

HAND-OUT

The Secret of the Untrembling Heart A Cryptological Reading of Parmenides' Proem (DK B1.29/EGP D4.29) PETER JACKSON ROVA

I. Variant readings

1. Plutarch (*adv. Colot.* 1114d) and Diogenes Laertius (*Vitae* 9.22): ἡ μὲν/ἡμὲν ἀληθείης εὐπειθέος ἀτρεκέες ἦτορ
2. Sextus Empiricus (*adv. math.* 7.111) and Clement (*Strom.* 5.59): ἡ μὲν ἀληθείης εὐπειθέος ἀτρεμές ἦτορ
3. Proclus (*in Tim.* 2.105b): τῶ μὲν ἀληθείης εὐφεγγέος ἀτρεμές ἦτορ
4. Simplicius (*in Cael.* 557.26): ἡμὲν ἀληθείης εὐκυκλέος ἀτρεμές ἦτορ

II. Soteriological adaptations of athletic imagery

Orphic gold tablet from Thurii (3), 5-6

I have flown out of the heavy, difficult circle (κύκλῳ δ' ἐξεπτὰ βαρυπενθέος ἀργαλείοι),
I have approached the longed-for crown with swift feet.

Xenophanes, D61.8-12

[...] and he would receive a gift that would be an heirloom for him
Or else if with horses, he would get all these things –
But he would not be worthy as I am. For better than strength
Of men and horses is our wisdom.

Plato, *Phd.* 114c

An afterlife existence in beautiful abodes is the *prize* (ἄθλον) won by those purified by philosophy.

III. The celestial dwelling (ἄφθιτος [< PIE **h₂dʰg^{wh}ito-*], ἀλήθεια, etc.)

RV 9.113.7

Where the inexhaustible light is, in which world the sun is placed, in that one place me, o self-purifying one (= Soma Pavamāna), *in the immortal, imperishable world* (*amṛte loké akṣita* [< PIE **h₂dʰg^{wh}ito-*]).
(Tr. Jamison/Brereton)

Lactantius, *Divin. Instit.* 1.5.2-3 (from an Orphic poem) (cf. II. 18.370)

ἔκτισεν ἀθανάτοις δόμον ἄφθιτον [< PIE **h₂dʰg^{wh}ito-*]
He (Phaeton) established for immortals an imperishable dwelling.

Plato, *Phaedr.* 247c-248b

A semi-Elysian region beyond the heavens (unlike the one *sung by the poets* [ὑμνησέ τῶν ποιητῆς]) referred to as the *plain of truth* (ἀληθείας πεδίων).

IV. Simonides and Heraclitus on fame and appearances:

Heraclitus, fr. D12 (Clement. Alex. *Strom.* 5.59.5)

The best men choose one thing instead of all others, the *ever-flowing glory of mortals* (κλέος ἀναον θνητῶν);
but most men are sated like cattle.

Simonides, PMG 531.9

To them that fell at Thermopylae belong a glorious fortune and noble lot; for grave they have an altar, for libation-ewers *remembrance* (μνάστις), and the wine that comes thereof is praise [---] witness Leonidas the king of Sparta is said to have left behind an *ever-flowing glory* (ἀναον τε κλέος) that he has left behind.

Heraclitus, fr. D135

Nature loves to hide (φύσις κρύπτεσθαι φιλεῖ).

Simonides, PMG 598

Appearance even constrains truth (τὸ δοκεῖν καὶ τὰν ἀλάθειαν βιάται).

V. Εὐκυκλ(έ)ος (< PIE **h₁suk^wék^wlos*) + κλέος (< PIE **kléwos*) (cf. εὐκλείης [< PIE **h₁sukléwes*])

RV 6.37.3b-c

[...] *indram suakré* (< PIE **h₁suk^wék^wlos*) *rathyāso áśvāḥ | abhí śráva* (**kléwos*) *íjyanto vaheyur*

[...] the chariot-horses should convey Indra *on (the chariot) with good wheels*. As they are charging straight on toward *fame* [...]

(Tr. Jamison/Brereton)

VI. Fame and truth

Cf. Ἐτεοκλῆς, *Ἐτεροκλέφης, *Tawaglawas* (2nd millennium Hittite rendition)

“Truly glorious”

Clement of Alexandria, *Strom.* 5.59

Perchance, too, the twofold species of the Peripatetic teaching – that called probable, and that called knowable – came very near the distinction between *opinion* (δόξαν) on the one hand, and *glory and truth* (εὐκλείας καὶ ἀληθείας) on the other.

“To win the flowers of fair renown from men.

Be not induced to speak anything more than right” (Empedocles, B3.5)

The Ionic muses accordingly say – Quote from Heraclitus (D12) (see above) – And the great Parmenides of Elea is introduced describing thus the teaching of the two ways – Quote from Parmenides D4.29