

Fragments

By Heraclitus

Translated by John Burnet, Arthur Fairbanks, and Kathleen Freeman

Fragment 1: DK 22B1

[2 Byw.] Sextus Empiricus, Contre les mathématiciens, VII 132 [s. A 16.]

[JB]¹ Though this Word is true evermore, yet men are as unable to understand it when they hear it for the first time as before they have heard it at all. For, though all things come to pass in accordance with this Word, men seem as if they had no experience of them, when they make trial of words and deeds such as I set forth, dividing each thing according to its kind and showing how it truly is. But other men know not what they are doing when awake, even as they forget what they do in sleep.

Fragment 2: DK 22B2

[2 Byw.] Sextus Empiricus, Contre les mathématiciens, VII 133

[AF] And though reason is common, most people live as though they had an understanding peculiar to themselves.

Fragment 3 : DK 22B3

Aétius, Opinions, II, 21, 4

[KF] (*On the size of the sun*): the breadth of a man's foot

Fragment 4 : DK 22B4

Albert le Grand, De uegetabilibus, VI, 401 (p. 545 Meyer)

[JB] Oxen are happy when they find bitter vetches to eat.

Fragment 4a : DK 22B4a

Anatolius [cod. Mon.gr.384, f, 58]

Fragment 5 : DK 22B5

Fragmente Griechischer Theosophien, 68

[JB] 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. Any man who marked him doing thus, would deem him mad. And they pray to these images, as if one were to talk with a man's house, knowing not what gods or heroes are.

¹ Translators initials are given in brackets: [JB] – John Burnet, [AF] – Arthur Fairbanks, [KF] - Kathleen Freeman

Fragment 6: DK 22B6
Aristote, Météorologiques, B 2, 355a 14

[KF] The sun is new each day.

Fragment 7 : DK 22B7
Aristote, De sensu, 5, 443a 23

[AF] If all things should become smoke, then perception would be by the nostrils.

Fragment 8 : DK 22B8
Aristote, Ethique à Nicomaque, T, 2, 1155b4

[AF] Opposition unites. From what draws apart results the most beautiful harmony. All things take place by strife.

Fragment 9 : DK 22B9
Aristote, Ethique à Nicomaque, K5, 1176a7

[AF] Asses would rather have refuse than gold.

Fragment 10 : DK 22B10
Ps. Aristote, Traité du Monde, 5. 396b7

[AF] Thou shouldst unite things whole and things not whole, that which tends to unite and that which tends to separate, the harmonious and the discordant; from all things arises the one, and from the one all things.

Fragment 11 : DK 22B11
Ps.- Aristote, Traité du monde, 6, 401, a 10s.

[AF] Every beast is tended by blows.

Fragment 12 : DK 22B12
Arius Didyme dans Eustèbe, Préparation évangélique, XV, 20, 2.

[KF] Anhalation (*vaporisation*). Those who step into the same river have different waters flowing ever upon them. (Souls also are vaporised from what is wet).

Fragment 13 : DK 22B13
Texte reconstitué, voir 1.

[KF] Do not revel in mud.

Swine enjoy mud rather than pure water.

Fragment 14 : DK 22B14
Clément, Protreptique, 22, 2.

[KF] Night-walkers, Magians, priests of Bakchos and priestesses of the wine-vat, mystery-mongers.. The rites accepted by mankind in the Mysteries are an unholy performance.

Fragment 15 : DK 22B15
Clément, Protreptique, 34, 5 .

[JB] 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 rave.

Fragment 16 : DK 22B16
Clément; Pédagogue, 99, 5.

[JB] How can one hide from that which never sets?

Fragment 17 : DK 22B17
Clément, Stromates, II, 8, 1.

[KF] The many have not as many thoughts as the things they meet with; nor, if they do remark them, do they understand them, though they believe they do.

Fragment 18 : DK 22B18
Clément, Stromates, II, 24, 5.

[JB] If you do not expect the unexpected, you will not find it; for it is hard to be sought out and difficult.

Fragment 19 : DK 22B19
Clément, Stromates, II, 24, 5.

[JB] Knowing not how to listen nor how to speak.

Fragment 20 : DK 22B20
Clément, Stomates, III, 14, 1.

[JB] 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 their dooms in turn.

Fragment 21 : DK 22B21
Clément, Stromaques, III, 3, 21, 1.

[JB] All the things we see when awake are death, even as all we see in slumber are sleep.

Fragment 22 : DK 22B22
Clément, Stromates, IV, 2, 4, 2.

[JB] Those who seek for gold dig up much earth and find a little.

Fragment 23 : DK 22B23
Clément, Stromates, IV, 10, 1.

[JB] Men would not have known the name of justice if these things [the opposites?] were not.

