

The Fragments of HERACLITUS

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We find an oriental yin-yang in the occidental Heraclitus. Heraclitus calls this variously, "one" and "many", "similarity" or "agreement" and "difference" or "disagreement" and is illustrated through FRAG. 112 (p. 13):

To be in agreement is to differ; the concordant is the discordant From out of all the many particulars comes oneness, and out of oneness come all the many partical nature of things.

He became incensed by his fellow Ephesians exiling Hermadorus and called for their executions.

95. The Ephesians had better go hang themselves, every man of them and leave their city to be governed by youngsters, for they have banished Hermadorus, the finest man among them declaring: "Let us not have anyone among us who excels the rest; if there should be such a one, let him go and live elsewhere".

Several Fragments bare witness to his disdain of his fellow Ephesians, numbers 1 and 2, but especially number 55 (p. 5):

55. Fools, although they hear, are like the deaf, to them the adage applies that when present they are absent.

I Heraclites, human speech, or derivatively reason, *logos* and Truth:

Heraclitus uses two instruments to discover the truth: reason (*logos*) and the senses. The primary objects of his search are himself as within his body and soul and the world as within its "hidden" not "manifest" reality. So, central to Heraclitus is the meaning of the Greek word *aletheia*, the English translation for which is truth. This word originates from the Greek *a*, a privative prefix meaning *not*, and *lethein*, a verb, meaning, *to forget, to hide, to bury and to cover up*. Human reason's task is to "unearth," uncover" the meaning(s) within the world through a partnership between reason and the senses.

So, what we express in a positive sense as truth, the Greeks generally and Heraclitus specifically view in a negative sense as that which is not forgotten, not hidden, not buried or not covered up. This difference reveals a radical difference between cultures - indeed, any language difference reflects a cultural difference, that is, a specific people's view of reality, or the way things are. So, when humans know, speak, read and understand a second or third language, we also understand a second, third different way other ethnic groups view themselves and the world in which they live. Languages of human beings, after all, reveal a rich diversity beneath what we view as a simple unity.

Indeed, a language is a door which opens up to a different view of the world in which one lives.

The broader meaning of this Greek view of truth is found in the fact that the English word honest is a Greek word *oein*, meaning *being*. This honest indicates a human being who is, literally, who has nothing hidden because the person's being is a self manifestation. Thus, the Greeks contend that the purpose of human reason is to discover the way things is rather than the "way many humans think them to be" and doing so would mean that human reason sought truth rather than what human beings decide to be true. Socrates, as an example, states within the first two sentences of Plato's *Apology*, "I do not know about you, fellow Athenians, but my accusers almost made me forget who I am (as a result of the things they spoke about him)". So, his accusers prosecuted Socrates according to what they thought to be true about Socrates but Socrates' self-knowledge showed him to be different than his accusers thought him to be.

Heraclitus sees awake people to be conscious, literally, those who use their rationality to perceive and penetrate the rational order within nature, a rational order which exists independently from their intelligence, indeed, a rational order and intelligence which are gifts of *Logos*, *Divine Reason*. (#15, p. 4; #113, p.14) The asleep people, on the contrary, are those who act as if they have a private intelligence all their own, disconnected from nature. A perfect example of an asleep person would be Tolstoy's Ivan Ilych of the novelette, *The Death of Ivan Ilych*. The awake people, on the contrary, are alive and growing, whereas the asleep people are stagnating and dying.

Heraclitus saw Hermadorus to be an awake person. But Heraclitus said the Ephesians who exiled Hermadorus should be hanged, since they were asleep. Heraclitus requires each human being to start at the beginning, namely, within oneself and with his or her individual reason as the guide so that each might attain self-knowledge as the condition necessary to know truth and as the only way to avoid the death which is not-knowing but thinking that we do know.

If we pretend or satisfy ourselves only with the appearance of knowing the truth, we live in a dream world, a world wherein we think we are separate, possessed of a unique intelligence of our own separate from all human intelligence. Heraclitus speaks of such a world when he compares the "seeker after gold" with the donkey who "prefers hay to gold". The donkey, Heraclitus observes, is more intelligent than the "seeker after gold" because the donkey at least recognizes the brownish color of grain as necessary to his very life, whereas the "seeker after gold" is ignorant of the human life source, that is the brown earth as one of the four essential elements of life. The donkey, therefore, follows the lesson of nature by accepting his or her natural dependence on brown hay for food and lives; whereas the "seeker after gold" follows his or her own desirable color of gold and dies.

Given the fact that Ephases was on the Ionian Peninsula, now Turkey and the Silk Road originating in China's Orient ran nearby Heraclitus would have had access to the Tao, perhaps even the text, but certainly people who know and followed the teaching of

the *Tao*, so prior to each section wherein I treat of various Heraclitus Fragments, I add texts from the *Tao* which relate to the included Fragment; surely many more might apply, however, these few provided after Heraclitus' *Fragments* most appropriate:

1. Although this *Logos* is eternally valid, yet men are unable to understand it -- not only before hearing it, but even after they have heard it for the first time. That is to say, although all things come to pass in accordance with this *Logos*, men seem to be quite without any experience of it -- at least if they are judged in the light of such words and deeds as I am here setting forth. My own method is to distinguish each thing according to its nature, and to specify how it behaves; other men, on the contrary, are as neglectful of what they do when awake as they are when asleep.

