, and a reasoned, a personal, judgement.

II

The Nature and Knowledge of Empathy

Empathy is, as an intuitive understanding, what was, can be, and often is, learned or developed by *πάθει μάθος*. That is, from and by a direct, personal, learning from experience and suffering. An understanding manifest in our awareness of the numinous and thus in the distinction we have made, we make, or we are capable of making, between the sacred and the profane; the distinction made, for example in the past, between *θεοί* and *δαιμόνων* and mortals, and thus manifest in that understanding of *ὑβρις* and *δίκη* which can be obtained from the works of Sophocles,

and Aeschylus [12], and from an understanding of *Φύσις* evident in some of the sayings attributed to Heraclitus [13].

Understood by reference to such classical illustrations, empathy is thus what naturally predisposed us to appreciate *δίκη* and be aware, respectful of, the goddess, *Δίκη* [14], and thus avoid retribution for committing the error of *ὑβρις*, for disrupting the natural balance necessary for individual and communal well-being.

That is, a certain empathy is, and has been, the natural basis for a tradition which informs us, and reminds us - through Art, literature, myths, legends, the accumulated *πάθει μάθος* of individuals, and often through a religious-type awareness - of the need for a balance, for *ἄρμονίη*, achieved by not going beyond the numinous limits.

As a used and a developed faculty, the perception that empathy provides is of undivided *ψυχή* and of the emanations of *ψυχή*, of our place in the Cosmic Perspective: of how we are a connexion to other life; of how we are but one mortal fallible emanation of Life; of how we affect or can affect the well-being - the very being, *ψυχή* - of other mortals and other life; and how other mortals and other living beings interact with us and can affect us, in a good or a harmful way.

Empathy thus involves a translocation of ourselves and thus a knowing-of another living-being as that living-being *is*, without presumptions and sans all ideations, all projections. In a simple way, empathy involves a numinous sympathy with another living-being; a becoming - for a causal moment or moments - of that other-being, so that we know, can feel, can understand, the suffering or the joy of that living-being. In such moments, there is no distinction made between *them and us* - there is only the flow of life; only the presencing and the ultimate unity of Life itself.

This knowing-of another living-being and this knowledge of the Cosmic Perspective - this empathic awareness of Life - inclines us toward compassion; toward the human virtue of having *συμπάθεια* (*sympatheia*, benignity) with and toward other living beings. For such an awareness involves being sensitive to, respectful of, other Life, and not arrogantly, in a hubriatic manner, imposing ourselves or trying to impose ourselves on Life and its emanations. That is, there is the cultivation of the natural balance that is *wu-wei* because of our awareness of how other Life, other living-beings, can suffer, and how some-things, some actions, are unwise because they do or can cause suffering or have caused suffering.

In effect, empathy uncovers or can uncover the nature of our being and the nature of Being itself.

III

The Nature of Being and of Beings

Empathy uncovers the a-causal nature of Being; of how, as Heraclitus expressed it in fragment 53, beings have their genesis,

Πόλεμος πάντων μὲν πατήρ ἐστι, πάντων δὲ βασιλεύς, καὶ τοὺς μὲν θεοὺς ἔδειξε τοὺς δὲ ἀνθρώπους, τοὺς μὲν δούλους ἐποίησε τοὺς δὲ ἐλευθέρους.

Polemos our genesis, governing us all to bring forth some gods, some mortal beings with some unfettered yet others kept bound. [15]

and how

πάντα δὲ γίνεσθαι καθ' εἰμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα

All by genesis is appropriately apportioned [separated into portions] with beings bound together again by enantiodromia [16]

and why *σωφρονεῖν* is important:

σωφρονεῖν ἀρετὴ μέγιστη, καὶ σοφίη ἀληθέα λέγειν καὶ ποιεῖν κατὰ φύσιν ἐπαίοντας

Most excellent is balanced reasoning, for that skill can tell inner character from outer. [17]

Empathy also reveals why the assumption that abstracted, ideated, opposites apply to or should apply to living beings - and that they thus can supply us with knowledge and understanding of living being - disrupts the natural balance, resulting in a loss of *ἀρμονίη* and *συμπάθεια* and is therefore a manifestation of the error of *ὑβρις*.

The Acausal Nature of Being

The empathic perception of an undivided *ψυχή* and of living beings as emanations of *ψυχή*, and the knowledge of ourselves and one affective and effecting fallible mortal connexion to other life that such a perception provides, leads to an understanding of Being, of *ψυχή*, as a-causal: as beyond the linearity of a simple and direct cause-and-effect and beyond the supposition that we are separated beings. This perception - and this knowing of the acausal nature of Being deriving from it - is numinous; that is, of how beings are part of Being and of how they come-into-being, are affected and affecting, and so Change and are Change: of how Life flows and ebbs and continues undivided, unseparated, a-temporal, and is only temporarily manifest in particular beings only erroneously perceived by us as discrete entities, as separated beings.

As Heraclitus mentioned as recorded in fragment 52:

αἰὼν παῖς ἐστὶ παίζων πεσσεύων· παιδὸς ἢ βασιληίῃ

For Aeon, we are a game, pieces moved on some board: since, in this world of ours, we are but children.

For the perception and the knowing of causality in respect of living beings is that of the-separation-of-otherness; a notion of causal and linear separation, of past-present-future, of independent beings that gives rise to two things. (1) Of how we human consider we are different from or similar to other individual human beings. A difference or a similarity deriving from posited, manufactured, ideated, categories to which we assign others and ourselves and from which we often or mostly derive our identity, our self-assurance, and our belief about their and our φύσις, or at least what we assume is a knowledge of such things. (2) Of how such separately existing human beings are not subject to - or can and should make themselves not subject to or can overcome or ignore - any external supra-personal non-physical (non-temporal) force or forces, and thus of how these separated human beings have or can acquire the ability, the skill, to 'determine their own destiny/fate/life' by some means if the right method, or some methodology, or some tool - such as some idea or theory - can be found or developed, or if they develop their physical prowess/intelligence/cunning or acquire sufficient wealth/power/influence/followers.

Such a purely causal perception and causal understanding of living beings - lacking as it does an awareness of, an appreciation and a feeling for the numinous, or wilfully ignoring the numinous - is the genesis of ὕβρις and can thus bring-into-being the τύραννος [4].

An example of this reliance on causal perception and causal understanding is Oedipus, as described by Sophocles in *Oedipus Tyrannus*. In his singular desire to find the killer of Laius, Oedipus oversteps the due limits, and upsets the natural balance both within, and external to, himself. He is blinded by mere causality (a linear thinking) and subsumed by personal feelings - by his overwhelming desire for a simple cause-and-effect solution to the plague and his prideful belief that he, a mortal, a strong man, and master of the riddle of the Sphinx, can find or derive a solution. What results is tragedy, suffering, for himself and for others.

ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ', Οἰδίπους ὄδε,
ὃς τὰ κλείν' αἰνίγματ' ἤδει καὶ κράτιστος ἦν ἀνὴρ,
οὗ τίς οὐ ζήλω πολιτῶν ἦν τύχαις ἐπιβλέπων,
εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.
ὥστε θνητὸν ὄντα κείνην τὴν τελευταίαν ἰδεῖν
ἡμέραν ἐπισκοποῦντα μηδέν' ὀλβίζειν, πρὶν ἂν
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεῖνδον παθῶν.

You natives of Thebes: Observe - here is Oedipus,
He who understood that famous enigma and was a strong man:
What clansman did not behold that fortune without envy?
But what a tide of problems have come over him!

Therefore, look toward that ending which is for us mortals,
To observe that particular day - calling no one lucky until,
Without the pain of injury, they are conveyed beyond life's ending.

(Oedipus Tyrannus, vv. 1524-1530)

Another example is Creon, as described by Sophocles in his *Antigone*. Creon's pride and stubbornness, and his rigid adherence to his own, causal (temporal), mortal, edict - which overturns an ancestral custom established and maintained to 'please the gods' and implement a natural edict of the gods designed to give and maintain balance, harmony, among the community - leads to tragedy, to suffering.

The same thing occurred to Odysseus, who for all his prowess and mortal cunning could not contrive to return to his homeland as he wished nor save his friends, and

κπολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα ὄν κατὰ θυμόν,
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
ἀλλ' οὐδ' ὡς ἐτάρους ἐρρύσατο, ἰέμενός περ:
αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν ὄλοντο,
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἥελίοιο
ἦσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.

...whose vigour, at sea, was weakened by many afflictions
As he strove to win life for himself and return his comrades to their homes.
But not even he, for all this yearning, could save those comrades
For they were destroyed by their own immature foolishness
Having devoured the cattle of Helios, that son of Hyperion,
Who plucked from them the day of their returning.

(Homer, *Odyssey*, vv.3-9)

Such emphasis by mortals on causality, arising from a lack of the acausal, the numinous, perspective that empathy and *πάθει μάθος* provide, is in effect an ignoring of, a wilful defiance of, or a forgetfulness of, the natural balance, of our own nature, and of the gods. Expressed un-theistically, it is a lack of, or a covering-up of, or an ignorance of, the the nature of Being and of beings, of who and why we are, and why wu-wei is a wise way to live.

Our nature - which empathy and *πάθει μάθος* can reveal - is that of a mortal being veering between *σωφρονεῖν* (thoughtful reasoning, and thus fairness) and *ὑβρις*.

As Sophocles expressed it:

πολλὰ τὰ δεινὰ κούδεν ἀνθρώπου δεινότερον πέλει...

σοφόν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ' ἔχων
τοτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει

There exists much that is strange, yet nothing

Has more strangeness than a human being...
Beyond his own hopes, his cunning
In inventive arts - he who arrives
Now with dishonour, then with chivalry

Antigone, v.334, vv.365-366

Yet as empathy and *πάθει μάθος* also reveal, our nature is such that we also have hope and a choice. We can choose to be fair, rational, beings who appreciate and cultivate *σωφρονεῖν*; who appreciate the numinous and *ἀρμονίη* and who understand *ὑβρις* for the error, the misfortune, the unbalance, it is. Or we can, like Oedipus, Creon, Aegisthus, and the comrades of Odysseus, foolishly, recklessly, veer toward and embrace *ἔρις* and *ὑβρις*.

We can appreciate the numinous - be wary of *Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες*. We can kindle and rekindle the 'fire of reason', and appreciate that when 'more is obtained than is necessary it is not kept'. Or we can take short-cuts, foolishly overladen ourselves, and in our recklessness believe we are immune to injury:

τὸν δ' ἄνευ λύρας ὅμως ὑμνωδεῖ
θρῆνον Ἐρινύος αὐτοδίδακτος ἔσωθεν
θυμός, οὐ τὸ πᾶν ἔχων
ἐλπίδος φίλον θράσος.
σπλάγχνα δ' οὔτοι ματά-
ζει πρὸς ἐνδίκους φρεσὶν
τελεσφόροις δίναις κυκώμενον κέαρ.
εὐχομαι δ' ἐξ ἐμᾶς
ἐλπίδος ψύθη πεσεῖν
ἐς τὸ μὴ τελεσφόρον.

μάλα γέ τοι τὸ μεγάλας ὑγείας
ἀκόρεστον τέρμα: νόσος γάρ
γείτων ὁμότοιχος ἐρείδει.
καὶ πότμος εὐθυπορῶν
ἀνδρὸς ἔπαισεν ἄφαντον ἔρμα.
καὶ πρὸ μὲν τι χρημάτων
κτησίων ὄκνος βαλὼν
σφενδόνας ἀπ' εὐμέτρου,
οὐκ ἔδν πρόπας δόμος
πημονᾶς γέμων ἄγαν,
οὐδ' ἐπόντισε σκάφος.
πολλά τοι δόσις ἐκ Διὸς ἀμφιλα-
φῆς τε καὶ ἐξ ἀλόκων ἐπετειᾶν
νῆστιν ὤλεσεν νόσον.