Fragment 24 : DK 22B24
Clément, Stromates, IV, 4, 16, 1.

[KF] Gods and men honour those slain in war.

Fragment 25 : DK 22B25
Clément, Stromates, IV, 7, 49, 3.

[AF] Greater deaths gain greater portions.

Fragment 26 : DK 22B26
Clément, Stomates, IV, 141, 2.

[JB] Man kindles a light for himself in the night-time, when he has died but is alive. The sleeper, whose vision has been put out, lights up from the dead; he that is awake lights up from the sleeping.

Fragment 27 : DK 22B27
Clément, Stromates, IV, 22, 144, 3.

[KF] There await men after they are dead things which they do not expect or imagine.

Fragment 28 : DK 22B28
Clément, Stromaque, V, 1, 9, 3.

[AF] The most esteemed of those in estimation knows how to be on his guard; yet truly justice shall overtake forgers of lies and witnesses to them.

Fragment 29 : DK 22B29
Clément, Stromaque, V, 9, 59, 5.

[AF] For the very best choose one thing before all others, immortal glory among mortals, while the masses eat their fill like cattle.

Fragment 30 : DK 22B30
Clément, Stromaque, V, 14, 104, 2.

[AF] This order, the same for all things, no one of gods or men has made, but it always was, and is, and ever shall be, an ever-living fire, kindling according to fixed measure, and extinguished according to fixed measure.

Fragment 31 : DK 22B31
Clément, Stromaque, V, 14, 104, 3.

[AF] The transformations of fire are, first of all, sea; and of the sea one half is earth, and the other half is lightning flash.

[AF] (The earth) is poured out as sea, and measures the same amount as existed before it became earth.

Fragment 32 : DK 22B32
Clément, Stromates, V, 115, 1.

[AF] Wisdom is one thing: [to understand the intelligence by which all things are steered through all things]; it is willing and it is unwilling to be called by the name Zeus.

Fragment 33 : DK 22B33
Clément, Stromaque, V, 14, 115, 2.

[AF] It is law to obey the counsel of one.

Fragments 34 : DK 22B34
Clément, Stromates, V, 115, 3. & Préparation évangélique, XIII, 13, 42.

[AF] Those who hear without the power to understand are like deaf men; the proverb holds true of them -- 'Present, they are absent.'

Fragment 35 : DK 22B35
Clément, Stromates, V, 140, 6.

[JB] Men that love wisdom must be acquainted with very many things indeed.

Fragment 36 : DK 22B36
Clément, Stromates, VI, 17, 2.

[JB] 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.

Fragment 37 : DK 22B37
Columelle, *Res rustica*, VIII, 4, 4.

[JB] Swine wash in the mire, and barnyard fowls in dust.

Fragment 38 : DK 22B38
Diogène Laërce, *Vies des philosophes*, I, 23.

[KF] (*Thales was the first to study astronomy.*)

Fragment 39 : DK 22B39
Diogène Laërce, *Vies des philosophes*, I, 88.

[AF] In Priene was Bias son of Teutamas, who is of more account than the rest.
[He said, “ Most men are bad.”].

Fragment 40 : DK 22B40
Diogène Laërce, *Vies des philosophes*, IX, 1.

[AF] Much learning does not teach one to have understanding; else it would have taught Hesiod, and Pythagoras, and again Xenophanes, and Hekataios.

Fragment 41 : DK 22B41
Diogène Laërce, *Vies des philosophes*, IX, 1.

[JB] Wisdom is one thing. It is to know the thought by which all things are steered through all things.

Fragment 42 : DK 22B42
Diogène Laërce, *Vies des philosophes*, IX, 1.

[JB] Homer should be turned out of the lists and whipped, and Archilochus likewise.

Fragment 43 : DK 22B43
Diogène Laërce, *Vies des philosophes*, IX, 2.

[JB] Wantonness needs putting out, even more than a house on fire.

Fragment 44 : DK 22B44
Diogène Laërce, *Vies des philosophes*, IX, 2.

[JB] The people must fight for its law as for its walls.

Fragment 45 : DK 22B45
Diogène Laërce, Vies des philosophes, IX, 2.

[AF] The limits of the soul you could not discover, though traversing every path.

Fragment 46 : DK 22B46
Diogène Laërce, Vies des philosophes, IX, 7.

[AF] He was wont to say that false opinion is a sacred disease, and that vision is deceitful.

Fragment 47 : DK 22B47
Diogène Laërce, Vies des philosophes, IX, 73.

[AF] Let us not make rash conjectures about the greatest things.

Fragment 48 : DK 22B48
Etymologicum Magnum,
Article : β?? ?

[AF] The name of the bow is life, but its work is death.

Fragment 49 : DK 22B49
Théodore Prodrome, Lettres, I.

