The Milesians, Pythagoras, and Xenophanes all claim there is an *archê* (ἀρχή) that is the fundamental source of reality. However, the relationship between being and beings, in all their philosophies, is dubious. None of them explain how the *archê* becomes everything. Heraclitus solves this problem by rejecting the notion of being. As an ontological anarchist, he denies the existence of an *archê*.

 Instead, Heraclitus believes in the *logos*, a singular divine law/principle that controls and steers the cosmos. It is infinite in power, and sufficient for all beings. The *logos* is the articulation of reality as coexisting opposites that constantly fluctuate.

Most people act like dreamers asleep in their own private worlds. Awake, we all share the same world and have the capacity to understand it. While the *logos* is complex, it is an objective truth attainable to all humans willing to exert the effort to grasp the concept.

To understand this concept, one must comprehend that all things exist as inseparable but contradictory opposites. In a drought rain is desirable, in a flood it is disastrous. “Pigs rejoice in mud more than pure water (p. 24). To fishes, “[Water is] drinkable and brings safety, to humans undrinkable and destructive” (24). Everything can be perceived oppositely. “The same thing is both living and dead” (pg 24). The pervasiveness of contradictions is symbolic of the world’s nature - coexisting opposites that are uniquely perceived. Consequently, the only stable value is that nothing is stable. Even “the sun is new each day” (pg 24). Reality is a continuous flux of united contradictions.

Heraclitus conceptualizes the harmonious paradox of logos through several analogies. He proclaims, “A lifetime is like a child playing” (pg 25). Children are always active, have a ‘just do it’ mentality, and their games are dynamic. Rules are made then changed on a whim. Equivalently, war is unpredictable and uncontrollable. It’s a constant cause of change that leads to more change. Fire, similarly, is always changing but always the same. Yet logos can also be understood through the opposite of fire, water. Just as it is impossible to step into the same river twice (since it’s a continuous flow of change), it is impossible to experience the same moment twice. Always moving, always becoming, the logos is perpetual flux. This eternal strife of reality, the constant conflict of opposites, composes the finest harmony. Like an orchestra with over a hundred different musicians, it is united by diverse variety. Since nothing is stable, one thing cannot compose everything. Therefore, there is no *archê*.

Notes

The unchanging nature of things is permanent

To exist is to make continuous contact with it. All things happen in accordance to it.

To disprove the existence of an arche, Heraclitus posits that nothing universally abides, nothing is stable, therefore one thing cannot compose everything. The only stable value is that there are no stable values. Everything is and is not in a state of flux. Nothing is stable, even “The sun is new each day” (pg 24). We exist amongst a river of time. Just as it is impossible to step twice into the same river, it is impossible to experience the same moment twice. Both the river and moments scatter then come together, approach and recede. Always moving, always becoming, the logos is constant flux. Heraclitus describes it as like a child playing. Never stable, always active, rules are made then changed on a whim with a ‘just do it’ mentality. Adult games have strict, rigid rules and a goal. New intricacies of children’s games manifest with each moment. Similarly, war can be an anology for logos. It is a never settled conflict which causes change that leads to change. It is unpredictable and uncontrollable.

Harmonia (Harmony) brings this all together. It is this unapparent connection that is stronger than all apparent ones. Everything is whole and not whole, in tune and out of tune, being brought together and brought apart. It is this opposition, this infinitely diverse variance, that manifest the finest harmony.

Overall: logos, contradictions, flux

Missing: harmony

War is like war fire and the river, all unpredictable

Analogy for logos,

Logos articulates the reality hes eluding to with these anologies

There’s nothing but conflict

78, contradictions

88, enigmatic fragment, doesn’t really fit in

the oneness of everything is the flow, continuous flux of opposities

we have the past and the future, and then the now/present which functions as a door between the two. In itself is nothing

57, what is opposed brings together, the finest harmony is composed of things at variance, everything comes to be in accordance with strife. Harmony suggests order and stability, but it’s components are opposites in conflict. Fluid. Harmony is flow, like orchestra with a ton of instruments but the unity is within the different voices in conflict.

argument against arche

they all face the same problem of explaining how being relates to beings.

But, “those who seek gold dig up much earth but find little.” Trying too hard to comprehend the concept will only provoke more confusion.

Therefore, contradictions are the necessary language to do Logos justice.

Not by any one thing. Nothing is stablebrings together the finest harmony. Harmony suggests order and stability, but it’s components are opposites in conflict. Since