GREEK SERIES · VOLUME 21

Discourses

Epictetus

ΑΡΡΙΑΝΟΥ ΤΩΝ ΕΠΙΚΤΗΤΟΥ ΔΙΑΤΡΙΒΩΝ

Discourses

Part Two: Books III–IV

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with a word-for-word interlinear English translation

preserving the original word order

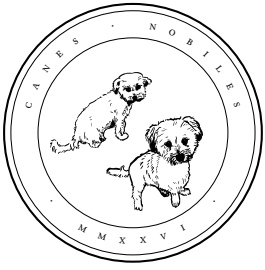


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Volume 21 of the Canes Nobiles Greek interlinear texts

The Greek text follows Schenkl's Teubner Epictetus

Set from the Perseus Digital Library, with corrections

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Artwork by Esther Steves

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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BOOK III

περὶ καλλωπισμοῦ

I · ON ADORNMENT

A young rhetorician arrives with his hair elaborately dressed, and Epictetus leads him to agree that a dog, a horse, and a man are each beautiful by the excellence proper to its kind. A man's excellence is justice, temperance, and self-control, so the youth should adorn his choice and leave his hair as nature made it. Plucking himself smooth, he tries to be a woman; Epictetus will tell him so, as Apollo warned Laius and Socrates kept questioning Athens, since a god speaks to him through these words. He should keep clean as what he is, a man, as a lion keeps its mane and a cock its comb.

εἰσιόντος τινὸς πρὸς αὐτὸν νεανίσκου ῥητορικοῦ 1
coming-in (a)-certain to him young-man (a)-rhetorical
περιεργότερον ἡρμοσμένου τὴν κόμην καὶ τὴν ἄλλην
over-elaborately arranged the hair and the other
περιβολὴν κατακοσμοῦντος Εἰπέ μοι, ἔφη, εἰ οὐ
dress adorning tell me he-said whether not
δοκοῦσίν σοι κύνες τ' εἶναι καλοί τινες καὶ ἵπποι καὶ
seem to-you dogs both to-be beautiful some and horses and
οὕτως τῶν ἄλλων ζῴων ἕκαστον;
so of-the other creatures each
— δοκοῦσιν, ἔφη. — οὐκοῦν καὶ ἄνθρωποι οἱ μὲν 2
they-seem he-said therefore also men the indeed
καλοί, οἱ δ' αἰσχροί; — πῶς γὰρ οὔ; — πότερον οὖν
beautiful the and ugly how for not whether then
κατὰ τὸ αὐτὸ ἕκαστα τούτων ἐν τῷ αὐτῷ γένει καλὰ
according-to the same each of-these in the same kind beautiful
προσαγορεύομεν ἢ ἰδίως ἕκαστον; οὕτως δ' ὄψει αὐτό.
do-we-call or individually each so but you-will-see it

3 ἐπειδὴ πρὸς ἄλλο μὲν ὁρῶμεν κύνα πεφυκότα, πρὸς ἄλλο
since for one-thing indeed we-see (a)-dog born for another
δ' ἵππον, πρὸς ἄλλο δ' εἰ οὕτως τύχοι ἀηδόνα,
and (a)-horse for another and if so it-should-happen (a)-nightingale
καθόλου μὲν οὐκ ἀτόπως ἀποφήναιτ' ἄν τις ἕκαστον
in-general indeed not absurdly would-declare — anyone each
τηνικαῦτα καλὸν εἶναι, ὁπότε κατὰ τὴν αὑτοῦ φύσιν
then beautiful to-be when according-to the its-own nature
κράτιστ' ἔχοι· ἐπεὶ δ' ἡ φύσις ἑκάστου διάφορός ἐστιν,
best it-should-be since but the nature of-each different is
διαφόρως εἶναί μοι δοκεῖ ἕκαστον αὐτῶν καλόν· ἢ γὰρ οὔ;
differently to-be to-me seems each of-them beautiful or for not
4 — ὡμολόγει. — οὐκ οὖν ὅπερ κύνα ποιεῖ καλόν, τοῦτο
he-agreed not then what (a)-dog makes beautiful this
ἵππον αἰσχρόν, ὅπερ δ' ἵππον καλόν, τοῦτο κύνα αἰσχρόν,
(a)-horse ugly what and (a)-horse beautiful this (a)-dog ugly
εἴ γε διάφοροι αἱ φύσεις εἰσὶν αὐτῶν;
if at-least different the natures are of-them
5 — ἔοικεν. — καὶ γὰρ τὸ παγκρατιαστὴν οἶμαι ποιοῦν
it-seems and for the pancratiast I-think making
καλὸν τοῦτο παλαιστὴν οὐκ ἀγαθὸν ποιεῖ, δρομέα δὲ καὶ
beautiful this (a)-wrestler not good makes (a)-runner and even
γελοιότατον· καὶ ὁ πρὸς πενταθλίαν καλὸς ὁ αὐτὸς
most-ridiculous and the(-man) for (the)-pentathlon beautiful the same
οὗτος πρὸς πάλην αἴσχιστος; — οὕτως, ἔφη.
this(-man) for wrestling most-ugly so be-said
6 — τί οὖν ποιεῖ ἄνθρωπον καλὸν ἢ ὅπερ τῷ γένει
what then makes (a)-man beautiful or what in-the kind
καὶ κύνα καὶ ἵππον; — τοῦτο, ἔφη. — τί οὖν ποιεῖ
also (a)-dog and (a)-horse this he-said what then makes
κύνα καλόν; ἡ ἀρετὴ ἡ κυνὸς παροῦσα. τί ἵππον; ἡ
(a)-dog beautiful the excellence the of-(a)-dog being-present what (a)-horse the

ἀρετὴ ἡ ἵππου παροῦσα. τί οὖν ἄνθρωπον; μή ποθ'
excellence the of-(a)-horse being-present what then (a)-man — perhaps
ἡ ἀρετὴ ἡ ἀνθρώπου παροῦσα;
the excellence the of-(a)-man being-present
καὶ σὺ οὖν εἰ θέλεις καλὸς εἶναι, νεανίσκε, τοῦτο ἐκπόνει, 7
and you then if you-wish beautiful to-be young-man this labor-at
τὴν ἀρετὴν τὴν ἀνθρωπικήν.
the excellence the human
— τίς δ' ἐστὶν αὕτη; — ὅρα, τίνας αὐτὸς ἐπαινεῖς, ὅταν 8
what but is this see whom yourself you-praise when
δίχα πάθους τινὰς ἐπαινῇς· πότερα τοὺς δικαίους ἢ τοὺς
apart-from passion some you-praise whether the just or the
ἀδίκους; — τοὺς δικαίους. — πότερον τοὺς σώφρονας ἢ
unjust the just whether the temperate or
τοὺς ἀκολάστους; — τοὺς σώφρονας. — τοὺς ἐγκρατεῖς
the licentious the temperate the self-controlled
δ' ἢ τοὺς ἀκρατεῖς; — τοὺς ἐγκρατεῖς.
and or the uncontrolled the self-controlled
— οὐκοῦν τοιοῦτόν τινα ποιῶν σαυτὸν ἴσθι ὅτι καλὸν 9
therefore such (a)-one making yourself know that beautiful
ποιήσεις· μέχρις δ' ἂν τούτων ἀμελῇς, αἰσχρόν σ'
you-will-make(-yourself) as-long and — these you-neglect ugly you
εἶναι ἀνάγκη, κἂν πάντα μηχανᾷ ὑπὲρ τοῦ φαίνεσθαί
to-be (is)-necessary even-if all you-contrive for the to-appear
σε καλόν.
you beautiful
ἐντεῦθεν οὐκέτι ἔχω σοι πῶς εἴπω· ἄν τε γὰρ λέγω 10
from-here no-longer I-am-able to-you how I-am-to-speak whether — for I-say
ἃ φρονῶ, ἀνιάσω σε καὶ ἐξελθὼν τάχα οὐδ' εἰσελεύσῃ·
what I-think I-shall-grieve you and having-gone-out perhaps not-even you-will-come-in
ἄν τε μὴ λέγω, ὅρα οἷον ποιήσω, εἰ σὺ μὲν ἔρχῃ πρὸς ἐμὲ
or — not I-speak see such-as I-shall-do if you indeed come to me

ὠφεληθησόμενος, ἐγὼ δ᾽ οὐκ ὠφελήσω σ᾽ οὐδέν, καὶ σὺ μὲν
to-be-benefited I but not shall-benefit you anything and you indeed
ὡς πρὸς φιλόσοφον, ἐγὼ δ᾽ οὐδὲν ἐρῶ σοι ὡς φιλόσοφος.
as to (a)-philosopher I but nothing shall-say to-you as (a)-philosopher

11 πῶς δὲ καὶ ὠμόν ἐστι πρὸς αὐτόν σε τὸ περιδεῖν
how and also cruel is(-it) toward yourself you the to-overlook
ἀνεπανόρθωτον. ἄν ποθ᾽ ὕστερον φρένας σχῇς, εὐλόγως
uncorrected if ever later sense you-get reasonably
μοι ἐγκαλέσεις·
me you-will-blame

12 ‘τί εἶδεν ἐν ἐμοὶ ὁ Ἐπίκτητος, ἵνα βλέπων με
what did-he-see in me — Epictetus that seeing me
τοιοῦτον εἰσερχόμενον πρὸς αὐτὸν οὕτως αἰσχρῶς ἔχοντα
such coming-in to him so shamefully being
περιίδῃ καὶ μηδέποτε μηδὲ ῥῆμα εἴπῃ;
he-should-overlook(-me) and never even (a)-word should-say

13 οὕτως μου ἀπέγνω; νέος οὐκ ἤμην; οὐκ ἤμην λόγου
so of-me he-despaired young not was-I not was-I of-reason
ἀκουστικός; πόσοι δ᾽ ἄλλοι νέοι ἐφ᾽ ἡλικίας πολλὰ
(a)-listener how-many and other young-men at age many
τοιαῦτα διαμαρτάνουσιν;
such(-things) go-wrong

14 τινά ποτ᾽ ἀκούω Πολέμωνα ἐξ ἀκολαστοτάτου
(a)-certain once I-hear Polemo from (a)-most-licentious
νεανίσκου τοσαύτην μεταβολὴν μεταβαλεῖν. ἔστω, οὐκ
young-man such (a)-change to-have-changed let-it-be not
ᾤετό με Πολέμωνα ἔσεσθαι· τὴν μὲν κόμην ἠδύνατό
he-thought me (a)-Polemo to-be-going-to-be the indeed hair he-was-able
μου διορθῶσαι, τὰ μὲν περιάμματά μου περιελεῖν,
my to-correct the indeed ornaments my to-take-off

ψιλούμενόν με παῦσαι ἠδύνατο, ἀλλὰ βλέπων με — τίνος
plucking-myself me to-stop he-was-able but seeing me of-whom
εἴπω; — σχῆμα ἔχοντα ἐσιώπα.'
am-I-to-say (the)-look having he-kept-silent
ἐγὼ οὐ λέγω, τίνος ἐστὶ τὸ σχῆμα τοῦτο· σὺ δ' αὐτὸ 15
I not say of-whom is the look this you but it
ἐρεῖς τόθ', ὅταν εἰς σαυτὸν ἔλθῃς, καὶ γνώσει, οἷόν
will-say then when into yourself you-come and you-will-know what-sort
ἐστι καὶ τίνες αὐτὸ ἐπιτηδεύουσι.
it-is and who it practice
τοῦτό μοι ὕστερον ἂν ἐγκαλῇς, τί ἔξω 16
this me later if you-should-blame what shall-I-have
ἀπολογήσασθαι; ναί· ἀλλ' ἐρῶ καὶ οὐ πεισθήσεται. τῷ
to-say-in-defense yes but I-shall-speak and not he-will-be-persuaded —
γὰρ Ἀπόλλωνι ἐπείσθη ὁ Λάιος; οὐκ ἀπελθὼν καὶ
for by-Apollo was-persuaded — Laius not having-gone-away and
μεθυσθεὶς χαίρειν εἶπεν τῷ χρησμῷ; τί οὖν; παρὰ
having-got-drunk farewell he-said to-the oracle what then on-account-of
τοῦτο οὐκ εἶπεν αὐτῷ ὁ Ἀπόλλων τὰς ἀληθείας;
this not did-tell him — Apollo the truths
καίτοι ἐγὼ μὲν οὐκ οἶδα οὔτ' εἰ πεισθήσῃ μοι 17
and-yet I indeed not know either whether you-will-be-persuaded by-me
οὔτ' εἰ μή· ἐκεῖνος δ' ἀκριβέστατα ᾔδει, ὅτι οὐ
or whether not he but most-exactly knew that not
πεισθήσεται, καὶ ὅμως εἶπεν.
he-will-be-persuaded and nevertheless he-spoke
— διὰ τί δ' εἶπεν; — διὰ τί δὲ Ἀπόλλων 18
because-of what but did-he-speak because-of what and Apollo
ἐστίν; διὰ τί δὲ χρησμῳδεῖ; διὰ τί δ' εἰς ταύτην
is(-he) because-of what and does-he-give-oracles because-of what and into this
τὴν χώραν ἑαυτὸν κατατέταχεν, ὥστε μάντις εἶναι καὶ
the place himself has-he-stationed so-that (a)-prophet to-be and

πηγὴ τῆς ἀληθείας καὶ πρὸς αὐτὸν ἔρχεσθαι τοὺς ἐκ
(a)-spring of-the truth and to him to-come the(-men) from
τῆς οἰκουμένης; διὰ τί δὲ προγέγραπται τὸ γνῶθι
the inhabited(-world) because-of what and is-inscribed-in-front the know
σαυτὸν μηδενὸς αὐτὸ νοοῦντος;
yourself no-one it understanding

19 Σωκράτης πάντας ἔπειθε τοὺς προσιόντας ἐπιμελεῖσθαι
Socrates all was-persuading the (men)-approaching to-care-for
ἑαυτῶν; οὐδὲ τὸ χιλιοστὸν μέρος. ἀλλ' ὅμως ἐπειδὴ
themselves not-even the thousandth part but nevertheless since
εἰς ταύτην τὴν τάξιν ὑπὸ τοῦ δαιμονίου, ὡς φησιν αὐτός,
into this the post by the divine(-sign) as says he
κατετάχθη, μηκέτι ἐξέλιπεν. ἀλλὰ καὶ πρὸς τοὺς δικαστὰς
he-was-stationed no-longer he-left(-it) but even to the jurors
τί λέγει;
what does-he-say

20 'ἂν μ' ἀφῆτε,' φησίν, 'ἐπὶ τούτοις, ἵνα μηκέτι ταῦτα
if me you-acquit he-says on these(-terms) that no-longer these(-things)
πράσσω ἃ νῦν, οὐκ ἀνέξομαι οὐδ' ἀνήσω· ἀλλὰ καὶ
I-should-do which now not I-shall-endure nor shall-I-desist but both
νέῳ καὶ πρεσβυτέρῳ καὶ ἁπλῶς ἀεὶ τῷ ἐντυγχάνοντι
to-young and to-older and simply always to-the (man)-I-meet
προσελθὼν πεύσομαι ταῦτα ἃ καὶ νῦν πυνθάνομαι,
having-approached I-shall-inquire these(-things) which also now I-inquire
πολὺ δὲ μάλιστα ὑμῶν, φησί, τῶν πολιτῶν, ὅτι ἐγγυτέρω
much but most of-you he-says the citizens because nearer
μου γένει ἐστέ.'
to-me in-kin you-are

21 οὕτως περίεργος εἶ, ὦ Σώκρατες, καὶ πολυπράγμων;
so meddlesome are-you O Socrates and busy
τί δέ σοι μέλει, τί ποιοῦμεν; 'οἷον καὶ λέγεις;
what and to-you does-it-matter what we-do what also are-you-saying

κοινωνός μου ὢν καὶ συγγενὴς ἀμελεῖς σεαυτοῦ καὶ τῇ
partner my being and kinsman you-neglect yourself and to-the
πόλει παρέχεις πολίτην κακὸν καὶ τοῖς συγγενέσι συγγενῆ
city you-provide (a)-citizen bad and to-the kinsmen (a)-kinsman
καὶ τοῖς γείτοσι γείτονα.'
and to-the neighbors (a)-neighbor
'σὺ οὖν τίς εἶ;' ἐνταῦθα μέγα ἐστὶ τὸ εἰπεῖν ὅτι 'οὗτός 22
you then who are-you here great is the to-say that this-one
εἰμι, ᾧ δεῖ μέλειν ἀνθρώπων.' οὐδὲ γὰρ λέοντι τὸ
I-am to-whom must to-be-a-care for-men not-even for to-(a)-lion the
τυχὸν βοίδιον τολμᾷ ἀντιστῆναι αὐτῷ· ἂν δ' ὁ ταῦρος
chance calf dares to-stand-against him if but the bull
προσελθὼν ἀνθίστηται, λέγε αὐτῷ, ἄν σοι δόξῃ, 'σὺ
having-approached stands-against(-him) say to-him if to-you it-seems you
δὲ τίς εἶ;' καὶ 'τί σοὶ μέλει;'
but who are-you and what to-you does-it-matter
ἄνθρωπε, ἐν παντὶ γένει φύεταί τι ἐξαίρετον· ἐν 23
man in every kind grows something exceptional in
βουσίν, ἐν κυσίν, ἐν μελίσσαις, ἐν ἵπποις. μὴ δὴ λέγε τῷ
cattle in dogs in bees in horses not indeed say to-the
ἐξαιρέτῳ 'σὺ οὖν τί εἶ;' εἰ δὲ μή, ἐρεῖ σοι φωνήν
exceptional(-one) you then what are-you if but not it-will-say to-you (a)-voice
ποθεν λαβὸν 'ἐγώ εἰμι τοιοῦτον οἷον ἐν ἱματίῳ
from-somewhere having-got I am such such-as in (a)-garment
πορφύρα· μή μ' ἀξίου ὅμοιον εἶναι τοῖς ἄλλοις ἢ τῇ φύσει
(the)-purple not me deem-worthy like to-be to-the others or the nature
μου μέμφου, ὅτι με διαφέροντα παρὰ τοὺς ἄλλους ἐποίησεν.'
my blame that me differing beyond the others it-made
τί οὖν; ἐγὼ τοιοῦτος; πόθεν; σὺ γὰρ τοιοῦτος οἷος ἀκούειν 24
what then I such(-a-one) whence you for such(-a-one) as to-hear
τἀληθῆ; ὤφελεν. ἀλλ' ὅμως ἐπεί πως κατεκρίθην
the-truth would-that-it-were but nevertheless since somehow I-was-condemned

πώγωνα ἔχειν πολιὸν καὶ τρίβωνα καὶ σὺ εἰσέρχῃ πρὸς
(a)-beard to-have gray and (a)-cloak and you come-in to
ἐμὲ ὡς πρὸς φιλόσοφον, οὐ χρήσομαί σοι ὠμῶς οὐδ'
me as to (a)-philosopher not I-shall-deal with-you cruelly nor
ἀπογνωστικῶς, ἀλλ' ἐρῶ· νεανίσκε, τίνα θέλεις καλὸν
despairingly but I-shall-say young-man whom do-you-wish beautiful
ποιεῖν; γνῶθι πρῶτον τίς εἶ καὶ οὕτως κόσμει σεαυτόν.
to-make know first who you-are and so adorn yourself
25 ἄνθρωπος εἶ· τοῦτο δ' ἐστὶ θνητὸν ζῷον χρηστικὸν
(a)-man you-are this and is (a)-mortal creature using
φαντασίαις λογικῶς. τὸ δὲ λογικῶς τί ἐστιν; φύσει
impressions rationally the and rationally what is(-it) with-nature
ὁμολογουμένως καὶ τελέως. τί οὖν ἐξαίρετον ἔχεις; τὸ
in-agreement and perfectly what then exceptional have-you the
ζῷον; οὔ. τὸ θνητόν; οὔ. τὸ χρηστικὸν φαντασίαις;
creature no the mortal no the using impressions
26 οὔ. τὸ λογικὸν ἔχεις ἐξαίρετον· τοῦτο κόσμει καὶ
no the rational you-have (as)-exceptional this adorn and
καλλώπιζε· τὴν κόμην δ' ἄφες τῷ πλάσαντι ὡς
beautify the hair but leave to-the (one)-who-molded(-it) as
αὐτὸς ἠθέλησεν.
he-himself wished
27 ἄγε, τίνας ἄλλας ἔχεις προσηγορίας; ἀνὴρ εἶ ἢ γυνή;
come what other have-you titles (a)-man are-you or (a)-woman
— ἀνήρ. — ἄνδρα οὖν καλλώπιζε, μὴ γυναῖκα. ἐκείνη
(a)-man (the)-man then beautify not (the)-woman she
φύσει λεία γέγονε καὶ τρυφερά· κἂν ἔχῃ τρίχας πολλάς,
by-nature smooth was-born and delicate and-if she-has hair much
τέρας ἐστὶ καὶ ἐν τοῖς τέρασιν ἐν Ῥώμῃ δείκνυται.
(a)-prodigy she-is and among the prodigies in Rome is-displayed

τοῦτο δ᾽ ἐπ᾽ ἀνδρός ἐστι τὸ μὴ ἔχειν· κἂν μὲν 28
this but in-the-case-of (a)-man is the not to-have(-it) and-if indeed
φύσει μὴ ἔχῃ, τέρας ἐστίν, ἂν δ᾽ αὐτὸς ἑαυτοῦ
by-nature not he-has(-it) (a)-prodigy he-is if but he-himself of-himself
ἐκκόπτῃ καὶ ἀποτίλλῃ, τί αὐτὸν ποιήσωμεν; ποῦ αὐτὸν
cuts-out and plucks what him are-we-to-do where him
δείξωμεν καὶ τί προγράψωμεν; ‘δείξω ὑμῖν ἄνδρα, ὃς
are-we-to-display and what are-we-to-post I-will-show you (a)-man who
θέλει μᾶλλον γυνὴ εἶναι ἢ ἀνήρ.’
wishes rather (a)-woman to-be than (a)-man
ὦ δεινοῦ θεάματος· οὐδεὶς οὐχὶ θαυμάσει τὴν προγραφήν· 29
O terrible spectacle no-one not will-wonder-at the notice
νὴ τὸν Δία, οἶμαι ὅτι αὐτοὶ οἱ τιλλόμενοι οὐ
by — Zeus I-think that themselves the (men)-being-plucked not
παρακολουθοῦντες, ὅτι τοῦτ᾽ αὐτό ἐστιν, ὃ ποιοῦσιν,
following that this itself is what they-do
ποιοῦσιν. ἄνθρωπε, τί ἔχεις ἐγκαλέσαι σου τῇ φύσει;
they-do man what have-you to-blame your the nature
ὅτι σε ἄνδρα ἐγέννησεν; τί οὖν; πάσας ἔδει γυναῖκας 30
that you (a)-man it-begot what then all (it)-ought women
γεννῆσαι; καὶ τί ἂν ὄφελος ἦν σοι τοῦ κοσμεῖσθαι;
to-beget and what — benefit would-be to-you of-the to-adorn-yourself
τίνι ἂν ἐκοσμοῦ, εἰ πάντες ἦσαν γυναῖκες;
for-whom — would-you-adorn-yourself if all were women
ἀλλ᾽ οὐκ ἀρέσκει σοι τὸ πραγμάτιον· ὅλον δι᾽ ὅλων 31
but not pleases you the little-affair whole through whole
αὐτὸ ποίησον· ἆρον — τί ποτ᾽ ἐκεῖνο; — τὸ αἴτιον
it do take-away what ever (is)-that the cause
τῶν τριχῶν· ποίησον εἰς ἅπαντα σαυτὸν γυναῖκα, ἵνα μὴ
of-the hairs make in all yourself (a)-woman that not
πλανώμεθα, μὴ τὸ μὲν ἥμισυ ἀνδρός, τὸ δ᾽ ἥμισυ γυναικός.
we-be-led-astray not the indeed half of-(a)-man the but half of-(a)-woman

32 τίνι θέλεις ἀρέσαι; τοῖς γυναικαρίοις; ὡς ἀνὴρ
whom do-you-wish to-please the little-women as (a)-man
αὐτοῖς ἄρεσον. ‘ναί· ἀλλὰ τοῖς λείοις χαίρουσιν.’ οὐκ
them please yes but the smooth(-men) they-like not
ἀπάγξῃ; καὶ εἰ τοῖς κιναίδοις ἔχαιρον, ἐγένου
will-you-hang-yourself and if the catamites they-liked would-you-become
ἂν κίναιδος;
— (a)-catamite

33 τοῦτό σοι τὸ ἔργον ἐστίν, ἐπὶ τοῦτο ἐγεννήθης, ἵνα σοι
this to-you the work is for this were-you-born that to-you
αἱ γυναῖκες αἱ ἀκόλαστοι χαίρωσιν;
the women the licentious may-take-pleasure

34 τοιοῦτόν σε θῶμεν πολίτην Κορινθίων, κἂν οὕτως τύχῃ,
such you let-us-put (a)-citizen of-(the)-Corinthians and-if so it-chance
ἀστυνόμον ἢ ἐφήβαρχον ἢ στρατηγὸν ἢ ἀγωνοθέτην;
city-warden or superintendent-of-youths or general or president-of-games

35 ἄγε καὶ γαμήσας τίλλεσθαι μέλλεις; τίνι καὶ ἐπὶ
come and having-married to-be-plucked do-you-mean for-whom and for
τί; καὶ παιδία ποιήσας εἶτα κἀκεῖνα τιλλόμενα ἡμῖν
what and children having-begotten then those-too plucked to-us
εἰσάξεις εἰς τὸ πολίτευμα; καλὸς πολίτης καὶ βουλευτὴς
will-you-bring-in into the commonwealth (a)-fine citizen and councilor
καὶ ῥήτωρ. τοιούτους δεῖ νέους εὔχεσθαι ἡμῖν
and orator such (one)-must young-men to-pray for-us
φύεσθαι καὶ ἀνατρέφεσθαι;
to-grow and to-be-reared

36 μή, τοὺς θεούς σοι, νεανίσκε· ἀλλ’ ἅπαξ ἀκούσας τῶν
no(-by) the gods to-you young-man but once having-heard of-the
λόγων τούτων ἀπελθὼν σαυτῷ εἰπὲ ‘ταῦτά μοι
words these having-gone-away to-yourself say these(-things) to-me
Ἐπίκτητος οὐκ εἴρηκεν· πόθεν γὰρ ἐκείνῳ; ἀλλὰ θεός
Epictetus not has-said whence for to-him but (a)-god

τίς ποτ᾽ εὐμενὴς δι᾽ ἐκείνου. οὐδὲ γὰρ ἂν ἐπῆλθεν
some ever kindly through him nor for — would-have-occurred
Ἐπικτήτῳ ταῦτα εἰπεῖν οὐκ εἰωθότι λέγειν πρὸς οὐδένα.
to-Epictetus these(-things) to-say not being-accustomed to-speak to anyone
ἄγε οὖν τῷ θεῷ πεισθῶμεν, ἵνα μὴ θεοχόλωτοι ὦμεν.᾽ οὔ· 37
come then the god let-us-obey that not god-angered we-be no
ἀλλ᾽ ἂν μὲν κόραξ κραυγάζων σημαίνῃ σοί τι, οὐχ
but if indeed (a)-raven croaking signifies to-you something not
ὁ κόραξ ἐστὶν ὁ σημαίνων, ἀλλ᾽ ὁ θεὸς δι᾽ αὐτοῦ· ἂν
the raven is the (one)-signifying but the god through it if
δὲ δι᾽ ἀνθρωπίνης φωνῆς σημαίνῃ τι, τὸν ἄνθρωπον
but through human voice he-signifies something the man
ποιήσει λέγειν σοι ταῦτα, ἵν᾽ ἀγνοῇς τὴν
he-will-make to-say to-you these(-things) so-that you-may-be-ignorant-of the
δύναμιν τοῦ δαιμονίου, ὅτι τοῖς μὲν οὕτως, τοῖς
power of-the divine that to-some indeed so to-others
δ᾽ ἐκείνως σημαίνει, περὶ δὲ τῶν μεγίστων καὶ
and otherwise he-signifies concerning but the greatest and
κυριωτάτων διὰ καλλίστου ἀγγέλου σημαίνει;
most-authoritative(-things) through (the)-finest messenger he-signifies
τί ἐστιν ἄλλο, ὃ λέγει ὁ ποιητής; 38
what is other which says the poet

ἐπεὶ πρό οἱ εἴπομεν ἡμεῖς,
since beforehand him told we
Ἑρμείαν πέμψαντες ἐύσκοπον ἀργειφόντην,
Hermes having-sent (the)-keen-sighted slayer-of-Argus
μήτ᾽ αὐτὸν κτείνειν μήτε μνάασθαι ἄκοιτιν.
neither him to-kill nor to-woo (his)-wife

39 ὁ Ἑρμῆς καταβὰς ἔμελλεν αὐτῷ λέγειν ταῦτα καὶ
— *Hermes having-come-down was-going to-him to-say these(-things) and*
σοὶ νῦν λέγουσιν οἱ θεοὶ ταῦτα Ἑρμείαν πέμψαντες
to-you now say the gods these(-things) Hermes having-sent
διάκτορον ἀργειφόντην μὴ ἐκστρέφειν τὰ καλῶς ἔχοντα
(the)-messenger slayer-of-Argus not to-distort the well being
μηδὲ περιεργάζεσθαι, ἀλλ' ἀφεῖναι τὸν ἄνδρα ἄνδρα,
nor to-meddle but to-leave the man (a)-man
τὴν γυναῖκα γυναῖκα, τὸν καλὸν ἄνθρωπον ὡς καλὸν
the woman (a)-woman the beautiful human as (a)-beautiful
ἄνθρωπον, τὸν αἰσχρὸν ὡς ἄνθρωπον αἰσχρόν. ὅτι οὐκ
human the ugly as (a)-human ugly that not
εἶ κρέας οὐδὲ τρίχες, ἀλλὰ προαίρεσις·
you-are flesh nor hairs but choice
40 ταύτην ἂν σχῇς καλήν, τότ' ἔσει καλός.
this if you-have beautiful then you-will-be beautiful
41 μέχρι δὲ νῦν οὐ τολμῶ σοι λέγειν, ὅτι αἰσχρὸς εἶ·
up-to but now not I-dare to-you to-say that ugly you-are
δοκεῖς γάρ μοι πάντα θέλειν ἀκοῦσαι ἢ τοῦτο.
you-seem for to-me all(-things) to-be-willing to-hear rather-than this
42 ἀλλ' ὅρα, τί λέγει Σωκράτης τῷ καλλίστῳ πάντων καὶ
but see what says Socrates to-the most-beautiful of-all and
ὡραιοτάτῳ Ἀλκιβιάδῃ· 'πειρῶ οὖν καλὸς εἶναι.' τί αὐτῷ
most-youthful Alcibiades try then beautiful to-be what to-him
λέγει; 'πλάσσε σου τὴν κόμην καὶ τίλλε σου τὰ σκέλη';
does-he-say mold your the hair and pluck your the legs
μὴ γένοιτο· ἀλλὰ 'κόσμει σου τὴν προαίρεσιν, ἔξαιρε τὰ
not may-it-be but adorn your the choice remove the
φαῦλα δόγματα.'
bad judgments

τὸ σωμάτιον οὖν πῶς; ὡς πέφυκεν. ἄλλῳ τούτων 43
the poor-body then how as it-is-by-nature to-another of-these(-things)
ἐμέλησεν· ἐκείνῳ ἐπίτρεψον.
it-has-been-a-care to-him entrust(-it)

— τί οὖν; ἀκάθαρτον δεῖ εἶναι; — μὴ γένοιτο· ἀλλ' 44
what then unclean must-one to-be not may-it-be but
ὃς εἶ καὶ πέφυκας, τοῦτον κάθαιρε, ἄνδρα ὡς ἄνδρα
which you-are and were-born this cleanse (a)-man as (a)-man
καθάριον εἶναι, γυναῖκα ὡς γυναῖκα, παιδίον ὡς παιδίον.
clean to-be (a)-woman as (a)-woman (a)-child as (a)-child

οὔ· ἀλλὰ καὶ τοῦ λέοντος ἐκτίλωμεν τὴν κόμην, ἵνα μὴ 45
no but also of-the lion let-us-pluck-out the mane that not
ἀκάθαρτος ᾖ, καὶ τοῦ ἀλεκτρυόνος τὸν λόφον· δεῖ γὰρ
unclean he-be and of-the cock the comb must for
καὶ τοῦτον καθάριον εἶναι. ἀλλ' ὡς ἀλεκτρυόνα καὶ ἐκεῖνον
also this clean to-be but as (a)-cock and that(-one)
ὡς λέοντα καὶ τὸν κυνηγετικὸν κύνα ὡς κυνηγετικόν.
as (a)-lion and the hunting dog as hunting

περὶ τίνα ἀσκεῖσθαι δεῖ τὸν προκόψοντα καὶ ὅτι τῶν κυριωτάτων ἀμελοῦμεν

II · WHAT TO TRAIN FOR, AND THAT WE NEGLECT THE CHIEF THINGS

There are three fields of training: desire and aversion, so as never to fail or fall into what we avoid; impulse and duty, so as to act in order and keep our relations; and assent, so as never to be deceived. The first matters most, since passion comes from it, and the third belongs to those already progressing. Today's philosophers skip to the third and drill shifting and hypothetical arguments while they still tremble at what anyone says of them. A man is shown by his judgments, as Diogenes showed a sophist by provoking his rage with a middle finger, and the student's show a petty, irritable, and cowardly man; he is hoisting topsails on a sinking ship.

1 τρεῖς εἰσι τόποι, περὶ οὓς ἀσκηθῆναι δεῖ τὸν ἐσόμενον
three are (the)-fields in which to-be-trained must the(-man) going-to-be
καλὸν καὶ ἀγαθόν· ὁ περὶ τὰς ὀρέξεις καὶ τὰς
noble and good the(-one) concerning the desires and the
ἐκκλίσεις, ἵνα μήτ' ὀρεγόμενος ἀποτυγχάνῃ μήτ' ἐκκλίνων
aversions that neither desiring he-fail nor avoiding
περιπίπτῃ·
he-fall-into(-it)

2 ὁ περὶ τὰς ὁρμὰς καὶ ἀφορμὰς καὶ ἁπλῶς ὁ
the(-one) concerning the impulses and repulsions and simply the(-one)
περὶ τὸ καθῆκον, ἵνα τάξει, ἵνα εὐλογίστως, ἵνα μὴ
concerning the duty that in-order that reasonably that not
ἀμελῶς· τρίτος ἐστὶν ὁ περὶ τὴν ἀνεξαπατησίαν καὶ
carelessly third is the(-one) concerning the freedom-from-deception and
ἀνεικαιότητα καὶ ὅλως ὁ περὶ τὰς συγκαταθέσεις.
freedom-from-rashness and wholly the(-one) concerning the assents

3 τούτων κυριώτατος καὶ μάλιστα ἐπείγων ἐστὶν ὁ
of-these most-authoritative and most pressing is the(-one)
περὶ τὰ πάθη· πάθος γὰρ ἄλλως οὐ γίνεται εἰ μὴ
concerning the passions passion for otherwise not arises if not
ὀρέξεως ἀποτυγχανούσης ἢ ἐκκλίσεως περιπιπτούσης.
desire failing or aversion falling-into(-its-object)
οὗτός ἐστιν ὁ ταραχάς, θορύβους, ἀτυχίας, ὁ
this is the(-one) troubles tumults misfortunes the(-one)
δυστυχίας ἐπιφέρων, ὁ πένθη, οἰμωγάς, φθόνους,
calamities bringing the(-one) griefs lamentations envies
ὁ φθονερούς, ὁ ζηλοτύπους ποιῶν, δι' ὧν
the(-one) envious the(-one) jealous making through which
οὐδ' ἀκοῦσαι λόγου δυνάμεθα.
not-even to-hear reason we-are-able

δεύτερός ἐστιν ὁ περὶ τὸ καθῆκον· οὐ δεῖ γάρ με 4
second is the(-one) concerning the duty not must for me
εἶναι ἀπαθῆ ὡς ἀνδριάντα, ἀλλὰ τὰς σχέσεις τηροῦντα
to-be passionless like (a)-statue but the relations keeping
τὰς φυσικὰς καὶ ἐπιθέτους ὡς εὐσεβῆ, ὡς υἱόν, ὡς
the natural and acquired as pious as (a)-son as
ἀδελφόν, ὡς πατέρα, ὡς πολίτην.
(a)-brother as (a)-father as (a)-citizen
τρίτος ἐστὶν ὁ ἤδη τοῖς προκόπτουσιν ἐπιβάλλων, 5
third is the(-one) already to-those progressing belonging
ὁ περὶ τὴν αὐτῶν τούτων ἀσφάλειαν, ἵνα μηδ'
the(-one) concerning the very of-these security that not-even
ἐν ὕπνοις λάθῃ τις ἀνεξέταστος παρελθοῦσα φαντασία
in sleep may-slip-by any unexamined passing impression
μηδ' ἐν οἰνώσει μηδὲ μελαγχολῶντος. — τοῦτο ὑπὲρ
nor in wine nor (of-one)-melancholy-mad this beyond
ἡμᾶς, φησίν, ἐστίν.
us he-says is
— οἱ δὲ νῦν φιλόσοφοι ἀφέντες τὸν πρῶτον τόπον καὶ 6
the but present philosophers having-let-go the first field and
τὸν δεύτερον καταγίνονται περὶ τὸν τρίτον· μεταπίπτοντας,
the second occupy-themselves about the third changing(-arguments)
ἠρωτῆσθαι περαίνοντας, ὑποθετικούς, ψευδομένους.
to-have-been-propounded concluding(-arguments) hypothetical(-arguments) lying(-arguments)
— δεῖ γάρ, φησίν, καὶ ἐν ταῖς ὕλαις ταύταις 7
(one)-must for he-says also in the materials these
γενόμενον διαφυλάξαι τὸ ἀνεξαπάτητον.
being to-preserve the freedom-from-deception
— τίνα; τὸν καλὸν καὶ ἀγαθόν. σοὶ οὖν τοῦτο λείπει; 8
whom the noble and good(-man) to-you then this is-lacking
τὰς ἄλλας ἐκπεπόνηκας; περὶ κερμάτιον ἀνεξαπάτητος
the other(-fields) have-you-worked-through about small-change undeceivable

εἶ; ἐὰν ἴδῃς κοράσιον καλόν, ἀντέχεις τῇ φαντασίᾳ;
are-you if you-see (a)-girl beautiful do-you-hold-out to-the impression
ἂν ὁ γείτων σου κληρονομήσῃ, οὐ δάκνῃ; νῦν οὐδὲν
if the neighbor your inherits not are-you-stung now nothing
ἄλλο σοι λείπει ἢ ἀμεταπτωσία;
else to-you is-lacking than unchangeableness
9 τάλας, αὐτὰ ταῦτα τρέμων μανθάνεις καὶ ἀγωνιῶν,
wretch very these(-things) trembling you-learn and anxious
μή τίς σου καταφρονήσῃ, καὶ πυνθανόμενος, μή τίς
lest anyone you should-despise and inquiring whether anyone
τι περὶ σοῦ λέγει.
something about you says
10 κἄν τις ἐλθὼν εἴπῃ σοι ὅτι ‘λόγου γινομένου,
and-if anyone having-come should-say to-you that (a)-discussion happening
τίς ἄριστός ἐστι τῶν φιλοσόφων, παρών τις ἔλεγεν,
who best is of-the philosophers present someone said
ὅτι εἷς φιλόσοφος ὁ δεῖνα,’ γέγονέ σου τὸ ψυχάριον
that one philosopher (is)-the so-and-so has-become your the little-soul
ἀντὶ δακτυλιαίου δίπηχυ. ἂν δ’ ἄλλος παρὼν εἴπῃ
instead-of (a)-finger-breadth two-cubits if but another being-present should-say
‘οὐδὲν εἴρηκας, οὐκ ἔστιν ἄξιον τοῦ δεῖνος ἀκροᾶσθαι·
nothing you-have-said not is worth the so-and-so to-listen-to
τί γὰρ οἶδεν; τὰς πρώτας ἀφορμὰς ἔχει, πλέον δ’
what for does-he-know the first resources he-has more but
οὐδέν,’ ἐξέστηκας, ὠχρίακας, εὐθὺς κέκραγας ‘ἐγὼ
nothing you-are-beside-yourself you-have-turned-pale at-once you-have-shouted I
αὐτῷ δείξω, τίς εἰμι, ὅτι μέγας φιλόσοφος.’
to-him will-show who I-am that (a)-great philosopher
11 βλέπεται ἐξ αὐτῶν τούτων. τί θέλεις ἐξ ἄλλων
it-is-seen from very these(-things) why do-you-wish from other(-things)
δεῖξαι; οὐκ οἶδας, ὅτι Διογένης τῶν σοφιστῶν τινα οὕτως
to-show not do-you-know that Diogenes of-the sophists one so

ἔδειξεν ἐκτείνας τὸν μέσον δάκτυλον, εἶτα ἐκμανέντος
pointed-out having-stretched-out the middle finger then having-gone-mad
αὐτοῦ ‘οὗτός ἐστιν,’ ἔφη, ‘ὁ δεῖνα· ἔδειξα ὑμῖν αὐτόν’;
he this is he-said the so-and-so I-pointed-out to-you him
ἄνθρωπος γὰρ δακτύλῳ οὐ δείκνυται ὡς λίθος ἢ ὡς 12
(a)-man for with-(a)-finger not is-pointed-out like (a)-stone or like
ξύλον, ἀλλ’ ὅταν τις τὰ δόγματα αὐτοῦ δείξῃ, τότε
(a)-log but when anyone the judgments his shows then
αὐτὸν ὡς ἄνθρωπον ἔδειξεν.
him as (a)-man he-has-shown
βλέπωμεν καὶ σοῦ τὰ δόγματα. μὴ γὰρ οὐ δῆλόν ἐστιν, 13
let-us-look also your the judgments surely-not for not clear is
ὅτι σὺ τὴν προαίρεσιν τὴν σαυτοῦ ἐν οὐδενὶ τίθεσαι, ἔξω δὲ
that you the choice the your-own at nothing you-set out but
βλέπεις εἰς τὰ ἀπροαίρετα, τί ἐρεῖ ὁ δεῖνα καὶ τίς εἶναι
you-look to the (things)-outside-choice what will-say the so-and-so and who to-be
δόξεις, εἰ φιλόλογος, εἰ Χρύσιππον ἀνεγνωκὼς ἢ
will-you-seem whether (a)-scholar whether Chrysippus having-read or
Ἀντίπατρον; εἰ μὲν γὰρ καὶ Ἀρχέδημον, ἀπέχεις ἅπαντα.
Antipater if indeed for also Archedemus you-have-in-full everything
τί ἔτι ἀγωνιᾷς, μὴ οὐ δείξῃς ἡμῖν, τίς εἶ; θέλεις σοι 14
why still are-you-anxious lest not you-show us who you-are will-you to-you
εἴπω, τίνα ἡμῖν ἔδειξας; ἄνθρωπον παριόντα ταπεινόν,
I-should-say what to-us you-showed (a)-man coming-forward abject
μεμψίμοιρον, ὀξύθυμον, δειλόν, πάντα μεμφόμενον, πᾶσιν
querulous hot-tempered cowardly all(-things) blaming all
ἐγκαλοῦντα, μηδέποτε ἡσυχίαν ἄγοντα, πέρπερον· ταῦτα
accusing never quiet keeping braggart these(-things)
ἡμῖν ἔδειξας.
to-us you-showed

15 ἄπελθε νῦν καὶ ἀναγίγνωσκε Ἀρχέδημον· εἶτα μῦς ἂν
go-away now and read Archedemus then (a)-mouse if
καταπέσῃ καὶ ψοφήσῃ, ἀπέθανες. τοιοῦτος γάρ σε μένει
falls-down and squeaks you-are-dead such for you awaits
θάνατος, οἷον καὶ τὸν — τίνα ποτ' ἐκεῖνον; — τὸν
(a)-death such-as also the whom ever that(-one) —
Κρῖνιν. καὶ ἐκεῖνος μέγα ἐφρόνει, ὅτι ἐνόει Ἀρχέδημον.
Crinis and he great thought that he-understood Archedemus
16 τάλας, οὐ θέλεις ἀφεῖναι ταῦτα τὰ μηδὲν πρὸς
wretch not do-you-wish to-let-go these(-things) the nothing to
σέ; πρέπει ταῦτα τοῖς δυναμένοις δίχα ταραχῆς
you befit these(-things) to-those able without disturbance
αὐτὰ μανθάνειν, οἷς ἔξεστιν εἰπεῖν 'οὐκ ὀργίζομαι, οὐ
them to-learn to-whom it-is-possible to-say not I-am-angry not
λυποῦμαι, οὐ φθονῶ, οὐ κωλύομαι, οὐκ ἀναγκάζομαι. τί
I-am-grieved not I-envy not I-am-hindered not I-am-compelled what
μοι λοιπόν; εὐσχολῶ, ἡσυχίαν ἄγω.
to-me (is)-left I-have-leisure quiet I-keep
17 ἴδωμεν, πῶς περὶ τὰς μεταπτώσεις τῶν λόγων δεῖ
let-us-see how about the changes of-the arguments (one)-must
ἀναστρέφεσθαι· ἴδωμεν, πῶς ὑπόθεσίν τις λαβὼν εἰς
to-deal let-us-see how (a)-hypothesis anyone having-taken to
οὐδὲν ἄτοπον ἀπαχθήσεται.' ἐκείνων ἐστὶ ταῦτα.
nothing absurd will-be-led-away of-those are these(-things)
18 τοῖς εὖ παθοῦσι πρέπει πῦρ καίειν, ἀριστᾶν, ἂν οὕτως
to-those well faring it-befits (a)-fire to-light to-breakfast if so
τύχῃ, καὶ ᾄδειν καὶ ὀρχεῖσθαι· βυθιζομένου δὲ τοῦ πλοίου
it-chance and to-sing and to-dance sinking but the ship
σύ μοι παρελθὼν ἐπαίρεις τοὺς σιφάρους.
you to-me having-come-up hoist the topsails

τίς ὕλη τοῦ ἀγαθοῦ καὶ πρὸς τί μάλιστ' ἀσκητέον

III · THE GOOD MAN'S MATERIAL, AND WHAT TO TRAIN FOR MOST

The good man's material is his own ruling faculty, and his work is to use impressions according to nature. No soul can refuse a clear impression of the good, as a money-changer cannot refuse Caesar's coin, so the good outranks every kinship; placed in right choice, it makes keeping one's relations a good that not even Zeus can take away. Each man has his coin: silver for a thieving proconsul, girls for an adulterer. We should test every impression from dawn, asking whether it lies within choice, since weeping and misfortune are judgments; when the soul is stirred, like water under light, the virtues only seem to move.

ὕλη τοῦ καλοῦ καὶ ἀγαθοῦ τὸ ἴδιον ἡγεμονικόν, 1
(the)-material of-the noble and good(-man) the own ruling-faculty
τὸ σῶμα δ' ἰατροῦ καὶ ἀλείπτου, ὁ ἀγρὸς γεωργοῦ
the body but of-(the)-doctor and of-(the)-trainer the field of-(the)-farmer
ὕλη· ἔργον δὲ καλοῦ καὶ ἀγαθοῦ τὸ χρῆσθαι
(is)-the-material (the)-work but of-(the)-noble and good(-man) the to-use
ταῖς φαντασίαις κατὰ φύσιν.
the impressions according-to nature

πέφυκεν δὲ πᾶσα ψυχὴ ὥσπερ τῷ ἀληθεῖ ἐπινεύειν, πρὸς 2
is-born and every soul just-as to-the true to-nod-assent to
τὸ ψεῦδος ἀνανεύειν, πρὸς τὸ ἄδηλον ἐπέχειν, οὕτως
the false to-nod-dissent at the unclear to-suspend-judgment so
πρὸς μὲν τὸ ἀγαθὸν ὀρεκτικῶς κινεῖσθαι, πρὸς δὲ τὸ κακὸν
toward indeed the good desirously to-be-moved toward and the evil
ἐκκλιτικῶς, πρὸς δὲ τὸ μήτε κακὸν μήτ' ἀγαθὸν οὐδετέρως.
avertingly toward and the neither evil nor good neutrally

ὡς γὰρ τὸ τοῦ Καίσαρος νόμισμα οὐκ ἔξεστιν 3
as for the — of-Caesar coin not it-is-permitted
ἀποδοκιμάσαι τῷ τραπεζίτῃ οὐδὲ τῷ λαχανοπώλῃ, ἀλλ'
to-reject to-the banker nor to-the greengrocer but

ἂν δείξῃς, θέλει οὐ θέλει, προέσθαι αὐτὸν δεῖ τὸ
if you-show(-it) he-wishes(-or) not he-wishes to-give-up him must the(-thing)
ἀντ᾽ αὐτοῦ πωλούμενον, οὕτως ἔχει καὶ ἐπὶ τῆς ψυχῆς.
for it sold so it-is also in-the-case-of the soul
4 τὸ ἀγαθὸν φανὲν εὐθὺς ἐκίνησεν ἐφ᾽ αὑτό, τὸ
the good having-appeared at-once moved toward itself the
κακὸν ἀφ᾽ αὑτοῦ. οὐδέποτε δ᾽ ἀγαθοῦ φαντασίαν ἐναργῆ
evil from itself never and of-good (an)-impression clear
ἀποδοκιμάσει ψυχή, οὐ μᾶλλον ἢ τὸ Καίσαρος νόμισμα.
will-reject (a)-soul not rather than the of-Caesar coin
ἔνθεν ἐξήρτηται πᾶσα κίνησις καὶ ἀνθρώπου καὶ θεοῦ.
on-this hangs every movement both of-man and of-god
5 διὰ τοῦτο πάσης οἰκειότητος προκρίνεται τὸ ἀγαθόν.
because-of this above-every kinship is-preferred the good
οὐδὲν ἐμοὶ καὶ τῷ πατρί, ἀλλὰ τῷ ἀγαθῷ. ‘οὕτως
nothing (is)-between-me and the father but for-the good so
εἶ σκληρός;’ οὕτως γὰρ πέφυκα· τοῦτό μοι τὸ νόμισμα
are-you hard so for I-am-born this to-me the coin
δέδωκεν ὁ θεός.
has-given the god
6 διὰ τοῦτο, εἰ τοῦ καλοῦ καὶ δικαίου τὸ ἀγαθὸν
because-of this if from-the beautiful and just the good
ἕτερόν ἐστιν, οἴχεται καὶ πατὴρ καὶ ἀδελφὸς καὶ
different is (there)-are-gone both father and brother and
πατρὶς καὶ πάντα τὰ πράγματα.
country and all the affairs
7 ἀλλ᾽ ἐγὼ τὸ ἐμὸν ἀγαθὸν ὑπερίδω, ἵνα σὺ σχῇς,
but I the my good am-I-to-overlook that you may-have(-it)
καὶ παραχωρήσω σοι; ἀντὶ τίνος; ‘πατήρ σου εἰμί.’
and am-I-to-give-way to-you in-return-for what (a)-father your I-am
ἀλλ᾽ οὐκ ἀγαθόν. ‘ἀδελφός σου εἰμί.’
but not (a)-good (a)-brother your I-am

ἀλλ᾽ οὐκ ἀγαθόν. ἐὰν δ᾽ ἐν ὀρθῇ προαιρέσει θῶμεν, αὐτὸ 8
but not (a)-good if but in right choice we-place itself
τὸ τηρεῖν τὰς σχέσεις ἀγαθὸν γίνεται· καὶ λοιπὸν ὁ
the to-keep the relations good becomes and so the(-man)
τῶν ἐκτός τινων ἐκχωρῶν, οὗτος τοῦ ἀγαθοῦ τυγχάνει.
of-the external some(-things) yielding this(-man) the good attains
‘αἴρει τὰ χρήματα ὁ πατήρ.’ ἀλλ᾽ οὐ βλάπτει. ‘ἕξει 9
takes-away the money the father but not he-harms(-me) will-have
τὸ πλέον τοῦ ἀγροῦ ὁ ἀδελφός.’ ὅσον καὶ θέλει.
the larger(-part) of-the field the brother as-much even (as)-he-wishes
μή τι οὖν τοῦ αἰδήμονος, μή τι τοῦ πιστοῦ,
surely-not at-all then of-the self-respecting(-part) surely-not at-all of-the faithful(-part)
μή τι τοῦ φιλαδέλφου;
surely-not at-all of-the brother-loving(-part)
ἐκ ταύτης γὰρ τῆς οὐσίας τίς δύναται ἐκβαλεῖν; οὐδ᾽ 10
from this for the property who can cast(-me)-out not-even
ὁ Ζεύς. οὐδὲ γὰρ ἠθέλησεν, ἀλλ᾽ ἐπ᾽ ἐμοὶ αὐτὸ ἐποίησεν
— Zeus nor for did-he-wish but up-to me it he-made
καὶ ἔδωκεν οἷον εἶχεν αὐτός, ἀκώλυτον, ἀνανάγκαστον,
and gave(-it) such-as had he-himself unhindered uncompelled
ἀπαραπόδιστον.
unimpeded
ὅταν οὖν ἄλλῳ ἄλλο τὸ νόμισμα ᾖ, ἐκεῖνό τις δείξας 11
when then to-one another the coin is that anyone having-shown
ἔχει τὸ ἀντ᾽ αὐτοῦ πιπρασκόμενον.
has the(-thing) for it sold
ἐλήλυθεν εἰς τὴν ἐπαρχίαν κλέπτης ἀνθύπατος. τίνι 12
has-come into the province (a)-thief proconsul what
νομίσματι χρῆται; ἀργυρίῳ. δεῖξον καὶ ἀπόφερε ὃ θέλεις.
coin does-he-use silver show(-it) and carry-away what you-wish
ἐλήλυθεν μοιχός. τίνι νομίσματι χρῆται; κορασιδίοις.
has-come (an)-adulterer what coin does-he-use little-girls

‘λάβε,’ φησίν, ‘τὸ νόμισμα καὶ πώλησόν μοι τὸ
take he-says the coin and sell to-me the
πραγμάτιον.’ δὸς καὶ ἀγόραζε.
little-thing give and buy

13 ἄλλος περὶ παιδάρια ἐσπούδακεν. δὸς αὐτῷ τὸ νόμισμα
another about boys is-eager give him the coin
καὶ λάβε ὃ θέλεις. ἄλλος φιλόθηρος. δὸς ἱππάριον
and take what you-wish another fond-of-hunting give (a)-little-horse
καλὸν ἢ κυνάριον· οἰμώζων καὶ στένων πωλήσει ἀντ’
fine or (a)-little-dog groaning and moaning he-will-sell for
αὐτοῦ ὃ θέλεις. ἄλλος γὰρ αὐτὸν ἀναγκάζει ἔσωθεν,
it what you-wish another for him compels from-within
ὁ τὸ νόμισμα τοῦτο τεταχώς.
the(-one) the coin this having-established

14 πρὸς τοῦτο μάλιστα τὸ εἶδος αὐτὸν γυμναστέον. εὐθὺς
toward this most-of-all the kind oneself one-must-exercise at-once
ὄρθρου προελθὼν ὃν ἂν ἴδῃς, ὃν ἂν ἀκούσῃς, ἐξέταζε,
at-dawn going-out whom — you-see whom — you-hear examine
ἀποκρίνου ὡς πρὸς ἐρώτημα. τί εἶδες; καλὸν
answer as to (a)-question what did-you-see (a)-handsome(-man)
ἢ καλήν; ἔπαγε τὸν κανόνα. ἀπροαίρετον ἢ
or (a)-beautiful(-woman) apply the rule outside-choice or
προαιρετικόν; ἀπροαίρετον· αἶρε ἔξω.
within-choice outside-choice take(-it) out

15 τί εἶδες; πενθοῦντ’ ἐπὶ τέκνου τελευτῇ; ἔπαγε τὸν
what did-you-see (one)-mourning over (a)-child’s death apply the
κανόνα. ὁ θάνατός ἐστιν ἀπροαίρετον· αἶρε ἐκ τοῦ μέσου.
rule the death is outside-choice take(-it) out-of the way
ἀπήντησέ σοι ὕπατος; ἔπαγε τὸν κανόνα. ὑπατεία ποῖόν
met you (a)-consul apply the rule (the)-consulship what-sort-of

τι ἐστίν; ἀπροαίρετον ἢ προαιρετικόν; ἀπροαίρετον· αἶρε
thing is(-it) outside-choice or within-choice outside-choice take(-it)
καὶ τοῦτο, οὐκ ἔστι δόκιμον· ἀπόβαλε, οὐδὲν πρὸς σέ.
also this not is approved throw(-it)-away nothing to you
καὶ τοῦτο εἰ ἐποιοῦμεν καὶ πρὸς τοῦτο ἠσκούμεθα καθ' 16
and this if we-did and for this we-trained every
ἡμέραν ἐξ ὄρθρου μέχρι νυκτός, ἐγίνετο ἄν τι,
day from dawn until night would-come-about — something
νὴ τοὺς θεούς.
by the gods
νῦν δ' εὐθὺς ὑπὸ πάσης φαντασίας κεχηνότες λαμβανόμεθα 17
now but at-once by every impression gaping we-are-caught
καὶ μόνον, εἴπερ ἄρα, ἐν τῇ σχολῇ μικρόν τι
and only if-indeed then in the school (a)-little somewhat
διεγειρόμεθα· εἶτ' ἐξελθόντες ἂν ἴδωμεν πενθοῦντα,
we-are-roused then having-gone-out if we-see (one)-mourning
λέγομεν 'ἀπώλετο·' ἂν ὕπατον, 'μακάριος·' ἂν ἐξωρισμένον,
we-say he-is-ruined if (a)-consul blessed if (an)-exile
'ταλαίπωρος·' ἂν πένητα, 'ἄθλιος, οὐκ ἔχει πόθεν φάγῃ.'
miserable if (a)-poor(-man) wretched not he-has whence he-may-eat
ταῦτ' οὖν ἐκκόπτειν δεῖ τὰ πονηρὰ δόγματα, περὶ 18
these then to-cut-out (one)-must the evil judgments on
τοῦτο συντετάσθαι. τί γάρ ἐστι τὸ κλαίειν καὶ οἰμώζειν;
this to-be-intent what for is the to-weep and to-lament
δόγμα. τί δυστυχία; δόγμα. τί στάσις, τί διχόνοια,
(a)-judgment what misfortune (a)-judgment what faction what discord
τί μέμψις, τί κατηγορία, τί ἀσέβεια, τί φλυαρία;
what blame what accusation what impiety what nonsense
ταῦτα πάντα δόγματά ἐστι καὶ ἄλλο οὐδὲν καὶ δόγματα 19
these all judgments are and other nothing and judgments
περὶ τῶν ἀπροαιρέτων ὡς ὄντων ἀγαθῶν καὶ κακῶν.
about the (things)-outside-choice as being goods and evils

ταῦτά τις ἐπὶ τὰ προαιρετικὰ μεταθέτω, κἀγὼ αὐτὸν
these let-anyone to the (things)-within-choice transfer and-I him
ἐγγυῶμαι ὅτι εὐσταθήσει, ὡς ἂν ἔχῃ τὰ περὶ αὐτόν.
guarantee that he-will-be-steady however — may-be the(-things) about him
20 οἷόν ἐστιν ἡ λεκάνη τοῦ ὕδατος, τοιοῦτον ἡ ψυχή,
such-as is the basin of-the water such the soul
οἷον ἡ αὐγὴ ἡ προσπίπτουσα τῷ ὕδατι, τοιοῦτον αἱ
such-as the ray the falling-upon the water such (are)-the
φαντασίαι.
impressions
21 ὅταν οὖν τὸ ὕδωρ κινηθῇ, δοκεῖ μὲν καὶ ἡ αὐγὴ κινεῖσθαι,
when then the water is-moved seems indeed also the ray to-be-moved
οὐ μέντοι κινεῖται.
not however it-is-moved
22 καὶ ὅταν τοίνυν σκοτωθῇ τις, οὐχ αἱ τέχναι καὶ αἱ ἀρεταὶ
and when therefore is-made-dizzy anyone not the arts and the virtues
συγχέονται, ἀλλὰ τὸ πνεῦμα, ἐφ᾽ οὗ εἰσιν· καταστάντος
are-confounded but the breath on which they-are having-settled
δὲ καθίσταται κἀκεῖνα.
but are-settled those-too

πρὸς τὸν ἀκόσμως ἐν θεάτρῳ σπουδάσαντα

IV · TO ONE WHO TOOK SIDES INDECENTLY IN THE THEATER

The procurator of Epirus, jeered for applauding a comic actor too partially, is indignant. Epictetus answers that the crowd only imitated him: when Caesar's friend and procurator shouts and leaps up, the people do the same, so he should enter the theater as a rule and example to others. Men revile whatever hinders them, as farmers revile Zeus and all men Caesar. He should go in resolved to keep his choice according to nature, not to see Sophron crowned, since it is absurd to be harmed so that another wins; let him wish the winner to win, crown Sophron at home, and know that whoever acts like the many is treated as one of them.

τοῦ δ' ἐπιτρόπου τῆς Ἠπείρου ἀκοσμότερον σπουδάσαντος 1
the but procurator — of-Epirus too-indecorously having-favored
κωμῳδῷ τινι καὶ ἐπὶ τούτῳ δημοσίᾳ λοιδορηθέντος,
(a)-comic-actor some and for this publicly having-been-reviled
εἶτα ἑξῆς ἀπαγγείλαντος πρὸς αὐτόν, ὅτι ἐλοιδορήθη, καὶ
then next (he)-having-reported to him that he-was-reviled and
ἀγανακτοῦντος πρὸς τοὺς λοιδορήσαντας Καὶ τί κακόν,
being-indignant with those having-reviled(-him) and what evil
ἔφη, ἐποίουν; ἐσπούδαζον καὶ οὗτοι ὡς καὶ σύ.
he-said were-they-doing were-favoring also these as also you
εἰπόντος δ' ἐκείνου Οὕτως οὖν τις σπουδάζει; 2
(he)-having-said but that so then (does)-anyone favor
σέ, ἔφη, βλέποντες τὸν αὐτῶν ἄρχοντα, τοῦ Καίσαρος
you he-said seeing the their-own governor — of-Caesar
φίλον καὶ ἐπίτροπον, οὕτως σπουδάζοντα οὐκ ἔμελλον
(the)-friend and procurator so favoring not were-they-going
καὶ αὐτοὶ οὕτως σπουδάζειν;
also themselves so to-favor
εἰ γὰρ μὴ δεῖ οὕτως σπουδάζειν, μηδὲ σὺ σπούδαζε· 3
if for not (one)-must so to-favor neither you favor
εἰ δὲ δεῖ, τί χαλεπαίνεις, εἴ σε ἐμιμήσαντο; τίνας
if but (one)-must why are-you-angry if you they-imitated whom
γὰρ ἔχουσιν μιμήσασθαι οἱ πολλοὶ ἢ τοὺς ὑπερέχοντας
for have-they to-imitate the many than the(-ones) preeminent
ὑμᾶς; εἰς τίνας ἀπίδωσιν ἐλθόντες εἰς τὰ θέατρα ἢ ὑμᾶς;
you to whom are-they-to-look having-come into the theaters than you
‘ὅρα πῶς ὁ ἐπίτροπος τοῦ Καίσαρος θεωρεῖ· κέκραγεν· 4
see how the procurator — of-Caesar watches he-has-shouted
κἀγὼ τοίνυν κραυγάσω. ἀναπηδᾷ· κἀγὼ ἀναπηδήσω. οἱ
and-I therefore will-shout he-leaps-up and-I will-leap-up the

δοῦλοι αὐτοῦ διακάθηνται κραυγάζοντες· ἐγὼ δ᾽ οὐκ ἔχω
slaves his sit-about shouting I but not have
δούλους· ἀντὶ πάντων αὐτὸς ὅσον δύναμαι κραυγάσω.᾽
slaves instead-of all myself as-much-as I-can will-shout
5 εἰδέναι σε οὖν δεῖ, ὅταν εἰσέρχῃ εἰς τὸ θέατρον, ὅτι
to-know you then must when you-enter into the theater that
κανὼν εἰσέρχῃ καὶ παράδειγμα τοῖς ἄλλοις, πῶς αὐτοὺς
(a)-rule you-enter and (an)-example to-the others how them
δεῖ θεωρεῖν.
must to-watch
6 τί οὖν σε ἐλοιδόρουν; ὅτι πᾶς ἄνθρωπος μισεῖ τὸ
why then you were-they-reviling because every man hates the(-thing)
ἐμποδίζον. ἐκεῖνοι στεφανωθῆναι ἤθελον τὸν δεῖνα, σὺ
hindering(-him) they to-be-crowned wished the so-and-so you
ἕτερον· ἐκεῖνοι σοὶ ἐνεπόδιζον καὶ σὺ ἐκείνοις. σὺ εὑρίσκου
another they you were-hindering and you them you were-found
ἰσχυρότερος· ἐκεῖνοι ὃ ἐδύναντο ἐποίουν, ἐλοιδόρουν
stronger they what they-could did they-reviled
τὸ ἐμποδίζον.
the(-thing) hindering(-them)
7 τί οὖν θέλεις; ἵνα σὺ μὲν ποιῇς ὃ θέλεις, ἐκεῖνοι δὲ
what then do-you-wish that you indeed may-do what you-wish they but
μηδ᾽ εἴπωσιν ἃ θέλουσιν; καὶ τί θαυμαστόν; οἱ γεωργοὶ
not-even may-say what they-wish and what (is)-surprising the farmers
τὸν Δία οὐ λοιδοροῦσιν, ὅταν ἐμποδίζωνται ὑπ᾽ αὐτοῦ; οἱ
— Zeus not revile when they-are-hindered by him the
ναῦται οὐ λοιδοροῦσι; τὸν Καίσαρα παύονται λοιδοροῦντες;
sailors not revile — Caesar do-they-stop reviling
8 τί οὖν; οὐ γιγνώσκει ὁ Ζεύς; τῷ Καίσαρι οὐκ
what then not knows — Zeus — to-Caesar not
ἀπαγγέλλονται τὰ λεγόμενα; τί οὖν ποιεῖ; οἶδεν
are-reported the(-things) being-said what then does-he-do he-knows

ὅτι, ἂν πάντας τοὺς λοιδοροῦντας κολάζῃ, οὐχ ἕξει
that if all the (men)-reviling he-punish not he-will-have
τίνων ἄρξει.
whom he-will-rule

τί οὖν; ἔδει εἰσερχόμενον εἰς τὸ θέατρον τοῦτο εἰπεῖν 9
what then ought (one)-entering into the theater this to-say
‘ἄγε ἵνα Σώφρων στεφανωθῇ’; ἀλλ’ ἐκεῖνο ‘ἄγε ἵνα
come that Sophron be-crowned but that come that
τηρήσω τὴν ἐμαυτοῦ προαίρεσιν ἐπὶ ταύτης τῆς ὕλης
I-may-keep the my-own choice in this the material
κατὰ φύσιν ἔχουσαν.’
according-to nature being

ἐμοὶ παρ’ ἐμὲ φίλτερος οὐδείς· γελοῖον οὖν, ἵν’ ἄλλος 10
to-me than me dearer no-one ridiculous then that another
νικήσῃ κωμῳδῶν, ἐμὲ βλάπτεσθαι.
may-win acting-comedy me to-be-harmed

— τίνα οὖν θέλω νικῆσαι; — τὸν νικῶντα· καὶ οὕτως 11
whom then do-I-wish to-win the (one)-winning and so
ἀεὶ νικήσει, ὃν θέλω. — ἀλλὰ θέλω στεφανωθῆναι
always will-win whom I-wish but I-wish to-be-crowned
Σώφρονα. — ἐν οἴκῳ ὅσους θέλεις ἀγῶνας ἄγων
Sophron at home as-many-as you-wish contests holding
ἀνακήρυξον αὐτὸν Νέμεα, Πύθια, Ἴσθμια, Ὀλύμπια·
proclaim him Nemea Pythia Isthmia Olympia
ἐν φανερῷ δὲ μὴ πλεονέκτει μηδ’ ὑφάρπαζε τὸ
in public but not take-more-than-your-share nor snatch-away the
κοινόν. εἰ δὲ μή, ἀνέχου λοιδορούμενος·
common(-thing) if but not put-up-with being-reviled

ὡς, ὅταν ταὐτὰ ποιῇς τοῖς πολλοῖς, εἰς ἴσον 12
since when the-same(-things) you-do as-the many on equal(-terms)
ἐκείνοις καθιστᾷς σαυτόν.
with-them you-set yourself

πρὸς τοὺς διὰ νόσον ἀπαλλαττομένους

V · TO THOSE WHO LEAVE SCHOOL BECAUSE OF ILLNESS

A student who is ill wants to go home. Epictetus asks whether he is correcting his choice here: if not, he may as well go and tend his father and his field. Death will find each of us doing something, and he prays to be found tending his choice, able to tell the god he never transgressed his commands or blamed his governance, and to leave the festival grateful. Let the student go to his mother and his couch. Socrates rejoiced daily to see himself improving and sent those who wanted phrases and theorems to Protagoras and Hippias; with his purpose a man would be ill, hungry, and die gladly.

1 νοσῶ, φησίν, ἐνθάδε καὶ βούλομαι ἀπιέναι εἰς οἶκον.
I-am-ill he-says here and I-wish to-go-away to home

2 — ἐν οἴκῳ γὰρ ἄνοσος ἦς σύ; οὐ σκοπεῖς, εἴ
at home for free-of-illness were you not do-you-consider whether
τι ποιεῖς ἐνθάδε τῶν πρὸς τὴν προαίρεσιν
something you-are-doing here of-the(-things) toward the choice
τὴν σαυτοῦ φερόντων, ἵν' ἐπανορθωθῇς; εἰ μὲν γὰρ μηδὲν
the your-own conducing that it-may-be-corrected if indeed for nothing
ἀνύεις, περισσῶς καὶ ἦλθες.
you-accomplish needlessly also you-came

3 ἄπιθι, ἐπιμελοῦ τῶν ἐν οἴκῳ. εἰ γὰρ μὴ δύναταί σου
go-away take-care-of the(-things) at home if for not can your
τὸ ἡγεμονικὸν σχεῖν κατὰ φύσιν, τό γ' ἀγρίδιον
the ruling-faculty be according-to nature the at-least little-field
δυνήσεται· τό γε κερμάτιον αὐξήσεις, τὸν πατέρα
will-be-able the at-least small-change you-will-increase the father
γηροκομήσεις, ἐν τῇ ἀγορᾷ ἀναστραφήσῃ, ἄρξεις·
you-will-tend-in-old-age in the marketplace you-will-go-about you-will-hold-office
κακὸς κακῶς τί ποτε ποιήσεις τῶν ἑξῆς.
(a)-bad(-man) badly something ever you-will-do of-the(-things) following

εἰ δὲ παρακολουθεῖς σαυτῷ, ὅτι ἀποβάλλεις τινὰ δόγματα 4
if but you-are-aware-of yourself that you-are-casting-off some judgments
φαῦλα καὶ ἄλλ᾽ ἀντ᾽ αὐτῶν ἀναλαμβάνεις καὶ τὴν
bad and others instead-of them are-taking-up and the
σαυτοῦ στάσιν μετατέθεικας ἀπὸ τῶν ἀπροαιρέτων
your-own position have-transferred from the (things)-outside-choice
ἐπὶ τὰ προαιρετικά, κἄν ποτ᾽ εἴπῃς ‘οἴμοι,’ οὐ λέγεις
to the (things)-within-choice and-if ever you-say alas not you-say
διὰ τὸν πατέρα, τὸν ἀδελφόν, ἀλλὰ ‘δι᾽ ἐμέ,’ ἔτι
because-of the father the brother but because-of me still
ὑπολογίζῃ νόσον;
do-you-take-into-account illness
οὐκ οἶδας, ὅτι καὶ νόσος καὶ θάνατος καταλαβεῖν 5
not do-you-know that both illness and death to-overtake
ἡμᾶς ὀφείλουσίν τί ποτε ποιοῦντας; τὸν γεωργὸν
us must something ever doing the farmer
γεωργοῦντα καταλαμβάνουσι, τὸν ναυτικὸν πλέοντα.
farming they-overtake the sailor sailing
σὺ τί θέλεις ποιῶν καταληφθῆναι; τί ποτε μὲν γὰρ 6
you what do-you-wish doing to-be-overtaken something ever indeed for
ποιοῦντά σε δεῖ καταληφθῆναι. εἴ τι ἔχεις τούτου
doing you must to-be-overtaken if something you-have than-this
κρεῖσσον ποιῶν καταληφθῆναι, ποίει ἐκεῖνο.
better doing to-be-overtaken do that
ἐμοὶ μὲν γὰρ καταληφθῆναι γένοιτο μηδενὸς ἄλλου 7
to-me indeed for to-be-overtaken may-it-be nothing else
ἐπιμελουμένῳ ἢ τῆς προαιρέσεως τῆς ἐμῆς, ἵν᾽ ἀπαθής,
caring-for than the choice the my that passionless
ἵν᾽ ἀκώλυτος, ἵν᾽ ἀνανάγκαστος, ἵν᾽ ἐλεύθερος.
that unhindered that uncompelled that free

8 ταῦτα ἐπιτηδεύων θέλω εὑρεθῆναι, ἵν' εἰπεῖν δύνωμαι
these(-things) practicing I-wish to-be-found that to-say I-may-be-able
τῷ θεῷ 'μή τι παρέβην σου τὰς ἐντολάς; μή
to-the god surely-not at-all did-I-transgress your the commands surely-not
τι πρὸς ἄλλα ἐχρησάμην ταῖς ἀφορμαῖς ἃς ἔδωκας;
at-all for other(-ends) did-I-use the resources which you-gave
μή τι ταῖς αἰσθήσεσιν ἄλλως, μή τι ταῖς
surely-not at-all the senses otherwise surely-not at-all the
προλήψεσιν; μή τί σοί ποτ' ἐνεκάλεσα;
preconceptions surely-not at-all you ever did-I-accuse
9 μή τι ἐμεμψάμην σου τὴν διοίκησιν; ἐνόσησα, ὅτε
surely-not at-all did-I-blame your the administration I-was-ill when
ἠθέλησας· καὶ οἱ ἄλλοι, ἀλλ' ἐγὼ ἑκών. πένης ἐγενόμην
you-wished and the others but I willingly poor I-became
σου θέλοντος, ἀλλὰ χαίρων. οὐκ ἦρξα, ὅτι σὺ οὐκ
you willing but rejoicing not I-held-office because you not
ἠθέλησας· οὐδέποτ' ἐπεθύμησα ἀρχῆς. μή τί με
wished never did-I-desire office surely-not at-all me
τούτου ἕνεκα στυγνότερον εἶδες; μὴ οὐ προσῆλθόν
of-this for-the-sake more-gloomy did-you-see surely-not not did-I-come
σοί ποτε φαιδρῷ τῷ προσώπῳ, ἕτοιμος εἴ τι
to-you ever bright with-the face ready if anything
ἐπιτάσσεις, εἴ τι σημαίνεις;
you-command if anything you-signify
10 νῦν με θέλεις ἀπελθεῖν ἐκ τῆς πανηγύρεως· ἄπειμι, χάριν
now me you-wish to-go-away from the festival I-go-away thanks
σοι ἔχω πᾶσαν, ὅτι ἠξίωσάς με συμπανηγυρίσαι
to-you I-have all because you-thought-worthy me to-join-the-festival
σοι καὶ ἰδεῖν ἔργα τὰ σὰ καὶ τῇ διοικήσει σου
with-you and to-see works the your and the administration your
συμπαρακολουθῆσαι.'
to-follow-closely

ταῦτά με ἐνθυμούμενον, ταῦτα γράφοντα, ταῦτα 11
these(-things) me pondering these(-things) writing these(-things)
ἀναγιγνώσκοντα καταλάβοι ὁ θάνατος.
reading may-overtake the death
ἀλλ' ἡ μήτηρ μου τὴν κεφαλὴν νοσοῦντος οὐ κρατήσει. 12
but the mother my the head (me)-being-ill not will-hold
— ἄπιθι τοίνυν πρὸς τὴν μητέρα· ἄξιος γὰρ εἶ τὴν
go-away therefore to the mother worthy for you-are the
κεφαλὴν κρατούμενος νοσεῖν.
head being-held to-be-ill
— ἀλλ' ἐπὶ κλιναρίου κομψοῦ ἐν οἴκῳ κατεκείμην. — ἄπιθί 13
but on (a)-little-couch elegant at home I-used-to-lie go-away
σου ἐπὶ τὸ κλινάριον· ἢ† ὑγιαίνων ἄξιος εἶ ἐπὶ τοιούτου
you to the little-couch or being-healthy worthy you-are on such
κατακεῖσθαι. μὴ τοίνυν ἀπόλλυε, ἃ δύνασαι ἐκεῖ ποιεῖν.
to-lie not therefore lose what you-can there do
ἀλλ' ὁ Σωκράτης τί λέγει; 'ὥσπερ ἄλλος τις,' φησίν, 14
but — Socrates what does-he-say just-as another someone he-says
'χαίρει τὸν ἀγρὸν τὸν αὑτοῦ ποιῶν κρείσσονα, ἄλλος
rejoices the field the his-own making better another
τὸν ἵππον, οὕτως ἐγὼ καθ' ἡμέραν χαίρω παρακολουθῶν
the horse so I every day rejoice following-closely
ἐμαυτῷ βελτίονι γινομένῳ.'
myself better becoming
— πρὸς τί; μή τι πρὸς λεξείδια; — ἄνθρωπε, 15
toward what surely-not at-all toward little-phrases man
εὐφήμει. — μή τι πρὸς θεωρημάτια; — τί ποιεῖς;
hush surely-not at-all toward little-theorems what are-you-doing
— καὶ μὴν οὐ βλέπω, τί ἐστιν ἄλλο, περὶ ὃ ἀσχολοῦνται 16
and indeed not I-see what is else about which are-busy
οἱ φιλόσοφοι. — οὐδέν σοι δοκεῖ εἶναι τὸ μηδέποτε
the philosophers nothing to-you it-seems to-be the never

ἐγκαλέσαι τινί, μὴ θεῷ, μὴ ἀνθρώπῳ· μὴ μέμψασθαι
to-accuse anyone not god not man not to-blame
μηδένα· τὸ αὐτὸ πρόσωπον ἀεὶ καὶ ἐκφέρειν καὶ εἰσφέρειν;
anyone the same face always both to-carry-out and to-carry-in
17 ταῦτα ἦν, ἃ ᾔδει ὁ Σωκράτης, καὶ ὅμως οὐδέποτε
these(-things) were what knew — Socrates and nevertheless never
εἶπεν, ὅτι οἶδέν τι ἢ διδάσκει. εἰ δέ τις λεξείδια ᾔτει
said that he-knows anything or teaches if but anyone little-phrases asked-for
ἢ θεωρημάτια, ἀπῆγεν πρὸς Πρωταγόραν, πρὸς Ἱππίαν.
or little-theorems he-led(-him)-off to Protagoras to Hippias
καὶ γὰρ εἰ λάχανά τις ζητῶν ἐλήλυθεν, πρὸς τὸν κηπουρὸν
and for if vegetables anyone seeking has-come to the gardener
ἂν αὐτὸν ἀπήγαγεν· τίς οὖν ὑμῶν ἔχει ταύτην τὴν ἐπιβολήν;
— him he-would-have-led who then of-you has this the purpose
18 ἐπεί τοι εἰ εἴχετε, καὶ ἐνοσεῖτε ἂν ἡδέως καὶ
since surely if you-had(-it) both you-would-be-ill — gladly and
ἐπεινᾶτε καὶ ἀπεθνήσκετε.
would-go-hungry and would-die
19 εἴ τις ὑμῶν ἠράσθη κορασίου κομψοῦ, οἶδεν ὅτι
if anyone of-you fell-in-love-with (a)-girl elegant he-knows that
ἀληθῆ λέγω.
true(-things) I-say

σποράδην τινά

VI · SCATTERED SAYINGS

Asked why progress was greater when reasoning was less developed, Epictetus answers that each age advances in what it works at: now in analyzing syllogisms, once in keeping the ruling faculty according to nature. The good man is unconquerable because he enters only the contest about what lies within choice. Common sense is like common hearing, which distinguishes sounds without the art of notes. Soft

young men are hard to exhort, but gifted ones cling the harder when turned away, so Rufus dissuaded most as a test: like a stone thrown upward that falls back to earth, a gifted nature inclines the more toward what it is born for.

πυθομένου δέ τινος, πῶς νῦν μᾶλλον ἐκπεπονημένου τοῦ 1
having-asked and someone how now more worked-out the
λόγου πρότερον μείζονες προκοπαὶ ἦσαν,
reasoning before greater advances were
κατὰ τί, ἔφη, ἐκπεπόνηται καὶ κατὰ τί μείζους αἱ 2
in what he-said has-it-been-worked-out and in what greater the
προκοπαὶ τότε ἦσαν; καθὸ γὰρ νῦν ἐκπεπόνηται,
advances then were in-what-respect for now it-has-been-worked-out
κατὰ τοῦτο καὶ προκοπαὶ νῦν εὑρεθήσονται.
in this also advances now will-be-found
καὶ νῦν μὲν ὥστε συλλογισμοὺς ἀναλύειν ἐκπεπόνηται 3
and now indeed so-as syllogisms to-analyze it-has-been-worked-out
καὶ προκοπαὶ γίνονται· τότε δ' ὥστε τὸ ἡγεμονικὸν κατὰ
and advances occur then but so-as the ruling-faculty according-to
φύσιν ἔχον τηρῆσαι καὶ ἐξεπονεῖτο καὶ προκοπαὶ ἦσαν.
nature being to-keep both it-was-worked-out and advances were
μὴ οὖν ἐνάλλασσε μηδὲ ζήτει, ὅταν ἄλλο ἐκπονῇς, ἐν 4
not then exchange nor seek when one-thing you-work-at in
ἄλλῳ προκόπτειν. ἀλλ' ἴδε, εἴ τις ἡμῶν πρὸς τούτῳ
another to-advance but see whether anyone of-us at this
ὤν, ὥστε κατὰ φύσιν ἔχειν καὶ διεξάγειν, οὐ προκόπτει.
being so-as according-to nature to-be and to-live not advances
οὐδένα γὰρ εὑρήσεις.
no-one for you-will-find
ὁ σπουδαῖος ἀήττητος·† ἢ γὰρ οὐκ ἀγωνίζεται, ὅπου 5
the good(-man) (is)-unconquerable either for not he-contends where
μὴ κρείσσων, εἰ μὴ ὅπου κρείσσων ἐστίν.
not stronger(-he-is) if not where stronger he-is

6 ‘εἰ† κατὰ τὸν ἀγρὸν θέλεις, λάβε· λάβε τοὺς οἰκέτας, λάβε
if over the field you-wish take(-it) take the servants take
τὴν ἀρχήν, λάβε τὸ σωμάτιον. τὴν δ’ ὄρεξιν οὐ ποιήσεις
the office take the poor-body the but desire not you-will-make
ἀποτευκτικὴν οὐδὲ τὴν ἔκκλισιν περιπτωτικήν.’
failing nor the aversion falling-into(-what-it-avoids)
7 εἰς τοῦτον μόνον τὸν ἀγῶνα καθίησιν τὸν περὶ τῶν
into this only the contest he-enters the(-one) concerning the
προαιρετικῶν· πῶς οὖν οὐ μέλλει ἀήττητος εἶναι;
(things)-within-choice how then not is-be-going unconquerable to-be
8 πυθομένου δέ τινος, τί ἐστιν ὁ κοινὸς νοῦς, Ὥσπερ,
having-asked and someone what is the common sense just-as
φησίν, κοινή τις ἀκοὴ λέγοιτ’ ἂν ἡ μόνον φωνῶν
he-says (a)-common some hearing would-be-called — the(-one) only of-sounds
διακριτική, ἡ δὲ τῶν φθόγγων οὐκέτι κοινή, ἀλλὰ
distinguishing the(-one) but of-the notes no-longer common but
τεχνική, οὕτως ἐστί τινα, ἃ οἱ μὴ παντάπασιν
technical so there-are some(-things) which the not wholly
διεστραμμένοι τῶν ἀνθρώπων κατὰ τὰς κοινὰς ἀφορμὰς
perverted of-the men by the common resources
ὁρῶσιν. ἡ τοιαύτη κατάστασις κοινὸς νοῦς καλεῖται.
see the such state common sense is-called
9 τῶν νέων τοὺς μαλακοὺς οὐκ ἔστι προτρέψαι ῥᾴδιον·
of-the young the soft not it-is to-exhort easy
οὐδὲ γὰρ τυρὸν ἀγκίστρῳ λαβεῖν· οἱ δ’ εὐφυεῖς, κἂν
nor for cheese with-(a)-hook to-catch the but well-endowed even-if
ἀποτρέπῃς, ἔτι μᾶλλον ἔχονται τοῦ λόγου.
you-turn(-them)-away still more cling to-the reasoning
10 διὸ καὶ ὁ Ῥοῦφος τὰ πολλὰ ἀπέτρεπεν τούτῳ
therefore also — Rufus the most(-part) used-to-dissuade this
δοκιμαστηρίῳ χρώμενος τῶν εὐφυῶν καὶ ἀφυῶν. ἔλεγε
test using of-the well-endowed and ill-endowed he-used-to-say

γὰρ ὅτι ‘ὡς ὁ λίθος, κἂν ἀναβάλῃς, ἐνεχθήσεται κάτω
for that as the stone even-if you-throw-up(-it) will-be-carried down
ἐπὶ γῆν κατὰ τὴν αὑτοῦ κατασκευήν, οὕτως καὶ ὁ
to earth according-to the its-own constitution so also the
εὐφυής, ὅσῳ μᾶλλον ἀποκρούεταί τις αὐτόν,
well-endowed(-man) by-as-much more beats-back anyone him
τοσούτῳ μᾶλλον νεύει ἐφ’ ὃ πέφυκεν.’
by-so-much more he-inclines toward what he-is-born-for

πρὸς τὸν διορθωτὴν τῶν ἐλευθέρων πόλεων Ἐπικούρειον ὄντα

VII · TO THE CORRECTOR OF THE FREE CITIES, WHO WAS AN EPICUREAN

Epictetus asks an Epicurean official what is best in man. He answers the soul, but its pleasure must rest on a prior good, which an Epicurean can place only in the flesh. On that view a judge should steal unseen and seduce his neighbor's wife, and an Epicurean city would have no marriages, children, or citizens. A man who governs needs doctrines that keep his hands off what is another's, with pleasure serving the duties of nature. The official owes his judgeship to Caesar's codicil and kissed hands, and power to imprison and flog rules men as stones and asses; Epictetus wants one who rules them as rational creatures, as Socrates did.

