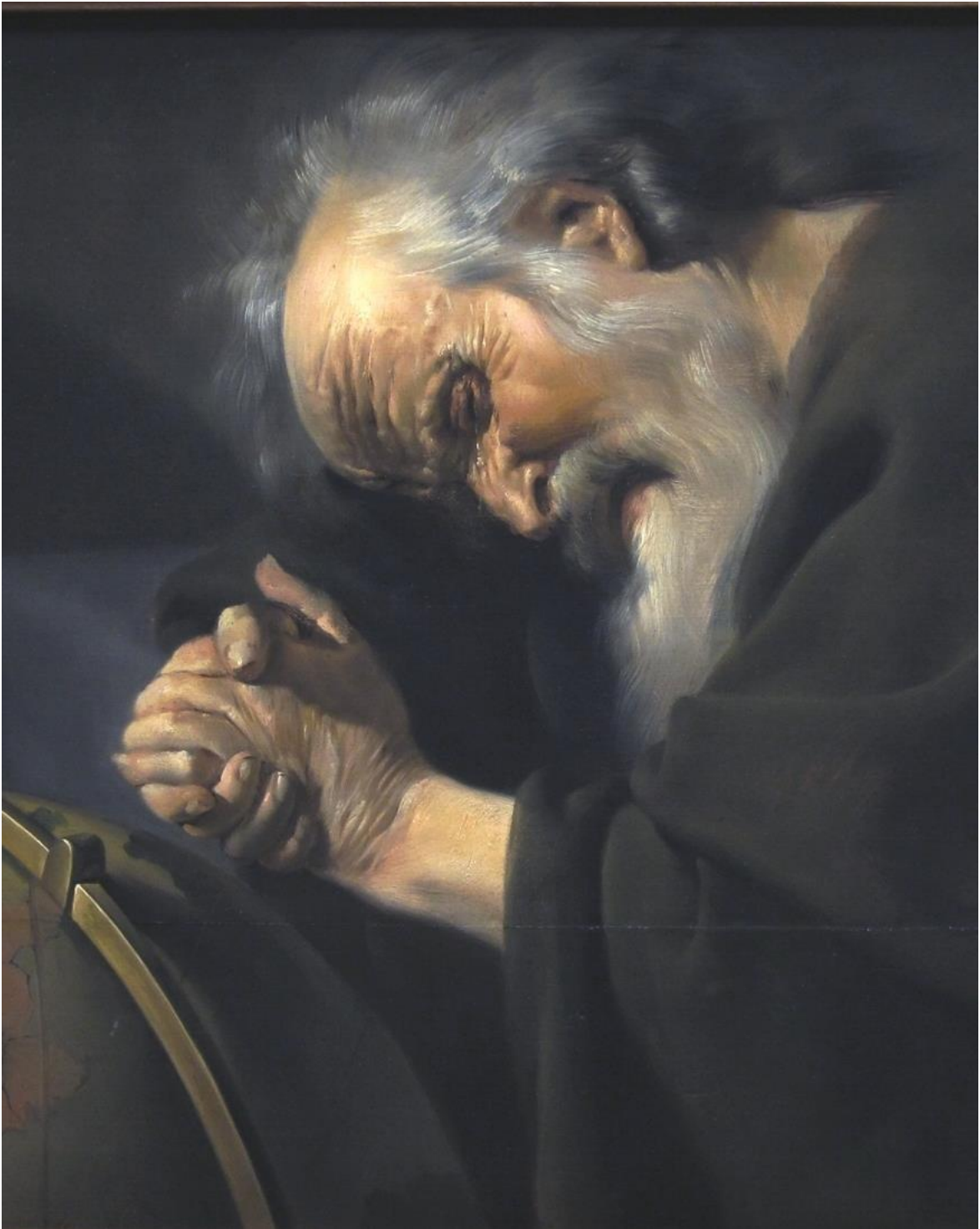


*Fragments attributed  
to Heraclitus*



Differentiation is contrast, leading to the polarisation of contraries. So long as this mayavic state exists there will be perpetual struggle and “wars.” By adjusting the opposing forces, eternally reacting upon each other, the One Law in Nature, counterbalances contraries and produces final harmony.

For Theosophists of our school the Deity is a UNITY in which all other units in their infinite variety merge and from which they are indistinguishable — except in the prism of theistic *Maya*. The individual drops of the curling waves of the universal Ocean have no independent existence. In short, while the Theist proclaims his God a gigantic universal BEING, the Theosophist declares with Heraclitus, as quoted by a modern author, that the ONE Absolute is not Being — but *becoming*: the ever-developing, cyclic evolution, the Perpetual Motion of Nature visible and invisible — moving, and breathing even during its long Pralayaic Sleep.

— Helena Petrovna Blavatsky<sup>1</sup>

## Thoughts selected by the Series Editor

It is wise for those who hear, not me, but the universal Reason, to confess that all things are One. The majority of people have no understanding of the things with which they daily meet, nor, when instructed, do they have any right knowledge of them, although to themselves they seem to have. They understand neither how to hear nor how to speak. Eyes and ears are bad witnesses to men having rude souls. The eyes, however, are more exact witnesses than the ears.

There is One Wisdom, to understand the Intelligent Will by which all things are governed through all. Much learning does not teach one to have understanding, else it would have taught Hesiod and Pythagoras.

This world, the same for all, neither any of the gods nor any man has made, but it always was, and is, and shall be, an ever living fire, kindled in due measure, and in due measure extinguished. Fire coming upon all things, will sift and seize them

If you do not hope, you will not win that which is not hoped for, since it is unattainable and inaccessible. For Nature loves to conceal herself.

The God whose oracle is at Delphi neither speaks plainly nor conceals, but indicates by signs. The Sibyl with raging mouth uttering things solemn, rude and unadorned, reaches with her voice over a thousand years, because of the God.

Time, having a necessary union and connection with heaven, is not simple motion, but, so to speak, motion in an order, having measured limits and periods. Of which the sun, being overseer and guardian to limit, direct, appoint and proclaim the

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<sup>1</sup> *Blavatsky Collected Writings*, p. 10, footnote to an article by Babu Raj Narain Bose on “The God-Idea.”

changes and seasons which produce all things, is the helper of the leader and first God, not in small or trivial things, but in the greatest and most important.

The sun is new every day. The sun will not overstep his bounds, for if he does, the Erinyes, helpers of justice, will find him out. God is day and night, winter and summer, war and peace, plenty and want. But he is changed, just as when incense is mingled with incense, and named according to the pleasure of each. If all existing things should become smoke, perception would be by the nostrils.

Cold becomes warm, and warm, cold; wet becomes dry, and dry, wet. It disperses and gathers, it comes and goes. For there could be no harmony without sharps and flats, nor living beings without male and female which are contraries. The parched earth loves the rain, and the high heaven, with moisture laden, loves earthward to fall. Into the same river you could not step twice, for other and still other waters are flowing. The unlike is joined together, and from differences results the most beautiful harmony, and all things take place by strife. That which separates unites with itself. It is a harmony of oppositions, as in the case of the bow and of the lyre.

The name of the bow is life, but its work is death. For when is death not present with us? Living and dead, awake and asleep, young and old, are the same. For these several states are transmutations of each other. The sleeping are co-workers and fabricators of the things that happen in the world.

To those who are awake, there is one world in common, but of those who are asleep, each is withdrawn to a private world of his own. There awaits men after death what they neither hope nor think. And those that are there shall arise and become guardians of the living and the dead.

The hidden harmony is better than the visible. Unite whole and part, agreement and disagreement, accordant and discordant — from all comes One, and from One all.

Sea water is very pure and very foul, for, while to fishes it is drinkable and healthful, to men it is hurtful and unfit to drink.

Dry dust and ashes must be placed near the wall where the roof or eaves shelter the court, in order that there may be a place where the birds may sprinkle themselves, for with these things they improve their wings and feathers. Hogs wash themselves in mud and doves in dust; they revel in dirt.

Good and evil are one and the same. The physicians, therefore, cutting, cauterizing, and in every way torturing the sick, complain that the patients do not pay them fitting reward for thus effecting these benefits and sufferings.

War is universal and strife right, and that by strife all things arise and are used. War is the father and king of all, and has produced some as gods and some as men, and has made some slaves and some free. Gods and men honour those slain in war. Some say that it is unfitting that the sight of wars should please the gods. But it is not so. For noble works delight them, and while wars and battles seem to us terrible, to God they do not seem so. For God in his dispensation of all events, perfects them into a harmony of the whole. To God all things are beautiful and good and right, though men suppose that some are right and others wrong.

The way upward and downward are one and the same. The beginning and end are common. Immortals are mortal, mortals immortal, living in their death and dying in their life. The limits of the soul you would not find out, though you should traverse every way.

We are and are not. A mixture separates when not kept in motion. In change is rest.

Although the Law of Reason is common, the majority of people live as though they had an understanding of their own. The Law of Understanding is common to all. Those who speak with intelligence must hold fast to that which is common to all, even more strongly than a city holds fast to its law. For human nature does not possess understanding, but the divine does. Therefore, all human laws are dependent upon One Divine Law. The thoughtless man understands the voice of the Deity as little as the child understands the man.

Self-control is the highest virtue, and wisdom is to speak truth and consciously to act according to nature. It pertains to all men to know themselves and to learn self-control. For men to have whatever they wish, would not be well. Sickness makes health pleasant and good; hunger, satiety; weariness, rest. It is hard to contend against passion, for whatever it craves it buys with its life.

It is better to conceal ignorance than to expose it. Dogs, also, bark at what they do not know. Yet, a stupid man loves to be puzzled by every discourse.

A man's character is his daemon. The most approved of those who are of repute knows how to cheat. Nevertheless, justice will catch the makers and witnesses of lies.

Night-roamers, Magians, Bacchanals, revellers in wine, the initiated. For the things which are considered mysteries among men, they celebrate sacrilegiously. Were it not Dionysus to whom they institute a procession and sing songs in honour of the pudenta, it would be the most shameful action. But Dionysus, in whose honour they rave in bacchic frenzy, and Hades are the same.

Material and corporeal sacrifices and those arising from change, such as are fit for those still fettered by the body. When defiled, they purify themselves with blood, just as if any one who had fallen into the mud should wash himself with mud!



# Fragments of Inner Wisdom attributed to Heraclitus

From George Thomas White Patrick. (*Comp., Tr. & Annot.*). *The Fragments of the Work of Heraclitus of Ephesus on Nature*. Baltimore: N. Murray, 1889. Translated from the Greek text of Ingram Bywater, this work was part of Dr. Patrick's Ph.D. thesis at Johns Hopkins University, 1888.

Ancient sources and context are given in the footnotes. However, the author's introduction and critical notes have been omitted from this edition. Text typographically enhanced by Philaletheians UK.

Frontispiece: Heraclitus (c 1630) Johan Moreelse, Centraal Museum, Utrecht

1. Οὐκ ἐμεῦ ἀλλὰ τοῦ λόγου ἀκούσαντας ὁμολογέειν σοφὸν ἐστὶ, ἐν πάντα εἶναι.

**It is wise for those who hear, not me, but the universal Reason, to confess that all things are one.<sup>1</sup>**

2. Τοῦ δὲ λόγου τοῦδ' ἐόντος αἰεὶ ἀζύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον. γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπίροισι εὐόκασι πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων ὁκοίων ἐγὼ διηγέσθαι, διαιρέων ἕκαστον κατὰ φύσιν καὶ φράζων ὅκως ἔχει. τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιέουσι, ὅκωσπερ ὁκόσα εὐδοντες ἐπιλανθάνονται.

**To this universal Reason which I unfold, although it always exists, men make themselves insensible, both before they have heard it and when they have heard it for the first time. For notwithstanding that all things happen according to this Reason, men act as though they had never had any experience in regard to it when they attempt such words and works as I am now relating, describing each thing according to its nature and explaining how it is ordered. And some men are as ignorant of what they do when awake as they are forgetful of what they do when asleep.<sup>2</sup>**

<sup>1</sup> *Source:* Hippolytus, Ref. haer. ix. 9. *Context:* Heraclitus says that all things are one, divided undivided, created uncreated, mortal immortal, reason eternity, father son, God justice. "It is wise for those who hear, not me, but the universal Reason, to confess that all things are one." And since all do not comprehend this or acknowledge it, he reproves them somewhat as follows:

"They do not understand how that which separates unites with itself; it is a harmony of oppositions like that of the bow and of the lyre" (= fr. 45).

*Cf.* Philo, Leg. alleg. iii. 3, p. 88. *Context:* see fr. 24.

<sup>2</sup> *Source:* Hippolytus, Ref. haer. ix. 9. *Context:* And that Reason always exists, being all and permeating all, he (Heraclitus) says in this manner: "To this universal," etc.

Aristotle, Rhet. iii. 5, p. 1407, b. 14. *Context:* For it is very hard to punctuate Heraclitus' writings on account of its not being clear whether the words refer to those which precede or to those which follow. For instance, in the beginning of his work, where he says, "To Reason existing always men make themselves insensible." For here it is ambiguous to what "always" refers. | Sextus Empir. adv. Math. vii. 132. | Clement of Alex. Stromata, v. 14, p. 716. | Amelius from Euseb. Praep. Evang. xi. 19, p. 540. | Cf. Philo, Quis. rer. div. haer. 43, p. 505. | Cf. Ioannes Sicel. in Walz. Rhett. Gr. vi. p. 95.

