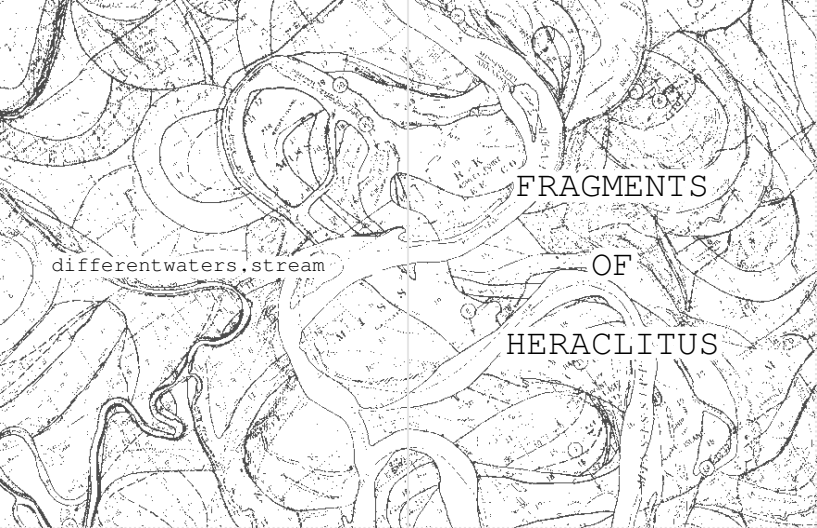


<p>(109) It is better to conceal ignorance than to expose it.</p> <p>(112) Thinking well is the greatest excellence; and wisdom is to act and speak what is true, perceiving things according to their nature.</p> <p>(111) It is sickness that makes health pleasant and good; hunger, plenty; weariness, rest.</p> <p>(70) Human opinions are children’s toys.</p> <p>(108) Of all whose discourses I have heard, there is not one who understands that wisdom is apart from other things.</p>	<p>(29) The best of men choose one thing in preference to all else, immortal glory among mortals; while most glut themselves like beasts.</p> <p>(97) Dogs bark at those they don’t know.</p> <p>(21) All the things we see when awake are death, even as all we see in slumber are sleep.</p> <p>(90) All things are exchanged for Fire, and Fire for all things, as wares are exchanged for gold, and gold for wares.</p> <p>(110) It is not better for men to get all they wish to get.</p>	<p>(6) The sun is new every day.</p> <p>(8) What opposes unites, and the finest attunement stems from things bearing in opposite directions, and all things come about by strife.</p> <p>(96) Corpses are more fit to be thrown out than dung.</p> <p>(52) Time is a child at play, moving pieces in a board game; the kingly power is a child’s.</p> <p>(62) Mortals are immortals and immortals are mortals, the one living the others’ death and dying the others’ life.</p>	<p>(54) The hidden harmony is better than the open.</p> <p>(99) If there were no sun, the stars would not prevent the night.</p> <p>(120) The boundary of dawn and evening is the Bear; and opposite the Bear is the boundary of bright Zeus.</p> <p>(31) The transformations of Fire are, first of all, sea; and half of the sea is earth, half whirlwind... Sea pours out, and is measured by the same amount as before it became earth.</p>
<p>(75) Those who are asleep are fellow-workers.</p> <p>(22) Those who seek for gold dig up much earth and find a little.</p> <p>(67) The god is day and night, winter and summer, war and peace, surfeit and hunger; but he takes various shapes, just as fire, when it is mingled with spices, is named according to the savor of each.</p> <p>(41) Wisdom is one thing. It is to know the thought by which all things are steered through all things.</p>	<p>(129) Pythagoras, son of Mnesarchus, pursued inquiry further than all other men and, choosing what he liked from these compositions, claimed for himself a wisdom of his own: much learning, a bad craft.</p> <p>(9) Asses would rather have straw than gold.</p> <p>(43) Wantonness needs putting out, even more than a house on fire.</p> <p>(84) It rests by changing. It is a weariness to toil for the same masters so that one is ruled by them.</p>	<p>(124) The most beautiful cosmos is merely a rubbish-heap poured out at random.</p> <p>(24) Gods and men honor those who are slain in battle.</p> <p>(45) You could not discover the boundaries of soul, even if you traveled by every path – so deep is its measure.</p> <p>(69) Sacrifices are of two kinds: first, those of men wholly purified, such as would rarely happen in the case of a single individual, or of a very few men.</p>	<p>(83) The wisest man is like an ape compared to the gods.</p> <p>(20) When they are born, they wish to live and to meet with their dooms – or rather to rest – and they leave children behind them to meet with dooms in turn.</p> <p>(39) In Priene lived Bias, son of Teutamas, who is of more account than the rest. [He said, ‘Most men are bad.’]</p> <p>(46) Self-thinking is a sacred disease, and eyesight is a lying sense.</p>
