

CHAPTER FIVE

HERACLITUS

SELF-KNOWLEDGE, ETHICS AND MORALS

Heraclitus was born in Ephesus of a Patrician family, about 560 B.C., and makes

The uniqueness who we are does not compete with the similarity which we possess.

logos, Greek for *speech* or *word* central to his view of humans and their world. At the same time, the Jewish prophets Isaiah, Haggai and Zachariah were *speaking* the “word of *Y-hw-h*” to the Jews throughout Israel and Judah. As the eldest son, Heraclitus relinquished his first born duty to hold the hereditary office, at once political and religious, to his younger brother so Heraclitus could practice philosophy. In effect, Heraclitus committed economic and social suicide. He rejected the moral duty and asserted his ethical choice: he chose to live philosophically rather than to die morally. His attitude and decision are crystallized in his ninety-fifth fragment:

The Ephesians had better go hang themselves, every man of them, and leave their city to be governed by youngsters, for they have banished Hermadorus, the finest man among them declaring: ‘Let us not have anyone among us who excels the rest; if there could be such a one, let him go and live else-where.’ (*Fragment # 95*. The present editing and translation of *Fragments* is the responsibility of Robert G. Buckenmeyer, Ph.D.)

To be unique is to differ and to be similar at the same time.

Obviously, the Ephesians cared more for moral conformity and the congruent than they cared for ethical difference and the discordant. As we

shall see, “similarity” and “difference” were Heraclitus’ *yin* and *yang*. Heraclitus excoriated whoever rejected one or the other. The Greek Heraclitus, like the English Gilbert K. Chesterton (1874-1936) thought and wrote in paradoxes; metaphors abound throughout both men’s works. Whereas other human beings saw and see the world and man in what might be termed an either-or, a half-empty or a half-full way, both, this Greek and Englishman, separated by some 2200 years saw the world and man as both-and, that is, half-empty and half-full. Experience indicates that the more intolerant humans are, the less perspective they have and the more moral

they are. Ethical people like Heraclitus see the world as “both/and”, rather than “either/or”:

To be in agreement is to differ; the concordant is the discordant.
From out of all the many particulars comes oneness, and out of
oneness come all the many particulars. (*Frag. 112*)

To God all things are beautiful, good and right; men, on the other hand,
deem some things right and others wrong. (*Frag. 106*)

Heraclitus, typically Greek, emphasized speaking and acting, an attitude he said was “giving heed to the nature of things”. Yet, he is unique among the so-called Pre-socratics in emphasizing the need that they be correlatives not competitors.

Heraclitus used two instruments in his philosophical approach: the senses and reason. The senses perceive differences whereas reason achieves similarity. So senses became the principle of difference, or multiplicity and analysis; reason or **logos**, on the other hand, becomes the principle of similarity, or unity and synthesis. *Fragment 112* illustrates this approach: “...out of all the many particulars comes oneness...” This emphasizes the fact that out of the many individual trees perceived through the senses, human reason abstracts a so-called “universal”, and forms a concept which incorporates all the intelligible characteristics, such as color, leaves, trunk, branches, and so forth within those particulars and calls that concept “tree”. Then, Heraclitus observes, “...out of oneness, comes all the many particulars”. We proceed to use this “oneness” or universal concept and predicate all the many particulars, whether these be elm, oak, birch, walnut, or whatever particular tree out of that “oneness.” This part of the fragment merely highlights the traditional “one and many” aspect of reality and describes the ways human beings know.

A practical illustration of this “one and many-ness” of reality would be the everyday pronoun “I”. When we say “I”, we assert the oneness of ourselves; however, at the same time, this oneness is many because this “I” stands for body and spirit, senses and reason, daily fluctuations in well-being, growing differences in height and weight, and so on. In addition, this body includes distinguishable external parts, such as head and torso, fingers on hands, toes on feet, as well as internal parts, such as brain, heart, liver, kidneys and so forth. Furthermore, this “I” stands for multiple activities of a single person: I see; I hear; I feel; I touch; I taste; I reason; I sense the cold and danger; I know and I understand. This single “I” is comfortable with

and unconfused by these many and other multiple activities. This “I” is a unity, yet, at the same time, this “I” is a multiplicity.