3. Ἀξύνετοι ἀκούσαντες κωφοῖσι εἰκόασι· φάτις αὐτοῖσι μαρτυρεῖ παρεόντας ἀπεῖναι.

**Those who hear and do not understand are like the deaf. Of them the proverb says: Present, they are absent.**<sup>1</sup>

4. Κακοὶ μάρτυρες ἀνθρώποισι ὀφθαλμοὶ καὶ ὄτα, βαρβάρους ψυχὰς ἐχόντων.

**Eyes and ears are bad witnesses to men having rude souls.**<sup>2</sup>

5. Οὐ φρονέουσι τοιαῦτα πολλοὶ ὀκόσοισι ἐγκυρέουσι οὐδὲ μαθόντες γινώσκουσι, ἐωυτοῖσι δὲ δοκέουσι.

**The majority of people have no understanding of the things with which they daily meet, nor, when instructed, do they have any right knowledge of them, although to themselves they seem to have.**<sup>3</sup>

6. Ἀκοῦσαι οὐκ ἐπιστάμενοι οὐδ' εἰπεῖν.

**They understand neither how to hear nor how to speak.**<sup>4</sup>

7. Ἐὰν μὴ ἔλπῃαι, ἀνέλπιστον οὐκ ἐξευρήσει, ἀνεξερευνητον ἐὼν καὶ ἄπορον.

**If you do not hope, you will not win that which is not hoped for, since it is unattainable and inaccessible.**<sup>5</sup>

8. Χρυσὸν οἱ διζήμενοι γῆν πολλὴν ὀρύσσουσι καὶ εὕρισκον οὐκ ὀλίγον.

**Gold-seekers dig over much earth and find little gold.**<sup>6</sup>

9. Ἀγχιβασίην.

**Debate.**<sup>7</sup>

10. Φύσις κρύπτεσθαι φιλεῖ

**Nature loves to conceal herself.**<sup>8</sup>

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<sup>1</sup> Source: Clement of Alex. Strom. v. 14, p. 718. Context: And if you wish to trace out that saying, "He that hath ears to hear, let him hear," you will find it expressed by the Ephesian in this manner, "Those who hear," etc. | Theodoretus, Therap. i. pp. 13, 49.

<sup>2</sup> Source: Sextus Emp. adv. Math. vii. 126. Context: He (Heraclitus) casts discredit upon sense perception in the saying, "Eyes and ears are bad witnesses to men having rude souls." Which is equivalent to saying that it is the part of rude souls to trust to the irrational senses. | Stobaeus Floril. iv. 56. | Cf. Diogenes Laert. ix. 7.

<sup>3</sup> Source: Clement of Alex. Strom. ii. 2, p. 432. | M. Antoninus iv. 46. Context: Be ever mindful of the Heraclitic saying that the death of earth is to become water, and the death of water is to become air, and of air, fire (see fr. 25). And remember also him who is forgetful whither the way leads (cf. fr. 73); and that men quarrel with that with which they are in most continual association (= fr. 93), namely, the Reason which governs all. And those things with which they meet daily seem to them strange; and that we ought not to act and speak as though we were asleep (= fr. 94), for even then we seem to act and speak.

<sup>4</sup> Source: Clement of Alex. Strom. ii. 5, p. 442. Context: Heraclitus, scolding some as unbelievers, says: "They understand neither how to hear nor to speak," prompted, I suppose, by Solomon, "If thou lovest to hear, thou shalt understand; and if thou inclinest thine ear, thou shalt be wise."

<sup>5</sup> Source: Clement of Alex. Strom. ii. 4, p. 437. Context: Therefore, that which was spoken by the prophet is shown to be wholly true, "Unless ye believe, neither shall ye understand." Paraphrasing this saying, Heraclitus of Ephesus said, "If you do not hope," etc. | Theodoretus, Therap. i. pp. 15, 51.

<sup>6</sup> Sources: Clement of Alex. Strom. iv. 2, p. 565. | Theodoretus, Therap. i. pp. 15, 52.

<sup>7</sup> Source: Suidas, under word ἀμφισβασίην. Ἀμφισβασίην, ἐνίοι το ἀμφισβασίην Ἰωνες δε καὶ ἀγχιβασίην, καὶ ἀγχιβασίην Ἡρακλείτου.

<sup>8</sup> Source: Themistius, Or. v. p. 69 (= xii. p. 159). Context: Nature according to Heraclitus, loves to conceal herself; and before nature the creator of nature, whom therefore we especially worship and adore because the knowledge of him is difficult. | Philo, Qu. in Gen. iv. 1, p. 237, Aucher: Arbor est secundum Heraclitum natura nostra, quae se obducere atque abscondere amat. | Cf. idem, de Profug. 32, p. 573; de Somn. i. 2, p. 621; de Spec. legg. 8, p. 344.

11. Ὁ ἀναξ οὐ τὸ μαντεῖον ἐστὶ τὸ ἐν Δελφοῖς, οὔτε λέγει οὔτε κρύπτει, ἀλλὰ σημαίνει.

**The God whose oracle is at Delphi neither speaks plainly nor conceals, but indicates by signs.<sup>1</sup>**

12. Σίβυλλα δὲ μαινομένῳ στόματι ἀγέλαστα καὶ ἀκαλλώπιστα καὶ ἀμύριστα φθεγγομένη χιλίων ἐτέων ἐξικνέεται τῆ φωνῆ διὰ τὸν θεόν.

**But the Sibyl with raging mouth uttering things solemn, rude and unadorned, reaches with her voice over a thousand years, because of the God.<sup>2</sup>**

13. Ὅσων ὄψις ἀκοὴ μάθησις, ταῦτα ἐγὼ προτιμέω.

**Whatever concerns seeing, hearing, and learning, I particularly honour.<sup>3</sup>**

14. τοῦτο γὰρ ἰδίον ἐστὶ τῶν νῦν καιρῶν, ἐν οἷς πάντων πλωτῶν καὶ πορευτῶν γεγονότων οὐκ ἂν ἔτι πρέπον εἶη ποιηταῖς καὶ μυθολογοῖς χρῆσθαι μάρτυσι περὶ τῶν ἀγνοουμένων, ὅπερ οἱ πρὸ ἡμῶν περὶ τῶν πλείστων, ἀπίστους ἀμφισβητούμενων παρεχόμενοι βεβαιωτὰς κατὰ τὸν Ἡράκλειτον.

**Especially at the present time, when all places are accessible either by land or by water, we should not accept poets and mythologists as witnesses of things that are unknown, since for the most part they furnish us with unreliable testimony about disputed things, according to Heraclitus.<sup>4</sup>**

15. Ὀφθαλμοὶ τῶν ὠτῶν ἀκριβέστεροι μάρτυρες.

**The eyes are more exact witnesses than the ears.<sup>5</sup>**

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<sup>1</sup> Source: Plutarch, de Pyth. orac. 21, p. 404. Context: And I think you know the saying of Heraclitus that “The God,” etc. | Iamblichus, de Myst. iii. 15. | *Idem*, from Stobaeus Floril. lxxxi. 17. | Anon. from Stobaeus Floril. v. 72. | Cf. Lucianus, Vit. auct. 14.

<sup>2</sup> Source: Plutarch, de Pyth. orac. 6, p. 397. Context: But the Sibyl, with raging mouth, according to Heraclitus, uttering things solemn, rude and unadorned, reaches with her voice over a thousand years, because of the God. And Pindar says that Cadmus heard from the God a kind of music neither pleasant nor soft nor melodious. For great holiness permits not the allurements of pleasures. | Clement of Alex. Strom. i. 15, p. 358. | Iamblichus, de Myst. iii. 8. | See also pseudo-Heraclitus, Epist. viii.

<sup>3</sup> Source: Hippolytus, Ref. haer. ix. 9, 10. Context: And that the hidden, the unseen and unknown to men is [better], he (Heraclitus) says in these words, “A hidden harmony is better than a visible” (= fr. 47). He thus praises and admires the unknown and unseen more than the known. And that that which is discoverable and visible to men is [better], he says in these words, “Whatever concerns seeing, hearing, and learning, I particularly honour,” that is, the visible above the invisible. From such expressions it is easy to understand him. In the knowledge of the visible, he says, men allow themselves to be deceived as Homer was, who yet was wiser than all the Greeks; for some boys killing lice deceived him saying, “What we see and catch we leave behind; what we neither see nor catch we take with us” (fr. 1, Schuster). Thus Heraclitus honours in equal degree the seen and the unseen, as if the seen and unseen were confessedly one. For what does he say? “A hidden harmony is better than a visible,” and, “whatever concerns seeing, hearing, and learning, I particularly honour,” having before particularly honoured the invisible.

<sup>4</sup> Polybius iv. 40

<sup>5</sup> Source: Polybius xii. 27. Context: There are two organs given to us by nature, sight and hearing, sight being considerably the more truthful, according to Heraclitus, “For the eyes are more exact witnesses than the ears.” | Cf. Herodotus i. 8.

16. Πολυμαθὴ νόον ἔχειν οὐ διδάσκει· Ἡσίοδον γὰρ ἂν ἐδίδαξε καὶ Πυθαγόρην αὐτὶς τε Ξενοφάνεα καὶ Ἑκαταῖον.

**Much learning does not teach one to have understanding, else it would have taught Hesiod and Pythagoras, and again Xenophanes and Hecataeus.<sup>1</sup>**

17. Πυθαγόρης Μνησάρχου ἱστορίην ἤσκησε ἀνθρώπων μάλιστα πάντων. καὶ ἐκλεξάμενος ταύτας τὰς συγγραφὰς ἐποίησε ἑωυτοῦ σοφίην, πολυμαθίην, κακοτεχνίην.

**Pythagoras, son of Mnesarchus, practised investigation most of all men, and having chosen out these treatises, he made a wisdom of his own — much learning and bad art.<sup>2</sup>**

18. Ὅκόσων λόγους ἤκουσα οὐδεὶς ἀφικνέεται ἐς τοῦτο, ὥστε γινώσκειν ὅτι σοφόν ἐστι πάντων κεχωρισμένον.

**Of all whose words I have heard, no one attains to this, to know that wisdom is apart from all.<sup>3</sup>**

19. Ἐν τῷ σοφόν, ἐπίστασθαι γνώμην ἣ κυβερνᾶται πάντα διὰ πάντων.

**There is one wisdom, to understand the intelligent will by which all things are governed through all.<sup>4</sup>**

20. Κόσμον <τόνδε> τὸν αὐτὸν ἀπάντων οὔτε τις θεῶν οὔτε ἀνθρώπων ἐποίησε, ἀλλ' ἦν αἰεὶ καὶ ἔστι καὶ ἔσται πῦρ ἀεὶζῶον, ἀπτόμενον μέτρα καὶ ἀποσβεννύμενον μέτρα.

**This world, the same for all, neither any of the gods nor any man has made, but it always was, and is, and shall be, an ever living fire, kindled in due measure, and in due measure extinguished.<sup>5</sup>**

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<sup>1</sup> Source: Diogenes Laert. ix. 1. Context: He (Heraclitus) was proud and disdainful above all men, as indeed is clear from his work, in which he says, “Much learning does not teach,” etc. | Aulus Gellius, N. A. praef. 12. | Clement of Alex. Strom. i. 19, p. 373. | Athenaeus xiii. p. 610B. | Iulianus, Or. vi. p. 187D. | Proclus in Tim. 31F. | Serenus in Excerpt. Flor. Ioann. Damasc. ii. 116, p. 205, Meinek. | Cf. pseudo-Democritus, fr. mor. 140, Mullach.

<sup>2</sup> Source: Diogenes Laert. viii. 6. Context: Some say, foolishly, that Pythagoras did not leave behind a single writing. But Heraclitus, the physicist, in his croaking way says, “Pythagoras, son of Mnesarchus,” etc. | Cf. Clement of Alex. Strom. i. 21, p. 396.

<sup>3</sup> Source: Stobaeus Floril. iii. 81.

<sup>4</sup> Source: Diogenes Laert. ix. 1. Context: See fr. 16. | Plutarch, de Iside 77, p. 382. Context: Nature, who lives and sees, and has in herself the beginning of motion and a knowledge of the suitable and the foreign, in some way draws an emanation and a share from the intelligence by which the universe is governed, according to Heraclitus. | Cf. Cleanthes H. in Iov. 36. | Cf. pseudo-Linus, 13, Mullach.

<sup>5</sup> Source: Clement of Alex. Strom. v. 14, p. 711. Context: Heraclitus of Ephesus is very plainly of this opinion, since he recognizes that there is an everlasting world on the one hand and on the other a perishable, that is, in its arrangement, knowing that in a certain manner the one is not different from the other. But that he knew an everlasting world eternally of a certain kind in its whole essence, he makes plain, saying in this manner, “This world the same for all,” etc.