τὸ δ' ἐπὶ γᾶν πεσὸν ἅπαξ θανάσιμον

πρόπαρ ἀνδρὸς μέλαν αἶμα τίς ἂν
πάλιν ἀγκαλέσαιτ' ἐπαείδων;
οὐδὲ τὸν ὀρθοδαῆ
τῶν φθιμένων ἀνάγειν
Ζεὺς ἀπέπαυσεν ἐπ' εὐλαβείᾳ;
εἰ δὲ μὴ τεταγμένα
μοῖρα μοῖραν ἐκ θεῶν
εἶργε μὴ πλέον φέρειν,
προφθάσασα καρδία
γλῶσσαν ἂν τάδ' ἐξέχει.
νῦν δ' ὑπὸ σκότῳ βρέμει
θυμαλγῆς τε καὶ οὐδὲν ἐπελπομέν-
α ποτὲ καίριον ἐκτολυπεύσειν
ζωπυρουμένας φρενός.

And so, although I have no lyre, I sing:
For there is a desire, within me - a self-taught hymn
For one of those Furies,
With nothing at all to bring me
That cherished confidence - hope.
And my stomach is by no means idle -
In fairness, it is from achieving a judgement
That the beat of my heart continues to change.
And so there is this supplication of mine:
For this defeat of my hope to be false
So that, that thing cannot be achieved.

In truth, that frequently unsatisfied goddess, Health,
Has a limit - for Sickness, her neighbour,
Leans against their shared fence;
And it is the fate of the mortal who takes the short-cut
To strike the unseen reef.
And yet if - of those possessions previously acquired
A fitting amount is, through caution, cast forth by a sling,
Then the whole construction will not go under -
Injuriously over-loaded as it was -
Nor will its hull be filled, by the sea.
Often, the gifts from Zeus are abundant
And there is, then, from the yearly ploughing,
A death for famine's sickness.

But if once upon the earth there falls from
A mortal that death-making black blood -
What incantation can return it to his arms?
Not even he who was correctly-taught
How to bring back those who had died
Was allowed by Zeus to be without injury.
Were it not that Fate was ordained
By the gods to make it fated
That when more is obtained it is not kept,
My heart would have been first
To let my tongue pour forth these things.

But now, in darkness, it murmurs,
Painfully-desiring, and having no hope of when
There will be an opportunity to bring this to an end,
Rekindling the fire of reason.

Aeschylus, Agamemnon, vv.990-1033

The Error of The-Separation-of-Otherness

The essence of the faculty of empathy is *συμπάθεια* with other living beings and which *συμπάθεια* involves a translocation of ourselves for a duration or durations of causal moments. There is thus a perception of the acausal, the numinous, reality underlying the causal division of beings, existents, into separate, causal-separated, objects and the subject-object relationship which is or has been assumed by means of the process of causal ideation to exist between such causally-separated beings. That is, and for instance, the implied or assumed causal separateness of living beings - *the-separation-of-otherness* - is causal appearance and not an expression of the true nature of Being and beings.

The-separation-of-otherness obscures and disrupts our relation to *ψυχή* and thus obscures the nature of our being and the nature of Being itself, and amounts to *ὑβρις*. For, in place of an understanding, a knowing, and thus an appreciation and acceptance of what is numinous - and thus of the natural balance and of what/whom we should respect - *the-separation-of-otherness* results in the positing of abstract categories/idealised forms to which we, as living beings, are assigned and which categories and forms are regarded as what we should aspire to and/or compare ourselves to and what we are judged by or judge ourselves by.

In classical terms, the natural balance and those whom we should respect - manifest in *ψυχή* and *θεοί* and *Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες* and *δαιμόνων* and in those sacred places guarded or watched over by *δαιμόνων* - are arrogantly replaced by human manufactured, and fallible, ideations and which ideations do not in any way re-present the nature, the *φύσις*, of our being, the *φύσις* of other living beings, and *φύσις* of Being, and which *φύσις* is one of the living connexions, the numinosity, of *ψυχή* and thus of the Cosmic Perspective, a nature manifest, for we mortals, in an appreciation of the numinous and thus in living in a certain way because we understand the nature, the importance, of *δίκη*, of fairness, of not being excessive.

The result of such *ὑβρις* - of *the-separation-of-otherness* and of the arrogance assigning living beings to and judging them by lifeless abstractions, ideations; of neglecting *θεοί* and *Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες* and *δαιμόνων* - is *ἔρις*: strife, discord, disruption, conflict, suffering, misfortune, and a loss of *ψυχή* and *ἀρμονίη*.

As Aeschylus mentioned, over two thousand years ago:

ἔστω δ' ἀπή-
μαντον, ὥστ' ἀπαρκεῖν
εὖ πραπίδων λαχόντα.
οὐ γὰρ ἔστιν ἔπαλξις
πλούτου πρὸς κόρον ἀνδρὶ
λακτίσαντι μέγαν Δίκας
βωμὸν εἰς ἀφάνειαν.

βιάται δ' ἀτάλαινα πειθῶ,
προβούλου παῖς ἄφερτος ἄτας.
ἄκος δὲ πᾶν μάταιον. οὐκ ἐκρύφθη,
πρέπει δέ, φῶς ἀινολαμπές, σίνος...

λιτᾶν δ' ἀκούει μὲν οὔτις θεῶν:
τὸν δ' ἐπίστροφον τῶν
φῶτ' ἄδικον καθαιρεῖ

For unharmed is the one
Who rightly reasons that what is sufficient
Is what is allotted to him.
For there is no protection
In riches for the man of excess
Who stamps down the great altar of the goddess, Judgement,
In order to hide it from view.

But vigorously endures Temptation -
That already-decided daughter of unbearable Misfortune.
And all remedies are in vain.
Not concealed, but conspicuous -
A harsh shining light -
Is the injury...

But not one of the gods hears the supplications:
Instead, they take down those persons
Who, lacking fairness, turn their attentions to such things.

Aeschylus, Agamemnon. vv.379-389, vv. 396-402

IV

An Appreciation of The Numinous

Empathy by its very nature - by its relocation, translocation, of ourselves into, and *συμπάθεια* with, *the living other* - naturally inclines us toward compassion, for to intentionally harm *the living other* is to feel, to know, that harm. Such harming might

also upset, unbalance, hinder, or harm, the *ψυχή* we share with that and with other living beings and so in some way cause, or contribute to, or result in harm, suffering, or misfortune to us and/or to others now or on some future occasion or occasions.

In effect, compassion is a means to maintain *ἀρμονίη* and the natural balance of Life and thus to aid or contribute to our own *ἀρμονίη* and well-being as well as that of others.

Empathy - like *πάθει μάθος* - also inclines us toward treating other human beings as we ourselves would wish to be treated; that is it inclines us toward fairness, toward self-restraint, toward being well-mannered, and toward an appreciation and understanding of innocence, with innocence being regarded as an attribute of those who, being personally unknown to us, are therefore unjudged us by and who thus are given the benefit of the doubt. For this presumption of innocence of others - until direct personal experience, and individual and empathic knowing of them, prove otherwise - is the fair, the reasoned, the numinous thing to do.

Thus morality is, for The Way of Pathei-Mathos, a result of individuals using the faculty of empathy; a consequence of the insight and the understanding (the acausal knowing) that empathy provides for individuals in the immediacy-of-the-moment. Or, expressed another way, morality resides not in some abstract theory or some moralistic schemata presented in some written text which individuals have to accept and try and conform or aspire to, but rather in personal virtues that arise or which can arise naturally through empathy, *πάθει μάθος*, and thus from an awareness and appreciation of the numinous. Personal virtues such as compassion and fairness, and *εὐταξία*, that quality of self-restraint, of a balanced, well-mannered conduct especially under adversity or duress, of which Cicero wrote:

Haec autem scientia continentur ea, quam Graeci εὐταξίαν nominant, non hanc, quam interpretamur modestiam, quo in verbo modus inest, sed illa est εὐταξία, in qua intellegitur ordinis conservatio

Those two qualities are evident in that way described by the Greeks as εὐταξίαν although what is meant by εὐταξία is not what we mean by the moderation of the moderate, but rather what we consider is restrained behaviour..

De Officiis, Liber Primus, 142

In practice, therefore, justice is not some abstract concept, some ideation, which it is believed can and should be administered by others and requiring the individual to accept, passively or willingly, some external authority. Rather, justice, like *εὐταξία*, like goodness, is numinous, living in the individual who - because of empathy, *πάθει μάθος*, awareness and appreciation of the numinous - is inclined to be fair, who is capable of restraint especially under adversity or duress; the individual of *σωφρονεῖν* who thus "can tell inner character from outer" and who thus has those personal qualities which can be expressed by one word: honour.

The Numinous Balance of Honour

In many ways, the personal virtue of honour, and the cultivation of wu-wei, are - together - a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of *ὑβρις*, in order not to cause suffering, and in order to re-present, to acquire, *ἀρμονίη*.

For personal honour is essentially a presencing, a grounding, of *ψυχή* - of Life, of our *φύσις* - occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by *σωφρονεῖν* and in accord with *δίκη*.

This balancing of compassion - of the need not to cause suffering - by *σωφρονεῖν* and *δίκη* is perhaps most obvious on that particular occasion when it may be judged necessary to cause suffering to another human being. That is, in honourable self-defence. For it is natural - part of our reasoned, fair, just, human nature - to defend ourselves when attacked and (in the immediacy of the personal moment) to valorously, with chivalry, act in defence of someone close-by who is unfairly attacked or dishonourably threatened or is being bullied by others, and to thus employ, if our personal judgement of the circumstances deem it necessary, lethal force.

This use of force is, importantly, crucially, restricted - by the individual nature of our judgement, and by the individual nature of our authority - to such personal situations of immediate self-defence and of valorous defence of others, and cannot be extended beyond that, for to so extend it, or attempt to extend it beyond the immediacy of the personal moment of an existing physical threat, is an arrogant presumption - an act of *ὑβρις* - which negates the fair, the human, presumption of innocence [18] of those we do not personally know, we have no empathic knowledge of, and who present no direct, immediate, personal, threat to us or to others nearby us.

Such personal self-defence and such valorous defence of another in a personal situation are in effect a means to restore the natural balance which the unfair, the dishonourable, behaviour of others upsets. That is, such defence fairly, justly, and naturally in the immediacy of the moment corrects their error of *ὑβρις* resulting from their bad (their rotten) *φύσις*; a rotten character evident in their lack of the virtue, the skill, of *σωφρονεῖν*. For had they possessed that virtue, and if their character was not bad, they would not have undertaken such a dishonourable attack.

Wu-Wei and The Cultivation of Humility

The knowledge, the understanding, the intuition, the insight that is wu-wei is a knowledge, an understanding, that can be acquired from empathy, *πάθει μάθος*, and by a knowing of and an appreciation of the numinous.

This knowledge and understanding, being of the wholeness, is that of the healthy, the

interior, inward, and personal balance beyond the separation of beings - beyond *πόλεμος* and *ὑβρις* and thus beyond *ἔρις*; beyond the separation and thence the strife, the discord, which abstractions, ideations, encourage and indeed which they manufacture, bring-into-being. Among these ideations - and one which can often distance us from an appreciation of the numinous and thus from *ἀρμονίη* - is that of a measured Time of fixed durations; and one which thus has a tendency to both artificially apportion out our lives, urge us to hastily strive for some ideation, and cause us to live and/or work at an artificial, un-harmonious, pace.

Empathy, wu-wei, *πάθει μάθος*, and a knowing of and an appreciation of the numinous, also incline us toward the cultivation of humility as a prerequisite for us not to repeat our errors of *ὑβρις*, or the *ὑβρις* of others, and which mistakes of *ὑβρις* - ours and/or of others - we either are personally aware of or can become aware of through the recorded *πάθει μάθος* of our human cultures, manifest as this transmitted knowledge and personal learning often is in literature, Art, poetry, myths, legends, and music.

