Heraclitus on the two antithetical forces in life
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

### Abstract of Central Ideas by the Series Editor

**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.

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

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1 *Blavatsky Collected Writings*, p. 10, footnote to an article by Babu Raj Narain Bose on “The God-Idea.”
the sun, being overseer and guardian to limit, direct, appoint and proclaim the 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 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!

T. T.
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 ἐμεῖς ἀλλὰ τοῦ λόγου ἀκούσαντας ὡς ὁμολογεῖν σοφὸν ἔστι, ἐν πάντα εἴναι.

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

2. Τοῦ δὲ λόγου τοῦτος ἀιδοὶ τις ἄγνοια γίνονται ἀνθρώπου καὶ πρόσθεν ἢ ἀκούσαντες τὸ πρῶτον. γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἁπατοῦ ἐοίκαις πειρόμενοι καὶ ἔπειν καὶ ἔρημον τοιούτων ὁκονομέν ἐγὼ διηγομαι, διαμερίσας ἑκατὸν κατὰ φύσιν καὶ φραζὼν ὅς ἔχει. τοὺς δὲ ἄλλους ἄνθρώπους λαλάντες ἐγερθῶντες ποιοῦσι, ὀκοσπερ ἕκοσα εὐδοντες ἐπιλαλάνσονται.

_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._

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1 Source: Hippolytus, Ref. hær. 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. hær. ix. 9. Context: And that Reason always exists, being all and permeating all, he (Heraclitus) says in this manner: “To this universal,” etc.

3. Αξίστει ακούσαντες κομψία ἐδίκασι· φάτις αὐτοίσι μαρτυρεῖ παρεόντας ἀπείναι.

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

4. Κακοὶ μάρτυρες ἀνθρώποι ὀφθαλμοί καὶ ἔτη, βαρβάρους ψυχὰς ἐχόντων.

Eyes and ears are bad witnesses to men having rude souls.²

5. Οὐ ψυχόνωσι τοιάδοτα πολλοὶ ἀκόσσαι ἐγκυρέωσι οὐδὲ μαθόντες γνώσκουσι, ἐκτικάει δὲ δοκείσι.

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.³

6. Ἀκόσσαι οὖκ ἐπιστήμονες οὐδ’ εἰπέν.

They understand neither how to hear nor how to speak.⁴

7. Ἐὰν μὴ ἔληπται, ἀνέλαστον οὐκ ἔξερῆσει, ἀνεξερέοντον ὠν καὶ ἀπορον.

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

8. Χρυσοὶ οἱ διώξιμοι γῆν πολλὴν ὀρύσσουσι καὶ εὐρύσκουσι ὀλίγον.

Gold-seekers dig over much earth and find little gold.⁶

9. Ἀγχιβασίν.

Debate.⁷

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¹ 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.

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. | Stobæus Floril. iv. 56. | Cf. Diogenes Laërt. ix. 7.

³ 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 (ως 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 (ως fr. 94), for even then we seem to act and speak.

⁴ 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.”

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 ἀμφιβατεῖν. Ἀμφιβατεῖν, ἐνίοι ἀμφιβατεῖν ἰῶνες δὲ καὶ ἀγχιβασίν, καὶ ἀγχιβασίν Ἡρακλεῖσ.
10. Φύσις κρύπτεσθαι φιλεῖ

*Nature loves to conceal herself.*

11. Ὁ δὲ ἀνέχετο τὸ μαντεῖον ἢττι τὸ ἐν Δελφοῖς, οὕτω λέγει οὕτε κρύπτει, ἀλλὰ σημαίνει.

*The God whose oracle is at Delphi neither speaks plainly nor conceals, but indicates by signs.*

12. Σύμβολα δὲ μανιμένου στόματι ἄγελαστα καὶ ἀκαλλώπιστα καὶ ἁμύριστα φθηγομένῃ χιλιῶν ἔτεων ἑξικνήται τῇ φωνῇ διὰ τῶν θεῶν.

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

13. Ὡςον δὲς ἰκός μάθησις, τάυτα ἐγὼ προτιμῶ.