Plutarch, de Anim. procreat. 5, p. 1014. Context: This world, says Heraclitus, neither any god nor man has made; as if fearing that having denied a divine creation, we should suppose the creator of the world to have been some man. | Simplicius in Aristot. de cael. p. 132, Karst. | Olympiodorus in Plat. Phaed. p. 201, Finckh. | Cf. Cleanthes H., Iov. 9. | Nicander, Alexiph. 174. | Epictetus from Stob. Floril. cviii. 60. | M. Antoninus vii. 9. | Just. Mart. Apol. p. 93C. | Heraclitus, Alleg. Hom. 26.



21. Πυρὸς τροπαὶ πρῶτον θάλασσα· θαλάσσης δὲ τὸ μὲν ἥμισυ γῆ, τὸ δὲ ἥμισυ πρηστήρ.

**The transmutations of fire are, first, the sea; and of the sea, half is earth, and half the lightning flash.<sup>1</sup>**

22. Πυρὸς ἀνταμείβεται πάντα καὶ πῦρ ἀπάντων, ὥσπερ χρυσοῦ χρήματα καὶ χρημάτων χρυσός.

**All things are exchanged for fire and fire for all things, just as wares for gold and gold for wares.<sup>2</sup>**

23. Θάλασσα διαχέεται καὶ μετρέεται ἐς τὸν αὐτὸν λόγον ὁκοῖος πρόσθεν ἦν ἢ γενέσθαι γῆ.

**The sea is poured out and measured to the same proportion as existed before it became earth.<sup>3</sup>**

24. Χρησμοσύνη . . . κόρος.

**Craving and Satiety.<sup>4</sup>**

25. Ζῆ πῦρ τὸν γῆς θάνατον, καὶ ἀῆρ ζῆ τὸν πυρὸς θάνατον· ὕδωρ ζῆ τὸν ἀέρος θάνατον, γῆ τὸν ὕδατος.

**Fire lives in the death of earth, air lives in the death of fire, water lives in the death of air, and earth in the death of water.<sup>5</sup>**

26. Πάντα τὸ πῦρ ἐπελθὸν κρινεὶ καὶ καταλήψεται.

**Fire coming upon all things, will sift and seize them.<sup>6</sup>**

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<sup>1</sup> Source: Clement of Alex. Strom. v. 14, p. 712. Context: And that he (Heraclitus) taught that it was created and perishable is shown by the following, “The transmutations,” etc. | Cf. Hippolytus, Ref. haer. vi. 17.

<sup>2</sup> Source: Plutarch, de EI. 8, p. 388. Context: For how that (scil. first cause) forming the world from itself, again perfects itself from the world, Heraclitus declares as follows,

“All things are exchanged for fire and fire for all things,” etc.

Cf. Philo, Leg. alleg. iii. 3, p. 89. Context: see fr. 24. | *Idem*, de Incorr. mundi 21, p. 508. | Lucianus, Vit. auct. 14. | Diogenes Laert. ix. 8. | Heraclitus, Alleg. Hom. 43. | Plotinus, Enn. iv. 8, p. 468. | Iamblichus from Stob. Ecl. i. 41. | Eusebius, Praep. Evang. xiv. 3, p. 720. | Simplicius on Aristot. Phys. 6, a.

<sup>3</sup> Sources: Clement of Alex. Strom. v. 14, p. 712 (= Eusebius, P. E. xiii. 13, p. 676). Context: For he (Heraclitus) says that fire is changed by the divine Reason which rules the universe, through air into moisture, which is as it were the seed of cosmic arrangement, and which he calls sea; and from this again arise the earth and the heavens and all they contain. And how again they are restored and ignited, he shows plainly as follows, “The sea is poured out,” etc.

<sup>4</sup> Source: Hippolytus, Ref. haer. ix. 30. Context: And he (Heraclitus) says also that this fire is intelligent and is the cause of the government of all things. And he calls it craving and satiety. And craving is, according to him, arrangement (*διακοσμησις*), and satiety is conflagration (*εκπυρωσις*). For, he says, “Fire coming upon all things will separate and seize them” (= fr. 26).

Philo, Leg. alleg. iii. 3, p. 88. Context: And the other (scil. *ο γονορρησις*), supposing that all things are from the world and are changed back into the world, and thinking that nothing was made by God, being a champion of the Heraclitic doctrine, introduces craving and satiety and that all things are one and happen by change. | Philo, de Victim. 6, p. 242. | Plutarch, de EI. 9, p. 389.

<sup>5</sup> Source: Maximus Tyr. xli. 4, p. 489. Context: You see the change of bodies and the alternation of origin, the way up and down, according to Heraclitus. And again he says,

“Living in their death and dying in their life (see fr. 67). Fire lives in the death of earth” etc.

M. Antoninus iv. 46. Context: see fr. 5. | Plutarch, de EI. 18, p. 392. | *Idem*, de Prim. frig. 10, p. 949. | Cf. pseudo-Linus 21, Mull.

<sup>6</sup> Source: XXVI. — Hippolytus, Ref. haer. ix. 10. Context: see fr. 24. | Cf. Aetna v. 536: quod si quis lapidis miratur fusile robur, cogitet obscuri verissima dicta libelli, Heraclite, tui, nihil insuperabile ab igni, omnia quo rerum naturae semina iacta.

27. Τὸ μὴ δύνόν ποτε πῶς ἄν τις λάθοι;

**How can one escape that which never sets?<sup>1</sup>**

28. Τὰ δὲ πάντα οἰακίζει κεραυνός.

**Lightning rules all.<sup>2</sup>**

29. Ἥλιος οὐχ ὑπερβήσεται μέτρα· εἰ δὲ μή, Ἐρινύες μιν δίκης ἐπίκουροι ἐξευρήσουσι.

**The sun will not overstep his bounds, for if he does, the Erinyes, helpers of justice, will find him out.<sup>3</sup>**

30. Ἡοῦς καὶ ἐσπέρης τέρματα ἡ ἄρκτος, καὶ ἀντίον τῆς ἄρκτου οὗρος αἰθρίου Διός.

**The limits of the evening and morning are the Bear, and opposite the Bear, the bounds of bright Zeus.<sup>4</sup>**

31. Εἰ μὴ ἥλιος ἦν, εὐφρόνη ἄν ἦν.

**If there were no sun, it would be night.<sup>5</sup>**

32. Νέος ἐφ' ἡμέρη ἥλιος.

**The sun is new every day.<sup>6</sup>**

33. Δοκεῖ δὲ (*scil.* θαλῆς) κατὰ τινὰς πρῶτος ἀστρολογῆσαι καὶ ἡλιακὰς ἐκλείψεις καὶ τροπὰς προειπεῖν, ὧς φησιν Εὐδημος ἐν τῇ περὶ τῶν ἀστρολογουμένων ἱστορίᾳ· ὅθεν αὐτὸν καὶ Ξενοφάνης καὶ Ἡρόδοτος θαυμάζει. μαρτυρεῖ δ' αὐτῷ καὶ Ἡράκλειτος καὶ Δημόκριτος.

**[Thales] seems, according to some, to have been the first to study astronomy and to foretell the eclipses and motions of the sun, as Eudemus relates in his account of astronomical works. And for this reason he is honoured by Xenophanes and Herodotus, and both Heraclitus and Democritus bear witness to him.<sup>7</sup>**

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<sup>1</sup> Source: Clement of Alex. Paedag. ii. 10, p. 229. Context: For one may escape the sensible light, but the intellectual it is impossible to escape. Or, as Heraclitus says, "How can one escape that which never sets?"

<sup>2</sup> Source: XXVIII. | Hippolytus, Ref. haer. ix. 10. Context: And he (Heraclitus) also says that a judgment of the world and all things in it takes place by fire, expressing it as follows, "Now lightning rules all," that is, guides it rightly, meaning by lightning, everlasting fire. | Cf. Cleanthes H., Iovem 10.

<sup>3</sup> Source: Plutarch, de Exil. II, p. 604. Context: Each of the planets, rolling in one sphere, as in an island, preserves its order. "For the sun," says Heraclitus, "will not overstep his bounds," etc. | *Idem*, de Iside 48, p. 370. | Cf. Hippolytus, Ref. haer. vi. 26. | Iamblichus, Protrept. 21, p. 132, Arcer. | Pseudo-Heraclitus, Epist. ix.

<sup>4</sup> Source: Strabo i., 6, p. 3. Context: And Heraclitus, better and more Homericly, naming in like manner the Bear instead of the northern circle, says, "The limits of the evening and morning are the Bear, and opposite the Bear, the bounds of bright Zeus." For the northern circle is the boundary of rising and setting, not the Bear.

<sup>5</sup> Source: Plutarch, Aq. et ign. cf. 7, p. 957. | *Idem*, de Fortuna 3, p. 98. Context: And just as, if there were no sun, as far as regards the other stars, we should have night, as Heraclitus says, so as far as regards the senses, if man had not mind and reason, his life would not differ from that of the beasts. | Cf. Clement of Alex. Protrept. II, p. 87. | Macrobius, Somn. Scip. i. 20.

<sup>6</sup> Source: Aristotle, Meteor. ii. 2, p. 355 a 9. Context: Concerning the sun this cannot happen, since, being nourished in the same manner, as they say, it is plain that the sun is not only, as Heraclitus says, new every day, but it is continually new. | Alexander Aphrod. in Meteor. 1.1. fol. 93 a. | Olympiodorus in Meteor. 1.1. fol. 30 a. | Plotinus, Enn. ii. 1, p. 97. | Proclus in Tim. p. 334B. | Cf. Plato, Rep. vi. p. 498B. | Olympiodorus in Plato, Phaed. p. 201, Finckh.

<sup>7</sup> Diogenes Laertius i. 23.

34. Οὕτως οὖν ἀναγκαίαν πρὸς τὸν οὐρανὸν ἔχων συμπλοκὴν καὶ συναρμογὴν ὁ χρόνος οὐκ ἀπλῶς ἐστὶ κίνησις ἀλλ', ὥσπερ εἴρηται, κίνησις ἐν τάξει μετρον ἐχούση καὶ πέρατα καὶ περιόδους. ὣν ὁ ἥλιος ἐπιστάτης ὢν καὶ σκοπός, ὀρίζειν καὶ βραβεύειν καὶ ἀναδεικνύειν καὶ ἀναφαίνειν μεταβολὰς καὶ ὥρας αἰ πάντα φέρουσι, καθ' Ἡράκλειτον, οὐδὲ φαύλων οὐδὲ μικρῶν, ἀλλὰ τῶν μεγίστων καὶ κυριωτάτων τῶ ἡγεμόνι καὶ πρώτῳ θεῷ γίνεται συνεργός.

**Thus Time, having a necessary union and connection with heaven, is not simple motion, but, so to speak, motion in an order, having measured limits and periods. Of which the sun, being overseer and guardian to limit, direct, appoint and proclaim the changes and seasons which, according to Heraclitus, produce all things, is the helper of the leader and first God, not in small or trivial things, but in the greatest and most important.<sup>1</sup>**

35. Διδάσκαλος δὲ πλείστων Ἡσίοδος· τοῦτον ἐπίστανται πλείστα εἰδέναι, ὅστις ἡμέρην καὶ εὐφρόνην οὐκ ἐγίνωσκε· ἔστι γὰρ ἓν.

**Hesiod is a teacher of the masses. They suppose him to have possessed the greatest knowledge, who indeed did not know day and night. For they are one.<sup>2</sup>**

36. Ὁ θεὸς ἡμέρη εὐφρόνη, χειμῶν θέρος, πόλεμος εἰρήνη, κόρος λιμός· ἀλλοιοῦται δὲ ὅκωσπερ ὀκόταν συμμιγῆ <θυωμα> θυώμασι· ὀνομάζεται καθ' ἡδονὴν ἐκάστου.

**God is day and night, winter and summer, war and peace, plenty and want. But he is changed, just as when incense is mingled with incense, but named according to the pleasure of each.<sup>3</sup>**

37. Δοκεῖ δ' ἐνίοις ἡ καπνώδης ἀναθυμίασις εἶναι ὀσμὴ, οὕσα κοινὴ γῆς τε καὶ ἀέρος. καὶ πάντες ἐπιφέρονται ἐπὶ τοῦτο περὶ ὀσμῆς· διὸ καὶ Ἡράκλειτος οὕτως εἴρηκεν, ὡς εἰ πάντα τὰ ὄντα καπνὸς γένοιτο, ρῖνες ἂν διαγοῖεν.

**Some think that odour consists in smoky exhalation, common to earth and air, and that for smell all things are converted into this. And it was for this reason that Heraclitus thus said that if all existing things should become smoke, perception would be by the nostrils.<sup>4</sup>**

38. Αἰ ψυχαὶ ὀσμῶνται καθ' ἄδην.

**Souls smell in Hades.<sup>5</sup>**

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<sup>1</sup> Plutarch, Qu. Plat. viii. 4, p. 1007.

Sources: Cf. Plutarch, de Def. orac. 12, p. 416. | M. Antoninus ix. 3. | Pseudo-Heraclitus, Epist. v.

<sup>2</sup> Source: Hippolytus, Ref. haer. ix. 10. Context: Heraclitus says that neither darkness nor light, neither evil nor good, are different, but they are one and the same. He found fault, therefore, with Hesiod because he knew [not] day and night, for day and night, he says, are one, expressing it somewhat as follows: "Hesiod is a teacher of the masses," etc.