τοῦ δὲ διορθωτοῦ εἰσελθόντος πρὸς αὐτὸν (ἦν δ’ οὗτος 1
the and corrector having-come-in to him was and this(-man)
Ἐπικούρειος) ἄξιον, ἔφη, τοὺς ἰδιώτας ἡμᾶς παρ’ ὑμῶν
(an)-Epicurean (it-is)-right he-said the laymen us from you
τῶν φιλοσόφων πυνθάνεσθαι, καθάπερ τοὺς εἰς ξένην πόλιν
the philosophers to-inquire just-as those to (a)-foreign city
ἐλθόντας παρὰ τῶν πολιτῶν καὶ εἰδότων, τί κράτιστόν

ἐστιν ἐν κόσμῳ, ἵνα καὶ αὐτοὶ ἱστορήσαντες μετίωμεν,
is in (the)-world that also ourselves having-inquired we-may-pursue(-it)
ὡς ἐκεῖνοι τὰ ἐν ταῖς πόλεσι, καὶ θεώμεθα.
as they the(-sights) in the cities and may-view(-them)

2 ὅτι μὲν γὰρ τρία ἐστὶ περὶ τὸν ἄνθρωπον, ψυχὴ καὶ
that indeed for three(-things) there-are about the man soul and
σῶμα καὶ τὰ ἐκτός, σχεδὸν οὐδεὶς ἀντιλέγει· λοιπὸν
body and the external(-things) almost no-one disputes so
ὑμέτερόν ἐστιν ἀποκρίνασθαι, τί ἐστι τὸ κράτιστον. τί
yours it-is to-answer what is the best what
ἐροῦμεν τοῖς ἀνθρώποις;
shall-we-say to-the men

3 τὴν σάρκα; καὶ διὰ ταύτην Μάξιμος ἔπλευσεν μέχρι
the flesh and because-of this Maximus sailed as-far-as
Κασσιόπης χειμῶνος μετὰ τοῦ υἱοῦ προπέμπων, ἵν'
Cassiope in-winter with the son escorting(-him) that
ἡσθῇ τῇ σαρκί;
he-might-take-pleasure in-the flesh

4 ἀρνησαμένου δ' ἐκείνου καὶ εἰπόντος Μὴ γένοιτο· οὐ
(he)-having-denied(-it) and that(-man) and having-said not may-it-be not
προσήκει περὶ τὸ κράτιστον ἐσπουδακέναι; — πάντων
does-it-befit about the best to-be-in-earnest of-all
μάλιστα προσήκει. — τί οὖν κρεῖσσον ἔχομεν τῆς
most it-befits what then better have-we than-the
σαρκός; — τὴν ψυχήν, ἔφη. — ἀγαθὰ δὲ τὰ τοῦ
flesh the soul he-said goods and the of-the
κρατίστου κρείττονά ἐστιν ἢ τὰ τοῦ φαυλοτέρου;
best better are than the of-the inferior

— τὰ τοῦ κρατίστου. — ψυχῆς δὲ ἀγαθὰ πότερον 5
the of-the best of-soul and goods whether
προαιρετικά ἐστιν ἢ ἀπροαίρετα; — προαιρετικά.
within-choice are or outside-choice within-choice
— προαιρετικὸν οὖν ἐστιν ἡ ἡδονὴ ἡ ψυχική;
within-choice then is the pleasure the of-the-soul
— ἔφη. — αὕτη δ' ἐπὶ τίσιν γίνεται; πότερον ἐφ' 6
he-said this and on what(-things) does-it-arise whether on
αὑτῇ; ἀλλ' ἀδιανόητόν ἐστιν· προηγουμένην γάρ τινα
itself but inconceivable it-is (as)-antecedent for some
ὑφεστάναι δεῖ οὐσίαν τοῦ ἀγαθοῦ, ἧς τυγχάνοντες
to-subsist must (a)-essence of-the good which attaining
ἡσθησόμεθα κατὰ ψυχήν. — ὡμολόγει καὶ τοῦτο.
we-shall-take-pleasure in soul he-agreed also this
— ἐπὶ τίνι οὖν ἡσθησόμεθα ταύτην τὴν ψυχικὴν ἡδονήν; εἰ 7
over what then shall-we-take-pleasure this the of-the-soul pleasure if
γὰρ ἐπὶ τοῖς ψυχικοῖς ἀγαθοῖς, εὕρηται ἡ οὐσία τοῦ ἀγαθοῦ.
for in the of-the-soul goods is-found the essence of-the good
οὐ γὰρ δύναται ἄλλο μὲν εἶναι ἀγαθόν, ἄλλο δ' ἐφ'
not for can one-thing indeed be good another and (that)-over
ᾧ εὐλόγως ἐπαιρόμεθα, οὐδὲ τοῦ προηγουμένου μὴ
which reasonably we-are-elated nor (when)-the antecedent not
ὄντος ἀγαθοῦ τὸ ἐπιγέννημα ἀγαθὸν εἶναι. ἵνα γὰρ εὔλογον
being good the by-product good be that for reasonable
ᾖ τὸ ἐπιγέννημα, τὸ προηγούμενον δεῖ ἀγαθὸν εἶναι.
may-be the by-product the antecedent must good to-be
ἀλλ' οὐ μὴ εἴπητε φρένας ἔχοντες· ἀνακόλουθα γὰρ 8
but not at-all you-will-say sense having inconsistent(-things) for
ἐρεῖτε καὶ Ἐπικούρῳ καὶ τοῖς ἄλλοις ὑμῶν δόγμασιν.
you-will-say both with-Epicurus and with-the other your judgments

9 ὑπολείπεται λοιπὸν ἐπὶ τοῖς σωματικοῖς ἥδεσθαι τὴν
remains so in the bodily(-things) to-take-pleasure the
κατὰ ψυχὴν ἡδονήν· πάλιν ἐκεῖνα γίνεται προηγούμενα
in soul pleasure again those become antecedent
καὶ οὐσία τοῦ ἀγαθοῦ.
and (the)-essence of-the good

10 διὰ τοῦτο ἀφρόνως ἐποίησε Μάξιμος, εἰ δι' ἄλλο
because-of this foolishly did Maximus if because-of other
τι ἔπλευσεν ἢ διὰ τὴν σάρκα, τοῦτ' ἔστι διὰ
something be-sailed than because-of the flesh this is because-of
τὸ κράτιστον.
the best

11 ἀφρόνως δὲ ποιεῖ καὶ εἰ ἀπέχεται τῶν ἀλλοτρίων
foolishly and he-acts also if he-abstains-from the (things)-of-others
δικαστὴς ὢν καὶ δυνάμενος λαμβάνειν. ἀλλ' ἄν σοι δόξῃ,
(a)-judge being and being-able to-take but if to-you it-seems
ἐκεῖνο μόνον σκεπτώμεθα, ἵνα κεκρυμμένως, ἵν' ἀσφαλῶς,
that only let-us-consider that secretly that safely
ἵνα μή τις γνῷ.
that not anyone may-know(-it)

12 τὸ γὰρ κλέψαι οὐδ' αὐτὸς Ἐπίκουρος ἀποφαίνει κακόν,
the for to-steal not-even himself Epicurus declares evil
ἀλλὰ τὸ ἐμπεσεῖν· καὶ ὅτι πίστιν περὶ τοῦ λαθεῖν
but the to-be-caught and because assurance about the to-escape-notice
λαβεῖν ἀδύνατον, διὰ τοῦτο λέγει 'μὴ κλέπτετε.'
to-get (is)-impossible because-of this he-says not steal

13 ἀλλ' 'ἐγώ σοι λέγω, ὅτι ἐὰν κομψῶς καὶ περιεσταλμένως
but I to-you say that if elegantly and discreetly
γίνηται, λησόμεθα·' εἶτα καὶ 'φίλους ἐν τῇ Ῥώμῃ
it-is-done we-shall-escape-notice then also friends in — Rome

ἔχομεν δυνατοὺς καὶ φίλας᾽ καὶ ‘οἱ Ἕλληνες ἀδρανεῖς
we-have powerful and women-friends and the Greeks weak
εἰσιν· οὐδεὶς τολμήσει ἀναβῆναι τούτου ἕνεκα.᾽
are no-one will-dare to-go-up of-this for-the-sake
τί ἀπέχῃ τοῦ ἰδίου ἀγαθοῦ; ἄφρον ἐστὶ τοῦτο, 14
why do-you-abstain-from the own good senseless is this
ἠλίθιόν ἐστιν. ἀλλ᾽ οὐδ᾽ ἂν λέγῃς μοι, ὅτι ἀπέχῃ,
stupid it-is but not-even if you-tell me that you-abstain
πιστεύσω σοι.
I-shall-believe you
ὡς γὰρ ἀδύνατόν ἐστι τῷ ψευδεῖ φαινομένῳ συγκαταθέσθαι 15
as for impossible it-is to-the false appearing to-assent
καὶ ἀπὸ τοῦ ἀληθοῦς ἀπονεῦσαι, οὕτως ἀδύνατόν ἐστι
and from the true to-turn-away so impossible it-is
τοῦ φαινομένου ἀγαθοῦ ἀποστῆναι. ὁ πλοῦτος δ᾽
from-the apparent good to-stand-away the wealth but
ἀγαθὸν καὶ οἱονανεὶ τὸ ποιητικώτατόν γε τῶν ἡδονῶν.
(is)-good and as-it-were the most-productive at-least of-the pleasures
διὰ τί μὴ περιποιήσῃ αὐτόν; διὰ τί δὲ μὴ τὴν 16
because-of what not are-you-to-acquire it because-of what and not the
τοῦ γείτονος γυναῖκα διαφθείρωμεν, ἂν δυνώμεθα λαθεῖν,
of-the neighbor wife are-we-to-corrupt if we-can escape-notice
ἂν δὲ φλυαρῇ ὁ ἀνήρ, καὶ αὐτὸν προσεκτραχηλίσωμεν;
if but talks-nonsense the husband also him are-we-to-throw-headlong-besides
εἰ θέλεις εἶναι φιλόσοφος οἷος δεῖ, εἴ γε τέλειος, 17
if you-wish to-be (a)-philosopher such-as it-ought(-to-be) if at-least perfect
εἰ ἀκολουθῶν σου τοῖς δόγμασιν· εἰ δὲ μή, οὐδὲν διοίσεις
if following your the judgments if but not nothing you-will-differ
ἡμῶν τῶν λεγομένων Στωικῶν· καὶ αὐτοὶ γὰρ ἄλλα
from-us the so-called Stoics also ourselves for one-thing
λέγομεν, ἄλλα δὲ ποιοῦμεν.
we-say another and we-do

18 ἡμεῖς λέγομεν τὰ καλά, ποιοῦμεν τὰ αἰσχρά· σὺ
we say the noble(-things) we-do the shameful(-things) you
τὴν ἐναντίαν διαστροφὴν ἔσῃ διεστραμμένος δογματίζων
the opposite perversion will-be perverted teaching
τὰ αἰσχρά, ποιῶν τὰ καλά.
the shameful(-things) doing the noble(-things)

19 τὸν θεόν σοι, ἐπινοεῖς Ἐπικουρείων πόλιν; ‘ἐγὼ
by-the god to-you do-you-conceive of-Epicureans (a)-city I
οὐ γαμῶ.’ ‘οὐδ’ ἐγώ· οὐ γὰρ γαμητέον.’ ἀλλ’ οὐδὲ
not marry nor I not for one-must-marry but nor
παιδοποιητέον, ἀλλ’ οὐδὲ πολιτευτέον. τί οὖν γένηται;
one-must-beget-children but nor one-must-be-a-citizen what then is-to-happen
πόθεν οἱ πολῖται; τίς αὐτοὺς παιδεύσει; τίς ἐφήβαρχος,
whence the citizens who them will-educate who superintendent-of-youths
τίς γυμνασίαρχος; τί δὲ καὶ παιδεύσει αὐτούς; ἆ
who gymnasiarch what and also will-be-educate them what
Λακεδαιμόνιοι ἐπαιδεύοντο ἢ Ἀθηναῖοι;
(the)-Lacedaemonians were-educated(-in) or (the)-Athenians

20 λάβε μοι νέον, ἄγαγε κατὰ τὰ δόγματά σου.
take me (a)-young(-man) lead(-him) according-to the judgments your
πονηρά ἐστι τὰ δόγματα, ἀνατρεπτικὰ πόλεως, λυμαντικὰ
wicked are the judgments subversive of-(a)-city destructive
οἴκων, οὐδὲ γυναιξὶ πρέποντα. ἄφες ταῦτ’, ἄνθρωπε.
of-homes not-even for-women befitting give-up these(-things) man

21 ζῇς ἐν ἡγεμονούσῃ πόλει· ἄρχειν σε δεῖ, κρίνειν δικαίως,
you-live in (a)-ruling city to-govern you must to-judge justly
ἀπέχεσθαι τῶν ἀλλοτρίων, σοὶ καλὴν γυναῖκα φαίνεσθαι
to-abstain-from the (things)-of-others to-you (a)-beautiful woman to-appear
μηδεμίαν ἢ τὴν σήν, καλὸν παῖδα μηδένα, καλὸν
none than the yours (a)-beautiful boy none (a)-beautiful
ἀργύρωμα μηδέν, χρύσωμα μηδέν.
silver-plate none gold-plate none

τούτοις σύμφωνα δόγματα ζήτησον, ἀφ' ὧν ὁρμώμενος 22
with-these agreeing judgments seek from which setting-out
ἡδέως ἀφέξῃ πραγμάτων οὕτως πιθανῶν πρὸς τὸ
gladly you-will-abstain-from things so persuasive toward the
ἀγαγεῖν καὶ νικῆσαι.
to-lead and to-overcome
ἂν δὲ πρὸς τῇ πιθανότητι τῇ ἐκείνων καὶ φιλοσοφίαν 23
if but in-addition-to the persuasiveness the their also philosophy
τινά ποτε ταύτην ἐξευρηκότες ὦμεν συνεπωθοῦσαν ἡμᾶς
some ever this having-found-out we-be pushing-together us
ἐπ' αὐτὰ καὶ ἐπιρρωννύουσαν, τί γένηται;
to them and strengthening what is-to-happen
ἐν τορεύματι τί κράτιστόν ἐστιν, ὁ ἄργυρος ἢ ἡ 24
in (a)-piece-of-chasing what best is the silver or the
τέχνη; χειρὸς οὐσία μὲν ἡ σάρξ, προηγούμενα δὲ
art of-(the)-hand (the)-essence indeed the flesh (the)-antecedent(-things) but
τὰ χειρὸς ἔργα.
the of-(the)-hand works
οὐκοῦν καὶ καθήκοντα τρισσά· τὰ μὲν πρὸς τὸ εἶναι, τὰ 25
therefore also duties (are)-threefold the indeed toward the to-be the
δὲ πρὸς τὸ ποιὰ εἶναι, τὰ δ' αὐτὰ τὰ προηγούμενα.
and toward the of-a-kind to-be the and themselves the antecedent(-things)
οὕτως καὶ ἀνθρώπου οὐ τὴν ὕλην δεῖ τιμᾶν, τὰ
so also of-man not the material (one)-must to-honor the
σαρκίδια, ἀλλὰ τὰ προηγούμενα.
bits-of-flesh but the antecedent(-things)
τίνα ἐστὶ ταῦτα; πολιτεύεσθαι, γαμεῖν, παιδοποιεῖσθαι, θεὸν 26
what are these to-be-a-citizen to-marry to-beget-children god
σέβειν, γονέων ἐπιμελεῖσθαι, καθόλου ὀρέγεσθαι, ἐκκλίνειν,
to-revere parents to-care-for in-general to-desire to-avoid

ὁρμᾶν, ἀφορμᾶν, ὡς ἕκαστον τούτων δεῖ ποιεῖν,
to-have-impulse to-have-repulsion as each of-these (one)-must to-do
ὡς πεφύκαμεν. πεφύκαμεν δὲ πῶς;
as we-are-born we-are-born and how
27 ὡς ἐλεύθεροι, ὡς γενναῖοι, ὡς αἰδήμονες. ποῖον γὰρ ἄλλο
as free as noble as self-respecting what for other
ζῷον ἐρυθριᾷ, ποῖον αἰσχροῦ φαντασίαν λαμβάνει;
creature blushes what of-(the)-shameful (an)-impression receives
28 τὴν ἡδονὴν δ' ὑπόταξαι τούτοις ὡς διάκονον, ὡς ὑπηρέτιν,
the pleasure but subordinate to-these as (a)-servant as (a)-handmaid
ἵνα προθυμίας ἐκκαλέσηται, ἵν' ἐν τοῖς κατὰ φύσιν
that eagerness it-may-call-forth that in the according-to nature
ἔργοις παρακρατῇ.
works it-may-hold-(us)-fast
29 ἀλλ' ἐγὼ πλούσιός εἰμι καὶ οὐδενὸς χρεία μοί ἐστιν.
but I rich am and of-nothing (a)-need to-me is
— τί οὖν ἔτι προσποιῇ φιλοσοφεῖν; ἀρκεῖ τὰ χρυσώματα
why then still do-you-pretend to-philosophize suffice the gold-plate
καὶ τὰ ἀργυρώματα· τί σοι χρεία δογμάτων;
and the silver-plate what to-you (the)-need of-judgments
30 — ἀλλὰ καὶ κριτής εἰμι τῶν Ἑλλήνων. — οἶδας
but also judge I-am of-the Greeks do-you-know
κρίνειν; τί σε ἐποίησεν εἰδέναι; — Καῖσάρ μοι
to-judge what you made to-know Caesar to-me
κωδίκελλον ἔγραψεν. — Γραψάτω σοι, ἵνα κρίνῃς περὶ
(a)-codicil wrote let-him-write to-you that you-may-judge about
τῶν μουσικῶν· καὶ τί σοι ὄφελος;
the musical(-matters) and what to-you (the)-benefit
31 ὅμως δὲ πῶς κριτὴς ἐγένου; τὴν τίνος χεῖρα
nevertheless but how judge did-you-become the whose hand
καταφιλήσας, τὴν Συμφόρου ἢ τὴν Νουμηνίου; τίνος πρὸ
having-kissed the of-Symphorus or the of-Numenius whose before

τοῦ κοιτῶνος κοιμηθείς; τίνι πέμψας δῶρα; εἶτα οὐκ
the bedchamber having-slept to-whom having-sent gifts then not
αἰσθάνῃ, ὅτι τοσούτου ἄξιόν ἐστι κριτὴν εἶναι ὅσου
do-you-perceive that so-much worth it-is judge to-be as-much-as
Νουμήνιος; — ἀλλὰ δύναμαι ὃν θέλω εἰς φυλακὴν βαλεῖν.
Numenius but I-can whom I-wish into prison throw
— ὡς λίθον. — ἀλλὰ δύναμαι ξυλοκοπῆσαι ὃν θέλω. 32
like (a)-stone but I-can cudgel whom I-wish
— ὡς ὄνον. οὐκ ἔστι τοῦτο ἀνθρώπων ἀρχή.
like (an)-ass not is this of-men (the)-rule
ὡς λογικῶν ἡμῶν ἄρξον δεικνὺς ἡμῖν τὰ συμφέροντα 33
as rational(-beings) us rule showing us the advantageous(-things)
καὶ ἀκολουθήσομεν· δείκνυε τὰ ἀσύμφορα καὶ
and we-will-follow show the disadvantageous(-things) and
ἀποστραφησόμεθα.
we-will-turn-away
ζηλωτὰς ἡμᾶς κατασκεύασον σεαυτοῦ ὡς Σωκράτης 34
emulators us make of-yourself as Socrates
ἑαυτοῦ. ἐκεῖνος ἦν ὁ ὡς ἀνθρώπων ἄρχων, ὁ
of-himself he was the(-one) as of-men ruler the(-one)
κατεσκευακὼς ὑποτεταχότας αὐτῷ τὴν ὄρεξιν τὴν αὑτῶν,
having-made having-subordinated to-him the desire the their-own
τὴν ἔκκλισιν, τὴν ὁρμήν, τὴν ἀφορμήν.
the aversion the impulse the repulsion
‘τοῦτο ποίησον, τοῦτο μὴ ποιήσῃς· εἰ δὲ μή, εἰς φυλακήν 35
this do this not do if but not into prison
σε βαλῶ.’ οὐκέτι ὡς λογικῶν ἡ ἀρχὴ γίνεται.
you I-will-throw no-longer as of-rational(-beings) the rule becomes
ἀλλ’ ‘ὡς ὁ Ζεὺς διέταξεν, τοῦτο ποίησον· ἂν δὲ μὴ 36
but as — Zeus ordained this do if but not
ποιήσῃς, ζημιωθήσῃ, βλαβήσῃ.’ ποίαν βλάβην; ἄλλην
you-do you-will-be-penalized you-will-be-harmed what-sort-of harm other

οὐδεμίαν, ἀλλὰ τὸ μὴ ποιῆσαι ἃ δεῖ· ἀπολέσεις τὸν
none but the not to-do what (one)-must you-will-lose the
πιστόν, τὸν αἰδήμονα, τὸν κόσμιον. τούτων ἄλλας
faithful(-man) the self-respecting(-man) the orderly(-man) than-these other
βλάβας μείζονας μὴ ζήτει.
harms greater not seek

πῶς πρὸς τὰς φαντασίας γυμναστέον

VIII · HOW WE MUST TRAIN AGAINST IMPRESSIONS

We drill against sophistical questions, and we should drill daily against impressions, which put questions too. A son's death, a disinheritance, and a sentence from Caesar are outside choice and not evil; grief at them is within choice and evil, and bearing them nobly is good, and so trained we will assent only to a cognitive impression. Report only what happened, the son died, the ship was lost, and add nothing about misfortune; to the complaint that Zeus does wrong, Zeus made us enduring and great-souled and opened the door for us when things do not suit. Italicus, the Romans' supposed philosopher, once raged at his slaves in Epictetus' presence, saying they would make him like Epictetus.

1 ὡς πρὸς τὰ ἐρωτήματα τὰ σοφιστικὰ γυμναζόμεθα, οὕτως
as against the questions the sophistical we-exercise-ourselves so
καὶ πρὸς τὰς φαντασίας καθ' ἡμέραν ἔδει γυμνάζεσθαι·
also against the impressions every day (we)-ought to-exercise-ourselves
προτείνουσι γὰρ ἡμῖν καὶ αὗται ἐρωτήματα.
put-forward for to-us also these questions
2 ὁ υἱὸς ἀπέθανε τοῦ δεῖνος. ἀπόκριναι 'ἀπροαίρετον, οὐ
the son died of-the so-and-so answer outside-choice not
κακόν.' ὁ πατὴρ τὸν δεῖνα ἀποκληρονόμον ἀπέλιπεν.
evil the father the so-and-so disinherited left

τί σοι δοκεῖ; ‘ἀπροαίρετον, οὐ κακόν.’ Καῖσαρ αὐτὸν
what to-you does-it-seem outside-choice not evil Caesar him
κατέκρινεν.
condemned

‘ἀπροαίρετον, οὐ κακόν.’ ἐλυπήθη ἐπὶ τούτοις. ‘προαιρετικόν, 3
outside-choice not evil he-was-grieved at these(-things) within-choice
κακόν.’ γενναίως ὑπέμεινεν. ‘προαιρετικόν, ἀγαθόν.’
evil nobly he-endured(-it) within-choice good

κἂν οὕτως ἐθιζώμεθα, προκόψομεν· οὐδέποτε γὰρ ἄλλῳ 4
and-if so we-become-accustomed we-shall-advance never for to-another
συγκαταθησόμεθα ἢ οὗ φαντασία καταληπτικὴ
shall-we-assent than (that)-of-which (an)-impression cognitive
γίνεται.
arises

ὁ υἱὸς ἀπέθανε. τί ἐγένετο; ὁ υἱὸς ἀπέθανεν. ἄλλο 5
the son died what happened the son died other
οὐδέν; οὐδέν. τὸ πλοῖον ἀπώλετο. τί ἐγένετο; τὸ πλοῖον
nothing nothing the ship was-lost what happened the ship
ἀπώλετο. εἰς φυλακὴν ἀπήχθη. τί γέγονεν; εἰς φυλακὴν
was-lost into prison he-was-led-off what has-happened into prison
ἀπήχθη. τὸ δ’ ὅτι ‘κακῶς πέπραχεν’
he-was-led-off the but that badly he-has-fared

ἐξ αὐτοῦ ἕκαστος προστίθησιν. ‘ἀλλ’ οὐκ ὀρθῶς ταῦτα 6
from himself each adds but not rightly these(-things)
ὁ Ζεὺς ποιεῖ.’ διὰ τί; ὅτι σε ὑπομενητικὸν ἐποίησεν,
— Zeus does because-of what because you enduring he-made
ὅτι μεγαλόψυχον, ὅτι ἀφεῖλεν αὐτῶν τὸ εἶναι κακά,
because great-souled because he-took-away from-them the to-be evils
ὅτι ἔξεστίν σοι πάσχοντι ταῦτα εὐδαιμονεῖν, ὅτι
because it-is-possible for-you suffering these(-things) to-be-happy because

σοι τὴν θύραν ἤνοιξεν, ὅταν σοι μὴ ποιῇ; ἄνθρωπε,
for-you the door he-opened when for-you not it-suits man
ἔξελθε καὶ μὴ ἐγκάλει.
go-out and not accuse

7 πῶς ἔχουσι Ῥωμαῖοι πρὸς φιλοσόφους ἂν θέλῃς γνῶναι,
how are-disposed (the)-Romans toward philosophers if you-wish to-know
ἄκουσον. Ἰταλικὸς ὁ μάλιστα δοκῶν αὐτῶν φιλόσοφος
hear Italicus the(-one) most seeming of-them (a)-philosopher
εἶναι παρόντος ποτέ μου χαλεπήνας τοῖς ἰδίοις, ὡς
to-be being-present once me having-got-angry with-the own(-slaves) as
ἀνήκεστα πάσχων, ‘οὐ δύναμαι,’ ἔφη, ‘φέρειν· ἀπόλλυτέ
incurable(-things) suffering not I-can he-said bear(-it) you-are-destroying
με, ποιήσετέ με τοιοῦτον γενέσθαι,’ δείξας ἐμέ.
me you-will-make me such to-become pointing-to me

πρός τινα ῥήτορα ἀνιόντα εἰς Ῥώμην ἐπὶ δίκῃ

IX · TO A RHETORICIAN GOING UP TO ROME FOR A LAWSUIT

A rhetorician bound for Rome to contest an honor asks Epictetus' opinion. Epictetus has no theorem for winning, only for faring well, since right judgments make every action right. He asks when the man ever examined his own judgments, as a child, a youth, or an orator, and tells him a passing visit to a philosopher teaches nothing. Epictetus is richer than him, needing neither silver nor a patron; the man who wants many things is like a child whose fistful of figs will not come out of the jar.

1 εἰσελθόντος δέ τινος πρὸς αὐτόν, ὃς εἰς Ῥώμην ἀνῄει
having-come-in and someone to him who to Rome was-going-up
δίκην ἔχων περὶ τιμῆς τῆς αὑτοῦ, πυθόμενος τὴν αἰτίαν,
(a)-suit having about honor the his-own having-learned the reason

διʼ ἣν ἄνεισιν, ἐπερωτήσαντος ἐκείνου, τίνα γνώμην
because-of which he-is-going-up having-asked he what opinion
ἔχει περὶ τοῦ πράγματος,
he-has about the matter
εἴ μου πυνθάνῃ, τί πράξεις ἐν Ῥώμῃ, φησίν, πότερον 2
if me you-ask what you-will-do in Rome he-says whether
κατορθώσεις ἢ ἀποτεύξῃ, θεώρημα πρὸς τοῦτο οὐκ ἔχω·
you-will-succeed or you-will-fail (a)-theorem for this not I-have
εἰ δὲ πυνθάνῃ, πῶς πράξεις, τοῦτο εἰπεῖν, ὅτι, εἰ μὲν
if but you-ask how you-will-fare this to-say(-I-can) that if indeed
ὀρθὰ δόγματα ἔχεις, καλῶς, εἰ δὲ φαῦλα, κακῶς. παντὶ
right judgments you-have well if but bad badly to-everyone
γὰρ αἴτιον τοῦ πράσσειν τι δόγμα.
for (the)-cause of-the to-do anything (a)-judgment
τί γάρ ἐστιν, ὃ ἐπεθύμησας προστάτης χειροτονηθῆναι 3
what for is(-it) which you-desired (as)-patron to-be-elected
Κνωσίων; τὸ δόγμα. τί ἐστιν, διʼ ὃ νῦν εἰς Ῥώμην
of-Cnossians the judgment what is(-it) because-of which now to Rome
ἀνέρχῃ; τὸ δόγμα. καὶ μετὰ χειμῶνος καὶ κινδύνου καὶ
you-are-going-up the judgment and with winter and danger and
ἀναλωμάτων; — ἀνάγκη γάρ ἐστιν. — τίς σοι λέγει τοῦτο;
expenses necessity for it-is who to-you says this
τὸ δόγμα. οὐκοῦν εἰ πάντων αἴτια τὰ δόγματα, φαῦλα 4
the judgment therefore if of-all causes the judgments bad
δέ τις ἔχει δόγματα, οἷον ἂν ᾖ τὸ αἴτιον, τοιοῦτον
and anyone has judgments such-as — may-be the cause such
καὶ τὸ ἀποτελούμενον.
also the effect
ἆρʼ οὖν πάντες ἔχομεν ὑγιῆ δόγματα καὶ σὺ καὶ 5
(is-it)-that then all have-we sound judgments both you and
ὁ ἀντίδικός σου; καὶ πῶς διαφέρεσθε; ἀλλὰ σὺ μᾶλλον
the opponent your and how do-you-differ but you rather

ἢ ἐκεῖνος; διὰ τί; δοκεῖ σοι. κἀκείνῳ καὶ τοῖς
than he because-of what it-seems to-you to-him-too and to-the
μαινομένοις. τοῦτο πονηρὸν κριτήριον.
madmen this (is-a)-bad criterion
6 ἀλλὰ δεῖξόν μοι, ὅτι ἐπίσκεψίν τινα καὶ ἐπιμέλειαν
but show me that examination some and care
πεποίησαι τῶν σαυτοῦ δογμάτων. καὶ ὡς νῦν εἰς Ῥώμην
you-have-made of-the your-own judgments and as now to Rome
πλεῖς ἐπὶ τῷ προστάτης εἶναι Κνωσίων καὶ οὐκ ἐξαρκεῖ
you-sail for the patron to-be of-Cnossians and not suffices
σοι μένειν ἐν οἴκῳ τὰς τιμὰς ἔχοντι ἃς εἶχες, ἀλλὰ
to-you to-stay at home the honors having which you-had but
μείζονός τινος ἐπιθυμεῖς καὶ ἐπιφανεστέρου, πότε οὕτως
greater something you-desire and more-conspicuous when so
ἔπλευσας ὑπὲρ τοῦ τὰ δόγματα ἐπισκέψασθαι τὰ σαυτοῦ
did-you-sail for the the judgments to-examine the your-own
καὶ εἴ τι φαῦλον ἔχεις, ἐκβαλεῖν;
and if something bad you-have to-cast-out
7 τίνι προσελήλυθας τούτου ἕνεκα; ποῖον χρόνον
to-whom have-you-gone of-this for-the-sake what-sort-of time
ἐπέταξας σαυτῷ, ποίαν ἡλικίαν; ἔπελθέ σου τοὺς
did-you-assign yourself what-sort-of age go-over your the
χρόνους, εἰ ἐμὲ αἰσχύνῃ, αὐτὸς πρὸς σαυτόν.
times if me you-are-ashamed-before yourself to yourself
8 ὅτε παῖς ἦς, ἐξήταζες τὰ σαυτοῦ δόγματα; οὐχὶ δ’
when (a)-child you-were did-you-examine the your-own judgments not but
ὡς πάντα ποιεῖς, ἐποίεις ἃ ἐποίεις; ὅτε δὲ μειράκιον
as all(-things) you-do did-you-do what you-did when but (a)-lad
ἤδη καὶ τῶν ῥητόρων ἤκουες καὶ αὐτὸς ἐμελέτας, τί
already and the rhetors you-heard and yourself you-practiced what
σοι λείπειν ἐφαντάζου;
to-you to-be-lacking did-you-imagine

ὅτε δὲ νεανίσκος καὶ ἤδη ἐπολιτεύου καὶ δίκας 9
when and (a)-young-man and already you-took-part-in-public-life and suits
αὐτὸς ἔλεγες καὶ εὐδοκίμεις, τίς σοι ἔτι ἴσος ἐφαίνετο;
yourself pleaded and were-in-good-repute who to-you still equal appeared
ποῦ δ' ἂν ἠνέσχου ὑπό τινος ἐξεταζόμενος, ὅτι
where and — would-you-have-endured by anyone being-examined that
πονηρὰ ἔχεις δόγματα;
bad you-have judgments
τί οὖν σοι θέλεις εἴπω; — βοήθησόν μοι εἰς τὸ 10
what then to-you do-you-wish I-should-say help me in the
πρᾶγμα. — οὐκ ἔχω πρὸς τοῦτο θεωρήματα· οὐδὲ σύ, εἰ
matter not I-have for this theorems nor you if
τούτου ἕνεκα ἐλήλυθας πρὸς ἐμέ, ὡς πρὸς φιλόσοφον
of-this for-the-sake you-have-come to me as to (a)-philosopher
ἐλήλυθας, ἀλλ' ὡς πρὸς λαχανοπώλην, ἀλλ' ὡς πρὸς σκυτέα.
you-have-come but as to (a)-greengrocer but as to (a)-cobbler
— πρὸς τί οὖν ἔχουσιν οἱ φιλόσοφοι θεωρήματα; — πρὸς 11
for what then have the philosophers theorems for
τοῦτο, ὅ τι ἂν ἀποβῇ, τὸ ἡγεμονικὸν ἡμῶν κατὰ φύσιν
this what ever — turns-out the ruling-faculty our according-to nature
ἔχειν καὶ διεξάγειν. μικρόν σοι δοκεῖ τοῦτο; — οὔ· ἀλλὰ
to-be and to-live small to-you does-it-seem this no but
τὸ μέγιστον. — τί οὖν; ὀλίγου χρόνου χρείαν ἔχει καὶ
the greatest what then of-little time need has(-it) and
ἔστι παρερχόμενον αὐτὸ λαβεῖν; εἰ δύνασαι, λάμβανε.
is-it-possible passing-by it take if you-can take(-it)
εἶτ' ἐρεῖς 'συνέβαλον Ἐπικτήτῳ ὡς λίθῳ, ὡς ἀνδριάντι.' 12
then you-will-say I-met Epictetus as (a)-stone as (a)-statue
εἶδες γάρ με καὶ πλέον οὐδέν. ἀνθρώπῳ δ' ὡς ἀνθρώπῳ
you-saw for me and more nothing (a)-man but as (a)-man

συμβάλλει ὁ τὰ δόγματα αὐτοῦ καταμανθάνων καὶ
meets the(-one) the judgments his learning and
ἐν τῷ μέρει τὰ ἴδια δεικνύων.
in the turn the own showing

13 κατάμαθέ μου τὰ δόγματα, δεῖξόν μοι τὰ σὰ καὶ οὕτως
learn my the judgments show me the yours and so
λέγε συμβεβληκέναι μοι. ἐλέγξωμεν ἀλλήλους· εἴ τι ἔχω
say to-have-met me let-us-refute each-other if some I-have
κακὸν δόγμα, ἄφελε αὐτό· εἴ τι ἔχεις, θὲς εἰς τὸ
bad judgment remove it if some you-have put(-it) into the
μέσον. τοῦτό ἐστι φιλοσόφῳ συμβάλλειν.
middle this is (a)-philosopher to-meet

14 οὔ· ἀλλὰ ‘πάροδός ἐστι καὶ ἕως τὸ πλοῖον μισθούμεθα,
no but (a)-passing-visit it-is and while the ship we-are-hiring
δυνάμεθα καὶ Ἐπίκτητον ἰδεῖν· ἴδωμεν, τί ποτε λέγει.’
we-can also Epictetus see let-us-see what ever he-says
εἶτ’ ἐξελθὼν ‘οὐδὲν ἦν ὁ Ἐπίκτητος, ἐσολοίκιζεν,
then having-gone-out nothing was — Epictetus he-committed-solecisms
ἐβαρβάριζεν.’ τίνος γὰρ ἄλλου κριταὶ εἰσέρχεσθε;
he-spoke-barbarously of-what for else (as)-judges do-you-come-in

15 ‘ἀλλ’ ἂν πρὸς τούτοις,’ φησίν, ‘ὦ, ἀγρὸν οὐχ ἕξω ὡς
but if besides these(-things) he-says I-be field not I-shall-have as
οὐδὲ σύ, ποτήρια ἀργυρᾶ οὐχ ἕξω ὡς οὐδὲ σύ, κτήνη
nor you cups silver not I-shall-have as nor you beasts
καλὰ ὡς οὐδὲ σύ.’
fine as nor you

16 πρὸς ταῦτα ἴσως ἀρκεῖ ἐκεῖνο εἰπεῖν ὅτι ‘ἀλλὰ χρείαν
to these perhaps suffices that to-say that but need
αὐτῶν οὐκ ἔχω· σὺ δ’ ἂν πολλὰ κτήσῃ, ἄλλων χρείαν
of-them not I-have you but if many(-things) you-acquire of-others need
ἔχεις, θέλεις οὐ θέλεις, πτωχότερός μου.’
you-have you-wish(-or) not you-wish poorer than-me

— τίνος οὖν ἔχω χρείαν; — τοῦ σοὶ μὴ παρόντος· 17
of-what then have-I need of-the(-thing) to-you not present
τοῦ εὐσταθεῖν, τοῦ κατὰ φύσιν ἔχειν τὴν διάνοιαν, τοῦ
the to-be-steady the according-to nature to-have the mind the
μὴ ταράττεσθαι.
not to-be-troubled
πάτρων, οὐ πάτρων, τί μοι μέλει; σοὶ μέλει. 18
patron not patron what to-me does-it-matter to-you it-matters
πλουσιώτερός σου εἰμί· οὐκ ἀγωνιῶ, τί φρονήσει περὶ
richer than-you I-am not I-am-anxious what will-think about
ἐμοῦ ὁ Καῖσαρ· οὐδένα κολακεύω τούτου ἕνεκα. ταῦτα
me — Caesar no-one I-flatter of-this for-the-sake these(-things)
ἔχω ἀντὶ τῶν ἀργυρωμάτων, ἀντὶ τῶν χρυσωμάτων.
I-have instead-of the silver-plate instead-of the gold-plate
σὺ χρυσᾶ σκεύη, ὀστράκινον τὸν λόγον, τὰ δόγματα, τὰς
you golden vessels earthen the reason the judgments the
συγκαταθέσεις, τὰς ὁρμάς, τὰς ὀρέξεις.
assents the impulses the desires
ὅταν δὲ ταῦτα ἔχω κατὰ φύσιν, διὰ τί μὴ 19
when and these(-things) I-have according-to nature because-of what not
φιλοτεχνήσω καὶ περὶ τὸν λόγον; εὐσχολῶ γάρ· οὐ
shall-I-take-pains also about the reasoning I-have-leisure for not
περισπᾶταί μου ἡ διάνοια. τί ποιήσω μὴ περισπώμενος;
is-distracted my the mind what shall-I-do not being-distracted
τούτου τί ἀνθρωπικώτερον ἔχω;
than-this what more-human have-I
ὑμεῖς ὅταν μηδὲν ἔχητε, ταράσσεσθε, εἰς θέατρον εἰσέρχεσθε 20
you when nothing you-have are-troubled into (the)-theater you-go
ἢ ἀναλύετε· διὰ τί ὁ φιλόσοφος μὴ ἐξεργάσηται
or you-wander-about because-of what the philosopher not should-work-out
τὸν αὑτοῦ λόγον;
the his-own reasoning

21 σὺ κρυστάλλινα, ἐγὼ τὰ τοῦ Ψευδομένου· σὺ
you crystal(-vessels) I the(-sayings) of-the Liar you
μούρρινα, ἐγὼ τὰ τοῦ Ἀποφάσκοντος. σοὶ πάντα
murrhine(-vessels) I the(-sayings) of-the Denier to-you all(-things)
μικρὰ φαίνεται ἃ ἔχεις, ἐμοὶ τὰ ἐμὰ πάντα μεγάλα.
small appear which you-have to-me the mine all great
ἀπλήρωτός σου ἐστὶν ἡ ἐπιθυμία, ἡ ἐμὴ πεπλήρωται.
insatiable your is the desire the mine has-been-satisfied
22 τοῖς παιδίοις εἰς στενόβρογχον κεράμιον καθιεῖσιν τὴν
to-the little-children into (a)-narrow-necked jar letting-down the
χεῖρα καὶ ἐκφέρουσιν ἰσχαδοκάρυα τοῦτο συμβαίνει· ἂν
hand and bringing-out dried-figs-and-nuts this happens if
πληρώσῃ τὴν χεῖρα, ἐξενεγκεῖν οὐ δύναται, εἶτα κλάει.
he-fills the hand bring(-it)-out not he-can then he-weeps
ἄφες ὀλίγα ἐξ αὐτῶν καὶ ἐξοίσεις. καὶ σὺ ἄφες
let-go (a)-few of them and you-will-bring(-it)-out also you let-go
τὴν ὄρεξιν· μὴ πολλῶν ἐπιθύμει καὶ οἴσεις.
the desire not many(-things) desire and you-will-carry(-them)-off

πῶς φέρειν δεῖ τὰς νόσους

X · HOW WE MUST BEAR ILLNESSES

Each judgment must be ready when it is needed, as the old verses bid us review each day's deeds before sleep. Fever is the test of philosophy, not a reason to drop it: the god asks for proof that we trained lawfully. The doctor can stop us from drinking, but not from thirsting well. To have fever well is to blame neither god nor man and to await death calmly, without flattering the doctor, since he serves the body as a cobbler serves the foot. Two judgments must be at hand: nothing outside choice is good or evil, and we must follow events, not lead them; how a brother treats us is his affair, how we deal with him ours.

ἑκάστου δόγματος ὅταν ἡ χρεία παρῇ, πρόχειρον αὐτὸ ἔχειν 1
of-each judgment when the need is-present ready it to-have
δεῖ· ἐπ᾽ ἀρίστῳ τὰ περὶ ἀρίστου, ἐν βαλανείῳ
(one)-must at breakfast the(-judgments) about breakfast in (the)-bath
τὰ περὶ βαλανείου, ἐν κοίτῃ τὰ περὶ κοίτης.
the(-judgments) about (the)-bath in bed the(-judgments) about bed

μηδ᾽ ὕπνον μαλακοῖσιν ἐπ᾽ ὄμμασι προσδέξασθαι,
nor sleep soft upon eyes to-admit
πρὶν τῶν ἡμερινῶν ἔργων λογίσασθαι ἕκαστα·
before of-the day's works to-reckon each

‘πῇ παρέβην; τί δ᾽ ἔρεξα; τί μοι δέον οὐ τετέλεσται;’ 3
where did-I-transgress what and did-I-do what to-me needful not has-been-accomplished
ἀρξάμενος δ᾽ ἀπὸ τοῦδε† ἐπέξιθι· καὶ μετέπειτα δειλὰ
having-begun and from this go-through and afterward bad(-things)
μὲν† ῥέξας ἐπιπλήσσεο, χρηστὰ δὲ τέρπου.
indeed having-done rebuke(-yourself) good(-things) but rejoice
καὶ τούτους τοὺς στίχους κατέχειν χρηστικῶς, οὐχ ἵνα 4
and these the verses to-hold-fast usefully not that
δι᾽ αὐτῶν ἀναφωνῶμεν, ὡς διὰ τοῦ Παιὰν Ἄπολλον.
through them we-may-cry-out as through the Paean Apollo
πάλιν ἐν πυρετῷ τὰ πρὸς τοῦτο·
again in fever the(-judgments) for this
μή, ἂν πυρέξωμεν, ἀφιέναι πάντα καὶ ἐπιλανθάνεσθαι· 5
not if we-have-a-fever to-let-go all(-things) and to-forget
‘ἂν ἐγὼ ἔτι φιλοσοφήσω, ὃ θέλει γινέσθω. πού ποτ᾽
if I still shall-philosophize what it-will let-it-happen somewhere ever
ἀπελθόντα τοῦ σωματίου ἐπιμελεῖσθαι†’
having-gone-away of-the poor-body to-take-care

6 εἴ τε καὶ πυρετὸς οὐκ ἔρχεται. τὸ δὲ φιλοσοφῆσαι τί
if — even fever not comes the and to-philosophize what
ἐστιν; οὐχὶ παρασκευάσασθαι πρὸς τὰ συμβαίνοντα;
is(-it) not to-prepare for the(-things) happening
οὐ παρακολουθεῖς οὖν, ὅτι τοιοῦτόν τι λέγεις ‘ἂν
not do-you-follow then that such something you-say if
ἔτι ἐγὼ παρασκευάσωμαι πρὸς τὸ πράως φέρειν τὰ
still I prepare(-myself) for the meekly to-bear the
συμβαίνοντα, ὃ θέλει γινέσθω’; οἷον εἴ τις πληγὰς
(things)-happening what it-will let-it-happen such-as if anyone blows
λαβὼν ἀποσταίη τοῦ παγκρατιάζειν.
having-got should-give-up the to-practice-the-pancratium

7 ἀλλ’ ἐκεῖ μὲν ἔξεστι καταλῦσαι καὶ μὴ δέρεσθαι, ἐνθάδε
but there indeed it-is-possible to-break-off and not to-be-flayed here
δ’ ἂν καταλύσωμεν φιλοσοφοῦντες, τί ὄφελος; τί οὖν
but if we-break-off philosophizing what (the)-benefit what then
δεῖ λέγειν αὐτὸν ἐφ’ ἑκάστου τῶν τραχέων; ὅτι
(one)-must to-say oneself in each of-the rough(-things) that
‘ἕνεκα τούτου ἐγυμναζόμην, ἐπὶ τοῦτο ἤσκουν.’
for-the-sake of-this I-was-exercising for this I-was-training

8 ὁ θεός σοι λέγει ‘δός μοι ἀπόδειξιν, εἰ νομίμως ἠθλησας,
the god to-you says give me proof if lawfully you-competed
εἰ ἔφαγες ὅσα δεῖ, εἰ ἐγυμνάσθης, εἰ τοῦ ἀλείπτου
if you-ate as-much-as (one)-must if you-were-exercised if the trainer
ἤκουσας·’ εἶτ’ ἐπ’ αὐτοῦ τοῦ ἔργου καταμαλακίζῃ; νῦν
you-heard then on itself the work do-you-turn-soft now
τοῦ πυρέττειν καιρός ἐστιν, τοῦτο καλῶς γινέσθω· τοῦ
of-the to-have-fever (the)-time is this well let-it-happen of-the
διψᾶν, δίψα καλῶς· τοῦ πεινᾶν, πείνα καλῶς.
to-thirst thirst well of-the to-hunger hunger well

οὐκ ἔστιν ἐπὶ σοί; τίς σε κωλύσει; ἀλλὰ πιεῖν μὲν 9
not is(-it) up-to you who you will-hinder but to-drink indeed
κωλύσει ὁ ἰατρός, καλῶς δὲ διψᾶν οὐ δύναται· καὶ
will-hinder the doctor well but to-thirst not he-can and
φαγεῖν μὲν κωλύσει, πεινᾶν δὲ καλῶς οὐ δύναται.
to-eat indeed he-will-hinder to-hunger but well not he-can
ἀλλ' οὐ φιλολογῶ; — τίνος δ' ἕνεκα φιλολογεῖς; 10
but not I-study-letters of-what and for-the-sake do-you-study-letters
ἀνδράποδον, οὐχ ἵνα εὐροῇς; οὐχ ἵνα εὐσταθῇς; οὐχ
slave not that you-may-flow-well not that you-may-be-steady not
ἵνα κατὰ φύσιν ἔχῃς καὶ διεξάγῃς;
that according-to nature you-may-be and may-live
τί κωλύει πυρέσσοντα κατὰ φύσιν ἔχειν τὸ ἡγεμονικόν; 11
what hinders (one)-having-a-fever according-to nature to-have the ruling-faculty
ἐνθάδ' ὁ ἔλεγχος τοῦ πράγματος, ἡ δοκιμασία τοῦ
here (is)-the test of-the matter the proving of-the
φιλοσοφοῦντος. μέρος γάρ ἐστι καὶ τοῦτο τοῦ βίου, ὡς
philosopher (a)-part for is also this of-the life as
περίπατος, ὡς πλοῦς, ὡς ὁδοιπορία, οὕτως καὶ πυρετός.
(a)-walk as (a)-voyage as (a)-journey so also (a)-fever
μή τι περιπατῶν ἀναγιγνώσκεις; — οὔ. — οὕτως 12
surely-not at-all walking do-you-read no so
οὐδὲ πυρέσσων. ἀλλ' ἂν καλῶς περιπατῇς, ἔχεις τὸ
neither having-a-fever but if well you-walk you-have the(-part)
τοῦ περιπατοῦντος· ἂν καλῶς πυρέξῃς, ἔχεις τὰ τοῦ
of-the (one)-walking if well you-have-fever you-have the(-parts) of-the
πυρέσσοντος.
(one)-having-fever
τί ἐστι καλῶς πυρέσσειν; μὴ θεὸν μέμψασθαι, μὴ 13
what is well to-have-fever not god to-blame not
ἄνθρωπον, μὴ θλιβῆναι ὑπὸ τῶν γινομένων, εὖ καὶ
man not to-be-afflicted by the (things)-happening well and

καλῶς προσδέχεσθαι τὸν θάνατον, ποιεῖν τὰ προστασσόμενα·
finely to-await the death to-do the (things)-prescribed
ὅταν ὁ ἰατρὸς εἰσέρχηται, μὴ φοβεῖσθαι, τί εἴπῃ, μηδ' ἂν
when the doctor comes-in not to-fear what he-may-say nor if
εἴπῃ 'κομψῶς ἔχεις,' ὑπερχαίρειν· τί γάρ σοι ἀγαθὸν εἶπεν;
he-says nicely you-are to-be-overjoyed what for to-you good did-he-say
14 ὅτε γὰρ ὑγίαινες, τί σοι ἦν ἀγαθόν; μηδ' ἂν εἴπῃ 'κακῶς
when for you-were-healthy what to-you was good nor if he-says badly
ἔχεις,' ἀθυμεῖν· τί γάρ ἐστι τὸ κακῶς ἔχειν; ἐγγίζειν τῷ
you-are to-lose-heart what for is the badly to-be to-draw-near to-the
διαλυθῆναι τὴν ψυχὴν ἀπὸ τοῦ σώματος. τί οὖν δεινόν
to-be-separated the soul from the body what then terrible
ἐστιν; ἐὰν νῦν μὴ ἐγγίσῃς, ὕστερον οὐκ ἐγγιεῖς;
is(-it) if now not you-draw-near later not will-you-draw-near
ἀλλὰ ὁ κόσμος μέλλει ἀνατρέπεσθαι σοῦ ἀποθανόντος;
but the world is-going to-be-overturned you having-died
15 τί οὖν κολακεύεις τὸν ἰατρόν; τί λέγεις 'ἐὰν σὺ θέλῃς,
why then do-you-flatter the doctor why do-you-say if you wish
κύριε, καλῶς ἔξω'; τί παρέχεις αὐτῷ ἀφορμὴν τοῦ
lord well I-shall-be why do-you-provide him (an)-occasion of-the
ἐπᾶραι ὀφρῦν; οὐχὶ δὲ τὴν αὑτοῦ ἀξίαν αὐτῷ ἀποδίδως,
to-raise (the)-brow not but the his-own worth to-him do-you-render
ὡς σκυτεῖ περὶ τὸν πόδα, ὡς τέκτονι περὶ τὴν οἰκίαν,
as to-(a)-cobbler about the foot as to-(a)-builder about the house
οὕτως καὶ τῷ ἰατρῷ περὶ τὸ σωμάτιον, τὸ οὐκ ἐμόν,
so also to-the doctor about the poor-body the not mine
τὸ φύσει νεκρόν; τούτων ὁ καιρός ἐστι τῷ πυρέσσοντι·
the by-nature dead of-these the time is for-the (one)-having-fever
ἂν ταῦτα ἐκπληρώσῃ, ἔχει τὰ αὑτοῦ.
if these(-things) he-fulfills he-has the(-things) his-own

οὐ γάρ ἐστιν ἔργον τοῦ φιλοσόφου ταῦτα τὰ ἐκτὸς 16
not for is (the)-work of-the philosopher these the external(-things)
τηρεῖν, οὔτε τὸ οἰνάριον οὔτε τὸ ἐλάδιον οὔτε τὸ
to-keep neither the little-wine nor the little-oil nor the
σωμάτιον, ἀλλὰ τί; τὸ ἴδιον ἡγεμονικόν. τὰ δ' ἔξω
poor-body but what the own ruling-faculty the but external(-things)
πῶς; μέχρι τοῦ μὴ ἀλογίστως κατὰ ταῦτα ἀναστρέφεσθαι.
how as-far-as the not irrationally in these to-conduct-oneself
ποῦ οὖν ἔτι καιρὸς τοῦ φοβεῖσθαι; ποῦ οὖν ἔτι καιρὸς 17
where then still (the)-time of-the to-fear where then still (the)-time
ὀργῆς; ποῦ φόβου περὶ τῶν ἀλλοτρίων, περὶ τῶν
of-anger where of-fear about the (things)-of-others about the
μηδενὸς ἀξίων;
(things)-of-nothing worth
δύο γὰρ ταῦτα πρόχειρα ἔχειν δεῖ· ὅτι ἔξω τῆς 18
two for these(-things) ready to-have (one)-must that outside of-the
προαιρέσεως οὐδέν ἐστιν οὔτε ἀγαθὸν οὔτε κακὸν καὶ ὅτι
choice nothing is neither good nor evil and that
οὐ δεῖ προηγεῖσθαι τῶν πραγμάτων, ἀλλ' ἐπακολουθεῖν.
not (one)-must to-lead the things but to-follow
'οὐκ ἔδει οὕτως μοι προσενεχθῆναι τὸν ἀδελφόν.' οὔ· ἀλλὰ 19
not ought so to-me to-behave the brother no but
τοῦτο μὲν ἐκεῖνος ὄψεται. ἐγὼ δ', ὡς ἂν προσενεχθῇ,
this indeed he will-see-to I but however — he-behaves
αὐτὸς ὡς δεῖ χρήσομαι τοῖς πρὸς ἐκεῖνον.
myself as (one)-must I-will-deal-with the(-things) toward him
τοῦτο γὰρ ἐμόν ἐστιν, ἐκεῖνο δ' ἀλλότριον· τοῦτο οὐδεὶς 20
this for mine is that but another's this no-one
κωλῦσαι δύναται, ἐκεῖνο κωλύεται.
hinder can that is-hindered

σποράδην τινά

XI · SCATTERED SAYINGS

There are penalties ordained as if by law for those who disobey the divine governance: whoever thinks anything outside choice good or evil must envy, flatter, grieve, and lament, and yet, so bitterly punished, we cannot leave off. The poet says strangers and beggars come from Zeus, and so we should remember that a father, a brother, and every other relation have Zeus watching over them as overseer.

1 εἰσί τινες ὡς ἐκ νόμου διατεταγμέναι κολάσεις τοῖς
there-are some as by law ordained punishments for-those
ἀπειθοῦσι τῇ θείᾳ διοικήσει·
disobeying the divine administration

2 ‘ὃς ἂν ἄλλο τι ἡγήσηται ἀγαθὸν παρὰ τὰ προαιρετικά,
whoever — other anything considers good besides the (things)-within-choice
φθονείτω, ἐπιθυμείτω, κολακευέτω, ταρασσέσθω· ὃς ἂν
let-him-envy let-him-desire let-him-flatter let-him-be-troubled whoever —
ἄλλο κακόν, λυπείσθω, πενθείτω, θρηνείτω, δυστυχείτω.’
other evil let-him-grieve let-him-mourn let-him-lament let-him-be-unhappy

3 καὶ ὅμως οὕτως πικρῶς κολαζόμενοι ἀποστῆναι οὐ
and nevertheless so bitterly being-punished stand-away not
δυνάμεθα.
we-can

μέμνησο, τί λέγει ὁ ποιητὴς περὶ τοῦ ξένου· 4
remember what says the poet about the stranger

ξεῖν', οὔ μοι θέμις ἔστ', οὐδ' εἰ κακίων σέθεν ἔλθοι,
stranger not for-me right it-is not-even if (one)-worse than-you should-come
ξεῖνον ἀτιμῆσαι· πρὸς γὰρ Διός εἰσιν ἅπαντες
(a)-stranger to-dishonor from for Zeus are all
ξεῖνοί τε πτωχοί τε.
strangers both beggars and

τοῦτο οὖν καὶ ἐπὶ πατρὸς πρόχειρον ἔχειν· οὔ 5
this then also in-the-case-of (a)-father ready to-have not
μοι θέμις ἔστ' οὐδ' εἰ κακίων σέθεν ἔλθοι, πατέρ'
for-me right it-is not-even if (one)-worse than-you should-come (a)-father
ἀτιμῆσαι· πρὸς γὰρ Διός εἰσιν ἅπαντες τοῦ Πατρῴου·
to-dishonor from for Zeus are all the Paternal
καὶ ἐπ' ἀδελφῷ· πρὸς γὰρ Διός εἰσιν ἅπαντες τοῦ 6
and in-the-case-of (a)-brother from for Zeus are all the
Ὁμογνίου. καὶ οὕτως κατὰ τὰς ἄλλας σχέσεις εὑρήσομεν
Kindred and so in the other relations we-shall-find
ἐπόπτην τὸν Δία.
(as)-overseer — Zeus

περὶ ἀσκήσεως

XII · ON TRAINING

Training should not be spectacular feats like walking a tightrope, but what serves the purpose: desiring without failing and avoiding without falling in. Since habit leads us astray, we must set a contrary habit against it, leaning past the mean. A hot-tempered man should practice bearing abuse; a beginner should abstain from wine, girls, and cakes and flee the stronger temptations, testing himself only later. Impulse and assent are the second and third fields of training; an unexamined

impression should be asked for its token like a password; and an exercise done for display looks outward. As Apollonius said, when thirsty take a mouthful of cold water, spit it out, and tell no one.

1 τὰς ἀσκήσεις οὐ δεῖ διὰ τῶν παρὰ φύσιν
the exercises not (one)-must by-means-of the(-things) contrary-to nature
καὶ παραδόξων ποιεῖσθαι, ἐπεί τοι τῶν θαυματοποιῶν
and paradoxical to-make since surely from-the wonder-workers
οὐδὲν διοίσομεν οἱ λέγοντες φιλοσοφεῖν.
nothing we-shall-differ the(-ones) professing to-philosophize

2 δύσκολον γάρ ἐστι καὶ τὸ ἐπὶ σχοινίου περιπατεῖν καὶ οὐ
difficult for is also the on (a)-rope to-walk and not
μόνον δύσκολον, ἀλλὰ καὶ ἐπικίνδυνον. τούτου ἕνεκα δεῖ
only difficult but also dangerous of-this for-the-sake must
καὶ ἡμᾶς μελετᾶν ἐπὶ σχοινίου περιπατεῖν ἢ φοίνικα
also we to-practice on (a)-rope to-walk or (a)-palm-trunk
ἱστάνειν ἢ ἀνδριάντας περιλαμβάνειν;
to-set-up or statues to-embrace

3 οὐδαμῶς. οὐκ ἔστι τὸ δύσκολον πᾶν καὶ ἐπικίνδυνον
by-no-means not is the difficult all and dangerous
ἐπιτήδειον πρὸς ἄσκησιν, ἀλλὰ τὸ πρόσφορον τῷ
suitable for training but the(-thing) conducive to-the
προκειμένῳ ἐκπονηθῆναι.
(thing)-proposed to-be-worked-out

4 τί δ' ἐστὶ τὸ προκείμενον ἐκπονηθῆναι; ὀρέξει
what and is the(-thing) proposed to-be-worked-out with-desire
καὶ ἐκκλίσει ἀκωλύτως ἀναστρέφεσθαι. τοῦτο δὲ τί
and aversion unhinderedly to-conduct-oneself this and what
ἐστιν, μήτε ὀρεγόμενον ἀποτυγχάνειν μήτ' ἐκκλίνοντα
is neither desiring to-fail nor avoiding
περιπίπτειν. πρὸς τοῦτο οὖν καὶ τὴν ἄσκησιν ῥέπειν δεῖ.
to-fall-into(-it) to this then also the training to-incline must

ἐπεὶ γὰρ οὐκ ἔστιν ἀναπότευκτον σχεῖν τὴν ὄρεξιν καὶ 5
since for not it-is-possible unfailing to-have the desire and
τὴν ἔκκλισιν ἀπερίπτωτον ἄνευ μεγάλης καὶ συνεχοῦς
the aversion not-falling-into(-its-object) without great and continuous
ἀσκήσεως, ἴσθι ὅτι, ἐὰν ἔξω ἐάσῃς ἀποστρέφεσθαι
training know that if outward you-allow to-turn-aside
αὐτὴν ἐπὶ τὰ ἀπροαίρετα, οὔτε τὴν ὄρεξιν ἐπιτευκτικὴν
it to the (things)-outside-choice neither the desire successful
ἕξεις οὔτε τὴν ἔκκλισιν ἀπερίπτωτον.
will-you-have nor the aversion not-falling-into(-its-object)
καὶ ἐπεὶ τὸ ἔθος ἰσχυρὸν προηγῆται πρὸς μόνα ταῦτα 6
and since the habit (as)-strong leads toward only these(-things)
εἰθισμένων ἡμῶν χρῆσθαι ὀρέξει καὶ ἐκκλίσει, δεῖ τῷ
accustomed we to-use desire and aversion (one)-must to-the
ἔθει τούτῳ ἐναντίον ἔθος ἀντιθεῖναι καὶ ὅπου ὁ πολὺς
habit this (a)-contrary habit to-set-against and where the great
ὄλισθος τῶν φαντασιῶν, ἐκεῖ ἀντιτιθέναι τὸ ἀσκητικόν.
slipperiness of-the impressions there to-set-against the (means)-of-training
Ἑτεροκλινῶς ἔχω πρὸς ἡδονήν· ἀνατοιχήσω ἐπὶ τὸ ἐναντίον 7
inclined-the-wrong-way I-am toward pleasure I-will-heel-over to the opposite
ὑπὲρ τὸ μέτρον τῆς ἀσκήσεως ἕνεκα. ἐκκλιτικῶς ἔχω πόνου·
beyond the measure of-the training for-the-sake averse I-am to-toil
τρίψω μου καὶ γυμνάσω πρὸς τοῦτο τὰς φαντασίας
I-will-rub-down my and exercise for this the impressions
ὑπὲρ τοῦ ἀποστῆναι τὴν ἔκκλισιν ἀπὸ παντὸς τοῦ τοιούτου.
for the to-turn-away the aversion from every the such(-thing)
τίς γάρ ἐστιν ἀσκητής; ὁ μελετῶν ὀρέξει μὲν μὴ 8
who for is (a)-trainee the(-one) practicing desire indeed not
χρῆσθαι, ἐκκλίσει δὲ πρὸς μόνα τὰ προαιρετικὰ χρῆσθαι
to-use aversion but toward only the (things)-within-choice to-use

καὶ μελετῶν μᾶλλον ἐν τοῖς δυσκαταπονήτοις. καθ'
and practicing more in the hard-to-master(-things) according-to
ὃ καὶ ἄλλῳ πρὸς ἄλλα μᾶλλον ἀσκητέον.
which also for-one for different(-things) more one-must-train
9 τί οὖν ὧδε ποιεῖ τὸ φοίνικα στῆσαι ἢ τὸ στέγην
what then here does the palm-trunk to-set-up or the tent
δερματίνην καὶ ὅλμον καὶ ὕπερον περιφέρειν;
leathern and mortar and pestle to-carry-around
10 ἄνθρωπε, ἄσκησον, εἰ γοργὸς εἶ, λοιδορούμενος
man train if hot-tempered you-are being-reviled
ἀνέχεσθαι, ἀτιμασθεὶς μὴ ἀχθεσθῆναι. εἶθ' οὕτως προβήσῃ,
to-bear(-it) being-dishonored not to-be-vexed then so you-will-progress
ἵνα, κἂν πλήξῃ σέ τις, εἴπῃς αὐτὸς πρὸς αὑτὸν ὅτι
that even-if strike you anyone you-may-say yourself to yourself that
'δόξον ἀνδριάντα περιειληφέναι.'
imagine (a)-statue to-have-embraced
11 εἶτα καὶ οἰναρίῳ κομψῶς χρῆσθαι, μὴ εἰς τὸ πολὺ πίνειν
then also little-wine elegantly to-use not for the much to-drink
(καὶ γὰρ περὶ τοῦτο ἐπαρίστεροι ἀσκηταί εἰσιν), ἀλλὰ
and for in this left-handed trainees are but
πρῶτον εἰς τὸ ἀποσχέσθαι, καὶ κορασιδίου ἀπέχεσθαι καὶ
first for the to-abstain and from-(a)-girl to-abstain and
πλακουνταρίου. εἶτά ποτε ὑπὲρ δοκιμασίας, εἰ ἄρα,
from-(a)-little-cake then at-some-time for testing if indeed
καθήσεις εὐκαίρως αὐτὸς σαυτὸν ὑπὲρ τοῦ γνῶναι,
you-will-let-down at-the-right-time you-yourself yourself for the to-know
εἰ ὁμοίως ἡττῶσίν σε αἱ φαντασίαι.
whether similarly overcome you the impressions

τὰ πρῶτα δὲ φεῦγε μακρὰν ἀπὸ τῶν ἰσχυροτέρων. ἄνισος 12
at-the first(-stage) but flee far from the stronger(-things) unequal
ἡ μάχη κορασιδίῳ κομψῷ πρὸς νέον ἀρχόμενον
the fight for-(a)-girl elegant against (a)-young(-man) beginning
φιλοσοφεῖν· χύτρα, φασί, καὶ πέτρα οὐ συμφωνεῖ.
to-philosophize (a)-pot they-say and (a)-rock not agree
μετὰ τὴν ὄρεξιν καὶ τὴν ἔκκλισιν δεύτερος τόπος ὁ 13
after the desire and the aversion (the)-second field the(-one)
περὶ τὴν ὁρμὴν καὶ ἀφορμήν· ἵν' εὐπειθὴς τῷ λόγῳ,
concerning the impulse and repulsion that obedient to-the reason
ἵνα μὴ παρὰ καιρόν, μὴ παρὰ τόπον, μὴ παρὰ ἄλλην
that not against occasion not against place not against other
τινὰ τοιαύτην συμμετρίαν.
some such proportion
τρίτος ὁ περὶ τὰς συγκαταθέσεις, ὁ πρὸς τὰ 14
third the(-one) concerning the assents the(-one) toward the
πιθανὰ καὶ ἑλκυστικά.
plausible and attractive(-things)
ὡς γὰρ ὁ Σωκράτης ἔλεγεν ἀνεξέταστον βίον μὴ ζῆν, 15
as for — Socrates used-to-say (an)-unexamined life not to-live
οὕτως ἀνεξέταστον φαντασίαν μὴ παραδέχεσθαι, ἀλλὰ
so (an)-unexamined impression not to-admit but
λέγειν 'ἔκδεξαι, ἄφες ἴδω, τίς εἶ καὶ πόθεν ἔρχῃ,' ὡς
to-say wait let(-me) I-may-see who you-are and whence you-come as
οἱ νυκτοφύλακες 'δεῖξόν μοι τὰ συνθήματα.' 'ἔχεις τὸ παρὰ
the night-watchmen show me the passwords have-you the from
τῆς φύσεως σύμβολον, ὃ δεῖ τὴν παραδεχθησομένην
the nature token which must the to-be-admitted
ἔχειν φαντασίαν;'
to-have impression

16 καὶ λοιπὸν ὅσα τῷ σώματι προσάγεται ὑπὸ
and so as-many(-things)-as to-the body are-applied by
τῶν γυμναζόντων αὐτό, ἂν μὲν ὧδέ που ῥέπῃ πρὸς
those exercising it if indeed here somewhere it-tends toward
ὄρεξιν καὶ ἔκκλισιν, εἴη ἂν καὶ αὐτὰ ἀσκητικά· ἂν
desire and aversion would-be — also themselves training-exercises if
δὲ πρὸς ἐπίδειξιν, ἔξω νενευκότος ἐστὶ καὶ ἄλλο
but toward display outward of-one-who-has-inclined it-is and other
τι θηρωμένου καὶ θεατὰς ζητοῦντος τοὺς ἐροῦντας
something hunting and spectators seeking those to-say
‘ὦ μεγάλου ἀνθρώπου.’
O great man
17 διὰ τοῦτο καλῶς ὁ Ἀπολλώνιος ἔλεγεν ὅτι ‘ὅταν
because-of this well — Apollonius used-to-say that when
θέλῃς σαυτῷ ἀσκῆσαι, διψῶν ποτε καύματος ἐφέλκυσαι
you-wish for-yourself to-train being-thirsty once in-the-heat draw-in
βρόγχον ψυχροῦ καὶ ἔκπτυσον καὶ μηδενὶ εἴπῃς.’
(a)-mouthful of-cold(-water) and spit(-it)-out and to-no-one tell

τί ἐρημία καὶ ποῖος ἔρημος

XIII · WHAT SOLITUDE IS, AND WHAT SORT OF MAN IS SOLITARY

Solitude is the state of the helpless, not of one who is alone; a man can be solitary in a Roman crowd. Zeus is with himself at the conflagration, and we too must be able to keep our own company, reviewing our relations to the divine governance. Caesar gives peace from war and piracy but not from fever, love, grief, or envy; reason promises peace from all of them, and when God stops providing, the door is open, back to the friendly elements, with no Hades. Children left alone build with potsherds and ash and are never at a loss; we should do no worse, and practice a sick man's regimen before trying to benefit others.

ἐρημία ἐστὶ κατάστασίς τις ἀβοηθήτου. οὐ γὰρ ὁ 1
loneliness is (a)-state some of-one-helpless not for the(-man)
μόνος ὢν εὐθὺς καὶ ἔρημος, ὥσπερ οὐδ᾽ ὁ ἐν
alone being (is)-at-once also lonely just-as not-even the(-man) among
πολλοῖς ὢν οὐκ ἔρημος.
many being not lonely
ὅταν γοῦν ἀπολέσωμεν ἢ ἀδελφὸν ἢ υἱὸν ἢ 2
when at-any-rate we-lose either (a)-brother or (a)-son or
φίλον, ᾧ προσαναπαυόμεθα, λέγομεν ἀπολελεῖφθαι
(a)-friend on-whom we-rest we-say to-have-been-left
ἔρημοι, πολλάκις ἐν Ῥώμῃ ὄντες, τοσούτου ὄχλου ἡμῖν
lonely often in Rome being so-great (a)-crowd us
ἀπαντῶντος καὶ τοσούτων συνοικούντων, ἔσθ᾽ ὅτε
meeting and so-many living-with(-us) (there)-are-(times) when
πλῆθος δούλων ἔχοντες.
(a)-multitude of-slaves having
θέλει γὰρ ὁ ἔρημος κατὰ τὴν ἔννοιαν ἀβοήθητός 3
means for the lonely(-man) according-to the conception helpless
τις εἶναι καὶ ἐκκείμενος τοῖς βλάπτειν βουλομένοις.
some(-one) to-be and exposed to-those to-harm wishing
διὰ τοῦτο, ὅταν ὁδεύωμεν, τότε μάλιστα ἐρήμους
because-of this when we-travel then most lonely
λέγομεν ἑαυτούς, ὅταν εἰς ληστὰς ἐμπέσωμεν. οὐ γὰρ
we-call ourselves when among robbers we-fall not for
ἀνθρώπου ὄψις ἐξαιρεῖται ἐρημίας, ἀλλὰ πιστοῦ
of-(a)-man (the)-sight removes loneliness but of-(a)-faithful(-man)
καὶ αἰδήμονος καὶ ὠφελίμου.
and self-respecting and helpful
ἐπεὶ εἰ τὸ μόνον εἶναι ἀρκεῖ πρὸς τὸ ἔρημον εἶναι, 4
since if the alone to-be suffices for the lonely to-be
λέγε ὅτι καὶ ὁ Ζεὺς ἐν τῇ ἐκπυρώσει ἔρημός ἐστι καὶ
say that also — Zeus in the conflagration lonely is and

κατακλαίει αὐτὸς ἑαυτοῦ· ‘τάλας ἐγώ, οὔτε τὴν Ἥραν
bewails himself himself wretched I neither — Hera
ἔχω οὔτε τὴν Ἀθηνᾶν οὔτε τὸν Ἀπόλλωνα οὔτε ὅλως
do-I-have nor — Athena nor — Apollo nor at-all
ἢ ἀδελφὸν ἢ υἱὸν ἢ ἔγγονον ἢ συγγενῆ.’
either (a)-brother or (a)-son or (a)-grandson or (a)-kinsman
5 ταῦτα καὶ λέγουσί τινες ὅτι ποιεῖ μόνος ἐν τῇ ἐκπυρώσει.
these(-things) also say some that he-does alone in the conflagration
οὐ γὰρ ἐπινοοῦσι διεξαγωγὴν μόνου καὶ ἀπό τινος
not for they-conceive (a)-life of-one-alone and from some
φυσικοῦ ὁρμώμενοι, ἀπὸ τοῦ φύσει κοινωνικοῦ εἶναι
natural(-principle) setting-out from the by-nature social to-be
καὶ φιλαλλήλου καὶ ἡδέως συναναστρέφεσθαι ἀνθρώποις.
and mutually-loving and gladly to-associate with-men
6 ἀλλ’ οὐδὲν ἧττον δεῖ τινα καὶ πρὸς τοῦτο παρασκευὴν
but nothing less must someone also for this (a)-preparation
ἔχειν τὸ δύνασθαι αὐτὸν ἑαυτῷ ἀρκεῖν, δύνασθαι αὐτὸν
to-have the to-be-able himself for-himself to-suffice to-be-able himself
ἑαυτῷ συνεῖναι·
with-himself to-be
7 ὡς ὁ Ζεὺς αὐτὸς ἑαυτῷ σύνεστιν καὶ ἡσυχάζει ἐφ’
as — Zeus himself with-himself is and is-at-rest by
ἑαυτοῦ καὶ ἐννοεῖ τὴν διοίκησιν τὴν ἑαυτοῦ οἵα ἐστὶ
himself and considers the administration the his-own what-sort it-is
καὶ ἐν ἐπινοίαις γίνεται πρεπούσαις ἑαυτῷ, οὕτως καὶ
and in thoughts is fitting to-himself so also
ἡμᾶς δύνασθαι αὐτοὺς ἑαυτοῖς λαλεῖν, μὴ προσδεῖσθαι
we to-be-able ourselves with-ourselves to-converse not to-need
ἄλλων, διαγωγῆς μὴ ἀπορεῖν·
of-others for-pastime not to-be-at-a-loss

ἐφιστάνειν τῇ θείᾳ διοικήσει, τῇ αὑτῶν πρὸς τἆλλα σχέσει· 8
to-attend to-the divine administration to-the our-own toward the-rest relation
ἐπιβλέπειν, πῶς πρότερον εἴχομεν πρὸς τὰ συμβαίνοντα,
to-observe how before we-were toward the (things)-happening
πῶς νῦν· τίνα ἐστὶν ἔτι τὰ θλίβοντα· πῶς ἂν
how now what are still the (things)-afflicting(-us) how —
θεραπευθῇ καὶ ταῦτα, πῶς ἐξαιρεθῇ· εἴ τινα ἐξεργασίας
may-be-cured also these how may-be-removed if some working-out
δεῖται τούτων, κατὰ τὸν αὐτῶν λόγον ἐξεργάζεσθαι.
need of-these according-to the their reason to-work(-them)-out
ὁρᾶτε γάρ, ὅτι εἰρήνην μεγάλην ὁ Καῖσαρ ἡμῖν δοκεῖ 9
you-see for that peace great — Caesar to-us seems
παρέχειν, ὅτι οὐκ εἰσὶν οὐκέτι πόλεμοι οὐδὲ μάχαι οὐδὲ
to-provide that not there-are any-longer wars nor battles nor
ληστήρια μεγάλα οὐδὲ πειρατικά, ἀλλ' ἔξεστιν πάσῃ ὥρᾳ
robberies great nor piracies but it-is-possible at-every hour
ὁδεύειν, πλεῖν ἀπ' ἀνατολῶν ἐπὶ δυσμάς.
to-travel to-sail from risings to settings
μή τι οὖν καὶ ἀπὸ πυρετοῦ δύναται ἡμῖν εἰρήνην 10
surely-not at-all then also from fever can to-us peace
παρασχεῖν, μή τι καὶ ἀπὸ ναυαγίου, μή τι
provide surely-not at-all also from shipwreck surely-not at-all
καὶ ἀπὸ ἐμπρησμοῦ ἢ ἀπὸ σεισμοῦ ἢ ἀπὸ κεραυνοῦ; ἄγε
also from fire or from earthquake or from thunderbolt come
ἀπ' ἔρωτος; οὐ δύναται. ἀπὸ πένθους; οὐ δύναται. ἀπὸ
from love not he-can from grief not he-can from
φθόνου; οὐ δύναται. ἀπ' οὐδενὸς ἁπλῶς τούτων·
envy not he-can from none simply of-these
ὁ δὲ λόγος ὁ τῶν φιλοσόφων ὑπισχνεῖται καὶ ἀπὸ τούτων 11
the but reasoning the of-the philosophers promises also from these
εἰρήνην παρέχειν. καὶ τί λέγει; 'ἄν μοι προσέχητε, ὦ
peace to-provide and what does-it-say if to-me you-attend O

ἄνθρωποι, ὅπου ἂν ἦτε, ὅ τι ἂν ποιῆτε, οὐ λυπηθήσεσθε,
men wherever — you-are what ever — you-do not you-will-be-grieved
οὐκ ὀργισθήσεσθε, οὐκ ἀναγκασθήσεσθε, οὐ κωλυθήσεσθε,
not you-will-be-angered not you-will-be-compelled not you-will-be-hindered
ἀπαθεῖς δὲ καὶ ἐλεύθεροι διάξετε ἀπὸ πάντων.'
passionless but and free you-will-live from all(-things)
12 ταύτην τὴν εἰρήνην τις ἔχων κεκηρυγμένην οὐχ ὑπὸ
this the peace anyone having proclaimed not by
τοῦ Καίσαρος (πόθεν γὰρ αὐτῷ ταύτην κηρύξαι;), ἀλλ'
— Caesar whence for to-him this to-proclaim but
ὑπὸ τοῦ θεοῦ κεκηρυγμένην διὰ τοῦ λόγου οὐκ ἀρκεῖται,
by the god proclaimed through the reasoning not he-is-content
ὅταν ᾖ μόνος, ἐπιβλέπων καὶ ἐνθυμούμενος
when he-is alone observing and pondering
13 'νῦν ἐμοὶ κακὸν οὐδὲν δύναται συμβῆναι, ἐμοὶ ληστὴς
now to-me evil none can happen for-me (a)-robber
οὐκ ἔστιν, ἐμοὶ σεισμὸς οὐκ ἔστιν, πάντα εἰρήνης
not is for-me (an)-earthquake not is all(-things) of-peace
μεστά, πάντα ἀταραξίας· πᾶσα ὁδός, πᾶσα πόλις,
full all(-things) of-freedom-from-trouble every road every city
πᾶς σύνοδος, γείτων, κοινωνὸς ἀβλαβής. ἄλλος παρέχει
every gathering neighbor partner harmless one provides
τροφάς, ᾧ μέλει, ἄλλος ἐσθῆτα, ἄλλος αἰσθήσεις
food to-whom it-is-a-care another clothing another senses
ἔδωκεν, ἄλλος προλήψεις.
gave another preconceptions
14 ὅταν δὲ μὴ παρέχῃ τἀναγκαῖα, τὸ ἀνακλητικὸν σημαίνει,
when but not he-provides the-necessities the recall he-signals
τὴν θύραν ἤνοιξεν καὶ λέγει σοι "ἔρχου." ποῦ; εἰς οὐδὲν
the door he-has-opened and says to-you come where to nothing

δεινόν, ἀλλ᾽ ὅθεν ἐγένου, εἰς τὰ φίλα καὶ συγγενῆ,
terrible but whence you-came-to-be to the friendly and kindred(-things)
εἰς τὰ στοιχεῖα.
to the elements
ὅσον ἦν ἐν σοὶ πυρός, εἰς πῦρ ἄπεισιν, ὅσον ἦν 15
as-much-as was in you of-fire to fire departs as-much-as was
γῃδίου, εἰς γῆδιον, ὅσον πνευματίου, εἰς πνευμάτιον,
of-little-earth to little-earth as-much-as of-little-breath to little-breath
ὅσον ὑδατίου, εἰς ὑδάτιον. οὐδεὶς Ἅιδης οὐδ᾽ Ἀχέρων
as-much-as of-little-water to little-water no Hades nor Acheron
οὐδὲ Κωκυτὸς οὐδὲ Πυριφλεγέθων, ἀλλὰ πάντα θεῶν
nor Cocytus nor Pyriphlegethon but all(-things) of-gods
μεστὰ καὶ δαιμόνων᾽;
full and of-daemons
ταῦτά τις ἐνθυμεῖσθαι ἔχων καὶ βλέπων τὸν ἥλιον 16
these(-things) anyone to-ponder having and seeing the sun
καὶ σελήνην καὶ ἄστρα καὶ γῆς ἀπολαύων καὶ θαλάσσης
and moon and stars and earth enjoying and sea
ἔρημός ἐστιν οὐ μᾶλλον ἢ καὶ ἀβοήθητος.
lonely is not more than also helpless
‘τί οὖν; ἄν τις ἐπελθών μοι μόνῳ ἀποσφάξῃ με;’ 17
what then if anyone having-come-upon me alone should-slaughter me
μωρέ, σὲ οὔ, ἀλλὰ τὸ σωμάτιον.
fool you no but the poor-body
ποία οὖν ἔτι ἐρημία, ποία ἀπορία; τί χείρονας ἑαυτοὺς 18
what-sort then still loneliness what-sort perplexity why worse ourselves
ποιῶμεν τῶν παιδαρίων; ἅ τινα ὅταν ἀπολειφθῇ
are-we-to-make than-the little-children which some whenever they-are-left
μόνα, τί ποιεῖ; ἅραντα ὀστράκια καὶ σποδὸν
alone what do-they-do having-picked-up potsherds and ash

οἰκοδομεῖ τί ποτε, εἶτα καταστρέφει καὶ πάλιν ἄλλο
they-build something ever then they-overturn(-it) and again another
οἰκοδομεῖ· καὶ οὕτως οὐδέποτε ἀπορεῖ διαγωγῆς.
they-build and so never are-they-at-a-loss for-pastime
19 ἐγὼ οὖν, ἂν πλεύσητε ὑμεῖς, μέλλω καθήμενος κλαίειν
I then if you-sail you am-I-going sitting to-weep
ὅτι μόνος ἀπελείφθην καὶ ἔρημος οὕτως; οὐκ ὀστράκια
that alone I-was-left and lonely so not potsherds
ἕξω, οὐ σποδόν; ἀλλ' ἐκεῖνα ὑπ' ἀφροσύνης ταῦτα
shall-I-have not ash but they by folly these(-things)
ποιεῖ, ἡμεῖς δ' ὑπὸ φρονήσεως δυστυχοῦμεν;
do we but by wisdom are-unhappy
20 πᾶσα μεγάλη δύναμις ἐπισφαλὴς τῷ ἀρχομένῳ. φέρειν
every great power (is)-dangerous to-the beginner to-bear
οὖν δεῖ τὰ τοιαῦτα κατὰ δύναμιν, ἀλλὰ κατὰ
then (one)-must the such(-things) according-to power but according-to
φύσιν.
nature
21 *** ἀλλ' οὐχὶ τῷ φθισικῷ. μελέτησόν ποτε διαγωγὴν
(lacuna) but not to-the consumptive practice once (a)-way-of-life
ὡς ἄρρωστος, ἵνα ποθ' ὡς ὑγιαίνων διαγάγῃς· ἀσίτησον,
as (an)-invalid that once as being-healthy you-may-live fast
ὑδροπότησον· ἀπόσχου ποτὲ παντάπασιν ὀρέξεως, ἵνα
drink-water abstain once entirely from-desire that
ποτὲ καὶ εὐλόγως ὀρεχθῇς. εἰ δ' εὐλόγως, ὅταν ἔχῃς
once also reasonably you-may-desire if but reasonably when you-have
τι ἐν σεαυτῷ ἀγαθόν, εὖ ὀρεχθήσῃ.
something in yourself good well you-will-desire
22 οὔ· ἀλλ' εὐθέως ὡς σοφοὶ διάγειν ἐθέλομεν καὶ ὠφελεῖν
no but at-once as wise(-men) to-live we-wish and to-benefit
ἀνθρώπους. ποίαν ὠφέλειαν; τί ποιεῖς; σαυτὸν γὰρ
men what-sort-of benefit what are-you-doing yourself for

ὠφέλησας; ἀλλὰ προτρέψαι αὐτοὺς θέλεις. σὺ γὰρ
have-you-benefited but to-exhort them you-wish you for
προτέτρεψαι; θέλεις αὐτοὺς ὠφελῆσαι.
have-you-been-exhorted you-wish them to-benefit
δεῖξον αὐτοῖς ἐπὶ σεαυτοῦ, οἵους ποιεῖ φιλοσοφία, καὶ μὴ 23
show them in yourself what-sort makes philosophy and not
φλυάρει. ἐσθίων τοὺς συνεσθίοντας ὠφέλει, πίνων τοὺς
talk-nonsense eating those eating-with(-you) benefit drinking those
πίνοντας, εἴκων πᾶσι, παραχωρῶν, ἀνεχόμενος, οὕτως
drinking yielding to-all giving-way enduring so
αὐτοὺς ὠφέλει καὶ μὴ κατεξέρα αὐτῶν τὸ σαυτοῦ φλέγμα.
them benefit and not scrape-off on-them the your-own phlegm

σποράδην τινά

XIV · SCATTERED SAYINGS

Bad tragedians cannot sing alone and some men cannot walk alone; walk by yourself, talk to yourself, and let yourself be mocked to learn who you are. A man who drinks water and tells everyone is pleasing others, not himself. Some acts are done for their own sake, others from circumstance, management, accommodation, or obstinacy. Two things must be removed from men, conceit and distrust: refutation removes conceit, as Socrates showed, and inquiry shows that serenity is possible. Horses compare speed, not fathers or fodder; among men the race is in self-respect, faithfulness, and justice, so a man boasting of his kicks is proud of a donkey's work.

ὡς οἱ κακοὶ τραγῳδοὶ μόνοι ᾄσαι οὐ δύνανται, ἀλλὰ 1
as the bad tragic-actors alone sing not can but
μετὰ πολλῶν, οὕτως ἔνιοι μόνοι περιπατῆσαι οὐ δύνανται.
with many so some alone walk-about not can

2 ἄνθρωπε, εἴ τις εἶ, καὶ μόνος περιπάτησον καὶ σαυτῷ
man if someone you-are also alone walk-about and to-yourself
λάλησον καὶ μὴ ἐν τῷ χορῷ κρύπτου.
talk and not in the chorus hide

3 σκώφθητί ποτε, περίβλεψαι, ἐνσείσθητι, ἵνα γνῷς, τίς
be-mocked sometime look-around be-shaken that you-may-know who
εἶ.
you-are

4 ὅταν τις ὕδωρ πίνῃ ἢ ποιῇ τι ἀσκητικόν, ἐκ πάσης
when anyone water drinks or does something ascetic from every
ἀφορμῆς λέγει αὐτὸ πρὸς πάντας.
occasion he-says it to all

5 ‘ἐγὼ ὕδωρ πίνω.’ διὰ γὰρ τοῦτο ὕδωρ πίνεις, διὰ
I water drink because-of for this water do-you-drink because-of
γὰρ τὸ ὕδωρ πίνειν; ἄνθρωπε, εἴ σοι λυσιτελεῖ πίνειν,
for the water to-drink man if you it-profits to-drink
πῖνε· εἰ δὲ μή, γελοίως ποιεῖς.
drink if but not ridiculously you-act

6 εἰ δὲ συμφέρει σοι καὶ πίνεις, σιώπα πρὸς τοὺς
if but it-benefits you and you-drink be-silent toward those
δυσαρεστοῦντας τοῖς ἀνθρώποις. τί οὖν; αὐτοῖς τούτοις
displeased with-the men what then (the)-very these
ἀρέσκειν θέλεις;
to-please do-you-wish

7 τῶν πραττομένων τὰ μὲν προηγουμένως πράττεται, τὰ
of-the (things)-done the indeed principally are-done the
δὲ κατὰ περίστασιν, τὰ δὲ κατ’ οἰκονομίαν, τὰ δὲ
but according-to circumstance the but by management the but
κατὰ συμπεριφοράν, τὰ δὲ κατ’ ἔνστασιν.
according-to accommodation the but by obstinacy

δύο ταῦτα ἐξελεῖν τῶν ἀνθρώπων, οἴησιν καὶ ἀπιστίαν. 8
two these(-things) to-remove from-the men conceit and distrust
οἴησις μὲν οὖν ἐστι τὸ δοκεῖν μηδενὸς προσδεῖσθαι,
conceit indeed then is the to-think of-nothing to-stand-in-need
ἀπιστία δὲ τὸ ὑπολαμβάνειν μὴ δυνατὸν εἶναι εὐροεῖν
distrust and the to-suppose not possible to-be to-flow-well
τοσούτων περιεστηκότων.
so-many(-things) standing-around(-us)
τὴν μὲν οὖν οἴησιν ἔλεγχος ἐξαιρεῖ, καὶ τοῦτο πρῶτον 9
the indeed then conceit refutation removes and this first
ποιεῖ Σωκράτης. ὅτι δ' οὐκ ἀδύνατόν ἐστι τὸ πρᾶγμα,
does Socrates that but not impossible is the matter
σκέψαι καὶ ζήτησον. οὐδέν σε βλάψει ἡ ζήτησις αὕτη·
consider and seek nothing you will-harm the seeking this
καὶ σχεδὸν τὸ φιλοσοφεῖν τοῦτ' ἔστι, ζητεῖν, πῶς ἐνδέχεται 10
and almost the to-philosophize this is to-seek how it-is-possible
ἀπαραποδίστως ὀρέξει χρῆσθαι καὶ ἐκκλίσει.
unimpededly desire to-use and aversion
'κρείσσων εἰμὶ σοῦ· ὁ γὰρ πατήρ μου ὑπατικός ἐστιν.' 11
better I-am than-you the for father my (a)-consular is
ἄλλος λέγει 'ἐγὼ δεδημάρχηκα, σὺ δ' οὔ.'
another says I have-been-tribune you but not
εἰ δ' ἵπποι ἦμεν, ἔλεγες ἂν ὅτι 'ὁ πατήρ μου ὠκύτερος 12
if but horses we-were you-would-say — that the father my swifter
ἦν' ἢ ὅτι 'ἐγὼ ἔχω πολλὰς κριθὰς καὶ χόρτον' ἢ ὅτι
was or that I have much barley and fodder or that
'κομψὰ περιτραχήλια'; εἰ οὖν ταῦτά σου λέγοντος εἶπον
elegant neck-trappings if then these you saying I-said
ὅτι 'ἔστω ταῦτα, τρέχωμεν οὖν';
that let-it-be these(-things) let-us-run then

13 ἄγε, ἐπ᾽ ἀνθρώπου οὖν οὐδέν ἐστι τοιοῦτον οἷον
come in-the-case-of (a)-man then nothing is such such-as
ἐφ᾽ ἵππου δρόμος, ἐξ οὗ γνωσθήσεται ὁ χείρων
in-the-case-of (a)-horse (a)-race from which will-be-known the worse
καὶ ὁ κρείττων; μήποτ᾽ ἐστὶν αἰδώς, πίστις, δικαιοσύνη;
and the better perhaps is self-respect faithfulness justice
14 τούτοις δείκνυε κρείττονα σεαυτόν, ἵν᾽ ὡς ἄνθρωπος ᾖ
in-these show better yourself that as (a)-man may-be
κρείττων. ἄν μοι λέγῃς ὅτι ‘μεγάλα λακτίζω,’ ἐρῶ σοι
better if to-me you-say that greatly I-kick I-will-say to-you
κἀγὼ ὅτι ‘ἐπὶ ὄνου ἔργῳ μέγα φρονεῖς.’
I-too that over (an)-ass's work great you-think

ὅτι δεῖ περιεσκεμμένως ἔρχεσθαι ἐφ᾽ ἕκαστα

XV · THAT WE MUST APPROACH EACH THING WITH FORETHOUGHT

Consider what comes before and after any undertaking. One who would win at Olympia must accept discipline, diet, dislocated hands, and perhaps defeat; a man who does not count the cost will play athlete, gladiator, and philosopher in turn like a child or an ape. Before taking up philosophy, see what it demands: sleepless nights, contempt from slaves and strangers, and the worse share in office and in court, in exchange for tranquility and freedom. One must be one man, good or bad, tending either the ruling faculty or the externals. When a man asked Rufus, after Galba's murder, whether providence governed the world now, Rufus answered that he had never built his case for providence on Galba.

1 ἑκάστου ἔργου σκόπει τὰ καθηγούμενα καὶ τὰ ἀκόλουθα
of-each work consider the antecedents and the consequents
καὶ οὕτως ἔρχου ἐπ᾽ αὐτό. εἰ δὲ μή, τὴν μὲν πρώτην
and so go to it if but not the indeed first(-time)

ἥξεις προθύμως ἅτε μηδὲν τῶν ἑξῆς ἐντεθυμημένος,
you-will-come eagerly as-having nothing of-the following considered
ὕστερον δ' ἀναφανέντων τινῶν αἰσχρῶς ἀποστήσῃ.
later but some appearing shamefully you-will-desist
'θέλω Ὀλύμπια νικῆσαι.' ἀλλὰ σκόπει τὰ καθηγούμενα 2
I-wish (the)-Olympic(-games) to-win but consider the antecedents
αὐτοῦ καὶ τὰ ἀκόλουθα· καὶ οὕτως ἄν σοι λυσιτελῇ,
of-it and the consequents and so if to-you it-profits
ἅπτου τοῦ ἔργου.
take-hold-of the work
δεῖ σε εὐτακτεῖν, ἀναγκοφαγεῖν, ἀπέχεσθαι πεμμάτων, 3
must you to-be-disciplined to-eat-by-rule to-abstain-from cakes
γυμνάζεσθαι πρὸς ἀνάγκην, ὥρᾳ τεταγμένῃ, ἐν καύματι,
to-exercise under compulsion at-(an)-hour fixed in heat
ἐν ψύχει· μὴ ψυχρὸν πίνειν, μὴ οἶνον ὅτ' ἔτυχεν· ἁπλῶς
in cold not cold(-water) to-drink not wine when it-happened simply
ὡς ἰατρῷ παραδεδωκέναι σεαυτὸν τῷ ἐπιστάτῃ·
as to-(a)-doctor to-have-handed-over yourself to-the trainer
εἶτα ἐν τῷ ἀγῶνι παρορύσσεσθαι, ἔστιν ὅτε χεῖρα 4
then in the contest to-dig-in-beside (there)-are-(times) when (a)-hand
ἐκβαλεῖν, σφυρὸν στρέψαι, πολλὴν ἀφὴν καταπιεῖν,
to-dislocate (an)-ankle to-twist much dust to-swallow
μαστιγωθῆναι· καὶ μετὰ τούτων πάντων ἔσθ' ὅτε
to-be-whipped and with these all (there)-are-(times) when
νικηθῆναι.
to-be-defeated
ταῦτα λογισάμενος, ἂν ἔτι θέλῃς, ἔρχου ἐπὶ τὸ ἀθλεῖν· 5
these(-things) having-reckoned if still you-wish go to the to-compete
εἰ δὲ μή, ὅρα ὅτι ὡς τὰ παιδία ἀναστραφήσῃ, ἃ νῦν
if but not see that like the children you-will-behave who now

μὲν ἀθλητὰς παίζει, νῦν δὲ μονομάχους, νῦν δὲ σαλπίζει,
indeed athletes play now and gladiators now and blow-trumpets
εἶτα τραγῳδεῖ ὅ τι ἂν ἴδῃ καὶ θαυμάσῃ.
then act-tragedy what ever — they-see and admire

6 οὕτως καὶ σὺ νῦν μὲν ἀθλητής, νῦν δὲ μονομάχος, εἶτα
so also you now indeed (an)-athlete now and (a)-gladiator then
φιλόσοφος, εἶτα ῥήτωρ, ὅλῃ δὲ τῇ ψυχῇ οὐδέν, ἀλλ'
(a)-philosopher then (an)-orator whole but with-the soul nothing but
ὡς ὁ πίθηκος πᾶν ὃ ἂν ἴδῃς μιμῇ καὶ ἀεί σοι
like the ape all which — you-see you-imitate and always to-you
ἄλλο ἐξ ἄλλου ἀρέσκει, τὸ σύνηθες δ' ἀπαρέσκει.
another from another pleases the familiar but displeases

7 οὐ γὰρ μετὰ σκέψεως ἦλθες ἐπί τι οὐδὲ περιοδεύσας
not for with consideration you-came to anything nor having-gone-round
ὅλον τὸ πρᾶγμα οὐδὲ βασανίσας, ἀλλ' εἰκῇ καὶ κατὰ
whole the matter nor having-tested(-it) but at-random and according-to
ψυχρὰν ἐπιθυμίαν.
(a)-cold desire

8 οὕτως τινὲς ἰδόντες φιλόσοφον καὶ ἀκούσαντές τινος οὕτως
so some having-seen (a)-philosopher and having-heard someone so
λέγοντος, ὡς Εὐφράτης λέγει (καίτοι τίς οὕτως δύναται
speaking as Euphrates speaks and-yet who so can
εἰπεῖν ὡς ἐκεῖνος;), θέλουσιν καὶ αὐτοὶ φιλοσοφεῖν.
speak as he wish also themselves to-philosophize

9 ἄνθρωπε, σκέψαι πρῶτον τί ἐστι τὸ πρᾶγμα, εἶτα καὶ
man consider first what is the matter then also
τὴν σαυτοῦ φύσιν, τί δύνασαι βαστάσαι. εἰ παλαιστής,
the your-own nature what you-can bear if (a)-wrestler
ἰδού σου τοὺς ὤμους, τοὺς μηρούς, τὴν ὀσφῦν.
look your the shoulders the thighs the loins

ἄλλος γὰρ πρὸς ἄλλο τι πέφυκεν. δοκεῖς ὅτι 10
one for to another something is-born do-you-think that
ταῦτα ποιῶν δύνασαι φιλοσοφεῖν; δοκεῖς ὅτι δύνασαι
these(-things) doing you-can philosophize do-you-think that you-can
ὡσαύτως ἐσθίειν, ὡσαύτως πίνειν, ὁμοίως ὀργίζεσθαι,
in-the-same-way eat in-the-same-way drink likewise be-angry
ὁμοίως δυσαρεστεῖν;
likewise be-discontented
ἀγρυπνῆσαι δεῖ, πονῆσαι, νικῆσαί τινας ἐπιθυμίας, 11
to-keep-awake (one)-must to-toil to-overcome some desires
ἀπελθεῖν ἀπὸ τῶν οἰκείων, ὑπὸ παιδαρίου
to-go-away from the (people)-of-one's-own by (a)-slave-boy
καταφρονηθῆναι, ὑπὸ τῶν ἀπαντώντων καταγελασθῆναι,
to-be-despised by those meeting(-you) to-be-laughed-at
ἐν παντὶ ἔλασσον ἔχειν, ἐν ἀρχῇ, ἐν τιμῇ, ἐν δίκῃ.
in everything less to-have in office in honor in court
ταῦτα περισκεψάμενος, εἴ σοι δοκεῖ, προσέρχου, εἰ 12
these(-things) having-considered-all-round if to-you it-seems approach if
θέλεις ἀντικαταλλάξασθαι τούτων ἀπάθειαν, ἐλευθερίαν,
you-wish to-get-in-exchange for-these freedom-from-passion freedom
ἀταραξίαν. εἰ δὲ μή, μὴ πρόσαγε, μὴ ὡς τὰ παιδία
freedom-from-trouble if but not not approach not like the children
νῦν μὲν φιλόσοφος, ὕστερον δὲ τελώνης, εἶτα ῥήτωρ,
now indeed (a)-philosopher later and (a)-tax-collector then (an)-orator
εἶτα ἐπίτροπος Καίσαρος.
then (a)-procurator of-Caesar
ταῦτα οὐ συμφωνεῖ· ἕνα σε δεῖ ἄνθρωπον εἶναι ἢ ἀγαθὸν 13
these(-things) not agree one you must man to-be either good
ἢ κακόν· ἢ τὸ ἡγεμονικόν σε δεῖ ἐξεργάζεσθαι τὸ σαυτοῦ
or bad either the ruling-faculty you must to-work-out the your-own

ἢ τὰ ἐκτός· ἢ περὶ τὰ ἔσω φιλοπονεῖν ἢ περὶ
or the external(-things) either about the inner(-things) to-labor or about
τὰ ἔξω· τοῦτ' ἔστι φιλοσόφου στάσιν ἔχειν ἢ ἰδιώτου.
the outer(-things) this is (a)-philosopher's position to-hold or (a)-layman's
14 Ῥούφῳ τις ἔλεγεν Γάλβα σφαγέντος ὅτι 'νῦν προνοίᾳ
to-Rufus someone said Galba having-been-murdered that now by-providence
ὁ κόσμος διοικεῖται;' ὁ δὲ 'μὴ παρέργως ποτ',' ἔφη, 'ἀπὸ
the world is-governed he but surely-not incidentally ever he-said from
Γάλβα κατεσκεύασα, ὅτι προνοίᾳ ὁ κόσμος διοικεῖται;'
Galba did-I-construct(-the-argument) that by-providence the world is-governed

ὅτι εὐλαβῶς δεῖ συγκαθιέναι εἰς συμπεριφοράν

XVI · THAT WE MUST ENTER SOCIAL INTERCOURSE WITH CAUTION

Whoever keeps company with others must either become like them or bring them over, as a dead coal and a burning one affect each other. We lack Socrates' power to tune every company to our own pitch, as a lyre player tunes his strings, and so laymen lead us around: their opinions are rotten but held firmly, while ours are elegant words from the lips. Until our conceptions set, we should keep away from laymen, as doctors send the chronically ill to another climate, and from old haunts and habits, as wax is kept from the sun.

