

GREEK SERIES • VOLUME 15

MEDITATIONS AND ALCIBIADES

MARCUS AURELIUS · PLATO

ΤΩΝ ΕΙΣ ΕΑΥΤΟΝ
ΑΛΚΙΒΙΑΔΗΣ

Meditations and Alcibiades

Marcus Aurelius to Himself, with Plato's First Alcibiades

with a word-for-word interlinear English translation
preserving the original word order

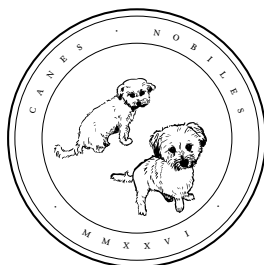


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Volume 15 of the Canes Nobiles Greek interlinear texts

The Greek text follows Leopold's Oxford Marcus Aurelius
and Burnet's Oxford Plato

Set from the Perseus Digital Library, with corrections

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

Words the editors seclude are not printed; words they supply are printed without
their brackets; † marks a word Leopold obelizes; *** marks a gap in the text.

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MARCUS AURELIUS

ΤΩΝ ΕΙΣ ΕΑΥΤΟΝ

Meditations

BOOK I

I • THE FAMILY AND THE FIRST TEACHERS

Marcus opens by naming what he owes to each person who formed him. From his grandfather Verus he learned good temper, and from his father's memory modesty and manliness. His mother taught him piety, generosity, and plain living; his tutor taught him to shun the racing and gladiatorial factions, to work with his own hands, and to distrust slander. Diogenetus turned him from wonder-workers toward philosophy, Rusticus gave him Epictetus and a plain style, and Apollonius showed him how to stay the same in pain and bereavement.

Παρά τοῦ πάππου Οὐήρου τὸ καλόηθες καὶ ἀόργητον. from the grandfather Verus the kindliness and even-temper Παρά τῆς δόξης καὶ μνήμης τῆς περὶ τοῦ γεννήσαντος from the reputation and memory the-(one) about the begetter τὸ αἰδήμον καὶ ἀρρενικόν. the modesty and manliness Παρά τῆς μητρὸς τὸ θεοσεβὲς καὶ μεταδοτικὸν καὶ from the mother the piety and generosity and ἀφεκτικὸν οὐ μόνον τοῦ κακοποιεῖν, ἀλλὰ καὶ τοῦ abstinence not only from-the to-do-evil but also from-the ἐπὶ ἐννοίας γίνεσθαι τοιαύτης· ἔτι δὲ τὸ λιτὸν κατὰ upon thought to-come such further and the simplicity in τὴν δίαιταν καὶ πόρρω τῆς πλουσιακῆς διαγωγῆς. the diet and far from-the wealthy way-of-life Παρά τοῦ προπάππου τὸ μὴ εἰς δημοσίας διατριβὰς from the great-grandfather the not into public schools φοιτῆσαι καὶ τὸ ἀγαθοῖς διδασκάλοις κατ' οἶκον χρῆσασθαι to-attend and the good teachers at home to-employ καὶ τὸ γινῶναι ὅτι εἰς τὰ τοιαῦτα δεῖ ἐκτενῶς ἀναλίσκειν. and the to-know that on — such-things one-must unstintingly to-spend	1 2 3 4
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- 5 Παρὰ τοῦ τροφέως τὸ μήτε Πρασιανὸς μήτε Βενετιανὸς
from the tutor the neither a-Green nor a-Blue
 μήτε Παλμουλάριος ἢ Σκουτάριος γενέσθαι καὶ τὸ
nor a-Small-Shield-(fan) or a-Large-Shield-(fan) to-become and the
 φερέπονον καὶ ὀλιγοδεές· καὶ τὸ αὐτουργικὸν καὶ
endurance-of-toil and needing-little and the doing-one's-own-work and
 ἀπολύπραγμον· καὶ τὸ δυσπρόσδεκτον διαβολῆς.
non-meddling and the slowness-to-receive slander
- 6 Παρὰ Διογνήτου τὸ ἀκενόσπουδον· καὶ τὸ ἀπιστητικὸν
from Diognetus the freedom-from-idle-zeal and the incredulity
 τοῖς ὑπὸ τῶν τερατευομένων καὶ γοήτων περὶ ἐπωδῶν
toward-the by the wonder-mongers and sorcerers about incantations
 καὶ περὶ δαιμόνων ἀποπομπῆς καὶ τῶν τοιούτων
and about of-daemons driving-off and — of-such-things
 λεγομένοις· καὶ τὸ μὴ ὀρτυγοτροφεῖν μηδὲ περὶ τὰ
said and the not to-keep-quails nor about —
 τοιαῦτα ἐπτοῆσθαι· καὶ τὸ ἀνέχεσθαι παρρησίας· καὶ
such-things to-be-excited and the to-put-up-with frankness and
 τὸ οἰκειωθῆναι φιλοσοφίᾳ καὶ τὸ ἀκοῦσαι πρῶτον μὲν
the to-become-at-home in-philosophy and the to-bear first indeed
 Βακχείου, εἶτα Τανδάσιδος καὶ Μαρκιανοῦ· καὶ τὸ γράψαι
Baccheius then Tandasis and Marcianus and the to-write
 διαλόγους ἐν παιδί· καὶ τὸ σκίμποδος καὶ δορᾶς ἐπιθυμῆσαι
dialogues in boyhood and the a-pallet and hide to-desire
 καὶ ὅσα τοιαῦτα τῆς Ἑλληνικῆς ἀγωγῆς ἐχόμενα.
and whatever such of-the Greek discipline pertaining
- 7 Παρὰ Ρουστίκου τὸ λαβεῖν φαντασίαν τοῦ χρήζειν
from Rusticus the to-get an-impression of-the to-need
 διορθώσεως καὶ θεραπείας τοῦ ἥθους· καὶ τὸ μὴ
correction and treatment of-the character and the not
 ἐκτραπῆναι εἰς ζῆλον σοφιστικόν, μηδὲ τὸ συγγράφειν περὶ
to-be-diverted into zeal sophistic nor the to-write about

τῶν θεωρημάτων, ἣ προτρεπτικὰ λογάρια διαλέγεσθαι,
the principles or hortatory little-discourses to-deliver

ἣ φαντασιοπλήκτως τὸν ἀσκητικὸν ἢ τὸν ἐνεργητικὸν
or sensationally the ascetic or the active

ἄνδρα ἐπιδείκνυσθαι·

man to-display

καὶ τὸ ἀποστῆναι ῥητορικῆς καὶ ποιητικῆς καὶ

and the to-stand-aloo-from rhetoric and poetry and

ἀστειολογίας· καὶ τὸ μὴ ἐν στολῇ κατ' οἶκον περιπατεῖν

fine-talk and the not in state-dress at home to-walk-about

μηδὲ τὰ τοιαῦτα ποιεῖν· καὶ τὸ τὰ ἐπιστόλια ἀφελῶς

nor — such-things to-do and the the little-letters simply

γράφειν, οἷον τὸ ὑπ' αὐτοῦ τούτου ἀπὸ Σινοέσης

to-write such-as the-(one) by himself this-man from Sinuessa

τῇ μητρὶ μου γραφέν·

the to-mother my written

καὶ τὸ πρὸς τοὺς χαλεπήναντας καὶ πλημμελήσαντας

and the toward the having-been-angry and having-offended

εὐανακλήτως καὶ εὐδιαλλάκτως, ἐπειδὰν τάχιστα αὐτοὶ

placably and conciliatorily when soonest themselves

ἐπανελθεῖν ἐθελήσωσι, διακεῖσθαι· καὶ τὸ ἀκριβῶς

to-return should-wish to-be-disposed and the accurately

ἀναγινώσκειν καὶ μὴ ἀρκεῖσθαι περινοοῦντα ὀλοσχερῶς μηδὲ

to-read and not to-be-content grasping roughly nor

τοῖς περιλαλοῦσι ταχέως συγκατατίθεσθαι· καὶ τὸ ἐντυχεῖν

with-the chatterers quickly to-assent and the to-come-upon

τοῖς Ἐπικτητείοις ὑπομνήμασιν, ὧν οἶκοθεν μετέδωκεν.

the Epictetean notes which from-his-house he-shared

Παρὰ Ἀπολλωνίου τὸ ἐλεύθερον καὶ ἀναμφιβόλως

from Apollonius the independence and unhesitatingly

ἀκύβευτον καὶ πρὸς μηδὲν ἄλλο ἀποβλέπειν μηδὲ ἐπ'

unwavering and toward nothing else to-look even for

ὀλίγον ἢ πρὸς τὸν λόγον· καὶ τὸ αἰὲ ὅμοιον, ἐν
a-little than toward the reason and the always same in
 ἀλγηδόσιν ὀξείαις, ἐν ἀποβολῇ τέκνου, ἐν μακραῖς νόσοις·
pains sharp in loss of-a-child in long illnesses
 καὶ τὸ ἐπὶ παραδείγματος ζώντος ἰδεῖν ἐναργῶς ὅτι
and the in example living to-see clearly that
 δύναται ὁ αὐτὸς σφοδρότατος εἶναι καὶ ἀνεμμένος·
is-able the same most-vehement to-be and relaxed
 καὶ τὸ ἐν ταῖς ἐξηγήσεσι μὴ δυσχεραντικόν· καὶ τὸ ἰδεῖν
and the in the explanations not irritable and the to-see
 ἄνθρωπον σαφῶς ἐλάχιστον τῶν ἑαυτοῦ καλῶν ἡγούμενον
a-man clearly least of-the his-own fine-qualities considering
 τὴν ἐμπειρίαν καὶ τὴν ἐντρέχειαν τὴν περὶ τὸ παραδιδόναι
the experience and the skill the-(one) in the to-hand-on
 τὰ θεωρήματα· καὶ τὸ μαθεῖν πῶς δεῖ λαμβάνειν
the principles and the to-learn how one-must to-receive
 τὰς δοκούσας χάριτας παρὰ φίλων, μήτε ἐξηττώμενον
the seeming favors from friends neither being-overcome
 διὰ ταῦτα μήτε ἀναισθήτως παραπέμποντα.
on-account-of these-things nor unfeelingly passing-by

II • TEACHERS AND FRIENDS

The list of debts continues with seven more teachers and friends. Sextus showed him a household ruled by its father and a life lived according to nature. Alexander the grammarian corrected mistakes without reproach, and Fronto taught him to recognize a tyrant's envy and hypocrisy. Alexander the Platonist warned him not to plead pressing business to neglect his friends, and Catulus taught him to heed a friend's complaint. Severus showed him a kingship that honors freedom, and Maximus showed him self-mastery and cheer in illness.

Παρά Σέξτου τὸ εὐμενές· καὶ τὸ παράδειγμα τοῦ οἴκου 9

from Sextus the benevolence and the pattern of-the household

τοῦ πατρονομουμένου· καὶ τὴν ἔννοιαν τοῦ κατὰ φύσιν

the father-governed and the notion of-the according-to nature

ζῆν· καὶ τὸ σεμνὸν ἀπλάστως· καὶ τὸ στοχαστικὸν τῶν

to-live and the dignity unaffectedly and the attentiveness-to the

φίλων κηδεμονικῶς· καὶ τὸ ἀνεκτικὸν τῶν ἰδιωτῶν καὶ

friends solicitously and the tolerance of-the laymen and

τὸ ἀθεώρητον οἰομένων·

the unconsidered-(views) of-(those)-opining

καὶ τὸ πρὸς πάντας εὐάρμοστον, ὥστε κολακείας

and the toward all adaptability so-that than-flattery

μὲν πάσης προσηνεστέραν εἶναι τὴν ὁμίλιαν αὐτοῦ,

indeed any more-pleasing to-be the company his

αἰδεσιμώτατον δὲ αὐτοῖς ἐκείνοις παρ' αὐτὸν ἐκείνον τὸν

most-revered but by-the-very ones at the-very that —

καιρὸν εἶναι· καὶ τὸ καταληπτικῶς καὶ ὁδῶ ἐξευρετικόν

moment to-be and the with-comprehension and methodically inventive

τε καὶ τακτικὸν τῶν εἰς βίον ἀναγκαίων δογμάτων·

both and orderly-arranging of-the for life necessary judgments

καὶ τὸ μηδὲ ἔμφασίν ποτε ὀργῆς ἢ ἄλλου τινὸς πάθους

and the not-even appearance ever of-anger or of-other any passion

παρασχεῖν, ἀλλὰ ἅμα μὲν ἀπαθέστατον εἶναι, ἅμα

to-give but at-once indeed most-free-from-passion to-be at-once

δὲ φιλοστοργότατον· καὶ τὸ εὐφημον ἀψοφητὶ καὶ τὸ

and most-affectionate and the speaking-well noiselessly and the

πολυμαθὲς ἀνεπιφάντως.

much-learning unostentatiously

Παρά Ἀλεξάνδρου τοῦ γραμματικοῦ τὸ ἀνεπίπληκτον καὶ 10

from Alexander the grammarian the non-censoriousness and

τὸ μὴ ὀνειδιστικῶς ἐπιλαμβάνεσθαι τῶν βάρβαρον ἢ

the not reproachfully to-pounce-on the-(people) barbarous or

σόλοικόν τι ἢ ἀπηχῆς προενεγκαμένων, ἀλλ' ἐπιδεξίως
ungrammatical something or harsh-sounding having-uttered but deftly
 αὐτὸ μόνον ἐκεῖνο ὃ ἔδει εἰρησθαι προφέρεισθαι ἐν
just only that which ought to-have-been-said to-bring-out in
 τρόπῳ ἀποκρίσεως ἢ συνεπιμαρτυρήσεως ἢ συνδιαλήψεως
manner of-answer or of-joint-confirmation or of-joint-inquiry
 περὶ αὐτοῦ τοῦ πράγματος, οὐχὶ περὶ τοῦ ῥήματος, ἢ
about the-very — matter not about the expression or
 δι' ἑτέρας τινὸς τοιαύτης ἐμμελοῦς παρυσπομνήσεως.
through other some such tactful reminder

- 11 Παρὰ Φρόντωνος τὸ ἐπιστῆσαι οἷα ἢ τυραννικὴ
from Fronto the to-observe what-sort-of the tyrannical
 βασκανία καὶ ποικιλία καὶ ὑπόκρισις, καὶ ὅτι ὡς ἐπίπαν
malice and duplicity and hypocrisy and that for the-most-part
 οἱ καλούμενοι οἷτοι παρ' ἡμῖν εὐπατρίδαι ἀστοργότεροί
— so-called these among us patricians rather-unloving
 πως εἰσὶ.
somehow are

- 12 Παρὰ Ἀλεξάνδρου τοῦ Πλατωνικοῦ τὸ μὴ πολλάκις μηδὲ
from Alexander the Platonist the not often nor
 χωρὶς ἀνάγκης λέγειν πρὸς τινα ἢ ἐν ἐπιστολῇ γράφειν
without necessity to-say to anyone or in a-letter to-write
 ὅτι ἄσχολός εἰμι, μηδὲ διὰ τούτου τοῦ τρόπου συνεχῶς
that busy I-am nor by this — way continually
 παραιτεῖσθαι τὰ κατὰ τὰς πρὸς τοὺς συμβιοῦντας σχέσεις
to-decline the in the toward the companions relations
 καθήκοντα, προβαλλόμενον τὰ περιεστώτα πράγματα.
duties putting-forward the pressing affairs

- 13 Παρὰ Κατούλου τὸ μὴ ὀλιγώρως ἔχειν φίλου αἰτιωμένου
from Catulus the not slightly to-regard a-friend complaining
 τι, καὶν τύχῃ ἀλόγως αἰτιώμενος, ἀλλὰ
(about)-something even-if he-happens unreasonably complaining but

πειράσθαι ἀποκαθιστάναι ἐπὶ τὸ σὺνηθες· καὶ τὸ περὶ
to-try to-restore(-him) to the usual and the about
 τῶν διδασκάλων ἐκθύμως εὖφημον, οἷα τὰ περὶ
the teachers heartily speaking-well such-as the-(things) about
 Δομιτίου καὶ Ἀθηνοδότου ἀπομνημονευόμενα· καὶ τὸ περὶ
Domitius and Athenodotus recorded and the toward
 τὰ τέκνα ἀληθινῶς ἀγαπητικόν.

the children genuinely loving

Παρὰ τοῦ ἀδελφοῦ μου Σεουήρου τὸ φιλοΐκειον καὶ
from the brother my Severus the love-of-family and
 φιλάληθες καὶ φιλοδίκαιον· καὶ τὸ δι' αὐτοῦ γινῶναι
love-of-truth and love-of-justice and the through him to-know
 Θρασέαν, Ἑλβίδιον, Κάτωνα, Δίωνα, Βροῦτον, καὶ
Thraseda Helvidius Cato Dion Brutus and
 φαντασίαν λαβεῖν πολιτείας ἰσονόμου, κατ' ἰσότητα καὶ
an-impression to-get of-a-constitution with-equal-laws by equality and
 ἰσηγορίαν διοικουμένης, καὶ βασιλείας τιμώσης πάντων
equal-speech administered and of-a-kingship honoring of-all
 μάλιστα τὴν ἐλευθερίαν τῶν ἀρχομένων·

most the freedom of-the ruled

καὶ ἔτι παρὰ τοῦ αὐτοῦ τὸ ὁμαλὲς καὶ ὁμότονον ἐν
and further from the same the evenness and steadiness in
 τῇ τιμῇ τῆς φιλοσοφίας· καὶ τὸ εὐποιοητικὸν καὶ τὸ
the honoring of-the philosophy and the beneficence and the
 εὐμετάδοτον ἐκτενῶς καὶ τὸ εὐελπι καὶ τὸ πιστευτικόν
generosity unstintingly and the hopefulness and the trustfulness
 περὶ τοῦ ὑπὸ τῶν φίλων φιλεῖσθαι· καὶ τὸ ἀνέπικρυπτον
about the by the friends to-be-loved and the openness
 πρὸς τοὺς καταγνώσεως ὑπ' αὐτοῦ τυγχάνοντας· καὶ
toward the-(men) censure by him meeting-with and

14

τὸ μὴ δεῖσθαι στοχασμοῦ τοὺς φίλους αὐτοῦ περὶ τοῦ
the not to-need guessing the friends his about the
 τί θέλει ἢ τί οὐ θέλει, ἀλλὰ δῆλον εἶναι.

what he-wants or what not he-wants but clear to-be

- 15 Παρὰ Μαξίμου τὸ κρατεῖν ἑαυτοῦ καὶ κατὰ μὴδὲν
from Maximus the to-master himself and in nothing
 περίφορον εἶναι· καὶ τὸ εὖθυμον ἔν τε ταῖς ἄλλαις
carried-away to-be and the cheerfulness in both the other
 περιστάσεσι καὶ ἐν ταῖς νόσοις· καὶ τὸ εὐκρατον τοῦ
circumstances and in the illnesses and the good-temper of-the
 ἥθους καὶ μείλιχον καὶ γεραρόν· καὶ τὸ οὐ σχετλίως
character and gentle and dignified and the not grudgingly
 κατεργαστικὸν τῶν προκειμένων·
accomplishing of-the tasks-at-hand
 καὶ τὸ πάντας αὐτῷ πιστεύειν περὶ ὧν λέγοι ὅτι οὕτως
and the everyone him to-believe about what he-said that so
 φρονεῖ, καὶ περὶ ὧν πράττοι ὅτι οὐ κακῶς πράττει. καὶ
he-thinks and about what he-did that not badly he-does and
 τὸ ἀθαύμαστον καὶ ἀνέκπληκτον καὶ μηδαμοῦ ἐπειγόμενον
the freedom-from-wonder and imperturbability and nowhere hurrying
 ἢ ὀκνοῦν ἢ ἀμηχανοῦν ἢ κατηφὲς ἢ προσσεσηρός, ἢ
or hesitating or perplexed or downcast or forced-smiling or
 πάλιν θυμούμενον ἢ ὑφορώμενον·

again angry or suspicious

καὶ τὸ εὐεργετικὸν καὶ τὸ συγγνωμονικὸν καὶ τὸ ἀψευδές·
and the beneficence and the forgiveness and the truthfulness
 καὶ τὸ ἀδιαστρόφου μᾶλλον ἢ διορθουμένου φαντασίαν
and the of-(one)-undistorted rather than being-corrected an-impression
 παρέχειν· καὶ ὅτι οὔτε ὥήθη ἄν ποτέ τις
to-give and that neither would-have-thought — ever anyone

ὑπεροῤῥᾶσθαι ὑπ' αὐτοῦ οὔτε ὑπέμεινεν ἂν κρείττονα
to-be-despised by him nor would-have-ventured — better
 αὐτοῦ αὐτὸν ὑπολαβεῖν· καὶ τὸ εὐχαριεντίζεσθαι.
than-him himself to-suppose and the to-be-gracious

III • HIS FATHER

The longest entry describes his father as a pattern of rule. He was gentle but unshakable once he had judged, indifferent to honors, tireless, and ready to hear anyone with something useful to offer. He put a stop to the love affairs with boys, left his friends free, and husbanded the public funds while enduring the blame for it. He was neither superstitious nor a courter of the crowd, cared for his body in moderation, gave way without envy to men of skill, and could, like Socrates, both abstain from pleasures and enjoy them.

Παρὰ τοῦ πατρὸς τὸ ἡμερον καὶ μενετικὸν ἀσαλεύτως 16
from the father the gentleness and steadfastness unshakably
 ἐπὶ τῶν ἐξητασμένως κριθέντων· καὶ τὸ ἀκενόδοξον
in the-(things) after-examination judged and the freedom-from-vainglory
 περὶ τὰς δοκούσας τιμάς· καὶ τὸ φιλόπονον καὶ ἐνδελεχές·
about the seeming honors and the love-of-work and perseverance
 καὶ τὸ ἀκουστικὸν τῶν ἐχόντων τι κοινωφελές
and the readiness-to-hear those able something for-the-common-good
 εἰσφέρειν· καὶ τὸ ἀπαρτρέπτως τοῦ κατ' ἀξίαν
to-contribute and the unswervingly the-(due) according-to merit
 ἀπονεμητικὸν ἐκάστω· καὶ τὸ ἔμπειρον ποῦ μὲν χρεία
assigning to-each and the experience where indeed (there-is)-need
 ἐντάσεως, ποῦ δὲ ἀνέσεως·
of-tension where but of-relaxation

καὶ τὸ παῦσαι τὰ περὶ τοὺς ἔρωτας τῶν μερακίων·
and the to-have-stopped the-(affairs) about the loves of-the youths
 καὶ ἡ κοινονοημοσύνη καὶ τὸ ἐφείσθαι τοῖς φίλοις μήτε
and the public-spiritedness and the to-have-allowed to-the friends neither
 συνδειπνεῖν αὐτῷ πάντως μήτε συναποδημεῖν ἐπάναγκες,
to-dine-with him invariably nor to-travel-with of-necessity
 ἀεὶ δὲ ὅμοιον αὐτὸν καταλαμβάνεσθαι ὑπὸ τῶν διὰ
always but same him to-be-found by the-(ones) because-of
 χρείας τινὰς ἀπολειφθέντων· καὶ τὸ ζητητικὸν ἀκριβῶς ἐν
needs some having-stayed-away and the inquiring accurately in
 τοῖς συμβουλίοις καὶ ἐπίμονον, ἀλλ' οὐ τὸ προαπέστη
the councils and persistence but not the-(case-that) he-gave-up-early
 τῆς ἐρέυνης, ἀρκεσθεὶς ταῖς προχείροις φαντασίαις· καὶ
the inquiry being-satisfied with-the ready-to-hand impressions and
 τὸ διατηρητικὸν τῶν φίλων καὶ μηδαμοῦ ἀψίκορον μηδὲ
the keeping of-the friends and nowhere quickly-sated nor
 ἐπιμανές· καὶ τὸ αὐταρκες ἐν παντὶ καὶ τὸ φαιδρόν·
infatuated and the self-sufficiency in everything and the cheerfulness
 καὶ τὸ πόρρωθεν προνοητικὸν καὶ τῶν ἐλαχίστων
and the from-afar foresight and of-the smallest-things
 προδιοικητικὸν ἀτραγώδως· καὶ τὸ τὰς ἐπιβολήσεις
advance-arrangement without-fuss and the the acclamations
 καὶ πᾶσαν κολακείαν ἐπ' αὐτοῦ συσταλῆναι καὶ
and all flattery under him to-have-been-checked and
 τὸ φυλακτικὸν ἀεὶ τῶν ἀναγκαίων τῇ ἀρχῇ καὶ
the guarding always of-the necessary-things for-the empire and
 ταμειυτικὸν τῆς χορηγίας καὶ ὑπομενετικὸν τῆς ἐπὶ τῶν
busbanding of-the expenditure and enduring of-the for —
 τοιούτων τινῶν καταιτιάσεως· καὶ τὸ μήτε περὶ
such-things of-some-(people) blame and the neither about
 θεοὺς δεισιδαιμον μήτε περὶ ἀνθρώπους δημοκοπικὸν ἢ
gods superstitious nor toward men courting-the-people or

ἀρεσκευτικὸν ἢ ὀχλοχαρές, ἀλλὰ νήφον ἐν πᾶσι καὶ
 ingratiating or crowd-pleasing but sober in all-things and
 βέβαιον καὶ μηδαμοῦ ἀπειρόκαλον μηδὲ καινοτόμον·
 steady and nowhere tasteless nor innovating
 καὶ τὸ τοῖς εἰς εὐμάρειαν βίου φέρουσί τι, ὧν
 and the the-things toward comfort of-life contributing anything of-which
 ἡ τύχη παρείχε δαψίλειαν, χρηστικὸν ἀτύφως ἅμα
 — fortune supplied abundance using without-pride at-once
 καὶ ἀπροφασίστως, ὥστε παρόντων μὲν ἀνεπιτηδεύτως
 and without-excuse so-as present indeed unaffectedly
 ἄπτεσθαι, ἀπόντων δὲ μὴ δεῖσθαι καὶ τὸ μηδὲ ἂν τινα
 to-take-hold-of absent but not to-need-(them) and the not-even would anyone
 εἰπεῖν μήτε ὅτι σοφιστῆς μήτε ὅτι οὐερνάκλος μήτε ὅτι
 to-say either that a-sophist or that a-pert-slave or that
 σχολαστικός, ἀλλ' ὅτι ἀνὴρ πέπειρος, τέλειος, ἀκολάκευτος,
 a-pedant but that a-man ripe complete proof-against-flattery
 προεστάναι δυνάμενος καὶ τῶν ἑαυτοῦ καὶ ἄλλων.
 to-preside able both over-the his-own and others'
 πρὸς τούτοις δὲ καὶ τὸ τιμητικὸν τῶν ἀληθῶς
 besides these-things and also the honoring of-the truly
 φιλοσοφούντων, τοῖς δὲ ἄλλοις οὐκ ἐξονειδιστικὸν οὐδὲ
 philosophizing to-the but others not reproachful nor
 μὴν εὐπαράγωγον ὑπ' αὐτῶν· ἔτι δὲ τὸ εὐόμιλον καὶ
 indeed easily-led-astay by them further and the sociability and
 εὐχαρι οὐ κατακόρως· καὶ τὸ τοῦ ἰδίου σώματος
 graciousness not to-excess and the — of-his-own body
 ἐπιμελητικὸν ἐμμέτρως, οὔτε ὥς ἂν τις φιλόζωος οὔτε
 care in-moderation neither as would one life-loving nor
 πρὸς καλλωπισμὸν οὔτε μὴν ὀλιγώρως, ἀλλ' ὥστε διὰ
 for adornment nor indeed neglectfully but so-that because-of

τὴν ἰδίαν προσοχὴν εἰς ὀλίγιστα ἰατρικῆς χρῆζειν ἢ
 — his-own attention in fewest-things of-medicine to-need or
 φαρμάκων καὶ ἐπιθεμάτων ἐκτός·
 of-drugs and plasters external
 μάλιστα δὲ τὸ παραχωρητικὸν ἀβασκάνως τοῖς
 most and the yielding without-envy to-the-(men)
 δυνάμιν τινα κεκτημένοις, οἷον τὴν φραστικὴν ἢ τὴν
 ability some possessing such-as the eloquence or the-(knowledge)
 ἐξ ἱστορίας νόμων ἢ ἐθῶν ἢ ἄλλων τινῶν πραγμάτων,
 from inquiry of-laws or of-customs or of-other some matters
 καὶ συσπουδαστικὸν αὐτοῖς, ἵνα ἕκαστοι κατὰ τὰ ἴδια
 and eagerness-to-help to-them so-that each by — their-own
 προτερήματα εὐδοκιμῶσι· πάντα δὲ κατὰ τὰ πάτρια
 merits might-be-esteemed all-things and according-to the ancestral-ways
 πράσσω, οὐδὲ αὐτὸ τοῦτο ἐπιτηδεύων φαίνεσθαι, τὸ τὰ
 doing not-even just this aiming to-appear the the
 πάτρια φυλάσσειν.
 ancestral-ways to-guard
 ἔτι δὲ τὸ μὴ εὐμετακίνητον καὶ ῥίπταστικόν, ἀλλὰ καὶ
 further and the not easily-moved and restless but both
 τόποις καὶ πράγμασι τοῖς αὐτοῖς ἐνδιατριπτικόν· καὶ τὸ
 in-places and in-matters the same abiding and the
 μετὰ τοὺς παροξυσμοὺς τῆς κεφαλαλγίας νεαρὸν εὐθὺς
 after the attacks of-the headache fresh immediately
 καὶ ἀκμαῖον πρὸς τὰ συνήθη ἔργα· καὶ τὸ μὴ εἶναι
 and vigorous for the usual work and the not to-be
 αὐτῷ πολλὰ τὰ ἀπόρρητα, ἀλλ' ὀλίγιστα καὶ σπανιώτατα
 for-him many the secrets but very-few and very-rare
 καὶ ταῦτα ὑπὲρ τῶν κοινῶν μόνων· καὶ τὸ ἔμφρον
 and these about the public-affairs only and the prudence
 καὶ μεμετρημένον ἔν τε θεωριῶν ἐπιτελέσει καὶ ἔργων
 and measure in both of-shows exhibition and of-works

κατασκευαῖς καὶ διανομαῖς καὶ τοῖς τοιούτοις, ὃ ἐστὶν
constructions and distributions and — such-things which is
 ἀνθρώπου πρὸς αὐτὸ τὸ δέον πραχθῆναι δεδορκότες, οὐ
of-a-man toward the-very — needful to-be-done looking not
 πρὸς τὴν ἐπὶ τοῖς πραχθείσιν εὐδοξίαν.

toward the for the-things done reputation
 οὐκ ἄωρὶ λούστης, οὐχὶ φιλοικοδόμος, οὐ περὶ τὰς
not at-odd-hours a-bather not fond-of-building not about the
 ἐδωδὰς ἐπινοητής, οὐ περὶ ἐσθήτων ὑφὰς καὶ χροάς, οὐ
foods inventive not about of-clothes weaves and colors not
 περὶ σωμάτων ὥρας. ἢ ἀπὸ Λωρίου στολὴν ἀνάγουσα
about of-bodies bloom the from Lorium robe coming-up
 ἀπὸ τῆς κάτω ἐπαύλεως· χιτῶν ἐν Λανουβίῳ τὰ πολλά·
from the lower country-house tunic at Lanuvium the most-part
 τῷ φελώνῃ ἐν Τούσκλοις παραιτουμένῳ ὡς ἐχρήσατο καὶ
the cloak at Tusculum apologizing how he-used and
 πᾶς ὁ τοιοῦτος τρόπος.

all — such manner
 οὐδὲν ἀπηνὲς οὐδὲ μὴν ἀδυσώπητον οὐδὲ λάβρον οὐδὲ ὥστ'
nothing harsh nor indeed inexorable nor violent nor so-that
 ἂν τινα εἰπεῖν ποτε· ἕως ἰδρώτους· ἀλλὰ πάντα διελημμένα
would anyone to-say ever up-to sweat but all-things distinguished
 λελογίσθαι ὡς ἐπὶ σχολῆς, ἀταράχως, τεταγμένως,
to-have-been-reckoned as at leisure calmly orderly
 ἐρρωμένως, συμφώνως ἑαυτοῖς. ἐφαρμόσειε δ' ἂν αὐτῷ
vigorously consistently with-themselves might-fit and — him
 τὸ περὶ τοῦ Σωκράτους μνημονεύομενον, ὅτι καὶ ἀπέχεσθαι
the about — Socrates recorded that both to-abstain
 καὶ ἀπολαβεῖν ἐδύνατο τούτων, ὧν οἱ πολλοὶ πρὸς τε τὰς
and to-enjoy he-was-able those-things which the many toward both the
 ἀποχὰς ἀσθενῶς καὶ πρὸς τὰς ἀπολαύσεις ἐνδοτικῶς ἔχουσι.
abstentions weakly and toward the enjoyments yieldingly are-disposed

τὸ δὲ ἰσχύειν καὶ ἐγκαρτερεῖν καὶ ἐννήφειν ἐκατέρῳ
the and to-be-strong and to-persevere and to-be-sober in-each
 ἀνδρός ἐστιν ἄρτιον καὶ ἀήττητον ψυχὴν ἔχοντος, οἷον
of-a-man is complete and unconquered soul having such-as
 ἐν τῇ νόσῳ τῇ Μαξίμου.
in the illness the-(one) of-Maximus

IV • FROM THE GODS

Marcus ends the book by thanking the gods. They gave him good grandfathers, parents, teachers, and friends, and spared him occasions to wrong them. He served under a ruler and father who stripped away his vanity, and he did not advance far in rhetoric and poetry. His mother lived with him in her last years, his wife was obedient and loving, dreams brought him remedies, and he never fell into a sophist's hands. A note places the book among the Quadi on the Granua.

- 17 Παρὰ τῶν θεῶν τὸ ἀγαθοὺς πάππους, ἀγαθοὺς γονέας,
from the gods the good grandfathers good parents
 ἀγαθὴν ἀδελφὴν, ἀγαθοὺς διδασκάλους, ἀγαθοὺς οἰκείους,
a-good sister good teachers good household-members
 συγγενεῖς, φίλους σχεδὸν ἅπαντας ἔχειν· καὶ ὅτι περὶ οὐδένα
kinsmen friends nearly all to-have and that toward none
 αὐτῶν προέπεσον πλημμελῆσαί τι, καίτοι διάθεσιν
of-them I-was-carried-away to-offend in-anything although disposition
 ἔχων τοιαύτην, ἀφ' ἧς, εἰ ἔτυχε, καὶ ἔπραξά τι
having such from which if it-had-chanced even I-would-have-done something
 τοιοῦτο· τῶν θεῶν δὲ εὐποιία τὸ μηδεμίαν συνδρομὴν
such-(thing) of-the gods but (it-is)-a-kindness the no concurrence
 πραγμάτων γενέσθαι, ἥτις ἔμελλέ με ἐλέγξει.
of-circumstances to-have-occurred which was-going me to-put-to-the-test

καὶ τὸ μὴ ἐπὶ πλέον τραφῆναι παρὰ τῇ παλλακῇ τοῦ
and the not for longer to-have-been-reared with the concubine of-the
 πάππου καὶ τὸ τὴν ὥραν διασῶσαι καὶ τὸ μὴ πρὸ
grandfather and the my youth to-have-preserved and the not before
 ὥρας ἀνδρωθῆναι, ἀλλ' ἔτι καὶ ἐπιλαβεῖν τοῦ χρόνου.
time to-have-become-a-man but even also to-have-exceeded the time
 τὸ ἄρχοντι καὶ πατρὶ ὑποταχθῆναι, ὃς ἔμελλε πάντα
the to-a-ruler and father to-have-been-subjected who was-to all
 τὸν τῦφον ἀφαιρήσειν μου καὶ εἰς ἔννοιαν ἄξειν τοῦ ὅτι
the vanity to-remove from-me and into notion to-bring of-the that
 δυνατόν ἐστιν ἐν αὐτῇ βιοῦντα μῆτε δορυφορήσεων χρήζειν
possible it-is in court living neither of-bodyguards to-need
 μῆτε ἐσθήτων σημειωδῶν μῆτε λαμπάδων καὶ ἀνδριάντων
nor of-clothes embroidered nor of-torches and of-statues
 τοιῶνδ' ἐτινων καὶ τοῦ ὁμοίου κόμπου, ἀλλ' ἔξεστιν
of-such some and of-the similar pomp but it-is-possible
 ἐγγυτάτω ιδιώτου συστέλλειν ἑαυτὸν καὶ μὴ διὰ
very-close to-a-private-man to-draw-in oneself and not because-of
 τοῦτο ταπεινότερον ἢ ῥαθυμότερον ἔχειν πρὸς τὰ
this more-meanly or more-slackly to-be-disposed toward the-(things)
 ὑπὲρ τῶν κοινῶν ἡγεμονικῶς πραχθῆναι δέοντα.
on-behalf-of the public-affairs in-a-princely-way to-be-done needing
 τὸ ἀδελφοῦ τοιούτου τυχεῖν, δυναμένου μὲν διὰ ἥθους
the a-brother such to-have-gotten able indeed by character
 ἐπεγεῖραί με πρὸς ἐπιμέλειαν ἑμαυτοῦ, ἅμα δὲ καὶ τιμῇ
to-rouse me to care of-myself at-once and also with-honor
 καὶ στοργῇ εὐφραίνοντός με· τὸ παιδία μοι ἀφνὴ μὴ
and affection gladdening me the children to-me dull not
 γενέσθαι μηδὲ κατὰ τὸ σωματίον διάστροφα. τὸ μὴ ἐπὶ
to-have-been nor in the little-body deformed the not to
 πλέον με προκοψαί ἐν ῥητορικῇ καὶ ποιητικῇ καὶ τοῖς
further me to-have-advanced in rhetoric and poetry and the

ἄλλοις ἐπιτηδεύμασιν, ἐν οἷς ἴσως ἂν κατεσχέθην,
other pursuits in which perhaps — I-would-have-been-held-fast
 εἰ ἡσθόμην ἑμαυτὸν εὐόδως προιόντα.
if I-had-perceived myself successfully advancing
 τὸ φθάσαι τοὺς τροφέας ἐν ἀξιώματι καταστήσαι, οὐ
the to-have-been-quick the tutors in rank to-establish which
 δὴ ἐδόκουν μοι ἐπιθυμεῖν, καὶ μὴ ἀναβαλέσθαι ἐλπίδι
indeed they-seemed to-me to-desire and not to-have-put-off in-hope
 τοῦ με, ἐπεὶ νέοι ἔτι ἦσαν, ὕστερον αὐτὸ πράξειν. τὸ
of-the me since young still they-were later it to-be-going-to-do the
 γνῶναι Ἀπολλώνιον, Ῥούστικον, Μάξιμον.
to-have-known Apollonius Rusticus Maximus
 τὸ φαντασθῆναι περὶ τοῦ κατὰ φύσιν βίου ἐναργῶς
the to-have-received-an-impression about the according-to nature life clearly
 καὶ πολλάκις οἶός τίς ἐστιν, ὥστε, ὅσον ἐπὶ τοῖς θεοῖς
and often of-what-sort it is so-that as-far-as up-to the gods
 καὶ ταῖς ἐκεῖθεν διαδόσεσι καὶ συλλήψεσι καὶ ἐπιπνοαῖς,
and the from-there gifts and aids and inspirations
 μηδὲν κωλύειν ἤδη κατὰ φύσιν ζῆν με, ἀπολείπεσθαι δὲ
nothing to-prevent already according-to nature to-live me to-fall-short and
 ἔτι τούτου παρὰ τὴν ἐμὴν αἰτίαν καὶ παρὰ τὸ μὴ διατηρεῖν
still of-this through — my fault and through the not to-observe
 τὰς ἐκ τῶν θεῶν ὑπομνήσεις καὶ μονονουχὶ διδασκαλίας.
the from the gods reminders and all-but instructions
 τὸ ἀντισχεῖν μοι τὸ σῶμα ἐπὶ τοσοῦτον ἐν τοιούτῳ
the to-have-held-out for-me the body for so-long in such
 βίῳ· τὸ μήτε Βενεδίκτης ἅψασθαι μήτε Θεοδότου, ἀλλὰ
a-life the neither Benedicta to-have-touched nor Theodotus but
 καὶ ὕστερον ἐν ἐρωτικοῖς πάθεσι γενόμενον ὑγιᾶναι· τὸ
even later in amorous passions having-been to-have-recovered the
 χαλεπήναντα πολλάκις Ῥουστικῶ μηδὲν πλέον πράξαι,
having-been-angry often with-Rusticus nothing more to-have-done

ἐφ' ᾧ ἂν μετέγνων· τὸ μέλλουσαν νέαν τελευτᾶν
over which — I-would-have-repented the destined young to-die
 τὴν τεκοῦσαν ὅμως οἰκῆσαι μετ' ἐμοῦ τὰ τελευταῖα ἔτη.
the mother nevertheless to-have-lived with me the last years
 τὸ ὁσάκις ἐβουλήθην ἐπικουρῆσαί τινι πενομένῳ ἢ εἰς
the as-often-as I-wished to-help someone poor or for
 ἄλλο τι χρήζοντι, μηδέποτε ἀκοῦσαί με, ὅτι οὐκ
other something needing never to-have-heard me that not
 ἔστι μοι χρήματα, ὅθεν γένηται, καὶ τὸ αὐτῷ ἐμοὶ
there-is to-me money whence it-may-come and the myself to-me
 χρεῖαν ὁμοίαν, ὥς παρ' ἑτέρου μεταλαβεῖν, μὴ συμπεσεῖν·
need similar so-as from another to-receive not to-have-befallen
 τὸ τὴν γυναῖκα τοιαύτην εἶναι, οὕτως μὲν πειθήνιον,
the my wife such to-be so indeed obedient
 οὕτω δὲ φιλόστοργον, οὕτω δὲ ἀφελῆ· τὸ ἐπιτηδεῖων
so and affectionate so and simple the of-suitable
 τροφῶν εἰς τὰ παιδία εὐπορῆσαι.
tutors for the children to-have-had-plenty
 τὸ δι' ὀνειράτων βοηθήματα δοθῆναι ἄλλα τε καὶ ὥς
the through dreams remedies to-have-been-given others both and how
 μὴ πτύειν αἷμα καὶ μὴ ἰλιγγιᾶν, καὶ τούτου ἐν Καίητῃ ὥσπερ
not to-spit blood and not to-be-dizzy and of-this at Caieta as-if
 χρήσῃ· τὸ ὅπως ἐπεθύμησα φιλοσοφίας, μὴ ἐμπεσεῖν εἰς τινα
you-will-use the when I-desired philosophy not to-have-fallen into some
 σοφιστὴν μηδὲ ἀποκαθίσαι ἐπὶ τὸ συγγράφειν ἢ συλλογισμοὺς
sophist nor to-have-sat-down to the to-write or syllogisms
 ἀναλύειν ἢ περὶ τὰ μετεωρολογικὰ καταγίνεσθαι. πάντα
to-resolve or about the celestial-phenomena to-be-occupied all
 γὰρ ταῦτα 'θεῶν βοηθῶν καὶ τύχης δέεται.'
for these of-gods (as)-helpers and of-fortune need
 Τὰ ἐν Κουάδοις πρὸς τῷ Γρανούᾳ.
the-(notes) among the-Quadi by the Granua

BOOK II

I · AT DAYBREAK

Book II opens with a morning resolve. Marcus will meet busybodies and ingrates, but they act from ignorance of good and evil. None can harm him, and he cannot hate a kinsman who shares the same mind, for men are made to work together. He is only flesh, breath, and a ruling faculty, and old enough to stop being a puppet. His time is limited, so he should give up his thirst for books and do each act as though it were his last.

- 1 Ἐωθεν προλέγειν ἑαυτῷ· συντεύξομαι περιέργῳ, ἀχαρίστῳ,
at-dawn to-say-beforehand to-oneself I-shall-meet a-busybody ungrateful
 ὑβριστῇ, δολερῷ, βασκάνῳ, ἀκουωνήτῳ· πάντα ταῦτα
insolent deceitful envious unsocial all these-things
 συμβέβηκεν ἐκείνοις παρὰ τὴν ἄγνοιαν τῶν ἀγαθῶν καὶ
have-befallen them through the ignorance of-the goods and
 κακῶν. ἐγὼ δὲ θεωρηκῶς τὴν φύσιν τοῦ ἀγαθοῦ ὅτι καλόν,
evils I but having-contemplated the nature of-the good that (it-is)-fine
 καὶ τοῦ κακοῦ ὅτι αἰσχρόν, καὶ τὴν αὐτοῦ τοῦ ἀμαρτάνοντος
and of-the evil that shameful and the of-the-very — erring-(man)
 φύσιν ὅτι μοι συγγενής, οὐχὶ αἵματος ἢ σπέρματος τοῦ
nature that to-me (he-is)-akin not of-blood or of-seed the
 αὐτοῦ, ἀλλὰ νοῦ καὶ θείας ἀπομοίρας μέτοχος, οὔτε
same but of-mind and of-divine portion partaking neither
 βλαβῆναι ὑπὸ τινος αὐτῶν δύναμαι· αἰσχρῶ γάρ με
to-be-harmed by any of-them I-am-able in-shameful-thing for me
 οὐδεὶς περιβαλεῖ· οὔτε ὀργίζεσθαι τῷ συγγενεῖ δύναμαι
no-one will-involve nor to-be-angry with-the kinsman I-am-able
 οὔτε ἀπέχθεσθαι αὐτῷ. γεγόναμεν γὰρ πρὸς συνεργίαν
nor to-hate him we-have-come-into-being for for cooperation
 ὡς πόδες, ὡς χεῖρες, ὡς βλέφαρα, ὡς οἱ στοῖχοι τῶν ἄνω
like feet like hands like eyelids like the rows of-the upper

καὶ κάτω ὀδόντων. τὸ οὖν ἀντιπράσσειν ἀλλήλοις παρὰ
and lower teeth the then to-work-against one-another (is)-contrary-to
 φύσιν· ἀντιπρακτικὸν δὲ τὸ ἀγανακτεῖν καὶ ἀποστρέφεσθαι.
nature working-against and the to-be-vexed and to-turn-away
 “Ὁ τί ποτε τοῦτό εἰμι, σαρκία ἐστὶ καὶ πνευμάτιον καὶ τὸ 2
what thing ever this I-am bits-of-flesh it-is and a-little-breath and the
 ἡγεμονικόν. τῶν μὲν σαρκίων καταφρόνησον· λύθρος καὶ
ruling-faculty the indeed bits-of-flesh despise gore and
 ὀστάρια καὶ κροκύφαντος, ἐκ νεύρων, φλεβίων, ἀρτηριῶν
little-bones and a-web from sinews veins arteries
 πλεγμάτιον. θέασαι δὲ καὶ τὸ πνεῦμα ὁποῖόν τί ἐστιν·
network look and also-at the breath what-sort of-thing it-is
 ἄνεμος, οὐδὲ ἀεὶ τὸ αὐτό, ἀλλὰ πάσης ὥρας ἐξεμούμενον
wind not-even always the same but every hour being-spewed-out
 καὶ πάλιν ροφούμενον. τρίτον οὖν ἐστὶ τὸ ἡγεμονικόν. ὧδε
and again sucked-in third then is the ruling-faculty thus
 ἐπινοήθητι· γέρων εἰ· μηκέτι τοῦτο ἐάσης δουλεῦσαι,
consider old you-are no-longer it let to-be-a-slave
 μηκέτι καθ’ ὁρμὴν ἀκοινώνητον νευροσπαστηθῆναι, μηκέτι
no-longer by impulse unsocial to-be-jerked-like-a-puppet no-longer
 τὸ εἰμαρμένον ἢ παρὸν δυσχερᾶναι ἢ μέλλον ὑπιδέσθαι.
the fated-(lot) either present to-resent or future to-look-askance-at
 Τὰ τῶν θεῶν προνοίας μεστά. τὰ τῆς τύχης οὐκ 3
the-things of-the gods of-providence full the-things of-the fortune not
 ἄνευ φύσεως ἢ συγκλώσεως καὶ ἐπιπλοκῆς τῶν προνοία
without nature or spinning-together and interweaving of-the by-providence
 διοικουμένων. πάντα ἐκεῖθεν ῥεῖ· πρόσσεστι δὲ τὸ ἀναγκαῖον
governed-things all from-there flows is-present and the necessary
 καὶ τὸ τῷ ὅλῳ κόσμῳ συμφέρον, οὗ μέρος εἰ. παντὶ
and the to-the whole universe advantageous of-which part you-are to-every
 δὲ φύσεως μέρει ἀγαθόν, ὃ φέρει ἢ τοῦ ὅλου φύσις καὶ
and of-nature part (is)-good what brings the of-the whole nature and

ὁ ἐκείνης ἐστὶ σωστικόν. σώζουσι δὲ κόσμον, ὥσπερ αἱ
what of-that is preservative preserve and (the)-universe just-as the
 τῶν στοιχείων, οὕτως καὶ αἱ τῶν συγκριμάτων μεταβολαί.
of-the elements so also the of-the compounds changes
 ταῦτά σοι ἀρκείτω καὶ δόγματα ἔστω. τὴν δὲ τῶν
these-things for-you let-suffice and judgments let-be the and for-the
 βιβλίων δίψαν ῥίψον, ἵνα μὴ γογγύζων ἀποθάνῃς, ἀλλὰ
books thirst throw-away so-that not grumbling you-die but
 ἔλεως ἀληθῶς καὶ ἀπὸ καρδίας εὐχάριστος τοῖς θεοῖς.
gracious truly and from heart grateful to-the gods

4 Μέμνησο ἐκ πόσου ταῦτα ἀναβάλλῃ καὶ ὀποσάκεις
remember from how-long these-things you-put-off and how-often
 προθεσμίας λαβὼν παρὰ τῶν θεῶν οὐ χρᾶ αὐταῖς.
days-of-grace having-received from the gods not you-use them
 δεῖ δὲ ἤδη ποτὲ αἰσθέσθαι τίνος κόσμου μέρος εἶ καὶ
one-must but now at-last to-perceive of-what universe part you-are and
 τίνος διοικοῦντος τὸν κόσμον ἀπόρροια ὑπέστης καὶ ὅτι
of-what governing the universe an-emanation you-came-into-being and that
 ὅρος ἐστὶ σοι περιγεγραμμένος τοῦ χρόνου, ᾧ ἐὰν εἰς τὸ
a-limit is for-you circumscribed of-the time which if for the
 ἀπαιθριάσαι μὴ χρήσῃ, οἰχήσεται καὶ αὐθις οὐκ ἐξέσται.
to-clear-the-sky not you-use it-will-be-gone and again not it-will-be-possible

5 Πάσης ὥρας φρόντιζε στιβαρῶς ὡς Ῥωμαῖος καὶ ἄρρην
every hour take-thought firmly as a-Roman and a-man
 τὸ ἐν χερσὶ μετὰ τῆς ἀκριβοῦς καὶ ἀπλάστου σεμνότητος
the-(task) in hand with the exact and unaffected dignity
 καὶ φιλοστοργίας καὶ ἐλευθερίας καὶ δικαιοσύνης πράσσειν
and affection and freedom and justice to-do
 καὶ σχολὴν σαυτῷ ἀπὸ πασῶν τῶν ἄλλων φαντασιῶν
and respite for-yourself from all the other impressions
 πορίζειν. πορίσεις δέ, ἂν ὡς ἐσχάτην τοῦ βίου ἐκάστην
to-provide you-will-provide and if as last of-the life each

πράξιν ἐνεργῆς, ἀπηλλαγμένος πάσης εἰκαιότητος καὶ
 action you-perform freed-from all randomness and
 ἐμπαθοῦς ἀποστροφῆς ἀπὸ τοῦ αἰροῦντος λόγου καὶ
 passionate turning-away from the prevailing reason and
 ὑποκρίσεως καὶ φιλαυτίας καὶ δυσареστήσεως πρὸς τὰ
 pretense and self-love and discontent with the
 συμμεμοιραμένα. ὁρᾷς πῶς ὀλίγα ἐστίν, ὧν κρατήσας τις
 things-allotted you-see how few-things there-are which having-mastered one
 δύναται εὔρουν καὶ θεουδῇ βιώσαι βίον· καὶ γὰρ οἱ θεοὶ
 is-able smooth-flowing and godly to-live a-life and for the gods
 πλέον οὐδέν ἀπαιτήσουσι παρὰ τοῦ ταῦτα φυλάσσοντος.
 more nothing will-demand from the these-things observing

II • IF THERE ARE GODS

Marcus scolds his soul for placing its happiness in other people's souls and for drifting without an aim. He agrees with Theophrastus that faults of desire are graver than faults of anger. If there are gods, death is nothing to fear, and they exist and care. Life, death, fame, pain, and wealth come alike to good and bad men, so they are neither good nor evil. All things vanish quickly, and only a child fears death, a work of nature.

Ὑβριζε, ὕβριζε σεαυτήν, ὦ ψυχὴ· τοῦ δὲ τιμῆσαι σεαυτήν 6
 outrage outrage yourself O soul of-the but to-honor yourself
 οὐκέτι καιρὸν ἔξεις· εἰς γὰρ ὁ βίος ἐκάστω, οὗτος
 no-longer occasion you-will-have one for the life for-each this
 δέ σοι σχεδὸν διήνυσται, μὴ αἰδουμένη σεαυτήν, ἀλλ'
 but for-you nearly has-been-finished not revering yourself but
 ἐν ταῖς ἄλλων ψυχαῖς τιθεμένη τὴν σὴν εὐμοιρίαν.
 in the of-others souls placing — your well-being

- 7 Περισπᾶ τί σε τὰ ἔξωθεν ἐμπίπτοντα; καὶ σχολὴν
do-(they)-distract at-all you the from-outside befalling-things and leisure
 πάρεχε σεαυτῷ τοῦ προσμανθάνειν ἀγαθόν τι καὶ
give yourself for-the to-learn-further good something and
 παῦσαι ῥεμβόμενος. ἤδη δὲ καὶ τὴν ἑτέραν περιφορὰν
stop wandering now and also the other drift
 φυλακτέον· ληροῦσι γὰρ καὶ διὰ πράξεων οἱ
one-must-guard-against talk-nonsense for also through actions the
 κεκμηκότες τῷ βίῳ καὶ μὴ ἔχοντες σκοπόν, ἐφ' ὃν
wearied with-the life and not having an-aim at which
 πᾶσαν ὁρμὴν καὶ καθάπαξ φαντασίαν ἀπευθύνουσιν.
every impulse and altogether impression they-direct
- 8 Παρὰ μὲν τὸ μὴ ἐφιστάνειν, τί ἐν τῇ ἄλλου ψυχῇ
through indeed the not to-attend-to what in the of-another soul
 γίνεται, οὐ ῥαδίως τις ὥφθη κακοδαιμονῶν· τοὺς δὲ
happens not easily anyone has-been-seen unhappy the-(ones) but
 τοῖς τῆς ἰδίας ψυχῆς κινήμασι μὴ παρακολουθοῦντας
the — of-their-own soul movements not following
 ἀνάγκη κακοδαιμονεῖν.
(it-is)-necessary to-be-unhappy
- 9 Τούτων ἀεὶ δεῖ μεμνήσθαι, τίς ἡ τῶν ὅλων φύσις
these-things always one-must to-remember what the of-the whole nature
 καὶ τίς ἡ ἐμὴ καὶ πῶς αὕτη πρὸς ἐκείνην ἔχουσα καὶ
and what — mine and how this toward that standing and
 ὁποῖόν τι μέρος οἰοῖου τοῦ ὅλου οὐσα καὶ ὅτι οὐδεὶς
what-sort-of a part of-what-sort-of the whole being and that no-one
 ὁ καλύων τὰ ἀκόλουθα τῇ φύσει, ἧς μέρος
(is)-the-(one) preventing the consequent-things to-the nature of-which part
 εἶ, πράσσειν τε ἀεὶ καὶ λέγειν.
you-are to-do both always and to-say

Φιλοσόφως ὁ Θεόφραστος ἐν τῇ συγκρίσει τῶν
philosophically — Theophrastus in the comparison of-the
 ἀμαρτημάτων, ὥς ἂν τις κοινότερον τὰ τοιαῦτα
faults as — one in-a-more-popular-way — such-things
 συγκρίνει, φησὶ βαρύτερα εἶναι τὰ κατ' ἐπιθυμίαν
might-compare says graver to-be the by desire
 πλημμελούμενα τῶν κατὰ θυμόν. ὁ γὰρ θυμούμενος
offenses than-the by anger the for (man)-angered
 μετὰ τινος λύπης καὶ λεληθυίας συστολῆς φαίνεται τὸν
with some grief and unnoticed contraction appears the
 λόγον ἀποστρεφόμενος· ὁ δὲ κατ' ἐπιθυμίαν ἀμαρτάνων,
reason turning-from the but by desire erring
 ὑφ' ἡδονῆς ἡττώμενος ἀκολαστότερός πως φαίνεται καὶ
by pleasure being-overcome more-licentious somehow appears and
 θηλύτερος ἐν ταῖς ἀμαρτίαις. ὀρθῶς οὖν καὶ φιλοσοφίας
more-effeminate in the faults rightly then and of-philosophy
 ἀξίως ἔφη μείζονος ἐγκλήματος ἔχεται τὸ μεθ' ἡδονῆς
worthily he-said greater censure to-deserve the with pleasure
 ἀμαρτανόμενον ἢ περ τὸ μετὰ λύπης· ὅλως τε ὁ
committed-fault than the with grief in-general and the-one
 μὲν προηδικημένῳ μᾶλλον ἔοικε καὶ διὰ λύπης
indeed a-(man)-previously-wronged rather resembles and through grief
 ἡναγκασμένῳ θυμωθῆναι· ὁ δὲ αὐτόθεν πρὸς τὸ ἀδικεῖν
compelled to-become-angry the-other but of-himself toward the to-do-wrong
 ὥρμηται, φερόμενος ἐπὶ τὸ πρᾶξαι τι κατ' ἐπιθυμίαν.
has-set-out being-carried toward the to-do something by desire
 Ὡς ἤδη δυνατοῦ ὄντος ἐξίνααι τοῦ βίου, οὕτως ἕκαστα
as already possible being to-depart from-the life so each-thing
 ποιεῖν καὶ λέγειν καὶ διανοεῖσθαι. τὸ δὲ ἐξ ἀνθρώπων
to-do and to-say and to-think the but from men
 ἀπελθεῖν, εἰ μὲν θεοὶ εἰσίν, οὐδὲν δεινόν· κακῶ γάρ σε
to-depart if indeed gods there-are nothing terrible in-evil for you

10

11

οὐκ ἂν περιβάλοιεν· εἰ δὲ ἦτοι οὐκ εἰσὶν ἢ οὐ μέλει
 not — they-would-involve if but either not they-are or not it-concerns
 αὐτοῖς τῶν ἀνθρωπείων, τί μοι ζῆν ἐν κόσμῳ κενῷ
 them of-the human-affairs what to-me to-live in a-universe empty
 θεῶν ἢ προνοίας κενῷ;

of-gods or of-providence empty

ἀλλὰ καὶ εἰςὶ καὶ μέλει αὐτοῖς τῶν ἀνθρωπείων καὶ
 but both they-are and it-concerns them of-the human-affairs and
 τοῖς μὲν κατ' ἀλήθειαν κακοῖς ἵνα μὴ περιπίπτῃ ὁ
 the indeed in truth evils so-that not may-fall-into the
 ἄνθρωπος, ἐπ' αὐτῷ τὸ πᾶν ἔθεντο· τῶν δὲ λοιπῶν εἴ
 man up-to him the whole they-placed of-the and rest if
 τι κακὸν ἦν, καὶ τοῦτο ἂν προεῖδοντο, ἵνα ἐπὶ
 anything evil were also this — they-would-have-provided-for so-that up-to
 παντὶ ἢ τὸ μὴ περιπίπτειν αὐτῷ. ὁ δὲ χείρω μὴ ποιεῖ
 everyone might-be the not to-fall-into it what but worse not makes
 ἄνθρωπον, πῶς ἂν τοῦτο βίον ἀνθρώπου χείρω ποιήσειεν;
 a-man how — this (the)-life of-a-man worse could-make
 οὔτε δὲ κατ' ἄγνοιαν οὔτε εἰδυῖα μὲν, μὴ δυναμένη
 neither and through ignorance nor knowing indeed not being-able
 δὲ προφυλάξασθαι ἢ διορθώσασθαι ταῦτα ἢ τῶν ὅλων
 but to-guard-against or to-correct these-things the of-the whole
 φύσις παρεῖδεν ἂν, οὔτ' ἂν τηλικούτον ἤμαρτεν
 nature would-have-overlooked — nor — so-great would-have-erred
 ἦτοι παρ' ἀδυναμίαν ἢ παρ' ἀτεχνίαν, ἵνα τὰ ἀγαθὰ
 either through inability or through lack-of-skill so-that the goods
 καὶ τὰ κακὰ ἐπίσης τοῖς τε ἀγαθοῖς ἀνθρώποις καὶ τοῖς
 and the evils equally to-the both good men and to-the
 κακοῖς πεφυρμένως συμβαίῃ.
 bad indiscriminately should-happen

θάνατος δέ γε καὶ ζωή, δόξα καὶ ἀδοξία, πόνος καὶ
death and indeed and life fame and ill-repute pain and
 ἡδονή, πλοῦτος καὶ πενία, πάντα ταῦτα ἐπίσης συμβαίνει
pleasure wealth and poverty all these-things equally happen
 ἀνθρώπων τοῖς τε ἀγαθοῖς καὶ τοῖς κακοῖς, οὔτε καλὰ
of-men to-the both good and to-the bad neither fine
 ὄντα οὔτε αἰσχρά. οὔτ' ἄρ' ἀγαθὰ οὔτε κακὰ ἐστι.
being nor shameful neither then good nor evil they-are

Πῶς πάντα ταχέως ἐναφανίζεται, τῷ μὲν κόσμῳ αὐτὰ τὰ 12
how all-things quickly vanish in-the indeed universe the-very —
 σώματα, τῷ δὲ αἰῶνι αἱ μνήμαι αὐτῶν. οἷά ἐστι τὰ
bodies in-the and eternity the memories of-them of-what-sort are the
 αἰσθητὰ πάντα καὶ μάλιστα τὰ ἡδονῇ δελεάζοντα ἢ
sensible-things all and especially the-(ones) by-pleasure enticing or
 τῷ πόνῳ φοβούμενα ἢ τῷ τύφῳ διαβεβοημένα· πῶς εὐτελῆ
by-the pain frightening or by-the vanity trumpeted-abroad how cheap
 καὶ εὐκαταφρόνητα καὶ ῥυπαρὰ καὶ εὐφθαρτα καὶ νεκρά,
and contemptible and sordid and perishable and dead
 νοερᾶς δυνάμεως ἐφιστάναι. τί εἰσιν οὗτοι, ὧν
(it-is-for)-the-intellectual faculty to-consider what are these-(men) whose
 αἱ ὑπολήψεις καὶ αἱ φωναὶ τὴν εὐδοξίαν παρέχουσι. τί ἐστι
— suppositions and — voices the good-repute confer what is
 τὸ ἀποθανεῖν, καὶ ὅτι, ἐάν τις αὐτὸ μόνον ἴδῃ καὶ τῷ
the to-die and that if one it alone should-look-at and by-the
 μερισμῷ τῆς ἐννοίας διαλύσῃ τὰ ἐμφανταζόμενα αὐτῷ,
analysis of-the notion should-dissolve the-things imagined about-it
 οὐκέτι ἄλλο τι ὑπολήπεται αὐτὸ εἶναι ἢ φύσεως ἔργον·
no-longer other anything he-will-suppose it to-be than of-nature a-work
 φύσεως δὲ ἔργον εἴ τις φοβεῖται, παιδίον ἐστί· τοῦτο μέντοι
of-nature and a-work if anyone fears a-child he-is this however
 οὐ μόνον φύσεως ἔργον ἐστίν, ἀλλὰ καὶ συμφέρον αὐτῇ.
not only of-nature a-work is but also advantageous to-it

πῶς ἅπτεται θεοῦ ἄνθρωπος καὶ κατὰ τί ἑαυτοῦ μέρος
how touches god man and by what of-himself part
 καὶ ὅταν πῶς διακέηται τὸ τοῦ ἀνθρώπου τοῦτο μέρος.
and when how it-is-disposed — of-the man this portion

III · ONLY THE PRESENT IS LOST

Nothing is more wretched than prying into what lies under the earth and inside other men's souls, since serving the daemon within is enough. However long a man lives, he loses only the present moment. The soul outrages itself when it resents nature, turns on another, yields to pleasure or pain, pretends, or acts without aim. Life is a war and a sojourn, and only philosophy can guide it. A note places the book at Carnuntum.

- 13 Οὐδὲν ἀθλιώτερον τοῦ πάντα κύκλῳ ἐκπεριερχομένου
nothing more-wretched than-the-(man) all-things in-a-circle going-round
 καὶ ‘τὰ νέρθεν γὰρ (φησὶν) ἐρευνῶντος’ καὶ τὰ
and the-things beneath the-earth he-says searching and the-things
 ἐν ταῖς ψυχαῖς τῶν πλησίων διὰ τεκμάρσεως ζητοῦντος,
in the souls of-the neighbors by conjecture seeking
 μὴ αἰσθομένου δέ, ὅτι ἀρκεῖ πρὸς μόνῳ τῷ ἔνδον ἑαυτοῦ
not perceiving but that it-suffices with only the within himself
 δαίμονι εἶναι καὶ τοῦτον γνησίως θεραπεύειν. θεραπεία
daemon to-be and this genuinely to-serve service
 δὲ αὐτοῦ, καθαρὸν πάθους διατηρεῖν καὶ εἰκαιότητος καὶ
and of-it pure of-passion to-keep and of-randomness and
 δυσαρεστήσεως τῆς πρὸς τὰ ἐκ θεῶν καὶ ἀνθρώπων
of-discontent the with the-things from gods and men
 γινόμενα. τὰ μὲν γὰρ ἐκ θεῶν αἰδέσιμα δι’ ἀρετήν·
happening the-things indeed for from gods (are)-venerable through virtue
 τὰ δὲ ἐξ ἀνθρώπων φίλα διὰ συγγένειαν, ἔστι
the-things but from men dear because-of kinship there-are

δὲ ὅτε καὶ τρόπον τινὰ ἐλεεινὰ δι' ἄγνοιαν ἀγαθῶν
but times-when even in-manner some pitiable through ignorance of-goods

καὶ κακῶν· οὐκ ἐλάττων ἢ πήρωσις αὕτη τῆς
and evils not less — blindness this than-the-(one)

στερισκούσης τοῦ διακρίνειν τὰ λευκὰ καὶ μέλανα.
depriving of-the to-distinguish the white and black

Κὰν τρὶς χίλια ἔτη βιώσεσθαι μέλλης, κὰν τοσαυτάκις 14
even-if three-times thousand years to-live you-are-going even-if so-many-times

μύρια, ὅμως μέμνησο ὅτι οὐδεὶς ἄλλον ἀποβάλλει βίον
ten-thousand nevertheless remember that no-one other loses life

ἢ τοῦτον ὃν ζῇ, οὐδὲ ἄλλον ζῇ ἢ ὃν ἀποβάλλει.
than this which he-lives nor another he-lives than what he-loses

εἰς ταῦτον οὖν καθίσταται τὸ μῆκιστον τῷ βραχυτάτῳ.
to the-same then comes the longest with-the shortest

τὸ γὰρ παρὸν πᾶσι ἴσον καὶ τὸ ἀπολλύμενον οὖν ἴσον
the for present for-all equal and the perishing then equal

καὶ τὸ ἀποβαλλόμενον οὕτως ἀκαριαῖον ἀναφαίνεται. οὔτε
and the being-lost so momentary appears neither

γὰρ τὸ παραχρηκὸς οὔτε τὸ μέλλον ἀποβάλοι ἂν τις·
for the past nor the future could-lose — anyone

ὁ γὰρ οὐκ ἔχει, πῶς ἂν τις τοῦτο αὐτοῦ ἀφέλοιτο;
what for not he-has how — anyone this from-him could-take-away

τούτων οὖν τῶν δύο δεῖ μεμνήσθαι· ἐνὸς μὲν, ὅτι πάντα
these then — two one-must to-remember one indeed that all-things

ἐξ αἰδίου ὁμοειδῇ καὶ ἀνακυκλούμενα καὶ οὐδὲν διαφέρει,
from eternity (are)-alike-in-form and recurring and nothing it-matters

πότερον ἐν ἑκατὸν ἔτεσιν ἢ ἐν διακοσίοις ἢ ἐν τῷ ἀπείρῳ τὰ
whether in a-hundred years or in two-hundred or in the infinite the

αὐτά τις ὄψεται· ἐτέρου δέ, ὅτι καὶ ὁ πολυχρονιώτατος
same-things one will-see the-second and that both the longest-lived

καὶ ὁ τάχιστα τεθνηξόμενος τὸ ἴσον ἀποβάλλει. τὸ γὰρ
and the soonest about-to-die the equal loses the for

παρόν ἐστι μόνον, οὗ στερίσκεσθαι μέλλει, εἴπερ γε
 present is only of-which to-be-deprived he-is-going if-indeed at-least
 ἔχει καὶ τοῦτο μόνον καὶ ὃ μὴ ἔχει τις οὐκ ἀποβάλλει.
 he-has also this alone and what not he-has one not loses

- 15 "Οτι πᾶν ὑπόληψις. δῆλα μὲν γὰρ τὰ πρὸς τὸν Κυνικὸν
 that all (is)-supposition clear indeed for the-things to the Cynic
 Μόνιμον λεγόμενα· δῆλον δὲ καὶ τὸ χρήσιμον τοῦ λεγομένου,
 Monimus said clear but also the usefulness of-the saying
 ἐάν τις αὐτοῦ τὸ νόστιμον μέχρι τοῦ ἀληθοῦς δέχεται.
 if one of-it the savor as-far-as the true accepts

- 16 Ὑβρίζει ἐαυτὴν ἢ τοῦ ἀνθρώπου ψυχὴ μάλιστα μὲν,
 outrages itself the of-the man soul most indeed
 ὅταν ἀπόστημα καὶ οἶον φῦμα τοῦ κόσμου, ὅσον ἐφ'
 when an-abscess and as-it-were a-tumor of-the universe as-far-as up-to
 ἐαυτῇ, γένηται· τὸ γὰρ δυσχεραίνειν τινὶ τῶν γινομένων
 itself it-becomes the for to-be-vexed at-any of-the happenings
 ἀπόστασις ἐστι τῆς φύσεως, ἧς ἐν μέρει αἱ ἐκάστου
 a-secession is from-the nature of-which in part the of-each
 τῶν λοιπῶν φύσεις περιέχονται. ἔπειτα δέ, ὅταν ἄνθρωπὸν
 of-the rest natures are-contained next and when a-man
 τινα ἀποστραφῇ ἢ καὶ ἐναντία φέρεται ὡς βλάψουσα,
 some it-turns-from or even against is-borne as intending-to-harm
 οἰαί· εἰσιν αἱ τῶν ὀργιζομένων. τρίτον ὑβρίζει ἐαυτήν,
 such-as are the-(souls) of-the angry third it-outrages itself
 ὅταν ἡσῶται ἡδονῇ ἢ πόνου. τέταρτον, ὅταν ὑποκρίνηται
 when it-is-overcome by-pleasure or pain fourth when it-plays-a-part
 καὶ ἐπιπλάστως καὶ ἀναλήθως τι ποιῇ ἢ λέγῃ. πέμπτον,
 and feignedly and falsely anything does or says fifth
 ὅταν πράξῃ τινα ἐαυτῆς καὶ ὁρμὴν ἐπ' οὐδένα σκοπὸν
 when action any of-its-own and impulse at no aim
 ἀφίη, ἀλλ' εἰκῇ καὶ ἀπαρακολουθήτως ὅτιοῦν
 it-lets-go but at-random and heedlessly anything-whatever

ἐνεργῇ, δέον καὶ τὰ μικρότατα κατὰ τὴν ἐπὶ τὸ τέλος
it-does it-being-needful even the smallest-things by the to the end
 ἀναφορὰν γίνεσθαι· τέλος δὲ λογικῶν ζώων τὸ ἔπεσθαι τῷ
reference to-happen end and of-rational creatures the to-follow the
 τῆς πόλεως καὶ πολιτείας τῆς πρεσβυτάτης λόγῳ καὶ θεσμῷ.
of-the city and constitution the most-ancient reason and ordinance
 Τοῦ ἀνθρωπίνου βίου ὁ μὲν χρόνος στιγμή, ἡ δὲ οὐσία 17
of-the human life the indeed time (is)-a-point the and substance
 ρέουσα, ἡ δὲ αἴσθησις ἀμυδρά, ἡ δὲ ὅλου τοῦ σώματος
flowing the and sense dim the and whole of-the body
 σύγκρισις εὐσηπτος, ἡ δὲ ψυχὴ ῥόμβος, ἡ δὲ τύχη
compound readily-decaying the and soul a-whirl the and fortune
 δυστέκμαρτον, ἡ δὲ φήμη ἄκριτον· συνελόντι δὲ
hard-to-reckon the and fame uncertain to-(one)-summing-up and
 εἰπεῖν, πάντα τὰ μὲν τοῦ σώματος ποταμός, τὰ
to-say all the-things indeed of-the body a-river the-things
 δὲ τῆς ψυχῆς ὄνειρος καὶ τῦφος, ὁ δὲ βίος πόλεμος
and of-the soul a-dream and vapor the and life a-war
 καὶ ξένου ἐπιδημία, ἡ δὲ ὑστεροφημία λήθη.
and of-a-stranger sojourn the and after-fame oblivion
 τί οὖν τὸ παραπέμψαι δυνάμενον; ἔν καὶ μόνον
what then (is)-the to-escort able one and only
 φιλοσοφία· τοῦτο δὲ ἐν τῷ τηρεῖν τὸν ἔνδον δαίμονα
philosophy this and (is)-in the to-keep the within daemon
 ἀνύβριστον καὶ ἀσυνῇ, ἡδονῶν καὶ πόνων κρείσσονα,
unoutraged and unbarmed than-pleasures and pains stronger
 μηδὲν εἰκῇ ποιοῦντα μηδὲ διεψευσμένως καὶ μεθ'
nothing at-random doing nor falsely and with
 ὑποκρίσεως, ἀνενδεῇ τοῦ ἄλλον ποιῆσαί τι ἢ μὴ
pretense not-needing the another to-do anything or not
 ποιῆσαι· ἔτι δὲ τὰ συμβαίνοντα καὶ ἀπονεμόμενα
to-do further and the happenings and things-apportioned

δεχόμενον ὡς ἐκεῖθεν ποθεν ἐρχόμενα, ὅθεν αὐτὸς ἦλθεν·
 accepting as from-there somewhere coming whence itself came
 ἐπὶ πᾶσι δὲ τὸν θάνατον ἴλεω τῇ γνώμῃ περιμένοντα
 besides all and the death with-gracious the mind awaiting
 ὡς οὐδὲν ἄλλο ἢ λύσει τῶν στοιχείων, ἐξ ὧν ἕκαστον
 as nothing other than a-dissolution of-the elements from which each
 ζῶον συγκρίνεται. εἰ δὲ αὐτοῖς τοῖς στοιχείοις μηδὲν δεινὸν
 creature is-compounded if but for-the-very — elements nothing terrible
 ἐν τῷ ἕκαστον διηνεκῶς εἰς ἕτερον μεταβάλλειν, διὰ τί
 in the each continually into another to-change for what
 ὑπὶδetaί τις τὴν πάντων μεταβολὴν καὶ διάλυσιν;
 should-look-askance-at anyone the of-all change and dissolution
 κατὰ φύσιν γάρ· οὐδὲν δὲ κακὸν κατὰ φύσιν.
 according-to nature for nothing and evil according-to nature
 Τὰ ἐν Καρνούντῳ.
 the-(notes) at Carnuntum

BOOK III

I • WHILE THERE IS TIME

Marcus must make haste, because life is spent day by day and the mind may fail before the body does. Even the by-products of nature have a charm of their own, like cracks in baked bread, split figs, and a lion's brow, and a man at home with nature sees beauty in old age. Hippocrates, Alexander, Heraclitus, and Socrates all died. The voyage is over, so he should step ashore, whether to another life or to insensibility.

- 1 Οὐχὶ τοῦτο μόνον δεῖ λογίζεσθαι, ὅτι καθ' ἑκάστην
 not this only one-must to-reckon that by each
 ἡμέραν ἀπαναλίσκεται ὁ βίος καὶ μέρος ἑλαττον αὐτοῦ
 day is-used-up the life and a-part smaller of-it

καταλείπεται, ἀλλὰ καὶ ἐκεῖνο λογιστέον, ὅτι, εἰ ἐπὶ πλέον
is-left but that-too one-must-reckon that if for longer
 βίῃ τις, ἐκεῖνό γε ἄδηλον, εἰ ἐξαρκέσει ὁμοία
should-live one that at-least (is)-unclear whether will-suffice alike
 αὐθις ἢ διάνοια πρὸς τὴν σύνεσιν τῶν πραγμάτων καὶ
again the understanding for the comprehension of-the affairs and
 τῆς θεωρίας τῆς συντεινούσης εἰς τὴν ἐμπειρίαν τῶν τε
of-the contemplation the tending toward the experience of-the both
 θείων καὶ τῶν ἀνθρωπείων. ἐὰν γὰρ παραληρεῖν ἄρξηται,
divine and the human if for to-dote be-begins
 τὸ μὲν διαπνεῖσθαι καὶ τρέφεσθαι καὶ φαντάζεσθαι καὶ
the indeed to-breathe and to-be-nourished and to-receive-impressions and
 ὁρμᾶν καὶ ὅσα ἄλλα τοιαῦτα, οὐκ ἐνδεήσει. τὸ δὲ
to-have-impulses and whatever other such not will-be-lacking the but
 ἐαυτῷ χρῆσθαι καὶ τοὺς τοῦ καθήκοντος ἀριθμοὺς ἀκριβοῦν
oneself to-use and the of-the duty numbers to-make-exact
 καὶ τὰ προφαινόμενα διαρθροῦν καὶ περὶ αὐτοῦ τοῦ
and the appearances to-analyze and about the-very —
 εἰ ἤδη ἐξακτέον αὐτὸν ἐφιστάνειν καὶ ὅσα τοιαῦτα
whether now one-must-lead-out oneself to-consider and whatever such
 λογισμοῦ συγγεγυμνασμένου πάνυ χρήζει, προαποσβέννυται.
of-reasoning well-trained quite needs is-extinguished-first
 χρή οὖν ἐπείγασθαι οὐ μόνον τῷ ἐγγυτέρῳ τοῦ θανάτου
one-must then to-basten not only by-the nearer to-the death
 ἐκάστοτε γίνεσθαι, ἀλλὰ καὶ διὰ τὸ τὴν ἐννόησιν τῶν
each-time to-come but also because-of the the conception of-the
 πραγμάτων καὶ τὴν παρακολούθησιν προαπολήγειν.
affairs and the attention to-cease-first
 Χρὴ καὶ τὰ τοιαῦτα παραφυλάσσειν, ὅτι καὶ τὰ
one-must also — such-things to-observe that even the-things
 ἐπιγινόμενα τοῖς φύσει γινομένοις ἔχει τι εὐχάρι καὶ
supervening on-the by-nature happening-things have something graceful and

ἐπαγωγόν. οἷον ἄρτου ὀπτωμένου παραρρήγνυται τινα
attractive such-as of-bread being-baked split-open some
 μέρος· καὶ ταῦτα οὖν τὰ διέχοντα οὕτως καὶ τρόπον τινὰ
parts and these then — gaping so and in-manner some
 παρὰ τὸ ἐπάγγελμα τῆς ἀρτοποιίας ἔχοντα ἐπιπρέπει
contrary-to the purpose of-the bread-making being are-seemly
 πως καὶ προθυμίαν πρὸς τὴν τροφήν ἰδίως ἀνακινεῖ.
somehow and eagerness for the food peculiarly stir-up
 πάλιν τε τὰ σῦκα ὁπότε ὠραιότατά ἐστι, κέχηνε καὶ ἐν ταῖς
again and the figs when ripest they-are gape and in the
 δρυπεπέσιν ἐλαίαις αὐτὸ τὸ ἐγγὺς τῇ σήψει ἰδίον τι κάλλος
tree-ripened olives the-very — nearness to-the rotting peculiar a beauty
 τῷ καρπῷ προστίθισι. καὶ οἱ στάχυες κάτω νεύοντες
to-the fruit adds and the ears-of-grain down bending
 καὶ τὸ τοῦ λέοντος ἐπισκύνιον καὶ ὁ τῶν συῶν ἐκ τοῦ
and the of-the lion brow and the of-the boars from the
 στόματος ῥέων ἀφρὸς καὶ πολλὰ ἕτερα, κατ' ἰδίαν εἴ τις
mouth flowing foam and many other-things by themselves if one
 σκοποίη, πόρρω ὄντα τοῦ εὐειδοῦς, ὅμως διὰ τὸ τοῖς
should-examine far being from-the comely nevertheless because-of the the
 φύσει γινομένοις ἐπακολουθεῖν συνεπικοσμεῖ καὶ ψυχαγωγεῖ·
by-nature happening-things to-follow help-to-adorn and charm
 ὥστε, εἴ τις ἔχει πάθος καὶ ἔννοιαν βαθυτέραν πρὸς τὰ
so-that if one has feeling and insight deeper for the-things
 ἐν τῷ ὅλῳ γινόμενα, σχεδὸν οὐδὲν οὐχὶ δόξει αὐτῷ
in the whole happening scarcely anything not will-seem to-him
 καὶ τῶν κατ' ἐπακολούθησιν συμβαινόντων ἡδέως πως
even of-the by consequence happening-things pleasantly somehow
 διασυνίστασθαι. οὗτος δὲ καὶ θηρίων ἀληθῆ χάσματα
to-be-composed this-man and also of-beasts real gaping-jaws
 οὐχ ἥσσον ἡδέως ὄψεται ἢ ὅσα γραφεῖς καὶ πλάσται
not less pleasantly will-see than all-that painters and sculptors

μιμούμενοι δεικνύουσιν, καὶ γράδς καὶ γέροντος ἀκμήν
 imitating show and of-an-old-woman and of-an-old-man prime
 τινα καὶ ὥραν καὶ τὸ ἐν παισὶν ἐπαφρόδιτον τοῖς ἑαυτοῦ
 a and bloom and the in children loveliness — his-own
 σώφροσιν ὀφθαλμοῖς ὁρᾶν δυνήσεται· καὶ πολλὰ τοιαῦτα
 temperate with-eyes to-see he-will-be-able and many such-things
 οὐ παντὶ πιθανά, μόνῳ δὲ τῷ πρὸς τὴν φύσιν καὶ
 not to-everyone convincing to-only but the-(man) to the nature and
 τὰ ταύτης ἔργα γνησίως ᾠκειωμένῳ προσπεσείται.
 — its works genuinely made-familiar will-occur

Ἱπποκράτης πολλὰς νόσους ἰασάμενος αὐτὸς νοσήσας 3
 Hippocrates many diseases having-cured himself having-fallen-ill
 ἀπέθανεν. οἱ Χαλδαῖοι πολλῶν θανάτους προηγόρευσαν,
 died the Chaldeans of-many deaths foretold
 εἶτα καὶ αὐτοὺς τὸ πεπρωμένον κατέλαβεν. Ἀλέξανδρος καὶ
 then also them the destined-(end) overtook Alexander and
 Πομπήιος καὶ Γάιος Καῖσαρ, ὅλας πόλεις ἄρδην τοσαυτάκις
 Pompey and Gaius Caesar whole cities utterly so-many-times
 ἀνελόντες καὶ ἐν παρατάξει πολλὰς μυριάδας ἰππέων καὶ
 having-destroyed and in battle-line many tens-of-thousands of-horsemen and
 πεζῶν κατακόψαντες, καὶ αὐτοὶ ποτε ἐξῆλθον τοῦ βίου.
 foot having-cut-down also themselves at-some-time departed from-the life
 Ἡράκλειτος περὶ τῆς τοῦ κόσμου ἐκπυρώσεως τοσαῦτα
 Heraclitus about the of-the universe conflagration so-many-things
 φυσιολογήσας, ὕδατος τὰ ἐντὸς πληρωθεῖς, βολβίτῳ
 having-speculated with-water the insides filled with-cow-dung
 κατακεχρισμένος ἀπέθανε. Δημόκριτον δὲ οἱ φθείρες,
 smeared died Democritus and the lice
 Σωκράτην δὲ ἄλλοι φθείρες ἀπέκτειναν. τί ταῦτα;
 Socrates and other lice killed what (of)-these-things
 ἐνέβης, ἔπλευσας, κατήχθης· ἔκβηθι. εἰ μὲν ἐφ' ἕτερον
 you-embarked you-sailed you-have-come-to-land step-off if indeed to another

βίον, οὐδὲν θεῶν κενὸν οὐδὲ ἐκεῖ· εἰ δὲ ἐν ἀναισθησίᾳ,
life nothing of-gods (is)-empty even there if but in insensibility
 παύσῃ πόνων καὶ ἡδονῶν ἀνεχόμενος καὶ λατρεύων
you-will-cease pains and pleasures enduring and serving
 τοσούτῳ χείρονι τῷ ἀγγεῖῳ ἥπερ ἐστὶ τὸ ὑπηρετοῦν· τὸ
so-much worse the vessel than is the serving-(thing) the-one
 μὲν γὰρ νοῦς καὶ δαίμων, τὸ δὲ γῆ καὶ λύθρος.
indeed for mind and daemon the-other and earth and gore

II • A PRIEST OF THE GODS

Marcus warns himself against wasting the rest of his life imagining what other people are doing. He should think only thoughts he could confess at once if asked, for such a man is a priest and servant of the gods, untouched by pleasure, dyed deep in justice, and welcoming whatever is allotted to him. He values praise only from those who live according to nature. The god within him should guard a man who is a Roman and a ruler, cheerful, needing neither oath nor witness, and standing upright rather than held up.

- 4 Μὴ κατατρίψῃς τὸ ὑπολειπόμενον τοῦ βίου μέρος ἐν
not wear-away the remaining of-the life part in
 ταῖς περὶ ἑτέρων φαντασίαις, ὅποταν μὴ τὴν ἀναφορὰν
the about others impressions whenever not the reference
 ἐπὶ τι κοινωφελὲς ποιῇ (ἤτοι γὰρ ἄλλου ἔργου
to something of-common-benefit you-make surely for of-other work
 στέρῃ). τουτέστι φανταζόμενος τί ὁ δεῖνα πράσσει
you-deprive-yourself that-is imagining what the so-and-so does
 καὶ τίνος ἔνεκεν καὶ τί λέγει καὶ τί ἐνθυμεῖται καὶ
and what for and what he-says and what he-ponders and

τί τεχνάζεται καὶ ὅσα τοιαῦτα ποιεῖ ἀπορρέμβεσθαι
what he-contrives and whatever such-things make to-wander-away
 τῆς τοῦ ἰδίου ἡγεμονικοῦ παρατηρήσεως.
from-the — of-your-own ruling-faculty watching
 χρὴ μὲν οὖν καὶ τὸ εἰκῇ καὶ μάτην ἐν τῷ εἰρμῷ τῶν
one-must indeed then both the random and idle in the sequence of-the
 φαντασιῶν περιστάσθαι, πολὺ δὲ μάλιστα τὸ περιέργον
impressions to-avoid much and most the meddlesome
 καὶ κακότηες καὶ ἐθιστέον ἑαυτὸν μόνᾳ φαντάζεσθαι,
and malicious and one-must-accustom oneself only to-imagine
 περὶ ὧν εἴ τις ἄφνω ἐπανερόιτο· τί νῦν διανοῇ;
about which if one suddenly should-ask what now are-you-thinking
 μετὰ παρρησίας παραχρῆμα ἂν ἀποκρίναιτο ὅτι τὸ καὶ τό·
with frankness immediately — you-would-answer that this and that
 ὡς ἐξ αὐτῶν εὐθὺς δηλα εἶναι, ὅτι πάντα ἀπλᾶ καὶ
so-that from them at-once clear to-be that all (are)-simple and
 εὐμενῇ καὶ ζώου κοινωνικοῦ καὶ ἀμελοῦντος ἡδονικῶν
kindly and of-a-creature social and disregarding pleasurable
 ἢ καθάπαξ ἀπολαυστικῶν φαντασμάτων ἢ φιλονεικίας
or altogether sensual fancies or of-rivalry
 τινὸς ἢ βασκανίας καὶ ὑποψίας ἢ ἄλλου τινός, ἐφ' ᾧ
any or of-envy and suspicion or of-other anything over which
 ἂν ἐρυθρίασειας ἐξηγούμενος, ὅτι ἐν νῷ αὐτὸ εἶχες.
— you-would-blush explaining that in mind it you-bad
 ὁ γάρ τοι ἀνὴρ ὁ τοιοῦτος, οὐκέτι ὑπερτιθέμενος
the for you-know man — such no-longer putting-off
 τὸ ὡς ἐν ἀρίστοις ἤδη εἶναι, ἱερεὺς τίς ἐστι καὶ
the as among best already to-be a-priest a-kind-of is and
 ὑπουργὸς θεῶν, χρώμενος καὶ τῷ ἔνδον ἰδρυμένῳ αὐτῷ,
minister of-gods using also the within seated in-him
 ὃ παρέχεται τὸν ἀνθρωπὸν ἄχραντον ἡδονῶν, ἄτρωτον
which renders the man unstained by-pleasures unwounded

ὑπὸ παντὸς πόνου, πάσης ὕβρεως ἀνέπαφον, πάσης
by every pain by-all insult untouched to-all
 ἀναίσθητον πονηρίας, ἀθλητὴν ἄθλου τοῦ μεγίστου, τοῦ
insensible wickedness an-athlete of-the-contest the greatest the
 ὑπὸ μηδενὸς πάθους καταβληθῆναι, δικαιοσύνη βεβαμμένον
by no passion to-be-thrown with-justice dyed
 εἰς βάθος, ἀσπαζόμενον μὲν ἐξ ὅλης τῆς ψυχῆς τὰ
to depth welcoming indeed from whole the soul the
 συμβαίνοντα καὶ ἀπονεμόμενα πάντα, μὴ πολλάκις δὲ μηδὲ
happenings and things-apportioned all not often but nor
 χωρὶς μεγάλης καὶ κοινωφελοῦς ἀνάγκης φανταζόμενον
without great and of-common-benefit necessity imagining
 τί ποτε ἄλλος λέγει ἢ πράσσει ἢ διανοεῖται. μόνα γὰρ
what ever another says or does or thinks only for
 τὰ ἑαυτοῦ πρὸς ἐνέργειαν ἔχει καὶ τὰ ἑαυτῷ ἐκ
the-things his-own for activity he-has and the-things for-himself from
 τῶν ὅλων συγκλωθόμενα διηλεκῶς ἐννοεῖ κακέϊνα μὲν
the whole spun-together continually he-considers and-those indeed
 καλὰ παρέχεται, ταῦτα δὲ ἀγαθὰ εἶναι πέπεισται· ἡ γὰρ
fine he-renders these but good to-be he-is-persuaded the for
 ἐκάστω νεμομένη μοῖρα συνεμφέρεται τε καὶ συνεμφέρει.
to-each allotted portion is-carried-along both and carries-along
 μέμνηται δὲ καὶ ὅτι συγγενὲς πᾶν τὸ λογικόν, καὶ
he-remembers and also that (is)-akin all the rational and
 ὅτι κηδεσθαι μὲν πάντων ἀνθρώπων κατὰ τὴν τοῦ
that to-care-for indeed all men according-to the of-the
 ἀνθρώπου φύσιν ἐστί, δόξης δὲ οὐχὶ τῆς παρὰ πάντων
man nature it-is opinion but not the from all
 ἀνθεκτέον, ἀλλὰ τῶν ὁμολογουμένως τῇ φύσει
one-must-hold-to but of-the-(men) consistently with-the nature
 βιούντων μόνων. οἱ δὲ μὴ οὕτως βιούντες ὁποιοί
living only the-(ones) but not so living what-sort-of

τινες οἱκοι τε καὶ ἔξω τῆς οἰκίας καὶ νύκτωρ καὶ μεθ'
 people at-home both and outside the house and by-night and by
 ἡμέραν, οἳ μεθ' οἷων φύρονται, μεμνημένος διατελεῖ.
 day what-sort with what-sort they-mingle remembering he-continues
 οὐ τοῖνυν οὐδὲ τὸν παρὰ τῶν τοιούτων ἔπαινον ἐν λόγῳ
 not then even the from — such-(men) praise in account
 τίθεται, οἷγε οὐδὲ αὐτοὶ ἑαυτοῖς ἀρέσκονται.

he-places who not-even themselves to-themselves are-pleasing

Μήτε ἀκούσιος ἐνέργει μήτε ἀκοινωνήτος μήτε ἀνεξέταστος 5

neither unwilling act nor unsocial nor unexamined
 μήτε ἀνθελκόμενος· μήτε κομψεία τὴν διάνοιάν σου
 nor distracted nor affectation the understanding your
 καλλωπιζέτω· μήτε πολυρρήμων μήτε πολυπράγμων ἔσο.

let-adorn nor wordy nor busy be

ἔτι δὲ ὁ ἐν σοὶ θεὸς ἔστω προστάτης ζώου ἄρρενος
 further and the in you god let-be guardian of-a-creature male

καὶ πρεσβύτου καὶ πολιτικοῦ καὶ Ῥωμαίου καὶ ἄρχοντος,
 and elderly and civic and Roman and ruler

ἀνατεταχότος ἑαυτόν, οἷος ἂν εἴη τις περιμένων τὸ
 having-posted himself such-as — would-be one awaiting the

ἀνακλητικὸν ἐκ τοῦ βίου εὐλutos, μήτε ὄρκου δεόμενος
 recall from the life ready-to-go neither of-oath needing

μήτε ἀνθρώπου τινὸς μάρτυρος. ἐνέστω δὲ τὸ
 nor of-man any witness let-there-be-in-(you) and the

φαιδρὸν καὶ τὸ ἀπροσδεὲς τῆς ἑξωθεν ὑπηρεσίας καὶ
 cheerfulness and the independence of-the outside help and

τὸ ἀπροσδεὲς ἡσυχίας, ἣν ἄλλοι παρέχουσιν. ὀρθὸν οὖν
 the independence of-tranquility which others provide upright then

εἶναι χρή, οὐχὶ ὀρθούμενον.

to-be one-must not kept-upright

If Marcus finds anything better than justice, truth, temperance, and courage, he should turn to it. If nothing is better than the daemon within, he must give no room to praise, office, wealth, or pleasure. He should never value what would make him break faith or desire what needs walls and curtains. A man who puts his mind first needs neither solitude nor crowds. Marcus should hold to these few things, since each man lives only the present moment and the longest fame is small.

- 6 Εἰ μὲν κρεῖττον εὐρίσκεις ἐν τῷ ἀνθρωπίνῳ βίῳ
 if indeed better you-find in the human life
 δικαιοσύνης, ἀληθείας, σωφροσύνης, ἀνδρείας καὶ καθάπαξ
 than-justice truth temperance courage and in-a-word
 τοῦ ἀρκεῖσθαι ἐαυτῇ τὴν διάνοιάν σου, ἐν οἷς
 than-the to-be-content with-itself the understanding your in which-things
 κατὰ τὸν λόγον τὸν ὀρθὸν πράσσοντά σε παρέχεται, καὶ
 according-to the reason the right acting you it-renders and
 τῇ εἰμαρμένῃ ἐν τοῖς ἀπροαιρέτως ἀπονεμομένοις·
 with-the fate in the-things independently-of-choice allotted
 εἰ τούτου, φημί, κρεῖττόν τι ὁρᾷς, ἐπ' ἐκείνο ἐξ ὅλης
 if than-this I-say better anything you-see to that from whole
 τῆς ψυχῆς τραπόμενος τοῦ ἀρίστου εὐρισκομένου ἀπόλαυε.
 the soul having-turned the best being-found enjoy
 εἰ δὲ μὴδὲν κρεῖττον φαίνεται αὐτοῦ τοῦ ἐνδρυμένου
 if but nothing better appears than-the-very — seated-within
 ἐν σοὶ δαίμονος, τὰς τε ἰδίας ὁρμὰς ὑποτεταχότος ἐαυτῷ
 in you daemon — both its-own impulses having-subjected to-itself
 καὶ τὰς φαντασίας ἐξετάζοντος καὶ τῶν αἰσθητικῶν
 and the impressions examining and from-the sensory
 πείσεων, ὡς ὁ Σωκράτης ἔλεγεν, ἐαυτὸν ἀφειλκυκότης
 affections as — Socrates used-to-say itself having-withdrawn
 καὶ τοῖς θεοῖς ὑποτεταχότος ἐαυτὸν καὶ τῶν ἀνθρώπων
 and to-the gods having-subjected itself and for-the men

προκηδομένου· εἰ τούτου πάντα τὰ ἄλλα μικρότερα καὶ
caring if than-this all the other-things smaller and
 εὐτελέστερα εὐρίσκεις, μηδενὶ χώραν δίδου ἑτέρῳ, πρὸς
cheaper you-find to-nothing room give other toward
 ὃ ῥέψας ἅπαξ καὶ ἀποκλίνας οὐκέτι ἀπερισπάστως
which having-inclined once and having-leaned no-longer undistractedly
 τὸ ἀγαθὸν ἐκεῖνο, τὸ ἴδιον καὶ τὸ σόν, προτιμᾶν δυνήσῃ.
the good that the own and the yours to-prefer you-will-be-able
 ἀντικαθῆσθαι γὰρ τῷ λογικῷ καὶ πολιτικῷ ἀγαθῷ οὐ θέμις
to-be-set-against for the rational and civic good not (is)-right
 οὐδ' ὅτιοῦν ἑτερογενές, οἷον τὸν παρὰ τῶν πολλῶν
even anything-whatever alien such-as the from the many
 ἔπαινον ἢ ἀρχὰς ἢ πλοῦτον ἢ ἀπολαύσεις ἡδονῶν· πάντα
praise or offices or wealth or enjoyments of-pleasures all
 ταῦτα, καὶ πρὸς ὀλίγον ἐναρμόζειν δόξῃ, κατεκράτησεν
these-things even-if for a-little to-fit they-seem prevail
 ἄφνω καὶ παρήνεγκεν. σὺ δέ, φημί, ἀπλῶς καὶ ἐλευθέρως
suddenly and sweep-away you but I-say simply and freely
 ἐλοῦ τὸ κρεῖττον καὶ τούτου ἀντέχου· “κρεῖττον δὲ τὸ
choose the better and to-this bold-fast better but (is)-the
 συμφέρον.” εἰ μὲν τὸ ὡς λογικῶ, τοῦτο τήρει· εἰ
advantageous if indeed the-(thing) as for-a-rational-(being) this keep if
 δὲ τὸ ὡς ζῴῳ, ἀπόφνηναι, καὶ ἀτύφως φύλασσε
but the-(thing) as for-an-animal declare-(it) and without-conceit guard
 τὴν κρίσιν· μόνον ὅπως ἀσφαλῶς τὴν ἐξέτασιν ποιήσῃ.
the judgment only so-that safely the examination you-may-make
 Μὴ τιμῆσῃς ποτὲ ὡς συμφέρον σεαυτοῦ, ὃ ἀναγκάσει 7
not value ever as advantageous to-yourself what will-force
 σέ ποτε τὴν πίστιν παραβῆναι, τὴν αἰδῶ ἐγκαταλιπεῖν,
you ever the faith to-break the self-respect to-abandon
 μισῆσαί τινα, ὑποπτεῦσαι, καταράσασθαι, ὑποκρίνασθαι,
to-hate anyone to-suspect to-curse to-play-the-hypocrite

ἐπιθυμησαί τινος τοίχων καὶ παραπετασμάτων δεομένου.

to-desire anything of-walls and curtains needing

ὁ γὰρ τὸν ἑαυτοῦ νοῦν καὶ δαίμονα καὶ τὰ ὄργια

the-(man) for — his-own mind and daemon and the rites

τῆς τούτου ἀρετῆς προελόμενος τραγωδίαν οὐ ποιεῖ,

— of-its virtue having-preferred a-tragedy not makes

οὐ στενάζει, οὐκ ἐρημίας, οὐ πολυπληθείας δεήσει· τὸ

not groans not solitude not crowds will-need the

μέγιστον, ζήσει μήτε διώκων μήτε φεύγων, πότερον

greatest-(thing) be-will-live neither pursuing nor fleeing whether

δὲ ἐπὶ πλέον διάστημα χρόνου τῷ σώματι περιεχομένη

and for longer interval of-time by-the body enclosed

τῇ ψυχῇ ἢ ἐπ' ἔλασσον χρήσεται, οὐδ' ὅτιοῦν αὐτῷ

the soul or for shorter be-will-use not anything-whatever to-him

μέλει· κὰν γὰρ ἤδη ἀπαλλάσσεσθαι δέη, οὕτως

it-matters even-if for now to-depart it-be-necessary so

εὐλύτως ἄπεισιν, ὡς ἄλλο τι τῶν αἰδημόνως καὶ

readily be-will-go-away as other anything of-the-things modestly and

κοσμίως ἐνεργεῖσθαι δυναμένων ἐνεργήσων, τοῦτο μόνον

decently to-be-done able about-to-do this only

παρ' ὅλον τὸν βίον εὐλαβούμενος, τὸ τὴν διάνοιαν ἐν τινι

through whole the life guarding-against the the understanding in any

ἀνοικεῖω νοεροῦ καὶ πολιτικοῦ ζώου τροπῇ γενέσθαι.

unbefitting of-an-intelligent and civic creature turn to-be

8 Οὐδὲν ἂν ἐν τῇ διανοίᾳ τοῦ κεκολασμένου καὶ

nothing — in the understanding of-the chastened and

ἐκκεκαθαρμένου πυῶδες οὐδὲ μὴν μεμολυσμένον οὐδὲ

purified festering nor indeed defiled nor

ὑποῦλον εὔροις· οὐδὲ ἀσυντελῆ τὸν βίον αὐτοῦ ἢ

festering-beneath you-would-find nor incomplete the life his the

πεπρωμένη καταλαμβάνει, ὡς ἂν τις εἴποι τὸν τραγωδὸν

destiny overtakes as — one might-say the tragic-actor

πρὸ τοῦ τελέσαι καὶ διαδραματίσαι ἀπαλλάσσεσθαι· ἔτι
before the to-finish and to-play-out to-leave further
 δὲ οὐδὲν δοῦλον οὐδὲ κομψὸν οὐδὲ προσδεδεμένον οὐδὲ
and nothing servile nor affected nor bound-fast nor
 ἀπεσχισμένον οὐδὲ ὑπεύθυνον οὐδὲ ἐμφωλεῦον.

cut-off nor accountable nor lurking

Τὴν ὑποληπτικὴν δύναμιν σέβε. ἐν ταύτῃ τὸ πᾶν, 9

the supposing faculty revere in this (is)-the all

ἵνα ὑπόληψις τῷ ἡγεμονικῷ σου μηκέτι ἐγγένηται

so-that a-supposition in-the ruling-faculty your no-longer arise

ἀνακόλουθος τῇ φύσει καὶ τῇ τοῦ λογικοῦ ζώου

inconsistent with-the nature and with-the of-the rational creature

κατασκευῇ, αὕτη δὲ ἐπαγγέλλεται ἀπροπτωσίαν καὶ τὴν

constitution this and promises freedom-from-rashness and the

πρὸς ἀνθρώπους οἰκεῖωσιν καὶ τὴν τοῖς θεοῖς ἀκολουθίαν.

toward men fellowship and the to-the gods following

Πάντα οὖν ρίψας ταῦτα μόνα τὰ ὀλίγα σύνεχε καὶ 10

all then having-thrown-away these only the few hold-fast and

ἔτι συμνημόνευε, ὅτι μόνον ζῇ ἕκαστος τὸ παρὸν τοῦτο,

further remember-too that only lives each the present this

τὸ ἀκαριαῖον· τὰ δὲ ἄλλα ἢ βεβίωται ἢ ἐν ἀδήλῳ, μικρὸν

the momentary the but rest either has-been-lived or (is)-in uncertainty small

μὲν οὖν ὃ ζῇ ἕκαστος· μικρὸν δὲ τὸ τῆς γῆς γωνιδιον

indeed then what lives each small and the of-the earth little-corner

ὅπου ζῇ· μικρὸν δὲ καὶ ἡ μηκίστη ὑστεροφημία καὶ αὕτη

where he-lives small and also the longest after-fame and this

δὲ κατὰ διαδοχὴν ἀνθρωπαρίων τάχιστα τεθνηξομένων καὶ

and by succession of-little-men very-soon about-to-die and

οὐκ εἰδότες οὐδὲ ἑαυτοὺς οὐδέ γε τὸν πρόπαλαι τεθνηκότα.

not knowing even themselves nor indeed the long-ago dead

Marcus adds a rule: define whatever presents itself, see it bare, and ask what worth it has for the universe and for a citizen of the highest city. Each event comes from god, from fate, or from a fellow man who knows no better. He should keep his judgments ready, as doctors keep their instruments, and stop wandering. The good man's mark is to welcome what befalls him and keep his daemon untroubled, even if no one believes that he lives simply.