[AF] To me one man is ten thousand if he be the best.

Fragment 49 a : DK 22B49a
Héraclite, Questions Homériques, 24

[AF] In the same rivers we step and we do not step; we are and we are not.

Fragment 50 : DK 22B50
Hippolyte, Réfutation des toutes les hérésies, IX, 9, 1.

[JB] It is wise to hearken, not to me, but to my Word, and to confess that all things are one.

Fragment 51 : DK 22B51
Hippolyte, Réfutation des toutes les hérésies, IX, 9, 2.

[JB] 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.

Fragment 52 : DK 22B52
Hippolyte, Réfutation des toutes les hérésies, IX, 9, 4.

[JB] Time is a child playing draughts, the kingly power is a child's.

Fragment 53 : DK 22B53

Hippolyte, Réfutation des toutes les hérésies, IX, 9, 4.

[JB] War is the father of all and the king of all; and some he has made gods and some men, some bond and some free.

Fragment 54 : DK 22B54

Hippolyte, Réfutation des toutes les hérésies, IX, 9, 5.

[JB] The hidden attunement is better than the open.

Fragment 55 : DK 22B55

Hippolyte, Réfutation des toutes les hérésies, IX, 9, 15.

[JB] The things that can be seen, heard, and learned are what I prize the most.

Fragment 56 : DK 22B56

Hippolyte, Réfutation des toutes les hérésies, IX, 9, 6.

[KF] Men are deceived over the recognition of visible things, in the same way as Homer, who was the wisest of all Hellenes; for he too was deceived by boys killing lice, who said: 'What we saw and grasped, that we leave behind; but what we did not see and did not grasp, that we bring.'

Fragment 57: DK 22B57

Hippolyte, Réfutation des toutes les hérésies, IX, 10, 2.

[AF] Hesiod is the teacher of most men; they suppose that his knowledge was very extensive, when in fact he did not know night and day, for they are one.

Fragment 58 : DK 22B58

Hippolyte, Réfutation des toutes les hérésies, IX, 10, 3.

[AF] ...physicians, who cut and burn and in every way torment the sick, complain that they do not receive any adequate recompense from them.

Fragment 59 : DK 22B59

Hippolyte, Réfutation des toutes les hérésies, IX, 9, 4.

[JB] The straight and the crooked path of the fuller's comb is one and the same.

Fragment 60 : DK 22B60

Hippolyte, Réfutation des toutes les hérésies, IX, 10, 4.

[JB] The way up and the way down is one and the same.

Fragment 61 : DK 22B61

Hippolyte, Réfutation des toutes les hérésies, IX, 10, 5.

[JB] 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 destructive.

Fragment 62 : DK 22B62

Hippolyte, Réfutation des toutes les hérésies, IX, 10, 6.

[JB] Mortals are immortals and immortals are mortals, the one living the others' death and dying the others' life.

Fragment 63 : DK 22B62

Hippolyte, Réfutation des toutes les hérésies, IX, 10, 6.

[JB] ... that they rise up and become the wakeful guardians of the quick and dead.

Fragment 64 : DK 22B64

Hippolyte, Réfutation des toutes les hérésies, IX, 10, 7.

[JB] It is the thunderbolt that steers the course of all things.

Fragment 65 : DK 22B65

Hippolyte, Réfutation des toutes les hérésies, IX, 10, 7.

[KF] Need and satiety.

Fragment 66 : DK 22B66

Hippolyte, Réfutation des toutes les hérésies, IX, 10, 7.

[AF] Fire coming upon all things will test them, and lay hold of them.

Fragment 67 : DK 22B67

Hippolyte, Réfutation des toutes les hérésies, IX, 10, 7.

[AF] God is day and night, winter and summer, war and peace, satiety and hunger; but he assumes different forms, just as when incense is mingled with incense; every one gives him the name he pleases.

Fragment 67a : DK 22B67a

Hidosus scholasticus, Commentaire de Timée, 34 b. ss.

Fragment 68 : DK 22B68
Jamblique, des mystères, I, 11.

[KF] (*Heracleitus called the shameful rites of the Mysteries*) Remedies.

Fragment 69 : DK 22B69
Jamblique, des mystères, I, 15.

[KF] (*There are two sorts of sacrifice: one kind offered by men entirely purified, as sometimes occurs, though rarely, in an individual, or a few easy to number; the other kind.*)

Fragment 70 : DK 22B70
Jamblique, De l'âme, dans Stobée, II, 1, 16.

[KF] Children's toys (*i.e., men's conjectures*)

Fragment 71 : DK 22B71
Marc-Aurèle, Pensées, IV, 46.

[KF] (*One must remember also*) the man who forgets which way the road leads.