*Whatever concerns seeing, hearing, and learning, I particularly honour.*

14. τοῦτο γὰρ ἴδιον ἢττι τῶν τῶν καρπῶν, ἐν ὅς πάντων πλεῖστων καὶ πορευτῶν γεγονότων οὐκ ἂν ἦτο πρέπον εἰς ποιμαίς καὶ μνημογράφοις χρῆσθαι μάρτυρις περί τῶν αγνοομένων, ὅπερ οἱ πρὸ ἡμῶν περὶ τῶν πλείστων, ἀπότως ἀμφισβητοῦμεν παρεχόμενοι βεβαιώτας κατὰ τὸν Ἥρακλειτον.

*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.*

15. Ὡφθαλμοῖ τῶν ὅτων ἄκριβεστορι μάρτυρες.

*The eyes are more exact witnesses than the ears.*

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1. 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.


3. 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.

4. Source: Hippolytus, Ref. herr. 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” (σ. 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.

5. Polybius iv. 40

6. 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.
Much learning does not teach one to have understanding, else it would have taught Hesiod and Pythagoras, and again Xenophanes and Hecateus.  

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.

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

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

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.
21. He says that fire is the cause of the government of all things, and he calls it craving and satiety. And craving is, according to him, εκπυρωσι, and again they are restored and ignited, he shows plainly as follows, The transmutations of fire are, first, the sea; and of the sea, half is earth, and half the lightning flash.\(^1\)

22. He 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 (διακοσμησι), and satiety is conflagration (σπέρμα εκπυρωσις). For, he says, “Fire coming upon all things, will sift and seize them.”\(^6\)

23. The sea is poured out and measured to the same proportion as existed before it became earth.\(^3\)

24. Craving and Satiety.\(^4\)

25. 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.\(^5\)

26. All things are exchanged for fire and fire for all things, just as wares for gold and gold for wares.\(^2\)

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

\(^2\) 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.

\(^3\) 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. hær. 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 (διακοσμησι), and satiety is conflagration (σπέρμα εκπυρωσις). For, he says, “Fire coming upon all things, will sift and seize them” (= fr. 26).

\(^5\) 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 ποτε πῶς ἦν τις λάθους;

   \textit{How can one escape that which never sets?}^1

28. Τὰ δὲ πάντα οἰκάζει κεραυνός.

   \textit{Lightning rules all.}^2

29. Ἡλίος οὐχ ὑπερβάλλεται μέτρα· εἰ δὲ μὴ Ἐρνίνες μην δίκης ἐπίκουροι ἐξευρήσουσι.

   \textit{The sun will not overstep his bounds, for if he does, the Erinyses, helpers of justice, will find him out.}^3

30. Ηοὺς καὶ ἔσπέρης τάμματα ἢ ἀρκτος, καὶ ἀντίον τῆς ἀρκτοῦ οὐρος αἰθρίου Διός.

   \textit{The limits of the evening and morning are the Bear, and opposite the Bear, the bounds of bright Zeus.}^4

31. Εἰ μὴ ἥλιος ἦν, εὐφρόνη ἦν ἢν.

   \textit{If there were no sun, it would be night.}^5

32. Νέος ὄψ ἡμέρῃ ἥλιος.

   \textit{The sun is new every day.}^6

33. Δοκεῖ δὲ (scil. θαλής) κατά τινας πρῶτος ἀστρολογήσαι καὶ ἡλιακὶς ἐκλείψεις καὶ τροπάς προειπεῖν, ὡς
   φησιν Ἑδώμος ἐν τῇ περὶ τῶν ἀστρολογομεῖσσαις ἱστορίαις ὧν καὶ Ἐξοφφάνης καὶ Ἡρόδοτος
   θαυμάζει, μαρτύρει δ᾽ αὐτῷ καὶ Ἡράκλειτος καὶ Δημόκριτος.

   \textit{[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. Pedag. ii. 10, p. 229. Context: For one may escape the sensible light, but the intellec-

^2 Source: XXVIII. | Hippolytus, Ref. ἡερ. ix. 10. Context: And he (Heraclitus) also says that a judgment of the

^3 Source: Plutarch, de Exil. II, p. 604. Context: Each of the planets, rolling in one sphere, as in an island, pre-

^4 Source: Strabo i., 6, p. 3. Context: And Heraclitus, better and more HomERICally, naming in like manner the

^5 Source: Plutarch, Aq. et ign. cf. 7, p. 957. | Idem, de Fortuna 3, p. 98. Context: And just as, if there were no

^6 Source: Aristotle, Meteor. ii. 2, p. 355 a 9. Context: Concerning the sun this cannot happen, since, being nour-

