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 Pralayic Sleep.

— Helena Petrovna Blavatsky

### 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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1 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 sum-
mer, 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 sev-
eral states are transmutations of each other. The sleeping are co-workers and fabr-
icators 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 guardi-
ans 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 fit-
ting 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 pudenda, 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: M. 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 ἐμεῖς ἀλλὰ τοῦ λόγου ἄκούσαντες ὁμολογεῖσιν σοφὸν ἔστι, ἐν πάντα ἐίναι.

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

2. Τοῦ δὲ λόγου τοῦτὸ ἕνοντος αἰεὶ ἄξιοντος γίγνονται ἄνθρωποι καὶ πρόσθεν ἢ ἄκούσαι καὶ ἄκούσαντες τὸ πρῶτον, γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπείρους ὑώκασι πειρόμενοι καὶ ἐπέκαθεν καὶ έργον τοιοῦτος ὁκούν ἔγει διήγημα, διαπέραν ἐκάστον κατὰ φύσιν καὶ φράζον ὀδὸς ἐχει. τοὺς δὲ ἄλλους ἄνθρωπους λανθάνει ὁκόσα ἐγερθέντες ποιούσι, ἰκοσπερ ὁκόσα εἰδόντες 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.²

1 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).


2 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.

3. Ἀξίωντες ἀκούσαντες κωφοῖσι εὐδίκασι φάτις αὐτοῖσι μαρτυρεῖς παρεώντας ἄπειναι.

_Those who hear and do not understand are like the deaf. Of them the proverb says: Present, they are absent._

4. Κακοὶ μάρτυρες ἀνθρώπους ὀφθαλμοί καὶ ὀμνα, βαρβάρους ψυχὰς ἐχὸντον.

_Eyes and ears are bad witnesses to men having rude souls._

5. Οὐ γρηγορῶς τουτοί διαλέγοντες ὀψιαν ἠγκυρόεις οὐδὲ μαθόντες γνῶσκοντες, ἑωυτοῖς δὲ δοκεόμενοι.

_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._

6. Ἀκούσαι οὐκ ἐπιστάμενοι οὔδ᾽ εἰπεῖν.

_They understand neither how to hear nor how to speak._

7. Ἐὰν μὴ ἔληπη, ἀνέλπεστον οὐκ ἔξωρήσῃ, ἀνεξερεύνητον ήν καὶ ἄτορν.

_If you do not hope, you will not win that which is not hoped for, since it is unattainable and inaccessible._

8. Χρυσοὶ δικ χαλ διαλέγεται χρυσόν. Ἑφέσεως λέγεται ἂν οὐκ ἔχων, ἂν καὶ ἀπόρων.

_Gold-seekers dig over much earth and find little gold._

9. Αἰγχιβασίν.

_Debate._

10. Φύσις κρύπτεται φιλεῖ

_Love knows to conceal herself._

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1. Source: Clement of Alex. Strom. v. 14, p. 718. Context: 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.

2. 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.

3. Source: Clement of Alex. Strom. ii. 2, p. 432. | M. Antoninus iv. 46. Context: Be ever mindful of the Heraclistic 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 whether 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.

4. Source: Clement of Alex. Strom. ii. 5, p. 442. | M. Antoninus iv. 46. 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.”

5. 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.


7. Source: Suidas, under word _αμφισβατεῖν_. _Αμφισβατεῖν, εἰνοῦ το _αμφισβατεῖν_ ἰωνς δὲ καὶ αρχαῖες, καὶ αἰχμαλώτου Ἡρακλείτου._

8. 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 ἄναξ οὖ 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.\(^1\)

12. Σίθυλλα δὲ μανομένου στόματι ἁγέλαστα καὶ ἀκαλλώπιστα καὶ ἁμύριστα φθεγγομένη χρῖον ἕτεον ἐξικνέεται τῇ φωνῇ 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.\(^2\)

13. Ὡςον δόξης ἁκοή μάθησις, ταῦτα ἐγὼ προτιμέω.

Whatever concerns seeing, hearing, and learning, I particularly honour.\(^3\)

14. τούτο γὰρ ᾧδὲν ἐστὶ τῶν νῦν καιρῶν, ἐν οἷς πάντων πλωτῶν καὶ πορευτῶν γεγονότοις οὐκ ἂν ἐπὶ πρόποιν εἰς λοιπάς καὶ μυθογραφῶν χρῆσθαι μάρτυς περὶ τῶν αγνοούμενων, ὅπερ οἱ πρὸ ἡμῶν περὶ τῶν πλείστων, ἀπίστους ἁμφιβασθημένους παρεχόμενοι βεβαιωτὰς κατὰ τὸν Ἱράκλειον.

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.\(^4\)

15. Ὄφθαλμοι τῶν ὅπων ἥκριβέστεροι μάρτυρες.

The eyes are more exact witnesses than the ears.\(^5\)

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2 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.

3 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.