<sup>3</sup> Source: Hippolytus, Ref. haer. ix. 10. Context: For that the primal (Gr. *πρωτον*, Bernays reads *ποιητον*, created) world is itself the demiurge and creator of itself, he (Heraclitus) says as follows: "God is day and," etc. | Cf. *idem*, Ref. haer. v. 21. | Hippocrates, *περὶ διαίτης* i. 4, Littr.

<sup>4</sup> Aristoteles, de Sensu 5, p. 443 a 21.

<sup>5</sup> Source: Plutarch, de Fac. in orbe lun. 28, p. 943. Context: Their (scil. the souls') appearance is like the sun's rays, and their spirits, which are raised aloft, as here, in the ether around the moon, are like fire, and from this they receive strength and power, as metals do by tempering. For that which is still scattered and diffuse is strengthened and becomes firm and transparent, so that it is nourished with the chance exhalation. And finely did Heraclitus say that "souls smell in Hades."

39. Τὰ ψυχρὰ θέρεται, θερμὸν ψύχεται, ὑγρὸν ἀαίνεται, καρφαλέον νοτίζεται.

**Cold becomes warm, and warm, cold; wet becomes dry, and dry, wet.**<sup>1</sup>

40. Σκίδνησι καὶ συνάγει, πρόσσεισι καὶ ἄπεισι.

**It disperses and gathers, it comes and goes.**<sup>2</sup>

41. Ποταμοῖσι δις τοῖσι αὐτοῖσι οὐκ ἂν ἐμβαίης· ἕτερα γὰρ <καὶ ἕτερα> ἐπιρρέει ὕδατα.

**Into the same river you could not step twice, for other <and still other> waters are flowing.**<sup>3</sup>

42. Ποταμοῖσι τοῖσι αὐτοῖσι ἐμβαίνουσιν ἕτερα καὶ ἕτερα ὕδατα ἐπιρρεῖ.

**To those entering the same river, other and still other waters flow.**<sup>4</sup>

43. Καὶ Ἡράκλειτος ἐπιτιμᾷ τῷ ποιήσαντι· ὡς ἔρις ἔκ τε θεῶν καὶ ἀνθρώπων ἀπόλοιτο· οὐ γὰρ ἂν εἶναι ἄρμονίαν μὴ ὄντος ὀξέος καὶ βαρέος, οὐδὲ τὰ ζῶα ἀνευ θήλεος καὶ ἄρρενος, ἐναντίων ὄντων.

**And Heraclitus blamed the poet who said,**

**Would that strife were destroyed from among gods and men.**

**For there could be no harmony without sharps and flats, nor living beings without male and female which are contraries.**<sup>5</sup>

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<sup>1</sup> Source: Schol. Tzetzae, Exeget. Iliad. p. 126, Hermann. Context: Of old, Heraclitus of Ephesus was noted for the obscurity of his sayings, "Cold becomes warm," etc. | Cf. Hippocrates, *περι διαίτης* i. 21. | Pseudo-Heraclitus, Epist. v. | Apuleius, de Mundo 21.

<sup>2</sup> Source: Plutarch, de EI. 18, p. 392. Context: see fr. 41. | Cf. pseudo-Heraclitus, Epist. vi.

<sup>3</sup> Sources: Plutarch, Qu. nat. 2, p. 912. Context: For the waters of fountains and rivers are fresh and new, for, as Heraclitus says, "Into the same river," etc.

Plato, Crat. 402A. Context: Heraclitus is supposed to say that all things are in motion and nothing at rest; he compares them to the stream of a river, and says that you cannot go into the same river twice (Jowett's tr.).

Aristotle, Metaph. iii. 5, p. 1010 a 13. Context: From this assumption there grew up that extreme opinion of those just now mentioned, those, namely, who professed to follow Heraclitus, such as Cratylus held, who finally thought that nothing ought to be said, but merely moved his finger. And he blamed Heraclitus because he said you could not step twice into the same river, for he himself thought you could not do so once.

Plutarch, de EI. 18, p. 392. Context: It is not possible to step twice into the same river, according to Heraclitus, nor twice to find a perishable substance in a fixed state; but by the sharpness and quickness of change, it disperses and gathers again, or rather not again nor a second time, but at the same time it forms and is dissolved, it comes and goes (see frag 40). | *Idem*, de Sera num. vind. 15, p. 559. | Simplicius in Aristot. Phys. f. 17 a.

<sup>4</sup> Source: Arius Didymus from Eusebius, Praep. evang. xv. 20, p. 821. Context: Concerning the soul, Cleanthes, quoting the doctrine of Zeno in comparison with the other physicists, said that Zeno affirmed the perceptive soul to be an exhalation, just as Heraclitus did. For, wishing to show that the vaporized souls are always of an intellectual nature, he compares them to a river, saying, "To those entering the same river, other and still other waters flow." And souls are exhalations from moisture. Zeno, therefore, like Heraclitus, called the soul an exhalation. | Cf. Sextus Emp. Pyrrh. hyp. iii. 115.

<sup>5</sup> Aristotle, Eth. Eud. vii. 1, p. 1235 a 26.

Source: Plutarch, de Iside 48, p. 370. Context: For Heraclitus in plain terms calls war the father and king and lord of all (= fr. 44), and he says that Homer, when he prayed, "Discord be damned from gods and human race," forgot that he called down curses on the origin of all things, since they have their source in antipathy and war. | Chalcidius in Tim. 295. | Simplicius in Aristot. Categ. p. 104 Delta, ed. Basil. | Schol. Ven. (A) ad Il. xviii, 107. | Eustathius ad Il. xviii. 107, pp. 1113, 56.

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

**War is the father and king of all, and has produced some as gods and some as men, and has made some slaves and some free.**<sup>1</sup>

45. Οὐ ξυνίασι ὅκως διαφερόμενον ἑωυτῶ ὁμολογέει· παλίντροπος ἀρμονίη ὅκωσπερ τόξου καὶ λύρης.

**They do not understand: how that which separates unites with itself. It is a harmony of oppositions, as in the case of the bow and of the lyre.**<sup>2</sup>

46. Καὶ περὶ αὐτῶν τούτων ἀνώτερον ἐπιζητοῦσι καὶ φυσικώτερον· Εὐριπίδης μὲν φάσκων ἐρᾶν μὲν ὄμβρου γαῖαν ξηρανθεῖσαν, ἐρᾶν δὲ σεμνὸν οὐρανὸν πληρούμενον ὄμβρου πεσεῖν ἐς γαῖαν· καὶ Ἡράκλειτος τὸ ἀντίξουν συμφέρον, καὶ ἐκ τῶν διαφερόντων καλλίστην ἀρμονίαν, καὶ πάντα κατ' ἔριν γίνεσθαι.

**In reference to these things, some seek for deeper principles and more in accordance with nature. Euripides says,**

**The parched earth loves the rain, and the high heaven, with moisture laden, loves earthward to fall.**

**And Heraclitus says,**

**The unlike is joined together, and from differences results the most beautiful harmony, and all things take place by strife.**<sup>3</sup>

47. Ἀρμονίη ἀφανὴς φανερῆς κρείσσων.

**The hidden harmony is better than the visible.**<sup>4</sup>

48. Μὴ εἰκὴ περὶ τῶν μεγίστων συμβαλώμεθα.

**Let us not draw conclusions rashly about the greatest things.**<sup>5</sup>

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<sup>1</sup> Sources: Hippolytus, Ref. haer. ix. 9. Context: And that the father of all created things is created and uncreated, the made and the maker, we hear him (Heraclitus) saying, "War is the father and king of all," etc.

Plutarch, de Iside 48, p. 370. Context: see fr. 43.

Proclus in Tim. 54A (cf. 24B). | Cf. Chrysippus from Philodem. P. eusebeias, vii. p. 81, Gomperz. | Lucianus, Quomodo hist. conscrib. 2. | Idem, Icaromen 8.

<sup>2</sup> Sources: Hippolytus, Ref. haer. ix. 9. Context: see fr. 1.

Plato, Symp. 187A. Context: And one who pays the least attention will also perceive that in music there is the same reconciliation of opposites; and I suppose that this must have been the meaning of Heraclitus, though his words are not accurate; for he says that the One is united by disunion, like the harmony of the bow and the lyre (Jowett's tr.).

Idem, Soph. 242D. Context: Then there are Ionian, and in more recent times Sicilian muses, who have conceived the thought that to unite the two principles is safer; and they say that being is one and many, which are held together by enmity and friendship, ever parting, ever meeting (idem).

Plutarch, de Anim. procreat. 27, p. 1026. Context: And many call this (scil. necessity) destiny. Empedocles calls it love and hatred; Heraclitus, the harmony of oppositions as of the bow and of the lyre. | Cf. Synesius, de Insomn. 135A | Parmenides v. 95, Stein.

<sup>3</sup> Aristotle, Eth. Nic. viii. 2, p. 1155 b 1.

Sources: Cf. Theophrastus, Metaph. 15. | Philo, Qu. in Gen. iii. 5, p. 178, Aucher. | Idem, de Agricult. 31, p. 321.

<sup>4</sup> Sources: Hippolytus, Ref. haer. ix. 9-10. Context: see fr. 13.

Plutarch, de Anim. procreat. 27, p. 1026. Context: Of the soul nothing is pure and unmixed nor remains apart from the rest, for, according to Heraclitus, "The hidden harmony is better than the visible," in which the blending deity has hidden and sunk variations and differences. | Cf. Plotinus, Enn. i. 6, p. 53. | Proclus in Cratyl. p. 107, ed. Boissonad.

<sup>5</sup> Source: Diogenes Laert. ix. 73. Context: Moreover, Heraclitus says, "Let us not draw conclusions rashly about the greatest things." And Hippocrates delivered his opinions doubtfully and moderately.

49. Χρή εὖ μάλα πολλῶν ἱστορας φιλοσόφους ἄνδρας εἶναι.

**Philosophers must be learned in very many things.<sup>1</sup>**

50. Γναφῆων ὁδὸς εὐθεῖα καὶ σκολιὴ μία ἐστὶ καὶ ἡ αὐτή.

**The straight and crooked way of the wool carders is one and the same.<sup>2</sup>**

51. Ὅνοι σύρματ' ἂν ἔλοιτο μᾶλλον ἢ χρυσόν.

**Asses would choose stubble rather than gold.<sup>3</sup>**

52. Θάλασσα ὕδωρ καθαρῶτατον καὶ μιαρῶτατον, ἰχθύσι μὲν πότιμον καὶ σωτήριον, ἀνθρώποις δὲ ἄποτον καὶ ὀλέθριον.

**Sea water is very pure and very foul, for, while to fishes it is drinkable and healthful, to men it is hurtful and unfit to drink.<sup>4</sup>**

53. Siccus etiam pulvis et cinis, ubicunque corhortem porticus vel tectum protegit, iuxta parietes reponendus est, ut sit quo aves se perfundant: nam his rebus plumam pinnasque emendant, si modo credimus Ephesio Heraclito qui ait: sues coeno, cohortales aves pulvere (vel cinere) lavari.

**Dry dust and ashes must be placed near the wall where the roof or eaves shelter the court, in order that there may be a place where the birds may sprinkle themselves, for with these things they improve their wings and feathers, if we may believe Heraclitus, the Ephesian, who says,**

**Hogs wash themselves in mud and doves in dust.<sup>5</sup>**

54. Βορβόρω χαίρειν.

**They revel in dirt.<sup>6</sup>**

55. Πᾶν ἔρπετόν πληγῆ νέμεται.

**Every animal is driven by blows.<sup>7</sup>**

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<sup>1</sup> Source: Clement of Alex. Strom. v. 14, p. 733. Context: Philosophers must be learned in very many things, according to Heraclitus. And, indeed, it is necessary that “he who wishes to be good shall often err.”

<sup>2</sup> Source: Hippolytus, Ref. haer. ix. 10. Context: And both straight and crooked, he (Heraclitus) says, are the same: “The way of the wool-carders is straight and crooked.” The revolution of the instrument in a carder’s shop (Gr. γναφειω Bernays, γραφειω vulg.) called a screw is straight and crooked, for it moves at the same time forward and in a circle. “It is one and the same,” he says. | Cf. Apuleius, de Mundo 21.

<sup>3</sup> Source: Aristotle, Eth. Nic. x. 5, p. 1176 a 6. Context: The pleasures of a horse, a dog, or a man, are all different. As Heraclitus says, “Asses would choose stubble rather than gold,” for to them there is more pleasure in fodder than in gold.

<sup>4</sup> Source: Hippolytus, Ref. haer. ix. 10. Context: And foul and fresh, he (Heraclitus) says, are one and the same. And drinkable and undrinkable are one and the same. “Sea water,” he says; “is very pure and very foul,” etc. | Cf. Sextus Empir. Pyrrh. hyp. i. 55.

<sup>5</sup> Columella, de Re Rustica viii. 4.

Source: Cf. Galenus, Protrept. 13, p. 5, ed. Bas.