^7 Source: Diogenes Laërtius i. 23.
34. Ośtes oûn anagkaión pròs tòu órwanón ëxon smypelokhôn kai synarmoghîn ò chrónos oûk áploû ëssti kînshs ìlì', òstpìr ëírthta, kînshs và tâstì metron ëghoushì kai pérasa kai periòdôn. òn ò ëllhìs épistátês ën kai skopópòs, òrízein kai brábeivein kai anaideiknûnai kai ãnafairînai metabolhês kai ððras ãi pànta fêrousì, kata' Òpoulos, òûdè fàoulon oûdè miêrhôn, ìlì òllh tòu megíston kai kuriotátòn tì ìgeimôl kai ãristo ðêa ãínetai synârygòs.

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. Dídáskalos ðê plêíston 'Hoiôdòs' tòutôn épistánta ðê plêístà eídê, ðôstis ëmhêri kai ëíferônh oûk ëgnôske: ëssti ãûr en.

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. Ô thêòs ëmhêri ëíferônh, çhëîôn thêrôs, pólemos ëírhê, kûrós lìmòs: ãllôiûtai ðê ðêkwsêpî ðêkòtan súmmhî «θûmôsa» òthômaçê, ðônu mázê kata' ëhdônî ëkástòu.

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. Dòkê ðê énìs ò ëkànuôshs: ãnàtheimísa ënìs òðìmh, oûda koûnh gês tê kai ãrâpòs, kai pàntes épíferônta ëpi tòutô perí Ëðìmh: ðì kai Òpoulos òûwos ëírthkev, ñôs eì pànta tì òûta kàpñoû ënûto, ðûnes ãûn ðiagôvûn.

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 should be by the nostrils.⁴

38. Aì ðûçhûi ðômôntai kata' ãûdîn.

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 ποιητὸν, 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, peri dàisìs i. 4, Littr.
⁴ Aristoteles, de Sensu 5, p. 443 a 21.
⁵ Source: Plutarch, de Fac. in orbe luni 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. Ἐνδιάθεν καὶ συνάγει, πρόσεις καὶ ἀπειρία.
   Cold becomes warm, and warm, cold; wet becomes dry, and dry, wet.¹

40. Σκιώνησι καὶ συνάγει, πρόσεις καὶ ἀπειρία.
   It disperses and gathers, it comes and goes.²

41. Πυθώνοις ὑεῖς τοίς αὐτώισι ύει καὶ ἐμβαίνως· ἔτερα γάρ <καὶ ἔτερα> ἐπιρρέει ὑδάτα.
   Into the same river you could not step twice, for other <and still other> waters are flowing.³

42. Πυθώνοις τοίς αὐτώισι ἐμβαίνουσιν ἔτερα καὶ ἔτερα ὑδάτα ἐπιρρέει.
   To those entering the same river, other and still other waters flow.⁴

43. Καὶ Ἡράκλειτος ἑπιτιμᾶ τῷ ποίησαντι ὄς ἔρις ἐκ τε θεῶν καὶ ἀνθρώπων ἀπόλλυσιν· οὐ γάρ ἂν εἶναι ἁρμονίαν μὴ ὅντος ὀξέος καὶ βαρέος, οὐδὲ τὰ ζῶα ἄνευ θήλεως καὶ ἁρρενος, ἐνσάντων 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.⁵


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 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.

⁴ Source: Aria Didymus from Eusebius, Præp. 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.


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 II. xviii, 107. | Eustathius ad II. xvii. 107, pp. 1113, 56.
44. Πόλεμος πάντων μὲν πατήρ ἔστι πάντων δὲ βασιλεύς, καὶ τούς μὲν θεοὺς ἔδειξε τούς δὲ ἀνθρώπους, τοὺς μὲν δοῦλους 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.¹

45. Οὐ ξυνίας ὁκεῖς διαφερόμενον ἑωτῷ ὁμολογέει· παλιντροπὸς ἄρμονίη ὁκωσπέρ τὸν 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.²

46. Καὶ περὶ αὐτῶν τούτων ἀνώτερον ἔπεζητοῦσι καὶ φυσικότερον· Εὐρυπίδης μὲν φάσκειν ἄρέν μὲν ὁμίθρου γαῖαν ζηρανθάνειν, ἄρεν δὲ σεμνὸν οὐφανῶν πληροῦμεν ὁμίθρου πεσέν ἐς γαῖαν· Ἡράκλειτος τὸ ἀντίζον συμφέρον, καὶ ἐκ τῶν διαφερόντων καλλίστην ἄρμονίαν, καὶ πάντα κατ’ ἕριν 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.³

47. ἄρμονίη ὀφανῆς φανερῆς κρείσσον.