<p>(30) This order, which is the same in all: things neither gods nor men has made; but it was ever, is now and ever shall be an ever-living fire, fixed measures of it kindling and fixed measures going out.</p> <p>(85) It is hard to fight with desire. Whatever it wishes to get, it will buy at the cost of the soul.</p> <p>(74) We ought not behave like children who learn from their parents.</p> <p>(77) Souls take pleasure in becoming moist.</p>	<p>(79) Man is called a baby by a daemon, even as a child by a man.</p> <p>(65) Fire is desire and excess.</p> <p>(15) For if it were not to Dionysus that they made a procession and sang the shameful phallic hymn, they would be acting most shamelessly. But Hades is the same as Dionysus in whose honor they go mad and keep the feast of the winevat.</p> <p>(106) Hesiod distinguishes good days and evil days, not knowing that every day is like every other.</p>	<p>(117) A drunk man is led by a beardless lad, tripping, not knowing where he steps, having his soul moist.</p> <p>(73) They are estranged from that with which they most constantly associate; that which they meet every day seems foreign to them.</p> <p>(72) One ought not act and speak like a man asleep.</p> <p>(16) How can one hide from that which never sets?</p> <p>(64) It is the thunderbolt that steers the course of all things.</p>	<p>(53) War is father of all and king of all; some he has made gods and some men, some slave and some free.</p> <p>(48) The bow (bios) is called life (bios), but its work is death.</p> <p>(115) The logos of the soul is self-multiplying.</p> <p>(88) It is the same thing in us that is quick and dead, awake and asleep, young and old; the former are shifted and become the latter, as the latter in turn are shifted and become the former.</p>
<p>(119) Man’s character is his fate.</p> <p>(23) Men would not have known the name of justice if these things [injustices] were not.</p> <p>(36) For it is death to souls to become water, and death to water to become earth. But water comes from earth; and from water, soul.</p> <p>(66) Fire in its advance will judge and convict all things.</p> <p>(100) The sun is command and overseer of the cycles; for determining the changes and the seasons which carry all things.</p>	<p>(123) Nature loves to hide.</p> <p>(42) Homer ought to be turned out of the lists and whipped, and Archilochos too.</p> <p>(93) The lord whose is the oracle at Delphi neither speaks nor hides his meaning, but shows it by a sign.</p> <p>(71) Think too of him who forgets where the way leads.</p> <p>(91) You cannot step twice into the same river, for fresh waters are every flowing upon you; Time scatters and gathers; forms and dissolves, approaches and departs.</p>	<p>(101) I have sought myself.</p> <p>(102) To God all things are beautiful and good and just, but men hold some things right and others wrong.</p> <p>(2) Though the Logos is common, the many live as if each had a wisdom of his own.</p> <p>(49) One is as ten thousand to me, if he be the best.</p> <p>(128) [When he saw the Greeks making statues of demons] They ask for statues of demons, but they do not hear, as they hear, and they do not give, as they do not ask.</p>	<p>(28) The most esteemed of them knows but fancies. Justice shall overtake the artificers of lies and the false witnesses.</p> <p>(38) [Thales foretold an eclipse]</p> <p>(116) It pertains to all men to know and control themselves.</p> <p>(61) The sea is the purest and the impurest water. Fish can drink it, and it is good for them; to men it is undrinkable and deadly.</p> <p>(32) Wisdom is one only. It is unwilling and willing to be called by the name of Zeus.</p>



FRAGMENTS

OF

HERACLITUS

differentwaters.stream

(57) Hesiod, whom so many accept as their wise teacher, did not even understand day and night; for they are one.

(103) In the circumference of a circle the beginning and end are the same.

(13) Pigs delight in the mire more than in clean water.

(12) On those who step into the same rivers, different and different waters flow; We both step and do not step into the same river, we both are and are not.

(125) The barley drink moves to separates itself if it is not stirred.

(34) Fools, although they hear, are like the deaf: To them the saying applies that when present they are absent.

(44) The people must fight for its law as for its walls.

(40) The learning of many things does not teach understanding; otherwise, it would have taught Hesiod and Pythagoras, and again Xenophanes and Hecataeus.

