Empedocles on Ensouled Beings

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doi: 10.12681/cjp.31570

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To cite this article:

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Abstract
The paper analyses fragmentarily preserved views of Empedocles, that, in the author’s opinion, represent the antecedents of deviations from the anthropocentric vision of the world and anticipate the majority of later attempts at scientific, philosophical, and legal modifications of the status of all living beings. Empedocles, namely, claims that all beings think, i.e., that they have understanding or consciousness. He is, moreover, portrayed as a proponent of the thesis that plants as well have both intellect and the ability to think, and that they are driven by desire and have feelings, sadness and joy. According to him, the idea that the whole nature is akin not only has a vital-animal meaning but, to a certain extent, a mental meaning. Empedocles urged his disciples to abstain from consuming ensouled beings, since it is in the bodies of these beings that penalized souls reside. He believed that he himself was one of them who had been killed and eaten, and that it is by purification that prior sins in connection with food should be treated. Empedocles’ case shows that humans are living beings that err, and that they owe to animals justice based on mutual kinship. Aside from living a pure life, practicing the recommended katharmoi, and abstaining from flesh in any version, the path to the salvation of the soul leads through two additional dimensions. The first is being revealed in the important phrase of the sage from Acragas that one should fast from evil. And secondly, the wealth of divine thoughts is connected with being happy, just as those who have vague opinions about the gods are wretched. Eventually, the “Sicilian Muse” believed that if people live in a holy and just manner, they shall be blessed in this life, even more so after leaving this one, because they will achieve happiness that will not be temporarily, and be able to rest for eternity.

Keywords: Empedocles; ensoulment; whole nature is akin; justice; katharmoi; abstaining; incarnation; happiness
The search of antecedents in levelling the differences between humans and other living beings, stems from the very origins of science, i.e., from the “fathers” of philosophy, on the basis of whose extant fragmentary manuscripts it can be established that they anticipated most of the latter modalities of non-anthropocentric approaches. In short, the standing point of venerable Presocratics belongs to an age when there was no serious distinction between the body and the soul, the organic and the inorganic. Rather, they were inclined to accept some kind of mixture of corporeal and mental elements, as in their time it was difficult to imagine the body (σῶμα) without a soul (ψυχή) or the soul without matter (ὕλη). The first originators, consequently, understood thinking (φρόνησις) as something corporeal similar to sensation (αἴσθησις), and generally believed that something can be understood and perceived by what is similar to it (γινώσκεσθαι γὰρ τῷ ὁμοίῳ τὸ ὁμοίον). As an anticipated consequence of this approach comes the assertion by certain Greek thinkers of this era that not only humans, but also all other beings have consciousness, intellect, and are able to think.

Any research as this one that focuses on Empedocles can only reveal that he believes that the wit in men increases according to what is present (πρὸς παρεὸν γὰρ μῆτις ἀέξεται ἀνθρώποισιν), and his fragment 108 serves to confirm the thesis that thought is corporal and under the influence of

1 As it is evident from DK 86B7, Aristotle, De anima, 405a 19-21, and Diogenes Laertius, Lives of Eminent Philosophers, 1: 24, for example. Consult: Željko Kaluderović, Bioetički kaleidoskop (Zagreb: Pergamena, Znanstveni centar izvrsnosti za integrativnu bioetiku, 2021), 21-38.
2 On the notion of similarity and the various ways it has been perceived and examined, see Virginia John Grigoriadou, Frank A. Coutelieris, and Kostas Theologou, “History of the Concept of Similarity in Natural Sciences,” Conatus – Journal of Philosophy 6, no. 1 (2021): 101-123.
4 Consult: Aristotle, De anima, 404b 8-405b 10, and 405b 13-19.
5 Parts of this paper have been published over the previous years in several shorter or longer editions and interpretations. Changes in content and style in the version at hand were made in order to summarize the text, to reflect necessary refinements caused by subsequent insights, due to the availability of additional literature and my own translation solutions, both of important terms and concepts and certain quotations from the source material, as well as for the purpose of achieving a clearer and more fluid presentation.
6 DK 31B106.
7 Theophrastus, in his comments on Empedocles, says the people in the last instance, think by their own blood, because in it all body parts and all the elements are most completely blended (ὅλον καὶ τῶι αἷμα τὰ μέλη ἐν τῶι γάρ μάλιστα ἕξεσθαι· ἐστὶ τὰ στοιχεῖα τῶν μερῶν). DK 31A86, 10. Sicilian himself speaks as if the organ of cognition is blood. DK 31B105.3: “For the blood about the heart is thought for men” (αἷμα γάρ ἄνθρωποις περικάρδιον ἔστι νόημα). Translated in: Jonathan Barnes, Early Greek Philosophy (London: Penguin Books, 2001), 156. See besides: DK 31A76; Erwin Rohde, Psyche: The Cult of Souls and the Belief in Immortality among the Greeks (London: Kegan Paul, Trench, Trubner & Co., 1925), 380.
corporal changes: “Insofar as they become different, to that extent always
does their thought too present different objects.”