<sup>6</sup> Source: Athenaeus v. p. 178F. Context: For it would be unbecoming, says Aristotle, to go to a banquet covered with sweat and dust. For a well-bred man should not be squalid nor slovenly nor delight in dirt, as Heraclitus says. | Clement of Alex. Protrept. 10, p. 75. | Idem, Strom. i. 1, p. 317; ii. 15, p. 465. | Cf. Sextus Empir. Pyrrh. hyp. i. 55. | Plotinus, Enn. i. 6, p. 55. | Vincentius Bellovac. Spec. mor. iii. 9, 3.

<sup>7</sup> Sources: Aristotle, de Mundo 6, p. 401 a 8 (= Apuleius, de Mundo 36; Stobaeus, Ecl. i. 2, p. 86). Context: Both wild and domestic animals, and those living upon land or in air or water, are born, live and die in conformity with the laws of God. “For every animal,” as Heraclitus says, “is driven by blows” (πληγῆ Stobaeus cod. A, Bergklus et al.; vulg. τῆν γῆν νεμεται, every animal feeds upon the earth).

56. Παλίντροπος ἄρμονίη κόσμου ὅκωσπερ λύρης καὶ τόξου.

**The harmony of the world is a harmony of oppositions, as in the case of the bow and of the lyre.<sup>1</sup>**

57. Ἀγαθὸν καὶ κακὸν ταυτόν.

**Good and evil are the same.<sup>2</sup>**

58. Καὶ ἀγαθὸν καὶ κακὸν (*scil.* ἓν ἐστί)· οἱ γοῦν ἰατροί, φησὶν ὁ Ἡράκλειτος, τέμνοντες καίοντες πάντη βασανίζοντες κακῶς τοὺς ἀρρωστοῦντας ἐπαιτιῶνται μηδέν' ἄξιον μισθὸν λαμβάνειν παρὰ τῶν ἀρρωστούτων, ταῦτα ἐργαζόμενοι τὰ ἀγαθὰ καὶ τὰς νόσους.

**And good and evil [are one]. The physicians, therefore, says Heraclitus, cutting, cauterizing, and in every way torturing the sick, complain that the patients do not pay them fitting reward for thus effecting these benefits and sufferings.<sup>3</sup>**

59. Συνάψειας οὔλα καὶ οὐχὶ οὔλα, συμφερόμενον διαφερόμενον, συνᾶδον διᾶδον· ἐκ πάντων ἓν καὶ ἐξ ἑνὸς πάντα.

**Unite whole and part, agreement and disagreement, accordant and discordant; from all comes one, and from one all.<sup>4</sup>**

60. Δίκης οὔνομα οὐκ ἂν ᾔδεσαν, εἰ ταῦτα μὴ ᾔν.

**They would not know the name of justice, were it not for these things.<sup>5</sup>**

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<sup>1</sup> Sources: Plutarch, De Tranquill. 15, p. 473. Context: For the harmony of the world is a harmony of oppositions (Gr. *παλιντροπος ἄρμονιη*, see Crit. Note 21), as in the case of the bow and of the lyre. And in human things there is nothing that is pure and unmixed. But just as in music, some notes are flat and some sharp, etc.

*Idem*, de Iside 45, p. 369. Context: "For the harmony of the world is a harmony of opposition, as in the case of the bow and of the lyre," according to Heraclitus; and according to Euripides, neither good nor bad may be found apart, but are mingled together for the sake of greater beauty. | Porphyrius, de Antro. nymph. 29. | Simplicius in Phys. fol. 11 a. | Cf. Philo, Qu. in Gen. iii. 5, p. 178, Aucher.

<sup>2</sup> Sources: Hippolytus, Ref. haer. ix. 10. Context: see fr. 58. | Simplicius in Phys. fol. 18 a. Context: All things are with others identical, and the saying of Heraclitus is true that the good and the evil are the same. | *Idem*, on Phys. fol. 11 a. | Aristotle, Top. viii. 5, p. 159 b 30. | *Idem*, Phys. i. 2, p. 185 b 20.

<sup>3</sup> Hippolytus, Ref. haer. ix. 10.

Sources: Cf. Xenophon, Mem. i. 2, 54. | Plato, Gorg. 521E; Polit. 293B. | Simplicius in Epictetus 13, p. 83 D and 27, p. 178A, ed. Heins.

<sup>4</sup> Sources: Aristotle, de Mundo 5, p. 396 b 12 (= Apuleius, de Mundo 20; Stobaeus, Ecl. i. 34, p. 690). Context: And again art, imitator of nature, appears to do the same. For in painting, it is by the mixing of colours, as white and black or yellow and red, that representations are made corresponding with the natural types. In music also, from the union of sharps and flats comes a final harmony, and in grammar, the whole art depends on the blending of mutes and vocables. And it was the same thing which the obscure Heraclitus meant when he said, "Unite whole and part," etc. | Cf. Apuleius, de Mundo 21. | Hippocrates *περι τροφης* 40; *περι διαιτης* i.

<sup>5</sup> Source: Clement of Alex. Strom. iv. 3, p. 568. Context: For the Scripture says, the law is not made for the just man. And Heraclitus well says, "They would not know the name of justice, were it not for these things." | Cf. pseudo-Heraclitus, Epist. vii.

61. Ἀπρεπές φασιν, εἰ τέρπει τοὺς θεοὺς πολέμων θέα. ἀλλ' οὐκ ἀπρεπές· τὰ γὰρ γενναῖα ἔργα τέρπει. ἄλλως τε πόλεμοι καὶ μάχαι ἡμῖν μὲν δεινὰ δοκεῖ, τῷ δὲ θεῷ οὐδὲ τὰυτα δεινὰ. συντελεῖ γὰρ ἅπαντα ὁ θεὸς πρὸς ἁρμονίαν τῶν ὄλων, οἰκονομῶν τὰ συμφέροντα, ὅπερ καὶ Ἡράκλειτος λέγει, ὡς τῷ μὲν θεῷ καλὰ πάντα καὶ ἀγαθὰ καὶ δίκαια, ἀνθρώποι δὲ ἅ μὲν ἄδικα ὑπειλήφασιν, ἅ δὲ δίκαια.

**They say that it is unfitting that the sight of wars should please the gods. But it is not so. For noble works delight them, and while wars and battles seem to us terrible, to God they do not seem so. For God in his dispensation of all events, perfects them into a harmony of the whole, just as, indeed, Heraclitus says that to God all things are beautiful and good and right, though men suppose that some are right and others wrong.**<sup>1</sup>

62. Εἰδέναι χρὴ τὸν πόλεμον ἐόντα ζυνόν, καὶ δίκην ἔριν· καὶ γινόμενα πάντα κατ' ἔριν καὶ χρεώμενα.

**We must know that war is universal and strife right, and that by strife all things arise and are used.**<sup>2</sup>

63. Ἔστι γὰρ εἰμαρμένα πάντως . . .

**For it is wholly destined . . .**<sup>3</sup>

64. Θάνατός ἐστι ὀκόσα ἐγερθέντες ὀρέομεν, ὀκόσα δὲ εὐδόντες ὕπνος.

**Death is what we see waking. What we see in sleep is a dream.**<sup>4</sup>

65. Ἐν τὸ σοφὸν μόνον· λέγεσθαι οὐκ ἐθέλει καὶ ἐθέλει Ζηνὸς οὐνομα.

**There is only one supreme Wisdom. It wills and wills not to be called by the name of Zeus.**<sup>5</sup>

66. Τοῦ βιοῦ οὐνομα βίος, ἔργον δὲ θάνατος.

**The name of the bow is life, but its work is death.**<sup>6</sup>

<sup>1</sup> Schol. B. in Iliad iv. 4, p. 120, Bekk.

Source: Cf. Hippocrates, *περι διαίτης* i. 11.

<sup>2</sup> Source: Origen, cont. Celsus vi. 42, p. 312 (Celsus speaking). Context: There was an obscure saying of the ancients that war was divine, Heraclitus writing thus, "We must know that war," etc. | Cf. Plutarch, de Sol. animal. 7, p. 964. | Diogenes Laert. ix. 8.

<sup>3</sup> Source: Stobaeus Ecl. i. 5, p. 178. Context: Heraclitus declares that destiny is the all-pervading law. And this is the etherial body, the seed of the origin of all things, and the measure of the appointed course. All things are by fate, and this is the same as necessity. Thus he writes, "For it is wholly destined" (The rest is wanting).

<sup>4</sup> Source: Clement of Alex. Strom. iii. 3, p. 520. Context: And does not Heraclitus call death birth, similarly with Pythagoras and with Socrates in the Gorgias, when he says, "Death is what we see waking. What we see in sleep is a dream?" | Cf. *idem*, v. 14, p. 712. Philo, de Ioseph. 22, p. 59.

<sup>5</sup> Sources: Clement of Alex. Strom. v. 14, p. 718 (Euseb. P. E. xiii. 13, p. 681). Context: I know that Plato also bears witness to Heraclitus' writing, "There is only one supreme Wisdom. It wills and wills not to be called by the name of Zeus." And again, "Law is to obey the will of one" (= fr. 110).

<sup>6</sup> Sources: Schol. in Iliad i. 49, fr. Cramer, A. P. iii. p. 122. Context: For it seems that by the ancients the bow and life were synonymously called *bios*. So Heraclitus, the obscure, said, "The name of the bow is life, but its work is death." | Etym. magn. under word *βίος*. | Tzetzē's Exeg. in Iliad, p. 101 Herm. | Eustathius in Iliad i. 49, p. 41. | Cf. Hippocrates, *περι τροφης* 21.



67. Ἀθάνατοι θνητοί, θνητοί ἀθάνατοι, ζῶντες τὸν ἐκείνων θάνατον τὸν δὲ ἐκείνων βίον τεθνεῶτες.

**Immortals are mortal, mortals immortal, living in their death and dying in their life.<sup>1</sup>**

68. Ψυχῆσι γὰρ θάνατος ὕδωρ γενέσθαι, ὕδατι δὲ θάνατος γῆν γενέσθαι· ἐκ γῆς δὲ ὕδωρ γίνεται, ἐξ ὕδατος δὲ ψυχή.

**To souls it is death to become water, and to water it is death to become earth, but from earth comes water, and from water, soul.<sup>2</sup>**

69. Ὅδοις ἄνω κάτω μία καὶ ὡυτή.

**The way upward and downward are one and the same.<sup>3</sup>**

70. Ξυνὸν ἀρχὴ καὶ πέρας.

**The beginning and end are common.<sup>4</sup>**

71. Ψυχῆς πείρατα οὐκ ἂν ἐξεύροιο πᾶσαν ἐπιπορευόμενος ὁδόν.

**The limits of the soul you would not find out, though you should traverse every way.<sup>5</sup>**

72. Ψυχῆσι τέρψις ὑγρῆσι γενέσθαι.

**To souls it is joy to become wet.<sup>6</sup>**

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<sup>1</sup> Source: Hippolytus, Ref. haer. ix. 10. Context: And confessedly he (Heraclitus) asserts that the immortal is mortal and the mortal immortal, in such words as these, “Immortals are mortal,” etc. | Numenius from Porphyry, de Antro nymph. 10. Context, see fr. 72. | Philo, Leg. alleg. i. 33, p. 65. | Idem, Qu. in Gen. iv. 152, p. 360, Aucher. | Maximus Tyr. x. 4, p. 107. | Idem, xli. 4, p. 489. | Clement of Alex. Paed. iii. 1, p. 251. | Hierocles in Aur. carm. 24. | Heraclitus, Alleg. Hom. 24, p. 51 Mehler. | Cf. Lucianus, Vit. auct. 14. | Dio Cassius fr. i — xxxv. c. 30, t. i. p. 40, Dind. | Hermes from Stob. Ecl. i. 39, p. 768. | Idem, Poemand. 12, p. 100.

<sup>2</sup> Sources: Clement of Alex. Strom. vi. 2, p. 746. Context: (On plagiarisms) And Orpheus having written, “Water is death to the soul and soul the change from water; from water is earth and from earth again water, and from this the soul welling up through the whole ether”; Heraclitus, combining these expressions, writes as follows: “To souls it is death,” etc.

Hippolytus, Ref. haer. v. 16. Context: And not only do the poets say this, but already also the wisest of the Greeks, of whom Heraclitus was one, who said, “For the soul it is death to become water.” | Philo, de Incorr. mundi 21, p. 509. | Proclus in Tim. p. 36C. | Aristides, Quintil. ii. p. 106, Meib. | Iulianus, Or. v. p. 165D. | Olympiodorus in Plato; Gorg. p. 357 Iahn. | Idem, p. 542

<sup>3</sup> Source: Hippolytus, Ref. haer. ix. 10. Context: Up and down he (Heraclitus) says are one and the same. “The way upward and downward are one and the same.”

Diogenes Laert. ix. 8. Context: Heraclitus says that change is the road leading upward and downward, and that the whole world exists according to it. | Cleomedes, περι μετεωρων i, p. 75, Bak. | Maximus Tyr. xli. 4, p. 489. | Plotinus, Enn. iv. 8, p. 468. | Tertullian, adv. Marc. ii. 28. | Iamblichus from Stob. Ecl. i. 41. | Cf. Hippocrates, περι τροφης 45. | M. Antoninus vi. 17. | Philo, de Incorr. mundi 21, p. 508. | Idem, de Somn. i. 24, p. 644.

Idem, de vit. Moys. i. 6 p. 85. | Musonius from Stob. Flo. 108, 60.

