

# The Fragments of Heraclitus

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## Introduction

When reading the fragments of Heraclitus, we are reading what a dozen people a long time ago said Heraclitus said a long time ago. We are reaching back two thousand, five hundred years. We are also listening to words that have lived and flourished in very different civilisations, religions, and eras.

Sources for the fragments include Aristotle, Plato, Theophrastus, Polybius, Plutarch, Clement of Alexandria, Plotinus and Albertus Magnus. They all understood Heraclitus in their own ways, sometimes as contrast *to* and sometimes as confirmation *of* their own thinking. But what did “logos,” for example, mean to the translators into Arabic? They seem to have understood it as “language,” making it the basis for a new word in their own language, *lughat*. And what happened to the word six hundred years later when it got to John 1:1?

For Islamic civilization, Greek texts and ideas had to be considered by thinkers, just as Christian civilization had to consider Arabic philosophy. We can expect then that the commentaries on the Qur’ān will display the results of the Arabic encounter with Greek thinking. This encounter was with the bulk of Greek philosophy characterized by concepts of stability, order, and being, but in the swirling eddies of ideas they would have found Heraclitus’ concepts of constant strife, constant change, and becoming.

The swirling eddies of ideas appear in Qur’ānic commentaries concerned with the esoteric. The others seem to be more Platonic or Aristotelian. Putting these fragments into Arabic provides a hint of a different interpretation, one that has drifted or been shoved away from the mainstream.

In the last thirty years, there has been an intriguing development of thinking and science that has departed from the Greek mainstream, by leaving Newton and the mechanistic universe. Interest is shifting from the linear to the non-linear, from being to becoming, from stability to resilience, from atoms to flux, and from particles to fields. Heraclitus is quoted as an inspiration and support for this new science.

Here, we engage this new science with the strands coming from Heraclitus and from the esoteric commentaries.

We start with a consideration of Heraclitus “fractal” fragments. Is the Logos a fractal universe?

The idea Heraclitus proposes, that everything comes into being by the Logos, was naturally picked up by Christian and Muslim commentators as affirming their religions. But perhaps a sense closer to Heraclitus is “fractal,” where the fractal form recalls its origins.

The idea of fractals as a picture of the universe seems to be both ancient and very new. The new part came from Gaston Julia, born in Sidi Bel-`Abbas in Algeria in 1893, who discovered an “iteration of a rational function  $f$ ” with a “precise description of the set  $J(f)$  of those  $z$  in  $C$  for which the  $n$ th iterate  $f^n(z)$  stays bounded as  $n$  tends to infinity.”<sup>1</sup> This iteration remained a mathematical curiosity until Benoit Mandelbrot started fiddling around with a computer, as he recalls it. Plotting the set of points generated by feeding each new value of  $z$  into the formula  $z_{n+1} = z_n^2 + c$ , Benoit Mandelbrot discovered the mathematic description for fractals. Computers churn out fractal patterns after millions of iterations.



Mandelzoom1.jpg from Wikipedia

The old part of fractals is the recognition that these are the “patterns by which nature organizes clouds, rivers, mountains, many plants, tribal villages, our brains, lungs, and circulatory systems.”<sup>2</sup>

The discovery of fractals in nature comes from observing many, many things and finding the pattern. This may be what Heraclitus is saying in the following fragment.

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<sup>1</sup> <http://www-groups.dcs.st-and.ac.uk/~history/Biographies/Julia.html>

<sup>2</sup> Margaret Wheatley [2006] Leadership and the new science. Berrett-Koehler Publishers, San Francisco. Page 124.

<p>ὅλα καὶ οὐχ ὅλα      συμφερόμενον      διαφερόμενον συνᾶδον      διᾶδον καὶ ἐκ πάντων ἓν καὶ      ἐξ ἑνὸς πάντα (10)</p>	<p>كامل وغير كامل وما ينقل إلى الجمع وما      ينقل إلى الخارج و الموافق و المعارضة      و من الكل وَجَدَ الواحد و من الواحد وجد      الكل (١٠)</p>	<p>Whole and not whole;      carried together and      carried apart; accord and      discord; from everything      one, and from one      everything.</p>
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Margaret Wheatley says, “Everywhere in this intricate fractal landscape, there is self-similarity. The shape we see at one magnification will be similar to what we’ll find at all others....There is a pattern within pattern.”<sup>3</sup>.

This idea of self-similarity seems to be what Heraclitus is saying here: οὐκ ἐμοῦ, ἀλλὰ τοῦ λόγου ἀκούσαντας ὁμολογεῖν σοφὸν ἔστιν ἓν πάντα εἶναι (50), “not to me, but listening to the logos, wisdom is one and everything.” The case for self-similarity in Heraclitus is strengthened with this statement: χρῆ εἶ μάλα πολλῶν ἴστορας φιλοσόφους ἄνδρας εἶναι (35), “To be men loving wisdom it is necessary to know many things.”

Fractal patterns repeat and contain within each new iteration their origin. As with the fractal fern, the leaf branches out again and again, and the whole fern looks like the single leaf. Heraclitus seems to be speaking about this, using the key term “augmentation,” as follows: ψυχῆς ἔστι λόγος ἑαυτὸν αὖξων (115), “a soul is the logos augmenting itself.”