Yet, both at the time of Heraclitus and now, we humans only seem to be comfortable with the “manyness” of oneness when it involves our view of other humans, yet we are uncomfortable with the oneness of our uniqueness when it involves ourselves. We seem comfortable with the oneness and many-ness, similarity and difference of ourselves as we speak this “I”, but are uncomfortable when we observe, speak to and deal with the many-ness of other people, perhaps sub-consciously aware that the “self” is different. Similar to the Athenians of Socrates’ time, we find it more comfortable to be like others, thus with the unity which results from similarity, than to be ourselves and the difference with which this diversity faces us. The fact that we share a oneness in being human with other people does not carry over into our practical attitudes and lives as we experience the differences between ourselves and others and among other people. This similarity of being human fades before the ethnic differences we experience and the uniqueness of being ourselves. We are suicidal about our uniqueness and seek to be like others, as if approval and reputation bring life and nourish growth, whereas Ivan Ilych is the witness to the fact that such only brings pain, loss and ultimately death.

The *I* am one and many at the same time.

If we analyze the first part of this *Fragment 112*, we discover a second aspect of reality that Heraclitus discusses: “to be in agreement is to differ”. Again, if we consider the act of knowing within which we predicate the concept “tree” of a particular elm, this predication is at once in agreement and in disagreement. The agreement is that the intelligible characteristics within the concept of tree, such as roots, trunk, branches, leaves, and so forth, are in agreement with those corresponding attributes of the particular tree, yet, at the same time, they are in disagreement because the way each exists is different: the concept “tree” we predicate exists as a mental being; whereas the particular tree exists in the garden as an ontological being.

Temperance, balance within the human being, therefore, is the greatest virtue.

Many philosophers and other human beings find this

both/and attitude toward reality and self difficult: reality is both one and many, agrees and disagrees. Whatever the reason or reasons for this difficulty, one reason stands out: the desire humans have to exert control in

order to feel stable. Yet, at the same time, we humans experience the desire to be dependent in order to be stable! To conform seems to compete with and to rebel. Heraclitus perceives this competition:

We should let ourselves be guided by what is common to all. Yet, although the **Logos** is common to all, most men live as if each of them had a private intelligence of his own. (*Fragment 2*)

The scriptural example of this dual attempt is

Whenever we say “yes” we also say “no“.To chose both unites and divides.

found in *Genesis* when the “serpent” entices Eve to “eat of the tree of knowledge of good and evil.” The “serpent” enhances this enticement with the comment that “you will be like God”. Here we find the “either/or“, “all or nothing” mentality so prevalent among so many: “I want it all”. Again, Heraclitus records this human penchant we might call arrogance, which the Greeks called **hubris** and we translate as pride:

To God all things are beautiful, good and right; men, on the other hand deem some things right and others wrong. (*Fragment 106*)

Yet, as human beings our perfection consists in being imperfect, or, as Socrates put it: human wisdom consists in knowing that we do not know. At the same time, to be human means to be myself. Socrates observes that the Gods do not have wisdom because they have no need of it; the stupid are not wise because they lack knowledge that they do not know. As we shall see, both Camus and Sartre criticize the occidental tendency to “know it all“, so much a part of the scientific method as exemplified by a Bertrand Russell. Heraclitus observes that to be human means to be temperate, literally, to be myself, both as unique and as social.

The effort to control is a symptom of loss of control.

This “both/and“, one and many, agreement and disagreement, concordant and discordant aspect of

reality led Heraclitus to use the symbol of fire for **logos**, speech, or reason. Fire became a twofold symbol. First, it is an ontological element or reality, as the primary source, one from which and into which the other three elements, earth, water and air originate and terminate. Fire, for instance, generates heat and so warms the air; the warm air produces moisture and this moisture collects into pools, making mud which becomes the seed bed for the earth’s **flora** and, indeed, food and drink for the earth’s **fauna**. In addition, common sense observes that the sun’s heat brings the water of sweat out through the pores of the skin, so water appears to be drawn from

the earth as body, and then evaporates into air. Other examples of Heraclitus' experience were the fire of the volcano spewing *magma* about, as if earth came from fire; the sun rising from the earth, then setting in the ocean, as if fire came from earth and then was extinguished by the water. Heraclitus then saw this cycle reverse itself: as plants breathe, they and other *flora* produce warm air, then water and clouds develop and apparently terminate in the heat of the sun. Heraclitus concluded that these four elements constitute the world without and within man. This insight into the relation between, among and within reality led Heraclitus to see the similarity between life and death:

It is one and the same thing to be living and dead, awake or asleep, young or old. The former aspect in each case becomes the latter, and the latter becomes the former, by sudden unexpected reversal. (*Fragment 113*)

Heraclitus' awareness of the mutual inclusion of opposites brings him to a respect for the balance within nature, what the Greeks called *duke*, literally, the tongue on the indicator atop the balance bar at each end of which was a pan in which a *known amount* was placed, say one ounce, and in the other an *unknown amount* was placed so a balance might be found; the Greeks transferred this balance scale to the one of the four cardinal virtues called *justice*.