2. We should let ourselves be guided by what is common to all. Yet, although the *Logos* is common to all, most men live as if each had a private intelligence of its own.

3. Men who love wisdom should acquaint themselves with a great many particulars.

4. Seekers after gold dig up much earth and find little.

5. Let us not make arbitrary conjectures about the greatest matter.

6. Much learning does not teach understanding, otherwise it would have taught Hesiod and Pythagoras, Xenophanes and Hecataeus.

7. Of those whose discourses I have heard there is not one who attains to the realization that wisdom stands apart from all else.

8. I have searched myself.

9. It pertains to all men to know themselves and to be temperate.

10. To be temperate is the greatest virtue. Wisdom consists in speaking and acting the truth, giving heed to the nature of things.

11. The things of which there can be sight, hearing, and learning -- these are what I especially prize.

12. Eyes are more accurate witnesses than ears.

13. Eyes and ears are bad witnesses to men having barbarian souls.

14. One should not act or speak as if he were asleep.

15. The waking have one world in common, whereas each sleeper turns away to a private world of his own.

16. Whatever we see when we are awake is death; when asleep, dreams.
17. Nature loves to hide.
18. The lord whose oracle is at Delphi neither speaks nor conceals, but gives signs.
19. Unless you expect the unexpected, you will never find truth, for it is hard to discover and hard to attain.

#1

The *Tao* which can be told of is not the eternal *Tao*. (See # 14 below, p. 23.)

The name which can be named is not the eternal name:

The Nameless is the origin of Heaven and Earth;

The Named is the mother of all things.

Therefore, let there always be non-being, so we may see their subtlety.
And let there always be being, so we may see their out come. The two are the same.

But after they are produced, they have different names.

They both may be called deep and profound.

Deeper and more profound.

The door of all subtleties!

#23

Nature says few words.

For the same reason a whirlwind does not last a whole morning:

Nor does a rainstorm last a whole day:

What causes them?

It is Heaven and Earth (Nature).

If even Heaven and Earth cannot make them last long,

How much less can man?

Therefore, he who follows *Tao* is identified with *Tao*

He who follows virtue is identified with virtue.

He who abandons *Tao* is identified with the abandonment of *Tao*.

He who is identified with *Tao* - *Tao* is also happy to have him.

And he who is identified with the abandonment - the abandonment is also happy to
abandon him.

It is only when one does not have enough faith in others that others will have no faith in
him.

#32

Tao is eternal and has no name.

Though its simplicity seems insignificant, no one in the world can master it.

If kings and barons would hold on to it, all things would submit to them spontaneously.

Heaven and earth unite to drip sweet dew.

Without the command of men, it drips evenly over all.

As soon as there were regulations and institutions, there were names.
 As soon as there are names, know that it is time to stop:
 It is by knowing when to stop that one can be free from danger.
 Analogically, *Tao* in the world may be compared to rivers and streams running into the sea.

#33

He who knows others is wise;
 He who knows himself is enlightened.
 He who conquers others has physical strength.
 He who conquers himself is strong.
 He who is contented is rich.
 He who acts with vigor has will;
 He who does not lose his place (with *Tao*) will endure.
 He who dies but does not really perish enjoys long life.

#47

One may know the world without going out of doors.
 One may see The Way of Heaven without looking through the windows.
 The further one goes, the less one knows.
 Therefore, the wise person knows without going about;
 Understands without seeing.
 And accomplishes without any action.

#56

He who knows, does not speak.
 He who speaks, does not know.

Close the mouth.
 Shut the doors.
 Blunt the sharpness.
 Unite the tangles.
 Soften the light.
 Become one with the dusty world.
 This is called profound identification.
 Therefore, it is impossible either to be intimate and close to *Tao* or to be distant and indifferent to *Tao*.

It is impossible either to benefit *Tao* or to harm *Tao*.
 It is impossible either to honor *Tao* or to disgrace *Tao*.
 For this reason *Tao* is honored by the world.

#65

In ancient times, those who practiced *Tao* well
 Did not seek to enlighten the people, but to make them ignorant.

People are difficult to govern because they have too much knowledge.
 Therefore, he who rules the state through knowledge is a robber of the state.
 He who rules a state not through knowledge is a blessing to the state.
 One who knows these two things also (knows) the standard.
 Always to know the standard is called profound and secret virtue.
 Virtue becomes deep and far-reaching.
 And with it all things return to their original state.
 Then complete harmony will be reached.

#73

To know that you do not know is the best.
 To pretend to know when you do not know is a disease.
 Only when one recognizes this disease as a disease can one be free from the disease.
 The wise person is free from the disease.
 Because he recognizes this disease to be a disease, he is free from it.

#81

True words are not beautiful;
 Beautiful words are not true.
 A good man does not argue;
 He who argues is not a good man.
 A wise person has no extensive knowledge;
 He who has extensive knowledge is not a wise person.

The wise person does not accumulate for himself.
 The more he uses for others, the more he has himself.
 The more he gives to others, the more he possesses of his own.
 The Way of Heaven is to benefit others and not to injure.
 The Way of the wise person is to act but not to compete.