The hidden harmony is better than the visible.⁴

48. Μὴ εἰκῆ περὶ τῶν μεγίστων συμβαλλόμεθα.

Let us not draw conclusions rashly about the greatest things.⁵

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¹ Sources: Hippolytus, Ref. ἅν. 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.

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.

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. Boissonad.

⁵ Source: Diogenes Laêrt. 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 ἰστορας φιλοσόφους ἄνδρας εἶναι.

Philosophers must be learned in very many things.¹

50. Γναφέων ὀδὸς εὐθεία καὶ σκολὴ μία ἐστὶ καὶ ἡ αὐτή.

The straight and crooked way of the wool carders is one and the same.²

51. Όνοι σύρματ’ ἄν έλοιντο μάλλον ἢ χρυσόν.

Asses would choose stubble rather than gold.³

52. Θάλασσα όδος καθαρώτατον καὶ μιμρώτατον, ἱζθησί μὲν πότιμοι καὶ σωτήριον, ἀνθρώποι 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.⁴

53. Σικκός εἰτ μπυλής καὶ οἰνικός, υποκομπεῖ φυτερόν πέτρα τε τετραγόνων, ἵνα ἐπεράγη σε υφαντάτοις τούτοις ἐλκυσμοῖς, ἄνω καὶ ἄνω, ἕτοιμοι μέντοι σωτήρια, συγκεκριμένα δὲ ἄποτα καὶ ἀθάνατα.

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.⁵

54. Βορβόρο χαίρειν.

They revel in dirt.⁶

55. Πᾶν ὑπετόν πληγή νῦμεται.

Every animal is driven by blows.⁷

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: 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. γυρεύει Bernays, γυρεύει 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: 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.


⁷ Sources: Aristotle, de Mundo 6, p. 401 a 8 (= Apuleius, de Mundo 36; Stobæus, 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 Stobæus cod. Α, Bergklaus et al.; vulg. τὴν γὰρ νεκραί, every animal feeds upon the earth).
56. Παλίντροπος ἄρμονις κόσμου δικαστήριον λύρης καὶ τάξιος.

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

57. Ἀγαθῶν καὶ κακῶν ταύτων.

Good and evil are the same.  

58. Καὶ ἄγαθων καὶ κακῶν (sēl. ἐν ἄστι) οἱ γοῦν ἰατροὶ, φησίν ὁ Ἡράκλειτος, τέμνοντες καίντες πάντη βασανίζοντες κακῶς τοῖς ἄρροστοιοῖς ἑπατισθάντα μηδέν’ ἄξιον μισθὸν λαμβάνειν παρὰ τῶν ἄρροστοιοίν, τάτα ἐργαζόμενοι τὰ ἄγαθα 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 οὐλα καὶ οὐχὶ οὐλα, συμφερόμενοι διαφερόμενοι, συνάγον διάδον· ἐκ πάντων ἐν καὶ ἐξ ἐνὸς πάντα.  

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

60. Λίκης οὐνομα οὐκ ἦν ἠδικαί, εἰ τάτα μὴ ἦν.

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. παλίντροπος ἄρμονις, 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.


3 Hippolytus, Ref. hær. ix. 10.  

4 Sources: Aristotle, de Mundo 5, p. 396 b 12 (α. Apuleius, de Mundo 20; Stobæus, 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 peri προφής 40; peri διαστης i.

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 τήρησε τοις θεοίς πολέμους θέα. άλλ’, ουκ άπρεπές· τά γάρ γενναία έργα τέρπει. ἄλλος τε πόλεμοι και μάγχαι ἤμιν μὲν δεινά δοκεῖ, τώ δε θεός οὐδὲ ταῦτα δεινά· συντελεῖ γάρ ἄπαντα ὁ θεὸς πρὸς ἄρμονίαν τῶν ὄλων, οἰκονομοῦν τὰ συμφέροντα, ἄπερ καὶ Ἡράκλειτος λέγει, ὡς τῷ μὲν θεῷ καλὰ πάντα καὶ ἀγαθὰ καὶ δίκαια, ἄνθρωποι δὲ αὐτὸν ἄδικα ὑπελήφασιν, ἄ 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. Εἰδέναι χρῆ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἐρίν· καὶ γινόμενα πάντα κατ’ ἐρίν καὶ χρεώμενα.

