

GREEK SERIES • VOLUME 19

DISCOURSES

ΕΠΙΚΤΕΤΟΣ

ΑΡΡΙΑΝΟΥ ΤΩΝ ΕΠΙΚΤΗΤΟΥ
ΔΙΑΤΡΙΒΩΝ

Discourses

Books I and II, as Arrian Recorded Them

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

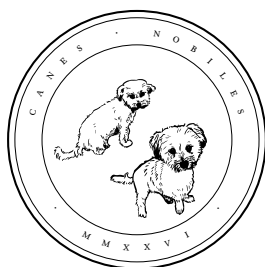


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Volume 19 of the Canes Nobiles Greek interlinear texts

The Greek text follows Schenkl's Teubner Epictetus

Set from the Perseus Digital Library, with corrections

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Words Schenkl secludes are not printed; words he supplies are printed without
their brackets; † marks a word he obelizes; *** marks a gap in the text.

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Ἀρριανὸς Λουκίῳ Γελλίῳ χαίρειν

ARRIAN TO LUCIUS GELLIUS

Arrian says he did not write up Epictetus' discourses as such works are composed, nor publish them. He set down what he heard in the teacher's own words, as notes to keep his thought and frankness, so they read as a man speaks on the spot, not as one writes for readers, and they got out without his knowledge. Epictetus aimed only to move his hearers toward the best, and hearing him they felt what he wished; if the written words fail at that, perhaps Arrian is to blame, or perhaps it must be so.

οὔτε συνέγραψα ἐγὼ τοὺς Ἐπικτήτου λόγους οὕτως 1
 neither wrote-up I the of-Epictetus discourses so
 ὅπως ἂν τις συγγράψει τὰ τοιαῦτα οὔτε ἐξήνεγκα εἰς
 as — one would-write-up the such(-things) nor published(-them) to
 ἀνθρώπους αὐτός, ὅς γε οὐδὲ συγγράψαι φημί.
 men myself who at-least not-even to-have-written(-them) I-say
 ὅσα δὲ ἤκουον αὐτοῦ λέγοντος, ταῦτα αὐτὰ ἐπειράθην 2
 whatever and I-heard him saying these very(-things) I-tried
 αὐτοῖς ὀνόμασιν ὡς οἶόν τε ἦν γραψάμενος ὑπομνήματα
 in-the-very words as possible — it-was having-written-down (as)-notes
 εἰς ὕστερον ἐμαυτῷ διαφυλάξαι τῆς ἐκείνου διανοίας καὶ
 for later for-myself to-preserve of-the his thought and
 παρρησίας.
 frankness

ἔστι δὴ τοιαῦτα ὥσπερ εἰκὸς ὅποια ἂν τις αὐτόθεν 3
 they-are indeed such as (is)-likely such-as — one on-the-spot
 ὀρμηθεὶς εἴποι πρὸς ἕτερον, οὐχ ὅποια ἂν ἐπὶ τῷ
 having-been-moved would-say to another not such-as — for the
 ὕστερον ἐντυγχάνειν τινὰς αὐτοῖς συγγραφῶι.
 later to-read some them would-write

- 4 τοιαῦτα δ' ὄντα οὐκ οἶδα ὅπως οὔτε ἐκόντος ἐμοῦ οὔτε
such but being not I-know how neither willing I nor
 εἰδότης ἐξέπεσεν εἰς ἀνθρώπους.
knowing they-fell-out among men
- 5 ἀλλ' ἐμοί γε οὐ πολλὸς λόγος, εἰ οὐχ ἱκανὸς φανοῦμαι
but to-me at-least not much account if not competent I-shall-appear
 συγγράφειν, Ἐπικτήτῳ τε οὐδ' ὀλίγος, εἰ καταφρονήσει
to-write-up to-Epictetus and not-even little if will-despise
 τις αὐτοῦ τῶν λόγων, ἐπεὶ καὶ λέγων αὐτοὺς οὐδενὸς
anyone his the discourses since even speaking them nothing
 ἄλλου δῆλος ἦν ἐφίεμενος ὅτι μὴ κινῆσαι τὰς γνώμας
else clear he-was aiming-at except — to-move the minds
 τῶν ἀκουόντων πρὸς τὰ βέλτιστα.
of-those listening toward the best
- 6 εἰ μὲν δὴ τοῦτό γε αὐτὸ διαπράττωιτο οἱ λόγοι
if indeed now this at-least itself should-accomplish the discourses
 οὔτοι, ἔχοιεν ἂν οἶμαι ὅπερ χρή ἔχειν τοὺς τῶν
these they-would-have — I-think what-indeed must to-have the of-the
 φιλοσόφων λόγους.
philosophers discourses
- 7 εἰ δὲ μή, ἀλλ' ἐκεῖνο ἴστωσαν οἱ ἐντυγχάνοντες ὅτι,
if but not yet that let-them-know those reading that
 αὐτὸς ὁπότε ἔλεγεν αὐτοὺς, ἀνάγκη ἦν τοῦτο πάσχειν τὸν
he when he-spoke them necessity it-was this to-feel the
 ἀκροώμενον αὐτῶν ὅπερ ἐκείνος αὐτὸν παθεῖν ἡβούλετο.
listener to-them what-indeed he him to-feel wished
- 8 εἰ δ' οἱ λόγοι αὐτοὶ ἐφ' αὐτῶν τοῦτο οὐ διαπράττονται,
if but the discourses themselves by themselves this not accomplish
 τυχὸν μὲν ἐγὼ αἷτιος, τυχὸν δὲ καὶ ἀνάγκη οὕτως
perhaps indeed I (am)-responsible perhaps but also necessity so
 ἔχειν. ἔρρωσο.
to-be farewell

BOOK I

περὶ τῶν ἐφ' ἡμῖν καὶ οὐκ ἐφ' ἡμῖν

I • WHAT IS UP TO US AND WHAT IS NOT

Every other art studies only its own matter: grammar judges letters, not whether to write to a friend. Only the rational faculty studies itself and all the rest, and the gods put in our power only the right use of impressions. Zeus, Epictetus imagines, would have made body and property free as well, but could not, and gave us a part of himself instead. We bind ourselves to many things and are dragged down by them; a tyrant can chain the leg, but not even Zeus can conquer choice. Lateranus and Agrippinus show how to meet death and exile, and Rufus rebukes Thræsea for choosing between them.

τῶν ἄλλων δυνάμεων οὐδεμίαν εὐρήσετε αὐτὴν αὐτῆς 1
of-the other faculties none you-will-find itself of-itself
θεωρητικὴν, οὐ τοίνυν οὐδὲ δοκιμαστικὴν ἢ ἀποδοκιμαστικὴν.
contemplative not therefore even approving or disapproving
ἡ γραμματικὴ μέχρι τίνος κέκτηται τὸ θεωρητικόν; 2
the grammar up-to what(-point) possesses the contemplative(-power)
μέχρι τοῦ διαγινῶναι τὰ γράμματα. ἡ μουσική; μέχρι τοῦ
up-to the to-discern the letters the music up-to the
διαγινῶναι τὸ μέλος.
to-discern the melody
αὐτὴ οὖν αὐτὴν θεωρεῖ τις αὐτῶν; οὐδαμῶς. ἀλλ' ὅτε 3
itself then itself contemplates any of-them in-no-way but when
μέν, ἂν τι γράφῃς τῷ ἐταίρῳ, δεῖ τούτων τῶν
indeed if something you-write to-the friend (it-is)-needful of-these the
γραπτέων, ἡ γραμματικὴ ἐρεῖ· πότερον δὲ γραπτέον
(words)-to-be-written the grammar will-say whether but it-is-to-be-written
τῷ ἐταίρῳ ἢ οὐ γραπτέον, ἡ γραμματικὴ οὐκ ἐρεῖ.
to-the friend or not it-is-to-be-written the grammar not will-say

καὶ περὶ τῶν μελῶν ὡσαύτως ἢ μουσική· πότερον δ'
and about the melodies likewise the music whether but
 ἄστέον νῦν καὶ κιθαριστέον ἢ οὔτε ἄστέον οὔτε
one-should-sing now and play-the-lyre or neither one-should-sing nor
 κιθαριστέον οὐκ ἐρεῖ.
play-the-lyre not it-will-say

- 4 τίς οὖν ἐρεῖ; ἢ καὶ αὐτὴν θεωροῦσα καὶ τᾶλλα
what then will-say(-it) the(-one) also itself contemplating and the-rest
 πάντα. αὕτη δ' ἐστὶ τίς; ἢ δύναμις ἢ λογική· μόνη
all this and is what the faculty the rational alone
 γὰρ αὕτη καὶ αὐτὴν κατανοήσουσα παρείληπται, τίς τέ
for this also itself about-to-understand has-been-received what both
 ἐστι καὶ τί δύναται καὶ πόσου ἀξία οὔσα ἐλήλυθεν,
it-is and what it-can-do and of-how-much worth being it-has-come
 καὶ τὰς ἄλλας ἀπάσας.
and the others all

- 5 τί γάρ ἐστιν ἄλλο τὸ λέγον ὅτι χρυσίον καλόν
what for is other the(-thing) saying that gold beautiful
 ἐστιν; αὐτὸ γὰρ οὐ λέγει. δῆλον ὅτι ἢ χρηστική δύναμις
is itself for not says(-it) clear that the using faculty
 ταῖς φαντασίαις.
the impressions

- 6 τί ἄλλο τὸ μουσικὴν, γραμματικὴν, τὰς ἄλλας
what else the(-thing) music grammar the other
 δυνάμεις διακρίνον, δοκιμάζον τὰς χρήσεις αὐτῶν καὶ τοὺς
faculties judging testing the uses of-them and the
 καιροὺς παραδεικνύον; οὐδὲν ἄλλο.
occasions pointing-out nothing else

- 7 ὥσπερ οὖν ἦν ἄξιον, τὸ κράτιστον ἀπάντων καὶ κυριεῦον
as then it-was fitting the best of-all and dominant
 οἱ θεοὶ μόνον ἐφ' ἡμῖν ἐποίησαν, τὴν χρῆσιν τὴν ὀρθήν
the gods alone up-to us made the use the right

ταῖς φαντασίαις, τὰ δ' ἄλλα οὐκ ἐφ' ἡμῖν. ἄρα γε
of-the impressions the but others not up-to us (was-it)-that at-least
 ὅτι οὐκ ἠθέλον;

because not they-wished

ἐγὼ μὲν δοκῶ ὅτι, εἰ ἡδύναντο, καὶ κείνα ἂν ἡμῖν 8
I indeed think that if they-had-been-able those-too — to-us
 ἐπέτρεψαν· ἀλλὰ πάντως οὐκ ἡδύναντο.

they-would-have-entrusted but anyhow not they-were-able

ἐπὶ γῆς γὰρ ὄντας καὶ σώματι συνδεδεμένους τοιούτῳ 9
on earth for being and to-a-body bound such

καὶ κοινωνοῖς τοιούτοις πῶς οἶόν τ' ἦν εἰς ταῦτα
and to-companions such how possible — it-was with-regard-to these

ὑπὸ τῶν ἐκτὸς μὴ ἐμποδίζεσθαι;

by the external(-things) not to-be-hindered

ἀλλὰ τί λέγει ὁ Ζεὺς;

but what says — Zeus

‘Ἐπὶ κτήτε, εἰ οἶόν τε ἦν, καὶ τὸ σωματίον ἂν σου καὶ 10
Epictetus if possible — it-were even the poor-body — your and
 τὸ κτησίδιον ἐποίησα ἐλεύθερον καὶ ἀπαραπόδιστον.

the little-property I-would-have-made free and unbindered

νῦν δέ, μὴ σε λανθανέτω, τοῦτο οὐκ ἔστιν σόν, ἀλλὰ 11
now but not you let-it-escape this not is yours but
 πηλὸς κομφῶς πεφυραμένος.

clay cleverly kneaded

ἐπεὶ δὲ τοῦτο οὐκ ἡδυνάμην, ἐδώκαμέν σοι μέρος τι 12
since and this not I-was-able we-have-given you part some

ἡμέτερον, τὴν δύναμιν ταύτην τὴν ὁρμητικὴν τε καὶ
of-ours the faculty this the of-impulse both and

ἀφορμητικὴν καὶ ὀρεκτικὴν τε καὶ ἐκκλητικὴν καὶ ἀπλῶς
of-repulsion and of-desire both and of-aversion and in-a-word

τὴν χρηστικὴν ταῖς φαντασίαις, ἧς ἐπιμελούμενος καὶ
the using the impressions which caring-for and

ἐν ᾗ τὰ σαυτοῦ τιθέμενος οὐδέποτε κωλυθήσῃ,
in which the your-own(-things) placing never you-will-be-hindered
 οὐδέποτ' ἐμποδισθήσῃ, οὐ στενάξεις, οὐ μέμψῃ, οὐ
never you-will-be-impeded not you-will-groan not you-will-blame not
 κολακεύσεις οὐδένα.
you-will-flatter anyone

- 13 τί οὖν; μὴ τι μικρά σοι φαίνεται ταῦτα; 'μὴ
what then surely-not at-all small to-you seem these not
 γένοιτο.' ἄρκῃ οὖν αὐτοῖς; 'εὐχομαι ἥδὲ τοῖς θεοῖς.'
may-it-be are-you-content then with-them I-pray and to-the gods
- 14 νῦν δ' ἐνὸς δυνάμενοι ἐπιμελῆσθαι καὶ ἐνὶ προσηρτηκέναι
now but one being-able to-care-for and to-one to-have-attached
 ἑαυτοὺς μᾶλλον θέλομεν πολλῶν ἐπιμελῆσθαι καὶ πολλοῖς
ourselves rather we-wish many to-care-for and to-many
 προσδεδεσθαι καὶ τῷ σώματι καὶ τῇ κτήσει καὶ ἀδελφῷ
to-be-bound both to-the body and to-the property and to-brother
 καὶ φίλῳ καὶ τέκνῳ καὶ δούλῳ.
and to-friend and to-child and to-slave

- 15 ἄτε οὖν πολλοῖς προσδεδεμένοι βαρούμεθα ὑπ' αὐτῶν
since then to-many bound we-are-weighed-down by them
 καὶ καθελκόμεθα.
and dragged-down

- 16 διὰ τοῦτο, ἂν ἄπλοια ᾖ, καθήμεθα σπώμενοι καὶ
because-of this if (a)-calm there-is we-sit fretting and
 παρακύπτωμεν συνεχῶς· 'τίς ἄνεμος πνεῖ; βορέας.' τί
peer-out continually what wind blows (the)-north(-wind) what
 ἡμῖν καὶ αὐτῷ; 'πότε ὁ ζέφυρος πνεύσει,' ὅταν αὐτῷ
to-us and to-it when the west(-wind) will-blow when to-it
 δόξῃ, ὦ βέλτιστε, ἢ τῷ Αἰόλῳ. σὲ γὰρ οὐκ ἐποίησεν
it-seems(-good) O best(-man) or — to-Aeolus you for not made
 ὁ θεὸς ταμίαν τῶν ἀνέμων, ἀλλὰ τὸν Αἰόλον.
the god steward of-the winds but — Aeolus

τί οὖν; δεῖ τὰ ἐφ' ἡμῖν βέλτιστα κατασκευάζειν, 17
what then (one)-must the(-things) up-to us best to-make-ready

τοῖς δ' ἄλλοις χρῆσθαι ὡς πέφυκεν. 'πῶς οὖν πέφυκεν;
the but others to-use as it-is-their-nature how then is-it-their-nature
 ὡς ἂν ὁ θεὸς θέλῃ.
as — the god wills

ἔμὲ οὖν νῦν τραχλοκοπεῖσθαι μόνον; τί οὖν; ἤθελες 18
me then now to-be-beheaded alone what then did-you-want

πάντας τραχλοκοπηθῆναι, ἵνα σὺ παραμυθίαν ἔχῃς;
all to-be-beheaded so-that you consolation may-have
 οὐ θέλεις οὕτως ἐκτείνειν τὸν τράχηλον, ὡς Λατερανός 19
not will-you so stretch-out the neck as Lateranus

τις ἐν τῇ Ῥώμῃ κελευσθεὶς ὑπὸ τοῦ Νέρωνος
a-certain in — Rome having-been-ordered by — Nero
 ἀποκεφαλισθῆναι; ἐκτείνας γὰρ τὸν τράχηλον καὶ
to-be-beheaded having-stretched-out for the neck and
 πληγεῖς καὶ πρὸς αὐτὴν τὴν πληγὴν ἀσθενῇ γενομένην
having-been-struck and at the-very the blow weak having-been
 ἐπ' ὀλίγον συνελκυσθεὶς πάλιν ἐξέτεινεν.
for a-little having-drawn-back again stretched(-it)-out

ἀλλὰ καὶ ἔτι πρότερον προσελθόντι τις Ἐπαφροδίτῳ 20
but also still before having-approached(-him) a-certain to-Epaphroditus

τῷ ἡγεμῶνι τοῦ Νέρωνος καὶ ἀνακρίνοντι αὐτὸν ὑπὲρ τοῦ
the master — of-Nero and questioning him about the
 συγκρουσθῆναι 'ἂν τί θέλω,' φησὶν, 'ἐρῶ σου τῷ κυρίῳ.'
to-have-quarreled if anything I-wish he-says I-will-tell your to-the master

'τί οὖν δεῖ πρόχειρον ἔχειν ἐν τοῖς τοιούτοις;' τί γὰρ 21
what then must-one ready to-have in the such(-things) what for
 ἄλλο ἢ τί ἐμὸν καὶ τί οὐκ ἐμὸν καὶ τί μοι ἔξεστιν
other than what mine and what not mine and what to-me is-possible
 καὶ τί μοι οὐκ ἔξεστιν;
and what to-me not is-possible

- 22 ἀποθανεῖν με δεῖ· μή τι οὖν καὶ στένοντα; δεθῆναι·
to-die me must surely-not at-all then also groaning to-be-bound
 μή τι καὶ θρηνοῦντα; φυγαδευθῆναι· μή τις οὖν
surely-not at-all also lamenting to-be-exiled surely-not anyone then
 κωλύει γελῶντα καὶ εὐθυμοῦντα καὶ εὐροοῦντα;
prevents(-me) laughing and cheerful and serene
- 23 ‘εἰπὲ τὰ ἀπόρρητα.’ οὐ λέγω· τοῦτο γὰρ ἐπ’ ἐμοί ἐστιν.
tell the secrets not I-tell(-them) this for up-to me is
 ‘ἀλλὰ δῆσω σε.’ ἄνθρωπε, τί λέγεις; ἐμέ; τὸ σκέλος μου
but I-will-bind you man what do-you-say me the leg my
 δῆσεις, τὴν προαίρεσιν δὲ οὐδ’ ὁ Ζεὺς νικῆσαι δύναται.
you-will-bind the choice but not-even — Zeus to-conquer is-able
- 24 ‘εἰς φυλακὴν σε βαλῶ.’ τὸ σωματίον. ‘ἀποκεφαλίσω
into prison you I-will-throw the poor-body I-will-behead
 σε.’ πότε οὖν σοὶ εἶπον, ὅτι μόνου ἐμοῦ ὁ τράχηλος
you when then to-you did-I-say that alone of-me the neck
 ἀναπότμητός ἐστιν;
not-to-be-cut-off is
- 25 ταῦτα ἔδει μελετᾶν τοὺς φιλοσοφούντας, ταῦτα καθ’
these(-things) ought to-practice those philosophizing these each
 ἡμέραν γράφειν, ἐν τούτοις γυμνάζεσθαι.
day to-write in these to-exercise(-themselves)
- 26 Θρασέας εἰώθει λέγειν ‘σήμερον ἀναιρεθῆναι θέλω μᾶλλον
Thræsea used to-say today to-be-put-to-death I-wish rather
 ἢ αὔριον φυγαδευθῆναι.’
than tomorrow to-be-exiled
- 27 τί οὖν αὐτῷ Ροῦφος εἶπεν; εἰ μὲν ὥς βαρύτερον ἐκλέγη,
what then to-him Rufus said if indeed as heavier you-choose(-it)
 τίς ἢ μωρία τῆς ἐκλογῆς; εἰ δ’ ὥς κουφότερον, τίς σοι
what the folly of-the choice if but as lighter who to-you
 δέδωκεν; οὐ θέλεις μελετᾶν ἀρκεῖσθαι τῷ δεδομένῳ;
has-given(-it) not will-you practice to-be-content with-the (thing)-given

διὰ τοῦτο γὰρ Ἀгриππίνος τί ἔλεγεν; ὅτι ἐγὼ ἐμαυτῷ 28
because-of this for Agrippinus what did-he-say that I to-myself
 ἐμπόδιος οὐ γίνομαι. ἀπηγγέλη αὐτῷ ὅτι κρίνη ἐν
(an)-obstacle not become it-was-reported to-him that you-are-on-trial in
 συγκλήτῳ.

(the)-senate

— ἀγαθῇ τύχῃ, ἀλλὰ ἦλθεν ἡ πέμπτη (ταύτῃ δ' 29
with-good fortune but has-come the fifth(-hour) at-this and
 εἰώθει γυμνασάμενος ψυχρολουτρεῖν).

he-was-accustomed having-exercised to-bathe-in-cold-water

ἀπέλθωμεν καὶ γυμνασθῶμεν. γυμνασάμενός λέγει 30
let-us-go-away and let-us-exercise having-exercised says

τις, αὐτῷ ἐλθὼν ὅτι κατακέκρισαι. — φυγῇ,

someone to-him having-come that you-have-been-condemned to-exile

φησὶν, ἢ θανάτῳ; — φυγῇ. — τὰ ὑπάρχοντα τί;

he-says or to-death to-exile the property what

— οὐκ ἀφηρεῖται. — εἰς Ἀρίκειαν οὖν ἀπελθόντες
not it-has-been-taken-away to Aricia then having-gone-away

ἀριστήσωμεν.

let-us-have-lunch

— τοῦτ' ἔστι μεμελετηκέναι ἃ δεῖ μελετᾶν, ὁρεξιν 31
this is to-have-practiced what (one)-must to-practice desire

ἔκκλισιν ἀκώλυτα ἀπερίπτωτα παρεσκευακέναι. ἀποθανεῖν

aversion unbindered not-falling-into to-have-made to-die

με δεῖ.

me must

εἰ ἤδη, ἀποθνήσκω· καὶ μετ' ὀλίγον, νῦν ἀριστῶ τῆς ὥρας 32
if already I-die and-if after a-little now I-lunch the hour

ἐλθούσης, εἶτα τότε τεθνήξομαι. πῶς; ὥς προσήκει
having-come then at-that-time I-shall-die how as befits

τὸν τὰ ἄλλότρια ἀποδιδόντα.

the(-man) the (things)-of-another giving-back

πῶς ἂν τις σώζοι τὸ κατὰ πρόσωπον ἐν παντί

II · HOW TO KEEP ONE'S ROLE IN EVERYTHING

To a rational creature only the irrational is unbearable, but men judge the reasonable differently, so education must teach us to apply the preconception to particular cases, weighing our own role as well as external values. One man holds the chamber pot to be fed, another cannot: each sets his own price. Agrippinus will not consider performing for Nero, Helvidius Priscus will speak in the senate though Vespasian kill him, and an athlete dies rather than be mutilated. Such men are the purple in the robe; few are born to it, yet none of us gives up care for despair of the highest.

- 1 τῷ λογικῷ ζῳῷ μόνον ἀφόρητόν ἐστι τὸ ἄλογον, τὸ δ' ἐϋλογον φορητόν.

reasonable bearable

- 2 πλῆγαι οὐκ εἰσὶν ἀφόρητοι τῇ φύσει. — τίνα τρόπον;

blows not are unbearable by-the nature in-what way

— ὅρα πῶς· Λακεδαιμόνιοι μαστιγοῦνται μαθόντες ὅτι

see how Lacedaemonians are-flogged having-learned that

εϋλογόν ἐστιν.

reasonable it-is

- 3 — τὸ δ' ἀπάγξασθαι οὐκ ἔστιν ἀφόρητον; — ὅταν

the but to-hang-oneself not is unbearable when

γούν πάθῃ τις ὅτι εϋλογον, ἀπελθὼν ἀπήγξατο.

at-any-rate feels one that (it-is)-reasonable having-gone-off he-hanged-himself

- 4 ἀπλῶς ἐὰν προσέχωμεν, ὑπ' οὐδενὸς οὕτως εὐρήσομεν τὸ

in-a-word if we-pay-attention by nothing so we-shall-find the

ζῶον θλιβόμενον ὥς ὑπὸ τοῦ ἀλόγου καὶ πάλιν ἐπ' οὐδὲν
creature oppressed as by the irrational and again to nothing

οὕτως ἐλκόμενον ὥς ἐπὶ τὸ εϋλογον.

so drawn as to the reasonable

ἄλλω δ' ἄλλο προσπίπτει τὸ εὐλογον καὶ ἄλογον, 5

to-one but another(-thing) seems the reasonable and irrational

καθάπερ καὶ ἀγαθὸν καὶ κακὸν ἄλλο ἄλλω καὶ

just-as also good and bad another(-thing) to-another and

συμφέρον καὶ ἀσύμφορον.

advantageous and disadvantageous

διὰ τοῦτο μάλιστα παιδείας δεόμεθα, ὥστε μαθεῖν τοῦ 6

because-of this most-of-all education we-need so-as to-learn of-the

εὐλόγου καὶ ἀλόγου πρόληψιν ταῖς ἐπὶ μέρους οὐσίαις

reasonable and irrational preconception to-the in particular cases

ἐφαρμόζειν συμφώνως τῇ φύσει.

to-apply in-harmony with-the nature

εἰς δὲ τὴν τοῦ εὐλόγου καὶ ἀλόγου κρίσιν οὐ μόνον ταῖς 7

for and the of-the reasonable and irrational judgment not only the

τῶν ἐκτὸς ἀξίαις συγχρώμεθα, ἀλλὰ καὶ τῶν

of-the external(-things) values we-use but also of-the(-things)

κατὰ τὸ πρόσωπον ἑαυτοῦ ἕκαστος.

in-accordance-with the role of-himself each

τῷ μὲν γάρ τινι εὐλογον τὸ ἀμίδα παρακρατεῖν 8

to-the indeed for someone (it-is)-reasonable the chamber-pot to-bold-for(-his-master)

αὐτὸ μόνον βλέποντι, ὅτι μὴ παρακρατήσας μὲν πληγὰς

this alone looking(-at) that not having-held(-it) indeed blows

λήψεται καὶ τροφὰς οὐ λήψεται, παρακρατήσας δ' οὐ

he-will-get and food not he-will-get having-held(-it) but not

πίεσται τι τραχὺ ἢ ἀνιαρόν.

he-will-suffer anything harsh or painful

ἄλλω δέ τινι οὐ μόνον τὸ αὐτὸν παρακρατῆσαι 9

to-another and someone not only the himself to-bold(-it)

ἀφόρητον δοκεῖ, ἀλλὰ καὶ τὸ ἄλλου παρακρατοῦντος

unbearable seems but also the another holding(-it)

ἀνασχέσθαι.

to-endure

- 10 ἂν οὖν μου πυνθάνῃ ‘παρακρατήσω τὴν ἀμίδα ἢ μή;’ ἐρῶ
if then me you-ask shall-I-hold the chamber-pot or not I-shall-say
 σοι ὅτι μείζονα ἀξίαν ἔχει τὸ λαβεῖν τροφὰς τοῦ μὴ λαβεῖν
to-you that greater value has the to-get food than-the not to-get
 καὶ μείζονα ἀπαξίαν τὸ δαρῆναι τοῦ μὴ δαρῆναι ὥστ’ εἰ
and greater disvalue the to-be-flogged than-the not to-be-flogged so-that if
 τούτοις παραμετρῆς τὰ σαυτοῦ, ἀπελθὼν παρακράτει.
by-these you-measure the your-own(-things) having-gone-off hold(-it)
- 11 ‘ἀλλ’ οὐκ ἂν κατ’ ἐμέ.’ τοῦτο σὲ δεῖ συνεισφέρειν
but not would(-it-be) in-keeping-with me this you must to-contribute
 εἰς τὴν σκέψιν, οὐκ ἐμέ. σὺ γὰρ εἶ ὁ σαυτὸν
to the consideration not me you for are the(-one) yourself
 εἰδώς, πόσου ἄξιός εἰ σεαυτῷ καὶ πόσου σεαυτὸν
knowing of-how-much worth you-are to-yourself and for-how-much yourself
 πιπράσκεις· ἄλλοι γὰρ ἄλλων πιπράσκουσιν.
you-sell others for at-other(-prices) sell(-themselves)
- 12 διὰ τοῦτο Ἀγριππῖνος Φλώρῳ σκεπτομένῳ, εἰ
because-of this Agrippinus to-Florus considering whether
 καταβατέον αὐτῷ ἐστὶν εἰς Νέρωνος θεωρίας, ὥστε καὶ
one-must-go-down for-him it-is to of-Nero spectacles so-as also
 αὐτόν τι λειτουργῆσαι, ἔφη ‘κατάβηθι.’
himself some(-part) to-perform said go-down
- 13 πυθομένου δ’ αὐτοῦ ‘διὰ τί σὺ οὐ καταβαίνεις;’ ἔφη
having-asked and he because-of what you not go-down he-said
 ὅτι ‘ἐγὼ οὐδὲ βουλεύομαι.’
because I not-even consider(-it)
- 14 ὁ γὰρ ἅπαξ εἰς τὴν περὶ τῶν τοιούτων σκέψιν καὶ
the(-man) for once into the about the such(-things) consideration and
 τὰς τῶν ἐκτὸς ἀξίας συγκαθεῖς καὶ ψηφίζων
the of-the external(-things) values having-let-himself-down and calculating
 ἐγγύς ἐστι τῶν ἐπιλελησμένων τοῦ ἰδίου προσώπου.
near is to-those having-forgotten the own role

τί γάρ μου πυνθάνη; ‘θάνατος αἰρετώτερόν ἐστιν ἢ ζωή;’ 15
why for me do-you-ask death more-choiceworthy is or life
 λέγω ζωή.

I-say life

‘πόνος ἢ ἡδονή;’ λέγω ἡδονή. ‘ἀλλά, ἂν μὴ τραγωδήσω, 16
pain or pleasure I-say pleasure but if not I-act-in-the-tragedy
 τραχηλοκοπηθήσομαι.’ ἄπελθε τοίνυν καὶ τραγώδει, ἐγὼ
I-shall-be-beheaded go-off therefore and act-in-the-tragedy I
 δ’ οὐ τραγωδήσω.

but not shall-act-in-the-tragedy

‘διὰ τί;’ ὅτι σὺ σεαυτὸν ἡγῇ μίαν τινὰ εἶναι κρόκην τῶν 17
because-of what because you yourself consider one some to-be thread of-those
 ἐκ τοῦ χιτῶνος. τί οὖν; σὲ ἔδει φροντίζειν πῶς ἀνόμοιος
in the tunic what then you ought to-take-thought how unlike
 ἦς τοῖς ἄλλοις ἀνθρώποις, ὥσπερ οὐδ’ ἡ κρόκη
you-might-be to-the other men just-as not-even the thread
 πρὸς τὰς ἄλλας κρόκας θέλει τι ἔχειν ἐξαίρετον.

compared-with the other threads wishes anything to-have outstanding

ἐγὼ δὲ πορφύρα εἶναι βούλομαι, τὸ ὀλίγον ἐκείνο καὶ 18
I but purple to-be wish the small that and
 στιλπνὸν καὶ τοῖς ἄλλοις αἴτιον τοῦ εὐπρεπῆ φαίνεσθαι
bright and to-the others cause of-the seemly to-appear
 καὶ καλὰ. τί οὖν μοι λέγεις ὅτι ‘ἐξομοιώθητι τοῖς
and beautiful why then to-me do-you-say that be-made-like to-the
 πολλοῖς;’ καὶ πῶς ἔτι πορφύρα ἔσομαι;

many and how still purple shall-I-be

ταῦτα εἶδεν καὶ Πρίσκος Ἑλουίδιος καὶ ἰδὼν ἐποίησε. 19
these(-things) saw also Priscus Helvidius and having-seen did(-it)
 προσέμβαντος αὐτῷ Οὐεσπασιανοῦ, ἵνα μὴ εἰσέλθῃ εἰς
having-sent-word to-him Vespasian that not be-should-enter into

- τὴν σύγκλητον, ἀπεκρίνατο ἑπὶ σοί ἐστι μὴ ἐᾶσαί με
the senate be-answered up-to you it-is not to-allow me
 εἶναι συγκλητικόν· μέχρι δὲ ἂν ᾧ, δεῖ με εἰσέρχεσθαι.
to-be (a)-senator as-long-as but — I-am must me to-enter
- 20 ἄγε ἀλλ' εἰσελθὼν, φησὶν, 'σιώπησον.' 'μή μ' ἐξέταζε καὶ
come but having-entered he-says be-silent not me question and
 σιωπήσω.' ἀλλὰ δεῖ με ἐξετάσαι.' 'κἀμὲ εἰπεῖν τὸ
I-will-be-silent but must me to-question(-you) and-I to-say the(-thing)
 φαινόμενον δίκαιον.'
appearing just
- 21 ἄλλ' ἐὰν εἴπῃς, ἀποκτενῶ σε.' 'πότε οὖν σοι εἶπον,
but if you-say(-it) I-will-kill you when then to-you did-I-say
 ὅτι ἀθάνατός εἰμι; καὶ σὺ τὸ σὸν ποιήσεις καγὼ τὸ
that immortal I-am and you the your(-part) will-do and-I the
 ἐμόν. σὸν ἐστὶν ἀποκτεῖναι, ἐμὸν ἀποθανεῖν μὴ τρέμοντα·
mine yours it-is to-kill mine to-die not trembling
 σὸν φυγαδεῦσαι, ἐμὸν ἐξελθεῖν μὴ λυπούμενον.'
yours to-exile mine to-depart not grieving
- 22 τί οὖν ὠφέλησε Πρίσκος εἰς ὧν; τί δ' ὠφελεῖ ἡ
what then did-he-help Priscus one being what and does-help the
 πορφύρα τὸ ἱμάτιον; τί γὰρ ἄλλο ἢ διαπρέπει ἐν αὐτῷ
purple the cloak what for else than it-stands-out in it
 ὡς πορφύρα καὶ τοῖς ἄλλοις δὲ καλὸν παράδειγμα ἔκκειται;
as purple and to-the others and (a)-fine example is-set-out
- 23 ἄλλος δ' ἂν εἰπόντος αὐτῷ Καίσαρος ἐν τοιαύτῃ
another and — having-told him Caesar in such(-a)
 περιστάσει μὴ ἐλθεῖν εἰς σύγκλητον εἶπεν ἔχω χάριν,
circumstance not to-come into (the)-senate would-have-said I-have thanks
 ὅτι μου φείδῃ.
that me you-spare

τὸν τοιοῦτον οὐδ' ἂν ἐκώλυνεν εἰσελθεῖν, ἀλλ' ἦδει, 24

the such(-man) not-even — he-would-have-prevented to-enter but he-knew

ὅτι ἢ καθεδεῖται ὡς κεράμιον ἢ λέγων ἐρεῖ, ἃ οἶδεν
that either he-will-sit like (a)-jar or speaking he-will-say what he-knows
 ὅτι ὁ Καῖσαρ θέλει, καὶ προσεπισωρεύσει ἔτι πλείονα.

that — Caesar wishes and will-beap-on still more

τοῦτον τὸν τρόπον καὶ ἀθλητῆς τις κινδυνεύων ἀποθανεῖν, εἰ 25

this the way also athlete some being-in-danger to-die if

μὴ ἀπεκόπη τὸ αἰδοῖον, ἐπελθόντος αὐτῷ τοῦ ἀδελφοῦ (ἦν δ'
not were-cut-off the genitals having-come to-him the brother was and
 ἐκεῖνος φιλόσοφος) καὶ εἰπόντος ἄγε, ἀδελφέ, τί μέλλεις

he (a)-philosopher and having-said come brother what are-you-going

ποιεῖν; ἀποκόπτομεν τοῦτο τὸ μέρος καὶ ἔτι εἰς γυμνάσιον
to-do do-we-cut-off this the part and still to (the)-gymnasium
 προερχόμεθα; οὐχ ὑπέμεινεν, ἀλλ' ἐγκαρτερήσας ἀπέθανεν.

go-forth not he-endured(-it) but having-held-out died

πυθομένου δέ τινος· πῶς τοῦτο ἐποίησεν; ὡς ἀθλητῆς 26

having-asked and someone how this he-did as athlete

ἢ ὡς φιλόσοφος; ὡς ἀνὴρ, ἔφη, ἀνὴρ δ' Ὀλύμπια

or as philosopher as (a)-man he-said (a)-man but at-Olympia

κεκηρυγμένος καὶ ἡγωνισμένος, ἐν τοιαύτῃ τινὶ χώρᾳ

proclaimed and having-competed in such a place

ἀνεστραμμένος, οὐχὶ παρὰ τῷ Βάτῳ ἀλειφόμενος.

having-spent-his-life not with — Bato being-anointed

ἄλλος δὲ καὶ τὸν τράχηλον ἀπετμήθη, εἰ ζῆν ἡδύνατο 27

another and even the neck would-have-had-cut-off if live he-could

δίχα τοῦ τραχήλου.

without the neck

28 τοιοῦτόν ἐστι τὸ κατὰ πρόσωπον· οὕτως ἰσχυρὸν παρὰ
such is the (what)-befits role so strong among
 τοῖς εἰθισμένοις αὐτὸ συνεισφέρειν ἐξ αὐτῶν ἐν ταῖς
those accustomed it to-bring-in of themselves in their
 σκέψεσιν.

considerations

29 ‘ἄγε οὖν, Ἐπίκτητε, διαξύρησαι.’ ἂν ᾧ φιλόσοφος, λέγω
come then Epictetus shave(-your-beard) if I-am (a)-philosopher I-say
 ‘οὐ διαξυρῶμαι.’ ἀλλ’ ἀφελῶ σου τὸν τράχηλον.’ εἰ
not I-shave but I-will-take-off your the neck if
 σοὶ ἄμεινον, ἄφελε.

for-you better take(-it)-off

30 ἐπύθετό τις· πόθεν οὖν αἰσθησόμεθα τοῦ κατὰ πρόσωπον
asked someone whence then shall-we-perceive the (what)-befits role
 ἕκαστος; — πόθεν δ’ ὁ ταῦρος, ἔφη, λέοντος ἐπελθόντος
each whence and the bull he-said (a)-lion having-come-on
 μόνος αἰσθάνεται τῆς αὐτοῦ παρασκευῆς καὶ προβέβληκεν
alone perceives the his-own equipment and throws-forward
 ἑαυτὸν ὑπὲρ τῆς ἀγέλης πάσης; ἢ δῆλον ὅτι εὐθὺς ἅμα
himself for the herd whole or (is-it)-clear that at-once together-with
 τῷ τὴν παρασκευὴν ἔχειν ἀπαντᾷ καὶ συναίσθησις αὐτῆς;
the the equipment to-have it-comes-on also (a)-consciousness of-it

31 καὶ ἡμῶν τοῖνυν ὅστις ἂν ἔχῃ τοιαύτην παρασκευήν, οὐκ
and of-us therefore whoever — has such equipment not
 ἀγνοήσει αὐτήν.

will-be-ignorant-of it

32 ἄφνω δὲ ταῦρος οὐ γίνεται οὐδὲ γενναῖος ἄνθρωπος, ἀλλὰ
suddenly but (a)-bull not becomes nor (a)-noble man but
 δεῖ χειμασκήσαι, παρασκευάσασθαι καὶ μὴ εἰκῇ
(one)-must to-train-in-winter to-prepare and not at-random
 προσπηδᾶν ἐπὶ τὰ μηδὲν προσήκοντα.
to-leap at the (things)-in-no-way befitting

μόνον σκέψαι, πόσου πωλείς τὴν σεαυτοῦ προαίρεσιν. 33

only consider for-how-much you-sell the your-own choice

ἄνθρωπε, εἰ μηδὲν ἄλλο, μὴ ὀλίγου αὐτὴν πωλήσης.

man if nothing else not for-little it you-sell

τὸ δὲ μέγα καὶ ἐξαίρετον ἄλλοις τάχα προσήκει,

the(-thing) but great and outstanding to-others perhaps belongs

Σωκράτει καὶ τοῖς τοιούτοις.

to-Socrates and to-those such

— διὰ τί οὖν, εἰ πρὸς τοῦτο πεφύκαμεν, οὐ πάντες 34

because-of what then if for this we-are-born not all

ἢ πολλοὶ γίνονται τοιοῦτοι; — ἵπποι γὰρ ὠκεῖς ἅπαντες

or many become such horses for swift all

γίνονται, κύνες γὰρ ἰχθυητικοὶ πάντες;

do-they-become dogs for tracking all

τί οὖν; ἐπειδὴ ἀφύης εἰμι, ἀποστῶ τῆς ἐπιμελείας 35

what then since ungifted I-am shall-I-give-up the care

τούτου ἔνεκα;

of-this for-the-sake

μὴ γένοιτο. Ἐπικτήτος κρείσσω Σωκράτους οὐκ ἔσται· 36

not may-it-be Epictetus better than-Socrates not will-be

εἰ δὲ μή, οὐ χείρων, τοῦτό μοι ἱκανόν ἐστιν.

if but not not worse this to-me enough is

οὐδὲ γὰρ Μίλων ἔσομαι καὶ ὅμως οὐκ ἀμελῶ τοῦ 37

not-even for Milo I-shall-be and yet not I-neglect the

σώματος· οὐδὲ Κροῖσος καὶ ὅμως οὐκ ἀμελῶ τῆς κτήσεως·

body nor Croesus and yet not I-neglect the property

οὐδ' ἀπλῶς ἄλλου τινὸς τῆς ἐπιμελείας διὰ τὴν

nor in-a-word of-other anything the care because-of the

ἀπόγνωσιν τῶν ἄκρων ἀφιστάμεθα.

despair of-the highest(-attainment) we-give-up

πῶς ἂν τις ἀπὸ τοῦ τὸν θεὸν πατέρα
εἶναι τῶν ἀνθρώπων ἐπὶ τὰ ἐξῆς ἐπέλθοι

III • FROM GOD AS THE FATHER OF MEN

If we took to heart that God is the father of gods and men, we would think nothing mean of ourselves; adoption by Caesar makes a man proud enough. But we are mixed of body, shared with the beasts, and of reason, shared with the gods. Most incline to the first kinship and become wolves, lions, and foxes, faithless, savage, and slanderous; few incline to the divine. Take heed not to become one of these misfortunes.

- 1 εἴ τις τῷ δόγματι τούτῳ συμπαθεῖν κατ' ἀξίαν
if anyone with-the doctrine this to-sympathize as it-deserves
δύναιτο, ὅτι γεγόναμεν ὑπὸ τοῦ θεοῦ πάντες
should-be-able that we-have-been-born by the god all
προηγουμένως καὶ ὁ θεὸς πατὴρ ἐστὶ τῶν τ' ἀνθρώπων
primarily and the god father is of-the both men
καὶ τῶν θεῶν, οἶμαι ὅτι οὐδὲν ἀγεννὲς οὐδὲ ταπεινὸν
and of-the gods I-think that nothing ignoble nor mean
ἐνθυμηθήσεται περὶ ἑαυτοῦ.
he-will-conceive about himself
- 2 ἀλλ' ἂν μὲν Καῖσαρ εἰσποιήσεται σε, οὐδεὶς σου τὴν
but if indeed Caesar adopts you no-one your the
ὄφρυν βαστάσει· ἂν δὲ γνῶς, ὅτι τοῦ Διὸς υἱὸς εἶ,
brow will-bear if but you-know that — of-Zeus son you-are
οὐκ ἐπαρθήσῃ;
not will-you-be-elated
- 3 νῦν δ' οὐ ποιοῦμεν, ἀλλ' ἐπειδὴ δύο ταῦτα ἐν τῇ γενέσει
now but not we-do(-so) but since two these(-things) in the begetting
ἡμῶν ἐγκαταμέμικται, τὸ σῶμα μὲν κοινὸν πρὸς τὰ ζῶα,
of-us have-been-mixed-in the body indeed common with the animals

ὁ λόγος δὲ καὶ ἡ γνώμη κοινὸν πρὸς τοὺς θεοὺς, ἄλλοι
the reason but and the mind common with the gods some

μὲν ἐπὶ ταύτην ἀποκλίνουσιν τὴν συγγένειαν τὴν ἀτυχῇ
indeed to this incline the kinship the unfortunate

καὶ νεκράν, ὀλίγοι δέ τινες ἐπὶ τὴν θείαν καὶ μακαρίαν.
and dead few but some to the divine and blessed

ἐπειδὴ τοίνυν ἀνάγκη πάνθ' ὄντιν' οὕτως ἐκάστω 4
since therefore (it-is)-necessary everyone whoever thus each(-thing)

χρησθαι ὡς ἂν περὶ αὐτοῦ ὑπολάβῃ, ἐκεῖνοι μὲν οἱ
to-treat as — about it he-supposes those indeed the

ὀλίγοι, ὅσοι πρὸς πίστιν οἴονται γεγονέναι καὶ πρὸς
few who for faithfulness think to-have-been-born and for

αἰδῶ καὶ πρὸς ἀσφάλειαν τῆς χρήσεως τῶν φαντασιῶν,
self-respect and for security of-the use of-the impressions

οὐδὲν ταπεινὸν οὐδ' ἀγεννὲς ἐνθυμοῦνται περὶ αὐτῶν, οἱ
nothing mean nor ignoble conceive about themselves the

δὲ πολλοὶ τὰναντία.

but many the-opposite

‘τί γὰρ εἰμὶ; ταλαίπωρον ἀνθρωπάριον’ καὶ ‘τὰ δύστηνά 5
what for am-I (a)-wretched little-man and the miserable

μου σαρκίδια.’

my bits-of-flesh

τῷ μὲν ὄντι δύστηνα, ἀλλὰ ἔχεις τι καὶ κρεῖσσον 6
in-the indeed reality miserable but you-have something also better

τῶν σαρκιδίων. τί οὖν ἀφείς ἐκεῖνο τούτοις
than-the bits-of-flesh why then having-let-go that to-these

προστέτηκας;

have-you-become-attached

διὰ ταύτην τὴν συγγένειαν οἱ μὲν ἀποκλίναντες λύκοις 7
because-of this the kinship some indeed having-inclined to-wolves

ὅμοιοι γινόμεθα, ἄπιστοι καὶ ἐπίβουλοι καὶ βλαβεροί, οἱ
like we-become faithless and treacherous and harmful others

δὲ λέουσιν, ἄγριοι καὶ θηριώδεις καὶ ἀνήμεροι, οἱ πλείους
and to-lions wild and savage and untamed the most

δ' ἡμῶν ἀλώπεκες καὶ ὥς ἐν ζώοις ἀτυχήματα.

and of-us foxes and as among animals misfortunes

8 τί γάρ ἐστιν ἄλλο λοῖδορος καὶ κακοήθης ἄνθρωπος ἢ
what for is other (a)-slandorous and malicious man than

ἀλώπηξ ἢ τί ἄλλο ἀτυχέστερον καὶ ταπεινότερον;

(a)-fox or what other more-unfortunate and meaner

9 ὁράτε οὖν καὶ προσέχετε, μή τι τούτων ἀποβῆτε τῶν
see then and take-beed lest any of-these you-turn-out of-the
ἀτυχημάτων.

misfortunes

περὶ προκοπῆς

IV • ON PROGRESS

The man making progress has learned that desire aims at goods and aversion at evils, and that serenity comes only from failing in neither; so he has put desire away altogether and uses aversion only on what lies in choice. Virtue's work is serenity, and progress is approach to it, not having read much Chrysippus: show it as an athlete shows his shoulders, not his jumping weights. He progresses who works on his own choice and learns what death, exile, and prison are. We raise temples to Triptolemus for grain, but none to the one who found the truth about living well and brought it to light.

1 ὁ προκόπτων μεμαθηκὼς παρὰ τῶν φιλοσόφων ὅτι
the (one)-making-progress having-learned from the philosophers that
ἡ μὲν ὄρεξις ἀγαθῶν ἐστίν, ἡ δ' ἔκκλισις πρὸς
the indeed desire of-good(-things) is the and aversion toward
κακά, μεμαθηκὼς δὲ καὶ ὅτι οὐκ ἄλλως τὸ εὖρον καὶ
bad(-things) having-learned and also that not otherwise the serene and

ἀπαθὲς περιγίνεται τῷ ἀνθρώπῳ ἢ ἐν ὀρέξει μὲν μὴ
passionless comes to-the man than in desire indeed not
 ἀποτυγχάνοντι, ἐν ἐκκλίσει δὲ μὴ περιπίπτοντι, τὴν μὲν
failing in aversion but not falling-in the indeed
 ὀρεξῶν ἥρκεν ἐξ αὐτοῦ εἰσάπαν καὶ ὑπερτίθεται, τῇ
desire has-removed from himself altogether and has-postponed(-it) the
 ἐκκλίσει δὲ πρὸς μόνα χρήται τὰ προαιρετικά.
aversion but for only uses(-it) the (things)-within-choice

τῶν γὰρ ἀπροαιρέτων ἂν τι ἐκκλίνῃ, οἶδεν ὅτι 2
of-the for (things)-outside-choice if anything he-avoids he-knows that
 περιπεσεῖται ποτέ τι παρὰ τὴν ἐκκλισιν τὴν
he-will-fall-in sometime with-something contrary-to the aversion the
 αὐτοῦ καὶ δυστυχίσει.
his-own and will-be-unfortunate

εἰ δ' ἡ ἀρετὴ ταύτην ἔχει τὴν ἐπαγγελίαν εὐδαιμονίαν 3
if and the virtue this has the promise happiness
 ποιῆσαι καὶ ἀπάθειαν καὶ εὖροιν, πάντως καὶ ἡ
to-produce and freedom-from-passion and serenity certainly also the
 προκοπὴ ἢ πρὸς αὐτὴν πρὸς ἕκαστον τούτων ἐστὶ προκοπή.
progress the toward it toward each of-these is progress

ἀεὶ γὰρ πρὸς ὃ ἂν ἡ τελειότης τινὸς καθάπαξ 4
always for to whatever — the perfection of-something absolutely
 ἄγῃ, πρὸς αὐτὸ ἡ προκοπὴ συνεγξιμός ἐστιν.
leads to it the progress (an)-approach is

πῶς οὖν τὴν μὲν ἀρετὴν τοιοῦτόν τι ὁμολογοῦμεν, 5
how then the indeed virtue such something we-agree(-to-be)
 τὴν προκοπὴν δ' ἐν ἄλλοις ζητοῦμεν καὶ ἐπιδείκνυμεν;
the progress but in other(-things) do-we-seek and display
 τί ἔργον ἀρετῆς;
what (is-the)-work of-virtue

- 6 εὐροια. τίς οὖν προκόπτει; ὁ πολλὰς Χρυσίππου
serenity who then makes-progress the(-man) many of-Chrysippus
 συντάξεις ἀνεγνωκώς;
treatises having-read
- 7 μὴ γὰρ ἡ ἀρετὴ τοῦτ' ἔστι Χρυσίππον νενοηκέναι; εἰ
surely-not for the virtue this is Chrysippus to-have-understood if
 γὰρ τοῦτ' ἔστιν, ὁμολογουμένως ἡ προκοπὴ οὐδὲν ἄλλο
for this is admittedly the progress nothing else
 ἔστιν ἢ τὸ πολλὰ τῶν Χρυσίππου νοεῖν.
is than the many of-the(-works) of-Chrysippus to-understand
- 8 νῦν δ' ἄλλο μὲν τι τὴν ἀρετὴν ἐπιφέρειν ὁμολογοῦμεν,
now but other indeed something the virtue to-bring-about we-agree
 ἄλλο δὲ τὸν συνεγγισμὸν, τὴν προκοπὴν ἀποφαίνομεν.
other but the approach the progress we-declare
- 9 'οὗτος,' φησὶν, 'ἥδη καὶ δι' αὐτοῦ δύναται Χρυσίππον
this(-man) he-says already even by himself can Chrysippus
 ἀναγινώσκειν.' εὖ, νῆ τοὺς θεούς, προκόπτεις, ἄνθρωπε·
read well by the gods you-make-progress man
 ποῖαν προκοπὴν.
what-sort-of progress
- 10 'τί ἐμπαίζεις αὐτῷ;' τί δ' ἀπάγεις αὐτὸν τῆς
why do-you-mock him why and do-you-lead-away him from-the
 συναισθήσεως τῶν αὐτοῦ κακῶν; οὐ θέλεις δεῖξαι αὐτῷ τὸ
awareness of-the his-own evils not will-you show him the
 ἔργον τῆς ἀρετῆς, ἵνα μάθῃ ποῦ τὴν προκοπὴν ζητῇ;
work of-the virtue so-that he-may-learn where the progress he-should-look
- 11 ἐκεῖ ζήτησον αὐτήν, ταλαίπωρε, ὅπου σου τὸ ἔργον. ποῦ
there seek it wretch where your the work where
 δέ σου τὸ ἔργον; ἐν ὁρέξει καὶ ἐκκλίσει, ἵν' ἀναπότευκτος
and your the work in desire and aversion that unfailing
 ᾗς καὶ ἀπερίπτωτος, ἐν ὁρμαῖς καὶ ἀφορμαῖς,
you-may-be and not-falling-in in impulses and repulsions

ἵν' ἀναμάρτητος, ἐν προσθέσει καὶ ἐποχῇ, ἵν'
that faultless in assent and suspension(-of-judgment) that
 ἀνεξαπάτητος.

undecieved

πρῶτοι δ' εἰσὶν οἱ πρῶτοι τόποι καὶ ἀναγκαιότατοι. ἂν 12
first and are the first topics and most-necessary if
 δὲ τρέμων καὶ πενθῶν ζητῆς ἀπερίπτωτος εἶναι, ἄρα πῶς
but trembling and grieving you-seek not-falling-in to-be then how
 προκόπτεις;

do-you-make-progress

σὺ οὖν ἐνταῦθά μοι δείξόν σου τὴν προκοπὴν. καθάπερ εἰ 13
you then here to-me show your the progress just-as if
 ἀθλητῇ διελεγόμεν 'δείξόν μοι τοὺς ὥμους,' εἴτα ἔλεγεν
with-an-athlete I-were-talking show me the shoulders then said
 ἐκεῖνος 'ἴδε μου τοὺς ἀλτήρας.' ὅψει σὺ καὶ οἱ
he see my the jumping-weights you-will-see(-to-it) you and the
 ἀλτήρες, ἐγὼ τὸ ἀποτέλεσμα τῶν ἀλτήρων ἰδεῖν βούλομαι.

jumping-weights I the result of-the jumping-weights to-see wish

ἄλβε τὴν περὶ ὁρμῆς σύνταξιν καὶ γνῶθι πῶς αὐτὴν 14
take the on impulse treatise and learn how it
 ἀνέγνωκα.' ἀνδράποδον, οὐ τοῦτο ζητῶ, ἀλλὰ πῶς

I-have-read slave not this I-seek but how

ὁρμῆς καὶ ἀφορμῆς, πῶς ὀρέγῃ καὶ ἐκκλίνεις,
you-exert-impulse and you-exert-repulsion how you-desire and avoid

πῶς ἐπιβάλλῃ καὶ προτίθεσαι καὶ παρασκευάζῃ, πότερα
how you-set-out and propose and prepare whether

συμφώνως τῇ φύσει ἢ ἀσυμφώνως.

in-harmony with-the nature or out-of-harmony

- 15 εἰ γὰρ συμφώνως, τοῦτό μοι δείκνυε καὶ ἐρῶ σοι
if for in-harmony this to-me show and I-will-say to-you
 ὅτι προκόπτεις· εἰ δ' ἀσυμφώνως, ἄπελθε καὶ μὴ μόνον
that you-make-progress if but out-of-harmony go-away and not only
 ἐξηγοῦ τὰ βιβλία, ἀλλὰ καὶ γράφε αὐτὸς τοιαῦτα.
expound the books but also write yourself such(-things)
- 16 καὶ τί σοι ὄφελος; οὐκ οἶδας ὅτι ὅλον τὸ βιβλίον
and what to-you (the)-use not do-you-know that whole the book
 πέντε δηναρίων ἐστίν; ὁ οὖν ἐξηγούμενος αὐτὸ δοκεῖ
of-five denarii is the then (one)-expounding it seems(-to-himself)
 ὅτι πλείονος ἄξιός ἐστιν ἢ πέντε δηναρίων;
that of-more worth he-is than five denarii
- 17 μηδέποτε οὖν ἀλλαχοῦ τὸ ἔργον ζητεῖτε, ἀλλαχοῦ τὴν
never then elsewhere the work seek elsewhere the
 προκοπήν.
progress
- 18 ποῦ οὖν προκοπή; εἴ τις ὑμῶν ἀποστὰς τῶν
where then (is)-progress if anyone of-you having-turned-away-from the
 ἐκτὸς ἐπὶ τὴν προαίρεσιν ἐπέστραπται τὴν αὐτοῦ,
external(-things) to the choice has-turned the his-own
 ταύτην ἐξεργάεσθαι καὶ ἐκπονεῖν, ὥστε σύμφωνον
this to-work-out and to-labor-at so-as in-harmony
 ἀποτελέσαι τῇ φύσει, ὑψηλὴν ἐλευθέραν ἀκώλυτον
to-render with-the nature lofty free unbindered
 ἀνεμπόδιστον πιστὴν αἰδήμονα.
unimpeded faithful self-respecting
- 19 μεμάθηκέν τε, ὅτι ὁ τὰ μὴ ἐφ' αὐτῷ ποθῶν
he-has-learned and that the(-man) the (things)-not up-to himself longing-for
 ἢ φεύγων οὔτε πιστὸς εἶναι δύναται οὔτ' ἐλεύθερος,
or fleeing neither faithful be can nor free
 ἀλλ' ἀνάγκη μεταπίπτειν καὶ μεταρριπίζεσθαι ἅμα
but (it-is)-necessary to-change and to-be-tossed-about together-with

ἐκείνοις καὶ αὐτόν, ἀνάγκη δὲ καὶ ὑποτεταχέναι ἄλλοις
those(-things) also himself (it-is)-necessary and also to-have-subjected to-others
 ἑαυτόν, τοῖς ἐκείνα περιποιεῖν ἢ κωλύειν δυναμένοις·
himself to-those those(-things) to-procure or to-prevent being-able
 καὶ λοιπὸν ἔωθεν ἀνιστάμενος ταῦτα τηρεῖ καὶ φυλάσσει, 20
and thereafter at-dawn rising these(-things) he-keeps and guards
 λούεται ὡς πιστός, ὡς αἰδήμων ἐσθίει, ὡσαύτως ἐπὶ τῆς
he-bathes as faithful as self-respecting he-eats likewise on the
 ἀεὶ παραπιπτούσης ὕλης τὰ προηγούμενα ἐκπονῶν, ὡς
always falling-in-his-way material the principal(-things) working-out as
 ὁ δρομεὺς δρομικῶς καὶ ὁ φώνασκος φωνασικῶς·
the runner in-running and the voice-trainer in-voice-training
 οὗτός ἐστιν ὁ προκόπτων ταῖς ἀληθείαις καὶ ὁ μὴ 21
this is the (man)-making-progress in truth and the not
 εἰκῇ ἀποδεδημηκὼς οὗτός ἐστιν.
at-random having-traveled-abroad this(-man) is
 εἰ δ' ἐπὶ τὴν ἐν τοῖς βιβλίοις ἕξιν τέταται καὶ ταύτην 22
if but toward the in the books state he-is-intent and this
 ἐκπονεῖ καὶ ἐπὶ τοῦτο ἐκδεδήμηκε, λέγω αὐτῷ αὐτόθεν
labors-at and for this has-traveled-abroad I-tell him at-once
 πορεύεσθαι εἰς οἶκον καὶ μὴ ἀμελεῖν τῶν ἐκεῖ·
to-go to home and not to-neglect the (affairs)-there
 τοῦτο γὰρ ἐφ' ὃ ἀποδεδήμηκεν οὐδέν ἐστιν· ἀλλ' ἐκεῖνο, 23
this for to which he-has-traveled-abroad nothing is but that
 μελετᾶν ἐξελεῖν τοῦ αὐτοῦ βίου πένθη καὶ οἰμωγὰς καὶ
to-practice to-remove from-the his-own life griefs and lamentations and
 τὸ 'οἴμοι' καὶ τὸ 'τάλας ἐγὼ' καὶ δυστυχίαν καὶ ἀτυχίαν
the alas and the wretched I and misfortune and ill-luck
 καὶ μαθεῖν,
and to-learn

- 24 τί ἐστι θάνατος, τί φυγή, τί δεσμωτήριον, τί κώνειον,
what is death what exile what prison what hemlock
 ἵνα δύνηται λέγειν ἐν τῇ φυλακῇ ὦ φίλε Κρίτων, εἰ ταύτῃ
so-that he-may-be-able to-say in the prison O dear Crito if so
 τοῖς θεοῖς φίλον, ταύτῃ γινέσθω καὶ μὴ ἐκείνα ἑτάλας
to-the gods (it-is)-dear so let-it-happen and not those(-words) wretched
 ἐγώ, γέρων ἄνθρωπος, ἐπὶ ταῦτά μου τὰς πολιὰς ἐτήρησα.
I (an)-old man for these(-things) my the gray-hairs I-have-kept
- 25 τίς λέγει ταῦτα; δοκεῖτε ὅτι ὑμῖν ἄδοξόν τινα
who says these(-things) do-you-think that to-you (a)-disreputable someone
 ἔρῳ καὶ ταπεινόν; Πρίαμος αὐτὰ οὐ λέγει; Οἰδίπους
I-shall-name and mean Priam them not says Oedipus
 οὐ λέγει; ἀλλ' ὅποσοι βασιλεῖς λέγουσιν;
not says(-them) but how-many kings say(-them)
- 26 τί γάρ εἰσιν ἄλλο τραγωδία ἢ ἀνθρώπων πάθη
what for are other tragedies than of-men sufferings
 τεθουμακότων τὰ ἐκτὸς διὰ μέτρου τοιοῦδ'
who-have-admired the external(-things) through meter such
 ἐπιδεικνύμενα;
displayed
- 27 εἰ γὰρ ἐξαπατηθέντα τινὰ ἔδει μαθεῖν, ὅτι τῶν
if for (by)-being-deceived someone (it)-were-necessary to-learn that of-the
 ἐκτὸς καὶ ἀπροαιρέτων οὐδέν ἐστι πρὸς ἡμᾶς, ἐγὼ μὲν
external and (things)-outside-choice nothing is toward us I indeed
 ἠθέλον τὴν ἀπάτην ταύτην, ἐξ ἧς ἤμελλον εὐρώως καὶ
would-wish the deception this from which I-was-going serenely and
 ἀταράχως βιώσεσθαι, ὑμεῖς δ' ὄψεσθ' αὐτοὶ τί θέλετε.
untroubled to-live you but will-see yourselves what you-wish

τί οὖν ἡμῖν παρέχει Χρύσιππος; ἵνα γνῶς, φησίν, 28
what then to-us provides Chrysippus so-that you-may-know he-says

ὅτι οὐ ψευδῇ ταυτά ἐστιν, ἐξ ὧν ἡ εὐροιά ἐστι καὶ
that not false these(-things) are from which the serenity is and
 ἀπάθεια ἀπαντᾷ,
freedom-from-passion comes

λάβε μου τὰ βιβλία καὶ γνώσῃ ὥς *** τε καὶ σύμφωνά 29
take my the books and you-will-know how (lacuna) both and in-harmony

ἐστὶ τῇ φύσει τὰ ἀπαθῇ με ποιοῦντα. ὦ μεγάλης
are with-the nature the passionless me making O great

εὐτυχίας, ὦ μεγάλου εὐεργέτου τοῦ δεικνύοντος τὴν ὁδόν.
good-fortune O great benefactor the (one)-showing the way

εἶτα Τριπτολέμω μὲν ἱερὰ καὶ βωμοὺς πάντες ἄνθρωποι 30
then to-Triptolemus indeed temples and altars all men

ἀνεστάκασιν,
have-set-up

ὅτι τὰς ἡμέρους τροφὰς ἡμῖν ἔδωκεν, τῷ δὲ τὴν 31
because the cultivated foods to-us he-gave to-the(-one) but the

ἀλήθειαν εὐρόντι καὶ φωτίσαντι καὶ εἰς πάντας
truth having-found and having-brought-to-light and to all

ἀνθρώπους ἐξενεγκόντι, οὐ τὴν περὶ τὸ ζῆν, ἀλλὰ τὴν
men having-brought-out not the (truth)-about the to-live but the

πρὸς τὸ εὖ ζῆν, τίς ὑμῶν ἐπὶ τούτῳ βωμόν ἰδρύσατο ἢ
(truth)-for the well to-live who of-you for this (an)-altar set-up or

ναὸν ἢ ἄγαλμα ἀνέθηκεν ἢ τὸν θεὸν ἐπὶ τούτῳ προσκυνεῖ;
(a)-temple or (a)-statue dedicated or the god for this worships

ἀλλ' ὅτι μὲν ἄμπελον ἔδωκαν ἢ πυρούς, ἐπιθύομεν 32
but because indeed (the)-vine they-gave or wheat we-sacrifice

τούτου ἕνεκα, ὅτι δὲ τοιοῦτον ἐξήνεγκαν καρπὸν ἐν
of-this for-the-sake because but such they-brought-forth fruit in

ἀνθρωπίνῃ διανοίᾳ, δι' οὗ τὴν ἀλήθειαν τὴν περὶ
(the)-human mind through which the truth the about

εὐδαιμονίας δείξειν ἡμῖν ἤμελλον, τούτου δ' ἕνεκα οὐκ
 happiness to-show to-us they-were-going of-this but for-the-sake not
 εὐχαριστήσωμεν τῷ θεῷ;
 shall-we-give-thanks to-the god

πρὸς τοὺς Ἀκαδημαϊκοὺς

V · AGAINST THE ACADEMICS

Against a man who resists what is plainly evident it is hard to find an argument, not through his strength or the teacher's weakness, but because, refuted, he has turned to stone. Petrification is twofold, of the understanding and of the sense of shame. We fear the deadening of the body and contrive everything against it, but not that of the soul; a man who will not grant that he is awake is worse off than a corpse. To call his shamelessness power is to call the lewd powerful.

- 1 ἄν τις, φησὶν, ἐνίστηται πρὸς τὰ ἄγαν ἐκφανῆ,
 if anyone he-says sets-himself against the (things)-very evident
 πρὸς τοῦτον οὐ ῥάδιόν ἐστιν εὑρεῖν λόγον, δι' οὗ
 against this(-man) not easy it-is to-find (an)-argument through which
 μεταπίσει τις αὐτόν.
 will-change-the-mind one him
- 2 τοῦτο δ' οὔτε παρὰ τὴν ἐκείνου γίνεται δύναμιν οὔτε παρὰ
 this but neither through the his happens power nor through
 τὴν τοῦ διδάσκοντος ἀσθένειαν, ἀλλ' ὅταν ἀπαχθεὶς
 the of-the (one)-teaching weakness but when having-been-refuted
 ἀπολιθωθῇ, πῶς ἔτι χρήσηταί τις αὐτῷ διὰ λόγου;
 he-is-turned-to-stone how still shall-deal-with one him by argument
- 3 ἀπολιθώσεις δ' εἰσὶ διτταί· ἡ μὲν τοῦ νοητικοῦ
 petrifications and are twofold the-one indeed of-the intellectual(-faculty)
 ἀπολιθώσεις, ἡ δὲ τοῦ ἐντρεπτικοῦ, ὅταν τις
 petrification the-other and of-the sense-of-shame when one

παρατεταγμένους ἢ μὴ ἐπινεύειν τοῖς ἐναργέσι μηδ' ἀπὸ
resolved is not to-assent-to the evident(-things) nor from
τῶν μαχομένων ἀφίστασθαι.

the contradictions to-withdraw

οἱ δὲ πολλοὶ τὴν μὲν σωματικὴν ἀπονέκρωσιν φοβούμεθα 4

the and many the indeed bodily deadening we-fear

καὶ πάντ' ἂν μηχανησαίμεθα ὑπὲρ τοῦ μὴ περιπεσεῖν

and everything — we-would-contrive for the not to-fall-into

τοιούτῳ τινί, τῆς ψυχῆς δ' ἀπονεκρουμένης οὐδὲν ἡμῖν

such(-a) something of-the soul but being-deadened nothing to-us

μέλει.

matters

καὶ νῆ Δία ἐπὶ αὐτῆς τῆς ψυχῆς ἂν μὲν ἦ οὕτως 5

and by Zeus in-the-case-of itself the soul if indeed he-is so

διακείμενος, ὥστε μηδενὶ παρακολουθεῖν μηδὲ συνιέναι

disposed so-as with-nothing to-follow nor to-understand

μηδέν, καὶ τοῦτον κακῶς ἔχειν οἰόμεθα· ἂν δέ τις

anything also this(-man) badly to-be-off we-think if but of-someone

τὸ ἐντρεπτικὸν καὶ αἰδήμον ἀπονεκρωθῇ, τοῦτο ἔτι καὶ

the sense-of-shame and self-respect be-deadened this further even

δύναμιν καλοῦμεν.

power we-call

καταλαμβάνεις ὅτι ἐγρήγορας;

do-you-apprehend that you-are-awake

‘οὐ,’ φησὶν· ‘οὐδὲ γάρ, ὅταν ἐν τοῖς ὕπνοις φαντάζωμαι, 6

no he-says not-even for when in the sleep I-imagine

ὅτι ἐγρήγορα.’ οὐδὲν οὖν διαφέρει αὕτη ἢ φαντασία

that I-am-awake nothing then differs this the impression

ἐκεῖνης; ‘οὐδέν.’ ἔτι τούτῳ διαλέγομαι;

from-that nothing still with-this(-man) do-I-argue

- 7 καὶ ποῖον αὐτῷ πῦρ ἢ ποῖον σίδηρον προσαγάγω, ἵν'
and what-sort to-him fire or what-sort iron shall-I-apply so-that
 αἰσθῆται ὅτι νενέκρωται; αἰσθανόμενος οὐ προσποιεῖται·
he-may-perceive that he-has-been-deadened perceiving not he-pretends
 ἔτι χείρων ἐστὶ τοῦ νεκροῦ. μάχην οὗτος οὐ
still worse he-is than-the corpse (the)-contradiction this(-man) not
 συνορᾷ· κακῶς ἔχει.
sees badly he-is-off
- 8 συνορῶν οὗτος οὐ κινεῖται οὐδὲ προκόπτει· ἔτι ἀθλιώτερον
seeing(-it) this(-man) not is-moved nor progresses still more-wretchedly
 ἔχει.
he-is-off
- 9 ἐκτέτμηται τὸ αἰδῆμον αὐτοῦ καὶ ἐντρεπτικὸν καὶ τὸ
has-been-cut-out the self-respect his and sense-of-shame and the
 λογικὸν οὐκ ἀποτέτμηται, ἀλλ' ἀποτεθριώται.
rational not has-been-cut-off but has-been-made-brutish
- 10 ταύτην ἐγὼ δύναμιν εἶπω; μὴ γένοιτο, εἰ μὴ καὶ τὴν
this I power shall-I-call not may-it-be if not also the
 τῶν κιναιδῶν, καθ' ἣν πᾶν τὸ ἐπελθὼν ἐν
of-the lewd(-men) by which everything the coming(-into-their-beads) in
 μέσῳ καὶ ποιούσι καὶ λέγουσι.
(the)-open both they-do and say

περὶ προνοίας

VI • ON PROVIDENCE

Anyone who sees each event whole, and is grateful, can praise providence from anything in the world. Colors without sight, or sight without light, would be useless; their fitting together reveals a craftsman. Beasts need only use impressions, but man is brought in as spectator and interpreter of God's works and must not end where the beasts end. You travel to Olympia to see Phidias' work and ignore what is before you. Hardships are Heracles' lions: God gave us faculties to bear all that happens, and we sit groaning.

ἀφ' ἐκάστου τῶν ἐν τῷ κόσμῳ γινομένων ῥαδίον 1

from each of-the (things)-in the world happening easy

ἐστὶν ἐγκωμιάσαι τὴν πρόνοιαν, ἂν δύο ἔχῃ τις ταῦτα

it-is to-praise the providence if two has one these(-things)

ἐν ἑαυτῷ, δυνάμιν τε συνορατικὴν τῶν γεγονότων

in himself (a)-faculty both of-seeing-together of-the (things)-that-have-happened

ἐκάστῳ καὶ τὸ εὐχάριστον.

to-each and the gratitude

εἰ δὲ μή, ὁ μὲν οὐκ ὄψεται τὴν εὐχρηστίαν τῶν 2

if but not the-one indeed not will-see the usefulness of-the

γεγονότων, ὁ δ' οὐκ εὐχαριστήσῃ ἐπ' αὐτοῖς

(things)-that-have-happened the-other but not will-give-thanks for them

οὐδ' ἂν ἴδῃ.

even if he-sees(-it)

χρώματα ὁ θεὸς εἰ πεποιήκει, δυνάμιν δὲ θεατικὴν αὐτῶν 3

colors the god if had-made (a)-faculty but of-seeing them

μὴ πεποιήκει, τί ἂν ἦν ὄφελος;

not had-made what — would-have-been use

- 4 — οὐδ' ὅτιοῦν. — ἀλλ' ἀνάπαλιν εἰ τὴν μὲν δύναμιν
not-even anything but conversely if the indeed faculty
 πεποιήκει, τὰ ὄντα δὲ μὴ τοιαῦτα οἷα ὑποπίπτειν τῇ
be-had-made the (things)-being but not such as to-fall-under the
 δυνάμει τῇ ὁρατικῇ, καὶ οὕτως τί ὄφελος;
faculty the of-sight also so what use
- 5 — οὐδ' ὅτιοῦν.
not-even anything
- 6 — τί δ', εἰ καὶ ἀμφότερα ταῦτα πεποιήκει, φῶς δὲ
what and if even both these(-things) be-had-made light but
 μὴ πεποιήκει; — οὐδ' οὕτως τι ὄφελος. — τίς οὖν
not had-made not-even so any use who then
 ὁ ἀρμόσας τοῦτο πρὸς ἐκείνο καὶ ἐκείνο πρὸς τοῦτο;
the (one)-having-fitted this to that and-that to this
 τίς δ' ὁ ἀρμόσας τὴν μάχαιραν πρὸς τὸ κολεὸν καὶ
who and the (one)-having-fitted the sword to the scabbard and
 τὸ κολεὸν πρὸς τὴν μάχαιραν;
the scabbard to the sword
- 7 οὐδεὶς; καὶ μὴν ἐξ αὐτῆς τῆς κατασκευῆς τῶν
no-one and indeed from itself the construction of-the
 ἐπιτετελεσμένων ἀποφαίνεσθαι εἰώθαμεν, ὅτι τεχνίτου
finished(-works) to-declare we-are-accustomed that of-a-craftsman
 τινὸς πάντως τὸ ἔργον, οὐχὶ δ' εἰκῇ κατεσκευασμένον.
some certainly the work not and at-random constructed
- 8 ἄρ' οὖν τούτων μὲν ἕκαστον ἐμφαίνει τὸν τεχνίτην,
(is-it)-that then of-these indeed each reveals the craftsman
 τὰ δ' ὁρατὰ καὶ ὁρασις καὶ φῶς οὐκ ἐμφαίνει;
the but visible(-things) and sight and light not reveal(-him)

τὸ δ' ἄρρεν καὶ τὸ θῆλυ καὶ ἡ προθυμία ἡ πρὸς τὴν 9
the and male and the female and the desire the for the
 συνουσίαν ἑκατέρου καὶ δύναμις ἡ χρηστική τοῖς μορίοις
intercourse of-each and (the)-faculty the using the parts
 τοῖς κατεσκευασμένοις οὐδὲ ταῦτα ἐμφαίνει τὸν τεχνίτην;
the constructed not-even these(-things) reveal the craftsman
 ἀλλὰ ταῦτα μὲν ἡ δὲ τοιαύτη τῆς διανοίας κατασκευή, 10
but these(-things) indeed the but such of-the mind construction
 καθ' ἣν οὐχ ἀπλῶς ὑποπίπτοντες τοῖς αἰσθητοῖς
by which not simply falling-under the sensibles
 τυπούμεθα ὑπ' αὐτῶν, ἀλλὰ καὶ ἐκλαμβάνομέν τι καὶ
we-are-impressed by them but also we-select something and
 ἀφαιροῦμεν καὶ προστίθεμεν καὶ συντίθεμεν τάδε τινὰ δι'
we-take-away and we-add and we-compose these certain through
 αὐτῶν καὶ νῆ Δία μεταβαίνομεν ἀπ' ἄλλων ἐπ' ἄλλα τινὰ
them and by Zeus we-pass from some to others certain
 οὕτω πως παρακείμενα, οὐδὲ ταῦτα ἱκανὰ κινῆσαι
so somehow related not-even these(-things) enough to-move
 τινας καὶ διατρέφει πρὸς τὸ ἀπολιπεῖν τὸν τεχνίτην;
some and to-deter(-them) regarding the to-abandon the craftsman
 ἢ ἐξηγησάσθωσαν ἡμῖν τί τὸ ποιοῦν ἐστὶν ἕκαστον 11
or let-them-explain to-us what the(-thing) producing is each
 τούτων ἢ πῶς οἷόν τε τὰ οὕτω θαυμαστά καὶ
of-these or how possible — the(-things) so wonderful and
 τεχνικὰ εἰκῇ καὶ ἀπὸ ταυτομάτου γίνεσθαι.
artful at-random and from chance to-come-about
 τί οὖν; ἐφ' ἡμῶν μόνων γίνεται ταῦτα; πολλὰ μὲν 12
what then in-the-case-of us alone happen these(-things) many indeed
 ἐπὶ μόνων, ὧν ἐξαιρέτως χρεῖαν εἶχεν τὸ λογικὸν ζῶον,
in-the-case-of (us)-alone which especially need had the rational creature
 πολλὰ δὲ κοινὰ εὐρήσεις ἡμῖν καὶ πρὸς τὰ ἄλογα.
many but common you-will-find to-us and with the irrational(-animals)

- 13 ἄρ' οὖν καὶ παρακολουθεῖ τοῖς γινομένοις
 (is-it)-that then also understand the (things)-happening
 ἐκεῖνα; οὐδαμῶς. ἄλλο γάρ ἐστι χρήσις καὶ ἄλλο
 those-(animals) in-no-way other(-thing) for is use and other
 παρακολούθησις. ἐκείνων χρεῖαν εἶχεν ὁ θεὸς χρωμένων
 understanding of-them need had the god using
 ταῖς φαντασίαις, ἡμῶν δὲ παρακολουθούντων τῇ χρήσει.
 the impressions of-us but understanding the use
- 14 διὰ τοῦτο ἐκείνοις μὲν ἀρκεῖ τὸ ἐσθίειν καὶ πίνειν καὶ
 because-of this for-them indeed suffices the to-eat and to-drink and
 τὸ ἀναπαύεσθαι καὶ ὀχεύειν καὶ τὰλλ' ὅσα ἐπιτελεῖ τῶν
 the to-rest and to-copulate and the-rest whatever accomplishes of-the
 αὐτῶν ἕκαστον, ἡμῖν δ', οἷς καὶ τὴν παρακολουθητικὴν
 their-own each for-us but to-whom also the understanding
 δύναμιν ἔδωκεν,
 faculty he-gave
- 15 οὐκέτι ταῦτ' ἀπαρκεῖ, ἀλλ' ἂν μὴ κατὰ τρόπον καὶ
 no-longer these(-things) suffice but if not in-due manner and
 τεταγμένως καὶ ἀκολουθῶς τῇ ἐκάστου φύσει καὶ
 orderly and consistently with-the of-each nature and
 κατασκευῇ πράττωμεν, οὐκέτι τοῦ τέλους τευξόμεθα τοῦ
 constitution we-act no-longer the end we-shall-attain the
 ἑαυτῶν.
 our-own
- 16 ὧν γὰρ αἱ κατασκευαὶ διάφοροι, τούτων καὶ τὰ ἔργα
 of-whom for the constitutions (are)-different of-these also the works
 καὶ τὰ τέλη.
 and the ends
- 17 οὗ τοίνυν ἡ κατασκευὴ μόνον χρηστική, τούτῳ χρῆσθαι
 of-whom therefore the constitution only using for-this to-use
 ὅπως οὐκ ἀπαρκεῖ· οὗ δὲ καὶ παρακολουθητικὴ τῇ
 anyhow suffices of-whom but also understanding the

χρήσει, τούτῳ τὸ κατὰ τρόπον ἂν μὴ προσῇ οὐδέποτε
use for-this the in-due manner if not be-present never
 τεύξεται τοῦ τέλους.

it-will-attain the end

τί οὖν; ἐκείνων ἕκαστον κατασκευάζει τὸ μὲν ὥστ' 18
what then of-those each be-constructs the-one indeed so-as

ἐσθίεσθαι, τὸ δ' ὥστε ὑπηρετεῖν εἰς γεωργίαν, τὸ
to-be-eaten the-other and so-as to-serve for farming the-other

δ' ὥστε τυρὸν φέρειν, τὸ δ' ἄλλο ἐπ' ἄλλῃ χρεῖα
and so-as cheese to-bear the-other and other for other use

παραπλησίῳ, πρὸς ᾧ τίς χρεῖα τοῦ παρακολουθεῖν ταῖς
similar for which what need of-the to-understand the

φαντασίαις καὶ ταύτας διακρίνειν δύνασθαι;

impressions and them to-distinguish to-be-able

τὸν δ' ἄνθρωπον θεατὴν εἰσήγαγεν αὐτοῦ τε καὶ τῶν 19
the but man (a)-spectator be-brought-in of-himself both and of-the

ἔργων τῶν αὐτοῦ, καὶ οὐ μόνον θεατὴν, ἀλλὰ καὶ
works the his and not only (a)-spectator but also

ἐξηγητὴν αὐτῶν.

(an)-interpreter of-them

διὰ τοῦτο αἰσχρόν ἐστι τῷ ἀνθρώπῳ ἄρχεσθαι καὶ 20
because-of this shameful it-is for-the man to-begin and

καταλήγειν ὅπου καὶ τὰ ἄλογα, ἀλλὰ μᾶλλον ἔνθεν
to-end where also the irrational(-animals) but rather thence

μὲν ἄρχεσθαι, καταλήγειν δὲ ἐφ' ὃ κατέληξεν ἐφ' ἡμῶν
indeed to-begin to-end and at what ended in us

καὶ ἡ φύσις.

also the nature

κατέληξεν δ' ἐπὶ θεωρίαν καὶ παρακολούθησιν καὶ 21
it-ended and in contemplation and understanding and

σύμφωνον διεξαγωγὴν τῇ φύσει.

harmonious way-of-life with-the nature

- 22 ὁράτε οὖν, μὴ ἀθέατοι τούτων ἀποθάνητε.
see then lest without-having-seen these(-things) you-die
- 23 ἀλλ' εἰς Ὀλυμπίαν μὲν ἀποδημεῖτε, ἵν' ἴδητε τὸ
but to Olympia indeed you-travel so-that you-may-see the
 ἔργον τοῦ Φειδίου, καὶ ἀτύχημα ἕκαστος ὑμῶν οἶεται τὸ
work — of-Phidias and (a)-misfortune each of-you thinks the
 ἀνιστόρητος τούτων ἀποθανεῖν·
not-having-learned-of these(-things) to-die
- 24 ὅπου δ' οὐδ' ἀποδημῆσαι χρεία ἐστίν, ἀλλ' ἐστὲ ἤδη
where but not-even to-travel need is but you-are already
 καὶ πάρεστε τοῖς ἔργοις, ταῦτα δὲ θεάσασθαι καὶ
and are-present at-the works these(-things) but to-behold and
 κατανοῆσαι οὐκ ἐπιθυμήσετε;
to-consider not will-you-desire
- 25 οὐκ αἰσθήσεσθε τοίνυν, οὔτε τίνες ἐστὲ οὔτ' ἐπὶ τί
not will-you-perceive therefore either who you-are or for what
 γεγόνατε οὔτε τί τοῦτό ἐστιν, ἐφ' οὗ τὴν θέαν
you-have-been-born or what this is for which the spectacle
 παρεῖληφθε;
you-have-received
- 26 — ἀλλὰ γίνεται τινα ἀηδὴ καὶ χालεπά ἐν τῷ βίῳ. — ἐν
but there-happen some unpleasant and harsh(-things) in the life at
 Ὀλυμπία δ' οὐ γίνεται; οὐ καυματίζεσθε; οὐ στενοχωρεῖσθε;
Olympia but not do-they-happen not are-you-scorched not are-you-crowded
 οὐ κακῶς λούεσθε; οὐ καταβρέχεσθε, ὅταν βρέχη; θορύβου
not badly do-you-bathe not are-you-drenched when it-rains of-noise
 δὲ καὶ βοῆς καὶ τῶν ἄλλων χालεπῶν οὐκ ἀπολαύετε;
but and shouting and the other harsh(-things) not do-you-have-your-fill
- 27 ἀλλ' οἶμαι ὅτι ταῦτα πάντα ἀντιτιθέντες πρὸς τὸ
but I-think that these(-things) all balancing against the
 ἀξιόλογον τῆς θεας φέρετε καὶ ἀνέχεσθε.
remarkable(-thing) of-the spectacle you-bear(-them) and endure(-them)

ἄγε δυνάμεις δ' οὐκ εἰλήφατε, καθ' ἃς οἴσεται πᾶν 28

come faculties but not have-you-received by which you-will-bear all
τὸ συμβαῖνον; μεγαλοψυχίαν οὐκ εἰλήφατε; ἀνδρείαν οὐκ
the (thing)-happening greatness-of-soul not have-you-received courage not
εἰλήφατε;

have-you-received

καρτερίαν οὐκ εἰλήφατε; καὶ τί ἔτι μοι μέλει 29

endurance not have-you-received and what still to-me matters

μεγαλοψύχῳ ὄντι τῶν ἀποβῆναι δυναμένων; τί μ'

great-souled being about-the to-happen able(-things) what me

ἐκστήσει ἢ ταραξει ἢ τί ὀδυνηρὸν φανέται; οὐ

will-drive-out-of-my-wits or will-disturb or what painful will-appear not

χρήσομαι τῇ δυνάμει πρὸς ἃ εἰληφα αὐτήν, ἀλλ' ἐπὶ

shall-I-use the faculty for what I-have-received it but at

τοῖς ἀποβαίνουσιν πενθήσω καὶ στενάξω;

the (things)-happening shall-I-grieve and groan

‘ναί· ἀλλ' αἱ μύξαι μου ῥέουσιν.’ τίνος οὖν ἔνεκα χεῖρας 30

yes but the mucus my runs of-what then for-the-sake hands

ἔχεις, ἀνδράποδον; οὐχ ἵνα καὶ ἀπομύσσης σεαυτόν;

have-you slave not so-that also you-may-wipe yourself

— τοῦτο οὖν εὐλογον μύξας γίνεσθαι ἐν τῷ κόσμῳ; 31

this then (is-it)-reasonable mucus to-come-about in the world

— καὶ πόσῳ κρεῖττον ἀπομύξασθαι σε ἢ ἐγκαλεῖν; 32

and how-much better to-wipe-your-nose you than to-blame

ἢ τί οἶε ὅτι ὁ Ἡρακλῆς ἂν ἀπέβη, εἰ μὴ

or what do-you-think that — Heracles — would-have-turned-out if not

λέων τοιοῦτος ἐγένετο καὶ ὕδρα καὶ ἔλαφος καὶ σὺς

(a)-lion such had-come-about and (a)-hydra and (a)-stag and (a)-boar

καὶ ἄδικοί τινες ἄνθρωποι καὶ θηριώδεις, οὓς ἐκεῖνος

and unjust some men and brutish whom he

ἐξήλανεν καὶ ἐκάθαιρεν;

drove-out and cleared-away

- 33 καὶ τί ἂν ἐποίει μηδενὸς τοιούτου γεγονότος; ἢ
and what — would-be-have-done nothing such having-happened or
 ὁλον ὅτι ἐντετυλιγμένος ἂν ἐκάθευδεν; οὐκοῦν πρῶτον
clear that wrapped-up — be-would-have-slept therefore first
 μὲν οὐκ ἂν ἐγένετο Ἡρακλῆς ἐν τρυφῇ τοιαύτῃ
indeed not — be-would-have-become Heracles in luxury such
 καὶ ἡσυχία νυστάζων ὅλον τὸν βίον· εἰ δ' ἄρα καὶ
and quiet dozing (the)-whole the life if but then even
 ἐγένετο, τί ὄφελος αὐτοῦ;
be-had-become what use of-him
- 34 τίς δὲ χρῆσις τῶν βραχιόνων τῶν ἐκείνου καὶ τῆς ἄλλης
what and use of-the arms the his and of-the other
 ἀλκῆς καὶ καρτερίας καὶ γενναιότητος, εἰ μὴ τοιαῦταί τινες
strength and endurance and nobility if not such some
 αὐτὸν περιστάσεις καὶ ὕλαι διέσεισαν καὶ ἐγύμνασαν;
him circumstances and material had-shaken and exercised
- 35 τί οὖν; αὐτῷ ταύτας ἔδει κατασκευάζειν καὶ
what then for-himself these was-it-necessary to-prepare and
 ζητεῖν ποθεν λέοντα εἰσαγαγεῖν εἰς τὴν χώραν τὴν
to-seek from-somewhere (a)-lion to-bring-in into the land the
 αὐτοῦ καὶ σὺν καὶ ὕδραν;
his-own and (a)-boar and (a)-hydra
- 36 μωρία τοῦτο καὶ μανία. γενόμενα δὲ καὶ εὐρεθέντα
folly this and madness having-happened but and having-been-found
 εὐχρηστα ἦν πρὸς τὸ δεῖξαι καὶ γυμνάσαι τὸν Ἡρακλέα.
useful they-were for the to-show and to-exercise — Heracles
- 37 ἄγε οὖν καὶ σὺ τούτων αἰσθόμενος ἀπόβλεψον εἰς τὰς
come then also you these(-things) perceiving look to the
 δυνάμεις ἃς ἔχεις καὶ ἀπιδὼν εἰπὲ 'φέρε νῦν, ὦ Ζεῦ,
faculties which you-have and having-looked say bring now O Zeus
 ἦν θέλεις περίστασιν· ἔχω γὰρ παρασκευὴν ἐκ σοῦ
whatever you-wish circumstance I-have for equipment by you

μοι δεδομένην καὶ ἀφορμὰς πρὸς τὸ κοσμήσαι διὰ τῶν
to-me given and resources for the to-adorn through the
 ἀποβαινόντων ἑμαυτόν·

(things)-happening myself

οὐ· ἀλλὰ κάθησθε τὰ μὲν μὴ συμβῇ τρέμοντες, 38

no but you-sit the(-things) indeed lest they-happen trembling

τῶν δὲ συμβαινόντων ὀδυρόμενοι καὶ πενθοῦντες

over-the(-things) but happening lamenting and grieving

καὶ στένοντες· εἴτα τοῖς θεοῖς ἐγκαλεῖτε.

and groaning then the gods you-blame

τί γάρ ἐστιν ἄλλο ἀκόλουθον τῇ τοιαύτῃ ἀγεννεΐᾳ ἢ 39

what for is else following on-the such ignobility than

καὶ ἀσέβεια;

even impiety

καίτοι ὃ γε θεὸς οὐ μόνον ἔδωκεν ἡμῖν τὰς δυνάμεις 40

and-yet the at-least god not only gave to-us the faculties

ταύτας, καθ' ὧς οἴσομεν πᾶν τὸ ἀποβαῖνον μὴ

these by which we-shall-bear all the (thing)-happening not

ταπεινούμενοι μηδὲ συγκλῶμενοι ὑπ' αὐτοῦ, ἀλλ' ὁ

being-humbled nor being-broken by it but what

ἦν ἀγαθοῦ βασιλέως καὶ ταῖς ἀληθείαις πατρός,

was-(the-mark)-of (a)-good king and in truth father

ἀκώλυτον τοῦτο ἔδωκεν, ἀνανάγκαστον, ἀπαραπόδιστον,

unbinderd this he-gave unconstrained unimpeded

ὅλον αὐτὸ ἐφ' ἡμῖν ἐποίησεν οὐδ' αὐτῷ τινα πρὸς

whole it up-to us he-made nor for-himself any against

τοῦτο ἰσχὺν ἀπολιπών, ὥστε κωλύσαι ἢ ἐμποδίσαι.

this strength having-left so-as to-hinder or to-impede

ταῦτα ἔχοντες ἐλεύθερα καὶ ὑμέτερα μὴ χρήσθε αὐτοῖς 41

these having free and yours not you-use them

μηδ' αἰσθάνεσθε τίνα εἰλήφατε καὶ παρὰ τίνος,

nor do-you-perceive what you-have-received and from whom

- 42 ἀλλὰ κάθησθε πενθοῦντες καὶ στένοντες οἱ μὲν πρὸς
but you-sit grieving and groaning some indeed toward
 αὐτὸν τὸν δόντα ἀποτετυφλωμένοι μηδ' ἐπιγινώσκοντες
the-very the giver blinded nor recognizing
 τὸν εὐεργέτην, οἱ δ' ὑπ' ἀγεννείας εἰς μέμψεις καὶ τὰ
the benefactor others but from ignobility into reproaches and the
 ἐγκλήματα τῷ θεῷ ἐκτρεπόμενοι.
charges against-the god turning-aside
- 43 καίτοι πρὸς μεγαλοψυχίαν μὲν καὶ ἀνδρείαν ἐγὼ σοὶ δείξω
and-yet for greatness-of-soul indeed and courage I to-you will-show
 ὅτι ἀφορμὰς καὶ παρασκευὴν ἔχεις, πρὸς δὲ τὸ μέμφεσθαι
that resources and equipment you-have for but the to-blame
 καὶ ἐγκαλεῖν ποίας ἀφορμὰς ἔχεις σὺ δ' ἐμοὶ δείκνυε.
and to-accuse what-sort-of resources you-have you but me show

περὶ τῆς χρείας τῶν μεταπιπτόντων
 καὶ ὑποθετικῶν καὶ τῶν ὁμοίων

VII • ON THE USE OF EQUIVOCAL AND HYPOTHETICAL ARGUMENTS

Equivocal and hypothetical arguments concern duty, since the good man must reason well in question and answer too, and know when a shifted premise requires him to withdraw. Rufus holds a missed step in a syllogism as grave a fault as setting fire to the Capitol.

- 1 ἡ περὶ τοὺς μεταπίπτοντας καὶ ὑποθετικούς, ἔτι
the concerning the equivocal and hypothetical(-arguments) further
 δὲ ἠρωτῆσθαι περαίνοντας καὶ πάντας ἀπλῶς τοὺς
and by-having-been-questioned concluding and all simply the
 τοιούτους λόγους πραγματεία λανθάνει τοὺς πολλοὺς
such arguments study escapes-the-notice-of the many
 περὶ καθήκοντος οὕσα.
concerning duty being

- ζητοῦμεν γὰρ ἐπὶ πάσης ὕλης πῶς ἂν εὔροι 2
we-seek for in-the-case-of every subject-matter how — would-find
 ὁ καλὸς καὶ ἀγαθὸς τὴν διέξοδον καὶ ἀναστροφὴν τὴν
the fine and good(-man) the passage-through and conduct the
 ἐν αὐτῇ καθήκουσαν.
in it befitting
- οὐκοῦν ἢ τοῦτο λεγέτωσαν, ὅτι οὐ συγκαθήσει εἰς 3
therefore either this let-them-say that not will-descend into
 ἐρώτησιν καὶ ἀποκρίσιν ὁ σπουδαῖος ἢ ὅτι συγκαθεῖς
question and answer the good(-man) or that having-descended
 οὐκ ἐπιμελήσεται τοῦ μὴ εἰκῇ μηδ' ὥς ἔτυχεν ἐν
not he-will-take-care of-the not at-random nor as it-chanced in
 ἐρωτήσῃ καὶ ἀποκρίσῃ ἀναστρέφεισθαι,
question and answer to-conduct(-himself)
- ἢ τούτων μηδέτερον προσδεχομένοις ἀναγκαῖον ὁμολογεῖν, 4
or of-these neither (for-those)-accepting (it-is)-necessary to-agree
 ὅτι ἐπίσκεψίν τινα ποιητέον τῶν τόπων τούτων, περὶ
that (an)-examination some must-be-made of-the topics these about
 οὓς μάλιστα στρέφεται ἐρώτησις καὶ ἀπόκρισις.
which most turn question and answer
- τί γὰρ ἐπαγγέλλεται ἐν λόγῳ; τἀληθὴ τιθέναι, τὰ 5
what for does-one-profess in reasoning the-true(-things) to-lay-down the
 ψευδῇ αἵρειν, πρὸς τὰ ἄδηλα ἐπέχειν.
false(-things) to-remove toward the unclear(-things) to-suspend-judgment
- ἂρ' οὖν ἀρκεῖ τοῦτο μόνον μαθεῖν; — ἀρκεῖ, φησὶν. 6
(is-it)-that then suffices this alone to-learn it-suffices he-says
 — οὐκοῦν καὶ τῷ βουλομένῳ ἐν χρήσει νομίσματος
therefore also for-the (one)-wishing in (the)-use of-coin
 μὴ διαπίπτειν ἀρκεῖ τοῦτο ἀκοῦσαι, διὰ τί τὰς
not to-go-wrong does-it-suffice this to-hear because-of what the

μὲν δοκίμους δραχμὰς παραδέχῃ, τὰς δ' ἀδοκίμους
indeed genuine drachmas you-accept the but counterfeit
ἀποδοκιμάζεις;

you-reject

7 — οὐκ ἄρκει. — τί οὖν δεῖ τούτῳ προσλαβεῖν; τί
not it-suffices what then must-one to-this to-add what
γὰρ ἄλλο ἢ δύναμιν δοκιμαστικήν τε καὶ διακριτικήν
for else than (a)-faculty of-testing both and distinguishing
τῶν δοκίμων τε καὶ ἀδοκίμων δραχμῶν;
the genuine both and counterfeit drachmas

8 οὐκοῦν καὶ ἐπὶ λόγου οὐκ ἄρκει τὸ λεχθέν, ἀλλ'
therefore also in-the-case-of reasoning not suffices the (thing)-said but
ἀνάγκη δοκιμαστικὸν γενέσθαι καὶ διακριτικὸν τοῦ
(it-is)-necessary skilled-at-testing to-become and skilled-at-distinguishing the
ἀληθοῦς καὶ τοῦ ψεύδους καὶ τοῦ ἀδήλου;
true and the false and the unclear

9 — ἀνάγκη. — ἐπὶ τούτοις τί παραγγέλλεται ἐν λόγῳ;
necessarily besides these what is-enjoined in reasoning
τὸ ἀκόλουθον τοῖς δοθείσιν ὑπὸ σοῦ καλῶς παραδέχου.
the consequence of-the (things)-granted by you well accept

10 ἄγε ἄρκει οὖν κἀνταῦθα γινῶναι τοῦτο; οὐκ ἄρκει, δεῖ
come does-it-suffice then here-too to-know this not it-suffices (one)-must
δὲ μαθεῖν πῶς τί τισιν ἀκόλουθον γίνεται καὶ
but to-learn how something on-some(-premises) consequent becomes and
ποτὲ μὲν ἐν ἐνὶ ἀκολουθεῖ, ποτὲ δὲ πλείοσιν κοινῇ.
sometimes indeed one on-one follows sometimes but on-several jointly

11 μὴ ποτε οὖν καὶ τοῦτο ἀνάγκη προσλαβεῖν τὸν
— perhaps then also this (it-is)-necessary to-add-in-addition the(-man)
μέλλοντα ἐν λόγῳ συνετῶς ἀναστραφήσεσθαι καὶ
about in reasoning intelligently to-conduct(-himself) and
αὐτόν τ' ἀποδείξειν ἕκαστα ἀποδόντα καὶ τοῖς
himself both to-demonstrate each(-point) rendering(-it) and those

ἀποδεικνύουσι παρακολουθήσειν μηδ' ὑπὸ τῶν σοφισζομένων
demonstrating to-follow nor by those sophistical
 διαπλανηθήσεσθαι ὥς ἀποδεικνύοντων;

to-be-led-astay as-though demonstrating
 οὐκοῦν ἐλήλυθεν ἡμῖν περὶ τῶν συναγόντων λόγων καὶ 12

therefore has-come to-us about the concluding arguments and
 τρόπων πραγματεία καὶ γυμνασία καὶ ἀναγκαία πέφηνεν.

modes (a)-study and (an)-exercise and necessary it-has-appeared
 ἀλλὰ δὴ ἔστιν ἐφ' ᾧ δεδώκαμεν ὑγιῶς τὰ 13

but indeed there-are(-cases) in which we-have-granted soundly the
 λήμματα καὶ συμβαίνει τοῦτι ἐξ αὐτῶν ψεῦδος δὲ ὄν
premises and results this from them false but being

οὐδὲν ἦττον συμβαίνει.

nothing less it-results
 τί οὖν μοι καθήκει ποιεῖν; προσδέχεσθαι τὸ ψεῦδος; 14

what then to-me befits to-do to-accept the falsehood
 καὶ πῶς οἷόν τ'; ἀλλὰ λέγειν ὅτι 'οὐχ ὑγιῶς παρεχώρησα 15

and how possible — but to-say that not soundly I-conceded
 τὰ ὡμολογημένα'; καὶ μὴν οὐδὲ τοῦτο δίδεται. ἀλλ' ὅτι

the (things)-agreed and indeed not-even this is-allowed but that
 'οὐ συμβαίνει διὰ τῶν παρακεχωρημένων'; ἀλλ' οὐδὲ

not it-results through the (things)-conceded but not-even
 τοῦτο δίδεται.

this is-allowed
 τί οὖν ἐπὶ τούτων ποιητέον; ἢ μή ποτε ὥς οὐκ 16

what then in-the-case-of these must-be-done or — perhaps as not
 ἀρκεῖ τὸ δανείσασθαι πρὸς τὸ ἔτι ὀφείλειν, ἀλλὰ δεῖ

suffices the to-have-borrowed for the still to-owe but must
 προσεῖναι καὶ τὸ ἐπιμένειν ἐπὶ τοῦ δανείου καὶ μὴ

to-be-present also the to-remain in the loan and not
 διαλελύσθαι αὐτό, οὕτως οὐκ ἀρκεῖ πρὸς τὸ δεῖν

to-have-been-discharged it so not suffices for the to-be-necessary

παραχωρεῖν τὸ ἐπιφερόμενον τὸ δεδοκέναι τὰ λήμματα,
to-concede the conclusion the to-have-granted the premises

δεῖ δ' ἐπιμένειν ἐπὶ τῆς παραχωρήσεως αὐτῶν.