- 11 Τοῖς δὲ εἰρημένοις παραστήμασις ἐν ἔτι προσέστω, τὸ
 to-the and stated precepts one further let-be-added the
 ὅρον ἢ ὑπογραφὴν αἰεὶ ποιεῖσθαι τοῦ ὑποπίπτοντος
 definition or description always to-make of-the presenting-itself
 φανταστοῦ, ὥστε αὐτὸ ὁποῖόν ἐστι κατ' οὐσίαν, γυμνόν,
 object-of-impression so-as it such-as it-is in substance naked
 ὅλον δι' ὅλων διηρημένως βλέπειν καὶ τὸ ἴδιον ὄνομα
 whole through wholes distinctly to-see and the proper name
 αὐτοῦ καὶ τὰ ὀνόματα ἐκείνων, ἐξ ὧν συνεκρίθη καὶ
 of-it and the names of-those-things from which it-was-compounded and
 εἰς ᾧ ἀναλυθήσεται, λέγειν παρ' ἑαυτῷ.
 into which it-will-be-resolved to-say within oneself
 οὐδὲν γὰρ οὕτως μεγαλοφροσύνης ποιητικόν, ὥς τὸ
 nothing for so of-greatness-of-mind productive as the
 ἐλέγχειν ὁδῶ καὶ ἀληθείᾳ ἕκαστον τῶν τῷ βίῳ
 to-examine methodically and truly each of-the-things in-the life
 ὑποπιπτόντων δύνασθαι καὶ τὸ αἰεὶ οὕτως εἰς αὐτὰ ὁρᾶν,
 presenting-themselves to-be-able and the always so into them to-look
 ὥστε συνεπιβάλλειν ὁποῖόν τινα τῷ κόσμῳ ὁποῖαν τινα
 so-as to-consider-at-once to-what-sort-of kind the universe what-sort-of kind
 τοῦτο χρεῖαν παρεχόμενον τίνα μὲν ἔχει ἀξίαν ὥς πρὸς τὸ
 this use affording what indeed it-has worth as regards the
 ὅλον, τίνα δὲ ὥς πρὸς τὸν ἄνθρωπον, πολίτην ὄντα πόλεως
 whole what and as regards the man a-citizen being of-a-city

τῆς ἀνωτάτης, ἧς αἱ λοιπαὶ πόλεις ὥσπερ οἰκίαι εἰσίν·
the highest of-which the other cities like houses are
 τί ἐστὶ καὶ ἐκ τίνων συγκέκριται καὶ πόσον χρόνον
what is-it and from what-things is-it-compounded and how-long time
 πέφυκε παραμένειν τοῦτο τὸ τὴν φαντασίαν μοι νῦν
is-it-of-a-nature to-last this — the impression in-me now
 ποιοῦν καὶ τίνος ἀρετῆς πρὸς αὐτὸ χρεία, οἷον ἡμερότητας,
producing and of-what virtue for it (is)-need such-as gentleness
 ἀνδρείας, πίστεως, ἀφελείας, αὐταρκείας, τῶν λοιπῶν.
courage faithfulness simplicity self-sufficiency the rest
 διὸ δεῖ ἐφ' ἐκάστου λέγειν· τοῦτο μὲν παρὰ θεοῦ
therefore one-must in-the-case-of each to-say this indeed from god
 ἦκει, τοῦτο δὲ κατὰ τὴν σύλληξιν καὶ τὴν συμμηρυομένην
has-come this but by the allotment and the co-wound
 σύγκλωσιν καὶ τὴν τοιαύτην σύντευξίν τε καὶ τύχην,
spinning-together and — such coincidence both and chance
 τοῦτο δὲ παρὰ τοῦ συμφύλου καὶ συγγενοῦς καὶ κοινωνοῦ,
this and from the fellow-tribesman and kinsman and partner
 ἀγνοοῦντος μέντοι ὃ τι αὐτῷ κατὰ φύσιν ἐστίν. ἀλλ'
who-is-ignorant however what thing for-him according-to nature is but
 ἐγὼ οὐκ ἀγνοῶ· διὰ τοῦτο χρῶμαι αὐτῷ κατὰ τὸν
I not am-ignorant because-of this I-treat him by the
 τῆς κοινωνίας φυσικὸν νόμον εὖνως καὶ δικαίως, ἅμα
of-the fellowship natural law kindly and justly at-once
 μέντοι τοῦ κατ' ἀξίαν ἐν τοῖς μέσοις συστοχάζομαι.
however the by merit in the indifferent-things I-aim-at
 Ἐὰν τὸ παρὸν ἐνεργῆς ἐπόμενος τῷ ὀρθῷ λόγῳ,
if the present you-do following the right reason
 ἐσπουδασμένως, ἐρρωμένως, εὐμενῶς, καὶ μηδὲν
earnestly vigorously kindly and no
 παρεμπόρευμα, ἀλλὰ τὸν ἑαυτοῦ δαίμονα καθαρὸν ἐστῶτα
side-business but — your-own daemon pure standing

τηρῆς, ὥσεὶ καὶ ἤδη ἀποδοῦναι δέοι· ἐὰν τοῦτο
you-keep as-if even now to-give-back it-were-necessary if this
 συνάπτῃς μηδὲν περιμένων μηδὲ φεύγων, ἀλλὰ τῇ
you-bold-to nothing awaiting nor fleeing but with-the
 παρούσῃ κατὰ φύσιν ἐνεργείᾳ καὶ τῇ ὧν λέγεις
present according-to nature activity and with-the of-what you-say
 καὶ φθέγγῃ ἥρωικῇ ἀληθείᾳ ἀρκούμενος, εὐζωήσεις. ἔστι
and utter heroic truth being-content you-will-live-well there-is
 δὲ οὐδεὶς ὁ τοῦτο κωλύσαι δυνάμενος.
and no-one the-(man) this to-prevent able

- 13 Ὡςπερ οἱ ἱατροὶ αἰεὶ τὰ ὄργανα καὶ σιδήρια πρόχειρα ἔχουσι
just-as the doctors always the instruments and knives at-hand have
 πρὸς τὰ αἰφνίδια τῶν θεραπευμάτων, οὕτω τὰ δόγματα σὺ
for the sudden of-the treatments so the judgments you
 ἔτοιμα ἔχε πρὸς τὸ τὰ θεῖα καὶ ἀνθρώπινα εἰδέναι, καὶ πᾶν
ready have for the the divine and human to-know and every-(act)
 καὶ τὸ μικρότατον οὕτω ποιεῖν ὡς τῆς ἀμφοτέρων πρὸς
even the smallest so to-do as of-the of-both to
 ἀλλήλα συνδέσεως μεμνημένον. οὔτε γὰρ ἀνθρώπινόν τι
one-another bond remembering neither for human anything
 ἄνευ τῆς ἐπὶ τὰ θεῖα συναναφορᾶς εὖ πράξεις οὔτ' ἔμπαλιν.
without the to the divine joint-reference well will-you-do nor conversely

- 14 Μηκέτι πλανῶ· οὔτε γὰρ τὰ ὑπομνημάτιά σου μέλλεις
no-longer wander neither for the little-notebooks your you-are-going
 ἀναγνώσκειν οὔτε τὰς τῶν ἀρχαίων Ῥωμαίων καὶ
to-read nor the of-the ancient Romans and
 Ἑλλήνων πράξεις καὶ τὰς ἐκ τῶν συγγραμμάτων ἐκλογάς,
Greeks deeds and the from the writings extracts
 ἃς εἰς τὸ γῆρας σαντῶ ἀπετίθεσο. σπεῦδε οὖν εἰς
which for the old-age for-yourself you-were-laying-up hasten then to

τέλος καὶ τὰς κενὰς ἐλπίδας ἀφείς σαυτῷ βοήθει, εἴ
 (the)-end and the empty hopes letting-go yourself help if
 τί σοι μέλει σαυτοῦ, ἕως ἔξεστιν.

at-all to-you it-matters for-yourself while it-is-possible

Οὐκ ἴσασι, πόσα σημαίνει τὸ κλέπτειν, τὸ σπείρειν, 15

not they-know how-many-things means the to-steal the to-sow

τὸ ἀνείσθαι, τὸ ἡσυχάζειν, τὸ ὁρᾶν τὰ πρακτέα, ὃ
 the to-buy the to-be-at-rest the to-see the things-to-be-done which
 οὐκ ὀφθαλμοῖς γίνεται ἀλλ' ἑτέρα τινὶ ὄψει.

not with-eyes happens but by-other some sight

Σῶμα, ψυχή, νοῦς· σώματος αἰσθήσεις, ψυχῆς ὁρμαί, 16

body soul mind of-body sensations of-soul impulses

νοῦ δόγματα. τὸ μὲν τυποῦσθαι φανταστικῶς καὶ τῶν
 of-mind judgments the indeed to-be-stamped with-impressions also of-the
 βοσκημάτων· τὸ δὲ νευροσπαστεῖσθαι ὁρμητικῶς καὶ
 cattle the and to-be-jerked-like-a-puppet by-impulse also

τῶν θηρίων καὶ τῶν ἀνδρογύνων καὶ Φαλάριδος καὶ
 of-the wild-beasts and of-the effeminate and of-Phalaris and

Νέρωνος· τὸ δὲ τὸν νοῦν ἡγεμόνα ἔχειν ἐπὶ τὰ φαινόμενα
 of-Nero the and the mind as-guide to-have to the apparent

καθήκοντα καὶ τῶν θεοῦς μὴ νομιζόντων καὶ τῶν τὴν
 duties also of-the-(men) gods not believing-in and of-those the

πατρίδα ἐγκαταλείπόντων καὶ τῶν ποιούντων, ἐπειδὰν
 country abandoning and of-those doing-(anything) when

κλείωσι τὰς θύρας.

they-shut the doors

εἰ οὖν τὰ λοιπὰ κοινά ἐστι πρὸς τὰ εἰρημένα, λοιπὸν
 if then the rest common is with the-things mentioned remaining

τὸ ἰδίον ἐστι τοῦ ἀγαθοῦ φιλεῖν μὲν καὶ ἀσπάζεσθαι τὰ
 the peculiar is of-the good to-love indeed and to-welcome the

συμβαίνοντα καὶ συγκλωθόμενα αὐτῷ, τὸν δὲ ἔνδον ἐν τῷ
 happenings and things-spun for-him the and within in the

στήθει ἰδρυμένον δαίμονα μὴ φύρειν μηδὲ θορυβεῖν ὄχλω
breast seated daemon not to-defile nor to-disturb with-a-crowd
 φαντασιῶν, ἀλλὰ ἵλεων διατηρεῖν, κοσμίως ἐπόμενον θεῷ,
of-impressions but gracious to-keep decently following god
 μήτε φθεγγόμενόν τι παρὰ τὰ ἀληθῆ μήτε ἐνεργοῦντα
neither uttering anything contrary-to the truths nor acting
 παρὰ τὰ δίκαια. εἰ δὲ ἀπιστοῦσιν αὐτῷ πάντες ἄνθρωποι,
contrary-to the just-things if and disbelieve him all men
 ὅτι ἀπλῶς καὶ αἰδημόνως καὶ εὐθύμως βιοῖ, οὔτε χαλεπαίνει
that simply and modestly and cheerfully he-lives neither is-he-angry
 τινὶ τούτων οὔτε παρατρέπεται τῆς ὁδοῦ τῆς ἀγούσης ἐπὶ
at-any of-these nor turns-aside from-the road the leading to
 τὸ τέλος τοῦ βίου, ἐφ' ὃ δεῖ ἐλθεῖν καθαρὸν, ἡσύχιον,
the end of-the life to which one-must to-come pure calm
 εὐλυτον, ἀβιάστως τῇ ἐαυτοῦ μοίρᾳ συνηρμοσμένον.
ready-to-depart unforced — to-his-own lot fitted

BOOK IV

I • THE RETREAT WITHIN

The ruling faculty that follows nature turns every obstacle into material, as a bright fire feeds on whatever is thrown on it. Men seek retreats in the country, by the sea, and in the mountains, but Marcus can retreat into his own soul at any hour. There he should keep a few brief principles. Men do wrong unwillingly, the universe is providence or atoms, fame is soon forgotten, and things stand outside the soul. The universe is change, and life is supposition.

- 1 Τὸ ἔνδον κυριεῦον, ὅταν κατὰ φύσιν ἔχῃ, οὕτως ἔστηκε
the within ruling-(power) whenever according-to nature it-is so stands
 πρὸς τὰ συμβαίνοντα, ὥστε ἀεὶ πρὸς τὸ δυνατόν καὶ
toward the happenings that always toward the possible and

διδόμενον μετατίθεσθαι ῥαδίως. ὕλην γὰρ ἀποτεταγμένην
 given to-shift easily material for set-apart
 οὐδεμίαν φιλεῖ, ἀλλὰ ὁρμῇ μὲν πρὸς τὰ προηγούμενα
 no it-loves but it-has-an-impulse indeed toward the preferred-things
 μεθ' ὑπεξαίρέσεως, τὸ δὲ ἀντεισαγόμενον ὕλην ἑαυτῷ
 with reservation the and thing-brought-in-instead material for-itself
 ποιεῖ, ὥσπερ τὸ πῦρ, ὅταν ἐπικρατῇ τῶν ἐπεμπιπτόντων,
 makes just-as the fire when it-masters the things-falling-in
 ὑφ' ὧν ἂν μικρός τις λύχνος ἐσβέσθῃ. τὸ δὲ
 by which — small some lamp would-have-been-extinguished the but
 λαμπρὸν πῦρ τάχιστα ἐξωκείωσεν ἑαυτῷ τὰ ἐπιφορούμενα
 bright fire very-quickly appropriates to-itself the things-heaped-on
 καὶ κατηνάλωσε καὶ ἐξ αὐτῶν ἐκείνων ἐπὶ μείζον ἤρθη.
 and consumes and from very those-things to greater rises
 Μηδὲν ἐνέργημα εἰκῇ μηδὲ ἄλλως ἢ κατὰ θεώρημα 2
 no act at-random nor otherwise than according-to a-principle
 συμπληρωτικὸν τῆς τέχνης ἐνεργείσθω.
 completing of-the art let-be-done
 Ἀναχωρήσεις αὐτοῖς ζητοῦσιν ἀγροικίας καὶ αἰγιαλοὺς 3
 retreats for-themselves they-seek country-places and seashores
 καὶ ὄρη, εἰώθας δὲ καὶ σὺ τὰ τοιαῦτα μάλιστα ποθεῖν.
 and mountains you-are-used and also you — such-things most to-long-for
 ὅλον δὲ τοῦτο ἰδιωτικώτατόν ἐστιν ἐξόν, ἥς ἂν
 whole but this most-unphilosophical is it-being-possible at-whatever —
 ὥρας ἐβελήσης, εἰς ἑαυτὸν ἀναχωρεῖν. οὐδαμοῦ γὰρ οὔτε
 hour you-wish into yourself to-retreat nowhere for either
 ἡσυχιώτερον οὔτε ἀπραγμονέστερον ἄνθρωπος ἀναχωρεῖ
 more-quietly or more-untroubledly a-man retreats
 ἢ εἰς τὴν ἑαυτοῦ ψυχὴν, μάλιστα ὅστις ἔχει ἔνδον
 than into — his-own soul especially whoever has within
 τοιαῦτα, εἰς ἃ ἐγκύψας ἐν πάσῃ εὐμαρείᾳ εὐθὺς γίνεται
 such-things into which having-looked in all ease at-once he-is

τὴν δὲ εὐμάρειαν οὐδὲν ἄλλο λέγω ἢ εὐκοσμίαν. συνεχῶς
the and ease nothing else I-mean than good-order constantly
 οὖν δίδου σεαυτῷ ταύτην τὴν ἀναχώρησιν καὶ ἀνανέου
then give yourself this — retreat and renew
 σεαυτόν· βραχεία δὲ ἔστω καὶ στοιχειώδη ἃ εὐθὺς
yourself brief and let-them-be and elementary which at-once
 ἀπαντήσαντα ἀρκέσει εἰς τὸ πᾶσαν λύπην ἀποκλύσαι καὶ
having-met-(you) will-suffice for the all grief to-wash-away and
 ἀποπέμψαι σε μὴ δυσχεραίνοντα ἐκείνοις ἐφ' ἃ ἐπανέρχῃ.
to-send-back you not resenting those-things to which you-return
 τίني γὰρ δυσχερανεῖς; τῇ τῶν ἀνθρώπων κακίᾳ;
at-what for will-you-be-vexed at-the of-the men wickedness
 ἀναλογισάμενος τὸ κρῖμα, ὅτι τὰ λογικὰ ζῶα ἀλλήλων
having-reconsidered the judgment that the rational creatures of-one-another
 εἵνεκεν γέγονε καὶ ὅτι τὸ ἀνέχεσθαι μέρος τῆς
for-the-sake have-come-into-being and that the to-forbear (is)-part of-the
 δικαιοσύνης καὶ ὅτι ἄκουτες ἀμαρτάνουσι καὶ πόσοι ἤδη
justice and that unwillingly they-err and how-many already
 διεχθρεύσαντες, ὑποπεύσαντες, μισήσαντες, διαδορατισθέντες
having-been-at-enmity having-suspected having-bated having-fought-with-spears
 ἐκτέτανται, τετέφρωνται, παύου ποτέ. ἀλλὰ καὶ τοῖς ἐκ
are-laid-out are-burned-to-ash stop at-last but also at-the from
 τῶν ὅλων ἀπονεμομένοις δυσχερανεῖς; ἀνανεωσάμενος τὸ
the whole things-allotted will-you-be-vexed having-renewed the
 διεξευγμένον τό· ἦτοι πρόνοια ἢ ἄτομοι, καὶ ἐξ ὧσιν
disjunction the either providence or atoms and from how-many-things
 ἀπεδείχθη ὅτι ὁ κόσμος ὡσανεὶ πόλις. ἀλλὰ τὰ σωματικά
it-was-proved that the universe as-it-were (is)-a-city but the bodily-things
 σου αἵβεται ἔτι; ἐννοήσας ὅτι οὐκ ἐπιμύγνυται λείως
you will-lay-bold-of still having-considered that not mingles smoothly
 ἢ τραχέως κινουμένῳ πνεύματι ἢ διάνοια, ἐπειδὰν ἅπαξ
or roughly with-moving breath the understanding when once

εαυτήν ἀπολάβῃ καὶ γνωρίσῃ τὴν ἰδίαν ἐξουσίαν, καὶ λοιπὸν
itself it-takes-back and recognizes — its-own power and finally
 ὅσα περὶ πόνου καὶ ἡδονῆς ἀκήκοας καὶ συγκατέθου.
all-that about pain and pleasure you-have-heard and assented-to
 ἀλλὰ τὸ δοξάριόν σε περισπάσει; ἀπιδὼν εἰς τὸ τάχος
but the bit-of-fame you will-distract having-looked at the speed
 τῆς πάντων λήθης καὶ τὸ χάος τοῦ ἐφ' ἑκάτερα ἀπείρου
of-the of-all oblivion and the chaos of-the on both-sides infinite
 αἰῶνος καὶ τὸ κενὸν τῆς ἀπηχίσεως καὶ τὸ εὐμετάβολον
eternity and the emptiness of-the echo and the changeableness
 καὶ ἄκριτον τῶν εὐφημεῖν δοκούντων καὶ τὸ στενὸν
and indiscrimination of-the-(men) to-applaud seeming and the narrowness
 τοῦ τόπου, ἐν ᾧ περιγράφεται ὅλη τε γὰρ ἡ γῆ
of-the place in which it-is-confined whole both for the earth
 στιγμή καὶ ταύτης πόστον γωνίδιον ἢ κατοίκησις αὕτη;
(is)-a-point and of-it what-a-small little-corner the dwelling-place this
 καὶ ἐνταῦθα πόσοι καὶ οἰοί τινες οἱ ἐπαινεσόμενοι;
and here how-many and what-sort-of people the-(ones) about-to-praise
 λοιπὸν οὖν μέμνησο τῆς ὑποχωρήσεως τῆς εἰς τοῦτο
finally then remember the retreat the into this
 τὸ ἀγρίδιον ἐαυτοῦ καὶ πρὸ παντὸς μὴ σπῶ μηδὲ
— little-field of-yourself and before everything not be-convulsed nor
 κατεντείνου, ἀλλὰ ἐλεύθερος ἔσο καὶ ὅρα τὰ πράγματα
strain but free be and look-at the things
 ὡς ἀνὴρ, ὡς ἄνθρωπος, ὡς πολίτης, ὡς θνητὸν ζῶον.
as a-man as a-human-being as a-citizen as mortal creature
 ἐν δὲ τοῖς προχειροτάτοις, εἰς ἃ ἐγκύψεις, ταῦτα
among and the most-ready-to-hand into which you-will-look these
 ἔστω τὰ δύο· ἐν μὲν, ὅτι τὰ πράγματα οὐχ ἄπτεται τῆς
let-be the two one indeed that the things not touch the
 ψυχῆς, ἀλλ' ἔξω ἔστηκεν ἀτρεμοῦντα, αἱ δὲ ὀχλήσεις ἐκ
soul but outside stand motionless the and disturbances from

μόνης τῆς ἔνδον ὑπολήψεως· ἕτερον δέ, ὅτι πάντα ταῦτα,
only the within supposition the-other and that all these-things
 ὅσα ὀρᾷς, ὅσον οὐδέπω μεταβαλεῖ καὶ οὐκ ἔτι ἔσται· καὶ
which you-see all-but now will-change and no longer will-be and
 ὅσων ἤδη μεταβολαῖς αὐτὸς παρατετύχηκας, συνεχῶς
of-how-many already changes yourself you-have-been-present-at continually
 διανοοῦ. ὁ κόσμος ἀλλοίωσις, ὁ βίος ὑπόληψις.
consider the universe (is)-change the life (is)-supposition

II • THE UNIVERSE AS A CITY

If reason is common to all men, so is law, and the universe is a kind of city from which the mind itself comes. Death, like birth, is a mystery of nature and nothing to be ashamed of. Wrongdoers act as they must, and to wish otherwise is to wish a fig tree had no juice. Take away the supposition and the harm is gone. Marcus should act for men's benefit and change his mind only for justice or the common good.

- 4 Εἰ τὸ νοερὸν ἡμῖν κοινόν, καὶ ὁ λόγος, καθ' ὃν λογικοὶ
if the intelligent-(part) to-us (is)-common also the reason by which rational
 ἐσμεν, κοινός· εἰ τοῦτο, καὶ ὁ προστακτικὸς τῶν ποιητέων
we-are (is)-common if this also the prescriptive of-the things-to-be-done
 ἢ μὴ λόγος κοινός· εἰ τοῦτο, καὶ ὁ νόμος κοινός· εἰ τοῦτο,
or not reason (is)-common if this also the law (is)-common if this
 πολῖται ἐσμεν· εἰ τοῦτο, πολιτεύματός τινος μετέχομεν· εἰ
citizens we-are if this in-a-commonwealth some we-share if
 τοῦτο, ὁ κόσμος ὥσανεὶ πόλις ἐστί· τίνος γὰρ ἄλλου φήσκει
this the universe as-it-were a-city is of-what for other will-say
 τις τὸ τῶν ἀνθρώπων πᾶν γένος κοινού πολιτεύματος
anyone the of-the men whole race common commonwealth
 μετέχειν; ἐκεῖθεν δέ, ἐκ τῆς κοινῆς ταύτης πόλεως, καὶ αὐτὸ
to-share from-there and from the common this city also the-very

τὸ νοερὸν καὶ λογικὸν καὶ νομικὸν ἡμῖν ἢ πόθεν; ὥσπερ
 — intelligent and rational and legal (comes)-to-us or from-where just-as
 γὰρ τὸ γεωδές μοι ἀπό τινος γῆς ἀπομεμέρισται καὶ τὸ
 for the earthy-(part) in-me from some earth has-been-portioned-off and the
 ὑγρὸν ἀφ' ἑτέρου στοιχείου καὶ τὸ πνευματικὸν ἀπὸ πηγῆς
 watery from another element and the airy from source
 τινος καὶ τὸ θερμὸν καὶ πυρῶδες ἔκ τινος ἰδίας πηγῆς
 some and the hot and fiery from some own source
 (οὐδὲν γὰρ ἐκ τοῦ μηδενὸς ἔρχεται, ὥσπερ μηδ' εἰς τὸ οὐκ
 nothing for from the nothing comes just-as nor into the not
 ὄν ἀπέρχεται), οὕτω δὴ καὶ τὸ νοερὸν ἵκει ποθέν.

being departs so indeed also the intelligent-(part) comes from-somewhere

Ὁ θάνατος τοιοῦτον, οἶον γένεσις, φύσεως μυστήριον·

the death (is)-such as birth of-nature a-mystery

σύγκρισις ἐκ τῶν αὐτῶν στοιχείων, εἰς ταυτὰ λύσις.

a-compounding from the same elements into the-same a-dissolution

ὅλως δὲ οὐκ ἐφ' ᾧ ἂν τις αἰσχυνθείη· οὐ γὰρ

in-general and not (a-thing)-at which — anyone would-be-ashamed not for

παρὰ τὸ ἐξῆς τῷ νοερῷ ζῳῷ οὐδὲ παρὰ τὸν

contrary-to the sequence for-the intelligent creature nor contrary-to the

λόγον τῆς κατασκευῆς.

reason of-the constitution

Ταῦτα οὕτως ὑπὸ τῶν τοιούτων πέφυκε γίνεσθαι ἐξ

these-things so by — such-(men) are-of-a-nature to-happen of

ἀνάγκης, ὃ δὲ τοῦτο μὴ θέλων θέλει τὴν συκὴν ὀπὸν

necessity the-(man) and this not wishing wishes the fig-tree juice

μὴ ἔχειν. ὅλως δὲ ἐκείνου μέμνησο, ὅτι ἐντὸς ὀλιγίστου

not to-have in-general and that remember that within very-little

χρόνου καὶ σὺ καὶ οὗτος τεθνήξεσθε, μετὰ βραχὺ δὲ

time both you and he will-be-dead after a-short-(while) and

οὐδὲ ὄνομα ὑμῶν ὑπολειφθήσεται.

not-even a-name of-you will-be-left

- 7 Ἄρον τὴν ὑπόληψιν, ἦρται τὸ βέβλαμμαι· ἄρον τὸ
take-away the supposition is-taken-away the I-have-been-harmed take-away the
 βέβλαμμαι, ἦρται ἡ βλάβη.
I-have-been-harmed is-taken-away the harm
- 8 Ὁ χείρω αὐτὸν ἑαυτοῦ ἄνθρωπον οὐ ποιεῖ, τοῦτο οὐδὲ
what worse him than-himself a-man not makes this nor
 τὸν βίον αὐτοῦ χείρω ποιεῖ οὐδὲ βλάπτει οὔτε ἔξωθεν
the life his worse makes nor harms either from-outside
 οὔτε ἔνδοθεν.
or from-within
- 9 Ἦνάγκασται ἡ τοῦ συμφέροντος φύσις τοῦτο ποιεῖν.
has-been-compelled the of-the advantageous nature this to-do
- 10 Ὅτι “πᾶν τὸ συμβαῖνον δικαίως συμβαίνει”. ὃ ἐὰν
that every the happening justly happens which if
 ἀκριβῶς παραφυλάσσης, εὐρήσεις· οὐ λέγω μόνον κατὰ
accurately you-watch you-will-find not I-say only according-to
 τὸ ἐξῆς, ἀλλ’ ὅτι κατὰ τὸ δίκαιον καὶ ὥς ἂν ὑπό
the sequence but that according-to the just and as if by
 τινος ἀπονέμοντος τὸ κατ’ ἀξίαν. παραφύλασσε οὖν
someone assigning the according-to merit watch then
 ὥς ἤρξω, καί, ὃ τι ἂν ποιῆς, σὺν τούτῳ ποιεῖ, σὺν
as you-began and what thing — you-do with this do-(it) with
 τῷ ἀγαθὸς εἶναι, καθὼς νενόηται ἰδίως ὁ ἀγαθός.
the good to-be in-the-sense-in-which is-conceived properly the good-(man)
 τοῦτο ἐπὶ πάσης ἐνεργείας σῶζε.
this in every activity preserve
- 11 Μὴ τοιαῦτα ὑπολάμβανε, οἷα ὁ ὑβρίζων κρίνει ἢ οἷα
not such-things suppose as the insulting-(man) judges or as
 σε κρίνειν βούλεται, ἀλλὰ ἴδε αὐτά, ὅποια κατ’ ἀλήθειαν
you to-judge he-wishes but see them such-as in truth
 ἐστίν.
they-are

Δύο ταύτας έτοιμότητας ἔχειν ἀεὶ δεῖ· τὴν μὲν 12
 two these readinesses to-have always one-must the-one indeed
 πρὸς τὸ πράξει μόνον ὅπερ ἂν ὁ τῆς βασιλικῆς καὶ
 for the to-do only whatever — the of-the royal and
 νομοθετικῆς λόγος ὑποβάλλῃ ἐπ’ ὠφελείᾳ ἀνθρώπων·
 legislative-(art) reason suggests for benefit of-men
 τὴν δὲ πρὸς τὸ μεταθέσθαι, ἐὰν ἄρα τις παρῇ
 the-other and for the to-change if perhaps someone is-present
 διορθῶν καὶ μετάγων ἀπὸ τινος οἰήσεως. τὴν μέντοι
 correcting and leading-away from some opinion the however
 μεταγωγὴν ἀεὶ ἀπὸ τινος πιθανότητος, ὥς δικαίου ἢ
 change always from some persuasion as of-just or
 κοινωφελούς, γίνεσθαι καὶ τὰ προηγμένα τοιαῦτα μόνον
 of-common-benefit to-happen and the grounds such only
 εἶναι δεῖ, οὐχ ὅτι ἡδὺ ἢ ἔνδοξον ἐφάνη.
 to-be one-must not because pleasant or reputable it-seemed

III • WITHIN TEN DAYS

Marcus has reason, so he should use it. He exists as a part and will be taken back into the seminal reason of what begot him, and as with grains of incense on one altar, it matters nothing which falls first. Within ten days those who think him a beast will think him a god, if he returns to his judgments. Fame dies with those who remember, and an emerald is no worse unpraised. In every impulse he should do what is just.

“Λόγον ἔχεις;” “ἔχω.” “τί οὖν οὐ χρᾶ; τούτου γὰρ 13
 reason do-you-have I-have why then not do-you-use-(it) this for
 τὸ ἑαυτοῦ ποιῶντος τί ἄλλο θέλεις;”
 the its-own doing what else do-you-want

- 14 Ἐνυπέστης ὡς μέρος. ἐναφανισθήσῃ τῷ γεννήσαντι.
you-subsisted-in-it as a-part you-will-vanish into-the begetter
 μᾶλλον δὲ ἀναληφθήσῃ εἰς τὸν λόγον αὐτοῦ τὸν
rather but you-will-be-taken-back into the reason its the
 σπερματικὸν κατὰ μεταβολήν.
seminal by change
- 15 Πολλὰ λιβανωτοῦ βωλάρια ἐπὶ τοῦ αὐτοῦ βωμοῦ· τὸ
many of-frankincense lumps on the same altar the-one
 μὲν προκατέπεσεν, τὸ δ' ὕστερον, διαφέρει δ' οὐδέν.
indeed fell-first the-other and later it-matters and nothing
- 16 Ἐντὸς δέκα ἡμερῶν θεὸς αὐτοῖς τούτοις δόξεις οἷς
within ten days a-god to-very these-(men) you-will-seem to-whom
 νῦν θηρίον καὶ πίθηκος, ἐὰν ἀνακάμψῃς ἐπὶ τὰ
now (you-are)-a-beast and an-ape if you-return to the
 δόγματα καὶ τὸν σεβασμὸν τοῦ λόγου.
judgments and the reverence of-the reason
- 17 Μὴ ὡς μύρια μέλλων ἔτη ζῆν. τὸ χρεὼν ἐπήρτηται·
not as ten-thousand being-about years to-live the inevitable hangs-over-(you)
 ἕως ζῆς, ἕως ἕξεστιν, ἀγαθὸς γενοῦ.
while you-live while it-is-possible good become
- 18 Ὅσῃν εὐσχολίαν κερδαίνει ὁ μὴ βλέπων τί ὁ
how-much leisure gains the-(man) not looking-at what the
 πλησίον εἶπεν ἢ ἔπραξεν ἢ διανοήθη, ἀλλὰ μόνον τί
neighbor said or did or thought but only what
 αὐτὸς ποιεῖ, ἵνα αὐτὸ τοῦτο δίκαιον ἦ καὶ ὅσιον ἢ
be-himself does so-that itself this just be and holy or
 ἡ κατὰ τὸν ἀγαθὸν· μὴ μέλαν ἦθος περιβλέπεσθαι, ἀλλ'
according-to the good-(man) not black character to-look-around-at but
 ἐπὶ τῆς γραμμῆς τρέχειν ὀρθόν, μὴ διερριμμένον.
on the line to-run straight not swerving

Ὁ περὶ τὴν ὑστεροφημίαν ἐπτοημένος οὐ φαντάζεται 19
the-(man) about the after-fame excited not imagines
 ὅτι ἕκαστος τῶν μεμνημένων αὐτοῦ τάχιστα καὶ
that each of-the-(men) remembering him very-soon also
 αὐτὸς ἀποθανεῖται· εἶτα πάλιν ὁ ἐκείνον διαδεξάμενος,
himself will-die then again the-(one) him having-succeeded
 μέχρι καὶ πᾶσα ἡ μνήμη ἀποσβῇ διὰ ἀπτομένων καὶ
until even all the memory is-quenched through (men)-kindled and
 σβεννυμένων προιοῦσα. ὑπόθου δ', ὅτι καὶ ἀθάνατοι μὲν
extinguished passing suppose but that both immortal indeed
 οἱ μεμνησόμενοι, ἀθάνατος δὲ ἡ μνήμη· τί οὖν
the-(ones) going-to-remember immortal and the memory what then
 τοῦτο πρὸς σέ; καὶ οὐ λέγω, ὅτι οὐδὲν πρὸς τὸν
(is)-this to you and not I-say that (it-is)-nothing to the
 τεθνηκότα, ἀλλὰ πρὸς τὸν ζῶντα τί ὁ ἔπαινος, πλὴν
dead but to the living what (is)-the praise except
 ἄρα δι' οἰκονομίαν τινά; πάρες γὰρ νῦν ἀκαίρως τὴν
perhaps for management some pass-over for now unseasonably the
 φυσικὴν δόσιν ἄλλου τινὸς ἐχομένην λόγου λοιπόν.
natural gift of-another some clinging-to word thereafter
 Πᾶν τὸ καὶ ὅπως οὖν καλὸν ἐξ ἑαυτοῦ καλὸν ἐστὶ καὶ ἐφ' 20
every the even in-any-way beautiful from itself beautiful is and in
 ἑαυτὸ καταλήγει, οὐκ ἔχον μέρος ἑαυτοῦ τὸν ἔπαινον· οὔτε
itself terminates not having (as)-part of-itself the praise neither
 γοῦν χεῖρον ἢ κρεῖττον γίνεται τὸ ἐπαινούμενον. τοῦτό
at-any-rate worse or better becomes the praised-(thing) this
 φημι καὶ ἐπὶ τῶν κοινότερον καλῶν λεγομένων, οἷον
I-say also of the-(things) more-commonly beautiful called such-as
 ἐπὶ τῶν ὑλικῶν καὶ ἐπὶ τῶν τεχνικῶν κατασκευασμάτων
of the material and of the artistic productions
 (τὸ γὰρ δὴ ὄντως καλὸν τίνος χρεῖαν ἔχει; οὐ μᾶλλον
the for indeed truly beautiful of-what need has not more

ἢ νόμος, οὐ μᾶλλον ἢ ἀλήθεια, οὐ μᾶλλον ἢ εὖνοια
 than law not more than truth not more than goodwill
 ἢ αἰδώς). τί τούτων διὰ τὸ ἐπαινέσθαι καλόν
 or modesty what of-these because-of the to-be-praised beautiful
 ἐστὶν ἢ ψεγόμενον φθείρεται; σμαράγδιον γὰρ ἑαυτοῦ
 is or blamed is-spoiled an-emerald for than-itself
 χεῖρον γίνεται, ἐὰν μὴ ἐπαινῇται; τί δὲ χρυσός, ἐλέφας,
 worse becomes if not it-is-praised what and gold ivory
 πορφύρα, λύρα, μαχαίριον, ἀνθύλλιον, δεινδρύφιον;
 purple lyre dagger little-flower little-shrub

- 21 Εἰ διαμένουσιν αἱ ψυχαί, πῶς αὐτὰς ἐξ αἰδίου χωρεῖ
 if persist the souls how them from eternity holds
 ὁ ἀήρ; πῶς δὲ ἡ γῆ χωρεῖ τὰ τῶν ἐκ τοσούτου
 the air how and the earth holds the of-the from so-long
 αἰῶνος θαπτομένων σώματα; ὥσπερ γὰρ ἐνθάδε ἡ τούτων
 an-age being-buried bodies just-as for here the of-these
 μετὰ ποσὴν τινα ἐπιδιμονὴν μεταβολὴ καὶ διάλυσις
 after some certain continuance change and dissolution
 χώραν ἄλλοις νεκροῖς ποιεῖ, οὕτως αἱ εἰς τὸν ἀέρα
 room for-other dead makes so the into the air
 μεθιστάμεναι ψυχαί, ἐπὶ ποσὸν συμμείνασαι, μεταβάλλουσι
 removed souls for some-time having-held-together change
 καὶ χέονται καὶ ἐξάπτονται εἰς τὸν τῶν ὅλων σπερματικὸν
 and are-diffused and are-kindled into the of-the whole seminal
 λόγον ἀναλαμβάνόμεναι καὶ τοῦτον τὸν τρόπον χώραν
 reason being-taken-up and this — way room
 ταῖς προσσυνοικιζομέναις παρέχουσι. τοῦτο δ' ἂν τις
 for-the (souls)-joining-them provide this and — one
 ἀποκρίναιτο ἐφ' ὑποθέσει τοῦ τὰς ψυχὰς διαμένειν.
 might-answer on hypothesis of-the the souls to-persist

χρὴ δὲ μὴ μόνον ἐνθυμεῖσθαι τὸ πλῆθος τῶν θαπτομένων
one-must but not only to-consider the multitude of-the buried

οὕτωςι σωμάτων, ἀλλὰ καὶ τὸ τῶν ἐκάστης

in-this-way bodies but also the-(multitude) of-the each

ἡμέρας ἐσθιομένων ζώων ὑφ' ἡμῶν τε καὶ τῶν ἄλλων

day eaten animals by us both and the other

ζώων. ὅσος γὰρ ἀριθμὸς καταναλίσκεται καὶ οὕτωςι

animals how-great for a-number is-consumed and in-this-way

πως θάπτεται ἐν τοῖς τῶν τρεφομένων σώμασι, καὶ

somehow is-buried in the of-the fed bodies and

ὅμως δέχεται ἡ χώρα αὐτὰ διὰ τὰς ἑξαιματώσεις,

yet receives the space them because-of the conversions-into-blood

διὰ τὰς εἰς τὸ ἀερῶδες ἢ πυρῶδες ἀλλοιώσεις.

because-of the into the airy or fiery transformations

Τίς ἐπὶ τούτου ἡ ἱστορία τῆς ἀληθείας; διαίρεσις εἰς

what in this-(case) (is)-the inquiry of-the truth a-division into

τὸ ὑλικὸν καὶ εἰς τὸ αἰτιῶδες.

the material and into the causal

Μὴ ἀπορρέμβεσθαι, ἀλλ' ἐπὶ πάσης ὁρμῆς τὸ δίκαιον

not to-wander but in every impulse the just

ἀποδιδόναι καὶ ἐπὶ πάσης φαντασίας σώζειν τὸ

to-render and in every impression to-keep the

καταληπτικόν.

comprehending

Whatever suits the universe suits Marcus, and as the poet calls Athens the dear city of Cecrops, he may call the universe the dear city of Zeus. He should do only what is necessary and cut away needless actions and impressions. Everything that happens was spun for him from the beginning, and a man who resents it cuts himself off from nature like an abscess. The ages of Vespasian and Trajan are dead, and only just thought, social action, and truthful speech deserve his effort.

- 23 Πᾶν μοι συναρμόζει ὃ σοὶ εὐάρμοστόν ἐστιν, ὦ κόσμῃ·
all to-me is-in-tune which to-you well-tuned is O universe
 οὐδέν μοι πρόωρον οὐδὲ ὀψιμον ὃ σοὶ εὐκαιρον. πᾶν
nothing for-me too-early nor too-late which for-you (is)-timely all
 μοι καρπὸς ὃ φέρουσιν αἱ σαὶ ὥραι, ὦ φύσις· ἐκ σοῦ
to-me (is)-fruit which bring — your seasons O nature from you
 πάντα, ἐν σοὶ πάντα, εἰς σὲ πάντα. ἐκεῖνος μὲν φησιν· ὦ
all-things in you all-things into you all-things that-(man) indeed says O
 πόλι φίλη Κέκροπος· σὺ δὲ οὐκ ἐρεῖς· ὦ πόλι φίλη Διός;
city dear of-Cecrops you but not will-say O city dear of-Zeus
- 24 ‘Ὀλίγα πρῆσσε, φησὶν, εἰ μέλλεις εὐθυμήσειν.’ μήποτε
few-things do he-says if you-mean to-be-cheerful perhaps
 ἄμεινον τὰναγκαῖα πράσσειν καὶ ὅσα ὁ τοῦ φύσει
better the-necessary-things to-do and as-much-as the of-the by-nature
 πολιτικοῦ ζώου λόγος αἰρεῖ καὶ ὡς αἰρεῖ; τοῦτο γὰρ
civic creature reason requires and as it-requires this for
 οὐ μόνον τὴν ἀπὸ τοῦ καλῶς πράσσειν εὐθυμίαν φέρει,
not only the from the well acting cheerfulness brings
 ἀλλὰ καὶ τὴν ἀπὸ τοῦ ὀλίγα πράσσειν. τὰ πλεῖστα
but also the from the few-things doing the most
 γὰρ ὧν λέγομεν καὶ πράσσομεν οὐκ ἀναγκαῖα ὄντα
for of-what we-say and do not necessary being
 εἰάν τις περιέλῃ, εὐσκολώτερος καὶ ἀταρακτότερος ἔσται.
if one removes more-at-leisure and less-troubled he-will-be

ὅθεν δεῖ καὶ παρ' ἕκαστα ἑαυτὸν ὑπομνησκειν· μή τι
 whence one-must also at each-(point) oneself to-remind perhaps
 τοῦτο τῶν οὐκ ἀναγκαίων; δεῖ δὲ μὴ μόνον πράξεις
 this of-the not necessary one-must and not only actions
 τὰς μὴ ἀναγκαίας περαιοῦν, ἀλλὰ καὶ φαντασίας· οὕτως
 the not necessary to-remove but also impressions so
 γὰρ οὐδὲ πράξεις παρέλκουσαι ἐπακολουθήσουσιν.

for not-even actions superfluous will-follow

Πείρασον πῶς σοι χωρεῖ καὶ ὁ τοῦ ἀγαθοῦ ἀνθρώπου βίος 25

try how for-you goes also the of-the good man life
 τοῦ ἀρεσκομένου μὲν τοῖς ἐκ τῶν ὅλων ἀπονεμομένοις,
 the-(man) pleased indeed with-the from the whole things-allotted
 ἀρκουμένου δὲ τῇ ἰδίᾳ πράξει δικαία καὶ διαθέσει εὐμενεῖ.

content and — with-his-own action just and disposition kindly

Ἔώρακας ἐκεῖνα, ἶδε καὶ ταῦτα. σεαυτὸν μὴ τάρασσε· 26

you-have-seen those-things see also these-things yourself not trouble
 ἁπλῶσον σεαυτόν. ἀμαρτάνει τις; ἑαυτῷ ἀμαρτάνει.

simplify yourself errs someone against-himself he-errs

συμβέβηκέ σοί τι; καλῶς· ἐκ τῶν ὅλων ἀπ' ἀρχῆς
 has-happened to-you something well from the whole from the-beginning
 σοι συγκαθείμαρτο καὶ συνεκλώθητο πᾶν τὸ συμβαῖνον.

for-you had-been-fated and was-spun all the happening

τὸ δ' ὅλον, βραχὺς ὁ βίος· κερδαντέον τὸ παρὸν

the and whole short (is)-the life one-must-profit-from the present

σὺν εὐλογιστίᾳ καὶ δίκῃ. νῆφε ἀνειμένως.

with reasonableness and justice be-sober at-ease

Ἦτοι κόσμος διατεταγμένος ἢ κυκεῶν συμπεφυρμένος. 27

either a-universe ordered or a-medley jumbled

ἀλλὰ μὴν κόσμος· ἢ ἐν σοὶ μὲν τις κόσμος ὑφίστασθαι

but indeed (it-is)-a-universe or in you indeed some order to-subsist

- δύναται, ἐν δὲ τῷ παντὶ ἀκοσμία; καὶ ταῦτα οὕτως
can in but the all disorder and that so
 πάντων διακεκριμένων καὶ διακεχυμένων καὶ συμπαθῶν.
all being-distinguished and diffused and in-sympathy
- 28 Μέλαν ἦθος, θῆλυ ἦθος, περισκελὲς ἦθος, θηριῶδες,
black character effeminate character obstinate character brutish
 βοσκηματῶδες, παιδαριῶδες, βλακικόν, κίβδηλον,
cattle-like childish stupid counterfeit
 βωμολόχον, καπηλικόν, τυραννικόν.
buffoonish mercenary tyrannical
- 29 Εἰ ξένος κόσμου ὁ μὴ γνωρίζων τὰ ἐν
if (is)-a-stranger to-the-universe the-(man) not recognizing the-things in
 αὐτῷ ὄντα, οὐχ ἥττον ξένος καὶ ὁ μὴ γνωρίζων
it being not less a-stranger also the-(man) not recognizing
 τὰ γινόμενα. φυγὰς ὁ φεύγων τὸν πολιτικὸν λόγον·
the happenings (is)-an-exile the-(man) fleeing the civic reason
 τυφλὸς ὁ καταμύων τῷ νοερῷ ὄμματι· πτωχὸς ὁ
blind the-(man) shutting the intelligent eye a-beggar the-(man)
 ἐνδεὴς ἑτέρου καὶ μὴ πάντα ἔχων παρ' ἑαυτοῦ τὰ εἰς
needing another and not all having from himself the-things for
 τὸν βίον χρήσιμα· ἀπόστημα κόσμου ὁ ἀφιστάμενος
the life useful an-abscess of-the-universe the-(man) withdrawing
 καὶ χωρίζων ἑαυτὸν τοῦ τῆς κοινῆς φύσεως λόγου διὰ
and separating himself from-the of-the common nature reason through
 τοῦ δυσαρρεστῆν τοῖς συμβαίνουσιν· ἐκείνη γὰρ φέρει
the to-be-displeased with-the happenings that for brings
 τοῦτο, ἣ καὶ σὲ ἤνεγκεν· ἀπόσχιμα πόλεως ὁ τὴν
this which also you bore a-splinter of-the-city the-(man) —
 ἰδίαν ψυχὴν τῆς τῶν λογικῶν ἀποσχίζων, μιᾶς οὔσης.
his-own soul from-that of-the rational-(beings) cutting-off one (it)-being

Ὁ μὲν χωρὶς χιτῶνος φιλοσοφεῖ, ὁ δὲ χωρὶς 30
the-one indeed without tunic philosophizes the-other and without

βιβλίου. ἄλλος οὗτος ἡμίγυμνος· ἄρτους οὐκ ἔχω, φησί,
book another this half-naked bread not I-have he-says
 καὶ ἐμμένω τῷ λόγῳ. — ἐγὼ δὲ τροφὰς τὰς ἐκ τῶν
and I-abide-by the reason I and nourishment the from the
 μαθημάτων οὐκ ἔχω καὶ ἐμμένω.

studies not I-have and I-abide

Τὸ τεχνίον ὃ ἔμαθες φίλει, τούτῳ προσαναπαύου· τὸ 31
the little-craft which you-learned love in-this take-rest the

δὲ ὑπόλοιπον τοῦ βίου διέξελθε ὡς θεοῖς μὲν ἐπιτετροφῶς
and rest of-the life pass-through as to-gods indeed having-entrusted
 τὰ σεαυτοῦ πάντα ἐξ ὅλης τῆς ψυχῆς, ἀνθρώπων δὲ
 — *your-own all-things from whole the soul of-men and*
 μηδενὸς μήτε τύραννον μήτε δοῦλον σεαυτὸν καθιστάς.

of-none either tyrant or slave yourself making

Ἐπινόησον λόγου χάριν τοὺς ἐπὶ Οὐεσπασιανοῦ καιροῦς, 32
consider of-argument for-the-sake the under Vespasian times

ὄψει τὰ αὐτὰ πάντα γαμούντας, παιδοτροφοῦντας,
you-will-see the same all-things marrying rearing-children

νοσοῦντας, ἀποθνήσκοντας, πολεμοῦντας, ἐορτάζοντας,
falling-ill dying warring feasting

ἐμπορευομένους, γεωργοῦντας, κολακεύοντας, αὐθαδιζομένους,
trading farming flattering being-arrogant

ὑποπτεύοντας, ἐπιβουλευόντας, ἀποθανεῖν τινὰς εὐχομένους,
suspecting plotting to-die some praying

γογγύζοντας ἐπὶ τοῖς παροῦσιν, ἐρῶντας, θησαυρίζοντας,
grumbling at the present-things loving boarding

ὑπατείας, βασιλείας ἐπιθυμοῦντας· οὐκοῦν ἐκεῖνος μὲν ὁ
consulships kingships desiring therefore that indeed —

τούτων βίος οὐκέτι οὐδαμοῦ.

of-these life no-longer anywhere

πάλιν ἐπὶ τοὺς καιροὺς τοὺς Τραιανοῦ μετάβηθι· πάλιν
again to the times the of-Trajan pass-over again
 τὰ αὐτὰ πάντα· τέθνηκε καὶ κεῖνος ὁ βίος. ὁμοίως καὶ
the same all is-dead that-too — life likewise also
 τὰς ἄλλας ἐπιγραφὰς χρόνων καὶ ὅλων ἐθνῶν ἐπιθεώρει
the other records of-times and of-whole nations survey
 καὶ βλέπε, πόσοι κατενταθέντες μετὰ μικρὸν ἔπεσον καὶ
and see how-many having-strained after a-little fell and
 ἀνελύθησαν εἰς τὰ στοιχεῖα· μάλιστα δὲ ἀναπολητέον
were-resolved into the elements most and one-must-recall
 ἐκείνους, οὓς αὐτὸς ἔγνωσ κενὰ σπωμένους, ἀφέντας
those whom yourself you-knew empty-things pursuing having-neglected
 ποιεῖν τὸ κατὰ τὴν ἰδίαν κατασκευὴν καὶ τούτου
to-do the-(thing) according-to — their-own constitution and to-this
 ἀπριξέεσθαι καὶ τούτῳ ἀρκεῖσθαι. ἀναγκαῖον δὲ ὧδε τὸ
tightly to-cling and with-this to-be-content (it-is)-necessary and here the
 μεμνηθῆναι, ὅτι καὶ ἡ ἐπιστροφὴ καθ' ἐκάστην πρᾶξιν ἰδίαν
to-remember that even the attention on each action its-own
 ἀξίαν ἔχει καὶ συμμετρίαν· οὕτως γὰρ οὐκ ἀποδυσπετήσεις,
worth has and proportion so for not you-will-lose-heart
 εἰ μὴ ἐπὶ πλεον, ἢ προσήκε, περὶ τὰ ἐλάσσω καταγίνῃ.
if not for more than was-fitting about the lesser-things you-are-occupied
 33 Αἱ πάλαι συνήθειαι λέξεις νῦν γλωσσήματα· οὕτως οὖν
the long-ago customary words now (are)-archaisms so then
 καὶ τὰ ὀνόματα τῶν πάλαι πολυμνήτων νῦν τρόπον
also the names of-the long-ago much-celebrated now in-a-manner
 τινὰ γλωσσήματά ἐστι, Κάμιλλος, Καίσιον, Οὐόλεσος,
some archaisms are Camillus Caeso Volesus
 Δέντατος, κατ' ὀλίγον δὲ καὶ Σκιπίων καὶ Κάτων, εἴτα
Dentatus by little and also Scipio and Cato then
 καὶ Αὐγουστος, εἴτα καὶ Ἀδριανὸς καὶ Ἀντωνίνος· ἐξίτηλα
also Augustus then also Hadrian and Antoninus fading

γὰρ πάντα καὶ μυθώδη ταχὺ γίνεται, ταχὺ δὲ καὶ
for all-things and legendary quickly become quickly and also
 παντελὴς λήθη κατέχωσεν. καὶ ταῦτα λέγω ἐπὶ τῶν
complete oblivion buries and these-things I-say of the-(men)
 θαυμαστῶς πως λαμπάντων· οἱ γὰρ λοιποὶ ἅμα τῷ
wonderfully somehow having-shone the for rest at-once with-the
 ἐκπνεῦσαι ἄιστοι, ἄπυστοι. τί δὲ καὶ ἔστιν ὅλως τὸ
to-breathe-out (are)-unseen unbeard-of what and indeed is at-all the
 αἰμίμηστον; ὅλον κενόν. τί οὖν ἐστι περὶ ὃ δεῖ
everlasting-remembrance wholly empty what then is-it about which one-must
 σπουδῇ εἰσφέρεισθαι; ἐν τούτῳ, διάνοια δικαία καὶ
zeal to-bring one-(thing) this understanding just and
 πράξεις κοινωνικαὶ καὶ λόγος, οἷος μήποτε διαψεύσασθαι,
actions social and speech such-as never to-lie
 καὶ διάθεσις ἀσπαζομένη πᾶν τὸ συμβαῖνον ὡς ἀναγκαῖον,
and disposition welcoming every the happening as necessary
 ὡς γνώριμον, ὡς ἀπ' ἀρχῆς τοιαύτης καὶ πηγῆς ῥέον.
as familiar as from a-beginning such and source flowing

V • A LITTLE SOUL CARRYING A CORPSE

Marcus should give himself willingly to Clotho. Everything lasts a day, and nature loves nothing so much as changing what exists into new things. Soon he will be dead, and he is not yet simple, untroubled, or kind to all. His evil lies only in his own supposition. The universe is one living being with one soul, and he is a little soul carrying a corpse, as Epictetus said. Everything that happens, even disease and slander, is as familiar as the rose in spring.

Ἐκὼν σεαυτὸν τῇ Κλωθῷ συνεπιδίδου παρέχων συννήσαι, 34
willingly yourself — to-Clotho give-up allowing to-spin-(you)
 οἷσισί ποτε πράγμασι βούλεται.
with-whatever ever things she-wishes

- 35 Πᾶν ἐφήμερον, καὶ τὸ μνημονεῦον καὶ τὸ μνημονευόμενον.
all (is)-ephemeral both the remembering and the remembered
- 36 Θεώρει διηνεκῶς πάντα κατὰ μεταβολὴν γινόμενα καὶ
observe continually all-things by change coming-to-be and
ἐθίζου ἐννοεῖν, ὅτι οὐδὲν οὕτως φιλεῖ ἢ τῶν ὅλων
accustom-yourself to-consider that nothing so loves the of-the whole
φύσις ὡς τὸ τὰ ὄντα μεταβάλλειν καὶ ποιεῖν νέα
nature as the the things-that-are to-change and to-make new
ὅμοια. σπέρμα γὰρ τρόπον τινὰ πᾶν τὸ ὄν τοῦ ἐξ
similar (is)-a-seed for in-a-manner some every the being of-the from
αὐτοῦ ἐσομένου, σὺ δὲ μόνα σπέρματα φαντάζῃ τὰ εἰς
it about-to-be you but only seeds imagine the-(ones) into
γῆν ἢ μήτραν καταβαλλόμενα, τοῦτο δὲ λίαν ιδιωτικόν.
earth or womb cast this but very unphilosophical
- 37 Ἦδη τεθνήξῃ καὶ οὐπω οὔτε ἀπλοῦς οὔτε ἀτάραχος οὔτε
soon you-will-be-dead and not-yet either simple or untroubled or
ἀνύποπτος τοῦ βλαβῆναι ἂν ἔξωθεν οὔτε ἴλεως πρὸς
unsuspicious of-the to-be-harmed would from-outside or gracious toward
πάντας οὔτε τὸ φρονεῖν ἐν μόνῳ τῷ δικαιοπραγεῖν τιθέμενος.
all or the to-be-wise in only the to-do-justice placing
- 38 Τὰ ἡγεμονικὰ αὐτῶν διάβλεπε καὶ τοὺς φρονίμους, οἷα
The ruling-faculties their look-into and the prudent what-things
μὲν φεύγουσιν, οἷα δὲ διώκουσιν.
indeed they-flee what-things and they-pursue
- 39 Ἐν ἀλλοτρίῳ ἡγεμονικῷ κακὸν σὸν οὐχ ὑφίσταται οὐδὲ
in another's ruling-faculty evil your not subsists nor
μὴν ἔν τινι τροπῇ καὶ ἑτεροιώσει τοῦ περιέχοντος.
indeed in any turning and alteration of-the environment
ποῦ οὖν; ὅπου τὸ περὶ κακῶν ὑπολαμβάνον σοί ἐστι.
where then where the about evils supposing in-you is
τοῦτο οὖν μὴ ὑπολαμβάνέτω καὶ πάντα εὖ ἔχει. καὶ
this then not let-suppose and all-things well are even-if

τὸ ἐγγυτάτω αὐτοῦ, τὸ σωματίον, τέμνηται, καίηται,
the nearest to-it the little-body is-cut is-burned
 διαπύσκηται, σήπηται, ὅμως τὸ ὑπολαμβάνον περὶ
festers rots nevertheless the supposing about
 τούτων μόριον ἡσυχάζετω· τουτέστι, κρινέτω μήτε κακὸν
these portion let-be-quiet that-is let-it-judge neither evil
 τι εἶναι μήτε ἀγαθόν, ὃ ἐπίσης δύναται κακῶ ἀνδρὶ
anything to-be nor good what equally can to-a-bad man
 καὶ ἀγαθῶ συμβαίνειν. ὃ γὰρ καὶ τῷ παρὰ φύσιν
and good to-happen what for both to-the-(man) contrary-to nature
 καὶ τῷ κατὰ φύσιν βιοῦντι ἐπίσης συμβαίνει,
and to-the-(man) according-to nature living equally happens
 τοῦτο οὔτε κατὰ φύσιν ἐστὶν οὔτε παρὰ φύσιν.
this neither according-to nature is nor contrary-to nature
 Ὡς ἐν ζῶον τὸν κόσμον, μίαν οὐσίαν καὶ ψυχὴν 40
as one living-being the universe one substance and soul
 μίαν ἐπέχον, συνεχῶς ἐπινοεῖν καὶ πῶς εἰς αἴσθησιν
one containing continually to-conceive and how into perception
 μίαν τὴν τούτου πάντα ἀναδίδοται καὶ πῶς ὀρμῇ μιᾷ
one — its all-things are-referred and how by-impulse one
 πάντα πράσσει καὶ πῶς πάντα πάντων τῶν γινομένων
all-things it-does and how all-things of-all the happenings
 συναίτια καὶ οἷα τις ἢ σύννησις καὶ συμμήρυσις.
(are)-joint-causes and of-what-sort some the spinning-together and interweaving
 Ψυχάριον εἰ βαστάζον νεκρόν, ὡς Ἐπικτήτος ἔλεγεν. 41
a-little-soul you-are carrying a-corpse as Epictetus used-to-say
 Οὐδέν ἐστι κακὸν τοῖς ἐν μεταβολῇ γινομένοις, ὡς 42
nothing is evil for-the-things in change coming-to-be as
 οὐδὲ ἀγαθὸν τοῖς ἐκ μεταβολῆς ὑφισταμένοις.
nor good for-the-things from change subsisting

- 43 Ποταμός τίς ἐστι τῶν γινομένων καὶ ῥεῦμα βίαιον ὁ
a-river a-kind-of is of-the happenings and a-torrent violent the
 αἰών· ἅμα τε γὰρ ὤφθη ἕκαστον, καὶ παρενήνεκται καὶ
eternity at-once both for was-seen each and has-been-swept-past and
 ἄλλο παραφέρεται, τὸ δὲ ἐνεχθήσεται.
another is-carried-past the-(one) and will-be-carried
- 44 Πᾶν τὸ συμβαῖνον οὕτως σύνηθες καὶ γνώριμον ὥς τὸ
every the happening (is)-as familiar and well-known as the
 ῥόδον ἐν τῷ ἔαρι καὶ ὀπώρα ἐν τῷ θερεί· τοιοῦτον γὰρ
rose in the spring and fruit in the summer such for
 καὶ νόσος καὶ θάνατος καὶ βλασφημία καὶ ἐπιβουλή
(are)-both disease and death and slander and plotting
 καὶ ὅσα τοὺς μωροὺς εὐφραίνει ἢ λυπεῖ.
and whatever the fools delights or grieves

VI • THE HEADLAND

Events follow one another in a rational connection, not as a mere list. Marcus recalls Heraclitus: each element dies into the next, and men quarrel with the reason they live by. Dying tomorrow or in many years matters little. Doctors, astrologers, tyrants, and whole cities like Pompeii have died. He should pass through his moment as a ripe olive falls, blessing the earth that bore it. He should stand like a headland against the waves and count bearing misfortune nobly as good fortune.

- 45 Τὰ ἐξῆς ἀεὶ τοῖς προηγησαμένοις οἰκείως ἐπιγίνεται·
the-things following always on-the preceding intimately supervene
 οὐ γὰρ οἷον καταρίθμησίς τίς ἐστίν ἀπηρτημένως μόνον
not for like an-enumeration some it-is disconnectedly only
 τὸ κατηναγκασμένον ἔχουσα, ἀλλὰ συνάφεια εὐλογος καὶ
the compulsory having but a-connection rational and
 ὥσπερ συντέτακται συνηρμοσμένως τὰ ὄντα, οὕτως
just-as are-arranged-together harmoniously the things-that-are so

τὰ γινόμενα οὐ διαδοχὴν ψιλήν, ἀλλὰ θαυμαστήν τινα
the happenings not a-succession bare but wonderful some
 οἰκειότητα ἐμφαίνει.

affinity display

Ἀεὶ τοῦ Ἡρακλειτείου μεμνησθαι, ὅτι γῆς θάνατος

46

always the Heraclitean-(saying) to-remember that of-earth death

ὔδωρ γενέσθαι καὶ ὕδατος θάνατος ἀέρα γενέσθαι

(is)-water to-become and of-water death air to-become

καὶ ἀέρος πῦρ καὶ ἔμπαλιν. μεμνησθαι δὲ καὶ τοῦ

and of-air fire and conversely to-remember and also the-(man)

ἐπιλανθανομένου, ἧ ἡ ὁδὸς ἄγει· καὶ ὅτι, ᾧ

forgetting where the road leads and that with-which

μάλιστα διηνεκῶς ὁμιλοῦσι, λόγῳ τῷ τὰ ὅλα διοικοῦντι,

most continually they-converse reason the-(one) the whole governing

τούτῳ διαφέρονται· καὶ οἷς

καθ' ἡμέραν ἐγκυροῦσι,

with-this they-are-at-odds and the-things-which per day they-meet

ταῦτα αὐτοῖς ξένα φαίνεται· καὶ ὅτι οὐ δεῖ ὥσπερ

these to-them strange appear and that not one-should like

καθεύδοντας ποιεῖν καὶ λέγειν, καὶ γὰρ καὶ τότε δοκοῦμεν

sleepers to-act and to-speak and for even then we-seem

ποιεῖν καὶ λέγειν· καὶ ὅτι οὐ δεῖ ὡς παῖδας τοκεῶνων,

to-act and to-speak and that not one-should as children of-parents

τουτέστι κατὰ ψιλόν, καθότι παρειλήφαμεν.

that-is by merely insofar-as we-have-received

Ὡσπερ εἴ τις σοι θεῶν εἶπεν, ὅτι αὔριον τεθνήξῃ ἢ

47

just-as if some to-you of-gods said that tomorrow you-will-be-dead or

πάντως γε εἰς τρίτην, οὐκέτ' ἂν παρὰ μέγα ἐποιοῦ

at-all-events at-least on the-third-day no-longer — for much you-would-reckon

τὸ εἰς τρίτην μᾶλλον ἢ αὔριον, εἴ γε μὴ ἐσχάτως

the on third-day rather than tomorrow if at-least not utterly

- ἀγεννῆς εἶ· πόσον γάρ ἐστι τὸ μεταξύ; οὕτως καὶ τὸ εἰς
base you-are how-much for is the interval so also the in
πολλοστὸν ἔτος μᾶλλον ἢ αὔριον μηδὲν μέγα εἶναι νόμιζε.
very-distant year rather than tomorrow nothing great to-be consider
- 48 Ἐννοεῖν συνεχῶς πόσοι μὲν ἰατροὶ ἀποτεθνήκασι,
to-consider continually how-many indeed doctors have-died
πολλάκις τὰς ὀφρῦς ὑπὲρ τῶν ἀρρώστων συσπᾶσαντες·
often the brows over the sick having-knit
πόσοι δὲ μαθηματικοί, ἄλλων θανάτους ὥς τι
how-many and astrologers of-others deaths as something
μέγα προειπόντες· πόσοι δὲ φιλόσοφοι, περὶ θανάτου
great having-foretold how-many and philosophers about death
ἢ ἀθανασίας μυρία διατεινόμενοι· πόσοι δὲ ἀριστεῖς,
or immortality endless-things having-argued how-many and champions
πολλοὺς ἀποκτείναντες· πόσοι δὲ τύραννοι, ἐξουσία
many having-killed how-many and tyrants power
ψυχῶν μετὰ δεινοῦ φρυάγματος ὥς ἀθάνατοι κεκρημένοι·
over-lives with terrible insolence as immortals having-used
πόσοι δὲ πόλεις ὅλαι, ἵν' οὕτως εἴπω, τεθνήκασιν,
how-many and cities whole so-that thus I-may-speak have-died
Ἑλική καὶ Πομπήιοι καὶ Ἡρκελᾶνον καὶ ἄλλαι ἀναρίθμητοι.
Helice and Pompeii and Herculaneum and others countless
ἐπιθι δὲ καὶ ὅσους οἶδας, ἄλλον ἐπ' ἄλλω· ὁ μὲν
go-over and also as-many-as you-know one after another the-one indeed
τοῦτον κηδεύσας εἴτα ἐξετάθη, ὁ δὲ ἐκείνον, πάντα
this-man having-buried then was-laid-out the-other and that-one all
δὲ ἐν βραχεῖ. τὸ γὰρ ὅλον, κατιδεῖν αἰὶ τὰ ἀνθρώπινα
and in brief-(time) the for whole to-see always the human-things
ὥς ἐφήμερα καὶ εὐτελῆ καὶ ἐχθὲς μὲν μυξάριον, αὔριον
as ephemeral and cheap and yesterday indeed a-little-mucus tomorrow
δὲ τάριχος ἢ τέφρα. τὸ ἀκαριαῖον οὖν τοῦτο τοῦ χρόνου
and a-mummy or ash — momentary then this of-the time

κατὰ φύσιν διελθεῖν καὶ ἵλεων καταλῦσαι, ὡς ἂν
according-to nature to-pass-through and gracious to-end as —

εἰ ἐλαία πέπειρος γενομένη ἐπιπτεν, εὐφημοῦσα τὴν
if an-olive ripe having-become were-to-fall blessing the
 ἐνεγκοῦσαν καὶ χάριν εἰδυῖα τῷ φύσαντι δένδρῳ.
(earth)-that-bore-(it) and thanks knowing to-the having-produced tree

Ὅμοιον εἶναι τῇ ἄκρᾳ, ἣ διηνεκῶς τὰ κύματα
like to-be to-the headland on-which continually the waves

προσρήσεται· ἡ δὲ ἔστηκε καὶ περὶ αὐτὴν κοιμίζεται τὰ
break it but stands and around it is-lulled the
 φλεγμῆναντα τοῦ ὕδατος.
swelling of-the water

Ἄτυχῆς ἐγώ, ὅτι τοῦτό μοι συνέβη. οὐμενοῦν ἀλλ' εὐτυχῆς
unlucky (am)-I that this to-me happened not-at-all but lucky

ἐγώ, ὅτι τούτου μοι συμβεβηκότος ἄλυπος διατελῶ,
(am)-I that this to-me having-happened free-from-grief I-continue

οὔτε ὑπὸ παρόντος θρανόμενος οὔτε ἐπιὸν φοβούμενος.
neither by present being-crushed nor coming fearing

συμβῆναι μὲν γὰρ τὸ τοιοῦτο παντὶ ἐδύνατο, ἄλυπος
to-happen indeed for — such-(a-thing) to-anyone could free-from-grief

δὲ οὐ πᾶς ἐπὶ τούτῳ ἂν διετέλεσε. διὰ τί οὖν
but not everyone upon this — would-have-continued for what then

ἐκείνο μᾶλλον ἀτύχημα ἢ τοῦτο εὐτύχημα; λέγεις δὲ
that rather misfortune than this good-fortune do-you-call and

ὅλως ἀτύχημα ἀνθρώπου, ὃ οὐκ ἔστιν ἀπότευγμα τῆς
at-all misfortune of-a-man what not is a-failure of-the

φύσεως τοῦ ἀνθρώπου; ἀπότευγμα δὲ τῆς φύσεως τοῦ
nature of-the man a-failure and of-the nature of-the

ἀνθρώπου εἶναι δοκεῖ σοι, ὃ μὴ παρὰ τὸ βούλημα
man to-be seems to-you what not contrary-to the will

τῆς φύσεως αὐτοῦ ἐστι; τί οὖν;
of-the nature his is what then

τὸ βούλημα μεμάθηκας· μήτι οὖν τὸ συμβεβηκὸς τοῦτο
the will you-have-learned surely-not then the happening this
 κωλύει σε δίκαιον εἶναι, μεγαλόψυχον, σώφρονα, ἔμφρονα,
prevents you just to-be magnanimous temperate prudent
 ἀπρόπτωτον, ἀδιάψευστον, αἰδήμονα, ἐλεύθερον, τᾶλλα,
unhasty undecieved modest free the-rest
 ὧν συμπαρόντων ἢ φύσις ἢ τοῦ ἀνθρώπου ἀπέχει τὰ
which being-present-together the nature the of-the man possesses —
 ἴδια; μέμνησο λοιπὸν ἐπὶ παντὸς τοῦ εἰς λύπην σε
its-own remember finally on every the-(thing) into grief you
 προαγομένου τούτῳ χρῆσθαι τῷ δόγματι· οὐχ ὅτι τοῦτο
leading this to-use — judgment not that this
 ἀτύχημα, ἀλλὰ τὸ φέρειν αὐτὸ γενναίως εὐτύχημα.
(is)-misfortune but the to-bear it nobly (is)-good-fortune

50 Ἰδιωτικὸν μὲν, ὅμως δὲ ἀνυστικὸν βοήθημα πρὸς
unphilosophical indeed nevertheless but effective an-aid toward
 θανάτου καταφρόνησιν ἢ ἀναπόλησιν τῶν γλίσχρους
of-death contempt the recollection of-the-(men) greedily
 ἐνδιατριψάντων τῷ ζῆν. τί οὖν αὐτοῖς πλέον ἢ τοῖς
having-clung-to the to-live what then (have)-they more than the
 ἀώροις; πάντως πού ποτε κεῖνται, Καδικιανός,
untimely-dead at-all-events somewhere at-some-time they-lie Cadicianus
 Φάβιος, Ἰουλιανός, Λέπιδος ἢ εἴ τις τοιοῦτος, οἷ
Fabius Julianus Lepidus or if anyone such who
 πολλοὺς ἐξήνεγκαν, εἴτα ἐξηνέχθησαν· ὅλον, μικρὸν ἐστι
many carried-out then were-carried-out in-sum small is
 τὸ διάστημα καὶ τοῦτο δι' ὅσων καὶ μεθ'
the interval and this through how-many-(troubles) and with
 οἷων ἐξαντλούμενον καὶ ἐν οἷῳ σωματίῳ; μὴ
what-sort-of-(men) being-drained and in what-sort-of little-body not
 οὖν ὡς πρᾶγμα. βλέπε γὰρ ὀπίσω τὸ ἀχανές τοῦ
then as a-matter-(of-weight) look for behind the gulf of-the

αἰῶνος καὶ τὸ πρόσω ἄλλο ἄπειρον. ἐν δὴ τούτῳ τί
eternity and the in-front another infinity in indeed this how
 διαφέρει ὁ τριήμερος τοῦ τριγερηνίου;
differs the three-day-(infant) from-the thrice-Gerenian
 Ἐπὶ τὴν σύντομον αἰὲν τρέχει· σύντομος δὲ ἢ κατὰ 51
on the short-(road) always run short and (is)-the according-to
 φύσιν, ὥστε κατὰ τὸ ὑγιέστατον πᾶν λέγειν καὶ
nature so-as according-to the soundest everything to-say and
 πράσσειν. ἀπαλλάσσει γὰρ ἢ τοιαύτη πρόθεσις κόπων
to-do frees for — such purpose from-toils
 καὶ στραγγείας καὶ πάσης οἰκονομίας καὶ κομφείας.
and dawdling and all management and affectation

BOOK V

I · AT DAWN

When he is reluctant to rise at dawn, Marcus reminds himself that he rises to do a man's work, not to lie warm in bed, while plants, sparrows, ants, and bees all do their part. He goes beyond nature's measure in rest and stops short in action, because he does not love himself. Craftsmen who love their art forget food and sleep. He should push away troubling impressions, ignore others' blame, and walk nature's road until he falls onto the earth that fed him.

Ὅρθρον, ὅταν δυσόκνως ἐξεγείρη, πρόχειρον ἔστω ὅτι 1
at-dawn when reluctantly you-rise at-hand let-it-be that
 ἐπὶ ἀνθρώπου ἔργον ἐγείρομαι· τί οὖν δυσκολαίνω, εἰ
to of-a-man work I-rise why then am-I-discontented if
 πορεύομαι ἐπὶ τὸ ποιεῖν ὧν ἔνεκεν γέγονα καὶ ὧν
I-go to the to-do of-which for-the-sake I-was-born and of-which
 χάριν προῆγμαι εἰς τὸν κόσμον; ἢ ἐπὶ τοῦτο
for-the-sake I-have-been-brought-forth into the universe or for this

κατεσκεύασμαι, ἵνα κατακείμενος ἐν στρωματίοις ἐμαντὸν
have-I-been-made that lying in bedclothes myself
θάλλω; ἀλλὰ τοῦτο ἥδιον. πρὸς τὸ ἡδεσθαι οὖν
I-may-warm but this (is)-more-pleasant for the to-feel-pleasure then
γέγονας, ὅλως δὲ σὺ πρὸς πείσῳ ἢ πρὸς ἐνέργειαν; οὐ
were-you-born in-general and you for passivity or for activity not
βλέπεις τὰ φυτάρια, τὰ στρουθάρια, τοὺς μύρμηκας, τοὺς
do-you-see the little-plants the little-sparrows the ants the
ἀράχνας, τὰς μελίσσας τὸ ἴδιον ποιούσας, τὸ καθ' αὐτὰς
spiders the bees — their-own doing the by themselves
συγκροτούσας κόσμον; ἔπειτα σὺ οὐ θέλεις τὰ ἀνθρωπικὰ
joining-to-build universe then you not are-willing the human-things
ποιεῖν; οὐ τρέχεις ἐπὶ τὸ κατὰ τὴν σὴν φύσιν;
to-do not do-you-run to the according-to — your nature
ἀλλὰ δεῖ καὶ ἀναπαύεσθαι. φημὶ καὶ γὰρ ἔδωκε μέντοι
but one-must also to-rest I-say I-too gave however
καὶ τούτου μέτρα ἢ φύσις καὶ τοῦ ἐσθίειν καὶ πίνειν καὶ
also of-this measures the nature also of-the to-eat and to-drink and
ὅμως σὺ ὑπὲρ τὰ μέτρα, ὑπὲρ τὰ ἀρκούντα προχωρεῖς,
yet you beyond the measures beyond the sufficient go
ἐν δὲ ταῖς πράξεσιν οὐκέτι, ἀλλ' ἐντὸς τοῦ δυνατοῦ. οὐ
in but the actions no-longer but within the possible not
γὰρ φιλεῖς σεαυτόν, ἐπεὶ τοι καὶ τὴν φύσιν ἂν σου
for you-love yourself since you-know also — nature — your
καὶ τὸ βούλημα ταύτης ἐφίλεις.
and the will of-it you-would-love
ἀλλ' οἷ γε τὰς τέχνας ἐαυτῶν φιλοῦντες
but the-(men) at-least — arts their-own loving
συγκατατήκονται τοῖς κατ' αὐτὰς ἔργοις ἄλουτοι καὶ
waste-away over-the in them works unwashed and
ἄσιτοι· σὺ τὴν φύσιν τὴν σαυτοῦ ἔλασσον τιμᾶς ἢ ὁ
unfed you the nature — your-own less honor than the

τορευτῆς τὴν τορευτικὴν ἢ ὁ ὀρχηστῆς τὴν ὀρχηστικὴν
engraver — engraving or the dancer — dancing

ἢ ὁ φιλάργυρος τὸ ἀργύριον ἢ ὁ κενόδοξος τὸ
or the money-lover the money or the vainglorious-(man) the

δοξάριον; καὶ οὗτοι, ὅταν προσπαθῶσιν, οὔτε φαγεῖν
bit-of-fame and these when they-are-devoted neither to-eat

οὔτε κοιμηθῆναι θέλουσι μᾶλλον ἢ ταῦτα συναύξειν,
nor to-sleep wish rather than these-things to-advance

πρὸς ἃ διαφέρονται· σοὶ δὲ αἱ κοινωνικαὶ πράξεις
toward which they-are-drawn to-you but the social actions

εὐτελέστεραι φαίνονται καὶ ἥσσονος σπουδῆς ἄξια;
cheaper appear and of-less zeal worthy

Ὡς εὐκόλον ἀπώσασθαι καὶ ἀπαλεῦψαι πᾶσαν φαντασίαν 2
how easy to-push-away and to-wipe-out every impression

ὀχληρὰν ἢ ἀνοίκειον καὶ εὐθὺς ἐν πάσῃ γαλήνῃ εἶναι.
troublesome or alien and at-once in all calm to-be

Ἄξιον ἑαυτὸν κρῖνε παντὸς λόγου καὶ ἔργου τοῦ κατὰ 3
worthy yourself judge of-every word and deed the according-to

φύσιν καὶ μὴ σε περισπάτω ἡ ἐπακολουθοῦσά τινων
nature and not you let-distract the following of-some

μέμψις ἢ λόγος, ἀλλὰ, εἰ καλὸν πεπραῆχθαι ἢ εἰρησθαι,
blame or talk but if (it-is)-fine to-have-been-done or to-have-been-said

μὴ σεαυτὸν ἀπαξίου. ἐκεῖνοι μὲν γὰρ ἴδιον ἡγεμονικὸν
not yourself deem-unworthy those-(men) indeed for own ruling-faculty

ἔχουσι καὶ ἰδίᾳ ὀρμῇ χρῶνται· ἃ σὺ μὴ περιβλέπου,
have and own impulse use which you not look-around-at

ἀλλ' εὐθεῖαν πέραινε ἀκολουθῶν τῇ φύσει τῇ ἰδίᾳ καὶ
but straight-(on) go following the nature the individual and

τῇ κοινῇ, μία δὲ ἀμφοτέρων τούτων ὁδός.

the common one and of-both these (is)-the-road

- 4 Πορεύομαι διὰ τῶν κατὰ φύσιν, μέχρι πεσῶν
I-go through the-things according-to nature until falling
 ἀναπαύσομαι ἐναποπνεύσας μὲν τούτῳ, ἐξ οὗ καθ'
I-shall-rest breathing-out-my-last indeed into-this from which per
 ἡμέραν ἀναπνέω, πεσῶν δὲ ἐπὶ τούτῳ, ἐξ οὗ καὶ τὸ
day I-breathe-in falling and on this from which also the
 σπερμάτιον ὁ πατήρ μου συνέλεξε καὶ τὸ αἷμάτιον ἡ
little-seed the father my gathered and the little-blood the
 μήτηρ καὶ τὸ γαλάκτιον ἡ τροφός· ἐξ οὗ καθ' ἡμέραν
mother and the little-milk the nurse from which per day
 τοσούτοις ἔτεσι βόσκομαι καὶ ἀρδεύομαι· ὃ φέρει με
for-so-many years I-am-fed and watered which bears me
 πατοῦντα καὶ εἰς τοσαῦτα ἀποχρώμενον αὐτῷ.
treading-(on-it) and for so-many-things abusing it

II • LIKE A VINE

Men may not admire his wit, but sincerity, dignity, and freedom are wholly in his power, and lack of talent is no excuse. The best man does a kindness and moves on, like a vine that bears its grapes. The Athenians pray for rain simply and freely. As Asclepius prescribes cold baths, the nature of the whole prescribes illness or loss for the health of the universe. Marcus should welcome it, since discontent cuts the chain of causes.

- 5 Δριμύτητά σου οὐκ ἔχουσι θαυμάσαι· ἔστω, ἀλλὰ ἕτερα
sharpness your not they-can to-admire let-it-be but other-things
 πολλά, ἐφ' ὧν οὐκ ἔχεις εἰπεῖν· οὐ γὰρ πέφυκα. ἐκεῖνα
many about which not you-can to-say not for I-am-gifted those-things
 οὖν παρέχου, ἅπερ ὅλα ἐστὶν ἐπὶ σοί, τὸ ἀκίβδηλον, τὸ
then show which wholly are up-to you the sincerity the
 σεμνόν, τὸ φερέπονον, τὸ ἀφιλήδονον, τὸ ἀμεμψίμοιρον,
dignity the endurance-of-toil the indifference-to-pleasure the contentment-with-one's-lot

τὸ ὀλιγοδεές, τὸ εὐμενές, τὸ ἐλεύθερον, τὸ ἀπέρισσον, τὸ
the needing-little the kindness the freedom the unextravagance the
 ἀφλύαρον, τὸ μεγαλεῖον. οὐκ αἰσθάνῃ πόσα ἤδη
freedom-from-trifling the magnanimity not do-you-perceive how-many-things already
 παρέχεσθαι δυνάμενος, ἐφ' ὧν οὐδεμία ἀφύιας καὶ
to-show being-able in which no of-lack-of-talent and
 ἀνεπιτηδεϊότητος πρόφασις, ὅμως ἔτι κάτω μένεις ἐκών;
unfitness excuse yet still below you-remain willingly
 ἢ καὶ γογγύζειν καὶ γλισχρεύεσθαι καὶ κολακεύειν καὶ τὸ
or also to-grumble and to-be-stingy and to-flatter and the
 σωματίον κατατιᾶσθαι καὶ ἀρεσκεύεσθαι καὶ περπερεύεσθαι
little-body to-blame and to-be-obsequious and to-brag
 καὶ τοσαῦτα ρίπτάζεσθαι τῇ ψυχῇ διὰ τὸ ἀφυῶς
and so-much to-be-tossed in-the soul because-of the ungiftedly
 κατεσκευάσθαι ἀναγκάζῃ; οὐ μὰ τοὺς θεοὺς, ἀλλὰ τούτων
to-have-been-made are-you-compelled no by the gods but from-these
 μὲν πάλαι ἀπηλλάχθαι ἐδύνασο, μόνον δέ, εἰ ἄρα, ὡς
indeed long-ago to-have-been-freed you-could only but if indeed as
 βραδύτερος καὶ δυσπαρακολουθητότερος καταγινώσκεσθαι.
rather-slow and rather-dull-of-understanding to-be-condemned
 καὶ τοῦτο δὲ ἀσκητέον μὴ παρηνθυμωμένῳ μηδὲ
and this too one-must-train not neglecting nor
 ἐμφιληδονοῦντι τῇ νωθείᾳ.
delighting-in the sluggishness

Ὁ μὲν τίς ἐστιν, ὅταν τι δεξιὸν περί τινα πράξῃ, 6
the-one indeed a-man is when some good-turn to someone he-does
 πρόχειρος καὶ λογίσασθαι αὐτῷ τὴν χάριν. ὁ δὲ πρὸς
ready also to-reckon to-him the favor another but to
 μὲν τοῦτο οὐ πρόχειρος, ἄλλως μέντοι παρ' ἑαυτῷ ὡς
indeed this not ready otherwise however within himself as
 περὶ χρεώστου διανοεῖται καὶ οἶδεν ὃ πεποίηκεν. ὁ
about a-debtor thinks and knows what he-has-done another

δέ τις τρόπον τινὰ οὐδὲ οἶδεν ὃ πεποίηκεν, ἀλλὰ
but a-man in-manner some not-even knows what he-has-done but
 ὅμοιός ἐστιν ἀμπέλῳ βότρυν ἐνεγκούσῃ καὶ μηδὲν ἄλλο
like is to-a-vine a-cluster having-borne and nothing else
 προσεπιζητούσῃ μετὰ τὸ ἅπαξ τὸν ἴδιον καρπὸν ἐνηνοχέειναι.
seeking-besides after the once — its-own fruit to-have-borne
 ἵππος δραμών, κύων ἰχνεύσας, μέλισσα μέλι ποιήσασα,
a-horse having-run a-dog having-tracked a-bee honey having-made
 ἄνθρωπος δ' εὖ ποιήσας οὐκ ἐπιβοᾷται, ἀλλὰ μεταβαίνει
a-man and well having-done not proclaims-it but passes-on
 ἐφ' ἕτερον, ὡς ἄμπελος ἐπὶ τὸ πάλιν ἐν τῇ ὥρᾳ τὸν
to another as a-vine to the again in the season the
 βότρυν ἐνεγκείν. ἐν τούτοις οὖν δεῖ εἶναι τοῖς
cluster to-bear among these then one-must to-be the-(men)
 τρόπον τινὰ ἀπαρακολουθήτως αὐτὸ ποιοῦσι. — ναί· ἀλλ'
in-manner some unawares it doing yes but
 αὐτὸ τοῦτο δεῖ παρακολουθεῖν· ἴδιον γάρ, φησί, τοῦ
just this one-must to-be-aware-of proper for he-says of-the
 κοινωνικοῦ τὸ αἰσθάνεσθαι, ὅτι κοινωνικῶς ἐνεργεῖ, καὶ νῇ
social-(man) the to-perceive that socially he-acts and by
 Δία βούλεσθαι καὶ τὸν κοινωνὸν αἰσθέσθαι. — ἀληθὲς μὲν
Zeus to-wish also the partner to-perceive true indeed
 ἐστὶν ὃ λέγεις, τὸ δὲ νῦν λεγόμενον παρεκδέχῃ· διὰ
is what you-say the but now said you-misunderstand because-of
 τοῦτο ἔση εἰς ἐκείνων ὧν πρότερον ἐπεμνήσθην· καὶ
this you-will-be one of-those whom earlier I-mentioned for
 γὰρ ἐκεῖνοι λογικῇ τινι πιθανότητι παράγονται. ἐὰν δὲ
also those by-rational some plausibility are-led-astay if but
 θελήσῃς συνεῖναι τί ποτέ ἐστι τὸ λεγόμενον, μὴ φοβοῦ,
you-wish to-understand what ever is the saying not fear
 μὴ παρὰ τοῦτο παραλίπῃς τι ἔργον κοινωνικόν.
lest because-of this you-omit some work social

Εὐχὴ Ἀθηναίων· ὕσον, ὕσον, ὦ φίλε Ζεῦ, κατὰ τῆς 7
a-prayer of-Athenians rain rain O dear Zeus on the
 ἀρούρας τῆς Ἀθηναίων καὶ τῶν πεδίων. ἥτοι οὐ δεῖ
plowland the of-Athenians and the plains either not one-should
 εὐχεσθαι ἢ οὕτως ἀπλῶς καὶ ἐλευθέρως.
to-pray or so simply and freely
 Ὅποῖόν τί ἐστι τὸ λεγόμενον, ὅτι· συνέταξεν 8
of-what-sort a-thing is the saying that prescribed
 ὁ Ἀσκληπιὸς τούτῳ ἵππασίαν ἢ ψυχρολουσίαν ἢ
 — Asclepius for-this-man riding or cold-baths or
 ἀνυποδησίαν, τοιοῦτόν ἐστι καὶ τό· συνέταξε τούτῳ
going-barefoot such is also the-(saying) prescribed for-this-man
 ἢ τῶν ὅλων φύσις νόσον ἢ πῆρωσιν ἢ ἀποβολὴν ἢ ἄλλο
the of-the whole nature disease or maiming or loss or other
 τι τῶν τοιούτων. καὶ γὰρ ἐκεῖ τὸ συνέταξε τοιοῦτόν
something — of-such-things for also there the prescribed such
 τι σημαίνει· ἔταξε τούτῳ τοῦτο ὡς κατάλληλον
something means he-ordered for-this-man this as suitable
 πρὸς ὑγίειαν, καὶ ἐνταῦθα τὸ συμβαίνειν ἐκάστῳ τέτακται
for health and here the happening to-each has-been-ordered
 πως αὐτῷ ὡς κατάλληλον πρὸς τὴν εἰμαρμένην.
somehow for-him as suitable for the fate
 οὕτως γὰρ καὶ συμβαίνειν αὐτὰ ἡμῖν λέγομεν ὡς καὶ τοὺς
so for also to-fit them to-us we-say as also the
 τετραγώνους λίθους ἐν τοῖς τείχεσιν ἢ ἐν ταῖς πυραμίσι
square stones in the walls or in the pyramids
 συμβαίνειν οἱ τεχνῖται λέγουσι, συναρμόζοντας ἀλλήλοις
to-fit the craftsmen say fitting one-another
 τῇ ποιᾷ συνθέσει. ὅλως γὰρ ἀρμονία ἐστὶ μία καὶ
in-the particular arrangement in-general for harmony is one and
 ὥσπερ ἐκ πάντων τῶν σωμάτων ὁ κόσμος τοιοῦτον
just-as from all the bodies the universe such

σῶμα συμπληροῦται, οὕτως ἐκ πάντων τῶν αἰτίων ἢ
a-body is-made-up so from all the causes the
 εἰμαρμένη τοιαύτη αἰτία συμπληροῦται.
fate such a-cause is-made-up
 νοοῦσι δὲ ὁ λέγω καὶ οἱ τέλεον ἰδιῶται· φασὶ γάρ·
understand and what I-mean even the utter laymen they-say for
 τοῦτο ἔφερεν αὐτῷ. οὐκοῦν τοῦτο τούτῳ ἐφέρετο καὶ
this it-brought to-him therefore this to-this-man was-brought and
 τοῦτο τούτῳ συνετάττετο· δεχόμεθα οὖν αὐτὰ ὡς ἐκείνα
this for-this-man was-prescribed let-us-accept then them as those-things
 ἃ ὁ Ἀσκληπιὸς συντάττει. πολλὰ γοῦν καὶ ἐν ἐκείνοις
which — Asclepius prescribes many at-any-rate also in those
 ἐστὶ τραχέα, ἀλλὰ ἀσπαζόμεθα τῇ ἐλπίδι τῆς ὑγείας.
are harsh but we-welcome-them in-the hope of-the health
 τοιοῦτόν τί σοι δοκεῖτω ἄνυσις καὶ συντέλεια τῶν τῇ
such a-thing to-you let-seem accomplishment and completion of-the by-the
 κοινῇ φύσει δοκούντων, οἷον ἢ σὴ ὑγεία, καὶ οὕτως ἀσπάζου
common nature approved-things as — your health and so welcome
 πᾶν τὸ γινόμενον, κἂν ἀπηνέστερον δοκῇ, διὰ τὸ ἐκεῖ σε
every the happening even-if rather-harsh it-seems because-of the there you
 ἄγειν, ἐπὶ τὴν τοῦ κόσμου ὑγείαν καὶ τὴν τοῦ Διὸς εὐοδίαν
to-lead to the of-the universe health and the — of-Zeus prosperity
 καὶ εὐπραγίαν. οὐ γὰρ ἂν τοῦτό τι ἐφερεν, εἰ μὴ τῷ
and welfare not for — this to-anyone it-would-bring if not to-the
 ὅλῳ συνέφερεν· οὐδὲ γὰρ ἡ τυχοῦσα φύσις φέρει τι,
whole it-were-advantageous not-even for the ordinary nature brings anything
 ὃ μὴ τῷ διοικουμένῳ ὑπ' αὐτῆς κατάλληλόν ἐστιν.
which not to-the-(thing) governed by it suitable is
 οὐκοῦν κατὰ δύο λόγους στέργειν χρή τὸ συμβαῖνόν
therefore on two grounds to-be-content one-must the happening
 σοι· καθ' ἓνα μὲν, ὅτι σοὶ ἐγένετο καὶ σοὶ συνετάττετο
to-you on one indeed that for-you it-happened and for-you was-prescribed

καὶ πρὸς σέ πως εἶχεν, ἄνωθεν ἐκ τῶν πρεσβυτάτων
and to you somehow was-related from-above from the most-ancient
 αἰτίων συγκλωθόμενον· καθ' ἕτερον δέ, ὅτι τῷ τὸ
causes spun-together on the-other and that for-the-(power) the
 ὅλον διοικούντι τῆς εὐδορίας καὶ τῆς συντελείας καὶ νή
whole governing of-the prosperity and of-the completion and by
 Δία τῆς συμμονῆς αὐτῆς καὶ τὸ ἰδίᾳ εἰς ἕκαστον
Zeus of-the continuance itself even the individually to each
 ἦκον αἰτίον ἐστι. πηροῦται γὰρ τὸ ὁλόκληρον, ἐὰν καὶ
coming (a)-cause is is-maimed for the entirety if even
 ὁτιοῦν διακόψῃς τῆς συναφείας καὶ συνεχείας ὥσπερ
anything-whatever you-cut of-the conjunction and continuity just-as
 τῶν μορίων, οὕτω δὴ καὶ τῶν αἰτίων· διακόπτεις δέ,
of-the parts so indeed also of-the causes you-cut and
 ὅσον ἐπὶ σοί, ὅταν δυσαρεστῇς, καὶ τρόπον τινὰ ἀναίρεις.
as-far-as up-to you when you-are-displeased and in-manner some you-destroy

III • NOT A SCHOOLMASTER

When he fails to act from right judgments, Marcus should return to philosophy as to a soothing remedy, not a schoolmaster, since it wants only what his nature wants. Things are veiled, their objects cheap, and his companions hard to bear, so he should await his end calmly. Nothing will happen against the nature of the whole, and no one can force him against his god within. The crowd applauds a comic jibe at riches it would reject if aimed at wisdom.

Μὴ σικχαίνειν μηδὲ ἀπαυδᾶν μηδὲ ἀποδυσπετεῖν, εἰ μὴ
not to-be-disgusted nor to-give-up nor to-lose-heart if not
 καταπυκνοῦταί σοι τὸ ἀπὸ δογμάτων ὀρθῶν ἕκαστα
is-accomplished-regularly for-you the from judgments right each-thing
 πράσσειν, ἀλλὰ ἐκκρουσθέντα πάλιν ἐπανιέναι καὶ
to-do but having-been-knocked-off again to-return and

ἀσμενίζειν, εἰ τὰ πλείω ἀνθρωπικώτερα, καὶ φιλεῖν
to-be-glad if the greater-part (are)-more-human and to-love
 τοῦτο, ἐφ' ὃ ἐπανέρχῃ, καὶ μὴ ὡς πρὸς παιδαγωγὸν τὴν
this to which you-return and not as to a-tutor —
 φιλοσοφίαν ἐπανίεναι, ἀλλ' ὡς οἱ ὀφθαλμιῶντες πρὸς τὸ
philosophy to-return but as the sore-eyed to the
 σπογγάριον καὶ τὸ ᾠόν, ὡς ἄλλος πρὸς κατάπλασμα, ὡς
little-sponge and the egg as another to a-poultice as
 πρὸς καταίονησιν. οὕτως γὰρ οὐδὲν ἐπιδείξῃ τὸ
to a-lotion so for in-no-way you-will-make-a-show-of the
 πειθαρχεῖν τῷ λόγῳ, ἀλλὰ προσαναπαύσῃ αὐτῷ. μέμνησο
to-obey the reason but you-will-rest in-it remember
 δὲ ὅτι φιλοσοφία μόνα θέλει ᾧ ἡ φύσις σου θέλει·
and that philosophy only-the-things wants which the nature your wants
 σὺ δὲ ἄλλο ἤθελες οὐ κατὰ φύσιν. τί γὰρ τούτων
you but another-thing wanted not according-to nature what for than-these
 προσηνέστερον; ἡ γὰρ ἡδονὴ οὐχὶ διὰ τοῦτο σφάλλει;
(is)-more-agreeable the for pleasure not by this trips-(us)
 ἀλλὰ θέασαι, εἰ προσηνέστερον μεγαλοψυχία, ἐλευθερία,
but look whether more-agreeable (are)-magnanimity freedom
 ἀπλότης, εὐγνωμοσύνη, ὁσιότης, αὐτῆς γὰρ φρονήσεως τί
simplicity graciousness holiness than-the-very for wisdom what
 προσηνέστερον, ὅταν τὸ ἄπταιστον καὶ εὖρον ἐν πᾶσι τῆς
more-agreeable when the unfailing and smooth-flowing in all of-the
 παρακολουθητικῆς καὶ ἐπιστημονικῆς δυνάμεως ἐνθυμηθῇς;
comprehending and knowing faculty you-consider
 10 Τὰ μὲν πράγματα ἐν τοιαύτῃ τρόπον τινὰ ἐγκαλύψει
the indeed things in such in-manner some concealment
 ἐστίν, ὥστε φιλοσόφοις οὐκ ὀλίγοις οὐδὲ τοῖς τυχοῦσιν
are so-that to-philosophers not few nor the ordinary
 ἔδοξε παντάπασιν ἀκατάληπτα εἶναι, πλὴν αὐτοῖς γε
it-seemed altogether incomprehensible to-be however to-the-very at-least

τοῖς Στωικοῖς δυσκατάληπτα δοκεῖ· καὶ πᾶσα ἡ ἡμετέρα
 — Stoics hard-to-comprehend they-seem and all — our
 συγκατάθεσις μεταπτώτῃ· ποῦ γὰρ ὁ ἀμετάπτωτος;
 assent changeable where for (is)-the unchangeable
 μέτιθι τοίνυν ἐπ' αὐτὰ τὰ ὑποκείμενα ὡς ὀλιγοχρόνια καὶ
 pass then to the-very — objects how short-lived and
 εὐτελεῖ καὶ δυνάμενα ἐν κτήσει κιναίδου ἢ πόρνης ἢ ληστοῦ
 cheap and able in possession of-a-catamite or of-a-barlot or of-a-robber
 εἶναι. μετὰ τοῦτο ἔπιθι ἐπὶ τὰ τῶν συμβιούντων ἥθη,
 to-be after this go to the of-the companions characters
 ὧν μολίς ἐστὶ καὶ τοῦ χαριεστάτου ἀνασχέσθαι,
 of-whom scarcely it-is-(possible) even the most-agreeable to-endure
 ἵνα μὴ λέγω, ὅτι καὶ ἑαυτὸν τις μόγις ὑπομένει.
 that not I-may-say that even himself one scarcely endures
 ἐν τοιούτῳ οὖν ζόφῳ καὶ ρύπῳ καὶ τοσαύτῃ ρύσει τῆς
 in such then darkness and filth and so-great flux of-the
 τε οὐσίας καὶ τοῦ χρόνου καὶ τῆς κινήσεως καὶ τῶν
 both substance and of-the time and of-the motion and of-the
 κινουμένων τί ποτέ ἐστι τὸ ἐκτιμηθῆναι ἢ τὸ ὅλως
 things-moved what ever is the to-be-prized or the at-all
 σπουδασθῆναι δυνάμενον, οὐδ' ἐπινοῶ. τὸναντίον γὰρ
 to-be-pursued able not-even I-conceive the-contrary for
 δεῖ παραμυθούμενον ἑαυτὸν περιμένειν τὴν φυσικὴν
 one-must consoling oneself to-await the natural
 λύσιν καὶ μὴ ἀσχάλλειν τῇ διατριβῇ, ἀλλὰ τούτοις
 dissolution and not to-fret at-the delay but in-these
 μόνοις προσαναπαύεσθαι· ἐνὶ μὲν τῷ, ὅτι οὐδὲν
 only to-rest in-one indeed the that nothing
 συμβήσεται μοι ὃ οὐχὶ κατὰ τὴν τῶν ὅλων φύσιν
 will-happen to-me which not according-to the of-the whole nature
 ἐστίν· ἑτέρῳ δέ, ὅτι ἔξοστί μοι μηδὲν πράσσειν
 is in-the-other and that it-is-possible for-me nothing to-do

παρὰ τὸν ἐμὸν θεὸν καὶ δαίμονα· οὐδεὶς γὰρ ὁ
contrary-to — my god and daemon no-one for (is)-the-(one)
 ἀναγκάσων τοῦτον παραβῆναι.

who-will-compel-(me) him to-transgress-against

- 11 Πρὸς τί ποτε ἄρα νῦν χρῶμαι τῇ ἐμαντοῦ ψυχῇ; παρ'
for what ever then now do-I-use — my-own soul at
 ἕκαστα τοῦτο ἐπανερωτᾷν ἑαυτὸν καὶ ἐξετάζειν τί μοί
each-(point) this to-ask oneself and to-examine what to-me
 ἐστι νῦν ἐν τούτῳ τῷ μορίῳ, ὃ δὴ ἡγεμονικὸν
there-is now in this — part which indeed ruling-faculty
 καλοῦσι, καὶ τίνος ἄρα νῦν ἔχω ψυχὴν; μήτι παιδίου;
they-call and whose then now do-I-have soul perhaps of-a-child
 μήτι μειρακίου; μήτι γυναικαρίου; μήτι τυράννου; μήτι
perhaps of-a-youth perhaps of-a-silly-woman perhaps of-a-tyrant perhaps
 κτήνους; μήτι θηρίου;
of-a-beast-of-burden perhaps of-a-wild-beast

- 12 Ὅποιά τινά ἐστι τὰ τοῖς πολλοῖς δοκοῦντα ἀγαθὰ, κἂν
of-what-sort (things) are the-things to-the many seeming goods also
 ἐντεῦθεν λάβοις. εἰ γάρ τις ἐπινοήσειεν ὑπάρχοντά τινα
from-here you-could-grasp if for one should-conceive existing some
 ὡς ἀληθῶς ἀγαθὰ, οἷον φρόνησιν, σωφροσύνην, δικαιοσύνην,
as truly goods such-as wisdom temperance justice
 ἀνδρείαν, οὐκ ἂν ταῦτα προεπινοήσας ἐπακοῦσαι δυνηθείη
courage not — these-things having-first-conceived to-listen-to would-be-able
 τό· ὑπὸ τῶν ἀγαθῶν, οὐ γὰρ ἐφαρμόσει. τὰ
the-(saying) because-of the goods not for it-will-fit the-things
 δέ γε τοῖς πολλοῖς φαινόμενα ἀγαθὰ προεπινοήσας τις
but at-least to-the many appearing goods having-first-conceived one
 ἐπακούσεται καὶ ῥαδίως δέξεται ὡς οἰκείως ἐπιλεγόμενον
will-listen and easily will-accept as aptly applied
 τὸ ὑπὸ τοῦ κωμικοῦ εἰρημένον. οὕτως καὶ οἱ
the-(saying) by the comic-poet said so even the

πολλοὶ φαντάζονται τὴν διαφοράν· οὐ γὰρ ἂν τοῦτο μὲν
many imagine the difference not for — this indeed
 προσέκοπτε καὶ ἀπηξιοῦτο, τὸ δὲ ἐπὶ τοῦ πλούτου καὶ
would-offend and would-be-rejected the-(saying) but about the wealth and
 τῶν πρὸς τρυφὴν ἢ δόξαν εὐκληρημάτων παρεδεχόμεθα ὥς
the for luxury or fame good-fortunes we-would-accept as
 ἱκνουμένως καὶ ἀστείως εἰρημένον. πρόιθι οὖν καὶ ἐρώτα,
fittingly and wittily said go-on then and ask
 εἰ τιμητέον καὶ ἀγαθὰ ὑποληπτέον τὰ τοιαῦτα, ὧν
whether one-must-honor and good one-must-suppose — such-things of-which
 προεπινοηθέντων οἰκείως ἂν ἐπιφέροιτο τὸ τὸν κεκτημένον
having-been-first-conceived aptly — could-be-applied the the possessor
 αὐτὰ ὑπὸ τῆς εὐπορίας ‘οὐκ ἔχειν ὅποι χέσῃ’.
them because-of the plenty not to-have where he-may-relieve-himself

IV • THE SOUL TAKES ITS COLOR

Marcus is made of cause and matter, and neither will pass into nothing; each part of him will change into another part of the universe. Nothing that does not belong to a man as man is his good. The soul takes the color of its thoughts, so he should dye it with thoughts like these: one can live well even at court, and a rational creature's good is fellowship. Things cannot touch the soul, and the mind turns every obstacle into a way forward.

Ἐξ αἰτιώδους καὶ ὑλικοῦ συνέστηκα, οὐδέτερον δὲ τούτων 13
of causal and material I-am-composed neither but of-these
 εἰς τὸ μὴ ὄν φθαρήσεται, ὥσπερ οὐδὲ ἐκ τοῦ μὴ
into the not being will-perish just-as not-even from the not
 ὄντος ὑπέστη. οὐκοῦν καταταχθήσεται πᾶν μέρος
being did-it-come-into-being therefore will-be-assigned every part
 ἐμὸν κατὰ μεταβολὴν εἰς μέρος τι τοῦ κόσμου καὶ
my by change into part some of-the universe and

πάλιν ἐκείνο εἰς ἕτερον μέρος τι τοῦ κόσμου μεταβαλεῖ
 again that into another part some of-the universe will-change
 καὶ ἤδη εἰς ἄπειρον. κατὰ τοιαύτην δὲ μεταβολὴν κἀγὼ
 and so to infinity by such and change I-too
 ὑπέστην καὶ οἱ ἐμὲ γεννήσαντες καὶ ἐπανιόντι
 came-into-being and the-(ones) me having-begotten and for-one-going-back
 εἰς ἄλλο ἄπειρον. οὐδὲν γὰρ κωλύει οὕτως φάναι, κἂν
 into another infinity nothing for prevents so to-say even-if
 κατὰ περιόδους πεπερασμένας ὁ κόσμος διοικῆται.
 by periods limited the universe is-governed

14 Ὁ λόγος καὶ ἡ λογικὴ τέχνη δυνάμεις εἰσὶν ἑαυταῖς
 the reason and the rational art faculties are with-themselves
 ἀρκούμεναι καὶ τοῖς καθ' ἑαυτὰς ἔργοις. ὁρμῶνται
 content and with-the by themselves works they-start
 μὲν οὖν ἀπὸ τῆς οἰκείας ἀρχῆς, ὁδεύουσι δὲ εἰς τὸ
 indeed then from the proper starting-point they-travel and to the
 προκείμενον τέλος, καθὼς κατορθώσεις αἱ τοιαῦται
 proposed end for-which-reason right-actions the such
 πράξεις ὀνομάζονται τὴν ὀρθότητα τῆς ὁδοῦ σημαίνουσαι.
 actions are-named the rightness of-the road signifying

15 Οὐδὲν τούτων ρητέον ἀνθρώπου, ἃ ἀνθρώπῳ, καθὼς
 none of-these one-must-call a-man's which to-a-man as
 ἀνθρωπὸς ἐστίν, οὐκ ἐπιβάλλει. οὐκ ἔστιν ἀπαιτήματα
 man he-is not belong not they-are demands
 ἀνθρώπου οὐδὲ ἐπαγγέλλεται αὐτὰ ἢ τοῦ ἀνθρώπου φύσις
 of-a-man nor promises them the of-the man nature
 οὐδὲ τελειότητές εἰσι τῆς τοῦ ἀνθρώπου φύσεως. οὐ τοίνυν
 nor perfections are-they of-the of-the man nature not then
 οὐδὲ τὸ τέλος ἐν αὐτοῖς ἐστὶ τῷ ἀνθρώπῳ κείμενον οὐδέ
 even the end in them is for-the man lying nor
 γε τὸ συμπληρωτικὸν τοῦ τέλους, τὸ ἀγαθόν. ἐπεὶ εἴ τι
 indeed the completing of-the end the good since if any

τούτων ἦν ἐπιβάλλον τῷ ἀνθρώπῳ, οὐκ ἂν τὸ ὑπερφρονεῖν
of-these were belonging to-the man not — the to-despise
 αὐτῶν καὶ κατεξανίστασθαι ἐπιβάλλον ἦν οὐδὲ ἐπαινετὸς
them and rising-against belonging would-be nor praiseworthy
 ἦν ὁ ἀπροσδεῖ τούτων ἑαυτὸν παρεχόμενος, οὐδ'
would-be the-(man) not-needing of-these himself showing nor
 ἂν ὁ ἐλαττωτικὸς ἑαυτοῦ ἔν τινι τούτων ἀγαθὸς ἦν,
— the-(man) cutting-short himself in any of-these good would-be
 εἴπερ ταῦτα ἀγαθὰ ἦν. νῦν δ', ὅσῳ περ πλείω τις ἀφαιρῶν
if-indeed these good were now but the-more more one depriving
 ἑαυτοῦ τούτων ἢ τοιούτων ἑτέρων ἢ καὶ ἀφαιρούμενός
himself of-these or of-such others or even being-deprived-of
 τι τούτων ἀνέχεται, τοσῶδε μᾶλλον ἀγαθὸς ἐστίν.
any of-these endures so-much more good he-is
 Οἷα ἂν πολλάκις φαντασθῆς, τοιαύτη σοι ἔσται ἡ 16
whatever — often you-imagine such for-you will-be the
 διάνοια· βάπτεται γὰρ ὑπὸ τῶν φαντασιῶν ἡ ψυχὴ. βάπτε
understanding is-dyed for by the impressions the soul dye
 οὖν αὐτὴν τῇ συνεχείᾳ τῶν τοιούτων φαντασιῶν· οἶον,
then it with-the succession — of-such impressions such-as
 ὅτι ὅπου ζῆν ἐστίν, ἐκεῖ καὶ εὖ ζῆν· ἐν αὐλῇ δὲ ζῆν
that where to-live it-is-possible there also well to-live in court and to-live
 ἐστίν· ἔστιν ἄρα καὶ εὖ ζῆν ἐν αὐλῇ. καὶ πάλιν, ὅτι
it-is-possible it-is-possible then also well to-live in court and again that
 οὐ περ ἕνεκεν ἕκαστον κατεσκευάσται, πρὸς τοῦτο φέρεται·
of-which for-the-sake each-thing has-been-made toward this it-is-borne
 πρὸς ὃ φέρεται δέ, ἐν τούτῳ τὸ τέλος αὐτοῦ· ὅπου δὲ τὸ
toward what it-is-borne and in this the end its where and the
 τέλος, ἐκεῖ καὶ τὸ συμφέρον καὶ τὸ ἀγαθὸν ἑκάστου· τὸ ἄρα
end there also the advantage and the good of-each the then
 ἀγαθὸν τοῦ λογικοῦ ζώου κοινωνία. ὅτι γὰρ πρὸς κοινωνίαν
good of-the rational creature (is)-fellowship that for for fellowship

γεγόναμεν, πάλαι δέδεικται· ἢ οὐκ ἦν ἐναργὲς ὅτι τὰ χείρω
we-were-born long-ago has-been-shown or not was-it clear that the worse
 τῶν κρείττωνων ἕνεκεν, τὰ δὲ κρείττω ἀλλήλων; κρείττω δὲ
of-the better for-the-sake the and better of-one-another better and
 τῶν μὲν ἀψύχων τὰ ἔμψυχα, τῶν δὲ ἐμψύχων τὰ λογικά.
than-the indeed soulless the ensouled than-the and ensouled the rational

- 17 Τὸ τὰ ἀδύνατα διώκειν μανικόν· ἀδύνατον δὲ τὸ τοὺς
the the impossible-things to-pursue (is)-mad impossible and the the
 φαύλους μὴ τοιαῦτά τινα ποιεῖν.
bad not such some-things to-do

- 18 Οὐδὲν οὐδενὶ συμβαίνει ὃ οὐχὶ πέφυκε φέρειν. ἄλλω
nothing to-anyone happens which not he-is-fitted to-bear to-another
 τὰ αὐτὰ συμβαίνει καὶ ἥτοι ἀγνοῶν ὅτι συμβέβηκεν,
the same-things happen and either not-knowing that it-has-happened
 ἢ ἐπιδεικνύμενος μεγαλοφροσύνην, εὐσταθεὶ καὶ ἀκάκωτος
or showing-off greatness-of-mind he-stands-firm and unharmed
 μένει. δεινὸν οὖν ἄγνοιαν καὶ ἀρέσκειαν ἰσχυροτέρας εἶναι
remains terrible then ignorance and complaisance stronger to-be
 φρονήσεως.
than-wisdom

- 19 Τὰ πράγματα αὐτὰ οὐδ' ὅπωςτιοῦν ψυχῆς ἄπτεται
the things themselves not in-any-way-whatever soul touch
 οὐδὲ ἔχει εἴσοδον πρὸς ψυχὴν οὐδὲ τρέψαι οὐδὲ κινήσαι
nor have entrance to soul nor to-turn nor to-move
 ψυχὴν δύναται, τρέπει δὲ καὶ κινεῖ αὐτὴ ἐαυτὴν μόνη καὶ
soul can turns but and moves it itself alone and
 οἷον ἂν κριμάτων καταξιώσῃ ἐαυτήν, τοιαῦτα ἐαυτῇ
of-whatever — judgments it-deems-worthy itself such for-itself
 ποιεῖ τὰ προσυφεστώτα.
makes the things-presented

Καθ' ἕτερον μὲν λόγον ἡμῖν ἐστὶν οἰκειότατον ἄνθρωπος, 20
 by one indeed account to-us is nearest man
 καθ' ὅσον εὖ ποιητέον αὐτοὺς καὶ ἀνεκτέον· καθ'
 in so-far-as well one-must-treat them and one-must-bear-with in
 ὅσον δὲ ἐνίστανταιί τινες εἰς τὰ οἰκεῖα ἔργα, ἐν τι τῶν
 so-far-as but obstruct some in the proper works one thing of-the
 ἀδιαφόρων μοι γίνεται ὁ ἄνθρωπος οὐχ ἥσσον ἢ ἥλιος
 indifferents to-me becomes the man not less than sun
 ἢ ἄνεμος ἢ θηρίον. ὑπὸ τούτων δὲ ἐνέργεια μὲν τις
 or wind or wild-beast by these and activity indeed some
 ἐμποδισθεῖν ἂν, ὁρμῆς δὲ καὶ διαθέσεως οὐ γίνεται ἐμπόδια
 might-be-hindered — of-impulse but and of-disposition not arise hindrances
 διὰ τὴν ὑπεξαίρεσιν καὶ τὴν περιτροπήν. περιτρέπει γὰρ
 because-of the reservation and the conversion converts for
 καὶ μεθίστησι πᾶν τὸ τῆς ἐνεργείας κώλυμα ἢ διάνοια εἰς
 and transfers every the of-the activity hindrance the understanding into
 τὸ προηγούμενον καὶ πρὸ ἔργου γίνεται τὸ τοῦ ἔργου τούτου
 the leading-(aim) and for work becomes the of-the work this
 ἐφεκτικὸν καὶ πρὸ ὁδοῦ τὸ τῆς ὁδοῦ ταύτης ἐνστατικόν.
 restraining and for road the of-the road this obstructing

V • LIVING WITH THE GODS

Marcus should honor what is most powerful in the universe and what is akin to it in himself. What does not harm the city does not harm the citizen. Substance flows like a river, and his share of time and fate is tiny, so it is foolish to fret. Another's wrong is that man's affair, and the ruling faculty should add no judgment to the body's feelings. A man lives with the gods when his soul accepts its lot and obeys his daemon.