II Heraclitus, *psyche*, soul, *hule*, matter and fire, air, water and earth:

The Greeks distinguished soul (*psyche*) from matter (*hule*) because they saw that a living being differed from a non-living being by the fact that living beings "respired" or breathed; thus, the Greek word for "soul" is *psyche*, literally, a breathing-out sound, or breath. Breath is warm and dry, so soul is like fire and air, the two "lighter" elements out of which Heraclitus symbolized all beings to be composed. (Heraclitus' four elements were in the order of their progression or in the reverse order of their degeneration: earth, water, air, fire; fire, air, water, earth.) Heraclitus, therefore, characterizes "A dry soul" as "wisest and best," whereas he states that "A drunken man has to be led by a boy...for his soul is moist."

Heraclitus extends this personal awareness of his "warm breath" and the drunken man to the way we live and the way the universe exists. If humans are to live, they must live according to nature. Thus, the wise man seeks, as it were, to kindle the fire of his soul and avoids becoming drunk because liquid which induces drunkenness puts out the

fire of intelligence and, such a man, therefore, requires a boy to lead him. The boy, of course, is conscious, using reason as nature provided it to him, and therefore, lives, walks and leads consciously. The drunken man, on the contrary, has reduced himself to dependency upon others and can only follow the lead of others, asleep and, soon dead, having extinguished his own life source. Furthermore, “knowing oneself”, that is, coming into contact with one’s soul, “breath of life” through logos, or reason, at the same time enables one to come into contact with **Logos**, the Divine Reason, source of the soul’s “breath of life”. This view of Heraclitus echoes the view of the oriental masters of the so-called Martial Arts, as well as the Buddhists, the Hindi and the Taoists who enter the realm of breathing in order to access the origin or source of being alive, namely, *Nirvana* or *Tao*.

42. You could not discover the limits of the soul, even if you traveled by every path in order to do so; such is the depth of its meaning.

43. Soul is the vaporization out of which everything else is composed; moreover it is the least corporeal of things and is in ceaseless flux, for the moving world can only be known by what is in motion.

44. Souls are vaporized from what is moist.

45. Soul has its own inner law of growth.

46. A dry soul is wisest and best.

47. Souls take pleasure in becoming moist.

48. A drunken man has to be led by a boy, whom he follows stumbling and not knowing whither he goes, for his soul is moist.

49. It is death to souls to become water, and it is death to water to become earth. Conversely, water comes into existence out of earth, and souls out of water.

50. Even the sacred barley drink separates when it is not stirred.

51. It is hard to fight against impulsive desire; whatever it wants it will buy at the cost of the soul.

52. It would not be better if things happened to men just as they wished.

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53. Although it is better to hide our ignorance, this is hard to do when we relax over wine.

54. A foolish man is a-flutter at every word.

55. Fools, although they hear, are like the deaf, to them the adage applies that when present they are absent.

56. Bigotry is the sacred disease.

57. Most people do not take heed of the things they encounter, nor do they grasp them even when they have learned about them, although they think they do.

58. If all existing things were smoke, it is by odor that we would distinguish them.

#77

Heaven's Way is indeed like the bending of a bow.
 When the string is high, bring it down.
 When it is low, raise it up.
 When it is excessive, reduce it.
 When it is insufficient, supplement it.
 The Way of Heaven reduces whatever is excessive and
 supplements whatever is insufficient.

The Way of man is different.
 It reduces the insufficient to offer to the excessive.
 Who is able to have excess to offer to the world?
 Only the man of Tao.
 Therefore, the wise person acts, but does not rely on his own ability.
 The wise person accomplishes his task, but does not claim credit for it.
 The wise person has no desire to display his excellence.

#13

“Favor and disgrace cause one dismay;
 What we value and what we fear are within the Self”.

What does this mean:
 “Favor and disgrace cause one dismay?”
 Those who receive a favor from above are dismayed when they receive it,
 And dismayed when they lose it.

What does this mean:
 “What we value and what we fear are within the Self?”
 We have fears because we have a self (literally, a mortal body).
 When we do not regard that self as self,
 What have we to fear?

Therefore, he who values the world as self
 May then be entrusted with the government of the world;
 And he who loves the world as self -

The world may then be entrusted to his care.

III Heraclitus, reason and the world, logos and being, order and disorder, generation and destruction:

Heraclitus sees *reason*, a faculty of the fiery soul as the source of order within ourselves and the world around us. We humans perceive this fact of order through own use of reason (*logos*) within ourselves, the offspring or "kin" as it were, to *Reason* (*Logos*) within nature.

Heraclitus uses fire as an analogy to understand and to exemplify the nature of reason as the source and end of knowledge. The characteristics of fire, for instance, are analogous to those of human "reasons", that is: 1. human reasons illuminate or "light up" ignorance (darkness); reasons generate reasons and lead other humans into other reasons, thus, they inflame, or spread themselves like fire; 3. reasons purify (or clarify) what is confusing, unknown, or only conflicting opinion, so reasons bring order out of chaos; 4. reason can be shared, indeed, "spark" other reasons; 5. reasons reduce to unity diverse things, just as fire catches other things, different from it on fire.