When earth has melted into sea, the resultant amount is the same as there had been before sea became hardened into earth. (*Fragment 33*)

Immortals become mortals, mortals become immortals; they live in each other's death and die in each other's life. (*Fragment 66*)

Secondly, *logos* is an epistemological symbol, as the source of oneness for the multiple sense data received by the mind and as the source of the many ideas within the mind. Heraclitus uses the example of the many particulars which result in one concept, such as the "tree" relative to pine, oak, birch and so forth; and then, that one concept refers to many particular trees. The comparison of fire to *logos* is most interesting when Heraclitus speaks of the virtue of temperance within *Fragments 9, 10* and also *81*. The Greek and Latin words we translate as *temperance* involve heating with fire; tempered steel, for instance, is steel which has been heated just enough to be strong - too little fire and the steel would be malleable, too much, and the steel would be brittle. If we relate this to Heraclitus' *Fragment 8*, "I have searched myself", then we get a new insight into his view of the human being.

Heraclitus turns this “world view“, or theory to “human action“, or practice when Fragment 9 states: “It pertains to all men to know themselves and to be temperate.” Temperate to the Greek was important because it involved steel and blacksmiths. Swords were essential to the Greek way and tempering steel was essential to the making of swords and the defense of Greek city states.

So, wisdom is the balance between human love and knowledge.

So, also since humans are body and soul, having intelligence

and senses, they must temper being intelligent with being sensible. (Plato, later than Heraclitus, compared the human being to a charioteer, riding in a chariot drawn by one black and one white horse. Plato compared human reason to the charioteer, holding the reins and the black horse to human passions, the white horse to human appetites. Plato commented that the charioteer can only exert a persuasive power upon the horses through the reins; if the charioteer tries to control the horses, they will rebel and if the charioteer does not hold the reins, the horses will go separate ways. In either case, the chariot will crash and the charioteer will be injured or killed.) If we apply Plato’s analysis of the human being to Heraclitus’ view of human being, we make an interesting finding. Reason acts as the fire which illumines sense perceptions with its light and tempers them with its heat. The net result is that we understand the meaning of sense perceptions. Compare this finding to Fragment 10:

To be temperate is the greatest virtue. Wisdom consists in speaking and acting the truth, giving heed to the nature of things.

Since humans have reason, *logos*, they have speech. This speaking presumes knowing and knowing requires sensing, so “Men who love wisdom should acquaint themselves with a great many particulars.” (Frag. 3) This “acquaintance” requires the light and heat, or tempering power of reason because “Much learning does not teach understanding...” (Frag. 6) At the same time, speaking requires more than words. Speaking requires acting according to our speech, thus, reason again acts as the tempering power, welding speech and action into a unity. “Eyes and ears are bad witnesses to men having barbarian souls. (Frag. 13) Now, a “barbarian soul” is a “traveler“, one who is away from home, an alien in a foreign country. So, if the soul is alienated from the body, or vice versa, then the senses can not speak as “good” witnesses of the sensible world. If the body and soul are synchronized through reason’s power (as the horses through the charioteer), then the human being can “give heed to the nature of things“, because “the

speaking and acting” will be united with nature so the human being will “hear and see” reality, not as those men who “...live as if each of them had a private intelligence of his own”. (*Fragment 2*)

If we use the analogy of living or dying, we

Suicide, therefore, is the human cutting him or herself off from the truth, literally, preferring **the way we think them to be** rather than **the way they are**.

might say that to live as if one had a “private intelligence of his own” would be to cut oneself off from truth, to commit suicide. Such, according to Heraclitus is what the person does who is still alive, but asleep. Ivan Ilych cut himself off from himself. Whether one is within one’s own private intelligence, or whether one is drunk amounts to the same thing, or whether one is like the Ephesians, and rejects difference, in all these cases the person is “dead”.