1 ἀνάγκη τὸν συγκαθιέντα τισὶν ἐπιπλέον ἢ εἰς
(it-is)-necessary the(-man) joining-in with-some more-often either into
λαλιὰν ἢ εἰς συμπόσια ἢ ἁπλῶς εἰς συμβίωσιν ἢ αὐτὸν
talk or into banquets or simply into living-together either himself
ἐκείνοις ἐξομοιωθῆναι ἢ ἐκείνους μεταθεῖναι ἐπὶ τὰ αὑτοῦ.
to-them to-be-made-like or them to-convert to the(-ways) his-own

καὶ γὰρ ἄνθρακα ἀπεσβεσμένον ἂν θῇ παρὰ τὸν 2
and for (a)-coal extinguished if one-puts beside the
καιόμενον, ἢ αὐτὸς ἐκεῖνον ἀποσβέσει ἢ ἐκεῖνος τοῦτον
burning(-one) either itself that(-one) will-extinguish or that(-one) this(-one)
ἐκκαύσει.
will-kindle

τηλικούτου οὖν τοῦ κινδύνου ὄντος εὐλαβῶς δεῖ τοῖς 3
so-great then the danger being cautiously (one)-must with-the
ἰδιώταις συγκαθίεσθαι εἰς τὰς τοιαύτας συμπεριφορὰς
laymen to-join into the such social-intercourse
μεμνημένους, ὅτι ἀμήχανον τὸν συνανατριβόμενον τῷ
remembering that (it-is)-impossible the(-man) rubbing-against the
ἠσβολωμένῳ μὴ καὶ αὐτὸν ἀπολαῦσαι τῆς ἀσβόλης·
(one)-smeared-with-soot — also himself to-get-a-share of-the soot

τί γὰρ ποιήσεις, ἂν περὶ μονομάχων λαλῇ, ἂν περὶ ἵππων, 4
what for will-you-do if about gladiators he-talks if about horses
ἂν περὶ ἀθλητῶν, ἂν τὸ ἔτι τούτων χεῖρον περὶ ἀνθρώπων· ‘ὁ
if about athletes if the still than-these worse about men the
δεῖνα κακός, ὁ δεῖνα ἀγαθός· τοῦτο καλῶς ἐγένετο, τοῦτο
so-and-so (is)-bad the so-and-so good this well happened this
κακῶς.’ ἔτι ἂν σκώπτῃ, ἂν γελοιάζῃ, ἂν κακοηθίζηται;
badly further if he-mocks if he-jests if he-is-malicious

ἔχει τις ὑμῶν παρασκευὴν οἵαν ὁ κιθαριστικὸς τὴν 5
has anyone of-you (a)-preparation such-as the lyre-player the
λύραν λαβών, ὥστ’ εὐθὺς ἁψάμενος τῶν χορδῶν γνῶναι
lyre having-taken so-that at-once having-touched the strings to-know
τὰς ἀσυμφώνους καὶ ἁρμόσασθαι τὸ ὄργανον; οἵαν εἶχεν
the out-of-tune(-ones) and to-tune the instrument such-as had
δύναμιν Σωκράτης, ὥστ’ ἐν πάσῃ συμπεριφορᾷ ἄγειν ἐπὶ
(the)-power Socrates so-that in every social-intercourse to-lead to
τὸ αὐτοῦ τοὺς συνόντας;
the his-own(-purpose) those with(-him)

6 πόθεν ὑμῖν; ἀλλ᾽ ἀνάγκη ὑπὸ τῶν ἰδιωτῶν ὑμᾶς
whence for-you but (it-is)-necessary by the laymen you
περιάγεσθαι.
to-be-led-around

7 διὰ τί οὖν ἐκεῖνοι ὑμῶν ἰσχυρότεροι; ὅτι ἐκεῖνοι
because-of what then (are)-they than-you stronger because they
μὲν τὰ σαπρὰ ταῦτα ἀπὸ δογμάτων λαλοῦσιν, ὑμεῖς
indeed the rotten(-things) these from judgments speak you
δὲ τὰ κομψὰ ἀπὸ τῶν χειλῶν· διὰ τοῦτο ἄτονά
but the elegant(-things) from the lips because-of this feeble
ἐστι καὶ νεκρά, καὶ σικχᾶναι ἔστιν ἀκούοντα ὑμῶν
are(-they) and dead and to-be-nauseated it-is hearing your
τοὺς προτρεπτικοὺς καὶ τὴν ἀρετὴν τὴν ταλαίπωρον, ἣ
the exhortations and the virtue the wretched which
ἄνω κάτω θρυλεῖται. οὕτως ὑμᾶς οἱ ἰδιῶται νικῶσιν.
up down is-babbled so you the laymen defeat

8 πανταχοῦ γὰρ ἰσχυρὸν τὸ δόγμα, ἀνίκητον τὸ δόγμα.
everywhere for strong (is)-the judgment invincible the judgment

9 μέχρις ἂν οὖν παγῶσιν ἐν ὑμῖν αἱ κομψαὶ ὑπολήψεις καὶ
until — then are-fixed in you the elegant conceptions and
δύναμίν τινα περιποιήσησθε πρὸς ἀσφάλειαν, συμβουλεύω
power some you-acquire for security I-advise
ὑμῖν εὐλαβῶς τοῖς ἰδιώταις συγκαταβαίνειν· εἰ δὲ μή,
you cautiously with-the laymen to-come-down(-to) if but not
καθ᾽ ἡμέραν ὡς κηρὸς ἐν ἡλίῳ διατακήσεται, ὑμῶν
every day like wax in (the)-sun will-melt-away your(-things)
εἴ τινα ἐν τῇ σχολῇ ἐγγράφετε.
if any in the school you-write-in

10 μακρὰν οὖν ἀπὸ τοῦ ἡλίου πού ποτε ὑπάγετε, μέχρις
far then from the sun somewhere ever withdraw until
ἂν κηρίνας τὰς ὑπολήψεις ἔχητε.
— waxen the conceptions you-have

διὰ τοῦτο καὶ τῶν πατρίδων συμβουλεύουσιν 11
because-of this also from-the native-lands advise
ἀποχωρεῖν οἱ φιλόσοφοι, ὅτι τὰ παλαιὰ ἔθη περισπᾷ
to-go-away the philosophers because the old customs distract
καὶ οὐκ ἐᾷ ἀρχὴν γενέσθαι τινὰ ἄλλου ἐθισμοῦ, οὐδὲ
and not allow (a)-beginning to-arise any of-another habit nor
φέρομεν τοὺς ἀπαντῶντας καὶ λέγοντας ‘ἴδ’ ὁ δεῖνα
do-we-bear those meeting(-us) and saying look the so-and-so
φιλοσοφεῖ, ὁ τοῖος καὶ ὁ τοῖος.’
philosophizes the such and the such
οὕτως καὶ οἱ ἰατροὶ τοὺς μακρονοσοῦντας ἐκπέμπουσιν 12
so also the doctors the chronically-ill send-off
εἰς ἄλλην χώραν καὶ ἄλλον ἀέρα καλῶς ποιοῦντες.
to another country and another air well doing
καὶ ὑμεῖς ἀντεισαγάγετε ἄλλα ἔθη· πήξατε ὑμῶν τὰς 13
also you introduce-in-turn other customs fix your the
ὑπολήψεις, ἐναθλεῖτε αὐταῖς.
conceptions train-in them
οὔ· ἀλλ’ ἔνθεν ἐπὶ θεωρίαν, εἰς μονομαχίαν, εἰς ξυστόν, 14
no but from-here to (a)-show to (a)-gladiatorial-fight to (the)-colonnade
εἰς κίρκον· εἶτ’ ἐκεῖθεν ὧδε καὶ πάλιν ἔνθεν ἐκεῖ οἱ
to (the)-circus then from-there here and again from-here there the
αὐτοί.
same(-men)
καὶ ἔθος κομψὸν οὐδέν, οὔτε προσοχὴ οὔτ’ ἐπιστροφὴ ἐφ’ 15
and habit elegant none neither attention nor turning on
αὑτὸν καὶ παρατήρησις ‘πῶς χρῶμαι ταῖς προσπιπτούσαις
oneself and observation how do-I-use the striking(-me)
φαντασίαις; κατὰ φύσιν ἢ παρὰ φύσιν; πῶς
impressions according-to nature or contrary-to nature how

ἀποκρίνωμαι πρὸς αὐτάς; ὡς δεῖ ἢ ὡς οὐ δεῖ;
do-I-answer to them as (one)-must or as not (one)-must
ἐπιλέγω τοῖς ἀπροαιρέτοις, ὅτι οὐδὲν πρὸς ἐμέ;᾽
do-I-say-in-addition to-the (things)-outside-choice that nothing(-it-is) to me
16 εἰ γὰρ μήπω οὕτως ἔχητε, φεύγετε ἔθη τὰ πρότερον,
if for not-yet so you-are flee customs the former
φεύγετε τοὺς ἰδιώτας, εἰ θέλετε ἄρξασθαί ποτέ τινες
flee the laymen if you-wish to-begin ever something
εἶναι.
to-be

περὶ προνοίας

XVII · ON PROVIDENCE

When you blame providence, reflect that what happens is reasonable. The unjust man has more silver because he flatters and stays awake; look whether he has more faithfulness or self-respect, for where you are better you have more. Epictetus asked a man vexed at Philostorgus' good fortune whether he would sleep with Sura, and the man refused: why then grudge a man the price of what he sells? It is a law of nature that the better has more in what it is better at. A wife's ill treatment or a father's stinginess is no more than it is; that it is evil is added from within, and that judgment, not poverty, must go.

1 ὅταν τῇ προνοίᾳ ἐγκαλῇς, ἐπιστράφηθι καὶ γνώσῃ, ὅτι
when the providence you-accuse turn-round and you-will-know that
κατὰ λόγον γέγονεν.
according-to reason it-has-happened

‘ναί, ἀλλ’ ὁ ἄδικος πλέον ἔχει.’ ἐν τίνι; ἐν ἀργυρίῳ· 2
yes but the unjust(-man) more has in what in silver
πρὸς γὰρ τοῦτό σου κρείττων ἐστίν, ὅτι κολακεύει,
in-respect-to for this than-you better he-is because he-flatters
ἀναισχυντεῖ, ἀγρυπνεῖ. τί θαυμαστόν;
he-is-shameless he-keeps-awake what (is)-surprising
ἀλλ’ ἐκεῖνο βλέπε, εἰ ἐν τῷ πιστὸς εἶναι πλέον σου 3
but that look-at whether in the faithful to-be more than-you
ἔχει, εἰ ἐν τῷ αἰδήμων. οὐ γὰρ εὑρήσεις· ἀλλ’ ὅπου
he-has whether in the self-respecting not for you-will-find(-it) but where
κρείττων, ἐκεῖ σαυτὸν εὑρήσεις πλέον ἔχοντα.
better(-you-are) there yourself you-will-find more having
κἀγώ ποτ’ εἶπόν τινι ἀγανακτοῦντι, ὅτι Φιλόστοργος 4
I-too once said to-someone vexed that Philostorgus
εὐτυχεῖ, Ἤθελες ἂν σὺ μετὰ Σούρα κοιμᾶσθαι; — ‘μὴ
is-fortunate would-you-wish — you with Sura to-sleep not
γένοιτο,’ φησίν, ‘ἐκείνη ἡ ἡμέρα.’
may-it-be he-says that the day
— τί οὖν ἀγανακτεῖς, εἰ λαμβάνει τι ἀνθ’ 5
why then are-you-vexed if he-gets something in-return-for
οὗ πωλεῖ; ἢ πῶς μακαρίζεις τὸν διὰ τούτων, ἃ
what he-sells or how do-you-call-blessed the(-man) by these(-means) which
σὺ ἀπεύχῃ, κτώμενον ἐκεῖνα; ἢ τί κακὸν ποιεῖ ἡ
you pray-against acquiring those(-things) or what evil does the
πρόνοια, εἰ τοῖς κρείττοσι τὰ κρείττω δίδωσιν; ἢ οὐκ
providence if to-the better the better(-things) it-gives or not
ἔστι κρεῖττον αἰδήμονα εἶναι ἢ πλούσιον; ὡμολόγει. τί
is(-it) better self-respecting to-be than rich he-agreed why
οὖν ἀγανακτεῖς, ἄνθρωπε, ἔχων τὸ κρεῖττον;
then are-you-vexed man having the better

6 μέμνησθε οὖν ἀεὶ καὶ πρόχειρον ἔχετε, ὅτι νόμος οὗτος
remember then always and ready have(-it) that (the)-law this
φυσικὸς τὸν κρείττονα τοῦ χείρονος πλέον ἔχειν, ἐν ᾧ
(is)-natural the better than-the worse more to-have in what
κρειττων ἐστίν, καὶ οὐδέποτ' ἀγανακτήσετε.
better he-is and never will-you-be-vexed

7 'ἀλλ' ἡ γυνή μοι κακῶς χρῆται.' καλῶς. ἄν τίς σου
but the wife me badly treats well if anyone you
πυνθάνηται, τί ἐστι τοῦτο, λέγε 'ἡ γυνή μοι κακῶς
should-ask what is this say the wife me badly
χρῆται.' 'ἄλλο οὖν οὐδέν;'
treats other then nothing

8 οὐδέν. 'ὁ πατήρ μοι οὐδὲν δίδωσιν.' *** ὅτι δὲ
nothing the father me nothing gives (lacuna) that but
κακόν ἐστιν, τοῦτο ἔσωθεν αὐτῷ δεῖ προσθεῖναι καὶ
evil is this from-within for-himself must to-add and
προσκαταψεύσασθαι;
to-lie-against(-it)-besides

9 διὰ τοῦτο οὐ δεῖ τὴν πενίαν ἐκβάλλειν, ἀλλὰ τὸ
because-of this not (one)-must the poverty to-cast-out but the
δόγμα τὸ περὶ αὐτῆς, καὶ οὕτως εὐροήσομεν.
judgment the about it and so we-shall-flow-well

ὅτι οὐ δεῖ πρὸς τὰς ἀγγελίας ταράσσεσθαι

XVIII · THAT WE MUST NOT BE TROUBLED BY NEWS

No messenger can report that you judged or desired badly; a death, a slander, or a father's plot concerns the body and property, not you. If a judge declares you impious, judges declared so of Socrates too, and the verdict is not your work. Your father's work is to be a loving father, and failing it he loses that, for every man is harmed in the thing in which he errs; your work is to defend yourself

steadily and without anger. Your only evil is a bad defense: the verdict, like a threat or blame, is another's work and another's evil, and whoever condemns you unjustly is the wretched one.

ὅταν σοί τι προσαγγελθῇ ταρακτικόν, ἐκεῖνο ἔχε 1
when to-you something is-reported disturbing that have
πρόχειρον, ὅτι ἀγγελία περὶ οὐδενὸς προαιρετικοῦ γίνεται.
ready that (a)-report about nothing within-choice is-made
μή τι γὰρ δύναταί σοί τις ἀγγεῖλαι, ὅτι κακῶς 2
surely-not at-all for can to-you anyone report that badly
ὑπέλαβες ἢ κακῶς ὠρέχθης; — οὐδαμῶς. — ἀλλ' ὅτι
you-supposed or badly you-desired by-no-means but that
ἀπέθανέν τις· τί οὖν πρὸς σέ; ὅτι σε κακῶς τις
died someone what then (is-it)-to you that you badly someone
λέγει· τί οὖν πρὸς σέ;
speaks-of what then (is-it)-to you
ὅτι ὁ πατὴρ τάδε τινὰ ἑτοιμάζεται· ἐπὶ τίνα; μή 3
that the father these some(-things) is-preparing against whom surely-not
τι ἐπὶ τὴν προαίρεσιν; πόθεν δύναται; ἀλλ' ἐπὶ τὸ
at-all against the choice whence can(-he) but against the
σωμάτιον, ἐπὶ τὸ κτησείδιον· ἐσώθης, οὐκ ἐπὶ σέ.
poor-body against the little-property you-were-saved not against you
ἀλλ' ὁ κριτὴς ἀποφαίνεται ὅτι ἠσέβησας. περὶ Σωκράτους 4
but the judge declares that you-were-impious about Socrates
δ' οὐκ ἀπεφήναντο οἱ δικασταί; μή τι σὸν ἔργον ἐστὶ
but not did-declare the jurors surely-not at-all your work is
τὸ ἐκεῖνον ἀποφήνασθαι; — οὔ. — τί οὖν ἔτι σοι μέλει;
the that(-man) to-declare no what then still to-you does-it-matter
ἔστι τι τοῦ πατρός σου ἔργον, ὃ ἂν μὴ ἐκπληρώσῃ, 5
there-is (a)-certain of-the father your work which — not be-fulfills
ἀπώλεσεν τὸν πατέρα, τὸν φιλόστοργον, τὸν ἥμερον. ἄλλο
he-has-lost the father the affectionate the gentle other

δὲ μηδὲν ζήτει τούτου ἕνεκα αὐτὸν ἀπολέσαι. οὐδέποτε
but nothing seek of-this for-the-sake him to-lose never
γὰρ ἐν ἄλλῳ μέν τις ἁμαρτάνει, εἰς ἄλλο δὲ βλάπτεται.
for in one-thing indeed anyone errs in another but is-harmed

6 πάλιν σὸν ἔργον τὸ ἀπολογηθῆναι εὐσταθῶς, αἰδημόνως,
again your work the to-make-a-defense steadily self-respectingly
ἀοργήτως. εἰ δὲ μή, ἀπώλεσας καὶ σὺ τὸν υἱόν, τὸν
without-anger if but not you-have-lost also you the son the
αἰδήμονα, τὸν γενναῖον.
self-respecting the noble

7 τί οὖν; ὁ κριτὴς ἀκίνδυνός ἐστιν; οὔ· ἀλλὰ κἀκείνῳ
what then the judge free-from-danger is no but for-him-too
τὰ ἴσα κινδυνεύεται. τί οὖν ἔτι φοβῇ, τί ἐκεῖνος
the equal(-risks) are-risked why then still do-you-fear what he
κρινεῖ; τί σοὶ καὶ τῷ ἀλλοτρίῳ κακῷ;
will-judge what to-you and to-the another's evil

8 σὸν κακόν ἐστι τὸ κακῶς ἀπολογηθῆναι· τοῦτο φυλάσσου
your evil is the badly to-make-a-defense this guard-against
μόνον· κριθῆναι δ' ἢ μὴ κριθῆναι ὥσπερ ἄλλου ἐστὶν
only to-be-judged but or not to-be-judged just-as another's is
ἔργον, οὕτως κακὸν ἄλλου ἐστίν.
work so (the)-evil another's is

9 'ἀπειλεῖ σοι ὁ δεῖνα.' ἐμοί; οὔ. 'ψέγει σε.' αὐτὸς ὄψεται,
threatens you the so-and-so me no he-blames you he-himself will-see-to
πῶς ποιεῖ τὸ ἴδιον ἔργον. 'μέλλει σε κατακρινεῖν ἀδίκως.'
how he-does the own work he-is-going you to-condemn unjustly
ἄθλιος.
wretched(-man)

τίς στάσις ἰδιώτου καὶ φιλοσόφου

XIX · WHAT THE POSITION OF A LAYMAN AND OF A PHILOSOPHER IS

The layman says woe is me because of his child or brother; the philosopher, when he says woe is me, adds that it is because of himself, since nothing outside choice can harm it. We were trained the other way as children, when the nurse beat the stone we tripped over and the tutor flogged the cook when our dinner was late. So grown men stay children, the unmusical in music, the illiterate in letters, and the uneducated in life.

ἡ πρώτη διαφορὰ ἰδιώτου καὶ φιλοσόφου· ὁ μὲν 1
the first difference of-(a)-layman and of-(a)-philosopher the(-one) indeed
λέγει ‘οὐαί μοι διὰ τὸ παιδάριον, διὰ τὸν ἀδελφόν,
says woe to-me because-of the little-child because-of the brother
οὐαὶ διὰ τὸν πατέρα,’ ὁ δ’, ἄν ποτ’ εἰπεῖν ἀναγκασθῇ,
woe because-of the father the other if ever to-say he-be-compelled
‘οὐαί μοι’
woe to-me
ἐπιστήσας λέγει ‘δι’ ἐμέ.’ προαίρεσιν γὰρ οὐδὲν δύναται 2
having-stopped says because-of me choice for nothing can
κωλῦσαι ἢ βλάψαι ἀπροαίρετον εἰ μὴ αὐτὴ ἑαυτήν.
hinder or harm outside-choice if not it itself
ἂν οὖν ἐπὶ τοῦτο ῥέψωμεν καὶ αὐτοί, ὥσθ’ ὅταν 3
if then to this we-incline also ourselves so-that when
δυσοδῶμεν, αὐτοὺς αἰτιᾶσθαι καὶ μεμνῆσθαι, ὅτι οὐδὲν
we-fare-badly ourselves to-blame and to-remember that nothing
ἄλλο ταραχῆς ἢ ἀκαταστασίας αἴτιόν ἐστιν ἢ δόγμα,
else of-disturbance or unsettledness cause is than judgment
ὀμνύω ὑμῖν πάντας θεούς, ὅτι προεκόψαμεν.
I-swear to-you (by)-all gods that we-have-progressed

4 νῦν δ᾽ ἄλλην ὁδὸν ἐξ ἀρχῆς ἐληλύθαμεν. εὐθὺς ἔτι
now but another road from (the)-beginning we-have-come at-once still
παίδων ἡμῶν ὄντων ἡ τιτθή, εἴ ποτε προσεπταίσαμεν
children we being the nurse if ever we-stumbled
χάσκοντες, οὐχὶ ἡμῖν ἐπέπλησσεν, ἀλλὰ τὸν λίθον ἔτυπτεν.
gaping not us she-rebuked but the stone she-beat
τί γὰρ ἐποίησεν ὁ λίθος; διὰ τὴν τοῦ παιδίου σου
what for did the stone because-of the of-the child your
μωρίαν ἔδει μεταβῆναι αὐτόν;
folly ought to-have-moved-aside it
5 πάλιν ἂν μὴ εὕρωμεν φαγεῖν ἐκ βαλανείου, οὐδέποθ᾽
again if not we-find to-eat from (the)-bath never
ἡμῶν καταστέλλει τὴν ἐπιθυμίαν ὁ παιδαγωγός, ἀλλὰ
our checks the desire the tutor but
δέρει τὸν μάγειρον. ἄνθρωπε, μὴ γὰρ ἐκείνου σε
flogs the cook man surely-not for of-him you
παιδαγωγὸν κατεστήσαμεν; ἀλλὰ τοῦ παιδίου ἡμῶν· τοῦτο
tutor did-we-appoint but of-the child our this
ἐπανόρθου, τοῦτο ὠφέλει.
correct this benefit
6 οὕτως καὶ αὐξηθέντες φαινόμεθα παιδία. παῖς γὰρ ἐν
so also having-grown-up we-appear children (a)-child for in
μουσικοῖς ὁ ἄμουσος, ἐν γραμματικοῖς ὁ ἀγράμματος,
musical(-things) the unmusical(-man) in literary(-things) the illiterate
ἐν βίῳ ὁ ἀπαίδευτος.
in life the uneducated

ὅτι ἀπὸ πάντων τῶν ἐκτὸς ἔστιν ὠφελεῖσθαι

XX · THAT IT IS POSSIBLE TO BE BENEFITED BY EVERY EXTERNAL THING

In theory everyone places good and evil in us, yet in life we call health good and disease evil. Health used well is good; even disease, death, and mutilation can benefit, as Menoeceus gained by dying while Admetus' father lived on wretchedly. A reviler trains our patience as a sparring partner does, and a bad father or neighbor exercises our good sense. Like the wand of Hermes, the right judgment turns disease, death, want, or a capital trial into good; yet men leave this at school and make war on slave, neighbors, and mockers at home. Lesbius benefits Epictetus by refuting him daily.

ἐπὶ τῶν θεωρητικῶν φαντασιῶν πάντες σχεδὸν τὸ 1
in-the-case-of the theoretical impressions all almost the
ἀγαθὸν καὶ τὸ κακὸν ἐν ἡμῖν ἀπέλιπον, οὐχὶ δ' ἐν τοῖς
good and the evil in us have-left not but in the
ἐκτός.
external(-things)

οὐδεὶς λέγει ἀγαθὸν τὸ ἡμέραν εἶναι, κακὸν τὸ νύκτα 2
no-one says good the day to-be evil the night
εἶναι, μέγιστον δὲ κακῶν τὸ τρία τέσσαρα εἶναι. ἀλλὰ
to-be greatest and of-evils the three four to-be but
τί;
what

τὴν μὲν ἐπιστήμην ἀγαθόν, τὴν δ' ἀπάτην κακόν, 3
the indeed knowledge (is)-good the but deception evil
ὥστε καὶ περὶ αὐτὸ τὸ ψεῦδος ἀγαθὸν συνίστασθαι, τὴν
so-that even about itself the falsehood good to-arise the
ἐπιστήμην τοῦ ψεύδος εἶναι αὐτό.
knowledge of-the falsehood to-be it

4 ἔδει οὖν οὕτως καὶ ἐπὶ τοῦ βίου. ὑγεία ἀγαθόν,
(it)-ought then so also in-the-case-of the life health (is)-good
νόσος δὲ κακόν; οὔ, ἄνθρωπε. ἀλλὰ τί; τὸ καλῶς
disease but evil no man but what the well
ὑγιαίνειν ἀγαθόν, τὸ κακῶς κακόν. — ὥστε καὶ ἀπὸ
to-be-healthy (is)-good the badly evil so-that even from
νόσου ἔστιν ὠφεληθῆναι; — τὸν θεόν σοι, ἀπὸ θανάτου
disease it-is-possible to-be-benefited by-the god to-you from death
γὰρ οὐκ ἔστιν; ἀπὸ πηρώσεως γὰρ οὐκ ἔστιν,
for not is(-it)-possible from mutilation for not is(-it)-possible
5 μικρά σοι δοκεῖ ὁ Μενοικεὺς ὠφεληθῆναι, ὅτ'
little to-you does-it-seem — Menoeceus to-have-been-benefited when
ἀπέθνῃσκεν; — τοιαῦτά τις εἰπὼν ὠφεληθείη οἷα
he-was-dying such(-things) anyone having-said may-be-benefited as
ἐκεῖνος ὠφελήθη. — ἔα, ἄνθρωπε, οὐκ ἐτήρησεν τὸν
he was-benefited let-be man not did-he-keep the
φιλόπατριν, τὸν μεγαλόφρονα, τὸν πιστόν, τὸν γενναῖον;
patriot the high-minded the faithful the noble
ἐπιζήσας δὲ οὐκ ἀπώλλυεν ταῦτα πάντα;
having-lived-on but not would-be-have-lost these(-things) all
6 οὐ περιεποιεῖτο τὰ ἐναντία; τὸν δειλὸν οὐκ ἀνελάμβανεν,
not would-be-have-acquired the opposites the coward not would-be-have-taken-up
τὸν ἀγεννῆ, τὸν μισόπατριν, τὸν φιλόψυχον; ἄγε δοκεῖ
the ignoble the hater-of-country the life-lover come does-it-seem
σοι μικρὰ ὠφεληθῆναι ἀποθανών;
to-you little to-have-been-benefited having-died
7 οὔ· ἀλλ' ὁ τοῦ Ἀδμήτου πατὴρ μεγάλα ὠφελήθη ζήσας
no but the — of-Admetus father greatly was-benefited having-lived
οὕτως ἀγεννῶς καὶ ἀθλίως;
so ignobly and wretchedly

ὕστερον γὰρ οὐκ ἀπέθανεν; παύσασθε, τοὺς θεοὺς ὑμῖν, τὰς 8
later for not did-he-die stop by-the gods to-you the
ὕλας θαυμάζοντες, παύσασθ' ἑαυτοὺς δούλους ποιοῦντες
materials admiring stop yourselves slaves making
πρῶτον τῶν πραγμάτων, εἶτα δι' αὐτὰ καὶ τῶν
first of-the things then because-of them also of-the
ἀνθρώπων τῶν ταῦτα περιποιεῖν ἢ ἀφαιρεῖσθαι
men the(-ones) these(-things) to-procure or to-take-away
δυναμένων.
able
ἔστιν οὖν ἀπὸ τούτων ὠφεληθῆναι; — ἀπὸ πάντων. 9
it-is-possible then from these to-be-benefited from all
— καὶ ἀπὸ τοῦ λοιδοροῦντος; — τί δ' ὠφελεῖ τὸν
and from the reviler what and benefits the
ἀθλητὴν ὁ προσγυμναζόμενος; τὰ μέγιστα. καὶ οὗτος
athlete the (one)-sparring-with(-him) the greatest(-things) and this(-man)
ἐμοῦ προγυμναστὴς γίνεται· τὸ ἀνεκτικόν μου γυμνάζει,
my sparring-partner becomes the enduring(-part) my he-exercises
τὸ ἀόργητον, τὸ πρᾷον.
the even-temper the gentleness
οὔ· ἀλλ' ὁ μὲν τοῦ τραχήλου καθάπτων καὶ τὴν ὀσφῦν 10
no but the(-one) indeed the neck gripping and the loins
μου καὶ τοὺς ὤμους καταρτίζων ὠφελεῖ με καὶ ὁ ἀλείπτης
my and the shoulders putting-in-trim benefits me and the trainer
καλῶς ποιῶν λέγει 'ἆρον ὕπερον ἀμφοτέραις' καὶ ὅσῳ
well doing says lift (the)-pestle with-both(-hands) and by-as-much
βαρύτερός ἐστιν ἐκεῖνος, τοσούτῳ μᾶλλον ὠφελοῦμαι ἐγώ·
heavier is that(-pestle) by-so-much more am-benefited I
εἰ δέ τις πρὸς ἀοργησίαν με γυμνάζει, οὐκ ὠφελεῖ με;
if but anyone toward freedom-from-anger me exercises not does-he-benefit me

11 τοῦτ᾽ ἔστι τὸ μὴ εἰδέναι ἀπ᾽ ἀνθρώπων ὠφελεῖσθαι.
this is the not to-know from men to-be-benefited
κακὸς γείτων; αὑτῷ· ἀλλ᾽ ἐμοὶ ἀγαθός· γυμνάζει μου τὸ
(a)-bad neighbor to-himself but to-me good he-exercises my the
εὔγνωμον, τὸ ἐπιεικές.
good-sense the reasonableness
12 κακὸς πατήρ; αὑτῷ· ἀλλ᾽ ἐμοὶ ἀγαθός. τοῦτ᾽ ἔστι τὸ
(a)-bad father to-himself but to-me good this is the
τοῦ Ἑρμοῦ ῥαβδίον· ‘οὗ θέλεις,’ φησίν, ‘ἅψαι καὶ χρυσοῦν
— of-Hermes wand what you-wish he-says touch and golden
ἔσται.’ οὔ· ἀλλ᾽ ὃ θέλεις φέρε κἀγὼ αὐτὸ ἀγαθὸν
it-will-be no but what you-wish bring and-I it good
ποιήσω. φέρε νόσον, φέρε θάνατον, φέρε ἀπορίαν, φέρε
will-make bring disease bring death bring want bring
λοιδορίαν, δίκην τὴν περὶ τῶν ἐσχάτων· πάντα ταῦτα
reviling (a)-trial the for the uttermost(-penalty) all these(-things)
τῷ ῥαβδίῳ τοῦ Ἑρμοῦ ὠφέλιμα ἔσται.
by-the wand — of-Hermes beneficial will-be
13 ‘τὸν θάνατον τί ποιήσεις;’ τί γὰρ ἄλλο ἢ ἵνα σε
the death what will-you-make(-of-it) what for else than that you
κοσμήσῃ ἢ ἵνα δείξῃς ἔργῳ δι᾽ αὐτοῦ, τί ἐστιν
it-may-adorn or that you-may-show in-action through it what is
ἄνθρωπος τῷ βουλήματι τῆς φύσεως παρακολουθῶν;
(a)-man the will of-the nature following
14 ‘τὴν νόσον τί ποιήσεις;’ δείξω αὐτῆς τὴν φύσιν,
the disease what will-you-make(-of-it) I-will-show its the nature
διαπρέψω ἐν αὐτῇ, εὐσταθήσω, εὐροήσω, τὸν ἰατρὸν οὐ
I-will-shine in it I-will-be-steady I-will-flow-well the doctor not
κολακεύσω, οὐκ εὔξομαι ἀποθανεῖν.
I-will-flatter not I-will-pray to-die

τί ἔτι ἄλλο ζητεῖς; πᾶν ὃ ἂν δῷς, ἐγὼ αὐτὸ ποιήσω 15
what still else do-you-seek all which — you-give I it will-make
μακάριον, εὐδαιμονικόν, σεμνόν, ζηλωτόν.
blessed happy-making august enviable
οὔ· ἀλλὰ ‘βλέπε μὴ νοσήσῃς· κακόν ἐστιν.’ οἷον εἴ τις ἔλεγεν 16
no but see-to(-it) lest you-fall-ill evil it-is such-as if anyone said
‘βλέπε μὴ λάβῃς ποτὲ φαντασίαν τοῦ τὰ τρία τέσσαρα εἶναι·
see-to(-it) lest you-get ever (an)-impression of-the the three four to-be
κακόν ἐστιν.’ ἄνθρωπε, πῶς κακόν; ἂν ὃ δεῖ περὶ αὐτοῦ
evil it-is man how evil if what (one)-must about it
ὑπολάβω, πῶς ἔτι με βλάψει; οὐχὶ δὲ μᾶλλον καὶ ὠφελήσει;
I-suppose how still me will-it-harm not but rather also will-it-benefit
ἂν οὖν περὶ πενίας ὃ δεῖ ὑπολάβω, ἂν περὶ νόσου, ἂν 17
if then about poverty what (one)-must I-suppose if about disease if
περὶ ἀναρχίας, οὐκ ἀρκεῖ μοι; οὐκ ὠφέλιμα ἔσται; πῶς οὖν
about lack-of-office not suffices to-me not beneficial will-they-be how then
ἔτι ἐν τοῖς ἐκτὸς τὰ κακὰ καὶ τἀγαθὰ δεῖ με ζητεῖν;
still in the external(-things) the evils and the-goods must me to-seek
ἀλλὰ τί; ταῦτα μέχρι ὧδε, εἰς οἶκον δ’ οὐδεὶς ἀποφέρει· 18
but what these(-things) as-far-as here to home but no-one carries(-them)-off
ἀλλ’ εὐθὺς πρὸς τὸ παιδάριον πόλεμος, πρὸς τοὺς γείτονας,
but at-once with the slave-boy war with the neighbors
πρὸς τοὺς σκώψαντας, πρὸς τοὺς καταγελάσαντας.
with those having-mocked with those having-laughed
καλῶς γένοιτο Λεσβίῳ, ὅτι με καθ’ ἡμέραν ἐξελέγχει 19
well may-it-go for-Lesbius because me every day he-refutes
μηδὲν εἰδότα.
nothing knowing

πρὸς τοὺς εὐκόλως ἐπὶ τὸ σοφιστεύειν ἐρχομένους

XXI · TO THOSE WHO TURN READILY TO TEACHING PHILOSOPHY

Some swallow theorems and vomit them up undigested, as dyspeptics do their food; athletes show their training in their shoulders, carpenters by building. Young men should not leave home to hear a lecturer expound Chrysippus but to learn to bear what befalls them. Teaching needs age, a fitting life, and a god's call, as Socrates was given refutation, Diogenes rebuke, and Zeno doctrine. Whoever divulges philosophy without purification profanes it like a counterfeit of the Eleusinian mysteries; like a man who opens a clinic with drugs he cannot apply, he should leave it to the able and keep his views to himself.

1 ὅτι τὰ θεωρήματα ἀναλαβόντες ψιλὰ εὐθὺς αὐτὰ ἐξεμέσαι
that the theorems having-taken-up bare at-once them to-vomit-up
θέλουσιν ὡς οἱ στομαχικοὶ τὴν τροφήν.
they-wish as the sufferers-of-stomach the food

2 πρῶτον αὐτὸ πέψον, εἶθ' οὕτω μὴ ἐξεμέσῃς· εἰ δὲ μή,
first it digest then so not you-vomit(-it)-up if but not
ἔμετος τῷ ὄντι γίνεται, πρᾶγμ' ἀκάθαρτον καὶ ἄβρωτον.
vomit in-the reality it-becomes (a)-thing unclean and inedible

3 ἀλλ' ἀπ' αὐτῶν ἀναδοθέντων δεῖξόν τινα ἡμῖν μεταβολὴν
but from them having-been-digested show some to-us change
τοῦ ἡγεμονικοῦ τοῦ σεαυτοῦ, ὡς οἱ ἀθληταὶ τοὺς ὤμους,
of-the ruling-faculty the your-own as the athletes the shoulders
ἀφ' ὧν ἐγυμνάσθησαν καὶ ἔφαγον, ὡς οἱ τὰς τέχνας
from what they-were-exercised-by and ate as those the arts
ἀναλαβόντες, ἀφ' ὧν ἔμαθον.
having-taken-up from what they-learned

οὐκ ἔρχεται ὁ τέκτων καὶ λέγει ‘ἀκούσατέ μου διαλεγομένου 4
not comes the carpenter and says hear me discoursing
περὶ τῶν τεκτονικῶν,’ ἀλλ’ ἐκμισθωσάμενος οἰκίαν ταύτην
about the carpenter's(-matters) but having-contracted-for (a)-house this
κατασκευάσας δείκνυσιν, ὅτι ἔχει τὴν τέχνην.
having-built he-shows that he-has the art
τοιοῦτόν τι καὶ σὺ ποίησον· φάγε ὡς ἄνθρωπος, 5
some-such something also you do eat as (a)-man
πίε ὡς ἄνθρωπος, κοσμήθητι, γάμησον, παιδοποίησον,
drink as (a)-man dress marry beget-children
πολίτευσαι· ἀνάσχου λοιδορίας, ἔνεγκε ἀδελφὸν ἀγνώμονα,
be-a-citizen bear reviling bear (a)-brother unreasonable
ἔνεγκε πατέρα, ἔνεγκε υἱόν, γείτονα, σύνοδον.
bear (a)-father bear (a)-son (a)-neighbor (a)-fellow-traveler
ταῦτα ἡμῖν δεῖξον, ἵν’ ἴδωμεν, ὅτι μεμάθηκας ταῖς 6
these(-things) to-us show that we-may-see that you-have-learned in
ἀληθείαις τι τῶν φιλοσόφων. οὔ· ἀλλ’ ‘ἐλθόντες
truth something of-the philosophers no but having-come
ἀκούσατέ μου σχόλια λέγοντος.’ ὕπαγε, ζήτει τίνων
hear me commentaries reciting go-away seek on-whom
κατεξεράσεις.
you-will-vomit-out(-them)
‘καὶ μὴν ἐγὼ ὑμῖν ἐξηγήσομαι τὰ Χρυσίππεια ὡς 7
and indeed I to-you will-expound the Chrysippean(-writings) as
οὐδείς, τὴν λέξιν διαλύσω καθαρώτατα, προσθήσω ἄν
no-one the diction I-will-analyze most-lucidly I-will-add —
που καὶ Ἀντιπάτρου καὶ Ἀρχεδήμου φοράν.’
perhaps also of-Antipater and of-Archedemus (the)-drift

8 εἶτα τούτου ἕνεκα ἀπολίπωσιν οἱ νέοι τὰς πατρίδας
then of-this for-the-sake are-to-leave the young the native-lands
καὶ τοὺς γονεῖς τοὺς αὑτῶν, ἵν' ἐλθόντες λεξείδιά σου
and the parents the their-own that having-come little-phrases you
ἐξηγουμένου ἀκούσωσιν;
expounding they-may-hear

9 οὐ δεῖ αὐτοὺς ὑποστρέψαι ἀνεκτικούς, συνεργητικούς,
not must they to-return tolerant cooperative
ἀπαθεῖς, ἀταράχους, ἔχοντάς τι ἐφόδιον τοιοῦτον εἰς
passionless untroubled having some provision such for
τὸν βίον, ἀφ' οὗ ὁρμώμενοι φέρειν δυνήσονται τὰ
the life from which setting-out to-bear they-will-be-able the
συμπίπτοντα καλῶς καὶ κοσμεῖσθαι ὑπ' αὐτῶν;
(things)-befalling well and to-be-adorned by them

10 καὶ πόθεν σοι μεταδιδόναι τούτων ὧν οὐκ ἔχεις; αὐτὸς
and whence (is-it)-for-you to-impart these(-things) which not you-have yourself
γὰρ ἄλλο τι ἐποίησας ἐξ ἀρχῆς ἢ περὶ ταῦτα
for other anything did-you-do from (the)-beginning than about these(-things)
κατετρίβης, πῶς οἱ συλλογισμοὶ ἀναλυθήσονται, πῶς οἱ
you-wore-yourself-out how the syllogisms will-be-analyzed how the
μεταπίπτοντες, πῶς οἱ τῷ ἠρωτῆσθαι περαίνοντες;
changing(-arguments) how the(-ones) by-the to-have-been-propounded concluding

11 'ἀλλ' ὁ δεῖνα σχολὴν ἔχει· διὰ τί μὴ κἀγὼ σχῶ;'
but the so-and-so (a)-school has because-of what not I-too should-have(-one)
οὐκ εἰκῇ ταῦτα γίνεται, ἀνδράποδον, οὐδ' ὡς ἔτυχεν,
not at-random these(-things) happen slave nor as it-chanced
ἀλλὰ καὶ ἡλικίαν εἶναι δεῖ καὶ βίον καὶ θεὸν ἡγεμόνα.
but both (an)-age to-be must and (a)-life and (a)-god (as)-guide

12 οὔ· ἀλλ' ἀπὸ λιμένος μὲν οὐδεὶς ἀνάγεται μὴ θύσας
no but from harbor indeed no-one puts-out not having-sacrificed
τοῖς θεοῖς καὶ παρακαλέσας αὐτοὺς βοηθοὺς οὐδὲ
to-the gods and having-invoked them (as)-helpers nor

σπείρουσιν ἄλλως οἱ ἄνθρωποι εἰ μὴ τὴν Δήμητρα
sow otherwise the men if not — Demeter
ἐπικαλεσάμενοι· τηλικούτου δ' ἔργου ἁψάμενός τις ἄνευ
having-called-upon of-so-great but (a)-work having-taken-hold anyone without
θεῶν ἀσφαλῶς ἅψεται καὶ οἱ τούτῳ προσιόντες
gods safely will-take-hold(-of-it) and those it approaching
εὐτυχῶς προσελεύσονται;
fortunately will-approach

τί ἄλλο ποιεῖς, ἄνθρωπε, ἢ τὰ μυστήρια ἐξορχῇ καὶ 13
what else are-you-doing man than the mysteries you-profane and
λέγεις 'οἴκημά ἐστι καὶ ἐν Ἐλευσῖνι, ἰδοὺ καὶ ἐνθάδε.
you-say (a)-building there-is also in Eleusis look also here
ἐκεῖ ἱεροφάντης· καὶ ἐγὼ ποιήσω ἱεροφάντην. ἐκεῖ κήρυξ·
there (a)-hierophant also I will-make (a)-hierophant there (a)-herald
κἀγὼ κήρυκα καταστήσω. ἐκεῖ δᾳδοῦχος· κἀγὼ δᾳδοῦχον.
and-I (a)-herald will-appoint there (a)-torchbearer and-I (a)-torchbearer
ἐκεῖ δᾷδες· καὶ ἐνθάδε. αἱ φωναὶ αἱ αὐταί· τὰ γινόμενα
there torches also here the words the same the (things)-being-done
τί διαφέρει ταῦτα ἐκείνων';
what differ these from-those

ἀσεβέστατε ἄνθρωπε, οὐδὲν διαφέρει; καὶ παρὰ τόπον 14
most-impious man nothing they-differ both contrary-to place
ταῦτα ὠφελεῖ καὶ παρὰ καιρόν· καὶ μετὰ θυσίας δὲ καὶ
these(-things) benefit and contrary-to occasion and with sacrifice and and
μετ' εὐχῶν καὶ προηγνευκότα καὶ προδιακείμενον
with prayers and having-purified-oneself-beforehand and predisposed
τῇ γνώμῃ, ὅτι ἱεροῖς προσελεύσεται καὶ ἱεροῖς
in-the mind that to-holy(-rites) he-will-approach and holy
παλαιοῖς. οὕτως ὠφέλιμα γίνεται τὰ μυστήρια,
ancient so beneficial become the mysteries

15 οὕτως εἰς φαντασίαν ἐρχόμεθα, ὅτι ἐπὶ παιδείᾳ καὶ
so into impression we-come that for education and
ἐπανορθώσει τοῦ βίου κατεστάθη πάντα ταῦτα ὑπὸ τῶν
correction of-the life were-established all these(-things) by the
παλαιῶν.
ancients

16 σὺ δ' ἐξαγγέλλεις αὐτὰ καὶ ἐξορχῇ παρὰ καιρόν,
you but divulge them and profane(-them) contrary-to occasion
παρὰ τόπον, ἄνευ θυμάτων, ἄνευ ἁγνείας· οὐκ ἐσθῆτα
contrary-to place without sacrifices without purity not (the)-dress
ἔχεις ἣν δεῖ τὸν ἱεροφάντην, οὐ κόμην, οὐ στρόφιον οἷον
you-have which must the hierophant not hair not headband such-as
δεῖ, οὐ φωνήν, οὐχ ἡλικίαν, οὐχ ἥγνευκας
it-ought(-to-be) not voice not age not you-have-purified-yourself
ὡς ἐκεῖνος, ἀλλ' αὐτὰς μόνας τὰς φωνὰς ἀνειληφὼς
as he but themselves only the words having-taken-up
λέγεις. ἱεραί εἰσιν αἱ φωναὶ αὐταὶ καθ' αὑτάς;
you-say holy are the words themselves by themselves

17 ἄλλον τρόπον δεῖ ἐπὶ ταῦτα ἐλθεῖν· μέγα ἐστὶ
other (a)-way (one)-must to these(-things) to-come great is
τὸ πρᾶγμα, μυστικόν ἐστιν, οὐχ ὡς ἔτυχεν οὐδὲ τῷ
the matter mystical it-is not as it-chanced nor to-the
τυχόντι δεδομένον.
chance(-comer) given

18 ἀλλ' οὐδὲ σοφὸν εἶναι τυχὸν ἐξαρκεῖ πρὸς τὸ ἐπιμεληθῆναι
but not-even wise to-be perhaps suffices for the to-take-care-of
νέων· δεῖ δὲ καὶ προχειρότητά τινα εἶναι καὶ ἐπιτηδειότητα
youths must and also readiness some to-be and fitness
πρὸς τοῦτο, νὴ τὸν Δία, καὶ σῶμα ποιὸν καὶ πρὸ πάντων
for this by — Zeus and (a)-body of-a-kind and before all
τὸν θεὸν συμβουλεύειν ταύτην τὴν χώραν κατασχεῖν,
the god to-advise this the post to-occupy

ὡς Σωκράτει συνεβούλευεν τὴν ἐλεγκτικὴν χώραν ἔχειν, 19
as to-Socrates he-advised the refuting post to-hold
ὡς Διογένει τὴν βασιλικὴν καὶ ἐπιπληκτικήν, ὡς Ζήνωνι
as to-Diogenes the kingly and rebuking as to-Zeno
τὴν διδασκαλικὴν καὶ δογματικήν.
the teaching and doctrinal

σὺ δ' ἰατρεῖον ἀνοίγεις ἄλλο οὐδὲν ἔχων ἢ φάρμακα, 20
you but (a)-clinic open other nothing having than drugs
ποῦ δὲ ἢ πῶς ἐπιτίθεται ταῦτα, μήτε εἰδὼς μήτε
where and or how are-applied these(-things) neither knowing nor
πολυπραγμονήσας.
having-taken-trouble

'ἰδοὺ ἐκεῖνος ταῦτα, κολλύρια· κἀγὼ ἔχω.' μή τι 21
look that(-man) these eye-salves I-too have surely-not at-all
οὖν καὶ τὴν δύναμιν τὴν χρηστικὴν αὐτοῖς; μή τι
then also the power the of-using them surely-not at-all
οἶδας καὶ πότε καὶ πῶς ὠφελήσει καὶ τίνα;
do-you-know both when and how they-will-benefit and whom

τί οὖν κυβεύεις ἐν τοῖς μεγίστοις, τί ῥᾳδιουργεῖς, 22
why then do-you-gamble in the greatest(-things) why do-you-act-recklessly
τί ἐπιχειρεῖς πράγματι μηδέν σοι προσήκοντι; ἄφες
why do-you-undertake (a)-matter not-at-all to-you belonging leave
αὐτὸ τοῖς δυναμένοις, τοῖς κοσμοῦσι. μὴ προστρίβου καὶ
it to-those able to-those adorning(-it) not bring-upon also
αὐτὸς αἶσχος φιλοσοφίᾳ διὰ σαυτοῦ, μηδὲ γίνου μέρος
yourself disgrace to-philosophy through yourself nor become (a)-part
τῶν διαβαλλόντων τὸ ἔργον.
of-the (men)-slandering the work

ἀλλὰ εἴ σε ψυχαγωγεῖ τὰ θεωρήματα, καθήμενος αὐτὰ 23
but if you charm the theorems sitting them
στρέφε αὐτὸς ἐπὶ σεαυτοῦ· φιλόσοφον δὲ μηδέποτ'
turn yourself by yourself (a)-philosopher but never

εἴπῃς σεαυτὸν μηδ' ἄλλου ἀνάσχῃ λέγοντος, ἀλλὰ λέγε
call yourself nor another endure saying(-it) but say
'πεπλάνηται· ἐγὼ γὰρ οὔτ' ὀρέγομαι ἄλλως ἢ πρότερον
he-is-mistaken I for neither desire otherwise than before
οὐδ' ὁρμῶ ἐπ' ἄλλα οὐδὲ συγκατατίθεμαι ἄλλοις
nor have-I-impulse to other(-things) nor assent to-other(-things)
οὐδ' ὅλως ἐν χρήσει φαντασιῶν παρήλλαχά τι ἀπὸ
nor at-all in (the)-use of-impressions have-I-changed anything from
τῆς πρότερον καταστάσεως.'
the former state

24 ταῦτα φρόνει καὶ λέγε περὶ σεαυτοῦ, εἰ θέλεις τὰ
these(-things) think and say about yourself if you-wish the(-things)
κατ' ἀξίαν φρονεῖν· εἰ δὲ μή, κύβευε καὶ ποίει ἃ
according-to worth to-think if but not gamble and do what
ποιεῖς. ταῦτα γάρ σοι πρέπει.
you-do these(-things) for to-you befit

περὶ Κυνισμοῦ

XXII · ON THE CYNIC CALLING

To a pupil drawn to Cynicism, Epictetus says the calling cannot be taken up without god: the Cynic is Zeus's messenger and spy, sent to show men that good and evil lie in choice, not in body, wealth, office, or kingship. He needs no house, wife, or children, keeps self-respect for walls, and loves those who flog him. In a city of wise men he might marry, but now marriage would distract him, and his oversight of all men is a greater citizenship than any city's. He must be healthy, gracious, and pure in mind, as Diogenes was, and the pupil is told to put off the decision and first look to his preparation, as Hector sent Andromache to her loom.

πυθομένου δὲ τῶν γνωρίμων τινὸς αὐτοῦ, ὃς ἐφαίνετο 1
having-asked and of-the pupils one his who appeared
ἐπιρρεπῶς ἔχων πρὸς τὸ κυνίσαι, Ποῖόν τινα εἶναι
inclined being toward the to-be-a-Cynic what-sort-of (a)-man to-be
δεῖ τὸν κυνίζοντα καὶ τίς ἡ πρόληψις ἡ τοῦ πράγματος,
must the Cynic and what the preconception the of-the matter
Σκεψόμεθα κατὰ σχολήν.
we-will-consider at leisure

τοσοῦτον δ' ἔχω σοι εἰπεῖν, ὅτι ὁ δίχα θεοῦ 2
so-much but I-have to-you to-say that the(-man) without god
τηλικούτῳ πράγματι ἐπιβαλλόμενος θεοχόλωτός ἐστι καὶ
so-great (a)-matter undertaking god-hated is and
οὐδὲν ἄλλο ἢ δημοσίᾳ θέλει ἀσχημονεῖν.
nothing else than publicly wishes to-disgrace-himself

οὐδὲ γὰρ ἐν οἰκίᾳ καλῶς οἰκουμένῃ παρελθών τις 3
not-even for in (a)-house well managed coming-forward anyone
αὐτὸς ἑαυτῷ λέγει 'ἐμὲ δεῖ οἰκονόμον εἶναι·' εἰ δὲ
himself to-himself says me must steward to-be if but
μή, ἐπιστραφεὶς ὁ κύριος καὶ ἰδὼν αὐτὸν σοβαρῶς
not having-turned-round the master and having-seen him haughtily
διατασσόμενον, ἐλκύσας ἔτεμεν.
giving-orders having-dragged(-him)-off he-flogged(-him)

οὕτως γίνεται καὶ ἐν τῇ μεγάλῃ ταύτῃ πόλει. ἔστι γάρ 4
so it-happens also in the great this city there-is for
τις καὶ ἐνθάδ' οἰκοδεσπότης ἕκαστα ὁ διατάσσων.
someone also here (a)-master-of-the-house each(-thing) the(-one) ordering

'σὺ ἥλιος εἶ· δύνασαι περιερχόμενος ἐνιαυτὸν ποιεῖν 5
you (the)-sun are you-can going-round (the)-year make
καὶ ὥρας καὶ τοὺς καρποὺς αὔξειν καὶ τρέφειν καὶ
and seasons and the fruits increase and nourish and
ἀνέμους κινεῖν καὶ ἀνιέναι καὶ τὰ σώματα τῶν ἀνθρώπων
winds move and slacken and the bodies of-the men

θερμαίνειν συμμέτρως· ὕπαγε, περιέρχου καὶ οὕτως
warm in-due-measure go go-round and so
διακίνει ἀπὸ τῶν μεγίστων ἐπὶ τὰ μικρότατα.
set-in-motion from the greatest to the smallest(-things)

6 σὺ μοσχάριον εἶ· ὅταν ἐπιφανῇ λέων, τὰ σαυτοῦ πρᾶσσε·
you (a)-calf are when appears (a)-lion the your-own(-things) do
εἰ δὲ μή, οἰμώξεις. σὺ ταῦρος εἶ, προσελθὼν μάχου· σοὶ
if but not you-will-howl you (a)-bull are going-forward fight to-you
γὰρ τοῦτο ἐπιβάλλει καὶ πρέπει καὶ δύνασαι αὐτὸ ποιεῖν.
for this belongs and befits and you-can it do

7 σὺ δύνασαι ἡγεῖσθαι τοῦ στρατεύματος ἐπὶ Ἴλιον· ἴσθι
you can lead the army against Ilium be
Ἀγαμέμνων. σὺ δύνασαι τῷ Ἕκτορι μονομαχῆσαι· ἴσθι
Agamemnon you can — with-Hector fight-in-single-combat be
Ἀχιλλεύς.'
Achilles

8 εἰ δὲ Θερσίτης παρελθὼν ἀντεποιεῖτο τῆς ἀρχῆς, ἢ οὐκ
if but Thersites coming-forward laid-claim-to the command either not
ἂν ἔτυχεν ἢ τυχὼν ἂν ἠσχημόνησεν ἐν
— he-would-have-got(-it) or having-got(-it) — he-would-have-disgraced-himself in
πλείοσι μάρτυσι.
more witnesses

9 καὶ σὺ βούλευσαι περὶ πράγματος ἐπιμελῶς· οὐκ ἔστιν
and you consider about (the)-matter carefully not it-is
οἷον δοκεῖ σοι.
such-as it-seems to-you

10 'τριβώνιον καὶ νῦν φορῶ καὶ τόθ' ἕξω, κοιμῶμαι καὶ νῦν
(a)-little-cloak even now I-wear and then I-shall-have I-sleep even now
σκληρῶς καὶ τότε κοιμήσομαι, πηρίδιον προσλήψομαι καὶ
hard and then I-shall-sleep (a)-little-wallet I-shall-take-in-addition and
ξύλον καὶ περιερχόμενος αἰτεῖν ἄρξομαι τοὺς ἀπαντῶντας,
(a)-staff and going-round to-beg I-shall-begin those meeting(-me)

λοιδορεῖν· κἂν ἴδω τινὰ δρωπακιζόμενον, ἐπιτιμήσω αὐτῷ,
to-revile and-if I-see someone plucking-himself-with-pitch I-shall-rebuke him
κἂν τὸ κόμιον πεπλακότα ἢ ἐν κοκκίνοις περιπατοῦντα.᾽
and-if the little-hair having-plaited or in scarlet walking-about
εἰ τοιοῦτόν τι φαντάζῃ τὸ πρᾶγμα, μακρὰν ἀπ᾽ αὐτοῦ· 11
if such something you-imagine the matter far from it
μὴ προσέλθῃς, οὐδέν ἐστι πρὸς σέ.
not approach nothing is to you
εἰ δ᾽ οἷόν ἐστι φανταζόμενος οὐκ ἀπαξιοῖς σεαυτόν, 12
if but what-sort it-is imagining not you-hold-unworthy yourself
σκέψαι ἡλίκῳ πράγματι ἐπιχειρεῖς.
consider how-great (a)-matter you-undertake
πρῶτον ἐν τοῖς κατὰ σαυτὸν οὐκέτι δεῖ σε ὅμοιον ἐν 13
first in the(-things) concerning yourself no-longer must you like in
οὐδενὶ φαίνεσθαι οἷς νῦν ποιεῖς, οὐ θεῷ ἐγκαλοῦντα, οὐκ
anything to-appear to-what now you-do not god accusing not
ἀνθρώπῳ· ὄρεξιν ἆραί σε δεῖ παντελῶς, ἔκκλισιν ἐπὶ
man desire to-take-away you must entirely aversion to
μόνα μεταθεῖναι τὰ προαιρετικά· σοὶ μὴ ὀργὴν εἶναι, μὴ
only to-transfer the (things)-within-choice for-you not anger to-be not
μῆνιν, μὴ φθόνον, μὴ ἔλεον· μὴ κοράσιόν σοι φαίνεσθαι
wrath not envy not pity not (a)-girl to-you to-appear
καλόν, μὴ δοξάριον, μὴ παιδάριον, μὴ πλακουντάριον.
beautiful not (a)-bit-of-reputation not (a)-boy not (a)-little-cake
ἐκεῖνο γὰρ εἰδέναι σε δεῖ, ὅτι οἱ ἄλλοι ἄνθρωποι τοὺς 14
that for to-know you must that the other men the
τοίχους προβέβληνται καὶ τὰς οἰκίας καὶ τὸ σκότος, ὅταν
walls have-put-before(-them) and the houses and the darkness when
τι τῶν τοιούτων ποιῶσιν, καὶ τὰ κρύψοντα πολλὰ
anything of-the such they-do and the(-things) to-conceal many(-ones)

ἔχουσιν. κέκλεικε τὴν θύραν, ἕστακέν τινα πρὸ τοῦ
they-have he-has-shut the door he-has-stationed someone before the
κοιτῶνος· ‘ἄν τις ἔλθῃ, λέγε ὅτι ἔξω ἐστίν, οὐ σχολάζει.’
bedchamber if anyone comes say that out he-is not he-is-at-leisure
15 ὁ Κυνικὸς δ’ ἀντὶ πάντων τούτων ὀφείλει τὴν αἰδῶ
the Cynic but instead-of all these ought the self-respect
προβεβλῆσθαι· εἰ δὲ μή, γυμνὸς καὶ ἐν ὑπαίθρῳ
to-have-put-before(-him) if but not naked and in (the)-open-air
ἀσχημονήσει. τοῦτο οἰκία ἐστὶν αὐτῷ, τοῦτο θύρα, τοῦτο
he-will-disgrace-himself this house is to-him this door this
οἱ ἐπὶ τοῦ κοιτῶνος, τοῦτο σκότος.
the(-men) at the bedchamber this darkness
16 οὔτε γὰρ θέλειν τι δεῖ ἀποκρύπτειν αὐτὸν τῶν
neither for to-wish anything must to-conceal him of-the
ἑαυτοῦ (εἰ δὲ μή, ἀπῆλθεν, ἀπώλεσε τὸν Κυνικόν, τὸν
his-own(-things) if but not he-has-gone he-has-lost the Cynic the
ὕπαιθρον, τὸν ἐλεύθερον, ἤρκταί τι τῶν ἐντὸς
open-air(-man) the free(-man) he-has-begun something of-the (things)-within
φοβεῖσθαι, ἤρκται χρείαν ἔχειν τοῦ ἀποκρύψοντος)
to-fear he-has-begun need to-have of-the(-thing) to-conceal(-him)
οὔτε ὅταν θέλῃ δύναται. ποῦ γὰρ αὐτὸν ἀποκρύψῃ ἢ πῶς;
nor when he-wishes he-can where for himself shall-he-hide or how
17 ἂν δ’ ἀπὸ τύχης ἐμπέσῃ ὁ παιδευτὴς ὁ κοινός, ὁ
if but by chance he-be-caught the educator the common(-one) the
παιδαγωγός, οἷα πάσχειν ἀνάγκη;
tutor what-sort-of(-things) to-suffer (is)-necessary
18 ταῦτ’ οὖν δεδοικότα ἐπιθαρρεῖν οἷόν τ’ ἔτι ἐξ ὅλης
these(-things) then fearing to-be-confident possible — still from whole
ψυχῆς ἐπιστατεῖν τοῖς ἄλλοις ἀνθρώποις;
soul to-superintend the other men

ἀμήχανον, ἀδύνατον. πρῶτον οὖν τὸ ἡγεμονικόν σε δεῖ 19
(it-is)-impracticable impossible first then the ruling-faculty you must
τὸ σαυτοῦ καθαρὸν ποιῆσαι καὶ τὴν ἔνστασιν ταύτην·
the your-own clean to-make and the purpose this
‘νῦν ἐμοὶ ὕλη ἐστὶν ἡ ἐμὴ διάνοια, ὡς τῷ τέκτονι 20
now for-me (the)-material is the my mind as for-the carpenter
τὰ ξύλα, ὡς τῷ σκυτεῖ τὰ δέρματα· ἔργον δ’ ὀρθὴ
the timbers as for-the cobbler the hides (the)-work and (the)-right
χρῆσις τῶν φαντασιῶν.
use of-the impressions
τὸ σωμάτιον δὲ οὐδὲν πρὸς ἐμέ· τὰ τούτου μέρη οὐδὲν 21
the poor-body but nothing to me the of-it parts nothing
πρὸς ἐμέ. θάνατος; ἐρχέσθω, ὅταν θέλῃ, εἴτε ὅλου
to me death let-it-come when it-wishes either of-(the)-whole
εἴτε μέρους τινός.
or of-(a)-part some
φυγή; καὶ ποῦ δύναταί τις ἐκβαλεῖν; ἔξω τοῦ κόσμου 22
exile and where can anyone cast(-me)-out outside the world
οὐ δύναται. ὅπου δ’ ἂν ἀπέλθω, ἐκεῖ ἥλιος, ἐκεῖ σελήνη,
not he-can where but — I-go-away there (is-the)-sun there moon
ἐκεῖ ἄστρα, ἐνύπνια, οἰωνοί, ἡ πρὸς θεοὺς ὁμιλία.’
there stars dreams omens the with gods converse
εἶθ’ οὕτως παρασκευασάμενον οὐκ ἔστι τούτοις 23
then so prepared not is(-it)-possible with-these
ἀρκεῖσθαι τὸν ταῖς ἀληθείαις Κυνικόν, ἀλλ’ εἰδέναι δεῖ, ὅτι
to-be-content the in truth Cynic but to-know must that
ἄγγελος ἀπὸ τοῦ Διὸς ἀπέσταλται καὶ πρὸς τοὺς ἀνθρώπους
(a)-messenger from — Zeus he-has-been-sent also to the men
περὶ ἀγαθῶν καὶ κακῶν ὑποδείξων αὐτοῖς, ὅτι πεπλάνηνται
about goods and evils to-show them that they-have-gone-astray

καὶ ἀλλαχοῦ ζητοῦσι τὴν οὐσίαν τοῦ ἀγαθοῦ καὶ τοῦ
and elsewhere seek the essence of-the good and of-the
κακοῦ, ὅπου οὐκ ἔστιν, ὅπου δ᾽ ἔστιν, οὐκ ἐνθυμοῦνται,
evil where not it-is where but it-is not they-consider
24 καὶ ὡς ὁ Διογένης ἀπαχθεὶς πρὸς Φίλιππον μετὰ
and as — Diogenes led-away to Philip after
τὴν ἐν Χαιρωνείᾳ μάχην κατάσκοπος εἶναι. τῷ γὰρ
the at Chaeronea battle (a)-spy to-be in-the for
ὄντι κατάσκοπός ἐστιν ὁ Κυνικὸς τοῦ τίνα ἐστὶ τοῖς
reality (a)-spy is the Cynic of-the what are to-the
ἀνθρώποις φίλα καὶ τίνα πολέμια.
men friendly and what hostile
25 καὶ δεῖ αὐτὸν ἀκριβῶς κατασκεψάμενον ἐλθόντ᾽ ἀπαγγεῖλαι
and must him carefully having-spied-out having-come to-report
τἀληθῆ μήθ᾽ ὑπὸ φόβου ἐκπλαγέντα, ὥστε τοὺς μὴ ὄντας
the-truth neither by fear stricken so-as those not being
πολεμίους δεῖξαι, μήτε τινὰ ἄλλον τρόπον ὑπὸ τῶν
enemies to-point-out nor in-any other way by the
φαντασιῶν παραταραχθέντα ἢ συγχυθέντα.
impressions disturbed or confounded
26 δεῖ οὖν αὐτὸν δύνασθαι ἀνατεινάμενον, ἂν οὕτως τύχῃ,
must then him to-be-able lifting-up(-his-voice) if so it-chance
καὶ ἐπὶ σκηνὴν τραγικὴν ἀνερχόμενον λέγειν τὸ τοῦ
also onto (the)-stage tragic going-up to-say the(-saying) —
Σωκράτους· ἰὼ ἄνθρωποι, ποῖ φέρεσθε; τί ποιεῖτε, ὦ
of-Socrates oh men whither are-you-carried what are-you-doing O
ταλαίπωροι; ὡς τυφλοὶ ἄνω καὶ κάτω κυλίεσθε· ἄλλην
wretched(-ones) like blind(-men) up and down you-roll another
ὁδὸν ἀπέρχεσθε τὴν οὖσαν ἀπολελοιπότες, ἀλλαχοῦ
road you-are-going-away the being(-road) having-left elsewhere

ζητεῖτε τὸ εὔρουν καὶ τὸ εὐδαιμονικόν, ὅπου οὐκ ἔστιν,
you-seek the serene and the happiness where not it-is
οὐδ᾽ ἄλλου δεικνύοντος πιστεύετε.
nor another showing(-you) do-you-believe
τί αὐτὸ ἔξω ζητεῖτε; ἐν σώματι οὐκ ἔστιν. εἰ ἀπιστεῖτε, ἴδετε 27
why it outside do-you-seek in body not it-is if you-disbelieve see
Μύρωνα, ἴδετε Ὀφέλλιον. ἐν κτήσει οὐκ ἔστιν. εἰ δ᾽ ἀπιστεῖτε,
Myro see Ofellius in property not it-is if but you-disbelieve
ἴδετε Κροῖσον, ἴδετε τοὺς νῦν πλουσίους, ὅσης οἰμωγῆς ὁ
see Croesus see the now rich(-men) of-how-much lamentation the
βίος αὐτῶν μεστός ἐστιν. ἐν ἀρχῇ οὐκ ἔστιν. εἰ δὲ μή γε,
life their full is in office not it-is if but not at-least
ἔδει τοὺς δὶς καὶ τρὶς ὑπάτους εὐδαίμονας εἶναι· οὐκ εἰσὶ δέ.
ought the twice and thrice consuls happy to-be not they-are but
τίσιν περὶ τούτου πιστεύσομεν; ὑμῖν τοῖς ἔξωθεν τὰ 28
whom about this shall-we-believe you the(-ones) from-outside the
ἐκείνων βλέπουσιν καὶ ὑπὸ τῆς φαντασίας περιλαμπομένοις
of-them seeing and by the impression dazzled
ἢ αὐτοῖς ἐκείνοις;
or themselves those
τί λέγουσιν; ἀκούσατε αὐτῶν, ὅταν οἰμώζωσιν, ὅταν 29
what do-they-say hear them when they-lament when
στένωσιν, ὅταν δι᾽ αὐτὰς τὰς ὑπατείας καὶ τὴν δόξαν καὶ
they-groan when because-of very the consulships and the glory and
τὴν ἐπιφάνειαν ἀθλιώτερον οἴωνται καὶ ἐπικινδυνότερον ἔχειν.
the conspicuousness more-wretchedly they-think and more-dangerously to-be
ἐν βασιλείᾳ οὐκ ἔστιν. εἰ δὲ μή, Νέρων ἂν εὐδαίμων 30
in kingship not it-is if but not Nero — happy
ἐγένετο καὶ Σαρδανάπαλλος. ἀλλ᾽ οὐδ᾽ Ἀγαμέμνων
would-have-become and Sardanapalus but not-even Agamemnon

εὐδαίμων ἦν καίτοι κομψότερος ὢν Σαρδαναπάλλου καὶ
happy was although more-elegant being than-Sardanapalus and
Νέρωνος, ἀλλὰ τῶν ἄλλων ῥεγκόντων ἐκεῖνος τί ποιεῖ;
Nero but the others snoring he what does-he-do

πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας.
many from head by-the-roots he-tore hairs

καὶ αὐτὸς τί λέγει;
and himself what does-he-say

πλάζομαι ὧδε,
I-wander thus

φησίν, καὶ
he-says and

ἀλαλύκτημαι· κραδίη δέ μοι ἔξω
I-am-distraught heart and to-me out
στηθέων ἐκθρῴσκει.
of-(my)-breast leaps

τάλας, τί τῶν σῶν ἔχει κακῶς;
wretch which of-the yours is badly
31 ἡ κτῆσις; οὐκ ἔχει. τὸ σῶμα; οὐκ ἔχει. ἀλλὰ πολύχρυσος
the property not is the body not is but rich-in-gold
εἶ καὶ πολύχαλκος· τί οὖν σοι κακόν ἐστιν; ἐκεῖνο,
you-are and rich-in-bronze what then to-you evil is that
ὅ τι ποτὲ ἠμέληταί σου καὶ κατέφθαρται, ᾧ
what ever at-all has-been-neglected of-you and has-been-corrupted (that)-by-which

ὀρεγόμεθα, ᾧ ἐκκλίνομεν, ᾧ ὁρμῶμεν καὶ
we-desire by-which we-avoid by-which we-have-impulse and
ἀφορμῶμεν.
have-repulsion
πῶς ἠμέληται; ἀγνοεῖ τὴν οὐσίαν τοῦ ἀγαθοῦ 32
how has-it-been-neglected he-is-ignorant-of the essence of-the good
πρὸς ἣν πέφυκε καὶ τὴν τοῦ κακοῦ καὶ τί ἴδιον
for which he-is-born and the(-essence) of-the evil and what own
ἔχει καὶ τί ἀλλότριον. καὶ ὅταν τι τῶν ἀλλοτρίων
he-has and what another's and when anything of-the (things)-of-others
κακῶς ἔχῃ, λέγει 'οὐαί μοι, οἱ γὰρ Ἕλληνες κινδυνεύουσι.'
badly is he-says woe to-me the for Greeks are-in-danger
ταλαίπωρον ἡγεμονικὸν καὶ μόνον ἀτημέλητον καὶ 33
wretched ruling-faculty and alone neglected and
ἀθεράπευτον. 'μέλλουσιν ἀποθνήσκειν ὑπὸ τῶν Τρώων
untended they-are-going to-die by the Trojans
ἀναιρεθέντες.' ἂν δ' αὐτοὺς οἱ Τρῶες μὴ ἀποκτείνωσιν, οὐ
destroyed if but them the Trojans not kill not
μὴ ἀποθάνωσιν; 'ναί, ἀλλ' οὐχ' ὑφ' ἓν πάντες.' τί οὖν
at-all will-they-die yes but not by one(-blow) all what then
διαφέρει; εἰ γὰρ κακόν ἐστι τὸ ἀποθανεῖν, ἄν τε ὁμοῦ ἄν
does-it-differ if for evil is the to-die whether — together or
τε καθ' ἕνα ὁμοίως κακόν ἐστιν. μή τι ἄλλο τι
— by one equally evil it-is surely-not at-all other something
μέλλει γίνεσθαι ἢ τὸ σωμάτιον χωρίζεσθαι καὶ ἡ ψυχή;
is-going to-happen than the poor-body to-be-separated and the soul
οὐδέν. σοὶ δὲ ἀπολλυμένων τῶν Ἑλλήνων ἡ θύρα 34
nothing for-you but perishing the Greeks the door
κέκλεισται; οὐκ ἔξεστιν ἀποθανεῖν; 'ἔξεστιν.' τί οὖν
has-been-shut not is-it-possible to-die it-is-possible why then

πενθεῖς; ‘οὐᾶ, βασιλεὺς καὶ τὸ τοῦ Διὸς σκῆπτρον ἔχων.’
do-you-mourn alas (a)-king and the — of-Zeus scepter having
ἀτυχὴς βασιλεὺς οὐ γίνεται· οὐ μᾶλλον ἢ ἀτυχὴς θεός.
unfortunate (a)-king not becomes not more than unfortunate (a)-god
35 τί οὖν εἶ; ποιμὴν ταῖς ἀληθείαις· οὕτως γὰρ κλάεις ὡς
what then are-you (a)-shepherd in truth so for you-weep as
οἱ ποιμένες, ὅταν λύκος ἁρπάσῃ τι τῶν προβάτων αὐτῶν·
the shepherds when (a)-wolf seizes some of-the sheep their
καὶ οὗτοι δὲ πρόβατά εἰσιν οἱ ὑπὸ σοῦ ἀρχόμενοι.
and these and sheep are the(-ones) by you ruled
36 τί δὲ καὶ ἦρχου; μή τι ὄρεξις ὑμῖν ἐκινδυνεύετο,
why and also were-you-ruling surely-not at-all desire your was-endangered
μή τι ἔκκλισις, μή τι ὁρμή, μή τι ἀφορμή;
surely-not at-all aversion surely-not at-all impulse surely-not at-all repulsion
‘οὔ,’ φησίν, ‘ἀλλὰ τοῦ ἀδελφοῦ μου τὸ γυναικάριον ἡρπάγη.’
no he-says but of-the brother my the little-wife was-carried-off
37 οὐκ οὖν κέρδος μέγα στερηθῆναι μοιχικοῦ γυναικαρίου;
not then (a)-gain great to-be-deprived of-(an)-adulterous little-wife
‘καταφρονηθῶμεν οὖν ὑπὸ τῶν Τρώων;’ τίνων ὄντων;
are-we-to-be-despised then by the Trojans whom being
φρονίμων ἢ ἀφρόνων; εἰ φρονίμων, τί αὐτοῖς πολεμεῖτε;
wise or foolish if wise why with-them do-you-fight
εἰ ἀφρόνων, τί ὑμῖν μέλει;
if foolish why to-you does-it-matter
38 ‘ἐν τίνι οὖν ἔστι τὸ ἀγαθόν, ἐπειδὴ ἐν τούτοις οὐκ ἔστιν;
in what then is the good since in these not it-is
εἰπὲ ἡμῖν, κύριε ἄγγελε καὶ κατάσκοπε.’ ‘ὅπου οὐ δοκεῖτε
tell us lord messenger and spy where not you-think
οὐδὲ θέλετε ζητῆσαι αὐτό. εἰ γὰρ ἠθέλετε, εὕρετε
nor wish to-seek it if for you-wished you-would-have-found

ἂν αὐτὸ ἐν ὑμῖν ὂν οὐδ' ἂν ἔξω ἐπλάζεσθε οὐδ' ἂν
— it in you being nor — outside you-would-wander nor —
ἐζητεῖτε τὰ ἀλλότρια ὡς ἴδια.
you-would-seek the (things)-of-others as own
ἐπιστρέψατε αὐτοὶ ἐφ' ἑαυτούς, καταμάθετε τὰς προλήψεις 39
turn yourselves upon yourselves learn the preconceptions
ἃς ἔχετε. ποιόν τι φαντάζεσθε τὸ ἀγαθόν; τὸ εὔρουν,
which you-have what-sort-of thing do-you-imagine the good the serene
τὸ εὐδαιμονικόν, τὸ ἀπαραπόδιστον. ἄγε, μέγα δ' αὐτὸ
the happy the unimpeded come great and it
φυσικῶς οὐ φαντάζεσθε; ἀξιόλογον οὐ φαντάζεσθε;
naturally not do-you-imagine worthy-of-account not do-you-imagine
ἀβλαβὲς οὐ φαντάζεσθε;
unharmable not do-you-imagine
ἐν ποίᾳ οὖν ὕλῃ δεῖ ζητεῖν τὸ εὔρουν καὶ 40
in what-sort-of then material must-one to-seek the serene and
ἀπαραπόδιστον; ἐν τῇ δούλῃ ἢ ἐν τῇ ἐλευθέρᾳ;' 'ἐν
unimpeded in the slave or in the free in
τῇ ἐλευθέρᾳ.' 'τὸ σωμάτιον οὖν ἐλεύθερον ἔχετε ἢ
the free the poor-body then free have-you or
δοῦλον;' 'οὐκ ἴσμεν.' 'οὐκ ἴστε ὅτι πυρετοῦ δοῦλόν
slave not we-know not do-you-know that of-fever slave
ἐστιν, ποδάγρας, ὀφθαλμίας, δυσεντερίας, τυράννου, πυρός,
it-is of-gout of-ophthalmia of-dysentery of-(a)-tyrant of-fire
σιδήρου, παντὸς τοῦ ἰσχυροτέρου;'
of-iron of-everything the stronger
'ναὶ δοῦλον.' 'πῶς οὖν ἔτι ἀνεμπόδιστον εἶναί τι δύναται 41
yes slave how then still unhindered to-be anything can
τῶν τοῦ σώματος; πῶς δὲ μέγα ἢ ἀξιόλογον
of-the(-things) of-the body how and great or worthy-of-account

τὸ φύσει νεκρόν, ἡ γῆ, ὁ πηλός; τί οὖν; οὐδὲν
the(-thing) by-nature dead the earth the clay what then nothing
ἔχετε ἐλεύθερον;' 'μήποτε οὐδέν.'
have-you free perhaps nothing

42 'καὶ τίς ὑμᾶς ἀναγκάσαι δύναται συγκαταθέσθαι τῷ
and who you compel can to-assent to-the
ψευδεῖ φαινομένῳ;' 'οὐδείς.' 'τίς δὲ μὴ συγκαταθέσθαι τῷ
false appearing no-one who and not to-assent to-the
φαινομένῳ ἀληθεῖ;' 'οὐδείς.' 'ἐνθάδ' οὖν ὁρᾶτε, ὅτι ἔστι
appearing true no-one here then you-see that there-is
τι ἐν ὑμῖν ἐλεύθερον φύσει.
something in you free by-nature

43 ὀρέγεσθαι δ' ἢ ἐκκλίνειν ἢ ὁρμᾶν ἢ ἀφορμᾶν ἢ
to-desire but or to-avoid or to-have-impulse or to-have-repulsion or
παρασκευάζεσθαι ἢ προτίθεσθαι τίς ὑμῶν δύναται μὴ
prepare or propose who of-you can not
λαβὼν φαντασίαν λυσιτελοῦς ἢ μὴ καθήκοντος;' 'οὐδείς.'
having-got (an)-impression of-profitable or not of-fitting no-one
'ἔχετε οὖν καὶ ἐν τούτοις ἀκώλυτον καὶ ἐλεύθερον.
you-have then also in these(-things) (something)-unhindered and free

44 ταλαίπωροι, τοῦτο ἐξεργάζεσθε, τούτου ἐπιμέλεσθε, ἐνταῦθα
wretched(-ones) this work-out this care-for here
ζητεῖτε τὸ ἀγαθόν.'
seek the good

45 καὶ πῶς ἐνδέχεται μηδὲν ἔχοντα, γυμνόν, ἄοικον, ἀνέστιον,
and how is-it-possible nothing having naked homeless hearthless
αὐχμῶντα, ἄδουλον, ἄπολιν διεξάγειν εὐρόως;
squalid slaveless cityless to-live serenely

46 ἰδοὺ ἀπέσταλκεν ὑμῖν ὁ θεὸς τὸν δείξοντα ἔργῳ, ὅτι
look has-sent you the god the(-one) to-show in-action that
ἐνδέχεται.
it-is-possible

ἴδετέ με, ἄοικός εἰμι, ἄπολις, ἀκτήμων, ἄδουλος· χαμαὶ 47
see me homeless I-am cityless propertyless slaveless on-the-ground
κοιμῶμαι· οὐ γυνή, οὐ παιδία, οὐ πραιτωρίδιον, ἀλλὰ γῆ
I-sleep not wife not children not little-governor's-house but earth
μόνον καὶ οὐρανὸς καὶ ἓν τριβωνάριον.
only and sky and one little-cloak
καὶ τί μοι λείπει; οὐκ εἰμὶ ἄλυπος, οὐκ εἰμὶ ἄφοβος, 48
and what to-me is-lacking not am-I without-pain not am-I without-fear
οὐκ εἰμὶ ἐλεύθερος; πότε ὑμῶν εἶδέν μέ τις ἐν ὀρέξει
not am-I free when of-you saw me anyone in desire
ἀποτυγχάνοντα, πότ' ἐν ἐκκλίσει περιπίπτοντα; πότ'
failing when in aversion falling-into(-what-I-avoid) when
ἐμεμψάμην ἢ θεὸν ἢ ἄνθρωπον, πότ' ἐνεκάλεσά τινι;
did-I-blame either god or man when did-I-accuse anyone
μή τις ὑμῶν ἐσκυθρωπακότα με εἶδεν;
surely-not anyone of-you sullen me saw
πῶς δ' ἐντυγχάνω τούτοις, οὓς ὑμεῖς φοβεῖσθε καὶ 49
how and do-I-meet these whom you fear and
θαυμάζετε; οὐχ ὡς ἀνδραπόδοις; τίς με ἰδὼν οὐχὶ τὸν
admire not as slaves who me seeing not the
βασιλέα τὸν ἑαυτοῦ ὁρᾶν οἴεται καὶ δεσπότην;'
king the his-own to-see thinks and master
ἴδε κυνικαὶ φωναί, ἴδε χαρακτήρ, ἴδ' ἐπιβολή. οὔ· ἀλλὰ 50
see Cynic utterances see character see purpose no but
πηρίδιον καὶ ξύλον καὶ γνάθοι μεγάλαι· καταφαγεῖν πᾶν
(a)-little-wallet and (a)-staff and jaws great to-devour all
ὃ ἂν δῷς ἢ ἀποθησαυρίσαι ἢ τοῖς ἀπαντῶσι
which — you-give or to-store-up or the (people)-meeting(-him)
λοιδορεῖσθαι ἀκαίρως ἢ καλὸν τὸν ὦμον δεικνύειν.
to-revile unseasonably or fine the shoulder to-show

51 τηλικούτῳ πράγματι ὁρᾷς πῶς μέλλεις ἐγχειρεῖν;
(so)-great (a)-matter you-see how you-are-going to-undertake
ἔσοπτρον πρῶτον λάβε, ἴδε σου τοὺς ὤμους, κατάμαθε τὴν
(a)-mirror first take see your the shoulders learn the
ὀσφύν, τοὺς μηρούς. Ὀλύμπια μέλλεις ἀπογράφεσθαι,
loins the thighs (the)-Olympic(-games) you-are-going to-enter-for
ἄνθρωπε, οὐχί τινά ποτε ἀγῶνα ψυχρὸν καὶ ταλαίπωρον.
man not some ever contest cold and wretched
52 οὐκ ἔστιν ἐν Ὀλυμπίοις νικηθῆναι μόνον καὶ ἐξελθεῖν, ἀλλὰ
not it-is at (the)-Olympics to-be-defeated only and to-go-out but
πρῶτον μὲν ὅλης τῆς οἰκουμένης βλεπούσης δεῖ
first indeed (the)-whole the inhabited(-world) looking-on (one)-must
ἀσχημονῆσαι, οὐχὶ Ἀθηναίων μόνον ἢ Λακεδαιμονίων
to-be-disgraced not of-Athenians only or of-Lacedaemonians
ἢ Νικοπολιτῶν, εἶτα καὶ δέρεσθαι δεῖ τὸν εἰκῇ
or of-Nicopolitans then also to-be-flayed must the(-man) at-random
ἐξελθόντα, πρὸ δὲ τοῦ δαρῆναι διψῆσαι, καυματισθῆναι,
having-gone-out before but the to-be-flayed to-thirst to-be-scorched
πολλὴν ἀφὴν καταπιεῖν.
much dust to-swallow
53 βούλευσαι ἐπιμελέστερον, γνῶθι σαυτόν, ἀνάκρινον τὸ
consider more-carefully know yourself question the
δαιμόνιον, δίχα θεοῦ μὴ ἐπιχειρήσῃς. ἂν γὰρ συμβουλεύσῃ,
divine(-sign) without god not undertake(-it) if for he-advises(-it)
ἴσθι ὅτι μέγαν σε θέλει γενέσθαι ἢ πολλὰς πληγὰς λαβεῖν.
know that great you he-wishes to-become or many blows to-get
54 καὶ γὰρ τοῦτο λίαν κομψὸν τῷ Κυνικῷ παραπέπλεκται·
and for this very elegant(-thing) to-the Cynic has-been-interwoven
δέρεσθαι αὐτὸν δεῖ ὡς ὄνον καὶ δερόμενον φιλεῖν αὐτοὺς
to-be-flayed him must like (an)-ass and being-flayed to-love them
τοὺς δέροντας ὡς πατέρα πάντων, ὡς ἀδελφόν.
the (men)-flaying(-him) as father of-all as brother

οὔ· ἀλλ' ἄν τίς σε δέρῃ, κραύγαζε στὰς ἐν τῷ μέσῳ 55
no but if anyone you flog shout standing in the middle
'ὦ Καῖσαρ, ἐν τῇ σῇ εἰρήνῃ οἷα πάσχω; ἄγωμεν
O Caesar in the your peace what(-things) I-suffer let-us-go
ἐπὶ τὸν ἀνθύπατον.'
before the proconsul
Κυνικῷ δὲ Καῖσαρ τί ἐστιν ἢ ἀνθύπατος ἢ ἄλλος ἢ 56
to-(a)-Cynic but Caesar what is or proconsul or other than
ὁ καταπεπομφὼς αὐτὸν καὶ ᾧ λατρεύει, ὁ Ζεύς;
the(-one) having-sent-down him and whom he-serves — Zeus
ἄλλον τινὰ ἐπικαλεῖται ἢ ἐκεῖνον; οὐ πέπεισται δ', ὅ
another anyone does-he-call-upon than that(-one) not is-he-persuaded but what
τι ἂν πάσχῃ τούτων, ὅτι ἐκεῖνος αὐτὸν γυμνάζει;
ever — he-suffers of-these that he him trains
ἀλλ' ὁ μὲν Ἡρακλῆς ὑπὸ Εὐρυσθέως γυμναζόμενος οὐκ 57
but — indeed Heracles by Eurystheus being-trained not
ἐνόμιζεν ἄθλιος εἶναι, ἀλλ' ἀόκνως ἐπετέλει πάντα τὰ
thought wretched to-be but unhesitatingly accomplished all the
προσταττόμενα· οὗτος δ' ὑπὸ τοῦ Διὸς ἀθλούμενος
(things)-commanded this(-man) but by — Zeus being-made-to-contend
καὶ γυμναζόμενος μέλλει κεκραγέναι καὶ ἀγανακτεῖν, ἄξιος
and being-trained is-going to-shout and to-be-indignant worthy
φορεῖν τὸ σκῆπτρον τὸ Διογένους;
to-carry the scepter the of-Diogenes
ἄκουε, τί λέγει ἐκεῖνος πυρέσσων πρὸς τοὺς παριόντας· 58
hear what says he having-fever to those passing-by
'κακαί,' ἔφη, 'κεφαλαί, οὐ μενεῖτε; ἀλλ' ἀθλητῶν μὲν ὄλεθρον
bad he-said heads not will-you-stay but of-athletes indeed destruction
ἢ μάχην ὀψόμενοι ἄπιτε ὁδὸν τοσαύτην εἰς Ὀλυμπίαν·
or fight going-to-see you-go-off (a)-road so-long to Olympia
πυρετοῦ δὲ καὶ ἀνθρώπου μάχην ἰδεῖν οὐ βούλεσθε;'
of-fever but and of-(a)-man (a)-fight to-see not do-you-wish

59 ταχύ γ᾽ ἂν ὁ τοιοῦτος ἐνεκάλεσεν τῷ θεῷ
quickly at-least — the such(-man) would-have-accused the god
καταπεπομφότι αὐτὸν ὡς παρ᾽ ἀξίαν αὐτῷ χρωμένῳ, ὅς
having-sent-down him as beyond worth him treating who
γε ἐνεκαλλωπίζετο ταῖς περιστάσεσι καὶ θέαμα εἶναι
at-least prided-himself-on the circumstances and (a)-spectacle to-be
ἠξίου τῶν παριόντων. ἐπὶ τίνι γὰρ ἐγκαλέσει; ὅτι
thought-worthy of-the passers-by for what for will-be-accuse(-him) that
εὐσχημονεῖ; τί κατηγορεῖ; ὅτι λαμπροτέραν ἐπιδείκνυται
he-behaves-decently what does-he-charge that more-brilliant he-displays
τὴν ἀρετὴν τὴν ἑαυτοῦ;
the virtue the his-own

60 ἄγε, περὶ πενίας δὲ τί λέγει, περὶ θανάτου, περὶ πόνου;
come about poverty and what does-he-say about death about toil
πῶς συνέκρινεν τὴν εὐδαιμονίαν τὴν αὑτοῦ τῇ μεγάλου
how did-he-compare the happiness the his-own with-the of-(the)-great
βασιλέως;
king

61 μᾶλλον δ᾽ οὐδὲ συγκριτὸν ᾤετο εἶναι. ὅπου γὰρ
rather but not-even comparable he-thought(-it) to-be where for
ταραχαὶ καὶ λῦπαι καὶ φόβοι καὶ ὀρέξεις ἀτελεῖς καὶ
troubles and griefs and fears and desires unfulfilled and
ἐκκλίσεις περιπίπτουσαι καὶ φθόνοι καὶ ζηλοτυπίαι, ποῦ
aversions falling-into(-their-objects) and envies and jealousies where
ἐκεῖ πάροδος εὐδαιμονίας; ὅπου δ᾽ ἂν ᾖ σαπρὰ δόγματα,
there (is)-entrance for-happiness where but — are rotten judgments
ἐκεῖ πάντα ταῦτα εἶναι ἀνάγκη.
there all these to-be (is)-necessary

πυθομένου δὲ τοῦ νεανίσκου, εἰ νοσήσας ἀξιοῦντος 62
having-asked and the young-man whether having-fallen-ill requesting
φίλου πρὸς αὐτὸν ἐλθεῖν ὥστε νοσοκομηθῆναι ὑπακούσει,
(a)-friend to him to-come so-as to-be-nursed he-will-comply
Ποῦ δὲ φίλον μοι δώσεις Κυνικοῦ;
where but (a)-friend to-me will-you-give of-(a)-Cynic
ἔφη. δεῖ γὰρ αὐτὸν ἄλλον εἶναι τοιοῦτον, ἵν' ἄξιος 63
he-said must for him another to-be such that worthy
ᾖ φίλος αὐτοῦ ἀριθμεῖσθαι. κοινωνὸν αὐτὸν εἶναι δεῖ
he-be (a)-friend his to-be-counted (a)-partner him to-be must
τοῦ σκήπτρου καὶ τῆς βασιλείας καὶ διάκονον ἄξιον, εἰ
of-the scepter and of-the kingship and (a)-servant worthy if
μέλλει φιλίας ἀξιωθήσεσθαι, ὡς Διογένης Ἀντισθένους
he-is-going of-friendship to-be-thought-worthy as Diogenes of-Antisthenes
ἐγένετο, ὡς Κράτης Διογένους.
became as Crates of-Diogenes
ἢ δοκεῖ σοι, ὅτι, ἂν χαίρειν αὐτῷ λέγῃ προσερχόμενος, 64
or does-it-seem to-you that if greeting to-him he-says coming-up
φίλος ἐστὶν αὐτοῦ κἀκεῖνος αὐτὸν ἄξιον ἡγήσεται τοῦ
(a)-friend he-is his and-he him worthy will-consider of-the
πρὸς αὐτὸν εἰσελθεῖν;
to him to-come-in
ὥστε ἄν σοι δοκῇ καὶ ἐνθυμηθῇς τι τοιοῦτον, 65
so-that if to-you it-seems and you-ponder something such
κοπρίαν μᾶλλον περιβλέπου κομψήν, ἐν ᾗ πυρέξεις,
(a)-dunghill rather look-around-for elegant in which you-will-have-fever
ἀποσκέπουσαν τὸν βορέαν, ἵνα μὴ περιψυγῇς.
sheltering(-you-from) the north-wind that not you-get-chilled

66 σὺ δέ μοι δοκεῖς θέλειν εἰς οἰκόν τινος ἀπελθὼν διὰ
you but to-me seem to-wish into (the)-house of-someone having-gone-off after
χρόνου χορτασθῆναι. τί οὖν σοι καὶ ἐπιχειρεῖν πράγματι
(a)-time to-be-fed-full what then for-you also to-undertake (a)-matter
τηλικούτῳ;
so-great

67 γάμος δ', ἔφη, καὶ παῖδες προηγουμένως παραληφθήσονται
marriage but he-said and children principally will-be-taken-up
ὑπὸ τοῦ Κυνικοῦ; — ἄν μοι σοφῶν, ἔφη, δῷς πόλιν,
by the Cynic if to-me of-wise(-men) he-said you-give (a)-city
τάχα μὲν οὐδ' ἥξει τις ῥᾳδίως ἐπὶ τὸ κυνίζειν.
perhaps indeed not-even will-come anyone easily to the to-be-a-Cynic
τίνων γὰρ ἕνεκα ἀναδέξηται ταύτην τὴν διεξαγωγήν;
of-what for for-the-sake is-he-to-take-on this the way-of-life

68 ὅμως δ' ἂν ὑποθώμεθα, οὐδὲν κωλύσει καὶ γῆμαι αὐτὸν
nevertheless but if we-suppose(-it) nothing will-prevent both to-marry him
καὶ παιδοποιήσασθαι. καὶ γὰρ ἡ γυνὴ αὐτοῦ ἔσται ἄλλη
and to-beget-children and for the wife his will-be another
τοιαύτη καὶ ὁ πενθερὸς ἄλλος τοιοῦτος καὶ τὰ παιδία
such(-one) and the father-in-law another such and the children
οὕτως ἀνατραφήσεται.
so will-be-brought-up

69 τοιαύτης δ' οὔσης καταστάσεως, οἵα νῦν ἐστιν, ὡς ἐν
such but being (the)-state as now it-is as in
παρατάξει, μή ποτ' ἀπερίσπαστον εἶναι δεῖ τὸν Κυνικόν,
battle-line — perhaps free-from-distraction to-be must the Cynic
ὅλον πρὸς τῇ διακονίᾳ τοῦ θεοῦ, ἐπιφοιτᾶν ἀνθρώποις
wholly at the service of-the god to-go-about among-men
δυνάμενον, οὐ προσδεδεμένον καθήκουσιν ἰδιωτικοῖς οὐδ'
able not bound to-duties private nor
ἐμπεπλεγμένον σχέσεσιν, ἃς παραβαίνων οὐκέτι σώσει
entangled in-relations which transgressing no-longer he-will-preserve

τὸ τοῦ καλοῦ καὶ ἀγαθοῦ πρόσωπον, τηρῶν δ' ἀπολεῖ
the of-the noble and good(-man) character keeping(-them) but he-will-destroy
τὸν ἄγγελον καὶ κατάσκοπον καὶ κήρυκα τῶν θεῶν;
the messenger and spy and herald of-the gods
ὅρα γάρ, ὅτι αὐτὸν ἀποδεικνύναι δεῖ τινα τῷ πενθερῷ, 70
see for that him to-show must something to-the father-in-law
ἀποδιδόναι τοῖς ἄλλοις συγγενέσι τῆς γυναικός, αὐτῇ τῇ
to-render to-the other kinsmen of-the wife herself the
γυναικί· εἰς νοσοκομίας λοιπὸν ἐκκλείεται, εἰς πορισμόν.
wife into nursings so he-is-shut-out into money-making
ἵνα τἆλλα ἀφῶ, δεῖ αὐτὸν κουκκούμιον, ὅπου θερμὸν 71
that the-rest I-may-pass-over must him (a)-kettle where hot(-water)
ποιήσει τῷ παιδίῳ, ἵν' αὐτὸ λούσῃ εἰς σκάφην· ἐρίδια
he-will-make for-the child that it he-may-wash into (a)-tub wool
τεκούσῃ τῇ γυναικί, ἔλαιον, κραβάττιον, ποτήριον
for-her-having-borne the wife oil (a)-cot (a)-cup
(γίνεται ἤδη πλείω σκευάρια)·
become already more little-vessels
τὴν ἄλλην ἀσχολίαν, τὸν περισπασμόν. ποῦ μοι λοιπὸν 72
the other business the distraction where to-me then
ἐκεῖνος ὁ βασιλεὺς ὁ τοῖς κοινοῖς προσευκαιρῶν,
that the king the(-one) to-the common(-affairs) devoting-his-leisure

ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν·
to-whom (the)-peoples both have-been-entrusted and so-many(-things) have-been-a-care

ὃν δεῖ τοὺς ἄλλους ἐπισκοπεῖν, τοὺς γεγαμηκότας, τοὺς
who must the others to-oversee those having-married those
πεπαιδοποιημένους, τίς καλῶς χρῆται τῇ αὐτοῦ γυναικί,
having-had-children who well treats the his-own wife

τίς κακῶς, τίς διαφέρεται, ποία οἰκία εὐσταθεῖ, ποία
who badly who quarrels what-sort-of house is-steady what-sort
οὔ, ὡς ἰατρὸν περιερχόμενον καὶ τῶν σφυγμῶν ἁπτόμενον;
not as (a)-doctor going-round and the pulses touching
73 ‘σὺ πυρέττεις, σὺ κεφαλαλγεῖς, σὺ ποδαγρᾷς· σὺ
you have-fever you have-a-headache you have-gout you
ἀνάτεινον, σὺ φάγε, σὺ ἀλούτησον· σὲ δεῖ τμηθῆναι,
stretch-out(-your-arm) you eat you go-without-bath you must to-be-cut
σὲ δεῖ καυθῆναι.’
you must to-be-cauterized
74 ποῦ σχολὴ τῷ εἰς τὰ ἰδιωτικὰ καθήκοντα ἐνδεδεμένῳ;
where (is)-leisure for-the(-man) to the private duties bound
οὐ δεῖ αὐτὸν πορίσαι ἱματίδια τοῖς παιδίοις; ἄγε, πρὸς
not must him to-provide little-cloaks for-the children come to
γραμματιστὴν ἀποστεῖλαι πινακίδια ἔχοντα, γραφεῖα,
(a)-schoolmaster to-send(-them) little-tablets having pens
τιτλάρια, καὶ τούτοις κραβάττιον ἑτοιμάσαι; οὐ γὰρ ἐκ τῆς
labels and for-these (a)-cot to-prepare not for from the
κοιλίας ἐξελθόντα δύναται Κυνικὰ εἶναι· εἰ δὲ μή, κρεῖσσον
womb having-come-out can Cynics be if but not better
ἦν αὐτὰ γενόμενα ῥῖψαι ἢ οὕτως ἀποκτεῖναι.
it-were them having-been-born to-throw-out than so to-kill
75 σκόπει, ποῦ κατάγομεν τὸν Κυνικόν, πῶς αὐτοῦ τὴν
consider where we-are-bringing-down the Cynic how his the
βασιλείαν ἀφαιρούμεθα.
kingship we-are-taking-away
76 — ναί· ἀλλὰ Κράτης ἔγημεν. — περίστασίν μοι λέγεις
yes but Crates married (a)-circumstance to-me you-tell
ἐξ ἔρωτος γενομένην καὶ γυναῖκα τιθεῖς ἄλλον Κράτητα.
from love having-arisen and (a)-wife you-suppose another Crates
ἡμεῖς δὲ περὶ τῶν κοινῶν γάμων καὶ ἀπεριστάτων
we but about the ordinary marriages and without-circumstances