- 21 Τῶν ἐν τῷ κόσμῳ τὸ κράτιστον τίμα· ἔστι δὲ τοῦτο
of-the-things in the universe the most-powerful honor is and this
 τὸ πᾶσι χρώμενον καὶ πάντα διέπον. ὁμοίως δὲ καὶ
the-(thing) all-things using and all-things ordering likewise and also
 τῶν ἐν σοὶ τὸ κράτιστον τίμα· ἔστι δὲ τοῦτο τὸ
of-the-things in you the most-powerful honor is and this the-(thing)
 ἐκείνῳ ὁμογενές. καὶ γὰρ ἐπὶ σοῦ τὸ τοῖς ἄλλοις
to-that akin also for in you the-(thing) the others
 χρώμενον τοῦτό ἐστι καὶ ὁ σὸς βίος ὑπὸ τούτου διοικεῖται.
using this is and — your life by this is-governed
- 22 Ὅ τῇ πόλει οὐκ ἔστι βλαβερόν, οὐδὲ τὸν πολίτην βλάπτει.
what to-the city not is harmful nor the citizen harms
 ἐπὶ πάσης τῆς τοῦ βεβλάφθαι φαντασίας τοῦτον ἔπαγε
in every the of-the to-have-been-harmed impression this apply
 τὸν κανόνα· εἰ ἡ πόλις ὑπὸ τούτου μὴ βλάπτεται, οὐδὲ ἐγὼ
 — rule if the city by this not is-harmed neither I
 βέβλαμμαι· εἰ δὲ ἡ πόλις βλάπτεται, οὐκ ὀργιστέον, ἀλλὰ
have-been-harmed if but the city is-harmed not one-must-be-angry but
 δεικτέον τῷ βλάπτοντι τὴν πόλιν τί τὸ παρορώμενον.
one-must-show to-the (man)-harming the city what (is)-the thing-overlooked
- 23 Πολλάκις ἐνθυμοῦ τὸ τάχος τῆς παραφορᾶς καὶ ὑπεξαγωγῆς
often consider the speed of-the passing-by and removal
 τῶν ὄντων καὶ γινομένων. ἧ τε γὰρ οὐσία οἶον ποταμὸς
of-the things-that-are and becoming the both for substance (is)-like a-river
 ἐν διηνεκεί ρύσει καὶ αἱ ἐνέργειαι ἐν συνεχέσι μεταβολαῖς
in continual flow and the activities in continuous changes
 καὶ τὰ αἷτια ἐν μυρίαῖς τροπαῖς καὶ σχεδὸν οὐδὲν ἐστὼς
and the causes in countless variations and almost nothing standing
 καὶ τὸ πάρεγγυς· τὸ δὲ ἄπειρον τοῦ τε παρωχηκότος
even the near-at-hand the and infinite of-the both past
 καὶ μέλλοντος ἀχανές, ᾧ πάντα ἐναφανίζεται. πῶς οὖν
and future (is)-a-gulf in-which all-things vanish how then

οὐ μωρὸς ὁ ἐν τούτοις φυσώμενος ἢ σπώμενος ἢ
 not (is)-foolish the-(man) in these puffed-up or distracted or
 σχετλιάζων ὡς ἔν τινι χρόνῳ καὶ ἐπὶ μακρὸν ἐνοχλήσαντι;
 complaining as in some time and for long having-troubled-(him)
 Μέμνησο τῆς συμπάσης οὐσίας, ἧς ὀλίγιστον μετέχεις, 24
 remember the entire substance of-which a-very-little-part you-share
 καὶ τοῦ σύμπαντος αἰῶνος, οὗ βραχὺ καὶ ἀκαριαῖόν
 and the entire eternity of-which a-brief and momentary
 σοι διάστημα ἀφώρισται, καὶ τῆς εἰμαρμένης, ἧς
 for-you interval has-been-marked-off and the fate of-which
 πόστον εἶ μέρος;
 what-a-small you-are part

Ἄλλος ἀμαρτάνει τι εἰς ἐμέ; ὅψεται ἰδίαν 25
 another errs (in)-something against me he-will-see-(to-it) own
 ἔχει διάθεσιν, ἰδίαν ἐνέργειαν. ἐγὼ νῦν ἔχω, ὃ με
 he-has disposition own activity I now have what me
 θέλει νῦν ἔχειν ἢ κοινὴ φύσις, καὶ πράσσω, ὃ με νῦν
 wishes now to-have the common nature and I-do what me now
 πράσσειν θέλει ἢ ἐμὴ φύσις.

to-do wishes — my nature
 Τὸ ἡγεμονικὸν καὶ κυριεῦον τῆς ψυχῆς σου μέρος ἄτρεπτον 26
 the ruling-faculty and sovereign of-the soul your part unmoved
 ἔστω ὑπὸ τῆς ἐν τῇ σαρκὶ λείας ἢ τραχείας κινήσεως καὶ
 let-be by the in the flesh smooth or rough motion and
 μὴ συγκρινέσθω, ἀλλὰ περιγραφέτω αὐτὸ καὶ περιορίζετω
 not let-it-mingle but let-it-circumscribe itself and let-it-confine
 τὰς πείσεις ἐκείνας ἐν τοῖς μορίοις. ὅταν δὲ ἀναδιδῶνται
 the affections those in the parts when but they-are-transmitted
 κατὰ τὴν ἑτέραν συμπάθειαν εἰς τὴν διάνοιαν ὡς ἐν σώματι
 by the other sympathy into the understanding as in a-body
 ἡνωμένῳ, τότε πρὸς μὲν τὴν αἴσθησιν φυσικὴν οὖσαν
 unified then against indeed the sensation natural being

- οὐ πειρατέον ἀντιβαίνειν, τὴν δὲ ὑπόληψιν τὴν ὥς περὶ
 not one-must-try to-resist the but supposition the as about
 ἀγαθοῦ ἢ κακοῦ μὴ προστιθέτω τὸ ἡγεμονικὸν ἐξ ἑαυτοῦ.
 good or evil not let-add the ruling-faculty from itself
 27 ‘Συζῆν θεοῖς.’ συζῆ δὲ θεοῖς ὁ συνεχῶς δεικνὺς αὐτοῖς
 to-live-with gods lives-with and gods the-(man) continually showing to-them
 τὴν ἑαυτοῦ ψυχὴν ἀρεσκομένην μὲν τοῖς ἀπονεμομένοις,
 — his-own soul pleased indeed with-the things-allotted
 ποιούσαν δὲ ὅσα βούλεται ὁ δαίμων, ὃν ἐκάστω
 doing and whatever wishes the daemon whom to-each
 προστάτην καὶ ἡγεμόνα ὁ Ζεὺς ἔδωκεν, ἀπόσπασμα
 (as)-guardian and guide — Zeus gave a-fragment
 ἑαυτοῦ. οὗτος δὲ ἐστὶν ὁ ἐκάστου νοῦς καὶ λόγος.
 of-himself this and is the of-each mind and reason

VI · SMOKE, AND I AM GONE

Anger at a man with bad breath is pointless; Marcus has reason too and can show him his fault. He can live here as he means to live after leaving, and if not allowed, leave as from smoke. He should recall how he has treated gods, family, and friends. Soon he will be ash or a name, so until then he should revere the gods and do good to men. True good fortune is the good lot he gives himself.

- 28 Τῷ γράσωνι μήτι ὀργίζῃ, μήτι τῷ ὀξοστόμῳ
 with-the goat-smelling-(man) surely-not are-you-angry surely-not with-the bad-breathed
 ὀργίζῃ; τί σοι ποιήσῃ; τοιοῦτον στόμα ἔχει, τοιαύτας
 are-you-angry what to-you will-be-do such a-mouth he-has such
 μάλας ἔχει, ἀνάγκη τοιαύτην ἀποφορὰν ἀπὸ τοιούτων
 armpits he-has (it-is)-necessary such an-exhalation from such-things
 γίνεσθαι. — ἀλλ’ ὁ ἄνθρωπος λόγον ἔχει, φησί, καὶ
 to-come but the man reason has he-says and

δύναται συννοεῖν ἐφιστάνων τί πλημμελεῖ. — εὖ σοι
can to-understand attending how he-offends well to-you
 γένοιτο· τοιγαροῦν καὶ σὺ λόγον ἔχεις, κίνησον λογικῇ
may-it-be therefore also you reason have move by-rational
 διαθέσει λογικὴν διάθεσιν, δεῖξον, ὑπόμνησον· εἰ γὰρ
disposition (his)-rational disposition show remind if for
 ἐπαίει, θεραπεύσεις καὶ οὐ χρεία ὀργῆς.

he-listens you-will-cure and not (is)-need of-anger

Οὔτε τραγωδὸς οὔτε πόρνη.

neither tragic-actor nor harlot

Ὡς ἐξελθὼν ζῆν διανοῇ, οὕτως ἐνταῦθα ζῆν ἔξεστιν· 29
as having-departed to-live you-intend so here to-live it-is-possible
 ἐὰν δὲ μὴ ἐπιτρέπωσι, τότε καὶ τοῦ ζῆν ἔξιθι, οὕτως
if but not they-permit then even from-the to-live depart so
 μέντοι ὡς μηδὲν κακὸν πάσχων. καπνὸς καὶ ἀπέρχομαι· τί
however as nothing evil suffering smoke and I-go-away why
 αὐτὸ πρᾶγμα δοκεῖς; μέχρι δέ με τοιοῦτον οὐδὲν ἐξάγει,
it a-matter do-you-think as-long-as but me such nothing leads-out
 μένω ἐλεύθερος καὶ οὐδεὶς με κωλύσει ποιεῖν ἃ θέλω·
I-remain free and no-one me will-prevent to-do what I-wish
 θέλω δὲ κατὰ φύσιν τοῦ λογικοῦ καὶ κοινωνικοῦ ζώου.

I-wish and according-to the-nature of-the rational and social creature

Ὁ τοῦ ὅλου νοῦς κοινωνικός. πεποίηκε γοῦν τὰ 30
the of-the whole mind (is)-social it-has-made at-any-rate the
 χείρω τῶν κρείττωνων ἔνεκεν καὶ τὰ κρείττω ἀλλήλοις
worse of-the better for-the-sake and the better to-one-another
 συνήρμοσεν. ὁρᾷς πῶς ὑπέταξε, συνέταξε, καὶ τὸ κατ'
it-fitted you-see how it-subordinated coordinated and the according-to
 ἀξίαν ἀπένειμεν ἐκάστοις καὶ τὰ κρατιστεύοντα εἰς
merit assigned to-each and the best-things into
 ὁμόνοιαν ἀλλήλων συνήγαγεν.

concord with-one-another brought-together

- 31 Πῶς προσενηέξαι μέχρι νῦν θεοῖς, γονεῦσιν, ἀδελφοῖς,
how have-you-behaved until now to-gods parents brothers
 γυναικί, τέκνοις, διδασκάλοις, τροφεῦσι, φίλοις, οἰκείοις,
wife children teachers tutors friends household
 οἰκέταις· εἰ πρὸς πάντας σοι μέχρι νῦν ἐστι τό·
servants whether toward all for-you until now it-is the-(line)

μήτε τινὰ ῥέξαι ἐξαίσιον μήτε τι εἰπεῖν.
neither to-anyone to-have-done outrage nor anything to-have-said

ἀναμνησκού δὲ καὶ δι' οὔων διελήλυθας καὶ οἷα
remember and also through what-things you-have-passed and what-things
 ἤρκεσας ὑπομεῖναι καὶ ὅτι πλήρης ἤδη σοι ἡ
you-were-strong-enough to-endure and that complete already for-you the
 ἱστορία τοῦ βίου καὶ τελεία ἡ λειτουργία καὶ πόσα
story of-the life and finished the service and how-many-things
 ὥπται καλὰ καὶ πόσων μὲν ἡδονῶν καὶ πόνων
have-been-seen fine and how-many indeed pleasures and pains
 ὑπερείδες, πόσα δὲ ἔνδοξα παρῆδες, εἰς ὅσους δὲ
you-disdained how-many and glories you-disregarded toward how-many and
 ἀγνώμονας εὐγνώμων ἐγένου.
ungrateful-(men) kind you-were

- 32 Διὰ τί συγχέουσιν ἄτεχνοι καὶ ἀμαθεῖς ψυχὰς ἔντεχνον
for what do-confound unskilled and ignorant souls a-skilled
 καὶ ἐπιστήμονα; τίς οὖν ψυχὴ ἔντεχνος καὶ ἐπιστήμων;
and knowing-(soul) what then soul (is)-skilled and knowing
 ἡ εἰδυῖα ἀρχὴν καὶ τέλος καὶ τὸν δι' ὅλης τῆς
the-(one) knowing beginning and end and the through whole the
 οὐσίας διήκοντα λόγον καὶ διὰ παντὸς τοῦ αἰῶνος κατὰ
substance pervading reason and through all the eternity by
 περιόδους τεταγμένας οἰκονομοῦντα τὸ πᾶν.
periods appointed administering the all

Ὅσον οὐδέπω σποδὸς ἢ σκελετὸς καὶ ἥτοι ὄνομα ἢ οὐδὲ 33
all-but now ash or skeleton and either a-name or not-even
 ὄνομα, τὸ δὲ ὄνομα ψόφος καὶ ἀπήχημα. τὰ δὲ ἐν τῷ
a-name the and name (is)-noise and echo the and in the
 βίῳ πολυτίμητα κενὰ καὶ σαπρὰ καὶ μικρὰ καὶ κυνίδια
life highly-prized-things (are)-empty and rotten and small and puppies
 διαδακνόμενα καὶ παῖδια φιλόνευκα, γελῶντα, εἴτα εὐθὺς
biting-each-other and children quarrelsome laughing then immediately
 κλαίοντα· πίστις δὲ καὶ αἰδῶς καὶ δίκη καὶ ἀλήθεια
crying faith but and modesty and justice and truth

πρὸς Ὀλυμπον ἀπὸ χθονὸς εὐρυοδείης.
to Olympus from earth wide-wayed

τί οὖν ἔτι τὸ ἐνταῦθα κατέχον, εἴ γε τὰ μὲν αἰσθητὰ
what then still (is)-the here holding-(you) if indeed the indeed sensible-things
 εὐμετάβλητα καὶ οὐχ ἐστῶτα, τὰ δὲ αἰσθητήρια ἀμυδρὰ
(are)-changeable and not stable the and sense-organs dim
 καὶ εὐπαρατύπωτα, αὐτὸ δὲ τὸ ψυχάριον ἀναθυμιάσις
and easily-misled the-very and — little-soul (is)-an-exhalation
 ἀφ' αἵματος, τὸ δὲ εὐδοκμεῖν παρὰ τοιούτοις κενόν; τί
from blood the and to-be-esteemed among such (is)-empty what
 οὖν; περιμένεις ἵλεως τὴν εἴτε σβέσιν εἴτε μετάστασιν·
then you-wait-for gracious the either extinction or removal
 ἕως δὲ ἐκείνης ὁ καιρὸς ἐφίσταται, τί ἀρκεῖ; τί δὲ
until and of-that the time comes what suffices what and
 ἄλλο ἢ θεοὺς μὲν σέβειν καὶ εὐφημεῖν, ἀνθρώπους δὲ
else than gods indeed to-revere and to-praise men and
 εὖ ποιεῖν καὶ ἀνέχεσθαι αὐτῶν καὶ ἀπέχεσθαι· ὅσα
well to-treat and to-bear-with them and to-abstain whatever

δὲ ἐντὸς ὄρων τοῦ κρεαδίου καὶ τοῦ πνευματίου, ταῦτα
and within bounds of-the poor-flesh and of-the poor-breath these
μεμνήσθαι μήτε σὰ ὄντα μήτε ἐπὶ σοί.

to-remember neither yours being nor up-to you

- 34 Δύνασαι ἀεὶ εὐροεῖν, εἴ γε καὶ εὐοδεῖν, εἴ γε καὶ
you-can always to-flow-smoothly if indeed also to-go-well if indeed also
ὁδῶ ὑπολαμβάνειν καὶ πράσσειν. δύο ταῦτα κοινὰ
methodically to-suppose and to-act two these-things (are)-common
τῇ τε τοῦ θεοῦ καὶ τῇ τοῦ ἀνθρώπου καὶ παντὸς
to-the both of-the god and to-the of-the man and of-every
λογικοῦ ζώου ψυχῇ· τὸ μὴ ἐμποδίζεσθαι ὑπ' ἄλλου καὶ
rational creature soul the not to-be-hindered by another and
τὸ ἐν τῇ δικαικῇ διαθέσει καὶ πράξει ἔχειν τὸ ἀγαθὸν
the in the just disposition and action to-have the good
καὶ ἐνταῦθα τὴν ὄρεξιν ἀπολήγειν.

and there the desire to-end

- 35 Εἰ μήτε κακία ἐστὶ τοῦτο ἐμὴ μήτε ἐνέργεια κατὰ
if neither vice is this my nor activity by
κακίαν ἐμὴν μήτε τὸ κοινὸν βλάπτεται, τί ὑπὲρ αὐτοῦ
vice my nor the common-good is-harmed why over it
διαφέρομαι, τίς δὲ βλάβη τοῦ κοινού;

am-I-troubled what and harm of-the common-good

- 36 Μὴ ὀλοσχερώς τῇ φαντασίᾳ συναρπάζεσθαι, ἀλλὰ βοηθεῖν
not wholesale by-the impression to-be-carried-away but to-help
μὲν κατὰ δύναμιν καὶ κατ' ἀξίαν, κἂν εἰς τὰ
indeed according-to ability and according-to desert even-if in the
μέσα ἐλαττώνται, μὴ μέντοι βλάβην αὐτὸ φαντάζεσθαι.
indifferent-things they-lose not however harm it to-imagine
κακὸν γὰρ ἔθος. ἀλλ' ὥς ὁ γέρων ἀπελθὼν τὸν τοῦ
bad for (is)-the-habit but as the old-man going-away the of-the
θρεπτοῦ ρόμβον ἀπῆτει, μεμνημένος ὅτι ρόμβος, οὕτως
foster-child top asked-back remembering that (it-was)-a-top so

οὖν καὶ ὧδε. ἐπεὶ τοι γίνῃ καλῶν ἐπὶ τῶν ἐμβόλων.
then also here since you-know you-become calling on the rostra
 ἄνθρωπε, ἐπελάθου τί ταῦτα ἦν; — ναί· ἀλλὰ τούτοις
O-man have-you-forgotten what these-things were yes but to-them
 περισπούδαστα. — διὰ τοῦτ' οὖν καὶ σὺ μωρὸς γένη;
(they-are)-much-sought because-of this then also you foolish should-become
 Ἐγενόμην ποτέ, ὅπουδῆποτε καταληφθείς, εὔμοιρος
I-was once wherever overtaken a-fortunate
 ἄνθρωπος· τὸ δὲ εὔμοιρος, ἀγαθὴν μοῖραν σεαυτῷ
man the-(word) and fortunate-(man) a-good lot to-yourself
 ἀπονείμας· ἀγαθαὶ δὲ μοῖραι ἀγαθαὶ τροπαὶ ψυχῆς, ἀγαθαὶ
having-assigned good and lots (are)-good turns of-soul good
 ὁρμαί, ἀγαθαὶ πράξεις.
impulses good actions

BOOK VI

I • THE BEST REVENGE

The substance of the whole is obedient, and the reason governing it does no evil. Marcus should do what is fitting whether cold or warm, praised or blamed, even dying, since dying too is an act of life. The best revenge is not to become like the wrongdoer. Whether the universe is a jumble or providence, he need not be troubled. When the court upsets him, he should return often to philosophy, as a man with a stepmother returns to his mother.

Ἡ τῶν ὅλων οὐσία εὐπειθὴς καὶ εὐτρεπής, ὃ δὲ
the of-the whole substance (is)-obedient and pliant the and
 ταύτην διοικῶν λόγος οὐδεμίαν ἐν ἑαυτῷ αἰτίαν ἔχει τοῦ
it governing reason no in itself cause has of-the
 κακοποιεῖν· κακίαν γὰρ οὐκ ἔχει οὐδὲ τι κακῶς ποιεῖ
to-do-evil vice for not it-has nor anything badly does

οὐδὲ βλάπτεται τι ὑπ' ἐκείνου. πάντα δὲ κατ'
 nor is-harmed anything by it all-things and according-to
 ἐκείνων γίνεται καὶ περαίνεται.
 it come-to-be and are-completed

- 2 Μὴ διαφέρουν πότερον ῥιγῶν ἢ θαλπόμενος τὸ πρέπον
 not care whether shivering or warm the fitting
 ποιεῖς, καὶ πότερον νυστάζων ἢ ἱκανῶς ὕπνου ἔχων, καὶ
 you-do and whether drowsy or enough of-sleep having and
 πότερον κακῶς ἀκούων ἢ εὐφημούμενος, καὶ πότερον
 whether ill spoken-of or praised and whether
 ἀποθνήσκων ἢ πράττων τι ἄλλοιον· μία γὰρ τῶν
 dying or doing something else one for of-the
 βιωτικῶν πράξεων καὶ αὕτη ἐστί, καθ' ἣν ἀποθνήσκομεν·
 of-life actions also this is by which we-die
 ἀρκεῖ οὖν καὶ ἐπὶ ταύτης τὸ παρὸν εὖ θέσθαι.
 it-suffices then also in this the present well to-dispose

- 3 Ἔσω βλέπε· μηδενὸς πράγματος μήτε ἢ ἰδία ποιότης
 within look of-no thing either the proper quality
 μήτε ἢ ἀξία παρατρεχέτω σε.
 or the worth let-escape you

- 4 Πάντα τὰ ὑποκείμενα τάχιστα μεταβαλεῖ καὶ ἥτοι
 all the objects very-soon will-change and either
 ἐκθυμιαθήσεται, εἴπερ ἦνεται ἢ οὐσία, ἢ σκεδασθήσεται.
 will-be-exhaled if-indeed is-unified the substance or will-be-scattered

- 5 Ὁ διοικῶν λόγος οἶδε πῶς διακείμενος καὶ τί ποιεῖ καὶ
 the governing reason knows how disposed and what it-does and
 ἐπὶ τίνος ὕλης.
 on what material

- 6 Ἄριστος τρόπος τοῦ ἀμύνεσθαι τὸ μὴ ἐξομοιοῦσθαι.
 (the)-best way of-the to-take-revenge the not to-become-like

Ἐνὶ τέρπου καὶ προσαναπαύου, τῷ ἀπὸ πράξεως 7
in-one-(thing) delight and rest in-the from action

κοινωνικῆς μεταβαίνειν ἐπὶ πράξιν κοινωνικὴν σὺν μνήμῃ
social to-pass to action social with remembrance
 θεοῦ.

of-god

Τὸ ἡγεμονικόν ἐστι τὸ ἑαυτὸ ἐγείρον καὶ τρέπον καὶ 8
the ruling-faculty is the itself rousing and turning and
 ποιοῦν μὲν ἑαυτὸ οἷον ἂν καὶ θέλῃ, ποιοῦν δὲ ἑαυτῷ
making indeed itself such-as — even it-wishes making and to-itself
 φαίνεσθαι πᾶν τὸ συμβαῖνον οἷον αὐτὸ θέλει.

to-appear all the happening such-as it wishes

Κατὰ τὴν τῶν ὅλων φύσιν ἕκαστα περαίνεται· οὐ γὰρ 9
according-to the of-the whole nature each-thing is-accomplished not for
 κατ' ἄλλην γέ τινα φύσιν ἥτοι ἔξωθεν περιέχουσιν
according-to other at-least any nature either from-outside encompassing
 ἢ ἐμπεριεχομένην ἔνδον ἢ ἔξω ἀπηρτημένην.

or contained within or outside detached

Ἦτοι κυκεὼν καὶ ἀντεμπλοκή καὶ σκεδασμός ἢ ἕνωσις 10
either a-medley and entanglement and scattering or unity
 καὶ τάξις καὶ πρόνοια. εἰ μὲν οὖν τὰ πρότερα, τί
and order and providence if indeed then the former why
 καὶ ἐπιθυμῶ εἰκαίῳ συγκρίματι καὶ φυρμῷ τοιούτῳ
even do-I-desire in-a-random compound and confusion such

ἐνδιατρίβειν; τί δέ μοι καὶ μέλει ἄλλου τινὸς ἢ τοῦ
to-linger why and to-me even does-it-matter other anything than the
 ὅπως ποτὲ 'αἶα γίνεσθαι'; τί δὲ καὶ ταρασσομαι; ἥξει
how someday earth to-become why and even am-I-troubled will-come
 γὰρ ἐπ' ἐμὲ ὁ σκεδασμός, ὃ τι ἂν ποιῶ. εἰ δὲ θάτερά
for upon me the scattering what thing — I-do if but the-other
 ἐστι, σέβω καὶ εὐσταθῶ καὶ θαρρῶ τῷ διοικούντι.

is I-revere and I-stand-firm and I-trust in-the governing-(power)

- 11 Ὄταν ἀναγκασθῇς ὑπὸ τῶν περιεστηκότων οἰονεῖ
when you-are-compelled by the circumstances as-it-were
 διαταραχθῆναι, ταχέως ἐπάνιθι εἰς σεαυτὸν καὶ μὴ ὑπὲρ τὰ
to-be-disturbed quickly return into yourself and not beyond the
 ἀναγκαῖα ἐξίστασο τοῦ ῥυθμοῦ· ἔση γὰρ ἐγκρατέστερος
necessary depart from-the rhythm you-will-be for more-master
 τῆς ἀρμονίας τῷ συνεχῶς εἰς αὐτὴν ἐπανέρχεσθαι.
of-the harmony by-the continually to it returning
- 12 Εἰ μητρυιάν τε ἅμα εἶχες καὶ μητέρα, ἐκείνην τ' ἂν
if a-stepmother both at-once you-had and a-mother her and —
 ἐθεράπευες καὶ ὅμως ἡ ἐπάνοδος σοι πρὸς τὴν μητέρα
you-would-serve and yet the return for-you to the mother
 συνεχῆς ἐγίνετο. τοῦτό σοι νῦν ἐστὶν ἡ αὐλή καὶ
continual would-be this for-you now is the court and
 ἡ φιλοσοφία· ὧδε πολλάκις ἐπάνιθι καὶ προσαναπαύου
— philosophy here often return and rest
 ταύτῃ, δι' ἣν καὶ τὰ ἐκεῖ σοι ἀνεκτὰ φαίνεται
in-her because-of whom also the-things there to-you bearable appear
 καὶ σὺ ἐν αὐτοῖς ἀνεκτός.
and you among them bearable

II • STRIPPING THINGS BARE

Marcus teaches himself to see things bare: fine food is a dead fish, Falernian wine a little grape juice, a purple robe sheep's hair dipped in shellfish blood. Stripping things this way guards against vanity, the great deceiver. The crowd admires trees, flocks, and slaves, but a man who honors a rational soul cares for nothing else. What is valuable is acting by one's own constitution, not applause; valuing anything else brings envy, while honoring one's own mind brings accord with men and gods.

Οἷον δὴ τὸ φαντασίαν λαμβάνειν ἐπὶ τῶν ὄψων καὶ
such-as indeed the impression to-get of the dainties and
 τῶν τοιούτων ἐδωδίμων, ὅτι νεκρὸς οὗτος ἰχθύος, οὗτος
— of-such foods that a-corpse this of-a-fish this
 δὲ νεκρὸς ὄρνιθος ἢ χοίρου· καὶ πάλιν, ὅτι ὁ Φάλερινος
and a-corpse of-a-bird or of-a-pig and again that the Falernian
 χυλάριον ἐστὶ σταφυλίου καὶ ἡ περιπόρφυρος τριχία
a-little-juice is of-a-little-grape and the purple-bordered-(robe) little-hairs
 προβατίου αἱματίῳ κόγχῃς δεδευμένα· καὶ ἐπὶ τῶν
of-a-little-sheep with-a-little-blood of-a-shellfish dipped and of the-things
 κατὰ τὴν συνουσίαν ἐντερίου παράτρυψις καὶ μετὰ
concerning the intercourse of-a-little-gut rubbing and with
 τινος σπασμοῦ μυχάριου ἔκκρισις· οἳ δὴ αὐταὶ εἰσιν
a spasm of-a-little-mucus discharge such-as indeed these are
 αἱ φαντασίαι καθικνούμεναι αὐτῶν τῶν πραγμάτων καὶ
the impressions reaching-down-to the-very — things and
 διεξιούσαι δι' αὐτῶν, ὥστε ὁρᾶν οἷά τινά ποτέ
passing through them so-as to-see what-sort (of)-things ever
 ἐστίν· οὕτως δεῖ παρ' ὅλον τὸν βίον ποιεῖν καὶ ὅπου
they-are so one-must through whole the life to-do and where
 λίαν ἀξιόπιστα τὰ πράγματα φαντάζεται, ἀπογυμνοῦν
too trustworthy the things appear to-strip-bare
 αὐτὰ καὶ τὴν εὐτέλειαν αὐτῶν καθορᾶν καὶ τὴν ἱστορίαν
them and the cheapness their to-see and the story
 ἐφ' ἣ ἑμυνύεται περιαιρεῖν. δεινὸς γὰρ ὁ τῦφος
on which they-pride-themselves to-take-away terrible for (is)-the vanity
 παραλογιστῆς καὶ ὅτε δοκεῖς μάλιστα περὶ τὰ σπουδαῖα
as-a-deceiver and when you-seem most about the serious-things
 καταγίνεσθαι, τότε μάλιστα καταγοητεύῃ. ὅρα γοῦν ὁ
to-be-occupied then most you-are-bewitched see at-any-rate —
 Κράτης τί περὶ αὐτοῦ τοῦ Ξενοκράτους λέγει.
Crates what about the-very — Xenocrates says

- 14 Τὰ πλείστα, ὧν ἡ πληθὺς θαυμάζει, εἰς γενικώτατα
the most of-what the multitude admires to most-general-(classes)
 ἀνάγεται τὰ ὑπὸ ἕξεως ἢ φύσεως συνεχόμενα, λίθους,
is-referred the-things by coherence or nature held-together stones
 ξύλα, συκάς, ἀμπέλους, ἐλαίας· τὰ δὲ ὑπὸ τῶν ὀλίγων
timber fig-trees vines olives the-things and by the-(men) a-little
 μετριωτέρων εἰς τὰ ὑπὸ ψυχῆς, οἷον ποίμνας, ἀγέλας·
more-moderate to the-things by soul such-as flocks herds
 τὰ δὲ ὑπὸ τῶν ἔτι χαριεστέρων εἰς τὰ ὑπὸ λογικῆς
the-things and by the-(men) still more-refined to the-things by rational
 ψυχῆς, οὐ μέντοι καθολικῆς, ἀλλὰ καθὸ τεχνικῆ ἢ ἄλλως
soul not however universal but in-so-far-as skilled or otherwise
 πως ἐντρεχίης, ἢ κατὰ ψιλὸν τὸ πλήθος ἀνδραπόδων
somehow clever or by merely the number of-slaves
 κεκτηῖσθαι. ὁ δὲ ψυχὴν λογικὴν καθολικὴν καὶ πολιτικὴν
to-possess the-(man) but soul rational universal and civic
 τιμῶν οὐδὲν ἔτι τῶν ἄλλων ἐπιστρέφεται, πρὸ ἀπάντων
honoring nothing longer of-the others heeds before all
 δὲ τὴν ἑαυτοῦ ψυχὴν λογικῶς καὶ κοινωνικῶς ἔχουσιν καὶ
and — his-own soul rationally and socially disposed and
 κινουμένην διασώζει καὶ τῷ ὁμογενεῖ εἰς τοῦτο συνεργεῖ.
moving be-preserves and with-the kindred to this be-cooperates
- 15 Τὰ μὲν σπεύδει γίνεσθαι, τὰ δὲ σπεύδει γεγονέναι,
some-things indeed hasten to-come-to-be others and hasten to-have-come-to-be
 καὶ τοῦ γινομένου δὲ ἤδη τι ἀπέσβη· ῥύσεις καὶ
and of-the coming-to-be and already something has-been-quenched flows and
 ἀλλοιώσεις ἀνανεοῦσι τὸν κόσμον διηνεκῶς, ὥσπερ τὸν
alterations renew the universe continually just-as the
 ἄπειρον αἰῶνα ἢ τοῦ χρόνου ἀδιάλειπτος φορὰ νέον αἰὲ
infinite eternity the of-the time unceasing course new always
 παρέχεται. ἐν δὴ τούτῳ τῷ ποταμῷ τί ἂν τις τούτων
makes in indeed this — river what — anyone of-these

τῶν παραθεόντων ἐκτιμήσειεν, ἐφ' οὗ στήναι οὐκ ἔξεστιν;
 — running-past-things would-prize on which to-stand not it-is-possible
 ὥσπερ εἴ τις τι τῶν παραπετομένων στρουθαρίων φιλεῖν
 just-as if one any of-the flying-past little-sparrows to-love
 ἄρχοιτο, τὸ δ' ἤδη ἐξ ὀφθαλμῶν ἀπελήλυθεν. τοιοῦτον
 should-begin it but already from eyes has-gone such
 δὴ τι καὶ αὐτὴ ἡ ζωὴ ἐκάστου, οἷον ἡ ἀφ' αἵματος
 indeed a-thing also the-very — life of-each such-as the from blood
 ἀναθυμιάσις καὶ ἡ ἐκ τοῦ ἀέρος ἀνάπνευσις· ὅποιον γάρ
 exhalation and the from the air inhalation such-as for
 ἐστὶ τὸ ἅπαξ ἐλκύσαι τὸν ἀέρα καὶ ἀποδοῦναι, ὅπερ
 is the once to-draw-in the air and to-give-back which-very
 παρέκαστον ποιούμεν, τοιοῦτόν ἐστι καὶ τὸ τὴν πᾶσαν
 each-moment we-do such is also the the whole
 ἀναπνευστικὴν δύναμιν, ἣν χθὲς καὶ πρόωγ ἀποτεχθεὶς
 respiratory faculty which yesterday and the-day-before having-been-born
 ἐκτήσω, ἀποδοῦναι ἐκεῖ ὅθεν τὸ πρῶτον ἔσπασας.
 you-acquired to-give-back there whence the first you-drew-it
 Οὔτε τὸ διαπνεῖσθαι ὡς τὰ φυτὰ τίμιον οὔτε τὸ 16
 neither the to-transpire like the plants (is)-valuable nor the
 ἀναπνεῖν ὡς τὰ βοσκήματα καὶ τὰ θηρία οὔτε τὸ
 to-breathe like the cattle and the wild-beasts nor the
 τυποῦσθαι κατὰ φαντασίαν οὔτε τὸ νευροσπαστεῖσθαι καθ'
 to-be-stamped by impression nor the to-be-jerked-like-a-puppet by
 ὁρμὴν οὔτε τὸ συναγελάζεσθαι οὔτε τὸ τρέφεσθαι· τοῦτο
 impulse nor the to-herd-together nor the to-be-fed this
 γὰρ ὅμοιον τῷ ἀποκρίναι τὰ περιττώματα τῆς τροφῆς.
 for (is)-like to-the to-excrete the residues of-the food
 τί οὖν τίμιον; τὸ κροτεῖσθαι; οὐχί. οὐκοῦν οὐδὲ τὸ
 what then (is)-valuable the to-be-applauded no therefore not-even the
 ὑπὸ γλωσσῶν κροτεῖσθαι· αἱ γὰρ παρὰ τῶν πολλῶν
 by tongues to-be-applauded the for from the many

εὐφημίαί κρότος γλωσσῶν. ἀφήκας οὖν καὶ τὸ
praises (are)-a-clapping of-tongues you-have-let-go then also the
 δοξάριον· τί καταλείπεται τίμιον; δοκῶ μὲν τὸ κατὰ
bit-of-fame what is-left valuable I-think indeed the according-to
 τὴν ἰδίαν κατασκευὴν κινεῖσθαι καὶ ἴσχεσθαι, ἐφ' ὃ
— own constitution to-move and to-be-restrained to which
 καὶ αἱ ἐπιμέλειαί ἄγουσι καὶ αἱ τέχναι.
also the pursuits lead and the arts
 ἣ τε γὰρ τέχνη πᾶσα τούτου στοχάζεται, ἵνα τὸ
the both for art every at-this aims that the
 κατασκευασθὲν ἐπιτηδείως ἔχῃ πρὸς τὸ ἔργον πρὸς ὃ
thing-made suitably may-be for the work for which
 κατεσκευάσται· ὃ τε φυτουργὸς καὶ ὁ ἐπιμελούμενος
it-has-been-made the both planter and the-(man) tending
 τῆς ἀμπέλου, καὶ ὁ πωλοδάμνης καὶ ὁ τοῦ κυνὸς
the vine and the colt-breaker and the-(man) of-the dog
 ἐπιμελούμενος τοῦτο ζητεῖ. αἱ δὲ παιδαγωγαί, αἱ δὲ
taking-care this seeks the and trainings the and
 διδασκαλαί ἐπὶ τί σπεύδουσιν;
teachings toward what do-they-hasten
 ὧδε οὖν τὸ τίμιον καὶ τοῦτο μὲν ἂν εἶ ἔχῃ, οὐδὲν τῶν
here then (is)-the valuable and this indeed if well be nothing of-the
 ἄλλων περιποιήσεις σεαυτῷ. οὐ παύσῃ καὶ ἄλλα πολλὰ
others will-you-seek-to-gain for-yourself not will-you-stop also others many
 τιμῶν; οὐτ' οὖν ἐλεύθερος ἔσῃ οὔτε αὐτάρκης οὔτε
valuing neither then free will-you-be nor self-sufficient nor
 ἀπαθής· ἀνάγκη γὰρ φθονεῖν, ζηλοτυπεῖν, ὑφοραῖσθαι
free-from-passion (it-is)-necessary for to-envy to-be-jealous to-suspect
 τοὺς ἀφελέσθαι ἐκεῖνα δυναμένους, ἐπιβουλεύειν τοῖς
those to-take-away those-things able to-plot-against those
 ἔχουσι τὸ τιμώμενον ὑπὸ σοῦ. ὅλως πεφύρθαι ἀνάγκη
having the thing-valued by you altogether to-be-confused (it-is)-necessary

τὸν ἐκείνων τινὸς ἐνδεῇ, προσέτι δὲ πολλὰ καὶ τοῖς
the-(man) of-those any lacking besides and many-things also the
 θεοῖς μέμφεσθαι.

gods to-blame

ἡ δὲ τῆς ἰδίας διανοίας αἰδῶς καὶ τιμῇ σεαυτῷ τε
the but — of-your-own understanding reverence and honor to-yourself both
 ἄρεστόν σε ποιήσει καὶ τοῖς κοινωνοῖς εὐάρμοστον καὶ
pleasing you will-make and to-the fellows in-harmony and
 τοῖς θεοῖς σύμφωνον, τουτέστιν ἐπαινοῦντα ὅσα ἐκείνοι
with-the gods in-accord that-is praising whatever they
 διανέμουσι καὶ διατετάχασιν.

allot and have-ordained

III · THE LETTERS OF A NAME

The elements move up, down, and in circles, but virtue moves by a diviner road. Men will not praise those they live among, yet long for praise from posterity. As with a sparring partner who scratches him, Marcus should keep clear of a man but neither suspect nor hate him, and change his mind gladly when shown wrong. Alexander and his muleteer came to the same end. He should do each duty calmly, as one spells a name letter by letter, and teach those who err instead of resenting them.

Ἄνω, κάτω, κύκλω φοραὶ τῶν στοιχείων, ἡ δὲ τῆς 17
up down in-a-circle (are)-the-motions of-the elements the but of-the
 ἀρετῆς κίνησις ἐν οὐδεμιᾷ τούτων, ἀλλὰ θειότερόν τι
virtue motion (is)-in none of-these but more-divine a-thing
 καὶ ὁδῷ δυσεπινοήτῳ προιοῦσα εὐοδεῖ.
and on-a-road hard-to-conceive advancing prospers

- 18 Οἷόν ἐστιν ὃ ποιοῦσι. τοὺς μὲν ἐπὶ τοῦ αὐτοῦ χρόνου
what-sort is what they-do the indeed at the same time
 καὶ μεθ' ἑαυτῶν ζῶντας ἀνθρώπους εὐφημεῖν οὐ θέλουσιν,
and with themselves living men to-praise not they-wish
 αὐτοὶ δὲ ὑπὸ τῶν μεταγενεστέρων εὐφημηθῆναι, οὓς
themselves but by the later-born to-be-praised whom
 οὔτε εἰδόν ποτε οὔτε ὄψονται, περὶ πολλοῦ ποιοῦνται.
neither they-saw ever nor will-see of much they-make
 τοῦτο δὲ ἐγγύς ἐστι τῷ λυπηθῆναι ἄν, ὅτι οὐχὶ καὶ
this and near is to-the to-be-grieved would that not also
 οἱ προγενέστεροι περὶ σοῦ λόγους εὐφήμους ἐποιοῦντο.
the earlier-born about you words praising made
- 19 Μή, εἴ τι αὐτῷ σοὶ δυσκαταπόνητον, τοῦτο ἀνθρώπῳ
not if something yourself to-you hard-to-accomplish this for-man
 ἀδύνατον ὑπολαμβάνειν, ἀλλ' εἴ τι ἀνθρώπῳ δυνατόν
impossible to-suppose but if something for-man possible
 καὶ οἰκεῖον, τοῦτο καὶ σεαυτῷ ἐφικτόν νόμιζε.
and proper this also for-yourself attainable consider
- 20 Ἐν τοῖς γυμνασίοις καὶ ὄνυξι κατέδρυξέ τις καὶ τῇ
in the gymnasia both with-nails scratched someone and with-the
 κεφαλῇ ἑρραγείς πληγὴν ἐποίησεν, ἀλλ' οὔτε ἐπισημαινόμεθα
head butting a-blow made but neither do-we-mark-it
 οὔτε προσκόπτομεν οὔτε ὑφορώμεθα ὕστερον ὥς ἐπίβουλον·
nor take-offense nor suspect later as a-plotter
 καίτοι φυλαττόμεθα, οὐ μέντοι ὥς ἐχθρὸν οὐδὲ μεθ'
and-yet we-guard-against-(him) not however as an-enemy nor with
 ὑποψίας, ἀλλ' ἐκκλίσεως εὐμενοῦς. τοιοῦτόν τι γινέσθω
suspicion but with-aversion kindly such a-thing let-happen
 καὶ ἐν τοῖς λοιποῖς μέρεσι τοῦ βίου· πολλὰ παρενθυμώμεθα
also in the other parts of-the life many-things let-us-overlook

τῶν οἶον προσγυμναζομένων. ἔξεστι γάρ, ὥς ἔφην,

of-the as-it-were sparring-partners it-is-possible for as I-said

ἐκκλίνειν καὶ μήτε ὑποπτεύειν μήτε ἀπέχθασθαι.

to-avoid and neither to-suspect nor to-hate

Εἴ τίς με ἐλέγξει καὶ παραστήσάι μοι, ὅτι οὐκ ὀρθῶς 21

if anyone me to-refute and to-show to-me that not rightly

ὑπολαμβάνω ἢ πράσσω, δύναται, χαίρων μεταθήσομαι· ζητῶ

I-suppose or act is-able rejoicing I-will-change I-seek

γὰρ τὴν ἀλήθειαν, ὑφ' ἧς οὐδεὶς πώποτε ἐβλάβη, βλάπτεται

for the truth by which no-one ever was-harmed is-harmed

δὲ ὁ ἐπιμένων ἐπὶ τῆς ἑαυτοῦ ἀπάτης καὶ ἀγνοίας.

but the-(man) persisting in — his-own deception and ignorance

Ἐγὼ τὸ ἑμαυτοῦ καθήκον ποιῶ, τὰ ἄλλα με οὐ περισπᾷ· 22

I — my-own duty do the others me not distract

ἤτοι γὰρ ἄψυχα ἢ ἄλογα ἢ πεπλανημένα καὶ τὴν

either for (they-are)-soulless or irrational or gone-astroy and the

ὁδὸν ἀγνοοῦντα.

road not-knowing

Τοῖς μὲν ἀλόγοις ζώοις καὶ καθόλου πράγμασι καὶ 23

the indeed irrational animals and in-general things and

ὑποκειμένοις, ὥς λόγον ἔχων λόγον μὴ ἔχουσι, χρῶ

objects as reason having reason not having treat

μεγαλοφρόνως καὶ ἐλευθέρως· τοῖς δὲ ἀνθρώποις, ὥς

magnanimously and freely the but men as

λόγον ἔχουσι, χρῶ κοινωνικῶς· ἐφ' ᾧ πᾶσι δὲ θεοὺς

reason having treat socially in all-things and gods

ἐπικαλοῦ. καὶ μὴ διαφέρου πρὸς τὸ πόσῳ χρόνῳ

invoke and not care about the for-how-much time

ταῦτα πράξεις· ἀρκοῦσι γὰρ καὶ τρεῖς ὥραι τοιαῦται.

these-things you-will-do suffice for even three hours such

- 24 Ἀλέξανδρος ὁ Μακεδὼν καὶ ὁ ὄρεωκόμος αὐτοῦ
Alexander the Macedonian and the muleteer his
 ἀποθανόντες εἰς ταὐτὸ κατέστησαν· ἤτοι γὰρ
having-died into the-same-(state) came either for
 ἀνελήφθησαν εἰς τοὺς αὐτοὺς τοῦ κόσμου σπερματικούς
they-were-taken-back into the same of-the universe seminal
 λόγους ἢ διεσκεδάσθησαν ὁμοίως εἰς τὰς ἀτόμους.
reasons or were-scattered alike into the atoms
- 25 Ἐνθυμήθητι πόσα κατὰ τὸν αὐτὸν ἀκαριαῖον χρόνον
consider how-many-things in the same momentary time
 ἐν ἐκάστῳ ἡμῶν ἅμα γίνεται σωματικὰ ὁμοῦ καὶ ψυχικά.
in each of-us at-once happen bodily together and mental
 καὶ οὕτως οὐ θαυμάσεις εἰ πολὺ πλείω, μᾶλλον δὲ πάντα
and so not you-will-wonder if much more rather but all
 τὰ γινόμενα ἐν τῷ ἐνί τε καὶ σύμπαντι, ὃ δὴ κόσμον
the happenings in the one both and all which indeed universe
 ὀνομάζομεν, ἅμα ἐνυφίσταται.
we-name at-once subsist-in-(it)
- 26 Ἐάν τις σοι προβάλλῃ πῶς γράφεται τὸ Ἀντωνίνου
if anyone to-you propose how is-written the of-Antoninus
 ὄνομα, μήτι κατεντεινόμενος προοίση ἕκαστον τῶν
name surely-not straining will-you-utter each of-the
 στοιχείων; τί οὖν ἐὰν ὀργίζωνται, μήτι ἀντοργιῇ;
letters what then if they-are-angry surely-not will-you-be-angry-back
 μήτι οὐκ ἐξαριθμίσῃ πράως προίων ἕκαστον τῶν
surely-not not will-you-go-through gently going-on each of-the
 γραμμάτων; οὕτως οὖν καὶ ἐνθάδε μέμνησο ὅτι πᾶν
letters so then also here remember that every
 καθήκον ἐξ ἀριθμῶν τινῶν συμπληροῦται. τούτους δεῖ
duty from numbers certain is-made-up these one-must

τηροῦντα καὶ μὴ θορυβούμενον μηδὲ τοῖς δυσχεραίνουσιν
keeping and not being-disturbed nor at-those vexed

ἀντιδυσχεραίνοντα περαίνειν ὁδῶ τὸ προκείμενον.

being-vexed-in-turn to-accomplish methodically the task

Πῶς ὠμόν ἐστι μὴ ἐπιτρέπειν τοῖς ἀνθρώποις ὁρμᾶν ἐπὶ 27

how cruel it-is not to-allow the men to-strive after

τὰ φαινόμενα αὐτοῖς οἰκεία καὶ συμφέροντα. καίτοι

the-things appearing to-them proper and advantageous and-yet

τρόπον τινὰ οὐ συγχωρεῖς αὐτοῖς τοῦτο ποιεῖν, ὅταν

in-a-manner some not you-allow them this to-do whenever

ἀγανακτῆς, ὅτι ἀμαρτάνουσι· φέρονται γὰρ πάντως ὡς

you-are-vexed that they-err they-are-carried for surely as

ἐπὶ οἰκεία καὶ συμφέροντα αὐτοῖς. — ἀλλ' οὐκ ἔχει

to proper and advantageous-things for-them but not it-is

οὕτως. — οὐκοῦν δίδασκε καὶ δείκνυε μὴ ἀγανακτῶν.

so therefore teach and show not being-vexed

Θάνατος ἀνάπαυλα αἰσθητικῆς ἀντιτυπίας καὶ ὁρμητικῆς 28

death (is)-rest from-sensory impact and from-impulsive

νευροσπαστίας καὶ διανοητικῆς διεξόδου καὶ τῆς πρὸς

puppet-jerking and from-mental wandering and from-the to

τὴν σάρκα λειτουργίας.

the flesh service

Αἰσχρόν ἐστιν, ἐν ᾧ βίω τὸ σῶμά σοι μὴ ἀπανδᾷ, ἐν 29

shameful it-is in which life the body for-you not gives-out in

τούτῳ τὴν ψυχὴν προαπανδᾶν.

this the soul to-give-out-first

Marcus warns himself not to be turned into a Caesar but to stay simple, good, and kind, as philosophy meant to make him. He should be a pupil of Antoninus in everything, remembering his vigor, his patience with unjust critics, his simple habits, and his piety without superstition. Waking from dreams, he should see his troubles as he saw the dreams. Toil is not against nature, and a man should revere the reason he shares with the gods more than a doctor reveres his art.

- 30 Ὅρα μὴ ἀποκαισαρωθῆς, μὴ βαφῆς· γίνεται γάρ.
see-to-it not you-are-made-a-Caesar not you-are-dyed it-happens for
 τήρησον οὖν σεαυτὸν ἀπλοῦν, ἀγαθόν, ἀκέραιον, σεμνόν,
keep then yourself simple good pure dignified
 ἄκομψον, τοῦ δικαίου φίλον, θεοσεβῆ, εὐμενῇ, φιλόστοργον,
unaffected of-the just a-friend god-fearing kindly affectionate
 ἐρρωμένον πρὸς τὰ πρόποντα ἔργα. ἀγώνισαι, ἵνα τοιοῦτος
strong for the fitting works strive that such
 συμμείνης, οἷόν σε ἠθέλησε ποιῆσαι φιλοσοφία. αἰδοῦ
you-may-remain as you wished to-make philosophy revere
 θεούς, σῶζε ἀνθρώπους. βραχὺς ὁ βίος· εἰς καρπὸς
gods save men short (is)-the life one fruit
 τῆς ἐπιγείου ζωῆς, διάθεσις ὁσία καὶ πράξεις κοινωνικαί.
of-the earthly life a-disposition holy and actions social
 πάντα ὡς Ἀντωνίνου μαθητῆς· τὸ ὑπὲρ τῶν κατὰ
all-things as of-Antoninus a-pupil the for the-things according-to
 λόγον πρασσομένων εὐτονον ἐκείνου καὶ τὸ ὁμαλές
reason done vigor his and the evenness
 πανταχοῦ καὶ τὸ ὅσιον καὶ τὸ εὐδιον τοῦ προσώπου
everywhere and the piety and the serenity of-the face
 καὶ τὸ μελίχιον καὶ τὸ ἀκενόδοξον καὶ τὸ περὶ τὴν
and the sweetness and the freedom-from-vainglory and the about the
 κατάληψιν τῶν πραγμάτων φιλότιμον·
grasp of-the things zeal

καὶ ὡς ἐκεῖνος οὐκ ἄν τι ὅλως παρήκε μὴ πρότερον
and how he not — anything at-all would-pass-over not before
 εὖ μάλα κατιδὼν καὶ σαφῶς νοήσας· καὶ ὡς
well very having-examined and clearly having-understood and how
 ἔφερεν ἐκεῖνος τοὺς ἀδίκως αὐτὸν μεμφομένους μὴ
bore he the-(men) unjustly him blaming not
 ἀντιμεμφόμενος· καὶ ὡς ἐπ' οὐδὲν ἔσπευδεν· καὶ ὡς
blaming-in-return and how to nothing he-hurried and how
 διαβολὰς οὐκ ἐδέχετο· καὶ ὡς ἀκριβῆς ἦν ἑξεταστής
slanders not he-accepted and how exact he-was an-examiner
 ἡθῶν καὶ πράξεων καὶ οὐκ ὀνειδιστής, οὐ ψοφοδεής,
of-characters and actions and not a-reproacher not timid
 οὐχ ὑπόπτῃς, οὐ σοφιστής· καὶ ὡς ὀλίγοις ἀρκούμενος,
not suspicious not a-sophist and how with-little content
 οἶον οἰκῆσαι, στρωμνῇ, ἐσθῆτι, τροφῇ, ὑπηρεσίᾳ·
such-as house bed clothing food service
 καὶ ὡς φιλόπονος καὶ μακρόθυμος· καὶ οἶος μένειν ἐν τῷ
and how industrious and patient and able to-remain in the
 αὐτῷ μέχρι ἐσπέρας, διὰ τὴν λιτὴν δίαιταν μηδὲ
same-(place) until evening because-of the simple diet not-even
 τοῦ ἀποκρίνειν τὰ περιττώματα παρὰ τὴν συνήθη ὥραν
the to-excrete the residues beyond the usual hour
 χρήζων· καὶ τὸ βέβαιον καὶ ὁμοιον ἐν ταῖς φιλαίαις αὐτοῦ·
needing and the steadiness and constancy in the friendships his
 καὶ τὸ ἀνέχεσθαι τῶν ἀντιβαιόντων παρρησιαστικῶς
and the to-bear-with the-(men) opposing frankly
 ταῖς γνώμαις αὐτοῦ καὶ χαίρειν εἴ τίς τι δεικνύοι
the opinions his and to-rejoice if anyone something showed
 κρεῖττον· καὶ ὡς θεοσεβῆς χωρὶς δεισιδαιμονίας· ἢ οὕτως
better and how god-fearing without superstition so-that thus
 εὖσυνειδήτῳ σοι ἐπιστῇ ἡ τελευταία ὥρα ὡς ἐκείνῳ.
with-good-conscience to-you may-come the last hour as to-him

- 31 Ἀνάνηφε καὶ ἀνακαλοῦ σεαυτὸν καὶ ἐξυπνισθεὶς πάλιν καὶ
be-sober-again and recall yourself and having-awakened again and
 ἐννοήσας ὅτι ὄνειροί σοι ἠνώχλουν, πάλιν ἐγρηγορῶς
having-perceived that dreams you troubled again awake
 βλέπε ταῦτα, ὥς ἐκεῖνα ἔβλεπες.
look-at these-things as those you-looked-at
- 32 Ἐκ σωματίου εἰμὶ καὶ ψυχῆς. τῷ μὲν οὖν σωματίῳ
of a-little-body I-am and soul to-the indeed then little-body
 πάντα ἀδιάφορα· οὐδὲ γὰρ δύναται διαφέρεισθαι. τῇ δὲ
all-things (are)-indifferent nor for it-can to-make-distinctions to-the but
 διανοίᾳ ἀδιάφορα ὅσα μὴ ἔστιν αὐτῆς ἐνεργήματα·
understanding indifferent whatever not are its activities
 ὅσα δέ γε αὐτῆς ἔστιν ἐνεργήματα, ταῦτα πάντα
whatever but indeed its are activities these all
 ἐπ' αὐτῇ ἔστιν. καὶ τούτων μέντοι περὶ μόνον τὸ
up-to it are and of-these however about only the
 παρὸν πραγματεύεται· τὰ γὰρ μέλλοντα καὶ παρωχηκότα
present it-is-busied the for future and past
 ἐνεργήματα αὐτῆς καὶ αὐτὰ ἤδη ἀδιάφορα.
activities its also themselves already (are)-indifferent
- 33 Οὐκ ἔστιν ὁ πόνος τῇ χειρὶ οὐδὲ τῷ ποδὶ παρὰ φύσιν,
not is the toil for-the hand nor for-the foot contrary-to nature
 μέχρις ἂν ποιῇ ὁ ποὺς τὰ τοῦ ποδὸς καὶ ἡ χεὶρ τὰ
as-long-as — does the foot the-things of-the foot and the hand the-things
 τῆς χειρός. οὕτως οὖν οὐδὲ ἀνθρώπῳ ὡς ἀνθρώπῳ παρὰ
of-the hand so then nor for-a-man as man contrary-to
 φύσιν ἔστιν ὁ πόνος, μέχρις ἂν ποιῇ τὰ τοῦ ἀνθρώπου.
nature is the toil as-long-as — he-does the-things of-the man
 εἰ δὲ παρὰ φύσιν αὐτῷ οὐκ ἔστιν, οὐδὲ κακὸν ἔστιν αὐτῷ.
if but contrary-to nature to-him not it-is nor evil is-it to-him

Ἡλίκας ἡδονὰς ἥσθησαν λησταί, κίναιδοι, πατραλοῖαι, 34
what-great pleasures have-enjoyed robbers catamites parricides
 τύραννοι.

tyrants

Οὐχ ὁρᾷς πῶς οἱ βάνανσοι τεχνῖται ἀρμόζονται μὲν μέχρι 35
not do-you-see how the vulgar craftsmen adapt-themselves indeed up-to
 τινὸς πρὸς τοὺς ιδιώτας, οὐδὲν ἥσσον μέντοι ἀντέχονται τοῦ
a-point to the laymen no less however hold-to the
 λόγου τῆς τέχνης καὶ τούτου ἀποστῆναι οὐχ ὑπομένουσιν;
reason of-the art and from-this to-depart not endure
 οὐ δεῖνόν ἐι ὁ ἀρχιτέκτων καὶ ὁ ἰατρὸς μᾶλλον
not (is-it)-terrible if the architect and the doctor more
 αἰδέσονται τὸν τῆς ἰδίας τέχνης λόγον ἢ ὁ ἄνθρωπος
will-respect the of-the own art reason than the man
 τὸν ἑαυτοῦ, ὃς αὐτῷ κοινὸς ἐστὶ πρὸς τοὺς θεούς;
the his-own which to-him common is with the gods

V • CORNERS OF THE UNIVERSE

Asia and Europe are corners of the universe, every sea a drop, and the present a point in eternity. Everything comes from the common ruling faculty, and even the lion's jaws and poison follow from what is fine. All things are interwoven; Marcus should love the men his lot has joined him to. If he counts only what is in his power as good or evil, he will blame neither gods nor men. As Antoninus his city is Rome, and as a man the universe.

Ἡ Ἀσία, ἡ Εὐρώπη γωνίαι τοῦ κόσμου· πᾶν πέλαγος 36
 — Asia — Europe (are)-corners of-the universe every sea
 σταγὼν τοῦ κόσμου· Ἄθως βωλάριον τοῦ κόσμου· πᾶν
a-drop of-the universe Athos a-clod of-the universe all

τὸ ἐνεστὼς τοῦ χρόνου στιγμή τοῦ αἰῶνος. πάντα μικρά,
the present of-the time (is)-a-point of-the eternity all-things small
 εὐτρεπτα, ἐναφανιζόμενα.

changeable vanishing

Πάντα ἐκείθεν ἔρχεται, ἀπ' ἐκείνου τοῦ κοινοῦ ἡγεμονικοῦ
all-things from-there come from that — common ruling-faculty
 ὀρμήσαντα ἢ κατ' ἐπακολούθησιν. καὶ τὸ χάσμα οὖν
having-started or by consequence and the gaping-jaw then
 τοῦ λέοντος καὶ τὸ δηλητήριον καὶ πᾶσα κακουργία ὡς
of-the lion and the poison and every harmful-thing like
 ἄκανθα, ὡς βόρβορος, ἐκείνων ἐπιγεννήματα τῶν σεμνῶν
thorn like mud (are)-of-those by-products the venerable
 καὶ καλῶν. μὴ οὖν αὐτὰ ἀλλότρια τούτου οὐ σέβεις
and fine not then them alien to-that which you-revere
 φαντάζου, ἀλλὰ τὴν πάντων πηγὴν ἐπιλογίζου.

imagine but the of-all source consider

37 Ὁ τὰ νῦν ἰδὼν πάντα ἑώρακεν, ὅσα τε ἐξ
the-(man) the present-things having-seen all-things has-seen whatever both from
 αἰδίου ἐγένετο καὶ ὅσα εἰς τὸ ἄπειρον ἔσται πάντα
eternity came-to-be and whatever into the infinite will-be all-things
 γὰρ ὁμογενῇ καὶ ὁμοειδῇ.

for (are)-of-one-kind and of-one-form

38 Πολλάκις ἐνθυμοῦ τὴν ἐπισύνδεσιν πάντων τῶν ἐν τῷ
often consider the interconnection of-all the-things in the
 κόσμῳ καὶ σχέσιν πρὸς ἄλληλα. τρόπον γάρ τινα πάντα
universe and relation to one-another in-manner for some all-things
 ἀλλήλοις ἐπιπέλεκται καὶ πάντα κατὰ τοῦτο φίλα
with-one-another are-interwoven and all-things by this friendly
 ἀλλήλοις ἐστί· καὶ γὰρ ἄλλω ἐξῆς ἐστι τοῦτο διὰ τὴν
to-one-another are for also on-another in-sequence is this because-of the
 τονικὴν κίνησιν καὶ σύμπνοιαν καὶ τὴν ἔνωσιν τῆς οὐσίας.
tensional motion and co-breathing and the unity of-the substance

Οἷς συγκεκλήρωσαι πράγμασι, τούτοις συνάρμοξε σεαυτὸν 39
to-what you-have-been-allotted things to-these fit yourself
 καὶ οἷς συνείληχας ἀνθρώποις, τούτους φίλει,
and what you-have-been-joined-by-lot-with men these love
 ἀλλ' ἀληθινῶς.

but truly

Ὅργανον, ἐργαλεῖον, σκεῦος πᾶν εἰ πρὸς ὃ κατεσκευάσται 40
instrument tool vessel every if for what it-has-been-made
 ποιεῖ, εὖ ἔχει· καίτοι ἐκεῖ ὁ κατασκευάσας ἐκποδῶν.
does well is and-yet there the maker (is)-out-of-the-way
 ἐπὶ δὲ τῶν ὑπὸ φύσεως συνεχομένων ἔνδον ἐστὶ καὶ
in-the-case-of but the-(things) by nature held-together within is and
 παραμένει ἢ κατασκευάσασα δύναμις· καθὸ καὶ μᾶλλον
remains the having-made power for-which-reason also more
 αἰδεῖσθαι αὐτὴν δεῖ καὶ νομίζειν, ἐὰν κατὰ τὸ βούλημα
to-revere it one-must and to-consider if according-to the will
 ταύτης ἔχῃς καὶ διεξάγῃς, ἔχειν σοι πάντα κατὰ νοῦν.
of-it you-are and conduct-yourself to-be for-you all-things according-to mind
 ἔχει δὲ οὕτως καὶ τῷ παντὶ κατὰ νοῦν τὰ ἑαυτοῦ.

it-is and so also for-the all according-to mind the-things its-own

Ὅ τι ἂν τῶν ἀπροαιρέτων ὑποστήσῃ σαυτῷ ἀγαθὸν 41
what thing — of-the things-outside-choice you-set-up for-yourself (as)-good
 ἢ κακόν, ἀνάγκη κατὰ τὴν περίπτωσιν τοῦ τοιούτου
or evil (it-is)-necessary on the encountering — of-such
 κακοῦ ἢ τὴν ἀπότευξιν τοῦ τοιούτου ἀγαθοῦ μέμψασθαί
evil or the missing — of-such good to-blame
 σε θεοῖς καὶ ἀνθρώποις δὲ μισῆσαι τοὺς αἰτίους
you the-gods and men and to-hate the responsible
 ὄντας ἢ ὑποπτευομένους ἔσεσθαι τῆς ἀποτεύξεως ἢ τῆς
being or suspected to-be of-the missing or of-the
 περιπτώσεως· καὶ ἀδικοῦμεν δὴ πολλὰ διὰ τὴν πρὸς
encountering and we-do-wrong indeed much because-of the toward

ταῦτα διαφοράν. ἐὰν δὲ μόνα τὰ ἐφ' ἡμῖν ἀγαθὰ
these-things concern if but only the-things up-to us good
 καὶ κακὰ κρίνωμεν, οὐδεμία αἰτία καταλείπεται οὔτε θεῶ
and evil we-judge no cause is-left either god
 ἐγκαλέσαι οὔτε πρὸς ἄνθρωπον στήναι στάσιν πολεμίου.
to-accuse or against man to-take the-stance of-an-enemy

- 42 Πάντες εἰς ἓν ἀποτέλεσμα συνεργοῦμεν, οἱ μὲν εἰδότης
all to one result we-cooperate some indeed knowingly
 καὶ παρακολουθητικῶς, οἱ δὲ ἀνεπιστάτως, ὥσπερ καὶ
and with-understanding others and unawares just-as also
 τοὺς καθεύδοντας, οἶμαι, ὃ Ἡράκλειτος ἐργάτας εἶναι λέγει
the sleepers I-think — Heraclitus workers to-be says
 καὶ συνεργοὺς τῶν ἐν τῷ κόσμῳ γινομένων. ἄλλος δὲ κατ'
and co-workers of-the in the universe happenings another and in
 ἄλλο συνεργεῖ, ἐκ περιουσίας δὲ καὶ ὁ μεμφόμενος
another-way cooperates out-of abundance and even the-(man) complaining
 καὶ ὁ ἀντιβαίνειν πειρώμενος καὶ ἀναιρεῖν τὰ γινόμενα·
and the-(man) to-resist trying and to-undo the happenings
 καὶ γὰρ τοῦ τοιούτου ἔχρηξεν ὁ κόσμος. λοιπὸν οὖν σύνες
for even — such-(a-man) needed the universe it-remains then understand
 εἰς τίνας σεαυτὸν κατατάσσεις· ἐκεῖνος μὲν γὰρ πάντως
among whom yourself you-rank he indeed for surely
 σοι καλῶς χρήσεται ὁ τὰ ὅλα διοικῶν καὶ παραδέξεται
you well will-use the-(one) the whole governing and will-receive
 σε ὡς μέρος τι τῶν συνεργῶν καὶ συνεργητικῶν, ἀλλὰ
you as part some of-the co-workers and helpers but
 σὺ μὴ τοιοῦτο μέρος γένη, οἷος ὁ εὐτελής καὶ γελοῖος
you not such a-part become as the cheap and ridiculous
 στίχος ἐν τῷ δράματι, οὗ Χρύσιππος μέμνηται.
line in the play which Chrysippus mentions

Μήτι ὁ ἥλιος τὰ τοῦ ὕετοῦ ἀξιοῖ ποιεῖν; μήτι ὁ 43
surely-not the sun the-things of-the rain claims to-do surely-not —
 Ἀσκληπιὸς τὰ τῆς Καρποφόρου; τί δὲ τῶν ἀστρων
Asclepius the-things — of-the-Fruit-Bringer what and of-the stars
 ἕκαστον; οὐχὶ διάφορα μὲν, συνεργὰ δὲ πρὸς ταῦτόν;
each (are-they)-not different indeed co-working but toward the-same
 Εἰ μὲν οὖν ἐβουλεύσαντο περὶ ἐμοῦ καὶ τῶν ἐμοὶ συμβῆναι 44
if indeed then took-counsel about me and the-things to-me to-happen
 ὀφειλόντων οἱ θεοί, καλῶς ἐβουλεύσαντο· ἄβουλον γὰρ
bound the gods well they-took-counsel without-counsel for
 θεὸν οὐδὲ ἐπινοῆσαι ῥάδιον, κακοποιῆσαι δέ με διὰ τίνα
a-god not-even to-conceive (is)-easy to-harm and me for what
 αἰτίαν ἔμελλον ὀρμᾶν; τί γὰρ αὐτοῖς ἢ τῷ κοινῷ,
reason would-they-be-going to-be-eager what for to-them or to-the common-good
 οὗ μάλιστα προνοοῦνται, ἐκ τούτου περιεγένετο; εἰ δὲ
for-which most they-provide from this would-accrue if but
 μὴ ἐβουλεύσαντο κατ' ἰδίαν περὶ ἐμοῦ, περί γε τῶν
not they-took-counsel in particular about me about at-least the
 κοινῶν πάντως ἐβουλεύσαντο, οἷς κατ' ἐπακολούθησιν καὶ
common-things surely they-took-counsel which by consequence also
 ταῦτα συμβαίνοντα ἀσπάζεσθαι καὶ στέργειν ὀφείλω.
these-things happening to-welcome and to-be-content-with I-ought
 εἰ δ' ἄρα περὶ μηδενὸς βουλευόνται (πιστεύειν μὲν οὐχ ὅσιον
if but perhaps about nothing they-take-counsel to-believe indeed not holy
 ἢ μηδὲ θύωμεν μηδὲ εὐχώμεθα μηδὲ ὀμνύωμεν μηδὲ τὰ
or-else neither let-us-sacrifice nor let-us-pray nor let-us-swear nor the
 ἄλλα πράσσωμεν ἅ παρ' ἕκαστα ὥς πρὸς παρόντας
other-things let-us-do which at each-(moment) as toward present
 καὶ συμβιούντας τοὺς θεοὺς πράσσομεν), εἰ δ' ἄρα περὶ
and living-with-(us) the gods we-do if but perhaps about
 μηδενὸς τῶν καθ' ἡμᾶς βουλευόνται, ἐμοὶ μὲν ἔξεστι
none of-the-things concerning us they-take-counsel for-me indeed it-is-possible

περὶ ἐμαυτοῦ βουλευέσθαι, ἐμοὶ δέ ἐστι σκέψις περὶ τοῦ
about myself to-take-counsel for-me and is (the)-inquiry about the
 συμφέροντος. συμφέρει δὲ ἐκάστω τὸ κατὰ τὴν ἑαυτοῦ
advantageous is-advantageous and to-each the according-to — his-own
 κατασκευὴν καὶ φύσιν, ἣ δὲ ἐμὴ φύσις λογικὴ καὶ πολιτικὴ.
constitution and nature — and my nature (is)-rational and civic
 Πόλις καὶ πατρίς ὡς μὲν Ἀντωνίνῳ μοι ἢ Ῥώμῃ, ὡς
city and fatherland as indeed to-Antoninus to-me — Rome as
 δὲ ἀνθρώπῳ ὁ κόσμος. τὰ ταῖς πόλεσιν οὖν ταύταις
and to-a-man the universe the-things to-the cities then these
 ὠφέλιμα μόνᾳ ἐστὶ μοι ἀγαθά.
beneficial alone are to-me good

VI • THE SAME SHOW

Whatever happens to each man benefits the whole. Life, like the amphitheater, wearies by showing the same things over and over. Orators, philosophers, and tyrants are long dead, and only a life of truth and justice, kind even to liars, is worth much. To cheer himself, Marcus should think of the virtues of those around him. He should persuade others but act justly against their will, and remember that what does not benefit the hive does not benefit the bee.

- 45 Ὅσα ἐκάστω συμβαίνει, ταῦτα τῷ ὅλῳ συμφέρει· ἥρκει
whatever to-each happens these to-the whole are-advantageous would-suffice
 τοῦτο. ἀλλ' ἔτι ἐκεῖνο ὡς ἐπίπαν ὄψει παραφυλάξας,
this but further that for the-most-part you-will-see having-observed
 ὅσα ἀνθρώπῳ, καὶ ἑτέροις ἀνθρώποις. κοινότερον δὲ
whatever to-a-man also to-other men more-commonly but
 νῦν τὸ συμφέρον ἐπὶ τῶν μέσων λαμβανέσθω.
now the advantageous for the indifferent-things let-be-taken

Ὡσπερ προσίσταταί σοι τὰ ἐν τῷ ἀμφιθεάτρῳ καὶ 46
just-as are-offensive to-you the-things in the amphitheatrer and

τοῖς τοιούτοις χωρίοις ὡς ἀεὶ τὰ αὐτὰ ὁρώμενα, καὶ τὸ — in-such places as always the same being-seen and the

ὁμοειδὲς προσκορῇ τὴν θέαν ποιεῖ, τοῦτο καὶ ἐπὶ ὅλου
sameness cloying the sight makes this also in the-whole

τοῦ βίου πάσχειν· πάντα γὰρ ἄνω κάτω τὰ αὐτὰ καὶ
of-the life to-feel all-things for up down (are)-the same and

ἐκ τῶν αὐτῶν. μέχρι τίνος οὖν;
from the same until when then

Ἐννόει συνεχῶς παντοίους ἀνθρώπους καὶ παντοίων 47
consider continually all-kinds-of men and of-all-kinds

μὲν ἐπιτηδευμάτων, παντοδαπῶν δὲ ἔθνων τεθνεώτας,
indeed pursuits of-all-sorts and nations dead

ὥστε κατιέναι τοῦτο μέχρι Φιλιστίωνος καὶ Φοίβου
so-as to-come-down this as-far-as Philistion and Phoebus

καὶ Ὀριγανίωνος. μέτιθι νῦν ἐπὶ τὰ ἄλλα φύλα· ἐκεῖ
and Origanion pass now to the other tribes there

δὴ μεταβαλεῖν ἡμᾶς δεῖ ὅπου τοσοῦτοι μὲν δεινοὶ
indeed to-change us it-is-needful where so-many indeed clever

ρήτορες, τοσοῦτοι δὲ σεμνοὶ φιλόσοφοι, Ἡράκλειτος,
orators so-many and grave philosophers Heraclitus

Πυθαγόρας, Σωκράτης, τοσοῦτοι δὲ ἥρωες πρότερον,
Pythagoras Socrates so-many and heroes earlier

τοσοῦτοι δὲ ὕστερον στρατηγοί, τύραννοι· ἐπὶ τούτοις
so-many and later generals tyrants besides these

δὲ Εὐδόξος, Ἱππαρχος, Ἀρχιμήδης, ἄλλαι φύσεις ὀξείαι,
and Eudoxus Hipparchus Archimedes other natures keen

μεγαλόφρονες, φιλόπονοι, πανοῦργοι, αὐθάδεις, αὐτῆς τῆς
high-minded industrious versatile self-willed of-the-very —

ἐπικήρου καὶ ἐφήμερου τῶν ἀνθρώπων ζωῆς χλευασταί,
perishable and ephemeral of-the men life mockers

οἷον Μένιππος καὶ ὅσοι τοιοῦτοι. περὶ πάντων τούτων
such-as Menippus and all-who (are)-such about all these
 ἐννοεῖ ὅτι πάλαι κεῖνται· τί οὖν τοῦτο δεινὸν αὐτοῖς;
consider that long-ago they-lie-(dead) what then (is)-this terrible to-them
 τί δαὶ τοῖς μηδ' ὀνομαζομένοις ὅλως; ἐν ᾧδε
what pray to-those not-even named at-all one-(thing) here
 πολλοῦ ἄξιον, τὸ μετ' ἀληθείας καὶ δικαιοσύνης εὐμενῇ
(is)-of-much worth the with truth and justice kindly
 τοῖς ψεύσταις καὶ ἀδίκους διαβιῶν.
to-the liars and unjust to-live-out-life

48 Ὅταν εὐφρᾶναι σεαυτὸν θέλῃς, ἐνθυμοῦ τὰ προτερήματα
whenever to-cheer yourself you-wish consider the merits
 τῶν συμβιούντων· οἷον τοῦ μὲν τὸ δραστήριον, τοῦ
of-the companions such-as of-one indeed the energy of-another
 δὲ τὸ αἰδήμον, τοῦ δὲ τὸ εὐμετάδοτον, ἄλλου δὲ ἄλλο
and the modesty of-another and the generosity of-another and other
 τι. οὐδὲν γὰρ οὕτως εὐφραίνει ὥς τὰ ὁμοιώματα τῶν
something nothing for so cheers as the likenesses of-the
 ἀρετῶν ἐμφαινόμενα τοῖς ἡθεσι τῶν συζώντων καὶ ἀθρόα
virtues showing-forth in-the characters of-the companions and in-a-mass
 ὥς οἷόν τε συμπύπτοντα. διὸ καὶ πρόχειρα αὐτὰ ἐκτέον.
as possible — coinciding therefore also at-hand them one-must-keep

49 Μήτιι δυσχεραίνεις ὅτι τοσῶνδ' ἐτινων λιτρῶν εἰ καὶ οὐ
surely-not are-you-vexed that of-so-many some pounds you-are and not
 τριακοσίων; οὕτω δὲ καὶ ὅτι μέχρι τοσῶνδε ἐτῶν βιωτέον
of-three-hundred so indeed also that up-to so-many years one-must-live
 σοι καὶ οὐ μέχρι πλείονος· ὥσπερ γὰρ τῆς οὐσίας ὅσον
for-you and not up-to more just-as for of-the substance how-much
 ἀφώρισται σοι στέργεις, οὕτως καὶ ἐπὶ τοῦ χρόνου.
has-been-allotted to-you you-are-content so also with the time

Πειρῶ μὲν πείθειν αὐτούς, πρᾶττε δὲ καὶ ἀκόντων, 50

try indeed to-persuade them act but even unwilling-(they-being)

ὅταν τῆς δικαιοσύνης ὁ λόγος οὕτως ἄγῃ. ἐὰν μέντοι βία

when of-the justice the reason so leads if however force

τις προσχρώμενος ἐνίστηται, μετάβαινε ἐπὶ τὸ εὐάρεστον

someone using obstructs pass to the contentment

καὶ ἄλυπον καὶ συγχρῶ εἰς ἄλλην ἀρετὴν τῇ κωλύσει,

and freedom-from-grief and use for another virtue the hindrance

καὶ μέμνησο ὅτι μεθ' ὑπεξαιρέσεως ὥρμας καὶ ὅτι τῶν

and remember that with reservation you-had-an-impulse and that the

ἀδυνάτων οὐκ ὠρέγου. τίνος οὖν; τῆς τοιαυδὲ τινος ὁρμῆς.

impossible-things not you-desired what then — such an impulse

τούτου δὲ τυγχάνεις· ἐφ' οἷς προήχθημεν, ταῦτα γίνεται.

this and you-attain in what we-were-moved-toward these-things happen

Ὁ μὲν φιλόδοξος ἀλλοτρίαν ἐνέργειαν ἴδιον ἀγαθόν 51

the indeed fame-lover another's activity own good

ὑπολαμβάνει, ὁ δὲ φιλήδονος ἴδιαν πεῖσιν, ὁ δὲ

supposes the and pleasure-lover own feeling the-(man) and

νοῦν ἔχων ἴδιαν πρᾶξιν.

mind having own action

Ἦξεστι περὶ τούτου μηδὲν ὑπολαμβάνειν καὶ μὴ ὀχλεῖσθαι 52

it-is-possible about this nothing to-suppose and not to-be-troubled

τῇ ψυχῇ· αὐτὰ γὰρ τὰ πράγματα οὐκ ἔχει φύσιν

in-the soul the-very for — things not have a-nature

ποιητικὴν τῶν ἡμετέρων κρίσεων.

productive — of-our judgments

Ἦθισον σεαυτὸν πρὸς τῷ ὑφ' ἑτέρου λεγομένῳ γίνεσθαι 53

accustom yourself to the by another said to-be-(attentive)

ἀπαρενθυμήτως καὶ ὥς οἶόν τε ἐν τῇ ψυχῇ τοῦ λέγοντος

without-inattention and as possible — in the soul of-the speaker

γίνου.

be

- 54 Τὸ τῷ σμήνι μὴ συμφέρον οὐδὲ τῇ μελίσῃ συμφέρει.
the to-the swarm not advantageous nor to-the bee is-advantageous
- 55 Εἰ κυβερνῶντα οἱ ναῦται ἢ ἰατρεύοντα οἱ κάμνοντες
if the-pilot the sailors or the-physician the sick
 κακῶς ἔλεγον, ἄλλω τινὶ ἂν προσεῖχον ἢ πῶς αὐτὸς
badly spoke-of other anyone — would-they-attend-to or how I-myself
 ἐνεργοίην τὸ τοῖς ἐμπλέουσι σωτήριον ἢ τὸ τοῖς
might-bring-about the for-the voyagers safety or the for-the
 θεραπευομένοις ὑγιεινόν;
patients health
- 56 Πόσοι, μεθ' ὧν εἰσῆλθον εἰς τὸν κόσμον, ἤδη
how-many with whom I-came into the universe already
 ἀπεληλύθασιν.
have-departed
- 57 Ἰκτεριῶσι τὸ μέλι πικρὸν φαίνεται καὶ λυσοδοήκτοις τὸ
to-the-jaundiced the honey bitter appears and to-the-rabid the
 ὕδωρ φοβερὸν καὶ παιδίῳ τὸ σφαιρίον καλόν. τί οὖν
water frightening and to-children the ball fine why then
 ὀργίζομαι; ἢ δοκεῖ σοι ἔλασσον ἰσχύειν τὸ διεψευσμένον
am-I-angry or does-it-seem to-you less to-be-strong the deceived-(opinion)
 ἢ τὸ χόλιον τῷ ἰκτεριῶντι καὶ ὁ ἰὸς τῷ λυσοδοήκτῳ;
than the bile in-the jaundiced and the poison in-the rabid
- 58 Κατὰ τὸν λόγον τῆς σῆς φύσεως βιοῦν σε οὐδεὶς
according-to the reason — of-your nature to-live you no-one
 κωλύσει· παρὰ τὸν λόγον τῆς κοινῆς φύσεως οὐδέν σοι
will-prevent contrary-to the reason of-the common nature nothing to-you
 συμβήσεται.
will-happen

Οἷοί εἰσιν οἷς θέλουσιν ἀρέσκειν, καὶ δι' οἷα 59
what-sort are-they whom they-wish to-please and for what-sort
 περιγινόμενα καὶ δι' οἷων ἐνεργειῶν. ὥς ταχέως ὁ
gains and through what-sort-of activities how quickly the
 αἰὼν πάντα καλύψει καὶ ὅσα ἐκάλυψεν ἤδη.
eternity all-things will-cover and how-many it-has-covered already

BOOK VII

I • NOTHING NEW

Vice, like everything that happens, is what Marcus has seen many times: nothing is new, and all is familiar and short-lived. His judgments live as long as he rekindles the impressions that match them. Processions, plays, and spear fights are as idle as a bone thrown to puppies, and a man is worth what he is earnest about. If his mind is not equal to a task, he should yield it or take a helper. All things are woven into one universe.

Τί ἐστι κακία; τοῦτ' ἔστιν ὁ πολλάκις εἶδες. καὶ 1
what is vice this is what often you-have-seen and
 ἐπὶ παντὸς δὲ τοῦ συμβαίνοντος πρόχειρον ἔχε ὅτι
in-the-case-of every and the happening at-hand have that
 τοῦτό ἐστιν ὁ πολλάκις εἶδες. ὅλως ἄνω κάτω τὰ
this is what often you-have-seen in-general up down the
 αὐτὰ εὐρήσεις, ὧν μεσταὶ αἱ ἱστορίαι αἱ παλαιαί,
same-things you-will-find of-which (are)-full the histories the ancient
 αἱ μέσαι, αἱ ὑπόγυιοι. ὧν νῦν μεσταὶ αἱ πόλεις καὶ αἱ
the middle the recent of-which now (are)-full the cities and the
 οἰκίαι. οὐδὲν καινόν· πάντα καὶ συνήθη καὶ ὀλιγοχρόνια.
houses nothing (is)-new all-things (are)-both familiar and short-lived

- 2 Τὰ δόγματα πῶς ἄλλως δύναται νεκρωθῆναι, ἐὰν μὴ αἱ
the judgments how otherwise can be-deadened if not the
 κατάλληλοι αὐτοῖς φαντασίαι σβεσθῶσιν, ἅς διηνεκῶς
corresponding to-them impressions are-extinguished which continually
 ἀναζωπυρεῖν ἐπὶ σοί ἐστι. δύναμαι περὶ τούτου ὃ δεῖ
to-rekindle up-to you is I-can about this what one-must
 ὑπολαμβάνειν· εἰ δύναμαι, τί ταρασσομαι; τὰ ἔξω τῆς
to-suppose if I-can why am-I-troubled the-things outside —
 ἐμῆς διανοίας οὐδὲν ὅλως πρὸς τὴν ἐμὴν διάνοιαν.
of-my understanding (are)-nothing at-all to — my understanding
 τοῦτο μάθε καὶ ὀρθὸς εἶ.

this learn and upright you-are

Ἄναβιῶναί σοι ἔξεστιν· ἴδε πάλιν τὰ πράγματα, ὡς
to-live-again for-you it-is-possible see again the things as
 ἐώρας· ἐν τούτῳ γὰρ τὸ ἀναβιώναι.

you-used-to-see in this for (is)-the to-live-again

- 3 Πομπῆς κενοσπουδία, ἐπὶ σκηνῆς δράματα, ποίμνια,
of-a-procession empty-zeal on stage plays flocks
 ἀγέλαι, διαδορατισμοί, κυνιδίοις ὀστάριον ἔρριμμένον,
herds spear-fights to-puppies a-little-bone thrown
 ψωμίον εἰς τὰς τῶν ἰχθύων δεξαμενὰς, μυρμήκων
a-crumb into the of-the fish ponds of-ants
 τάλαιπωροὶ καὶ ἀχθοφοροί, μυιδίων ἐπτοημένων
labors and burden-carryings of-little-mice scared
 διαδρομαί, σιγιλλάρια νευροσπαστούμενα. χρή οὖν ἐν
scurryings puppets jerked-on-strings one-must then among
 τούτοις εὖμενως μὲν καὶ μὴ καταφρναττόμενον ἐστάναι,
these kindly indeed and not snorting-disdainfully to-stand
 παρακολουθεῖν μέντοι, ὅτι τοσούτου ἄξιος ἕκαστός ἐστιν,
to-understand however that of-so-much worth each is
 ὅσου ἄξιά ἐστι ταῦτα περὶ ᾧ ἐσπούδακεν.
as-much worth are these-things about which he-is-earnest

Δεῖ κατὰ λέξιν παρακολουθεῖν τοῖς λεγομένοις καὶ καθ' 4
one-must by word to-follow the things-said and by
 ἐκάστην ὁρμὴν τοῖς γινομένοις, καὶ ἐπὶ μὲν τοῦ
each impulse the things-done and in-the-case-of indeed the
 ἐτέρου εὐθύς ὁρᾶν ἐπὶ τίνα σκοπὸν ἢ ἀναφορά, ἐπὶ
one at-once to-see to what aim (is)-the reference in-the-case-of
 δὲ τοῦ ἐτέρου παραφυλάσσειν τί τὸ σημαινόμενον.
and the other to-watch what (is)-the meaning
 Πότερον ἔξαρκεῖ ἡ διάνοιά μου πρὸς τοῦτο ἢ οὐ; εἰ μὲν 5
whether suffices the understanding my for this or not if indeed
 ἔξαρκεῖ, χρῶμαι αὐτῇ πρὸς τὸ ἔργον ὡς ὄργάνῳ παρὰ τῆς
it-suffices I-use it for the work as an-instrument from the
 τῶν ὅλων φύσεως δοθέντι. εἰ δὲ μὴ ἔξαρκεῖ, ἤτοι παραχωρῶ
of-the whole nature given if but not it-suffices either I-yield
 τοῦ ἔργου τῷ δυναμένῳ κρεῖττον ἐπιτελέσαι, ἢ ἄλλως
the work to-the-(man) able better to-accomplish if otherwise
 τοῦτο μὴ καθήκη, ἢ πράσσω ὡς δύναμαι, προσπαραλαβὼν
this not is-fitting or I-do as I-can having-taken-as-helper
 τὸν δυνάμενον κατὰ πρόσχησιν τοῦ ἐμοῦ ἡγεμονικοῦ
the-(man) able with use — of-my ruling-faculty
 ποιῆσαι τὸ εἰς τὴν κοινωνίαν νῦν καίριον καὶ χρήσιμον. ὃ
to-do the for the fellowship now timely and useful what
 τι γὰρ ἂν δι' ἑαυτοῦ ἢ σὺν ἄλλῳ ποιῶ, ὥδε μόνον
thing for — through myself or with another I-do to-this only
 χρὴ συντείνειν, εἰς τὸ κοινῇ χρήσιμον καὶ εὐάρμοστον.
it-must to-tend to the in-common useful and fitting
 Ὅσοι μὲν πολυύμνητοι γενόμενοι ἤδη λήθῃ 6
how-many indeed much-celebrated having-become already to-oblivion
 παραδέδονται, ὅσοι δὲ τούτους ὑμνήσαντες πάλα
have-been-given-over how-many and them having-celebrated long-ago
 ἐκποδῶν.
(are)-gone

- 7 Μὴ αἰσχύνου βοηθούμενος· πρόκειται γάρ σοι ἐνεργεῖν τὸ
not be-ashamed being-helped it-is-set for you to-do the
ἐπιβάλλον ὡς στρατιώτῃ ἐν τειχομαχίᾳ. τί οὖν, ἐὰν σὺ
falling-to-you as for-a-soldier in a-wall-assault what then if you
μὲν χωλαίνων ἐπὶ τὴν ἔπαλξιν ἀναβῆναι μόνος μὴ δύνη,
indeed being-lame onto the battlement to-climb alone not can
σὺν ἄλλῳ δὲ δυνατόν ἢ τοῦτο;
with another but possible is this
- 8 Τὰ μέλλοντα μὴ παραστέτω· ἥξεις γὰρ ἐπ' αὐτά,
the future-things not let-them-trouble-(you) you-will-come for to them
ἐὰν δεῖσῃ, φέρων τὸν αὐτὸν λόγον ᾧ νῦν πρὸς τὰ
if it-is-needful bringing the same reason which now for the
παρόντα χρᾶ.
present-things you-use
- 9 Πάντα ἀλλήλοις ἐπιπλέκεται καὶ ἡ σύνδεσις ἱερά,
all-things with-one-another are-interwoven and the bond (is)-holy
καὶ σχεδόν τι οὐδὲν ἀλλότριον ἄλλο ἄλλῳ·
and almost somewhat nothing alien one-thing to-another
συγκατατέτακται γὰρ καὶ συγκοσμεῖ τὸν αὐτὸν κόσμον.
they-are-coordinated for and join-to-order the same universe
κόσμος τε γὰρ εἰς ἐξ ἀπάντων καὶ θεὸς εἰς δι' ἀπάντων
universe both for one from all and god one through all
καὶ οὐσία μία καὶ νόμος εἷς, λόγος κοινὸς πάντων τῶν
and substance one and law one reason common of-all the
νοερῶν ζώων καὶ ἀλήθεια μία, εἵγε καὶ τελειότης μία
intelligent creatures and truth one if-indeed also perfection (is)-one
τῶν ὁμογενῶν καὶ τοῦ αὐτοῦ λόγου μετεχόντων ζώων.
of-the kindred and of-the same reason partaking creatures
- 10 Πᾶν τὸ ἔνυλον ἐναφανίζεται τάχιστα τῇ τῶν ὅλων
every the material vanishes very-quickly in-the of-the whole
οὐσίᾳ καὶ πᾶν αἷτιον εἰς τὸν τῶν ὅλων λόγον τάχιστα
substance and every cause into the of-the whole reason very-quickly

ἀναλαμβάνεται καὶ παντὸς μνήμη τάχιστα ἐγκαταχώννυται
is-taken-back and of-everything memory very-quickly is-buried

τῷ αἰῶνι.

in-the eternity

Τῷ λογικῷ ζῳῷ ἡ αὐτὴ πράξις κατὰ φύσιν ἐστὶ καὶ 11
for-the rational creature the same action according-to nature is and
κατὰ λόγον.

according-to reason

Ὅρθός, μὴ ὀρθούμενος.

12

upright not kept-upright

II • A LIMB OF ONE BODY

Rational beings are like the limbs of one body, and Marcus should call himself a limb, not merely a part, so that he does good as if to himself. Whatever others do, he must be good, as an emerald keeps its color. Nothing harms him unless he supposes it evil. Nature remolds all substance like wax. He should love even those who stumble, since they err from ignorance, and pity a wrongdoer by asking what he took to be good.

Οἷόν ἐστιν ἐν ἡνωμένοις τὰ μέλη τοῦ σώματος, τοῦτον 13
as are in unified-things the limbs of-the body this

ἔχει τὸν λόγον ἐν διεστῶσι τὰ λογικά, πρὸς μίαν
has — relation in separated-things the rational-beings for one

τινὰ συνεργίαν κατεσκευασμένα. μᾶλλον δέ σοι ἡ
particular cooperation constructed more and to-you the

τούτου νόησις προσπεσεῖται, ἐὰν πρὸς ἑαυτὸν πολλάκις
of-this conception will-come if to yourself often

λέγῃς, ὅτι μέλος εἰμὶ τοῦ ἐκ τῶν λογικῶν συστήματος.
you-say that a-limb I-am of-the out-of the rational-beings system

ἐὰν δὲ διὰ τοῦ ῥῶ στοιχείου μέρος εἶναι ἑαυτὸν λέγῃς,
if but by the rho letter a-part to-be yourself you-say

οὐπω ἀπὸ καρδίας φιλεῖς τοὺς ἀνθρώπους· οὐπω σε
not-yet from heart you-love the men not-yet you
 καταληκτικῶς εὐφραίνει τὸ εὐεργετεῖν· ἔτι ὡς πρέπον
conclusively delights the to-do-good still as fitting
 αὐτὸ ψιλὸν ποιεῖς, οὐπω ὡς ἑαυτὸν εὖ ποιῶν.
it bare you-do not-yet as yourself well doing

- 14 Ὁ θέλει, ἔξωθεν προσπιπτέτω τοῖς παθεῖν ἐκ τῆς
what it-wishes from-outside let-befall the-(parts) to-be-affected by the
 προσπτώσεως ταύτης δυναμένοις. ἐκεῖνα γάρ, ἐὰν θελήσῃ,
incidence this able those for if they-wish
 μέμψεται τὰ παθόντα, ἐγὼ δέ, ἐὰν μὴ ὑπολάβω ὅτι
will-complain the affected-(parts) I but if not I-suppose that
 κακὸν τὸ συμβεβηκός, οὐπω βέβλαμμαι· ἔξεστι δέ
evil (is)-the happening not-yet I-have-been-harmed it-is-possible and
 μοι μὴ ὑπολαβεῖν.
for-me not to-suppose

- 15 Ὁ τι ἂν τις ποιῇ ἢ λέγῃ, ἐμὲ δεῖ ἀγαθὸν εἶναι,
what thing — anyone does or says me it-is-needful good to-be
 ὡς ἂν εἰ ὁ χρυσὸς ἢ ὁ σμάραγδος ἢ ἡ πορφύρα τοῦτο
as — if the gold or the emerald or the purple this
 ἀεὶ ἔλεγεν· ὁ τι ἂν τις ποιῇ ἢ λέγῃ, ἐμὲ δεῖ
always were-saying what thing — anyone does or says me it-is-needful
 σμάραγδον εἶναι καὶ τὸ ἑμαυτοῦ χρῶμα ἔχειν.
an-emerald to-be and — my-own color to-have

- 16 Τὸ ἡγεμονικὸν αὐτὸ ἑαυτῷ οὐκ ἐνοχλεῖ, οἷον λέγω,
the ruling-faculty itself to-itself not gives-trouble such-as I-mean
 οὐ φοβεῖ ἑαυτὸ εἰς ἐπιθυμίαν. εἰ δέ τις ἄλλος αὐτὸ
not frightens itself into desire if but some other it
 φοβῆσαι ἢ λυπῆσαι δύναται, ποιείτω· αὐτὸ γὰρ ἑαυτὸ
to-frighten or to-grieve can let-him-do-(so) it for itself
 ὑποληπτικῶς οὐ τρέψει εἰς τοιαύτας τροπάς. τὸ σωματίον
by-supposition not will-turn into such turns the little-body

μὴ πάθῃ τι, αὐτὸ μεριμνάτω, εἰ δύναται, καὶ λεγέτω,
 lest it-suffer anything itself let-it-take-care if it-can and let-it-say
 εἴ τι πάσχει· τὸ δὲ ψυχάριον τὸ φοβούμενον, τὸ
 if anything it-suffers the but little-soul the fearing the
 λυπούμενον, τὸ περὶ τούτων ὅλως ὑπολαμβάνον, οὐδὲν
 grieving the about these at-all supposing nothing
 μὴ πάθῃ· οὐ γὰρ ἄξεις αὐτὸ εἰς κρίσιν τοιαύτην.

— can-suffer not for you-will-bring it into judgment such
 ἀπροσδεές ἐστιν ὅσον ἐφ' ἑαυτῷ τὸ ἡγεμονικόν, ἐὰν μὴ
 not-needing is as-far-as up-to itself the ruling-faculty if not
 ἑαυτῷ ἔνδειαν ποιῇ· κατὰ ταῦτά δὲ καὶ ἀτάραχον καὶ
 for-itself need it-makes in the-same-way and also untroubled and
 ἀνεμπόδιστον, ἐὰν μὴ ἑαυτὸ ταρασσοῖ καὶ ἐμποδίζῃ.

unbinderd if not itself it-troubles and hinders

Εὐδαιμονία ἐστὶ δαίμων ἀγαθὸς ἢ ἡγεμονικὸν ἀγαθόν.

17

happiness is a-daemon good or a-ruling-faculty good

τί οὖν ὧδε ποιεῖς, ὦ φαντασία; ἀπέρχου, τοὺς θεούς

what then here are-you-doing O impression go-away by-the gods

σοι, ὥς ἦλθες· οὐ γὰρ χρήζω σου. ἐλήλυθας δὲ κατὰ

(I)-beg-you as you-came not for I-need you you-have-come but according-to

τὸ ἀρχαῖον ἔθος. οὐκ ὀργίζομαί σοι· μόνον ἄπιθι.

the ancient habit not I-am-angry with-you only go-away

Φοβεῖται τις μεταβολήν; τί γὰρ δύναται χωρὶς μεταβολῆς

18

fears anyone change what for can without change

γενέσθαι, τί δὲ φίλτερον ἢ οἰκειότερον τῇ τῶν ὅλων φύσει;

come-to-be what and (is)-dearer or more-proper to-the of-the whole nature

σὺν δὲ αὐτὸς λούσασθαι δύνασαι, ἐὰν μὴ τὰ ξύλα μεταβάλλῃ;

you and yourself to-bathe can-you if not the wood changes

τραφῆναι δὲ δύνασαι, ἐὰν μὴ τὰ ἐδώδιμα μεταβάλλῃ; ἄλλο

to-be-nourished and can-you if not the foods change other

δέ τι τῶν χρησίμων δύναται συντελεσθῆναι χωρὶς

and anything of-the useful-things can be-accomplished without

- μεταβολῆς; οὐχ ὁρᾷς οὖν ὅτι καὶ αὐτὸ τὸ σὲ μεταβαλεῖν
change not do-you-see then that also the-very — you to-change
 ὅμοιον ἐστὶ καὶ ὁμοίως ἀναγκαῖον τῇ τῶν ὅλων φύσει;
similar is and equally necessary to-the of-the whole nature
- 19 Διὰ τῆς τῶν ὅλων οὐσίας ὡς διὰ χειμάρρου
through the of-the whole substance as through a-torrent
 διεκπορεύεται πάντα τὰ σώματα, τῷ ὅλῳ συμφυῇ καὶ
pass all the bodies with-the whole grown-together and
 συνεργὰ ὡς τὰ ἡμέτερα μέλη ἀλλήλοις. πόσους ἤδη ὁ
co-working as — our limbs with-one-another how-many already the
 αἰὼν Χρυσίππου, πόσους Σωκράτης, πόσους Ἐπικτήτους
eternity Chrysippus how-many Socrates how-many Epictetus
 καταπέπωκε. τὸ δ' αὐτὸ καὶ ἐπὶ παντὸς οὐτινοσοῦν
has-swallowed the and same also in-the-case-of every whatever
 σοι ἀνθρώπου τε καὶ πράγματος προσπιπτέτω.
to-you man both and thing let-occur
- 20 Ἐμὲ ἐν μόνον περισπᾷ, μή τι αὐτὸς ποιήσω,
me one-(thing) only distracts lest something myself I-do
 ὃ ἡ κατασκευὴ τοῦ ἀνθρώπου οὐ θέλει ἢ ὡς οὐ θέλει
which the constitution of-the man not wishes or as not it-wishes
 ἢ ὃ νῦν οὐ θέλει.
or what now not it-wishes
- 21 Ἐγγὺς μὲν ἢ σὴ περὶ πάντων λήθη, ἐγγὺς δὲ ἢ πάντων
near-(is) indeed — your about all oblivion near and the of-all
 περὶ σοῦ λήθη.
about you oblivion
- 22 Ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς πατόντας. τοῦτο δὲ
proper of-man to-love even the stumbling this and
 γίνεται, ἐὰν συμπροσπίπτῃ σοι, ὅτι καὶ συγγενεῖς καὶ
happens if it-occurs-at-the-same-time to-you that both kinsmen and
 δι' ἄγνοιαν καὶ ἄκοντες ἀμαρτάνουσι καὶ ὡς μετ' ὀλίγον
through ignorance and unwillingly they-err and that after a-little

ἀμφότεροι τεθνήξεσθε, καὶ πρὸ πάντων, ὅτι οὐκ ἔβλαψέ σε
both you-will-be-dead and before all that not be-harmed you
 οὐ γὰρ τὸ ἡγεμονικόν σου χείρον ἐποίησεν ἢ πρόσθεν ἦν.
not for the ruling-faculty your worse be-made than before it-was
 Ἡ τῶν ὅλων φύσις ἐκ τῆς ὅλης οὐσίας ὡς κηροῦ νῦν 23
the of-the whole nature out-of the whole substance as of-wax now
 μὲν ἱππάριον ἔπλασε, συγχέασα δὲ τοῦτο εἰς δενδρύφιον
indeed a-little-horse molded having-melted and this into a-little-tree
 συνεκρήσατο τῇ ὕλῃ αὐτοῦ· εἶτα εἰς ἀνθρωπάριον· εἶτα
used the material its then into a-manikin then
 εἰς ἄλλο τι· ἕκαστον δὲ τούτων πρὸς ὀλίγιστον
into other something each and of-these for a-very-short-(time)
 ὑπέσθη. δεινὸν δὲ οὐδὲν τὸ διαλυθῆναι τῷ κιβωτίῳ,
subsisted terrible and nothing (is)-the to-be-broken-up for-the box
 ὥσπερ οὐδὲ τὸ συμπαγῆναι ἀγαθόν.

just-as nor the to-be-put-together good
 Τὸ ἐπίκοτον τοῦ προσώπου λίαν παρὰ φύσιν, ὅταν 24
the scowling of-the face (is)-very contrary-to nature when
 πολλάκις ἐναποθνήσκειν ἢ πρόσχημα ἢ τὸ τελευταῖον
often to-die-away is (its)-appearance or at-the last
 ἀπεσβέσθη, ὥστε ὅλως ἐξαφθῆναι μὴ δύνασθαι. αὐτῷ γε
it-is-extinguished so-that at-all to-be-rekindled not to-be-able just at-least
 τούτῳ παρακολουθεῖν πειρῶ, ὅτι παρὰ τὸν λόγον.
this to-understand try that (it-is)-contrary-to the reason
 εἰ γὰρ καὶ ἡ συναίσθησις τοῦ ἁμαρτάνειν οἰχίσεται, τίς
if for even the consciousness of-the to-err will-be-gone what
 ἔτι τοῦ ζῆν αἰτία;

still of-the to-live (is)-the-reason
 Πάντα ὅσα ὁρᾷς ὅσον οὐπω μεταβαλεῖ ἢ τὰ ὅλα 25
all-things which you-see all-but now will-change the the whole
 διοικουσα φύσις καὶ ἄλλα ἐκ τῆς οὐσίας αὐτῶν ποιήσει
governing nature and other-things from the substance of-them will-make

καὶ πάλιν ἄλλα ἐκ τῆς ἐκείνων οὐσίας, ἵνα ἀεὶ
and again other-things from the of-those substance that always
νεαρὸς ἦ ὁ κόσμος.

new may-be the universe

- 26 Ὅταν τις ἀμάρτη τι εἰς σέ, εὐθὺς ἐνθυμοῦ τί ἀγαθὸν
whenever anyone errs-in something against you at-once consider what good
ἢ κακὸν ὑπολαβὼν ἤμαρτε. τοῦτο γὰρ ἰδὼν ἐλείσεις αὐτὸν
or evil having-supposed he-erred this for having-seen you-will-pity him
καὶ οὔτε θαυμάσεις οὔτε ὀργισθήσῃ. ἦτοι γὰρ καὶ αὐτὸς τὸ
and neither you-will-wonder nor you-will-be-angry either for also yourself the
αὐτὸ ἐκείνῳ ἀγαθὸν ἔτι ὑπολαμβάνεις ἢ ἄλλο ὁμοειδές· δεῖ
same as-be good still you-suppose or another similar one-must
οἶν συγγινώσκειν. εἰ δὲ μηκέτι ὑπολαμβάνεις τὰ τοιαῦτα
then to-forgive if but no-longer you-suppose — such-things
ἀγαθὰ καὶ κακά, ῥᾶον εὐμενῆς ἔσῃ τῷ παρορῶντι.
good and evil more-easily kind you-will-be to-the (man)-seeing-amiss

III • SAYINGS WORTH KEEPING

Marcus should value what he has without growing dependent on it, withdraw into himself, and leave another's wrong where it was done. Death is scattering or change; pain that cannot be borne ends life, and pain that lasts can be borne. He then copies out sayings: Plato's, that a mind surveying all time cannot think human life great; lines of tragedy; and Socrates' words that a man must hold his post rather than face disgrace and leave the length of his life to god.