Fragment 72 : DK 22B72
Marc-Aurèle, Pensées, IV, 46.

[KF] The Law (*Logos*): though men associate with it most closely, yet they are separated from it, and those things which they encounter daily seem to them strange.

Fragment 73 : DK 22B73
Marc-Aurèle, Pensées, IV, 46.

[AF] It is not meet to act and speak like men asleep.

Fragment 74 : DK 22B74
Marc-Aurèle, Pensées, IV, 46.

[KF] (*We must not act like*) children of our parents.

Fragment 75 : DK 22B75
Marc-Aurèle, Pensées, IV, 42.

[AF] The sleeping are workmen (and fellow-workers) in what happens in the world.

Fragment 76 : DK 22B76
Marc-Aurèle, Pensées, IV, 46.

[AF] Fire lives in the death of earth, and air lives in the death of fire; water lives in the death of air, and earth in that of water.

Fragment 77 : DK 22B77
Porphyre, Antre des Nymphes, 10 & Numénus, fr. 35.

[KF] It is delight, or rather death, to souls to become wet ... We live their (*the souls'*) death, and they (*the souls*) live our death.

Fragment 78 : DK 22B78
Celse, dans Origène, Contre Celse, VI, 12.

[JB] The way of man has no wisdom, but that of God has.

Fragment 79 : DK 22B79
Celse, dans Origène, Contre Celse, VI, 12.

[JB] Man is called a baby by God, even as a child by a man.

Fragment 80 : DK 22B80
Celse, dans Origène, Contre Celse, VI, 42.

[JB] We must know that war is common to all and strife is justice, and that all things come into being and pass away (?) through strife [and necessity].

Fragment 81 : DK 22B81
Diogène de Babylone dans Phylodème, Rhétorique, I, col. 62.

[KF] (*On Pythagoras*) Original chief of wranglers.

Fragment 82 : DK 22B82
Platon, Hippias majeur, 289 a.

[KF] (*The most handsome ape is ugly compared with the human race.*)

Fragment 83 : DK 22B83
Platon, Hippias majeur, 289 b.

[JB] The wisest man is an ape compared to god, just as the most beautiful ape is ugly compared to man.

Fragment 84 : DK 22B84
Plotin, Ennéades, IV, 8(6), 1.14.

[KF] It (*elemental fire in the human body*) rests from change. It is a weariness to the same (*elements forming the human body*) to toil and to obey.

Fragment 85 : DK 22B85
Aristote, Ethique à Eudème, B 7, 1223 b 23 s.

[AF] It is hard to contend with passion; for whatever it desires to get it buys at the cost of soul.

Fragment 86 : DK 22B86
Clément, Stromates, V, 13, 88, 4.

[JB] ... [Most of what is divine] is not known because of men's want of belief.

Fragment 87 : DK 22B87
Plutarque, DE audientis poetis, 28 D.

[JB] The fool is fluttered at every word.

Fragment 88 : DK 22B88
Plutarque, Consolation d'Apollonius, 106 E.

[JB] And 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, and the latter in turn are shifted and become the former.

Fragment 89 : DK 22B89
Plutarque, De la superstition, 3, 166 C.

[AF] They that are awake have one world in common, but of the sleeping each turns aside into a world of his own.

Fragment 90 : DK 22B90
Plutarque, Sur l'E de Delphes, 388 DE.

[AF] All things are exchanged for fire, and fire for all things; as wares are exchanged for gold, and gold for wares.

Fragment 91 : DK 22B91
Plutarque, Sur l'E de Delphes, 392 B.

[JB] You cannot step twice into the same rivers; for fresh waters are ever flowing in upon you.
[KF] (*It is impossible to touch the same moral substance twice, but through the rapidity of change*) [JB] It scatters and it gathers; it advances and retires.

Fragment 92 : DK 22B92
Plutarque, Sur les oracles de la Pythie 397 A.

[JB] And the Sibyl, with raving lips uttering things mirthless, unbedizened, and unperfumed, reaches over a thousand years with her voice, thanks to the god in her.

Fragment 93 : DK 22B93
Plutarque, Sur les oracles de la Pythie 404 D.

[JB] The lord whose is the oracle at Delphi neither utters nor hides his meaning, but shows it by a sign.

Fragment 94 : DK 22B94
Plutarque, Sur l'exil, 604 AB.

[JB] The sun will not overstep his measures; if he does, the Erinyes, the handmaids of Justice, will find him out.

Fragment 95 : DK 22B95
Plutarque, De audiendo, 43 D.

[JB] It is best to hide folly; but it is hard in times of relaxation, over our cups.

Fragment 96 : DK 22B96
Plutarque, Propos de table, IV, 4, 3, 669A.

[JB] Corpses are more fit to be cast out than dung.