Thus, Heraclitus views the human effort as one which requires the coordination of speaking and acting, knowing and sensing, what the Ephesians think and what Heraclitus thinks, between the asleep and awake so that the human being may not be moral, but rather ethical, not in tune with the “moral majority” but rather nature. Thanks to the light and warmth of reason, humans can achieve understanding and attain truth:

Although this ***Logos*** is eternally valid, yet men are unable to understand it -not only before hearing it, but even after they have heard it for the first time. That is to say, although all things come to pass in accordance with this ***Logos***, men seem to be quite without any experience of it - at least if they are judged in the light of such words and deeds as I am setting forth. My own method is to distinguish each things according to its nature, and to specify how it behaves; other men, on the contrary, are as neglectful of what they do when awake as they are when asleep. (*Fragment 1*)

Heraclitus analyzed the world into four elements, fire and earth being the two extremes, involved in a cycle of “up” and “down”, like the seasonal year, to him a circle, similar to the ***yin*** and ***yang*** of oriental thinking. If we begin with earth, then we find that the death of earth is fire; the death of fire is air; the death of air, is water and the death of water is earth. If we begin with fire, then, air is born, followed by water, resulting in earth. [An interesting similarity exists between Heraclitus’ discussion of the birth of the universe and the ***Genesis*** version; both, for instance, begin with light, then air, water and finally earth. (*1, 3-10*)].

Heraclitus then applied this analysis to the human being and compared the body to earth; the humors to water; lungs and breathing to air; thinking and the mind to fire. Since common sense observes that water extinguishes fire, Heraclitus's drunken man becomes the symbol of imbalance because he moistened his soul with alcohol, thereby putting out the fire of reason. Heraclitus also included "seekers of gold" with drunkards as equally unbalanced, since such seekers merely go by the bright color. These seekers and drunkards are like the Ephesians who rejected a man merely because he was different. Animals, however, such as donkeys which "prefer hay to gold" and children who lead "a drunken man" to walk carefully, represent nature's balance and common sense. To be a human being for Heraclitus means to be balanced and this effort requires continuous work, yet, involves a common sense which children possess but which the Ephesian adults seem to have lost.

Since the human being possessed the fire of reason as

Seekers after gold and drunkards are "asleep" and suicidal.

a faculty to light reason's way in this world, the non-use of this faculty, or the inability to use this faculty because of drunkenness or of rejection of difference meant that animals became the model of living because they manifested the *logos*, or fire within nature, since they did what was natural, preferring the golden colored hay, useful for their living, to the drunken man's preference for golden colored gold, useless for his living. Thus, reason within nature provided man with an example of how human beings should live through the actions of animals.

So, the key, then which unlocks the understanding of Heraclitus' *Fragmenta* is that each human being knows self through self-reflection, rather than group agreement. Thus, the source of life is self-knowledge whereas the way to die is to lack self-knowledge:

I have searched myself. (*Frag.* 8)

Heraclitus states that "much learning does not teach understanding..." (*Frag.* 6) and specifies that "my own method is to distinguish each thing according to its nature and to specify how it behaves..." (*Fragment 1*). He insists that humans start with their own nature and observe how it behaves, so "It pertains to all men to know themselves and to be *temperate*". (*Fragment 9*) In other words, Heraclitus requires that each human being *be human* and this means that each human being *act as his or her natural self*, rather than as the majority of humans act. To be one's natural self is to be alive; *to be other* or *to be asleep* is to be dead.

Fools, although they hear, are like the deaf: to them the adage applies that when present, they are absent. (*Fragment 55*)

Therefore, *temperance* is the basic human virtue to Heraclitus and the essential virtue for the human being. The reason is simple, one which the Greek, Plato underscores later through both the *Apology* in the person of Socrates and the *Republic* through his depiction of the *just human*. The reason is the same. The explanation is that tempered steel is the best steel for a sword or for any other steel product because it is the “mid-point” between too little heat and too much heat. Steel fired by a balanced amount of heat is strong and can be sharpened to a fine edge, so a human fired by a balanced amount of rational and sensible guidance is virtuous.