(one)-must but to-remain in the concession of-them

- 17 καὶ δὴ μενόντων μὲν αὐτῶν εἰς τέλος ὅποια παρεχωρήθη
and indeed remaining indeed them to (the)-end such-as they-were-conceded
 πᾶσα ἀνάγκη ἡμᾶς ἐπὶ τῆς παραχωρήσεως ἐπιμένειν καὶ
(it-is)-all necessity us in the concession to-remain and
 τὸ ἀκόλουθον αὐτοῖς προσδέχεσθαι ***

the consequence to-them to-accept (lacuna)

- 19 οὐδὲ γὰρ ἡμῖν ἔτι οὐδὲ καθ' ἡμᾶς συμβαίνει
neither for to-us any-longer nor according-to us results
 τοῦτο τὸ ἐπιφερόμενον, ἐπειδὴ τῆς συγχωρήσεως τῶν
this the conclusion since from-the concession of-the
 λημμάτων ἀπέστημεν.

premises we-have-withdrawn

- 20 δεῖ οὖν καὶ τὰ τοιαῦτα τῶν λημμάτων ἱστορήσαι
(one)-must then also the such of-the premises to-investigate
 καὶ τὴν τοιαύτην μεταβολὴν τε καὶ μετάπτωσιν αὐτῶν,
and the such change both and shifting of-them
 καθ' ἣν ἐν αὐτῇ τῇ ἐρωτήσῃ ἢ τῇ ἀποκρίσῃ ἢ
by which in itself the questioning or the answering or
 τῷ συλλελογίσθαι ἢ τινι ἄλλῳ τοιούτῳ †λαμβάνοντα
the to-have-been-concluded or some other such taking-on
 τὰς μεταπτώσεις ἀφορμὴν παρέχει τοῖς ἀνοήτοις τοῦ
the shifts (an)-occasion they-provide to-the foolish of-the
 ταράσσεσθαι μὴ βλέπουσι τὸ ἀκόλουθον. τίνος ἕνεκα;
to-be-disturbed not seeing the consequence of-what for-the-sake

- 21 ἵν' ἐν τῷ τόπῳ τούτῳ μὴ παρὰ τὸ καθήκον μὴδ'
so-that in the topic this not contrary-to the duty nor
 εἰκῇ μὴδὲ συγκεχυμένως ἀναστρεφόμεθα.
at-random nor confusedly we-may-conduct(-ourselves)

καὶ τὸ αὐτὸ ἐπὶ τε τῶν ὑποθέσεων καὶ τῶν 22

and the same in-the-case-of both the hypotheses and the
ὑποθετικῶν λόγων. ἀναγκαῖον γὰρ ἔστιν ὅτ' αἰτῆσαί τινα
hypothetical arguments necessary for it-is when to-ask(-for) some
ὑπόθεσιν ὥσπερ ἐπιβάθραν τῷ ἐξῆς λόγῳ.

hypothesis as-if (a)-stepping-stone to-the next argument

πᾶσαν οὖν τὴν δοθείσαν παραχωρητέον ἢ οὐ πᾶσαν; 23

every then the (hypothesis)-granted must-one-concede or not every

καὶ εἰ οὐ πᾶσαν, τίνα;

and if not every which

παραχωρήσαντι δὲ μενετέον εἰς ἅπαν ἐπὶ τῆς τηρήσεως 24

(for-one)-having-conceded and must-one-abide for ever in the keeping(-of-it)

ἢ ἔστιν ὅτε ἀποστατέον, τὰ δ' ἀκόλουθα προσδεκτέον

or it-is when one-must-withdraw the and consequences must-be-accepted

καὶ τὰ μαχόμενα οὐ προσδεκτέον;

and the contradictions not must-be-accepted

— ναί. — ἀλλὰ λέγει τις ὅτι 'ποιήσω σε δυνατόν 25

yes but says someone that I-will-make you of-(a)-possible

δεξάμενον ὑπόθεσιν ἐπ' ἀδύνατον ἀπαχθῆναι.' πρὸς τοῦτον

having-accepted (a)-hypothesis to (the)-impossible to-be-led-away with this(-man)

οὐ συγκαθήσει ὁ φρόνιμος, ἀλλὰ φεύζεται ἐξέτασιν καὶ

not will-descend the prudent(-man) but will-avoid examination and

κοινολογίαν;

conversation

καὶ τίς ἔτι ἄλλος ἐστὶ λόγῳ χρηστικός καὶ δεινός 26

and who else other is in-reasoning skilled and clever

ἐρωτήσῃ καὶ ἀποκρίσῃ καὶ νῇ Δία ἀνεξαπάτητός τε καὶ

in-questioning and answering and by Zeus undeceivable both and

ἀσόφιστος;

proof-against-sophistry

- 27 ἀλλὰ συγκαθήσει μὲν, οὐκ ἐπιστραφήσεται δὲ τοῦ μὴ
but will-be-descend indeed not will-be-attend but to-the not
 εἰκῇ καὶ ὥς ἔτυχεν ἀναστρέφεσθαι ἐν λόγῳ; καὶ πῶς
at-random and as it-chanced to-conduct(-himself) in reasoning and how
 ἔτι ἔσται τοιοῦτος οἷον αὐτὸν ἐπινοοῦμεν;
still will-be-be such as him we-conceive
- 28 ἀλλ' ἄνευ τινὸς τοιαύτης γυμνασίας καὶ παρασκευῆς
but without some such exercise and preparation
 φυλάττειν οἷός τ' ἐστὶ τὸ ἐξῆς;
to-guard able — is-be the sequence
- 29 τοῦτο δεικνύτωσαν καὶ παρέλκει τὰ θεωρήματα ταῦτα
this let-them-show and superfluous(-are) the theorems these
 πάντα, ἄτοπα ἦν καὶ ἀνακόλουθα τῇ προλήψει τοῦ
all absurd they-were and inconsistent with-the preconception of-the
 σπουδαίου.
good(-man)
- 30 τί ἔτι ἀργοὶ καὶ ῥάθυμοι καὶ νωθοὶ ἐσμεν καὶ προφάσεις
why still idle and lazy and sluggish are-we and pretexts
 ζητοῦμεν, καθ' ἧς οὐ πονήσομεν οὐδ' ἀγρυπνήσομεν
do-we-seek by which not we-shall-toil nor shall-we-keep-awake
 ἐξεργαζόμενοι τὸν αὐτῶν λόγον;
working-out the our-own reason
- 31 — ἂν οὖν ἐν τούτοις πλανηθῶ, μή τι τὸν πατέρα
if then in these(-matters) I-go-astray surely-not at-all the father
 ἀπέκτεινα; — ἀνδράποδον, ποῦ γὰρ ἐνθάδε πατὴρ ἦν,
have-I-killed slave where for here (a)-father was
 ὡς αὐτὸν ἀποκτείνης; τί οὖν ἐποίησας; ὁ μόνον ἦν
that him you-should-kill what then have-you-done what only was
 κατὰ τὸν τόπον ἀμάρτημα, τοῦτο ἡμάρτηκας.
in the topic error this you-have-committed

ἐπεὶ τοι τοῦτ' αὐτὸ καὶ ἐγὼ Ῥούφῳ εἶπον ἐπιτιμῶντί 32

since indeed this very(-thing) also I to-Rufus said rebuking
 μοι ὅτι τὸ παραλειπόμενον ἔν ἐν συλλογισμῷ τινι
 me because the omitted one(-step) in (a)-syllogism some
 οὐχ εὔρισκον. 'οὐχ οἶον μέν,' φημί, 'εἰ τὸ Καπιτώλιον
 not I-could-find not as-if indeed I-say if the Capitol
 κατέκαυσα,' ὁ δ' 'ἀνδράποδον,' ἔφη, 'ἐνθάδε τὸ
 I-had-burned-down he but slave he-said here the
 παραλειπόμενον Καπιτώλιον ἐστιν.'

omitted(-step) (the)-Capitol is 33

ἢ ταῦτα μόνα ἀμαρτήματά ἐστι τὸ Καπιτώλιον ἐμπρῆσαι 33

or these alone errors are the Capitol to-set-on-fire
 καὶ τὸν πατέρα ἀποκτείνει, τὸ δ' εἰκῇ καὶ μάτην καὶ
 and the father to-kill the but at-random and in-vain and
 ὥς ἔτυχεν χρῆσθαι ταῖς φαντασίαις ταῖς αὐτοῦ καὶ μὴ
 as it-chanced to-use the impressions the his-own and not
 παρακολουθεῖν λόγῳ μὴδ' ἀποδείξει μὴδὲ σοφίσματι μὴδ'
 to-follow argument nor demonstration nor sophism nor
 ἀπλῶς βλέπειν τὸ καθ' αὐτὸν καὶ οὐ καθ' αὐτὸν ἐν
 in-a-word to-see what (is)-for oneself and not for oneself in
 ἐρωτήσῃ καὶ ἀποκρίσῃ, τούτων δ' οὐδέν ἐστιν ἀμάρτημα;
 questioning and answering of-these but none is (an)-error

ὅτι αἱ δυνάμεις τοῖς ἀπαιδευτοῖς οὐκ ἀσφαλεῖς

VIII • THAT FACULTIES ARE NOT SAFE FOR THE UNEDUCATED

Arguments vary in as many ways as equivalent terms can be substituted, and one trained in complete syllogisms should manage incomplete ones. Yet this skill, like every faculty given to the uneducated and weak, puffs a young man up until he will not bear correction. Plato's beauty and Hippocrates' style are not what made them philosopher and physician. Epictetus does not abolish these faculties, any more than sight, but man's good is a certain kind of choice.

- 1 καθ' ὅσους τρόπους μεταλαμβάνειν ἔστι τὰ ἰσοδυναμοῦντα
in as-many ways (as)-to-substitute it-is-possible the (terms)-equivalent
 ἀλλήλοις, κατὰ τοσοῦτους καὶ τὰ εἶδη τῶν ἐπιχειρημάτων
to-one-another in so-many also the forms of-the epicheiremes
 τε καὶ ἐνθυμημάτων ἐν τοῖς λόγοις ἐκποιεῖ μεταλαμβάνειν.
both and enthymemes in the arguments it-is-possible to-substitute
- 2 οἶον φέρε τὸν τρόπον τοῦτον· εἰ ἔδανείσω καὶ μὴ
for-example take the manner this if you-borrowed and not
 ἀπέδωκας, ὀφείλεις μοι τὸ ἀργύριον· οὐχὶ ἔδανείσω μὲν
repaid you-owe me the money not you-borrowed indeed
 καὶ οὐκ ἀπέδωκας· οὐ μὴν ὀφείλεις μοι τὸ ἀργύριον.
and not repaid not however you-owe me the money
- 3 καὶ τοῦτο οὐδενὶ μᾶλλον προσήκει ἢ τῷ φιλοσόφῳ
and this to-no-one more belongs than to-the philosopher
 ἐμπείρως ποιεῖν. εἴπερ γὰρ ἀτελής συλλογισμός ἐστι τὸ
skillfully to-do if-indeed for incomplete syllogism is the
 ἐνθύμημα, δηλὸν ὅτι ὁ περὶ τὸν τέλειον συλλογισμόν
enthymeme (it-is)-clear that the(-man) about the complete syllogism
 γεγυμνασμένος οὗτος ἂν ἱκανὸς εἴη καὶ περὶ τὸν
trained this(-man) — capable would-be also about the
 ἀτελεῖ ὁὐδὲν ἥττον.
incomplete nothing less

τί ποτ' οὖν οὐ γυμνάζομεν αὐτούς τε καὶ ἀλλήλους τὸν 4
why ever then not do-we-exercise ourselves both and one-another the
 τρόπον τοῦτον;

manner this

ὅτι νῦν καίτοι μὴ γυμναζόμενοι περὶ ταῦτα μηδ' ἀπὸ 5
because now although not being-exercised in these(-things) nor from
 τῆς ἐπιμελείας τοῦ ἥθους ὑπό γε ἐμοῦ περισπώμενοι
the care of-the character by at-least me being-drawn-away
 ὅμως οὐδὲν ἐπιδίδομεν εἰς καλοκάγαθίαν.

nevertheless nothing we-advance in nobility

τί οὖν χρὴ προσδοκᾶν, εἰ καὶ ταύτην τὴν ἀσχολίαν 6
what then must-one to-expect if also this the occupation
 προσλάβομεν; καὶ μάλισθ', ὅτι οὐ μόνον ἀσχολία τις
we-should-add and especially that not only (an)-occupation some
 ἀπὸ τῶν ἀναγκαιοτέρων αὐτὴ προσγένοιτ' ἂν, ἀλλὰ καὶ
from the more-necessary(-things) itself would-be-added — but also
 οὐήσεως ἀφορμὴ καὶ τύφου οὐχ ἡ τυχοῦσα.

of-conceit (an)-occasion and of-vanity not the ordinary

μεγάλη γάρ ἐστι δύναμις ἡ ἐπιχειρητική καὶ πιθανολογική, 7
great for is (the)-faculty the argumentative and persuasive
 καὶ μάλιστ' εἰ τύχοι γυμνασίας ἐπιπλέον καὶ τινα
and especially if it-should-happen-on exercise further and some
 καὶ εὐπρέπειαν ἀπὸ τῶν ὀνομάτων προσλάβοι.

also elegance from the words should-acquire

ὅτι καὶ ἐν τῷ καθόλου πᾶσα δύναμις ἐπισφαλὴς τοῖς 8
since also in the general every faculty (is)-hazardous to-the
 ἀπαιδευτοῖς καὶ ἀσθενέσι προσγενομένη πρὸς τὸ ἐπᾶραι
uneducated and weak having-been-added for the to-elope
 καὶ χανῶσαι ἐπ' αὐτῇ.

and to-puff-up on it

- 9 ποία γὰρ ἂν τις ἔτι μηχανῇ πείσαι τὸν νέον
by-what-sort for — anyone still device would-persuade the youth
 τὸν ἐν τούτοις διαφέροντα, ὅτι οὐ δεῖ προσθήκην αὐτὸν
the in these(-things) excelling that not must (an)-appendage him
 ἐκείνων γενέσθαι, ἀλλ' ἐκείνα αὐτῷ προσθεῖναι;
of-those to-become but those to-himself to-add
- 10 οὐχὶ δὲ πάντας τοὺς λόγους τούτους καταπατήσας
not and all the arguments these having-trampled
 ἐπηρμένος ἡμῖν καὶ πεφυσημένος περιπατεῖ μηδ'
elated to-us and puffed-up walks-about not-even
 ἀνεχόμενος, ἂν τις ἅπτηται αὐτοῦ ὑπομνήσκων, τίνος
enduring if anyone touches him reminding(-him) in-what
 ἀπολελειμμένος ποῦ ἀποκέκλικεν;
falling-short where he-has-swerved
- 11 τί οὖν; Πλάτων φιλόσοφος οὐκ ἦν; — Ἱπποκράτης
what then Plato (a)-philosopher not was(-he) Hippocrates
 γὰρ ἱατρός οὐκ ἦν; ἀλλ' ὁρᾷς πῶς φράζει
for (a)-physician not was(-he) but you-see how he-expresses(-himself)
 Ἱπποκράτης. μή τι οὖν Ἱπποκράτης οὕτω φράζει,
Hippocrates surely-not at-all then Hippocrates so expresses(-himself)
 καθὼς ἱατρός ἐστιν;
inasmuch-as (a)-physician he-is
- 12 τί οὖν μιν γίνεις πράγματα ἄλλως ἐπὶ τῶν αὐτῶν
why then do-you-mix things incidentally in-the-case-of the same
 ἀνθρώπων συνδραμόντα;
men concurring
- 13 εἰ δὲ καλὸς ἦν Πλάτων καὶ ἰσχυρός, ἔδει καμὲ καθήμενον
if and handsome was Plato and strong ought I-too sitting
 ἐκπονεῖν, ἵνα καλὸς γένωμαι ἢ ἵνα ἰσχυρός, ὥς τοῦτο
to-labor so-that handsome I-may-become or so-that strong as this

ἀναγκαῖον πρὸς φιλοσοφίαν, ἐπεὶ τις φιλόσοφος

(being)-necessary for philosophy since some(-one) (a)-philosopher

ἅμα καὶ καλὸς ἦν καὶ φιλόσοφος;

at-the-same-time both handsome was and (a)-philosopher

οὐ θέλεις αἰσθάνεσθαι καὶ διακρίναι κατὰ τί οἱ ἄνθρωποι 14

not will-you perceive and distinguish in what the men

γίνονται φιλόσοφοι καὶ τίνα ἄλλως αὐτοῖς πάρεστιν;

become philosophers and what incidentally to-them belongs

ἄγε εἰ δ' ἐγὼ φιλόσοφος ἦμην, ἔδει ὑμᾶς καὶ χωλοὺς

come if and I (a)-philosopher were ought you also lame

γενέσθαι; τί οὖν;

to-become what then

αἶρω τὰς δυνάμεις ταύτας; μὴ γένοιτο· οὐδὲ γὰρ 15

do-I-take-away the faculties these not may-it-be not-even for

τὴν ὁρατικὴν.

the (faculty)-of-sight

ὅμως δ', ἂν μου πυνθάνῃ τί ἐστὶν ἀγαθὸν τοῦ ἀνθρώπου, 16

nevertheless but if me you-ask what is (the)-good of-the man

οὐκ ἔχω σοι ἄλλο εἰπεῖν ἢ ὅτι ποιά προαίρεσις.

not I-have to-you other(-thing) to-say than that (a)-certain-kind-of choice

πῶς ἀπὸ τοῦ συγγενεῖς ἡμᾶς εἶναι
τῷ θεῷ ἐπέλθοι ἄν τις ἐπὶ τὰ ἐξῆς

IX · FROM OUR KINSHIP WITH GOD

If we are kin to God, we are citizens of the world, as Socrates said; if kinship with Caesar makes men feel safe, why should God's son fear anything? A teacher ought to restrain young men eager to throw off the body: they must await God's signal and keep their post, as Socrates would not desert his even to be acquitted. His students, fed today, weep over tomorrow's food. A man for whom Epictetus writes humbly to Rome returns the letter, wanting help, not pity; only a coward needs letters written as for a corpse.

- 1 εἰ ταῦτά ἐστιν ἀληθῆ τὰ περὶ τῆς συγγενείας τοῦ
if these(-things) are true the (things)-about the kinship of-the
θεοῦ καὶ ἀνθρώπων λεγόμενα ὑπὸ τῶν φιλοσόφων, τί ἄλλο
god and men said by the philosophers what else
ἀπολείπεται τοῖς ἀνθρώποις ἢ τὸ τοῦ Σωκράτους,
is-left for-the men than the(-thing) — of-Socrates
μηδέποτε πρὸς τὸν πυθόμενον ποδαπὸς ἐστιν εἰπεῖν
never to the (man)-having-asked of-what-country he-is to-say
ὅτι Ἀθηναῖος ἢ Κορίνθιος, ἀλλ' ὅτι κόσμος;
that (an)-Athenian or (a)-Corinthian but that (a)-citizen-of-the-world
- 2 διὰ τί γὰρ λέγεις Ἀθηναῖον εἶναι σεαυτόν, οὐχὶ δ'
because-of what for do-you-say (an)-Athenian to-be yourself not but
ἐξ ἐκείνης μόνον τῆς γωνίας, εἰς ἣν ἐρρίφη γεννηθέν
from that only the corner into which was-cast having-been-born
σου τὸ σωματίον;
your the poor-body
- 3 ἢ δῆλον ὅτι ἀπὸ τοῦ κυριωτέρου καὶ περιέχοντος οὐ μόνον
or (is-it)-clear that from the more-sovereign and encompassing not only
αὐτὴν ἐκείνην τὴν γωνίαν, ἀλλὰ καὶ ὅλην σου τὴν οἰκίαν καὶ
itself that the corner but also whole your the house and

ἀπλῶς ὅθεν σου τὸ γένος τῶν προγόνων εἰς σέ κατελήλυθεν
in-a-word whence your the race of-the ancestors to you has-come-down
 ἐντεῦθεν ποθεν καλεῖς σεαυτὸν Ἀθηναῖον καὶ Κορίνθιον;
thence from-somewhere you-call yourself (an)-Athenian and (a)-Corinthian
 ὁ τοῖνυν τῇ διοικήσει τοῦ κόσμου παρηκολουθηκώς 4
the(-man) therefore the administration of-the world having-followed
 καὶ μεμαθηκώς, ὅτι τὸ μέγιστον καὶ κυριώτατον καὶ
and having-learned that the greatest and most-sovereign and
 περιεκτικώτατον πάντων τοῦτό ἐστι τὸ σύστημα τὸ
most-comprehensive of-all this is the system the
 ἐξ ἀνθρώπων καὶ θεοῦ, ἀπ' ἐκείνου δὲ τὰ σπέρματα
of men and god from that and the seeds
 καταπέπτωκεν οὐκ εἰς τὸν πατέρα τὸν ἐμὸν μόνον οὐδ' εἰς
have-fallen not to the father the my only nor to
 τὸν πάππον, ἀλλ' εἰς ἅπαντα μὲν τὰ ἐπὶ γῆς γεννώμενά
the grandfather but to all indeed the(-things) on earth begotten
 τε καὶ φυόμενα, προηγουμένως δ' εἰς τὰ λογικά,
both and growing primarily but to the rational(-beings)
 ὅτι κοινωνεῖν μόνον ταῦτα πέφυκεν τῷ θεῷ 5
because to-share only these(-things) are-fitted-by-nature with-the god
 τῆς συναναστροφῆς κατὰ τὸν λόγον ἐπιτεπλεγμένα,
in-the companionship through the reason intertwined
 διὰ τί μὴ εἴπη αὐτὸν κόσμον; διὰ τί 6
because-of what not should-be-call himself (a)-citizen-of-the-world because-of what
 μὴ υἱὸν τοῦ θεοῦ; διὰ τί δὲ φοβηθήσεται τι τῶν
not (a)-son of-the god because-of what and will-be-fear anything of-the
 γιγνομένων ἐν ἀνθρώποις;
(things)-happening among men
 ἀλλὰ πρὸς μὲν τὸν Καίσαρα ἢ συγγένεια ἢ ἄλλον τινὰ 7
but toward indeed — Caesar the kinship or other some
 τῶν μέγα δυναμένων ἐν Ῥώμῃ ἱκανῇ παρέχειν ἐν
of-those greatly powerful in Rome (is)-sufficient to-make in

ἀσφαλείᾳ διάγοντας καὶ ἀκαταφρονήτους καὶ δεδουκότας
security (us)-living and not-despised and fearing
 μηδ' ὅτιοῦν, τὸ δὲ τὸν θεὸν ποιητὴν ἔχειν καὶ πατέρα
not-even anything the but the god maker to-have and father
 καὶ κηδεμόνα οὐκέτι ἡμᾶς ἐξαιρήσεται λυπῶν καὶ φόβων;
and guardian no-longer us will-deliver from-griefs and fears

- 8 — καὶ πόθεν φάγω, φησὶν, μηδὲν ἔχων; — καὶ πῶς
and whence shall-I-eat he-says nothing having and how
 οἱ δοῦλοι, πῶς οἱ δραπεταί, τίνι πεποιθότες ἐκείνοι
the slaves how the runaways in-whom having-trusted they
 ἀπαλλάττονται τῶν δεσποτῶν; τοῖς ἀγροῖς ἢ τοῖς οἰκέταις
get-away-from the masters in-the fields or in-the domestics
 ἢ τοῖς ἀργυρώμασιν; οὐδενί, ἀλλ' ἑαυτοῖς· καὶ ὁμως
or in-the silver-plate in-no-one but in-themselves and nevertheless
 οὐκ ἐπιλείπουσιν αὐτοὺς τροφαί.
not fail them food

- 9 τὸν δὲ φιλόσοφον ἡμῖν δεήσει ἄλλοις θαρροῦντα
the but philosopher for-us will-it-be-necessary on-others relying
 καὶ ἐπαναπαυόμενον ἀποδημεῖν καὶ μὴ ἐπιμελεῖσθαι αὐτὸν
and resting to-go-abroad and not to-take-care himself
 αὐτοῦ καὶ τῶν θηρίων τῶν ἀλόγων εἶναι χείρονα
of-himself and than-the beasts the irrational to-be worse
 καὶ δειλότερον, ὧν ἕκαστον αὐτὸ αὐτῷ ἀρκούμενον
and more-cowardly of-which each itself with-itself content
 οὔτε τροφῆς ἀπορεῖ τῆς οἰκείας οὔτε διεξαγωγῆς τῆς
neither of-food lacks the proper nor of-way-of-life the
 καταλλήλου καὶ κατὰ φύσιν;
suitable and in-accordance-with nature

- 10 ἐγὼ μὲν οἶμαι, ὅτι ἔδει καθῆσθαι τὸν πρεσβύτερον ἐνταῦθα
I indeed think that ought to-sit the older(-man) here
 οὐ τοῦτο μηχανώμενον, ὅπως μὴ ταπεινοφρονήσητε μηδὲ
not this contriving that not you-think-humbly nor

ταπεινούς μηδ' ἀγενεῖς τινας διαλογισμούς διαλογιείσθε
humble nor ignoble some reasonings you-will-reason
 αὐτοὶ περὶ ἑαυτῶν,

yourselves about yourselves

ἀλλὰ μὴ τινες ἐμπίπτωσιν τοιοῦτοι νέοι, οἷ ἐπιγνόντες 11

but lest some fall-in such young(-men) who having-recognized

τὴν πρὸς τοὺς θεοὺς συγγένειαν καὶ ὅτι δεσμά τινα ταῦτα
the toward the gods kinsbip and that fetters some these

προσηρτήμεθα τὸ σῶμα καὶ τὴν κτῆσιν αὐτοῦ καὶ ὅσα
we-have-bad-attached the body and the property of-it and whatever

τούτων ἔνεκα ἀναγκαῖα ἡμῖν γίνεται εἰς οἰκονομίαν καὶ
of-these for-the-sake necessary to-us becomes for management and

ἀναστροφὴν τὴν ἐν τῷ βίῳ, ὡς βάρη τινὰ καὶ ἀνιαρὰ
conduct the in the life as burdens some and painful

καὶ ἄχρηστα ἀπορρῦψαι θέλωσιν καὶ ἀπελθεῖν πρὸς τοὺς
and useless to-throw-off they-may-wish and to-depart to the

συγγενεῖς.

kinsmen

καὶ τοῦτον ἔδει τὸν ἀγῶνα ἀγωνίζεσθαι τὸν διδάσκαλον 12

and this ought the contest to-contend the teacher

ὑμῶν καὶ παιδευτήν, εἴ τις ἄρα ἦν· ὑμᾶς μὲν

your and educator if anyone indeed there-was you indeed

ἔρχεσθαι λέγοντας ‘Ἐπίκτητε, οὐκέτι ἀνεχόμεθα μετὰ

to-come saying Epictetus no-longer we-endure with

τοῦ σωματίου τούτου δεδεμένοι καὶ τοῦτο τρέφοντες καὶ

the poor-body this bound and it feeding and

ποτίζοντες καὶ ἀναπαύοντες καὶ καθαίροντες, εἶτα δι’

giving-drink and resting and cleaning then because-of

αὐτὸ συμπεριφερόμενοι τοῖσδε καὶ τοῖσδε.

it going-along-with these and those

- 13 οὐκ ἀδιάφορα ταῦτα καὶ οὐδὲν πρὸς ἡμᾶς καὶ ὁ
not indifferent these(-things) and nothing to us and the
 θάνατος οὐ κακόν; καὶ συγγενεῖς τινες τοῦ θεοῦ ἐσμεν
death not (an)-evil and kinsmen some of-the god we-are
 κακεῖθεν ἐληλύθαμεν;
and-from-there we-have-come
- 14 ἄφες ἡμᾶς ἀπελθεῖν ὅθεν ἐληλύθαμεν, ἄφες λυθῆναί ποτε
let us to-depart whence we-have-come let (us)-be-released at-last
 τῶν δεσμῶν τούτων τῶν ἐξηρητημένων καὶ βαρύντων.
from-the fetters these the hanging-on and weighing(-us)-down
- 15 ἐνταῦθα λησται καὶ κλέπται καὶ δικαστήρια καὶ οἱ
here (are)-robbers and thieves and law-courts and the
 καλούμενοι τύραννοι δοκοῦντες ἔχειν τινὰ ἐφ' ἡμῖν ἐξουσίαν
so-called tyrants seeming to-have some over us power
 διὰ τὸ σωματίον καὶ τὰ τούτου κτήματα. ἄφες
because-of the poor-body and the its possessions let
 δείξωμεν αὐτοῖς, ὅτι οὐδενὸς ἔχουσιν ἐξουσίαν.
us-show them that of-nothing they-have power
- 16 ἐμὲ δ' ἐν τῷδε λέγειν ὅτι ἄνθρωποι, ἐκδέξασθε τὸν
me and in this to-say that men wait-for the
 θεόν. ὅταν ἐκεῖνος σημήνη καὶ ἀπολύσῃ ὑμᾶς ταύτης
god when he gives-the-signal and releases you from-this
 τῆς ὑπηρεσίας, τότε ἀπολύεσθε πρὸς αὐτόν· ἐπὶ δὲ τοῦ
the service then be-released to him for but the
 παρόντος ἀνάσχεσθε ἐνοικούντες ταύτην τὴν χώραν, εἰς
present endure dwelling-in this the place into
 ἣν ἐκεῖνος ὑμᾶς ἔταξεν.
which he you stationed
- 17 ὀλίγος ἄρα χρόνος οὗτος ὁ τῆς οἰκίσεως καὶ ῥάδιος
short then (is)-time this the of-the dwelling and easy
 τοῖς οὕτω διακειμένοις. ποῖος γὰρ ἔτι τύραννος ἢ ποῖος
for-those so disposed what-sort for still tyrant or what-sort

κλέπτῃς ἢ ποῖα δικαστήρια φοβερὰ τοῖς οὕτως παρ'
thief or what-sort law-courts fearsome to-those thus for
 οὐδὲν πεποιημένοις τὸ σῶμα καὶ τὰ τούτου κτήματα;
nothing having-held the body and the its possessions
 μέινετε, μὴ ἀλογίστως ἀπέλθῃτε.'

stay not irrationally depart

τοιοῦτόν τι ἔδει γίνεσθαι παρὰ τοῦ παιδευτοῦ πρὸς 18
such something ought to-happen from the educator toward
 τοὺς εὐφυεῖς τῶν νέων.

the gifted of-the young(-men)

νῦν δὲ τί γίνεται; νεκρὸς μὲν ὁ παιδευτής, νεκροὶ δ' 19
now but what happens dead indeed the educator dead and
 ὑμεῖς. ὅταν χορτασθῇτε σήμερον, κάθησθε κλάοντες περὶ
you when you-are-filled today you-sit weeping about
 τῆς αὔριον, πόθεν φάγητε.

the tomorrow whence you-shall-eat

ἀνδράποδον, ἂν σχῆς, ἔξεις· ἂν μὴ σχῆς, ἐξελεύσῃ· 20

slave if you-get(-it) you-will-have(-it) if not you-get(-it) you-will-depart

ἡνοικται ἡ θύρα. τί πενθεῖς; ποῦ ἔτι τόπος δακρυοῖς; τίς
has-been-opened the door why do-you-grieve where still (is)-place for-tears what
 ἔτι κολακείας ἀφορμή; διὰ τί ἄλλος ἄλλω φθονήσῃ;

still of-flattery (an)-occasion because-of what one another will-envy

διὰ τί πολλὰ κεκτημένους θαυμάσει ἢ τοὺς ἐν δυνάμει

because-of what many(-things) having-acquired will-be-admire or those in power

τεταγμένους, μάλιστα· ἂν καὶ ἰσχυροὶ ὦσιν καὶ ὀργίλοι;

placed especially if also strong they-be and wrathful

τί γὰρ ἡμῖν ποιήσουσιν; ἃ δύνανται ποιῆσαι, τούτων 21

what for to-us will-they-do what they-can do these

οὐκ ἐπιστρεφόμεθα· ὧν ἡμῖν μέλει, ταῦτα οὐ

not we-shall-beed (the-things)-which to-us matter these not

δύνανται. τίς οὖν ἔτι ἄρξει τοῦ οὕτως διακειμένου;

they-can who then still will-rule the(-man) thus disposed

- 22 πῶς Σωκράτης εἶχεν πρὸς ταῦτα; πῶς γὰρ ἄλλως
how Socrates was-disposed toward these(-things) how for otherwise
 ἢ ὡς ἔδει τὸν πεπεισμένον ὅτι ἐστὶ τῶν θεῶν συγγενής;
than as ought the (man)-persuaded that he-is of-the gods (a)-kinsman
- 23 ‘ἂν μοι λέγητε,’ φησὶν, ‘νῦν ὅτι “ἀφίεμέν σε ἐπὶ τούτοις,
if to-me you-say he-says now that we-acquit you on these(-terms)
 ὅπως μηκέτι διαλέξῃ τούτους τοὺς λόγους οὓς μέχρι
that no-longer you-will-discuss these the discourses which until
 νῦν διελέγου μηδὲ παρενοχλήσεις ἡμῶν τοῖς νέοις μηδὲ
now you-discussed nor will-you-trouble our the young nor
 τοῖς γέρουσιν,”
the old
- 24 ἀποκρινοῦμαι ὅτι γελοιοί ἐστε, οἵτινες ἀξιούτε, εἰ μὲν με
I-shall-answer that ridiculous you-are who think-fit if indeed me
 ὁ στρατηγὸς ὁ ὑμέτερος ἔταξεν εἰς τινα τάξιν, ὅτι ἔδει
the general the your stationed in some post that ought
 με τηρεῖν αὐτὴν καὶ φυλάττειν καὶ μυριάκις πρότερον
me to-keep it and to-guard(-it) and ten-thousand-times rather
 αἰρεῖσθαι ἀποθνήσκειν ἢ ἐγκαταλιπεῖν αὐτήν, εἰ δ’ ὁ
to-choose to-die than to-desert it if but the
 θεὸς ἔν τινι χώρᾳ καὶ ἀναστροφῇ κατατέταχεν, ταύτην
god in some place and way-of-life has-stationed this
 δ’ ἐγκαταλιπεῖν δεῖ ἡμᾶς.
but to-desert must us
- 25 τοῦτ’ ἔστιν ἄνθρωπος ταῖς ἀληθείαις συγγενὴς τῶν θεῶν.
this is (a)-man in truth (a)-kinsman of-the gods
- 26 ἡμεῖς οὖν ὡς κοιλίαί, ὡς ἔντερα, ὡς αἰδοῖα, οὕτω περὶ
we then as bellies as guts as genitals so about
 αὐτῶν διανοούμεθα, ὅτι φοβούμεθα, ὅτι ἐπιθυμοῦμεν.
ourselves think because we-fear because we-desire

τοὺς εἰς ταῦτα συνεργεῖν δυναμένους κολακεύομεν, τοὺς
those for these(-things) to-help being-able we-flatter the
 αὐτοὺς τούτους δεδοίκαμεν.

same these we-fear

ἐμέ τις ἡξίωκεν ὑπὲρ αὐτοῦ γράψαι εἰς τὴν Ῥώμην 27

me someone asked for him to-write to — Rome

ὥς ἐδόκει τοῖς πολλοῖς ἡτυχηκῶς καὶ πρότερον

as it-seemed to-the many having-met-with-misfortune and before

μὲν ἐπιφανὴς ὢν καὶ πλούσιος, ὕστερον δ' ἐκπεπτωκῶς

indeed distinguished being and rich later but having-lost

ἀπάντων καὶ διαγών ἐνταῦθα.

everything and living here

καὶ γὰρ ἔγραψα ὑπὲρ αὐτοῦ ταπεινῶς. ὁ δ' ἀναγνοὺς 28

and-I wrote for him humbly he but having-read

τὴν ἐπιστολὴν ἀπέδωκεν μοι αὐτὴν καὶ ἔφη ὅτι 'ἐγὼ

the letter gave-back to-me it and said that I

βοηθηθῆναί τι ὑπὸ σοῦ ἤθελον, οὐχὶ ἐλεηθῆναι· κακὸν

to-be-helped somewhat by you wished not to-be-pitied evil

δέ μοι οὐθέν ἐστιν.'

but to-me nothing is

οὕτως καὶ Ῥούφος πειράζων μ' εἰώθει λέγειν 'συμβήσεται' 29

so also Rufus testing me used to-say will-happen

σοι τοῦτο καὶ τοῦτο ὑπὸ τοῦ δεσπότου.'

to-you this and this from the master

κάμοῦ πρὸς αὐτὸν ἀποκριναμένου ὅτι 'ἀνθρώπινα' 30

and-I to him having-answered that (they-are)-human(-lot)

'τί οὖν ἔτι ἐκείνων παρακαλῶ παρὰ σοῦ αὐτὰ λαβεῖν

why then still him do-I-entreat from you them to-receive

δυνάμενος;'

being-able

- 31 τῷ γὰρ ὄντι, ὃ ἐξ αὐτοῦ τις ἔχει, περισσὸς καὶ
in-the for reality what from himself one has superfluous and
 μάταιος παρ' ἄλλου λαμβάνων.
vain from another receiving
- 32 ἐγὼ οὖν ἔχων ἐξ ἑμαυτοῦ λαβεῖν τὸ μεγαλόψυχον καὶ
I then being-able from myself to-receive the great-souled and
 γενναῖον, ἀγρὸν παρὰ σοῦ λάβω καὶ ἀργύριον ἢ ἀρχὴν
noble (a)-field from you shall-I-receive and money or office
 τινα; μὴ γένοιτο. οὐχ οὕτως ἀναίσθητος ἔσομαι τῶν ἐμῶν
some not may-it-be not so insensible I-shall-be of-the my
 κτημάτων.
possessions
- 33 ἀλλ' ὅταν τις ἦ δειλὸς καὶ ταπεινός, ὑπὲρ τούτου τί
but when anyone is cowardly and humble for this(-man) what
 ἄλλο ἢ ἀνάγκη γράφειν ἐπιστολὰς ὥς ὑπὲρ νεκροῦ
else than (it-is)-necessary to-write letters as for (a)-dead(-man)
 'τὸ πτώμα ἡμῖν χάρισαι τοῦ δεινός καὶ ξέστην αἱματίου;
the corpse to-us grant of-the so-and-so and (a)-pint of-blood
- 34 τῷ γὰρ ὄντι πτώμα ὁ τοιοῦτός ἐστι καὶ ξέστης αἱματίου,
in-the for reality (a)-corpse the such(-man) is and (a)-pint of-blood
 πλέον δ' οὐδέν. εἰ δ' ἦν πλέον τι, ἦσθάνετ' ἄν,
more but nothing if but he-were more something he-would-perceive —
 ὅτι ἄλλος δι' ἄλλον οὐ δυστυχεῖ.
that one through another not is-unfortunate

πρὸς τοὺς περὶ τὰς ἐν Ῥώμῃ προαγωγὰς ἐσπουδακότητας

X · TO THOSE EAGER FOR ADVANCEMENT AT ROME

If we were as intent on our work as the old men at Rome are on theirs, we might achieve something. An older man back from exile vows to live quietly, but tablets from Caesar meet him before Rome, and he forgets it all. Epictetus himself wakes meaning to read and decides sleep comes first. Yet whole days spent on grain and fields are nothing like learning from Chrysippus how the world is governed and what one's good is. The young idle more than the old, who would gladly share their zeal.

εἰ οὕτως σφοδρῶς συνετετάμεθα περὶ τὸ ἔργον τὸ ἑαυτῶν 1
if so vehemently we-were-intent on the work the our-own
ὡς οἱ ἐν Ῥώμῃ γέροντες περὶ ᾧ ἐσπουδάκασιν, τάχα
as the in Rome old(-men) on what they-have-been-eager-for perhaps
ἂν τι ἡγνόμεν καὶ αὐτοί.

— something we-would-accomplish also ourselves

οἶδα ἐγὼ πρεσβύτερον ἄνθρωπον ἐμοῦ τὸν νῦν ἐπὶ τοῦ 2
know I (an)-older man than-me the(-one) now over the
σίτου ὄντα ἐν Ῥώμῃ, ὅτε ταύτῃ παρήγεν ἀπὸ τῆς φυγῆς
grain being in Rome when this-way he-passed from the exile
ἀναστρέφων, οἷα εἰπέν μοι, κατατρέχων τοῦ
returning what-sort-of(-things) he-said to-me running-down the
προτέρου ἑαυτοῦ βίου καὶ περὶ τῶν ἐξῆς ἐπαγγελλόμενος,
former his-own life and about the future promising
ὅτι ἄλλο οὐδὲν ἀναβὰς σπουδάσει ἢ ἐν ἡσυχίᾳ καὶ
that other nothing having-gone-up he-will-be-eager-for than in quiet and
ἀταραξίᾳ διεξαγαγεῖν τὸ λοιπὸν τοῦ βίου· ‘πόσον γὰρ
freedom-from-trouble to-pass the rest of-the life how-much for
ἔτι ἐστὶν ἐμοὶ τὸ λοιπόν;’
still is for-me the rest

- 3 — *καὶ γὰρ ἔλεγον αὐτῷ ὅτι ‘οὐ ποιήσεις, ἀλλ’ ὁσφρανθεὶς
and-I said to-him that not you-will-do(-it) but having-caught-the-scent
μόνον τῆς Ῥώμης ἀπάντων τούτων ἐπιλήσῃ.’ ἂν δὲ καὶ
only — of-Rome all these you-will-forget if but even
εἰς αὐλὴν πάροδος τις δίδωται, ὅτι χαίρων καὶ τῷ θεῷ
into (the)-court (an)-entry some be-given that rejoicing and to-the god
εὐχαριστῶν ὥσεται.
thanking he-will-push-in*
- 4 — *‘ἂν μ’ εὕρῃς,’ ἔφη, ‘Ἐπίκτητε, τὸν ἕτερον πόδα εἰς
if me you-find he-said Epictetus the one foot into
τὴν αὐλὴν τιθέντα, ὃ βούλει ὑπολάμβανε.’
the court putting what you-wish suppose*
- 5 *νῦν οὖν τί ἐποίησεν; πρὶν ἐλθεῖν εἰς τὴν Ῥώμην, ἀπήντησαν
now then what did-he-do before to-come into — Rome met
αὐτῷ παρὰ Καίσαρος πινακίδες· ὁ δὲ λαβὼν πάντων
him from Caesar tablets he and having-received all
ἐκείνων ἐξελάθετο καὶ λοιπὸν ἓν ἐξ ἑνὸς ἐπισεσώρευκεν.
those(-things) forgot and thereafter one on one has-beaped-up*
- 6 *ἤθελον αὐτὸν νῦν παραστὰς ὑπομνήσαι τῶν λόγων, οὓς
I-would-wish him now standing-by to-remind of-the words which
ἔλεγεν παρερχόμενος, καὶ εἰπεῖν ὅτι ‘πόσω σοῦ ἐγὼ
he-spoke passing-by and to-say that by-how-much than-you I
κομψότερος μάντις εἰμί.’
more-clever (a)-prophet am*
- 7 *τί οὖν; ἐγὼ λέγω, ὅτι ἄπρακτόν ἐστι τὸ ζῶον; μὴ
what then do-I say that inactive is the creature not
γένοιτο. ἀλλὰ διὰ τί ἡμεῖς οὐκ ἐσμέν πρακτικοί;
may-it-be but because-of what we not are active*
- 8 *εὐθὺς ἐγὼ πρῶτος, ὅταν ἡμέρα γένηται, μικρὰ
at-once I first when day comes a-little
ὑπομνησκομαι, τίνα ἐπαναγνώναί με δεῖ. εἶτα εὐθὺς
I-remind(-myself) what to-read-over me must then at-once*

ἐμαυτῷ· τί δέ μοι καὶ μέλει πῶς ὁ δεῖνα ἀναγνώ;
to-myself what and to-me even matters how the so-and-so reads
 πρῶτόν ἐστιν, ἵνα ἐγὼ κοιμηθῶ.’

first is that I may-sleep

καίτοι τί ὅμοια τὰ ἐκείνων πράγματα τοῖς ἡμετέροις; ἂν 9
and-yet how like the their affairs to-the ours if

ἐπιστῆτε, τί ἐκείνοι ποιοῦσιν, αἰσθήσεσθε. τί γὰρ ἄλλο ἢ
you-attend-to what they do you-will-perceive what for else than

ὅλην τὴν ἡμέραν ψηφίζουσιν, συζητοῦσι, συμβουλευούσι
whole the day they-vote they-inquire-together they-deliberate

περὶ σιταρίου, περὶ ἀγριδίου, περί τινων προκοπῶν τοιούτων;
about (a)-little-grain about (a)-little-field about some advancements such

ὅμοιον οὖν ἐστιν ἐντευξίδιον παρὰ τινος λαβόντα 10
alike then is (a)-little-petition from someone having-received

ἀναγινώσκειν ‘παρακαλῶ σε ἐπιτρέψαι μοι σιτάριον
to-read I-beg you to-permit me (a)-little-grain

ἐξαγαγεῖν’ ἢ ‘παρακαλῶ σε παρὰ Χρυσίππου ἐπισκέψασθαι
to-export or I-beg you from Chrysippus to-examine

τίς ἐστιν ἡ τοῦ κόσμου διοίκησις καὶ ποίαν τινὰ χώραν
what is the of-the world administration and what-sort-of some place

ἐν αὐτῷ ἔχει τὸ λογικὸν ζῶον· ἐπίσκεψαι δὲ καὶ τίς εἶ
in it holds the rational creature examine and also who are

σὺν καὶ ποῖόν τι σοῦ τὸ ἀγαθὸν καὶ τὸ κακόν;
you and what-sort-of something your the good and the evil

ταῦτα ἐκείνοις ὁμοιά ἐστιν; ἀλλ’ ὁμοίας σπουδῆς χρεῖαν 11
these(-things) to-those like are but like zeal need

ἔχοντα; ἀλλ’ ὡσαύτως ἀμελεῖν αἰσχρὸν τούτων κακείνων;
having but likewise to-neglect (is)-shameful these and-those

τί οὖν; ἡμεῖς μόνοι ῥαθυμοῦμεν καὶ νυστάζομεν; οὐ· ἀλλὰ 12
what then (do)-we alone idle and doze no but

πολὺν πρότερον ὑμεῖς οἱ νέοι.

much sooner you the young(-men)

- 13 ἐπεὶ τοι καὶ ἡμεῖς οἱ γέροντες, ὅταν παίζοντας ὁρῶμεν
 since indeed also we the old(-men) when playing we-see
 νέους, συμπροθυμούμεθα καὶ αὐτοὶ συμπαίζειν. πολὺ δὲ
 young(-men) we-are-eager-with(-them) also ourselves to-play-along much but
 πλέον, εἰ ἑώρων διεγгерμένους καὶ συμπροθυμouμένους,
 more if I-saw(-them) roused and eager-together
 προεθυμούμην ἂν συσπouδάζειν καὶ αὐτός.
 I-would-be-eager — to-share-the-zeal also myself

περὶ φιλοστοργίας

XI • ON FAMILY AFFECTION

An official tells Epictetus he fled his sick little daughter's bedside and calls it natural. Epictetus answers that what is common is not therefore right, and asks for a criterion of what accords with nature. Affection and reason do not conflict, and leaving the child is not reasonable; if love required it, the mother, nurse, and attendant should have left too. Every act is caused by what seemed good, so we should blame our judgments, not servants or neighbors, and examine nothing else, a study of more than an hour or a day.

- 1 ἀφικομένου δέ τινος πρὸς αὐτὸν τῶν ἐν τέλει πυθόμενος
 having-come and someone to him of-those in office having-learned
 παρ' αὐτοῦ τὰ ἐπὶ μέρους ἠρώτησεν, εἰ καὶ τέκνα
 from him the in particular be-asked whether also children
 εἶη αὐτῷ καὶ γυνή.
 there-were to-him and (a)-wife
- 2 τοῦ δ' ὁμολογήσαντος προσεπύθετο· πῶς τι οὖν χρῆ
 he and having-agreed he-asked-further how at-all then do-you-deal
 τῷ πράγματι; — ἀθλίως, ἔφη.
 with-the matter wretchedly he-said

— καὶ ὅς· τίνα τρόπον; οὐ γὰρ δὴ τούτου γ' 3

and he in-what way not for indeed of-this at-least
 ἔνεκα γαμοῦσιν ἄνθρωποι καὶ παιδοποιοῦνται, ὅπως
 for-the-sake marry men and beget-children that
 ἄθλιοι ὦσιν, ἀλλὰ μᾶλλον ὅπως εὐδαίμονες.
 wretched they-may-be but rather that happy

— ἀλλ' ἐγώ, ἔφη, οὕτως ἀθλίως ἔχω περὶ τὰ 4

but I he-said so wretchedly am-disposed about the
 παιδάρια, ὥστε πρῶν νοσοῦντός μου τοῦ θυγατρίου καὶ
 little-children that recently being-ill my the little-daughter and
 δόξαντος κινδυνεύειν οὐχ ὑπέμεινα οὐδὲ παρῆναι αὐτῷ
 having-seemed to-be-in-danger not I-could-bear even to-be-present with-her
 νοσοῦντι, φυγὼν δ' ὠχόμην, μέχρις οὗ προσήγγειλέ τις
 being-ill having-fled but I-went-off until — announced someone
 μοι ὅτι ἔχει καλῶς.
 to-me that she-is well

— τί οὖν; ὀρθῶς φαίνει σαυτῷ ταῦτα πεποιηκέναι; 5

what then rightly do-you-seem to-yourself these(-things) to-have-done

— φυσικῶς, ἔφη. — ἀλλὰ μὴν τοῦτό με πείσον, ἔφη,
 naturally he-said but indeed this me persuade he-said

σύ, διότι φυσικῶς, καὶ ἐγώ σε πείσω, ὅτι πᾶν τὸ
 you that (it-was)-naturally and I you will-persuade that everything the
 κατὰ φύσιν γινόμενον ὀρθῶς γίνεται.

according-to nature happening rightly happens

— τοῦτο, ἔφη, πάντες ἢ οἱ γε πλείστοι πατέρες 6

this he-said all or the at-least most fathers

πάσχομεν. — οὐδ' ἐγώ σοι ἀντιλέγω, ἔφη, ὅτι οὐ γίνεται,
 we-feel nor I to-you gainsay he-said that — it-happens

τὸ δ' ἀμφισβητούμενον ἡμῖν ἐκεῖνό ἐστιν, εἰ ὀρθῶς.

the but (thing)-disputed by-us that is whether rightly

- 7 ἐπεὶ τούτου γ' ἔνεκα καὶ τὰ φύματα δεῖ λέγειν
since of-this at-least for-the-sake also the tumors (one)-must to-say
 ἐπ' ἀγαθῷ γίνεσθαι τοῦ σώματος, ὅτι γίνεται, καὶ
for good to-happen of-the body because they-happen and
 ἀπλῶς τὸ ἀμαρτάνειν εἶναι κατὰ φύσιν, ὅτι πάντες
in-a-word the to-err to-be according-to nature because all
 σχεδὸν ἢ οἷ γε πλείστοι ἀμαρτάνομεν.
nearly or the at-least most we-err
- 8 δείξον οὖν μοι σύ, πῶς κατὰ φύσιν ἐστίν. — οὐ
show then me you how according-to nature it-is not
 δύναμαι, ἔφη· ἀλλὰ σύ μοι μᾶλλον δείξον, πῶς οὐκ ἔστι
I-can he-said but you me rather show how not it-is
 κατὰ φύσιν οὐδ' ὀρθῶς γίνεται.
according-to nature nor rightly happens
- 9 — καὶ ὅς· ἀλλ' εἰ ἐξητοῦμεν, ἔφη, περὶ λευκῶν
and he but if we-were-inquiring he-said about white(-things)
 καὶ μελάνων, ποῖον ἂν κριτήριον παρεκαλοῦμεν πρὸς
and black(-things) what-sort-of — criterion would-we-call-in for
 διάγνωσιν αὐτῶν; — τὴν ὄρασιν, ἔφη. — τί δ' εἰ
(the)-discernment of-them the sight he-said what and if
 περὶ θερμῶν καὶ ψυχρῶν καὶ σκληρῶν καὶ μαλακῶν,
about hot(-things) and cold(-things) and hard(-things) and soft(-things)
 ποῖόν τι; — τὴν ἀφήν.
what-sort-of something the touch
- 10 — οὐκοῦν, ἐπειδὴ περὶ τῶν κατὰ φύσιν καὶ τῶν
therefore since about the (things)-according-to nature and the
 ὀρθῶς ἢ οὐκ ὀρθῶς γινομένων ἀμφισβητοῦμεν, ποῖον
rightly or not rightly happening we-dispute what-sort-of
 θέλεις κριτήριον παραλάβωμεν;
do-you-wish criterion (that)-we-take

— οὐκ οἶδ', ἔφη. — καὶ μὴν τὸ μὲν τῶν χρωμάτων 11
 not I-know he-said and indeed the indeed of-the colors

καὶ ὁσμῶν, ἔτι δὲ χυλῶν κριτήριον ἀγνοεῖν τυχὸν οὐ
 and smells further and flavors criterion to-be-ignorant-of perhaps not
 μεγάλη ζημία, τὸ δὲ τῶν ἀγαθῶν καὶ τῶν κακῶν καὶ
 great (a)-loss the but of-the good(-things) and of-the bad(-things) and
 τῶν κατὰ φύσιν καὶ παρὰ φύσιν τῷ ἀνθρώπῳ
 of-the (things)-according-to nature and contrary-to nature for-the man

δοκεῖ σοι μικρὰ ζημία εἶναι τῷ ἀγνοοῦντι;
 seems to-you small (a)-loss to-be for-the (one)-ignorant

— ἡ μεγίστη μὲν οὖν. — φέρε, εἰπέ μοι, πάντα ᾧ 12
 the greatest indeed then come tell me all which

δοκεῖ τισιν εἶναι καλὰ καὶ προσήκοντα, ὀρθῶς δοκεῖ; καὶ
 seem to-some to-be good and fitting rightly seem and
 νῦν Ἰουδαίοις καὶ Σύροις καὶ Αἰγυπτίοις καὶ Ῥωμαίοις
 now to-Jews and Syrians and Egyptians and Romans

οἶόν τε πάντα τὰ δοκοῦντα περὶ τροφῆς ὀρθῶς δοκεῖν;
 possible — all the (things)-seeming about food rightly to-seem

— καὶ πῶς οἶόν τε; — ἀλλ' οἶμαι πᾶσα ἀνάγκη, εἰ ὀρθά 13
 and how possible — but I-think (it-is)-all necessity if right

ἐστι τὰ Αἰγυπτίων, μὴ ὀρθά εἶναι τὰ τῶν ἄλλων, εἰ
 are the (ways)-of-Egyptians not right to-be the of-the others if
 καλῶς ἔχει τὰ Ἰουδαίων, μὴ καλῶς ἔχειν τὰ τῶν ἄλλων.
 well are the (ways)-of-Jews not well to-be the of-the others

— πῶς γὰρ οὐ; — ὅπου δ' ἄγνοια, ἐκεῖ καὶ ἀμαθία 14
 how for not where and ignorance there also stupidity

καὶ ἡ περὶ τὰ ἀναγκαῖα ἀπαιδευσία.
 and the about the necessary(-things) lack-of-education

— συνεχώρει. — σὺν οὖν, ἔφη, τούτων αἰσθόμενος 15
 be-agreed you then he-said these(-things) perceiving

οὐδὲν ἄλλο τοῦ λοιποῦ σπουδάσεις οὐδὲ πρὸς ἄλλω
 nothing else for-the rest(-of-time) you-will-be-eager-for nor to other

τινὶ τὴν γνώμην ἕξεις ἢ ὅπως τὸ κριτήριον τῶν
 anything the mind you-will-have than how the criterion of-the
 κατὰ φύσιν καταμαθὼν τούτῳ προσχρώμενος
 (things)-according-to nature having-learned-thoroughly this using
 διακρινεῖς τῶν ἐπὶ μέρους ἕκαστον.
 you-will-distinguish of-the in particular(-cases) each

- 16 ἐπὶ δὲ τοῦ παρόντος τὰ τοσαῦτα ἔχω σοι πρὸς ὃ
 for but the present the so-much(-help) I-can you toward what
 βούλει βοηθῆσαι.
 you-wish help

- 17 τὸ φιλόστοργον δοκεῖ σοι κατὰ φύσιν τ' εἶναι καὶ
 the affection does-it-seem to-you according-to nature both to-be and
 καλόν; — πῶς γὰρ οὐ; — τί δέ; τὸ μὲν φιλόστοργον
 good how for not what but the indeed affection
 κατὰ φύσιν τ' ἐστὶ καὶ καλόν, τὸ δ' εὐλόγιστον οὐ καλόν;
 according-to nature both is and good the but reasonable not good

- 18 — οὐδαμῶς. — μὴ τοίνυν μάχην ἔχει τῷ
 in-no-way surely-not therefore conflict has with-the
 φιλοστόργῳ τὸ εὐλόγιστον; — οὐ δοκεῖ μοι. — εἰ δὲ μή,
 affection the reasonable not it-seems to-me if but not
 τῶν μαχομένων ἀνάγκη θατέρου κατὰ φύσιν ὄντος
 of-the conflicting(-things) (it-is)-necessary the-one according-to nature being
 θάτερον εἶναι παρὰ φύσιν; ἢ γὰρ οὐ; — οὕτως, ἔφη.
 the-other to-be contrary-to nature or for not so he-said

- 19 — οὐκοῦν ὃ τι ἂν εὐρίσκωμεν ὁμοῦ μὲν φιλόστοργον
 therefore what ever — we-find together indeed affectionate
 ὁμοῦ δ' εὐλόγιστον, τοῦτο θαρροῦντες ἀποφαινόμεθα
 together and reasonable this with-confidence we-declare
 ὀρθόν τε εἶναι καὶ καλόν;
 right both to-be and good

— ἔστω, ἔφη. — τί οὖν; ἀφεῖναι νοσοῦν τὸ παιδίον καὶ 20

be-it he-said what then to-leave (being)-ill the child and
 ἀφέντα ἀπελθεῖν ὅτι μὲν οὐκ εὐλόγιστον οὐκ οἶμαί σ'
having-left(-it) to-depart that indeed not reasonable not I-think you
 ἀντερεῖν. ὑπολείπεται δ' ἡμᾶς σκοπεῖν εἰ φιλόστοργον.
will-gainsay it-remains but (for)-us to-consider whether affectionate

— σκοπῶμεν δῆ.

let-us-consider indeed

— ἄρ' οὖν σὺ μὲν ἐπειδὴ φιλοστόργως διέκεισο πρὸς 21

(is-it)-that then you indeed since affectionately you-were-disposed toward
 τὸ παιδίον, ὀρθῶς ἐποίεις φεύγων καὶ ἀπολείπων αὐτό;
the child rightly acted fleeing and abandoning it
 ἢ μήτηρ δ' οὐ φιλοστοργεῖ τὸ παιδίον; — φιλοστοργεῖ
the mother and not loves the child she-loves(-it)
 μὲν οὖν.

indeed then

— οὐκοῦν ἔδει καὶ τὴν μητέρα ἀφεῖναι αὐτὸ ἢ οὐκ 22

therefore ought also the mother to-leave it or not
 ἔδει; — οὐκ ἔδει. — τί δ' ἢ τιτθί; στέργει αὐτό;
ought not ought what and the nurse does-she-love it

— στέργει, ἔφη. — ἔδει οὖν καὶ κείνην ἀφεῖναι αὐτό;

she-loves(-it) he-said ought then she-too to-leave it

— οὐδαμῶς. — τί δ' ὁ παιδαγωγός; οὐ στέργει αὐτό;

in-no-way what and the attendant not does-he-love it

— στέργει. — ἔδει οὖν καὶ κείνον ἀφέντα ἀπελθεῖν, εἰθ' 23

he-loves(-it) ought then he-too having-left(-it) to-depart then
 οὕτως ἔρημον καὶ ἀβοήθητον ἀπολειφθῆναι τὸ παιδίον
so deserted and helpless to-be-left the child

διὰ τὴν πολλὴν φιλοστοργίαν τῶν γονέων ὑμῶν καὶ
because-of the great affection of-the parents your and

τῶν περὶ αὐτὸ ἢ ἐν ταῖς χερσὶν τῶν οὔτε στεργόντων
of-those around it or in the hands of-those neither loving
 οὔτε κηδομένων ἀποθανεῖν; — μὴ γένοιτο.

nor caring to-die not may-it-be

- 24 — καὶ μὴν ἐκεῖνό γε ἄνισον καὶ ἄγνωμον, ὃ τις
and indeed that at-least (is)-unfair and unfeeling what one
 αὐτῷ προσῆκον οἶεται διὰ τὸ φιλόστοργος εἶναι, τοῦτο
to-himself fitting thinks because-of the affectionate to-be this
 τοῖς ὁμοίως φιλοστοργοῦσιν μὴ ἐφίεναι;

to-the (others)-similarly loving not to-allow

- 25 — ἄτοπον. — ἄγε, σὺ δ' ἂν νοσῶν ἡβούλου
absurd come you and — being-ill would-you-wish
 φιλοστόργους οὕτως ἔχειν τοὺς προσήκοντας τοὺς τ'
affectionate so to-be the relatives the both
 ἄλλους καὶ αὐτὰ τὰ τέκνα καὶ τὴν γυναῖκα, ὥστ'
others and the-very the children and the wife so-as
 ἀφεθῆναι μόνος ὑπ' αὐτῶν καὶ ἔρημος;

to-be-left alone by them and deserted

- 26 — οὐδαμῶς. — εὖξαιο δ' ἂν οὕτως στερχθῆναι ὑπὸ τῶν
in-no-way would-you-pray and — so to-be-loved by the
 σαυτοῦ, ὥστε διὰ τὴν ἄγαν αὐτῶν φιλοστοργίαν αἰεὶ
your-own(-people) so-that because-of the excessive their affection always
 μόνος ἀπολείπεσθαι ἐν ταῖς νόσοις, ἢ τούτου γ' ἔνεκα
alone to-be-left in the illnesses or of-this at-least for-the-sake
 μᾶλλον ἂν ὑπὸ τῶν ἐχθρῶν, εἰ δυνατὸν ἦν, φιλοστοργεῖσθαι
rather — by the enemies if possible it-were to-be-loved
 ἡὔχου, ὥστ' ἀπολείπεσθαι ὑπ' αὐτῶν; εἰ δὲ ταῦτα,
would-you-pray so-as to-be-left by them if but this
 ὑπολείπεται μηδαμῶς ἔτι φιλόστοργον εἶναι τὸ πραχθέν.
remains in-no-way any-longer affectionate to-be the (thing)-done

τί οὖν; οὐδὲν ἦν τὸ κινήσαν σε καὶ ἐξορμήσαν 27

*what then nothing was the (thing)-having-moved you and having-driven
πρὸς τὸ ἀφεῖναι τὸ παιδίον; καὶ πῶς οἶόν τε; ἀλλὰ
toward the to-leave the child and how possible — but
τοιούτον τι ἄν, οἶον καὶ ἐν Ῥώμῃ τινὰ ἦν τὸ
such something — as also in Rome some(-one) was the
κινῶν, ὥστ' ἐγκαλύπτεσθαι τοῦ ἵππου τρέχοντος ὧ
(thing)-moving so-as to-cover-his-head the horse running which
ἐσπουδάκει, εἴτα νικήσαντός ποτε παραλόγως σπόγγων
he-was-eager-for then having-won once unexpectedly sponges
δεῖσαι αὐτῷ πρὸς τὸ ἀναληφθῆναι λιποψυχοῦντα.*

to-be-needed for-him for the to-be-revived fainting

τί οὖν τοῦτο ἐστίν; τὸ μὲν ἀκριβὲς οὐ τοῦ παρόντος 28

*what then this is the indeed precise(-account) not of-the present
καιροῦ τυχόν· ἐκεῖνο δ' ἀπαρκεῖ πεισθῆναι, εἴπερ ὑγιές
occasion perhaps that but suffices to-be-persuaded if-indeed sound
ἐστι τὸ ὑπὸ τῶν φιλοσόφων λεγόμενον, ὅτι οὐκ ἔξω
is the (thing)-by the philosophers said that not outside
που δεῖ ζητεῖν αὐτό, ἀλλ' ἐν καὶ ταυτόν ἐστιν
somewhere (one)-must to-seek it but one and the-same is
ἐπὶ πάντων τὸ αἷτιον τοῦ ποιεῖν τι ἡμᾶς ἢ μὴ
in all(-cases) the cause of-the to-do something us or not
ποιεῖν, τοῦ λέγειν τινὰ ἢ μὴ λέγειν, τοῦ ἐπαίρεσθαι
to-do of-the to-say something or not to-say of-the to-be-related
ἢ συστέλλεσθαι ἢ φεύγειν τινὰ ἢ διώκειν,*

or to-be-depressed or to-flee something or to-pursue

τοῦθ' ὅπερ καὶ νῦν ἐμοὶ τε καὶ σοὶ γέγονεν αἷτιον, 29

*this which-indeed also now to-me both and to-you has-become (the)-cause
σοὶ μὲν τοῦ ἐλθεῖν πρὸς ἐμὲ καὶ καθῆσθαι νῦν ἀκούοντα,
for-you indeed of-the to-come to me and to-sit now listening*

ἐμοὶ δὲ τοῦ λέγειν ταῦτα.

for-me and of-the to-say these(-things)

- 30 τί δ' ἐστὶ τοῦτο; ἄρά γε ἄλλο ἢ ὅτι ἔδοξεν
what and is this (is-it)-that at-least other than that it-seemed(-good)
 ἡμῖν; — οὐδέν. — εἰ δ' ἄλλως ἡμῖν ἐφάνη, τί ἂν
to-us nothing if but otherwise to-us it-had-appeared what —
 ἄλλο ἢ τὸ δόξαν ἐπράττομεν;
else than the (thing)-seeming(-good) would-we-have-done
- 31 οὐκ οὖν καὶ τῷ Ἀχιλλεῖ τοῦτο αἴτιον τοῦ πενθεῖν,
not then also — for-Achilles this (was)-the-cause of-the to-mourn
 οὐχ ὁ τοῦ Πατρόκλου θάνατος (ἄλλος γάρ τις οὐ
not the — of-Patroclus death other for some(-one) not
 πάσχει ταῦτα τοῦ ἐταίρου ἀποθανόντος),
suffers these(-things) the comrade having-died
- 32 ἀλλ' ὅτι ἔδοξεν αὐτῷ. καὶ σοὶ τότε φεύγειν τοῦτο
but because it-seemed(-good) to-him and for-you then to-flee this
 αὐτὸ ὅτι ἔδοξέν σοι. καὶ πάλιν, ἐὰν μείνης, ὅτι
itself that it-seemed(-good) to-you and again if you-stay that
 ἔδοξέν σοι. καὶ νῦν ἐν Ῥώμῃ ἀνέρχῃ, ὅτι δοκεῖ
it-seemed(-good) to-you and now to Rome you-go-up because it-seems(-good)
 σοι. καὶν μεταδόξῃ, οὐκ ἂν ἀπελεύσῃ.
to-you and-if it-seems-otherwise not — you-would-go-away
- 33 καὶ ἀπλῶς οὔτε θάνατος οὔτε φυγὴ οὔτε πόνος οὔτε
and in-a-word neither death nor exile nor pain nor
 ἄλλο τι τῶν τοιούτων αἰτιόν ἐστι τοῦ πράττειν τι
other anything of-the such cause is of-the to-do anything
 ἢ μὴ πράττειν ἡμᾶς, ἀλλ' ὑπολήψεις καὶ δόγματα.
or not to-do us but suppositions and judgments
- 34 τοὔτό σε πείθω ἢ οὐχί; — πείθεις, ἔφη. — οἶα
this you do-I-persuade or not you-persuade(-me) he-said such
 δὴ τὰ αἷτια ἐφ' ἐκάστου, τοιαῦτα καὶ τὰ ἀποτελούμενα.
indeed the causes in each(-case) such also the results

- οὐκοῦν ὅταν μὴ ὀρθῶς τι πράττωμεν, ἀπὸ ταύτης τῆς 35
 therefore when not rightly something we-do from this the
 ἡμέρας οὐδὲν ἄλλο αἰτιασόμεθα ἢ τὸ δόγμα, ἀφ' οὗ αὐτὸ
 day nothing else we-shall-blame than the judgment from which it
 ἐπράξαμεν, κακεῖνο ἐξαίρειν καὶ ἐκτέμνειν πειρασόμεθα
 we-did and-that to-take-out and to-cut-out we-shall-try
 μᾶλλον ἢ τὰ φύματα καὶ τὰ ἀποστήματα ἐκ τοῦ σώματος.
 rather than the tumors and the abscesses from the body
 ὡσαύτως δὲ καὶ τῶν ὀρθῶς πραττομένων ταῦτον 36
 likewise and also of-the (things)-rightly done the-same
 τοῦτο αἴτιον ἀποφανοῦμεν.
 this cause we-shall-declare
 καὶ οὐτ' οἰκέτην ἔτι αἰτιασόμεθα οὔτε γείτονα οὔτε 37
 and neither servant any-longer we-shall-blame nor neighbor nor
 γυναῖκα οὔτε τέκνα ὡς αἰτιά τινων κακῶν ἡμῖν γινόμενα
 wife nor children as causes of-some evils for-us becoming
 πεπεισμένοι ὅτι, ἂν μὴ ἡμῖν δόξῃ τοιαῦτά τινα εἶναι,
 persuaded that if not to-us it-seems such(-things) some to-be
 οὐ πράττομεν τὰ ἀκόλουθα· τοῦ δόξαι δὲ ἢ μὴ δόξαι,
 not we-do the consequences of-the to-seem but or not to-seem
 ἡμεῖς κύριοι καὶ οὐ τὰ ἐκτός.
 we (are)-masters and not the external(-things)
 — οὕτως, ἔφη. — ἀπὸ τῆς σήμερον τοῖνυν ἡμέρας οὐδὲν 38
 so he-said from the today therefore day nothing
 ἄλλο ἐπισκοπήσομεν οὐδ' ἐξετάσομεν, ποιὸν τι ἐστὶν
 else we-shall-examine nor shall-we-inquire-into what-sort-of something it-is
 ἢ πῶς ἔχει, οὔτε τὸν ἀγρὸν οὔτε τὰ ἀνδράποδα οὔτε
 or how it-is-disposed neither the field nor the slaves nor
 τοὺς ἵππους ἢ κύνas, ἀλλὰ τὰ δόγματα. — εὐχομαι, ἔφη.
 the horses or dogs but the judgments I-pray(-so) he-said

- 39 — ὁρᾷς οὖν, ὅτι σχολαστικόν σε δεῖ γενέσθαι, τοῦτο
 you-see then that (a)-scholar you must to-become this
 τὸ ζῶον οὗ πάντες καταγελῶσιν, εἴπερ ἄρα θέλεις
 the creature at-which all laugh if-indeed then you-wish
 ἐπίσκεψιν τῶν σαυτοῦ δογμάτων ποιεῖσθαι.
 (an)-examination of-the your-own judgments to-make
- 40 τοῦτο δ' ὅτι μιᾶς ὥρας ἢ ἡμέρας οὐκ ἔστιν, ἐπινοεῖς καὶ
 this but that of-one hour or day not it-is you-realize also
 αὐτός.
 yourself

περὶ εὐαρεστίσεως

XII · ON CONTENTMENT

Of five views of the gods, that they do not exist, are idle, care only for heavenly things, care for men only in common, or care for each man, Odysseus and Socrates held the last. The good man subordinates his judgment to the governor of the whole, and education is learning to wish things as they happen, as one learns to spell a name. Alone, call it quiet; in a crowd, a festival. The punishment for refusing is to remain as one is, and the gods made us accountable only for the use of impressions.

- 1 περὶ θεῶν οἱ μὲν τινές εἰσιν οἱ λέγοντες μηδ'
 about gods the-ones indeed some there-are the(-ones) saying not-even
 εἶναι τὸ θεῖον, οἱ δ' εἶναι μὲν, ἀργὸν δὲ καὶ ἀμελὲς
 to-exist the divine the(-others) and to-exist indeed idle but and careless
 καὶ μὴ προνοεῖν μηδενός·
 and not to-take-thought-for anything
- 2 τρίτοι δ' οἱ καὶ εἶναι καὶ προνοεῖν, ἀλλὰ τῶν
 third and those (saying)-both to-exist and to-take-thought but for-the
 μεγάλων καὶ οὐρανίων, τῶν δὲ ἐπὶ γῆς μηδενός· τέταρτοι
 great and heavenly(-things) of-the but on earth nothing fourth

δ' οἱ καὶ τῶν ἐπὶ γῆς καὶ τῶν ἀνθρωπίνων,
and those (saying)-both for-the (things)-on earth and the human(-things)
 εἰς κοινὸν δὲ μόνον καὶ οὐχὶ δὲ καὶ κατ' ἰδίαν ἐκάστου·
in common but only and not but also in private of-each(-man)
 πέμπτοι δ', ὧν ἦν καὶ Ὀδυσσεὺς καὶ Σωκράτης, οἱ 3
fifth and of-whom was also Odysseus and Socrates those
 λέγοντες ὅτι
saying that

οὐδέ σε λήθω
nor you do-I-escape(-the-notice-of)
 κινύμενος.
moving

πολὺ πρότερον οὖν ἀναγκαῖόν ἐστι περὶ ἐκάστου τούτων 4
much before then necessary it-is about each of-these
 ἐπεσκέφθαι, πότερα ὑγιῶς ἢ οὐχ ὑγιῶς λεγόμενόν ἐστιν.
to-have-examined whether soundly or not soundly said it-is
 εἰ γὰρ μὴ εἰσὶν θεοί, πῶς ἐστι τέλος ἔπεσθαι θεοῖς;
if for not there-are gods how is (an)-end to-follow gods
 εἰ δ' εἰσὶν μέν, μηδενὸς δ' ἐπιμελούμενοι, καὶ οὕτως 5
if but they-are indeed nothing but caring-for also so
 πῶς ὑγιὲς ἔσται;
how sound will-it-be

ἀλλὰ δὴ καὶ ὄντων καὶ ἐπιμελομένων εἰ μηδεμία 6
but indeed even (they)-being and caring if no
 διάδοσις εἰς ἀνθρώπους ἐστὶν ἐξ αὐτῶν καὶ νῆ Δία
communication to men is from them and by Zeus
 γε καὶ εἰς ἐμέ, πῶς ἔτι καὶ οὕτως ὑγιὲς ἐστίν;
at-least also to me how still also so sound it-is

- 7 πάντα οὖν ταῦτα ὁ καλὸς καὶ ἀγαθὸς ἐπεσκεμμένος
all then these(-things) the fine and good(-man) having-examined
 τὴν αὐτοῦ γνώμην ὑποτέταχεν τῷ διοικούντι τὰ ὅλα
the his-own judgment has-subordinated to-the (one)-administering the whole
 καθάπερ οἱ ἀγαθοὶ πολῖται τῷ νόμῳ τῆς πόλεως.
just-as the good citizens to-the law of-the city
- 8 ὁ δὲ παιδευόμενος ταύτην ὀφείλει τὴν ἐπιβολὴν
the(-man) and being-educated this ought the purpose
 ἔχων ἔλθεῖν ἐπὶ τὸ παιδεύεσθαι ὥς ἂν ἐποίμην ἐγὼ
having to-come to the to-be-educated how — would-follow I
 ἐν παντὶ τοῖς θεοῖς καὶ πῶς ἂν εὐαρεστοῖν τῇ
in everything the gods and how — would-I-be-well-pleased with-the
 θείᾳ διοίκησει καὶ πῶς ἂν γενοίμην ἐλεύθερος;
divine administration and how — would-I-become free
- 9 ἐλεύθερος γάρ ἐστιν, ᾧ γίνεται πάντα κατὰ
free for is (he)-to-whom happens everything according-to
 προαίρεσιν καὶ ὃν οὐδεὶς δύναται κωλύσαι.
choice and whom no-one can binder
- 10 τί οὖν; ἀπόνειά ἐστιν ἡ ἐλευθερία; μὴ γένοιτο. μανία
what then madness is the freedom not may-it-be madness
 γὰρ καὶ ἐλευθερία εἰς ταῦτόν οὐκ ἔρχεται.
for and freedom to the-same not come
- 11 ἄλλ' ἐγὼ θέλω πᾶν τὸ δοκοῦν μοι ἀποβαίνειν,
but I wish everything the (thing)-seeming(-good) to-me to-happen
 καὶ ὅπως οὖν δοκῇ.
even-if in-whatever-way it-seem(-good)
- 12 μαινόμενος εἶ, παραφρονεῖς. οὐκ οἶδας, ὅτι καλόν
mad you-are you-are-out-of-your-mind not do-you-know that (a)-fine
 τι ἐλευθερία ἐστὶ καὶ ἀξιόλογον; τὸ δ' ὥς ἔτυχεν
something freedom is and noteworthy the but as it-chanced
 με βούλεσθαι τὰ ὥς ἔτυχεν δόξαντα γίνεσθαι, τοῦτο
me to-wish the(-things) as it-chanced seeming to-happen this

κινδυνεύει οὐ μόνον οὐκ εἶναι καλόν, ἀλλὰ καὶ πάντων
 risks not only not to-be fine but also of-all
 αἰσχιστον εἶναι.

most-shameful to-be

πῶς γὰρ ἐπὶ γραμματικῶν ποιούμεν; βούλομαι 13
 how for in-the-case-of letters do-we-do do-I-wish

γράφειν ὡς θέλω τὸ Δίωνος ὄνομα; οὐ· ἀλλὰ διδάσκομαι
 to-write as I-wish the of-Dion name no but I-am-taught
 θέλειν, ὡς δεῖ γράφεσθαι. τί ἐπὶ μουσικῶν;
 to-wish as (it)-must to-be-written what in-the-case-of music
 ὡσαύτως.

likewise

τί ἐν τῷ καθόλου, ὅπου τέχνη τις ἢ ἐπιστήμη ἐστίν; 14

what in the general where (an)-art some or knowledge is

εἰ δὲ μή, οὐδενὸς ἦν ἄξιον τὸ ἐπίστασθαι τι, εἰ
 if but not of-nothing it-would-be worth the to-know anything if

ταῖς ἐκάστων βουλήσεσι προσηρμόζετο.

to-the of-each wishes it-were-adapted

ἐνταῦθα οὖν μόνον ἐπὶ τοῦ μεγίστου καὶ κυριωτάτου, 15

here then alone in-the-case-of the greatest and most-sovereign(-thing)

τῆς ἐλευθερίας, ὡς ἔτυχεν ἐφείται μοι θέλειν; οὐδαμῶς,

the freedom as it-chanced it-is-permitted to-me to-wish in-no-way

ἀλλὰ τὸ παιδεύεσθαι τοῦτ' ἔστι μανθάνειν ἕκαστα οὕτω

but the to-be-educated this is to-learn each(-thing) so

θέλειν ὡς γίνεται. πῶς δὲ γίνεται; ὡς διέταξεν αὐτὰ

to-wish as it-happens how and does-it-happen as ordained them

ὁ διατάσσων.

the (one)-ordaining

διέταξε δὲ θέρος εἶναι καὶ χειμῶνα καὶ φορὰν καὶ ἀφορίαν 16

be-ordained and summer to-be and winter and abundance and dearth

καὶ ἀρετὴν καὶ κακίαν καὶ πάσας τὰς τοιαύτας ἐναντιότητας

and virtue and vice and all the such oppositions

ὑπὲρ συμφωνίας τῶν ὅλων ἡμῶν θ' ἐκάστω σῶμα καὶ
 for (the)-harmony of-the whole of-us and to-each (a)-body and
 μέρη τοῦ σώματος καὶ κτήσιν καὶ κοινωνοὺς ἔδωκεν.
 parts of-the body and property and companions he-gave

17 ταύτης οὖν τῆς διατάξεως μεμνημένους ἔρχεσθαι δεῖ ἐπὶ
 this then the ordinance remembering to-come (one)-must to
 τὸ παιδεύεσθαι, οὐχ ἵν' ἀλλάξωμεν τὰς ὑποθέσεις (οὔτε γὰρ
 the to-be-educated not that we-may-change the conditions neither for
 δίδεται ἡμῖν οὔτ' ἄμεινον), ἀλλ' ἵνα οὕτως ἐχόντων τῶν
 is-it-given to-us nor better but that so being the
 περὶ ἡμᾶς ὡς ἔχει καὶ πέφυκεν αὐτοὶ τὴν γνώμην
 (things)-about us as they-are and are-by-nature ourselves the judgment
 τὴν αὐτῶν συνηρμωμένην τοῖς γινομένοις ἔχωμεν.
 the our-own harmonized with-the (things)-happening we-may-have

18 τί γάρ; ἐνδέχεται φυγεῖν ἀνθρώπους; καὶ πῶς οἶδόν τε;
 what for is-it-possible to-flee men and how possible —
 ἀλλὰ συνόντας αὐτοῖς ἐκείνους ἀλλάξαι; καὶ τίς ἡμῖν
 but being-with them those to-change and who to-us
 δίδωσιν;
 gives(-this)

19 τί οὖν ἀπολείπεται ἢ τίς εὑρίσκεται μηχανὴ πρὸς τὴν
 what then is-left or what is-found (a)-device for the
 χρῆσιν αὐτῶν; τοιαύτη, δι' ἧς ἐκεῖνοι μὲν ποιήσουσι
 dealing(-with) them such through which they indeed will-do
 τὰ φαινόμενα αὐτοῖς, ἡμεῖς δ' οὐδὲν ἥττον κατὰ
 the (things)-seeming(-good) to-them we but nothing less according-to
 φύσιν ἔξομεν.
 nature shall-be

20 σὺ δ' ἀταλαίπωρος εἶ καὶ δυσάρεστος κἂν μὲν μόνος
 you but intolerant-of-hardship are and discontented and-if indeed alone
 ᾗς, ἐρημίαν καλεῖς τοῦτο, ἂν δὲ μετὰ ἀνθρώπων,
 you-are loneliness you-call this if but with men

ἐπιβούλους λέγεις καὶ ληστάς, μέμφῃ δὲ καὶ γονεῖς
 plotters you-call(-them) and robbers you-blame and also parents
 τοὺς σεαυτοῦ καὶ τέκνα καὶ ἀδελφοὺς καὶ γείτονας.

the your-own and children and brothers and neighbors

ἔδει δὲ μόνον μένοντα ἡσυχίαν καλεῖν αὐτὸ καὶ ἐλευθερίαν 21
 (you)-ought but alone remaining quiet to-call it and freedom

καὶ ὅμοιον τοῖς θεοῖς ἡγεῖσθαι αὐτόν, μετὰ πολλῶν δ'
 and like to-the gods to-consider yourself with many but

ὄντα μὴ ὄχλον καλεῖν μηδὲ θόρυβον μηδ' ἀηδίαν,
 being not crowd to-call(-it) nor tumult nor unpleasantness

ἀλλ' ἐορτὴν καὶ πανήγυριν καὶ οὕτως πάντα εὐαρέστως
 but (a)-festival and (a)-fair and thus all(-things) contentedly

δέχεσθαι. τίς οὖν ἡ κόλασις τοῖς οὐ προσδεχομένοις;
 to-accept what then the punishment for-those not accepting(-them)

τὸ οὕτως ἔχειν ὡς ἔχουσιν. δυσαρεστῇ τις τῷ μόνος 22
 the so to-be as they-are is-discontented someone with-the alone

εἶναι; ἔστω ἐν ἐρημίᾳ. δυσαρεστῇ τις τοῖς γονεῦσιν;
 to-be let-him-be in loneliness is-discontented someone with-the parents

ἔστω κακὸς υἱὸς καὶ πενθεῖτω. δυσαρεστῇ τοῖς τέκνοις;
 let-him-be (a)-bad son and let-him-mourn is-be-discontented with-the children

ἔστω κακὸς πατήρ. 'βάλε αὐτὸν εἰς φυλακὴν.' ποῖαν 23
 let-him-be (a)-bad father throw him into prison what-sort-of

φυλακὴν; ὅπου νῦν ἐστιν. ἄκων γὰρ ἐστιν. ὅπου δέ
 prison where now he-is unwilling for he-is where and

τις ἄκων ἐστίν, ἐκεῖνο φυλακὴ αὐτῷ ἐστιν. καθὼ καὶ
 one unwilling is that (a)-prison for-him is inasmuch-as also

Σωκράτης οὐκ ἦν ἐν φυλακῇ, ἐκὼν γὰρ ἦν.

Socrates not was in prison willing for he-was

'σκέλος οὖν μοι γενέσθαι πεπηρωμένον.' ἀνδράποδον, 24
 (a)-leg then for-me to-have-become lamed slave

εἶτα δι' ἐν σκελῦδριον τῷ κόσμῳ ἐγκαλείς; οὐκ
 then because-of one little-leg the world do-you-blame not

ἐπιδώσεις αὐτὸ τοῖς ὅλοις; οὐκ ἀποστήσῃ; οὐ χαίρων
will-you-give it to-the whole not will-you-let(-it)-go not rejoicing
 παραχωρήσεις τῷ δεδοκίτι;
will-you-yield(-it) to-the (one)-having-given(-it)

25 ἀγανακτήσεις δὲ καὶ δυσαρεστήσεις τοῖς ὑπὸ τοῦ Διὸς
will-you-be-vexed but and will-you-be-discontented with-the (things)-by — Zeus
 διατεταγμένοις, ἃ ἐκείνος μετὰ τῶν Μοιρῶν παρουσῶν
ordained which he with the Fates present
 καὶ ἐπικλωθουσῶν σου τὴν γένεσιν ὥρισεν καὶ διέταξεν;
and spinning your the birth defined and ordained

26 οὐκ οἶσθα, ἡλίκον μέρος πρὸς τὰ ὅλα; τοῦτο δὲ
not do-you-know how-small (a)-part compared-with the whole this(-is) and
 κατὰ τὸ σῶμα, ὥς κατὰ γε τὸν λόγον οὐδὲν
as-regards the body since as-regards at-least the reason in-no-way
 χείρων τῶν θεῶν οὐδὲ μικρότερος· λόγου γὰρ μέγεθος
worse than-the gods nor smaller of-reason for (the)-greatness
 οὐ μήκει οὐδ' ὕψει κρίνεται, ἀλλὰ δόγμασιν.
not by-length nor by-height is-judged but by-judgments

27 οὐ θέλεις οὖν, καθ' ἃ ἴσος εἶ τοῖς θεοῖς,
not will-you then in-respect-of (the-things)-which equal you-are to-the gods
 ἐκεῖ που τίθесθαι τὸ ἀγαθόν;
there somewhere place the good

28 'τάλας ἐγώ, τὸν πατέρα ἔχω τοιοῦτον καὶ τὴν μητέρα.'
wretched I the father I-have such and the mother
 τί οὖν; ἐδίδοτό σοι προελθόντι ἐκλέξασθαι καὶ
what then was-it-granted to-you having-come-forward to-choose and
 εἰπεῖν 'ὁ δεῖνα τῇ δεῖνι συνελθέτω τῇδε τῇ ὥρᾳ,
to-say the so-and-so with-the so-and-so let-him-unite at-this the hour
 ἵνα ἐγὼ γένωμαι';
so-that I may-be-born

οὐκ ἐδίδδοτο. ἀλλ' ἔδει προϋποστῆναί σου τοὺς 29
 not it-was-granted but (it-was)-necessary to-exist-before your the
 γονεῖς, εἴτα οὕτως γεννηθῆναι. ἐκ ποίων τινῶν;
 parents then so to-be-born from what-sort-of some
 ἐκ τοιούτων, ὅποιοι ἦσαν. τί οὖν; τοιούτων αὐτῶν ὄντων 30
 from such as they-were what then such they being
 οὐδεμία σοι δίδοται μηχανή; εἴτ' εἰ μὲν τὴν ὁρατικὴν
 no to-you is-given means then if indeed the visual
 δύναμιν ἠγνόεις πρὸς τί κέκτησαι, δυστυχῆς ἂν ᾖς
 faculty you-did-not-know for what you-possess(-it) unfortunate — you-would-be
 καὶ ἄθλιος, εἰ κατέμνες, προσαγόντων σοι τῶν χρωμάτων·
 and wretched if you-shut-your-eyes approaching to-you the colors
 ὅτι δὲ μεγαλοψυχίαν ἔχων καὶ γενναιότητα πρὸς ἕκαστα
 that but greatness-of-soul having and nobility toward each
 τούτων ἀγνοεῖς, οὐ δυστυχέστερος εἶ καὶ ἀθλιώτερος;
 of-these you-do-not-know not more-unfortunate are-you and more-wretched
 προσάγεται σοι τὰ κατάλληλα τῇ δυνάμει ἣν ἔχεις·
 are-brought to-you the (things)-suited to-the faculty which you-have
 σὺ δ' αὐτὴν τότε μάλιστα ἀποστρέφεις, ὅποτε ἠνοιγμένην 31
 you but it then especially turn-away when opened
 καὶ βλέπουσαν ἔχειν ἔδει.
 and seeing to-have(-it) (you)-ought
 οὐ μᾶλλον εὐχαριστεῖς τοῖς θεοῖς, ὅτι σε ἐπάνω τούτων 32
 not rather do-you-give-thanks to-the gods that you above these(-things)
 ἀφῆκαν ὅσα μὴδ' ἐποίησαν ἐπὶ σοί, μόνον δ'
 they-set as-many-as not-even they-made up-to you only but
 ὑπεύθυνον ἀπέφηναν τῶν ἐπὶ σοί; γονέων ἕνεκα
 accountable they-made(-you) for-the (things)-up-to you of-parents for-the-sake
 ἀνυπεύθυνον ἀφῆκαν·
 not-accountable they-set(-you)

- 33 ἀδελφῶν ἔνεκα ἀφήκαν, σώματος ἔνεκα ἀφήκαν,
of-brothers for-the-sake they-set(-you) of-body for-the-sake they-set(-you)
 κτήσεως, θανάτου, ζωῆς.
of-property of-death of-life
- 34 τίνος οὖν ὑπεύθυνόν σε ἐποίησαν; τοῦ μόνου ὄντος ἐπὶ
for-what then accountable you did-they-make for-the only being up-to
 σοί, χρήσεως οἷας δεῖ φαντασιῶν.
you (the)-use such-as it-ought(-to-be) of-impressions
- 35 τί οὖν ἐπισπᾶς σεαυτῷ ταῦτα ὧν ἀνυπεύθυνος
why then do-you-draw-on yourself these(-things) for-which not-accountable
 εἶ; τοῦτό ἐστιν ἑαυτῷ παρέχειν πράγματα.
you-are this is to-oneself to-give troubles

πῶς ἕκαστα ἔστιν ποιεῖν ἀρεστῶς θεοῖς

XIII • HOW TO DO EACH THING PLEASING TO THE GODS

Asked how one can eat in a way pleasing to the gods, Epictetus says: justly, considerately, fairly, temperately, and decently. Not to be angry when a slave brings the water lukewarm is pleasing to the gods. Will you not bear with a brother whose forefather is Zeus? Given authority, you make yourself a tyrant over your kinsmen by nature, and in pleading your bill of sale you look to the laws of the dead, not to those of the gods.

- 1 πυθομένου δέ τινος, πῶς ἔστιν ἐσθίειν ἀρεστῶς θεοῖς,
having-asked and someone how it-is-possible to-eat acceptably to-(the)-gods
 Εἰ δικαίως ἔστιν, ἔφη, καὶ εὐγνωμόνως καὶ ἰσως ἐγκρατῶς
if justly it-is he-said and considerately and fairly temperately
 καὶ κοσμίως, οὐκ ἔστι καὶ ἀρεστῶς τοῖς θεοῖς;
and decently not is-it also acceptably to-the gods

ὅταν δὲ θερμὸν αἰτήσαντός σου μὴ ὑπακούσῃ ὁ παῖς 2

when but hot(-water) having-asked you not obeys the slave
 ἢ ὑπακούσας χλιαρώτερον ἐνέγκῃ ἢ μὴδ' εὗρεθῇ ἐν
or having-obeyed rather-lukewarm brings or not-even is-found in
 τῇ οἰκίᾳ, τὸ μὴ χαλεπαίνειν μὴδὲ ῥήγνυσθαι οὐκ ἔστιν
the house the not to-be-angry nor to-burst not is
 ἀρεστὸν τοῖς θεοῖς;

acceptable to-the gods

— πῶς οὖν τις ἀνάσχηται τῶν τοιούτων; — ἀνδράποδον, 3

how then one can-endure the such(-people) slave
 οὐκ ἀνέξῃ τοῦ ἀδελφοῦ τοῦ σαυτοῦ, ὃς ἔχει τὸν
not will-you-bear-with the brother the your-own who has —
 Δία πρόγονον, ὥσπερ υἱὸς ἐκ τῶν αὐτῶν σπερμάτων
Zeus (as)-forefather as (a)-son from the same seeds
 γέγονεν καὶ τῆς αὐτῆς ἄνωθεν καταβολῆς,

has-been-born and from-the same from-above descent

ἀλλ' εἰ ἔν τινι τοιαύτῃ χώρα κατετάγῃς ὑπερεχούσῃ, 4

but if in some such place you-have-been-stationed superior
 εὐθὺς τύραννον καταστήσεις σεαυτόν; οὐ μεμνήσῃ τί
at-once (a)-tyrant will-you-make yourself not will-you-remember what
 εἶ καὶ τίνων ἄρχεις; ὅτι συγγενῶν, ὅτι ἀδελφῶν
you-are and over-whom you-rule that kinsmen that brothers
 φύσει, ὅτι τοῦ Διὸς ἀπογόνων;

by-nature that — of-Zeus descendants

— ἀλλ' ὧν ἂν αὐτῶν ἔχω, ἐκεῖνοι δ' ἐμοῦ οὐκ 5

but (a)-bill-of-sale for-them I-have they but for-me not
 ἔχουσιν. — ὅρῳ πού βλέπεις; ὅτι εἰς τὴν γῆν, ὅτι εἰς
have you-see where you-look that to the earth that to
 τὸ βάραθρον, ὅτι εἰς τοὺς ταλαιπώρους τούτους νόμους
the pit that to the wretched these laws
 τοὺς τῶν νεκρῶν, εἰς δὲ τοὺς τῶν θεῶν οὐ βλέπεις;
the of-the dead to but the of-the gods not you-look

ὅτι πάντας ἐφορᾷ τὸ θεῖον

XIV • THAT THE DIVINE OVERSEES ALL

Everything is united: plants flower and fruit as at God's command, and earthly things change with moon and sun. Our souls, parts of God, are bound to him far more, and he perceives their every motion. If you hold countless impressions at once, cannot God oversee all? He has set beside each man a sleepless guardian spirit, so no one is alone in the dark. Soldiers swear to put no one before Caesar; we should swear to God never to disobey or blame him, putting ourselves before all.

- 1 πυθομένου δέ τινος, πῶς ἂν τις πεισθείη, ὅτι ἕκαστον
having-asked and someone how — one would-be-persuaded that each
 τῶν ὑπ' αὐτοῦ πραττομένων ἐφορᾶται ὑπὸ τοῦ θεοῦ,
of-the (things)-by him done is-overseen by the god
 Οὐ δοκεῖ σοι, ἔφη, ἡνῶσθαι τὰ πάντα;
not does-it-seem to-you he-said to-be-united the all(-things)
- 2 — δοκεῖ, ἔφη. — τί δέ; συμπαθεῖν τὰ ἐπίγεια τοῖς
it-seems he-said what and to-be-in-sympathy the earthly(-things) with-the
 οὐρανίοις οὐ δοκεῖ σοι;
heavenly not does-it-seem to-you
- 3 — δοκεῖ, ἔφη. — πόθεν γὰρ οὕτω τεταγμένως καθάπερ
it-seems he-said whence for so orderly as-if
 ἐκ προστάγματος τοῦ θεοῦ, ὅταν ἐκείνος εἴπῃ τοῖς φυτοῖς
from (a)-command of-the god when he tells the plants
 ἀνθεῖν, ἀνθεῖ, ὅταν εἴπῃ βλαστάνειν, βλαστάνει,
to-flower they-flower when he-tells(-them) to-sprout they-sprout
 ὅταν ἐκφέρειν τὸν καρπὸν, ἐκφέρει, ὅταν πεπαίνειν,
when to-bring-forth the fruit they-bring(-it)-forth when to-ripen
 πεπαίνει, ὅταν πάλιν ἀποβάλλειν καὶ φυλλορροεῖν καὶ
they-ripen when again to-drop(-it) and to-shed-leaves and

αὐτὰ εἰς αὐτὰ συνειλούμενα ἐφ' ἡσυχίας μένουν καὶ
themselves into themselves drawn-together at rest to-remain and
 ἀναπαύεσθαι, μένει καὶ ἀναπαύεται;

to-rest they-remain and rest

πόθεν δὲ πρὸς τὴν αὔξεισιν καὶ μείωσιν τῆς σελήνης καὶ 4
whence and at the waxing and waning of-the moon and
 τὴν τοῦ ἡλίου πρόσοδον καὶ ἄφοδον τοσαύτη παραλλαγή
the of-the sun approach and departure so-great (an)-alteration
 καὶ ἐπὶ τὰ ἐναντία μεταβολὴ τῶν ἐπιγείων θεωρεῖται;

and to the opposites change of-the earthly(-things) is-seen

ἀλλὰ τὰ φυτὰ μὲν καὶ τὰ ἡμέτερα σώματα οὕτως 5
but the plants indeed and the our bodies so

ἐνδέδεται τοῖς ὅλοις καὶ συμπέπονθεν, αἱ ψυχαὶ δ' αἱ
are-bound-up with-the whole and share-its-affections the souls but the
 ἡμέτεραι οὐ πολὺ πλέον;

our not much more

ἀλλ' αἱ ψυχαὶ μὲν οὕτως εἰσὶν ἐνδεδεμέναι καὶ συναφεῖς 6
but the souls indeed so are bound-up and in-contact

τῷ θεῷ ἅτε αὐτοῦ μόρια οὔσαι καὶ ἀποσπάσματα, οὐ
with-the god as of-him parts being and fragments not
 παντὸς δ' αὐτῶν κινήματος ἅτε οἰκείου καὶ συμφυοῦς
every and of-them movement as its-own and connate(-with-him)
 ὁ θεὸς αἰσθάνεται;

the god perceives

ἀλλὰ σὺ μὲν περὶ τῆς θείας διοικήσεως καὶ περὶ ἐκάστου 7
but you indeed about the divine administration and about each

τῶν θείων, ὁμοῦ δὲ καὶ περὶ τῶν ἀνθρωπίνων
of-the divine(-things) together and also about the human

πραγμάτων ἐνθυμειῖσθαι δύνασαι καὶ ἅμα μὲν
affairs reflect can and at-the-same-time indeed

αἰσθητικῶς ἀπὸ μυρίων πραγμάτων κινεῖσθαι, ἅμα
by-sense from ten-thousand things be-moved at-the-same-time

δὲ διανοητικῶς, ἅμα δὲ συγκαταθετικῶς, τοῖς δ'
and by-thought at-the-same-time and by-assent to-some but
 ἀνανευστικῶς ἢ ἐφεκτικῶς,
by-dissent or by-suspension

- 8 τύπους δὲ τοσούτους ἀφ' οὗτω πολλῶν καὶ ποικίλων
imprints and so-many from so many and various
 πραγμάτων ἐν τῇ σαυτοῦ ψυχῇ φυλάττεις καὶ ἀπ' αὐτῶν
things in the your-own soul you-keep and from them
 κινούμενος εἰς ἐπινοίας ὁμοειδεῖς ἐμπίπτεις τοῖς πρώτως
being-moved into conceptions like-in-form you-fall to-the (things)-first
 τετυπωκόσι τέχνας τ' ἄλλην ἐπ' ἄλλη καὶ μνήμας
having-impressed(-them) arts both one on another and memories
 ἀπὸ μυρίων πραγμάτων διασώζεις·
from ten-thousand things you-preserve

- 9 ὁ δὲ θεὸς οὐχ οἷός τ' ἐστὶ πάντα ἐφορᾶν καὶ πᾶσιν
the but god not able — is all(-things) to-oversee and with-all
 συμπαρεῖναι καὶ ἀπὸ πάντων τινὰ ἴσχειν διάδοσιν;
to-be-present and from all some to-have communication

- 10 ἀλλὰ φωτίζειν οἷός τ' ἐστὶν ὁ ἥλιος τηλικούτον μέρος
but to-illuminate able — is the sun so-great (a)-part
 τοῦ παντός, ὀλίγον δὲ τὸ ἀφώτιστον ἀπολιπεῖν ὅσον
of-the universe little and the unilluminated to-leave as-much-as
 οἶόν τ' ἐπέχεσθαι ὑπὸ σκιᾶς, ἣν ἡ γῆ ποιεῖ· ὁ δὲ
possible — to-be-covered by shadow which the earth makes be but
 καὶ τὸν ἥλιον αὐτὸν πεποιηκῶς καὶ περιάγων μέρος ὄντ'
also the sun itself having-made and leading-round (a)-part being
 αὐτοῦ μικρὸν ὥς πρὸς τὸ ὅλον, οὗτος δ' οὐ δύναται
of-himself small compared with the whole this(-one) but not can
 πάντων αἰσθάνεσθαι;
all(-things) perceive

ἀλλ' ἐγώ, φησίν, οὐ δύναμαι πᾶσιν ἅμα τούτοις 11
but I he-says not can with-all at-once these

παρακολουθεῖν. — τοῦτο δέ σοι καὶ λέγει τις, ὅτι ἴσῃν
keep-track this but to-you also says anyone that equal
 ἔχεις δύναμιν τῷ Διί;
you-have power — to-Zeus

ἀλλ' οὖν οὐδὲν ἥττον καὶ ἐπίτροπον ἐκάστῳ παρέστησεν 12
but nevertheless nothing less also (a)-guardian to-each he-set-beside(-him)

τὸν ἐκάστου δαίμονα καὶ παρέδωκεν φυλάσσειν αὐτὸν
the of-each daimon and entrusted to-guard him

αὐτῷ καὶ τοῦτον ἀκοίμητον καὶ ἀπαραλόγιστον.
to-him and this(-one) sleepless and undeceivable

τίνι γὰρ ἄλλῳ κρείττονι καὶ ἐπιμελεστέρῳ φύλακι 13
to-what for other better and more-careful guardian

παρέδωκεν ἡμῶν ἕκαστον; ὥσθ', ὅταν κλείσητε τὰς θύρας
did-be-entrust of-us each so-that when you-shut the doors

καὶ σκότος ἔνδον ποιήσητε, μέμνησθε μηδέποτε λέγειν ὅτι
and darkness inside make remember never to-say that

μόνοι ἐστέ.
alone you-are

οὐ γὰρ ἐστέ, ἀλλ' ὁ θεὸς ἔνδον ἐστὶ καὶ ὁ ὑμέτερος 14
not for you-are but the god inside is and the your

δαίμων ἐστίν. καὶ τίς τούτοις χρεῖα φωτὸς εἰς τὸ βλέπειν
daimon is and what for-these need of-light for the to-see

τί ποιεῖτε;
what you-do

τούτῳ τῷ θεῷ ἔδει καὶ ὑμᾶς ὀμνύειν ὄρκον, οἷον οἱ 15
to-this the god ought also you to-swear (an)-oath as the

στρατιῶται τῷ Καίσαρι. ἀλλ' ἐκεῖνοι μὲν τὴν μισθοφορίαν
soldiers — to-Caesar but they indeed the pay

λαμβάνοντες ὀμνύουσιν πάντων προτιμήσειν τὴν τοῦ
receiving swear above-all to-prefer the —

- Καίσαρος σωτηρίαν, ὑμεῖς δὲ †δε τοσούτων καὶ τηλικούτων
of-Caesar safety you but (corrupt) so-many and so-great(-things)
 ἡξιωμένοι οὐκ ὀμόσετε ἢ ὀμόσαντες οὐκ ἐμμενεῖτε;
deemed-worthy(-of) not will-you-swear or having-sworn not will-you-abide
 16 καὶ τί ὀμόσετε; μὴ ἀπειθήσῃς μηδέποτε μηδ' ἐγκαλέσῃς
and what will-you-swear not to-disobey ever nor to-blame
 μηδὲ μέμψεσθαί τινι τῶν ὑπ' ἐκείνου δεδομένων μηδ'
nor to-find-fault with-any of-the (things)-by him given nor
 ἄκοντες ποιήσῃς τι ἢ πείσεσθαί τῶν ἀναγκαίων.
unwilling to-do anything or to-suffer of-the necessary(-things)
 17 ὅμοιός γε ὅρκος οὗτος ἐκείνῳ; ἐκεῖ μὲν ὀμνύουσιν αὐτοῦ
like at-least (is)-oath this to-that there indeed they-swear (to)-him
 μὴ προτιμήσῃς ἕτερον, ἐνταῦθα δ' αὐτοὺς ἀπάντων.
not to-prefer another here but themselves to-all

τί ἐπαγγέλλεται φιλοσοφία

XV · WHAT PHILOSOPHY PROFESSES

A man asks how to stop his brother's harshness toward him. Philosophy, Epictetus answers, promises nothing external: its material is each man's own life, as wood is the carpenter's. Asked how to keep his ruling faculty in accord with nature while the brother is unreconciled, he answers that nothing great comes suddenly, not even a fig.

- 1 συμβουλευομένου τινός, πῶς τὸν ἀδελφὸν πείσῃ
consulting(-him) someone how the brother he-might-persuade
 μηκέτι χαλεπῶς αὐτῷ ἔχειν,
no-longer harshly to-him to-be-disposed
 2 οὐκ ἐπαγγέλλεται, ἔφη, φιλοσοφία τῶν ἐκτός τι
not does-profess he-said philosophy of-the external(-things) anything
 περιποιήσῃς τῷ ἀνθρώπῳ· εἰ δὲ μή, ἔξω τι τῆς
to-secure for-the man if but not outside something of-the

ιδίας ὕλης ἀναδέξεται. ὥς γὰρ τέκτονος ὕλη τὰ ξύλα,
proper material it-will-take-on as for of-(a)-carpenter material the wood
 ἀνδριαντοποιοῦ ὁ χαλκός, οὕτως τῆς περὶ βίον τέχνης
of-(a)-sculptor the bronze so of-the about life art
 ὕλη ὁ βίος αὐτοῦ ἐκάστου.
material (is)-the life of-himself each(-man)

— τί οὖν ὁ τοῦ ἀδελφοῦ; — πάλιν τῆς αὐτοῦ 3
what then (is)-the(-life) of-the brother again of-the own
 ἐκείνου τέχνης ἐστίν, πρὸς δὲ τὴν σὴν τῶν
his art it-is with-regard-to but the your(-art) of-the
 ἐκτός ἐστιν, ὅμοιον ἀγρῶ, ὅμοιον ὑγείᾳ, ὅμοιον
external(-things) it-is like (a)-field like health like
 εὐδοξίᾳ. τούτων δ' οὐδὲν ἐπαγγέλλεται φιλοσοφία.
good-repute of-these but nothing professes philosophy

‘ἐν πάσῃ περιστάσει τηρήσω τὸ ἡγεμονικὸν κατὰ φύσιν 4
in every circumstance I-will-keep the ruling-faculty according-to nature
 ἔχον.’ — τὸ τίνος; — ‘τὸ ἐκείνου, ἐν ᾧ
being the(-ruling-faculty) of-whom the(-one) of-him in whom
 εἰμί.’

I-am

— πῶς οὖν ἐκείνός μοι μὴ ὀργίζεται; — ‘φέρε μοι 5
how then he with-me not may-be-angry bring me
 ἐκείνον καὶ ἐκείνῳ ἐρῶ, σοὶ δὲ περὶ τῆς ἐκείνου ὀργῆς
him and-to-him I-will-speak to-you but about the his anger
 οὐδὲν ἔχω λέγειν.’

nothing I-have to-say

εἰπόντος δὲ τοῦ συμβουλευομένου ὅτι Τοῦτο ζητῶ, πῶς 6
having-said and the (one)-consulting that this I-seek how
 ἂν ἐκείνου καὶ μὴ διαλασσομένου κατὰ φύσιν ἔχοιμι,
 — he even not being-reconciled according-to nature I-would-be

- 7 οὐδέν, ἔφη, τῶν μεγάλων ἄφνω γίνεται, ὅπου γε οὐδ'
nothing he-said of-the great(-things) suddenly comes-to-be where at-least not-even
 ὁ βότρυς οὐδὲ σῦκον. ἂν μοι νῦν λέγῃς ὅτι 'θέλω
the grape-cluster nor (a)-fig if to-me now you-say that I-want
 σῦκον,' ἀποκρινοῦμαί σοι ὅτι 'χρόνου δεῖ.' ἄφες ἀνθήσῃ
(a)-fig I-will-answer you that time (is)-needed let(-it) flower
 πρῶτον, εἶτα προβάλλῃ τὸν καρπὸν, εἶτα πεπανθῇ.
first then put-forth the fruit then ripen
- 8 εἶτα συκῆς μὲν καρπὸς ἄφνω καὶ μιᾷ ὥρᾳ οὐ τελειοῦται,
then of-(a)-fig-tree indeed (the)-fruit suddenly and in-one hour not is-perfected
 γνώμης δ' ἀνθρώπου καρπὸν θέλεις οὕτως δι' ὀλίγου
of-(the)-mind but of-(a)-man (the)-fruit do-you-wish so in (a)-short(-time)
 καὶ εὐκόλως κτήσασθαι; μὴδ' ἂν ἐγὼ σοι λέγω, προσδόκα.
and easily to-acquire not-even if I to-you say(-so) expect(-it)

περὶ προνοίας

XVI · ON PROVIDENCE

Beasts are born with food, bedding, and clothing ready because they are born to serve; else we would be shoeing and clothing them too. A grateful man needs one sign of providence: milk from grass, cheese from milk, wool from skin, even the beard marking man from woman. We should hymn God at every task, above all for reason: Epictetus, being rational, hymns God.