The view that for “Sicilian Muse” (Σικελαί [...] Μοῦσαι) thought and
sensation are only special cases of the universal principle that the like
impacts the like, is well illustrated in the following fragment: “For by earth
we see earth, by water water, by ether bright ether, and by fire destructive
fire, Love by Love and Strife by dismal Strife.”

The thinker from Acragas also claims that all beings think, namely that
they have understanding or consciousness, and adds that this is so by the
will of chance (τῆιδε μὲν οὖν ἰότητι Τύχης πεφρόνηκεν ἁπαντα). Related
to this is his claim from the end of fragment 110: “That they all have
thinking and [have] [its] share of thought.”

In the introduction to this fragment it is even possible to find the
thesis that all parts of fire (πυρὸς), whether they are visible or not, can have
thinking (φρόνησιν) and the ability to think (γνώμην). Sextus Empiricus adds: “It is even more astounding
that Empedocles held that everything has a discernment facility, not only
living beings but plants as well.”

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8 Barnes, Early Greek Philosophy, 156. The Greek text reads: ὅσσον <γ> ἄλλοιοι μετέφυν,
tόσον ἄρ σφισιν αἰεί καὶ τὸ φρονεῖν ἄλλοια παρίσταταί. DK 31B108. These two fragments
(DK 31B106 and DK 31B108) are again mentioned in Aristotle’s manuscript De anima (I 251 ψυχῆς), 427a 23-25.

9 As Plato called Empedocles in the Sophist. Plato, Sophist, 242d-243a. In Lucretius, De rerum natura, 1: 714-715; 726-732, similarly, Lucretius celebrates Empedocles as the most outstanding representative of the rich Sicilian soil.


11 Barnes, Early Greek Philosophy, 154. The Greek text reads: γαίηι μὲν γὰρ γαῖαν ὀπώπαμεν,
ὕδατι δ· ὕδωρ, αἰθέρι δ· αἰθέρα δῖον, ἀτὰρ πυρὶ πῦρ ἀίδηλον, στοργὴν δὲ στοργῆι, νεῖκος δέ τε νείκεϊ λυγρῶι.

12 DK 31B103.

13 The Greek text reads: πάντα γὰρ ἵνα φρόνησιν ἔχειν καὶ νώματος αἶσαν. DK 31B110. Translated by Željko Kaluderović. See: DK 31A86, 23. Empedocles’ view, can be relatively easily correlated with Parmenides’ view that “all things have some kind of cognition.” (πάν τὸ ἄν ἔχειν τινὰ γνώσιν). DK 28A46 (translated by Željko Kaluderović). As far as Eleatic philosopher is concerned, specifically the relevance of his views for subsequent establishment of non-anthropocentrism, paradigmatic is fragment 16 (DK 28B16).

14 The Greek text reads: “Εἰμπεδοκλῆς ἔτι παραδοξότερον πάντα ἧξιον λογικὰ τυχχάνειν καὶ
οὐ ξωικα μόνον ἀλλὰ καὶ φυτά.” DK 31B110. Translated by Željko Kaluderović. That this is not such an unusual view as Sextus Empiricus writes, is confirmed by passages of Pythagoras (DK 21B7), quoted paragraphs of Parmenides (DK 28A46; DK 28B16), as well as fragments from Anaxagoras (DK 59B12; DK 59A101; DK 59A115; DK 59A116), Archelaus (DK 60A4),
The philosopher from Sicily, moreover, in the (Pseudo) Aristotelian manuscript *On Plants* (*Περὶ φυτῶν*) is presented, together with Anaxagoras and Democritus, as a proponent of the thesis that plants (*φυτά*) have both mind (*νοῦν*) and the ability to think (*γνῶσιν*): “Anaxagoras, however, as well as Democritus and Abrucalis, said that [plants] have mind and intelligence.”¹⁷ In addition: “Anaxagoras, then, along with Abrucalis [i.e., Empedocles], said that they [namely plants] are driven by desire and argued that they have feelings, sadness and joy.”¹⁸

These views show that according to Empedocles, who even more explicitly asserted it than Pythagoras,¹⁹ the idea of kinship of all living beings not only has a vital-animal meaning, but to a certain extent a mental meaning also.