Ibn `Arabi describes a fractal universe where every effusion from the treasure chest of existence creates a circle; the next effusion creates another circle, on and on without end. It is what protrudes from the treasure troves which have no end of what is contained there. It is the New Creation which existence is upon ever and always, and some people, or most people, are in confusion about that, as He said, “Rather, they are in confusion about the New Creation” (50:15) with each breath.

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<sup>3</sup> Wheatley 123.

As the circles appear, whatever the number, and they keep on appearing, the first circle, which brought about these circles, starts to become hidden, not recognized, not perceived, because every circle approaching it or going away from it has its same form. So about each circle one can say it is seen, and it is not seen. This is the unseen in the seen [*Futūḥāt* VI:101].

This process of becoming hidden recalls Heraclitus' statement, φύσις κρύπτεσθαι φιλεῖ (123), "khalq (nature) loves to hide."

We now turn to the fragments, translated into English and Arabic.

## The Fragments

### Logos

<p>(τοῦ δὲ) λόγου τοῦδ' ἐόντος  ἀεὶ ἀξύνετοι γίνονται  ἄνθρωποι καὶ πρόσθεν ἢ  ἀκοῦσαι καὶ ἀκούσαντες τὸ  πρῶτον· ἰνομένων γὰρ  (πάντων) κατὰ τὸν λόγον  τόνδε ἀπείροισιν εἰκόασι,  εἰρώμενοι καὶ ἐπέων καὶ  ἔργων τοιούτων, ὀκοίων ἐγὼ  διηγεῦμαι διαιρέων ἕκαστον  κατὰ φύσιν καὶ φράζων ὅκως  ἔχει. τοὺς δὲ ἄλλους  ἀνθρώπους λανθάνει ὀκόσα  ἔγερθέντες ποιοῦσιν,  ὀκωσπερ ὀκόσα εὐδοντες  ἐπιλανθάνονται (1)</p>	<p>فالحق الذي هو ايضا دائما هو سوء فهم  للإنسان يسمعه اولاً و من قبل سمعه.  وجد الكل بحق لكن ما تعرفوه فبحثوا في  قولٍ و عملٍ كُلُّما رَسَمْتُهُ و فَصَلْتُهُ عند  الخلق و كأنه هو الأمر. هؤلاء الناس لا  تدرك ما يفعلون يقظاً و كذلك في نومهم  يغفلون (١)</p>	<p>The Logos is ever, misunderstood by human beings, when first they hear it and having heard it initially. Everything comes into being by the Logos, but is not recognized, as they make trial of the words and acts which I set out, separating each according to its creation and as it really is. These people do not perceive what they do awake, and likewise in their sleep they forget. (1)</p>
<p>τοῦ λόγου δ' ἐόντος ξυνοῦ  ζῶουσιν οἱ πολλοὶ ὡς ἰδίαν  ἔχοντες φρόνησιν (2)</p>	<p>الحق هو عامّة لكن الناس عاش حياتهم  كأنه قد كان لهم نظراً خصوصية (٢)</p>	<p>The Logos is common, but the people live as if they have their own special perspective. (2)</p>

<p>ψυχῆς πείρατα ἰὼν οὐκ ἂν ἐξεύροιο πᾶσαν ἐπιπορευόμενος ὁδόν· οὕτω βαθὺν λόγον ἔχει (45)</p>	<p>حوالى النَّفس لَنْ تَجِدَهَا مَهْمَا تَسَاحَ طَرُقًا لِأَعْمَاقِ ذَاتِ الْحَقِّ (٤٥)</p>	<p>About the soul, however much you travel its ways, you will not find it, so deep is the Logos. (45)</p>
<p>ψυχῆς ἐστὶ λόγος ἑαυτὸν αὐξῶν (115)</p>	<p>لنَّفْسِ هِيَ تَزِيدُ الْحَقَّ مِنْ نَفْسِهِ (١١٥)</p>	<p>The soul is the Logos augmenting itself. (115)</p>

This fragment seems to depict a fractal world, and also is evocative in mystical writings of the breath of the Merciful which inspires all.