Typically Greek, Heraclitus also observes that *law*, *nomos* is an effect of human reason. Law is the projection of human reason into the social relationships between and among human beings which the Greeks experienced as city-states. So, just as the laws within nature organize and, therefore, produce and nourish life within oneself as a human being, so the laws of city-states should organize human actions so they will produce and nourish human living. Later we will hear Socrates defending himself in the *Apology* as a person nourished by the laws of the Athenian city-state, having been born and lived there for his seventy years. (Of course, Empedocles and Hippocrates, as followers of natural law were the first Greek scientists, the latter being the first reputed occidental medical doctor.)

28. There is exchange of all things for fire and of fire for all things as there is of wares for gold and of gold for wares.

29. This universe, which is the same for all, has not been made by any god or man, but it always has been, is and will be -- an ever living fire, kindling itself by regular measures and going out by regular measures.

31. It throws apart and then brings together again; it advances and retires.

33. When earth has melted into sea, the resultant amount is the same as there had been before sea became hardened into earth. (Just think, this sixth century B.C. Greek had insight into what we now know as Einstein's law of the conservation of matter!)

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34. Fire lives in the death of earth, air in the death of fire, water in the death of air, and earth in the death of water.

35. The thunderbolt pilots all things.

80. Thinking is common to all.

81. Men should speak with rational awareness and thereby hold on strongly to that which is shared in common - as a city holds on to its law, and even more strongly. For all human laws are nourished by the one divine law, which prevails as far as it wishes, suffices for all things and yet, is something more than they.

82. The people should fight for their law as for their city wall.

83. Law involves obeying the counsel of one.

84. To me, one man is worth ten thousand if he is first rate.

85. The best of men choose one thing in preference to all else, immortal glory in preference to mortal good; whereas the masses simply glut themselves like cattle.

86. Gods and men honor those slain in battle.

87. Even those who are most in repute know and maintain only what is reputed.

88. To extinguish hubris is more needful than to extinguish a fire.

89. It is weariness to keep toiling at the same things so that one becomes ruled by them.

90. Dogs bark at a person whom they do not know.

91. What sort of mind or intelligence have they? They believe popular folk tales and follow the crowd as their teachers, ignoring the adage that the many are bad, the good are few.

92. Men are deceived in their knowledge of things which are manifest, even as Homer was who was the wisest of all the Greeks. For he was even deceived by boys killing lice when they said to him: "What we have seen and grasped, these we leave behind; whereas what we have not seen and grasped, these we carry away".

93. Homer deserves to be thrown out of the contests and flogged, and Archilochus too.

94. Hesiod distinguishes good days and evil days, not knowing that every day is like every other.

95. The Ephesians had better go hang themselves, every man of them, and leave their city to be governed by youngsters, for they have banished Hermadorus, the finest man among

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them declaring: "Let us not have anyone among us who excels the rest; if there should be such a one, let him go and live elsewhere".

96. May you have plenty of wealth, you men of Ephesus, in order that you may be punished for your evil ways. (See Frag. # 4., p.3)

#8

The best man is like water.
 Water is good; it benefits all things and does not compete with them.
 Water dwells in lowly places which all disdain.
 This is why it is so near to Tao.
 The best man in his dwelling loves the earth.
 In his heart, he loves what is profound.
 In his associations, he loves humanity.
 In his words, he loves faithfulness.
 In government, he loves order.
 In handling affairs, he loves competence. (See # 73, p.30 for Tao not competing.)
 In his activities, he loves timeliness.
 It is because he does not compete that he is without reproach.

#28

He who knows male and keeps to the female becomes the ravine of the world.
 Being the ravine of the world,
 He will never depart from eternal virtue,
 But returns to the state of infancy.
 He who knows white (yang being light and, thus white), yet keeps to the black (yin being shadow and, thus darkness) becomes the model for the world.
 Being the model for the world,
 He will never deviate from eternal virtue,
 But returns to the state of the non-ultimate.
 He who knows glory but keeps to humility becomes the valley of the world.
 He will be proficient in eternal virtue,
 And returns to the state of un-carved wood.
 When the un-carved wood is broken up, it is turned into concrete things.
 But, when the wise person uses it, he becomes the learning official.
 Therefore, the great ruler does not cut up.

#29

There are those who will conquer the world
 And make of it (what they conceive or desire).
 I see that they will not succeed.
 (For) the world is God's own Vessel
 It cannot be made (by human interference).
 He who makes it spoils it. He who holds it loses it.

For: Some things go forward,

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Some things follow behind;

Some blow hot,

And some blow cold;

Some are strong,

And some are weak;

Some may break,

And some may fall.

Hence the wise eschew (avoid) excess, eschew extravagance, eschew pride.

#42

Tao produced the One.

The One produced the two.

The two produced the three.

And the three produced the ten thousand things.

The ten thousand things carry the yin and embrace the yang, and even through the
blending of

the material force they achieve harmony.

People hate to be children without parents, lonely people without spouses, or men
without food

to eat.

And yet, kings and lords call themselves by these names.

Therefore, it is often the case that things gain by losing and lose by gaining.

What others have taught, I teach also:

"Violent and fierce people do not die a natural death."

I shall make this the father of my teaching.

IV Heraclitus and the rational as conscious, or awake and the non-rational as unconscious, or asleep; being human versus merely being alive and being stable and independent versus being unstable and dependent.