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¹⁶ See again the following fragments about plants (and trees): DK 31B77; DK 31B78; DK 31B79; DK 31B80; DK 31B81.


¹⁹ Pythagoras’ recognition of his friend’s soul (*φίλου ἀνέρος ἐστίν ψυχή [...] ἔγνων*) embodied in a dog (*σκύλακος*) (DK 21B7) illustrates the transfer of personal identity on the ψυχή, which means that a personality somehow survives in the migrations of the soul (*παλιγγενεσία*) and that there is a continuity of identity (Consult: DK 31B129, and the final pages of this article). The conclusion that can be derived, at least implicitly, is that ensouled (living) beings (*ἐμψύχων*), therefore animals, but also certain plants, in a sense, are conscious beings. See, Evangelos D. Protopapadakis, *From Dawn till Dusk: Bioethical Insights into the Beginning and the End of Life* (Berlin: Logos Verlag, 2019), 24-29.

²⁰ The phrase “all nature is akin” (*φύσεως ἁπάσης συγγενοῦς οὔσης*) appears in Plato, *Meno*, 81a-d, truthfully attributed to priests and poets. The same idea and conception of the world as *cosmos* is also found in an instructive section in the dialogue Plato, *Gorgias*, 507e, in which the words “wise men” (*σοφοί*) at the beginning of the passage probably refer to the Pythagoreans and perhaps to Empedocles. For the concept of kinship in the Pythagoreans and the Stoics see Michail Mantzanas, “The Concept of Moral Conscience in Ancient Greek Philosophy,” *Conatus – Journal of Philosophy* 5, no. 2 (2020): 65-86.
In his verses the poet (ἐποποιός)\textsuperscript{21} and wonder-worker (μάντιν)\textsuperscript{22} Empedocles also advocates bloodless sacrifices by spilling water, honey, oil and wine on the ground, i.e., he writes about the old times when love and compassion for the kin were above anything else, about abstinence from killing, and about treating other living beings as members of one’s own household. Instead of putting living beings, viz. animals, to the knife, people sought to propitiate queen Cypris (Κύπρις βασίλεια, Aphrodite) by sacrificing\textsuperscript{23} myrrh, frankincense, honey, and simulacra of animals: “And painted animals and subtly perfumed oils.”\textsuperscript{24}

In these times everything used to be tame and gentle (κτίλα) towards man, including beasts (θῆρες) and birds (οἰωνοί).\textsuperscript{25} The sacrifices which the philosopher from Acragas (Ακράγαντας) mentions do not include the destruction of plants\textsuperscript{26} either, which is also probably due to the fact that in fragment 117 he claims: “For already have I become a boy and a girl and a bush and a bird and a silent fish in the sea.”\textsuperscript{27}

Empedocles believes that trees represent a primordial form of life (first living things, πρῶτα τὰ δένδρα τῶν ζώιων),\textsuperscript{28} which had