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

63. Ἐστὶ γὰρ εἰμαρμένα πάντος . . .

For it is wholly destined . . . 3

64. Θάνατος ἔστι σκόπος ἔγερθάντες ὀρέομεν, ὀκόσα δὲ εἶδοντες ὑπνος.

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

65. Ἐν τῷ σοφόν μοῦνόν λέγεσθαι οὐκ ἐθέλει καὶ ἐθέλει Ζηνὸς οὖνομα.

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

66. Τὸν βιοῦ οὖνομα βιος, ἔργον δὲ θάνατος.

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

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1 Schol. B. in Iliad iv. 4, p. 120, Bekk.
2 Source: Cf. Hippocrates, παρ' διαίνεις i. 11.
3 Source: Cfr. 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 Laërt. ix. 8.
4 Source: Stobæus Ecl. i. 5, p. 178. Context: Heraclitus declares that destiny is the all-pervading law. And this is the ethereal 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).
5 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.
6 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).
7 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, παρ’ γραφής 21.
67. Αὐθάνατοι θνητοί, θνητοὶ αὐθάνατοι, ἥοι τῶν ἐκείνων θάνατον τὸν δὲ ἐκείνων βίον τεθνεότες.

Immortals are mortal, mortals immortal, living in their death and dying in their life.¹

68. Ψυχὴς γὰρ θάνατος ὀδὸι γενόθθαι, ὡστι τὶ θάνατος γὰρ γενόθθαι ἐκ γῆς δὲ ὑδάω γίνεται, ἐς ὑδάως 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.²

69. Οὕδος ἄνω κάτω μία καὶ ὅπτει.

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

70. Σωματὸν ἄρχη καὶ πέρας.

The beginning and end are common.⁴

71. Ψυχῆς πείρατα οὐκ ἄν ἐξεύροι πάσιν ἐπιπορευόμενος ὀδόν.

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

72. Ψυχῆς τέρνης ὑγρῆς γενέσθαι.

To souls it is joy to become wet.⁶

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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. hær. 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 lahn. | Idem, p. 542


⁴ 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, περὶ τοῦ ὁπως τοῦ καὶ τὴν ἀνθρωπόν 1. | Idem, περὶ διατήρησεις i. 19; περὶ φυσιας 9. | Philo, Leg. alleg. i. 3, p. 44. | Plutarch, de El. 8, p. 388.

⁵ Source: Diogenes Laërt. 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 εκεί). | Tertullian, de Anima 2. | Cf. Hippolytus, Ref. hær. 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. Άνηρ ὁκότι ἐν μεθυσθή, ἤγεται ὑπὸ παιδὸς ἀνήβου σφαλλόμενος, οὐκ ἐπαίων ὅκη βαίνει, ὑγρὴν τὴν 
ψυχὴν ἔχουν.

_A man when he is drunken is led by a beardless youth, stumbling, ignorant 
where he is going, having a wet soul._

1

74. Άυη ψυχή σοφωτάτη καὶ ἀρίστη.

_The dry soul is the wisest and best._

2

75. Άνηγή ἐξήρη ψυχή σοφωτάτη καὶ ἀρίστη.

_The dry beam is the wisest and best soul._

3

76. Όὑ γῇ ἐξηρή, ψυχή σοφωτάτη καὶ ἀρίστη.

_Where the land is dry, the soul is wisest and best._

4

77. Ἀνθρωπος, ὅκεοι ἐν εὐφρόνη φώς, ἀπεται ἀποσβέννατα.

_Man, as a light at night, is lighted and extinguished._

5

78. Πότε γὰρ ἐν ἡμῖν αὐτῶι ὅκει ἔστιν ὁ θάνατος; καὶ ἣ φησιν Ἡράκλειτος, ταῦτα εἶναι ζῶν καὶ τεθνήκως, καὶ 
tὸ ἐγχιμορος καὶ τὸ καθεδίων, καὶ νέον καὶ γηραιῶν· τάδε γὰρ μεταπεσόντα ἐκεῖνά ἐστι κάκεινα 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._

5

79. Αἰών παῖς ἐστὶν παιζόν παισιών· παιὸς ἢ βασιληή.