ζητοῦμεν καὶ οὕτως ζητοῦντες οὐχ εὑρίσκομεν ἐν ταύτῃ
are-inquiring and so inquiring not we-find in this
τῇ καταστάσει προηγούμενον τῷ Κυνικῷ τὸ πρᾶγμα.
the state principal for-the Cynic the matter
πῶς οὖν ἔτι, φησίν, διασώσει τὴν κοινωνίαν; — τὸν 77
how then still he-says will-he-preserve the society by-the
θεόν σοι· μείζονα δ' εὐεργετοῦσιν ἀνθρώπους οἱ ἢ
god to-you greater and benefit men those-who either
δύο ἢ τρία κακόρυγχα παιδία ἀνθ' αὑτῶν εἰσάγοντες
two or three ugly-snouted children in-place-of themselves bringing-in
ἢ οἱ ἐπισκοποῦντες πάντας κατὰ δύναμιν ἀνθρώπους,
or those overseeing all according-to power men
τί ποιοῦσιν, πῶς διάγουσιν, τίνος ἐπιμελοῦνται, τίνος
what they-do how they-live what they-care-for what
ἀμελοῦσι παρὰ τὸ προσῆκον;
they-neglect contrary-to the fitting
καὶ Θηβαίους μείζονα ὠφέλησαν ὅσοι τεκνία αὐτοῖς 78
and (the)-Thebans more benefited as-many-as little-children to-them
κατέλιπον Ἐπαμινώνδου τοῦ ἀτέκνου ἀποθανόντος; καὶ
left than-Epaminondas the childless having-died and
Ὁμήρου πλείονα τῇ κοινωνίᾳ συνεβάλετο Πρίαμος ὁ
than-Homer more to-the society contributed Priam the(-one)
πεντήκοντα γεννήσας περικαθάρματα ἢ Δαναὸς ἢ Αἴολος;
fifty having-begotten scum or Danaus or Aeolus
εἶτα στρατηγία μὲν ἢ σύνταγμά τινα ἀπείρξει γάμου 79
then (a)-generalship indeed or (a)-treatise someone will-keep-from marriage
ἢ παιδοποιίας καὶ οὐ δόξει οὗτος ἀντ' οὐδενὸς
or begetting-children and not will-seem this(-man) for nothing
ἠλλάχθαι τὴν ἀτεκνίαν, ἡ δὲ τοῦ Κυνικοῦ βασιλεία
to-have-taken-in-exchange the childlessness the but of-the Cynic kingship
οὐκ ἔσται ἀνταξία;
not will-be (an)-equivalent

80 μήποτε οὐκ αἰσθανόμεθα τοῦ μεγέθους αὐτοῦ οὐδὲ
perhaps not we-perceive the greatness its nor
φανταζόμεθα κατ᾽ ἀξίαν τὸν χαρακτῆρα τὸν Διογένους,
do-we-imagine according-to worth the character the of-Diogenes
ἀλλ᾽ εἰς τοὺς νῦν ἀποβλέπομεν, τοὺς τραπεζῆας
but to the present(-ones) we-look the table-dogs
πυλαωρούς, οἳ οὐδὲν μιμοῦνται ἐκείνους ἢ εἴ τι
gate-keepers who nothing imitate those than if something
ἄρα πόρδωνες γίνονται, ἄλλο δ᾽ οὐδέν;
indeed farters they-become else but nothing
81 ἐπεὶ οὐκ ἂν ἡμᾶς ἐκίνει ταῦτα οὐδ᾽ ἂν ἐπεθαυμάζομεν,
since not — us would-move these(-things) nor — would-we-wonder
εἰ μὴ γαμήσει ἢ παιδοποιήσεται. ἄνθρωπε, πάντας
if not he-will-marry or will-beget-children man all
ἀνθρώπους πεπαιδοποίηται, τοὺς ἄνδρας υἱοὺς ἔχει, τὰς
men he-has-begotten the men (as)-sons he-has the
γυναῖκας θυγατέρας· πᾶσιν οὕτως προσέρχεται, οὕτως
women (as)-daughters to-all so he-goes so
πάντων κήδεται.
of-all he-takes-care
82 ἢ σὺ δοκεῖς ὑπὸ περιεργίας λοιδορεῖσθαι τοῖς ἀπαντῶσιν;
or you think from meddlesomeness to-revile those meeting(-him)
ὡς πατὴρ αὐτὸ ποιεῖ, ὡς ἀδελφὸς καὶ τοῦ κοινοῦ πατρὸς
as (a)-father it he-does as (a)-brother and of-the common father
ὑπηρέτης τοῦ Διός.
(a)-servant — of-Zeus
83 ἄν σοι δόξῃ, πυθοῦ μου καὶ εἰ πολιτεύσεται. σαννίων,
if to-you it-seems ask me also whether he-will-engage-in-politics blockhead
μείζονα πολιτείαν ζητεῖς, ἧς πολιτεύεται;
greater polity do-you-seek than-that-in-which he-engages

ἢ ἐν Ἀθηναίοις παρελθὼν ἐρεῖ τις περὶ προσόδων ἢ 84
or among Athenians having-come-forward will-speak anyone about revenues or
πόρων, ὃν δεῖ πᾶσιν ἀνθρώποις διαλέγεσθαι, ἐπίσης
ways-and-means (one)-who must to-all men to-discourse equally
μὲν Ἀθηναίοις, ἐπίσης δὲ Κορινθίοις, ἐπίσης δὲ Ῥωμαίοις
indeed to-Athenians equally and to-Corinthians equally and to-Romans
οὐ περὶ πόρων οὐδὲ περὶ προσόδων οὐδὲ περὶ εἰρήνης
not about ways-and-means nor about revenues nor about peace
ἢ πολέμου, ἀλλὰ περὶ εὐδαιμονίας καὶ κακοδαιμονίας,
or war but about happiness and unhappiness
περὶ εὐτυχίας καὶ δυστυχίας, περὶ δουλείας καὶ ἐλευθερίας;
about good-fortune and misfortune about slavery and freedom
τηλικαύτην πολιτείαν πολιτευομένου ἀνθρώπου σύ μου 85
so-great (a)-polity engaging-in (a)-man you me
πυνθάνῃ εἰ πολιτεύσεται; πυθοῦ μου καί, εἰ
ask whether he-will-engage-in-politics ask me also whether
ἄρξει· πάλιν ἐρῶ σοι· μωρέ, ποίαν ἀρχὴν μείζονα,
he-will-hold-office again I-will-say to-you fool what-sort-of office greater
ἧς ἄρχει;
than-that-which he-holds
χρεία μέντοι καὶ σώματος ποιοῦ τῷ τοιούτῳ. ἐπεί τοι 86
need however also of-(a)-body of-a-kind for-the such(-man) since surely
ἂν φθισικὸς προέρχηται, λεπτὸς καὶ ὠχρός, οὐκέτι ὁμοίαν
if consumptive he-come-forward thin and pale no-longer like
ἔμφασιν ἡ μαρτυρία αὐτοῦ ἔχει.
emphasis the testimony his has
δεῖ γὰρ αὐτὸν οὐ μόνον τὰ τῆς ψυχῆς ἐπιδεικνύοντα 87
must for him not only the(-things) of-the soul showing
παριστάνειν τοῖς ἰδιώταις ὅτι ἐνδέχεται δίχα τῶν
to-prove to-the laymen that it-is-possible without the(-things)
θαυμαζομένων εἶναι ὑπ' αὐτῶν καλὸν καὶ ἀγαθόν, ἀλλὰ
admired to-be by them noble and good but

καὶ διὰ τοῦ σώματος ἐνδείκνυσθαι, ὅτι ἡ ἀφελὴς καὶ
also through the body to-display that the simple and
λιτὴ καὶ ὕπαιθρος δίαιτα οὐδὲ τὸ σῶμα λυμαίνεται·
frugal and open-air way-of-life not-even the body damages
88 ‘ἰδοὺ καὶ τούτου μάρτυς εἰμὶ ἐγὼ καὶ τὸ σῶμα τὸ ἐμόν.’
look also of-this witness am I and the body the mine
ὡς Διογένης ἐποίει· στίλβων γὰρ περιήρχετο καὶ κατ’
as Diogenes used-to-do glistening for he-went-about and by
αὐτὸ τὸ σῶμα ἐπέστρεφε τοὺς πολλούς.
itself the body he-turned the many
89 ἐλεούμενος δὲ Κυνικὸς ἐπαίτης δοκεῖ· πάντες ἀποστρέφονται,
being-pitied but (a)-Cynic (a)-beggar seems all turn-away
πάντες προσκόπτουσιν. οὐδὲ γὰρ ῥυπαρὸν αὐτὸν δεῖ
all take-offense not-even for dirty him must
φαίνεσθαι, ὡς μηδὲ κατὰ τοῦτο τοὺς ἀνθρώπους ἀποσοβεῖν,
to-appear so-as not-even by this the men to-scare-away
ἀλλ’ αὐτὸν τὸν αὐχμὸν αὐτοῦ δεῖ καθαρὸν εἶναι καὶ ἀγωγόν.
but itself the squalor his must clean to-be and attractive
90 δεῖ δὲ καὶ χάριν πολλὴν προσεῖναι φυσικὴν τῷ Κυνικῷ καὶ
must and also grace much to-be-present natural in-the Cynic and
ὀξύτητα (εἰ δὲ μή, μύξα γίνεται, ἄλλο δ’ οὐδέν), ἵνα ἑτοίμως
sharpness if but not snot he-becomes else but nothing that readily
δύνηται καὶ παρακειμένως πρὸς τὰ ἐμπίπτοντα ἀπαντᾶν.
he-can and on-the-spot to the (things)-befalling(-him) meet
91 ὡς Διογένης πρὸς τὸν εἰπόντα ‘σὺ εἶ ὁ Διογένης
as Diogenes to the(-man) having-said you are the Diogenes
ὁ μὴ οἰόμενος εἶναι θεούς;’ ‘καὶ πῶς,’ ἔφη, ‘σὲ θεοῖς
the(-one) not thinking to-be gods and how he-said you to-the-gods
ἐχθρὸν νομίζων;’
hateful considering

πάλιν Ἀλεξάνδρῳ ἐπιστάντι αὐτῷ κοιμωμένῳ καὶ εἰπόντι 92
again to-Alexander standing-over him sleeping and having-said

‘οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα’
not (one)-ought all-night to-sleep (a)-counsel-bearing man

ἔνυπνος ἔτι ὢν ἀπήντησεν
asleep still being he-answered

‘ᾧ λαοί τ’ ἐπιτετράφαται καὶ τόσσα μέμηλεν.’
to-whom (the)-peoples both have-been-entrusted and so-many(-things) have-been-a-care

πρὸ πάντων δὲ τὸ ἡγεμονικὸν αὐτοῦ δεῖ καθαρώτερον εἶναι 93
before all and the ruling-faculty his must purer to-be
τοῦ ἡλίου· εἰ δὲ μή, κυβευτὴν ἀνάγκη καὶ ῥᾳδιουργόν,
than-the sun if but not (a)-gambler (it-is)-necessary and (a)-reckless(-man)
ὅστις ἐνεχόμενός τινι αὐτὸς κακῷ ἐπιτιμήσει τοῖς ἄλλοις.
whoever being-caught in-some himself evil will-rebuke the others
ὅρα γάρ, οἷόν ἐστιν. τοῖς βασιλεῦσι τούτοις καὶ τυράννοις 94
see for what-sort it-is to-the kings these and tyrants
οἱ δορυφόροι καὶ τὰ ὅπλα παρεῖχε τὸ ἐπιτιμᾶν τισιν
the bodyguards and the arms provided the to-rebuke some
καὶ δύνασθαι καὶ κολάζειν τοὺς ἁμαρτάνοντας καὶ αὐτοῖς
and to-be-able also to-punish the wrongdoers also themselves
οὖσι κακοῖς, τῷ Κυνικῷ ἀντὶ τῶν ὅπλων καὶ τῶν
being bad to-the Cynic instead-of the arms and the
δορυφόρων τὸ συνειδὸς τὴν ἐξουσίαν ταύτην παραδίδωσιν.
bodyguards the conscience the authority this hands-over
ὅταν ἴδῃ, ὅτι ὑπερηγρύπνηκεν ὑπὲρ ἀνθρώπων καὶ 95
when he-sees that he-has-kept-vigil for men and
πεπόνηκεν καὶ καθαρὸς μὲν κεκοίμηται, καθαρώτερον
has-toiled and pure indeed he-has-slept purer

δ᾽ αὐτὸν ἔτι ὁ ὕπνος ἀφῆκεν, ἐντεθύμηται δ᾽, ὅσα
but him still the sleep has-sent-off he-has-pondered and what-things
ἐντεθύμηται ὡς φίλος τοῖς θεοῖς, ὡς ὑπηρέτης, ὡς μετέχων
he-has-pondered as (a)-friend to-the gods as (a)-servant as sharing
τῆς ἀρχῆς τοῦ Διός, πανταχοῦ δ᾽ αὐτῷ πρόχειρον τὸ
the rule — of-Zeus everywhere and to-him (is)-ready the

ἄγου δέ μ᾽ ὦ Ζεῦ καὶ σύ γ᾽ ἡ Πεπρωμένη,
lead and me O Zeus and you at-least the Destiny

καὶ ὅτι εἰ ταύτῃ τοῖς θεοῖς φίλον, ταύτῃ γινέσθω·
and that if so to-the gods (it-is)-dear so let-it-happen
96 διὰ τί μὴ θαρρήσῃ παρρησιάζεσθαι πρὸς τοὺς
because-of what not should-he-dare to-speak-freely to the
ἀδελφοὺς τοὺς ἑαυτοῦ, πρὸς τὰ τέκνα, ἁπλῶς πρὸς τοὺς
brothers the his-own to the children simply to the
συγγενεῖς;
kinsmen
97 διὰ τοῦτο οὔτε περίεργος οὔτε πολυπράγμων ἐστὶν
because-of this neither meddlesome nor busybody is
ὁ οὕτω διακείμενος· οὐ γὰρ τὰ ἀλλότρια
the(-man) so disposed not for the (affairs)-of-others
πολυπραγμονεῖ, ὅταν τὰ ἀνθρώπινα ἐπισκοπῇ, ἀλλὰ τὰ
he-meddles-in when the human(-affairs) he-oversees but the
ἴδια. εἰ δὲ μή, λέγε καὶ τὸν στρατηγὸν πολυπράγμονα,
own(-affairs) if but not call also the general (a)-busybody
ὅταν τοὺς στρατιώτας ἐπισκοπῇ καὶ ἐξετάζῃ καὶ
when the soldiers he-oversees and examines and
παραφυλάσσῃ καὶ τοὺς ἀκοσμοῦντας κολάζῃ.
watches and the disorderly punishes

ἐὰν δ' ὑπὸ μάλης ἔχων πλακουντάριον ἐπιτιμᾷς ἄλλοις, 98
if but under (your)-arm having (a)-little-cake you-rebuke others
ἐρῶ σοι· οὐ θέλεις μᾶλλον ἀπελθὼν εἰς γωνίαν
I-will-say to-you not do-you-wish rather having-gone-off into (a)-corner
καταφαγεῖν ἐκεῖνο ὃ κέκλοφας; τί δὲ σοὶ καὶ τοῖς
to-eat-up that which you-have-stolen what and to-you and to-the
ἀλλοτρίοις;
(affairs)-of-others
τίς γὰρ εἶ; ὁ ταῦρος εἶ ἢ ἡ βασίλισσα τῶν μελισσῶν; 99
who for are-you the bull are-you or the queen of-the bees
δεῖξόν μοι τὰ σύμβολα τῆς ἡγεμονίας, οἷα ἐκείνη ἐκ
show me the tokens of-the leadership such-as she from
φύσεως ἔχει. εἰ δὲ κηφὴν εἶ ἐπιδικαζόμενος τῆς βασιλείας
nature has if but (a)-drone you-are laying-claim-to the kingship
τῶν μελισσῶν, οὐ δοκεῖς ὅτι καὶ σὲ καταβαλοῦσιν οἱ
of-the bees not do-you-think that also you will-cast-down the
συμπολιτευόμενοι, ὡς αἱ μέλισσαι τοὺς κηφῆνας;
fellow-citizens as the bees the drones
τὸ μὲν γὰρ ἀνεκτικὸν τοσοῦτον ἔχειν δεῖ τὸν Κυνικόν, 100
the indeed for endurance so-much to-have must the Cynic
ὥστ' αὐτὸν ἀναίσθητον δοκεῖν τοῖς πολλοῖς καὶ λίθον· οὐδεὶς
so-that him insensible to-seem to-the many and (a)-stone no-one
αὐτὸν λοιδορεῖ, οὐδεὶς τύπτει, οὐδεὶς ὑβρίζει· τὸ σωμάτιον
him reviles no-one strikes no-one insults the poor-body
δ' αὐτοῦ δέδωκεν αὐτὸς χρῆσθαι τῷ θέλοντι ὡς βούλεται.
but his he-has-given himself to-use to-the (one)-wishing as he-wishes
μέμνηται γάρ, ὅτι τὸ χεῖρον ἀνάγκη νικᾶσθαι ὑπὸ τοῦ 101
he-remembers for that the worse (it-is)-necessary to-be-defeated by the
κρείττονος, ὅπου χεῖρόν ἐστιν, τὸ δὲ σωμάτιον τῶν
better where worse it-is the but poor-body than-the
πολλῶν χεῖρον, τὸ ἀσθενέστερον τῶν ἰσχυροτέρων.
many (is)-worse the weaker than-the stronger

102 οὐδέποτ᾽ οὖν εἰς τοῦτον καταβαίνει τὸν ἀγῶνα, ὅπου
never then into this does-he-go-down the contest where
δύναται νικηθῆναι, ἀλλὰ τῶν ἀλλοτρίων εὐθὺς ἐξίσταται,
he-can be-defeated but of-the (things)-of-others at-once he-stands-aside
τῶν δούλων οὐκ ἀντιποιεῖται.
of-the slavish(-things) not he-lays-claim

103 ὅπου δὲ προαίρεσις καὶ χρῆσις τῶν φαντασιῶν, ἐκεῖ
where but choice and use of-the impressions there
ὄψει, ὅσα ὄμματα ἔχει, ἵν᾽ εἴπῃς, ὅτι Ἄργος
you-will-see how-many eyes he-has so-that you-may-say that Argus
τυφλὸς ἦν πρὸς αὐτόν.
blind was compared-to him

104 μή που συγκατάθεσις προπετής, μή
(is-there)-perhaps anywhere assent rash (is-there)-perhaps
που ὁρμὴ εἰκαία, μή που ὄρεξις ἀποτευκτική,
anywhere impulse random (is-there)-perhaps anywhere desire failing
μή που ἔκκλισις περιπτωτική, μή που
(is-there)-perhaps anywhere aversion falling-into(-its-object) (is-there)-perhaps anywhere
ἐπιβολὴ ἀτελής, μή που μέμψις, μή
purpose unfulfilled (is-there)-perhaps anywhere blame (is-there)-perhaps
που ταπείνωσις ἢ φθόνος;
anywhere abasement or envy

105 ὧδε ἡ πολλὴ προσοχὴ καὶ σύντασις, τῶν δ᾽ ἄλλων
here (is)-the much attention and intensity of-the but other(-things)
ἕνεκα ὕπτιος ῥέγκει· εἰρήνη πᾶσα. λῃστὴς προαιρέσεως
for-the-sake on-his-back he-snores peace all (a)-robber of-choice
οὐ γίνεται, τύραννος οὐ γίνεται.
not arises (a)-tyrant not arises

106 σωματίου δέ; ναί. καὶ κτησειδίου; ναί· καὶ ἀρχῶν καὶ
of-the-poor-body but yes and of-(the)-little-property yes and of-offices and
τιμῶν. τί οὖν αὐτῷ τούτων μέλει; ὅταν οὖν τις
of-honors what then to-him of-these does-it-matter when then anyone

διὰ τούτων αὐτὸν ἐκφοβῇ, λέγει αὐτῷ ‘ὕπαγε, ζήτει
by these him tries-to-frighten he-says to-him go seek
τὰ παιδία· ἐκείνοις τὰ προσωπεῖα φοβερά ἐστιν, ἐγὼ δ’
the children to-them the masks terrifying are I but
οἶδα, ὅτι ὀστράκινά ἐστιν, ἔσωθεν δὲ οὐδὲν ἔχει.’
know that earthen(-things) they-are within but nothing they-have
περὶ τοιούτου πράγματος βουλεύῃ. ὥστε ἐάν σοι 107
about such (a)-matter you-are-deliberating so-that if to-you
δόξῃ, τὸν θεόν σοι, ὑπέρθου καὶ ἰδού σοι πρῶτον
it-seems by-the god to-you postpone(-it) and see for-yourself first
τὴν παρασκευήν.
the preparation
ἰδοὺ γάρ, τί καὶ ὁ Ἕκτωρ λέγει τῇ Ἀνδρομάχῃ· ‘ὕπαγε,’ 108
look for what also — Hector says — to-Andromache go
φησίν, ‘μᾶλλον εἰς οἶκον καὶ ὕφαινε·
he-says rather into (the)-house and weave

πόλεμος δ’ ἄνδρεσσι μελήσει
war and to-men will-be-a-care
πᾶσι, μάλιστα δ’ ἐμοί.’
to-all most and to-me

οὕτως καὶ τῆς ἰδίας παρασκευῆς συνήσθετο καὶ τῆς 109
so both of-the own preparation he-was-aware and of-the
ἐκείνης ἀδυναμίας.
her inability

πρὸς τοὺς ἀναγιγνώσκοντας καὶ διαλεγομένους ἐπιδεικτικῶς

XXIII · TO THOSE WHO READ AND DISCOURSE FOR DISPLAY

Decide first who you want to be, then act accordingly, as athletes and craftsmen do. A lecturer who reads aloud must ask whether he aims to help or to be praised. Epictetus mimics one who fishes for compliments on his description of Pan and the Nymphs and counts his audience against Dio's. Socrates sent his visitors on to other teachers; Rufus spoke so that each hearer thought someone had informed on him. A philosopher's school is a hospital, and leaving it pleased, not pained, means the lecture failed. Philosophy knows a hortatory, a refuting, and a teaching style, but no style of display; exhortation shows hearers the conflict they are caught in; a display's hearers leave praising its phrasing.

1 τίς εἶναι θέλεις, σαυτῷ πρῶτον εἰπέ· εἶθ' οὕτως ποίει ἃ
who to-be you-wish to-yourself first say then so do what
ποιεῖς. καὶ γὰρ ἐπὶ τῶν ἄλλων σχεδὸν ἁπάντων
you-do and for in-the-case-of the others almost all
οὕτως ὁρῶμεν γινόμενα.
so we-see (things)-happening

2 οἱ ἀθλοῦντες πρῶτον κρίνουσιν, τίνες εἶναι θέλουσιν, εἶθ'
those competing first decide who to-be they-wish then
οὕτως τὰ ἑξῆς ποιοῦσιν. εἰ δολιχοδρόμος, τοιαύτη
so the next(-things) they-do if (a)-long-distance-runner such
τροφή, τοιοῦτος περίπατος, τοιαύτη τρῖψις, τοιαύτη
diet such walking such massage such
γυμνασία· εἰ σταδιοδρόμος, πάντα ταῦτα ἀλλοῖα· εἰ
exercise if (a)-sprinter all these(-things) different if
πένταθλος, ἔτι ἀλλοιότερα. οὕτως εὑρήσεις καὶ ἐπὶ
(a)-pentathlete still more-different so you-will-find also in-the-case-of
τῶν τεχνῶν.
the arts

εἰ τέκτων, τοιαῦτα ἕξεις· εἰ χαλκεύς, τοιαῦτα. ἕκαστον 3
if (a)-carpenter such(-things) you-will-have if (a)-smith such(-things) each
γὰρ τῶν γινομένων ὑφ' ἡμῶν ἂν μὲν ἐπὶ μηδὲν ἀναφέρωμεν,
for of-the (things)-done by us if indeed to nothing we-refer(-it)
εἰκῇ ποιήσομεν· ἐὰν δ' ἐφ' ὃ μὴ δεῖ, διεσφαλμένως.
at-random we-shall-do(-it) if but to what not (one)-must erroneously
λοιπὸν ἡ μέν τίς ἐστι κοινὴ ἀναφορά, ἡ δ' ἰδία. 4
so the indeed (a)-certain is common reference the but particular
πρῶτον ἵν' ὡς ἄνθρωπος. ἐν τούτῳ τί περιέχεται; μὴ
first that as (a)-man in this what is-contained not
ὡς πρόβατον, †εἰ βλαπτικῶς† καὶ ἐπιεικῶς, ὡς θηρίον.
as (a)-sheep if harmfully and reasonably as (a)-wild-beast
ἡ δ' ἰδία πρὸς τὸ ἐπιτήδευμα ἑκάστου καὶ τὴν 5
the and particular to the pursuit of-each and the
προαίρεσιν. ὁ κιθαρῳδὸς ὡς κιθαρῳδός, ὁ τέκτων ὡς
choice the lyre-singer as (a)-lyre-singer the carpenter as
τέκτων, ὁ φιλόσοφος ὡς φιλόσοφος, ὁ ῥήτωρ ὡς ῥήτωρ.
(a)-carpenter the philosopher as (a)-philosopher the orator as (an)-orator
ὅταν οὖν λέγῃς 'δεῦτε καὶ ἀκούσατέ μου ἀναγιγνώσκοντος 6
when then you-say come-here and hear me reading
ὑμῖν,' σκέψαι πρῶτον μὴ εἰκῇ αὐτὸ ποιεῖν. εἶτ' ἂν
to-you consider first lest at-random it to-do then if
εὕρῃς, ὅτι ἀναφέρεις, σκέψαι, εἰ ἐφ' ὃ δεῖ.
you-find that you-refer(-it) consider whether to what (one)-must
ὠφελῆσαι θέλεις ἢ ἐπαινεθῆναι;
to-benefit do-you-wish or to-be-praised
εὐθὺς ἀκούεις λέγοντος 'ἐμοὶ δὲ τοῦ παρὰ τῶν πολλῶν 7
at-once you-hear(-him) saying to-me but of-the from the many
ἐπαίνου τίς λόγος;' καὶ καλῶς λέγει. οὐδὲ γὰρ τῷ
praise what account and well he-says not-even for to-the
μουσικῷ, καθὸ μουσικός ἐστιν, οὐδὲ τῷ γεωμετρικῷ.
musician insofar-as musician he-is nor to-the geometer

8 οὐκοῦν ὠφελῆσαι θέλεις; πρὸς τί; εἰπὲ καὶ ἡμῖν, ἵνα
therefore to-benefit do-you-wish for what tell also us that
καὶ αὐτοὶ τρέχωμεν εἰς τὸ ἀκροατήριόν σου. νῦν δύναταί
also ourselves we-may-run to the lecture-room your now can
τις ὠφελῆσαι ἄλλους μὴ αὐτὸς ὠφελημένος; οὔ. οὐδὲ
anyone benefit others not himself having-been-benefited no not-even
γὰρ εἰς τεκτονικὴν ὁ μὴ τέκτων οὐδ' εἰς σκυτικὴν
for in carpentry the(-man) not (a)-carpenter nor in shoemaking
ὁ μὴ σκυτεύς.
the(-man) not (a)-shoemaker

9 θέλεις οὖν γνῶναι, εἰ ὠφέλησαι; φέρε σου
do-you-wish then to-know whether you-have-been-benefited bring your
τὰ δόγματα, φιλόσοφε. τίς ἐπαγγελία ὀρέξεως; μὴ
the judgments philosopher what (is)-the-promise of-desire not
ἀποτυγχάνειν. τίς ἐκκλίσεως;
to-fail what of-aversion

10 μὴ περιπίπτειν. ἄγε, πληροῦμεν αὐτῶν τὴν ἐπαγγελίαν;
not to-fall-into(-its-object) come do-we-fulfill their the promise
εἰπέ μοι τἀληθῆ· ἂν δὲ ψεύσῃ, ἐρῶ σοι 'πρῴην
tell me the-truth if but you-lie I-will-tell you the-day-before-yesterday
ψυχρότερόν σου τῶν ἀκροατῶν συνελθόντων καὶ μὴ
rather-coldly your the hearers having-gathered and not
ἐπιβοησάντων σοι τεταπεινωμένος ἐξῆλθες·
having-shouted-approval you humbled you-went-out

11 πρῴην ἐπαινεθεὶς περιήρχου καὶ πᾶσιν ἔλεγες
the-day-before-yesterday having-been-praised you-went-round and to-all you-said
"τί σοι ἔδοξα;" "θαυμαστῶς, κύριε, τὴν ἐμήν σοι
what to-you did-I-seem wonderfully lord (I-swear-by)-the my to-you
σωτηρίαν." "πῶς δ' εἶπον ἐκεῖνο;" "τὸ ποῖον;" "ὅπου
safety how and did-I-say that the which(-one) where
διέγραψα τὸν Πᾶνα καὶ τὰς Νύμφας."
I-described — Pan and the Nymphs

"ὑπερφυῶς."' εἶτά μοι λέγεις, ἐν ὀρέξει καὶ ἐκκλίσει 12
extraordinarily then to-me you-say in desire and aversion
κατὰ φύσιν ἀναστρέφῃ; ὕπαγε, ἄλλον πεῖθε.
according-to nature you-conduct-yourself go another persuade
τὸν δεῖνα δὲ πρῴην οὐκ ἐπῄνεις παρὰ τὸ σοὶ 13
the so-and-so and the-day-before-yesterday not did-you-praise contrary-to the to-you
φαινόμενον; τὸν δεῖνα δ' οὐκ ἐκολάκευες τὸν συγκλητικόν;
appearing the so-and-so and not did-you-flatter the senator
ἤθελές σου τὰ παιδία εἶναι τοιαῦτα; — μὴ γένοιτο.
would-you-wish your the children to-be such not may-it-be
— τίνος οὖν ἕνεκα ἐπῄνεις καὶ περιεῖπες αὐτόν; 14
of-what then for-the-sake did-you-praise and did-you-fuss-over him
— εὐφυὴς νεανίσκος καὶ λόγων ἀκουστικός. — πόθεν
well-endowed (a)-young-man and of-words (a)-listener whence
τοῦτο; — ἐμὲ θαυμάζει. — εἴρηκας τὴν ἀπόδειξιν. εἶτα
this me he-admires you-have-told the proof then
τί δοκεῖ σοι; αὐτοί σου οὗτοι οὐ καταφρονοῦσιν
what does-it-seem to-you they-themselves you these not despise
λεληθότως;
secretly
ὅταν οὖν ἄνθρωπος συνειδὼς ἑαυτῷ μηθὲν ἀγαθὸν 15
when then (a)-man conscious to-himself nothing good
μήτε πεποιηκότι μήτ' ἐνθυμουμένῳ εὕρῃ φιλόσοφον τὸν
either having-done or contemplating finds (a)-philosopher the(-one)
λέγοντα 'μεγαλοφυὴς καὶ ἁπλοῦς καὶ ἀκέραιος,' τί δοκεῖς
saying great-natured and simple and pure what do-you-think
ἄλλο αὐτὸν λέγειν ἢ 'οὗτός τινά ποτέ μου χρείαν ἔχει';
else him to-say than this(-man) some ever of-me need has
ἢ εἰπέ μοι, τί μεγαλοφυοῦς ἔργον ἐπιδέδεικται; ἰδοὺ 16
or tell me what of-(a)-great-nature work has-he-displayed look
σύνεστί σοι τοσούτῳ χρόνῳ, διαλεγομένου σου ἀκήκοεν,
he-is-with you so-long (a)-time discoursing you he-has-heard

ἀναγιγνώσκοντος ἀκήκοεν. κατέσταλται, ἐπέστραπται ἐφ'
reading he-has-heard has-he-been-sobered has-he-turned to
αὑτόν; ἤσθηται, ἐν οἵοις κακοῖς ἐστιν; ἀποβέβληκεν
himself has-he-perceived in what-sort-of evils he-is has-he-cast-off
οἴησιν; ζητεῖ τὸν διδάξοντα;
conceit does-he-seek the(-one) to-teach(-him)

17 — ζητεῖ, φησί. — τὸν διδάξοντα, πῶς δεῖ βιοῦν;
he-seeks he-says the(-one) to-teach how (one)-must to-live
οὔ, μωρέ· ἀλλὰ πῶς δεῖ φράζειν· τούτου γὰρ
no fool but how (one)-must to-express(-oneself) of-this for
ἕνεκα καὶ σὲ θαυμάζει. ἄκουσον αὐτοῦ, τίνα λέγει.
for-the-sake also you he-admires hear him what he-says
'οὗτος ὁ ἄνθρωπος πάνυ τεχνικώτατα γράφει, Δίωνος
this the man very most-artistically writes than-Dio
πολὺ κάλλιον.' ὅλον ἄλλο ἐστίν.
much more-beautifully wholly other(-thing) it-is

18 μή τι λέγει 'ὁ ἄνθρωπος αἰδήμων ἐστίν, οὗτος
surely-not at-all he-says the man self-respecting is this(-man)
πιστός ἐστιν, οὗτος ἀτάραχός ἐστιν'; εἰ δὲ καὶ ἔλεγεν,
faithful is this(-man) untroubled is if but even he-said
εἶπον ἂν αὐτῷ 'ἐπειδὴ οὗτος πιστός ἐστιν, οὗτος
I-would-have-said — to-him since this(-man) faithful is this
ὁ πιστὸς τί ἐστιν;' καὶ εἰ μὴ εἶχεν εἰπεῖν, προσέθηκα
the faithful what is and if not he-had to-say I-would-have-added
ἂν ὅτι 'πρῶτον μάθε, τί λέγεις, εἶθ' οὕτως λέγε.'
— that first learn what you-say then so speak

19 οὕτως οὖν κακῶς διακείμενος καὶ χάσκων περὶ τοὺς
so then badly disposed and gaping after those
ἐπαινέσοντας καὶ ἀριθμῶν τοὺς ἀκούοντάς σου θέλεις
going-to-praise(-you) and counting those hearing you do-you-wish
ἄλλους ὠφελεῖν; 'σήμερόν μου πολλῷ πλείονες ἤκουσαν.'
others to-benefit today me by-far more heard

‘ναί, πολλοί.’ ‘δοκοῦμεν ὅτι πεντακόσιοι.’ ‘οὐδὲν λέγεις·
yes many we-think that five-hundred nothing you-say
θὲς αὐτοὺς χιλίους.’ ‘Δίωνος οὐδέποτ’ ἤκουσαν τοσοῦτοι.’
put them (a)-thousand Dio never heard so-many
‘πόθεν αὐτῷ;’ ‘καὶ κομψῶς αἰσθάνονται λόγων.’
whence for-him and elegantly they-perceive words
‘τὸ καλόν, κύριε, καὶ λίθον κινῆσαι δύναται.’ ἰδοὺ φωναὶ 20
the beautiful lord even (a)-stone move can look utterances
φιλοσόφου, ἰδοὺ διάθεσις ὠφελήσοντος ἀνθρώπους· ἰδοὺ
of-(a)-philosopher look (the)-disposition of-one-going-to-benefit men look
ἀκηκοὼς ἄνθρωπος λόγου, ἀνεγνωκὼς τὰ Σωκρατικὰ ὡς
having-heard (a)-man (the)-word having-read the Socratic(-writings) as
Σωκρατικά, οὐχὶ δ’ ὡς Λυσίου καὶ Ἰσοκράτους. ‘πολλάκις
Socratic not but as of-Lysias and of-Isocrates often
ἐθαύμασα, τίσιν ποτὲ λόγοις. οὔ· ἀλλὰ τίνι ποτὲ λόγῳ·
I-wondered by-what ever words no but by-what ever word
τοῦτ’ ἐκείνου λειότερον.’
this than-that smoother
μὴ γὰρ ἄλλως αὐτὰ ἀνεγνώκατε ἢ ὡς ᾠδάρια; ὡς 21
surely-not for otherwise them have-you-read than as little-songs since
εἴ γε ἀνεγιγνώσκετε ὡς δεῖ, οὐκ ἂν πρὸς τούτοις
if at-least you-read(-them) as (one)-must not — on these
ἐγίνεσθε, ἀλλ’ ἐκεῖνο μᾶλλον ἐβλέπετε ‘ἐμὲ δ’ Ἄνυτος
you-would-be(-intent) but that rather you-would-look-at me but Anytus
καὶ Μέλητος ἀποκτεῖναι μὲν δύνανται, βλάψαι δ’ οὔ· καὶ
and Meletus kill indeed can harm but not and
ὅτι ‘ὡς ἐγὼ ἀεὶ τοιοῦτος οἷος μηδενὶ προσέχειν τῶν ἐμῶν
that as I always (am)-such as to-nothing to-attend of-the mine
ἢ τῷ λόγῳ, ὃς ἄν μοι σκοπουμένῳ βέλτιστος φαίνηται.’
than to-the reason which — to-me considering best appears

22 διὰ τοῦτο τίς ἤκουσέ ποτε Σωκράτους λέγοντος ὅτι
because-of this who heard ever Socrates saying that
‘οἶδά τι καὶ διδάσκω’; ἀλλὰ ἄλλον ἀλλαχοῦ ἔπεμπεν.
I-know something and I-teach but another elsewhere he-used-to-send
τοιγαροῦν ἤρχοντο πρὸς αὐτὸν ἀξιοῦντες φιλοσόφοις ὑπ’
accordingly they-came to him asking to-philosophers by
αὐτοῦ συσταθῆναι κἀκεῖνος ἀπῆγεν καὶ συνίστανεν.
him to-be-introduced and-he took(-them)-off and introduced(-them)
23 οὔ· ἀλλὰ προσπέμπων ἔλεγεν ‘ἄκουσόν μου σήμερον
no but sending(-them) he-said hear me today
διαλεγομένου ἐν τῇ οἰκίᾳ τῇ Κοδράτου.’ τί σου ἀκούσω;
discoursing in the house the of-Quadratus what of-you shall-I-hear
ἐπιδεῖξαί μοι θέλεις, ὅτι κομψῶς συντιθεῖς τὰ ὀνόματα;
to-show me do-you-wish that elegantly you-put-together the words
συντιθεῖς, ἄνθρωπε· καὶ τί σοι ἀγαθόν ἐστιν;
you-put-together man and what to-you good is(-it)
24 ‘ἀλλ’ ἐπαίνεσόν με.’ τί λέγεις τὸ ἐπαίνεσον; ‘εἰπέ μοι
but praise me what do-you-mean the praise tell me
“οὐᾶ” καὶ “θαυμαστῶς.”’ ἰδοὺ λέγω. εἰ δ’ ἐστὶν ἔπαινος
bravo and wonderful look I-say(-it) if but is praise
ἐκεῖνο, ὅ τι ποτὲ λέγουσιν οἱ φιλόσοφοι τῶν ἐν τῇ
that what ever at-all call the philosophers of-the(-things) in the
τοῦ ἀγαθοῦ κατηγορίᾳ, τί σε ἔχω ἐπαινέσαι; εἰ ἀγαθόν
of-the good category what you can-I praise if good
ἐστι τὸ φράζειν ὀρθῶς, δίδαξόν με καὶ ἐπαινέσω.
is the to-express(-oneself) rightly teach me and I-will-praise(-you)
25 τί οὖν; ἀηδῶς δεῖ τῶν τοιούτων ἀκούειν; μὴ γένοιτο.
what then unpleasantly must-one the such(-men) to-hear not may-it-be
ἐγὼ μὲν οὐδὲ κιθαρῳδοῦ ἀηδῶς ἀκούω· μή τι
I indeed not-even (a)-lyre-singer unpleasantly hear surely-not at-all
οὖν τούτου ἕνεκα κιθαρῳδεῖν με δεῖ στάντα; ἄκουσον,
then of-this for-the-sake to-sing-to-the-lyre me must standing(-up) hear

τί λέγει Σωκράτης· ‘οὐδὲ γὰρ ἂν πρέποι, ὦ ἄνδρες,
what says Socrates nor for — would-it-befit(-me) O men
τῇδε τῇ ἡλικίᾳ ὥσπερ μειρακίῳ πλάττοντι λόγους εἰς
at-this the age like (a)-lad molding speeches before
ὑμᾶς εἰσιέναι.’ ‘ὥσπερ μειρακίῳ’ φησίν.
you to-come like (a)-lad he-says
ἔστι γὰρ τῷ ὄντι κομψὸν τὸ τεχνίον ἐκλέξαι ὀνομάτια 26
it-is for in-the reality (an)-elegant(-thing) the little-art to-select little-words
καὶ ταῦτα συνθεῖναι καὶ παρελθόντα εὐφυῶς ἀναγνῶναι
and these to-put-together and coming-forward cleverly to-read(-them)
ἢ εἰπεῖν καὶ μεταξὺ ἀναγιγνώσκοντα ἐπιφθέγξασθαι
or to-speak(-them) and in-the-midst reading to-exclaim
ὅτι ‘τούτοις οὐ πολλοὶ δύνανται παρακολουθεῖν, μὰ τὴν
that these not many are-able to-follow by the
ὑμετέραν σωτηρίαν.’
your safety
φιλόσοφος δ’ ἐπ’ ἀκρόασιν παρακαλεῖ; — οὐχὶ δ’ ὡς ὁ ἥλιος 27
(a)-philosopher but to (a)-lecture invites not but as the sun
ἄγει αὐτὸς ἐφ’ ἑαυτὸν τὴν τροφήν, οὕτως δὲ καὶ οὗτος ἄγει
draws itself to itself the nourishment so and also this(-man) draws
τοὺς ὠφεληθησομένους; ποῖος ἰατρὸς παρακαλεῖ, ἵνα τις
those going-to-be-benefited what-sort-of doctor invites that anyone
ὑπ’ αὐτοῦ θεραπευθῇ; καίτοι νῦν ἀκούω ὅτι καὶ οἱ ἰατροὶ
by him may-be-treated and-yet now I-hear that even the doctors
παρακαλοῦσιν ἐν Ῥώμῃ· πλὴν ἐπ’ ἐμοῦ παρεκαλοῦντο.
invite in Rome except in my(-time) they-were-invited
‘παρακαλῶ σε ἐλθόντα ἀκοῦσαι, ὅτι σοι κακῶς ἐστι καὶ 28
I-invite you having-come to-hear that with-you badly it-is and
πάντων μᾶλλον ἐπιμελῇ ἢ οὗ δεῖ σε ἐπιμελεῖσθαι καὶ
all(-things) rather you-care-for than what must you to-care-for and
ὅτι ἀγνοεῖς τὰ ἀγαθὰ καὶ τὰ κακὰ καὶ κακοδαίμων
that you-are-ignorant-of the goods and the evils and wretched

εἶ καὶ δυστυχής.’ κομψὴ παράκλησις. καὶ μὴν ἂν μὴ
you-are and unfortunate elegant invitation and indeed if not
ταῦτα ἐμποιῇ ὁ τοῦ φιλοσόφου λόγος, νεκρός ἐστι καὶ
these(-things) it-produce the of-the philosopher speech dead is both
αὐτὸς καὶ ὁ λέγων.
itself and the(-one) speaking

29 εἴωθε λέγειν ὁ Ῥοῦφος ‘εἰ εὐσχολεῖτε ἐπαινέσαι
was-accustomed to-say — Rufus if you-have-leisure to-praise
με, ἐγὼ δ’ οὐδὲν λέγω.’ τοιγαροῦν οὕτως ἔλεγεν, ὥσθ’
me I but nothing say accordingly so he-spoke that
ἕκαστον ἡμῶν καθήμενον οἴεσθαι, ὅτι τίς ποτε αὐτὸν
each of-us sitting to-think that someone ever him
διαβέβληκεν· οὕτως ἥπτετο τῶν γιγνομένων, οὕτως πρὸ
has-slandered so he-touched-on the (things)-happening so before
ὀφθαλμῶν ἐτίθει τὰ ἑκάστου κακά.
eyes he-put the of-each faults

30 ἰατρεῖόν ἐστιν, ἄνδρες, τὸ τοῦ φιλοσόφου σχολεῖον· οὐ
(a)-surgery is men the of-the philosopher school not
δεῖ ἡσθέντας ἐξελθεῖν, ἀλλ’ ἀλγήσαντας. ἔρχεσθε γὰρ
(one)-must having-been-pleased to-go-out but having-been-pained you-come for
οὐχ ὑγιεῖς, ἀλλ’ ὁ μὲν ὦμον ἐκβεβληκώς, ὁ δ’
not healthy but the(-one) indeed (a)-shoulder having-dislocated the(-other) but
ἀπόστημα ἔχων, ὁ δὲ σύριγγα, ὁ δὲ κεφαλαλγῶν.
(an)-abscess having the(-other) but (a)-fistula the(-other) but having-a-headache

31 εἶτ’ ἐγὼ καθίσας ὑμῖν λέγω νοημάτια καὶ ἐπιφωνημάτια,
then I having-sat-down to-you speak little-thoughts and little-exclamations
ἵν’ ὑμεῖς ἐπαινέσαντές με ἐξέλθητε, ὁ μὲν τὸν ὦμον
that you having-praised me may-go-out the(-one) indeed the shoulder
ἐκφέρων οἷον εἰσήνεγκεν, ὁ δὲ τὴν κεφαλὴν ὡσαύτως
carrying-out such-as he-brought-in the(-other) but the head likewise
ἔχουσαν, ὁ δὲ τὴν σύριγγα, ὁ δὲ τὸ ἀπόστημα;
being the(-other) but the fistula the(-other) but the abscess

εἶτα τούτου ἕνεκα ἀποδημήσωσιν ἄνθρωποι νεώτεροι καὶ 32
then of-this for-the-sake are-to-go-abroad men young and
τοὺς γονεῖς τοὺς αὑτῶν ἀπολίπωσιν καὶ τοὺς φίλους καὶ
the parents the their-own are-to-leave and the friends and
τοὺς συγγενεῖς καὶ τὸ κτησίδιον, ἵνα σοι ‘οὐᾶ’ φῶσιν
the kinsmen and the little-property that to-you bravo they-may-say
ἐπιφωνημάτια λέγοντι; τοῦτο Σωκράτης ἐποίει, τοῦτο
little-exclamations saying this Socrates did this
Ζήνων, τοῦτο Κλεάνθης;
Zeno this Cleanthes
τί οὖν; οὐκ ἔστιν ὁ προτρεπτικὸς χαρακτήρ; — τίς 33
what then not is-there the hortatory style who
γὰρ οὐ λέγει; ὡς ὁ ἐλεγκτικός, ὡς ὁ διδασκαλικός. τίς
for not says(-so) as the refuting(-style) as the didactic who
οὖν πώποτε τέταρτον εἶπεν μετὰ τούτων τὸν ἐπιδεικτικόν;
then ever (a)-fourth named with these the display(-style)
τίς γάρ ἐστιν ὁ προτρεπτικός; δύνασθαι καὶ ἑνὶ καὶ 34
what for is the hortatory to-be-able both to-one and
πολλοῖς δεῖξαι τὴν μάχην ἐν ᾗ κυλίονται· καὶ ὅτι μᾶλλον
to-many to-show the conflict in which they-roll and that rather
πάντων φροντίζουσιν ἢ ὧν θέλουσιν. θέλουσι μὲν γὰρ
all(-things) they-think-of than what they-wish they-wish indeed for
τὰ πρὸς εὐδαιμονίαν φέροντα, ἀλλαχοῦ δ’ αὐτὰ ζητοῦσι.
the(-things) toward happiness leading elsewhere but them they-seek
τοῦτο ἵνα γένηται, δεῖ τεθῆναι χίλια βάθρα καὶ 35
this that may-happen must to-be-set-out (a)-thousand benches and
παρακληθῆναι τοὺς ἀκουσομένους καὶ σὲ ἐν κομψῷ στολίῳ
to-be-invited those going-to-hear and you in elegant little-robe
ἢ τριβωναρίῳ ἀναβάντα ἐπὶ πούλβινον διαγράφειν, πῶς
or little-cloak having-mounted onto (a)-cushion to-describe how

Ἀχιλλεὺς ἀπέθανεν; παύσασθε, τοὺς θεοὺς ὑμῖν, καλὰ
Achilles died stop by-the gods to-you fine
ὀνόματα καὶ πράγματα καταισχύνοντες, ὅσον ἐφ' ἑαυτοῖς.
names and things disgracing as-far-as (is)-up-to yourselves
36 οὐδὲν προτρεπτικώτερον ἢ ὅταν ὁ λέγων ἐμφαίνῃ τοῖς
nothing (is)-more-hortatory than when the speaker shows to-the
ἀκούουσιν ὅτι χρείαν αὐτῶν ἔχει.
hearers that need of-them he-has
37 ἢ εἰπέ μοι, τίς ἀκούων ἀναγιγνώσκοντός σου ἢ
or tell me who hearing you reading or
διαλεγομένου περὶ αὑτοῦ ἠγωνίασεν ἢ ἐπεστράφη εἰς
discoursing about himself was-anxious or turned to
αὑτὸν ἢ ἐξελθὼν εἶπεν ὅτι 'καλῶς μου ἥψατο ὁ
himself or having-gone-out said that well me touched the
φιλόσοφος· οὐκέτι δεῖ ταῦτα ποιεῖν';
philosopher no-longer (I)-must these(-things) to-do
38 οὐχὶ δ', ἂν λίαν εὐδοκιμῇς, λέγει πρός τινα 'κομψῶς
not but if very you-are-in-good-repute he-says to someone elegantly
ἔφρασεν τὰ περὶ τὸν Ξέρξην,' ἄλλος 'οὔ· ἀλλὰ τὴν
he-expressed the(-things) about — Xerxes another no but the
ἐπὶ Πύλαις μάχην'; τοῦτό ἐστιν ἀκρόασις φιλοσόφου;
at Thermopylae battle this is (a)-lecture of-(a)-philosopher

περὶ τοῦ μὴ δεῖν προσπάσχειν τοῖς οὐκ ἐφ' ἡμῖν

XXIV · THAT WE MUST NOT BE AFFECTED BY WHAT IS NOT UP TO US

Another's misfortune need not be ours, since god made men to be happy. Grief at parting treats what is another's as our own; the world is one city whose citizens come and go, Heracles left his children without longing, and if Odysseus wept for his wife, he was not good. Life is a campaign in which each keeps his assigned post. One may call at a rich man's door as at a cobbler's, but never abjectly. Diogenes,

freed by Antisthenes, was never a slave again, while a student who went abroad for syllogisms pines for Athens. We should love what we love as mortal, rehearse its loss, take death as a change, and go where Zeus sends us as his witnesses.

τὸ ἄλλου παρὰ φύσιν σοὶ κακὸν μὴ γινέσθω· οὐ 1
the(-state) of-another contrary-to nature to-you evil not let-it-become not
γὰρ συνταπεινοῦσθαι πέφυκας οὐδὲ συνατυχεῖν,
for to-be-humbled-with(-others) you-are-born nor to-be-unfortunate-with(-others)
ἀλλὰ συνευτυχεῖν.
but to-be-fortunate-with(-them)
ἂν δέ τις ἀτυχῇ, μέμνησο, ὅτι παρ' αὑτὸν ἀτυχεῖ. 2
if but anyone is-unfortunate remember that because-of himself he-is-unfortunate
ὁ γὰρ θεὸς πάντας ἀνθρώπους ἐπὶ τὸ εὐδαιμονεῖν, ἐπὶ
the for god all men for the to-be-happy for
τὸ εὐσταθεῖν ἐποίησεν.
the to-be-steady made
πρὸς τοῦτο ἀφορμὰς ἔδωκεν, τὰ μὲν ἴδια δοὺς ἑκάστῳ, 3
for this resources he-gave the indeed own having-given to-each
τὰ δ' ἀλλότρια· τὰ μὲν κωλυτὰ καὶ ἀφαιρετὰ καὶ
the but (things)-of-others the indeed hinderable and removable and
ἀναγκαστὰ οὐκ ἴδια, τὰ δ' ἀκώλυτα ἴδια· τὴν δ' οὐσίαν τοῦ
compellable not own the but unhindered own the and essence of-the
ἀγαθοῦ καὶ τοῦ κακοῦ, ὥσπερ ἦν ἄξιον τὸν κηδόμενον
good and of-the evil as was worthy(-of) the(-one) caring-for
ἡμῶν καὶ πατρικῶς προιστάμενον, ἐν τοῖς ἰδίοις.
us and like-a-father protecting(-us) in the own(-things)
'ἀλλ' ἀποκεχώρηκα τοῦ δεῖνος καὶ ὀδυνᾶται.' διὰ τί γὰρ 4
but I-have-departed-from the so-and-so and he-is-pained because-of what for
τὰ ἀλλότρια ἴδια ἡγήσατο; διὰ τί, ὅτε σε βλέπων
the (things)-of-others (as)-own did-he-consider because-of what when you seeing

ἔχαιρεν, οὐκ ἐπελογίζετο, ὅτι θνητὸς εἶ, ἀποδημητικὸς
he-rejoiced not did-he-reckon that mortal you-are apt-to-go-abroad
εἶ; τοιγαροῦν τίνει δίκας τῆς αὑτοῦ μωρίας.
you-are accordingly he-pays (the)-penalty for-the his-own folly
5 σὺ δ' ἀντὶ τίνος; ἐπὶ τί κλάεις σεαυτόν; ἢ οὐδὲ
you but in-return-for what for what do-you-weep-for yourself or not-even
σὺ ταῦτα ἐμελέτησας, ἀλλ' ὡς τὰ γύναια τὰ οὐδενὸς
you these(-things) did-practice but like the little-women the of-nothing
ἄξια πᾶσιν οἷς ἔχαιρες ὡς ἀεὶ συνεσόμενος συνῆς,
worth all which you-enjoyed as always going-to-be-with(-them) you-were-with
τοῖς τόποις, τοῖς ἀνθρώποις, ταῖς διατριβαῖς; καὶ νῦν
the places the men the pastimes and now
κλαίων ἐκάθισας, ὅτι μὴ τοὺς αὐτοὺς βλέπεις καὶ
weeping you-have-sat-down because not the same(-men) you-see and
ἐν τοῖς αὐτοῖς τόποις διατρίβεις.
in the same places you-spend-time
6 τούτου γὰρ ἄξιος εἶ, ἵνα καὶ τῶν κοράκων καὶ
of-this for worthy you-are that also than-the ravens and
κορωνῶν ἀθλιώτερος ᾖς, οἷς ἔξεστιν ἵπτασθαι, ὅπου
crows more-wretched you-be to-which it-is-possible to-fly where
θέλουσιν, καὶ μετοικοδομεῖν τὰς νεοσσιὰς καὶ τὰ πελάγη
they-wish and to-rebuild the nests and the seas
διαπερᾶν μὴ στένουσιν μηδὲ ποθοῦσι τὰ πρῶτα.
to-cross not groaning nor longing-for the first(-things)
7 — ναί· ἀλλ' ὑπὸ τοῦ ἄλογα εἶναι πάσχει αὐτά. — ἡμῖν
yes but because-of the irrational to-be they-feel(-it) they to-us
οὖν λόγος ἐπὶ ἀτυχίᾳ καὶ κακοδαιμονίᾳ δέδοται ὑπὸ
then reason for misfortune and unhappiness has-been-given by
τῶν θεῶν, ἵν' ἄθλιοι, ἵνα πενθοῦντες διατελῶμεν;
the gods that wretched(-we-may-be) that mourning we-may-go-on

ἢ πάντες ἔστωσαν ἀθάνατοι καὶ μηδεὶς ἀποδημείτω, μηδ' 8
or all let-them-be immortal and no-one let-him-go-abroad nor
ἡμεῖς ποῦ ἀποδημῶμεν, ἀλλὰ μένωμεν ὡς τὰ φυτὰ
we anywhere let-us-go-abroad but let-us-stay like the plants
προσερριζωμένοι· ἂν δέ τις ἀποδημήσῃ τῶν συνήθων,
rooted if but anyone goes-abroad of-the familiar(-ones)
καθήμενοι κλαίωμεν καὶ πάλιν, ἂν ἔλθῃ, ὀρχώμεθα καὶ
sitting let-us-weep and again if he-comes let-us-dance and
κροτῶμεν ὡς τὰ παιδία;
clap like the children
οὐκ ἀπογαλακτίσομεν ἤδη ποθ' ἑαυτοὺς καὶ μεμνησόμεθα 9
not shall-we-wean already ever ourselves and remember
ὧν ἠκούσαμεν παρὰ τῶν φιλοσόφων;
what we-heard from the philosophers
εἴ γε μὴ ὡς ἐπαοιδῶν αὐτῶν ἠκούομεν, ὅτι ὁ κόσμος 10
if at-least not as of-enchanters them we-heard that the world
οὗτος μία πόλις ἐστὶ καὶ ἡ οὐσία, ἐξ ἧς δεδημιούργηται,
this one city is and the essence from which it-has-been-fashioned
μία καὶ ἀνάγκη περίοδόν τινα εἶναι καὶ παραχώρησιν
one and (it-is)-necessary (a)-cycle some to-be and (a)-giving-way
ἄλλων ἄλλοις καὶ τὰ μὲν διαλύεσθαι, τὰ δ' ἐπιγίνεσθαι,
of-some to-others and the indeed to-be-dissolved the but to-come-into-being
τὰ μὲν μένειν ἐν τῷ αὐτῷ, τὰ δὲ κινεῖσθαι.
the indeed to-remain in the same the but to-be-moved
πάντα δὲ φίλων μεστά, πρῶτα μὲν θεῶν, εἶτα καὶ 11
all(-things) and of-friends (are)-full first indeed of-gods then also
ἀνθρώπων φύσει πρὸς ἀλλήλους ᾠκειωμένων· καὶ δεῖ
of-men by-nature to each-other made-akin and must
τοὺς μὲν παρεῖναι ἀλλήλοις, τοὺς δ' ἀπαλλάττεσθαι,
the indeed to-be-present with-each-other the but to-depart

τοῖς μὲν συνοῦσι χαίροντας, τοῖς δ' ἀπαλλαττομένοις
in-the indeed being-together rejoicing with-the but departing
μὴ ἀχθομένους.
not being-vexed

12 ὁ δ' ἄνθρωπος πρὸς τῷ φύσει μεγαλόφρων εἶναι καὶ
the but man besides the by-nature great-minded to-be and
πάντων τῶν ἀπροαιρέτων καταφρονητικὸς ἔτι κἀκεῖνο
of-all the (things)-outside-choice disdainful still also-this
ἔσχηκε τὸ μὴ ἐρριζῶσθαι μηδὲ προσπεφυκέναι τῇ γῇ,
has the not to-be-rooted nor to-be-grown-fast to-the earth
ἀλλὰ ἄλλοτ' ἐπ' ἄλλους ἴεσθαι τόπους ποτὲ μὲν χρειῶν
but at-one-time to other to-go places at-times indeed needs
τινων ἐπειγουσῶν, ποτὲ δὲ καὶ αὐτῆς τῆς θέας ἕνεκα.
some pressing at-times but even itself of-the spectacle for-the-sake

13 καὶ τῷ Ὀδυσσεῖ τὸ συμβὰν τοιοῦτόν τι ἦν·
and — to-Odysseus the happening such something was

πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω·
many and of-men he-saw cities and mind knew

καὶ ἔτι πρόσθεν τῷ Ἡρακλεῖ περιελθεῖν τὴν οἰκουμένην
and still earlier — to-Heracles to-go-round the inhabited(-world)
ὅλην
whole

ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφορῶντα
of-men insolence both and lawfulness surveying

καὶ τὴν μὲν ἐκβάλλοντα καὶ καθαίροντα, τὴν δ'
and the(-one) indeed casting-out and purging the other
ἀντεισάγοντα.
bringing-in-instead

καίτοι πόσους οἴει φίλους ἔσχεν ἐν Θήβαις, πόσους 14
and-yet how-many do-you-think friends he-had in Thebes how-many
ἐν Ἄργει, πόσους ἐν Ἀθήναις, πόσους δὲ περιερχόμενος
in Argos how-many in Athens how-many and going-around
ἐκτήσατο, ὅς γε καὶ ἐγάμει, ὅπου καιρὸς ἐφάνη αὐτῷ,
he-acquired who at-least also married where occasion appeared to-him
καὶ ἐπαιδοποιεῖτο καὶ τοὺς παῖδας ἀπέλειπεν οὐ στένων
and begot-children and the children left not groaning
οὐδὲ ποθῶν οὐδ' ὡς ὀρφανοὺς ἀφιείς;
nor longing nor as orphans leaving(-them)
ᾔδει γάρ, ὅτι οὐδείς ἐστιν ἄνθρωπος ὀρφανός, ἀλλὰ 15
he-knew for that no-one is (a)-man (an)-orphan but
πάντων ἀεὶ καὶ διηνεκῶς ὁ πατήρ ἐστιν ὁ κηδόμενος.
of-all always and continually the father is the(-one) caring
οὐ γὰρ μέχρι λόγου ἠκηκόει, ὅτι πατήρ ἐστιν ὁ Ζεὺς τῶν 16
not for as-far-as word he-had-heard that father is — Zeus of-the
ἀνθρώπων, ὅς γε καὶ αὑτοῦ πατέρα ᾤετο αὐτὸν καὶ
men who at-least also his-own father thought him and
ἐκάλει καὶ πρὸς ἐκεῖνον ἀφορῶν ἔπραττεν ἃ ἔπραττεν.
called(-him) and to him looking did what he-did
τοιγάρτοι πανταχοῦ ἐξῆν αὐτῷ διάγειν εὐδαιμόνως.
accordingly everywhere it-was-possible for-him to-live happily
οὐδέποτε δ' ἐστὶν οἷόν τ' εἰς τὸ αὐτὸ ἐλθεῖν εὐδαιμονίαν 17
never and it-is possible — into the same to-come happiness
καὶ πόθον τῶν οὐ παρόντων. τὸ γὰρ εὐδαιμονοῦν
and longing for-the(-things) not present the for happy(-thing)
ἀπέχειν δεῖ πάντα ἃ θέλει, πεπληρωμένῳ τινὶ
to-have-in-full must all(-things) which it-wishes to-one-filled some
ἐοικέναι· οὐ δίψος δεῖ προσεῖναι αὐτῷ, οὐ λιμόν.
to-be-like not thirst must to-be-present-to it not hunger

18 — ἀλλ᾽ ὁ Ὀδυσσεὺς ἐπεπόνθει πρὸς τὴν γυναῖκα καὶ ἔκλαιεν
but — Odysseus was-affected toward the wife and wept
ἐπὶ πέτρας καθεζόμενος. — σὺ δ᾽ Ὁμήρῳ πάντα προσέχεις
on (a)-rock sitting you but to-Homer all(-things) attend
καὶ τοῖς μύθοις αὐτοῦ; ἢ εἰ ταῖς ἀληθείαις ἔκλαεν, τί
and to-the tales his or if in truth he-wept what
ἄλλο ἢ ἐδυστύχει; τίς δὲ καλός τε καὶ ἀγαθὸς δυστυχεῖ;
else than he-was-unhappy who and noble both and good is-unhappy
19 τῷ ὄντι κακῶς διοικεῖται τὰ ὅλα, εἰ μὴ ἐπιμελεῖται
in-the reality badly is-governed the whole if not cares-for
ὁ Ζεὺς τῶν ἑαυτοῦ πολιτῶν, ἵν᾽ ὦσιν ὅμοιοι αὐτῷ,
— Zeus the his-own citizens that they-may-be like to-him
εὐδαίμονες. ἀλλὰ ταῦτα οὐ θεμιτὰ οὐδ᾽ ὅσια ἐνθυμηθῆναι,
happy but these(-things) not lawful nor holy to-think
20 ἀλλ᾽ ὁ Ὀδυσσεύς, εἰ μὲν ἔκλαεν καὶ ὠδύρετο, οὐκ ἦν
but — Odysseus if indeed he-wept and lamented not he-was
ἀγαθός. τίς γὰρ ἀγαθός ἐστιν ὁ οὐκ εἰδώς, ὅς
good who for good is the(-man) not knowing who
ἐστιν; τίς δ᾽ οἶδεν ταῦτα ἐπιλελησμένος, ὅτι φθαρτὰ τὰ
he-is who and knows these(-things) having-forgotten that perishable the
γενόμενα καὶ ἄνθρωπον ἀνθρώπῳ συνεῖναι οὐ δυνατὸν ἀεί;
(things)-born and (a)-man with-(a)-man to-be-with not possible always
21 τί οὖν; τῶν μὴ δυνατῶν ἐφίεσθαι ἀνδραποδώδες,
what then of-the(-things) not possible to-aim-at slavish
ἠλίθιον, ξένου θεομαχοῦντος, ὡς μόνον οἷόν τε, τοῖς
stupid of-(a)-stranger fighting-against-god as only possible — with-the
δόγμασι τοῖς ἑαυτοῦ.
judgments the his-own
22 ἀλλ᾽ ἡ μήτηρ μου στένει μὴ ὁρῶσά με. — διὰ τί
but the mother my groans not seeing me because-of what
γὰρ οὐκ ἔμαθεν τούτους τοὺς λόγους; καὶ οὐ τοῦτό
for not did-she-learn these the words and not this

φημι, ὅτι οὐκ ἐπιμελητέον τοῦ μὴ οἰμώζειν αὐτήν, ἀλλ'
I-say that not one-must-take-care-of the not to-lament her but
ὅτι οὐ δεῖ θέλειν τὰ ἀλλότρια ἐξ ἅπαντος.
that not (one)-must to-wish the (things)-of-others in every(-way)
λύπη δ' ἡ ἄλλου ἀλλότριόν ἐστιν, ἡ δ' ἐμὴ ἐμόν. 23
grief and the of-another (a)-thing-of-another is the but mine (is)-mine
ἐγὼ οὖν τὸ μὲν ἐμὸν παύσω ἐξ ἅπαντος, ἐπ' ἐμοὶ γάρ
I then the indeed mine will-stop in every(-way) up-to me for
ἐστιν· τὸ δ' ἀλλότριον πειράσομαι κατὰ δύναμιν, ἐξ
it-is the but another's I-will-try according-to power in
ἅπαντος δ' οὐ πειράσομαι.
every(-way) but not I-will-try
εἰ δὲ μή, θεομαχήσω, ἀντιθήσω πρὸς τὸν Δία, 24
if but not I-shall-fight-god I-shall-set(-myself) against — Zeus
ἀντιδιατάξομαι αὐτῷ πρὸς τὰ ὅλα. καὶ τἀπίχειρα
I-shall-array-myself-against him concerning the whole and the-wages
τῆς θεομαχίας ταύτης καὶ ἀπειθείας οὐ παῖδες παίδων
of-the god-fighting this and disobedience not children of-children
ἐκτίσουσιν, ἀλλ' αὐτὸς ἐγὼ μεθ' ἡμέραν, νυκτὸς διὰ τῶν
will-pay but myself I by day at-night through the
ἐνυπνίων ἐκπηδῶν, ταρασσόμενος, πρὸς πᾶσαν ἀπαγγελίαν
dreams starting-up being-troubled at every report
τρέμων, ἐξ ἐπιστολῶν ἀλλοτρίων ἠρτημένην ἔχων τὴν
trembling from letters of-others hung having the
ἐμαυτοῦ ἀπάθειαν.
my-own freedom-from-passion
ἀπὸ Ῥώμης τις ἦκει. 'μόνον μή τι κακόν.' τί δὲ 25
from Rome someone has-come only not anything evil what and
κακὸν ἐκεῖ σοι συμβῆναι δύναται, ὅπου μὴ εἶ; ἀπὸ
evil there to-you happen can where not you-are from

τῆς Ἑλλάδος. ‘μόνον μή τι κακόν.’ οὕτως σοι πᾶς
— Greece only not anything evil so for-you every
τόπος δύναται δυστυχίας εἶναι αἴτιος.
place can of-misfortune be (the)-cause
26 οὐχ ἱκανὸν ἐκεῖ σε ἀτυχεῖν, ὅπου αὐτὸς εἶ, ἀλλὰ
not (is-it)-enough there you to-be-unfortunate where yourself you-are but
καὶ πέραν θαλάσσης καὶ διὰ γραμμάτων; οὕτως ἀσφαλῶς
also across (the)-sea and through letters so safely
σοι τὰ πράγματα ἔχει;
for-you the affairs are
27 — τί οὖν, ἂν ἀποθάνωσιν οἱ ἐκεῖ φίλοι; — τί γὰρ ἂν ἄλλο
what then if die the there friends what for — else
ἢ οἱ θνητοὶ ἀπέθανον; ἢ πῶς ἅμα μὲν γηρᾶσαι θέλεις,
than the mortals died or how at-once indeed to-grow-old do-you-wish
ἅμα δὲ μηδενὸς τῶν στεργομένων μὴ ἰδεῖν θάνατον;
at-once but of-none of-the(-ones) loved not to-see (the)-death
28 οὐκ οἶσθ’, ὅτι ἐν τῷ μακρῷ χρόνῳ πολλὰ καὶ ποικίλα
not do-you-know that in the long time many and various(-things)
ἀποβαίνειν ἀνάγκη, τοῦ μὲν πυρετὸν γενέσθαι κρείττονα,
to-turn-out (is)-necessary for-one indeed (a)-fever to-become stronger
τοῦ δὲ λῃστήν, τοῦ δὲ τύραννον;
for-one but (a)-robber for-one but (a)-tyrant
29 τοιοῦτο γὰρ τὸ περιέχον, τοιοῦτον οἱ συνόντες, ψύχη
such for the environment such the companions colds
καὶ καύματα καὶ τροφαὶ ἀσύμμετροι καὶ ὁδοιπορίαι καὶ
and heats and diets disproportionate and journeys and
πλοῦς καὶ ἄνεμοι καὶ περιστάσεις ποικίλαι· τὸν μὲν
voyage and winds and circumstances various the(-one) indeed
ἀπώλεσαν, τὸν δ’ ἐξώρισαν, τὸν δ’ εἰς πρεσβείαν,
destroyed the other exiled the other into (an)-embassy
ἄλλον δ’ εἰς στρατείαν ἐνέβαλον.
another and into (a)-campaign threw

κάθησο τοίνυν πρὸς πάντα ταῦτα ἐπτοημένος, πενθῶν, 30
sit therefore at all these(-things) terrified mourning
ἀτυχῶν, δυστυχῶν, ἐξ ἄλλου ἠρτημένος καὶ τούτου οὐχ
being-unfortunate being-unhappy on another hung and this not
ἑνός, οὐ δυεῖν, ἀλλὰ μυρίων ἐπὶ μυρίοις.
one not two but thousands upon thousands
ταῦτα ἤκουες παρὰ τοῖς φιλοσόφοις, ταῦτ' 31
these(-things) did-you-hear from the philosophers these(-things)
ἐμάνθανες; οὐκ οἶσθ', ὅτι στρατεία τὸ χρῆμά ἐστιν;
did-you-learn not do-you-know that (a)-campaign the thing is
τὸν μὲν δεῖ φυλάττειν, τὸν δὲ κατασκοπήσοντα
the(-one) indeed must to-keep-guard the(-other) but to-reconnoiter
ἐξιέναι, τὸν δὲ καὶ πολεμήσοντα· οὐχ οἷόν τ' εἶναι
to-go-out the(-other) but also to-fight not possible — to-be
πάντας ἐν τῷ αὐτῷ οὐδ' ἄμεινον.
all in the same nor better
σὺ δ' ἀφεὶς ἐκτελεῖν τὰ προστάγματα τοῦ στρατηγοῦ 32
you but having-neglected to-carry-out the commands of-the general
ἐγκαλεῖς, ὅταν τί σοι προσταχθῇ τραχύτερον, καὶ
complain when anything to-you is-commanded rather-harsh and
οὐ παρακολουθεῖς, οἷον ἀποφαίνεις, ὅσον ἐπὶ σοί, τὸ
not you-follow what-sort you-show as-far-as up-to you the
στράτευμα, ὅτι ἄν σε πάντες μιμήσωνται, οὐ τάφρον
army that if you all imitate not (a)-trench
σκάψει τις, οὐ χάρακα περιβαλεῖ, οὐκ ἀγρυπνήσει, οὐ
will-dig anyone not (a)-palisade will-throw-round not will-keep-awake not
κινδυνεύσει, ἀλλὰ ἄχρηστος δόξει στρατεύεσθαι.
will-run-risks but useless will-seem to-serve
πάλιν ἐν πλοίῳ ναύτης ἂν πλέῃς, μίαν χώραν κάτεχε 33
again in (a)-ship (a)-sailor if you-sail one place hold
καὶ ταύτην προσλιπάρει· ἂν δ' ἐπὶ τὸν ἱστὸν ἀναβῆναι
and to-this cling if but on the mast to-climb

δέῃ, μὴ θέλε, ἂν εἰς τὴν πρῴραν διαδραμεῖν, μὴ
it-be-necessary not wish if into the prow to-run not
θέλε· καὶ τίς ἀνέξεταί σου κυβερνήτης; οὐχὶ δ' ὡς σκεῦος
wish and what will-endure you helmsman not but as (a)-vessel
ἄχρηστον ἐκβαλεῖ, οὐδὲν ἄλλο ἢ ἐμπόδιον καὶ
useless will-throw(-you)-out nothing else than (an)-obstacle and
κακὸν παράδειγμα τῶν ἄλλων ναυτῶν;
bad example of-the other sailors

34 οὕτως δὲ καὶ ἐνθάδε· στρατεία τίς ἐστιν ὁ βίος ἑκάστου
so and also here (a)-campaign some is the life of-each
καὶ αὕτη μακρὰ καὶ ποικίλη. τηρεῖν σε δεῖ τὸ τοῦ
and this long and various to-keep you must the(-part) of-the
στρατιώτου καὶ τοῦ στρατηγοῦ πρὸς νεῦμα πράσσειν
soldier and of-the general at (his)-nod to-do
ἕκαστα·
each(-thing)

35 εἰ οἷόν τε, μαντευόμενον ἃ θέλει. οὐδὲ γὰρ ὅμοιος
if possible — divining what he-wishes not for like
ἐκεῖνος ὁ στρατηγὸς καὶ οὗτος οὔτε κατὰ τὴν ἰσχὺν
(is)-that the general and this(-one) either in the strength
οὔτε κατὰ τὴν τοῦ ἤθους ὑπεροχήν.
or in the of-the character superiority

36 τέταξαι ἐν πόλει† ἡγεμονίᾳ καὶ οὐκ ἐν ταπεινῇ
you-have-been-stationed in (a)-city (a)-leading and not in (a)-humble
τινι χώρᾳ, ἀλλ' ἀεὶ βουλευτής. οὐκ οἶσθ', ὅτι τὸν
some place but always (a)-councilor not do-you-know that the
τοιοῦτον ὀλίγα μὲν δεῖ οἰκονομεῖν, τὰ πολλὰ δ'
such(-man) few(-things) indeed must to-manage the many(-times) but
ἀποδημεῖν ἄρχοντα ἢ ἀρχόμενον ἢ ὑπηρετοῦντά τινι ἀρχῇ
to-be-abroad ruling or being-ruled or serving some office

ἢ στρατευόμενον ἢ δικάζοντα; εἶτά μοι θέλεις ὡς φυτὸν
or campaigning or judging then me do-you-wish like (a)-plant
προσηρτῆσθαι τοῖς αὐτοῖς τόποις καὶ προσερριζῶσθαι;
to-be-attached to-the same places and to-be-rooted
— ἡδὺ γάρ ἐστιν. — τίς οὔ φησιν; ἀλλὰ καὶ ζωμὸς 37
pleasant for it-is who not says(-so) but also soup
ἡδύς ἐστι καὶ γυνὴ καλὴ ἡδύ ἐστιν. τί ἄλλο
pleasant is and (a)-woman beautiful pleasant is what else
λέγουσιν οἱ τέλος ποιούμενοι τὴν ἡδονήν;
say those end making the pleasure
οὐκ αἰσθάνῃ, τίνων ἀνθρώπων φωνὴν ἀφῆκας; ὅτι 38
not do-you-perceive of-what men (the)-voice you-have-uttered that
Ἐπικουρείων καὶ κιναίδων; εἶτα τὰ ἐκείνων ἔργα πράσσων
of-Epicureans and of-catamites then the of-them works doing
καὶ τὰ δόγματα ἔχων τοὺς λόγους ἡμῖν λέγεις τοὺς
and the judgments holding the words to-us you-speak the
Ζήνωνος καὶ Σωκράτους; οὐκ ἀπορρίψεις ὡς μακροτάτω
of-Zeno and of-Socrates not will-you-throw-away as far-as-possible
τἀλλότρια, οἷς κοσμῇ μηδέν σοι προσήκουσιν;
the-alien(-things) with-which you-adorn-yourself in-nothing to-you belonging
ἢ τί ἄλλο θέλουσιν ἐκεῖνοι ἢ καθεύδειν ἀπαραποδίστως 39
or what else do-they-wish they than to-sleep unimpededly
καὶ ἀναναγκάστως καὶ ἀναστάντες ἐφ᾽ ἡσυχίας χασμήσασθαι
and uncompelledly and having-got-up at leisure to-yawn
καὶ τὸ πρόσωπον ἀποπλῦναι, εἶτα γράψαι καὶ ἀναγνῶναι ἃ
and the face to-wash-off then to-write and to-read what
θέλουσιν, εἶτα φλυαρῆσαί τί ποτ᾽ ἐπαινούμενοι ὑπὸ τῶν
they-wish then to-talk-nonsense something ever being-praised by the
φίλων, ὅ τι ἂν λέγωσιν, εἶτα εἰς περίπατον προελθόντες
friends what ever — they-say then into (a)-walk having-gone-out
καὶ ὀλίγα περιπατήσαντες λούσασθαι, εἶτα φαγεῖν, εἶτα
and (a)-little having-walked-about to-bathe then to-eat then

κοιμηθῆναι, οἵαν δὴ κοίτην καθεύδειν τοὺς τοιούτους
to-go-to-bed such-as indeed bed to-sleep the such(-men)
εἰκός — τί ἄν τις λέγοι; ἔξεστιν γὰρ τεκμαίρεσθαι.
(is)-likely what — one would-say it-is-possible for to-infer
40 ἄγε, φέρε μοι καὶ σὺ τὴν σαυτοῦ διατριβήν, ἣν ποθεῖς,
come bring me also you the your-own pastime which you-long-for
ζηλωτὰ τῆς ἀληθείας καὶ Σωκράτους καὶ Διογένους. τί
zealot of-the truth and of-Socrates and of-Diogenes what
θέλεις ἐν Ἀθήναις ποιεῖν; ταῦτα αὐτά;
do-you-wish in Athens to-do these very(-things)
41 μή τι ἕτερα; τί οὖν Στωικὸν σαυτὸν εἶναι λέγεις; εἶτα
surely-not at-all other(-things) why then (a)-Stoic yourself to-be do-you-say then
οἱ μὲν τῆς Ῥωμαίων πολιτείας καταψευδόμενοι κολάζονται
those indeed the of-Romans citizenship falsely-claiming are-punished
πικρῶς, τοὺς δ᾽ οὕτως μεγάλου καὶ σεμνοῦ καταψευδομένους
bitterly those but so great and august falsely-claiming
πράγματος καὶ ὀνόματος ἀθῴους ἀπαλλάττεσθαι δεῖ;
(a)-thing and name unpunished to-go-off must
42 ἢ τοῦτό γε οὐ δυνατόν, ἀλλ᾽ ὁ νόμος θεῖος καὶ
or this at-least not (is)-possible but the law divine and
ἰσχυρὸς καὶ ἀναπόδραστος οὗτός ἐστιν ὁ τὰς μεγίστας
strong and inescapable this is the(-one) the greatest
εἰσπρασσόμενος κολάσεις παρὰ τῶν τὰ μέγιστα
exacting punishments from those the greatest(-wrongs)
ἁμαρτανόντων;
committing
43 τί γὰρ λέγει; ‘ὁ προσποιούμενος τὰ μηδὲν
what for says(-it) the(-man) pretending-to the(-things) nothing
πρὸς αὐτὸν ἔστω ἀλαζών, ἔστω κενόδοξος· ὁ
to him let-him-be (a)-boaster let-him-be vainglorious the(-man)
ἀπειθῶν τῇ θείᾳ διοικήσει ἔστω ταπεινός, ἔστω δοῦλος,
disobeying the divine administration let-him-be abject let-him-be (a)-slave

λυπείσθω, φθονείτω, ἐλεείτω, τὸ κεφάλαιον πάντων,
let-him-grieve let-him-envy let-him-pity the sum of-all
δυστυχείτω, θρηνείτω.'
let-him-be-unhappy let-him-lament
τί οὖν; θέλεις με τὸν δεῖνα θεραπεύειν; ἐπὶ θύρας 44
what then do-you-wish me the so-and-so to-court at (the)-doors
αὐτοῦ πορεύεσθαι; — εἰ τοῦτο αἱρεῖ λόγος, ὑπὲρ τῆς
his to-go if this chooses reason for the
πατρίδος, ὑπὲρ τῶν συγγενῶν, ὑπὲρ ἀνθρώπων, διὰ
country for the kinsmen for men because-of
τί μὴ ἀπέλθῃς; ἀλλ' ἐπὶ μὲν τὰς τοῦ σκυτέως οὐκ
what not should-you-go but to indeed the(-doors) of-the cobbler not
αἰσχύνῃ πορευόμενος, ὅταν δέῃ ὑποδημάτων, οὐδ' ἐπὶ
are-you-ashamed going when you-need shoes nor to
τὰς τοῦ κηπουροῦ, ὅταν θιδράκων, ἐπὶ δὲ τὰς
the(-doors) of-the gardener when (you-need)-lettuces to but the(-doors)
τῶν πλουσίων, ὅταν τινὸς ὁμοίου δέῃ;
of-the rich when something similar you-need
— ναί· τὸν σκυτέα γὰρ οὐ θαυμάζω. — μηδὲ τὸν 45
yes the cobbler for not I-admire nor the
πλούσιον. — οὐδὲ τὸν κηπουρὸν κολακεύσω. — μηδὲ τὸν
rich(-man) nor the gardener I-will-flatter nor the
πλούσιον. πῶς οὖν τύχω οὗ δέομαι;
rich(-man) how then shall-I-get what I-need
— ἐγὼ δέ σοι λέγω ὅτι 'ὡς τευξόμενος ἀπέρχου'; οὐχὶ 46
I but to-you say that as going-to-get(-it) go-away not
δὲ μόνον, ἵνα πράξῃς τὸ σαυτῷ πρέπον;
but only that you-may-do the(-thing) to-you befitting
— τί οὖν ἔτι πορεύομαι; — ἵν' ἀπέλθῃς, ἵνα ἀποδεδωκὼς 47
why then still do-I-go that you-may-go that having-rendered
ᾖς τὰ τοῦ πολίτου ἔργα, τὰ ἀδελφοῦ, τὰ φίλου.
you-may-be the of-the citizen works the of-(a)-brother the of-(a)-friend

48 καὶ λοιπὸν μέμνησο, ὅτι πρὸς σκυτέα ἀφῖξαι, πρὸς
and then remember that to (a)-cobbler you-have-come to
λαχανοπώλην, οὐδενὸς μεγάλου ἢ σεμνοῦ ἔχοντα τὴν
(a)-greengrocer of-nothing great or august having the
ἐξουσίαν, κἂν αὐτὸ πολλοῦ πωλῇ. ὡς ἐπὶ τὰς θίδρακας
authority even-if it at-much he-sell as for the lettuces
ἀπέρχῃ· ὀβολοῦ γάρ εἰσιν, ταλάντου δ' οὐκ εἰσίν.
you-go-away of-(an)-obol for they-are of-(a)-talent but not they-are
49 οὕτως κἀνταῦθα. τοῦ ἐπὶ θύρας ἐλθεῖν ἄξιον τὸ
so here-too of-the to (the)-doors to-go worth the
πρᾶγμα· ἔστω, ἀφίξομαι. τοῦ διαλεχθῆναι οὕτως· ἔστω,
matter let-it-be I-will-come of-the to-converse so let-it-be
διαλεχθήσομαι. ἀλλὰ καὶ τὴν χεῖρα δεῖ καταφιλῆσαι
I-will-converse but also the hand (one)-must to-kiss
καὶ θωπεῦσαι δι' ἐπαίνου. ἄπαγε, ταλάντου ἐστίν· οὐ
and to-flatter by praise away(-with-it) of-(a)-talent it-is not
λυσιτελεῖ μοι οὐδὲ τῇ πόλει οὐδὲ τοῖς φίλοις ἀπολέσαι
it-profits me nor the city nor the friends to-lose
καὶ πολίτην ἀγαθὸν καὶ φίλον.
both (a)-citizen good and (a)-friend
50 ἀλλὰ δόξεις μὴ προτεθυμῆσθαι μὴ ἀνύσας. πάλιν
but you-will-seem not to-have-been-eager not having-succeeded again
ἐπελάθου, τίνος ἕνεκα ἐλήλυθας; οὐκ οἶσθ', ὅτι
you-have-forgotten of-what for-the-sake you-have-come not do-you-know that
ἀνὴρ καλὸς καὶ ἀγαθὸς οὐδὲν ποιεῖ τοῦ δόξαι ἕνεκα,
(a)-man noble and good nothing does of-the to-seem for-the-sake
ἀλλὰ τοῦ πεπρᾶχθαι καλῶς;
but of-the to-have-been-done well
51 — τί οὖν ὄφελος αὐτῷ τοῦ πρᾶξαι καλῶς; — τί δ'
what then (is-the)-benefit to-him of-the to-do well what and
ὄφελος τῷ γράφοντι τὸ Δίωνος ὄνομα, ὡς χρὴ
(the)-benefit to-the(-man) writing the of-Dio name as (one)-ought

γράφειν; αὐτὸ τὸ γράψαι. — ἔπαθλον οὖν οὐδέν; — σὺ
to-write(-it) itself the to-write (the)-prize then nothing you
δὲ ζητεῖς ἔπαθλον ἀνδρὶ ἀγαθῷ μεῖζον τοῦ τὰ καλὰ
but seek (a)-prize for-(a)-man good greater than-the the noble
καὶ δίκαια πράττειν;
and just(-things) to-do
ἐν Ὀλυμπίᾳ δ' οὐδεὶς ἄλλο οὐδέν, ἀλλ' ἀρκεῖν σοι δοκεῖ 52
at Olympia but no-one other(-thing) anything but to-suffice to-you seems
τὸ ἐστεφανῶσθαι Ὀλύμπια. οὕτως σοι μικρὸν καὶ οὐδενὸς
the to-have-been-crowned (at)-Olympia so to-you small and of-nothing
ἄξιον εἶναι φαίνεται τὸ εἶναι καλὸν καὶ ἀγαθὸν καὶ εὐδαίμονα;
worth to-be appears the to-be noble and good and happy
πρὸς ταῦτα ὑπὸ θεῶν εἰς τὴν πόλιν ταύτην εἰσηγμένος 53
for these(-things) by gods into the city this having-been-brought
καὶ ἤδη τῶν ἀνδρὸς ἔργων ὀφείλων ἅπτεσθαι τιτθὰς
and already the of-(a)-man works owing to-take-hold nurses
ἐπιποθεῖς καὶ μάμμην καὶ κάμπτει σε καὶ ἀποθηλύνει
do-you-long-for and mama and bend you and make-womanish
κλαίοντα γύναια μωρά; οὕτως οὐδέποτε παύσει παιδίον
weeping little-women foolish so never will-you-stop (a)-child
ὢν νήπιον; οὐκ οἶσθ', ὅτι ὁ τὰ παιδίου ποιῶν
being (an)-infant not do-you-know that the(-one) the of-(a)-child doing
ὅσῳ πρεσβύτερος τοσούτῳ γελοιότερος;
the older the more-ridiculous
ἐν Ἀθήναις δ' οὐδένα ἑώρας εἰς οἶκον αὐτοῦ φοιτῶν; 54
in Athens but no-one did-you-see into (the)-house his going
— ὃν ἐβουλόμην. — καὶ ἐνθάδε τοῦτον θέλε ὁρᾶν καὶ
whom I-wished and here this(-one) wish to-see and
ὃν βούλει ὄψει· μόνον μὴ ταπεινῶς, μὴ μετ' ὀρέξεως
whom you-wish you-will-see only not abjectly not with desire
ἢ ἐκκλίσεως καὶ ἔσται τὰ σὰ καλῶς.
or aversion and will-be the yours well

55 τοῦτο δ᾽ οὐκ ἐν τῷ ἐλθεῖν ἐστιν οὐδ᾽ ἐν τῷ ἐπὶ θύραις
this but not in the to-come is nor in the at (the)-doors
στῆναι, ἀλλ᾽ ἔνδον ἐν τοῖς δόγμασιν.
to-stand but within in the judgments

56 ὅταν τὰ ἐκτὸς καὶ ἀπροαίρετα ἠτιμακὼς ᾖς καὶ
when the external(-things) and outside-choice having-dishonored you-are and
μηδὲν αὐτῶν σὸν ἡγημένος, μόνα δ᾽ ἐκεῖνα σά, τὸ κρῖναι
nothing of-them yours having-considered only but those yours the to-judge
καλῶς, τὸ ὑπολαβεῖν, τὸ ὁρμῆσαι, τὸ ὀρεχθῆναι, τὸ
well the to-suppose the to-have-impulse the to-desire the
ἐκκλῖναι, ποῦ ἔτι κολακείας τόπος, ποῦ ταπεινοφροσύνης; τί
to-avoid where still of-flattery (the)-place where of-abjectness why
ἔτι ποθεῖς τὴν ἡσυχίαν τὴν ἐκεῖ, τί τοὺς συνήθεις τόπους;
still do-you-long-for the quiet the there why the familiar places

57 ἔκδεξαι βραχὺ καὶ τούτους πάλιν ἕξεις συνήθεις. εἶτα
wait (a)-little and these again you-will-have (as)-familiar then
ἂν οὕτως ἀγεννῶς ἔχῃς, πάλιν καὶ τούτων ἀπαλλαττόμενος
if so ignobly you-are again also from-these departing
κλαῖε καὶ στέναζε.
weep and groan

58 πῶς οὖν γένωμαι φιλόστοργος; — ὡς γενναῖος, ὡς
how then am-I-to-become affectionate as (a)-noble(-man) as
εὐτυχής· οὐδέποτε γὰρ αἱρεῖ ὁ λόγος ταπεινὸν
(a)-fortunate(-man) never for chooses the reason abject
εἶναι οὐδὲ κατακλᾶσθαι οὐδ᾽ ἐξ ἄλλου κρέμασθαι οὐδὲ
to-be nor to-be-broken-down nor on another to-hang nor
μέμψασθαί ποτε θεὸν ἢ ἄνθρωπον.
to-blame ever god or man

59 οὕτως μοι γίνου φιλόστοργος ὡς ταῦτα τηρήσων· εἰ
so for-me become affectionate as these(-things) going-to-keep if
δὲ διὰ τὴν φιλοστοργίαν ταύτην, ἥντινά ποτε καὶ
but because-of the affection this which ever even

καλεῖς φιλοστοργίαν, δοῦλος μέλλεις εἶναι καὶ ἄθλιος,
you-call affection (a)-slave you-are-going to-be and wretched
οὐ λυσιτελεῖ φιλόστοργον εἶναι.
not it-profits affectionate to-be
καὶ τί κωλύει φιλεῖν τινα ὡς θνητόν, ὡς ἀποδημητικόν; 60
and what hinders to-love someone as mortal as apt-to-go-abroad
ἢ Σωκράτης οὐκ ἐφίλει τοὺς παῖδας τοὺς ἑαυτοῦ; ἀλλ᾽
or Socrates not did-love the children the his-own but
ὡς ἐλεύθερος, ὡς μεμνημένος, ὅτι πρῶτον δεῖ θεοῖς
as free as remembering that first (one)-must to-the-gods
εἶναι φίλον.
to-be (a)-friend
διὰ τοῦτο οὐδὲν παρέβη τῶν πρεπόντων ἀνδρὶ 61
because-of this nothing he-transgressed of-the(-things) befitting (a)-man
ἀγαθῷ οὔτ᾽ ἀπολογούμενος οὐθ᾽ ὑποτιμώμενος οὔτ᾽ ἔτι
good neither making-his-defense nor proposing-a-penalty nor still
πρόσθεν βουλεύων ἢ στρατευόμενος.
before being-councilor or campaigning
ἡμεῖς δὲ πάσης προφάσεως πρὸς τὸ ἀγεννεῖς εἶναι 62
we but every pretext for the ignoble to-be
εὐποροῦμεν, οἱ μὲν διὰ παῖδα, οἱ δὲ διὰ
have-in-plenty the(-ones) indeed because-of (a)-child the(-others) but because-of
μητέρα, ἄλλοι δὲ δι᾽ ἀδελφούς.
(a)-mother others and because-of brothers
δι᾽ οὐδένα δὲ προσήκει δυστυχεῖν, ἀλλὰ εὐτυχεῖν διὰ 63
because-of no-one and it-befits to-be-unhappy but to-be-happy because-of
πάντας, μάλιστα δὲ διὰ τὸν θεὸν τὸν ἐπὶ τοῦτο
all most but because-of the god the(-one) for this
ἡμᾶς κατασκευάσαντα.
us having-constructed

64 ἄγε, Διογένης δ' οὐκ ἐφίλει οὐδένα, ὃς οὕτως ἥμερος ἦν
come Diogenes and not did-love anyone who so gentle was
καὶ φιλάνθρωπος, ὥστε ὑπὲρ τοῦ κοινοῦ τῶν ἀνθρώπων
and humane that for the common(-good) of-the men
τοσούτους πόνους καὶ ταλαιπωρίας τοῦ σώματος ἄσμενος
so-many toils and hardships of-the body gladly
ἀναδέχεσθαι;
to-take-on

65 ἀλλ' ἐφίλει πῶς; ὡς τοῦ Διὸς διάκονον ἔδει, ἅμα
but he-loved how as — of-Zeus servant (it-was)-right at-once
μὲν κηδόμενος, ἅμα δ' ὡς τῷ θεῷ ὑποτεταγμένος.
indeed caring at-once and as to-the god subordinated

66 διὰ τοῦτο πᾶσα γῆ πατρὶς ἦν ἐκείνῳ μόνῳ, ἐξαίρετος
because-of this every land (a)-fatherland was to-that(-man) alone exceptional
δ' οὐδεμία· καὶ ἁλοὺς οὐκ ἐπόθει τὰς Ἀθήνας οὐδὲ
but none and having-been-captured not he-longed-for — Athens nor
τοὺς ἐκεῖ συνήθεις καὶ φίλους, ἀλλ' αὐτοῖς τοῖς πειραταῖς
the there acquaintances and friends but very with-the pirates
συνήθης ἐγίνετο καὶ ἐπανορθοῦν ἐπειρᾶτο. καὶ πραθεὶς
acquainted he-became and to-correct(-them) he-tried and having-been-sold
ὕστερον ἐν Κορίνθῳ διῆγεν οὕτως ὡς πρόσθεν ἐν Ἀθήναις
later in Corinth he-lived so as before in Athens
καὶ εἰς Περραιβοὺς δ' ἂν ἀπελθὼν ὡσαύτως εἶχεν.
and to (the)-Perrhaebi too — having-gone likewise he-would-have-been

67 οὕτως ἐλευθερία γίνεται. διὰ τοῦτο ἔλεγεν ὅτι 'ἐξ οὗ
so freedom arises because-of this he-said that from when
μ' Ἀντισθένης ἠλευθέρωσεν, οὐκέτι ἐδούλευσα.'
me Antisthenes freed no-longer I-was-a-slave