Heraclitus defines human beings as rational, indeed, reasoning animals. But, Heraclitus commends the donkey-animal who prefers brownish-colored hay to men who prefer the color of gold to the brown color of earth, one of the four sacred "elements", or sources of nature! Thus, donkeys, acting according to nature are wiser than a man who "digs up much earth" in search of gold "and finds little". The donkey acts naturally in eating hay, whereas the human being acts according to his or her projected appearance of what is valuable in pursuing gold; the donkey maintains health while such a human being incurs illness and dies self-deprived of food.

On the other hand, human beings learn many things, yet, seek one, namely, Wisdom. Only if, therefore, we human beings are awake, conscious, alert, we will seek the one in the many. Then we will see Reason, or God, as The One. On the contrary, if

we are “asleep”, unconscious, then we humans will find only dreams, a “private world”, namely, the unreal which they put together, an arbitrary unity of their own making, not the organized, predictable one within nature (organized and predictable as the seasons in a cyclic repetition). Such an insight is echoed by e.e. Cummings: “a world of born is not a world of made”. Since, therefore, acting according to nature’s oneness allows humans to stabilize the many, so awake humans will have stability, whereas asleep humans will be unstable, similar to the stable boy in respect to the unstable drunk.

The natural world is one and many, ever changing yet, remaining the same, up and down, yet, within a circle the up and the down are indistinguishable because the one leads to and entails the other. The asleep world, on the contrary, is an arbitrary one serving an individual’s desire to control. So, the essence of natural reality is opposition and agreement while the essence of the asleep reality is the attempt to override nature for the purpose of control. (Remember, Heraclitus lived and wrote in the sixth century B.C.; obviously human beings have not changed!) The interesting aspect of Heraclitus' Pre-Socratic philosophy is that he finds comfort within the natural world of contraries; this comfort parallels that comfort of oriental philosophers, be they, Lao-tzu, Buddhists or Hindi - no discomfort is evident in Heraclitus about the presence of contraries within nature. In this respect, he shows no influence of the Judaic, biblical viewpoint that God is **Yhwh**, above nature and that nature somehow or other shares in the “fault” of Adam and Eve, therefore, participation with it is “bad”, indeed, and leads to idol worship. The biblical person, therefore, must take a position for good and against evil. Heraclitus, on the contrary, takes no position for good and/or against evil; rather, he accepts their co-existence as within the order of nature and, strangely, at the same time accepts the presence of evil but emphasizes the power of ultimate good (**Logos**) in the cyclic process of the seasons. Thus, the life of Spring is the very purpose of the death of Winter - very positive for a pagan!

Similar to the viewpoint of the writers of the *Old Testament*, **Genesis**, however, Heraclitus does say that God views everything as good, whereas men deem some things good and others bad. As Genesis observes, after Adam ate the apple which Eve provided, whatever symbolism this “apple” signifies, the effect of this “eating”, namely, the awareness of being “naked” seems to provide the meaning of this act of disobedience. The irony of this “eating” or “sin” is that Eve’s and Adam’s desire to be independent and be in control (that is, know both good and evil) resulted in them becoming dependent and lacking control (that is, embarrassed about and covering up nakedness!). This awareness of being naked basically reflects an awareness of difference, that is, how Adam biologically is different from Eve. Thus, this difference manifests an attitude which seems to me typical of “fallen” human nature, that is, the attitude which rejects difference and embraces similarity - thereby accounting for groups such as the KKK, the Arian Brotherhood and, generally hatred which rejects versus love which embraces - not that only such “anti” groups form out of such an attitude, but also “pro” groups form out of such an attitude, such as, NAACP, CTA, AFT and all such “groups”. Such groups frequently lose the positive end for which they were founded and become immersed in negative “bashing” of anyone who is not “with them”.

Heraclitus' views of God viewing everything as good, whereas humans' views of some things as good, others as bad is interesting in two respects. First, God's view of everything as good is life giving and nourishing, all embracing. Whereas the human view portrayed as viewing some things good and others bad parallels the view of Adam and Eve after the "fall". Their view was death-giving and exclusive. The view the Greeks and Heraclitus had of *hubris*, *pride*, would seem to incorporate this Adam and Eve desire to "know it all, including truth and error, good and evil". This is fascinating because Heraclitus sees such desires as hubris, or pride as the death of intelligence, indeed, the death of the human being, a self-destructive tendency of human rationality, similar to the self-destructive behavior of the drunken man or the asleep people who prefer the color of gold to the color of earth. So, Heraclitus provides insight into the human leaning toward suicide!

The interpreters of the Genesis story of the "fall", see this fall- effect in various ways: Catholic Christians see the "fall" as the loss of so-called *praeter* - natural gifts (literally, *gifts over and above the natural gifts*, such as eternal life on earth as in Eden without death, pleasure without pain and so-forth) whereas Protestant Christians, in the main, view the "fall" as the corruption of nature, especially human nature, a corruption so severe, according to John Calvin that humans could no longer perform good actions. Indeed, Luther had eliminated even "saints" from the spiritual world of Protestants and anchored Lutheran theology and spirituality in the individual Protestant interpretation of the *New Testament*. Thus, no tradition existed as a guide; the individual was reduced to his or her individual, personal, private world, alone and authoritative. Contemporaneously, so-called Fundamentalist Protestant Christians incorporate this negative view of the human being and nature because they claim that "salvation" is only possible through "faith in Jesus Christ".