Fragment 97 : DK 22B97
Plutarque, S'il revient aux vieillards de gouverner l'Etat, 787 C.
[JB] Dogs bark at every one they do not know.

Fragment 98 : DK 22B98
Plutarque, De facie in orbe de lunae, 28, 943 E.

[JB] Souls smell in Hades.

Fragment 99 : DK 22B99
Clément, Protreptiques , 113, 3.

[JB] If there were no sun it would be night, for all the other stars could do.

Fragment 100 : DK 22B100
Plutarque, Questions platoniciennes, 4, 1007 D-E.

[KF] (*The sun is in charge of the seasonal changes, and*) the Hours (Seasons) that bring all things.

Fragment 101 : DK 22B101
Plutarque, Contre Colotès, 1118 C.

[JB] I have sought for myself.

Fragment 102 : DK 22B102
Scholia Graeca in Homéri Illiadem, ad A 4.

[AF] ...for god all things are fair and good and just, but men suppose that some are unjust and others just.

Fragment 103 : DK 22B103
Portyre, Questions Homériques, ad X, 200.

[AF] Beginning and end are common (to both ways).

Fragment 104 : DK 22B104
Proclus, Commentaires de l'Alcibiade, 256.

[AF] For what sense or understanding have they? They follow the bards and employ the crowd as their teacher, not knowing that many are bad and few good.

Fragment 105 : DK 22B105
Scholies d'Homère, ad E 251.

[KF] Homer was an astrologer.

Fragment 106 : DK 22B106
Seneca ep. 12,7 :

[AF] One day is equal to every other.

Fragment 107 : DK 22B107
Sextus Empiricus, Contre les mathématiciens, VII, 126.

[AF] Eyes and ears are bad witnesses for men, since their souls lack understanding.

Fragment 108 : DK 22B108
Stobée, Anthologie, III, 1, 174.

[AF] No one of all whose discourses I have heard has arrived at this result: the recognition that wisdom is apart from all other things.

Fragment 109 : DK 22B109
[108] = B 95.

[AF] It is better to conceal ignorance than to put it forth into the midst.

Fragment 110 : DK 22B110
Stobée, Anthologie, III, 1, 176.

[AF] It is not good for men to have whatever they want.

Fragment 111 : DK 22B111
Stobée, Anthologie, III, 1, 177.

[AF] Disease makes health sweet and good; hunger, satiety; toil, rest.

Fragment 112 : DK 22B112
Stobée, Anthologie, III, 1, 178.

[AF] To be temperate is the greatest virtue; and it is wisdom to speak the truth and to act according to nature with understanding.

Fragment 113 : DK 22B113
Stobée, Anthologie, III, 1, 179.

[AF] Understanding is common to all.

Fragment 114 : DK 22B114
Stobée, Anthologie, III, 1, 179.

[JB] 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.

Fragment 115 : DK 22B115
Stobée, Anthologie, III, 1, 180.

[KF] The soul has its own law (*Logos*) which increases itself (*i.e. grows according to its own needs*).

Fragment 116 : DK 22B116
Stobée, Anthologie, III, 5, 6.

[KF] All men have the capacity of knowing themselves and acting with moderation.

Fragment 117 : DK 22B117
Stobée, Anthologie, III, 5, 7.

[JB] A man, when he gets drunk, is led by a beardless lad, tripping, knowing not where he steps, having his soul moist.

Fragment 118 : DK 22B118
Stobée, III, 5, 8.

[JB] The dry soul is the wisest and best.

Fragment 119 : DK 22B119
Plutarque, questions platoniciennes, 999 E.

[JB] Man's character is his fate.

Fragment 120 : DK 22B120
Strabon, Géographie, I, 1,6.

[JB] The limit of dawn and evening is the Bear; and opposite the Bear is the boundary of bright Zeus.

Fragment 121 : DK 22B121
Diogène Laërce, Vies ds philosophes, IX, 2.

[JB] 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."

Fragment 122 : DK 22B122
Souda, s.v. ? μf ?s? ate? ?

[KF] (*Word for*) Approximation.

Fragment 123 : DK 22B123
Proclus, Commentaires de la république II .

[JB] Nature loves to hide.

Fragment 124 : DK 22B124
Théophraste, Métaphysique, 15.

[KF] The fairest universe is but a dust-heap piled up at random.

Fragment 125 : DK 22B125
Théophraste, Traité du vertige, 9-10.

[AF] Even a potion [*Kykeôn: mixture of wine, grated cheese and barley-meal*] separates into its ingredients when it is not stirred.

Fragment 126 : DK 22B126
Tzétzès, Scholis ad Exegesis in Iliadem.

[AF] Cool things become warm the warm grows cool; the wet dries, the parched becomes wet.