68 πῶς ἠλευθέρωσεν; ἄκουε, τί λέγει· 'ἐδίδαξέν με τὰ
how did-he-free(-him) hear what he-says he-taught me the(-things)
ἐμὰ καὶ τὰ οὐκ ἐμά. κτῆσις οὐκ ἐμή· συγγενεῖς,
mine and the(-things) not mine property not mine kinsmen

οἰκεῖοι, φίλοι, φήμη, συνήθεις τόποι, διατριβή, πάντα
household friends reputation familiar places way-of-life all
ταῦτα ὅτι ἀλλότρια.
these that (they-are)-another's
"σὸν οὖν τί; χρῆσις φαντασιῶν." ταύτην ἔδειξέν μοι ὅτι 69
yours then what (the)-use of-impressions this he-showed me that
ἀκώλυτον ἔχω, ἀνανάγκαστον· οὐδεὶς ἐμποδίσαι δύναται,
unbindered I-have(-it) uncompelled no-one impede can
οὐδεὶς βιάσασθαι ἄλλως χρήσασθαι ἢ ὡς θέλω.
no-one force otherwise to-use than as I-wish
τίς οὖν ἔτι ἔχει μου ἐξουσίαν; Φίλιππος ἢ Ἀλέξανδρος 70
who then still has over-me authority Philip or Alexander
ἢ Περδίκκας ἢ ὁ μέγας βασιλεύς; πόθεν αὐτοῖς; τὸν
or Perdiccas or the great king whence for-them the(-man)
γὰρ ὑπ' ἀνθρώπου μέλλοντα ἡττᾶσθαι πολὺ πρότερον
for by (a)-man going to-be-defeated much earlier
ὑπὸ τῶν πραγμάτων δεῖ ἡττᾶσθαι.'
by the things must to-be-defeated
οὗτινος οὖν οὐχ ἡδονὴ κρείττων ἐστίν, οὐ πόνος, οὐ 71
than-whom then not pleasure stronger is not toil not
δόξα, οὐ πλοῦτος, δύναται δ', ὅταν αὐτῷ δόξῃ, τὸ
reputation not wealth can and when to-him it-seems the
σωμάτιον ὅλον προσπτύσας τινὶ ἀπελθεῖν, τίνος ἔτι
poor-body whole spitting-out at-someone depart of-whom still
οὗτος δοῦλός ἐστιν, τίνι ὑποτέτακται;
this(-man) (a)-slave is to-whom is-he-subordinated
εἰ δ' ἡδέως ἐν Ἀθήναις διῆγεν καὶ ἥττητο ταύτης τῆς 72
if but pleasantly in Athens he-lived and had-been-overcome-by this the
διατριβῆς, ἐπὶ παντὶ ἂν ἦν τὰ ἐκείνου πράγματα,
way-of-life on everyone — would-have-been the his affairs
ὁ ἰσχυρότερος κύριος ἂν ἦν λυπῆσαι αὐτόν.
the stronger master — would-have-been to-grieve him

73 πῶς ἂν δοκεῖς τοὺς πειρατὰς ἐκολάκευεν, ἵν' αὐτὸν
how — do-you-think the pirates he-would-have-flattered that him
Ἀθηναίων τινὶ πωλήσωσιν, ἵν' ἴδῃ ποτὲ τὸν Πειραιᾶ
of-Athenians to-one they-might-sell that he-might-see ever — Piraeus
τὸν καλὸν καὶ τὰ μακρὰ τείχη καὶ τὴν ἀκρόπολιν;
the beautiful and the long walls and the acropolis
74 τίς ὢν ἴδῃς, ἀνδράποδον;
who being would-you-see(-them) slave
75 δοῦλος καὶ ταπεινός· καὶ τί σοι ὄφελος; — οὔ· ἀλλ'
(a)-slave and abject and what to-you (the)-benefit no but
ἐλεύθερος. — δεῖξον, πῶς ἐλεύθερος. ἰδοὺ ἐπείληπταί σου
free show how free look has-laid-hold-of you
τίς ποτε οὗτος ὁ ἐξάγων σε ἀπὸ τῆς συνήθους
someone ever this the(-one) leading you from the accustomed
σοι διατριβῆς καὶ λέγει 'δοῦλος ἐμὸς εἶ· ἐπ' ἐμοὶ
to-you way-of-life and says slave mine you-are up-to me
γάρ ἐστι κωλῦσαί σε διάγειν ὡς θέλεις, ἐπ' ἐμοὶ τὸ
for it-is to-hinder you to-live as you-wish up-to me the
ἀνεῖναί σε, τὸ ταπεινοῦν· ὅταν θέλω, πάλιν εὐφραίνῃ καὶ
to-let-go you the to-humble(-you) when I-wish again you-rejoice and
μετέωρος πορεύῃ εἰς Ἀθήνας.'
elated you-go to Athens
76 τί λέγεις πρὸς τοῦτον τὸν δουλαγωγοῦντά σε; ποῖον
what do-you-say to this(-man) the(-one) enslaving you what-sort-of
αὐτῷ καρπιστὴν δίδως; ἢ οὐδ' ὅλως ἀντιβλέπεις,
to-him emancipator do-you-give or not-even at-all do-you-look(-him)-in-the-face
ἀλλ' ἀφεὶς τοὺς πολλοὺς λόγους ἱκετεύεις, ἵνα ἀφεθῇς;
but leaving-off the many words you-beg that you-may-be-let-go
77 ἄνθρωπε, εἰς φυλακήν σε δεῖ χαίροντα ἀπιέναι, σπεύδοντα,
man to prison you must rejoicing to-go-away hastening
φθάνοντα τοὺς ἀπάγοντας. εἶτά μοι σὺ μὲν ἐν Ῥώμῃ
anticipating those leading(-you)-off then to-me you indeed in Rome

διάγειν ὀκνεῖς, τὴν Ἑλλάδα ποθεῖς; ὅταν δ' ἀποθνῄσκειν
to-live shrink(-from) — Greece long-for when but to-die
δέῃ, καὶ τότε μέλλεις ἡμῶν κατακλαίειν, ὅτι τὰς
it-be-necessary also then you-are-going us to-bewail that —
Ἀθήνας οὐ μέλλεις βλέπειν καὶ ἐν Λυκείῳ οὐ περιπατήσεις;
Athens not you-are-going to-see and in (the)-Lyceum not will-you-walk-about
ἐπὶ τοῦτο ἀπεδήμησας; τούτου ἕνεκα ἐζήτησάς τινι 78
for this did-you-go-abroad of-this for-the-sake did-you-seek someone
συμβαλεῖν, ἵν' ὠφεληθῇς ὑπ' αὐτοῦ; ποίαν ὠφέλειαν;
to-meet that you-might-be-benefited by him what-sort-of benefit
συλλογισμοὺς ἵν' ἀναλύσῃς ἐκτικώτερον ἢ ἐφοδεύσῃς
syllogisms that you-might-analyze more-habitually or you-might-go-through
ὑποθετικούς; καὶ διὰ ταύτην τὴν αἰτίαν ἀδελφὸν ἀπέλιπες,
hypothetical(-arguments) and for this the reason (a)-brother you-left
πατρίδα, φίλους, οἰκείους, ἵνα ταῦτα μαθὼν ἐπανέλθῃς;
(a)-fatherland friends household that these(-things) having-learned you-might-return
ὥστ' οὐχ ὑπὲρ εὐσταθείας ἀπεδήμεις, οὐχ ὑπὲρ 79
so-that not for steadiness did-you-go-abroad not for
ἀταραξίας, οὐχ ἵν' ἀβλαβὴς γενόμενος μηκέτι μηδένα
freedom-from-trouble not that harmless having-become no-longer anyone
μέμφῃ, μηδενὶ ἐγκαλῇς, μηδείς σε ἀδικῇ καὶ
you-might-blame no-one you-might-accuse no-one you might-wrong and
οὕτως τὰς σχέσεις ἀποσῴζῃς ἀπαραποδίστως;
so the relations you-might-preserve unimpededly
καλὴν ἐστείλω ταύτην τὴν ἐμπορίαν, συλλογισμοὺς καὶ 80
fine you-equipped this the merchandise syllogisms and
μεταπίπτοντας καὶ ὑποθετικούς· κἄν σοι φανῇ, ἐν
changing(-arguments) and hypothetical(-arguments) and-if to-you it-seems-good in
τῇ ἀγορᾷ καθίσας πρόγραψον ὡς οἱ φαρμακοπῶλαι.
the marketplace having-sat-down post-(a)-notice like the drug-sellers

81 οὐκ ἀρνήσῃ καὶ ὅσα ἔμαθες εἰδέναι, ἵνα μὴ διαβάλῃς
not will-you-deny even what-things you-learned to-know that not you-discredit
τὰ θεωρήματα ὡς ἄχρηστα; τί σοι κακὸν ἐποίησεν
the theorems as useless what to-you evil did
φιλοσοφία; τί σε ἠδίκησε Χρύσιππος, ἵν' αὐτοῦ τοὺς
philosophy what you did-wrong Chrysippus that his the
πόνους ἔργῳ αὐτὸς ἀχρήστους ἐξελέγχῃς; οὐκ ἤρκει σοι τὰ
labors in-action yourself useless you-may-prove not sufficed to-you the
ἐκεῖ κακά, ὅσα εἶχες αἴτια τοῦ λυπεῖσθαι καὶ πενθεῖν,
there evils as-many-as you-had (as)-causes of-the to-be-grieved and to-mourn
εἰ καὶ μὴ ἀπεδήμησας, ἀλλὰ πλείω προσέλαβες;
if even not you-had-gone-abroad but more you-have-taken-in-addition
82 κἂν ἄλλους πάλιν ἔχῃς συνήθεις καὶ φίλους, ἕξεις
and-if others again you-have acquaintances and friends you-will-have
πλείονα τοῦ οἰμώζειν αἴτια, κἂν πρὸς ἄλλην χώραν
more of-the to-lament causes and-if toward another land
προσπαθῇς. τί οὖν ζῇς; ἵνα λύπας ἄλλας ἐπ' ἄλλαις
you-become-attached why then do-you-live that griefs other upon others
περιβάλῃ, δι' ἃς ἀτυχεῖς;
you-may-throw-around(-yourself) through which you-are-unfortunate
83 εἶτά μοι καλεῖς τοῦτο φιλοστοργίαν; ποίαν, ἄνθρωπε,
then to-me you-call this affection what-sort-of man
φιλοστοργίαν; εἰ ἀγαθόν ἐστιν, οὐδενὸς κακοῦ αἴτιον
affection if good it-is of-no evil cause
γίνεται· εἰ κακόν ἐστιν, οὐδέν μοι καὶ αὐτῇ. ἐγὼ πρὸς
it-becomes if evil it-is nothing to-me and to-it I for
τὰ ἀγαθὰ τὰ ἐμαυτοῦ πέφυκα, πρὸς κακὰ οὐ πέφυκα.
the goods the my-own am-born for evils not am-born
84 τίς οὖν ἡ πρὸς τοῦτο ἄσκησις; πρῶτον μὲν ἡ
what then (is)-the for this training first indeed the
ἀνωτάτω καὶ κυριωτάτη καὶ εὐθὺς ὥσπερ ἐν πύλαις,
highest and most-authoritative and at-once as at (the)-gates

ὅταν τινὶ προσπάσχῃς, οὐδενὶ τῶν ἀναφαιρέτων,
when to-something you-become-attached to-none of-the (things)-not-to-be-taken-away
ἀλλά τινι τοιούτῳ γένει, οἷόν ἐστι χύτρα, οἷον ὑάλινον
but to-some such kind such-as is (a)-pot such-as (a)-glass
ποτήριον, ἵν' ὅταν καταγῇ, μεμνημένος μὴ ταραχθῇς.
cup that when it-is-broken remembering not you-be-troubled
οὕτως καὶ ἐνθάδ', ἐὰν παιδίον σαυτοῦ καταφιλῇς, ἐὰν 85
so also here if (a)-little-child your-own you-kiss if
ἀδελφόν, ἐὰν φίλον, μηδέποτε ἐπιδῷς τὴν φαντασίαν εἰς
(a)-brother if (a)-friend never give-up the impression to
ἅπαν μηδὲ τὴν διάχυσιν ἐάσῃς προελθεῖν ἐφ' ὅσον αὐτὴ
all nor the effusion allow to-go-forward as-far as it
θέλει, ἀλλ' ἀντίσπασον, κώλυσον, οἷον οἱ τοῖς θριαμβεύουσιν
wishes but pull(-it)-back check(-it) like those to-the men-triumphing
ἐφεστῶτες ὄπισθεν καὶ ὑπομιμνήσκοντες, ὅτι ἄνθρωποί εἰσιν.
standing-by behind and reminding(-them) that men they-are
τοιοῦτόν τι καὶ σὺ ὑπομίμνῃσκε σεαυτόν, ὅτι θνητὸν 86
such something also you remind yourself that (a)-mortal
φιλεῖς, οὐδὲν τῶν σεαυτοῦ φιλεῖς· ἐπὶ τοῦ παρόντος σοι
you-love nothing of-the yours you-love for the present to-you
δέδοται, οὐκ ἀναφαίρετον οὐδ' εἰς ἅπαν, ἀλλ' ὡς
it-has-been-given not not-to-be-taken-away nor for always but like
σῦκον, ὡς σταφυλή, τῇ τεταγμένῃ ὥρᾳ τοῦ ἔτους· ἂν
(a)-fig like (a)-grape at-the appointed season of-the year if
δὲ χειμῶνος ἐπιποθῇς, μωρὸς εἶ.
but in-winter you-long(-for-it) (a)-fool you-are
οὕτως κἂν τὸν υἱὸν ἢ τὸν φίλον τότε ποθῇς, ὅτε οὐ 87
so and-if the son or the friend then you-long-for when not
δέδοταί σοι, ἴσθι, ὅτι χειμῶνος σῦκον ἐπιποθεῖς. οἷον γάρ
it-is-given to-you know that in-winter (a)-fig you-long-for such-as for

ἐστι χειμὼν πρὸς σῦκον, τοιοῦτόν ἐστι πᾶσα ἡ ἀπὸ τῶν
is winter to (a)-fig such is every the from the
ὅλων περίστασις πρὸς τὰ κατ᾽ αὐτὴν ἀναιρούμενα.
whole circumstance to the(-things) according-to it being-destroyed

88 καὶ λοιπὸν ἐν αὐτοῖς οἷς χαίρεις τινί, τὰς ἐναντίας
and then in the-very(-things) in-which you-rejoice some the contrary
φαντασίας σαυτῷ πρόβαλε. τί κακόν ἐστι μεταξὺ
impressions to-yourself put-before what evil is(-it) in-the-midst
καταφιλοῦντα τὸ παιδίον ἐπιψελλίζοντα λέγειν ‘αὔριον
kissing the little-child murmuring to-say tomorrow
ἀποθανῇ,’ τῷ φίλῳ ὡσαύτως ‘αὔριον ἀποδημήσεις ἢ σὺ
you-will-die to-the friend likewise tomorrow you-will-go-abroad or you
ἢ ἐγὼ καὶ οὐκέτι ὀψόμεθα ἀλλήλους’;
or I and no-longer we-shall-see each-other

89 — ἀλλὰ δύσφημά ἐστι ταῦτα. — καὶ γὰρ τῶν ἐπαοιδῶν
but ill-omened are these(-things) and for of-the incantations
ἔνιαι, ἀλλ᾽ ὅτι ὠφελοῦσιν, οὐκ ἐπιστρέφομαι, μόνον
some(-are) but because they-benefit not I-pay-attention only
ὠφελείτω. σὺ δὲ δύσφημα καλεῖς ἄλλα ἢ τὰ κακοῦ
let-it-benefit you but ill-omened call other(-things) than the of-evil
τινος σημαντικά;
some significant

90 δύσφημόν ἐστι δειλία, δύσφημον ἀγέννεια, πένθος, λύπη,
ill-omened is cowardice ill-omened ignobility mourning grief
ἀναισχυντία· ταῦτα τὰ ὀνόματα δύσφημά ἐστιν. καίτοι
shamelessness these the words ill-omened are and-yet
γε οὐδὲ ταῦτα ὀκνεῖν δεῖ φθέγγεσθαι ὑπὲρ
at-least not-even these(-things) to-shrink-from (one)-must to-utter for
φυλακῆς τῶν πραγμάτων.
(the)-guarding of-the things

δύσφημον δέ μοι λέγεις ὄνομα φυσικοῦ τινὸς πράγματος 91
ill-omened but to-me you-call (a)-word of-natural some thing
σημαντικόν; λέγε δύσφημον εἶναι καὶ τὸ θερισθῆναι τοὺς
significant say ill-omened to-be also the to-be-reaped the
στάχυας· ἀπώλειαν γὰρ σημαίνει τῶν σταχύων· ἀλλ' οὐχὶ
ears-of-grain destruction for it-signifies of-the ears but not
τοῦ κόσμου. λέγε δύσφημον καὶ τὸ φυλλορροεῖν καὶ τὸ
of-the world say ill-omened also the to-shed-leaves and the
ἰσχάδα γίνεσθαι ἀντὶ σύκου καὶ ἀσταφίδας ἐκ σταφυλῆς.
dried-fig to-become instead-of (a)-fig and raisins from (a)-grape
πάντα γὰρ ταῦτα τῶν προτέρων εἰσὶν εἰς ἕτερα 92
all for these of-the former(-states) are into other(-things)
μεταβολαί· οὐκ ἀπώλεια, ἀλλὰ τεταγμένη τις οἰκονομία
changes not destruction but (an)-ordered some economy
καὶ διοίκησις. τοῦτ' ἔστιν ἀποδημία, μεταβολὴ μικρά·
and administration this is going-abroad (a)-change small
τοῦτο θάνατος, μεταβολὴ μείζων ἐκ τοῦ νῦν ὄντος οὐκ 93
this (is)-death (a)-change greater from the now being not
εἰς τὸ μὴ ὄν, ἀλλ' εἰς τὸ νῦν μὴ ὄν.
into the not being but into the now not being
— οὐκέτι οὖν ἔσομαι; — οὐκ ἔσει· ἀλλ' ἄλλο τι, 94
no-longer then shall-I-be not you-will-be but other something
οὗ νῦν ὁ κόσμος χρείαν ἔχει. καὶ γὰρ σὺ ἐγένου οὐχ
of-which now the world need has and for you came-to-be not
ὅτε σὺ ἠθέλησας, ἀλλ' ὅτε ὁ κόσμος χρείαν ἔσχεν.
when you wished but when the world need had
διὰ τοῦτο ὁ καλὸς καὶ ἀγαθὸς μεμνημένος, τίς τ' 95
because-of this the noble and good(-man) remembering who both
ἐστὶ καὶ πόθεν ἐλήλυθεν καὶ ὑπὸ τίνος γέγονεν, πρὸς
he-is and whence he-has-come and by whom he-was-born on

μόνῳ τούτῳ ἐστίν, πῶς τὴν αὑτοῦ χώραν ἐκπληρώσῃ
only this is(-intent) how the his-own place he-may-fill
εὐτάκτως καὶ εὐπειθῶς τῷ θεῷ.
in-good-order and obediently to-the god

96 ‘ἔτι μ’ εἶναι θέλεις; ὡς ἐλεύθερος, ὡς γενναῖος, ὡς σὺ
still me to-be do-you-wish as free as noble as you
ἠθέλησας· σὺ γάρ με ἀκώλυτον ἐποίησας ἐν τοῖς ἐμοῖς.
wished you for me unhindered made in the mine

97 ἀλλ’ οὐκέτι μου χρείαν ἔχεις; καλῶς σοι γένοιτο· καὶ
but no-longer of-me need do-you-have well to-you may-it-be and
μέχρι νῦν διὰ σὲ ἔμενον, δι’ ἄλλον οὐδένα, καὶ νῦν
until now because-of you I-stayed because-of another no-one and now
σοι πειθόμενος ἀπέρχομαι.’
you obeying I-go-away

98 ‘πῶς ἀπέρχῃ;’ ‘πάλιν ὡς σὺ ἠθέλησας, ὡς ἐλεύθερος,
how do-you-go-away again as you wished as free
ὡς ὑπηρέτης σός, ὡς ἠσθημένος σου τῶν προσταγμάτων
as servant yours as having-perceived your the commands
καὶ ἀπαγορευμάτων.
and prohibitions

99 μέχρι δ’ ἂν οὗ διατρίβω ἐν τοῖς σοῖς, τίνα με
until but — the(-time) I-spend in the yours(-things) what me
θέλεις εἶναι; ἄρχοντα ἢ ἰδιώτην, βουλευτὴν ἢ δημότην,
do-you-wish to-be (a)-ruler or (a)-private-man (a)-councilor or (a)-commoner
στρατιώτην ἢ στρατηγόν, †παιδευτὴν ἢ οἰκοδεσπότην; ἣν
(a)-soldier or (a)-general (a)-teacher or (a)-householder which
ἂν χώραν καὶ τάξιν ἐγχειρίσῃς, ὡς λέγει ὁ Σωκράτης,
— place and post you-entrust as says — Socrates
μυριάκις ἀποθανοῦμαι πρότερον ἢ ταύτην ἐγκαταλείψω.
ten-thousand-times I-will-die before than this I-will-abandon

ποῦ δέ μ᾽ εἶναι θέλεις; ἐν Ῥώμῃ ἢ ἐν Ἀθήναις ἢ ἐν 100
where and me to-be do-you-wish in Rome or in Athens or in
Θήβαις ἢ ἐν Γυάροις; μόνον ἐκεῖ μου μέμνησο.
Thebes or in Gyara only there me remember
ἄν μ᾽ ἐκεῖ πέμπῃς, ὅπου κατὰ φύσιν διεξαγωγὴ οὐκ 101
if me there you-send where according-to nature (a)-life not
ἔστιν ἀνθρώπων, οὐ σοὶ ἀπειθῶν ἔξειμι, ἀλλ᾽ ὡς σοῦ
is of-men not you disobeying I-will-go-out but as you
μοι σημαίνοντος τὸ ἀνακλητικόν· οὐκ ἀπολείπω σε· μὴ
to-me signaling the recall not I-desert you not
γένοιτο· ἀλλ᾽ αἰσθάνομαι, ὅτι μου χρείαν οὐκ ἔχεις.
may-it-be but I-perceive that of-me need not you-have
ἂν δὲ διδῶται κατὰ φύσιν διεξαγωγή, οὐ ζητήσω ἄλλον 102
if but is-given according-to nature (a)-life not I-will-seek another
τόπον ἢ ἐν ᾧ εἰμὶ ἢ ἄλλους ἀνθρώπους ἢ μεθ᾽ ὧν
place than in which I-am or other men than with whom
εἰμί.᾽
I-am
ταῦτα νυκτός, ταῦτα ἡμέρας πρόχειρα ἔστω· ταῦτα 103
these(-things) by-night these(-things) by-day ready let-them-be these(-things)
γράφειν, ταῦτα ἀναγιγνώσκειν· περὶ τούτων τοὺς λόγους
to-write these(-things) to-read about these the discourses
ποιεῖσθαι, αὐτὸν πρὸς αὑτόν, πρὸς ἕτερον ‘μή τι
to-make oneself to oneself to another surely-not at-all
ἔχεις μοι πρὸς τοῦτο βοηθῆσαι;᾽ καὶ πάλιν ἄλλῳ
have-you me for this to-help and again to-another
προσελθεῖν καὶ ἄλλῳ.
to-go and to-another
εἶτα ἄν τι γένηται τῶν λεγομένων ἀβουλήτων, 104
then if something happens of-the(-things) called unwished-for
εὐθὺς ἐκεῖνο πρῶτον ἐπικουφίσει σε, ὅτι οὐκ ἀπροσδόκητον.
at-once that first will-relieve you that not unexpected

105 μέγα γὰρ ἐπὶ πάντων τὸ ‘ᾔδειν θνητὸν γεγεννηκώς.’
great for in all(-cases) the I-knew (a)-mortal having-begotten
οὕτως γὰρ ἐρεῖς καὶ ὅτι ‘ᾔδειν θνητὸς ὤν,’ ‘ᾔδειν
so for you-will-say also that I-knew mortal being I-knew
ἀποδημητικὸς ὤν,’ ‘ᾔδειν ἔκβλητος ὤν,’
apt-to-go-abroad being I-knew liable-to-be-cast-out being
106 ‘ᾔδειν εἰς φυλακὴν ἀπότακτος ὤν.’ εἶτ’ ἂν ἐπιστρέφῃς
I-knew to prison liable-to-be-led-off being then if you-turn
κατὰ σαυτὸν καὶ ζητήσῃς τὴν χώραν, ἐξ ἧς ἐστι
by yourself and seek the place from which is
τὸ συμβεβηκός, εὐθὺς ἀναμνησθήσῃ, ὅτι ‘ἐκ τῆς τῶν
the (thing)-having-happened at-once you-will-remember that from the of-the
ἀπροαιρέτων, τῶν οὐκ ἐμῶν· τί οὖν πρὸς ἐμέ;’ εἶτα
(things)-outside-choice the not mine what then to me then
τὸ κυριώτατον ‘τίς δ’ αὐτὸ καὶ ἐπιπέπομφεν;’
the most-authoritative(-point) who and it also has-sent
107 ὁ ἡγεμὼν ἢ ὁ στρατηγός, ἡ πόλις, ὁ τῆς πόλεως
the governor or the general the city the of-the city
νόμος. ‘δὸς οὖν αὐτό· δεῖ γάρ με ἀεὶ τῷ νόμῳ πείθεσθαι
law give then it must for me always the law to-obey
ἐν παντί.’
in everything
108 εἶθ’ ὅταν σε ἡ φαντασία δάκνῃ (τοῦτο γὰρ οὐκ ἐπὶ
then when you the impression bites this for not up-to
σοί), ἀναμάχου τῷ λόγῳ, καταγωνίζου αὐτήν, μὴ ἐάσῃς
you fight-back with-the reason overcome it not allow(-it)
ἐνισχύειν μηδὲ προάγειν ἐπὶ τὰ ἑξῆς ἀναπλάσσουσαν
to-grow-strong nor to-advance to the next(-things) molding
ὅσα θέλει καὶ ὡς θέλει.
as-much-as it-wishes and as it-wishes

ἂν ἐν Γυάροις ᾖς, μὴ ἀνάπλασσε τὴν ἐν Ῥώμῃ 109
if in Gyara you-are not fashion the in Rome
διατριβὴν καὶ ὅσαι διαχύσεις ἦσαν ἐκεῖ διάγοντι,
way-of-life and how-many enjoyments there-were there for-one-living
ὅσαι γένοιντ' ἂν ἐπανελθόντι· ἀλλ' ἐκεῖ τέτασο, ὅπως
how-many there-would-be — for-one-returning but there be-posted as
δεῖ τὸν ἐν Γυάροις διάγοντα, ἐν Γυάροις ἐρρωμένως
must the(-man) in Gyara living in Gyara vigorously
διάγειν. κἂν ἐν Ῥώμῃ ᾖς, μὴ ἀνάπλασσε τὴν ἐν
to-live and-if in Rome you-are not fashion the in
Ἀθήναις διατριβήν, ἀλλὰ περὶ μόνης τῆς ἐκεῖ μελέτα.
Athens way-of-life but about only the there(-one) practice
εἶτ' ἀντὶ τῶν ἄλλων ἁπασῶν διαχύσεων ἐκείνην ἀντείσαγε, 110
then instead-of the other all enjoyments that bring-in-instead
τὴν ἀπὸ τοῦ παρακολουθεῖν, ὅτι πείθῃ τῷ θεῷ, ὅτι οὐ
the(-one) from the to-be-aware that you-obey the god that not
λόγῳ, ἀλλ' ἔργῳ τὰ τοῦ καλοῦ καὶ ἀγαθοῦ ἐκτελεῖς.
in-word but in-deed the(-works) of-the noble and good(-man) you-perform
οἷον γάρ ἐστιν αὐτὸν αὑτῷ δύνασθαι εἰπεῖν 'νῦν ἃ οἱ 111
what-sort for is(-it) himself to-himself to-be-able to-say now what the
ἄλλοι ἐν ταῖς σχολαῖς σεμνολογοῦσιν καὶ παραδοξολογεῖν
others in the schools discourse-solemnly-of and to-talk-paradoxically
δοκοῦσι, ταῦτα ἐγὼ ἐπιτελῶ· κἀκεῖνοι καθήμενοι τὰς ἐμὰς
seem these I perform and-they sitting the my
ἀρετὰς ἐξηγοῦνται καὶ περὶ ἐμοῦ ζητοῦσιν καὶ ἐμὲ ὑμνοῦσιν·
virtues expound and about me inquire and me hymn
καὶ τούτου με ὁ Ζεὺς αὐτὸν παρ' ἐμαυτοῦ λαβεῖν ἀπόδειξιν 112
and of-this me — Zeus myself from myself to-get proof
ἠθέλησεν καὶ αὐτὸς δὲ γνῶναι, εἰ ἔχει στρατιώτην οἷον
wished and himself and to-know whether he-has (a)-soldier such-as
δεῖ, πολίτην οἷον δεῖ, καὶ τοῖς ἄλλοις ἀνθρώποις
it-ought(-to-be) (a)-citizen such-as it-ought(-to-be) and to-the other men

προάγειν με μάρτυρα τῶν ἀπροαιρέτων. ἴδετε, ὅτι εἰκῇ
to-bring-forward me (as)-witness of-the (things)-outside-choice see that at-random
φοβεῖσθε, μάτην ἐπιθυμεῖτε ὧν ἐπιθυμεῖτε. τὰ ἀγαθὰ ἔξω
you-fear in-vain you-desire what you-desire the goods outside
μὴ ζητεῖτε, ἐν ἑαυτοῖς ζητεῖτε· εἰ δὲ μή, οὐχ εὑρήσετε.
not seek in yourselves seek(-them) if but not not you-will-find(-them)
113 ἐπὶ τούτοις με νῦν μὲν ἐνταῦθα ἄγει, νῦν δ' ἐκεῖ πέμπει,
on these(-terms) me now indeed here he-leads now and there he-sends
πένητα δείκνυσι τοῖς ἀνθρώποις, δίχα ἀρχῆς, νοσοῦντα· εἰς
poor he-shows(-me) to-the men without office ill to
Γύαρα ἀποστέλλει, εἰς δεσμωτήριον εἰσάγει. οὐ μισῶν· μὴ
Gyara he-dispatches(-me) into prison he-brings(-me) not hating(-me) not
γένοιτο· τίς δὲ μισεῖ τὸν ἄριστον τῶν ὑπηρετῶν τῶν ἑαυτοῦ;
may-it-be who and hates the best of-the servants the his-own
οὐδ' ἀμελῶν, ὅς γε οὐδὲ τῶν μικροτάτων τινὸς ἀμελεῖ,
nor neglecting(-me) who at-least not-even of-the smallest(-things) any neglects
ἀλλὰ γυμνάζων καὶ μάρτυρι πρὸς τοὺς ἄλλους χρώμενος.
but training(-me) and (as)-witness to the others using(-me)
114 εἰς τοιαύτην ὑπηρεσίαν κατατεταγμένος ἔτι φροντίζω, ποῦ
to such service appointed still do-I-care where
εἰμι ἢ μετὰ τίνων ἢ τί περὶ ἐμοῦ λέγουσιν; οὐχὶ δ'
I-am or with whom or what about me they-say not and
ὅλος πρὸς τὸν θεὸν τέταμαι καὶ τὰς ἐκείνου ἐντολὰς
wholly toward the god am-I-strained and the his commands
καὶ τὰ προστάγματα;'
and the ordinances
115 ταῦτα ἔχων ἀεὶ ἐν χερσὶ καὶ τρίβων αὐτὸς παρὰ
these(-things) having always in hand and rubbing(-them) yourself by
σαυτῷ καὶ πρόχειρα ποιῶν οὐδέποτε δεήσῃ τοῦ
yourself and ready making(-them) never you-will-need the(-one)
παραμυθουμένου, τοῦ ἐπιρρωννύντος.
consoling the(-one) strengthening

καὶ γὰρ αἰσχρὸν οὐ τὸ φαγεῖν μὴ ἔχειν, ἀλλὰ τὸ λόγον 116
and for shameful(-it-is) not the to-eat not to-have but the reason
μὴ ἔχειν ἀρκοῦντα πρὸς ἀφοβίαν, πρὸς ἀλυπίαν.
not to-have sufficient for fearlessness for freedom-from-pain
ἂν δ' ἅπαξ περιποιήσῃ τὸ ἄλυπον καὶ ἄφοβον, ἔτι σοι 117
if but once you-acquire the painless and fearless still to-you
τύραννος ἔσται τις ἢ δορυφόρος ἢ Καισαριανοὶ ἢ ὀρδινατίων
(a)-tyrant will-be any or (a)-bodyguard or Caesarians or (an)-appointment
δήξεταί σε ἢ οἱ ἐπιθύοντες ἐν τῷ Καπιτωλίῳ ἐπὶ τοῖς
will-bite you or those sacrificing on the Capitol for the
ὀπτικίοις τὸν τηλικαύτην ἀρχὴν παρὰ τοῦ Διὸς εἰληφότα;
auguries the(-man) so-great office from — Zeus having-received
μόνον μὴ πόμπευε αὐτὴν μηδ' ἀλαζονεύου ἐπ' αὐτῇ, 118
only not parade it nor boast on it
ἀλλ' ἔργῳ δείκνυε· κἂν μηδεὶς αἰσθάνηται, ἀρκοῦ αὐτὸς
but in-action show(-it) and-if no-one perceives be-content yourself
ὑγιαίνων καὶ εὐδαιμονῶν.
being-healthy and being-happy

πρὸς τοὺς ἀποπίπτοντας ὧν προέθεντο

XXV · TO THOSE WHO FALL SHORT OF WHAT THEY PROPOSED

Look back at what you resolved: where you succeeded and where you slipped, take it up again, since the greatest contest, for happiness itself, takes blows. Unlike the Olympics, this contest needs no four-year wait and can be resumed at once; one victory makes you as good as one who never gave up. But do not make a habit of defeat, saying that the other day's lapse cost nothing, like a patient forbidden to bathe who says he bathed the other day, since every fault strengthens its habit. A slave remembers his beatings and avoids the fault, but a fault brings no pain to teach us.

1 σκέψαι, ὧν προέθου ἀρχόμενος, τίνων μὲν ἐκράτησας,
consider of-what you-proposed beginning which indeed you-mastered
τίνων δ' οὔ, καὶ πῶς ἐφ' οἷς μὲν εὐφραίνῃ
which but not and how at which indeed you-rejoice
ἀναμιμνῃσκόμενος, ἐφ' οἷς δ' ἄχθῃ, καὶ εἰ δυνατόν,
remembering at which but you-are-vexed and if possible
ἀνάλαβε κἀκεῖνα ὧν ἀπώλισθες.
take-up-again also-those from-which you-slipped-away

2 οὐ γὰρ ἀποκνητέον τὸν ἀγῶνα τὸν μέγιστον ἀγωνιζομένοις,
not for one-must-shrink-from the contest the greatest (for-those)-contending
ἀλλὰ καὶ πληγὰς ληπτέον·
but even blows one-must-take

3 οὐ γὰρ ὑπὲρ πάλης καὶ παγκρατίου ὁ ἀγὼν πρόκειται,
not for for wrestling and pancratium the contest is-set-before(-us)
οὗ καὶ τυχόντι καὶ μὴ τυχόντι ἔξεστιν μὲν
in-which both having-succeeded and not having-succeeded it-is-possible indeed
πλείστου ἀξίῳ, ἔξεστι δὲ ὀλίγου εἶναι καὶ νὴ Δία
of-very-much worth it-is-possible and of-little to-be and by Zeus
ἔξεστιν μὲν εὐτυχεστάτῳ, ἔξεστι δὲ κακοδαιμονεστάτῳ
it-is-possible indeed most-fortunate it-is-possible and most-unhappy
εἶναι, ἀλλ' ὑπὲρ αὐτῆς εὐτυχίας καὶ εὐδαιμονίας.
to-be but for itself good-fortune and happiness

4 τί οὖν; οὐδ' ἂν ἀπαυδήσωμεν ἐνταῦθα, κωλύει τις πάλιν
what then not-even if we-give-up here hinders anyone again
ἀγωνίζεσθαι οὐδὲ δεῖ περιμεῖναι τετραετίαν ἄλλην,
to-contend nor (one)-must to-wait-for four-years other
ἵν' ἔλθῃ ἄλλα Ὀλύμπια, ἀλλ' εὐθὺς ἀναλαβόντι καὶ
that may-come other Olympics but at-once having-recovered and
ἀνακτησαμένῳ ἑαυτὸν καὶ τὴν αὐτὴν εἰσφέροντι προθυμίαν
having-rallied himself and the same bringing-in eagerness

ἔξεστιν ἀγωνίζεσθαι· κἂν πάλιν ἀπείπῃς, πάλιν ἔξεστιν, κἂν
it-is-possible to-contend and-if again you-give-up again it-is-possible and-if
ἅπαξ νικήσῃς, ὅμοιος εἶ τῷ μηδέποτε ἀπειπόντι.
once you-win like you-are to-the(-man) never having-given-up
μόνον μὴ ὑπὸ ἔθους τοῦ αὐτοῦ ἡδέως αὐτὸ ἄρξῃ ποιεῖν· 5
only not by habit of-the same gladly it you-begin to-do
καὶ λοιπὸν ὡς κακὸς ἀθλητὴς περιέρχῃ νικώμενος τὴν
and so like (a)-bad athlete you-go-round being-beaten the
περίοδον ὅμοιος τοῖς ἀποφυγοῦσιν ὄρτυξιν.
circuit like to-the having-escaped quails
‘ἡττᾷ με φαντασία παιδισκαρίου καλοῦ. τί γάρ; 6
overcomes me (the)-impression of-(a)-girl pretty what for
πρῴην οὐχ ἡττήθην;’ ‘προθυμία μοι γίνεται ψέξαι
the-day-before-yesterday not was-I-overcome eagerness to-me arises to-blame
τινά. πρῴην γὰρ οὐκ ἔψεξα;’
someone the-day-before-yesterday for not did-I-blame
οὕτως ἡμῖν λαλεῖς ὡς ἀζήμιος ἐξεληλυθώς, οἱονεί τις 7
so to-us you-chatter as unpunished having-come-off as-if someone
τῷ ἰατρῷ κωλύοντι λούσασθαι λέγοι ‘πρῴην
to-the doctor forbidding to-bathe should-say the-day-before-yesterday
γὰρ οὐκ ἐλουσάμην;’ ἂν οὖν ὁ ἰατρὸς αὐτῷ ἔχῃ λέγειν
for not did-I-bathe if then the doctor to-him be-able to-say
‘ἄγε, λουσάμενος οὖν τί ἔπαθες; οὐκ ἐπύρεξας; οὐκ
come having-bathed then what did-you-suffer not you-had-fever not
ἐκεφαλάλγησας;’
you-had-a-headache
καὶ σὺ ψέξας πρῴην τινὰ οὐ κακοήθους 8
and you having-blamed the-day-before-yesterday someone not of-(a)-malicious(-man)
ἔργον ἔπραξας; οὐ φλυάρου; οὐκ ἔθρεψάς σου τὴν ἕξιν
(the)-work did-you-do not of-(a)-babbler not did-you-nourish your the habit
ταύτην παραβάλλων αὐτῇ τὰ οἰκεῖα ἔργα; ἡττηθεὶς
this throwing-to it the fitting works having-been-overcome

δὲ τοῦ παιδισκαρίου ἀπῆλθες ἀζήμιος; τί οὖν τὰ
but by-the girl did-you-come-off unpunished what then the(-things)
πρώην λέγεις;
of-the-day-before-yesterday do-you-speak-of

9 ἔδει δ' οἶμαι μεμνημένον, ὡς οἱ δοῦλοι τῶν πληγῶν,
ought but I-think remembering as the slaves the blows
ἀπέχεσθαι τῶν αὐτῶν ἁμαρτημάτων.
to-abstain-from the same faults

10 ἀλλ' οὐχ ὅμοιον· ἐνταῦθα μὲν γὰρ ὁ πόνος τὴν μνήμην
but not (it-is)-alike here indeed for the pain the memory
ποιεῖ, ἐπὶ δὲ τῶν ἁμαρτημάτων ποῖος πόνος, ποία
makes in-the-case-of but the faults what-sort-of pain what-sort-of
ζημία; πότε γὰρ εἰθίσθης φεύγειν τὸ κακῶς ἐνεργῆσαι;
penalty when for were-you-accustomed to-avoid the badly to-act

πρὸς τοὺς τὴν ἀπορίαν δεδοικότας

XXVI · TO THOSE WHO FEAR WANT

Runaway slaves trust themselves to find a living; the man who fears hunger, though he has hands and feet, is more cowardly than they. Want leads only to death, as fever does, and kings come to the same end. Poverty he did not cause is no disgrace, but he studied syllogisms instead of steadiness, and now fears not hunger but losing his cook and attendants, having made himself useless to everyone. God does not neglect a good man: when he stops providing, he is signaling the recall. Heracles toiled naked and alone, and shipwrecked Odysseus begged, trusting his judgments. Sickness too ends in death, and it is the fear of death, not death, that must be trained against, since only so are men freed.

1 οὐκ αἰσχύνῃ δειλότερος ὢν καὶ ἀγεννέστερος τῶν
not are-you-ashamed more-cowardly being and more-ignoble than-the
δραπετῶν; πῶς ἐκεῖνοι φεύγοντες ἀπολείπουσι τοὺς
runaways how they fleeing leave the

δεσπότας, ποίοις ἀγροῖς πεποιθότες, ποίοις οἰκέταις;
masters on-what-sort-of fields relying on-what-sort-of servants
οὐχὶ δ' ὀλίγον ὅσον πρὸς τὰς πρώτας ἡμέρας
not but (a)-little as-much-as for the first days
ὑφελόμενοι εἶθ' ὕστερον διὰ γῆς ἢ καὶ θαλάττης
having-stolen then later by land or even by-sea
φέρονται ἄλλην ἐξ ἄλλης ἀφορμὴν πρὸς τὸ διατρέφεσθαι
they-are-carried other from other (a)-resource for the to-support-themselves
φιλοτεχνοῦντες;
contriving
καὶ τίς πώποτε δραπέτης λιμῷ ἀπέθανεν; σὺ δὲ 2
and what ever runaway of-hunger died you but
τρέμεις, μή σοι λείπῃ τὰ ἀναγκαῖα, καὶ τὰς νύκτας
tremble lest to-you be-lacking the necessaries and the nights
ἀγρυπνεῖς.
keep-awake
ταλαίπωρε, οὕτως τυφλὸς εἶ καὶ τὴν ὁδὸν οὐχ 3
wretch so blind are-you and the road not
ὁρᾷς, ὅποι φέρει ἡ τῶν ἀναγκαίων ἔνδεια; ποῦ
you-see whither leads the of-the necessaries lack where
γὰρ φέρει; ὅπου καὶ ὁ πυρετός, ὅπου καὶ λίθος
for does-it-lead where also the fever where also (a)-stone
ἐπιπεσών, εἰς θάνατον. τοῦτο οὖν οὐ πολλάκις
having-fallen-on(-one) to death this then not often
σὺ αὐτὸς εἶπες πρὸς τοὺς ἑταίρους, πολλὰ δ'
you yourself said to the companions many and
ἀνέγνως τοιαῦτα, πολλὰ δ' ἔγραφες; ποσάκις δ'
you-read such(-things) many and you-wrote how-often and
ἠλαζονεύσω, ὅτι πρός γε τὸ ἀποθανεῖν μετρίως
did-you-boast that toward at-least the to-die moderately
ἔχεις;
you-are

4 — ναί· ἀλλὰ καὶ οἱ ἐμοὶ πεινήσουσιν. — τί οὖν; μή
yes but also the mine will-go-hungry what then surely-not
τι καὶ ὁ ἐκείνων λιμὸς ἀλλαχοῦ που φέρει; οὐχὶ
at-all also the their hunger elsewhere somewhere leads not
καὶ ἡ αὐτή που κάθοδος;
also the same somewhere descent
5 τὰ κάτω τὰ αὐτά; οὐ θέλεις οὖν ἐκεῖ
the(-things) below the same not do-you-wish then there
βλέπειν θαρρῶν πρὸς πᾶσαν ἀπορίαν καὶ ἔνδειαν,
to-look being-confident against every want and lack
ὅπου καὶ τοὺς πλουσιωτάτους καὶ τὰς ἀρχὰς τὰς
where also the richest and the offices the
μεγίστας ἄρξαντας καὶ αὐτοὺς τοὺς βασιλεῖς καὶ
greatest having-held and the-very the kings and
τυράννους δεῖ κατελθεῖν, καὶ σὲ πεινῶντα, ἂν οὕτως
tyrants must to-go-down and you hungry if so
τύχῃ, ἐκείνους δὲ διαρραγέντας ὑπὸ ἀπεψιῶν καὶ
it-chance they but bursting from indigestions and
μέθης;
drunkenness
6 τίνα πώποτ' ἐπαίτην ῥᾳδίως εἶδες μὴ γέροντα; τίνα
what ever beggar easily did-you-see not old what
δ' οὐκ ἐσχατόγηρων; ἀλλὰ ῥιγῶντες τὰς νύκτας καὶ τὰς
but not extremely-old but freezing the nights and the
ἡμέρας καὶ χαμαὶ ἐρριμμένοι καὶ ὅσον αὐτὸ τὸ
days and on-the-ground thrown-down and as-much-as the-very the
ἀναγκαῖον σιτούμενοι ἐγγὺς ἥκουσιν τῷ μηδ' ἀποθανεῖν
necessary eating near they-come to-the not-even to-die
δύνασθαι,
to-be-able

σὺ δ' ὁλόκληρος ἄνθρωπος χεῖρας ἔχων καὶ πόδας 7
you but (a)-whole man hands having and feet
περὶ λιμοῦ δέδοικας οὕτως; οὐκ ἀντλεῖν δύνασαι,
about hunger are-you-afraid so not draw-water can-you
οὐ γράφειν, οὐ παιδαγωγεῖν, οὐ θύραν ἀλλοτρίαν
not write not tutor-boys not (a)-door of-another
φυλάττειν; — ἀλλ' αἰσχρὸν εἰς ταύτην ἐλθεῖν
guard but shameful into this to-come
τὴν ἀνάγκην. — μάθε οὖν πρῶτον, τίνα τὰ
the necessity learn then first what the
αἰσχρά ἐστιν, καὶ οὕτως ἡμῖν λέγε σαυτὸν
shameful(-things) are and so to-us call yourself
φιλόσοφον. τὸ νῦν δὲ μηδ' ἂν ἄλλος τις εἴπῃ
(a)-philosopher the now but not-even if another anyone calls
σε, ἀνέχου.
you endure(-it)
αἰσχρόν ἐστί σοι τὸ μὴ σὸν ἔργον, οὗ σὺ αἴτιος 8
shameful is to-you the not your work of-which you (the)-cause
οὐκ εἶ, ὃ ἄλλως ἀπήντησέν σοι, ὡς κεφαλαλγία, ὡς
not are which otherwise befell you like (a)-headache like
πυρετός; εἴ σου οἱ γονεῖς πένητες ἦσαν ἢ πλούσιοι
(a)-fever if your the parents poor were or rich
μὲν ἦσαν, ἄλλους δὲ κληρονόμους ἀπέλιπον καὶ
indeed were others but heirs left and
ζῶντες οὐκ ἐπαρκοῦσιν οὐδέν, σοὶ ταῦτα αἰσχρά
living not they-help(-you) anything to-you these(-things) shameful
ἐστιν;
are
ταῦτα ἐμάνθανες παρὰ τοῖς φιλοσόφοις; οὐδέποτε 9
these(-things) did-you-learn from the philosophers never
ἤκουσας, ὅτι τὸ αἰσχρὸν ψεκτόν ἐστιν, τὸ δὲ ψεκτὸν
did-you-hear that the shameful blameworthy is the and blameworthy

ἄξιόν ἐστι τοῦ ψέγεσθαι;† τίνα ἐπὶ τῷ μὴ αὑτοῦ ἔργῳ,
worthy is of-the to-be-blamed whom for the not his-own work
ὃ αὐτὸς οὐκ ἐποίησεν;
which he-himself not did

10 σὺ οὖν ἐποίησας τοῦτο, τὸν πατέρα τοιοῦτον; ἢ ἔξεστίν
you then did-you-make this the father such or is-it-possible
σοι ἐπανορθῶσαι αὐτόν; δίδοταί σοι τοῦτο; τί οὖν; δεῖ
for-you to-correct him is-it-given to-you this what then must
σε θέλειν τὰ μὴ διδόμενα ἢ μὴ τυγχάνοντα αὐτῶν
you to-wish the(-things) not given or not attaining them
αἰσχύνεσθαι;
to-be-ashamed

11 οὕτως δὲ καὶ εἰθίζου φιλοσοφῶν ἀφορᾶν εἰς
so and also did-you-become-accustomed philosophizing to-look-off to
ἄλλους καὶ μηδὲν αὐτὸς ἐλπίζειν ἐκ σεαυτοῦ;
others and nothing yourself to-hope from yourself

12 τοιγαροῦν οἴμωζε καὶ στένε καὶ ἔσθιε δεδοικώς, μὴ οὐ
accordingly lament and groan and eat fearing lest not
σχῇς τροφὰς αὔριον· περὶ τῶν δουλαρίων τρέμε, μὴ
you-have food tomorrow about the little-slaves tremble lest
κλέψῃ τι, μὴ φύγῃ, μὴ ἀποθάνῃ.
he-steal something lest he-run-away lest he-die

13 οὕτως σὺ ζῇθι καὶ μὴ παύσῃ μηδέποτε, ὅστις
so you live and not cease ever who
ὀνόματι μόνον πρὸς φιλοσοφίαν προσῆλθες καὶ
in-name only to philosophy you-came and
τὰ θεωρήματα αὐτῆς ὅσον ἐπὶ σοὶ κατῄσχυνας
the theorems its as-far-as up-to you you-disgraced
ἄχρηστα ἐπιδείξας καὶ ἀνωφελῆ τοῖς ἀναλαμβάνουσιν·
useless showing(-them) and unprofitable to-those taking(-them)-up
οὐδέποτε δ' εὐσταθείας ὠρέχθης, ἀταραξίας,
never but steadiness did-you-desire freedom-from-trouble

ἀπαθείας· οὐδένα τούτου ἕνεκα ἐθεράπευσας,
freedom-from-passion no-one of-this for-the-sake you-tended
συλλογισμῶν δ' ἕνεκα πολλούς· οὐδέποτε τούτων
of-syllogisms but for-the-sake many never of-these
τινὰ τῶν φαντασιῶν διεβασάνισας αὐτὸς ἐπὶ σεαυτοῦ
any of-the impressions did-you-test yourself by yourself
'δύναμαι φέρειν ἢ οὐ δύναμαι; τί μοι τὸ λοιπόν
can-I bear(-it) or not can-I what to-me the rest
ἐστιν;'
is
ἀλλ' ὡς πάντων ἐχόντων σοι καλῶς καὶ ἀσφαλῶς περὶ 14
but as all(-things) being to-you well and safely about
τὸν τελευταῖον κατεγίνου τόπον, τὸν τῆς ἀμεταπτωσίας,
the last you-were-occupied field the of-the unchangeableness
ἵν' ἀμετάπτωτα σχῇς τίνα; τὴν δειλίαν, τὴν ἀγέννειαν,
that unchangeable you-may-have what the cowardice the ignobility
τὸν θαυμασμὸν τῶν πλουσίων, τὴν ἀτελῆ ὄρεξιν, τὴν†
the admiration of-the rich the unfulfilled desire the
ἀποτευκτικὴν ἔκκλισιν· περὶ τῆς τούτων ἀσφαλείας
failing aversion about the of-these security
ἐφρόντιζες.
you-were-concerned
οὐκ ἔδει προσκτήσασθαι πρῶτον ἐκ τοῦ λόγου, εἶτα 15
not ought(-you) to-have-acquired first from the reason then
τούτῳ περιποιεῖν τὴν ἀσφάλειαν; καὶ τίνα πώποτ' εἶδες
for-this to-procure the security and whom ever did-you-see
τριγχὸν περιοικοδομοῦντα μηδενὶ† τειχίον περιβαλλόμενον
(a)-cornice building-around to-nothing (a)-wall putting-around
αὐτὸ αὐτοῦ; ποῖος δὲ θυρωρὸς καθίσταται ἐπὶ οὐδεμιᾷ
it itself what-sort-of and doorkeeper is-stationed at no
θύρᾳ;
door

16 ἀλλὰ σὺ μελετᾷς ἀποδεικνύειν δύνασθαι· τίνα;
but you practice to-demonstrate to-be-able what
μελετᾷς μὴ ἀποσαλεύεσθαι διὰ σοφισμάτων· ἀπὸ
you-practice not to-be-shaken through sophisms from
τίνων;
what

17 δεῖξόν μοι πρῶτον, τί τηρεῖς, τί μετρεῖς ἢ τί
show me first what you-keep what you-measure or what
ἱστάνεις· εἶθ' οὕτως ἐπιδείκνυε τὸν ζυγὸν ἢ τὸν
you-weigh then so display the balance or the
μέδιμνον.
bushel

18 ἢ μέχρι τίνος μετρήσεις τὴν σποδόν; οὐ ταῦτά σε
or till what(-time) will-you-measure the ash not these(-things) you
ἀποδεικνύειν δεῖ, ἃ ποιεῖ τοὺς ἀνθρώπους εὐδαίμονας,
to-demonstrate must which make the men happy
ἃ ποιεῖ προχωρεῖν αὐτοῖς τὰ πράγματα ὡς θέλουσιν,
which make to-go-forward for-them the things as they-wish
δι' ἃ οὐ δεῖ μέμφεσθαι οὐδενί, ἐγκαλεῖν
because-of which not (one)-must to-blame anyone to-accuse
οὐδενί, πείθεσθαι τῇ διοικήσει τῶν ὅλων; ταῦτά μοι
anyone to-obey the administration of-the whole these(-things) to-me
δείκνυε.
show

19 'ἰδοὺ δεικνύω,' φησίν, 'ἀναλύσω σοι συλλογισμούς.' τοῦτο
look I-show(-it) he-says I-will-analyze for-you syllogisms this
τὸ μετροῦν ἐστιν, ἀνδράποδον· τὸ μετρούμενον δ' οὐκ
the (thing)-measuring is slave the (thing)-measured but not
ἔστιν.
is

διὰ ταῦτα νῦν τίνεις δίκας ὧν ἠμέλησας· 20
because-of these(-things) now you-pay (the)-penalty of-what you-neglected
τρέμεις, ἀγρυπνεῖς, μετὰ πάντων βουλεύῃ· κἂν μὴ
you-tremble you-keep-awake with all you-take-counsel and-if not
πᾶσιν ἀρέσκειν μέλλῃ τὰ βουλεύματα, κακῶς οἴει
all to-please be-going the counsels badly you-think
βεβουλεῦσθαι.
to-have-taken-counsel
εἶτα φοβῇ λιμόν, ὡς δοκεῖς. σὺ δ' οὐ λιμὸν φοβῇ, 21
then you-fear hunger as you-think you but not hunger fear
ἀλλὰ δέδοικας μὴ οὐ σχῇς μάγειρον, μὴ οὐ σχῇς
but you-are-afraid lest not you-have (a)-cook lest not you-have
ἄλλον ὀψωνητήν, ἄλλον τὸν ὑποδήσοντα, ἄλλον
another (a)-caterer another the(-one) to-put-shoes-on(-you) another
τὸν ἐνδύσοντα, ἄλλους τοὺς τρίψοντας, ἄλλους τοὺς
the(-one) to-dress(-you) others those to-rub(-you) others those
ἀκολουθήσοντας,
to-follow(-you)
ἵν' ἐν τῷ βαλανείῳ ἐκδυσάμενος καὶ ἐκτείνας σεαυτὸν 22
that in the bath having-undressed and having-stretched-out yourself
ὡς οἱ ἐσταυρωμένοι τρίβῃ ἔνθεν καὶ ἔνθεν,
like the crucified you-may-be-rubbed on-this-side and on-that-side
εἶθ' ὁ ἀλείπτης ἐπιστὰς λέγῃ 'μετάβηθι, δὸς πλευρόν,
then the trainer standing-over may-say move-over give (your)-side
κεφαλὴν αὐτοῦ λάβε, παράθες τὸν ὦμον,' εἶτ' ἐλθὼν
(the)-head his take present the shoulder then having-come
ἐκ τοῦ βαλανείου εἰς οἶκον κραυγάσῃς 'οὐδεὶς φέρει
from the bath to home you-may-shout no-one brings
φαγεῖν;'
to-eat

23 εἶτ' 'ἆρον τὰς τραπέζας,' 'σπόγγισον.' τοῦτο φοβῇ,
then take-away the tables sponge(-them) this you-fear
μὴ οὐ δύνῃ ζῆν ἀρρώστου βίον, ἐπεί τοι τὸν
lest not you-can live (an)-invalid's life since surely the(-life)
τῶν ὑγιαινόντων μάθε, πῶς οἱ δοῦλοι ζῶσιν, πῶς οἱ
of-the healthy learn how the slaves live how the
ἐργάται, πῶς οἱ γνησίως φιλοσοφοῦντες, πῶς Σωκράτης
laborers how those genuinely philosophizing how Socrates
ἔζησεν, ἐκεῖνος μὲν καὶ μετὰ γυναικὸς καὶ παίδων,
lived he indeed even with wife and children
πῶς Διογένης, πῶς Κλεάνθης ἅμα σχολάζων καὶ
how Diogenes how Cleanthes at-once studying and
ἀντλῶν.
drawing-water

24 ταῦτα ἂν θέλῃς ἔχειν, ἕξεις πανταχοῦ
these(-things) if you-wish to-have you-will-have(-them) everywhere
καὶ ζήσεις θαρρῶν. τίνι; ᾧ μόνῳ
and you-will-live being-confident in-what in-that-which only
θαρρεῖν ἐνδέχεται, τῷ πιστῷ, τῷ ἀκωλύτῳ,
to-be-confident is-possible in-the faithful the unhindered
τῷ ἀναφαιρέτῳ, τοῦτ' ἔστι τῇ προαιρέσει τῇ
the not-to-be-taken-away this is in-the choice the
σεαυτοῦ.
your-own

25 διὰ τί δ' οὕτως ἄχρηστον καὶ ἀνωφελῆ σαυτὸν
because-of what and so useless and unprofitable yourself
παρεσκεύακας, ἵνα μηδείς σε εἰς οἰκίαν θέλῃ δέξασθαι,
have-you-made that no-one you into (a)-house wish to-receive
μηδεὶς ἐπιμεληθῆναι; ἀλλὰ σκεῦος μὲν ὁλόκληρον καὶ
no-one to-take-care-of(-you) but (a)-vessel indeed whole and
χρήσιμον ἔξω ἐρριμμένον πᾶς τις εὑρὼν ἀναιρήσεται
useful outside thrown-away every one having-found will-pick-up

καὶ κέρδος ἡγήσεται, σὲ δ' οὐδείς, ἀλλὰ πᾶς
and (a)-gain will-consider(-it) you but no-one but every(-one)
ζημίαν.
(a)-loss
οὕτως οὐδὲ κυνὸς δύνασαι χρείαν παρασχεῖν οὐδ' 26
so not-even of-(a)-dog you-can (a)-use provide nor
ἀλεκτρυόνος. τί οὖν ἔτι ζῆν θέλεις τοιοῦτος
of-(a)-cock why then still to-live do-you-wish such
ὤν;
being
φοβεῖταί τις ἀνὴρ ἀγαθός, μὴ λείπωσιν αὐτῷ τροφαί; 27
fears anyone (a)-man good lest fail him food
τοῖς τυφλοῖς οὐ λείπουσι, τοῖς χωλοῖς οὐ λείπουσι·
to-the blind not they-fail to-the lame not they-fail
λείψουσιν ἀνδρὶ ἀγαθῷ; καὶ στρατιώτῃ μὲν ἀγαθῷ οὐ
will-they-fail (a)-man good and (a)-soldier indeed good not
λείπει ὁ μισθοδοτῶν οὐδ' ἐργάτῃ οὐδὲ σκυτεῖ· τῷ δ'
fails the (one)-paying-wages nor (a)-laborer nor (a)-cobbler the but
ἀγαθῷ λείψει;
good(-man) will-it-fail
οὕτως ὁ θεὸς ἀμελεῖ τῶν αὑτοῦ ἐπιτευγμάτων, τῶν 28
so the god neglects the his-own achievements the
διακόνων, τῶν μαρτύρων, οἷς μόνοις χρῆται παραδείγμασιν
servants the witnesses whom alone he-uses (as)-examples
πρὸς τοὺς ἀπαιδεύτους, ὅτι καὶ ἔστι καὶ καλῶς διοικεῖ
to the uneducated that both he-is and well he-governs
τὰ ὅλα καὶ οὐκ ἀμελεῖ τῶν ἀνθρωπίνων πραγμάτων
the whole and not he-neglects the human affairs
καὶ ὅτι ἀνδρὶ ἀγαθῷ οὐδέν ἐστι κακὸν οὔτε ζῶντι οὔτ'
and that for-(a)-man good nothing is evil neither living nor
ἀποθανόντι;
having-died

29 — τί οὖν, ὅταν μὴ παρέχῃ τροφάς; — τί γὰρ
what then when not he-provides food what for
ἄλλο ἢ ὡς ἀγαθὸς στρατηγὸς τὸ ἀνακλητικόν μοι
else than as (a)-good general the recall to-me
σεσήμαγκεν; πείθομαι, ἀκολουθῶ, ἐπευφημῶν τὸν ἡγεμόνα,
he-has-signaled I-obey I-follow praising the leader
ὑμνῶν αὐτοῦ τὰ ἔργα.
hymning his the works

30 καὶ γὰρ ἦλθον, ὅτ' ἐκείνῳ ἔδοξεν, καὶ ἄπειμι πάλιν
and for I-came when to-him it-seemed-good and I-go-away again
ἐκείνῳ δοκοῦν καὶ ζῶντός μου τοῦτο τὸ ἔργον ἦν,
to-him (it)-seeming-good and living me this the work was
ὑμνεῖν τὸν θεὸν καὶ αὐτὸν ἐπ' ἐμαυτοῦ καὶ πρὸς ἕνα
to-hymn the god both myself by myself and to one
καὶ πρὸς πολλούς.
and to many

31 οὐ παρέχει μοι πολλά, οὐκ ἄφθονα, τρυφᾶν
not he-provides to-me many(-things) not abundant(-things) to-live-luxuriously
με οὐ θέλει οὐδὲ γὰρ τῷ Ἡρακλεῖ παρεῖχεν,
me not he-wishes not-even for — to-Heracles he-provided(-them)
τῷ υἱεῖ τῷ ἑαυτοῦ, ἀλλ' ἄλλος ἐβασίλευεν Ἄργους
to-the son the his-own but another reigned-over Argos
καὶ Μυκηνῶν, ὁ δ' ἐπετάσσετο καὶ ἐπόνει καὶ
and Mycenae he but was-commanded and toiled and
ἐγυμνάζετο.
was-trained

32 καὶ ἦν Εὐρυσθεὺς μέν, ὃς ἦν, οὔτε Ἄργους οὔτε Μυκηνῶν
and was Eurystheus indeed who was neither of-Argos nor of-Mycenae
βασιλεύς, ὅς γ' οὐδ' αὐτὸς ἑαυτοῦ, ὁ δ' Ἡρακλῆς
king who at-least not-even himself of-himself — but Heracles
ἁπάσης γῆς καὶ θαλάττης ἄρχων καὶ ἡγεμὼν ἦν,
of-all land and sea ruler and leader was

καθαρτὴς ἀδικίας καὶ ἀνομίας, εἰσαγωγεὺς δὲ δικαιοσύνης
purger of-injustice and lawlessness bringer-in and of-justice
καὶ ὁσιότητος· καὶ ταῦτα ἐποίει καὶ γυμνὸς καὶ
and holiness and these(-things) he-did even naked and
μόνος.
alone

ὁ δ' Ὀδυσσεὺς ὅτε ναυαγὸς ἐξερρίφη, μή τι 33
— and Odysseus when shipwrecked he-was-cast-out surely-not at-all
ἐταπείνωσεν αὐτὸν ἡ ἀπορία, μή τι ἐπέκλασεν;
humbled him the want surely-not at-all did-it-break(-him)
ἀλλὰ πῶς ἀπῄει πρὸς τὰς παρθένους αἰτήσων τὰ
but how he-went to the maidens to-ask-for the
ἀναγκαῖα, ὧν αἴσχιστον εἶναι δοκεῖ δεῖσθαι παρ'
necessaries which most-disgraceful to-be seems to-need from
ἄλλου;
another

ὥς τε λέων ὀρεσίτροφος.
like — (a)-lion mountain-bred

τίνι πεποιθώς; οὐ δόξῃ οὐδὲ χρήμασιν οὐδ' 34
in-what trusting not in-reputation nor in-money nor
ἀρχαῖς, ἀλλ' ἀλκῇ τῇ ἑαυτοῦ, τοῦτ' ἔστι
in-offices but in-prowess the his-own this is
δόγμασι περὶ τῶν ἐφ' ἡμῖν καὶ οὐκ ἐφ'
in-judgments about the(-things) up-to us and not up-to
ἡμῖν.
us

ταῦτα γάρ ἐστι μόνα τὰ τοὺς ἐλευθέρους ποιοῦντα, 35
these for are only the(-things) the free making
τὰ τοὺς ἀκωλύτους, τὰ τὸν τράχηλον ἐπαίροντα
the(-things) the unhindered the(-things) the neck raising

τῶν τεταπεινομένων, τὰ ἀντιβλέπειν ποιοῦντα
of-the humbled the(-things) to-look-in-the-face making
ὀρθοῖς τοῖς ὀφθαλμοῖς πρὸς τοὺς πλουσίους, πρὸς τοὺς
with-straight the eyes at the rich at the
τυράννους.
tyrants

36 καὶ τὸ τοῦ φιλοσόφου δῶρον τοῦτο ἦν, σὺ δ' οὐκ
and the of-the philosopher gift this was you but not
ἐξελεύσῃ θαρρῶν, ἀλλὰ περιτρέμων τοῖς ἱματιδίοις καὶ
will-go-out being-confident but trembling-all-over for-the little-cloaks and
τοῖς ἀργυρωματίοις; δύστηνε, οὕτως ἀπώλεσας τὸν μέχρι
the little-silver-vessels wretched(-one) so you-have-lost the until
νῦν χρόνον;
now time

37 τί οὖν, ἂν νοσήσω; — νοσήσεις καλῶς. — τίς
what then if I-fall-ill you-will-be-ill well who
με θεραπεύσει; — ὁ θεός, οἱ φίλοι. — σκληρῶς
me will-tend the god the friends hard
κατακείσομαι. — ἀλλ' ὡς ἀνήρ. — οἴκημα ἐπιτήδειον
I-shall-lie but as (a)-man (a)-dwelling suitable
οὐχ ἕξω. — ἐν ἐπιτηδείῳ οὐ νοσήσεις; — τίς μοι
not I-shall-have in (a)-suitable(-one) not will-you-be-ill who for-me
ποιήσει τὰ τροφεῖα; — οἱ καὶ τοῖς ἄλλοις ποιοῦντες·
will-make the food those also for-the others making(-it)
ὡς Μάνης νοσήσεις. — τί δὲ καὶ τὸ πέρας τῆς
like Manes you-will-be-ill what and also the end of-the
νόσου;
illness

38 — ἄλλο τι ἢ θάνατος; ἆρ' οὖν ἐνθυμῇ, ὅτι
other anything than death (is-it)-that then you-consider that
κεφάλαιον τοῦτο πάντων τῶν κακῶν τῷ ἀνθρώπῳ καὶ
(the)-sum this of-all the evils for-the man and

ἀγεννείας καὶ δειλίας οὐ θάνατός ἐστιν, μᾶλλον δ' ὁ
of-ignobility and cowardice not death is rather but the
τοῦ θανάτου φόβος;
of-the death fear
ἐπὶ τοῦτον οὖν μοι γυμνάζου, ἐνταῦθα νευέτωσαν 39
against this then for-me exercise-yourself here let-them-tend
οἱ λόγοι πάντες, τὰ ἀσκήματα, τὰ ἀναγνώσματα,
the discourses all the exercises the readings
καὶ εἴσῃ, ὅτι οὕτως μόνως ἐλευθεροῦνται
and you-will-know that so only are-freed
ἄνθρωποι.
men

BOOK IV

περὶ ἐλευθερίας

I · ON FREEDOM

The free man lives as he wishes, unhindered and uncompelled; so no bad man is free, whatever his rank. A lovesick consular, a freedman who finds a harsher slavery, and a friend of Caesar who cannot sleep all serve masters: the things they want and whoever controls them. Freedom is knowledge of how to live: assent, impulse, and desire are ours; body, property, and family are another's, to be given up. So the wise man attaches himself to god, as a traveler joins an official's escort, and leaves life's festival grateful. Diogenes and Socrates were free so. Freedom comes by removing desire, not fulfilling it, and deserves the toil now spent courting rich old men.

ἐλεύθερός ἐστιν ὁ ζῶν ὡς βούλεται, ὃν οὔτ' 1
free is the(-man) living as he-wishes whom neither
ἀναγκάσαι ἔστιν οὔτε κωλῦσαι οὔτε βιάσασθαι, οὗ αἱ
to-compel is-possible nor to-binder nor to-force whose the
ὁρμαὶ ἀνεμπόδιστοι, αἱ ὀρέξεις ἐπιτευκτικαί, αἱ ἐκκλίσεις
impulses (are)-unimpeded the desires successful the aversions
ἀπερίπτωτοι.
not-falling-into(-their-objects)
τίς οὖν θέλει ζῆν ἁμαρτάνων; — οὐδείς. — τίς θέλει 2
who then wishes to-live erring no-one who wishes
ζῆν ἐξαπατώμενος, προπίπτων, ἄδικος ὤν, ἀκόλαστος,
to-live being-deceived rushing-headlong unjust being licentious
μεμψίμοιρος, ταπεινός;
querulous abject
— οὐδείς. — οὐδεὶς ἄρα τῶν φαύλων ζῇ ὡς βούλεται· 3
no-one no-one then of-the bad lives as he-wishes
οὐ τοίνυν οὐδ' ἐλεύθερός ἐστιν.
not therefore even free is(-he)

4 τίς δὲ θέλει λυπούμενος ζῆν, φοβούμενος, φθονῶν,
who and wishes grieving to-live fearing envying
ἐλεῶν, ὀρεγόμενος καὶ ἀποτυγχάνων, ἐκκλίνων καὶ
pitying desiring and failing avoiding and
περιπίπτων;
falling-into(-what-he-avoids)

5 — οὐδὲ εἷς. — ἔχομεν οὖν τινα τῶν φαύλων ἄλυπον,
not-even one do-we-have then any of-the bad without-grief
ἄφοβον, ἀπερίπτωτον, ἀναπότευκτον; — οὐδένα. — οὐκ
without-fear not-falling-into(-things) unfailing no-one not
ἄρα οὐδὲ ἐλεύθερον.
then even free

6 ταῦτα ἄν τις ἀκούσῃ δισύπατος, ἂν μὲν προσθῇς
these(-things) if anyone hears twice-consul if indeed you-add
ὅτι ‘ἀλλὰ σύ γε σοφὸς εἶ, οὐδὲν πρὸς σὲ ταῦτα,’
that but you at-least wise are nothing to you these(-things)
συγγνώσεταί σοι.
he-will-forgive you

7 ἂν δ’ αὐτῷ τὰς ἀληθείας εἴπῃς ὅτι ‘τῶν τρὶς
if but to-him the truth you-tell that from-those three-times
πεπραμένων οὐδὲν διαφέρεις πρὸς τὸ μὴ καὶ αὐτὸς
sold nothing you-differ as-regards the not also yourself
δοῦλος εἶναι,’ τί ἄλλο ἢ πληγάς σε δεῖ προσδοκᾶν;
(a)-slave to-be what else than blows you must to-expect

8 ‘πῶς γάρ,’ φησίν, ‘ἐγὼ δοῦλός εἰμι; ὁ πατὴρ ἐλεύθερος,
how for he-says I (a)-slave am the father free
ἡ μήτηρ ἐλευθέρα, οὗ ὠνὴν οὐδεὶς ἔχει· ἀλλὰ καὶ
the mother free whose bill-of-sale no-one has but even
συγκλητικός εἰμι καὶ Καίσαρος φίλος καὶ ὑπάτευκα
(a)-senator I-am and of-Caesar (a)-friend and I-have-been-consul
καὶ δούλους πολλοὺς ἔχω.’
and slaves many I-have

πρῶτον μέν, ὦ βέλτιστε συγκλητικέ, τάχα σου καὶ ὁ 9
first indeed O best senator perhaps your even the
πατὴρ τὴν αὐτὴν δουλείαν δοῦλος ἦν καὶ ἡ μήτηρ καὶ
father the same slavery (a)-slave was and the mother and
ὁ πάππος καὶ ἐφεξῆς πάντες οἱ πρόγονοι.
the grandfather and in-succession all the ancestors
εἰ δὲ δὴ καὶ τὰ μάλιστα ἦσαν ἐλεύθεροι, τί τοῦτο 10
if but indeed even the most were free what (is)-this
πρὸς σέ; τί γάρ, εἰ ἐκεῖνοι μὲν γενναῖοι ἦσαν, σὺ δ'
to you what for if they indeed noble were you but
ἀγεννής; ἐκεῖνοι μὲν ἄφοβοι, σὺ δὲ δειλός; ἐκεῖνοι μὲν
ignoble they indeed fearless you but cowardly they indeed
ἐγκρατεῖς, σὺ δ' ἀκόλαστος;
self-controlled you but licentious
καὶ τί, φησί, τοῦτο πρὸς τὸ δοῦλον εἶναι; — οὐδέν σοι 11
and what he-says (is)-this toward the (a)-slave to-be nothing to-you
φαίνεται εἶναι τὸ ἄκοντά τι ποιεῖν, τὸ ἀναγκαζόμενον,
does-it-seem to-be the unwilling anything to-do the being-compelled
τὸ στένοντα πρὸς τὸ δοῦλον εἶναι;
the groaning toward the (a)-slave to-be
— τοῦτο μὲν ἔστω, φησίν. ἀλλὰ τίς με δύναται 12
this indeed let-it-be he-says but who me can
ἀναγκάσαι, εἰ μὴ ὁ πάντων κύριος Καῖσαρ;
compel if not the of-all lord Caesar
— οὐκοῦν ἕνα μὲν δεσπότην σαυτοῦ καὶ σὺ αὐτὸς 13
therefore one indeed master of-yourself even you yourself
ὡμολόγησας. ὅτι δὲ πάντων, ὡς λέγεις, κοινός ἐστιν,
have-admitted that but of-all as you-say common he-is
μηδέν σε τοῦτο παραμυθείσθω, ἀλλὰ γίγνωσκε, ὅτι ἐκ
not-at-all you this let-it-console but know that from
μεγάλης οἰκίας δοῦλος εἶ.
(a)-great house (a)-slave you-are

14 οὕτως καὶ Νικοπολῖται ἐπιβοᾶν εἰώθασι ‘νὴ τὴν Καίσαρος
so also Nicopolitans to-shout are-accustomed by the of-Caesar
τύχην, ἐλεύθεροί ἐσμεν.’
fortune free we-are

15 ὅμως δ’, ἐάν σοι δοκῇ, τὸν μὲν Καίσαρα πρὸς τὸ
nevertheless but if to-you it-seems-good — indeed Caesar for the
παρὸν ἀφῶμεν, ἐκεῖνο δέ μοι εἰπέ· οὐδέποτ’ ἠράσθης
present let-us-let-go that but to-me tell never were-you-in-love-with
τινός; οὐ παιδισκαρίου, οὐ παιδαρίου, οὐ δούλου, οὐκ
anyone not (a)-little-girl not (a)-little-boy not (a)-slave not
ἐλευθέρου;
(a)-free(-person)

16 — τί οὖν τοῦτο πρὸς τὸ δοῦλον εἶναι ἢ ἐλεύθερον;
what then (is)-this toward the (a)-slave to-be or free

17 — οὐδέποθ’ ὑπὸ τῆς ἐρωμένης ἐπετάγης οὐδὲν ὧν οὐκ
never by the beloved were-you-ordered anything of-what not
ἤθελες; οὐδέποτέ σου τὸ δουλάριον ἐκολάκευσας; οὐδέποτ’
you-wished never your the little-slave did-you-flatter never
αὐτοῦ τοὺς πόδας κατεφίλησας; καίτοι τοῦ Καίσαρος ἄν
his the feet did-you-kiss and-yet — of-Caesar if
σέ τις ἀναγκάσῃ, ὕβριν αὐτὸ ἡγῇ καὶ ὑπερβολὴν
you anyone compel(-to-do-it) outrage it you-consider and excess
τυραννίδος.
of-tyranny

18 τί οὖν ἄλλο ἐστὶ δουλεία; νυκτὸς οὐδέποτ’ ἀπῆλθες,
what then else is slavery by-night never did-you-go-off
ὅπου οὐκ ἤθελες; ἀνάλωσας, ὅσα οὐκ ἤθελες; εἶπάς
where not you-wished did-you-spend as-much-as not you-wished did-you-say
τινα οἰμώζων καὶ στένων, ἠνέσχου λοιδορούμενος,
some-(words) lamenting and groaning did-you-bear being-reviled
ἀποκλειόμενος;
being-shut-out

ἀλλ᾽ εἰ σὺ αἰσχύνῃ τὰ σαυτοῦ ὁμολογεῖν, ὅρα 19
but if you are-ashamed the your-own(-things) to-confess see
ἃ λέγει καὶ ποιεῖ ὁ Θρασωνίδης, ὃς τοσαῦτα
what says and does — Thrasonides who so-many(-campaigns)
στρατευσάμενος, ὅσα τάχα οὐδὲ σύ, πρῶτον μὲν
having-served as-many-as perhaps not-even you first indeed
ἐξελήλυθε νυκτός, ὅτε ὁ Γέτας οὐ τολμᾷ ἐξελθεῖν, ἀλλ᾽
he-has-gone-out at-night when — Geta not dares to-go-out but
εἰ προσηναγκάζετο ὑπ᾽ αὐτοῦ, πόλλ᾽ ἂν ἐπικραυγάσας καὶ
if he-were-compelled by him much — having-cried-out and
τὴν πικρὰν δουλείαν ἀπολοφυράμενος ἐξῆλθεν.
the bitter slavery having-lamented he-would-have-gone-out
εἶτα, τί λέγει; 20
then what does-he-say

παιδισκάριόν με,
(a)-little-girl me

φησίν,
he-says

καταδεδούλωκ᾽ εὐτελές,
has-enslaved cheap
ὃν οὐδὲ εἷς τῶν πολεμίων οὐπώποτε.
whom not-even one of-the enemies ever(-did)

τάλας, ὅς γε καὶ παιδισκαρίου δοῦλος εἶ καὶ 21
wretch who at-least even of-(a)-little-girl (a)-slave you-are and
παιδισκαρίου εὐτελοῦς. τί οὖν ἔτι σαυτὸν ἐλεύθερον λέγεις;
of-(a)-little-girl cheap why then still yourself free do-you-call
τί δὲ προφέρεις σου τὰς στρατείας;
why and do-you-bring-forward your the campaigns

22 εἶτα ξίφος αἰτεῖ καὶ πρὸς τὸν ὑπ᾽ εὐνοίας μὴ διδόντα
then (a)-sword he-asks-for and at the(-one) out-of goodwill not giving(-it)
χαλεπαίνει καὶ δῶρα τῇ μισούσῃ πέμπει καὶ δεῖται
he-is-angry and gifts to-the (woman)-hating(-him) he-sends and begs
καὶ κλαίει, πάλιν δὲ μικρὰ εὐημερήσας ἐπαίρεται·
and weeps again but (a)-little having-had-success he-is-elated
23 πλὴν καὶ τότε πῶς; †μηδ᾽ ἐπιθυμεῖν ἢ φοβεῖσθαι οὔτ᾽
except also then how nor to-desire or to-fear neither
ἐλευθερίαν†.
freedom
24 σκέψαι δ᾽ ἐπὶ τῶν ζῴων, πῶς χρώμεθα τῇ ἐννοίᾳ
consider but in-the-case-of the creatures how we-use the conception
τῆς ἐλευθερίας.
of-the freedom
25 λέοντας τρέφουσιν ἡμέρους ἐγκλείσαντες καὶ σιτίζουσι
lions they-rear tame having-shut(-them)-in and feed(-them)
καὶ κομίζουσιν ἔνιοι μεθ᾽ αὑτῶν. καὶ τίς ἐρεῖ τοῦτον τὸν
and take(-them)-about some with themselves and who will-call this the
λέοντα ἐλεύθερον; οὐχὶ δ᾽ ὅσῳ μαλακώτερον διεξάγει,
lion free not but the-more softly it-lives
τοσούτῳ δουλικώτερον; τίς δ᾽ ἂν λέων αἴσθησιν καὶ
the-more slavishly who but — lion perception and
λογισμὸν λαβὼν βούλοιτο τούτων τις εἶναι τῶν λεόντων;
reasoning having-got would-wish of-these any to-be of-the lions
26 ἄγε, τὰ δὲ πτηνὰ ταῦτα ὅταν ληφθῇ καὶ
come the and winged(-creatures) these when they-are-caught and
ἐγκεκλειμένα τρέφηται, οἷα πάσχει ζητοῦντα ἐκφυγεῖν;
shut-in are-reared what-things do-they-suffer seeking to-escape
καὶ ἔνιά γε αὐτῶν λιμῷ διαφθείρεται μᾶλλον ἢ
and some at-least of-them by-hunger perish rather than
ὑπομένει τὴν τοιαύτην διεξαγωγήν,
endure the such way-of-life

ὅσα δ' οὖν διασῴζεται, μόγις καὶ χαλεπῶς καὶ 27
as-many-as but anyway survive hardly and with-difficulty and
φθίνοντα, κἂν ὅλως εὕρῃ τι παρεῳγμένον, ἐξεπήδησεν.
pining and-if at-all it-find something opened-up it-has-leapt-out
οὕτως ὀρέγεται τῆς φυσικῆς ἐλευθερίας καὶ τοῦ αὐτόνομα
so it-desires the natural freedom and the independent
καὶ ἀκώλυτα εἶναι.
and unhindered to-be
καὶ τί σοι κακόν ἐστιν ἐνταῦθα; 'οἷα λέγεις; πέτεσθαι 28
and what to-you evil is(-there) here such-as you-say to-fly
πέφυκα ὅπου θέλω, ὕπαιθρον διάγειν, ᾄδειν ὅταν θέλω· σύ με
I-am-born where I-wish in-the-open-air to-live to-sing when I-wish you me
πάντων τούτων ἀφαιρῇ καὶ λέγεις "τί σοι κακόν ἐστιν"';
of-all these(-things) deprive and you-say what to-you evil is(-there)
διὰ τοῦτο ἐκεῖνα μόνα ἐροῦμεν ἐλεύθερα, ὅσα 29
because-of this those only we-shall-call free as-many-as
τὴν ἅλωσιν οὐ φέρει, ἀλλ' ἅμα τε ἑάλω καὶ
the capture not bear but as-soon-as both they-are-captured and
ἀποθανόντα διέφυγεν.
having-died they-escape
οὕτως καὶ Διογένης που λέγει μίαν εἶναι μηχανὴν πρὸς 30
so also Diogenes somewhere says one to-be means toward
ἐλευθερίαν τὸ εὐκόλως ἀποθνῄσκειν, καὶ τῷ Περσῶν
freedom the easily to-die and to-the of-(the)-Persians
βασιλεῖ γράφει ὅτι 'τὴν Ἀθηναίων πόλιν καταδουλώσασθαι
king he-writes that the of-(the)-Athenians city enslave
οὐ δύνασαι· οὐ μᾶλλον,' φησίν, 'ἢ τοὺς ἰχθύας.'
not you-can not more he-says than the fish
'πῶς; οὐ γὰρ λήψομαι αὐτούς;' 'ἂν λάβῃς,' φησίν, 'εὐθὺς 31
how not for shall-I-take them if you-take(-them) he-says at-once
ἀπολιπόντες σε οἰχήσονται, καθάπερ οἱ ἰχθύες.' καὶ γὰρ
leaving you they-will-be-gone like the fish and for

ἐκείνων ὃν ἂν λάβῃς, ἀπέθανεν· καὶ οὗτοι ληφθέντες
of-those whichever — you-take died and these having-been-taken
ἐὰν ἀποθνήσκωσιν, τί σοί ἐστι τῆς παρασκευῆς ὄφελος;
if they-die what to-you is of-the preparation benefit
32 τοῦτ' ἔστιν ἐλευθέρου ἀνδρὸς φωνὴ σπουδῇ ἐξητακότος τὸ
this is of-(a)-free man (the)-voice seriously having-examined the
πρᾶγμα καὶ ὥσπερ εἰκὸς εὑρηκότος. ἂν δ' ἀλλαχοῦ ζητῇς
matter and as is-likely having-found(-it) if but elsewhere you-seek
ἢ ὅπου ἐστίν, τί θαυμαστόν, εἰ οὐδέποτε αὐτὸ εὑρίσκεις;
than where it-is what (is)-surprising if never it you-find
33 ὁ δοῦλος εὐθὺς εὔχεται ἀφεθῆναι ἐλεύθερος. διὰ τί;
the slave at-once prays to-be-set free because-of what
δοκεῖτε, ὅτι τοῖς εἰκοστώναις ἐπιθυμεῖ δοῦναι ἀργύριον;
do-you-think that to-the five-percent-collectors he-desires to-give money
οὔ· ἀλλ' ὅτι φαντάζεται μέχρι νῦν διὰ τὸ μὴ
no but that he-imagines up-to now because-of the not
τετυχηκέναι τούτου ἐμποδίζεσθαι καὶ δυσροεῖν.
to-have-attained this to-be-impeded and to-be-ill-at-ease
34 'ἂν ἀφεθῶ,' φησίν, 'εὐθὺς πᾶσα εὔροια, οὐδενὸς
if I-am-set-free he-says at-once all serenity of-no-one
ἐπιστρέφομαι, πᾶσιν ὡς ἴσος καὶ ὅμοιος λαλῶ, πορεύομαι
I-take-notice to-all as equal and alike I-talk I-go
ὅπου θέλω, ἔρχομαι ὅθεν θέλω καὶ ὅπου θέλω.'
where I-wish I-come whence I-wish and where I-wish
35 εἶτα ἀπηλευθέρωται καὶ εὐθὺς μὲν οὐχ ἔχων, ποῖ φάγῃ,
then he-has-been-freed and at-once indeed not having where he-may-eat
ζητεῖ, τίνα κολακεύσῃ, παρὰ τίνι δειπνήσῃ· εἶτα ἢ
he-seeks whom he-may-flatter with whom he-may-dine then either
ἐργάζεται τῷ σώματι καὶ πάσχει τὰ δεινότατα κἂν
he-works with-the body and suffers the most-terrible(-things) and-if

σχῇ τινα φάτνην, ἐμπέπτωκεν εἰς δουλείαν πολὺ τῆς
he-get some manger he-has-fallen into slavery much than-the
προτέρας χαλεπωτέραν
former harsher
ἢ καὶ εὐπορήσας ἄνθρωπος ἀπειρόκαλος πεφίληκε 36
or even having-become-prosperous (a)-man vulgar has-fallen-in-love-with
παιδισκάριον καὶ δυστυχῶν ἀνακλαίεται καὶ τὴν δουλείαν
(a)-little-girl and being-unfortunate he-laments and the slavery
ποθεῖ.
longs-for
‘τί γάρ μοι κακὸν ἦν; ἄλλος μ’ ἐνέδυεν, ἄλλος μ’ 37
what for to-me evil was(-there) another me clothed another me
ὑπέδει, ἄλλος ἔτρεφεν, ἄλλος ἐνοσοκόμει, ὀλίγα αὐτῷ
shod another fed(-me) another nursed(-me)-in-sickness few(-things) for-him
ὑπηρέτουν. νῦν δὲ τάλας οἷα πάσχω πλείοσι δουλεύων
I-served now but wretch what-things I-suffer more serving
ἀνθ’ ἑνός;
instead-of one
ὅμως δ’ ἐὰν δακτυλίους,’ φησίν, ‘λάβω, τότε γ’ 38
nevertheless but if rings he-says I-get then at-least
εὐρούστατα διάξω καὶ εὐδαιμονέστατα.’ πρῶτον μὲν ἵνα
most-serenely I-shall-live and most-happily first indeed that
λάβῃ, πάσχει ὧν ἐστιν ἄξιος· εἶτα λαβὼν
he-may-get(-them) he-suffers what he-is worthy-of then having-got(-them)
πάλιν ταὐτά.
again the-same(-things)
εἶτά φησιν ‘ἂν μὲν στρατεύσωμαι, ἀπηλλάγην πάντων 39
then he-says if indeed I-serve-in-the-army I-am-rid of-all
τῶν κακῶν.’ στρατεύεται, πάσχει ὅσα μαστιγίας καὶ
the evils he-serves he-suffers as-much-as (a)-whipping-slave and
οὐδὲν ἧττον δευτέραν αἰτεῖ στρατείαν καὶ τρίτην.
nothing less (a)-second he-asks-for campaign and (a)-third

40 εἶθ’ ὅταν αὐτὸν τὸν κολοφῶνα ἐπιθῇ καὶ γένηται
then when the-very the finishing-touch he-puts-on and he-becomes
συγκλητικός, τότε γίνεται δοῦλος εἰς σύλλογον ἐρχόμενος,
(a)-senator then he-becomes (a)-slave into (the)-assembly going
τότε τὴν καλλίστην καὶ λιπαρωτάτην δουλείαν δουλεύει.
then the finest and sleekest slavery he-serves
41 ἵνα μὴ μωρὸς ᾖ, ἀλλ’ ἵνα μάθῃ, ἃ ἔλεγεν ὁ
that not foolish he-be but that he-may-learn what said —
Σωκράτης, τί ἐστι τῶν ὄντων ἕκαστον, καὶ μὴ
Socrates what is of-the(-things) being each and not
εἰκῇ τὰς προλήψεις ἐφαρμόζῃ ταῖς ἐπὶ μέρους οὐσίαις.
at-random the preconceptions he-may-fit to-the in part essences
42 τοῦτο γάρ ἐστι τὸ αἴτιον τοῖς ἀνθρώποις πάντων τῶν
this for is the cause for-the men of-all the
κακῶν, τὸ τὰς προλήψεις τὰς κοινὰς μὴ δύνασθαι
evils the the preconceptions the common not to-be-able
ἐφαρμόζειν τοῖς ἐπὶ μέρους.
to-fit to-the (cases)-in part
43 ἡμεῖς δ’ ἄλλοι ἄλλο οἰόμεθα. ὁ μὲν ὅτι νοσεῖ.
we but others another(-thing) think the(-one) indeed that he-is-ill
οὐδαμῶς, ἀλλ’ ὅτι τὰς προλήψεις οὐκ ἐφαρμόζει. ὁ δ’ ὅτι
by-no-means but that the preconceptions not he-fits the other that
πτωχός ἐστιν, ὁ δ’ ὅτι πατέρα χαλεπὸν ἔχει ἢ μητέρα,
poor he-is the other that (a)-father harsh he-has or (a)-mother
τῷ δ’ ὅτι ὁ Καῖσαρ οὐχ ἵλεώς ἐστιν. τοῦτο δ’ ἐστὶν
to-the(-other) but that — Caesar not gracious is this but is
ἓν καὶ μόνον τὸ τὰς προλήψεις ἐφαρμόζειν μὴ εἰδέναι.
one and only the the preconceptions to-fit not to-know
44 ἐπεὶ τίς οὐκ ἔχει κακοῦ πρόληψιν, ὅτι βλαβερόν ἐστιν,
since who not has of-evil (a)-preconception that harmful it-is
ὅτι φευκτόν ἐστιν, ὅτι παντὶ τρόπῳ ἀποικονόμητόν ἐστιν;
that to-be-avoided it-is that in-every way to-be-got-rid-of it-is

πρόληψις προλήψει οὐ μάχεται, ἀλλ' ὅταν ἔλθῃ ἐπὶ
preconception with-preconception not conflicts but when it-comes to
τὸ ἐφαρμόζειν.
the to-fit
τί οὖν τὸ κακόν ἐστι τοῦτο καὶ βλαβερὸν καὶ φευκτόν; 45
what then the evil is this and harmful and to-be-avoided
λέγει τὸ Καίσαρος μὴ εἶναι φίλον· ἀπῆλθεν, ἀπέπεσεν
he-says the of-Caesar not to-be (a)-friend he-has-gone-off he-has-fallen-away
τῆς ἐφαρμογῆς, θλίβεται, ζητεῖ τὰ μηδὲν πρὸς τὸ
from-the fitting he-is-afflicted he-seeks the(-things) nothing to the
προκείμενον· ὅτι τυχὼν τοῦ φίλος εἶναι Καίσαρος
(thing)-proposed because having-attained the (a)-friend to-be of-Caesar
οὐδὲν ἧττον τοῦ ζητουμένου οὐ τέτευχεν.
nothing less of-the (thing)-sought not he-has-attained
τί γάρ ἐστιν, ὃ ζητεῖ πᾶς ἄνθρωπος; εὐσταθῆσαι, 46
what for is which seeks every man to-be-steady
εὐδαιμονῆσαι, πάντα ὡς θέλει ποιεῖν, μὴ κωλύεσθαι,
to-be-happy all(-things) as he-wishes to-do not to-be-hindered
μὴ ἀναγκάζεσθαι. ὅταν οὖν γένηται Καίσαρος φίλος,
not to-be-compelled when then he-becomes of-Caesar (a)-friend
πέπαυται κωλυόμενος, πέπαυται ἀναγκαζόμενος, εὐσταθεῖ,
has-he-ceased being-hindered has-he-ceased being-compelled is-he-steady
εὐροεῖ; τίνος πυθώμεθα; τίνα ἔχομεν ἀξιοπιστότερον
does-he-flow-well of-whom shall-we-inquire whom have-we more-trustworthy
ἢ αὐτὸν τοῦτον τὸν γεγονότα φίλον;
than him this the(-man) having-become (a)-friend
ἐλθὲ εἰς τὸ μέσον καὶ εἰπὲ ἡμῖν, πότε ἀταραχώτερον 47
come into the middle and tell us when more-untroubledly
ἐκάθευδες, νῦν ἢ πρὶν γενέσθαι φίλος τοῦ Καίσαρος;
did-you-sleep now or before becoming (a)-friend — of-Caesar
εὐθὺς ἀκούεις ὅτι 'παῦσαι, τοὺς θεούς σοι, ἐμπαίζων
at-once you-hear that stop by-the gods to-you mocking

μου τῇ τύχῃ· οὐκ οἶδας, οἷα πάσχω τάλας· οὐδ'
my — fortune not you-know what-things I-suffer wretch not-even
ὕπνος ἐπέρχεταί μοι, ἀλλ' ἄλλος ἐλθὼν λέγει, ὅτι ἤδη
sleep comes-upon me but another having-come says that already
ἐγρηγορεῖ, ἤδη πρόεισιν· εἶτα ταραχαί, εἶτα φροντίδες.'
he-is-awake already he-is-coming-out then troubles then cares
48 ἄγε, ἐδείπνεις δὲ πότε εὐαρεστότερον, νῦν ἢ πρότερον;
come were-you-dining and when more-pleasantly now or before
ἄκουσον αὐτοῦ καὶ περὶ τούτων τί λέγει· ὅτι, ἂν μὲν μὴ
hear him also about these(-things) what he-says that if indeed not
κληθῇ, ὀδυνᾶται, ἂν δὲ κληθῇ, ὡς δοῦλος παρὰ κυρίῳ
he-is-invited he-is-pained if but he-is-invited as (a)-slave beside (a)-master
δειπνεῖ μεταξὺ προσέχων, μή τι μωρὸν εἴπῃ ἢ ποιήσῃ.
he-dines meanwhile taking-care lest anything foolish he-say or do
καὶ τί δοκεῖς φοβεῖται; μὴ μαστιγωθῇ ὡς δοῦλος;
and what do-you-think does-he-fear lest he-be-whipped as (a)-slave
πόθεν αὐτῷ οὕτως καλῶς; ἀλλ' ὡς πρέπει τηλικοῦτον
whence for-him so well but as befits so-great
ἄνδρα, Καίσαρος φίλον, μὴ ἀπολέσῃ τὸν τράχηλον.
(a)-man of-Caesar (a)-friend lest he-lose the neck
49 ἐλούου δὲ πότ' ἀταραχώτερον; ἐγυμνάζου δὲ πότε
were-you-bathing and when more-untroubledly were-you-exercising and when
σχολαίτερον; τὸ σύνολον ποῖον μᾶλλον ἤθελες βίον
more-at-leisure the whole which rather did-you-wish (a)-life
βιοῦν, τὸν νῦν ἢ τὸν τότε;
to-live the(-one) now or the(-one) then
50 ὀμόσαι δύναμαι, ὅτι οὐδεὶς οὕτως ἐστὶν ἀναίσθητος ἢ
swear I-can that no-one so is insensible or
ἀναλήθης, μὴ ἀποδύρασθαι τὰς αὑτοῦ συμφοράς, ὅσῳ
untruthful (as)-not to-lament the his-own misfortunes the-more
ἂν ᾖ φίλτερος.
— he-is dearer