Secondly, in this context, Heraclitus implies that God's view is natural and, therefore, the rational view of those who are conscious, or awake. So, the awake are the wise and like Logos who see both sides of issues, similar to the wise within Confucius' Analects. The wise, therefore, seek the many within the one, as well as the one within the many and so with all other efforts to learn and to understand. Yet, this very "both/and" tendency is the source of wise people's stability, an internal stability vis á vis the internal instability typical of the drunkard and asleep people who prefer the "private intelligence of their own" rather than the natural world guided by Reason (Logos). Furthermore, the wise are peaceful and effect peace whereas the drunkard and asleep people are at war with themselves and effect war outside themselves. The wise are life giving; the drunkard and asleep steal life away, indeed, they are suicidal!

20. Everything flows and nothing abides; everything gives way and nothing stays fixed.

21. You cannot step twice into the same river, for other waters and yet others go ever flowing on.

22. Cool things become warm, the warm grows cool; the moist dries and the parched becomes moist.

24. Time is a child moving counters in a game; the royal power is a child's.

25. War is both father and king of all; some he has shown forth as gods and others as men; some he has made slaves and others free.

26. It should be understood that war is the common condition, that strife is justice, and that all things come to pass through the compulsion of strife.

27. Homer was wrong in saying, "Would that strife might perish from amongst gods and men" for if that were to occur, then all things would cease to exist.

28. There is exchange of all things for fire and of fire for all things as there is of wares for gold and of gold for wares.

14

29. This universe, which is the same for all, has not been made by any god or man, but it always has been, is and will be -- an ever living fire, kindling itself by regular measures and going out by regular measures.

30. (The phases of fire are) craving and satiety.

31. It throws apart and then brings together again; it advances and retires.

33. When earth has melted into sea, the resultant amount is the same as there had been before sea became hardened into earth..

34. Fire lives in the death of earth, air in the death of fire, water in the death of air and earth in the death of water.

35. The thunderbolt pilots all things.

36. The sun is new each day.

37. The sun is the breadth of a man's foot.

38. If there were no sun, the other stars would not suffice to prevent its being night.

39. The boundary line of evening and morning is the Bear; and opposite the Bear is the boundary of bright Zeus.

40. The fairest universe is but a heap of rubbish piled up at random.

41. Every beast is driven to pasture by a blow.

61. Human nature has no real understanding; only the divine nature has it.

62. Man is not rational; there is intelligence only in what encompasses him.
63. What is divine escapes men's notice because of their incredulity.
64. Although intimately connected with the Logos, men keep setting themselves against it.
66. Immortals become mortals, mortals become immortals; they live in each other's death and die in each other's life.
67. There await men after death such things as they neither expect nor have any conception of.
68. They arise into wakefulness and become guardians of the living and the dead.
69. A man's character is his guardian divinity.
- 15
70. Greater dooms win greater destinies.
71. Justice will overtake fabricators of lies and false witnesses.
72. Fire in its advance will catch all things by surprise and judge them.
73. How can anyone hide from that which never sets?
74. (When visitors unexpectedly found Heraclitus warming himself by the cooking fire, he said:) Here, too, are gods.
75. They pray to images, much as if they were to talk to houses; for they do not know what gods and heroes are.
76. Night-walkers, magicians, bacchantes (that is, wine drinkers), revellers, and participants in the mysteries! What are regarded as mysteries among men are unholy rituals.
77. Their processions and their phallic hymns would be disgraceful exhibitions were it not that they are done in honor of Dionysus. But, Dionysus, in whose honor they rave and hold revels, is the same as Hades.
78. When defiled, they purify themselves with blood, as though one who had stepped into filth were to wash himself with filth. If any of his fellowmen should perceive him acting in such a way, they would regard him as mad.
79. The Sibyl with raving mouth utters solemn, unadorned, unlovely words, but she

reaches out over a thousand years with her voice because of the god within her.

#78

There is nothing softer and weaker than water,
 And yet, there is nothing better for attacking hard and strong things.
 For this reason, there is no substitute for it.
 All the world knows that the weak overcomes the strong and the soft overcomes the hard
 -
 shades of the New Testament, Matt.5:1-12;18:1-4; Luke 9 :46-8!
 But none can practice it.

#2

When the people of the world all know beauty as beauty (that is, as the universal, or the absolute),
 There arises the recognition of ugliness.
 When they all know the good as good (again as the universal),
 There arises the recognition of evil.
 Therefore:
 Being and non-being produce each other;
 Difficult and easy complete each other;
 16
 Long and short contrast each other;
 High and low distinguish each other;
 Front and behind accompany each other.

Therefore, the wise person manages affairs without action,
 And spreads doctrines without words.
 All things arise, and he does not turn away from them.
 He produces them but does not take possession of them.
 He acts but does not rely on his own ability.
 He accomplishes his task but does not claim credit for it.
 It is precisely because he does not claim credit that his accomplishment remains with him.