Fragment 126.
[Anatolius, De decade. [Spurious:]]

[KF] According to the law of the seasons, the number Seven is combined with the moon, separated in the constellations of the Bear, the signs of immortal Memory.

Fragment 127 : DK 22B127
Fragmente Grichichte Theosophien, 69.

[Spurious:]
[KF] (*To the Egyptians*): 'If they are gods, why do you lament them? If you lament them, you must no longer regard them as gods.'

Fragment 128 : DK 22B128
Fragmente Grichichte Theosophien, [Spurious:]
[KF] They (*the Hellenes*) pray to statues of the gods, that do not hear them, as if they heard, and do not give, just as they cannot ask.

Fragment 129 : DK 22B129
Diogène, Laërce, Vies des philosophes, VIII, 6. [Spurious:]

[KF] Pythagoras, son of Mnêsarchus, practised research most of all men, and making extracts from these treatises he compiled a wisdom of his own, an accumulation of learning, a harmful craft.

Fragment 130 : DK 22B130
Gnomologium Monacense Latinum, I, 19. [Spurious:]

[KF] It is not proper to be so comic that you yourself appear comic.

Fragment 131 : DK 22B131
Gnologium Parisium. [Spurious:]

[KF] Conceit is the regress (*hindrance*) of progress.

Fragment 132 : DK 22B132
Gnologium Vaticanum. [Spurious:]

[KF] Positions of honour enslave gods and men.

Fragment 133 : DK 22B133
Gnologium Vaticanum. [Spurious:]

[KF] Bad men are the adversaries of the true.

Fragment 134 : DK 22B134
Gnologium Vaticanum.
[Spurious:]
[KF] Education is another sun to those who are educated.

Fragment 135 : DK 22B135
Gnologium Vaticanum. [Spurious:]

[KF] The shortest way to fame is to become good.

Fragment 136 : DK 22B136
Maxim. Sern . [Spurious:]

[KF] Souls of men slain in battle are purer than those who die of disease.

Fragment 137 : DK 22B137
Stobée, Anthologie, I, 5, 15. [Spurious:]

[KF] Utterly decreed by Fate.

Fragment 138 : DK 22B138
Codex Parisinus 1630. [Spurious:]

[KF] (*Late epigram on Life: non-Heracleitean*).

[Fragment 139 : DK 22B139
Catal.Codd.Astrol.Graec. [Spurious:]

[KF] (*Astrological forgery of Byzantine times*).

Passages in Plato and Aristotle Referring to Herakleitos

Translated by Arthur Fairbanks, *The First Philosophers of Greece*

Plato, *Theaet.* 160d .

Homer, and Herakleitos, and the whole company which say that all things are in motion and in a state of flux. Cf. 152 D. H.

Plato *Kratylos*, 401d. According to Herakleitos all things are in motion and nothing abides. Cf. 402a, and frag. 41; also 412d, 440c.

Plato also alludes to fragments 32, 45, 98–99.

Aristotle: *Topica* i. 11.104f21.

All things are in motion, according to Herakleitos.

Arist. *Top.* viii.5.155f30.

Wherefore those that hold different opinions, as that good and bad are the same thing, as Herakleitos says, do not grant that the opposite cannot coexist with itself; not as though they did not think this to be the case, but because as followers of Herakleitos they are obliged to speak as they do.

Arist. *Phys.* i.2.185b.19-25.

But still, if in the argument all things that exist are one, as a cloak or a himation, it turns out that they are stating the position of Herakleitos; for the same thing will apply to good and bad, and to good and not-good, so that good and not-good, and man and horse, will be the same; and they will not be arguing that all things are one, but that they are nothing, and that the-same thing applies to such and to so much.

DK 22 A10 = Arist. *Phys.* iii.5.205a3-4.

As Herakleitos says that all things sometime become fire.

DK 22 A10 = Arist. *De caelo* i.10.279b16.

And others in their turn say that sometimes combination is taking place, and at other times destruction that this will always continue, as Empedokles of Agrigentum, and Herakleitos of Ephesos.

DK 22 A 15 = Arist. *De anima* i.2.405a25.

And Herakleitos also says that the first principle is soul, as it were a fiery exhalation, of which all other things consist; for it is the least corporeal and always in a state of flux, and the moving is known by the moving; and he agreed with most thinkers in holding that things are in motion.

DK 22 A9 = Arist. *De part anim.* i.5.645a17.

And as Herakleitos is reported to have said to strangers who wanted to meet him, who stopped when they entered and saw him getting warm by an oven — for he bade them enter boldly, since, said he, gods are here — so should one enter upon the investigation of each of the animals without timidity, as there is in them all something natural and beautiful.

DK 22 A5 = Arist. *Metaph.* i.3.984a7.

