

NATURAL THEOLOGY AND RELIGION FRAGMENTS

XENOPHANES

Homer and Hesiod have attributed to the gods all things that are shameful and blameworthy among men: stealing, adultery and deceiving each other. (Xenophanes, DK 11)

They have uttered for the most part lawless deeds of the gods: stealing, adultery and deceiving each other. (Xenophanes, DK12)

But mortals think the gods are born and have their own clothes and voice and body. (Xenophanes, DK 14)

The Ethiopians have gods snub-nosed and black; the Thracians, blue-eyed and with red [hair]. (Xenophanes, DK 16)

But if oxen and horses and lions had hands or could draw with hands and produce the works which men do, horses would draw the forms of the gods like horses and oxen, like oxen, and they would make the bodies such as the bodies which they themselves have. (Xenophanes, DK 15)

[There is] one god, among gods and men the greatest, neither in body nor in mind like mortals. (Xenophanes, DK 23)

The whole sees, the whole thinks, and the whole hears. (Xenophanes, DK 24)

He always remains in the same place, being moved in no way, nor is it fitting for him to go away to another place at another time. (Xenophanes, DK 26)

But without any work, he swayeth all things by the thought of [his] mind. (Xenophanes, DK 25)

HERACLITUS

If they did not make solemn procession and sing the shameful phallic hymn to Dionysus, their deeds would be most shameful.

But Hades is the same as Dionysus for whom they rave and have Bacchic revels. (Heraclitus, DK 15)

Night-walkers, magicians, followers of Bacchus, and initiates into the mysteries - the things after death threaten these, to these fire prophesies: the mysteries practiced by men are unholy mysteries. (Heraclitus, DK 14)

They purify themselves, staining themselves with other blood as if someone stepping into the mud should try to wash himself free from mud. He would seem to be mad if any man should observe him acting thus. And they pray to these statues as if someone were to chat with houses, not knowing what gods and heroes are. (Heraclitus, DK 5)

It is fitting that Homer be thrown out of the contest and trashed, and Archilochus likewise. (Heraclitus, DK 42)

Of all whose discourse I have heard, none has come so far as to know that the wise is set apart from all things. (Heraclitus, DK 108)

The wise is one only. It is willing and unwilling to be called by the name of Zeus. (Heraclitus, DK 32)

Human nature does not have judgment, but the divine has. (Heraclitus, DK 78)

The most beautiful ape is ugly compared to the genus of men. The wisest of men towards God appears an ape, in wisdom and beauty and all other things. (Heraclitus, DK 82-83)

A man is called childish compared to God; just as a boy, in comparison to a man. (Heraclitus, DK 79)

Wisdom is one thing. It is to understand the mind by which all things are steered through all things. (Heraclitus, DK 41)

How could one hide from what never sets? (Heraclitus, DK 16)

EMPEDOCLES

It is not possible to draw God near within easy reach of our eyes or to take hold of him with our hands which is the broadest road of persuasion that leads into the mind of man. (Empedocles, DK 133)

For he is not furnished with a human head on a body, nor do two branches shoot from a back, nor feet, nor swift knees, nor hairy parts; but he is holy and inexpressible mind alone, darting through all things in the universe with swift thoughts. (Empedocles, DK 134)

ANAXAGORAS

Other things have a part of everything, but mind is unlimited and self-ruling and is mixed with nothing, but is itself alone by itself. For if it were not by itself, but were mixed with something other, it would have a share of all things if it were mixed with any; for there is a part of everything in everything, as has been said by me in what goes before. And the things mixed with it would hinder it, so that it would rule over nothing like it does being alone by itself.

For it is the thinnest of all things and the purest, and it has all knowledge about everything and has the greatest power. And mind rules all things which have life, both the greater and the lesser. And mind ruled over the whole revolution, so that it began to revolve in the beginning. And first it began to revolve from something small, but now it revolves over a greater distance, and it will revolve over more. And mind knows all the things mixed together and those separated off, and those divided. And mind set in order all things that were to be, and all things that were but now are not, and whatever is now and whatever things will be, and this revolution in which the stars and the sun and the moon and the air and the aether go round, having been separated off. This revolution has caused them to be separated. The thick is separated from the thin, and the warm from the cold, and the bright from the dark, and the dry from the moist. There are

many parts of many things. Nothing is separated off nor divided entirely the one from the other, except mind.

Every mind is similar, both the greater and the lesser. Nothing else is like anything else, but each thing is and was most clearly those things of which it has the most. (Anaxagoras, DK 12)

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