<p>μάλιστα διηλεκῶς ὁμιλοῦσι λόγῳ τῷ τὰ ὅλα διοικοῦντι, τούτῳ διαφέρονται, καὶ οἷς καθ' ἡμέραν ἐγκυροῦσι, ταῦτα αὐτοῖς ξένα φαίνεται (72)</p>	<p>أَكْثَرُ النَّاسِ فِي الْحَقِّ الْمَشْتَرِكِ الْمُتَّصِلِ الَّذِي نَظَّمَ الْجَمِيعَ وَعَبَّرَهُ وَ الَّذِي كُلُّ يَوْمٍ أَسْتَقْبَلُهُ بِدَا لِهِمْ غَرِيبًا (٧٢)</p>	<p>For most people, the shared Logos which orders the entirety and travels through it, which every day they encounter, seems to them strange. (72)</p>
<p>οὐκ ἐμοῦ, ἀλλὰ τοῦ λόγου ἀκούσαντας ὁμολογεῖν σοφὸν ἐστὶν ἐν πάντα εἶναι (50)</p>	<p>سَوْفَ يَسْمَعُ لَا مِنِّي لَكِنْ مِنَ الْحَقِّ أَنْ الْحِكْمَةَ الْمَتَّفَقَ عَلَيْهَا وَاحِدَةً وَ جَمِيعَ (٥٠)</p>	<p>Not to me, but to the Logos one ought to harken, that the wisdom agreed upon is one, and everything. (50)</p>
<p>ἐν τὸ σοφὸν μόνον λέγεσθαι οὐκ ἐθέλει καὶ ἐθέλει Ζηγὸς ὄνομα (32)</p>	<p>الْحِكْمَةَ الْوَاحِدَةَ فِي اللُّغَةِ الْإِسْمِ إِلَهُ لَا أَرَادَهُ وَ أَرَادَهُ (٣٢)</p>	<p>The one wisdom spoken of does not, and does, want the name god. (32)</p>
<p>ἐν τὸ σοφόν, ἐπίστασθαι γνώμην, ὅτι ἐκυβέρνησε πάντα διὰ πάντων (41)</p>	<p>الْحِكْمَةَ وَاحِدَةً أَيْضًا مَعْرِفَةَ الْعَلِيمِ الَّذِي يَقُودُ الْكُلَّ بِالْكُلِّ (٤١)</p>	<p>Wisdom is one, to come to the mind steering the all by the all. (41)</p>

## Epistemology

<p>χρή εὖ μάλα πολλῶν ἴστορας φιλοσόφους ἄνδρας εἶναι (35)</p>	<p>كان في حاجة إلى تحقيقات الاشياء بكثرة لو اراد الرجال أن يكونون ذوات الحكمة (٣٥)</p>	<p>It is necessary to investigate many things if men are to be lovers of wisdom. (35)</p>
<p>χρυσὸν γὰρ οἱ διζήμενοι γῆν πολλὴν ὀρύσσουσι καὶ εὐρίσκουσιν ὀλίγον (22)</p>	<p>الباحثون عن الذهب يحفرون الارض جداً و لكن يلقون قليلاً (٢٢)</p>	<p>The seekers of gold dig up much earth but find little. (22)</p>
<p>μη εἰκῆ περὶ τῶν μεγίστων συμβαλλόμεθα (47)</p>	<p>لنْ قذفنا على الكبار (٤٧)</p>	<p>We should not conjecture about the big things. (47)</p>
<p>πολυμαθὴ νὸν οὐ διδάσκει· Ἡσίοδον γὰρ ἂν ἐδίδαξε καὶ Πυθαγόρην, αὐτὶς τε Ξενοφάνεά τε καὶ Ἑκαταῖον (40)</p>	<p>الدراسة على عديد من الموضوعات لن يعلم العقل وإلا هيبود ليكون عالم و فيثاغورس و زنونان و هكتوس (٤٠)</p>	<p>Much learning does not train the mind, or Hesiod would have been taught, and Pythagoras, as well as Xenophanes and Hekataios. (40)</p>
<p>ἐδιζησάμην ἐμεωυτὸν (101)</p>	<p>بَحَثْتُ نَفْسِي (١٠١)</p>	<p>I investigated my self. (101)</p>
<p>ὄσων ὄψις ἀκοὴ μάθησις, ταῦτα ἐγὼ προτιμέω (55)</p>	<p>المرى و السمعى و المعلومات هؤلاء أفضل لى (٥٥)</p>	<p>Seeing and hearing and learning; I consider these the best.(55)</p>
<p>ὀφθαλμοὶ γὰρ τῶν ὠτων ἀκριβέστεροι μάρτυρες (101b)</p>	<p>البصر أدق من السمع في الشهادة (١٠١ب)</p>	<p>Eyes are finer than ears in witnessing.</p>
<p>κακοὶ μάρτυρες ἀνθρώποισιν ὀφθαλμοὶ καὶ ὄτα</p>	<p>فسد عند الإنسان الشهادة البصر و السمع لو لهم سبب الخلق (١٠٧)</p>	<p>Bad witnesses are the eyes and ears of human beings if</p>