_Time is a child playing at draughts, a child’s kingdom._

7

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1 Source: Stobæus Floril. v. 120. | Cf. M. Antoninus iv. 46. Context: see fr. 5.
2 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. | Stobæus Floril. v. 120. | 
1299, 17 ed. Rom.
anim. viii. 13.
5 Source: Clement of Alex. Strom. iv. 22, p. 628. Context: Whatever they say of sleep, the same must be under-
stood 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. | 
6 Plutarch, Consol. ad Apoll. 10, p. 106.
8 Sources: Hippolytus’ Ref. hær. 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 
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. Ἐδιξησάμην ἐμεσοτών.

I have inquired of myself.¹

81. Ποταμοίς τοῦτοι αὐτοῖς ἐμβαίνομεν τε καὶ οὐκ ἐμβαίνομεν, ἔμεν τε καὶ οὐκ ἔμεν.

Into the same river we both step and do not step. We both are and are not.²

82. Κάματος ἔστι τοὺς αὐτοῦς μοχθέαν καὶ ἀργεσθαι.

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 οἱ κυκεῖον δι᾽ αὐτῶν μὴ κινεόμενος.

A mixture separates when not kept in motion.⁵

85. Νέκτως κοπριών ἐκβλητέτεροι.

Corpses are more worthless than excrement.⁶

86. Γενόμενοι ζῶαι ἐθέλουσι μόροις τ᾽ ἐχεῖν· μᾶλλον δὲ ἀναπαύεσθαι, καὶ παῖδας καταλείπουσι μόροις 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 Laërt. 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 Græc. 3. | Iulianus, Or. vi. p. 185 A. | Proclus in Tim. 106 E. | Suidas, under word Ποιησῶμες. | Cf. Philo, de Ioseph. 22, p. 59. | Clement of Alex. Strom. ii. 1, p. 429. | Plotinus, Enn. v. 9, p. 559.


Seneca, Epist. 58. Context: And I, while I say these things are changed, am myself changed. This is what Heraclitus means when he says, "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. Epipharmus, 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 ἂβδόντες ἀναγνώσκοντες (apud Hesiod. fr. 163, Goettling) ἔτη τριάκοντα ποιοῦσι τὴν γενεὰν καθ᾽ Ἡράκλειτον ἐν ὅ ὁ χρόνῳ γεννώντα παρέχει τὸν ἐξ αὐτοῦ γεγεννημένον ὁ γεγενήσιας.

Those who adopt the reading ἂβδόντες 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 ἄρθρωμα φυσικώτατοι ἔστιν ὅ γὰρ ἐν μονάδει τρία, τοῦτο ἐν δεκάτῳ τριακόντας, ἐπεὶ καὶ ὁ τῶν μηνὸς κύκλος συνεστηκέν ἐκ τεσσάρων τῶν ἀπὸ μονάδος ἐξῆς τετραγώνων α’, δ’, θ’, ω’, ὁδεὶς 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 παρακολουθητικοί, οἱ δὲ ἀνεπιστάτοις-ωστὲ καὶ τοὺς καθεὶδόντας, οἷοι, ὁ Ἡράκλειτος ἐργάτας εἶναι λέγει καὶ συνεργοῦς τῶν ἐν τῷ κόσμῳ γυνώμενον.

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 fabricators of the things that happen in the world.  

91. Ξυνὸν ἔστι παῖδι τοῦ φρονείν. ξόν νῦν λέγοντας ἰσχυρίζεσθαι χρῆ τῷ ξυνῷ πάντων, δικαιοῦσα νῦν πόλις καὶ πολὺ ἰσχυρότερος· τρέχονται γὰρ πάντες οἱ ἀνθρώπειοι νόμοι ὑπὸ ἐνός τοῦ θεοῦ· κρατεῖ γὰρ τοσοῦτον ὀκύσαν ἐθέλει καὶ ἐξαρκεῖς πάσι και 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 laws. 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 τοῖς ἑνεάξις λυκήροις κορώνῃ ἀνδρὸν ἰδέαν ὑβρίσθην εἰαρος δὲ τε τετρακόροις ὡς τρεῖς δ’ ἐλάφων ὁ κόρας γηράσκεται. αὐτάρ ὁ φοινίς ἐννέα τοῖς κόρασις· δέκα δ’ ἡμέρας τοῖς φοινίκαις νόμαι ἐμπλοκομιο, κοῦραι δια βαθύνομεν. Censorinus, de D. N. 17. | Cf. Plutarch, Plac. Philos. v. 24, p. 909.
3 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, Aucber. | Plutarch, de Orac. def. 12, p. 416.
4 Source: Philo, Qu. in Gen. ii. 5, p. 82, Aucber.
5 M. Antoninus vi. 42.
92. Τοῦ λόγου δ’ ἐόντος ξυνοῦ, ζώουσι οἱ παλλοὶ 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.¹

93. Ὡ μάλιστα διηνεκέως ὀμιλέουσι, τούτῳ διαφέρονται.