\textsuperscript{21}DK 31A2.
\textsuperscript{22}DK 31A1.
\textsuperscript{23}Similarly, Porphyry notes that only those sacrifices should be made that do not hurt anyone because sacrifices, more than anything else, must be harmless to everyone. For sacrifice (θυσία), he reports, as its name implies, is something holy (ὁσία) (ἡ γαρ θυσία, ὁσία τίς ἐστι κατὰ τοῦνομα). Porphyry, On Abstinence from Killing Animals, 2: 12.
\textsuperscript{24}Barnes, Early Greek Philosophy, 160. The Greek text reads: γραπτοῖς τε ζώιοισι μύροισί τε δαιδαλεόδμοις. DK 31B128. Plato writes correspondingly in the Laws talking about the mores of ancient people and their Orphic way of life, consuming only what is non-ensouled (not alive: ἄψυχοι) and abstaining from everything ensouled (alive: ἐμψύχοι). Plato, Laws, 782c-d.: “They honored their gods with cakes and meal soaked in honey and other such pure sacrifices, but abstained from flesh, counting it criminal to eat it” (τέλανοι δὲ καὶ μέλιτι καρποὶ δεδευμένοι καὶ τοιαῦτα ἄλλα ἀγνά θύματα, σαρκῶν δ’ ἀπείχοντο ὡς οὐχ ὅσιον ὃν ἐσθίειν).
\textsuperscript{25}DK 31B130.
\textsuperscript{26}John Burnet, quoting and paraphrasing Aristotle, On Plants, 817b 35, (DK 31A70), writes that plants arose in an imperfect state of the world, that is, at a time when Strife was not so prevalent as to differentiate the sexes. Burnet, Early Greek Philosophy, 242.
\textsuperscript{27}Barnes, Early Greek Philosophy, 157. The Greek text reads: ἡδὴ γάρ τοι ἐγὼ γενόμην καθὰ τὴν κόρα τὴν θάμνος τε καὶ οἰωνὸς ταῖς ἐξιλούσιοις ἰχθύσι. DK 31B117. This fragment confirms that the other Italian “Pythagorean” (Laertius, Lives of Eminent Philosophers, 13: 54-55) believed in palingenesia, silicet he held the view that one’s soul may transmigrate both among humans and among animals and plants. In DK 31A31, 2, this principle is called metensomatosis (μετενσωματώσει). Consult DK 31B115, 7, and DK 31B127. Werner Jaeger says that the universal animization, which the Orphics taught about, here includes something comprehensive, which understands all things and is akin to all things. Werner Jaeger, The Theology of the Early Greek Philosophers (Oxford: Oxford University Press, 1967), 147.
\textsuperscript{28}DK 31A70.
survived even to his time. Moreover, trees had existed even before the Sun spread and the day and night were distinguished. The doxographer Aëtius, who conveys the thoughts of the “Milder Muses” (Μουσῶν […] μαλακῶτεραι), assumes an analogy between plant and animal life, and confirms it by using the adjective living (ζῶα) for trees, an adjective exclusively used for animals. One could assume that Empedocles was convinced that there was no sharp genetic difference between the plant and the animal world. Therefore, he doesn’t hesitate to proceed to comparisons and analogies that today may seem strange, at least. For example, he asserts that “tall olive trees [...] bear eggs first (ὡιοτοκεῖ μακρὰ δένδρα πρῶτον ἐλαίας),” i.e., seeds and eggs are of identical nature. Or, that the hair, the leaves, the scales and the thick feathers of birds are the same thing (ταὐτὰ τρίχες καὶ φύλλα καὶ οἰωνῶν πτερὰ πυκνά), while to the philosopher from Sicily the ear is a fleshy sprout (σάρχινος δ’ζος).

29 In the Bible, in the first book of Moses, Genesis, in comparison, it is said that the night and day, were distinguished and named on the first day and the Sun on the fourth day of creation, while grass, plants and trees were created not earlier than on the third day. See: Genesis, 1: 4-5, 1: 14-18, 1: 11-12.

30 Aëtius’ thoughts are taken from the so-called De Placita Philosophorum (Συναγωγὴ τῶν Ἀρεσκόντων), 5: 26, 4; respectively from Hermann Diels, Doxographi Graeci (Berolini: Opus adademiae litterarum regiae Borussicae praemio ornatum. Typis et impensis G. Reimeri, 1879), 438.

31 Plato, Sophist, 242d.

32 Plutarch reports that Democritus’ disciples (and Anaxagoras’ and Plato’s disciples) thought that a plant is an animal that grows from the soil (ζῶα ἐγγεία). DK 59A116. Unnamed disciples of the aforementioned philosophers believed, in other words, that there was no substantial difference between plants and animals, except that the plants are rooted in the soil. In fragment DK 31B62, the “wind-stopper” (ἀλεξανέμας, κωλυσανέμας) from Sicily records that before men and women obtained their offspring through classic reproduction, there was an age when human-like beings arose from the earth, but without specific “limbs” such as sexual organs. DK 31A13, DK 31A14. Namely, today’s humans are the descendants of creatures that once emerged from the earth equipped with the means to prolong their species. Consult further: DK 31A72; David Furley, The Greek Cosmologist, Volume I: The Formation of the Atomic Theory and its Earliest Critics (Cambridge University Press: New York, 2006), 96-97.