βαρβάρους ψυχὰς ἔχόντων (107)		they have barbarian psyches.
οὐ δεῖ ὥσπερ καθεύδοντας ποιεῖν καὶ λέγειν· καὶ γὰρ καὶ τότε δοκοῦμεν ποιεῖν καὶ λέγειν	لا حاجة إلى العمل و القول النؤومون ألا العمل و القول المُفكّرون (٧٣)	One shouldn't act and speak like sleepers; rather act and speak as the ones who reflect.
ὁ Ἡράκλειτός φησι τοῖς ἐγρηγορόσιν ἓνα καὶ κοινὸν κόσμον εἶναι τῶν δὲ κοιμωμένων ἕκαστον εἰς ἴδιον ἀποστρέφεται (89)	قال هراكليتس المرء اليقظ هو في عالم إتحاداً و مشتركاً ولكن النيام كل واحد منهم دَوَّرَ بِظَهْرِهِ (٨٩)	Heraclitus says, the man awake is in a single, shared cosmos, but the sleepers, each one of them, turn back around themselves.
θάνατός ἐστιν ὀκόσα ἐγερθέντες ὀρέομεν, ὀκόσα δὲ εὔδοντες ὕπνος (21)	كُلُّ ما يري يقطاً هو موت و كذلك كل ما في المنام هو نوم (٢١)	Everything we see when awake is death; everything in the dream is sleep.
φύσις κρύπτεσθαι φιλεῖ (123)	الكون يُجب أن انحجب نسفهُ (١٢٣)	Nature loves to hide itself
ὁ ἄναξ οὐ τὸ μαντεῖόν ἐστι τὸ ἐν Δελφοῖς οὔτε λέγει οὔτε κρύπτει ἀλλὰ σημαίνει (93)	الرب الذي إليه الناس يتوسل وأيضاً الذي هو في يلفس لا أفصح عنهم و لا حجب عنهم ولكن يشار إليهم (٩٣)	The lord to whom the people implore and who is in Delphis, neither explicates nor hides, but signals.
ἐὰν μὴ ἔλπιται, ἀνέλπιστον οὐκ ἐξευρήσει, ἀνεξερεύνητον ἐὸν καὶ ἄπορον	لو لا ترجو الغير مَرَجُو لن تجده فالبحت عنه غير مُمكن و مسدود (١٨)	If one does not expect the unexpected, one will not find it, for the search for it is impossible and blocked.
ποταμοῖσι τοῖσιν αὐτοῖσιν ἐμβαίνουσιν ἕτερα καὶ ἕτερα ὔδατα ἐπιρρεῖ (12)	عند دخول الانهر بعينهم فأخر و آخر نهيرات يسيرون (١٢)	When entering rivers themselves, other and other rivulets are flowing.

ποταμῷ γὰρ οὐκ ἔστιν εμβῆναι δις τῷ αὐτῷ σκίδνησι καὶ πάλιν συνάγει ἀπολείπει καὶ πρόσεισι καὶ ἄπεισι (91)	نهر بعينه لم يُدخَلْ مرتين ففترَّق و مراراً أَجْتَمَعَ و تُرِكَ فَيَسَارُ سِيرَةً و مَرَجَعَةً (٩١)	A river itself is not entered into twice; it fragments and again gathers, is left behind, and proceeds and recedes.
μεταβάλλον ἀναπαύεται κάματός ἐστι τοῖς αὐτοῖς μοχθεῖν καὶ ἄρχεσθαι (84)	المَوْقِفُ فِي التَّقَلُّبِ فَالكَذْحُ هُوَ أَنْ تَعِبَ مَرَاتٍ لِأَرْبَابٍ مَرَاتٍ (٨٤)	The pause is in the alternation; And weariness is toiling the same way for the same rulers.
ἄρμονιῃ ἀφανῆς φανερῆς κρείττων	المُؤَافِقُ الخَفِي اعْلَى مِنَ المَؤَافِقِ المَكشُوفِ (٥٣)	The unapparent harmony is better than the displayed harmony.
ποταμῷ γὰρ οὐκ ἔστιν εμβῆναι δις τῷ αὐτῷ σκίδνησι καὶ πάλιν συνάγει καὶ ἀπολείπει καὶ πρόσεισι καὶ ἄπεισι (91)	لَا مُمَكِّنَ الدَّخُولِ فِي نَهْرٍ بِعَيْنِهِ مَرَّتَيْنِ فَفَتَرَّقَ و مراراً أَجْتَمَعَ و تُرِكَ فَيَسَارُ سِيرَةً و مَرَجَعَةً (٩١)	It is not possible to enter in a river itself twice; it fragments and again gathers; it is left behind, proceeds and recedes.
ὁ ἥλιος νέος ἐφ' ἡμέρη ἐστίν (6)	الشمس كل يوم هو جَدِيدٌ (٦)	The sun is new every day.
πᾶν γὰρ ἐρπετὸν πληγῆ νέμεται (11)	أَتَى الْإِنْعَامَ بِضَرْبٍ إِلَى المَرَعَى (١١)	The animal goes to pasture with a hit.
αυγὴ ξηρὴ ψυχὴ σοφωτάτη καὶ ἀρίστη (118)	النَّفْسُ المُشْرِيقُ و اليبس أحكام و أعدل (١١٨)	The radiant and dry soul is wisest and most just.
ἀμαθίην κρύπτειν ἄμεινον	أَحَقُّ أَنْ تَحْجِبَ الْغَيْرَ تَعْلِيمِ (٩٥)	It is better to hide the