- 27 Μὴ τὰ ἀπόντα ἐννοεῖν ὡς ἤδη ὄντα, ἀλλὰ τῶν
not the absent-things to-think-of as already present but of-the
παρόντων τὰ δεξιότατα ἐκλογίζεσθαι καὶ τούτων χάριν
present-things the most-favorable to-pick-out and of-these for-the-sake
ὑπομνησκεσθαι πῶς ἂν ἐπέζητεῖτο, εἰ μὴ παρῇν.
to-remind-oneself how — they-would-be-longed-for if not they-were-present

ἄμα μέντοι φυλάσσου, μὴ διὰ τοῦ οὕτως ἀσμενίζειν
at-the-same-time however beware lest through the so being-pleased
 αὐτοῖς ἐθίσῃς ἐκτιμᾶν αὐτά, ὥστε, ἐάν ποτε μὴ
with-them you-become-accustomed to-overvalue them so-that if ever not
 παρῇ, ταραχθήσεσθαι.

they-are-present to-be-disturbed

Εἰς σαυτὸν συνειλοῦ· φύσιν ἔχει τὸ λογικὸν ἡγεμονικὸν 28
into yourself withdraw nature has the rational ruling-faculty
 ἐαυτῷ ἀρκεῖσθαι δικαιοπραγοῦντι καὶ παρ' αὐτὸ τοῦτο
with-itself to-be-content acting-justly and because-of just this
 γαλήνην ἔχοντι.

calm having

Ἐξάλειψον τὴν φαντασίαν. στήσον τὴν νευροσπαστίαν. 29

wipe-out the impression stop the puppet-jerking

περίγραψον τὸ ἐνεστὼς τοῦ χρόνου. γνῶρισον τὸ συμβαῖνον
circumscribe the present of-the time recognize the happening
 ἢ σοὶ ἢ ἄλλῳ. δίελε καὶ μέρισον τὸ ὑποκείμενον εἰς
either to-you or to-another divide and separate the underlying-(thing) into
 τὸ αἰτιώδες καὶ ὑλικόν. ἐννόησον τὴν ἐσχάτην ὥραν. τὸ
the causal and material consider the last hour the
 ἐκείνῳ ἀμαρτηθὲν ἐκεῖ κατάλιπε ὅπου ἡ ἀμαρτία ὑπέστη.

by-him wrong-done there leave where the wrong arose

Συμπαρεκτείνειν τὴν νόησιν τοῖς λεγομένοις. εἰσδύεσθαι 30

to-keep-pace the thought with-the things-said to-enter

τὸν νοῦν εἰς τὰ γινόμενα καὶ ποιοῦντα.

the mind into the happenings and causing-(things)

Φαιδρυνον σεαυτὸν ἀπλότητι καὶ αἰδοῖ καὶ τῇ πρὸς 31

brighten yourself with-simplicity and modesty and with-the toward

τὸ ἀνὰ μέσον ἀρετῆς καὶ κακίας ἀδιαφορία. φιλῶσον τὸ

the in between virtue and vice indifference love the

ἀνθρώπινον γένος. ἀκολούθησον θεῷ. ἐκείνος μὲν φησιν

human race follow god that-(man) indeed says

ὅτι ‘πάντα νομιστί, ἔτεῃ δὲ μόνα τὰ στοιχεῖα’, ἀρκεῖ
that all-things (are)-by-convention in-truth but only the elements it-suffices

δὲ μεμνησθαι ὅτι τὰ πάντα νομιστί ἔχει ἤδη λίαν ὀλίγα.
but to-remember that the all by-convention is already very few

- 32 Περὶ θανάτου· ἢ σκεδασμός, εἰ ἄτομοι· εἰ δ’ ἔνωσις,
about death either scattering if atoms if but unity
 ἢτοι σβέσις ἢ μετάστασις.

either extinction or migration

- 33 Περὶ πόνου· τὸ μὲν ἀφόρητον ἐξάγει, τὸ δὲ χρονίζον
about pain the indeed unbearable leads-out the and lasting
 φορητόν· καὶ ἡ διάνοια τὴν ἑαυτῆς γαλήνην κατὰ
(is)-bearable and the understanding — its-own calm by
 ἀπόληψιν διατηρεῖ καὶ οὐ χεῖρον τὸ ἡγεμονικὸν γέγονε,
withdrawal preserves and not worse the ruling-faculty has-become
 τὰ δὲ κακούμενα μέρη ὑπὸ τοῦ πόνου, εἴ τι δύναται,
the and injured parts by the pain if at-all they-can
 περὶ αὐτοῦ ἀποφηνάσθω.

about it let-them-declare

- 34 Περὶ δόξης· ἴδε τὰς διανοίας αὐτῶν, οἷαι καὶ οἷα
about fame look-at the understandings their what-sort and what-things
 μὲν φεύγουσαι. οἷα δὲ διώκουσαι. καὶ ὅτι, ὥς αἱ θῖνες
indeed fleeing what-things and pursuing and that as the dunes
 ἄλλαι ἐπ’ ἄλλαις ἐπιφορούμεναι κρύπτουσι τὰς προτέρας,
others on others heaped-up hide the earlier
 οὕτως ἐν τῷ βίῳ τὰ πρότερα ὑπὸ τῶν ἐπενεχθέντων
so in the life the earlier-things by the things-brought-on
 τάχιστα ἐκαλύφθη.

very-quickly are-covered

- 35 ‘Ἡ οὖν ὑπάρχει διανοία μεγαλοπρέπεια καὶ θεωρία
to-which then belongs understanding magnificence and contemplation
 παντὸς μὲν χρόνου, πάσης δὲ οὐσίας, ἄρα οἶε
of-all indeed time of-all and being then do-you-think

- τούτῳ μέγα τι δοκεῖν εἶναι τὸν ἀνθρώπινον βίον;
to-this-one great anything to-seem to-be the human life
- ἀδύνατον, ἣ δ' ὅς. οὐκοῦν καὶ θάνατον οὐ δεινόν τι
impossible said and be therefore also death not terrible anything
- ἡγήσεται ὁ τοιοῦτος; ἥκιστα γε.
will-think — such-(a-man) least at-least
- ‘Βασιλικὸν εὖ μὲν πράττειν, κακῶς δὲ ἀκούειν.’ 36
(it-is)-kingly well indeed to-do ill and to-be-spoken-of
- Αἰσχρὸν ἐστὶ τὸ μὲν πρόσωπον ὑπήκοον εἶναι καὶ 37
shameful it-is the indeed face obedient to-be and
- σχηματίζεσθαι καὶ κατακοσμεῖσθαι, ὡς κελεύει ἡ διάνοια,
to-be-shaped and to-be-composed as bids the understanding
- αὐτὴν δ' ὑφ' ἑαυτῆς μὴ σχηματίζεσθαι καὶ κατακοσμεῖσθαι.
itself but by itself not to-be-shaped and to-be-composed
- Τοῖς πράγμασιν γὰρ οὐχὶ θυμοῦσθαι χρεών· μέλει γὰρ 38
with-the things for not to-be-angry (is)-right it-matters for
- αὐτοῖς οὐδέν.
to-them nothing
- Ἀθανάτοις τε θεοῖς καὶ ἡμῖν χάρματα δοίης. 39
to-immortal both gods and to-us joys may-you-give
- Βίον θερίζειν ὥστε κάρπιμον στάχυν καὶ τὸν μὲν εἶναι, 40
life to-reap like fruitful ear and the-one indeed to-be
- τὸν δὲ μή.
the-other and not
- Εἰ δ' ἡμελήθην ἐκ θεῶν καὶ παιδ' ἐμῶ, ἔχει λόγον καὶ 41
if but I-was-neglected by gods and children my-two has reason also
- τοῦτο.
this
- Τὸ γὰρ εὖ μετ' ἐμοῦ καὶ τὸ δίκαιον. 42
the for good (is)-with me and the just
- Μὴ συνεπιθρηνεῖν, μὴ σφύζειν. 43
not to-join-in-lamenting not to-throb

44 ‘Ἐγὼ δὲ τούτῳ δίκαιον ἂν λόγον ἀντίποιμι, ὅτι οὐ
I but to-him a-just — word would-reply that not
 καλῶς λέγεις, ὦ ἄνθρωπε, εἰ οἶε δεῖν κίνδυνον
well you-speak O man if you-think to-be-necessary risk
 ὑπολογίζεσθαι τοῦ ζῆν ἢ τεθνάναι ἄνδρα, ὅτου τι καὶ
to-take-into-account of-the to-live or to-be-dead a-man of-whom any even
 σμικρὸν ὄφελος, ἀλλ’ οὐκ ἐκεῖνο μόνον σκοπεῖν, ὅταν
small (is-the)-use but not that only to-consider whenever
 πράττει, πότερον δίκαια ἢ ἄδικα πράττει καὶ ἀνδρὸς
he-acts whether just or unjust he-does and of-a-man
 ἀγαθοῦ ἔργα ἢ κακοῦ.’
good works or of-bad

45 ‘Οὕτω γὰρ ἔχει, ὦ ἄνδρες Ἀθηναῖοι, τῇ ἀληθείᾳ· οὐ
so for it-is O men Athenians in truth where
 ἂν τις αὐτὸν τάξῃ ἡγησάμενος βέλτιστον εἶναι ἢ ὑπ’
— anyone himself stations having-thought best to-be or by
 ἄρχοντος ταχθῇ, ἐνταῦθα δεῖ, ὥς ἐμοὶ δοκεῖ, μένοντα
a-commander is-stationed there one-must as to-me seems remaining
 κινδυνεύειν, μηδὲν ὑπολογιζόμενον μήτε θάνατον μήτε
to-face-danger nothing taking-into-account either death or
 ἄλλο μηδὲν πρὸ τοῦ αἰσχροῦ.’
other anything before the shameful

46 ‘Ἄλλ’, ὦ μακάριε, ὅρα μὴ ἄλλο τι τὸ γενναῖον καὶ
but O blessed-(sir) see lest other something the noble and
 τὸ ἀγαθὸν ἢ τοῦ σώζειν τε καὶ σώζεσθαι· μὴ γὰρ
the good is than-the to-save both and being-saved perhaps for
 τοῦτο μὲν, τὸ ζῆν ὅποσονδὲ χρόνον, τὸν γε ὥς
this indeed the to-live for-however-long time the at-least as
 ἀληθῶς ἄνδρα ἐατέον ἐστὶ καὶ οὐ φιλοψυχήτεον, ἀλλ’
truly man one-must-let-go is and not one-must-cling-to-life but
 ἐπιτρέψαντα περὶ τούτων τῷ θεῷ καὶ πιστεύσαντα ταῖς
having-entrusted about these to-the god and having-believed the

γυναιξίν, ὅτι τὴν εἰμαρμένην οὐδ' ἂν εἰς ἐκφύγοι, τὸ ἐπὶ
 women that the fate not-even — one could-escape the after
 τούτῳ σκεπτέον τίνα ἂν τρόπον τοῦτον ὃν μέλλει
 this one-must-consider in-what — way this which he-is-going
 χρόνον βιώναι ὡς ἄριστα βιώῃ.
 time to-live as best he-might-live

IV · A VIEW FROM ABOVE

Marcus should follow the stars and the changes of the elements, which wash away earthly grime, and, as Plato advises, look down from above on armies, farms, and markets. Forty years of human life show as much as ten thousand. He copies lines of tragedy on death. The first mark of a man's constitution is fellowship, the second resistance to the body, and the third freedom from rashness. He should live the rest of his life as a surplus and use whatever happens well.

Περισκοπεῖν ἄστρον δρόμους ὥσπερ συμπεριθέοντα 47
 to-survey of-stars courses as running-around-with-(them)
 καὶ τὰς τῶν στοιχείων εἰς ἄλληλα μεταβολὰς συνεχῶς
 and the of-the elements into one-another changes continually
 ἐννοεῖν· ἀποκαθαίρουσι γὰρ αἱ τούτων φαντασίαι τὸν
 to-consider cleanse for the of-these impressions the
 ρύπον τοῦ χαμαὶ βίου.
 filth of-the on-the-ground life

Καλὸν τὸ τοῦ Πλάτωνος. καὶ δὴ περὶ ἀνθρώπων 48
 fine (is)-the-(saying) — of-Plato and indeed about men
 τοὺς λόγους ποιούμενον ἐπισκοπεῖν δεῖ καὶ τὰ ἐπίγεια
 the discourses making to-survey one-must also the earthly-things
 ὥσπερ ποθὲν ἄνωθεν κάτω ἀγέλας, στρατεύματα,
 as from-somewhere from-above down herds armies
 γεώργια, γάμους, διαλύσεις, γενέσεις, θανάτους, δικαστηρίων
 farms marriages divorces births deaths of-law-courts

θόρυβον, ἐρήμους χώρας, βαρβάρων ἔθνη ποικίλα, ἐορτάς,
din deserted lands of-barbarians nations various feasts
 θρήνους, ἀγοράς, τὸ παμμυγές καὶ τὸ ἐκ τῶν ἐναντίων
laments markets the medley and the from the opposites
 συγκοσμούμενον.

ordered-together

- 49 Τὰ προγεγονότα ἀναθεωρεῖν, τὰς τοσαύτας τῶν ἡγεμονιῶν
the past-things to-review the so-many of-the empires
 μεταβολάς. ἔξεστι καὶ τὰ ἐσόμενα προεφορᾶν· ὁμοειδῆ
changes it-is-possible also the future-things to-foresee alike
 γὰρ πάντως ἔσται καὶ οὐχ οἶόν τε ἐκβῆναι τοῦ ρυθμοῦ
for entirely they-will-be and not possible — to-step-out-of the rhythm
 τῶν νῦν γινομένων· ὅθεν καὶ ἴσον τὸ τεσσαράκοντα
of-the now happenings whence also (is)-equal the for-forty
 ἔτεσιν ἱστορῆσαι τὸν ἀνθρώπινον βίον τῷ ἐπὶ ἔτη
years to-observe the human life to-the for years
 μύρια· τί γὰρ πλέον ὄψει;
ten-thousand what for more will-you-see

- 50 Καὶ
and

τὰ μὲν ἐκ γαίας φύντ' εἰς γαῖαν,
the-things indeed from earth grown into earth
 τὰ δ' ἀπ' αἰθερίου βλάστοντα γονῆς
the-things but from ethereal sprung seed
 εἰς οὐράνιον πάλιν ἦλθε πόλον.
into heavenly again went vault

Ἡ τοῦτο διάλυσις τῶν ἐν ταῖς ἀτόμοις ἀντεμπλοκῶν
or this (is)-a-dissolution of-the among the atoms entanglements
 καὶ τοιοῦτός τις σκορπισμὸς τῶν ἀπαθῶν στοιχείων.
and such some scattering of-the impassive elements

Καὶ

51

and

σίτοισι καὶ ποτοῖσι καὶ μαγείμασι

with-foods and drinks and charms

παρεκτρέποντες ὁχετὸν ὥστε μὴ θανεῖν.

diverting the-channel so-as not to-die

(lacuna)

θεόθεν δὲ πνέοντ' οὖρον ἀνάγκη

from-the-gods but blowing breeze (it-is)-necessary

τλῆναι καμάτοις ἀνοδύρτοις.

to-endure in-toils unlamenting

Καββαλικώτερος, ἀλλ' οὐχὶ κοινωνικώτερος οὐδὲ

52

better-at-throwing but not more-social nor

αἰδημονέστερος οὐδ' εὐτακτότερος ἐπὶ τοῖς συμβαίνουσιν

more-modest nor better-disciplined in the happenings

οὐδὲ εὐμενέστερος πρὸς τὰ τῶν πλησίον παροράματα.

nor kinder toward the of-the neighbors oversights

Ὅπου ἔργον ἐπιτελεῖσθαι δύναται κατὰ τὸν κοινὸν

53

where a-work to-be-accomplished can according-to the common

θεοῖς καὶ ἀνθρώποις λόγον, ἐκεῖ οὐδὲν δεινόν· ὅπου γὰρ

to-gods and men reason there (is)-nothing terrible where for

ὠφελείας τυχεῖν ἔξεστι διὰ τῆς εὐοδούσης καὶ κατὰ

benefit to-obtain it-is-possible through the smooth-going and according-to

τὴν κατασκευὴν προιούσης ἐνεργείας, ἐκεῖ οὐδεμίαν βλάβην

the constitution advancing activity there no harm

ὑφορατέον.

one-must-suspect

54 Πανταχοῦ καὶ διηλεκῶς ἐπὶ σοί ἐστι καὶ τῇ παρουσίᾳ
everywhere and continually up-to you it-is both with-the present
 συμβάσει θεοσεβῶς εὐαρεστεῖν καὶ τοῖς παροῦσιν ἀνθρώποις
circumstance piously to-be-content and to-the present men
 κατὰ δικαιοσύνην προσφέρεσθαι καὶ τῇ παρουσίᾳ
according-to justice to-behave and to-the present
 φαντασίᾳ ἐμφιλοτεχνεῖν, ἵνα μή τι ἀκατάληπτον
impression to-apply-skill that not anything unapprehended
 παρεωρηῇ.
slip-in

55 Μὴ περιβλέπου ἀλλότρια ἡγεμονικά, ἀλλ' ἐκεῖ βλέπε
not look-around-at others' ruling-faculties but there look
 κατ' εὐθὺ ἐπὶ τί σε ἡ φύσις ὁδηγεῖ, ἥ τε
straight ahead to what you the nature guides the-(nature) both
 τοῦ ὅλου διὰ τῶν συμβαινόντων σοι καὶ ἡ σὴ
of-the whole through the happenings to-you and — yours
 διὰ τῶν πρακτέων ὑπὸ σοῦ πρακτέον δὲ ἐκάστω
through the things-to-be-done by you one-must-do and for-each
 τὸ ἐξῆς τῇ κατασκευῇ· κατεσκευάσται δὲ τὰ μὲν
the consequent to-the constitution have-been-made and the indeed
 λοιπὰ τῶν λογικῶν ἔνεκεν, ὥσπερ καὶ ἐπὶ παντὸς
other-things of-the rational for-the-sake just-as also in everything
 ἄλλου τὰ χείρω τῶν κρείττονων ἔνεκεν, τὰ δὲ λογικὰ
else the worse of-the better for-the-sake the and rational
 ἀλλήλων ἔνεκεν. τὸ μὲν οὖν προηγούμενον ἐν τῇ τοῦ
of-one-another for-the-sake the indeed then leading-(principle) in the of-the
 ἀνθρώπου κατασκευῇ τὸ κοινωνικόν ἐστι, δεύτερον δὲ τὸ
man constitution the social is second and the
 ἀνένδοτον πρὸς τὰς σωματικὰς πείσεις· λογικῆς γὰρ καὶ
unyielding to the bodily affections of-rational for and
 νοεράς κινήσεως ἴδιον περιορίζειν ἑαυτὴν καὶ μήποτε
intelligent motion (it-is)-peculiar to-circumscribe itself and never

ἡττᾶσθαι μήτε αἰσθητικῆς μήτε ὁρμητικῆς κινήσεως·

to-be-overcome either by-sensory or impulsive motion

ζωώδεις γὰρ ἐκάτεροι, ἡ δὲ νοερά ἐθέλει πρωτιστεύειν καὶ

animal for (are)-both the but intelligent wishes to-be-first and

μὴ κατακρατεῖσθαι ὑπ' ἐκείνων. δικαίως γε· πέφυκε γὰρ

not to-be-mastered by them justly at-least it-is-made for

χρηστικὴ πᾶσιν ἐκείνοις. τρίτον ἐν τῇ λογικῇ κατασκευῇ

(to-be)-user of-all those third in the rational constitution

τὸ ἀπρόπτωτον καὶ ἀνεξαπάτητον. τούτων οὖν ἐχόμενον

(is)-the freedom-from-haste and freedom-from-deception to-these then holding

τὸ ἡγεμονικὸν εὐθείαν περαινέτω καὶ ἔχει τὰ ἑαυτοῦ.

the ruling-faculty straight-(on) let-it-travel and it-has the-things its-own

Ὡς ἀποτεθνηκότα δεῖ καὶ μέχρι νῦν βεβιωκότα τὸ 56

as having-died one-must and until now having-lived the

λοιπὸν ἐκ τοῦ περιόντος ζῆσαι κατὰ τὴν φύσιν.

rest from the surplus to-live according-to the nature

Μόνως φιλεῖν τὸ ἑαυτῷ συμβαῖνον καὶ συγκλωθόμενον· 57

only to-love the to-oneself happening and spun

τί γὰρ ἀρμοδιώτερον;

what for (is)-more-fitting

Ἐφ' ἐκάστου συμβάματος ἐκείνους πρὸ ὀμμάτων ἔχειν, 58

on each occurrence those-(men) before eyes to-have

οἷς τὰ αὐτὰ συνέβαινεν, ἔπειτα ἤχθοντο, ἐξενίζοντο,

to-whom the same-things happened then they-were-vexed were-astonished

ἐμέμφοντο· νῦν οὖν ἐκείνοι ποῦ; οὐδαμοῦ. τί οὖν; καὶ

complained now then they where nowhere what then also

σὺ θέλεις ὁμοίως; οὐχὶ δὲ τὰς μὲν ἀλλοτρίας τροπὰς

you wish likewise not but the indeed alien moods

καταλιπεῖν τοῖς τρέπουσι καὶ τρεπομένοις, αὐτὸς δὲ περὶ

to-leave to-the turning and being-turned yourself but about

τὸ πῶς χρῆσθαι αὐτοῖς ὅλος γίνεσθαι; χρήση γὰρ καλῶς

the how to-use them wholly to-be you-will-use for well

καὶ ὕλη σοι ἔσται, μόνον πρόσεχε καὶ θέλε σεαυτῷ
 and material to-you they-will-be only attend and wish to-yourself
 καλὸς εἶναι ἐπὶ παντός, οὗ πράσσεις, καὶ μέμνησο
 fine to-be in every-(thing) which you-do and remember
 ἀμφοτέρων, ὅτι καὶ διάφορον ἔφ' οὗ ἡ πράξις.
 both that also (it-is)-of-consequence on which the action

V · DIG WITHIN

The spring of good lies within, and it flows as long as Marcus keeps digging. Living is more like wrestling than dancing. No soul is robbed of truth willingly, so he should be gentle with everyone. Pain is not shameful, and, as Epicurus said, neither unbearable nor endless. Socrates is judged by his soul, not the fame of his death. The mind can stay calm while beasts tear the body, and a good deed needs no reward beyond itself.

- 59 Ἐνδον σκάπτε, ἔνδον ἡ πηγὴ τοῦ ἀγαθοῦ καὶ ἀεὶ
 within dig within (is)-the spring of-the good and always
 ἀναβλύειν δυναμένη, ἐὰν ἀεὶ σκάπτῃς.
 to-gush-up able if always you-dig
- 60 Δεῖ καὶ τὸ σῶμα πεπηγέναι καὶ μὴ διερρίφθαι μήτε ἐν
 one-must also the body to-be-steady and not to-be-sprawling either in
 κινήσει μήτε ἐν σχέσει. οἷον γάρ τι ἐπὶ τοῦ προσώπου
 motion or in rest such-as for something in the face
 παρέχεται ἡ διάνοια συνεστῶς αὐτὸ καὶ εὖσχημον
 shows the understanding composed it and seemly
 συντηροῦσα, τοιοῦτο καὶ ἐπὶ ὅλου τοῦ σώματος ἀπαιτητέον.
 keeping such also in whole the body one-must-demand
 πάντα δὲ ταῦτα σὺν τῷ ἀνεπιτηδεύτῳ φυλακτέα.
 all but these with the unaffectedness must-be-kept

Ἡ βιωτικὴ τῇ παλαιστικῇ ὁμοιοτέρα ἢπερ τῇ ὀρχηστικῇ 61
 — art-of-living — to-wrestling (is)-more-like than — to-dancing

κατὰ τὸ πρὸς τὰ ἐμπίπτοντα καὶ οὐ προεγνωσμένα
 in the against the things-befalling and not foreseen
 ἔτοιμος καὶ ἀπτῶς ἐστάναι.

ready and unfallen to-stand

Συνεχῶς ἐφιστάναι, τίνες εἰσὶν οὗτοι, ὑφ' ὧν μαρτυρεῖσθαι 62

continually to-consider who are these by whom to-be-approved

θέλεις, καὶ τίνα ἡγεμονικὰ ἔχουσιν· οὔτε γὰρ μέμψῃ
 you-wish and what ruling-faculties they-have neither for will-you-blame

τοῖς ἀκουσίως πταίουσιν οὔτε ἐπιμαρτυρήσεως δεῖσιν,

the unwillingly stumbling nor of-approval will-you-need

ἐμβλέπων εἰς τὰς πηγὰς τῆς ὑπολήψεως καὶ ὁρμῆς αὐτῶν.

looking into the springs of-the supposition and impulse their

‘Πᾶσα ψυχὴ, φησὶν, ἄκουσα στέρεται ἀληθείας· οὕτως 63

every soul he-says unwillingly is-deprived of-truth so

οὖν καὶ δικαιοσύνης καὶ σωφροσύνης καὶ εὐμενείας καὶ

then also of-justice and of-temperance and of-kindness and

παντὸς τοῦ τοιούτου. ἀναγκαιοτάτον δὲ τὸ διηνεκῶς

of-every — such-(thing) most-necessary and (is)-the continually

τούτου μεμνήσθαι· ἔση γὰρ πρὸς πάντας πραότερος.

this to-remember you-will-be for toward all gentler

Ἐπὶ μὲν παντὸς πόνου πρόχειρον ἔστω ὅτι οὐκ αἰσχρὸν 64

in indeed every pain at-hand let-it-be that not (it-is)-shameful

οὐδὲ τὴν διάνοιαν τὴν κυβερνῶσαν χεῖρω ποιεῖ· οὔτε γὰρ

nor the understanding the steering worse makes neither for

καθὸ λογικὴ ἐστίν οὔτε καθὸ κοινωνικὴ διαφθείρει

in-so-far-as rational it-is nor in-so-far-as social does-it-destroy

αὐτήν. ἐπὶ μέντοι τῶν πλείστων πόνων καὶ τὸ τοῦ

it in however the most pains also the-(saying) —

Ἐπικούρου σοι βοηθεῖται, ὅτι οὔτε ἀφόρητον οὔτε αἰώνιον,

of-Epicurus you let-help that neither unbearable nor everlasting

ἐὰν τῶν ὅρων μνημονεύης καὶ μὴ προσδοξάζῃς. κακείνου
if the limits you-remember and not you-add-opinion that-too
 δὲ μέμνησο, ὅτι πολλὰ πόνῳ τὰ αὐτὰ ὄντα λανθάνει,
and remember that many-things as-pain the same being escape-notice
 δυσχεραινόμενα· οἷον τὸ νυστάζειν καὶ τὸ καυματίζεσθαι
being-resented such-as the to-be-drowsy and the to-be-hot
 καὶ τὸ ἀνορεκτεῖν· ὅταν οὖν τινι τούτων δυσαρρεστῇς,
and the to-lack-appetite whenever then at-any of-these you-are-vexed
 λέγε ἑαυτῷ, ὅτι πόνῳ ἐνδίδως.
say to-yourself that to-pain you-are-giving-in

65 Ὅρα μήποτε τι τοιοῦτον πάθῃς πρὸς τοὺς ἀπανθρώπους,
see-to-it lest-ever anything such you-feel toward the inhuman
 οἷον οἱ ἀπάνθρωποι πρὸς τοὺς ἀνθρώπους.
as the inhuman toward the humans

66 Πόθεν ἴσμεν, εἰ μὴ Τηλαύγης Σωκράτους τὴν
whence do-we-know whether not Telauges than-Socrates in-the
 διάθεσιν κρείσσων ἦν; οὐ γὰρ ἀρκεῖ, εἰ Σωκράτης
disposition better was not for it-suffices if Socrates
 ἐνδοξότερον ἀπέθανε καὶ ἐντρεχέστερον τοῖς σοφισταῖς
more-gloriously died and more-skillfully with-the sophists
 διελέγετο καὶ καρτερικώτερον ἐν τῷ πάγῳ διενυκτέρευε
argued and more-hardily in the frost spent-the-night
 καὶ τὸν Σαλαμίνιον κελευσθεὶς ἄγειν γεννικώτερον ἔδοξε
and the Salaminian having-been-ordered to-bring more-nobly seemed
 ἀντιβῆναι καὶ ἐν ταῖς ὁδοῖς ἐβρενθύετο, περὶ οὗ καὶ
to-resist and in the streets swaggered about which also
 μάλιστ' ἂν τις ἐπιστήσειεν, εἴπερ ἀληθὲς ἦν· ἀλλ' ἐκείνο
most — one might-reflect if-indeed true it-was but that
 δεῖ σκοπεῖν, ποίαν τιμὰ τὴν ψυχὴν εἶχε Σωκράτης καὶ
one-must to-consider what-sort (of) the soul had Socrates and
 εἰ ἐδύνατο ἀρκεῖσθαι τῷ δίκαιος εἶναι τὰ πρὸς
whether he-was-able to-be-content with-the just to-be in-the-things toward

ἀνθρώπους καὶ ὅσιος τὰ πρὸς θεούς, μήτε εἰκῇ
men and holy in-the-things toward gods neither at-random
 πρὸς τὴν κακίαν ἀγανακτῶν μηδὲ μὴν δουλεύων τινὸς
at the wickedness being-vexed nor indeed being-a-slave to-anyone's
 ἀγνοία, μήτε τῶν ἀπονεμομένων ἐκ τοῦ ὅλου ὡς ξένον
ignorance nor of-the things-allotted from the whole as strange
 τι δεχόμενος ἢ ὡς ἀφόρητον ὑπομένων, μήτε τοῖς
anything accepting or as unbearable enduring nor to-the
 τοῦ σαρκιδίου πάθεισιν ἐμπαρέχων συμπαθῇ τὸν νοῦν·
of-the poor-flesh passions yielding sympathetic the mind
 Ἡ φύσις οὐχ οὕτως συνεκέρασε τῷ συγκρίματι, ὡς μὴ 67
the nature not so mixed-(you) with-the compound as not
 ἐφεῖσθαι περιορίζειν ἑαυτὸν καὶ τὰ ἑαυτοῦ ὑφ' ἑαυτῷ
to-be-permitted to-mark-off oneself and the-things one's-own under oneself
 ποιεῖσθαι· λίαν γὰρ ἐνδέχεται θεῖον ἄνδρα γενέσθαι καὶ
to-keep very for it-is-possible a-divine man to-become and
 ὑπὸ μηδενὸς γνωρισθῆναι. τούτου μέμνησο ἀεὶ καὶ ἔτι
by no-one to-be-recognized this remember always and further
 ἐκείνου, ὅτι ἐν ὀλιγίστοις κεῖται τὸ εὐδαιμόνως βιώσαι
that that in very-few-things lies the happily to-live
 καὶ μὴ, ὅτι ἀπήλπισας διαλεκτικὸς καὶ φυσικὸς ἔσσεσθαι,
and not because you-have-despaired a-dialectician and a-physicist to-be
 διὰ τοῦτο ἀπογνῶς καὶ ἐλεύθερος καὶ αἰδήμων καὶ
because-of this despair-of also free and modest and
 κοινωνικὸς καὶ εὐπειθὴς θεῷ.
social and obedient to-god
 Ἀβιάστως διαζῆσαι ἐν πλείστη θυμηδία, κὰν πάντες 68
unforced to-live-through in utmost joy even-if all
 καταβοῶσιν ἅτινα βούλονται, κὰν τὰ θηρία διασπᾷ
cry-out-against-(you) whatever they-wish even-if the beasts tear-apart
 τὰ μελῦδρια τοῦ περιτεθραμμένου τούτου φυράματος.
the poor-limbs — grown-around of-this lump

τί γὰρ κωλύει ἐν πᾶσι τούτοις τὴν διάνοιαν σώζειν
what for prevents in all these the understanding to-preserve
 ἑαυτὴν ἐν γαλήνῃ καὶ κρίσει περὶ τῶν περιεσθηκότων
itself in calm and in-judgment about the surroundings
 ἀληθεῖ καὶ χρήσει τῶν ὑποβεβλημένων ἐτοίμῃ, ὥστε τὴν
true and in-use of-the things-at-hand ready so-that the
 μὲν κρίσιν λέγειν τῷ προσπίπτοντι τοῦτο ὑπάρχεις
indeed judgment to-say to-the occurrence this you-are
 κατ' οὐσίαν, κἂν κατὰ δόξαν ἄλλοιον φαίνη· τὴν δὲ
in substance even-if in opinion otherwise you-appear the and
 χρῆσιν λέγειν τῷ ὑποπίπτοντι· σὲ ἐξήτουν· ἀεὶ γὰρ
use to-say to-the occurring you I-was-seeking always for
 μοι τὸ παρὸν ὕλη ἀρετῆς λογικῆς καὶ πολιτικῆς
to-me the present (is)-material of-virtue rational and civic
 καὶ τὸ σύνολον τέχνης ἀνθρώπου ἢ θεοῦ· πᾶν γὰρ τὸ
and (on)-the whole of-art of-man or of-god every for the
 συμβαῖνον θεῷ ἢ ἀνθρώπῳ ἐξοικειοῦται καὶ οὔτε καινὸν
happening to-god or to-man is-made-familiar and neither new
 οὔτε δυσμεταχείριστον, ἀλλὰ γνώριμον καὶ εὐεργές.
nor hard-to-handle but familiar and easy-to-work

69 Τοῦτο ἔχει ἡ τελειότης τοῦ ἡθους, τὸ πᾶσαν ἡμέραν ὡς
this has the perfection of-the character the every day as
 τελευταίαν διεξάγειν καὶ μήτε σφύζειν μήτε ναρκᾶν μήτε
last to-pass-through and neither to-throb nor to-be-torpid nor
 ὑποκρίνεσθαι.

to-pretend

- 70 Οἱ θεοί, ἀθάνατοι ὄντες, οὐ δυσχεραίνουσιν ὅτι ἐν τοσούτῳ
the gods immortal being not are-vexed that in so-long
 αἰῶνι δεήσει αὐτοὺς πάντως ἀεὶ τοιούτων ὄντων
an-age it-will-be-necessary them surely always such being
 καὶ τοσούτων φαύλων ἀνέχεσθαι· προσέτι δὲ καὶ κήδονται
and so-many bad-(men) to-bear-with besides and even they-care-for

αὐτῶν παντοίως. σὺ δέ, ὅσον οὐδέπω λήγειν μέλλων,
them in-every-way you but all-but now to- cease being-about

ἀπαυδᾷς, καὶ ταῦτα εἰς ὧν τῶν φαύλων;

do-you-give-up and that one being of-the bad

Γελοῖόν ἐστι τὴν μὲν ἰδίαν κακίαν μὴ φεύγειν, ὃ
ridiculous it-is the indeed one's-own vice not to-flee which
 καὶ δυνατόν ἐστι, τὴν δὲ τῶν ἄλλων φεύγειν, ὅπερ
also possible is the-(vice) and of-the others to-flee which-very
 ἀδύνατον.

(is)-impossible

Ὅ ἂν ἡ λογικὴ καὶ πολιτικὴ δύναμις εὐρίσκη μήτε
whatever — the rational and civic faculty finds neither
 νοερὸν μήτε κοινωνικόν, εὐλόγως καταδεέστερον ἑαυτῆς
intelligent nor social reasonably inferior to-itself
 κρίνει.

it-judges

Ὅταν σὺ εὖ πεποιηκὼς ᾖς καὶ ἄλλος εὖ πεπονθώς,
whenever you well having-done are and another well having-been-treated
 τί ἐπιζητεῖς τρίτον παρὰ ταῦτα, ὥσπερ οἱ μωροί, τὸ
what do-you-seek third besides these like the fools the
 καὶ δόξαι εὖ πεποιηκέναι ἢ τὸ ἀμοιβῆς τυχεῖν;

also to-seem well to-have-done or the a-return to-get

Οὐδεὶς κάμνει ὠφελούμενος, ὠφέλεια δὲ πρᾶξις κατὰ
no-one grows-tired being-benefited benefit and (is)-action according-to
 φύσιν· μὴ οὖν κάμνε ὠφελούμενος, ἐν ᾧ ὠφελεῖς.

nature not then grow-tired being-benefited in which you-benefit

Ἡ τοῦ ὅλου φύσις ἐπὶ τὴν κοσμοποιίαν ὥρμησε· νῦν
the of-the whole nature to the world-making set-out now
 δὲ ἥτοι πᾶν τὸ γινόμενον κατ' ἐπακολούθησιν γίνεται
and either every the happening by consequence happens
 ἢ ἀλόγιστα καὶ τὰ κυριώτατά ἐστιν ἐφ' ᾧ ποιεῖται
or irrational even the most-important-things are toward which makes

ιδίαν ὁρμὴν τὸ τοῦ κόσμου ἡγεμονικόν. εἰς πολλά σε
its-own impulse the of-the universe ruling-faculty in many-things you
 γαληνότερον ποιήσει τοῦτο μνημονευόμενον.
calmer will-make this remembered

BOOK VIII

I · TOO LATE FOR A PHILOSOPHER'S NAME

Marcus can no longer claim a philosopher's life, so he should drop that reputation and live the rest as his nature wants. He has wandered through syllogisms, wealth, fame, and pleasure without finding the good life, which lies in doing what human nature requires. Alexander was nothing beside Socrates, and soon Marcus will be nowhere. He is not free to read, but he can check insolence, rise above pleasure and pain, and stop complaining of court. Pleasure is no good, since no good man regrets passing one up.

- 1 Καὶ τοῦτο πρὸς τὸ ἀκενόδοξον φέρει, ὅτι οὐκέτι δύνασαι
also this toward the freedom-from-vainglory conduces that no-longer you-can
 τὸν βίον ὅλον ἢ τόν γε ἀπὸ νεότητος φιλόσοφον
the life whole or the-(life) at-least from youth as-a-philosopher
 βεβιωκέναι, ἀλλὰ πολλοῖς τε ἄλλοις καὶ αὐτὸς σεαυτῷ δηλὸς
to-have-lived but to-many both others and yourself to-yourself clear
 γέγονας πόρρω φιλοσοφίας ὦν. πέφυρσαι οὖν, ὥστε
you-have-become far from-philosophy being you-are-muddled then so-that
 τὴν μὲν δόξαν τὴν τοῦ φιλοσόφου κτήσασθαι οὐκέτι σοι
the indeed reputation the of-the philosopher to-win no-longer for-you
 ῥάδιον· ἀνταγωνίζεται δὲ καὶ ἡ ὑπόθεσις. εἴπερ οὖν ἀληθῶς
easy contends-against and also the situation if-indeed then truly
 ἐώρακας ποῦ κεῖται τὸ πρᾶγμα, τὸ μὲν τί δόξεις ἄφες,
you-have-seen where lies the matter the indeed what you-will-seem let-go
 ἀρκέσθητι δέ, εἰ κὰν τὸ λοιπὸν τοῦ βίου ὅσον δήποτε,
be-content but if even the rest of-the life however-much indeed

ὥς ἡ σὴ φύσις θέλει, βιώσῃ. κατανόησον οὖν τί θέλει,
as — your nature wishes you-will-live consider then what it-wishes
 καὶ ἄλλο μηδέν σε περισπάτω· πεπείρασαι γὰρ περὶ
and other nothing you let-distract you-have-learned-by-trial for about
 πόσα πλανηθεῖς οὐδαμοῦ εὔρες τὸ εὖ ζῆν, οὐκ ἐν
how-many-things having-wandered nowhere you-found the well living not in
 συλλογισμοῖς, οὐκ ἐν πλούτῳ, οὐκ ἐν δόξῃ, οὐκ ἐν ἀπολαύσει,
syllogisms not in wealth not in fame not in enjoyment
 οὐδαμοῦ. ποῦ οὖν ἐστίν; ἐν τῷ ποιεῖν ἃ ἐπιζητεῖ ἡ τοῦ
nowhere where then is-it in the to-do what requires the of-the
 ἀνθρώπου φύσις. πῶς οὖν ταῦτα ποιήσεις; ἐὰν δόγματα
man nature how then these-things will-you-do if judgments
 ἔχῃς ἀφ' ὧν αἱ ὁρμαὶ καὶ αἱ πράξεις. τίνα δόγματα; περὶ
you-have from which the impulses and the actions what judgments about
 ἀγαθῶν καὶ κακῶν, ὥς οὐδενὸς μὲν ἀγαθοῦ ὄντος ἀνθρώπῳ
goods and evils that nothing indeed good being for-a-man
 ὃ οὐχὶ ποιεῖ δίκαιον, σώφρονα, ἀνδρεῖον, ἐλεύθερον,
which not makes (him)-just temperate brave free
 οὐδενὸς δὲ κακοῦ ὃ οὐχὶ ποιεῖ τὰναντία τοῖς εἰρημένοις.
nothing and evil which not makes the-opposites to-the things-mentioned
 Καθ' ἐκάστην πράξιν ἐρώτα σεαυτόν· πῶς μοι αὕτη 2
at each action ask yourself how for-me this
 ἔχει; μὴ μετανοήσω ἐπ' αὐτῇ; μικρὸν καὶ τέθνηκα καὶ
is-it lest I-shall-repent of it a-little and I-am-dead and
 πάντ' ἐκ μέσου· τί πλέον ἐπιζητῶ, εἰ τὸ παρὸν ἔργον
all-things out-of the-way what more do-I-seek if the present work
 ζῶον νοεροῦ καὶ κοινωνικοῦ καὶ ἰσονόμου θεῶ;
(is)-of-a-creature intelligent and social and equal-in-law with-god
 Ἀλέξανδρος δὲ καὶ Γάιος καὶ Πομπήιος τί πρὸς 3
Alexander but and Gaius and Pompey what (are-they)-to
 Διογένη καὶ Ἡράκλειτον καὶ Σωκράτην; οἱ μὲν γὰρ
Diogenes and Heraclitus and Socrates these indeed for

εἶδον τὰ πράγματα καὶ τὰς αἰτίας καὶ τὰς ὕλας
saw the things and the causes and the materials
 καὶ τὰ ἡγεμονικὰ ἦν αὐτῶν ταυτά, ἐκεῖ δὲ ὅσων
and — ruling-faculties were their the-same there but of-how-many
 πρόνοια καὶ δουλεία πόσων.

(was-there)-forethought and slavery to-how-many

- 4 Ὅτι οὐδὲν ἦττον τὰ αὐτὰ ποιήσουσι, κἂν σὺ
that in-no-way less the same-things they-will-do even-if you
 διαρραγῇς.

burst

- 5 Τὸ πρῶτον μὴ ταρασσου· πάντα γὰρ κατὰ τὴν
the first not be-troubled all-things for (are)-according-to the
 τοῦ ὅλου φύσιν καὶ ὀλίγου χρόνου οὐδεὶς οὐδαμοῦ ἔσῃ,
of-the whole nature and in-a-little time no-one anywhere you-will-be
 ὥσπερ οὐδὲ Ἀδριανὸς οὐδὲ Αὐγουστος. ἔπειτα ἀτενίσας
just-as neither Hadrian nor Augustus then gazing
 εἰς τὸ πρᾶγμα ἶδε αὐτὸ καὶ συμνημονεύσας ὅτι ἀγαθόν
at the thing see it and remembering that good
 σε ἄνθρωπον εἶναι δεῖ καὶ τί τοῦ ἀνθρώπου ἡ
you a-man to-be one-must and what of-the man the
 φύσις ἀπαιτεῖ, πρᾶξον τοῦτο ἀμεταστρεπτὶ καὶ εἰπέ, ὥς
nature demands do this without-turning-back and speak as
 δικαιοτάτον φαίνεται σοι μόνον εὖμενῶς καὶ αἰδημόνως
most-just seems to-you only kindly and modestly
 καὶ ἀνυποκρίτως.

and without-hypocrisy

- 6 Ἡ τῶν ὅλων φύσις τοῦτο ἔργον ἔχει, τὰ ὧδε ὄντα
the of-the whole nature this work has the-things here being
 ἐκεῖ μετατιθέναι, μεταβάλλειν, αἶρειν ἔνθεν καὶ ἐκεῖ
there to-transfer to-change to-lift from-here and there

φέρειν. πάντα τροπαί, οὐχ ὥστε φοβηθῆναι, μή τι
to-carry all-things (are)-changes not so-as to-fear lest something
 καινόν· πάντα συνήθη· ἀλλὰ καὶ ἴσαι αἱ ἀπονεμήσεις.
new all-things (are)-familiar but also equal the apportionments
 Ἀρκεῖται πᾶσα φύσις ἐαυτῇ εὐδοούσῃ, φύσις δὲ λογικὴ 7
is-content every nature with-itself going-well nature and rational
 εὐδοεῖ ἐν μὲν φαντασίαις μήτε ψευδεῖ μήτε ἀδήλῳ
goes-well in indeed impressions neither to-false nor to-obscure
 συγκατατιθεμένη, τὰς ὁρμὰς δὲ ἐπὶ τὰ κοινωνικὰ ἔργα
assenting the impulses and to the social works
 μόνα ἀπευθύνουσα, τὰς ὀρέξεις δὲ καὶ τὰς ἐκκλίσεις
only directing the desires and and the aversions
 τῶν ἐφ' ἡμῶν μόνων πεποιημένη, τὸ δὲ ὑπὸ τῆς κοινῆς
for-the-things up-to us only having-made the and by the common
 φύσεως ἀπονεμόμενον πᾶν ἀσπαζομένη· μέρος γὰρ αὐτῆς
nature apportioned all welcoming part for of-it
 ἐστίν ὡς ἡ τοῦ φύλλου φύσις τῆς τοῦ φυτοῦ φύσεως·
it-is as the of-the leaf nature of-the of-the plant nature
 πλὴν ὅτι ἐκεῖ μὲν ἡ τοῦ φύλλου φύσις μέρος ἐστὶ φύσεως
except that there indeed the of-the leaf nature part is of-a-nature
 καὶ ἀναισθήτου καὶ ἀλόγου καὶ ἐμποδιζέσθαι δυναμένης,
both insensible and irrational and to-be-bindered able
 ἡ δὲ τοῦ ἀνθρώπου φύσις μέρος ἐστὶν ἀνεμποδίστου
the but of-the man nature part is of-an-unbindered
 φύσεως καὶ νοεῖας καὶ δικαίας, εἵγε ἴσους καὶ κατ'
nature and intelligent and just if-indeed equal and according-to
 ἀξίαν τοὺς μερισμοὺς χρόνων, οὐσίας, αἰτίου, ἐνεργείας,
merit the portions of-times of-substance of-cause of-activity
 συμβάσεως ἐκάστοις ποιεῖται. σκόπει δέ, μὴ εἰ τὸ
of-circumstance to-each it-makes consider but not whether the

ἐν πρὸς τὸ ἐν ἴσον εὐρήσεις ἐπὶ παντός, ἀλλὰ εἰ
one-(thing) against the one equal you-will-find in every-case but whether
 συλλήβδην τὰ πάντα τοῦδε πρὸς ἀθρόα τὰ τοῦ ἑτέρου.

collectively the all of-this against together the-things of-the other

- 8 Ἀναγνώσκειν οὐκ ἔξεστιν. ἀλλὰ ὕβριον ἀνείργειν ἔξεστιν.
to-read not it-is-possible but insolence to-restrain it-is-possible
 ἀλλὰ ἡδονῶν καὶ πόνων καθυπερτερεῖν ἔξεστιν. ἀλλὰ τοῦ
but pleasures and pains to-rise-above it-is-possible but the
 δοξαρίου ὑπεράνω εἶναι ἔξεστιν. ἀλλὰ ἀναισθήτοις καὶ
bit-of-fame above to-be it-is-possible but with-the-unfeeling and
 ἀχαρίστοις μὴ θυμοῦσθαι, προσέτι κήδεσθαι αὐτῶν ἔξεστιν.
ungrateful not to-be-angry besides to-care-for them it-is-possible

- 9 Μηκέτι σου μηδεὶς ἀκούσῃ καταμεμφομένου τὸν ἐν αὐλῇ
no-longer you anyone let-bear finding-fault-with the in court
 βίον μηδὲ σὺ σεαυτοῦ.
life nor you yourself

- 10 Ἡ μετάνοιά ἐστιν ἐπίληψις τις ἑαυτοῦ ὡς χρήσιμόν
the repentance is a-reproach of-a-sort of-oneself as useful
 τι παρεικότος· τὸ δὲ χρήσιμον ἀγαθόν τι δεῖ εἶναι
something having-let-pass the and useful good something it-must to-be
 καὶ ἐπιμελητέον αὐτοῦ τῷ καλῷ καὶ ἀγαθῷ ἀνδρί· οὐδεὶς
and must-be-cared-for it by-the fine and good man no
 δ' ἂν καλὸς καὶ ἀγαθὸς ἀνὴρ μετανοήσειεν ἐπὶ τῷ ἡδονῇ
and — fine and good man would-repent at the pleasure
 τινα παρεικέναι· οὔτε ἄρα χρήσιμον οὔτε ἀγαθὸν ἡδονή.
some to-have-let-pass neither then useful nor good (is)-pleasure

Of each thing Marcus should ask what it is, what its substance and cause are, and how long it lasts. When he wakes reluctantly, he should remember that social action is his nature, while sleep is shared with animals. Whomever he meets, he should ask what the man believes about good and evil, and not be surprised by what follows. Blaming atoms or gods is madness. Praiser and praised are alike short-lived, and every part of life is like a bath's oil, sweat, and dirt.

Τοῦτο τί ἐστὶν αὐτὸ καθ' αὐτὸ τῇ ἰδίᾳ κατασκευῇ, τί 11

this what is-it itself by itself — in-its-own constitution what

μὲν τὸ οὐσιῶδες αὐτοῦ καὶ ὑλικόν, τί δὲ τὸ αἰτιῶδες,

indeed (is)-the substantial of-it and material what and the causal

τί δὲ ποιεῖ ἐν τῷ κόσμῳ, πόσον δὲ χρόνον ὑφίσταται;

what and does-it-do in the universe how-long and time does-it-subsist

“Ὅταν ἐξ ὕπνου δυσχερῶς ἐγείρῃ, ἀναμνησκού ὅτι κατὰ 12

whenever from sleep with-difficulty you-rise remind-yourself that according-to

τὴν κατασκευὴν σου ἐστὶ καὶ κατὰ τὴν ἀνθρωπικὴν φύσιν

the constitution your it-is and according-to the human nature

τὸ πράξεις κοινωνικὰς ἀποδιδόναι, τὸ δὲ καθεύδειν κοινὸν

the actions social to-render the but sleeping (is)-common

καὶ τῶν ἀλόγων ζώων· ὃ δὲ κατὰ φύσιν ἐκάστῳ, τοῦτο

also to-the irrational animals what and according-to nature for-each this

οἰκειότερον καὶ προσφύτερον καὶ δὴ καὶ προσηνέστερον.

(is)-more-proper and more-natural and indeed also more-pleasant

Διηνεκῶς καὶ ἐπὶ πάσης, εἰ οἶόν τε, φαντασίας φυσιολογεῖν, 13

continually and on every if possible — impression to-apply-physics

παθολογεῖν, διαλεκτικεύεσθαι.

to-apply-ethics to-apply-logic

ᾧ ἂν ἐντυχάνῃς, εὐθὺς σαυτῷ πρόλεγε· οὗτος τίνα 14

whomever — you-meet at-once to-yourself say-beforehand this-man what

δόγματα ἔχει περὶ ἀγαθῶν καὶ κακῶν; εἰ γὰρ περὶ

judgments has about goods and evils if for about

ἡδονῆς καὶ πόνου καὶ τῶν ποιητικῶν ἑκατέρου καὶ περὶ
 pleasure and pain and the causes of-each and about
 δόξης, ἀδοξίας, θανάτου, ζωῆς, τοιάδε τινὰ δόγματα ἔχει,
 fame ill-repute death life such certain judgments he-has
 οὐδὲν θαυμαστὸν ἢ ξένον μοι δόξει, ἐὰν τάδε τινὰ ποιῇ,
 nothing wonderful or strange to-me will-seem if such things he-does
 καὶ μεμνήσομαι ὅτι ἀναγκάζεται οὕτως ποιεῖν.
 and I-shall-remember that he-is-compelled so to-act

- 15 Μέμνησο ὅτι, ὥσπερ αἰσχρὸν ἐστὶ ξενίζεσθαι, εἰ ἡ συκῇ
 remember that just-as shameful it-is to-be-surprised if the fig-tree
 σῦκα φέρει, οὕτως, εἰ ὁ κόσμος τάδε τινὰ φέρει ὧν
 figs bears so if the universe these things bears of-which
 ἐστὶ φορὸς· καὶ ἱατρῷ δὲ καὶ κυβερνήτῃ αἰσχρὸν
 it-is productive and for-a-doctor too and a-pilot (it-is)-shameful
 ξενίζεσθαι, εἰ πεπύρεχεν οὗτος ἢ εἰ ἀντίπνοια γέγονεν.
 to-be-surprised if has-a-fever this-man or if a-headwind has-arisen

- 16 Μέμνησο ὅτι καὶ τὸ μετατίθεσθαι καὶ ἔπρεσθαι τῷ
 remember that both the to-change-one's-mind and following the
 διορθοῦντι ὁμοίως ἐλεύθερόν ἐστι· σὴ γὰρ ἐνέργεια
 corrector equally free is (it-is)-your for activity
 κατὰ τὴν σὴν ὁρμὴν καὶ κρίσιν καὶ δὴ καὶ κατὰ
 according-to — your impulse and judgment and indeed also according-to
 νοῦν τὸν σὸν περαινομένη.
 mind — your being-accomplished

- 17 Εἰ μὲν ἐπὶ σοί, τί αὐτὸ ποιεῖς; εἰ δὲ ἐπ' ἄλλῳ, τίιν
 if indeed up-to you why it do-you-do if but up-to another whom
 μέμφη; ταῖς ἀτόμοις ἢ τοῖς θεοῖς; ἀμφότερα μανιώδη.
 do-you-blame the atoms or the gods both (are)-insane
 οὐδενὶ μεμπτέον. εἰ μὲν γὰρ δύνασαι, διόρθωσον· εἰ δὲ τοῦτο
 no-one one-must-blame if indeed for you-can correct if but this

μὴ δύνασαι, τό γε πρᾶγμα αὐτό· εἰ δὲ μὴδὲ τοῦτο, πρὸς
not you-can the at-least thing itself if but not-even this for
 τί ἔτι σοι φέρει τὸ μέμψασθαι; εἰκῇ γὰρ οὐδὲν ποιητέον.
what still to-you leads the to-blame at-random for nothing one-must-do
 Ἔξω τοῦ κόσμου τὸ ἀποθανόν οὐ πίπτει. ὧδε μένει
outside the universe the dead not falls here it-remains
 καὶ μεταβάλλει ὧδε καὶ διαλύεται εἰς τὰ ἴδια,
and changes here also is-dissolved into the proper-(parts)
 ἃ στοιχεῖά ἐστι τοῦ κόσμου καὶ σά. καὶ αὐτὰ δὲ
which elements are of-the universe and yours and themselves too
 μεταβάλλει καὶ οὐ γογγύζει.

change and not grumble

Ἐκαστον πρὸς τι γέγονεν, ἵππος, ἄμπελος.
each-thing for something has-come-into-being horse vine
 τί θαυμάζεις; καὶ ὁ ἥλιος ἐρεῖ· πρὸς τι ἔργου
why do-you-wonder even the Sun will-say for some work
 γέγονα, καὶ οἱ λοιποὶ θεοί. σὺ οὖν πρὸς τί; τὸ
I-have-come-into-being and the other gods you then for what the
 ἡδεσθαι; ἴδε εἰ ἀνέχεται ἡ ἔννοια.

to-feel-pleasure see if tolerates-(it) the notion

Ἡ φύσις ἐστόχασται ἐκάστου οὐδέν τι ἔλασσον τῆς
the nature has-aimed-at of-each not at-all less the
 ἀπολήξεως ἢ τῆς ἀρχῆς τε καὶ διεξαγωγῆς, ὥς ὁ
ending than the beginning both and course as the-(one)
 ἀναβάλλων τὴν σφαῖραν· τί οὖν ἀγαθὸν τῷ σφαιρίῳ
throwing-up the ball what then (is)-good for-the little-ball
 ἀναφερομένῳ ἢ κακὸν καταφερομένῳ ἢ καὶ πεπτωκότι;
rising or evil falling or even having-fallen
 τί δὲ ἀγαθὸν τῇ πομφόλυγι συνεστώσῃ ἢ κακὸν
what and (is)-good for-the bubble holding-together or evil
 διαλυθείσῃ; τὰ ὅμοια δὲ καὶ ἐπὶ λύχνου.
having-burst the similar-things and also in-the-case-of a-lamp

- 21 Ἐκστρεψον καὶ θέασαι οἶόν ἐστι, γηρᾶσαν δὲ οἶον
 turn-(it)-inside-out and look what-sort it-is grown-old and what-sort
 γίνεται, νοσῆσαν δέ, πορνεῦσαν.
 it-becomes having-fallen-ill and having-whored
 Βραχύβιον καὶ ὁ ἐπαινῶν καὶ ὁ ἐπαινούμενος καὶ ὁ
 short-lived (are)-both the praiser and the praised and the
 μνημονεύων καὶ ὁ μνημονεύόμενος. προσέτι δὲ καὶ ἐν γωνίᾳ
 rememberer and the remembered besides and also in a-corner
 τούτου τοῦ κλίματος καὶ οὐδὲ ἐνταῦθα πάντες συμφωνοῦσι
 of-this — region and not-even there all agree
 καὶ οὐδὲ αὐτός τις ἑαυτῷ καὶ ὅλη δὲ ἡ γῆ στιγμή.
 and not-even himself anyone with-himself and whole and the earth (is)-a-point
- 22 Πρόσεχε τῷ ὑποκειμένῳ ἢ τῷ δόγματι ἢ τῇ ἐνεργείᾳ
 attend to-the object or to-the judgment or to-the activity
 ἢ τῷ σημαινόμενῳ.
 or to-the meaning
 Δικαίως ταῦτα πάσχεις· μᾶλλον δὲ θέλεις ἀγαθὸς αὔριον
 justly these-things you-suffer rather but you-wish good tomorrow
 γενέσθαι ἢ σήμερον εἶναι.
 to-become than today to-be
- 23 Πράσσω τι; πράσσω ἐπ' ἀνθρώπων εὐποίαν ἀναφέρων.
 am-I-doing something I-do-it to men's benefit referring
 συμβαίνει τί μοι; δέχομαι ἐπὶ τοὺς θεοὺς ἀναφέρων καὶ
 does-happen something to-me I-accept to the gods referring and
 τὴν πάντων πηγὴν, ἀφ' ἧς πάντα τὰ γινόμενα συμμυρεύεται.
 the of-all source from which all the happenings are-woven-together
- 24 Ὅποιόν σοι φαίνεται τὸ λούεσθαι· ἔλαιον, ἰδρώς, ρύπος,
 such-as to-you appears the to-bathe oil sweat dirt
 ὕδωρ γλοιῶδες, πάντα σικχαντά· τοιοῦτον πᾶν μέρος
 water slimy all-things disgusting such (is)-every part
 τοῦ βίου καὶ πᾶν ὑποκείμενον.
 of-the life and every object

Lucilla buried Verus, and then Lucilla was buried; so it went with Antoninus and Celer, and the clever and the proud have faded even from legend. Marcus's own small compound will be scattered or moved. A man's joy is doing a man's work, and pain need not disturb a soul that does not judge it evil. Whole houses die out, as Augustus's did. Whoever rejects what happens cuts himself off like a severed hand, but god lets man rejoin the whole.

Λούκιλλα Ουῆρον, εἶτα Λούκιλλα· Σέκουνδα Μάξιμον, 25
Lucilla Verus then Lucilla Secunda Maximus
 εἶτα Σέκουνδα· Ἐπιτύγχανος Διότιμον, εἶτα Ἐπιτύγχανος·
then Secunda Epitynchanus Diotimus then Epitynchanus
 Φαυστῖναν Ἀντωνίνος, εἶτα Ἀντωνίνος. τοιαῦτα πάντα·
Faustina Antoninus then Antoninus such all-things
 Κέλερ Ἀδριανόν, εἶτα Κέλερ. οἱ δὲ δριμεῖς ἐκείνοι ἢ
Celer Hadrian then Celer the and keen those-(men) or
 προγγνωστικοὶ ἢ τετυφωμένοι ποῦ; οἷον, δριμεῖς μὲν
prescient or conceited where such-as keen indeed
 Χάραξ καὶ Δημήτριος ὁ Πλατωνικὸς καὶ Εὐδαίμων καὶ
Charax and Demetrius the Platonist and Eudaemon and
 εἴ τις τοιοῦτος. πάντα ἐφήμερα, τεθνηκότα πάλαι· ἔνιοι
if anyone such all-things (are)-ephemeral dead long-ago some
 μὲν οὐδὲ ἐπ' ὀλίγον μνημονευθέντες, οἱ δὲ εἰς μύθους
indeed not-even for a-little remembered others and into legends
 μεταβαλόντες, οἱ δὲ ἤδη καὶ ἐκ μύθων ἐξίτηλοι.
having-passed others and already even from legends faded
 τούτων οὖν μεμνήσθαι ὅτι δεήσει ἥτοι σκεδασθῆναι
these then to-remember that it-will-be-necessary either to-be-scattered
 τὸ συγκρματίον σου ἢ σβεσθῆναι τὸ πνευμάτιον ἢ
the little-compound your or to-be-extinguished the little-breath or
 μεταστῆναι καὶ ἀλλαχοῦ καταταχθῆναι.
to-move and elsewhere to-be-stationed

- 26 Εὐφροσύνη ἀνθρώπου ποιεῖν τὰ ἴδια ἀνθρώπου, ἴδιον
 joy of-a-man (is)-to-do the proper-things of-a-man proper
 δὲ ἀνθρώπου εὖνοια πρὸς τὸ ὁμόφυλον, ὑπερόρασις τῶν
 and of-a-man (is)-goodwill toward the kindred disdain of-the
 αἰσθητικῶν κινήσεων, διάκρισις τῶν πιθανῶν φαντασιῶν,
 sensory motions discernment of-the plausible impressions
 ἐπιθεώρησις τῆς τῶν ὅλων φύσεως καὶ τῶν κατ'
 contemplation of-the of-the whole nature and of-the-things according-to
 αὐτὴν γυνομένων.
 it happening
- 27 Τρεῖς σχέσεις· ἡ μὲν πρὸς τὸ ἀγγεῖον τὸ περικείμενον,
 three relations the-one indeed to the vessel the surrounding
 ἡ δὲ πρὸς τὴν θείαν αἰτίαν, ἀφ' ἧς συμβαίνει πᾶσι
 the-second and to the divine cause from which happen to-all
 πάντα, ἡ δὲ πρὸς τοὺς συμβιούντας.
 all-things the-third and to the companions
- 28 Ὁ πόνος ἥτοι τῷ σώματι κακόν· οὐκοῦν ἀποφαινέσθω·
 the pain either (is)-to-the body an-evil therefore let-it-declare-(so)
 ἢ τῇ ψυχῇ· ἀλλ' ἔξεστιν αὐτῇ τὴν ἰδίαν αἰθρίαν καὶ
 or to-the soul but it-is-possible for-it — its-own clear-sky and
 γαλήνην διαφυλάσσειν καὶ μὴ ὑπολαμβάνειν ὅτι κακόν.
 calm to-preserve and not to-suppose that (it-is)-evil
 πᾶσα γὰρ κρίσις καὶ ὁρμή καὶ ὄρεξις καὶ ἔκκλισις ἔνδον
 every for judgment and impulse and desire and aversion (is)-within
 καὶ οὐδὲν ὧδε ἀναβαίνει.
 and nothing here climbs
- 29 Ἐξάλειφε τὰς φαντασίας συνεχῶς σεαυτῷ λέγων· νῦν ἐπ'
 wipe-out the impressions continually to-yourself saying now up-to
 ἐμοί ἐστιν ἵνα ἐν ταύτῃ τῇ ψυχῇ μηδεμία πονηρία ἢ μηδὲ
 me it-is that in this — soul no wickedness be nor
 ἐπιθυμία μηδὲ ὅλως ταραχή τις, ἀλλὰ βλέπων πάντα
 desire nor at-all disturbance any but seeing all-things

ὅποιά ἐστι χρώμαι ἐκάστω κατ' ἀξίαν. μέμνησο
such-as they-are I-use each according-to worth remember

ταύτης τῆς ἐξουσίας κατὰ φύσιν.

this — power according-to nature

Λαλεῖν καὶ ἐν συγκλήτῳ καὶ πρὸς πάνθ' ὄντινούν

30

to-speak both in (the)-senate and to every anyone-whatever

κοσμίως, μὴ περιτράνως· ὑγιεῖ λόγῳ χρῆσθαι.

decorously not affectedly sound speech to-use

Αὐλὴ Αὐγούστου, γυνή, θυγάτηρ, ἔγγονοι, πρόγονοι, ἀδελφή,

31

court of-Augustus wife daughter grandsons stepsons sister

Ἀγρίππας, συγγενεῖς, οἰκεῖοι, φίλοι, Ἄρειος, Μαικήνας,

Agrippa kinsmen household friends Areius Maecenas

ιατροί, θύται· ὅλης αὐλῆς θάνατος. εἶτα ἔπιθι τὰς ἄλλας

physicians sacrificers of-a-whole court death then go-on-to the others

*** μὴ καθ' ἑνὸς ἀνθρώπου θάνατον, οἷον Πομπηίων.

(lacuna) not of one man death such-as of-the-Pompeys

κάκεῖνο δὲ τὸ ἐπιγραφόμενον τοῖς μνημάσιν· ἔσχατος τοῦ

that-too and the inscribed on-the tombs last —

ιδίου γένους, ἐπιλογίζεσθαι πόσα ἐσπάσθησαν οἱ

of-his-own family to-consider how-much struggled the-(men)

πρὸ αὐτῶν, ἵνα διάδοχόν τινα καταλίπωσιν, εἶτα ἀνάγκη

before them that a-successor some they-might-leave then (it-is)-necessary

ἔσχατόν τινα γενέσθαι· πάλιν ᾧδε ὅλου γένους θάνατον.

last someone to-be again here of-a-whole family death

Συντιθέναι δεῖ τὸν βίον κατὰ μίαν πράξιν καὶ εἰ

32

to-compose one-must the life by single action and if

ἐκάστη τὸ ἑαυτῆς παρέχει ὡς οἶόν τε, ἀρκεῖσθαι· ἵνα

each the its-own renders as possible — to-be-content that

δὲ τὸ ἑαυτῆς παρέχῃ, οὐδὲ εἰς σε κωλύσαι δύναται. —

and the its-own it-render not-even one you to-prevent can

ἀλλ' ἐνστήσεται τι ἔξωθεν. — οὐδὲν εἰς γε τὸ

but will-stand-in-the-way something from-outside nothing to at-least the

δικαίως καὶ σωφρόνως καὶ εὐλογίστως, ἄλλο δέ τι
justly and temperately and reasonably other but some
 ἴσως ἐνεργητικὸν κωλυθήσεται, ἀλλὰ τῇ πρὸς αὐτὸ τὸ
perhaps active-power will-be-hindered but by-the with the-very —
 κώλυμα εὐαρεστήσει καὶ τῇ ἐπὶ τὸ διδόμενον εὐγνώμονι
hindrance contentment and by-the to the given sensible
 μεταβάσει εὐθὺς ἄλλη πρᾶξις ἀντικαθίσταται ἐναρμόσουσα
transition at-once another action is-substituted that-will-fit
 εἰς τὴν σύνθεσιν, περὶ ἧς ὁ λόγος.

into the composition about which (is)-the discussion

33 Ἀτύφως μὲν λαβεῖν, εὐλύτως δὲ ἀφεῖναι.

without-arrogance indeed to-receive readily and to-let-go

34 Εἴ ποτε εἶδες χεῖρα ἀποκεκομμένην ἢ πόδα ἢ κεφαλὴν
if ever you-saw a-hand cut-off or a-foot or a-head
 ἀποτετμημένην, χωρὶς πού ποτε ἀπὸ τοῦ λοιποῦ
severed apart somewhere at-some-time from the remaining
 σώματος κεκλιμένην· τοιοῦτον ἑαυτὸν ποιεῖ, ὅσον ἐφ' ἑαυτῷ,
body lying such himself makes as-far-as up-to himself
 ὁ μὴ θέλων τὸ συμβαῖνον καὶ ἀποσχίζων ἑαυτὸν
the-(man) not willing the happening and cutting-off himself
 ἢ ὁ ἀκοινωνητόν τι πράσσω. ἀπέρριψαί
or the-(man) unsocial something doing you-have-thrown-yourself
 πού ποτε ἀπὸ τῆς κατὰ φύσιν ἐνώσεως· ἐπεφύκεις
somewhere at-some-time from the according-to nature unity you-were-born
 γὰρ μέρος· νῦν δὲ σεαυτὸν ἀπέκοψας. ἀλλ' ὧδε κομιβὸν
for a-part now but yourself you-have-cut-off but here (is)-fine
 ἐκεῖνο, ὅτι ἔξιστί σοι πάλιν ἐνώσαι σεαυτόν. τοῦτο
that that it-is-possible for-you again to-unite yourself this
 ἄλλω μέρει οὐδενὶ θεὸς ἐπέτρεψεν, χωρισθέντι καὶ
to-another part no god allowed separated and
 διακοπέντι πάλιν συνελθεῖν, ἀλλὰ σκέψαι τὴν χρηστότητα
cut-off again to-come-together but consider the kindness

ἣ τετίμηκε τὸν ἄνθρωπον· καὶ γὰρ ἵνα τὴν ἀρχὴν
with-which he-has-honored the man both for that at-the beginning
 μὴ ἀπορραγῇ ἀπὸ τοῦ ὅλου ἐπ' αὐτῷ ἐποίησε, καὶ
not be-be-torn-away from the whole up-to him he-made and
 ἀπορραγέντι πάλιν ἐπανελθεῖν καὶ συμφῦναι καὶ τὴν τοῦ
to-(him)-torn-away again to-return and to-grow-together and the of-the
 μέρους τάξιν ἀπολαβεῖν ἐποίησεν.
part place to-regain he-made-(possible)

IV • A SPHERE REJOICING IN SOLITUDE

As nature turns every obstacle into part of fate, a rational being can make every hindrance material for its work. Marcus should not picture all his life's troubles at once, since only the present weighs on him. Those who sat by the coffins of Verus and Hadrian are dead too. Once he removes his supposition, nothing touches the mind, a round sphere in its solitude. He should give himself the present rather than chase fame, for nothing is worth debasing his soul.

“Ὡσπερ τὰς ἄλλας δυνάμεις ἐκάστω τῶν λογικῶν σχεδὸν 35
just-as the other faculties to-each of-the rational-beings nearly
 ὅσον ἢ τῶν λογικῶν φύσις, οὕτως καὶ ταύτην παρ’
as-much-as the of-the rational nature so also this-(one) from
 αὐτῆς εἰλήφαμεν. ὃν τρόπον γὰρ ἐκείνη πᾶν τὸ
her we-have-received in-which way for she every the
 ἐνιστάμενον καὶ ἀντιβαῖνον ἐπιπεριτρέπει καὶ κατατάσσει
obstructing and resisting turns-around and assigns
 εἰς τὴν εἰμαρμένην καὶ μέρος ἑαυτῆς ποιεῖ, οὕτως καὶ τὸ
into the fate and part of-herself makes so also the
 λογικὸν ζῶον δύναται πᾶν κώλυμα ὑλὴν ἑαυτοῦ ποιεῖν
rational creature can every hindrance material of-itself to-make
 καὶ χρῆσθαι αὐτῷ, ἐφ’ οἷον ἂν καὶ ὥρμησεν.
and to-use it for whatever — also it-set-out

- 36 Μή σε συγχέιτω ἡ τοῦ ὅλου βίου φαντασία, μὴ συμπερινόει
not you let-confuse the of-the whole life impression not survey-together
 ἐπίπονα οἶα καὶ ὅσα πιθανὸν ἐπιγεγενῆσθαι, ἀλλὰ
troubles what-sort and how-many likely to-have-supervened but
 καθ' ἕκαστον τῶν παρόντων ἐπερώτα σεαυτόν· τί τοῦ
on each of-the present-things ask yourself what of-the
 ἔργου τὸ ἀφόρητον καὶ ἀνύποιστον; αἰσχυρῆσθαι γὰρ
task (is)-the unbearable and insufferable you-will-be-ashamed for
 ὁμολογῆσαι. ἔπειτα ἀναμύνησκε σεαυτὸν ὅτι οὔτε τὸ μέλλον
to-admit then remind yourself that neither the future
 οὔτε τὸ παρωχικὸς βαρεῖ σε, ἀλλ' αἰὲν τὸ παρόν, τοῦτο δὲ
nor the past weighs-on you but always the present this and
 κατασμικρύνεται, ἐὰν αὐτὸ μόνον περιορίσης καὶ ἀπελέγχῃς
is-reduced if it alone you-circumscribe and you-rebuke
 τὴν διάνοιαν, εἰ πρὸς τοῦτο ψιλὸν ἀντέχειν μὴ δύναται.
the understanding if against this bare to-hold-out not it-can
- 37 Μήτι νῦν παρακάθεται τῇ Οὐήρου σορῶ Πάνθεια
surely-not now sits-beside the of-Verus coffin Panthea
 ἢ Πέργαμος; τί δέ, τῇ Ἀδριανοῦ Χαβρίας ἢ
or Pergamus what and (by)-the of-Hadrian Chabrias or
 Διότιμος; γελοῖον. τί δέ, εἰ παρεκάθηντο, ἔμελλον
Diotimus ridiculous what and if they-were-sitting-beside were-(the-dead)-going
 αἰσθάνεσθαι; τί δέ, εἰ ἦσθάνοντο, ἔμελλον ἡσθήσεσθαι;
to-perceive what and if they-perceived were-they-going to-be-pleased
 τί δέ, εἰ ἦδοντο, ἔμελλον οὗτοι ἀθάνατοι εἶναι; οὐχὶ
what and if they-were-pleased were-going these immortal to-be not
 καὶ τούτους πρῶτον μὲν γραίας καὶ γέροντας γενέσθαι
also these first indeed old-women and old-men to-become
 οὕτως εἴμαρτο, εἶτα ἀποθανεῖν; τί οὖν ὕστερον ἔμελλον
so it-was-fated then to-die what then afterward were-going

ἐκεῖνοι ποιεῖν τούτων ἀποθανόντων; γράσος πᾶν τοῦτο
those to-do these having-died stench all this
 καὶ λύθρος ἐν θυλάκῳ.

and gore in a-bag

Εἰ δύνασαι ὀξὺ βλέπειν, βλέπε κρίνων, φησί, 38
if you-can sharply to-see see judging he-says
 σοφωτάτοις.

with-most-wise-(judgments)

Δικαιοσύνης κατεξαναστατικὴν ἀρετὴν οὐχ ὁρῶ ἐν τῇ 39
against-justice rebellious virtue not I-see in the
 τοῦ λογικοῦ ζώου κατασκευῇ, ἡδονῆς δὲ ὁρῶ τὴν
of-the rational creature constitution against-pleasure but I-see the
 ἐγκράτειαν.

self-control

Ἐὰν ἀφέλῃς τὴν σὴν ὑπόληψιν περὶ τοῦ λυπεῖν 40
if you-take-away — your supposition about the-(thing) to-grieve
 σε δοκοῦντος, αὐτὸς ἐν τῷ ἀσφαλεστάτῳ ἔστηκας. —

you seeming yourself in the safest you-stand

τίς αὐτός; — ὁ λόγος. — ἀλλ' οὐκ εἰμὶ λόγος. — ἔστω.

who (is)-yourself the reason but not I-am reason let-it-be

οὐκοῦν ὁ μὲν λόγος αὐτὸς ἑαυτὸν μὴ λυπεῖτω, εἰ δέ
therefore the indeed reason it-itself itself not let-it-grieve if but
 τι ἄλλο σοι κακῶς ἔχει, ὑπολαβέτω αὐτὸ περὶ αὐτοῦ.

something else to-you badly fares let-it-suppose it about itself

Ἐμποδισμὸς αἰσθήσεως κακὸν ζωτικῆς φύσεως. ἐμποδισμὸς 41

hindrance of-sensation (is)-an-evil of-animal nature hindrance

ὁρμῆς ὁμοίως κακὸν ζωτικῆς φύσεως. ἔστι δέ τι ἄλλο
of-impulse likewise (is)-an-evil of-animal nature there-is and something other

ὁμοίως ἐμποδιστικὸν καὶ κακὸν τῆς φυτικῆς κατασκευῆς.

likewise hindering and evil of-the plant constitution

οὕτως τοίνυν ἐμποδισμὸς νοῦ κακὸν νοερᾶς φύσεως.

so then hindrance of-mind (is)-an-evil of-intelligent nature

πάντα δὴ ταῦτα ἐπὶ σεαυτὸν μετάφερε. πόνος, ἡδονή
 all indeed these-things to yourself transfer pain pleasure
 ἄπτεταί σου; ὄψεται ἡ αἴσθησις. ὀρμήσαντι
 does-it-touch you it-will-see-(to-it) the sensation to-(you)-having-set-out
 ἔνσθημα ἐγένετο; εἰ μὲν ἀνυπεξαίρετως ὥρμας, ἤδη
 an-obstacle arose if indeed without-reservation you-were-setting-out already
 ὡς λογικοῦ κακόν, εἰ δὲ τὸ κοινὸν λαμβάνεις, οὐπω
 as of-a-rational (it-is)-an-evil if but the common you-take not-yet
 βέβλαψαι οὐδὲ ἐμπεπόδισαι. τὰ μέντοι τοῦ νοῦ
 you-have-been-barred nor hindered the-things however of-the mind
 ἴδια οὐδεὶς ἄλλος εἴωθεν ἐμποδίζειν· τούτου γὰρ οὐ πῦρ,
 proper no-one else is-accustomed to-hinder this for not fire
 οὐ σίδηρος, οὐ τύραννος, οὐ βλασφημία, οὐχ ὅτιοῦν
 not iron not tyrant not slander not anything-whatever
 ἄπτεται, ὅταν γένηται 'σφαῖρος κυκλοτερὴς μονή'.
 touches when it-becomes a-sphere round in-solitude

42 Οὐκ εἰμὶ ἄξιος ἐμαυτὸν λυπεῖν· οὐδὲ γὰρ ἄλλον πώποτε
 not I-am worthy myself to-grieve nor for another ever
 ἐκὼν ἐλύπησα.

willingly I-grieved

43 Εὐφραίνει ἄλλον ἄλλο, ἐμὲ δέ, εἰ ὑγιὲς ἔχω τὸ
 gladdens one-man another-thing me but if sound I-keep the
 ἡγεμονικόν, μὴ ἀποστρεφόμενον μήτε ἄνθρωπόν τινα μήτε
 ruling-faculty not turning-away-from either man any or
 τι τῶν ἀνθρώποις συμβαινόντων, ἀλλὰ πᾶν
 anything of-the-things to-men happening but everything
 εὐμένεσιν ὀφθαλμοῖς ὁρῶν τε καὶ δεχόμενον καὶ χρώμενον
 with-kindly eyes seeing both and accepting and using
 ἐκάστω κατ' ἀξίαν.
 each according-to worth

Τοῦτον ἰδοὺ τὸν χρόνον σεαυτῷ χάρισαι. οἱ τὴν 44
this see — time to-yourself give the-(men) the
 ὕστεροφημίαν μᾶλλον διώκοντες οὐ λογιζονται ὅτι ἄλλοι
after-fame rather pursuing not reckon that others
 τοιοῦτοι μέλλουσιν ἐκείνοι εἶναι, οἳ εἰσιν οὗτοι οὓς
such are-going those to-be as are these whom
 βαροῦνται· καὶ ἐκείνοι δὲ θνητοί. τί δὲ ὅλως πρὸς
they-find-burdensome and-those too (are)-mortal what and at-all (is-it)-to
 σέ, ἂν ἐκείνοι φωναῖς τοιαύταις ἀπηχῶσιν ἢ ὑπόληψιν
you if they with-voices such echo or supposition
 τοιαύτην περὶ σοῦ ἔχωσιν;
such about you have

Ἄρόν με καὶ βάλε, ὅπου θέλεις. καὶ ἐγὼ τὸν 45
take me and throw where you-wish there-too for I-shall-have —
 ἐμὸν δαίμονα ἵλεων, τουτέστιν, ἀρκούμενον, εἰ ἔχοι καὶ
my daemon gracious that-is content if it-be and
 ἐνεργοίη κατὰ τὸ ἐξῆς τῇ ἰδίᾳ κατασκευῇ.
act according-to the consequent — to-its-own constitution
 Ἄρα τοῦτο ἄξιον, ἵνα δι' αὐτὸ κακῶς μοι ἔχῃ
then this (is)-worth-it that because-of it badly with-me should-fare
 ἡ ψυχὴ καὶ χείρων ἐαυτῆς ἢ, ταπεινουμένη, ὀρεγομένη,
the soul and worse than-itself be humbled craving
 συνδυομένη, πυτρομένη; καὶ τί εὐρήσεις τούτου ἄξιον;
shrinking scared and what will-you-find of-this worthy

Nothing can happen to a man that is not proper to a man. What distresses Marcus is not the external thing but his judgment of it, which he can wipe out; if something stronger blocks a good act, the fault is not his. A mind free of passions is a citadel. He should add nothing to first impressions: someone speaks ill of him, but no one reported harm. The understanding stays pure under curses, like a clear spring washing out mud.

- 46 Ἀνθρώπῳ οὐδενὶ συμβαίνειν τι δύναται ὃ οὐκ ἔστιν
 to-a-man no to-happen anything can which not is
 ἀνθρωπικὸν σύμπτωμα, οὐδὲ βοὶ ὃ οὐκ ἔστι βοικόν,
 a-human occurrence nor to-an-ox which not is ox-like
 οὐδὲ ἀμπέλῳ ὃ οὐκ ἔστι ἀμπελικόν, οὐδὲ λίθῳ ὃ
 nor to-a-vine which not is vine-like nor to-a-stone which
 οὐκ ἔστι λίθου ἴδιον. εἰ οὖν ἐκάστῳ συμβαίνει ὃ καὶ
 not is of-a-stone proper if then to-each happens what both
 εἶωθε καὶ πέφυκε, τί ἂν δυσχεραίνεις; οὐ γὰρ ἀφόρητόν
 is-usual and is-natural why — would-you-be-vexed not for unbearable
 σοι ἔφερεν ἡ κοινὴ φύσις.
 to-you brought the common nature

- 47 Εἰ μὲν διὰ τι τῶν ἐκτὸς λυπῇ, οὐκ ἐκεῖνό
 if indeed because-of something of-the external-things you-are-grieved not that
 σοι ἐνοχλεῖ, ἀλλὰ τὸ σὸν περὶ αὐτοῦ κρίμα, τοῦτο δὲ ἤδη
 you troubles but — your about it judgment this and at-once
 ἐξαλεῖψαι ἐπὶ σοί ἐστιν. εἰ δὲ λυπεῖ σέ τι τῶν ἐν
 to-wipe-out up-to you is if but grieves you something of-the-things in
 τῇ σῇ διαθέσει, τίς ὁ κωλύων διορθῶσαι τὸ δόγμα;
 — your disposition who (is)-the-(one) preventing to-correct the judgment
 ὁμοίως δὲ καὶ εἰ λυπῇ ὅτι οὐχὶ τόδε τι ἐνεργεῖς ὑγιές
 likewise and also if you-are-grieved that not this thing you-do sound
 σοι φαινόμενον, τί οὐχὶ μᾶλλον ἐνεργεῖς ἢ λυπῇ; — ἀλλὰ
 to-you seeming why not rather you-do-(it) than are-grieved but

ἰσχυρότερόν τι ἐνίσταται. — μὴ οὖν λυποῦ· οὐ γὰρ παρὰ
stronger something obstructs not then grieve not for owing-to
 σὲ ἢ αἰτία τοῦ μὴ ἐνεργεῖσθαι. — ἀλλὰ οὐκ ἄξιον ζῆν
you (is)-the cause of-the not being-done but not (is-it)-worth to-live
 μὴ ἐνεργουμένου τούτου. — ἄπιθι οὖν ἐκ τοῦ ζῆν εὐμενής, ἥ
not being-done this depart then from the to-live kindly as
 καὶ ὁ ἐνεργῶν ἀποθνήσκει, ἅμα ἵλεως τοῖς ἐνισταμένοις.

even the-(man) acting dies at-once gracious to-the obstructing

Μέμνησο ὅτι ἀκαταμάχητον γίνεται τὸ ἡγεμονικόν, ὅταν εἰς 48

remember that invincible becomes the ruling-faculty when into
 ἑαυτὸ συστραφὲν ἀρκεσθῇ ἑαυτῷ, μὴ ποιοῦν τι ὃ μὴ
itself withdrawn it-is-content with-itself not doing anything which not
 θέλει, κἂν ἀλόγως παρατάξῃται. τί οὖν, ὅταν καὶ μετὰ
it-wishes even-if irrationally it-resists what then when also with

λόγου καὶ περιεσκεμμένως κρίνῃ περὶ τίνος; διὰ τοῦτο
reason and circumspectly it-judges about something because-of this

ἀκρόπολις ἐστὶν ἡ ἐλευθέρα παθῶν διάνοια· οὐδὲν γὰρ
a-citadel is the free of-passions understanding nothing for

ὀχυρώτερον ἔχει ἄνθρωπος, ἐφ' ὃ καταφυγὼν ἀνάλωτος
stronger has a-man to which having-fled impregnable

λοιπὸν ἂν εἴη. ὁ μὲν οὖν μὴ ἑωρακὼς τοῦτο

thenceforth — he-would-be the-(man) indeed then not having-seen this

ἀμαθής, ὁ δὲ ἑωρακὼς καὶ μὴ καταφεύγων ἀτυχής.

(is)-ignorant the-(man) but having-seen and not fleeing-to-(it) (is)-unfortunate

Μηδὲν πλέον σαυτῷ λέγε ὦν αἱ προηγούμεναι 49

nothing more to-yourself say than-what the first

φαντασίαι ἀναγγέλλουσιν. ἡγγελλται ὅτι ὁ δεῖνά σε
impressions report it-has-been-reported that the so-and-so you

κακῶς λέγει. ἡγγελλται τοῦτο· τὸ δέ, ὅτι βέβλαψαι,

ill speaks-of has-been-reported this the but that you-have-been-harmed

οὐκ ἡγγελλται. βλέπω ὅτι νοσεῖ τὸ παιδίον. βλέπω·

not has-been-reported I-see that is-ill the child I-see

ὅτι δὲ κινδυνεύει, οὐ βλέπω. οὕτως οὖν μένε ἀεὶ ἐπὶ
that but it-is-in-danger not I-see so then stay always with
 τῶν πρώτων φαντασιῶν καὶ μηδὲν αὐτὸς ἔνδοθεν ἐπίλεγε
the first impressions and nothing yourself from-within add
 καὶ οὐδέν σοι γίνεται· μᾶλλον δὲ ἐπίλεγε ὥς γνωρίζων
and nothing to-you happens rather but add as recognizing
 ἕκαστα τῶν ἐν τῷ κόσμῳ συμβαινόντων.

each of-the in the universe happenings

- 50 Σίκυος πικρός; ἄφες. βάτοι ἐν τῇ ὁδῷ; ἔκκλινον.
a-cucumber (is)-bitter throw-it-away brambles in the road turn-aside
 ἄρκεϊ, μὴ προσεπέιπης· τί δὲ καὶ ἐγένετο ταῦτα ἐν τῷ
it-is-enough not add why and even came-to-be these-things in the
 κόσμῳ; ἐπεὶ καταγελασθήσῃ ὑπὸ ἀνθρώπου φυσιολόγου,
universe since you-will-be-laughed-at by a-man student-of-nature
 ὥς ἂν καὶ ὑπὸ τέκτονος καὶ σκυτέως γελασθείης
as — also by a-carpenter and a-cobbler you-would-be-laughed-at
 καταγινώσκων ὅτι ἐν τῷ ἐργαστηρίῳ ξέσματα καὶ
finding-fault that in the workshop shavings and
 περιτμήματα τῶν κατασκευαζομένων ὄρας. καίτοι ἐκεῖνοί
scraps of-the things-being-made you-see and-yet they
 γε ἔχουσι ποῦ αὐτὰ ρίψωσιν, ἡ δὲ τῶν ὅλων φύσις
at-least have where them they-may-throw the but of-the whole nature
 ἔξω οὐδὲν ἔχει, ἀλλὰ τὸ θαυμαστὸν τῆς τέχνης ταύτης
outside nothing has but the wonderful-(thing) of-the art this
 ἐστὶν ὅτι περιορίσασα ἑαυτὴν πᾶν τὸ ἔνδον διαφθείρεσθαι
is that having-bounded itself all the within to-decay
 καὶ γηράσκειν καὶ ἄχρηστον εἶναι δοκοῦν εἰς ἑαυτὴν
and to-grow-old and useless to-be seeming into itself
 μεταβάλλει, καὶ ὅτι πάλιν ἄλλα νεαρά ἐκ τούτων αὐτῶν
it-changes and that again other new-things from these very
 ποιεῖ, ἵνα μήτε οὐσίας ἔξωθεν χρήζῃ μήτε ὅπου
it-makes so-that neither substance from-outside it-may-need nor where

ἐκβάλλῃ τὰ σαπρότερα προσδέχεται. ἀρκεῖται οὖν καὶ
it-may-throw-out the rotten-things it-may-require it-is-content then both
 χώρα τῇ ἑαυτῆς καὶ ὕλῃ τῇ ἑαυτῆς καὶ τέχνῃ τῇ ἰδίᾳ.
with-space — its-own and with-material — its-own and with-art — its-own
 Μήτε ἐν ταῖς πράξεσιν ἐπισύρειν μήτε ἐν ταῖς ὁμιλίαις
neither in the actions to-be-sluggish nor in the conversations
 φύρειν μήτε ἐν ταῖς φαντασίαις ἀλᾶσθαι μήτε τῇ
to-be-muddled nor in the impressions to-wander nor in-the
 ψυχῇ καθάπαξ συνέλκεσθαι ἢ ἐκθόρνυσθαι μήτε ἐν τῷ
soul altogether to-be-drawn-in or to-leap-out nor in the
 βίῳ ἀσχολεῖσθαι.

life to-be-too-busy

Κτείνουσι, κρεανομοῦσι, κατάραις ἐλάνουσι. τί οὖν
they-kill they-cut-in-pieces with-curses they-bound what then
 ταῦτα πρὸς τὸ τὴν διάνοιαν μένειν καθαρὰν,
(are)-these-things to the the understanding to-remain pure
 φρενήρη, σώφρονα, δικαίαν; οἶον εἴ τις παραστὰς
sane temperate just as if someone standing-by
 πηγῇ διαυγεί καὶ γλυκεῖα βλασφημοίῃ αὐτήν, ἡ δὲ οὐ
a-spring clear and sweet should-curse it it but not
 παύεται πότιμον ἀναβλύζουσα· κἂν πηλὸν ἐμβάλλῃ,
stops drinkable-(water) gushing-up even-if mud he-throws-in
 κἂν κοπρίαν, τάχιστα διασκεδάσει αὐτὰ καὶ ἐκκλύσει καὶ
even-if dung very-quickly it-will-disperse them and wash-out and
 οὐδαμῶς βαφήσεται. πῶς οὖν πηγὴν ἀέναον ἔξει
in-no-way be-stained how then a-spring ever-flowing will-you-have
 καὶ μὴ φρέαρ; ἂν φυλάσσης σεαυτὸν πάσης ὥρας εἰς
and not a-cistern if you-guard yourself every hour for
 ἐλευθερίαν μετὰ τοῦ εὐμενῶς καὶ ἀπλῶς καὶ αἰδημόνως.
freedom with the kindly and simply and modestly

A man who does not know what the universe is does not know where he is, and it is absurd to want praise from a man who curses himself three times an hour. Marcus should think with the surrounding mind as he breathes the surrounding air. Another man's vice cannot harm him. The mind should stretch like sunlight, resting on what blocks it without falling, and move straight to its goal, though not as an arrow does. He should teach men or bear with them.

- 52 Ὁ μὲν μὴ εἰδὼς ὅ τι ἐστὶ κόσμος, οὐκ οἶδεν ὅπου
the-(man) indeed not knowing what thing is (the)-universe not knows where
 ἐστίν. ὁ δὲ μὴ εἰδὼς πρὸς ὅ τι πέφυκεν, οὐκ οἶδεν
he-is the-(man) and not knowing for what thing he-was-born not knows
 ὅστις ἐστὶν οὐδὲ τί ἐστι κόσμος. ὁ δὲ ἓν τι τούτων
who he-is nor what is (the)-universe the-(man) but one thing of-these
 ἀπολιπὼν οὐδὲ πρὸς ὅ τι αὐτὸς πέφυκεν εἶποι. τίς οὖν
having-missed not-even for what thing he-himself was-born could-say who then
 φαίνεται σοι ὁ τὸν τῶν κροτούντων ἔπαινον φεύγων ἢ
seems to-you the-(man) the of-the applauders praise fleeing or
 διώκων, οἳ οὐθ' ὅπου εἰσὶν οὔτε οἴτινές εἰσι γινώσκουσιν;
pursuing who neither where they-are nor who they-are know
- 53 Ἐπαινεῖσθαι θέλεις ὑπὸ ἀνθρώπου τρίς τῆς ὥρας
to-be-praised do-you-wish by a-man three-times in-the hour
 ἑαυτῷ καταρωμένον; ἀρέσκειν θέλεις ἀνθρώπῳ ὃς οὐκ
himself cursing to-please do-you-wish a-man who not
 ἀρέσκει ἑαυτῷ; ἀρέσκει ἑαυτῷ ὁ μετανοῶν ἐφ'
pleases himself does-he-please himself the-(man) repenting of
 ἅπασιν σχεδὸν οἷς πράσσει;
all nearly which he-does
- 54 Μηκέτι μόνον συμπνεῖν τῷ περιέχοντι ἀέρι, ἀλλ'
no-longer only to-breathe-together with-the surrounding air but
 ἤδη καὶ συμφρονεῖν τῷ περιέχοντι πάντα νοερῷ.
now also to-think-together with-the encompassing all-things intelligence

οὐ γὰρ ἦττον ἢ νοερά δύναμις παντὶ κέχυται καὶ
 not for less the intelligent power everywhere is-diffused and
 διαπεφοίτηκε τῷ σπάσαι δυναμένῳ ἥπερ ἡ ἀερώδης
 has-pervaded for-the to-draw-(it)-in able than the airy
 τῷ ἀναπνεῦσαι δυναμένῳ.

for-the to-breathe able

Γενικῶς μὲν ἢ κακία οὐδὲν βλάπτει τὸν κόσμον, ἢ 55
 in-general indeed the vice in-no-way harms the universe the
 δὲ κατὰ μέρος οὐδὲν βλάπτει τὸν ἕτερον, μόνῳ δὲ
 and according-to part in-no-way harms the other only but
 βλαβερά ἐστι τούτῳ ᾧ ἐπιτέτραπται καὶ ἀπηλλάχθαι
 harmful it-is to-that-(man) to-whom it-has-been-allowed also to-be-rid
 αὐτῆς, ὅποταν πρῶτον οὕτως θελήσῃ.

of-it as-soon-as first so he-wishes

Τῷ ἐμῷ προαιρετικῷ τὸ τοῦ πλησίον προαιρετικὸν ἐπίσης 56
 — to-my faculty-of-choice the of-the neighbor faculty-of-choice equally
 ἀδιάφορόν ἐστιν, ὡς καὶ τὸ πνευμάτιον αὐτοῦ καὶ τὸ
 indifferent it-is as also the little-breath his and the
 σαρκίδιον. καὶ γὰρ εἰ ὅτι μάλιστα ἀλλήλων ἔνεκεν
 little-flesh for even if as much-as-possible of-one-another for-the-sake
 γεγόναμεν, ὁμῶς τὰ ἡγεμονικὰ ἡμῶν ἕκαστον τὴν
 we-have-been-born nevertheless the ruling-faculties our each —
 ἰδίαν κυρίαν ἔχει· ἐπεὶ τοι ἔμελλεν ἢ τοῦ πλησίον κακία
 its-own sovereignty has since surely was-going the of-the neighbor vice
 ἐμοῦ κακὸν εἶναι, ὅπερ οὐκ ἔδοξε τῷ θεῷ, ἵνα μὴ
 my evil to-be which-very not seemed-good to-the god that not
 ἐπ' ἄλλῳ ἢ τὸ ἐμὲ ἀτυχεῖν.

up-to another be the me being-unhappy

Ὁ ἥλιος κατακεχύσθαι δοκεῖ καὶ παντὶ γε κέχυται, 57
 the sun to-be-poured-down seems and everywhere indeed it-is-poured
 οὐ μὴν ἐκκέχυται. ἢ γὰρ χύσις αὕτη τάσις ἐστίν·
 not however poured-out the for pouring this a-stretching is

ἀκτῖνες γοῦν αἰ αὐγαὶ αὐτοῦ ἀπὸ τοῦ ἐκτείνεσθαι
rays at-any-rate the beams its from the to-be-stretched
 λέγονται. ὅποιον δέ τι ἐστὶν ἀκτίς, ἴδοις ἂν, εἰ
are-called what-sort and a-thing is a-ray you-would-see — if
 διὰ τινος στενοῦ εἰς ἐσκιασμένον οἶκον τὸ ἀφ' ἡλίου
through some narrow-(opening) into a-darkened house the from sun
 φῶς εἰσδύομενον θεάσαιο· τείνεται γὰρ κατ' εὐθὺ
light entering you-should-observe it-stretches for in a-straight-line
 καὶ ὥσπερ διερείδεται πρὸς τὸ στερέμνιον ὃ τι ἂν
and as-it-were is-propped against the solid what thing —
 ἀπαντήσῃ διείργον τὸν ἐπέκεινα ἀέρα, ἐνταῦθα δὲ ἔσθῃ
it-meets shutting-off the beyond air there and it-stops
 καὶ οὐ κατώλισθεν οὐδὲ ἔπεσε. τοιαύτην οὖν τὴν χύσιν καὶ
and not slips-down nor falls such then the pouring and
 διάχυσιν τῆς διανοίας εἶναι χρή, μηδαμῶς ἔκχυσιν, ἀλλὰ
diffusion of-the understanding to-be must in-no-way a-pouring-out but
 τάσιν, καὶ πρὸς τὰ ἀπαντῶντα κωλύματα μὴ βίαιον μηδὲ
a-stretching and against the meeting obstacles not violent nor
 ῥαγδαίαν τὴν ἐπέρεισιν ποιεῖσθαι μηδὲ μὴν καταπίπτειν,
furious the pressure to-make nor indeed to-fall-down
 ἀλλὰ ἵστασθαι καὶ ἐπιλάμπειν τὸ δεχόμενον· αὐτὸ γὰρ
but to-stand and to-illuminate the receiving-(object) itself for
 ἑαυτὸ στερήσει τῆς αὐγῆς τὸ μὴ παραπέμπον αὐτήν.
itself will-deprive of-the light the not passing-on it
 58 Ὁ τὸν θάνατον φοβούμενος ἦτοι ἀναισθησίαν φοβεῖται
the-(man) the death fearing either insensibility fears
 ἢ αἴσθησιν ἑτεροίαν. ἀλλ' εἴτε οὐκέτι αἴσθησιν, οὐδὲ κακοῦ
or sensation different but whether no-longer sensation nor of-evil
 τινος αἰσθήσῃ· εἴτε ἀλλοιοτέραν αἴσθησιν κτήσῃ,
any you-will-perceive or different sensation you-will-acquire
 ἀλλοῖον ζῶον ἔσθῃ καὶ τοῦ ζῆν οὐ παύσῃ.
a-different creature you-will-be and from-the to-live not you-will- cease

Οἱ ἄνθρωποι γεγόνασιν ἀλλήλων ἕνεκεν· ἢ δίδασκε οὖν 59
the men have-been-born of-one-another for-the-sake either teach then
 ἢ φέρε.

or bear-(with-them)

Ἄλλως βέλος, ἄλλως νοῦς φέρεται. ὁ μέντοι νοῦς καὶ 60
otherwise an-arrow otherwise mind is-carried the however mind both
 ὅταν εὐλαβῇται καὶ ὅταν περὶ τὴν σκέψιν στρέφηται,

when it-is-cautious and when about the inquiry it-turns

φέρεται κατ' εὐθὺ οὐδὲν ἦττον καὶ ἐπὶ τὸ προκείμενον.

is-carried in a-straight-line no less and to the goal

Εἰσιέναι εἰς τὸ ἡγεμονικὸν ἐκάστου, παρέχειν δὲ καὶ 61
to-enter into the ruling-faculty of-each to-allow and also

ἐτέρῳ παντὶ εἰσιέναι εἰς τὸ ἑαυτοῦ ἡγεμονικόν.

another every to-enter into — your-own ruling-faculty

BOOK IX

I • INJUSTICE IS IMPIETY

Injustice is impiety: nature made rational beings to benefit one another, so a wrongdoer offends the eldest of the gods. The liar is impious too, since nature is also called truth. So is anyone who pursues pleasure as good and flees pain as evil, for he must accuse nature of unfairness to good and bad men. Nature uses pleasure and pain, life and death, and fame and disgrace indifferently, and her follower should too. Corruption of the mind is a worse plague than foul air.

Ὁ ἀδικῶν ἀσεβεῖ· τῆς γὰρ τῶν ὅλων φύσεως 1
the-(man) doing-wrong is-impious the for of-the whole nature

κατεσκευακυίας τὰ λογικὰ ζῶα ἕνεκεν ἀλλήλων, ὥστε
having-made the rational creatures for-the-sake of-one-another so-as

ὠφελεῖν μὲν ἄλληλα κατ' ἀξίαν βλάπτειν δὲ μηδαμῶς,
to-benefit indeed one-another according-to worth to-harm but in-no-way

ὁ τὸ βούλημα ταύτης παραβαίνων ἀσεβεῖ δηλονότι
the-(man) the will of-her transgressing is-impious clearly
 εἰς τὴν πρεσβυτάτην τῶν θεῶν. καὶ ὁ ψευδόμενος
toward the eldest of-the gods and the-(man) lying
 δὲ ἀσεβεῖ περὶ τὴν αὐτὴν θεόν· ἡ γὰρ τῶν ὅλων φύσις
also is-impious toward the same goddess the for of-the whole nature
 ὄντων ἐστὶ φύσις· τὰ δέ γε ὄντα πρὸς τὰ
of-things-that-are is (the)-nature the and indeed things-that-are to the
 ὑπάρχοντα πάντα οἰκείως ἔχει. ἔτι δὲ καὶ ἀλήθεια αὕτη
existing-things all intimately is-related further and also truth this
 ὀνομάζεται καὶ τῶν ἀληθῶν ἀπάντων πρώτη αἰτία ἐστίν.
is-called and of-the true-things all first cause she-is
 ὁ μὲν οὖν ἐκὼν ψευδόμενος ἀσεβεῖ, καθόσον
the-(man) indeed then willingly lying is-impious in-so-far-as
 ἐξαπατῶν ἀδικεῖ· ὁ δὲ ἄκων, καθόσον διαφωνεῖ
deceiving he-does-wrong the-(man) and unwillingly in-so-far-as he-is-at-variance
 τῇ τῶν ὅλων φύσει καὶ καθόσον ἀκοσμεῖ μαχόμενος
with-the of-the whole nature and in-so-far-as he-is-disorderly fighting
 τῇ τοῦ κόσμου φύσει· μάχεται γὰρ ὁ ἐπὶ τὰναντία
with-the of-the universe nature fights for the-(man) toward the-opposites
 τοῖς ἀληθέσι φερόμενος παρ' ἑαυτόν· ἀφορμὰς γὰρ
to-the truths moving on-the-part-of himself starting-points for
 προειλήφει παρὰ τῆς φύσεως, ὣν ἀμελήσας οὐχ οἶός τέ
he-had-received from the nature which having-neglected not able —
 ἐστὶ νῦν διακρίνειν τὰ ψευδῆ ἀπὸ τῶν ἀληθῶν. καὶ μὴν
he-is now to-distinguish the false from the true and indeed
 ὁ τὰς ἡδονὰς ὡς ἀγαθὰ διώκων, τοὺς δὲ πόνους
the-(man) the pleasures as goods pursuing the and pains
 ὡς κακὰ φεύγων ἀσεβεῖ· ἀνάγκη γὰρ τὸν τοιοῦτον
as evils fleeing is-impious (it-is)-necessary for — such-(a-man)
 μέμφεσθαι πολλάκις τῇ κοινῇ φύσει ὡς παρ' ἀξίαν
to-blame often the common nature as contrary-to desert

τι ἀπονεμούσῃ τοῖς φαύλοις καὶ τοῖς σπουδαίοις,
something apportioning to-the bad and to-the good
 διὰ τὸ πολλάκις τοὺς μὲν φαύλους ἐν ἡδοναῖς εἶναι
because-of the often the indeed bad in pleasures to-be
 καὶ τὰ ποιητικὰ τούτων κτᾶσθαι, τοὺς δὲ σπουδαίους
and the causes of-these to-acquire the and good
 πόνῳ καὶ τοῖς ποιητικοῖς τούτου περιπίπτειν.
into-pain and the causes of-this to-fall
 ἔτι δὲ ὁ φοβούμενος τοὺς πόνους φοβηθήσεται ποτε
further and the-(man) fearing the pains will-fear sometime
 καὶ τῶν ἐσομένων τι ἐν τῷ κόσμῳ, τοῦτο δὲ ἤδη
also of-the future-things something in the universe this and already
 ἀσεβές· ὁ τε διώκων τὰς ἡδονὰς οὐκ ἀφέξεται τοῦ
(is)-impious the-(man) and pursuing the pleasures not will-abstain from-the
 ἀδικεῖν, τοῦτο δὲ ἐναργῶς ἀσεβές· χρή δὲ πρὸς ᾧ ἡ
to-do-wrong this and clearly (is)-impious one-must and toward what-things the
 κοινὴ φύσις ἐπίσης ἔχει (οὐ γὰρ ἀμφότερα ἂν ἐποίει, εἰ
common nature indifferently is-disposed not for both — it-would-make if
 μὴ πρὸς ἀμφότερα ἐπίσης εἶχε), πρὸς ταῦτα καὶ τοὺς
not toward both indifferently it-were-disposed toward these also the-(men)
 τῇ φύσει βουλομένους ἔπεσθαι, ὁμογνώμονας ὄντας, ἐπίσης
the nature wishing to-follow like-minded being indifferently
 διακεῖσθαι· ὅστις οὖν πρὸς πόνον καὶ ἡδονὴν ἢ θάνατον καὶ
to-be-disposed whoever then toward pain and pleasure or death and
 ζωὴν ἢ δόξαν καὶ ἀδοξίαν, οἷς ἐπίσης ἡ τῶν ὅλων φύσις
life or fame and ill-repute which indifferently the of-the whole nature
 χρήται, αὐτὸς οὐκ ἐπίσης ἔχει, δηλὸν ὡς ἀσεβεῖ.
uses he not indifferently is-disposed (it-is)-clear that he-is-impious
 λέγω δὲ τὸ χρῆσθαι τούτοις ἐπίσης τὴν κοινὴν φύσιν
I-mean and the to-use these indifferently the common nature
 ἀντὶ τοῦ συμβαίνειν ἐπίσης κατὰ τὸ ἐξῆς τοῖς
instead-of the to-happen indifferently according-to the sequence to-the

γινομένοις καὶ ἐπιγινομένοις ὁρμῇ τινι ἀρχαίᾳ τῆς
things-coming-to-be and following by-impulse some original of-the
 προνοίας, καθ' ἣν ἀπό τινος ἀρχῆς ὥρμησεν ἐπὶ
providence according-to which from some beginning it-set-out upon
 τήνδε τὴν διακόσμησιν, συλλαβοῦσά τινας λόγους τῶν
this — world-order having-gathered certain principles of-the
 ἐσομένων καὶ δυνάμεις γονίμους ἀφορίσασα ὑποστάσεων
future-things and powers productive having-determined of-existences
 τε καὶ μεταβολῶν καὶ διαδοχῶν τοιούτων.
both and changes and successions such

- 2 Χαριεστέρου μὲν ἦν ἀνδρός, ἄγευστον ψευδολογίας
of-a-more-refined indeed it-would-be man untasted of-lying
 καὶ πάσης ὑποκρίσεως καὶ τρυφῆς καὶ τύφου γενόμενον ἐξ
and of-all pretense and luxury and vanity having-been from
 ἀνθρώπων ἀπελθεῖν. τὸ δ' οὖν κορεσθέντα γε τούτων
men to-depart the but then having-had-one's-fill at-least of-these
 ἀποπνεῦσαι δεύτερος πλοῦς. ἢ προήρησαι προσκαθηῆσθαι
to-breathe-one's-last (is)-a-second voyage or have-you-chosen to-sit-down-by
 τῇ κακίᾳ καὶ οὐπω σε οὐδὲ ἡ πείρα πείθει φεύγειν ἐκ
the vice and not-yet you even the experience persuades to-flee from
 τοῦ λοιμοῦ; λοιμὸς γὰρ διαφθορὰ διανοίας πολλῶ γε
the plague a-plague for (is)-corruption of-understanding much indeed
 μᾶλλον ἢ περὶ τοῦ περιεχυμένου τούτου πνεύματος τοιάδε
more than the of-the surrounding this air such
 τις δυσκρασία καὶ τροπή· αὕτη μὲν γὰρ ζῶων λοιμός,
some bad-mixture and change this indeed for (is)-of-animals a-plague
 καθὼς ζῶα ἐστίν, ἐκείνη δὲ ἀνθρώπων, καθὼς ἀνθρωποὶ εἰσιν.
as animals they-are that and of-men as men they-are

Death should not be despised but welcomed as one of nature's works, like growing old or giving birth, and awaited as one awaits a child's birth. Marcus is consoled that he will leave men who do not share his judgments, though he must still care for them. The wrongdoer wrongs himself. Rational beings share one intelligent soul, and whatever shares a common nature hastens to its kind, as herds, commonwealths, and stars show; only rational beings have forgotten this, yet nature overtakes them. Reason, too, bears its own fruit.

