

οὐ ξυνιᾶσιν ὅκως διαφερόμενον ἑωτῶι ὁμολογέει· παλίντροπος
ἁρμονίη ὅκωσπερ τόξου καὶ λύρης.

—Diels, *Die Fragmente der Vorsokratiker*
(Herakleitos), 1.87, Fr. 51

[They do not understand how that which differs with itself is in
agreement: harmony consists of opposing tension, like that of
the bow and the lyre.]

Könnten wir uns eine Menschwerdung der Dissonanz
denken—und was ist sonst der Mensch?

—Nietzsche, *Die Geburt der Tragödie*

[If we could imagine an incarnation of dissonance—and what is
humankind if not that?]

Part of the pleasure [in reading Donne] may be in the natural
incongruity which is actually overcome; part of the feeling is
the “feel” of an idea. . . . It is an harmony of dissonances.

—T. S. Eliot, “The Clark Lectures”

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