(95)		unlearned.
βλάξ ἄνθρωπος ἐπὶ παντὶ λόγῳ ἐπιτοῆσθαι φιλεῖ (87)	يُحِبُّ أَنْ يَكُونَ تَعَجُّبًا مَنْ لَهُ رَخَاوَةٌ الْعَقْلِ حاولي كل لفظ (٨٧)	The foolish human being likes to be astonished at every word.
ἄξύνετοι ἀκούσαντες κωφοῖσιν ἐοίκασι· φάτις αὐτοῖσιν μαρτυρεῖ παρεόντας ἀπεῖναι (34)	سَمِعَ الْجَهْلُ كَالصَّمِّ شَهَدَ عَلَى هَوْلَاءِ الْقَوْلِ أَنْ إِذَا جَالَسَ فَهُمْ غَائِبُونَ (٣٤)	The ignorant hear like the deaf; they attest to the saying that when they are in attendance, they are absent.
τὴν τε οἴησιν ἱερὰν νόσον καὶ τὴν ὄρασιν ψεύδεσθαι (46)	الهوى جنون و البصر مكر (٤٦)	Opinion is insanity and the sight is fooled.
οὐ γὰρ φρονέουσι τοιαῦτα πολλοί, ὀκοῖσσι ἐγκυρεῦσιν, οὐδὲ μαθόντες γινώσκουσιν, ἔωυτοῖσι δὲ δοκέουσι (17)	لَا تَتَفَكَّرَ النَّاسَ فِي كُلِّ مَا يَلْقَوْنَ وَ لَمْ يُعَلِّمْ كُلُّمَا لِيَتَفَهَّمُ رَغْمَ أَنْ كَذَلِكَ بَدَأَ لَهُمْ (١٧)	The people do not reflect on everything they encounter, and they do not learn everything they are given to understand, as much as they think they do.
εἰ πάντα τὰ ὄντα καπνὸς γένοιτο, ῥίνες ἂν διαγνοῖεν (7)	لو كل شئ يكون دخن فيكون فارقههم الأناف (٧)	If all things were smoke, they would be distinguished by smell.
ἦθος γὰρ ἀνθρώπειον μὲν οὐκ ἔχει γνώμας, θεῖον δὲ ἔχει (78)	الخلق الإنساني ليس له معرفة فهي للإلهية (٧٨)	Human nature does not have recognition; it belongs to the gods.
[ἀλλὰ τῶν μὲν θεῶν τὰ πολλά, καθ' Ἡράκλειτον,]	قال هيراكلتس في الأشياء إلهي هي يفرّ من الغير إيمان و لن يتعرفها (٨٦)	Heraclitus said about the divine things, they flee from

ἀπιστή διαφυγάνει μὴ γινώσκεσθαι (86)		the one of disbelief, and he would not understand them.
δοκέοντα γὰρ ὁ δοκιμώτατος γινώσκει φυλάσσει· Δίκη καταλήψεται ψευδῶν τέκτονας καὶ μάρτυρας (28)	الذي دَقَّقَ النظر يعلم ظنَّ محفوظ فالعدل يمسك الكاذب و الشاهد الزور (٢٨)	Who has the finest perspective knows only conventional opinion, but justice will seize the authors of false deeds and false witness.

## Systems

ὅλα καὶ οὐχ ὅλα συμφερόμενον διαφερόμενον συνᾶδον διᾶδον καὶ ἐκ πάντων ἓν καὶ ἐξ ἑνὸς πάντα (10)	كامل و غير كامل و ما ينقل إلى الجمع و ما ينقل إلى الخارج و الموافق و المعارضة و من الكل وَجَدَ الواحد و من الواحد وجد الكل (١٠)	Whole and not whole, drawn together and drawn apart, accordant and discordant. From everything, one, and from one, everything.
τὸ ἀντίξουν συμφέρον (8)	في الضدِّية ايضاً التوفيق (٨)	In opposition is beneficial harmony.
νοῦσος ὑγείην ἐποίησεν ἠδὺ καὶ ἀγαθόν, λιμὸς κόρον, κάματος ἀνάπαυσιν (111)	بالعِلَالِ فَعَلَ الصِّحَّةَ عَذَبَ و حسن فالجوع الملاء والتعب الراحة (١١١)	By disease health is made sweetness and goodness; by hunger, satiety; by toil, rest.
Δίκης ὄνομα οὐκ ἂν ἤδεσαν, εἰ ταῦτα μὴ ἦν (23)	لن تدرك الإسم العدل لو لا يكون هذه (٢٣)	They would have no idea of the name justice if these things were not.
ὁδὸς ἄνω κάτω μία καὶ ὡστή (60)	السعى هنا و هناك واحد بعينه (٦٠)	The road to and fro is one and the same.