33 This is why Theophrastus said that the words of the founder of the Italian medical school (Galen, Method of Medicine, 1: 1) and rhetoric (Laertius, Lives of Eminent Philosophers, 9: 57) were not wrong (Theophrastus, De causis plantorum, 1: 7, 1). On the dilemmas of whether the physician (ἰατρός or maybe ἱατρό-μαντις “the physician-seer”) from Acragas (DK 31B112.10-12) really grounded a medical school or not, as well as on the attempt to base medicine on philosophical postulates, see: James Longrigg, “Philosophy and Medicine: Some Early Interactions,” Harvard Studies in Classical Philology 67 (1963): 147-175.

34 DK 31B79.

35 DK 31B82.

36 DK 31B99.
In the fragment 140 Empedocles stipulates that one should abstain wholly from the leaves of laurel (δάφνης φύλλων ἀπὸ τάκτον ἐχεσθαι) possibly aiming at reducing the consumption of laurel, while his reference to wretches, utter wretches (δειλοί, πάνδειλοι) in the next fragment \(^{37}\) may possibly have the same aim, since it bans even touching broad beans (χύσιμος)\(^{38}\) with bare hands. Laurel (lat. Laurus nobilis), Apollo’s sacred plant (alongside palm and olive), is considered the king of plants, exactly as the lion is the king of animals. Empedocles argues that, within their own species, laurel and lion are the best habitats for the human soul (ἐν θήρεσι λέοντες ὀρειλεχέες χαμαιεῦναι γίγνονται, δάφνες δ᾽ ἐνί δένδρεσι ἠυκόμοισιν).\(^{39}\)

Empedocles urges his disciples to abstain from consuming any ensouled (living) being (ἐμψύχων), since eaten bodies of living beings (ζώιων) are where penalized souls (ψυχῶν κεκολασμένων) reside. He believes that he himself is one of them, the one who has been killed and eaten, and that it is by purification (καθαρμῶν) that prior sins (ἁμαρτίας) in connection with food (τροφὴν) should be treated.\(^{40}\) In one of the remaining fragments of his work Purifications (Καθαρμοί),\(^{41}\) Empedocles claims that to sacrifice a bull and eat its parts is the greatest of abominations (μύσος [...] μέγιστον) for man.\(^{42}\)

Anyone who gets his hands dirty with blood shall experience the fate of the evil daimones (δαίμονες οἴτε), that is for 30,000 years\(^{43}\) he shall wander outcast far away from the blissful, leading a hard life, and shall incarnate in the forms of many mortals. He believes that exactly this is what he himself

\(^{37}\)DK 31B141.

\(^{38}\)A list of possible explanations for why the Pythagoreans abstained from broad beans (lat. Vicia faba) can be found in Laertius, Lives of Eminent Philosophers, 24: 69.

\(^{39}\)DK 31B127.

\(^{40}\)Consult DK 31B139: “Alas that the pitiless day <did not destroy> me first, <before> with my claws I practised the terrible deeds of eating” (οἴμοι ὅτι οὐ πρόσθεν με διώλεσε νηλεὲς ἤμαρ, πρὶν σχέτλι· ἔργα βορᾶς περὶ χείλεσι μητίσασθαι). Translated in Barnes, Early Greek Philosophy, 144. Shortly before citing this fragment, Porphyry, following the Pythagorean trail, declares that those whose sensation (αἴσθησις) is averse to the destruction of beings of other species (ἀλλοφύλων ἁπτεσθαί ζώων ἀπέκλινεν), mind (νοῦς) evidently will abstain from injuring those of the same kind (πρόδηλος [...] ὀμοφύλων ἄφεξόμενος). Porphyry, On Abstinence from Killing Animals 2: 31. Compare: Ibid., 3: 20.


\(^{42}\)DK 31B128.

\(^{43}\)This τρίαντα χιλιάδες χρόνια is three times ten thousand years, while ἐτῶν μυρίων (one myriad) according to Plato (Phaedrus, 248e) is the time required for the soul to return to the place it came from. See: DK 31B119; DK 31B120; DK 31B121.
currently experiences: “Such is the road I now follow, an exile from the gods and a wanderer.” The subject of being exiled from the divine home is also taken up afterwards by Plotinus and Porphyry, while to Plutarch it serves as a consolation in the face of political persecution. The upshot is, according to the sage from Acragas (Ἀκραγαντῖνος σοφὸς), that the sin responsible for the end of the golden era of tranquility and general leniency has been killing and eating animals.