4 Polybius iv. 40

5 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. Πολυμαθὴς νόον ἔχειν οὐ διδάσκει: Ἡσίοδος γὰρ ἂν ἐδίδαξεν καὶ Πυθαγόρης αὐτὸς τὲ Ξενοφώνα καὶ Ἐκαταῖον.

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

17. Πυθαγόρης Μηνιάρχου ἱστορίῃ ἠσκήσει ἀνθρώπων μᾶλλον πάντων. καὶ ἐκλεξάμενος ταύτας τὰς συγγραφὰς ἐποίησε ἑαυτοῦ σοφίαν, πολυμαθίαν, κακοτεχνίαν.

   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.2

18. Ὄκοσον λόγοις ἠκουσα οὐδεὶς ἀφικνεῖται ἐς τοῦτο, ὡστε γινώσκειν ὅτι σοφὸν ἐστὶ πάντων κεχωρισμένον.

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

19. Ἔν τὸ σοφὸν, ἐπίστασθαι γνώμην ἢ κυβερνᾶται πάντα διὰ πάντων.

   There is one wisdom, to understand the intelligent will by which all things are governed through all.4

20. Κόσμῳ <τοινῦ> τὸν αὖν ἀπάντων ὅπετ τὶς θεὸν ὅπετ ἀνθρώπων ἐποίησε, ἀλλ᾽ ἦν αἰεὶ καὶ ἄστι καὶ ἐστι πῦρ ἀείζων, ἀπτόμενον μέτρα καὶ ἀποσβεβεύμενον 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.5

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2 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.

3 Source: Stobaeus Floril. iii. 81.


5 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.

21. Πιθανῶς τροπαὶ πρῶτον θάλασσα· θαλάσσης δὲ τὸ μὲν ἡμισὺ γῆ, τὸ δὲ ἡμισὺ προσήκηρ.  
The transmutations of fire are, first, the sea; and of the sea, half is earth, and half the lightning flash.  

22. Πιθανῶς ἀνταμείβεται πάντα καὶ πῦρ ἀπάντων, ὄσπερ χρυσὸν χρήματα καὶ χρημάτων χρυσός.  
All things are exchanged for fire and fire for all things, just as wares for gold and gold for wares.  

23. θάλασσα διαχέεται καὶ μετρεῖται ἐς τὸν αὐτὸν λόγον ὀκοῖος πρὸςθεν ἢν ἢ γενέσθαι γῆ.  
The sea is poured out and measured to the same proportion as existed before it became earth.  

24. Χρησιμοσύνη... κόρος.  
Craving and Satiety.  

25. Ζῆ πῦρ τὸν γῆς θάνατον, καὶ ἄρη ζῆ τὸν πῦρος θάνατον· ὄσπερ ζῆ τὸν ἀέρος θάνατον, γῆ τὸν ὀδατος.  
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.  

26. Πάντα τὸ πῦρ ἐπιλύθη κρυνεί καὶ καταλύεται.  
Fire coming upon all things, will sift and seize them. 

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1 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.  
2 Source: Plutarch, de El. 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.  
3 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.  
4 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 (διακοσμησία), and satiety is conflagration (ἐκκαύωσις). 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. ὁ γιορρύπην), 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 Vicem. 6, p. 242. | Plutarch, de El. 9, p. 389.  
5 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.  
27. Τὸ μὴ δύνον ποτὲ πώς ἄν τις λάθοι;

   How can one escape that which never sets?¹

28. Τὰ δὲ πάντα οἰακίζει κεραυνός.

   Lightning rules all.²

29. Ἡλίος οὖν ὑπερβήσαιται μέτρα· εἰ δὲ μὴ, 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.³

30. Ἡοῦς καὶ ἑσπέρης 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.⁴

31. Εἰ μὴ ἡλιος ἄν, εὐφρόνη ἄν ἄν.

   If there were no sun, it would be night.⁵

32. Νέος ὄρ’, ἡμέρῃ ἡλιος.

   The sun is new every day.⁶

33. Δοκεῖ δὲ (scil. θαλῆς) κατὰ τινας πρώτας ἀστρολογῆαι καὶ ἥλιακας ἐκλείπεις καὶ τροπᾶς προεπείν, ὡς φησιν Εὐθῆμος ἐν τῇ περί τῶν ἀστρολογομεχόνων ἱστορίᾳ· δῆλον αὐτῶν καὶ Σενοφῶνης καὶ Ἡρόδοτος βευμάζει· 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.⁷

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1 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?”

2 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.


4 Source: Strabo i., 6, p. 3. Context: And Heraclitus, better and more Homerically, 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.

5 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.

6 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, every day, but it is continually new. | Alexander Aphrod. in Meteor. 1.1. fol. 93 a. | Olympiodorus in Meteor. 1.1. fol. 30 a. | Ptolemaeus, Enn. ii. 1, p. 97. | Proclus in Tim. p. 334B. | Cf. Plato, Rep. vi. p. 498B. | Olympiodorus in Plato, Phaed. p. 201, Finckh.