- 1 μὴ θαυμάζῃς εἰ τοῖς μὲν ἄλλοις ζώοις τὰ πρὸς τὸ σῶμα
not wonder if for-the indeed other animals the for the body
 ἔτοιμα γέγονεν, οὐ μόνον τροφαὶ καὶ πόμα, ἀλλὰ καὶ
ready have-been-made not only foods and drink but also
 κοίτη καὶ τὸ μὴ δεῖσθαι ὑποδημάτων, μὴ ὑποστρωμάτων,
bed and the not to-need shoes nor bedding
 μὴ ἐσθήτος, ἡμεῖς δὲ πάντων τούτων προσδεόμεθα.
nor clothing we but all these need-besides

τὰ γὰρ οὐκ αὐτῶν ἕνεκα, ἀλλὰ πρὸς ὑπηρεσίαν 2
the(-creatures) for not their-own for-the-sake but for service
 γεγονότα οὐκ ἔλυσιτέλει προσδεόμενα ἄλλων πεποιηκέναι.
born not it-was-profitable (as)-needing others to-have-made(-them)
 ἐπεὶ ὅρα οἶον ἦν ἡμᾶς φροντίζειν μὴ περὶ αὐτῶν 3
since see what-sort(-of-thing) it-would-be us to-take-thought not about ourselves
 μόνον ἀλλὰ καὶ περὶ τῶν προβάτων καὶ τῶν ὄνων, πῶς
only but also about the sheep and the donkeys how
 ἐνδύσεται καὶ πῶς ὑποδήσεται, πῶς φάγη, πῶς πίνη.
it-may-be-clothed and how it-may-be-shod how it-may-eat how it-may-drink
 ἀλλ' ὥσπερ οἱ στρατιῶται ἔτοιμοί εἰσι τῷ στρατηγῷ 4
but just-as the soldiers ready are for-the general
 ὑποδεδεμένοι ἐνδεδυμένοι ὠπλισμένοι, εἰ δ' ἔδει
shod clothed armed if but (it)-were-necessary
 περιερχόμενον τὸν χιλιάρχον ὑποδεῖν ἢ ἐνδύειν τοὺς
going-round the tribune to-shoe or to-clothe the
 χιλίους, δεινὸν ἂν ἦν, οὕτω καὶ ἡ φύσις
thousand terrible — (it)-would-have-been so also the nature
 πεποίηκε τὰ πρὸς ὑπηρεσίαν γεγονότα ἔτοια
has-made the(-creatures) for service born ready
 παρεσκευασμένα μηδεμιᾶς ἐπιμελείας ἔτι προσδεόμενα.
prepared no care any-longer needing
 οὕτως ἐν παιδίον μικρὸν καὶ ῥάβδῳ ἐλαύνει τὰ πρόβατα. 5
thus one child small even with-(a)-stick drives the sheep
 νῦν δ' ἡμεῖς ἀφέντες ἐπὶ τούτοις εὐχαριστεῖν, ὅτι μὴ 6
now but we having-given-up for these(-things) to-give-thanks that not
 καὶ αὐτῶν τὴν ἴσην ἐπιμέλειαν ἐπιμελούμεθα, ἐφ' αὐτοῖς
also of-them the equal care we-take over ourselves
 ἐγκαλοῦμεν τῷ θεῷ.
we-blame the god

- 7 καίτοι νή τὸν Δία καὶ τοὺς θεοὺς ἐν τῶν γεγονότων
and-yet by — Zeus and the gods one of-the (things)-that-have-come-to-be
 ἀπῆρκει πρὸς τὸ αἰσθέσθαι τῆς προνοίας τῷ γε
sufficed for the to-perceive the providence for-the at-least
 αἰδήμονι καὶ εὐχαρίστῳ.
self-respecting and grateful(-man)
- 8 καὶ μή μοι νῦν τὰ μέγала· αὐτὸ τοῦτο τὸ ἐκ πόας
and not to-me now the great(-things) itself this the from grass
 γάλα γεννᾶσθαι καὶ ἐκ γάλακτος τυρὸν καὶ ἐκ δέρματος
milk to-be-produced and from milk cheese and from skin
 ἔρια τίς ἐστίν ὁ πεποιηκὼς ταῦτα ἢ ἐπινενοηκώς;
wool who is the (one)-having-made these(-things) or having-devised(-them)
 ‘οὐδὲ εἷς’ φησίν. ὦ μεγάλης ἀναισθησίας καὶ ἀναισχυντίας.
not-even one he-says O great insensibility and shamelessness
- 9 ἄγε ἀφῶμεν τὰ ἔργα τῆς φύσεως, τὰ πάρεργα αὐτῆς
come let-us-leave the works of-the nature the by-works of-it
 θεασώμεθα.
let-us-behold
- 10 μή τι ἀχρηστότερον τριχῶν τῶν ἐπὶ γενείου; τί
surely-not something more-useless than-hairs the on (the)-chin what
 οὖν; οὐ συνεχρήσατο καὶ ταύταις ὡς μάλιστα πρεπόντως
then not did-she-make-use also of-these as most fittingly
 ἐδύνατο; οὐ διέκρινεν δι’ αὐτῶν τὸ ἄρρεν καὶ τὸ θῆλυ;
she-could not did-she-distinguish by them the male and the female
- 11 οὐκ εὐθὺς μακρόθεν κέκραγεν ἡμῶν ἐκάστου ἢ φύσις
not at-once from-afar has-cried-out of-us each the nature
 ‘ἄνῆρ εἰμι· οὕτω μοι προσέρχου, οὕτω μοι λάλει, ἄλλο
(a)-man I-am so to-me approach so to-me speak other
 μηδὲν ζήτηι· ἰδοὺ τὰ σύμβολα’;
nothing seek see the signs

- πάλιν ἐπὶ τῶν γυναικῶν ὥσπερ ἐν φωνῇ τι 12
again in-the-case-of the women as in (the)-voice something
 ἐγκατέμειξεν ἀπαλώτερον, οὕτως καὶ τὰς τρίχας ἀφείλεν.
she-mixed-in softer so also the hairs she-took-away
 οὐ· ἀλλ' ἀδιάκριτον ἔδει τὸ ζῶον ἀπολειφθῆναι καὶ
no but undistinguished ought the creature to-be-left and
 κηρύσσειν ἕκαστον ἡμῶν ὅτι 'ἄνῆρ εἰμι.'
to-proclaim each of-us that (a)-man I-am
- πῶς δὲ καλὸν τὸ σύμβολον καὶ εὐπρεπὲς καὶ σεμνόν, 13
how and fine the sign and seemly and dignified
 πόσῳ κάλλιον τοῦ τῶν ἀλεκτρυόνων λόφου, πόσῳ
how-much finer than-the of-the cocks crest how-much
 μεγαλοπρεπέστερον τῆς χαίτης τῶν λεόντων.
more-magnificent than-the mane of-the lions
- διὰ τοῦτο ἔδει σώζειν τὰ σύμβολα τοῦ θεοῦ, ἔδει 14
because-of this (we)-ought to-preserve the signs of-the god (we)-ought
 αὐτὰ μὴ καταπροίεσθαι, μὴ συγχεῖν ὅσον ἐφ' ἑαυτοῖς τὰ
them not to-throw-away not to-confuse as-far-as in ourselves the
 γένη τὰ διηρημένα.
sexes the distinguished
- ταῦτα μόνα ἐστὶν ἔργα ἐφ' ἡμῶν τῆς προνοίας; καὶ 15
these alone are works in(-the-case-of) us of-the providence and
 τίς ἑξαρκεῖ λόγος ὁμοίως αὐτὰ ἐπαινεῖσαι ἢ παραστήσαι;
what suffices word worthily them to-praise or to-present
 εἰ γὰρ νοῦν εἵχομεν, ἄλλο τι ἔδει ἡμᾶς ποιεῖν καὶ
if for sense we-had other anything ought us to-do both
 κοινῇ καὶ ἰδίᾳ ἢ ὑμνεῖν τὸ θεῖον καὶ εὐφημεῖν καὶ
in-public and in-private than to-hymn the divine and to-praise and
 ἐπεξέρχεσθαι τὰς χάριτας;
to-recount the favors

- 16 οὐκ ἔδει καὶ σκάπτοντας καὶ ἀροῦντας καὶ ἐσθίοντας
 not ought(-we) both digging and plowing and eating
 ἄδειν τὸν ὕμνον τὸν εἰς τὸν θεόν; ‘μέγας ὁ θεός, ὅτι
 to-sing the hymn the to the god great (is)-the god because
 ἡμῖν παρέσχεν ὄργανα ταῦτα δι’ ὧν τὴν γῆν ἐργασόμεθα·
 to-us he-provided implements these through which the earth we-shall-work
- 17 μέγας ὁ θεός, ὅτι χεῖρας δέδωκεν, ὅτι κατάποσιν,
 great (is)-the god because hands he-has-given because swallowing
 ὅτι κοιλίαν, ὅτι αὔξεσθαι λεληθότως, ὅτι καθεύδοντας
 because (a)-belly because to-grow unawares because sleeping
 ἀναπνεῖν.’
 to-breathe
- 18 ταῦτα ἐφ’ ἐκάστου ἐφύμνεῖν ἔδει καὶ τὸν μέγιστον
 these(-things) over each(-thing) to-hymn (we)-ought and the greatest
 καὶ θεότατον ὕμνον ἐφύμνεῖν, ὅτι τὴν δύναμιν ἔδωκεν
 and most-divine hymn to-hymn because the faculty he-gave
 τὴν παρακολουθητικὴν τούτοις καὶ ὁδῶ χρηστικὴν.
 the understanding these(-things) and with-(a)-method using(-them)
- 19 τί οὖν; ἐπεὶ οἱ πολλοὶ ἀποτετύφλωσθε, οὐκ ἔδει τινὰ
 what then since the many you-have-been-blinded not ought someone
 εἶναι τὸν ταύτην ἐκπληροῦντα τὴν χώραν καὶ ὑπὲρ
 to-be the(-one) this filling the place and for
 πάντων ἄδοντα τὸν ὕμνον τὸν εἰς τὸν θεόν;
 all singing the hymn the to the god
- 20 τί γὰρ ἄλλο δύναμαι γέρων χωλὸς εἰ μὴ ὑμνεῖν τὸν
 what for else can-I old lame if not hymn the
 θεόν; εἰ γοῦν ἀηδῶν ἤμην, ἐποίουν τὰ τῆς
 god if at-any-rate (a)-nightingale I-were I-would-do the(-things) of-the
 ἀηδόνης, εἰ κύκνος, τὰ τοῦ κύκνου.
 nightingale if (a)-swan the(-things) of-the swan

νῦν δὲ λογικός εἰμι· ὑμνεῖν με δεῖ τὸν θεόν. τοῦτό μου 21
now but rational I-am to-hymn me must the god this my
 τὸ ἔργον ἐστίν, ποιῶ αὐτὸ οὐδ' ἐγκαταλείψω τὴν τάξιν
the work is I-do it nor will-I-desert the post
 ταύτην, ἐφ' ὅσον ἂν διδῶται, καὶ ὑμᾶς ἐπὶ τὴν αὐτὴν
this as long-as — it-is-granted and you to the same
 ταύτην ᾠδὴν παρακαλῶ.
this song I-summon

ὅτι ἀναγκαῖα τὰ λογικά

XVII • THAT LOGIC IS NECESSARY

Reason articulates all else, so it must be articulated too, and by itself; hence the philosophers put logic first, as we examine the measure before measuring grain. Chrysippus, Zeno, Cleanthes, Antisthenes, and Socrates say so. Yet the great thing is not to expound Chrysippus but to understand the will of nature and follow it. We consult the expounder as a diviner, for what he signifies, and the entrails show that man has a choice by nature unhindered and unconstrained, which no fear compels, since only choice compels choice.

ἐπειδὴ λόγος ἐστὶν ὁ διαρθρῶν καὶ ἐξεργαζόμενος τὰ 1
since reason is the(-thing) articulating and working-out the
 λοιπά, ἔδει δ' αὐτὸν μὴ ἀδιάρθρωτον εἶναι, ὑπὸ τίνος
rest ought and it not unarticulated to-be by what
 διαρθρωθῇ;
should-it-be-articulated
 δῆλον γὰρ ὅτι ἢ ὑφ' αὐτοῦ ἢ ὑπ' ἄλλου. ἢ τοι λόγος 2
clear for that either by itself or by another either — reason
 ἐστὶν ἐκεῖνος ἢ ἄλλο τι κρεῖσσον ἔσται τοῦ λόγου,
is that or other something superior will-be than-the reason
 ὅπερ ἀδύνατον.
which-indeed (is)-impossible

- 3 εἰ λόγος, ἐκείνον πάλιν τίς διαρθρώσει; εἰ γὰρ αὐτὸς
 if reason that again who will-articulate if for it-itself
 ἑαυτόν, δύναται καὶ οὗτος. εἰ ἄλλου δεησόμεθα, ἄπειρον
 itself can also this if another we-shall-need infinite
 ἔσται τοῦτο καὶ ἀκατάληκτον.
 will-be this and unending
- 4 ‘ναί, ἀλλ’ ἐπείγει μᾶλλον θεραπεύειν’ καὶ τὰ ὅμοια.
 yes but it-is-urgent rather to-heal and the like
 θέλεις οὖν περὶ ἐκείνων ἀκούειν; ἄκουε.
 do-you-wish then about those(-things) to-bear listen
- 5 ἀλλ’ ἂν μοι λέγῃς ὅτι ‘οὐκ οἶδα πότερον ἀληθῶς ἢ ψευδῶς
 but if to-me you-say that not I-know whether truly or falsely
 διαλέγῃ,’ κἂν τι κατ’ ἀμφίβολον φωνὴν εἴπω καὶ λέγῃς
 you-argue and-if something in ambiguous utterance I-say and you-say
 μοι ‘διάστιξον,’ οὐκ ἔτι ἀνέξομαί σου, ἀλλ’ ἐρῶ σοι.
 to-me distinguish no longer I-shall-bear-with you but I-shall-say to-you
- 6 ‘ἀλλ’ ἐπείγει μᾶλλον.’ διὰ τοῦτο γὰρ οἶμαι προτάσσουσιν
 but it-is-urgent rather because-of this for I-think they-put-first
 τὰ λογικά, καθάπερ τῆς μετρήσεως τοῦ σίτου προτάσσομεν
 the logic just-as of-the measuring of-the grain we-put-first
 τὴν τοῦ μέτρου ἐπίσκεψιν.
 the of-the measure examination
- 7 ἂν δὲ μὴ διαλάβωμεν πρῶτον τί ἐστὶ μόδιος μηδὲ
 if but not we-define first what is (a)-modius nor
 διαλάβωμεν πρῶτον τί ἐστὶ ζυγός, πῶς ἔτι μετρήσῃ
 define first what is (a)-balance how still to-measure
 τι ἢ στήσαι δυνησόμεθα;
 anything or to-weigh shall-we-be-able

ἐνταῦθα οὖν τὸ τῶν ἄλλων κριτήριον καὶ δι' οὗ τὰλλα 8
here then the of-the others criterion and through which the-others
 καταμανθάνεται μὴ καταμεμαθηκότες μηδ' ἡκριβωκότες
are-learned not having-learned nor having-made-precise
 δυνησόμεθά τι τῶν ἄλλων ἀκριβῶσαι καὶ καταμαθεῖν;
shall-we-be-able anything of-the others to-make-precise and to-learn
 καὶ πῶς οἶόν τε; 'ναί· ἀλλ' ὁ μόδιος ξύλον ἐστὶ καὶ 9
and how possible — yes but the modius wood is and
 ἄκαρπον·

fruitless
 ἀλλὰ μετρητικὸν σίτου. 'καὶ τὰ λογικὰ ἄκαρπά ἐστι.' καὶ 10
but (it-is)-(a)-measurer of-grain and the logic fruitless is and
 περὶ τούτου μὲν ὀψόμεθα. εἰ δ' οὖν καὶ τοῦτο δοίη τις,
about this indeed we-shall-see if but then even this should-grant anyone
 ἐκείνο ἀπαρκεῖ ὅτι τῶν ἄλλων ἐστὶ διακριτικά καὶ
that suffices that of-the others (they)-are (a)-means-of-distinguishing and
 ἐπισκεπτικά καὶ ὥς ἂν τις εἴποι μετρητικά καὶ στατικά.
of-examining and as — one would-say of-measuring and of-weighing
 τίς λέγει ταῦτα; μόνος Χρύσιππος καὶ Ζήνων καὶ 11
who says these(-things) only Chrysippus and Zeno and
 Κλεάνθης;

Cleantes
 Ἀντισθένης δ' οὐ λέγει; καὶ τίς ἐστὶν ὁ γεγραφὼς 12
Antisthenes and not says(-it) and who is the(-one) having-written
 ὅτι 'ἀρχὴ παιδείσεως ἡ τῶν ὀνομάτων ἐπισκέψις';
that (the)-beginning of-education (is)-the of-the names examination
 Σωκράτης δ' οὐ λέγει; καὶ περὶ τίνος γράφει Ξενοφών,
Socrates and not says(-it) and about whom writes Xenophon
 ὅτι ἤρχετο ἀπὸ τῆς τῶν ὀνομάτων ἐπισκέψεως, τί
that he-began from the of-the names examination what
 σημαίνει ἕκαστον;
means each

- 13 ἄρ' οὖν τοῦτό ἐστι τὸ μέγα καὶ τὸ θαυμαστὸν
 (is-it)-that then this is the great and the wonderful
 νοῆσαι Χρύσιππον ἢ ἐξηγήσασθαι; καὶ τίς λέγει τοῦτο;
 to-understand Chrysippus or to-expound(-him) and who says this
 τί οὖν τὸ θαυμαστὸν ἐστίν;
 what then the wonderful is
- 14 νοῆσαι τὸ βούλημα τῆς φύσεως. τί οὖν; αὐτὸς διὰ
 to-understand the will of-the nature what then yourself by
 σεαυτοῦ παρακολουθεῖς; καὶ τίνος ἔτι χρεῖαν ἔχεις; εἰ
 yourself do-you-follow(-it) and of-what still need do-you-have if
 γὰρ ἀληθές ἐστι τὸ πάντας ἄκοντας ἀμαρτάνειν, σὺ δὲ
 for true is the all unwilling to-err you but
 καταμεμάθηκας τὴν ἀλήθειαν, ἀνάγκη σε ἤδη κατορθοῦν.
 have-learned the truth (it-is)-necessity you already to-act-rightly
- 15 ἀλλὰ νῆ Δία οὐ παρακολουθῶ τῷ βουλήματι τῆς φύσεως.
 but by Zeus not I-follow the will of-the nature
 τίς οὖν ἐξηγεῖται αὐτό; λέγουσιν ὅτι Χρύσιππος.
 who then expounds it they-say that Chrysippus
- 16 ἔρχομαι καὶ ἐπιζητῶ τί λέγει οὗτος ὁ ἐξηγητὴς τῆς φύσεως.
 I-go and inquire what says this the expounder of-the nature
 ἄρχομαι μὴ νοεῖν τί λέγει, ζητῶ τὸν ἐξηγούμενον.
 I-begin not to-understand what he-says I-seek the (one)-expounding(-him)
 ὕδ' ἐπίσκειται, πῶς τοῦτο λέγεται, καθάπερ εἰ Ῥωμαῖοί.
 see consider how this is-said just-as if in-Latin
- 17 ποία οὖν ἐνθάδ' ὀφρὺς τοῦ ἐξηγουμένου; οὐδ' αὐτοῦ
 what-sort then here (is)-pride of-the expounder not-even of-himself
 Χρυσίππου δικαίως, εἰ μόνον ἐξηγεῖται τὸ βούλημα τῆς
 Chrysippus justly if only he-expounds the will of-the
 φύσεως, αὐτὸς δ' οὐκ ἀκολουθεῖ. πόσω πλέον τοῦ
 nature himself but not follows(-it) how-much more of-the
 ἐκείνου ἐξηγουμένου;
 him expounding

οὐδὲ γὰρ Χρυσίππου χρείαν ἔχομεν δι' αὐτόν, ἀλλ' ἵνα 18

not-even for of-Chrysippus need we-have for himself but so-that

παρακολουθήσωμεν τῇ φύσει. οὐδὲ γὰρ τοῦ θύτου δι'

we-may-follow the nature nor for of-the diviner for

αὐτόν, ἀλλ' ὅτι δι' ἐκείνου κατανοήσειν οἰόμεθα τὰ

himself but because through him to-understand we-think the

μέλλοντα καὶ σημαινόμενα ὑπὸ τῶν θεῶν, οὐδὲ τῶν

(things)-to-come and signified by the gods nor of-the

σπλάγχχνων δι' αὐτά,

entrails for themselves

ἀλλ' ὅτι δι' ἐκείνων σημαίνεται, οὐδὲ τὸν κόρακα 19

but because through them it-is-signified nor the raven

θαυμάζομεν ἢ τὴν κορώνην, ἀλλὰ τὸν θεὸν σημαίνοντα

do-we-admire or the crow but the god signifying

διὰ τούτων.

through these

ἔρχομαι τοίνυν ἐπὶ τὸν ἐξηγητὴν τοῦτον καὶ θύτην 20

I-go therefore to the expounder this and diviner

καὶ λέγω ὅτι 'ἐπίσκειψαί μοι τὰ σπλάγχχνα, τί μοι

and I-say that examine for-me the entrails what to-me

σημαίνεται.'

is-signified

λαβὼν καὶ ἀναπτύξας ἐκεῖνος ἐξηγεῖται ὅτι 'ἄνθρωπε, 21

having-taken and having-opened(-them) he expounds that man

προαίρεσιν ἔχεις ἀκώλυτον φύσει καὶ ἀνανάγκαστον.

(a)-choice you-have unbindered by-nature and unconstrained

τοῦτο ἐνταῦθα ἐν τοῖς σπλάγχχνοις γέγραπται.

this here in the entrails is-written

- 22 δείξω σοι αὐτὸ πρῶτον ἐπὶ τοῦ συγκαταθητικοῦ τόπου.
I-will-show you it first in-the-case-of the of-assent topic
 μή τίς σε κωλῦσαι δύναται ἐπινεύσαι ἀληθεῖ; οὐδὲ εἷς.
surely-not anyone you binder can to-assent to-(the)-true not-even one
 μή τίς σε ἀναγκάσαι δύναται παραδέξασθαι τὸ ψεῦδος;
surely-not anyone you compel can to-accept the false
- 23 οὐδὲ εἷς. ὁρᾷς ὅτι ἐν τούτῳ τῷ τόπῳ τὸ προαιρετικὸν
not-even one you-see that in this the topic the (faculty)-of-choice
 ἔχεις ἀκώλυτον ἀνανάγκαστον ἀπαρἀπόδιστον;
you-have unbindered unconstrained unimpeded
- 24 ἄγε ἐπὶ δὲ τοῦ ὀρεκτικοῦ καὶ ὀρμητικοῦ ἄλλως
come in-the-case-of and the (topic)-of-desire and of-impulse otherwise
 ἔχει; καὶ τίς ὀρμὴν νικῆσαι δύναται ἢ ἄλλη ὀρμή; τίς
is-it and what impulse overcome can than another impulse what
 δ' ὄρεξιν καὶ ἔκκλισιν ἢ ἄλλη ὄρεξις καὶ ἔκκλισις;
and desire and aversion than another desire and aversion
- 25 'ἂν μοι,' φησί, 'προσάγη θανάτου φόβον, ἀναγκάζει με.'
if to-me he-says one-brings-to-bear of-death (the)-fear he-compels me
 'οὐ τὸ προσαγόμενον, ἀλλ' ὅτι δοκεῖ σοι κρεῖττον εἶναι
not the (thing)-brought-to-bear but that it-seems to-you better to-be
 ποιῆσαί τι τούτων ἢ ἀποθανεῖν.
to-do some of-these than to-die
- 26 πάλιν οὖν τὸ σὸν δόγμα σε ἠνάγκασεν, τοῦτ' ἔστι
again then the your judgment you compelled that is
 προαίρεσιν προαίρεσις.
choice (compelled)-choice
- 27 εἰ γὰρ τὸ ἴδιον μέρος, ὃ ἡμῖν ἔδωκεν ἀποσπάσας
if for the own part which to-us he-gave having-broken-off
 ὁ θεός, ὑπ' αὐτοῦ ἢ ὑπ' ἄλλου τινὸς κωλυτὸν ἢ
the god by himself or by another something binderable or

ἀναγκαστὸν κατεσκευάκει, οὐκέτι ἂν ἦν θεὸς οὐδ'
compellable be-had-constructed no-longer — he-would-be god nor
 ἐπεμελείτο ἡμῶν ὃν δεῖ τρόπον.

would-be-care-for us in-which (one)-must way

ταῦτα εὐρίσκω, φησὶν, ἐν τοῖς ἱεροῖς. ταῦτά σοι 28

these(-things) I-find he-says in the sacrifices these(-things) to-you

σημαίνεται. ἐὰν θέλῃς, ἐλεύθερος εἶ. ἐὰν θέλῃς, μέμψῃ

are-signified if you-wish free you-are if you-wish you-will-blame

οὐδένα, ἐγκαλέσεις οὐδενί, πάντα κατὰ γνώμην ἔσται

no-one you-will-accuse no-one everything according-to mind will-be

ἅμα τὴν σὴν καὶ τὴν τοῦ θεοῦ.

at-once the yours and the of-the god

διὰ ταύτην τὴν μαντείαν ἔρχομαι ἐπὶ τὸν θύτην τοῦτον 29

because-of this the prophecy I-go to the diviner this

καὶ τὸν φιλόσοφον, οὐκ αὐτὸν θαυμάσας ἕνεκά γε

and the philosopher not him having-admired for-the-sake at-least

τῆς ἐξηγήσεως, ἀλλὰ ἐκεῖνα ᾧ ἐξηγείται.

of-the exposition but those(-things) which he-expounds

ὅτι οὐ δεῖ χαλεπαίνειν τοῖς ἀμαρτανομένοις

XVIII • THAT ONE MUST NOT BE ANGRY AT WRONGDOERS

If assent and impulse follow what appears so, the thief and the adulterer have gone astray about good and evil; pity them rather than destroy them, as you would pity the blind. We are angry because we admire the things they take: admire not your clothes, and you will not be angry with the thief. When his iron lamp is stolen, Epictetus tells himself he will find an earthenware one tomorrow, since one loses only what one has. The tyrant binds the leg and takes the head, but not choice. Practice on small things, and be the athlete whom no heat, girl, fame, or death overcomes.

- 1 εἰ ἀληθές ἐστι τὸ ὑπὸ τῶν φιλοσόφων λεγόμενον
 if true is the (thing)-by the philosophers said
 ὅτι πᾶσιν ἀνθρώποις μία ἀρχὴ καθάπερ τοῦ
 that for-all men (there-is)-one principle as of-the
 συγκαταθέσθαι τὸ παθεῖν ὅτι ὑπάρχει καὶ τοῦ ἀνανεῦσαι
 to-assent the to-feel that it-is(-so) and of-the to-dissent
 τὸ παθεῖν ὅτι οὐχ ὑπάρχει καὶ νῆ Δία τοῦ ἐπισχεῖν
 the to-feel that not it-is(-so) and by Zeus of-the to-suspend(-judgment)
 τὸ παθεῖν ὅτι ἀδηλόν ἐστιν,
 the to-feel that unclear it-is
- 2 οὕτως καὶ τοῦ ὀρμῆσαι ἐπὶ τι τὸ παθεῖν ὅτι ἐμοὶ
 so also of-the to-have-impulse toward something the to-feel that to-me
 συμφέρει, ἀμήχανον δ' ἄλλο μὲν κρίνειν τὸ συμφέρον,
 it-is-advantageous (it-is)-impossible and one(-thing) indeed to-judge the advantageous
 ἄλλου δ' ὀρέγεσθαι καὶ ἄλλο μὲν κρίνειν καθήκον, ἐπ'
 another but to-desire and one(-thing) indeed to-judge fitting toward
 ἄλλο δὲ ὀρμᾶν, τί ἔτι τοῖς πολλοῖς χαλεπαίνομεν;
 another but to-have-impulse why still with-the many are-we-angry

- κλέπται, φησίν, εἰςὶ καὶ λωποδύται. — τί ἐστὶ τὸ 3
thieves he-says they-are and robbers what is the
 κλέπται καὶ λωποδύται; πεπλάνηνται περὶ ἀγαθῶν καὶ
thieves and robbers they-have-gone-astay about good(-things) and
 κακῶν. χαλεπαίνειν οὖν δεῖ αὐτοῖς ἢ ἐλεεῖν αὐτούς;
evil(-things) to-be-angry then must-one with-them or to-pity them
 ἀλλὰ δεῖξον τὴν πλάνην καὶ ὅψει πῶς ἀφίστανται 4
but show the error and you-will-see how they-desist
 τῶν ἀμαρτημάτων. ἂν δὲ μὴ βλέπωσιν, οὐδὲν ἔχουσιν
from-the errors if but not they-see nothing they-have
 ἀνώτερον τοῦ δοκοῦντος αὐτοῖς.
higher than-the (thing)-seeming to-them
 τοῦτον οὖν τὸν ληστὴν καὶ τοῦτον τὸν μοιχὸν οὐκ ἔδει 5
this then the robber and this the adulterer not ought
 ἀπολωλέναι;
to-have-been-destroyed
 — μηδαμῶς, ἀλλ' ἐκεῖνο μᾶλλον 'τοῦτον τὸν πεπλανημένον 6
by-no-means but that rather this the (man)-gone-astay
 καὶ ἐξηπατημένον περὶ τῶν μεγίστων καὶ ἀποτετυφλωμένον
and deceived about the greatest(-things) and blinded
 οὐ τὴν ὄψιν τὴν διακριτικὴν τῶν λευκῶν καὶ μελάνων,
not in-the sight the distinguishing of-the white(-things) and black(-things)
 ἀλλὰ τὴν γνώμην τὴν διακριτικὴν τῶν ἀγαθῶν καὶ τῶν
but in-the judgment the distinguishing of-the good(-things) and the
 κακῶν μὴ ἀπολλύναι;
evil(-things) not to-destroy
 καὶ οὕτως λέγῃς, γνώσῃ πῶς ἀπάνθρωπόν ἐστιν ὁ 7
and-if so you-speak you-will-realize how inhuman is what
 λέγεις καὶ ὅτι ἐκεῖν' ὅμοιον 'τοῦτον οὖν τὸν τυφλὸν μὴ
you-say and that to-that (it-is)-like this then the blind(-man) not
 ἀπολλύναι καὶ τὸν κωφόν;
to-destroy and the deaf

- 8 εἰ γὰρ μεγίστη βλάβη ἢ τῶν μεγίστων ἀπώλειά ἐστιν,
 if for (the)-greatest harm the of-the greatest(-things) loss is
 μέγιστον δ' ἐν ἐκάστῳ προαίρεσις οἷα δεῖ καὶ
 greatest and in each(-man) (is)-choice such-as it-ought(-to-be) and
 τούτου στέρεται τις, τί ἔτι χαλεπαίνεις αὐτῷ;
 of-this is-deprived someone why still are-you-angry with-him
- 9 ἄνθρωπε, εἰ σὲ δεῖ παρὰ φύσιν ἐπὶ τοῖς ἀλλοτρίοις
 man if you must contrary-to nature at the of-others
 κακοῖς διατίθешαι, ἐλέει αὐτὸν μᾶλλον ἢ μίσει· ἄφες
 evils to-be-affected pity him rather than hate(-him) let-go
 τοῦτο τὸ προσκοπτικὸν καὶ μισητικόν·
 this the offense-taking and hating
- 10 μὴ *** τὰς φωνὰς ταύτας ἃς οἱ πολλοὶ τῶν ***
 not (lacuna) the words these which the many of-the (lacuna)
 'τούτους οὖν τοὺς καταράτους καὶ μαρούς ***' ἔστω·
 these then the accursed and foul (lacuna) let-it-be
 σὺ πῶς ποτ' ἀπεσοφώθης ἄφνω ***.
 you how ever became-wise suddenly (lacuna)
- 11 ἄλλως χαλεπὸς εἶ. διὰ τί οὖν χαλεπαίνομεν; ὅτι
 otherwise harsh you-are because-of what then are-we-angry because
 τὰς ὕλας θαυμάζομεν, ὧν ἡμᾶς ἀφαιροῦνται. ἐπεὶ
 the materials we-admire of-which us they-rob since
 τοι μὴ θαύμαξέ σου τὰ ἱμάτια καὶ τῷ κλέπτῃ οὐ
 indeed not admire your the clothes and at-the thief not
 χαλεπαίνεις· μὴ θαύμαξε τὸ κάλλος τῆς γυναικὸς καὶ
 you-are-angry not admire the beauty of-the wife and
 τῷ μοιχῷ οὐ χαλεπαίνεις.
 at-the adulterer not you-are-angry
- 12 γνῶθι ὅτι κλέπτης καὶ μοιχὸς ἐν τοῖς σοῖς τόπον
 know that (a)-thief and adulterer among the your(-things) place
 οὐκ ἔχει, ἐν δὲ τοῖς ἀλλοτρίοις καὶ τοῖς οὐκ ἐπὶ σοί.
 not has among but the (things)-of-others and those not up-to you

ταῦτα ἂν ἀφῆς καὶ παρὰ μηδὲν ἡγήσῃ, τίνι ἔτι
these(-things) if you-let-go and for nothing you-count with-whom still
 χαλεπαίνεις; μέχρι δ' ἂν ταῦτα θαυμάζῃς, σεαυτῷ
are-you-angry as-long-as but — these(-things) you-admire with-yourself
 χαλέπαινε μᾶλλον ἢ ἐκείνοις. σκόπει γάρ·

be-angry rather than with-them consider for
 ἔχεις καλὰ ἱμάτια, ὁ γείτων σου οὐκ ἔχει· θυρίδα 13
you-have fine clothes the neighbor your not has(-them) (a)-window
 ἔχεις, θέλεις αὐτὰ ψῦξαι. οὐκ οἶδεν ἐκεῖνος τί τὸ ἀγαθόν
you-have you-wish them to-air not knows he what the good
 ἐστὶ τοῦ ἀνθρώπου, ἀλλὰ φαντάζεται ὅτι τὸ ἔχειν καλὰ
is of-the man but imagines that the to-have fine
 ἱμάτια, τοῦτο δὲ καὶ σὺ φαντάζῃ.

clothes (is)-this which also you imagine
 εἴτα μὴ ἔλθῃ καὶ ἄρῃ αὐτά; ἀλλὰ σὺ πλακοῦντα 14
then not shall-be-come and take them but you (a)-cake
 δεικνύων ἀνθρώποις λίχνους καὶ μόνος αὐτὸν καταπίνων
showing to-men gluttonous and alone it swallowing
 οὐ θέλεις ἵνα αὐτὸν ἀρπάσωσι; μὴ ἐρέθιζε αὐτούς,
not do-you-wish that it they-should-snatch not provoke them
 θυρίδα μὴ ἔχε, μὴ ψυχέ σου τὰ ἱμάτια.

(a)-window not have not air your the clothes
 κἀγὼ πρῶτῃν σιδηροῦν λύχνον ἔχων παρὰ τοῖς θεοῖς ἀκούσας 15
and-I recently (an)-iron lamp having beside the gods having-beard
 ψόφον τῆς θυρίδος κατέδραμον. εὔρον ἡρπασμένον τὸν
(a)-noise at-the window ran-down I-found snatched the
 λύχνον. ἐπελογισάμην, ὅτι ἔπαθεν τι ὁ ἄρας
lamp I-reasoned that he-felt something the (one)-having-taken(-it)
 οὐκ ἀπίθανον. τί οὖν; αὔριον, φημί, ὁστράκινον εὐρήσεις.
not unpersuasive what then tomorrow I-say (an)-earthenware you-will-find

- 16 ἐκεῖνα γὰρ ἀπολλύει, ἃ ἔχει. ‘ἀπώλεσά μου τὸ ἱμάτιον.’
those(-things) for one-loses which one-has I-have-lost my the cloak
 εἶχες γὰρ ἱμάτιον. ‘ἀλγῶ τὴν κεφαλὴν.’ μὴ τι
you-had for (a)-cloak I-have-a-pain-in the head surely-not at-all
 κέρατα ἀλγείς; τί οὖν ἀγανακτεῖς; τούτων γὰρ
horns do-you-have-a-pain-in why then are-you-vexed of-these for
 αἱ ἀπώλειαι, τούτων οἱ πόνοι, ὧν καὶ αἱ κτήσεις.
(are)-the losses of-these the pains of-which also the possessions
- 17 ‘ἀλλ’ ὁ τύραννος δῆσει.’ τίς τὸ σκέλος. ‘ἀλλ’ ἀφελεῖ.’
but the tyrant will-bind(-me) what the leg but he-will-take-off
 τίς τὸν τράχηλον. τί οὖν οὐ δῆσει οὐδ’ ἀφελεῖ; τὴν
what the neck what then not will-he-bind nor take-off the
 προαίρεσιν. διὰ τοῦτο παρήγγελλον οἱ παλαιοὶ τὸ
choice because-of this enjoined the ancients the
 Γνώθι σαυτόν.
know thyself
- 18 τί οὖν; ἔδει νῆ τοὺς θεοὺς μελετᾶν ἐπὶ τῶν μικρῶν
what then (we)-ought by the gods to-practice on the small(-things)
 καὶ ἀπ’ ἐκείνων ἀρχομένους διαβαίνειν ἐπὶ τὰ μείζω.
and from them beginning to-pass-over to the greater
- 19 ‘κεφαλὴν ἀλγῶ.’ ‘οἷμοι’ μὴ λέγε. ‘ὥτιον ἀλγῶ.’
(my)-head I-have-a-pain-in alas not say (my)-ear I-have-a-pain-in
 ‘οἷμοι’ μὴ λέγε. καὶ οὐ λέγω ὅτι οὐ δέδοται στενάξαι,
alas not say and not I-say that not it-is-permitted to-groan
 ἀλλὰ ἔσωθεν μὴ στενάξης. μηδ’ ἂν βραδέως τὸν ἐπίδεσμον
but inwardly not groan nor if slowly the bandage
 ὁ παῖς φέρῃ, κραύγαζε καὶ σπῶ καὶ λέγε ‘πάντες με
the slave bring shout and writhe and say all me
 μισοῦσιν.’ τίς γὰρ μὴ μισήσῃ τὸν τοιοῦτον;
bate who for not would-bate the such(-man)

τούτοις τὸ λοιπὸν πεποιθὼς τοῖς δόγμασιν ὀρθὸς 20
in-these the rest(-of-time) trusting the judgments upright
 περιπάτει, ἐλεύθερος, οὐχὶ τῷ μεγέθει πεποιθὼς τοῦ
walk-about free not in-the size trusting of-the
 σώματος ὥσπερ ἀθλητῆς· οὐ γὰρ ἴως ὄνον ἀήττητον
body like (an)-athlete not for as (a)-donkey unconquerable
 εἶναι.

to-be(-needed)

τίς οὖν ὁ ἀήττητος; ὃν οὐκ ἐξίστησιν οὐδὲν 21
who then (is)-the unconquerable whom not drives-out-of-himself anything
 τῶν ἀπροαμέτῳ. εἴτα λοιπὸν ἐκάστην τῶν περιστάσεων
of-the (things)-outside-choice then thereafter each of-the circumstances
 ἐπερχόμενος καταμανθάνω ὡς ἐπὶ τοῦ ἀθλητοῦ.
going-through I-observe as in-the-case-of the athlete
 ‘οὗτος ἐξεβίασε τὸν πρῶτον κλήρον. τί οὖν τὸν
this(-one) has-overpowered the first lot what then the
 δεύτερον; τί δ’ ἂν καῦμα ἦ;

second what and if (a)-beat-wave there-be

τί δ’ ἐν Ὀλυμπίᾳ; καὶ ἐνταῦθα ὡσαύτως. ἂν ἀργυρίδιον 22
what and at Olympia and here likewise if (a)-little-money
 προβάλλῃς, καταφρονήσῃ. τί οὖν ἂν κορασίδιον; τί οὖν
you-offer he-will-despise(-it) what then if (a)-little-girl what then
 ἂν ἐν σκοτῶ; τί οὖν ἂν δοξάριον; τί οὖν ἂν λαιδορίαν;
if in (the)-dark what then if (a)-bit-of-fame what then if abuse
 τί οὖν ἂν ἔπαινον; τί δ’ ἂν θάνατον;

what then if praise what and if death

δύναται ταῦτα πάντα νικῆσαι. τί οὖν ἂν καῦμα ἦ, 23
he-can these(-things) all overcome what then if (a)-beat-wave there-be
 τοῦτό ἐστι· τί, ἂν οἰνωμένος ἦ; τί ἂν μελαγχολῶν;
that is what if drunk be-be what if melancholy
 τί ἐν ὕπνοις; οὗτός μοι ἐστὶν ὁ ἀνίκητος ἀθλητής.
what in sleep this(-man) to-me is the unconquered athlete

πῶς ἔχειν δεῖ πρὸς τοὺς τυράννους

XIX · HOW TO BEHAVE TOWARD TYRANTS

An uneducated man with some advantage, real or seeming, grows puffed up; the tyrant boasts of power but cannot give right desire. Men attend to him as to a donkey, and fear him only through their own judgments. Every creature acts for its own sake, but Zeus made the rational creature unable to reach its own good without serving the common one. Men court Caesar's cobbler Felicio; a tribune sacrifices on the Capitol, but no one sacrifices for having desired well. A seeker of Augustus' priesthood spends much for a name.

- 1 ὅτι ἂν τινι προσῇ τι πλεονέκτημα ἢ δοκῇ γε
that if to-anyone belongs some advantage or it-seems at-least
προσεῖναι μὴ προσόν, τοῦτον πᾶσα ἀνάγκη, ἐὰν ἀπαιδευτος
to-belong not belonging this(-man) (it-is)-all necessity if uneducated
ῆ, πεφυσῆσθαι δι' αὐτό.
he-is to-be-puffed-up because-of it
- 2 εὐθὺς ὁ τύραννος λέγει 'ἐγὼ εἰμι ὁ πάντων κράτιστος.'
at-once the tyrant says I am the of-all most-powerful
καὶ τί μοι δύνασαι παρασχεῖν; ὅρεξίν μοι δύνασαι
and what to-me can-you provide desire for-me can-you
περιποιῆσαι ἀκώλυτον; πόθεν σοι; σὺ γὰρ ἔχεις; ἔκκλισιν
procure unbindered whence for-you you for have(-it) aversion
ἀπερίπτωτον; σὺ γὰρ ἔχεις; ὁρμὴν ἀναμάρτητον;
not-falling-into you for have(-it) impulse faultless
- 3 καὶ ποῦ σοι μέτεστιν; ἄγε, ἐν νηὶ δὲ σαυτῷ θαρρεῖς ἢ
and where to-you (is)-there-a-share come in (a)-ship but yourself do-you-trust or
τῷ εἰδότη; ἐπὶ δ' ἄρματος τίνι ἢ τῷ εἰδότη;
the (one)-who-knows on and (a)-chariot whom(-else) than the (one)-who-knows
- 4 τί δ' ἐν ταῖς ἄλλαις τέχναις; ὡσαύτως. τί οὖν δύνασαι;
what and in the other arts likewise what then can-you
'πάντες με θεραπεύουσιν.' καὶ γὰρ ἐγὼ τὸ πινάκιον
all me attend-to and for I the little-plate

θεραπεύω καὶ πλύνω αὐτὸ καὶ ἐκμάσσω καὶ τῆς ληκύθου
attend-to and wash it and wipe(-it) and of-the oil-flask
 ἔνεκα πάσσαλον πήσσω. τί οὖν; ταῦτά μου κρείττονά
for-the-sake (a)-peg I-fix what then these than-me better
 ἔστιν; οὐ· ἀλλὰ χρεῖαν μοι παρέχει τινά. ταύτης οὖν
are no but use to-me they-provide some this then
 ἔνεκα θεραπεύω αὐτά. τί δέ; τὸν ὄνον οὐ θεραπεύω;
for-the-sake I-attend-to them what and the donkey not do-I-attend-to
 οὐ νίπτω αὐτοῦ τοὺς πόδας; οὐ περικαθαίρω; οὐκ οἶδας 5
not do-I-wash his the feet not do-I-clean(-him) not do-you-know
 ὅτι πᾶς ἄνθρωπος ἑαυτὸν θεραπεύει, σὲ δ' οὕτως ὥς
that every man himself attends-to you but so as
 τὸν ὄνον; ἐπεὶ τίς σε θεραπεύει ὥς ἄνθρωπον; δείκνυε.
the donkey since who you attends-to as (a)-man show(-me)
 τίς σοι θέλει ὅμοιος γενέσθαι, τίς σου ζηλωτῆς γίνεται ὥς 6
who you wishes like to-become who your emulator becomes as
 Σωκράτους; ‘ἀλλὰ δύναμαί σε τραχηλοκοπήσαι.’ καλῶς
of-Socrates but I-can you behead well
 λέγεις. ἐξελαθόμην ὅτι σε δεῖ θεραπεύειν καὶ ὥς πυρετὸν
you-say I-forgot that you must to-attend-to and like (a)-fever
 καὶ ὥς χολέραν καὶ βωμὸν στήσαι, ὥς ἐν Ῥώμῃ Πυρετοῦ
and like cholera and (an)-altar to-set-up as in Rome of-Fever
 βωμός ἐστιν.
(an)-altar there-is
 τί οὖν ἐστὶ τὸ ταρασσόν καὶ καταπλήττον τοὺς 7
what then is the(-thing) disturbing and frightening the
 πολλούς; ὁ τύραννος καὶ οἱ δορυφόροι; πόθεν; μὴ
many the tyrant and the bodyguards whence not
 γένοιτο· οὐκ ἐνδέχεται τὸ φύσει ἐλεύθερον ὑπ’ ἄλλου
may-it-be not it-is-possible the by-nature free by other
 τινὸς ταραχθῆναι ἢ κωλυθῆναι πλὴν ὑφ’ ἑαυτοῦ.
anything to-be-disturbed or to-be-hindered except by itself

- 8 ἀλλὰ τὰ δόγματα αὐτὸν ταραάσσει. ὅταν γὰρ ὁ τύραννος
but the judgments him disturb when for the tyrant
 εἶπη τινὶ 'δήσω σου τὸ σκέλος,' ὁ μὲν τὸ σκέλος
says to-someone I-will-bind your the leg the-one indeed the leg
 τετιμηκὼς λέγει 'μή· ἐλέησον,' ὁ δὲ τὴν προαίρεσιν
having-valued says no have-pity the-other but the choice
 τὴν ἑαυτοῦ λέγει 'εἴ σοι λυσιτελέστερον φαίνεται, δῆσον.'
the his-own says if to-you more-profitable it-seems bind(-it)
 'οὐκ ἐπιστρέφῃ;
not do-you-beed
- 9 'οὐκ ἐπιστρέφομαι.' 'ἐγὼ σοι δείξω ὅτι κύριός εἰμι.'
not I-beed I to-you will-show that master I-am
 'πόθεν σύ; ἐμὲ ὁ Ζεὺς ἐλεύθερον ἀφήκεν. ἢ δοκεῖς ὅτι
whence you me — Zeus free let-go or do-you-think that
 ἔμελλεν τὸν ἴδιον υἱὸν εἶναι καταδουλοῦσθαι; τοῦ νεκροῦ
he-was-going the own son to-allow to-be-enslaved of-the corpse
 δέ μου κύριος εἶ, λάβε αὐτόν.'
but my master you-are take it
- 10 'ὥσθ' ὅταν μοι προσίῃς, ἐμὲ οὐ θεραπεύεις;' 'οὐ· ἀλλ'
so-that when to-me you-come me not do-you-attend-to not but
 ἑμαυτόν. εἰ δὲ θέλεις με λέγειν ὅτι καὶ σέ, λέγω σοι
myself if but you-wish me to-say that also you I-say to-you
 οὕτως ὥς τὴν χύτραν.'
so as the pot
- 11 τοῦτο οὐκ ἔστιν φίλαυτον· γέγονε γὰρ οὕτως τὸ ζῶον·
this not is selfish has-been-made for so the creature
 αὐτοῦ ἕνεκα πάντα ποιεῖ. καὶ γὰρ ὁ ἥλιος αὐτοῦ
for-its-own sake everything it-does and for the sun for-its-own
 ἕνεκα πάντα ποιεῖ καὶ τὸ λοιπὸν αὐτὸς ὁ Ζεὺς.
sake everything does and the rest himself — Zeus

ἀλλ' ὅταν θέλῃ εἶναι Ὑέτιος καὶ Ἐπικάρπιος καὶ πατὴρ 12

but when he-wishes to-be Rain-giver and Fruit-giver and father
ἀνδρῶν τε θεῶν τε, ὁρᾷς ὅτι τούτων τῶν ἔργων καὶ τῶν
of-men both of-gods and you-see that these the works and the
προσηγοριῶν οὐ δύναται τυχεῖν, ἂν μὴ εἰς τὸ κοινὸν
titles not he-can attain if not to the common(-good)
ὠφέλιμος ᾖ.

useful he-be

καθόλου τε τοιαύτην τὴν φύσιν τοῦ λογικοῦ ζώου 13

in-general and such the nature of-the rational creature
κατεσκεύασεν, ἵνα μηδενὸς τῶν ἰδίων ἀγαθῶν δύνηται
he-constructed that of-none of-the own goods it-may-be-able
τυγχάνειν, ἂν μὴ τι εἰς τὸ κοινὸν ὠφέλιμον
to-attain if not something to the common(-good) useful
προσφέρηται.

it-contribute

οὕτως οὐκέτι ἀκοινωνήτον γίνεται τὸ πάντα αὐτοῦ ἔνεκα 14

so no-longer unsocial becomes the everything for-its-own sake
ποιεῖν.

to-do

ἐπεὶ τί ἐκδέχῃ; ἵνα τις ἀποστῇ αὐτοῦ καὶ τοῦ ἰδίου 15

since what do-you-expect that one should-abandon himself and the own
συμφέροντος; καὶ πῶς ἔτι μία καὶ ἡ αὐτὴ ἀρχὴ πᾶσιν
advantage and how still one and the same principle for-all
ἔσται ἡ πρὸς αὐτὰ οἰκείωσις;

will-be the toward themselves appropriation

τί οὖν; ὅταν ὑπῇ δόγματα ἀλλόκοτα περὶ τῶν 16

what then when there-are-underneath judgments strange about the
ἀπροαιρέτων ὡς ὄντων ἀγαθῶν καὶ κακῶν, πᾶσα
(things)-outside-choice as being good(-things) and evil(-things) (it-is)-all
ἀνάγκη θεραπεύειν τοὺς τυράννους.

necessity to-attend-to the tyrants

- 17 ὥφελον γὰρ τοὺς τυράννους μόνον, τοὺς κοιτωνίτας δ'
would-that for the tyrants only the chamberlains but
 οὐ. πῶς δὲ καὶ φρόνιμος γίνεται ἐξαίφνης ὁ ἄνθρωπος,
not how and also prudent becomes suddenly the man
 ὅταν Καῖσαρ αὐτὸν ἐπὶ τοῦ λασάνου ποιήσῃ· πῶς εὐθὺς
when Caesar him over the close-stool makes how at-once
 λέγομεν ‘φρονίμως μοι λελάληκεν Φηλικίων.’
we-say prudently to-me has-spoken Felicio
- 18 ἤθελον αὐτὸν ἀποβληθῆναι τοῦ κοπρῶνος, ἵνα πάλιν
I-would-wish him to-be-thrown-out of-the dunghill so-that again
 ἄφρων σοι δοκῇ.
foolish to-you he-may-seem
- 19 εἶχέν τινα Ἐπαφρόδιτος σκυτέα, ὃν διὰ τὸ ἄχρηστον
had a-certain Epaphroditus cobbler whom because-of the useless
 εἶναι ἐπώλησεν. εἶτα ἐκείνος κατὰ τινα δαίμονα ἀγορασθεὶς
to-be he-sold then he by some daimon bought
 ὑπὸ τινος τῶν Καισαριανῶν τοῦ Καίσαρος σκυτεὺς ἐγένετο.
by someone of-the Caesar's-men — of-Caesar cobbler became
 εἶδες ἂν πῶς αὐτὸν ἐτίμα ὁ Ἐπαφρόδιτος·
you-would-have-seen — how him honored — Epaphroditus
- 20 ‘τί πράσσει Φηλικίων ὁ ἀγαθός;
what fares Felicio the good
- 21 φιλῶ σε.’ εἶτα εἴ τις ἡμῶν ἐπύθετο ‘τί ποιεῖ αὐτός;’
I-kiss you then if anyone of-us asked what does he-himself
 ἐλέγετο ὅτι ‘μετὰ Φηλικίωνος βουλευέται περὶ τινος.’
it-was-said that with Felicio he-deliberates about something
- 22 οὐχὶ γὰρ πεπράκει αὐτὸν ὥς ἄχρηστον; τίς οὖν αὐτὸν
not for had-he-sold him as useless who then him
 ἄφνω φρόνιμον ἐποίησεν;
suddenly prudent made
- 23 τοῦτ’ ἔστι τὸ τιμᾶν ἄλλο τι ἢ τὰ προαιρετικά.
this is the to-honor other something than the (things)-within-choice

- ‘ἡξίωται δημαρχίας.’ πάντες οἱ ἀπαντῶντες 24
he-has-been-deemed-worthy of-the-tribunate all those meeting(-him)
 συνήδονται· ἄλλος τοὺς ὀφθαλμοὺς καταφιλεῖ, ἄλλος τὸν
rejoice-with(-him) one the eyes kisses another the
 τράχηλον, οἱ δούλοι τὰς χεῖρας. ἔρχεται εἰς οἶκον, εὕρισκει
neck the slaves the hands he-comes to (the)-house he-finds
 λύχνους ἀπτομένους. ἀναβαίνει εἰς τὸ Καπιτώλιον, ἐπιθύει.
lamps lit he-goes-up to the Capitol he-sacrifices
 τίς οὖν πώποτε ὑπὲρ τοῦ ὀρεχθῆναι καλῶς ἔθυσεν; ὑπὲρ 25
who then ever for the to-have-desired well sacrificed for
 τοῦ ὀρμῆσαι κατὰ φύσιν; ἐκεῖ γὰρ καὶ θεοὶς
the to-have-had-impulse according-to nature there for also to-gods
 εὐχαριστοῦμεν, ὅπου τὸ ἀγαθὸν τιθέμεθα.
we-give-thanks where the good we-place
 σήμερόν τις ὑπὲρ ἱερωσύνης ἐλάλει μοι τοῦ Αὐγούστου. 26
today someone about (a)-priesthood was-talking to-me — of-Augustus
 λέγω αὐτῷ ‘ἄνθρωπε, ἄφες τὸ πρᾶγμα· δαπανήσεις πολλὰ
I-say to-him man let-go the matter you-will-spend much
 εἰς οὐδέν.’
for nothing
 — ‘ἀλλ’ οἱ τὰς ὠνάς,’ φησί, ‘γράφοντες γράψουσιν τὸ 27
but those the contracts he-says writing will-write the
 ἐμὸν ὄνομα.’ — ‘μή τι οὖν σὺ τοῖς ἀναγιγνώσκουσι
my name surely-not at-all then you to-those reading
 λέγεις παρών· ἐμὲ γεγράφασιν;
say being-present me they-have-written
 εἰ δὲ καὶ νῦν δύνασαι παρεῖναι πᾶσι, ἐὰν ἀποθάνῃς, τί 28
if and even now you-can be-present with-all if you-die what
 ποιήσεις;’ — ‘μενεῖ μου τὸ ὄνομα.’ — ‘γράψον αὐτὸ
will-you-do will-remain my the name write it

εἰς λίθον καὶ μενεῖ. ἄγε ἔξω δὲ Νικοπόλεως τίς σου
 on (a)-stone and it-will-remain come outside but Nicopolis what of-you
 μνεῖα;’

(is-the)-memory

- 29 — ‘ἀλλὰ χρυσοῦν στέφανον φορήσω.’ — ‘εἰ ἅπαξ
 but (a)-golden crown I-shall-wear if once
 ἐπιθυμῆς στεφάνου, ῥόδινον λαβὼν περίθου· ὄψει
 you-desire (a)-crown (a)-rose(-one) having-taken put(-it)-on in-appearance
 γὰρ κομψότερον.’
 for more-elegant

περὶ τοῦ λόγου πῶς αὐτοῦ θεωρητικός ἐστίν

XX · HOW REASON CONTEMPLATES ITSELF

An art contemplates itself only when it is of the kind of its objects, and reason, a system of impressions, is. So the philosopher's first work is to test impressions, as the assayer tests coin. The end is to follow the gods, the good the right use of impressions; even Epicurus must use reason to place the good in the flesh.

- 1 πᾶσα τέχνη καὶ δύναμις προηγουμένων τινῶν ἐστὶ
 every art and faculty of-principal some(-things) is
 θεωρητική.

contemplative

- 2 ὅταν μὲν οὖν ὁμοειδῆς τοῖς θεωρουμένοις καὶ αὐτῇ,
 when indeed then like-in-form to-the (things)-contemplated also itself(-is)
 ἀναγκαίως καὶ αὐτῆς γίνεται θεωρητική· ὅταν δ’
 necessarily also of-itself it-becomes contemplative when but
 ἀνομογενής, οὐ δύναται θεωρεῖν ἐαυτήν.
 unlike-in-kind not it-can contemplate itself

- οἶον σκυτικὴ περὶ δέρματα ἀναστρέφεται, αὐτὴ δὲ 3
for-example shoemaking about hides is-occupied itself but
 παντελῶς ἀπῆλλακται τῆς ὕλης τῶν δερμάτων· διὰ
completely is-removed-from the material of-the hides because-of
 τοῦτο οὐκ ἔστιν αὐτῆς θεωρητικὴ.
this not it-is of-itself contemplative
- γραμματικὴ πάλιν περὶ τὴν ἐγγράμματον φωνήν· μή 4
grammar again about the articulate voice surely-not
 τι οὖν ἐστὶ καὶ αὐτὴ ἐγγράμματος φωνή; οὐδαμῶς.
at-all then is also itself articulate voice in-no-way
 διὰ τοῦτο οὐ δύναται θεωρεῖν ἑαυτήν. ὁ οὖν λόγος
because-of this not it-can contemplate itself the then reason
 πρὸς τί ποτε ὑπὸ τῆς φύσεως παρείληπται;
for what ever by the nature has-it-been-received
- πρὸς χρήσιν φαντασιῶν οἷαν δεῖ. αὐτὸς οὖν τί 5
for (the)-use of-impressions such-as it-ought(-to-be) itself then what
 ἐστίν; σύστημα ἐκ ποιῶν φαντασιῶν. οὕτως γίνεται
is (a)-system of certain-kinds-of impressions so it-becomes
 φύσει καὶ αὐτοῦ θεωρητικός.
by-nature also of-itself contemplative
- πάλιν ἡ φρόνησις τίνα θεωρήσουσα παρελήλυθεν; 6
again the prudence what(-things) to-contemplate has-it-come
 ἀγαθὰ καὶ κακὰ καὶ οὐδέτερα. αὐτὴ οὖν τί ἐστίν;
good and bad and neither itself then what is
 ἀγαθόν. ἡ δ' ἀφροσύνη τί ἐστίν; κακόν. ὁρᾷς οὖν ὅτι
(a)-good the but folly what is (an)-evil you-see then that
 ἀναγκαίως καὶ αὐτῆς γίνεται καὶ τῆς ἐναντίας θεωρητικῆ;
necessarily both of-itself it-becomes and of-the opposite contemplative

- 7 διὰ τοῦτο ἔργον τοῦ φιλοσόφου τὸ μέγιστον καὶ
because-of this (the)-work of-the philosopher the greatest and
 πρῶτον δοκιμάζειν τὰς φαντασίας καὶ διακρίνειν καὶ
first (is)-to-test the impressions and to-distinguish(-them) and
 μηδεμίαν ἀδοκίμαστον προσφέρεισθαι.
none untested to-accept
- 8 ὁράτε ἐπὶ τοῦ νομίσματος, ὅπου δοκεῖ τι
see in-the-case-of the coinage where it-seems something
 εἶναι πρὸς ἡμᾶς, πῶς καὶ τέχνην ἐξευρήκαμεν καὶ
to-be of-concern-to us how also (an)-art we-have-invented and
 ὅσοις ὁ ἀργυρογνώμων προσχρῆται πρὸς δοκιμασίαν
how-many-means the assayer uses for (the)-testing
 τοῦ νομίσματος, τῇ ὄψει, τῇ ἀφῇ, τῇ ὀσφρασίᾳ, τὰ
of-the coinage the sight the touch the smell the
 τελευταῖα τῇ ἀκοῇ.
last the hearing
- 9 ῥήξας τὸ δηνάριον τῷ ψόφῳ προσέχει καὶ
having-thrown(-down) the denarius at-the sound he-attends and
 οὐχ ἅπαξ ἀρκεῖται ψοφήσαντος, ἀλλ' ὑπὸ τῆς πολλῆς
not once he-is-content (it)-having-rung but by the great
 προσοχῆς μουσικὸς γίνεται.
attention musical he-becomes
- 10 οὕτως ὅπου διαφέρειν οἴομεθα τὸ πλανᾶσθαι τοῦ μὴ
so where to-differ we-think the to-go-astay from-the not
 πλανᾶσθαι, ἐνταῦθα πολλὴν προσοχὴν εἰσφέρομεν εἰς
to-go-astay there much attention we-bring for
 διάκρισιν τῶν διαπλανᾶν δυναμένων,
(the)-distinguishing of-the to-lead-astay able(-things)

ἐπὶ δὲ τάλαιπώρου ἡγεμονικοῦ χάσκοντες καὶ 11
in-the-case-of but (our)-wretched ruling-faculty gaping and
 καθεύδοντες, πᾶσαν φαντασίαν παραπροσδεχόμεθα· ἡ γὰρ
sleeping every impression we-admit the for
 ζημία οὐ προσπίπτει.

loss not strikes(-us)
 ὅταν οὖν θέλῃς γνῶναι, πῶς ἔχεις περὶ μὲν τὰγαθὰ 12
when then you-wish to-know how you-are about indeed the-good(-things)
 καὶ κακὰ ἀνεμμένως, περὶ τὰδιάφορα δ' ἐσπευσμένως,
and bad(-things) carelessly about the-indifferent(-things) but eagerly
 ἐπίστησον πῶς ἔχεις πρὸς τὸ ἐκτυφλωθῆναι καὶ πῶς
consider how you-are toward the to-be-blinded and how
 πρὸς τὸ ἐξαπατηθῆναι καὶ γνώσῃ ὅτι μακρὰν εἰ
toward the to-be-deceived and you-will-know that far you-are
 τοῦ ὥς δεῖ πεπονθέναι περὶ ἀγαθῶν καὶ κακῶν.
from-the as (one)-must to-feel about good(-things) and evil(-things)

‘ἀλλὰ πολλῆς ἔχει χρεῖαν παρασκευῆς καὶ πόνου πολλοῦ 13
but much it-has need of-preparation and of-toil much
 καὶ μαθημάτων.’ τί οὖν; ἐλπίζεις ὅτι τὴν μεγίστην τέχνην
and of-learning what then do-you-hope that the greatest art
 ἀπὸ ὀλίγων ἔστιν ἀναλαβεῖν;
from few(-things) it-is-possible to-acquire

καίτοι αὐτὸς μὲν ὁ προηγούμενος λόγος τῶν φιλοσόφων 14
and-yet itself indeed the principal doctrine of-the philosophers
 λίαν ἐστὶν ὀλίγος. εἰ θέλεις γνῶναι, ἀνάγνωθι τὰ
very is short if you-wish to-know read the(-works)
 Ζήνωνος καὶ ὄψει.

of-Zeno and you-will-see
 τί γὰρ ἔχει μακρὸν εἰπεῖν ὅτι τέλος ἐστὶ τὸ ἔπεσθαι θεοῖς, 15
what for has-it long to-say that (the)-end is the to-follow gods
 οὐσία δ' ἀγαθοῦ χρήσις οἷα δεῖ φαντασιῶν;
(the)-essence but of-good (is)-use such-as it-ought(-to-be) of-impressions

- 16 λέγε 'τί οὖν ἐστὶ θεὸς καὶ τί φαντασία; καὶ τί ἐστὶ
 say what then is god and what (an)-impression and what is
 φύσις ἢ ἐπὶ μέρους καὶ τί ἐστὶ φύσις ἢ τῶν ὅλων;
 nature the in particular and what is nature the of-the whole
- 17 ἤδη μακρόν. ἂν οὖν ἐλθὼν Ἐπίκουρος εἴπῃ, ὅτι ἐν σαρκὶ
 already long(-it-is) if then having-come Epicurus says that in flesh
 δεῖ εἶναι τὸ ἀγαθόν, πάλιν μακρόν γίνεται καὶ ἀνάγκη
 must to-be the good again long it-becomes and (it-is)-necessary
 ἀκοῦσαι τί τὸ προηγούμενόν ἐστιν ἐφ' ἡμῶν, τί τὸ
 to-hear what the principal(-thing) is in us what the
 ὑποστατικὸν καὶ οὐσιῶδες. ὅτι τὸ κοχλίου ἀγαθὸν οὐκ
 substantial and essential that the of-(a)-snail good not
 εἰκὸς εἶναι ἐν τῷ κελύφει, τὸ οὖν τοῦ ἀνθρώπου εἰκός;
 (is)-likely to-be in the shell the then of-the man is-it-likely
- 18 σὺ δ' αὐτὸς τί κυριώτερον ἔχεις, Ἐπίκουρε; τί ἐστὶν ἐν
 you and yourself what more-sovereign have-you Epicurus what is in
 σοὶ τὸ βουλευόμενον, τὸ ἐπισκεπτόμενον ἕκαστα,
 you the(-thing) deliberating the(-thing) examining each(-thing)
 τὸ περὶ τῆς σαρκὸς αὐτῆς ὅτι τὸ προηγούμενόν
 the(-thing) about the flesh itself (judging)-that the principal(-thing)
 ἐστὶν ἐπικρῖνον;
 is deciding
- 19 τί δὲ καὶ λύχνον ἄπτεις καὶ πονεῖς ὑπὲρ ἡμῶν καὶ
 why and also (a)-lamp do-you-light and toil for us and
 τηλικαῦτα βιβλία γράφεις; ἵνα μὴ ἀγνοήσωμεν ἡμεῖς
 such-great books write that not we-may-be-ignorant-of we
 τὴν ἀλήθειαν; τίνες ἡμεῖς; τί πρὸς σέ ὄντες; οὕτω
 the truth who (are)-we what to you being thus
 μακρὸς ὁ λόγος γίνεται.
 long the discourse becomes

πρὸς τοὺς θαυμάζεσθαι θέλοντας
XXI • TO THOSE WHO WANT TO BE ADMIRERD

Whoever holds his station does not gape at outside things: why walk about as if you had swallowed a spit, to be admired by the people you call mad?

ὅταν τις ἦν δεῖ στάσις ἔχῃ ἐν τῷ βίῳ, ἔξω 1
when anyone (the)-which (one)-must station has in the life outside
οὐ κέχηνεν.
not be-gapes

ἄνθρωπε, τί θέλεις σοι γενέσθαι; ἐγὼ μὲν ἀρκοῦμαι, 2
man what do-you-wish for-yourself to-happen I indeed am-content
ἂν ὀρέγωμαι καὶ ἐκκλίνω κατὰ φύσιν, ἂν ὀρμῇ καὶ
if I-desire and avoid according-to nature if impulse and
ἀφορμῇ χρῶμαι ὡς πέφυκα, ἂν προθέσει, ἂν ἐπιβολῇ,
repulsion I-use as I-am-by-nature if purpose if design
ἂν συγκαταθέσει. τί οὖν ἡμῶν ὀβελίσκον καταπιὼν
if assent why then to-us (a)-spit having-swallowed
περιπατεῖς;
do-you-walk-around

ἤθελον, ἵνα με καὶ οἱ ἀπαντῶντες θαυμάζωσιν καὶ 3
I-would-wish that me also those meeting(-me) should-admire and
ἐπακολουθοῦντες ἐπικραυγάζωσιν ὦ μεγάλου φιλοσόφου.
following should-shout O great philosopher

τίνες εἰσὶν οὗτοι, ὑφ' ὧν θαυμάζεσθαι θέλεις; οὐχ οὗτοί 4
who are these by whom to-be-admired you-wish not these
εἰσι, περὶ ὧν εἴωθας λέγειν ὅτι μαίνονται; τί
are(-they) about whom you-are-accustomed to-say that they-are-mad what
οὖν; ὑπὸ τῶν μαινομένων θαυμάζεσθαι θέλεις;
then by the madmen to-be-admired do-you-wish

περὶ τῶν προλήψεων

XXII • ON PRECONCEPTIONS

Preconceptions are common to all men: all hold that the good is advantageous and the just is fine. Conflict comes in applying them to cases, as between Jews, Syrians, Egyptians, and Romans over pork, or Agamemnon and Achilles over Chryseis. Education is learning to apply them according to nature and to distinguish what is in our power, choice, from what is not. Place the good in health or children, and duty to friends and to Zeus is lost. Place it in choice, and an old man with gold rings will laugh; Epictetus can only beg pardon, like a lover, for being mad.

- 1 προλήψεις κοινὰ πᾶσιν ἀνθρώποις εἰσὶν· καὶ πρόληψις
preconceptions common to-all men are and preconception
προλήψει οὐ μάχεται. τίς γὰρ ἡμῶν οὐ τίθησιν, ὅτι τὸ
with-preconception not conflicts who for of-us not lays-down that the
ἀγαθὸν συμφέρον ἐστὶ ῥᾶστί καὶ αἰρετὸν καὶ ἐκ πάσης
good advantageous is (corrupt) and choiceworthy and from every
αὐτὸ περιστάσεως δεῖ μετιέναι καὶ διώκειν; τίς δ'
it circumstance (one)-must to-go-after and to-pursue who and
ἡμῶν οὐ τίθησιν, ὅτι τὸ δίκαιον καλόν ἐστι καὶ πρέπον;
of-us not lays-down that the just fine is and fitting
- 2 πότε οὖν ἡ μάχη γίνεται; περὶ τὴν ἐφαρμογὴν τῶν
when then (does)-the conflict arise about the application of-the
προλήψεων ταῖς ἐπὶ μέρους οὐσίαις,
preconceptions to-the in particular cases
- 3 ὅταν ὁ μὲν εἴπῃ 'καλῶς ἐποίησεν, ἀνδρείός ἐστιν·
when the-one indeed says well he-did brave he-is
'οὔ, ἀλλ' ἀπονεινομένος.' ἐνθεν ἡ μάχη γίνεται τοῖς
no but crazy thence the conflict arises for-the
ἀνθρώποις πρὸς ἀλλήλους.
men with one-another

αὕτη ἐστὶν ἡ Ἰουδαίων καὶ Σύρων καὶ Αἰγυπτίων καὶ 4
this is the of-Jews and Syrians and Egyptians and
 Ῥωμαίων μάχῃ, οὐ περὶ τοῦ ὅτι τὸ ὅσιον πάντων
Romans conflict not about the that the holy above-all
 προτιμητέον καὶ ἐν παντὶ μεταδιωκτέον, ἀλλὰ πότερόν
must-be-preferred and in everything pursued but whether
 ἐστὶν ὅσιον τοῦτο τὸ χοιρέιου φαγεῖν ἢ ἀνόσιον.
is holy this the of-pork to-eat or unholy
 ταύτην τὴν μάχην εὐρήσετε καὶ Ἀγαμέμνωνος καὶ Ἀχιλλέως. 5
this the conflict you-will-find also of-Agamemnon and of-Achilles
 κάλει γὰρ αὐτοὺς εἰς τὸ μέσον. τί λέγεις σύ, ὦ Ἀγάμεμνον;
call for them into the middle what say you O Agamemnon
 οὐ δεῖ γενέσθαι τὰ δέοντα καὶ τὰ καλῶς ἔχοντα;
not must to-happen the needful(-things) and the well being
 ‘δεῖ μὲν οὖν.’ σὺ δὲ τί λέγεις, ὦ Ἀχιλλεῦ; οὐκ 6
(it)-must indeed certainly you and what say O Achilles not
 ἀρέσκει σοι γίνεσθαι τὰ καλῶς ἔχοντα; ‘ἐμοὶ μὲν οὖν
does-it-please you to-happen the well being(-things) me indeed certainly
 πάντων μάλιστα ἀρέσκει.’ ἐφαρμόσατε οὖν τὰς προλήψεις.
of-all most it-pleases apply then the preconceptions
 ἐντεῦθεν ἡ ἀρχὴ μάχης.
thence (is)-the beginning of-conflict
 ὁ μὲν λέγει ‘οὐ χρὴ ἀποδιδόναι με τὴν Χρυσηίδα τῷ 7
the-one indeed says not ought to-give-back I — Chryseis to-the
 πατρί,’ ὁ δὲ λέγει ‘δεῖ μὲν οὖν.’ πάντως ὁ ἕτερος
father the-other and says (it)-must indeed certainly surely the one
 αὐτῶν κακῶς ἐφαρμόζει τὴν πρόληψιν τοῦ δέοντος.
of-them badly applies the preconception of-the needful
 πάλιν ὁ μὲν λέγει ‘οὐκοῦν, εἴ με δεῖ ἀποδοῦναι τὴν 8
again the-one indeed says therefore if me must to-give-back —
 Χρυσηίδα, δεῖ με λαβεῖν ὑμῶν τινος τὸ γέρας,’ ὁ δέ
Chryseis must me to-take of-you someone's the prize the-other and

‘τὴν ἐμὴν οὖν λάβῃς ἐρωμένην;’ τὴν σὴν’ φησὶν. ‘ἐγὼ οὖν
the my then are-you-to-take beloved the yours he-says I then
 μόνος —’ ‘ἀλλ’ ἐγὼ μόνος μὴ ἔχω;’ οὕτως μάχη γίνεται.
alone but I alone not am-I-to-have so conflict arises

9 τί οὖν ἐστι τὸ παιδεύεσθαι; μανθάνειν τὰς φυσικὰς
what then is the to-be-educated to-learn the natural
 προλήψεις ἐφαρμόζειν ταῖς ἐπὶ μέρους οὐσίαις καταλλήλως
preconceptions to-apply to-the in particular cases suitably
 τῇ φύσει καὶ λοιπὸν διελεῖν,
to-the nature and thereafter to-distinguish

10 ὅτι τῶν ὄντων τὰ μὲν ἐστὶν ἐφ’ ἡμῖν, τὰ δὲ οὐκ ἐφ’
that of-the (things)-being some indeed are up-to us others but not up-to
 ἡμῖν· ἐφ’ ἡμῖν μὲν προαίρεσις καὶ πάντα τὰ προαιρετικὰ
us up-to us indeed choice and all the within-choice
 ἔργα, οὐκ ἐφ’ ἡμῖν δὲ τὸ σῶμα, τὰ μέρη τοῦ σώματος,
works not up-to us but (are)-the body the parts of-the body
 κτήσεις, γονεῖς, ἀδελφοί, τέκνα, πατρίς, ἀπλῶς οἱ κοινωνοί.
possessions parents brothers children country in-a-word the companions

11 ποῦ οὖν θῶμεν τὸ ἀγαθόν; ποῖα οὐσία αὐτὸ
where then shall-we-place the good to-what-sort-of case it
 ἐφαρμόσομεν; τῇ ἐφ’ ἡμῖν;
shall-we-apply to-the (case)-up-to us

12 — εἴτα οὐκ ἔστιν ἀγαθὸν ὑγεία καὶ ἀρτιότης καὶ ζωή,
then not is good health and soundness and life
 ἀλλ’ οὐδὲ τέκνα οὐδὲ γονεῖς οὐδὲ πατρίς; — καὶ τίς
but not-even children nor parents nor country and who
 σου ἀνέξεται;
you will-bear-with

13 μεταθῶμεν οὖν αὐτὸ πάλιν ἐνθάδε. ἐνδέχεται οὖν
let-us-transfer then it again here is-it-possible then
 βλαπτόμενον καὶ ἀποτυγχάνοντα τῶν ἀγαθῶν εὐδαιμονεῖν;
being-barmed and failing-to-get the good(-things) to-be-happy

— οὐκ ἐνδέχεται. — καὶ τὴν πρὸς τοὺς κοινωνοὺς οἶαν
not it-is-possible and the toward the companions such-as

δεῖ *** ἀναστροφὴν; καὶ πῶς ἐνδέχεται;

it-ought(-to-be) (lacuna) conduct and how is-it-possible

ἐγὼ γὰρ πέφυκα πρὸς τὸ ἐμὸν συμφέρον. εἰ συμφέρει 14

I for am-by-nature for the my advantage if it-is-advantageous

μοι ἄγρὸν ἔχειν, συμφέρει μοι καὶ ἀφελέσθαι

to-me (a)-field to-have it-is-advantageous to-me also to-take

αὐτὸν τοῦ πλησίον· εἰ συμφέρει μοι ἱμάτιον ἔχειν,

it from-the neighbor if it-is-advantageous to-me (a)-cloak to-have

συμφέρει μοι καὶ κλέψαι αὐτὸ ἐκ βαλανείου. ἔνθεν

it-is-advantageous to-me also to-steal it from (the)-bath thence

πόλεμοι, στάσεις, τυραννίδες, ἐπιβουλαί.

(come)-wars factions tyrannies plots

πῶς δ' ἔτι δυνήσομαι τὸ πρὸς τὸν Δία καθήκον; εἰ γὰρ 15

how and still shall-I-be-able the toward — Zeus duty if for

βλάπτομαι καὶ ἀτυχῶ, οὐκ ἐπιστρέφεται μου. καὶ 'τί

I-am-harmed and am-unfortunate not he-cares for-me and what

μοι καὶ αὐτῷ, εἰ οὐ δύναται μοι βοηθῆσαι; καὶ πάλιν

to-me and to-him if not he-can me help and again

'τί μοι καὶ αὐτῷ, εἰ θέλει μ' ἐν τοιούτοις εἶναι ἐν οἷς

what to-me and to-him if he-wishes me in such(-things) to-be in which

εἶμι; ἄρχομαι λοιπὸν μισεῖν αὐτόν.

I-am I-begin so to-bate him

τί οὖν ναοὺς ποιοῦμεν, τί οὖν ἀγάλματα, ὥς κακοῖς 16

why then temples do-we-make why then statues as to-evil

δαίμοσιν, ὥς πυρετῷ τῷ Διί; καὶ πῶς ἔτι Σωτὴρ καὶ πῶς

daimons as to-fever — to-Zeus and how still Savior and how

ὔετιος καὶ πῶς Ἐπικάρπιος; καὶ μὴν, ἂν ἐνταῦθά που

Rain-giver and how Fruit-giver and indeed if here somewhere

θῶμεν τὴν οὐσίαν τοῦ ἀγαθοῦ, πάντα ταῦτα ἔξακολουθεῖ.

we-place the essence of-the good all these(-things) follow

- 17 τί οὖν ποιήσωμεν; — αὕτη ἐστὶ ζήτησις τοῦ
what then shall-we-do this is (the)-inquiry of-the
 φιλοσοφούντος τῷ ὄντι καὶ ὠδίνοντος· νῦν ἐγὼ οὐχ ὁρῶ
(one)-philosophizing in-the reality and being-in-labor now I not see
 τί ἐστὶ τὸ ἀγαθὸν καὶ τὸ κακόν· οὐ μαίνομαι;
what is the good and the evil not am-I-mad
- 18 ναί· ἀλλ' ἂν ἐνταῦθά που θῶ τὸ ἀγαθόν, ἐν τοῖς
yes but if here somewhere I-place the good in the
 προαιρετικοῖς, πάντες μου καταγελάσονται. ἥξει τις
(things)-within-choice all me will-laugh-at will-come someone
 γέρων πολὺς χρυσοῦς δακτυλίους ἔχων πολλούς, εἶτα
old gray golden rings having many then
 ἐπισεισας τὴν κεφαλὴν ἐρεῖ ἄκουσόν μου, τέκνον·
having-shaken the head he-will-say listen-to me child
 δεῖ μὲν καὶ φιλοσοφεῖν, δεῖ δὲ καὶ ἐγκέφαλον
(one)-must indeed also to-philosophize (one)-must but also (a)-brain
 ἔχειν· ταῦτα μωρά ἐστιν. σὺ παρὰ τῶν φιλοσόφων
to-have these(-things) foolish are you from the philosophers
 μαρθάνεις συλλογισμόν,
learn (the)-syllogism
- 19 τί δέ σοι ποιητέον ἐστίν, σὺ κάλλιον οἶδας ἢ οἱ
what but for-you must-be-done is you better know than the
 φιλόσοφοι· ἄνθρωπε, τί οὖν μοι ἐπιτιμᾷς, εἰ οἶδας;
philosophers man why then me do-you-rebuke if I-know(-it)
- 20 τούτῳ τῷ ἀνδραπόδῳ τί εἶπω;
to-this the slave what shall-I-say
- 21 ἂν σιωπῶ, ῥήγνυται ἐκεῖνος. ὥς δεῖ λέγειν ὅτι
if I-keep-silent bursts he as (one)-must to-say that
 ‘σύγνωθί μοι ὥς τοῖς ἐρώσιν· οὐκ εἰμὶ ἐμαυτοῦ, μαίνομαι.’
forgive me as to-the lovers not I-am my-own I-am-mad

πρὸς Ἐπίκουρον
XXIII • AGAINST EPICURUS

Epicurus knows that we are social by nature, but having placed our good in the shell he can say nothing else. He dissuades the wise man from rearing children for fear of grief, though he knows that a man, once a father, cannot help loving his child. Sheep and wolves do not abandon their young, yet he would have man do so. Had his parents foreseen what he would say, Epictetus thinks, they still would not have exposed him.

ἐπινοεῖ καὶ Ἐπίκουρος ὅτι φύσει ἐσμὲν κοινωνικοί, ἀλλ' 1
conceives also Epicurus that by-nature we-are social but
ἅπαξ ἐν τῷ κελύφει θεῖς τὸ ἀγαθὸν ἡμῶν οὐκέτι
once in the shell having-placed the good of-us no-longer
δύναται ἄλλο οὐδὲν εἰπεῖν.
he-can other anything say
πάλιν γὰρ ἐκείνου λίαν κρατεῖ, ὅτι οὐ δεῖ 2
again for that(-doctrine) very-much he-holds-fast that not (one)-must
ἀπесπασμένον οὐδὲν τῆς τοῦ ἀγαθοῦ οὐσίας οὔτε
severed anything from-the of-the good essence either
θαυμάζειν οὔτ' ἀποδέχεσθαι· καὶ καλῶς αὐτοῦ κρατεῖ.
to-admire or to-accept and well to-it he-holds-fast
πῶς οὖν ὑπονοητικοί ἐσμεν, οἷς μὴ φυσικὴ ἔστι πρὸς τὰ 3
how then suspicious are-we we-for-whom not natural is toward the
ἔγγονα φιλοστοργία; διὰ τί ἀποσυμβουλευεῖς τῷ σοφῷ
offspring affection because-of what do-you-dissuade the wise(-man)
τεκνοτροφεῖν; τί φοβῇ μὴ διὰ ταῦτα εἰς λύπας ἐμπέσῃ;
to-rear-children why do-you-fear lest because-of these into griefs he-fall

- 4 διὰ γὰρ τὸν μῦν τὸν ἔσω τρεφόμενον ἐμπίπτει;
because-of for the mouse the within being-reared he-falls(-into-them)
 τί οὖν αὐτῷ μέλει, ἂν μυῖδιον μικρὸν ἔσω κατακλαίῃ
what then to-him matters if (a)-little-mouse small within weeps-for
 αὐτοῦ;
him
- 5 ἀλλ' οἶδεν, ὅτι, ἂν ἅπαξ γένηται παιδίον, οὐκέτι ἐφ' ἡμῖν
but he-knows that if once is-born (a)-child no-longer up-to us
 ἐστι μὴ στέργειν μηδὲ φροντίζειν ἐπ' αὐτῷ.
it-is not to-love(-it) nor to-care for it
- 6 διὰ τοῦτο φησὶν οὐδὲ πολιτεύσεσθαι τὸν νοῦν ἔχοντα·
because-of this he-says not-even will-take-part-in-politics the sense having
 οἶδεν γὰρ τίνα δεῖ ποιεῖν τὸν πολιτευόμενον· ἐπεῖτοι
he-knows for what-things must to-do the (one)-taking-part-in-politics since
 εἰ ὥς ἐν μυῖαις μέλλεις ἀναστρέφεσθαι, τί κωλύει;
if as among flies you-are-going to-live what hinders
- 7 ἀλλ' ὅμως εἰδὼς ταῦτα τολμᾷ λέγειν ὅτι 'μὴ
but nevertheless knowing these(-things) he-dares to-say that not
 ἀναιρῶμεθα τέκνα.' ἀλλὰ πρόβατον μὲν οὐκ ἀπολείπει
let-us-raise children but (a)-sheep indeed not abandons
 τὸ αὐτοῦ ἔγγονον οὐδὲ λύκος, ἄνθρωπος δ' ἀπολείπει;
the its-own offspring nor (a)-wolf (a)-man but abandons
- 8 τί θέλεις; μωροὺς ἡμᾶς εἶναι ὥς τὰ πρόβατα; οὐδ'
what do-you-wish foolish us to-be like the sheep not-even
 ἐκεῖνα ἀπολείπει. θηριώδεις ὥς τοὺς λύκους; οὐδ' ἐκεῖνοι
those abandon brutish like the wolves not-even those
 ἀπολείπουσιν.
abandon
- 9 ἄγε, τίς δέ σοι πείθεται ἰδὼν παιδίον αὐτοῦ κλαῖον
come who and you obeys having-seen (a)-child his crying
 ἐπὶ τὴν γῆν πεπτωκός;
on the ground fallen

ἐγὼ μὲν οἶμαι ὅτι εἰ καὶ ἐμαντεύσατο ἡ μήτηρ σου 10
I indeed think that if even had-propheied the mother your
 καὶ ὁ πατήρ, ὅτι μέλλεις ταῦτα λέγειν, οὐκ ἄν σε
and the father that you-were-going these(-things) to-say not — you
 ἔρριψαν.
they-would-have-thrown-out

πῶς πρὸς τὰς περιστάσεις ἀγωνιστέον

XXIV · HOW TO CONTEND WITH DIFFICULTIES

Difficulties show what men are: God, like a trainer, matches you with a rough young partner to make you an Olympic victor. If our scout returns from Rome crying that death, exile, abuse, and poverty are terrible, our one error was sending him; Diogenes reported that death is no evil and bare ground the softest bed. Keep only your own, as a man leaving a ship takes his flask and wallet. Tragedy has room for kings, not the poor. The door is open: say like children, "I will play no longer," and go, or stay and do not lament.

αἱ περιστάσεις εἰσὶν αἱ τοὺς ἄνδρας δεικνύουσαι. 1
the difficulties are the(-things) the men showing
 λοιπὸν ὅταν ἐμπέσῃ περίστασις, μέμνησο ὅτι ὁ θεός
so when falls-upon(-you) (a)-difficulty remember that the god
 σε ὡς ἀλείπτης τραχεῖ νεανίσκῳ συμβέβληκεν.
you like (a)-trainer with-(a)-rough young-man has-matched
 — ἵνα τίς φησὶν. — ἵνα Ὀλυμπιονίκης γένη· δίχα 2
for what he-says that (an)-Olympic-victor you-may-become without
 δ' ἰδρώτος οὐ γίγνεται. ἐμοὶ μὲν οὐδεὶς δοκεῖ κρεῖσσονα
but sweat not it-happens to-me indeed no-one seems (a)-better
 ἐσχηκέναι περίστας ἢς σὺ ἐσχηκας, ἂν θέλῃς
to-have-had difficulty than-that-which you have-had if you-wish
 ὡς ἀθλητῆς νεανίσκῳ χρῆσθαι.
as (an)-athlete (the)-young-man to-use

- 3 καὶ νῦν ἡμεῖς γε εἰς τὴν Ῥώμην κατάσκοπον πέμπομεν.
and now we at-least to — Rome (a)-scout send
 οὐδεὶς δὲ δειλὸν κατάσκοπον πέμπει, ἔν', ἂν μόνον
no-one but (a)-cowardly scout sends that if only
 ἀκούσῃ ψόφου καὶ σκιάν ποθεν ἴδῃ, τρέχων ἔλθῃ
he-hears (a)-noise and (a)-shadow from-somewhere sees running he-may-come
 τεταραγμένος καὶ λέγων ἤδη παρεῖναι τοὺς πολεμίους.
disturbed and saying already to-be-present the enemies
- 4 οὕτως νῦν καὶ σὺ ἂν ἐλθὼν ἡμῖν εἴπῃς 'φοβερά τὰ ἐν Ῥώμῃ
so now also you if having-come to-us you-say fearful the in Rome
 πράγματα, δεινὸν ἔστι θάνατος, δεινὸν ἔστι φυγή, δεινὸν
affairs terrible is death terrible is exile terrible
 λοιδορία, δεινὸν πενία· φεύγετε ἄνδρες, πάρεισιν οἱ πολέμιοι,'
abuse terrible poverty flee men are-present the enemies
- 5 ἐροῦμέν σοι ἅπελθε, σεαυτῷ μαντεύου· ἡμεῖς τοῦτο μόνον
we-shall-say to-you go-away for-yourself prophesy we this only
 ἡμάρτομεν, ὅτι τοιοῦτον κατάσκοπον ἐπέμπομεν.'
erred that such (a)-scout we-sent
- 6 πρὸ σοῦ κατάσκοπος ἀποσταλεῖς Διογένης ἄλλα ἡμῖν
before you (as)-scout sent Diogenes other(-things) to-us
 ἀπήγγελλεν. λέγει ὅτι ὁ θάνατος οὐκ ἔστι κακόν, οὐδὲ γὰρ
has-reported he-says that the death not is (an)-evil not-even for
 αἰσχρόν· λέγει ὅτι ἀδοξία ψόφος ἔστι μαινομένων ἀνθρώπων.
shameful he-says that ill-repute noise is of-mad men
- 7 οἷα δὲ περὶ πόνου, οἷα δὲ περὶ ἡδονῆς, οἷα
what-sort-of(-things) and about pain what-sort-of and about pleasure what-sort-of
 περὶ πενίας εἶρηκεν οὗτος ὁ κατάσκοπος. τὸ δὲ γυμνὸν
about poverty has-said this the scout the and naked
 εἶναι λέγει ὅτι κρεῖσσόν ἐστι πάσης περιπορφύρου· τὸ δ' ἐπ'
to-be he-says that better it-is than-any purple-bordered(-robe) the and on
 ἀστρώτῳ πέλῳ καθεύδειν λέγει ὅτι μαλακωτάτῃ κοίτῃ ἐστίν.
unspread ground to-sleep he-says that (the)-softest bed it-is

καὶ ἀπόδειξιν φέρει περὶ ἐκάστου τὸ θάρσος τὸ αὐτοῦ, 8
and proof he-brings about each the confidence the his-own
 τὴν ἀταραξίαν, τὴν ἐλευθερίαν, εἴτα καὶ τὸ σωματίον
the freedom-from-trouble the freedom then also the poor-body
 στίλβον καὶ συνεστραμμένον.

shining and compact
 ‘οὐδεὶς,’ φησὶν, ‘πολέμιος ἐγγὺς ἐστίν· πάντα εἰρήνης γέμει.’ 9
no he-says enemy near is all of-peace is-full
 πῶς, ὦ Διόγενες; ‘ἰδοῦ,’ φησὶν, ‘μή τι βέβλημαι,
how O Diogenes look he-says surely-not at-all have-I-been-bit
 μή τι τέτρωμαι, μή τινα πέφευγα;’
surely-not at-all have-I-been-wounded surely-not anyone have-I-fled

τοῦτ’ ἔστιν οἷος δεῖ κατάσκοπος, σὺ δ’ ἡμῖν 10
this is such-as it-ought(-to-be) (a)-scout you but to-us
 ἐλθὼν ἄλλα ἐξ ἄλλων λέγεις. οὐκ ἀπελεύση
having-come other(-things) upon other(-things) say not will-you-go-away
 πάλιν καὶ ὅψει ἀκριβέστερον δίχα τῆς δειλίας;
again and see more-accurately without the cowardice

τί οὖν ποιήσω; — τί ποιεῖς, ἐκ πλοίου ὅταν ἐξίης; 11
what then shall-I-do what do-you-do from (a)-ship when you-go-out
 μή τι τὸ πηδάλιον αἴρεις, μή τι τὰς κώπας; τί
surely-not at-all the rudder do-you-take surely-not at-all the oars what
 οὖν αἴρεις; τὰ σά, τὴν λήκυθον, τὴν πήραν. καὶ νῦν ἂν ᾗς
then do-you-take the yours the oil-flask the wallet and now if you-are
 μεμνημένος τῶν σῶν, οὐδέποτε τῶν ἀλλοτρίων ἀντιποιήση.

mindful of-the yours never the (things)-of-others will-you-lay-claim-to
 λέγει σοι ‘θές τὴν πλατύσημον.’ ἰδοὺ στενόσημος. ‘θές 12
he-says to-you put-off the broad-stripe look narrow-striped put-off
 καὶ ταύτην.’ ἰδοὺ ἱμάτιον μόνον. ‘θές τὸ ἱμάτιον.’
also this look (a)-cloak only put-off the cloak

- 13 ἰδοὺ γυμνός. ‘ἀλλὰ φθόνον μοι κινεῖς.’ λάβε τοῖνυν ὅλον
look naked but envy in-me you-rouse take therefore (the)-whole
 τὸ σωματίον. ᾧ δύναμαι ρῖψαι τὸ σωματίον, ἔτι
the poor-body to-whom I-can throw-off the poor-body still
 τοῦτον φοβοῦμαι;
this-man do-I-fear
- 14 ἀλλὰ κληρονόμον μ’ οὐκ ἀπολείψει. τί οὖν; ἐπελαθόμην
but heir me not he-will-leave what then did-I-forget
 ὅτι τούτων οὐδὲν ἐμὸν ἦν; πῶς οὖν ἐμὰ αὐτὰ λέγομεν;
that of-these nothing mine was how then mine them do-we-call
 ὡς τὸν κράβαττον ἐν τῷ πανδοκείῳ. ἂν οὖν ὁ πανδοκεὺς
as the bed in the inn if then the innkeeper
 ἀποθανὼν ἀπολίπη σοι τοὺς κραβάττους· ἂν δ’ ἄλλω,
having-died leaves to-you the beds if but to-another
 ἐκεῖνος ἔξει, σὺ δ’ ἄλλον ζητήσεις·
he will-have(-them) you but another will-seek
- 15 ἂν οὖν μὴ εὔρης, χαμαὶ κοιμήσῃ μόνον θαρρῶν
if then not you-find on-the-ground you-will-sleep only being-confident
 καὶ ῥέγκων καὶ μεμνημένος ὅτι ἐν τοῖς πλουσίοις καὶ
and snoring and remembering that among the rich and
 βασιλεῦσι καὶ τυράννοις αἱ τραγωδίαί τόπον ἔχουσιν, οὐδεὶς
kings and tyrants the tragedies place have no-one
 δὲ πένης τραγωδίαν συμπληροῖ εἰ μὴ ὡς χορευτής.
but poor (a)-tragedy fills-up if not as (a)-chorus-member
- 16 οἱ δὲ βασιλεῖς ἄρχονται μὲν ἀπ’ ἀγαθῶν·
the and kings begin indeed from good(-things)

στείφατε δώματα·

wreathe (the)-balls

εἶτα περὶ τρίτον ἢ τέταρτον μέρος·

then about (the)-third or fourth part

ὡς Κιθαιρών, τί μ' ἐδέχου;

alas Cithaeron why me did-you-receive

ἀνδράποδον, ποῦ οἱ στέφανοι, ποῦ τὸ διάδημα; οὐδέν 17

slave where (are)-the crowns where the diadem in-nothing

σε ὠφελοῦσιν οἱ δορυφόροι;

you help the bodyguards

ὅταν οὖν ἐκείνων τινὲ προσίης, τούτων μέμνησο, ὅτι 18

when then of-those someone you-approach these(-things) remember that

τραγωδῶ προσέρχῃ, οὐ τῷ ὑποκριτῇ, ἀλλ' αὐτῷ τῷ

(a)-tragic(-figure) you-approach not the actor but himself —

Οἰδίποδι.

Oedipus

‘ἀλλὰ μακάριος ὁ δεῖνα· μετὰ πολλῶν γὰρ περιπατεῖ.’ 19

but blessed (is)-the so-and-so with many for he-walks

καὶ γὰρ συγκατατάττω ἑμαυτὸν σὺν τοῖς πολλοῖς καὶ μετὰ

and-I rank myself with the many and with

πολλῶν περιπατῶ.

many walk

τὸ δὲ κεφάλαιον· μέμνησο ὅτι ἡ θύρα ἥνοιικται. μὴ γίνου 20

the but chief(-point) remember that the door is-open not become

τῶν παιδιῶν δειλότερος, ἀλλ' ὥς ἐκείνα, ὅταν αὐτοῖς

than-the children more-cowardly but as they when them

μὴ ἀρέσκη τὸ πρᾶγμα, λέγει ‘οὐκέτι παίξω,’ καὶ σύ,

not pleases the affair say no-longer I-will-play also you

ὅταν σοι φαίνταιί τινα εἶναι τοιαῦτα, εἰπὼν ‘οὐκέτι

when to-you seem some(-things) to-be such having-said no-longer

παίξω’ ἀπαλλάσσου, μένων δὲ μὴ θρήνηι.

I-will-play depart remaining but not lament

πρὸς τὸ αὐτό

XXV · ON THE SAME

If good and evil lie in choice, why are we still afraid? Zeus has given the orders: keep what is yours, grasp at nothing of another's. Play the game while it goes pleasantly, and grant a role as you grant a hypothesis, but never suppose that you are in evils, since that does not follow. If the smoke is great, the door is open. Demetrius told Nero, "You threaten me with death, and nature you." The master strikes where you guard, and our own judgments crowd us. Socrates kept one countenance, and philosophy's truths seem paradoxes only to the inexperienced.

- 1 εἰ ταῦτα ἀληθῆ ἐστι καὶ μὴ βλακεύομεν μηδ'
if these(-things) true are and not we-are-stupid nor
 ὑποκρινόμεθα ὅτι τὸ ἀγαθὸν τοῦ ἀνθρώπου ἐν προαιρέσει
pretend that the good of-the man in choice
 καὶ τὸ κακόν, τὰ δ' ἄλλα πάντα οὐδὲν πρὸς
and the evil the and others all (are)-nothing to
 ἡμᾶς, τί ἔτι ταρασσόμεθα, τί ἔτι φοβούμεθα; περὶ ᾧ
us why still are-we-disturbed why still do-we-fear about what
 ἐσπουδάκαμεν, τούτων ἐξουσίαν οὐδεὶς ἔχει.
we-have-been-eager-for of-these power no-one has
- 2 ὧν ἐξουσίαν οἱ ἄλλοι ἔχουσιν, τούτων οὐκ ἐπιστρεφόμεθα.
of-what power the others have for-these not we-care
 ποῖον ἔτι πρᾶγμα ἔχομεν;
what-sort-of still trouble do-we-have
- 3 — ἀλλὰ ἐντεylaί μοι. — τί σοι ἐντείλωμαι; ὁ Ζεὺς σοι
but give-orders to-me what to-you shall-I-order — Zeus you
 οὐκ ἐντέταλται; οὐ δέδωκέν σοι τὰ μὲν σὰ ἀκώλυτα καὶ
not has-ordered not has-be-given you the indeed yours unbinderd and
 ἀπαραπόδιστα, τὰ δὲ μὴ σὰ κωλυτὰ καὶ παραποδιστά;
unimpeded the but not yours hinderable and impeditable

τίνα οὖν ἐντολὴν ἔχων ἐκείθεν ἐλήλυθας, ποῖον διάταγμα; 4
what then order having from-there have-you-come what-sort-of edict

τὰ σὰ τήρει ἐκ παντὸς τρόπου, τῶν ἀλλοτρίων μὴ
the yours keep in every way of-the (things)-of-others not
 ἐφίεσο. τὸ πιστὸν σὸν *** τίς οὖν ἀφελέσθαι δύναται
aim-at the faithfulness (is)-yours (lacuna) who then take-away can
 σου ταῦτα; τίς κωλύσει χρῆσθαι αὐτοῖς ἄλλος εἰ μὴ
from-you these(-things) who will-hinder to-use them other if not
 σύ; σὺ δὲ πῶς; ὅταν περὶ τὰ μὴ σαυτοῦ σπουδάσῃς,
you you but how when for the (things)-not your-own you-are-eager
 τὰ σαυτοῦ ἀπώλεσας.

the your-own(-things) you-have-lost

τοιαύτας ἔχων ὑποθήκας καὶ ἐντολὰς παρὰ τοῦ Διὸς 5
such having counsels and orders from — Zeus

ποίας ἔτι παρ' ἐμοῦ θέλεις; κρείσσων εἰμὶ ἐκείνου,
what-sort still from me do-you-want better am-I than-him
 ἀξιοπιστότερος;

more-trustworthy

ἀλλὰ ταύτας τηρῶν ἄλλων τινῶν προσδέῃ; ἀλλ' ἐκείνος οὐκ 6
but these keeping of-other any do-you-need but he not

ἐντέταλται ταῦτα; φέρε τὰς προλήψεις, φέρε τὰς ἀποδείξεις
has-ordered these(-things) bring the preconceptions bring the demonstrations
 τὰς τῶν φιλοσόφων, φέρε ἃ πολλάκις ἤκουσας, φέρε δ'
the of-the philosophers bring what often you-heard bring and
 ἃ εἶπας αὐτός, φέρε ἃ ἀνέγνως, φέρε ἃ ἐμελέτησας.

what you-said yourself bring what you-read bring what you-practiced

μέχρις οὖν τίνος ταῦτα τηρεῖν καλῶς ἔχει καὶ τὴν 7
until then what(-point) these(-things) to-keep well is and the

παιδιὰν μὴ λύειν;

game not to-break-up

- 8 μέχρῃς ἂν κομψῶς διεξάγῃται. ἐν Σατορναλίῳις λέλογχεν
as-long-as — pleasantly it-is-carried-on at (the)-Saturnalia has-been-chosen-by-lot
 βασιλεύς· ἔδοξε γὰρ παίζειν ταύτην τὴν παιδιάν.
(a)-king it-seemed-good for to-play this the game
 προστάσει 'σὺ πίε, σὺ κέρασον, σὺ ᾄσον, σὺ ἄπελθε,
he-orders you drink you mix you sing you go-away
 σὺ ἐλθέ.' ὑπακούω, ἵνα μὴ παρ' ἐμὲ λύῃται ἡ παιδιά.
you come I-obey that not through me be-broken-up the game
- 9 'ἀλλὰ σὺ ὑπολάμβανε ὅτι ἐν κακοῖς εἰ.' οὐχ ὑπολαμβάνω·
but you suppose that in evils you-are not I-suppose
 καὶ τίς μ' ἀναγκάσει ὑπολαμβάνειν;
and who me will-compel to-suppose(-it)
- 10 πάλιν συνθέμεθα παίζειν τὰ περὶ Ἀγαμέμνονα καὶ
again we-agreed to-play the (story)-about Agamemnon and
 Ἀχιλλέα. καταταγείς Ἀγαμέμνων λέγει μοι 'πορεύου πρὸς
Achilles appointed Agamemnon says to-me go to
 τὸν Ἀχιλλέα καὶ ἀπόσπασον τὴν Βρισηίδα.' πορεύομαι.
— Achilles and tear-away — Briseis I-go
- 11 'ἔρχου.' ἔρχομαι. ὥς γὰρ ἐπὶ τῶν ὑποθετικῶν λόγων
come I-come as for in-the-case-of the hypothetical arguments
 ἀναστρέφόμεθα, οὕτως δεῖ καὶ ἐπὶ τοῦ βίου.
we-behave so (one)-must also in-the-case-of the life
 'ἔστω νύξ.' ἔστω. 'τί οὖν; ἡμέρα ἐστίν;' οὐ· ἔλαβον γὰρ
let-it-be night let-it-be what then day is(-it) no I-took for
 ὑπόθεσιν τοῦ νύκτα εἶναι.
(the)-hypothesis of-the night to-be
- 12 'ἔστω σε ὑπολαμβάνειν ὅτι νύξ ἐστίν.' ἔστω. 'ἀλλὰ καὶ
let-it-be you to-suppose that night it-is let-it-be but also
 ὑπόλαβε ὅτι νύξ ἐστίν.' οὐκ ἀκολουθεῖ τῇ ὑποθέσει.
suppose that night it-is not it-follows from-the hypothesis

οὕτως καὶ ἐνταῦθα. ἔστω σε εἶναι δυστυχή· ἔστω. ‘ἄρ’ 13

so also here let-it-be you to-be unfortunate let-it-be (is-it)-that

οὖν ἀτυχῆς εἶ;· ναί. ‘τί οὖν; κακοδαίμονεῖς;’ ναί. ‘ἀλλὰ

then unlucky are-you yes what then are-you-wretched yes but

καὶ ὑπόλαβε ὅτι ἐν κακοῖς εἶ.’ οὐκ ἀκολουθεῖ τῇ

also suppose that in evils you-are not it-follows from-the

ὑποθέσει· καὶ ἄλλος με κωλύει.

hypothesis and another me prevents

μέχρι πόσου οὖν ὑπακουστέον τοῖς τοιούτοις; μέχρις ἂν 14

up-to how-far then must-one-obey the such(-people) as-long —

οὐ λυσιτελεῖ, τοῦτο δ’ ἔστιν μέχρις ἂν οὐ σώζω τὸ

as it-is-profitable this but is as-long — as I-preserve the

πρέπον καὶ κατάλληλον.

fitting and suitable

λοιπὸν οἱ μὲν εἰσι κακαύστηροι καὶ κακοστόμαχοι καὶ 15

so some indeed are sour and of-weak-stomach and

λέγουσιν ἔγὼ οὐ δύναμαι παρὰ τούτῳ δεῖπνειν, ἔν’ αὐτοῦ

say I not can with this(-man) dine that him

ἀνέχομαι καθ’ ἡμέραν διηγουμένου, πῶς ἐν Μυσία

I-should-bear-with each day telling-in-detail how in Mysia

ἐπολέμησεν· “διηγησάμην σοι, ἀδελφέ, πῶς ἐπὶ τὸν λόφον

he-fought I-told you brother how to the hill

ἀνέβην· πάλιν ἄρχομαι πολιορκεῖσθαι.”