This Greek notion of *temperance* or *sophrosyne*, contains the occidental concept of balance which Aristotle later calls *soundness of mind* within his *Nicomachean Ethics* and is translated as *practical wisdom*. Later the Romans incorporated this idea of balance in their view of a “sound (healthy) mind within a sound (healthy) body”. The oriental view of *yin*, the female, moist, passive and negative principle and *yang*, the male dry, active and positive principle incorporates this same concept of balance. Lao-tzu, for instance, considers *yin* and *yang* necessary, yet complimentary, corresponding to nature’s balance between the mountain and the valley.

The drunken man has a moist soul so he is dead rather than alive.

Another aspect of Heraclitus’ philosophy illustrates the significance of *temperance* to us

humans. Heraclitus has used the symbol of fire for *Logos*, including the *logos*, or *reason* present within each of us. Thus, drawing on this analogy, we understand that the human being is *temperate* when and only when humans “test” their desires, passions and actions within the fire of reason, as steel is so tested. This view, although pagan, is interesting to any Christian, merely because Heraclitus rejects nothing natural as *evil*, or *bad*. All of natural reality is good and we humans need to examine each and all, testing every natural good in the fire of reason so we may achieve that balanced use which fosters our mortal in relation to our immortal lives. Only when the Heraclitean man examines the shadow images presented by his senses and the dark emotions evoked by his contact with the world in the “light” of reason can he be *temperate* and, thus, virtuous. Heraclitus describes the “behavior” of the *temperate* human as *wisdom* because:

Wisdom consists in speaking and acting the truth, giving heed to the nature of things. (*Frag. 10*)

Heraclitus demands a balance between “speaking and acting the truth” and such a balance is wisdom;

but, this wisdom means that the human being is heedful of the nature of things. So,

among other things, he concludes:

To speak **and** to act the truth is to give heed to the nature of things.

Men who love wisdom should acquaint themselves with a great many particulars. (*Frag.* 3) and:

We should let ourselves be guided by what is common to all (namely, *logos*, or reason). (*Frag.* 2)

Heraclitus sees that “A man’s character is his guardian divinity” (*Frag.*, 69) because “wisdom is one - to know the intelligence by which all things are steered through all things”. (*Frag.* 119) The symbol for this “intelligence” is a thunderbolt and, thus, the same symbol as that for “reason“, namely, fire, since “fire lives in the death of earth, air in the death of fire, water in the death of air, and earth in the death of water”. (*Frag.* 34) Heraclitus understands that the apparent chaos, disorder and destruction really manifests the fact that the world is *cosmos*, order, re-creation. The divine *Logos* guides the apparent chaos within nature and, therefore, the reality is cosmos because *Logos* guides the multiplicity to unity and the change perceptible to man’s senses has the underlying stability of the Divine *Logos*. A full human life, therefore, requires union of one’s intelligence, oneself with the divine.

To live alone, in a private world, or even to live in a variation of that “privacy“, to be moral, as were the Ephesians is to be in a state of suicide. Indeed, to live in that private world, to judge narrowly, to know certainly, is to suffer that sacred disease, bigotry - to claim to know all. If we compare this insight of the occidental Heraclitus to the oriental Lao-tzu, we note an amazing similarity. Just as Lao-tzu observes that self-knowledge brings us into contact with the “divine“, *Tao* and results in our enlightenment, so too Heraclitus comments that self-knowledge, “A man’s character....” literally, *ethos*, or the way one has oneself. A person, however, cut off from the “guardian divinity” is a person who is devoid of life, really dead, but apparently living.

Bigotry is the sacred disease. (*Frag.* 56)

Heraclitus arrived at this conclusion from his analysis of the human actions of sensing and knowing, that is, the self-knowledge he requires as a starting point. Self-knowledge became the underlying unity for the human being’s diverse activities. Just as human *logos* guides the multiplicity of sense data

into a unity of conceptualization, so the divine **Logos** guides the multiplicity within nature to a unity of reality. So, “Men who love wisdom should acquaint themselves with a great many particulars” because we perceive the “universal” within similar particulars; literally, we perceive the unity within the multiplicity. The awareness of this unity, therefore, stabilizes a human being’s life and thus produces order or **cosmos** within that human life, just as the **cosmos** within the world of nature results from the Divine **Logos**.