7 Diogenes Laertius i. 23.
34. Oítos óún ánagkaíon prós tón oufránon ἔχον συμπλοκήν καὶ συναρµογήν ὁ χρόνος οὗκ ἀπλῶς ἐστὶ κίνησις ἀλλ’, ὀσπερ εἴρηται, κίνησις ἐν τάξει μετρον ἐχούση καὶ πέρατα καὶ περίοδος, ὃν ὁ ἴλος ἐπιστάτης ὃν καὶ σκοποῦ, ὄριζεν καὶ βραβεύει καὶ ἀναδεικνύει καὶ ἀναφαίνει μεταβολάς καὶ ὅρας αἱ πάντα φέρουσι, καθ’ Ἡράκλειτον, οὐδέ φαύλον οὐδὲ μικρόν, ἀλλὰ τῶν μεγίστων καὶ κυριώτατων τῷ ἒγερτόν καὶ πρῶτῳ 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.¹

35. Διδάσκαλος δὲ πλείστον Ἡσίοδος: τοῦτον ἐπίστανται πλείστα εἰδέναι, ὡστε ἡμέρην καὶ εὐφρόνην οὐκ ἐγνώσκε ὡστε γὰρ ἐν.

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.²

36. Ο ὁθεὶς ἡμέρῃ εὐφρόνη, χειμὸν θέρος, πόλεμος εἴρης, κόρος λμός: ἀλλοιοῦται δὲ ὅκοστερ ὅκιταν συμμιχτὴς ἡμέρᾳ: ἡμέρας ἀνοικάται καθ’ ἕδονην ἔκάστον.

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.³

37. Δοκεῖ δὲ ἐνίοτον ἢ καπνόδροτος ἀναθηματιζεί εἰναι σώμα, οὕτα κοινὴ γῆς τε καὶ ἀέρος καὶ πάντες ἐφιέρονται ἐπὶ τοῦτο περὶ σώμας: διὸ καὶ Ἡράκλειτος οὗτος εἴρηκεν, ὡς εἰ πάντα τὰ ὄντα καπνὸς γένοιτο, ῥίνειν ἀν διαγοινεῖ.

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.⁴

38. Αἱ ψυχαὶ ὑσμάνται καθ’ ἀריד.

Souls smell in Hades.⁵

¹ Plutarch, Qu. Plat. viii. 4, p. 1007.
² 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.
³ Source: Hippolytus, Ref. haer. ix. 10. Context: For that the primal (Gr. πρῶτον, Bernays reads παντίον, 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 διανόησιν 4, Littr.
⁴ Aristoteles, de Sensu 5, p. 443 a 21.
⁵ 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, ύγρὸν αὐδαίνεται, καρφαλέον νοτίζεται.

**Cold becomes warm, and warm, cold; wet becomes dry, and dry, wet.**

40. Σκιώνησι καὶ συνάγει, πρόσεισι καὶ ἄπεισι.

**It dispenses and gathers, it comes and goes.**

41. Ποταμῷ δὲς τοῖς αὐτοῖς οὐκ ἢ ἐμβαίνεις· ἔτερα γὰρ <καὶ ἄτερα> ἐπιρρέει ὕδατα.

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

42. Ποταμῷ τοῖς αὐτοῖς ἐμβαίνουσιν ἔτερα καὶ ἄτερα ὕδατα ἐπιρρέει.

**To those entering the same river, other and still other waters flow.**

43. Καὶ Ἡράκλειτος ἐπιτιμᾷ τὸ ποησάντα· ὡς ἔρις ἢ τὰ παλαί, καὶ ἀνθρώποις ἀπόλοιποι· οὐ γὰρ ἂν εἶναι ἀρμονίαν μὴ ὄντος ὀξέος καὶ βαρέος, οὐδὲ τὰ ζῶα ἄνευ θῆλεος 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.**

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2 Source: Plutarch, de El. 18, p. 392. **Context:** see fr. 41. | Cf. pseudo-Heraclitus, Epist. vi.

3 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 El. 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 dispenses 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). | Ἴθεν, de Sera num. vind. 15, p. 559. | Simplicius in Aristot. Phys. f. 17 a.

4 Source: Aurius Didymus from Eusebius, Praep. evang. xv. 20, p. 821. **Context:** Concerning the soul, Cleaethes, 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.

5 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. 4 4], 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 II. xviii, 107. | Eustathius ad II. xviii. 107, pp. 1113, 56.
44. Πόλεμος πάντων μὲν πατήρ ἑστὶ πάντων δὲ βασιλέως, καὶ τοὺς μὲν θεοὺς ἱδεῖχε τοὺς δὲ ἀνθρώπους, τοὺς μὲν δοῦλους ἐποίησε τοὺς δὲ ἔλευθέρους.

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.  

45. Οὐ ξυνίασε δόκοι διαφερόμενον ἑωτὸ δῷ μολογεῖν παλίντροπος ἁρμονίη δῶκωσε τόξου καὶ λύρας.