I-went-up again I-begin to-be-besieged

ἄλλος λέγει ἔγὼ δεῖπνῆσαι θέλω μᾶλλον καὶ ἀκούειν 16

another says I to-dine wish rather and to-bear

αὐτοῦ ὅσα θέλει ἀδολεσχοῦντος.’

him as-much-as he-wishes babbling

- 17 καὶ σὺ σύγκρινε ταύτας τὰς ἀξίας· μόνον μὴδὲν
and you compare these the values only in-no-way
 βαρούμενος ποίει, μὴ θλιβόμενος μὴδ' ὑπολαμβάνων ἐν
being-weighed-down do(-it) not being-oppressed nor supposing in
 κακοῖς εἶναι· τοῦτο γὰρ οὐδεὶς σε ἀναγκάζει.
evils to-be this for no-one you compels
- 18 καπνὸν πεποίηκεν ἐν τῷ οἰκήματι; ἂν μέτριον, μενῶ· ἂν
smoke he-has-made in the house if moderate I-will-stay if
 λίαν πολύν, ἐξέρχομαι. τούτου γὰρ μεμνησθαι καὶ κρατεῖν,
very much I-go-out this for to-remember and to-hold-fast
 ὅτι ἡ θύρα ἥνοιται.
that the door is-open
- 19 ἀλλὰ 'μὴ οἶκει ἐν Νικοπόλει.' οὐκ οἰκῶ. 'μὴδ' ἐν Ἀθήναις.'
but not live in Nicopolis not I-live nor in Athens
 οὐδ' ἐν Ἀθήναις. 'μὴδ' ἐν Ῥώμῃ.' οὐδ' ἐν Ῥώμῃ. 'ἐν
nor in Athens nor in Rome nor in Rome in
 Γυάροις οἶκει.' οἰκῶ.
Gyara live I-live
- 20 ἀλλὰ πολὺς μοι καπνὸς φαίνεται τὸ ἐν Γυάροις οἰκεῖν.
but much to-me smoke appears the in Gyara to-live
 ἀποχωρῶ, ὅπου μ' οὐδεὶς κωλύσει οἰκεῖν· ἐκείνη γὰρ ἡ
I-withdraw where me no-one will-binder to-live that for the
 οἰκήσις παντὶ ἥνοιται.
dwelling to-everyone is-open
- 21 καὶ τὸ τελευταῖον χιτωνάριον, τοῦτ' ἔστι τὸ σωματίον,
and the last little-tunic this is the poor-body
 τούτου ἀνωτέρω οὐδενὶ οὐδὲν εἰς ἐμὲ ἔξεστιν.
than-this further to-no-one anything against me is-permitted
- 22 διὰ τοῦτο ὁ Δημήτριος εἶπεν τῷ Νέρωνι 'ἀπειλεῖς μοι
because-of this — Demetrius said — to-Nero you-threaten me
 θάνατον, σοὶ δ' ἡ φύσις.'
with-death you and the nature

ἂν δὲ τὸ σωματίον θαυμάσω, δοῦλον ἑμαυτὸν παραδέδωκα· 23

if but the poor-body I-admire slave myself I-have-banded-over

ἂν τὸ κτησεῖδιον, δοῦλον.

if the little-property slave

εὐθὺς γὰρ αὐτὸς κατ' ἑμαυτοῦ δηλῶ, τίνι ἄλωτός εἰμι. 24

at-once for myself against myself I-show by-what catchable I-am

ὥς ὁ ὄφεις ἐὰν συσπᾷ τὴν κεφαλὴν, λέγω ἑκείνο αὐτοῦ

as the snake if it-draws-in the head I-say that its

τύπτε ὃ φυλάσσει· καὶ σὺ γίνωσκε, ὅτι ὃ ἂν

strike which it-guards and you know that whatever —

φυλάσσειν ἐθέλῃς, κατ' ἑκείνο ἐπιβήσεται σοι ὁ κύριος.

to-guard you-wish at that will-attack you the master

τούτων μεμνημένος τίνα ἔτι κολακεύσεις ἢ φοβήσῃ; 25

these(-things) remembering whom still will-you-flatter or fear

ἀλλὰ θέλω καθῆσθαι ὅπου οἱ συγκλητικοί. — ὅρᾳς ὅτι 26

but I-wish to-sit where the senators you-see that

σὺ σαυτῷ στενοχωρίαν παρέχεις, σὺ σαυτὸν θλίβεις;

you to-yourself crowding provide you yourself oppress

— πῶς οὖν ἄλλως θεωρήσω καλῶς ἐν τῷ ἀμφιθεάτρῳ; 27

how then otherwise shall-I-watch well in the amphitheater

— ἄνθρωπε, καὶ μὴ θεώρει καὶ οὐ μὴ θλιβῇς.

man also not watch and not at-all you-will-be-oppressed

τί πράγματα ἔχεις; ἢ μικρὸν ἔκδεξαι καὶ ἀχθείσης

why troubles do-you-have or (a)-little wait and having-been-beld

τῆς θεωρίας κάθισον εἰς τοὺς τῶν συγκλητικῶν τόπους

the show sit in the of-the senators places

καὶ ἡλιάζου.

and sun-yourself

- 28 καθόλου γὰρ ἐκείνου μέμνησο, ὅτι ἑαυτοὺς θλίβομεν,
in-general for that remember that ourselves we-oppres
 ἑαυτοὺς στενοχωροῦμεν, τοῦτ' ἔστιν τὰ δόγματα ἡμᾶς
ourselves we-crowd this is the judgments us
 θλίβει καὶ στενοχωρεῖ.
oppress and crowd
- 29 ἐπεὶ τί ἔστιν αὐτὸ τὸ λοιδορεῖσθαι; παραστὰς λίθον
since what is itself the to-be-reviled standing-beside (a)-stone
 λοιδορεῖ καὶ τί ποιήσεις; ἂν οὖν τις ὡς λίθος ἀκούῃ,
revile(-it) and what will-you-do if then one like (a)-stone listens
 τί ὄφελος τῷ λοιδοροῦντι; ἂν δ' ἔχῃ τὴν ἀσθένειαν τοῦ
what use to-the reviler if but he-has the weakness of-the
 λοιδορουμένου ὁ λοιδορῶν ἐπιβάθραν, τότε ἀνύει τι.
(one)-reviled the reviler (a)-stepping-stone then accomplishes something
- 30 'περίσχισον αὐτόν.' τί λέγεις αὐτόν; τὸ ἱμάτιον λάβε,
strip him what do-you-say him the cloak take
 περίσχισον.
strip(-it)
- 31 'ὕβριν σοι πεποίηκα.' καλῶς σοι γένοιτο. ταῦτα
outrage to-you I-have-done well for-you may-it-turn-out these(-things)
 ἐμελέτα Σωκράτης, διὰ τοῦτο ἐν ἔχων πρόσωπον
practiced Socrates because-of this one having (a)-countenance
 αἰεὶ διετέλει. ἡμεῖς δὲ θέλομεν πάντα μᾶλλον ἀσκεῖν καὶ
always he-continued we but wish everything rather to-train and
 μελετᾶν ἢ ὅπως ἀπαραπόδιστοι καὶ ἐλεύθεροι ἐσόμεθα.
to-practice than how unbindered and free we-shall-be
- 32 'παράδοξα λέγουσιν οἱ φιλόσοφοι.' ἐν δὲ ταῖς ἄλλαις τέχναις
paradoxes say the philosophers in but the other arts
 οὐκ ἔστι παράδοξα; καὶ τί παραδοξότερόν ἐστιν ἢ κεντεῖν
not are-there paradoxes and what more-paradoxical is than to-prick

τινος τὸν ὀφθαλμόν, ἵνα ἴδῃ; εἴ τις ἀπείρω τῶν
someone's the eye so-that he-may-see if anyone to-one-inexperienced in-the
 ἱατρικῶν τοῦτο εἶπεν, οὐκ ἂν κατεγέλα τοῦ λέγοντος;
medical(-arts) this said not — would-be-laugh-at the (one)-saying(-it)
 τί οὖν θαυμαστὸν εἰ καὶ ἐν φιλοσοφίᾳ πολλὰ τῶν 33
what then (is)-surprising if also in philosophy many of-the
 ἀληθῶν παράδοξα φαίνεται τοῖς ἀπείροις;
true(-things) paradoxical appear to-the inexperienced

τίς ὁ βιωτικὸς νόμος

XXVI · WHAT THE LAW OF LIFE IS

The law of life is to act consistently with nature, as logic requires accepting what follows from a hypothesis. A son may tell an angry father that he errs from ignorance, and anger never taught anyone an art. At Rome a man wept at Epaphroditus' knees that he had only a hundred and fifty myriads left, and Epaphroditus marveled that he had endured it. When Epictetus flusters a reader of hypotheticals and the man who set the reading laughs, Epictetus tells him he laughs at himself. Philosophy begins in perceiving the state of one's own ruling faculty, and Socrates said not to live an unexamined life.

ἀναγιγνώσκοντος δὲ τοὺς ὑποθετικοὺς ἔφη Νόμος 1
(someone)-reading and the hypothetical(-arguments) he-said (a)-law
 ὑποθετικός ἐστι καὶ οὗτος τὸ ἀκόλουθον τῇ ὑποθέσει
of-hypotheticals is also this the consequence of-the hypothesis
 παραδέχεσθαι. πολὺ πρότερον δὲ νόμος βιωτικός ἐστιν
to-accept much before but (a)-law of-life is
 οὗτος τὸ ἀκόλουθον τῇ φύσει πράττειν.
this the consequence of-the nature to-do

- 2 εἰ γὰρ ἐπὶ πάσης ὕλης καὶ περιστάσεως βουλόμεθα
 if for in-the-case-of every matter and circumstance we-wish
 τηρῆσαι τὸ κατὰ φύσιν, δῆλον ὅτι ἐν παντὶ
 to-keep the according-to nature (it-is)-clear that in everything
 στοχαστέον τοῦ μήτε τὸ ἀκόλουθον ἡμᾶς ἐκφυγεῖν μήτε
 one-must-aim-at the neither the consequence us to-escape nor
 παραδέξασθαι τὸ μαχόμενον.
 to-accept the contradictory
- 3 πρῶτον οὖν ἐπὶ τῆς θεωρίας γυμνάζουσιν ἡμᾶς οἱ
 first then in-the-case-of the theory exercise us the
 φιλόσοφοι ὅπου ῥᾶον, εἴτα οὕτως ἐπὶ τὰ χαλεπώτερα
 philosophers where (it-is)-easier then so to the more-difficult(-things)
 ἄγουσιν· ἐνταῦθα γὰρ οὐδέν ἐστι τὸ ἀνθέλκον ὥς
 they-lead(-us) here for nothing is the(-thing) pulling-against with-regard
 πρὸς τὸ ἀκολουθῆσαι τοῖς διδασκομένοις, ἐπὶ δὲ τῶν
 to the to-follow the (things)-being-taught in-the-case-of but the
 βιωτικῶν πολλὰ τὰ περισπῶντα.
 (matters)-of-life many (are)-the (things)-distracting
- 4 γελοῖος οὖν ὁ λέγων πρῶτον βούλεσθαι ἐπ’
 ridiculous then (is)-the(-man) saying(-that) first he-wishes (to-begin)-with
 ἐκεῖνων· οὐ γὰρ ῥᾶδιον ἄρχεσθαι ἀπὸ τῶν χαλεπωτέρων.
 those not for easy to-begin from the more-difficult(-things)
- 5 καὶ τοῦτον ἀπολογισμὸν ἔδει φέρειν πρὸς τοὺς γονεῖς
 and this defense (one)-ought to-bring to the parents
 τοὺς ἀγανακτοῦντας ἐπὶ τῷ φιλοσοφεῖν τὰ τέκνα. ‘οὐκοῦν
 the(-ones) vexed at the to-philosophize the children therefore
 ἁμαρτάνω, πάτερ, καὶ οὐκ οἶδα τὸ ἐπιβάλλον ἐμαυτῷ
 I-err father and not I-know the befitting to-myself
 καὶ προσήκον· εἰ μὲν οὐδὲ μαθητόν ἐστιν οὐδὲ διδακτόν,
 and appropriate if indeed not-even learnable it-is nor teachable

τί μοι ἐγκαλεῖς; εἰ δὲ διδακτόν, δίδασκε· εἰ δὲ σὺ μὴ
why me do-you-blame if but teachable teach(-me) if but you not
 δύνασαι, ἄφες με μαθεῖν παρὰ τῶν λεγόντων εἰδέναι.

can let me to-learn from those saying(-they) know

ἐπεὶ τί δοκεῖς; ὅτι θέλων περιπίπτω κακῷ καὶ 6

since what do-you-think that willingly I-fall-into evil and

ἀποτυγχάνω τοῦ ἀγαθοῦ; μὴ γένοιτο. τί οὖν ἐστὶ τὸ
fail-to-get the good not may-it-be what then is the

αἴτιον τοῦ ἀμαρτάνειν με;

cause of-the to-err me

ἡ ἄγνοια. οὐ θέλεις οὖν ἀποθῶμαι τὴν ἄγνοιαν; τίνα 7

the ignorance not do-you-wish then (that)-I-put-away the ignorance whom

πώποτε ὀργή ἐδίδαξε τὰ κυβερνητικά, τὰ μουσικά; τὰ

ever did-anger teach the (arts)-of-steering the (arts)-of-music the

βιωτικά οὖν διὰ τὴν ὀργήν σου δοκεῖς ὅτι μαθήσομαι;

(arts)-of-living then because-of the anger your do-you-think that I-shall-learn(-them)

ταῦτα ἐκείνῳ μόνῳ λέγειν ἔξεστι τῷ τοιαύτῃν 8

these(-things) to-that(-one) alone to-say is-permitted the(-one) such

ἐπιβολὴν ἐνηνοχότι.

purpose having-brought

εἰ δέ τις μόνον ἐπιδείκνυσθαι θέλων ἐν συμποσίῳ ὅτι 9

if but anyone only to-show-off wishing at (a)-drinking-party that

οἶδεν τοὺς ὑποθετικούς ἀναγινώσκει ταῦτα καὶ

he-knows the hypothetical(-arguments) reads these(-things) and

προσέρχεται τοῖς φιλοσόφοις, οὗτος ἄλλο τι πράσσει†

approaches the philosophers this(-man) other something does

ἵνα αὐτὸν συγκλητικὸς παρακατακείμενος θαυμάσει;

so-that him (a)-senator reclining-beside(-him) may-admire

ἐκεῖ γὰρ τῷ ὄντι αἱ μεγάλαι ὑλαί εἰσι καὶ οἱ ἐνθάδε 10

there for in-the reality the great materials are and the here

πλοῦτοι ἐκεῖ παίγνια δοκοῦσιν. διὰ τοῦτο ἐκεῖ δύσκολον

riches there toys seem because-of this there (it-is)-hard

κρατῆσαι τῶν αὐτοῦ φαντασιῶν, ὅπου τὰ ἐκσεύοντα
to-master the his-own impressions where the (things)-shaking-(one)-out
 μέγала.

(are)-great

- 11 ἐγὼ τινα οἶδα κλαίοντα Ἐπαφροδίτου τῶν γονάτων
I someone know weeping of-Epaphroditus the knees
 ἀπτόμενον καὶ λέγοντα τάλαιπωρεῖν· ἀπολελείφθαι γὰρ
clasping and saying (that)-he-was-wretched to-have-been-left for
 αὐτῷ μηδέν, εἰ μὴ ἑκατὸν πεντήκοντα μυριάδας.
to-him nothing if not (a)-hundred fifty ten-thousands

- 12 τί οὖν ὁ Ἐπαφρόδιτος; κατεγέλασεν ὡς ὑμεῖς; οὐ·
what then — Epaphroditus did-he-laugh-at(-him) as you no
 ἀλλ' ἐπιθαυμάσας λέγει 'τάλας, πῶς οὖν ἐσιώπας, πῶς
but having-marveled he-says wretched(-man) how then were-you-silent how
 ἐκαρτέρεις;
did-you-endure(-it)

- 13 ταραξας δὲ τὸν ἀναγινώσκοντα τοὺς ὑποθετικοὺς
having-flustered and the (one)-reading the hypothetical(-arguments)
 καὶ γελάσαντος τοῦ ὑποθεμένου αὐτῷ τὴν ἀνάγνωσιν
and having-laughed the (one)-having-set to-him the reading
 Σεαυτοῦ, ἔφη, καταγελάς· οὐ προεγύμνασας τὸν νεανίσκον
at-yourself he-said you-laugh not you-trained-beforehand the young-man
 οὐδ' ἔγνωσ εἰ δύναται τούτοις παρακολουθεῖν,
nor did-you-find-out whether he-can these(-things) follow
 ἀλλ' ὡς ἀναγνώστη αὐτῷ χρῆ.
but as (a)-reader him you-use

- 14 τί οὖν, ἔφη, μὴ δυναμένη διανοία συμπεπλεγμένου ἐπικρίσει
what then he-said not being-able to-(a)-mind of-(a)-conjunction judgment
 παρακολουθεῖν ἔπαινον πιστεύομεν, ψόγον πιστεύομεν,
to-follow praise do-we-entrust blame do-we-entrust
 ἐπικρίσιν περὶ τῶν καλῶς ἢ κακῶς γινομένων; κἄν τινα
judgment about the well or badly happening(-things) and-if someone

- κακῶς λέγει, οὗτος ἐπιστρέφεται, κἂν ἐπαινῇ τινα,
badly he-speaks-of this(-man) cares and-if he-praises someone
 ἐπαίρεται; ἐν τοῖς οὕτως μικροῖς μὴ εὐρίσκων τὸ ἐξῆς;
he-is-elated in the so small(-things) not finding the sequence
 αὕτη οὖν ἀρχὴ τοῦ φιλοσοφεῖν, αἴσθησις τοῦ ἰδίου 15
this then (is-the)-beginning of-the to-philosophize (a)-perception of-the own
 ἡγεμονικοῦ πῶς ἔχει μετὰ γὰρ τὸ γνῶναι ὅτι ἀσθενῶς
ruling-faculty how it-is after for the to-know that weakly(-it-is)
 οὐκ ἔτι θελήσει χρῆσθαι αὐτῷ πρὸς τὰ μεγάλα.
no longer he-will-wish to-use it for the great(-things)
 νῦν δὲ μὴ δυνάμενοί τινες τὸν ψωμὸν καταπίνειν σύνταξιν 16
now but not being-able some the morsel to-swallow (a)-treatise
 ἀγοράσαντες ἐπιβάλλονται ἐσθίειν. διὰ τοῦτο ἐμοῦσιν
having-bought attempt to-eat(-it) because-of this they-vomit
 ἢ ἀπεπτοῦσιν· εἴτα στροφὸι καὶ κατάρροιαι καὶ πυρετοί.
or have-indigestion then (come)-colics and fluxes and fevers
 ἔδει δ' ἐφιστάνειν, εἰ δύνανται.
(one)-ought but to-consider whether they-can
 ἀλλ' ἐν μὲν θεωρίᾳ ῥάδιον ἐξελέγξαι τὸν οὐκ εἰδότα, 17
but in indeed theory (it-is)-easy to-refute the(-man) not knowing
 ἐν δὲ τοῖς κατὰ τὸν βίον οὔτε παρέχει ἑαυτὸν τις
in but the (things)-in the life neither submits himself anyone
 ἐλέγχῳ τὸν τ' ἐξελέγξαντα μισοῦμεν.
to-refutation the(-one) and having-refuted(-him) we-bate
 ὁ δὲ Σωκράτης ἔλεγεν ἀνεξέταστον βίον μὴ ζῆν. 18
— but Socrates used-to-say (an)-unexamined life not to-live

ποσαχῶς αἱ φαντασίαι γίνονται καὶ τίνα
πρόχειρα πρὸς αὐτὰς βοηθήματα παρασκευαστέον

XXVII · HOW IMPRESSIONS ARISE, AND WHAT AIDS TO KEEP READY

Impressions come in four ways: things are and appear, are not and do not appear, are and do not appear, or are not and appear. What oppresses us must be met with its aid: sophisms with logic, plausible appearances with clear preconceptions, and habit with the opposite habit. Death cannot be escaped; fearing it is wishing and not getting, the origin of passion, and a man who can neither change things nor blind what obstructs him reviles the gods, so piety survives only where it coincides with advantage. Epictetus has no leisure for Pyrrhonists and Academics: he reaches for bread, not the broom, and leaves defending common usage to those at leisure.

- 1 τετραχῶς αἱ φαντασίαι γίνονται ἡμῖν· ἢ γὰρ ἔστι
in-four-ways the impressions come to-us either for are
τινὰ καὶ οὕτως φαίνεται ἢ οὐκ ὄντα οὐδὲ φαίνεται ὅτι
some(-things) and so they-appear or not being not-even appear that
ἔστιν ἢ ἔστι καὶ οὐ φαίνεται ἢ οὐκ ἔστι καὶ φαίνεται.
they-are or they-are and not appear or not they-are and appear
- 2 λοιπὸν ἐν πᾶσι τούτοις εὐστοχεῖν ἔργον ἐστὶ τοῦ
so in all these to-bit-the-mark (the)-work is of-the
πεπαιδευμένου. ὅ τι δ' ἂν ᾗ τὸ θλίβον, ἐκείνῳ
educated(-man) what ever and — it-be the(-thing) oppressing to-that
δεῖ προσάγειν τὴν βοήθειαν. εἰ σοφίσματα ἡμᾶς
(one)-must to-apply the help if sophisms us
Πυρρώνεια καὶ Ἀκαδημαϊκὰ τὰ θλίβοντά ἐστιν, ἐκείνοις
Pyrrhonian and Academic the (things)-oppressing are to-those
προσάγωμεν τὴν βοήθειαν.
let-us-apply the help
- 3 εἰ αἱ τῶν πραγμάτων πιθανότητες, καθ' ἃς φαίνεται
if the of-the things plausibilities by which appear
τινα ἀγαθὰ οὐκ ὄντα, ἐκεῖ τὴν βοήθειαν ζητῶμεν.
some(-things) good not being there the help let-us-seek

εἰ ἔθος ἐστὶ τὸ θλίβον, πρὸς ἐκείνο τὴν βοήθειαν
if habit is the(-thing) oppressing against that the help
 ἀνευρίσκειν πειρατέον.

to-discover one-must-try

τί οὖν πρὸς ἔθος ἔστιν εὐρίσκειν βοήθημα;

4

what then against habit is-it-possible to-find aid

τὸ ἐναντίον ἔθος. ἀκούεις τῶν ἰδιωτῶν λεγόντων ‘τάλας

5

the opposite habit you-hear the laymen saying wretched

ἐκεῖνος, ἀπέθανεν· ἀπώλετο ὁ πατὴρ αὐτοῦ, ἡ μήτηρ·

he died perished the father his the mother

ἐξεκόπη, ἀλλὰ καὶ ἄωρος καὶ ἐπὶ ξένης.’

was-cut-off but also untimely and in (a)-foreign(-land)

ἄκουσον τῶν ἐναντίων λόγων, ἀπόσπασον σεαυτὸν τούτων

6

hear the opposite arguments tear-away yourself from-these

τῶν φωνῶν, ἀντίθες τῷ ἔθει τὸ ἐναντίον ἔθος. πρὸς τοὺς

the words set-against to-the habit the opposite habit against the

σοφιστικούς λόγους τὰ λογικὰ καὶ τὴν ἐν τούτοις γυμνασίαν

sophistical arguments the logic and the in these exercise

καὶ τριβὴν, πρὸς τὰς τῶν πραγμάτων πιθανότητας τὰς

and practice against the of-the things plausibilities the

προλήψεις ἐναργεῖς ἐσμηγμένas καὶ προχείρους ἔχειν δεῖ.

preconceptions clear polished and ready to-have (one)-must

ὅταν θάνατος φαίνεται κακόν, πρόχειρον ἔχειν ὅτι τὰ

7

when death appears (an)-evil ready to-have that the

κακὰ ἐκκλίνειν καθήκει καὶ ἀναγκαῖον ὁ θάνατος. τί

evils to-shun is-fitting and necessary (is)-the death what

γὰρ ποιήσω;

for shall-I-do

ποῦ γὰρ αὐτὸν φύγω; ἔστω ἐμὲ εἶναι Σαρπηδόνα τὸν

8

where for it shall-I-flee let-it-be me to-be Sarpedon the

τοῦ Διός, ὡς οὕτως γενναίως εἶπω ‘ἀπελθὼν ἢ

— *(son)-of-Zeus that so nobly I-may-say having-gone either*

αὐτὸς ἀριστεῦσαι θέλω ἢ ἄλλῳ παρασχεῖν ἀφορμὴν
 myself to-excel I-wish or to-another to-give (the)-occasion
 τοῦ ἀριστεῦσαι εἰ μὴ δύναμαι κατορθῶσαί τι αὐτός,
 of-the to-excel if not I-can succeed-in anything myself
 οὐ φθονήσω ἄλλῳ τοῦ ποιῆσαί τι γενναῖον· ἔστω
 not I-shall-begrudge to-another the to-do something noble let-it-be
 ταῦτα ὑπὲρ ἡμᾶς, ἐκεῖνο οὐ πίπτει εἰς ἡμᾶς;
 these-(things) beyond us that not falls to us

- 9 καὶ ποῦ φύγω τὸν θάνατον; μὲνύσατέ μοι τὴν χώραν,
 and where shall-I-flee the death show me the place
 μὲνύσατε ἀνθρώπους, εἰς οὓς ἀπέλθω, εἰς οὓς οὐ
 show (me)-men to whom I-may-go to whom not
 παραβάλλει, μὲνύσατε ἐπαοιδήν· εἰ μὴ ἔχω, τί με
 it-comes show (me)-(a)-charm if not I-have(-one) what me
 θέλετε ποιεῖν;
 do-you-wish to-do

- 10 οὐ δύναμαι τὸν θάνατον ἀποφυγεῖν· τὸ φοβεῖσθαι αὐτὸν
 not I-can the death escape the to-fear it
 μὴ ἀποφύγω, ἀλλ' ἀποθάνω πενθῶν καὶ τρέμων; αὕτη
 not shall-I-escape but shall-I-die grieving and trembling this
 γὰρ γένεσις πάθους θέλειν τι καὶ μὴ γίνεσθαι.
 for (is-the)-origin of-passion to-wish something and not to-get(-it)

- 11 ἔνθεν ἂν μὲν δύνωμαι τὰ ἐκτὸς μετατιθέναι πρὸς
 hence if indeed I-can the external-(things) change according-to
 τὴν βούλησιν τὴν ἑμαυτοῦ, μετατίθην· εἰ δὲ μή, τὸν
 the will the my-own I-change(-them) if but not the
 ἐμποδίζοντα ἐκτυφλῶσαι θέλω.
 (one)-obstructing(-me) to-blind I-wish

- 12 πέφυκε γὰρ ὁ ἄνθρωπος μὴ ὑπομένειν ἀφαιρεῖσθαι τοῦ
 is-by-nature for the man not to-endure to-be-deprived of-the
 ἀγαθοῦ, μὴ ὑπομένειν περιπίπτειν τῷ κακῷ.
 good not to-endure to-fall-into the evil

- εἶτα τὸ τελευταῖον, ὅταν μήτε τὰ πράγματα μεταθεῖναι 13
then the last(-thing) when neither the things change
 δυνηθῶ μήτε τὸν ἐμποδίζοντα ἐκτυφλῶσαι, κάθημαι καὶ
I-can nor the (one)-obstructing blind I-sit and
 στένω καὶ ὃν δύναμαι λοιδορῶ, τὸν Δία καὶ τοὺς θεοὺς τοὺς
groan and whom I-can I-revile — Zeus and the gods the
 ἄλλους· εἰ γὰρ μὴ ἐπιστρέφονταί μου, τί ἐμοὶ καὶ αὐτοῖς;
others if for not they-care-for me what to-me and to-them
 ‘ναί· ἀλλ’ ἀσεβῆς ἔσῃ.’ τί οὖν μοι χεῖρον ἔσται, ὢν 14
yes but impious you-will-be what then to-me worse will-be than-what
 ἔστι μοι νῦν; τὸ σύνολον ἐκείνου μεμνήσθαι, ὅτι, ἐὰν
is to-me now the whole that to-remember that if
 μὴ ἐν τῷ αὐτῷ ἢ τὸ εὐσεβὲς καὶ συμφέρον, οὐ δύναται
not in the same be the pious and advantageous not can
 σωθῆναι τὸ εὐσεβὲς ἐν τινι. ταῦτα οὐ δοκεῖ ἐπείγοντα;
be-preserved the pious in anyone these(-things) not seem pressing
 ἐρχέσθω καὶ ἀπαντάτω Πυρρώνειος καὶ Ἀκαδημαϊκός. ἐγὼ 15
let-him-come and meet(-me) (a)-Pyrrhonian and (an)-Academic I
 μὲν γὰρ τὸ ἐμὸν μέρος οὐκ ἄγω σχολὴν πρὸς ταῦτα
indeed for the my part not I-have leisure for these(-things)
 οὐδὲ δύναμαι συνηγορῆσαι τῇ συνηθείᾳ.
nor can-I plead-for the common-usage
 εἰ καὶ περὶ ἀγριδίου πραγμάτων εἶχον, ἄλλον ἂν 16
if even about (a)-little-field (a)-little-affair I-had another —
 παρεκάλεσα τὸν συνηγορήσοντα· τίνι οὖν ἀρκούμαι
I-would-have-called-in the (one)-to-plead(-for-me) with-what then am-I-content
 κατὰ τὸν τόπον;
in the topic
 πῶς μὲν αἰσθησις γίνεται, πότερον δι’ ὅλων ἢ ἀπὸ 17
how indeed perception comes-about whether through (the)-whole or from
 μέρους, ἴσως οὐκ οἶδα ἀπολογίσασθαι, ταρασσεῖ δέ με
(a)-part perhaps not I-know to-give-an-account disturbs but me

ἀμφοτέρα. ὅτι δ' ἐγὼ καὶ σὺ οὐκ ἐσμέν οἱ αὐτοί, λίαν
both that but I and you not are the same very
 ἀκριβῶς οἶδα.

accurately I-know

- 18 πόθεν τοῦτο; οὐδέποτε καταπίνειν τι θέλων ἐκεῖ φέρω
whence this never to-swallow something wishing there do-I-carry
 τὸν ψωμόν, ἀλλ' ὧδε· οὐδέποτ' ἄρτον θέλων λαβεῖν τὸ σάρον
the morsel but here never bread wishing to-take the broom
 ἔλαβον, ἀλλ' αἰεὶ ἐπὶ τὸν ἄρτον ἔρχομαι ὡς πρὸς σκοπόν.
did-I-take but always to the bread I-go as to (a)-target

- 19 ὑμεῖς δ' αὐτοὶ οἱ τὰς αἰσθήσεις ἀναιροῦντες ἄλλο
you and yourselves the(-ones) the senses abolishing other
 τι ποιεῖτε; τίς ὑμῶν εἰς βαλανεῖον ἀπελθεῖν θέλων εἰς
anything do-you-do who of-you to (the)-bath to-go wishing to
 μυλῶνα ἀπήλθεν;
(a)-mill went

- 20 — τί οὖν; οὐ δεῖ κατὰ δύναμιν καὶ τούτων
what then not must-one as-far-as possible also to-these
 ἀντέχεσθαι, τοῦ τηρῆσαι τὴν συνήθειαν, τοῦ πεφράχθαι
to-hold-fast the to-keep the common-usage the to-be-fortified
 πρὸς τὰ κατ' αὐτῆς;
against the (arguments)-against it

- 21 — καὶ τίς ἀντιλέγει; ἀλλὰ τὸν δυνάμενον, τὸν
and who gainsays(-it) but the(-man) able the(-man)
 σχολάζοντα· τὸν δὲ τρέμοντα καὶ ταρασσόμενον
with-leisure the(-man) but trembling and disturbed
 καὶ ῥηγνύμενον ἔσωθεν τὴν καρδίαν ἄλλῃ τινὶ δεῖ
and bursting within the heart on-other something must
 προσευκαιρεῖν.
to-spend-time

ὅτι οὐ δεῖ χαλεπαίνειν ἀνθρώποις
καὶ τίνα τὰ μικρὰ καὶ μεγάλα ἐν ἀνθρώποις

XXVIII · THAT ONE MUST NOT BE ANGRY WITH MEN

We cannot assent to what appears false, and Medea thought vengeance on her husband more profitable than saving her children; show her the error and she will not act. Since what appears is the measure of every action, no one should be angry with anyone. The Iliad is impressions and their use, and burned cities are no more than burned storks' nests: Paris fell not when Troy was sacked but when he lost his self-respect, faithfulness, and hospitality. Following every impression is madness, and it is what we do.

τί ἐστιν αἴτιον τοῦ συγκατατίθεσθαί τινι; τὸ φαίνεσθαι 1

what is (the)-cause of-the to-assent to-anything the to-appear

ὅτι ὑπάρχει.

that it-is(-so)

τῷ οὖν φαινομένῳ ὅτι οὐχ ὑπάρχει συγκατατίθεσθαι 2

to-the(-thing) then appearing that not it-is(-so) to-assent

οὐχ οἶόν τε. διὰ τί; ὅτι ἡ φύσις αὕτη ἐστὶ τῆς

not possible — because-of what because the nature this is of-the

διανοίας τοῖς μὲν ἀληθέσιν ἐπινεύειν, τοῖς δὲ ψευδέσι

mind to-the indeed true(-things) to-nod-assent to-the but false(-things)

δυσαρρεστῇν, πρὸς δὲ τὰ ἄδηλα ἐπέχειν.

to-be-displeased toward but the unclear(-things) to-suspend-judgment

τίς τούτου πίστις; 'πάθε, εἰ δύνασαι, νῦν ὅτι νύξ ἐστιν.' οὐχ 3

what of-this (is-the)-proof feel if you-can now that night it-is not

οἶόν τε. 'ἀπόπαθε ὅτι ἡμέρα ἐστίν.' οὐχ οἶόν τε. 'πάθε ἢ

possible — un-feel that day it-is not possible — feel or

ἀπόπαθε ἀπὸ τοῦ ἀρτίους εἶναι τοὺς ἀστέρας.' οὐχ οἶόν τε.

un-feel as-to the even to-be the stars not possible —

- 4 ὅταν οὖν τις συγκατατίθεται τῷ ψεύδει, ἴσθι ὅτι οὐκ
when then anyone assents to-the false know that not
 ἤθελεν ψεύδει συγκαταθέσθαι· πᾶσα γὰρ ψυχὴ ἄκουσα
he-wished to-falsehood to-assent every for soul unwillingly
 στέρεται τῆς ἀληθείας, ὡς λέγει Πλάτων· ἀλλὰ ἔδοξεν
is-deprived of-the truth as says Plato but it-seemed
 αὐτῷ τὸ ψεῦδος ἀληθές.
to-him the false true
- 5 ἄγε ἐπὶ δὲ τῶν πράξεων τί ἔχομεν τοιοῦτον οἶον
come in-the-case-of and the actions what have-we such as
 ἐνθάδε τὸ ἀληθές ἢ τὸ ψεῦδος; τὸ καθήκον καὶ παρὰ τὸ
here the true or the false the duty and contrary-to the
 καθήκον, τὸ συμφέρον καὶ τὸ ἀσύμφορον, τὸ κατ'
duty the advantageous and the disadvantageous the (thing)-in-keeping-with
 ἐμὲ καὶ οὐ κατ' ἐμὲ καὶ ὅσα τούτοις ὅμοια.
me and not in-keeping-with me and whatever to-these (is)-like
- 6 'οὐ δύναται οὖν τις δοκεῖν μέν, ὅτι συμφέρει αὐτῷ,
not can then anyone think indeed that it-is-advantageous to-him
 μὴ αἰρεῖσθαι δ' αὐτό;' οὐ δύναται.
not choose but it not he-can
- 7 πῶς ἡ λέγουσα
how the (woman)-saying

καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακά,
and I-understand indeed what-sort-of to-do I-am-about evils
 θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων;
anger but (is)-stronger than-the my counsels

ὅτι αὐτὸ τοῦτο, τῷ θυμῷ χαρίσασθαι καὶ τιμωρήσασθαι
because very this(-thing) the anger to-gratify and to-take-vengeance-on
 τὸν ἄνδρα, συμφορώτερον ἡγείται τοῦ σῶσαι τὰ τέκνα.
the husband more-advantageous she-considers than-the to-save the children

- 'ναί· ἀλλ' ἐξηπάτηται· δείξον αὐτῇ ἐναργῶς ὅτι 8
yes but she-has-been-deceived show her clearly that
 ἐξηπάτηται καὶ οὐ ποιήσει· μέχρι δ' ἂν οὐ μὴ δεικνύης,
she-has-been-deceived and not she-will-do(-it) as-long but — as not you-show(-it)
 τίνι ἔχει ἀκολουθῆσαι ἢ τῷ φαινομένῳ;
what has-she to-follow but the (thing)-appearing
 οὐδενί· τί οὖν χαλεπαίνεις αὐτῇ, ὅτι πεπλάνηται 9
nothing why then are-you-angry with-her because she-has-gone- astray
 ἢ ταλαίπωρος περὶ τῶν μεγίστων καὶ ἔχῃς ἀντὶ
the wretched(-woman) about the greatest(-things) and (a)-viper instead-of
 ἀνθρώπου γέγονεν; οὐχὶ δ', εἴπερ ἄρα, μᾶλλον ἐλεεῖς,
(a)-human has-become not but if-indeed then rather do-you-pity(-her)
 ὡς τοὺς τυφλοὺς ἐλεοῦμεν, ὡς τοὺς χωλοὺς, οὕτως τοὺς
as the blind we-pity as the lame so those
 τὰ κυριώτατα τετυφλωμένους καὶ ἀποκεχωλωμένους;
in-the most-sovereign(-things) blinded and lamed
 ὅστις οὖν τούτου μέμνηται καθαρῶς ὅτι ἀνθρώπων 10
whoever then this remembers clearly that for-man
 μέτρον πάσης πράξεως τὸ φαινόμενον (λοιπὸν ἢ
(the)-measure of-every action (is)-the (thing)-appearing so either
 καλῶς φαίνεται ἢ κακῶς· εἰ καλῶς, ἀνέγκλητός ἐστιν·
well it-appears or badly if well blameless he-is
 εἰ κακῶς, αὐτὸς ἐξιμύεται· οὐ δύναται γὰρ ἄλλος μὲν
if badly himself he-is-penalized not can for one indeed
 εἶναι ὁ πεπλανημένος, ἄλλος δ' ὁ βλαπτόμενος), οὐδενὶ
be the (one)-gone- astray another but the (one)-harmed with-no-one
 ὀργισθήσεται, οὐδενὶ χαλεπανεῖ, οὐδένα λοιδορήσει, οὐδένα
he-will-be-angry with-no-one he-will-be-vexed no-one he-will-revile no-one
 μέμβεται, οὐ μισήσει, οὐ προσκόψει οὐδενί.
he-will-blame not he-will-hate not he-will-take-offense-at anyone

- 11 ὥστε καὶ τὰ οὕτω μεγάλα καὶ δεινὰ ἔργα ταύτην ἔχει
so-that even the so great and terrible deeds this have
 τὴν ἀρχήν, τὸ φαινόμενον; ταύτην οὐδ' ἄλλην.
the beginning the (thing)-appearing this and-not another
- 12 ἡ Ἰλιάς οὐδέν ἐστιν ἢ φαντασία καὶ χρήσις φαντασιῶν.
the Iliad nothing is but impression and use of-impressions
 ἐφάνη τῷ Ἀλεξάνδρῳ ἀπάγειν τοῦ Μενελάου τὴν γυναῖκα,
it-appeared — to-Alexander to-carry-off — of-Menelaus the wife
 ἐφάνη τῇ Ἑλένῃ ἀκολουθῆσαι αὐτῷ.
it-appeared — to-Helen to-follow him
- 13 εἰ οὖν ἐφάνη τῷ Μενελάῳ παθεῖν ὅτι κέρδος ἐστὶ
if then it-had-appeared — to-Menelaus to-feel that (a)-gain it-is
 τοιαύτης γυναικὸς στέρηθῆναι, τί ἂν ἐγένετο;
of-such (a)-wife to-be-deprived what — would-have-happened
 ἀπολώλει ἡ Ἰλιάς οὐ μόνον ἀλλὰ καὶ ἡ Ὀδύσσεια.
would-have-perished the Iliad not only but also the Odyssey
- 14 — ἐκ τοιούτου οὖν μικροῦ πράγματος ἥρτηται τὰ
on such then (a)-small thing depend the
 τηλικαῦτα; — τίνα δὲ καὶ λέγεις τὰ τηλικαῦτα;
so-great(-things) which and also do-you-call the so-great(-things)
 πολέμους καὶ στάσεις καὶ ἀπωλείας πολλῶν ἀνθρώπων καὶ
wars and factions and destructions of-many men and
 κατασκαφὰς πόλεων; καὶ τί μέγα ἔχει ταῦτα; — οὐδέν;
razings of-cities and what great has these(-things) nothing
- 15 — τί δ' ἔχει μέγα πολλοὺς βοῦς ἀποθανεῖν καὶ πολλὰ
what and has great many oxen to-die and many
 πρόβατα καὶ πολλὰς καλιὰς χελιδόνων ἢ πελαργῶν
sheep and many nests of-swallows or storks
 ἐμπρησθῆναι καὶ κατασκαφῆναι;
to-be-burned and to-be-razed

- ὅμοια οὖν ἐστὶ ταῦτα ἐκείνοις; — ὁμοιότατα. 16
like then are these(-things) to-those most-alike
- σώματα ἀπώλετο ἀνθρώπων· καὶ βοῶν καὶ προβάτων.
bodies perished of-men and oxen and sheep
- οἰκημάτια ἐνεπρήσθη ἀνθρώπων· καὶ πελαργῶν νεοσσιαί.
little-dwellings were-burned of-men and of-storks nests
- τί μέγα ἢ δεινόν; ἢ δεῖξόν μοι τί διαφέρει οἰκία 17
what (is)-great or terrible or show me what differs (a)-house
- ἀνθρώπου καὶ νεοσσιὰ πελαργοῦ ὡς οἴκησις.
of-(a)-man and (a)-nest of-(a)-stork as (a)-dwelling
- ὅμοιον οὖν ἐστὶ πελαργὸς καὶ ἄνθρωπος; — τί 18
like then is (a)-stork and (a)-man what
- λέγεις; κατὰ τὸ σῶμα ὁμοιότατον.
do-you-say as-regards the body most-alike
- οὐδενὶ οὖν διαφέρει ἄνθρωπος πελαργοῦ; — μὴ γένοιτο· 19
in-nothing then differs (a)-man from-(a)-stork not may-it-be
- ἀλλὰ τούτοις οὐ διαφέρει. — τίνι οὖν διαφέρει;
but in-these not he-differs in-what then does-he-differ
- ζῆτε καὶ εὐρήσεις, ὅτι ἄλλω διαφέρει. ὅρα μὴ 20
seek and you-will-find that in-another(-thing) he-differs see whether
- τῷ παρακολουθεῖν οἷς ποιεῖ, ὅρα μὴ τῷ κοινωνικῷ,
in-the to-understand what he-does see whether in-the social
- μὴ τῷ πιστῷ, τῷ αἰδήμονι, τῷ ἀσφαλεῖ, τῷ συνετῷ.
whether in-the faithful in-the self-respecting in-the steadfast in-the intelligent
- ποῦ οὖν τὸ μέγα ἐν ἀνθρώποις κακὸν καὶ ἀγαθόν; 21
where then (is)-the great among men evil and good
- ὅπου ἡ διαφορά. ἂν σώζεται τοῦτο καὶ περιτετειχισμένον
where the difference if is-preserved this and walled-around
- μένει καὶ μὴ διαφθείρηται τὸ αἰδήμον μὴδὲ τὸ πιστὸν μὴδὲ
remains and not is-destroyed the self-respect nor the faithfulness nor
- τὸ συνετόν, τότε σώζεται καὶ αὐτός· ἂν δ' ἀπολλύηταιί
the intelligence then is-preserved also he-himself if but is-destroyed

τι τούτων καὶ ἐκπολιορκῆται, τότε καὶ αὐτὸς ἀπόλλυται.

any of-these and is-taken-by-siege then also himself perishes

καὶ τὰ μεγάλα πράγματα ἐν τούτῳ ἐστίν.

and the great affairs in this are

22 ἔπταισεν μεγάλα ὁ Ἀλέξανδρος, ὅτ' ἐπῆλθον ἴφασιν

did-he-stumble greatly — Alexander when came they-say

οἱ Ἕλληνες καὶ ὅτε ἐπόρθουν τὴν Τροίαν καὶ ὅτε οἱ

the Greeks and when they-were-sacking — Troy and when the

ἀδελφοὶ αὐτοῦ ἀπώλλυντο;

brothers his were-perishing

23 οὐδαμῶς δι' ἀλλότριον γὰρ ἔργον πταίει οὐδεὶς· ἀλλὰ

by-no-means because-of another's for deed stumbles no-one but

τότε πελαργῶν νεοσσιαὶ ἐπορθοῦντο. πταῖσμα δ' ἦν, ὅτε

then of-storks (the)-nests were-being-sacked (the)-stumble but was when

ἀπώλεσε τὸν αἰδήμονα, τὸν πιστόν, τὸν φιλόξενον,

he-lost the self-respecting(-man) the faithful the hospitable

τὸν κόσμον.

the decent

24 πότε ἔπταισεν ὁ Ἀχιλλεύς; ὅτε ἀπέθανεν ὁ Πάτροκλος;

when did-he-stumble — Achilles when died — Patroclus

μὴ γένοιτο· ἀλλ' ὅτε ὠργίζετο, ὅτε κορασίδιον ἔκλαεν, ὅτ'

not may-it-be but when he-was-angry when (a)-little-girl he-wept-for when

ἐπελάθετο ὅτι πάρεστιν οὐκ ἐπὶ τὸ ἐρωμένας κτᾶσθαι,

he-forgot that he-is-present not for the beloveds to-acquire

ἀλλ' ἐπὶ τὸ πολεμεῖν.

but for the to-make-war

25 ταῦτ' ἐστὶ τὰ ἀνθρωπικὰ πταίσματα, τοῦτό ἐστιν ἡ

these are the human stumbles this is the

πολιορκία, τοῦτό ἐστι κατασκαφή, ὅταν τὰ δόγματα τὰ

siege this is (the)-razing when the judgments the

ὀρθὰ καθαίρηται, ὅταν ἐκεῖνα διαφθείρηται.

right are-destroyed when those are-corrupted

- ὅταν οὖν γυναῖκες ἄγωνται καὶ παῖδιά αἰχμαλωτίζεται 26
when then women are-led-away and children are-taken-captive
- καὶ ὅταν αὐτοὶ κατασφάζονται, ταῦτα οὐκ ἔστι κακά;
and when themselves they-are-slaughtered these(-things) not are evils
- πόθεν τοῦτο προσδοξάζεις; καμὲ δίδαξον. — οὐ· ἀλλὰ 27
whence this do-you-add-by-opinion and-me teach no but
- πόθεν σὺ λέγεις ὅτι οὐκ ἔστι κακά;
whence you say that not they-are evils
- ἔλθωμεν ἐπὶ τοὺς κανόνας, φέρε τὰς προλήψεις. 28
let-us-go to the rules bring the preconceptions
- διὰ τοῦτο γὰρ οὐκ ἔστιν ἱκανῶς θαυμάσαι τὸ
because-of this for not it-is-possible sufficiently to-wonder-at the
- γινόμενον. ὅπου βάρη κρίναι θέλομεν, οὐκ εἰκῇ
(thing)-happening where weights to-judge we-wish not at-random
- κρίνομεν· ὅπου τὰ εὐθέα καὶ στρεβλά, οὐκ εἰκῇ·
we-judge where the straight and crooked(-things) not at-random
- ἀπλῶς ὅπου διαφέρει ἡμῖν γινῶναι τὸ κατὰ τὸν τόπον 29
in-a-word where it-matters to-us to-know the as-regards the topic
- ἀληθές, οὐδέποθ' ἡμῶν οὐδεὶς οὐδὲν εἰκῇ ποιήσει.
true never of-us anyone anything at-random will-do
- ὅπου δὲ τὸ πρῶτον καὶ μόνον αἰτιόν ἐστι τοῦ κατορθοῦν 30
where but the first and only cause is of-the to-act-rightly
- ἢ ἀμαρτάνειν, τοῦ εὐροεῖν ἢ δυσροεῖν, τοῦ ἀτυχεῖν ἢ
or to-err of-the to-be-serene or to-be-troubled of-the to-be-unfortunate or
- εὐτυχεῖν, ἐνθάδε μόνον εἰκαῖοι καὶ προπετεῖς. οὐδαμοῦ
to-be-fortunate here alone (we-are)-random and rash nowhere
- ὅμοιον τι ζυγῶ, οὐδαμοῦ ὅμοιον τι κανόνι, ἀλλὰ
like anything to-(a)-balance nowhere like anything to-(a)-rule but
- τι ἐφάνη καὶ εὐθὺς ποιῶ τὸ φανέν.
something appeared and at-once I-do the (thing)-that-appeared

- 31 κρείσσων γάρ εἰμι τοῦ Ἀγαμέμνονος ἢ τοῦ Ἀχιλλέως, ἔν'
better for am-I — than-Agamemnon or — than-Achilles that
 ἐκεῖνοι μὲν διὰ τὸ ἀκολουθῆσαι τοῖς φαινομένοις τοιαῦτα
they indeed because-of the to-follow the (things)-appearing such
 κακὰ ποιήσωσι καὶ πάθωσιν, ἐμοὶ δὲ μὴ ἀρκῇ τὸ φαινόμενον;
evils should-do and suffer for-me but not suffices the (thing)-appearing
- 32 καὶ ποία τραγωδία ἄλλην ἀρχὴν ἔχει; Ἄτρεὺς Εὐριπίδου
and what-sort-of tragedy other beginning has (the)-Atreus of-Euripides
 τί ἐστίν; τὸ φαινόμενον. Οἰδίπους Σοφοκλέους τί ἐστίν;
what is the (thing)-appearing (the)-Oedipus of-Sophocles what is
 τὸ φαινόμενον.
the (thing)-appearing
- 33 Φοῖνιξ; τὸ φαινόμενον. Ἱππόλυτος; τὸ φαινόμενον. τούτου
(the)-Phoenix the (thing)-appearing (the)-Hippolytus the (thing)-appearing of-this
 οὖν μηδεμίαν ἐπιμέλειαν ποιεῖσθαι τίνος ὑμῖν δοκεῖ;
then no care to-take of-whom to-you does-it-seem(-the-mark)
 τίνες δὲ λέγονται οἱ παντὶ τῷ φαινομένῳ ἀκολουθοῦντες;
who and are-called those every the (thing)-appearing following
 — μαινόμενοι. — ἡμεῖς οὖν ἄλλο τι ποιούμεν;
madmen we then other anything do-we-do

περὶ εὐσταθείας

XXIX · ON STEADFASTNESS

The good is a certain kind of choice, and externals are its material; take your good from yourself. The tyrant threatens only hands, neck, and flesh, and choice is conquered only by itself: Anytus and Meletus could kill Socrates but not harm him. Leave the body when reason no longer chooses it, but never rashly, since God must sound the retreat. A difficulty is the occasion to show your training, and what is lacking is men who bear witness to the arguments in action. The masters are death, life, pleasure, and pain, and with the many one goes along as with a child, as Socrates did with his weeping jailer.

οὐσία τοῦ ἀγαθοῦ προαίρεσις ποιά, τοῦ κακοῦ 1
(the)-essence of-the good (is)-choice (of-a)-certain-kind of-the evil
προαίρεσις ποιά.

choice (of-a)-certain-kind

τί οὖν τὰ ἐκτός; ὕλαι τῇ προαιρέσει, περὶ 2
what then (are)-the external(-things) materials for-the choice concerning
ᾧ ἀναστρεφόμενη τεύξεται τοῦ ἰδίου ἀγαθοῦ ἢ κακοῦ.

which being-occupied it-will-attain the its-own good or evil

πῶς τοῦ ἀγαθοῦ τεύξεται; ἂν τὰς ὕλας μὴ θαυμάσῃ. 3

how the good will-it-attain if the materials not it-admires

τὰ γὰρ περὶ τῶν ὑλῶν δόγματα ὀρθὰ μὲν ὄντα ἀγαθὴν
the for about the materials judgments right indeed being good

ποιεῖ τὴν προαίρεσιν, στρεβλὰ δὲ καὶ διεστραμμένα κακὴν.

make the choice crooked but and distorted bad

τοῦτον τὸν νόμον ὁ θεὸς τέθεικεν καὶ φησὶν 'εἴ τι 4
this the law the god has-laid-down and says if some

ἀγαθὸν θέλεις, παρὰ σεαυτοῦ λάβε.' σὺ λέγεις 'οὐ· ἀλλὰ
good you-wish from yourself take(-it) you say no but

παρ' ἄλλου.' μή, ἀλλὰ παρὰ σεαυτοῦ.

from another not but from yourself

- 5 λοιπὸν ὅταν ἀπειλῇ ὁ τύραννος καὶ μὴ καλῇ, λέγω ‘τίνι
so when threatens the tyrant and not summons I-say whom
 ἀπειλεῖ;’ ἂν λέγῃ ‘δήσω σε,’ φημὶ ὅτι ‘ταῖς χερσὶν
does-he-threaten if he-says I-will-bind you I-say that the hands
 ἀπειλεῖ καὶ τοῖς ποσίν.’
he-threatens and the feet
- 6 ἂν λέγῃ ‘τραχηλοκοπήσω σε,’ λέγω ‘τῷ τραχήλῳ ἀπειλεῖ.’
if he-says I-will-behead you I-say the neck he-threatens
 ἂν λέγῃ ‘εἰς φυλακὴν σε βαλῶ,’ ‘ὅλῳ τῷ σαρκιδίῳ’ κὰν
if he-says into prison you I-will-throw (to)-all the bit-of-flesh and-if
 ἐξορισμὸν ἀπειλῇ, τὸ αὐτό.
exile he-threatens the same
- 7 — σοὶ οὖν οὐδὲν ἀπειλεῖ; — εἰ πέπονθα ὅτι ταῦτα
you then not-at-all does-he-threaten if I-have-felt that these(-things)
 οὐδέν ἐστι πρὸς ἐμέ, οὐδέν· εἰ δὲ φοβοῦμαι τι τούτων,
nothing are to me nothing if but I-fear any of-these
 ἐμοὶ ἀπειλεῖ.
me he-threatens
- 8 τίνα λοιπὸν δέδοικα; τὸν τίνων ὄντα κύριον; τῶν
whom then do-I-fear the(-man) of-what being master of-the
 ἐπ’ ἐμοί; οὐδὲ εἷς ἐστίν. τῶν οὐκ ἐπ’ ἐμοί; καὶ
(things)-up-to me not-even one is of-the (things)-not up-to me and
 τί μοι αὐτῶν μέλει;
what to-me of-them matters
- 9 ὑμεῖς οὖν οἱ φιλόσοφοι διδάσκετε καταφρονεῖν τῶν
you then the philosophers teach to-despise the
 βασιλέων; — μὴ γένοιτο. τίς ἡμῶν διδάσκει ἀντιποιεῖσθαι
kings not may-it-be who of-us teaches to-lay-claim
 πρὸς αὐτούς, ὧν ἐκεῖνοι ἔχουσιν ἐξουσίαν;
against them (to-things)-over-which they have power

- τὸ σωματίον λάβε, τὴν κτῆσιν λάβε, τὴν φήμην λάβε, 10
the poor-body take the property take the reputation take
 τοὺς περὶ ἐμέ λάβε. ἂν τινὰς τούτων ἀναπειθῶ
those around me take if anyone to-these(-things) I-persuade
 ἀντιποιεῖσθαι, τῷ ὄντι ἐγκαλείτω μοι.
to-lay-claim in-the reality let-him-accuse me
- ‘ναί· ἀλλὰ καὶ τῶν δογμάτων ἄρχειν θέλω.’ καὶ τίς σοι 11
yes but also the judgments to-rule I-wish and who you
 ταύτην τὴν ἐξουσίαν δέδωκεν;
this the power has-given
- ποῦ δύνασαι νικῆσαι δόγμα ἀλλότριον; ‘προσάγων,’ 12
where can-you conquer (a)-judgment of-another applying
 φησίν, ‘αὐτῷ φόβον νικήσω.’ ἀγνοεῖς ὅτι αὐτὸ αὐτὸ
he-says to-it fear I-will-conquer(-it) you-do-not-know that it-itself itself
 ἐνίκησεν, οὐχ ὑπ’ ἄλλου ἐνίκηθη· προαίρεσιν δὲ οὐδὲν
conquered not by another it-was-conquered choice but nothing
 ἄλλο νικῆσαι δύναται, πλὴν αὐτὴ ἐαυτήν.
else conquer can except it-itself itself
- διὰ τοῦτο καὶ ὁ τοῦ θεοῦ νόμος κράτιστός ἐστι καὶ 13
because-of this also the of-the god law most-powerful is and
 δικαιοτάτος· τὸ κρεῖσσον αἰὲ περιγινέσθω τοῦ χείρονος.
most-just the better always let-it-prevail-over the worse
- ‘κρείττονές εἰσιν οἱ δέκα τοῦ ενός.’ πρὸς τί; πρὸς τὸ 14
stronger are the ten than-the one for what for the
 δῆσαι, πρὸς τὸ ἀποκτεῖναι, πρὸς τὸ ἀπαγαγεῖν ὅπου
to-bind for the to-kill for the to-lead-away where
 θέλουσιν, πρὸς τὸ ἀφελέσθαι τὰ ὄντα. νικῶσιν τοίνυν
they-wish for the to-take-away the property they-conquer therefore
 οἱ δέκα τὸν ἓνα ἐν τούτῳ, ἐν ᾧ κρείσσονές εἰσιν.
the ten the one in this in which stronger they-are

- 15 ἐν τίνι οὖν χείρονές εἰσιν; ἂν ὁ μὲν ἔχη δόγματα
in what then worse are-they if the-one indeed has judgments
 ὀρθά, οἱ δὲ μή. τί οὖν; ἐν τούτῳ δύνανται νικῆσαι;
right the-others but not what then in this can-they conquer
 πόθεν; εἰ δ' ἰστάμεθα ἐπὶ ζυγοῦ, οὐκ ἔδει τὸν
whence if but we-are-weighed on (a)-balance not (it-was)-necessary the
 βαρύτερον καθελκύσαι;
heavier to-draw-down
- 16 Σωκράτης οὖν ἵνα πάθῃ ταῦτα ὑπ' Ἀθηναίων;
Socrates then that he-should-suffer these(-things) at-the-hands-of Athenians
 — ἀνδράποδον, τί λέγεις τὸ Σωκράτης; ὥς ἔχει τὸ
slave what do-you-say the(-name) Socrates as is the
 πρᾶγμα λέγε· ἦν' οὖν τὸ Σωκράτους σωματίον ἀπαχθῇ καὶ
matter say(-it) that then the of-Socrates poor-body be-led-away and
 συρῇ ὑπὸ τῶν ἰσχυροτέρων εἰς δεσμοτήριον καὶ κώνειόν
be-dragged by the stronger to prison and hemlock
 τις δῶ τῷ σωματίῳ τῷ Σωκράτους κακείνῳ ἀποψυγῇ;
someone give to-the poor-body the(-one) of-Socrates and-it breathe-its-last
- 17 ταῦτά σοι φαίνεται θαυμαστά, ταῦτα ἄδικα, ἐπὶ
these(-things) to-you appear wonderful these unjust for
 τούτοις ἐγκαλεῖς τῷ θεῷ; οὐδὲν οὖν εἶχε Σωκράτης
these(-things) do-you-blame the god nothing then had Socrates
 ἀντὶ τούτων; ποῦ ἦν ἡ οὐσία αὐτῷ τοῦ ἀγαθοῦ;
in-exchange-for these where was the essence to-him of-the good
- 18 τίνι προσσχῶμεν; σοὶ ἢ αὐτῷ; καὶ τί λέγει ἐκεῖνος; 'ἐμὲ
to-whom shall-we-attend to-you or to-him and what says he me
 δ' Ἄνυτος καὶ Μέλητος ἀποκτείνει μὲν δύνανται, βλάψαι
but Anytus and Meletus kill indeed can harm
 δ' οὐ.' καὶ πάλιν 'εἰ ταύτῃ τῷ θεῷ φίλον, ταύτῃ γινέσθω.'
but not and again if so to-the god (it-is)-dear so let-it-happen

ἀλλὰ δείξον ὅτι χείρονα ἔχων δόγματα κρατεῖ τοῦ 19

but show that worse having judgments (one)-prevails-over the
 κρείττονος ἐν δόγμασιν. οὐ δείξεις· οὐδ' ἐγγύς. νόμος
 better in judgments not you-will-show(-it) nor near (a)-law

γὰρ τῆς φύσεως καὶ τοῦ θεοῦ οὗτος τὸ κρεῖσσον ἀεὶ
 for of-the nature and of-the god (is)-this the better always

περιγινέσθω τοῦ χείρονος. ἐν τίνι; ἐν ᾧ κρεῖσσόν ἐστιν.
 let-it-prevail-over the worse in what in what better it-is

σῶμα σώματος ἰσχυρότερον, οἱ πλείονες τοῦ ἐνός, ὁ 20

body than-body stronger the more than-the one the

κλέπτῃς τοῦ μὴ κλέπτου.

thief than-the not thief

διὰ τοῦτο καγὼ τὸν λύχνον ἀπώλεσα, ὅτι ἐν τῷ 21

because-of this also-I the lamp lost because in the

ἀγρυπνεῖν μου κρεῖσσων ἦν ὁ κλέπτῃς. ἀλλ' ἐκεῖνος

to-keep-awake than-me better was the thief but he

τοσούτου ὠνήσατο λύχνον· ἀντὶ λύχνου κλέπτῃς ἐγένετο,

at-such-a-price bought (a)-lamp for (a)-lamp (a)-thief he-became

ἀντὶ λύχνου ἄπιστος, ἀντὶ λύχνου θηριώδης. τοῦτο ἔδοξεν

for (a)-lamp faithless for (a)-lamp brutish this seemed

αὐτῷ λυσιτελεῖν.

to-him to-be-profitable

ἔστω· ἀλλ' εἰληπταί μού τις τοῦ ἱματίου καὶ ἔλκει 22

be-it but has-seized me someone by-the cloak and drags

μ' εἰς τὴν ἀγοράν, εἴτα ἐπικραυγάζουσιν ἄλλοι 'φιλόσοφε,

me into the market-place then shout-at(-me) others philosopher

τί σε ὠφέληκε τὰ δόγματα; ἰδὸν σύρη εἰς τὸ

what you has-benefited the judgments look you-are-dragged to the

δεσμωτήριον, ἰδὸν μέλλεις τραχηλοκοπεῖσθαι.'

prison look you-are-about to-be-beheaded

- 23 καὶ ποίαν ἔπραξα ἂν εἰσαγωγὴν, ἴν', ἂν
and what-sort-of would-I-have-practiced — introduction so-that if
 ἰσχυρότερος ἐπιλάβηταί μου τοῦ ἱματίου, μὴ σύρωμαι;
(a)-stronger(-man) seizes me by-the cloak not I-be-dragged
 ἵνα, ἂν με δέκα περισπάσαντες εἰς τὸ δεσμοκτήριον
so-that if me ten having-hauled-about into the prison
 ἐμβάλωσιν, μὴ ἐμβληθῶ;
throw not I-be-thrown
- 24 ἄλλο οὖν οὐδὲν ἔμαθον; ἔμαθον, ἵνα πᾶν τὸ γινόμενον
other then nothing did-I-learn I-learned that all the (thing)-happening
 ἴδω ὅτι, ἂν ἀπροαίρετον ᾖ, οὐδὲν ἐστὶ πρὸς ἐμέ.
I-may-see that if outside-choice it-be nothing is to me
- 25 πρὸς τοῦτο οὖν οὐκ ὠφέλησαι; τί οὖν ἐν ἄλλῃ
for this then not have-you-been-benefited why then in other
 ζητεῖς τὴν ὠφέλειαν ἢ ἐν ᾧ ἔμαθες;
do-you-seek the benefit than in what you-learned
- 26 καθήμενος λοιπὸν ἐν τῇ φυλακῇ λέγω ‘οὗτος ὁ ταῦτα
sitting so in the prison I-say this the(-man) these(-things)
 κραυγάζων οὔτε τοῦ σημαινομένου ἀκούει οὔτε τῷ λεγομένῳ
shouting neither the (thing)-meant hears nor the (thing)-said
 παρακολουθεῖ οὔτε ὅλως μεμέληκεν αὐτῷ εἰδέναι περὶ τῶν
follows nor at-all has-it-mattered to-him to-know about the
 φιλοσόφων τί λέγουσιν ἢ τί ποιοῦσιν. ἄφες αὐτόν.’
philosophers what they-say or what they-do let him(-go)
- 27 ‘ἀλλ’ ἐξελθε πάλιν ἀπὸ τῆς φυλακῆς.’ εἰ μηκέτι χρεῖαν
but come-out again from the prison if no-longer need
 ἔχῃτέ μου ἐν τῇ φυλακῇ, ἐξέρχομαι. ἂν πάλιν σχῇτε,
you-have of-me in the prison I-come-out if again you-have(-it)
 εἰσελεύσομαι.
I-will-go-in

μέχρι τίνος; μέχρις ἂν οὗ λόγος αἰρή συνεῖναι με τῷ 28
up-to when as-long — as reason chooses to-be-with me the

σωματίῳ· ὅταν δὲ μὴ αἰρή, λάβετε αὐτὸ καὶ ὑγιαίνετε.
poor-body when but not it-chooses take it and be-well

μόνον μὴ ἀλογίστως, μόνον μὴ μαλακῶς, μὴ ἐκ τῆς 29
only not irrationally only not softly not from the

τυχούσης προφάσεως. πάλιν γὰρ ὁ θεὸς οὐ βούλεται· χρεῖαν
chance pretext again for the god not wishes need

γὰρ ἔχει κόσμου τοιούτου, τῶν ἐπὶ γῆς ἀναστρεφόμενων
for be-has of-(an)-order such of-the on earth living

τοιούτων. ἐὰν δὲ σημήνη τὸ ἀνακλητικὸν ὡς τῷ Σωκράτει,
such(-beings) if but he-signals the retreat as — to-Socrates

πείθεσθαι δεῖ τῷ σημαίνοντι ὡς στρατηγῷ.
to-obey (one)-must the (one)-signaling as (a)-general

τί οὖν; λέγειν δεῖ ταῦτα πρὸς τοὺς πολλούς; — ἵνα 30
what then to-say must-one these(-things) to the many for

τί;
what

οὐ γὰρ ἀρκεῖ τὸ αὐτὸν πείθεσθαι; τοῖς γὰρ παιδίῳ, 31
not for suffices the oneself to-obey to-the for children

ὅταν προσελθόντα κροτῇ καὶ λέγῃ 'σήμερον Σατορνάλια
when (they)-having-come-up clap and say today (the)-Saturnalia

ἀγαθὰ,' λέγομεν 'οὐκ ἔστιν ἀγαθὰ ταῦτα'; οὐδαμῶς· ἀλλὰ
good do-we-say not are good these(-things) by-no-means but

καὶ αὐτοὶ ἐπικροτοῦμεν.
also ourselves we-applaud

καὶ σὺ τοίνυν, ὅταν μεταπέισαί τινα μὴ δύνῃ, γίγνωσκε 32
and you therefore when change-the-mind-of anyone not you-can know

ὅτι παιδίον ἐστὶ καὶ ἐπικρότει αὐτῷ· ἂν δὲ μὴ τοῦτο
that (a)-child be-is and applaud him if but not this

θέλῃς, σιώπα λοιπόν.
you-wish keep-silent then

- 33 τούτων δεῖ μεμνήσθαι καὶ κληθέντα εἷς τινα
these(-things) (one)-must to-remember and having-been-called into some
 τοιαύτην περίστασιν εἰδέναι, ὅτι ἐλήλυθεν ὁ καιρὸς τοῦ
such circumstance to-know that has-come the occasion of-the
 ἀποδείξαι, εἰ πεπαιδευμένα.
to-show whether we-have-been-educated
- 34 νέος γὰρ ἀπὸ σχολῆς ἀπὼν εἰς περίστασιν ὁμοίος
(a)-young(-man) for from school departing into (a)-circumstance like
 ἐστὶ τῷ μεμελετηκότι συλλογισμοὺς ἀναλύειν, κἄν τις
is to-the (one)-who-has-practiced syllogisms to-analyze and-if anyone
 εὐλυτον αὐτῷ προτείνει, λέγει ‘μᾶλλον μοι πεπλεγμένον
(an)-easy(-one) to-him proposes he-says rather to-me (a)-complex(-one)
 κομψῶς προτείνετε, ἵνα γυμνασθῶ.’ καὶ οἱ ἀθληταὶ τοῖς
cleverly propose that I-may-be-exercised and the athletes with-the
 κούφοις νεανίσκοις δυσαρεστοῦσιν.
light young-men are-displeased
- 35 ‘οὐ βαστάζει με,’ φησὶν. οὗτός ἐστιν εὐφυὴς νέος. οὐ·
not he-lifts me he-says this is (a)-gifted young(-man) no
 ἀλλὰ καλέσαντος τοῦ καιροῦ κλάειν δεῖ καὶ λέγειν
but having-called the occasion to-weep (one)-must and to-say
 ‘ἤθελον ἔτι μαθάνειν.’ τίνα; εἰ ταῦτα οὐκ ἔμαθες
I-would-wish still to-learn what if these(-things) not you-learned
 ὥστ’ ἔργῳ δεῖξαι, πρὸς τί αὐτὰ ἔμαθες;
so-as in-deed to-show for what them did-you-learn
- 36 ἐγὼ τινα οἶμαι τῶν καθημένων ἐνταῦθα ὠδίνειν αὐτὸν ἐφ’
I someone think of-those sitting here to-be-in-labor him by
 ἑαυτοῦ καὶ λέγειν ‘ἐμοὶ νῦν περίστασιν μὴ ἔρχεσθαι τοιαύτην,
himself and to-say for-me now (a)-circumstance not to-come such
 ὅποια τούτῳ ἐλήλυθεν; ἐμὲ νῦν κατατριβῆναι καθήμενον
as to-this(-man) has-come me now to-be-worn-out sitting

ἐν γωνίᾳ δυνάμενον στεφανωθῆναι Ὀλύμπια; πότε τις ἐμοὶ
in (a)-corner being-able to-be-crowned (at)-Olympia when anyone to-me
 καταγγελεῖ τοιοῦτον ἀγῶνα; οὕτως ἔχειν ἔδει πάντας ὑμᾶς.
will-announce such (a)-contest so to-be ought all you
 ἀλλ' ἐν μὲν τοῖς Καίσαρος μονομάχοις εἰσὶ τινες οἱ 37
but among indeed the of-Caesar gladiators there-are some those
 ἀγανακτοῦντες ὅτι οὐδεὶς αὐτοὺς προάγει οὐδὲ ζευγνύει καὶ
vexed that no-one them brings-forward nor matches and
 εὐχονται τῷ θεῷ καὶ προσέρχονται τοῖς ἐπιτρόποις δεόμενοι
they-pray to-the god and approach the managers begging
 μονομαχῆσαι, ἐξ ὑμῶν δ' οὐδεὶς φανήσεται τοιοῦτος;
to-fight of you but not-one will-appear such
 ἤθελον πλεῦσαι ἐπ' αὐτὸ τοῦτο καὶ ἰδεῖν, τί μου ποιεῖ 38
I-would-wish to-sail for itself this and to-see what my does
 ὁ ἀθλητής, πῶς μελετᾷ τὴν ὑπόθεσιν.
the athlete how he-practices the subject
 'οὐ θέλω,' φησίν, 'τοιαύτην.' ἐπὶ σοὶ γάρ ἐστι λαβεῖν ἣν 39
not I-wish(-it) he-says such up-to you for it-is to-take whatever
 θέλεις ὑπόθεσιν; δέδοται σοι σῶμα τοιοῦτον, γονεῖς
you-wish subject has-been-given to-you (a)-body such parents
 τοιοῦτοι, ἀδελφοὶ τοιοῦτοι, πατὴρ τοιαύτη, τάξις ἐν αὐτῇ
such brothers such country such rank in it
 τοιαύτη· εἰτά μοι λέγεις ἐλθὼν 'ἄλλαξόν μοι τὴν ὑπόθεσιν.'
such then to-me you-say having-come change for-me the subject
 εἰτα οὐκ ἔχεις ἀφορμὰς πρὸς τὸ χρήσασθαι τοῖς δοθεῖσιν;
then not do-you-have resources for the to-use the (things)-given
 σὸν ἐστι προτείνειν, ἐμὸν μελετῆσαι καλῶς. οὐ· ἀλλὰ 'μὴ 40
yours it-is to-propose mine to-practice well no but not
 τοιοῦτό μοι προβάλῃς τροπικόν, ἀλλὰ τοιοῦτον· μὴ
such to-me put-forward (a)-hypothetical-premise but such not
 τοιαύτην ἐπειέγκης τὴν ἐπιφοράν, ἀλλὰ τοιαύτην.
such bring-on the conclusion but such

- 41 ἔσται χρόνος τάχα, ἐν ᾧ οἱ τραγωδοὶ οἰήσονται
there-will-be (a)-time perhaps in which the tragic-actors will-think
 ἑαυτοὺς εἶναι προσωπεῖα καὶ ἐμβάδας καὶ τὸ σύρμα.
themselves to-be masks and buskins and the robe
 ἄνθρωπε, ταῦτα ὕλην ἔχεις καὶ ὑπόθεσιν.
man these(-things) (as)-material you-have and subject
- 42 φθέγγαι τι, ἵνα εἰδῶμεν πότερον τραγωδὸς εἶ ἢ
utter something that we-may-know whether (a)-tragic-actor you-are or
 γελωτοποιός· κοινὰ γὰρ ἔχουσι τὰ ἄλλα ἀμφότεροι.
(a)-buffoon common for they-have the other(-things) both
- 43 διὰ τοῦτο ἂν ἀφέλῃ τις αὐτοῦ καὶ τὰς ἐμβάδας καὶ
because-of this if takes-away anyone his also the buskins and
 τὸ προσωπεῖον καὶ ἐν εἰδῶλῳ αὐτὸν προαγάγῃ, ἀπώλετο
the mask and in (a)-phantom him brings-forward has-perished
 ὁ τραγωδὸς ἢ μένει; ἂν φωνὴν ἔχῃ, μένει.
the tragic-actor or does-he-remain if (a)-voice he-has he-remains
- 44 καὶ ἐνθάδε. 'λάβε ἡγεμονίαν.' λαμβάνω καὶ λαβὼν
and here take (a)-governorship I-take(-it) and having-taken(-it)
 δεικνύω, πῶς ἄνθρωπος ἀναστρέφεται πεπαιδευμένος.
I-show how (a)-man conducts(-himself) educated
- 45 'θές τὴν πλατύσημον καὶ ἀναλαβὼν ράκη πρόσελθε ἐν
put-off the broad-stripe and having-put-on rags come-forward in
 προσώπῳ τοιούτῳ.' τί οὖν; οὐ δέδοται μοι καλὴν
(a)-role such what then not has-it-been-given to-me (a)-fine
 φωνὴν εἰσενεγκεῖν;
voice to-bring-in
- 46 'πῶς οὖν ἀναβαίνεις νῦν;' ὥς μάρτυς ὑπὸ τοῦ θεοῦ
how then do-you-go-up now as (a)-witness by the god
 κεκλημένος.
summoned

- ἔρχου σὺ καὶ μαρτύρησόν μοι· σὺ γὰρ ἄξιος εἶ 47
come you and bear-witness for-me you for worthy are
 προαχθῆναι μάρτυς ὑπ' ἐμοῦ. μή τι τῶν
to-be-brought-forward (as)-witness by me surely-not something of-the
 ἐκτὸς τῆς προαιρέσεως ἀγαθόν ἐστιν ἢ κακόν; μή
(things)-outside the choice good is or bad surely-not
 τινα βλάπτω; μή τι ἐπ' ἄλλω τὴν ὠφέλειαν ἐποίησα
anyone do-I-harm surely-not at-all on another the benefit did-I-make
 τὴν ἐκάστου ἢ ἐπ' αὐτῷ;
the of-each or on himself
 τίνα μαρτυρίαν δίδως τῷ θεῷ; ἐν δεινοῖς εἰμι, 48
what testimony do-you-give to-the god in terrible(-straits) I-am
 κύριε, καὶ δυστυχῶ, οὐδεὶς μου ἐπιστρέφεται, οὐδεὶς
lord and I-am-unfortunate no-one for-me cares no-one
 μοι δίδωσιν οὐδέν, πάντες ψέγουσιν, κακολογοῦσιν.
to-me gives anything all blame(-me) speak-ill(-of-me)
 ταῦτα μέλλεις μαρτυρεῖν καὶ καταισχύνειν τὴν κλῆσιν 49
these(-things) are-you-going to-testify and to-disgrace the summons
 ἣν κέκληκεν, ὅτι σε ἐτίμησεν ταύτην τὴν τιμὴν
which he-has-summoned(-you) because you he-honored (with)-this the honor
 καὶ ἄξιον ἡγήσατο προσαγαγεῖν εἰς μαρτυρίαν τηλικαύτην;
and worthy thought(-you) to-bring-forward for testimony so-great
 ἀλλ' ἀπεφήνατο ὁ ἔχων τὴν ἐξουσίαν 'κρίνω σε ἀσεβῇ 50
but has-declared the (one)-having the power I-judge you impious
 καὶ ἀνόσιον εἶναι.' τί σοι γέγονεν; ἐκρίθην ἀσεβῆς καὶ
and unholy to-be what to-you has-happened I-was-judged impious and
 ἀνόσιος εἶναι.
unholy to-be
 ἄλλο οὐδέν; 'οὐδέν.' εἰ δὲ περὶ συνημμένου τινὸς 51
other nothing nothing if but about conditional some
 ἐπικεκρίκει καὶ ἐδεδώκει ἀπόφασιν 'τὸ εἰ ἡμέρα
he-had-given-judgment and had-given (the)-declaration the if day

ἐστίν, φῶς ἐστὶν κρίνω ψεῦδος εἶναι, τί ἐγεγόνει τῷ
it-is light it-is I-judge (it)-false to-be what had-happened to-the
 συνημμένῳ; τίς ἐνθάδε κρίνεται, τίς κατακέκριται; τὸ
conditional who here is-judged who has-been-condemned the
 συνημμένον ἢ ὁ ἐξαπατηθεὶς περὶ αὐτοῦ;
conditional or the (one)-deceived about it

52 οὗτος οὖν τίς ποτε ὁ ἔχων ἐξουσίαν τοῦ ἀποφήνασθαι
this(-man) then who ever the (one)-having power of-the to-declare
 τι περὶ σοῦ; οἶδεν τί ἐστὶ τὸ εὐσεβὲς ἢ τὸ ἀσεβές;
anything about you knows(-be) what is the pious or the impious
 μεμελέτηκεν αὐτό; μεμάθηκεν; ποῦ; παρὰ τίνι;
has-be-studied it has-be-learned(-it) where with whom

53 εἶτα μουσικὸς μὲν οὐκ ἐπιστρέφεται αὐτοῦ ἀποφαινομένου
then (a)-musician indeed not cares(-for) him declaring
 περὶ τῆς νήτης ὅτι ἐστὶν ὑπάτη οὐδὲ γεωμετρικός,
about the nete that it-is (the)-hypate nor (a)-geometer
 ἂν ἐπικρίνῃ τὰς ἀπὸ κέντρου πρὸς τὸν κύκλον
if he-judges the (lines)-from (the)-center to the circle
 προσπιπτούσας μὴ εἶναι ἴσας·
falling not to-be equal

54 ὁ δὲ ταῖς ἀληθείαις πεπαιδευμένος ἀνθρώπου
the(-man) but in truth educated of-(a)-man
 ἀπαιδευτοῦ ἐπιστραφήσεται ἐπικρίνοντός τι περὶ οσίου
uneducated will-be-care judging anything about holy
 καὶ ἀνοσίου καὶ ἀδίκου καὶ δικαίου; ὦ πολλῆς ἀδικίας
and unboly and unjust and just O (the)-great injustice
 τῶν πεπαιδευμένων. ταῦτα οὖν ἔμαθες ἐνταῦθα;
of-the educated(-men) these(-things) then did-you-learn here

55 οὐ θέλεις τὰ μὲν λογάρια τὰ περὶ τούτων ἄλλοις ἀφεῖναι,
not will-you the indeed little-arguments the about these(-things) to-others leave
 ἀταλαιπώροις ἀνθρωπαρίοις, ἵν' ἐν γωνίᾳ καθεζόμενοι
(to)-hardship-shunning little-men so-that in (a)-corner sitting

μισθάρια λαμβάνωσιν ἢ γογγύζωσιν, ὅτι οὐδεὶς αὐτοῖς
little-fees they-may-take or grumble that no-one to-them
 παρέχει οὐδέν, σὺ δὲ χρῆσθαι παρελθὼν οἷς ἔμαθες;
provides anything you but use having-come-forward what you-learned
 οὐ γὰρ λογαρία ἐστὶ τὰ λείποντα νῦν, ἀλλὰ γέμει τὰ 56
not for little-arguments are the (things)-lacking now but are-full the
 βιβλία τῶν Στωικῶν λογαρίων. τί οὖν τὸ λείπόν ἐστιν;
books of-the Stoic little-arguments what then the lacking(-thing) is
 ὁ χρησόμενος, ὁ ἔργῳ μαρτυρήσων τοῖς λόγοις.
the (one)-who-will-use(-them) the in-action (one)-who-will-bear-witness to-the arguments
 τοῦτό μοι τὸ πρόσωπον ἀνάλαβε, ἵνα μηκέτι παλαιοὶς 57
this for-me the role take-up that no-longer old
 ἐν τῇ σχολῇ παραδείγμασι χρώμεθα, ἀλλὰ ἔχωμέν τι
in the school examples we-use but we-may-have some
 καὶ καθ' ἡμᾶς παράδειγμα.
also of our-time example
 ταῦτα οὖν τίνος ἐστὶ θεωρεῖν; τοῦ σχολάζοντος. ἔστι 58
these(-things) then of-whom is(-it) to-contemplate of-the (one)-at-leisure is
 γὰρ φιλοθέωρόν τι ζῶον ὁ ἄνθρωπος.
for spectacle-loving some creature the man
 ἀλλ' αἰσχρόν ἐστι θεωρεῖν ταῦτα οὕτως ὥς οἱ 59
but shameful it-is to-contemplate these(-things) so as the
 δραπέται· ἀλλ' ἀπερισπάστως καθῆσθαι καὶ ἀκούειν νῦν
runaways but undistractedly to-sit and to-listen now
 μὲν τραγωδοῦ νῦν δὲ κιθαρωδοῦ, οὐχ ὥς ἐκεῖνοι ποιοῦσιν.
indeed to-(a)-tragedian now but to-(a)-lyre-player not as those do
 ἅμα μὲν ἐπέστη καὶ ἐπήνεσεν τὸν τραγῳδόν,
at-the-same-time indeed he-stopped and praised the tragedian
 ἅμα δὲ περιεβλέψατο· εἴτα ἄν τις φθέγγηται
at-the-same-time but looked-around then if anyone utters
 κύριον, εὐθὺς σεσόβηται, ταράσσονται.
(the-word)-master at-once they-are-agitated they-are-disturbed

- 60 αἰσχρόν ἐστιν οὕτως καὶ τοὺς φιλοσόφους θεωρεῖν τὰ
 shameful it-is so also the philosophers to-contemplate the
 ἔργα τῆς φύσεως. τί γάρ ἐστι κύριος; ἄνθρωπος ἀνθρώπου
 works of-the nature what for is (a)-master (a)-man of-(a)-man
 κύριος οὐκ ἔστιν, ἀλλὰ θάνατος καὶ ζωὴ καὶ ἡδονὴ καὶ πόνος.
 master not is but death and life and pleasure and pain
- 61 ἐπεὶ χωρὶς τούτων ἄγαγέ μοι τὸν Καίσαρα καὶ ὄψει
 since without these bring me — Caesar and you-will-see
 πῶς εὐσταθῶ. ὅταν δὲ μετὰ τούτων ἔλθῃ βροντῶν καὶ
 how I-am-steady when but with these he-comes thundering and
 ἀστράπτων, ἐγὼ δὲ ταῦτα φοβῶμαι, τί ἄλλο ἢ
 lightning I but these(-things) fear what else than
 ἐπέγνωνκα τὸν κύριον ὡς ὁ δραπέτης;
 I-have-recognized the master as the runaway
- 62 μέχρι δ' ἂν οὐ τινα ἀνοχὴν ἀπὸ τούτων ἔχω, ὡς
 as-long but — as some respite from these(-things) I-have as
 δραπέτης ἐφίσταται θεάτρῳ οὕτως καγὼ λούομαι, πίνω,
 (a)-runaway stops-at (a)-theater so I-too I-bathe drink
 ἄδω, πάντα δὲ μετὰ φόβου καὶ ταλαιπωρίας.
 sing all(-things) but with fear and misery
- 63 ἐὰν δ' ἐμαυτὸν ἀπολύσω τῶν δεσποτῶν, τοῦτ' ἐστιν
 if but myself I-release from-the masters this is
 ἐκεῖνων, δι' ἃ οἱ δεσπότες εἰσὶ φοβεροί, ποῖον ἔτι
 from-those because-of which the masters are fearful what-sort-of still
 πρᾶγμα ἔχω, ποῖον ἔτι κύριον;
 trouble have-I what-sort-of still master
- 64 τί οὖν; κηρύσσειν δεῖ ταῦτα πρὸς πάντας; — οὐ,
 what then to-proclaim must-one these(-things) to all no
 ἀλλὰ τοῖς ἰδιώταις συμπεριφέρεσθαι καὶ λέγειν 'οὗτος
 but with-the laymen to-go-along and to-say this(-man)

ὁ αὐτῷ ἀγαθὸν οἶεται τοῦτο καὶ μοι συμβουλεύει·
what for-himself good he-thinks this also-to-me he-advises
 συγγιγνώσκω αὐτῷ.’

I-forgive him

καὶ γὰρ Σωκράτης συνεγίνωσκεν τῷ ἐπὶ τῆς φυλακῆς 65
and for Socrates forgave the (one)-over the prison
 κλάοντι, ὅτε ἔμελλεν πίνειν τὸ φάρμακον, καὶ λέγει ὥς
weeping when he-was-going to-drink the poison and says how
 γενναίως ἡμᾶς ἀποδεδάκρυκεν.’

nobly us he-has-wept-for

μή τι οὖν ἐκείνῳ λέγει ὅτι ‘διὰ τοῦτο τὰς 66
surely-not at-all then to-him does-he-say that because-of this the
 γυναικας ἀπελύσαμεν’; ἀλλὰ τοῖς γνωρίμοις, τοῖς
women we-sent-away but to-the friends the(-ones)
 δυναμένοις αὐτὰ ἀκοῦσαι· ἐκείνῳ δὲ συμπεριφέρεται ὥς
able these(-things) to-hear to-him but he-goes-along as
 παιδίῳ.
with-(a)-child

τί δὲι πρόχειρον ἔχειν ἐν ταῖς περιστάσεσιν

XXX · WHAT TO HAVE READY IN DIFFICULTIES

When you go in to a man in power, remember that another sees from above, and that you must please him rather than this man. He asks what you said in school about exile, prison, death, and disrepute: that they are indifferent, being outside choice, and nothing to you; that the good is choice as it should be and the use of impressions; and that the end is to follow him. Say it still, go in confident, and see what a trained young man is among the untrained. You will wonder why you prepared so much for nothing.

- 1 ὅταν εἰσίσῃς πρὸς τινὰ τῶν ὑπερεχόντων, μέμνησο ὅτι
when you-go-in to someone of-those in-power remember that
καὶ ἄλλος ἄνωθεν βλέπει τὰ γιγνόμενα καὶ ὅτι ἐκεῖνος
also another from-above sees the (things)-happening and that him
σε δεῖ μᾶλλον ἀρέσκειν ἢ τούτῳ.
you must rather to-please than this(-one)
- 2 ἐκεῖνος οὖν σου πυνθάνεται ‘φυγὴν καὶ φυλακὴν καὶ δεσμὰ
he then you asks exile and prison and bonds
καὶ θάνατον καὶ ἀδοξίαν τί ἔλεγες ἐν τῇ σχολῇ;’ ἐγὼ
and death and disrepute what did-you-say in the school I
ἀδιάφορα.
indifferent(-things)
- 3 ‘νῦν οὖν τίνα αὐτὰ λέγεις; μή τι ἐκεῖνα ἡλλάγη;’
now then what them do-you-call surely-not at-all those(-things) were-changed
‘οὐ.’ ‘σὺν οὖν ἡλλάγης;’ ‘οὐ.’ ‘λέγε οὖν τίνα ἐστὶν ἀδιάφορα.’
no you then were-changed no say then what are indifferent
‘τὰ ἀπροαίρετα.’ ‘λέγε καὶ τὰ ἐξῆς.’
the (things)-outside-choice say also the next

‘ἀπροαίρετα οὐδὲν πρὸς ἐμέ.’ ‘λέγε καὶ τὰ ἀγαθὰ 4

(things)-outside-choice (are)-nothing to me say also the good(-things)

τίνα ὑμῖν ἐδόκει;’ ‘προαίρεσις οἷα δεῖ καὶ χρήσις

what to-you did-they-seem choice such-as it-ought(-to-be) and use

φαντασιῶν.’ ‘τέλος δὲ τί;’ ‘τὸ σοὶ ἀκολουθεῖν.’

of-impressions (the)-end and what the to-you to-follow

‘ταῦτα καὶ νῦν λέγεις;’ ‘ταῦτὰ καὶ νῦν λέγω.’ ἄπιθι 5

these(-things) also now do-you-say the-same also now I-say go

λοιπὸν ἔσω θαρρῶν καὶ μεμνημένος τούτων καὶ

then within being-confident and remembering these and

ὄψει τί ἐστὶ νέος μεμελετηκὼς ἃ δεῖ ἐν

you-will-see what is (a)-young(-man) having-practiced what (one)-must among

ἀνθρώποις ἀμελετήτοις.

men unpracticed

ἐγὼ μὲν νῆ τοὺς θεοὺς φαντάζομαι ὅτι πείσῃ τὸ 6

I indeed by the gods imagine that you-will-feel the

τοιούτου ‘τί οὕτως μεγάλα καὶ πολλὰ παρασκευαζόμεθα

such(-thing) why so great and many(-things) do-we-prepare

πρὸς τὸ μηδέν;

for the nothing

τοῦτο ἦν ἡ ἐξουσία; τοῦτο τὰ πρόθυρα, οἱ κοιτωνῖται, οἱ ἐπὶ 7

this was the power this the vestibule the chamberlains those over

τῆς μαχαίρας; τούτων ἕνεκα τοὺς πολλοὺς λόγους ἤκουον;

the sword of-these for-the-sake the many discourses I-heard

ταῦτα οὐδὲν ἦν, ἐγὼ δ’ ὥς μεγάλα παρεσκευαζόμεν.’

these(-things) nothing were I but as-if great(-things) was-preparing

BOOK II

ὅτι οὐ μάχεται τὸ θαρρεῖν τῷ εὐλαβεῖσθαι

I • THAT CONFIDENCE DOES NOT CONFLICT WITH CAUTION

The philosophers' paradox, to act at once cautiously and confidently, seems to join opposites, but it holds: be cautious where good and evil lie, in choice, and confident toward what lies outside it. We do the reverse, like deer that flee the feathers into the nets. Death and pain are bogeys, masks that frighten children; turn them round and look. Only the educated are free, whatever the lawgivers say. Show your training not in little phrases and dialogues, but in facing death, prison, and condemnation.

παράδοξον μὲν τυχὸν φαίνεταιί τισιν τὸ ἀξιούμενον ὑπὸ 1
paradoxical indeed perhaps appears to-some the (thing)-maintained by
 τῶν φιλοσόφων, ὅμως δὲ σκεψώμεθα κατὰ δύναμιν,
the philosophers nevertheless but let-us-consider as-far-as possible
 εἰ ἀληθές ἐστι τὸ δεῖν ἅμα μὲν εὐλαβῶς
whether true is the (claim)-that-(one)-must at-once indeed cautiously
 ἅμα δὲ θαρρούντως πάντα ποιεῖν.
at-once but confidently everything to-do
 ἐναντίον γάρ πως δοκεῖ τῷ θαρραλέῳ τὸ εὐλαβές, τὰ 2
opposite for somehow seems to-the confident the cautious the
 δ' ἐναντία οὐδαμῶς συνυπάρχει.
but opposites in-no-way coexist
 τὸ δὲ φαινόμενον πολλοῖς ἐν τῷ τόπῳ παράδοξον δοκεῖ 3
the but (thing)-appearing to-many in the topic paradoxical seems
 μοι τοιούτου τινὸς ἔχεισθαι· εἰ μὲν γὰρ πρὸς ταυτὰ
to-me such something to-involve if indeed for toward the-same(-things)
 ἡξιούμεν χρῆσθαι τῇ τ' εὐλαβείᾳ καὶ τῷ θάρσει, δικαίως
we-thought-fit to-use the both caution and the confidence justly
 ἂν ἡμᾶς ἡτιῶντο ὥς τὰ ἀσύνακτα συνάγοντας.
— us they-would-blame as the incompatible(-things) combining

- 4 νῦν δὲ τί δεινὸν ἔχει τὸ λεγόμενον; εἰ γὰρ ὑγιῇ
now but what terrible has the (thing)-said if for sound
 ταῦτ' ἐστὶ τὰ πολλάκις μὲν εἰρημένα, πολλάκις δ'
these(-things) are the often indeed said often and
 ἀποδεδειγμένα, ὅτι ἡ οὐσία τοῦ ἀγαθοῦ ἔστιν ἐν χρήσει
demonstrated that the essence of-the good is in (the)-use
 φαντασιῶν καὶ τοῦ κακοῦ ὡσαύτως, τὰ δ' ἀπροαίρετα
of-impressions and of-the evil likewise the but (things)-outside-choice
 οὔτε τὴν τοῦ κακοῦ δέχεται φύσιν οὔτε τὴν τοῦ ἀγαθοῦ,
neither the of-the evil admit nature nor the of-the good
- 5 τί παράδοξον ἀξιοῦσιν οἱ φιλόσοφοι, εἰ λέγουσιν ὅπου
what paradox maintain the philosophers if they-say where
 μὲν τὰ ἀπροαίρετα, ἐκεῖ τὸ θάρσος ἔστω σοι, ὅπου
indeed the (things)-outside-choice there the confidence let-there-be for-you where
 δὲ τὰ προαιρετικά, ἐκεῖ ἡ εὐλάβεια;
but the (things)-within-choice there the caution
- 6 εἰ γὰρ ἐν κακῇ προαιρέσει τὸ κακόν, πρὸς μόνον ταῦτα
if for in (a)-bad choice (is)-the evil toward only these(-things)
 χρησθαι ἄξιον εὐλαβεία· εἰ δὲ τὰ ἀπροαίρετα καὶ μὴ ἐφ'
to-use (it-is)-worth caution if but the (things)-outside-choice and not up-to
 ἡμῶν οὐδὲν πρὸς ἡμᾶς, πρὸς ταῦτα τῷ θάρσει χρηστέον.
us (are)-nothing to us toward these(-things) the confidence one-must-use
- 7 καὶ οὕτως ἅμα μὲν εὐλαβεῖς ἅμα δὲ θαρραλέοι ἐσόμεθα
and thus at-once indeed cautious at-once but confident we-shall-be
 καὶ νῆ Δία διὰ τὴν εὐλάβειαν θαρραλέοι. διὰ γὰρ
and by Zeus because-of the caution confident because-of for
 τὸ εὐλαβεῖσθαι τὰ ὄντως κακὰ συμβήσεται θαρρεῖν
the to-be-cautious-of the really evil(-things) it-will-happen to-be-confident
 ἡμῶν πρὸς τὰ μὴ οὕτως ἔχοντα.
for-us toward the (things)-not so being

λοιπὸν ἡμεῖς τὸ τῶν ἐλάφων πάσχομεν· ὅτε φοβοῦνται 8
so we the (fate)-of-the deer suffer when they-fear
 καὶ φεύγουσιν αἱ ἔλαφοι τὰ πετέρα, ποῦ τρέπονται καὶ
and flee the deer the feather-lines where do-they-turn and
 πρὸς τίνα ἀναχωροῦσιν ὡς ἀσφαλῆ; πρὸς τὰ δίκτυα·
to what do-they-retreat as safe to the nets
 καὶ οὕτως ἀπόλλυνται ἐναλλάξασαι τὰ φοβερά καὶ τὰ
and so they-perish having-exchanged the fearful and the
 θαρραλέα.

(things)-to-be-confident-about

οὕτως καὶ ἡμεῖς ποῦ χρώμεθα τῷ φόβῳ; πρὸς τὰ 9
so also we where do-we-use the fear toward the
 ἀπροαίρετα. ἐν τίσιν πάλιν θαρροῦντες ἀναστρεφόμεθα
(things)-outside-choice in what(-things) again confident do-we-behave
 ὡς οὐδενὸς ὄντος δεινοῦ; ἐν τοῖς προαιρετικοῖς.

as-though nothing being terrible in the (things)-within-choice

ἐξαπατηθῆναι ἢ προπεσεῖν ἢ ἀναίσχυντόν τι ποιῆσαι 10
to-be-deceived or to-act-rashly or shameless something to-do
 ἢ μετ' ἐπιθυμίας αἰσχροῦς ὀρεχθῆναι τινος οὐδὲν διαφέρει
or with desire shameful to-desire something in-no-way matters
 ἡμῖν, ἂν μόνον ἐν τοῖς ἀπροαιρέτοις εὐστοχῶμεν. ὅπου δὲ
to-us if only in the (things)-outside-choice we-hit-the-mark where but
 θάνατος ἢ φυγὴ ἢ πόνος ἢ ἀδοξία, ἐκεῖ τὸ ἀναχωρητικόν,
death or exile or pain or disrepute there the retreating
 ἐκεῖ τὸ σεσοβημένον.

there the flustered

τοιγαροῦν ὥσπερ εἰκὸς τοὺς περὶ τὰ μέγιστα 11
accordingly as (is)-likely (for)-those about the greatest(-things)
 διαμαρτάνοντας τὸ μὲν φύσει θαρραλέον θρασὺ
going-astray the indeed by-nature confident rash
 κατασκευάζομεν, ἀπονενοημένον, ἱταμόν, ἀναίσχυντον, τὸ
we-make crazy reckless shameless the

δ' εὐλαβὲς φύσει καὶ αἰδῆμον δειλὸν καὶ ταπεινόν,
but cautious by-nature and self-respecting cowardly and mean
 φόβων καὶ ταραχῶν μεστόν.

of-fears and disturbances full

- 12 ἂν γάρ τις ἐκεῖ μεταθῇ τὸ εὐλαβές, ὅπου προαίρεσις καὶ
if for anyone there transfers the caution where (are)-choice and
 ἔργα προαιρέσεως, εὐθὺς ἅμα τῷ θέλειν εὐλαβεῖσθαι
works of-choice at-once together-with the to-wish to-be-cautious
 καὶ ἐπ' αὐτῷ κειμένην ἔξει τὴν ἔκκλισιν· ἂν δ'
also up-to himself lying be-will-have the aversion if but
 ὅπου τὰ μὴ ἐφ' ἡμῶν ἐστι καὶ ἀπροαίρετα, πρὸς
where the (things)-not up-to us are and outside-choice toward
 τὰ ἐπ' ἄλλοις ὄντα τὴν ἔκκλισιν ἔχων ἀναγκαίως
the (things)-up-to others being the aversion having necessarily
 φοβήσεται, ἀκαταστατήσκει, ταραχθήσεται.

he-will-fear he-will-be-unsettled he-will-be-disturbed

- 13 οὐ γὰρ θάνατος ἢ πόνος φοβερόν, ἀλλὰ τὸ φοβεῖσθαι
not for death or pain (is)-fearful but the to-fear
 πόνον ἢ θάνατον. διὰ τοῦτο ἐπαινοῦμεν τὸν εἰπόντα
pain or death because-of this we-praise the(-man) having-said
 ὅτι
that

οὐ κατθανεῖν γὰρ δεινόν, ἀλλ' αἰσχρῶς θανεῖν.

not to-die for (is)-terrible but shamefully to-die

- 14 ἔδει οὖν πρὸς μὲν τὸν θάνατον τὸ θάρσος ἐστράφθαι,
ought then toward indeed the death the confidence to-be-turned
 πρὸς δὲ τὸν φόβον τοῦ θανάτου τὴν εὐλάβειαν· νῦν δὲ
toward but the fear of-the death the caution now but
 τὸ ἐναντίον πρὸς μὲν τὸν θάνατον τὴν φυγὴν, πρὸς δὲ
the opposite toward indeed the death the flight toward but

τὸ περὶ αὐτοῦ δόγμα τὴν ἀνεπιστρεψίαν καὶ τὸ ἄφειδές
the about it judgment the heedlessness and the recklessness
 καὶ τὸ ἀδιαφορητικόν.

and the indifference

ταῦτα δ' ὁ Σωκράτης καλῶς ποιῶν μορμολύκεια 15
these(-things) and — Socrates well doing bogeys

ἐκάλει. ὥς γὰρ τοῖς παιδίοις τὰ προσωπεῖα φαίνεται
called as for to-the children the masks appear

δεινὰ καὶ φοβερὰ δι' ἀπειρίαν, τοιοῦτόν τι καὶ
terrible and fearful through inexperience such something also

ἡμεῖς πάσχομεν πρὸς τὰ πράγματα δι' οὐδὲν ἄλλο ἢ
we suffer toward the things through nothing else than

ὥσπερ καὶ τὰ παιδιά πρὸς τὰς μορμολυκείας.

as also the children toward the bogeys

τί γὰρ ἐστὶ παιδίον; ἄγνοια. τί ἐστὶ παιδίον; ἀμαθία. 16

what for is (a)-child ignorance what is (a)-child lack-of-learning

ἐπεὶ ὅπου οἶδεν, κακείνα οὐδὲν ἡμῶν ἔλαττον ἔχει.

since where he-knows those-too nothing than-us less have

θάνατος τί ἐστίν; μορμολύκειον. στρέψας αὐτὸ κατάμαθε· 17

death what is (a)-bogey having-turned it learn(-it)

ἰδοῦ, πῶς οὐ δάκνει. τὸ σωματίον δεῖ χωρισθῆναι τοῦ

look how not it-bites the poor-body must to-be-separated from-the

πνευματίου, ὥς πρότερον ἐκεχώριστο, ἢ νῦν ἢ ὕστερον.

little-breath as before it-had-been-separated either now or later

τί οὖν ἀγανακτεῖς, εἰ νῦν; εἰ γὰρ μὴ νῦν, ὕστερον.

why then are-you-vexed if now if for not now later

διὰ τί; ἵνα ἡ περίοδος ἀνύηται τοῦ κόσμου· 18

because-of what so-that the cycle may-be-accomplished of-the world

χρεῖαν γὰρ ἔχει τῶν μὲν ἐνισταμένων, τῶν δὲ μελλόντων,

need for it-has of-the indeed present(-things) of-the but future(-things)

τῶν δ' ἡνυσμένων.

of-the and accomplished(-things)

- 19 πόνος τί ἐστίν; μορμολύκειον. στρέψον αὐτὸ καὶ κατὰμαθε.
 pain what is (a)-bogey turn it and learn(-it)
 τραχέως κινεῖται τὸ σαρκίδιον, εἴτα πάλιν λείως. ἂν σοι
 roughly is-moved the little-flesh then again smoothly if for-you
 μὴ λυσιτελῇ, ἢ θύρα ἤνοικται· ἂν λυσιτελῇ, φέρε.
 not it-is-profitable the door is-open if it-is-profitable bear(-it)
- 20 πρὸς πάντα γὰρ ἡνοίχθαι δεῖ τὴν θύραν· καὶ πρᾶγμα
 toward all for to-have-been-opened must the door and trouble
 οὐκ ἔχομεν.
 not we-have
- 21 τίς οὖν τούτων τῶν δογμάτων καρπός; ὃνπερ δεῖ
 what then (is)-of-these the judgments (the)-fruit which-indeed must
 κάλλιστόν τ' εἶναι καὶ πρεπωδέστατον τοῖς τῷ ὄντι
 finest both to-be and most-fitting for-those in-the reality
 παιδευόμενοις, ἀταραξία ἀφοβία ἐλευθερία.
 being-educated freedom-from-trouble fearlessness freedom
- 22 οὐ γὰρ τοῖς πολλοῖς περὶ τούτων πιστευτέον, οἳ λέγουσιν
 not for the many about these(-things) one-must-believe who say
 μόνοις ἐξεῖναι παιδεύεσθαι τοῖς ἐλευθέροις, ἀλλὰ τοῖς
 (that)-only it-is-permitted to-be-educated for-the free but the
 φιλοσόφοις μᾶλλον, οἳ λέγουσι μόνους τοὺς παιδευθέντας
 philosophers rather who say (that)-only the educated
 ἐλευθέρους εἶναι.
 free to-be
- 23 — πῶς τοῦτο; — οὕτως· νῦν ἄλλο τί ἐστίν ἐλευθερία
 how this so now other what is freedom
 ἢ τὸ ἐξεῖναι ὥς βουλόμεθα διεξάγειν; ‘οὐδέν.’ λέγετε
 than the to-be-permitted as we-wish to-live nothing say
 δὴ μοι, ὦ ἄνθρωποι, βούλεσθε ζῆν ἀμαρτάνοντες; ‘οὐ
 indeed to-me O men do-you-wish to-live erring not
 βουλόμεθα.’ οὐδεὶς τοίνυν ἀμαρτάνων ἐλεύθερός ἐστιν.
 we-wish no-one therefore erring free is

βούλεσθε ζῆν φοβούμενοι, βούλεσθε λυπούμενοι, βούλεσθε 24
do-you-wish to-live fearing do-you-wish grieving do-you-wish
 ταρασσόμενοι; ‘οὐδαμῶς.’ οὐδεὶς ἄρα οὔτε φοβούμενος
being-disturbed by-no-means no-one therefore either fearing
 οὔτε λυπούμενος οὔτε ταρασσόμενος ἐλεύθερός ἐστιν, ὅστις
or grieving or being-disturbed free is whoever
 δ’ ἀπήλλακται λυπῶν καὶ φόβων καὶ ταραχῶν, οὗτος
but has-been-freed of-griefs and fears and disturbances this(-man)
 τῇ αὐτῇ ὁδῷ καὶ τοῦ δουλεύειν ἀπήλλακται.
by-the same way also from-the to-be-a-slave has-been-freed
 πῶς οὖν ἔτι ὑμῖν πιστεύσομεν, ὦ φίλτατοι νομοθέται; 25
how then any-longer you shall-we-believe O dearest lawgivers
 οὐκ ἐπιτρέπομεν παιδεύεσθαι, εἰ μὴ τοῖς ἐλευθέροις; οἱ
not we-allow to-be-educated if not to-the free the
 φιλόσοφοι γὰρ λέγουσιν ὅτι οὐκ ἐπιτρέπομεν ἐλευθέροις εἶναι
philosophers for say that not we-allow free to-be
 εἰ μὴ τοῖς πεπαιδευμένοις, τοῦτό ἐστιν ὁ θεὸς οὐκ ἐπιτρέπει.
if not to-the educated this is the god not allows
 — ὅταν οὖν στρέψῃ τις ἐπὶ στρατηγοῦ τὸν αὐτοῦ 26
when then turns anyone before (the)-praetor the his-own
 δούλον, οὐδὲν ἐποίησεν; — ἐποίησεν. — τί; — ἔστρεψεν
slave nothing did-he-do he-did what he-turned
 τὸν αὐτοῦ δούλον ἐπὶ στρατηγοῦ. — ἄλλο οὐδέν; — ναί.
the his-own slave before (the)-praetor other nothing yes
 καὶ εἰκοστὴν αὐτοῦ δοῦναι ὀφείλει.
and (a)-twentieth of-him to-pay he-owes
 — τί οὖν; ὁ ταῦτα παθὼν οὐ γέγονεν 27
what then the(-man) these(-things) having-undergone not has-be-become
 ἐλεύθερος; — οὐ μᾶλλον ἢ ἀτάραχος.
free not more than untroubled

28 ἐπεὶ σὺ ὁ ἄλλους στρέφειν δυνάμενος οὐδένα ἔχεις
 since you the(-man) others to-turn being-able no-one have(-you)
 κύριον; οὐκ ἀργύριον, οὐ κοράσιον, οὐ παιδάριον, οὐ τὸν
 (as)-master not money not (a)-girl not (a)-boy not the
 τύραννον, οὐ φίλον τινὰ τοῦ τυράννου; τί οὖν τρέμεις
 tyrant not (a)-friend some of-the tyrant why then do-you-tremble
 ἐπὶ τινα τοιαύτην ἀπιὼν περίστασιν;

to some such going-away circumstance

29 διὰ τοῦτο λέγω πολλάκις· ἑαυτὰ μελετᾶτε καὶ
 because-of this I-say often these(-things) practice and
 ταῦτα πρόχειρα ἔχετε, πρὸς τίνα δεῖ τεθαρρηκέναι
 these(-things) ready have toward what (one)-must to-be-confident
 καὶ πρὸς τίνα εὐλαβῶς διακεῖσθαι, ὅτι πρὸς τὰ
 and toward what cautiously to-be-disposed that toward the
 ἀπροαίρετα θαρρεῖν, εὐλαβεῖσθαι τὰ προαιρετικά.
 (things)-outside-choice to-be-confident to-be-cautious-of the (things)-within-choice

30 — ἀλλ' οὐκ ἀνέγνω σοι οὐδ' ἔγνω τί ποιῶ.
 but not I-read to-you nor did-you-know what I-do

31 — ἐν τίνι; ἐν λεξειδίῳ. ἔχε σου τὰ λεξείδια· δείξον, πῶς ἔχεις
 in what in little-phrases keep your the little-phrases show how you-are
 πρὸς ὄρεξιν καὶ ἔκκλισιν, εἰ μὴ ἀποτυγχάνεις ὧν θέλεις,
 toward desire and aversion whether not you-fail-to-get what you-wish
 εἰ μὴ περιπίπτεις οἷς οὐ θέλεις. ἐκεῖνα δὲ τὰ περιόδια,
 whether not you-fall-into what not you-wish those but the little-periods
 ἂν νοῦν ἔχῃς, ἄρας πού ποτε ἀπαλείβεις.
 if sense you-have having-taken(-them) somewhere or-other you-will-erase

32 — τί οὖν; Σωκράτης οὐκ ἔγραφεν; — καὶ τίς τοσαῦτα;
 what then Socrates not did-be-write and who so-much
 ἀλλὰ πῶς; ἐπεὶ μὴ ἐδύνατο ἔχειν αἰὲν τὸν ἐλέγχοντα
 but how since not be-could have always the(-man) refuting
 αὐτοῦ τὰ δόγματα ἢ ἐλεγχθησόμενον ἐν τῷ μέρει, αὐτὸς
 his the judgments or to-be-refuted in the turn be-himself

ἐαυτὸν ἠλεγχεν καὶ ἐξήταζεν καὶ ἀεὶ μίαν γέ τινα
 himself be-refuted and examined and always one at-least some
 πρόληψιν ἐγύμναζεν χρηστικῶς.

preconception exercised practically

ταῦτα γράφει φιλόσοφος· λεξειδία δὲ καὶ τῇ ὁδός, ἣν 33

these(-things) writes (a)-philosopher little-phrases but and the way which

λέγω, ἄλλοις ἀφίησι, τοῖς ἀναισθήτοις ἢ τοῖς μακαρίοις,

I-mean to-others he-leaves to-the insensible or to-the blessed

τοῖς σχολῇν ἄγουσιν ὑπὸ ἀταραξίας ἢ τοῖς μηδὲν

to-those leisure having through freedom-from-trouble or to-those nothing

τῶν ἐξῆς ὑπολογιζομένοις διὰ μωρίαν.

of-the consequences taking-into-account through folly

καὶ νῦν καιροῦ καλοῦντος ἐκεῖνα δείξεις ἀπελθὼν 34

and now occasion calling those(-things) will-you-show having-gone-off

καὶ ἀναγνώσῃ καὶ ἐμπερπερεύσῃ; ἴδου, πῶς διαλόγους

and will-you-read(-them) and will-you-brag look how dialogues

συντίθημι.'