ὅταν οὖν μήτε οἱ βασιλεῖς λεγόμενοι ζῶσιν ὡς θέλουσι 51
when then neither the kings so-called live as they-wish
μήθ' οἱ φίλοι τῶν βασιλέων, τίνες ἔτι εἰσὶν ἐλεύθεροι;
nor the friends of-the kings who still are free
— ζήτει καὶ εὑρήσεις. ἔχεις γὰρ ἀφορμὰς παρὰ τῆς
seek and you-will-find you-have for resources from the
φύσεως πρὸς εὕρεσιν τῆς ἀληθείας. εἰ δ' αὐτὸς οὐχ
nature for (the)-discovery of-the truth if but yourself not
οἷός τε εἶ κατὰ ταύτας ψιλὰς πορευόμενος εὑρεῖν τὸ
able — you-are by these bare going to-find the
ἑξῆς, ἄκουσον παρὰ τῶν ἐζητηκότων.
next(-thing) hear(-it) from those having-sought
τί λέγουσιν; ἀγαθόν σοι δοκεῖ ἡ ἐλευθερία; — τὸ 52
what do-they-say (a)-good to-you does-it-seem the freedom the
μέγιστον. — δύναται οὖν τις τοῦ μεγίστου ἀγαθοῦ
greatest can then anyone the greatest good
τυγχάνων κακοδαιμονεῖν ἢ κακῶς πράσσειν; — οὔ. — ὅσους
attaining be-unhappy or badly fare no as-many
οὖν ἂν ἴδῃς κακοδαιμονοῦντας, δυσροοῦντας, πενθοῦντας,
then — you-see being-unhappy ill-at-ease mourning
ἀποφαίνου θαρρῶν μὴ εἶναι ἐλευθέρους. — ἀποφαίνομαι.
declare confidently not to-be free I-declare(-it)
— οὐκοῦν ἀπὸ μὲν ὠνῆς καὶ πράσεως καὶ τῆς τοιαύτης 53
therefore from indeed purchase and sale and the such
ἐν κτήσει κατατάξεως ἤδη ἀποκεχωρήκαμεν. εἰ γὰρ
in property classification already we-have-departed if for
ὀρθῶς ὡμολόγησας ταῦτα, ἄν τε μέγας βασιλεὺς
rightly you-agreed-to these(-things) whether — (a)-great king
κακοδαιμονῇ, οὐκ ἂν ἐλεύθερος, ἄν τε μικρὸς ἄν θ'
be-unhappy not — (he-would-be)-free or — small or —
ὑπατικὸς ἄν τε δισύπατος. — ἔστω.
consular or — twice-consul let-it-be

54 ἔτι οὖν ἀπόκριναί μοι κἀκεῖνο· δοκεῖ σοι μέγα τι
further then answer me that-too does-it-seem to-you great something
εἶναι καὶ γενναῖον ἡ ἐλευθερία καὶ ἀξιόλογον; — πῶς γὰρ
to-be and noble the freedom and worthy-of-account how for
οὔ; — ἔστιν οὖν τυγχάνοντά τινος οὕτως μεγάλου καὶ
not is-it-possible then attaining something so great and
ἀξιολόγου καὶ γενναίου ταπεινὸν εἶναι; — οὐκ ἔστιν.
worthy-of-account and noble abject to-be not it-is-possible
55 — ὅταν οὖν ἴδῃς τινὰ ὑποπεπτωκότα ἑτέρῳ ἢ
when then you-see someone having-fallen-down-before another or
κολακεύοντα παρὰ τὸ φαινόμενον αὐτῷ, λέγε καὶ τοῦτον
flattering contrary-to the appearing(-thing) to-him say also this(-man)
θαρρῶν μὴ εἶναι ἐλεύθερον· καὶ μὴ μόνον, ἂν δειπναρίου
confidently not to-be free and not only if of-(a)-little-dinner
ἕνεκα αὐτὸ ποιῇ, ἀλλὰ κἂν ἐπαρχίας ἕνεκα κἂν
for-the-sake it he-does but even-if of-(a)-province for-the-sake even-if
ὑπατείας. ἀλλ' ἐκείνους μὲν μικροδούλους λέγε τοὺς
of-(a)-consulship but those indeed petty-slaves call the(-ones)
μικρῶν τινων ἕνεκα ταῦτα ποιοῦντας, τούτους δ',
of-small some(-things) for-the-sake these(-things) doing these but
ὡς εἰσὶν ἄξιοι, μεγαλοδούλους.
as they-are worthy great-slaves
56 — ἔστω καὶ ταῦτα. — δοκεῖ δέ σοι ἡ ἐλευθερία
let-be also these(-things) does-it-seem but to-you the freedom
αὐτεξούσιόν τι εἶναι καὶ αὐτόνομον; — πῶς γὰρ
self-determining something to-be and independent how for
οὔ; — ὅντινα οὖν ἐπ' ἄλλῳ κωλῦσαι ἔστι καὶ
not whomever then in-the-power-of another to-hinder it-is and
ἀναγκάσαι, θαρρῶν λέγε μὴ εἶναι ἐλεύθερον.
to-compel confidently say not to-be free

καὶ μή μοι πάππους αὐτοῦ καὶ προπάππους βλέπε καὶ 57
and not for-me grandfathers his and great-grandfathers look-at and
ὠνὴν ζήτει καὶ πρᾶσιν, ἀλλ' ἂν ἀκούσῃς λέγοντος
(a)-bill-of-sale seek and (a)-sale but if you-hear(-him) saying
ἔσωθεν καὶ ἐκ πάθους 'κύριε,' κἂν δώδεκα ῥάβδοι
from-within and from feeling lord even-if twelve rods
προάγωσιν, λέγε δοῦλον· κἂν ἀκούσῃς λέγοντος
precede(-him) call(-him) (a)-slave and-if you-hear(-him) saying
'τάλας ἐγώ, οἷα πάσχω,' λέγε δοῦλον· ἂν ἁπλῶς
wretch I what-things I-suffer call(-him) (a)-slave if simply
ἀποκλαιόμενον ἴδῃς, μεμφόμενον, δυσροοῦντα, λέγε
wailing you-see(-him) blaming ill-at-ease call(-him)
δοῦλον περιπόρφυρον ἔχοντα.
(a)-slave purple-bordered(-robe) wearing
ἂν οὖν μηδὲν τούτων ποιῇ, μήπω εἴπῃς ἐλεύθερον, 58
if then none of-these he-does not-yet call(-him) free
ἀλλὰ τὰ δόγματα αὐτοῦ κατάμαθε, μή τι ἀναγκαστά,
but the judgments his learn whether at-all compellable
μή τι κωλυτικά, μή τι δυσροητικά· κἂν εὕρῃς
whether at-all hinderable whether at-all distressing and-if you-find(-him)
τοιοῦτον, λέγε δοῦλον ἀνοχὰς ἔχοντα ἐν Σατορναλίοις·
such call(-him) (a)-slave (a)-holiday having at (the)-Saturnalia
λέγε, ὅτι ὁ κύριος αὐτοῦ ἀποδημεῖ· εἶθ' ἥξει καὶ
say that the master his is-abroad then he-will-come and
γνώσῃ οἷα πάσχει.
you-will-know what-things he-suffers
— τίς ἥξει; — πᾶς ὃς ἂν ἐξουσίαν ἔχῃ τῶν ὑπ' 59
who will-come everyone who — power has over-the by
αὐτοῦ τινος θελομένων πρὸς τὸ περιποιῆσαι ταῦτα
him any(-things) wished for the to-procure these(-things)
ἢ ἀφελέσθαι. — οὕτως οὖν πολλοὺς κυρίους ἔχομεν;
or to-take-away so then many masters we-have

— οὕτως. τὰ γὰρ πράγματα προτέρους τούτων κυρίους
so the for things prior than-these masters
ἔχομεν· ἐκεῖνα δὲ πολλά ἐστιν. διὰ ταῦτα ἀνάγκη
we-have those but many are because-of these(-things) (it-is)-necessary
καὶ τοὺς τούτων τινὸς ἔχοντας ἐξουσίαν κυρίους εἶναι·
also those of-these any having power masters to-be
60 ἐπεί τοι οὐδεὶς αὐτὸν τὸν Καίσαρα φοβεῖται, ἀλλὰ θάνατον,
since surely no-one himself — Caesar fears but death
φυγήν, ἀφαίρεσιν τῶν ὄντων, φυλακήν, ἀτιμίαν. οὐδὲ φιλεῖ
exile deprivation of-the property prison disgrace nor loves
τις τὸν Καίσαρα, ἂν μή τι ᾖ πολλοῦ ἄξιος, ἀλλὰ
anyone — Caesar if not perhaps he-be of-much worth but
πλοῦτον φιλοῦμεν, δημαρχίαν, στρατηγίαν, ὑπατείαν. ὅταν
wealth we-love tribuneship praetorship consulship when
ταῦτα φιλῶμεν καὶ μισῶμεν καὶ φοβώμεθα, ἀνάγκη
these(-things) we-love and hate and fear (it-is)-necessary
τοὺς ἐξουσίαν αὐτῶν ἔχοντας κυρίους ἡμῶν εἶναι. διὰ
those power over-them having masters our to-be because-of
τοῦτο καὶ ὡς θεοὺς αὐτοὺς προσκυνοῦμεν·
this also as gods them we-worship
61 ἐννοοῦμεν γάρ, ὅτι τὸ ἔχον ἐξουσίαν τῆς μεγίστης
we-conceive for that the(-thing) having power of-the greatest
ὠφελείας θεῖόν ἐστιν, εἶθ' ὑποτάσσομεν κακῶς 'οὗτος
benefit divine is then we-subjoin badly this(-man)
δ' ἔχει τῆς μεγίστης ὠφελείας ἐξουσίαν.' ἀνάγκη καὶ
and has of-the greatest benefit power (it-is)-necessary also
τὸ γενόμενον ἐξ αὐτῶν ἐπενεχθῆναι κακῶς.
the(-conclusion) arising from them to-be-inferred badly

τί οὖν ἐστι τὸ ποιοῦν ἀκώλυτον τὸν ἄνθρωπον καὶ 62
what then is the(-thing) making unhindered the man and
αὐτεξούσιον; πλοῦτος γὰρ οὐ ποιεῖ οὐδ' ὑπατεία οὐδ'
self-determining wealth for not makes(-him) nor consulship nor
ἐπαρχία οὐδὲ βασιλεία, ἀλλὰ δεῖ τι ἄλλο εὑρεθῆναι.
province nor kingship but must something else to-be-found
τί οὖν ἐστι τὸ ἐν τῷ γράφειν ἀκώλυτον ποιοῦν 63
what then is the(-thing) in the to-write unhindered making
καὶ ἀπαραπόδιστον; — ἡ ἐπιστήμη τοῦ γράφειν. — τί
and unimpeded the knowledge of-the to-write what
δ' ἐν τῷ κιθαρίζειν; — ἡ ἐπιστήμη τοῦ κιθαρίζειν.
and in the to-play-the-lyre the knowledge of-the to-play-the-lyre
— οὐκοῦν καὶ ἐν τῷ βιοῦν ἡ ἐπιστήμη τοῦ βιοῦν.
therefore also in the to-live the knowledge of-the to-live
ὡς μὲν οὖν ἁπλῶς, ἀκήκοας· σκέψαι δ' αὐτὸ καὶ 64
as indeed then simply you-have-heard consider and it also
ἐκ τῶν ἐπὶ μέρους. τὸν ἐφιέμενόν τινος τῶν
from the (cases)-in part the(-man) aiming-at some(-thing) of-the
ἐπ' ἄλλοις ὄντων ἐνδέχεται ἀκώλυτον εἶναι; — οὔ.
in-the-power-of others being is-it-possible unhindered to-be no
— ἐνδέχεται ἀπαραπόδιστον;
is-it-possible unimpeded
— οὔ. — οὐκοῦν οὐδ' ἐλεύθερον. ὅρα οὖν· πότερον 65
no therefore not-even free see then whether
οὐδὲν ἔχομεν, ὃ ἐφ' ἡμῖν μόνοις ἐστίν, ἢ πάντα ἢ
nothing we-have which up-to us alone is or all(-things) or
τὰ μὲν ἐφ' ἡμῖν ἐστιν, τὰ δ' ἐπ' ἄλλοις;
the indeed up-to us are the but in-the-power-of others
— πῶς λέγεις; — τὸ σῶμα ὅταν θέλῃς ὁλόκληρον εἶναι, 66
how do-you-mean the body when you-wish whole to-be
ἐπὶ σοί ἐστιν ἢ οὔ; — οὐκ ἐπ' ἐμοί. — ὅταν δ' ὑγιαίνειν;
up-to you is(-it) or not not up-to me when but to-be-healthy

— οὐδὲ τοῦτο. — ὅταν δὲ καλὸν εἶναι; — οὐδὲ τοῦτο.
not-even this when but beautiful to-be not-even this
— ζῆν δὲ καὶ ἀποθανεῖν; — οὐδὲ τοῦτο. — οὐκοῦν τὸ
to-live but and to-die not-even this therefore the
μὲν σῶμα ἀλλότριον, ὑπεύθυνον παντὸς τοῦ ἰσχυροτέρου.
indeed body (is)-another's subject to-every the stronger
67 — ἔστω. — τὸν ἀγρὸν δ' ἐπὶ σοί ἐστιν ἔχειν, ὅταν θέλῃς
let-it-be the field but up-to you is(-it) to-have when you-wish
καὶ ἐφ' ὅσον θέλεις καὶ οἷον θέλεις; — οὔ. — τὰ δὲ
and as-far as you-wish and such-as you-wish no the and
δουλάρια; — οὔ. — τὰ δ' ἱμάτια; — οὔ. — τὸ δὲ οἰκίδιον;
little-slaves no the and clothes no the and little-house
— οὔ. — τοὺς δ' ἵππους; — τούτων μὲν οὐδέν. — ἂν
no the and horses of-these indeed none if
δὲ τὰ τέκνα σου ζῆν θέλῃς ἐξ ἅπαντος ἢ τὴν γυναῖκα ἢ
but the children your to-live you-wish in every(-way) or the wife or
τὸν ἀδελφὸν ἢ τοὺς φίλους, ἐπὶ σοί ἐστιν; — οὐδὲ ταῦτα.
the brother or the friends up-to you is(-it) not-even these
68 πότερον οὖν οὐδὲν ἔχεις αὐτεξούσιον, ὃ ἐπὶ μόνῳ ἐστὶ
whether then nothing have-you self-determining which up-to only is
σοί, ἢ ἔχεις τι τοιοῦτον; — οὐκ οἶδα. — ὅρα οὖν
you or have-you something such not I-know see then
οὕτως καὶ σκέψαι αὐτό.
so and consider it
69 μή τις δύναταί σε ποιῆσαι συγκαταθέσθαι τῷ ψεύδει;
surely-not anyone can you make to-assent to-the false
— οὐδείς. — οὐκοῦν ἐν μὲν τῷ συγκαταθετικῷ τόπῳ
no-one therefore in indeed the assenting field
ἀκώλυτος εἶ καὶ ἀνεμπόδιστος.
unhindered you-are and unimpeded

— ἔστω. — ἄγε, ὁρμῆσαι δέ σε ἐφ' ὃ μὴ θέλεις τις 70
let-it-be come to-have-impulse but you toward what not you-wish anyone
δύναται ἀναγκάσαι; — δύναται. ὅταν γάρ μοι θάνατον ἢ
can compel(-you) he-can when for me death or
δεσμὰ ἀπειλῇ, ἀναγκάζει μ' ὁρμῆσαι. — ἂν οὖν καταφρονῇς
bonds he-threatens he-compels me to-have-impulse if then you-despise
τοῦ ἀποθανεῖν καὶ τοῦ δεδέσθαι, ἔτι αὐτοῦ ἐπιστρέφῃ;
the to-die and the to-be-bound still him do-you-heed
— οὔ. — σὸν οὖν ἐστιν ἔργον τὸ καταφρονεῖν θανάτου 71
no your then is work the to-despise death
ἢ οὐ σόν; — ἐμόν. — σὸν ἄρα ἐστὶ καὶ τὸ ὁρμῆσαι
or not yours mine yours then is also the to-have-impulse
ἢ οὔ; — ἔστω ἐμόν. — τὸ δ' ἀφορμῆσαι τίνος;
or not let-it-be mine the and to-have-repulsion whose
σὸν καὶ τοῦτο. — τί οὖν, ἂν ἐμοῦ ὁρμήσαντος 72
yours also this what then if me having-had-the-impulse
περιπατῆσαι ἐκεῖνός με κωλύσῃ; — τί σου κωλύσει;
to-walk he me hinders what of-you will-be-hinder
μή τι τὴν συγκατάθεσιν; — οὔ· ἀλλὰ τὸ σωμάτιον.
surely-not at-all the assent no but the poor-body
— ναί, ὡς λίθον. — ἔστω· ἀλλ' οὐκέτι ἐγὼ περιπατῶ.
yes like (a)-stone let-it-be but no-longer I walk
— τίς δέ σοι εἶπεν 'τὸ περιπατῆσαι σὸν ἔργον ἐστὶν 73
who and to-you said the to-walk your work is
ἀκώλυτον'; ἐγὼ γὰρ ἐκεῖνο ἔλεγον ἀκώλυτον μόνον τὸ
unhindered I for that said unhindered only the
ὁρμῆσαι· ὅπου δὲ σώματος χρεία καὶ τῆς ἐκ τούτου
to-have-impulse where but of-body (there-is)-need and of-the from it
συνεργείας, πάλαι ἀκήκοας, ὅτι οὐδέν ἐστι σόν.
cooperation long-ago you-have-heard that nothing is yours

74 — ἔστω καὶ ταῦτα. — ὀρέγεσθαι δέ σε οὗ μὴ θέλεις
let-be also these(-things) to-desire but you what not you-wish
τις ἀναγκάσαι δύναται; — οὐδείς. — προθέσθαι δ' ἢ
anyone compel can no-one to-propose but or
ἐπιβαλέσθαι τις ἢ ἁπλῶς χρῆσθαι ταῖς προσπιπτούσαις
to-undertake anyone or simply to-use the striking
φαντασίαις;
impressions

75 — οὐδὲ τοῦτο· ἀλλὰ ὀρεγόμενόν με κωλύσει τυχεῖν οὗ
not-even this but desiring me he-will-hinder to-attain what
ὀρέγομαι. — ἂν τῶν σῶν τινος ὀρέγῃ καὶ τῶν ἀκωλύτων,
I-desire if of-the yours something you-desire and of-the unhindered
πῶς σε κωλύσει; — οὐδαμῶς. — τίς οὖν σοι λέγει,
how you will-be-hinder by-no-means who then to-you says
ὅτι ὁ τῶν ἀλλοτρίων ὀρεγόμενος ἀκώλυτός ἐστιν;
that the(-man) the (things)-of-others desiring unhindered is

76 Ὑγείας οὖν μὴ ὀρέγωμαι; — μηδαμῶς, μηδ' ἄλλου
health then not am-I-to-desire by-no-means nor (of)-other
ἀλλοτρίου μηδενός.
another's anything

77 ὃ γὰρ οὐκ ἔστιν ἐπὶ σοὶ παρασκευάσαι ἢ τηρῆσαι ὅτε
what for not is up-to you to-procure or to-keep when
θέλεις, τοῦτο ἀλλότριόν ἐστιν. μακρὰν ἀπ' αὐτοῦ οὐ μόνον
you-wish this another's is far from it not only
τὰς χεῖρας, ἀλλὰ πολὺ πρότερον τὴν ὄρεξιν· εἰ δὲ μή,
the hands but much before the desire if but not
παρέδωκας σαυτὸν δοῦλον, ὑπέθηκας τὸν τράχηλον,†
you-have-handed-over yourself (a)-slave you-have-put-under the neck
ἂν θαυμάσῃς τῶν μὴ σῶν ᾧ τινι ἂν τῶν ὑπευθύνων
if you-admire of-the(-things) not yours whatever any — of-the subject-to-account
καὶ θνητῶν προσπαθῇς. — ἡ χεὶρ οὐκ ἔστιν ἐμή;
and mortal(-things) you-become-attached-to the hand not is mine

— μέρος ἐστὶ σόν, φύσει δὲ πηλός, κωλυτόν, ἀναγκαστόν, 78
(a)-part it-is yours by-nature but clay hinderable compellable
δοῦλον παντὸς τοῦ ἰσχυροτέρου.
slave of-every the stronger
καὶ τί σοι λέγω χεῖρα; ὅλον τὸ σῶμα οὕτως ἔχειν σε 79
and why to-you do-I-mention (the)-hand whole the body so to-hold you
δεῖ ὡς ὀνάριον ἐπισεσαγμένον, ἐφ' ὅσον ἂν οἷόν τε ᾖ,
must as (a)-little-ass laden as-far as — possible — it-be
ἐφ' ὅσον ἂν διδῶται· ἂν δ' ἀγγαρεία ᾖ καὶ στρατιώτης
as-far as — it-is-given if but (a)-requisition there-be and (a)-soldier
ἐπιλάβηται, ἄφες, μὴ ἀντίτεινε μηδὲ γόγγυζε. εἰ δὲ μή,
lay-hold-of(-it) let(-it)-go not resist nor grumble if but not
πληγὰς λαβὼν οὐδὲν ἧττον ἀπολεῖς καὶ τὸ ὀνάριον.
blows having-got nothing less you-will-lose also the little-ass
ὅταν δὲ πρὸς τὸ σῶμα οὕτως ἔχειν σε δέῃ, ὅρα, 80
when but toward the body so to-hold you it-be-necessary see
τί ἀπολείπεται περὶ τὰ ἄλλα, ὅσα τοῦ σώματος
what is-left about the other(-things) as-many-as of-the body
ἕνεκα παρασκευάζεται. ὅταν ἐκεῖνο ὀνάριον ᾖ, τἆλλα
for-the-sake are-provided when that (a)-little-ass is the-rest
γίνεται χαλινάρια τοῦ ὀναρίου, σαγμάτια, ὑποδημάτια,
become little-bridles of-the little-ass little-pack-saddles little-shoes
κριθαί, χόρτος. ἄφες κἀκεῖνα, ἀπόλυε θᾶττον καὶ
barley fodder let-go those-too release(-them) more-quickly and
εὐκολώτερον ἢ τὸ ὀνάριον.
more-easily than the little-ass
καὶ ταύτην τὴν παρασκευὴν παρασκευασάμενος καὶ τὴν 81
and this the preparation having-prepared and the
ἄσκησιν ἀσκήσας τὰ ἀλλότρια ἀπὸ τῶν ἰδίων διακρίνειν,
training having-practiced the (things)-of-others from the own to-distinguish
τὰ κωλυτὰ ἀπὸ τῶν ἀκωλύτων, ταῦτα πρὸς σαυτὸν
the hinderable(-things) from the unhindered these(-things) to-concern yourself

ἡγεῖσθαι, ἐκεῖνα μὴ πρὸς σαυτόν, ἐνταῦθα ἐπιστρόφως ἔχειν
to-consider those not to-concern yourself here attentively to-hold
τὴν ὄρεξιν, ἐνταῦθα τὴν ἔκκλισιν, μή τι ἔτι φοβῇ τινα;
the desire here the aversion surely-not at-all still do-you-fear anyone
82 — οὐδένα. — περὶ τίνος γὰρ φοβήσῃ; περὶ τῶν
no-one about what for will-you-fear about the(-things)
σεαυτοῦ, ὅπου σοι ἡ οὐσία τοῦ ἀγαθοῦ καὶ τοῦ κακοῦ;
your-own where for-you the essence of-the good and of-the evil
καὶ τίς τούτων ἐξουσίαν ἔχει; τίς ἀφελέσθαι αὐτὰ δύναται,
and who of-these power has who take-away them can
τίς ἐμποδίσαι; οὐ μᾶλλον ἢ τὸν θεόν.
who impede not more than the god
83 ἀλλ᾽ ὑπὲρ τοῦ σώματος καὶ τῆς κτήσεως; ὑπὲρ τῶν
but for the body and the property for the
ἀλλοτρίων; ὑπὲρ τῶν οὐδὲν πρὸς σέ; καὶ τί ἄλλο
(things)-of-others for the(-things) nothing to you and what else
ἐξ ἀρχῆς ἐμελέτας ἢ διακρίνειν τὰ σὰ καὶ
from (the)-beginning did-you-practice than to-distinguish the(-things) yours and
οὐ σά, τὰ ἐπὶ σοὶ καὶ οὐκ ἐπὶ σοί, τὰ κωλυτὰ καὶ
not yours the(-things) up-to you and not up-to you the hinderable and
ἀκώλυτα; τίνος δὲ ἕνεκα προσῆλθες τοῖς φιλοσόφοις;
unhindered of-what but for-the-sake did-you-come to-the philosophers
ἵνα μηδὲν ἧττον ἀτυχῇς καὶ δυστυχῇς;
that nothing less you-might-be-unfortunate and be-unhappy
84 οὐκοῦν ἄφοβος μὲν οὕτως ἔσει καὶ ἀτάραχος. λύπη
therefore fearless indeed so you-will-be and untroubled grief
δὲ τί πρὸς σέ; ὧν γὰρ προσδοκωμένων φόβος
but what (is-it)-to you of-what(-things) for expected fear
γίνεται, καὶ λύπη παρόντων. ἐπιθυμήσεις δὲ τίνος ἔτι; τῶν
arises also grief present(-things) will-you-desire but what still of-the
μὲν γὰρ προαιρετικῶν ἅτε καλῶν ὄντων καὶ παρόντων
indeed for (things)-within-choice inasmuch-as beautiful being and present

σύμμετρον ἔχεις καὶ καθισταμένην τὴν ὄρεξιν, τῶν δ'
measured you-have and settled the desire of-the but
ἀπροαιρέτων οὐδενὸς ὀρέγῃ, ἵνα καὶ τόπον σχῇ τὸ
(things)-outside-choice nothing you-desire that also room may-have the
ἄλογον ἐκεῖνο καὶ ὠστικὸν καὶ παρὰ τὰ μέτρα ἠπειγμένον;
irrational that and pushing and beyond the measures hurried
ὅταν οὖν πρὸς τὰ πράγματα οὕτως ἔχῃς, τίς ἔτι 85
when then toward the things so you-are what still
ἄνθρωπος δύναται φοβερὸς εἶναι; τί γὰρ ἔχει ἄνθρωπος
man can fearful be what for has (a)-man
ἀνθρώπῳ φοβερὸν ἢ ὀφθεὶς ἢ λαλήσας ἢ ὅλως
to-(a)-man fearful either seen or having-talked or wholly
συναναστραφείς; οὐ μᾶλλον ἢ ἵππος ἵππῳ ἢ κύων
having-associated not more than (a)-horse to-(a)-horse or (a)-dog
κυνὶ ἢ μέλισσα μελίσσῃ. ἀλλὰ τὰ πράγματα ἑκάστῳ
to-(a)-dog or (a)-bee to-(a)-bee but the things to-each
φοβερά ἐστιν· ταῦτα δ' ὅταν περιποιεῖν τις δύνηταί
fearful are these but when procure anyone can
τινι ἢ ἀφελέσθαι, τότε καὶ αὐτὸς φοβερὸς γίνεται.
for-anyone or take-away then also himself fearful becomes
πῶς οὖν ἀκρόπολις καταλύεται; οὐ σιδήρῳ οὐδὲ πυρί, ἀλλὰ 86
how then (an)-acropolis is-destroyed not by-iron nor by-fire but
δόγμασιν. ἂν γὰρ τὴν οὖσαν ἐν τῇ πόλει καθέλωμεν, μή
by-judgments if for the being in the city we-take-down surely-not
τι καὶ τὴν τοῦ πυρετοῦ, μή τι καὶ τὴν τῶν καλῶν
at-all also the of-the fever surely-not at-all also the of-the pretty
γυναικαρίων, μή τι ἁπλῶς τὴν ἐν ἡμῖν ἀκρόπολιν καὶ
little-women surely-not at-all simply the in us acropolis and
τοὺς ἐν ἡμῖν τυράννους ἀποβεβλήκαμεν, οὓς ἐφ' ἑκάστοις
the in us tyrants have-we-cast-off whom over each(-things)
καθ' ἡμέραν ἔχομεν, ποτὲ μὲν τοὺς αὐτούς, ποτὲ δ' ἄλλους;
every day we-have at-times indeed the same at-times but others

87 ἀλλ᾽ ἔνθεν ἄρξασθαι δεῖ καὶ ἔνθεν καθελεῖν τὴν
but from-here to-begin (one)-must and from-here to-take-down the
ἀκρόπολιν, ἐκβάλλειν τοὺς τυράννους· τὸ σωμάτιον
acropolis to-cast-out the tyrants the poor-body
ἀφεῖναι, τὰ μέρη αὐτοῦ, τὰς δυνάμεις, τὴν κτῆσιν, τὴν
to-give-up the parts its the faculties the property the
φήμην, ἀρχάς, τιμάς, τέκνα, ἀδελφούς, φίλους, πάντα
reputation offices honors children brothers friends all
ταῦτα ἡγήσασθαι ἀλλότρια.
these(-things) to-consider another's

88 κἂν ἔνθεν ἐκβληθῶσιν οἱ τύραννοι, τί ἔτι ἀποτειχίζω
and-if from-here are-cast-out the tyrants why still do-I-wall-off
τὴν ἀκρόπολιν ἐμοῦ γε ἕνεκα; ἑστῶσα γὰρ τί μοι
the acropolis of-me at-least for-the-sake standing for what to-me
ποιεῖ; τί ἔτι ἐκβάλλω τοὺς δορυφόρους; ποῦ γὰρ αὐτῶν
does-it-do why still do-I-cast-out the bodyguards where for them
αἰσθάνομαι; ἐπ᾽ ἄλλους ἔχουσιν τὰς ῥάβδους καὶ τοὺς
do-I-perceive against others they-have the rods and the
κοντοὺς καὶ τὰς μαχαίρας.
pikes and the swords

89 ἐγὼ δ᾽ οὐπώποτ᾽ οὔτε θέλων ἐκωλύθην οὔτ᾽ ἠναγκάσθην μὴ
I but never either wishing was-hindered nor was-compelled not
θέλων. καὶ πῶς τοῦτο δυνατόν; προσκατατέταχά μου τὴν
wishing and how (is)-this possible I-have-subordinated my the
ὁρμὴν τῷ θεῷ. θέλει μ᾽ ἐκεῖνος πυρέσσειν· κἀγὼ θέλω. θέλει
impulse to-the god wishes me he to-have-fever I-too wish he-wishes
ὁρμᾶν ἐπί τι· κἀγὼ θέλω. θέλει ὀρέγεσθαι·
(me)-to-have-impulse toward something I-too wish he-wishes (me)-to-desire
κἀγὼ θέλω. θέλει με τυχεῖν τινος· κἀγὼ βούλομαι.
I-too wish he-wishes me to-attain something I-too want(-it)

οὐ θέλει· οὐ βούλομαι. ἀποθανεῖν οὖν θέλω· στρεβλωθῆναι 90
not he-wishes not I-want(-it) to-die then I-wish to-be-tortured
οὖν θέλω. τίς ἔτι με κωλῦσαι δύναται παρὰ τὸ ἐμοὶ
then I-wish who still me hinder can contrary-to the to-me
φαινόμενον ἢ ἀναγκάσαι; οὐ μᾶλλον ἢ τὸν Δία.
appearing or compel not more than — Zeus
οὕτως ποιοῦσι καὶ τῶν ὁδοιπόρων οἱ ἀσφαλέστεροι. 91
so do also of-the travelers the more-cautious
ἀκήκοεν ὅτι ληστεύεται ἡ ὁδός· μόνος οὐ τολμᾷ καθεῖναι,
he-has-heard that is-infested-by-robbers the road alone not he-dares to-venture
ἀλλὰ περιέμεινεν συνοδίαν ἢ πρεσβευτοῦ ἢ ταμίου ἢ
but he-waited-for (the)-company either of-(an)-ambassador or of-(a)-quaestor or
ἀνθυπάτου καὶ προσκατατάξας ἑαυτὸν παρέρχεται ἀσφαλῶς.
of-(a)-proconsul and having-attached himself he-passes-by safely
οὕτως καὶ ἐν τῷ κόσμῳ ποιεῖ ὁ φρόνιμος. ‘πολλὰ 92
so also in the world does the wise(-man) many
λῃστήρια, τύραννοι, χειμῶνες, ἀπορίαι, ἀποβολαὶ τῶν
robberies tyrants storms wants losses of-the
φιλτάτων.
dearest
ποῦ τις καταφύγῃ; πῶς ἀλῃστευτος παρέλθῃ; ποίαν 93
where one may-take-refuge how unrobbed may-be-pass-by what-sort-of
συνοδίαν περιμείνας ἀσφαλῶς διέλθῃ; τίνι
company having-waited-for safely may-be-get-through to-whom
προσκατατάξας ἑαυτόν;
having-attached himself
τῷ δεῖνι, τῷ πλουσίῳ, τῷ ὑπατικῷ. καὶ τί μοι 94
to-the so-and-so to-the rich(-man) to-the consular and what to-me
ὄφελος; αὐτὸς ἐκδύεται, οἰμώζει, πενθεῖ. τί δ’, ἂν ὁ
(the)-benefit he-himself is-stripped laments mourns what and if the
συνοδοιπόρος αὐτὸς ἐπ’ ἐμὲ στραφεὶς ληστής μου γένηται;
fellow-traveler himself on me having-turned (a)-robber my become

τί ποιήσω; φίλος ἔσομαι Καίσαρος· ἐκείνου με ὄντα
what shall-I-do (a)-friend I-will-be of-Caesar of-him me being
ἑταῖρον οὐδεὶς ἀδικήσει. πρῶτον μέν, ἵνα γένωμαι,
(a)-companion no-one will-wrong first indeed that I-may-become
πόσα με δεῖ τλῆναι καὶ παθεῖν, ποσάκις καὶ ὑπὸ πόσων
how-much me must to-endure and to-suffer how-often and by how-many
λῃστευθῆναι· εἶτα ἐὰν γένωμαι, καὶ οὗτος θνητός ἐστιν.
to-be-robbed then if I-become also this(-man) mortal is
ἂν δ' αὐτὸς ἔκ τινος περιστάσεως ἐχθρός μου γένηται,
if but he-himself from some circumstance (an)-enemy my become
ἀναχωρῆσαί πού ποτε κρεῖσσον;
to-withdraw somewhere ever (is-it)-better
εἰς ἐρημίαν; ἄγε, ἐκεῖ πυρετὸς οὐκ ἔρχεται; τί οὖν
into (a)-desert come there fever not comes what then
γένηται; οὐκ ἔστιν εὑρεῖν ἀσφαλῆ σύνοδον, πιστόν,
is-to-happen not is-it-possible to-find (a)-safe company faithful
ἰσχυρόν, ἀνεπιβούλευτον;'
strong unplotted-against
οὕτως ἐφίστησιν καὶ ἐννοεῖ, ὅτι, ἐὰν τῷ θεῷ προσκατατάξῃ
so he-considers and conceives that if to-the god he-attach
ἑαυτόν, διελεύσεται ἀσφαλῶς.
himself he-will-get-through safely
πῶς λέγεις προσκατατάξαι; — ἵν', ὃ ἂν ἐκεῖνος θέλῃ,
how do-you-mean to-attach that what — he wishes
καὶ αὐτὸς θέλῃ καί, ὃ ἂν ἐκεῖνος μὴ θέλῃ, τοῦτο μηδ'
also he-himself may-wish and what — he not wishes this nor
αὐτὸς θέλῃ.
he-himself may-wish
— πῶς οὖν τοῦτο γένηται; — πῶς γὰρ ἄλλως ἢ
how then this is-to-happen how for otherwise than
ἐπισκεψαμένῳ τὰς ὁρμὰς τοῦ θεοῦ καὶ τὴν διοίκησιν; τί
for-one-having-examined the impulses of-the god and the administration what

μοι δέδωκεν ἐμὸν καὶ αὐτεξούσιον, τί αὐτῷ κατέλιπεν;
to-me has-he-given mine and self-determining what for-himself has-he-left
τὰ προαιρετικά μοι δέδωκεν, ἐπ᾽ ἐμοὶ πεποίηκεν,
the (things)-within-choice to-me he-has-given up-to me he-has-made(-them)
ἀνεμπόδιστα, ἀκώλυτα. τὸ σῶμα τὸ πήλινον πῶς ἐδύνατο
unimpeded unhindered the body the clayey how was-he-able
ἀκώλυτον ποιῆσαι; ὑπέταξεν οὖν τῇ τῶν ὅλων περιόδῳ,
unhindered to-make(-it) he-subordinated then to-the of-the whole(-things) circuit
τὴν κτῆσιν, τὰ σκεύη, τὴν οἰκίαν, τὰ τέκνα, τὴν γυναῖκα.
the property the vessels the house the children the wife
τί οὖν θεομαχῶ; τί θέλω τὰ μὴ θελητά, τὰ μὴ 101
why then do-I-fight-god why do-I-wish the(-things) not to-be-wished the(-things) not
δοθέντα μοι ἐξ ἅπαντος ἔχειν; ἀλλὰ πῶς; ὡς δέδοται
given me in every(-way) to-have but how as it-has-been-given
καὶ ἐφ᾽ ὅσον δύναται. ἀλλ᾽ ὁ δοὺς ἀφαιρεῖται.
and as-far as it-can but the(-one) having-given takes(-it)-away
τί οὖν ἀντιτείνω; οὐ λέγω, ὅτι ἠλίθιος ἔσομαι τὸν
why then do-I-resist not I-say that stupid I-shall-be the
ἰσχυρότερον βιαζόμενος, ἀλλ᾽ ἔτι πρότερον ἄδικος.
stronger forcing but still before unjust
πόθεν γὰρ ἔχων αὐτὰ ἦλθον; ὁ πατήρ μου αὐτὰ 102
whence for having them did-I-come the father my them
ἔδωκεν. ἐκείνῳ δὲ τίς; τὸν ἥλιον δὲ τίς πεποίηκε, τοὺς
gave to-him but who the sun and who has-made the
καρποὺς δὲ τίς, τὰς δ᾽ ὥρας τίς, τὴν δὲ πρὸς ἀλλήλους
fruits and who the and seasons who the and with each-other
συμπλοκὴν καὶ κοινωνίαν τίς;
interweaving and fellowship who

103 εἶτα σύμπαντα εἰληφὼς παρ᾽ ἄλλου καὶ αὐτὸν σεαυτόν,
then all(-things) having-received from another even very yourself
ἀγανακτεῖς καὶ μέμφῃ τὸν δόντα, ἄν σού τι
you-are-indignant and blame the giver if from-you anything
ἀφέληται;
he-take-away

104 τίς ὢν καὶ ἐπὶ τί ἐληλυθώς; οὐχὶ ἐκεῖνός σε εἰσήγαγεν;
who being and for what having-come not he you brought-in
οὐχὶ τὸ φῶς ἐκεῖνός σοι ἔδειξεν; οὐ συνεργοὺς δέδωκεν;
not the light he to-you showed not fellow-workers has-he-given
οὐ καὶ αἰσθήσεις; οὐ λόγον; ὡς τίνα δὲ εἰσήγαγεν; οὐχ
not also senses not reason as whom and did-he-bring(-you)-in not
ὡς θνητόν; οὐχ ὡς μετὰ ὀλίγου σαρκιδίου ζήσοντα ἐπὶ γῆς
as mortal not as with (a)-little paltry-flesh going-to-live on earth
καὶ θεασόμενον τὴν διοίκησιν αὐτοῦ καὶ συμπομπεύσοντα
and going-to-behold the administration his and going-to-join-the-procession
αὐτῷ καὶ συνεορτάσοντα πρὸς ὀλίγον;
with-him and going-to-join-the-festival for (a)-short(-time)

105 οὐ θέλεις οὖν, ἕως δέδοταί σοι, θεασάμενος τὴν
not do-you-wish then while it-has-been-given to-you having-beheld the
πομπὴν καὶ τὴν πανήγυριν εἶτα, ὅταν σ᾽ ἐξάγῃ, πορεύεσθαι
procession and the festival then when you be-leads-out to-go
προσκυνήσας καὶ εὐχαριστήσας ὑπὲρ ὧν ἤκουσας καὶ εἶδες;
having-made-obeisance and having-given-thanks for what you-heard and saw

106 ‘οὔ· ἀλλ᾽ ἔτι ἑορτάζειν ἤθελον.’ καὶ γὰρ οἱ μύσται
no but still to-keep-festival I-would-wish and for the initiates
μυεῖσθαι, τάχα καὶ οἱ ἐν Ὀλυμπίᾳ ἄλλους ἀθλητὰς
to-be-initiated perhaps and those at Olympia other athletes
βλέπειν· ἀλλὰ ἡ πανήγυρις πέρας ἔχει· ἔξελθε, ἀπαλλάγηθι
to-see but the festival (an)-end has go-out depart
ὡς εὐχάριστος, ὡς αἰδήμων· δὸς ἄλλοις τόπον·
as (one)-grateful as (one)-self-respecting give to-others room

δεῖ γενέσθαι καὶ ἄλλους, καθάπερ καὶ σὺ ἐγένου, καὶ
must to-be-born also others just-as also you were-born and
γενομένους ἔχειν χώραν καὶ οἰκήσεις, τὰ ἐπιτήδεια. ἂν δ'
having-been-born to-have place and dwellings the necessaries if but
οἱ πρῶτοι μὴ ὑπεξάγωσιν, τί ὑπολείπεται; τί ἄπληστος
the first not withdraw what is-left why insatiable
εἶ; τί ἀνίκανος; τί στενοχωρεῖς τὸν κόσμον;
are-you why never-content why do-you-crowd the world
— ναί· ἀλλὰ τὰ τεκνία μετ' ἐμαυτοῦ εἶναι θέλω καὶ 107
yes but the little-children with myself to-be I-wish and
τὴν γυναῖκα. — σὰ γάρ ἐστιν; οὐχὶ τοῦ δόντος; οὐχὶ
the wife yours for are(-they) not of-the giver not
καὶ τοῦ σὲ πεποιηκότος; εἶτα οὐκ ἐκστήσῃ τῶν
also of-the(-one) you having-made then not will-you-stand-aside from-the
ἀλλοτρίων; οὐ παραχωρήσεις τῷ κρείσσονι;
(things)-of-others not will-you-give-way to-the better
— τί οὖν μ' εἰσῆγεν ἐπὶ τούτοις; — καὶ εἰ μὴ 108
why then me did-he-bring-in on these(-terms) and if not
ποιεῖ σοι, ἔξελθε· οὐκ ἔχει χρείαν θεατοῦ μεμψιμοίρου.
it-suits you go-out not he-has need of-(a)-spectator querulous
τῶν συνεορταζόντων δεῖται, τῶν συγχορευόντων, ἵν'
of-those keeping-festival-with(-him) he-has-need of-those dancing-with(-him) that
ἐπικροτῶσι μᾶλλον, ἐπιθειάζωσιν, ὑμνῶσι δὲ τὴν πανήγυριν.
they-may-applaud rather may-acclaim-the-gods may-hymn and the festival
τοὺς ἀταλαιπώρους δὲ καὶ δειλοὺς οὐκ ἀηδῶς ὄψεται 109
the shirkers but and cowards not unpleasantly he-will-see
ἀπολελειμμένους τῆς πανηγύρεως· οὐδὲ γὰρ παρόντες
left-behind from-the festival not-even for present
ὡς ἐν ἑορτῇ διῆγον οὐδ' ἐξεπλήρουν τὴν χώραν
as at (a)-feast they-spent(-the-time) nor did-they-fill the place
τὴν πρέπουσαν, ἀλλ' ὠδυνῶντο, ἐμέμφοντο τὸν δαίμονα,
the fitting but they-were-pained they-blamed the deity

τὴν τύχην, τοὺς συνόντας· ἀναίσθητοι καὶ ὧν ἔτυχον
the fortune the companions insensible both of-what they-had-got
καὶ τῶν ἑαυτῶν δυνάμεων, ἃς εἰλήφασι πρὸς τὰ
and of-the their-own faculties which they-have-received for the
ἐναντία, μεγαλοψυχίας, γενναιότητος, ἀνδρείας, αὐτῆς τῆς
opposites of-greatness-of-soul of-nobility of-courage of-the-very the
νῦν ζητουμένης ἐλευθερίας.
now sought-for freedom
110 — ἐπὶ τί οὖν εἴληφα ταῦτα; — χρησόμενος.
for what then have-I-received these(-things) to-use(-them)
— μέχρι τίνος; — μέχρις ἂν ὁ χρήσας θέλῃ. — ἂν
until when until — the lender wishes if
οὖν ἀναγκαῖά μοι ᾖ; — μὴ πρόσπασχε αὐτοῖς καὶ οὐκ
then necessary to-me they-be not become-attached to-them and not
ἔσται. σὺ αὐτὰ αὑτῷ μὴ εἴπῃς ἀναγκαῖα καὶ οὐκ ἔστιν.
they-will-be you them to-yourself not call necessary and not they-are
111 ταύτην τὴν μελέτην ἔωθεν εἰς ἑσπέραν μελετᾶν ἔδει.
this the practice from-dawn till evening to-practice (you)-ought
ἀπὸ τῶν μικροτάτων, ἀπὸ τῶν εὐεπηρεαστοτάτων
from the smallest(-things) from the most-easily-damaged
ἀρξάμενος, ἀπὸ χύτρας, ἀπὸ ποτηρίου, εἶθ' οὕτως ἐπὶ
having-begun from (a)-pot from (a)-cup then so to
χιτωνάριον πρόσελθε, ἐπὶ κυνάριον, ἐπὶ ἱππάριον, ἐπὶ
(a)-little-tunic go-on to (a)-little-dog to (a)-little-horse to
ἀγρίδιον· ἔνθεν ἐπὶ σαυτόν, τὸ σῶμα, τὰ μέρη τοῦ
(a)-little-field thence to yourself the body the parts of-the
σώματος, τὰ τέκνα, τὴν γυναῖκα, τοὺς ἀδελφούς.
body the children the wife the brothers

παντα χοῦ περιβλέψας ἀπόρριψον ἀπὸ σεαυτοῦ· κάθηρον 112
everywhere having-looked-around throw(-them)-away from yourself cleanse
τὰ δόγματα, μή τι προσήρτηταί σοι τῶν οὐ σῶν,
the judgments lest anything is-attached to-you of-the(-things) not yours
μή τι συμπέφυκεν, μή τι ὀδυνήσει σ' ἀποσπώμενον.
lest anything has-grown-together lest anything will-pain you being-torn-away
καὶ λέγε γυμναζόμενος καθ' ἡμέραν, ὡς ἐκεῖ, μὴ ὅτι 113
and say exercising every day as there not that
φιλοσοφεῖς (ἔστω φορτικὸν τὸ ὄνομα), ἀλλ' ὅτι καρπιστὴν
you-philosophize let-be vulgar the name but that (an)-emancipator
δίδως. τοῦτο γάρ ἐστιν ἡ ταῖς ἀληθείαις ἐλευθερία.
you-give this for is the in truth freedom
ταύτην ἠλευθερώθη Διογένης παρ' Ἀντισθένους καὶ οὐκέτι 114
this(-freedom) was-freed Diogenes by Antisthenes and no-longer
ἔφη καταδουλωθῆναι δύνασθαι ὑπ' οὐδενός.
he-said to-be-enslaved to-be-able by anyone
διὰ τοῦτο πῶς ἑάλω, πῶς τοῖς πειραταῖς ἐχρῆτο· 115
because-of this how he-was-captured how the pirates he-treated
μή τι κύριον εἶπέν τινα αὐτῶν; καὶ οὐ λέγω τὸ
surely-not at-all master did-he-call any of-them and not I-mean the
ὄνομα· οὐ γὰρ τὴν φωνὴν φοβοῦμαι, ἀλλὰ τὸ πάθος,
name not for the word I-fear but the feeling
ἀφ' οὗ ἡ φωνὴ ἐκπέμπεται.
from which the word is-sent-forth
πῶς ἐπιτιμᾷ αὐτοῖς, ὅτι κακῶς ἔτρεφον τοὺς ἑαλωκότας· 116
how he-rebukes them that badly they-fed the captives
πῶς ἐπράθη· μή τι κύριον ἐζήτει; ἀλλὰ δοῦλον.
how he-was-sold surely-not at-all (a)-master did-he-seek but (a)-slave
πῶς δὲ πραθεὶς ἀνεστρέφετο πρὸς τὸν δεσπότην· εὐθὺς
how and having-been-sold he-behaved toward the master at-once

διελέγετο πρὸς αὐτόν, ὅτι οὐχ οὕτως ἐστολίσθαι δεῖ αὐτόν,
he-discussed with him that not so to-be-dressed must he
οὐχ οὕτως κεκάρθαι, περὶ τῶν υἱῶν, πῶς δεῖ αὐτοὺς διάγειν.
not so to-be-shorn about the sons how must they to-live
117 καὶ τί θαυμαστόν; εἰ γὰρ παιδοτρίβην ἐώνητο, ἐν τοῖς
and what (is)-surprising if for (a)-trainer he-had-bought in the
παλαιστρικοῖς ὑπηρέτῃ ἂν αὐτῷ ἐχρῆτο ἢ κυρίῳ; εἰ δ' ἰατρόν, ὡσαύτως, εἰ δ' ἀρχιτέκτονα. καὶ οὕτως ἐφ' ἑκάστης
wrestling(-matters) (as)-servant — him would-he-have-used or (as)-master if but (a)-doctor likewise if but (an)-architect and so in each
ὕλης τὸν ἔμπειρον τοῦ ἀπείρου κρατεῖν πᾶσα ἀνάγκη.
material the experienced(-man) the inexperienced to-rule (it-is)-all necessity
118 ὅστις οὖν καθόλου τὴν περὶ βίον ἐπιστήμην κέκτηται,
whoever then in-general the about life knowledge has-acquired
τί ἄλλο ἢ τοῦτον εἶναι δεῖ τὸν δεσπότην; τίς γάρ
what else than this(-man) be must the master who for
ἐστιν ἐν νηὶ κύριος; — ὁ κυβερνήτης. — διὰ τί;
is in (a)-ship master the helmsman because-of what
ὅτι ὁ ἀπειθῶν αὐτῷ ζημιοῦται.
because the(-one) disobeying him is-penalized
119 — ἀλλὰ δεῖραί με δύναται. — μή τι οὖν ἀζημίως;
but flog me he-can surely-not at-all then with-impunity
— οὕτως μὲν κἀγὼ ἔκρινον. — ἀλλ' ὅτι οὐκ ἀζημίως,
so indeed I-too used-to-judge but because not with-impunity
διὰ τοῦτο οὐκ ἔξεστιν· οὐδενὶ δ' ἀζήμιόν ἐστι τὸ
because-of this not it-is-permitted for-no-one but with-impunity is the
ποιεῖν τὰ ἄδικα.
to-do the unjust(-things)
120 — καὶ τίς ἡ ζημία τῷ δήσαντι τὸν αὑτοῦ
and what (is)-the penalty for-the(-man) having-bound the his-own
δοῦλον, ἣν δοκεῖς; — τὸ δῆσαι· τοῦτο ὃ καὶ σὺ
slave which do-you-think the to-bind this which also you

ὁμολογήσεις, ἂν θέλῃς σῴζειν, ὅτι ἄνθρωπος οὐκ ἔστι
will-admit if you-wish to-preserve(-it) that (a)-man not is
θηρίον, ἀλλ᾽ ἥμερον ζῷον.
(a)-wild-beast but (a)-tame creature
ἐπεὶ πότ᾽ ἄμπελος πράσσει κακῶς; ὅταν παρὰ τὴν 121
since when (does-a)-vine fare badly when contrary-to the
ἑαυτῆς φύσιν πράσσῃ. πότ᾽ ἀλεκτρυών;
its-own nature it-fares when (a)-cock
ὡσαύτως. οὐκοῦν καὶ ἄνθρωπος. τίς οὖν αὐτοῦ ἡ φύσις; 122
likewise therefore also (a)-man what then (is)-his the nature
δάκνειν καὶ λακτίζειν καὶ εἰς φυλακὴν βάλλειν καὶ
to-bite and to-kick and into prison to-throw and
ἀποκεφαλίζειν; οὔ· ἀλλ᾽ εὖ ποιεῖν, συνεργεῖν, ἐπεύχεσθαι.
to-behead no but well to-do to-cooperate to-pray-for
τότ᾽ οὖν κακῶς πράσσει, ἄν τε θέλῃς ἄν τε μή,
at-that-time then badly he-fares whether — you-wish or — not
ὅταν ἀγνωμονῇ.
when he-acts-unreasonably
ὥστε Σωκράτης οὐκ ἔπραξε κακῶς; — οὔ, ἀλλ᾽ οἱ 123
so-that Socrates not fared badly no but the
δικασταὶ καὶ οἱ κατήγοροι. — οὐδ᾽ ἐν Ῥώμῃ Ἑλουίδιος;
jurors and the accusers nor in Rome Helvidius
— οὔ, ἀλλ᾽ ὁ ἀποκτείνας αὐτόν. — πῶς λέγεις;
no but the(-man) having-killed him how do-you-mean
— ὡς καὶ σὺ ἀλεκτρυόνα οὐ λέγεις κακῶς πρᾶξαι τὸν 124
as also you (a)-cock not say badly to-fare the(-one)
νικήσαντα καὶ κατακοπέντα, ἀλλὰ τὸν ἀπλῆγα ἡττηθέντα·
having-won and having-been-cut-up but the unhurt having-been-beaten
οὐδὲ κύνα εὐδαιμονίζεις τὸν μήτε διώκοντα μήτε
nor (a)-dog do-you-call-happy the(-one) neither pursuing nor

πονοῦντα, ἀλλ᾽ ὅταν ἱδρῶντα ἴδῃς, ὅταν ὀδυνώμενον,
toiling but when sweating you-see(-it) when in-pain
ὅταν ῥηγνύμενον ὑπὸ τοῦ δρόμου.
when bursting from the running

125 τί παραδοξολογοῦμεν, εἰ λέγομεν παντὸς κακὸν εἶναι
why do-we-talk-paradoxically if we-say for-everything evil to-be
τὸ παρὰ τὴν ἐκείνου φύσιν; τοῦτο παράδοξόν ἐστιν; σὺ
the contrary-to the its nature this paradoxical is you
γὰρ αὐτὸ ἐπὶ πάντων τῶν ἄλλων οὐ λέγεις; διὰ
for it in-the-case-of all the others not say because-of
τί ἐπὶ μόνου οὖν τοῦ ἀνθρώπου ἄλλως φέρῃ;
what in-the-case-of only then the man otherwise are-you-disposed

126 ἀλλ᾽ ὅτι λέγομεν ἥμερον εἶναι τοῦ ἀνθρώπου τὴν φύσιν
but that we-say tame to-be of-the man the nature
καὶ φιλάλληλον καὶ πιστήν, τοῦτο παράδοξον οὐκ ἔστιν;
and mutually-loving and faithful this paradoxical not is
— οὐδὲ τοῦτο.
not-even this

127 — πῶς οὖν ἔτι οὐ δερόμενος βλάπτεται ἢ δεσμευόμενος
how then still not being-flogged is-he-harmed or being-bound
ἢ ἀποκεφαλιζόμενος; οὐχὶ οὕτως μέν· εἰ γενναίως πάσχει,
or being-beheaded not so indeed if nobly he-suffers
καὶ προσκερδαίνων καὶ προσωφελούμενος ἀπέρχεται,
and gaining-in-addition and profiting-in-addition he-goes-away
ἐκεῖνος δὲ βλαπτόμενός ἐστιν ὁ τὰ οἰκτρότατα
that(-man) but being-harmed is the(-one) the most-pitiable(-things)
πάσχων καὶ αἴσχιστα, ὁ ἀντὶ ἀνθρώπου λύκος
suffering and most-disgraceful the(-one) instead-of (a)-man (a)-wolf
γινόμενος ἢ ἔχις ἢ σφήξ;
becoming or (a)-viper or (a)-wasp

ἄγε οὖν ἐπέλθωμεν τὰ ὡμολογημένα. ὁ ἀκώλυτος 128
come then let-us-go-over the (things)-agreed the unhindered
ἄνθρωπος ἐλεύθερος, ᾧ πρόχειρα τὰ πράγματα ὡς
man (is)-free to-whom ready the things as
βούλεται. ὃν δ' ἔστιν ἢ κωλῦσαι ἢ ἀναγκάσαι ἢ
he-wishes whom but it-is-possible either to-hinder or to-compel or
ἐμποδίσαι ἢ ἄκοντα εἴς τι ἐμβαλεῖν, δοῦλός ἐστιν.
to-impede or unwilling into something to-throw (a)-slave is
τίς δ' ἀκώλυτος; ὁ μηδενὸς τῶν ἀλλοτρίων ἐφιέμενος. 129
who but (is)-unhindered the(-man) nothing of-the (things)-of-others aiming-at
τίνα δ' ἀλλότρια; ἃ οὐκ ἔστιν ἐφ' ἡμῖν οὔτ' ἔχειν
what and (are)-another's what not is up-to us neither to-have
οὔτε μὴ ἔχειν οὔτε ποιὰ ἔχειν ἢ πῶς ἔχοντα.
nor not to-have nor of-a-kind to-have or how being
οὐκοῦν τὸ σῶμα ἀλλότριον, τὰ μέρη αὐτοῦ ἀλλότρια, 130
therefore the body (is)-another's the parts its another's
ἡ κτῆσις ἀλλοτρία. ἂν οὖν τινι τούτων ὡς ἰδίῳ
the property another's if then to-any of-these as own
προσπαθῇς, δώσεις δίκας ἃς ἄξιον τὸν τῶν
you-become-attached you-will-pay (the)-penalties which (it-is)-worthy the(-man) the
ἀλλοτρίων ἐφιέμενον.
(things)-of-others aiming-at
αὕτη ἡ ὁδὸς ἐπ' ἐλευθερίαν ἄγει, αὕτη μόνη ἀπαλλαγὴ 131
this the road to freedom leads this only release
δουλείας, τὸ δυνηθῆναί ποτ' εἰπεῖν ἐξ ὅλης ψυχῆς τὸ
from-slavery the to-be-able ever to-say from whole soul the(-line)

ἄγου δέ μ', ὦ Ζεῦ, καὶ σύ γ' ἡ Πεπρωμένη,
lead and me O Zeus and you at-least the Destiny
ὅποι ποθ' ὑμῖν εἰμι διατεταγμένος.
whither ever by-you I-am appointed

132 ἀλλὰ τί λέγεις, φιλόσοφε; καλεῖ σε ὁ τύραννος ἐροῦντά
but what do-you-say philosopher calls you the tyrant going-to-say
τι ὧν οὐ πρέπει σοι. λέγεις ἢ οὐ λέγεις; εἰπέ
something of-what not befits you do-you-say(-it) or not do-you-say(-it) tell
μοι. — ἄφες σκέψωμαι. — νῦν σκέψῃ; ὅτε δ' ἐν τῇ
me let(-me) I-may-consider now you-will-consider when but in the
σχολῇ ἦς, τί ἐσκέπτου; οὐκ ἐμελέτας, τίνα ἐστὶ τὰ
school you-were what did-you-consider not did-you-practice what are the
ἀγαθὰ καὶ τὰ κακὰ καὶ τίνα οὐδέτερα; — ἐσκεπτόμην.
goods and the evils and what neither I-was-considering
— τίνα οὖν ἤρεσκεν ὑμῖν;
what then pleased you
133 — τὰ δίκαια καὶ καλὰ ἀγαθὰ εἶναι, τὰ ἄδικα καὶ
the just and noble(-things) goods to-be the unjust and
αἰσχρὰ κακά. — μή τι τὸ ζῆν ἀγαθόν; — οὔ.
shameful evils surely-not at-all the to-live (is)-good no
— μή τι τὸ ἀποθανεῖν κακόν; — οὔ. — μή τι
surely-not at-all the to-die evil no surely-not at-all
φυλακή; — οὔ. — λόγος δ' ἀγεννὴς καὶ ἄπιστος καὶ
prison no speech but ignoble and faithless and
φίλου προδοσία καὶ κολακεία τυράννου τί ὑμῖν ἐφαίνετο;
of-(a)-friend betrayal and flattery of-(a)-tyrant what to-you appeared(-they)
134 — κακά. — τί οὖν; οὐχὶ σκέπτῃ, οὐχὶ δ' ἔσκεψαι
evils why then not you-consider not but you-have-considered
καὶ βεβούλευσαι. ποία γὰρ σκέψις, εἰ καθήκει μοὶ
and deliberated what-sort-of for consideration whether it-befits me
δυναμένῳ τὰ μέγιστα ἀγαθὰ ἐμαυτῷ περιποιῆσαι, τὰ
being-able the greatest goods for-myself to-procure the
μέγιστα κακὰ μὴ περιποιῆσαι; καλὴ σκέψις καὶ ἀναγκαία,
greatest evils not to-procure (a)-fine consideration and necessary
πολλῆς βουλῆς δεομένη. τί ἡμῖν ἐμπαίζεις, ἄνθρωπε;
much deliberation needing why us do-you-mock man

οὐδέποτε τοιαύτη σκέψις γίνεται. οὐδ' εἰ ταῖς ἀληθείαις 135
never such (a)-consideration arises nor if in truth
κακὰ μὲν ἐφαντάζου τὰ αἰσχρά, τὰ δ' ἄλλα οὐδέτερα,
evils indeed you-imagined the shameful(-things) the but others neither
ἦλθες ἂν ἐπὶ ταύτην τὴν ἐπίστασιν, οὐδ' ἐγγύς· ἀλλ'
you-would-have-come — to this the hesitation nor near but
αὐτόθεν διακρίνειν εἶχες, ὥσπερ ὄψει τῇ διανοίᾳ.
at-once to-distinguish(-it) you-were-able as by-sight with-the mind
πότε γὰρ σκέπτῃ, εἰ τὰ μέλανα λευκά ἐστιν, 136
when for do-you-consider whether the black(-things) white are
εἰ τὰ βαρέα κοῦφα; οὐχὶ δὲ τοῖς ἐναργῶς φαινομένοις
whether the heavy light not but the clearly appearing(-things)
ἐπακολουθεῖς; πῶς οὖν νῦν σκέπτεσθαι λέγεις, εἰ τὰ
do-you-follow how then now to-consider do-you-say whether the
οὐδέτερα τῶν κακῶν φευκτότερα;
neither(-things) than-the evils (are)-more-to-be-avoided
ἀλλ' οὐκ ἔχεις τὰ δόγματα ταῦτα, ἀλλὰ φαίνεταί σοι 137
but not you-have the judgments these but appear to-you
οὔτε ταῦτα οὐδέτερα, ἀλλὰ τὰ μέγιστα κακά, οὔτ' ἐκεῖνα
neither these neither(-things) but the greatest evils nor those
κακά, ἀλλ' οὐδὲν πρὸς ἡμᾶς.
evils but nothing to us
οὕτως γὰρ ἐξ ἀρχῆς εἴθισας σεαυτόν· 'ποῦ εἰμι; ἐν 138
so for from (the)-beginning you-accustomed yourself where am-I in
σχολῇ. καὶ ἀκούουσί μου τίνες; λέγω μετὰ τῶν φιλοσόφων.
school and hear me who I-speak with the philosophers
ἀλλ' ἐξελήλυθα τῆς σχολῆς· ἆρον ἐκεῖνα τὰ τῶν
but I-have-gone-out of-the school take-away those the(-sayings) of-the
σχολαστικῶν καὶ τῶν μωρῶν.' οὕτως καταμαρτυρεῖται
scholastics and of-the fools so is-witnessed-against
φίλος ὑπὸ φιλοσόφου, οὕτως παρασιτεῖ φιλόσοφος,
(a)-friend by (a)-philosopher so plays-the-parasite (a)-philosopher

139 οὕτως ἐπ᾽ ἀργυρίῳ ἐκμισθοῖ ἑαυτόν, οὕτως ἐν συγκλήτῳ
so for silver he-hires-out himself so in (the)-senate
τις οὐ λέγει τὰ φαινόμενα· ἔνδοθεν τὸ δόγμα
someone not says the(-things) appearing(-to-him) from-within the judgment
αὐτοῦ βοᾷ,
his shouts
140 οὐ ψυχρὸν καὶ ταλαίπωρον ὑποληψείδιον ἐκ λόγων εἰκαίων
not (a)-cold and wretched little-opinion from arguments random
ὡς ἐκ τριχὸς ἠρτημένον, ἀλλὰ ἰσχυρὸν καὶ χρηστικὸν
as from (a)-hair hung but strong and serviceable
καὶ ὑπὸ τοῦ διὰ τῶν ἔργων γεγυμνάσθαι μεμυημένον.
and by the through the works to-have-been-trained initiated
141 παραφύλαξον σαυτόν, πῶς ἀκούεις — οὐ λέγω, ὅτι τὸ
watch-over yourself how you-hear not I-say that the
παιδίον σου ἀπέθανεν· πόθεν σοι; ἀλλ᾽ ὅτι σου τὸ ἔλαιον
child your died whence for-you but that your the oil
ἐξεχέθη, ὁ οἶνος ἐξεπόθη,
was-spilled the wine was-drunk-up
142 ἵνα τις ἐπιστὰς διατεινομένῳ σοι τοῦτ᾽ αὐτὸ μόνον
that someone standing-over straining to-you this very only
εἴπῃ ‘φιλόσοφε, ἄλλα λέγεις ἐν τῇ σχολῇ· τί ἡμᾶς
may-say philosopher other(-things) you-say in the school why us
ἐξαπατᾷς; τί σκώληξ ὢν λέγεις, ὅτι ἄνθρωπος εἶ;’
do-you-deceive why (a)-worm being do-you-say that (a)-man you-are
143 ἤθελον ἐπιστῆναί τινι αὐτῶν συνουσιάζοντι, ἵνα ἴδω,
I-would-wish to-stand-over one of-them having-intercourse that I-may-see
πῶς τείνεται καὶ ποίας φωνὰς ἀφίησιν, εἰ μέμνηται
how he-strains and what-sort-of utterances he-lets-go whether he-remembers
τοῦ ὀνόματος αὐτοῦ, τῶν λόγων οὓς ἀκούει ἢ λέγει ἢ
the name his of-the words which he-hears or speaks or
ἀναγιγνώσκει.
reads

καὶ τί ταῦτα πρὸς ἐλευθερίαν; — οὐκ ἄλλα μὲν οὖν 144
and what (is)-this to freedom not others indeed then
ἢ ταῦτ', ἄν τε θέλητε ὑμεῖς οἱ πλούσιοι ἄν τε μή.
than these whether — wish you the rich or — not
— καὶ τί σοι μαρτυρεῖ ταῦτα; — τί γὰρ ἄλλο ἢ 145
and what to-you witnesses these(-things) what for else than
αὐτοὶ ὑμεῖς οἱ τὸν κύριον τὸν μέγαν ἔχοντες καὶ
yourselves you the(-ones) the master the great having and
πρὸς τὸ ἐκείνου νεῦμα καὶ κίνημα ζῶντες, κἄν τινα
at the his nod and movement living and-if any
ὑμῶν ἴδῃ μόνον συνεστραμμένῳ βλέμματι, ἀποψυχόμενοι,
of-you he-see only with-(a)-twisted look fainting
τὰς γραίας θεραπεύοντες καὶ τοὺς γέροντας καὶ λέγοντες
the old-women courting and the old-men and saying
ὅτι 'οὐ δύναμαι τοῦτο ποιῆσαι· οὐκ ἐξεστί μοι';
that not I-can this do not it-is-permitted to-me
διὰ τί οὐκ ἔξεστίν σοι; οὐκ ἄρτι ἐμάχου μοι 146
because-of what not is-it-permitted to-you not just-now were-you-fighting me
λέγων ἐλεύθερος εἶναι; 'ἀλλὰ Ἄπρυλλά με κεκώλυκεν.'
saying free to-be but Aprulla me has-hindered
λέγε οὖν τὰς ἀληθείας, δοῦλε, καὶ μὴ δραπέτευέ σου τοὺς
tell then the truth slave and not run-away-from your the
κυρίους μηδ' ἀπαρνοῦ μηδὲ τόλμα καρπιστὴν διδόναι
masters nor deny(-it) nor dare (an)-emancipator to-give
τοσούτους ἔχων τῆς δουλείας ἐλέγχους.
so-many having of-the slavery proofs
καίτοι τὸν μὲν ὑπ' ἔρωτος ἀναγκαζόμενόν τι 147
and-yet the(-man) indeed by love compelled something
ποιεῖν παρὰ τὸ φαινόμενον καὶ ἅμα μὲν ὁρῶντα τὸ
to-do contrary-to the appearing(-best) and at-once indeed seeing the
ἄμεινον, ἅμα δ' οὐκ ἐξευτονοῦντα ἀκολουθῆσαι αὐτῷ ἔτι
better at-once and not having-strength to-follow it still

μᾶλλον ἄν τις συγγνώμης ἄξιον ὑπολάβοι, ἅθ' ὑπό
more — anyone of-pardon worthy would-suppose inasmuch-as by
τινος βιαίου καὶ τρόπον τινὰ θείου κατεσχημένον.
some violent and in-(a)-way some divine(-power) held-fast
148 σοῦ δὲ τίς ἀνάσχοιτο τῶν γραῶν ἐρῶντος καὶ τῶν
you but who would-endure the old-women loving and the
γερόντων καὶ ἐκείνας ἀπομύσσοντος καὶ ἀποπλύνοντος καὶ
old-men and them wiping-the-noses-of and washing and
δωροδοκοῦντος καὶ ἅμα μὲν νοσούσας θεραπεύοντος ὡς
bribing and at-once indeed (them)-being-sick tending as
δούλου, ἅμα δ' ἀποθανεῖν εὐχομένου καὶ τοὺς ἰατροὺς
(a)-slave at-once and to-die praying and the doctors
διακρίνοντος, εἰ ἤδη θανασίμως ἔχουσιν; ἢ πάλιν ὅταν
questioning whether already mortally they-are or again when
ὑπὲρ τῶν μεγάλων τούτων καὶ σεμνῶν ἀρχῶν καὶ τιμῶν
for the great these and august offices and honors
τὰς χεῖρας τῶν ἀλλοτρίων δούλων καταφιλῇς, ἵνα μηδ'
the hands of-the others' slaves you-kiss that not-even
ἐλευθέρων δοῦλος ᾖς;
of-free(-men) (a)-slave you-may-be
149 εἶτά μοι σεμνὸς περιπατεῖς στρατηγῶν, ὑπατεύων. οὐκ
then to-me august you-walk-about being-praetor being-consul not
οἶδα, πῶς ἐστρατήγησας, πόθεν τὴν ὑπατείαν ἔλαβες, τίς
I-know how you-were-praetor whence the consulship did-you-get who
σοι αὐτὴν ἔδωκεν;
to-you it gave
150 ἐγὼ μὲν οὐδὲ ζῆν ἤθελον, εἰ διὰ Φηλικίωνα
I indeed not-even to-live I-would-wish if because-of Felicio
ἔδει ζῆσαι τῆς ὀφρύος αὐτοῦ καὶ τοῦ δουλικοῦ
(it-were)-necessary to-live of-the brow his and of-the slavish

φρυάγματος ἀνασχόμενον. οἶδα γάρ, τί ἐστι δοῦλος
insolence having-endured I-know for what is (a)-slave
εὐτυχῶν ὡς δοκεῖ καὶ τετυφωμένος.
prospering as he-thinks and puffed-up
σὺ οὖν, φησίν, ἐλεύθερος εἶ; — θέλω νὴ τοὺς θεούς 151
you then he-says free are I-wish(-to-be) by the gods
καὶ εὔχομαι, ἀλλ' οὔπω δύναμαι ἀντιβλέψαι τοῖς κυρίοις,
and pray(-so) but not-yet I-can look-in-the-face the masters
ἔτι τιμῶ τὸ σωμάτιον, ὁλόκληρον αὐτὸ ἔχειν ἀντὶ πολλοῦ
still I-honor the poor-body whole it to-have at much
ποιοῦμαι καίτοι μηδ' ὁλόκληρον ἔχων.
I-value and-yet not-even whole having(-it)
ἀλλὰ δύναμαί σοι δεῖξαι ἐλεύθερον, ἵνα μηκέτι ζητῇς 152
but I-can to-you show (a)-free(-man) that no-longer you-may-seek
τὸ παράδειγμα. Διογένης ἦν ἐλεύθερος. πόθεν τοῦτο; οὐχ
the example Diogenes was free whence this not
ὅτι ἐξ ἐλευθέρων ἦν (οὐ γὰρ ἦν), ἀλλ' ὅτι αὐτὸς
that from free(-parents) he-was not for (he)-was but that he-himself
ἦν, ὅτι ἀποβεβλήκει πάσας τὰς τῆς δουλείας λαβὰς
was(-free) that he-had-cast-off all the of-the slavery handles
οὐδ' ἦν, ὅπως τις προσέλθῃ πρὸς αὐτὸν οὐδ'
nor was(-there-any-way) how anyone might-approach to him nor
ὅθεν λάβηται πρὸς τὸ καταδουλώσασθαι.
whence he-might-take-hold for the to-enslave(-him)
πάντα εὔλυτα εἶχεν, πάντα μόνον προσηρτημένα. εἰ 153
all(-things) easily-loosed he-had all only attached if
τῆς κτήσεως ἐπελάβου, αὐτὴν ἀφῆκεν ἄν σοι
of-the property you-took-hold it he-would-have-let-go — to-you
μᾶλλον ἢ ἠκολούθησεν δι' αὐτήν· εἰ τοῦ σκέλους,
rather than followed because-of it if of-the leg
τὸ σκέλος· εἰ ὅλου τοῦ σωματίου, ὅλον τὸ σωμάτιον·
the leg if of-whole the poor-body whole the poor-body

οἰκείους, φίλους, πατρίδα ὡσαύτως. ἤδει, πόθεν ἔχει
household friends fatherland likewise he-knew whence he-has(-them)
καὶ παρὰ τίνος καὶ ἐπὶ τίσιν λαβών.
and from whom and on what(-terms) having-received(-them)
154 τοὺς μέν γ' ἀληθινοὺς προγόνους, τοὺς θεούς, καὶ τὴν
the indeed at-least true ancestors the gods and the
τῷ ὄντι πατρίδα οὐδεπώποτ' ἂν ἐγκατέλιπεν οὐδὲ
in-the reality fatherland never — would-he-have-abandoned nor
παρεχώρησεν ἄλλῳ μᾶλλον πείθεσθαι αὐτοῖς καὶ ὑπακούειν
given-way to-another rather to-obey them and to-hearken
οὐδ' ὑπεραπέθανεν ἂν εὐκολώτερον τῆς πατρίδος ἄλλος.
nor would-he-have-died-for — more-easily the fatherland another
155 οὐ γὰρ ἐζήτει ποτὲ δόξαι τι ποιεῖν ὑπὲρ τῶν ὅλων,
not for he-sought ever to-seem something to-do for the whole
ἀλλ' ἐμέμνητο, ὅτι πᾶν τὸ γενόμενον ἐκεῖθέν ἐστιν καὶ
but he-remembered that all the (thing)-happening thence is and
ὑπὲρ ἐκείνης πράττεται καὶ ὑπὸ τοῦ διοικοῦντος αὐτὴν
for it is-done and by the(-one) governing it
παρεγγυᾶται.
is-commanded
156 τοιγαροῦν ὅρα, τί λέγει αὐτὸς καὶ γράφει· 'διὰ τοῦτό
accordingly see what says he-himself and writes because-of this
σοι,' φησίν, 'ἔξεστιν, ὦ Διόγενες, καὶ τῷ Περσῶν βασιλεῖ
to-you he-says it-is-possible O Diogenes both with-the of-(the)-Persians king
καὶ Ἀρχιδάμῳ τῷ Λακεδαιμονίων ὡς βούλει διαλέγεσθαι.'
and with-Archidamus the of-(the)-Lacedaemonians as you-wish to-converse
157 ἆρά γ' ὅτι ἐξ ἐλευθέρων ἦν; πάντες γὰρ
(was-it)-that at-least because from free(-parents) he-was all for
Ἀθηναῖοι καὶ πάντες Λακεδαιμόνιοι καὶ Κορίνθιοι διὰ
Athenians and all Lacedaemonians and Corinthians because-of

τὸ ἐκ δούλων εἶναι οὐκ ἠδύναντο αὐτοῖς ὡς ἠβούλοντο
the from slaves to-be not were-able with-them as they-wished
διαλέγεσθαι, ἀλλ᾽ ἐδεδοίκεσαν καὶ ἐθεράπευον;
to-converse but they-feared and courted(-them)
διὰ τί οὖν, φησίν, ἔξεστιν; ‘ὅτι τὸ σωμάτιον ἐμὸν 158
because-of what then he-says is-it-possible because the poor-body mine
οὐχ ἡγοῦμαι, ὅτι οὐδενὸς δέομαι, ὅτι ὁ νόμος μοι
not I-consider because of-nothing I-need because the law to-me
πάντα ἐστὶ καὶ ἄλλο οὐδέν.᾽ ταῦτα ἦν τὰ ἐλεύθερον
all(-things) is and other nothing these were the(-things) free
ἐκεῖνον ἐάσαντα.
him having-let(-be)
καὶ ἵνα μὴ δόξῃς, ὅτι παράδειγμα δείκνυμι ἀνδρὸς 159
and that not you-may-think that (an)-example I-show of-(a)-man
ἀπεριστάτου μήτε γυναῖκα ἔχοντος μήτε τέκνα μήτε
free-of-circumstances neither (a)-wife having nor children nor
πατρίδα ἢ φίλους ἢ συγγενεῖς, ὑφ᾽ ὧν κάμπτεσθαι καὶ
fatherland or friends or kinsmen by whom to-be-bent and
περισπᾶσθαι ἠδύνατο, λάβε Σωκράτη καὶ θέασαι γυναῖκα
to-be-distracted he-could take Socrates and behold (a)-wife
καὶ παιδία ἔχοντα, ἀλλὰ ὡς ἀλλότρια, πατρίδα, ἐφ᾽ ὅσον
and children having but as (things)-of-others (a)-fatherland as-far as
ἔδει καὶ ὡς ἔδει, φίλους, συγγενεῖς, πάντα ταῦτα
was-necessary and as was-necessary friends kinsmen all these(-things)
ὑποτεταχότα τῷ νόμῳ καὶ τῇ πρὸς ἐκεῖνον εὐπειθείᾳ.
having-subordinated to-the law and to-the toward it obedience
διὰ τοῦτο, στρατεύεσθαι μὲν ὁπότ᾽ ἔδει, πρῶτος 160
because-of this to-serve indeed when it-was-necessary first
ἀπῄει κἀκεῖ ἐκινδύνευεν ἀφειδέστατα· ἐπὶ Λέοντα δ᾽
he-went-off and-there he-ran-risks most-unsparingly against Leon but
ὑπὸ τῶν τυράννων πεμφθείς, ὅτι αἰσχρὸν ἡγεῖτο,
by the tyrants sent because shameful he-considered(-it)

οὐδ' ἐπεβουλεύσατο εἰδώς, ὅτι ἀποθανεῖν δεήσει, ἂν
not-even he-deliberated knowing that to-die it-will-be-necessary if
οὕτως τύχῃ.
so it-chance
161 καὶ τί αὐτῷ διέφερεν; ἄλλο γάρ τι σῴζειν ἤθελεν·
and what to-him did-it-matter other for something to-preserve he-wished
οὐ τὸ σαρκίδιον, ἀλλὰ τὸν πιστόν, τὸν αἰδήμονα.
not the paltry-flesh but the faithful(-man) the self-respecting(-man)
162 ταῦτα ἀπαρεγχείρητα, ἀνυπότακτα. εἶθ' ὅτ' ἀπολογεῖσθαι
these(-things) not-to-be-tampered-with not-to-be-subjected then when to-make-a-defense
ἔδει ὑπὲρ τοῦ ζῆν, μή τι ὡς τέκνα ἔχων
it-was-necessary for the to-live surely-not at-all as children having
ἀναστρέφεται, μή τι ὡς γυναῖκα; ἀλλ' ὡς μόνος. τί
does-he-behave surely-not at-all as (a)-wife but as alone what
δ', ὅτε πιεῖν ἔδει τὸ φάρμακον, πῶς ἀναστρέφεται;
and when to-drink it-was-necessary the poison how does-he-behave
163 δυνάμενος διασωθῆναι καὶ τοῦ Κρίτωνος αὐτῷ λέγοντος
being-able to-be-saved and — Crito to-him saying
ὅτι 'ἔξελθε διὰ τὰ παιδία' τί λέγει; ἕρμαιον ἡγεῖτο
that go-out because-of the children what does-he-say (a)-godsend did-he-consider
αὐτό; πόθεν; ἀλλὰ τὸ εὔσχημον σκοπεῖ, τἆλλα δ' οὐδ'
it whence but the becoming he-looks-to the-rest but not-even
ὁρᾷ, οὐδ' ἐπιλογίζεται. οὐ γὰρ ἤθελεν, φησίν, σῶσαι τὸ
he-sees nor reckons not for he-wished he-says to-save the
σωμάτιον, ἀλλ' ἐκεῖνο, ὃ τῷ δικαίῳ μὲν αὔξεται καὶ
poor-body but that which by-the just indeed is-increased and
σῴζεται, τῷ δ' ἀδίκῳ μειοῦται καὶ ἀπόλλυται.
is-saved by-the but unjust is-lessened and perishes

Σωκράτης δ' αἰσχρῶς οὐ σῴζεται, ὁ μὴ ἐπιψηφίσας 164
Socrates but shamefully not is-saved the(-one) not having-put-to-the-vote
Ἀθηναίων κελευόντων, ὁ τοὺς τυράννους ὑπεριδών,
Athenians commanding(-it) the(-one) the tyrants having-disregarded
ὁ τοιαῦτα περὶ ἀρετῆς καὶ καλοκἀγαθίας διαλεγόμενος·
the(-one) such(-things) about virtue and nobility discoursing
τοῦτον οὐκ ἔστι σῶσαι αἰσχρῶς, ἀλλ' ἀποθνῄσκων 165
this(-man) not it-is-possible to-save shamefully but dying
σῴζεται, οὐ φεύγων. καὶ γὰρ ὁ ἀγαθὸς ὑποκριτὴς παυόμενος
he-is-saved not fleeing and for the good actor stopping
ὅτε δεῖ σῴζεται μᾶλλον ἢ ὑποκρινόμενος παρὰ καιρόν.
when (one)-must is-saved rather than acting beyond (the)-time
τί οὖν ποιήσει τὰ παιδία; 'εἰ μὲν εἰς Θετταλίαν 166
what then will-do the children if indeed to Thessaly
ἀπῄειν, ἐπεμελήθητε αὐτῶν· εἰς Ἅιδου δέ μου
I-were-going-away you-would-have-taken-care of-them to Hades but me
ἀποδημήσαντος οὐδεὶς ἔσται ὁ ἐπιμελησόμενος;' ὅρα,
having-gone-abroad no-one will-be the(-one) to-take-care see
πῶς ὑποκορίζεται καὶ σκώπτει τὸν θάνατον.
how he-speaks-endearingly-of and jests-at the death
εἰ δ' ἐγὼ καὶ σὺ ἦμεν, εὐθὺς ἂν καταφιλοσοφήσαντες ὅτι 167
if but I and you had-been at-once — having-philosophized that
'τοὺς ἀδικοῦντας δεῖ τοῖς ἴσοις ἀμύνεσθαι' καὶ
the wrongdoers (one)-must with-the equal(-things) to-repay and
προσθέντες ὅτι 'ὄφελος ἔσομαι πολλοῖς ἀνθρώποις σωθείς,
having-added that (a)-benefit I-shall-be to-many men saved
ἀποθανὼν δ' οὐδενί,' εἰ ἄρ' ἔδει διὰ τρώγλης
having-died but to-no-one if then it-were-necessary through (a)-hole
ἐκδύντας, ἐξήλθομεν ἄν.
having-crept-out we-would-have-gone-out —

168 καὶ πῶς ἂν ὠφελήσαμέν τινα; ποῦ γὰρ ἂν ἔτι
and how — would-we-have-benefited anyone where for — still
ἔμενον ἐκεῖνοι; ἢ οἳ ὄντες ἦμεν ὠφέλιμοι, οὐχὶ
would-they-have-stayed those or who being we-were beneficial not
πολὺ μᾶλλον ἀποθανόντες ἂν ὅτε ἔδει καὶ ὡς
much rather having-died — when it-was-necessary and as
ἔδει ὠφελήσαμεν ἀνθρώπους;
it-was-necessary would-we-have-benefited men

169 καὶ νῦν Σωκράτους ἀποθανόντος οὐθὲν ἧττον ἢ καὶ
and now Socrates having-died nothing less or even
πλεῖον ὠφέλιμός ἐστιν ἀνθρώποις ἡ μνήμη ὧν ἔτι ζῶν
more beneficial is to-men the memory of-what still living
ἔπραξεν ἢ εἶπεν.
he-did or said

170 ταῦτα μελέτα, ταῦτα τὰ δόγματα, τούτους τοὺς λόγους,
these(-things) practice these the judgments these the words
εἰς ταῦτα ἀφόρα τὰ παραδείγματα, εἰ θέλεις ἐλεύθερος
to these look-off the examples if you-wish free
εἶναι, εἰ ἐπιθυμεῖς κατ' ἀξίαν τοῦ πράγματος.
to-be if you-desire according-to worth of-the matter

171 καὶ τί θαυμαστόν, εἰ τηλικοῦτο πρᾶγμα τοσούτων καὶ
and what (is)-surprising if so-great (a)-thing of-so-many and
τηλικούτων ὠνῇ; ὑπὲρ τῆς νομιζομένης ἐλευθερίας ταύτης
so-great(-things) you-buy for the so-called freedom this
οἱ μὲν ἀπάγχονται, οἱ δὲ κατακρημνίζουσιν αὑτούς,
some indeed hang-themselves others but throw-down themselves
ἔστι δ' ὅτε καὶ πόλεις ὅλαι ἀπώλοντο·
(there)-are-(times) but when even cities whole perished

172 ὑπὲρ τῆς ἀληθινῆς καὶ ἀνεπιβουλεύτου καὶ ἀσφαλοῦς
for the true and unplotted-against and safe
ἐλευθερίας ἀπαιτοῦντι τῷ θεῷ ἃ δέδωκεν οὐκ

ἐκστήσῃ; οὐχ, ὡς Πλάτων λέγει, μελετήσεις οὐχὶ
will-you-stand-aside not as Plato says will-you-practice not
ἀποθνῄσκειν μόνον, ἀλλὰ καὶ στρεβλοῦσθαι καὶ φεύγειν
to-die only but also to-be-tortured and to-go-into-exile
καὶ δέρεσθαι καὶ πάνθ' ἁπλῶς ἀποδιδόναι τἀλλότρια;
and to-be-flogged and all(-things) simply to-give-back the-alien(-things)
ἔσει τοίνυν δοῦλος ἐν δούλοις, κἂν μυριάκις 173
you-will-be therefore (a)-slave among slaves even-if ten-thousand-times
ὑπατεύσῃς, κἂν εἰς τὸ παλάτιον ἀναβῇς, οὐδὲν ἧττον· καὶ
you-be-consul even-if into the palace you-go-up nothing less and
αἰσθήσει, ὅτι παράδοξα μὲν ἴσως φασὶν οἱ φιλόσοφοι,
you-will-perceive that paradoxical(-things) indeed perhaps say the philosophers
καθάπερ καὶ ὁ Κλεάνθης ἔλεγεν, οὐ μὴν παράλογα.
as also — Cleanthes used-to-say not however irrational(-things)
ἔργῳ γὰρ εἴσῃ, ὅτι ἀληθῆ ἐστι καὶ τούτων τῶν 174
in-action for you-will-know that true they-are and of-these the
θαυμαζομένων καὶ σπουδαζομένων ὄφελος οὐδέν ἐστι τοῖς
admired and eagerly-pursued(-things) (the)-benefit nothing is to-those
τυχοῦσι· τοῖς δὲ μηδέπω τετευχόσι φαντασία γίνεται,
having-got(-them) to-those but not-yet having-got(-them) (an)-impression arises
ὅτι παραγενομένων αὐτῶν ἅπαντα παρέσται αὐτοῖς τὰ
that having-come these all(-things) will-be-present to-them the
ἀγαθά· εἶθ' ὅταν παραγένηται, τὸ καῦμα ἴσον, ὁ ῥιπτασμὸς
goods then when has-come the fever (is)-equal the tossing
ὁ αὐτός, ἡ ἄση, ἡ τῶν οὐ παρόντων ἐπιθυμία.
the same the nausea the of-the(-things) not present desire
οὐ γὰρ ἐκπληρώσει τῶν ἐπιθυμουμένων ἐλευθερία 175
not for by-fulfillment of-the (things)-desired freedom
παρασκευάζεται, ἀλλὰ ἀνασκευῇ τῆς ἐπιθυμίας.
is-procured but by-removal of-the desire

176 καὶ ἵν᾽ εἰδῇς, ὅτι ἀληθῆ ταῦτά ἐστιν, ὡς ἐκείνων
and that you-may-know that true these(-things) are as of-those
ἕνεκα πεπόνηκας, οὕτως καὶ ἐπὶ ταῦτα μετάθες τὸν
for-the-sake you-have-toiled so also to these transfer the
πόνον· ἀγρύπνησον ἕνεκα τοῦ δόγμα περιποιήσασθαι
toil keep-awake for-the-sake of-the (a)-judgment to-acquire
ἐλευθεροποιόν,
freedom-making
177 θεράπευσον ἀντὶ γέροντος πλουσίου φιλόσοφον, περὶ
court instead-of (an)-old-man rich (a)-philosopher about
θύρας ὄφθητι τὰς τούτου· οὐκ ἀσχημονήσεις ὀφθείς, οὐκ
(the)-doors be-seen the his not you-will-disgrace-yourself being-seen not
ἀπελεύσῃ κενὸς οὐδ᾽ ἀκερδής, ἂν ὡς δεῖ προσέλθῃς.
you-will-go-away empty nor without-gain if as (one)-must you-approach
εἰ δὲ μή, πείρασόν γ᾽· οὐκ ἔστιν αἰσχρὰ ἡ πεῖρα.
if but not try at-least not is shameful the trial

περὶ συμπεριφορᾶς

II · ON SOCIAL INTERCOURSE

Above all beware of being drawn back by old friends into their ways, or you will destroy yourself. If you fear seeming awkward, remember nothing comes free: you cannot stop drinking and singing with them and still be as pleasant to them as before. Choose whether to be liked by them or to be better, and commit wholly, since one who wavers between both makes no progress; if self-respect does not please you, turn wholly to the opposite and join the debauched. Different roles do not mix: you cannot play both Thersites and Agamemnon.

1 τούτῳ τῷ τόπῳ πρὸ πάντων σε δεῖ προσέχειν, μή
to-this the field before all you must to-attend lest
ποτε ἄρα τῶν προτέρων συνήθων ἢ φίλων ἀνακραθῇς
ever then of-the former acquaintances or friends you-be-mixed

τινι οὕτως, ὥστ' εἰς τὰ αὐτὰ συγκαταβῆναι
with-some(-one) so so-that into the same(-things) to-come-down
αὐτῷ· εἰ δὲ μή, ἀπολεῖς σεαυτόν.
with-him if but not you-will-destroy yourself
ἂν δέ σ' ὑποτρέχῃ ὅτι 'ἀδέξιος αὐτῷ φανοῦμαι καὶ 2
if but you it-creep-upon(-you) that awkward to-him I-shall-appear and
οὐχ ὁμοίως ἕξει ὡς πρότερον,' μέμνησο, ὅτι προῖκα
not alike he-will-be as before remember that for-nothing
οὐδὲν γίνεται οὐδ' ἔστι δυνατὸν μὴ τὰ αὐτὰ ποιοῦντα
nothing comes nor is-it possible not the same(-things) doing
τὸν αὐτὸν εἶναι τῷ ποτέ.
the same to-be with-the former(-self)
ἑλοῦ οὖν πότερον θέλεις, ὁμοίως φιλεῖσθαι ὑφ' ὧν 3
choose then which you-wish alike to-be-loved by those-whom
πρότερον ὅμοιος ὢν τῷ πρότερον σεαυτῷ ἢ κρείσσων
before like being to-the former yourself or better
ὢν μὴ τυγχάνειν τῶν ἴσων.
being not to-get the equal(-treatment)
εἰ γὰρ τοῦτο κρεῖσσον, αὐτόθεν ἀπόνευσον ἐπὶ τοῦτο 4
if for this (is)-better at-once incline to this
μηδέ σε περισπάτωσαν οἱ ἕτεροι διαλογισμοί. οὐδεὶς γὰρ
nor you let-them-distract the other reasonings no-one for
ἐπαμφοτερίζων δύναται προκόψαι, ἀλλ' εἰ τοῦτο πάντων
wavering-between-both can advance but if this above-all
προκέκρικας, εἰ πρὸς τούτῳ μόνῳ θέλεις εἶναι, εἰ
you-have-preferred if to this alone you-wish to-be(-attentive) if
τοῦτο ἐκπονῆσαι, ἄφες ἅπαντα τἆλλα·
this to-work-out let-go all the-rest

εἰ δὲ μή, οὗτος ὁ ἐπαμφοτερισμὸς ἑκάτερόν σοι ποιήσει,
if but not this the wavering both-sides to-you will-make
οὔτε προκόψεις κατ᾽ ἀξίαν οὔτ᾽ ἐκείνων τεύξῃ, ὧν
neither will-you-advance according-to worth nor those will-you-attain which
πρότερον ἐτύγχανες.
before you-attained

6 πρότερον γὰρ εἰλικρινῶς ἐφιέμενος τῶν οὐδενὸς ἀξίων
before for sincerely aiming-at the(-things) of-nothing worth
ἡδὺς ἦς τοῖς συνοῦσιν.
pleasant you-were to-the companions

7 οὐ δύνασαι δ᾽ ἐν ἀμφοτέρῳ τῷ εἴδει διενεγκεῖν· ἀλλ᾽
not you-can but in both the kind excel but
ἀνάγκη, καθόσον ἂν τοῦ ἑτέρου κοινωνῇς, ἀπολείπεσθαί
(it-is)-necessary as-far-as — of-the one you-share to-fall-short
σ᾽ ἐν θατέρῳ. οὐ δύνασαι μὴ πίνων μεθ᾽ ὧν ἔπινες
you in the-other not you-can not drinking with whom you-drank
ὁμοίως ἡδὺς αὐτοῖς φαίνεσθαι· ἑλοῦ οὖν, πότερον μεθυστὴς
alike pleasant to-them appear choose then whether (a)-drunkard
εἶναι θέλεις καὶ ἡδὺς ἐκείνοις ἢ νήφων ἀηδής. οὐ δύνασαι
to-be you-wish and pleasant to-those or sober unpleasant not you-can
μὴ ᾄδων μεθ᾽ ὧν ᾖδες ὁμοίως φιλεῖσθαι ὑπ᾽ αὐτῶν·
not singing with whom you-sang alike to-be-loved by them
ἑλοῦ οὖν καὶ ἐνταῦθα, πότερον θέλεις.
choose then also here which you-wish

8 εἰ γὰρ κρεῖσσον τὸ αἰδήμονα εἶναι καὶ κόσμιον τοῦ εἰπεῖν
if for better the self-respecting to-be and orderly than-the to-say
τινα ‘ἡδὺς ἄνθρωπος,’ ἄφες τὰ ἕτερα, ἀπόγνωθι,
someone (a)-pleasant man let-go the other(-things) give(-them)-up
ἀποστράφηθι, μηδὲν σοὶ καὶ αὐτοῖς.
turn-away nothing (is)-between-you and them

εἰ δὲ μὴ ἀρέσει ταῦτα, ὅλος ἀπόκλινον ἐπὶ τἀναντία· γενοῦ 9
if but not will-please these(-things) wholly incline to the-opposites become
εἷς τῶν κιναίδων, εἷς τῶν μοιχῶν καὶ ποίει τὰ ἑξῆς καὶ
one of-the catamites one of-the adulterers and do the next(-things) and
τεύξῃ ὧν θέλεις. καὶ ἀναπηδῶν ἐπικραύγαζε τῷ ὀρχηστῇ.
you-will-get what you-wish and leaping-up shout-applause to-the dancer
διάφορα δ' οὕτως πρόσωπα οὐ μίγνυται· οὐ δύνασαι καὶ 10
different and so characters not mix not you-can both
Θερσίτην ὑποκρίνασθαι καὶ Ἀγαμέμνονα. ἂν Θερσίτης εἶναι
Thersites act and Agamemnon if Thersites to-be
θέλῃς, κυρτόν σε εἶναι δεῖ, φαλακρόν· ἂν Ἀγαμέμνων,
you-wish hunchbacked you to-be must bald if Agamemnon
μέγαν καὶ καλὸν καὶ τοὺς ὑποτεταγμένους φιλοῦντα.
tall and handsome and the subordinates loving

τίνα τίνων ἀντικαταλλακτέον

III · WHAT SHOULD BE EXCHANGED FOR WHAT

Whenever you lose something external, ask what you gained in exchange: quiet for frigid talk, self-respect for foul talk. A ship is lost by a slight turn of the helm, and a moment's inattention loses all one has gathered, so keep watch over impressions. What is guarded is no small thing but self-respect, faithfulness, tranquility, and freedom. Let another have a tribuneship; the one who exchanges well has good order, is free and a friend of god, and claims nothing else, since god did not make such things goods. Keep your own good in everything: these are the laws one must interpret, not those of Masurius and Cassius.