For our personal *πάθει μάθος* makes us aware of, makes us feel, know, remember, in a very personal sense, our fallibility, our mortality, our mistakes, our errors, our wrong deeds, the suffering we have caused, the harm we have done and inflicted; how much we personally have contributed to discord, strife, sorrow. Similarly, our appreciation of the numinous, together with empathy and the cultivation of wu-wei, makes us aware of, and feel, and understand, *ὑβρις* and the errors of *ὑβρις* in others past and present.

There is then, or there develops or there can develop, a personal inclination toward *σωφρονεῖν*; toward being fair, toward rational deliberation, toward a lack of haste, toward a living numinously. Toward a balanced judgement, and honour, and a knowing and appreciation of the wisdom that the only effective, long-lasting, change and reform that does not cause suffering - that is not redolent of *ὑβρις* - is the one that changes human beings in an individual way by personal example and/or because of *πάθει μάθος*, and thus interiorly changes what, in them, predisposes them, or inclines them toward, doing or what urges them to do, what is dishonourable, undignified, unfair, and uncompassionate. That is what, individually, changes or rebalances bad *φύσις* and thus brings-into-being, or restores, good *φύσις*.

Conclusion - The Way of Pathei-Mathos

It is the cultivation by individuals of empathy, of wu-wei, of a reasoned judgement, combined with (i) an appreciation of the numinous and of our accumulated pathei-mathos - evident, for example, in Hellenic culture, in other cultures, and often manifest in Art, literature, music, myths, legends, poetry - and (ii)

the living of a compassionate life balanced by honour, which are the whole of The Way of Pathei-Mathos.

The Way of Pathei-Mathos is thus an ethical, an interior, a personal, a non-political, a non-religious, a non-interfering, way of individual reflexion and individual change.

There is nothing else. No given, no required, praxis. No 'secret wisdom' or 'secret teachings', no enlightenment to be taught. No methodology, no theology, and no need for faith or belief. There are no theories, no goals, no dogma, no texts and no one to be revered.

Part Two

Some Personal Musings On Empathy

In relation to the philosophy of πάθει μάθος

Empathy and The Individual

The first axiom of the philosophy of pathei-mathos is:

That human beings possess a mostly latent perceptive faculty, the faculty of empathy - *ἐμπάθεια* - which when used, or when developed and used, can provide us with a particular type of knowing, a particular type of knowledge, and especially a certain knowledge concerning the *φύσις* (the physis, the nature or character) of human beings and other living beings.
[19]

Being a natural faculty - like sight and hearing - empathy is personal, individual, and thus depends on and relates to what-is, and/or who-is, nearby: in range of our empathy. Thus the knowing we acquire or can acquire by empathy is a personal knowing just as seeing and listening to a person speaking is a personal knowing acquired directly in the immediacy-of-the-moment. If, however, a person be out of range of our empathy, and we have no previous empathic or personal encounters with them, they are empathically and personally unknown to us and therefore, since we have no knowledge or intimation of their physis, their character, we cannot fairly assess them and should accord them 'the benefit of the doubt' since this presumption of the innocence of others - until direct personal experience, and individual and empathic knowing of them, prove otherwise - is the fair, the reasoned, the moral, the empathic, thing to do.

For empathy, according to the philosophy of pathei-mathos, is considered the primary means whereby we can fairly asses [20] - that is, fairly judge - a person and thus know them (their physis) as they are, with this knowing, by the nature of our as yet undeveloped and underused faculty of empathy, of necessity requiring a personal and a direct experience of them extending over a period of time. In effect, our initial intuitions are either confirmed or modified by such direct contact, rather as most humans may require several periods of reading or of the hearing of some lengthy text in order to commit it to memory and be able to reproduce it, aurally or in writing.

There is thus what may be described as the empathic scale: that which or those who are reachable, knowable, by means of, in range of, our empathy; and it is this scale which, in essence, may be said to be a measure, a function and expression, of our humanity; which reveals, discovers, physis and thus what is important about ourselves, about other human beings, and about the other life with which we share this planet. Beyond the reach of empathy is the physis of beings we do not (as yet) personally know and we have to admit we do not know, and so cannot and should not be sure about or make claims about or formulate some theory or opinion about.

Everything others associate with an individual, or ascribe to an individual, or use to describe or to denote an individual, or even how an individual denotes or describes themselves, are not relevant, and have no bearing on our understanding, our knowledge, of that individual and thus - morally - should be ignored, for it is our personal knowing of them which is necessary, important, valid, fair. For assessment of another - by the nature of assessment and the nature of empathy - can only be personal, direct, individual. Anything else is biased prejudgement or prejudice or unproven assumption.

This means that we approach them - we view them - without any prejudice, without any expectations, and without having made any assumptions concerning them, and as a unique, still unknown, still undiscovered, individual person: as 'innocent' until proven, until revealed by their actions and behaviour to be, otherwise. Furthermore, empathy - the acausal perception/knowing and revealing of physis - knows nothing of temporal things and human manufactured abstractions/categories such as assumed or assigned ethnicity; nothing of gender; nothing of what is now often termed 'sexual preference/orientation'. Nothing of politics, or religion. Nothing of some disability someone may suffer from; nothing of social status or wealth; nothing regarding occupation (or lack of one). Nothing regarding the views, the opinions, of others concerning someone. For empathy is just empathy, a perception different from our other senses such as sight and hearing, and a perception which provides us, or which can provide us, with a unique perspective, a unique type of knowing, a unique (acausal) connexion to the external world and especially to other human beings.

Empathy - and the knowing that derives from it - thus transcends 'race', politics, religion, gender, sexual orientation, occupation, wealth (or lack of it), 'status', and all the other things and concepts often used to describe, to denote, to prejudge, to classify, a person; so that to judge someone - for example - by and because of their

political views (real or assumed) or by their religion or by their sexual orientation is an act of hubris [ὑβρις].

In practice, therefore, in the revealing of the physis of a person, the political views, the religion, the gender, the perceived ethnicity, of someone are irrelevant. It is a personal knowing of them, the perception of their physis by empathy, and an acceptance of them as - and getting to know them as - a unique individual which are important and considered moral; for they are one emanation of the Life of which we ourselves are but one other finite and fallible part.

Concerning The Error of Extremism

Extremism - as defined and understood by the philosophy of pathei-mathos - is a modern example of the error of hubris. An outward expression - codified in an ideology - of a bad individual physis (of a bad or faulty or misguided or underdeveloped/unmatured individual nature); of a lack of inner balance in individuals; of a lack of empathy and of pathei-mathos.

There is thus, in extremists, an ignorance of the true nature of Being and beings, and a lack of appreciation of or a wilful rejection of the numinous, as well as a distinct lack of or an aversion to personal humility, for it is the nature of the extremist that they are convinced and believe that 'they know' that the ideology/party/movement /group/faith that they accept or adhere to - or the leader that they follow - have/has the right answers, the correct solutions, to certain problems which they faithfully assert exist in society and often in human beings.

This conviction, this arrogance of belief, or this reliance on the assessment of someone else (some leader), combined with a lack of empathy and a lack of the insight and the self-knowing wrought by pathei-mathos, causes or greatly enhances an existing inner/interior dissatisfaction (an unbalance, a lack of harmony) within them in regard to what-is, so that some vision, some ideal, of the future - of society - becomes more important to them, more real, more meaningful, than people, than life, as people and life are now. Thus, they with their ideology, their faith, with and because of their dissatisfaction, possess or develop an urge to harshly interfere, continually finding fault with people, with society, with life itself, and so strive - mostly violently, hatefully, unethically, and with prejudice and often with anger - to undermine, to violently change, to 'revolutionize', or to destroy, what-is.

In simple terms, extremists fail to understand, to appreciate, to know, to apprehend, what is important about human beings and human living; what the simple reality, the simple nature, the real physis, of the majority of human beings and of society is and are, and thus what innocence means and implies. That is, there is a failure to know, to appreciate, what is good, and natural and numinous and innocent, in respect of human beings and of society. A failure to know, a failure to appreciate, a failure to feel what it is that empathy and pathei-mathos provide: the wisdom of our personal nature

and personal needs; of our physis as rational - as balanced - human beings possessed of certain qualities, certain virtues, or capable of developing balance, capable of developing certain qualities, certain virtues, and thus having or of developing the ability to live in a certain manner: with fairness, with love, and without hatred and prejudice.

What is good, and natural - what should thus be appreciated, and respected, and not profaned by the arrogance (the hubris) of the extremist, and what empathy and pathei-mathos reveal - are the desire for personal love and the need to be loyally loved; the need for a family and the bonds of love within a family that lead to the desire to protect, care for, work for, and if necessary defend one's loved ones. The desire for a certain security and stability and peace, manifest in a home, in sufficiency of food, in playfulness, in friends, in tolerance, in a lack of danger. The need for the dignity, the self-respect, that work, that giving love and being loved, provide.

Our societies have evolved, painfully slowly, to try and provide such simple, such human, such natural, such ineluctably personal, things; to allow opportunities for such things; and have so evolved often because of individuals naturally gifted with empathy or who were inspired by their own pathei-mathos or that of others, and often and thus also so evolved because of the culture that such societies encouraged and sometimes developed, being as such culture was - via, for example, literature, music, memoirs, poetry, Art - the recorded/aural pathei-mathos and empathic understanding of others often combined with the recorded/aural pathei-mathos and the empathic understanding of others in other societies. A pathei-mathos and an understanding that may form or in some manner express the ethos of a society, and thence become an inspiration for certain laws intended to express, in a society, what is considered to be moral and thus provide and maintain or at least aid valued human and personal qualities such as the desire for stability, peace, a loving home, sufficiency of food, and the need for the dignity of work.

But as I mentioned in some other musings regarding my own lamentable extremist past:

" Instead of love we, our selfish, our obsessed, our extremist kind, engendered hate. Instead of peace, we engendered struggle, conflict, killing. Instead of tolerance we engendered intolerance. Instead fairness and equality we engendered dishonour and discrimination. Instead of security we produced, we encouraged, revolution, violence, change.

The problem, the problems, lay inside us, in our kind, not in 'the world', not in others. We, our kind - we the pursuers of, the inventors of, abstractions, of ideals, of ideologies; we the selfish, the arrogant, the hubriatic, the fanatics, the obsessed - were and are the main causes of hate, of conflict, of suffering, of inhumanity, of violence. Century after century, millennia after millennia." *Letter To My Undiscovered Self*

For perhaps one of the worst consequences of the extremism of extremists - of modern hubris in general - is, or seems to me to be, the loss of what is personal, and thus what is human; the loss of the empathic, the human, scale of things; with what is personal, human, empathic, being or becoming displaced, scorned, forgotten, obscured, or a target for destruction and (often violent) replacement by something supra-personal such as some abstract political/religious notion or concept, or some ideal, or by some prejudice and some often violent intolerance regarding human beings we do not personally know because beyond the range of our empathy.

That is, the human, the personal, the empathic, the natural, the immediate, scale of things - a tolerant and a fair acceptance of *what-is* - is lost and replaced by an artificial scale posited by some ideology or manufactured by some *τύραννος* (tyrannos); a scale in which the suffering of individuals, and strife, are regarded as inevitable, even necessary, in order for 'victory to be achieved' or for some ideal or plan or agenda or manifesto to be implemented. Thus the good, the stability, that exists within society is ignored, with the problems of society - real, imagined, or manufactured by propaganda - trumpeted. There is then incitement to disaffection, with harshness and violent change of and within society regarded as desirable or necessary in order to achieve preset, predetermined, and always 'urgent' goals and aims, since slow personal reform and change in society - that which appreciates and accepts the good in an existing society and in people over and above the problems and the bad - is anathema to extremists, anathema to their harsh intolerant empathy-lacking nature and to their hubriatic striving:

" [The truth] in respect of the societies of the West, and especially of societies such as those currently existing in America and Britain - is that for all their problems and all their flaws they seem to be much better than those elsewhere, and certainly better than what existed in the past. That is, that there is, within them, a certain tolerance; a certain respect for the individual; a certain duty of care; and certainly still a freedom of life, of expression, as well as a standard of living which, for perhaps the majority, is better than elsewhere in the world and most certainly better than existed there and elsewhere in the past.