I-compose

μή, ἄνθρωπε, ἀλλ' ἐκεῖνα μᾶλλον ἴδου, πῶς ὀρεγόμενος 35

not man but those(-things) rather look how desiring

οὐκ ἀποτυγχάνω. ἴδου, πῶς ἐκκλίνων οὐ περιπίπτω. φέρε

not I-fail look how avoiding not I-fall-into bring

θάνατον καὶ γνώσῃ· φέρε πόνους, φέρε δεσμοπήριον,

death and you-will-know bring pains bring prison

φέρε ἀδοξίαν, φέρε καταδίκην.'

bring disrepute bring condemnation

αὕτη ἐπιδειξίς νέου ἐκ σχολῆς ἐληλυθότος. τᾶλλα 36

this (is-the)-display of-(a)-young(-man) from school having-come the-rest

δ' ἄλλοις ἄφες, μηδὲ φωνήν τις ἀκούσῃ σου περὶ

but to-others leave nor (a)-word let-anyone bear of-you about

αὐτῶν ποτε μὴδ', ἂν ἐπαινέσῃ τις ἐπ' αὐτοῖς, ἀνέχου,
them ever nor if praises anyone for them endure(-it)
 δόξον δὲ μηδεὶς εἶναι καὶ εἰδέναι μηδέν.

seem but no-one to-be and to-know nothing

- 37 μόνον τοῦτο εἰδὼς φαίνου, πῶς μήτ' ἀποτύχῃς ποτὲ μήτε
only this knowing appear how neither you-may-fail ever nor
 περιπέσῃς.

fall-into

- 38 ἄλλοι μελετάτῳσαν δίκας, ἄλλοι προβλήματα, ἄλλοι
others let-them-practice lawsuits others problems others
 συλλογισμούς· σὺ ἀποθνήσκειν, σὺ δεδέσθαι, σὺ στρεβλοῦσθαι,
sylogisms you to-die you to-be-bound you to-be-tortured
 σὺ ἐξορίζεσθαι.

you to-be-exiled

- 39 πάντα ταῦτα θαρρούντως, πεποιθότως τῷ κεκληκότι
all these(-things) confidently trustingly in-the (one)-having-called
 σε ἐπ' αὐτά, τῷ ἄξιον τῆς χώρας ταύτης κεκρικότι,
you to them in-the worthy of-the post this (one)-having-judged(-you)
 ἐν ᾗ καταταχθεὶς ἐπιδείξεις, τίνα δύναται λογικὸν
in which having-been-stationed you-will-show what can (a)-rational
 ἡγεμονικὸν πρὸς τὰς ἀπροαιρέτους δυνάμεις ἀντιταξάμενον.

ruling-faculty against the outside-choice forces arrayed

- 40 καὶ οὕτως τὸ παράδοξον ἐκείνο οὐκέτι οὔτ' ἀδύνατον
and thus the paradox that no-longer either impossible
 φανεῖται οὔτε παράδοξον, ὅτι ἅμα μὲν εὐλαβεῖσθαι
will-appear or paradoxical that at-once indeed to-be-cautious
 δεῖ ἅμα δὲ θαρρεῖν, πρὸς μὲν τὰ ἀπροαίρετα
(one)-must at-once but to-be-confident toward indeed the (things)-outside-choice
 θαρρεῖν, ἐν δὲ τοῖς προαιρετικοῖς εὐλαβεῖσθαι.

to-be-confident in but the (things)-within-choice to-be-cautious

περὶ ἀταραξίας

II · ON TRANQUILITY

When you go to trial, decide what you wish to keep. If it is your choice, kept according to nature, all is safe; that is your exordium, proof, and peroration, and Socrates prepared for it all his life by doing no wrong. If you would keep externals too, beg and weep, but be wholly one or the other. Heraclitus, an acquaintance, proved his case over a field and ruined it with a proud peroration. Do not ask what to say; train your mind to meet whatever is dictated, as a practiced writer writes any name.

ὄρα σὺ ὁ ἀπιὼν ἐπὶ τὴν δίκην, τί θέλεις τηρῆσαι 1
see you the (one)-going-away to the trial what you-wish to-keep

καὶ ποῦ θέλεις ἀνύσαι.

and where you-wish to-arrive

εἰ γὰρ προαίρεσιν θέλεις τηρῆσαι κατὰ φύσιν ἔχουσιν, 2
if for (a)-choice you-wish to-keep according-to nature being

πᾶσά σοι ἀσφάλεια, πᾶσά σοι εὐμάρεια, πρᾶγμα οὐκ
all to-you (is)-safety all to-you ease trouble not
ἔχεις.

you-have

τὰ γὰρ ἐπὶ σοὶ αὐτεξούσια καὶ φύσει ἐλεύθερα θέλων 3
the for (things)-up-to you self-determining and by-nature free wishing

τηρῆσαι καὶ τούτοις ἀρκούμενος τίνος ἔτι ἐπιστρέφῃ; τίς
to-keep and with-these being-content for-what still do-you-care who

γὰρ αὐτῶν κύριος, τίς αὐτὰ δύναται ἀφελέσθαι;

for of-them (is)-master who them can take-away

εἰ θέλεις αἰδήμων εἶναι καὶ πιστός, τίς οὐκ ἑάσει σε; εἰ θέλεις 4
if you-wish self-respecting to-be and faithful who not will-allow you if you-wish

μὴ κωλύεσθαι μηδ' ἀναγκάζεσθαι, τίς σε ἀναγκάσει ὀρέγεσθαι
not to-be-hindered nor to-be-compelled who you will-compel to-desire

ὧν οὐ δοκεῖ σοι, τίς ἐκκλίνειν ἂ μὴ φαίνεται σοι;

what not seems(-good) to-you who to-avoid what not appears(-so) to-you

- 5 ἀλλὰ τί; πράξει μὲν σοί τινα ἃ δοκεῖ φοβερὰ
but what he-will-do indeed to-you some(-things) which seem fearful
 εἶναι· ἵνα δὲ καὶ ἐκκλίνων αὐτὰ πάθῃς, πῶς
to-be that but also avoiding them you-should-suffer(-them) how
 δύναται ποιῆσαι;
can-be make(-it-so)
- 6 ὅταν οὖν ἐπὶ σοὶ ᾗ τὸ ὀρέγεσθαι καὶ ἐκκλίνειν, τίνος ἔτι
when then up-to you be the to-desire and to-avoid for-what still
 ἐπιστρέφῃ;
do-you-care
- 7 τοῦτό σοι προοίμιον, τοῦτο διήγησις, τοῦτο πίστις,
this (is)-for-you (the)-exordium this (the)-narrative this (the)-proof
 τοῦτο νίκη, τοῦτο ἐπίλογος, τοῦτο εὐδοκίμῃσις.
this (the)-victory this (the)-peroration this (the)-good-repute
- 8 διὰ τοῦτο ὁ Σωκράτης πρὸς τὸν ὑπομνησκοντα, ἵνα
because-of this — Socrates to the (one)-reminding(-him) that
 παρασκευάζεται πρὸς τὴν δίκην, ἔφη ‘οὐ δοκῶ οὖν σοι
he-should-prepare for the trial said not do-I-seem then to-you
 ἅπαντι τῷ βίῳ πρὸς τοῦτο παρασκευάζεσθαι;’
in-all the life for this to-prepare
- 9 — ‘ποῖαν παρασκευήν;’ — ‘τετήρηκα,’ φησίν, ‘τὸ
what-sort-of preparation I-have-kept he-says the(-thing)
 ἐπ’ ἐμοί.’ — ‘πῶς οὖν;’ — ‘οὐδὲν οὐδέποτ’ ἄδικον οὐτ’
up-to me how then nothing ever unjust either
 ἰδίᾳ οὔτε δημοσίᾳ ἔπραξα.’
in-private or in-public I-did
- 10 εἰ δὲ θέλεις καὶ τὰ ἐκτὸς τηρῆσαι, τὸ σωματίον καὶ
if but you-wish also the external(-things) to-keep the poor-body and
 τὸ οὐσίδιον καὶ τὸ ἀξιωμάτιον, λέγω σοι· ἤδη αὐτόθεν
the little-estate and the little-dignity I-say to-you now at-once

- παρασκευάζου τὴν δυνατὴν παρασκευὴν πᾶσαν καὶ λοιπὸν
prepare the possible preparation all and thereafter
 σκέπτου καὶ τὴν φύσιν τοῦ δικαστοῦ καὶ τὸν ἀντίδικον.
consider also the nature of-the judge and the opponent
 εἰ γονάτων ἄψασθαι δεῖ, γονάτων ἄψαι· εἰ κλαῦσαι, 11
if knees to-clasp (one)-must knees clasp if to-weep
 κλαῦσον· εἰ οἰμῶξαι, οἰμῶξον.
weep if to-lament lament
 ὅταν γὰρ ὑποθῇς τὰ σὰ τοῖς ἐκτός, δούλευε τὸ 12
when for you-subject the yours to-the external(-things) be-a-slave the
 λοιπὸν καὶ μὴ ἀντισπῶ καὶ ποτὲ μὲν θέλε δουλεύειν,
rest(-of-time) and not pull-against and sometimes indeed wish to-be-a-slave
 ποτὲ δὲ μὴ θέλε,
sometimes but not wish
 ἀλλ' ἀπλῶς καὶ ἐξ ὅλης τῆς διανοίας ἢ ταῦτα ἢ ἐκεῖνα· 13
but simply and from whole the mind either these(-things) or those
 ἢ ἐλεύθερος ἢ δοῦλος, ἢ πεπαιδευμένος ἢ ἀπαιδευτος,
either free or slave either educated or uneducated
 ἢ γενναῖος ἀλεκτρυὼν ἢ ἀγεννής, ἢ ὑπόμενε τυπτόμενος,
either (a)-noble cock or ignoble either endure being-beaten
 μέχρις ἂν ἀποθάνης, ἢ ἀπαγόρευσον εὐθύς. μή σοι
until — you-die or give-up at-once not to-you
 γένοιτο πληγὰς πολλὰς λαβεῖν καὶ ὕστερον ἀπαγορευσαί.
may-it-happen blows many to-take and later to-give-up
 εἰ δ' αἰσχρὰ ταῦτα, αὐτόθεν ἤδη δέλεε 'ποῦ φύσις 14
if but shameful these(-things) at-once now distinguish where (is)-the-nature
 κακῶν καὶ ἀγαθῶν; οὐ καὶ ἀλήθεια. ὅπου ἀλήθεια καὶ
of-evils and goods where also truth where truth and
 οὐ φύσις, ἐκεῖ τὸ εὐλαβές· ὅπου ἡ ἀλήθεια, ἐκεῖ τὸ
where nature there the caution where the truth there the
 θαρραλέον, ὅπου ἡ φύσις.
confidence where the nature

- 15 ἐπεὶ τοι δοκεῖς, ὅτι τὰ ἐκτὸς τηρῆσαι θέλων
since indeed do-you-think that the external(-things) to-keep wishing
 Σωκράτης παρελθὼν ἂν ἔλεγε ‘ἐμὲ δ’ Ἄνυτος καὶ
Socrates having-come-forward — would-have-said me but Anytus and
 Μέλητος ἀποκτείνει μὲν δύνανται, βλάψαι δ’ οὐ;
Meletus kill indeed can harm but not
- 16 οὕτω μωρὸς ἦν, ἵνα μὴ ἴδῃ ὅτι αὕτη ἡ ὁδὸς
so foolish was-he that not he-should-see that this the way
 ἐνταῦθα οὐ φέρει, ἀλλ’ ἄλλῃ; τί οὖν ἐστίν, ὅτι οὐκ
there not leads but elsewhere what then is(-it) that not
 ἔχει λόγον καὶ προσερεθίζει;
he-takes account and provokes(-them)
- 17 ὥς ὁ ἐμὸς Ἡράκλειτος περὶ ἀγριδίου πραγμάτων ἔχων
as the my Heraclitus about (a)-little-field (a)-little-lawsuit having
 ἐν Ῥόδῳ καὶ ἀποδείξας τοῖς δικασταῖς ὅτι δίκαια λέγει
in Rhodes and having-shown to-the judges that just(-things) he-says
 ἐλθὼν ἐπὶ τὸν ἐπίλογον ἔφη ὅτι ‘ἀλλ’ οὔτε δεῖσθαι
having-come to the peroration said that but neither shall-I-beg
 ὑμῶν οὔτ’ ἐπιστρέφωμαι, τί μέλλετε κρίνειν· ὑμεῖς τε
you nor do-I-care what you-are-going to-judge you and
 μᾶλλον οἱ κρινόμενοί ἐστε ἢ ἐγώ.’
rather those being-judged are than I
- 18 καὶ οὕτως κατέστρεψε τὸ πραγματίον. τίς χρεια; μόνον μὴ
and thus he-ruined the little-lawsuit what need only not
 δέου, μὴ προστίθει δ’ ὅτι ‘καὶ οὐ δέομαι.’ εἰ μή τι καιρὸς
beg not add but that also not I-beg if not perhaps (the)-occasion
 ἐστίν ἐπίτηδες ἐρεθίσαι τοὺς δικαστὰς ὥς Σωκράτει.
is deliberately to-provoke the judges as for-Socrates
- 19 καὶ σὺ εἰ τοιοῦτον ἐπίλογον παρασκευάζῃ, τί ἀναβαίνεις,
and you if such (a)-peroration you-prepare why do-you-go-up
 τί ὑπακούεις;
why do-you-answer(-the-summons)

εἰ γὰρ σταυρωθῆναι θέλεις, ἔκδεξαι καὶ ἥξει ὁ σταυρός· 20

if for to-be-crucified you-wish wait and will-come the cross

εἰ δ' ὑπακοῦσαι λόγος αἰρεῖ καὶ πείσαι τό γε

if but to-answer reason chooses and to-persuade (for)-the(-part) at-least

παρ' αὐτόν, τὰ ἐξῆς τούτῳ ποιητέον τηροῦντι μέντοι

up-to himself the (things)-next by-him must-be-done keeping however

τὰ ἴδια.

the own(-things)

ταύτῃ καὶ γελοῖόν ἐστι τὸ λέγειν 'ὑπόθου μοι.' τί σοι 21

in-this-way also ridiculous is the to-say suggest to-me what to-you

ὑποθῶμαι; ἀλλὰ 'ποίησόν μου τὴν διάνοιαν ὅ τι ἂν

shall-I-suggest but make my the mind what ever —

ἀποβαίνει πρὸς τοῦτο ἀρμόσασθαι.'

happens to this to-adapt(-itself)

ἐπεὶ ἐκεῖνό γε ὁμοίον ἐστὶν οἶον εἰ ἀγράμματος λέγοι 22

since that at-least like is as if (an)-illiterate(-man) should-say

'εἰπέ μοι τί γράψω, ὅταν μοι προβληθῇ τι ὄνομα.'

tell me what I-shall-write when to-me is-set some name

ἂν γὰρ εἶπω ὅτι Δίων, εἶτα παρελθὼν ἐκείνος αὐτῷ 23

if for I-say that Dion then having-come-forward he to-him

προβάλλῃ μὴ τὸ Δίωνος ὄνομα, ἀλλὰ τὸ Θέωνος, τί

sets not the of-Dion name but the(-name) of-Theon what

γένηται;

will-happen

τί γράψῃ; ἀλλ' εἰ μὲν μεμελέτηκας γράφειν, ἔχεις καὶ 24

what will-be-write but if indeed you-have-practiced to-write you-can also

παρασκευάσασθαι πρὸς πάντα τὰ ὑπαγορευόμενα· εἰ δὲ

prepare for all the (things)-dictated if but

μή, τί σοι ἐγὼ νῦν ὑποθῶμαι; ἂν γὰρ ἄλλο τι

not what to-you I now shall-suggest if for other something

ὑπαγορεύῃ τὰ πράγματα, τί ἐρεῖς ἢ τί πράξεις;

dictate the circumstances what will-you-say or what will-you-do

- 25 τούτου οὖν τοῦ καθολικοῦ μέμνησο καὶ ὑποθήκης οὐκ
this then the general(-rule) remember and suggestion not
 ἀπορήσεις. ἐὰν δὲ πρὸς τὰ ἔξω χάσκης, ἀνάγκη
you-will-lack if but at the external(-things) you-gape (it-is)-necessary
 σε ἄνω καὶ κάτω κυλίεσθαι πρὸς τὸ βούλημα τοῦ κυρίου.
you up and down to-be-rolled toward the will of-the master
- 26 τίς δ' ἐστὶ κύριος; ὁ τῶν ὑπὸ σοῦ τινος
who and is (the)-master the(-one) of-the (things)-by you (over)-any
 σπουδαζομένων ἢ ἐκκλινομένων ἔχων ἐξουσίαν.
being-pursued or being-avoided having power

πρὸς τοὺς συνιστάντας τινὰς τοῖς φιλοσόφοις

III · TO THOSE WHO RECOMMEND PEOPLE TO THE PHILOSOPHERS

Diogenes told a man wanting a letter of recommendation that its reader would see he was a man, but would know whether good or bad only if skilled at telling them apart. A drachma needs no recommendation to an assayer. We need in life the skill the assayer has with silver and we have with syllogisms, where we can say, "Bring any you like, and I will judge it"; in life we call the same thing good and bad by turns, from ignorance.

- 1 καλῶς ὁ Διογένης πρὸς τὸν ἀξιοῦντα γράμματα παρ'
well — Diogenes to the (one)-asking (a)-letter from
 αὐτοῦ λαβεῖν συστατικὰ 'ὅτι μὲν ἄνθρωπος,' φησὶν,
him to-get of-recommendation that indeed (a)-man he-says
 'εἰ, καὶ ἰδὼν γινώσεται· εἰ δ' ἀγαθὸς ἢ κακός, εἰ
you-are also having-seen(-you) he-will-know if but good or bad if
 μὲν ἔμπειρός ἐστι διαγινῶναι τοὺς ἀγαθοὺς καὶ κακοὺς,
indeed skilled he-is to-distinguish the good and bad
 γινώσεται, εἰ δ' ἄπειρος, οὐδ' ἂν μυριάκις γράψω αὐτῷ.'
he-will-know if but unskilled not-even if ten-thousand-times I-write to-him

ὅμοιον γὰρ ὥσπερ εἰ δραχμὴ συσταθῆναί τινι ἡξίου, 2
 like for (it-is)-as if (a)-drachma to-be-recommended to-someone asked
 ἵνα δοκιμασθῇ. εἰ ἀργυρογνωμονικός ἐστίν, σὺ σαυτὴν
 that it-may-be-tested if (an)-assayer he-is you yourself
 συστήσεις.

will-recommend

ἔδει οὖν τοιοῦτόν τι ἔχειν ἡμᾶς καὶ ἐν τῷ βίῳ 3
 ought then such something to-have us also in the life
 οἷον ἐπ' ἀργυρίου, ἵν' εἰπεῖν δύνωμαι καθάπερ ὁ
 as in-the-case-of silver that to-say I-may-be-able as the
 ἀργυρογνώμων λέγει 'φέρε ἦν θέλεις δραχμὴν καὶ
 assayer says bring whatever you-wish drachma and
 διαγνώσομαι.'

I-will-distinguish(-it)

ἀλλ' ἐπὶ συλλογισμῶν 'φέρε ὃν θέλεις καὶ διακρινῶ 4
 but in-the-case-of syllogisms bring whatever you-wish and I-will-distinguish
 σοι τὸν ἀναλυτικὸν τε καὶ μή.' διὰ τί; οἶδα γὰρ
 for-you the analyzable both and not because-of what I-know for
 ἀναλύειν συλλογισμούς· ἔχω τὴν δύναμιν, ἣν ἔχειν δεῖ τὸν
 to-analyze syllogisms I-have the faculty which to-have must the
 ἐπιγνωστικὸν τῶν περὶ συλλογισμοὺς κατορθούντων.
 (one)-able-to-recognize of-the (men)-about syllogisms succeeding

ἐπὶ δὲ τοῦ βίου τί ποιῶ; νῦν μὲν λέγω ἀγαθόν, 5
 in-the-case-of but the life what do-I-do now indeed I-say (it-is)-good
 νῦν δὲ κακόν. τί τὸ αἴτιον; τὸ ἐναντίον ἢ ἐπὶ
 now but bad what (is)-the cause the opposite than in-the-case-of
 τῶν συλλογισμῶν, ἀμαθία καὶ ἀπειρία.
 the syllogisms ignorance and inexperience

πρὸς τὸν ἐπὶ μοιχείᾳ ποτὲ κατειλημμένον

IV · TO A MAN ONCE CAUGHT IN ADULTERY

As Epictetus is saying that man is born for faithfulness, in comes one who passed for a scholar and had once been caught in adultery. The adulterer, Epictetus says, destroys faithfulness and self-respect, and with them neighborliness, friendship, and the city; what place can such a man fill? A rotten pot is thrown on the dunghill. Women are common by nature as the pig at dinner is common to the guests, but once the lawgiver, like a host, has divided the portions, snatching another's is greed. Understanding Archedemus does not stop a man from being a wolf or an ape.

- 1 λέγοντος αὐτοῦ ὅτι Ὁ ἄνθρωπος πρὸς πίστιν γέγονεν
(while)-saying he that the man for faithfulness has-been-born
καὶ τοῦτο ὁ ἀνατρέπων ἀνατρέπει τὸ ἴδιον τοῦ
and this the (one)-overturning overturns the property of-the
ἀνθρώπου ἐπεισῆλθέν τις τῶν δοκούντων φιλολόγων,
man came-in someone of-those seeming (to-be)-scholars
ὃς κατεῖληπτό ποτε μοιχὸς ἐν τῇ πόλει.
who had-been-caught once (as-an)-adulterer in the city
- 2 ὁ δ' Ἄλλ' ἅν, φησί, ἀφέντες τοῦτο τὸ πιστόν, πρὸς ὃ
he and but if he-says having-let-go this the faithfulness for which
πεφύκαμεν, ἐπιβουλεύωμεν τῇ γυναικὶ τοῦ γείτονος, τί
we-are-born we-plot-against the wife of-the neighbor what
ποιοῦμεν; τί γὰρ ἄλλο ἢ ἀπόλλυμεν καὶ ἀναιροῦμεν;
do-we-do what for else than destroy and abolish
τίνα; τὸν πιστόν, τὸν αἰδήμονα, τὸν ὅσιον.
whom the faithful(-man) the self-respecting the holy
- 3 ταῦτα μόνα; γειτνίασιν δ' οὐκ ἀναιροῦμεν, φιλίαν δ'
these(-things) only neighborliness but not do-we-abolish friendship but
οὐ, πόλιν δ' οὐ; εἰς τίνα δὲ χώραν αὐτοὺς κατατάσσομεν;
not city but not to what and place ourselves do-we-assign

ὥς τίνι σοι χρῶμαι, ἄνθρωπε; ὥς γείτονι, ὥς φίλῳ;

as what you shall-I-use man as neighbor as friend

ποίῳ τινί; ὥς πολίτῃ; τί σοι πιστεύσω;

what-sort-of one as citizen what you shall-I-trust

εἶτα σκευάριον μὲν εἰ ἦς οὕτως σαπρόν, ὥστε σοι 4

then (a)-little-pot indeed if you-were so rotten that you

πρὸς μηδὲν δύνασθαι χρήσθαι, ἔξω ἂν ἐπὶ τὰς κοπρίας

for nothing (one)-could use outside — on the dung-heaps

ἐρρίπτου καὶ οὐδ' ἐκείθεν ἂν τίς σε ἀνηρείτο·

you-would-be-thrown and not-even from-there — anyone you would-pick-up

εἰ δ' ἄνθρωπος ὦν οὐδεμίαν χώραν δύνασαι ἀποπληρῶσαι 5

if but (a)-man being no place you-can fill

ἀνθρωπικὴν, τί σε ποιήσομεν; ἔστω γάρ, φίλου οὐ

human what you shall-we-do be-it for of-(a)-friend not

δύνασαι τόπον ἔχειν· δούλου δύνασαι; καὶ τίς σοι

you-can (the)-place hold of-(a)-slave can-you and who you

πιστεύσει; οὐ θέλεις οὖν ριφῆναί που καὶ αὐτὸς ἐπὶ

will-trust not do-you-wish then to-be-thrown somewhere also yourself on

κοπρίαν ὥς σκευὸς ἄχρηστον, ὥς κόπριον;

(a)-dung-heap as (a)-vessel useless as dung

εἶτα ἐρεῖς 'οὐδεὶς μου ἐπιστρέφεται, ἀνθρώπου φιλολόγου'; 6

then will-you-say no-one me cares-for (a)-man (a)-scholar

κακὸς γὰρ εἶ καὶ ἄχρηστος. οἷον εἰ οἱ σφήκες ἡγανάκτουν,

bad for you-are and useless as if the wasps were-vexed

ὅτι οὐδεὶς αὐτῶν ἐπιστρέφεται, ἀλλὰ φεύγουσι πάντες

that no-one them cares-for but flee all

καὶ τις δύνηται, πλήξας κατέβαλεν.

and-if anyone can having-struck(-one) he-knocks(-it)-down

- 7 σὺ κέντρον ἔχεις τοιοῦτον, ὥστε ὃν ἂν πλήξῃς
 you (a)-sting have such that whomever — you-strike
 εἰς πράγματα καὶ ὀδύνas ἐμβάλλειν. τί σε θέλεις
 into troubles and pains to-throw what you do-you-wish
 ποιήσωμεν; οὐκ ἔχεις ποῦ τεθῆς.
 we-should-do not you-have where you-may-be-placed
- 8 τί οὖν; οὐκ εἰσὶν αἱ γυναῖκες κοιναὶ φύσει; καὶ γὰρ λέγω.
 what then not are the women common by-nature I-too say(-so)
 καὶ γὰρ τὸ χοιρίδιον κοινὸν τῶν κεκλημένων· ἀλλ' ὅταν
 and for the little-pig (is)-common of-the invited but when
 μέρη γένηται, ἂν σοι φανῇ, ἀνάρπασον ἀπελθὼν τὸ
 portions are-made if to-you it-seems(-good) snatch having-gone the
 τοῦ παρακατακειμένου μέρος, λάθρα κλέψον ἢ παρακαθεῖς
 of-the (one)-reclining-beside portion secretly steal(-it) or having-slipped
 τὴν χεῖρα λίχνευε, κἂν μὴ δύνη τοῦ κρέως ἀποσπάσαι,
 the hand be-greedy and-if not you-can of-the meat tear-off
 λίπαινε τοὺς δακτύλους καὶ περίλειχε. καλὸς συμπότης
 grease the fingers and lick(-them) (a)-fine drinking-companion
 καὶ σύνδειπνος Σωκρατικός.
 and dinner-guest Socratic
- 9 ἄγε, τὸ δὲ θέατρον οὐκ ἔστι κοινὸν τῶν πολιτῶν; ὅταν
 come the and theater not is common of-the citizens when
 οὖν καθίσωσιν, ἐλθὼν, ἂν σοι φανῇ, ἔκβαλέ
 then they-have-taken-their-seats having-come if to-you it-seems(-good) throw-out
 τινα αὐτῶν.
 someone of-them
- 10 οὕτως καὶ αἱ γυναῖκες φύσει κοιναί. ὅταν δ' ὁ νομοθέτης
 so also the women by-nature (are)-common when but the lawgiver
 ὡς ἐστιάτωρ διέλῃ αὐτάς, οὐ θέλεις καὶ αὐτὸς ἴδιον μέρος
 like (a)-host divides them not will-you also yourself (your)-own portion
 ζητεῖν, ἀλλὰ τὸ ἄλλότριον ὑφαρπάξεις καὶ λιχνεύεις;
 seek but the (portion)-of-another you-snatch and gobble

‘ἀλλὰ φιλόλογός εἰμι καὶ Ἀρχέδημον νοῶ.’ Ἀρχέδημον 11
 but (a)-scholar I-am and Archedemus I-understand Archedemus
 τοίνυν νοῶν μοιχὸς ἴσθι καὶ ἄπιστος καὶ ἀντὶ
 therefore understanding (an)-adulterer be and faithless and instead-of
 ἀνθρώπου λύκος ἢ πίθηκος. τί γὰρ κωλύει;
 (a)-man (a)-wolf or (an)-ape what for prevents

πῶς συνυπάρχει μεγαλοφροσύνη καὶ ἐπιμέλεια

V • HOW GREATNESS OF MIND AND CAREFULNESS COEXIST

The materials are indifferent, but their use is not, so we can be careful and serene at once, like dice players: the throw is not ours, but playing it well is. At sea choose the helmsman and the day; in the storm, drown without fear or blame. Ball players contend over the play, not the ball, and Socrates played so at his trial, where the ball was prison, exile, and hemlock. A detached foot should stay clean, but a foot steps in mud; a man, part of a city, must at times be ill or be tried.

αἱ ὕλαι ἀδιάφοροι, ἢ δὲ χρήσις αὐτῶν οὐκ ἀδιάφορος. 1
 the materials (are)-indifferent the but use of-them not indifferent
 πῶς οὖν τηρήσῃ τις ἅμα μὲν τὸ εὐσταθὲς καὶ ἀτάραχον, 2
 how then shall-keep anyone at-once indeed the steadiness and untroubledness
 ἅμα δὲ τὸ ἐπιμελὲς καὶ μὴ εἰκαῖον μηδ’ ἐπισευρμένον;
 at-once and the carefulness and not random nor careless
 ἂν μιμῆται τοὺς κυβεύοντας. αἱ ψῆφοι ἀδιάφοροι, οἱ κύβοι 3
 if he-imitates the dice-players the counters (are)-indifferent the dice
 ἀδιάφοροι· πόθεν οἶδα, τί μέλλει πίπτειν; τῷ πεσόντι δ’
 (are)-indifferent whence do-I-know what is-going to-fall with-the (throw)-fallen but
 ἐπιμελῶς καὶ τεχνικῶς χρῆσθαι, τοῦτο ἤδη ἐμὸν ἔργον ἐστίν.
 carefully and skillfully to-deal this already my work is

- 4 οὕτως τοίνυν τὸ μὲν προηγούμενον καὶ ἐπὶ τοῦ βίου
so therefore the indeed principal also in-the-case-of the life
 ἔργον ἐκείνο· διέλε τὰ πράγματα καὶ διάστησον καὶ εἰπὲ
work (is)-that distinguish the things and separate(-them) and say
 ‘τὰ ἕξω οὐκ ἐπ’ ἐμοί· προαίρεσις ἐπ’ ἐμοί.
the external(-things) (are)-not up-to me choice (is)-up-to me
- 5 ποῦ ζητήσω τὸ ἀγαθὸν καὶ τὸ κακόν; ἔσω ἐν τοῖς
where shall-I-look the good and the evil within in the
 ἐμοῖς.’ ἐν δὲ τοῖς ἀλλοτρίοις μηδέποτε μήτ’ ἀγαθὸν
my-own(-things) in but the (things)-of-others never either good
 ὀνομάσης μήτε κακὸν μήτ’ ὠφέλειαν μήτε βλάβην μήτ’
name(-anything) or evil or benefit or harm or
 ἄλλο τι τῶν τοιούτων.
other anything of-the such(-things)
- 6 τί οὖν; ἀμελῶς τούτοις χρηστέον; οὐδαμῶς. τοῦτο γὰρ
what then carelessly these(-things) must-one-use by-no-means this for
 πάλιν τῇ προαίρεσει κακὸν ἐστὶ καὶ ταύτῃ παρὰ φύσιν.
again to-the choice evil is and for-it contrary-to nature
- 7 ἀλλ’ ἅμα μὲν ἐπιμελῶς, ὅτι ἡ χρῆσις οὐκ ἀδιάφορον,
but at-once indeed carefully because the use not (is)-indifferent
 ἅμα δ’ εὐσταθῶς καὶ ἀταράχως, ὅτι ἡ ὕλη οὐ
at-once but steadily and untroubledly because the material (is)-not
 διαφέρειν.
mattering
- 8 ὅπου γὰρ τὸ διαφέρον, ἐκεῖ οὔτε κωλῦσαί μέ τις
where for the (thing)-mattering there neither hinder me anyone
 δύναται οὔτ’ ἀναγκάσαι. ὅπου κωλυτὸς καὶ ἀναγκαστός
can nor compel where binderable and compellable
 εἰμι, ἐκεῖνων ἡ μὲν τεύξις οὐκ ἐπ’ ἐμοὶ οὐδ’ ἀγαθὸν ἢ
I-am of-those(-things) the indeed attainment (is)-not up-to me nor good or
 κακόν, ἡ χρῆσις δ’ ἢ κακὸν ἢ ἀγαθόν, ἀλλ’ ἐπ’ ἐμοί.
evil the use but (is)-either evil or good but up-to me

δύσκολον δὲ μῖξαι καὶ συναγαγεῖν ταῦτα, ἐπιμέλειαν 9
 (it-is)-difficult but to-mix and to-bring-together these(-things) (the)-carefulness
 τοῦ προσπεπονθότος ταῖς ὕλαις καὶ εὐστάθειαν τοῦ
 of-the (man)-attached to-the materials and (the)-steadiness of-the
 ἀνεπιστρεπτοῦντος, πλὴν οὐκ ἀδύνατον. εἰ δὲ μή, ἀδύνατον
 (man)-heedless except not impossible if but not impossible
 τὸ εὐδαιμονῆσαι.

the to-be-happy
 ἀλλ' οἷόν τι ἐπὶ τοῦ πλοῦ ποιοῦμεν. τί μοι δύναται; 10
 but such-as something on the voyage we-do what to-me is-possible
 τὸ ἐκλέξασθαι τὸν κυβερνήτην, τοὺς ναύτας, τὴν ἡμέραν,
 the to-choose the helmsman the sailors the day
 τὸν καιρόν.

the occasion
 εἴτα χειμῶν ἐπέπτωκεν. τί οὖν ἔτι μοι μέλει; τὰ 11
 then (a)-storm has-fallen-upon(-us) what then still to-me matters the
 γὰρ ἐμὰ ἐκπεπλήρωται. ἄλλου ἐστὶν ἡ ὑπόθεσις, τοῦ
 for my(-part) has-been-fulfilled another's is the subject(-matter) the
 κυβερνήτου. ἀλλὰ καὶ ἡ ναῦς καταδύεται.

helmsman's but also the ship is-sinking
 τί οὖν ἔχω ποιῆσαι; ὁ δύναμαι, τοῦτο μόνον ποιῶ· 12
 what then am-I-able to-do what I-can this only I-do
 μὴ φοβούμενος ἀποπνίγομαι οὐδὲ κεκραγῶς οὐδ' ἐγκαλῶν
 not fearing I-drown nor crying-out nor blaming
 τῷ θεῷ, ἀλλ' εἰδώς, ὅτι τὸ γενόμενον καὶ φθαρῆναι δεῖ.

the god but knowing that the (thing)-born also to-perish must
 οὐ γὰρ εἰμι αἰών, ἀλλ' ἄνθρωπος, μέρος τῶν πάντων 13
 not for I-am eternity but (a)-man (a)-part of-the whole
 ὥς ὥρα ἡμέρας. ἐνστήναί με δεῖ ὥς τὴν ὥραν καὶ
 as (an)-hour of-(the)-day to-come me must as the hour and
 παρελθεῖν ὥς ὥραν.

to-pass as (an)-hour

- 14 τί οὖν μοι διαφέρει πῶς παρέλθω, πότερον πνιγείς
what then to-me matters how I-pass whether having-been-drowned
 ἢ πυρέξας; διὰ γὰρ τοιούτου τινὸς δεῖ παρελθεῖν με.
or having-bad-fever through for such some(-way) must to-pass me
- 15 τοῦτο ὅψει ποιῶντας καὶ τοὺς σφαιρίζοντας ἐμπίρως.
this you-will-see doing also the ball-players skillfully
 οὐδεὶς αὐτῶν διαφέρεται περὶ τοῦ ἀρπαστοῦ ὥς περὶ
no-one of-them fights about the ball as about
 ἀγαθοῦ ἢ κακοῦ, περὶ δὲ τοῦ βάλλειν καὶ δέχεσθαι.
good or evil about but the to-throw and to-catch
- 16 λοιπὸν ἐν τούτῳ ἢ εὐρυθμία, ἐν τούτῳ ἢ τέχνη, τὸ
so in this (is)-the rhythm in this the art the
 τάχος, ἢ εὐγνωμοσύνη, ἢ ἐγώ, μηδ' ἂν τὸν κόλπον
quickness the good-judgment so-that I not-even if the fold
 ἐκτείνω, δύναμαι λαβεῖν αὐτό, ὃ δέ, ἂν βάλω, λαμβάνει.
I-spread can catch it he but if I-throw(-it) catches(-it)
- 17 ἂν δὲ μετὰ ταραχῆς καὶ φόβου δεχόμεθα ἢ βάλλωμεν
if but with disturbance and fear we-catch or throw
 αὐτό, ποία ἔτι παιδιά, ποῦ δέ τις εὐσταθήσει, ποῦ
it what-sort still (is-the)-game where and anyone will-be-steady where
 δέ τις τὸ ἐξῆς ὄψεται ἐν αὐτῇ; ἀλλ' ὃ μὲν ἐρεῖ
and anyone the sequence will-see in it but the-one indeed will-say
 'βάλε,' ὃ δὲ 'μὴ βάλης,' ὃ δὲ †'μὴ ἀνέβαλες.'
throw the-other and do-not throw the-other and not you-threw-up
 τοῦτο δὴ μάχη ἐστὶ καὶ οὐ παιδιά.
this indeed (a)-fight is and not (a)-game
- 18 τοιγαροῦν Σωκράτης ᾔδει σφαιρίζειν. πῶς; παίζειν ἐν τῷ
accordingly Socrates knew-how to-play-ball how to-play in the
 δικαστηρίῳ. 'λέγε μοι,' φησὶν, 'Ἄνυτε, πῶς με φῆς θεὸν οὐ
court tell me he-says Anytus how me do-you-say god not

νομίζουσιν; οἱ δαίμονές σοι τίνες εἶναι δοκοῦσιν; οὐχὶ ἤτοι θεῶν
to-believe-in the daimons to-you what to-be seem not either of-gods
 παῖδες εἰσιν ἢ ἐξ ἀνθρώπων καὶ θεῶν μεμιγμένοι τινές;’
children are(-they) or of men and gods mixed some
 ὁμολογήσαντος δὲ ‘τίς οὖν σοι δοκεῖ δύνασθαι ἡμίονους 19
(he)-having-agreed and who then to-you seems to-be-able mules
 μὲν ἡγείσθαι εἶναι, ὄνους δὲ μή;’ ὥς ἀρπαστίῳ παίζων.
indeed to-believe to-exist donkeys but not as with-(a)-ball playing
 καὶ τί ἐκεῖ ἐν μέσῳ ἀρπάστιον τότ’ ἦν; τὸ δεδέσθαι,
and what there in (the)-middle (the)-ball then was the to-be-bound
 τὸ φυγαδευθῆναι, τὸ πιεῖν φάρμακον, τὸ γυναικὸς
the to-be-exiled the to-drink poison the of-wife
 ἀφαιρεθῆναι, τὸ τέκνα ὀρφανὰ καταλιπεῖν.
to-be-deprived the children orphans to-leave-behind
 ταῦτα ἦν ἐν μέσῳ οἷς ἔπαιζεν, ἀλλ’ οὐδὲν ἦττον 20
these(-things) were in (the)-middle with-which he-played but nothing less
 ἔπαιζεν καὶ ἐσφαίριζεν εὐρύθμῳ. οὕτως καὶ ἡμεῖς τὴν
he-played and played-ball rhythmically so also we the
 μὲν ἐπιμέλειαν σφαιριστικωτάτην, τὴν δ’ ἀδιαφορίαν ὥς
indeed carefulness most-ball-player-like the but indifference as
 ὑπὲρ ἀρπαστίου.
for (a)-ball
 δεῖ γὰρ πάντως περὶ τινα τῶν ἐκτὸς ὑλῶν 21
(one)-must for certainly about some(-one) of-the external materials
 φιλοτεχνεῖν, ἀλλ’ οὐκ ἐκείνην ἀποδεχόμενον, ἀλλ’ οἷα
to-exercise-skill but not that approving but whatever
 ἂν ᾗ ἐκείνη, τὴν περὶ αὐτὴν φιλοτεχνίαν ἐπιδεικνύοντα.
— be that the about it skill displaying
 οὕτως καὶ ὁ ὑφάντης οὐκ ἔρια ποιεῖ, ἀλλ’ οἷα ἂν
so also the weaver not wool makes but whatever —
 παραλάβῃ περὶ αὐτὰ φιλοτεχνεῖ.
he-receives about them exercises-skill

22 ἄλλος σοι δίδωσι τροφὰς καὶ κτήσιν καὶ αὐτὰ ταῦτα
 another to-you gives food and property and very these(-things)
 δύναται ἀφελέσθαι καὶ τὸ σωματίον αὐτό. σὺ λοιπὸν
 can take-away and the poor-body itself you thereafter
 παραλαβὼν τὴν ὕλην ἐργάζου. εἴτα ἂν ἐξέλθῃς μηδὲν
 having-received the material work(-it) then if you-come-out nothing
 παθῶν,

having-suffered

23 οἱ μὲν ἄλλοι ἀπαντῶντές σοι συγχαρήσονται ὅτι
 the indeed others meeting you will-rejoice-with(-you) that
 ἐσώθῃς, ὁ δ' εἰδὼς βλέπειν τὰ τοιαῦτα, ἂν
 you-were-saved the(-man) but knowing(-how) to-see the such(-things) if
 μὲν ἴδῃ ὅτι εὐσχημόνως ἀνεστράφης ἐν τούτῳ,
 indeed he-sees that becomingly you-conducted(-yourself) in this
 ἐπαινέσει καὶ συνησθήσεται. ἂν δὲ δι' ἀσχημοσύνην
 will-praise and will-rejoice-with(-you) if but through indecency
 τινὰ διασεσωσμένον, τὰ ἐναντία. ὅπου γὰρ τὸ χαίρειν
 some (you)-saved the opposite where for the to-rejoice
 εὐλόγως, ἐκεῖ καὶ τὸ συγχαίρειν.

reasonably there also the to-rejoice-with

24 πῶς οὖν λέγεται τῶν ἐκτός τινα κατὰ φύσιν καὶ
 how then are-said of-the external(-things) some according-to nature and
 παρὰ φύσιν; ὥσπερ ἂν εἰ ἀπόλυτοι ἦμεν. τῷ γὰρ ποδὶ
 contrary-to nature as — if detached we-were to-the for foot
 κατὰ φύσιν εἶναι ἐρῶ τὸ καθαρῷ εἶναι, ἀλλ', ἂν
 according-to nature to-be I-shall-say the clean to-be but if
 αὐτὸν ὡς πόδα λάβῃς καὶ ὡς μὴ ἀπόλυτον, καθήξει αὐτὸν
 it as (a)-foot you-take and as not detached it-will-befit it
 καὶ εἰς πηλὸν ἐμβαίνειν καὶ ἀκάνθας πατῆσαι καὶ ἔστιν
 also into mud to-step and thorns to-tread and it-is

ὅτε ἀποκοπῆναι ὑπὲρ τοῦ ὅλου· εἰ δὲ μή, οὐκέτι ἔσται
when to-be-cut-off for the whole if but not no-longer it-will-be
 πούς. τοιοῦτόν τι καὶ ἐφ' ἡμῶν ὑπολαβεῖν δεῖ.

(a)-foot such something also in-the-case-of us to-suppose (one)-must

τί εἶ; ἄνθρωπος. εἰ μὲν ὥς ἀπόλυτον σκοπεῖς, 25

what are-you (a)-man if indeed as detached you-look(-at-it)

κατὰ φύσιν ἐστὶ ζῆσαι μέχρι γήρως, πλουτεῖν, ὑγιαίνειν.

according-to nature it-is to-live till old-age to-be-rich to-be-healthy

εἰ δ' ὥς ἄνθρωπον σκοπεῖς καὶ μέρος ὅλου τινός,

if but as (a)-man you-look and (a)-part of-(a)-whole some

δι' ἐκεῖνο τὸ ὅλον νῦν μὲν σοι νοσῆσαι καθήκει,

because-of that the whole now indeed for-you to-be-ill befits

νῦν δὲ πλεῦσαι καὶ κινδυνεῦσαι, νῦν δ' ἀπορηθῆναι, πρὸ

now but to-sail and to-be-in-danger now but to-be-in-want before

ῥας δ' ἔστιν ὅτ' ἀποθανεῖν.

(the)-hour but it-is when to-die

τί οὖν ἀγανακτεῖς; οὐκ οἶδας ὅτι ὥς ἐκεῖνος οὐκέτι 26

why then are-you-vexed not do-you-know that as that(-foot) no-longer

ἔσται πούς, οὕτως οὐδὲ σὺ ἄνθρωπος; τί γάρ ἐστιν

will-be (a)-foot so neither you (a)-man what for is

ἄνθρωπος; μέρος πόλεως, πρώτης μὲν τῆς ἐκ θεῶν καὶ

(a)-man (a)-part of-(a)-city first indeed of-the from gods and

ἀνθρώπων, μετὰ ταῦτα δὲ τῆς ὥς ἔγγιστα λεγομένης,

men after this and of-the(-city) as nearest being-called

ἣ τί ἐστι μικρὸν τῆς ὅλης μίμημα.

which some is small of-the whole imitation

‘νῦν οὖν ἐμὲ κρίνεσθαι,’ νῦν οὖν ἄλλον πυρέσσειν, ἄλλον 27

now then me to-be-tried now then another to-have-fever another

πλεῖν, ἄλλον ἀποθνήσκειν, ἄλλον κατακεκρίσθαι; ἀδύνατον

to-sail another to-die another to-have-been-condemned impossible

γὰρ ἐν τοιούτῳ σώματι, ἐν τούτῳ τῷ περιέχοντι, τούτοις
for in such (a)-body in this the environment with-these

τοῖς συζῶσιν μὴ συμπίπτειν ἄλλοις ἄλλα τοιαῦτα.

the fellow-livers not to-befall to-others other such(-things)

28 σὸν οὖν ἔργον ἐλθόντα εἰπεῖν ἃ δεῖ, διαθέσθαι

yours then (is-the)-work having-come to-say what (one)-must to-dispose

ταῦτα ὥς ἐπιβάλλει.

these(-things) as it-befits

29 εἶτα ἐκείνος λέγει ‘κρίνω σε ἀδικεῖν.’ ‘εἰ σοι γένοιτο.

then he says I-judge you to-do-wrong well for-you may-it-go

ἐποίησα ἐγὼ τὸ ἐμόν, εἰ δὲ καὶ σὺ τὸ σὸν ἐποίησας, ὅψει

did I the mine if but also you the yours did you-will-see

αὐτός.’ ἔστι γὰρ τις κακείου κίνδυνος, μὴ σε λανθανέτω.

yourself there-is for some that(-one’s)-too danger not you let-it-escape

περὶ ἀδιαφορίας

VI · ON INDIFFERENCE

The conditional is indifferent, but judgment about it is not; so life is indifferent, but its use is not. Know your own preparation, yield where others are better practiced, and claim nothing that is another's. Chrysippus says that while the future is unclear he holds to what suits nature; if he knew he was fated to be ill, he would go toward it. Ears of grain grow to be reaped. Exile is only being elsewhere than Rome. We will emulate Socrates when we can write paeans in prison.

1 τὸ συνημμένον ἀδιάφορον· ἡ κρίσις ἡ περὶ αὐτοῦ οὐκ

the conditional (is)-indifferent the judgment the about it not

ἀδιάφορος, ἀλλ’ ἢ ἐπιστήμη ἢ δόξα ἢ ἀπάτη. οὕτως

indifferent but either knowledge or opinion or deception so

τὸ ζῆν ἀδιάφορον, ἡ χρῆσις οὐκ ἀδιάφορος.

the to-live (is)-indifferent the use not indifferent

- μή ποτ' οὖν, ὅταν εἴπῃ τις ὑμῖν ἀδιαφορεῖν καὶ ταῦτα, 2
 not ever then when says anyone to-you to-be-indifferent also these(-things)
 ἀμελεῖς γίνεσθε, μήθ' ὅταν εἰς ἐπιμέλειάν τις ὑμᾶς
 careless become nor when to carefulness anyone you
 παρακαλῇ, ταπεινοὶ καὶ τὰς ὕλας τεθαυμακότες.
 summons humble and the materials having-admired
 καλὸν δὲ καὶ τὸ εἰδέναι τὴν αὐτοῦ παρασκευὴν καὶ 3
 fine and (is)-also the to-know the his-own preparation and
 δύναμιν, ἵν' ἐν οἷς μὴ παρεσκεύασαι, ἡσυχίαν ἄγῃς μηδ'
 power so-that in what not you-have-been-prepared quiet you-may-keep nor
 ἀγανακτῆς, εἴ τινες ἄλλοι πλεῖόν σου ἔχουσιν ἐν ἐκείνοις.
 be-vexed if some others more than-you have in those(-things)
 καὶ γὰρ σὺ ἐν συλλογισμοῖς πλεῖον ἀξιώσεις σεαυτὸν 4
 and for you in syllogisms more will-think-fit yourself
 ἔχειν κἂν ἀγανακτῶσιν ἐπὶ τούτῳ, παραμυθήσῃ αὐτούς·
 to-have and-if they-are-vexed at this you-will-console them
 'ἐγὼ ἔμαθον, ὑμεῖς δ' οὐ.'
 I learned you but not
 οὕτως καί, ὅπου τινὸς χρειά τριβῆς, μὴ ζήτηί τὸ ἀπὸ 5
 so also where some need of-practice not seek the (thing)-from
 τῆς χρειᾶς περιγινόμενον, ἀλλ' ἐκείνου μὲν παραχώρει
 the use resulting but that indeed yield
 τοῖς περιτετριμμένοις, σοὶ δ' ἀρκείτω τὸ εὐσταθεῖν.
 to-those well-practiced for-you and let-it-suffice the to-be-steady
 'ἄπελθε καὶ ἄσπασαι τὸν δεῖνα.' 'ἀσπάζομαι.' 'πῶς;' 'οὐ 6
 go-away and greet the so-and-so I-greet(-him) how not
 ταπεινῶς.' 'ἀλλ' ἐξεκλείσθης.' 'διὰ θυρίδος γὰρ οὐκ ἔμαθον
 humbly but you-were-shut-out through (the)-window for not I-learned
 εἰσερχεσθαι. ὅταν δὲ κεκλειμένην εὕρω τὴν θύραν, ἀνάγκη
 to-enter when but shut I-find the door (it-is)-necessary
 μ' ἢ ἀποχωρῆσαι ἢ διὰ τῆς θυρίδος εἰσελθεῖν.'
 me either to-withdraw or through the window to-enter

- 7 ‘ἀλλὰ καὶ λάλησον αὐτῷ.’ ‘λαλῶ.’
but also talk to-him I-talk
- 8 ‘τίνα τρόπον;’ ‘οὐ ταπεινῶς.’ ‘ἀλλ’ οὐκ ἐπέτυχες.’ μὴ
in-what way not humbly but not you-succeeded surely-not
 γὰρ σὸν τοῦτο τὸ ἔργον ἦν; ἀλλ’ ἐκείνου. τί οὖν
for yours this the work was but his why then
 ἀντιποιῇ τοῦ ἀλλοτρίου; ἀεὶ μεμνημένος ὃ τι
do-you-lay-claim-to the (thing)-of-another always remembering what ever
 σὸν καὶ τί ἀλλότριον οὐ παραχθήσῃ.
(is)-yours and what another’s not you-will-be-disturbed
- 9 διὰ τοῦτο καλῶς ὁ Χρύσιππος λέγει ὅτι ‘μέχρις ἂν
because-of this well — Chrysippus says that as-long —
 ἄδηλά μοι ἦ τὰ ἐξῆς, ἀεὶ τῶν εὐφρεστέρων ἔχομαι
unclear to-me be the (things)-next always of-the more-suited I-hold
 πρὸς τὸ τυγχάνειν τῶν κατὰ φύσιν· αὐτὸς γάρ
for the to-attain of-the (things)-according-to nature himself for
 μ’ ὁ θεὸς ἐποίησεν τούτων ἐκλεκτικόν.
me the god made of-these selective
- 10 εἰ δέ γε ἦδειν ὅτι νοσεῖν μοι καθεύμαρται νῦν, καὶ
if but at-least I-knew that to-be-ill for-me is-fated now even
 ὥρμων ἂν ἐπ’ αὐτό· καὶ γὰρ ὁ πούς, εἰ φρένας
I-would-have-impulse — toward it and for the foot if sense
 εἶχεν, ὥρμα ἂν ἐπὶ τὸ πηλοῦσθαι.
it-bad would-have-impulse — toward the to-get-muddy
- 11 ἐπεὶ τοι τίνος ἔνεκα γίνονται στάχυνες; οὐχ ἵνα καὶ
since indeed of-what for-the-sake grow ears-of-grain not so-that also
 ξηρανθῶσιν; ἀλλὰ ξηραίνονται μέν, οὐχ ἵνα δὲ καὶ
they-may-dry but dry indeed not so-that but also
 θερισθῶσιν;
they-may-be-reaped

οὐ γὰρ ἀπόλυτοι γίνονται. εἰ οὖν αἴσθησιν εἶχον, εὐχέσθαι 12
not for detached they-grow if then sensation they-had to-pray

αὐτοὺς ἔδει, ἵνα μὴ θερισθῶσιν μηδέποτε; τοῦτο δὲ κατὰρα
them ought that not they-be-reaped ever this but (a)-curse
 ἐστὶν ἐπὶ σταχύων τὸ μηδέποτε θερισθῆναι.

is on ears-of-grain the never to-be-reaped

οὕτως ἵστε ὅτι καὶ ἐπ' ἀνθρώπων κατὰρα ἐστὶ τὸ 13

so know that also in-the-case-of men (a)-curse is the
 μὴ ἀποθανεῖν· ὅμοιον τῷ μὴ πεπανθῆναι, μὴ θερισθῆναι.
not to-die like to-the not to-ripen not to-be-reaped

ἡμεῖς δ' ἐπειδὴ οἱ αὐτοὶ ἐσμεν, ἅμα μὲν οὖς δεῖ θερισθῆναι, 14
we but since the same are at-once indeed who must to-be-reaped

ἅμα δὲ καὶ αὐτῷ τούτῳ παρακολουθοῦντες ὅτι θερίζομεθα,
at-once and also itself this understanding that we-are-reaped

διὰ τοῦτο ἀγανακτοῦμεν. οὔτε γὰρ ἴσμεν τίνες ἐσμέν οὔτε
because-of this we-are-vexed neither for we-know what we-are nor
 μεμελετήκαμεν τὰ ἀνθρωπικὰ ὡς ἵππικοι τὰ ἵππικά.

have-we-studied the human(-things) as horsemen the (things)-of-horsemanship

ἀλλὰ Χρυσάντας μὲν παῖεν μέλλων τὸν πολέμιον, ἐπειδὴ 15
but Chrysantas indeed to-strike being-about the enemy since

τῆς σάλπιγγος ἤκουσεν ἀνακαλούσης, ἀνέσχεν· οὕτως
the trumpet he-heard recalling held-back so

προυργιαιότερον ἔδοξεν αὐτῷ τὸ τοῦ στρατηγοῦ πρόσταγμα
more-important it-seemed to-him the of-the general command

ἢ τὸ ἴδιον ποιεῖν·

than the own(-inclination) to-do

ἡμῶν δ' οὐδεὶς θέλει οὐδὲ τῆς ἀνάγκης καλούσης 16
of-us but no-one wishes even (with)-the necessity calling

εὐλύτως ὑπακοῦσαι αὐτῇ, ἀλλὰ κλάοντες καὶ στένοντες
readily to-obey it but weeping and groaning

πάσχομεν ἃ πάσχομεν καὶ περιστάσεις αὐτὰ καλοῦντες.
we-suffer what we-suffer and circumstances them calling

- 17 ποίας περιστάσεις, ἄνθρωπε; εἰ περιστάσεις λέγεις τὰ
what-sort-of circumstances man if circumstances you-call the
 περιεστηκότα, πάντα περιστάσεις εἰσὶν· εἰ δ' ὥς
(things)-surrounding(-you) all(-things) circumstances are if but as
 δύσκολα καλεῖς, ποῖαν δυσκολίαν ἔχει τὸ γενόμενον
difficulties you-call(-them) what-sort-of difficulty has the (thing)-born
 φθαρῆναι;
to-perish
- 18 τὸ δὲ φθεῖρον ἢ μάχαιρά ἐστιν ἢ τροχὸς ἢ θάλασσα
the but (thing)-destroying either (a)-sword is or (a)-wheel or (the)-sea
 ἢ κεραμὶς ἢ τύραννος. τί σοι μέλει, ποία ὁδῶ
or (a)-tile or (a)-tyrant what to-you matters by-what-sort-of road
 καταβῆς εἰς Ἄιδου;
you-go-down to Hades
- 19 ἴσαί πᾶσαι εἰσιν. εἰ δὲ θέλεις ἀκοῦσαι τάληθῇ, συντομωτέρα
equal all are if but you-wish to-hear the-truth shorter
 ἦν πέμπει ὁ τύραννος. οὐδέποτε οὐδεὶς τύραννος
(is-the-one)-which sends the tyrant never any tyrant
 ἕξ μηνῶν τινα ἔσφαξεν, πυρετὸς δὲ καὶ ἐνιαυτῷ πολλάκις.
in-six months anyone slaughtered (a)-fever but even in-(a)-year often
 ψόφος ἐστὶ πάντα ταῦτα καὶ κόμπος κενῶν ὀνομάτων.
noise is all this and boasting of-empty names
- 20 'τῇ κεφαλῇ κινδυνεύω ἐπὶ Καίσαρος.' ἐγὼ δ' οὐ κινδυνεύω,
with-the head I-am-in-danger before Caesar I but not am-in-danger
 ὅς οἱκῶ ἐν Νικοπόλει, ὅπου σεισμοὶ τοσοῦτοι; σὺ δ' αὐτὸς
who live in Nicopolis where earthquakes so-many you but yourself
 ὅταν διαπλῆξς τὸν Ἀδρίαν, τί κινδυνεύεις; οὐ τῇ κεφαλῇ;
when you-cross the Adriatic what do-you-risk not with-the head
- 21 'ἀλλὰ καὶ τῇ ὑπολήψει κινδυνεύω.' τῇ σῇ; πῶς;
but also with-the opinion I-am-in-danger with-the yours how
 τίς γάρ σε ἀναγκάσαι δύναται ὑπολαβεῖν τι ὧν οὐ
who for you compel can to-believe anything of-what not

θέλεις; ἀλλὰ τῇ ἀλλοτρίᾳ; καὶ ποῖός ἐστι κίνδυνος
you-wish but with-the (opinion)-of-another and what-sort-of is danger
 σὸς ἄλλους τὰ ψεῦδη ὑπολαβεῖν;

yours others the falsehoods to-believe

‘ἀλλ’ ἐξορισθῆναι κινδυνεύω.’ τί ἐστιν ἐξορισθῆναι; 22

but to-be-exiled I-am-in-danger what is to-be-exiled

ἀλλαχοῦ εἶναι ἢ ἐν Ῥώμῃ; ‘ναί. τί οὖν; ἂν εἰς Γύαρα
elsewhere to-be than in Rome yes what then if to Gyara

πεμφθῶ;’ ἂν σοι ποιῇ, ἀπελεύσῃ· εἰ δὲ μή, ἔχεις ποῦ
I-am-sent if for-you it-suits you-will-go-away if but not you-have where

ἀντὶ Γυάρων ἀπέλθῃς, ὅπου κακέῃνος ἐλεύσεται, ἂν
instead-of Gyara you-may-go-away where he-too will-come whether

τε θέλῃ ἂν τε μή, ὁ πέμπων σε εἰς Γύαρα.

— *he-wishes or — not the(-man) sending you to Gyara*

τί λοιπὸν ὥς ἐπὶ μεγάλα ἀνέρχῃ; μικρότερα ἐστι 23

why then as-if to great(-things) do-you-go-up smaller they-are

τῆς παρασκευῆς, ἵν’ εἴπῃ νέος εὐφυὴς ὅτι ‘οὐκ
than-the preparation so-that may-say (a)-young(-man) gifted that not

ἦν τοσούτου τοσούτων μὲν ἀκηκοέναι, τοσαῦτα

(it)-was(-worth) so-much so-many-things indeed to-have-heard so-much

δὲ γεγραμέναι, τοσούτῳ δὲ χρόνῳ παρακεκαθικέναι

and to-have-written so-long and time to-have-sat-beside

γεροντίῳ οὐ πολλοῦ ἀξίῳ.’

(a)-little-old-man not much worth

μόνον ἐκείνης τῆς διαιρέσεως μέμνησο, καθ’ ἣν διορίζεται 24

only that the distinction remember by which is-defined

τὰ σὰ καὶ οὐ τὰ σά. μή ποτ’ ἀντιποιήσῃ τινὸς τῶν

the yours and not the yours not ever lay-claim to-any of-the

ἀλλοτριῶν.

(things)-of-others

- 25 βῆμα καὶ φυλακὴ τόπος ἐστὶν ἑκάτερον, ὃ μὲν
 (a)-tribunal and (a)-prison (a)-place is each the-one indeed
 ὑψηλός, ὃ δὲ ταπεινός· ἢ προαίρεσις δ' ἴση, ἂν
 high the-other but low the choice but (is)-equal if
 ἴσην αὐτὴν ἐν ἑκατέρῳ φυλάξαι θέλῃς, δύναται φυλαχθῆναι.
 equal it in each to-guard you-wish it-can be-guarded
- 26 καὶ τότε ἐσόμεθα ζηλωταὶ Σωκράτους, ὅταν ἐν φυλακῇ
 and then we-shall-be emulators of-Socrates when in prison
 δυνώμεθα παιᾶνας γράφειν.
 we-can paeans write
- 27 μέχρι δὲ νῦν ὥς ἔχομεν, ὅρα εἰ ἡνεσχόμεθ' ἂν ἐν τῇ
 until but now as we-are see if we-would-have-endured — in the
 φυλακῇ ἄλλου τινὸς ἡμῶν λέγοντος 'θέλεις ἀναγνῶ σοι
 prison another someone to-us saying do-you-wish I-read to-you
 παιᾶνας'; 'τί μοι πράγματα παρέχεις; οὐκ οἶδας τὰ
 paeans why to-me troubles do-you-give not do-you-know the
 ἔχοντά με κακά; ἐν τούτοις γάρ μοι ἔστιν —' ἐν τίσιν οὖν;
 holding me evils in these for to-me it-is in what(-evils) then
 'ἀποθνήσκειν μέλλω.' ἄνθρωποι δ' ἄλλοι ἀθάνατοι ἔσονται;
 to-die I-am-about men but other immortal will-be

πῶς μαντευτέον

VII • HOW TO CONSULT DIVINERS

Consulting diviners out of season makes us neglect duties, for a diviner sees no more than death, danger, and disease, and he cannot know whether they are good. If I must risk myself for a friend, I have the diviner within. A woman who wished to send Gratilla her supplies in exile said she would rather Domitian seize them than not send them. Cowardice drives us to diviners and makes us flatter them. Come to God as a traveler asks the way, wanting neither road more, and use his signs as we use our eyes.

διὰ τὸ ἀκαίρως μαντεύεσθαι πολλοὶ καθήκοντα πολλὰ 1
because-of the untimely to-consult-diviners many duties many
παραλείπομεν.

we-neglect

τί γὰρ ὁ μάντις δύναται πλέον ἰδεῖν θανάτου ἢ κινδύνου 2
what for the diviner can more see than-death or danger
ἢ νόσου ἢ ὅλως τῶν τοιούτων;

or disease or in-general the such(-things)

ἂν οὖν δέη κινδυνεύσαι ὑπὲρ τοῦ φίλου, ἂν δὲ καὶ 3
if then it-be-necessary to-risk-danger for the friend if and even
ἀποθανεῖν ὑπὲρ αὐτοῦ καθήκη, ποῦ μοι καιρὸς ἔτι
to-die for him it-be-fitting where for-me (the)-occasion still
μαντεύεσθαι; οὐκ ἔχω τὸν μάντιν ἔσω τὸν εἰρηκότα μοι
to-consult-diviners not have-I the diviner within the(-one) having-told me
τὴν οὐσίαν τοῦ ἀγαθοῦ καὶ τοῦ κακοῦ, τὸν ἐξηγημένον
the essence of-the good and of-the evil the(-one) having-expounded
τὰ σημεῖα ἀμφοτέρων;
the signs of-both

- 4 τί οὖν ἔτι χρεῖαν ἔχω τῶν σπλάγχνων ἢ τῶν οἰωνῶν;
what then still need have-I of-the entrails or of-the birds
 ἀλλ' ἀνέχομαι λέγοντος ἐκείνου 'συμφέρει σοι'; τί γάρ
but do-I-endure (the)-saying of-him it-is-advantageous for-you what for
 ἐστι συμφέρον οἶδεν;
is advantageous does-he-know
- 5 τί ἐστὶν ἀγαθὸν οἶδεν; μεμάθηκεν ὥσπερ τὰ σημεῖα
what is good does-he-know has-he-learned as the signs
 τῶν σπλάγχνων οὕτως σημεῖα τίνα ἀγαθῶν καὶ κακῶν;
of-the entrails so signs what of-goods and evils
 εἰ γὰρ τούτων οἶδεν σημεῖα, καὶ καλῶν καὶ αἰσχυρῶν
if for of-these he-knows (the)-signs also of-fine and shameful(-things)
 οἶδεν καὶ δικαίων καὶ ἀδίκων.
he-knows and of-just and unjust
- 6 ἄνθρωπε, σύ μοι λέγε τί σημαίνεται, ζωὴ ἢ θάνατος,
man you to-me say what is-signified life or death
 πενία ἢ πλοῦτος· πότερον δὲ συμφέρει ταῦτα ἢ
poverty or wealth whether but are-advantageous these(-things) or
 ἀσύμφορά ἐστιν, σοῦ μέλλω πυνθάνεσθαι;
disadvantageous are of-you am-I-going to-inquire
- 7 διὰ τί ἐν γραμματικοῖς οὐ λέγεις; ἐνθάδ' οὖν,
because-of what in grammatical(-matters) not do-you-speak here then
 ὅπου πάντες ἄνθρωποι πλανώμεθα καὶ πρὸς ἀλλήλους
where all men go-astray and with one-another
 μαχόμεθα;
fight
- 8 διὰ τοῦτο ἡ γυνὴ καλῶς εἶπεν ἡ πέμψαι θέλουσα
because-of this the woman well said the (one)-to-send wishing
 τῇ Γρατίλλῃ ἐξωρισμένη τὸ πλοῖον τῶν ἐπιμηνίων κατὰ
— to-Gratilla exiled the boat of-the monthly-supplies to
 τὸν εἰπόντα ὅτι 'ἀφαιρήσεται αὐτὰ Δομιτιανὸς' μᾶλλον
the (one)-having-said that will-take-away them Domitian rather

θέλω, φησίν, ἢ ἐκείνος αὐτὰ ἀφέληται ἢ ἢ ἐγὼ
I-wish she-says that he them should-take-away than that I
 μὴ πέμψω.

not should-send(-them)

τί οὖν ἡμᾶς ἐπὶ τὸ οὕτω συνεχῶς μαντεύεσθαι ἄγει; 9

what then us to the so continually to-consult-diviners leads

ἡ δειλία, τὸ φοβεῖσθαι τὰς ἐκβάσεις. διὰ τοῦτο
the cowardice the to-fear the outcomes because-of this

κολακεύομεν τοὺς μάντις· ἑκταρονομῶ, κύριε, τὸν
we-flatter the diviners shall-I-inherit master the

πατέρα; ἴδωμεν· ἐπεκθυσώμεθα. ναί, κύριε, ὡς ἡ τύχη
father's(-estate) let-us-see let-us-sacrifice-further yes master as the fortune

θέλει. εἴτ' ἂν εἴπη ἑκταρονομῆσεις, ὡς παρ' αὐτοῦ τὴν
wishes then if he-says you-will-inherit as from him the

κληρονομίαν εἰληφότες εὐχαριστοῦμεν αὐτῷ. διὰ τοῦτο
inheritance having-received we-thank him because-of this

καὶ ἐκεῖνοι λοιπὸν ἐμπαῖζουσιν ἡμῖν.

they-too so mock us

τί οὖν; δεῖ δίχα ὀρέξεως ἔρχεσθαι καὶ ἐκκλίσεως, 10

what then (one)-must without desire to-come and aversion

ὡς ὁ ὁδοιπὸρος πυνθάνεται παρὰ τοῦ ἀπαντήσαντος,
as the wayfarer asks from the (one)-having-met(-him)

ποτέρα τῶν ὁδῶν φέρει, οὐκ ἔχων ὀρεξιν πρὸς τὸ τὴν
which of-the roads leads not having desire for the the

δεξιὰν μάλλον φέρει ἢ τὴν ἀριστεράν· οὐ γὰρ τούτων
right rather to-lead than the left not for of-these

τινὰ ἀπελθεῖν θέλει, ἀλλὰ τὴν φέρουσιν.

either to-go-away wishes but the(-one) leading(-there)

οὕτως ἔδει καὶ ἐπὶ τὸν θεὸν ἔρχεσθαι ὡς ὁδηγόν, ὡς 11

so (one)-ought also to the god to-come as (a)-guide as

τοῖς ὀφθαλμοῖς χρώμεθα, οὐ παρακαλοῦντες αὐτοὺς ἵνα τὰ
the eyes we-use not calling-on them that the

τοιαῦτα μᾶλλον ἡμῖν δεικνύωσιν, ἀλλ' οἷα ἐνδείκνυνται
such(-things) rather to-us they-should-show but such-as they-indicate
 τούτων τὰς φαντασίας δεχόμενοι.

of-these the impressions receiving

- 12 νῦν δὲ τρέμοντες τὸ ὀρνιθάριον κρατοῦμεν καὶ τὸν θεὸν
now but trembling the little-bird we-bold and the god
 ἐπικαλούμενοι δεόμεθα αὐτοῦ·

invoking we-beg him

- 13 'κύριε, ἐλέησον· ἐπίτρεψόν μοι ἐξελθεῖν.' ἀνδράποδον, ἄλλο
lord have-mercy allow me to-go-out slave other
 γάρ τι θέλεις ἢ τὸ ἄμεινον; ἄλλο οὖν τι ἄμεινον
for anything do-you-wish than the better other then anything better
 ἢ τὸ τῷ θεῷ δοκοῦν;

than the to-the god seeming(-good)

- 14 τί τὸ ὅσον ἐπὶ σοὶ διαφθείρεις τὸν κριτὴν, παράγεις
why the as-much-as up-to you do-you-corrupt the judge do-you-lead-astay
 τὸν σύμβουλον;
the counselor

τίς οὐσία τοῦ ἀγαθοῦ

VIII • WHAT THE ESSENCE OF THE GOOD IS

God is beneficial, and so is the good, so the essence of the good is likely where God's is: in mind, knowledge, and right reason. Plants cannot use impressions, and animals do not understand their use, so seek the good in the rational. You are a fragment of God and carry him about, defiling him with deeds you would not dare before his statue. Unlike Phidias' fixed Athena, you are God's living work, entrusted to yourself. Once confident, the philosopher will show himself faithful and untroubled, dying divinely, with unfailing desire and careful assent.

ὁ θεὸς ὠφέλιμος· ἀλλὰ καὶ τἀγαθὸν ὠφέλιμον. εἰκὸς 1
 the god (is)-beneficial but also the-good (is)-beneficial (it-is)-likely
 οὖν, ὅπου ἡ οὐσία τοῦ θεοῦ, ἐκεῖ εἶναι καὶ τὴν τοῦ
 then where the essence of-the god there to-be also the of-the
 ἀγαθοῦ.

good
 τίς οὖν οὐσία θεοῦ; σὰρξ; μὴ γένοιτο. ἀγρός; μὴ 2
 what then (is-the)-essence of-god flesh not may-it-be (a)-field not
 γένοιτο. φήμη; μὴ γένοιτο. νοῦς, ἐπιστήμη, λόγος ὀρθός.
 may-it-be fame not may-it-be mind knowledge reason right

ἐνταῦθα τοῖνυν ἀπλῶς ζῆται τὴν οὐσίαν τοῦ ἀγαθοῦ. ἐπεὶ 3
 here therefore simply seek the essence of-the good since
 τοι μὴ τι αὐτὴν ἐν φυτῷ ζητεῖς; οὐ. μὴ τι ἐν
 indeed surely-not at-all it in (a)-plant do-you-seek no surely-not at-all in
 ἀλόγῳ; οὐ. ἐν λογικῷ οὖν ζιτῶν τί ἔτι ἀλλαχοῦ
 (an)-irrational(-creature) no in (the)-rational then seeking why still elsewhere
 ζητεῖς ἢ ἐν τῇ παραλλαγῇ τῇ πρὸς τὰ ἄλογα;
 do-you-seek than in the difference the toward the irrational(-creatures)

- 4 τὰ φυτὰ οὐδὲ φαντασίαις χρηστικά ἐστιν· διὰ τοῦτο
the plants not-even impressions able-to-use are because-of this
 οὐ λέγεις ἐπ' αὐτῶν τὸ ἀγαθόν. δέεται οὖν τὸ
not you-speak in-the-case-of them (of)-the good needs then the
 ἀγαθὸν χρήσεως φαντασιῶν.
good use of-impressions
- 5 ἄρα γε μόνης; εἰ γὰρ μόνης, λέγε καὶ ἐν τοῖς ἄλλοις
(is-it)-that at-least (use)-only if for only say also in the other
 ζώοις τὰ ἀγαθὰ εἶναι καὶ εὐδαιμονίαν καὶ κακοδαιμονίαν.
animals the goods to-be and happiness and unhappiness
- 6 νῦν δ' οὐ λέγεις καὶ καλῶς ποιεῖς· εἰ γὰρ καὶ τὰ μάλιστα
now but not you-say(-so) and well you-do if for even the most
 χρήσιν φαντασιῶν ἔχει, ἀλλὰ παρακολούθησίν γε τῇ
use of-impressions they-have but understanding at-least of-the
 χρήσει τῶν φαντασιῶν οὐκ ἔχει. καὶ εἰκότως. ὑπηρετικά
use of-the impressions not they-have and reasonably subservient
 γὰρ γέγονεν ἄλλοις, οὐκ αὐτὰ προηγούμενα.
for they-have-been-born to-others not themselves principal
- 7 ὁ ὄνος ἐπεὶ γέγονεν μὴ τι προηγούμενος; οὐ· ἀλλ'
the donkey since it-was-born surely-not at-all primarily no but
 ὅτι νώτου χρεῖαν εἵχομεν βαστάζειν τι δυναμένου.
because of-(a)-back need we-had to-carry something able
 ἀλλὰ νῆ Δία καὶ περιπατοῦντος αὐτοῦ χρεῖαν εἵχομεν·
but by Zeus also walking of-it need we-had
 διὰ τοῦτο προσεῖληφε καὶ τὸ χρῆσθαι φαντασίαις·
because-of this it-has-received-besides also the to-use impressions
 ἄλλως γὰρ περιπατεῖν οὐκ ἐδύνατο.
otherwise for walk not it-could
- 8 καὶ λοιπὸν αὐτοῦ που πέπανται. εἰ δὲ καὶ αὐτός
and thereafter there somewhere it-has-stopped if but also itself
 που προσεῖλήφει παρακολούθησιν τῇ χρήσει τῶν
somehow had-received-besides understanding of-the use of-the

φαντασιῶν, καὶ δῆλον ὅτι κατὰ λόγον οὐκέτ' ἂν ἡμῖν
impressions also (it-is)-clear that according-to reason no-longer — to-us
 ὑπετέτακτο οὐδὲ τὰς χρείας ταύτας παρείχεν,
it-would-have-been-subject nor the services these it-would-have-provided
 ἀλλ' ἦν ἂν ἴσος ἡμῖν καὶ ὅμοιος.

but it-would-have-been — equal to-us and like

οὐ θέλεις οὖν ἐκεῖ ζητεῖν τὴν οὐσίαν τοῦ ἀγαθοῦ, οὐ μὴ 9
not will-you then there seek the essence of-the good which not
 παρόντος ἐπ' οὐδενὸς τῶν ἄλλων θέλεις λέγειν τὸ
being-present in any of-the other(-things) you-wish to-call(-anything) the
 ἀγαθόν;

good

‘τί οὖν; οὐκ ἔστι θεῶν ἔργα κακῆϊνα;’ ἔστιν, ἀλλ' οὐ 10
what then not are of-gods works those-too they-are but not
 προηγούμενα οὐδὲ μέρη θεῶν.

principal nor parts of-gods

σὺ δὲ προηγούμενον εἶ, σὺ ἀπόσπασμα εἶ τοῦ θεοῦ· ἔχεις 11
you but principal are you (a)-fragment are of-the god you-have
 τι ἐν σεαυτῷ μέρος ἐκείνου. τί οὖν ἀγνοεῖς σου
something in yourself (a)-part of-him why then are-you-ignorant-of your
 τὴν συγγένειαν; τί οὐκ οἶδας, πόθεν ἐλήλυθας;

the kinship why not do-you-know whence you-have-come

οὐ θέλεις μεμνήσθαι, ὅταν ἐσθίης, τίς ὦν ἐσθίεις καὶ τίνα 12
not will-you remember when you-eat who being you-eat and whom
 τρέφεις; ὅταν συνουσία χρῇ, τίς ὦν χρῇ; ὅταν ὁμιλία;
you-nourish when intercourse you-use who being you-use(-it) when company
 ὅταν γυμνάξῃ, ὅταν διαλέγῃ, οὐκ οἶδας ὅτι θεὸν τρέφεις,
when you-exercise when you-converse not do-you-know that (a)-god you-nourish
 θεὸν γυμνάζεις; θεὸν περιφέρεις, τάλας, καὶ ἀγνοεῖς.

(a)-god you-exercise (a)-god you-carry-about wretch and you-are-ignorant(-of-it)

- 13 δοκεῖς με λέγειν ἀργυροῦν τινα ἢ χρυσοῦν ἔξωθεν; ἐν
do-you-think me to-mean (a)-silver some or golden (god)-outside in
 σαυτῷ φέρεις αὐτὸν καὶ μολύνων οὐκ αἰσθάνῃ ἀκαθάρτοις
yourself you-carry him and defiling(-him) not you-perceive with-unclean
 μὲν διανοήμασι, ῥυπαραῖς δὲ πράξεσι.
indeed thoughts with-filthy and actions
- 14 καὶ ἀγάλματος μὲν τοῦ θεοῦ παρόντος οὐκ ἂν τολμήσαις
and of-(a)-statue indeed of-the god being-present not — you-would-dare
 τι τούτων ποιεῖν ὧν ποιεῖς. αὐτοῦ δὲ τοῦ θεοῦ παρόντος
any of-these to-do which you-do himself and the god being-present
 ἔσωθεν καὶ ἐφορῶντος πάντα καὶ ἐπακούοντος οὐκ
within and overseeing all(-things) and hearing not
 αἰσχύνῃ ταῦτα ἐνθυμούμενος καὶ ποιῶν, ἀναίσθητε
are-you-ashamed these(-things) thinking and doing insensible(-one)
 τῆς αὐτοῦ φύσεως καὶ θεοχόλωτε;
of-the your-own nature and god-hated(-one)
- 15 λοιπὸν ἡμεῖς τί φοβούμεθα ἐκπέμποντες νέον ἐπὶ
then we why do-we-fear sending-out (a)-young(-man) to
 τινὰς πράξεις ἐκ τῆς σχολῆς, μὴ ἄλλως ποιήσῃ τι,
some activities from the school lest wrongly he-do something
 μὴ ἄλλως φάγῃ, μὴ ἄλλως συνουσιάσῃ, μὴ ταπεινώσῃ
lest wrongly he-eat lest wrongly he-have-intercourse lest should-humble
 αὐτὸν ῥάκη περιτεθέντα, μὴ ἐπάρῃ κομιψὰ ἱμάτια;
him rags put-on lest should-elate(-him) elegant clothes
- 16 οὗτος οὐκ οἶδεν αὐτοῦ θεόν, οὗτος οὐκ οἶδεν, μετὰ τίνος
this(-man) not knows his-own god this(-man) not knows with whom
 ἀπέρχεται. ἀλλ' ἀνεχόμεθα λέγοντος αὐτοῦ 'σέ ἤθελον
he-goes-off but we-endure (the)-saying of-him you I-would-wish
 ἔχειν';
to-have

ἐκεῖ τὸν θεὸν οὐκ ἔχεις; εἴτ' ἄλλον τινὰ ζητεῖς ἐκεῖνον 17
there the god not do-you-have then another someone do-you-see him
 ἔχων;

having

ἢ ἄλλα σοι ἐρεῖ ἐκεῖνος ἢ ταῦτα; ἀλλ' εἰ μὲν 18
or other(-things) to-you will-say he than these(-things) but if indeed

τὸ ἄγαλμα ἧς τὸ Φειδίου, ἢ Ἀθηνᾶ ἢ ὁ Ζεὺς,
the statue you-were the(-work) of-Phidias — Athena or — Zeus

ἐμέμνησο ἂν καὶ σαυτοῦ καὶ τοῦ τεχνίτου καὶ εἴ τινα
you-would-remember — both yourself and the craftsman and if some

αἴσθησιν εἶχες, ἐπειρῶ ἂν μηδὲν ἀνάξιον ποιεῖν τοῦ
perception you-had you-would-try — nothing unworthy to-do of-the

κατασκευάσαντος μηδὲ σεαυτοῦ μηδ' ἐν ἀπρεπεῖ σχήματι
(one)-having-made(-you) nor of-yourself nor in unbecoming posture

φαίνεσθαι τοῖς ὁρώσι·

to-appear to-those seeing(-you)

νῦν δέ σε ὅτι ὁ Ζεὺς πεποίηκεν, διὰ τοῦτο ἀμελεῖς 19
now but you because — Zeus has-made because-of this do-you-neglect

οἷόν τινα δείξεις σεαυτόν; καὶ τί ὁ τεχνίτης τῷ
what-sort-of someone you-will-show yourself and what the craftsman to-the

τεχνίτῃ ὅμοιος ἢ τὸ κατασκευάσμα τῷ κατασκευάσματι;
craftsman (is)-like or the (thing)-made to-the (thing)-made

καὶ ποῖον ἔργον τεχνίτου εὐθὺς ἔχει τὰς δυνάμεις 20
and what-sort-of work of-(a)-craftsman at-once has the powers

ἐν ἑαυτῷ, ὥς ἐμφαίνει διὰ τῆς κατασκευῆς; οὐχὶ λίθος
in itself which it-displays through the construction not stone

ἐστὶν ἢ χαλκὸς ἢ χρυσοῦς ἢ ἐλέφας; καὶ ἡ Ἀθηνᾶ ἢ
is(-it) or bronze or gold or ivory and — Athena the(-one)

Φειδίου ἅπαξ ἐκτείνασα τὴν χεῖρα καὶ τὴν Νίκην ἐπ'
of-Phidias once having-stretched-out the hand and the Victory on

- αὐτῆς δεξαμένη ἔστηκεν οὕτως ὅλω τῷ αἰῶνι, τὰ δὲ τοῦ
it having-received stands so (for)-all the time the but of-the
 θεοῦ κινούμενα, ἔμπνοα, χρηστικά φαντασιῶν, δοκιμαστικά.
god (are)-moving breathing able-to-use impressions able-to-test(-them)
- 21 τούτου τοῦ δημιουργοῦ κατασκευάσμα ὦν καταισχύνεις
of-this the maker (the)-construction being do-you-disgrace
 αὐτό; τί δ'; ὅτι οὐ μόνον σε κατεσκεύασεν, ἀλλὰ καὶ
it what and that not only you be-constructed but also
 σοὶ μόνῳ ἐπίστευσεν καὶ παρακατέθετο,
to-you alone entrusted and deposited(-you)
- 22 οὐδὲ τούτου μεμνήσῃ, ἀλλὰ καὶ καταισχυνεῖς τὴν
not-even this will-you-remember but also will-you-disgrace the
 ἐπιτροπὴν; εἰ δέ σοι ὀρφανόν τινα ὁ θεὸς παρέθετο,
guardianship if but to-you (an)-orphan some the god had-entrusted
 οὕτως ἂν αὐτοῦ ἡμέλεις;
so — him would-you-neglect
- 23 παραδέδωκέ σοι σεαυτὸν καὶ λέγει 'οὐκ εἶχον ἄλλον
be-has-handed-over to-you yourself and says not I-had another
 πιστότερόν σου· τοῦτόν μοι φύλασσε τοιοῦτον οἷος
more-trustworthy than-you this(-one) for-me guard such as
 πέφυκεν, αἰδήμονα, πιστόν, ὑψηλόν, ἀκατάπληκτον,
be-is-by-nature self-respecting faithful lofty undaunted
 ἀπαθῆ, ἀτάραχον.' εἶτα σὺ οὐ φυλάσσεις;
passionless untroubled then you not guard(-him)
- 24 'ἀλλ' ἐροῦσιν· "πόθεν ἡμῖν οὗτος ὄφρυν ἐνήνοχεν
but they-will-say whence to-us this(-fellow) (a)-brow has-brought
 καὶ σεμνοπροσωπεῖ;" οὐπω κατ' ἀξίαν. 'ἔτι γὰρ
and wears-a-solemn-face not-yet in-keeping-with (its)-worth still for
 οὐ θαρρῶ οἷς ἔμαθον καὶ συγκατεθέμην· ἔτι τὴν
not I-am-confident in-what I-learned and assented-to still the
 ἀσθένειαν τὴν ἐμαυτοῦ φοβοῦμαι.
weakness the my-own I-fear

ἐπεὶ τοι ἄφετέ με θαρρήσαι καὶ τότε ὄψεσθε βλέμμα 25

since indeed let me be-confident and then you-will-see (a)-look

οἶον δεῖ καὶ σχῆμα οἶον δεῖ, τότε ὑμῖν

such-as it-ought(-to-be) and (a)-bearing such-as it-ought(-to-be) then to-you

δείξω τὸ ἄγαλμα, ὅταν τελειωθῇ, ὅταν στιλπνωθῇ.

I-will-show the statue when it-is-perfected when it-is-polished

τί δοκεῖτε; ὀφρῦν; μὴ γένοιτο. μὴ γὰρ ὁ Ζεὺς ὁ 26

what do-you-think (a)-brow not may-it-be surely-not for — Zeus the

ἐν Ὀλυμπίᾳ ὀφρῦν ἀνέσπακεν; ἀλλὰ πέπηγεν αὐτοῦ τὸ

at Olympia (a)-brow has-raised but is-fixed his the

βλέμμα, οἶον δεῖ εἶναι τοῦ ἐροῦντος

look such-as it-ought to-be of-the (one)-about-to-say

οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλόν.

not for mine revocable nor deceitful

τοιούτων ὑμῖν δείξω ἐμαυτόν, πιστόν, αἰδήμονα, γενναῖον, 27

such to-you I-will-show myself faithful self-respecting noble

ἀτάραχον.

untroubled

μὴ τι οὖν ἀθάνατον ἀγήρων, μὴ τι ἄνοσον; 28

surely-not something then immortal ageless surely-not something free-from-disease

ἀλλ' ἀποθνήσκοντα θείως, νοσοῦντα θείως. ταῦτα ἔχω,

but dying divinely being-ill divinely these(-things) I-have

ταῦτα δύναμαι. τὰ δ' ἄλλα οὐτ' ἔχω οὔτε δύναμαι.

these(-things) I-can the but others neither I-have nor can(-I)

δείξω ὑμῖν νεῦρα φιλοσόφου. ποῖα νεῦρα; ὀρεξιν 29

I-will-show you (the)-sinews of-(a)-philosopher what-sort-of sinews desire

ἀναπότευκτον, ἔκκλισιν ἀπερίπτωτον, ὁρμὴν καθήκουσαν,

unfailing aversion not-falling-into impulse fitting

πρόθεσιν ἐπιμελῇ, συγκατάθεσιν ἀπρόπτωτον. ταῦτα
 purpose careful assent not-precipitate these(-things)
 ὄψεσθε.
 you-will-see

ὅτι οὐ δυνάμενοι τὴν ἀνθρώπου ἐπαγγελίαν
 πληρῶσαι τὴν φιλοσόφου προσλαμβάνομεν

IX · UNABLE TO BE MEN, WE PROFESS PHILOSOPHY

To be a man, a rational mortal creature, is no small profession, and we lose it whenever we act like sheep or wild beasts. Each thing is kept by its proper works and destroyed by their opposites, the carpenter by carpentry, the faithful man by faithful acts, so philosophers add practice to learning. We discourse on goods and evils and are dumbfounded by a noise. We are Stoics in word as some are Jews in word, and take up a philosopher's burden when we cannot lift a man's.

- 1 οὐκ ἔστι τὸ τυχὸν αὐτὸ μόνον ἀνθρώπου ἐπαγγελίαν
 not it-is the chance(-thing) itself alone of-(a)-man (the)-profession
 πληρῶσαι.
 to-fulfill
- 2 τί γάρ ἐστιν ἄνθρωπος; — ζῶον, φησί, λογικὸν θνητόν.
 what for is (a)-man (a)-creature he-says rational mortal
 — εὐθὺς ἐν τῷ λογικῷ τίνων χωριζόμεθα; — τῶν
 at-once in the rational from-what are-we-separated from-the
 θηρίων. — καὶ τίνων ἄλλων;
 beasts and from-what others
- 3 — τῶν προβάτων καὶ τῶν ὁμοίων. — ὄρα οὖν μὴ
 from-the sheep and the like see then lest
 τί πως ὡς θηρίον ποιήσης· εἰ δὲ μὴ, ἀπώλεσας τὸν
 something somehow as (a)-beast you-do if but not you-have-lost the

ἄνθρωπον, οὐκ ἐπλήρωσας τὴν ἐπαγγελίαν. ὅρα μὴ τι
man not you-have-fulfilled the profession see lest something
 ὡς πρόβατον· εἰ δὲ μή, καὶ οὕτως ἀπώλετο ὁ ἄνθρωπος.
as (a)-sheep if but not also so has-perished the man
 τίνα οὖν ποιούμεν ὡς πρόβατα; ὅταν τῆς γαστρὸς ἕνεκα, 4
what then do-we-do as sheep when of-the belly for-the-sake
 ὅταν τῶν αἰδοίων, ὅταν εἰκῇ, ὅταν ῥυπαρῶς, ὅταν
when of-the genitals when at-random when filthily when
 ἀνεπιστρέπτως, ποῦ ἀπεκλίναμεν; ἐπὶ τὰ πρόβατα.
heedlessly where have-we-inclined to the sheep
 τί ἀπωλέσαμεν; τὸ λογικόν. ὅταν μαχίμως καὶ βλαβερῶς 5
what have-we-lost the rational when combatively and harmfully
 καὶ θυμικῶς καὶ ὠστικῶς, ποῦ ἀπεκλίναμεν; ἐπὶ τὰ θηρία.
and angrily and pushily where have-we-inclined to the beasts
 λοιπὸν οἱ μὲν ἡμῶν μεγάλα θηρία εἰσὶν, οἱ δὲ θηρίδια 6
so some indeed of-us great beasts are others but little-beasts
 κακοήθη καὶ μικρά, ἀφ' ὧν ἔστιν εἰπεῖν 'λέων με καὶ
malicious and small from which it-is-possible to-say (a)-lion me even
 φαγέτω.'
let-eat
 διὰ πάντων δὲ τούτων ἀπόλλυται ἡ τοῦ ἀνθρώπου 7
through all and these perishes the of-the man
 ἐπαγγελία.
profession
 πότε γὰρ σώζεται συμπεπλεγμένον; ὅταν τὴν ἐπαγγελίαν 8
when for is-preserved (a)-conjunction when the profession
 πληρώσῃ, ὥστε σωτηρία συμπεπλεγμένου ἐστὶ τὸ
it-fulfills so-that (the)-preservation of-(a)-conjunction is the
 ἐξ ἀληθῶν συμπεπλέχθαι. πότε διεξευγμένον; ὅταν τὴν
from true(-parts) to-be-conjoined when (a)-disjunction when the

ἐπαγγελίαν πληρώσῃ. πότε αὐλοί, πότε λύρα, πότε ἵππος,
profession it-fulfills when flutes when (a)-lyre when (a)-horse
 πότε κύων;

when (a)-dog

- 9 τί οὖν θαυμαστόν, εἰ καὶ ἄνθρωπος ὡσαύτως μὲν
what then (is)-surprising if also (a)-man likewise indeed
 σώζεται, ὡσαύτως δ' ἀπόλλυται;

is-preserved likewise and perishes

- 10 αὖξαι δ' ἕκαστον καὶ σώζει τὰ κατάλληλα ἔργα· τὸν
increases and each and preserves the corresponding works the
 τέκτονα τὰ τεκτονικά, τὸν γραμματικὸν τὰ γραμματικά.
carpenter the carpentering(-works) the grammarian the grammatical(-works)
 ἂν δ' ἐθίσῃ γράφειν ἀγραμματίως, ἀνάγκη
if but he-accustom(-himself) to-write ungrammatically (it-is)-necessary
 καταφθείρεσθαι καὶ ἀπόλλυσθαι τὴν τέχνην.

to-be-corrupted and to-perish the art

- 11 οὕτως τὸν μὲν αἰδήμονα σώζει τὰ αἰδήμονα ἔργα,
so the indeed self-respecting(-man) preserve the self-respecting works
 ἀπολλύει δὲ τὰ ἀναιδῆ· τὸν δὲ πιστὸν τὰ πιστὰ καὶ τὰ
destroy but the shameless the and faithful the faithful and the
 ἐναντία ἀπολλύει.

opposite destroy(-him)

- 12 καὶ τοὺς ἐναντίους πάλιν ἐπαύξει τὰ ἐναντία· τὸν
and the opposite again increase the opposite the
 ἀναίσχυτον ἀναισχυντία, τὸν ἄπιστον ἀπιστία, τὸν
shameless shamelessness the faithless faithlessness the
 λοιδόρον λοιδορία, τὸν ὀργίλον ὀργή, τὸν φιλάργυρον αἰ
abusive abusiveness the wrathful wrath the avaricious the
 ἀκατάλληλοι λήψεις καὶ δόσεις.

unsuitable takings and givings

διὰ τοῦτο παραγγέλλουσιν οἱ φιλόσοφοι μὴ ἀρκεῖσθαι 13
because-of this enjoin the philosophers not to-be-content
 μόνῳ τῷ μαθεῖν, ἀλλὰ καὶ μελέτην προσλαμβάνειν,
only with-the to-learn but also practice to-add
 εἴτα ἄσκησιν.

then training

πολλῷ γὰρ χρόνῳ τὰ ἐναντία ποιεῖν εἰθίσμεθα 14
(for)-a-long for time the opposite(-things) to-do we-have-been-accustomed
 καὶ τὰς ὑπολήψεις τὰς ἐναντίας ταῖς ὀρθαῖς χρηστικὰς
and the opinions the opposite to-the right usable
 ἔχομεν. ἂν οὖν μὴ καὶ τὰς ὀρθὰς χρηστικὰς ποιήσωμεν,
we-have if then not also the right usable we-make
 οὐδὲν ἄλλο ἢ ἐξηγηταὶ ἐσόμεθα ἀλλοτρίων δογμάτων.

nothing else than expounders we-shall-be of-others' judgments

ἄρτι γὰρ τίς ἡμῶν οὐ δύναται τεχνολογήσai περὶ ἀγαθῶν 15
now for who of-us not can discourse-technically about goods
 καὶ κακῶν; ὅτι τῶν ὄντων τὰ μὲν ἀγαθὰ, τὰ δὲ
and evils that of-the (things)-being some indeed (are)-good others but
 κακὰ, τὰ δ' ἀδιάφορα· ἀγαθὰ μὲν οὖν ἀρεταὶ καὶ τὰ
bad others and indifferent good(-things) indeed then (are)-virtues and the
 μετέχοντα τῶν ἀρετῶν· κακὰ τὰ δ' ἐναντία· ἀδιάφορα
(things)-partaking of-the virtues bad the and opposite indifferent
 δὲ πλοῦτος, ὑγεία, δόξα.

and wealth health reputation

εἴτ' ἂν μεταξὺ λεγόντων ἡμῶν ψόφος μείζων γένηται ἢ 16
then if in-the-midst speaking we (a)-noise louder happens or
 τῶν παρόντων τις καταγελάσῃ ἡμῶν, ἐξεπλάγην.

of-those present someone laughs-at us we-are-dumbfounded

ποῦ ἐστίν, φιλόσοφε, ἐκεῖνα ἃ ἔλεγες; πόθεν αὐτὰ 17
where are philosopher those(-things) which you-were-saying whence them
 προφερόμενος ἔλεγες; ἀπὸ τῶν χειλῶν αὐτόθεν. τί
bringing-out were-you-saying from the lips just why

οὖν ἀλλότρια βοηθήματα μολύνεις; τί κυβεύεις περὶ τὰ
then others' aids do-you-defile why do-you-gamble about the
 μέγιστα;

greatest(-things)

- 18 ἄλλο γάρ ἐστιν ὥς εἰς ταμεῖον ἀποθέσθαι ἄρτους καὶ
other(-thing) for it-is as into (a)-storehouse to-put-away loaves and
 οἶνον, ἄλλο ἐστὶ φαγεῖν. τὸ βρωθὲν ἐπέφθη, ἀνεδόθη,
wine other(-thing) it-is to-eat the (thing)-eaten was-digested was-distributed
 νεῦρα ἐγένετο, σάρκες, ὀστέα, αἷμα, εὐχροια, εὐπνοια. τὰ
sinews it-became flesh bones blood good-color good-breath the
 ἀποκεείμενα ὅταν μὲν θελήσῃς ἐκ προχείρου λαβὼν
(things)-stored-away when indeed you-wish from readiness taking(-them)
 δείξαι δύνασαι, ἀπ' αὐτῶν δέ σοι ὄφελος οὐδὲν εἰ μὴ
show you-can from them but to-you use (is)-none if not
 μέχρι τοῦ δοκεῖν ὅτι ἔχεις. τί γὰρ διαφέρει ταῦτα
as-far-as the to-seem that you-have(-them) what for does-it-differ these(-things)
 ἐξηγεῖσθαι ἢ τὰ τῶν ἑτεροδόξων;
to-expound or the(-doctrines) of-the heterodox

- 19 τεχνολόγει νῦν καθίσας τὰ Ἐπικούρου καὶ
discourse-technically now having-sat the(-doctrines) of-Epicurus and
 τάχα ἐκείνου χρηστικώτερον τεχνολογήσεις. τί οὖν
perhaps than-him more-usefully you-will-discourse why then
 Στωικὸν λέγεις σεαυτόν, τί ἐξαπατᾷς τοὺς πολλούς, τί
(a)-Stoic do-you-call yourself why do-you-deceive the many why
 ὑποκρίνη Ἰουδαῖον ὦν Ἕλληνα;
do-you-play-the-part-of (a)-Jew being (a)-Greek

- 20 οὐχ ὁρᾷς, πῶς ἕκαστος λέγεται Ἰουδαῖος, πῶς Σύρος,
not do-you-see how each is-called (a)-Jew how (a)-Syrian
 πῶς Αἰγύπτιος; καὶ ὅταν τινὰ ἐπαμφοτερίζοντα ἴδωμεν,
how (an)-Egyptian and when someone wavering-between-both we-see
 εἰώθαμεν λέγειν 'οὐκ ἔστιν Ἰουδαῖος, ἀλλ' ὑποκρίνεται.'
we-are-accustomed to-say not he-is (a)-Jew but he-plays-a-part

ὅταν δ' ἀναλάβῃ τὸ πάθος τὸ τοῦ βεβαμμένου καὶ
when but he-takes-up the affection the of-the (one)-baptized and
 ἡρημένου, τότε καὶ ἔστι τῷ ὄντι καὶ καλεῖται Ἰουδαῖος.