Hippasos of Metapontum and Herakleitos of Ephesos call fire the first cause. Cf. 996a9, 1001a15.

DK 22 A7 = Arist. *Metaph.* iii.3.1005b24.

For it is impossible for any one to postulate that the same thing is and is not, as some think Herakleitos says.

Arist. *Metaph.* iii.7.1012.a.24.

For the word of Herakleitos, that all things are and are not, seems to make all things true.

Arist. *Metaph.* x.5.1062a32.

For one might ask Herakleitos himself after this manner and speedily compel him to agree that it is never possible for opposite statements to be true about the same things. Cf. 1063b24.

Arist. *Metaph.* xii.4.1078b12.

For the doctrine of ideas is held by its supporters because they are convinced by Herakleitos's words in regard to the truth, viz., that all things perceived by the senses are always in a state of flux; so that if there is to be a science and a knowledge of anything, it is necessary to assume the existence of other objects in nature besides those that are perceived by sense, for there can be no science of things in a state of flux.

Arist. *Nic. Eth.* ii.3.1105a8.

It is harder to fight against pleasure than against anger, as Herakleitos says.

Arist. *Nic. Eth.* vii.3.1146b30.

For some believe their opinions no less strongly than what they know by scientific procedure; and Herakleitos is an example of this.

DK 22 A22 = Arist. *Eud. Eth* 1235a25

and Heracleitus rebukes the poet who wrote -- "Would strife might perish out of heaven and earth," [Hom. Il. 18.107] for, he says, there would be no harmony without high and low notes, and no animals without male and female, which are opposites.

DK 22 A16 = Sext. Emp. *adv. Math.* vii.129ff.

According to Herakleitos we become intelligent when we get this divine reason by breathing it in, and in sleep we are forgetful, but on waking we gain our senses again. For in sleep since the pores of the senses are closed, the mind in us is separated from what is akin to it in what surrounds us, and its connection through pores is only preserved like a sort of root; and being cut off it loses its former power of memory; but when we wake it peeps out through the pores of sense as through little doors, and entering into connection with what surrounds us it regains the power of reason.

Passages Referring to Herakleitos in the 'Doxographers'

Ar. Did. *Epit.* 39, 2 (D. 471).

Zeno as well as Herakleitos says that the soul is a perceptive exhalation. The latter desiring to make it clear that souls always gain mental faculties by giving forth exhalations, likened them to rivers; and these are his words : (Fr. 42) "Other and yet other waters are flowing on upon those who step in the same rivers."

Simpl. in *Phys.* 6r (D. 475).

(Theophrastos says) Hippasos pf Metapontum and Herakleitos of Ephesos teach that the one is moved and limited, but they make fire the first principle and derive all things from fire by condensation and rarefaction, and again they resolve them into fire since this one thing is the essential nature underlying their appearance; for Herakleitos says that all things are transformations of fire [*puròs amoiben*], and he finds a certain order and definite time in the changes of the universe according to a fated [*heimarmenen*] necessity.

Theoph. *de Sens.* 1 (D. 499).

The followers of Anaxagoras and Herakleitos say that men perceive by the presence in themselves of the opposite quality.

Phil. *de Piet.* 11, 25 (D. 548).

(Chrysippos) in his third book says that the universe is one of the beings endowed with sense, fellow-citizen with men and gods, and that strife and Zeus are the same thing, as Herakleitos says.

Hipp. *Phil.* 44 (D. 558).

Herakleitos the Ephesian, a philosopher of the physical school, was always lamenting, charging all men with ignorance of the whole of life, but still he pitied the life of mortals. For he would say that he himself knew all things, but that other men knew nothing. His language agrees quite well with that of Empedocles when he says that strife and love are the first principles of all things, and that god is intelligent fire, and that all things enter into a common motion and do not stand still. And as Empedokles said that the whole region occupied by man is full of evils, and that the evils extend from the region about the earth as far as the moon but do not go farther, inasmuch as all the region beyond the moon is purer, so also it seemed to Herakleitos.

Epi. *adv. Haer.* iii. 20 (D. 591).

Herakleitos the Ephiesicin, son of Bleson, said that fire is the source of all things, and that all things are resolved into fire again.

Galen, *His. Phil.* 62 (D. 626).

Herakleitos says that the sun is a burning mass, kindled at its rising, and quenched at its setting.

Herm. *I.G.P.* 13 (D. 654).

Perhaps I might yield to the arguments of noble Demokritos and want to laugh with him, unless Herakleitos led me to the opposite view as he said weeping: Fire is the first principle of all things, and it is subject to rarefaction and condensation, the one active, the other passive, the one synthetic, the other analytic. Enough for me, for I am already steeped in such first principles.

DK 22 A5 = Aet. i. 3,11 (D. 283).