#14

We look at it (Tao) and do not see it;
 Its name is The Invisible.
 We listen to it and do not hear it;
 Its name is The Inaudible.
 We touch it and do not find it;
 Its name is The Subtle (Formless) (See # 1, page 4.)

These three cannot be further inquired into;
 And hence merge into one.
 Going up high, it is not bright, and coming down low, it is not dark.
 Infinite and boundless, it cannot be given any name;

It reverts to nothingness.
 This is called shape without shape,
 Form without objects.
 It is The Vague and Elusive.
 Meet it and you will not see its head.
 Follow it and you will not see its back.
 Hold on to the Tao or (the) Old in order to master the things of the present.
 From this one may know the primeval beginning (of the universe).
 This is called the bond (or, thread) of Tao.

#67

All the world says that my Tao is great and does not seem to resemble the ordinary.
 It is precisely because Tao is great that Tao does not resemble the ordinary.
 If Tao did resemble it, Tao would have been small for a long time.
 I have three treasures; guard and keep them:
 The first is deep love.
 The second is frugality.
 And the third is not to dare to be ahead of the world.
 Because of deep love, one is courageous.
 Because of frugality, one is generous.
 Because of not daring to be ahead of the world, one becomes the leader of the world.
 Now, to be courageous by forsaking deep love,

17

To be generous by forsaking frugality.
 And to be ahead of the world by forsaking following behind -
 This is fatal.
 For deep love helps one to win in the case of attack.
 And to be firm in the case of defense.
 When Heaven is to save a person,
 Heaven will protect him through deep love.

V Heraclitus and understanding ourselves as human beings in respect to others and the universe; attitude and ability:

The key to understanding the universe, claims Heraclitus, is the recognition and acceptance of opposites as natural. Some philosophers and most occidentals seek Truth and Wisdom through what one might call the "either-or" approach. Heraclitus, on the contrary, pursues Truth and Wisdom by what one might call the "both-and" method. The Heraclitian world is a unity of opposites, not too unlike the oriental view of yin (female) and yang (male) principles as inseparable yet distinguishable.

So also human knowledge obtains through a process whereby we humans form a universal (tree, or man) from one or more particulars (Pine, Redwood, Cypress, and many other trees, John, Jane, Heraclitus, Confucius, Augustine and many other men and women). So, Heraclitus states: Frag. # 3, p. 3, "Men who love wisdom should acquaint themselves with a great many particulars". Thus, human beings are radically lovers of

learning rather than knowers - a point Confucius emphasizes within his comment about the "six degenerations". There are goods and lesser goods; there are trues and greater truths, so love of learning becomes more important than the knowledge humans attain and the Truth humans think we know.

Thus, all man's knowledge, even his wisdom, is relative in respect to God as *Reason (Logos)*. But, everything man knows leads him toward this absolute knowledge, so "A man's character is his guardian divinity", Frag. # 69, p. 11. But, "Although intimately connected with Logos, men keep setting themselves against it" (Frag., # 64, p.11). The "rational man", therefore, must "expect the unexpected...(he) will never find truth, for it is hard to discover and hard to attain" (Frag. # 19, p.4).

Notwithstanding the fact that Heraclitus thought and wrote these Fragments in the sixth century B.C., he clearly viewed the relationship of Reason (Logos) to the natural world as "connected", that is, as related through what Thomas Aquinas called "providence", literally, "a seeing ahead". So, the awake people trusted in nature and in Logos, given the model of the seasonal flow of spring through winter and the return to spring! Asleep people, on the contrary, were the source of contention and war - yet, for all their contentiousness, not even asleep people could "have their way" in the universe!

98 Opposition brings concord. Out of discord comes the fairest harmony.

99. It is by disease that health is pleasant, by evil that good is pleasant, by hunger satiety, by weariness rest.

100. Men would not have known the name of justice if these things had not occurred.

101. Sea water is at once very pure and very foul: it is drinkable and healthful for fishes, but undrinkable and deadly for men.

102. Donkeys would prefer hay to gold.

103. Pigs wash in mud and domestic fowls in dust or ashes.

104. The handsomest ape is ugly compared with humankind; the Wisest man appears as an ape when compared with a god -- in wisdom, in beauty and in all other ways.

105. A man is regarded as childish by a spirit (demon), just as a boy is by a man.

106 To God all things are beautiful, good and right; men, on the other hand, deem some things right and others wrong.

107. Doctors cut, burn and torture the sick and then demand of them an undeserved fee for such services.

108. The way up and the way down are one and the same.

109. In the circumference of the circle the beginning and the end are common.

110. Into the same rivers we step and do not step.

111. For wool-carders the straight and the winding way are one and the same.

112. The bones connected by joints are at once a unitary whole and not a unitary whole. To be in agreement is to differ; the concordant is the discordant. From out of all the many particulars comes oneness, and out of oneness come all the many particulars.

113. It is one and the same thing to be living and dead, awake or asleep, young or old. The former aspect in each case becomes the latter and the latter becomes the former, by sudden unexpected reversal.

114. Hesiod, whom so many accept as their wise teacher, did not even understand the nature of day and night; for they are one.

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

116. The hidden harmony is better than the obvious.

117. People do not understand how that which is at variance with itself agrees with itself. There is a harmony in the bending back, as in the cases of bow and lyre.