(having)-chosen then both he-is in-the reality and is-called (a)-Jew
 οὕτως καὶ ἡμεῖς παραβαπτισταί, λόγῳ μὲν Ἰουδαῖοι, 21
so also we (are)-false-baptists in-word indeed Jews

ἔργῳ δ' ἄλλο τι, ἀσυμπαθεῖς πρὸς τὸν λόγον, μακρὰν
in-deed but other something unsympathetic toward the reason far
 ἀπὸ τοῦ χρῆσθαι τούτοις ᾧ λέγομεν, ἐφ' οἷς ὥς
from the to-use these(-things) which we-say about which as
 εἰδότες αὐτὰ ἐπαιρόμεθα.

knowing them we-are-elated
 οὕτως οὐδὲ τὴν τοῦ ἀνθρώπου ἐπαγγελίαν πληρῶσαι 22
so not-even the of-the man profession to-fulfill

δυνάμενοι προσλαμβάνομεν τὴν τοῦ φιλοσόφου, τηλικούτο
being-able we-take-on-besides the of-the philosopher so-great
 φορτίον οἷον εἴ τις δέκα λίτρας ἄραι μὴ δυνάμενος
(a)-burden as if someone ten pounds to-lift not being-able
 τὸν τοῦ Αἴαντος λίθον βαστάζειν ἤθελεν.

the — of-Ajax stone to-carry wished

πὼς ἀπὸ τῶν ὀνομάτων τὰ καθήκοντα ἔστιν εὐρίσκειν

X · HOW DUTIES ARE FOUND FROM NAMES

You are a man, with nothing more sovereign than choice, and a citizen and principal part of the world, who should refer all to the whole as a reasoning hand would. As a son you must obey, as a brother yield, and so with councilor, young man, old man, and father: each name sketches its proper works. You count lost grammar a loss and lost self-respect nothing. Wronging the man who wronged you harms you, yet we see harm only in body and property and progress no farther than our little arguments.

- 1 σκέψαι τίς εἶ. τὸ πρῶτον ἄνθρωπος, τοῦτο δ' ἔστιν
consider who you-are the first(-thing) (a)-man this but is
οὐδὲν ἔχων κυριώτερον προαιρέσεως, ἀλλὰ ταύτῃ τὰ ἄλλα
nothing having more-sovereign than-choice but to-this the others
ὑποτεταγμένα, αὐτὴν δ' ἀδούλευτον καὶ ἀνυπότακτον.
subordinated it but unenslaved and unsubordinated
- 2 σκοπεῖ οὖν, τίνων κεχώρισαι κατὰ λόγον. κεχώρισαι
consider then from-what you-are-separated by reason you-are-separated
θηρίων, κεχώρισαι προβάτων.
from-beasts you-are-separated from-sheep
- 3 ἐπὶ τούτοις πολίτης εἶ τοῦ κόσμου καὶ μέρος αὐτοῦ,
besides these (a)-citizen you-are of-the world and (a)-part of-it
οὐχ ἓν τῶν ὑπηρετικῶν, ἀλλὰ τῶν προηγουμένων·
not one of-the serving(-parts) but of-the principal(-ones)
παρακολουθητικὸς γὰρ εἶ τῇ θεῷ διοικήσει καὶ τοῦ
able-to-understand for you-are the divine administration and the
ἐξῆς ἐπιλογιστικός.
consequence able-to-reason-out
- 4 τίς οὖν ἐπαγγελία πολίτου; μηδὲν ἔχειν ἰδίᾳ συμφέρον,
what then (is-the)-profession of-(a)-citizen nothing to-have privately advantageous
περὶ μηδενὸς βουλευέσθαι ὥς ἀπόλυτον, ἀλλ' ὥσπερ ἄν, εἰ
about nothing to-deliberate as detached but just-as — if

ἡ χεὶρ ἢ ὁ ποὺς λογισμὸν εἶχον καὶ παρηκολούθουν τῇ
the hand or the foot reasoning had and understood the
 φυσικῇ κατασκευῇ, οὐδέποτ' ἂν ἄλλως ὥρμησαν
natural constitution never — otherwise would-they-have-had-impulse
 ἢ ὠρέχθησαν ἢ ἐπανενεγκόντες ἐπὶ τὸ ὅλον.

or desired than referring(-it) to the whole
 διὰ τοῦτο καλῶς λέγουσιν οἱ φιλόσοφοι ὅτι εἰ προήδει 5
because-of this well say the philosophers that if foreknew
 ὁ καλὸς καὶ ἀγαθὸς τὰ ἐσόμενα, συνήργει ἂν καὶ
the fine and good(-man) the (things)-to-come he-would-cooperate — even
 τῷ νοσεῖν καὶ τῷ ἀποθνήσκειν καὶ τῷ πηροῦσθαι,
with-the to-be-ill and the to-die and the to-be-maimed
 αἰσθανόμενός γε, ὅτι ἀπὸ τῆς τῶν ὅλων διατάξεως
perceiving at-least that from the of-the whole ordinance
 τοῦτο ἀπονέμεται, κυριώτερον δὲ τὸ ὅλον τοῦ μέρους
this is-apportioned more-sovereign and (is)-the whole than-the part
 καὶ ἡ πόλις τοῦ πολίτου.

and the city than-the citizen
 νῦν δ' ὅτι οὐ προγινώσκομεν, καθήκει τῶν πρὸς 6
now but since not we-foreknow it-is-fitting of-the (things)-for
 ἐκλογὴν εὐφρεστερῶν ἔχεσθαι, ὅτι καὶ πρὸς τοῦτο
selection more-suitable to-hold-to because also for this
 γεγόναμεν.

we-have-been-born
 μετὰ τοῦτο μέμνησο, ὅτι υἱὸς εἶ. τίς τούτου τοῦ 7
after this remember that (a)-son you-are what of-this the
 προσώπου ἐπαγγελία; πάντα τὰ αὐτοῦ ἡγεῖσθαι τοῦ
role (is-the)-profession everything the his-own to-consider of-the
 πατρός, πάντα ὑπακούειν, μηδέποτε ψέξαι πρὸς τινα
father's in-everything to-obey never to-blame(-him) to anyone
 μηδὲ βλαβερὸν τι αὐτῷ εἰπεῖν ἢ πράξει, ἐξίστασθαι
nor harmful anything to-him to-say or to-do to-give-way

ἐν πᾶσιν καὶ παραχωρεῖν συνεργοῦντα κατὰ δύναμιν.

in all(-things) and to-yield cooperating as-far-as possible

μετὰ τοῦτο ἴσθι ὅτι καὶ ἀδελφὸς εἶ.

after this know that also (a)-brother you-are

8 καὶ πρὸς τοῦτο δὲ τὸ πρόσωπον ὀφείλεται παραχώρησις,

and to this too the role is-owed yielding

εὐπείθεια, εὐφημία, μηδέποτ' ἀντιποιήσασθαι τινος πρὸς

compliance good-speech never to-lay-claim-to anything against

αὐτὸν τῶν ἀπροαιρέτων, ἀλλ' ἡδέως ἐκεῖνα προέσθαι,

him of-the (things)-outside-choice but gladly those to-give-up

ἢ ἐν τοῖς προαιρετικοῖς πλέον ἔχῃς.

so-that in the (things)-within-choice more you-may-have

9 ὅρα γὰρ οἶόν ἐστιν ἀντὶ θήδρακος, ἂν οὕτως τύχῃ,

see for what-sort it-is instead-of (a)-lettuce if so it-happen

καὶ καθέδρας αὐτὸν εὐγνωμοσύνην κτήσασθαι, ὅση ἡ

and (a)-seat oneself good-feeling to-acquire how-great the

πλεονεξία.

advantage

10 μετὰ ταῦτα εἰ βουλευτῆς πόλεώς τινος, ὅτι βουλευτῆς· εἰ

after these if (a)-councilor of-(a)-city certain that (a)-councilor if

νέος, ὅτι νέος· εἰ πρεσβύτης, ὅτι πρεσβύτης· εἰ πατήρ,

young that young if old that old if (a)-father

ὅτι πατήρ.

that (a)-father

11 ἀεὶ γὰρ ἕκαστον τῶν τοιούτων ὀνομάτων εἰς ἐπιλογισμὸν

always for each of-the such names into consideration

ἐρχόμενον ὑπογράφει τὰ οἰκεῖα ἔργα.

coming sketches the proper works

12 ἐὰν δ' ἀπελθὼν ψέγῃς σου τὸν ἀδελφόν, λέγω σοι

if but having-gone-off you-blame your the brother I-say to-you

‘ἐπελάθου, τίς εἶ καὶ τί σοι ὄνομα.’

you-have-forgotten who you-are and what to-you (is-the)-name

- εἶτα εἰ μὲν χαλκεὺς ὢν ἐχρῶ τῇ σφύρᾳ ἄλλως, 13
then if indeed (a)-smith being you-used the hammer wrongly
 ἐπιλελησμένος ἂν ἦς τοῦ χαλκέως· εἰ δὲ τοῦ
having-forgotten — you-would-be the smith if but the
 ἀδελφοῦ ἐπελάθου καὶ ἀντὶ ἀδελφοῦ ἐχθρὸς ἐγένου,
brother you-forgot and instead-of (a)-brother (an)-enemy you-became
 οὐδὲν ἀντ' οὐδενὸς ἡλλάχθαι φανεῖ σεαυτῷ;
nothing in-exchange-for nothing to-have-exchanged will-you-seem to-yourself
 εἰ δ' ἀντὶ ἀνθρώπου, ἡμέρου ζώου καὶ κοινωνικοῦ, 14
if but instead-of (a)-man (a)-tame creature and social
 θηρίον γέγονας βλαβερόν, ἐπίβουλον, δηκτικόν, οὐδὲν
(a)-beast you-have-become harmful treacherous biting nothing
 ἀπολώλεκας; ἀλλὰ δεῖ σε κέρμα ἀπολέσαι, ἵνα ζημιωθῇς,
have-you-lost but must you (a)-coin to-lose so-that you-be-penalized
 ἄλλου δ' οὐδενὸς ἀπώλεια ζημοῖ τὸν ἄνθρωπον;
of-other but nothing (the)-loss penalizes the man
 εἶτα γραμματικὴν μὲν ἀποβαλὼν ἢ μουσικὴν ζημίαν 15
then grammar indeed having-lost or music (a)-loss
 ἂν ἡγοῦ τὴν ἀπώλειαν αὐτῆς· εἰ δ' αἰδῶ καὶ
— you-would-consider the loss of-it if but self-respect and
 καταστολὴν καὶ ἡμερότητα ἀποβαλεῖς, οὐδὲν ἡγῇ
decorum and gentleness you-will-lose nothing do-you-consider
 τὸ πρᾶγμα;
the matter
 καίτοι ἐκεῖνα μὲν παρ' ἑξωθέν τινα καὶ ἀπροαίρετον 16
and-yet those(-things) indeed through external some and outside-choice
 αἰτίαν ἀπόλλυται, ταῦτα δὲ παρ' ἡμᾶς· καὶ ἐκεῖνα μὲν
cause are-lost these but through us and those(-things) indeed
 οὔτ' ἔχειν καλὸν ἐστὶν οὔτ' ἀπολλύειν αἰσχρὸν ἐστὶν,
neither to-have fine is nor to-lose shameful is

ταῦτα δὲ καὶ μὴ ἔχειν καὶ ἀπολλύειν καὶ αἰσχρόν ἐστι
these but both not to-have and to-lose both shameful is
 καὶ ἐπονείδιστον καὶ ἀτύχημα.

and reproachful and (a)-misfortune

- 17 τί ἀπολλύει ὁ τὰ τοῦ κιναιδου πάσχων; τὸν
what loses the(-one) the (things)-of-the lewd(-man) undergoing the
 ἄνδρα. ὁ δὲ διατιθείς; πολλὰ μὲν καὶ ἄλλα
man the and (one)-dealing(-with-him) many indeed also other(-things)
 καὶ αὐτὸς δ' οὐδὲν ἥττον τὸν ἄνδρα.

and himself but nothing less the man

- 18 τί ἀπολλύει ὁ μοιχεύων; τὸν αἰδήμονα, τὸν
what loses the (one)-committing-adultery the self-respecting(-man) the
 ἐγκρατῆ, τὸν κόσμιον, τὸν πολίτην, τὸν γείτονα. τί
self-controlled the decent the citizen the neighbor what
 ἀπολλύει ὁ ὀργιζόμενος; ἄλλο τι.

loses the (one)-being-angry other something

- 19 ὁ φοβούμενος; ἄλλο τι. οὐδεὶς δίχα ἀπωλείας καὶ
the (one)-fearing other something no-one without loss and
 ζημίας κακός ἐστιν. λοιπὸν εἰ τὴν ζημίαν ζητεῖς ἐν
penalty bad is so if the penalty you-seek in
 κέρματι, πάντες οὗτοι ἀβλαβεῖς, ἀζήμιοι, ἂν οὕτως
(a)-coin all these(-men) (are)-unharmed unpenalized if so
 τύχη, καὶ ὠφελοῦμενοι καὶ κερδαίνοντες, ὅταν διὰ τινος
it-happen even benefited and gaining when through some
 τούτων τῶν ἔργων κέρμα αὐτοῖς προσγένηται.

of-these the works (a)-coin to-them accrues

- 20 ὅρα δ' εἰ ἐπὶ κερμάτιον πάντα ἀνάγεις, ὅτι οὐδ' ὁ
see but if to (a)-little-coin all(-things) you-refer that not-even the(-man)
 τὴν ρινά σοι ἀπολλύων ἔσται βεβλαμμένος. — ναί,
the nose for-you losing will-be harmed yes
 φησὶν, κεκολόβωται γὰρ τὸ σῶμα.

he-says has-been-mutilated for the body

— ἄγε, ὁ δὲ τὴν ὁσφρασίαν αὐτὴν ἀπολωλεκὼς οὐδὲν 21

come the(-man) and the smell itself having-lost nothing
ἀπολλύει; ψυχῆς οὖν δύναμις οὐκ ἔστιν οὐδεμία, ἣν ὁ
loses of-soul then (a)-faculty not is-there any which the-one
μὲν κτησάμενος ὠφελεῖται, ὁ δ' ἀποβαλὼν ζημιούται;
indeed having-acquired is-benefited the-other but having-lost is-penalized

— ποίαν καὶ λέγεις; — οὐδὲν ἔχομεν αἰδῆμον φύσει; 22

what-sort-of also do-you-mean nothing do-we-have self-respecting by-nature
— ἔχομεν. — ὁ τοῦτο ἀπολλύων οὐ ζημιούται,
we-have(-it) the(-man) this losing not is-penalized

οὐδενὸς στερίσκεται, οὐδὲν ἀποβάλλει τῶν πρὸς
of-nothing is-deprived nothing loses of-the (things)-belonging-to
αὐτόν;

himself

οὐκ ἔχομεν φύσει τι πιστόν, φύσει στερκτικόν, 23

not do-we-have by-nature something faithful by-nature affectionate
φύσει ὠφελητικόν, ἀλλήλων φύσει ἀνεκτικόν; ὅστις οὖν
by-nature beneficial of-one-another by-nature forbearing whoever then
εἰς ταῦτα περιορᾷ ζημιούμενον ἑαυτόν, οὗτος ἦ
in these(-things) overlooks being-penalized himself this(-man) is-he-to-be
ἀβλαβῆς καὶ ἀζήμιος;

unharmd and unpenalized

τί οὖν; μὴ βλάψω τὸν βλάψαντα; — πρῶτον μὲν 24

what then not shall-I-harm the (one)-having-harmed(-me) first indeed
ἰδοῦ, τί ἐστι βλάβη καὶ μνήσθητι ὧν ἤκουσας παρὰ
look what is harm and remember what you-heard from
τῶν φιλοσόφων.

the philosophers

εἰ γὰρ τὸ ἀγαθὸν ἐν προαιρέσει καὶ τὸ κακὸν ὡσαύτως 25

if for the good (is)-in choice and the evil likewise
ἐν προαιρέσει, βλέπε μὴ τοιοῦτ' ἐστὶν ὃ λέγεις 'τί οὖν;
in choice see lest such is what you-say what then

- 26 ἐπειδὴ ἐκεῖνος ἐαυτὸν ἔβλαψεν πρὸς ἐμέ τι ἄδικον
 since he himself harmed toward me something unjust
 ποιήσας, ἐγὼ ἐμαυτὸν μὴ βλάβω πρὸς ἐκεῖνον ἄδικόν
 having-done I myself not shall-I-harm toward him unjust
 τι ποιήσας;
 something having-done
- 27 τί οὖν οὐ τοιοῦτόν τι φανταζόμεθα, ἀλλ' ὅπου τι
 why then not such something do-we-imagine but where some
 σωματικὸν ἐλάττωμα ἢ εἰς κτῆσιν, ἐκεῖ ἢ βλάβη, ὅπου
 bodily defect or to property there the harm where
 εἰς τὴν προαίρεσιν, οὐδεμία βλάβη;
 to the choice no harm
- 28 οὔτε γὰρ τὴν κεφαλὴν ἀλγεῖ ὁ ἐξαπατηθεὶς ἢ
 neither for the head has-a-pain-in the (one)-deceived or
 ἀδικήσας οὔτε τὸν ὀφθαλμὸν οὔτε τὸ ἰσχίον οὔτε τὸν
 having-done-wrong nor the eye nor the hip nor the
 ἀγρὸν ἀπολλύει.
 field loses
- 29 ἡμεῖς δ' ἄλλο οὐδὲν ἐθέλομεν ἢ ταῦτα· τὴν προαίρεσιν
 we but other nothing wish than these(-things) the choice
 δὲ πότερον αἰδήμονα καὶ πιστὴν ἔξομεν ἢ ἀναίσχυντον
 but whether self-respecting and faithful we-shall-have or shameless
 καὶ ἄπιστον, οὐδ' ἐγγὺς διαφερόμεθα πλὴν μόνον ἐν τῇ
 and faithless not-even near we-differ except only in the
 σχολῇ μέχρι τῶν λογαρίων.
 school as-far-as the little-arguments
- 30 τοιγαροῦν μέχρι τῶν λογαρίων προκόπτομεν, ἔξω δ'
 accordingly as-far-as the little-arguments we-progress outside but
 αὐτῶν οὐδὲ τὸ ἐλάχιστον.
 them not-even the least

τίς ἀρχὴ φιλοσοφίας

XI · WHAT THE BEGINNING OF PHILOSOPHY IS

Philosophy begins in awareness of one's own weakness about necessary things. We have no inborn notion of a right-angled triangle, but all have come with notions of good and evil, noble and shameful, and use the names; conceit enters in applying them to cases. Seeming is no standard, for conflicting seemings cannot all be right, so we seek one, like the balance for weights. Weighed, pleasure proves unstable and is cast out of the region of goods. To philosophize is to examine and confirm such standards; to use them is the good man's work.

ἀρχὴ φιλοσοφίας παρά γε τοῖς ὥς δεῖ καὶ 1
(the)-beginning of-philosophy among at-least those as (one)-must and
κατὰ θύραν ἀπτομένοις αὐτῆς συναίσθησις τῆς αὐτοῦ
by (the)-door taking-hold-of it (an)-awareness of-the one's-own
ἀσθενείας καὶ ἀδυναμίας περὶ τὰ ἀναγκαῖα.
weakness and powerlessness about the necessary(-things)
ὀρθογωνίου μὲν γὰρ τριγώνου ἢ διέσεως ἡμιτονίου 2
of-(a)-right-angled indeed for triangle or of-(an)-interval of-(a)-half-tone
οὐδεμίαν φύσει ἔννοιαν ἤκομεν ἔχοντες, ἀλλ' ἔκ τινος
no by-nature conception we-have-come having but from some
τεχνικῆς παραλήψεως διδασκόμεθα ἕκαστον αὐτῶν καὶ
technical instruction we-are-taught each of-them and
διὰ τοῦτο οἱ μὴ εἰδότες αὐτὰ οὐδ' οἴονται εἰδέναι.
because-of this those not knowing them not-even think to-know
ἀγαθοῦ δὲ καὶ κακοῦ καὶ καλοῦ καὶ αἰσχροῦ καὶ 3
of-good but and of-bad and of-noble and of-shameful and
πρέποντος καὶ ἀπρεποῦς καὶ εὐδαιμονίας καὶ προσήκοντος
of-fitting and of-unfitting and of-happiness and of-appropriate
καὶ ἐπιβάλλοντος καὶ ὅ τι δεῖ ποιῆσαι καὶ ὅ τι
and of-incumbent and what ever (one)-must to-do and what ever
οὐ δεῖ ποιῆσαι τίς οὐκ ἔχων ἔμφυτον ἔννοιαν ἐλήλυθεν;
not (one)-must to-do who not having (an)-inborn conception has-come

- 4 διὰ τοῦτο πάντες χρώμεθα τοῖς ὀνόμασιν καὶ ἐφαρμόζειν
because-of this all we-use the names and to-apply
 πειρώμεθα τὰς προλήψεις ταῖς ἐπὶ μέρους οὐσίαις.
we-try the preconceptions to-the in particular cases
- 5 καλῶς ἐποίησεν, δεόντως, οὐ δεόντως· ἡτύχησεν,
nobly he-did as-was-due not as-was-due he-was-unfortunate
 εὐτύχησεν· ἄδικός ἐστιν, δίκαιός ἐστιν. τίς ἡμῶν φεῖδεται
he-was-fortunate unjust he-is just he-is who of-us spares
 τούτων τῶν ὀνομάτων; τίς ἡμῶν ἀναβάλλεται τὴν χρῆσιν
these the names who of-us puts-off the use
 αὐτῶν μέχρι μάθη καθάπερ τῶν περὶ τὰς γραμμὰς
of-them until he-learns just-as of-the(-things) about the lines
 ἢ τοὺς φθόγγους οἱ οὐκ εἰδότες;
or the sounds those not knowing
- 6 τούτου δ' αἴτιον τὸ ἦκειν ἤδη τινὰ ὑπὸ τῆς
of-this but (the)-cause the to-have-come already some(-things) by the
 φύσεως κατὰ τὸν τόπον ὥσπερ δεδιδασμένους, ἀφ' ὧν
nature in the matter as-if having-been-taught from which
 ὀρμώμενοι καὶ τὴν οὔσιν προσειλήφαμεν.
setting-out also the conceit we-have-acquired-besides
- 7 — †διὰ γάρ, φησίν, οὐκ οἶδα ἐγὼ τὸ καλὸν καὶ τὸ αἰσχρόν;
(corrupt) for he-says not know I the noble and the shameful
 οὐκ ἔχω ἔννοιαν αὐτοῦ; — ἔχεις. — οὐκ ἐφαρμόζω τοῖς
not have-I (a)-conception of-it you-have not do-I-apply(-it) to-the
 ἐπὶ μέρους; — ἐφαρμόζεις. — οὐ καλῶς οὖν ἐφαρμόζω;
in particular you-apply(-it) not rightly then do-I-apply(-it)
- 8 — ἐνταῦθά ἐστι τὸ ζήτημα πᾶν καὶ οὔσις ἐνταῦθα
there is the question whole and conceit there
 προσγίνεται. ἀφ' ὁμολογουμένων γὰρ ὀρμώμενοι τούτων
comes-in from agreed(-things) for setting-out these

ἐπὶ τὸ ἀμφισβητούμενον προάγουσιν ὑπὸ τῆς ἀκαταλλήλου
to the disputed they-advance through the unsuitable
 ἐφαρμογῆς.

application

ὥς εἴ γε καὶ τοῦτο ἔτι πρὸς ἐκείνους ἐκέκτηντο, τί 9
since if at-least also this still besides those(-things) they-had-acquired what
 ἐκώλυεν αὐτοὺς εἶναι τελείους;

prevented them to-be perfect

νῦν δ' ἐπεὶ δοκεῖς ὅτι καὶ καταλλήλως ἐφαρμόζεις τὰς 10
now but since you-think that also suitably you-apply the
 προλήψεις τοῖς ἐπὶ μέρους, εἰπέ μοι, πόθεν τοῦτο λαμβάνεις;

preconceptions to-the in particular tell me whence this do-you-take

— ὅτι δοκεῖ μοι. — τουτὶ οὖν ᾧτινι οὐ δοκεῖ,
because it-seems(-so) to-me this(-thing) then to-whom not it-seems(-so)

καὶ οἶεται καὶ αὐτὸς ἐφαρμόζειν καλῶς· ἢ οὐκ οἶεται;
and he-thinks also himself to-apply(-it) rightly or not does-he-think

— οἶεται. — δύνασθε οὖν περὶ ὧν τὰ μαχόμενα 11
he-thinks can-you then about which the conflicting(-things)

δοξάζετε ἀμφοτέροι καταλλήλως ἐφαρμόζειν τὰς προλήψεις;
you-believe both suitably apply the preconceptions

— οὐ δυνάμεθα. — ἔχεις οὖν δεῖξαί τι ἡμῖν πρὸς 12
not we-can can-you then show something to-us for

τὸ αὐτὰς ἐφαρμόζειν ἄμεινον ἀνωτέρω τοῦ δοκεῖν σοι;
the them to-apply better higher than-the to-seem to-you

ὁ δὲ μαινόμενος ἄλλα τινὰ ποιεῖ ἢ τὰ δοκοῦντά
the but madman other some(-things) does than the seeming

οἱ καλά; καὶ ἐκείνῳ οὖν ἀρκεῖ τοῦτο τὸ κριτήριον;
to-him noble(-things) and-to-him then suffices this the criterion

— οὐκ ἀρκεῖ. — ἐλθὼν οὖν ἐπὶ τι ἀνωτέρω τοῦ
not it-suffices having-come then to something higher than-the

δοκεῖν τί τοῦτό ἐστιν†

to-seem what this is

- 13 ἴδ' ἀρχὴν φιλοσοφίας· αἴσθησις μάχης τῆς πρὸς
see (the)-beginning of-philosophy (a)-perception of-conflict the toward
 ἀλλήλους τῶν ἀνθρώπων καὶ ζήτησις τοῦ παρ' ὃ
one-another of-the men and (a)-search for-the(-thing) because-of which
 γίνεται ἡ μάχη καὶ κατάγνωσις καὶ ἀπιστία πρὸς τὸ ψιλῶς
arises the conflict and (a)-condemnation and distrust toward the merely
 δοκοῦν, ἔρευνα δέ τις περὶ τὸ δοκοῦν εἰ ὀρθῶς δοκεῖ
seeming (an)-inquiry but some about the seeming whether rightly it-seems
 καὶ εὔρεσις κανόνος τινός, οἷον ἐπὶ βαρῶν τὸν ζυγὸν
and (a)-discovery of-(a)-standard some just-as for weights the balance
 εὔρομεν, οἷον ἐπὶ εὐθέων καὶ στρεβλῶν τὴν στάθμην.
we-have-found just-as for straight and crooked(-things) the rule
- 14 — τοῦτ' ἔστιν ἀρχὴ φιλοσοφίας; πάντα καλῶς ἔχει
this is (the)-beginning of-philosophy all(-things) well are
 τὰ δοκοῦντα ἅπασιν; — καὶ πῶς δυνατόν τὰ μαχόμενα
the seeming(-things) to-all and how possible the conflicting(-things)
 καλῶς ἔχειν; οὐκοῦν οὐ πάντα, ἀλλὰ τὰ ἡμῶν δοκοῦντα.
well to-be therefore not all but the to-us seeming(-things)
- 15 τί μᾶλλον ἢ τὰ Σύροις, τί μᾶλλον ἢ τὰ Αἰγυπτίοις, τί
why more than the to-Syrians why more than the to-Egyptians why
 μᾶλλον ἢ τὰ ἐμοὶ φαινόμενα ἢ τὰ τῷ δεῖνι; — οὐδὲν
more than the to-me appearing(-things) or the to-the so-and-so no-way
 μᾶλλον. — οὐκ ἄρα ἀρκεῖ τὸ δοκοῦν ἐκάστῳ πρὸς τὸ εἶναι.
more not then suffices the seeming to-each for the to-be
 οὐδὲ γὰρ ἐπὶ βαρῶν ἢ μέτρων ψιλῇ τῇ ἐμφάσει
not-even for in-the-case-of weights or measures with-bare the appearance
 ἀρκούμεθα, ἀλλὰ κανόνα τινὰ ἐφ' ἐκάστου εὔρομεν.
we-are-content but (a)-standard some for each we-have-found

ἐνταῦθ' οὖν οὐδεὶς κανὼν ἀνωτέρω τοῦ δοκεῖν; καὶ πῶς 16

here then no standard higher than-the to-seem and how

οἶόν τε ἀτέκμαρτα εἶναι καὶ ἀνεύρετα τὰ ἀναγκαϊότατα
possible — undiscoverable to-be and unfindable the most-necessary(-things)
ἐν ἀνθρώποις; — ἔστιν οὖν.

among men

there-is then

— καὶ διὰ τί οὐ ζητοῦμεν αὐτὸν καὶ ἀνευρίσκομεν 17

and because-of what not do-we-seek it and find-out

καὶ ἀνευρόντες λοιπὸν ἀπαραβάτως χρώμεθα δίχα αὐτοῦ
and having-found-out thereafter unswervingly use without it
μηδὲ τὸν δάκτυλον ἐκτείνοντες;

not-even the finger

stretching-out

τοῦτο γάρ, οἶμαι, ἐστὶν ὃ εὔρεθ' ἀπαλλάσσει μανίας 18

this for I-think is which found frees from-madness

τοὺς μόνῳ τῷ δοκεῖν μέτρῳ πάντων χρωμένους, ἵνα

those by-alone the to-seem (as)-measure of-all using so-that

λοιπὸν ἀπὸ τινων γνωρίμων καὶ διευκρινημένων ὀρμώμενοι

thereafter from some known and distinguished(-things) setting-out

χρώμεθα ἐπὶ τῶν ἐπὶ μέρους διηρθρωμέναις ταῖς προλήψεσι.

we-may-use for the in particular articulated the preconceptions

τίς ὑποπέπτωκεν οὐσία περὶ ἧς ζητοῦμεν; — ἡδονή. 19

what has-fallen-under case about which we-inquire pleasure

— ὕπαγε αὐτὴν τῷ κανόνι, βάλε εἰς τὸν ζυγόν. τὸ 20

bring it to-the standard throw(-it) into the balance the

ἀγαθὸν δεῖ εἶναι τοιοῦτον, ἐφ' ᾧ θαρρεῖν ἄξιον καὶ

good must to-be such in which to-be-confident worthy and

ᾧ πεποιθέναι; — δεῖ. — ἀβεβαίῳ οὖν τινι

in-which to-trust

(it)-must

in-unstable then some(-thing)

θαρρεῖν ἄξιον;

to-be-confident worthy

- 21 — οὐ. — μή τι οὖν βέβαιον ἢ ἡδονή; — οὐ.
no surely-not something then stable the pleasure no
 — ἄρον οὖν καὶ βάλε ἕξω ἐκ τοῦ ζυγοῦ καὶ ἀπέλασον
take-up then and throw(-it) out from the balance and drive(-it)-away
 τῆς χώρας τῶν ἀγαθῶν μακράν.
from-the region of-the goods far
- 22 εἰ δ' οὐκ ὀξυβλεπτεῖς καὶ ἓν σοι ζυγὸν οὐκ ἀρκεῖ, φέρε
if but not you-are-sharp-sighted and one for-you balance not suffices bring
 ἄλλο. ἐπὶ τῷ ἀγαθῷ ἄξιον ἐπαίρεσθαι; — ναί. — ἐφ' ἡδονῇ
another for the good worthy to-be-elated yes at pleasure
 οὖν παρούσῃ ἄξιον ἐπαίρεσθαι; βλέπε μὴ εἴπῃς ὅτι
then present worthy to-be-elated see (that)-not you-say that
 ἄξιον· εἰ δὲ μή, οὐκέτι σε οὐδὲ τοῦ ζυγοῦ ἄξιον ἡγήσομαι.
(it-is)-worthy if but not no-longer you even of-the balance worthy I-shall-consider
- 23 οὕτως κρίνεται τὰ πράγματα καὶ ἴσταται τῶν κανόνων
so are-judged the matters and are-weighed the standards
 ἡτοιμασμένων·
being-ready
- 24 καὶ τὸ φιλοσοφεῖν τοῦτό ἐστιν, ἐπισκέπτεσθαι καὶ βεβαιοῦν
and the to-philosophize this is to-examine and to-confirm
 τοὺς κανόνας,
the standards
- 25 τὸ δ' ἥδη χρῆσθαι τοῖς ἐγνωσμένοις τοῦτο τοῦ καλοῦ
the but next to-use the (things)-known this of-the noble
 καὶ ἀγαθοῦ ἔργον ἐστίν.
and good(-man) (the)-work is

περὶ τοῦ διαλέγεσθαι

XII · ON CONVERSATION

Our philosophers have worked out what one must learn in order to reason, but we are untrained in its proper use: given a layman who contradicts, we cannot handle him, and end by abusing or mocking him. A guide leads the lost back to the road; show the man the truth. Socrates made his interlocutor his only witness, drawing out conceptions until anyone felt the conflict, and he was never provoked or abusive. At Rome the practice is dangerous: ask a rich consular how he cares for his soul, and he may answer with his knuckles.

ἃ μὲν δεῖ μαθόντα εἰδέναι χρῆσθαι λόγῳ, 1
what(-things) indeed (one)-must having-learned to-know to-use reasoning
 ἡκρίβωται ὑπὸ τῶν ἡμετέρων. περὶ δὲ τὴν χρήσιν αὐτῶν
are-made-exact by the our(-people) about but the use of-them
 τὴν προσήκουσαν τελέως ἀγύμναστοί ἐσμεν.
the appropriate completely untrained we-are
 δὸς γοῦν ᾧ θέλεις ἡμῶν ἰδιώτην τινὰ τὸν 2
give at-any-rate to-whom you-wish of-us (a)-layman some the
 προσδιαλεγόμενον· καὶ οὐχ εὕρισκει χρῆσασθαι αὐτῷ, ἀλλὰ
(one)-conversing and not he-finds (how)-to-deal with-him but
 μικρὰ κινήσας τὸν ἄνθρωπον, ἂν παρὰ σκέλος ἀπαντᾷ
slightly having-moved the man if beside (the)-leg he-meets
 ἐκεῖνος, οὐκέτι δύναται μεταχειρίσασθαι, ἀλλ' ἢ λοιδορεῖ
that(-one) no-longer he-can handle(-him) but either he-abuses
 λοιπὸν ἢ καταγελάει καὶ λέγει 'ἰδιώτης ἐστίν· οὐκ ἔστιν
thereafter or he-mocks and says (a)-layman he-is not it-is-possible
 αὐτῷ χρῆσασθαι.'
with-him to-deal

3 ὁ δ' ὁδηγός, ὅταν λάβῃ τινὰ πλανώμενον, ἡγαγεν ἐπὶ
the but guide when he-takes someone wandering he-leads onto
 τὴν ὁδὸν τὴν δέουσαν, οὐχὶ καταγελάσας ἢ λοιδορησάμενος
the road the right not having-mocked or having-abused
 ἀπῆλθεν.

he-goes-off

4 καὶ σὺ δείξον αὐτῷ τὴν ἀλήθειαν καὶ ὅψει ὅτι ἀκολουθεῖ.
also you show him the truth and you-will-see that he-follows
 μέχρι δ' ἂν οὐ μὴ δεικνύης, μὴ ἐκείνου καταγέλα, ἀλλὰ
so-long but — as not you-show not him mock but
 μᾶλλον αἰσθάνου τῆς ἀδυναμίας τῆς αὐτοῦ.

rather perceive the powerlessness the your-own

5 πῶς οὖν ἐποίει Σωκράτης; αὐτὸν ἠνάγκαζεν τὸν
how then used-to-do Socrates him he-compelled the
 προσδιαλεγόμενον αὐτῷ μαρτυρεῖν, ἄλλου δ' οὐδενὸς
(one)-conversing with-him to-bear-witness other but no
 ἐδεῖτο μάρτυρος. τοιγαροῦν ἐξῆν αὐτῷ λέγειν ὅτι
he-needed witness accordingly it-was-possible for-him to-say that
 'τοὺς μὲν ἄλλους ἐῷ χαίρειν, αἰεὶ δὲ τῷ ἀντιλέγοντι
the indeed others I-let go always but with-the (one)-contradicting
 ἀρκοῦμαι μάρτυρι· καὶ τοὺς μὲν ἄλλους οὐκ ἐπιψηφίζω,
I-am-content (as)-witness and the indeed others not I-put-to-the-vote
 τὸν δὲ προσδιαλεγόμενον μόνον.'

the but (one)-conversing alone

6 οὕτω γὰρ ἐναργῇ ἐτίθει τὰ ἀπὸ τῶν ἐννοιῶν, ὥστε
so for clear he-made the(-things) from the conceptions that
 πάνθ' ὄντιναοῦν συναισθανόμενον τῆς μάχης ἀναχωρεῖν
every whoever(-it-was) perceiving the conflict to-withdraw
 ἀπ' αὐτῆς.

from it

- ‘ἄρά γε ὁ φθονῶν χαίρει;’ — ‘οὐδαμῶς, ἀλλὰ 7
(is-it)-that at-least the (one)-envying rejoices by-no-means but
 μᾶλλον λυπείται.’ ἀπὸ τοῦ ἐναντίου ἐκίνησε τὸν πλησίον.
rather he-is-pained from the opposite he-moved the neighbor
 ‘τί δ’; ἐπὶ κακοῖς δοκεῖ σοι εἶναι λύπη ὁ φθόνος; καὶ
what and at evils seems to-you to-be pain the envy and
 τί ὁ φθόνος ἐστὶ κακῶν;’
what the envy is of-evils
 οὐκοῦν ἐκεῖνον ἐποίησεν εἰπεῖν ὅτι λύπη ἐστὶν ἐπ’ ἀγαθοῖς 8
therefore that(-one) he-made to-say that pain is at goods
 ὁ φθόνος. ‘τί δέ; φθονοίη ἂν τις τοῖς οὐδὲν πρὸς
the envy what and would-envy — anyone those(-who-are) nothing to
 αὐτόν;’
himself
 — ‘οὐδαμῶς.’ καὶ οὕτως ἐκπεπληρωκὼς τὴν ἔννοιαν καὶ 9
by-no-means and so having-filled-out the conception and
 διηρθρωκὼς ἀπηλλάσσετο, οὐ λέγων ὅτι ‘ὅρισαί μοι
having-articulated(-it) he-used-to-depart not saying that define for-me
 τὸν φθόνον,’ εἶτα ὀρίσαμένου ‘κακῶς ὠρίσω· οὐ γὰρ
the envy then (the-man)-having-defined badly you-defined not for
 ἀντακολουθεῖ τῷ κεφαλαιώδει τὸ ὀρικόν.’
corresponds to-the summary the definition
 ῥήματα τεχνικὰ καὶ διὰ τοῦτο τοῖς ἰδιώταις φορτικὰ καὶ 10
words technical and because-of this to-the laymen tiresome and
 δυσπαρακολούθητα, ὧν ἡμεῖς ἀποστῆναι οὐ δυνάμεθα.
hard-to-follow from-which we stand-away not can
 ἐξ ὧν δ’ αὐτὸς ὁ ἰδιώτης ἐπακολουθῶν ταῖς αὐτοῦ 11
from which but himself the layman following his own
 φαντασίαις παραχωρῆσαι δύναται ἂν τι ἢ ἀθετῆσαι,
impressions to-concede would-be-able — something or to-reject
 οὐδαμῶς διὰ τούτων αὐτὸν κινῆσαι δυνάμεθα.
by-no-means through these him move we-can

- 12 καὶ λοιπὸν εἰκότως συναισθανόμενοι ταύτης ἡμῶν τῆς
and so reasonably perceiving this our the
 ἀδυναμίας ἀπεχόμεθα τοῦ πράγματος, ὅσοις γ'
powerlessness we-keep-away-from the matter those-to-whom at-least
 ἐστὶ τι εὐλαβείας.
is some caution
- 13 οἱ δὲ πολλοὶ καὶ εἰκαῖοι συγκαθέντες εἷς τι τοιοῦτον
the but many and rash having-descended into some(-thing) such
 φύρονται καὶ φύρουσι καὶ τὰ τελευταῖα λοιδορήσαντες
get-muddled and muddle and at-the last having-abused
 καὶ λοιδορηθέντες ἀπέρχονται.
and having-been-abused they-go-away
- 14 τὸ πρῶτον δὲ τοῦτο καὶ μάλιστα ἴδιον Σωκράτους
the first but this and most peculiar of-Socrates
 μηδέποτε παροξυνθῆναι ἐν λόγῳ, μηδέποτε λοιδορον
never to-be-provoked in argument never abusive
 προενέγκασθαι μηδέν, μηδέποθ' ὑβριστικόν, ἀλλὰ τῶν
to-bring-forth anything never insolent but the
 λοιδορούντων ἀνέχεσθαι καὶ παύειν μάχην.
abusing(-men) to-bear-with and to-stop (the)-conflict
- 15 εἰ θέλετε γινῶναι, πόσῃ ἐν τούτῳ δύνανται εἶχεν, ἀνάγνωτε
if you-wish to-know how-much in this power he-had read
 τὸ Ξενοφώντος Συμπόσιον καὶ ὄψεσθε πόσας μάχας
the of-Xenophon Symposium and you-will-see how-many conflicts
 διαλέλυκεν.
he-has-resolved

διὰ τοῦτο εἰκότως καὶ παρὰ τοῖς ποιηταῖς ἐν μεγίστῳ 16
because-of this reasonably also among the poets in greatest
 ἐπαίνῳ λέλεκται τὸ
praise has-been-said the

αἰψά τε καὶ μέγα νεῖκος ἐπισταμένως κατέπαυσεν.
quickly and even great strife skillfully be-stopped

τί οὖν; οὐ λίαν ἐστὶ νῦν ἀσφαλὲς τὸ πρᾶγμα καὶ 17
what then not very is now safe the matter and
 μάλιστα ἐν Ῥώμῃ. τὸν γὰρ ποιῶντα αὐτὸ οὐκ ἐν γωνίᾳ
especially in Rome the for (one)-doing it not in (a)-corner
 δηλονότι δείξει ποιεῖν, ἀλλὰ προσελθόντα ὑπατικῶ
evidently it-will-be-necessary to-do but having-approached (a)-consular
 τινι, ἂν οὕτως τύχῃ, πλουσίῳ πυθέσθαι αὐτοῦ
someone if so it-happens rich to-ask him

‘ἔχεις μοι εἰπεῖν, ὦ οὗτος, ᾧ τινι τοὺς ἵππους τοὺς 18
can-you me tell O you to-whom ever the horses the
 σεαυτοῦ παρέδωκας;’ ἔγωγε. ‘ἄρα τῷ τυχόντι καὶ
your-own you-handed-over I-did (was-it)-that to-the chance(-man) and
 ἀπείρῳ ἵππικῆς;’ ‘οὐδαμῶς.’ ‘τί δ’; ᾧ τινι τὸ χρυσίον
inexperienced in-horsemanship by-no-means what and to-whom ever the gold
 ἢ τὸ ἀργύριον ἢ τὴν ἐσθήτα;’ ‘οὐδὲ ταῦτα τῷ τυχόντι.’
or the silver or the clothing not-even these to-the chance(-man)
 ‘τὸ σῶμα δὲ τὸ σαυτοῦ ἤδη τινὶ ἔσκειψαι ἐπιτρέψαι 19
the body but the your-own already to-someone have-you-considered to-entrust
 εἰς ἐπιμέλειαν αὐτοῦ;’ ‘πῶς γὰρ οὐ;’ ‘ἐμπείρῳ δηλονότι
for care of-it how for not to-(one)-experienced evidently
 καὶ τούτῳ ἀλειπτικῆς ἢ ἰατρικῆς;’ ‘πάνυ μὲν οὖν.’
and to-this(-one) in-gymnastics or in-medicine very indeed so

- 20 'πότερον ταῦτά σοι τὰ κράτιστά ἐστιν ἢ καὶ ἄλλο
whether these to-you the best(-things) are or also other
 τι ἐκτήσω πάντων ἄμεινον;' 'ποῖον καὶ λέγεις;
something did-you-acquire of-all better what-sort indeed do-you-mean
 'τὸ αὐτοῖς νῆ Δία τούτοις χρώμενον καὶ δοκιμάζον
the(-thing) very by Zeus these using and testing
 ἕκαστον καὶ βουλευόμενον.'
each and deliberating
- 21 'ἄρά γε τὴν ψυχὴν λέγεις;' ὀρθῶς ὑπέλαβες· ταύτην
(is-it)-that at-least the soul you-mean rightly you-supposed this
 γάρ τοι καὶ λέγω.' πολὺ νῆ Δία τῶν ἄλλων τοῦτο
for surely indeed I-mean much by Zeus than-the others this
 ἄμεινον δοκῶ μοι κεκτηῖσθαι.'
better I-seem to-myself to-have-acquired
- 22 'ἔχεις οὖν εἰπεῖν, ὅτῳ τρόπῳ τῆς ψυχῆς ἐπιμεμέλησαι;
can-you then say in-what way of-the soul you-have-taken-care
 οὐ γὰρ εἰκῇ χῶς ἔτυχεν εἰκός σε οὕτως σοφὸν
not for at-random and-as it-happened (it-is)-likely you so wise
 ὄντα καὶ ἐν τῇ πόλει δόκιμον τὸ κράτιστον τῶν σεαυτοῦ
being and in the city esteemed the best of-the your-own
 περιορᾶν ἀμελούμενον καὶ ἀπολλύμενον.'
to-overlook being-neglected and perishing
- 23 'οὐδαμῶς.' 'ἀλλ' αὐτὸς ἐπιμεμέλησαι αὐτοῦ; πότερον
by-no-means but yourself have-you-taken-care-of it whether
 μαθὼν παρά του ἢ εὐρὼν αὐτός;' ὧδε λοιπὸν ὁ
having-learned from someone or having-found(-it) yourself here so the
 κίνδυνος, μὴ πρῶτον μὲν εἴπη
danger lest first indeed he-says

‘τί δέ σοι μέλει, βέλτιστε; κύριός μου εἶ;’ εἴτ’ ἂν 24
what but to-you does-it-matter best(-man) master of-me are-you then if
 ἐπιμένεις πράγματα παρέχων, διαράμενος κονδύλους σοι
you-persist trouble making having-raised-up (his)-knuckles you
 δῶ.

he-gives

τούτου τοῦ πράγματος ἤμην ποτὲ ζηλωτῆς καὶ αὐτός, 25
of-this the matter I-was once (an)-admirer also myself
 πρὶν εἰς ταῦτα ἐμπεσεῖν.
before into these(-things) to-fall

περὶ τοῦ ἀγωνιᾶν

XIII · ON ANXIETY

Anxiety is wanting what is not in one's power: the lyre player, at ease singing alone, wants applause in the theater too. The anxious man writes no will without a lawyer, yet uses desire and aversion untaught, and his pallor, read as a doctor reads the spleen, shows inflamed desire. Zeno was calm before meeting Antigonos, Antigonos anxious before meeting Zeno. You have practiced conversing, but fear a man's power to kill you: claim no philosophy, and follow the stronger. Socrates and Diogenes practiced speaking to tyrants and kings; go weave syllogisms in your corner.

ὅταν ἀγωνιῶντα ἴδω ἄνθρωπον, λέγω· οὗτος τί ποτε 1
when anxious I-see (a)-man I-say this(-man) what ever
 θέλει; εἰ μὴ τῶν οὐκ ἐφ’ αὐτῷ τι ἤθελεν,
does-he-want if not of-the(-things) not up-to himself something he-was-wanting
 πῶς ἂν ἔτι ἡγωνία;
how — still would-he-be-anxious

διὰ τοῦτο καὶ ὁ κιθαρωδὸς μόνος μὲν ᾄδων οὐκ 2
because-of this also the lyre-singer alone indeed singing not
 ἀγωνιᾷ, εἰς θέατρον δ’ εἰσερχόμενος, καὶ λῖαν εὐφωνος
is-anxious into (the)-theater but entering even-if very fine-voiced

ἦ καὶ καλῶς καθαρίζῃ· οὐ γὰρ ᾄσαι μόνον θέλει καλῶς,
be-is and well be-plays-the-lyre not for to-sing only be-wants well

ἀλλὰ καὶ εὐδοκιμῆσαι, τοῦτο δ' οὐκέτι ἐστὶν ἐπ' αὐτῷ.
but also to-be-well-thought-of this but no-longer is up-to him

3 λοιπὸν οὗ μὲν ἡ ἐπιστήμη αὐτῷ πρόσεστιν, ἐκεῖ τὸ
so where indeed the knowledge to-him is-present there the
 θάρσος· φέρε ὃν θέλεις ἰδιώτην καὶ οὐκ ἐπιστρέφεται·
confidence bring whom you-wish (a)-layman and not be-pays-attention
 ὅπου δ' οὐκ οἶδεν οὐδὲ μεμελέτηκεν, ἐκεῖ ἀγωνιᾷ.
where but not be-knows nor has-practiced there be-is-anxious

4 τί δ' ἐστὶ τοῦτο; οὐκ οἶδεν, τί ἐστὶν ὄχλος οὐδὲ τί
what but is this not be-knows what is (a)-crowd nor what
 ὄχλου ἔπαινος· ἀλλὰ τὴν νήτην μὲν τύπτειν ἔμαθεν καὶ
of-(a)-crowd (the)-praise but the top-string indeed to-strike he-learned and
 τὴν ὑπάτην, ἔπαινος δ' ὁ παρὰ τῶν πολλῶν τί ἐστὶ καὶ
the bottom-string praise but the from the many what is and
 τίνα δύναμιν ἔχει ἐν βίῳ οὔτε οἶδεν οὔτε μεμελέτηκεν αὐτό.
what power it-has in life neither be-knows nor has-practiced it

5 ἀνάγκη λοιπὸν τρέμειν καὶ ὠχρίαν. καθαρωδὸν μὲν οὖν
(it-is)-necessary so to-tremble and to-turn-pale (a)-lyre-singer indeed then
 οὐ δύναμαι εἰπεῖν μὴ εἶναι, ὅταν ἴδω τινὰ φοβούμενον,
not I-can say not to-be when I-see someone fearing
 ἄλλο δέ τι δύναμαι εἰπεῖν καὶ οὐδὲ ἓν, ἀλλὰ πολλά.
other but some(-thing) I-can say and not-even one but many

6 καὶ πρῶτον πάντων ξένον αὐτὸν καλῶ καὶ λέγω·
and first of-all (a)-stranger him I-call and say
 οὗτος ὁ ἄνθρωπος οὐκ οἶδεν ποῦ τῆς γῆς ἐστίν, ἀλλ'
this the man not knows where of-the earth he-is but
 ἐκ τοσούτου χρόνου ἐπιδημῶν ἀγνοεῖ τοὺς νόμους
from so-long (a)-time residing he-is-ignorant-of the laws
 τῆς πόλεως καὶ τὰ ἔθνη καὶ τί ἔξεστι καὶ τί οὐκ
of-the city and the customs and what is-allowed and what not

ἔξεστιν. ἀλλ' οὐδὲ νομκόν τινα παρέλαβεν πρόποτε τὸν
is-allowed but not-even (a)-lawyer any he-has-taken-along ever the
ἐρῶντα αὐτῷ καὶ ἐξηγησόμενον τὰ νόμιμα·

(one)-who-will-tell him and explain the legal-usages

ἀλλὰ διαθήκην μὲν οὐ γράφει μὴ εἰδὼς πῶς δεῖ 7

but (a)-will indeed not he-writes not knowing how (one)-must

γράφειν ἢ παραλαβὼν τὸν εἰδότα οὐδ' ἐγγύην ἄλλως

to-write or having-taken-along the (one)-knowing nor (a)-bond otherwise

σφραγίζεται ἢ ἀσφάλειαν γράφει, ὀρέξει δὲ χρήται δίχα
he-seals or (a)-security he-writes desire but he-uses without

νομικοῦ καὶ ἐκκλίσει καὶ ὀρμῇ καὶ ἐπιβολῇ καὶ προθέσει.

(a)-lawyer and aversion and impulse and design and purpose

πῶς δίχα νομικοῦ; οὐκ οἶδεν ὅτι θέλει τὰ μὴ 8

how without (a)-lawyer not he-knows that he-wants the(-things) not

διδόμενα καὶ οὐ θέλει τὰ ἀναγκαῖα καὶ οὐκ οἶδεν οὔτε τὰ
given and not he-wants the necessary(-things) and not he-knows either the

ἴδια οὔτε τὰ ἀλλότρια. εἰ δέ γ' ἦδει, οὐδέποτ' ἂν

(things)-his-own or the (things)-of-others if but at-least he-knew never —

ἐνεποδίζετο, οὐδέποτ' ἐκωλύετο, οὐκ ἂν ἡγωνία.

would-be-be-hindered never would-be-be-prevented not — he-would-be-anxious

πῶς γὰρ οὐ; φοβεῖταιί τις οὖν ὑπὲρ τῶν μὴ κακῶν; 9

how for not does-be-fear anyone then for the not evils

— οὐ. — τί δ'; ὑπὲρ τῶν κακῶν μὲν, ἐπ' αὐτῷ δ'

no what and for the evils indeed up-to him but

ὄντων ὥστε μὴ συμβῆναι;

being so-that not to-happen

— οὐδαμῶς. — εἰ οὖν τὰ μὲν ἀπροαίρετα οὔτ' ἀγαθὰ 10

by-no-means if then the indeed (things)-outside-choice neither goods

οὔτε κακά, τὰ προαιρετικὰ δὲ πάντα ἐφ' ἡμῖν καὶ οὔτ'

nor evils the (things)-within-choice but all up-to us and neither

ἀφελέσθαι τις ἡμῶν αὐτὰ δύναται οὔτε περιποιῆσαι ἃ
take-away anyone from-us them can nor procure which
 οὐ θέλομεν αὐτῶν, ποῦ ἔτι τόπος ἀγωνίας;
not we-want of-them where still (is)-room for-anxiety

- 11 ἀλλὰ περὶ τοῦ σωματίου ἀγωνιῶμεν, ὑπὲρ τοῦ κτησιδίου,
but about the poor-body we-are-anxious for the poor-property
 περὶ τοῦ τί δόξει τῷ Καίσαρι, περὶ τῶν ἔσω
about the what will-seem(-good) — to-Caesar about the(-things) within
 δ' οὐδενός. μὴ τι περὶ τοῦ μὴ ψεῦδος ὑπολαβεῖν;
but nothing surely-not at-all about the not (a)-falsehood to-accept
 — οὐ· ἐπ' ἐμοὶ γάρ ἐστιν. — μὴ τι τοῦ
no up-to me for it-is surely-not at-all (about)-the
 ὀρμῆσαι παρὰ φύσιν; — οὐδὲ περὶ τούτου.
to-have-impulse against nature not-even about this

- 12 — ὅταν οὖν ἴδῃς τινὰ ὠχριῶντα, ὡς ὁ ἰατρός ἀπὸ
when then you-see someone turning-pale as the doctor from
 τοῦ χρώματος λέγει 'τούτου ὁ σπλὴν πέπονθε, τούτου
the color says of-this(-man) the spleen has-suffered of-this
 δὲ τὸ ἥπαρ,' οὕτως καὶ σὺ λέγε 'τούτου ὄρεξις καὶ
but the liver so also you say of-this(-man) desire and
 ἔκκλισις πέπονθεν, οὐκ εὐδοεῖ, φλεγμαίνει.'
aversion have-suffered not he-goes-well he-is-inflamed

- 13 χρῶμα γὰρ οὐ μεταβάλλει οὐδὲν ἄλλο οὐδὲ τρόμον ποιεῖ
color for not changes anything else nor trembling makes
 οὐδὲ ψόφον τῶν ὀδόντων οὐδὲ
nor chattering of-the teeth nor

μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἵζει.
shifts-his-knees and on both feet sits

διὰ τοῦτο Ζήνων μὲν Ἀντιγόνῳ μέλλων ἐντυγχάνειν 14
because-of this Zeno indeed with-Antigonus being-about to-meet

οὐκ ἠγωνία· ἃ γὰρ οὗτος ἐθαύμαζεν, τούτων
not was-anxious which(-things) for this(-man) admired of-these
 οὐδενὸς εἶχεν ἐκείνος ἐξουσίαν, ὦν δ' εἶχεν ἐκείνος οὐκ
of-none had that(-man) power which but had that(-man) not
 ἐπεστρέφετο οὗτος·

paid-attention-to this(-man)

Ἀντίγονος δὲ Ζήνωνι μέλλων ἐντυγχάνειν ἠγωνία, καὶ 15
Antigonus but with-Zeno being-about to-meet was-anxious and

εἰκότως· ἤθελε γὰρ ἀρέσκειν αὐτῷ, τοῦτο δ' ἔξω ἔκειτο·
reasonably he-wanted for to-please him this but outside lay
 οὗτος δ' ἐκείνῳ οὐκ ἤθελεν, οὐδὲ γὰρ ἄλλος τις
this(-man) but that(-man) not wanted(-to-please) not-even for other any
 τεχνίτης τῷ ἀτέχνῳ.

craftsman the unskilled(-man)

ἐγὼ σοι ἀρέσαι θέλω; ἀντὶ τίνος; οἶδας γὰρ 16
I you to-please want in-return-for what do-you-know for

τὰ μέτρα, καθ' ἃ κρίνεται ἄνθρωπος ὑπ' ἀνθρώπου;
the measures by which is-judged (a)-man by (a)-man
 μεμέληκέ σοι γινῶναι, τί ἐστὶν ἀγαθὸς ἄνθρωπος

has-it-been-a-concern to-you to-know what is (a)-good man

καὶ τί κακὸς καὶ πῶς ἐκάτερον γίγνεται; διὰ τί
and what (a)-bad and how each comes-to-be because-of what
 οὖν σὺ αὐτὸς ἀγαθὸς οὐκ εἶ;

then you yourself good not are

— πῶς, φησὶν, οὐκ εἰμὶ; — ὅτι οὐδεὶς ἀγαθὸς πενθεῖ 17
how he-says not am-I because no-one good mourns

οὐδὲ στενάζει, οὐδεὶς οἰμώζει, οὐδεὶς ὠχρίᾳ καὶ τρέμει
nor groans no-one laments no-one turns-pale and trembles

οὐδὲ λέγει 'πῶς μ' ἀποδέξεται, πῶς μου ἀκούσει;'

nor says how me will-be-receive how me will-be-hear

- 18 ἀνδράποδον, ὡς ἂν αὐτῷ δοκῇ. τί οὖν σοὶ μέλει
slave as — to-him it-seems what then to-you does-it-matter
 περὶ τῶν ἀλλοτρίων; νῦν οὐκ ἐκείνου ἀμάρτημά ἐστι
about the (things)-of-others now not that(-man's) fault is
 τὸ κακῶς ἀποδέξασθαι τὰ παρὰ σοῦ; — πῶς γὰρ
the badly to-receive the(-things) from you how for
 οὐ; — δύναται δ' ἄλλου μὲν εἶναι ἀμάρτημα, ἄλλου δὲ
not can-it but of-one indeed be (the)-fault of-another but
 κακόν; — οὔ. — τί οὖν ἀγωνιᾷς ὑπὲρ τῶν ἀλλοτρίων;
(the)-barn no why then are-you-anxious about the (things)-of-others
- 19 — ναί· ἀλλ' ἀγωνιῶ, πῶς ἐγὼ αὐτῷ λαλήσω. — εἴτ'
yes but I-am-anxious how I to-him shall-speak then
 οὐκ ἔξεστι γὰρ ὡς θέλεις αὐτῷ λαλήσαι; — ἀλλὰ
not is-it-allowed for as you-wish to-him to-speak but
 δέδοικα μὴ ἐκκρουσθῶ.
I-fear lest I-be-knocked-out
- 20 — μὴ τι γράφειν μέλλων τὸ Δίωνος ὄνομα δέδοικας
surely-not at-all to-write being-about the of-Dion name do-you-fear
 μὴ ἐκκρουσθῆς; — οὐδαμῶς. — τί τὸ αἴτιον; οὐχ
lest you-be-knocked-out by-no-means what the cause not
 ὅτι μεμελέτηκας γράφειν; — πῶς γὰρ οὔ; — τί
because you-have-practiced to-write how for not what
 δ'; ἀναγιγνώσκειν μέλλων οὐχ ὡσαύτως ἂν εἶχες;
and to-read being-about not likewise — would-you-be
 — ὡσαύτως. — τί τὸ αἴτιον; ὅτι πᾶσα τέχνη ἰσχυρόν
likewise what the cause because every art strong
 τι ἔχει καὶ θαρραλέον ἐν τοῖς ἑαυτῆς.
something has and confident in the(-things) its-own
- 21 λαλεῖν οὖν οὐ μεμελέτηκας; καὶ τί ἄλλο ἐμελέτας ἐν
to-speak then not have-you-practiced and what else were-you-practicing in
 τῇ σχολῇ; — συλλογισμοὺς καὶ μεταπίπτοντας. — ἐπὶ
the school syllogisms and changing(-arguments) for

τί; οὐχ ὥστε ἐμπείρως διαλέγεσθαι; τὸ δ' ἐμπείρως
what not so-that skillfully to-converse the but skillfully
 ἐστὶν οὐχὶ εὐκαίρως καὶ ἀσφαλῶς καὶ συνετῶς, ἔτι δ'
is not opportunely and safely and intelligently further but
 ἀπαίστως καὶ ἀπαραποδίστως, ἐπὶ πᾶσι δὲ τούτοις
unerringly and unbinderedly on-top-of all but these
 τεθαρρηκότως; — ναί.

confidently yes
 — ἱππεὺς οὖν ὦν εἰς πεδῖον ἐληλυθὼς πρὸς πεζὸν 22

(a)-horseman then being into (a)-plain having-come against (a)-foot-soldier
 ἀγωνιᾶς, ὅπου σὺ μεμελέτηκας, ἐκείνος δ' ἀμελέτητός
are-you-anxious where you have-practiced that(-man) but unpracticed
 ἐστιν; — ναί. ἀλλὰ ἐξουσίαν ἔχει ἀποκτεῖναί με.

is yes but power he-has to-kill me
 — λέγε οὖν τὰ ἀληθῆ, δύστηνε, καὶ μὴ ἀλαζονεύου μηδὲ 23

say then the true(-things) wretch and not be-a-braggart nor
 φιλόσοφος εἶναι ἀξίου μηδὲ ἀγνοεῖ σου τοὺς κυρίους,
(a)-philosopher to-be claim nor be-ignorant-of of-you the masters
 ἀλλὰ μέχρις ἂν ἔχῃς ταύτην τὴν λαβὴν τὴν ἀπὸ τοῦ
but so-long-as — you-have this the handle the from the
 σώματος, ἀκολουθεῖ παντὶ τῷ ἰσχυροτέρῳ.

body follow every the stronger
 λέγειν δὲ Σωκράτης ἐμελέτα ὁ πρὸς τοὺς τυράννους 24

to-speak but Socrates practiced the(-one) toward the tyrants
 οὕτως διαλεγόμενος, ὁ πρὸς τοὺς δικαστάς, ὁ ἐν
so conversing the toward the judges the in
 τῷ δεσμωτηρίῳ. λέγειν Διογένης μεμελετήκει ὁ πρὸς
the prison to-speak Diogenes had-practiced the toward
 Ἀλέξανδρον οὕτως λαλῶν, ὁ πρὸς Φίλιππον, ὁ πρὸς
Alexander so talking the toward Philip the toward
 τοὺς πειρατάς, ὁ πρὸς τὸν ὠνησάμενον αὐτόν ***
the pirates the toward the (one)-having-bought him (lacuna)

25,26 ἐκείνοις, οἷς μεμέληκεν, τοῖς θαρροῦσι· σὺ δ' ἐπὶ
to-those to-whom it-has-been-a-concern the confident(-ones) you but to
 τὰ σαυτοῦ βάδιζε καὶ ἐκείνων ἀποστῆς μηδέποτε·
the your-own(-things) walk and from-those(-things) stand-away never
 εἰς τὴν γωνίαν ἀπελθὼν κάθησο καὶ πλέκε συλλογισμούς
into the corner having-gone-off sit and weave syllogisms
 καὶ ἄλλω πρότεινε·
and to-another propose(-them)

27 οὐκ ἔστι δ' ἐν σοὶ πόλεος ἡγεμὼν ἀνὴρ.
not is and in you of-(a)-city (a)-leader man

πρὸς Νάσωνα

XIV · TO NASO

Every art is irksome to the layman while it is taught, though its works please; so with philosophy, whose work is to fit one's will to events and to keep one's relations as son, father, citizen, and neighbor. We must learn that there is a god who provides for the whole and sees our thoughts, and become like him, faithful, free, and beneficent. Naso, rich and known to Caesar, lacks the most necessary things and knows neither god nor himself. Life is a festival: most come like cattle for the fodder, and few to watch.

1 εἰσελθόντος τινὸς τῶν Ῥωμαικῶν μετὰ υἱοῦ καὶ
having-come-in someone of-the Romans with (a)-son and
 ἐπακούοντος ἑνὸς ἀναγνώσματος Οὗτος, ἔφη, ὁ τρόπος
listening to-one reading this he-said the way
 ἐστὶ τῆς διδασκαλίας καὶ ἀπεσιώπησεν.
is of-the teaching and he-fell-silent

ἀξιούντος δ' ἐκείνου εὔρεῖν τὰ ἐξῆς Κόπον ἔχει, 2
asking but that(-man) to-find-out the next(-things) toil has

ἔφη, πᾶσα τέχνη τῷ ἰδιώτῃ καὶ ἀπείρῳ αὐτῆς, ὅταν
he-said every art for-the layman and inexperienced in-it when
 παραδιδῶται.
it-is-handed-down

καὶ τὰ μὲν ἀπὸ τῶν τεχνῶν γινόμενα τὴν τε χρεῖαν 3
and the indeed from the arts coming-to-be the — use

εὐθὺς ἐνδείκνυται πρὸς ὃ γέγονεν καὶ τὰ πλεῖστα
at-once display for which it-has-come-to-be and the most

αὐτῶν ἔχει τι καὶ ἀγωγὸν καὶ ἐπίχαρι.
of-them have something both attractive and pleasing

καὶ γὰρ σκυτεὺς πῶς μὲν μανθάνει τις παρῆναι καὶ 4
and for (a)-shoemaker how indeed learns one to-be-present and

παρακολουθεῖν ἀτερπές, τὸ δ' ὑπόδημα χρήσιμον καὶ
to-follow (is)-unpleasant the but shoe useful and

ἰδεῖν ἄλλως οὐκ ἀηδές.
to-see besides not disagreeable

καὶ τέκτονος ἢ μὲν μάθησις ἀνιάρᾳ μάλιστα τῷ 5
and of-(a)-carpenter the indeed learning (is)-irksome especially for-the

ἰδιώτῃ παρατυγχάνοντι, τὸ δ' ἔργον ἐπιδείκνυσιν τὴν
layman happening-to-be-present the but work displays the

χρεῖαν τῆς τέχνης.
use of-the art

πολὺ δὲ μᾶλλον ἐπὶ μουσικῆς ὄψει αὐτό· ἂν γὰρ 6
much but more with music you-will-see it if for

παρῆς τῷ διδασκομένῳ, φανεῖταί σοι πάντων
you-are-present at-the (one)-being-taught will-appear to-you of-all

ἀτερπέστατον τὸ μάθημα, τὰ μὲντοι ἀπὸ τῆς μουσικῆς
most-unpleasant the lesson the(-things) however from the music

ἡδέα καὶ ἐπιτερπὴ τοῖς ἰδιώταις ἀκούειν.
(are)-sweet and delightful for-the laymen to-bear

- 7 καὶ ἐνταῦθα τὸ μὲν ἔργον τοῦ φιλοσοφοῦντος τοιοῦτόν
and here the indeed work of-the (one)-philosophizing such
 τι φανταζόμεθα, ὅτι δεῖ τὴν αὐτοῦ βούλησιν
something we-imagine that (one)-must the his-own will
 συναρμόσαι τοῖς γινομένοις, ὥς μήτε τι τῶν
to-fit to-the(-things) happening so-that neither anything of-the(-things)
 γινομένων ἀκόντων ἡμῶν γίνεσθαι μήτε τῶν μὴ
happening unwilling we to-happen nor of-the(-things) not
 γινομένων θελόντων ἡμῶν μὴ γίνεσθαι.
happening wishing we not to-happen
- 8 ἐξ οὗ περίεστι τοῖς συστησαμένοις αὐτὸ ἐν ὀρέξει μὴ
from which it-results for-those having-set-up it in desire not
 ἀποτυγχάνειν, ἐν ἐκκλίσει δὲ μὴ περιπίπτειν, ἀλύπως,
to-fail in aversion and not to-fall-into(-it) painlessly
 ἀφόβως, ἀταράχως διεξάγειν καθ' αὐτὸν μετὰ τῶν
fearlessly untroubledly to-live-out by oneself with the
 κοινωνῶν τηροῦντα τὰς σχέσεις τὰς τε φυσικὰς καὶ
partners keeping the relations the both natural and
 ἐπιθέτους, τὸν υἱόν, τὸν πατέρα, τὸν ἀδελφόν, τὸν
acquired the son the father the brother the
 πολίτην, τὸν ἄνδρα, τὴν γυναῖκα, τὸν γείτονα, τὸν
citizen the husband the wife the neighbor the
 σύννοτον, τὸν ἄρχοντα, τὸν ἀρχόμενον.
fellow-traveler the ruler the (one)-ruled
- 9 τὸ ἔργον τοῦ φιλοσοφοῦντος τοιοῦτόν τι φανταζόμεθα.
the work of-the (one)-philosophizing such something we-imagine
 λοιπὸν ἐφεξῆς τούτῳ ζητοῦμεν, πῶς ἔσται τοῦτο.
thereafter next to-this we-see how will-be this
- 10 ὁρῶμεν οὖν ὅτι ὁ τέκτων μαθὼν τινα γίνεται τέκτων,
we-see then that the carpenter having-learned something becomes (a)-carpenter
 ὁ κυβερνήτης μαθὼν τινα γίνεται κυβερνήτης. μὴ
the helmsman having-learned something becomes (a)-helmsman lest

ποτ' οὖν καὶ ἐνθάδε οὐκ ἀπαρκεῖ τὸ βούλεσθαι καλὸν
 perhaps then also here not suffices the to-wish noble
 καὶ ἀγαθὸν γενέσθαι, χρεία δὲ καὶ μαθεῖν τινα; ζητοῦμεν
 and good to-become need but also to-learn something we-seek
 οὖν τίνα ταῦτα.

then what(-are) these(-things)

λέγουσιν οἱ φιλόσοφοι, ὅτι μαθεῖν δεῖ πρῶτον τοῦτο, 11

say the philosophers that to-learn (one)-must first this
 ὅτι ἔστι θεὸς καὶ προνοεῖ τῶν ὅλων καὶ οὐκ ἔστι
 that there-is (a)-god and he-provides for-the whole and not it-is-possible
 λαθεῖν αὐτὸν οὐ μόνον ποιοῦντα, ἀλλ' οὐδὲ

to-escape-the-notice-of him not only doing but not-even

διανοούμενον ἢ ἐνθυμούμενον· εἶτα ποιοῖ τινες εἰσίν.

thinking or pondering then what-sort some they-are

οἷοι γὰρ ἂν ἐκείνοι εὑρεθῶσιν, τὸν ἐκείνοις ἀρέσονται 12

of-what-sort for — those are-found the(-one) to-them who-will-please

καὶ πεισθησόμενον ἀνάγκη πειρᾶσθαι κατὰ δύναμιν

and who-will-obey (it-is)-necessary to-try according-to power

ἐξομοιοῦσθαι ἐκείνοις·

to-be-made-like to-them

εἰ πιστόν ἐστι τὸ θεῖον, καὶ τοῦτον εἶναι πιστόν· εἰ ἐλεύθερον, 13

if faithful is the divine also this(-man) to-be faithful if free

καὶ τοῦτον ἐλεύθερον· εἰ εὐεργετικόν, καὶ τοῦτον εὐεργετικόν·

also this(-man) free if beneficent also this(-man) beneficent

εἰ μεγαλόφρον, καὶ τοῦτον μεγαλόφρονα· ὥς θεοῦ τοίνυν

if magnanimous also this(-man) magnanimous as of-god therefore

ζηλωτὴν τὰ ἐξῆς πάντα καὶ ποιεῖν καὶ λέγειν.

(an)-emulator the next(-things) all both to-do and to-say

- 14 πόθεν οὖν ἄρξασθαι δεῖ; — ἂν συγκαθῆς, ἐρῶ σοι
whence then to-begin must-one if you-condescend I-will-tell you
 ὅτι πρῶτον δεῖ σε τοῖς ὀνόμασι παρακολουθεῖν. — ὥστ'
that first must you the names to-follow so-that
 ἐγὼ νῦν οὐ παρακολουθῶ τοῖς ὀνόμασιν;
I now not follow the names
- 15 — οὐ παρακολουθεῖς. — πῶς οὖν χρῶμαι αὐτοῖς;
not you-follow how then do-I-use them
 — οὕτως ὡς οἱ ἀγράμματοι ταῖς ἐγγραμμαῖς φωναῖς,
so as the illiterate the written sounds
 ὡς τὰ κτήνη ταῖς φαντασίαις· ἄλλο γάρ ἐστι χρήσις,
as the cattle the impressions other for is use
 ἄλλο παρακολούθησις.
other understanding
- 16 εἰ δ' οἶε παρακολουθεῖν, φέρε ὃ θέλεις ὄνομα καὶ
if but you-think to-follow bring what you-wish name and
 βασανίσωμεν αὐτούς, εἰ παρακολουθοῦμεν.
let-us-test ourselves whether we-follow
- 17 — ἀλλ' ἀνιάρων τὸ ἐξελέγχεσθαι πρεσβύτερον ἄνθρωπον
but (it-is)-irksome the to-be-refuted (an)-older man
 ἤδη καὶ οὕτως τύχῃ τὰς τρεῖς στρατείας ἐστρατευμένον.
already and-if so it-happens the three campaigns having-served
- 18 — οἶδα καὶ γὰρ. νῦν γὰρ σὺ ἐλήλυθας πρὸς ἐμὲ ὡς μηδενὸς
I-know I-too now for you have-come to me as nothing
 δεόμενος. τίνος δ' ἂν καὶ φαντασθεῖς ὡς ἐνδέοντος;
needing of-what but — also would-you-imagine as lacking
 πλουτεῖς, τέκνα ἔχεις τυχὸν καὶ γυναῖκα καὶ οἰκέτας
you-are-rich children you-have perhaps also (a)-wife and servants
 πολλούς, ὃ Καῖσάρ σε οἶδεν, ἐν Ῥώμῃ πολλοὺς φίλους
many — Caesar you knows in Rome many friends
 κέκτησαι, τὰ καθήκοντα ἀποδίδως, οἶδας τὸν εὖ
you-have-acquired the duties you-render you-know-how the well

ποιοῦντα ἀντεπουῆσαι καὶ τὸν κακῶς ποιοῦντα κακῶς
doing to-do-good-in-return and the badly doing badly
 ποιῆσαι.

to-do

τί σοι λείπει; ἂν οὖν σοι δείξω, ὅτι τὰ ἀναγκαϊότατα 19
what to-you is-lacking if then to-you I-show that the most-necessary(-things)
 καὶ μέγιστα πρὸς εὐδαιμονίαν καὶ ὅτι μέχρι δεῦρο πάντων
and greatest for happiness and that until now all
 μᾶλλον ἢ τῶν προσηκόντων ἐπιμεμέλησαι, καὶ τὸν
more than the appropriate(-things) you-have-cared-for and the
 κολοφῶνα ἐπιθῶ· οὔτε τί θεός ἐστιν οἶδας οὔτε τί
finishing-stroke I-put-on neither what god is you-know nor what
 ἄνθρωπος οὔτε τί ἀγαθὸν οὔτε τί κακόν,

(a)-man nor what good nor what bad

καὶ τὸ μὲν τῶν ἄλλων ἴσως ἀνεκτόν, ὅτι δ' αὐτὸς 20
and the indeed of-the others perhaps (is)-bearable that but you-yourself
 αὐτὸν ἀγνοεῖς, πῶς δύνασαι ἀνασχέσθαι μου καὶ
yourself you-do-not-know how can-you bear-with me and
 ὑποσχεῖν τὸν ἔλεγχον καὶ παραμεῖναι;

undergo the refutation and stay

οὐδαμῶς, ἀλλ' εὐθὺς ἀπαλλάσσει χαλεπῶς ἔχων. καίτοι 21
by-no-means but at-once you-go-off annoyed being and-yet
 τί σοι ἐγὼ κακὸν πεποίηκα; εἰ μὴ καὶ τὸ ἔσοπτρον
what to-you I harm have-done if not also the mirror
 τῷ αἰσχυρῷ, ὅτι δεικνύει αὐτὸν αὐτῷ οἷός ἐστιν· εἰ
to-the ugly(-man) because it-shows him to-himself such-as he-is if
 μὴ καὶ ὁ ἰατρός τὸν νοσοῦντα ὑβρίζει, ὅταν εἴπῃ αὐτῷ
not also the doctor the (one)-being-sick insults when he-says to-him
 ‘ἄνθρωπε, δοκεῖς μηδὲν ἔχειν, πυρέσεις δέ· ἀσίτησον
man you-think nothing to-have you-are-feverish but fast
 σήμερον, ὕδωρ πίε·’ καὶ οὐδεὶς λέγει ‘ὦ δεινῆς ὕβρεως.’
today water drink and no-one says O terrible insult

- 22 ἐὰν δέ τινι εἴπῃς ‘αἱ ὀρέξεις σου φλεγμαίνουσιν, αἱ
 if but to-someone you-say the desires of-you are-inflamed the
 ἐκκλίσεις ταπειναί εἰσιν, αἱ ἐπιβολαὶ ἀνομολογούμεναι, αἱ
 aversions low are the designs inconsistent the
 ὀρμαὶ ἀσύμφωνοι τῇ φύσει, αἱ ὑπολήψεις εἰκαῖαι καὶ
 impulses discordant with-the nature the suppositions random and
 ἐψευσμένοι,’ εὐθὺς ἐξελθὼν λέγει ‘ὕβρισέν με.’
 false at-once having-gone-out he-says he-insulted me
- 23 τοιαῦτά ἐστι τὰ ἡμέτερα ὡς ἐν πανηγύρει. τὰ μὲν
 such are the (things)-of-ours as at (a)-festival the indeed
 κτήνη πραθησόμενα ἄγεται καὶ οἱ βόες, οἱ δὲ πολλοὶ
 cattle to-be-sold are-brought and the oxen the but many
 τῶν ἀνθρώπων οἱ μὲν ὠνησόμενοι οἱ δὲ πωλήσοντες·
 of-the men the indeed to-buy the but to-sell
 ὀλίγοι δέ τινές εἰσιν οἱ κατὰ θέαν ἐρχόμενοι τῆς
 few but some are the(-ones) for (the)-sight coming of-the
 πανηγύρεως, πῶς τοῦτο γίνεται καὶ διὰ τί καὶ τίνες
 festival how this happens and because-of what and who
 οἱ τιθέντες τὴν πανήγυριν καὶ ἐπὶ τίνι.
 the (ones)-holding the festival and for what
- 24 οὕτως καὶ ἐνθάδ’ ἐν τῇ πανηγύρει ταύτῃ· οἱ μὲν τινες ὡς
 so also here in the festival this the indeed some as
 κτήνη οὐδὲν πλέον πολυπραγμονοῦσι τοῦ χόρτου· ὅσοι
 cattle nothing more busy-themselves-about than-the fodder as-many-as
 γὰρ περὶ κτήσιν καὶ ἀγροῦς καὶ οἰκέτας καὶ ἀρχάς τινας
 for about property and fields and servants and offices some
 ἀναστρέφεσθε, ταῦτα οὐδὲν ἄλλο ἢ χόρτος ἐστίν·
 you-are-occupied these nothing other than fodder are
- 25 ὀλίγοι δ’ εἰσιν οἱ πανηγυρίζοντες ἄνθρωποι φιλοθεάμονες.
 few but are the (ones)-attending-the-festival men lovers-of-spectacle
 τί ποτ’ οὖν ἐστὶν ὁ κόσμος, τίς αὐτὸν διοικεῖ. οὐδεὶς;
 what ever then is the universe who it governs no-one

καὶ πῶς οἶόν τε πόλιν μὲν ἢ οἶκον μὴ δύνασθαι 26

and how possible — (a)-city indeed or (a)-household not to-be-able

διαμένειν μηδ' ὀλιγοστὸν χρόνον δίχα τοῦ διοικοῦντος καὶ

to-endure even (the)-shortest time without the (one)-governing and

ἐπιμελομένου, τὸ δ' οὕτως μέγα καὶ καλὸν κατασκευάσμα

taking-care the but so great and beautiful structure

εἰκῇ καὶ ὥς ἔτυχεν οὕτως εὐτάκτως οἰκονομεῖσθαι;

at-random and as it-happened so orderly to-be-managed

ἔστιν οὖν ὁ διοικῶν. ποῖός τις καὶ πῶς ὁ διοικῶν; 27

there-is then the (one)-governing what-sort some and how the (one)-governing

ἡμεῖς δὲ τίνες ὄντες ὑπ' αὐτοῦ γεγόναμεν καὶ πρὸς τί

we but who being by him have-come-to-be and for what

ἔργον; ἄρά γ' ἔχομέν τινα ἐπιπλοκὴν πρὸς αὐτὸν

work (is-it)-that at-least have-we some connection with him

καὶ σχέσιν ἢ οὐδεμίαν;

and relation or none

ταῦτ' ἔστιν ᾧ πάσχουσιν οὗτοι οἱ ὀλίγοι· καὶ λοιπὸν 28

these are what(-things) experience these the few and so

τούτῳ μόνῳ σχολάζουσι τῷ τὴν πανηγυρὶν ἱστορήσαντας

to-this alone they-devote-leisure the the festival having-viewed

ἀπελθεῖν.

to-depart

τί οὖν; καταγελῶνται ὑπὸ τῶν πολλῶν· καὶ γὰρ ἐκεῖ οἱ 29

what then they-are-laughed-at by the many and for there the

θεαταὶ ὑπὸ τῶν ἐμπόρων· καὶ εἰ τὰ κτήνη συναίσθησιν

spectators by the merchants and if the cattle awareness

τινα εἶχεν, κατεγέλα τῶν ἄλλο τι τεθναυμακότων ἢ

some had would-laugh-at those other something having-admired than

τὸν χόρτον.

the fodder

πρὸς τοὺς σκληρῶς τισιν ὧν ἔκριναν ἐμμένοντας

XV • TO THOSE WHO HOLD STUBBORNLY TO THEIR DECISIONS

Told to be steadfast, some think they must abide by every decision. But the decision must first be sound, as a body's tension should be a healthy man's, not a madman's. A friend of Epictetus resolved to starve himself for no reason and was dissuaded only with difficulty. A rotten foundation falls faster the more is built on it. The fool can be neither persuaded nor broken; madmen too say "I have decided," and the firmer their false judgment, the more bellebore they need. Tension added to a weak soul's drift makes its evil incurable.

- 1 ὅταν ἀκούσωσί τινες τούτων τῶν λόγων, ὅτι βέβαιον
when hear some of-these the words that steadfast
 εἶναι δεῖ καὶ ἡ μὲν προαίρεσις ἐλεύθερον φύσει καὶ
to-be (one)-must and the indeed choice free by-nature and
 ἀνανάγκαστον, τὰ δ' ἄλλα κωλυτά, ἀναγκαστά, δοῦλα,
uncompelled the but others hinderable compelled slave(-things)
 ἀλλότρια, φαντάζονται ὅτι δεῖ παντὶ τῷ κριθέντι
of-others they-imagine that (one)-must by-every the (thing)-decided
 ὑπ' αὐτῶν ἀπαράβιατος ἐμμένειν.
by them unwaveringly to-abide
- 2 ἀλλὰ πρῶτον ὑγιὲς εἶναι δεῖ τὸ κεκρμένον. θέλω γὰρ εἶναι
but first sound to-be must the (thing)-decided I-want for to-be
 τόνους ἐν σώματι, ἀλλ' ὥς ὑγιαίνουντι, ὥς ἀθλοῦντι.
tensions in (a)-body but as in-(one)-healthy as in-(one)-competing
- 3 ἂν δέ μοι φρενιτικοῦ τόνους ἔχων ἐνδεικνύῃ καὶ
if but to-me of-(a)-madman tensions having you-display and
 ἀλαζονεῖν ἐπ' αὐτοῖς, ἐρῶ σοι ὅτι ἄνθρωπε, ζήτη
you-boast about them I-will-say to-you that man seek
 τὸν θεραπεύσοντα. τοῦτο οὐκ εἰσὶ τόνοι, ἀλλ' ἀτονία.
the (one)-who-will-treat(-you) this not are tensions but slackness

ἕτερον τρόπον τοιοῦτόν τι καὶ ἐπὶ τῆς ψυχῆς πάσχουσιν 4
 (in)-another way such something also with the soul suffer

οἱ παρακούοντες τῶν λόγων τούτων. οἷον καὶ ἐμός τις
 the (ones)-mishearing the words these just-as also my (a)-certain
 ἑταῖρος ἐξ οὐδεμιᾶς αἰτίας ἔκρινεν ἀποκαρτερεῖν.
 companion from no cause decided to-starve-himself

ἔγνων ἐγὼ ἤδη τρίτην ἡμέραν ἔχοντος αὐτοῦ τῆς ἀποχῆς 5
 learned I already (the)-third day having him of-the abstinence

καὶ ἐλθὼν ἐπυνθανόμην τί ἐγένετο.
 and having-gone I-inquired what had-happened

— κέκρικα, φησίν. — ἀλλ' ὅμως τί σε ἦν τὸ 6
 I-have-decided he-says but nevertheless what you was the

ἀναπείσαν; εἰ γὰρ ὀρθῶς ἔκρινας, ἰδοὺ παρακαθήμεθά
 (thing)-having-persuaded if for rightly you-decided look we-sit-beside

σοι καὶ συνεργοῦμεν, ἵν' ἐξέλθῃς· εἰ δ' ἀλόγως
 you and we-help so-that you-may-depart if but irrationally

ἔκρινας, μετάθου.
 you-decided change-your-mind

— τοῖς κριθεῖσιν ἐμμένειν δεῖ. — τί ποιεῖς, 7
 by-the (things)-decided to-abide (one)-must what are-you-doing

ἄνθρωπε; οὐ πᾶσι, ἀλλὰ τοῖς ὀρθῶς. ἐπεὶ παθὼν
 man not by-all but by-the rightly(-decided) since (if)-having-experienced

ἄρτι ὅτι νύξ ἐστίν, ἂν σοι δοκῇ, μὴ μετατίθῃς, ἀλλ'
 now that night it-is if to-you it-seems not change-your-mind but

ἔμμενε καὶ λέγε ὅτι τοῖς κριθεῖσιν ἐμμένειν δεῖ.
 abide and say that by-the (things)-decided to-abide (one)-must

οὐ θέλεις τὴν ἀρχὴν στήσαι καὶ τὸν θεμέλιον, τὸ 8
 not do-you-want the beginning to-set and the foundation the

κρίμα σκέψασθαι πότερον ὑγιές ἢ οὐχ ὑγιές, καὶ οὕτως
 decision to-examine whether (it-is)-sound or not sound and so

λοιπὸν ἐποικοδομεῖν αὐτῷ τὴν εὐτονίαν, τὴν ἀσφάλειαν;
 thereafter to-build-on it the vigor the security

- 9 ἂν δὲ σαπρὸν ὑποστήσῃ καὶ καταπίπτων, οὐκ οἰκοδόμημά
if but (a)-rotten you-put-under and collapsing not building
 τι ὄν, ὅσω δ' ἂν πλείονα καὶ ἰσχυρότερα ἐπιθῆς,
at-all being by-as-much-as but — more and stronger(-things) you-put-on
 τοσοῦτω θᾶττον κατενεχθήσεται.
by-so-much faster it-will-be-brought-down
- 10 ἄνευ πάσης αἰτίας ἐξάγεις ἡμῖν ἄνθρωπον ἐκ τοῦ ζῆν
without any cause you-take-out from-us (a)-man out-of the to-live
 φίλον καὶ συνήθη, τῆς αὐτῆς πόλεως πολίτην καὶ τῆς
(a)-friend and intimate of-the same city (a)-citizen both the
 μεγάλης καὶ τῆς μικρᾶς.
great and the small
- 11 εἴτα φόνον ἐργαζόμενος καὶ ἀπολλύων ἄνθρωπον μηδὲν
then murder committing and destroying (a)-man nothing
 ἡδικηκότα λέγεις ὅτι τοῖς κριθεῖσιν ἐμμένειν δεῖ.
having-done-wrong you-say that by-the (things)-decided to-abide (one)-must
- 12 εἰ δ' ἐπήλθεν σοί πῶς ποτ' ἐμὲ ἀποκτεῖναι, ἔδει σε
if but it-had-come-over you somehow ever me to-kill ought you
 ἐμμένειν τοῖς κριθεῖσιν;
to-abide by-the (things)-decided
- 13 ἐκεῖνος μὲν οὖν μόγις μετεπείσθη. τῶν δὲ νῦν τινας
that(-man) indeed then hardly was-persuaded-otherwise of-those but now some
 οὐκ ἔστι μεταθεῖναι. ὥστε μοι δοκῶ ὁ πρότερον
not it-is-possible to-change so-that to-me I-seem what formerly
 ἡγνούουν νῦν εἰδέναι, τί ἐστι τὸ ἐν τῇ συνηθείᾳ
I-did-not-know now to-know what is the in the common-usage
 λεγόμενον· μωρὸν οὔτε πείσαι οὔτε ῥῆξαι ἔστιν.
said (a)-fool neither to-persuade nor to-break it-is-possible
- 14 μὴ μοι γένοιτο φίλον ἔχειν σοφὸν μωρόν.
not to-me may-it-happen (a)-friend to-have (a)-wise fool
 δυσμεταχειριστότερον οὐδέν ἐστιν. 'κέκρικα.' καὶ γὰρ οἱ
more-hard-to-handle nothing is I-have-decided also for the

μαϊνόμενοι· ἀλλ' ὅσῳ βεβαιότερον κρίνουσι τὰ οὐκ
mad but by-as-much-as more-firmly they-judge the not
 ὄντα, τοσούτῳ πλείονος ἔλλεβόρου δέονται.

being by-so-much more bellebore they-need
 οὐ θέλεις τὰ τοῦ νοσοῦντος ποιεῖν καὶ τὸν ἱατρὸν 15
not do-you-want the(-things) of-the (one)-being-sick to-do and the doctor
 παρακαλεῖν; 'νοσῶ, κύριε· βοήθησόν μοι. τί με δεῖ ποιεῖν
to-call-in I-am-sick sir help me what me must to-do
 σκέψαι· ἐμόν ἐστι πείθεσθαί σοι.'

consider mine it-is to-obey you
 οὕτως καὶ ἐνταῦθ'. ἃ δεῖ με ποιεῖν οὐκ οἶδα, 16
so also here what(-things) must me to-do not I-know
 ἐλήλυθα δὲ μαθησόμενος.' οὐ, ἀλλὰ 'περὶ τῶν ἄλλων μοι
I-have-come but to-learn no but about the others to-me
 λέγε. τοῦτο δὲ κέκρικα.'

speak this but I-have-decided
 περὶ ποίων ἄλλων; τί γάρ ἐστι μείζον ἢ προὔργιαίτερον 17
about what-sort others what for is greater or more-important
 τοῦ πεισθῆναί σε, ὅτι οὐκ ἄρκει τὸ κεκρικέναι καὶ τὸ
than-the to-be-persuaded you that not suffices the to-have-decided and the
 μὴ μεταθέσθαι;

not to-change-one's-mind
 οὗτοι οἱ μανικοὶ τόνοι, οὐχ ὑγιενοί. 'ἀποθανεῖν θέλω, ἂν 18
these the manic tensions not healthy to-die I-want if
 με τοῦτο ἀναγκάσης.' διὰ τί, ἄνθρωπε; τί ἐγένετο;
me to-this you-compel because-of what man what happened
 'κέκρικα.' ἐσώθην, ὅτι οὐ κέκρικας ἐμὲ ἀποκτεῖναι.