In addition, there are within their structures - such as their police forces, their governments, their social and governmental institutions - people of good will, of humanity, of fairness, who strive to do what is good, right. Indeed, far more good people in such places than bad people, so that a certain balance, the balance of goodness, is maintained even though occasionally (but not for long) that balance may seem to waver somewhat.

Furthermore, many or most of the flaws, the problems, within such societies are recognized and openly discussed, with a multitude of people of good will, of humanity, of fairness, dedicating themselves to helping those affected by such flaws, such problems. In addition, there are many others trying to improve those societies, and to trying find or implement solutions to such problems, in tolerant ways which do not cause conflict or involve the

harshness, the violence, the hatred, of extremism." *Notes on The Politics and Ideology of Hate (Part Two)*

Yet it is just such societies - societies painfully and slowly crafted by the sacrifice and the goodness of multitudes of people of good will, of humanity, of fairness - that extremists with their harsh intolerant empathy-lacking nature, their hubriatic striving, their arrogant certainty of belief, their anger and their need to harshly interfere, seek to undermine, overthrow, and destroy.

No Hubriatic Striving, No Impersonal Interference

Since the range of empathy is limited to the immediacy-of-the-moment and to personal interactions, and, together with pathei-mathos, is a primary means to reveal the nature of Being and beings - and since the learning wrought by pathei-mathos and pathei-mathos itself is and are direct and personal - then part of the knowledge, the understanding, that empathy and pathei-mathos reveal and provide is the wisdom of physis and of humility. That is, of the empathic scale of things and of acceptance of our limitations of personal knowing and personal understanding. Of (i) the unwisdom, the hubris, of arrogantly making assumptions about who and what are beyond the range of our empathy and outside of our personal experience, and (ii) of the unwisdom, the hubris, of adhering to some ideology or some belief or to some tyrannos and allowing that ideology or that belief or that tyrannos to usurp the personal judgement, the personal assessment, that empathy and pathei-mathos reveal and provide.

This acceptance of the empathic - of the human, the personal - scale of things and of our limitations as human beings is part of wu-wei. Of not-striving, and of not-interfering, beyond the purveu of our empathy and our pathei-mathos. Of personally and for ourselves discovering the nature, the physis, of beings; of personally working with and not against that physis, and of personally accepting that certain matters or many matters, because of our lack of personal knowledge and lack of personal experience of them, are unknown to us and therefore it is unwise, unbalanced, for us to have and express views or opinions concerning them, and hubris for us to adhere to and strive to implement some ideology which harshly deals with and manifests harsh views and harsh opinions concerning such personally unknown matters.

Thus what and who are beyond the purveu of empathy and beyond pathei-mathos is or should be of no urgent concern, of no passionate relevance, to the individual seeking balance, harmony, and wisdom, and in truth can be detrimental to finding wisdom and living in accord with the knowledge and understanding so discovered.

For wisdom, it seems to me, is simply a personal appreciation of the numinous, of innocence, of balance, of εὐταξία [21], of enantiodromia, and the personal knowing,

the understanding, that empathy and pathei-mathos provide. An appreciation, a knowing, that is the genesis of a balanced personal judgement - of discernment - and evident in our perception of Being and beings: of how all living beings are emanations of *ψυχή* and of how the way of non-suffering causing moral change and reform both personal and social is the way of wu-wei. The way of personal, interior, change; of aiding, helping, assisting other individuals in a direct, a personal manner, and in practical ways, because our seeing is that of the human, the empathic, the muliebral, scale of things and not the scale of hubris, which is the scale either (i) of the isolated, egoist, strivful, unharmonious human being in thrall to their selfish masculous desires or (ii) of the human being unbalanced because in thrall to some tyrannos or to some harsh, extremist, ideology, and which harsh ideologies always manifest an unbalanced masculous, unempathic, nature redolent of that hubriatic certainty-of-knowing and that intolerant desire to interfere which mark and which have marked, and are and were the genesis of, the tyrannos.

Part Three

Enantiodromia and The Reformation of The Individual

The Muliebral and the Masculous

The third axiom of The Way of Pathei-Mathos is:

That because of or following *πάθει μάθος* there is or there can be a change in, a development of, the nature, the character - the *φύσις* - of the person because of that revealing and that appreciation (or re-appreciation) of the numinous whose genesis is this *πάθει μάθος*, and which appreciation of the numinous includes an awareness of why *ὑβρις* is an error (often *the error*) of unbalance, of disrespect or ignorance (of the numinous), of a going beyond the due limits, and which *ὑβρις* itself is the genesis both of the *τύραννος* and of the modern error of extremism. For the tyrannos and the modern extremist (and their extremisms) embody and give rise to and perpetuate *ἔρις* and thus are a cause of, or contribute to and aid, suffering.

This change, this development of the individual, is or can be the result of a process termed enantiodromia, which is the process of perceiving, feeling, knowing, beyond causal appearance and the separation-of-otherness and thus when what has become separated - or has been incorrectly perceived as separated - returns to the wholeness, the unity, from whence it came forth. When beings are understood in their correct relation to Being, beyond the causal abstraction of different/conflicting ideated opposites, a relation manifest in the cosmic perspective and thus a knowing of

ourselves as but one fallible, microcosmic, fragile, mortal, biological nexion connected to and not separate from all other Life.

An important and a necessary part of enantiadromia involves a discovery, a knowing, an acceptance, and - as prelude - an interior balancing within themselves, of what has hitherto been perceived and designated as the apparent opposites described by terms such as 'muliebral' and 'masculous'. A perception of opposites manifested in ideations such as those concerning assumed traits of character, and assumed or 'ideal' rôles, behaviour, and occupations, assigned to each person, and especially historically in the prejudice of how the rôle - the duty - of men is or should be to lead, to control, to govern, to possess authority, to dominate, to be master.

The discovery of enantiadromia is of how such a designated and perceived dichotomy is but illusive, unnecessary, unhealthy, appearance, and does not therefore express either the natural, the real, nature (*φύσις*) of our personal character, our being, or the real nature, the *Φύσις*, of Being itself. In essence, this is the discovery, mentioned by Heraclitus [22], concerning *Πόλεμος* and *γινόμενα πάντα κατ' ἔριν καὶ χρεώμενα*; that all beings are naturally born - become perceived as separate beings - because of *ἔρις*, and their genesis (their 'father') is *Πόλεμος*.

Thus the strife, the discord, often engendered by an external and by the internal (within the individual) clash between such apparent opposites as the 'muliebral' and 'masculous' is one that has naturally arisen due to misperception, due to the separation-of-otherness, as a result of a purely causal, egoist, apprehension of ourselves and of others; an error of perception that, as previously mentioned, empathy and *πάθει μάθος* can correct, and which correction reveals the truth of *ψυχή* and a knowing of the cosmic perspective.

One practical consequence of this misapprehension, this error of *ὑβρις*, concerning 'muliebral' and 'masculous' has been the distaste - even the hatred - of certain ideologies and religions and individuals for those whose personal love is for someone of the same gender. Another practical consequence is and has been the error of extremism, where what is masculous is emphasized to the detriment (internal, and external) of what is muliebral, and where, for example, as in many harsh ideologies, men and women are expected, encouraged - often forced, as for example in fascism - to assume some rôle based on or deriving from some manufactured abstraction, some ideation, concerning what is assumed to be or has been posited as 'the ideal man' or the 'ideal woman' in some idealized society or in some idealized 'nation'.

Furthermore, given that these attributes of personal character that have been termed 'muliebral' and 'masculous' are founded on an illusive apprehension of beings and Being - and on ideations (such as rôles, occupations, and so on) posited as a result of this misapprehension - they not symbolic, or mythological, or unconscious, or even archetypal in the sense of anima and animus.

A Natural Reformation

The balance attained by - which is - enantiodromia is that of simply feeling, accepting, discovering, the empathic, the human, the personal, scale of things and thus understanding our own fallibility-of-knowing, our limitations as a human being; that, in essence, *αἰὼν παῖς ἐστὶ παίζων πεσσεύων· παιδὸς ἢ βασιλῆϊ* [23], that *τὰ δὲ πάντα οἰακίζει Κεραυνός* [24] and that *Φύσις κρύπτεσθαι φιλεῖ* [25].

Which in practical terms simply amounts to understanding, knowing, Being and the genesis, the *φύσις*, of beings. Or, expressed in terms of the philosophy of pathei-mathos, it amounts to wu-wei, and to the understanding that 'what and who' are out of range of our empathy and what and who we have no personal knowledge of, is and are of no concern, of no passionate relevance, for us, because 'beyond the control, the influence' of our own fallible, error-prone, nature, and should thus be regarded 'without prejudice', as 'innocent', and the subject of no opinion, no ideations, by us. That is, we accept empathy and pathei-mathos as our guide, and (i) we do not speculate about, do not manufacture our own ideations about, those whom and that which are beyond the purveu of our empathy; and (ii) we do not accept the ideations/abstractions of others concerning those whom and that which are beyond the purveu of our empathy, and who and which we have no direct personal experience of.

Thus the process, the discovery, the reformation, is a natural one that does not involve any theory, or dogma, or praxis, or require any faith or belief of any kind. There is the personal cultivation of empathy and wu-wei, and that is all. How then - for those not having endured a personal *πάθει μάθος* - might empathy and wu-wei be cultivated, and thus how might the natural balance be found/restored, thus allowing *ψυχή* to flourish, bringing *ἁρμονίη* and *σωφρονεῖν*?

We might let go of ideations, of causal abstractions, many or most of which only serve to try and distinguish *us from them*, from other living-beings, human or otherwise, and thus increase our illusion of separation. We might consider, ponder on, the cosmic perspective and learn to value tolerance and humility. We might muse on innocence and the nature of the good, for the good is simply what is fair; what is compassionate, what inclines us to appreciate the numinous and understand why *ὑβρις* is an error of unbalance. We might consider why, for example, the bad is just bad *φύσις*. Or a natural consequence of undeveloped, unformed, not-mature, unreformed *φύσις*. Of a lack of empathy, of a lack of *εὐταξία*, of little or no appreciation of, of no personal experience of, the numinous, leading thus to individuals doing what is unfair; what is harsh and unfeeling; what intentionally causes or contributes to suffering.

We could, for example, and perhaps importantly, learn from the culture of our society and that of others, for correctly appreciated such culture - as manifest, for example, in literature, music, memoirs, poetry, history, Art, and sometimes in myths and legends and religious allegories - is but the recorded/aural pathei-mathos and empathic understanding of others over decades, centuries, millennia.

Part Four

Society, Politics, Social Reform, and Pathei-Mathos

Modern Society and The Individual

Society, in the context of this essay, refers to 'modern societies' (especially those of the modern 'democratic' West) and means a collection of individuals who dwell, who live, in a particular area and who are subject to the same laws and the same institutions of authority. Modern society is thus a manifestation of The State, and which State is predicated on individuals actively or passively accepting some supra-personal authority [26].

In modern societies, change and reform are often therefore introduced or attempted by The State most usually: (1) on the basis of the manufacture of some law or laws which the individuals, and the established institutions, of the area governed by The State are expected to obey on pain of some type of individual punishment, financial and/or physically punitive (as in prison); or (2) by means of State-sponsored or State-introduced schemes such as, for example, the British National Health Service and which schemes are invariably enshrined in law.