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

119. Wisdom is one and unique; it is unwilling and yet willing to be called by the name of Zeus.

120. Wisdom is one - to know the intelligence by which all things are steered through all things.

122. The sun will not overstep his measures; 'if he were to do so, the Erinyes, handmaids of justice, would seek him out (for punishment)'.

123. All things come in their due season.

124. Even sleepers are workers and collaborators in what goes on in the universe.

#6

The Spirit of the Valley never dies;

It is called the Mystic Female.

The Door of the Mystic Female is the root of Heaven and Earth.

Continuously, continuously, it seems to remain.
 Draw upon it and it serves you with ease.

#7

The universe is everlasting.
 The reason the universe is everlasting is that it does not live for Self (but gives its life to others);
 Therefore, it can long endure.

Therefore, the Wise put self last and finds self in the foremost place;
 Regards his body as accidental and his body is thereby preserved.
 Is it not because the Wise do not live for Self that Self is realized?

#8

The best of humans is like water;
 Water benefits all things and does not compete with them.
 Water dwells in lowly places all others disdain –
 Wherein water comes near to the *Tao*.

In his dwelling the Wise love the lowly earth;
 In the heart, the Wise love what is profound;
 In relations with others, the Wise love kindness;
 In words, the Wise love sincerity;
 In government, the Wise love peace;
 In business affairs, the Wise love ability;
 In actions, the Wise love choosing the right time.
 Because the Wise do not contend that the wise are without reproach.

#11

Embracing the One with your soul, can you ever forsake the *Tao*?
 In controlling your vital force to achieve gentleness, can you become like the new-born child?

In cleansing and purifying your Mystic vision, can you strive after perfection?
 In loving the people and governing the kingdom, can you rule without interference?
 In opening and shutting the Gate of Heaven, can you play the part of the Female?
 In comprehending all knowledge, can you renounce the mind?

To give birth, to nourish, to give birth without taking possession,
 To act without appropriation,
 To be chief among men without managing them –
 This is the Mystic Virtue.

#12

The five colors blind the eyes of humans;
 The five musical notes deafen the ears of humans;
 The five flavors dull the taste of humans;

Horse-racing, hunting and chasing madden the minds of humans;
Rare, valuable goods keep their owners awoken at night.

The Wise one, therefore:
Provides for the belly and not for the eye.
Hence, he rejects the one and accepts the other.

#15

The wise ones of old had subtle wisdom and depth of understanding.
So profound they could not be understood.
Because they could not be understood, perforce they must be so described:
Cautious, like crossing a wintry stream,
Irresolute, like one fearing danger all around,
Grave, like one acting as a guest,
Self-effacing, like ice beginning to melt,
Genuine, like a piece of un-dressed wood,
Open-minded, like a valley,
Mixing freely, like murky water.

Who can find repose in a muddy world?
By lying still, it becomes clear.
Who can maintain his calm for long?
By activity, it comes back to life.
He who embraces this *Tao*, guards against being over-full
He is beyond wearing out and renewal.

#14

Looked at, but cannot be seen – that is called the Invisible (*yi*).¹
Listened to, but cannot be heard – that is called the Inaudible (*hsi*).
Grasped at, but cannot be touched – that is called the Intangible (*wei*).
These three elude all our inquiries and hence blend and become One.

Not by its rising, is there light, nor by its sinking, is there darkness.
Unceasing, continuous, it cannot be defined and reverts again to the realm of nothingness.
That is why it is called the Form of the Formless, the Image of Nothingness.
That is why it is called the Elusive: Meet it and you do not see its face;
Follow it and you do not see its back.

He who holds fast to the *Tao* of old in order to manage the affairs of Now
Is able to know the Primeval Beginnings which are the continuity of *Tao*.

POSTSCRIPT:

¹ . Jesuit scholars, beginning with Matteo Ricii, S.J. consider these three words, pronounced in ancient Mandarin like *i-hi-vei* as interesting coincidence with the Hebrew word *jahve*, meaning *Jahweh*, literally, the non-nameable, or God.

Heraclitus is a source of Heidegger's view of man, reason and being. Heraclitus credits nature for "hiding" and reason as the "uncoverer", the instrument of human nature through which man discovers the one within the many, the concord within the discordant, the cosmos within chaos - yet, as we now know, perhaps credit should go to the brilliant Jewish student and mistress of Heidegger, Hannah Arendt for Heidegger's insights! In addition, I personally, from an understanding of Heraclitus find that Heidegger used Heraclitus as a basis for his own convictions and theory. Heidegger does not seem to me to honestly and validly interpret Heraclitus' view of the world.

The "wise person" penetrates into this "presentation" of nature, yet, maintains perspective and sees the part within the whole, the one within the many without losing either. The wise man achieves "balance", or justice through "temperance" and his speaking and acting are coordinated, the latter the expression of the former, the former reflective of nature. Yet, Heraclitus differs from Heidegger because Heraclitus recognizes that human reason can chose to cover up or uncover truth. and in this sense, human reason chooses consciously to deceive itself. This would seem to be the truth Sartre discovered in his claim that the human effort to know is an exercise in bad faith, literally, the attempt to live a lie. Thus, though human reason is a way of living differently from the way mere animals live, this different way of living can be death rendering

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