I-have-decided I-was-saved because not you-have-decided me to-kill
 'ἀργύριον οὐ λαμβάνω.' διὰ τί; 'κέκρικα.' ἴσθι ὅτι 19
money not I-take because-of what I-have-decided know that
 ᾧ τόνῳ νῦν χρῆ πρὸς τὸ μὴ λαμβάνειν, οὐδὲν
(with)-what tension now you-use toward the not to-take nothing

κωλύει σε ἀλόγως ποτὲ ρέψαι πρὸς τὸ λαμβάνειν καὶ
prevents you irrationally some-time to-incline toward the to-take and
 πάλιν λέγειν ὅτι ‘κέκρικα,’
again to-say that I-have-decided

- 20 ὥσπερ ἐν νοσοῦντι καὶ ρευματιζομένῳ σώματι ποτὲ
just-as in (a)-sick and rheumatic body at-one-time
 μὲν ἐπὶ ταῦτα ποτὲ δ’ ἐπ’ ἐκεῖνα ῥέπει τὸ ρεῦμα.
indeed toward these at-another but toward those inclines the flux
 οὕτως καὶ ἀσθενὴς ψυχῇ, ὅπου μὲν κλίνει, ἄδηλον ἔχει·
so also (a)-weak soul where indeed it-leans unclear it-is
 ὅταν δὲ καὶ τόνος προσῇ τῷ κλίματι τούτῳ καὶ τῇ
when but also tension is-added to-the inclination this and to-the
 φορῇ, τότε γίνεται τὸ κακὸν ἀβοήθητον καὶ ἀθεράπευτον.
drift then becomes the evil beyond-help and incurable

ὅτι οὐ μελετῶμεν χρῆσθαι

τοῖς περὶ ἀγαθῶν καὶ κακῶν δόγμασιν

XVI • THAT WE DO NOT PRACTICE USING OUR JUDGMENTS

*We practice answering sophisms, not events. Judgments, not the sea, disturb us;
 we weep for friends and places as children for a nurse. Dare to say to God, “Use
 me as you wish,” and cleanse your own mind by looking to him alone.*

- 1 ποῦ τὸ ἀγαθόν; — ἐν προαίρεσει. — ποῦ τὸ κακόν;
where(-is) the good in choice where the bad
 — ἐν προαίρεσει. — ποῦ τὸ οὐδέτερον; — ἐν τοῖς
in choice where the neither in the
 ἀπροαίρετοις.
(things)-outside-choice

- τί οὖν; μέμνηταί τις ἡμῶν ἔξω τούτων τῶν 2
what then remembers anyone of-us outside these the
 λόγων; μελετᾷ τις αὐτὸς ἐφ' αὐτοῦ τοῦτον τὸν τρόπον
words practices anyone himself by himself this the way
 ἀποκρίνεσθαι τοῖς πράγμασιν ὥς ἐπὶ τῶν ἐρωτημάτων·
to-answer to-the events as in-the-case-of the questions
 ‘ἄρά γε ἡμέρα ἐστίν;’ ‘ναί.’ ‘τί δέ; νύξ ἐστιν;’ ‘οὐ.’
(is-it)-that at-least day it-is yes what and night is-it no
 ‘τί δ’; ἄρτιοί εἰσιν οἱ ἀστέρες;’ ‘οὐκ ἔχω λέγειν.’
what and even-in-number are the stars not I-can say
 ὅταν σοι προφαίνεται ἀργύριον, μεμελέτηκας ἀποκρίνεσθαι 3
when to-you appears money have-you-practiced to-give
 τὴν δέουσαν ἀπόκρισιν, ὅτι ‘οὐκ ἀγαθόν;’ ἥσκηκας ἐν
the right answer that not good have-you-trained in
 ταύταις ταῖς ἀποκρίσεσιν ἢ πρὸς μόνα τὰ σοφίσματα;
these the answers or for only the sophisms
 τί οὖν θαυμάζεις, εἰ, ὅπου μὲν μεμελέτηκας, ἐκεῖ 4
why then are-you-surprised if where indeed you-have-practiced there
 κρείττων γένη σεαυτοῦ, ὅπου δ’ ἀμελετήτως ἔχεις,
better you-become (than)-yourself where but unpracticed you-are
 ἐκεῖ δ’ ὁ αὐτὸς διαμένεις;
there — the same you-remain
 ἐπεὶ διὰ τί ὁ ῥήτωρ εἰδὼς ὅτι γέγραφε καλῶς, ὅτι 5
since because-of what the orator knowing that he-has-written well that
 ἀνείληφε τὰ γεγραμμένα, φωνὴν εἰσφέρων ἡδεῖαν
he-has-learned-by-heart the written(-words) (a)-voice bringing pleasant
 ὅμως ἔτι ἀγωνιᾷ; ὅτι οὐκ ἀρκεῖται τῷ μελετῆσαι.
nevertheless still is-anxious because not he-is-content with-the to-have-practiced

6 τί οὖν θέλει; ἐπαινεθῆναι ὑπὸ τῶν παρόντων. πρὸς μὲν
what then he-wants to-be-praised by the (ones)-present for indeed
 οὖν τὸ δύνασθαι μελετᾶν ἥσκηται, πρὸς ἔπαινον δὲ καὶ
then the to-be-able to-declaim he-has-trained for praise but and
 ψόγον οὐκ ἥσκηται.
blame not he-has-trained

7 πότε γὰρ ἤκουσεν παρά τινος, τί ἐστὶν ἔπαινος, τί ἐστὶ
when for did-be-hear from anyone what is praise what is
 ψόγος, τίς ἐκατέρου φύσις; τοὺς ποίους τῶν ἐπαίνων
blame what of-each (the)-nature the what-sort of-the praises
 διωκτέον ἢ τοὺς ποίους τῶν ψόγων φευκτέον; πότε δ'
one-must-pursue or the what-sort of-the blames one-must-shun when and
 ἐμελέτησεν ταύτην τὴν μελέτην ἀκόλουθον τούτοις τοῖς
did-be-practice this the practice consistent with-these the
 λόγοις;
words

8 τί οὖν ἔτι θαυμάζεις, εἰ, ὅπου μὲν ἔμαθεν, ἐκεῖ διαφέρει
why then still are-you-surprised if where indeed he-learned there he-surpasses
 τῶν ἄλλων, ὅπου δ' οὐ μεμελέτηκεν, ἐκεῖ τοῖς πολλοῖς
the others where but not he-has-practiced there to-the many
 ὁ αὐτός ἐστιν;
the same he-is

9 ὥς ὁ κιθαρωδὸς οἶδεν κιθαρίζειν, ἄδει καλῶς, στατὸν
as the lyre-singer knows to-play-the-lyre he-sings well (a)-robe
 ἔχει καλὸν καὶ ὅμως εἰσερχόμενος τρέμει· ταῦτα γὰρ
he-has fine and nevertheless entering he-trembles these for
 οἶδεν, ὅχλος δὲ τί ἐστὶν οὐκ οἶδεν οὐδ' ὅχλου βοή
he-knows (a)-crowd but what is not he-knows nor of-(a)-crowd (the)-shout
 οὐδὲ κατάγελως.
nor (its)-mockery

ἀλλ' οὐδ' αὐτὸ τὸ ἀγωνιᾶν τί ἐστὶν οἶδεν, πότερον 10

but not-even itself the to-be-anxious what is he-knows whether

ἡμέτερον ἔργον ἐστὶν ἢ ἀλλότριον, ἔστιν αὐτὸ παῦσαι

our work it-is or another's it-is-possible it to-stop

ἢ οὐκ ἔστιν. διὰ τοῦτο ἐὰν μὲν ἐπαινεθῇ, φυσηθεῖς

or not it-is-possible because-of this if indeed he-is-praised puffed-up

ἐξηλθεν· ἐὰν δὲ καταγελασθῇ, τὸ φυσημάτιον ἐκείνο

he-goes-out if but he-is-mocked the little-bladder that

ἐκεντήθη καὶ προσεκάθισεν.

is-pricked and it-subside

τοιούτὸν τι καὶ ἡμεῖς πάσχομεν. τίνα θαυμάζομεν; 11

such something also we experience what do-we-admire

τὰ ἐκτός. περὶ τίνα σπουδάζομεν; περὶ τὰ ἐκτός.

the(-things) outside about what are-we-in-earnest about the(-things) outside

εἴτ' ἀπορούμεν, πῶς φοβούμεθα ἢ πῶς ἀγωνιώμεν;

then are-we-at-a-loss how we-fear or how we-are-anxious

τί οὖν ἐνδέχεται, ὅταν τὰ ἐπιφερόμενα κακὰ ἡγώμεθα; 12

what then is-possible when the impending(-things) evils we-consider

οὐ δυνάμεθα μὴ φοβεῖσθαι, οὐ δυνάμεθα μὴ ἀγωνιᾶν.

not we-can not fear not we-can not be-anxious

εἴτα λέγομεν 'κύριε ὁ θεός, πῶς μὴ ἀγωνιώ;' μωρέ, 13

then we-say lord the god how not may-I-be-anxious fool

χειρας οὐκ ἔχεις; οὐκ ἐποίησέν σοι αὐτὰς ὁ θεός; εὐχου

hands not have-you not made for-you them the god pray

νῦν καθημένος, ὅπως αἱ μύξαι σου μὴ ῥέωσιν· ἀπόμυξαι

now sitting that the snots of-you not flow wipe-your-nose

μᾶλλον καὶ μὴ ἐγκάλει.

rather and not blame

τί οὖν; ἐνταῦθά σοι οὐδὲν δέδωκεν; οὐ δέδωκέ 14

what then here to-you nothing has-be-given not has-be-given

σοι καρτερίαν, οὐ δέδωκέ σοι μεγαλοφυχίαν, οὐ

to-you endurance not has-be-given to-you magnanimity not

δέδωκεν ἀνδρείαν; τηλικαύτας ἔχων χεῖρας ἔτι ζητεῖς τὸν
has-be-given courage so-great having hands still you-seek the
 ἀπομύζοντα;

(one)-who-will-wipe-your-nose

- 15 ἀλλ' οὐδὲ μελετῶμεν ταῦτα οὐδ' ἐπιστρεφόμεθα. ἐπεὶ
but not-even we-practice these(-things) nor do-we-attend since
 δότε μοι ἓνα, ᾧ μέλει πῶς τι ποιήσῃ, ὅς
give me one to-whom it-matters how something he-does who
 ἐπιστρέφεται οὐ τοῦ τυχεῖν τινος, ἀλλὰ τῆς ἐνεργείας
attends not to-the to-obtain of-something but to-the activity
 τῆς αὐτοῦ· τίς περιπατῶν τῆς ἐνεργείας τῆς αὐτοῦ
the his-own who walking to-the activity the his-own
 ἐπιστρέφεται; τίς βουλευόμενος αὐτῆς τῆς βουλῆς, οὐχί
attends who deliberating to-itself the deliberation not
 δὲ τοῦ τυχεῖν ἐκείνου περὶ οὗ βουλεύεται;
but to-the to-obtain of-that about which he-deliberates

- 16 καὶν μὲν τύχη, ἐπῆρται καὶ λέγει 'πῶς γὰρ ἡμεῖς καλῶς
and-if indeed he-succeeds he-is-elated and says how for we well
 ἐβουλεύσαμεθα; οὐκ ἔλεγόν σοι, ἀδελφέ, ὅτι ἀδύνατόν
deliberated not was-I-telling you brother that impossible
 ἐστὶν ἡμῶν τι σκεψαμένων μὴ οὕτως ἐκβῆναι;' ἂν δ'
it-is we something having-considered not so to-turn-out if but
 ἐτέρως χωρήσῃ, τεταπεινῶνται τάλας, οὐχ εὕρισκει οὐδὲ
otherwise it-goes he-is-humbled (the)-wretch not he-finds even
 τί εἴπη περὶ τῶν γεγονότων. τίς ἡμῶν τούτου
what he-may-say about the(-things) having-happened who of-us of-this
 ἔνεκα μάντιν παρέλαβεν;
for-the-sake (a)-seer called-in

- 17 τίς ἡμῶν τοῦκ ἐνεκοιμήθη ὑπὲρ ἐνεργείας; τίς; ἓνα μοι
who of-us not slept-in-a-temple for (the)-activity who one to-me
 δότε, ἵνα ἴδω τοῦτον, ὃν ἐκ πολλοῦ χρόνου ζητῶ,
give so-that I-may-see this(-man) whom for (a)-long time I-seek

τὸν ταῖς ἀληθείαις εὐγενῇ καὶ εὐφυσίᾳ· εἴτε νέον εἴτε
the in truth well-born and well-endowed whether young or
 πρεσβύτερον, δότε.

older give

τί οὖν ἔτι θαυμάζομεν εἰ περὶ μὲν τὰς ὕλας τετρίμμεθα, 18
why then still are-we-surprised if about indeed the materials we-are-practiced
 ἐν δὲ ταῖς ἐνεργείαις ταπεινοί, ἀσχήμονες, οὐδενὸς ἄξιοι,
in but the activities (we-are)-low unseemly of-nothing worthy
 δειλοί, ἀταλαίπωροι, ὅλοι ἀτυχήματα; οὐ γὰρ μεμέληκεν
cowardly lazy wholly failures not for it-has-been-a-concern
 ἡμῖν οὐδὲ μελετῶμεν.

to-us nor do-we-practice

εἰ δὲ μὴ τὸν θάνατον ἢ τὴν φυγὴν ἐφοβούμεθα, ἀλλὰ 19
if but not the death or the exile we-feared but
 τὸν φόβον, ἐμελετῶμεν ἂν ἐκείνοις μὴ περιπίπτειν ᾧ
the fear we-would-practice — those(-things) not to-fall-into which
 φαίνεται ἡμῖν κακά.

appear to-us evils

νῦν δ' ἐν μὲν τῇ σχολῇ γοργοὶ καὶ κατάγλωσσοι, 20
now but in indeed the school (we-are)-fierce and glib-tongued
 καὶ ζητημάτων ἐμπέση περί τινος τούτων, ἱκανοὶ τὰ
and-if (a)-little-question falls-in about some(-thing) of-these capable the
 ἑξῆς ἐπελθεῖν· ἔλκυσον δ' εἰς χρῆσιν καὶ εὐρήσεις
next(-things) to-go-through drag(-us) but into use and you-will-find
 τάλανας ναυαγούς. προσπεσέτω φαντασία ταρακτική

wretched shipwrecked(-men) let-fall-upon(-you) (an)-impression disturbing

καὶ γνώση, τί ἐμελετῶμεν καὶ πρὸς τί ἐγυμναζόμεθα.

and you-will-know what we-were-practicing and for what we-were-training

λοιπὸν ὑπὸ τῆς ἀμελετησίας προσεπισωρεύομεν αἰεί 21

so by the lack-of-practice we-beap-up-besides always

τινα καὶ προσπλάσσομεν μείζονα τῶν καθεστώτων.

some(-things) and we-mold-besides greater(-things) than-the (things)-established

- 22 εὐθὺς ἐγώ, ὅταν πλέω, κατακύβας εἰς τὸν βυθὸν ἢ τὸ
at-once I when I-sail having-bent-down into the depth or the
 πέλαγος περιβλεψάμενος καὶ μὴ ἰδὼν γῆν ἐξίσταμαι καὶ
sea having-looked-around and not having-seen land I-am-beside-myself and
 φανταζόμενος, ὅτι ὅλον με δεῖ τὸ πέλαγος τοῦτο ἐκπιεῖν, ἂν
imagining that whole me must the sea this to-drink-up if
 ναυαγήσω, οὐκ ἐπέρχεται μοι, ὅτι μοι τρεῖς ξέσται ἀρκούσιν.
I-am-shipwrecked not occurs to-me that for-me three pints suffice
 τί οὖν με ταράσσει; τὸ πέλαγος; οὐ, ἀλλὰ τὸ δόγμα.
what then me disturbs the sea no but the judgment
- 23 πάλιν ὅταν σεισμὸς γένηται, φαντάζομαι ὅτι ἡ πόλις
again when (an)-earthquake happens I-imagine that the city
 ἐπιπίπτει μοι μέλλει· οὐ γὰρ ἀρκεῖ μικρὸν λιθάριον, ἵν'
to-fall-upon me is-about not for suffices (a)-small pebble so-that
 ἔξω μου τὸν ἐγκέφαλον βάλη;
out of-me the brain it-may-knock
- 24 τίνα οὖν ἐστὶ τὰ βαροῦντα καὶ ἐξιστάντα ἡμᾶς;
what then are the (things)-weighing-down and driving-out-of-our-wits us
 τίνα γὰρ ἄλλα ἢ τὰ δόγματα; τὸν γὰρ ἐξιόντα καὶ
what for other than the judgments the for (one)-going-away and
 ἀπαλλαττόμενον τῶν συνηθῶν καὶ ἐταίρων καὶ τόπων καὶ
departing-from the intimates and companions and places and
 συναναστροφῆς τί ἐστὶ τὸ βαροῦν ἄλλο ἢ δόγμα;
company what is the (thing)-weighing-down other than (a)-judgment
- 25 τὰ γοῦν παιδία εὐθὺς ὅταν κλαύσῃ μικρὰ τῆς τιτθῆς
the at-any-rate little-children at-once when they-cry briefly the nurse
 ἀπελθούσης, πλακούντιον λαβόντα ἐπιλέλησται.
having-gone-away (a)-little-cake having-received forget

θέλεις οὖν καὶ ἡμεῖς τοῖς παιδίοις ὁμοιωμέν; οὐ, νή 26
do-you-wish then also we to-the little-children should-be-like no by
 τὸν Δία. οὐ γὰρ ὑπὸ πλακουντίου τοῦτο πάσχειν ἀξιῶ,
 — Zeus not for by (a)-little-cake this to-experience I-claim
 ἀλλ' ὑπὸ δογμάτων ὀρθῶν.

but by judgments right
 τίνα δ' ἐστὶ ταῦτα; ἃ δεῖ τὸν ἄνθρωπον ὅλην τὴν 27
what but are these(-things) which must the man whole the
 ἡμέραν μελετῶντα μηδενὶ προσπάσχειν τῶν ἀλλοτρίων,
day practicing to-none to-be-attached of-the (things)-of-others
 μηθ' ἐταίρω μήτε τόπῳ μήτε γυμνασίῳ, ἀλλὰ
neither to-(a)-companion nor to-(a)-place nor to-gymnasia but
 μηδὲ τῷ σώματι τῷ αὐτοῦ, μεμνήσθαι δὲ τοῦ νόμου καὶ
not-even to-the body the his-own to-remember but the law and
 τοῦτον πρὸ ὀφθαλμῶν ἔχειν. τίς δ' ὁ νόμος ὁ θεῖος;
this before (his)-eyes to-have what but the law the divine
 τὰ ἴδια τηρεῖν, τῶν ἀλλοτρίων μὴ ἀντιποιεῖσθαι, 28
the (things)-one's-own to-keep of-the (things)-of-others not to-lay-claim
 ἀλλὰ διδομένοις μὲν χρῆσθαι, μὴ διδόμενα δὲ μὴ ποθεῖν,
but given(-things) indeed to-use not given(-things) but not to-long-for
 ἀφαιρουμένου δέ τινος ἀποδιδόναι εὐλύτως καὶ αὐτόθεν,
taking-away but anyone to-give-back readily and at-once
 χάριν εἰδότα οὐ ἐχρήσατο χρόνου, εἰ θέλεις μὴ
thanks knowing (for-the)-which he-used time if you-wish not
 κλάειν τὴν τιτθὴν καὶ μάμμην.

to-weep-for the nurse and mommy
 τί γὰρ διαφέρει, τίνος ἥττων ἐστὶ καὶ ἐκ τίνος κρέμαται; 29
what for does-it-matter to-what inferior one-is and from what one-hangs
 τί κρείττων εἶ τοῦ διὰ κοράσιον κλάοντος,
in-what better are-you than-the (one)-over (a)-girl weeping

εἰ διὰ γυμνασίδιον καὶ στωῖδια καὶ νεανισκάρια καὶ
if over (a)-little-gymnasium and little-porticoes and young-lads and
 τοιαύτην διατριβὴν πενθεῖς;

such (a)-way-of-life you-mourn

- 30 ἄλλος ἐλθὼν ὅτι οὐκέτι τὸ τῆς Δίρκης ὕδωρ πίνειν
another having-come because no-longer the — of-Dirce water to-drink
 μέλλει. τὸ γὰρ Μάρκιον χεῖρόν ἐστι τοῦ τῆς Δίρκης;
he-is-about the for Marcian worse is than-the — of-Dirce
 ‘ἀλλ’ ἐκεῖνό μοι σύνηθες ἦν.’

but that to-me customary was

- 31 καὶ τοῦτο πάλιν ἔσται σοι σύνηθες. εἴτ’ ἂν μὲν τοιούτῳ
and this again will-be for-you customary then if indeed to-such
 προσπάθῃς, καὶ τοῦτο πάλιν κλαῖε καὶ ζήτηι στίχον
you-become-attached also this again weep-for and seek (a)-verse
 ὅμοιον τῷ Εὐριπίδου ποιῆσαι

like to-the of-Euripides to-make

θερμάς τε τὰς Νέρωνος Μάρκιόν θ’ ὕδωρ.

hot-baths and the(-ones) of-Nero Marcian and water

ἴδε πῶς τραγωδία γίνεται, ὅταν εἰς μωροὺς ἀνθρώπους
see how tragedy comes-to-be when on foolish men
 πράγματα τὰ τυγχάνοντ’ ἐμπίεση.

events the chance fall

- 32 ‘πότε οὖν Ἀθήνας πάλιν ὄψομαι καὶ τὴν ἀκρόπολιν;
when then Athens again shall-I-see and the Acropolis
 τάλας, οὐκ ἀρκεῖ σοι ἃ βλέπεις καθ’ ἡμέραν;
wretch not suffices you what(-things) you-see every day
 κρεῖττόν τι ἔχεις ἢ μείζον ἰδεῖν τοῦ ἡλίου, τῆς
better something have-you or greater to-see than-the sun the
 σελήνης, τῶν ἀστρων, τῆς γῆς ὅλης, τῆς θαλάσσης;

moon the stars the earth whole the sea

- εἰ δὲ δὴ παρακολουθεῖς τῷ διοικούντι τὰ ὅλα 33
if but indeed you-follow the (one)-governing the whole(-things)
 κακᾶκῆινον ἐν σαυτῷ περιφέρεις, ἔτι ποθεῖς λιθάρια καὶ
and-bim in yourself you-carry-around still do-you-long-for pebbles and
 πέτραν κομψήν; ὅταν οὖν μέλλης ἀπολιπεῖν αὐτὸν τὸν
(a)-rock elegant when then you-are-about to-leave-behind itself the
 ἥλιον καὶ τὴν σελήνην, τί ποιήσεις;
sun and the moon what will-you-do
 κλαύσεις καθήμενος ὡς τὰ παιδία; τί οὖν ἐν τῇ σχολῇ 34
will-you-weep sitting like the little-children what then in the school
 ἐποίεις, τί ἤκουες, τί ἐμάνθανες; τί σαυτὸν
were-you-doing what were-you-hearing what were-you-learning why yourself
 φιλόσοφον ἐπέγραφες ἐξὸν τὰ ὄντα ἐπιγράφειν;
(a)-philosopher did-you-inscribe it-being-possible the (things)-that-are to-inscribe
 ὅτι 'εἰσαγωγὰς ἔπραξά τινας καὶ Χρυσίππεια
that introductions I-worked-through some and Chrysippean(-treatises)
 ἀνέγνω, φιλοσόφου δ' οὐδὲ θύραν παρήλθον.
I-read of-(a)-philosopher but not-even (the)-door I-passed
 ποῦ γάρ μοι μέτεστι τούτου τοῦ πράγματος, οὗ 35
where for to-me is-there-share of-this the matter of-which
 Σωκράτει μετῇν τῷ οὕτως ἀποθανόντι, οὕτως ζήσαντι;
Socrates had-share the(-one) so having-died so having-lived
 οὗ Διογένηι μετῇν;
of-which Diogenes had-share
 ἐπινοεῖς τούτων τινὰ κλάοντα ἢ ἀγανακτοῦντα, ὅτι 36
do-you-conceive of-these any weeping or chafing because
 τὸν δεῖνα οὐ μέλλει βλέπειν οὐδὲ τὴν δεῖνα οὐδ' ἐν
the so-and-so not be-is-about to-see nor the so-and-so nor in
 Ἀθήναις ἔσεσθαι ἢ ἐν Κορίνθῳ, ἀλλ', ἂν οὕτως τύχη,
Athens to-be or in Corinth but if so it-happens
 ἐν Σούσοις ἢ ἐν Ἐκβατάνοις;
in Susa or in Ecbatana

- 37 ὦ γὰρ ἔξεστιν ἐξελθεῖν, ὅταν θέλῃ, τοῦ συμποσίου
(he)-to-whom for it-is-possible to-leave when he-wishes the banquet
 καὶ μηκέτι παῖζειν, ἔτι οὗτος ἀνιάται μένων; οὐχὶ δ' ὡς
and no-longer to-play still this(-man) is-vexed staying not but as
 παιδιᾷ παραμένει, μέχρις ἂν ψυχαγωγῇται;
at-play he-stays-on as-long-as — he-is-entertained
- 38 ταχύ γ' ἂν ὁ τοιοῦτος ὑπομεῖναι φυγὴν τινα φυγεῖν
quickly at-least — the such(-man) would-endure exile any to-go-into-exile
 εἰς ἅπαντα ἢ τὴν ἐπὶ θανάτῳ κατακριθεῖς.
into all(-time) or the(-one) to death condemned
- 39 οὐ θέλεις ἤδη ὡς τὰ παιδία ἀπογαλακτισθῆναι καὶ
not do-you-want already like the little-children to-be-weaned and
 ἄπτεσθαι τροφῆς στερεωτέρας μηδὲ κλάειν μάμμης καὶ
to-take-hold-of food more-solid nor to-weep-for mommies and
 τιθᾶς, γραῶν ἀποκλαύματα;
nurses of-old-women lamentations
- 40 ‘ἀλλ’ ἐκείνας ἀπαλλασσόμενος ἀνιάσω.’ σὺ αὐτὰς
but those(-women) departing I-will-vex you them
 ἀνιάσεις; οὐδαμῶς, ἀλλ’ ὅπερ καὶ σέ, τὸ δόγμα. τί οὖν
will-vex by-no-means but what also you the judgment what then
 ἔχεις ποιῆσαι; ἔξελε, τὸ δ’ ἐκείνων, ἂν εὖ ποιῶσιν,
can-you do take-(it)-out the but of-those if well they-do
 αὐταὶ ἐξελοῦσιν· εἰ δὲ μή, οἰμώξουσιν δι’ αὐτάς.
they-themselves will-take-(it)-out if but not they-will-lament because-of themselves
- 41 ἄνθρωπε, τὸ λεγόμενον τοῦτο ἀπονοήθητι ἤδη ὑπὲρ
man the saying this be-desperate now for
 εὐροίας, ὑπὲρ ἐλευθερίας, ὑπὲρ μεγαλοψυχίας. ἀνάτεινόν
serenity for freedom for magnanimity lift-up
 ποτε τὸν τράχηλον ὡς ἀπηλλαγμένος δουλείας,
at-last the neck as released from-slavery

τόλμησον ἀναβλέψας πρὸς τὸν θεὸν εἰπεῖν ὅτι ‘χρῶ 42
dare having-looked-up to the god to-say that use
 μοι λοιπὸν εἰς ὃ ἂν θέλῃς ὁμογνωμονῶ σοι,
me thereafter for what(-ever) — you-wish I-am-of-one-mind with-you
 σός εἰμι· οὐδὲν παραιτοῦμαι τῶν σοὶ δοκούντων·
yours I-am nothing I-decline of-the(-things) to-you seeming
 ὅπου θέλεις, ἄγε· ἦν θέλεις ἐσθῆτα περιῖες. ἄρχειν με
where you-wish lead what you-wish clothing put-on to-rule me
 θέλεις, ἰδιωτεύειν, μένειν, φεύγειν, πένεσθαι, πλουτεῖν;
do-you-wish to-be-a-private-man to-stay to-go-into-exile to-be-poor to-be-rich
 ἐγὼ σοι ὑπὲρ ἀπάντων τούτων πρὸς τοὺς ἀνθρώπους
I you for all these(-things) before the men
 ἀπολογήσομαι· δείξω τὴν ἐκάστου φύσιν οἷα ἐστίν.’
will-defend I-will-show the of-each nature what-sort it-is
 οὐ·

43

no
 ἀλλ’ ἐν βοδὸς κοιλία καθήμενος ἐκδέχου σου τὴν μάμμιν, 44
but in (an)-ox’s belly sitting wait-for your the mommy
 μέχρῃς σε χορτάσῃ. ὁ Ἡρακλῆς εἰ τοῖς ἐν οἴκῳ
until you she-feeds — Heracles if with-the(-ones) at home
 παρεκάθητο, τίς ἂν ἦν; Εὐρυσθεὺς καὶ οὐχὶ
had-sat-beside who — would-be-have-been Eurystheus and not
 Ἡρακλῆς. ἄγε, πόσους δὲ περιερχόμενος τὴν οἰκουμένην
Heracles come how-many but going-around the inhabited-world
 συνήθεις ἔσχεν, φίλους; ἀλλ’ οὐδὲν φίλτερον τοῦ θεοῦ·
intimate had-be friends but nothing dearer than-the god
 διὰ τοῦτο ἐπιστεύθη Διὸς υἱὸς εἶναι καὶ ἦν. ἐκείνῳ
because-of this he-was-believed of-Zeus son to-be and he-was him
 τοῖνυν πετιόμενος περιήει καθαίρων ἀδικίαν καὶ ἀνομίαν.
therefore obeying he-went-around cleansing injustice and lawlessness

- 45 ἀλλ' οὐκ εἶ Ἡρακλῆς καὶ οὐ δύνασαι καθαίρειν τὰ
but not you-are Heracles and not you-can cleanse the
 ἀλλότρια κακά, ἀλλ' οὐδὲ Θησεύς, ἵνα τὰ τῆς
of-others evils but not-even Theseus so-that the(-things) —
 Ἀττικῆς καθάρης· τὰ σαντοῦ κάθαρων. ἐντεῦθεν
of-Attica you-may-cleanse the your-own(-things) cleanse from-here
 ἐκ τῆς διανοίας ἔκβαλε ἀντὶ Προκρούστου καὶ
out-of the mind cast-out instead-of Procrustes and
 Σκίρωνος λύπην, φόβον, ἐπιθυμίαν, φθόνον, ἐπιχαιρεκακίαν,
Sciron grief fear desire envy malice
 φιλαργυρίαν, μαλακίαν, ἀκρασίαν.
love-of-money softness incontinence
- 46 ταῦτα δ' οὐκ ἔστιν ἄλλως ἐκβαλεῖν, εἰ μὴ πρὸς μόνον τὸν
these but not it-is-possible otherwise to-cast-out if not toward only the
 θεὸν ἀποβλέποντα, ἐκείνῳ μόνῳ προσπεπονθότα, τοῖς ἐκείνου
god looking to-him alone attached to-the his
 προστάγμασι καθωσιωμένον. ἂν δ' ἄλλο τι θέλῃς,
commands consecrated if but other something you-wish
- 47 οἰμώζων καὶ στένων ἀκολουθήσεις τῷ ἰσχυροτέρῳ ἔξω ζητῶν
wailing and groaning you-will-follow the stronger outside seeking
 αἰεὶ τὴν εὖροιν καὶ μηδέποτ' εὖροεῖν δυνάμενος. ἐκεῖ γὰρ
always the serenity and never to-be-serene being-able there for
 αὐτὴν ζητεῖς, οὐ μὴ ἔστιν, ἀφεῖς ἐκεῖ ζητεῖν, ὅπου ἔστιν.
it you-seek where not it-is having-let-go there to-seek where it-is

πῶς ἐφαρμοστέον τὰς προλήψεις τοῖς ἐπὶ μέρους

XVII · HOW PRECONCEPTIONS APPLY TO PARTICULAR CASES

The philosopher's first task is to cast off conceit, for no one learns what he thinks he knows. Theopompus mocked Plato for defining terms, since everyone said "good" and "just" before him. We have natural preconceptions, but applying them needs articulation: doctors disagree over bleeding and cupping, and Plato puts definitions under the useful, you under the useless. Medea, a great soul fallen, sought her wish outside herself. Want only what God wants, and no one can hinder you. Reading Chrysippus on the Liar is no substitute.

τί πρῶτόν ἐστιν ἔργον τοῦ φιλοσοφούντος; ἀποβαλεῖν 1
what first is (the)-work of-the (one)-philosophizing to-throw-off
 οἷσιν ἀμήχανον γάρ, ἃ τις εἰδέναι οἶεται, ταῦτα
conceit impossible for what(-things) one to-know thinks these
 ἄρξασθαι μανθάνειν.
to-begin to-learn
 τὰ μὲν οὖν ποιητέα καὶ οὐ ποιητέα καὶ ἀγαθὰ καὶ κακὰ 2
the indeed then (things)-to-be-done and not to-be-done and goods and evils
 καὶ καλὰ καὶ αἰσχρὰ πάντες ἄνω καὶ κάτω λαλοῦντες
and noble(-things) and shameful(-things) all up and down chattering
 ἐρχόμεθα πρὸς τοὺς φιλοσόφους, ἐπὶ τούτοις ἐπαινοῦντες
we-come to the philosophers on these(-things) praising
 ψέγοντες, ἐγκαλοῦντες μεμφόμενοι, περὶ ἐπιτηδευμάτων
blaming accusing faulting about practices
 καλῶν καὶ αἰσχρῶν ἐπικρίνοντας καὶ διαλαμβάνοντες.
noble and shameful judging and distinguishing
 τίνος δ' ἔνεκα προσερχόμεθα τοῖς φιλοσόφοις; †ἃ 3
of-what but for-the-sake do-we-approach the philosophers which
 οὐκ οἴομεθα εἰδέναι. τίνα δ' ἐστὶ ταῦτα; τὰ θεωρήματα.
not we-think to-know what but are these the theorems

- ἃ γὰρ λαλοῦσιν οἱ φιλόσοφοι, μαθεῖν θέλομεν ὥς
what(-things) for say the philosophers to-learn we-want as
 κομψὰ καὶ δρμμέα, οἱ δ', ἔν' ἀπ' αὐτῶν περιποιήσονται.
elegant and pungent others but so-that from them they-may-gain
- 4 γελοῖον οὖν τὸ οἶσθαι, ὅτι ἄλλα μὲν τις μαθεῖν
ridiculous then the to-think that other(-things) indeed one to-learn
 βούλεται, ἄλλα δὲ μαθήσεται, ἣ λοιπὸν ὅτι προκόψει
wishes other(-things) but will-learn or thereafter that will-progress
 τις ἐν οἷς οὐ μανθάνει.
one in which(-things) not he-learns
- 5 τὸ δ' ἐξαπατῶν τοὺς πολλοὺς τοῦτ' ἔστιν, ὅπερ καὶ
the but (thing)-deceiving the many this is which-very also
 Θεόπομπον τὸν ῥήτορα, ὅπου καὶ Πλάτωνι ἐγκαλεῖ ἐπὶ
Theopompus the orator where also Plato he-accuses for
 τῷ βούλεσθαι ἕκαστα ὀρίζεσθαι.
the to-wish each(-thing) to-define
- 6 τί γὰρ λέγει; 'οὐδεὶς ἡμῶν πρὸ σοῦ ἔλεγεν ἀγαθὸν ἢ
what for does-he-say no-one of-us before you used-to-say good or
 δίκαιον; ἢ μὴ παρακολουθοῦντες τί ἐστὶ τούτων ἕκαστον
just or not understanding what is of-these each
 ἀσήμωσ καὶ κενῶς ἐφθεγγόμεθα τὰς φωνάς;
without-meaning and emptily did-we-utter the sounds
- 7 τίς γάρ σοι λέγει, Θεόπομπε, ὅτι ἐννοίας οὐκ εἶχομεν
who for to-you says Theopompus that conceptions not we-had
 ἑκάστου τούτων φυσικὰς καὶ προλήψεις; ἀλλ' οὐχ οἷόν τ'
of-each of-these natural and preconceptions but not possible —
 ἐφαρμόζειν τὰς προλήψεις ταῖς καταλλήλοις οὐσίαις μὴ
to-apply the preconceptions to-the suitable cases not
 διαρθρώσαντα αὐτὰς καὶ αὐτὸ τοῦτο σκεψάμενον, ποίαν
having-articulated them and itself this having-considered what-sort-of
 τινὰ ἐκάστη αὐτῶν οὐσίαν ὑποτακτέον.
some to-each of-them case must-be-placed-under

ἐπεὶ τοιαῦτα λέγε καὶ πρὸς τοὺς ἰατρούς· ‘τίς γὰρ ἡμῶν 8
since such(-things) say also to the doctors who for of-us
 οὐκ ἔλεγεν ὑγιεινόν τι καὶ νοσερόν, πρὶν Ἰπποκράτη
not used-to-say healthy something and sick before Hippocrates
 γενέσθαι; ἢ κενῶς τὰς φωνὰς ταύτας ἀπηχοῦμεν;
to-be-born or emptily the sounds these did-we-echo
 ἔχομεν γάρ τινα καὶ ὑγιεινοῦ πρόληψιν, ἀλλ’ ἐφαρμόσαι οὐ 9
we-have for some also of-healthy preconception but apply(-it) not
 δυνάμεθα. διὰ τοῦτο ὁ μὲν λέγει ‘ἀνάτεινον,’ ὁ
we-can because-of this the-one indeed says abstain the-other
 δὲ λέγει ‘δὸς τροφήν,’ καὶ ὁ μὲν λέγει ‘φλεβοτόμησον,’
but says give food and the-one indeed says bleed
 ὁ δὲ λέγει ‘σικύασον.’ τί τὸ αἴτιον; ἄλλο γε
the-other but says cup what the cause other at-least
 ἢ ὅτι τὴν τοῦ ὑγιεινοῦ πρόληψιν οὐ δύναται καλῶς
than that the of-the healthy preconception not he-can well
 ἐφαρμόσαι τοῖς ἐπὶ μέρους;
apply to-the in particular
 οὕτως ἔχει καὶ ἐνθάδ’ ἐπὶ τῶν κατὰ τὸν βίον. 10
so it-is also here in-the-case-of the(-things) in the life
 ἀγαθὸν καὶ κακὸν καὶ συμφέρον καὶ ἀσύμφορον τίς
good and bad and advantageous and disadvantageous who
 ἡμῶν οὐ λαλεῖ; τίς γὰρ ἡμῶν οὐκ ἔχει τούτων ἐκάστου
of-us not chatters-of who for of-us not has of-these each
 πρόληψιν; ἂρ’ οὖν διηρθρωμένην καὶ τελείαν;
(a)-preconception (is-it)-that then articulated and complete
 τοῦτο δείξον. ‘πῶς δείξω;’ ἐφάρμοσον αὐτὴν καλῶς ταῖς ἐπὶ 11
this show how shall-I-show apply it well to-the in
 μέρους οὐσίαις. εὐθὺς τοὺς ὅρους Πλάτων μὲν ὑποτάσσει
particular cases at-once the definitions Plato indeed places-under
 τῇ τοῦ χρησίου προλήψει, σὺ δὲ τῇ τοῦ ἀχρήστου.
the of-the useful preconception you but the of-the useless

- 12 δυνατὸν οὖν ἔστιν ἀμφοτέρους ὑμᾶς ἐπιτυγχάνειν; πῶς
possible then is-it both you to-hit-the-mark how
οἶόν τε; τῇ δὲ τοῦ πλούτου οὐσία οὐχ ὁ μὲν τις
possible — to-the but of-the wealth case not one indeed person
ἐφαρμόζει τὴν τοῦ ἀγαθοῦ πρόληψιν, ὁ δ' οὐ; τῇ
applies the of-the good preconception the-other but not to-the
δὲ τῆς ἡδονῆς, τῇ δὲ τῆς υἰείας;
but of-the pleasure to-the but of-the health
- 13 καθόλου γὰρ εἰ πάντες οἱ τὰ ὀνόματα λαλοῦντες μὴ
generally for if all the the names chattering not
κενῶς ἴσμεν ἕκαστα τούτων καὶ μηδεμιᾶς ἐπιμελείας περὶ
emptily we-know each of-these and of-no care about
τὴν διάρθρωσιν τῶν προλήψεων δεόμεθα, τί διαφερόμεθα,
the articulation of-the preconceptions we-need why do-we-differ
τί πολεμοῦμεν, τί ψέγομεν ἀλλήλους;
why do-we-war why do-we-blame one-another
- 14 καὶ τί μοι νῦν τὴν πρὸς ἀλλήλους μάχην παραφέρειν
and what to-me now the toward one-another conflict to-bring-in
καὶ ταύτης μεμνήσθαι; σὺ αὐτὸς εἰ ἐφαρμόξεις καλῶς τὰς
and this to-mention you yourself if you-apply well the
προλήψεις, διὰ τί δυσροεῖς, διὰ τί ἐμποδίζῃ;
preconceptions because-of what are-you-ill-at-ease because-of what are-you-hindered
- 15 ἀφῶμεν ἄρτι τὸν δεύτερον τόπον τὸν περὶ τὰς ὁρμὰς
let-us-leave-aside for-now the second field the about the impulses
καὶ τὴν κατὰ ταύτας περὶ τὸ καθήκον φιλοτεχνίαν.
and the according-to these about the duty art
ἀφῶμεν καὶ τὸν τρίτον τὸν περὶ τὰς συγκαταθέσεις.
let-us-leave-aside also the third the about the assents

- χαρίζομαί σοι ταῦτα πάντα. στῶμεν ἐπὶ τοῦ πρώτου 16
I-grant you these all let-us-stand on the first
 καὶ σχεδὸν αἰσθητὴν παρέχοντος τὴν ἀπόδειξιν τοῦ μὴ
and almost perceptible offering the proof of-the not
 ἐφαρμόζειν καλῶς τὰς προλήψεις.
to-apply well the preconceptions
- νῦν σὺ θέλεις τὰ δυνατὰ καὶ τὰ σοὶ δυνατά; τί 17
now you want the possible(-things) and the to-you possible why
 οὖν ἐμποδίζῃ; διὰ τί δυσροεῖς; νῦν οὐ φεύγεις τὰ
then are-you-hindered because-of what are-you-ill-at-ease now not you-flee the
 ἀναγκαῖα; διὰ τί οὖν περιπίπτεις τινί, διὰ τί
necessary(-things) because-of what then do-you-fall-into anything because-of what
 δυστυχεῖς; διὰ τί θέλοντός σου τι οὐ γίνεται
are-you-unfortunate because-of what wishing you something not happens
 καὶ μὴ θέλοντος γίνεται;
and not wishing it-happens
- ἀπόδειξις γὰρ αὕτη μεγίστη δυσροίας καὶ κακοδαμονίας. 18
proof for this greatest of-ill-ease and of-unhappiness
 θέλω τι καὶ οὐ γίνεται· καὶ τί ἐστὶν ἀθλιώτερον ἐμοῦ;
I-want something and not it-happens and what is more-wretched than-me
 οὐ θέλω τι καὶ γίνεται· καὶ τί ἐστὶν ἀθλιώτερον ἐμοῦ;
not I-want something and it-happens and what is more-wretched than-me
- τοῦτο καὶ ἡ Μήδεια οὐχ ὑπομείνασα ἦλθεν ἐπὶ τὸ 19
this also — Medea not enduring went to the
 ἀποκτεῖναι τὰ τέκνα. μεγαλοφυῶς κατὰ γε τοῦτο.
to-kill the children nobly in-respect-of at-least this
 εἶχε γὰρ ἦν δεῖ φαντασίαν, οἷόν ἐστι τὸ ᾧ
she-had for which (one)-must impression what is the which(-things)
 θέλει τινὶ μὴ προχωρεῖν.
one-wishes for-someone not to-go-forward

- 20 ἔϊτα οὕτως τιμωρήσομαι τὸν ἀδικήσαντά με καὶ
then so I-will-punish the (one)-having-wronged me and
 ὑβρίσαντα. καὶ τί ὄφελος τοῦ κακῶς οὕτως διακειμένου;
having-insulted and what benefit of-the badly so disposed
 πῶς οὖν γένηται; ἀποκτείνω μὲν τὰ τέκνα. ἀλλὰ καὶ
how then may-it-happen I-kill indeed the children but also
 ἐμαυτὴν τιμωρήσομαι. καὶ τί μοι μέλει;
myself I-will-punish and what to-me does-it-matter
- 21 τοῦτ' ἔστιν ἔκπτωσις ψυχῆς μεγάλα νεῦρα ἐχούσης. οὐ
this is (a)-fall of-(a)-soul great sinews having not
 γὰρ ᾗδει, ποῦ κεῖται τὸ ποιεῖν ἃ θέλομεν, ὅτι
for she-knew where lies the to-do what(-things) we-want that
 τοῦτο οὐκ ἔξωθεν δεῖ λαμβάνειν οὐδὲ τὰ πράγματα
this not from-outside (one)-must to-take nor the things
 μετατιθέντα καὶ μεθαρμοζόμενον.
changing and rearranging
- 22 μὴ θέλε τὸν ἄνδρα, καὶ οὐδὲν ὧν θέλεις οὐ γίνεται. μὴ θέλε
not want the husband and nothing of-what you-want not happens not want
 αὐτὸν ἐξ ἅπαντός σοι συνοικεῖν, μὴ θέλε μένειν ἐν Κορίνθῳ
him in every-way with-you to-live not want to-stay in Corinth
 καὶ ἀπλῶς μηδὲν ἄλλο θέλε ἢ ἃ ὁ θεὸς θέλει.
and simply nothing else want than what(-things) the god wants
 καὶ τίς σε κωλύσει, τίς ἀναγκάσει; οὐ μᾶλλον ἢ τὸν Δία.
and who you will-prevent who will-compel not more than — Zeus
- 23 ὅταν τοιοῦτον ἔχῃς ἡγεμόνα καὶ τοιούτῳ συνθέλῃς καὶ
when such you-have (a)-guide and with-such you-wish-with and
 συνορέγῃ, τί φοβῇ ἔτι μὴ ἀποτύχῃς;
you-desire-with why do-you-fear still lest you-fail
- 24 χάρισαί σου τὴν ὄρεξιν καὶ τὴν ἑκκλισιν πενία καὶ
give-over your the desire and the aversion to-poverty and
 πλούτῳ· ἀποτεύξῃ, περιπεσῇ. ἀλλ' ὑγίει· δυστυχήσεις·
wealth you-will-fail you-will-fall-in but to-health you-will-be-unfortunate

ἀρχαῖς, τιμαῖς, πατρίδι, φίλοις, τέκνοις, ἀπλῶς ἂν τινι
to-offices honors fatherland friends children simply if to-any
 τῶν ἀπροαιρέτων. ἀλλὰ τῷ Διὶ χάρισαι αὐτάς, τοῖς
of-the (things)-outside-choice but — to-Zeus give-over them to-the
 ἄλλοις θεοῖς·

other gods

ἐκείνοις παράδος, ἐκείνοι κυβερνάτωσαν, μετ' ἐκείνων 25

to-them hand-over they let-steer with them

τετάχθωσαν· καὶ ποῦ ἔτι δυσροήσεις;

let-them-be-ranged and where still will-you-be-ill-at-ease

εἰ δὲ φθονεῖς, ἀταλαίπωρε, καὶ ἐλεεῖς καὶ ζηλοτυπεῖς καὶ 26

if but you-envy lazy(-man) and you-pity and you-are-jealous and

τρέμεις καὶ μίαν ἡμέραν οὐ διαλείπεις, ἐν ᾗ οὐ κατακλάεις

you-tremble and one day not you-leave-off in which not you-lament

καὶ σαυτοῦ καὶ τῶν θεῶν, καὶ τί ἔτι λέγεις πεπαιδεῦσθαι;

both yourself and the gods and why still do-you-say to-have-been-educated

ποῖαν παιδείαν, ἄνθρωπε; ὅτι συλλογισμοὺς ἔπραξας, 27

what-sort-of education man because syllogisms you-worked-through

μεταπίπτοντας; οὐ θέλεις ἀπομαθεῖν, εἰ δυνατόν, πάντα

changing(-arguments) not do-you-want to-unlearn if possible all

ταῦτα καὶ ἄνωθεν ἄρξασθαι συναισθανόμενος ὅτι μέχρι

these and from-the-top to-begin perceiving that until

νῦν οὐδ' ἤψω τοῦ πράγματος,

now not-even you-touched the matter

καὶ λοιπὸν ἔνθεν ἀρξάμενος προσοικοδομεῖν τὰ ἐξῆς, 28

and thereafter from-there having-begun to-build-on the next(-things)

πῶς μηδὲν ἔσται σοῦ μὴ θέλοντος, θέλοντος μηδὲν οὐκ

how nothing will-be you not wishing wishing nothing not

ἔσται;

will-be

- 29 δότε μοι ἓνα νέον κατὰ ταύτην τὴν ἐπιβολὴν ἐληλυθότα
 give me one young(-man) with this the design having-come
 εἰς σχολήν, τούτου τοῦ πράγματος ἀθλητὴν γενόμενον
 into (the)-school of-this the matter (an)-athlete having-become
 καὶ λέγοντα ὅτι ἔμοι τὰ μὲν ἄλλα πάντα χαιρέτω,
 and saying that for-me the indeed others all let-go
 ἄρκεϊ δ' εἰ ἐξέσται ποτὲ ἀπαραποδίστω καὶ ἀλύπω
 it-suffices but if it-will-be-possible ever unbindered and free-of-pain
 διαγαγεῖν καὶ ἀνατεῖναι τὸν τράχηλον πρὸς τὰ πράγματα
 to-live-through and to-lift-up the neck toward the events
 ὥς ἐλεύθερον καὶ εἰς τὸν οὐρανὸν ἀναβλέπειν ὥς φίλον
 as free and into the heaven to-look-up as friend
 τοῦ θεοῦ μηδὲν φοβούμενον τῶν συμβῆναι δυναμένων.⁷
 of-the god nothing fearing of-the(-things) to-happen able
 δειξάτω τις ὑμῶν αὐτὸν τοιοῦτον, ἵνα εἴπω·
 let-show anyone of-you himself such so-that I-may-say
- 30 ἔρχου, νεανίσκε, εἰς τὰ σά· σοὶ γὰρ εἴμαρται
 come young-man into the (things)-yours to-you for it-is-fated
 κοσμήσαι φιλοσοφίαν, σά ἐστι ταῦτα τὰ κτήματα, σὰ
 to-adorn philosophy yours are these the possessions yours
 τὰ βιβλία, σοὶ οἱ λόγοι.
 the books yours the words
- 31 εἶθ', ὅταν τοιοῦτον ἐκπονήσῃ καὶ καταθλήσῃ τὸν τόπον,
 then when such he-works-out and wrestles-through the field
 πάλιν ἐλθὼν μοι εἰπάτω ἔγὼ θέλω μὲν καὶ ἀπαθῆς
 again having-come to-me let-him-say I want indeed also passionless
 εἶναι καὶ ἀτάραχος, θέλω δ' ὥς εὐσεβῆς καὶ φιλόσοφος
 to-be and untroubled I-want but as pious and philosopher
 καὶ ἐπιμελὴς εἰδέναι τί μοι πρὸς θεοὺς ἐστι καθήκον,
 and careful to-know what for-me toward gods is appropriate

τί πρὸς γονεῖς, τί πρὸς ἀδελφούς, τί πρὸς τὴν
what toward parents what toward brothers what toward the
 πατρίδα, τί πρὸς ξένους.’

fatherland what toward strangers

ἔρχου καὶ ἐπὶ τὸν δεύτερον τόπον· σός ἐστι καὶ οὗτος. 32
come also to the second field yours is also this

‘ἀλλ’ ἤδη καὶ τὸν δεύτερον τόπον ἐκμεμελέτηκα. 33
but already also the second field I-have-practiced-thoroughly

ἤθελον δ’ ἀσφαλῶς καὶ ἀσειέτως καὶ οὐ μόνον ἐγρηγορώς,
I-would-wish but safely and unshakably and not only awake

ἀλλὰ καὶ καθεύδων καὶ οἰνωμένος καὶ ἐν μελαγχολίᾳ.’
but also sleeping and drunk and in melancholy

σὺ θεὸς εἶ, ὦ ἄνθρωπε, σὺ μεγάλας ἔχεις ἐπιβολάς.
you (a)-god are O man you great have designs

οὐ· ἀλλ’ ἐγὼ θέλω γινῶναι, τί λέγει Χρύσιππος ἐν 34
no but I want to-know what says Chrysippus in

τοῖς περὶ τοῦ Ψευδομένου.’ οὐκ ἀπάγξῃ μετὰ
his(-books) on the Liar not will-you-hang-yourself with

τῆς ἐπιβολῆς ταύτης, τάλας; καὶ τί σοι ὄφελος ἔσται;
the design this wretch and what to-you benefit will-be

πενθῶν ἅπαν ἀναγνώσῃ καὶ τρέμων πρὸς ἄλλους ἐρεῖς.

mourning all you-will-read and trembling to others you-will-speak

οὕτως καὶ ὑμεῖς ποιεῖτε. ‘θέλεις ἀναγνῶ σοι, ἀδελφέ;’ καὶ 35
so also you do do-you-wish shall-I-read to-you brother and

σὺ ἐμοί.’ ‘θαυμαστῶς, ἄνθρωπε, γράφεις.’ καὶ ‘σὺ μέγας
you to-me wonderfully man you-write and you greatly

εἰς τὸν Ξενοφώντος χαρακτήρα,’ σὺ εἰς τὸν Πλάτωνος,’
in the of-Xenophon style you in the(-style) of-Plato

‘σὺ εἰς τὸν Ἀντισθένης.’ εἴτ’ ἀλλήλοις ὀνείρους 36
you in the(-style) of-Antisthenes then to-one-another dreams

διηγησάμενοι πάλιν ἐπὶ ταῦτά ἐπανέρχθε· ὡσαύτως
having-related again to the-same(-things) you-go-back likewise

ὀρέγεσθε, ὡσαύτως ἐκκλίνετε, ὁμοίως ὀρμᾶτε,
you-desire likewise you-avoid similarly you-have-impulse
 ἐπιβάλλεσθε, προτίθεσθε, ταῦτὰ εὔχεσθε, περὶ
you-design you-purpose the-same(-things) you-pray about
 ταῦτὰ σπουδάζετε. εἴτα οὐδὲ ζητεῖτε τὸν
the-same(-things) you-are-earnest then not-even you-seek the
 ὑπομνήσοντα ὑμᾶς,
(one)-who-will-remind you

37 ἀλλ' ἄχθεσθε, ἐὰν ἀκούητε τούτων. εἴτα λέγετε
but you-are-annoyed if you-hear these(-things) then you-say
 ‘ἀφιλόστοργος γέρων· ἐξερχομένου μου οὐκ ἔκλαυσεν
unloving (an)-old-man going-away me not he-weep
 οὐδ' εἶπεν “εἰς οἶαν περίστασιν ἀπέρχῃ μοι, τέκνον·
nor he-said into what-sort-of trouble you-go-off for-me child
 ἂν σωθῆς, ἅψω λύχνους.” ταῦτ' ἔστι τὰ τοῦ
if you-are-saved I-will-light lamps these are the (things)-of-the
 φιλοστόργου;
affectionate

38 μέγα σοι ἀγαθὸν ἔσται σωθέντι τοιούτῳ καὶ λύχνων
great for-you good it-will-be having-been-saved such(-a-one) and of-lamps
 ἄξιον. ἀθάνατον γὰρ εἶναί σε δεῖ καὶ ἄνοσον.
worthy immortal for to-be you must and disease-free

39 ταύτην οὖν, ὅπερ λέγω, τὴν οἷσιν τὴν τοῦ δοκεῖν εἰδέναι
this then as I-say the conceit the of-the to-seem to-know
 τι τῶν χρησίων ἀποβάλλοντας ἔρχεσθαι δεῖ
something of-the useful(-things) throwing-off to-come (one)-must
 πρὸς τὸν λόγον, ὥς πρὸς τὰ γεωμετρικὰ προσάγομεν,
to the reason as to the geometrical(-things) we-approach
 ὥς πρὸς τὰ μουσικά·
as to the musical(-things)

εἰ δὲ μή, οὐδ' ἐγγὺς ἐσόμεθα τῷ προκοίψαι, κἂν πάσας 40
 if but not not-even near we-shall-be to-the to-progress even-if all
 τὰς εἰσαγωγὰς καὶ τὰς συντάξεις τὰς Χρυσίππου μετὰ
 the introductions and the treatises the(-ones) of-Chrysippus with
 τῶν Ἀντιπάτρου καὶ Ἀρχεδήμου διέλθωμεν.
 those of-Antipater and of-Archedemus we-go-through

πὼς ἀγωνιστέον πρὸς τὰς φαντασίας

XVIII · HOW TO STRUGGLE AGAINST IMPRESSIONS

Every habit is kept and increased by its acts, anger by anger; the passions leave weals that become sores. Count the days you were not angry, and at thirty sacrifice to God. Not dwelling on a beauty solves a finer sophism than the Master; resisting a willing woman is a feat beyond the Liar. Meet impressions with Plato's rites of expiation, good men's company, or Socrates beside Alcibiades; say, "Wait, impression, let me test you," and call on God as sailors on the Dioscuri. Whoever puts off the victory, as Hesiod says, wrestles with ruin.

πᾶσα ἕξις καὶ δύναμις ὑπὸ τῶν καταλλήλων ἔργων 1
 every habit and faculty by the corresponding works
 συνέχεται καὶ αὖξεται, ἡ περιπατητικὴ ὑπὸ τοῦ περιπατεῖν,
 is-maintained and increased the (faculty)-of-walking by the to-walk
 ἡ τροχαστικὴ ὑπὸ τοῦ τρέχειν.
 the (faculty)-of-running by the to-run
 ἂν θέλῃς ἀναγνωστικός εἶναι, ἀναγίνωσκε· ἂν γραφικός, 2
 if you-wish (a)-reader to-be read if (a)-writer
 γράφει. ὅταν δὲ τριάκοντα ἐφεξῆς ἡμέρας μὴ ἀναγνῶς,
 write when but thirty in-succession days not you-read
 ἀλλ' ἄλλο τι πράξῃς, γνώσῃ τὸ γινόμενον.
 but other something you-do you-will-know the (thing)-happening

- 3 οὕτως κὰν ἀναπέσης δέκα ἡμέρας, ἀναστὰς ἐπιχείρησον
so even-if you-lie-down ten days having-got-up try
 μακροτέραν ὁδὸν περιπατῆσαι καὶ ὄψει, πῶς σου τὰ
(a)-longer road to-walk and you-will-see how your the
 σκέλη παραλύεται.
legs are-weakened
- 4 καθόλου οὖν εἴ τι ποιεῖν ἐθέλῃς, ἐκτικὸν ποίει αὐτό· εἴ
generally then if something to-do you-wish habitual make it if
 τι μὴ ποιεῖν ἐθέλῃς, μὴ ποίει αὐτό, ἀλλ' ἔθισον
something not to-do you-wish not do it but accustom(-yourself)
 ἄλλο τι πράττειν μᾶλλον ἀντ' αὐτοῦ.
other something to-do rather instead-of it
- 5 οὕτως ἔχει καὶ ἐπὶ τῶν ψυχικῶν· ὅταν ὀργισθῇς,
so it-is also in-the-case-of the (things)-of-the-soul when you-get-angry
 γίνωσκε ὅτι οὐ μόνον σοι τοῦτο γέγονεν κακόν, ἀλλ' ὅτι
know that not only to-you this has-happened (an)-evil but that
 καὶ τὴν ἕξιν ἡύξησας καὶ ὡς πυρὶ φρύγανα παρέβαλες.
also the habit you-increased and as-it-were onto-fire kindling you-threw
- 6 ὅταν ἡττηθῇς τινος ἐν συνουσίᾳ, μὴ τὴν μίαν ἦτταν
when you-are-bested by-someone in intercourse not the one defeat
 ταύτην λογίζου, ἀλλ' ὅτι καὶ τὴν ἀκρασίαν σου τέτροφας,
this reckon but that also the incontinence your you-have-fed
 ἐπηύξησας.
you-have-increased
- 7 ἀδύνατον γὰρ ἀπὸ τῶν καταλλήλων ἔργων μὴ καὶ τὰς
impossible for from the corresponding works not also the
 ἕξεις καὶ τὰς δυνάμεις τὰς μὲν ἐμφύεσθαι μὴ πρότερον
habits and the faculties the-ones indeed to-grow-in not before
 οὔσας, τὰς δ' ἐπιτείνεσθαι καὶ ἰσχυροποιεῖσθαι.
being the-others but to-be-intensified and strengthened

οὕτως ἀμέλει καὶ τὰ ἀρρωστήματα ὑποφύεσθαι λέγουσιν 8
so doubtless also the infirmities grow-up say

οἱ φιλόσοφοι. ὅταν γὰρ ἅπαξ ἐπιθυμῆσης ἀργυρίου, ἂν
the philosophers when for once you-desire money if
 μὲν προσαχθῇ λόγος εἰς αἴσθησιν ἄξων τοῦ κακοῦ,
indeed is-applied reason to perception to-lead of-the evil
 πέπαυταί τε ἡ ἐπιθυμία καὶ τὸ ἡγεμονικὸν ἡμῶν εἰς
has-stopped both the desire and the ruling-faculty our to
 τὸ ἐξαρχῆς ἀποκατέστη·
the original(-state) is-restored

εἰδὲν δὲ μηδὲν προσαγάγῃς εἰς θεραπείαν, οὐκέτι εἰς 9
if but nothing you-apply for treatment no-longer to
 ταῦτα ἐπάνεισιν, ἀλλὰ πάλιν ἐρεθισθὲν ὑπὸ τῆς
the-same(-state) it-returns but again excited by the
 καταλλήλου φαντασίας θάττον ἢ πρότερον ἐξήφθη πρὸς
corresponding impression faster than before it-is-kindled toward
 τὴν ἐπιθυμίαν. καὶ τούτου συνεχῶς γινομένου τυλοῦται
the desire and this continually happening it-becomes-callous
 λοιπὸν καὶ τὸ ἀρρώστημα βεβαιοῖ τὴν φιλαργυρίαν.
thereafter and the infirmity confirms the love-of-money

ὁ γὰρ πυρέξας, εἴτα παυσάμενος οὐχ ὁμοίως ἔχει 10
the for (one)-having-had-fever then having-stopped not similarly is
 τῷ πρὸ τοῦ πυρέξαι, ἂν μή τι θεραπευθῇ εἰς
to-the(-one) before the to-have-fever if not somehow he-is-treated to
 ἅπαν.
(the)-whole

τοιούτὸν τι καὶ ἐπὶ τῶν τῆς ψυχῆς παθῶν 11
such something also in-the-case-of the of-the soul passions
 γίνεται. ἵχνη τινὰ καὶ μώλωπες ἀπολείπονται ἐν αὐτῇ,
happens traces some and weals are-left in it

οὓς εἰ μή τις ἐξαλείψῃ καλῶς, πάλιν κατὰ τῶν αὐτῶν
which if not one wipes-out well again on the same
 μαστιγωθείς οὐκέτι μώλωπας, ἀλλ' ἔλκη ποιεῖ.

having-been-whipped no-longer weals but sores makes

- 12 εἰ οὖν θέλεις μὴ εἶναι ὀργίλος, μὴ τρέφε σου τὴν ἔξιν,
if then you-wish not to-be irascible not feed your the habit
 μηδὲν αὐτῇ παράβαλλε αὐξητικόν. τὴν πρώτην ἡσύχασον
nothing to-it throw-in increasing the first(-day) be-quiet
 καὶ τὰς ἡμέρας ἀρίθμει ἃς οὐκ ὠργίσθης.

and the days count on-which not you-were-angry

- 13 'καθ' ἡμέραν εἰώθειν ὀργίζεσθαι, νῦν παρ' ἡμέραν,
every day I-used to-be-angry now every-other day
 εἶτα παρὰ δύο, εἶτα παρὰ τρεῖς.' ἂν δὲ καὶ τριάκοντα
then every two then every three if but even thirty
 παραλίπῃς, ἐπίθυσον τῷ θεῷ. ἡ γὰρ ἔξις ἐκλύεται τὴν
you-pass-over sacrifice to-the god the for habit is-loosened at-the
 πρώτην, εἶτα καὶ παντελῶς ἀναιρεῖται.

first then also completely is-destroyed

- 14 'σήμερον οὐκ ἐλυπήθην οὐδ' αὔριον οὐδ' ἐφεξῆς διμήνῳ καὶ
today not I-was-grieved nor tomorrow nor successively for-two-months and
 τριμήνῳ· ἀλλὰ προσέσχον γενομένων τινῶν ἐρεθιστικῶν.'
for-three-months but I-was-on-guard happening some provoking(-things)
 γύγνωσκε ὅτι κομψῶς σοί ἐστιν.

know that finely for-you it-is

- 15 'σήμερον καλὸν ἰδὼν ἢ καλὴν οὐκ εἶπον αὐτὸς
today (a)-handsome(-boy) having-seen or (a)-beauty not I-said I-myself
 ἑμαυτῷ ὅτι "ὠφέλόν τις μετὰ ταύτης ἐκοιμήθη"
to-myself that would-that someone with her had-slept
 καὶ "μακάριος ὁ ἀνὴρ αὐτῆς." ὁ γὰρ τοῦτ' εἰπὼν
and blessed the husband of-her the for this having-said
 "μακάριος" καὶ "ὁ μοιχός."

blessed also the adulterer

οὐδὲ τὰ ἐξῆς ἀναζωγραφῶ, παροῦσαν αὐτὴν καὶ 16
 nor the next(-things) do-I-picture-again present her and
 ἀποδυομένην καὶ παρακατακλινομένην.’

undressing and lying-down-beside

καταψῶ τὴν κορυφὴν μου καὶ λέγω· εὖ, Ἐπίκτητε, 17
 I-stroke the crown of-me and say well Epictetus

κομψὸν σοφισμάτιον ἔλυσας, πολλῶ κομψότερον τοῦ
 (a)-fine little-sophism you-solved much finer than-the

Κυριεύοντος.

Master

ἂν δὲ καὶ βουλομένου τοῦ γυναικαρίου καὶ νεύοντος καὶ 18
 if but even willing the little-woman and nodding and

προσπέμποντος, ἂν δὲ καὶ ἀπτομένου καὶ συνεγγίζοντος
 sending(-to-me) if but even touching and coming-close

ἀπόσχωμαι καὶ νικήσω, τοῦτο μὲν ἤδη τὸ σόφισμα ὑπὲρ
 I-abstain and conquer this indeed now the sophism beyond

τὸν Ψευδόμενον, ὑπὲρ τὸν Ἡσυχάζοντα. ἐπὶ τούτῳ καὶ μέγα
 the Liar beyond the Resting at this also great

φρονεῖν ἄξιον, οὐκ ἐπὶ τῷ τὸν Κυριεύοντα ἐρωτῆσαι.
 to-think (it-is)-worthy not at the the Master to-propound

πῶς οὖν γένηται τοῦτο; θέλησον ἀρέσαι αὐτός ποτε 19
 how then may-it-happen this want to-please you-yourself at-last

σεαυτῷ, θέλησον καλὸς φανῆναι τῷ θεῷ· ἐπιθύμησον
 yourself want beautiful to-appear to-the god desire

καθαρὸς μετὰ καθαροῦ σαυτοῦ γενέσθαι καὶ μετὰ τοῦ θεοῦ.
 pure with pure yourself to-become and with the god

εἰθ’ ὅταν προσπίπτῃ σοί τις φαντασία τοιαύτη, Πλάτων 20
 then when falls-upon you some impression such Plato(-says)

μὲν ὅτι ἴθι ἐπὶ τὰς ἀποδιοπομπήσεις, ἴθι ἐπὶ θεῶν
 indeed that go to the expiatory-rites go to of-gods

ἀποτροπαίων ἱερὰ ἰκέτης·

averting (the)-shrines (as)-suppliant

- 21 ἀρκεῖ κἂν ἐπὶ τὰς τῶν καλῶν καὶ ἀγαθῶν ἀνδρῶν
it-suffices even-if to the of-the noble and good men
 συνουσίας ἀποχωρήσας πρὸς τούτῳ γίνῃ ἀντεξετάζων,
company having-withdrawn at this you-are comparing
 ἅν τε τῶν ζώντων τινὰ ἔχῃς ἅν τε τῶν ἀποθανόντων.
whether — of-the living someone you-have or — of-the dead
- 22 ἄπελθε πρὸς Σωκράτη καὶ ἴδε αὐτὸν συγκατακείμενον
go-away to Socrates and see him lying-beside
 Ἀλκιβιάδῃ καὶ διαπαίζοντα αὐτοῦ τὴν ὥραν. ἐνθυμήθητι
Alcibiades and making-light-of his the youthful-beauty consider
 οἷαν νίκην ποτὲ ἔγνω ἐκείνος νενικηκότα ἑαυτόν,
what-sort-of victory once knew that(-man) having-conquered himself
 οἷα Ὀλύμπια, πόστος ἀφ' Ἡρακλέους ἐγένετο· ἵνα
what-sort-of Olympics what-number from Heracles he-became so-that
 τις, νῆ τοὺς θεούς, δικαίως ἀσπάξεται αὐτὸν 'χαῖρε,
one by the gods justly may-greet him hail
 παράδοξε,' οὐχὶ τοὺς σαπροὺς τούτους πύκτας καὶ
wondrous(-one) not the rotten these boxers and
 παγκρατιαστὰς οὐδὲ τοὺς ὁμοίους αὐτοῖς, τοὺς μονομάχους.
pancratiasts nor the like to-them the gladiators
- 23 ταῦτα ἀντιθεῖς νικήσεις τὴν φαντασίαν, οὐχ
these(-things) setting-against you-will-conquer the impression not
 ἐλκυσθήσῃ ὑπ' αὐτῆς.
you-will-be-dragged by it
- 24 τὸ πρῶτον δ' ὑπὸ τῆς ὀξύτητος μὴ συναρπασθῆς, ἀλλ'
the first but by the sharpness not be-carried-away but
 εἰπὲ 'ἐκδεξαί με μικρόν, φαντασία· ἄφες ἴδω τίς εἶ
say wait-for me (a)-little impression let(-me) see what you-are
 καὶ περὶ τίνος, ἄφες σε δοκιμάσω.'
and about what let(-me) you test

καὶ τὸ λοιπὸν μὴ ἐφῆς αὐτῇ προάγειν ἀναζωγραφούσῃ 25
and the rest(-of-time) not allow it to-lead-on picturing-again

τὰ ἐξῆς. εἰ δὲ μή, οἴχεται σε ἔχουσα ὅπου ἂν
the next(-things) if but not it-goes-off you having where(-ever) —
 θέλῃ. ἀλλὰ μᾶλλον ἄλλην τινὰ ἀντεισάγαγε καλὴν καὶ
it-wishes but rather other some bring-in-instead beautiful and
 γενναίαν φαντασίαν καὶ ταύτην τὴν ῥυπαρὰν ἔκβαλε.

noble impression and this the filthy cast-out
 καὶν ἐθισθῆς οὕτως γυμνάζεσθαι, ὅψει, οἷοι 26
and-if you-are-accustomed so to-train you-will-see what-sort-of

ὦμοι γίνονται, οἷα νεῦρα, οἷοι τόνοι· νῦν δὲ
shoulders come-to-be what-sort-of sinews what-sort-of tensions now but
 μόνον τὰ λογάρια καὶ πλεόν οὐδὲ ἓν.
only the little-words and more not-even one

οὗτός ἐστιν ὁ ταῖς ἀληθείαις ἀσκητῆς ὁ πρὸς τὰς 27
this is the in truth athlete the (one)-against the

τοιαύτας φαντασίας γυμνάζων ἑαυτόν.
such impressions training himself

μείνον, τάλας, μὴ συναρπασθῆς. μέγας ὁ ἀγὼν ἐστιν, 28
stay wretch not be-carried-away great the contest is
 θεῖον τὸ ἔργον, ὑπὲρ βασιλείας, ὑπὲρ ἐλευθερίας, ὑπὲρ
divine the work for kingship for freedom for
 εὐροίας, ὑπὲρ ἀταξίας.

serenity for freedom-from-trouble

τοῦ θεοῦ μέμνησο, ἐκεῖνον ἐπικαλοῦ βοηθὸν καὶ παραστάτην 29
the god remember him call-on (as)-helper and defender

ὥς τοὺς Διοσκόρους ἐν χειμῶνι οἱ πλείοντες. ποῖος γὰρ μείζων
as the Dioscuri in (a)-storm the (ones)-sailing what for greater
 χειμῶν ἢ ὁ ἐκ φαντασιῶν ἰσχυρῶν καὶ ἐκκρουστικῶν
storm than the (one)-from impressions strong and knocking-out

τοῦ λόγου; αὐτὸς γὰρ ὁ χειμῶν τί ἄλλο ἐστὶν ἢ φαντασία;
the reason itself for the storm what other is than impression

30 ἐπεὶ τοι ἄρον τὸν φόβον τοῦ θανάτου καὶ φέρε ὅσας
since surely take-away the fear of-the death and bring as-many-as
 θέλεις βροντὰς καὶ ἀστραπὰς καὶ γνώσῃ, ὅση γαλήνη
you-wish thunders and lightnings and you-will-know how-great calm
 ἐστὶν ἐν τῷ ἡγεμονικῷ καὶ εὐδία.
is in the ruling-faculty and fair-weather

31 ἂν δ' ἅπαξ ἡττηθείς εἴπῃς ὅτι ὕστερον νικήσεις, εἴτα
if but once being-bested you-say that later you-will-conquer then
 πάλιν τὸ αὐτό, ἴσθι ὅτι οὕτως ποθ' ἔξεις κακῶς καὶ
again the same know that so at-last you-will-be badly and
 ἀσθενῶς, ὥστε μὴδ' ἐφιστάνειν ὕστερον ὅτι ἀμαρτάνεις,
weakly so-that not-even to-notice later that you-err
 ἀλλὰ καὶ ἀπολογίας ἄρξῃ πορίζειν ὑπὲρ τοῦ πράγματος·
but also excuses you-will-begin to-provide for the matter

32 καὶ τότε βεβαιώσεις τὸ τοῦ Ἡσιόδου, ὅτι ἀληθές
and then you-will-confirm the(-saying) — of-Hesiod that true
 ἐστίν
it-is

αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄτησι παλαίει.
ever and (a)-putter-off man with-ruin wrestles

πρὸς τοὺς μέχρι λόγου μόνον
ἀναλαμβάνοντας τὰ τῶν φιλοσόφων

XIX · TO THOSE WHO TAKE UP PHILOSOPHY ONLY IN WORDS

The Master argument sets three propositions in conflict: Diodorus kept two to prove that nothing is possible that neither is nor will be true; Cleanthes' school kept another pair, Chrysippus' the third. Epictetus reports this as a grammarian recites Hector's family, with no judgment of his own. So men recite that virtue is good and wealth indifferent, then scream in a storm or tremble before Caesar. Show me a Stoic, sick and happy, dying and happy. The matter is up to us alone, so the fault is Epictetus', his pupils', or both: let us begin.

ὁ κυριεύων λόγος ἀπὸ τοιούτων τινῶν ἀφορμῶν 1
the Master argument from such some starting-points
 ἡρωτηῖσθαι φαίνεται κοινῆς γὰρ οὕσης μάχης τοῖς
to-have-been-propounded appears common for being (a)-conflict to-the
 τρισὶ τούτοις πρὸς ἄλληλα, τῷ πᾶν παρεληλυθὸς ἀληθές
three these toward one-another to-the every past(-thing) true
 ἀναγκαῖον εἶναι καὶ τῷ δυνατῷ ἀδύνατον μὴ ἀκολουθεῖν
necessary to-be and to-the possible (the)-impossible not to-follow
 καὶ τῷ δυνατὸν εἶναι ὃ οὐτ' ἔστιν ἀληθές οὐτ' ἔσται,
and to-the possible to-be which neither is true nor will-be
 συνιδὼν τὴν μάχην ταύτην ὁ Διόδωρος τῇ τῶν πρώτων
having-perceived the conflict this — Diodorus the of-the first
 δυεῖν πιθανότητι συνεχρήσατο πρὸς παράστασιν τοῦ μηδὲν
two plausibility used for (the)-establishment of-the nothing
 εἶναι δυνατόν, ὃ οὐτ' ἔστιν ἀληθές οὐτ' ἔσται.
to-be possible which neither is true nor will-be
 λοιπὸν ὁ μὲν τις ταῦτα τηρήσει τῶν δυεῖν, ὅτι ἔστι 2
so the indeed one these will-keep of-the two that there-is
 τέ τι δυνατόν, ὃ οὐτ' ἔστιν ἀληθές οὐτ' ἔσται, καὶ
— something possible which neither is true nor will-be and

δυνατῶ ἀδύνατον οὐκ ἀκολουθεῖ· οὐ πᾶν δὲ παρεληλυθὸς
to-(the)-possible (the)-impossible not follows not every but past(-thing)

ἀληθὲς ἀναγκαῖόν ἐστιν, καθάπερ οἱ περὶ Κλεάνθην
true necessary is just-as the (ones)-about Cleanthes
 φέρεσθαι δοκοῦσιν, οἷς ἐπὶ πολὺ συνηγόρησεν Ἀντίπατρος.
to-take-the-line seem whom at length supported Antipater

3 οἱ δὲ τᾶλλα δύο, ὅτι δυνατόν τ' ἐστίν, ὃ οὔτ' ἔστιν
the but the-other two that possible — is which neither is
 ἀληθὲς οὔτ' ἔσται, καὶ πᾶν παρεληλυθὸς ἀληθὲς ἀναγκαῖόν
true nor will-be and every past(-thing) true necessary
 ἐστιν, δυνατῶ δ' ἀδύνατον ἀκολουθεῖ.
is to-(the)-possible but (the)-impossible follows

4 τὰ τρία δ' ἐκεῖνα τηρῆσαι ἀμήχανον διὰ τὸ κοινὴν
the three but those to-keep (is)-impossible because-of the common
 εἶναι αὐτῶν μάχην.
to-be of-them (a)-conflict

5 ἂν οὖν τίς μου πύθεται 'σὺ δὲ ποῖα αὐτῶν τηρεῖς;
if then anyone me asks you but what-sort of-them do-you-keep
 ἀποκρινοῦμαι πρὸς αὐτὸν ὅτι οὐκ οἶδα· παρεῖληφα δ'
I-will-answer to him that not I-know I-have-received but
 ἱστορίαν τοιαύτην, ὅτι Διόδωρος μὲν ἐκεῖνα ἐτήρει, οἱ
(a)-report such that Diodorus indeed those kept the
 δὲ περὶ Πανθοίδην οἶμαι καὶ Κλεάνθην τὰ ἄλλα, οἱ
but (ones)-about Panthoides I-think and Cleanthes the others the
 δὲ περὶ Χρύσιππον τὰ ἄλλα.
but (ones)-about Chrysippus the others

6 'σὺ οὖν τί,' οὐδὲ γέγονα πρὸς τούτῳ, τῶ
you then what not-even I-have-become(-devoted) to this the
 βασανίσαι τὴν ἑμαντοῦ φαντασίαν καὶ συγκρῖναι τὰ
to-test the my-own impression and to-compare the

λεγόμενα καὶ δόγμα τι ἑμαντοῦ ποιήσασθαι κατὰ τὸν
(things)-said and (a)-judgment some my-own to-make on the
 τόπον. διὰ τοῦτο οὐδὲν διαφέρω τοῦ γραμματικοῦ.
topic because-of this nothing I-differ from-the grammarian
 ‘τίς ἦν ὁ τοῦ Ἑκτορος πατήρ;’ ‘Πρίαμος.’ ‘τίνες ἀδελφοί;’ 7
who was the — of-Hector father Priam who brothers
 ‘Ἀλέξανδρος καὶ Δηίφοβος.’ ‘μήτηρ δ’ αὐτῶν τίς;’
Alexander and Deiphobus (the)-mother but of-them who
 ‘Ἑκάβη. παρέιληφα ταύτην τὴν ἱστορίαν.’ ‘παρὰ τίνος;’
Hecuba I-have-received this the report from whom
 ‘παρ’ Ὀμήρου. γράφει δὲ περὶ τῶν αὐτῶν δοκῶ καὶ
from Homer writes and about the same(-things) I-think also
 ‘Ἑλλάνικος καὶ εἴ τις ἄλλος τοιοῦτος.’
Hellanicus and if anyone else such
 καὶγὰ περὶ τοῦ Κυριεύοντος τί ἄλλο ἔχω ἀνωτέρω; ἀλλ’ 8
and-I about the Master what else have-I higher but
 ἂν ὦ κενός, μάλιστα ἐπὶ συμποσίῳ καταπλήσσομαι τοὺς
if I-am empty especially at (a)-banquet I-astound the
 παρόντας ἐξαριθμούμενος τοὺς γεγραφότας.
(ones)-present enumerating the (ones)-having-written
 ‘γέγραφεν δὲ καὶ Χρύσιππος θαυμαστῶς ἐν τῷ πρώτῳ 9
has-written and also Chrysippus wonderfully in the first
 περὶ Δυνατῶν. καὶ Κλεάνθης δ’ ἰδίᾳ γέγραφεν περὶ
on Possibles and Cleanthes and separately has-written about
 τούτου καὶ Ἀρχέδημος. γέγραφεν δὲ καὶ Ἀντίπατρος, οὐ
this and Archedemus has-written and also Antipater not
 μόνον δ’ ἐν τοῖς περὶ Δυνατῶν, ἀλλὰ καὶ κατ’ ἰδίαν ἐν
only and in the(-books) on Possibles but also on (its)-own in
 τοῖς περὶ τοῦ Κυριεύοντος. οὐκ ἀνέγνωκας τὴν σύνταξιν;’
the(-books) on the Master not have-you-read the treatise

- 10 'οὐκ ἀνέγνωκα.' ἀνάγνωθι. καὶ τί ὠφεληθήσεται;
not I-have-read read and what will-be-benefited
 φλυαρότερος ἔσται καὶ ἀκαιρότερος ἢ νῦν ἐστίν. σοὶ γὰρ
more-trifling be-will-be and more-tactless than now be-is to-you for
 τί ἄλλο προσγέγονεν ἀναγνόντι; ποῖον δόγμα πεποίησαι
what else has-accrued having-read what-sort-of judgment have-you-made
 κατὰ τὸν τόπον; ἀλλ' ἐρεῖς ἡμῖν Ἑλένην καὶ Πρίαμον καὶ
on the topic but you-will-tell us-of Helen and Priam and
 τὴν τῆς Καλυψοῦς νῆσον τὴν οὔτε γενομένην οὔτ' ἐσομένην.
the — of-Calypso island the neither having-been nor going-to-be
- 11 καὶ ἐνταῦθα μὲν οὐδὲν μέγα τῆς ἱστορίας κρατεῖν, ἴδιον
and here indeed nothing great the report to-master own
 δὲ δόγμα μηδὲν πεποιησθαι. ἐπὶ τῶν ἠθικῶν δὲ
but judgment none to-have-made in-the-case-of the ethical(-things) but
 πάσχομεν αὐτὸ πολὺ μᾶλλον ἢ ἐπὶ τούτων.
we-experience it much more than in-the-case-of these
- 12 'εἰπέ μοι περὶ ἀγαθῶν καὶ κακῶν.' ἄκουε·
tell me about goods and evils listen

Ἰλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσευ.

from-Ilium me bearing (the)-wind to-(the)-Cicones brought

τῶν ὄντων τὰ μὲν ἐστὶν ἀγαθὰ,

of-the (things)-that-are the-ones indeed are goods

- 13 τὰ δὲ κακὰ, τὰ δ' ἀδιάφορα. ἀγαθὰ μὲν οὖν αἱ
the-others but evils the-others but indifferent goods indeed then the
 ἀρεταὶ καὶ τὰ μετέχοντα αὐτῶν, κακὰ δὲ κακίαι καὶ τὰ
virtues and the (things)-sharing-in them evils but vices and the
 μετέχοντα κακίας, ἀδιάφορα δὲ τὰ μεταξὺ τούτων,
(things)-sharing-in vice indifferent but the (things)-between these
 πλοῦτος, ὑγίεια, ζωή, θάνατος, ἡδονή, πόνος.
wealth health life death pleasure pain

- ‘πόθεν οἶδας;’ ‘Ἑλλάνικος λέγει ἐν τοῖς Αἰγυπτιακοῖς.’ 14
whence do-you-know Hellenicus says in the Egyptian-History
 τί γὰρ διαφέρει τοῦτο εἰπεῖν ἢ ὅτι Διογένης ἐν τῇ
what for differs this to-say or that Diogenes in the
 Ἠθικῇ ἢ Χρυσίππος ἢ Κλεάνθης; βεβασάνικας οὖν τι
Ethics or Chrysippus or Cleanthes have-you-tested then any
 αὐτῶν καὶ δόγμα σεαυτοῦ πεποίησαι;
of-them and (a)-judgment your-own have-you-made
 δείκνυε πῶς εἴωθας ἐν πλοίῳ χειμάζεσθαι. μέμνησαι 15
show how you-are-accustomed in (a)-boat to-be-storm-tossed you-remember
 ταύτης τῆς διαίρεσεως, ὅταν ψοφήσῃ τὸ ιστίον καὶ
this the division when cracks the sail and
 ἀνακραυγάσαντί σοι κακόσχολός πως παραστὰς
(you)-having-cried-out to-you (a)-mischievous(-fellow) somehow having-stood-by
 εἴπῃ ‘λέγε μοι τοὺς θεοὺς σοι ἃ πρόωγ
says tell me (by)-the gods (to)-you what(-things) the-day-before-yesterday
 ἔλεγες· μὴ τι κακία ἐστὶ τὸ ναυαγῆσαι, μὴ
you-were-saying surely-not at-all vice is the to-be-shipwrecked surely-not
 τι κακίας μετέχον;’
something of-vice sharing-in
 οὐκ ἄρας ξύλον ἐνσεΐσεις αὐτῷ; ‘τί ἡμῖν καὶ σοί, 16
not having-lifted (a)-stick will-you-shake (it)-at-him what to-us and to-you
 ἄνθρωπε; ἀπολλύμεθα καὶ σὺ ἐλθὼν παίζεις.’
man we-are-perishing and you having-come jest
 ἂν δέ σε ὁ Καῖσαρ μεταπέμψηται κατηγορούμενον, 17
if but you — Caesar sends-for being-accused
 μέμνησαι τῆς διαιρέσεως, ἂν τίς σοι εἰσιόντι καὶ
you-remember the division if someone to-you entering and
 ὠχρῶντι ἅμα καὶ τρέμοντι προσελθὼν εἴπῃ ‘τί τρέμεις,
turning-pale at-once and trembling having-approached says why do-you-tremble

ἄνθρωπε; περὶ τίνων σοί ἐστιν ὁ λόγος; μή τι ἔσω
 man about what for-you is the case surely-not at-all inside

ὁ Καῖσαρ ἀρετὴν καὶ κακίαν τοῖς εἰσερχομένοις δίδωσι;
 — Caesar virtue and vice to-the (ones)-entering gives

- 18 ‘τί μοι ἐμπαίζεις καὶ σὺ πρὸς τοῖς ἐμοῖς κακοῖς;’ ὅμως,
 why me do-you-mock also you on-top-of the my evils nevertheless
 φιλόσοφε, εἰπέ μοι, τί τρέμεις; οὐχὶ θάνατός ἐστι τὸ
 philosopher tell me why do-you-tremble not death is the
 κινδυνευόμενον ἢ δεσμωτήριον ἢ πόνος τοῦ σώματος ἢ
 (thing)-risked or prison or pain of-the body or
 φυγὴ ἢ ἀδοξία; τί γὰρ ἄλλο; μή τι κακία, μή
 exile or disrepute what for else surely-not at-all vice surely-not
 τι μέτοχον κακίας; σὺ οὖν τίνα ταῦτα ἔλεγες;
 something sharing-in of-vice you then what these(-things) were-you-calling

- 19 ‘τί ἐμοὶ καὶ σοί, ἄνθρωπε; ἀρκεῖ ἐμοὶ τὰ ἐμὰ κακά.’ καὶ
 what to-me and to-you man suffice me the my evils and
 καλῶς λέγεις. ἀρκεῖ γάρ σοι τὰ σὰ κακά, ἢ ἀγέννεια,
 well you-speak suffice for you the your evils the ignobility
 ἢ δειλία, ἢ ἀλαζονεία, ἣν ἡλαζονεύου ἐν τῇ σχολῇ
 the cowardice the boastfulness which you-were-boasting in the school
 κατήμενος. τί τοῖς ἀλλοτρίοις ἐκαλλωπίζου; τί Στωικὸν
 sitting why in-the (things)-of-others did-you-pride-yourself why Stoic
 ἔλεγες σεαυτόν;
 did-you-call yourself

- 20 τηρεῖτε οὕτως ἑαυτοὺς ἐν οἷς ἐπράσσετε καὶ εὐρήσετε
 watch so yourselves in what(-things) you-were-doing and you-will-find
 τίνος ἔσθ’ αἰρέσεως. τοὺς πλείστους ὑμῶν Ἐπικουρείους
 of-what you-are school the most of-you Epicureans
 εὐρήσετε, ὀλίγους τινὰς Περιπατητικούς καὶ τούτους
 you-will-find few some Peripatetics and these
 ἐκλελυμένους.
 unstrung

ποῦ γὰρ ἢ ὑμεῖς τὴν ἀρετὴν πᾶσιν τοῖς ἄλλοις ἴσην ἦ 21
where for that you the virtue to-all the others equal or
 καὶ κρείττονα ἔργῳ ὑπολάβητε; Στωικὸν δὲ δείξατέ μοι,
even superior in-deed may-suppose (a)-Stoic but show me
 εἴ τινα ἔχητε.

if any you-have

ποῦ ἢ πῶς; ἀλλὰ τὰ λογάρια τὰ Στωικὰ λέγοντας 22
where or how but the little-arguments the Stoic speaking
 μυρίουσιν. τὰ γὰρ Ἐπικούρεια αὐτοὶ οὗτοι χεῖρον λέγουσι;
countless the for Epicurean(-ones) themselves these worse speak
 τὰ γὰρ Περιπατητικὰ οὐ καὶ αὐτὰ ὁμοίως ἀκριβοῦσιν;

the for Peripatetic(-ones) not also them similarly do-they-handle-precisely
 τίς οὖν ἐστὶ Στωικός; ὥς λέγομεν ἀνδριάντα Φειδιακὸν τὸν 23
who then is (a)-Stoic as we-call (a)-statue Phidian the
 τετυπωμένον κατὰ τὴν τέχνην τὴν Φειδίου, οὕτως τινὰ
(one)-molded according-to the art the(-one) of-Phidias so someone
 μοι δείξατε κατὰ τὰ δόγματα ἃ λαλεῖ τετυπωμένον.
to-me show according-to the judgments which he-chatters molded

δείξατέ μοί τινα νοσοῦντα καὶ εὐτυχοῦντα, κινδυνεύοντα καὶ 24
show me someone being-sick and being-fortunate being-in-danger and
 εὐτυχοῦντα, ἀποθνήσκοντα καὶ εὐτυχοῦντα, πεφυγαδευμένον
being-fortunate dying and being-fortunate exiled
 καὶ εὐτυχοῦντα, ἀδοξοῦντα καὶ εὐτυχοῦντα. δείξατ' ἐπιθυμῶ
and being-fortunate in-disrepute and being-fortunate show(-him) I-desire
 τινα νῆ τοὺς θεοὺς ἰδεῖν Στωικόν.

someone by the gods to-see (a)-Stoic

ἀλλ' οὐκ ἔχετε τὸν τετυπωμένον δείξαι· τὸν γε 25
but not you-can the (one)-molded show the at-least
 τυπούμενον δείξατε, τὸν ἐπὶ ταῦτα κεκλικότα.
(one)-being-molded show the (one)-to these(-things) having-inclined

εὐεργετήσατέ με· μὴ φθονήσητε ἀνθρώπων γέροντι ἰδεῖν
do-good-to me not begrudge (a)-man old to-see
θέαμα, ὃ μέχρι νῦν οὐκ εἶδον.

(a)-sight which until now not I-saw

26 οἶεσθε ὅτι τὸν Δία τὸν Φειδίου δείξετε ἢ τὴν Ἀθηνᾶν,
you-think that — Zeus the(-one) of-Phidias you-will-show or — Athena

ἐλεφάντινον καὶ χρυσοῦν κατασκευάσμα. ψυχὴν δειξάτω
of-ivory and of-gold (a)-work (a)-soul let-show

τις ὑμῶν ἀνθρώπου θέλοντος ὁμογνωμονῆσαι τῷ
someone of-you of-(a)-man wishing to-be-of-one-mind with-the
θεῷ καὶ μηκέτι μήτε θεὸν μήτ' ἄνθρωπον μέμφεσθαι, μὴ
god and no-longer either god or man to-blame not

ἀποτυχεῖν τινος, μὴ περιπεσεῖν τι, μὴ ὀργισθῆναι, μὴ
to-fail-to-get anything not to-fall-into anything not to-be-angry not
φθονῆσαι, μὴ ζηλοτυπῆσαι (τί γὰρ δεῖ περιπλέκειν;),
to-envy not to-be-jealous why for must-one to-wrap-(it)-round

27 θεὸν ἐξ ἀνθρώπου ἐπιθυμοῦντα γενέσθαι καὶ ἐν τῷ
god from man desiring to-become and in the
σωματίῳ τούτῳ τῷ νεκρῷ περὶ τῆς πρὸς τὸν Δία
poor-body this the dead about the with — Zeus
κοινωνίας βουλευόμενον. δείξατε. ἀλλὰ οὐκ ἔχετε. τί οὖν
fellowship deliberating show(-him) but not you-can why then
αὐτοῖς ἐμπαίζετε καὶ τοὺς ἄλλους κυβεύετε;

yourselves do-you-mock and the others do-you-cheat

28 καὶ περιθήμενοι σχῆμα ἄλλότριον περιπατεῖτε κλέπται καὶ
and having-put-on (a)-garb of-another you-walk-around thieves and

λωποδύται τούτων τῶν οὐδὲν προσηκόντων ὀνομάτων
robbers of-these the in-no-way belonging names

καὶ πραγμάτων;

and things

- καὶ νῦν ἐγὼ μὲν παιδευτῆς εἰμι ὑμέτερος, ὑμεῖς δὲ 29
and now I indeed (a)-teacher am your you but
 παρ' ἐμοὶ παιδεύεσθε. καὶ γὰρ μὲν ἔχω ταύτην τὴν
with me are-taught and-I indeed have this the
 ἐπιβολήν, ἀποτελέσαι ὑμᾶς ἀκωλύτους, ἀναναγκάστους,
design to-render you unbindered uncompelled
 ἀπαραποδίστους, ἐλευθέρους, εὐροοῦντας, εὐδαιμονοῦντας,
unimpeded free serene happy
 εἰς τὸν θεὸν ἀφορῶντας ἐν παντὶ καὶ μικρῷ καὶ μεγάλῳ·
to the god looking-off in every(-thing) both small and great
 ὑμεῖς δὲ ταῦτα μαθησόμενοι καὶ μελετήσοντες πάρεστε.
you but these(-things) going-to-learn and going-to-practice are-present
 διὰ τί οὖν οὐκ ἀνύετε τὸ ἔργον, εἰ καὶ ὑμεῖς 30
because-of what then not do-you-accomplish the work if also you
 ἔχετε ἐπιβολήν οἷαν δεῖ καὶ γὰρ πρὸς τῇ ἐπιβολῇ
have (a)-design such-as it-ought(-to-be) and-I in-addition-to the design
 καὶ παρασκευὴν οἷαν δεῖ;
also (a)-preparation such-as it-ought(-to-be)
 τί τὸ λείπόν ἐστιν; ὅταν ἴδω τέκτονα, ὅτω ὕλη 31
what the (thing)-lacking is when I-see (a)-carpenter to-whom material
 πάρεστιν παρακειμένη, ἐκδέχομαι τὸ ἔργον. καὶ ἐνθάδε
is-present lying-ready I-expect the work also here
 τοῖνυν ὁ τέκτων ἐστίν, ἡ ὕλη ἐστίν· τί ἡμῖν λείπει;
therefore the carpenter is the material is what to-us is-lacking
 οὐκ ἔστι διδακτὸν τὸ πρᾶγμα; διδακτόν. οὐκ ἔστιν οὖν 32
not is teachable the matter teachable not is-it then
 ἐφ' ἡμῖν; μόνον μὲν οὖν τῶν ἄλλων πάντων. οὔτε
up-to us alone indeed then of-the others all neither
 πλοῦτός ἐστιν ἐφ' ἡμῖν οὐθ' ὑγίεια οὔτε δόξα οὔτε
wealth is up-to us nor health nor reputation nor

ἄλλο τι ἀπλῶς πλὴν ὀρθῇ χρήσις φαντασιῶν. τοῦτο
other anything simply except (the)-right use of-impressions this
 ἀκώλυτον φύσει μόνον, τοῦτο ἀνεμπόδιστον.

unbindered by-nature alone this unimpeded

33 διὰ τί οὖν οὐκ ἀνύετε; εἶπατέ μοι τὴν αἰτίαν.

because-of what then not do-you-accomplish tell me the cause

ἢ γὰρ παρ' ἐμὲ γίνεται ἢ παρ' ὑμᾶς ἢ παρὰ τὴν
either for through me it-arises or through you or through the

φύσιν τοῦ πράγματος. αὐτὸ τὸ πράγμα ἐνδεχόμενον καὶ
nature of-the matter itself the matter possible and

μόνον ἐφ' ἡμῖν. λοιπὸν οὖν ἢ παρ' ἐμέ ἐστιν ἢ παρ'
alone up-to us so then either through me it-is or through

ὑμᾶς ἢ, ὅπερ ἀληθέστερον, παρ' ἀμφοτέρους. τί οὖν;
you or what-is truer through both what then

34 θέλετε ἀρξώμεθά ποτε τοιαύτην ἐπιβολὴν κομίζειν

do-you-wish let-us-begin at-last such (a)-design to-bring

ἐνταῦθα; τὰ μέχρι νῦν ἀφώμεν. ἀρξώμεθα μόνον,
here the(-things) until now let-us-leave-aside let-us-begin only

πιστεύσατέ μοι, καὶ ὄψεσθε.

trust me and you-will-see

πρὸς Ἐπικουρείους καὶ Ἀκαδημαϊκούς

XX • AGAINST EPICUREANS AND ACADEMICS

Whoever denies that anything is universally true must use a universal truth to say so, as the Academics ask us to assent that no one assents. Epicurus denies natural fellowship, yet lies awake writing books to save us from error: nature drives him as the Furies drove Orestes. Those who deny that the gods exist or care still consult the Pythia; those who distrust the senses tell fish sauce from gruel, and eat bread while doubting Demeter. Such arguments license the young, the adulterer, and the embezzler, and their authors are past persuading.

τοῖς ὑγίεσι καὶ ἐναργέσιν ἐξ ἀνάγκης καὶ οἱ ἀντιλέγοντες 1
the sound and evident(-things) of necessity even the (ones)-contradicting
προσχωρῶνται. καὶ σχεδὸν τοῦτο μέγιστον ἂν τις ποιήσαιτο
make-use-of and almost this (the)-greatest — one would-make
τεκμήριον τοῦ ἐναργέος τι εἶναι, τὸ ἐπάναγκες
proof of-the evident something to-be the necessary
εὐρίσκεσθαι καὶ τῷ ἀντιλέγοντι συγχρήσασθαι αὐτῷ·
to-be-found even for-the (one)-contradicting to-use it
οἷον εἴ τις ἀντιλέγοι τῷ εἶναι τι καθολικὸν ἀληθές, 2
for-instance if someone should-contradict the to-be something universal true
δῆλον ὅτι τὴν ἐναντίαν ἀπόφασιν οὗτος ὀφείλει ποιήσασθαι·
clear that the contrary negation this(-man) ought to-make
οὐδέν ἐστι καθολικὸν ἀληθές. ἀνδράποδον, οὐδὲ τοῦτο.
nothing is universal true slave not-even this
τί γὰρ ἄλλο ἐστὶ τοῦτο ἢ οἷον εἴ τι ἐστὶ καθολικόν, 3
what for else is this than as-if if something is universal
ψευδὸς ἐστίν;
false it-is

πάλιν ἂν τις παρελθὼν λέγῃ ‘γίγνωσκε, ὅτι οὐδέν ἐστι 4
again if someone coming-forward says know that nothing is
γνωστόν, ἀλλὰ πάντα ἀτέκμαρτα’ ἢ ἄλλος ὅτι ‘πίστευσόν
knowable but all(-things) uncertain or another that trust

μοι καὶ ὠφεληθήσῃ· οὐδὲν δεῖ ἀνθρώπῳ πιστεύειν ἢ
me and you-will-be-benefited not-at-all (one)-must (a)-man to-trust or
 πάλιν ἄλλος ‘μάθε παρ’ ἐμοῦ, ἄνθρωπε, ὅτι οὐδὲν ἐνδέχεται
again another learn from me man that nothing is-possible
 μαθεῖν· ἐγὼ σοι λέγω τοῦτο καὶ διδάξω σε, ἐὰν θέλῃς·’
to-learn I to-you tell this and will-teach you if you-wish

5 τίνι οὖν τούτων διαφέρουσιν οὗτοι — τίνες ποτέ;
in-what then from-these differ these(-men) who ever
 — οἱ Ἀκαδημαίους αὐτοὺς λέγοντες; ὦ ἄνθρωποι,
the Academics themselves calling O men
 συγκατάθεσθε ὅτι οὐδεὶς συγκατατίθεται· πιστεύσατε ἡμῖν
assent that no-one assents believe us
 ὅτι οὐδεὶς πιστεύει οὐδενί·’
that no-one believes anyone

6 οὕτως καὶ Ἐπίκουρος, ὅταν ἀναιρεῖν θέλῃ τὴν
so also Epicurus when to-abolish he-wishes the
 φυσικὴν κοινωνίαν ἀνθρώποις πρὸς ἀλλήλους, αὐτῷ τῷ
natural fellowship for-men toward one-another very the
 ἀναιρουμένῳ συγχρηῖται.
(thing)-being-abolished he-uses

7 τί γὰρ λέγει; ‘μὴ ἐξαπατᾶσθε, ἄνθρωποι, μηδὲ
what for does-be-say not be-deceived men nor
 παράγεσθε μηδὲ διαπίπτετε· οὐκ ἔστι φυσικὴ κοινωνία
be-led-astay nor go-wrong not there-is natural fellowship
 τοῖς λογικοῖς πρὸς ἀλλήλους· πιστεύσατέ μοι. οἱ δὲ τὰ
for-the rational(-beings) toward one-another believe me those but the
 ἕτερα λέγοντες ἐξαπατῶσιν ὑμᾶς καὶ παραλογίζονται.’
other(-things) saying deceive you and mislead(-you)

8 τί οὖν σοι μέλει; ἄφες ἡμᾶς ἐξαπατηθῆναι. μὴ τι
what then to-you does-it-matter let us be-deceived surely-not at-all
 χεῖρον ἀπαλλάξεις, ἂν πάντες οἱ ἄλλοι πεισθῶμεν, ὅτι φυσικὴ
worse will-you-fare if all the others we-are-persuaded that natural

ἐστιν ἡμῖν κοινωνία πρὸς ἀλλήλους καὶ ταύτην δεῖ παντὶ
is for-us (a)-fellowship toward one-another and this (one)-must in-every
 τρόπῳ φυλάσσειν; καὶ πολὺ κρεῖσσον καὶ ἀσφαλέστερον.
way to-guard and much better and safer
 ἄνθρωπε, τί ὑπὲρ ἡμῶν φροντίζεις, τί δι' ἡμᾶς 9
man why for us do-you-take-thought why because-of us
 ἀγρυπνεῖς, τί λύχρον ἄπτεις, τί ἐπανίστασαι, τί
do-you-lie-awake why (a)-lamp do-you-light why do-you-rise-up why
 τηλικαῦτα βιβλία συγγράφεις; μή τις ἡμῶν ἐξαπατηθῇ
so-large books do-you-write lest someone of-us be-deceived
 περὶ θεῶν ὡς ἐπιμελουμένων ἀνθρώπων ἢ μή τις
about gods as caring-for men or lest someone
 ἄλλην οὐσίαν ὑπολάβῃ τοῦ ἀγαθοῦ ἢ ἡδονῇ;
other essence suppose of-the good than pleasure
 εἰ γὰρ οὕτως ταῦτα ἔχει, βαλὼν κάθεινδε καὶ τὰ 10
if for so these(-things) are having-lain-down sleep and the
 τοῦ σκώληκος ποίει, ὧν ἄξιον ἔκρινας σεαυτόν·
(things)-of-the worm do of-which worthy you-judged yourself
 ἔσθιε καὶ πῖνε καὶ συνουσίαζε καὶ ἀφόδευε καὶ ῥέγκε.
eat and drink and copulate and defecate and snore
 τί δὲ σοὶ μέλει, πῶς οἱ ἄλλοι ὑπολήφονται περὶ τούτων, 11
what but to-you does-it-matter how the others will-suppose about these(-things)
 πότερον ὑγιῶς ἢ οὐχ ὑγιῶς; τί γὰρ σοὶ καὶ ἡμῖν; τῶν γὰρ
whether soundly or not soundly what for to-you and to-us of-the for
 προβάτων σοι μέλει, ὅτι παρέχει ἡμῖν αὐτὰ καρησόμενα
sheep to-you it-matters because they-offer to-us themselves to-be-shorn
 καὶ ἀμελχθησόμενα καὶ τὸ τελευταῖον κατακοπησόμενα;
and to-be-milked and the last to-be-slaughtered
 οὐχὶ δ' εὐκταῖον ἦν, εἰ ἐδύναντο οἱ ἄνθρωποι 12
not but desirable was-it if could the men
 κατακληθέντες καὶ ἐπασθέντες ὑπὸ τῶν Στωικῶν
bewitched and charmed by the Stoics

ἀπονυστάζειν καὶ παρέχειν σοι καὶ τοῖς ὁμοίοις
doze-off and offer to-you and to-the like
καρησομένους καὶ ἀμελχθησομένους ἑαυτούς;
to-be-shorn and to-be-milked themselves

- 13 πρὸς γὰρ τοὺς Συνεπικουρείους ἔδει σε ταῦτα λέγειν, οὐχὶ
to for the fellow-Epicureans ought you these(-things) to-say not
δὲ πρὸς ἐκείνους †ἀποκρύπτεσθαι, πολὺ μάλιστ' ἐκείνους
but to those to-hide(-them) much most those
πρὸ πάντων ἀναπείθειν, ὅτι φύσει κοινωνικοὶ γεγόναμεν,
before all to-persuade that by-nature social we-have-been-born
ὅτι ἀγαθὸν ἢ ἐγκράτεια, ἵνα σοι πάντα τηρῇται;
that (a)-good the self-control so-that for-you all(-things) be-kept

- 14 ἢ πρὸς τινὰς μὲν δεῖ φυλάττειν ταύτην τὴν κοινωνίαν,
or toward some indeed must-one to-guard this the fellowship
πρὸς τινὰς δ' οὐ; πρὸς τίναν οὖν δεῖ τηρεῖν; πρὸς
toward some but not toward whom then must-one to-keep(-it) toward
τοὺς ἀντιτηροῦντας ἢ πρὸς τοὺς παραβατικῶς αὐτῆς
the (ones)-keeping(-it)-in-return or toward the transgressingly toward-it
ἔχοντας; καὶ τίνες παραβατικώτερον αὐτῆς ἔχουσιν ὑμῶν
being-disposed and who more-transgressingly toward-it are-disposed than-you
τῶν ταῦτα διεληφόντων;
the these(-things) having-beld

- 15 τί οὖν ἦν τὸ ἐγείρον αὐτὸν ἐκ τῶν ὕπνων καὶ
what then was the (thing)-waking him from the sleep and
ἀναγκάζον γράφειν ᾧ ἔγραψεν; τί γὰρ ἄλλο ἢ
compelling to-write what(-things) he-wrote what for else than
τὸ πάντων τῶν ἐν ἀνθρώποις ἰσχυρότατον, ἢ φύσις
the of-all the(-things) in men strongest the nature
ἔλκουσα ἐπὶ τὸ αὐτῆς βούλημα ἄκοντα καὶ στένοντα;
dragging to the its-own will unwilling and groaning

- 'ὅτι γὰρ δοκεῖ σοι ταῦτα τὰ ἀκοινώνητα, γράψον αὐτὰ 16
because for it-seems to-you these the unsocial(-things) write them
 καὶ ἄλλοις ἀπόλιπε καὶ ἀγρύπνησον δι' αὐτὰ καὶ
and to-others leave(-them) and lie-awake because-of them and
 αὐτὸς ἔργῳ κατήγορος γενοῦ τῶν σαυτοῦ δογμάτων.
yourself in-deed (an)-accuser become of-the your-own judgments
 εἶτα Ὀρέστην μὲν ὑπὸ Ἑρινύων ἐλαυνόμενον φῶμεν 17
then Orestes indeed by (the)-Furies driven are-we-to-say
 ἐκ τῶν ὕπνων ἐξεγείρεσθαι τούτῳ δ' οὐ χαλεπώτεραι
from the sleep to-be-woken for-this(-man) but not barsber
 αἱ Ἑρινύες καὶ Ποιναί; ἐξήγειρον καθεύδοντα καὶ οὐκ
the Furies and Avengers woke sleeping and not
 εἶων ἡρεμεῖν, ἀλλ' ἠνάγκαζον ἐξαγγέλλειν τὰ αὐτοῦ κακὰ
let(-him) rest but compelled to-announce the his-own evils
 ὥσπερ τοὺς Γάλλους ἢ μανία καὶ ὁ οἶνος.
as the Galli the madness and the wine
 οὕτως ἰσχυρόν τι καὶ ἀνίκητόν ἐστιν ἡ φύσις ἡ 18
so strong something and invincible is the nature the
 ἀνθρωπίνῃ. πῶς γὰρ δύναται ἄμπελος μὴ ἀμπελικῶς
human how for can (a)-vine not vine-like
 κινεῖσθαι, ἀλλ' ἐλαικῶς, ἢ ἐλαία πάλιν μὴ ἐλαικῶς, ἀλλ'
move but olive-like or (an)-olive again not olive-like but
 ἀμπελικῶς; ἀμήχανον, ἀδιανόητον.
vine-like (it-is)-impossible inconceivable
 οὐ τοῖνυν οὐδ' ἄνθρωπον οἷόν τε παντελῶς ἀπολέσαι τὰς 19
not therefore even (a)-man possible — completely to-lose the
 κινήσεις τὰς ἀνθρωπικὰς καὶ οἱ ἀποκοπτόμενοι τὰς γε
movements the human even the (ones)-being-castrated the at-least
 προθυμίας τὰς τῶν ἀνδρῶν ἀποκόψασθαι οὐ δύνανται.
desires the of-the males cut-off not can

- 20 οὕτως καὶ Ἐπίκουρος τὰ μὲν ἀνδρὸς πάντ' ἀπεκόψατο
 so also Epicurus the indeed of-(a)-man all(-things) he-cut-off
 καὶ τὰ οἰκοδεσπότου καὶ πολίτου καὶ φίλου, τὰς
 and the(-things) of-(a)-householder and of-(a)-citizen and of-(a)-friend the
 δὲ προθυμίας τὰς ἀνθρωπικὰς οὐκ ἀπεκόψατο· οὐ γὰρ
 but desires the human not he-cut-off not for
 ἡδύνατο, οὐ μᾶλλον ἢ οἱ ἀταλαίπωροι Ἀκαδημαικοὶ τὰς
 he-could not more than the lazy Academics the
 αἰσθήσεις τὰς αὐτῶν ἀποβαλεῖν ἢ ἀποτυφλῶσαι δύνανται
 senses the their-own throw-away or blind can
 καίτοι τοῦτο μάλιστα πάντων ἐσπουδακότες.
 and-yet this most of-all having-been-eager-for
- 21 ἥτις ἢ ἀτυχίας; λαβὼν τις παρὰ τῆς φύσεως μέτρα
 (corrupt) or of-misfortune having-received one from the nature measures
 καὶ κανόνας εἰς ἐπίγνωσιν τῆς ἀληθείας οὐ προσφιλοτεχνεῖ
 and standards for recognition of-the truth not takes-pains
 τούτοις προσθεῖναι καὶ προσεξεργάσασθαι τὰ λείποντα,
 to-these to-add and to-work-out-besides the (things)-lacking
 ἀλλὰ πᾶν τὸναντίον, εἴ τι καὶ ἔχει γνωριστικὸν
 but all the-contrary if something also he-has capable-of-discerning
 τῆς ἀληθείας, ἐξαιρεῖν πειρᾶται καὶ ἀπολλύειν.
 the truth to-remove he-tries and to-destroy
- 22 τί λέγεις, φιλόσοφε; τὸ εὐσεβὲς καὶ τὸ ὅσιον ποῖον
 what do-you-say philosopher the pious and the holy what-sort
 τί σοι φαίνεται; ἂν θέλῃς, κατασκευάσω ὅτι ἀγαθόν.
 something to-you does-it-appear if you-wish I-will-establish that (it-is)-good
 ναὶ κατασκευάσον, ἵν' οἱ πολῖται ἡμῶν ἐπιστραφέντες
 yes establish(-it) so-that the citizens our having-turned
 τιμῶσι τὸ θεῖον καὶ παύσωνταί ποτε ῥάθυμοι ντες περὶ τὰ
 may-honor the divine and may-stop at-last being-careless about the
 μέγιστα. ἔχεις οὖν τὰς κατασκευάς; ἔχω καὶ χάριν οἶδα.
 greatest(-things) have-you then the proofs I-have and thanks I-know

‘ἐπεὶ οὖν ταῦτά σοι λίαν ἀρέσκει, λάβε τὰ ἐναντία· ὅτι 23

since then these(-things) to-you very please take the opposites that
θεοὶ οὐτ’ εἰσίν, εἴ τε καὶ εἰσίν, οὐκ ἐπιμελοῦνται ἀνθρώπων
gods neither are if and even they-are not they-care-for men

οὐδὲ κοινόν τι ἡμῖν ἐστι πρὸς αὐτοὺς τό τ’ εὐσεβὲς
nor common anything to-us is toward them the both pious

τοῦτο καὶ ὅσιον παρὰ τοῖς πολλοῖς ἀνθρώποις λαλούμενον
this and holy among the many men chattered-of

κατάψευσμά ἐστιν ἀλαζόνων ἀνθρώπων καὶ σοφιστῶν ἢ νῆ
(a)-lie is of-boastful men and sophists or by

Δία νομοθετῶν εἰς φόβον καὶ ἐπίσχεσιν τῶν ἀδικούντων.’
Zeus of-lawgivers for fear and restraint of-the wrongdoers

εὖ, φιλόσοφε· ὠφέλησας ἡμῶν τοὺς πολίτας, ἀνεκτήσω 24

well philosopher you-benefited our the citizens you-recovered

τοὺς νέους ῥέποντας ἤδη πρὸς καταφρόνησιν τῶν
the young inclining already toward contempt of-the

θείων.

divine(-things)

‘τί οὖν; οὐκ ἀρέσκει σοι ταῦτα; λάβε νῦν, πῶς ἢ 25

what then not pleases you these(-things) take now how the

δικαιοσύνη οὐδέν ἐστιν, πῶς ἢ αἰδῶς μωρία ἐστίν, πῶς
justice nothing is how the self-respect folly is how

πατήρ οὐδέν ἐστιν, πῶς ὁ υἱὸς οὐδέν ἐστιν.’