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.

46. Καὶ περὶ αὐτῶν τούτων ἀνώτερον ἐπιζητοῦσι καὶ φυσικότερον Ἐυρυτίδης μὲν φάσκον ἑρᾶν μὲν ὑμβροὺ γαῖαν Ἑρακλείτου, ἑρᾶν δὲ σεμιόν υἱοῦ ἄνδρον πληροῦμεν ὑμβρόν πεσεῖν ἐς γαῖαν καὶ Ἡράκλειτος τὸ ἀντίξοι συμφέρων, καὶ ἐκ τῶν διαφερόντων καλλίστην ἁρμονίαν, καὶ πάντα κατ’ ἐρὶ 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.

47. Ἀρμονίη ἁρανης φανερῆς κρείσσων.

The hidden harmony is better than the visible.

48. Μὴ εἰκῇ περὶ τῶν μεγάστων συμβαλώμεθα.

Let us not draw conclusions rashly about the greatest things.

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1 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.

2 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 Insomni. 135A | Parmenides v. 95, Stein.

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

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. Boissoneau.

5 Source: Diogenes Laert. ix. 73. Context: Moreover, Heraclitus says, “Let us not draw conclusions rashly about the greatest things.” And Hipppocrates delivered his opinions doubtfully and moderately.
49. Ὑποδόεις τοὺς πολλοὺς ἰστορικοὺς φιλοσόφους ἀνάρχας εἶναι.  

**Philosophers must be learned in very many things.**  

50. Οἱ ἀνθρώποι ὁδὸς εὐθείας καὶ σκολιή μία ἐστὶ καὶ ἢ αὐτή.  

**The straight and crooked way of the wool carders is one and the same.**  

51. Ὄνοι σύρματ’ ἐν ἐλαίῳ μᾶλλον ἢ χρυσόν.  

**Asses would choose stubble rather than gold.**  

52. Ἡ ἅλασσα ὑδόρ καθαρώτατον καὶ μιαρώτατον, ἤθεσιν μὲν πότιμον καὶ σωτήριον, ἀνθρώποις δὲ ἄποτον καὶ ἀλέθριον.  

**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.**  

53. Σικκὸς ἐτίμων πυλώς καὶ κινῖν, ὑποχειρός τοίχων πορτικὸς καὶ τεκτόν, ἱερά παρτῖς πάρτοις ῥεόμενος, ώστιν ὅσοι πάντως πλαμα τινας εμεντάν, ἵνα μόνον τιμος καὶ οἰκοδομή γίνῃ.  

**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.**  

54. Βαρβάροι χαίρειν.  

**They revel in dirt.**  

55. Πᾶν ἰρετὸν πληγή νέμεται.  

**Every animal is driven by blows.**  

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1 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.”  

2 Source: Hipolytus, 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. γραφεῖον Bernays, γράφειον 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.  

3 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.  

4 Source: Hipolytus, 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.  

5 Columella, de Re Rustica viii. 4.  


6 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. | Iadem, 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.  

7 Sources: Aristotle, de Mundo 6, p. 401 a 8 (= Apuleius, de Mundo 26; 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” (πληγή Stobaeus cod. A, Bergkius et al.; vulg. τὸν γῆν νέμεται, every animal feeds upon the earth).
56. Παλιντροπος ἀρμονιη κόσμου δικωσπερ λύρης καὶ τόξου.

_The harmony of the world is a harmony of oppositions, as in the case of the bow and of the lyre._

57. ἄραθόν καὶ κακὸν ταῦταν.

_Good and evil are the same._

58. Καὶ ἄραθόν καὶ κακὸν (scil. ἐν ἔστι)· οἱ γοῦν ἰσαρίι, φησιν ὁ Ἡράκλειτος, τέμυνοντες καίοντες πάντη βασανίζοντες κακός τοῖς ἀρρωστοῦνται ἐπειποντά τῷ ἀξίον μισθὸν λαμβάνειν παρὰ τῶν ἀρρωστοῦντων, τάῦτα ἐργαζόμενοι τὰ ἄραθα 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._

59. Συνάγειας οὕλα καὶ οὐχὶ οὕλα, συμφερόμενον διαφερόμενον, συνίχον διάδον· ἐκ πάντων ἐν καὶ ἔξος πάντα.

_Unite whole and part, agreement and disagreement, accordant and discordant; from all comes one, and from one all._

60. Λίκης οὐνομα οὐκ ἄν ἤδεσαν, εἰ ταῦτα μὴ ἤν.

_They would not know the name of justice, were it not for these things._

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1 _Sources:_ Plutarch, _De Tranquill._ 15, p. 473. _Context:_ For the harmony of the world is a harmony of oppositions (Gr. παλιντροπος ἀρμονιη, 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.

2 _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.

3 Hippolytus, _Ref. haer._ ix. 10.


4 _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 per diaphes_ 40; _per diaias_.