Herakleitos and Hippasos say that the first principle of all things is fire ; for they say that all things arise from fire and they all end by becoming fire. As this is quenched all things come into the order of the universe; for first the dense part of it contracting into itself becomes earth, then the earth becoming relaxed by fire is rendered water in its nature, then it is sublimated and becomes air; and again the universe and all bodies are consumed by fire in the conflagration. [Fire then is the first principle because all things arise from this, and the final principle because all things are resolved into this.]

Aet. i. 5 (D. 292).

Hippasos of Metapontum and Herakleitos the Ephesian say that the all is one, ever moving and limited, and that fire is its first principle.

DK 22 A8 = Aet. i. 7,22 (D. 303).

Herakleitos says that the periodic fire is eternal, and that destined reason working through opposition is the creator [*demiourgon*] of things.

Aet. i. 9 (D. 307).

Heraclitus et al. declare that matter is subject to change, variation, and transformation, and that it flows the whole through the whole.

Aet. i. 13 (D. 312).

Heraclitus introduces certain very small and indivisible particles (or H. seems to some to leave particles, instead of the unity).

DK 22 A6 = Aet. i. 23,7 (D. 320).

Heraclitus denies rest and fixed position to the whole; for this is the attribute of dead bodies; but he assigns eternal motion to what is eternal, perishable motion to what is perishable.

DK 22 A8 = Aet. i. 27,1 (D. 322).

Heraclitus says that all things happen according to fate and that fate itself is necessity. Indeed he writes 'For it is absolutely destined.' (Frag. 63.)

Aet. i. 23 (D. 323).

Heraclitus declares that reason, pervading the essence of the all, is the essence of fate. And it is itself ethereal matter, seed of the generation of the all, amid measure of the allotted period.

DK 22 A10 = Aet. ii. 1,2 (D. 327).

Herakleitos et al. The universe is one.

DK 22 A10 = Aet. ii. 4,3 (D. 331).

The universe is generated not according to time, but according to thought.

DK 22 A10 = Aet. ii. 11,4 (D. 340).

Heraclitus et. al. .The heaven is of a fiery nature.

DK 22 A11 = Aet. ii. 13,8 (D. 342).

Heraclitus and Parmenides. The stars are compressed bits of fire.

DK 22 A11 = Aet. ii. 17,4 (D. 346).

Heraclitus and Parmenides The stars are nurtured by an exhalation from the earth.

DK 22 A12 = Aet. ii. 20,16 (D. 351).

Heraclitus and Hekataios. The sun is an intelligent burning mass rising out of the sea. (The same words are assigned to Stoics, Plut. 2, 890a (D. 349.)

DK 22 A12 = Aet. ii. 22,2 (D. 352).

It is bowl-shaped, rather gibbous.

DK 22 A12 = Aet. ii. 24,3 (D. 354).

An eclipse takes place by the turning of this bowl-shaped body so that the concave side is upward, and the convex side downward toward our vision.

[Aet. ii. 25 (D. 356). The earth is surrounded with mist.]

DK 22 A12 = Aet. ii. 27,2 (D. 358).

(The moon) is bowl-shaped.

DK 22 A12 = Aet. ii. 28,6 (D. 359).

Sun and moon are subject to the same influences. For these heavenly bodies being bowl-shaped, receive bright rays from the moist exhalation, and give light in appearance [*pros ten phantasian*]; the sun more brightly, for it moves in purer aether [*aer*], and the moon moves in thicker aether and so it shines more dimly.

DK 22 A12 = Aet. ii. 29,3 (D. 359).

Eclipses of the moon are occasioned by this turning of the bowl-slumped body.

DK 22 A13 = Aet. ii. 32,3 (D. 364).

The great year consists of eighteen thousand sun-years. According to Diogenes and Herakleitos that year consists of three hundred and sixty-five days.

DK 22 A14 = Aet. iii. 3,9 (D. 369).

Thunder is occasioned by a gathering of winds and clouds, and the impact of gusts of wind on the clouds; and lightning by a kindling of the exhalations; and fiery whirlwinds [*presteras*] by a burning and a quenching of the clouds.

DK 22 A15 = Aet. iv. 3,12 (D. 338).

Parmenides and Hippasos and Herakleitos call the soul a fiery substance.

DK 22 A17 = Aet. iv. 7,2 (D. 392).

Heraclitus says that souls set free from the body go into the soul of the all, inasmuch as it is akin to them in nature and essence.

DK 22 A18 = Act. v. 23 (D. 434).

Herakleitos and the Stoics say that men come to maturity at about fourteen years, with the beginning of sexual life; for trees come to maturity when they begin to bear fruit . . . And at about the age of fourteen men gain understanding of good and evil, and of instruction as to these matters.