<sup>4</sup> Sources: Porphyry from Schol. B. Iliad xiv., 200, p. 392, Bekk. Context: For the beginning and end on the periphery of the circle are common, according to Heraclitus. | Cf. Hippocrates, περι τοπων των κατ’ ανθρωπον 1. | Idem, περι διατης i. 19; περι τροφης 9. | Philo, Leg. alleg. i. 3, p. 44. | Plutarch, de El. 8, p. 388.

<sup>5</sup> Source: Diogenes Laert. ix. 7. Context: And he (Heraclitus) also says, “The limits of the soul you would not find out though you traverse every way,” so deep lies its principle (ουτω βαθυν λογον εχει) | Tertullian, de Anima 2. | Cf. Hippolytus, Ref. haer. v. 7. | Sextus, Enchir. 386.

<sup>6</sup> Source: Numenius from Porphyry, de Antro nymph. 10. Context: Wherefore Heraclitus says: To souls it is joy, not death, to become wet. And elsewhere he says: We live in their death and they live in our death (fr. 67).

73. Ἀνὴρ ὀκότη' ἄν μεθυσθῆ, ἄγεται ὑπὸ παιδὸς ἀνήβου σφαλλόμενος, οὐκ ἐπαΐων ὄκη βαίνει, ὑγρὴν τὴν ψυχὴν ἔχων.

**A man when he is drunken is led by a beardless youth, stumbling, ignorant where he is going, having a wet soul.**<sup>1</sup>

74. Αὐτὴ ψυχὴ σοφωτάτη καὶ ἀρίστη.

**The dry soul is the wisest and best.**<sup>2</sup>

75. Αὐγὴ ξηρὴ ψυχὴ σοφωτάτη καὶ ἀρίστη.

**The dry beam is the wisest and best soul.**<sup>3</sup>

76. Οὗ γῆ ξηρὴ, ψυχὴ σοφωτάτη καὶ ἀρίστη.

**Where the land is dry, the soul is wisest and best.**<sup>4</sup>

77. Ἄνθρωπος, ὄκως ἐν εὐφρόνῃ φάος, ἄπτεται ἀποσβέννυται.

**Man, as a light at night, is lighted and extinguished.**<sup>5</sup>

78. Πότε γὰρ ἐν ἡμῖν αὐτοῖς οὐκ ἔστιν ὁ θάνατος; καὶ ἤ φησιν Ἡράκλειτος, ταῦτ' εἶναι ζῶν καὶ τεθνηκός, καὶ τὸ ἐγρηγορός καὶ τὸ καθεῦδον, καὶ νέον καὶ γηραιόν· τάδε γὰρ μεταπεσόντα ἐκεῖνά ἐστι κάκεῖνα πάλιν μεταπεσόντα ταῦτα.

**For when is death not present with us? As indeed Heraclitus says:**

**Living and dead, awake and asleep, young and old, are the same. For these several states are transmutations of each other.**<sup>6</sup>

79. Αἰὼν παῖς ἐστι παίζων πεσσεύων· παιδὸς ἢ βασιληίῃ.

**Time is a child playing at draughts, a child's kingdom.**<sup>7</sup>

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<sup>1</sup> Source: Stobaeus Floril. v. 120. | Cf. M. Antoninus iv. 46. Context: see fr. 5.

<sup>2</sup> Source: Plutarch, Romulus 28. Context: For the dry soul is the wisest and best, according to Heraclitus. It flashes through the body as the lightning through the cloud (= fr. 63, Schleiermacher). | Aristides, Quintil. ii. p. 106. | Porphyry, de Antro nymph. 11. | Synesius, de Insomn. p. 140A, Petav. | Stobaeus Floril. v. 120. | Glycas, Ann. i. p. 74B (Cf. 116A). | Cf. Clement of Alex. Paedag. ii. 2, p. 184. | Eustathius in Iliad xxiii. 261, p. 1299, 17 ed. Rom.

<sup>3</sup> Sources: Philo from Euseb. P. E. viii. 14, p. 399. | Musonius from Stob. Floril. xvii. 43. | Plutarch, de Esu. carn. i. 6, p. 995. | Idem, de Def. orac. 41, p. 432. | Galenus, *περι τῶν τῆς ψυχῆς ἠθῶν* 5, t. i. p. 346, ed. Bas. | Hermeias in Plat. Phaedr. p. 73, Ast. | Cf. Porphyry, *αφορμ. πρὸς τὰ νοητὰ* 33, p. 78, Holst.; Ficinus, de Immort. anim. viii. 13.

<sup>4</sup> Sources: Philo from Euseb. P. E. vi. 14, p. 399. | Idem, de Provid. ii. 109, p. 117, Aucher.

<sup>5</sup> Source: Clement of Alex. Strom. iv. 22, p. 628. Context: Whatever they say of sleep, the same must be understood of death, for it is plain that each of them is a departure from life, the one less, the other more. Which is also to be received from Heraclitus: Man is kindled as a light at night; in like manner, dying, he is extinguished. And living, he borders upon death while asleep, and, extinguishing sight, he borders upon sleep when awake. | Cf. Sextus Empir. adv. Math. vii. 130. | Seneca, Epist. 54.

<sup>6</sup> Plutarch, Consol. ad Apoll. 10, p. 106.

Sources: Cf. Plutarch, de El. 18, p. 392. | Clement of Alex. Strom. iv. 22, p. 628. Context: see fr. 77. | Sextus Empir. Pyrrh. hyp. iii. 230. | Tzetzis: Chil. ii. 722.

<sup>7</sup> Sources: Hippolytus' Ref. haer. ix. 9. Proclus in Tim. 101F. Context: And some, as for example Heraclitus, say that the creator in creating the world is at play.

Lucianus, Vit. auct. 14. Context: And what is time? A child at play, now arranging his pebbles, now scattering them. | Clement of Alex. Paedag. i. 5, p. 111. | Iamblichus from Stob. Ecl. ii. 1, p. 12. | Cf. Plato, Legg. x. 903D. Philo, de vit. Moys. i. 6, p. 85. | Plutarch, de El. 21, p. 393. | Gregory Naz. Carm. ii. 85, p. 978, ed. Ben-ed.

80. Ἐδιζησάμην ἑμεωυτόν.

**I have inquired of myself.<sup>1</sup>**

81. Ποταμοῖσι τοῖσι αὐτοῖσι ἐμβαίνομέν τε καὶ οὐκ ἐμβαίνομεν, εἶμέν τε καὶ οὐκ εἶμεν.

**Into the same river we both step and do not step. We both are and are not.<sup>2</sup>**

82. Κάματός ἐστι τοῖς αὐτοῖς μοχθεῖν καὶ ἄρχεσθαι.

**It is weariness upon the same things to labour and by them to be controlled.<sup>3</sup>**

83. Μεταβάλλον ἀναπαύεται.

**In change is rest.<sup>4</sup>**

84. Καὶ ὁ κυκεὼν δίσταται μὴ κινεόμενος.

**A mixture separates when not kept in motion.<sup>5</sup>**

85. Νέκυες κοπρίων ἐκβλητότεροι.

**Corpses are more worthless than excrement.<sup>6</sup>**

86. Γενόμενοι ζῶειν ἐθέλουσι μόρους τ' ἔχειν· μᾶλλον δὲ ἀναπαύεσθαι, καὶ παῖδας καταλείπουσι μόρους γενέσθαι.

**Being born, they will only to live and die, or rather to find rest, and they leave children who likewise are to die.<sup>7</sup>**

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<sup>1</sup> *Source:* Diogenes Laert. ix. 5. *Context:* And he (Heraclitus) was a pupil of no one, but he said he inquired of himself and learned everything by himself.

Plutarch, adv. Colot. 20, p. 1118. *Context:* And Heraclitus, as though he had been engaged in some great and solemn task, said, "I have been seeking myself." And of the sentences at Delphi, he thought the "Know thyself" to be the most divine. | Dio Chrysost. Or. 55, p. 282, Reiske. | Plotinus, Enn. iv. 8, p. 468. | Tatianus, Or. ad Graec. 3. | Iulianus, Or. vi. p. 185 A. | Proclus in Tim. 106 E. | Suidas, under word *Ποστούμος*. | Cf. Philo, de Ioseph. 22, p. 59. | Clement of Alex. Strom. ii. 1, p. 429. | Plotinus, Enn. v. 9, p. 559.

<sup>2</sup> *Sources:* Heraclitus, Alleg. Hom. 24.

Seneca, Epist. 58. *Context:* And I, while I say these things are changed, am myself changed. This is what Heraclitus means when he says, into the same river we descend twice and do not descend, for the name of the river remains the same, but the water has flowed on. This in the case of the river is more evident than in case of man, but none the less does the swift course carry us on. | Cf. Epicharmus, fr. B 40, Lorenz. | Parmenides v. 58, Stein.

<sup>3</sup> *Sources:* Plotinus, Enn. iv. 8, p. 468. | Iamblichus from Stob. Ecl. i. 41, p. 906. *Context:* For Heraclitus assumed necessary changes from opposites, and supposed that souls traversed the way upward and downward, and that to continue in the same condition is weariness, but that change brings rest (= fr. 83). | Aeneas, Gaz. Theophrast. p. 9. | Cf. Hippocrates, *περι διατησης* 15. | Philo, de Cherub. 26, p. 155.

<sup>4</sup> *Sources:* Plotinus, Enn. iv. 8, p. 468. | *Idem*, iv. 8, p. 473. | Iamblichus from Stob. Ecl. i. 41, p. 906. *Context:* see fr. 82. | *Idem*, p. 894. | Aeneas, Gaz. Theophrast. p. 9, Barth. | *Idem*, p. 11.

<sup>5</sup> *Sources:* Theophrastus, de Vertigine 9, p. 138 Wimmer. | Alexander Aphrod. Probl. p. 11, Usener. *Context:* A mixture (ο κυκεων), as Heraclitus says, separates unless some one stirs it. | Cf. Lucian, Vit. auct. 14. | M. Antoninus iv. 27.

<sup>6</sup> *Source:* Strabo xvi. 26, p. 784. *Context:* They consider dead bodies equal to excrement, just as Heraclitus says, "Corpses are more worthless," etc. | Plutarch, Qu. conviv. iv. 4, p. 669. | Pollux, Onom. v. 163. | Origen, c. Cels. v. 14, p. 247. | Julian, Or. vii. p. 226C. | Cf. Philo, de Profug. ii. p. 555. | Plotinus, Enn. v. 1, p. 483. | Schol. V. ad Iliad xxiv. 54, p. 630, Bekk. | Epictetus, Diss. ii. 4, 5.

<sup>7</sup> *Source:* Clement of Alex. Strom. iii. 3, p. 516. *Context:* Heraclitus appears to be speaking evil of birth when he says, "Being born, they wish only to live," etc.

87. Οί μὲν “ἠβώντος” ἀναγινώσκοντες (apud Hesiod. *fr.* 163, Goettling) ἔτη τριάκοντα ποιοῦσι τὴν γενεὰν καθ’ Ἡράκλειτον· ἐν ᾧ χρόνῳ γεννῶντα παρέχει τὸν ἐξ αὐτοῦ γεγεννημένον ὁ γεννήσας.

**Those who adopt the reading *hēbōntos*<sup>1</sup> reckon a generation at thirty years, according to Heraclitus, in which time a father may have a son who is himself at the age of puberty.<sup>2</sup>**

88. Ο τριάκοντα ἀριθμὸς φυσικώτατός ἐστιν· ὁ γὰρ ἐν μονάσι τριάς, τοῦτο ἐν δεκάσι τριακοντάς. ἐπεὶ καὶ ὁ τοῦ μηνὸς κύκλος συνέστηκεν ἐκ τεσσάρων τῶν ἀπὸ μονάδος ἐξῆς τετραγώνων α', δ', θ', ις', ὅθεν οὐκ ἀπὸ σκοποῦ Ἡράκλειτος γενεὰν τὸν μῆνα καλεῖ.

**Thirty is the most natural number, for it bears the same relation to tens as three to units. Then again it is the monthly cycle, and is composed of the four numbers 1, 4, 9, 16, which are the squares of the units in order. Not without reason, therefore, does Heraclitus call the month a generation.<sup>3</sup>**

89. Ex homine in tricennio potest avus haberi.

**In thirty years a man may become a grandfather.<sup>4</sup>**

90. Πάντες εἰς ἓν ἀποτέλεσμα συνεργοῦμεν, οἱ μὲν εἰδότης καὶ παρακολουθητικῶς, οἱ δὲ ἀνεπιστάτως· ὥσπερ καὶ τοὺς καθεύδοντας, οἴμαι, ὁ Ἡράκλειτος ἐργάτας εἶναι λέγει καὶ συνεργοὺς τῶν ἐν τῷ κόσμῳ γινομένων.