They are at variance with that with which they are in most continual association.²

94. Οὐ δέι ὡσπερ καθεύδοντας ποιεῖν καὶ λέγειν.

We ought not to act and speak as though we were asleep.³

95. Ὁ Ἡράκλειτος φησι, τοῖς ἐγγεγοροσίν ἕνα καὶ κοινὸν κόσμον εἶναι, τῶν δὲ κοιμωμένων ἑκάστον εἰς ἰδίον 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. Ἡθος γὰρ ἄνθρωποιοι μὲν οὐκ ἔχει γνώμας, θεῶν δὲ ἔχει.

For human nature does not possess understanding, but the divine does.⁵

97. Λάγη νήπιος ἥκουσε πρὸς δαίμονος ὀκωσπερ παῖς πρὸς ἄνδρός.

The thoughtless man understands the voice of the Deity as little as the child understands the man.⁶

98. Η οὐ καὶ Ἡράκλειτος ταῦτα τούτο λέγει, ἃν σφ ἐπάγει, ὁτι ἄνθρωπον ὁ σοφώτατος πρὸς θεῶν πίθηκος φανεται καὶ σοφις καὶ κάλλει καὶ τοῖς ἄλλοις πάσιν:

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 ἰδιός he means ὁ κοινός, 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.


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 υνθρωπε, ἄγνωστο ὅτι τὸ τοῦ Ἱρακλείτου εὖ ἦξε, ὡς ἄρα πιθήκον ὁ κάλλιστος αἰσχρός ἄλλῳ γένει συμβάλλειν, καὶ χυρόν ἢ κάλλιστη αἰσχρὰ παρθένους γένει συμβάλλειν, ὡς φησὶν Ἡππίας 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 maiden-kind, as says Hippias the wise.1

100. Μάχεσθαι χρή τὸν δήμον ὑπέρ τοῦ νόμου ὅκως ὑπέρ τείχεως.

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

101. Μόροι γὰρ μέξονες μέξονας μοιρὰς λαγχάνουσι.

Greater fates gain greater rewards.3

102. Αρησφάτους θεοί τιμώσι καὶ ἐνθρωπησί.

Gods and men honour those slain in war.4

103. Ὑβριν χρή σβεννύειν μᾶλλον ἢ πυρκαῖν.

Presumption must be quenched even more than a fire.5

104. Ἀνθρώποις γίνεσθαι όκοσα θέλουσι οὐκ ἁμεινον. νοῦσος ὑγίειαν ἑχοντες ἡμῶν καὶ ἀγαθῶν, λευκῶν κόρων, κάματος ἀνάπαυσιν.

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

105. Θυμῷ μάχεσθαι χαλέπον· ὡς γὰρ ἂν χρήσεις γίνεσθαι, ψυχής ὁνέιται.

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

106. Ἀνθρώποις πᾶσι μέτειτο γεγονόσκεις ἐαυτοῦ 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.

2 Source: Diogenes Laërt. 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.”


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


8 Source: Stobæus Floril. v. 119.
107. Σεφρονεῖν ἄρετὴ μεγίστη· καὶ σοφία ἄλληθεα 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.¹

108. Ἀμαθήν άμεινον κρύπτειν ἠγον 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 ἀμαθήν κρέσσον ἢ ἐς τὸ μέσον φέρειν.

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

110. Νόμως καὶ βουλῇ πείθεσθαι ἐνός.

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

111. Τίς γὰρ αὐτῶν νόσος ἢ φρήν; [δήμων] ἀοιδίσι έπονται καὶ διδασκάλῳ χρέονται ὁμίλῳ, οὐκ εἰδότες ὃτι πολλοί κακοί ἄλλου δὲ ἀγαθοί. αἰρεῖται γὰρ ἐν ἀντία πάντων οἱ ἄριστοι, κλέος ἀέναον θυντῶν, οἱ δὲ πολλοὶ κεκάρηται δόκουσον 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. Ἐν Πρίνῃ Βίας ἐγένετο ο Τευτάμεως, οὔ πλέον λόγος ἢ τῶν ἄλλων.