1 ἐκεῖνο πρόχειρον ἔχε, ὅταν τινὸς ἀπολείπῃ τῶν ἐκτός,
that ready have when anything you-lose of-the external(-things)
τί ἀντ᾽ αὐτοῦ περιποιῇ· κἂν ᾖ πλείονος ἄξιον,
what in-place-of it you-acquire and-if it-be of-more worth
μηδέποτ᾽ εἴπῃς ὅτι ‘ἐζημίωμαι·’
never say that I-have-been-penalized
2 οὐδ᾽ ἂν ἀντὶ ὄνου ἵππον, οὐδ᾽ ἀντὶ προβάτου βοῦν,
not-even if instead-of (an)-ass (a)-horse nor instead-of (a)-sheep (an)-ox
οὐδ᾽ ἀντὶ κέρματος πρᾶξιν καλήν, οὐδ᾽ ἀντὶ ψυχρολογίας
nor instead-of small-change (an)-action fine nor instead-of frigid-talk
ἡσυχίαν οἵαν δεῖ, οὐδ᾽ ἀντὶ αἰσχρολογίας αἰδῶ.
quiet such-as it-ought(-to-be) nor instead-of foul-talk self-respect
3 τούτων μεμνημένος παντα χοῦ διασώσεις τὸ σαυτοῦ
these(-things) remembering everywhere you-will-preserve the your-own
πρόσωπον οἷον ἔχειν σε δεῖ. εἰ δὲ μή, σκόπει, ὅτι
character such-as to-have you must if but not consider that
ἀπόλλυνται οἱ χρόνοι εἰκῇ καὶ ὅσα νῦν προσέχεις
are-lost the times at-random and as-much-as now you-attend
σεαυτῷ, μέλλεις ἐκχεῖν ἅπαντα ταῦτα καὶ ἀνατρέπειν.
to-yourself you-are-going to-pour-out all these and to-overturn
4 ὀλίγου δὲ χρεία ἐστὶ πρὸς τὴν ἀπώλειαν τὴν πάντων
of-little and need is for the destruction the of-all
καὶ ἀνατροπήν, μικρᾶς ἀποστροφῆς τοῦ λόγου.
and overturning (a)-small turning-away of-the reason
5 ἵνα ὁ κυβερνήτης ἀνατρέψῃ τὸ πλοῖον, οὐ χρείαν ἔχει
that the helmsman may-overturn the ship not need he-has
τῆς αὐτῆς παρασκευῆς, ὅσης εἰς τὸ σῶσαι· ἀλλὰ
of-the same preparation as-much-as for the to-save(-it) but
μικρὸν πρὸς τὸν ἄνεμον ἂν ἐπιστρέψῃ, ἀπώλετο· κἂν
(a)-little toward the wind if he-turn(-it) it-is-lost even-if
μὴ αὐτὸς ἑκών, ὑποπαρενθυμηθῇ δ᾽, ἀπώλετο.
not he-himself willingly he-be-a-little-inattentive but it-is-lost

τοιοῦτόν ἐστί τι καὶ ἐνθάδε· μικρὸν ἂν ἀπονυστάξῃς, 6
such-a is something also here (a)-little if you-doze
ἀπῆλθεν πάντα τὰ μέχρι νῦν συνειλεγμένα. πρόσεχε
it-has-gone all the(-things) up-to now collected attend
οὖν ταῖς φαντασίαις, ἐπαγρύπνει.
then to-the impressions keep-watch
οὐ γὰρ μικρὸν τὸ τηρούμενον, ἀλλ' αἰδὼς καὶ 7
not for small the(-thing) being-guarded but self-respect and
πίστις καὶ εὐστάθεια, ἀπάθεια, ἀλυπία, ἀφοβία,
faithfulness and steadiness freedom-from-passion freedom-from-pain fearlessness
ἀταραξία, ἁπλῶς ἐλευθερία.
freedom-from-trouble simply freedom
τίνων μέλλεις ταῦτα πωλεῖν; βλέπε, πόσου ἀξίων. 8
for-what are-you-going these(-things) to-sell look of-how-much worth
— ἀλλ' οὐ τεύξομαι τοιούτου τινὸς ἀντ' αὐτοῦ.
but not I-shall-attain such something in-return-for it
— βλέπε καὶ τυγχάνων πάλιν ἐκείνου, τί ἀντ' αὐτοῦ
look also attaining in-turn that what in-return-for it
λαμβάνεις.
you-get
'ἐγὼ εὐκοσμίαν, ἐκεῖνος δημαρχίαν· ἐκεῖνος στρατηγίαν, 9
I good-order he (a)-tribuneship he (a)-praetorship
ἐγὼ αἰδῶ. ἀλλ' οὐ κραυγάζω, ὅπου ἀπρεπές· ἀλλ' οὐκ
I self-respect but not I-shout where (it-is)-unseemly but not
ἀναστήσομαι, ὅπου μὴ δεῖ. ἐλεύθερος γάρ εἰμι καὶ
I-shall-stand-up where not (one)-must free for I-am and
φίλος τοῦ θεοῦ, ἵν' ἑκὼν πείθωμαι αὐτῷ.
(a)-friend of-the god that willingly I-may-obey him
τῶν δ' ἄλλων οὐδενὸς ἀντιποιεῖσθαί με δεῖ, οὐ σώματος, 10
of-the but other(-things) none to-lay-claim-to me must not body
οὐ κτήσεως, οὐκ ἀρχῆς, οὐ φήμης, ἁπλῶς οὐδενός· οὐδὲ
not property not office not reputation simply nothing nor

γὰρ ἐκεῖνος βούλεταί μ᾽ ἀντιποιεῖσθαι αὐτῶν. εἰ γὰρ ἤθελεν,
for he wishes me to-lay-claim-to them if for he-wished
ἀγαθὰ πεποιήκει αὐτὰ ἂν ἐμοί. νῦν δ᾽ οὐ πεποίηκεν·
goods he-would-have-made them — for-me now but not he-has-made(-them)
διὰ τοῦτο οὐδὲν δύναμαι παραβῆναι τῶν ἐντολῶν.᾽
because-of this none I-can transgress of-the commandments
11 τήρει τὸ ἀγαθὸν τὸ σαυτοῦ ἐν παντί, τῶν δ᾽ ἄλλων
keep the good the your-own in everything of-the but others
κατὰ τὸ διδόμενον μέχρι τοῦ εὐλογιστεῖν ἐν αὐτοῖς,
according-to the given(-measure) as-far-as the to-be-reasonable in them
τούτῳ μόνῳ ἀρκούμενος. εἰ δὲ μή, δυστυχήσεις,
this only being-content(-with) if but not you-will-be-unhappy
ἀτυχήσεις, κωλυθήσῃ, ἐμποδισθήσῃ.
you-will-be-unfortunate you-will-be-hindered you-will-be-impeded
12 οὗτοί εἰσιν οἱ ἐκεῖθεν ἀπεσταλμένοι νόμοι, ταῦτα τὰ
these are the from-there sent laws these the
διατάγματα· τούτων ἐξηγητὴν δεῖ γενέσθαι, τούτοις
ordinances of-these (an)-interpreter (one)-must to-become to-these
ὑποτεταγμένον, οὐ τοῖς Μασουρίου καὶ Κασσίου.
subordinated not to-the(-laws) of-Masurius and of-Cassius

πρὸς τοὺς περὶ τὸ ἐν ἡσυχίᾳ διάγειν ἐσπουδακότας

IV · TO THOSE SET ON LIVING IN QUIET

The desire for leisure, travel, or books enslaves as surely as desire for office. Reading is for serenity, which anyone can interrupt if one depends on it; we should be content with acting rightly, counting each day by the impulses and desires we managed, not lines read. Had Socrates longed for the Lyceum, he would have lamented his campaigns, not served gladly. Treat a crowd as a festival and solitude as quiet, and say with Cleanthes, Lead me, Zeus and Destiny, wherever you will: Rome, Gyara, Athens, or prison. Call no one industrious until you know what his labor aims at, and keep a festival each day you see yourself improved, a greater cause for sacrifice than a consulship.

μέμνησο, ὅτι οὐ μόνον ἐπιθυμία ἀρχῆς καὶ πλούτου 1
remember that not only desire of-office and of-wealth
ταπεινοὺς ποιεῖ καὶ ἄλλοις ὑποτεταγμένους, ἀλλὰ καὶ
abject makes(-men) and to-others subordinated but also
ἡσυχίας καὶ σχολῆς καὶ ἀποδημίας καὶ φιλολογίας. ἁπλῶς
of-quiet and of-leisure and of-travel and of-scholarship simply
γὰρ οἷον ἂν ᾖ τὸ ἐκτός, ἡ τιμὴ αὐτοῦ ὑποτάσσει ἄλλῳ.
for whatever — be the external the value of-it subordinates(-one) to-another
τί οὖν διαφέρει συγκλήτου ἐπιθυμεῖν ἢ τοῦ μὴ εἶναι 2
what then does-it-differ (the)-senate to-desire or the not to-be
συγκλητικόν; τί διαφέρει ἀρχῆς ἐπιθυμεῖν ἢ ἀναρχίας;
(a)-senator what does-it-differ office to-desire or no-office
τί διαφέρει λέγειν ὅτι ‘κακῶς μοί ἐστιν, οὐδὲν ἔχω
what does-it-differ to-say that badly to-me it-is nothing I-have
τί πράξω, ἀλλὰ τοῖς βιβλίοις προσδέδεμαι ὡς νεκρὸς’
what I-may-do but to-the books I-am-bound like (a)-corpse
ἢ λέγειν ‘κακῶς μοί ἐστιν, οὐκ εὐσχολῶ ἀναγνῶναι’;
or to-say badly to-me it-is not I-have-leisure to-read
ὡς γὰρ ἀσπασμοὶ καὶ ἀρχὴ τῶν ἐκτός ἐστι καὶ 3
as for greetings and office of-the external(-things) are and
ἀπροαιρέτων, οὕτως καὶ βιβλίον.
(things)-outside-choice so also (a)-book
ἢ τίνος ἕνεκα θέλεις ἀναγνῶναι; εἰπέ μοι. εἰ μὲν 4
or of-what for-the-sake do-you-wish to-read tell me if indeed
γὰρ ἐπ’ αὐτὸ καταστρέφεις τὸ ψυχαγωγηθῆναι ἢ μαθεῖν
for to it you-direct(-it) the to-be-entertained or to-learn
τι, ψυχρὸς εἶ καὶ ταλαίπωρος. εἰ δ’ ἐφ’ ὃ δεῖ
something cold you-are and wretched if but to what (one)-must
ἀναφέρεις, τί τοῦτ’ ἔστιν ἄλλο ἢ εὔροια; εἰ δέ σοι τὸ
you-refer(-it) what this is else than serenity if but to-you the
ἀναγιγνώσκειν εὔροιαν μὴ περιποιῇ, τί ὄφελος αὐτοῦ;
to-read serenity not procures what (is-the)-benefit of-it

5 — ἀλλὰ περιποιεῖ, φησίν, καὶ διὰ τοῦτο ἀγανακτῶ ὡς
but it-procures(-it) he-says and because-of this I-am-indignant as
ἀπολειπόμενος αὐτοῦ. — καὶ τίς αὕτη ἡ εὔροια, ἣν ὁ
being-deprived of-it and what (is)-this the serenity which the
τυχὼν ἐμποδίσαι δύναται, οὐ λέγω Καῖσαρ ἢ Καίσαρος
chance(-comer) impede can not I-say Caesar or of-Caesar
φίλος, ἀλλὰ κόραξ, αὐλητής, πυρετός, ἄλλα τρισμύρια; ἡ
(a)-friend but (a)-raven (a)-flute-player (a)-fever other(-things) thirty-thousand the
δ' εὔροια οὐδὲν οὕτως ἔχει ὡς τὸ διηνεκὲς καὶ ἀνεμπόδιστον.
but serenity nothing so has as the continuous and unimpeded
6 νῦν καλοῦμαι πράξων τι, ἄπειμι νῦν προσέξων τοῖς
now I-am-called going-to-do something I-go now going-to-attend to-the
μέτροις ἃ δεῖ τηρεῖν, ὅτι αἰδημόνως, ὅτι ἀσφαλῶς,
measures which (one)-must to-keep that self-respectingly that safely
ὅτι δίχα ὀρέξεως καὶ ἐκκλίσεως τῆς πρὸς τὰ ἐκτός,
that without desire and aversion the toward the external(-things)
7 καὶ λοιπὸν προσέχω τοῖς ἀνθρώποις, τίνα φασί, πῶς
and thereafter I-attend to-the men what they-say how
κινοῦνται, καὶ τοῦτο οὐ κακοήθως οὐδ' ἵνα ἔχω
they-are-moved and this not maliciously nor that I-may-have
ψέγειν ἢ καταγελῶ, ἀλλ' ἐπ' ἐμαυτὸν ἐπιστρέφω, εἰ
to-blame or I-may-laugh but to myself I-turn whether
ταὐτὰ κἀγὼ ἁμαρτάνω. 'πῶς οὖν παύσωμαι; τότε
the-same(-things) I-too err-in how then may-I-stop then
καὶ ἐγὼ ἡμάρτανον· νῦν δ' οὐκέτι, χάρις τῷ θεῷ.'
also I erred now but no-longer thanks to-the god
8 ἄγε, ταῦτα ποιήσας καὶ πρὸς τούτοις γενόμενος
come these(-things) having-done and at these having-been
χεῖρον ἔργον πεποίηκας ἢ χιλίους στίχους ἀναγνοὺς
worse work have-you-done than (a)-thousand lines having-read
ἢ γράψας ἄλλους τοσούτους; ὅταν γὰρ ἐσθίῃς, ἄχθῃ,
or having-written others as-many when for you-eat you-are-vexed

ὅτι μὴ ἀναγιγνώσκεις; οὐκ ἀρκῇ τῷ καθ' ἃ
that not you-are-reading not are-you-content with-the according-to what
ἀνέγνωκας ἐσθίειν;
you-have-read to-eat
ὅταν λούῃ; ὅταν γυμνάζῃ; διὰ τί οὖν ἐπὶ πάντων 9
when you-bathe when you-exercise because-of what then in all(-things)
οὐχ ὁμαλίζεις, καὶ ὅταν Καίσαρι προσίῃς καὶ ὅταν τῷ
not are-you-even and when to-Caesar you-go and when to-the
δεῖνι; εἰ τὸν ἀπαθῆ τηρεῖς, εἰ τὸν ἀκατάπληκτον,
so-and-so if the passionless(-man) you-keep if the undismayed(-man)
εἰ τὸν κατεσταλμένον, εἰ βλέπεις μᾶλλον τὰ γινόμενα 10
if the composed(-man) if you-look-at rather the (things)-happening
ἢ βλέπῃ, εἰ μὴ φθονεῖς τοῖς προτιμωμένοις, εἰ μὴ
than you-are-looked-at if not you-envy those preferred(-to-you) if not
ἐκπλήσσουσίν σε αἱ ὕλαι, τί σοι λείπει; βιβλία; πῶς
dismay you the materials what to-you is-lacking books how
ἢ ἐπὶ τί;
or for what
οὐχὶ γὰρ ἐπὶ τὸ βιοῦν παρασκευή τίς ἐστιν αὕτη; τὸ 11
not for for the to-live (a)-preparation some is this the
βιοῦν δ' ἐξ ἄλλων τινῶν ἢ τούτων συμπληροῦται.
to-live and from other some(-things) than these is-made-up
οἷον ἂν εἰ ὁ ἀθλητὴς κλαίῃ εἰς τὸ στάδιον εἰσιών,
such-as — if the athlete were-to-weep into the stadium entering
ὅτι μὴ ἔξω γυμνάζεται.
because not outside he-is-exercising
τούτων ἕνεκα ἐγυμνάζου, ἐπὶ τοῦτο οἱ ἁλτῆρες, ἡ 12
of-these for-the-sake you-were-exercising for this the jumping-weights the
ἀφή, οἱ νεανίσκοι. καὶ νῦν ἐκεῖνα ζητεῖς, ὅτε τοῦ ἔργου
dust the young-men and now those you-seek when of-the work
καιρός ἐστιν;
(the)-time is

13 οἷον εἰ ἐπὶ τοῦ συγκαταθετικοῦ τόπου παρισταμένων
such-as if in the assenting field presenting-themselves
φαντασιῶν τῶν μὲν καταληπτικῶν, τῶν δ' ἀκαταλήπτων
impressions the indeed cognitive the but non-cognitive
μὴ ταύτας διακρίνειν θέλοιμεν, ἀλλ' ἀναγιγνώσκειν τὰ
not these to-distinguish we-should-wish but to-read the(-books)
Περὶ καταλήψεως.
On Cognition

14 τί οὖν τὸ αἴτιον; ὅτι οὐδέποτε τούτου ἕνεκα
what then (is)-the cause that never of-this for-the-sake
ἀνέγνωμεν, οὐδέποτε τούτου ἕνεκα ἐγράψαμεν, ἵν' ἐπὶ
have-we-read never of-this for-the-sake have-we-written that in
τῶν ἔργων κατὰ φύσιν χρώμεθα ταῖς προσπιπτούσαις
the works according-to nature we-may-use the striking
φαντασίαις, ἀλλ' αὐτοῦ καταλήγομεν μαθεῖν, τί λέγεται,
impressions but there we-end to-learn what is-said
καὶ ἄλλῳ δύνασθαι ἐξηγήσασθαι, τὸν συλλογισμὸν
and to-another to-be-able to-expound the syllogism
ἀναλῦσαι καὶ τὸν ὑποθετικὸν ἐφοδεῦσαι.
to-analyze and the hypothetical to-go-through

15 διὰ τοῦτο ὅπου ἡ σπουδή, ἐκεῖ καὶ ὁ ἐμποδισμός.
because-of this where the eagerness there also the impediment
θέλεις τὰ μὴ ἐπὶ σοὶ ἐξ ἅπαντος; κωλύου τοίνυν,
you-wish the(-things) not up-to you in every(-way) be-hindered therefore
ἐμποδίζου, ἀποτύγχανε.
be-impeded fail

16 εἰ δὲ τὰ Περὶ ὁρμῆς τούτου ἕνεκα ἀναγιγνώσκοιμεν,
if but the(-books) On Impulse of-this for-the-sake we-should-read
οὐχ ἵνα ἴδωμεν, τί λέγεται περὶ ὁρμῆς, ἀλλ' ἵνα
not that we-may-see what is-said about impulse but that
ὁρμῶμεν†· τὰ Περὶ ὀρέξεως δὲ καὶ ἐκκλίσεως,
we-may-have-impulse the(-books) On Desire but and Aversion

ἵνα μήποτ᾽ ὀρεγόμενοι ἀποτυγχάνωμεν μήτ᾽ ἐκκλίνοντες
that never desiring we-may-fail nor avoiding
περιπίπτωμεν· τὰ Περὶ καθήκοντος δ᾽, ἵνα μεμνημένοι
we-may-fall-into(-it) the(-books) On Duty and that remembering
τῶν σχέσεων μηδὲν ἀλογίστως μηδὲ παρ᾽ αὐτὰ ποιῶμεν·
the relations nothing irrationally nor contrary-to them we-may-do
οὐκ ἂν ἠγανακτοῦμεν πρὸς τὰ ἀναγνώσματα 17
not — we-would-be-indignant at the readings
ἐμποδιζόμενοι, ἀλλὰ τῷ τὰ ἔργα ἀποδιδόναι τὰ
being-hindered but with-the the works to-render the
κατάλληλα ἠρκούμεθα καὶ ἠριθμοῦμεν ἂν οὐ ταῦτα,
corresponding(-ones) we-would-be-content and we-would-count — not these(-things)
ἃ μέχρι νῦν ἀριθμεῖν εἰθίσμεθα ‘σήμερον ἀνέγνων
which until now to-count we-have-been-accustomed today I-read
στίχους τοσούσδε, ἔγραψα τοσούσδε,’
lines so-many I-wrote so-many
ἀλλὰ ‘σήμερον ὁρμῇ ἐχρησάμην, ὡς παραγγέλλεται ὑπὸ 18
but today impulse I-used as is-enjoined by
τῶν φιλοσόφων, ὀρέξει οὐκ ἐχρησάμην, ἐκκλίσει πρὸς
the philosophers desire not I-used aversion toward
μόνα τὰ προαιρετικά, οὐ κατεπλάγην τὸν δεῖνα, οὐκ
only the (things)-within-choice not I-was-dismayed-at the so-and-so not
ἐδυσωπήθην ὑπὸ τοῦ δεῖνος, τὸ ἀνεκτικὸν ἐγύμνασα, τὸ
I-was-abashed by the so-and-so the enduring(-part) I-exercised the
ἀφεκτικόν, τὸ συνεργητικόν᾽ καὶ οὕτως ἂν ηὐχαριστοῦμεν
abstaining(-part) the cooperative(-part) and so — we-would-give-thanks
τῷ θεῷ ἐφ᾽ οἷς δεῖ εὐχαριστεῖν.
to-the god for what (one)-must to-give-thanks

19 νῦν δ' ἡμεῖς οὐκ ἴσμεν, ὅτι καὶ αὐτοὶ ἄλλον τρόπον
now but we not know that also ourselves another way
ὅμοιοι τοῖς πολλοῖς γινόμεθα. ἄλλος φοβεῖται, μὴ οὐκ
like to-the many we-become one fears lest not
ἄρξῃ· σύ, μὴ ἄρξῃς.
he-hold-office you lest you-hold-office
20 μηδαμῶς, ἄνθρωπε. ἀλλ' ὡς καταγελᾷς τοῦ φοβουμένου
by-no-means man but as you-laugh-at the(-one) fearing
μὴ ἄρξαι, οὕτως καὶ σαυτοῦ καταγέλα. οὐδὲν γὰρ διαφέρει
lest to-hold-office so also yourself laugh-at nothing for differs(-it)
ἢ διψῆν πυρέσσοντα ἢ ὡς λυσσώδη ὑδροφόβον εἶναι.
either to-thirst having-fever or like (a)-mad(-man) water-shy to-be
21 ἢ πῶς ἔτι δυνήσῃ εἰπεῖν τὸ τοῦ Σωκράτους
or how still will-you-be-able to-say the(-word) — of-Socrates
'εἰ ταύτῃ φίλον τῷ θεῷ, ταύτῃ γινέσθω'; δοκεῖς,
if so (it-is)-dear to-the god so let-it-happen do-you-think
Σωκράτης εἰ ἐπεθύμει ἐν Λυκείῳ ἢ ἐν Ἀκαδημείᾳ
Socrates if he-desired in (the)-Lyceum or in (the)-Academy
σχολάζειν καὶ διαλέγεσθαι καθ' ἡμέραν τοῖς νέοις,
to-study and to-converse every day with-the young
εὐκόλως ἂν ἐστρατεύσατο ὁσάκις ἐστρατεύσατο; οὐχὶ δ'
easily — would-he-have-served as-often-as he-served not but
ὠδύρετ' ἂν καὶ ἔστενεν 'τάλας ἐγώ, νῦν ἐνθάδ'
would-he-have-lamented — and groaned wretched I now here
ἀτυχῶ ἄθλιος δυνάμενος ἐν Λυκείῳ ἡλιάζεσθαι';
I-am-unfortunate miserable being-able in (the)-Lyceum to-bask-in-the-sun
22 τοῦτο γάρ σου τὸ ἔργον ἦν, ἡλιάζεσθαι; οὐχὶ δὲ τὸ
this for your the work was to-bask-in-the-sun not but the
εὐροεῖν, τὸ ἀκώλυτον εἶναι, τὸ ἀπαραπόδιστον; καὶ πῶς
to-flow-well the unhindered to-be the unimpeded and how

ἂν ἔτι ἦν Σωκράτης, εἰ ταῦτα ὠδύρετο; πῶς
— *still would-be-have-been Socrates if these(-things) he-lamented how*
ἂν ἔτι ἐν τῇ φυλακῇ παιᾶνας ἔγραφεν;
— *still in the prison paeans would-be-have-written*
ἁπλῶς οὖν ἐκείνου μέμνησο, ὅτι, πᾶν ὃ ἔξω 23
simply then that remember that everything which outside
τῆς προαιρέσεως τῆς σαυτοῦ τιμήσεις, ἀπώλεσας τὴν
of-the choice the your-own you-will-honor you-have-destroyed the
προαίρεσιν. ἔξω δ' ἐστὶν οὐ μόνον ἀρχή, ἀλλὰ καὶ
choice outside and is not only office but also
ἀναρχία, οὐ μόνον ἀσχολία, ἀλλὰ καὶ σχολή.
no-office not only business but also leisure
'νῦν οὖν ἐμὲ ἐν τῷ θορύβῳ τούτῳ διεξάγειν.' τί λέγεις 24
now then me in the uproar this to-live what do-you-mean
θορύβῳ; ἐν πολλοῖς ἀνθρώποις; καὶ τί χαλεπόν; δόξον
uproar among many men and what (is)-hard imagine
ἐν Ὀλυμπίᾳ εἶναι, πανήγυριν αὐτὸν ἥγησαι. κἀκεῖ ἄλλος
at Olympia to-be (a)-festival it consider there-too one
ἄλλο τι κέκραγεν, ἄλλος ἄλλο τι πράσσει, ἄλλος
other something has-shouted another other something does one
τῷ ἄλλῳ ἐνσείεται. ἐν τοῖς βαλανείοις ὄχλος· καὶ τίς
with-the other jostles in the baths (a)-crowd and who
ἡμῶν οὐ χαίρει τῇ πανηγύρει ταύτῃ καὶ ὀδυνώμενος
of-us not enjoys the festival this and pained
αὐτῆς ἀπαλλάσσεται;
from-it departs
μὴ γίνου δυσάρεστος μηδὲ κακοστόμαχος πρὸς τὰ 25
not become hard-to-please nor squeamish toward the
γινόμενα. 'τὸ ὄξος σαπρόν, δριμὺ γάρ·' 'τὸ μέλι
(things)-happening the vinegar (is)-rotten sharp for(-it-is) the honey
σαπρόν, ἀνατρέπει γάρ μου τὴν ἕξιν·' 'λάχανα οὐ
(is)-rotten it-upsets for my the constitution vegetables not

θέλω.' οὕτως καὶ 'σχολὴν οὐ θέλω, ἐρημία ἐστίν,' 'ὄχλον
I-want so also leisure not I-want (a)-desert it-is (a)-crowd
οὐ θέλω, θόρυβός ἐστιν.'
not I-want (an)-uproar it-is

26 ἀλλ' ἂν μὲν οὕτως φέρῃ τὰ πράγματα, ὥστε μόνον
but if indeed so bring the things so-that alone
ἢ μετ' ὀλίγων διεξαγαγεῖν, ἡσυχίαν αὐτὸ κάλει καὶ χρῶ
or with few to-live quiet it call and use
τῷ πράγματι, εἰς ὃ δεῖ· λάλει σεαυτῷ, γύμναζε
the thing for what (one)-must talk to-yourself exercise
τὰς φαντασίας, ἐξεργάζου τὰς προλήψεις. ἂν δ' εἰς
the impressions work-out the preconceptions if but into
ὄχλον ἐμπέσῃς, ἀγῶνα αὐτὸ λέγε, πανήγυριν, ἑορτήν,
(a)-crowd you-fall (a)-contest it call (a)-festival (a)-feast
συνεορτάζειν πειρῶ τοῖς ἀνθρώποις.
to-celebrate-together try with-the men

27 τί γάρ ἐστιν ἥδιον θέαμα τῷ φιλανθρώπῳ ἢ
what for is more-pleasant (a)-spectacle to-the lover-of-men than
ἄνθρωποι πολλοί; ἵππων ἀγέλας ἢ βοῶν ἡδέως ὁρῶμεν,
men many of-horses herds or of-oxen gladly we-see
πλοῖα πολλὰ ὅταν ἴδωμεν, διαχεόμεθα· ἀνθρώπους πολλοὺς
ships many when we-see we-are-delighted men many
βλέπων τις ἀνιᾶται;
seeing anyone is-vexed

28 'ἀλλὰ κατακραυγάζουσί μου.' οὐκοῦν ἡ ἀκοή σου
but they-shout-down me therefore the hearing your
ἐμποδίζεται. τί οὖν πρὸς σέ; μή τι καὶ δύναμις
is-impeded what then (is-it)-to you surely-not at-all also (the)-faculty
ἡ ταῖς φαντασίαις χρηστική; καὶ τίς σε κωλύει ὀρέξει
the with-the impressions using and who you hinders desire

καὶ ἐκκλίσει χρῆσθαι κατὰ φύσιν, ὁρμῇ καὶ ἀφορμῇ;
and aversion to-use according-to nature impulse and repulsion
ποῖος θόρυβος πρὸς τοῦτο ἱκανός;
what-sort-of uproar for this (is)-sufficient
σὺ μόνον μέμνησο τῶν καθολικῶν· ‘τί ἐμόν, τί οὐκ 29
you only remember the universals what (is)-mine what not
ἐμόν; τί μοι δίδοται; τί θέλει με ποιεῖν ὁ θεὸς νῦν,
mine what to-me is-given what wishes me to-do the god now
τί οὐ θέλει;’
what not does-be-wish
πρὸ ὀλίγου χρόνου ἤθελέν σε σχολάζειν, σαυτῷ 30
before (a)-little time he-wished you to-be-at-leisure to-yourself
λαλεῖν, γράφειν περὶ τούτων, ἀναγιγνώσκειν, ἀκούειν,
to-talk to-write about these(-things) to-read to-listen
παρασκευάζεσθαι· ἔσχες εἰς τοῦτο ἱκανὸν χρόνον. νῦν σοι
to-prepare you-had for this enough time now to-you
λέγει ‘ἐλθὲ ἤδη ἐπὶ τὸν ἀγῶνα, δεῖξον ἡμῖν, τί ἔμαθες,
he-says come now to the contest show us what you-have-learned
πῶς ἤθλησας. μέχρι τίνος γυμνασθήσῃ μόνος; ἤδη καιρὸς
how you-have-trained until when will-you-be-exercised alone now (it-is)-time
γνῶναί σε, πότερον τῶν ἀξιονίκων εἶ τις ἀθλητῶν
to-know you whether of-the deserving-victory you-are one of-athletes
ἢ ἐκείνων, οἳ τὴν οἰκουμένην περιέρχονται νικώμενοι.’
or of-those who the inhabited(-world) go-round being-defeated
τί οὖν ἀγανακτεῖς; οὐδεὶς ἀγὼν δίχα θορύβου 31
why then are-you-indignant no contest without uproar
γίνεται. πολλοὺς δεῖ προγυμναστὰς εἶναι, πολλοὺς
happens many must sparring-partners to-be many
τοὺς ἐπικραυγάζοντας, πολλοὺς ἐπιστάτας, πολλοὺς θεατάς.
those shouting many superintendents many spectators

32 — ἀλλ᾽ ἐγὼ ἤθελον ἐφ᾽ ἡσυχίας διάγειν. — οἴμωζε τοίνυν καὶ
but I wished in quiet to-live lament therefore and
στένε, ὥσπερ ἄξιος εἶ. τίς γὰρ ἄλλη μείζων ταύτης ζημία
groan as worthy you-are what for other greater than-this penalty
τῷ ἀπαιδεύτῳ καὶ ἀπειθοῦντι τοῖς θείοις διατάγμασιν ἢ
for-the uneducated and disobeying the divine ordinances than
τὸ λυπεῖσθαι, τὸ πενθεῖν, τὸ φθονεῖν, ἁπλῶς τὸ ἀτυχεῖν
the to-grieve the to-mourn the to-envy simply the to-be-unfortunate
καὶ δυστυχεῖν; τούτων οὐ θέλεις ἀπαλλάξαι σεαυτόν;
and to-be-unhappy from-these not do-you-wish to-free yourself
καὶ πῶς ἀπαλλάξω;
and how shall-I-free(-myself)

33 — οὐ πολλάκις ἤκουσας, ὅτι ὄρεξιν ἆραί σε δεῖ
not often have-you-heard that desire to-remove you must
παντελῶς, τὴν ἔκκλισιν ἐπὶ μόνα τρέψαι τὰ προαιρετικά,
entirely the aversion to only to-turn the (things)-within-choice
ἀφεῖναί σε δεῖ πάντα, τὸ σῶμα, τὴν κτῆσιν, τὴν
to-let-go you must all(-things) the body the property the
φήμην, τὰ βιβλία, θόρυβον, ἀρχάς, ἀναρχίαν; ὅπου γὰρ
reputation the books uproar offices no-office where for
ἂν κλίνῃς, ἐδούλευσας, ὑπετάγης, κωλυτὸς
— you-incline you-have-become-a-slave you-have-been-subordinated hinderable
ἐγένου, ἀναγκαστός, ὅλος ἐπ᾽ ἄλλοις.
you-have-become compellable wholly in-the-power-of others

34 ἀλλὰ τὸ Κλεάνθους πρόχειρον ἄγου δέ μ᾽, ὦ Ζεῦ,
but the(-line) of-Cleanthes (keep)-ready lead and me O Zeus
καὶ σύ γ᾽ ἡ Πεπρωμένη. θέλετ᾽ εἰς Ῥώμην; εἰς
and you at-least the Destiny do-you-wish to Rome to
Ῥώμην. εἰς Γύαρα; εἰς Γύαρα. εἰς Ἀθήνας; εἰς Ἀθήνας.
Rome to Gyara to Gyara to Athens to Athens
εἰς φυλακήν; εἰς φυλακήν.
to prison to prison

ἂν ἅπαξ εἴπῃς ‘πότε τις εἰς Ἀθήνας ἀπέλθῃ;’, ἀπώλου. 35
if once you-say when one to Athens may-go-away you-are-ruined
ἀνάγκη γε ταύτην τὴν ὄρεξιν ἀτελῆ μὲν οὖσαν
(it-is)-necessary at-least this the desire unfulfilled indeed being
ἀτυχῆ σε ποιεῖν, τελειωθεῖσαν δὲ κενόν, ἐφ’ οἷς οὐ
unfortunate you to-make fulfilled but empty at what not
δεῖ ἐπαιρόμενον· πάλιν ἂν ἐμποδισθῇς, δυστυχῆ,
(one)-must elated again if you-be-impeded unhappy
περιπίπτοντα οἷς οὐ θέλεις.
falling-into what not you-wish
ἄφες οὖν ταῦτα πάντα. ‘καλαὶ αἱ Ἀθῆναι.’ ἀλλὰ 36
let-go then these(-things) all beautiful (is)-the Athens but
τὸ εὐδαιμονεῖν κάλλιον πολύ, τὸ ἀπαθῆ εἶναι, τὸ
the to-be-happy (is)-more-beautiful much the passionless to-be the
ἀτάραχον, τὸ ἐπὶ μηδενὶ κεῖσθαι τὰ σὰ πράγματα.
untroubled the on no-one to-lie the your affairs
‘θόρυβος ἐν Ῥώμῃ καὶ ἀσπασμοί.’ ἀλλὰ τὸ εὐροεῖν 37
uproar in Rome and greetings but the to-flow-well
ἀντὶ πάντων τῶν δυσκόλων. εἰ οὖν τούτων καιρός
(is-worth)-instead-of all the troubles if then of-these (the)-time
ἐστιν, διὰ τί οὐκ αἴρεις αὐτῶν τὴν ἔκκλισιν; τίς
is because-of what not do-you-remove of-them the aversion what
ἀνάγκη ὡς ὄνον ξυλοκοπούμενον ἀχθοφορεῖν;
necessity like (an)-ass being-cudgeled to-carry-burdens
εἰ δὲ μή, ὅρα ὅτι δεῖ σε δουλεύειν ἀεὶ τῷ δυναμένῳ 38
if but not see that must you to-serve always the(-one) able
σοι διαπράξασθαι τὴν ἔξοδον, τῷ πᾶν ἐμποδίσαι
for-you to-bring-about the departure the(-one) everything to-impede
δυναμένῳ κἀκεῖνον θεραπεύειν ὡς Κακοδαίμονα.
able and-him to-court as (an)-Evil-Genius

39 μία ὁδὸς ἐπὶ εὔροιαν (τοῦτο καὶ ὄρθρου καὶ μεθ' ἡμέραν καὶ
one road to serenity this both at-dawn and by day and
νύκτωρ ἔστω πρόχειρον), ἀπόστασις τῶν ἀπροαιρέτων,
at-night let-it-be ready withdrawal from-the (things)-outside-choice
τὸ μηδὲν ἴδιον ἡγεῖσθαι, τὸ παραδοῦναι πάντα τῷ
the nothing own to-consider the to-hand-over all(-things) to-the
δαιμονίῳ, τῇ τύχῃ, ἐκείνους ἐπιτρόπους αὐτῶν ποιήσασθαι,
divine to-the fortune those stewards of-them to-make
40 οὓς καὶ ὁ Ζεὺς πεποίηκεν, αὐτὸν δὲ πρὸς ἑνὶ εἶναι
whom also — Zeus has-made himself and at one to-be
μόνῳ, τῷ ἰδίῳ, τῷ ἀκωλύτῳ, καὶ ἀναγιγνώσκειν ἐπὶ
only the own the unhindered and to-read to
τοῦτο ἀναφέροντα τὴν ἀνάγνωσιν καὶ γράφειν καὶ ἀκούειν.
this referring the reading and to-write and to-listen
41 διὰ τοῦτο οὐ δύναμαι εἰπεῖν φιλόπονον, ἂν ἀκούσω
because-of this not I-can call (him)-industrious if I-hear
τοῦτο μόνον, ὅτι ἀναγιγνώσκει ἢ γράφει, κἂν προσθῇ
this only that he-reads or writes and-if adds
τις, ὅτι ὅλας τὰς νύκτας, οὔπω λέγω, ἂν μὴ γνῶ τὴν
anyone that whole the nights not-yet I-say(-so) if not I-know the
ἀναφοράν. οὐδὲ γὰρ σὺ λέγεις φιλόπονον τὸν διὰ
reference not-even for you call industrious the(-man) because-of
παιδισκάριον ἀγρυπνοῦντα· οὐ τοίνυν οὐδ' ἐγώ.
(a)-little-girl keeping-awake not therefore even I
42 ἀλλ' ἐὰν μὲν ἕνεκα δόξης αὐτὸ ποιῇ, λέγω φιλόδοξον,
but if indeed for-the-sake of-glory it he-does I-call(-him) glory-loving
ἂν δ' ἕνεκα ἀργυρίου, φιλάργυρον, οὐ φιλόπονον.
if but for-the-sake of-silver money-loving not industrious

ἂν δ' ἐπὶ τὸ ἴδιον ἡγεμονικὸν ἀναφέρῃ τὸν πόνον, ἵν' 43
if but to the own ruling-faculty he-refers the labor that
ἐκεῖνο κατὰ φύσιν ἔχῃ καὶ διεξάγῃ, τότε λέγω
it according-to nature may-be and may-live then I-call(-him)
μόνον φιλόπονον.
only industrious
μηδέποτε γὰρ ἀπὸ τῶν κοινῶν μήτ' ἐπαινεῖτε μήτε 44
never for from the common(-things) either praise or
ψέγετε, ἀλλὰ ἀπὸ δογμάτων. ταῦτα γάρ ἐστι τὰ ἴδια
blame but from judgments these for are the own(-things)
ἑκάστου, τὰ καὶ τὰς πράξεις αἰσχρὰς ἢ καλὰς ποιοῦντα·
of-each the(-things) also the actions shameful or fine making
τούτων μεμνημένος χαῖρε τοῖς παροῦσιν καὶ ἀγάπα 45
these(-things) remembering rejoice-in the present(-things) and be-content-with
ταῦτα, ὧν καιρός ἐστιν.
these of-which (the)-time is
εἴ τινα ὁρᾷς, ὧν ἔμαθες καὶ διεσκέψω, ἀπαντῶντά σοι 46
if any you-see of-what you-learned and examined meeting you
εἰς τὰ ἔργα, εὐφραίνου ἐπ' αὐτοῖς. εἰ τὸ κακόηθες καὶ
in the works rejoice at them if the malicious and
λοίδορον ἀποτέθεισαι, μεμείωκας, εἰ τὸ προπετές, εἰ
abusive(-part) you-have-put-aside you-have-lessened(-it) if the rash if
τὸ αἰσχρολόγον, εἰ τὸ εἰκαῖον, εἰ τὸ ἐπισεσυρμένον, εἰ οὐ
the foul-mouthed if the random if the careless if not
κινῇ ἐφ' οἷς πρότερον, εἰ οὐχ ὁμοίως γ' ὡς πρότερον,
you-are-moved at what before if not alike at-least as before
ἑορτὴν ἄγειν δύνασαι καθ' ἡμέραν, σήμερον, ὅτι καλῶς
(a)-festival keep you-can every day today because well
ἀνεστράφης ἐν τῷδε τῷ ἔργῳ, αὔριον, ὅτι ἐν ἑτέρῳ.
you-conducted-yourself in this the work tomorrow because in another

47 πόσῳ μείζων αἰτία θυσίας ἢ ὑπατεία ἢ ἐπαρχία.
how-much greater (a)-cause for-sacrifice than (a)-consulship or (a)-province
ταῦτα ἐκ σοῦ αὐτοῦ γίνεταί σοι καὶ ἀπὸ τῶν θεῶν.
these(-things) from you yourself arise for-you and from the gods
ἐκεῖνο μέμνησο, τίς ὁ διδούς ἐστι καὶ τίσιν καὶ διὰ τίνα.
that remember who the giver is and to-whom and because-of whom
48 τούτοις τοῖς διαλογισμοῖς ἐντρεφόμενος ἔτι διαφέρῃ,
on-these the reasonings being-nourished still do-you-care
ποῦ ὢν εὐδαιμονήσεις, ποῦ ὢν ἀρέσεις τῷ θεῷ; οὐ
where being you-will-be-happy where being you-will-please the god not
πανταχόθεν τὸ ἴσον ἀπέχουσιν; οὐ πανταχόθεν
from-everywhere the equal(-distance) are-they-away not from-everywhere
ὁμοίως ὁρῶσιν τὰ γινόμενα;
alike do-they-see the (things)-happening

πρὸς τοὺς μαχίμους καὶ θηριώδεις

V · AGAINST THE QUARRELSOME AND SAVAGE

The good man neither quarrels nor lets others quarrel, as Socrates bore with Thrasymachus, Polus, Callicles, his wife, and his son. He wants only his own choice to be according to nature, and expects worse from the wicked than he gets: reviled, he gives thanks he was not struck; struck, that he was not wounded; wounded, that he was not killed. Men are tested like coins by their stamp: the gentle and sociable pass like Trajan's, the quarrelsome are thrown out like Nero's. Our judgments are our fortress; as Eteocles and Polynices show, false judgments about goods turn brothers into enemies. We praise these doctrines and are lions in the school, foxes outside.

1 ὁ καλὸς καὶ ἀγαθὸς οὔτ' αὐτὸς μάχεταί τινι οὔτ'
the noble and good(-man) neither himself fights with-anyone nor
ἄλλον ἐᾷ κατὰ δύναμιν.
another allows according-to power

παράδειγμα δὲ καὶ τούτου καθάπερ καὶ τῶν ἄλλων ἔκκειται 2
(an)-example and also of-this just-as also of-the others is-set-out
ἡμῖν ὁ βίος ὁ Σωκράτους, ὃς οὐ μόνον αὐτὸς πανταχοῦ
for-us the life the of-Socrates who not only himself everywhere
ἐξέφυγεν μάχην, ἀλλ᾽ οὐδ᾽ ἄλλους μάχεσθαι εἶα.
avoided fighting but not-even others to-fight allowed
ὅρα παρὰ Ξενοφῶντι ἐν τῷ Συμποσίῳ πόσας μάχας 3
see in Xenophon in the Symposium how-many fights
λέλυκεν, πῶς πάλιν ἠνέσχετο Θρασυμάχου, πῶς Πώλου,
he-has-resolved how again he-bore-with Thrasymachus how Polus
πῶς Καλλικλέους, πῶς τῆς γυναικὸς ἠνείχετο, πῶς τοῦ
how Callicles how the wife he-bore-with how the
υἱοῦ ἐξελεγχόμενος ὑπ᾽ αὐτοῦ, σοφιζόμενος.
son being-refuted by him being-sophisticated-against
λίαν γὰρ ἀσφαλῶς ἐμέμνητο, ὅτι οὐδεὶς ἀλλοτρίου 4
very for safely he-remembered that no-one of-another's
ἡγεμονικοῦ κυριεύει. οὐδὲν οὖν ἄλλο ἤθελεν ἢ τὸ ἴδιον.
ruling-faculty is-master nothing then else he-wished than the own
τί δ᾽ ἔστι τοῦτο; οὐχ *** οὗτος *** κατὰ φύσιν· 5
what and is this not (lacuna) this(-man) (lacuna) according-to nature
τοῦτο γὰρ ἀλλότριον· ἀλλ᾽ ὅπως ἐκείνων τὰ ἴδια
this for (is)-another's but how those the own(-things)
ποιούντων, ὡς αὐτοῖς δοκεῖ, αὐτὸς μηδὲν ἧττον κατὰ
doing as to-them it-seems he-himself nothing less according-to
φύσιν ἕξει καὶ διεξάξει μόνον τὰ αὑτοῦ ποιῶν πρὸς
nature will-be and will-live only the his-own(-things) doing toward
τὸ κἀκείνους ἔχειν κατὰ φύσιν.
the those-too to-be according-to nature
τοῦτο γάρ ἐστιν, ὃ ἀεὶ πρόκειται τῷ καλῷ καὶ ἀγαθῷ. 6
this for is what always is-set-before the noble and good(-man)
στρατηγῆσαι; οὔ· ἀλλ᾽, ἂν διδῶται, ἐπὶ ταύτης τῆς ὕλης τὸ
to-be-general no but if it-be-given in this the material the

ἴδιον ἡγεμονικὸν τηρῆσαι. γῆμαι; οὔ· ἀλλ', ἂν διδῶται γάμος,
own ruling-faculty to-keep to-marry no but if be-given marriage
ἐν ταύτῃ τῇ ὕλῃ κατὰ φύσιν ἔχοντα αὐτὸν τηρῆσαι.
in this the material according-to nature being himself to-keep
7 ἂν δὲ θέλῃ τὸν υἱὸν μὴ ἁμαρτάνειν ἢ τὴν γυναῖκα, θέλει
if but he-wish the son not to-err or the wife he-wishes
τὰ ἀλλότρια μὴ εἶναι ἀλλότρια. καὶ τὸ παιδεύεσθαι,
the (things)-of-others not to-be another's and the to-be-educated
τοῦτ' ἔστιν μανθάνειν τὰ ἴδια καὶ τὰ ἀλλότρια.
this is to-learn the own(-things) and the (things)-of-others
8 ποῦ οὖν ἔτι μάχης τόπος τῷ οὕτως ἔχοντι; μὴ γὰρ
where then still of-fighting (a)-place for-the(-man) so being surely-not for
θαυμάζει τι τῶν γινομένων; μὴ γὰρ καινὸν αὐτῷ
does-he-wonder-at anything of-the (things)-happening surely-not for new to-him
φαίνεται; μὴ γὰρ οὐ χείρονα καὶ χαλεπώτερα προσδέχεται
does-it-appear surely-not for not worse and harsher does-he-expect
τὰ παρὰ τῶν φαύλων ἢ ἀποβαίνει αὐτῷ; μὴ γὰρ
the(-things) from the bad than befall him surely-not for
οὐ κέρδος λογίζεται πᾶν ὅ τι ἀπολείπουσιν τοῦ ἐσχάτου;
not (a)-gain does-he-reckon all what ever they-fall-short of-the uttermost
9 'ἐλοιδόρησέν σε ὁ δεῖνα.' πολλὴ χάρις αὐτῷ, ὅτι μὴ ἔπληξεν.
reviled you the so-and-so many thanks to-him that not he-struck(-me)
'ἀλλὰ καὶ ἔπληξεν.' πολλὴ χάρις, ὅτι μὴ ἔτρωσεν.
but also he-struck(-you) many thanks that not he-wounded(-me)
'ἀλλὰ καὶ ἔτρωσεν.' πολλὴ χάρις, ὅτι μὴ ἀπέκτεινεν.
but also he-wounded(-you) many thanks that not he-killed(-me)
10 πότε γὰρ ἔμαθεν ἢ παρὰ τίνι, ὅτι ἥμερόν ἐστι ζῷον,
when for did-he-learn or from whom that tame is (a)-creature
ὅτι φιλάλληλον, ὅτι μεγάλη βλάβη τῷ ἀδικοῦντι αὐτὴ ἡ
that mutually-loving that great harm to-the wrongdoer itself the

ἀδικία; ταῦτα οὖν μὴ μεμαθηκὼς μηδὲ πεπεισμένος,
wrongdoing these(-things) then not having-learned nor having-been-persuaded
διὰ τί μὴ ἀκολουθήσῃ τῷ φαινομένῳ συμφέροντι;
because-of what not should-he-follow the apparent advantageous
‘βέβληκεν ὁ γείτων λίθους.’ μή τι οὖν σὺ ἡμάρτηκας; 11
has-thrown the neighbor stones surely-not at-all then you have-done-wrong
‘ἀλλὰ τὰ ἐν οἴκῳ κατεάγη.’ σὺ οὖν σκευάριον εἶ;
but the(-things) in (the)-house were-broken you then (a)-little-vessel are
οὔ, ἀλλὰ προαίρεσις. τί οὖν σοι δίδοται πρὸς τοῦτο; 12
no but choice what then to-you is-given for this
ὡς μὲν λύκῳ ἀντιδάκνειν καὶ ἄλλους πλείονας λίθους
as indeed for-(a)-wolf to-bite-back and others more stones
βάλλειν· ἀνθρώπῳ δ’ ἐὰν ζητῇς, ἐπίσκεψαί σου τὸ
to-throw (as)-for-(a)-man but if you-seek examine your the
ταμιεῖον, ἴδε τίνας δυνάμεις ἔχων ἐλήλυθας· μή τι
storehouse see what faculties having you-have-come surely-not at-all
τὴν θηριώδη; μή τι τὴν μνησικακητικήν;
the beastly surely-not at-all the vindictive
ἵππος οὖν πότ’ ἄθλιός ἐστιν; ὅταν τῶν φυσικῶν δυνάμεων 13
(a)-horse then when wretched is(-it) when of-the natural faculties
στέρηται· οὐχ ὅταν μὴ δύνηται κοκκύζειν, ἀλλ’ ὅταν μὴ
it-is-deprived not when not it-can crow but when not
τρέχειν. ὁ δὲ κύων; ὅταν πέτεσθαι μὴ δύνηται;
run the and dog when fly not it-can
ἀλλ’ ὅταν μὴ ἰχνεύειν. μή ποτ’ οὖν οὕτως καὶ ἄνθρωπος 14
but when not track — perhaps then so also (a)-man
δυστυχής ἐστιν οὐχ ὁ μὴ δυνάμενος λέοντας πνίγειν
unhappy is not the(-one) not able lions to-strangle
ἢ ἀνδριάντας περιλαμβάνειν (οὐ γὰρ πρὸς τοῦτο δυνάμεις
or statues to-embrace not for for this faculties

τινὰς ἔχων ἐλήλυθεν παρὰ τῆς φύσεως), ἀλλ' ὁ
some having he-has-come from the nature but the(-one)
ἀπολωλεκὼς τὸ εὔγνωμον, ὁ τὸ πιστόν;
having-lost the good-sense the(-one) the faithfulness
15 τοῦτον ἔδει συνελθόντας θρηνεῖν, εἰς ὅσα κακὰ
this(-man) (one)-ought gathering-together to-lament into how-many evils
ἐλήλυθεν· οὐχὶ μὰ Δία τὸν φύντα ἢ τὸν ἀποθανόντα,
he-has-come not by Zeus the(-one) born or the(-one) having-died
ἀλλ' ᾧ ζῶντι συμβεβήκει ἀπολέσαι τὰ ἴδια, οὐ τὰ
but to-whom living it-had-befallen to-lose the own(-things) not the
πατρῷα, τὸ ἀγρίδιον καὶ τὸ οἰκίδιον καὶ τὸ πανδοκεῖον
paternal(-things) the little-field and the little-house and the inn
καὶ τὰ δουλάρια (τούτων γὰρ οὐδὲν ἴδιον τῷ ἀνθρώπῳ
and the little-slaves of-these for nothing own to-the man
ἐστίν, ἀλλὰ πάντα ἀλλότρια, δοῦλα, ὑπεύθυνα ἄλλοτε
is but all another's slavish accountable at-different-times
ἄλλοις διδόμενα ὑπὸ τῶν κυρίων),
to-different(-men) given by the masters
16 ἀλλὰ τὰ ἀνθρωπικά, τοὺς χαρακτῆρας, οὓς ἔχων ἐν τῇ
but the human(-things) the stamps which having in the
διανοίᾳ ἐλήλυθεν, οἵους καὶ ἐπὶ τῶν νομισμάτων
mind he-has-come such-as also in-the-case-of the coins
ζητοῦντες, ἂν μὲν εὕρωμεν, δοκιμάζομεν, ἂν δὲ μὴ
seeking if indeed we-find(-them) we-approve(-them) if but not
εὕρωμεν, ῥιπτοῦμεν.
we-find(-them) we-throw(-them)-away
17 'τίνος ἔχει τὸν χαρακτῆρα τοῦτο τὸ τετράσσαρον;
whose has(-it) the stamp this the sesterce
Τραιανοῦ; φέρε. Νέρωνος; ῥῖψον ἔξω, ἀδόκιμόν ἐστιν,
of-Trajan bring(-it) of-Nero throw(-it) out counterfeit it-is
σαπρόν.' οὕτως καὶ ἐνθάδε. τίνα ἔχει χαρακτῆρα
rotten so also here what-kind-of have stamp

τὰ δόγματα αὐτοῦ; ‘ἥμερον, κοινωνικόν, ἀνεκτικόν,
the judgments his gentle sociable forbearing
φιλάλληλον.’ φέρε, παραδέχομαι, ποιῶ πολίτην τοῦτον,
mutually-loving bring(-him) I-accept(-him) I-make (a)-citizen this(-man)
παραδέχομαι γείτονα, σύμπλουν.
I-accept (as)-neighbor (as)-fellow-voyager
ὅρα μόνον, μὴ Νερωνιανὸν ἔχει χαρακτῆρα. μή τι 18
see only lest Neronian he-has (the)-stamp surely-not at-all
ὀργίλος ἐστίν, μή τι μηνιτής, μή τι μεμψίμοιρος;
irascible is-he surely-not at-all resentful surely-not at-all querulous
‘ἂν αὐτῷ φανῇ, πατάσσει τὰς κεφαλὰς τῶν ἀπαντώντων.’
if to-him it-seems-good he-strikes the heads of-those meeting(-him)
τί οὖν ἔλεγες, ὅτι ἄνθρωπός ἐστιν; μὴ γὰρ ἐκ ψιλῆς 19
why then did-you-say that (a)-man he-is surely-not for from bare
μορφῆς κρίνεται τῶν ὄντων ἕκαστον; ἐπεὶ οὕτως
form is-judged of-the(-things) being each since so
λέγε καὶ τὸ κήρινον μῆλον εἶναι.
call also the waxen apple to-be(-an-apple)
καὶ ὀδμὴν ἔχειν αὐτὸ δεῖ καὶ γεῦσιν· οὐκ ἀρκεῖ ἡ ἐκτὸς 20
also smell to-have it must and taste not suffices the outer
περιγραφή. οὐκοῦν οὐδὲ πρὸς τὸν ἄνθρωπον ἡ ῥὶς ἐξαρκεῖ
outline therefore not-even for the man the nose suffices
καὶ οἱ ὀφθαλμοί, ἀλλ’ ἂν τὰ δόγματα ἔχῃ ἀνθρωπικά.
and the eyes but if the judgments he-has human
οὗτος οὐκ ἀκούει λόγου, οὐ παρακολουθεῖ ἐλεγχόμενος· 21
this(-man) not hears reason not he-follows being-refuted
ὄνος ἐστίν. τούτου τὸ αἰδῆμον ἀπονενέκρωται· ἄχρηστός
(an)-ass he-is of-this(-man) the self-respect has-been-deadened useless
ἐστιν, πάντα μᾶλλον ἢ ἄνθρωπος. οὗτος ζητεῖ, τίνα
he-is everything rather than (a)-man this(-man) seeks whom

ἀπαντήσας λακτίσῃ ἢ δάκῃ· ὥστε οὐδὲ πρόβατον ἢ
meeting he-may-kick or bite so-that not-even (a)-sheep or
ὄνος, ἀλλά τί ποτε ἄγριον θηρίον.
(an)-ass but some ever wild beast

22 τί οὖν; θέλεις με καταφρονεῖσθαι; — ὑπὸ τίνων; ὑπὸ
what then do-you-wish me to-be-despised by whom by
εἰδότων; καὶ πῶς καταφρονήσουσιν εἰδότες τοῦ πραέος,
(men)-knowing and how will-they-despise knowing the gentle
τοῦ αἰδήμονος; ἀλλ᾽ ὑπὸ τῶν ἀγνοούντων; τί σοι
the self-respecting(-man) but by those not-knowing what to-you
μέλει; οὔ τινι γὰρ ἄλλῳ τεχνίτῃ τῶν ἀτέχνων.
does-it-matter not for-any for other craftsman of-the unskilled
— ἀλλὰ πολὺ μᾶλλον ἐπιφυήσονταί μοι.
but much more they-will-set-upon me

23 — τί λέγεις τὸ ἐμοί; δύναταί τις τὴν προαίρεσιν τὴν
what do-you-mean the me can anyone the choice the
σὴν βλάψαι ἢ κωλῦσαι ταῖς προσπιπτούσαις φαντασίαις
yours harm or hinder the striking impressions
χρῆσθαι ὡς πέφυκεν;
to-use as it-is-born

24 — οὔ. — τί οὖν ἔτι ταράσσῃ καὶ φοβερὸν σαυτὸν
no why then still are-you-troubled and fearsome yourself
θέλεις ἐπιδεικνύειν; οὐχὶ δὲ παρελθὼν εἰς μέσον
do-you-wish to-show not but coming-forward into (the)-middle
κηρύσσεις, ὅτι εἰρήνην ἄγεις πρὸς πάντας ἀνθρώπους,
do-you-proclaim that peace you-keep with all men
ὅ τι ἂν ἐκεῖνοι ποιῶσι, καὶ μάλιστ᾽ ἐκείνων καταγελᾷς,
what ever — they do and most of-those you-laugh-at
ὅσοι σε βλάπτειν δοκοῦσιν; ‘ἀνδράποδα ταῦτα οὐκ
as-many-as you to-harm think slaves these not

οἶδεν οὐδὲ τίς εἰμὶ οὐδὲ ποῦ μου τὸ ἀγαθὸν καὶ τὸ
knows nor who I-am nor where my the good and the
κακόν· οὐ πρόσοδος αὐτοῖς πρὸς τὰ ἐμά.'
evil not access for-them to the mine
οὕτως καὶ ἐχυρὰν πόλιν οἱ οἰκοῦντες καταγελῶσι τῶν 25
so also (a)-strong city those dwelling-in(-it) laugh-at the
πολιορκούντων· 'νῦν οὗτοι τί πρᾶγμα ἔχουσιν ἐπὶ τῷ
besiegers now these what trouble have-they on the
μηδενί; ἀσφαλές ἐστιν ἡμῶν τὸ τεῖχος, τροφὰς ἔχομεν
nothing safe is our the wall food we-have
ἐπὶ πάμπολυν χρόνον, τὴν ἄλλην ἅπασαν παρασκευήν.'
for very-long (a)-time the other all preparation
ταῦτά ἐστι τὰ πόλιν ἐχυρὰν καὶ ἀνάλωτον ποιοῦντα, 26
these are the(-things) (a)-city strong and impregnable making
ἀνθρώπου δὲ ψυχὴν οὐδὲν ἄλλο ἢ δόγματα. ποῖον γὰρ
of-(a)-man but soul nothing else than judgments what-sort-of for
τεῖχος οὕτως ἰσχυρὸν ἢ ποῖον σῶμα οὕτως ἀδαμάντινον
wall so strong or what-sort-of body so adamantine
ἢ ποία κτῆσις ἀναφαίρετος ἢ ποῖον ἀξίωμα οὕτως
or what-sort-of property not-to-be-taken-away or what-sort-of dignity so
ἀνεπιβούλευτον;
unplotted-against
πάντα πανταχοῦ θνητά, εὐάλωτα, οἷς τισιν 27
all(-things) everywhere (are)-mortal easily-captured to-which whatever
τὸν ὁπωσοῦν προσέχοντα πᾶσα ἀνάγκη ταράσσεσθαι,
the(-man) in-any-way attending (it-is)-all necessity to-be-troubled
κακελπιστεῖν, φοβεῖσθαι, πενθεῖν, ἀτελεῖς ἔχειν τὰς ὀρέξεις,
to-despair to-fear to-mourn unfulfilled to-have the desires
περιπτωτικὰς ἔχειν τὰς ἐκκλίσεις.
falling-into(-their-objects) to-have the aversions

28 εἶτα οὐ θέλομεν τὴν μόνην δεδομένην ἡμῖν ἀσφάλειαν
then not do-we-wish the only given to-us security
ἐχυρὰν ποιεῖν; οὐδ᾽ ἀποστάντες τῶν θνητῶν καὶ δούλων
strong to-make nor having-stood-away from-the mortal and slavish(-things)
τὰ ἀθάνατα καὶ φύσει ἐλεύθερα ἐκπονεῖν; οὐδὲ μεμνήμεθα,
the immortal and by-nature free(-things) to-work-at nor do-we-remember
ὅτι οὔτε βλάπτει ἄλλος ἄλλον οὔτε ὠφελεῖ, ἀλλὰ τὸ
that neither harms one another nor benefits but the
περὶ ἑκάστου τούτων δόγμα, τοῦτό ἐστι τὸ βλάπτον,
about each of-these judgment this is the(-thing) harming
τοῦτο τὸ ἀνατρέπον, τοῦτο μάχη, τοῦτο στάσις,
this the(-thing) overturning this (is)-fighting this faction
τοῦτο πόλεμος;
this war

29 Ἐτεοκλέα καὶ Πολυνείκη τὸ πεποιηκὸς οὐκ ἄλλο
Eteocles and Polynices the(-thing) having-made(-them-so) not other
ἢ τοῦτο, τὸ δόγμα τὸ περὶ τυραννίδος, τὸ δόγμα τὸ
than this the judgment the about tyranny the judgment the
περὶ φυγῆς, ὅτι τὸ μὲν ἔσχατον τῶν κακῶν, τὸ
about exile that the(-one) indeed uttermost of-the evils the(-other)
δὲ μέγιστον τῶν ἀγαθῶν.
but greatest of-the goods

30 φύσις δ᾽ αὕτη παντός, τὸ διώκειν τὸ ἀγαθόν, φεύγειν
(the)-nature and this of-everything the to-pursue the good to-flee
τὸ κακόν· τὸν ἀφαιρούμενον θατέρου καὶ περιβάλλοντα
the evil the(-one) depriving-of the-one and involving(-one)
τῷ ἐναντίῳ, τοῦτον ἡγεῖσθαι πολέμιον, ἐπίβουλον, κἂν
in-the opposite this(-one) to-consider (an)-enemy plotter even-if
ἀδελφὸς ᾖ, κἂν υἱός, κἂν πατήρ.
(a)-brother he-be even-if (a)-son even-if (a)-father

τοῦ γὰρ ἀγαθοῦ συγγενέστερον οὐδέν· λοιπὸν εἰ ταῦτα 31
than-the for good more-akin nothing so if these(-things)
ἀγαθὰ καὶ κακά, οὔτε πατὴρ υἱοῖς φίλος οὔτ' ἀδελφὸς
(are)-goods and evils neither (is-a)-father to-sons (a)-friend nor (a)-brother
ἀδελφῷ, πάντα δὲ πανταχοῦ μεστὰ πολεμίων, ἐπιβούλων,
to-(a)-brother all(-things) but everywhere (are)-full of-enemies plotters
συκοφαντῶν.
informers
εἰ δ' οἷα δεῖ προαίρεσις, τοῦτο μόνον ἀγαθόν 32
if but such-as it-ought(-to-be) choice this alone good
ἐστιν, καὶ οἷα μὴ δεῖ, τοῦτο μόνον κακόν, ποῦ
is and such-as not it-ought(-to-be) this alone evil where
ἔτι μάχη, ποῦ λοιδορία; περὶ τίνων; περὶ τῶν οὐδὲν
still (is)-fighting where reviling about what about the(-things) nothing
πρὸς ἡμᾶς; πρὸς τίνας; πρὸς τοὺς ἀγνοοῦντας, πρὸς τοὺς
to us against whom against the ignorant against the
δυστυχοῦντας, πρὸς τοὺς ἠπατημένους περὶ τῶν μεγίστων;
unfortunate against the deceived about the greatest(-things)
τούτων Σωκράτης μεμνημένος τὴν οἰκίαν τὴν αὑτοῦ ᾤκει 33
these(-things) Socrates remembering the house the his-own he-lived-in
γυναικὸς ἀνεχόμενος τραχυτάτης, υἱοῦ ἀγνώμονος. τραχεῖα
(a)-wife enduring most-harsh (a)-son unreasonable harsh
γὰρ πρὸς τί ἦν; ἵν' ὕδωρ καταχέῃ τῆς κεφαλῆς
for toward what was(-she) that water she-might-pour-down of-the head
ὅσον καὶ θέλει, ἵνα καταπατήσῃ τὸν πλακοῦντα· καὶ
as-much-as even she-wishes that she-might-trample-on the cake and
τί πρὸς ἐμέ, ἂν ὑπολάβω, ὅτι ταῦτα οὐκ ἔστι πρὸς ἐμέ;
what (is-it)-to me if I-suppose that these(-things) not are to me
τοῦτο δ' ἐμὸν ἔργον ἐστὶ καὶ οὔτε τύραννος κωλύσει 34
this but my work is and neither (a)-tyrant will-hinder
με θέλοντα οὔτε δεσπότης οὔτε οἱ πολλοὶ τὸν ἕνα οὔθ'
me willing nor (a)-master nor the many the one nor

ὁ ἰσχυρότερος τὸν ἀσθενέστερον· τοῦτο γὰρ ἀκώλυτον
the stronger the weaker this for unhindered
δέδοται ὑπὸ τοῦ θεοῦ ἑκάστῳ.
has-been-given by the god to-each

35 ταῦτα τὰ δόγματα ἐν οἰκίᾳ φιλίαν ποιεῖ, ἐν πόλει
these the judgments in (a)-household friendship make in (a)-city
ὁμόνοιαν, ἐν ἔθνεσιν εἰρήνην, πρὸς θεὸν εὐχάριστον,
concord among nations peace toward god thankful
πανταχοῦ θαρροῦντα, ὡς περὶ τῶν ἀλλοτρίων, ὡς περὶ
everywhere confident as about the (things)-of-others as about
οὐδενὸς ἀξίων.
of-nothing worth(-things)

36 ἀλλ' ἡμεῖς γράψαι μὲν καὶ ἀναγνῶναι ταῦτα καὶ
but we to-write indeed and to-read these(-things) and
ἀναγιγνωσκόμενα ἐπαινέσαι ἱκανοί, πεισθῆναι δ' οὐδ'
being-read to-praise (are)-sufficient to-be-persuaded but not-even
ἐγγύς.
near

37 τοιγαροῦν τὸ περὶ τῶν Λακεδαιμονίων λεγόμενον
accordingly the(-saying) about the Lacedaemonians said

οἴκοι λέοντες, ἐν Ἐφέσῳ δ' ἀλώπεκες
at-home lions in Ephesus but foxes

καὶ ἐφ' ἡμῶν ἁρμόσει· ἐν σχολῇ λέοντες, ἔξω δ'
also of us will-fit in school lions outside but
ἀλώπεκες.
foxes

πρὸς τοὺς ἐπὶ τῷ ἐλεεῖσθαι ὀδυνωμένους

VI · TO THOSE DISTRESSED AT BEING PITIED

A man is vexed at being pitied. Epictetus asks whether he will persuade the crowd that poverty is no evil, which even Zeus could not, or make a show of wealth. He has not persuaded himself; he assents to philosophy but has never trained it, and his pain at being pitied makes him pitiable. It is kingly, says Antisthenes, to do well and be ill spoken of; a healthy man pitied for a fever laughs at his pitiers. Those who get offices cared for them while he cared for judgments. The courtier turns Pythagoras' self-examination to flattery; the philosopher should rise asking what he lacks for freedom from passion. Others are not vexed at his pity, being persuaded they have goods, as he is not.

ἀνιῶμαι, φησίν, ἐλεούμενος. — πότερον οὖν σὸν ἔργον 1
I-am-vexed he-says being-pitied whether then your work
ἐστὶ τὸ ἐλεεῖσθαί σε ἢ τῶν ἐλεούντων; τί δ'; ἐπὶ σοί
is the to-be-pitied you or of-those pitying(-you) what and up-to you
ἐστι τὸ παῦσαι αὐτό; — ἐπ' ἐμοί, ἂν δεικνύω αὐτοῖς
is the to-stop it up-to me if I-show them
μὴ ἄξιον ἐλέου ὄντα ἐμαυτόν.
not worthy of-pity being myself
— πότερον δ' ἤδη σοι ὑπάρχει τοῦτο, τὸ μὴ εἶναι 2
whether and already to-you belongs this the not to-be
ἐλέου ἄξιον ἢ οὐχ ὑπάρχει; — δοκῶ ἔγωγε, ὅτι ὑπάρχει.
of-pity worthy or not does-it-belong I-think I-at-least that it-belongs
ἀλλ' οὗτοί γ' οὐκ ἐπὶ τούτοις ἐλεοῦσιν, ἐφ' οἷς, εἴπερ
but these at-least not on these(-grounds) pity(-me) on which if-indeed
ἄρα, ἦν ἄξιον, ἐπὶ τοῖς ἁμαρτανομένοις, ἀλλ' ἐπὶ πενίᾳ
then it-were worthy on the errors but on poverty
καὶ ἀναρχίᾳ καὶ νόσοις καὶ θανάτοις καὶ ἄλλοις τοιούτοις.
and no-office and illnesses and deaths and other such(-things)

3 — πότερον οὖν πείθειν παρεσκεύασαι τοὺς πολλούς,
whether then to-persuade are-you-prepared the many
ὡς ἄρα οὐδὲν τούτων κακόν ἐστιν, ἀλλ᾽ οἷόν τε καὶ
that then nothing of-these evil is but possible — even
πένητι καὶ †ἄρχοντι καὶ ἀτίμῳ εὐδαιμονεῖν, ἢ
for-(a)-poor(-man) and holding-office and unhonored to-be-happy or
σαυτὸν ἐπιδεικνύειν αὐτοῖς πλουτοῦντα καὶ ἄρχοντα;
yourself to-display to-them (as)-rich and holding-office
4 τούτων γὰρ τὰ μὲν δεύτερα ἀλαζόνος καὶ ψυχροῦ καὶ
of-these for the indeed second (are)-of-(a)-braggart and frigid and
οὐδενὸς ἀξίου. καὶ ἡ προσποίησις ὅρα δι᾽ οἵων
of-nothing worth(-man) and the pretense see through what-sort-of(-means)
ἂν γένοιτο· δουλάριά σε χρήσασθαι δεήσει καὶ
— it-would-be-done little-slaves you to-borrow it-will-be-necessary and
ἀργυρωμάτια ὀλίγα κεκτῆσθαι καὶ ταῦτα ἐν φανερῷ
little-silver-vessels few to-have-acquired and these in public
δεικνύειν, εἰ οἷόν τε, ταὐτὰ πολλάκις καὶ λανθάνειν
to-show if possible — the-same(-ones) often and to-escape-notice
πειρᾶσθαι ὅτι ταὐτά ἐστιν, καὶ ἱματίδια στιλπνὰ καὶ τὴν
to-try that the-same they-are and little-cloaks glossy and the
ἄλλην πομπὴν καὶ τὸν τιμώμενον ἐπιφαίνειν ὑπὸ τῶν
other pomp and the(-man) honored to-display by the
ἐπιφανῶν τούτων καὶ δειπνεῖν πειρᾶσθαι παρ᾽ αὐτοῖς ἢ δοκεῖν
distinguished these and to-dine to-try with them or to-seem
γε, ὅτι δειπνεῖς, καὶ περὶ τὸ σῶμα δέ τινα κακοτεχνεῖν,
at-least that you-dine and about the body and some(-things) to-practice-bad-arts
ὡς εὐμορφότερον φαίνεσθαι καὶ γενναιότερον τοῦ ὄντος·
so-as more-handsome to-appear and nobler than-the being
5 ταῦτά σε δεῖ μηχανᾶσθαι, εἰ τὴν δευτέραν ὁδὸν ἀπιέναι
these(-things) you must to-contrive if the second road to-go
θέλεις ὥστε μὴ ἐλεεῖσθαι. ἡ πρώτη δὲ καὶ ἀνήνυτος
you-wish so-as not to-be-pitied the first and (is)-both endless

καὶ μακρά, ὃ ὁ Ζεὺς οὐκ ἠδυνήθη ποιῆσαι, τοῦτο αὐτὸ
and long what — Zeus not was-able to-do this very
ἐπιχειρεῖν, πάντας ἀνθρώπους πεῖσαι, τίνα ἐστὶν ἀγαθὰ
to-attempt all men to-persuade what are goods
καὶ κακά.
and evils
μὴ γὰρ δέδοταί σοι τοῦτο; ἐκεῖνο μόνον σοι 6
surely-not for has-been-given to-you this that only to-you
δέδοται, σαυτὸν πεῖσαι. καὶ οὔπω πέπεικας·
has-been-given yourself to-persuade and not-yet you-have-persuaded(-yourself)
εἶτά μοι νῦν ἐπιχειρεῖς πείθειν τοὺς ἄλλους;
then to-me now you-attempt to-persuade the others
καὶ τίς σοι τοσούτῳ χρόνῳ σύνεστιν ὡς σὺ σαυτῷ; τίς 7
and who with-you so-long (a)-time is as you with-yourself who
δὲ οὕτως πιθανός ἐστί σοι πρὸς τὸ πεῖσαι ὡς σὺ σαυτῷ;
and so persuasive is to-you for the to-persuade as you to-yourself
τίς δ' εὐνούστερον καὶ οἰκειότερον ἔχων ἢ σὺ σαυτῷ;
who and more-well-disposed and more-intimate being than you to-yourself
πῶς οὖν οὔπω πέπεικας σαυτὸν μαθεῖν; νῦν οὐχὶ ἄνω 8
how then not-yet have-you-persuaded yourself to-learn now not up
κάτω; τοῦτ' ἔστι περὶ ὃ ἐσπούδακας; οὐ μανθάνειν, ὥστε
down this is about what you-have-been-eager not to-learn so-as
ἄλυπος εἶναι καὶ ἀτάραχος καὶ ἀταπείνωτος καὶ ἐλεύθερος;
without-grief to-be and untroubled and unhumbled and free
πρὸς ταῦτα οὖν οὐκ ἀκήκοας, ὅτι μία ἐστὶν ἡ ὁδὸς 9
for these(-things) then not have-you-heard that one is the road
ἡ φέρουσα, ἀφεῖναι τὰ ἀπροαίρετα καὶ ἐκστῆναι
the(-one) leading to-let-go the (things)-outside-choice and to-stand-away-from
αὐτῶν καὶ ὁμολογῆσαι αὐτὰ ἀλλότρια;
them and to-acknowledge them (as)-another's

10 τὸ οὖν ἄλλον τι ὑπολαβεῖν περὶ σοῦ ποίου εἴδους
the then another something to-suppose about you of-what-sort of-kind
ἐστίν; — τοῦ ἀπροαιρέτου. — οὐκοῦν οὐδὲν πρὸς σέ;
is of-the outside-choice therefore nothing to you
— οὐδέν. — ἔτι οὖν δακνόμενος ἐπὶ τούτῳ καὶ ταρασσόμενος
nothing still then being-stung at this and being-troubled
οἴει πεπεῖσθαι περὶ ἀγαθῶν καὶ κακῶν;
do-you-think to-have-been-persuaded about goods and evils
11 οὐ θέλεις οὖν ἀφεὶς τοὺς ἄλλους αὐτὸς σαυτῷ γενέσθαι
not do-you-wish then letting-go the others yourself to-yourself to-become
καὶ μαθητὴς καὶ διδάσκαλος; ‘ὄψονται οἱ ἄλλοι, εἰ
both pupil and teacher will-see-to the others whether
λυσιτελεῖ αὐτοῖς παρὰ φύσιν ἔχειν καὶ διεξάγειν, ἐμοὶ
it-profits them contrary-to nature to-be and to-live to-me
δ’ οὐδείς ἐστιν ἐγγίων ἐμοῦ.
but no-one is nearer than-me
12 τί οὖν τοῦτό ἐστιν, ὅτι τοὺς μὲν λόγους ἀκήκοα τοὺς
what then this is that the indeed words I-have-heard the
τῶν φιλοσόφων καὶ συγκατατίθεμαι αὐτοῖς, ἔργῳ δ’ οὐδὲν
of-the philosophers and I-assent to-them in-deed but nothing
γέγονα κουφότερος; μή τι οὕτως ἀφυής εἰμι; καὶ
I-have-become lighter surely-not at-all so ill-endowed am-I and
μὴν περὶ τὰ ἄλλα, ὅσα ἐβουλήθην, οὐ λίαν ἀφυὴς
indeed about the other(-things) as-many-as I-wished not very ill-endowed
εὑρέθην, ἀλλὰ καὶ γράμματα ταχέως ἔμαθον καὶ παλαίειν
I-was-found but both letters quickly I-learned and to-wrestle
καὶ γεωμετρεῖν καὶ συλλογισμοὺς ἀναλύειν.
and to-do-geometry and syllogisms to-analyze
13 μή τι οὖν οὐ πέπεικέ με ὁ λόγος; καὶ μὴν οὐκ ἄλλα
surely-not at-all then not has-persuaded me the reason and indeed not other
τινὰ οὕτως ἐξ ἀρχῆς ἐδοκίμασα ἢ εἱλόμην καὶ νῦν
some(-things) so from (the)-beginning I-approved or I-chose and now

περὶ τούτων ἀναγιγνώσκω, ταῦτα ἀκούω, ταῦτα γράφω·
about these I-read these(-things) I-hear these(-things) I-write
ἄλλον οὐχ εὑρήκαμεν μέχρι νῦν ἰσχυρότερον τούτου λόγον.
another not we-have-found till now stronger than-this reason
τί οὖν τὸ λεῖπόν μοι ἐστίν; μὴ οὐκ ἐξήρηται 14
what then the lacking to-me is whether not have-been-removed
τἀναντία δόγματα; μὴ αὐταὶ αἱ ὑπολήψεις ἀγύμναστοί
the-contrary judgments whether themselves the conceptions unexercised
εἰσιν οὐδ' εἰθισμέναι ἀπαντᾶν ἐπὶ τὰ ἔργα, ἀλλ' ὡς ὁπλάρια
are nor accustomed to-meet with the deeds but like little-arms
ἀποκείμενα κατίωται καὶ οὐδὲ περιαρμόσαι μοι δύναται;
laid-away they-have-rusted and not-even fit me can
καίτοι οὔτ' ἐπὶ τοῦ παλαίειν οὔτ' ἐπὶ τοῦ γράφειν ἢ 15
and-yet neither in the to-wrestle nor in the to-write or
ἀναγιγνώσκειν ἀρκοῦμαι τῷ μαθεῖν, ἀλλ' ἄνω κάτω
to-read I-am-content with-the to-learn but up down
στρέφω τοὺς προτεινομένους καὶ ἄλλους πλέκω καὶ
I-turn the(-arguments) put-forward and others I-weave and
μεταπίπτοντας ὡσαύτως.
changing(-arguments) likewise
τὰ δ' ἀναγκαῖα θεωρήματα, ἀφ' ὧν ἔστιν ὁρμώμενον 16
the but necessary theorems from which it-is-possible setting-out
ἄλυπον γενέσθαι, ἄφοβον ἀπαθῆ, ἀκώλυτον, ἐλεύθερον,
without-grief to-become fearless passionless unhindered free
ταῦτα δ' οὐ γυμνάζω οὐδὲ μελετῶ κατὰ ταῦτα τὴν
these but not I-exercise nor practice according-to these the
προσήκουσαν μελέτην.
fitting practice
εἶτά μοι μέλει, τί οἱ ἄλλοι περὶ ἐμοῦ ἐροῦσιν, εἰ 17
then to-me it-matters what the others about me will-say whether
φανοῦμαι αὐτοῖς ἀξιόλογος, εἰ φανοῦμαι εὐδαίμων;'
I-shall-appear to-them worthy-of-account whether I-shall-appear happy

18 ταλαίπωρε, οὐ θέλεις βλέπειν, τί σὺ λέγεις περὶ σαυτοῦ;
wretch not do-you-wish to-see what you say about yourself
τίς φαίνῃ σαυτῷ; τίς ἐν τῷ ὑπολαμβάνειν, τίς ἐν τῷ
who you-appear to-yourself who in the to-suppose who in the
ὀρέγεσθαι, τίς ἐν τῷ ἐκκλίνειν· τίς ἐν ὁρμῇ, παρασκευῇ,
to-desire who in the to-avoid who in impulse preparation
ἐπιβολῇ, τοῖς ἄλλοις τοῖς ἀνθρωπικοῖς ἔργοις;
purpose the other the human works
19 ἀλλὰ μέλει σοι, εἴ σε ἐλεοῦσιν οἱ ἄλλοι; — ναί· ἀλλὰ
but it-matters to-you if you pity the others yes but
παρὰ τὴν ἀξίαν ἐλεοῦμαι. — οὐκοῦν ἐπὶ τούτῳ ὀδυνᾷ;
beyond the worth I-am-pitied therefore at this you-are-pained
ὁ δέ γε ὀδυνώμενος ἐλεεινός ἐστιν; — ναί. — πῶς
the(-man) and at-least being-pained pitiable is yes how
οὖν ἔτι παρὰ ἀξίαν ἐλεῇ; αὐτοῖς γὰρ οἷς περὶ τὸν
then still beyond worth are-you-pitied by-these for in-which about the
ἔλεον πάσχεις κατασκευάζεις σεαυτὸν ἄξιον τοῦ ἐλεεῖσθαι.
pity you-feel you-make yourself worthy of-the to-be-pitied
20 τί οὖν λέγει Ἀντισθένης; οὐδέποτ᾽ ἤκουσας; ‘βασιλικόν,
what then says Antisthenes never did-you-hear royal
ὦ Κῦρε, πράττειν μὲν εὖ, κακῶς δ᾽ ἀκούειν.’
O Cyrus to-do indeed well badly but to-be-spoken-of
21 τὴν κεφαλὴν ὑγιᾶ ἔχω καὶ πάντες οἴονται ὅτι κεφαλαλγῶ.
the head healthy I-have and all think that I-have-a-headache
τί μοι μέλει; ἀπύρετός εἰμι καὶ ὡς πυρέσσοντί μοι
what to-me does-it-matter fever-free I-am and as having-fever with-me
συνάχθονται· ‘τάλας, ἐκ τοσούτου χρόνου οὐ διέλειπες
they-condole wretch for so-long (a)-time not you-have-stopped
πυρέσσων.’ λέγω καὶ ἐγὼ σκυθρωπάσας ὅτι ‘ναί· ταῖς
having-fever I-say also I having-looked-gloomy that yes in
ἀληθείαις πολὺς ἤδη χρόνος, ἐξ οὗ μοι κακῶς ἐστιν.’
truth long already (the)-time from when to-me badly it-is

‘τί οὖν γένηται;’ ὡς ἂν ὁ θεὸς θέλῃ. καὶ ἅμα
what then is-to-happen as — the god may-wish and at-once
ὑποκαταγελῶ τῶν οἰκτειρόντων με.
I-laugh-quietly-at those pitying me
τί οὖν κωλύει καὶ ἐνταῦθα ὁμοίως; πένης εἰμί, ἀλλὰ 22
what then hinders also here likewise poor I-am but
ὀρθὸν δόγμα ἔχω περὶ πενίας. τί οὖν μοι μέλει, εἴ
right judgment I-have about poverty what then to-me does-it-matter if
μ’ ἐπὶ τῇ πενίᾳ ἐλεοῦσιν; οὐκ ἄρχω, ἄλλοι δ’ ἄρχουσιν.
me for the poverty they-pity not I-hold-office others but hold-office
ἀλλ’ ὃ δεῖ ὑπειληφέναι, ὑπείληφα περὶ τοῦ ἄρχειν
but what (one)-must to-have-supposed I-have-supposed about the to-hold-office
καὶ μὴ ἄρχειν.
and not to-hold-office
ὄψονται οἱ ἐλεοῦντές με, ἐγὼ δ’ οὔτε πεινῶ οὔτε διψῶ 23
will-see-to those pitying me I but neither hunger nor thirst
οὔτε ῥιγῶ, ἀλλ’ ἀφ’ ὧν αὐτοὶ πεινῶσιν ἢ διψῶσιν
nor am-cold but from what they-themselves hunger or thirst
οἴονται κἀμέ. τί οὖν αὐτοῖς ποιήσω; περιερχόμενος
they-think me-too what then for-them shall-I-do going-around
κηρύσσω καὶ λέγω ‘μὴ πλανᾶσθε, ἄνδρες, ἐμοὶ καλῶς
shall-I-proclaim and say not be-deceived men for-me well
ἐστιν· οὔτε πενίας ἐπιστρέφομαι οὔτε ἀναρχίας οὔτε
it-is neither for-poverty do-I-care nor for-no-office nor
ἁπλῶς ἄλλου οὐδενὸς ἢ δογμάτων ὀρθῶν· ταῦτα ἔχω
simply for-other nothing than for-judgments right these I-have
ἀκώλυτα, οὐδενὸς πεφρόντικα ἔτι’;
unhindered of-nothing I-have-cared still

24 καὶ τίς αὕτη φλυαρία; πῶς ἔτι ὀρθὰ δόγματα ἔχω μὴ
and what (is)-this nonsense how still right judgments do-I-have not
ἀρκούμενος τῷ εἶναι ὅς εἰμι, ἀλλ' ἐπτοημένος ὑπὲρ
being-content with-the to-be what I-am but excited for
τοῦ δοκεῖν;
the to-seem

25 ἀλλ' ἄλλοι πλειόνων τεύξονται καὶ προτιμηθήσονται. — τί
but others more will-get and will-be-preferred what
οὖν εὐλογώτερον ἢ τοὺς περί τι ἐσπουδακότας ἐν
then more-reasonable than the(-ones) about something having-been-eager in
ἐκείνῳ πλεῖον ἔχειν, ἐν ᾧ ἐσπουδάκασιν; περὶ ἀρχὰς
that more to-have in which they-have-been-eager about offices
ἐσπουδάκασιν, σὺ περὶ δόγματα· καὶ περὶ πλοῦτον, σὺ
they-have-been-eager you about judgments and about wealth you
περὶ τὴν χρῆσιν τῶν φαντασιῶν.
about the use of-the impressions

26 ὅρα, εἰ ἐν τούτῳ σου πλέον ἔχουσιν, περὶ ὃ σὺ
see whether in this than-you more they-have about which you
μὲν ἐσπούδακας, ἐκεῖνοι δ' ἀμελοῦσιν· εἰ συγκατατίθενται
indeed have-been-eager they but neglect if they-assent
μᾶλλον περὶ τὰ φυσικὰ μέτρα, εἰ ὀρέγονταί σου
more about the natural measures if they-desire than-you
ἀναποτευκτότερον, εἰ ἐκκλίνουσιν ἀπεριπτωτότερον, εἰ ἐν
more-unfailingly if they-avoid more-unerringly if in
ἐπιβολῇ, ἐν προθέσει, εἰ ἐν ὁρμῇ μᾶλλον εὐστοχοῦσιν,
purpose in proposal if in impulse more they-hit-the-mark
εἰ τὸ πρέπον σῴζουσιν ὡς ἄνδρες, ὡς υἱοί, ὡς γονεῖς,
if the fitting they-preserve as husbands as sons as parents
εἶθ' ἑξῆς κατὰ τὰ ἄλλα τῶν σχέσεων ὀνόματα.
then in-order according-to the other of-the relations names

εἰ δ' ἄρχουσιν ἐκεῖνοι, σὺ δ' οὐ θέλεις σαυτῷ τὰς 27
if but they-hold-office they you but not wish to-yourself the
ἀληθείας εἰπεῖν, ὅτι σὺ μὲν οὐδὲν τούτου ἕνεκα ποιεῖς,
truth to-say that you indeed nothing of-this for-the-sake do
ἐκεῖνοι δὲ πάντα, ἀλογώτατον δὲ τὸν ἐπιμελούμενόν
they but everything most-unreasonable and the(-man) caring-for
τινος ἔλαττον φέρεσθαι ἢ τὸν ἀμελοῦντα;
something less to-get than the(-one) neglecting(-it)
οὔ, ἀλλ' ἐπειδὴ φροντίζω ἐγὼ δογμάτων ὀρθῶν, 28
no but since care I for-judgments right
εὐλογώτερόν μέ ἐστιν ἄρχειν. — ἐν ᾧ φροντίζεις, ἐν
more-reasonable for-me it-is to-hold-office in what you-care in
δόγμασιν· ἐν ᾧ δ' ἄλλοι μᾶλλόν σου πεφροντίκασιν,
judgments in what but others more than-you have-cared
ἐκείνοις παραχώρει. οἷον εἰ διὰ τὸ δόγματα ἔχειν ὀρθὰ
to-them give-way such-as if because-of the judgments to-have right
ἠξίους τοξεύων μᾶλλον ἐπιτυγχάνειν τῶν τοξοτῶν
you-claimed in-shooting-arrows more to-hit than-the archers
ἢ χαλκεύων μᾶλλον τῶν χαλκέων.
or in-smithing more than-the smiths
ἄφες οὖν τὴν περὶ τὰ δόγματα σπουδὴν καὶ περὶ ἐκεῖνα 29
let-go then the about the judgments eagerness and about those
ἀναστρέφου, ἃ κτήσασθαι θέλεις, καὶ τότε κλαῖε, ἐάν
occupy-yourself which to-acquire you-wish and then weep if
σοι μὴ προχωρῇ· κλαίειν γὰρ ἄξιος εἶ.
to-you not it-succeeds to-weep for worthy you-are
νῦν δὲ πρὸς ἄλλοις γίνεσθαι λέγεις, ἄλλων ἐπιμελεῖσθαι, 30
now but on other(-things) to-be(-intent) you-say others to-care-for
οἱ πολλοὶ δὲ τοῦτο καλῶς λέγουσιν, ὅτι ἔργον ἔργῳ
the many and this well say that (a)-work with-(a)-work
οὐ κοινωνεῖ.
not shares

31 ὁ μὲν ἐξ ὄρθρου ἀναστὰς ζητεῖ, τίνα ἐξ οἴκου
the(-one) indeed from dawn having-got-up seeks whom of (his)-household
ἀσπάσηται, τίνι κεχαρισμένον λόγον εἴπῃ, τίνι δῶρον
he-may-greet to-whom (a)-pleasing word he-may-say to-whom (a)-gift
πέμψῃ, πῶς τῷ ὀρχηστῇ ἀρέσῃ, πῶς κακοηθισάμενος
he-may-send how the dancer he-may-please how maligning
ἄλλον ἄλλῳ χαρίσηται.
another another he-may-gratify
32 ὅταν εὔχηται, περὶ τούτων εὔχεται· ὅταν θύῃ, ἐπὶ
when he-prays about these he-prays when he-sacrifices for
τούτοις θύει· τὸ τοῦ Πυθαγόρου
these he-sacrifices the(-saying) — of-Pythagoras

μὴ δ' ὕπνον μαλακοῖσιν ἐπ' ὄμμασι προσδέξασθαι
not and sleep soft upon eyes to-admit

ἐνταῦθα παρατέθεικεν.
here he-has-transferred
33 'πῇ παρέβην;' τῶν πρὸς κολακείαν. 'τί ἔρεξα;' μή
where did-I-transgress of-the(-things) for flattery what did-I-do surely-not
τι ὡς ἐλεύθερος, μή τι ὡς γενναῖος; κἂν εὕρῃ
at-all as (a)-free(-man) surely-not at-all as (a)-noble(-man) and-if he-find
τι τοιοῦτον, ἐπιτιμᾷ ἑαυτῷ καὶ ἐγκαλεῖ 'τί γάρ σοι
anything such he-rebukes himself and accuses(-himself) what for to-you
καὶ τοῦτο εἰπεῖν; οὐ γὰρ ἐνῆν ψεύσασθαι; λέγουσιν
also this to-say not for was-it-possible to-lie say
καὶ οἱ φιλόσοφοι, ὅτι οὐδὲν κωλύει ψεῦδος εἰπεῖν.'
even the philosophers that nothing hinders (a)-lie to-tell
34 σὺ δ' εἴπερ ταῖς ἀληθείαις οὐδενὸς ἄλλου πεφρόντικας
you but if-indeed in truth of-nothing else you-have-cared
ἢ χρήσεως οἵας δεῖ φαντασιῶν, εὐθὺς ἀναστὰς

ἕωθεν ἐνθυμοῦ ‘τίνα μοι λείπει πρὸς ἀπάθειαν; τίνα
at-dawn consider what to-me is-lacking for freedom-from-passion what
πρὸς ἀταραξίαν; τίς εἰμι; μή τι σωμάτιον, μή
for freedom-from-trouble who am-I surely-not at-all (a)-poor-body surely-not
τι κτῆσις, μή τι φήμη; οὐδὲν τούτων. ἀλλὰ τί;
at-all property surely-not at-all reputation none of-these but what
λογικόν εἰμι ζῷον.’
rational I-am animal
τίνα οὖν τὰ ἀπαιτήματα; ἀναπόλει τὰ πεπραγμένα. 35
what then (are)-the demands go-over the (things)-done
‘πῇ παρέβην τῶν πρὸς εὔροιαν; τί ἔρεξα ἢ
where did-I-transgress of-the(-things) for serenity what did-I-do either
ἄφιλον ἢ ἀκοινώνητον ἢ ἄγνωμον; τί μοι δέον οὐκ
unfriendly or unsocial or unreasonable what to-me needful not
ἐτελέσθη πρὸς ταῦτα;’
was-accomplished for these(-things)
τοσαύτης οὖν διαφορᾶς οὔσης τῶν ἐπιθυμουμένων, τῶν 36
so-great then difference being of-the (things)-desired of-the
ἔργων, τῶν εὐχῶν ἔτι θέλεις τὸ ἴσον ἔχειν ἐκείνοις, περὶ
works of-the prayers still do-you-wish the equal to-have with-those in
ἃ σὺ μὲν οὐκ ἐσπούδακας, ἐκεῖνοι δ’ ἐσπουδάκασιν;
what you indeed not have-been-eager they but have-been-eager
εἶτα θαυμάζεις, εἴ σ’ ἐλεοῦσιν, καὶ ἀγανακτεῖς; ἐκεῖνοι δ’ 37
then do-you-wonder if you they-pity and are-you-indignant they but
οὐκ ἀγανακτοῦσιν, εἰ σὺ αὐτοὺς ἐλεεῖς. διὰ τί; ὅτι
not are-indignant if you them pity because-of what because
ἐκεῖνοι μὲν πεπεισμένοι εἰσίν, ὅτι ἀγαθῶν τυγχάνουσιν,
they indeed persuaded are that goods they-attain
σὺ δ’ οὐ πέπεισαι.
you but not are-persuaded

38 διὰ τοῦτο σὺ μὲν οὐκ ἀρκῇ τοῖς σοῖς, ἀλλ' ἐφίεσαι
because-of this you indeed not are-content with-the yours but aim-at
τῶν ἐκείνων· ἐκεῖνοι δ' ἀρκοῦνται τοῖς ἑαυτῶν καὶ οὐκ
the(-things) of-those they but are-content with-the their-own and not
ἐφίενται τῶν σῶν. ἐπεί τοι εἰ ταῖς ἀληθείαις ἐπέπεισο,
aim-at the yours since surely if in truth you-had-been-persuaded
ὅτι περὶ τὰ ἀγαθὰ σὺ ὁ ἐπιτυγχάνων εἶ, ἐκεῖνοι δ'
that about the goods you the(-one) succeeding are they but
ἀποπεπλάνηνται, οὐδ' ἂν ἐνεθυμοῦ, τί λέγουσι περὶ σοῦ.
have-gone-astray not — you-would-consider what they-say about you

περὶ ἀφοβίας

VII · ON FEARLESSNESS

A tyrant's guards frighten only those who fear death and loss, not a child, nor a man wanting neither to live nor to die except as given. Madness brings a man to this, and habit the Galileans; why not reason, learning that god made the whole and the parts should yield to it? Whoever holds only choice his own fears no tyrant. Offices are figs and nuts for children, and a soldier kills more quickly and painlessly than a fever. Epictetus goes to the palace as to a game and will refuse to fetch Leon of Salamis. Such doctrines breed no contempt for law: they yield everything but judgments, and the man who cares for mosaic floors should tend his neglected ruling faculty.