Empedocles’ approach sheds light on the view that men are living beings that make mistakes and that they owe to animals the justice that is based on their mutual kinship. When Aristotle in his Rhetoric (τέχνη ῥητορική) distinguishes between particular (τὸ ἄνω) and universal laws (νόμον [...] κοινόν), he chooses to call the later laws of nature (κατὰ φύσιν). The explanation of the laws of nature is associated with the general understanding of what is just and what is unjust in harmony with nature, which, according to him, has been recognized by all nations. The Stagirites believes that with Empedocles it is just that very kind of law, i.e., that the philosopher from Μεγάλη Ἑλλάς was referring to that right when forbidding the killing of ensouled (living) beings, since it would be contrary to reason if for some this was considered just, and for others unjust (τὸῦτο γὰρ οὐ τισὶ μὲν δίκαιον τισὶ δ᾽ οὐ δίκαιον). Empedocles and Pythagoras claim that there can be only one legal norm that applies to all living beings, and that those who have hurt any living creature

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47 Plutarch, On Exile, 607c; De Iside et Osiride, 361c.

48 Compare also: DK 31B121; DK 31C.

49 DK 31B134.

50 Aristotle, Rhetoric, 1373b 6-17. This is one of a total of two places in the preserved corpus of Stagirites, where fragments from Katharmoi are quoted. The second reference is found in Aristotle, Poetics, 1457b 13-15 (this allegation refers to the following tags: DK 31B138, and DK 31B143).


shall receive punishments that cannot be redeemed: “But this, a law for all, through the broad ether ever extends and through the boundless sunlight.”

Their followers repeat that men are kin not only to each other or to the gods, but also to living beings that lack the gift of reason (ἄλογα τῶν ζώιων). What is common to all and connects them is breath (πνεῦμα), a kind of soul that permeates throughout the entire cosmos and unites men with the rest of the creation. Hence, when humans indulge in killing and eating animal flesh, they commit injustice and are disrespectful to the deities (ἀσεβήσομεν) to the same extent as when they kill their own relatives (συγγενεῖς). For that reason the Acragantian philosopher (as well as the philosopher of Croton) advise humans to abstain from feeding on or killing ensouled (living) beings, both arguing that “those who drench altars with warm blood of the blessed.” commit sacrilege.

The doctrine of the transmigration of the soul (μετενσωματομένης) implies that humans are literally killing their relatives (bereave them of life, θυμὸν ἀπορραίσαντε), to wit, that the

53 DK 31B135, and Barnes, Early Greek Philosophy, 158. The Greek text reads: ἀλλὰ τὸ μὲν πάντων νόμιμον διὰ τ᾽ εὐρυμέδοντος αἰθέρος ἠνεκέως τέταται διὰ ἀπλέτου αὐγῆς. This passage is a kind of introduction to the following two fragments (DK 31B136, and DK 31B137).


56 Literally this word (μετενσωματώματο) means “to be put into another body (of the soul).” In The Histories (2: 123), Herodotus conveys the information that supposedly, the Egyptians were the first to think about immortality and the transmigration of the soul. Interesting is his note, near the end of the paragraph, that this opinion was adopted by certain Hellenes, some earlier and some later, and that they behaved as if they invented it themselves. Despite knowing their names (Pythagoras or Empedocles?), the “father” of history writes that he will not mention or name them (Consult in addition: DK 14,8). Carl A. Huffman believes that, apart from the version about the Egyptians, it is also possible that Pythagoras himself is the creator of that doctrine and that, according to him, it is more likely that its origin is from India. Carl A. Huffman, “The Pythagorean Tradition,” in The Cambridge Companion to Early Greek Philosophy, ed. Anthony A. Long, 66-87 (Cambridge: Cambridge University Press, 1999), 70.
one who eats flesh (σάρκας ἔδουσιν) may eat one’s son, exactly as the son may eat his own father, or that children their mother in her new form (μωρῷ [(...)] ἄλλῳ ἄλοιπῳ).\(^{57}\)

On the other hand, for some, the series of incarnations has a different ending. Aside from living a pure life, practicing the recommended katharmoi, and abstaining from flesh in any version, the path to the salvation of the soul leads to two additional dimensions. As for the first, as Plutarch claims, it is tremendous and divine the saying of Empedocles that one should fast from evil (τὸ νηστεῦσαι κακότητος).\(^{58}\) And as to the second, the wealth of divine thoughts (θείων πραπίδων) is connected with being happy (ἄλβος), just as those who have vague opinions about the gods (σκοτόεσσα θεῶν [(...)] δόξα) are wretched (δειλὸς).\(^{59}\)