The essence of such change and reform of a society - large-scale, effective, rapid change and reform in society - is therefore, for the majority of people, external, and most often derives from some posited or assumed or promised agenda of the government of the day; that is, derived from some political or social or economic theory, axiom, idea, or principle, posited by others, be these others, for example, politicians, or social/political/economic theorists/reformers (and so on).

There is thus a hierarchy of judgement involved, whatever political 'flavour' the government is assigned to, is assumed to represent, or claims it represents; with this hierarchy of necessity requiring the individual in society to either (i) relinquish their own judgement, being accepting of or acquiescing in (from whatever reason or motive such as desire to avoid punishment) the judgement of these others, or (ii) to oppose this 'judgement of others' either actively through some group, association, or movement (political, social, religious) or individually, with their being the possibility that some so opposing this 'judgement of others' may resort to using violent means against the established order.

Objectively, this process of change and reform by means of a hierarchy of judgement manifest in laws, and of State authority and power sufficient to enforce such laws, has

resulted in fairly stable societies which are, for perhaps the majority of people, relatively peaceful, not overtly repressive, and - judged by the criteria of past societies and many non-Western societies - relatively prosperous.

Thus, while many problems - social and economic - remain and exist in such societies, with some such problems getting worse, such societies work reasonably well, contain an abundance of well-intentioned, moral, individuals, and appear to be better than the alternatives both tried in the past and theorized about. Hence it is not surprising that perhaps the majority of people within such societies favour solving such problems as do exist by existing social, political, and economic means; that is, by internal social, political, and economic, reform rather than by violent means and the advocacy of extremist ideologies.

Furthermore, many or most of the flaws, and the problems, within society are recognized and openly discussed, with a multitude of people of good will, of humanity, of fairness, committed to or interested in helping those affected by such flaws and problems, and thus not only trying to improve society but also to finding and implementing solutions in tolerant ways which do not cause conflict or involve the harshness, the violence, the hatred, the intolerance, of extremism.

For, while most large-scale, effective, rapid change and reform in society tends to be by enforceable State laws and State-sponsored schemes, change and reform also and significantly occurs and has occurred within society, albeit often more slowly, through the efforts of individuals and groups and organizations devoted to charitable, religious, or social causes and which individuals and groups and organizations by their very nature are invariably non-violent and often non-political. Furthermore, such non-violent, non-political, individuals and groups and organizations often become the inspiration for reform and change introduced by The State.

Some Problems of Modern Society

Before outlining a possible numinous approach to reform and change, based on the philosophy of pathei-mathos, it would perhaps be useful to outline some of the social problems that still beset modern societies. What therefore constitutes a social problem within a society? How is such a problem defined?

In essence, it is an undesirable circumstance or way of living that affects a number of people and which undesirable circumstance or way of living others in society are or become aware of; with what is undesirable being - according to the ethics of the philosophy of pathei-mathos [27] - that which is, or those who are, unfair; that which deprives or those whom deprive a human being of dignity and honour; and that which is and those who are uncompassionate.

Thus, among the many problems of modern societies are misogyny; ethnic and religious discrimination, hatred, and prejudice; and social/economic inequality.

For example, misogyny - from the Greek *μισογύνη* - is unfairness toward, and/or

prejudice and discrimination against, women. Often, as in the past, this is a consequence of an existing prejudice in a man: for example, that men are somehow better than women, or that women are 'useful' only for or suited to certain things; or that the subservience of women, and thus their domination/control by men, is 'a natural and necessary' state of human existence.

Misogyny in individual practice often results in men being violent/domineering toward, or selfishly manipulative and controlling of, women; and thus in them treating women in a dishonourable, undignified, unfair, and uncompassionate way.

Similarly, a hatred or dislike of or discrimination against an individual or a group of individuals on the basis of their perceived or assumed ethnicity is treating that individual or group in a dishonourable, undignified, unfair, and uncompassionate way.

Thus such social problems are often the result, the consequence of, a lack of empathy in a person, with this lack of *συμπάθεια* with other human beings having often in the past been evident in the treatment of people and individuals by governments, States, and institutions, and often revealed in and through discriminatory, unfair, uncompassionate laws.

A Numinous and Non-Political Approach

Given that the concern of the philosophy of pathei-mathos is the individual and their interior, their spiritual, life, and given that (due to the nature of empathy and pathei-mathos) there is respect for individual judgement, the philosophy of pathei-mathos is apolitical, and thus not concerned with such matters as the theory and practice of governance, nor with changing or reforming society by political means.

For, as mentioned in Part Two: *Some Personal Musings On Empathy*,

" [the] acceptance of the empathic - of the human, the personal - scale of things and of our limitations as human beings is part of wu-wei. Of not-striving, and of not-interfering, beyond the purveu of our empathy and our pathei-mathos. Of personally and for ourselves discovering the nature, the physis, of beings; of personally working with and not against that physis, and of personally accepting that certain matters or many matters, because of our lack of personal knowledge and lack of personal experience of them, are unknown to us and therefore it is unwise, unbalanced, for us to have and express views or opinions concerning them, and hubris for us to adhere to and strive to implement some ideology which harshly deals with and manifests harsh views and harsh opinions concerning such personally unknown matters.

Thus what and who are beyond the purveu of empathy and beyond pathei-mathos is or should be of no urgent concern, of no passionate relevance, to

the individual seeking balance, harmony, and wisdom, and in truth can be detrimental to finding wisdom and living in accord with the knowledge and understanding so discovered. "

This means that there is no desire and no need to use any confrontational means to directly challenge and confront the authority of existing States since numinous reform and change is personal, individual, non-political, and not organized beyond a limited local level of people personally known. That is, it is of and involves individuals who are personally known to each other working together based on the understanding that it is inner, personal, change - in individuals, of their nature, their character - that is the ethical, the numinous, way to solve such personal and social problems as exist and arise. That such inner change of necessity comes before any striving for outer change by whatever means, whether such means be termed or classified as political, social, economic, religious. That the only effective, long-lasting, change and reform is understood as the one that evolves human beings and thus changes what, in them, predisposes them, or inclines them toward, doing or what urges them to do, what is dishonourable, undignified, unfair, and uncompassionate.

In practice, this evolution means, in the individual, the cultivation and use of the faculty of empathy, and acquiring the personal virtues of compassion, honour, and love. Which means the inner reformation of individuals, as individuals.

Hence the basis for numinous social change and reform is aiding, helping, assisting individuals in a direct and personal manner, and in practical ways, with such help, assistance, and aid arising because we personally know or are personally concerned about or involved with those individuals or the situations those individuals find themselves in. In brief, being compassionate, empathic, understanding, sensitive, kind, and showing by personal example.

An Experience of The Numinous

The change that the philosophy - the way - of pathei-mathos seeks to foster, to encourage, is the natural, slow, interior and personal change within individuals; that is, the change of personal character by the individual developing and using their faculty of empathy and inclining toward being compassionate and honourable by nature. In essence, this is a numinous - a spiritual - change in people, a change of perspective, quite different from the supra-personal social change based on laws desired by modern States and by those who champion or who employ political, economic, and social theories regarding society, government, and the individual.

This interior personal change, by its numinous and ethical nature, is one that does not seek to reform society through politics or by any type of agitation, or through the use of force, or by means of any type of organization, social, political, economic, religious. Instead, such numinous change is the reform of individuals on a personal, individual, and cultural basis; by personal example and by individuals cultivating, in accordance with *wu-wei*, conditions and circumstances whereby they themselves and others can

move toward *συμπάθεια* with other human beings through a personal knowing and experience of the numinous. Such a knowing and experience of the numinous can be cultivated by a variety of means, for example by harmonious surroundings; through an appreciation of, and a living in balance with, Nature; by love and respect and manners and a desire for peace; by periods of interior and exterior silence; through culture and thus through music, Art, literature, an understanding of history, and through respect for and tolerance of the many religions and spiritual Ways which have arisen over millennia and which may manifest the numinous or something of the numinous.

Footnotes

[1]

Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων
τεύξεται φρενῶν τὸ πᾶν:
ὄν φρονεῖν βροτοὺς ὁδώ-
σαντα, τὸν πάθει μάθος
θέντα κυρίως ἔχειν.

If anyone, from reasoning, exclaims loudly that victory of Zeus,
Then they have acquired an understanding of all these things;
Of he who guided mortals to reason,
Who laid down that this possesses authority:
Learning from adversity.

Aeschylus: Agamemnon, 174-183

[2] An awareness of the *numinous* is what predisposes us not to commit the error, the folly, of *ὑβρις*. As Sophocles wrote in *Oedipus Tyrannus*:

ὑβρις φυτεύει τύραννον:
ὑβρις, εἰ πολλῶν ὑπερπλησθῆ μάταν,
ἂ μὴ ᾿πίκαιρα μηδὲ συμφέροντα,
ἀκρότατον εἰσαναβᾶσ'
αἶπος ἀπότομον ὤρουσεν εἰς ἀνάγκαν,
ἔνθ' οὐ ποδὶ χρησίμῳ
χρῆται

Insolence plants the tyrant. There is insolence if by a great foolishness there is a useless over-filling which goes beyond the proper limits. It is an ascending to the steepest and utmost heights and then that hurtling toward

that Destiny where the useful foot has no use... (vv.872ff)

In respect of *the numinous*, basically it is what manifests or can manifest or remind us of (what can reveal) the natural balance of *ψυχή*; a balance which *ὑβρις* upsets. This natural balance - our being as human beings - is or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful. In a practical way, it is what we regard or come to appreciate as 'sacred' and dignified; what expresses our humanity and thus places us, as individuals, in our correct relation to *ψυχή*, and which relation is that we are but one mortal emanation of *ψυχή*.

We are reminded of this natural balance, of what is numinous - we can come to know, to experience, the numinous and thus can understand the nature of our being - by *πάθει μάθος* and empathy. That is, by the process of learning from personal adversity/personal suffering/personal grief and by using and developing our faculty of empathy.

An aspect of this learning is an appreciation, an awareness, of the Cosmic Perspective: of ourselves as one fallible, mortal, fragile biological, microcosmic, nexion on one planet in one Galaxy in a Cosmos of billions of galaxies; one connexion to, one emanation of, all other Life. In essence, *πάθει μάθος* and empathy teach us or can teach us humility, compassion, and the importance of personal love.

[3] The essentials which Aristotle enumerated are: (i) Reality (existence) exists independently of us and our consciousness, and thus independent of our senses; (ii) our limited understanding of this independent 'external world' depends for the most part upon our senses - that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses; (iii) logical argument, or reason, is perhaps the most important means to knowledge and understanding of and about this 'external world'; (iv) the cosmos (existence) is, of itself, a reasoned order subject to rational laws.

Experimental science seeks to explain the natural world - the phenomenal world - by means of direct, personal observation of it, and by making deductions, and formulating hypothesis, based on such direct observation, with the important and necessary proviso, expressed by Isaac Newton in his *Principia*, that

"We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearance..... for Nature is pleased with simplicity, and affects not the pomp of superfluous causes."

[4] The sense of *τύραννος* is not exactly what our fairly modern term *tyrant* is commonly regarded as imputing. Rather, it refers to the intemperate person of excess who is so subsumed with some passion or some aim or a lust for power that they go far beyond the due, the accepted, bounds of behaviour and thus exceed the limits of or misuse whatever authority they have been entrusted with. Thus do they, by their excess, by their disrespect for the customs of their ancestors, by their lack of reasoned, well-balanced, judgement [*σωφρονεῖν*] offend the gods, and thus, to restore the balance, do the *Ἐρινύες* take revenge. For it is in the nature of the *τύραννος* that

they forget, or they scorn, the truth, the ancient wisdom, that their lives are subject to, guided by, *Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες* -

*τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος.
Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες*

Who then compels to steer us?
Trimorphed Moirai with their ever-heedful Furies!