Μὴ καταφρόνει θανάτου, ἀλλὰ εὐαρέσκει αὐτῷ, ὥς καὶ 3
 not despise death but be-content with-it as also
 τούτου ἑνὸς ὄντος ὧν ἡ φύσις ἐθέλει. οἷον
 this one being of-the-things-which the nature wills such-as
 γάρ ἐστι τὸ νεάσαι καὶ τὸ γηρᾶσαι, καὶ τὸ αἰξῆσαι
 for is the to-be-young and the to-grow-old and the to-grow
 καὶ τὸ ἀκμάσαι, καὶ ὀδόντας καὶ γένειον καὶ πολιὰς
 and the to-reach-one's-prime and teeth and beard and gray-hairs
 ἐνεγκεῖν, καὶ σπεῖραι καὶ κυοφορῆσαι καὶ ἀποκυῆσαι,
 to-grow and to-beget and to-be-pregnant and to-give-birth
 καὶ τὰ ἄλλα φυσικὰ ἐνεργήματα ὅσα αἱ τοῦ βίου
 and the other natural activities as-many-as the of-the life
 ὥραι φέρουσι, τοιοῦτο καὶ τὸ διαλυθῆναι. τοῦτο μὲν οὖν
 seasons bring such also the to-be-dissolved this indeed then
 κατὰ ἄνθρωπόν ἐστι λελογισμένον, μὴ ὀλοσχερῶς μηδὲ
 according-to a-man is who-has-reasoned not carelessly nor
 ὥστικῶς μηδὲ ὑπερηφάνως πρὸς τὸν θάνατον ἔχειν
 impetuously nor contemptuously toward the death to-be-disposed
 ἀλλὰ περιμένειν ὥς μίαν τῶν φυσικῶν ἐνεργειῶν, καὶ
 but to-await-(it) as one of-the natural activities and
 ὥς νῦν περιμένεις πότε ἔμβρυον ἐκ τῆς γαστρὸς τῆς
 as now you-await when an-embryo from the womb of-the

γυναικός σου ἐξέλθῃ, οὕτως ἐκδέχῃσθαι τὴν ὥραν ἐν
wife your may-come-out so to-expect the hour in
 ἧ τὸ ψυχάριόν σου τοῦ ἐλύτρου τούτου ἐκπεσεῖται.
which the little-soul your from-the sheath this will-fall-out
 εἰ δὲ καὶ ἰδιωτικὸν παράπηγμα ἀψικάρδιον θέλεις, μάλιστα
if and also a-plain rule heart-touching you-want most
 σε εὐκόλον πρὸς τὸν θάνατον ποιήσει ἢ ἐπίστασις ἢ
you easy toward the death will-make the attention the
 ἐπὶ τὰ ὑποκείμενα, ὧν μέλλεις ἀφίστασθαι, καὶ
to the objects from-which you-are-about to-depart and
 μεθ' οἷων ἡθῶν οὐκέτι ἔσται ἢ *** ἐμπεφυρμένη.
with what-sort-of characters no-longer will-be the (lacuna) mixed-up
 προσκόπτεσθαι μὲν γὰρ αὐτοῖς ἥκιστα δεῖ, ἀλλὰ καὶ
to-take-offense indeed for at-them least-of-all one-must but even
 κήδεσθαι καὶ πρᾶως φέρειν, μεμνήσθαι μέντοι ὅτι οὐκ
to-care-for-(them) and gently to-bear-(them) to-remember however that not
 ἀπ' ἀνθρώπων ὁμοδογματούντων σοι ἢ ἀπαλλαγὴ ἔσται.
from men sharing-judgments with-you the release will-be
 τοῦτο γὰρ μόνον, εἴπερ ἄρα, ἀνθελκεν ἂν καὶ κατεῖχεν
this for alone if-indeed at-all would-pull-back — and hold-(one)-back
 ἐν τῷ ζῆν, εἰ συζῆν ἐφείτο τοῖς τὰ αὐτὰ δόγματα
in the to-live if to-live-with were-permitted those the same judgments
 περιπεποιημένοις· νῦν δ' ὁρᾷς ὅσος ὁ κόπος ἐν τῇ
having-acquired now but you-see how-great the weariness in the
 διαφωνίᾳ τῆς συμβιώσεως, ὥστε εἰπεῖν· θάττον ἔλθοις,
discord of-the living-together so-as to-say more-quickly may-you-come
 ὦ θάνατε, μή που καὶ αὐτὸς ἐπιλάθωμαι ἐμαυτοῦ.
O death lest somehow also I-myself should-forget myself
 4 Ὁ ἀμαρτάνων ἐαυτῷ ἀμαρτάνει· ὁ ἀδικῶν
the-(man) erring against-himself errs the-(man) doing-wrong
 ἐαυτὸν ἀδικεῖ, ἐαυτὸν κακὸν ποιῶν.
himself wrongs himself bad making

Ἄδικεῖ πολλάκις ὁ μὴ ποιῶν τι, οὐ μόνον ὁ 5
does-wrong often the-(man) not doing something not only the-(man)
 ποιῶν τι.

doing something

Ἄρκεῖ ἡ παροῦσα ὑπόληψις καταληπτικὴ καὶ ἡ παροῦσα 6
suffices the present supposition apprehending and the present
 πράξις κοινωνικὴ καὶ ἡ παροῦσα διάθεσις εὐαρεστικὴ
action social and the present disposition well-pleased
 πρὸς πᾶν τὸ παρὰ τῆς ἐκτὸς αἰτίας συμβαῖνον.

toward everything the from the external cause happening

Ἐξαλεῦσαι φαντασίαν· στήσαι ὁρμήν· σβέσαι ὄρεξιν· ἐφ' 7
to-wipe-out impression to-check impulse to-quench desire up-to
 ἐαυτῷ ἔχειν τὸ ἡγεμονικόν.

oneself to-keep the ruling-faculty

Εἰς μὲν τὰ ἄλογα ζῶα μία ψυχὴ διήρηται, εἰς δὲ τὰ 8
into indeed the irrational animals one soul has-been-divided into but the
 λογικὰ μία νοερὰ ψυχὴ μεμέρισται, ὥσπερ καὶ μία γῆ
rational one intelligent soul has-been-distributed just-as also one earth
 ἐστὶν ἀπάντων τῶν γεωδῶν καὶ ἐνὶ φωτὶ ὁρῶμεν καὶ
is of-all the earthy-things and by-one light we-see and
 ἓνα ἀέρα ἀναπνέομεν, ὅσα ὁρατικὰ καὶ ἔμφυχα.

one air we-breathe as-many-as seeing and ensouled

Πάντα ὅσα κοινοῦ τινος μετέχει πρὸς τὸ ὁμογενὲς 9
all-things as-many-as common something share toward the kindred
 σπεύδει. τὸ γεῶδες πᾶν ῥέπει ἐπὶ γῆν· τὸ ὑγρὸν πᾶν
hasten the earthy all inclines toward earth the liquid all
 σύρρουν· τὸ ἀερῶδες ὁμοίως, ὥστε χρήζειν τῶν διειργόντων
(is)-confluent the airy likewise so-that to-need the separating-things
 καὶ βίας· τὸ πῦρ ἀνωφερὲς μὲν διὰ τὸ στοιχειῶδες πῦρ,
and force the fire upward-tending indeed because-of the elemental fire
 παντὶ δὲ πυρὶ ἐνταῦθα πρὸς τὸ συνεξάπτεσθαι ἕτοιμον οὕτως,
with-all but fire here for the to-be-kindled-together ready so

ὥστε καὶ πᾶν τὸ ὑλικὸν τὸ ὀλίγῳ ξηρότερον εὐέξαπτον εἶναι
so-that also all the material the by-a-little drier easily-kindled to-be
 διὰ τὸ ἔλαττον ἐγκεκράσθαι αὐτῷ τὸ κωλυτικὸν πρὸς
because-of the less to-have-been-mixed-in with-it the preventive toward
 ἕξαιψιν. καὶ τοίνυν πᾶν τὸ κοινῆς νοεράς φύσεως μέτοχον
kindling and so all the of-common intelligent nature sharing
 πρὸς τὸ συγγενὲς ὁμοίως σπεύδει ἢ καὶ μᾶλλον· ὅσῳ
toward the kindred likewise hastens or even more by-as-much-as
 γάρ ἐστι κρεῖττον παρὰ τὰ ἄλλα, τοσοῦτῳ καὶ πρὸς τὸ
for it-is superior beside the others by-so-much also toward the
 συγκρινᾶσθαι τῷ οἰκεῖῳ καὶ συγχεῖσθαι ἐτοιμότερον.
to-be-blended with-the own-kind and to-be-fused more-ready
 εὐθὺς γοῦν ἐπὶ μὲν τῶν ἀλόγων εὐρέθη σμῆνη καὶ
at-once at-any-rate among indeed the irrational were-found swarms and
 ἀγέλαι καὶ νεοσσοτροφίαι καὶ οἶον ἔρωτες· ψυχὰι γὰρ
herds and rearing-of-young and as-it-were loves souls for
 ἤδη ἦσαν ἐνταῦθα καὶ τὸ συναγωγὸν ἐν τῷ κρεῖττονι
already there-were here and the uniting-(force) in the superior
 ἐπιτεινόμενον εὐρίσκετο, οἶον οὔτε ἐπὶ φυτῶν ἦν οὔτε
intensified was-found such-as neither in plants was nor
 ἐπὶ λίθων ἢ ξύλων. ἐπὶ δὲ τῶν λογικῶν ζώων πολιτεῖαι
in stones or logs among but the rational creatures commonwealths
 καὶ φιλαίαι καὶ οἴκοι καὶ σύλλογοι καὶ ἐν πολέμοις
and friendships and households and assemblies and in wars
 συνθῆκαι καὶ ἀνοχαί. ἐπὶ δὲ τῶν ἔτι κρείττονων καὶ
treaties and truces among and the still superior even
 ἐκ διεστηκότων τρόπον τινὰ ἔνωσις ὑπέστη οἷα
out-of things-standing-apart in-a-manner some unity subsisted such-as
 ἐπὶ τῶν ἄστρον· οὕτως ἢ ἐπὶ τὸ κρεῖττον ἐπανάβασις
among the stars so the toward the superior ascent
 συμπάθειαν καὶ ἐν διεστῶσιν ἐργάσασθαι ἐδύνατο.
sympathy even among things-standing-apart to-produce was-able

ὄρα οὖν τὸ νῦν γινόμενον· μόνα γὰρ τὰ νοερά νῦν
see then the now happening alone for the intelligent-things now
 ἐπιλέλησται τῆς πρὸς ἄλληλα σπουδῆς καὶ συννεύσεως
have-forgotten the toward one-another eagerness and inclination
 καὶ τὸ σύρρουν ὧδε μόνον οὐ βλέπεται. ἀλλ' ὅμως
and the flowing-together here alone not is-seen but nevertheless
 καίτοι φεύγοντες περικαταλαμβάνονται· κρατεῖ γὰρ ἡ
although fleeing they-are-overtaken prevails for the
 φύσις. ὅψει δὲ ὁ λέγω παραφυλάσσων· θαῤσσον
nature you-will-see and what I-say watching more-quickly
 γοῦν εὗροι τις ἂν γεῶδές τι μηδενὸς γεῶδους
at-any-rate would-find someone — earthy something no earthy-thing
 προσαπτόμενον ἢ περ ἀνθρώπου ἀνθρώπου ἀπασχισμένον.
touching than a-man from-man split-off
 Φέρει καρπὸν καὶ ἄνθρωπος καὶ θεὸς καὶ ὁ κόσμος· ἐν 10
bears fruit both man and god and the universe in
 ταῖς οἰκείαις ὥραις ἕκαστα φέρει. εἰ δὲ ἡ συνήθεια κυρίως
the proper seasons each bears if and the usage properly
 τέτριφεν ἐπὶ ἀμπέλου καὶ τῶν ὁμοίων, οὐδὲν τοῦτο.
has-worn-(the-word) to vine and the similar-things nothing this-(matters)
 ὁ λόγος δὲ καὶ κοινὸν καὶ ἴδιον καρπὸν ἔχει καὶ γίνεταί ἐξ
the reason and both common and own fruit has and comes-to-be from
 αὐτοῦ τοιαυτῇ ἑτέρα, ὁποῖόν τι αὐτὸς ἐστὶν ὁ λόγος.
it such other-things of-which-kind a-thing itself is the reason

If Marcus can, he should teach those who go wrong; if not, kindness was given him for this, as the gods are kind to such men. Today he threw out every trouble, for it lay in his suppositions, not outside. Things stand outside the door and say nothing of themselves; the ruling faculty judges them. Good and evil lie in acting, not in being acted on. Every change of life was a kind of death and nothing terrible. Each action should complete the civic life.

- 11 Εἰ μὲν δύνασαι, μεταδίδασκε· εἰ δὲ μή, μέμνησο ὅτι πρὸς
if indeed you-can re-teach-(them) if but not remember that for
 τοῦτο ἡ εὐμένειά σοι δέδοται. καὶ οἱ θεοὶ δὲ εὐμενεῖς
this the kindness to-you has-been-given and the gods also kindly
 τοῖς τοιούτοις εἰσὶν, εἰς ἔνια δὲ καὶ συνεργοῦσιν, εἰς
to-the such-(men) are toward some-things and even they-help toward
 ὑγίειαν, εἰς πλοῦτον, εἰς δόξαν· οὕτως εἰςὶ χρηστοί.
health toward wealth toward fame so are good
 ἔξεστι δὲ καὶ σοί· ἢ εἰπέ, τίς ὁ κωλύων;
it-is-possible and also for-you or say who (is)-the-(one) preventing
- 12 Πόνει μὴ ὡς ἄθλιος μὴδὲ ὡς ἐλεεῖσθαι ἢ θαυμάζεσθαι
toil not as wretched nor as to-be-pitied or to-be-admired
 θέλων, ἀλλὰ μόνον ἐν θέλει· κινεῖσθαι καὶ ἰσχεσθαι,
wishing but only one-thing wish to-move and to-be-checked
 ὡς ὁ πολιτικὸς λόγος ἀξιοῖ.
as the civic reason requires
- 13 Σήμερον ἐξήλθον πάσης περιστάσεως, μᾶλλον δὲ ἐξέβαλον
today I-escaped every trouble rather but I-threw-out
 πᾶσαν περίσταςιν· ἔξω γὰρ οὐκ ἦν, ἀλλὰ ἔνδον ἐν ταῖς
every trouble outside for not it-was but within in the
 ὑπολήψεσιν.
suppositions

Πάντα ταῦτα συνήθη μὲν τῇ πείρᾳ, ἐφήμερα δὲ τῷ 14
all these-things familiar indeed in-the experience ephemeral and in-the
 χρόνῳ, ῥυπαρὰ δὲ τῇ ὕλῃ· πάντα νῦν οἷα ἐπ’
time sordid and in-the material all-things now such-as in-the-time-of
 ἐκείνων οὕς κατεθάψαμεν.

those whom we-buried

Τὰ πράγματα ἔξω θυρῶν ἕστηκεν αὐτὰ ἐφ’ ἑαυτῶν, 15
the things outside doors stand themselves by themselves
 μηδὲν μήτε εἰδότα περὶ αὐτῶν μήτε ἀποφαινόμενα. τί
nothing either knowing about themselves or declaring what
 οὖν ἀποφαίνεται περὶ αὐτῶν; τὸ ἡγεμονικόν.

then declares about them the ruling-faculty

Οὐκ ἐν πείσει ἀλλ’ ἐνεργείᾳ τὸ τοῦ λογικοῦ καὶ 16
not in being-acted-upon but in-acting the of-the rational and
 πολιτικοῦ ζώου κακὸν καὶ ἀγαθόν, ὥσπερ οὐδὲ ἡ ἀρετὴ
civic creature evil and good just-as not-even the virtue
 καὶ κακία αὐτοῦ ἐν πείσει ἀλλὰ ἐνεργείᾳ.

and vice of-it in being-acted-upon but in-acting

Τῷ ἀναρριφέντι λίθῳ οὐδὲν κακὸν τὸ κατενεχθῆναι οὐδὲ 17
for-the thrown-up stone nothing bad the to-be-carried-down or
 ἀγαθὸν τὸ ἀνενεχθῆναι.

good the to-be-carried-up

Διέλθε ἔσω ἔσω εἰς τὰ ἡγεμονικὰ αὐτῶν καὶ ὄψει 18
go-through inside inside into the ruling-faculties their and you-will-see
 τίνας κριτὰς φοβῆ, οἷους καὶ περὶ αὐτῶν ὄντας κριτὰς.

what judges you-fear what-sort even about themselves being judges

Πάντα ἐν μεταβολῇ· καὶ αὐτὸς σὺ ἐν διηνεκεῖ ἀλλοιῶσει 19
all-things (are)-in change and yourself you in continual alteration
 καὶ κατὰ τι φθορᾶ, καὶ ὁ κόσμος δὲ ὅλος.

and in a-way decay and the universe too whole

Τὸ ἄλλου ἀμάρτημα ἐκεῖ δεῖ καταλιπεῖν. 20
the of-another error there one-must to-leave

- 21 Ἐνεργείας ἀπόληξις, ὀρμῆς, ὑπολήψεως παῦλα καὶ οἶον
of-activity cessation of-impulse of-supposition rest and as-it-were
 θάνατος· οὐδὲν κακόν. μέτιθι νῦν ἐπὶ ἡλικίαν, οἶον
death no evil pass now to time-of-life for-example
 τὴν παιδικήν, τὴν τοῦ μειρακίου, τὴν νεότητα, τὸ γήρας·
the of-childhood the of-the lad the youth the old-age
 καὶ γὰρ τούτων πᾶσα μεταβολή, θάνατος· μήτι δεινόν;
and for of-these every change (was)-death surely-not terrible
 μέτιθι νῦν ἐπὶ βίον τὸν ὑπὸ τῷ πάππῳ, εἶτα τὸν
pass now to life the under the grandfather then the
 ὑπὸ τῇ μητρὶ, εἶτα τὸν ὑπὸ τῷ πατρὶ, καὶ ἄλλας δὲ
under the mother then the under the father and other and
 πολλὰς διαφθορὰς καὶ μεταβολὰς καὶ ἀπολήξεις εὐρίσκων
many destructions and changes and cessations finding
 ἐπερώτα σεαυτόν· μήτι δεινόν; οὕτως τοῖνυν οὐδὲ ἡ
ask yourself surely-not terrible so then not-even the
 τοῦ ὅλου σου βίου λήξις καὶ παῦλα καὶ μεταβολή.
of-the whole your life ending and rest and change
- 22 Τρέχε ἐπὶ τὸ σεαυτοῦ ἡγεμονικὸν καὶ τὸ τοῦ ὅλου καὶ
run to — your-own ruling-faculty and the of-the whole and
 τὸ τούτου. τὸ μὲν σεαυτοῦ, ἵνα νοῦν δικαικὸν αὐτὸ
the of-this-(man) the indeed your-own so-that mind just it
 ποιήσης· τὸ δὲ τοῦ ὅλου, ἵνα συμνημονεύσης τίνος
you-make the and of-the whole so-that you-remember of-what
 μέρος εἶ· τὸ δὲ τούτου, ἵνα ἐπιστήσης πότερον
a-part you-are the and of-this-(man) so-that you-consider whether
 ἄγνοια ἢ γνώμη, καὶ ἅμα λογίσῃ ὅτι συγγενές.
ignorance or intent and at-once you-reckon that (it-is)-akin
- 23 Ὡσπερ αὐτὸς σὺ πολιτικοῦ συστήματος συμπληρωτικὸς
just-as yourself you of-a-civic system a-completing-part
 εἶ, οὕτως καὶ πᾶσα πράξις σου συμπληρωτικὴ ἔστω
are so also every action your completing let-be

ζωῆς πολιτικῆς. ἥτις ἐὰν οὖν πρᾶξις σου μὴ ἔχῃ
of-life civic whatever — then action your not has
 τὴν ἀναφοράν, εἴτε προσεχῶς εἴτε πόρρωθεν, ἐπὶ τὸ
the reference whether immediately or from-afar to the
 κοινωνικὸν τέλος, αὕτη διασπᾷ τὸν βίον καὶ οὐκ ἔᾷ ἕνα
social end this tears-apart the life and not allows one
 εἶναι καὶ στασιώδης ἐστίν, ὥσπερ ἐν δήμῳ ὁ τὸ καθ'
to-be and factious is just-as in a-people the-(man) the for
 αὐτὸν μέρος δισταμένος ἀπὸ τῆς τοιαύτης συμφωνίας.
his-own part standing-apart from — such harmony
 Παιδίων ὀργαὶ καὶ παίγνια, καὶ 'πνευμάτια νεκροῦς 24
of-children tempers and games and little-breaths corpses
 βαστάζοντα', ὥστε ἐναργέστερον προσπεσεῖν τὸ τῆς
carrying so-that more-vividly to-strike the-(scene) of-the
 Νεκρίας.

Nekyia

IV · NOT PLATO'S REPUBLIC

Marcus has suffered much because he was not content to let his ruling faculty do what it was made for. When others blame or hate him, he should look into their little souls: he need not strain for their good opinion but must wish them well, since they are friends by nature. Earth will soon cover everyone. He should do what nature asks, not hoping for Plato's Republic but content with the smallest advance. Seen from above, fame is nothing, and loss is only change.

Ἴθι ἐπὶ τὴν ποιότητα τοῦ αἰτίου καὶ ἀπὸ τοῦ ὑλικοῦ αὐτὸ 25
go to the quality of-the cause and from the material it
 περιγράψας θέασαι· εἶτα καὶ τὸν χρόνον περιόρισον, ὅσον
having-marked-off observe then also the time define how-long
 πλεῖστον ὑφίστασθαι πέφυκε τοῦτο τὸ ἰδίως ποιόν.
at-most to-subsist is-natural-for this the individually qualified-(thing)

- 26 Ἀνέτλης μύρια διὰ τὸ μὴ ἀρκεῖσθαι τῷ σῶ
you-endured countless-things because-of the not to-be-content — with-your
 ἡγεμονικῷ ποιοῦντι ταῦτα, οἷα κατεσκευάσται. ἀλλὰ
ruling-faculty doing these-things such-as it-has-been-constituted-for but
 ἅλις.
enough
- 27 Ὅταν ἄλλος ψέγῃ σε ἢ μισῇ ἢ τοιαῦτά τινα ἐκφωνῶσιν,
when another blames you or hates or such things they-utter
 ἔρχου ἐπὶ τὰ ψυχάρια αὐτῶν, διέλθε ἔσω καὶ ἴδε ποιοί
go to the little-souls their go-through inside and see what-sort
 τινές εἰσιν. ὅψει ὅτι οὐ δεῖ σε σπάσθαι, ἵνα τούτοις
of-people they-are you-will-see that not must you to-be-racked so-that to-these
 τί ποτε περὶ σοῦ δοκῇ. εὐνοεῖν μέντοι αὐτοῖς
anything ever about you may-seem-(right) to-be-well-disposed however to-them
 δεῖ· φύσει γὰρ φίλοι, καὶ οἱ θεοὶ δὲ παντοίως
one-must by-nature for (they-are)-friends and the gods too in-every-way
 αὐτοῖς βοηθοῦσι, δι' ὀνείρων, διὰ μαντειῶν, πρὸς
them help through dreams through oracles toward
 ταῦτα μέντοι, πρὸς ᾧ ἐκείνοι διαφέρονται.
these-things however toward which they are-at-odds
- 28 Ταῦτά ἐστι τὰ τοῦ κόσμου ἐγκύκλια, ἄνω κάτω, ἐξ
the-same are the of-the universe cycles up down from
 αἰῶνος εἰς αἰῶνα. καὶ ἥτοι ἐφ' ἑκαστον ὀρμῇ ἢ τοῦ ὅλου
age to age and either for each sets-out the of-the whole
 διάνοια· ὅπερ εἰ ἔστιν, ἀποδέχου τὸ ἐκείνης ὀρμητόν·
understanding which-very if it-is accept the of-that object-of-impulse
 ἢ ἅπαξ ὥρμησε, τὰ δὲ λοιπὰ κατ' ἐπακολούθησιν καὶ τί
or once it-set-out the and rest (follow)-by consequence and why
 ἐντείνῃ; τρόπον γάρ τινα ἄτομοι ἢ ἀμερῇ. τὸ δ' ὅλον,
are-you-straining in-a-manner for some atoms or indivisibles — and in-short
 εἴτε θεός, εὖ ἔχει πάντα· εἴτε τὸ εἰκῇ, μὴ καὶ σὺν εἰκῇ.
whether god well are all-things or the at-random not also you at-random

Ἦδη πάντας ἡμᾶς γῆ καλύψει, ἔπειτα καὶ αὐτὴ μεταβαλεῖ
 soon all us earth will-cover then also itself will-change
 καὶ ἐκεῖνα εἰς ἄπειρον μεταβαλεῖ καὶ πάλιν ἐκεῖνα εἰς
 and-those-things to infinity will-change and again those to
 ἄπειρον. τὰς γὰρ ἐπικυματώσεις τῶν μεταβολῶν καὶ
 infinity the for wave-upon-waves of-the changes and
 ἀλλοιώσεων ἐνθυμούμενός τις καὶ τὸ τάχος παντὸς
 alterations pondering someone and the speed every
 θνητοῦ καταφρονήσει.

mortal-thing will-despise

Χειμάρρους ἢ τῶν ὅλων οὐσία· πάντα φέρει. ὥς εὐτελὴ δὲ 29
 a-torrent the of-the whole substance all-things carries how cheap and
 καὶ τὰ πολιτικὰ ταῦτα καί, ὥς οἶεται, φιλοσόφως πρακτικὰ
 also the civic these and as he-thinks philosophically practical
 ἀνθρώπια· μνῶν μεστά. — ἄνθρωπε, τί ποτε; ποιήσων
 little-men of-snot full man what ever do
 ὁ νῦν ἢ φύσις ἀπαιτεῖ, ὄρμησον, ἐὰν διδῶται, καὶ μὴ
 what now the nature demands set-out if it-is-granted and not
 περιβλέπου εἴ τις εἴσεται. μὴ τὴν Πλάτωνος πολιτείαν
 look-around if anyone will-know not — of-Plato republic
 ἔλπιζε, ἀλλὰ ἀρκοῦ, εἰ τὸ βραχύτατον πρόεισι, καὶ τούτου
 hope-for but be-content if the smallest-thing advances and of-this
 αὐτοῦ τὴν ἔκβασιν ὥς μικρόν τί ἐστὶ διανοοῦ. δόγμα γὰρ
 very the outcome as small something is consider judgment for
 αὐτῶν τίς μεταβαλεῖ; χωρὶς δὲ δογμάτων μεταβολῆς τί
 their who will-change without and of-judgments change what
 ἄλλο ἢ δουλεία στενόντων καὶ πείθεσθαι προσποιουμένων;
 else than slavery of-men-groaning and to-obey pretending
 ὕπαγε νῦν καὶ Ἀλέξανδρον καὶ Φίλιππον καὶ Δημήτριον τὸν
 go-on now and Alexander and Philip and Demetrius the
 Φαληρέα μοι λέγε. ὁφονται, εἰ εἶδον, τί ἢ κοινὴ φύσις
 Phalerean to-me mention they-will-see-(to-it) if they-saw what the common nature

ἤθελε, καὶ ἑαυτοὺς ἐπαιδαγώγησαν· εἰ δὲ ἐτραγώδησαν,
 wanted and themselves they-schooled if but they-played-tragedy
 οὐδεὶς με κατακέκρικε μιμῆσθαι. ἀπλοῦν ἐστὶ καὶ αἰδῆμον
 no-one me has-condemned to-imitate simple is and modest
 τὸ φιλοσοφίας ἔργον· μὴ με ἄπαγε ἐπὶ σεμνοτυφίαν.
 the of-philosophy work not me lead-away to pomposity

- 30 Ἄνωθεν ἐπιθεωρεῖν ἀγέλας μυρίας καὶ τελετὰς μυρίας καὶ
 from-above to-look-upon herds countless and rites countless and
 πλοῦν παντοῖον ἐν χειμῶσι καὶ γαλήναις καὶ διαφορὰς
 voyaging of-every-kind in storms and calms and differences
 γινομένων, συγγινομένων, ἀπογινομένων. ἐπινόει δὲ καὶ
 of-things-coming-to-be being-together departing consider and also
 τὸν ὑπ' ἄλλων πάλαι βεβιωμένον βίον καὶ τὸν μετὰ σέ
 the by others long-ago lived life and the after you
 βιωθησόμενον καὶ τὸν νῦν ἐν τοῖς βαρβάροις ἔθνεσι
 to-be-lived and the now among the barbarian nations
 βιούμενον· καὶ ὅσοι μὲν οὐδὲ ὄνομά σου γινώσκουσιν,
 being-lived and how-many indeed not-even name your know
 ὅσοι δὲ τάχιστα ἐπιλήσονται, ὅσοι δ' ἐπαινοῦντες ἴσως
 how-many and very-soon will-forget how-many and praising perhaps
 νῦν σε τάχιστα ψέξουσιν· καὶ ὥς οὔτε ἡ μνήμη ἀξιολόγόν
 now you very-soon will-blame and how neither the memory worth-mentioning
 γε οὔτε ἡ δόξα οὔτε ἄλλο τι τὸ σύμπαν.
 at-least nor the fame nor other anything (in)-the sum

- 31 Ἀταραξία μὲν περὶ τὰ ἀπὸ τῆς ἐκτὸς αἰτίας
 freedom-from-disturbance indeed about the from the external cause
 συμβαίνοντα, δικαιοσύνης δὲ ἐν τοῖς παρὰ τὴν ἐκ σοῦ αἰτίαν
 happenings justice and in the-things by the from you cause
 ἐνεργουμένοις· τουτέστιν, ὁρμὴ καὶ πρᾶξις καταλήγουσα ἐπ'
 done that-is impulse and action ending in
 αὐτὸ τὸ κοινωνικῶς πρᾶξαι ὥς τοῦτό σοι κατὰ φύσιν ὄν.
 the-very — socially to-act as this for-you according-to nature being

Πολλὰ περισσὰ περιελὲν τῶν ἐνοχλούντων σοι 32

many superfluous-things to-strip-away of-the-things troubling you

δύνασαι ὅλα ἐπὶ τῇ ὑπολήψει σου κείμενα, καὶ πολλὴν

you-can wholly in the supposition your lying and much

εὐρυχωρίαν περιποιήσεις ἤδη σεαυτῷ τῷ τὸν ὅλον

spaciousness you-will-gain at-once for-yourself by-the the whole

κόσμον περιελιφέναι τῇ γνώμῃ καὶ τὸν αἰδιον

universe to-have-embraced with-the thought and the everlasting

αἰῶνα περινοεῖν καὶ τὴν τῶν κατὰ μέρος ἐκάστου

eternity to-contemplate and the of-the according-to part each

πράγματος ταχεῖαν μεταβολὴν ἐπινοεῖν, ὥς βραχὺ μὲν

thing swift change to-consider how short indeed

τὸ ἀπὸ γενέσεως μέχρι διαλύσεως, ἀχανὲς δὲ τὸ πρὸ τῆς

the from birth to dissolution yawning but the before the

γενέσεως, ὥς καὶ τὸ μετὰ τὴν διάλυσιν ὁμοίως ἄπειρον.

birth as also the after the dissolution likewise infinite

Πάντα ὅσα ὀρᾷς τάχιστα φθαρήσεται καὶ οἱ 33

all-things as-many-as you-see very-soon will-perish and the-(men)

φθειρόμενα αὐτὰ ἐπιδόντες τάχιστα καὶ αὐτοὶ

perishing them having-watched very-soon also they-themselves

φθαρήσονται καὶ ὁ ἐσχατόγηρος ἀποθανὼν εἰς ἴσον

will-perish and the extremely-old-(man) having-died into equal

καταστήσεται τῷ προώρῳ.

will-be-put with-the untimely-(dead)

Τίνα τὰ ἡγεμονικὰ τούτων καὶ περὶ οἷα 34

what the ruling-faculties of-these and about what-sort-of-things

ἐσπουδάκασι καὶ δι' οἷα φιλοῦσι καὶ τιμῶσι·

they-have-been-eager and for what-sort-of-things they-love and honor

γυμνὰ νόμιζε βλέπειν τὰ ψυχάρια αὐτῶν. ὅτε δοκοῦσι

naked consider to-see the little-souls their when they-think

βλάπτειν ψέγοντες ἢ ὠφελεῖν ἐξυμνοῦντες, ὅση οἷσις.

to-harm blaming or to-benefit extolling how-great conceit

- 35 Ἡ ἀποβολὴ οὐδὲν ἄλλο ἐστὶν ἢ μεταβολή. τοῦτῳ δὲ χαίρει
the loss nothing other is than change in-this and rejoices
 ἢ τῶν ὅλων φύσις, καθ' ἣν πάντα καλῶς γίνεται καὶ
the of-the whole nature according-to which all-things well come-to-be and
 ἐξ αἰῶνος ὁμοειδῶς ἐγένετο καὶ εἰς ἄπειρον τοιαῦθ' ἕτερα
from eternity in-like-form came-to-be and to infinity such other-things
 ἔσται. τί οὖν λέγεις ὅτι ἐγένετό τε πάντα κακῶς καὶ πάντα
will-be why then do-you-say that came-to-be both all-things badly and all-things
 ἀεὶ κακῶς ἔσται καὶ οὐδεμία ἄρα δύναμις ἐν τοσούτοις
always badly will-be and no then power among so-many
 θεοῖς ἐξευρέθη ποτὲ ἢ διορθώσουσα ταῦτα, ἀλλὰ
gods was-found ever the-(one) to-set-right these-things but
 κατακέκριται ὁ κόσμος ἐν ἀδιαλείπτοις κακοῖς συνέχεσθαι;
has-been-condemned the universe in unceasing evils to-be-held-fast

V • TURN YOUR PRAYERS AROUND

What underlies each thing is rotting matter: marble is earth's callus, gold is dregs, clothing is hair, and purple is blood. Marcus has had enough grumbling and aping, for nothing is new; he should become simpler and better toward the gods. If another errs, the evil lies with him. Either one intelligent source orders everything and the part must not blame the whole, or there are only atoms. He should turn his prayers around, praying not to fear losing his child rather than to keep it.

- 36 Τὸ σαπρὸν τῆς ἐκάστω ὑποκειμένης ὕλης· ὕδωρ, κόνις,
the rottenness of-the in-each underlying material water dust
 ὀστάρια, γράσος, ἢ πάλιν· πῶροι γῆς τὰ μάρμαρα καὶ
little-bones stench or again calluses of-earth the marbles and
 ὑποστάθμει ὁ χρυσός, ὁ ἄργυρος, καὶ τριχία ἢ ἐσθῆς
dregs the gold the silver and hairs the clothing
 καὶ αἷμα ἢ πορφύρα, καὶ τὰ ἄλλα πάντα τοιαῦτα. καὶ
and blood the purple and the other all such and

τὸ πνευμάτιον δὲ ἄλλο τοιοῦτον καὶ ἐκ τούτων εἰς
the little-breath too another such-thing and from these into
 ταῦτα μεταβάλλον.

these changing

Ἄλις τοῦ ἀθλίου βίου καὶ γογγυσμοῦ καὶ πιθηκισμοῦ. — 37

enough of-the wretched life and grumbling and aping

τί ταράσσει; τί τούτων καινόν; τί σε ἐξίστησι;

why are-you-troubled what of-these (is)-new what you drives-out-of-your-mind

τὸ αἴτιον; ἴδε αὐτό. ἀλλ' ἡ ὕλη; ἴδε αὐτήν. ἔξω

the cause look-at it but the material look-at it outside

δὲ τούτων οὐδέν ἐστιν, ἀλλὰ καὶ πρὸς τοὺς θεοὺς ἤδη

and these nothing is but also toward the gods now

ποτὲ ἀπλούστερος καὶ χρηστότερος γενοῦ.

at-last simpler and better become

Ἴσον τὸ ἑκατὸν ἔτεσι καὶ τὸ τριῶν ταῦτα ἱστορήσαι.

equal the for-a-hundred years and the for-three these-things to-have-observed

Εἰ μὲν ἤμαρτεν, ἐκεῖ τὸ κακόν. τάχα δ' οὐχ ἤμαρτεν. 38

if indeed he-erred there (is)-the evil perhaps but not he-erred

Ἦτοι ἀπὸ μιᾶς πηγῆς νοεράς πάντα ὡς ἐνὶ σώματι 39

either from one source intelligent all-things as in-one body

ἐπισυμβαίνει καὶ οὐ δεῖ τὸ μέρος τοῖς ὑπὲρ τοῦ

happen and not must the part at-the-things for the

ὅλου γινομένοις μέμφεσθαι· ἢ ἄτομοι καὶ οὐδὲν ἄλλο ἢ

whole happening to-find-fault or atoms and nothing else than

κυκεῶν καὶ σκεδασμός· τί οὖν ταράσσει; τῷ ἡγεμονικῷ

mixture and scattering why then are-you-troubled to-the ruling-faculty

λέγεις· τέθνηκας, ἔφθαρσαι, τεθηρίωσαι, ὑποκρίνη,

you-say you-are-dead you-are-corrupted you-have-become-a-beast you-play-a-part

συναγελάζῃ, βόσκη;

you-herd-together you-graze

- 40 Ἦτοι οὐδὲν δύνανται οἱ θεοὶ ἢ δύνανται. εἰ μὲν οὖν μὴ
 either nothing can the gods or they-can if indeed then not
 δύνανται, τί εὐχῃ; εἰ δὲ δύνανται, διὰ τί οὐχὶ μᾶλλον
 they-can why do-you-pray if but they-can for what not rather
 εὐχῇ. δίδοναι αὐτοὺς τὸ μήτε φοβεῖσθαι τι τούτων μήτε
 do-you-pray to-grant them the neither to-fear any of-these-things nor
 ἐπιθυμεῖν τινος τούτων μήτε λυπεῖσθαι ἐπὶ τινι τούτων,
 to-desire any of-these nor to-be-grieved at any of-these
 μᾶλλον ἢπερ τὸ μὴ παρεῖναι τι τούτων ἢ τὸ παρεῖναι;
 rather than the not to-be-present any of-these or the to-be-present
 πάντως γάρ, εἰ δύνανται συνεργεῖν ἀνθρώποις, καὶ εἰς
 surely for if they-can to-help men also toward
 ταῦτα δύνανται συνεργεῖν. ἀλλὰ ἴσως ἐρεῖς ὅτι· ἐπ' ἐμοὶ
 these-things they-can to-help but perhaps you-will-say that up-to me
 αὐτὰ οἱ θεοὶ ἐποίησαν. εἴτα οὐ κρεῖσσον χρησθαι τοῖς ἐπὶ
 them the gods made then not (is-it)-better to-use the-things up-to
 σοὶ μετ' ἐλευθερίας ἢ διαφέρεσθαι πρὸς τὰ μὴ ἐπὶ σοὶ
 you with freedom than to-be-at-odds toward the-things not up-to you
 μετὰ δουλείας καὶ ταπεινότητος; τίς δέ σοι εἶπεν ὅτι οὐχὶ
 with slavery and abjectness who and to-you said that not
 καὶ εἰς τὰ ἐφ' ἡμῖν οἱ θεοὶ συλλαμβάνουσιν; ἄρξαι
 also toward the-things up-to us the gods lend-a-hand begin
 γοῦν περὶ τούτων εὔχεσθαι καὶ ὄψει. οὗτος εὐχεται·
 at-any-rate about these to-pray and you-will-see this-(man) prays
 πῶς κοιμηθῶ μετ' ἐκείνης· σύ· πῶς μὴ ἐπιθυμήσω τοῦ
 how may-I-sleep with that-(woman) you how not may-I-desire the
 κοιμηθῆναι μετ' ἐκείνης. ἄλλος· πῶς στερηθῶ ἐκείνου·
 to-sleep with that-(woman) another how may-I-be-rid of-that-(man)
 σύ· πῶς μὴ χρήζω τοῦ στερηθῆναι. ἄλλος· πῶς μὴ
 you how not may-I-need the to-be-rid another how not

ἀποβάλλω τὸ τεκνίον· σύ· πῶς μὴ φοβηθῶ ἀποβαλεῖν.
 may-I-lose the little-child you how not may-I-fear to-lose
 ὅλως ὥδε ἐπίστρεψον τὰς εὐχὰς καὶ θεώρει τί γίνεται.
 in-short thus turn-around the prayers and observe what happens

VI · THE SHAMELESS MUST EXIST

Epicurus kept his mind undisturbed in illness and went on with natural philosophy, and so should Marcus in any trouble. When a shameless man offends him, he should remember that the world cannot be without such men, and that nature has given gentleness as an antidote. No one has made his understanding worse, the only place his harm could lie. When a man proves ungrateful, the fault is Marcus's, for trusting him or wanting a reward, as if the eye demanded pay for seeing.

Ὁ Ἐπίκουρος λέγει ὅτι· ἐν τῇ νόσῳ οὐκ ἦσαν μοι
 — Epicurus says that in the illness not were to-me
 αἱ ὁμιλῖαι περὶ τῶν τοῦ σωματίου παθῶν οὐδὲ πρὸς
 the conversations about the of-the little-body sufferings nor to
 τοὺς εἰσιόντας τοιαῦτά τινα, φησίν, ἐλάλουν, ἀλλὰ
 the-(men) coming-in such things he-says did-I-chatter but
 τὰ προηγούμενα φυσιολογῶν διετέλουν καὶ πρὸς αὐτῶ
 the primary-things investigating-nature I-continued and intent-on just
 τούτῳ ὧν, πῶς ἡ διάνοια συμμεταλαμβάνουσα τῶν
 this being how the understanding partaking-together-in the
 ἐν τῷ σαρκιδίῳ τοιούτων κινήσεων ἀταρακτεῖ τὸ ἴδιον
 in the little-flesh such movements is-undisturbed the proper
 ἀγαθὸν τηροῦσα. οὐδὲ τοῖς ἰατροῖς ἐμπαρεῖχον, φησί,
 good keeping nor to-the doctors did-I-give-occasion he-says
 καταφρυάττεσθαι ὥς τι ποιῶσιν, ἀλλ' ὁ βίος ἤγετο εὖ
 to-put-on-airs as-if something doing but the life was-led well
 καὶ καλῶς.' ταῦτά οὖν ἐκείνῳ, ἐὰν νοσήῃ καὶ ἐν ἄλλῃ
 and finely the-same-things then as-that-(man) if you-are-ill and in other

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τινὶ περιστάσει· τὸ γὰρ μὴ ἀφίστασθαι φιλοσοφίας ἐν οἷς
some trouble the for not to-depart from-philosophy in whatever
 δήποτε τοῖς προσπίπτουσι μηδὲ ιδιώτῃ καὶ ἀφυσιολόγῳ
soever the-things befalling nor with-a-layman and ignorant-of-nature
 συμφλυναρεῖν, πάσης αἰρέσεως κοινόν. πρὸς μόνῳ τῷ νῦν
to-babble-with of-every school (is)-common intent-on alone the now
 πρassoμένῳ εἶναι καὶ τῷ ὀργάνῳ, δι' οὗ πράσσεις.
being-done to-be and the instrument through which you-do

- 42 Ὅταν τινὸς ἀναισχυντία προσκόπῃς, εὐθὺς πυνθάνου
when of-someone at-the-shamelessness you-take-offense at-once inquire
 σεαυτοῦ· δύνανται οὖν ἐν τῷ κόσμῳ ἀναισχυντοὶ μὴ εἶναι;
of-yourself can then in the universe shameless-men not to-be
 οὐ δύνανται· μὴ οὖν ἀπαίτει τὸ ἀδύνατον· εἷς γὰρ καὶ
not they-can not then demand the impossible one for also
 οὗτός ἐστιν ἐκείνων τῶν ἀναισχύντων, οὓς ἀνάγκη ἐν
this-(man) is of-those — shameless whom (it-is)-necessary in
 τῷ κόσμῳ εἶναι. τὸ δ' αὐτὸ καὶ ἐπὶ τοῦ πανούργου
the universe to-be the and same also in-the-case-of the rogue
 καὶ ἐπὶ τοῦ ἀπίστου καὶ παντὸς τοῦ ὀτιοῦν
and in-the-case-of the faithless and every the-(man) anything-whatever
 ἀμαρτάνοντος ἔστω σοι πρόχειρον· ἅμα γὰρ τῷ
erring let-it-be to-you at-hand at-once for with-the
 ὑπομνησθῆναι ὅτι τὸ γένος τῶν τοιούτων ἀδύνατόν ἐστι
to-be-reminded that the class — of-such impossible is
 μὴ ὑπάρχειν, εὐμενέστερος ἔσῃ πρὸς τοὺς καθ' ἕνα.
not to-exist more-kindly you-will-be toward the-(men) taken singly
 εὖχρηστον δὲ κακεῖνο εὐθὺς ἐννοεῖν, τίνα ἔδωκεν ἢ φύσις
useful and that-too at-once to-consider what gave the nature
 τῷ ἀνθρώπῳ ἀρετὴν πρὸς τοῦτο τὸ ἀμάρτημα· ἔδωκε
to-the man virtue against this — error she-gave
 γὰρ ὥς ἀντιφάρμακον πρὸς μὲν τὸν ἀγνώμονα τὴν
for as an-antidote against indeed the unfeeling the

πραότητα, πρὸς δὲ ἄλλον ἄλλην τινὰ δύναμιν, ὅλως
 gentleness against and another another some power in-general
 δὲ ἕξοσί σοι μεταδιδάσκειν τὸν πεπλανημένον· πᾶς
 and it-is-possible for-you to-re-teach the-(man) having-strayed every
 γὰρ ὁ ἁμαρτάνων ἀφαμαρτάνει τοῦ προκειμένου καὶ
 for the-(man) erring misses the set-goal and
 πεπλάνηται. τί δὲ καὶ βέβλαψαι; εὐρήσεις γὰρ μηδένα
 has-strayed how and even have-you-been-harmed you-will-find for no-one
 τούτων, πρὸς οὓς παροξύνῃ, πεποιηκότα τι τοιοῦτον,
 of-these at whom you-are-exasperated having-done anything such
 ἐξ οὗ ἡ διάνοιά σου χείρων ἔμελλε γενήσεσθαι·
 from which the understanding your worse was-going to-become
 τὸ δὲ κακόν σου καὶ τὸ βλαβερὸν ἐνταῦθα πᾶσαν τὴν
 the but evil your and the harmful here all the
 ὑπόστασιν ἔχει. τί δὲ καινὸν ἢ ξένον γέγονεν, εἰ ὁ
 reality has what and new or strange has-happened if the
 ἀπαιδευτος τὰ τοῦ ἀπαιδευτοῦ πράσσει; ὅρα μὴ σεαυτῷ
 uneducated-(man) the-things of-the uneducated does see lest yourself
 μᾶλλον ἐγκαλεῖν ὀφείλῃς, ὅτι οὐ προσεδόκησας τοῦτον τοῦτο
 rather to-blame you-ought that not you-expected this-(man) this
 ἁμαρτήσεσθαι· σὺ γὰρ καὶ ἀφορμὰς ἐκ τοῦ λόγου εἶχες πρὸς
 to-err-in you for also starting-points from the reason had toward
 τὸ ἐνθυμηθῆναι ὅτι εἰκὸς ἐστὶ τοῦτον τοῦτο ἁμαρτήσεσθαι,
 the to-consider that likely it-is this-(man) this to-err-in
 καὶ ὅμως ἐπιλαθόμενος θαυμάζεις εἰ ἡμάρτηκε.
 and nevertheless having-forgotten you-are-amazed if he-has-erred
 μάλιστα δέ, ὅταν ὡς ἀπίστῳ ἢ ἀχαρίστῳ μέμψῃ,
 most-of-all and when as faithless or ungrateful you-blame-(someone)
 εἰς σεαυτὸν ἐπιστρέφου· προδήλως γὰρ σὸν τὸ
 toward yourself turn clearly for yours (is)-the
 ἁμάρτημα, εἴτε περὶ τοῦ τοιαύτην τὴν διάθεσιν ἔχοντος
 error whether about the-(man) such — disposition having

ἐπίστευσας ὅτι τὴν πίστιν φυλάξει, εἴτε τὴν χάριν διδούς
you-trusted that the faith he-will-keep or the favor giving
 μὴ καταληκτικῶς ἔδωκας μηδὲ ὥστε ἐξ αὐτῆς τῆς
not with-finality you-gave nor so-as from the-very —
 πράξεως εὐθὺς ἀπειληφέναι πάντα τὸν καρπὸν. τί γὰρ
act at-once to-have-received all the fruit what for
 πλέον θέλεις εὖ ποιήσας ἄνθρωπον; οὐκ ἀρκεῖ τοῦτο,
more do-you-want good having-done a-man not suffices this
 ὅτι κατὰ φύσιν τὴν σὴν τι ἔπραξας, ἀλλὰ τούτου
that according-to nature — your something you-did but for-this
 μισθὸν ζητεῖς; ὥσπερ ὁ ὀφθαλμὸς ἀμοιβὴν ἀπῆται, ὅτι
a-wage you-seek as-if the eye payment demanded because
 βλέπει, ἣ οἱ πόδες, ὅτι βαδίζουσιν. ὥσπερ γὰρ ταῦτα
it-sees or the feet because they-walk just-as for these
 πρὸς τόδε τι γέγονεν, ὅπερ κατὰ τὴν ἰδίαν
for this-particular thing have-come-to-be which-very according-to the proper
 κατασκευὴν ἐνεργοῦντα ἀπέχει τὸ ἴδιον, οὕτως καὶ ὁ
constitution acting receive the proper-(thing) so also the
 ἄνθρωπος εὐεργετικὸς πεφυκώς, ὁπότεν τι εὐεργετικὸν
man beneficent having-been-born whenever something beneficent
 ἢ ἄλλως εἰς τὰ μέσα συνεργητικὸν πράξει,
or otherwise toward the intermediate-things helpful he-does
 πεποιήκε, πρὸς ὃ κατεσκευάσται, καὶ ἔχει τὸ ἑαυτοῦ.
he-has-done for which he-has-been-constituted and he-has — his-own

BOOK X

I • WILL YOU EVER BE GOOD, MY SOUL?

Marcus asks his soul whether it will ever be good, simple, and content with the present, persuaded that all it has comes from the gods. He should accept what each level of his nature asks, unless the level above would suffer for it. He is made to bear whatever his own supposition can make bearable. One who errs should be taught kindly. As part of the whole, Marcus will welcome what it allots; as kin to its other parts, he will do nothing unsocial.

Ἦσῃ ποτὲ ἄρα, ὦ ψυχή, ἀγαθὴ καὶ ἀπλῇ καὶ μία 1
 will-you-be ever then O soul good and simple and one
 καὶ γυμνή, φανερωτέρα τοῦ περικειμένου σοι σώματος;
 and naked more-visible than-the surrounding you body
 γεύσῃ ποτὲ ἄρα τῆς φιλητικῆς καὶ στερκτικῆς διαθέσεως;
 will-you-taste ever then the loving and affectionate disposition
 ἔσῃ ποτὲ ἄρα πλήρης καὶ ἀνενδεῆς καὶ οὐδὲν ἐπιποθοῦσα
 will-you-be ever then full and without-need and nothing longing-for
 οὐδὲ ἐπιθυμοῦσα οὐδενὸς οὔτε ἐμψύχου οὔτε ἀψύχου πρὸς
 nor desiring anything either animate or inanimate for
 ἡδονῶν ἀπολαύσεις; οὐδὲ χρόνου, ἐν ᾧ ἐπὶ μακρότερον
 of-pleasures enjoyments nor time in which for longer
 ἀπολαύσεις; οὐδὲ τόπου ἢ χώρας ἢ ἀέρων εὐκρασίας; οὐδὲ
 you-will-enjoy-(them) nor place or country or of-airs mildness nor
 ἀνθρώπων εὐαρμοστίας; ἀλλὰ ἀρκεσθήσῃ τῇ παρουσίᾳ
 of-men harmony but will-you-be-content with-the present
 καταστάσει καὶ ἡσθήσῃ τοῖς παροῦσι πᾶσι καὶ συμπείσεις
 condition and be-pleased with-the present-things all and persuade
 σεαυτὴν ὅτι πάντα σοι παρὰ τῶν θεῶν πάρεστι, πάντα
 yourself that all-things to-you from the gods are-present all-things
 σοι εὖ ἔχει καὶ εὖ ἔξει, ὅσα φίλον αὐτοῖς καὶ ὅσα
 for-you well are and well will-be as-many-as dear to-them and as-many-as

μέλλουσι δώσειν ἐπὶ σωτηρίᾳ τοῦ τελείου ζώου, τοῦ ἀγαθοῦ
they-are-about to-give for preservation of-the perfect creature the good
 καὶ δικαίου καὶ καλοῦ καὶ γεννῶντος πάντα καὶ συνέχοντος
and just and beautiful and begetting all-things and holding-together
 καὶ περιέχοντος καὶ περιλαμβάνοντος διαλυόμενα εἰς
and containing and embracing things-dissolving for
 γένεσιν ἐτέρων ὁμοίων; ἔσῃ ποτὲ ἄρα τοιαύτη, οἷα
birth of-other similar-things will-you-be ever then such as
 θεοῖς τε καὶ ἀνθρώποις οὕτως συμπολιτεύεσθαι ὥς μήτε
with-gods both and men so to-share-citizenship as neither
 μέμφεσθαι τι αὐτοῖς μήτε καταγινώσκεσθαι ὑπ' αὐτῶν;
to-blame anything them nor to-be-condemned by them

- 2 Παρατήρει τί σου ἡ φύσις ἐπιζητεῖ ὥς ὑπὸ φύσεως μόνον
observe what your — nature seeks as by nature only
 διοικουμένον· εἴτα ποίει αὐτὸ καὶ προσίεσο, εἰ μὴ χεῖρον
being-governed then do it and accept-(it) if not worse
 μέλλει διατίθεσθαι σου ἡ ὥς ζώου φύσις. ἐξῆς δὲ
is-going to-be-disposed your — as of-an-animal nature next and
 παρατηρητέον τί ἐπιζητεῖ σου ἡ ὥς ζώου φύσις, καὶ
one-must-observe what seeks your — as of-an-animal nature and
 πᾶν τοῦτο παραληπτέον, εἰ μὴ χεῖρον μέλλει διατίθεσθαι ἡ
all this one-must-accept if not worse is-going to-be-disposed the
 ὥς ζώου λογικοῦ φύσις· ἔστι δὲ τὸ λογικὸν εὐθὺς καὶ
as of-an-animal rational nature is and the rational at-once also
 πολιτικόν. τούτοις δὴ κανόσι χρώμενος μηδὲν περιεργάζου.
civic these then rules using nothing be-busy-about

- 3 Πᾶν τὸ συμβαῖνον ἤτοι οὕτω συμβαίνει ὥς πέφυκας αὐτὸ
every the happening-thing either so happens as you-are-made it
 φέρειν ἢ ὥς οὐ πέφυκας αὐτὸ φέρειν. εἰ μὲν οὖν συμβαίνει
to-bear or as not you-are-made it to-bear if indeed then it-happens
 σοι ὥς πέφυκας φέρειν, μὴ δυσχέρινε, ἀλλ' ὥς πέφυκας
to-you as you-are-made to-bear not be-vexed but as you-are-made

φέρε. εἰ δὲ ὥς μὴ πέφυκας φέρειν, μὴ δυσχέραινε·

bear if but as not you-are-made to-bear not be-vexed

φθαρῆσεται γάρ σε ἀπαναλώσαν. μέμνησο μέντοι ὅτι

it-will-perish for you having-consumed remember however that

πέφυκας φέρειν πᾶν, περὶ οὗ ἐπὶ τῇ ὑπολήψει ἐστὶ τῇ

you-are-made to-bear everything about which up-to the supposition it-is —

σῇ φορητὸν καὶ ἀνεκτὸν αὐτὸ ποιῆσαι κατὰ φαντασίαν

your bearable and endurable it to-make by impression

τοῦ συμφέρειν ἢ καθήκειν σεαυτῷ τοῦτο ποιεῖν.

of-the to-be-advantageous or to-be-fitting for-yourself this to-do

Εἰ μὲν σφάλλεται, διδάσκειν εὐμενῶς καὶ τὸ παρορώμενον 4

if indeed be-errs teach kindly and the overlooked-thing

δεικνύναι. εἰ δὲ ἀδυνατεῖς, σεαυτὸν αἰτιᾶσθαι ἢ μὴδὲ

show if but you-are-unable yourself blame or not-even

σεαυτόν.

yourself

Ὅ τι ἂν σοι συμβαίῃ, τοῦτό σοι ἐξ αἰῶνος 5

what thing — to-you happens this for-you from eternity

προκατεσκευάζετο καὶ ἡ ἐπιπλοκὴ τῶν αἰτίων συνέκλωθε

was-prepared-beforehand and the interweaving of-the causes spun-together

τὴν τε σὴν ὑπόστασιν ἐξ αἰδίου καὶ τὴν τούτου σύμβασιν.

— both your existence from everlasting and the of-this occurrence

Εἴτε ἄτομοι εἴτε φύσις, πρῶτον κείσθω ὅτι μέρος εἰμὶ 6

whether atoms or nature first let-it-be-laid-down that a-part I-am

τοῦ ὅλου ὑπὸ φύσεως διοικουμένου· ἔπειτα, ὅτι ἔχω πως

of-the whole by nature governed then that I-stand somehow

οἰκείως πρὸς τὰ ὁμογενῆ μέρη. τούτων γὰρ μεμνημένος,

intimately toward the kindred parts of-these for remembering

καθότι μὲν μέρος εἰμὶ, οὐδενὶ δυσαρεστήσω τῶν ἐκ

insofar-as indeed a-part I-am with-nothing I-will-be-displeased of-the-things from

τοῦ ὅλου ἀπονεμομένων· οὐδὲν γὰρ βλαβερὸν τῷ μέρει

the whole allotted nothing for harmful to-the part

ὃ τῷ ὅλῳ συμφέρει. οὐ γὰρ ἔχει τι τὸ ὅλον ὃ μὴ
which to-the whole is-advantageous not for has anything the whole which not
 συμφέρει ἑαυτῷ, πασῶν μὲν φύσεων κοινὸν ἔχουσῶν τοῦτο,
is-advantageous to-itself all indeed natures common having this
 τῆς δὲ τοῦ κόσμου προσειληφυίας τὸ μηδὲ ὑπό τινος
that but of-the universe having-taken-in-addition the not-even by any
 ἔξωθεν αἰτίας ἀναγκάζεσθαι βλαβερὸν τι ἑαυτῇ γεννᾶν.
external cause to-be-compelled harmful anything for-itself to-generate
 κατὰ μὲν δὴ τὸ μεμνήσθαι ὅτι μέρος εἰμὶ ὅλου τοῦ
by indeed then the to-remember that a-part I-am of-a-whole —
 τοιούτου, εὐαρεστήσω παντὶ τῷ ἀποβαίνοντι, καθόσον
such I-will-be-content with-all the outcome insofar-as
 δὲ ἔχω πως οἰκείως πρὸς τὰ ὁμογενῆ μέρη, οὐδὲν
and I-stand somehow intimately toward the kindred parts nothing
 πράξω ἀκοινωνήτον, μᾶλλον δὲ στοχάσομαι τῶν ὁμογενῶν
I-will-do unsocial rather but I-will-aim-at the kindred
 καὶ πρὸς τὸ κοινῇ συμφέρον πᾶσαν ὁρμὴν ἑμαυτοῦ
and toward the in-common advantageous every impulse of-mine
 ἄξω καὶ ἀπὸ τούναντίου ἀπάξω. τούτων δὲ οὕτως
I-will-lead and from the-opposite I-will-lead-away these and so
 περαινομένων ἀνάγκη τὸν βίον εὐροεῖν, ὥς ἂν καὶ
being-accomplished (it-is)-necessary the life to-flow-well as — also
 πολίτου βίον εὖρουν ἐπινοήσεως προιόντος διὰ πράξεων
of-a-citizen life flowing-well you-would-conceive advancing through actions
 τοῖς πολίταις λυσιτελῶν καὶ ὅπερ ἂν ἡ πόλις ἀπονέμῃ,
to-the citizens profitable and whatever — the city allots
 τοῦτο ἀσπαζομένου.
this welcoming

The parts of the whole must change, and it is absurd to call change natural and resent it, since dissolution only returns things to their elements. Marcus should keep the names good, modest, truthful, sensible, agreeable, and high-minded, not craving the titles. If he holds to them, he lives as on the islands of the blessed; if not, he should withdraw to a corner or leave life without anger. Farce, war, and panic wipe out his sacred judgments, so practice and contemplation must work together.

Τοῖς μέρεσι τοῦ ὅλου, ὅσα φύσει περιέχεται ὑπὸ τοῦ 7
for-the parts of-the whole as-many-as by-nature are-contained by the
 κόσμου, ἀνάγκη φθείρεσθαι· λεγέσθω δὲ τοῦτο σημαντικῶς
universe (it-is)-necessary to-perish let-be-said and this signifying
 τοῦ ἀλλοιούσθαι. εἰ δὲ φύσει κακόν τε καὶ ἀναγκαῖον ἐστὶ
the to-be-altered if but by-nature bad both and necessary is
 τοῦτο αὐτοῖς, οὐκ ἂν τὸ ὅλον καλῶς διεξάγοιτο τῶν μερῶν
this for-them not — the whole well would-be-managed the parts
 εἰς ἀλλοίωσιν ἰόντων καὶ πρὸς τὸ φθείρεσθαι διαφόρως
into alteration going and for the to-perish variously
 κατεσκευασμένων. πότερον γὰρ ἐπεχείρησεν ἢ φύσις αὐτὴ
constituted whether for undertook the nature herself
 τὰ ἑαυτῆς μέρη κακοῦν καὶ περιπτωτικὰ τῷ κακῷ καὶ
— her-own parts to-harm and liable-to-fall to-the evil and
 ἐξ ἀνάγκης ἔμπτωτα εἰς τὸ κακὸν ποιεῖν, ἢ ἔλαθεν αὐτὴν
of necessity prone-to-fall into the evil to-make or escaped her
 τοιαῦδε τινα γινόμενα; ἀμφοτέρω γὰρ ἀπίθανον.
such some-things happening both for (are)-unconvincing
 εἰ δέ τις καὶ ἀφέντος τῆς φύσεως κατὰ τὸ πεφυκέναι
if and someone even letting-go-of the nature by the to-be-natural
 ταῦτα ἐξηγοῖτο, καὶ ὥς γελοῖον ἅμα μὲν φάναι
these-things should-explain even so (it-is)-ridiculous at-once indeed to-say
 πεφυκέναι τὰ μέρη τοῦ ὅλου μεταβάλλειν, ἅμα δὲ ὥς
to-be-natural the parts of-the whole to-change at-once but as

ἐπί τινι τῶν παρὰ φύσιν συμβαίνοντι θαυμάζειν ἢ
at some of-the-things contrary-to nature happening to-wonder or
 δυσχεραίνειν, ἄλλως τε καὶ τῆς διαλύσεως εἰς ταῦτα
to-be-vexed otherwise both and-especially the dissolution into these-things
 γινομένης, ἐξ ὧν ἕκαστον συνίσταται. ἤτοι γὰρ σκεδασμός
taking-place from which each is-composed either for a-scattering
 στοιχείων, ἐξ ὧν συνεκρίθη, ἢ τροπὴ τοῦ μὲν στερεμνίου
of-elements from which it-was-compounded or a-turning of-the indeed solid
 εἰς τὸ γεῶδες, τοῦ δὲ πνευματικοῦ εἰς τὸ ἀερῶδες, ὥστε
into the earthy of-the and breathlike into the airy so-that
 καὶ ταῦτα ἀναληφθῆναι εἰς τὸν τοῦ ὅλου λόγον, εἴτε κατὰ
also these-things to-be-taken-up into the of-the whole reason whether by
 περίοδον ἐκπυρουμένου εἴτε αἰδίοις ἀμοιβαῖς ἀνανεουμένου.
period being-consumed-by-fire or by-everlasting exchanges being-renewed
 καὶ τὸ στερεμνιον δὲ καὶ τὸ πνευματικὸν μὴ φαντάζου τὸ
and the solid too and the breathlike not imagine the-(one)
 ἀπὸ τῆς πρώτης γενέσεως· πᾶν γὰρ τοῦτο ἐχθὲς καὶ τρίτην
from the first birth all for this yesterday and the-third
 ἡμέραν ἐκ τῶν σιτίων καὶ τοῦ ἐλκομένου ἀέρος τὴν ἐπιρροὴν
day from the foods and the drawn-in air the inflow
 ἔλαβεν· τοῦτο οὖν ὃ ἔλαβε μεταβάλλει, οὐχ ὃ ἡ μήτηρ
received this then which it-received changes not what the mother
 ἔτεκεν. ὑπόθου δ' ὅτι ἐκείνῳ σε λίαν προσπλέκει τῷ
bore suppose and that to-that you too-much it-entangles —
 ἰδίως ποιῶ, οὐδὲν ὄντι οἶμαι πρὸς τὸ νῦν λεγόμενον.
individually qualified-(thing) nothing being I-think toward the now being-said
 8 Ὅνόματα θέμενος σαυτῷ ταῦτα· ἀγαθός, αἰδήμων, ἀληθής,
names having-set for-yourself these good modest truthful
 ἔμφρων, σύμφρων, ὑπέρφρων, πρόσεχε μήποτε μετονομάζῃ,
sensible agreeable high-minded take-care lest-ever you-are-renamed
 καὶ ἀπολλύῃς ταῦτα τὰ ὀνόματα, ταχέως ἐπάνιθι ἐπ' αὐτά.
and-if you-lose these — names quickly return to them

μέμνησο δὲ ὅτι τὸ μὲν ἔμφρων ἐβούλετό σοι σημαίνειν τὴν
remember and that the indeed sensible was-meant for-you to-signify the
 ἐφ' ἕκαστα διαληπτικὴν ἐπίστασιν καὶ τὸ ἀπαρενθύμητον· τὸ
to each-thing discriminating attention and the non-negligence the
 δὲ σύμφρων τὴν ἐκούσιον ἀπόδεξιν τῶν ὑπὸ τῆς κοινῆς
and agreeable the voluntary acceptance of-the-things by the common
 φύσεως ἀπονεμομένων· τὸ δὲ ὑπέρφρων τὴν ὑπέρτασιν
nature allotted the and high-minded the elevation
 τοῦ φρονούντος μορίου ὑπὲρ λείαν ἢ τραχεῖαν κίνησιν τῆς
of-the thinking part above smooth or rough movement of-the
 σαρκὸς καὶ τὸ δοξάριον καὶ τὸν θάνατον καὶ ὅσα τοιαῦτα.
flesh and the petty-fame and the death and as-many-as such
 ἐὰν οὖν διατηρῇς σεαυτὸν ἐν τούτοις τοῖς ὀνόμασι μὴ
if then you-maintain yourself in these — names not
 γλιχόμενος τοῦ ὑπ' ἄλλων κατὰ ταῦτα ὀνομάζεσθαι,
craving the by others according-to these to-be-named
 ἔσῃ ἕτερος καὶ εἰς βίον εἰσελεύσῃ ἕτερον. τὸ γὰρ ἔτι
you-will-be another and into life you-will-enter another the for still
 τοιοῦτον εἶναι οἷος μέχρι νῦν γέγονας, καὶ ἐν βίῳ τοιούτῳ
such to-be as until now you-have-been and in life such
 σπαράσσεσθαι καὶ μολύνεσθαι, λίαν ἐστὶν ἀναισθήτου καὶ
to-be-torn and to-be-defiled very is of-an-insensible and
 φιλοψύχου καὶ ὁμοίου τοῖς ἡμιβρώτοις θηριομάχοις, οἵτινες
life-loving and like to-the half-eaten beast-fighters who
 μεστοὶ τραυμάτων καὶ λύθρου παρακαλοῦσιν ὅμως εἰς
full of-wounds and gore beg nevertheless for
 τὴν αὔριον φυλαχθῆναι, παραβληθησόμενοι τοιοῦτοι τοῖς
the morrow to-be-kept to-be-thrown such to-the
 αὐτοῖς ὄνυξι καὶ δήγμασιν.
same claws and bites

ἐμβίβασον οὖν σαυτὸν εἰς τὰ ὀλίγα ταῦτα ὀνόματα, κἂν
 embark then yourself onto the few these names and-if
 μὲν ἐπ' αὐτῶν μένειν δύνῃ, μένε ὥσπερ εἰς μακάρων
 indeed on them to-remain you-can remain as-if to of-the-blessed
 τινὰς νήσους μετωκισμένος· ἐὰν δὲ αἴσθῃ ὅτι ἐκπίπτεις
 some islands having-emigrated if but you-perceive that you-are-falling-out
 καὶ οὐ περικρατεῖς, ἄπιθι θαρρῶν εἰς γωνίαν τινά, ὅπου
 and not you-are-mastering go-away confidently to a-corner some where
 κρατήσεις, ἢ καὶ παντάπασιν ἔξιθι τοῦ βίου, μὴ ὀργιζόμενος,
 you-will-prevail or even altogether go-out of-the life not being-angry
 ἀλλὰ ἀπλῶς καὶ ἐλευθέρως καὶ αἰδημόνως, ἔν γε
 but simply and freely and modestly one-thing at-least
 τοῦτο μόνον πράξας ἐν τῷ βίῳ τὸ οὕτως ἐξελεθῆναι.
 this alone having-done in the life the so to-go-out
 πρὸς μέντοι τὸ μεμνήσθαι τῶν ὀνομάτων μεγάλως
 toward however the to-remember the names greatly
 συλλήψεταιί σοι τὸ μεμνήσθαι θεῶν καὶ ὅτιπερ οὐ
 will-help you the to-remember gods and that not
 κολακεύεσθαι οὗτοι θέλουσιν, ἀλλὰ ἐξομοιοῦσθαι ἑαυτοῖς
 to-be-flattered they wish but to-be-made-like to-themselves
 τὰ λογικὰ πάντα καὶ εἶναι τὴν μὲν συκὴν τὰ συκῆς
 the rational all and to-be the indeed fig-tree the-things of-a-fig-tree
 ποιούσαν, τὸν δὲ κύνα τὰ κυνός, τὴν δὲ μέλισσαν
 doing the and dog the-things of-a-dog the and bee
 τὰ μελίσσης, τὸν δὲ ἄνθρωπον τὰ ἀνθρώπου.
 the-things of-a-bee the and man the-things of-a-man

- 9 Μῖμος, πόλεμος, πτοία, νάρκα, δουλεία· καθ' ἡμέραν
 farce war panic torpor slavery every day
 ἀπαλείφεταιί σου τὰ ἱερὰ ἐκεῖνα δόγματα, ὅποσα
 will-wipe-out your the sacred those judgments as-many-as
 ἀφυσιολογίῳ φαντάζῃ καὶ παραπέμεις. δεῖ δὲ
 without-study-of-nature you-imagine and let-pass one-must and

πᾶν οὕτω βλέπειν καὶ πράσσειν ὥστε καὶ τὸ πρακτικὸν
everything so to-see and to-do so-that both the practical
 ἅμα συντελεῖσθαι καὶ ἅμα τὸ θεωρητικὸν ἐνεργεῖσθαι καὶ
at-once to-be-accomplished and at-once the contemplative to-be-exercised and
 τὸ ἐκ τῆς περὶ ἐκάστων ἐπιστήμης αὐθαδὲς σῶζεσθαι
the from the about each-thing knowledge self-confidence to-be-kept
 λανθάνον, οὐχὶ κρυπτόμενον. πότε γὰρ ἀπλότητος
unnoticed not bidden when for simplicity
 ἀπολαύσεις; πότε δὲ σεμνότητος; πότε δὲ τῆς ἐφ' ἐκάστου
will-you-enjoy when and dignity when and the of each
 γνωρίσεως, τί τε ἐστὶ κατ' οὐσίαν καὶ τίνα χώραν ἔχει
knowledge what both it-is in substance and what place it-has
 ἐν τῷ κόσμῳ καὶ ἐπὶ πόσον πέφυκεν ὑφίστασθαι καὶ ἐκ
in the universe and for how-long it-is-natural to-subsist and from
 τίνων συγκέκριται καὶ τίσι δύναται ὑπάρχειν καὶ τίνες
what-things it-is-compounded and to-whom it-can to-belong and who
 δύνανται αὐτὸ διδόναι τε καὶ ἀφαιρεῖσθαι;
are-able it to-give both and to-take-away

III • THE SPIDER AND THE FLY

A spider is proud of catching a fly, one man of a hare, another of Sarmatians; by their judgments all are robbers. Marcus should study how all things change into one another, for nothing so enlarges the mind. Where he sees what must be done, he should do it; where he does not, he should take the best advice. The educated man tells nature to give and take back what it will. He should stop discussing what a good man is and be one.

Ἀράχνιον μύϊαν θηρᾶσαν μέγα φρονεῖ, ἄλλος δὲ λαγίδιον, 10
a-little-spider a-fly having-caught big thinks another and a-hare
 ἄλλος δὲ ὑποχῆλ ἀφύην, ἄλλος δὲ σιδία, ἄλλος δὲ
another and in-a-net a-sprat another and piglets another and

ἄρκτους, ἄλλος Σαρμάτας. οὗτοι γὰρ οὐ λησταί, ἐὰν τὰ
bears another Sarmatians these for not robbers if the
 δόγματα ἐξετάζης;

judgments you-examine

- 11 Πῶς εἰς ἄλληλα πάντα μεταβάλλει, θεωρητικὴν μέθοδον
how into one-another all-things change a-contemplative method
 κτῆσαι καὶ διηλεκῶς πρόσεχε καὶ συγγυμνάσθητι περὶ τοῦτο
acquire and continually attend and exercise-yourself about this
 τὸ μέρος· οὐδὲν γὰρ οὕτως μεγαλοφροσύνης ποιητικόν.
— part nothing for so of-greatness-of-mind productive
 ἐξεδύσατο τὸ σῶμα καὶ ἐννοήσας ὅτι ὅσον οὐδέπω πάντα
he-has-stripped-off the body and having-reflected that all-but now all
 ταῦτα καταλιπεῖν ἀπιόντα ἐξ ἀνθρώπων δεήσει,
these-things to-leave departing from men it-will-be-necessary
 ἀνήκεν ὅλον ἑαυτὸν δικαιοσύνη μὲν εἰς τὰ ὑφ' ἑαυτοῦ
he-has-given-over whole himself to-justice indeed in the-things by himself
 ἐνεργούμενα, ἐν δὲ τοῖς ἄλλοις συμβαίνουνσι τῇ τῶν ὅλων
done in and the other happenings to-the of-the whole
 φύσει. τί δ' ἐρεῖ τις ἢ ὑπολήψεται περὶ αὐτοῦ ἢ πράξει
nature what and will-say someone or will-suppose about him or will-do
 κατ' αὐτοῦ, οὐδ' εἰς νοῦν βάλλεται, δύο τούτοις ἀρκούμενος,
against him not-even into mind he-puts two these being-content-with
 εἰ αὐτὸς δικαιοπραγεῖ τὸ νῦν πρᾶσσόμενον καὶ φιλεῖ τὸ
if himself he-does-justly the now being-done and loves the
 νῦν ἀπονεμόμενον ἑαυτῷ· ἀσχολίας δὲ πάσας καὶ σπουδὰς
now allotted to-himself occupations and all and pursuits
 ἀφῆκε καὶ οὐδὲν ἄλλο βούλεται ἢ εὐθείαν περαίνειν
he-has-dropped and nothing else wishes than straight to-travel
 διὰ τοῦ νόμου καὶ εὐθείαν περαίνουντι ἔπεσθαι τῷ θεῷ.
through the law and straight traveling to-follow the god

Τίς ὑπονοίας χρειά παρὸν σκοπεῖν τί δεῖ πραχθῆναι, 12
what of-guessing need it-being-possible to-examine what must to-be-done
 καὶ μὲν συνορᾷς, εὐμενῶς, ἀμεταστρεπτὶ ταύτῃ χωρεῖν·
and-if indeed you-see kindly without-turning-back this-way to-go
 ἐὰν δὲ μὴ συνορᾷς, ἐπέχειν καὶ συμβούλοις τοῖς ἀρίστοις
if but not you-see to-hold-back and advisers the best
 χρησθαι· ἐὰν δὲ ἕτερά τινα πρὸς ταῦτα ἀντιβαίνει,
to-use if and other some-things against these oppose
 προίεναι κατὰ τὰς παρούσας ἀφορμὰς λελογισμένως,
to-go-forward according-to the present resources with-calculation
 ἐχόμενον τοῦ φαινομένου δικαίου; ἄριστον γὰρ κατατυγχάνειν
holding-to the appearing just best for to-attain
 τούτου, ἐπεὶ τοι ἢ γε ἀπόπτωσις ἀπὸ τούτου ἐστίν.
this since surely the at-least falling-away from this is
 σχολαῖόν τι καὶ ἅμα εὐκίνητόν ἐστι καὶ φαιδρὸν ἅμα
leisurely something and at-once agile is and cheerful at-once
 καὶ συνεστηκὸς ὁ τῷ λόγῳ κατὰ πᾶν ἐπόμενος.
and composed the-(man) the reason in everything following
 Πυνθάνεσθαι ἑαυτοῦ εὐθὺς ἐξ ὕπνου γενόμενον· μήτι 13
to-inquire of-oneself at-once from sleep having-come surely-not
 διοίσει σοι, ἐὰν ὑπὸ ἄλλου ψέγηται τὰ δίκαια καὶ καλῶς
will-it-matter to-you if by another is-blamed the just and rightly
 ἔχοντα; οὐ διοίσει. μήτι ἐπιλέλησαι ὅτι οὐτοὶ οἱ ἐν τοῖς
being not it-will-matter surely-not have-you-forgotten that these — in the
 περὶ ἄλλων ἐπαίνους καὶ ψόγοις φρυαττόμενοι τοιοῦτοι μὲν
about others praises and blames putting-on-airs such indeed
 ἐπὶ τῆς κλίνης εἰσὶ, τοιοῦτοι δὲ ἐπὶ τῆς τραπέζης, οἷα
at the bed are such and at the table what-sort
 δὲ ποιοῦσιν, οἷα δὲ φεύγουσιν, οἷα δὲ διώκουσιν,
and they-do what-sort and they-flee what-sort and they-pursue
 οἷα δὲ κλέπτουσιν, οἷα δὲ ἀρπάζουσιν, οὐ χερσὶ καὶ
what-sort and they-steal what-sort and they-snatch not with-hands and

ποσίν, ἀλλὰ τῷ τιμιωτάτῳ ἑαυτῶν μέρει, ὃ γίνεται
 feet but with-the most-precious of-themselves part which becomes

ὅταν θέλῃ, πίστις, αἰδώς, ἀλήθεια, νόμος, ἀγαθὸς δαίμων;
 when it-wishes faith modesty truth law good daemon

- 14 Τῇ πάντα διδούσῃ καὶ ἀπολαμβανούσῃ φύσει ὁ
 to-the all-things giving and taking-back nature the-(man)
 πεπαιδευμένος καὶ αἰδήμων λέγει· δὸς ὁ θέλεις· ἀπόλαβε
 educated and modest says give what you-wish take-back
 ὁ θέλεις. λέγει δὲ τοῦτο οὐ καταθρασυνόμενος, ἀλλὰ
 what you-wish he-says and this not being-defiant but
 πειθαρχῶν μόνον καὶ εὐνοῶν αὐτῇ.
 obeying only and being-well-disposed to-her

- 15 Ὀλίγον ἐστὶ τὸ ὑπολειπόμενον τοῦτο. ζήσον ὡς ἐν ὄρει·
 little is the remaining this live as on a-mountain
 οὐδὲν γὰρ διαφέρει ἐκεῖ ἢ ὧδε, εἴαν τις πανταχοῦ
 nothing for it-matters there or here if one-(lives) everywhere
 ὡς ἐν πόλει τῷ κόσμῳ. ἰδέτωσαν, ἱστορησάτωσαν οἱ
 as in a-city the universe let-see let-observe the
 ἄνθρωποι ἄνθρωπον ἀληθινὸν κατὰ φύσιν ζῶντα. εἰ μὴ
 men a-man true according-to nature living if not
 φέρουσιν, ἀποκτεινάτωσαν· κρεῖττον γὰρ ἢ οὕτως ζῆν.
 they-bear-(him) let-them-kill-(him) better for than so to-live

- 16 Μηκέθ' ὅλως περὶ τοῦ οἶόν τινα εἶναι τὸν ἀγαθὸν
 no-longer at-all about the what-sort a-person to-be the good
 ἄνδρα διαλέγεσθαι, ἀλλὰ εἶναι τοιοῦτον.
 man to-discuss but to-be such

Against all substance each particular thing is a fig seed, and against all time a turn of a drill. Marcus should picture men eating, sleeping, and mating, then lording it over others. Whoever grieves, rages, or fears is a runaway from the law that governs all things. The courts of Hadrian, Antoninus, Philip, Alexander, and Croesus were the same drama with other actors, and a man who resents anything is a piglet squealing at the sacrifice. When another's fault offends him, Marcus should look for the like fault in himself.

Τοῦ ὅλου αἰῶνος καὶ τῆς ὅλης οὐσίας συνεχῶς φαντασία 17
of-the whole eternity and of-the whole substance continually (have)-an-impression
 καὶ ὅτι πάντα τὰ κατὰ μέρος, ὡς μὲν πρὸς οὐσίαν,
and that all the-things according-to part as indeed compared-to substance
 κεγχραμῖς, ὡς δὲ πρὸς χρόνον, τρυπάνου περιστροφῇ.
a-fig-seed as and compared-to time of-a-drill a-turn
 Εἰς ἕκαστον τῶν ὑποκειμένων ἐφιστάντα ἐπινοεῖν αὐτὸ ἤδη 18
on each of-the underlying-things fixing-attention to-consider it already
 διαλυόμενον καὶ ἐν μεταβολῇ καὶ οἶον σήψει ἢ σκεδάσει
being-dissolved and in change and as-it-were in-rotting or in-scattering
 γινόμενον ἢ καθότι ἕκαστον πέφυκεν ὥσπερ θνήσκειν.
coming-to-be or how each is-made as-it-were to-die
 Οἱοί εἰσιν ἐσθίοντες, καθεύδοντες, ὀχεύοντες, ἀποπατοῦντες, 19
what-sort they-are eating sleeping mating defecating
 τὰ ἄλλα· εἶτα οἱοὶ ἀνδρονομούμενοι καὶ γαυρούμενοι
the rest then what-sort lording-it-over-men and preening
 ἢ χαλεπαίνοντες καὶ ἐξ ὑπεροχῆς ἐπιπλήττοντες, πρὸ
or being-angry and from superiority rebuking before
 ὀλίγον δὲ ἐδούλευον πόσοις καὶ δι' οἷα· καὶ
a-little but they-were-slaves to-how-many and for what-sort-of-things and
 μετ' ὀλίγον ἐν τοιούτοις ἔσονται.
after a-little in such-(state) they-will-be

- 20 Συμφέρει ἐκάστῳ ὃ φέρει ἐκάστῳ ἢ τῶν ὅλων φύσις,
benefits each what brings to-each the of-the whole nature
 καὶ τότε συμφέρει ὅτε ἐκείνη φέρει.
and then it-benefits when she brings-(it)
- 21 ‘Ἐρᾷ μὲν ὄμβρου γαῖα, ἐρᾷ δὲ ὁ σεμνὸς αἰθήρ,’ ἐρᾷ
loves indeed rain earth loves and the holy ether loves
 δὲ ὁ κόσμος ποιῆσαι ὃ ἂν μέλλῃ γίνεσθαι. λέγω οὖν
and the universe to-make what — is-going to-happen I-say then
 τῷ κόσμῳ ὅτι σοὶ συνερῶ. μήτι δὲ οὕτω κακῆν
to-the universe that with-you I-love perhaps and so that-too
 λέγεται, ὅτι· φιλεῖ τοῦτο γίνεσθαι;
is-said that loves this to-happen
- 22 Ἦτοι ἐνταῦθα ζῆς καὶ ἤδη εἵλικας· ἢ ἔξω ὑπάγεις
either here you-live and already you-are-used-to-(it) or outside you-go-off
 καὶ τοῦτο ἤθελες· ἢ ἀποθνήσκεις καὶ ἀπελειτούργησας.
and this you-wanted or you-die and you-have-finished-your-service
 παρὰ δὲ ταῦτα οὐδέν. οὐκοῦν εὐθύμει.
besides and these nothing so be-cheerful
- 23 Ἐναργὲς ἔστω αἰὲν τὸ ὅτι τοιοῦτο ἐκεῖνο ὁ ἀγρός
clear let-be always the that such that-(thing) the countryside
 ἐστι καὶ πῶς πάντα ἐστὶ τὰ αὐτὰ ἐνθάδε τοῖς ἐν
is and how all-things are the same here as-for-those on
 ἄκρῳ τῷ ὄρει ἢ ἐπὶ τοῦ αἰγιαλοῦ ἢ ὅπου θέλεις.
top-of the mountain or on the shore or wherever you-wish
 ἄντικρυς γὰρ εὐρήσεις τὰ τοῦ Πλάτωνος· ‘σηκὸν ἐν
exactly for you-will-find the-(words) — of-Plato a-fold on
 ὄρει, φησί, περιβαλλόμενος καὶ βδάλλων βληχήματα.’
a-mountain he-says putting-around-oneself and milking bleatings
- 24 Τί ἐστὶ μοι τὸ ἡγεμονικόν μου καὶ ποῖόν τι αὐτὸ
what is to-me the ruling-faculty my and what-sort thing it
 ἐγὼ ποιῶ νῦν καὶ πρὸς τί ποτε αὐτῷ νῦν χρῶμαι;
I am-making now and for what ever it now am-I-using

μήτι κενὸν νοῦ ἔστι; μήτι ἀπόλυτον καὶ ἀπεσπασμένον
perhaps empty of-mind it-is perhaps detached and torn-away
 κοινωνίας; μήτι προστετηκὸς καὶ ἀνακεκραμένον τῷ
from-fellowship perhaps melted-onto and blended-with the
 σαρκιδίῳ, ὥστε τούτῳ συντρέπεσθαι;
little-flesh so-as with-it to-turn-together

Ὁ τὸν κύριον φεύγων δραπετής· κύριος δὲ ὁ νόμος 25
the-(man) the master fleeing (is)-a-runaway master and (is)-the law
 καὶ ὁ παρανομῶν οὖν δραπετής. ἀλλὰ καὶ ὁ
and the-(man) breaking-the-law then (is)-a-runaway but also the-(man)
 λυπούμενος ἢ ὀργιζόμενος ἢ φοβούμενος οὐ βούλεται
grieving or being-angry or fearing not wishes
 τι γεγονέναι ἢ γίνεσθαι ἢ γενήσεσθαι τῶν
something to-have-happened or to-happen or to-be-going-to-happen of-the-things
 ὑπὸ τοῦ τὰ πάντα διοικούντος τεταγμένων, ὅς ἐστι
by the-(one) the all-things governing ordained who is
 νόμος, νέμων ὅσα ἐκάστω ἐπιβάλλει. ὁ ἄρα
law allotting what-things to-each falls-(to) the-(man) then
 φοβούμενος ἢ λυπούμενος ἢ ὀργιζόμενος δραπετής.

fearing or grieving or being-angry (is)-a-runaway
 Σπέρμα εἰς μήτραν ἀφείς ἀπεχώρησε καὶ λοιπὸν ἄλλη 26
seed into a-womb having-let-go he-went-away and thereafter another
 αἰτία παραλαβοῦσα ἐργάζεται καὶ ἀποτελεῖ βρέφος· ἐξ
cause taking-over works and completes a-baby from
 οἴου οἶον; πάλιν τροφήν διὰ φάρυγγος ἀφήκε καὶ
what-a-thing what-a-thing again food through the-throat he-let-go and
 λοιπὸν ἄλλη αἰτία παραλαβοῦσα αἴσθησιν καὶ ὁρμήν καὶ
thereafter another cause taking-over sensation and impulse and
 τὸ ὅλον ζῶν καὶ ῥώμην καὶ ἄλλα (ὅσα καὶ οἷα;) ποιεῖ.
— in-short life and strength and other how-many and what-sort makes
 ταῦτα οὖν ἐν τοιαύτῃ ἐγκαλύψει γινόμενα θεωρεῖν καὶ τὴν
these then in such concealment happening to-observe and the

δύναμιν οὕτως ὁρᾶν, ὥς καὶ τὴν βρίθουσιν καὶ τὴν ἀνωφερῇ
power so to-see as also the weighing-down and the upward-tending
 ὁρῶμεν, οὐχὶ τοῖς ὀφθαλμοῖς, ἀλλ' οὐχ ἥττον ἐναργῶς.
we-see not with-the eyes but not less clearly

- 27 Συνεχῶς ἐπινοεῖν πῶς πάντα τοιαῦτα, ὅποια νῦν γίνεται,
continually to-consider how all-things such as now happen
 καὶ πρόσθεν ἐγένετο, καὶ ἐπινοεῖν γενησόμενα· καὶ ὅλα
also before happened and to-consider (them)-going-to-happen and whole
 δράματα καὶ σκηνὰς ὁμοειδεῖς, ὅσα ἐκ πείρας τῆς σῆς
dramas and scenes alike as-many-as from experience — your
 ἢ τῆς πρεσβυτέρας ἱστορίας ἔγνωσ, πρὸ ὀμμάτων
or the older history you-came-to-know before eyes
 τίθεσθαι, οἶον αὐλὴν ὅλην Ἀδριανοῦ καὶ αὐλὴν ὅλην
to-set such-as court whole of-Hadrian and court whole
 Ἀντωνίου καὶ αὐλὴν ὅλην Φιλίππου, Ἀλεξάνδρου, Κροίσου·
of-Antoninus and court whole of-Philip of-Alexander of-Croesus
 πάντα γὰρ ἐκεῖνα τοιαῦτα ἦν, μόνον δι' ἐτέρων.
all for those such were only through others

- 28 Φαντάζου πάντα τὸν ἐφ' ὧτινιουν λυπούμενον
imagine every the-(man) at anything-whatever grieving
 ἢ δυσαρεστοῦντα ὅμοιον τῷ θυομένῳ χοιριδίῳ καὶ
or discontented like the being-sacrificed piglet and
 ἀπολακτίζοντι καὶ κεκραγότι· ὅμοιος καὶ ὁ οἰμώζων
kicking and squealing like also the-(man) wailing
 ἐπὶ τοῦ κλινιδίου μόνος σιωπῇ. τὴν ἔνδεσιν ἡμῶν καὶ ὅτι
on the little-bed alone in-silence the bondage our and that
 μόνῳ τῷ λογικῷ ζῳῷ δέδοται τὸ ἐκουσίως ἔπεσθαι
alone to-the rational creature has-been-given the voluntarily to-follow
 τοῖς γνωομένοις, τὸ δὲ ἔπεσθαι ψιλὸν πᾶσιν ἀναγκαῖον.
the happenings the but to-follow bare for-all (is)-necessary

Κατὰ μέρος ἐφ' ἐκάστου ὧν ποιεῖς ἐφιστάνων 29
in detail at each of-the-things-which you-do pausing
 ἐπερώτα σεαυτὸν εἰ ὁ θάνατος δεινὸν διὰ τὸ τούτου
ask yourself if the death (is)-terrible because-of the this
 στέρεσθαι.

to-be-deprived-of

Ὅταν προσκόπτῃς ἐπὶ τινος ἁμαρτία, εὐθὺς μεταβὰς 30
when you-take-offense at of-someone error at-once turning
 ἐπιλογίζου τί παρόμοιον ἁμαρτάνεις· οἷον, ἀργύριον
consider what similar you-err for-example money
 ἀγαθὸν εἶναι κρίνων ἢ τὴν ἡδονὴν ἢ τὸ δοξάριον καὶ
good to-be judging or the pleasure or the petty-fame and
 κατ' εἶδος. τούτῳ γὰρ ἐπιβάλλων ταχέως ἐπιλήσῃ
according-to kind to-this for applying-(your-mind) quickly you-will-forget
 τῆς ὀργῆς, συμπροσπίπτοντος τοῦ ὅτι βιάζεται τί γὰρ
the anger occurring-together the that he-is-compelled what for
 ποιήσει; ἢ, εἰ δύνασαι, ἄφελε αὐτοῦ τὸ βιαζόμενον.
will-be-do or if you-can remove from-him the compelling-(thing)

V • SMOKE AND NOTHING

When Marcus sees a man, he should picture someone like him from the past, and himself as one of the Caesars, and then ask where those men are: nowhere, or wherever, for human things are smoke and nothing. No one should be able to say truly that he is not simple or good, and that is up to him. Reason can pass through every obstacle, as fire rises and a stone falls, and whatever does not harm the law harms neither city nor citizen.

Σατυρίωνα ἰδὼν Σωκρατικὸν φαντάζου ἢ Εὐτύχην ἢ 31
Satyrion having-seen Socraticus imagine or Eutyches or
 Ὑμένα, καὶ Εὐφράτην ἰδὼν Εὐτυχίωνα ἢ Σιλουανὸν
Hymen and Euphrates having-seen Eutychion or Silvanus

φαντάζου, καὶ Ἀλκίφρονα Τροπαιοφόρον φαντάζου, καὶ
imagine and Alciphron Tropaephorus imagine and
 Σευήρον ἰδὼν Κρίτωνα ἢ Ξενοφῶντα φαντάζου, καὶ
Severus having-seen Crito or Xenophon imagine and
 εἰς σεαυτὸν ἀπιδὼν τῶν Καισάρων τινὰ φαντάζου, καὶ
into yourself having-looked of-the Caesars one imagine and
 ἐφ' ἐκάστου τὸ ἀνάλογον. εἶτα συμπροσπιπτέτω σοι·
for each the counterpart then let-it-occur-to you
 ποῦ οὖν ἐκεῖνοι; οὐδαμοῦ ἢ ὅπουδῇ. οὕτως γὰρ συνεχῶς
where then (are)-they nowhere or wherever so for continually
 θεάσῃ τὰ ἀνθρώπινα καπνὸν καὶ τὸ μηδέν, μάλιστα
you-will-see the human-things smoke and the nothing especially
 ἐὰν συμμνημονεύσης ὅτι τὸ ἅπαξ μεταβαλὼν οὐκέτι
if you-remember-too that the-thing once having-changed no-longer
 ἔσται ἐν τῷ ἀπείρῳ χρόνῳ. τί οὖν ἐντείνῃ; τί δ'
will-be in the infinite time why then are-you-straining why and
 οὐκ ἄρκεῖ σοι τὸ βραχὺ τοῦτο κοσμίως διαπερᾶσαι;
not suffices for-you the brief this decently to-pass-through
 Οἷαν ὕλην καὶ ὑπόθεσιν φεύγεις· τί γὰρ ἐστὶ πάντα
what-sort-of material and subject you-flee what for is all
 ταῦτα ἄλλο πλὴν γυμνάσματα λόγου ἑωρακότος ἀκριβῶς
these other except exercises of-reason having-seen precisely
 καὶ φυσιολόγως τὰ ἐν τῷ βίῳ; μένε οὖν, μέχρι
and with-knowledge-of-nature the-things in the life stay then until
 ἐξοικειώσης σεαυτῷ καὶ ταῦτα, ὡς ὁ ἔρρωμένος
you-make-(them)-your-own to-yourself also these as the strong
 στόμαχος πάντα ἐξοικειοῖ, ὡς τὸ λαμπρὸν πῦρ, ὃ τι
stomach all-things assimilates as the bright fire what thing
 ἂν ἐμβάλῃς, φλόγα ἐξ αὐτοῦ καὶ αὐγὴν ποιεῖ.
— you-throw-in flame from it and radiance makes

Μηδενὶ ἐξέστω εἰπεῖν ἀληθεύοντι περὶ σοῦ ὅτι οὐχ 32

to-no-one let-it-be-possible to-say speaking-truly about you that not
 ἀπλοῦς ἢ ὅτι οὐκ ἀγαθός, ἀλλὰ ψευδέσθω, ὅστις
 (you-are)-simple or that not good but let-him-lie whoever
 τούτων τι περὶ σοῦ ὑπολήψεται. πᾶν δὲ τοῦτο ἐπὶ
 of-these anything about you will-suppose all and this (is)-up-to
 σοί· τίς γὰρ ὁ κωλύων ἀγαθὸν εἶναί σε καὶ
 you who for (is)-the-(one) preventing good to-be you and
 ἀπλοῦν; σὺ μόνον κρῖνον μηκέτι ζῆν, εἰ μὴ τοιοῦτος
 simple you only decide no-longer to-live if not such
 ἔση· οὐδὲ γὰρ αἰρεῖ λόγος μὴ τοιοῦτον ὄντα.
 you-will-be not for requires reason not such being

Τί ἐστι τὸ ἐπὶ ταύτης τῆς ὕλης δυνάμενον κατὰ 33

what is the-(thing) in this — material being-able according-to
 τὸ ὑγιέστατον πραχθῆναι ἢ ρηθῆναι; ὃ τι γὰρ ἂν τοῦτο
 the soundest to-be-done or to-be-said what thing for — this
 ἦ, ἔξεστιν αὐτὸ πράξειν ἢ εἰπεῖν καὶ μὴ προφασίζου
 may-be it-is-possible it to-do or to-say and not make-excuses
 ὥς κωλυόμενος.

as being-hindered

Οὐ πρότερον παύση στένων πρὶν ἢ τοῦτο πάθης,
 not sooner will-you-cease groaning before than this you-experience
 ὅτι οἷόν ἐστι τοῖς ἡδυπαθοῦσιν ἢ τρυφῇ; τοιοῦτό σοι
 that what is to-the pleasure-lovers the luxury such to-you
 τὸ ἐπὶ τῆς ὑποβαλλομένης καὶ ὑποπιπτούσης ὕλης ποιεῖν
 the in the offered and occurring material to-do
 τὰ οἰκεία τῇ τοῦ ἀνθρώπου κατασκευῇ· ἀπόλασιν
 the-things proper to-the of-the man constitution enjoyment
 γὰρ δεῖ ὑπολαμβάνειν πᾶν ὃ ἔξεστι κατὰ τὴν
 for one-must to-suppose everything which it-is-possible according-to the
 ἰδίαν φύσιν ἐνεργεῖν.

proper nature to-exercise

πανταχοῦ δὲ ἔξεστι. τῷ μὲν οὖν κυλίνδρῳ οὐ πανταχοῦ
everywhere and it-is-possible to-the indeed then cylinder not everywhere
 δίδοται φέρεσθαι τὴν ἰδίαν κίνησιν οὐδὲ τῷ ὕδατι οὐδὲ
is-granted to-be-carried the proper motion nor to-the water nor
 πυρὶ οὐδὲ τοῖς ἄλλοις ὅσα ὑπὸ φύσεως ἢ ψυχῆς
to-fire nor to-the others as-many-as by nature or soul
 ἀλόγου διοικείται· τὰ γὰρ διείργοντα καὶ ἐνιστάμενα
irrational are-governed the for obstructing-things and opposing-things
 πολλά· νοῦς δὲ καὶ λόγος διὰ παντὸς τοῦ ἀντιπίπτοντος
(are)-many mind but and reason through every the resisting-thing
 οὕτως πορεύεσθαι δύναται ὥς πέφυκε καὶ ὥς θέλει.
so to-travel is-able as it-is-made and as it-wishes
 ταύτην τὴν ῥαστώνην πρὸ ὁμμάτων τιθέμενος, καθ' ἣν
this — ease before eyes setting according-to which
 ἐνεχθήσεται ὁ λόγος διὰ πάντων ὥς πῦρ ἄνω, ὥς λίθος
will-be-carried the reason through all-things as fire up as a-stone
 κάτω, ὥς κύλινδρος κατὰ πρानοῦς, μηκέτι μηδὲν ἐπιζητεῖ.
down as a-cylinder down a-slope no-longer anything seek
 τὰ γὰρ λοιπὰ ἐγκόμματα ἥτοι τοῦ σωματίου ἐστὶ τοῦ
the for remaining obstacles either of-the little-body are the
 νεκροῦ, ἢ χωρὶς ὑπολήψεως καὶ τῆς αὐτοῦ τοῦ λόγου
dead-(thing) or without supposition and the of-the-very — reason
 ἐνδόσεως οὐ θραύει οὐδὲ ποιεῖ κακὸν οὐδ' ὅτιοιν.
surrender not they-break nor do-they-do harm even anything-whatever
 ἐπεὶ τοι καὶ ὁ πάσχων αὐτὸς κακὸς ἂν εὐθὺς ἐγίνετο·
since surely also the-(one) suffering himself bad — at-once would-become
 ἐπὶ γοῦν τῶν ἄλλων κατασκευασμάτων πάντων, ὅ
in at-any-rate the other constructions all what
 τι ἂν κακὸν τι αὐτῶν συμβῇ, παρὰ τοῦτο χεῖρον
thing — bad to-any of-them happens because-of this worse
 γίνεται αὐτὸ τὸ πάσχον, ἐνταῦθα δέ, εἰ δεῖ εἰπεῖν, καὶ
becomes the-very — suffering-thing here but if one-must to-say even

κρείττων γίνεται ὁ ἄνθρωπος καὶ ἐπαινετώτερος, ὁρθῶς
 better becomes the man and more-praiseworthy rightly
 χρώμενος τοῖς προσπίπτουσιν. ὅλως δὲ μέμνησο ὅτι
 using the things-befalling in-general and remember that
 τὸν φύσει πολίτην οὐδὲν βλάπτει ὁ πόλις οὐ βλάπτει,
 the by-nature citizen nothing harms which city not harms
 οὐδέ γε πόλις βλάπτει ὁ νόμος οὐ βλάπτει· τούτων
 nor indeed city harms which law not harms of-these
 δὲ τῶν καλουμένων ἀκληρημάτων οὐδὲν βλάπτει νόμος.
 and — so-called misfortunes none harms law
 ὁ τοίνυν νόμος οὐ βλάπτει, οὔτε πόλις οὔτε πολίτην.
 what then law not harms either city or citizen

VI • LEAVES THE WIND SCATTERS

For a man steeped in true judgments, the familiar line on leaves the wind scatters suffices: his children, his flatterers and mockers, and those who will remember him are all leaves. A healthy mind must be ready for whatever happens, as a healthy eye for everything visible. Even a good man's death relieves someone, but Marcus should still depart kindly. He should ask what every act aims at, starting with his own. What pulls the strings is hidden within; the body is its instrument.

Τῷ δεδευμένῳ ὑπὸ τῶν ἀληθῶν δογμάτων ἀρκεῖ 34
 to-the-(man) steeped by the true judgments suffices
 καὶ τὸ βραχύτατον καὶ ἐν μέσῳ κείμενον εἰς ὑπόμνησιν
 even the briefest and in the-middle lying for reminder
 ἀλυπίας καὶ ἀφοβίας, οἷον· ‘φύλλα τὰ μὲν τ’
 of-freedom-from-grief and of-freedom-from-fear such-as leaves some indeed —
 ἄνεμος χαμάδις χέει ὥς ἀνδρῶν γενεή.’ φυλλάρια δὲ καὶ
 wind to-the-ground scatters so of-men (the)-generation little-leaves and also
 τὰ τεκνία σου, φυλλάρια δὲ καὶ ταῦτα τὰ ἐπιβοῶντα
 the little-children your little-leaves and also these — shouting-applause

ἀξιοπίστως καὶ ἐπευφημοῦντα ἢ ἐκ τῶν ἐναντίων
credibly and acclaiming or from the opposite
 καταρώμενα ἢ ἡσυχῇ ψέγοντα καὶ χλευάζοντα, φυλλάρια
cursing or quietly blaming and mocking little-leaves
 δὲ ὁμοίως καὶ τὰ διαδεξόμενα τὴν ὑστεροφημίαν.
and likewise also the-(men) going-to-receive the after-fame
 πάντα γὰρ ταῦτα ἔαρος ἐπιγίγνεται ὥρῃ. εἴτα ἄνεμος
all for these of-spring grow-on in-the-season then wind
 καταβέβληκεν· ἔπειθ' ὕλη ἕτερα ἀντὶ τούτων φύει. τὸ
has-thrown-down then the-forest others in-place-of these grows the
 δὲ ὀλιγοχρόνιον κοινὸν πᾶσιν, ἀλλὰ σὺ πάντα ὡς αἰώνια
and short-lived-(state) common to-all but you all-things as eternal
 ἐσόμενα φεύγεις καὶ διώκεις. μικρὸν καὶ καταμύσεις,
going-to-be flee and pursue a-little and you-will-close-your-eyes
 τὸν δὲ ἐξενεγκόντα σε ἤδη ἄλλος θρηνήσει.
the-(man) and having-carried-out you already another will-mourn

- 35 Τὸν ὑγιαίνοντα ὀφθαλμὸν πάντα ὁρᾶν δεῖ τὰ ὀρατὰ καὶ
the healthy eye all to-see must the visible-things and
 μὴ λέγειν· τὰ χλωρὰ θέλω· τοῦτο γὰρ ὀφθαλμιῶντός ἐστι.
not to-say the green-things I-want this for of-one-with-sore-eyes is
 καὶ τὴν ὑγιαίνουσαν ἀκοὴν καὶ ὄσφρησιν εἰς πάντα δεῖ τὰ
and the healthy hearing and smell for all must the
 ἀκουστὰ καὶ ὄσφραντὰ ἐτοίμην εἶναι, καὶ τὸν ὑγιαίνοντα
audible and smellable-things ready to-be and the healthy
 στόμαχον πρὸς πάντα τὰ τρόφιμα ὁμοίως ἔχειν ὡς
stomach toward all the foods alike to-be-disposed as
 μύλην πρὸς πάντα ὅσα ἀλέσουσα κατεσκευάσται. καὶ
a-mill toward all as-many-as to-grind it-has-been-constructed and
 τοῖνυν τὴν ὑγιαίνουσαν διάνοιαν πρὸς πάντα δεῖ τὰ
so the healthy understanding toward all must the
 συμβαίνοντα ἐτοίμην εἶναι, ἢ δὲ λέγουσα· τὰ τεκνία
happenings ready to-be the-(one) but saying the little-children

σφῆζέσθω, καί· πάντες ὅ τι ἂν πράξω ἐπαινείτωσαν,
let-be-safe and all what thing — I-do let-praise
 ὀφθαλμός ἐστι τὰ χλωρὰ ζητῶν ἢ ὀδόντες τὰ ἀπαλά.
an-eye is the green-things seeking or teeth the soft-things
 Οὐδείς ἐστιν οὕτως εὐποτμος ᾧ ἀποθνήσκοντι οὐ 36
no-one is so fortunate whom dying not
 παρεστήξονται τινες ἀσπαζόμενοι τὸ συμβαῖνον κακόν.
will-stand-beside some welcoming the happening evil
 σπουδαῖος καὶ σοφὸς ἦν· μὴ τὸ πανύστατον ἔσται τις
good and wise he-was perhaps the very-last will-be someone
 ὁ καθ' αὐτὸν λέγων· ἀναπνεύσομέν ποτε ἀπὸ τούτου τοῦ
the-(one) to himself saying we-will-breathe-again at-last from this —
 παιδαγωγοῦ· χαλεπὸς μὲν οὐδενὶ ἡμῶν ἦν, ἀλλὰ ἡσθανόμην
schoolmaster harsh indeed to-none of-us he-was but I-perceived
 ὅτι ἡσυχῇ καταγινώσκει ἡμῶν. ταῦτα μὲν οὖν ἐπὶ τοῦ
that quietly he-condemns us these indeed then in-the-case-of the
 σπουδαίου, ἐφ' ἡμῶν δὲ πόσα ἄλλα ἐστί, δι' ἃ
good-(man) in-the-case-of us but how-many other are because-of which
 πολὺς ὁ ἀπαλλακτικῶν ἡμῶν. τοῦτο οὖν ἐννοήσεις
many the-(one) wanting-to-be-rid of-us this then you-will-reflect-on
 ἀποθνήσκων καὶ εὐκολώτερον ἐξελεύσῃ, λογιζόμενος· ἐκ
dying and more-easily you-will-depart reckoning from
 τοιούτου βίου ἀπέρχομαι, ἐν ᾧ αὐτοὶ οἱ κοινωνοί, ὑπὲρ ὧν
such life I-depart in which the-very — partners for whom
 τὰ τοσαῦτα ἡγωνισάμην, ἠϋξάμην, ἐφρόντισα, αὐτοὶ
the so-many-things I-struggled I-prayed I-took-thought they-themselves
 ἐκείνοι θέλουσί με ὑπάγειν, ἄλλην τινα τυχόν ἐκ τούτου
those want me to-go-off another some perhaps from this
 ῥαστώνην ἐλπίζοντες. τί ἂν οὖν τις ἀντέχοιτο τῆς ἐνταῦθα
relief hoping why — then anyone would-cling-to the here
 μακροτέρας διατριβῆς; μὴ μέντοι διὰ τοῦτο ἔλαττον
longer stay not however because-of this less

εὐμενὴς αὐτοῖς ἄπιθι, ἀλλὰ τὸ ἴδιον ἔθος διασώζων,
kindly to-them depart but — your-own habit preserving
 φίλος καὶ εὖνους καὶ ἱλεως· καὶ μὴ πάλιν ὥς
friendly and well-disposed and gracious and not on-the-other-hand as
 ἀποσπώμενος, ἀλλ' ὥσπερ ἐπὶ τοῦ εὐθανατοῦντος
being-torn-away but just-as in-the-case-of the-(man) dying-well
 εὐκόλως τὸ ψυχάριον ἀπὸ τοῦ σώματος ἐξιλεῖται, τοιαύτην
easily the little-soul from the body is-unwound such
 καὶ τὴν ἀπὸ τούτων ἀποχώρησιν δεῖ γίνεσθαι· καὶ γὰρ
also the from these departure must to-be and for
 τούτοις ἡ φύσις συνῆψε καὶ συνέκρινεν, ἀλλὰ νῦν διαλύει.
to-these the nature joined and combined-(you) but now she-dissolves
 διαλύομαι ὥς ἀπὸ οἰκείων μέν, οὐ μὴν ἀνθελκόμενος
I-am-dissolved as from kin indeed not however dragged-back
 ἀλλ' ἀβιάστως· ἐν γὰρ καὶ τοῦτο τῶν κατὰ φύσιν.
but unforced one for also this of-the-things according-to nature
 37 Ἐθισον ἐπὶ παντός, ὥς οἶόν τε, τοῦ πρασσομένου
accustom-(yourself) in every-case as possible — of-the-thing being-done
 ὑπό τινος ἐπιζητεῖν κατὰ σαυτόν· οὗτος τοῦτο ἐπὶ τί
by anyone to-ask by yourself this-(man) this to what
 ἀναφέρει; ἄρχου δὲ ἀπὸ σαυτοῦ καὶ σαυτὸν πρῶτον ἐξέταζε.
refers begin but from yourself and yourself first examine
 38 Μέννησο ὅτι τὸ νευροσπαστοῦν ἐστὶν ἐκεῖνο τὸ
remember that the-(thing) pulling-the-strings is that —
 ἔνδον ἐγκεκρυμμένον· ἐκεῖνο ῥητορεία, ἐκεῖνο ζωή, ἐκεῖνο,
within hidden that (is)-speech that life that
 εἰ δεῖ εἰπεῖν, ἄνθρωπος. μηδέποτε συμπεριφαντάζου
if one-must to-say man never imagine-along-with-(it)
 τὸ περικείμενον ἀγγειῶδες καὶ τὰ ὀργάνια ταῦτα
the surrounding vessel and the little-instruments these
 τὰ περιπεπλασμένα· ὅμοια γὰρ ἐστὶ σκεπάρνῳ, μόνον
the molded-around like for they-are to-an-adze only

διαφέροντα, καθότι προσφυῇ ἐστίν. ἐπεὶ τοι οὐ μᾶλλον τι
differing insofar-as attached they-are since surely not more at-all
 τούτων ὀφελός ἐστι τῶν μορίων χωρὶς τῆς κινούσης καὶ
of-these use is of-the parts without the moving and
 ἰσχύουσης αὐτὰ αἰτίας, ἢ τῆς κερκίδος τῇ ὑφαντρίᾳ καὶ
restraining them cause than of-the shuttle to-the weaver and
 τοῦ καλάμου τῷ γράφοντι καὶ τοῦ μαστιγίου τῷ ἡνιόχῳ.
of-the pen to-the writer and of-the whip to-the charioteer

BOOK XI

I • THE SOUL REAPS ITS OWN FRUIT

The rational soul sees and shapes itself and reaps its own fruit, and, unlike a dance, its action is complete wherever death comes. It surveys the universe and eternity, so a man of forty has seen all there is. Song, dance, and all of life except virtue lose their hold once divided. The soul should be ready for release by its own judgment, not out of mere opposition like the Christians. Tragedy and Old Comedy were useful reminders; Marcus questions the aim of later comedy.