If, therefore, one becomes clearly aware of the nature of the divinity, this means, given the aforementioned attraction of like by like,\(^{60}\) that to know the divine is to be assimilated to it, and that there must be a divine element in one. In other words, to know the divine means to become divine, and the divine cannot be registered by any of our bodily senses, or “Cannot be brought close in our eyes or grasped by our hands, by which the greatest highway of persuasion leads to the mind of men.”\(^{61}\) This happens because: “For it is not furnished with a human head on its limbs, there are no two branches springing from its back, no feet, no swift legs, no hairy genitals.”\(^{62}\)

In the fifth line of the same fragment one can find the connection of the pneuma with the criticism of the poet’s stories about anthropomorphic gods,\(^{63}\) referring to the holy (ἱερὴ) and

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\(^{57}\) DK 31B137.

\(^{58}\) DK 31B144. The sentence is taken from Plutarch’s work On the Control of Anger, 464b.

\(^{59}\) DK 31B132. In this fragment, there are indications of the contrast between Parmenides’ “Way of Truth” (ἀλήθεια) and “Way of Seeming” (δόξα), light (φῶς), and night (νύξ). DK 28B9. Compare as well the table of contraries attributed to Alcmaeon of Croton. Aristotle, Metaphysics, 986a 23-26, but also Democritus’ distinction between “genuine” (γνησίη) and “dark” (σκοτίη) forms of knowledge (γνώμης), DK 68B11.

\(^{60}\) See: DK 31A86.1.

\(^{61}\) DK 31B133, Barnes, Early Greek Philosophy, 119. The Greek text reads: οὐκ ἔστιν πελάσασθαι ἐν ὀρθαλμοῖς ἐν ἤμετροις ἡ χειρὶ λαβεῖν, ἢ πέρ ἡ γεγοστὶ πειθοῦς ἀνθρώποις ἀμαξίτος εἰς φρένα πίπτει.

\(^{62}\) DK 31B134, Barnes, Early Greek Philosophy, 140. The Greek text reads: οὐδὲ γὰρ ἀνδρομέην κεφαλὴν κατὰ γυνὰ δέχονται, οὐ μὲν ἀπιὸ κύποι δύο κλάδας ἀποκόμισται, οὐ πάντες, οὐ θαλὸς γυνὰ(α), οὐ μήδεις λαχνήνεστε. Consult: DK 31A23; Laertius, Lives of Eminent Philosophers, 8: 57.

\(^{63}\) Liken with Xenophanes’ fragments DK 21B14, DK 21B15 and DK 21B16.
ineffable (ἀθέσφατος) mind (φρὴν): “Rushing with rapid thought over the whole world.”\(^6^4\)

Empedocles writes that souls who have achieved a high stage of purification, especially those who have reached the level of apotheosis, are incarnated in the highest forms of humanity: “Finally, they are seers and hymnodists and doctors and princes among earth-dwelling men; and then they arise as gods, highest in honour.”\(^6^5\)

This fragment, and to a certain extent some others,\(^6^6\) implies that the so-called δαίμον\(^6^7\) is the host of personal identity;\(^6^8\) the body is not. It is only an unrecognizable garment of flesh (σαρκῶν ἀλλογνῶτι [...] χιτῶνι),\(^6^9\) which the daimon wears and discards. The term δαίμον\(^7^0\) is in a sense equivalent to the term soul.\(^7^1\) By calling the soul daimon

\(^6^4\) DK 31B134, Barnes, *Early Greek Philosophy*, 140. The Greek text reads: φροντίσι κόσμον ἅπαντα καταΐσσουσι θοῆισιν. This fifth line is emphasized in a quotation from Sextus Empiricus' work Against the Mathematicians, 9: 127-128. (DK 31B136).

\(^6^5\) DK 31B146, Barnes, *Early Greek Philosophy*, 157. The Greek text reads: εἰς δὲ τέλος μάντεις τε καὶ ὑμνοπόλοι καὶ ἱητροί καὶ πρόμοι ἀνθρώποις ἐπιχθόνοις πέλονται, ἔνθεν ἀναβλαστοῦσι θεοὶ τιμῆισι φέριστοι. In the introduction to this fragment, Clement writes that the Acragantian even claimed that the souls of sages become gods (τῶν σοφῶν τὰς ψυχὰς θεοὺς γίνεσθαι). Compare with: DK 31B21, 12.