Heraclitus, concludes that the universe, too, has its “unities” and these are the fourfold principles of earth, water, air and fire. He sees these as interrelated in a progression from earth to fire, but all are able to lead to or come out from fire. He notes the natural “flow” of weather and observes that the sun rises and warms the earth. Two things occur: first, the sun brings forth the order of food from the multiplicity of seed, earth and other ingredients; secondly, the sun draws moisture from the earth and dries it into the air. He concludes that out of earth comes water, out of water comes air and out of air comes heat and fire. Then this cycle reoccurs as the disappearance of the sun fills the air with thick clouds from which comes rain which descends and is drawn back into earth. Heraclitus sums up this observation in *Fragment* 34:

Fire lives in the death of earth, air in the death of fire, water in the death of air, and earth in the death of water.

Change indicates the existence of stability just as shadows indicate the existence of light.

“The way up and the way down are one and the same“, he

comments within *Fragment* 108, meaning that order prevails although two different ways exist through which to view this orderly process. An obvious one, of course, would be the recurrent cycle of spring to summer, summer to fall and fall to winter, leading to spring again, basically the orderly process of death to life and life to death. Yet, these two processes are one through the fact of a common source and purpose, namely, **Logos**. as is underscored by *Fragments* 109 and 80:

Thinking is common to all.

In the circumference of the circle the beginning and end are common.

Other texts broaden and deepen this explanation and understanding of Heraclitus’ viewpoint. (*Fragment*, 1, 2, 20, 21, 22, 28, 29, 31, 32, 33, 35, 61, 62, 63, 64, 69, 74, 80, 81, 85, 88, 91, 108, 109, 110, 112, 113, 122 and 123.)

Yet, Heraclitus laments: “...most men live as if each of them had a private intelligence of his own“, in a suicidal state. So, when we understand ourselves as reasoning beings, each having reason in common, contends Heraclitus, then we will realize that we are within a social community and understand that we, each and all, have a common likeness to ***Logos***, *Divine Reason*, our common source.

The
characteristics,
therefore, of the
human beings who

To be asleep is to live as if we have a private intelligence of our own; both are suicidal.

“heed nature“, “know themselves” and, therefore, love wisdom are: 1) that they “should acquaint themselves with a great many particulars” (*Frag.* 3); 2) they should “especially prize...the things of which there can be sight, hearing and learning“, namely, their senses which provide checks one of the other, as does hearing to seeing and seeing to hearing (*Frag.* 11, 12 and 13, as well as, 54, 55 and 56); 3) they should be “awake“, or a “dry soul“, alert to *Reason* and to finding *reasons*, rather than “asleep“, insensitive to the world within and without through drunkenness, literally, being “moist of soul“, and being avaricious, namely, “digging up much earth” (one of the four principles of the world) “and finding little” because one’s eyes are sensitive only to the color of gold (*Frag.* 13, 46, 48, 49, 51); 4) they should seek the “hidden“, wisdom, rather than the “obvious“, what most men seek since “Although intimately connected with the ***Logos***, men keep setting themselves against it” (*Frag.* 19, 64, 57, 58, 85, 87, 91, 61, 62 and 63); 5) they should reflect that “To God all things are beautiful, good, and right; men, on the other hand, deem some things right and others wrong” (*Frag.* 106) so realize that “All things come in their due season” (*Frag.* 123), “Even sleepers are workers and collaborators in what goes on in the universe” (*Frag.*, 124) and “The hidden harmony is better than the obvious” (*Frag.* 116); 6) finally:

Men should speak with rational awareness and thereby hold on strongly to that which is shared in common -as a city holds on to its law and even more strongly. For all human laws are nourished by the one divine law, which prevails as far as it wishes, suffices for all things, and yet is something more than they. (*Frag.* 81)

These latter two aspects of Heraclitus’ philosophic teaching are especially interesting during this post-Einstein world of the Special Theory of Relativity. Einstein merely reasserted the traditional viewpoint, quite clear

to Heraclitus, namely, that distance, time and motion are relative to the human being's position and perspective. Human knowledge, in other words, is relative. Yet, at the same time, the truth of this statement lacks any and all authority, except itself. Truth needs no defense, requires no proof because it stands on its own. Heraclitus realizes that regardless of the relativity of human perception, even of the Ephesians' view of Hermadorus, **Logos** exists as the standard against which **logoi**, humans' reasons are measured and their adequacy is determined. The relative correctness of human reason is itself the evidence that Truth, Logos exists.