Aeschylus (attributed), *Prometheus Bound*, 515-6

[5] Heraclitus, fragment 80:

*εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα
πάντα κατ' ἔριν καὶ χρεώμενα [χρεῶν]*

One should be aware that Polemos pervades, with discord *δίκη*, and that beings are naturally born by discord.

See my *Some Notes on Πόλεμος and Δίκη in Heraclitus B80* and also *The Balance of Physis - Notes on λόγος and ἀληθεία in Heraclitus*.

In respect of the modern error of *ὑβρις* that is extremism, an error manifest in extremists, my understanding of an *extremist* is a person who tends toward harshness, or who is harsh, or who supports/incites harshness, in pursuit of some objective, usually of a political or a religious. See Appendix I - *Some Explanations and Definitions*.

[6] See Appendix II - *The Change of Enantiodromia*.

[7] The meaning here of *ψυχή* is derived from the usage of Homer, Aeschylus, Aristotle, etcetera, and implies Life *qua* being. Or, expressed another way, living beings are emanations of, and thus manifest, *ψυχή*. This sense of *ψυχή* is beautifully expressed in a, in my view, rather mis-understood fragment attributed to Heraclitus:

*ψυχῆισιν θάνατος ὕδωρ γενέσθαι, ὕδατι δὲ θάνατος γῆν γενέσθαι, ἐκ γῆς
δὲ ὕδωρ γίνεται, ἐξ ὕδατος δὲ ψυχή.* Fragment 36

Where the water begins our living ends and where earth begins water ends, and yet earth nurtures water and from that water, Life.

[8] In respect of the numinous principle of *Δίκη*, refer to Appendix II - *The Principle of Δίκη*.

[9] Although φύσις has a natural tendency to become covered up (Φύσις κρύπτεσθαι φιλεῖ - concealment accompanies Physis) it can be uncovered through λόγος and πάθει μάθος.

[10] Wu-wei is a Taoist term used in The Way of Pathei-Mathos to refer to a personal 'letting-be' deriving from a feeling, a knowing, that an essential part of wisdom is cultivation of an interior personal balance and which cultivation requires acceptance that one must work with, or employ, things according to their nature, their φύσις, for to do otherwise is incorrect, and inclines us toward, or is, being excessive - that is, toward the error, the unbalance, that is hubris, an error often manifest in personal arrogance, excessive personal pride, and insolence - that is, a disrespect for the numinous.

In practice, the knowledge, the understanding, the intuition, the insight that is wu-wei is a knowledge, an understanding, that can be acquired from empathy, πάθει μάθος, and by a knowing of and an appreciation of the numinous. This knowledge and understanding is of wholeness and that life, things/beings, change, flow, exist, in certain natural ways which we human beings cannot change however hard we might try; that such a hardness of human trying, a belief in such hardness, is unwise, un-natural, upsets the natural balance and can cause misfortune/suffering for us and/or for others, now or in the future. Thus success lies in discovering the inner nature (the physis) of things/beings/ourselves and gently, naturally, slowly, working with this inner nature, not striving against it.

[11] Heraclitus, fragment 112:

σωφρονεῖν ἀρετὴ μέγιστη, καὶ σοφίη ἀληθέα λέγειν καὶ ποιεῖν κατὰ φύσιν ἐπαίοντας

Most excellent is balanced reasoning, for that skill can tell inner character from outer.

[12] In particular, *The Agamemnon* of Aeschylus; and the *Oedipus Tyrannus*, and *Antigone*, of Sophocles. In respect of *Oedipus Tyrannus*, refer, for example, to vv.863ff and vv.1329-1338

In much mis-understood verses in *The Agamemnon* (1654-1656) Clytaemnestra makes it known that she still is aware of the power, and importance, of δίκη. Of not killing to excess:

μηδαμῶς, ὧ φίλτατ' ἀνδρῶν, ἄλλα δράσωμεν κακά.
ἀλλὰ καὶ τάδ' ἐξαμῆσαι πολλά, δύστηνον θέρος.
πημονῆς δ' ἄλις γ' ὑπάρχει: μηδὲν αἱματώμεθα.

The aforementioned verses are often mis-translated to give some nonsense such as: 'No more violence. Here is a monstrous harvest and a bitter reaping time. There is pain enough already. Let us not be bloody now'.

However, what Aeschylus actually has Clytaemnestra say is:

"Let us not do any more harm for to reap these many would make it an *unlucky* harvest: injure them just enough, but do not stain us with their blood."

She is being practical (and quite Hellenic) and does not want to bring misfortune (from the gods) upon herself, or Aegisthus, by killing *to excess*. The killings she has done are, however, quite acceptable to her - she has vigorously defended them claiming it was her natural duty to avenge her daughter and the insult done to her by Agamemnon bringing his mistress, Cassandra, into her home. Clytaemnestra shows no pity for the Elders whom Aegisthus wishes to kill: "if you must", she says, "you can injure them. But do not kill them - that would be *unlucky* for us." That would be going just too far, and overstep what she still perceives as the natural, the proper, limits of mortal behaviour.

[13] Two fragments attributed to Heraclitus are of interest in this respect - 112, and 123. For 112 refer to my *The Balance of Physis - Notes on λόγος and ἀληθία in Heraclitus*. For 123, refer to my *Physis, Nature, Concealment, and Natural Change*.

[14] Hesiod, Theogony v. 901 - *Εὐνουμίην τε Δίκην τε καὶ Εἰρήνην τεθαλυῖαν*

In effect, a personified Judgement is the goddess of the natural balance - evident in the ancestral customs, the ways, the way of life, the ethos, of a community - whose judgement, *δίκη*, is "in accord with", has the nature or the character of, what tends to restore such balance after some deed or deeds by an individual or individuals have upset or disrupted that balance. This sense of *δίκη* as one's ancestral customs is evident, for example, in Homer's Odyssey:

*νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι
Νέστορ', ἐπεὶ περὶ οἶδε δίκας ἠδὲ φρόνιν ἄλλων
τρὶς γὰρ δὴ μὶν φασιν ἀνάξασθαι γένε' ἀνδρῶν
ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράσθαι*

Book III, 243-246

I now wish to ask Nestor some questions to find out about some other things,
For he understands others and knows more about our customs than them,
Having been - so it is said - a Chieftain for three generations of mortals,
And, to look at, he seems to me to be one of those immortals

[15] *Πόλεμος* is not some abstract 'war' or strife or *kampf*, but rather that which is or

becomes the genesis of beings from Being (the separation of beings from Being), and thus not only that which manifests as *δίκη* but also accompanies *ἔρις* because it is the nature of *Πόλεμος* that beings, born because of and by *ἔρις*, can be returned to Being, become bound together - be whole - again by *enantiodromia*.

Thus *πόλεμος* - like *ψυχή* and *πάθει μάθος* and *ἐναντιοδρομίας* and *ὑβρις* and *δίκη* as *δίκη/Δίκη/Δίκα* - is a philosophical principle and should therefore in my view not be blandly translated by a single word or term, but rather should be left untranslated or be transliterated, thus requiring for its understanding a certain thoughtful reasoning and thence interpretation according to context.

In respect of such interpretation, it is for example interesting that in the recounted tales of Greek mythology attributed to Aesop, and in circulation at the time of Heraclitus, a personified *πόλεμος* (as the *δαίμων* of kindred strife) married a personified *ὑβρις* (as the *δαίμων* of arrogant pride) and that it was a common folk belief that *πόλεμος* accompanied *ὑβρις* - that is, that Polemos followed Hubris around rather than vice versa, causing or bringing *ἔρις*.

[16] See Appendix II. The saying - attributed to Heraclitus - is from Diogenes Laërtius, *Lives of Eminent Philosophers* (ix. 7)

[17] Fragment 112.

[18] For an explanation is what is meant here by innocence, see the entry in Appendix I, which entry is based on the brief mention of innocence in the first part of section IV - *An Appreciation of The Numinous*.

[19] Part I: *The Way of Pathei-Mathos - A Philosophical Compendiary*

[20] To assess is to reasonably consider and thus arrive at a balanced, a reasonable, a fair, judgement/assessment.

[21] γν. 'An Appreciation of The Numinous' in *The Way of Pathei-Mathos - A Philosophical Compendiary*

[22] Fragments 53 and 80

[23] Fragment 52

[24] Fragment 64

[25] Fragment 123

[26] The State is defined in Appendix I - A Glossary of Terms.

As mentioned elsewhere, I am somewhat idiosyncratic regarding capitalization (and spelling), and capitalize certain words, such as State, and often use terms such as *The State* to emphasize the philosophical truth of *State as entity*.

[27] The ethics of the way of pathei-mathos are the ethics of empathy - of *συμπάθεια*. In practical personal terms, this means dignity, fairness, balance (*δίκη*), reason, a lack of prejudgement, and the requirement of a personal knowing and of personal experience, of *πάθει μάθος*.

An ethical person thus reveals, possesses, *εὐταξία* - the quality, the personal virtue, of self-restraint; of personal orderly (balanced, honourable, well-mannered) conduct, a virtue especially evident under adversity or duress.

Thus, and as mentioned in Part Three - *Enantiodromia and The Reformation of The Individual*, the good is considered to be what is fair; what alleviates or does not cause suffering; what is compassionate; what empathy by its revealing inclines us to do, what inclines us to appreciate the numinous and why *ὑβρις* is an error of unbalance.

Hence the bad - what is wrong, immoral - is what is unfair; what is harsh and unfeeling; what intentionally causes or contributes to suffering, with what is bad often considered to be due to a lack of empathy and of *πάθει μάθος* in a person, and a consequence of a bad *φύσις*, of a bad, a rotten, or an undeveloped, unformed, not-mature, individual character/nature. In effect, such a bad person lacks *εὐταξία*, has little or no appreciation of the numinous, and is often in thrall to their hubriatic and/or their masculous desires.

Appendix I

A Glossary of Terms (Some Explanations and Definitions)

Acausal

The acausal is not a generalization - a concept - deriving from a collocation of assumed, imagined, or causally observed Phainómenon, but instead is that wordless, conceptless, a-temporal, knowing which empathy reveals and which a personal *πάθει μάθος* and an appreciation of the numinous often inclines us toward. That is, the acausal is a direct and personal (individual) revealing of beings and Being which does not depend on denoting or naming.

What is so revealed is the a-causal nature of some beings, the connexion which exists between living beings, and how living beings are emanations of *ψυχή*.

Thus speculations and postulations regarding the acausal only serve to obscure the nature of the acausal or distance us from that revealing of the acausal that empathy and *πάθει μάθος* and an appreciation of the numinous provide.

ἀρετή

Arête is the prized Hellenic virtue which can roughly be translated by the English word 'excellence' but which also implies what is naturally distinguishable - what is pre-eminent - because it reveals or shows certain valued qualities such as beauty, honour, valour, harmony.

Compassion

The English word compassion dates from around 1340 CE and the word in its original sense (and as used in this work) means *benignity*, which word derives from the Latin *benignitatem*, the sense imputed being of a kind, compassionate, well-mannered character, disposition, or deed. Benignity came into English usage around the same time as compassion; for example, the word occurs in Chaucer's *Troilus and Criseyde* [ii. 483] written around 1374 CE.

Hence, compassion is understood as meaning being kindly disposed toward and/or feeling a sympathy with someone (or some living being) affected by pain/suffering /grief or who is enduring vicissitudes.

The word compassion itself is derived from *com*, meaning together-with, combined with *pati*, meaning to-suffer/to-endure and derived from the classical Latin *passiō*. Thus useful synonyms for compassion, in this original sense, are *compassivity* and *benignity*.