(a)-father nothing is how the son nothing is

εὖ, φιλόσοφε· ἐπίμενε, πείθε τοὺς νέους, ἵνα πλείονας 26

well philosopher persist persuade the young so-that more

ἔχωμεν ταῦτά σοι πεπονθότας καὶ λέγοντας.

we-may-have the-same(-things) with-you having-experienced and saying

ἐκ τούτων τῶν λόγων ἡυξήθησαν ἡμῖν αἱ εὐνομούμεναι
from these the arguments grew for-us the well-governed

πόλεις, Λακεδαιμόνων διὰ τούτους τοὺς λόγους ἐγένετο,
cities Lacedaemon because-of these the arguments came-to-be

Λυκούργος ταῦτα τὰ πείσματα ἐνεποίησεν αὐτοῖς διὰ
Lycurgus these the convictions implanted in-them through
 τῶν νόμων αὐτοῦ καὶ τῆς παιδείας, ὅτι οὔτε τὸ δουλεύειν
the laws his and the education that neither the to-be-a-slave
 αἰσχρόν ἐστι μᾶλλον ἢ καλὸν οὔτε τὸ ἐλευθέρους
shameful is more than noble nor the free
 εἶναι καλὸν μᾶλλον ἢ αἰσχρόν, οἱ ἐν Θερμοπύλαις
to-be noble more than shameful those at Thermopylae
 ἀποθανόντες διὰ ταῦτα τὰ δόγματα ἀπέθανον, Ἀθηναῖοι
having-died because-of these the judgments died (the)-Athenians
 δὲ τὴν πόλιν διὰ ποίους ἄλλους λόγους ἀπέλιπον;
and the city because-of what-sort-of other arguments they-left
 27 εἶτα οἱ λέγοντες ταῦτα γαμοῦσι καὶ παιδοποιοῦνται καὶ
then those saying these(-things) marry and beget-children and
 πολιτεύονται καὶ ἱερεῖς καθιστᾶσιν αὐτοὺς καὶ προφήτας.
take-part-in-politics and priests appoint themselves and prophets
 τίνων; τῶν οὐκ ὄντων· καὶ τὴν Πυθίαν ἀνακρίνουσιν αὐτοί,
of-whom of-the not being and the Pythia they-question themselves
 ἵνα τὰ ψευδῇ πύθωνται, καὶ ἄλλοις τοὺς χρησμούς
so-that the false(-things) they-may-learn and for-others the oracles
 ἐξηγοῦνται. ὦ μεγάλης ἀναισχυντίας καὶ γοητείας.
they-interpret O great shamelessness and imposture
 28 ἄνθρωπε, τί ποιεῖς; αὐτὸς σεαυτὸν ἐξελέγχεις
man what are-you-doing you-yourself yourself you-refute
 καθ' ἡμέραν καὶ οὐ θέλεις ἀφεῖναι τὰ ψυχρὰ ταῦτα
every day and not you-want to-let-go the frigid these
 ἐπιχειρήματα; ἐσθίων ποῦ φέρεις τὴν χεῖρα; εἰς τὸ
arguments eating where do-you-bring the hand to the
 στόμα ἢ εἰς τὸν ὀφθαλμόν; λουόμενος ποῦ ἐμβαίνεις; πότε
mouth or to the eye bathing where do-you-step when
 τὴν χύτραν εἶπες λοπάδα ἢ τὴν τορύνην ὀβελίσκον;
the pot did-you-call (a)-dish or the ladle (a)-spit

- εἴ τινος αὐτῶν δοῦλος ἦμην, εἰ καὶ ἔδει με καθ' 29
if of-some of-them (a)-slave I-were if even (it)-were-necessary me every
 ἡμέραν ὑπ' αὐτοῦ ἐκδέρεσθαι, ἐγὼ ἂν αὐτὸν ἐστρέβλουν.
day by him to-be-flayed I — him would-torment
 'βάλε ἐλάδιον, παιδάριον, εἰς τὸ βαλανεῖον.' ἔβαλον ἂν
throw oil boy into the bath I-would-throw —
 γάριον καὶ ἀπελθὼν κατὰ τῆς κεφαλῆς αὐτοῦ κατέχεον.
fish-sauce and having-gone down-on the head of-him would-pour
 'τί τοῦτο;' 'φαντασία μοι ἐγένετο ἐλαίου ἀδιάκριτος,
what (is)-this (an)-impression to-me came of-oil indistinguishable
 ὁμοιοτάτη, νῇ τὴν σὴν τύχην.'
most-similar by the your fortune
 'δὸς ὧδε τὴν πτισάνην.' ἤνεγκα ἂν αὐτῷ γεμίσας 30
give here the barley-gruel I-would-bring — to-him having-filled
 παροψίδα ὀξογάρου. 'οὐκ ἤτησα τὴν πτισάνην;' 'ναὶ
(a)-dish of-vinegar-sauce not did-I-ask-for the barley-gruel yes
 κύριε· τοῦτο πτισάνη ἐστίν.' 'τοῦτο οὐκ ἔστιν ὀξογάρου;'
master this barley-gruel is this not is vinegar-sauce
 'τί μᾶλλον ἢ πτισάνη;' 'λάβε καὶ ὁσφράνθητι, λάβε καὶ
why more than barley-gruel take and smell take and
 γεῦσαι.' 'πόθεν οὖν οἶδας, εἰ αἱ αἰσθήσεις ἡμᾶς ψεύδονται;'
taste whence then do-you-know if the senses us deceive
 τρεῖς, τέσσαρας τῶν συνδούλων εἰ ἔσχον ὁμονοοῦντας, 31
three four of-the fellow-slaves if I-bad of-one-mind
 ἀπάγξασθαι ἂν αὐτὸν ἐποίησα ῥηγνύμενον ἢ μεταθέσθαι.
to-bang-himself — him I-would-make bursting or to-change-his-mind
 νῦν δ' ἐντρυφῶσιν ἡμῖν τοῖς μὲν παρὰ τῆς φύσεως
now but they-mock us the indeed from the nature
 διδομένοις πᾶσι χρώμενοι, λόγῳ δ' αὐτὰ ἀναιροῦντες.
given(-things) all using by-argument but them abolishing

- 32 εὐχάριστοί γ' ἄνθρωποι καὶ αἰδήμονες. εἰ μὴδὲν ἄλλο
grateful at-least men and self-respecting if nothing else
 καθ' ἡμέραν ἄρτους ἐσθίοντες τολμῶσι λέγειν ὅτι 'οὐκ
every day loaves eating they-dare to-say that not
 οἶδαμεν, εἰ ἔστι τις Δημήτηρ ἢ Κόρη ἢ Πλούτων·'
we-know if there-is any Demeter or Kore or Pluto
- 33 ἵνα μὴ λέγω, ὅτι νυκτὸς καὶ ἡμέρας ἀπολαύοντες καὶ
so-that not I-say that night and day enjoying and
 μεταβολῶν τοῦ ἔτους καὶ ἄστρον καὶ θαλάσσης καὶ γῆς
changes of-the year and stars and sea and earth
 καὶ τῆς παρ' ἀνθρώπων συνεργίας ὑπ' οὐδενὸς τούτων
and the from men cooperation by none of-these
 οὐδὲ κατὰ ποσὸν ἐπιστρέφονται, ἀλλὰ μόνον ἐξεμέσαι
even in any-measure they-are-moved but only to-vomit-up
 τὸ προβληματίον ζητοῦσι καὶ τὸν στόμαχον γυμνάσαντες
the little-problem they-seek and the stomach having-exercised
 ἀπελθεῖν εἰς βαλανεῖον.
to-go-off to (the)-bath
- 34 τί δ' ἐροῦσι καὶ περὶ τίνων ἢ πρὸς τίνας καὶ τί
what but they-will-say and about what or to whom and what
 ἔσται αὐτοῖς ἐκ τῶν λόγων τούτων, οὐδὲ κατὰ βραχὺ
will-be for-them from the arguments these not-even in (the)-least
 πεφροντίκασι· μὴ τι νέος εὐγενὴς ἀκούσας τῶν
they-have-taken-thought lest somehow young(-man) well-born having-heard the
 λόγων τούτων πάθῃ τι ὑπ' αὐτῶν ἢ καὶ παθὼν
arguments these suffer something by them or also having-suffered
 πάντ' ἀπολέσῃ τὰ τῆς εὐγενείας σπέρματα·
all may-lose the of-the nobility seeds
- 35 μὴ τινι μοιχεύοντι ἀφορμὰς παράσχωμεν τοῦ
lest to-someone committing-adultery occasions we-provide of-the
 ἀπαναισχυνητῆσαι πρὸς τὰ γινόμενα· μὴ τις τῶν
to-be-shameless toward the(-things) happening lest someone of-those

νοσφιζομένων τὰ δημόσια εὐρεσιλογίας τινὸς ἐπιλάβηται
embezzling the public(-funds) plausible-excuse some may-seize-on

ἀπὸ τῶν λόγων τούτων· μή τις τῶν αὐτοῦ γονέων
from the arguments these lest someone the his-own parents
ἀμελῶν θράσος τι καὶ ἀπὸ τούτων προσλάβῃ.

neglecting boldness some also from these(-arguments) may-gain

τί οὖν κατὰ σὲ ἀγαθὸν ἢ κακόν, αἰσχρὸν ἢ καλόν; 36

what then according-to you (is)-good or bad shameful or noble

ταῦτα ἢ ταῦτα; τί οὖν; ἔτι τούτων τις ἀντιλέγει τινὶ
this or this what then still of-these(-men) anyone contradicts anyone

ἢ λόγον δίδωσιν ἢ λαμβάνει ἢ μεταπείθειν πειρᾶται;

or reason gives or receives or to-persuade-otherwise tries

πολὺ νῆ Δία μᾶλλον τοὺς κιναιδούς ἐλπίζει τις ἂν 37

much by Zeus rather the catamites would-hope one —

μεταπείσειν ἢ τοὺς ἐπὶ τοσοῦτον ἀποκεκωφωμένους

to-persuade-otherwise than the (ones)-to such-a-degree deafened

καὶ ἀποτετυφλωμένους τῶν περὶ αὐτοὺς κακῶν.

and blinded

to-the about themselves evils

περὶ ἀνομολογίας
XXI · ON INCONSISTENCY

Men readily admit to cowardice or compassion, never to folly or injustice: they confess what they think involuntary. Watch yourself, then. Do you come to the teacher ready to obey as at an oracle, or full of snot, wanting only the history and the books? You fight your slave at home, then sit in school judging the exposition and sulking. You say school helps no one; but no one comes to be treated, so you carry away what you brought. Syllogisms are useful, not to all: heal your sores first and bring an undistracted mind.

- 1 τὰ μὲν ῥαδίως ὁμολογοῦσιν ἄνθρωποι, τὰ δ'
the(-things) indeed readily admit men the(-things) but
οὐ ῥαδίως. οὐδείς οὖν ὁμολογήσει ὅτι ἄφρων ἐστὶν ἢ
not readily no-one then will-admit that senseless he-is or
ἀνόητος, ἀλλὰ πᾶν τούναντίον πάντων ἀκούσεις λεγόντων
foolish but all the-contrary from-all you-will-hear saying
‘ὥφελον ὡς φρένας ἔχω οὕτως καὶ τύχην εἶχον.’
would-that as sense I-have so also fortune I-bad
- 2 δειλοὺς δὲ ῥαδίως ἑαυτοὺς ὁμολογοῦσι καὶ λέγουσιν ‘ἐγὼ
cowardly but readily themselves they-admit and they-say I
δειλότερός εἰμι, ὁμολογῶ τὰ δ’ ἄλλ’ οὐχ εὐρήσεις με
rather-cowardly am I-admit in-the but others not you-will-find me
μωρὸν ἄνθρωπον.’
(a)-foolish man
- 3 ἀκρατῇ οὐ ῥαδίως ὁμολογήσει τις, ἄδικον οὐδ’ ὅλως,
incontinent not readily will-admit one unjust not-even at-all
φθονερὸν οὐ πᾶν ἢ περιέργον, ἐλεήμονα οἱ πλείστοι.
envious not at-all or meddling compassionate the most
- 4 τί οὖν τὸ αἴτιον; τὸ μὲν κυριώτατον ἀνομολογία καὶ
what then the cause the indeed chief inconsistency and
ταραχὴ ἐν τοῖς περὶ ἀγαθῶν καὶ κακῶν, ἄλλοις δ’
confusion in the(-things) about goods and evils for-others but

ἄλλα αἷτια καὶ σχεδὸν ὅσα ἂν αἰσχρὰ φαντάζονται,
other causes and almost as-many-as — shameful they-imagine
 ταῦτα οὐ πάνυ ὁμολογοῦσι·

these not at-all they-admit

τὸ δὲ δειλὸν εἶναι εὐγνώμονος ἥθους φαντάζονται καὶ τὸ 5
the but cowardly to-be of-(a)-kindly character they-imagine and the
 ἐλεήμονα, τὸ δ' ἡλίθιον εἶναι παντελῶς ἀνδραπόδου· καὶ

(being)-compassionate the but stupid to-be completely of-(a)-slave and

τὰ περὶ κοινωνίαν δὲ πλημμελήματα οὐ πάνυ προσίενται.

the about society but offenses not at-all they-accept

ἐπὶ δὲ τῶν πλείστων ἀμαρτημάτων κατὰ τοῦτο μάλιστα 6

in-the-case-of but the most faults for this especially

φέρονται ἐπὶ τὸ ὁμολογεῖν αὐτά, ὅτι φαντάζονται τι

they-are-carried to the to-admit them because they-imagine something

ἐν αὐτοῖς εἶναι ἀκούσιον καθάπερ ἐν τῷ δειλῷ καὶ ἐλεήμονι.

in them to-be involuntary just-as in the cowardly and compassionate

κἂν ἀκρατῇ που παρομολογῇ τις αὐτόν, ἔρωτα 7

and-if incontinent somehow admits one himself love

προσέθηκεν, ὥστε συγγνωσθῆναι ὡς ἐπ' ἀκουσίῳ.

he-adds so-that to-be-pardoned as for (something)-involuntary

τὸ δ' ἄδικον οὐδαμῶς φαντάζονται ἀκούσιον. ἔτι τι

the but unjust by-no-means they-imagine involuntary there-is something

καὶ τῷ ζηλοτύπῳ, ὡς οἴονται, τοῦ ἀκουσίῳ· διὰ

also in-the jealous as they-think of-the involuntary because-of

τοῦτο καὶ περὶ τούτου παρομολογοῦσιν.

this also about this they-admit

ἐν οὖν τοιούτοις ἀνθρώποις ἀναστρεφόμενον, οὕτως 8

among then such men living(-one) so

τεταραγμένοις, οὕτως οὐκ εἰδóσω οὐθ' ὃ τι λέγουσιν

confused so not knowing either what ever they-say

οὐθ' ὃ τι ἔχουσιν κακὸν ἢ εἰ ἔχουσιν ἢ παρὰ

or what ever they-have (as)-evil or whether they-have or from

τί ἔχουσιν ἢ πῶς παύσονται αὐτῶν, καὶ αὐτὸν οἶμαι
what they-have or how they-will-be-rid of-them also oneself I-think
 ἐφιστάνειν ἄξιον συνεχῆς
to-watch (it-is)-worthy continually

- 9 ἴμή που καὶ αὐτὸς εἰς εἰμι ἐκείνων; τίνα φαντασίαν
surely-not somehow also myself one am of-those what impression
 ἔχω περὶ ἑμαυτοῦ; πῶς ἑμαυτῷ χρῶμαι; μή τι
have-I about myself how myself do-I-treat surely-not at-all
 καὶ αὐτὸς ὡς φρονίμῳ, μή τι καὶ αὐτὸς ὡς
also myself as (a)-prudent(-man) surely-not at-all also myself as
 ἐγκρατεῖ; μὴ καὶ αὐτὸς λέγω ποτὲ ταῦτα,
(a)-self-controlled(-man) surely-not also myself I-say sometimes these(-things)
 ὅτι εἰς τὸ ἐπὶδὸν πεπαίδευμαι;
that for the (thing)-coming I-have-been-educated

- 10 ἔχω ἣν δεῖ συναίσθησιν τὸν μηδὲν εἰδότα, ὅτι οὐδὲν
have-I which must awareness the nothing (one)-knowing that nothing
 οἶδα; ἔρχομαι πρὸς τὸν διδάσκαλον ὡς ἐπὶ τὰ χρηστήρια
I-know do-I-come to the teacher as to the oracles
 πείθεσθαι παρεσκευασμένος; ἢ καὶ αὐτὸς κορύζης μεστὸς
to-obey prepared or also myself of-not full
 εἰς τὴν σχολὴν εἰσέρχομαι μόνην τὴν ἱστορίαν μαθησόμενος
into the school do-I-enter only the report to-learn
 καὶ τὰ βιβλία νοήσων, ἃ πρότερον οὐκ ἐνόουν, ἂν
and the books to-understand which formerly not I-understood if
 δ' οὕτως τύχη, καὶ ἄλλοις ἐξηγησόμενος;
but so it-happens also to-others to-explain

- 11 ἄνθρωπ', ἐν οἴκῳ διαπεπύκτευκας τῷ δουλαρίῳ, τὴν οἰκίαν
man at home you-have-boxed-it-out with-the little-slave the house
 ἀνάστατον πεποίηκας, τοὺς γείτονας συντετάραχας·
upside-down you-have-made the neighbors you-have-thrown-into-confusion
 καὶ ἔρχη μοι καταστολὰς ποιήσας ὡς σοφὸς καὶ
and you-come to-me (a)-grave-bearing having-put-on as (a)-sage and

καθήμενος κρίνεις, πῶς ἐξηγησάμην τὴν λέξιν, πῶς τί
sitting you-judge how I-explained the text how what
 ποτ' ἐφλύαρησα τὰ ἐπελθόντα μοι;

ever I-babbled the(-things) occurring to-me

φθονῶν ἐλήλυθας, τεταπεινωμένος, ὅτι σοι ἐξ οἴκου 12
envying you-have-come humbled because to-you from home

φέρεται οὐδέν, καὶ κάθη μεταξὺ λεγομένων τῶν λόγων
is-brought nothing and you-sit during being-spoken the words

αὐτὸς οὐδὲν ἄλλο ἐνθυμούμενος ἢ πῶς ὁ πατὴρ τὰ
yourself nothing else pondering than how the father the(-things)

πρὸς σε ἢ πῶς ὁ ἀδελφός;

toward you or how the brother

‘τί λέγουσιν οἱ ἐκεῖ ἄνθρωποι περὶ ἐμοῦ; νῦν οἴονταιί με 13
what say the there men about me now they-think me

προκόπτειν καὶ λέγουσιν ὅτι “ἥξει ἐκεῖνος πάντα εἰδώς.”
to-progress and they-say that will-come that(-man) all(-things) knowing

ἤθελόν πως ποτε πάντα μαθὼν ἐπανελθεῖν, ἀλλὰ 14
I-would-wish somehow ever all(-things) having-learned to-return but

πολλοῦ πόνου χρεία καὶ οὐδεὶς οὐδὲν πέμπει καὶ ἐν
much toil (there-is)-need and no-one anything sends and in

Νικοπόλει σαπρῶς λούει τὰ βαλανεῖα καὶ ἐν οἴκῳ κακῶς
Nicopolis rottenly bathe the baths and at home badly

καὶ ὧδε κακῶς.’

and here badly

εἶτα λέγουσιν ‘οὐδεὶς ὠφελείται ἐκ τῆς σχολῆς.’ τίς γὰρ 15
then they-say no-one is-benefited from the school who for

ἔρχεται εἰς σχολήν, τίς γάρ, ὡς θεραπευθησόμενος; τίς
comes to (the)-school who for as going-to-be-treated who

ὡς παρέξων αὐτοῦ τὰ δόγματα ἐκκαθαρθησόμενα, τίς
as going-to-offer his the judgments to-be-purged who

συναισθησόμενος τίνων δεῖται;

going-to-become-aware of-what(-things) he-needs

- 16 τί οὖν θαυμάζετ', εἰ ἂ φέρετ' εἰς τὴν σχολήν, αὐτὰ
why then are-you-surprised if what(-things) you-bring into the school very
 ταῦτα ἀποφέρετε πάλιν; οὐ γὰρ ὡς ἀποθησόμενοι ἢ
these(-things) you-carry-away again not for as going-to-put(-them)-away or
 ἐπανορθώσונτες ἢ ἄλλ' αὐτ' αὐτῶν ληψόμενοι ἔρχεσθε.
going-to-correct(-them) or other(-things) instead-of them going-to-take you-come
- 17 πόθεν; οὐδ' ἐγγύς. ἐκεῖνο γοῦν βλέπετε μᾶλλον, εἰ
whence not-even near that at-any-rate see rather whether
 ἐφ' ὃ ἔρχεσθε τοῦτο ὑμῖν γίνεται. θέλετε λαλεῖν περὶ
for what you-come this for-you happens you-want to-chatter about
 τῶν θεωρημάτων. τί οὖν; οὐ φλυαρότεροι γίνεσθε; οὐχὶ
the theorems what then not more-trifling do-you-become not
 δὲ παρέχει τινὰ ὕλην ὑμῖν πρὸς τὸ ἐπιδείκνυσθαι τὰ
but does(-it)-provide some material for-you for the to-show-off the
 θεωρημάτια; οὐ συλλογισμοὺς ἀναλύετε, μεταπίπτοντας; οὐκ
little-theorems not syllogisms do-you-analyze changing(-arguments) not
 ἐφοδεύετε Ψευδομένου λήμματα, ὑποθετικούς; τί οὖν
do-you-work-through (the)-Liar's premises hypothetical(-arguments) why then
 ἔτι ἀγανακτεῖτε εἰ ἐφ' ἃ πάρεστε, ταῦτα λαμβάνετε;
still are-you-annoyed if for what you-are-present these(-things) you-get
- 18 'ναί· ἀλλ' ἂν ἀποθάνῃ μου τὸ παιδίον ἢ ὁ ἀδελφὸς ἢ
yes but if dies my the child or the brother or
 ἐμὲ ἀποθνήσκῃ δέῃ ἢ στρεβλοῦσθαι, τί με τὰ τοιαῦτα
me to-die must or to-be-tortured how me the such(-things)
 ὠφελήσῃ;
will-benefit
- 19 μὴ γὰρ ἐπὶ τοῦτο ἦλθες, μὴ γὰρ τούτου ἕνεκά
surely-not for to this did-you-come surely-not for of-this for-the-sake
 μοι παρακάθῃσαι, μὴ γὰρ διὰ τοῦτό ποτε λύχνον
beside-me do-you-sit surely-not for because-of this ever (a)-lamp
 ἦψας ἢ ἡγρύπνησας; ἢ εἰς τὸν περίπατον ἐξελθὼν
did-you-light or did-you-stay-awake or into the walk having-gone-out

προέβαλές ποτε σαυτῷ φαντασίαν τινὰ ἀντὶ συλλογισμοῦ
did-you-propose ever to-yourself (an)-impression some instead-of (a)-syllogism

καὶ ταύτην κοινῇ ἐφωδεύσατε;
and this in-common did-you-work-through

ποῦ ποτε; εἶτα λέγετε ἄχρηστα τὰ θεωρήματα. τίσιν; 20
where ever then you-say useless the theorems for-whom

τοῖς οὐχ ὥς δεῖ χρωμένοις. τὰ γὰρ κολλύρια οὐκ
for-the not as (one)-must using the for eye-salves not

ἄχρηστα τοῖς ὅτε δεῖ καὶ ὥς δεῖ ἐγχριομένοις, τὰ
useless to-the when (one)-must and as (one)-must anointing(-themselves) the

μαλάγματα δ' οὐκ ἄχρηστα, οἱ ἀλτήρες οὐκ ἄχρηστοι,
poultices and not useless the jumping-weights not useless

ἀλλὰ τισὶν ἄχρηστοι, τισὶν πάλιν χρήσιμοι.

but for-some useless for-some again useful

ἂν μου πυνθάνῃ νῦν 'χρήσιμοί εἰσιν οἱ συλλογισμοί,' ἐρῶ 21
if me you-ask now useful are the syllogisms I-will-tell

σοι ὅτι χρήσιμοι, κὰν θέλῃς, ἀποδείξω, πῶς. 'ἐμὲ οὖν
you that (they-are)-useful and-if you-wish I-will-demonstrate how me then

τι ὠφελήκασιν;' ἄνθρωπε, μὴ γὰρ ἐπύθου, εἰ
in-any-way have-they-benefited man surely-not for did-you-ask whether

σοὶ χρήσιμοι, ἀλλὰ καθόλου;

for-you (they-are)-useful but in-general

πυθέσθω μου καὶ ὁ δυσεντερικός, εἰ χρήσιμον ὄξος, 22
let-ask me also the dysentery-sufferer whether useful (is)-vinegar

ἐρῶ ὅτι χρήσιμον. 'ἐμοὶ οὖν χρήσιμον,' ἐρῶ 'οὐ.'

I-will-say that (it-is)-useful to-me then useful I-will-say no

ζήτησον πρῶτον σταλῆναί σου τὸ ρεῦμα, τὰ ἐλκῦδρια
seek first to-be-stopped your the flux the little-sores

ἀπουλαθῆναι. καὶ ὑμεῖς, ἄνδρες, τὰ ἔλκη πρῶτον
to-be-healed also you men the sores first

θεραπεύετε, τὰ ρεύματα ἐπιστήσατε, ἡρεμήσατε τῇ

treat the fluxes stop be-quiet in-the

διανοία, ἀπερίσπαστον αὐτὴν ἐνέγκατε εἰς τὴν σχολήν.
 mind undistracted it bring into the school
 καὶ γνώσεσθε οἶαν ἰσχὺν ὁ λόγος ἔχει.
 and you-will-know what-sort-of strength the reason has

περὶ φιλίας

XXII • ON FRIENDSHIP

Only the prudent man, who knows good from evil, can love, since one loves what one cares for, and cares only for goods. You love your child? Throw a field between you. Dogs play until meat falls between them; so did Eteocles and Polynices, until the tyranny fell. Every creature loves its own interest most, so kinship proves nothing: a man who places himself in choice is a true friend, son, and father. Whoever wants a friend must cut out the judgment that good lies outside choice; then he will forgive others as erring unwillingly.

- 1 περὶ ἃ τις ἐσπούδακεν, φιλεῖ ταῦτα εἰκότως.
 about what(-things) one has-been-earnest he-loves these reasonably
 μὴ τι οὖν περὶ τὰ κακὰ ἐσπουδάκασιν οἱ ἄνθρωποι;
 surely-not at-all then about the evils have-been-earnest the men
 οὐδαμῶς. ἀλλὰ μὴ τι περὶ τὰ μηδὲν πρὸς
 by-no-means but surely-not at-all about the(-things) nothing to
 αὐτούς; οὐδὲ περὶ ταῦτα.
 them nor about these
- 2 ὑπολείπεται τοίνυν περὶ μόνα τὰ ἀγαθὰ ἐσπουδακέναι
 it-remains therefore about only the goods to-have-been-earnest
 αὐτούς· εἰ δ' ἐσπουδακέναι, καὶ φιλεῖν ταῦτα.
 them if but to-have-been-earnest also to-love these
- 3 ὅστις οὖν ἀγαθῶν ἐπιστήμων ἐστίν, οὗτος ἂν καὶ φιλεῖν
 whoever then of-goods knowing is this(-man) — also to-love
 εἰδέει· ὁ δὲ μὴ δυνάμενος διακρίνει τὰ ἀγαθὰ ἀπὸ τῶν
 would-know the but not being-able to-distinguish the goods from the

κακῶν καὶ τὰ οὐδέτερα ἀπ' ἀμφοτέρων πῶς ἂν ἔτι οὗτος
 evils and the neither(-things) from both how — still this(-man)
 φιλεῖν δύναιτο; τοῦ φρονίμου τοῖνυν ἐστὶ μόνου τὸ φιλεῖν.
 to-love would-be-able of-the prudent(-man) therefore is alone the to-love
 καὶ πῶς; φησὶν· ἐγὼ γὰρ ἄφρων ὢν ὅμως φιλῶ μου 4
 and how he-says I for senseless being nevertheless love my
 τὸ παιδίον.
 the child

— θαυμάζω μὲν νῆ τοὺς θεούς, πῶς καὶ τὸ πρῶτον 5
 I-am-surprised indeed by the gods how also the first
 ὠμολόγηκας ἄφρονα εἶναι σεαυτόν. τί γάρ σοι λείπει;
 you-have-admitted senseless to-be yourself what for to-you is-lacking
 οὐ χρῆ αἰσθῆσει, οὐ φαντασίας διακρίνεις, οὐ τροφὰς
 not do-you-use perception not impressions do-you-distinguish not foods
 προσφέρῃ τὰς ἐπιτηδείους τῷ σώματι, οὐ σκέπην, οὐκ
 do-you-take the suitable for-the body not shelter not
 οἴκησιν;

(a)-dwelling

πόθεν οὖν ὁμολογεῖς ἄφρων εἶναι; ὅτι νῆ Δία πολλάκις 6
 whence then do-you-admit senseless to-be because by Zeus often
 ἐξίστασαι ὑπὸ τῶν φαντασιῶν καὶ ταραττή καὶ
 you-are-beside-yourself by the impressions and are-disturbed and
 ἡττώσιν σε αἱ πιθανότητες αὐτῶν· καὶ ποτὲ μὲν ταῦτα
 best you the plausibilities of-them and at-one-time indeed these
 ἀγαθὰ ὑπολαμβάνεις, εἴτα ἐκεῖνα αὐτὰ κακά, ὕστερον
 goods you-suppose then those same evils later
 δ' οὐδέτερα· καὶ ὅλως λυπῇ, φοβῇ, φθονεῖς, ταρασση,
 but neither and wholly you-grieve you-fear you-envy you-are-disturbed
 μεταβάλλῃ διὰ ταῦτα ὁμολογεῖς ἄφρων εἶναι.
 you-change because-of these(-things) you-admit senseless to-be

7 ἐν δὲ τῷ φιλεῖν οὐ μεταβάλλῃ; ἀλλὰ πλοῦτον μὲν καὶ
in but the to-love not do-you-change but wealth indeed and
 ἡδονὴν καὶ ἀπλῶς αὐτὰ τὰ πράγματα ποτὲ μὲν ἀγαθὰ
pleasure and simply the-very the things at-one-time indeed goods
 ὑπολαμβάνεις εἶναι, ποτὲ δὲ κακά· ἀνθρώπους δὲ τοὺς
you-suppose to-be at-another but evils men but the
 αὐτοὺς οὐχὶ ποτὲ μὲν ἀγαθοὺς, ποτὲ δὲ κακοὺς καὶ
same not at-one-time indeed good at-another but bad and
 ποτὲ μὲν οἰκείως ἔχεις, ποτὲ δ' ἐχθρῶς αὐτοῖς
at-one-time indeed familiarly are-you-disposed at-another but hostilely to-them
 καὶ ποτὲ μὲν ἐπαινεῖς, ποτὲ δὲ ψέγεις; — ναὶ καὶ
and at-one-time indeed you-praise at-another but you-blame yes also
 ταῦτα πάσχω.
these(-things) I-experience

8 — τί οὖν; ὁ ἐξηπατημένος περί τινος δοκεῖ σοι
what then the (one)-deceived about someone does-be-seem to-you
 φίλος εἶναι αὐτοῦ; — οὐ πάνν. — οὐδ' ὁ μεταπτῶτως
friend to-be of-him not at-all nor the (one)-changeably
 ἐλόμενος αὐτὸν εἶναι εὖνους αὐτῷ; — οὐδ' οὗτος. — ὁ
having-chosen him to-be well-disposed to-him nor this(-man) the
 δὲ νῦν λοιδορῶν μὲν τινα, ὕστερον δὲ θαυμάζων;
but now abusing indeed someone later but admiring
 9 — οὐδ' οὗτος. — τί οὖν; κυνάρια οὐδέποτ' εἶδες
nor this(-man) what then little-dogs never did-you-see
 σαίνοντα καὶ προσπαίζοντα ἀλλήλοις, ἵν' εἴπῃς 'οὐδὲν
fawning and playing-with one-another so-that you-would-say nothing
 φιλικώτερον'; ἀλλ' ὅπως ἴδῃς, τί ἐστι φιλία, βάλε
(is)-more-friendly but so-that you-may-see what is friendship throw
 κρέας εἰς μέσον καὶ γνώσῃ.
meat into (the)-middle and you-will-know

βάλε καὶ σοῦ καὶ τοῦ παιδίου μέσον ἀγρίδιον καὶ 10
throw both of-you and of-the little-child (in-the)-middle (a)-little-field and
 γνώση, πῶς σὲ τὸ παιδίον ταχέως κατορύξει θέλει καὶ
you-will-know how you the child quickly to-bury wants and
 σὺ τὸ παιδίον εὐχῇ ἀποθανεῖν. εἶτα σὺ πάλιν ὅιον
you the child pray to-die then you again what-sort-of
 ἐξέθρεψα τεκνίον· πάλαι ἐκφέρει·

I-reared (a)-little-child long-since he-has-been-carrying-(me)-out
 βάλε κορασίδιον κομψὸν καὶ αὐτὸ ὁ γέρων φίλει κάκεινος 11
throw (a)-little-girl pretty and it the old-man loves and-that
 ὁ νέος· ἂν δέ, δοξάριον. ἂν δὲ κινδυνεῦσαι δέη,
the young(-man) if but (a)-little-glory if but to-run-risk it-be-necessary
 ἐρεῖς τὰς φωνὰς τὰς τοῦ Ἀδμήτου πατρός·
you-will-say the words the of-the of-Admetus father

θέλεις βλέπειν φῶς, πατέρα δ' οὐ θέλεις δοκεῖς;
you-wish to-see (the)-light (your)-father but not to-wish do-you-think

οἶει ὅτι ἐκεῖνος οὐκ ἐφίλει τὸ ἴδιον παιδίον, ὅτε μικρὸν 12
do-you-think that that(-man) not loved the own child when little
 ἦν, οὐδὲ πυρέσσοντος αὐτοῦ ἡγωνία οὐδ' ἔλεγεν πολλάκις
it-was nor having-fever it was-anxious nor said often
 ὅτι ὥφελον ἐγὼ μᾶλλον ἐπύρεσσον; εἶτα ἐλθόντος τοῦ
that would-that I rather had-(the)-fever then having-come the
 πράγματος καὶ ἐγγίσαντος ὅρα οἷας φωνὰς ἀφιάσιν.
matter and having-come-near see what-sort-of words they-utter
 ὁ Ἐτεοκλῆς καὶ ὁ Πολυνείκης οὐκ ἦσαν ἐκ τῆς αὐτῆς 13
— Eteocles and — Polynices not were from the same
 μητρὸς καὶ τοῦ αὐτοῦ πατρός; οὐκ ἦσαν συντεθραμμένοι,
mother and the same father not were reared-together
 συμβεβιωκότες, συμπεπωκότες, συγκεκοιμημένοι, πολλάκις
lived-together drunk-together slept-together often

ἀλλήλους καταπεφιληκότες; ὥστ' εἴ τις οἶμαι εἶδεν
one-another having-kissed so-that if anyone I-think saw
 αὐτούς, κατεγέλασεν ἂν τῶν φιλοσόφων ἐφ' οἷς
them he-would-have-laughed-at — the philosophers for what(-things)
 περὶ φιλίας παραδοξολογοῦσιν.
about friendship they-paradoxically-say

- 14 ἀλλ' ἐμπεσούσης εἰς τὸ μέσον ὥσπερ κρέως τῆς τυραννίδος
but having-fallen into the middle like meat the tyranny
 ὄρα οἷα λέγουσι.
see what-sort-of(-things) they-say

ποῦ ποτε στήσῃ πρὸ πύργων; — ὡς τί μ' ἔρωτᾷς τῷδ' ἤ; —
where ever you-post before towers for why me do-you-ask this
 ἀντιτάξομαι κτενῶν σε. — καμὲ τοῦδ' ἔρωσ ἔχει.
I-will-set-myself-against(-you) going-to-kill you and-me for-this desire holds

καὶ εὖχονται εὐχὰς τοιάσδε.
and they-pray prayers such

- 15 καθόλου γὰρ — μὴ ἐξαπατᾷσθε — πᾶν ζῶον οὐδενὶ
generally for not be-deceived every creature to-nothing
 οὕτως ὠκείωται ὡς τῷ ἰδίῳ συμφέροντι. ὃ τι ἂν οἶν
so is-attached as to-the own interest what ever — then
 πρὸς τοῦτο φαίνεται αὐτῷ ἐμποδίζειν, ἂν τ' ἀδελφὸς
for this appears to-it to-hinder whether — brother
 ἢ τοῦτο ἂν τε πατὴρ ἂν τε τέκνον ἂν τ' ἐρώμενος
it-is this or — father or — child or — beloved
 ἂν τ' ἐραστής, μισεῖ, προβάλλεται, καταρᾶται.
or — lover it-bates spurns curses

οὐδὲν γὰρ οὕτως φιλεῖν πέφυκεν ὥς τὸ αὐτοῦ συμφέρον· 16
nothing for so to-love it-is-born as the its-own interest
 τοῦτο πατὴρ καὶ ἀδελφὸς καὶ συγγενεῖς καὶ πατρίς καὶ
this (is)-father and brother and kinsmen and fatherland and
 θεός.

god
 ὅταν γοῦν εἰς τοῦτο ἐμποδίζειν ἡμῖν οἱ θεοὶ 17
when at-any-rate in this to-binder us the gods
 δοκῶσιν, κακείνους λοιδοροῦμεν καὶ τὰ ἱδρύματα αὐτῶν
seem also-them we-abuse and the statues of-them
 καταστρέφουμεν καὶ τοὺς ναοὺς ἐμπιπρῶμεν, ὥσπερ
we-overturn and the temples we-burn just-as
 Ἀλέξανδρος ἐκέλευσεν ἐμπρησθῆναι τὰ Ἀσκληπεία
Alexander ordered to-be-burned the Asclepieia
 ἀποθανόντος τοῦ ἐρωμένου.

having-died the beloved
 διὰ τοῦτο ἂν μὲν ἐν ταύτῳ τις θῇ τὸ συμφέρον 18
because-of this if indeed in the-same one puts the interest
 καὶ τὸ ὅσιον καὶ τὸ καλὸν καὶ πατρίδα καὶ γονεῖς καὶ
and the holy and the noble and fatherland and parents and
 φίλους, σώζεται ταῦτα πάντα· ἂν δ' ἄλλαχού μὲν τὸ
friends are-saved these all if but elsewhere indeed the
 συμφέρον, ἄλλαχού δὲ τοὺς φίλους καὶ τὴν πατρίδα καὶ
interest elsewhere but the friends and the fatherland and
 τοὺς συγγενεῖς καὶ αὐτὸ τὸ δίκαιον, οἴχεται πάντα ταῦτα
the kinsmen and the-very the just are-gone all these
 καταβαρούμενα ὑπὸ τοῦ συμφέροντος.
weighed-down by the interest

- 19 ὅπου γὰρ ἂν τὸ 'ἐγὼ' καὶ τὸ 'ἐμόν,' ἐκεῖ ἀνάγκη
where for — the I and the mine there (it-is)-necessary
 ῥέπειν τὸ ζῶον· εἰ ἐν σαρκί, ἐκεῖ τὸ κυριεῦον εἶναι· εἰ
to-incline the creature if in flesh there the (thing)-ruling to-be if
 ἐν προαιρέσει, ἐκεῖ εἶναι· εἰ ἐν τοῖς ἐκτός, ἐκεῖ.
in choice there to-be if in the(-things) outside there
- 20 εἰ τοίνυν ἐκεῖ εἰμι ἐγώ, ὅπου ἢ προαίρεσις, οὕτως μόνως
if therefore there am I where the choice so only
 καὶ φίλος ἔσομαι οἷος δεῖ καὶ υἱὸς καὶ πατήρ.
both (a)-friend I-shall-be such-as it-ought(-to-be) and son and father
 τοῦτο γάρ μοι συνοίσει τηρεῖν τὸν πιστόν, τὸν
this for to-me will-be-advantageous to-keep the faithful the
 αἰδήμονα, τὸν ἀνεκτικόν, τὸν ἀφεκτικὸν καὶ συνεργητικόν,
self-respecting the tolerant the abstinent and cooperative
 φυλάσσειν τὰς σχέσεις.
to-guard the relations
- 21 ἂν δ' ἀλλαχοῦ μὲν ἐμαυτὸν θῶ, ἀλλαχοῦ δὲ τὸ καλόν,
if but elsewhere indeed myself I-put elsewhere but the noble
 οὕτως ἰσχυρὸς γίνεται ὁ Ἐπικούρου λόγος, ἀποφαίνων
so strong becomes the of-Epicurus argument declaring
 ἢ μηδὲν εἶναι τὸ καλὸν ἢ εἰ ἄρα τὸ ἔνδοξον.
either nothing to-be the noble or if then the reputable
- 22 διὰ ταύτην τὴν ἄγνοιαν καὶ Ἀθηναῖοι καὶ Λακεδαιμόνιοι
because-of this the ignorance both (the)-Athenians and (the)-Lacedaemonians
 διεφέροντο καὶ Θηβαῖοι πρὸς ἀμφοτέρους καὶ μέγας
were-at-odds and (the)-Thebans with both and (the)-great
 βασιλεὺς πρὸς τὴν Ἑλλάδα καὶ Μακεδόνες πρὸς
king with — Greece and (the)-Macedonians with
 ἀμφοτέρους καὶ νῦν Ῥωμαῖοι πρὸς Γέτας καὶ ἔτι
both and now (the)-Romans with (the)-Getae and still
 πρότερον τὰ ἐν Ἰλίῳ διὰ ταῦτα ἐγένετο.
earlier the(-things) at Ilium because-of these(-things) happened

ὁ Ἀλέξανδρος τοῦ Μενελάου ξένος ἦν, καὶ εἴ τις αὐτοὺς 23

— Alexander — of-Menelaus guest-friend was and if anyone them
εἶδεν φιλοφρονουμένους ἀλλήλους, ἠπίστησεν ἂν τῷ
saw treating-kindly one-another he-would-have-disbelieved — the
λέγοντι οὐκ εἶναι φίλους αὐτούς. ἀλλ' ἐβλήθη εἰς τὸ μέσον
(one)-saying not to-be friends them but was-thrown into the middle
μερίδιον, κομψὸν γυναικάριον, καὶ περὶ αὐτοῦ πόλεμος.

(a)-morsel pretty little-woman and about it war
καὶ νῦν ὅταν ἴδῃς φίλους, ἀδελφοὺς ὁμονοεῖν δοκοῦντας, 24

and now when you-see friends brothers to-be-of-one-mind seeming
μὴ αὐτόθεν ἀποφύγη περὶ τῆς φιλίας τι αὐτῶν μηδ'
not at-once declare about the friendship anything of-them even
ἂν ὁμνύωσι μηδ' ἂν ἀδυνάτως ἔχειν λέγωσι ἀπηλλάχθαι
if they-swear even if impossible to-be they-say to-be-separated
ἀλλήλων.

from-one-another

οὐκ ἔστι πιστὸν τὸ τοῦ φαύλου ἡγεμονικόν· ἀβέβαιόν 25

not is trustworthy the of-the base(-man) ruling-faculty unstable
ἔστιν, ἀκριτον, ἄλλοθ' ὑπ' ἄλλης φαντασίας
it-is indiscriminating at-different-times by (a)-different impression
νικώμενον.

being-conquered

ἀλλ' ἐξέτασον μὴ ταῦθ' ἃ οἱ ἄλλοι, εἰ ἐκ τῶν 26

but examine not those(-things) which the others whether from the
αὐτῶν γονέων καὶ ὁμοῦ ἀνατεθραμμένοι καὶ ὑπὸ τῷ
same parents and together brought-up and under the
αὐτῷ παιδαγωγῷ, ἀλλ' ἐκεῖνο μόνον, ποῦ τὸ συμφέρον
same attendant but that only where the interest
αὐτοῖς τίθενται, πότερον ἐκτὸς ἢ ἐν προαιρέσει.

for-themselves they-put whether outside or in choice

- 27 ἂν ἐκτός, μὴ εἵπῃς φίλους οὐ μᾶλλον ἢ πιστοὺς
 if outside not call(-them) friends any more than trustworthy
 ἢ βεβαίους ἢ θαρραλέους ἢ ἐλευθέρους, ἀλλὰ μὴδ'
 or steadfast or confident or free but not-even
 ἀνθρώπους, εἰ νοῦν ἔχεις.
 men if sense you-have
- 28 οὐ γὰρ ἀνθρωπικὸν δόγμα ἐστὶ τὸ ποιοῦν δάκνειν
 not for (a)-human judgment is the (thing)-making to-bite
 ἀλλήλους καὶ λοιδορεῖσθαι καὶ τὰς ἐρημίας καταλαμβάνειν
 one-another and to-abuse and the deserts to-occupy
 ἢ τὰς ἀγορὰς ἥως τὰ ὄρη καὶ ἐν τοῖς δικαστηρίοις
 or the marketplaces as the mountains and in the law-courts
 ἀποδείκνυσθαι τὰ ληστῶν· οὐδὲ τὸ ἀκρατεῖς καὶ
 to-display the (deeds)-of-robbers nor the incontinent and
 μοιχοὺς καὶ φθορεῖς ἀπεργαζόμενον οὐδ' ὅσ' ἄλλα
 adulterers and seducers producing nor whatever other(-wrongs)
 πλημμελοῦσιν ἄνθρωποι κατ' ἀλλήλων δι' ἐν καὶ
 commit men against one-another because-of one and
 μόνον τοῦτο δόγμα, τὸ ἐν τοῖς ἀπροαιρέτοις τίθεσθαι
 only this judgment the in the (things)-outside-choice to-place
 αὐτοὺς καὶ τὰ ἑαυτῶν.
 themselves and the (things)-their-own
- 29 ἂν δ' ἀκούσῃς, ὅτι ταῖς ἀληθείαις οὗτοι οἱ ἄνθρωποι ἐκεῖ
 if but you-hear that in truth these the men there
 μόνον οἴονται τὸ ἀγαθὸν ὅπου προαίρεσις, ὅπου χρήσις
 only think the good where (is)-choice where use
 ὀρθὴ φαντασιῶν, μηκέτι πολυπραγμονήσῃς μήτ' εἰ υἱὸς
 right of-impressions no-longer busy-yourself-about either whether son
 καὶ πατὴρ ἐστὶ μήτ' εἰ ἀδελφοὶ μήτ' εἰ πολὺν
 and father they-are or whether brothers or whether (a)-long
 χρόνον συμπεφοιτηκότες καὶ ἐταῖροι, ἀλλὰ μόνον αὐτὸ
 time having-gone-to-school-together and companions but only itself

τοῦτο γνοὺς θαρρῶν ἀποφαίνου, ὅτι φίλοι, ὥσπερ
this having-learned confidently declare that (they-are)-friends just-as
 ὅτι πιστοί, ὅτι δίκαιοι.

that (they-are)-trustworthy that (they-are)-just

ποῦ γὰρ ἀλλαχοῦ φιλία ἢ ὅπου πίστις, ὅπου αἰδώς, 30
where for elsewhere (is)-friendship than where (is)-trust where self-respect
 ὅπου δόσις τοῦ καλοῦ, τῶν δ' ἄλλων οὐδενός;

where (a)-giving of-the noble of-the but others nothing

‘ἀλλὰ τεθεράπευκέ με τοσούτῳ χρόνῳ· καὶ οὐκ ἐφίλει 31
but he-has-served me for-so-long (a)-time and not did-be-love
 με;’ πόθεν οἶδας, ἀνδράποδον, εἰ οὕτως τεθεράπευκεν

me whence do-you-know slave if so he-has-served

ὥς τὰ ὑποδήματα σπογγίζει τὰ ἑαυτοῦ, ὥς τὸ κτήνος;
as the shoes he-sponges the his-own as the beast

πόθεν οἶδας, εἰ τὴν χρεῖαν σ' ἀποβαλόντα τὴν τοῦ
whence do-you-know if the use you having-lost the of-the
 σκευαρίου ρίψει ὥς κατεαγὸς πινάκιον;

little-utensil he-will-throw-(you)-away as broken (a)-little-plate

‘ἀλλὰ γυνή μου ἐστὶ καὶ τοσούτῳ χρόνῳ συμβεβιώκαμεν.’ 32
but wife my she-is and for-so-long (a)-time we-have-lived-together
 πόσῳ δ' ἡ Ἐριφύλη μετὰ τοῦ Ἀμφιαράου καὶ τέκνων

how-long but — Eriphyle with — Amphiaras and of-children
 μήτηρ καὶ πολλῶν;

mother and of-many

ἀλλ' ὄρμος ἦλθεν εἰς τὸ μέσον. τί δ' ἐστὶν ὄρμος; 33
but (a)-necklace came into the middle what but is (a)-necklace

τὸ δόγμα τὸ περὶ τῶν τοιούτων. ἐκεῖνο ἦν τὸ θηριῶδες,
the judgment the about the such(-things) that was the bestial

ἐκεῖνο τὸ διακόπτει τὴν φιλίαν, τὸ οὐκ ἔων
that the (thing)-cutting-through the friendship the (thing)-not allowing

εἶναι γυναῖκα γαμετήν, μητέρα μητέρα.

to-be (a)-wife married (a)-mother (a)-mother

34 καὶ ὑμῶν ὅστις ἐσπούδακεν ἢ αὐτός τινι εἶναι φίλος
and of-you whoever has-been-earnest either himself to-someone to-be (a)-friend
 ἢ ἄλλον κτήσασθαι φίλον, ταῦτα τὰ δόγματα ἐκκοπτέτω,
or another to-acquire (as)-friend these the judgments let-him-cut-out
 ταῦτα μισησάτω, ταῦτα ἐξελασάτω ἐκ τῆς ψυχῆς τῆς
these let-him-hate these let-him-drive-out from the soul the
 ἐαυτοῦ.

his-own

35 καὶ οὕτως ἔσται πρῶτον μὲν αὐτὸς ἐαυτῷ μὴ
and so he-will-be first indeed himself to-himself not
 λοιδορούμενος, μὴ μαχόμενος, μὴ μετανοῶν, μὴ βασανίζων
abusing not fighting not repenting not tormenting
 ἐαυτόν·

himself

36 ἔπειτα καὶ ἐτέρῳ, τῷ μὲν ὁμοίῳ παντὶ ἀπλῶς,
then also to-another to-the indeed like every(-one) simply
 τοῦ δ' ἀνομοίου ἀνεκτικός, πρᾶος πρὸς αὐτόν, ἡμέρος,
of-the but unlike tolerant gentle toward him mild
 συγγνωμονικός ὡς πρὸς ἀγνοοῦντα, ὡς πρὸς διαπίπτοντα
forgiving as toward (one)-ignorant as toward (one)-going-wrong
 περὶ τῶν μεγίστων· οὐδενὶ χαλεπός, ἅτ' εἰδὼς ἀκριβῶς
about the greatest(-things) to-no-one harsh as knowing exactly
 τὸ τοῦ Πλάτωνος, ὅτι πᾶσα ψυχὴ ἄκουσα στέρεται
the(-saying) — of-Plato that every soul unwilling is-deprived-of
 τῆς ἀληθείας.

the truth

37 εἰ δὲ μή, τὰ μὲν ἄλλα πράξετε πάντα ὅσα οἱ
if but not the indeed other(-things) you-will-do all as-many-as the
 φίλοι καὶ συμπιεῖσθε καὶ συσκηνήσετε καὶ συμπλεύσετε
friends and you-will-drink-together and you-will-share-tents and you-will-sail-together
 καὶ ἐκ τῶν αὐτῶν γεγενημένοι ἔσεσθε· καὶ γὰρ οἱ ὄφεις·
and from the same born you-will-be also for the snakes

φίλοι δ' οὐτ' ἐκείνοι οὐθ' ὑμεῖς, μέχρις ἂν ἔχητε τὰ
 friends but neither those nor you so-long-as — you-have the
 θηριώδη ταῦτα καὶ μιὰ δόγματα.
 bestial these and foul judgments

περὶ τῆς τοῦ λέγειν δυνάμεως

XXIII · ON THE FACULTY OF EXPRESSION

Clear letters and fitting words are easier to take in, so to deny a faculty of expression is cowardly and impious, dishonoring God's gifts of eyes, air, and light. Yet sight, hearing, and speech are servants: the faculty of choice alone judges their worth, opens and shuts the eyes, and decides whether to speak. Nothing outside choice hinders it, and it alone becomes vice or virtue; Epicurus' choice, not his flesh, wrote his books. Expression must not be neglected, but it and syllogisms are inns on the road home, where the traveler must not stay.

βιβλίον πᾶς ἂν ἥδιον ἀναγνῶη καὶ ῥᾶον τὸ 1
 (a)-book everyone — more-pleasantly would-read and more-easily the
 εὐσημοτέροις γράμμασι γεγραμμένον οὐκοῦν καὶ λόγους
 in-clearer letters written therefore also speeches
 πᾶς ἂν τις ῥᾶον ἀκούσειε τοὺς εὐσχήμοσιν ἅμα καὶ
 every — one more-easily would-hear the in-graceful at-once and
 εὐπρεπέσιν ὀνόμασι σεσημασμένους.

fitting words expressed
 οὐκ ἄρα τοῦτο ῥητέον, ὥς οὐδεμία δυνάμις ἐστίν 2
 not then this must-be-said that no faculty is
 ἀπαγγελτικῇ· τοῦτο γὰρ ἅμα μὲν ἀσεβοῦς ἐστίν
 of-expression this for at-once indeed of-(an)-impious is
 ἀνθρώπου, ἅμα δὲ δειλοῦ. ἀσεβοῦς μὲν, ὅτι τὰς
 man at-once but of-(a)-cowardly impious indeed because the
 παρὰ τοῦ θεοῦ χάριτας ἀτιμάζει, ὥσπερ εἰ ἀνῆρει τὴν
 from the god favors he-dishonors just-as if he-abolished the

εὐχρηστίαν τῆς ὁρατικῆς ἢ τῆς ἀκουστικῆς δυνάμεως ἢ
 usefulness of-the visual or of-the auditory faculty or
 αὐτῆς τῆς φωνητικῆς.

itself of-the vocal

- 3 εἰκῇ οὖν σοι ὁ θεὸς ὀφθαλμοὺς ἔδωκεν, εἰκῇ
 at-random then to-you the god eyes gave at-random
 πνεῦμα ἐνέκείρασεν αὐτοῖς οὕτως ἰσχυρὸν καὶ φιλότεχνον,
 (a)-spirit he-mixed-in them so strong and artful
 ὥστε μακρὰν ἐξικνούμενον ἀναμάσσεισθαι τοὺς τύπους τῶν
 that far reaching to-take-the-impress-of the forms of-the
 ὁρωμένων;

(things)-seen

- 4 καὶ ποῖος ἄγγελος οὕτως ὠκὺς καὶ ἐπιμελής; εἰκῇ
 and what-sort-of messenger so swift and careful at-random
 δὲ καὶ τὸν μεταξὺ ἀέρα οὕτως ἐνεργὸν ἐποίησεν καὶ
 and also the between air so active he-made and
 ἔντονον, ὥστε δι' αὐτοῦ τεινομένου πως δικνεῖσθαι
 tense that through it being-stretched somehow to-pass-through
 τὴν ὄρασιν; εἰκῇ δὲ φῶς ἐποίησεν, οὐ μὴ παρόντος
 the sight at-random and light he-made which not present
 οὐδενὸς τῶν ἄλλων ὄφελος ἦν;

of-none of-the others benefit was

- 5 ἀνθρῶπε, μήτ' ἀχάριστος ἴσθι μήτε πάλιν ἀμνήμων τῶν
 man neither ungrateful be nor again forgetful of-the
 κρεισσόνων, ἀλλ' ὑπὲρ μὲν τοῦ ὁρᾶν καὶ ἀκούειν καὶ νῆ Δία
 better(-things) but for indeed the to-see and to-hear and by Zeus
 ὑπὲρ αὐτοῦ τοῦ ζῆν καὶ τῶν συνεργῶν πρὸς αὐτό, ὑπὲρ
 for itself the to-live and the (things)-contributing to it for
 καρπῶν ξηρῶν, ὑπὲρ οἴνου, ὑπὲρ ἐλαίου εὐχαρίσται τῷ θεῷ·
 fruits dry for wine for oil give-thanks to-the god

μέμνησο δ' ὅτι ἄλλο τί σοι δέδωκεν κρείττον 6
remember but that other something to-you he-has-given better
 ἀπάντων τούτων, τὸ χρησόμενον αὐτοῖς, τὸ δοκιμάσον,
than-all these the (thing)-going-to-use them the (thing)-going-to-test
 τὸ τὴν ἀξίαν ἐκάστου λογιούμενον.
the the value of-each (thing)-going-to-reckon
 τί γάρ ἐστι τὸ ἀποφαινόμενον ὑπὲρ ἐκάστης τούτων 7
what for is the (thing)-declaring concerning each of-these
 τῶν δυνάμεων, πόσου τις ἀξία ἐστὶν αὐτῶν; μή
the faculties of-how-much one worth is of-them surely-not
 τι αὐτὴ ἐκάστη ἢ δύναμις; μή τι τῆς ὁρατικῆς
at-all itself each the faculty surely-not at-all the visual
 ποτ' ἤκουσας λεγούσης τι περὶ ἐαυτῆς, μή τι
ever did-you-hear saying anything about itself surely-not at-all
 τῆς ἀκουστικῆς; ἀλλ' ὥς διάκονοι καὶ δοῦλοι τεταγμένοι
the auditory but as servants and slaves appointed
 εἰσὶν ὑπηρετεῖν τῇ χρηστικῇ τῶν φαντασιῶν.
they-are to-serve the (faculty)-using the impressions
 καὶν πύθῃ, πόσου ἕκαστον ἀξιόν ἐστίν, τίνος πυνθάνῃ; 8
and-if you-ask of-how-much each worth is whom do-you-ask
 τίς σοι ἀποκρίνεται; πῶς οὖν δύναταί τις ἄλλη δύναμις
who to-you answers how then can any other faculty
 κρείσσων εἶναι ταύτης, ἣ καὶ ταῖς λοιπαῖς διακόνοις
stronger be than-this which also the remaining servants
 χρῆται καὶ δοκιμάζει αὐτὴ ἕκαστα καὶ ἀποφαίνεται;
uses and tests itself each-(thing) and declares
 τίς γὰρ ἐκείνων οἶδεν, τίς ἐστὶν αὐτὴ καὶ πόσου ἀξία; 9
which for of-those knows what is itself and of-how-much worth
 τίς ἐκείνων οἶδεν, ὅποτε δεῖ χρῆσθαι αὐτῇ καὶ πότε
which of-those knows when (one)-must to-use it and when
 μή; τίς ἐστὶν ἡ ἀνοίγουσα καὶ κλείουσα τοὺς ὀφθαλμοὺς
not what is the (thing)-opening and closing the eyes

καὶ ἀφ' ὧν δεῖ ἀποστρέφουσα, τοῖς δὲ
and from which(-things) (one)-must turning-away to-the(-things) but
 προσάγουσα; ἡ ὁρατική; οὐ, ἀλλ' ἡ προαιρετική. τίς ἡ
bringing(-them) the visual no but the (faculty)-of-choice what the
 τὰ ὦτα ἐπικλείουσα καὶ ἀνοίγουσα;
the ears shutting and opening

- 10 τίς, καθ' ἣν περίεργοι καὶ πευθῆνες ἢ πάλιν
what according-to which (we-are)-inquisitive and curious or again
 ἀκίνητοι ὑπὸ λόγου; ἡ ἀκουστική;
unmoved by speech the auditory

- 11 οὐκ ἄλλη ἢ ἡ προαιρετικὴ δύναμις. εἴτ' αὐτὴ ἰδοῦσα, ὅτι
not another than the of-choice faculty then itself having-seen that
 ἐν τυφλαῖς καὶ κωφαῖς ταῖς ἄλλαις ἀπάσαις δυνάμεσιν
among blind and deaf the other all faculties
 ἐστὶ μηδέ τι ἄλλο συνορᾶν δυναμέναις πλὴν αὐτὰ
it-is not-even anything else to-see being-able except very
 ἐκεῖνα τὰ ἔργα, ἐφ' οἷς τεταγμένοι εἰσὶ διακονεῖν ταύτη
those the works for which appointed they-are to-serve this
 καὶ ὑπηρετεῖν, αὐτὴ δὲ μόνη ὁρᾷ βλέπει καὶ τὰς τ' ἄλλας
and to-assist itself but alone sharply sees and the both others
 καθορᾷ, πόσου ἐκάστη ἀξία, καὶ αὐτήν, μέλλει ἡμῖν
surveys of-how-much each (is)-worth and itself is-it-about to-us
 ἄλλο τι ἀποφαίνεσθαι τὸ κράτιστον εἶναι ἢ αὐτήν;
other something to-declare the best to-be than itself

- 12 καὶ τί ποιεῖ ἄλλο ὀφθαλμὸς ἀνοιχθεὶς ἢ ὁρᾷ; εἰ δὲ
and what does else (an)-eye opened than see if but
 δεῖ τὴν τοῦ τινος ἰδεῖν γυναῖκα καὶ πῶς, τίς λέγει;
(one)-must the of-the someone to-see wife and how who says

- 13 ἡ προαιρετική. εἰ δὲ δεῖ πιστεῦσαι τοῖς λεχθεῖσιν ἢ
the (faculty)-of-choice if but (one)-must to-believe the (things)-said or
 ἀπιστῆσαι καὶ πιστεύσαντα ἐρεθισθῆναι ἢ μή, τίς λέγει;
to-disbelieve and having-believed to-be-provoked or not who says

- οὐχ ἡ προαιρετική; ἡ δὲ φραστική αὕτη καὶ 14
not the (faculty)-of-choice the but (faculty)-of-expression this and
 καλλωπιστική τῶν ὀνομάτων, εἴ τις ἄρα ἰδία δύναμις, τί
embellishing the words if any then (a)-distinct faculty what
 ἄλλο ποιεῖ ἢ, ὅταν ἐμπέσῃ λόγος περί τινος, καλλωπίζει
else does-it-do than when occurs speech about something it-embellishes
 τὰ ὀνομάτια καὶ συντίθῃσιν ὥσπερ οἱ κομμωταὶ τὴν κόμην;
the little-words and puts-together like the hairdressers the hair
 πότερον δ' εἰπεῖν ἄμεινον ἢ σιωπῆσαι καὶ οὕτως ἄμεινον 15
whether but to-speak (is)-better or to-be-silent and so better
 ἢ ἐκείνως καὶ τοῦτο πρέπον ἢ οὐ πρέπον, καὶ τὸν καιρὸν
or that-way and this fitting or not fitting and the occasion
 ἐκάστου καὶ τὴν χρεῖαν τίς ἄλλη λέγει ἢ ἡ προαιρετική;
of-each and the use what other says than the (faculty)-of-choice
 θέλεις οὖν αὐτὴν παρελθούσαν αὐτῆς καταψηφίσασθαι;
do-you-want then it coming-forward itself to-condemn
 'τί οὖν;' φησίν, 'εἰ οὕτως τὸ πράγμα ἔχει, καὶ δύναται 16
what then he-says if so the matter is and can
 τὸ διακονοῦν κρεῖσσον εἶναι ἐκείνου ᾧ διακονεῖ, ὁ ἵππος
the (thing)-serving better be than-that which it-serves the horse
 τοῦ ἱππέως ἢ ὁ κύων τοῦ κυνηγοῦ ἢ τὸ ὄργανον
than-the rider or the dog than-the hunter or the instrument
 τοῦ κιθαριστοῦ ἢ οἱ ὑπηρέται τοῦ βασιλέως.' — τί
than-the lyre-player or the servants than-the king what
 ἐστὶ τὸ χρώμενον;
is the (thing)-using
 προαίρεσις. τί ἐπιμελεῖται πάντων; προαίρεσις. τί ὅλον 17
choice what takes-care-of all choice what entire
 ἀναιρεῖ τὸν ἄνθρωπον ποτὲ μὲν λιμῶ, ποτὲ δ'
destroys the man at-one-time indeed by-hunger at-another but
 ἀγρόνη, ποτὲ δὲ κατὰ κρημνοῦ; προαίρεσις.
by-(the)-noose at-another but down (a)-cliff choice

- 18 εἴτα τούτου τί ἰσχυρότερον ἐν ἀνθρώποις ἐστίν; καὶ
then than-this what stronger among men is and
 πῶς οἶόν τε τοῦ ἀκωλύτου τὰ κωλυόμενα; τὴν ὁρατικὴν
how possible — than-the unbindered the hindered(-things) the visual
 δύναμιν τίνα πέφυκεν ἐμποδίζειν;
faculty what are-by-nature-able to-impede
- 19 καὶ προαίρεσις καὶ ἀπροαίρετα. τὴν ἀκουστικὴν ταυτά,
both choice and (things)-outside-choice the auditory the-same
 τὴν φραστικὴν ὡσαύτως. προαίρεσιν δὲ τί ἐμποδίζειν
the (faculty)-of-expression likewise choice but what to-impede
 πέφυκεν; ἀπροαίρετον οὐδέν, αὐτὴ δ' ἑαυτὴν διαστραφεῖσα.
is-by-nature-able outside-choice nothing itself but itself having-been-perverted
 διὰ τοῦτο κακία μόνῃ αὕτῃ γίνεται ἢ ἀρετὴ μόνῃ.
because-of this vice alone this becomes or virtue alone
- 20 εἴτα τηλικαύτῃ δύναμις οὖσα καὶ πᾶσι τοῖς ἄλλοις
then so-great (a)-faculty being and to-all the others
 ἐπιτεταγμένη παρελθοῦσα ἡμῖν λεγέτω κράτιστον εἶναι
set-over coming-forward to-us let-it-say best to-be
 τῶν ὄντων τὴν σάρκα. οὐδὲ εἰ αὐτὴ ἢ σὰρξ ἑαυτὴν
of-the (things)-that-are the flesh not-even if itself the flesh itself
 ἔλεγεν εἶναι κράτιστον, ἠνέσχετο ἂν τις αὐτῆς.
said to-be best would-have-borne-with — anyone it
- 21 νῦν δὲ τί ἐστίν, Ἐπίκουρε, τὸ ταῦτα ἀποφαινόμενον;
now but what is Epicurus the(-thing) these(-things) declaring
 τὸ περὶ Τέλους συγγεγραφός, τὸ τὰ Φυσικά,
the(-thing) on (the)-End having-composed the(-thing) the Physics
 τὸ περὶ Κανόνος; τὸ τὸν πώγωνα καθεικός;
the(-thing) on (the)-Canon the(-thing) the beard having-let-grow
 τὸ γράφον, ὅτε ἀπέθνησκειν, ὅτι 'τὴν τελευταίαν
the(-thing) writing when he-was-dying that the last
 ἄγοντες ἅμα καὶ μακαρίαν ἡμέραν;
passing at-once and blessed day

ἡ σὰρξ ἢ ἡ προαίρεσις; εἴτα τούτου τι κρεῖσσον 22
the flesh or the choice then than-this something better

ἔχειν ὁμολογεῖς καὶ οὐ μαίνει; οὕτως τυφλὸς ταῖς
to-have do-you-admit and not are-you-mad so blind in
 ἀληθείαις καὶ κωφὸς εἶ;
truth and deaf are-you

τί οὖν; ἀτιμάζει τις τὰς ἄλλας δυνάμεις; μὴ γένοιτο. 23
what then does-dishonor anyone the other faculties not may-it-be

λέγει τις μηδεμίαν εἶναι χρεῖαν ἢ προαγωγὴν ***
says anyone no to-be use or advancement (lacuna)

τῆς προαιρετικῆς δυνάμεως; μὴ γένοιτο. ἀνόητον, ἀσεβές,
of-the (faculty)-of-choice faculty not may-it-be (it-is)-foolish impious
 ἀχάριστον πρὸς τὸν θεόν. ἀλλὰ τὴν ἀξίαν ἐκάστω
ungrateful toward the god but the worth to-each
 ἀποδίδωσιν.
it-renders

ἔστι γάρ τις καὶ ὄνου χρεῖα, ἀλλ' οὐχ ἡλίκῃ βοός· 24
there-is for some also of-(an)-ass use but not as-great-as of-(an)-ox

ἔστι καὶ κυνός, ἀλλ' οὐχ ἡλίκῃ οἰκέτου· ἔστι καὶ
there-is also of-(a)-dog but not as-great-as of-(a)-servant there-is also
 οἰκέτου, ἀλλ' οὐχ ἡλίκῃ τῶν πολιτῶν· ἔστι καὶ τούτων,
of-(a)-servant but not as-great-as of-the citizens there-is also of-these
 ἀλλ' οὐχ ἡλίκῃ τῶν ἀρχόντων.
but not as-great-as of-the rulers

οὐ μέντοι διὰ τὸ ἄλλα εἶναι κρείττονα καὶ ἦν παρέχει 25
not however because-of the others to-be better also which provide

τὰ ἕτερα χρεῖαν ἀτιμαστέον. ἔστι τις ἀξία καὶ τῆς
the other(-things) use must-be-dishonored there-is some worth also of-the
 φραστικῆς δυνάμεως, ἀλλ' οὐχ ἡλίκῃ τῆς προαιρετικῆς.
expressive faculty but not as-great-as of-the (faculty)-of-choice

- 26 ὅταν οὖν ταῦτα λέγω, μή τις οἰέσθω ὅτι ἀμελεῖν
when then these(-things) I-say not anyone let-think that to-neglect
 ὑμᾶς ἀξιώ φράσεως· οὐδὲ γὰρ ὀφθαλμῶν οὐδ' ὠτων
you I-claim expression not-even for eyes nor ears
 οὐδὲ χειρῶν οὐδὲ ποδῶν οὐδ' ἐσθῆτος οὐδ' ὑποδημάτων.
nor hands nor feet nor clothing nor shoes
- 27 ἀλλ' ἂν μου πυνθάνῃ 'τί οὖν ἐστὶ κράτιστον τῶν
but if me you-ask what then is best of-the
 ὄντων;' τί εἴπω; τὴν φραστικὴν; οὐ δύναμαι· ἀλλὰ
(things)-that-are what shall-I-say the (faculty)-of-expression not I-can but
 τὴν προαιρετικὴν, ὅταν ὀρθῇ γένηται.
the (faculty)-of-choice when right it-becomes
- 28 τοῦτο γὰρ ἐστὶ τὸ κακέινῃ χρώμενον καὶ ταῖς ἄλλαις
this for is the (thing)-also-that using and the others
 πάσαις καὶ μικραῖς καὶ μεγάλαις δυνάμεσιν· τούτου
all both small and great faculties this
 κατορθωθέντος ἀγαθὸς ἄνθρωπος γίνεται, ἀποτευχθέντος
set-right good (a)-man becomes having-failed
 κακὸς ἄνθρωπος γίνεται·
bad (a)-man becomes
- 29 παρ' ὃ ἀτυχοῦμεν, εὐτυχοῦμεν, μεμφόμεθ' ἀλλήλους,
by which we-are-unfortunate we-are-fortunate we-blame one-another
 εὐαρεστοῦμεν, ἀπλῶς ὃ λεληθὸς μὲν κακοδαμονίαν
we-are-pleased simply which being-unnoticed indeed unhappiness
 ποιεῖται, τυχὸν δ' ἐπιμελείας εὐδαιμονίαν.
makes having-obtained but care happiness
- 30 τὸ δ' αἶρειν τὴν δύναμιν τῆς φραστικῆς καὶ λέγειν μὴ
the but to-remove the faculty of-the expressive and to-say not
 εἶναι μηδεμίαν ταῖς ἀληθείαις οὐ μόνον ἀχαρίστου ἐστὶ
to-be any in truth not only of-(one)-ungrateful is
 πρὸς τοὺς δεδωκότας, ἀλλὰ καὶ δειλοῦ.
toward the (ones)-having-given but also of-(one)-cowardly

ὁ γὰρ τοιοῦτος φοβεῖσθαι μοι δοκεῖ, μή, εἴπερ ἐστί 31
the for such(-man) to-fear to-me seems lest if-indeed there-is
 τις δύναμις κατὰ τὸν τόπον, οὐ δυνηθῶμεν αὐτῆς
some faculty in the topic not we-may-be-able it
 καταφρονῆσαι.

to-despise

τοιοῦτοί εἰσι καὶ οἱ λέγοντες μηδεμίαν εἶναι παραλλαγὴν 32
such are also the (ones)-saying no to-be difference
 κάλλους πρὸς αἰσχος. εἴτα ὁμοίως ἦν κινήθηναι τὸν
of-beauty from ugliness then likewise was-it-possible to-be-moved —
 Θερσίτην ἰδόντα καὶ τὸν Ἀχιλλέα; ὁμοίως τὴν Ἑλένην
Thersites seeing and — Achilles likewise — Helen
 καὶ ἦν ἔτυχε γυναῖκα;

and whatever it-happened woman

καὶ ταῦτα μωρὰ καὶ ἄγροικα καὶ οὐκ εἰδότες τὴν 33
and these(-things) (are)-foolish and boorish and of-(men)-not knowing the
 ἐκάστου φύσιν, ἀλλὰ φοβουμένων μὴ ἂν τις αἰσθηται
of-each nature but fearing lest if anyone perceives
 τῆς διαφορᾶς, εὐθὺς συναρπασθεὶς καὶ ἡττηθεὶς ἀπέλθῃ.

the difference at-once carried-away and bested may-go-off
 ἀλλὰ τὸ μέγα τοῦτο, ἀπολιπεῖν ἐκάστω τὴν αὐτοῦ 34

but the great(-thing) (is)-this to-leave to-each the its-own
 δύναμιν ἣν ἔχει καὶ ἀπολιπόντα ἰδεῖν τὴν ἀξίαν τῆς
faculty which it-has and having-left to-see the worth of-the

δυνάμεως καὶ τὸ κράτιστον τῶν ὄντων καταμαθεῖν καὶ

faculty and the best of-the (things)-that-are to-learn and

τοῦτο ἐν παντὶ μεταδιώκειν, περὶ τοῦτο ἐσπουδακέναι,

this in every(-thing) to-pursue about this to-have-been-earnest

πάρεργα τᾶλλα πρὸς τοῦτο πεποιημένον, οὐ μέντοι

secondary(-things) the-others compared-to this having-made not however

ἀμελοῦντα οὐδ' ἐκείνων κατὰ δύναμιν.

neglecting even those according-to power

- 35 καὶ γὰρ ὀφθαλμῶν ἐπιμελητέον, ἀλλ' οὐχ ὡς τοῦ
and for eyes must-be-cared-for but not as the
 κρατίστου, ἀλλὰ καὶ τούτων διὰ τὸ κράτιστον· ὅτι
best but also these because-of the best because
 ἐκεῖνο οὐκ ἄλλως ἔξει κατὰ φύσιν εἰ μὴ ἐν τούτοις
that not otherwise will-be according-to nature if not in these
 εὐλογιστοῦν καὶ τὰ ἕτερα παρὰ τὰ ἕτερα αἰρούμενον.
reasoning-well and the some(-things) over the others choosing
- 36 τί οὖν ἐστι τὸ γινόμενον; οἷον εἴ τις ἀπιὼν εἰς
what then is the (thing)-happening as if someone going-away to
 τὴν πατρίδα τὴν ἑαυτοῦ καὶ διοδεύων πανδοκεῖον καλὸν
the fatherland the his-own and passing-through (an)-inn fine
 ἀρέσαντος αὐτῷ τοῦ πανδοκείου καταμένει ἐν τῷ πανδοκείῳ.
having-pleased him the inn should-stay in the inn
- 37 ἄνθρωπε, ἐπελάθου σου τῆς προθέσεως· οὐκ εἰς τοῦτο
man you-forgot your the purpose not to this
 ὤδευες, ἀλλὰ διὰ τούτου. 'ἀλλὰ κομψὸν τοῦτο.'
you-were-traveling but through this but pretty (is)-this
 πόσα δ' ἄλλα πανδοκεῖα κομψά, πόσοι δὲ λειμῶνες·
how-many but other inns (are)-pretty how-many but meadows
 ἀπλῶς ὡς δίοδος.
simply as (a)-passage
- 38 τὸ δὲ προκείμενον ἐκεῖνο· εἰς τὴν πατρίδα ἐπανελθεῖν, τοὺς
the but set-before(-thing) (is)-that to the fatherland to-return the
 οἰκείους ἀπαλλάξαι δέους, αὐτὸν τὰ τοῦ πολίτου
(people)-of-your-house to-release from-fear yourself the (things)-of-the citizen
 ποιεῖν, γῆμαι, παιδοποιεῖσθαι, ἄρξαι τὰς νομιζομένας
to-do to-marry to-have-children to-hold the customary
 ἀρχάς.
offices

- οὐ γὰρ τοὺς κομψοτέρους ἡμῖν τόπους ἐκλεξόμενος 39
not for the finer for-us places going-to-select
 ἐλήλυθας, ἀλλ' ἐν οἷς ἐγένου καὶ ὧν κατατέταξαι
you-have-come but in which you-were-born and of-which you-are-enrolled
 πολίτης, ἐν τούτοις ἀναστραφισόμενος. τοιοῦτόν τι
(a)-citizen among these going-to-live such something
 καὶ ἐνταῦθά ἐστι τὸ γινόμενον.
also here is the (thing)-happening
- ἐπεὶ διὰ λόγου καὶ τοιαύτης παραδόσεως ἐλθεῖν ἐπὶ 40
since through reason and such transmission to-come to
 τὸ τέλειον δεῖ καὶ τὴν αὐτοῦ προαίρεσιν ἐκκαθαῖραι
the perfect (one)-must and the one's-own choice to-purify
 καὶ τὴν δύναμιν τὴν χρηστικὴν τῶν φαντασιῶν ὀρθὴν
and the faculty the using the impressions right
 κατασκευάσαι, ἀνάγκη δὲ τὴν παράδοσιν γίνεσθαι διὰ
to-render (it-is)-necessary and the transmission to-happen through
 τινῶν θεωρημάτων καὶ διὰ λέξεως ποιᾶς καὶ μετὰ
some theorems and through diction of-a-certain-kind and with
 τινος ποικιλίας καὶ δριμύτητος τῶν θεωρημάτων,
some variety and pungency of-the theorems
- ὑπ' αὐτῶν τινες τούτων ἀλίσκομενοι καταμένουσιν αὐτοῦ, 41
by the-very some these being-caught stay there
 ὁ μὲν ὑπὸ τῆς λέξεως, ὁ δ' ὑπὸ συλλογισμῶν,
the-one indeed by the diction another but by syllogisms
 ὁ δ' ὑπὸ μεταπιπτόντων, ὁ δ' ὑπ' ἄλλου τινὸς
another but by changing(-arguments) another but by other some
 τοιούτου πανδοκείου, καὶ προσμείναντες κατασῆπονται ὥς
such inn and staying-on they-rot as
 παρὰ ταῖς Σειρήσιν.
with the Sirens

- 42 ἄνθρωπε, τὸ προκείμενον ἦν σοι κατασκευάσαι σαυτὸν
 man the set-before(-thing) was for-you to-render yourself
 χρηστικὸν ταῖς προσπιπτούσαις φαντασίαις κατὰ φύσιν,
 (a)-user to-the falling-upon impressions according-to nature
 ἐν ὀρέξει ἀναπότευκτον, ἐν δ' ἐκκλίσει ἀπερίπτων,
 in desire unfailing in but aversion not-falling-into
 μηδέποτ' ἀτυχοῦντα, μηδέποτε δυστυχοῦντα, ἐλεύθερον,
 never unfortunate never ill-fated free
 ἀκώλυτον, ἀνανάγκαστον, συναρμόζοντα τῇ τοῦ Διὸς
 unbindered uncompelled fitting-in with-the — of-Zeus
 διοικήσει, ταύτῃ πειθόμενον, ταύτῃ εὐαρεστοῦντα, μηδένα
 government this obeying this well-pleased-with no-one
 μεμφόμενον, μηδέν' αἰτιώμενον, δυνάμενον εἰπεῖν τούτους
 blaming no-one accusing able to-say these
 τοὺς στίχους ἐξ ὅλης ψυχῆς
 the verses from whole soul

ἄγου δέ μ', ὦ Ζεῦ, καὶ σύ γ' ἡ Πεπρωμένη.

lead and me O Zeus and you at-least — Destiny

- 43 εἶτα τοῦτο τὸ προκείμενον ἔχων ἀρέσαντός σοι λεξειδίου,
 then this the set-before(-thing) having having-pleased you (a)-little-phrase
 ἀρεσάντων θεωρημάτων τινῶν αὐτοῦ καταμένεις καὶ
 having-pleased theorems some there you-stay and
 κατοικεῖν προαιρῇ ἐπιλαθόμενος τῶν ἐν οἴκῳ καὶ λέγεις
 to-dwell you-choose having-forgotten the(-things) at home and you-say
 'ταῦτα κομψὰ ἐστίν'; τίς γὰρ λέγει μὴ εἶναι αὐτὰ κομψὰ;
 these(-things) pretty are who for says not to-be them pretty
 44 ἀλλ' ὡς δίοδον, ὡς πανδοκεῖα. τί γὰρ κωλύει
 but as (a)-passage as inns what for prevents
 φράζοντα ὡς Δημοσθένης ἀτυχεῖν; τί δὲ κωλύει
 (one)-expressing-himself like Demosthenes to-be-unfortunate what and prevents

συλλογισμοὺς ἀναλύοντα ὡς Χρύσιππος ἄθλιον εἶναι,

sylogisms analyzing like Chrysippus wretched to-be

πενθεῖν, φθονεῖν, ἀπλῶς ταρασσεσθαι, κακοδαμονεῖν;

to-mourn to-envy simply to-be-disturbed to-be-unhappy

οὐδὲ ἓν. ὁρᾷς οὖν ὅτι πανδοκεῖα ἦν ταῦτα οὐδενὸς 45

not-even one you-see then that inns were these(-things) of-nothing

ἄξια, τὸ δὲ προκείμενον ἄλλο ἦν.

worthy the but set-before(-thing) other was

ταῦτα ὅταν λέγω πρὸς τινας, οἴονται με καταβάλλειν 46

these(-things) when I-say to some they-think me to-throw-down

τὴν περὶ τὸ λέγειν ἐπιμέλειαν ἢ τὴν περὶ τὰ θεωρήματα.

the about the to-speak care or the about the theorems

ἐγὼ δ' οὐ ταύτην καταβάλλω, ἀλλὰ τὸ περὶ ταύτ'

I but not this throw-down but the about these(-things)

ἀκαταληκτικῶς ἔχειν καὶ ἐνταῦθα τίθεσθαι τὰς αὐτῶν

without-end to-be and here to-place the their-own

ἐλπίδας.

hopes

εἴ τις τοῦτο παριστὰς βλάπτει τοὺς ἀκούοντας, καμὲ 47

if someone this setting-forth harms the (ones)-bearing also-me

τίθεσθε ἓνα τῶν βλαπτόντων. οὐ δύναμαι δ' ἄλλο βλέπων

count one of-the (ones)-harming not I-can but other seeing

τὸ κράτιστον καὶ τὸ κυριώτατον ἄλλο λέγειν εἶναι, ὥν

the best and the most-authoritative other say to-be so-that

ὕμῃν χαρίζομαι.

you I-may-gratify

πρός τινα τῶν οὐκ ἡξιωμένων ὑπ' αὐτοῦ

XXIV · TO ONE HE DID NOT THINK WORTH ANSWERING

A man complains that Epictetus never answered him. Hearing is an art as speaking is, Epictetus says, and the man cannot say what a man or a demonstration is. A hearer must stir the speaker, as grass stirs a sheep. Whoever knows neither what he is nor what good and evil are goes about deaf and blind; such ignorance set Agamemnon and Achilles quarreling. The man's wealth, looks, and birth are nothing beside theirs, and his primped body stirred nothing. Let him show himself fit to hear, and he will move the speaker.

- 1 εἰπόντος αὐτῷ τινος ὅτι Πολλάκις ἐπιθυμῶν σου ἀκοῦσαι
having-said to-him someone that often desiring you to-hear
 ἦλθον πρὸς σέ καὶ οὐδέποτε μοι ἀπεκρίνω·
I-came to you and never to-me did-you-answer
- 2 καὶ νῦν, εἰ δυνατόν, παρακαλῶ σε εἰπεῖν τί μοι,
and now if (it-is)-possible I-urge you to-say something to-me
 Δοκεῖ σοι, ἔφη, καθάπερ ἄλλου τινὸς εἶναι τέχνη
does-it-seem to-you he-said just-as of-other anything there-is (an)-art
 οὕτως δὲ καὶ τοῦ λέγειν, ἣν ὁ μὲν ἔχων ἐμπείρως
so but also of-the to-speak which the indeed having skillfully
 ἐρεῖ, ὁ δὲ μὴ ἔχων ἀπείρως;
will-speak the but not having unskillfully
- 3 — δοκεῖ. — οὐκοῦν ὁ μὲν διὰ τοῦ λέγειν αὐτός τε
it-seems therefore the indeed through the to-speak himself both
 ὠφελούμενος καὶ ἄλλους οἷός τε ὦν ὠφελεῖν οὗτος
being-benefited and others able — being to-benefit this(-man)
 ἐμπείρως ἂν λέγοι, ὁ δὲ βλαπτόμενος μᾶλλον καὶ βλάπτων
skillfully — would-speak the but being-barmed rather and harming
 οὗτος ἄπειρος ἂν εἴη τῆς τέχνης ταύτης τῆς τοῦ λέγειν;
this(-man) unskilled — would-be of-the art this the of-the to-speak
 εὔροις ἂν τοὺς μὲν βλαπτομένους τοὺς δ' ὠφελουμένους.
you-would-find — the indeed being-barmed the but being-benefited

οἱ δ' ἀκούοντες πάντες ὠφελοῦνται ἀφ' ὧν ἀκούουσιν 4
the but hearing all are-benefited by what(-things) they-hear

ἢ καὶ τούτων εὔροις ἂν τοὺς μὲν ὠφελουμένους τοὺς
or also of-these you-would-find — the indeed being-benefited the

δὲ βλαπτομένους; — καὶ τούτων, ἔφη. — οὐκοῦν καὶ
but being-harmed also of-these he-said therefore also

ἐνταῦθα ὅσοι μὲν ἐμπείρως ἀκούουσιν ὠφελοῦνται,
here as-many-as indeed skillfully hear are-benefited

ὅσοι δ' ἀπείρως βλάπτονται;
as-many-as but unskillfully are-harmed

— ὡμολόγει. — ἔστιν ἄρα τις ἐμπειρία καθάπερ τοῦ 5
he-agreed there-is then some skill just-as of-the

λέγειν οὕτως καὶ τοῦ ἀκούειν; — ἔοικεν.
to-speak so also of-the to-bear it-seems

— εἰ δὲ βούλει, καὶ οὕτως σκέψαι αὐτό. τὸ μουσικῶς 6
if but you-wish also so consider it the musically

ἄψασθαι τίνος σοι δοκεῖ; — μουσικοῦ. — τί δέ;
to-touch(-it) of-whom to-you does-it-seem of-(a)-musician what and

τὸν ἀνδριάντα ὥς δεῖ κατασκευάσαι τίνος σοι 7
the statue as (one)-must to-make of-whom to-you

φαίνεται; — ἀνδριαντοποιοῦ. — τὸ ἰδεῖν ἐμπείρως
does-it-appear of-(a)-sculptor the to-see skillfully

οὐδεμιᾶς σοι προσδεῖσθαι φαίνεται τέχνης; — προσδεῖται
of-no to-you to-need-in-addition does-it-appear art it-needs

καὶ τοῦτο.
also this

— οὐκοῦν εἰ καὶ τὸ λέγειν ὥς δεῖ τοῦ ἐμπείρου ἐστίν, 8
therefore if also the to-speak as (one)-must of-the skilled is

ὁρᾶς ὅτι καὶ τὸ ἀκούειν ὠφελίμως τοῦ ἐμπείρου ἐστίν;
do-you-see that also the to-bear beneficially of-the skilled is

- 9 καὶ τὸ μὲν τελείως καὶ ὠφελίμως, εἰ βούλει, πρὸς
and the indeed perfectly and beneficially if you-wish for
 τὸ παρὸν ἀφώμεν, ἐπεὶ καὶ μακράν ἔσμεν ἀμφοτέροι
the present let-us-leave-aside since also far we-are both
 παντὸς τοῦ τοιούτου·
from-all the such
- 10 ἐκεῖνο δὲ πᾶς ἂν τις ὁμολογῇσαί μοι δοκεῖ, ὅτι ποσῆς
that but every — one would-admit to-me it-seems that of-some-amount
 γέ τινος τριβῆς περὶ τὸ ἀκούειν προσδεῖται ὁ τῶν
at-least some practice about the to-bear needs the (one)-of-the
 φιλοσόφων ἀκουσόμενος. ἢ γὰρ οὐ;
philosophers going-to-bear or for not
- 11 περὶ τίνος οὖν λέγω πρὸς σέ; δεῖξόν μοι. περὶ τίνος
about what then shall-I-speak to you show me about what
 ἀκοῦσαι δύνασαι; περὶ ἀγαθῶν καὶ κακῶν; τίνος; ἄρά
bear can-you about goods and evils of-what (is-it)-that
 γε ἵππου; — οὐ. — ἀλλὰ βοός; — οὐ. — τί οὖν;
at-least of-(a)-horse no but of-(an)-ox no what then
- 12 ἀνθρώπου; — ναί. — οἶδαμεν οὖν, τί ἐστὶν ἄνθρωπος, τίς
of-(a)-man yes do-we-know then what is (a)-man what
 ἡ φύσις αὐτοῦ, τίς ἡ ἔννοια; ἔχομεν καὶ κατὰ ποσὸν περὶ
the nature of-him what the conception have-we also in any-measure about
 τοῦτο τὰ ὦτα τετρημένα; ἀλλὰ φύσις τί ἐστὶν ἐννοεῖς
this the ears pierced but nature what is do-you-conceive
 ἢ δύνασαι καὶ κατὰ ποσὸν ἀκολουθῆσαί μοι λέγοντι;
or can-you also in any-measure follow me speaking
- 13 ἀλλ' ἀποδείξει χρήσομαι πρὸς σέ; πῶς; παρακολουθεῖς
but demonstration shall-I-use toward you how do-you-understand
 γὰρ αὐτῷ τούτῳ, τί ἐστὶν ἀπόδειξις ἢ πῶς τι
for itself this what is demonstration or how something

ἀποδείκνυται ἢ διὰ τίνων; ἢ τίνα ὅμοια μὲν
is-demonstrated or through what or what(-things) similar indeed

ἀποδείξει ἐστίν, ἀπόδειξις δ' οὐκ ἔστιν;

to-demonstration are demonstration but not are

τί γάρ ἐστιν ἀληθές οἶδας ἢ τί ἐστι ψεῦδος; τί 14

what for is true do-you-know or what is false what

τίνι ἀκολουθεῖ, τί τίνι μάχεται ἢ ἀνομολογούμενόν

on-what follows what with-what conflicts or inconsistent

ἐστιν ἢ ἀσύμφωνον;

is or discordant

ἀλλὰ κινῶ σε πρὸς φιλοσοφίαν; πῶς παραδεικνύω σοι τὴν 15

but do-I-move you toward philosophy how do-I-show you the

μάχην τῶν πολλῶν ἀνθρώπων, καθ' ἣν διαφέρονται περὶ

conflict of-the many men by which they-differ about

ἀγαθῶν καὶ κακῶν καὶ συμφερόντων καὶ ἀσυμφόρων,

goods and evils and advantageous(-things) and disadvantageous(-things)

αὐτὸ τοῦτο τί ἐστι μάχη οὐκ εἰδότες; δεῖξον οὖν μοι, τί

itself this what is conflict not knowing show then me what

περανῶ διαλεγόμενός σοι. κίνησόν μοι προθυμίαν.

I-shall-accomplish conversing with-you move in-me eagerness

ὥς ἡ κατάλληλος πόα τῷ προβάτῳ φανείσα προθυμίαν 16

as the suitable grass to-the sheep appearing eagerness

αὐτῷ κινεῖ πρὸς τὸ φαγεῖν, ἂν δὲ λίθον ἢ ἄρτον

in-it moves for the to-eat if but (a)-stone or bread

παραθῆς, οὐ κινήθησεται, οὕτως εἰσὶ τινες ἡμῖν φυσικαὶ

you-set-beside not it-will-be-moved so there-are some in-us natural

προθυμίαι καὶ πρὸς τὸ λέγειν, ὅταν ὁ ἀκουσόμενος φανῇ

eagernesses also for the to-speak when the (one)-going-to-listen appears

τις, ὅταν αὐτὸς ἐρεθίσῃ. ἂν δ' ὥς λίθος ἢ χόρτος ἢ

someone when himself he-stirs(-us) if but like (a)-stone or grass be-is

παρακείμενος, πῶς δύναται ἀνθρώπῳ ὀρεξῶν κινήσας;

lying-beside how can in-(a)-man desire move

- 17 ἡ ἄμπελος μὴ τι λέγει τῷ γεωργῷ ἔπιμελοῦ
the vine surely-not at-all says to-the farmer take-care
 μου; ἀλλ' αὐτὴ δι' αὐτῆς ἐμφαίνουσα, ὅτι ἐπιμεληθέντι
of-me but itself through itself showing that having-taken-care
 λυσιτελήσει αὐτῷ, ἐκκαλεῖται πρὸς τὴν ἐπιμέλειαν.
it-will-profit him it-calls-forth to the care
- 18 τὰ παιδία τὰ πιθανὰ καὶ δριμέα τίνα οὐκ ἐκκαλεῖται
the little-children the winning and sharp whom not do-they-call-forth
 πρὸς τὸ συμπαίζειν αὐτοῖς καὶ συνέρπειν καὶ πρὸς τὸ
to the to-play-with them and to-crawl-with and to the
 συμβελλίζειν; ὃνῳ δὲ τίς προθυμεῖται συμπαίζειν ἢ
to-lisp-with (an)-ass but who is-eager to-play-with or
 συνογκᾶσθαι; καὶ γὰρ εἰ μικρόν, ὅμως ὀνάριον ἐστίν.
to-bray-with and for if little nevertheless (a)-little-ass it-is
- 19 τί οὖν μοι οὐδὲν λέγεις; — ἐκεῖνο μόνον ἔχω σοι εἰπεῖν,
why then to-me nothing do-you-say that only I-can to-you say
 ὅτι ὁ ἀγνοῶν, τίς ἐστι καὶ ἐπὶ τί γέγονεν καὶ
that the (one)-not-knowing who he-is and for what he-has-been-born and
 ἐν τίνι τούτῳ τῷ κόσμῳ καὶ μετὰ τίνων κοινωνῶν καὶ
in what this the world and with whom sharing and
 τίνα τὰ ἀγαθὰ ἐστὶ καὶ τὰ κακὰ καὶ τὰ καλὰ καὶ τὰ
what the goods are and the evils and the noble(-things) and the
 αἰσχρά, καὶ μήτε λόγῳ παρακολουθῶν μήτ' ἀποδείξει,
shameful(-things) and neither argument following nor demonstration
 μήτε τί ἐστὶν ἀληθὲς ἢ τί ψεῦδος, μήτε διακρίναι ταῦτα
nor what is true or what false nor to-distinguish these
 δυνάμενος οὐτ' ὀρέζεται κατὰ φύσιν οὐτ' ἐκκλινεῖ οὐθ'
being-able neither will-be-desire according-to nature nor will-be-avoid nor
 ὀρμήσει οὐτ' ἐπιβαλεῖται, οὐ συγκαταθήσεται, οὐκ
will-be-have-impulse nor will-be-design not he-will-assent not

ἀνανεύσει, οὐκ ἐφέξει, τὸ σύνολον. κωφὸς καὶ
he-will-dissent not he-will-suspend-judgment the whole deaf and
 τυφλὸς περιελεύσεται δοκῶν μὲν τις εἶναι, ὧν δ' οὐδεῖς.
blind he-will-go-around thinking indeed someone to-be being but no-one
 νῦν γὰρ πρῶτον τοῦθ' οὕτως ἔχει; οὐχὶ ἐξ οὗ 20
now for (for)-the-first(-time) this so is not from when
 γένος ἀνθρώπων ἐστίν, ἐξ ἐκείνου πάντα τὰ ἀμαρτήματα
(the)-race of-men is from that all the errors
 καὶ τὰ ἀτυχήματα παρὰ ταύτην τὴν ἄγνοιαν γεγένηται;
and the misfortunes because-of this the ignorance have-come-about
 Ἀγαμέμνων καὶ Ἀχιλλεύς διὰ τί ἀλλήλοις διεφέροντο; 21
Agamemnon and Achilles because-of what with-one-another were-they-at-odds
 οὐχὶ διὰ τὸ μὴ εἶδέναι, τίνα ἐστὶ συμφέροντα καὶ
not because-of the not to-know what are advantageous and
 ἀσύμφορα; οὐχὶ ὁ μὲν λέγει, ὅτι συμφέρει ἀποδοῦναι
disadvantageous not the indeed says that it-is-advantageous to-give-back
 τῷ πατρὶ τὴν Χρυσίδα, ὁ δὲ λέγει, ὅτι οὐ συμφέρει;
to-the father — Chryseis the but says that not it-is-advantageous
 οὐχὶ ὁ μὲν λέγει, ὅτι δεῖ αὐτὸν λαβεῖν τὸ ἄλλου γέρας,
not the indeed says that must him to-take the of-another prize
 ὁ δέ, ὅτι οὐ δεῖ; οὐχὶ διὰ ταῦτα ἐπελάθοντο καὶ
the but that not (he)-must not because-of these(-things) they-forgot both
 τίνες ἦσαν καὶ ἐπὶ τί ἐληλύθεσαν;
who they-were and for what they-had-come
 ἔα, ἄνθρωπε, ἐπὶ τί ἐλήλυθας; ἐρωμένους κτησόμενος 22
come-now man for what have-you-come beloveds going-to-acquire
 ἢ πολεμήσων; 'πολεμήσων.' τίσι; τοῖς Τρωσὶν ἢ τοῖς
or going-to-make-war going-to-make-war against-whom the Trojans or the
 Ἕλλησιν; 'τοῖς Τρωσὶν.' ἀφείς οὖν τὸν Ἑκτορα ἐπὶ
Greeks the Trojans having-let-go then — Hector against
 τὸν βασιλέα τὸν σαυτοῦ σπᾶς τὸ ξίφος;
the king the your-own do-you-draw the sword

23 σὺ δ', ὦ βέλτιστε, ἀφείς τὰ τοῦ βασιλέως ἔργα,
you but O best(-man) having-let-go the of-the king works

ᾧ λαοί τ' ἐπιτετράφεται καὶ τόσσα μέμληεν,
to-whom (the)-peoples and are-entrusted and so-many(-things) are-his-care

περὶ κορασιδίου διαπυκτεύεις τῷ πολεμικωτάτῳ τῶν
about (a)-little-girl you-box against-the most-warlike of-the
 συμμάχων, ὃν δεῖ παντὶ τρόπῳ περιέπειν καὶ
allies whom (one)-must in-every way to-treat-with-care and
 φυλάττειν; καὶ χείρων γίνῃ κομψοῦ ἀρχιερέως, ὃς τοὺς
to-guard and worse you-become than-(a)-fine high-priest who the
 καλοὺς μονομάχους διὰ πάσης ἐπιμελείας ἔχει; ὅρῳ,
good gladiators with all care keeps do-you-see
 οἷα ποιεῖ ἄγνοια περὶ τῶν συμφερόντων;
what-sort-off(-things) does ignorance about the advantageous(-things)

24 'ἀλλὰ καὶ γὰρ πλούσιός εἰμι.' μὴ τι οὖν τοῦ Ἀγαμέμνονος
but I-too rich am surely-not at-all then — than-Agamemnon
 πλουσιώτερος; 'ἀλλὰ καὶ καλός εἰμι.' μὴ τι οὖν τοῦ
richer but also handsome I-am surely-not at-all then —
 Ἀχιλλέως καλλίων; 'ἀλλὰ καὶ κόμιον κομψὸν ἔχω.' ὃ
than-Achilles more-handsome but also (a)-little-hair pretty I-have —
 δ' Ἀχιλλεύς οὐ κάλλιον καὶ ξανθόν; καὶ οὐκ ἐκτένιζεν
but Achilles not more-beautiful and blond and not he-combed
 αὐτὸ κομψῶς οὐδ' ἔπλασεν.
it prettily nor he-arranged(-it)

25 'ἀλλὰ καὶ ἰσχυρός εἰμι.' μὴ τι οὖν δύνασαι λίθον
but also strong I-am surely-not at-all then can-you (a)-stone
 ἄραι ἤλικον ὃ Ἑκτωρ ἢ ὃ Αἴας; 'ἀλλὰ καὶ εὐγενής.'
lift as-big-as — Hector or — Ajax but also well-born
 μὴ τι ἐκ θεᾶς μητρός, μὴ τι πατρὸς ἐγγόνου
surely-not at-all from (a)-goddess mother surely-not at-all of-(a)-father descendant

Διός; τί οὖν ἐκεῖνον ὠφελεῖ ταῦτα, ὅταν καθήμενος

of-Zeus what then him benefit these(-things) when sitting

κλαίῃ διὰ τὸ κορασίδιον; ‘ἀλλὰ ῥήτωρ εἰμί.’

he-weeps because-of the little-girl but (an)-orator I-am

ἐκεῖνος δ’ οὐκ ἦν; οὐ βλέπεις πῶς κέχρηται τοῖς 26

that(-man) but not was not do-you-see how he-has-treated the

δεινотάτοισ τῶν Ἑλλήνων περὶ λόγους Ὀδυσσεὶ καὶ

most-formidable of-the Greeks in speeches Odysseus and

Φοίνικι, πῶς αὐτοὺς ἀστόμους πεποίηκε;

Phoenix how them speechless he-has-made

ταῦτά σοι μόνᾳ ἔχω εἰπεῖν καὶ οὐδὲ ταῦτα προθύμως. 27

these(-things) to-you alone I-can say and not-even these eagerly

— διὰ τί; — ὅτι με οὐκ ἠρέθισας.

because-of what because me not you-stirred

εἰς τί γὰρ ἀπιδὼν ἐρεθισθῶ ὥς οἱ ἵππικοὶ περὶ τοὺς 28

at what for looking should-I-be-stirred as the horsemen about the

ἵππους τοὺς εὐφυεῖς; εἰς τὸ σωματίον; αἰσχρῶς αὐτὸ

horses the well-bred at the poor-body shamefully it

πλάσσεις. εἰς τὴν ἐσθήτα; καὶ ταύτην τρυφερὰν ἔχεις.

you-mold at the clothing and this luxurious you-have

εἰς σχῆμα, εἰς βλέμμα;

at bearing at look

εἰς οὐδέν. ὅταν ἀκοῦσαι θέλῃς φιλοσόφου, μὴ λέγε αὐτῷ 29

at nothing when to-hear you-wish (a)-philosopher not say to-him

ὅτι ‘οὐδέν μοι λέγεις,’ ἀλλὰ μόνον δείκνυε σαυτὸν †τοῦ

that nothing to-me you-say but only show yourself of-the

ἀκούειν καὶ ὄψει, πῶς κινήσεις τὸν λέγοντα.

to-hear and you-will-see how you-will-move the speaker

πῶς ἀναγκαῖα τὰ λογικά

XXV · HOW LOGIC IS NECESSARY

Asked to prove that logic is useful, Epictetus asks whether he should use a demonstration, and the man agrees. Then how will he know whether he is being deceived? When the man falls silent, Epictetus points out that he has admitted logic is necessary, since without it he cannot even learn whether it is necessary or not.

- 1 τῶν παρόντων δέ τινος εἰπόντος Πείσόν με, ὅτι τὰ
of-the (ones)-present but someone having-said persuade me that the
 λογικὰ χρήσιμά ἐστιν, θέλεις, ἔφη, ἀποδείξω σοι
logical(-things) useful are do-you-wish he-said shall-I-prove to-you
 τοῦτο;
this
- 2 — ναί. — οὐκοῦν λόγον μ' ἀποδεικτικὸν διαλεχθῆναι
yes therefore (an)-argument me demonstrative to-argue
 δεῖ; — ὁμολογήσαντος δὲ Πόθεν οὖν εἴση, ἂν σε
must having-agreed but whence then will-you-know if you
 σοφίσωμαι;
I-deceive
- 3 — σιωπήσαντος δὲ τοῦ ἀνθρώπου Ὅρᾱς, ἔφη, πῶς αὐτὸς
having-fallen-silent and the man you-see he-said how yourself
 ὁμολογεῖς ὅτι ταῦτα ἀναγκαῖα ἐστιν, εἰ χωρὶς αὐτῶν
you-admit that these(-things) necessary are if without them
 οὐδ' αὐτὸ τοῦτο δύνασαι μαθεῖν, πότερον ἀναγκαῖα
not-even itself this you-can learn whether (they-are)-necessary
 ἢ οὐκ ἀναγκαῖα ἐστιν.
or not necessary are

τί τὸ ἴδιον τοῦ ἀμαρτήματος

XXVI · WHAT IS PECULIAR TO ERROR

Every error contains a conflict, since the man who errs wishes to do right and does not. A rational soul is averse to conflict and must withdraw once it sees one, as it must dissent from what it sees is false. The skilled arguer shows each man his conflict; until then, the man persists, thinking he acts rightly. Socrates made his interlocutor his only witness, knowing a rational soul shown the conflict will withdraw; a speaker who fails to show it should blame himself, not the unpersuaded.

πᾶν ἀμάρτημα μάχην περιέχει. ἐπεὶ γὰρ ὁ ἀμαρτάνων 1
 every error conflict contains since for the (one)-erring
 οὐ θέλει ἀμαρτάνειν, ἀλλὰ κατορθῶσαι, δηλον ὅτι ὁ
 not wishes to-err but to-do-right clear that what
 μὲν θέλει οὐ ποιεῖ.
 indeed he-wishes not he-does

τί γὰρ ὁ κλέπτῃς θέλει πρᾶξαι; τὸ αὐτῷ συμφέρον. 2
 what for the thief wishes to-do the for-himself advantageous
 οὐκ οὖν, εἰ ἀσύμφορόν ἐστιν αὐτῷ τὸ κλέπτειν, ὁ μὲν
 not then if disadvantageous is for-him the to-steal what indeed
 θέλει ποιεῖ.
 he-wishes he-does

πᾶσα δὲ ψυχὴ λογικὴ φύσει διαβέβληται πρὸς μάχην· 3
 every but soul rational by-nature is-averse to conflict
 καὶ μέχρι μὲν ἂν μὴ παρακολουθῇ τούτῳ, ὅτι ἐν
 and so-long-as indeed — not it-understands this that in
 μάχῃ ἐστίν, οὐδὲν κωλύεται τὰ μαχόμενα ποιεῖν·
 conflict it-is in-no-way it-is-prevented the conflicting(-things) to-do
 παρακολουθήσαντα δὲ πολλὴ ἀνάγκη ἀποστήναι τῆς
 having-understood but great necessity to-stand-away-from the
 μάχης καὶ φυγεῖν οὕτως ὥς καὶ ἀπὸ τοῦ ψεύδους
 conflict and to-flee so as also from the falsehood

ἀνανεῦσαι πικρὰ ἀνάγκη τῷ αἰσθανομένῳ, ὅτι ψευδός
to-dissent (is)-bitter necessity for-the (one)-perceiving that (a)-falsehood
 ἐστίν· μέχρι δὲ τοῦτο μὴ φαντάζεται, ὡς ἀληθεῖ
it-is so-long-as but this not it-imagines as to-(something)-true
 ἐπινεύει αὐτῷ.
it-nods-assent to-it

- 4 δεινὸς οὖν ἐν λόγῳ, ὁ δ' αὐτὸς καὶ προτρεπτικὸς καὶ
formidable then in argument the and same also hortatory and
 ἐλεγκτικὸς οὗτος ὁ δυνάμενος ἐκάστῳ παραδείξει τὴν
refutative this(-man) the (one)-able to-each to-show the
 μάχην, καθ' ἣν ἀμαρτάνει, καὶ σαφῶς παραστήσαι,
conflict by which he-errs and clearly to-establish
 πῶς ὁ θέλει οὐ ποιεῖ καὶ ὁ μὴ θέλει
how what he-wishes not he-does and what not he-wishes
 ποιεῖ.
he-does

- 5 ἂν γὰρ τοῦτο δείξῃ τις, αὐτὸς ἀφ' αὐτοῦ ἀναποχωρήσει.
if for this shows anyone himself of himself he-will-withdraw
 μέχρι δὲ μὴ δεικνύης, μὴ θαύμαζε, εἰ ἐπιμένει·
so-long-as but not you-show not be-surprised if he-persists
 κατορθώματος γὰρ φαντασίαν λαμβάνων ποιεῖ
of-right-action for (an)-impression taking he-does
 αὐτό.
it

- 6 διὰ τοῦτο καὶ Σωκράτης ταύτῃ τῇ δυνάμει πεποιωὺς
because-of this also Socrates in-this the faculty trusting
 ἔλεγεν ὅτι ἕγὼ ἄλλον μὲν οὐδένα εἶθα
used-to-say that I other indeed no-one am-accustomed
 παρέχειν μάρτυρα ὧν λέγω, ἀρκοῦμαι δ' ἀεὶ
to-produce (as)-witness of-what I-say I-am-content but always
 τῷ προσδιαλεγομένῳ καὶ ἐκεῖνον ἐπιψηφίζω καὶ
with-the (one)-conversing and him I-put-to-the-vote and

καλω̃ μάρτυρα καὶ εἷς ὢν οὗτος ἀρκεῖ μοι ἀντὶ
I-call (as)-witness and one being this(-man) suffices me instead-of
 πάντων.’

all

ἦδαι γάρ, ὑπὸ τίνος λογικὴ ψυχὴ κινεῖται†, ζυγῶ 7
he-knew for by what rational soul is-moved (like)-(a)-balance
 ἐπιρρέψει, ἂν τε θέλῃς ἂν τε μή. λογικῶ
it-will-tip whether — you-wish or — not to-(a)-rational
 ἡγεμονικῶ δείξον μάχην καὶ ἀποστήσεται· ἂν δὲ μὴ
ruling-faculty show conflict and it-will-stand-away if but not
 δεικνύῃς, αὐτὸς σαυτῶ μᾶλλον ἐγκάλει ἢ τῶ μὴ
you-show you-yourself yourself rather blame than the not
 πειθομένῳ.

(one)-being-persuaded