(17) The many do not take heed of such things as those they meet with, nor do they recognize them when they are taught, though they think they do.

(50) Listening not to me but to the Logos, it is wise to acknowledge that all things are one.

(113) Thought is common to all.

(76) Fire lives the death of air, and air the death of fire; water lives the death of earth, earth that of water.

(82) The most handsome ape is ugly compared to man.

(63) They arise into wakefulness and become guardians of the quick and the dead.

(122) Debate.

(104) What sort of mind or intelligence do they have? They follow the poets and take the crowd as their teacher, not knowing that there are many bad and few good.

(95) It is better to hide our ignorance, but difficult when we release ourselves to inattention, or to wine.

(60) The way up and the way down are one and the same.

(33) And it is law, too, to obey the counsel of one.

(98) Souls can smell in Hades.

(58) Doctors cut, burn, and stab the sick, and demand a fee for it which they do not deserve.

(94) The sun will not overstep his measures; if he does, the Erinyes, the handmaids of Justice, will find him out.

(51) Men do not know how what is at variance agrees with itself. It is an attunement of opposite tensions, like that of the bow and the lyre.

(86) The greater part of things divine escapes men's notice because of their incredulity.

(81) Rhetoric is the prince of lies.

(80) We must know that war is common to all and strife is justice, and that all things come into being through strife.

(127) [To the Egyptians] If they are gods, why do you mourn for them? But if you mourn for them, do not make these gods your leaders.

(78) The way of man has no wisdom, but that of the god has.

(47) Let us not conjecture at random about the greatest things.

(55) Things that can be seen, heard, and learned: these are what I prize the most.

(121) The Ephesians would do well to hang themselves, every grown man of them, and leave the city to beardless lads; for they have cast out Hermodorus, the best man among them, saying, 'We will have none who is best among us; if there be any such, let him be so elsewhere and among others.'

(35) Men that love wisdom must be acquainted with many particulars.

(3) The sun is the breadth of a man's foot.

(107) Eyes and ears are bad witnesses to men, if they have souls that don't understand their language.

(10) The bones connected by joints are a thing whole and not whole. What is drawn together is drawn asunder; the harmonious is the discordant. From all things comes one, and out of one comes all things.

(5) They vainly purify themselves by defiling themselves with blood, just as if one who had stepped into the mud were to wash his feet in mud, and they pray to these images, as if one were to talk with a man's house, knowing not what gods or heroes are.

(4) Oxen are happy when they find bitter vetches to eat.

(126) Cool things become warm, the warm grows cool; the moist dries, the parched becomes moist.

(87) The fool is a-flutter at every word.

(27) There awaits men when they die such things as they look not for nor dream of.

(114) Those who speak with understanding must hold fast to what is common to all as a city holds fast to its law, and even more strongly. For all human laws are fed by the one divine law. It prevails as much as it will, and suffices for all things with something to spare.

(19) Knowing not how to listen, they do not know how to speak.

(37) Swine wash in the mire, and barnyard fowls in dust.

(25) Greater deaths win greater portions.

(89) The waking have one common world, but the sleeping each turn away into a world of his own.

(56) Men are deceived in their knowledge of evident things, even as Homer, the wisest of the Greek was deceived by some boys killing lice, saying: 'What we have seen and caught we leave behind; what we've neither seen nor caught we take with us'

(105) [Homer was an astronomer]
(11) Every beast is driven to pasture with blows.

(1) Though this Logos is true always, men don't understand it when they first hear it as if they had heard it before. For, though all things happen in accordance with this Logos, men seem as if they had no experience of them, when they try to speak and act as I say, dividing each thing according to its kind and showing how it truly is. But other men don't know what they do awake, like they forget what they do in sleep.

(26) Man is kindled and put out like a light in the nighttime.

(68) They are called atonements, since they are to make amends for evils and refer the souls free from the dangers in generation.

(59) The straight and the crooked path of the wool-carder's comb is one and the same.

(14) Night-walkers, Magians, Bakchoi, Lenai, and the initiated...the mysteries practiced among men are unholy mysteries.

(92) The Sibyl, with raving lips uttering things solemn, unadorned, and unembellished, reaches over a thousand years with her voice because of the god in her.

(7) If all things were turned to smoke, the nostrils would distinguish them.

(118) A dry gleam of light is the wisest and best soul.

(18) If you do not expect the unexpected, you will not find it; for it is hard to be sought out and difficult.