**We all work together to one end, some consciously and with purpose, others unconsciously. Just as indeed Heraclitus, I think, says that the sleeping are co-workers and fabricators of the things that happen in the world.<sup>5</sup>**

91. Εὐνὸν ἐστὶ πᾶσι τὸ φρονέειν. ζῆν νόμῳ λέγοντας ἰσχυρίζεσθαι χρὴ τῷ ζυγῷ πάντων, ὅκωσπερ νόμῳ πόλις καὶ πολὺ ἰσχυροτέρως. τρέφονται γὰρ πάντες οἱ ἀνθρώπειοι νόμοι ὑπὸ ἐνὸς τοῦ θείου· κρατεῖ γὰρ τοσοῦτον ὁ κόσμος ἐθέλει καὶ ἐξαρκεῖ πᾶσι καὶ περιγίνεται.

**The Law of Understanding is common to all. Those who speak with intelligence must hold fast to that which is common to all, even more strongly than a city holds fast to its law. For all human laws are dependent upon one divine Law, for this rules as far as it wills, and suffices for all, and over abounds.<sup>6</sup>**

<sup>1</sup> *i.e.*, at man's estate, see Hesiod, *fr.* 163, ed. Goettling.

<sup>2</sup> Plutarch, *de Orac.* def. 11, *p.* 415.

*Sources:* The reference is to the following passage from Hesiod:

ἐννέα τοι ζῶει γενεὰς λακέρυζα κορόνη  
ἀνδρῶν ἠβώντων· ἔλαφος δὲ τε τετρακόρων ος  
τρεῖς δ' ἐλάφους ὁ κόραξ γηράσκειται. ἀντάρ ὁ φοινίξ  
ἐννέα τοὺς κόρακας· δέκα δ' ἡμεῖς τοὺς φοίνικας  
νύμφαι ἐυπλόκαμοι, κούραι Διὸς ἀγιόχοιο.

Censorinus, *de D. N.* 17. | *Cf.* Plutarch, *Plac. Philos.* v. 24, *p.* 909.

<sup>3</sup> Io. Lydus *de Mensibus* iii. 10, *p.* 37, ed. Bonn.

*Sources:* Cramer A. P. i. *p.* 324. | *Cf.* Philo, *Qu. on Gen.* ii. 5, *p.* 82, Aucher. | Plutarch, *de Orac.* def. 12, *p.* 416.

<sup>4</sup> *Source:* Philo, *Qu. in Gen.* ii. 5, *p.* 82, Aucher.

<sup>5</sup> M. Antoninus vi. 42.

<sup>6</sup> *Sources:* Stobaeus *Floril.* iii. 84. | *Cf.* Cleanthes H., *Iov.* 24. | Hippocrates, *περι τροφης* 15. | Plutarch, *de Iside* 45, *p.* 369. | Plotinus, *Enn.* vi. 5, *p.* 668. | Empedocles v. 231, Stein.

92. Τοῦ λόγου δ' ἐόντος ξυνοῦ, ζώουσι οἱ πολλοὶ ὡς ἰδίην ἔχοντες φρόνησιν.

**Although the Law of Reason is common, the majority of people live as though they had an understanding of their own.<sup>1</sup>**

93. Ὡ μάλιστα διηνεκέως ὁμιλέουσι, τούτῳ διαφέρονται.

**They are at variance with that with which they are in most continual association.<sup>2</sup>**

94. Οὐ δεῖ ὥσπερ καθέδοντα ποιεῖν καὶ λέγειν.

**We ought not to act and speak as though we were asleep.<sup>3</sup>**

95. Ο Ἡράκλειτός φησι, τοῖς ἐγρηγορόσιν ἓνα καὶ κοινὸν κόσμον εἶναι, τῶν δὲ κοιμωμένων ἕκαστον εἰς ἴδιον ἀποστρέφεσθαι.

**Heraclitus says:**

**To those who are awake, there is one world in common, but of those who are asleep, each is withdrawn to a private world of his own.<sup>4</sup>**

96. Ἡθεὸς γὰρ ἀνθρώπειον μὲν οὐκ ἔχει γνώμας, θεῖον δὲ ἔχει.

**For human nature does not possess understanding, but the divine does.<sup>5</sup>**

97. Ἀνὴρ νήπιος ἤκουσε πρὸς δαίμονος ὅκωσπερ παῖς πρὸς ἀνδρός.

**The thoughtless man understands the voice of the Deity as little as the child understands the man.<sup>6</sup>**

98. Η οὐ καὶ Ἡράκλειτος ταῦτόν τοῦτο λέγει, ὃν σὺ ἐπάγει, ὅτι ἀνθρώπων ὁ σοφώτατος πρὸς θεὸν πίθηκος φανεῖται καὶ σοφία καὶ κάλλει καὶ τοῖς ἄλλοις πᾶσιν;

**And does not Heraclitus, whom you bring forward, say the same, that the wisest of men compared with God appears an ape in wisdom and in beauty and in all other things?<sup>7</sup>**

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<sup>1</sup> Source: Sextus Emp. adv. Math. vii. 133. Context: For having thus statedly shown that we do and think everything by participation in the divine reason, he (Heraclitus), after some previous exposition, adds: It is necessary, therefore, to follow the common (for by *ξυνοσ* he means *ο κοινος*, the common). For although the law of reason is common, the majority of people live as though they had an understanding of their own. But this is nothing else than an explanation of the mode of the universal disposition. As far, therefore, as we participate in the memory of this, we are true; but in as far as we act individually, we are false.

<sup>2</sup> Source: M. Antoninus iv. 46. Context: see fr. 5.

<sup>3</sup> *ibid.*

<sup>4</sup> Plutarch, de Superst. 3, p. 166.

Sources: Cf. pseudo-Pythagoras from Hippolytus, Ref. haer. vi. 26. | Iamblichus, Protrept. 21, p. 132, Arcer.

<sup>5</sup> Source: Origen, c. Cels. vi. 12, p. 291. Context: Nevertheless he (Celsus) wanted to show that this was a fabrication of ours and taken from the Greek philosophers, who say that human wisdom is of one kind, and divine wisdom of another. And he brings forward some phrases of Heraclitus, one where he says, "For human nature does not possess understanding, but the divine does." And another, "The thoughtless man understands the voice of the Deity as little as the child understands the man" (= fr. 97).

<sup>6</sup> Source: Origen, c. Cels. vi. 12, p. 291. Context: see fr. 96. | Cf. M. Antoninus iv. 46. Context: see fr. 5.

<sup>7</sup> Plato, Hipp. maj. 289B.

Source: Cf. M. Antoninus iv. 16.

99. Ω ἄνθρωπε, ἀγνοεῖς ὅτι τὸ τοῦ Ἡρακλείτου εὖ ἔχει, ὡς ἄρα πιθήκων ὁ κάλλιστος αἰσχροὺς ἄλλω γένει συμβάλλειν, καὶ χυτρῶν ἢ καλλίστη αἰσχρὰ παρθένων γένει συμβάλλειν, ὡς φησιν Ἴππίας ὁ σοφός.

**You are ignorant, my man, that there is a good saying of Heraclitus, to the effect that the most beautiful of apes is ugly when compared with another kind, and the most beautiful of earthen pots is ugly when compared with maidenkind, as says Hippias the wise.<sup>1</sup>**

100. Μάχεσθαι χρὴ τὸν δῆμον ὑπὲρ τοῦ νόμου ὄκως ὑπὲρ τείχεος.

**The people must fight for their law as for their walls.<sup>2</sup>**

101. Μόροι γὰρ μέζονες μέζονας μοίρας λαγχάνουσι.

**Greater fates gain greater rewards.<sup>3</sup>**

102. Ἀρηφάτους θεοὶ τιμῶσι καὶ ἄνθρωποι.

**Gods and men honour those slain in war.<sup>4</sup>**

103. Ὑβριν χρὴ σβεννύειν μᾶλλον ἢ πυρκαϊήν.

**Presumption must be quenched even more than a fire.<sup>5</sup>**

104. Ἀνθρώποισι γίνεσθαι ὅκόσα θέλουσι οὐκ ἄμεινον. νοῦσος ὑγίειαν ἐποίησε ἠδὺ καὶ ἀγαθόν, λιμὸς κόρον, κάματος ἀνάπαυσιν.

**For men to have whatever they wish, would not be well. Sickness makes health pleasant and good; hunger, satiety; weariness, rest.<sup>6</sup>**

105. Θυμῷ μάχεσθαι χαλεπὸν· ὃ τι γὰρ ἂν χρηρίζη γίνεσθαι, ψυχῆς ὠνέεται.

**It is hard to contend against passion, for whatever it craves it buys with its life.<sup>7</sup>**

106. Ἀνθρώποισι πᾶσι μέτεστι γινώσκειν ἑαυτοὺς καὶ σωφρονεῖν.

**It pertains to all men to know themselves and to learn self-control.<sup>8</sup>**

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<sup>1</sup> Plato, Hipp. maj. 289A.

Sources: Cf. Plotinus, Enn. vi. 3, p. 626. | Aristotle, Top. iii. 2, p. 117 b 17.

<sup>2</sup> Source: Diogenes Laert. ix. 2. Context: And he (Heraclitus) used to say, "It is more necessary to quench insolence than a fire" (= fr. 103). And, "The people must fight for their law as for their wall."

<sup>3</sup> Source: Clement of Alex. Strom. iv. 7, p. 586. Context: Again Aeschylus, grasping this thought, says, "To him who toils, glory from the gods is due as product of his toil." "For greater fates gain greater rewards," according to Heraclitus. | Theodoretus, Therap. viii. p. 117, 33. | Cf. Hippolytus, Ref. haer. v. 8.

<sup>4</sup> Source: Clement of Alex. Strom. iv. 4, p. 571. Context: Heraclitus said, "Gods and men honour those slain in war." | Theodoretus, Therap. viii. p. 117, 33.

<sup>5</sup> Source: Diogenes Laert. ix. 2. Context: see fr. 100.

<sup>6</sup> Sources: Stobaeus Floril. iii. 83, 4. | Cf. Clement of Alex. Strom. ii. 21, p. 497. | Theodoretus, Therap. xi. p. 152, 25. Context: Heraclitus the Ephesian changed the name but retained the idea, for in the place of pleasure he put contentment.

<sup>7</sup> Source: Iamblichus, Protrept. p. 140, Arcer. Context: Heraclitus is a witness to these statements, for he says, "It is hard to contend against passion," etc. | Aristotle, Eth. Nic. ii. 2, p. 1105 a 8. | *Idem*, Eth. Eud. ii. 7, p. 1223 b 22. | *Idem*, Pol. v. 11, p. 1315 a 29. | Plutarch, de Cohib. ira 9, p. 457. | *Idem*, Erot. 11, p. 755. | Cf. Plutarch, Coriol. 22. | Pseudo-Democritus fr. mor. 77, Mullach. | Longinus, de Subl. 44.

<sup>8</sup> Source: Stobaeus Floril. v. 119.

107. Σωφρονεῖν ἀρετὴ μέγιστη· καὶ σοφίη ἀληθέα λέγειν καὶ ποιεῖν κατὰ φύσιν ἐπαίοντας.

**Self-control is the highest virtue, and wisdom is to speak truth and consciously to act according to nature.<sup>1</sup>**

108. Ἀμαθίην ἄμεινον κρύπτειν· ἔργον δὲ ἐν ἀνέσει καὶ παρ' οἴνον.

**It is better to conceal ignorance, but it is hard to do so in relaxation and over wine.<sup>2</sup>**

109. Κρύπτειν ἀμαθίην κρέσσον ἢ ἐς τὸ μέσον φέρειν.

**It is better to conceal ignorance than to expose it.<sup>3</sup>**

110. Νόμος καὶ βουλῆ πείθεσθαι ἐνός.

**It is law, also, to obey the will of one.<sup>4</sup>**

111. Τίς γὰρ αὐτῶν νόος ἢ φρήν; [δήμων] ἀοιδοῖσι ἔπονται καὶ διδασκάλῳ χρέωνται ὁμίλῳ, οὐκ εἰδότες ὅτι πολλοὶ κακοὶ ὀλίγοι δὲ ἀγαθοί. αἰρεῦνται γὰρ ἐν ἀντία πάντων οἱ ἄριστοι, κλέος ἀέναον θνητῶν, οἱ δὲ πολλοὶ κεκόρηται ὄκωσπερ κτήνεα.

**For what sense or understanding have they? They follow minstrels and take the multitude for a teacher, not knowing that many are bad and few good. For the best men choose one thing above all — immortal glory among mortals; but the masses stuff themselves like cattle.<sup>5</sup>**

112. Ἐν Πριήνῃ Βίας ἐγένετο ὁ Τευτάμεω, οὗ πλέων λόγος ἢ τῶν ἄλλων.

**In Priene there lived Bias, son of Teutamus, whose word was worth more than that of others.<sup>6</sup>**

113. Εἷς ἐμοὶ μύριοι, ἐὰν ἄριστος ᾦ.

**To me, one is ten thousand if he be the best.<sup>7</sup>**

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<sup>1</sup> Source: Stobaeus Floril. iii. 84.

<sup>2</sup> Source: Plutarch, Qu. Conviv. iii. proem., p. 644. Context: Simonides, the poet, seeing a guest sitting silent at a feast and conversing with no one, said, "Sir, if you are foolish you are doing wisely, but if wise, foolishly," for, as Heraclitus says, "It is better to conceal ignorance, but it is hard," etc. | *Idem*, de Audiendo 12, p. 43. | *Idem*, Virt. doc. posse 2, p. 439. | *Idem*, from Stob. Floril. xviii. 32.