Τὰ ἴδια τῆς λογικῆς ψυχῆς· ἑαυτὴν ὀρᾷ, ἑαυτὴν διαρθροῖ, 1
the properties of-the rational soul itself it-sees itself it-articulates
 ἑαυτὴν ὅποιαν ἂν βούληται ποιεῖ, τὸν καρπὸν ὃν
itself of-whatever-sort — it-wishes it-makes the fruit which
 φέρει αὐτὴ καρποῦται (τοὺς γὰρ τῶν φυτῶν καρποὺς καὶ
it-bears itself it-reaps the for of-the plants fruits and
 τὸ ἀνάλογον ἐπὶ τῶν ζώων ἄλλοι καρποῦνται), τοῦ ἰδίου
the counterpart among the animals others reap of-the proper
 τέλους τυγχάνει, ὅπου ἂν τὸ τοῦ βίου πέρας ἐπιστῇ, οὐχ
end it-attains wherever — the of-the life limit comes not
 ὥσπερ ἐπὶ ὀρχήσεως καὶ ὑποκρίσεως καὶ τῶν τοιούτων
as in dancing and acting and — such-things

ἀτελὴς γίνεται ἢ ὅλη πρᾶξις, ἐάν τι ἐγκόψῃ, ἀλλ'
incomplete becomes the whole action if something interrupts-(it) but
 ἐπὶ παντὸς μέρους καὶ ὅπου ἂν καταληφθῇ, πλήρες καὶ
in every part and wherever — it-is-overtaken complete and
 ἀπροσδεὲς ἐαυτῇ τὸ προτεθὲν ποιεῖ, ὥστε εἰπεῖν ἐγὼ
without-need for-itself the purpose it-makes so-as to-say I
 ἀπέχω τὰ ἐμά.

have-in-full — mine

ἔτι δὲ περιέρχεται τὸν ὅλον κόσμον καὶ τὸ περὶ αὐτὸν
further and it-goes-around the whole universe and the around it
 κενὸν καὶ τὸ σχῆμα αὐτοῦ καὶ εἰς τὴν ἀπειρίαν τοῦ αἰῶνος
void and the shape its and into the boundlessness of-the eternity
 ἐκτείνεται καὶ τὴν περιοδικὴν παλιγγενεσίαν τῶν ὅλων
it-stretches and the periodic rebirth of-the whole
 ἐμπεριλαμβάνει καὶ περινοεῖ καὶ θεωρεῖ ὅτι οὐδὲν νεώτερον
embraces and comprehends and observes that nothing newer
 ὄψονται οἱ μεθ' ἡμᾶς οὐδὲ περιττότερον εἶδον οἱ
will-see the-(men) after us nor more-extraordinary saw the-(men)
 πρὸ ἡμῶν, ἀλλὰ τρόπον τινὰ ὁ τεσσαρακοντούτης, ἐὰν
before us but in-a-manner some the forty-year-old if
 νοῦν ὅποσονοῦν ἔχῃ, πάντα τὰ γεγονότα καὶ τὰ
mind however-little he-has all the-things having-been and the-things
 ἐσόμενα ἐώρακε κατὰ τὸ ὁμοειδές. ἴδιον δὲ λογικῆς
going-to-be has-seen according-to the sameness-of-kind proper and of-rational
 ψυχῆς καὶ τὸ φιλεῖν τοὺς πλησίον καὶ ἀλήθεια καὶ αἰδῶς καὶ
soul also the to-love the neighbors and truth and modesty and
 τὸ μηδὲν ἐαυτῆς προτιμᾶν, ὅπερ ἴδιον καὶ νόμου· οὕτως
the nothing than-itself to-prefer which-very (is)-proper also of-law so
 ἄρ' οὐδὲν διήνεγκε λόγος ὀρθὸς καὶ λόγος δικαιοσύνης.
then in-no-way differs reason right and reason of-justice

Ὡιδῆς ἐπιτερποῦς καὶ ὀρχήσεως καὶ παγκρατίου 2
song delightful and dance and pancratium
 καταφρονήσεις, ἐὰν τὴν μὲν ἐμμελῇ φωνὴν καταμερίσῃς
you-will-despise if the indeed melodious voice you-divide
 εἰς ἕκαστον τῶν φθόγγων καὶ καθ' ἓνα πύθῃ σεαυτοῦ, εἰ
into each of-the notes and by one you-ask yourself if
 τούτου ἥττων εἶ· διατραπήσῃ γάρ· ἐπὶ δὲ ὀρχήσεως
to-this inferior you-are you-will-be-ashamed for with and dance
 τὸ ἀνάλογον ποιήσας καθ' ἑκάστην κίνησιν ἢ σχέσιν, τὸ
the counterpart having-done by each movement or posture the
 δ' αὐτὸ καὶ ἐπὶ τοῦ παγκρατίου. ὅλως οὖν, χωρὶς ἀρετῆς
and same also with the pancratium in-short then except virtue
 καὶ τῶν ἀπ' ἀρετῆς, μέμνησο ἐπὶ τὰ κατὰ μέρος
and the-things from virtue remember to the-things according-to part
 τρέχειν καὶ τῇ διαιρέσει αὐτῶν εἰς καταφρόνησιν ἵεναι,
to-run and by-the division of-them to contempt to-go
 τὸ δ' αὐτὸ καὶ ἐπὶ τὸν βίον ὅλον μετάφερε.
the and same also to the life whole transfer
 Οἷα ἐστὶν ἡ ψυχὴ ἢ ἔτοιμος, ἐὰν ἤδη ἀπολυθῆναι δέῃ 3
what-sort is the soul the ready if now to-be-released it-must
 τοῦ σώματος καὶ ἥτοι σβεσθῆναι ἢ σκεδασθῆναι ἢ
from-the body and either to-be-extinguished or to-be-scattered or
 συμμεῖναι. τὸ δὲ ἔτοιμον τοῦτο ἵνα ἀπὸ ἰδικῆς κρίσεως
to-persist the and readiness this so-that from individual judgment
 ἔρχεται, μὴ κατὰ ψιλὴν παράταξιν ὥς οἱ Χριστιανοί,
it-comes not by mere opposition as the Christians
 ἀλλὰ λελογισμένως καὶ σεμνῶς καὶ ὥστε καὶ ἄλλον
but deliberately and with-dignity and so-as even another
 πείσαι, ἀτραγώδως.
to-persuade without-theatrics

- 4 Πεποίηκά τι κοινωνικῶς· οὐκοῦν ὠφέλημαι. τοῦτο
I-have-done something socially therefore I-have-been-benefited this
 ἵνα ἀεὶ πρόχειρον ἅπαντᾷ, καὶ μηδαμοῦ παύου.
so-that always at-hand it-meets-(you) and nowhere stop
- 5 Τίς σου ἡ τέχνη; ἀγαθὸν εἶναι. τοῦτο δὲ πῶς καλῶς
what (is)-your — art good to-be this and how well
 γίνεται ἢ ἐκ θεωρημάτων, τῶν μὲν περὶ τῆς τοῦ ὅλου
happens except from principles the-(ones) indeed about the of-the whole
 φύσεως, τῶν δὲ περὶ τῆς ἰδίας τοῦ ἀνθρώπου κατασκευῆς.
nature the-(ones) and about the proper of-the man constitution
- 6 Πρῶτον αἱ τραγωδίαί παρήχθησαν ὑπομνηστικάι τῶν
first the tragedies were-brought-on as-reminders of-the
 συμβαινόντων καὶ ὅτι ταῦτα οὕτως πέφυκε γίνεσθαι καὶ
happenings and that these-things so are-natural to-happen and
 ὅτι, οἷς ἐπὶ τῆς σκηνῆς ψυχαγωγείσθε, τούτοις μὴ ἄχθεσθε
that at-what on the stage you-are-entertained at-these not be-distressed
 ἐπὶ τῆς μείζονος σκηνῆς· ὁρᾶτε γὰρ ὅτι οὕτως δεῖ ταῦτα
on the greater stage you-see for that so must these-things
 περαίνεσθαι καὶ ὅτι φέρουσιν αὐτὰ καὶ οἱ κεκραγότες·
to-be-accomplished and that bear them even the-(ones) having-cried-out
 ‘ὡς Κιθαιρών.’ καὶ λέγεται δέ τινα ὑπὸ τῶν τὰ
O Cithaeron and are-said and some-things by the-(men) the
 δράματα ποιούντων χρησίμως· οἷόν ἐστιν ἐκεῖνο μάλιστα·
dramas making usefully such-as is that especially
- εἰ δ’ ἡμελήθην ἐκ θεῶν καὶ παιδ’ ἐμῶ,
if and I-have-been-neglected by gods and children my
 ἔχει λόγον καὶ τοῦτο·
has reason also this

καὶ πάλιν·

and again

τοῖς πράγμασιν γὰρ οὐχὶ θυμοῦσθαι·

with-the things for not to-rage

καί·

and

βίον θερίζειν ὥστε κάρπιμον στάχυν·

life to-reap like fruitful ear

καὶ ὅσα τοιαῦτα. μετὰ δὲ τὴν τραγωδίαν ἢ ἀρχαία

and as-many-as such after and the tragedy the old

κωμωδία παρήχθη, παιδαγωγικὴν παρρησίαν ἔχουσα

comedy was-brought-on schoolmasterly frankness having

καὶ τῆς ἀτυφίας οὐκ ἀχρήστως δι' αὐτῆς τῆς

and of-the freedom-from-pride not uselessly through the-very —

εὐθυρρημοσύνης ὑπομνησκουσα· πρὸς οἶδόν τι καὶ

plain-speaking reminding for which-sort thing also

Διογένης ταυτὶ παρελάμβανε. μετὰ ταύτην ἢ μέση κωμωδία

Diogenes these-very adopted after this the middle comedy

καὶ λοιπὸν ἢ νέα πρὸς τί ποτε παρείληπται, ἢ κατ' ὀλίγον

and then the new for what ever has-been-adopted or by little

ἐπὶ τὴν ἐκ μιμήσεως φιλοτεχνίαν ὑπερρῆν, ἐπίστησον.

into the from imitation love-of-art it-slipped-down consider

ὅτι μὲν γὰρ λέγεται καὶ ὑπὸ τούτων τινὰ χρήσιμα οὐκ

that indeed for are-said also by these some useful-things not

ἄγνοεῖται, ἀλλὰ ἡ ὅλη ἐπιβολὴ τῆς τοιαύτης ποιήσεως

is-unknown but the whole design — of-such poetry

καὶ δραματουργίας πρὸς τίνα ποτὲ σκοπὸν ἀπέβλεψεν;

and dramaturgy to what ever aim looked

No condition suits philosophy like Marcus's own. A branch cut from its neighbor is cut from the whole tree, and a man who turns from his neighbor cuts himself off from the community, though Zeus lets him grow back. Those who obstruct him should shake neither his right action nor his gentleness. Things trouble us only because we go out to them. If someone despises him, that is that man's affair. False friendship is most shameful, and the finest life is indifferent to indifferent things.

- 7 Πῶς ἐναργὲς προσπίπτει τὸ μὴ εἶναι ἄλλην βίου ὑπόθεσιν
how clearly strikes-(you) the not to-be other of-life condition
 εἰς τὸ φιλοσοφεῖν οὕτως ἐπιτήδειον ὥς ταύτην, ἐν ᾗ
for the to-philosophize so suitable as this-(one) in which
 νῦν ὦν τυγχάνεις.
now being you-happen

- 8 Κλάδος τοῦ προσεχοῦς κλάδου ἀποκοπεῖς οὐ δύναται
a-branch from-the adjacent branch cut-off not can
 μὴ καὶ τοῦ ὅλου φυτοῦ ἀποκεκόφθαι. οὕτω δὲ καὶ
not also from-the whole plant to-have-been-cut-off so then also
 ἄνθρωπος ἐνὸς ἀνθρώπου ἀποσχισθεὶς ὅλης τῆς
a-man from-one man split-off from-whole the
 κοινωνίας ἀποπέπτωκε. κλάδον μὲν οὖν ἄλλος ἀποκόπτει·
fellowship has-fallen-away a-branch indeed then another cuts-off
 ἄνθρωπος δὲ αὐτὸς ἑαυτὸν τοῦ πλησίον χωρίζει μισήσας
a-man but he-himself himself from-the neighbor separates having-hated
 καὶ ἀποστραφεὶς, ἀγνοεῖ δὲ ὅτι καὶ τοῦ ὅλου
and having-turned-away he-does-not-know but that also from-the whole
 πολιτεύματος ἅμα ἀποτέμνηκεν ἑαυτόν. πλὴν ἐκείνo γε
commonwealth at-once he-has-cut-off himself but that at-least
 δῶρον τοῦ συστησαμένου τὴν κοινωνίαν Διός· ἔξεστι
(is)-a-gift of-the having-founded the fellowship Zeus it-is-possible
 γὰρ ἡμῖν πάλιν συμφῦναι τῷ προσεχεῖ καὶ πάλιν
for for-us again to-grow-together with-the adjacent and again

τοῦ ὅλου συμπληρωτικοῖς γενέσθαι. πλεονάκεις μέντοι
of-the whole completing-parts to-become more-often however
 γινόμενον τὸ κατὰ τὴν τοιαύτην διαίρεσιν δυσένωτον
happening the according-to — such separation hard-to-unite
 καὶ δυσάποκατάστατον τὸ ἀποχωροῦν ποιεῖ. ὅλως τε
and hard-to-restore the separating-part makes in-general and
 οὐχ ὅμοιος ὁ κλάδος ὁ ἀπ' ἀρχῆς συμβλαστήσας καὶ
not alike the branch the from beginning having-grown-together and
 σύμπνους συμμείνας τῷ μετὰ τὴν ἀποκοπὴν αὖθις
breathing-with having-remained-together to-the after the cutting-off again
 ἐγκεντρισθέντι, ὃ τι ποτὲ λέγουσιν οἱ φυτουργοί.
grafted-in what thing ever say the gardeners
 Ὅμοθαμνεῖν μέν, μὴ ὁμοδογματεῖν δέ.
to-grow-on-one-stock indeed not to-share-judgments but
 Οἱ ἐνιστάμενοι προΐοντι σοι κατὰ τὸν ὀρθόν 9
the-(men) opposing advancing you according-to the right
 λόγον ὥσπερ ἀπὸ τῆς ὑγιоῦς πράξεως ἀποτρέψαι σε
reason just-as from the sound action to-turn-aside you
 οὐ δυνήσονται, οὕτως μηδὲ τῆς πρὸς αὐτοὺς εὐμενείας
not they-will-be-able so not-even from-the toward them kindness
 ἐκκρουέτωσαν, ἀλλὰ φύλασσε σεαυτὸν ἐπ' ἀμφοτέρων
let-them-dislodge-(you) but guard yourself on both
 ὁμοίως, μὴ μόνον ἐπὶ τῆς εὐσταθοῦς κρίσεως καὶ πράξεως,
alike not only in the steady judgment and action
 ἀλλὰ καὶ ἐπὶ τῆς πρὸς τοὺς κωλύειν ἐπιχειροῦντας
but also in the toward the-(men) to-binder attempting
 ἢ ἄλλως δυσχεραίνοντας πραότητος. καὶ γὰρ τοῦτο
or otherwise being-vexed gentleness and for this
 ἀσθενές, τὸ χαλεπαίνειν αὐτοῖς, ὥσπερ τὸ ἀποστήναι
(is)-weak the to-be-angry with-them just-as the to-desist
 τῆς πράξεως καὶ ἐνδοῦναι καταπλαγέντα· ἀμφοτέροι
from-the action and to-give-in struck-with-fear both

γὰρ ἐπίσης λειποτάκται, ὁ μὲν ὑποτρέσας, ὁ
for equally (are)-deserters the-(one) indeed having-shrunk the-(other)

δὲ ἀλλοτριωθεὶς πρὸς τὸν φύσει συγγενῇ καὶ φίλον.

but estranged toward the by-nature kinsman and friend

10 'Οὐκ ἔστι χείρων οὐδεμία φύσις τέχνης' καὶ γὰρ αἱ τέχναι

not is inferior any nature to-art and for the arts

τὰς φύσεις μιμοῦνται. εἰ δὲ τοῦτο, ἢ πασῶν τῶν ἄλλων

the natures imitate if and this the of-all the other

τελεωτάτη καὶ περιληπτικωτάτη φύσις οὐκ ἂν ἀπολείπειτο

most-perfect and most-comprehensive nature not — would-fall-short

τῆς τεχνικῆς εὐμηχανίας. πᾶσαι δέ γε τέχναι τῶν

of-the artistic ingenuity all and indeed arts of-the

κρειττόνων ἔνεκεν τὰ χείρω ποιοῦσιν· οὐκοῦν καὶ ἡ κοινὴ

better-things for-the-sake the worse-things make therefore also the common

φύσις. καὶ δὴ ἔνθεν μὲν γένεσις δικαιοσύνης, ἀπὸ δὲ

nature and indeed from-here indeed (is)-the-origin of-justice from and

ταύτης αἱ λοιπαὶ ἀρεταὶ υφίστανται· οὐ γὰρ τηρηθήσεται

this the remaining virtues arise not for will-be-preserved

τὸ δίκαιον, ἐὰν ᾗτοι διαφερώμεθα πρὸς τὰ μέσα

the just if either we-are-at-odds about the intermediate-things

ἢ εὐεξαπάτητοι καὶ προπτωτικοὶ καὶ μεταπτωτικοὶ ὦμεν.

or easily-deceived and hasty and changeable we-are

11 Οὐκ ἔρχεται ἐπὶ σὲ τὰ πράγματα ὧν αἱ διώξεις καὶ

not come to you the things of-which the pursuits and

φυγαὶ θορυβοῦσί σε, ἀλλὰ τρόπον τινα αὐτὸς ἐπ' ἐκείνα

avoidances trouble you but in-a-manner some yourself to them

ἔρχῃ· τὸ γοῦν κρίμα τὸ περὶ αὐτῶν ἡσυχάζτω καὶ ἐκεῖνα

you-go the at-any-rate judgment the about them let-it-be-quiet and-those

μενεῖ ἀτρεμοῦντα καὶ οὔτε διώκων οὔτε φεύγων ὀφθήσῃ.

will-remain unmoved and neither pursuing nor fleeing will-you-be-seen

Σφαῖρα ψυχῆς αὐτοειδής, ὅταν μήτε ἐκτείνεται ἐπὶ τι 12

a-sphere of-soul true-to-its-form when neither it-stretches toward anything

μήτε ἔσω συντρέχει μήτε σπειράται μήτε συνιζάνη, ἀλλὰ

nor inward runs-together nor is-scattered nor sinks-down but

φωτὶ λάμπηται ᾧ τὴν ἀλήθειαν ὁρᾷ τὴν πάντων

with-light shines by-which the truth it-sees the of-all-things

καὶ τὴν ἐν αὐτῇ.

and the in itself

Καταφρονήσει μού τις; ὄψεται. ἐγὼ δὲ ὄψομαι ἵνα μή 13

will-despise me someone he-will-see-(to-it) I but will-see-(to-it) that not

τι καταφρονήσεως ἄξιον πράσσω ἢ λέγων εὐρίσκωμαι.

anything of-contempt worthy doing or saying I-am-found

μισήσει; ὄψεται. ἀλλὰ ἐγὼ εὐμενὴς καὶ εὖνους παντὶ

he-will-hate he-will-see-(to-it) but I (am)-kindly and well-disposed to-everyone

καὶ τούτῳ αὐτῷ ἔτοιμος τὸ παρορώμενον δεῖξαι, οὐκ

and to-this very-(man) ready the overlooked-thing to-show not

ὀνειδιστικῶς οὐδὲ ὡς κατεπιδεικνύμενος ὅτι ἀνέχομαι, ἀλλὰ

reproachfully nor as making-a-show that I-am-patient but

γνησίως καὶ χρηστῶς, οἷος ὁ Φωκίων ἐκεῖνος, εἴ γε μή

genuinely and kindly such-as — Phocion that if indeed not

προσεποιεῖτο. τὰ ἔσω γὰρ δεῖ τοιαῦτα εἶναι καὶ ὑπὸ

he-was-pretending the-things within for must such to-be and by

τῶν θεῶν βλέπεσθαι ἄνθρωπον πρὸς μηδὲν ἀγανακτικῶς

the gods to-be-seen a-man toward nothing indignantly

διατιθέμενον μηδὲ δεινοπαθοῦντα. τί γάρ σοι κακόν, εἰ

disposed nor complaining what for to-you (is)-bad if

αὐτὸς νῦν ποιεῖς τὸ τῇ φύσει σου οἰκεῖον καὶ δέχῃ

yourself now you-do the-thing to-the nature your proper and you-accept

τὸ νῦν τῇ τῶν ὅλων φύσει εὐκαιρον, ἄνθρωπος τεταμένος

the now to-the of-the whole nature timely a-man intent

πρὸς τὸ γίνεσθαι δι' ὅτου δὴ τὸ κοινῇ συμφέρον;

on the to-happen through whatever indeed the in-common advantageous

- 14 Ἀλλήλων καταφρονούντες ἀλλήλοις ἀρεσκεύονται καὶ
one-another despising to-one-another they-pay-court and
 ἀλλήλων ὑπερέχειν θέλοντες ἀλλήλοις ὑποκατακλίνονται.
one-another to-surpass wishing to-one-another they-give-way
- 15 Ὡς σαπρὸς καὶ κίβδηλος ὁ λέγων· ἐγὼ προήρημαι
how rotten and counterfeit the-(man) saying I have-chosen
 ἀπλῶς σοι προσφέρεισθαι. τί ποιεῖς, ἄνθρωπε; τοῦτο οὐ
simply with-you to-deal what are-you-doing man this not
 δεῖ προλέγειν. αὐτὸ φανήσεται· ἐπὶ τοῦ μετώπου γεγράφθαι
must to-announce itself it-will-appear on the forehead to-be-written
 ὀφείλει· εὐθὺς ἡ φωνὴ τοιοῦτον ἡχεῖ, εὐθὺς ἐν τοῖς ὄμμασιν
it-ought at-once the voice such rings-out at-once in the eyes
 ἐξέχει, ὥς τῶν ἐραστῶν ἐν τῷ βλέμματι πάντα εὐθὺς
it-stands-out as of-the lovers in the glance everything at-once
 γνωρίζει ὁ ἐρώμενος. τοιοῦτον ὅλως δεῖ τὸν ἀπλοῦν καὶ
recognizes the beloved such in-short must the simple and
 ἀγαθὸν εἶναι, οἷον γράσωνα, ἵνα ὁ παραστὰς ἅμα
good-(man) to-be like a-goat-smelling-(man) so-that the-(man) standing-by at-once
 τῷ προσελθεῖν, θέλει οὐ θέλει, αἰσθηται. ἐπιτήδευσις δὲ
with-the to-approach he-wishes not he-wishes should-perceive affectation but
 ἀπλότητος σκάλμη ἐστίν. οὐδέν ἐστιν αἰσχίον λυκοφιλίας·
of-simplicity a-dagger is nothing is more-shameful than-wolf-friendship
 πάντων μάλιστα τοῦτο φεῦγε. ὁ ἀγαθὸς καὶ ἀπλοῦς καὶ
of-all most this flee the good and simple and
 εὐμενὴς ἐν τοῖς ὄμμασιν ἔχουσι ταῦτα καὶ οὐ λανθάνει.
kindly-(man) in the eyes have these-things and not it-escapes-notice
- 16 Κάλιστα διαζῆν, δύναμις αὕτη ἐν τῇ ψυχῇ, εἰς πρὸς
most-finely to-live-through (the)-power this in the soul if toward
 τὰ ἀδιάφορά τις ἀδιαφορῇ. ἀδιαφορήσει δέ, εἰς ἕκαστον
the indifferent-things one is-indifferent he-will-be-indifferent and if each
 αὐτῶν θεωρῇ διηρημένως καὶ ὁλικῶς καὶ μεμνημένος
of-them he-observes analytically and as-a-whole and remembering

ὅτι οὐδὲν αὐτῶν ὑπόληψιν περὶ αὐτοῦ ἡμῖν ἐμποιεῖ οὐδὲ
that none of-them supposition about itself in-us produces nor
 ἔρχεται ἐφ' ἡμᾶς, ἀλλὰ τὰ μὲν ἀτρεμεῖ, ἡμεῖς δέ
comes to us but the-things indeed are-still we but
 ἐσμεν οἱ τὰς περὶ αὐτῶν κρίσεις γεννῶντες καὶ
are the-(ones) the about them judgments producing and
 οἷον γράφοντες ἐν ἑαυτοῖς, ἐξὸν μὲν μὴ γράφειν,
as-it-were writing in ourselves it-being-possible indeed not to-write
 ἐξὸν δέ, καὶν που λάθῃ, εὐθύς ἐξαλειψαί·
it-being-possible and even-if somewhere it-escapes-notice at-once to-wipe-out
 ὅτι ὀλίγου χρόνου ἔσται ἡ τοιαύτη προσοχή καὶ λοιπὸν
that for-little time will-be — such attention and thereafter
 πεπαύσεται ὁ βίος. τί μέντοι δύσκολον ἄλλως ἔχειν
will-have-ceased the life what however (is)-hard otherwise to-be
 ταῦτα; εἰ μὲν γὰρ κατὰ φύσιν ἐστί, χαίρει αὐτοῖς καὶ
these if indeed for according-to nature they-are rejoice in-them and
 ῥάδια ἔστω σοι· εἰ δὲ παρὰ φύσιν, ζήτηί τί ἐστί
easy let-them-be for-you if but contrary-to nature seek what is
 σοι κατὰ τὴν σὴν φύσιν καὶ ἐπὶ τοῦτο σπεῦδε, καὶν
for-you according-to — your nature and toward this hasten even-if
 ἄδοξον ἦ· παντὶ γὰρ συγγνώμη τὸ ἴδιον ἀγαθὸν ζητοῦντι.
inglorious it-is to-everyone for (is)-pardon the proper good seeking
 Πόθεν ἐλήλυθεν ἕκαστον καὶ ἐκ τίνων ἕκαστον ὑποκειμένων 17
whence has-come each and from what each underlying-things
 καὶ εἰς τί μεταβάλλει καὶ οἷον ἔσται μεταβαλὼν καὶ
and into what it-changes and what-sort it-will-be having-changed and
 ὥς οὐδὲν κακὸν πείσεται.
how no harm it-will-suffer

When someone offends him, Marcus should remember that men are born for one another; what they are like at table and in bed; that wrongdoers err unwillingly; that he errs often himself; that he cannot be sure they err at all; that life is short; that only his own suppositions trouble him; that anger harms more than its cause; and that genuine kindness is invincible. Gentleness, not rage, is manly. A tenth gift: to expect the bad not to err is madness.

- 18 Πρῶτον, τίς ἢ πρὸς αὐτοὺς μοι σχέσις καὶ ὅτι
first what (is)-the toward them my relation and that
 ἀλλήλων ἔνεκεν γεγόναμεν καὶ καθ' ἕτερον λόγον
of-one-another for-the-sake we-have-been-born and by another account
 προστησόμενος αὐτῶν γέγονα ὡς κριὸς ποίμνης ἢ
going-to-stand-at-the-head of-them I-have-been-born as a-ram of-a-flock or
 ταῦρος ἀγέλης. ἄνωθεν δὲ ἔπιθι ἀπὸ τοῦ· εἰ μὴ
a-bull of-a-herd from-above and go-over from the-(premise) if not
 ἄτομοι, φύσις ἢ τὰ ὅλα διοικοῦσα· εἰ τοῦτο, τὰ
atoms nature the-(one) the whole governing if this the
 χείρονα τῶν κρειττόνων ἔνεκεν, ταῦτα δὲ ἀλλήλων.
worse-things of-the better for-the-sake these and of-one-another
 Δεύτερον δέ, ὁποιοί τινές εἰσιν ἐπὶ τῆς τραπέζης, ἐν τῷ
second and what-sort of-people they-are at the table in the
 κλιναρίῳ, τᾶλλα· μάλιστα δέ, οἷας ἀνάγκας δογμάτων
little-bed the-rest most-of-all and what-sort-of compulsions of-judgments
 κειμέναις ἔχουσι· καὶ αὐτὰ δὲ ταῦτα, μεθ' οἷου τύφου
laid-down they-have and very and these-things with what-sort-of conceit
 ποιοῦσιν.
they-do
 Τρίτον, ὅτι, εἰ μὲν ὀρθῶς ταῦτα ποιοῦσιν, οὐ δεῖ
third that if indeed rightly these-things they-do not must
 δυσχεραίνειν· εἰ δ' οὐκ ὀρθῶς, δηλονότι ἄκοντες καὶ
to-be-vexed if but not rightly clearly unwilling and

ἀγνοοῦντες. πᾶσα γὰρ ψυχὴ ἄκουσα στέρεται, ὥσπερ τοῦ
not-knowing every for soul unwilling is-deprived just-as of-the
 ἀληθοῦς, οὕτως καὶ τοῦ κατ' ἀξίαν ἐκάστω προσφέρεσθαι.

truth so also of-the according-to worth to-each to-behave
 ἄχθονται γοῦν ἀκούοντες ἄδικοι καὶ ἀγνώμονες
they-are-annoyed at-any-rate hearing-themselves-called unjust and ungrateful
 καὶ πλεονέκται καὶ καθάπαξ ἀμαρτητικοὶ περὶ τοὺς πλησίον.

and grasping and in-a-word wrongdoers toward the neighbors
 Τέταρτον, ὅτι καὶ αὐτὸς πολλὰ ἀμαρτάνεις καὶ ἄλλος
fourth that also yourself many-things you-err and another
 τοιοῦτος εἶ· καὶ εἴ τινων δὲ ἀμαρτημάτων ἀπέχῃ,

such you-are and if some and errors you-refrain-from
 ἀλλὰ τὴν γε ἕξω ἐποιστικὴν ἔχεις, εἰ καὶ διὰ
but the at-least disposition inclined-to-them you-have if even because-of
 δειλίαν ἢ δοξοκοπίαν ἢ τοιοῦτό τι κακὸν ἀπέχῃ
cowardice or fame-seeking or such some evil you-refrain-from

τῶν ὁμοίων ἀμαρτημάτων.

the similar errors

Πέμπτον, ὅτι οὐδὲ εἰ ἀμαρτάνουσι κατείληφας· πολλὰ
fifth that not-even if they-err have-you-grasped many-things
 γὰρ κατ' οἰκονομίαν γίνεται καὶ ὅλως πολλὰ δεῖ

for by arrangement happen and in-short many-things one-must
 πρότερον μαθεῖν, ἵνα τις περὶ ἀλλοτρίας πράξεως
first to-learn so-that one about another's action

καταληπτικῶς τι ἀποφύνηται.

with-certainty anything may-declare

Ἔκτον, ὅτι, ὅταν λίαν ἀγανακτῇς ἢ καὶ δυσπαθῇς,
sixth that when too-much you-are-indignant or even are-distressed

ἀκαριαῖος ὁ ἀνθρώπειος βίος καὶ μετ' ὀλίγον πάντες
momentary (is)-the human life and after a-little all

ἐξετάθημεν.

we-have-been-laid-out

Ἑβδομον, ὅτι οὐχ αἱ πράξεις αὐτῶν ἐνοχλοῦσιν ἡμῖν·
seventh that not the actions their trouble us
 ἐκεῖναι γάρ εἰσιν ἐν τοῖς ἐκείνων ἡγεμονικοῖς· ἀλλὰ αἱ
those for are in — their ruling-faculties but —
 ἡμέτεραι ὑπολήψεις. ἄρον γοῦν καὶ θέλησον ἀφεῖναι
our suppositions remove at-any-rate and be-willing to-let-go
 τὴν ὡς περὶ δεινοῦ κρίσιν καὶ ἀπῆλθεν ἡ ὀργή· πῶς
the as about a-terrible-thing judgment and has-gone the anger how
 οὖν ἀρεῖς; λογισάμενος ὅτι οὐκ αἰσχρόν· ἐὰν
then will-you-remove-(it) reckoning that (it-is)-not shameful if
 γὰρ μὴ μόνον ἢ τὸ αἰσχρόν κακόν, ἀνάγκη καὶ σέ
for not alone is the shameful evil (it-is)-necessary also you
 πολλὰ ἀμαρτάνειν καὶ ληστήν καὶ παντοῖον γενέσθαι.
many-things to-err and a-robber and anything to-become
 Ὅγδοον, ὅσῳ χαλεπώτερα ἐπιφέρουσιν αἱ ὀργαὶ καὶ
eighth how-much harsher-things bring the angers and
 λῦπαι αἱ ἐπὶ τοῖς τοιούτοις, ἢ περ αὐτὰ ἐστὶν ἐφ'
griefs the-(ones) at — such-things than the-very-things are at
 οἷς ὀργιζόμεθα καὶ λυπούμεθα.
which we-are-angry and grieve
 Ἐνατον, ὅτι τὸ εὐμενὲς ἀνίκητον, ἐὰν γνήσιον ἢ καὶ
ninth that the kindness (is)-invincible if genuine it-is and
 μὴ σεσηρὸς μηδὲ ὑπόκρισις. τί γάρ σοι ποιήσει ὁ
not grinning nor pretense what for to-you will-do the
 ὑβριστικώτατος, ἐὰν διατελῇς εὐμενὲς αὐτῷ καί, εἰ οὕτως
most-insolent-(man) if you-continue kindly to-him and if so
 ἔτυχε, πράως παραινῇς καὶ μεταδιδάσκεις εὐσκολῶν παρ'
it-happened gently you-advice and re-teach at-leisure at
 αὐτὸν ἐκεῖνον τὸν καιρὸν ὅτε κακοποιεῖν σε ἐπιχειρεῖ·
very that — moment when to-harm you he-attempts
 ἢ μή, τέκνον· πρὸς ἄλλο πεφύκαμεν. ἐγὼ μὲν οὐ μὴ
not child for something-else we-have-been-born I indeed not ever

βλαβῶ, σὺ δὲ βλάβῃ, τέκνον.' καὶ δεικνύναι εὐαφῶς
shall-be-harmed you but are-harmed child and to-show tactfully
 καὶ ὀλικῶς ὅτι τοῦτο οὕτως ἔχει, ὅτι οὐδὲ μέλισσαι
and generally that this so is that not-even bees
 αὐτὸ ποιοῦσιν οὐδ' ὅσα συναγελαστικὰ πέφυκε. δεῖ
it do nor as-many-as gregarious are-by-nature must
 δὲ μήτε εἰρωνικῶς αὐτὸ ποιεῖν μήτε ὀνειδιστικῶς, ἀλλὰ
but neither ironically it to-do nor reproachfully but
 φιλοστοργῶς καὶ ἀδῆκτως τῇ ψυχῇ καὶ μὴ ὥς ἐν σχολῇ
affectionately and without-sting in-the soul and not as in school
 μηδὲ ἵνα ἄλλος παραστὰς θαυμάσῃ, ἀλλ' ἥτοι πρὸς
nor so-that another standing-by may-admire but either to
 μόνον καὶ ἐὰν ἄλλοι τινὲς περιστήκωσι.
(him)-alone even if others some stand-around
 Τούτων τῶν ἐννέα κεφαλαίων μέμνησο ὡς παρὰ τῶν
these — nine heads remember as from the
 Μουσῶν δῶρα εἰληφὼς καὶ ἄρξαι ποτὲ ἄνθρωπος εἶναι,
Muses gifts having-received and begin at-last a-man to-be
 ἕως ζῆς. φυλακτέον δὲ ἐπίσης τῷ ὀργιζέσθαι
while you-live one-must-guard-against and equally with-the to-be-angry
 αὐτοῖς τὸ κολακεύειν αὐτούς· ἀμφότερά γὰρ ἀκοινωνήτα
with-them the to-flatter them both for (are)-unsocial
 καὶ πρὸς βλάβην φέρει. πρόχειρον δὲ ἐν ταῖς ὀργαῖς
and toward harm lead (let-it-be)-at-hand and in the angers
 ὅτι οὐχὶ τὸ θυμοῦσθαι ἀνδρικόν, ἀλλὰ τὸ πρᾶον καὶ
that not the to-rage (is)-manly but the gentle and
 ἡμερον ὥσπερ ἀνθρωπικώτερον, οὕτως καὶ ἀρρενικώτερον
mild just-as more-human so also more-masculine
 καὶ ἰσχύος καὶ νεύρων καὶ ἀνδρείας τούτῳ μέτεστιν,
and in-strength and sinews and courage this has-a-share
 οὐχὶ τῷ ἀγανακτοῦντι καὶ δυσαρεστοῦντι· ὅσῳ γὰρ
not the indignant and discontented by-as-much-as for

ἀπαθεία τοῦτο οἰκειότερον, τοσούτω καὶ δυνάμει.

to-freedom-from-passion this (is)-closer by-so-much also to-power

ὥσπερ τε ἡ λύπη ἀσθενοῦς, οὕτως καὶ ἡ ὀργή·

just-as and the grief of-a-weak-(man) so also the anger

ἀμφοτέροι γὰρ τέτρωνται καὶ ἐνδεδώκασιν.

both for have-been-wounded and have-given-in

Εἰ δὲ βούλει, καὶ δέκατον παρὰ τοῦ Μουσηγέτου δῶρον

if and you-wish also a-tenth from the Leader-of-the-Muses gift

λάβε, ὅτι τὸ μὴ ἀξιοῦν ἀμαρτάνειν τοὺς φαύλους μανικόν·

take that the not to-expect to-err the bad (is)-madness

ἀδυνάτου γὰρ ἐφίεται. τὸ δὲ συγχωρεῖν ἄλλοις μὲν εἶναι

the-impossible for it-desires the but to-allow others indeed to-be

τοιούτους, ἀξιοῦν δὲ μὴ εἰς σὲ ἀμαρτάνειν, ἄγνωμον

such to-expect but not against you to-err (is)-unfeeling

καὶ τυραννικόν.

and tyrannical

IV · SAYINGS OF EPICTETUS

Marcus names four turns of the ruling faculty to wipe out. The elements of his body obey the whole and keep their posts, so the mind alone should not rebel. A man with no single aim cannot be one man, and the aim must be the common good. Brief sayings follow: Socrates called popular judgments bugbears; the Pythagoreans watched the stars at dawn; seeking a child no longer granted is seeking a fig in winter; and Epictetus said no one can rob us of choice.

19 Τέσσαρας μάλιστα τροπὰς τοῦ ἡγεμονικοῦ παραφυλακτέον

four especially turns of-the ruling-faculty one-must-watch-for

διηνεκῶς καὶ ἐπειδὰν φωράσης ἀπαλειπτέον, ἐπιλέγοντα

continually and whenever you-detect-(them) one-must-wipe-out saying

ἐφ' ἐκάστου οὕτως· τοῦτο τὸ φάντασμα οὐκ ἀναγκαῖον·

at each thus this — image (is)-not necessary

τοῦτο λυτικὸν κοινωνίας· τοῦτο οὐκ ἀπὸ σαυτοῦ μέλλεις
this (is)-destructive of-fellowship this not from yourself you-are-about
 λέγειν· τὸ γὰρ μὴ ἀφ' ἑαυτοῦ λέγειν ἐν τοῖς ἀτοπωτάτοις
to-say the for not from oneself to-say among the most-absurd-things
 νόμῳ. τέταρτον δέ ἐστι, καθὸ σεαυτῷ ὀνειδιεῖς, ὅτι
consider fourth and is in-which yourself you-will-reproach that
 τοῦτο ἡττωμένου ἐστὶ καὶ ὑποκατακλινομένου τοῦ ἐν σοὶ
this of-being-defeated is and of-yielding the in you
 θειοτέρου μέρους τῇ ἀτιμοτέρᾳ καὶ θνητῇ μοίρᾳ, τῇ τοῦ
more-divine part to-the less-honorable and mortal portion the of-the
 σώματος καὶ ταῖς τούτου τραχείαις ἢ λείαις κινήσεσιν.
body and — to-its rough or smooth movements
 Τὸ μὲν πνευμάτιόν σου καὶ τὸ πυρῶδες πᾶν, ὅσον 20
the indeed little-breath your and the fiery all as-much-as
 ἐγκέκραται, καίτοι φύσει ἀνωφερῇ ὄντα, ὅμως
is-mixed-in although by-nature upward-tending being nevertheless
 πειθόμενα τῇ τῶν ὅλων διατάξει παρακρατεῖται ἐνταῦθα
obeying the of-the whole ordinance is-held-back here
 ἐπὶ τοῦ συγκρίματος. καὶ τὸ γεῶδες δὲ τὸ ἐν σοὶ πᾶν
in the compound and the earthy too the in you all
 καὶ τὸ ὑγρόν, καίτοι κατωφερῇ ὄντα, ὅμως ἐγήγερται
and the liquid although downward-tending being nevertheless has-been-raised
 καὶ ἔστηκε τὴν οὐχ ἑαυτῶν φυσικὴν στάσιν. οὕτως ἄρα
and stands the not their-own natural position so then
 καὶ τὰ στοιχεῖα ὑπακούει τοῖς ὅλοις, ἐπειδὴν που
even the elements obey the whole whenever somewhere
 καταταχθῇ σὺν βίᾳ, μένοντα μέχρις ἂν ἐκείθεν πάλιν τὸ
they-are-posted with force remaining until — from-there again the
 ἐνδόσιμον τῆς διαλύσεως σημήνη.
signal of-the dissolution gives

οὐ δεινὸν οὖν μόνον τὸ νοερὸν σου μέρος ἀπειθὲς εἶναι
 (is-it)-not terrible then only the intelligent your part disobedient to-be
 καὶ ἀγανακτεῖν τῇ ἑαυτοῦ χώρᾳ; καίτοι οὐδέν γε βίαιον
 and to-be-indignant — at-its-own post although nothing indeed violent
 τούτῳ ἐπιτάσσεται, ἀλλὰ μόνα ὅσα κατὰ φύσιν ἐστὶν
 on-it is-imposed but only as-many-as according-to nature are
 αὐτῷ· οὐ μέντοι ἀνέχεται, ἀλλὰ τὴν ἐναντίαν φέρεται. ἡ
 for-it not however it-endures-(it) but the opposite-way is-carried the
 γὰρ ἐπὶ τὰ ἀδικήματα καὶ τὰ ἀκολαστήματα καὶ τὰς
 for toward the wrongs and the licentious-acts and the
 ὀργὰς καὶ τὰς λύπας καὶ τοὺς φόβους κίνησις οὐδὲν ἄλλο
 angers and the griefs and the fears movement nothing other
 ἐστὶν ἢ ἀφισταμένου τῆς φύσεως. καὶ ὅταν δέ τι
 is than of-(one)-departing-from the nature and when too at-any
 τῶν συμβαινόντων δυσχεραίνει τὸ ἡγεμονικόν, καταλείπει
 of-the happenings is-vexed the ruling-faculty it-deserts
 καὶ τότε τὴν ἑαυτοῦ χώραν· πρὸς ὁσιότητα γὰρ καὶ
 also then — its-own post for holiness for and
 θεοσέβειαν κατεσκεύασται οὐχ ἥττον ἢ πρὸς δικαιοσύνην.
 piety it-has-been-constituted not less than for justice
 καὶ γὰρ ταῦτα ἐν εἴδει ἐστὶ τῆς εὐκωνωνησίας, μᾶλλον
 and for these in species are of-the good-fellowship rather
 δὲ πρεσβύτερα τῶν δικαιοπραγημάτων.
 and older than-the just-acts

- 21 ‘Ὡς μὴ εἰς καὶ ὁ αὐτός ἐστιν αἰὲ τοῦ βίου σκοπός,
 for-whom not one and the same is always of-the life aim
 οὗτος εἰς καὶ ὁ αὐτὸς δι’ ὅλου τοῦ βίου εἶναι οὐ δύναται.’
 he one and the same through whole the life to-be not can
 οὐκ ἄρκει τὸ εἰρημένον, ἐὰν μὴ κάκεῖνο προσθῇς, ὁποῖον
 not suffices the-thing said if not also-that you-add of-what-sort
 εἶναι δεῖ τοῦτον τὸν σκοπὸν. ὥσπερ γὰρ οὐχ ἡ πάντων
 to-be must this — aim just-as for not the of-all

τῶν ὅπωςοῦν τοῖς πλείοσι δοκούντων ἀγαθῶν ὑπόληψις
the in-any-way to-the majority seeming goods supposition
 ὁμοία ἐστίν, ἀλλ' ἡ τῶν τοιῶνδ' ἐστίν, τουτέστι τῶν
alike is but the — of-this-kind certain-things that-is of-the
 κοινῶν, οὕτω καὶ τὸν σκοπὸν δεῖ τὸν κοινωνικὸν καὶ
common so also the aim one-must the social and
 πολιτικὸν ὑποστήσασθαι. ὁ γὰρ εἰς τοῦτον πάσας
civic to-set-up the-(man) for toward this all
 τὰς ἰδίας ὁρμὰς ἀπευθύνων πάσας τὰς πράξεις ὁμοίας
the private impulses directing all the actions alike
 ἀποδώσει καὶ κατὰ τοῦτο αἰεὶ ὁ αὐτὸς ἔσται.

will-render and by this always the same will-be
 Τὸν μῦν τὸν ὄρεινόν καὶ τὸν κατοικίδιον καὶ τὴν πτοίαν 22
the mouse the mountain and the house-(mouse) and the terror
 τούτου καὶ διασώβησιν.

of-this-one and scurrying
 Σωκράτης καὶ τὰ τῶν πολλῶν δόγματα Λαμίας ἐκάλει, 23
Socrates also the of-the many judgments Lamias called
 παιδίων δειμάτα.

of-children bugbears
 Λακεδαιμόνιοι τοῖς μὲν ξένοις ἐν ταῖς θεωρίαις ὑπὸ τῇ σκιᾷ 24
Lacedaemonians for-the indeed strangers at the spectacles under the shade
 τὰ βάρη ἐτίθεσαν, αὐτοὶ δὲ οὐ ἔτυχεν, ἐκαθέζοντο.

the benches set they-themselves but where it-happened sat
 Τῷ Περδικκᾷ ὁ Σωκράτης περὶ τοῦ μὴ ἔρχεσθαι παρ' 25
— to-Perdiccas — Socrates about the not to-come to
 αὐτόν· ἵνα, ἔφη, μὴ τῷ κακίστῳ ὀλέθρῳ ἀπόλωμαι,
him so-that he-said not by-the worst destruction I-may-perish
 τουτέστι, μὴ εὖ παθῶν οὐ δυνηθῶ ἀντεπιοῆσαι.
that-is lest well treated not I-be-able to-return-the-favor

- 26 Ἐν τοῖς τῶν Ἐπικουρείων γράμμασι παράγγελμα ἔκειτο
in the of-the Epicureans writings a-precept lay
 συνεχῶς ὑπομνησκεσθαι τῶν παλαιῶν τινος τῶν
continually to-be-reminded of-the ancients some-one of-the-(men)
 ἀρετῇ χρησαμένων.
virtue having-practiced
- 27 Οἱ Πυθαγόρειοι· ἔωθεν εἰς τὸν οὐρανὸν ἀφορᾶν, ἵν'
the Pythagoreans at-dawn to the sky to-look so-that
 ὑπομνησκώμεθα τῶν αἰὲ κατὰ τὰ αὐτὰ καὶ
we-may-be-reminded of-the-(bodies) always according-to the same-things and
 ὡσαύτως τὸ ἐαυτῶν ἔργον διανυόντων καὶ τῆς τάξεως
in-the-same-way — their-own work accomplishing and of-the order
 καὶ τῆς καθαρότητος καὶ τῆς γυμνότητος· οὐδὲν γὰρ
and of-the purity and of-the nakedness no for
 προκάλυμμα ἄστρου.
veil of-a-star
- 28 Οἷος ὁ Σωκράτης τὸ κώδιον ὑπέζωσμένος, ὅτε ἡ
what-sort — Socrates the sheepskin having-girded-on when —
 Ξανθίππη λαβούσα τὸ ἱμάτιον ἔξω προήλθε, καὶ ἃ εἶπεν
Xanthippe having-taken the cloak outside went and what said
 ὁ Σωκράτης τοῖς ἐταίροις αἰδεσθεῖσι καὶ ἀναχωρήσασιν,
— Socrates to-the companions ashamed and having-withdrawn
 ὅτε αὐτὸν εἶδον οὕτως ἐσταλμένον.
when him they-saw so dressed
- 29 Ἐν τῷ γράφειν καὶ ἀναγινώσκειν οὐ πρότερον ἄρξεις
in the to-write and to-read not sooner will-you-lead
 πρὶν ἀρχθῆς. τοῦτο πολλῷ μᾶλλον ἐν τῷ βίῳ.
before you-are-led this by-much more in the life
- 30 Δοῦλος πέφυκας, οὐ μέτεστί σοι λόγος.
a-slave you-are-by-nature not there-is-a-share to-you of-speech
- 31 Ἐμὸν δ' ἐγέλασε φίλον κῆρ.
my and laughed dear heart

Μέμψονται δ' ἀρετὴν χαλεποῖς βάζοντες ἔπεσιν. 32
they-will-blame and virtue harsh uttering words

Σῦκον χειμῶνος ζητεῖν μαινομένον· τοιοῦτος ὁ τὸ 33
a-fig in-winter to-seek (is)-of-a-madman such (is)-the-(man) the
 παιδίον ζητῶν, ὅτε οὐκέτι δίδοται.
little-child seeking when no-longer it-is-granted

Καταφιλοῦντα τὸ παιδίον δεῖ, ἔλεγεν ὁ Ἐπίκτητος, 34
kissing the little-child one-must said — Epictetus

ἔνδον ἐπιφθέγγεσθαι· αὔριον ἴσως ἀποθανῇ. — δύσφημα
inwardly to-say-over tomorrow perhaps you-will-die ill-omened

ταῦτα. — οὐδὲν δύσφημον, ἔφη, φυσικοῦ τινος ἔργου
these-things nothing ill-omened he-said of-natural any work

σημαντικόν· ἢ καὶ τὸ τοὺς στάχνας θερισθῆναι δύσφημον.
signifying or also the the ears-of-grain to-be-reaped (is)-ill-omened

Ὅμφαξ, σταφυλή, σταφίς, πάντα μεταβολαί, οὐκ εἰς τὸ 35
green-grape ripe-grape raisin all changes not into the
 μὴ ὄν, ἀλλὰ εἰς τὸ νῦν μὴ ὄν.
not being but into the now not being

Ληστής προαιρέσεως οὐ γίνεται· τὸ τοῦ Ἐπικτήτου. 36
a-robber of-choice not there-is the-(saying) — of-Epictetus

Τέχνην, ἔφη, δεῖ περὶ τὸ συγκατατίθεσθαι εὑρεῖν καὶ 37
an-art he-said one-must about the to-assent to-find and

ἐν τῷ περὶ τὰς ὁρμὰς τόπῳ τὸ προσεκτικὸν φυλάσσειν,
in the about the impulses topic the attentiveness to-keep

ἵνα μεθ' ὑπεξαιρέσεως, ἵνα κοινωνικαί, ἵνα κατ'
so-that with reservation so-that social so-that according-to

ἀξίαν, καὶ ὁρέξεως μὲν παντάπασιν ἀπέχεσθαι, ἐκκλίσει
worth and from-desire indeed altogether to-abstain aversion

δὲ πρὸς μηδὲν τῶν οὐκ ἐφ' ἡμῖν χρῆσθαι.
but toward none of-the-things not up-to us to-use

38 Οὐ περὶ τοῦ τυχόντος οὖν, ἔφη, ἐστὶν ὁ ἀγών, ἀλλὰ
 not about the chance-thing then he-said is the contest but
 περὶ τοῦ μαίνεσθαι ἢ μή.

about the to-be-mad or not

39 Ὁ Σωκράτης ἔλεγε· τί θέλετε; λογικῶν ψυχὰς ἔχειν
 — Socrates used-to-say what do-you-want of-rational souls to-have

ἢ ἀλόγων; — λογικῶν. — τίνων λογικῶν; ὑγιῶν

or of-irrational of-rational of-what-sort of-rational of-sound

ἢ φαύλων; — ὑγιῶν. — τί οὖν οὐ ζητεῖτε; — ὅτι

or of-base of-sound why then not do-you-seek because

ἔχομεν. — τί οὖν μάχεσθε καὶ διαφέρεσθε;

we-have why then do-you-fight and quarrel

BOOK XII

I · ALL YOU PRAY TO REACH

Marcus can have now all he prays to reach by a long road, if he leaves the past, entrusts the future to providence, and turns the present to holiness and justice. God sees ruling faculties bare of husks. Of body, breath, and mind, only mind is truly his, and freed from the rest, it lives untroubled. Men love themselves most yet value others' opinion above their own. If the gods let good men be extinguished, that must be right, or they would have ordered otherwise.

1 Πάντα ἐκεῖνα, ἐφ' ᾧ διὰ περιόδου εὖχῃ ἐλθεῖν, ἤδη

all those-things to which by a-roundabout-way you-pray to-come now

ἔχειν δύνασαι, ἐὰν μὴ σαντῶ φθονῆς. τοῦτο δέ ἐστιν, ἐὰν

to-have you-can if not yourself you-begrudge this and is(-to-say) if

πᾶν τὸ παρελθὸν καταλίπῃς καὶ τὸ μέλλον ἐπιτρέψῃς τῇ

all the past you-leave-behind and the future you-entrust to-the

προνοίᾳ καὶ τὸ παρὸν μόνον ἀπευθύνῃς πρὸς ὁσιότητα καὶ

providence and the present alone you-direct toward holiness and

δικαιοσύνην. ὁσιότητα μέν, ἵνα φιλήῃς τὸ ἀπονεμόμενον·
justice holiness indeed so-that you-love the allotted-thing
 σοὶ γὰρ αὐτὸ ἡ φύσις ἔφερε καὶ σὲ τούτῳ· δικαιοσύνην
for-you for it the nature brought and you for-it justice
 δέ, ἵνα ἐλευθέρως καὶ χωρὶς περιπλοκῆς λέγῃς τε τὰληθῆ
and so-that freely and without circumlocution you-say both the-truth
 καὶ πράσσης τὰ κατὰ νόμον καὶ κατ' ἀξίαν·
and do the-things according-to law and according-to worth
 μὴ ἐμποδίξῃ δέ σε μήτε κακία ἀλλοτρία μήτε ὑπόληψις
not let-binder and you either vice another's or supposition
 μήτε φωνὴ μὴδὲ μὴν αἴσθησις τοῦ περιτεθραμμένου σοι
or talk or indeed sensation of-the having-grown-around you
 σαρκιδίου· ὁψεται γὰρ τὸ πάσχον.
little-flesh will-see-(to-it) for the suffering-part
 εἰάν οὖν, ὅτε δῆποτε πρὸς ἐξόδῳ γένῃ, πάντα τὰ
if then whenever at-all near departure you-are all the
 ἄλλα καταλιπὼν μόνον τὸ ἡγεμονικόν σου καὶ τὸ ἐν
other-things having-left only the ruling-faculty your and the in
 σοὶ θεῖον τιμῆς καὶ μὴ τὸ παύσεσθαι ποτε τοῦ ζῆν
you divine you-honor and not the to-be-going-to- cease sometime from-the to-live
 φοβηθῆς, ἀλλὰ τό γε μὴδέποτε ἄρξασθαι κατὰ φύσιν
you-fear but the at-least never to-begin according-to nature
 ζῆν, ἔσῃ ἄνθρωπος ἄξιος τοῦ γεννήσαντος κόσμου
to-live you-will-be a-man worthy of-the having-begotten-(you) universe
 καὶ παύσῃ ξένος ὢν τῆς πατρίδος καὶ θαυμάζων ὥς
and you-will- cease a-stranger being to-the fatherland and wondering-at as
 ἀπροσδόκητα τὰ καθ' ἡμέραν γινόμενα καὶ κρεμάμενος
unexpected the-things by day happening and hanging
 ἐκ τοῦδε καὶ τοῦδε.
from this and that

- 2 Ὁ θεὸς πάντα τὰ ἡγεμονικὰ γυμνὰ τῶν ὑλικῶν ἀγγείων
the god all the ruling-faculties bare of-the material vessels
καὶ φλοιῶν καὶ καθαρμάτων ὁρᾷ· μόνῳ γὰρ τῷ ἑαυτοῦ
and husks and refuse sees alone for — with-his-own
νοερῷ μόνων ἄπτεται τῶν ἐξ ἑαυτοῦ εἰς ταῦτα
intelligence alone he-touches the-things from himself into these
ἐρρηγόντων καὶ ἀπωχετευμένων. ἐὰν δὲ καὶ σὺ τοῦτο
having-flowed and having-been-channeled if and also you this
ἐθίσῃ ποιεῖν, τὸν πολλὸν περισπασμὸν σεαυτοῦ
accustom-(yourself) to-do the great distraction of-yourself
περιαιρήσεις· ὁ γὰρ μὴ τὰ περικείμενα κρεάδια ὁρῶν,
you-will-remove the-(man) for not the surrounding bits-of-flesh seeing
ἢ πού γε ἐσθήτα καὶ οἰκίαν καὶ δόξαν καὶ τὴν
hardly then indeed clothing and house and fame and —
τοιαύτην περιβολὴν καὶ σκηνὴν θεώμενος, ἀσχολήσεται.
such wrapping and stage-set looking-at will-occupy-himself
- 3 Τρία ἐστὶν ἐξ ὧν συνέστηκας· σωματίον, πνευμάτιον,
three are from which you-are-composed little-body little-breath
νοῦς. τούτων τᾶλλα μέχρι τοῦ ἐπιμελεῖσθαι δεῖν σά
mind of-these the-others as-far-as the to-take-care to-be-necessary yours
ἐστι, τὸ δὲ τρίτον μόνον κυρίως σόν. ὁ ἐὰν χωρίσῃς
are the but third alone properly yours which if you-separate
ἀπὸ σεαυτοῦ, τουτέστιν ἀπὸ τῆς σῆς διανοίας, ὅσα ἄλλοι
from yourself that-is from — your understanding whatever others
ποιοῦσιν ἢ λέγουσιν ἢ ὅσα αὐτὸς ἐποίησας ἢ εἶπας καὶ
do or say or whatever yourself did or said and
ὅσα ὡς μέλλοντα ταρασσεῖ σε καὶ ὅσα τοῦ περικειμένου
whatever as future troubles you and whatever of-the surrounding
σοι σωματίου ἢ τοῦ συμφύτου πνευματίου ἀπροαίρετα
you little-body or of-the inborn little-breath outside-choice
πρόσεστιν καὶ ὅσα ἢ ἔξωθεν περιρρέουσα δίνη ἐλίσσει,
is-attached and whatever the from-outside flowing-around eddy whirls

ὥστε τῶν συνεμαρμένων ἐξηρημένην καὶ καθαρὰν τὴν
so-that from-the things-fated-together removed and pure the
 νοερὰν δύναμιν ἀπόλυτον ἐφ' ἑαυτῆς ζῆν, ποιοῦσαν τὰ
intelligent power free by itself to-live doing the
 δίκαια καὶ θέλουσιν τὰ συμβαίνοντα καὶ λέγουσαν τὰληθῆ·
just-things and willing the happenings and saying the-truth
 ἐὰν χωρίσης, φημί, τοῦ ἡγεμονικοῦ τούτου τὰ
if you-separate I-say from-the ruling-faculty this the-things
 προσηρητημένα ἐκ προσπαθείας καὶ τοῦ χρόνου τὰ
attached from passionate-attachment and of-the time the-things
 ἐπέκεινα ἢ τὰ παρωχικότα, ποιήσης τε σεαυτόν, οἷος
beyond or the-things past you-make and yourself such-as
 ὁ Ἐμπεδόκλειος
the Empedoclean

σφαῖρος κυκλοτερὴς μονή περιηγεί γαίων,
sphere round in-solitude circular rejoicing

μόνον τε ζῆν ἐκμελετήσης ὃ ζῆς, τουτέστι τὸ παρόν·
only and to-live you-practice what you-live that-is the present
 δυνήσῃ τό γε μέχρι τοῦ ἀποθανεῖν ὑπολειπόμενον
you-will-be-able the at-least until the to-die remaining
 ἀταράκτως καὶ εὐμενῶς καὶ ἱλεως τῷ σαυτοῦ δαίμονι
untroubled and kindly and gracious — to-your-own daemon
 διαβιώναι.
to-live-through

Πολλάκις ἐθαύμασα πῶς ἑαυτὸν μὲν ἕκαστος μᾶλλον
often I-have-wondered how himself indeed each more
 πάντων φιλεῖ, τὴν δὲ ἑαυτοῦ περὶ αὐτοῦ ὑπόληψιν ἐν
than-all loves — but his-own about himself supposition in
 ἐλάττονι λόγῳ τίθεται ἢ τὴν τῶν ἄλλων. ἐὰν γοῦν
less account places than the of-the others if at-any-rate

τινα θεὸς ἐπιστὰς ἢ διδάσκαλος ἔμφρων κελεύσῃ μηδὲν
 someone a-god standing-over or teacher sensible orders nothing
 καθ' ἑαυτὸν ἐνθυμεῖσθαι καὶ διανοεῖσθαι ὃ μὴ ἅμα καὶ
 by himself to-ponder and to-think which not at-once also
 γεγωνίσκων ἐξοίσει, οὐδὲ πρὸς μίαν ἡμέραν τοῦτο
 shouting he-will-bring-out not-even for one day this
 ὑπομενεῖ. οὕτως τοὺς πέλας μᾶλλον αἰδούμεθα, τί ποτε
 will-he-endure so the neighbors more we-respect what ever
 περὶ ἡμῶν φρονήσουσιν, ἢ ἑαυτούς.
 about us they-will-think than ourselves

- 5 Πῶς ποτε πάντα καλῶς καὶ φιланθρώπως διατάξαντες
 how ever all-things well and benevolently having-ordered
 οἱ θεοὶ τοῦτο μόνον παρείδον, τὸ ἐνίους τῶν ἀνθρώπων
 the gods this alone overlooked the some of-the men
 καὶ πάνυ χρηστοὺς καὶ πλεῖστα πρὸς τὸ θεῖον ὥσπερ
 even very good and very-many with the divine as-it-were
 συμβόλαια θεμένους καὶ ἐπὶ πλεῖστον δι' ἔργων ὁσίων καὶ
 contracts having-made and for (the)-longest through works holy and
 ἱεουργιῶν συνήθεις τῷ θείῳ γενομένους, ἐπειδὰν ἅπαξ
 sacred-rites intimate with-the divine having-become when once
 ἀποθάνωσι, μηκέτι αἰθις γίνεσθαι, ἀλλ' εἰς τὸ παντελὲς
 they-die no-longer again to-exist but into the utter
 ἀπεσβηκέναι; τοῦτο δὲ εἴπερ ἄρα καὶ οὕτως ἔχει, εὖ ἴσθι
 to-have-been-extinguished this but if-indeed at-all also so is well know
 ὅτι, εἰ ὥς ἑτέρως ἔχειν ἔδει, ἐποίησαν ἂν· εἰ
 that if in-an other-way to-be it-was-necessary they-would-have-made-(it) — if
 γὰρ δίκαιον ἦν, ἦν ἂν καὶ δυνατόν, καὶ εἰ κατὰ
 for just it-were it-would-be — also possible and if according-to
 φύσιν, ἦνεγκεν ἂν αὐτὸ ἡ φύσις. ἐκ δὴ τοῦ μὴ
 nature would-have-brought — it the nature from then the not
 οὕτως ἔχειν, εἴπερ οὐχ οὕτως ἔχει, πιστούσθω σοι τὸ μὴ
 so to-be if-indeed not so it-is let-be-assured to-you the not

δεῖναι οὕτως γίνεσθαι· ὁρᾷς γὰρ καὶ αὐτὸς ὅτι τοῦτο
to-have-been-necessary so to-happen you-see for also yourself that this
 παραζητῶν δικαιολογῇ πρὸς τὸν θεόν· οὐκ ἂν δ' οὕτως
inquiring you-argue-your-case with the god not — but so
 διελεγόμεθα τοῖς θεοῖς, εἰ μὴ ἄριστοι καὶ δικαιοτάτοι
would-we-be-conversing with-the gods if not best and most-just
 εἰσιν. εἰ δὲ τοῦτο, οὐκ ἂν τι περιείδον ἀδίκως
they-are if and this not — anything would-they-have-overlooked unjustly
 καὶ ἀλόγως ἡμελημένον τῶν ἐν τῇ διακοσμῇ.
and irrationally neglected of-the-things in the world-order

II · A WRESTLER, NOT A GLADIATOR

Marcus should practice even what seems hopeless, as the idle left hand still holds the reins better than the right. He should use his judgments like a pancratiast, whose hand is always ready, not a gladiator, who puts down his sword. Neither gods nor men deserve blame. Whether the world is fate, providence, or chaos, no surge can carry off his mind. His truth and justice should outlast a lamp's light, and to wish the bad not to err is to wish figs without juice.

Ἔθιζε καὶ ὅσα ἀπογνώσκεις. καὶ γὰρ ἡ χεὶρ ἡ ἀριστερὰ 6
practice even whatever you-despair-of and for the hand the left
 πρὸς τὰ ἄλλα διὰ τὸ ἀνέθιστον ἀργὸς οὖσα τοῦ χαλινοῦ
for the other-things because-of the lack-of-practice idle being the bridle
 ἐρρωμένεστερον ἢ ἡ δεξιὰ κρατεῖ· τοῦτο γὰρ εἵθισται.
more-strongly than the right holds this for it-is-accustomed
 Ὅποῖον δεῖ καταληφθῆναι ὑπὸ τοῦ θανάτου καὶ σώματι 7
what-sort one-must to-be-overtaken by the death both in-body
 καὶ ψυχῇ· τὴν βραχύτητα τοῦ βίου· τὴν ἀχάνειαν τοῦ
and in-soul the brevity of-the life the vastness of-the
 ὀπίσω καὶ πρόσω αἰῶνος· τὴν ἀσθένειαν πάσης ὕλης.
behind and ahead eternity the weakness of-all material

- 8 Γυμνὰ τῶν φλοιῶν θεάσασθαι τὰ αἰτιώδη· τὰς ἀναφορὰς
bare of-the husks to-observe the causal-things the references
 τῶν πράξεων· τί πόνος· τί ἡδονή· τί θάνατος· τί
of-the actions what (is)-pain what pleasure what death what
 δόξα· τίς ὁ ἑαυτῷ ἀσχολίας αἷτιος· πῶς οὐδεὶς
fame who (is)-the-(one) for-himself of-trouble responsible how no-one
 ὑπ' ἄλλου ἐμποδίζεται· ὅτι πάντα ὑπόληψις.
by another is-bindered that all (is)-supposition
- 9 Ὅμοιον δ' εἶναι δεῖ ἐν τῇ τῶν δογμάτων χρήσει
like and to-be one-must in the of-the judgments use
 παγκρατιαστῇ, οὐχὶ μονομάχῳ· ὁ μὲν γὰρ τὸ ξίφος
to-a-pancratiast not to-a-gladiator the-(one) indeed for the sword
 ᾧ χρηταὶ ἀποτίθεται καὶ ἀναιρεῖται· ὁ δὲ τὴν
which he-uses puts-down and takes-up the-(other) but the
 χεῖρα ἀεὶ ἔχει καὶ οὐδὲν ἄλλο ἢ συστρέφει αὐτὴν δεῖ.
hand always has and nothing other than to-clench it he-needs
- 10 Τοιαῦτα τὰ πράγματα ὁρᾶν, διαιροῦντα εἰς ὕλην, αἷτιον,
such the things to-see dividing into material cause
 ἀναφορὰν.
reference
- 11 Ἠλίκην ἐξουσίαν ἔχει ἄνθρωπος μὴ ποιεῖν ἄλλο ἢ ὅπερ
how-great a-freedom has man not to-do other than which-very
 μέλλει ὁ θεὸς ἐπαινεῖν, καὶ δέχεσθαι πᾶν ὃν νέμῃ
is-going the god to-praise and to-accept everything which may-allot
 αὐτῷ ὁ θεός.
to-him the god
- 12 Μῆτε θεοῖς μεμπτέον· οὐδὲν γὰρ ἐκόντες ἢ ἄκοντες
neither gods must-be-blamed nothing for willingly or unwillingly
 ἁμαρτάνουσι· μῆτε ἀνθρώποις· οὐδὲν γὰρ οὐχὶ ἄκοντες.
do-they-err nor men nothing for not unwillingly
 ὥστε οὐδενὶ μεμπτέον.
so-that no-one must-be-blamed

Πῶς γελοῖος καὶ ξένος ὁ θαυμάζων ὅτιοῦν τῶν 13

how ridiculous and strange the-(man) wondering-at anything-whatever of-the

ἐν τῷ βίῳ γινομένων.

in the life happening-things

Ἦτοι ἀνάγκη εἰμαρμένης καὶ ἀπαράβατος τάξις ἢ πρόνοια 14

either necessity of-fate and inviolable order or providence

ἰλάσιμος ἢ φυρμός ἐικαιότητος ἀπροστάτητος. εἰ μὲν

propitiable or a-muddle of-randomness without-a-ruler if indeed

οὖν ἀπαράβατος ἀνάγκη, τί ἀντιτείνεις; εἰ δὲ πρόνοια

then inviolable necessity why do-you-resist if but providence

ἐπιδεχομένη τὸ ἰλάσκεσθαι, ἄξιον σαυτὸν ποιήσον τῆς ἐκ τοῦ

admitting the to-be-propitiated worthy yourself make of-the from the

θείου βοθηίας. εἰ δὲ φυρμός ἀνηγεμόνευτος, ἀσμένιζε ὅτι ἐν

divine help if but a-muddle ungoverned be-glad that in

τοιούτῳ κλύδωνι αὐτὸς ἔχεις ἐν σαυτῷ τινα νοῦν ἡγεμονικόν,

such a-surge yourself you-have in yourself a mind ruling

καὶν παραφέρει σε ὁ κλύδων, παραφερέτω τὸ σαρκίδιον,

even-if carries-away you the surge let-it-carry-away the little-flesh

τὸ πνευμάτιον, τᾶλλα· τὸν γὰρ νοῦν οὐ παροίσει.

the little-breath the-rest the for mind not it-will-carry-away

ἢ τὸ μὲν τοῦ λύχνου φῶς, μέχρι σβεσθῇ, φαίνει καὶ 15

or the indeed of-the lamp light until it-is-quenched shines and

τὴν αὐγὴν οὐκ ἀποβάλλει· ἢ δὲ ἐν σοὶ ἀλήθεια καὶ

the radiance not loses the but in you truth and

δικαιοσύνη καὶ σωφροσύνη προαποσβήσεται;

justice and temperance will-be-quenched-first

Ἐπὶ τοῦ φαντασίαν παρασχόντος ὅτι ἡμαρτε· τί 16

in-the-case-of the-(man) an-impression having-given that be-erred how

δαὶ οἶδα εἰ τοῦτο ἀμάρτημα; εἰ δὲ καὶ ἡμαρτεν, ὅτι

then do-I-know if this (is)-an-error if and even be-erred that

κατέκρινεν αὐτὸς ἑαυτόν, καὶ οὕτως ὅμοιον τοῦτο τῷ
condemned be-himself himself and so like (is)-this to-the
 καταδρύπτειν τὴν ἑαυτοῦ ὄψιν.

to-tear — his-own face

Ὅτι ὁ μὴ θέλων τὸν φαῦλον ἀμαρτάνειν ὅμοιος
that the-(man) not wishing the bad-(man) to-err (is)-like
 τῷ μὴ θέλοντι τὴν συκὴν ὀπὸν ἐν τοῖς σύκοις φέρειν
the-(man) not wishing the fig-tree juice in the figs to-bear
 καὶ τὰ βρέφη κλαυθυμρίζεσθαι καὶ τὸν ἵππον χρεμετίζειν
and the babies to-wimper and the horse to- neigh
 καὶ ὅσα ἄλλα ἀναγκαῖα. τί γὰρ πάθῃ τὴν ἕξιν
and whatever other necessary-things what for should-be-experience the disposition
 ἔχων τοιαύτην; εἰ οὖν γοργὸς εἶ, ταύτην θεράπευσον.

having such if then keen you-are this cure

- 17 Εἰ μὴ καθήκει, μὴ πράξῃς· εἰ μὴ ἀληθές ἐστι, μὴ εἴπῃς. ἡ
if not it-is-fitting not do-(it) if not true it-is not say-(it) the
 γὰρ ὁρμή σου ἔστω εἰς τὸ πᾶν ἀεὶ ὀρᾶν, τί ἐστὶν αὐτὸ
for impulse your let-be toward the whole always to-look what is very
 ἐκεῖνο τὸ τὴν φαντασίαν σοι ποιοῦν, καὶ ἀναπτύσσειν
that — the impression in-you producing and to-unfold-(it)
 διαιροῦντα εἰς τὸ αἴτιον, εἰς τὸ ὑλικόν, εἰς τὴν ἀναφοράν,
dividing into the cause into the material into the reference
 εἰς τὸν χρόνον, ἐντὸς οὗ πεπαῦσθαι αὐτὸ δεήσει.

into the time within which to-have-ceased it it-will-be-necessary

- 19 Αἰσθου ποτὲ ὅτι κρεῖττόν τι καὶ δαμονιώτερον ἔχεις
perceive at-last that better something and more-divine you-have
 ἐν σαυτῷ τῶν τὰ πάθῃ ποιούντων καὶ καθάπαξ τῶν
in yourself than-the-things the passions causing and in-a-word the-things
 νευροσπαστούντων σε. τί μου νῦν ἐστὶν ἡ διάνοια; μὴ
pulling-the-strings-of you what my now is the understanding perhaps
 φόβος; μὴ ὑποψία; μὴ ἐπιθυμία; μὴ ἄλλο τι τοιοῦτον;
fear perhaps suspicion perhaps desire perhaps other some such-thing

Before long Marcus will be nowhere, and nothing he now sees will remain. Everything is supposition, and supposition is up to him: once it is removed, all is calm, as for a sailor who has rounded the headland. An activity that ends in its season suffers no harm by ending, and neither does a life. Seen from above, human affairs are always the same and short-lived. When annoyed, he forgets that everything happens by nature, that the wrong is another's, that each man's mind is god, and that each lives only the present.

Πρῶτον τὸ μὴ εἰκῇ μηδὲ ἄνευ ἀναφορᾶς. δεύτερον 20

first the not at-random nor without reference second
τὸ μὴ ἐπ' ἄλλο τι ἢ ἐπὶ τὸ κοινωνικὸν τέλος τὴν
the not to other anything than to the social end the
ἀναγωγὴν ποιεῖσθαι.

referral to-make

“Ὅτι μετ’ οὐ πολλὸν οὐδεὶς οὐδαμοῦ ἔσῃ οὐδὲ τούτων 21

that after not long no-one anywhere you-will-be or of-these
τι ἃ νῦν βλέπεις οὐδὲ τούτων τις τῶν νῦν
anything which now you-see or of-these anyone of-the now
βιούντων· ἅπαντα γὰρ μεταβάλλειν καὶ τρέπεσθαι καὶ
living all-things for to-change and to-turn and
φθείρεσθαι πέφυκεν, ἵνα ἕτερα ἐφεξῆς γίνηται.

to-perish are-made so-that other-things in-succession may-come-to-be

“Ὅτι πάντα ὑπόληψις καὶ αὕτη ἐπὶ σοί. ἄρον οὖν 22

that all (is)-supposition and this (is)-up-to you remove then
ὅτε θέλεις τὴν ὑπόληψιν καὶ ὥσπερ κάμψαντι τὴν
when you-wish the supposition and as for-one-having-rounded the
ἄκραν γαλήνη, σταθερὰ πάντα καὶ κόλπος ἀκύμων.

headland calm still all-things and a-bay waveless

- 23 Μία καὶ ἡτισοῦν ἐνέργεια κατὰ καιρὸν παυσαμένη οὐδὲν
one and whatever activity in season having-ceased no
 κακὸν πάσχει, καθὸ πέπαυται· οὐδὲ ὁ πράξας τὴν
evil suffers insofar-as it-has-ceased nor the-(man) having-done the
 πρᾶξιν ταύτην κατ' αὐτὸ τοῦτο, καθὸ πέπαυται, κακὸν
action this in just this insofar-as it-has-ceased evil
 τι πέπονθεν. ὁμοίως οὖν τὸ ἐκ πασῶν τῶν πράξεων
any has-suffered likewise then the from all the actions
 σύστημα, ὅπερ ἐστὶν ὁ βίος, ἐὰν ἐν καιρῷ παύσηται,
system which-very is the life if in season it-ceases
 οὐδὲν κακὸν πάσχει κατ' αὐτὸ τοῦτο, καθὸ πέπαυται·
no evil suffers in just this insofar-as it-has-ceased
 οὐδὲ ὁ καταπαύσας ἐν καιρῷ τὸν εἰρμόν τοῦτον κακῶς
nor the-(one) having-ended in season the series this badly
 διετέθη. τὸν δὲ καιρὸν καὶ τὸν ὅρον δίδωσιν ἡ φύσις,
was-disposed the and season and the limit gives the nature
 ποτὲ μὲν καὶ ἡ ἰδία, ὅταν ἐν γήρᾳ, πάντως δὲ
sometimes indeed even the individual-(nature) when in old-age in-any-case but
 ἡ τῶν ὅλων, ἧς τῶν μερῶν μεταβαλλόντων νεαρὸς αἰὲ
the of-the whole of-which the parts changing fresh always
 καὶ ἀκμαῖος ὁ σύμπας κόσμος διαμένει. καλὸν δὲ αἰὲ
and in-its-prime the entire universe remains (is)-fine and always
 πᾶν καὶ ὥραϊον τὸ συμφέρον τῷ ὅλῳ. ἡ οὖν κατάπαυσις
all and timely the advantageous to-the whole the then ending
 τοῦ βίου ἐκάστω οὐ κακὸν μὲν ὅτι οὐδὲ αἰσχρόν,
of-the life for-each (is)-not evil indeed because not-even shameful
 εἴπερ καὶ ἀπροαίρετον καὶ οὐκ ἀκοινωνήτον· ἀγαθὸν δὲ
if-indeed both outside-choice and not unsocial good but
 εἴπερ τῷ ὅλῳ καίριον καὶ συμφέρον καὶ συμφερόμενον.
if-indeed for-the whole timely and advantageous and borne-along-with-(it)

οὕτως γὰρ καὶ θεοφόρητος ὁ φερόμενος κατὰ
so for also god-borne the-(man) carried-along according-to
 ταῦτὰ θεῷ καὶ ἐπὶ ταῦτὰ τῇ γνώμῃ φερόμενος.
the-same-things as-god and toward the-same-things in-the mind carried-along
 Τρία ταῦτα δεῖ πρόχειρα ἔχειν· ἐπὶ μὲν ὦν ποιεῖς, 24
three these must at-hand to-have in-the-case-of indeed what you-do
 εἰ μήτε εἰκῇ μήτε ἄλλως ἢ ὥς ἂν ἡ Δίκη
whether neither at-random nor otherwise than as — — Justice
 αὐτὴ ἐνήργησεν· ἐπὶ δὲ τῶν ἔξωθεν συμβαινόντων,
herself would-have-acted in-the-case-of and the from-outside happenings
 ὅτι ἥτοι κατ' ἐπιτυχίαν ἢ κατὰ πρόνοιαν· οὔτε δὲ τῇ
that either by chance or by providence neither and the
 ἐπιτυχία μεμπτέον οὔτε τῇ προνοίᾳ ἐγκλητέον. δεύτερον
chance must-be-blamed nor the providence must-be-accused second
 τό· ὅποιον ἕκαστον ἀπὸ σπέρματος μέχρι ψυχώσεως
the what-sort each from seed until ensoulment
 καὶ ἀπὸ ψυχώσεως μέχρι τοῦ τὴν ψυχὴν ἀποδοῦναι
and from ensoulment until the the soul to-give-back
 καὶ ἐξ οἶων ἢ σύγκρισις καὶ εἰς οἷα ἡ
and from what-sort-of-things the compounding and into what-sort-of-things the
 λύσις. τρίτον, εἰ ἄφνω μετέωρος ἐξαρθεῖς κατασκέψαιο
dissolution third if suddenly aloft lifted you-should-survey
 τὰ ἀνθρώπεια καὶ τὴν πολυτροπίαν, ὅτι καταφρονήσεις
the human-things and the variety that you-will-despise-(them)
 συνιδὼν ἅμα καὶ ὅσον τὸ περιρικκῶν ἐναερίων καὶ
seeing at-once also how-great the dwelling-around of-beings-of-air and
 ἐναιθερίων· καὶ ὅτι, ὡς ἄν ἐξαρθῇς, ταῦτα ὄψῃ,
of-beings-of-ether and that as-often-as — you-are-lifted the-same-things you-will-see
 τὸ ὁμοειδές, τὸ ὀλιγοχρόνιον. ἐπὶ τούτοις ὁ τῦφος.
the sameness the short-duration on these (is)-the pride

- 25 Βάλε ἔξω τὴν ὑπόληψιν· σέσωσαι. τίς οὖν ὁ
throw out the supposition you-are-saved who then (is)-the-(one)
 κωλύων ἐκβάλλειν;
preventing to-throw-out
- 26 Ὅταν δυσφορῇς ἐπὶ τινι, ἐπελάθου τοῦ, ὅτι πάντα
when you-are-annoyed at something you-have-forgotten the that all-things
 κατὰ τὴν τῶν ὅλων φύσιν γίνεται, καὶ τοῦ, ὅτι τὸ
according-to the of-the whole nature happen and the that the
 ἁμαρτανόμενον ἀλλότριον, καὶ ἐπὶ τούτοις τοῦ, ὅτι πᾶν
error (is)-another's and besides these the that all
 τὸ γινόμενον οὕτως αἰεὶ ἐγένετο καὶ γενήσεται καὶ νῦν
the happening so always happened and will-happen and now
 πανταχοῦ γίνεται τοῦ, ὅση ἡ συγγένεια ἀνθρώπου πρὸς
everywhere happens the how-great the kinship of-a-man with
 πᾶν τὸ ἀνθρώπειον γένος· οὐ γὰρ αἵματίου ἢ σπερματίου,
all the human race not for of-a-little-blood or of-a-little-seed
 ἀλλὰ νοῦ κοινωνία. ἐπελάθου δὲ καὶ τοῦ, ὅτι ὁ ἐκάστου
but of-mind (a)-fellowship you-have-forgotten and also the that the of-each
 νοῦς θεὸς καὶ ἐκεῖθεν ἐρρύηκεν· τοῦ, ὅτι οὐδὲν ἴδιον
mind (is)-god and from-there has-flowed the that nothing (is)-the-property
 οὐδενός, ἀλλὰ καὶ τὸ τεκνίον καὶ τὸ σωματίον καὶ αὐτὸ
of-anyone but both the little-child and the little-body and the-very
 τὸ ψυχάριον ἐκεῖθεν ἐλήλυθεν· τοῦ, ὅτι πάνθ' ὑπόληψις·
— little-soul from-there has-come the that all (is)-supposition
 τοῦ, ὅτι τὸ παρὸν μόνον ἕκαστος ζῇ καὶ τοῦτο ἀποβάλλει.
the that the present only each lives and this loses

Marcus should recall men once famous or furious, now smoke, ash, and a tale, and see how cheap all striving is. He honors his soul unseen and knows the gods from their power. Salvation is to see what each thing is and to act justly. Light, substance, and soul are each one though divided. Whether he is a citizen of the great city for five years or three makes no difference: nature dismisses him like an actor after three acts, and he should depart graciously.

Συνεχῶς ἀναπολεῖν τοὺς ἐπὶ τινὶ λίαν ἀγανακτήσαντας, 27
 continually to-recall the-(men) at something greatly having-been-indignant
 τοὺς ἐν μεγίσταις δόξαις ἢ συμφοραῖς ἢ ἔχθραις ἢ
 the-(men) in greatest fame or misfortunes or enmities or
 ὅποιαισοῦν τύχαις ἀκμάσαντας· εἴτα ἐφιστάνειν· ποῦ νῦν
 any-whatever fortunes having-flourished then to-reflect where now
 πάντα ἐκεῖνα; καπνὸς καὶ σποδὸς καὶ μῦθος ἢ οὐδὲ μῦθος.
 (are)-all those-things smoke and ash and a-tale or not-even a-tale
 συμπροσπιπτέτω δὲ καὶ τὸ τοιοῦτο πᾶν, οἶον· Φάβιος
 let-occur and also — such-thing every such-as Fabius
 Κατουλλῖνος ἐπ' ἀγροῦ καὶ Λούσιος Λούπος ἐν τοῖς
 Catullinus in the-country and Lusius Lupus in the
 κήποις καὶ Στερτίνιος ἐν Βαίαις καὶ Τιβέριος ἐν Καπρίαῖς
 gardens and Stertinius at Baiae and Tiberius on Capreae
 καὶ Οὐήλιος Ρουφὸς καὶ ὅλως ἢ πρὸς ὅτιοῦν μετ'
 and Velius Rufus and in-short the about anything-whatever with
 οὐήσεως διαφορά· καὶ ὥς εὐτελὲς πᾶν τὸ κατεντεινόμενον
 conceit contention and how cheap all the strained-after
 καὶ ὅσῳ φιλοσοφώτερον τὸ ἐπὶ τῆς δοθείσης ὕλης
 and how-much more-philosophic the in the given material
 ἐαυτὸν δίκαιον, σώφρονα, θεοῖς ἐπόμενον ἀφελῶς παρέχειν·
 oneself just temperate the-gods following simply to-show
 ὁ γὰρ ὑπὸ ἀτυφία τυφὸς τυφόμενος πάντων χαλεπώτατος.
 the for under modesty pride being-proud of-all (is)-most-grievous

- 28 Πρὸς τοὺς ἐπιζητοῦντας· ποῦ γὰρ ἰδὼν τοὺς θεοὺς ἢ
to the-(men) asking where for having-seen the gods or
 πόθεν κατειληφὼς ὅτι εἰσὶν οὕτως σέβεις; πρῶτον μὲν
whence having-grasped that they-are so do-you-worship first indeed
 καὶ ὄψει ὁρατοί εἰσιν· ἔπειτα μέντοι οὐδὲ τὴν ψυχὴν τὴν
even to-sight visible they-are then however not-even the soul —
 ἑμαυτοῦ ἐώρακα καὶ ὁμως τιμῶ· οὕτως οὖν καὶ τοὺς
my-own I-have-seen and nevertheless I-honor-(it) so then also the
 θεοὺς, ἐξ ὧν τῆς δυνάμεως αὐτῶν ἐκάστοτε πειρώμαι,
gods from what-things of-the power their each-time I-experience
 ἐκ τούτων ὅτι τε εἰς καταλαμβάνω καὶ αἰδοῦμαι.
from these that both they-are I-grasp and I-revere
- 29 Σωτηρία βίου ἕκαστον δι' ὅλου αὐτὸ τί ἐστιν ὁρᾶν,
(the)-salvation of-life each-thing through whole itself what it-is to-see
 τί μὲν αὐτοῦ τὸ ὑλικόν, τί δὲ τὸ αἰτιῶδες· ἐξ ὅλης
what indeed its the material what and the causal with whole
 τῆς ψυχῆς τὰ δίκαια ποιεῖν καὶ τἀληθὴ λέγειν. τί
the soul the just-things to-do and the-truth to-say what
 λοιπὸν ἢ ἀπολαύειν τοῦ ζῆν συνάπτοντα ἄλλο ἐπ' ἄλλω
remains but to-enjoy the to-live joining one upon another
 ἀγαθόν, ὥστε μηδὲ τὸ βραχύτατον διάστημα ἀπολείπειν;
good so-as not-even the smallest interval to-leave
- 30 Ἐν φῶς ἡλίου, κἂν διείργηται τοίχοις, ὄρεσιν, ἄλλοις
one light of-the-sun even-if it-is-divided by-walls mountains other
 μυρίοις. μία οὐσία κοινή, κἂν διείργηται ἰδίως ποιοῖς
countless one substance common even-if it-is-divided individually qualified
 σώμασι μυρίοις. μία ψυχὴ, κἂν φύσει διείργηται μυρίαῖς
among-bodies countless one soul even-if among-natures it-is-divided countless
 καὶ ἰδίαις περιγραφαῖς. μία νοερὰ ψυχὴ, κἂν διακεκρίσθαι
and individual boundaries one intelligent soul even-if to-be-separated
 δοκῇ. τὰ μὲν οὖν ἄλλα μέρη τῶν εἰρημένων, οἷον
it-seems the indeed then other parts of-the-things mentioned such-as

πνεύματα καὶ ὑποκείμενα, ἀναίσθητα καὶ ἀνοικείωτα
breaths and underlying-things (are)-insensible and unrelated
 ἀλλήλοις· καίτοι κακεῖνα τὸ ἐνόον συνέχει καὶ τὸ ἐπὶ τὰ
to-one-another and-yet those-too the unifying holds-together and the toward the
 αὐτὰ βρῖθον. διάνοια δὲ ἰδίως ἐπὶ τὸ ὁμόφυλον τείνεται
same weighing understanding but peculiarly toward the kindred stretches
 καὶ συνίσταται καὶ οὐ διείργεται τὸ κοινωνικὸν πάθος.
and combines and not is-divided the social feeling
 Τί ἐπιζητεῖς; τὸ διαπνεῖσθαι; ἀλλὰ τὸ αἰσθάνεσθαι; τὸ 31
what do-you-seek the to-go-on-breathing or the to-feel the
 ὁρμᾶν; τὸ αὔξεσθαι; τὸ λήγειν αὐθις; τὸ φωνῇ χρῆσθαι;
to-have-impulses the to-grow the to-again the voice to-use
 τὸ διανοεῖσθαι; τί τούτων πόθου σοι ἄξιον δοκεῖ; εἰ δὲ
the to-think which of-these of-longing to-you worthy seems if and
 ἕκαστα εὐκαταφρόνητα, πρόιθι ἐπὶ τελευταῖον τὸ ἔπесθαι
each-thing (is)-contemptible go-on to the-last the to-follow
 τῷ λόγῳ καὶ τῷ θεῷ. ἀλλὰ μάχεται τὸ τιμᾶν ταῦτα, τὸ
the reason and the god but conflicts the to-honor these-things the
 ἄχθεσθαι εἰ διὰ τοῦ τεθνηκέναι στερήσεται τις αὐτῶν.
to-be-distressed if through the to-have-died will-be-deprived someone of-them
 Πόστον μέρος τοῦ ἀπείρου καὶ ἀχανοῦς αἰῶνος 32
how-small a-part of-the infinite and yawning eternity
 ἀπομεμέρισται ἐκάστῳ· τάχιστα γὰρ ἐναφανίζεται τῷ
has-been-allotted to-each very-quickly for it-vanishes in-the
 αἰδίῳ· πόστον δὲ τῆς ὅλης οὐσίας· πόστον δὲ τῆς ὅλης
everlasting how-small and of-the whole substance how-small and of-the whole
 ψυχῆς· ἐν πόστῳ δὲ βωλαρίῳ τῆς ὅλης γῆς ἔρπεις. πάντα
soul on how-small and clod of-the whole earth you-crawl all
 ταῦτα ἐνθυμούμενος μηδὲν μέγα φαντάζου ἢ τό, ὡς μὲν
these-things considering nothing great imagine but the as indeed
 ἢ σὴ φύσις ἄγει ποιεῖν, πάσχειν δὲ ὡς ἡ κοινὴ φύσις φέρει.
— your nature leads to-act to-suffer but as the common nature brings

- 33 Πῶς ἑαυτῷ χρηταὶ τὸ ἡγεμονικόν; ἐν γὰρ τούτῳ τὸ πᾶν
how itself uses the ruling-faculty in for this the whole
 ἐστὶ. τὰ δὲ λοιπὰ ἢ προαιρετικά ἐστὶν ἢ ἀπροαίρετα,
is the and rest either within-choice are or outside-choice
 νεκρὰ καὶ καπνός.
(are)-dead and smoke
- 34 Πρὸς θανάτου καταφρόνησιν ἐγερτικώτατον ὅτι καὶ οἱ
for of-death contempt most-rousing that even the-(men)
 τὴν ἡδονὴν ἀγαθὸν καὶ τὸν πόνον κακὸν κρίνοντας ὁμως
the pleasure good and the pain evil judging nevertheless
 τούτου κατεφρόνησαν.
it despised
- 35 Ὡς τὸ εὐκαιρον μόνον ἀγαθὸν καὶ ᾧ τὸ πλείους
to-whom the timely alone (is)-good and to-whom the more
 κατὰ λόγον ὀρθὸν πράξεις ἀποδοῦναι τῷ ὀλιγωτέρας ἐν
according-to reason right actions to-render with-the fewer on
 ἴσῳ ἐστὶ καὶ ᾧ τὸν κόσμον θεωρῆσαι πλείονι ἢ ἐλάσσονι
equal is and to-whom the universe to-contemplate for-more or less
 χρόνῳ οὐ διαφέρει, τούτῳ οὐδὲ ὁ θάνατος φοβερὸν.
time not matters to-him not-even the death (is)-fearful
- 36 Ἄνθρωπε, ἐπολιτεύσω ἐν τῇ μεγάλῃ ταύτῃ πόλει· τί
man you-have-been-a-citizen in the great this city what
 σοὶ διαφέρει, εἰ πέντε ἔτεσιν ἢ τρισί; τὸ γὰρ κατὰ
to-you does-it-matter whether for-five years or three the for according-to
 τοὺς νόμους ἴσον ἐκάστω. τί οὖν δεινόν, εἰ τῆς πόλεως
the laws (is)-equal for-each what then (is)-terrible if from-the city
 ἀποπέμψει σε οὐ τύραννος οὐδὲ δικαστὴς ἄδικος, ἀλλ'
sends-away you not a-tyrant nor a-judge unjust but
 ἡ φύσις ἢ εἰσαγαγούσα, οἷον εἰ κωμῳδὸν ἀπολύει
the nature the-(one) having-brought-in-(you) as if a-comic-actor should-dismiss
 τῆς σκηνῆς ὁ παραλαβὼν στρατηγός; — ἀλλ' οὐκ
from-the stage the having-hired-(him) magistrate but not

εἶπον τὰ πέντε μέρη, ἀλλὰ τὰ τρία. — καλῶς εἶπας·
I-have-spoken the five acts but the three well you-said
 ἐν μέντοι τῷ βίῳ τὰ τρία ὅλον τὸ δράμα ἐστι. τὸ γὰρ
in however the life the three whole the drama is the for
 τέλειον ἐκεῖνος ὀρίζει ὁ τότε μὲν τῆς συγκρίσεως. νῦν
completion he determines the-(one) then indeed of-the composition now
 δὲ τῆς διαλύσεως αἴτιος· σὺ δὲ ἀναίτιος ἀμφοτέρων.
but of-the dissolution responsible you but (are)-not-responsible for-both
 ἄπιθι οὖν ἱλεως· καὶ γὰρ ὁ ἀπολύων ἱλεως.
depart then gracious and for the-(one) releasing-(you) (is)-gracious

PLATO

ΑΛΚΙΒΙΑΔΗΣ

Alcibiades

Socrates speaks to the young Alcibiades, son of Clinias, for the first time. He has loved him longer than anyone, and a divine sign kept him silent for years but opposes him no longer. Every other lover has fled, beaten by the young man's pride in his beauty and stature, his family and kin, and his guardian Pericles, though his wealth, Socrates thinks, is what he prides himself on least. Alcibiades admits that he was about to ask Socrates what he wants, and Socrates agrees to explain.

SOC. ὦ παῖ Κλεινίου, οἶμαί σε θαυμάζειν ὅτι πρῶτος

103

O son of-Clinias I-think you to-wonder that first

ἐραστής σου γενόμενος τῶν ἄλλων πεπαυμένων μόνος

lover your having-become the others having-ceased alone

οὐκ ἀπαλλάττομαι, καὶ ὅτι οἱ μὲν ἄλλοι δι' ὄχλου

not I-leave-off and that the indeed others through annoyance

ἐγένοντό σοι διαλεγόμενοι, ἐγὼ δὲ τοσούτων ἐτῶν οὐδὲ

became to-you conversing I but in-so-many years not-even

προσεῖπον. τούτου δὲ τὸ αἴτιον γέγονεν οὐκ ἀνθρώπειον,

addressed(-you) of-this and the cause has-been not human

ἀλλά τι δαιμόνιον ἐναντίωμα, οὗ σὺ τὴν δύναμιν

but some daemonic opposition of-which you the power

καὶ ὕστερον πύσῃ. νῦν δὲ ἐπειδὴ οὐκέτι ἐναντιοῦται,

also later will-learn now but since no-longer it-opposes

οὕτω προσελήλυθα· εὐέλπιδι δ' εἰμὶ καὶ τὸ λοιπὸν μὴ

so I-have-approached hopeful and I-am also for-the future not

ἐναντιώσεσθαι αὐτό. σχεδὸν οἷν κατανενόηκα ἐν τούτῳ

to-be-going-to-oppose it nearly then I-have-observed in this

τῷ χρόνῳ σκοπούμενος ὥς πρὸς τοὺς ἐραστὰς ἔσχες·

— time watching how toward the lovers you-behaved

πολλῶν γὰρ γενομένων καὶ μεγαλοφρόνων οὐδεὶς ὃς οὐχ

many for having-been and high-minded no-one who not

ὑπερβληθεὶς τῷ φρονήματι ὑπὸ σοῦ πέφευγεν.

overcome in-the pride by you has-fled

104 τὸν δὲ λόγον, ᾧ ὑπερπεφρόνηκας, ἐθέλω διελθεῖν.
the and reasoning by-which you-have-grown-proud I-wish to-go-through
 οὐδενὸς φῆς ἀνθρώπων ἐνδεῆς εἶναι εἰς οὐδέν· τὰ γὰρ
of-no-one you-say of-men in-need to-be for anything the for
 ὑπάρχοντά σοι μεγάλα εἶναι, ὥστε μηδενὸς δεῖσθαι, ἀπὸ
things-belonging to-you great to-be so-as of-nothing to-have-need from
 τοῦ σώματος ἀρξάμενα τελευτῶντα εἰς τὴν ψυχήν. οἶει
the body beginning ending in the soul you-think
 γὰρ δὴ εἶναι πρῶτον μὲν κάλλιστός τε καὶ μέγιστος —
for indeed to-be first indeed most-beautiful both and tallest
 καὶ τοῦτο μὲν δὴ παντὶ δῆλον ἰδεῖν ὅτι οὐ ψεῦδῃ —
and this indeed truly to-everyone clear to-see that not you-are-mistaken
 ἔπειτα νεανικωτάτου γένους ἐν τῇ σεαυτοῦ πόλει, οὓση
next of-most-vigorous family in — your-own city being
 μεγίστη τῶν Ἑλληνίδων, καὶ ἐνταῦθα πρὸς πατρός τέ
greatest of-the Greek-(cities) and there on-the-side-of father both
 σοι φίλους καὶ συγγενεῖς πλείστους εἶναι καὶ ἀρίστους, οἱ
to-you friends and kinsmen most-numerous to-be and best who
 εἴ τι δέοι ὑπηρετοῖεν ἂν σοι, τούτων δὲ τοὺς
if anything should-be-needed would-serve — you of-these and the-ones
 πρὸς μητρὸς οὐδὲν χείρους οὐδ' ἐλάττους. συμπάντων
on-the-side-of mother in-no-way worse nor fewer than-all
 δὲ ὦν εἶπον μείζω οἶει σοι δύναμιν ὑπάρχειν
and (that)-which I-said greater you-think for-you power to-be-at-hand
 Περικλέα τὸν Ξανθίππου, ὃν ὁ πατήρ ἐπίτροπον
Pericles the (son)-of-Xanthippus whom the father guardian
 κατέλιπε σοί τε καὶ τῷ ἀδελφῷ· ὃς οὐ μόνον ἐν τῇδε τῇ
left for-you both and for-the brother who not only in this —
 πόλει δύναται πράττειν ὅτι ἂν βούληται, ἀλλ' ἐν πάσῃ
city is-able to-do whatever — he-wishes but in all
 τῇ Ἑλλάδι καὶ τῶν βαρβάρων ἐν πολλοῖς καὶ μεγάλοις
— Greece and of-the barbarians among many and great

γένεισιν. προσθήσω δὲ καὶ ὅτι τῶν πλουσίων· δοκεῖς
nations I-will-add and also that (you-are)-of-the rich you-seem
 δέ μοι ἐπὶ τούτῳ ἥκιστα μέγα φρονεῖν. κατὰ πάντα
but to-me on this least highly to-think on-account-of all
 δὴ ταῦτα σύ τε μεγαλαυχούμενος κεκράτηκας τῶν
indeed these-things you both priding-yourself have-prevailed-over the
 ἐραστῶν ἐκεῖνοί τε ὑποδεέστεροι ὄντες ἐκρατήθησαν, καί
lovers they and inferior being were-overcome and
 σε ταῦτ' οὐ λέληθεν· ὅθεν δὴ εὖ οἶδα ὅτι θαυμάζεις
you these-things not has-escaped whence indeed well I-know that you-wonder
 τί διανοοῦμένός ποτε οὐκ ἀπαλλάττομαι τοῦ ἔρωτος,
what intending ever not I-leave-off from-the love
 καὶ ἦντιν' ἔχων ἐλπίδα ὑπομένω τῶν ἄλλων πεφευγόντων.
and what having hope I-stay the others having-fled
 ALC. καὶ ἴσως γε, ὦ Σώκρατες, οὐκ οἶσθ' ὅτι σμικρόν d
and perhaps at-least O Socrates not you-know that by-a-little
 με ἔφθης. ἐγὼ γάρ τοι ἐν νῶ εἶχον πρότερός σοι
me you-got-ahead-of I for you-know in mind had first to-you
 προσελθὼν αὐτὰ ταῦτ' ἐρέσθαι, τί ποτε βούλει καὶ
coming-up just these-things to-ask what ever you-want and
 εἰς τίνα ἐλπίδα βλέπων ἐνοχλεῖς με, αἰεὶ ὅπου ἂν ὦ
to what hope looking you-pest me always wherever — I-am
 ἐπιμελέστατα παρών· τῷ ὄντι γὰρ θαυμάζω ὅτι ποτ'
most-assiduously being-present in reality for I-wonder what ever
 ἐστὶ τὸ σὸν πρᾶγμα, καὶ ἥδιστ' ἂν πυθοίμην.
is — your business and most-gladly — I-would-learn
 SOC. ἀκούσῃ μὲν ἄρα μου, ὥς τὸ εἰκός, προθύμως,
you-will-listen indeed then to-me as (is)-the likely eagerly
 εἴπερ, ὥς φῆς, ἐπιθυμεῖς εἰδέναι τί διανοοῦμαι, καὶ ὥς
if-indeed as you-say you-desire to-know what I-intend and as
 ἀκουσομένῳ καὶ περιμενοῦντι λέγω.
to-one-who-will-listen and will-wait I-speak

ALC. πάνυ μὲν οὖν· ἀλλὰ λέγε.

certainly indeed then but speak

e SOC. ὅρα δὴ· οὐ γάρ τοι εἶη ἂν θαυμαστὸν εἶ,
see indeed not for you-know would-be — surprising if
ὥσπερ μόγισ ἡρξάμην, οὕτω μόγισ καὶ παυσάμην.
just-as with-difficulty I-began so with-difficulty also I-should-stop

ALC. ὦγαθὲ λέγε· ἀκούσομαι γάρ.

good-sir speak I-will-listen for

II · NONE BUT CYRUS AND XERXES

Socrates lays bare Alcibiades' hopes. If a god offered him only what he has now, he would rather die. He means to address the assembly within days and show he deserves more honor than Pericles. Even as master of Europe he would not live unless his name filled all mankind, and he counts only Cyrus and Xerxes worth mention. Socrates says only he, with the god's help, can give him that power, and the god kept him silent until now. Alcibiades asks how.