5 _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. Άπρεπές φασιν, ει τέρπει τοις θεοίς πολέμουν θέα. ἀλλ’ οὐκ ἄπρεπές· τά γάρ γενναία ἡγα τέρπει. ἄλλως τε πολέμοι καὶ μάχαι ἡμῖν μὲν δεινὰ δοκεῖ, τὸ δὲ θεοὶ οὐδὲ ταῦτα δεινά, συντελεῖ γὰρ ἄπαντα ὁ θεὸς πρὸς ἁμονίαν τῶν ὄλων, οἰκονομοῖ τὰ συμφέροντα, ὑπὲρ καὶ Ηράκλειτος λέγει, ὡς τὸ μὲν θεόν καλὰ πάντα καὶ ἀγαθὰ καὶ δίκαια, ἀνθρωποὶ δὲ ἀ μὲν ἀδικὰ υπειλήφασιν, ἀ 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.¹

62. Εἴδεναι χρή τὸν πολέμοιν ἄντα ἔμοιν, καὶ δίκην ἐδριν’ καὶ γινόμενα πάντα κατ’ ἔριν καὶ χρεώμενα.

We must know that war is universal and strive right, and that by strife all things arise and are used.²

63. Ἅπτι γὰρ εἰμαρμένα πάντος . . .

For it is wholly destined . . .³

64. Θάνατος ἂπτει όκοσα ἑγερθεντες ὑμέρεις, ὥδος δὲ εὐδοντες ὑπνος.

Death is what we see waking. What we see in sleep is a dream.⁴

65. Ἡν τό σοφὸν μοῦνον’ 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.⁵

66. Τοῦ βιοῦ οὐνομα βιος, ἐργὸν δὲ θάνατος.

The name of the bow is life, but its work is death.⁶

¹ Schol. B. in Iliad iv. 4, p. 120, Bekk.
Source: Cf. Hippocrates, παρα διαπεριτις i. 11.
² 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.
³ Source: Stobaeus Ecl. i. 5, p. 178. Context: Heraclitus declares that destiny is the all-pervading law. And this is the ethical 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).
⁴ 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.
⁵ 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).
⁶ 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 βιος. | Tzetze’s Exeg. in Iliad, p. 101 Herm. | Eustathius in Iliad i. 49, p. 41. | Cf. Hippocrates, παρα διαπεριτς 11.
Immortals are mortal, mortals immortal, living in their death and dying in their life.¹

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.²

The way upward and downward are one and the same.³

The beginning and end are common.⁴

The limits of the soul you would not find out, though you should traverse every way.⁵

To souls it is joy to become wet.⁶


² 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. | Julianus, Or. v. p. 165D. | Olympiodorus in Plato; Gorg. p. 357 lahn. | Idem, p. 542


⁵ 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 (οὐσία βαθῶν λόγου εχεῖ). | Tertullian, de Anima 2. | Cf. Hippolytus, Ref. haer. v. 7. | Sextus, Enchir. 386.

⁶ 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. Ανήρ ὁκώτ’ ἄν μεθυσθῆ, ἀγετά τοῦ παιδός ἀνήβου σφαλλόμενος, οὐκ ἐπαίων ὁκὶ βαίνει, ὑγρὴν τὴν ψυχήν ἔχον.

A man when he is drunken is led by a beardless youth, stumbling, ignorantly where he is going, having a wet soul.  

74. Αὐὴ ψυχὴ σοφοτάτη καὶ ἀρίστη.

The dry soul is the wisest and best.  

75. Αὐὴ ἐξηρὴ ψυχὴ σοφοτάτη καὶ ἀρίστη.

The dry beam is the wisest and best soul.  

76. Οὐ γὰρ ἐξηρὴ, ψυχὴ σοφοτάτη καὶ ἀρίστη.

Where the land is dry, the soul is wisest and best.  

77. Ἀνθρωπος, ὅκως ἐν εὐφράντῃ φώος, ἀπεται ἀποσβέννυται.

Man, as a light at night, is lighted and extinguished.  

78. Πότε γὰρ ἐν ἡμῖν αὐτὸς οὐκ ἔστιν ὁ θάνατος; καὶ ἢ φησιν Ἦρακλεῖτος, ταῦτ’ εἶναι ζῶν καὶ ταθυσίας, καὶ τὸ ἐγρηγορὸς καὶ τὸ καθισθὲν, καὶ νέον καὶ γηραιόν τάδε γὰρ μεταποιοῦντα ἐκεῖνα ἐστι κάκελα πάλιν μεταποιοῦντα 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.  

79. Αἰών παῖς ἐστὶ παῖζων πεσευὼν: παιδός ἡ βασιλεία.

Time is a child playing at draughts, a child’s kingdom.  

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5. 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.
7. 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.

80. Ἐνδεξίσαμην ἐμευοῦτόν.

I have inquired of myself.\(^1\)

81. Ποταμοῖος τοῖς αὐτοῖς ἐμβαίνομέν τε καὶ οὐκ ἐμβαίνομεν, ἐμέν τε καὶ οὐκ ἐμέν.