Cosmic Perspective

The Cosmic Perspective refers to our place in the Cosmos, to the fact that we human beings are simply one fragile fallible mortal biological life-form on one planet orbiting one star in one galaxy in a Cosmos of billions of galaxies. Thus in terms of this perspective all our theories, our ideas, our beliefs, our abstractions are merely the opinionated product of our limited fallible Earth-bound so-called 'intelligence', an 'intelligence', an understanding, we foolishly, arrogantly, pridefully have a tendency to believe in and exalt as if we are somehow 'the centre of the Universe' and cosmically important.

The Cosmic Perspective inclines us - or can incline us - toward wu-wei, toward avoiding the error of hubris, toward humility, and thus toward an appreciation of the numinous.

δαίμων

A δαίμων is not one of the pantheon of major Greek gods - θεοί - but rather a lesser type of divinity who might be assigned by those gods to bring good fortune or

misfortune to human beings and/or watch over certain human beings and especially particular numinous (sacred) places.

δίκη

Depending on context, *δίκη* could be the judgement of an individual (or Judgement personified), or the natural and the necessary balance, or the correct/customary /ancestral way, or what is expected due to custom, or what is considered correct and natural, and so on.

A personified Judgement - the *Δίκη* of Hesiod - is the goddess of the natural balance, evident in the ancestral customs, the ways, the way of life, the ethos, of a community, whose judgement, *δίκη*, is "in accord with", has the nature or the character of, what tends to restore such balance after some deed or deeds by an individual or individuals have upset or disrupted that balance. This sense of *δίκη* as one's ancestral customs is evident, for example, in Homer (Odyssey, III, 244).

The modern numinous principle of *Δίκη* - qv. Appendix III - suggests what lies beyond and what may have been the genesis of *δίκη* personified as the goddess, Judgement.

Empathy

Etymologically, this fairly recent English word, used to translate the German *Einführung*, derives, via the late Latin *sympathia*, from the Greek *συμπάθεια* - *συμπαθής* - and is thus formed from the prefix *σύν* (*sym*) together with *παθ-* [root of *πάθος*] meaning *enduring/suffering*, feeling: *πάσχειν*, to endure/suffer.

As used and defined by the philosophy of *pathei-mathos*, empathy - *ἐμπάθεια* - is a natural human faculty: that is, a noble intuition about another human being or another living being. When empathy is developed and used, as envisaged by that way of life, then it is a specific and extended type of *συμπάθεια*. That is, it is a type of and a means to knowing and understanding another human being and/or other living beings - and thus differs in nature from compassion.

Enantiodromia

The unusual compound Greek word *ἐναντιοδρομίας* occurs in a summary of the philosophy of Heraclitus by Diogenes Laërtius.

It is used here to refer to, to name, to describe, the process - the natural moral change, the reformation - that occurs or which can occur in a human being because of or following *πάθει μάθος*. Part of this process is a knowing, an acceptance, and an interior balancing within the individual, of the muliebral and of the masculous.

For further details regarding enantiodromia refer to Appendix II - The Change of

Enantiodromia.

ἔρις

Strife; discord; disruption; a quarrel between friends or kin. As in the Odyssey:

ἦ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκε.

Who placed strife between those two sons of Atreus

Odyssey, 3, 136

According to the recounted tales of Greek mythology attributed to Aesop, ἔρις was caused by, or was a consequence of, the marriage between a personified πόλεμος (as the δαίμων of kindred strife) and a personified ὕβρις (as the δαίμων of arrogant pride) with Polemos rather forlornly following Hubris around rather than vice versa. Eris is thus the child of Polemos and Hubris.

Extremism

By *extreme* I mean *to be harsh*, so that my understanding of an *extremist* is a person who tends toward harshness, or who is harsh, or who supports/incites harshness, in pursuit of some objective, usually of a political or a religious nature. Here, *harsh* is: rough, severe, a tendency to be unfeeling, unempathic.

Hence *extremism* is considered to be: (a) the result of such harshness, and (b) the principles, the causes, the characteristics, that promote, incite, or describe the harsh action of extremists. In addition, a fanatic is considered to be someone with a surfeit of zeal or whose enthusiasm for some objective, or for some cause, is intemperate.

In the philosophical terms of the way of pathei-mathos, an extremist is someone who commits the error of hubris; and error which enantiodromia - following from πάθει μάθος - can sometimes correct or forestall.

Honour

The English word honour dates from around 1200 CE, deriving from the Latin *honorem* (meaning refined, grace, beauty) via the Old French (and thence Anglo-Norman) *onor/onur*. As used by The Way of Pathei-Mathos, honour means an instinct for and an adherence to what is fair, dignified, and valourous. An honourable person is thus someone of manners, fairness, natural dignity, and valour.

In respect of early usage of the term, two quotes may be of interest. The first, from c.

1393 CE, is taken from a poem, in Middle English, by John Gower:

And riht in such a maner wise
Sche bad thei scholde hire don servise,
So that Achilles underfongeth
As to a yong ladi belongeth
Honour, servise and reverence.

John Gower, *Confessio Amantis*. Liber Quintus vv. 2997-3001 [Macaulay, G.C., ed. *The Works of John Gower*. Oxford: Clarendon Press. 1901]

The second is from several centuries later:

" Honour - as something distinct from mere probity, and which supposes in gentlemen a stronger abhorrence of perfidy, falsehood, or cowardice, and a more elevated and delicate sense of the dignity of virtue, than are usually found in vulgar minds."

George Lyttelton. *History of the Life of Henry the Second*. London, Printed for J. Dodsley. M DCC LXXV II [1777] (A new ed., cor.) vol 3, p.178

Ideology

By the term ideology is meant a coherent, organized, and distinctive set of beliefs and/or ideas or ideals, and which beliefs and/or ideas and/or ideals pertain to governance, and/or to society, and/or to matters of a philosophical or a spiritual nature.

An extremist ideology by definition is either a harsh ideology or a harsh interpretation of an existing ideology.

Innocence

Innocence is regarded as an attribute of those who, being personally unknown to us, are therefore unjudged us by and who thus are given the benefit of the doubt. For this presumption of innocence of others - until direct personal experience, and individual and empathic knowing of them, prove otherwise - is the fair, the reasoned, the numinous, the human, thing to do.

Empathy and *πάθει μάθος* incline us toward treating other human beings as we ourselves would wish to be treated; that is they incline us toward fairness, toward self-restraint, toward being well-mannered, and toward an appreciation and understanding of innocence.

Muliebral/Masculous

The term muliebral derives from the classical Latin word *muliebris*, and in the context The Numinous Way/The Way of Pathei-Mathos refers to those positive traits, abilities, and qualities that are conventionally and historically associated with women, such as empathy, sensitivity, gentleness, compassion, and a desire to love and be loved over and above a desire for conflict/adventure/war.

The counterpart to muliebral is masculous, which is used to refer to certain traits, abilities, and qualities that are conventionally and historically associated with men, such as competitiveness, aggression, a certain harshness, the desire to organize/control, and a desire for adventure and/or for conflict/war/violence /competition over and above personal love and culture.

Extremist ideologies manifest an unbalanced, an excessive, masculous nature.

Masculous is from the Latin *masculus*. and occurs, for example, in some seventeenth century works such as one by William Struther: " This is not only the language of Canaan, but also the masculous Schiboleth." *True Happiness, or, King Davids Choice: Begunne In Sermons, And Now Digested Into A Treatise*. Edinbvrgh, 1633

Numinous

The numinous is what manifests or can manifest or remind us of (what can reveal) the natural balance of *ψυχή*; a balance which *ὑβρις* upsets. This natural balance - our being as human beings - is or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful. In a practical way, it is what we regard or come to appreciate as 'sacred' and dignified; what expresses our humanity and thus places us, as individuals, in our correct relation to *ψυχή*, and which relation is that we are but one mortal emanation of *ψυχή*.

Πόλεμος

Heraclitus fragment 80

Πόλεμος is not some abstract 'war' or strife or *kampf*, but rather that which is or becomes the genesis of beings from Being (the separation of beings from Being), and thus not only that which manifests as *δίκη* but also accompanies *ἔρις* because it is the nature of *Πόλεμος* that beings, born because of and by *ἔρις*, can be returned to Being, become bound together - be whole - again by *enantiodromia*.

According to the recounted tales of Greek mythology attributed to Aesop, *ἔρις* was caused by, or was a consequence of, the marriage between a personified *πόλεμος* (as the *δαίμων* of kindred strife) and a personified *ὑβρις* (as the *δαίμων* of arrogant pride) with Polemos rather forlornly following Hubris around rather than vice versa. Thus Eris is the child of Polemos and Hubris.

Furthermore, Polemos was originally the *δαίμων* (not the god) of kindred strife, whether familial, of friends, or of one's *πόλις* (one's clan and their places of dwelling). Thus, to describe Polemos, as is sometimes done, as the god of war, is doubly incorrect.

Politics

By the term politics is meant both of the following, according to context. (i) The theory and practice of governance, with governance itself founded on two fundamental assumptions; that of some minority - a government (elected or unelected), some military authority, some oligarchy, some ruling elite, some tyrannos, or some leader - having or assuming authority (and thus power and influence) over others, and with that authority being exercised over a specific geographic area or territory. (ii) The activities of those individuals or groups whose aim or whose intent is to obtain and exercise some authority or some control over - or to influence - a society or sections of a society by means which are organized and directed toward changing/reforming that society or sections of a society in accordance with a particular ideology.

Physis (φύσις)

φύσις suggests either the Homeric - *Odyssey*, Book 10, vv. 302-3 - usage of nature or character of a person, as in Herodotus (2.5.2):

Αἰγύπτου γὰρ φύσις ἐστὶ τῆς χώρας τοιήδε

or *Φύσις* (Physis) as in Heraclitus fragment 123 - that is, the natural nature of all beings, beyond their outer appearance, and which natural nature we, as human beings, have a natural [an unconscious] inclination to conceal; either because of *ὑβρις* or through an ignorance, an unknowing, of ourselves as an emanation of *ψυχή*.

In terms of the nature or the character of an individual:

σωφρονεῖν ἀρετὴ μέγιστη, καὶ σοφίη ἀληθέα λέγειν καὶ ποιεῖν κατὰ φύσιν ἐπαίοντας

Most excellent is balanced reasoning, for that skill can tell inner character from outer.

Heraclitus fragment 112

Religion

By religion is meant organized worship, devotion, and faith, where there is: (i) a belief in some deity/deities, or in some supreme Being or in some supra-personal power who/which can reward or punish the individual, and (ii) a distinction made between the realm of the sacred/the-gods/God/the-revered and the realm of the ordinary or the human.

The term organized here implies an established institution, body or group - or a plurality of these - who or which has at least to some degree codified the faith and/or the acts of worship and devotion, and which is accepted as having some authority or has established some authority among the adherents. This codification can relate to accepting as authoritative certain writings and/or a certain book or books.

Society

By the term society is meant a collection of people who live in a specific geographic area or areas and whose association or interaction is mostly determined by a shared set of guidelines or principles or beliefs, irrespective of whether these are written or unwritten, and irrespective of whether such guidelines/principles/beliefs are willingly accepted or accepted on the basis of acquiescence. These shared guidelines or principles or beliefs often tend to form an ethos and a culture and become the basis for what is considered moral (and good) and thence become the inspiration for laws and/or constitutions.

As used here, the term refers to 'modern societies' (especially those of the modern West).

State

By the term The State is meant:

The concept of both (1) organizing and controlling - over a particular and large geographical area - land (and resources); and (2) organizing and controlling individuals over that same geographical particular and large geographical area by: (a) the use of physical force or the threat of force and/or by influencing or persuading or manipulating a sufficient number of people to accept some leader/cliq/ue/minority/representatives as the legitimate authority; (b) by means of the central administration and centralization of resources (especially fiscal and military); and (c) by the mandatory taxation of personal income.