105 SOC. λεκτέον ἂν εἴη. χαλεπὸν μὲν οὖν πρὸς ἄνδρα οὐχ
must-be-spoken — it-would-be difficult indeed then toward a-man not
ἥττονα ἐραστῶν προσφέρεισθαι ἐραστῇ, ὅμως δὲ τολμητέον
yielding to-lovers to-approach for-a-lover nevertheless but one-must-dare
φράσαι τὴν ἐμὴν διάνοιαν. ἐγὼ γάρ, ὦ Ἀλκιβιάδη, εἰ μὲν σε
to-tell — my thought I for O Alcibiades if indeed you
εἴωρων ἃ νυνδὴ διήλθον ἀγαπῶντα καὶ οἰόμενον
I-saw the-things-which just-now I-went-through being-content-with and tthinking
δεῖν ἐν τούτοις καταβιώναι, πάλαι ἂν ἀπηλλάγμην
to-be-necessary in these to-live-out-your-life long-ago — I-would-have-been-rid
τοῦ ἔρωτος, ὥς γε δὴ ἐμαυτὸν πείθω· νῦν δ' ἕτερ'
of-the love as at-least indeed myself I-persuade now but other
αὖ κατηγορήσω διανοήματα σὰ πρὸς αὐτὸν σέ, ᾧ
in-turn I-will-disclose thoughts your to yourself you by-which

καὶ γνώσῃ ὅτι προσέχων γέ σοι τὸν νοῦν διατετέλεκα.

also you-will-know that applying at-least to-you the mind I-have-continued

δοκεῖς γάρ μοι, εἴ τίς σοι εἴποι θεῶν· ὦ Ἀλκιβιάδῃ,

you-seem for to-me if one to-you should-say of-gods O Alcibiades

πότερον βούλει ζῆν ἔχων ἂ νῦν ἔχεις, ἢ αὐτίκα τεθνάναι

whether do-you-wish to-live having what now you-have or at-once to-be-dead

εἰ μὴ σοι ἐξέσται μείζω κτήσασθαι; δοκεῖς ἂν μοι

if not to-you it-will-be-possible greater-things to-acquire you-seem would to-me

ἐλέσθαι τεθνάναι· ἀλλὰ νῦν ἐπὶ τίνι δὴ ποτε ἐλπίδι ζῆς,

to-choose to-be-dead but now on what indeed ever hope you-live

ἐγὼ φράσω. ἡγῇ, ἐὰν θᾶπτον εἰς τὸν Ἀθηναίων δῆμον

I will-tell you-think if very-soon into the of-Athenians people

παρέλθῃς — τοῦτο δ' ἔσεσθαι μάλα ὀλίγων ἡμερῶν —

you-come-forward this and to-be-going-to-be very few days

παρελθὼν οὖν ἐνδείξεσθαι Ἀθηναίοις ὅτι ἄξιος εἰ

having-come-forward then to-be-going-to-show to-Athenians that worthy you-are

τιμᾶσθαι ὡς οὔτε Περικλῆς οὔτ' ἄλλος οὐδεὶς τῶν πώποτε

to-be-honored as neither Pericles nor other anyone of-the ever

γενομένων, καὶ τοῦτ' ἐνδειζόμενος μέγιστον δυνήσεσθαι

having-been and this having-shown greatest to-be-going-to-have-power

ἐν τῇ πόλει, ἐὰν δ' ἐνθάδε μέγιστος ᾖ, καὶ ἐν τοῖς

in the city if and here greatest you-are also among the

ἄλλοις Ἑλλῆσι, καὶ οὐ μόνον ἐν Ἑλλῆσιν, ἀλλὰ καὶ ἐν

other Greeks and not only among Greeks but also among

τοῖς βαρβάροις, ὅσοι ἐν τῇ αὐτῇ ἡμῖν οἰκοῦσιν ἡπείρῳ.

the barbarians as-many-as on the same with-us dwell continent

καὶ εἰ αὖ σοι εἴποι ὁ αὐτὸς οὗτος θεὸς ὅτι αὐτοῦ σε c

and if again to-you should-say the same this god that here you

δεῖ δυναστεύειν ἐν τῇ Εὐρώπῃ, διαβῆναι δὲ εἰς τὴν Ἀσίαν

must to-hold-power in — Europe to-cross but into — Asia

οὐκ ἐξέσται σοι οὐδὲ ἐπιθέσθαι τοῖς ἐκεῖ πράγμασιν,

not it-will-be-permitted to-you nor to-take-in-hand the there affairs

οὐκ ἂν αὖ μοι δοκεῖς ἐθέλειν οὐδ' ἐπὶ τούτοις μόνοις
not would again to-me you-seem to-be-willing even on these alone
 ζῆν, εἰ μὴ ἐμπλήσεις τοῦ σοῦ ὀνόματος καὶ τῆς σῆς
to-live if not you-will-fill — with-your name and — with-your
 δυνάμεως πάντας ὥς ἔπος εἰπεῖν ἀνθρώπους· καὶ οἶμαί
power all so a-word to-say men and I-think
 σε πλὴν Κύρου καὶ Ξέρξου ἡγεῖσθαι οὐδένα ἄξιον λόγου
you except Cyrus and Xerxes to-consider no-one worthy of-account
 γεγονέναι. ὅτι μὲν οὖν ἔχεις ταύτην τὴν ἐλπίδα, εὖ
to-have-been that indeed then you-have this — hope well
 οἶδα καὶ οὐκ εἰκάζω. ἴσως ἂν οὖν εἴποις, ἄτε εἰδὼς
I-know and not I-guess perhaps — then you-would-say since knowing
 ὅτι ἀληθὴ λέγω, τί δὴ οὖν, ὦ Σώκρατες, τοῦτ'
that true-things I-say what indeed then O Socrates this
 ἐστί σοι πρὸς λόγον; ἐγὼ δὲ σοί γε ἐρῶ, ὦ φίλε
is to-you to the-point I and to-you indeed will-say O dear
 παῖ Κλεινίου καὶ Δεινομάχης. τούτων γάρ σοι ἀπάντων
son of-Clinias and of-Deinomache of-these for to-you all
 τῶν διανοημάτων τέλος ἐπιτεθῆναι ἄνευ ἐμοῦ ἀδύνατον·
the thoughts fulfillment to-be-set without me (is)-impossible
 τοσαύτην ἐγὼ δύναμιν οἶμαι ἔχειν εἰς τὰ σὰ πράγματα καὶ
so-great I power think to-have over — your affairs and
 εἰς σέ, διὸ δὴ καὶ πάλα οἶομαί με τὸν θεὸν οὐκ ἔαν
over you therefore indeed also long I-think me the god not to-allow
 διαλέγεσθαι σοι, ὃν ἐγὼ περιέμενον ὀπηνίκα ἐάσει.
to-converse with-you whom I was-waiting-for when he-will-allow
 ὥσπερ γὰρ σὺ ἐλπίδας ἔχεις ἐν τῇ πόλει ἐνδείξασθαι ὅτι
just-as for you hopes have in the city to-show that
 αὐτῇ παντὸς ἄξιος εἶ, ἐνδειξάμενος δὲ οὐδὲν ὅτι οὐ
to-it of-everything worthy you-are having-shown and nothing that not
 παραντίκα δυνήσεσθαι, οὕτω καὶ γὰρ παρὰ σοὶ ἐλπίζω
at-once to-be-going-to-be-able so I-too with you hope

μέγιστον δυνήσεσθαι ἐνδειξάμενος ὅτι παντὸς ἀξίος
 greatest to-be-going-to-have-power having-shown that of-everything worthy
 εἰμί σοι καὶ οὔτε ἐπίτροπος οὔτε συγγενὴς οὔτ' ἄλλος
 I-am to-you and neither guardian nor kinsman nor other
 οὐδεὶς ἱκανὸς παραδοῦναι τὴν δύναμιν ἧς ἐπιθυμεῖς πλὴν
 anyone (is)-able to-hand-over the power which you-desire except
 ἐμοῦ, μετὰ τοῦ θεοῦ μέντοι. νεωτέρῳ μὲν οὖν ὄντι σοι
 me with the god however younger indeed then being with-you
 καὶ πρὶν τοσαύτης ἐλπίδος γέμειν, ὥς ἐμοὶ δοκεῖ, οὐκ
 and before so-great hope to-be-full-of as to-me it-seems not
 εἶα ὁ θεὸς διαλέγεσθαι, ἵνα μὴ μάτην διαλεγοίμην.
 allowed the god to-converse so-that not in-vain I-might-converse
 νῦν δ' ἐφήκεν· νῦν γὰρ ἂν μου ἀκούσαις.
 now but he-has-permitted now for — to-me you-would-listen

ALC. πολὺ γέ μοι, ὦ Σώκρατες, νῦν ἀτοπώτερος αὖ φαίνη,
 much indeed to-me O Socrates now stranger again you-appear
 ἐπειδὴ ἤρξω λέγειν, ἢ ὅτε σιγῶν εἶπουν· καίτοι
 since you-began to-speak than when silent you-followed-(me) and-yet
 σφόδρα γε ἦσθ' ἰδεῖν καὶ τότε τοιοῦτος. εἰ μὲν οὖν
 very indeed you-were to-see even then such whether indeed then
 ἐγὼ ταῦτα διανοοῦμαι ἢ μή, ὥς ἔοικε, διέγνωκας, καὶ ἐὰν
 I these-things intend or not as it-seems you-have-decided and if
 μὴ φῶ, οὐδέν μοι ἔσται πλέον πρὸς τὸ πείθειν σε. εἰεν· εἰ
 not I-say-so nothing to-me will-be more toward the to-persuade you well if
 δὲ δὴ ὅτι μάλιστα ταῦτα διανενόημαι, πῶς διὰ σοῦ
 and indeed as much-as-possible these-things I-have-intended how through you
 μοι ἔσται καὶ ἄνευ σοῦ οὐκ ἂν γένοιτο; ἔχεις λέγειν;
 to-me will-it-be and without you not — would-it-happen can-you to-say

Socrates will not make a long speech and asks Alcibiades to answer questions. Alcibiades means to advise the Athenians soon, but he knows only what he learned or found out himself. Socrates recalls his lessons: letters, the lyre, and wrestling, but not the pipe. The Athenians do not want his advice on these, or on building or divination, since advice belongs to those who know. Alcibiades will advise them on their own affairs, but not on shipbuilding.

- b SOC. ἄρ' ἐρωτᾷς εἴ τιν' ἔχω εἰπεῖν λόγον μακρόν, οἷους
then do-you-ask if some I-can to-tell speech long such-as
 δὴ ἀκούειν εἴθισαι; οὐ γάρ ἐστι τοιοῦτον τὸ ἐμόν·
indeed to-hear you-are-accustomed not for is such — mine
 ἀλλ' ἐνδείξασθαι μὲν σοι, ὥς ἐγῶμαι, οἷός τ' ἂν εἶην
but to-show indeed to-you as I-think able — — I-would-be
 ὅτι ταῦτα οὕτως ἔχει, ἐὰν ἐν μόνον μοι ἐθελήσης
that these-things so are if one-thing only for-me you-are-willing
 βραχὺ ὑπηρετῆσαι.
briefly to-serve
 ALC. ἀλλ' εἴ γε δὴ μὴ χαλεπὸν τι λέγεις τὸ
but if at-least indeed not difficult some you-mean the
 ὑπηρέτημα, ἐθέλω.
service I-am-willing
 SOC. ἦ χαλεπὸν δοκεῖ τὸ ἀποκρίνασθαι τὰ ἐρωτώμενα;
truly difficult seems the to-answer the-things asked
 ALC. οὐ χαλεπόν.
not difficult
 SOC. ἀποκρίνου δή.
answer indeed
 ALC. ἐρώτα.
ask

SOC. οὐκοῦν ὥς διανοομένου σου ταῦτα ἐρωτῶ, ἃ φημί c
therefore as intending you these-things I-ask which I-say
 σε διανοεῖσθαι;

you to-intend

ALC. ἔστω, εἰ βούλει, οὕτως, ἵνα καὶ εἰδῶ ὅτι καὶ
let-it-be if you-wish so so-that also I-may-know what also
 ἐρεῖς.

you-will-say

SOC. φέρε δὴ· διανοῇ γάρ, ὥς ἐγώ φημι, παρίεναι
come indeed you-intend for as I say to-come-forward
 συμβουλευσὼν Ἀθηναίους ἐντὸς οὐ πολλοῦ χρόνου· εἰ οὖν
to-advise Athenians within not much time if then
 μέλλοντός σου ἵεναι ἐπὶ τὸ βῆμα λαβόμενος ἐροίμην·
being-about of-you to-go onto the platform taking-hold I-should-ask
 ὦ Ἀλκιβιάδη, ἐπειδὴ περὶ τίνος Ἀθηναῖοι διανοοῦνται
O Alcibiades since about what Athenians intend
 βουλευέσθαι, ἀνίστασαι συμβουλευσὼν; ἄρ' ἐπειδὴ περὶ
to-deliberate do-you-stand-up to-advise then since about
 ὧν σὺ ἐπίστασαι βέλτιον ἢ οὗτοι; τί ἂν ἀποκρίναιο;
what-things you know better than these what — would-you-answer
 ALC. εἵπομι' ἂν δήπου, περὶ ὧν οἶδα βέλτιον ἢ d
I-would-say — surely about what-things I-know better than
 οὗτοι.

these

SOC. περὶ ὧν ἄρ' εἰδὼς τυγχάνεις, ἀγαθὸς σύμβουλος
about what-things then knowing you-happen good adviser
 εἶ.

you-are

ALC. πῶς γὰρ οὐ;
how for not

SOC. οὐκοῦν ταῦτα μόνον οἶσθα, ἃ παρ' ἄλλων ἔμαθες
therefore these-things only you-know which from others you-learned

ἢ αὐτὸς ἐξηῦρες;

or yourself found-out

ALC. ποῖα γὰρ ἄλλα;

what-sort for other-things

SOC. ἔστιν οὖν ὅπως ἂν ποτε ἔμαθές τι ἢ

is-it then how — ever you-would-have-learned anything or

ἐξηῦρες μήτε μανθάνειν ἐθέλων μήτ' αὐτὸς ζητεῖν;

found-out neither to-learn wishing nor yourself to-seek

ALC. οὐκ ἔστιν.

not it-is

SOC. τί δέ; ἠθέλησας ἂν ζητῆσαι ἢ μαθεῖν ἃ

what and would-you-have-wished — to-seek or to-learn what-things

ἐπίστασθαι ᾧ;

to-know you-thought

ALC. οὐ δῆτα.

not indeed

e SOC. ἃ ἄρα νῦν τυγχάνεις ἐπιστάμενος, ἦν χρόνος

what-things then now you-happen knowing there-was a-time

ὅτε οὐχ ἡγοῦ εἰδέναι;

when not you-thought to-know

ALC. ἀνάγκη.

(of)-necessity

SOC. ἀλλὰ μὲν ἃ γε μεμάθηκας σχεδόν τι

but indeed what-things at-least you-have-learned nearly somewhat

καὶ ἐγὼ οἶδα· εἰ δέ τι ἐμὲ λέληθεν, εἰπέ. ἔμαθες

also I know if and anything me has-escaped say you-learned

γὰρ δὴ σύ γε κατὰ μνήμην τὴν ἐμὴν γράμματα

for indeed you at-least according-to memory — my letters

καὶ κιθαρίζειν καὶ παλαίειν· οὐ γὰρ δὴ αὐλεῖν γε

and to-play-the-lyre and to-wrestle not for indeed to-play-the-pipe at-least

ἤθελες μαθεῖν. ταῦτ' ἐστὶν ἃ σὺ ἐπίστασαι, εἰ μὴ
you-wished to-learn these are what you know if not
 πού τι μανθάνων ἐμὲ λέληθας· οἶμαι δέ γε,
somewhere anything learning me you-have-escaped I-think and at-least
 οὔτε νύκτωρ οὔτε μεθ' ἡμέραν ἐξίων ἔνδοθεν.
neither by-night nor by day going-out from-inside

ALC. ἀλλ' οὐ πεφοίτηκα εἰς ἄλλων ἢ τούτων.

but not I-have-gone to (the-schools)-of-others than of-these

SOC. πότερον οὖν, ὅταν περὶ γραμμάτων Ἀθηναῖοι
whether then whenever about letters Athenians
 βουλευόνται, πῶς ἂν ὀρθῶς γράφοιεν, τότε ἀναστήση
deliberate how — rightly they-would-write then will-you-stand-up
 αὐτοῖς συμβουλεύσων;

to-them to-advise

ALC. μὰ Δί' οὐκ ἔγωγε.

by Zeus not I-at-least

SOC. ἀλλ' ὅταν περὶ κρουμάτων ἐν λύρᾳ;

but whenever about strokes on a-lyre

ALC. οὐδαμῶς.

in-no-way

SOC. οὐδὲ μὴν οὐδὲ περὶ παλαισμάτων γε εἰώθασιν
nor indeed even about wrestling-holds at-least are-they-accustomed
 βουλευέσθαι ἐν τῇ ἐκκλησίᾳ.

to-deliberate in the assembly

ALC. οὐ μέντοι.

not indeed

SOC. ὅταν οὖν περὶ τίνος βουλευόνται; οὐ γάρ που ὅταν
whenever then about what do-they-deliberate not for surely whenever
 γε περὶ οἰκοδομίας.

at-least about building

ALC. οὐ δῆτα.

not indeed

SOC. οἰκοδόμος γὰρ ταῦτά γε σοῦ βέλτιον συμβουλεύσει.
a-builder for these-things at-least than-you better will-advise

b ALC. ναί.

yes

SOC. οὐδὲ μὴν ὅταν περὶ μαντικῆς βουλευόμενοι;
nor indeed whenever about divination they-deliberate

ALC. οὔ.

no

SOC. μάντις γὰρ αὖ ταῦτα ἄμεινον ἢ σύ.
a-seer for again these-things better than you

ALC. ναί.

yes

SOC. εἴαν τέ γε μικρὸς ἢ μέγας ᾖ, εἴαν τε καλὸς ἢ
if both at-least small or big he-is if and handsome or

αἰσχρὸς, ἔτι τε γενναῖος ἢ ἀγεννής.

ugly further and noble or base-born

ALC. πῶς γὰρ οὔ;

how for not

SOC. εἰδότης γὰρ οἶμαι περὶ ἐκάστου ἢ συμβουλή,
of-one-knowing for I-think about each (is)-the advice

καὶ οὐ πλουτοῦντος.

and not of-one-being-rich

ALC. πῶς γὰρ οὔ;

how for not

c SOC. ἀλλ' εἴαντε πένης εἴαντε πλούσιος ἢ ὁ παραινῶν,
but whether poor or rich is the-(one) advising

οὐδὲν διοίσει Ἀθηναίοις ὅταν περὶ τῶν ἐν τῇ
in-no-way will-it-matter to-Athenians whenever about the-(people) in the

πόλει βουλευόμενοι, πῶς ἂν ὑγιαίνουσιν, ἀλλὰ ζητήσουσιν
city they-deliberate how — they-might-be-healthy but they-will-seek

ἰατρὸν εἶναι τὸν σύμβουλον.

a-doctor to-be the adviser

ALC. εἰκότως γε.

reasonably at-least

SOC. ὅταν οὖν περὶ τίνος σκοπῶνται, τότε σὺ ἀνιστάμενος

whenever then about what do-they-consider then you standing-up

ὡς συμβουλευσὼν ὀρθῶς ἀναστήσει;

as going-to-advise rightly will-stand-up

ALC. ὅταν περὶ τῶν ἑαυτῶν πραγμάτων, ὦ Σώκρατες.

whenever about — their-own affairs O Socrates

SOC. τῶν περὶ ναυπηγίας λέγεις, ὅποιās τινὰς χρὴ

the-(affairs) about shipbuilding do-you-mean what-sort some must

αὐτοὺς τὰς ναῦς ναυπηγεῖσθαι;

they the ships to-have-built

ALC. οὐκ ἔγωγε, ὦ Σώκρατες.

not I-at-least O Socrates

SOC. ναυπηγεῖν γὰρ οἶμαι οὐκ ἐπίστασαι. τοῦτ' αἴτιον ἢ

to-build-ships for I-think not you-know (is)-this (the)-cause or

ἄλλο τι;

other something

ALC. οὐκ, ἀλλὰ τοῦτο.

no but this

IV • THE BETTER IN WAR

Alcibiades will advise on war and peace. Socrates presses him: the better in wrestling is called gymnastic and the better in lyre-playing musical, so what is the better in making war or keeping peace called? Alcibiades cannot say, which Socrates calls shameful in a would-be adviser who could name the healthier food. Men go to war over being deceived, forced, or robbed, and no one would admit to making war on those who act justly, so the better in war proves to be the more just.

d SOC. ἀλλὰ περὶ ποίων τῶν ἐαυτῶν λέγεις πραγμάτων
but about what-sort-of — their-own do-you-mean affairs

ὅταν βουλευόνται;

whenever they-deliberate

ALC. ὅταν περὶ πολέμου, ὦ Σώκρατες, ἢ περὶ εἰρήνης ἢ
whenever about war O Socrates or about peace or

ἄλλου του τῶν τῆς πόλεως πραγμάτων.

other any of-the of-the city affairs

SOC. ἄρα λέγεις ὅταν βουλευόνται πρὸς τίνος χρὴ
then do-you-mean whenever they-deliberate with whom one-must
 εἰρήνην ποιῆσθαι καὶ τίσιν πολεμεῖν καὶ τίνα τρόπον;
peace to-make and with-whom to-make-war and in-what way

ALC. ναί.

yes

SOC. χρὴ δ' οὐχ οἷς βέλτιον;
one-must and not with-whom better

ALC. ναί.

yes

e SOC. καὶ τόθ' ὅποτε βέλτιον;
and then when better

ALC. πάνυ γε.

certainly at-least

SOC. καὶ τοσούτον χρόνον ὅσον ἄμεινον;
and so-much time as-much-as better

ALC. ναί.

yes

SOC. εἰ οὖν βουλευοῖντο Ἀθηναῖοι τίσιν χρὴ προσπαλαίειν
if then should-deliberate Athenians with-whom one-must to-wrestle
 καὶ τίσιν ἀκροχειρίζεσθαι καὶ τίνα τρόπον, σὺ ἄμεινον
and with-whom to-spar and in-what way you better

ἂν συμβουλεύοις ἢ ὁ παιδοτρίβης;

— *would-advise or the trainer*

ALC. ὁ παιδοτρίβης δήπου.

the trainer surely

SOC. ἔχεις οὖν εἰπεῖν πρὸς τί ἂν βλέπων ὁ παιδοτρίβης

can-you then to-say to what — looking the trainer

συμβουλεύσειεν οἷς δεῖ προσπαλαίειν καὶ οἷς

would-advise with-whom one-must to-wrestle and with-whom

μή, καὶ ὁπότε καὶ ὄντινα τρόπον; λέγω δὲ τὸ τοιόνδε·

not and when and in-what way I-mean and — this-sort

ἄρα τούτοις δεῖ προσπαλαίειν οἷς βέλτιον, ἢ οὐ;

then with-these one-must to-wrestle with-whom better or not

ALC. ναί.

yes

SOC. ἄρα καὶ τοσαῦτα ὅσα ἄμεινον;

then also so-many as-many-as better

ALC. τοσαῦτα.

so-many

SOC. οὐκοῦν καὶ τότε ὅτε ἄμεινον;

therefore also then when better

ALC. πάννυ γε.

certainly at-least

SOC. ἀλλὰ μὴν καὶ ᾄδοντα δεῖ καθαρίζειν ποτὲ πρὸς

but indeed also singing one-must to-play-the-lyre sometimes to

τὴν ᾠδὴν καὶ βαίνειν;

the song and to-step

ALC. δεῖ γάρ.

it-must for

SOC. οὐκοῦν τότε ὁπότε βέλτιον;

therefore then when better

ALC. ναί.

yes

SOC. καὶ τοσαῦθ' ὅσα βέλτιον;

and so-many as-many-as better

ALC. φημί.

I-say-(so)

- b SOC. τί οὖν; ἐπειδὴ βέλτιον μὲν ὠνόμαζες ἐπ' ἀμφοτέροις,
what then since better indeed you-named in both-cases
 τῷ τε καθαρίζειν πρὸς τὴν ᾠδὴν καὶ τῷ προσπαλαίειν,
the both to-play-the-lyre to the song and the to-wrestle
 τί καλεῖς τὸ ἐν τῷ καθαρίζειν βέλτιον, ὥσπερ ἐγὼ τὸ ἐν
what do-you-call the in the to-play-the-lyre better as I the in
 τῷ παλαίειν καλῶ γυμναστικόν· σὺ δ' ἐκείνο τί καλεῖς;
the to-wrestle call gymnastic you and that what do-you-call

ALC. οὐκ ἐννοῶ.

not I-understand

- SOC. ἀλλὰ πειρῶ ἐμὲ μιμεῖσθαι. ἐγὼ γάρ που ἀπεκρινάμην
but try me to-imitate I for surely answered
 τὸ διὰ παντὸς ὀρθῶς ἔχον, ὀρθῶς δὲ δήπου ἔχει τὸ
the through all rightly being rightly and surely is the
 κατὰ τὴν τέχνην γιγνόμενον ἢ οὐ;
according-to the art happening or not

ALC. ναί.

yes

- SOC. ἡ δὲ τέχνη οὐ γυμναστικὴ ἦν;
the and art not gymnastic was

ALC. πῶς δ' οὐ;

how and not

- c SOC. ἐγὼ δ' εἶπον τὸ ἐν τῷ παλαίειν βέλτιον γυμναστικόν.
I and said the in the to-wrestle better gymnastic

ALC. εἶπες γάρ.

you-said for

SOC. οὐκοῦν καλῶς;

therefore well

ALC. ἔμοιγε δοκεῖ.

to-me-at-least it-seems

SOC. ἴθι δὴ καὶ σύ — πρέποι γὰρ ἂν που καὶ σοὶ τὸ
come indeed also you it-would-befit for — surely also you the
 καλῶς διαλέγεσθαι — εἰπέ πρῶτον τίς ἢ τέχνη ἥς τὸ
well to-converse say first what the art of-which the
 κιθαρίζειν καὶ τὸ ᾄδειν καὶ τὸ ἐμβαίνειν ὀρθῶς; συνάπασα
to-play-the-lyre and the to-sing and the to-step rightly all-together
 τίς καλεῖται; οὐπω δύνασαι εἰπεῖν;
what is-called not-yet can-you to-say

ALC. οὐ δῆτα.

not indeed

SOC. ἀλλ' ὦδε πειρῶ· τίνες αἱ θεαὶ ὧν ἡ τέχνη;
but thus try who the goddesses whose the art

ALC. τὰς μούσας, ὦ Σώκρατες, λέγεις;
the Muses O Socrates do-you-mean

SOC. ἔγωγε. ὅρα δὴ· τίνα ἀπ' αὐτῶν ἐπωνυμίαν ἡ τέχνη d
I-at-least see indeed what from them name the art
 ἔχει;

has

ALC. μουσικὴν μοι δοκεῖς λέγειν.
music to-me you-seem to-mean

SOC. λέγω γάρ. τί οὖν τὸ κατὰ ταύτην ὀρθῶς
I-mean for what then the according-to this rightly
 γιγνόμενον ἐστίν; ὥσπερ ἐκεῖ ἐγὼ σοι τὸ κατὰ τὴν
happening is as there I to-you the according-to the
 τέχνην ἔλεγον ὀρθῶς, τὴν γυμναστικὴν, καὶ σὺ δὴ οὖν
art was-saying rightly the gymnastic also you indeed then
 οὕτως ἐνταῦθα τί φῆς; πῶς γίνεσθαι;
so here what do-you-say how to-happen

ALC. μουσικῶς μοι δοκεῖ.
musically to-me it-seems

e SOC. εὖ λέγεις. ἴθι δῆ, καὶ τὸ ἐν τῷ πολεμῆν βέλτιον
well you-speak come indeed also the in the to-make-war better
 καὶ τὸ ἐν τῷ εἰρήνῃ ἄγειν, τοῦτο τὸ βέλτιον τί
and the in the peace to-keep this — better what
 ὀνομάζεις; ὥσπερ ἐκεῖ ἐφ' ἐκάστῳ ἔλεγες τὸ ἄμεινον, ὅτι
do-you-name as there for each you-said the better that
 μουσικώτερον καὶ ἐπὶ τῷ ἑτέρῳ, ὅτι γυμναστικώτερον·
more-musical and for the other that more-gymnastic
 πειρῶ δὴ καὶ ἐνταῦθα λέγειν τὸ βέλτιον.
try indeed also here to-say the better
 ALC. ἀλλ' οὐ πάνυ τι ἔχω.

but not quite at-all I-can

109 SOC. ἀλλὰ μέντοι αἰσχρὸν γε εἰ μὲν τις σε λέγοντα
but indeed shameful at-least if indeed someone you speaking
 καὶ συμβουλευόντα περὶ σιτίων ὅτι βέλτιον τόδε τοῦδε
and advising about foods that better this than-that
 καὶ νῦν καὶ τοσοῦτον, ἔπειτα ἐρωτήσῃεν τί τὸ ἄμεινον
and now and so-much then should-ask what the better
 λέγεις, ὦ Ἀλκιβιάδῃ; περὶ μὲν τούτων ἔχειν εἰπεῖν ὅτι
do-you-mean O Alcibiades about indeed these to-be-able to-say that
 τὸ ὑγιεινότερον, καίτοι οὐ προσποιῇ γε ἰατρὸς εἶναι·
the healthtier and-yet not you-claim at-least a-doctor to-be
 περὶ δὲ οὐ προσποιῇ ἐπιστήμων εἶναι καὶ συμβουλεύσεις
about but what you-claim knowing to-be and will-advise
 ἀνιστάμενος ὡς εἰδώς, τούτου δ', ὡς ἔοικας, πέρι ἐρωτηθεὶς
standing-up as knowing this but as you-seem about being-asked
 εἰ μὴ ἔχῃς εἰπεῖν, οὐκ αἰσχύνῃ; ἢ οὐκ αἰσχρὸν φανεῖται;
if not you-can to-say not are-you-ashamed or not shameful will-it-appear
 ALC. πάνυ γε.

certainly at-least

SOC. σκόπει δὴ καὶ προθυμοῦ εἰπεῖν πρὸς τί τείνει τὸ
consider indeed and be-eager to-say toward what tends the
 ἐν τῷ εἰρήνην τε ἄγειν ἄμεινον καὶ τὸ ἐν τῷ πολεμεῖν
in the peace both to-keep better and the in the to-make-war
 οἷς δεῖ;
with-whom one-must

ALC. ἀλλὰ σκοπῶν οὐ δύναμαι ἐννοῆσαι.

but considering not I-can to-think-of-it
 SOC. οὐδ' οἶσθα, ἐπειδὴν πόλεμον ποιῶμεθα, ὅτι
not-even do-you-know whenever war we-make that
 ἐγκαλοῦντες ἀλλήλοις πάθημα ἐρχόμεθα εἰς τὸ πολεμεῖν,
accusing one-another of-an-injury we-come to the to-make-war
 καὶ ὅτι αὐτὸ ὀνομάζοντες ἐρχόμεθα;
and what it naming we-come

ALC. ἔγωγε, ὅτι γε ἐξαπατῶμενοί τι ἢ βιαζόμενοι b
I-at-least that at-least being-deceived in-something or being-forced
 ἢ ἀποστερούμενοι.
or being-robbed

SOC. ἔχε· πῶς ἕκαστα τούτων πάσχοντες; πειρῶ εἰπεῖν τί
bold how each of-these suffering try to-say what
 διαφέρει τὸ ὥδε ἢ ὥδε.
differs the thus or thus

ALC. ἦ τὸ ὥδε λέγεις, ὦ Σώκρατες, τὸ δικαίως ἢ τὸ
truly the thus do-you-mean O Socrates the justly or the
 ἀδίκως;
unjustly

SOC. αὐτὸ τοῦτο.
just this

ALC. ἀλλὰ μὴν τοῦτο γε διαφέρει ὅλον τε καὶ πᾶν.
but indeed this at-least makes-a-difference whole both and all

SOC. τί οὖν; Ἀθηναίους σὺ πρὸς ποτέρους συμβουλεύσεις
what then to-Athenians you against which-of-two will-advise

πολεμεῖν, τοὺς ἀδικοῦντας ἢ τοὺς τὰ δίκαια πράττοντας;
to-make-war the-(ones) doing-wrong or the-(ones) the just-things doing

c ALC. δεινὸν τοῦτό γε ἐρωτᾷς· εἰ γὰρ καὶ διανοεῖται τις
terrible this at-least you-ask if for even thinks someone

ὥς δεῖ πρὸς τοὺς τὰ δίκαια πράττοντας πολεμεῖν,
that one-must against the-(ones) the just-things doing to-make-war

οὐκ ἂν ὁμολογήσειέν γε.

not — would-be-admit-(it) at-least

SOC. οὐ γὰρ νόμιμον τοῦθ', ὥς ἔοικεν.

not for lawful (is)-this as it-seems

ALC. οὐ δῆτα· οὐδέ γε καλὸν δοκεῖ εἶναι.

not indeed nor at-least honorable does-it-seem to-be

SOC. πρὸς ταῦτ' ἄρα καὶ σὺ τοὺς λόγους ποιήσῃ;

toward these-things then also you the speeches will-make

ALC. ἀνάγκη.

(of)-necessity

SOC. ἄλλο τι οὖν, ὃ νυνδῇ ἐγὼ ἡρώτων βέλτιον

other anything then which just-now I asked better

πρὸς τὸ πολεμεῖν καὶ μή, καὶ οἷς δεῖ καὶ οἷς

as-to the to-make-war and not and with-whom one-must and with-whom

μή, καὶ ὅποτε καὶ μή, τὸ δικαιότερον τυγχάνει ὄν; ἢ οὐ;

not and when and not the more-just happens being or not

ALC. φαίνεται γε.

it-appears at-least

Socrates asks who taught Alcibiades to tell the just from the unjust. Alcibiades asks whether he could not have found it out himself; Socrates grants it, but only by seeking, and only if he had thought he did not know. Yet even as a boy he spoke boldly at games about which boys were wicked and unjust, so he can name no time when he thought himself ignorant, and he cannot have found it out.

SOC. πῶς οὖν, ὦ φίλε Ἀλκιβιάδῃ; πότερον σαυτὸν λέληθας d
how then O friend Alcibiades whether yourself you-have-escaped
 ὅτι οὐκ ἐπίστασαι τοῦτο, ἢ ἐμὲ ἔλαθες μανθάνων καὶ
that not you-know this or me you-escaped learning and
 φοιτῶν εἰς διδασκάλου ὅς σε ἐδίδασκε διαγιγνώσκειν
going to a-teacher's who you taught to-distinguish
 τὸ δικαιότερόν τε καὶ ἀδικώτερον; καὶ τίς ἐστὶν οὗτος;
the more-just both and more-unjust and who is he
 φράσον καὶ ἐμοί, ἵνα αὐτῷ φοιτητὴν προξενήσῃς καὶ ἐμέ.
tell also me so-that to-him (as)-a-pupil you-may-introduce also me
 ALC. σκώπτεις, ὦ Σώκρατες.

you-are-mocking O Socrates
 SOC. οὐ μὰ τὸν Φίλιον τὸν ἐμόν τε καὶ σόν, ὃν
no by — Zeus-of-Friendship — mine both and yours by-whom
 ἐγὼ ἥκιστ' ἂν ἐπιорκήσαιμι· ἀλλ' εἴπερ ἔχεις, εἰπὲ τίς
I least — would-swear-falsely but if-indeed you-can say who
 ἐστίν.
he-is

ALC. τί δ' εἰ μὴ ἔχω; οὐκ ἂν οἶε με ἄλλως εἰδέναι e
what and if not I-can not would do-you-think me otherwise to-know
 περὶ τῶν δικαίων καὶ ἀδίκων;
about the just and unjust-things

SOC. ναί, εἴ γε εὔροις.
yes if at-least you-should-find-(it)

ALC. ἀλλ' οὐκ ἂν εὐρεῖν με ἡγή;
but not would to-find me you-think

SOC. καὶ μάλα γε, εἰ ζητήσῃς.
and very at-least if you-should-see

ALC. εἶτα ζητῆσαι οὐκ ἂν οὔρι με;
then to-see not would do-you-think me

SOC. ἔγωγε, εἰ οἰηθείς γε μὴ εἰδέναι.
I-at-least if you-should-think at-least not to-know

ALC. εἶτα οὐκ ἦν ὅτ' εἶχον οὕτω;
then not there-was when I-was so

110 SOC. καλῶς λέγεις. ἔχεις οὖν εἰπεῖν τοῦτον τὸν χρόνον ὅτε
well you-speak can-you then to-say this — time when
 οὐκ ᾧου εἰδέναι τὰ δίκαια καὶ τὰ ἄδικα; φέρε, πέρυσιν
not you-thought to-know the just and the unjust-things come last-year
 ἐξήτεις τε καὶ οὐκ ᾧου εἰδέναι; ἢ ᾧου; καὶ
were-you-seeking both and not you-thought to-know or you-thought-(so) and
 τὰληθῇ ἀποκρίνου, ἵνα μὴ μάτην οἱ διάλογοι γίνωνται.
the-truth answer so-that not in-vain the conversations happen

ALC. ἀλλ' ᾧμην εἰδέναι.
but I-thought to-know

SOC. τρίτον δ' ἔτος καὶ τέταρτον καὶ πέμπτον οὐχ οὕτως;
third and year and fourth and fifth not so

ALC. ἔγωγε.
I-at-least

SOC. ἀλλὰ μὴν τό γε πρὸ τοῦ παῖς ἦσθα. ἦ γάρ;
but indeed the at-least before that a-child you-were is-it-not for

ALC. ναί.
yes

SOC. τότε μὲν τοίνυν εὖ οἶδα ὅτι ᾧου εἰδέναι.
then indeed then well I-know that you-thought to-know

ALC. πῶς εὖ οἶσθα;
how well do-you-know

- SOC. πολλάκις σοῦ ἐν διδασκάλων ἤκουον παιδὸς ὄντος b
often you at teachers' I-heard a-child being
 καὶ ἄλλοθι, καὶ ὅποτε ἀστραγαλίζοις ἢ ἄλλην τινὰ
and elsewhere and when you-played-knucklebones or other some
 παιδιὰν παίζεις, οὐχ ὡς ἀποροῦντος περὶ τῶν δικαίων
game you-played not as being-at-a-loss about the just
 καὶ ἀδίκων, ἀλλὰ μάλα μέγα καὶ θαρραλέως λέγοντος
and unjust-things but very loud and boldly saying
 περὶ οὗτου τύχοις τῶν παίδων ὡς πονηρός τε καὶ
about whichever you-happened-on of-the boys that wicked both and
 ἄδικος εἶη καὶ ὡς ἀδικοῖ· ἢ οὐκ ἀληθῆ λέγω;
unjust he-was and that he-did-wrong or not true-things I-say
 ALC. ἀλλὰ τί ἔμελλον ποιεῖν, ὦ Σώκρατες, ὅποτε τίς
but what was-I-to do O Socrates when someone
 με ἀδικοῖ;
me wronged
 SOC. σὺ δ' εἰ τύχοις ἀγνοῶν εἴτ' ἀδικοῖο εἴτε μὴ
you and if you-happened not-knowing whether you-were-wronged or not
 τότε, λέγεις, τί σε χρὴ ποιεῖν;
then do-you-say what you must to-do
 ALC. μὰ Δι' ἀλλ' οὐκ ἡγνόουν ἔγωγε, ἀλλὰ σαφῶς c
by Zeus but not I-was-ignorant I-at-least but clearly
 ἐγίνωσκον ὅτι ἡδικούμην.
I-knew that I-was-being-wronged
 SOC. ὧν ἄρα ἐπίστασθαι καὶ παῖς ὢν, ὡς ἔοικε, τὰ
you-thought then to-know even a-child being as it-seems the
 δίκαια καὶ τὰ ἄδικα.
just and the unjust-things
 ALC. ἔγωγε· καὶ ἠπιστάμην γε.
I-at-least and I-knew at-least

SOC. ἐν ποίῳ χρόνῳ ἐξευρών; οὐ γὰρ δήπου ἐν ᾧ
in what-sort-of time having-found-out not for surely in which
γε ὧρου εἰδέναι.

at-least you-thought to-know

ALC. οὐ δῆτα.

not indeed

SOC. πότε οὖν ἀγνοεῖν ἡγοῦ; σκόπει· οὐ γὰρ εὐρήσεις
when then to-be-ignorant did-you-think consider not for you-will-find
τοῦτον τὸν χρόνον.

this — time

ALC. μὰ τὸν Δί, ὦ Σώκρατες, οὐκ οἶμαι ἔχω γ' εἰπεῖν.

by — Zeus O Socrates not-then I-can at-least to-say

d SOC. εὐρὼν μὲν ἄρ' οὐκ οἶσθα αὐτά.

having-found indeed then not you-know them

ALC. οὐ πάνυ φαίνομαι.

not at-all I-appear

VI • THE MANY AS TEACHERS

Pressed on where he learned justice, Alcibiades says from the many. Socrates objects that the many cannot even teach checkers, which matter less than justice, but Alcibiades answers that they teach weightier things, such as speaking Greek. Socrates grants that they teach Greek well, since those who know a thing agree about it, and the many agree about what a stone or a log is. But they cannot teach which horses are good runners or which men are healthy, because they disagree about these.

SOC. ἀλλὰ μὴν ἄρτι γε οὐδὲ μαθὼν ἔφησθα εἰδέναι·
but indeed just-now at-least not-even having-learned you-said to-know

εἰ δὲ μήθ' ἡῦρες μήτ' ἔμαθες, πῶς οἶσθα καὶ πόθεν;
if and neither you-found nor you-learned how do-you-know and whence

ALC. ἀλλ' ἴσως τοῦτό σοι οὐκ ὀρθῶς ἀπεκρινάμην, τὸ
but perhaps this to-you not rightly I-answered the
 φάναι εἰδέναι αὐτὸς ἐξευρών.

to-say to-know myself having-found-out

SOC. τὸ δὲ πῶς εἶχεν;

the and how was-it

ALC. ἔμαθον οἶμαι καὶ ἐγὼ ὥσπερ καὶ οἱ ἄλλοι.

I-learned I-think also I as also the others

SOC. πάλιν εἰς τὸν αὐτὸν ἤκομεν λόγον. παρὰ τοῦ; φράζε
again to the same we-have-come argument from whom tell
 κάμοί.

me-too

ALC. παρὰ τῶν πολλῶν.

from the many

SOC. οὐκ εἰς σπουδαίους γε διδασκάλους καταφεύγεις εἰς
not to serious at-least teachers you-take-refuge to
 τοὺς πολλοὺς ἀναφέρων.

the many referring-(it)

ALC. τί δέ; οὐχ ἱκανοὶ διδάξαι οὗτοι;

what and not capable to-teach (are)-these

SOC. οὐκ οὖν τὰ πεττευτικά γε καὶ τὰ μή· καίτοι

not-then the moves-at-checkers at-least and the not and-yet

φαυλότερα αὐτὰ οἶμαι τῶν δικαίων εἶναι. τί δέ; σὺ
more-trivial them I-think than-the just-things to-be what and you
 οὐχ οὕτως οἶε;

not so think

ALC. ναί.

yes

SOC. εἶτα τὰ μὲν φαυλότερα οὐχ οἷοί τε διδάσκειν, τὰ
then the indeed more-trivial-things not able — to-teach the
 δὲ σπουδαιότερα;

but more-serious

c

ALC. οἶμαι ἔγωγε· ἄλλα γοῦν πολλὰ οἰοί τ' εἶσιν
I-think I-at-least other-things at-any-rate many able — they-are

διδάσκειν σπουδαιότερα τοῦ πεττεύειν.

to-teach more-serious than-the to-play-checkers

SOC. ποῖα ταῦτα;

what-sort these

111 ALC. οἷον καὶ τὸ ἐλληνίζειν παρὰ τούτων ἔγωγ' ἔμαθον, καὶ
for-example also the to-speak-Greek from these I-at-least learned and
 οὐκ ἂν ἔχοιμι εἰπεῖν ἐμαυτοῦ διδάσκαλον, ἀλλ' εἰς τοὺς αὐτοὺς
not — I-could to-name my-own teacher but to the same
 ἀναφέρω οὓς σὺ φῆς οὐ σπουδαίους εἶναι διδασκάλους.

I-refer whom you say not serious to-be teachers

SOC. ἀλλ', ὦ γενναῖε, τούτου μὲν ἀγαθοὶ διδάσκαλοι οἱ
but O noble-(sir) of-this indeed good teachers (are)-the
 πολλοί, καὶ δικαίως ἐπαινοῦντ' ἂν αὐτῶν εἰς διδασκαλίαν.
many and justly would-be-praised — their for teaching

ALC. τί δῆ;

why indeed

SOC. ὅτι ἔχουσι περὶ αὐτὰ ἃ χρὴ τοὺς ἀγαθοὺς
because they-have about it what-things must the good
 διδασκάλους ἔχειν.

teachers to-have

ALC. τί τοῦτο λέγεις;

what this do-you-mean

b SOC. οὐκ οἶσθ' ὅτι χρὴ τοὺς μέλλοντας διδάσκειν
not do-you-know that must the-(men) about to-teach
 ὅτιοῦν αὐτοὺς πρῶτον εἰδέναι; ἢ οὔ;

anything-whatever themselves first to-know or not

ALC. πῶς γὰρ οὔ;

how for not

SOC. οὐκοῦν τοὺς εἰδότας ὁμολογεῖν τε ἀλλήλοις καὶ
therefore the-(men) knowing to-agree both with-one-another and
 μὴ διαφέρεισθαι;

not to-disagree

ALC. ναί.

yes

SOC. ἐν οἷς δ' ἂν διαφέρονται, ταῦτα φήσεις εἶδέναι
in what-things and — they-disagree these will-you-say to-know
 αὐτούς;

them

ALC. οὐ δῆτα.

not indeed

SOC. τούτων οὖν διδάσκαλοι πῶς ἂν εἶεν;
of-these then teachers how — would-they-be

ALC. οὐδαμῶς.

in-no-way

SOC. τί οὖν; δοκοῦσί σοι διαφέρεισθαι οἱ πολλοὶ ποῖόν
what then do-they-seem to-you to-disagree the many what-sort
 ἔστι λίθος ἢ ξύλον; καὶ ἐάν τινα ἐρωτᾷς, ἄρ' οὐ τὰ
is a-stone or a-log and if anyone you-ask then not the
 αὐτὰ ὁμολογοῦσιν, καὶ ἐπὶ ταῦτα ὁρμῶσιν ὅταν
same-things they-agree and toward the-same-things they-go whenever
 βούλωνται λαβεῖν λίθον ἢ ξύλον; ὡσαύτως καὶ πάνθ'
they-wish to-take a-stone or a-log likewise and all
 ὅσα τοιαῦτα· σχεδὸν γάρ τι μανθάνω τὸ ἐλληνίζειν
as-many-as such nearly for somewhat I-understand the to-speak-Greek
 ἐπίστασθαι ὅτι τοῦτο λέγεις· ἢ οὐ;

to-know that this you-mean or not

ALC. ναί.

yes

SOC. οὐκοῦν εἰς μὲν ταῦθ', ὥσπερ εἵπομεν, ἀλλήλοις
therefore as-to indeed these as we-said with-one-another
 τε ὁμολογοῦσι καὶ αὐτοὶ ἑαυτοῖς ἰδίᾳ, καὶ δημοσίᾳ
both they-agree and they-themselves with-themselves privately and publicly
 αἱ πόλεις πρὸς ἀλλήλας οὐκ ἀμφισβητοῦσιν αἱ μὲν
the cities with one-another not dispute the-(ones) indeed
 ταῦθ' αἱ δ' ἄλλα φάσκουσai;
these the-(others) and other-things asserting

ALC. οὐ γάρ.
no for

SOC. εἰκότως ἂν ἄρα τούτων γε καὶ διδάσκαλοι εἶεν
reasonably — then of-these at-least also teachers would-be
 ἀγαθοί.
good

d ALC. ναί.
yes

SOC. οὐκοῦν εἰ μὲν βουλοίμεθα ποιῆσαι τινα περὶ αὐτῶν
therefore if indeed we-should-wish to-make someone about them
 εἰδέναι, ὁρθῶς ἂν αὐτὸν πέμπομεν εἰς διδασκαλίαν τούτων
to-know rightly — him we-would-send to teaching of-these
 τῶν πολλῶν;
— many

ALC. πάνυ γε.
certainly at-least

SOC. τί δ' εἰ βουληθεῖμεν εἰδέναι, μὴ μόνον ποιοὶ ἄνθρωποι
what and if we-should-wish to-know not only what-sort men
 εἰσιν ἢ ποιοὶ ἵπποι, ἀλλὰ καὶ τίνες αὐτῶν δρομικοί
are or what-sort horses but also which of-them (are)-good-runners
 τε καὶ μή, ἄρ' ἔτι οἱ πολλοὶ τοῦτο ἱκανοὶ διδάξαι;
both and not then still the many this (are)-capable to-teach

ALC. οὐ δῆτα.
not indeed

SOC. ἰκανὸν δέ σοι τεκμήριον ὅτι οὐκ ἐπίστανται
 sufficient and to-you proof that not they-know
 οὐδὲ κρήγνυι διδάσκαλοί εἰσιν τούτων, ἐπειδὴ οὐδὲν
 nor good teachers are of-these since in-nothing
 ὁμολογοῦσιν ἑαυτοῖς περὶ αὐτῶν;
 they-agree with-themselves about them

ALC. ἔμοιγε.

to-me-at-least

SOC. τί δ' εἰ βουληθεῖμεν εἰδέναι, μὴ μόνον ποῖοι
 what and if we-should-wish to-know not only what-sort
 ἄνθρωποί εἰσιν, ἀλλ' ὅποιοι ὑγιενοὶ ἢ νοσώδεις, ἄρ'
 men are but which (are)-healthy or sickly then
 ἰκανοὶ ἂν ἡμῖν ἦσαν διδάσκαλοι οἱ πολλοί;
 capable — for-us would-be teachers the many

ALC. οὐ δῆτα.

not indeed

SOC. ἦν δ' ἂν σοι τεκμήριον ὅτι μοχθηροὶ εἰσι
 it-would-be and — to-you proof that bad they-are
 τούτων διδάσκαλοι, εἰ ἑώρας αὐτοὺς διαφερομένους;
 of-these teachers if you-saw them disagreeing

ALC. ἔμοιγε.

to-me-at-least

VII • YOU SAID IT, NOT I

The many disagree about nothing so much as justice. That quarrel is the subject of Homer's poems and caused the deaths at Tanagra and Coronea, where Alcibiades' father fell. So the many cannot know justice or teach it. Since Alcibiades has answered every question, he, not Socrates, has said that he does not know what is just, thinks he does, and means to advise the Athenians. As in Euripides, he hears it from himself, and his plan is madness.

- 112 SOC. τί δὲ δή; νῦν περὶ τῶν δικαίων καὶ ἀδίκων
what and indeed now about the just and unjust
 ἀνθρώπων καὶ πραγμάτων οἱ πολλοὶ δοκοῦσί σοι
men and things the many seem to-you
 ὁμολογεῖν αὐτοὶ ἑαυτοῖς ἢ ἀλλήλοις;
to-agree they-themselves with-themselves or with-one-another
 ALC. ἥκιστα νῆ Δί, ὦ Σώκρατες.
least by Zeus O Socrates
- SOC. τί δέ; μάλιστα περὶ αὐτῶν διαφέρεσθαι;
what and most about them to-disagree
- ALC. πολὺ γε.
much at-least
- SOC. οὐκ οἶμαι γε πώποτε σε ἰδεῖν οὐδ' ἀκοῦσαι
not-then I-think at-least ever you to-have-seen or to-have-beard
 σφόδρα οὕτω διαφερομένους ἀνθρώπους περὶ ὑγιεινῶν καὶ
violently so disagreeing men about healthy-things and
 μί, ὥστε διὰ ταῦτα μάχεσθαι τε καὶ ἀποκτείνῃναι
not so-as because-of these-things to-fight both and to-kill
 ἀλλήλους.
one-another
- ALC. οὐ δῆτα.
not indeed
- b SOC. ἀλλὰ περὶ τῶν δικαίων καὶ ἀδίκων ἔγωγ' οἶδ' ὅτι,
but about the just and unjust-things I-at-least know that
 καὶ εἰ μὴ ἑώρακας, ἀκήκοας γοῦν ἄλλων τε πολλῶν
even if not you-have-seen you-have-beard at-any-rate from-others both many
 καὶ Ὅμηρον καὶ Ὀδυσσεύας γὰρ καὶ Ἰλιάδος ἀκήκοας.
and from-Homer both the-Odyssey for and the-Iliad you-have-beard
- ALC. πάντως δήπου, ὦ Σώκρατες.
entirely surely O Socrates

SOC. οὐκοῦν ταῦτα ποιήματά ἐστι περὶ διαφορᾶς δικαίων
therefore these poems are about disagreement of-just

τε καὶ ἀδίκων;

both and unjust-things

ALC. ναί.

yes

SOC. καὶ αἱ μάχαι γε καὶ οἱ θάνατοι διὰ ταύτην τὴν
and the battles at-least and the deaths because-of this —

διαφορὰν τοῖς τε Ἀχαιοῖς καὶ τοῖς ἄλλοις Τρωσὶν ἐγένοντο,
disagreement for-the both Achaeans and the other Trojans happened

καὶ τοῖς μνηστῆρσι τοῖς τῆς Πηνελόπης καὶ τῷ Ὀδυσσεῖ.
and for-the suitors the — of-Penelope and — for-Odysseus

ALC. ἀληθὴ λέγεις.

c

true-things you-say

SOC. οἶμαι δὲ καὶ τοῖς ἐν Τανάγρα Ἀθηναίων τε καὶ
I-think and also for-those at Tanagra of-Athenians both and

Λακεδαιμονίων καὶ Βοιωτῶν ἀποθανοῦσι, καὶ τοῖς ὕστερον
of-Lacedaemonians and of-Boeotians having-died and for-those later

ἐν Κορωνείᾳ, ἐν οἷς καὶ ὁ σὸς πατὴρ ἐτελεύτησεν,
at Coronea among whom also — your father died

οὐδὲ περὶ ἐνὸς ἄλλου ἢ διαφορὰ ἢ περὶ τοῦ δικαίου καὶ
not-even about one other-thing the disagreement than about the just and

ἀδίκου τοὺς θανάτους καὶ τὰς μάχας πεποίηκεν· ἢ γάρ;
unjust the deaths and the battles has-caused is-it-not for

ALC. ἀληθὴ λέγεις.

true-things you-say

SOC. τούτους οὖν φῶμεν ἐπίστασθαι περὶ ὧν οὕτως
these then shall-we-say to-know about what-things so

σφόδρα διαφέρονται, ὥστε ἀμφισβητοῦντες ἀλλήλοις τὰ
violently they-disagree that disputing with-one-another the

ἔσχατα σφᾶς αὐτοὺς ἐργάζονται;

extremes them themselves they-do

d

ALC. οὐ φαίνεται γέ.

not it-appears at-least

SOC. οὐκοῦν εἰς τοὺς τοιούτους διδασκάλους ἀναφέρεις οὓς

therefore to — such teachers you-refer whom

ὁμολογεῖς αὐτὸς μὴ εἰδέναι;

you-admit yourself not to-know

ALC. ἔοικα.

I-seem-to

SOC. πῶς οὖν εἰκός σε εἰδέναι τὰ δίκαια καὶ τὰ ἄδικα,

how then (is-it)-likely you to-know the just and the unjust-things

περὶ ὧν οὕτω πλανᾷ καὶ οὔτε μαθὼν φαίνει παρ'

about which so you-wander and neither having-learned you-appear from

οὐδενὸς οὔτ' αὐτὸς ἐξευρών;

anyone nor yourself having-found-out

ALC. ἐκ μὲν ὧν σὺ λέγεις οὐκ εἰκός.

from indeed what you say not likely

c SOC. ὁρᾷς αὖ τοῦθ' ὥς οὐ καλῶς εἶπες, ὦ Ἀλκιβιάδης;

do-you-see again this how not well you-said O Alcibiades

ALC. τὸ ποῖον;

the what

SOC. ὅτι ἐμὲ φῆς ταῦτα λέγειν.

that me you-say these-things to-say

ALC. τί δέ; οὐ σὺ λέγεις ὥς ἐγὼ οὐδὲν ἐπίσταμαι περὶ

what and not you say that I nothing know about

τῶν δικαίων καὶ ἀδίκων;

the just and unjust-things

SOC. οὐ μέντοι.

not indeed

ALC. ἀλλ' ἐγώ;

but I

SOC. ναί.

yes

ALC. πῶς δῆ;

how indeed

SOC. ᾧδε εἴσῃ. ἐάν σε ἔρωμαι τὸ ἐν καὶ τὰ δύο

thus you-will-know if you I-ask the one and the two

πότερα πλείω ἐστί, φήσεις ὅτι τὰ δύο;

which more is will-you-say that the two

ALC. ἔγωγε.

I-at-least

SOC. πόσῳ;

by-how-much

ALC. ἐνί.

by-one

SOC. πότερος οὖν ἡμῶν ὁ λέγων ὅτι τὰ δύο τοῦ

which then of-us (is)-the-(one) saying that the two than-the

ἐνὸς ἐνὶ πλείω;

one by-one more

ALC. ἐγώ.

I

SOC. οὐκοῦν ἐγὼ μὲν ἡρώτων, σὺ δ' ἀπεκρίνους;

therefore I indeed was-asking you and were-answering

ALC. ναί.

yes

SOC. περὶ δὴ τούτων μὴν ἐγὼ φαίνομαι λέγων ὁ

about indeed these surely-not I appear saying the-(one)

ἔρωτων, ἢ σὺ ὁ ἀποκρινόμενος;

asking or you the-(one) answering

ALC. ἐγώ.

I

SOC. τί δ' ἂν ἐγὼ μὲν ἔρωμαι ποῖα γράμματα Σωκράτους,

what and if I indeed ask what letters of-Socrates

σὺ δ' εἴπῃς, πότερος ὁ λέγων;

you and say which (is)-the-(one) saying

ALC. ἐγώ.

I

SOC. ἴθι δή, ἐνὶ λόγῳ εἰπέ· ὅταν ἐρώτησίς τε καὶ
come indeed in-one word say whenever question both and
 ἀπόκρισις γίγνηται, πότερος ὁ λέγων, ὁ ἐρωτῶν
answer happen which (is)-the-(one) saying the-(one) asking
 ἢ ὁ ἀποκρινόμενος;

or the-(one) answering

ALC. ὁ ἀποκρινόμενος, ἔμοιγε δοκεῖ, ὦ Σώκρατες.

the-(one) answering to-me-at-least it-seems O Socrates

b SOC. οὐκοῦν ἄρτι διὰ παντὸς ἐγὼ μὲν ἢ ὁ ἐρωτῶν;
therefore just-now through all I indeed was the-(one) asking

ALC. ναί.

yes

SOC. σὺ δ' ὁ ἀποκρινόμενος;

you and the-(one) answering

ALC. πάνυ γε.

certainly at-least

SOC. τί οὖν; τὰ λεχθέντα πότερος ἡμῶν εἶρηκεν;

what then the-things said which of-us has-said

ALC. φαίνομαι μὲν, ὦ Σώκρατες, ἐκ τῶν ὁμολογημένων

I-appear indeed O Socrates from the-things agreed

ἐγώ.

I

SOC. οὐκοῦν ἐλέχθη περὶ δικαίων καὶ ἀδίκων ὅτι

therefore it-was-said about just and unjust-things that

Ἀλκιβιάδης ὁ καλὸς ὁ Κλεινίου οὐκ ἐπίσταίτο,

Alcibiades the handsome the-(son) of-Clinias not knew

οἶοιτο δέ, καὶ μέλλοι εἰς ἐκκλησίαν ἐλθὼν συμβουλεύσειν

thought but and was-about to the-assembly having-gone to-advise

Ἀθηναίους περὶ ὧν οὐδὲν οἶδεν; οὐ ταῦτ' ἦν;

Athenians about what-things nothing he-knows not these-things was-it

ALC. φαίνεται.

C

it-appears

SOC. τὸ τοῦ Εὐριπίδου ἄρα συμβαίνει, ὦ Ἀλκιβιάδη·

the-(saying) — of-Euripides then comes-true O Alcibiades

σοῦ τάδε κινδυνεύεις, οὐκ ἐμοῦ ἀκηκοέναι, οὐδ'

from-you these-things you-are-likely not from-me to-have-heard nor

ἐγὼ εἰμι ὁ ταῦτα λέγων, ἀλλὰ σύ, ἐμὲ δὲ αἰτιᾶ

I am the-(one) these-things saying but you me and you-blame

μάτην. καὶ μέντοι καὶ εὖ λέγεις. μανικὸν γὰρ ἐν νῶ

without-cause and indeed also well you-speak mad for in mind

ἔχεις ἐπιχείρημα ἐπιχειρεῖν, ὦ βέλτιστε, διδάσκειν ἃ

you-have an-undertaking to-undertake O best-(of-men) to-teach what-things

οὐκ οἶσθα, ἀμελήσας μανθάνειν.

not you-know having-neglected to-learn

VIII • THE JUST AND THE ADVANTAGEOUS

Alcibiades replies that the Greeks seldom debate what is just, which they think obvious, but only what will profit them, and wrongdoing has often paid. Socrates says Alcibiades could not show how he knows the advantageous either, but lets that pass. Since one man persuades one listener or many, Alcibiades is to treat Socrates as an assembly and prove that the just is sometimes not advantageous. Alcibiades calls him insolent and asks him to speak, then agrees to answer.

ALC. οἶμαι μὲν, ὦ Σώκρατες, ὀλιγάκις Ἀθηναίους βουλευέσθαι d

I-think indeed O Socrates seldom Athenians to-deliberate

καὶ τοὺς ἄλλους Ἕλληνας πότερα δικαιότερα ἢ ἀδικώτερα·

and the other Greeks which-of-two (are)-more-just or more-unjust

τὰ μὲν γὰρ τοιαῦτα ἡγοῦνται δῆλα εἶναι, ἐάσαντες οὖν

the indeed for such-things they-think clear to-be having-dismissed then

περὶ αὐτῶν σκοποῦσιν ὁπότερα συνοίσει πράξαι. οὐ γὰρ

about them they-consider which-of-two will-profit having-done-(them) not for

ταὐτὰ οἶμαι ἐστὶν τά τε δίκαια καὶ τὰ συμφέροντα, ἀλλὰ
the-same I-think are the both just-things and the advantageous-things but
 πολλοῖς δὴ ἐλυσιτέλησεν ἀδικήσασι μεγάλα ἀδικήματα,
to-many indeed it-profited having-done great wrongs
 καὶ ἑτέροις γε οἶμαι δίκαια ἐργασαμένοις οὐ συνήνεγκεν.
and to-others at-least I-think just-things having-done not it-profited

e SOC. τί οὖν; εἰ ὅτι μάλιστα ἕτερα μὲν τὰ δίκαια
what then if as much-as-possible different indeed the just-things
 τυγχάνει ὄντα, ἕτερα δὲ τὰ συμφέροντα, οὐ τί που αὖ
happen being different and the advantageous-things not at-all surely again
 σὺ οἶε ταῦτ' εἰδέναι ἃ συμφέρει τοῖς ἀνθρώποις,
you think these-things to-know which are-advantageous to-the men
 καὶ δι' ὅτι;
and because-of what

ALC. τί γὰρ κωλύει, ὦ Σώκρατες; εἰ μή με αὖ ἐρήση
what for prevents O Socrates if not me again you-will-ask
 παρ' οὗτου ἔμαθον ἢ ὅπως αὐτὸς ἠύρον.
from whom I-learned or how myself I-found-out

114 SOC. οἶον τοῦτο ποιεῖς. εἴ τι μὴ ὀρθῶς λέγεις, τυγχάνει δὲ
what-a this you-do if something not rightly you-say it-happens and
 δυνατόν ὃν ἀποδείξαι δι' οὐπὲρ καὶ τὸ πρότερον λόγου,
possible being to-prove through which-very also the before argument
 οἶε δὴ καινὰ ἄττα δεῖν ἀκούειν ἀποδείξεις τε
you-think indeed new some to-be-necessary to-hear proofs and
 ἑτέρας, ὥς τῶν προτέρων οἶον σκευαρίων κατατετριμμένων,
other as the former like little-garments worn-out
 καὶ οὐκέτ' ἂν σὺ αὐτὰ ἀμπίσχοιο, εἰ μή τίς σοι τεκμήριον
and no-longer — you them would-put-on if not someone to-you proof
 καθαρὸν καὶ ἄχραντον οἶσει. ἐγὼ δὲ χαίρειν ἑάσας τὰς
clean and unsoiled will-bring I but farewell letting —
 σὰς προδρομὰς τοῦ λόγου οὐδὲν ἦττον ἐρήσομαι πόθεν
your skirmishes of-the argument in-no-way less will-ask whence

μαθὼν αὖ τὰ συμφέροντ' ἐπίστασαι, καὶ ὅστις ἐστὶν
having-learned again the advantageous-things you-know and who is
 ὁ διδάσκαλος, καὶ πάντ' ἐκεῖνα τὰ πρότερον ἐρωτῶ μὴ
the teacher and all those — earlier-(ones) I-ask in-one
 ἐρωτήσῃ; ἀλλὰ γὰρ δῆλον ὡς εἰς ταὐτὸν ἥξεις καὶ
question but for (it-is)-clear that to the-same you-will-come and
 οὐχ ἕξεις ἀποδείξαι οὔθ' ὡς ἐξευρών οἶσθα τὰ
not you-will-be-able to-show either how having-found-out you-know the
 συμφέροντα οὔθ' ὡς μαθών. ἐπειδὴ δὲ τρυφᾷς καὶ
advantageous-things or how having-learned since but you-are-fastidious and
 οὐκέτ' ἂν ἡδέως τοῦ αὐτοῦ γεύσαιο λόγου, τοῦτον μὲν
no-longer — gladly the same you-would-taste argument this indeed
 ἐὼ χαίρειν, εἴτ' οἶσθα εἴτε μὴ τὰ Ἀθηναίοις συμφέροντα·
I-let farewell whether you-know or not the for-Athenians advantageous-things
 πότερον δὲ ταυτὰ ἐστὶ δίκαιά τε καὶ συμφέροντ' ἢ
whether and the-same are just-things both and advantageous-things or
 ἕτερα, τί οὐκ ἀπέδειξας; εἰ μὲν βούλει, ἐρωτῶν με ὥσπερ
different why not do-you-show if indeed you-wish questioning me as
 ἐγὼ σέ, εἰ δέ, καὶ αὐτὸς ἐπὶ σεαυτοῦ λόγῳ διέξελθε.
I you if but also yourself by yourself in-a-speech go-through-(it)
 ALC. ἀλλ' οὐκ οἶδα εἰ οἶός τ' ἂν εἶην, ὦ Σώκρατες,
but not I-know if able — — I-would-be O Socrates
 πρὸς σέ διελθεῖν.
to you to-go-through-(it)
 SOC. ἀλλ', ὠγαθέ, ἐμὲ ἐκκλησίαν νόμισον καὶ δῆμον· καὶ
but good-sir me an-assembly consider and a-people and
 ἐκεῖ τοί σε δεήσει ἓνα ἕκαστον πείθειν. ἢ γάρ;
there surely you it-will-be-necessary one each to-persuade is-it-not for
 ALC. ναί.
yes

c SOC. οὐκοῦν τοῦ αὐτοῦ ἓνα τε οἶόν τε εἶναι κατὰ μόνας
therefore of-the same-(man) one both possible — to-be in private
 πείθειν καὶ συμπόλλους περὶ ὧν ἂν εἰδῇ, ὥσπερ
to-persuade and many-together about what-things — he-knows as
 ὁ γραμματιστῆς ἓνα τέ που πείθει περὶ γραμμάτων καὶ
the schoolmaster one both surely persuades about letters and
 πολλούς;

many

ALC. ναι.

yes

SOC. ἄρ' οὖν οὐ καὶ περὶ ἀριθμοῦ ὁ αὐτὸς ἓνα τε καὶ
so then not also about number the same-(man) one both and
 πολλοὺς πείσει;

many will-persuade

ALC. ναι.

yes

SOC. οὗτος δ' ἔσται ὁ εἰδώς, ὁ ἀριθμητικός;
this-(man) and will-be the-(one) knowing the arithmetician

ALC. πάνυ γε.

certainly at-least

SOC. οὐκοῦν καὶ σὺ ἅπερ καὶ πολλοὺς οἶός τε πείθειν
therefore also you what-very also many able — to-persuade
 εἰ, ταῦτα καὶ ἓνα;

you-are these also one

ALC. εἰκός γε.

likely at-least

SOC. ἔστι δὲ ταῦτα δῆλον ὅτι ἂ οἴσθα.
are and these (it-is)-clear that what you-know

ALC. ναι.

yes

SOC. ἄλλο τι οὖν τοσοῦτον μόνον διαφέρει τοῦ ἐν τῷ d
other anything then so-much only differs from-the in the
 δήμῳ ῥήτορος ὁ ἐν τῇ τοιαύτῃ συνουσίᾳ, ὅτι ὁ
people speaker the-(one) in — such conversation that the-(one)
 μὲν ἀθρόους πείθει τὰ αὐτά, ὁ δὲ καθ' ἕνα;
indeed crowds persuades the same-things the-(other) but by one

ALC. κινδυνεύει.

it-is-likely

SOC. ἴθι νῦν, ἐπειδὴ τοῦ αὐτοῦ φαίνεται πολλούς τε καὶ
come now since of-the same-(man) it-appears many both and
 ἕνα πείθειν, ἐν ἐμοὶ ἐμμελέτησον καὶ ἐπιχείρησον ἐπιδείξαι
one to-persuade on me practice and attempt to-show
 ὥς τὸ δίκαιον ἐνίστε οὐ συμφέρει.

that the just sometimes not is-advantageous

ALC. ὑβριστῆς εἶ, ὦ Σώκρατες.

insolent you-are O Socrates

SOC. νῦν γοῦν ὑφ' ὕβρεως μέλλω σε πείθειν τάναντία
now at-any-rate from insolence I-am-going you to-persuade the-opposite
 οἷς σὺ ἐμὲ οὐκ ἐθέλεις.

to-what you me not are-willing

ALC. λέγε δή.

speak indeed

SOC. ἀποκρίνου μόνον τὰ ἐρωτώμενα.

answer only the-things asked

ALC. μή, ἀλλὰ σὺ αὐτὸς λέγε.

no but you yourself speak

SOC. τί δ'; οὐχ ὅτι μάλιστα βούλει πεισθῆναι;

what and not as much-as-possible do-you-wish to-be-persuaded

ALC. πάντως δήπου.

entirely surely

SOC. οὐκοῦν εἰ λέγεις ὅτι ταῦθ' οὕτως ἔχει, μάλιστ' ἂν
therefore if you-say that these-things so are most —

εἷης πεπεισμένος;

you-would-be persuaded

ALC. ἔμοιγε δοκεῖ.

to-me-at-least it-seems

SOC. ἀποκρίνου δὴ· καὶ ἐὰν μὴ αὐτὸς σὺ σαυτοῦ ἀκούσης

answer indeed and if not yourself you from-yourself hear

ὅτι τὰ δίκαια καὶ συμφέροντά ἐστιν, ἄλλω γε λέγοντι

that the just-things also advantageous are another at-least saying-(it)

μὴ πιστεύσης.

not believe

ALC. οὔτοι, ἀλλ' ἀποκριτέον· καὶ γὰρ οὐδὲν οἶμαι

surely-not but I-must-answer and for in-no-way I-think

βλαβήσεσθαι.

to-be-going-to-be-harmed

IX · THE JUST IS THE ADVANTAGEOUS

Alcibiades holds that some just things are not advantageous and some fine things are bad, such as rescuing a friend in battle and dying of it. Socrates separates the two sides: the rescue is fine in its courage, which Alcibiades would not lose even for his life, and bad only in the death. Whatever is fine, insofar as it is fine, is also good; whoever acts finely fares well and is happy, and good things are advantageous. So the just, being fine and good, is advantageous, and Alcibiades has said so himself.

115 SOC. μαντικὸς γὰρ εἶ. καί μοι λέγε· τῶν δικαίων φης
prophetic for you-are and to-me say of-the just-things you-say

ἔνια μὲν συμφέρειν, ἔνια δ' οὔ;

some indeed to-be-advantageous some but not

ALC. ναί.

yes

SOC. τί δέ; τὰ μὲν καλὰ αὐτῶν εἶναι, τὰ δ' οὐ;
what and some indeed fine of-them to-be others but not

ALC. πῶς τοῦτο ἐρωτᾷς;
how this do-you-ask

SOC. εἴ τις ἤδη σοι ἔδοξεν αἰσχρὰ μέν, δίκαια δὲ
whether anyone ever to-you seemed shameful-things indeed just but
 πράττειν;

to-do

ALC. οὐκ ἔμοιγε.
not to-me-at-least

SOC. ἀλλὰ πάντα τὰ δίκαια καὶ καλὰ;
but all the just-things also fine

ALC. ναί.
yes

SOC. τί δ' αὖ τὰ καλὰ; πότερον πάντα ἀγαθὰ, ἢ τὰ
what and again the fine-things whether all good or some
 μέν, τὰ δ' οὐ;
indeed others but not

ALC. οἶμαι ἔγωγε, ὦ Σώκρατες, ἔνια τῶν καλῶν κακὰ
I-think I-at-least O Socrates some of-the fine-things bad
 εἶναι.

to-be

SOC. ἦ καὶ αἰσχρὰ ἀγαθὰ;
truly also shameful-things good

ALC. ναί.
yes

SOC. ἄρα λέγεις τὰ τοιάδε, οἷον πολλοὶ ἐν πολέμῳ b
then do-you-mean — such-things as many in war
 βοηθήσαντες ἐταίρῳ ἢ οἰκείῳ τραύματα ἔλαβον καὶ
having-helped a-comrade or a-kinsman wounds received and

ἀπέθανον, οἱ δ' οὐ βοηθήσαντες, δέον, ὑγιεῖς
died the-(others) and not having-helped it-being-needed healthy
 ἀπῆλθον;

got-away

ALC. πάνυ μὲν οὖν.

certainly indeed then

SOC. οὐκοῦν τὴν τοιαύτην βοήθειαν καλὴν μὲν λέγεις
therefore — such help fine indeed you-call
 κατὰ τὴν ἐπιχείρησιν τοῦ σῶσαι οὓς ἔδει, τοῦτο
according-to the attempt of-the to-save whom it-was-needed this
 δ' ἐστὶν ἀνδρεία· ἢ οὐ;
and is courage or not

ALC. ναί.

yes

SOC. κακὴν δέ γε κατὰ τοὺς θανάτους τε καὶ ἑλκή·
bad but at-least according-to the deaths both and wounds
 ἢ γάρ;

is-it-not for

ALC. ναί.

yes

c SOC. ἄρ' οὖν οὐκ ἄλλο μὲν ἢ ἀνδρεία, ἄλλο δὲ ὁ
so then not one-thing indeed the courage another and the
 θάνατος;

death

ALC. πάνυ γε.

certainly at-least

SOC. οὐκ ἄρα κατὰ ταῦτόν γ' ἐστὶ καλὸν καὶ κακὸν
not then in-respect-of the-same at-least is fine and bad
 τὸ τοῖς φίλοις βοηθεῖν;
the the friends to-help

ALC. οὐ φαίνεται.

not it-appears

SOC. ὅρα τοίνυν εἰ, ἥ γε καλόν, καὶ ἀγαθόν,
see then if in-so-far-as at-least fine also good
 ὥσπερ καὶ ἐνταῦθα. κατὰ τὴν ἀνδρείαν γὰρ ὡμολόγεις
as also here according-to the courage for you-agreed
 καλὸν εἶναι τὴν βοήθειαν· τοῦτ' οὖν αὐτὸ σκόπει, τὴν
fine to-be the help this then itself consider the
 ἀνδρείαν, ἀγαθὸν ἢ κακόν; ὥδε δὲ σκόπει· σὺ πότερ'
courage good or bad thus and consider you which
 ἂν δέξαιό σοι εἶναι, ἀγαθὰ ἢ κακὰ;
 — *would-you-accept for-you to-be good-things or bad-things*

ALC. ἀγαθά.

good-things

SOC. οὐκοῦν τὰ μέγιστα μάλιστα.

therefore the greatest most

ALC. ναί.

yes

SOC. καὶ ἥκιστα τῶν τοιούτων δέξαιό ἂν στέρεσθαι;
and least — of-such-things would-you-accept — to-be-deprived-of

ALC. πῶς γὰρ οὐ;

how for not

SOC. πῶς οὖν λέγεις περὶ ἀνδρείας; ἐπὶ πόσῳ ἂν
how then do-you-speak about courage at how-great-a-price —
 αὐτοῦ δέξαιό στέρεσθαι;

it would-you-accept to-be-deprived-of

ALC. οὐδὲ ζῆν ἂν ἐγὼ δεξαίμην δειλὸς ὢν.

not-even to-live — I would-accept a-coward being

SOC. ἔσχατον ἄρα κακῶν εἶναί σοι δοκεῖ ἢ δειλία.

the-extreme then of-evils to-be to-you seems the cowardice

ALC. ἔμοιγε.

to-me-at-least

SOC. ἐξ ἴσου τῷ τεθνάναι, ὥς ἔοικε.

on equal-terms with-the to-be-dead as it-seems

ALC. φημί.

I-say-(so)

SOC. οὐκοῦν θανάτῳ τε καὶ δειλίᾳ ἐναντιώτατον ζωὴν
therefore to-death both and to-cowardice most-opposite (are)-life
 καὶ ἀνδρεία;

and courage

ALC. ναί.

yes

e SOC. καὶ τὰ μὲν μάλιστ' ἂν εἶναι βούλοιό σοι, τὰ
and the-ones indeed most — to-be would-you-wish for-you the-others
 δὲ ἥκιστα;

and least

ALC. ναί.

yes

SOC. ἄρ' ὅτι τὰ μὲν ἄριστα ἡγήῃ, τὰ δὲ κάκιστα;
then because the-ones indeed best you-think the-others and worst

ALC. πάννυ γε.

certainly at-least

SOC. ἐν τοῖς ἀρίστοις ἄρα σὺν ἡγῇ ἀνδρείαν εἶναι καὶ
among the best then you think courage to-be and-among
 τοῖς κακίοις θάνατον.

the worst death

ALC. ἔγωγε.

I-at-least

SOC. τὸ ἄρα βοηθεῖν ἐν πολέμῳ τοῖς φίλοις, ἡ μὲν
the then to-help in war the friends in-so-far-as indeed
 καλόν, κατ' ἀγαθοῦ πράξω τὴν τῆς ἀνδρείας, καλὸν
fine according-to good's action the of-the courage fine
 αὐτὸ προσείπας;

it you-called

ALC. φαίνομαί γε.

I-appear at-least

SOC. κατὰ δέ γε κακοῦ πράξιν τὴν τοῦ θανάτου
according-to but at-least bad's action the of-the death

κακόν;

bad

ALC. ναί.

yes

SOC. οὐκοῦν ὥδε δίκαιον προσαγορεύειν ἐκάστην τῶν 116
therefore thus (it-is)-just to-address each of-the

πράξεων· εἴπερ ἦ κακὸν ἀπεργάζεται κακὴν καλεῖς,
actions if-indeed in-so-far-as bad it-produces bad you-call-(it)

καὶ ἦ ἀγαθὸν ἀγαθὴν κλητέον.

also in-so-far-as good good it-must-be-called

ALC. ἔμοιγε δοκεῖ.

to-me-at-least it-seems

SOC. ἄρ' οὖν καὶ ἦ ἀγαθόν, καλόν· ἦ δὲ κακόν,
so then also in-so-far-as good fine in-so-far-as and bad

αἰσχρόν;

shameful

ALC. ναί.

yes

SOC. τὴν ἄρ' ἐν τῷ πολέμῳ τοῖς φίλοις βοήθειαν λέγων
the then in the war to-the friends help saying

καλὴν μὲν εἶναι, κακὴν δέ, οὐδὲν διαφερόντως λέγεις
fine indeed to-be bad but in-no-way differently you-speak

ἢ εἰ προσεῖπες αὐτὴν ἀγαθὴν μὲν, κακὴν δέ.

than if you-bad-called it good indeed bad but

ALC. ἀληθὴ μοι δοκεῖς λέγειν, ὦ Σώκρατες.

true-things to-me you-seem to-say O Socrates

SOC. οὐδὲν ἄρα τῶν καλῶν, καθ' ὅσον καλόν, κακόν,
nothing then of-the fine-things in-so-far as fine (is)-bad

οὐδὲ τῶν αἰσχυρῶν, καθ' ὅσον αἰσχρόν, ἀγαθόν.

nor of-the shameful-things in-so-far as shameful good

b ALC. οὐ φαίνεται.

not it-appears

SOC. ἔτι τοίνυν καὶ ὧδε σκέψαι. ὅστις καλῶς πράττει,

further then also thus consider whoever finely does

οὐχὶ καὶ εὖ πράττει;

not also well does

ALC. ναί.

yes

SOC. οἱ δ' εὖ πράττοντες οὐκ εὐδαίμονες;

the-(ones) and well doing not happy

ALC. πῶς γὰρ οὐ;

how for not

SOC. οὐκοῦν εὐδαίμονες δι' ἀγαθῶν κτήσω;

therefore happy because-of goods' acquisition

ALC. μάλιστα.

most-certainly

SOC. κτῶνται δὲ ταῦτα τῷ εὖ καὶ καλῶς πράττειν;

they-acquire and these by-the well and finely to-do

ALC. ναί.

yes

SOC. τὸ εὖ ἄρα πράττειν ἀγαθόν;

the well then to-do (is)-good

ALC. πῶς δ' οὐ;

how and not

SOC. οὐκοῦν καλὸν ἢ εὐπραγία;

therefore fine (is)-the well-doing

ALC. ναί.

yes

c SOC. ταῦτ' ὅν ἄρα ἐφάνη ἡμῖν πάλιν αὖ καλόν τε καὶ

the-same then appeared to-us again once-more fine both and

ἀγαθόν.

good

ALC. φαίνεται.

it-appears

SOC. ὅτι ἂν ἄρα εὔρωμεν καλόν, καὶ ἀγαθὸν εὐρήσομεν
whatever — then we-find fine also good we-will-find-(it)

ἔκ γε τούτου τοῦ λόγου.

from at-least this — argument

ALC. ἀνάγκη.

(of)-necessity

SOC. τί δέ; τὰ ἀγαθὰ συμφέρει ἢ οὐ;

what and the good-things are-advantageous or not

ALC. συμφέρει.

they-are-advantageous

SOC. μνημονεύεις οὖν περὶ τῶν δικαίων πῶς ὡμολογήσαμεν;

do-you-remember then about the just-things how we-agreed

ALC. οἶμαί γε τοὺς τὰ δίκαια πράττοντας ἀναγκαῖον

I-think at-least the-(ones) the just-things doing necessary

εἶναι καλὰ πράττειν.

to-be fine-things to-do

SOC. οὐκοῦν καὶ τοὺς τὰ καλὰ ἀγαθὰ;

therefore also the-(ones) the fine-things good-things

ALC. ναί.

yes

SOC. τὰ δὲ ἀγαθὰ συμφέρειν;

the and good-things to-be-advantageous

ALC. ναί.

yes

SOC. τὰ δίκαια ἄρα, ὦ Ἀλκιβιάδη, συμφέροντά ἐστιν.

the just-things then O Alcibiades advantageous are

ALC. ἔοικεν.

it-seems

d

SOC. τί οὖν; ταῦτα οὐ σὺ ὁ λέγων, ἐγὼ δὲ ὁ
what then these-things not you the-(one) saying I and the-(one)

ἐρωτῶν;

asking

ALC. φαίνομαι, ὥς ἔοικα.

I-appear as I-seem

X · THE WORST IGNORANCE

Socrates says Alcibiades would laugh at an adviser who called just things sometimes bad, since he holds the just and the advantageous to be the same. Alcibiades no longer knows what he is saying. A man wavers only about what he does not know yet thinks he knows. Where he knows his ignorance, as in cooking or steering, he leaves the work to experts. Errors come from this ignorance, the most shameful kind, and Alcibiades has it about the greatest things.

e SOC. εἰ οὖν τις ἀνίσταται συμβουλεύσων εἴτε Ἀθηναίους
if then someone stands-up to-advise whether to-Athenians

εἴτε Πεπαρηθίοις, οἰόμενος γινώσκειν τὰ δίκαια καὶ τὰ
or to-Peparethians thinking to-know the just and the

ἄδικοι, φήσει δ' εἶναι τὰ δίκαια κακὰ ἐνίοτε, ἄλλο
unjust-things will-say and to-be the just-things bad sometimes other

τι ἢ καταγελῶνς ἂν αὐτοῦ, ἐπειδήπερ τυγχάνεις καὶ
anything than would-you-laugh-at — him since you-happen also

σὺ λέγων ὅτι ταῦτά ἐστι δίκαιά τε καὶ συμφέροντα;
you saying that the-same are just-things both and advantageous-things

ALC. ἀλλὰ μὰ τοὺς θεούς, ὦ Σώκρατες, οὐκ οἶδ' ἔγωγε οὐδ'
but by the gods O Socrates not I-know I-at-least even

ὅτι λέγω, ἀλλ' ἀτεχνῶς ἔοικα ἀτόπως ἔχοντι· τοτὲ μὲν
what I-say but simply I-seem strangely affected at-one-time indeed

γάρ μοι ἕτερα δοκεῖ σοῦ ἐρωτῶντος, τοτὲ δ' ἄλλα.
for to-me one-thing seems you asking at-another and another

SOC. εἴτα τοῦτο, ὦ φίλε, ἀγνοεῖς τὸ πάθημα τί ἐστίν;
then this O friend are-you-ignorant-of the condition what it-is

ALC. πάνυ γε.
certainly at-least

SOC. οἶε ἂν οὖν, εἴ τις ἐρωτῶῃ σε δύο ὀφθαλμοὺς
do-you-think would then if someone should-ask you two eyes

ἢ τρεῖς ἔχεις, καὶ δύο χεῖρας ἢ τέτταρας, ἢ ἄλλο τι
or three you-have and two hands or four or other anything
 τῶν τοιούτων, τοτὲ μὲν ἕτερα ἂν ἀποκρίνασθαι,
 — *of-such-things at-one-time indeed one-thing — to-answer*

τοτὲ δὲ ἄλλα, ἢ ἀεὶ τὰ αὐτά;
at-another and another or always the same

ALC. δέδοικα μὲν ἔγωγε ἤδη περὶ ἐμαντοῦ, οἶμαι μέντοι 117
I-fear indeed I-at-least by-now about myself I-think however
 τὰ αὐτά.
the same

SOC. οὐκοῦν ὅτι οἶσθα; τοῦτ' αἴτιον;
therefore because you-know (is)-this (the)-cause

ALC. οἶμαι ἔγωγε.
I-think I-at-least

SOC. περὶ ὧν ἄρα ἄκων τάναντία ἀποκρίνη, δῆλον
about what-things then unwillingly the-opposites you-answer (it-is)-clear
 ὅτι περὶ τούτων οὐκ οἶσθα.
that about these not you-know

ALC. εἰκός γε.
likely at-least

SOC. οὐκοῦν καὶ περὶ τῶν δικαίων καὶ ἀδίκων καὶ καλῶν
therefore also about the just and unjust and fine
 καὶ αἰσχρῶν καὶ κακῶν καὶ ἀγαθῶν καὶ συμφερόντων καὶ
and shameful and bad and good and advantageous and

μὴ ἀποκρινόμενος φῆς πλανᾶσθαι; εἶτα οὐ δῆλον
not-(advantageous) answering you-say to-wander then not (it-is)-clear
 ὅτι διὰ τὸ μὴ εἰδέναι περὶ αὐτῶν, διὰ ταῦτα πλανᾷ;
that because-of the not to-know about them because-of these-things you-wander

b ALC. ἔμοιγε.

to-me-at-least

SOC. ἄρ' οὖν οὕτω καὶ ἔχει· ἐπειδάν τις τι μὴ εἰδῇ,
so then so also it-is whenever someone something not knows
 ἀναγκαῖον περὶ τούτου πλανᾶσθαι τὴν ψυχὴν;
(it-is)-necessary about this to-wander the soul

ALC. πῶς γὰρ οὔ;

how for not

SOC. τί οὖν; οἶσθα ὅντινα τρόπον ἀναβήσῃ εἰς τὸν
what then do-you-know in-what way you-will-go-up to the
 οὐρανόν;
sky

ALC. μὰ Δι' οὐκ ἔγωγε.

by Zeus not I-at-least

SOC. ἦ καὶ πλανᾶταί σου ἢ δόξα περὶ ταῦτα;
truly also wanders your — opinion about these-things

ALC. οὐ δῆτα.

not indeed

SOC. τὸ δ' αἴτιον οἶσθα ἢ ἐγὼ φράσω;
the and cause do-you-know or I shall-tell

ALC. φράσον.

tell

SOC. ὅτι, ὦ φίλε, οὐκ οἶε αὐτὸ ἐπίστασθαι οὐκ
that O friend not you-think it to-know not
 ἐπιστάμενος.
knowing

c ALC. πῶς αὖ τοῦτο λέγεις;

how again this do-you-mean

SOC. ὄρα καὶ σὺ κοινῇ. ἃ μὴ ἐπίστασαι, γινώσκεις
see also you jointly what-things not you-know you-recognize

δὲ ὅτι οὐκ ἐπίστασαι, πλανᾷ περὶ τὰ τοιαῦτα; ὥσπερ
and that not you-know do-you-wander about — such-things as
 περὶ ὅψου σκευασίας οἶσθα δήπου ὅτι οὐκ οἶσθα;
about of-food preparation you-know surely that not you-know

ALC. πάνυ γε.
certainly at-least

SOC. πότερον οὖν αὐτὸς περὶ ταῦτα δοξάζεις ὅπως
whether then yourself about these-things you-form-opinions how
 χρή σκευάζειν καὶ πλανᾷ, ἢ τῷ ἐπισταμένῳ
one-must to-prepare-(it) and you-wander or to-the-(one) knowing
 ἐπιτρέπεις;
you-entrust-(it)

ALC. οὕτως.
so

SOC. τί δ' εἰ ἐν νηὶ πλέοις, ἄρα δοξάζοις ἂν d
what and if in a-ship you-were-sailing then would-you-form-opinions —
 πότερον χρή τὸν οἶακα εἰσω ἄγειν ἢ ἔξω, καὶ ἅτε
whether one-must the tiller inward to-bring or outward and as
 οὐκ εἰδὼς πλανῶ ἂν, ἢ τῷ κυβερνήτῃ ἐπιτρέψας
not knowing would-you-wander — or to-the pilot having-entrusted-(it)
 ἂν ἡσυχίαν ἄγοις;
— quiet would-you-keep

ALC. τῷ κυβερνήτῃ.
to-the pilot

SOC. οὐκ ἄρα περὶ ἃ μὴ οἶσθα πλανᾷ, ἂν περ
not then about what-things not you-know do-you-wander if-indeed
 εἰδῆς ὅτι οὐκ οἶσθα;
you-know that not you-know

ALC. οὐκ ἔοικα.
not I-seem-to

SOC. ἐννοεῖς οὖν ὅτι καὶ τὰ ἁμαρτήματα ἐν τῇ πράξει
do-you-realize then that also the errors in the action
 διὰ ταύτην τὴν ἄγνοιάν ἐστι, τὴν τοῦ μὴ εἰδότα
because-of this — ignorance are the-(ignorance) of-the not knowing
 οἶεσθαι εἰδέναι;
to-think to-know

ALC. πῶς αὖ λέγεις τοῦτο;

how again do-you-mean this

SOC. τότε που ἐπιχειροῦμεν πράττειν, ὅταν οἰώμεθα εἰδέναι
then surely we-undertake to-act when we-think to-know
 ὅτι πράττομεν;
what we-do

ALC. ναί.

yes

e SOC. ὅταν δέ γέ πού τινες μὴ οἴωνται εἰδέναι, ἄλλοις
when and at-least surely some not think to-know to-others
 παραδιδόασιν;
they-hand-over

ALC. πῶς δ' οὐ;

how and not

SOC. οὐκοῦν οἱ τοιοῦτοι τῶν μὴ εἰδότων ἀναμάρτητοι
therefore — such of-the-(ones) not knowing without-error
 ζῶσι διὰ τὸ ἄλλοις περὶ αὐτῶν ἐπιτρέπειν;
live because-of the to-others about them to-entrust

ALC. ναί.

yes

SOC. τίνες οὖν οἱ ἁμαρτάνοντες; οὐ γάρ που οἷ
who then (are)-the-(ones) erring not for surely the-(ones)
 γε εἰδότες.
at-least knowing

ALC. οὐ δῆτα.

not indeed

SOC. ἐπειδὴ δ' οὐθ' οἱ εἰδότες οὐθ' οἱ τῶν μὴ 118

since and neither the-(ones) knowing nor the-(ones) of-the not
 εἰδόντων εἰδότες ὅτι οὐκ ἴσασιν, ἦ ἄλλοι λείπονται ἢ
knowing knowing that not they-know truly others are-left than
 οἱ μὴ εἰδότες, οἰόμενοι δ' εἰδέναι;
the-(ones) not knowing thinking but to-know

ALC. οὐκ, ἀλλ' οὗτοι.

no but these
 SOC. αὕτη ἄρα ἡ ἄγνοια τῶν κακῶν αἰτία καὶ ἡ
this then — ignorance of-the evils (is)-cause and the
 ἐπονείδιστος ἀμαθία;
shameful ignorance

ALC. ναί.

yes
 SOC. οὐκοῦν ὅταν ἡ περὶ τὰ μέγιστα, τότε κακουργοτάτη
therefore when it-is about the greatest-things then most-harmful
 καὶ αἰσχίστη;
and most-shameful

ALC. πολὺ γε.

much at-least
 SOC. τί οὖν; ἔχεις μείζω εἰπεῖν δικαίων τε καὶ καλῶν
what then can-you greater to-name than-just-things both and fine
 καὶ ἀγαθῶν καὶ συμφερόντων;
and good and advantageous

ALC. οὐ δῆτα.

not indeed
 SOC. οὐκοῦν περὶ ταῦτα σὺ φῆς πλανᾶσθαι;
therefore about these-things you say to-wander

ALC. ναί.

yes

- b soc. εἰ δὲ πλανᾷ, ἄρ' οὐ δῆλον ἐκ τῶν ἔμπροσθεν ὅτι
 if and you-wander then not (is-it)-clear from the earlier-things that
 οὐ μόνον ἀγνοεῖς τὰ μέγιστα, ἀλλὰ καὶ οὐκ εἰδὼς
 not only you-are-ignorant-of the greatest-things but also not knowing
 οἶει αὐτὰ εἰδέναι;
 you-think them to-know
 ALC. κινδυνεύω.
 I-am-likely-to

XI • PERICLES AND HIS PUPILS

Socrates tells Alcibiades that he lives with the worst ignorance and rushes into politics untaught, like most Athenian statesmen except a few and perhaps Pericles. Alcibiades says Pericles grew wise through wise company. Socrates answers that whoever knows a thing can make another know it, yet Pericles made neither his own sons nor Clinias wise, nor anyone else, while Zeno made Pythodorus and Callias wise for a hundred minas each. Alcibiades replies that since the politicians are untaught, his nature will easily surpass them.

- c soc. βαβαῖ ἄρα, ὦ Ἀλκιβιάδη, οἷον πάθος πέπονθας· ὃ
 alas then O Alcibiades what-a condition you-have-suffered which
 ἐγὼ ὀνομάζω μὲν ὀκνῶ, ὅμως δέ, ἐπειδὴ μόνω
 I to-name indeed hesitate nevertheless but since alone-(the-two)
 ἐσμέν, ῥητέον. ἀμαθία γὰρ συνοικεῖς, ὦ βέλτιστε,
 we-are it-must-be-said with-ignorance for you-live O best-(of-men)
 τῇ ἐσχάτῃ, ὥς ὁ λόγος σου κατηγορεῖ καὶ σὺ σαυτοῦ·
 the extreme as the argument you accuses and you yourself
 διὸ καὶ ἄττεις ἄρα πρὸς τὰ πολιτικὰ πρὶν παιδευθῆναι.
 therefore also you-rush then toward the civic-affairs before to-be-educated
 πέπονθας δὲ τοῦτο οὐ σὺ μόνος, ἀλλὰ καὶ οἱ πολλοὶ
 you-have-suffered and this not you alone but also the many

τῶν πραττόντων τὰ τῇσδε τῆς πόλεως, πλὴν
of-the-(men) conducting the-(affairs) of-this — city except
 ὀλίγων γε καὶ ἴσως τοῦ σου ἐπιτρόπου Περικλέους.

few at-least and perhaps — your guardian Pericles

ALC. λέγεται γέ τοι, ὦ Σώκρατες, οὐκ ἀπὸ τοῦ
he-is-said at-least surely O Socrates not from the

αὐτομάτου σοφὸς γεγονέναι, ἀλλὰ πολλοῖς καὶ σοφοῖς
spontaneous wise to-have-become but with-many and wise

συγγεγονέναι, καὶ Πυθοκλείδῃ καὶ Ἀναξαγόρᾳ· καὶ νῦν ἔτι
to-have-associated both with-Pythocleides and with-Anaxagoras and now still

τηλικούτος ὢν Δάμωνι σύνεστιν αὐτοῦ τούτου ἕνεκα.

of-such-an-age being with-Damon he-associates just this for-the-sake-of

SOC. τί οὖν; ἤδη τιν' εἶδες σοφὸν ὅτιοῦν

what then ever anyone did-you-see wise in-anything-whatever

ἀδυνατοῦντα ποιῆσαι ἄλλον σοφὸν ἅπερ αὐτός; ὥσπερ

being-unable to-make another wise in-what-very himself as

ὅς σε ἐδίδαξεν γράμματα, αὐτός τ' ἦν σοφὸς καὶ σὲ

he-who you taught letters himself both was wise and you

ἐποίησε τῶν τε ἄλλων ὄντιν' ἐβούλετο· ἦ γάρ;

made of-the and others whomever he-wished is-it-not for

ALC. ναί.

yes

SOC. οὐκοῦν καὶ σὺ ὁ παρ' ἐκείνου μαθὼν ἄλλον d

therefore also you the-(one) from him having-learned another

οἷός τε ἔσῃ;

able — will-be

ALC. ναί.

yes

SOC. καὶ ὁ κιθαριστῆς δὲ καὶ ὁ παιδοτρίβης ὡσαύτως;

and the lyre-player too and the trainer likewise

ALC. πάννυ γε.

certainly at-least

SOC. καλὸν γὰρ δήπου τεκμήριον τοῦτο τῶν ἐπισταμένων

fine for surely proof (is)-this of-the-(men) knowing
 οὔτιν' ὅτι ἐπίστανται, ἐπειδὰν καὶ ἄλλον οἰοί τ'
anything-whatever that they-know when also another able —
 ὥσιν ἀποδείξαι ἐπιστάμενον.

they-are to-render knowing

ALC. ἔμοιγε δοκεῖ.

to-me-at-least it-seems

SOC. τί οὖν; ἔχεις εἰπεῖν Περικλῆς τίνα ἐποίησεν σοφόν,

what then can-you to-say Pericles whom made wise
 ἀπὸ τῶν υἱῶν ἀρξάμενος;
from the sons beginning

c ALC. τί δ' εἰ τῷ Περικλέους υἱὲ ἡλιθίῳ ἐγενέσθην, ὦ

what and if the of-Pericles two-sons simpletons turned-out O
 Σώκρατες;

Socrates

SOC. ἀλλὰ Κλειάν τὸν σὸν ἀδελφόν.

but Clinias — your brother

ALC. τί δ' ἂν αὖ Κλειάν λέγεις, μαινόμενον

why and — again Clinias would-you-mention raving

ἄνθρωπον;

man

SOC. ἐπειδὴ τοῖνυν Κλεινίας μὲν μαίνεται, τὸν δὲ Περικλέους

since then Clinias indeed is-mad the and of-Pericles
 υἱὲ ἡλιθίῳ ἐγενέσθην, σοὶ τίνα αἰτίαν ἀναθῶμεν, δι'
two-sons simpletons turned-out to-you what cause shall-we-assign because-of
 ὅτι σε οὕτως ἔχοντα περιορᾷ;

which you so being he-overlooks

ALC. ἐγὼ οἶμαι αἴτιος οὐ προσέχων τὸν νοῦν.

I I-think (am)-the-cause not applying the mind

SOC. ἀλλὰ τῶν ἄλλων Ἀθηναίων ἢ τῶν ξένων δοῦλον ἢ 119

but of-the other Athenians or of-the foreigners slave or
 ἐλεύθερον εἶπε ὅστις αἰτίαν ἔχει διὰ τὴν Περικλέους
 free name whoever credit has because-of the of-Pericles
 συνουσίαν σοφώτερος γεγονέναι, ὥσπερ ἐγὼ ἔχω σοι
 company wiser to-have-become as I can to-you
 εἰπεῖν διὰ τὴν Ζήνωνος Πυθόδωρον τὸν Ἰσολόχου
 to-name because-of the-(company) of-Zeno Pythodorus the-(son) of-Isolochus
 καὶ Καλλίαν τὸν Καλλιάδου, ὦν ἐκάτερος Ζήνωνι
 and Callias the-(son) of-Calliades of-whom each to-Zeno
 ἑκατὸν μνᾶς τελέσας σοφός τε καὶ ἐλλόγμιος γέγονεν.
 a-hundred minas having-paid wise both and distinguished has-become
 ALC. ἀλλὰ μὰ Δι' οὐκ ἔχω.
 but by Zeus not I-can

SOC. εἰεν· τί οὖν διανοῇ περὶ σαυτοῦ; πότερον ἔαν
 well what then do-you-intend about yourself whether to-let-(it-be)
 ὥς νῦν ἔχεις, ἢ ἐπιμέλειάν τινα ποιείσθαι;
 as now you-are or care some to-take

ALC. κοινὴ βουλή, ὦ Σώκρατες. καίτοι ἐννοῶ σου εἰπόντος b
 common deliberation O Socrates and-yet I-realize you having-spoken
 καὶ συγχωρῶ· δοκοῦσι γάρ μοι οἱ τὰ τῆς
 and I-agree seem for to-me the-(men) the-(affairs) of-the
 πόλεως πράττοντες ἐκτὸς ὀλίγων ἀπαιδευτοὶ εἶναι.
 city conducting except few uneducated to-be
 SOC. εἴτα τί δὴ τοῦτο;

then what indeed (of)-this
 ALC. εἰ μὲν που ἦσαν πεπαιδευμένοι, ἔδει ἂν c
 if indeed surely they-were educated it-would-be-necessary —
 τὸν ἐπιχειροῦντα αὐτοῖς ἀνταγωνίζεσθαι μαθόντα καὶ
 the-(man) attempting against-them to-compete having-learned and
 ἀσκήσαντα ἰέναι ὥς ἐπ' ἀθλητάς· νῦν δ' ἐπειδὴ καὶ οὗτοι
 having-trained to-go as against athletes now but since also these

ιδιωτικῶς ἔχοντες ἐληλύθασιν ἐπὶ τὰ τῆς πόλεως, τί
amateurishly being have-come to the-(affairs) of-the city why
 δεῖ ἀσκεῖν καὶ μανθάνοντα πράγματα ἔχειν; ἐγὼ γὰρ
must-(one) to-train and learning trouble to-have I for
 εὖ οἶδ' ὅτι τούτων τῇ γε φύσει πάνυ πολὺ περιέσομαι.
well know that these in-the at-least nature very much I-will-surpass

XII · THE REAL RIVALS

Socrates is indignant that Alcibiades measures himself against the men of Athens. His real rivals are the kings of Sparta and Persia, as a steersman looks to the enemy and not to his own crew. Alcibiades thinks those kings no different from other men. That conceit is harmful, since fear of rivals makes a man care for himself. It is also false, since better natures arise in noble families and, well raised, become complete in virtue.

SOC. βαβαῖ, οἶον, ὦ ἄριστε, τοῦτ' εἶρηκας· ὥς ἀνάξιον
alas what-a O best-(of-men) this you-have-said how unworthy
 τῆς ιδέας καὶ τῶν ἄλλων τῶν σοι ὑπαρχόντων.
of-the looks and of-the other the-(advantages) to-you belonging
 ALC. τί μάλιστα καὶ πρὸς τί τοῦτο λέγεις, ὦ Σώκратες;
what especially and to what this do-you-say O Socrates
 SOC. ἀγανακτῶ ὑπὲρ τε σοῦ καὶ τοῦ ἐμαυτοῦ ἔρωτος.
I-am-vexed for both you and — my-own love
 ALC. τί δῆ;
why indeed
 SOC. εἰ ἡξίωσας τὸν ἀγῶνά σοι εἶναι πρὸς τοὺς ἐνθάδε
if you-thought-fit the contest for-you to-be against the here
 ἀνθρώπους.
men
 ALC. ἀλλὰ πρὸς τίνας μὴν;
but against whom indeed

SOC. ἄξιον τοῦτό γε καὶ ἐρέσθαι ἄνδρα οἰόμενον d
worthy this at-least even to-ask a-man thinking
 μεγαλόφρονα εἶναι.

high-minded to-be

ALC. πῶς λέγεις; οὐ πρὸς τούτους μοι ὁ ἀγών;
how do-you-mean not against these for-me the contest

SOC. ἀλλὰ κἂν εἰ τριήρη διανοοῦ κυβερνᾶν μέλλουσιν e
but even if a-trireme you-intended to-steer going

ναυμαχεῖν, ἥρκει ἂν σοι τῶν συνναυτῶν βελτίστῳ
to-fight-at-sea would-it-suffice — to-you of-the shipmates best

εἶναι τὰ κυβερνητικά, ἢ ταῦτα μὲν ὧς ἂν
to-be in-the steering or these indeed would-you-think —

δεῖν ὑπάρχειν, ἀπέβλεπες δ' ἂν εἰς τοὺς ὡς ἀληθῶς
to-be-necessary to-be-there would-you-look but — to the as truly

ἀνταγωνιστάς, ἀλλ' οὐχ ὡς νῦν εἰς τοὺς συναγωνιστάς;
rivals but not as now to the fellow-fighters

ὧν δήπου περιγενέσθαι σε δεῖ τοσοῦτον ὥστε μὴ ἀξιοῦν
whom surely to-surpass you must so-much that not to-think-fit

ἀνταγωνίζεσθαι, ἀλλὰ καταφρονηθέντας συναγωνίζεσθαί σοι
to-compete but despised to-fight-with you

πρὸς τοὺς πολεμίους, εἰ δὴ τῷ ὄντι γε καλόν τι ἔργον
against the enemies if indeed in reality at-least fine some deed

ἀποδείξασθαι διανοῇ καὶ ἄξιον σαυτοῦ τε καὶ τῆς πόλεως.
to-display you-intend and worthy of-yourself both and of-the city

ALC. ἀλλὰ μὲν δὴ διανοοῦμαι γε.

but indeed truly I-intend at-least

SOC. πάνυ σοι ἄρα ἄξιον ἀγαπᾶν εἰ τῶν στρατιωτῶν
quite for-you then worthy to-be-content if than-the soldiers

βελτίων εἰ, ἀλλ' οὐ πρὸς τοὺς τῶν ἀντιπάλων ἡγεμόνας
better you-are but not to the of-the opponents leaders

ἀποβλέπειν εἴ ποτε ἐκείνων βελτίων γέγονας,
to-look whether ever than-those better you-have-become

σκοποῦντα καὶ ἀσκοῦντα πρὸς ἐκείνους.

examining and training against those

120 ALC. λέγεις δὲ τίνας τούτους, ὦ Σώκρατες;

do-you-mean and whom (by)-these O Socrates

SOC. οὐκ οἶσθα ἡμῶν τὴν πόλιν Λακεδαιμονίοις τε καὶ

not do-you-know our — city with-Lacedaemonians both and

τῷ μεγάλῳ βασιλεῖ πολεμοῦσαν ἐκάστοτε;

with-the great king at-war each-time

ALC. ἀληθῆ λέγεις.

true-things you-say

SOC. οὐκοῦν εἴπερ ἐν νῷ ἔχεις ἡγεμῶν εἶναι τῆσδε τῆς

therefore if-indeed in mind you-have leader to-be of-this —

πόλεως, πρὸς τοὺς Λακεδαιμονίων βασιλέας καὶ τοὺς Περσῶν

city against the of-Lacedaemonians kings and the of-Persians

τὸν ἀγῶνα ἡγούμενός σοι εἶναι ὀρθῶς ἂν ἡγοῖο;

the contest considering for-you to-be rightly — you-would-consider

ALC. κινδυνεύεις ἀληθῆ λέγειν.

you-are-likely true-things to-say

b SOC. οὐκ, ὠγαθέ, ἀλλὰ πρὸς Μειδίαν σε δεῖ τὸν

no good-sir but to Meidias you must the

ὀρτυγοκόπον ἀποβλέπειν καὶ ἄλλους τοιούτους — οἷ

quail-striker to-look and others such who

τὰ τῆς πόλεως πράττειν ἐπιχειροῦσιν, ἔτι τὴν

the-(affairs) of-the city to-conduct attempt still the

ἀνδραποδώδη, φαῖεν ἂν αἱ γυναῖκες, τρίχα ἔχοντες ἐν

slavish would-say — the women hair having in

τῇ ψυχῇ ὑπ' ἀμουσίας καὶ οὐπω ἀποβεβληκότες, ἔτι δὲ

the soul from lack-of-culture and not-yet having-cast-off still and

βαρβαρίζοντες ἐληλύθασι κολακεύσοντες τὴν πόλιν ἀλλ'

speaking-barbarously they-have-come to-flatter the city but

οὐκ ἄρξοντες — πρὸς τούτους σε δεῖ, οὐσπερ λέγω,
not to-rule to these you must whom-very I-mean
 βλέποντα σαυτοῦ δὴ ἀμελεῖν, καὶ μήτε μανθάνειν ὅσα
looking yourself indeed to-neglect and neither to-learn whatever
 μαθήσεως ἔχεται, μέλλοντα τοσοῦτον ἀγῶνα ἀγωνίζεσθαι,
to-learning belongs being-about so-great a-contest to-contend
 μήτε ἀσκεῖν ὅσα δεῖται ἀσκήσεως, καὶ πᾶσαν παρασκευὴν
nor to-train whatever needs training and every preparation
 παρεσκευασμένον οὕτως ἵεναι ἐπὶ τὰ τῆς πόλεως.
having-prepared so to-go to the-(affairs) of-the city

ALC. ἀλλ', ὦ Σώκρατες, δοκεῖς μὲν μοι ἀληθῆ λέγειν,
but O Socrates you-seem indeed to-me true-things to-say
 οἶμαι μέντοι τούς τε Λακεδαιμονίων στρατηγούς καὶ τὸν
I-think however the both of-Lacedaemonians generals and the
 Περσῶν βασιλέα οὐδὲν διαφέρειν τῶν ἄλλων.
of-Persians king in-no-way to-differ from-the others

SOC. ἀλλ', ὦ ἄριστε, τὴν οἴησιν ταύτην σκόπει οἶαν
but O best-(of-men) the conceit this consider what-sort
 ἔχεις.
you-have

ALC. τοῦ περί;
what about

SOC. πρῶτον μὲν ποτέρως ἂν οἶε σαυτοῦ μᾶλλον d
first indeed in-which-way would do-you-think yourself more
 ἐπιμεληθῆναι, φοβούμενός τε καὶ οἰόμενος δεινούς αὐτοὺς
to-take-care fearing both and thinking formidable them
 εἶναι, ἢ μή;
to-be or not

ALC. δῆλον ὅτι εἰ δεινούς οἰοίμην.
(it-is)-clear that if formidable I-thought-(them)

SOC. μῶν οὖν οἶε τι βλαβήσεσθαι ἐπιμεληθεὶς
surely-not then do-you-think at-all to-be-going-to-be-harmed having-taken-care

σαυτοῦ;

of-yourself

ALC. οὐδαμῶς, ἀλλὰ καὶ μεγάλα ὀνήσεσθαι.

in-no-way but even greatly to-be-going-to-benefit

SOC. οὐκοῦν ἐν μὲν τοῦτο τοσοῦτον κακὸν ἔχει ἢ οἷσιν
therefore one indeed this so-great evil has the conceit

αὕτη.

this

ALC. ἀληθῆ λέγεις.

true-things you-say

SOC. τὸ δεύτερον τοίνυν, ὅτι καὶ ψευδὴς ἐστίν, ἐκ τῶν
the second then that also false it-is from the

εἰκότων σκέψαι.

likelihoods consider

ALC. πῶς δῆ;

how indeed

e SOC. πότερον εἰκὸς ἀμείνους γίγνεσθαι φύσεις ἐν γενναίοις
whether (is-it)-likely better to-arise natures in noble

γένεσιν ἢ μή;

families or not

ALC. δῆλον ὅτι ἐν τοῖς γενναίοις.