Into the same river we both step and do not step. We both are and are not.\(^2\)

82. Κάμιντός ἔστι τοῖς αὐτοῖς μοχθέν καὶ ἄρχεσθαι.

It is weariness upon the same things to labour and by them to be controlled.\(^3\)

83. Μεταβάλλον ἀναπαύεται.

In change is rest.\(^4\)

84. Καὶ ὁ κοκεῖν διόταται μή κινεῶμενος.

A mixture separates when not kept in motion.\(^5\)

85. Νέκως κοπρίων ἄξιλητότεροι.

Corpses are more worthless than excrement.\(^6\)

86. Γενόμενοι ὡσεῖν ἔθελοντος τὸν ἔχειν· μάλλον δὲ ἀναπάυεσθαι, καὶ παῖδας καταλεῖποντι 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.\(^7\)

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\(^{1}\) 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.


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.


\(^{7}\) 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. Οἱ μὲν ἰθὼς ἠπόθεντες ἀναγνώσκοντες (apud Hesiod. fr. 163, Goettling) ἔτη τριάκοντα ποιοῦσι τὴν γενεὰν καθ’ Ἡράκλειτον· ἕν οἱ χρόνοι γεννότατα παρέχει τὸν ἐξ αὐτῶι γεγεννημένων ὁ γεννήσας.

*Those who adopt the reading ἰθὼς1 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.*

88. Οἱ τριάκοντα ἀριθμοὶ φυσικῶτατοι ἔστιν· ὁ γὰρ ἐν μονάσι τριάς, τὸ δὲ ἐν δικάσι τριακοντάς. ἐπεὶ γὰρ τὸν μηρὸν κύκλον συνεστὶκεν ἐκ τεσσάρων τῶν ἀπὸ μονάδος ἐξίς τετραγώνων α’, δ’, θ’, ἰς’, ὧν οὐκ ἀπὸ σκοποῦ Ἡράκλειτος γενεὰν τὸν μήνα 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.**

89. Ex homine in tricennio potest avus haberi.

**In thirty years a man may become a grandfather.**

90. Πάντες εἰς ἐν ἀποτέλεσμα συνεργοῦμεν, οἱ μὲν εἰδότες καὶ παρακολουθητικῶς, οἱ δὲ ἀνεπιστάταις· ὡσπερ καὶ τοὺς καθεδόντας, οὕτως ὁ Ἡράκλειτος ἐργάσατο εἶναι λέγει καὶ συνεργοῦς τῶν ἐν τῷ κόσμῳ γενομένων.

**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.**

91. Συνὸν ἐστι πάσι τὸ φρονεῖν. ξόν νόῳ λέγοντες ἰσχυρίζεσθαι χρή τὸ χυνὸν πάντων, διόκοις νόμω πάλις καὶ πολύ ἰσχυροτέρως. τρίαντα γὰρ πάντες οἱ ἀνθρώπεοι νόμοι ὑπὸ ἐνός τοῦ θείου· καταφέρει γὰρ τοσοῦτον ὀχύρων ἐθέλει καὶ ἐξαρκεῖ πάσι 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.**

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1. *i.e.*, at man’s estate, see Hesiod, fr. 163, ed. Goettling.
2. Plutarch, de Orac. def. 11, p. 415.

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

> ἐννέα τοι ἔτοι γενέσας λιακέροια κορόνῇ ἀνδρῶν ἡμῶν Ἐλαίας δὲ τε τετρακόρων ὀς τρεῖς δ’ ἐλαφῶροι ὁ κόρας γηράζεσθαι. ἀπετέλεσθαι τὸ φοίνιζ ἐννέα τοῖς κόρακας ἱδα δ’ ἠμοίς τοῖς φοίνικας νόμοι ἐπιτυχόμαι, καὶ τῶν ἀτρίχων.


4. Source: Philo, Qu. in Gen. ii. 5, p. 82, Aucher.
5. M. Antoninus vi. 42.
92. Τοῦ λόγου δ’ ἐντος ἄνω, ζώοισι οἱ πολλοί ὡς ἴδιν ἔχοντες φρόνησιν.

Although the Law of Reason is common, the majority of people live as though they had an understanding of their own.\(^1\)

93. Ὡ μᾶλλον διηνεκέως ὀμιλέουσι, τούτῳ διαφέρονται.

They are at variance with that with which they are in most continual association.\(^2\)

94. Οὐ δὲ ὀσπέρ καθεύδοντας ποιεῖν καὶ λέγειν.

We ought not to act and speak as though we were asleep.\(^3\)

95. Ὁ Ἡράκλειτος φησι, τοῖς ἐγγηγοροῖς ἕνα καὶ κοινὸν κόσμον εἶναι, τὸν δὲ κοιμωμένον ἔκαστον 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.\(^4\)

96. Ἡδος γὰρ ἄνθρωπον μὲν ὅπερ ἔχει γνώμα, θεῖον δὲ ἔχει.