ξυνὸν γὰρ ἀρχὴ καὶ πέρασ ἐπὶ κύκλου περιφερείας (103)	البداية و النهاية مشترك في دورة الدور (١٠٣)	The beginning and the end are common in the circle's circumference.
γναφέων ὁδὸς εὐθεῖα καὶ σκολιὴ μία ἐστὶ, φησί, καὶ ἡ αὐτὴ (59)	قال في التمشيط طولاً و تُعْرَجاً واحد و عينه (٥٩)	The carder's comb's route lengthwise and swerving is one, he said, and the same.
οὐ ξυνηῶσιν ὄκως διαφερόμενον ἐωυτῶ ὁμολογέει· παλίντροπος ἀρμονίη ὄκωσπερ τόξου καὶ λύρης (51)	لم يعلمون كيف إنْفَقَّ الْمُخْتَلِفُ مع نفسه فبِلْمُتَعَاكِس يكون المُوافق كالقوس و العود (٥١)	They do not understand how the different agrees with itself; a harmony of the reversion, like a bow and a lyre.
τοὺς καθεύδοντας ἐργάτας εἶναι καὶ συνεργοὺς τῶν ἐν τῷ κόσμῳ γινομένων (75)	النيام هم صناع و رُققاء في تكوين العالمين (٧٥)	The sleepers are workers and synergistic co-workers in the coming into being of the cosmos.
τῷ μὲν θεῷ καλὰ πάντα καὶ ἀγαθὰ καὶ δίκαια, ἄνθρωποι δὲ ἅ μὲν ἄδικα ὑπειλήφασιν ἅ δὲ δίκαια (102)	عند الحق الكل جميل و خير و مستقيم لكن عند الإنسان فليظن هؤلاء غير مستقيم و هؤلاء مستقيم (١٠٢)	To God all things are good and right, but to human beings, they deem these things unjust and these things right.

## Wisdom

ὀκόσων λόγους ἤκουσα οὐδεὶς ἀφικνεῖται ἐς τοῦτο ὥστε γινώσκειν ὃ τι σοφόν ἐστὶ, πάντων κεχωρισμένον (108)	كُلُّ كَلِمَةٍ سَمِعْتُهُ لم يكون احداً يصل إلى تفاهم أن الحكمة هي على إنفراد عن كل شئ (١٠٨)	Every discourse I have heard, not one reaches the understanding that wisdom stands outside of everything.
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ἀνθρώποισι πᾶσι μέτεστι γινώσκειν ἑωτοὺς καὶ σωφρονεῖν (116)	على الإنسان جميعاً أن عَرَفَ نَفْسَهُ وَقَصَدَ (١١٦)	Human beings ought to know themselves and be moderate.
σωφρονεῖν ἀρετὴ μεγίστη καὶ σοφίη ἀληθῆα λέγειν καὶ ποιεῖν κατὰ φύσιν ἐπαίοντας (112)	الوسطية أحسن الأخلاق والحكمة هي أن يقال ويعمل بِحَقِّ الْقَى السَّمْعِ إِلَى الْخَلْقِ (١١٢)	To be moderate is the greatest of qualities, and wisdom is to speak and do truly, listening to nature.

## Elements

τὰ ψυχρὰ θέρεται, θερμὸν ψύχεται, ὑγρὸν αὐαίνεται, καρφαλέον νοτίζεται (126)	البرودة يَسَخُنُ و السخن يَبْرُدُ و الرطيب يبس و المُجَفَّفُ يُرَطَّبُ (١٢٦)	Cold warms and warm cools; wet dries and the parched is moistened.
πυρὸς τε ἀνταμοιβῆ τὰ πάντα καὶ πῦρ ἀπάντων ὄκωσπερ χρυσοῦ χρήματα καὶ χρημάτων χρυσός (90)	النار صَرَفَتْ كُلَّ شَيْءٍ و النار لِكُلِّ شَيْءٍ كَصَرَفَتْ الْمَالَ عَلَى الذَّهَبِ و الذَّهَبُ عَلَى الْمَالِ (٩٠)	Fire is exchanged for everything and everything for fire, as wealth exchanges for gold and gold for wealth.
(πῦρ) χρημοσύνην καὶ κόρον (65)	نَقْصٌ و زيادة (٦٥)	Deficient and excessive.
πυρὸς τροπαὶ πρῶτον θάλασσα, θαλάσσης δὲ τὸ μὲν ἥμισυ γῆ, τὸ δὲ ἥμισυ πρηστήρ θάλασσα διαχέεται καὶ μετρέεται εἰς τὸν αὐτὸν λόγον ὁκοῖος πρόσθεν ἦν ἢ γενέσθαι γῆ (31)	أَوَّلًا الطبع النيران البحر و البحر نصفى أرض و نصفيه زَوْجَعَةً ... تَبَدَّدَ بَحْرًا و يَتَقَدَّرُ بِنَفْسِ الْأَمْرِ بِقَدْرِ مِنْ قَبْلِ أَنْ كَانَ أَرْض (٣١)	The first stamp is fire to sea, and sea is half earth, and its half is storm ... sea is dissipated and measured with its own value as before it becomes earth.
πάντα γὰρ τὸ πῦρ ἐπελθὸν	في تقديمه النار يقضى الجميع و يمسخهم	In its advance, fire judges

κρινεῖ καὶ καταλήφεται (66)	(٦٦)	everything and seizes it.
φύσιν ἡμέρας ἀπάσης μίαν οὔσαν (106)	الطبيعة الأيام الجميع كالواحد (١٠٦)	The nature of all days is the same as one.
θάλασσα ὕδωρ καθαρώτατον καὶ μιάρωτατον. ἰχθύσι μὲν πότιμον καὶ σωτήριον, ἀνθρώποις δὲ ἄποτον καὶ ὀλέθριον (61)	ماء البحر أكثر صافي و أكثر نجس فالسمك يشربه و يحيا و لكن للإنسان هي غير شريب و يهلكهم (٦١)	Ocean water is pure and polluted. The fish drink it and revive, but for human beings it is impotable and destructive.
ὄνους σύρματ' ἄν ἐλέσθαι μᾶλλον ἢ χρυσόν (9)	فضل الحمار القش من الذهب (٩)	The donkey prefers hay to gold.