<sup>3</sup> Source: Stobaeus Floril. iii. 82.

<sup>4</sup> Sources: Clement of Alex. Strom. v. 14, p. 718 (Euseb. P. E. xiii. 13, p. 681). Context: see fr. 65.

<sup>5</sup> Sources: The passage is restored as above by Bernays (Heraclitea i. p. 34), and Bywater (p. 43), from the following sources: Clement of Alex. Strom. v. 9, p. 682. | Proclus in Alcib. p. 255, Creuzer, = 525 ed. Cous. ii. | Clement of Alex. Strom. iv. 7, p. 586.

<sup>6</sup> Source: Diogenes Laert. i. 88. Context: And the fault-finding Heraclitus has especially praised him (Bias), writing, "In Priene there lived Bias, son of Teutamus, whose word was worth more than that of others," and the Prienians dedicated to him a grove called the Teutamion. He used to say, "Most men are bad."

<sup>7</sup> Sources: Theodorus Prodromus in Lazerii Miscell. i. p. 20. | *Idem*, Tetrastich. in Basil. I (fol. K 2 vers. ed. Bas.). | Galenus, *περι διαγνωσεως σφυγμων* i. 1; t. 3, p. 53 ed. Bas. | Symmachus, Epist. ix. 115. | Cf. Epigramm. from Diogenes Laert. ix. 16. | Cicero, ad. Att. xvi. 11. | Seneca, Epist. 7.

114. Ἄξιον Ἐφεσίοις ἠβηδὸν ἀπάγξασθαι πᾶσι καὶ τοῖς ἀνήβοις τὴν πόλιν καταλιπεῖν, οἵτινες Ἐρμόδορον ἄνδρα ἐωυτῶν ὀνήσιτον ἐξέβαλον, φάντες· ἡμέων μηδὲ εἷς ὀνήσιτος ἔστω, εἰ δὲ μή, ἄλλη τε καὶ μετ' ἄλλον.

**The Ephesians deserve, man for man, to be hung, and the youth to leave the city, inasmuch as they have banished Hermodorus, the worthiest man among them, saying:**

**Let no one of us excel, and if there be any such, let him go elsewhere and among other people.**<sup>1</sup>

115. Κύνες καὶ βαΐζουσι ὄν ἂν μὴ γινώσκωσι.

**Dogs, also, bark at what they do not know.**<sup>2</sup>

116. Ἀπιστὴ διαφυγάνει μὴ γινώσκεσθαι.

**By its incredibility, it escapes their knowledge.**<sup>3</sup>

117. Βλάξ ἄνθρωπος ἐπὶ παντὶ λόγῳ ἐπτοῆσθαι φιλέει.

**A stupid man loves to be puzzled by every discourse.**<sup>4</sup>

118. Δοκεόντων ὁ δοκιμώτατος γινώσκει πλάσσειν· καὶ μέντοι καὶ δίκη καταλήψεται ψευδέων τέκτονας καὶ μάρτυρας.

**The most approved of those who are of repute knows how to cheat. Nevertheless, justice will catch the makers and witnesses of lies.**<sup>5</sup>

119. Τόν δ' Ὅμηρον ἔφασκεν ἄξιον ἐκ τῶν ἀγόνων ἐκβάλλεσθαι καὶ ῥαπίζεσθαι, καὶ Ἀρχίλοχον ὁμοίως.

**And [Heraclitus] used to say that Homer deserved to be driven out of the lists and flogged, and Archilochus likewise.**<sup>6</sup>

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<sup>1</sup> Source: Strabo xiv. 25, p. 642. Context: Among distinguished men of the ancients who lived here (Ephesus) were Heraclitus, called the obscure, and Hermodorus, of whom Heraclitus himself said, "The Ephesians deserve," etc. | Cicero, Tusc. v. 105. | Musonius from Stob. Floril. xl. 9. | Diogenes Laert. ix. 2. | Iamblichus, de Vit. Pyth. 30, p. 154, Arcer. | Cf. Lucian, Vit. auct. 14. | Pseudo-Diogenes, Epist. 28, 6.

<sup>2</sup> Source: Plutarch, An seni sit ger. resp. vii. p. 787. Context: And envy, which is the greatest evil public men have to contend with, is least directed against old men. "For dogs, indeed, bark at what they do not know," according to Heraclitus.

<sup>3</sup> Source: Plutarch, Coriol. 38. Context: But knowledge of divine things escapes them, for the most part, because of its incredibility, according to Heraclitus.

Clement of Alex. Strom. v. 13, p. 699. Context: see Crit. Note 36 [omitted from this ed.].

<sup>4</sup> Source: Plutarch, de Audiendo 7, p. 41. Context: They reproach Heraclitus for saying, "A stupid man loves," etc. | Cf. *idem*, de Aud. poet. 9, p. 28.

<sup>5</sup> Source: Clement of Alex. Strom. v. 1, p. 649. Context: "The most approved of those who are of repute knows how to be on his guard (*φυλασσειν*, see Crit. Note 37, [omitted from this ed.]). Nevertheless, justice will catch the makers and witnesses of lies," says the Ephesian. For this man who was acquainted with the barbarian philosophy, knew of the purification by fire of those who had lived evil lives, which afterwards the Stoics called the conflagration (*εκπυρωσιν*).

<sup>6</sup> Diogenes Laert. ix. 1.

Sources: Schleiermacher compares Schol. Ven. ad Iliad xviii. 251 and Eustathius, p. 1142, 5 ed. Rom., which, however, Bywater does not regard as referring to Heraclitus of Ephesus.



120. Unus dies par omni est.

**One day is like all.<sup>1</sup>**

121. Ἦθος ἀνθρώπου δαίμων.

**A man's character is his daemon.<sup>2</sup>**

122. Ἀνθρώπους μένει τελευτήσαντας ἄσσα οὐκ ἔλπονται οὐδὲ δοκέουσι.

**There awaits men after death what they neither hope nor think.<sup>3</sup>**

123. Ἐνθαδε ἐόντας ἐπανίστασθαι καὶ φύλακας γίνεσθαι ἐγερτὶ ζώντων καὶ νεκρῶν.

**And those that are there shall arise and become guardians of the living and the dead.<sup>4</sup>**

124. Νυκτιπόλοι, μάγοι, βάκχοι, λῆναι, μύσται.

**Night-roamers, Magians, bacchanals, revellers in wine, the initiated.<sup>5</sup>**

125. Τὰ γὰρ νομιζόμενα κατ' ἀνθρώπους μυστήρια ἀνιερωστὶ μνεῦνται.

**For the things which are considered mysteries among men, they celebrate sacrilegiously.<sup>6</sup>**

126. Καὶ τοῖς ἀγάλμασι τουτέοισι εὐχονται, ὁκοῖον εἴ τις τοῖς δόμοισι λεσχηνεύοιτο, οὐ τι γινώσκων θεοῦς οὐδ' ἥρωας, οἵτινές εἰσι.

**And to these images they pray, as if one should prattle with the houses knowing nothing of gods or heroes, who they are.<sup>7</sup>**

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<sup>1</sup> Source: Seneca, Epist. 12. Context: Heraclitus, who got a nickname for the obscurity of his writing, said, "One day is like all." His meaning is variously understood. If he meant all days were equal in number of hours, he spoke truly. But others say one day is equal to all in character, for in the longest space of time you would find nothing that is not in one day, both light and night and alternate revolutions of the earth.

Plutarch, Camill. 19. Context: Concerning unlucky days, whether we should suppose there are such, and whether Heraclitus did right in reproaching Hesiod who distinguished good and bad days, as being ignorant that the nature of every day is one, has been examined in another place.

<sup>2</sup> Source: Plutarch, Qu. Platon. i. 2, p. 999. Context: Did he, therefore (viz. Socrates) call his own nature, which was very critical and productive, God? Just as Menander says, "Our mind is God." And Heraclitus, "A man's character is his daemon." | Alexander Aphrod. de Fato 6, p. 16, Orell. | Stobaeus Floril. civ. 23. | Cf. pseudo-Heraclitus, Epist. 9.

<sup>3</sup> Source: Clement of Alex. Strom. iv. 22, p. 630. Context: With him (Socrates), Heraclitus seems to agree when he says in his discourse on men, "There awaits men," etc. | Idem, Protrep. 2, p. 18. | Theodoretus, Therap. viii. p. 118, 1. | Themistius (Plutarch) from Stob. Floril. cxx. 28.

<sup>4</sup> Source: Hippolytus, Ref. haer. ix. 10. Context: And he (Heraclitus) says also that there is a resurrection of this visible flesh of ours, and he knows that God is the cause of this resurrection, since he says, "And those that are there shall arise," etc. | Cf. Clement of Alex. Strom. v. 1, p. 649.

<sup>5</sup> Source: Clement of Alex. Protrep. 2, p. 18. Context: Rites worthy of the night and of fire, and of the great-hearted, or rather of the idle-minded people of the Erechthidae, or even of the other Greeks, for whom there awaits after death what they do not hope (see fr. 122). Against whom, indeed, does Heraclitus of Ephesus prophesy? Against night-roamers, Magians, bacchanals, revellers in wine, the initiated. These he threatens with things after death and prophesies fire for them, for they celebrate sacrilegiously the things which are considered mysteries among men (= fr. 125, below).

<sup>6</sup> Source: Clement of Alex. Protrep. 2, p. 19. Context: see fr. 124, above. | Cf. Arnobius, adv. Nat. v. 29.

<sup>7</sup> Sources: Origen, c. Cels. vii. 62, p. 384. | Idem, i. 5, p. 6. | Clement of Alex. Protrep. 4, p. 44. Context: But if you will not listen to the prophetess, hear your own philosopher, Heraclitus, the Ephesian, imputing unconsciousness to images, "And to these images," etc.

127. Εἰ μὴ γὰρ Διονύσῳ πομπὴν ἐποιεῦντο καὶ ὕμνεον ἄσμα αἰδοίοισι, ἀναιδέστατα εἴργαστ' ἄν· οὐτὸς δὲ Αἴδης καὶ Διόνυσος, ὅτεφ μαινόνται καὶ ληαῖζουσι.

**For were it not Dionysus to whom they institute a procession and sing songs in honour of the pudenda, it would be the most shameful action. But Dionysus, in whose honour they rave in bacchic frenzy, and Hades are the same.<sup>1</sup>**

128. Θουσιῶν τοίνυν τίθημι διττὰ εἶδη· τὰ μὲν τῶν ἀποκεκαθαρμένων παντάπασιν ἀνθρώπων, οἷα ἐφ' ἐνὸς ἄν ποτε γένοιτο σπανίως, ὥς φησιν Ἡράκλειτος, ἢ τινῶν ὀλίγων εὐαριθμῶν ἀνδρῶν· τὰ δ' ἔνυλα καὶ σωματοειδῆ καὶ διὰ μεταβολῆς συνιστάμενα, οἷα τοῖς ἔτι κατεχομένοις ὑπὸ τοῦ σώματος ἀρμόζει.

**I distinguish two kinds of sacrifices. First, those of men wholly purified, such as would rarely happen in the case of a single individual, as Heraclitus says, or of a certain very few men. Second, material and corporeal sacrifices and those arising from change, such as are fit for those still fettered by the body.<sup>2</sup>**

129. Ἄκεα.

**Atonements.<sup>3</sup>**

130. Καθαίρονται δὲ αἵματι μαινόμενοι ὥσπερ ἄν εἴ τις ἐς πηλὸν ἐμβᾶς πηλῷ ἀπονίροιο.

**When defiled, they purify themselves with blood, just as if any one who had fallen into the mud should wash himself with mud!<sup>4</sup>**



<sup>1</sup> Source: Clement of Alex. Protrept. 2, p. 30. Context: In mystic celebration of this incident, phalloi are carried through the cities in honour of Dionysus. “For were it not Dionysus to whom they institute a procession and sing songs in honour of the pudenda, it would be the most shameful action,” says Heraclitus. “But Hades and Dionysus are the same, to whom they rave in bacchic frenzy,” not for the intoxication of the body, as I think, so much as for the shameful ceremonial of lasciviousness. | Plutarch, de Iside 28, p. 362.

<sup>2</sup> Iamblichus, de Mysteriis v. 16.

<sup>3</sup> Source: Iamblichus, de Mys. i. 11. Context: Therefore Heraclitus rightly called them (scil. what are offered to the gods) “atonements,” since they are to make amends for evils and render the souls free from the dangers in generation. | Cf. Hom. Od. xxii. 481. See Crit. Note 41.

<sup>4</sup> Source: Elias Cretensis in Greg. Naz. 1.1. (cod. Vat. Pii. 11, 6, fol. 90 r). Context: And Heraclitus, making sport of these people, says, “When defiled, they purify themselves with blood, just as if any one who had fallen into the mud should wash himself with mud!” For to suppose that with the bodies and blood of the unreasoning animals which they offer to their gods they can cleanse the impurities of their own bodies, which are stained with vile contaminations, is like trying to wash off mud from their bodies by means of mud. | Gregory Naz. Or. xxv. (xxiii.) 15, p. 466 ed., Par. 1778. | Apollonius, Epist. 27. | Cf. Plotinus, Enn. i. 6, p. 54.