For human nature does not possess understanding, but the divine does.\(^5\)

97. Λαῖρ νήπιος ἠκουσε πρὸς δαίμονος ὀκωσπέρ πάς πρὸς ἄνδρός.

The thoughtless man understands the voice of the Deity as little as the child understands the man.\(^6\)

98. Η ὡ καὶ Ἡράκλειτος ταῦτα τοῦτο λέγει, ὃν οὐ ἐπάγει, ὃτι ἄνθρωπον ὁ σοφότατος πρὸς θεῶν πίθηκος φανείται καὶ σοφίς καὶ κύκλει 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?\(^7\)

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\(^1\) 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 ἣμας he means ὁ κοινὸς 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.

\(^2\) Source: M. Antoninus iv. 46. Context: see fr. 5.

\(^3\) Ibid.

\(^4\) Plutarch, de Superst. 3, p. 166.

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

\(^5\) Source: Origen, c. Cels. vi. 12, p. 291. Context: Nevertheless he (Celsius) 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).


\(^7\) Plato, Hipp. maj. 289B.

Source: Cf. M. Antoninus iv. 16.
99. Ω ανθρώπε, ἀγνοεῖς ὅτι τὸ τοῦ Ἱρακλείου ἐδέχει, ὡς ἀρα πνεύμον οἱ κάλλιστοι αἰσχροί ἄλλος γένει συμβάλλειν, καὶ χυτρὸν ή κάλλιστα αἰσχρα παρθένον γένει συμβάλλειν, ὡς φησίν Ἡπαίας 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.¹

100. Μάχεσθαι χρή τὸν δήμον ὑπέρ τού τόμου ὅκως ὑπέρ τείχους.

The people must fight for their law as for their walls.²

101. Μόροι γὰρ μέξονες μέξονας μοιρὰς λαχώνουσι.

Greater fates gain greater rewards.³

102. Ἀρμύματος θεοὶ τιμᾶται καὶ ἀνθρώποι.

Gods and men honour those slain in war.⁴

103. Ὑβριν χρῆ σβεννύσειν μᾶλλον ἢ πυρκαῖν.

Presumption must be quenched even more than a fire.⁵

104. Ἀνθρώποι γίνεσθαι οὕκεια θέλουσιν οὐκ ἄμεινον. νοῦσος ἵππειαν ἐποίησε ἢδον καὶ ἀγαθόν, λιμὸς κόρον, κάματος ἀνάπιπτον.

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

105. Θυμῶ μάχεσθαι χαλεπῶν ὅ τι γὰρ ἄν χρῆσθι γίνεσθαι, ψυχῆς ἀνέρτει.

It is hard to contend against passion, for whatever it craves it buys with its life.⁷

106. Ἀνθρώποι πάσι μέτεστι γηγώσκειν ἐαυτοὺς καὶ σωφρονεῖν.

It pertains to all men to know themselves and to learn self-control.⁸

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¹ Plato, Hipp. maj. 289A.


⁵ Source: Diogenes Laert. ix. 2. Context: see fr. 100.

⁶ 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.


⁸ Source: Stobaeus Floril. v. 119.
107. Σοφρονεῖν ἁρετή μεγίστη· καί σοφή ἄληθεα λέγειν καὶ ποιεῖν κατὰ φύσιν ἑπαύοντας.

Self-control is the highest virtue, and wisdom is to speak truth and consciously to act according to nature. ¹

108. Ἀμαθηὴν ἁμεινον κρύπτειν· ἔργον δὲ ἐν ἀνέσει καὶ παρ’ οἶνον.

It is better to conceal ignorance, but it is hard to do so in relaxation and over wine. ²

109. Κρύπτειν ἁμαθηὴν κρέσσον ἢ ἐς τὸ μέσον φέρειν.

It is better to conceal ignorance than to expose it. ³

110. Νόμος καὶ βουλὴ πειθθεῖσθαι ἕνος.

It is law, also, to obey the will of one. ⁴

111. Τίς γὰρ αὐτῶν νόος ἢ φρήν; [δῆμον] ἁμοίοις ἔποινται καὶ διδασκάλων χρεώνταν ὡμῖον, οὐκ εἰδότες δι’ τοὺς πολλοὺς κακοίς ὁλγοὺς ἢ ἁγαθοῖς, ἀφεύγονται γὰρ ἐν ἀντία πάντων οἱ ἄριστοι, κλέος αέναον θνητῶν, οἱ δὲ πολλοὶ κεκάρηνται ἀκώσερ κτίνεα.

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. ⁵

112. Ἕν Πριήνη βιάς ἔγενετο ὁ Τευτάμης, οὗ πλέον λόγος ἢ τῶν ἄλλων.

In Priene there lived Bias, son of Teutamus, whose word was worth more than that of others. ⁶

113. Εἴς ἐμοὶ μόριοι, ἐὰν ἄριστος ἢ.