## Cosmos

αἰὼν παῖς ἐστὶ παίζων πεσσεύων παιδὸς ἢ βασιληῆ	الزمان كان طفلاً يلعب الداما و الطفل المملّكة (٥٢)	Time is a child playing checkers; and the child is the [stacked] king
Πόλεμος πάντων μὲν πατήρ ἐστὶ, πάντων δὲ βασιλεὺς, καὶ τοὺς μὲν θεοὺς ἔδειξε τοὺς δὲ ἀνθρώπους, τοὺς μὲν δούλους ἐποίησε τοὺς δὲ ἐλευθέρους	النزاع هو اب الكل و مالك الكل و عرض الالهة و البشر و ايضاً أحدثت رقاً و حرّاً (٥٣)	Strife is the father of all and the king of all; some he turns out to be gods, some men, and he makes them slave and them free.
εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ζυγόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ' ἔριν καὶ χρεῶν (80)	لزم التفكر أن الحرب عامّة و النظام هو القتال و الكل أوجد بقتال و بضرورة (٨٠)	It is necessary to reflect that war is universal, and order is fighting, and everything comes about through fighting and necessity.

κόσμον τόνδε, τὸν αὐτὸν ἀπάντων, οὔτε τις θεῶν οὔτε ἀνθρώπων ἐποίησεν, ἀλλ' ἦν ἀεὶ καὶ ἔστιν καὶ ἔσται πῦρ ἀεὶζων, ἀπτόμενον μέτρα καὶ ἀποσβεννύμενον μέτρα (30)	العالم الذي نَفَسَهُ لِجَمِيعٍ قَدْ خُلِقَ لَا مِنْ أَلِهَةٍ وَ لَا مِنْ إِنْسَانٍ أَلَا هُوَ دَائِمٌ وَ يَكُونُ وَ أَيْضاً سَيَكُونُ النَّارَ حَيّاً دَائِماً ضَرَمَ النَّارَ فِيهِ بِقَدْرِ وَ يُطْفَأُ بِقَدْرِ (٣٠)	The cosmos, which is itself for all, was created not by a god nor by human beings; rather it is ever and is and will be, a fire living, ever, firing in it by measure and extinguishing in it by measure.
τὰ δὲ πάντα οἰακίζει κεραυνός (64)	قَادِ الصَّاعِقَةُ كُلَّ شَيْءٍ (٦٤)	The lightning bolt steers all things.
[περὶ μεγέθους ἡλίου] εὖρος ποδὸς ἀνθρωπέου (3)	الْقَدْرُ الشَّمْسِ عَرْضُ الرَّجُلِ (٣)	The measure of the sun is the width of the man's foot.
εἰ μὴ ἥλιος ἦν εὐφρόνη ἂν ἦν (99)	لَوْ لَا الشَّمْسُ فَتَكُونُ لَيْلَةٌ نَاعِمَةٌ (٩٩)	If not for the sun, it would be a gentle night.
τὸ μὴ δύνόν ποτε πῶς ἂν τις λάθοι; (16)	الَّذِي لَا يَهِيْطُ مَتَى وَ كَيْفَ لَنْ تَدْرِكَ أَى شَيْءٍ؟ (١٦)	The one that does not set, when and how would it not perceive any thing?

## Psyche

θυμῷ μάχεσθαι χαλεπὸν· ὁ γὰρ ἂν θέλη, ψυχῆς ὠνεῖται (85)	المحاربة الإرادة عسير فما اراد رشاه بالنفس (٨٥)	Struggling with desire is difficult; what it wants is bought off with the soul.
ἀνθρώποις γίνεσθαι ὀκόσα θέλουσιν οὐκ ἄμεινον (110)	حصل كلما رغب الإنسان لم يكون أحق (١١٠)	Human beings getting everything they want is not best.