(it-is)-clear that in the noble

SOC. οὐκοῦν τοὺς εὖ φύντας, ἂν καὶ εὖ τραφῶσιν, οὕτω
therefore the-(ones) well born if also well they-are-raised thus

τελέους γίγνεσθαι πρὸς ἀρετήν;

complete to-become in virtue

ALC. ἀνάγκη.

(of)-necessity

Socrates compares the rivals' birth and upbringing with Alcibiades'. The kings descend from Heracles and Achaemenes and are kings born of kings, while Alcibiades' fathers were private men. Spartan queens are guarded so that each king is a true Heraclid. All Asia keeps the Persian heir's birthday, and at fourteen four royal tutors teach him worship, truthfulness, temperance, and courage. Alcibiades got an old, useless slave as his tutor, and no one but a lover cares how he is raised.

SOC. σκεψώμεθα δή, τοῖς ἐκείνων τὰ ἡμέτερα
let-us-consider indeed to-the-(things) of-those — ours
 ἀντιτιθέντες, πρῶτον μὲν εἰ δοκοῦσι φαυλοτέρων
comparing first indeed whether they-seem of-meaner
 γενῶν εἶναι οἱ Λακεδαιμονίων καὶ Περσῶν βασιλῆς. ἥ οὐκ
families to-be the of-Lacedaemonians and of-Persians kings or not
 ἴσμεν ὥς οἱ μὲν Ἡρακλέους, οἱ δὲ Ἀχαιμένους
do-we-know that the-(ones) indeed of-Heracles the-(others) and of-Achaemenes
 ἔκγονοι, τὸ δ' Ἡρακλέους τε γένος καὶ τὸ Ἀχαιμένους
descendants the and of-Heracles both family and the of-Achaemenes
 εἰς Περσέα τὸν Διὸς ἀναφέρεται;
to Perseus the-(son) of-Zeus is-traced-back

ALC. καὶ γὰρ τὸ ἡμέτερον, ὦ Σώκρατες, εἰς Εὐρυσάκη, τὸ 121
and for — ours O Socrates to Eurysaces the
 δ' Εὐρυσάκου εἰς Δία.
and of-Eurysaces to Zeus

SOC. καὶ γὰρ τὸ ἡμέτερον, ὦ γενναῖε Ἀλκιβιάδη, εἰς b
and for — ours O noble Alcibiades to
 Δαίδαλον, ὃ δὲ Δαίδαλος εἰς Ἡφαιστον τὸν Διός. ἀλλὰ
Daedalus — and Daedalus to Hephaestus the-(son) of-Zeus but
 τὰ μὲν τούτων ἀπ' αὐτῶν ἀρξάμενα βασιλῆς εἰσιν
the-(lines) indeed of-these from themselves beginning kings are
 ἐκ βασιλέων μέχρι Διός, οἱ μὲν Ἄργους τε καὶ
from kings up-to Zeus the-(ones) indeed of-Argos both and

Λακεδαίμονος, οἱ δὲ τῆς Περσίδος τὸ αἰεί, πολλάκις δὲ
of-Lacedaemon the-(others) and — of-Persia the always often and
 καὶ τῆς Ἀσίας, ὥσπερ καὶ νῦν· ἡμεῖς δὲ αὐτοί τε ἰδιῶται
also — of-Asia as also now we but ourselves both private-men
 καὶ οἱ πατέρες. εἰ δὲ καὶ τοὺς προγόνους σε δέοι καὶ
and the fathers if and also the ancestors you should-need and
 τὴν πατρίδα Εὐρυσάκους ἐπιδείξαι Σαλαμίνα ἢ τὴν Αἰακοῦ
the fatherland of-Eurysaces to-show Salamis or the of-Aeacus
 τοῦ ἔτι προτέρου Αἴγιναν Ἀρτοξέρξη τῷ Ξέρξου, πόσον
the still earlier Aegina to-Artaxerxes the-(son) of-Xerxes how-much
 ἂν οἶε γέλωτα ὀφλεῖν; ἀλλ' ὅρα μὴ τοῦ τε γένους
would do-you-think laughter to-incur but see lest of-the both family
 ὀγκῶ ἐλαττώμεθα τῶν ἀνδρῶν καὶ τῇ ἄλλῃ τροφῇ. ἢ οὐκ
in-dignity we-are-inferior to-the men and in-the other upbringing or not
 ἥσθησαι τοῖς τε Λακεδαιμονίων βασιλεῦσιν ὥς μέγала
have-you-noticed for-the both of-Lacedaemonians kings how great
 τὰ ὑπάρχοντα, ὧν αἱ γυναῖκες δημοσίᾳ φυλάττονται ὑπὸ
the possessions whose the wives publicly are-guarded by
 τῶν ἐφόρων, ὅπως εἰς δύναμιν μὴ λάθῃ ἐξ ἄλλου
the ephors so-that as-far-as possible not escape-notice from another
 γενόμενος ὁ βασιλεὺς ἢ ἐξ Ἑρακλειδῶν;
born the king than from (the)-Heraclids
 122 ὁ δὲ Περσῶν τοσοῦτον ὑπερβάλλει, ὥστ' οὐδεὶς
the-(king) and of-Persians so-much excels that no-one
 ὑποψίαν ἔχει ὥς ἐξ ἄλλου ἂν βασιλεὺς γένοιτο ἢ ἐξ
suspicion has that from another — a-king would-be-born than from
 αὐτοῦ· διὸ οὐ φρουρεῖται ἡ βασιλέως γυνὴ ἀλλ' ἢ ὑπὸ
him therefore not is-guarded the king's wife other than by
 φόβου. ἐπειδὰν δὲ γένηται ὁ παῖς ὁ πρεσβύτατος, οὐπερ
fear when and is-born the son the eldest whose-very
 ἡ ἀρχή, πρῶτον μὲν ἑορτάζουσι πάντες οἱ ἐν τῇ
(is)-the rule first indeed hold-festival all the-(men) in the

βασιλέως, ὃν ἂν ἄρχῃ, εἴτα εἰς τὸν ἄλλον χρόνον ταύτῃ
king's-(land) whom — he-rules then for the other time on-this
 τῇ ἡμέρᾳ βασιλέως γενέθλια πᾶσα θύει καὶ ἑορτάζει ἢ
 — day king's birthday all sacrifices and holds-festival —
 Ἀσία· ἡμῶν δὲ γενομένων, τὸ τοῦ κωμωδοποιοῦ, οὐδ'
Asia we but being-born the-(saying) of-the comic-poet not-even
 οἱ γείτονες σφόδρα τι αἰσθάνονται, ὦ Ἀλκιβιάδη. μετὰ
the neighbors much at-all notice O Alcibiades after
 τοῦτο τρέφεται ὁ παῖς, οὐχ ὑπὸ γυναικὸς τροφοῦ ὀλίγου
this is-raised the child not by a-woman nurse of-little
 ἀξίας, ἀλλ' ὑπ' εὐνούχων οἷ ἂν δοκῶσιν τῶν περὶ
worth but by eunuchs who — seem of-the-(men) around
 βασιλέα ἄριστοι εἶναι· οἷς τά τε ἄλλα προστέτακται
the-king best to-be to-whom the both other-things has-been-assigned
 ἐπιμέλестhai τοῦ γενομένου, καὶ ὅπως ὅτι κάλλιστος
to-take-care-of the born-(child) and how as beautiful-as-possible
 ἔσται μηχανᾶσθαι, ἀναπλάττοντας τὰ μέλη τοῦ παιδὸς
he-will-be to-contrive reshaping the limbs of-the child
 καὶ κατορθοῦντας· καὶ ταῦτα δρῶντες ἐν μεγάλῃ τιμῇ
and straightening and these-things doing in great honor
 εἰσιν. ἐπειδὴν δὲ ἐπτέτεις γένωνται οἱ παῖδες, ἐπὶ τοὺς
they-are when and seven-years-old become the boys to the
 ἵππους καὶ ἐπὶ τοὺς τούτων διδασκάλους φοιτῶσιν, καὶ ἐπὶ
horses and to the of-these teachers they-go and to
 τὰς θήρας ἄρχονται ἰέναι. δις ἐπτά δὲ γενόμενον ἔτων
the hunts they-begin to-go twice seven and having-become of-years
 τὸν παῖδα παραλαμβάνουσιν οὓς ἐκείνοι βασιλείους
the boy take-over those-whom they royal
 παιδαγωγοὺς ὀνομάζουσιν· εἰσὶ δὲ ἐξειλεγμένοι Περσῶν οἱ
tutors call they-are and chosen of-Persians the

ἄριστοι δόξαντες ἐν ἡλικίᾳ τέτταρες, ὃ τε σοφώτατος καὶ
best having-seemed in their-prime four the both wisest and

ὁ δικαιοτάτος καὶ ὁ σωφρονέστατος καὶ ὁ ἀνδρείοτατος.
the most-just and the most-temperate and the bravest

b ὧν ὁ μὲν μαγείαν τε διδάσκει τὴν Ζωροάστρου
of-whom the-(one) indeed magian-lore both teaches the of-Zoroaster

τοῦ Ὁρομάζου — ἔστι δὲ τοῦτο θεῶν θεραπεία —
the-(son) of-Horomazes is and this of-gods worship

διδάσκει δὲ καὶ τὰ βασιλικά, ὁ δὲ δικαιοτάτος ἀληθεύειν
he-teaches and also the royal-things the and most-just to-be-truthful

διὰ παντὸς τοῦ βίου, ὁ δὲ σωφρονέστατος μὴδ'
through all the life the and most-temperate not-even

ὑπὸ μᾶς ἄρχεσθαι τῶν ἡδονῶν, ἵνα ἐλεύθερος εἶναι
by one to-be-ruled of-the pleasures so-that free to-be

ἐθίζεται καὶ ὄντως βασιλεύς, ἄρχων πρῶτον τῶν
he-may-be-accustomed and really a-king ruling first the-(things)

ἐν αὐτῷ ἀλλὰ μὴ δουλεύων, ὁ δὲ ἀνδρείοτατος ἄφοβον
in himself but not being-a-slave the and bravest fearless

καὶ ἀδεᾶ παρασκευάζων, ὥς ὅταν δείσῃ δοῦλον ὄντα·
and dauntless making-(him) as when he-fears a-slave being

σοὶ δ', ὦ Ἀλκιβιάδη, Περικλῆς ἐπέστησε παιδαγωγὸν
for-you but O Alcibiades Pericles set-over (as)-tutor

τῶν οἰκετῶν τὸν ἀχρεióτατον ὑπὸ γήρως, Ζώπυρον τὸν
of-the servants the most-useless from old-age Zopyrus the

Θραῖκα. διήλθον δὲ καὶ τὴν ἄλλην ἄν σοι τῶν
Thracian I-would-have-gone-through and also the other — to-you of-the

ἀνταγωνιστῶν τροφήν τε καὶ παιδείαν, εἰ μὴ πολὺ ἔργον
rivals upbringing both and education if not much work

ἦν καὶ ἅμα ταῦθ' ἱκανὰ δηλῶσαι καὶ τᾶλλα ὅσα
it-were and at-once these-things sufficient to-show also the-rest as-many-as

τούτοις ἀκόλουθα· τῆς δὲ σῆς γενέσεως, ὦ Ἀλκιβιάδη, καὶ
with-these consequent — but your birth O Alcibiades and

τροφῆς καὶ παιδείας, ἣ ἄλλου ὅτουοῦν Ἀθηναίων, ὥς ἔπος
 upbringing and education or of-other anyone-whatever of-Athenians so a-word
 εἰπεῖν οὐδενὶ μέλει, εἰ μὴ εἴ τις ἔραστής σου τυγχάνει ὦν.
 to-say for-no-one is-a-care if not if someone lover your happens being

XIV • THE QUEEN MOTHER'S SURPRISE

Alcibiades falls far short of the Persians in wealth and luxury, and beside the Spartans' temperance and endurance he is a child. Sparta has more gold and silver than all Greece, yet the Persian king is richer still. The Persian and Spartan queen mothers would both wonder what an untaught youth under twenty trusts in to challenge their sons. Socrates urges him to know himself, since these rivals can be beaten only by care and skill.

εἰ δ' αὖ ἐθέλεις εἰς πλούτους ἀποβλέψαι καὶ τρυφὰς c
 if and again you-wish to wealth to-look and luxuries
 καὶ ἐσθῆτας ἱματίων θ' ἔλξεις καὶ μύρων ἀλοιφὰς
 and clothes of-cloaks and trailings and of-perfumes anointings
 καὶ θεραπόντων πλήθους ἀκολουθίας τὴν τε ἄλλην
 and of-servants' of-multitude retinues the and other
 ἀβρότητα τὴν Περσῶν, αἰσχυνθείης ἂν ἐπὶ σεαυτῷ,
 elegance the of-Persians you-would-be-ashamed — at yourself
 αἰσθόμενος ὅσον αὐτῶν ἐλλείπεις. εἰ δ' αὖ ἐθέλησεις εἰς
 perceiving how-much them you-fall-short-of if and again you-will-wish to
 σωφροσύνην τε καὶ κοσμιότητα ἀποβλέψαι καὶ εὐχέρειαν
 temperance both and orderliness to-look and ease
 καὶ εὐκολίαν καὶ μεγαλοφροσύνην καὶ εὐταξίαν καὶ ἀνδρείαν
 and good-temper and high-mindedness and discipline and courage
 καὶ καρτερίαν καὶ φιλοπονίαν καὶ φιλονικίαν καὶ φιλοτιμίας
 and endurance and love-of-toil and love-of-victory and ambitions
 τὰς Λακεδαιμονίων, παῖδ' ἂν ἡγήσαιο σαυτὸν πᾶσι τοῖς
 the of-Lacedaemonians a-child — you-would-consider yourself in-all —

τοιούτοις. εἰ δ' αὖ τι καὶ πλούτῳ προσέχεις καὶ κατὰ
such-things if and again at-all also to-wealth you-attend and in
 τοῦτο οἶε τι εἶναι, μηδὲ τοῦθ' ἡμῖν ἄρρητον ἔστω,
this you-think something to-be not-even this by-us unspoken let-be
 εἴαν πως αἴσθῃ οὐ εἶ. τοῦτο μὲν γὰρ εἰ ἐθέλεις
if somehow you-perceive where you-are this indeed for if you-wish
 εἰς τοὺς Λακεδαιμονίων πλούτους ἰδεῖν, γνώσῃ ὅτι πολὺ
at the of-Lacedaemonians riches to-look you-will-know that far
 τὰνθάδε τῶν ἐκεῖ ἐλλείπει· γῆν μὲν γὰρ ὅσῃν ἔχουσιν
the-things-here the-things there fall-short-of land indeed for as-much-as they-have
 τῆς θ' ἑαυτῶν καὶ Μεσσήνης, οὐδ' ἂν εἰς ἀμφισβητήσῃ
of-the both their-own and of-Messene not-even — one would-dispute
 τῶν τῇδε πλήθει οὐδ' ἀρετῇ, οὐδ' αὖ ἀνδραπόδων
of-the-(men) here in-size nor in-quality nor again of-slaves
 κτήσῃ τῶν τε ἄλλων καὶ τῶν εἰλωτικῶν, οὐδὲ μὴν ἵππων
in-possession the both others and the helots nor indeed of-horses
 γε, οὐδ' ὅσα ἄλλα βοσκήματα κατὰ Μεσσήνην νέμεται.
at-least nor as-many-as other cattle in Messene graze
 ἀλλὰ ταῦτα μὲν πάντα ἐὼ χαίρειν, χρυσίον δὲ καὶ ἀργύριον
but these-things indeed all I-let farewell gold but and silver
 οὐκ ἔστιν ἐν πᾶσιν Ἕλλησιν ὅσον ἐν Λακεδαίμονι ἰδίᾳ·
not is among all Greeks as-much-as in Lacedaemon privately
 πολλὰς γὰρ ἤδη γενεὰς εἰσέρχεται μὲν αὐτόσε ἐξ ἀπάντων
many for now generations it-comes-in indeed there from all
 τῶν Ἑλλήνων, πολλάκις δὲ καὶ ἐκ τῶν βαρβάρων,
the Greeks often and also from the barbarians
 ἐξέρχεται δὲ οὐδαμῶσε, ἀλλ' ἀτεχνῶς κατὰ τὸν Αἰσώπου
it-goes-out but nowhere but simply according-to the of-Aesop
 μῦθον ὃν ἡ ἀλώπηξ πρὸς τὸν λέοντα εἶπεν, καὶ τοῦ εἰς
fable which the fox to the lion said also of-the into

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Λακεδαίμονα νομίματος εἰσιόντος μὲν τὰ ἵχνη τὰ ἐκείσε

Lacedaemon money coming-in indeed the tracks the there

τετραμμένα δῆλα, ἐξιόντος δὲ οὐδαμῇ ἄν τις ἴδοι.

turned (are)-plain going-out but nowhere — anyone would-see

ὥστε εὖ χρὴ εἰδέναι ὅτι καὶ χρυσῷ καὶ ἀργύρῳ οἱ

so-that well one-must to-know that both in-gold and in-silver the-(men)

ἐκεῖ πλουσιώτατοί εἰσιν τῶν Ἑλλήνων, καὶ αὐτῶν ἐκείνων

there richest are of-the Greeks and of-very those

ὁ βασιλεύς· ἔκ τε γὰρ τῶν τοιούτων μέγιστα λήψεις καὶ

the king from both for — such-sources greatest receipts and

πλείσταί εἰσι τοῖς βασιλεύσιν, ἔτι δὲ καὶ ὁ βασιλικὸς

most are for-the kings further and also the royal

φόρος οὐκ ὀλίγος γίγνεται, ὃν τελοῦσιν οἱ Λακεδαιμόνιοι

tribute not small is which pay the Lacedaemonians

τοῖς βασιλεύσιν. καὶ τὰ μὲν Λακεδαιμονίων ὡς πρὸς

to-the kings and the-(riches) indeed of-Lacedaemonians as compared-to

Ἑλληνικοὺς μὲν πλούτους μεγάλα, ὡς δὲ πρὸς τοὺς

Greek indeed riches great as but compared-to the

Περσικοὺς καὶ τοῦ ἐκείνων βασιλέως οὐδέν. ἐπεὶ ποτ' ἐγὼ

Persian and — their king's nothing since once I

ἤκουσα ἀνδρὸς ἀξιοπίστου τῶν ἀναβεβηκότων παρὰ

heard a-man trustworthy of-the-(men) having-gone-up to

βασιλέα, ὃς ἔφη παρελθεῖν χώραν πάνυ πολλὴν καὶ

the-king who said to-have-passed-through country very large and

ἀγαθὴν, ἐγγὺς ἡμερησίαν ὁδόν, ἣν καλεῖν τοὺς ἐπιχωρίους

good nearly a-day's journey which to-call the natives

ζώνην τῆς βασιλέως γυναικός· εἶναι δὲ καὶ ἄλλην ἣν αὖ

(the)-girdle of-the king's wife to-be and also another which again

καλεῖσθαι καλύπτραν, καὶ ἄλλους πολλοὺς τόπους καλοὺς

to-be-called veil and other many places fine

καὶ ἀγαθοὺς εἰς τὸν κόσμον ἐξηρημένους τὸν τῆς γυναικός,

and good for the adornment set-apart the of-the wife

καὶ ὀνόματα ἔχειν ἐκάστους τῶν τόπων ἀπὸ ἐκάστου τῶν
and names to-have each of-the places from each of-the
κόσμων. ὥστ' οἶμαι ἐγώ, εἴ τις εἴποι τῇ βασιλέως μητρί,
adornments so-that I-think I if someone should-say to-the king's mother
Ξέρξου δὲ γυναικί, Ἀμήστριδι, ὅτι ἐν νῶ ἔχει σοῦ τῷ υἱῷ
of-Xerxes and wife Amestris that in mind has your — son
ἀντιτάττεσθαι ὁ Δεινομάχης υἱός, ἣ ἔστι κόσμος ἴσως
to-oppose the of-Deinomache son to-whom there-is adornment perhaps
ἄξιος μινῶν πεντήκοντα εἰ πάνυ πολλοῦ, τῷ δ' υἱῷ αὐτῆς
worth minas fifty if very much for-the and son her
γῆς πλέθρα Ἐρχίασιν οὐδὲ τριακόσια, θαυμάσαι ἂν ὅτῳ
of-land plethra at-Erchia not-even three-hundred to-wonder would in-what
ποτὲ πιστεύων ἐν νῶ ἔχει οὗτος ὁ Ἀλκιβιάδης τῷ Ἀρτοξέρξῃ
ever trusting in mind has this — Alcibiades — with-Artaxerxes
διαγωνίζεσθαι, καὶ οἶμαι ἂν αὐτὴν εἰπεῖν ὅτι οὐκ ἔσθ'
to-contend and I-think would her to-say that not there-is
ὅτῳ ἄλλῳ πιστεύων οὗτος ἀνὴρ ἐπιχειρεῖ πλὴν ἐπιμελείᾳ
in-what other trusting this man attempts except care
τε καὶ σοφίᾳ· ταῦτα γὰρ μόνα ἄξια λόγου ἐν Ἑλλήσιν.
both and wisdom these for alone worth account among Greeks
ε ἐπεὶ εἴ γε πύθοιτο ὅτι Ἀλκιβιάδης οὗτος νῦν ἐπιχειρεῖ
since if at-least she-should-learn that Alcibiades this now attempts
πρῶτον μὲν ἔτη οὐδέπω γεγωνῶς σφόδρα εἴκοσιν,
first indeed years not-yet having-reached quite twenty
ἔπειτα παντάπασιν ἀπαιδευτος, πρὸς δὲ τούτοις, τοῦ
then altogether uneducated in-addition and to-these the
ἐραστοῦ αὐτῷ λέγοντος ὅτι χρὴ πρῶτον μαθόντα
lover to-him saying that one-must first having-learned
καὶ ἐπιμεληθέντα αὐτοῦ καὶ ἀσκήσαντα οὕτως ἵεναι
and having-taken-care of-himself and having-trained so to-go
διαγωνιούμενον βασιλεῖ, οὐκ ἐθέλει, ἀλλὰ φησιν ἐξαρκεῖν
to-contend with-the-king not he-is-willing but says to-suffice

καὶ ὥς ἔχει, οἶμαι ἂν αὐτὴν θαυμάσαι τε καὶ ἐρέσθαι τί
even as he-is I-think would her to-wonder both and to-ask what
οὖν ποτ' ἔστιν ὅτῳ πιστεύει τὸ μειράκιον; εἰ οὖν λέγομεν
then ever is-it in-which trusts the youth if then we-should-say
ὅτι κάλλει τε καὶ μεγέθει καὶ γένει καὶ πλούτῳ καὶ φύσει
that in-beauty both and in-stature and in-birth and in-wealth and in-nature
τῆς ψυχῆς, ἡγήσαιτ' ἂν ἡμᾶς, ὦ Ἀλκιβιάδη, μαίνεσθαι
of-the soul she-would-think — us O Alcibiades to-be-mad
πρὸς τὰ παρὰ σφίσιν ἀποβλέψασα πάντα τὰ τοιαῦτα.
to the-things among them having-looked all — such-things
οἶμαι δὲ καὶ Λαμπιδῷ, τὴν Λεωτυχίδου μὲν θυγατέρα,
I-think and also Lampido the of-Leotychides indeed daughter
Ἀρχιδάμου δὲ γυναῖκα, Ἄγιδος δὲ μητέρα, οἱ πάντες
of-Archidamus and wife of-Agis and mother who all
βασιλῆς γεγόνασιν, θαυμάσαι ἂν καὶ ταύτην εἰς τὰ
kings have-been to-wonder would also this-(woman) to the
παρὰ σφίσιν ὑπάρχοντα ἀποβλέψασαν, εἰ σὺ ἐν νῶ ἔχεις
among them existing-things having-looked if you in mind have
τῷ υἱὲ αὐτῆς διαγωνίζεσθαι οὕτω κακῶς ἡγμένους. καίτοι
with-the son her to-contend so badly brought-up and-yet
οὐκ αἰσχρὸν δοκεῖ εἶναι, εἰ αἱ τῶν πολεμίων γυναῖκες
not shameful does-it-seem to-be if the of-the enemies wives
βέλτιον περὶ ἡμῶν διανοοῦνται, οἷους χρὴ ὄντας σφίσιν
better about us think what-sort-of must being them
ἐπιχειρεῖν, ἢ ἡμεῖς περὶ ἡμῶν αὐτῶν; ἀλλ', ὦ μακάριε,
to-attack than we about us ourselves but O blessed-(sir)
πειθόμενος ἐμοί τε καὶ τῷ ἐν Δελφοῖς γράμματι, γνῶθι
obeying me both and the at Delphi inscription know
σαντόν, ὅτι οὗτοι ἡμῖν εἰσιν ἀντίπαλοι, ἀλλ' οὐχ οὖς σὺ
yourself that these to-us are opponents but not whom you
οἶε· ὦν ἄλλῳ μὲν οὐδ' ἂν ἐνὶ περιγενοίμεθα, εἰ μὴ περ
think whom in-other indeed not-even — one we-would-surpass if not indeed

ἐπιμελεία γε ἂν καὶ τέχνη. ὧν σὺ εἰ ἀπολειφθήσῃ, καὶ
by-care at-least would and by-art of-which you if you-fall-short also
 τοῦ ὀνομαστοῦ γενέσθαι ἀπολειφθήσῃ ἐν Ἑλληνσί τε καὶ
of-the famous to-become you-will-fall-short among Greeks both and
 βαρβάροις, οἳ μοι δοκεῖς ἐρᾶν ὥς οὐδεὶς ἄλλος ἄλλου.
barbarians which to-me you-seem to-love as no-one other anything-else

XV · GOOD COUNSEL

Alcibiades asks what care they must take. Socrates says they must plan it together, since both need care. His one advantage is a guardian wiser than Pericles, the god, and through Socrates alone Alcibiades will win renown. The good men they wish to become can rule citizens who deal with one another, by a knowledge Alcibiades calls good counsel. Socrates asks what makes a city better governed, as health present and disease absent make a body better.

ALC. τίνα οὖν χρὴ τὴν ἐπιμέλειαν, ὦ Σώκρατες, ποιῆσθαι;
what then one-must the care O Socrates to-take
 ἔχεις ἐξηγήσασθαι; παντὸς γὰρ μᾶλλον ἔοικας ἀληθῆ
can-you to-explain than-all for rather you-seem true-things
 εἰρηκότι.
having-said

c SOC. ναί· ἀλλὰ γὰρ κοινὴ βουλή ᾧτινι τρόπῳ ἂν
yes but for common (the)-deliberation in-what way —
 ὅτι βέλτιστοι γενοίμεθα. ἐγὼ γάρ τοι οὐ περὶ μὲν σοῦ
as best we-might-become I for surely not about indeed you
 λέγω ὥς χρὴ παιδευθῆναι, περὶ ἐμοῦ δὲ οὐ· οὐ γὰρ
I-say that one-must to-be-educated about me but not not for
 ἔσθ' ὅτῳ σου διαφέρω πλὴν γ' ἐνί.
there-is in-what from-you I-differ except at-least in-one
 ALC. τίνι;
in-what

SOC. ὁ ἐπίτροπος ὁ ἐμὸς βελτίων ἐστὶ καὶ σοφώτερος
the guardian — mine better is and wiser

ἢ Περικλῆς ὁ σός.

than Pericles — yours

ALC. τίς οὗτος, ὦ Σώκρατες;

who (is)-this O Socrates

SOC. θεός, ὦ Ἀλκιβιάδη, ὅσπερ σοί με οὐκ εἶα πρὸ τῆσδε
a-god O Alcibiades who-very with-you me not allowed before this

τῆς ἡμέρας διαλεχθῆναι· ᾧ καὶ πιστεύων λέγω ὅτι ἡ
— day to-converse in-whom also trusting I-say that the

ἐπιφάνεια δι' οὐδενὸς ἄλλου σοι ἔσται ἢ δι' ἐμοῦ.
renown through no other for-you will-be than through me

ALC. παίζεις, ὦ Σώκρατες.

you-are-joking O Socrates

SOC. ἴσως· λέγω μέντοι ἀληθῆ, ὅτι ἐπιμελείας δεόμεθα,
perhaps I-say however true-things that of-care we-need

μᾶλλον μὲν πάντες ἄνθρωποι, ἀτὰρ νῶ γε καὶ μάλα
rather indeed all men but we-two at-least also very

σφόδρα.

much

ALC. ὅτι μὲν ἐγώ, οὐ ψεύδῃ.

that indeed I not you-lie

SOC. οὐδὲ μὴν ὅτι γε ἐγώ.

nor indeed that at-least I

ALC. τί οὖν ἂν ποιοῖμεν;

what then — would-we-do

SOC. οὐκ ἀπορρητέον οὐδὲ μαλθακιστέον, ὦ ἐταῖρε.

not one-must-give-up nor one-must-go-soft O comrade

ALC. οὗτοι δὴ πρέπει γ', ὦ Σώκρατες.

not-indeed truly it-is-fitting at-least O Socrates

e SOC. οὐ γάρ, ἀλλὰ σκεπτέον κοινῇ. καί μοι λέγε·
no for but one-must-consider in-common and to-me say
 φαμέν γὰρ δὴ ὡς ἄριστοι βούλεσθαι γενέσθαι. ἦ
we-say for indeed as best to-wish to-become is-it-not
 γάρ;

for

ALC. ναί.

yes

SOC. τίνα ἀρετήν;

what virtue

ALC. δῆλον ὅτι ἥνπερ οἱ ἄνδρες οἱ ἀγαθοί.

(it-is)-clear that which-very the men the good

SOC. οἱ τί ἀγαθοί;

the-(ones) in-what good

ALC. δῆλον ὅτι οἱ πράττειν τὰ πράγματα.

(it-is)-clear that the-(ones) to-manage the affairs

SOC. ποῖα; ἄρα τὰ ἵππικά;

what-sort then the horsemanship-(affairs)

ALC. οὐ δῆτα.

not indeed

SOC. παρὰ τοὺς ἵππικουὺς γὰρ ἂν ἤμεν;

to the horsemen for — we-would-go

ALC. ναί.

yes

SOC. ἀλλὰ τὰ ναυτικά λέγεις;

but the nautical-(affairs) do-you-mean

ALC. οὔ.

no

SOC. παρὰ τοὺς ναυτικοὺς γὰρ ἂν ἤμεν;

to the sailors for — we-would-go

ALC. ναί.

yes

SOC. ἀλλὰ ποῖα; ἃ τίνες πράττουσιν;

but what-sort which who manage

ALC. ἄπερ Ἀθηναίων οἱ καλοὶ καγαθοί.

which-very of-Athenians the fine and-good

SOC. καλοὺς δὲ καγαθοὺς λέγεις τοὺς φρονίμους ἢ τοὺς 125

fine but and-good do-you-call the sensible or the

ἄφρονας;

foolish

ALC. τοὺς φρονίμους.

the sensible

SOC. οὐκοῦν ὁ ἕκαστος φρόνιμος, τοῦτ' ἀγαθός;

therefore in-what each (is)-sensible in-this good

ALC. ναί.

yes

SOC. ὁ δὲ ἄφρων, πονηρός;

in-what but foolish bad

ALC. πῶς γὰρ οὔ;

how for not

SOC. ἂρ' οὖν ὁ σκυτοτόμος φρόνιμος εἰς ὑποδημάτων

so then the shoemaker (is)-sensible in shoes'

ἐργασίαν;

making

ALC. πάνν γε.

certainly at-least

SOC. ἀγαθὸς ἄρ' εἰς αὐτά;

good then in them

ALC. ἀγαθός.

good

SOC. τί δ'; εἰς ἱματίων ἐργασίαν οὐκ ἄφρων ὁ σκυτοτόμος;

what and in cloaks' making not foolish the shoemaker

ALC. ναί.

yes

b SOC. κακὸς ἄρα εἰς τοῦτο;

bad then in this

ALC. ναί.

yes

SOC. ὁ αὐτὸς ἄρα τούτῳ γε τῷ λόγῳ κακός τε καὶ ἀγαθός.

good

ALC. φαίνεται.

it-appears

SOC. ἦ οὖν λέγεις τοὺς ἀγαθοὺς ἄνδρας εἶναι καὶ κακοὺς;

truly then do-you-say the good men to-be also bad

ALC. οὐ δῆτα.

not indeed

SOC. ἀλλὰ τίνας ποτὲ τοὺς ἀγαθοὺς λέγεις;

but whom ever the good do-you-mean

ALC. τοὺς δυναμένους ἔγωγε ἄρχειν ἐν τῇ πόλει.

the-(ones) able I-at-least to-rule in the city

SOC. οὐ δήπου ἵππων γε;

not surely horses at-least

ALC. οὐ δῆτα.

not indeed

SOC. ἀλλ' ἀνθρώπων;

but men

ALC. ναί.

yes

SOC. ἄρα καμνόντων;

then sick-(men)

ALC. οὔ.

no

SOC. ἀλλὰ πλεόντων;

but sailing-(men)

ALC. οὐ φημι.

no I-say

SOC. ἀλλὰ θερίζόντων;

but reaping-(men)

ALC. οὐ.

no

SOC. ἀλλ' οὐδὲν ποιούντων ἢ τι ποιούντων;

but nothing doing or something doing

ALC. ποιούντων λέγω.

doing I-mean

SOC. τίς πειρῶ καὶ ἐμοὶ δηλῶσαι.

what try also to-me to-show

ALC. οὐκοῦν τῶν καὶ συμβαλλόντων ἑαυτοῖς καὶ

therefore of-the-(men) both dealing with-one-another and

χρωμένων ἀλλήλοις, ὥσπερ ἡμεῖς ζῶμεν ἐν ταῖς πόλεσιν.

using one-another as we live in the cities

SOC. οὐκοῦν ἀνθρώπων λέγεις ἄρχειν ἀνθρώποις χρωμένων;

therefore men do-you-mean to-rule men using

ALC. ναί.

yes

SOC. ἄρα κελυστῶν χρωμένων ἐρέταις;

then of-boatwains using rowers

ALC. οὐ δῆτα.

not indeed

SOC. κυβερνητικὴ γὰρ αὕτη γε ἀρετή;

a-pilot's for this at-least virtue

ALC. ναί.

yes

SOC. ἀλλ' ἀνθρώπων λέγεις ἄρχειν αὐλητῶν, ἀνθρώποις

but men do-you-mean to-rule pipers men

ἡγουμένων ᾠδῆς καὶ χρωμένων χορευταῖς;

leading in-song and using dancers

ALC. οὐ δῆτα.

not indeed

SOC. χοροδιδασκαλικὴ γὰρ αὕτη γ' αὖ;

chorus-master's for this at-least again

ALC. πάνυ γε.

certainly at-least

SOC. ἀλλὰ τί ποτε λέγεις χρωμένων ἀνθρώπων

but what ever do-you-mean using men

ἀνθρώποις οἶόν τ' εἶναι ἄρχειν;

men possible — to-be to-rule

ALC. κοινωνούντων ἔγωγε λέγω πολιτείας καὶ συμβαλλόντων

sharing I-at-least mean citizenship and dealing

πρὸς ἀλλήλους, τούτων ἄρχειν τῶν ἐν τῇ πόλει.

with one-another these to-rule the-(ones) in the city

SOC. τίς οὖν αὕτη ἡ τέχνη; ὥσπερ ἂν εἴ σε ἐροίμην

what then (is)-this — art as — if you I-should-ask

πάλιν τὰ νυνδῆ, κοινωνούντων ναυτιλίας ἐπίστασθαι

again the-things just-now of-men-sharing a-voyage to-know

ἄρχειν τίς ποιεῖ τέχνη;

to-rule what makes art

ALC. κυβερνητική.

piloting

e SOC. κοινωνούντων δ' ᾠδῆς, ὥς νυνδῆ ἐλέγετο, τις

of-men-sharing and song as just-now was-said what

ἐπιστήμη ποιεῖ ἄρχειν;

knowledge makes to-rule

ALC. ἥνπερ σὺ ἄρτι ἔλεγες, ἡ χοροδιδασκαλία.

which-very you just-now said the chorus-training

SOC. τί δέ; πολιτείας κοινωνούντων τίνα καλεῖς ἐπιστήμην;

what and citizenship of-men-sharing what do-you-call knowledge

ALC. εὐβουλίαν ἔγωγε, ᾧ Σώκρατες.

good-counsel I-at-least O Socrates

SOC. τί δέ; μὼν ἀβουλία δοκεῖ εἶναι ἡ τῶν
what and surely-not ill-counsel does-it-seem to-be the-(knowledge) of-the
 κυβερνητῶν;

pilots

ALC. οὐ δῆτα.

not indeed

SOC. ἀλλ' εὐβουλία;

but good-counsel

ALC. ἔμοιγε δοκεῖ, εἷς γε τὸ σῶζεσθαι πλέοντας.

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to-me-at-least it-seems for at-least the to-be-saved sailing-(men)

SOC. καλῶς λέγεις. τί δέ; ἦν σὺ λέγεις εὐβουλίαν, εἰς

well you-speak what and which you mean good-counsel for

τί ἐστιν;

what is-it

ALC. εἰς τὸ ἄμεινον τὴν πόλιν διοικεῖν καὶ σῶζεσθαι.

for the better the city to-manage and to-be-preserved

SOC. ἄμεινον δὲ διοικεῖται καὶ σῶζεται τίνος παραγιγνομένου

better and is-managed and is-preserved what being-present

ἢ ἀπογιγνομένου; ὥσπερ ἂν εἰ σύ με ἔροιο· ἄμεινον

or being-absent as — if you me should-ask better

διοικεῖται σῶμα καὶ σῶζεται τίνος παραγιγνομένου ἢ

is-managed a-body and is-preserved what being-present or

ἀπογιγνομένου; εἴπομι' ἂν ὅτι ὑγείας μὲν παραγιγνομένης,

being-absent I-would-say — that health indeed being-present

νόσου δὲ ἀπογιγνομένης. οὐ καὶ σὺ οἶε οὕτως;

disease and being-absent not also you think so

ALC. ναί.

b

yes

SOC. καὶ εἴ μ' αὖ ἔροιο· τίνος δὲ παραγιγνομένου

and if me again you-should-ask what and being-present

ἄμεινον ὅμματα; ὡσαύτως εἴπομι' ἂν ὅτι ὀψεως μὲν

better eyes likewise I-would-say — that sight indeed

παραγιγνομένης, τυφλότητος δὲ ἀπογιγνομένης. καὶ ὦτα
being-present blindness and being-absent and ears
 δὲ κωφότητος μὲν ἀπογιγνομένης, ἀκοῆς δὲ ἐγγιγνομένης
too deafness indeed being-absent bearing and arising
 βελτίω τε γίγνεται καὶ ἄμεινον θεραπεύεται.
better both become and better are-cared-for
 ALC. ὀρθῶς.

rightly
 SOC. τί δὲ δῆ; πόλις τίς παραγιγνομένου καὶ
what and indeed a-city what being-present and
 ἀπογιγνομένου βελτίων τε γίγνεται καὶ ἄμεινον θεραπεύεται
being-absent better both becomes and better is-cared-for
 καὶ διοικεῖται;
and is-managed

XVI • FRIENDSHIP AND CONCORD

Alcibiades says a city is well governed when its citizens feel friendship, which he calls concord. But concord about numbers comes from arithmetic, and a husband and wife cannot agree about wool-working or soldiering, since only one has learned it. Yet Alcibiades holds that cities thrive when each does his own work, which is just, and that friendship arises among those who act justly. Friendship seems both present and absent, and Alcibiades admits he does not know what he is saying.

- c ALC. ἐμοὶ μὲν δοκεῖ, ὦ Σώκρατες, ὅταν φιλία μὲν
to-me indeed it-seems O Socrates when friendship indeed
 αὐτοῖς γίγνηται πρὸς ἀλλήλους, τὸ μισεῖν δὲ καὶ
among-them arises toward one-another the to-hate and and
 στασιάζειν ἀπογίγνηται.
to-be-in-faction is-absent
 SOC. ἄρ' οὖν φιλίαν λέγεις ὁμόνοιαν ἢ διχόνοιαν;
so then friendship do-you-call concord or discord

ALC. ὁμόνοιαν.

concord

SOC. διὰ τίν' οὖν τέχνην ὁμονοοῦσιν αἱ πόλεις περὶ
because-of what then art are-in-concord the cities about
ἀριθμούς;

numbers

ALC. διὰ τὴν ἀριθμητικήν.

because-of the arithmetic

SOC. τί δὲ οἱ ἰδιῶται; οὐ διὰ τὴν αὐτήν;
what and the private-men not because-of the same

ALC. ναί.

yes

SOC. οὐκοῦν καὶ αὐτὸς αὐτῷ ἕκαστος;

therefore also himself with-himself each

ALC. ναί.

yes

SOC. διὰ τίνα δὲ τέχνην ἕκαστος αὐτὸς αὐτῷ ὁμονοεῖ
because-of what and art each himself with-himself is-in-concord
περὶ σπιθαμῆς καὶ πήχεος ὁπότερον μείζον; οὐ διὰ
about a-span and a-cubit which-of-two (is)-greater not because-of
τὴν μετρητικήν;

the measuring-art

ALC. τί μὴν;

what indeed

SOC. οὐκοῦν καὶ οἱ ἰδιῶται ἀλλήλοις καὶ αἱ πόλεις;

therefore also the private-men with-one-another and the cities

ALC. ναί.

yes

SOC. τί δέ; περὶ σταθμοῦ οὐχ ὡσαύτως;

what and about weight not likewise

ALC. φημί.

I-say-(so)

SOC. ἦν δὲ δὴ σὺ λέγεις ὁμόνοιαν, τίς ἐστι καὶ περὶ τοῦ,
which and indeed you mean concord what is-it and about what
 καὶ τίς αὐτὴν τέχνη παρασκευάζει; καὶ ἄρα ἥπερ πόλει,
and what it art produces and then which-very for-a-city
 αὐτὴ καὶ ἰδιώτῃ, αὐτῷ τε πρὸς αὐτὸν καὶ πρὸς ἄλλον;
the-same also for-a-private-man himself both toward himself and toward another
 ALC. εἰκός γέ τοι.

likely at-least surely

e SOC. τίς οὖν ἔστι; μὴ κάμῃς ἀποκρινόμενος, ἀλλὰ
what then is-it not grow-weary answering but
 προθυμοῦ εἰπεῖν.

be-eager to-say

ALC. ἐγὼ μὲν οἶμαι φιλίαν τε λέγειν καὶ ὁμόνοιαν, ἥνπερ
I indeed I-think friendship both to-mean and concord which-very
 πατὴρ τε υἱὸν φιλῶν ὁμονοεῖ καὶ μήτηρ, καὶ ἀδελφὸς
a-father both a-son loving is-in-concord and a-mother and brother
 ἀδελφῷ καὶ γυνὴ ἀνδρί.

with-brother and wife with-husband

SOC. οἶε ἂν οὖν, ὦ Ἀλκιβιάδῃ, ἄνδρα γυναικὶ περὶ
do-you-think would then O Alcibiades a-husband with-a-wife about
 ταλασιουργίας δύνασθαι ὁμονοεῖν, τὸν μὴ ἐπιστάμενον
wool-working to-be-able to-be-in-concord the-(one) not knowing
 τῇ ἐπισταμένῃ;

with-the-(one) knowing

ALC. οὐ δῆτα.

not indeed

SOC. οὐδέ γε δεῖ οὐδέν· γυναικεῖον γὰρ τοῦτό γε
nor at-least is-there-need at-all a-woman's for this at-least
 μάθημα.

study

ALC. ναί.

yes

SOC. τί δέ; γυνή ἀνδρὶ περὶ ὀπλιτικῆς δύναιτ' ἂν 127
what and a-wife with-a-husband about hoplite-warfare could —

ὁμονοεῖν μὴ μαθοῦσα;
be-in-concord not having-learned

ALC. οὐ δῆτα.
not indeed

SOC. ἀνδρείον γὰρ τοῦτό γε ἴσως αὖ φαίης ἂν εἶναι.
a-man's for this at-least perhaps again you-would-say — to-be

ALC. ἔγωγε.
I-at-least

SOC. ἔστιν ἄρα τὰ μὲν γυναικεῖα, τὰ δὲ ἀνδρεῖα
there-are then some indeed women's others and men's
 μαθήματα κατὰ τὸν σὸν λόγον.
studies according-to — your argument

ALC. πῶς δ' οὔ;
how and not

SOC. οὐκ ἄρα ἔν γε τούτοις ἐστὶν ὁμόνοια γυναιξὶ πρὸς
not then in at-least these is concord for-women with
 ἄνδρας.
men

ALC. οὔ.
no

SOC. οὐδ' ἄρα φιλία, εἴπερ ἡ φιλία ὁμόνοια ᾗν.
nor then friendship if-indeed the friendship concord was

ALC. οὐ φαίνεται.
not it-appears

SOC. ἦ ἄρα αἱ γυναῖκες τὰ αὐτῶν πράττουσιν,
in-so-far-as then the women the-things their-own do

οὐ φιλοῦνται ὑπὸ τῶν ἀνδρῶν.
not they-are-loved by the men

ALC. οὐκ ἔοικεν.
not it-seems

SOC. οὐδ' ἄρα οἱ ἄνδρες ὑπὸ τῶν γυναικῶν ἤ τὰ
 nor then the men by the women in-so-far-as the-things
 αὐτῶν.

their-own

ALC. οὐ.

no

SOC. οὐδ' εὖ ἄρα ταύτῃ οἰκοῦνται αἱ πόλεις, ὅταν τὰ
 nor well then in-this-way are-governed the cities when the-things
 αὐτῶν ἕκαστοι πράττωσιν;

their-own each do

ALC. οἶμαι ἔγωγε, ὦ Σώκρατες.

I-think I-at-least O Socrates

SOC. πῶς λέγεις, φιλίας μὴ παρούσης, ἥς ἔφαμεν
 how do-you-mean friendship not being-present which we-said
 ἐγγιγνομένης εὖ οἰκεῖσθαι τὰς πόλεις, ἄλλως δ' οὐ;
 arising well to-be-governed the cities otherwise but not

ALC. ἀλλά μοι δοκεῖ καὶ κατὰ τοῦτ' αὐτοῖς φιλία
 but to-me it-seems also in-respect-of this among-them friendship
 ἐγγίγνεσθαι, ὅτι τὰ αὐτῶν ἑκάτεροι πράττουσιν.

to-arise that the-things their-own each do

c SOC. οὐκ ἄρτι γε· νῦν δὲ πῶς αὖ λέγεις; ὁμονοίας
 not just-now at-least now but how again do-you-mean concord
 μὴ ἐγγιγνομένης φιλία ἐγγίγνεται; ἢ οἷόν θ' ὁμόνοιαν
 not arising friendship arises or possible — concord
 ἐγγίγνεσθαι ὧν οἱ μὲν ἴσασι περὶ τούτων, οἱ δ' οὐ;

to-arise of-whom the-ones indeed know about these the-others but not

ALC. ἀδύνατον.

impossible

SOC. δίκαια δὲ πράττουσιν ἢ ἄδικα, ὅταν τὰ αὐτῶν
 just-things and do-they-do or unjust-things when the-things their-own
 ἕκαστοι πράττωσιν;

each do

ALC. δίκαια· πῶς γὰρ οὐ;

just-things how for not

SOC. τὰ δίκαια οὖν πραττόντων ἐν τῇ πόλει τῶν πολιτῶν

the just-things then doing in the city the citizens

φιλία οὐκ ἐγγίγνεται πρὸς ἀλλήλους;

friendship not arises toward one-another

ALC. ἀνάγκη αὖ μοι δοκεῖ εἶναι, ὦ Σώκρατες.

(of)-necessity again to-me it-seems to-be O Socrates

SOC. τίνα οὖν ποτε λέγεις τὴν φιλίαν ἢ ὁμόνοιαν περὶ d

what then ever do-you-mean the friendship or concord about

ἧς δεῖ ἡμᾶς σοφούς τε εἶναι καὶ εὐβούλους, ἵνα ἀγαθοὶ

which must we wise both to-be and well-counseled so-that good

ἄνδρες ὦμεν; οὐ γὰρ δύναμαι μαθεῖν οὔθ' ἥτις οὔτ'

men we-may-be not for I-can to-learn either what-it-is or

ἐν οἷσισι· τοτὲ μὲν γὰρ ἐν τοῖς αὐτοῖς φαίνεται

in whom at-one-time indeed for in the same it-appears

ἐνοῦσα, τοτὲ δ' οὔ, ὥς ἐκ τοῦ σοῦ λόγου.

being-present at-another but not as from — your argument

ALC. ἀλλὰ μὰ τοὺς θεούς, ὦ Σώκρατες, οὐδ' αὐτὸς οἶδ'

but by the gods O Socrates not-even myself I-know

ὅτι λέγω, κινδυνεύω δὲ καὶ πάλαι λεληθέναι ἐμαυτὸν

what I-say I-am-likely and also long to-have-escaped-notice myself

αἴσχιστα ἔχων.

most-shamefully being

Socrates tells Alcibiades to take heart, since at his age there is still time to care for himself, if he will keep answering. Caring for one's things is not caring for oneself: shoemaking cares for shoes, gymnastics for feet, and ring-engraving for what belongs to the hand. So a different art makes a man himself better, and no one can know that art without knowing what he himself is. Whether it is easy or hard to know oneself, as the Delphic inscription commands, without that knowledge we cannot know how to care for ourselves.

- e SOC. ἀλλὰ χρὴ θαρρεῖν. εἰ μὲν γὰρ αὐτὸ ἦσθου
 but one-must to-take-heart if indeed for it you-had-perceived
 πεπονθὼς πεντηκονταετής, χαλεπὸν ἂν ἦν σοι
 having-experienced fifty-years-old difficult — it-would-be for-you
 ἐπιμεληθῆναι σαυτοῦ· νῦν δ' ἦν ἔχεις ἡλικίαν, αὕτη
 to-take-care of-yourself now but which you-have age this
 ἔστιν ἐν ᾗ δεῖ αὐτὸ αἰσθέσθαι.
 is in which one-must it to-perceive
- ALC. τί οὖν τὸν αἰσθανόμενον χρὴ ποιεῖν, ὦ Σώκρατες;
 what then the-(one) perceiving must to-do O Socrates
- SOC. ἀποκρίνεσθαι τὰ ἐρωτώμενα, ὦ Ἀλκιβιάδη· καὶ
 to-answer the-things asked O Alcibiades and
 εἰάν τοῦτο ποιῆς, ἂν θεὸς θέλῃ, εἴ τι δεῖ καὶ τῇ
 if this you-do if god wills if at-all one-must also —
 ἐμῇ μαντείᾳ πιστεύειν, σύ τε καὶ γὰρ βέλτιον σχήσομεν.
 my prophecy to-trust you both and-I better will-be
- ALC. ἔσται ταῦτα ἕνεκά γε τοῦ ἐμὲ ἀποκρίνεσθαι.
 it-will-be these-things for-the-sake at-least of-the me to-answer
- 128 SOC. φέρε δὴ, τί ἐστὶν τὸ ἑαυτοῦ ἐπιμελεῖσθαι — μὴ
 come indeed what is the of-one-self to-take-care lest
 πολλάκις λάθωμεν οὐχ ἡμῶν αὐτῶν ἐπιμελούμενοι,
 perhaps we-escape-notice not us ourselves taking-care-of

οιόμενοι δέ — καὶ πότε ἄρα αὐτὸ ποιεῖ ἄνθρωπος; ἄρ'
thinking but and when then it does a-man then
 ὅταν τῶν αὐτοῦ ἐπιμελῇται, τότε καὶ αὐτοῦ;
when the-things his-own he-takes-care-of then also himself
 ALC. ἐμοὶ γοῦν δοκεῖ.

to-me at-any-rate it-seems

SOC. τί δέ; ποδῶν ἄνθρωπος ποτε ἐπιμελεῖται; ἄρ' ὅταν
what and of-feet a-man ever takes-care then when
 ἐκείνων ἐπιμελῇται ἃ ἐστι τῶν ποδῶν;
those-things he-takes-care-of which are of-the feet

ALC. οὐ μανθάνω.

not I-understand

SOC. καλεῖς δέ τι χειρός; οἷον δακτύλιον ἔστιν ὅτου
do-you-call and something of-a-hand such-as a-ring is-there of-what
 ἂν ἄλλου τῶν τοῦ ἀνθρώπου φαίης ἢ δακτύλου;
 — *other of-the-(parts) of-the man would-you-say than of-a-finger*

ALC. οὐ δῆτα.

not indeed

SOC. οὐκοῦν καὶ ποδὸς ὑπόδημα τὸν αὐτὸν τρόπον;
therefore also of-a-foot a-shoe in-the same way

ALC. ναί.

yes

SOC. καὶ ἱμάτια καὶ στρώματα τοῦ ἄλλου σώματος ὁμοίως;
and cloaks and bedclothes of-the rest body likewise

ALC. ναί.

yes

SOC. ἄρ' οὖν ὅταν ὑποδημάτων ἐπιμελούμεθα, τότε ποδῶν
so then when shoes we-take-care-of then feet
 ἐπιμελούμεθα;
do-we-take-care-of

ALC. οὐ πάνυ μανθάνω, ὦ Σώκρατες.

not quite I-understand O Socrates

SOC. τί δέ, ὦ Ἀλκιβιάδῃ; ὀρθῶς ἐπιμελεῖσθαι καλεῖς
what and O Alcibiades rightly to-take-care do-you-call

τι ὅτουοῦν πράγματος;

anything of-any-whatever thing

ALC. ἔγωγε.

I-at-least

SOC. ἄρ' οὖν ὅταν τίς τι βέλτιον ποιῇ, τότε ὀρθῆν

so then when someone something better makes then right

λέγεις ἐπιμέλειαν;

do-you-call care

ALC. ναί.

yes

SOC. τίς οὖν τέχνη ὑποδήματα βελτίω ποιεῖ;

what then art shoes better makes

ALC. σκυτική.

shoemaking

SOC. σκυτικῇ ἄρα ὑποδημάτων ἐπιμελούμεθα;

by-shoemaking then of-shoes we-take-care

c ALC. ναί.

yes

SOC. ἦ καὶ ποδὸς σκυτικῇ; ἢ ἐκείνη ἢ πόδας βελτίους

truly also of-a-foot by-shoemaking or by-that by-which feet better

ποιοῦμεν;

we-make

ALC. ἐκείνη.

by-that

SOC. βελτίους δὲ πόδας οὐχ ἥπερ καὶ τὸ ἄλλο σῶμα;

better and feet not by-which-very also the rest body

ALC. ἔμοιγε δοκεῖ.

to-me-at-least it-seems

SOC. αὕτη δ' οὐ γυμναστική;

this and not (is)-gymnastic

ALC. μάλιστα.

most-certainly

SOC. γυμναστικῇ μὲν ἄρα ποδὸς ἐπιμελούμεθα, σκυτικῇ
by-gymnastic indeed then of-a-foot we-take-care by-shoemaking

δὲ τῶν τοῦ ποδός;

and of-the-things of-the foot

ALC. πάνυ γε.

certainly at-least

SOC. καὶ γυμναστικῇ μὲν χειρῶν, δακτυλιογλυφία δὲ
and by-gymnastic indeed of-bands by-ring-engraving and

τῶν τῆς χειρός;

of-the-things of-the hand

ALC. ναί.

yes

SOC. καὶ γυμναστικῇ μὲν σώματος, ὕφαντικῇ δὲ καὶ ταῖς d
and by-gymnastic indeed of-the-body by-weaving and and by-the

ἄλλαις τῶν τοῦ σώματος;

others of-the-things of-the body

ALC. παντάπασιν μὲν οὖν.

altogether indeed then

SOC. ἄλλῃ μὲν ἄρα τέχνῃ αὐτοῦ ἐκάστου ἐπιμελούμεθα,
by-one indeed then art of-itself each we-take-care

ἄλλῃ δὲ τῶν αὐτοῦ.

by-another and of-the-things its

ALC. φαίνεται.

it-appears

SOC. οὐκ ἄρα ὅταν τῶν σαυτοῦ ἐπιμελῇ, σαυτοῦ
not then when of-the-things your-own you-take-care yourself

ἐπιμελῇ.

you-take-care-of

ALC. οὐδαμῶς.

in-no-way

SOC. οὐ γὰρ ἡ αὐτὴ τέχνη, ὡς ἔοικεν, ἤ τις ἂν αὐτοῦ
not for the same art as it-seems by-which one — of-himself

τε ἐπιμελοῖτο καὶ τῶν αὐτοῦ.

both would-take-care and of-the-things his-own

ALC. οὐ φαίνεται.

not it-appears

SOC. φέρε δὴ, ποῖα ποτ' ἂν ἡμῶν αὐτῶν ἐπιμεληθείμεν;

come indeed by-what ever — us ourselves would-we-take-care-of

ALC. οὐκ ἔχω λέγειν.

not I-can to-say

e SOC. ἀλλὰ τοσόνδε γε ὠμολόγηται, ὅτι οὐχ ἤ ἂν
but so-much at-least has-been-agreed that not by-which —

τῶν ἡμετέρων καὶ ὅτιοῦν βέλτιον ποιοῦμεν, ἀλλ'

of-the-things ours even anything-whatever better we-would-make but

ἤ ἡμᾶς αὐτούς;

by-which us ourselves

ALC. ἀληθῇ λέγεις.

true-things you-say

SOC. ἤ οὖν ἔγνωμεν ἂν ποτε τίς τέχνη ὑπόδημα βέλτιον

truly then would-we-know — ever what art a-shoe better

ποιεῖ, μὴ εἰδότες ὑπόδημα;

makes not knowing a-shoe

ALC. ἀδύνατον.

impossible

SOC. οὐδέ γε τίς τέχνη δακτυλίου βελτίους ποιεῖ,

nor at-least what art rings better makes

ἀγνοοῦντες δακτύλιον.

not-knowing a-ring

ALC. ἀληθῇ.

true-things

SOC. τί δέ; τίς τέχνη βελτίω ποιεῖ αὐτόν, ἄρ' ἂν ποτε
what and what art better makes oneself then — ever
 γνοῖμεν ἀγνοοῦντες τί ποτ' ἐσμέν αὐτοί;
would-we-know not-knowing what ever are we-ourselves

ALC. ἀδύνατον.
impossible

SOC. πότερον οὖν δὴ ῥάδιον τυγχάνει τὸ γνῶναι ἑαυτόν,
whether then indeed easy happens-to-be the to-know oneself
 καί τις ἦν φαῦλος ὁ τοῦτο ἀναθείς εἰς τὸν ἐν
and some was ordinary-(man) the-(one) this having-dedicated in the at
 Πυθοῖ νεών, ἢ χαλεπὸν τι καὶ οὐχὶ παντός;
Pytho temple or difficult something and not of-everyone

ALC. ἐμοὶ μὲν, ὦ Σώκρατες, πολλάκις μὲν ἔδοξε παντὸς
to-me indeed O Socrates often indeed it-seemed of-everyone
 εἶναι, πολλάκις δὲ παγχάλεπον.
to-be often but very-difficult

SOC. ἀλλ', ὦ Ἀλκιβιάδῃ, εἴτε ῥάδιον εἴτε μὴ ἐστίν, ὅμως
but O Alcibiades whether easy or not it-is nevertheless
 γε ἡμῖν ὧδ' ἔχει· γνόντες μὲν αὐτὸ τάχ' ἂν γνοῖμεν
at-least for-us thus it-is knowing indeed it perhaps — we-would-know
 τὴν ἐπιμέλειαν ἡμῶν αὐτῶν, ἀγνοοῦντες δὲ οὐκ ἂν ποτε.
the care of-us ourselves not-knowing but not would ever
 ALC. ἔστι ταῦτα.
it-is these-things

XVIII • THE USER AND THE USED

To learn what we ourselves are, Socrates starts from their conversation, carried on by speech. The user differs from what he uses, as a shoemaker differs from his knife and even from his hands and eyes. A man uses his whole body, so he is other than his body, and only the soul uses and rules it. A man is soul, body, or both, but the body cannot rule itself, and the pair cannot rule unless both share the rule.

- b SOC. φέρε δῆ, τίν' ἂν τρόπον εὔρεθίῃ αὐτὸ ταυτό;
come indeed in-what — way might-be-found itself the-same
 οὕτω μὲν γὰρ ἂν τάχ' εὔροιμεν τί ποτ' ἐσμέν αὐτοί,
so indeed for — perhaps we-might-find what ever are we-ourselves
 τούτου δ' ἔτι ὄντες ἐν ἀγνοίᾳ ἀδύνατοί που.
of-this but still being in ignorance unable surely

ALC. ὀρθῶς λέγεις.

- rightly you-speak*
 SOC. ἔχε οὖν πρὸς Διός. τῷ διαλέγῃ σὺ νῦν; ἄλλο
hold then by Zeus with-whom are-conversing you now other
 τι ἢ ἐμοί;
anything than with-me

ALC. ναί.

- yes*
 SOC. οὐκοῦν καὶ ἐγὼ σοί;
therefore also I with-you

ALC. ναί.

- yes*
 SOC. Σωκράτης ἄρ' ἐστὶν ὁ διαλεγόμενος;
Socrates then is the-(one) conversing

ALC. πάνυ γε.

- certainly at-least*
 SOC. Ἀλκιβιάδης δ' ὁ ἀκούων;
Alcibiades and the-(one) listening

ALC. ναί.

- yes*
 SOC. οὐκοῦν λόγῳ διαλέγεται ὁ Σωκράτης;
therefore with-speech converses — Socrates

- c ALC. τί μὴν;
what indeed

SOC. τὸ δὲ διαλέγεσθαι καὶ τὸ λόγῳ χρῆσθαι ταυτόν που
the and to-converse and the speech to-use the-same surely
 καλεῖς.

you-call

ALC. πάνυ γε.

certainly at-least

SOC. ὁ δὲ χρώμενος καὶ ᾧ χρῆται οὐκ ἄλλο;
the-(one) and using and what he-uses not different

ALC. πῶς λέγεις;

how do-you-mean

SOC. ὥσπερ σκυτοτόμος τέμνει που τομεῖ καὶ σμίλη
as a-sboemaker cuts surely with-a-cutter and with-a-knife
 καὶ ἄλλοις ὀργάνοις.

and with-other tools

ALC. ναί.

yes

SOC. οὐκοῦν ἄλλο μὲν ὁ τέμνων καὶ χρώμενος, ἄλλο
therefore one-thing indeed the-(one) cutting and using another

δὲ οἷς τέμνων χρῆται;

and what cutting he-uses

ALC. πῶς γὰρ οὔ;

how for not

SOC. ἄρ' οὖν οὕτως καὶ οἷς ὁ καθαριστῆς καθαρίζει
so then so also what-things the lyre-player plays-with

καὶ αὐτὸς ὁ καθαριστῆς ἄλλο ἢ εἶναι;

and the-very — lyre-player different — would-be

ALC. ναί.

yes

SOC. τοῦτο τοῖνυν ἀρτίως ἠρώτων, εἰ ὁ χρώμενος d
this then just-now I-was-asking whether the-(one) using

καὶ ᾧ χρῆται ἀεὶ δοκεῖ ἕτερον εἶναι.

and what he-uses always seems different to-be

ALC. δοκεῖ.

it-seems

SOC. τί οὖν φῶμεν τὸν σκυτοτόμον; τέμνει ὀργάνοις

what then shall-we-say the shoemaker to-cut with-tools

μόνον ἢ καὶ χερσίν;

only or also with-hands

ALC. καὶ χερσίν.

also with-hands

SOC. χρήται ἄρα καὶ ταύταις;

he-uses then also these

ALC. ναί.

yes

SOC. ἦ καὶ τοῖς ὀφθαλμοῖς χρώμενος σκυτοτομεῖ;

truly also the eyes using he-makes-shoes

ALC. ναί.

yes

SOC. τὸν δὲ χρώμενον καὶ οἷς χρήται ἕτερα ὁμολογοῦμεν;

the-(one) and using and what he-uses different do-we-agree

ALC. ναί.

yes

e SOC. ἕτερον ἄρα σκυτοτόμος καὶ κιθαριστῆς χειρῶν καὶ

different then shoemaker and lyre-player from-hands and

ὀφθαλμῶν οἷς ἐργάζονται;

eyes with-which they-work

ALC. φαίνεται.

it-appears

SOC. οὐκοῦν καὶ παντὶ τῷ σώματι χρήται ἄνθρωπος;

therefore also all the body uses a-man

ALC. πάνυ γε.

certainly at-least

SOC. ἕτερον δ' ἦν τό τε χρώμενον καὶ ᾧ χρήται;

different and was the both using and what it-uses

ALC. ναί.

yes

SOC. ἕτερον ἄρα ἄνθρωπός ἐστι τοῦ σώματος τοῦ ἑαυτοῦ;

different then a-man is from-the body — his-own

ALC. ἔοικεν.

it-seems

SOC. τί ποτ' οὖν ὁ ἄνθρωπος;

what ever then (is)-the man

ALC. οὐκ ἔχω λέγειν.

not I-can to-say

SOC. ἔχεις μὲν οὖν, ὅτι γε τὸ τῷ σώματι

you-can indeed then that at-least (it-is)-the-(thing) the body

χρώμενον.

using

ALC. ναί.

yes

SOC. ἦ οὖν ἄλλο τι χρήται αὐτῷ ἢ ψυχῇ;

truly then other anything uses it than soul

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ALC. οὐκ ἄλλο.

not other

SOC. οὐκοῦν ἄρχουσα;

therefore ruling

ALC. ναί.

yes

SOC. καὶ μὴν τόδε γ' οἶμαι οὐδένα ἂν ἄλλως οἰηθῆναι.

and indeed this at-least I-think no-one would otherwise think

ALC. τὸ ποῖον;

the what

SOC. μὴ οὐ τριῶν ἔν γέ τι εἶναι τὸν ἄνθρωπον.

— — of-three one at-least some to-be the man

ALC. τίνων;

of-what

SOC. ψυχὴν ἢ σῶμα ἢ συναμφότερον, τὸ ὅλον τοῦτο.
soul or body or both-together the whole this

ALC. τί μὴν;
what indeed

SOC. ἀλλὰ μὴν αὐτό γε τὸ τοῦ σώματος ἄρχον
but indeed the-very at-least — of-the body ruling

ὡμολογήσαμεν ἄνθρωπον εἶναι;
we-agreed man to-be

b ALC. ὡμολογήσαμεν.
we-agreed

SOC. ἄρ' οὖν σῶμα αὐτὸ αὐτοῦ ἄρχει;
so then body itself of-itself rules

ALC. οὐδαμῶς.
in-no-way

SOC. ἄρχεισθαι γὰρ αὐτὸ εἶπομεν.
to-be-ruled for it we-said

ALC. ναί.
yes

SOC. οὐκ ἂν δὴ τοῦτό γε εἴη ὃ ζητοῦμεν.
not — indeed this at-least would-be what we-seek

ALC. οὐκ ἔοικεν.
not it-seems

SOC. ἀλλ' ἄρα τὸ συναμφότερον τοῦ σώματος ἄρχει, καὶ
but then the both-together the body rules and

ἔστι δὴ τοῦτο ἄνθρωπος;
is indeed this man

ALC. ἴσως δῆτα.
perhaps indeed

SOC. πάντων γε ἥκιστα· μὴ γὰρ συνάρχοντος τοῦ ἑτέρου
of-all at-least least not for ruling-jointly the one

οὐδεμία που μηχανὴ τὸ συναμφότερον ἄρχειν.
no surely means the both-together to-rule

ALC. ὀρθῶς.

rightly

XIX · THE SOUL IS THE MAN

A man is neither his body nor body and soul together, so he is his soul, and when Socrates and Alcibiades converse, soul speaks to soul. The Delphic command bids us know the soul. Whoever knows his body knows what is his, not himself, so doctors, trainers, and farmers are not temperate by their arts, which are held vulgar. A lover of Alcibiades' body leaves when its bloom fades. Socrates, who loves his soul, stays, and he is Alcibiades' only lover.

SOC. ἐπειδὴ δ' οὔτε σῶμα οὔτε τὸ συναμφότερόν ἐστιν c

since and neither body nor the both-together is

ἄνθρωπος, λείπεται οἶμαι ἢ μηδὲν αὐτ' εἶναι, ἢ εἴπερ

man it-remains I-think either nothing it to-be or if-indeed

τί ἐστι, μηδὲν ἄλλο τὸν ἄνθρωπον συμβαίνειν ἢ ψυχὴν.

anything it-is nothing other the man to-turn-out than soul

ALC. κομιδῇ μὲν οὖν.

absolutely indeed then

SOC. ἔτι οὖν τι σαφέστερον δεῖ ἀποδειχθῆναί σοι ὅτι ἡ

still then at-all more-clearly must to-be-proved to-you that the

ψυχὴ ἐστιν ἄνθρωπος;

soul is man

ALC. μὰ Δία, ἀλλ' ἱκανῶς μοι δοκεῖ ἔχειν.

by Zeus but sufficiently to-me it-seems to-be

SOC. εἰ δέ γε μὴ ἀκριβῶς ἀλλὰ καὶ μετρίως, ἐξαρκεῖ d

if and at-least not precisely but even moderately it-suffices

ἡμῶν· ἀκριβῶς μὲν γὰρ τότε εἰσόμεθα, ὅταν εὔρωμεν ὃ

for-us precisely indeed for then we-will-know when we-find what

νυνδὴ παρήλθομεν διὰ τὸ πολλῆς εἶναι σκέψεως.

just-now we-passed-over because-of the of-much to-be inquiry

ALC. τί τοῦτο;

what (is)-this

SOC. ὁ ἄρτι οὕτω πως ἐρρήθη, ὅτι πρῶτον σκεπτέον
what just-now so somehow was-said that first one-must-consider
 εἴη αὐτὸ τὸ αὐτό· νῦν δὲ ἀντὶ τοῦ αὐτοῦ αὐτὸ
would-be the-very — same now but instead-of the same itself
 ἕκαστον ἐσκέμμεθα ὅτι ἐστί. καὶ ἴσως ἐξαρκέσει· οὐ γάρ
each we-have-considered what it-is and perhaps it-will-suffice not for
 που κυριώτερόν γε οὐδὲν ἂν ἡμῶν αὐτῶν φήσαιμεν
surely more-sovereign at-least anything — of-us ourselves would-we-say
 ἢ τὴν ψυχὴν.

than the soul

ALC. οὐ δῆτα.

not indeed

SOC. οὐκοῦν καλῶς ἔχει οὕτω νομίζειν, ἐμὲ καὶ σὲ
therefore well it-is so to-think me and you
 προσομιλεῖν ἀλλήλοις τοῖς λόγοις χρωμένους τῇ ψυχῇ
to-converse with-one-another the words using with-the soul
 πρὸς τὴν ψυχὴν;

to the soul

e ALC. πάνυ μὲν οὖν.

certainly indeed then

SOC. τοῦτ' ἄρα ἦν ὁ καὶ ὀλίγω ἔμπροσθεν εἶπομεν, ὅτι
this then was which also a-little before we-said that
 Σωκράτης Ἀλκιβιάδῃ διαλέγεται λόγῳ χρώμενος, οὐ πρὸς
Socrates with-Alcibiades converses speech using not to
 τὸ σὸν πρόσωπον, ὡς ἔοικεν, ἀλλὰ πρὸς τὸν Ἀλκιβιάδην
— your face as it-seems but to — Alcibiades
 ποιούμενος τοὺς λόγους· τοῦτο δέ ἐστιν ἡ ψυχὴ.

making the words this and is the soul

ALC. ἔμοιγε δοκεῖ.

to-me-at-least it-seems

SOC. ψυχὴν ἄρα ἡμᾶς κεύει γινώσκειν ὁ ἐπιτάττων
 soul then us bids to-come-to-know the-(one) enjoining
 γινῶναι ἑαυτόν.

to-know oneself

ALC. ἔοικεν.

it-seems

SOC. ὅστις ἄρα τῶν τοῦ σώματος τι γινώσκει,
 whoever then of-the-things of-the body something knows
 τὰ αὐτοῦ ἀλλ' οὐχ αὐτὸν ἔγνωκεν.

the-things his-own but not himself has-known

ALC. οὕτως.

so

SOC. οὐδεὶς ἄρα τῶν ἰατρῶν ἑαυτὸν γινώσκει, καθ' ὅσον
 no-one then of-the doctors himself knows in-so-far as
 ἰατρός, οὐδὲ τῶν παιδοτριβῶν, καθ' ὅσον παιδοτρίβης.

a-doctor nor of-the trainers in-so-far as a-trainer

ALC. οὐκ ἔοικεν.

not it-seems

SOC. πολλοὺ ἄρα δέουσιν οἱ γεωργοὶ καὶ οἱ ἄλλοι
 far then are-they-from the farmers and the other
 δημιουργοὶ γινώσκειν ἑαυτοὺς. οὐδὲ γὰρ τὰ ἑαυτῶν

craftsmen to-know themselves not-even for the-things their-own

οὗτοί γε, ὥς ἔοικεν, ἀλλ' ἔτι πορρωτέρω τῶν

these at-least as it-seems but still farther-off than-the-things

ἑαυτῶν κατὰ γε τὰς τέχνας ἃς ἔχουσιν τὰ γὰρ

their-own according-to at-least the arts which they-have the-things for

τοῦ σώματος γινώσκουσιν, οἷς τοῦτο θεραπεύεται.

of-the body they-know by-which this is-tended

ALC. ἀληθὴ λέγεις.

true-things you-say

SOC. εἰ ἄρα σωφροσύνη ἐστὶ τὸ ἐαυτὸν γινώσκειν, οὐδεὶς
if then temperance is the oneself to-know no-one

τούτων σώφρων κατὰ τὴν τέχνην.

of-these (is)-temperate according-to the art

ALC. οὐ μοι δοκεῖ.

not to-me it-seems

SOC. διὰ ταῦτα δὴ καὶ βάνανσοι αἴται αἱ τέχναι

because-of these-things indeed also vulgar these — arts

δοκοῦσιν εἶναι καὶ οὐκ ἀνδρὸς ἀγαθοῦ μαθήματα.

seem to-be and not of-a-man good studies

ALC. πάννυ μὲν οὖν.

certainly indeed then

SOC. οὐκοῦν πάλιν ὅστις αὖ σῶμα θεραπεύει, τὰ

therefore again whoever in-turn body tends the-things

ἑαυτοῦ ἀλλ' οὐχ αὐτὸν θεραπεύει;

his-own but not himself tends

ALC. κινδυνεύει.

it-is-likely

c SOC. ὅστις δέ γε τὰ χρήματα, οὐθ' ἐαυτὸν οὔτε τὰ

whoever and at-least the money neither himself nor the-things

ἑαυτοῦ, ἀλλ' ἔτι πορρωτέρω τῶν ἑαυτοῦ;

his-own but still farther-off than-the-things his-own

ALC. ἔμοιγε δοκεῖ.

to-me-at-least it-seems

SOC. οὐ τὰ αὐτοῦ ἄρα ἔτι πράττει ὁ χρηματιστής.

not the-things his-own then any-longer does the money-maker

ALC. ὀρθῶς.

rightly

SOC. εἰ ἄρα τις γέγονεν ἐραστής τοῦ Ἀλκιβιάδου
 if then someone has-become lover of-the of-Alcibiades
 σώματος, οὐκ Ἀλκιβιάδου ἄρα ἠράσθη ἀλλὰ τινος
 body not Alcibiades then he-loved but something
 τῶν Ἀλκιβιάδου.
 of-the-things of-Alcibiades

ALC. ἀληθῆ λέγεις.

true-things you-say

SOC. ὅστις δέ σου τῆς ψυχῆς ἐρᾷ;
 whoever but your — soul loves

ALC. ἀνάγκη φαίνεται ἐκ τοῦ λόγου.
 (of)-necessity it-appears from the argument

SOC. οὐκοῦν ὁ μὲν τοῦ σώματος σου ἐρῶν, ἐπειδὴ
 therefore the-(one) indeed the body your loving when
 λήγει ἀνθοῦν, ἀπιὼν οὔχεται;
 it-ceases blooming departing is-gone

ALC. φαίνεται.
 it-appears

SOC. ὁ δέ γε τῆς ψυχῆς ἐρῶν οὐκ ἄπεισιν, ἕως
 the-(one) but at-least the soul loving not departs as-long-as
 ἂν ἐπὶ τὸ βέλτιον ἵη;
 — toward the better it-goes

ALC. εἰκός γε.
 likely at-least

SOC. οὐκοῦν ἐγὼ εἰμι ὁ οὐκ ἀπιὼν ἀλλὰ παραμένων
 therefore I am the-(one) not departing but staying
 λήγοντος τοῦ σώματος, τῶν ἄλλων ἀπεληλυθόντων.
 ceasing the body the others having-departed

ALC. εὖ γε ποιῶν, ὦ Σώκρατες· καὶ μηδὲ ἀπέλθοις.
 well at-least doing O Socrates and not-even may-you-depart

SOC. προθυμοῦ τοίνυν ὅτι κάλλιστος εἶναι.
 be-eager then as most-beautiful to-be

ALC. ἀλλὰ προθυμήσομαι.

but I-will-be-eager

e SOC. ὥς οὕτω γέ σοι ἔχει· οὐτ' ἐγένεθ', ὥς ἔοικεν,

since so at-least for-you it-is neither was-there as it-seems

Ἀλκιβιάδῃ τῷ Κλεινίου ἐραστῆς οὐτ' ἔστιν ἄλλ' ἢ εἷς

to-Alcibiades the-(son) of-Clinias a-lover nor is-there other than one

μόνος, καὶ οὗτος ἀγαπητός, Σωκράτης ὁ Σωφρονίσκου

alone and he beloved Socrates the-(son) of-Sophoniscus

καὶ Φαιναρέτης.

and of-Phaenarete

ALC. ἀληθῆ.

true-things

SOC. οὐκοῦν ἔφησθα σμικρὸν φθῆναί με προσελθόντα

therefore you-said by-a-little to-have-anticipated me approaching

σοι, ἐπεὶ πρότερος ἄν μοι προσελθεῖν, βουλόμενος

you since first would to-me to-approach wishing

πυθέσθαι δι' ὅτι μόνος οὐκ ἀπέρχομαι;

to-learn because-of what alone not I-go-away

ALC. ἦν γὰρ οὕτω.

it-was for so

XX • THE EYE IN THE EYE

Socrates alone stays because he loved Alcibiades, not what was his, and he will never leave unless the Athenian people corrupt him. Alcibiades should train before entering politics. They agree to care for the soul and leave the body and money to others. To understand the Delphic 'know yourself' they imagine an eye told to see itself: it must look into another eye, whose pupil reflects the viewer like a mirror.

SOC. τοῦτο τοῖνυν αἴτιον, ὅτι μόνος ἐραστὴς ἦν σός, 132

this then (was)-the-cause that alone lover I-was yours
οἱ δ' ἄλλοι τῶν σῶν· τὰ δὲ σὰ λήγει ὥρας, σὺ
the and others — of-yours the-things and yours cease from-bloom you
δ' ἄρχῃ ἀνθεῖν. καὶ νῦν γε ἂν μὴ διαφθαρήs ὑπὸ τοῦ
but begin to-bloom and now at-least if not you-are-corrupted by the
Ἀθηναίων δήμου καὶ αἰσχίων γένη, οὐ μὴ σε ἀπολίπω.
of-Athenians people and uglier become not ever you I-will-leave
τοῦτο γὰρ δὴ μάλιστα ἐγὼ φοβοῦμαι, μὴ δημεραστήs
this for indeed most I fear lest a-lover-of-the-people
ἡμῖν γενόμενος διαφθαρήs· πολλοὶ γὰρ ἤδη καὶ ἀγαθοὶ
to-us having-become you-be-corrupted many for already and good
αὐτὸ πεπόνθασιν Ἀθηναίων. εὐπρόσωπος γὰρ ὁ τοῦ
it have-suffered of-Athenians fair-faced for the of-the
μεγαλήτορος δήμος Ἐρεχθέως· ἀλλ' ἀποδύντα χρὴ αὐτὸν
great-hearted people of-Erechtheus but stripped one-must it
θεάσασθαι. εὐλαβοῦ ὅν τὴν εὐλάβειαν ἦν ἐγὼ λέγω.
to-view take then the precaution which I mean

ALC. τίνα;

what

SOC. γύμνασαι πρῶτον, ὦ μακάριε, καὶ μάθε ἃ δεῖ b

train first O blessed-(sir) and learn what one-must
μαθόντα ἵεναι ἐπὶ τὰ τῆs πόλεως, πρότερον δὲ μὴ,
having-learned to-go to the-(affairs) of-the city before but not
ἵν' ἀλεξιφάρμακα ἔχων ἴης καὶ μηδὲν πάθης δεινόν.
so-that antidotes having you-may-go and nothing you-may-suffer terrible

ALC. εὖ μοι δοκεῖs λέγειν, ὦ Σώκρατες· ἀλλὰ πειρώ
well to-me you-seem to-speak O Socrates but try
ἐξηγεῖσθαι ὅντων ἂν τρόπον ἐπιμεληθεῖμεν ἡμῶν αὐτῶν.
to-explain in-what — way we-might-take-care of-us ourselves

SOC. οὐκοῦν τοσοῦτον μὲν ἡμῖν εἰς τὸ πρόσθεν
therefore so-much indeed by-us toward the front
 πεπέρανται — ὃ γὰρ ἐσμέν, ἐπικεικῶς ὡμολόγηται —
has-been-accomplished what for we-are fairly has-been-agreed
 ἐφοβούμεθα δὲ μὴ τούτου σφαλέντες λάθωμεν ἑτέρου
we-feared and lest in-this having-failed we-might-unwittingly other
 τινὸς ἐπιμελόμενοι ἀλλ' οὐχ ἡμῶν.
something caring-for but not us

ALC. ἔστι ταῦτα.

it-is these-things

c SOC. καὶ μετὰ τοῦτο δὴ ὅτι ψυχῆς ἐπιμελητέον καὶ εἰς
and after this indeed that of-soul one-must-take-care and to
 τοῦτο βλέπτεον.
this one-must-look

ALC. δῆλον.

clear

SOC. σωμάτων δὲ καὶ χρημάτων τὴν ἐπιμέλειαν ἑτέροις
of-bodies but and of-money the care to-others
 παραδοτέον.
one-must-hand-over

ALC. τί μὴν;

what indeed

SOC. τίν' οὖν ἂν τρόπον γνοῖμεν αὐτὸ ἐναργέστατα;
in-what then — way might-we-know it most-clearly
 ἐπειδὴ τοῦτο γνόντες, ὥς ἔοικεν, καὶ ἡμᾶς αὐτοὺς
since this knowing as it-seems also us ourselves
 γνωσόμεθα. ἄρα πρὸς θεῶν εὖ λέγοντος οὐ νυνδὴ
we-will-know then by gods well speaking which just-now
 ἐμνήσθημεν τοῦ Δελφικοῦ γράμματος οὐ συνίεμεν;
we-mentioned the Delphic inscription not do-we-understand

ALC. τὸ ποῖόν τι διανοούμενος λέγεις, ὦ Σώκρατες;
the what-sort thing having-in-mind do-you-say O Socrates

SOC. ἐγώ σοι φράσω, ὃ γε ὑποπτεύω λέγειν καὶ d
 I to-you will-tell what at-least I-suspect to-say and
 συμβουλεύειν ἡμῖν τοῦτο τὸ γράμμα. κινδυνεύει γὰρ οὐδὲ
 to-advise us this — inscription it-is-likely for not-even
 πολλαχοῦ εἶναι παράδειγμα αὐτοῦ, ἀλλὰ κατὰ τὴν ὄψιν
 in-many-places to-be an-example of-it but in-respect-of the sight
 μόνον.
 only

ALC. πῶς τοῦτο λέγεις;
 how this do-you-mean

SOC. σκόπει καὶ σύ. εἰ ἡμῶν τῷ ὀμματι ὥσπερ ἀνθρώπῳ
 consider also you if of-us to-the eye as to-a-man
 συμβουλεῖον εἶπεν ἰδὲ σαυτόν, πῶς ἂν ὑπελάβομεν
 advising it-said see yourself how — would-we-have-taken-(it)
 τί παραινεῖν; ἄρα οὐχὶ εἰς τοῦτο βλέπειν, εἰς ὃ
 what to-advise then not into this to-look into which
 βλέπων ὁ ὀφθαλμὸς ἔμελλεν αὐτὸν ἰδεῖν;
 looking the eye was-going itself to-see

ALC. δῆλον.
 clear

SOC. ἐννοῶμεν δὴ εἰς τί βλέποντες τῶν ὄντων ἐκεῖνό e
 let-us-consider indeed into what looking of-the things-that-are that
 τε ὀρώμεν ἅμα ἂν καὶ ἡμᾶς αὐτούς;
 both we-would-see at-once — and us ourselves

ALC. δῆλον δὴ, ὦ Σώκρατες, ὅτι εἰς κάτοπτρά τε καὶ
 clear indeed O Socrates that into mirrors both and
 τὰ τοιαῦτα.
 — such-things

SOC. ὀρθῶς λέγεις. οὐκοῦν καὶ τῷ ὀφθαλμῷ ᾧ
 rightly you-speak therefore also in-the eye with-which
 ὀρώμεν ἔνεστί τι τῶν τοιούτων;
 we-see there-is something — of-such-things

ALC. πάνυ γε.

certainly at-least

- 133 SOC. ἐννεονόηκας οὖν ὅτι τοῦ ἐμβλέποντος εἰς τὸν
have-you-noticed then that of-the-(one) looking into the
 ὀφθαλμὸν τὸ πρόσωπον ἐμφαίνεται ἐν τῇ τοῦ
eye the face is-reflected in the of-the-(one)
 καταντικρὺ ὅψει ὥσπερ ἐν κατόπτρῳ, ὃ δὴ καὶ κόρην
opposite sight as in a-mirror which indeed also pupil
 καλοῦμεν, εἶδωλον ὃν τι τοῦ ἐμβλέποντος;
we-call an-image being a-kind of-the-(one) looking-in

ALC. ἀληθῇ λέγεις.

true-things you-say

- SOC. ὀφθαλμὸς ἄρα ὀφθαλμὸν θεώμενος, καὶ ἐμβλέπων εἰς
an-eye then an-eye viewing and looking into
 τοῦτο ὅπερ βέλτιστον αὐτοῦ καὶ ᾧ ὁρᾷ, οὕτως ἂν
this which-very (is)-best of-it and with-which it-sees so —
 αὐτὸν ἴδοι.

itself would-see

ALC. φαίνεται.

it-appears

- SOC. εἰ δέ γ' εἰς ἄλλο τῶν τοῦ ἀνθρώπου βλέπει
if but at-least into other of-the-(parts) of-the man it-should-look
 ἢ τι τῶν ὄντων, πλὴν εἰς ἐκεῖνο ᾧ τοῦτο τυγχάνει
or any of-the things-that-are except into that to-which this happens-to-be
 ὅμοιον, οὐκ ὄψεται ἐαυτόν.

like not it-will-see itself

- b ALC. ἀληθῇ λέγεις.

true-things you-say

- SOC. ὀφθαλμὸς ἄρ' εἰ μέλλει ἰδεῖν αὐτόν, εἰς ὀφθαλμὸν
an-eye then if it-is-to see itself into an-eye
 αὐτῷ βλεπτέον, καὶ τοῦ ὀμματος εἰς ἐκεῖνον τὸν τόπον
for-it one-must-look and of-the eye into that — place

ἐν ᾧ τυγχάνει ἡ ὀφθαλμοῦ ἀρετὴ ἐγγιγνομένη· ἔστι
in which happens the of-an-eye virtue residing is
 δὲ τοῦτό που ὀψις;
and this surely sight
 ALC. οὕτως.
so

XXI · SELF-KNOWLEDGE AND TEMPERANCE

A soul that would know itself must look into a soul, above all into the part where wisdom lives, which is most like the god. Knowing oneself is temperance. Without it a man cannot know what is his or what belongs to others, so he can govern neither city nor household, and he and those he acts for will be wretched. Cities need virtue, not walls or triremes, so Alcibiades must first acquire justice and temperance, not power.

SOC. ἀρ' οὖν, ὦ φίλε Ἀλκιβιάδη, καὶ ψυχὴ εἰ μέλλει
so then O friend Alcibiades also a-soul if it-is-to
 γνῶσεσθαι αὐτήν, εἰς ψυχὴν αὐτῇ βλέπτεον, καὶ μάλιστ' εἰς
know itself into a-soul for-it one-must-look and most-of-all into
 τοῦτον αὐτῆς τὸν τόπον ἐν ᾧ ἐγγίγνεται ἡ ψυχῆς ἀρετή,
this its — place in which resides the of-a-soul virtue
 σοφία, καὶ εἰς ἄλλο ᾧ τοῦτο τυγχάνει ὅμοιον ὄν;
wisdom and into other to-which this happens like being
 ALC. ἔμοιγε δοκεῖ, ὦ Σώκρατες.
to-me-at-least it-seems O Socrates

SOC. ἔχομεν οὖν εἰπεῖν ὅτι ἐστὶ τῆς ψυχῆς θειότερον ἢ
can-we then to-say what is of-the soul more-divine than
 τοῦτο, περὶ ὃ τὸ εἰδέναι τε καὶ φρονεῖν ἐστίν;
this about which the to-know both and to-understand is
 ALC. οὐκ ἔχομεν.
not we-can

SOC. τῷ θεῷ ἄρα τοῦτ' ἔοικεν αὐτῆς, καί τις εἰς τοῦτο
to-the god then this resembles of-it and one into this
 βλέπων καὶ πᾶν τὸ θεῖον γνούς, θεόν τε καὶ φρόνησιν,
looking and all the divine having-known god both and wisdom
 οὕτω καὶ ἑαυτὸν ἂν γνοίῃ μάλιστα.
so also himself — would-know best

ALC. φαίνεται.

it-appears

SOC. ἄρ' οὖν, ὅθ' ὥσπερ κάτοπτρά ἐστι σαφέστερα τοῦ ἐν
so then since as mirrors are clearer than-the in
 τῷ ὀφθαλμῷ ἐνόπτρου καὶ καθαρώτερα καὶ λαμπρότερα,
the eye reflector and purer and brighter
 οὕτω καὶ ὁ θεὸς τοῦ ἐν τῇ ἡμετέρᾳ ψυχῇ βελτίστου
so also the god than-the-(part) in — our soul best
 καθαρώτερόν τε καὶ λαμπρότερον τυγχάνει ὄν;
purser both and brighter happens being

ALC. ἔοικέ γε, ὦ Σώκρατες.

it-seems at-least O Socrates

SOC. εἰς τὸν θεὸν ἄρα βλέποντες ἐκείνῳ καλλίστῳ ἐνόπτρῳ
into the god then looking that finest mirror
 χρῶμεθ' ἂν καὶ τῶν ἀνθρωπίνων εἰς τὴν ψυχῆς ἀρετὴν, καὶ
we-would-use — and of-the human-things into the of-soul virtue and
 οὕτως ἂν μάλιστα ὀρώμεν καὶ γινώσκοιμεν ἡμᾶς αὐτούς.
so — best we-would-see and know us ourselves

ALC. ναί.

yes

SOC. τὸ δὲ γινώσκειν αὐτὸν ὁμολογοῦμεν σωφροσύνην
the and to-know oneself we-agreed temperance
 εἶναι;

to-be

ALC. πάνυ γε.

certainly at-least

SOC. ἄρ' οὖν μὴ γιγνώσκοντες ἡμᾶς αὐτοὺς μὴδὲ σώφρονες
so then not knowing us ourselves nor temperate
 ὄντες δυναίμεθ' ἂν εἶδέναι τὰ ἡμέτερα αὐτῶν κακὰ τε
being could-we — to-know — our own evils both
 καὶ ἀγαθὰ;
and goods

ALC. καὶ πῶς ἂν τοῦτο γένοιτο, ὦ Σώκρατες;
and how — this would-happen O Socrates

SOC. ἀδύνατον γὰρ ἴσως σοι φαίνεται μὴ γιγνώσκοντα
impossible for perhaps to-you it-appears not knowing
 Ἀλκιβιάδην τὰ Ἀλκιβιάδου γινώσκειν ὅτι Ἀλκιβιάδου
Alcibiades the-things of-Alcibiades to-know that of-Alcibiades
 ἐστίν.
they-are

ALC. ἀδύνατον μέντοι νῆ Δία.
impossible indeed by Zeus

SOC. οὐδ' ἄρα τὰ ἡμέτερα ὅτι ἡμέτερα, εἰ μὴδ' ἡμᾶς
nor then — ours that ours if not-even us
 αὐτούς;
ourselves

ALC. πῶς γάρ;
how for

SOC. εἰ δ' ἄρα μὴδὲ τὰ ἡμέτερα, οὐδὲ τὰ τῶν
if and then not-even — ours nor the-things —
 ἡμετέρων;
of-ours

ALC. οὐ φαίνεται.
not it-appears

SOC. οὐκ ἄρα πάνν τι ὀρθῶς ὡμολογοῦμεν ὁμολογοῦντες
not then quite at-all rightly were-we-agreeing agreeing
 ἄρτι εἰναί τινας οἱ ἑαυτοὺς μὲν οὐ γινώσκουσιν, τὰ
just-now to-be some who themselves indeed not know the-things

δ' αὐτῶν, ἄλλους δὲ τὰ τῶν ἑαυτῶν. ἔοικε γὰρ
but their-own others and the-things of-the-things their-own it-seems for
 πάντα ταῦτα εἶναι κατιδεῖν ενός τε καὶ μιᾶς τέχνης,
all these to-be to-discern of-one both and of-one art
 αὐτόν, τὰ αὐτοῦ, τὰ τῶν ἑαυτοῦ.
oneself the-things one's-own the-things of-the-things one's-own

ALC. κινδυνεύει.

it-is-likely

SOC. ὅστις δὲ τὰ αὐτοῦ ἀγνοεῖ, καὶ τὰ τῶν
whoever and the-things his-own does-not-know also the-things of-the
 ἄλλων που ἂν ἀγνοοῖ κατὰ ταῦτά.
others surely — would-not-know in the-same-way

ALC. τί μὴν;

what indeed

SOC. οὐκοῦν εἰ τὰ τῶν ἄλλων, καὶ τὰ τῶν πόλεων
therefore if the-things of-the others also the-things of-the cities
 ἀγνοήσκει.

he-will-not-know

ALC. ἀνάγκη.

(of)-necessity

SOC. οὐκ ἄρ' ἂν γένοιτο ὁ τοιοῦτος ἀνὴρ πολιτικός.
not then — would-become — such man a-statesman

ALC. οὐ δῆτα.

not indeed

SOC. οὐ μὴν οὐδ' οἰκονομικός γε.
not indeed even a-household-manager at-least

134 ALC. οὐ δῆτα.

not indeed

SOC. οὐδέ γε εἴσεται ὅτι πράττει.
nor at-least will-he-know what he-does

ALC. οὐ γὰρ οὖν.

not for indeed

SOC. ὁ δὲ μὴ εἰδὼς οὐχ ἁμαρτήσεται;
the-(one) and not knowing not will-be-err

ALC. πάνυ γε.
certainly at-least

SOC. ἑξαμαρτάνων δὲ οὐ κακῶς πράξει ἰδίᾳ τε καὶ
erring and not badly will-be-fare privately both and
 δημοσίᾳ;
publicly

ALC. πῶς δ' οὐ;
how and not

SOC. κακῶς δὲ πράττων οὐκ ἄθλιος;
badly and faring not wretched

ALC. σφόδρα γε.
very at-least

SOC. τί δ' οἷς οὗτος πράττει;
what and those-for-whom he acts

ALC. καὶ οὗτοι.
also these

SOC. οὐκ ἄρα οἷόν τε, ἐὰν μὴ τις σώφρων καὶ ἀγαθὸς ᾖ,
not then possible — if not one temperate and good is
 εὐδαίμονα εἶναι.
happy to-be

ALC. οὐχ οἷόν τε.
not possible —

SOC. οἱ ἄρα κακοὶ τῶν ἀνθρώπων ἄθλιοι.
the then bad of-the men (are)-wretched

ALC. σφόδρα γε.
very at-least

SOC. οὐκ ἄρα οὐδ' ὁ πλουτήσας ἀθλιότητος
not then even the-(one) having-grown-rich from-wretchedness

ἀπαλλάττεται, ἀλλ' ὁ σωφρονήσας.
is-freed but the-(one) having-become-temperate

b

ALC. φαίνεται.

it-appears

SOC. οὐκ ἄρα τειχῶν οὐδὲ τριήρων οὐδὲ νεωρίων δέονται

not then walls or triremes or dockyards need

αἱ πόλεις, ὦ Ἀλκιβιάδη, εἰ μέλλουσιν εὐδαιμονήσῃν, οὐδὲ

the cities O Alcibiades if they-are-to to-be-happy or

πλήθους οὐδὲ μεγέθους ἄνευ ἀρετῆς.

numbers or size without virtue

ALC. οὐ μέντοι.

not indeed

c SOC. εἰ δὴ μέλλεις τὰ τῆς πόλεως πράξειν ὀρθῶς

if indeed you-are-going the-(affairs) of-the city to-manage rightly

καὶ καλῶς, ἀρετῆς σοι μεταδοτέον τοῖς πολίταις.

and finely of-virtue for-you one-must-give-a-share to-the citizens

ALC. πῶς γάρ οὐ;

how for not

SOC. δύναιτο δ' ἂν τις μεταδιδόναι ὃ μὴ ἔχοι;

could and — anyone to-give-a-share-of what not he-has

ALC. καὶ πῶς;

and how

SOC. αὐτῷ ἄρα σοὶ πρῶτον κτητέον ἀρετήν, καὶ ἄλλῳ ὃς

yourself then you first must-acquire virtue and another who

μέλλει μὴ ἰδίᾳ μόνον αὐτοῦ τε καὶ τῶν αὐτοῦ ἄρξειν

is-going not privately only himself both and the-things his-own to-rule

καὶ ἐπιμελήσεσθαι, ἀλλὰ πόλεως καὶ τῶν τῆς πόλεως.

and to-care-for but a-city and the-things of-the city

ALC. ἀληθῇ λέγεις.

true-things you-say

SOC. οὐκ ἄρα ἐξουσίαν σοι οὐδ' ἀρχὴν παρασκευαστέον
not then license for-you or power one-must-procure
 σαυτῷ ποιεῖν ὅτι ἂν βούλῃ, οὐδὲ τῇ πόλει, ἀλλὰ
for-yourself to-do whatever — you-wish nor for-the city but
 δικαιοσύνην καὶ σωφροσύνην.
justice and temperance

ALC. φαίνεται.

it-appears

SOC. δικαίως μὲν γὰρ πράττοντες καὶ σωφρόνως σύ τε d
justly indeed for acting and temperately you both
 καὶ ἡ πόλις θεοφιλῶς πράξετε.
and the city dear-to-the-gods will-act

ALC. εἰκός γε.

likely at-least

SOC. καὶ ὅπερ γε ἐν τοῖς πρόσθεν ἐλέγομεν, εἰς τὸ
and which-very at-least in the earlier-things we-were-saying into the
 θεῖον καὶ λαμπρὸν ὁρῶντες πράξετε.
divine and bright looking you-will-act

ALC. φαίνεται.

it-appears

SOC. ἀλλὰ μὴν ἐνταῦθά γε βλέποντες ὑμᾶς τε αὐτοὺς
but indeed there at-least looking you both yourselves
 καὶ τὰ ὑμέτερα ἀγαθὰ κατόψεσθε καὶ γνώσεσθε.
and — your goods you-will-see and will-know

ALC. ναί.

yes

SOC. οὐκοῦν ὀρθῶς τε καὶ εὖ πράξετε;
therefore rightly both and well you-will-act

ALC. ναί.

yes

Socrates promises that Alcibiades and the city will be happy if they act justly and look to the divine. Power without sense ruins a patient, a ship, or a city, so they should seek virtue, not tyranny. Until then a better man should rule Alcibiades, since vice is slavish. If god wills, Alcibiades will escape that state, and he vows to serve Socrates and care for justice. Socrates likens his love to a stork cared for by what it hatched, but fears the city's strength.

e SOC. ἀλλὰ μὴν οὕτω γε πράττοντας ὑμᾶς ἐθέλω
but indeed so at-least acting you I-am-willing

ἐγγυήσασθαι ἥ μὴν εὐδαιμονήσειν.
to-pledge truly indeed to-be-going-to-be-happy

ALC. ἀσφαλῆς γὰρ εἶ ἐγγυητής.
safe for you-are guarantor

SOC. ἀδίκως δέ γε πράττοντες, εἰς τὸ ἄθεον καὶ
unjustly but at-least acting into the godless and
σκοτεινὸν βλέποντες, ὥς τὰ εἰκότα, ὅμοια τούτοις πράξετε
dark looking as the likely-things like to-these you-will-act
ἀγνοοῦντες ὑμᾶς αὐτούς.
not-knowing you yourselves

ALC. ἔοικεν.
it-seems

135 SOC. ᾧ γὰρ ἄν, ᾧ φίλε Ἀλκιβιάδῃ, ἐξουσία μὲν ἦ ποιεῖν
for-whom for — O friend Alcibiades license indeed is to-do
ὃ βούλεται, νοῦν δὲ μὴ ἔχει, τί τὸ εἰκὸς συμβαίνειν,
what he-wishes sense but not he-has what the likely to-happen
ιδιώτῃ ἢ καὶ πόλει; οἷον νοσοῦντι ἐξουσίας οὔσης
to-a-private-man or also to-a-city such-as to-one-sick license being
δρᾶν ὃ βούλεται, νοῦν ἱατρικὸν μὴ ἔχοντι, τυραννοῦντι δὲ
to-do what he-wishes sense medical not having being-a-tyrant and

ὥς μηδὲν ἐπιπλήττοι τις αὐτῷ, τί τὸ συμβησόμενον;
so-that in-no-way might-rebuke anyone him what (is)-the going-to-happen

ἄρ' οὐχ, ὥς τὸ εἰκός, διαφθαρῆναι τὸ σῶμα;
then not as the likely to-be-ruined the body

ALC. ἀληθῇ λέγεις.
true-things you-say

SOC. τί δ' ἐν νηί, εἴ τω ἐξουσία εἴη ποιεῖν ὃ
what and in a-ship if to-someone license should-be to-do what

δοκεῖ, νοῦ τε καὶ ἀρετῆς κυβερνητικῆς ἐστερημένῳ,
seems-good of-sense both and of-virtue of-piloting deprived

καθορᾶς ἂν συμβαίῃ αὐτῷ τε καὶ τοῖς συνναύταις;
do-you-see what — would-happen to-him both and to-the shipmates

ALC. ἔγωγε, ὅτι γε ἀπόλουντο πάντες ἄν.
I-at-least that at-least would-perish all —

SOC. οὐκοῦν ὡσαύτως ἐν πόλει τε καὶ πάσαις ἀρχαῖς
therefore likewise in a-city both and all offices

καὶ ἐξουσίαις ἀπολειπομέναις ἀρετῆς ἔπεται τὸ κακῶς
and powers lacking virtue follows the badly

πράττειν;
to-fare

ALC. ἀνάγκη.
(of)-necessity

SOC. οὐκ ἄρα τυραννίδα χρή, ὦ ἄριστε Ἀλκιβιάδη,
not then tyranny must-one O best-(of-men) Alcibiades

παρασκευάζεσθαι οὔθ' αὐτῷ οὔτε τῇ πόλει, εἰ μέλλετε
to-procure either for-oneself or for-the city if you-are-to

εὐδαιμονεῖν, ἀλλ' ἀρετήν.
be-happy but virtue

ALC. ἀληθῇ λέγεις.
true-things you-say

SOC. πρὶν δέ γε ἀρετὴν ἔχειν, τὸ ἄρχεσθαι ἄμεινον ὑπὸ
before but at-least virtue to-have the to-be-ruled (is)-better by
 τοῦ βελτίονος ἢ τὸ ἄρχειν ἀνδρί, οὐ μόνον παιδί.
the better than the to-rule for-a-man not only for-a-child
 ALC. φαίνεται.

it-appears

SOC. οὐκοῦν τό γ' ἄμεινον καὶ κάλλιον;
therefore the at-least better (is)-also finer

ALC. ναί.

yes

SOC. τὸ δὲ κάλλιον πρεπωδέστερον;
the and finer (is)-more-fitting

c ALC. πῶς δ' οὐ;
how and not

SOC. πρέπει ἄρα τῷ κακῷ δουλεύειν ἄμεινον γάρ.
it-befits then the bad-(man) to-be-a-slave better for

ALC. ναί.

yes

SOC. δουλοπρεπὲς ἄρ' ἡ κακία.
slavish then (is)-the vice

ALC. φαίνεται.

it-appears

SOC. ἐλευθεροπρεπὲς δὲ ἡ ἀρετή.
befitting-a-free-man and (is)-the virtue

ALC. ναί.

yes

SOC. οὐκοῦν φεύγειν χρή, ὦ ἐταῖρε, τὴν δουλοπρέπειαν;
therefore to-flee one-must O comrade the slavishness

ALC. μάλιστα γε, ὦ Σώκρατες.
most-certainly at-least O Socrates

SOC. αἰσθάνη δὲ νῦν πῶς ἔχεις; ἐλευθεροπρεπῶς ἢ οὐ;
do-you-perceive and now how you-are like-a-free-man or not

ALC. δοκῶ μοι καὶ μάλα σφόδρα αἰσθάνεσθαι.

I-seem to-myself even very much to-perceive

SOC. οἶσθ' οὖν πῶς ἀποφεύξῃ τοῦτο τὸ περὶ σέ νῦν;

do-you-know then how you-will-escape this — about you now

ἵνα μὴ ὀνομάζωμεν αὐτὸ ἐπὶ καλῷ ἀνδρί,

so-that not we-name it in-the-case-of a-handsome man

ALC. ἔγωγε.

I-at-least

SOC. πῶς;

how

ALC. ἐὰν βούλῃ σύ, ὦ Σώκρατες.

if you-wish you O Socrates

SOC. οὐ καλῶς λέγεις, ὦ Ἀλκιβιάδῃ.

not well you-speak O Alcibiades

ALC. ἀλλὰ πῶς χρὴ λέγειν;

but how must-one to-speak

SOC. ὅτι ἐὰν θεὸς ἐθέλῃ.

that if god wills

ALC. λέγω δῆ. καὶ πρὸς τούτοις μέντοι τόδε λέγω, ὅτι

I-say-(it) indeed and in-addition to-these however this I-say that

κινδυνεύσομεν μεταβαλεῖν τὸ σχῆμα, ὦ Σώκρατες, τὸ μὲν

we-will-be-likely to-change the role O Socrates the indeed

σὸν ἐγώ, σὺ δὲ τοῦμόν· οὐ γὰρ ἔστιν ὅπως οὐ παιδαγωγήσω

yours I you and mine not for there-is how not I-will-attend-(on)

σε ἀπὸ τῆσδε τῆς ἡμέρας, σὺ δ' ὑπ' ἐμοῦ παιδαγωγήσῃ.

you from this — day you and by me will-be-attended-(on)

SOC. ὦ γενναῖε, πελαργοῦ ἄρα ὁ ἐμὸς ἔρως οὐδὲν διοίσει, c

O noble-(sir) from-a-stork then — my love in-no-way will-differ

εἰ παρὰ σοὶ ἐννεοττεύσας ἔρωτα ὑπόπτερον ὑπὸ τούτου

if in you having-batched a-love winged by this

πάλιν θεραπεύσεται.

in-turn it-will-be-cared-for

ALC. ἀλλὰ οὕτως ἔχει, καὶ ἄρξομαί γε ἐντεῦθεν τῆς
but so it-is and I-will-begin at-least from-now the
 δικαιοσύνης ἐπιμέλестhai.

justice to-care-for

SOC. βουλοίμην ἄν σε καὶ διατελέσαι· ὀρρωδῶ δέ, οὐ
I-would-wish — you also to-persevere I-dread but not
 τι τῇ σῇ φύσει ἀπιστῶν, ἀλλὰ τὴν τῆς πόλεως ὁρῶν
at-all — your nature distrusting but the of-the city seeing
 ῥώμην, μὴ ἐμοῦ τε καὶ σοῦ κρατήσῃ.

strength lest me both and you it-may-overpower