To me, one is ten thousand if he be the best. ⁷

¹ Source: Stobaeus Floril. iii. 84.
² Source: Plutarch, Qu. Conv. 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. xviili. 32.
³ Source: Stobaeus Floril. iii. 82.
⁵ 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.
⁶ 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.”
114. Άξιον Ἐφεσίοις ἠμῶν ἅπαξαςκαὶ πᾶσι καὶ τοῖς ἄνθρωποις τὴν πόλιν καταλιπεῖν, οὕτως Ἐρμόδωρος ἄνδρα ἔσωτέν ὁνήστον ἐξεβόλων, φάντας: ἥμεν μηδὲ εἰς ἄνηστος 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.¹

115. Κῦνες καὶ βαδζοῦσι ὃν ἂν μὴ γινόρκοσοι.

Dogs, also, bark at what they do not know.²

116. Απατή διαφυγάναι μὴ γινόρκοσθαι.

By its incredibility, it escapes their knowledge.³

117. Βίλαξ ἄνθρωπος ἐπὶ παντὶ λόγῳ ἐποτοῦσθαι φυλέει.

A stupid man loves to be puzzled by every discourse.⁴

118. Δοκεόντων ὁ δοκίμωτας γινόρκει πλάσκειν καὶ μέντοι καὶ δίκη καταλήγειται ψευδέων τέκτανας καὶ μάρτιρας.

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

119. Τὸν δ’ Ὄμηρον ἔφρασκεν ἄξιον ἐκ τῶν ἀγώνων ἐκβάλλοσθαι καὶ ῥαπίζοσθαι, καὶ Ἀρχιλόχον ὀμοίως.

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

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² 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.

³ Source: Plutarch, Iamb. 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.].

⁴ 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.

⁵ 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 (φυλάωσει, 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 (ἐκπυρωσι).

⁶ 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.¹

121. Ὅθεος ἀνθρώπων δαίμον. ¹

A man’s character is his daemon.²

122. Ἀνθρώπως μένει τελευτάσαντας ἄσσα όκν ἔλθονται οὐδὲ δοκεούσι.

There awaits men after death what they neither hope nor think.³

123. Ἑνθαδε ἄντων ἐπανϊστάσθαι καὶ φύλακας γίνεσθαι ἐγερτὶ ζώντων καὶ νεκρῶν.

And those that are there shall arise and become guardians of the living and the dead.⁴

124. Νυκτιπόλοι, μέγιοι, βάκχοι, λήγει, μόσει.

Night-roamers, Magians, bacchanals, revellers in wine, the initiated.⁵

125. Τά γάρ νομιζόμενα κατ’ ἀνθρώπους μυστήρια ἀναιρωστὶ μεινάντα.

For the things which are considered mysteries among men, they celebrate sacrilegiously.⁶

126. Καὶ τοῖς ἄγαλμασι τουτείς εἰσχοντα, ὡδίον εἴ τις τοῖς δόμοις λεσχηνεύοιτο, ὃ τι γινώσκειν θεοῦς οὐδ’ ἄρως, οὐπάνε εἰσί.

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

¹ 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.

² Source: 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.


⁴ 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.

⁵ Source: Clement of Alex. Protrept. 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 Erehthidae, 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).


⁷ Sources: Origen, c. Cels. vii. 62, p. 384. | Idem, i. 5, p. 6. | Clement of Alex. Protrept. 4, p. 44. Context: But if you will not listen to your own philosopher, hear your own prophetess, Heraclitus, the Ephesian, imputing unconsciously to images, “And to these images,” etc.
127. Εἰ μὴ γὰρ Διόνυσος πομπὴν ἐποιεῖτο καὶ ἰματίαν ἄσμα αἰδοίσας, ἀναίδειτα εἰργαστ’ ἂν ὁμός δὲ Ἁδῆς καὶ Διόνυσος, ὅτε δὲ μαίνοται καὶ ληστῇσι.

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.¹

128. Θυσιῶν τοῖνοι τίθημι διέτα ἐνίδ’ τὰ μὲν τῶν ἀποκεκαθαρμένων παντάπασιν ἀνθρώποις, οἷα ὁς ἐνίσχυσι. Ἡράκλειτος, ὦ τινοι ὄλγοι εὐαριθμητῶν ἀνθρώπων· τὰ δ’, ἐνδυά καὶ σωματειαδὴ καὶ διὰ μεταβολῆς συνυπάρχοντα, οἷα τοῖς ἐπὶ καταχωμένοις ὑπὸ τοῦ σώματος ἁρμόζει.

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.²

129. Ἀκεία.

Atonements.³

130. Καθαίρονται δὲ αἵματι μαίνομενοι ὡσπερ ἢν εἰ τις ἐς πηλῶν ἐμβάσ τηλῆ ἁπονύρισθο.

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

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¹ 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.

² Iamblichus, de Mysteriis v. 16.

³ 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.

⁴ Source: Elias Cretenis 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.