\(^6^6\) DK 31B115, 7.; DK 31B117; DK 31B121; DK 31B127.


\(^6^8\) Consult: Jonathan Barnes, *The Presocratic Philosophers: The Arguments of the Philosophers* (London, and New York: Taylor & Francis, 2005), 82. Some authors (see Kirk, and Raven, 357) think that fragment DK 31B133 and the two lines of fragment DK 31B134, both on trail of the philosophically-minded poet from Colophon (DK 21B23, DK 21B24, DK 21B25, DK 21B26), may equally suggest the opposite. Maureen Rosemary Wright explicitly states that there is no implication that the daimon is an immortal soul that persists as an identifiable individual. Maureen Rosemary Wright, *Empedocles: The Extant Fragments* (Indianapolis: Hackett Publishing Company, 1995), 273-274.

\(^6^9\) DK 31B126.

\(^7^0\) Daimon appears in various forms in the following places: DK 31A14 (δαίμωνα); DK 31A31 (δαίμωνων); DK 31B9, DK 31B10 (διοδίμωνα); DK 31B59 (δαίμων δαίμων, δαίμονα); DK 31B115 (δαίμωνες οἵτε, δαίμωνας); DK 31B116 (δαίμωνας); DK 31B122 (δαίμωνες); DK 31B126 (δαίμων); DK 31B147 (εὐδαιμονικόν).

\(^7^1\) See: William K. C. Guthrie, *A History of Greek Philosophy, Volume 2: The Presocratic Tradition from Parmenides to Democritus* (Cambridge: Cambridge University Press, 1965), 263-265. Guthrie, more precisely, with some restraint, writes that it is one of the two dimensions of the notion of the soul. The daimon is the divine aspect in man that is alien to the body (Another dimension of understanding the soul is that it combines faculties of sensation and thinking, which depend on the blood and other bodily organs).
rather than a psyche, the Sicilian philosopher probably wanted to emphasize the divine nature of man.

Eventually, if people live in a holy (δισως) and just (δικαιως) manner, they shall be blessed (μακαριως) in this life, and will be even more blessed (μακαριωτεροι) after leaving this one, because they will achieve happiness (ευδαιμονιαν) that will not be temporary, and will rest eternally, as Empedocles’ philosophical poem puts it (η φιλοσοφος Ευπεδοκλεους λεγει ποιητικη): “At the same hearth and table as the other immortals, relieved of mortal pains, tireless.”

The bottomline is that Empedocles was convinced that there is an intrinsic affinity of the entire φυσις, therefore without coming up with many specific norms and regulations, but based upon deep belief in his closeness with other empsycha, he refused to harm and feed upon them. By acknowledging similar or identical emotional and intellectual traits to all living beings, this legendary figure from Magna Graecia, who spoke of himself as if he were an immortal god, no longer mortal (θεος άμβροτος, ουκέτι θνητος), paved the way for a huge shift in the scientific, philosophical, and legal appreciation of the status of non-human living beings, a shift that reached its peak during the last half of the previous century.

72 The word ψυχὴν is found only once in the preserved fragments of the Acragantian philosopher (DK 31B138), and is commonly thought to mean “life” there. Consult: Richard D. McKirahan, Philosophy Before Socrates (Indianapolis, and Cambridge: Hackett Publishing Company, 2010), 286.

73 Eric R. Dodds states that the daimon’s function is to be the bearer of man’s potential divinity and actual guilt. Eric R. Dodds, The Greeks and the Irrational (Berkeley, and Los Angeles: University of California Press, 1951), 153.

74 DK 31B147, Barnes, Early Greek Philosophy, 157. The Greek text reads: άθανατος άλλοισιν ομέστιοι, αυτοτράπεζοι έόντες, άνδρειων άχεων, απόκληροι, ατειρεις. See: DK 31B21, 12. Allegedly this fragment, especially its first part, suggests the survival of the individual soul too after it has escaped from the cycle of birth. Francis M. Cornford believes that individuality does not reside in the four known elements (water, fire, earth, and air) but in mixed portions of Love and Strife, which remain combined as long as the soul is impure, and migrates to other bodies. Francis M. Cornford, From Religion to Philosophy: A Study in the Origins of Western Speculation (New York: Harper & Row, 1957), 239.


76 DK 31B112, 4.

77 Unlike Empedocles concept and the ideas of several other ancient thinkers, current legislations most commonly establish the basic principles of animal welfare protection on the
References