My personal (fallible) view is that by their nature States often tend to be masculous (hence the desire for wars, invasions, conquest, competition, and the posturing often associated with 'patriotism'), although in my view they can become balanced, within, by acceptance of certain muliebral qualities, qualities most obviously manifest in certain aspects of culture, in caring professions, in pursuing personal love and the

virtue of wu-wei, and in and by the empowerment and equality of, and respect for, women and those whose personal love is for someone of the same gender.

The Good

The good is considered to be what is fair; what alleviates or does not cause suffering; what is compassionate; what empathy by its revealing inclines us to do.

Thus the bad - what is wrong, immoral - is what is unfair; what is harsh and unfeeling; what intentionally causes or contributes to suffering.

ὑβρις

ὑβρις (hubris) is the error of personal insolence, of going beyond the proper limits set by: (a) reasoned (balanced) judgement - *σωφρονεῖν* - and by (b) an awareness, a personal knowing, of the numinous, and which knowing of the numinous can arise from empathy and *πάθει μάθος*.

Hubris upsets the natural balance - is contrary to *ἀρμονίη* - and often results from a person or persons striving for or clinging to some causal abstraction.

According to The Way of Pathei-Mathos, ὑβρις disrupts - and conceals - our appreciation of what is numinous and thus of what/whom we should respect, classically understood as *ψυχή* and *θεοί* and *Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες* and *δαιμόνων* and those sacred places guarded or watched over by *δαιμόνων*.

Way

By the term Way - or Way of Life - is meant a *weltanschauung* shared among or accepted by a number of people where there is distinction made between the realm of the sacred/the-revered/the-numinous and the realm of the ordinary or the human, but which: (i) is not codified in writings or books but which is often or mostly transmitted aurally; (ii) has no organization beyond - and does not require any organization beyond - the communal/local level; and (iii) whose ethos and rites and customs are inclined toward maintaining the natural balance - the natural healthy harmonious relation between humans, life, and 'the sacred' - and not toward avoiding the punishment of some powerful deity/gods or some supra-personal power(s).

One essential difference thus between a religion and a Way is that a religion requires faith and belief (and thus words, concepts, and dogma and organization and conformity), whereas a Way tends to be empathic/intuitive and more a customary, unspoken, way of doing things and which way of doing things - not being organized and by its ethos neither requiring organization nor conformity - varies or can vary

from place to place.

Thus, religions tend to be or tend to manifest what is masculous whereas Ways in the past tended to be or tended to manifest what is muliebral.

Wu-wei

Wu-wei is a Taoist term used in The Way of Pathei-Mathos to refer to a personal 'letting-be' deriving from a feeling, a knowing, that an essential part of wisdom is cultivation of an interior personal balance and which cultivation requires acceptance that one must work with, or employ, things according to their nature, their *φύσις*, for to do otherwise is incorrect, and inclines us toward, or is, being excessive - that is, toward the error, the unbalance, that is hubris, an error often manifest in personal arrogance, excessive personal pride, and insolence - that is, a disrespect for the numinous.

In practice, the knowledge, the understanding, the intuition, the insight that is wu-wei is a knowledge, an understanding, that can be acquired from empathy, *πάθει μάθος*, and by a knowing of and an appreciation of the numinous. This knowledge and understanding is of wholeness, and that life, things/beings, change, flow, exist, in certain natural ways which we human beings cannot change however hard we might try; that such a hardness of human trying, a belief in such hardness, is unwise, un-natural, upsets the natural balance and can cause misfortune/suffering for us and/or for others, now or in the future. Thus success lies in discovering the inner nature (the *physis*) of things/beings/ourselves and gently, naturally, slowly, working with this inner nature, not striving against it.

ψυχή

Life *qua* being. Our being as a living existent is considered an emanation of *ψυχή*. Thus *ψυχή* is what 'animates' us and what gives us our nature, *φύσις*, as human beings. Our nature is that of a mortal fallible being veering between *σωφρονεῖν* (thoughtful reasoning, and thus fairness) and *ὑβρις*.

Appendix II

The Change of Enantiodromia

The Meaning of Enantiodromia

The unusual compound Greek word *ἐναντιοδρομίας* occurs in a summary of the

philosophy of Heraclitus by Diogenes Laërtius:

πάντα δὲ γίνεσθαι καθ' εἰμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα (ix. 7)

This unusual word is usually translated as something like 'conflict of opposites' or 'opposing forces' which I consider are incorrect for several reasons.

Firstly, in my view, a transliteration should be used instead of some translation, for the Greek expression suggests something unique, something which exists in its own right as a principle or 'thing' and which uniqueness of meaning has a context, with both context and uniqueness lost if a bland translation is attempted. Lost, as the uniqueness, and context, of for example, *δαιμόνων* becomes lost if simply translated as 'spirits' (or worse, as 'gods'), or as the meaning of *κακός* in Hellenic culture is lost if mistranslated as 'evil'.

Second, the context seems to me to hint at something far more important than 'conflict of opposites', the context being the interesting description of the philosophy of Heraclitus before and after the word occurs, as given by Diogenes Laërtius:

1) *ἐκ πυρὸς τὰ πάντα συνεστάναι*

2) *εἰς τοῦτο ἀναλύεσθαι*

3) *πάντα δὲ γίνεσθαι καθ' εἰμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα*

4) *καὶ πάντα ψυχῶν εἶναι καὶ δαιμόνων πλήρη*

The foundation/base/essence of all beings ['things'] is pyros to which they return, with all [of them] by genesis appropriately apportioned [separated into portions] to be bound together again by enantiodromia, and all filled/suffused/vivified with/by *ψυχή* and Dæmons.

This raises several interesting questions, not least concerning *ψυχή* and *δαιμόνων*, but also regarding the sense of *πυρὸς*. Is pyros here a philosophical principle - such as *ψυχή* - or used as in fragment 43, the source of which is also Diogenes Laërtius:

ὑβριν χρὴ σβεννύναι μᾶλλον ἢ πυρκαϊήν (ix 2)

Better to deal with your hubris before you confront that fire

Personally, I incline toward the former, of some principle being meant, given the

context, and the generalization - *ἐκ πυρός τὰ πάντα*. In respect of *ψυχῶν καὶ δαιμόνων* I would suggest that what is implied is the numinous, our apprehension of The Numen, and which numen is the source of *ψυχή* and the origin of Dæmons. For a *δαίμων* is not one of the pantheon of major Greek gods - *θεοί* - but another type of divinity (that is, another emanation of the numen; another manifestation of the numinous) who might be assigned by those numinous gods to bring good fortune or misfortune to human beings and/or who watch over certain human beings and especially over particular numinous (sacred) places.

Thus the above summary of the philosophy of Heraclitus might be paraphrased as:

The foundation of all beings is Pyros to which they return, with all by genesis appropriately apportioned to be bound together again by enantiodromia, with all beings suffused with [are emanations of] the numen.

Furthermore, hubris disrupts - and conceals - our appreciation of the numen, our appreciation of *ψυχή* and of Dæmons: of what is numinous and what/whom we should respect. A disruption that makes us unbalanced, makes us disrespect the numinous and that of the numinous (such as *δαίμωνων* and *θεοί* and sacred places), and which unbalance enantiodromia can correct, with enantiodromia suggesting a confrontation - that expected dealing with our hubris necessary in order to return to Pyros, the source of beings. Here, Pyros is understood not as we understand 'fire' - and not even as some sort of basic physical element among other elements such as water - but rather as akin to both the constant 'warmth and the light of the Sun' (that brings life) and the sudden lightning that, as from Zeus, can serve as warning (omen) and retribution, and which can destroy and be a cause of devastating fire and thus also of the regeneration/rebuilding that often follows from such fires and from the learning, the respect, that arises from appreciating warnings (omens) from the gods. All of which perhaps explains fragment 64:

τὰ δὲ πάντα οἰακίζει Κεραυνός

All beings are guided by Lightning

Enantiodromia in the Philosophy of Pathei-Mathos

In the philosophy of pathei-mathos, enantiodromia is understood as the process - the natural change - that occurs or which can occur in a human being because of or following *πάθει μάθος*. For part of *πάθει μάθος* is a 'confrontational contest' - an interior battle - and an acceptance of the need to take part in this battle and 'face the consequences', one of which is learning the (often uncomfortable) truth about one's own unbalanced, strife-causing, nature.

If successful in this confrontation, there is or there can be a positive, moral, development of the nature, the character - the φύσις (physis) - of the person because of that revealing and that appreciation (or re-appreciation) of the numinous whose genesis is this pathei-mathos, and which appreciation includes an awareness of why ὕβρις is an error (often *the* error) of unbalance, of disrespect, of a going beyond the due limits, and which ὕβρις is the genesis of the τύραννος and of the modern error of extremism. For the tyrannos and the extremist (and their extremisms) embody and give rise to and perpetuate ἔρις [1].

Thus enantiodromia reveals the nature of, and restores in individuals, the natural balance necessary for ψυχή to flourish - which natural balance is δίκη as Δίκη [2] and which restoration of balance within the individual results in ἀρμονίη [3], manifest as ἀρμονίη is in the cultivation, in the individual, of wu-wei and σωφρονεῖν (a fair and balanced personal, individual, judgement).

Notes

[1] Heraclitus, fragment 80: εἰδέναί δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ' ἔριν καὶ χρεώμενα [χρεών]

One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.

See my *Some Notes on Πόλεμος and Δίκη in Heraclitus B80* and also *The Balance of Physis - Notes on λόγος and ἀληθία in Heraclitus*.

[2] In respect of the numinous principle of Δίκη, refer to Appendix III.

[3] Although φύσις has a natural tendency to become covered up (Φύσις κρύπτεσθαι φιλεῖ - concealment accompanies Physis) it can be uncovered through λόγος and πάθει μάθος.

Appendix III

The Principle of Δίκη

Δίκη is that noble, respectful, balance understood, for example, by Sophocles (among many others) - for instance, Antigone respects the natural balance, the customs and traditions of her own culture, given by the gods, whereas Creon verges towards and finally commits, like Oedipus in *Oedipus Tyrannus*, the error of ὕβρις and is thus

"taught a lesson" (just like Oedipus) by the gods because, as Aeschylus wrote -

Δίκη δὲ τοῖς μὲν παθοῦσιν
μαθεῖν ἐπιρρέπει

The goddess, Judgement, favours someone *learning from adversity*.

Agamemnon, 250-251

In respect of Δίκη, I write - spell - it thus in this modern way with a capital Δ to intimate a new, a particular and numinous, philosophical principle, and differentiate it from the more general δίκη. As a numinous principle, or axiom, Δίκη thus suggests what lies beyond and what may have been the genesis of δίκη personified as the goddess, Judgement - the goddess of natural balance, of the ancestral way and ancestral customs.

Thus, Δίκη does not mean nor imply something theological, but rather implies the natural balance, the reasoned judgement, the thoughtful reasoning - σωφρονεῖν - that πάθει μάθος brings and restores, and which accumulated πάθει μάθος of a particular folk or πόλις forms the basis for their ancestral customs. δίκη is therefore, as the numinous principle Δίκη, what may be said to be a particular and a necessary balance between ἀρετή and ὕβρις - between the ὕβρις that often results when the personal, the natural, quest for ἀρετή becomes unbalanced and excessive.

That is, when ἔρις (discord) is or becomes δίκη - as suggested by Heraclitus in Fragment 80 -

εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα
πάντα κατ' ἔριν καὶ χρεώμενα [χρεών]

One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.

cc David Myatt 2012 CE

(First edition)

This text is issued under the Creative Commons
(Attribution-NonCommercial-NoDerivs 3.0) License
and can be freely copied and distributed, according to the terms of that license.