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

113. Εἰς ἐμοὶ μόριοι, ἐὰν ἄριστος ἦ.

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

¹ Source: Stobæus Floril. iii. 84.

² 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, Vitr. doc. posse 2, p. 439. | Idem, from Stob. Floril. xviii. 32.

³ Source: Stobæus 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 Laërt. 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. Ἄξιον Ἐφεσίος ἠμηδόν ἀπαγξιώθη τάξις καὶ τοῖς ἀνήβους τὴν πόλιν καταλιπεῖν, οὕτως Ἐρμόδορον ἄνδρα ἔωστον ὄνηστον ἐξέβαιλον, φάνες: ἡμέον μηδὲ ἡς ὄνηστος ἔστοι, εἰ δὲ μὴ, 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.*

115. Κύνες καὶ βαξόσωσθι ὅν ἀν μὴ γινώσκοις.

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

116. Ληπτὴ διαφυγγάναι μὴ γινώσκεσθαι.

*By its incredibility, it escapes their knowledge.*

117. Ἀκλάδε ἀνθρώπος ἐπὶ παντὶ λόγῳ ἑπτοήθθαι φιλέει.

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

118. Δικτάντων ὁ δοκιμῶταις γινώσκει πλάσσειν· καὶ μέντοι καὶ δίκη καταλήγεται ψευδόν 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.*

119. Τὸν δ’ Ὁμηρον ἔφασαν ἄξιον ἐκ τῶν ἀγώνων ἐκβάλεσθαι καὶ ρατίζεσθαι, καὶ Ἀρχιλόχον ὁμώως.

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

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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, 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.].

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 (φιλαδελφεί, 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 confagration (ἐκφυρωμένου).

6 Diogenes Laërt. 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.*

121. Ἡδος ἀνθρώπω δαιμόν.

*A man’s character is his daemon.*

122. Ἀνθρώπους μένει τελευτώντας ἄσσα οὐκ ἔλπονται οὐδὲ δοκεῖσσοι.

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

123. Ἐνθάδε ἔχοντας ἐπινικτασθαι καὶ φύλαις γίνεσθαι ἐγερτί ζώντων καὶ νεκρῶν.

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

124. Νυκτιπόλοι, μάγοι, βάκχοι, λήναι, μύσται.

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

125. Ὁ γὰρ νομίζομεν κατ’ ἀνθρώπους μυστήρια ἄνυμφοσί μεινόνται.

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

126. Καὶ τοῖς ἀγάλμασι τουτέσσορα εὐχόνται, ὥστοι εἰ τοίς δόμοις λεσχηνεύοντο, οὔ τι γινώσκοις θεοὺς οὔδε ἥρως, οὕτως εἰσί.

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

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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.


4 *Source:* Hippolytus, Ref. hær. 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 Erechthide, 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 the prophetess, hear your own philosopher, Heraclitus, the Ephesian, imputing unconsciously to images, “And to these images,” etc.
127. Ei μὴ γὰρ Διονύσῳ ποιμὴν ἐποιεῖτο καὶ ὃμενον ἰθαμαίοισι, ἀναβάστατα εἴργαστ’ ἀν’ ἔωτος δὲ Ἀτιᾶς καὶ Διόνυσος, ὅπως μαίνονται καὶ ληναίζονται.

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 τοῖνυν τίθημι διὰτ’ ἡδὴ τὰ μὲν τῶν ἀποκεκαθαρμένων παντάπασιν ἄνθρώπων, οἷα ἐφ’ ἐνός ἄν ποτε γένοιτο σπανίος, ὡς φησὶν Ἡράκλειτος, ἢ τινον ἄλλοιν εὐαριθμητένον ἄνδρών τὰ δ’ ἑνόλα καὶ σωματικοῦ καὶ διὰ μεταβολῆς συνιστομένα, οἷα τοῖς ἓκατεροῖς ὑπὸ τοῦ σώματος ἀμφότερος.

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. Ἀκειλ.

Atonements.³

130. Καθάρονται δὲ ἀλλάτει τιμίως ὅσπερ ἐν εἰς τις ἐς πτηλὸν ἐμίσας πηλὸ ἀποτριότοι.

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

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 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.
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