## Character

ἀνθρώποισι πᾶσι μέτεστι γινώσκειν ἑωυτοὺς καὶ σωφρονεῖν (116)	على كل إنسان طلب المعرفة نفسه و الْوَسْطِيَّة (١١٦)	On each human being is to search for himself and be moderate.
ξυνόν ἐστι πᾶσι τὸ φρονεῖν (113)	الْوَسْطِيَّة مشترك للجميع (١١٣)	Moderation belongs to all.
ξυν νόῳ λέγοντας ἰσχυρίζεσθαι χρὴ τῷ ξυνῷ πάντων, ὅκωσπερ νόμῳ πόλις καὶ πολὺ ἰσχυροτέρως· τρέφονται γὰρ πάντες οἱ ἀνθρώπειοι νόμοι ὑπὸ ἐνὸς τοῦ θείου· κρατεῖ γὰρ τοσοῦτον ὀκόσον ἐθέλει καὶ ἐξαρκεῖ πᾶσι καὶ περιγίνεται (114)	على الذين تكلمون في الحُكْمِ الْعَامَّةِ المشترك التَّمَكُّن من الحُكْمِ الْعَامَّةِ للجميع يَقْدِر الحُكْمِ الْمَدْنَى و ازباد التَّمَكُّن فكل حكم إنساني يَتَعَدَّى بالأحد الإلاهية فمَأْك يَقْدِر أراد و يكفى الجميع و فَضَلَ (١١٤)	Those who speak of the universal law must hold fast to what is universal to all, as much for the laws of the city and even more holding fast; for all human laws are nourished by one divine one, and it controls as much as it wants and is enough, and even more.
ὑβριν χρὴ σβεννύναι μᾶλλον ἢ πυρκαϊήν (43)	الهوى أحق أن اطفاء من النار (٤٣)	Arrogance ought to be extinguished more than fire.
κύνες γὰρ καταβαύζουσιν ὧν ἂν μὴ γινώσκωσι (97)	تنبح الكلاب على ما لا يعرفون (٩٧)	Dogs bark at what they don't recognize.
ἄξιον Ἐφεσίοις ἠβηδὸν ἀπάγξασθαι πᾶσι καὶ τοῖς ἀνήβοις τὴν πόλιν καταλιπεῖν, οἵτινες Ἑρμόδωρον ἄνδρα ἑωυτῶν ὀνήσιον ἐξέβαλον φάντες· (121)	الأفاضل الإفيسى من صبية إلى عجائز أفضال أن يكونون مخنوق جميعاً و ترك البلد للغير ملتحين من اجل هذا فهيرمُدورس المرء النفع منهم هم فنذفوه و قالون منأ لن يكون مرء نفعاً و لو يكون فليكون في مكان آخر و في ناسٍ آخر (١٢١)	The excellencies of Ephesus from the children upwards ought better to be strangled, all of them, and leave the city to the beardless, as they cast off Hermodorus, a beneficial

ἡμέων μηδὲ εἷς ὀνήσιος ἔστω, εἰ δὲ μή, ἄλλη τε καὶ μετ' ἄλλων (121)		man among them, saying, may there not be among us any beneficial man; if there be one, let him be elsewhere with others.
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## Death

αἱ ψυχαὶ ὀσμῶνται καθ' Ἄϊδην (98)	الأنفاس يتشم تحت الأرض (٩٨)	The souls can smell, when they are under the earth
νέκυες γὰρ κοπρίων ἐκβλητότεροι (96)	ليرما المينة لا الروثة (٩٦)	Corpses should be tossed out rather than manure.
ἀθάνατοι θνητοί, θνητοὶ ἀθάντατοι, ζῶντες τὸν ἐκείνων θάνατον, τὸν δὲ ἐκείνων βίον τεθνεῶτες (62)	الذين لا ماتوا يماتون و الذين ماتوا لا يماتون و في موته يحيى و في حيه يمات (٦٢)	The ones who do not die will die; the ones who die will not die; in his death he lives and in his living he dies.
ἀνθρώπους μένει ἀποθανόντας ἄσσα οὐκ ἔλπονται οὐδὲ δοκέουσιν (27)	إذا مات المرء يُجدُ عجباً لا مرجو و لا يَتَفَكَّرُ (٢٧)	When human beings die, they find wonders not expected and not thought of.
ἔνθα δ' ἐόντι ἐπανίστασθαι καὶ φύλακας γίνεσθαι ἐγερτὶ ζώντων καὶ νεκρῶν (63)	إذن سعدوا و يكونون حُفَاطاً حريصاً لحي و لمُمت (٦٣)	Then they rise up and become eager guardians of the living and the dead.

## Fate

ὡς ἦθος ἀνθρώπῳ δαίμων (119)	الخلق الإنساني بالقدر (١١٩)	The character of the human being is fate.
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μόροι γὰρ μέζονες μέζονας μοίρας λαγχάνουσι (25)	القدر الكبير اختياراً تقديراً كبيراً (٢٥)	Great fates chose great measures.
γενόμενοι ζῶειν ἐθέλουσι μόρους τ' ἔχειν, μᾶλλον δὲ ἀναπαύεσθαι, καὶ παῖδας καταλείπουσι μόρους γενέσθαι (20)	وُلِدَ اراد مسك قدر هم بل وقف فيه و الأبناءهم تُرك لِقدرهم (٢٠)	Born, they wish to have their destiny, or rather to linger in it, and their children are left to their destiny.

## Law

μάχεσθαι χρῆ τὸν δῆμον ὑπὲρ τοῦ νόμου ὄκωσπερ τείχεος (44)	أحق أن جهّد الناس لأجل الأحكام من الحصن (٤٤)	The people ought to fight more for the law than the city walls.
νόμος καὶ βουλῇ πείθεσθαι ένός (33)	الحكم أن نصح لتصيحة الأحد (٣٣)	It is also law to listen to the counsel of one.
εἷς ἐμοὶ μύριοι, ἐὰν ἄριστος ᾖ (49)	الأحد عندي عشرة الف لو هو افضل (٤٩)	One, to me, is 10,000 if he be the best