1 τί ποιεῖ φοβερὸν τὸν τύραννον; — οἱ δορυφόροι, φησίν,
what makes fearsome the tyrant the bodyguards he-says
καὶ αἱ μάχαιραι αὐτῶν καὶ ὁ ἐπὶ τοῦ κοιτῶνος καὶ
and the swords their and the(-man) at the bedchamber and
οἱ ἀποκλείοντες τοὺς εἰσιόντας.
those shutting-out those coming-in

— διὰ τί οὖν, ἂν παιδίον αὐτῷ προσαγάγῃς μετὰ 2
because-of what then if (a)-child to-him you-bring with
τῶν δορυφόρων ὄντι, οὐ φοβεῖται; ἢ ὅτι οὐκ αἰσθάνεται
the bodyguards being not does-it-fear or because not perceives
τούτων τὸ παιδίον;
these(-things) the child
ἂν οὖν τῶν δορυφόρων τις αἰσθάνηται καὶ ὅτι μαχαίρας 3
if then of-the bodyguards anyone perceives and that swords
ἔχουσιν, ἐπ᾽ αὐτὸ δὲ τοῦτο προσέρχηται αὐτῷ θέλων
they-have for very and this approaches him wishing
ἀποθανεῖν διά τινα περίστασιν καὶ ζητῶν ὑπ᾽ ἄλλου
to-die because-of some circumstance and seeking by another
παθεῖν αὐτὸ εὐκόλως, μή τι φοβεῖται τοὺς δορυφόρους;
to-suffer it easily surely-not at-all does-he-fear the bodyguards
— θέλει γὰρ τοῦτο, δι᾽ ὃ φοβεροί εἰσιν.
he-wishes for this because-of which fearsome they-are
— ἂν οὖν τις μήτ᾽ ἀποθανεῖν μήτε ζῆν θέλων ἐξ 4
if then anyone neither to-die nor to-live wishing in
ἅπαντος ἀλλ᾽ ὡς ἂν διδῶται, προσέρχηται αὐτῷ, τί
every(-way) but as — it-is-given approaches him what
κωλύει μὴ δεδοικότα προσέρχεσθαι αὐτόν;
binders not fearing to-approach him
— οὐδέν. — ἄν τις οὖν καὶ πρὸς τὴν κτῆσιν ὡσαύτως 5
nothing if anyone then also toward the property likewise
ἔχῃ καθάπερ οὗτος πρὸς τὸ σῶμα καὶ πρὸς τὰ τέκνα
be as this(-man) toward the body and toward the children
καὶ τὴν γυναῖκα καὶ ἁπλῶς ὑπό τινος μανίας καὶ ἀπονοίας
and the wife and simply by some madness and desperation
οὕτως ᾖ διακείμενος, ὥστ᾽ ἐν μηδενὶ ποιεῖσθαι τὸ ἔχειν
so be disposed so-as at nothing to-value the to-have
ταῦτα ἢ μὴ ἔχειν, ἀλλ᾽ ὡς ὀστρακίοις τὰ παιδία παίζοντα
these(-things) or not to-have but as with-potsherds the children playing

περὶ μὲν τῆς παιδιᾶς διαφέρεται, τῶν ὀστρακίων δ' οὐ
about indeed the game contend the potsherds but not
πεφρόντικεν, οὕτως δὲ καὶ οὗτος τὰς μὲν ὕλας παρ'
they-have-cared-for so and also this(-man) the indeed materials at
οὐδὲν ἧ πεποιημένος, τὴν παιδιὰν δὲ τὴν περὶ αὐτὰς
nothing should-have valued the game but the about them
καὶ ἀναστροφὴν ἀσπάζηται· ποῖος ἔτι τούτῳ τύραννος
and occupation should-welcome what-sort-of still to-this(-man) tyrant
φοβερὸς ἢ ποῖοι δορυφόροι ἢ ποῖαι μάχαιραι αὐτῶν;
(is)-fearsome or what-sort-of bodyguards or what-sort-of swords their
6 εἶτα ὑπὸ μανίας μὲν δύναταί τις οὕτως διατεθῆναι πρὸς
then by madness indeed can anyone so be-disposed toward
ταῦτα καὶ ὑπὸ ἔθους οἱ Γαλιλαῖοι· ὑπὸ λόγου δὲ καὶ
these(-things) and by habit the Galileans by reason but and
ἀποδείξεως οὐδεὶς δύναται μαθεῖν, ὅτι ὁ θεὸς πάντα
demonstration no-one can learn that the god all(-things)
πεποίηκεν τὰ ἐν τῷ κόσμῳ καὶ αὐτὸν τὸν κόσμον ὅλον
has-made the in the world and itself the world whole
μὲν ἀκώλυτον καὶ αὐτοτελῆ, τὰ ἐν μέρει δ' αὐτοῦ πρὸς
indeed unhindered and self-sufficient the in part but of-it for
χρείαν τῶν ὅλων;
(the)-need of-the whole
7 τὰ μὲν οὖν ἄλλα πάντα ἀπήλλακται τοῦ δύνασθαι
the indeed then other all(-things) are-cut-off from-the to-be-able
παρακολουθεῖν τῇ διοικήσει αὐτοῦ· τὸ δὲ λογικὸν ζῷον
to-follow the administration his the but rational creature
ἀφορμὰς ἔχει πρὸς ἀναλογισμὸν τούτων ἁπάντων, ὅτι
resources has for (a)-reckoning of-these all that
τε μέρος ἐστὶ καὶ ποιόν τι μέρος καὶ ὅτι τὰ μέρη
both (a)-part it-is and what-sort-of some part and that the parts
τοῖς ὅλοις εἴκειν ἔχει καλῶς.
to-the whole to-yield is well

πρὸς τούτοις δὲ φύσει γενναῖον καὶ μεγαλόψυχον καὶ 8
besides these and by-nature noble and great-souled and
ἐλεύθερον γενόμενον ὁρᾷ, διότι τῶν περὶ αὐτὸ τὰ μὲν
free having-become it-sees that of-the(-things) about it the indeed
ἀκώλυτα ἔχει καὶ ἐπ' αὐτῷ, τὰ δὲ κωλυτὰ καὶ ἐπ' ἄλλοις·
unhindered it-has and up-to it the but hinderable and up-to others
ἀκώλυτα μὲν τὰ προαιρετικά, κωλυτὰ δὲ τὰ ἀπροαίρετα.
unhindered indeed the (things)-within-choice hinderable but the (things)-outside-choice
καὶ διὰ τοῦτο, ἐὰν μὲν ἐν τούτοις μόνοις ἡγήσηται 9
and because-of this if indeed in these alone it-consider
τὸ ἀγαθὸν τὸ αὑτοῦ καὶ συμφέρον, τοῖς ἀκωλύτοις καὶ
the good the its-own and advantageous in-the unhindered and
ἐφ' ἑαυτῷ, ἐλεύθερον ἔσται, εὔρουν, εὔδαιμον, ἀβλαβές,
up-to itself free it-will-be serene happy unharmed
μεγαλόφρον, εὐσεβές, χάριν ἔχον ὑπὲρ πάντων τῷ
high-minded pious thanks having for all to-the
θεῷ, μηδαμοῦ μεμφόμενον μηδενὶ τῶν γενομένων, μηδενὶ
god nowhere blaming any of-the (things)-happening any
ἐγκαλοῦν·
accusing
ἂν δ' ἐν τοῖς ἐκτὸς καὶ ἀπροαιρέτοις, ἀνάγκη κωλύεσθαι 10
if but in the external and (things)-outside-choice (it-is)-necessary to-be-hindered
αὐτό, ἐμποδίζεσθαι, δουλεύειν τοῖς ἐκείνων ἔχουσιν ἐξουσίαν,
it to-be-impeded to-serve those of-those having power
ἃ τεθαύμακεν καὶ φοβεῖται,
which it-has-admired and fears
ἀνάγκη δ' ἀσεβὲς εἶναι ἅτε βλάπτεσθαι οἰόμενον ὑπὸ 11
(it-is)-necessary and impious(-it) to-be inasmuch-as to-be-harmed thinking by
τοῦ θεοῦ καὶ ἄνισον, ἀεὶ αὐτῷ τοῦ πλείονος περιποιητικόν,
the god and unfair always for-itself of-the more grasping
ἀνάγκη δὲ καὶ ταπεινὸν εἶναι καὶ μικροπρεπές.
(it-is)-necessary and also abject to-be and mean-spirited

12 ταῦτα τί κωλύει διαλαβόντα ζῆν κούφως καὶ εὐηνίως,
these(-things) what hinders (one)-having-grasped to-live lightly and tractably
πάντα τὰ συμβαίνειν δυνάμενα πρᾴως ἐκδεχόμενον,
all the(-things) to-happen able meekly awaiting
τὰ δ' ἤδη συμβεβηκότα φέροντα;
the(-things) but already having-happened bearing
13 'θέλεις πενίαν;' φέρε καὶ γνώσῃ, τί ἐστι πενία
do-you-wish poverty bring(-it) and you-will-know what is poverty
τυχοῦσα καλοῦ ὑποκριτοῦ.
having-got (a)-good actor
14 'θέλεις ἀρχάς;' φέρε, καὶ πόνους. 'ἀλλ' ἐξορισμόν;' ὅπου
do-you-wish offices bring(-them) and toils but exile wherever
ἂν ἀπέλθω, ἐκεῖ μοι καλῶς ἔσται· καὶ γὰρ ἐνθάδε οὐ διὰ
— I-go-away there for-me well it-will-be and for here not because-of
τὸν τόπον ἦν μοι καλῶς, ἀλλὰ διὰ τὰ δόγματα,
the place was(-it) for-me well but because-of the judgments
ἃ μέλλω μετ' ἐμαυτοῦ ἀποφέρειν. οὐδὲ γὰρ δύναταί τις
which I-am-going with myself carry-away nor for can anyone
ἀφελέσθαι αὐτά, ἀλλὰ ταῦτα μόνα ἐμά ἐστι καὶ ἀναφαίρετα
take-away them but these alone mine are and not-to-be-taken-away
καὶ ἀρκεῖ μοι παρόντα, ὅπου ἂν ὦ καὶ ὅ τι ἂν ποιῶ.
and suffice me present wherever — I-be and what ever — I-do
15 'ἀλλ' ἤδη καιρὸς ἀποθανεῖν.' τί λέγεις ἀποθανεῖν;
but now (it-is)-time to-die what do-you-say to-die
μὴ τραγῴδει τὸ πρᾶγμα, ἀλλ' εἰπὲ ὡς ἔχει 'ἤδη
not make-a-tragedy-of the matter but say as it-is now
καιρὸς τὴν ὕλην, ἐξ ὧν συνῆλθεν, εἰς ἐκεῖνα πάλιν
(it-is)-time the matter from which it-came-together into those again
ἀποκαταστῆναι.' καὶ τί δεινόν; τί μέλλει ἀπόλλυσθαι
to-be-restored and what (is)-terrible what is-going to-perish

τῶν ἐν τῷ κόσμῳ, τί γενέσθαι καινόν, παράλογον;
of-the(-things) in the world what to-happen new unreasonable
τούτων ἕνεκα φοβερός ἐστιν ὁ τύραννος;
of-these for-the-sake fearsome is the tyrant
διὰ ταῦτα οἱ δορυφόροι μεγάλας δοκοῦσιν ἔχειν τὰς 16
because-of these(-things) the bodyguards great seem to-have the
μαχαίρας καὶ ὀξείας; ἄλλοις ταῦτα· ἐμοὶ δ' ἔσκεπται
swords and sharp to-others these(-things) to-me but it-has-been-considered
περὶ πάντων, εἰς ἐμὲ οὐδεὶς ἐξουσίαν ἔχει.
about all(-things) over me no-one power has
ἠλευθέρωμαι ὑπὸ τοῦ θεοῦ, ἔγνωκα αὐτοῦ τὰς 17
I-have-been-freed by the god I-have-come-to-know his the
ἐντολάς, οὐκέτι οὐδεὶς δουλαγωγῆσαί με δύναται,
commandments no-longer anyone enslave me can
καρπιστὴν ἔχω οἷον δεῖ, δικαστὰς οἵους δεῖ.
(an)-emancipator I-have such-as it-ought(-to-be) judges such-as it-ought(-to-be)
'οὐχὶ τοῦ σώματός σου κύριός εἰμι;' τί οὖν πρὸς ἐμέ; 18
not of-the body your master am-I what then (is-it)-to me
'οὐχὶ τοῦ κτησιδίου;' τί οὖν πρὸς ἐμέ; 'οὐχὶ φυγῆς ἢ
not of-the little-property what then (is-it)-to me not of-exile or
δεσμῶν;' πάλιν τούτων πάντων καὶ τοῦ σωματίου ὅλου
of-bonds again of-these all and of-the poor-body whole
σοι αὐτοῦ ἐξίσταμαι, ὅταν θέλῃς. πείρασαί μοί σου τῆς
to-you itself I-stand-aside when you-wish try on-me your the
ἀρχῆς καὶ γνώσῃ, μέχρι τίνος αὐτὴν ἔχεις.
rule and you-will-know up-to what(-point) it you-have
τίνα οὖν ἔτι φοβηθῆναι δύναμαι; τοὺς ἐπὶ τοῦ κοιτῶνος; 19
whom then still fear can-I those at the bedchamber
μὴ τί ποιήσωσιν; ἀποκλείσωσί με; ἄν με εὕρωσι θέλοντα
lest what they-do they-shut-out me if me they-find wishing
εἰσελθεῖν, ἀποκλεισάτωσαν. — τί οὖν ἔρχῃ ἐπὶ θύρας;
to-go-in let-them-shut(-me)-out why then do-you-come to (the)-doors

— ὅτι καθήκειν ἐμαυτῷ δοκῶ μενούσης τῆς παιδιᾶς
because to-be-fitting for-myself I-think lasting the game
συμπαίζειν.
to-join-in-the-play

20 — πῶς οὖν οὐκ ἀποκλείῃ; — ὅτι ἂν μή τίς με
how then not are-you-shut-out because if not anyone me
δέχηται, οὐ θέλω εἰσελθεῖν, ἀλλ᾽ ἀεὶ μᾶλλον ἐκεῖνο
receives not I-wish to-go-in but always rather that
θέλω τὸ γινόμενον. κρεῖττον γὰρ ἡγοῦμαι ὃ ὁ θεὸς
I-wish the (thing)-happening better for I-consider what the god
θέλει ἢ ὃ ἐγώ. προσκείσομαι διάκονος καὶ ἀκόλουθος
wishes than what I I-will-attach(-myself) (as)-servant and follower
ἐκείνῳ, συνορμῶ, συνορέγομαι, ἁπλῶς συνθέλω.
to-him I-have-impulse-with(-him) I-desire-with(-him) simply I-wish-with(-him)
ἀποκλεισμὸς ἐμοὶ οὐ γίνεται, ἀλλὰ τοῖς βιαζομένοις.
shutting-out for-me not happens but for-those forcing(-their-way)

21 διὰ τί οὖν οὐ βιάζομαι; οἶδα γάρ, ὅτι ἔσω ἀγαθὸν
because-of what then not do-I-force(-my-way) I-know for that within good
οὐδὲν διαδίδοται τοῖς εἰσελθοῦσιν. ἀλλ᾽ ὅταν ἀκούσω τινὰ
nothing is-distributed to-those having-gone-in but when I-hear someone
μακαριζόμενον, ὅτι τιμᾶται ὑπὸ τοῦ Καίσαρος, λέγω ‘τί
being-called-blessed because he-is-honored by — Caesar I-say what
αὐτῷ συμβαίνει; μή τι οὖν καὶ δόγμα, οἷον δεῖ
to-him happens surely-not at-all then also (a)-judgment such-as it-ought(-to-be)
ἐπαρχίαν; μή τι οὖν καὶ τὸ χρῆσθαι ἐπιτροπῇ;
(a)-province surely-not at-all then also the to-use (a)-procuratorship

22 τί ἔτι διωθοῦμαι; ἰσχαδοκάρυά τις διαρριπτεῖ· τὰ παιδία
why still do-I-push dried-figs-and-nuts someone scatters the children
ἁρπάζει καὶ ἀλλήλοις διαμάχεται· οἱ ἄνδρες οὐχί, μικρὸν
snatch(-them) and with-each-other fight the men not small

γὰρ αὐτὸ ἡγοῦνται. ἂν δ' ὀστράκια διαρριπτῇ τις, οὐδὲ
for it consider if but potsherds scatter anyone not-even
τὰ παιδία ἁρπάζει.
the children snatch(-them)
ἐπαρχίαι διαδίδονται· ὄψεται τὰ παιδία. ἀργύριον· 23
provinces are-distributed will-see-to(-it) the children money
ὄψεται τὰ παιδία. στρατηγία, ὑπατεία· διαρπαζέτω τὰ
will-see-to(-it) the children praetorship consulship let-scramble-for(-them) the
παιδία· ἐκκλειέσθω, τυπτέσθω, καταφιλείτω τὰς χεῖρας
children let-them-be-shut-out let-them-be-beaten let-them-kiss the hands
τοῦ διδόντος, τῶν δούλων· ἐμοὶ δ' ἰσχαδοκάρυόν ἐστιν.'
of-the giver of-the slaves for-me but (a)-dried-fig-or-nut it-is
τί οὖν, ἂν ἀπὸ τύχης ῥιπτοῦντος αὐτοῦ ἔλθῃ εἰς τὸν 24
what then if by chance throwing(-them) him there-come into the
κόλπον ἰσχάς; ἄρας κατάφαγε· μέχρι τοσούτου
lap (a)-fig having-picked(-it)-up eat(-it) up-to so-much
γὰρ ἔστι καὶ ἰσχάδα τιμῆσαι. ἵνα δὲ κύψω καὶ
for it-is-possible even (a)-fig to-value that but I-should-stoop and
ἄλλον ἀνατρέψω ἢ ὑπ' ἄλλου ἀνατραπῶ καὶ κολακεύσω
another overturn or by another be-overturned and flatter
τοὺς εἰσιόντας, οὐκ ἀξία οὔτ' ἰσχὰς οὔτ' ἄλλο τι
those going-in not (is)-worth(-it) either (a)-fig or other anything
τῶν οὐκ ἀγαθῶν, ἅ με ἀναπεπείκασιν οἱ φιλόσοφοι μὴ
of-the not goods which me have-persuaded the philosophers not
δοκεῖν ἀγαθὰ εἶναι.
to-think goods to-be
δείκνυέ μοι τὰς μαχαίρας τῶν δορυφόρων. 'ἰδοῦ, ἡλίκαι 25
show me the swords of-the bodyguards look how-great
εἰσὶ καὶ πῶς ὀξεῖαι.' τί οὖν ποιοῦσιν αἱ μεγάλαι αὗται
they-are and how sharp what then do the great these
μάχαιραι καὶ ὀξεῖαι;
swords and sharp

26 ‘ἀποκτιννύουσιν.’ πυρετὸς δὲ τί ποιεῖ; ‘ἄλλο οὐδέν.’ κεραμὶς
they-kill (a)-fever but what does other nothing (a)-tile
δὲ τί ποιεῖ; ‘ἄλλο οὐδέν.’ θέλεις οὖν πάντα ταῦτα
but what does other nothing do-you-wish then all these(-things)
θαυμάζω καὶ προσκυνῶ καὶ δοῦλος πάντων περιέρχωμαι;
I-should-admire and worship and (a)-slave of-all go-about
27 μὴ γένοιτο· ἀλλ’ ἅπαξ μαθών, ὅτι τὸ γενόμενον καὶ
not may-it-be but once having-learned that the (thing)-born also
φθαρῆναι δεῖ, ἵνα ὁ κόσμος μὴ ἵστηται μηδ’ ἐμποδίζηται,
to-perish must so-that the world not stand-still nor be-hindered
οὐκέτι διαφέρομαι, πότερον πυρετὸς αὐτὸ ποιήσει ἢ
no-longer I-care whether (a)-fever it will-do or
κεραμὶς ἢ στρατιώτης, ἀλλ’ εἰ δεῖ συγκρῖναι, οἶδ’ ὅτι
(a)-tile or (a)-soldier but if (one)-must to-compare I-know that
ἀπονώτερον αὐτὸ καὶ ταχύτερον ὁ στρατιώτης ποιήσει.
more-painlessly it and more-quickly the soldier will-do
28 ὅταν οὖν μήτε φοβῶμαί τι ὢν διαθεῖναί με δύναται
when then neither I-fear anything of-what dispose me he-can
μήτ’ ἐπιθυμῶ τινος ὢν παρασχεῖν, τί ἔτι θαυμάζω
nor desire anything of-what provide why still do-I-admire
αὐτόν, τί ἔτι τέθηπα; τί φοβοῦμαι τοὺς δορυφόρους;
him why still am-I-amazed why do-I-fear the bodyguards
τί χαίρω, ἄν μοι φιλανθρώπως λαλήσῃ καὶ ἀποδέξηταί
why do-I-rejoice if to-me kindly he-talks and receives
με, καὶ ἄλλοις διηγοῦμαι, πῶς μοι ἐλάλησεν;
me and to-others do-I-recount how to-me he-talked
29 μὴ γὰρ Σωκράτης ἐστίν, μὴ γὰρ Διογένης, ἵν’ ὁ
surely-not for Socrates is(-he) surely-not for Diogenes that the
ἔπαινος αὐτοῦ ἀπόδειξις ᾖ περὶ ἐμοῦ;
praise his proof should-be about me

μὴ γὰρ τὸ ἦθος ἐζήλωκα αὐτοῦ; ἀλλὰ τὴν παιδιὰν 30
surely-not for the character have-I-emulated his but the game
σῴζων ἔρχομαι πρὸς αὐτὸν καὶ ὑπηρετῶ, μέχρις ἂν ὅτου
preserving I-go to him and serve(-him) as-long — as
μηδὲν ἀβέλτερον κελεύῃ μηδ' ἄρρυθμον. ἂν δέ μοι λέγῃ
nothing foolish he-commands nor unseemly if but to-me he-says
'ἄπελθε ἐπὶ Λέοντα τὸν Σαλαμίνιον,' λέγω αὐτῷ 'ζήτει
go-off for Leon the Salaminian I-say to-him seek
ἄλλον· ἐγὼ γὰρ οὐκέτι παίζω.'
another I for no-longer am-playing
'ἄπαγε αὐτόν.' ἀκολουθῶ ἐν παιδιᾷ. 'ἀλλ' ἀφαιρεῖταί σου 31
lead him(-away) I-follow in play but is-taken-off your
ὁ τράχηλος.' ἐκείνου δ' αὐτοῦ ἀεὶ ἐπιμένει, ὑμῶν δὲ
the neck that(-man's) but own always remains yours but
τῶν πειθομένων; 'ἀλλ' ἄταφος ῥιφήσῃ.' εἰ ἐγώ εἰμι
of-those obeying but unburied you-will-be-thrown(-out) if I am
ὁ νεκρός, ῥιφήσομαι· εἰ δ' ἄλλος εἰμὶ τοῦ νεκροῦ,
the corpse I-shall-be-thrown(-out) if but other I-am than-the corpse
κομψότερον λέγε, ὡς ἔχει τὸ πρᾶγμα, καὶ μὴ ἐκφόβει με.
more-elegantly say as is the matter and not frighten me
τοῖς παιδίοις ταῦτα φοβερά ἐστι καὶ τοῖς ἀνοήτοις. εἰ 32
to-the children these(-things) fearsome are and to-the senseless if
δέ τις εἰς φιλοσόφου σχολὴν ἅπαξ εἰσελθὼν οὐκ οἶδεν,
but anyone into (a)-philosopher's school once having-come not knows
τί ἐστιν αὐτός, ἄξιός ἐστι φοβεῖσθαι καὶ κολακεύειν ὂ†
what is he-himself worthy he-is to-fear and to-flatter what
ὕστερον ἐκολάκευεν· εἰ μήπω μεμάθηκεν, ὅτι οὐκ ἔστι σὰρξ
later he-flattered if not-yet he-has-learned that not he-is flesh
οὐδ' ὀστᾶ οὐδὲ νεῦρα, ἀλλὰ τὸ τούτοις χρώμενον,
nor bones nor sinews but the(-thing) these using
τὸ καὶ διοικοῦν καὶ παρακολουθοῦν ταῖς φαντασίαις.
the(-thing) also governing and following the impressions

33 ναί· ἀλλ᾽ οἱ λόγοι οὗτοι καταφρονητὰς ποιοῦσι τῶν
yes but the arguments these despisers make of-the
νόμων. — καὶ ποῖοι μᾶλλον λόγοι πειθομένους
laws and what-sort-of rather arguments obedient
παρέχουσι τοῖς νόμοις τοὺς χρωμένους; νόμος δ᾽ οὐκ
render to-the laws those using(-them) law but not
ἔστι τὰ ἐπὶ μωρῷ.
is the(-thing) in (the-power-of)-(a)-fool

34 καὶ ὅμως ὅρα, πῶς καὶ πρὸς τούτους ὡς δεῖ
and nevertheless see how also toward these as (one)-must
ἔχοντας παρασκευάζουσιν, οἵ γε διδάσκουσιν μηδενὸς
disposed they-prepare(-us) who at-least teach nothing
ἀντιποιεῖσθαι πρὸς αὐτούς, ἐν οἷς ἂν ἡμᾶς νικῆσαι δύνωνται.
to-lay-claim-to against them in what — us defeat they-can

35 περὶ τὸ σωμάτιον διδάσκουσιν ἐξίστασθαι, περὶ τὴν
about the poor-body they-teach to-stand-aside about the
κτῆσιν ἐξίστασθαι, περὶ τὰ τέκνα, γονεῖς, ἀδελφούς,
property to-stand-aside about the children parents brothers
πάντων παραχωρεῖν, πάντα ἀφιέναι· μόνα τὰ δόγματα
of-all(-things) to-give-way all(-things) to-let-go only the judgments
ὑπεξαιροῦνται, ἃ καὶ ὁ Ζεὺς ἐξαίρετα ἑκάστου εἶναι
they-except which also — Zeus exceptional of-each to-be
ἠθέλησεν.
wished

36 ποία ἐνθάδε παρανομία, ποία ἀβελτερία; ὅπου κρειττων
what-sort-of here lawlessness what-sort-of foolishness where better
εἶ καὶ ἰσχυρότερος, ἐκεῖ σοι ἐξίσταμαι· ὅπου πάλιν ἐγὼ
you-are and stronger there to-you I-stand-aside where again I
κρείττων, σὺ παραχώρει μοι. ἐμοὶ γὰρ μεμέληκεν, σοὶ δ᾽ οὔ.
(am)-better you give-way to-me for-me for it-has-been-a-care to-you but not

σοὶ μέλει, πῶς ἐν ὀρθοστρώτοις οἰκῇς, ἔτι πῶς 37
to-you it-matters how in mosaic-floored(-rooms) you-may-live further how
παῖδές σοι καὶ πιλλᾶτοι διακονῶσιν, πῶς ἐσθῆτα
slaves for-you and felt-capped(-servants) may-serve how clothing
περίβλεπτον φορῇς, πῶς κυνηγοὺς πολλοὺς ἔχῃς,
conspicuous you-may-wear how huntsmen many you-may-have
πῶς κιθαρῳδούς, τραγῳδούς.
how lyre-singers tragic-actors
μή τι ἀντιποιοῦμαι; μή τι οὖν δογμάτων σοι 38
surely-not at-all do-I-lay-claim(-to-these) surely-not at-all then of-judgments to-you
μεμέληκε; μή τι τοῦ λόγου τοῦ σεαυτοῦ; μή τι
has-it-been-a-care surely-not at-all of-the reason the your-own surely-not at-all
οἶδας, ἐκ τίνων μορίων συνέστηκεν, πῶς συνάγεται, τίς
do-you-know from what parts it-consists how it-is-put-together what
ἡ διάρθρωσις αὐτοῦ, τίνας ἔχει δυνάμεις καὶ ποίας τινάς;
the articulation its what faculties it-has and what-sort-of some
τί οὖν ἀγανακτεῖς, εἰ ἄλλος ἐν τούτοις σου πλέον ἔχει 39
why then are-you-indignant if another in these than-you more has
ὁ μεμελετηκώς; — ἀλλὰ ταῦτ᾽ ἔστι τὰ μέγιστα.
the(-one) having-practiced but these are the greatest(-things)
— καὶ τίς σε κωλύει περὶ ταῦτ᾽ ἀναστρέφεσθαι καὶ
and who you binders about these to-occupy-yourself and
τούτων ἐπιμελεῖσθαι; τίς δὲ μείζονα ἔχει παρασκευὴν
these to-care-for who and greater has provision
βιβλίων, εὐσχολίας, τῶν ὠφελησόντων;
of-books of-leisure of-those going-to-benefit(-you)
μόνον ἀπόνευσόν ποτε ἐπὶ ταῦτα, ἀπόνειμον κἂν ὀλίγον 40
only turn ever to these(-things) assign even-if (a)-little
χρόνον τῷ σαυτοῦ ἡγεμονικῷ· σκέψαι τί ποτ᾽ ἔχεις τοῦτο
time to-the your-own ruling-faculty consider what ever you-have this

καὶ πόθεν ἐληλυθός, τὸ πᾶσιν τοῖς ἄλλοις χρώμενον,
and whence having-come the(-thing) all the others using
πάντα τἆλλα δοκιμάζον, ἐκλεγόμενον, ἀπεκλεγόμενον.
all the-rest testing choosing rejecting
41 μέχρι δ' ἂν οὗ περὶ τὰ ἐκτὸς ἀναστρέφῃ, ἐκεῖνα
until but — the(-time) about the external(-things) you-occupy-yourself those
ἔξεις οἷα οὐδείς, τοῦτο δ' οἷον αὐτὸ ἔχειν θέλεις,
you-will-have as no-one(-has) this but such-as it to-have you-wish
ῥυπαρὸν καὶ ἀτημέλητον.
dirty and neglected

πρὸς τοὺς ταχέως ἐπὶ τὸ σχῆμα τῶν φιλοσόφων ἐπιπηδῶντας

VIII · TO THOSE WHO HASTILY ASSUME THE PHILOSOPHER'S DRESS

Do not judge people by externals: a bad carpenter shows only that he is no carpenter, yet a philosopher who misbehaves is taken to condemn philosophy. Philosophy's material is reason and its end right reason, not a cloak and beard. Euphrates long concealed that he was a philosopher, so that any fault was his alone. Socrates was content to be one. The Cynic proclaims himself an example only as Zeus's emissary; a novice who rushes to the scepter and cloak is like a plant that flowers too early and is killed by frost. Let us ripen by nature: one who truly had the preparation would know it, as a bull does.

1 μηδέποτ' ἀπὸ τῶν κοινῶν τινα μήτ' ἐπαινέσητε μήτε
never from the common(-things) anyone either praise or
ψέξητε μήτε τέχνην τινὰ ἢ ἀτεχνίαν προσμαρτυρήσητε·
blame or skill any or unskill attest
καὶ ἅμα μὲν προπετείας ἑαυτοὺς ἀπαλλάξετε, ἅμα δὲ
and at-once indeed from-rashness yourselves you-will-free at-once and
κακοηθείας.
from-malice

‘οὗτος ταχέως λούεται.’ κακῶς οὖν ποιεῖ; οὐ πάντως. 2
this(-man) quickly bathes badly then does-be-act not altogether
ἀλλὰ τί; ταχέως λούεται. — πάντα οὖν καλῶς γίνεται; 3
but what quickly he-bathes all(-things) then well are-done
— οὐδαμῶς· ἀλλὰ τὰ μὲν ἀπὸ δογμάτων ὀρθῶν
by-no-means but the(-things) indeed from judgments right
καλῶς, τὰ δ’ ἀπὸ μοχθηρῶν μοχθηρῶς. σὺ δὲ μέχρις
well the(-things) but from bad badly you but until
ἂν καταμάθῃς τὸ δόγμα, ἀφ’ οὗ τις ποιεῖ ἕκαστα,
— you-learn the judgment from which anyone does each(-thing)
μήτ’ ἐπαίνει τὸ ἔργον μήτε ψέγε.
neither praise the work nor blame(-it)
δόγμα δ’ ἐκ τῶν ἐκτὸς οὐ ῥᾳδίως κρίνεται. 4
(a)-judgment but from the external(-things) not easily is-judged
‘οὗτος τέκτων ἐστίν.’ διὰ τί; ‘χρῆται σκεπάρνῳ.’ τί
this(-man) (a)-carpenter is because-of what he-uses (an)-adze what
οὖν τοῦτο; ‘οὗτος μουσικός· ᾄδει γάρ.’ καὶ τί τοῦτο;
then (is)-this this(-man) (a)-musician he-sings for and what (is)-this
‘οὗτος φιλόσοφος.’ διὰ τί;
this(-man) (a)-philosopher because-of what
‘τρίβωνα γὰρ ἔχει καὶ κόμην.’ οἱ δ’ ἀγύρται τί ἔχουσιν; 5
(a)-cloak for he-has and long-hair the but begging-priests what have-they
διὰ τοῦτο, ἂν ἀσχημονοῦντά τις ἴδῃ τινὰ αὐτῶν,
because-of this if behaving-shamefully anyone see any of-them
εὐθὺς λέγει ‘ἰδοὺ ὁ φιλόσοφος τί ποιεῖ.’ ἔδει δ’ ἀφ’ ὧν
at-once he-says look the philosopher what he-does ought but from what
ἠσχημόνει μᾶλλον λέγειν αὐτὸν μὴ εἶναι φιλόσοφον.
he-behaved-shamefully rather to-say him not to-be (a)-philosopher
εἰ μὲν γὰρ αὕτη ἐστὶν ἡ τοῦ φιλοσόφου πρόληψις καὶ 6
if indeed for this is the of-the philosopher preconception and
ἐπαγγελία, ἔχειν τρίβωνα καὶ κόμην, καλῶς ἂν ἔλεγον·
profession to-have (a)-cloak and long-hair well — they-would-say

εἰ δ' ἐκείνη μᾶλλον, ἀναμάρτητον εἶναι, διὰ τί οὐχὶ
if but that rather faultless to-be because-of what not
διὰ τὸ μὴ πληροῦν τὴν ἐπαγγελίαν ἀφαιροῦνται αὐτὸν
because-of the not fulfilling the profession do-they-deprive him
τῆς προσηγορίας;
of-the title

7 οὕτως γὰρ καὶ ἐπὶ τῶν ἄλλων τεχνῶν. ὅταν ἴδῃ τις
so for also in-the-case-of the other arts when sees anyone
κακῶς πελεκῶντα, οὐ λέγει 'τί ὄφελος τεκτονικῆς; ἰδοὺ
badly hewing not he-says what (is-the)-benefit of-carpentry look
οἱ τέκτονες οἷα ποιοῦσι κακά,' ἀλλὰ πᾶν τοὐναντίον
the carpenters what-sort-of they-do bad(-things) but all the-opposite
λέγει 'οὗτος οὐκ ἔστι τέκτων, πελεκᾷ γὰρ κακῶς.'
he-says this(-man) not is (a)-carpenter he-hews for badly

8 ὁμοίως κἂν ᾄδοντός τινος ἀκούσῃ κακῶς, οὐ λέγει 'ἰδοὺ
likewise and-if singing someone he-hears badly not he-says look
πῶς ᾄδουσιν οἱ μουσικοί,' ἀλλὰ μᾶλλον 'οὗτος οὐκ ἔστι
how sing the musicians but rather this(-man) not is
μουσικός.'
(a)-musician

9 ἐπὶ φιλοσοφίας δὲ μόνης τοῦτο πάσχουσιν· ὅταν
in-the-case-of philosophy but alone this they-suffer when
τινὰ ἴδωσι παρὰ τὸ ἐπάγγελμα τὸ τοῦ φιλοσόφου
someone they-see contrary-to the profession the of-the philosopher
ποιοῦντα, οὐχὶ τῆς προσηγορίας ἀφαιροῦνται αὐτόν, ἀλλὰ
acting not of-the title they-deprive him but
θέντες εἶναι φιλόσοφον, εἶτ' ἀπ' αὐτοῦ τοῦ γινομένου
having-posited to-be (a)-philosopher then from itself the (thing)-happening
λαβόντες, ὅτι ἀσχημονεῖ, ἐπάγουσι μηδὲν ὄφελος εἶναι
having-taken that he-behaves-shamefully they-infer no benefit to-be
τοῦ φιλοσοφεῖν. τί οὖν τὸ αἴτιον;
of-the to-philosophize what then (is)-the cause

ὅτι τὴν μὲν τοῦ τέκτονος πρόληψιν πρεσβεύομεν καὶ 10
that the indeed of-the carpenter preconception we-respect and
τὴν τοῦ μουσικοῦ καὶ ὡσαύτως τῶν ἄλλων τεχνιτῶν,
the(-one) of-the musician and likewise of-the other craftsmen
τὴν τοῦ φιλοσόφου δ' οὔ, ἀλλ' ἅτε συγκεχυμένην καὶ
the of-the philosopher but not but as confused and
ἀδιάρθρωτον ἀπὸ τῶν ἐκτὸς μόνον κρίνομεν.
unarticulated from the external(-things) only we-judge(-it)
καὶ ποία ἄλλη τέχνη ἀπὸ σχήματος ἀναλαμβάνεται καὶ 11
and what-sort-of other art from dress is-taken-up and
κόμης, οὐχὶ δὲ καὶ θεωρήματα ἔχει καὶ ὕλην καὶ τέλος;
long-hair not but also theorems it-has and material and end
τίς οὖν ὕλη τοῦ φιλοσόφου; μὴ τρίβων; οὔ, 12
what then (is)-the-material of-the philosopher surely-not (the)-cloak no
ἀλλὰ ὁ λόγος. τί τέλος; μή τι φορεῖν τρίβωνα; οὔ,
but the reason what (the)-end surely-not at-all to-wear (a)-cloak no
ἀλλὰ τὸ ὀρθὸν ἔχειν τὸν λόγον. ποῖα θεωρήματα; μή
but the right to-have the reason what-sort-of theorems surely-not
τι τὰ περὶ τοῦ πῶς πώγων μέγας γίνεται ἢ κόμη
at-all the(-ones) about the how (a)-beard great becomes or long-hair
βαθεῖα; ἀλλὰ μᾶλλον ἃ Ζήνων λέγει, γνῶναι τὰ τοῦ
thick but rather what Zeno says to-know the of-the
λόγου στοιχεῖα, ποῖόν τι ἕκαστον αὐτῶν ἐστι καὶ πῶς
reason elements what-sort-of thing each of-them is and how
ἁρμόττεται πρὸς ἄλληλα καὶ ὅσα τούτοις ἀκόλουθά ἐστιν.
they-are-fitted to each-other and as-many-as to-these consequent are
οὐ θέλεις οὖν ἰδεῖν πρῶτον, εἰ πληροῖ τὴν ἐπαγγελίαν 13
not do-you-wish then to-see first if he-fulfills the profession
ἀσχημονῶν, καὶ οὕτως τῷ ἐπιτηδεύματι ἐγκαλεῖν; νῦν δ',
behaving-shamefully and so the pursuit to-accuse now but
αὐτὸς ὅταν σωφρονῇς, ἐξ ὧν ποιεῖν σοι δοκεῖ κακῶς,
yourself when you-are-sober-minded from what to-do to-you he-seems badly

λέγεις ‘ὅρα τὸν φιλόσοφον’ (ὡς οὐ πρέποντος λέγειν τὸν
you-say see the philosopher as not befitting to-call the(-man)
ταῦτα ποιοῦντα φιλόσοφον) καὶ πάλιν ‘τοῦτο φιλόσοφός
these(-things) doing (a)-philosopher and again this (a)-philosopher
ἐστιν.’ ‘ὅρα’ δὲ ‘τὸν τέκτονα’ οὐ λέγεις, ὅταν μοιχεύοντά
is see but the carpenter not you-say when committing-adultery
τινα γνῷς ἢ λιχνεύοντα ἴδῃς, οὐδὲ ‘ὅρα τὸν μουσικόν.’
someone you-know-of or gluttonizing you-see nor see the musician
14 οὕτως ἐπὶ ποσὸν αἰσθάνῃ καὶ αὐτὸς τῆς ἐπαγγελίας τοῦ
so to some-extent you-perceive also yourself the profession of-the
φιλοσόφου, ἀπολισθάνεις δὲ καὶ συγχέῃ ὑπὸ ἀμελετησίας.
philosopher you-slip-away but and are-confused by want-of-practice
15 ἀλλὰ καὶ αὐτοὶ οἱ καλούμενοι φιλόσοφοι ἀπὸ τῶν
but also themselves the so-called philosophers from the
κοινῶν τὸ πρᾶγμα μετίασιν· εὐθὺς ἀναλαβόντες
common(-things) the matter pursue at-once having-taken-up
τρίβωνα καὶ πώγωνα καθέντες φασὶν ‘ἐγὼ φιλόσοφός
(a)-cloak and (a)-beard having-let-down they-say I (a)-philosopher
εἰμι.’
am
16 οὐδεὶς δ’ ἐρεῖ ‘ἐγὼ μουσικός εἰμι,’ ἂν πλῆκτρον καὶ
no-one but will-say I (a)-musician am if (a)-plectrum and
κιθάραν ἀγοράσῃ, οὐδ’ ‘ἐγὼ χαλκεύς εἰμι,’ ἂν πιλίον καὶ
(a)-lyre he-buy nor I (a)-smith am if (a)-felt-cap and
περίζωμα περιθῆται, ἀλλ’ ἁρμόζεται μὲν τὸ σχῆμα πρὸς
apron he-put-on but is-fitted indeed the dress to
τὴν τέχνην, ἀπὸ τῆς τέχνης δὲ τὸ ὄνομα, οὐκ ἀπὸ τοῦ
the art from the art but the name not from the
σχήματος ἀναλαμβάνουσιν.
dress they-take

διὰ τοῦτο καλῶς Εὐφράτης ἔλεγεν ὅτι ‘ἐπὶ πολὺ 17
because-of this well Euphrates used-to-say that for long
ἐπειρώμην λανθάνειν φιλοσοφῶν καὶ ἦν μοι,’ φησίν,
I-tried to-escape-notice philosophizing and was to-me he-says
‘τοῦτο ὠφέλιμον. πρῶτον μὲν γὰρ ᾔδειν, ὅσα καλῶς
this beneficial first indeed for I-knew as-many-as well
ἐποίουν, ὅτι οὐ διὰ τοὺς θεατὰς ἐποίουν, ἀλλὰ δι’
I-did that not because-of the spectators I-did(-them) but because-of
ἐμαυτόν· ἤσθιον ἐμαυτῷ καλῶς, κατεσταλμένον εἶχον τὸ
myself I-ate for-myself well composed I-kept the
βλέμμα, τὸν περίπατον· πάντα ἐμαυτῷ καὶ θεῷ.
look the walk all(-things) for-myself and for-god
εἶτα ὥσπερ μόνος ἠγωνιζόμην, οὕτως μόνος καὶ ἐκινδύνευον· 18
then as alone I-contended so alone also I-ran-risks
οὐδὲν ἐμοὶ δράσαντι τὸ αἰσχρὸν ἢ ἀπρεπὲς τὸ
not-at-all me having-done the shameful or unseemly(-thing) the(-cause)
τῆς φιλοσοφίας ἐκινδυνεύετο, οὐδ’ ἔβλαπτον τοὺς πολλοὺς
of-the philosophy was-endangered nor did-I-harm the many
ὡς φιλόσοφος ἁμαρτάνων.
as (a)-philosopher erring
διὰ τοῦτο οἱ μὴ εἰδότες μου τὴν ἐπιβολὴν ἐθαύμαζον, 19
because-of this those not knowing my the purpose wondered
πῶς πᾶσι φιλοσόφοις χρώμενος καὶ συζῶν αὐτὸς
how with-all philosophers associating and living-with(-them) myself
οὐκ ἐφιλοσόφουν.
not I-philosophized
καὶ τί κακόν, ἐν οἷς ἐποίουν ἐπιγιγνώσκεσθαι τὸν 20
and what (was)-the-harm in what I-did to-be-recognized the
φιλόσοφον, ἐν δὲ τοῖς συμβόλοις μή;’ βλέπε, πῶς ἐσθίω,
philosopher in but the tokens not see how I-eat
πῶς πίνω, πῶς καθεύδω, πῶς ἀνέχομαι, πῶς ἀπέχομαι,
how I-drink how I-sleep how I-endure how I-abstain

πῶς συνεργῶ, πῶς ὀρέξει χρῶμαι, πῶς ἐκκλίσει, πῶς
how I-cooperate how desire I-use how aversion how
τηρῶ τὰς σχέσεις τὰς φυσικὰς ἢ ἐπιθέτους ἀσυγχύτως
I-keep the relations the natural or acquired unconfusedly
καὶ ἀπαραποδίστως· ἐκεῖθέν με κρῖνε, εἰ δύνασαι.
and unimpededly from-there me judge if you-can
21 εἰ δ' οὕτως κωφὸς εἶ καὶ τυφλός, ἵνα μηδὲ τὸν
if but so deaf you-are and blind that not-even —
Ἥφαιστον ὑπολαμβάνῃς καλὸν χαλκέα, ἂν μὴ τὸ πιλίον
Hephaestus you-suppose (a)-good smith if not the felt-cap
ἴδῃς περὶ τὴν κεφαλὴν περικείμενον, τί κακὸν ὑφ'
you-see about the head lying what (is)-the-harm by
οὕτως ἠλιθίου κριτοῦ ἀγνοεῖσθαι;
so stupid (a)-judge to-be-unrecognized
22 οὕτως ἐλάνθανε παρὰ τοῖς πλείστοις Σωκράτης καὶ
so was-unnoticed among the most Socrates and
ἤρχοντο πρὸς αὐτὸν ἀξιοῦντες φιλοσόφοις συσταθῆναι.
they-came to him asking to-philosophers to-be-introduced
23 μή τι οὖν ἠγανάκτει ὡς ἡμεῖς καὶ ἔλεγεν 'ἐγὼ δέ σοι
surely-not at-all then was-be-indignant as we and did-he-say I but to-you
οὐ φαίνομαι φιλόσοφος;'; ἀλλ' ἀπῆγεν καὶ συνίστα
not appear (a)-philosopher but he-took(-them)-off and introduced(-them)
ἑνὶ ἀρκούμενος τῷ εἶναι φιλόσοφος, χαίρων δὲ καί,
with-one(-thing) being-content the to-be (a)-philosopher rejoicing but also
ὅτι μὴ δοκῶν οὐκ ἐδάκνετο· ἐμέμνητο γὰρ τοῦ ἰδίου ἔργου.
that not seeming(-so) not he-was-stung he-remembered for of-the own work
24 τί ἔργον καλοῦ καὶ ἀγαθοῦ; μαθητὰς πολλοὺς ἔχειν;
what (is)-the-work of-(a)-noble and good(-man) pupils many to-have
οὐδαμῶς. ὄψονται οἱ περὶ τοῦτο ἐσπουδακότες. ἀλλὰ
by-no-means will-see-to(-it) those about this having-been-eager but

θεωρήματα δύσκολα ἀκριβοῦν; ὄψονται καὶ περὶ τούτων
theorems difficult to-make-precise will-see-to(-it) also about these
ἄλλοι.
others
ποῦ οὖν αὐτὸς καὶ ἦν τις καὶ εἶναι ἤθελεν; ὅπου βλάβη 25
where then he-himself both was someone and to-be wished where (is)-harm
καὶ ὠφέλεια. ‘εἴ μέ τις,’ φησίν, ‘βλάψαι δύναται, ἐγὼ
and benefit if me anyone he-says harm can I
οὐδὲν ποιῶ· εἰ ἄλλον περιμένω, ἵνα με ὠφελήσῃ, ἐγὼ
nothing do if another I-await that me he-may-benefit I
οὐδέν εἰμι. θέλω τι καὶ οὐ γίνεται· ἐγὼ ἀτυχής εἰμι.’
nothing am I-wish something and not it-happens I unfortunate am
εἰς τοσοῦτο σκάμμα προεκαλεῖτο πάντα ὁντιναοῦν καὶ 26
into such-great (an)-arena he-challenged all anyone-whatever and
οὐκ ἄν μοι δοκεῖ ἐκστῆναι οὐδενί — τί δοκεῖτε;
not — to-me he-seems would-stand-aside for-anyone what do-you-think
καταγγέλλων καὶ λέγων ‘ἐγὼ τοιοῦτός εἰμι’; μὴ γένοιτο,
announcing and saying I such am not may-it-be
ἀλλὰ ὢν τοιοῦτος.
but being such
πάλιν γὰρ τοῦτο μωροῦ καὶ ἀλαζόνος ‘ἐγὼ ἀπαθής 27
again for this (is)-of-(a)-fool and boaster I passionless
εἰμι καὶ ἀτάραχος· μὴ ἀγνοεῖτε, ὦ ἄνθρωποι, ὅτι ὑμῶν
am and untroubled not be-ignorant O men that you
κυκωμένων καὶ θορυβουμένων περὶ τὰ μηδενὸς ἄξια
being-stirred-up and being-in-tumult about the(-things) of-nothing worth
μόνος ἐγὼ ἀπήλλαγμαι πάσης ταραχῆς.’
alone I have-been-freed from-all trouble
οὕτως οὐκ ἀρκεῖ σοι τὸ μηδὲν ἀλγεῖν, ἂν μὴ κηρύσσῃς 28
so not suffices for-you the nothing to-suffer-pain if not you-proclaim(-it)
‘συνέλθετε πάντες οἱ ποδαγρῶντες, οἱ κεφαλαλγοῦντες,
come-together all the gouty the headachy

οἱ πυρέσσοντες, οἱ χωλοί, οἱ τυφλοί, καὶ ἴδετέ με ἀπὸ
the feverish the lame the blind and see me from
παντὸς πάθους ὑγιᾶ;
every affection healthy

29 τοῦτο κενὸν καὶ φορτικόν, εἰ μή τι ὡς ὁ Ἀσκληπιὸς
this (is)-empty and vulgar if not at-all as — Asclepius
εὐθὺς ὑποδεῖξαι δύνασαι, πῶς θεραπεύοντες εὐθὺς ἔσονται
at-once show you-can how treating(-them) at-once will-be
ἄνοσοι κἀκεῖνοι, καὶ εἰς τοῦτο φέρεις παράδειγμα τὴν
free-of-disease those-too and for this you-bring (as)-example the
ὑγίειαν τὴν σεαυτοῦ.
health the your-own

30 τοιοῦτος γάρ τίς ἐστιν ὁ Κυνικὸς τοῦ σκήπτρου καὶ
such for someone is the Cynic of-the scepter and
διαδήματος ἠξιωμένος παρὰ τοῦ Διὸς καὶ λέγων ‘ἴν’
diadem deemed-worthy by — Zeus and saying that
ἴδητε, ὦ ἄνθρωποι, ὅτι τὴν εὐδαιμονίαν καὶ ἀταραξίαν
you-may-see O men that the happiness and freedom-from-trouble
οὐχ ὅπου ἐστὶ ζητεῖτε,
not where it-is you-seek

31 ἀλλ’ ὅπου μή ἐστιν, ἰδοὺ ἐγὼ ὑμῖν παράδειγμα ὑπὸ τοῦ θεοῦ
but where not it-is look I to-you (as)-example by the god
ἀπέσταλμαι μήτε κτῆσιν ἔχων μήτε οἶκον μήτε γυναῖκα
have-been-sent neither property having nor house nor wife
μήτε τέκνα, ἀλλὰ μηδ’ ὑπόστρωμα μηδὲ χιτῶνα μηδὲ
nor children but not-even bedding nor tunic nor
σκεῦος· καὶ ἴδετε, πῶς ὑγιαίνω· πειράθητέ μου κἂν ἴδητε
vessel and see how I-am-healthy test me and-if you-see
ἀτάραχον, ἀκούσατε τὰ φάρμακα καὶ ὑφ’ ὧν ἐθεραπεύθην.’
(me)-untroubled hear the remedies and by which I-was-cured

τοῦτο γὰρ ἤδη καὶ φιλάνθρωπον καὶ γενναῖον. ἀλλ' 32
this for now (is)-both humane and noble but
ὁρᾶτε, τίνος ἔργον ἐστίν· τοῦ Διὸς ἢ ὃν ἂν ἐκεῖνος
see of-whom (the)-work it-is — of-Zeus or whom — he
ἄξιον κρίνῃ ταύτης τῆς ὑπηρεσίας, ἵνα μηδαμοῦ μηδὲν
worthy judges of-this the service that nowhere anything
παραγυμνώσῃ πρὸς τοὺς πολλούς, δι' οὗ τὴν μαρτυρίαν
he-may-lay-bare to the many through which the testimony
τὴν αὑτοῦ, ἣν τῇ ἀρετῇ μαρτυρεῖ καὶ τῶν ἐκτὸς
the his-own which to-the virtue he-bears and of-the external(-things)
καταμαρτυρεῖ, αὐτὸς ἄκυρον ποιήσῃ·
bears-against himself invalid he-should-make

οὔτ' ὠχρήσαντα χρόα κάλλιμον οὔτε παρειῶν
neither having-grown-pale in-skin fair nor from-cheeks
δάκρυ' ὀμορξάμενον.
tears having-wiped

καὶ οὐ μόνον ταῦτα, ἀλλ' οὐδὲ ποθοῦντά τι ἢ 33
and not only these(-things) but not-even longing-for anything or
ἐπιζητοῦντα, ἄνθρωπον ἢ τόπον ἢ διαγωγήν, ὡς τὰ
seeking (a)-man or (a)-place or (a)-way-of-life as the
παιδία τὸν τρυγητὸν ἢ τὰς ἀργίας, αἰδοῖ πανταχοῦ
children the vintage or the holidays with-self-respect everywhere
κεκοσμημένον, ὡς οἱ ἄλλοι τοίχοις καὶ θύραις καὶ θυρωροῖς.
adorned as the others with-walls and doors and doorkeepers
νῦν δ' αὐτὸ μόνον κινηθέντες πρὸς φιλοσοφίαν, ὡς 34
now but just only having-been-moved toward philosophy as
οἱ κακοστόμαχοι πρός τι βρωμάτιον, ὃ μετὰ μικρὸν
the dyspeptics toward some little-dish which after (a)-little
σικχαίνειν μέλλουσιν, εὐθὺς ἐπὶ τὸ σκῆπτρον, ἐπὶ τὴν
to-loathe they-are-going at-once to the scepter to the

βασιλείαν. καθεῖκε τὴν κόμην, ἀνείληφε τρίβωνα,
kingship he-has-let-down the long-hair he-has-taken-up (a)-cloak
γυμνὸν δεικνύει τὸν ὦμον, μάχεται τοῖς ἀπαντῶσιν
bare he-shows the shoulder he-fights with-those meeting(-him)
κἂν ἐν φαινόλῃ τινὰ ἴδῃ, μάχεται αὐτῷ.
and-if in (a)-cloak anyone he-see he-fights with-him

35 ἄνθρωπε, χειμάσκησον πρῶτον· ἰδοῦ σου τὴν ὁρμήν, μὴ
man winter first look your the impulse lest
κακοστομάχου ἢ κισσώσης γυναικός ἐστιν. ἀγνοεῖσθαι
of-(a)-dyspeptic or (a)-pica-craving woman it-is to-be-unnoticed
μελέτησον πρῶτον, τίς εἶ· σαυτῷ φιλοσόφησον ὀλίγον
practice first who you-are by-yourself philosophize (a)-little
χρόνον.
time

36 οὕτως καρπὸς γίνεται· κατορυγῆναι δεῖ εἰς χρόνον τὸ
so fruit arises to-be-buried must for (a)-time the
σπέρμα, κρυφθῆναι, κατὰ μικρὸν αὐξηθῆναι, ἵνα
seed to-be-hidden by little(-and-little) to-grow that
τελεσφορήσῃ. ἂν δὲ πρὸ τοῦ γόνυ φῦσαι τὸν στάχυν
it-may-come-to-fruit if but before the (a)-joint to-grow the ear
ἐξενέγκῃ, ἀτελές ἐστιν, ἐκ κήπου Ἀδωνιακοῦ.
it-put-forth unripe it-is from (a)-garden of-Adonis

37 τοιοῦτον εἶ καὶ σὺ φυτάριον· θᾶττον τοῦ δέοντος
such are also you (a)-little-plant sooner than-the needful
ἤνθηκας, ἀποκαύσει σε ὁ χειμών.
you-have-flowered will-wither you the winter

38 ἰδοῦ, τί λέγουσιν οἱ γεωργοὶ περὶ τῶν σπερμάτων, ὅταν
see what say the farmers about the seeds when
πρὸ ὥρας θερμασίαι γένωνται. ἀγωνιῶσιν, μὴ ἐξυβρίσῃ
before season heats come they-are-anxious lest run-riot
τὰ σπέρματα, εἶτα αὐτὰ πάγος εἷς λαβὼν ἐξελέγξῃ.
the seeds then them frost one having-caught expose

ὅρα καὶ σύ, ἄνθρωπε· ἐξύβρικας, ἐπιπεπήδηκας 39
see also you man you-have-run-riot you-have-leapt
δοξαρίῳ πρὸ ὥρας· δοκεῖς τις εἶναι, μωρὸς παρὰ
at-(a)-bit-of-reputation before season you-think someone to-be (a)-fool among
μωροῖς· ἀποπαγήσῃ, μᾶλλον δ' ἀποπέπηγας ἤδη
fools you-will-be-frost-bitten rather but you-have-been-frost-bitten already
ἐν τῇ ῥίζῃ κάτω, τὰ δ' ἄνω σου μικρὸν ἔτι ἀνθεῖ
in the root below the(-parts) but above your (a)-little still flower
καὶ διὰ τοῦτο δοκεῖς ἔτι ζῆν καὶ θάλλειν.
and because-of this you-think still to-live and to-flourish
ἄφες ἡμᾶς γε κατὰ φύσιν πεπανθῆναι. τί ἡμᾶς 40
let us at-least according-to nature be-ripened why us
ἀποδύεις, τί βιάζῃ; οὔπω δυνάμεθα ἐνεγκεῖν τὸν
do-you-strip why do-you-force(-us) not-yet we-can bear the
ἀέρα. ἔασον τὴν ῥίζαν αὐξηθῆναι, εἶτα γόνυ λαβεῖν τὸ
air let the root grow then (a)-joint to-take the
πρῶτον, εἶτα τὸ δεύτερον, εἶτα τὸ τρίτον· εἶθ' οὕτως ὁ
first then the second then the third then so the
καρπὸς ἐκβιάσεται τὴν φύσιν, κἂν ἐγὼ μὴ θέλω.
fruit will-force-out the nature even-if I not wish(-it)
τίς γὰρ ἐγκύμων γενόμενος καὶ πλήρης τηλικούτων 41
who for pregnant having-become and full of-so-great
δογμάτων οὐχὶ αἰσθάνεταί τε τῆς αὑτοῦ παρασκευῆς καὶ
judgments not perceives both the his-own preparation and
ἐπὶ τὰ κατάλληλα ἔργα ὁρμᾷ;
toward the corresponding works has-impulse
ἀλλὰ ταῦρος μὲν οὐκ ἀγνοεῖ τὴν αὑτοῦ φύσιν καὶ 42
but (a)-bull indeed not is-ignorant-of the his-own nature and
παρασκευήν, ὅταν ἐπιφανῇ τι θηρίον, οὐδ' ἀναμένει τὸν
preparation when appears some wild-beast nor does-he-wait-for the(-one)
προτρεψόμενον, οὐδὲ κύων, ὅταν ἴδῃ τι τῶν ἀγρίων ζῴων·
to-urge(-him)-on nor (a)-dog when it-sees any of-the wild creatures

43 ἐγὼ δ᾽ ἂν ἴσχω τὴν ἀνδρὸς ἀγαθοῦ παρασκευήν,
I but if I-have the of-(a)-man good preparation
ἐκδέξομαι, ἵνα με σὺ παρασκευάσῃς ἐπὶ τὰ οἰκεῖα ἔργα;
shall-I-wait that me you may-prepare for the proper works
νῦν δ᾽ οὔπω ἔχω, πίστευσόν μοι. τί οὖν με πρὸ ὥρας
now but not-yet I-have(-it) believe me why then me before season
ἀποξηρᾶναι θέλεις, ὡς αὐτὸς ἐξηράνθης;
to-dry-up do-you-wish as yourself were-dried-up

πρὸς τὸν εἰς ἀναισχυντίαν μεταβληθέντα

IX · TO ONE WHO HAD TURNED TO SHAMELESSNESS

When you see another with office or wealth, set against it that you do not need them, which is worth more. Desire for wealth or beauty is like a fevered thirst that drinking worsens. The man who has lost self-respect and decency, who now reads Aristides instead of Chrysippus and perfumes himself, has lost far more than coins. Yet he can recover himself by his own will, since nothing is more tractable than the soul; like a wrestler who has fallen, he should get up and fight again.

1 ὅταν ἄλλον ἴδῃς ἄρχοντα, ἀντίθες, ὅτι σὺ ἔχεις τὸ μὴ
when another you-see holding-office set-against(-it) that you have the not
δεῖσθαι ἀρχῆς· ὅταν ἄλλον πλουτοῦντα, ἰδοῦ, τί ἀντὶ
to-need office when another being-rich see what in-place-of
τούτου ἔχεις.
this you-have

2 εἰ μὲν γὰρ μηδὲν ἔχεις ἀντ᾽ αὐτοῦ, ἄθλιος εἶ· εἰ δ᾽
if indeed for nothing you-have in-place-of it wretched you-are if but
ἔχεις τὸ μὴ χρείαν ἔχειν πλούτου, γίγνωσκε, ὅτι πλεῖον
you-have the not need to-have of-wealth know that more
ἔχεις καὶ πολλῷ πλείονος ἄξιον.
you-have and much more worth

ἄλλος γυναῖκα εὔμορφον, σὺ τὸ μὴ ἐπιθυμεῖν εὐμόρφου 3
another (a)-wife beautiful you the not to-desire (a)-beautiful
γυναικός. μικρά σοι δοκεῖ ταῦτα; καὶ πόσου ἂν
wife small to-you seem these(-things) and how-much —
τιμήσαιντο οὗτοι αὐτοὶ οἱ πλουτοῦντες καὶ ἄρχοντες
would-value these themselves the rich and rulers
καὶ μετ' εὐμόρφων διαιτώμενοι δύνασθαι πλούτου
and with beautiful(-women) living to-be-able wealth
καταφρονεῖν καὶ ἀρχῶν καὶ αὐτῶν τούτων τῶν γυναικῶν,
to-despise and offices and themselves these the women
ὧν ἐρῶσιν καὶ ὧν τυγχάνουσιν;
whom they-love and whom they-get
ἀγνοεῖς οἷόν τί ἐστι δίψος πυρέσσοντος; οὐδὲν 4
you-are-ignorant what-sort-of thing is (the)-thirst of-one-in-fever nothing
ὅμοιον ἔχει τῷ τοῦ ὑγιαίνοντος. ἐκεῖνος πιὼν
like it-has to-the(-thirst) of-the healthy(-man) he having-drunk
ἀποπέπαυται· ὁ δὲ πρὸς ὀλίγον ἡσθεὶς ναυτιᾷ,
has-stopped the(-other) but for (a)-little having-been-pleased is-nauseated
χολὴν αὐτὸ ποιεῖ ἀντὶ ὕδατος, ἐμεῖ, στροφοῦται, διψῇ
bile it makes instead-of water he-vomits has-colic thirsts
σφοδρότερον.
more-violently
τοιοῦτόν ἐστι μετ' ἐπιθυμίας πλουτεῖν, μετ' ἐπιθυμίας 5
such is with desire to-be-rich with desire
ἄρχειν, μετ' ἐπιθυμίας καλῇ συγκαθεύδειν·
to-rule with desire with-(a)-beautiful(-woman) to-sleep
ζηλοτυπία πρόσεστιν, φόβος τοῦ στερηθῆναι, αἰσχροὶ
jealousy is-attached fear of-the to-be-deprived shameful
λόγοι, αἰσχρὰ ἐνθυμήματα, ἔργα ἀσχήμονα.
words shameful thoughts deeds unseemly

6 καὶ τί, φησίν, ἀπολλύω; — ἄνθρωπε, ὑπῆρχες αἰδήμων
and what he-says do-I-lose man you-were self-respecting
καὶ νῦν οὐκέτι εἶ· οὐδὲν ἀπολώλεκας; ἀντὶ Χρυσίππου
and now no-longer you-are nothing have-you-lost instead-of Chrysippus
καὶ Ζήνωνος Ἀριστείδην ἀναγιγνώσκεις καὶ Εὐηνόν· οὐδὲν
and Zeno Aristides you-read and Evenus nothing
ἀπολώλεκας; ἀντὶ Σωκράτους καὶ Διογένους τεθαύμακας
have-you-lost instead-of Socrates and Diogenes you-have-admired
τὸν πλείστας διαφθεῖραι καὶ ἀναπεῖσαι δυνάμενον.
the(-one) most(-women) to-corrupt and to-seduce able

7 καλὸς εἶναι θέλεις καὶ πλάσσεις σεαυτὸν μὴ ὢν καὶ
handsome to-be you-wish and you-mold yourself not being(-so) and
ἐσθῆτα ἐπιδεικνύειν θέλεις στιλπνήν, ἵνα τὰς γυναῖκας
clothing to-display you-wish glossy that the women
ἐπιστρέφῃς, κἄν που μυραφίου ἐπιτύχῃς, μακάριος
you-may-turn and-if somewhere little-perfume you-chance-on blessed
εἶναι δοκεῖς.
to-be you-think

8 πρότερον δ' οὐδὲ ἐνεθυμοῦ τι τούτων, ἀλλὰ ποῦ
before but not-even you-thought-of any of-these but where
εὐσχήμων λόγος, ἀνὴρ ἀξιόλογος, ἐνθύμημα γενναῖον.
(was)-decent speech (a)-man worthy-of-account (a)-thought noble
τοιγαροῦν ἐκάθευδες ὡς ἀνήρ, προῄεις ὡς ἀνήρ, ἐσθῆτα
accordingly you-slept as (a)-man you-went-forth as (a)-man clothing
ἐφόρεις ἀνδρικήν, λόγους ἐλάλεις πρέποντας ἀνδρὶ ἀγαθῷ·
you-wore manly words you-spoke befitting (a)-man good
εἶτά μοι λέγεις 'οὐδὲν ἀπώλεσα';
then to-me you-say nothing I-have-lost

οὕτως οὐδὲν ἄλλο ἢ κέρμα ἀπολλύουσιν ἄνθρωποι; 9
so nothing other than small-change lose men
αἰδὼς οὐκ ἀπόλλυται, εὐσχημοσύνη οὐκ ἀπόλλυται; ἢ
self-respect not is-lost decency not is-lost or
οὐκ ἔστι ζημιωθῆναι ταῦτα ἀπολέσαντα;
not is(-it)-possible to-be-penalized these(-things) having-lost
σοὶ μὲν οὖν δοκεῖ τάχα τούτων οὐδὲν οὐκέτι εἶναι 10
to-you indeed then it-seems perhaps of-these nothing any-longer to-be
ζημία· ἦν δέ ποτε χρόνος, ὅτε μόνην αὐτὴν ὑπελογίζου
(a)-penalty there-was but once (a)-time when only it you-reckoned
καὶ ζημίαν καὶ βλάβην, ὅτε ἠγωνίας, μή τις ἐκσείσῃ
both penalty and harm when you-were-anxious lest anyone shake
σε τούτων τῶν λόγων καὶ ἔργων.
you from-these the words and deeds
ἰδού, ἐκσέσεισαι ὑπ᾽ ἄλλου μὲν οὐδενός, ὑπὸ σαυτοῦ 11
look you-have-been-shaken by other indeed no-one by yourself
δέ. μαχέσθητι σαυτῷ, ἀφελοῦ σαυτὸν εἰς εὐσχημοσύνην,
but fight yourself rescue yourself into decency
εἰς αἰδῶ, εἰς ἐλευθερίαν.
into self-respect into freedom
εἴ σοί τίς που ἔλεγεν περὶ ἐμοῦ ταῦτα, ὅτι μέ 12
if to-you anyone somewhere said about me these(-things) that me
τις μοιχεύειν ἀναγκάζει, ὅτι ἐσθῆτα φορεῖν τοιαύτην,
anyone to-commit-adultery compels that clothing to-wear such
ὅτι μυρίζεσθαι, οὐκ ἂν ἀπελθὼν αὐτόχειρ ἐγένου
that to-perfume(-myself) not — having-gone (the)-murderer would-you-have-become
τούτου τοῦ ἀνθρώπου τοῦ οὕτως μοι παραχρωμένου;
of-this the man the so me abusing
νῦν οὖν οὐ θέλεις σαυτῷ βοηθῆσαι; καὶ πόσῳ ῥᾴων 13
now then not do-you-wish yourself to-help and how-much easier
αὕτη ἡ βοήθεια; οὐκ ἀποκτεῖναί τινα δεῖ, οὐ δῆσαι,
this the help not to-kill anyone (one)-must not to-bind

οὐχ ὑβρίσαι, οὐκ εἰς ἀγορὰν προελθεῖν, ἀλλ' αὐτὸν
not to-insult not into (the)-marketplace to-go-forth but yourself
αὑτῷ λαλῆσαι, τῷ μάλιστα πεισθησομένῳ, πρὸς
to-yourself to-talk to-the(-one) most going-to-be-persuaded to
ὃν οὐδείς ἐστί σου πιθανώτερος.
whom no-one is than-you more-persuasive

14 καὶ πρῶτον μὲν κατάγνωθι τῶν γιγνομένων, εἶτα
and first indeed condemn the (things)-happening then
καταγνοὺς μὴ ἀπογνῷς σεαυτοῦ μηδὲ πάθῃς τὸ
having-condemned(-them) not despair-of yourself nor suffer the(-fate)
τῶν ἀγεννῶν ἀνθρώπων, οἳ ἅπαξ ἐνδόντες εἰσάπαν
of-the ignoble men who once having-given-in entirely
ἐπέδωκαν ἑαυτοὺς καὶ ὡς ὑπὸ ῥεύματος παρεσύρησαν,
have-given-up themselves and as by (a)-current have-been-swept-away
ἀλλὰ μάθε τὸ τῶν παιδοτριβῶν.
but learn the(-practice) of-the trainers

15 πέπτωκε τὸ παιδίον· 'ἀναστάς,' φησίν, 'πάλιν πάλαιε,
has-fallen the boy getting-up he-says again wrestle
μέχρις ἂν ἰσχυροποιηθῇς.'
until — you-are-made-strong

16 τοιοῦτόν τι καὶ σὺ πάθε· ἴσθι γάρ, ὅτι οὐδέν
such something also you experience know for that nothing
ἐστιν εὐαγωγότερον ἀνθρωπίνης ψυχῆς. θελῆσαι δεῖ
is more-tractable than-(a)-human soul to-will (one)-must
καὶ γέγονεν, διώρθωται· ὡς πάλιν ἀπονυστάσαι καὶ
and it-has-happened it-is-set-right as again to-doze-off and
ἀπόλωλεν. ἔσωθεν γάρ ἐστι καὶ ἀπώλεια καὶ βοήθεια.
it-is-lost from-within for is both destruction and help

— εἶτα τί μοι ἀγαθόν; — καὶ τί ζητεῖς τούτου 17
then what to-me (is-the)-good and what do-you-seek than-this
μεῖζον; ἐξ ἀναισχύντου αἰδήμων ἔσῃ, ἐξ ἀκόσμου
greater from shameless self-respecting you-will-be from disorderly
κόσμιος, ἐξ ἀπίστου πιστός, ἐξ ἀκολάστου σώφρων.
orderly from faithless faithful from licentious temperate
εἴ τινα ἄλλα τούτων μείζονα ζητεῖς, ποίει ἃ ποιεῖς· 18
if some other(-things) than-these greater you-seek do what you-do
οὐδὲ θεῶν σέ τις ἔτι σῶσαι δύναται.
not-even of-gods you anyone still save can

τίνων δεῖ καταφρονεῖν καὶ πρὸς τίνα διαφέρεσθαι

X · WHAT WE SHOULD DESPISE AND WHAT VALUE

All men's perplexity concerns externals; no one worries how not to assent to the false. If the outcome is outside choice, the use of it is within, so every event can be turned to good. Epictetus wants death to find him correcting himself, able to tell the god he never neglected his gifts nor disgraced him. One cannot have the consulship without sleepless flattery; freedom from passion also has a price. Death is a harbor. Homer's mourner of Patroclus, who thought his friend would outlive him, shows that even the noblest and richest are wretched without right judgments.

ἀπορία πᾶσι τοῖς ἀνθρώποις περὶ τὰ ἐκτὸς γίνεται, 1
perplexity for-all the men about the external(-things) arises
ἀμηχανία περὶ τὰ ἐκτός. ‘τί ποιήσω; πῶς γένηται;
helplessness about the external(-things) what shall-I-do how is-it-to-happen
πῶς ἀποβῇ; μὴ τόδε ἀπαντήσῃ, μὴ τόδε.’
how is-it-to-turn-out lest this befall(-me) lest that

2 πᾶσαι αὗται αἱ φωναὶ περὶ τὰ ἀπροαίρετα στρεφομένων
all these the utterances about the (things)-outside-choice of-(men)-turning
εἰσίν· τίς γὰρ λέγει ‘πῶς μὴ συγκατατιθῶμαι τῷ ψεύδει;
are who for says how not am-I-to-assent to-the false
πῶς μὴ ἀπονεύσω ἀπὸ τοῦ ἀληθοῦς;’
how not am-I-to-turn-away from the true

3 ἐὰν οὕτως ᾖ εὐφυής, ὥστε περὶ τούτων ἀγωνιᾶν,
if so he-be well-endowed so-as about these to-be-anxious
ὑπομνήσω αὐτὸν ὅτι ‘τί ἀγωνιᾷς; ἐπὶ σοί ἐστιν· ἀσφαλὴς
I-shall-remind him that why are-you-anxious up-to you it-is safe
ἴσθι· μὴ πρὸ τοῦ ἐπάγειν τὸν φυσικὸν κανόνα προπήδα
be not before the to-apply the natural rule rush-forward
ἐν τῷ συγκατατίθεσθαι.’
in the to-assent

4 πάλιν ἂν περὶ ὀρέξεως ἀγωνιᾷ, μὴ ἀτελὴς γένηται καὶ
again if about desire he-be-anxious lest unfulfilled it-become and
ἀποτευκτική,
failing

5 περὶ ἐκκλίσεως, μὴ περιπτωτική, πρῶτον μὲν αὐτὸν
about aversion lest falling-into(-its-object) first indeed him
καταφιλήσω, ὅτι ἀφεὶς περὶ ἃ οἱ ἄλλοι ἐπτόηνται καὶ
I-will-kiss because letting-go about what the others are-excited and
τοὺς ἐκείνων φόβους περὶ τῶν ἰδίων ἔργων πεφρόντικεν,
the their fears about the own works he-has-cared
ὅπου αὐτός ἐστιν·
where he-himself is

6 εἶτα ἐρῶ αὐτῷ ‘εἰ μὴ θέλῃς ὀρέγεσθαι ἀποτευκτικῶς μηδ’
then I-will-say to-him if not you-wish to-desire failingly nor
ἐκκλίνειν περιπτωτικῶς, μηδενὸς ὀρέγου τῶν ἀλλοτρίων,
to-avoid fallingly nothing desire of-the (things)-of-others

μηδὲν ἔκκλινε τῶν μὴ ἐπὶ σοί. εἰ δὲ μή, καὶ
nothing avoid of-the(-things) not up-to you if but not both
ἀποτυχεῖν καὶ περιπεσεῖν ἀνάγκη.'
to-fail and to-fall-into(-it) (is)-necessary
ποία ἐνθάδ' ἀπορία; ποῦ τόπον ἔχει 'πῶς γένηται;' 7
what-sort-of here (is)-perplexity where place has(-it) how is-it-to-happen
καὶ 'πῶς ἀποβῇ;' καὶ 'μὴ ἀπαντήσῃ τόδε ἢ τόδε';
and how is-it-to-turn-out and lest befall this or that
νῦν οὐχὶ τὸ ἐκβησόμενον ἀπροαίρετον; — ναί. — ἡ δ' 8
now not the (thing)-going-to-result (is)-outside-choice yes the and
οὐσία τοῦ ἀγαθοῦ καὶ κακοῦ ἐστιν ἐν τοῖς προαιρετικοῖς;
essence of-the good and evil is in the (things)-within-choice
— ναί. — ἔξεστιν οὖν σοι παντὶ τῷ ἀποβάντι χρῆσθαι
yes it-is-possible then for-you every the outcome to-use
κατὰ φύσιν; μή τις σε κωλῦσαι δύναται;
according-to nature surely-not anyone you hinder can
— οὐδείς. — μηκέτι οὖν μοι λέγε 'πῶς γένηται;' ὅπως 9
no-one no-longer then to-me say how is-it-to-happen however
γὰρ ἂν γένηται, σὺ αὐτὸ θήσεις καλῶς καὶ ἔσται σοι
for — it-happens you it will-put well and will-be for-you
τὸ ἀποβὰν εὐτύχημα.
the outcome (a)-good-fortune
ἦ τίς ἂν ἦν ὁ Ἡρακλῆς λέγων 'πῶς μοι 10
or what — would-be-have-been — Heracles saying how to-me
μὴ μέγας λέων ἐπιφανῇ μηδὲ μέγας σῦς μηδὲ θηριώδεις
not (a)-great lion may-appear nor (a)-great boar nor beastly
ἄνθρωποι'; καὶ τί σοι μέλει; ἂν μέγας σῦς ἐπιφανῇ,
men and what to-you does-it-matter if (a)-great boar appear
μεῖζον ἆθλον ἀθλήσεις· ἂν κακοὶ ἄνθρωποι, κακῶν
greater (a)-contest you-will-contend if bad men from-bad(-men)
ἀπαλλάξεις τὴν οἰκουμένην.
you-will-rid the inhabited(-world)

11 — ἂν οὖν οὕτως ἀποθάνω; — ἀγαθὸς ὢν ἀποθανῇ,
if then so I-die good being you-will-die
γενναίαν πρᾶξιν ἐπιτελῶν. ἐπεὶ γὰρ δεῖ πάντως
(a)-noble action accomplishing since for (one)-must in-any-case
ἀποθανεῖν, ἀνάγκη τί ποτε ποιοῦντα εὑρεθῆναι, ἢ
to-die (it-is)-necessary some ever (thing)-doing to-be-found either
γεωργοῦντα ἢ σκάπτοντα ἢ ἐμπορευόμενον ἢ ὑπατεύοντα
farming or digging or trading or being-consul
ἢ ἀπεπτοῦντα ἢ διαρροιζόμενον.
or having-indigestion or having-diarrhea

12 τί οὖν θέλεις ποιῶν εὑρεθῆναι ὑπὸ τοῦ θανάτου;
what then do-you-wish doing to-be-found by the death
ἐγὼ μὲν τὸ ἐμὸν μέρος ἔργον τί ποτε ἀνθρωπικόν,
I indeed the my part (a)-work some ever human
εὐεργετικόν, κοινωφελές, γενναῖον.
beneficent for-the-common-good noble

13 εἰ δὲ μὴ δύναμαι τὰ τηλικαῦτα ποιῶν εὑρεθῆναι, ἐκεῖνό
if but not I-can the such-great(-things) doing be-found that
γε τὸ ἀκώλυτον, τὸ διδόμενον, ἐμαυτὸν ἐπανορθῶν,
at-least the unhindered the given(-me) myself correcting
ἐξεργαζόμενος τὴν δύναμιν τὴν χρηστικὴν τῶν φαντασιῶν,
working-out the faculty the of-using the impressions
ἀπάθειαν ἐκπονῶν, ταῖς σχέσεσι τὰ οἰκεῖα
freedom-from-passion achieving to-the relations the proper(-things)
ἀποδιδούς· εἰ οὕτως εὐτυχής εἰμι, καὶ τοῦ τρίτου τόπου
rendering if so fortunate I-am also the third field
παραπτόμενος, τοῦ περὶ τὴν τῶν κριμάτων ἀσφάλειαν.
touching-on the(-one) about the of-the judgments security

14 ἂν μετὰ τούτων με ὁ θάνατος καταλάβῃ, ἀρκεῖ μοι
if with these me the death overtake it-suffices me
ἂν δύνωμαι πρὸς τὸν θεὸν ἀνατεῖναι τὰς χεῖρας, εἰπεῖν
if I-can to the god lift-up the hands say

ὅτι ‘ἃς ἔλαβον ἀφορμὰς παρὰ σοῦ πρὸς τὸ αἰσθέσθαι
that which I-received resources from you for the to-perceive
σου τῆς διοικήσεως καὶ ἀκολουθῆσαι αὐτῇ, τούτων οὐκ
your the administration and to-follow it these not
ἠμέλησα· οὐ κατῄσχυνά σε τὸ ἐμὸν μέρος.
I-have-neglected not I-have-disgraced you the my part
ἰδοῦ, πῶς κέχρημαι ταῖς αἰσθήσεσιν, ἰδοῦ, πῶς ταῖς 15
see how I-have-used the senses see how the
προλήψεσιν. μή ποτέ σε ἐμεμψάμην, μή τι
preconceptions surely-not ever you did-I-blame surely-not at-all
τῶν γινομένων τινὶ δυσηρέστησα ἢ ἄλλως γενέσθαι
of-the (things)-happening with-any was-I-displeased or otherwise to-happen
ἠθέλησα, μή τι τὰς σχέσεις παρέβην;†
did-I-wish surely-not at-all the relations did-I-transgress
ὅ με σὺ ἐγέννησας, χάριν ἔχω, ὧν ἔδωκας· ἐφ’ ὅσον 16
that me you begot thanks I-have for-what you-gave as-far as
ἐχρησάμην τοῖς σοῖς, ἀρκεῖ μοι. πάλιν αὐτὰ ἀπόλαβε
I-have-used the yours it-suffices me again them take-back
καὶ κατάταξον εἰς ἣν θέλεις χώραν. σὰ γὰρ ἦν πάντα,
and assign(-them) to what you-wish place yours for were all
σύ μοι αὐτὰ δέδωκας.’
you to-me them have-given
οὐκ ἀρκεῖ οὕτως ἔχοντα ἐξελθεῖν; καὶ τίς βίων κρείττων 17
not does-it-suffice so being to-go-out and what of-lives better
ἢ εὐσχημονέστερος τοῦ οὕτως ἔχοντος, ποία δὲ
or more-decent than-that so being what-sort-of and
καταστροφὴ εὐδαιμονεστέρα;
end more-happy
ἵνα δὲ ταῦτα γένηται, οὐ μικρὰ δέξασθαι οὐδὲ 18
that but these(-things) may-happen not small(-things) to-accept nor
μικρῶν ἀποτυχεῖν. οὐ δύνασαι καὶ ὑπατεῦσαι θέλειν καὶ
small(-things) to-miss not you-can both to-be-consul wish and

ταῦτα καὶ ἀγροὺς ἔχειν ἐσπουδακέναι καὶ ταῦτα καὶ
these(-things) and fields to-have be-eager and these(-things) and
τῶν δουλαρίων φροντίζειν καὶ σεαυτοῦ.
for-the little-slaves care and for-yourself
19 ἀλλ᾽ ἄν τι τῶν ἀλλοτρίων θέλῃς, τὰ σὰ ἀπώλετο. αὕτη
but if any of-the (things)-of-others you-wish the yours is-lost this
τοῦ πράγματος ἡ φύσις· προῖκα οὐδὲν γίνεται.
of-the matter (is)-the nature for-nothing nothing comes
20 καὶ τί θαυμαστόν; ἂν ὑπατεῦσαι θέλῃς, ἀγρυπνῆσαί
and what (is)-surprising if to-be-consul you-wish to-keep-awake
σε δεῖ, περιδραμεῖν, τὰς χεῖρας καταφιλῆσαι, πρὸς ταῖς
you must to-run-around the hands to-kiss at the
ἀλλοτρίαις θύραις κατασαπῆναι, πολλὰ μὲν εἰπεῖν,
of-others doors to-rot many(-things) indeed to-say
πολλὰ δὲ πρᾶξαι ἀνελεύθερα, δῶρα πέμψαι πολλοῖς,
many(-things) and to-do illiberal gifts to-send to-many
ξένια καθ᾽ ἡμέραν ἐνίοις· καὶ τί τὸ γινόμενόν ἐστιν;
guest-presents every day to-some and what the (thing)-resulting is
21 δώδεκα δεσμὰ ῥάβδων καὶ τρὶς ἢ τετράκις ἐπὶ βῆμα
twelve bundles of-rods and three-times or four-times on (the)-tribunal
καθίσαι καὶ κιρκήσια δοῦναι καὶ σπυρίσιν δειπνίσαι. ἢ
to-sit and circus-games to-give and in-baskets to-give-dinner or
δειξάτω μοί τις, τί ἐστι παρὰ ταῦτα.
let-show me anyone what is(-there) beyond these(-things)
22 ὑπὲρ ἀπαθείας οὖν, ὑπὲρ ἀταραξίας, ὑπὲρ τοῦ
for freedom-from-passion then for freedom-from-trouble for the
καθεύδοντα καθεύδειν, ἐγρηγορότα ἐγρηγορέναι, μὴ
sleeping to-sleep (and)-waking to-be-awake not
φοβεῖσθαι μηδέν, μὴ ἀγωνιᾶν ὑπὲρ μηδενὸς οὐδὲν
to-fear anything not to-be-anxious about anything nothing
ἀναλῶσαι θέλεις, οὐδὲν πονῆσαι;
to-spend do-you-wish nothing to-toil

ἀλλ᾽ ἄν τι ἀπόληταί σου περὶ ταῦτα γινομένου ἢ 23
but if anything be-lost of-you about these(-things) being-busy or
ἀναλωθῇ κακῶς ἢ ἄλλος τύχῃ ὢν ἔδει σε τυχεῖν, εὐθὺς
be-spent badly or another get what ought you to-get at-once
δηχθήσῃ ἐπὶ τῷ γενομένῳ;
you-will-be-stung at the (thing)-happened
οὐκ ἀντιθήσεις, τί ἀντὶ τίνος λαμβάνεις, πόσον 24
not will-you-set-against(-it) what in-return-for what you-get how-much
ἀντὶ πόσου; ἀλλὰ προῖκα θέλεις τὰ τηλικαῦτα λαβεῖν;
in-return-for how-much but for-nothing you-wish the so-great(-things) to-get
καὶ πῶς δύνασαι;
and how can-you
ἔργον ἔργῳ. οὐ δύνασαι καὶ τὰ ἐκτὸς ἔχειν ἐπιμελείας 25
work with-work not you-can both the external(-things) have care
τετυχηκότα καὶ τὸ σαυτοῦ ἡγεμονικόν. εἰ δ᾽ ἐκεῖνα θέλεις,
having-got and the your-own ruling-faculty if but those you-wish
τοῦτο ἄφες· εἰ δὲ μή, οὔτε τοῦτο ἕξεις οὔτ᾽ ἐκεῖνα,
this let-go if but not neither this will-you-have nor those
περισπώμενος ἐπ᾽ ἀμφότερα. εἰ τοῦτο θέλεις, ἐκεῖνά σε
being-distracted to both if this you-wish those you
ἀφεῖναι δεῖ.
to-let-go must
ἐκχεθήσεται τὸ ἔλαιον, ἀπολεῖται τὰ σκευάρια, ἀλλ᾽ ἐγὼ 26
will-be-spilled the oil will-perish the little-vessels but I
ἀπαθὴς ἔσομαι. ἐμπρησμὸς ἔσται ἐμοῦ μὴ παρόντος καὶ
passionless shall-be (a)-fire will-be me not being-present and
ἀπολεῖται τὰ βιβλία, ἀλλ᾽ ἐγὼ χρήσομαι ταῖς φαντασίαις
will-perish the books but I shall-use the impressions
κατὰ φύσιν. ἀλλ᾽ οὐχ ἕξω φαγεῖν.
according-to nature but not I-shall-have to-eat

27 εἰ οὕτως τάλας εἰμί, λιμὴν τὸ ἀποθανεῖν. οὗτος δ'
if so wretched I-am (a)-harbor (is)-the to-die this but
ἐστὶν ὁ λιμὴν πάντων, ὁ θάνατος, αὕτη ἡ καταφυγή.
is the harbor of-all the death this the refuge
διὰ τοῦτο οὐδὲν τῶν ἐν τῷ βίῳ χαλεπόν ἐστιν.
because-of this nothing of-the(-things) in the life hard is
28 ὅταν θέλῃς, ἐξῆλθες καὶ οὐ καπνίζῃ. τί οὖν
when you-wish you-have-gone-out and not you-are-smoked why then
ἀγωνιᾷς, τί ἀγρυπνεῖς; οὐχὶ δὲ εὐθὺς ἀναλογισάμενος,
are-you-anxious why do-you-keep-awake not but at-once having-reckoned
ποῦ σου τὸ ἀγαθόν ἐστι καὶ τὸ κακόν, λέγεις ὅτι 'ἐπ'
where your the good is and the evil you-say that up-to
ἐμοὶ ἀμφότερα· οὔτε τούτου τις ἀφελέσθαι με δύναται
me (are)-both neither this anyone take-away me can
οὔτ' ἐκείνῳ ἄκοντα περιβαλεῖν.
nor with-that unwilling involve(-me)
29 τί οὖν οὐ ῥέγχω βαλών; τὰ ἐμὰ ἀσφαλῶς
why then not do-I-snore having-thrown(-myself-down) the mine safely
ἔχει· τὰ ἀλλότρια ὄψεται αὐτὰ ὃς ἂν φέρῃ, ὡς
are the (things)-of-others will-see-to them whoever — carries(-them)-off as
ἂν διδῶται παρὰ τοῦ ἔχοντος ἐξουσίαν.
— it-is-given by the(-one) having power
30 τίς εἰμι ὁ θέλων αὐτὰ οὕτως ἔχειν ἢ οὕτως; μὴ
who am-I the(-one) wishing them so to-be or so surely-not
γάρ μοι δέδοται ἐκλογὴ αὐτῶν; μὴ γὰρ ἐμέ τις
for to-me has-been-given (the)-choice of-them surely-not for me anyone
αὐτῶν διοικητὴν πεποίηκεν; ἀρκεῖ μοι ὧν ἔχω ἐξουσίαν.
of-them steward has-made suffices me over-what I-have power
ταῦτά με δεῖ κάλλιστα παρασκευάσαι, τὰ δ' ἄλλα ὡς
these me must most-finely to-prepare the but others as
ἂν θέλῃ ὁ ἐκείνων κύριος.'
— may-wish the of-them master

ταῦτά τις ἔχων πρὸ ὀφθαλμῶν ἀγρυπνεῖ, καὶ στρέφεται 31
these(-things) anyone having before eyes keeps-awake and turns
ἔνθα καὶ ἔνθα; τί θέλων ἢ τί ποθῶν; Πάτροκλον ἢ
this-way and that-way what wishing or what longing-for Patroclus or
Ἀντίλοχον ἢ Μενέλαον; πότε γὰρ ἡγήσατο ἀθάνατόν τινα
Antilochus or Menelaus when for did-he-consider immortal any
τῶν φίλων; πότε γὰρ οὐκ εἶχεν πρὸ ὀφθαλμῶν, ὅτι αὔριον
of-the friends when for not had-he before eyes that tomorrow
ἢ εἰς τρίτην δεῖ ἢ αὐτὸν ἀποθανεῖν ἢ ἐκεῖνον;
or on (the)-third(-day) must either he-himself to-die or that(-one)
‘ναί,’ φησίν, ‘ἀλλ’ ᾤμην, ὅτι ἐκεῖνος ἐπιβιώσεταί μοι 32
yes he-says but I-thought that he would-survive me
καὶ αὐξήσει μου τὸν υἱόν.’ μωρὸς γὰρ ἦς καὶ τὰ
and would-bring-up my the son (a)-fool for you-were and the
ἄδηλα ᾤου. τί οὖν οὐκ ἐγκαλεῖς σεαυτῷ, ἀλλὰ
uncertain(-things) you-thought why then not do-you-accuse yourself but
κλαίων κάθησαι ὡς τὰ κοράσια;
weeping you-sit like the little-girls
‘ἀλλ’ ἐκεῖνός μοι φαγεῖν παρετίθει.’ ἔζη γάρ, μωρέ· νῦν 33
but he for-me to-eat used-to-set-before he-lived for fool now
δ’ οὐ δύναται. ἀλλ’ Αὐτομέδων σοι παραθήσει· ἂν δὲ
but not he-can but Automedon to-you will-set-before(-it) if but
καὶ Αὐτομέδων ἀποθάνῃ, ἄλλον εὑρήσεις.
even Automedon die another you-will-find

34 ἂν δ᾽ ἡ χύτρα, ἐν ᾗ ἥψετό σοι τὸ κρέας, καταγῇ,
if but the pot in which was-boiled for-you the meat be-broken
λιμῷ σε δεῖ ἀποθανεῖν, ὅτι μὴ ἔχεις τὴν συνήθη
by-hunger you must to-die because not you-have the usual
χύτραν; οὐ πέμπεις καὶ ἄλλην καινὴν ἀγοράζεις;
pot not do-you-send and another new you-buy

οὐ μὲν γάρ τι,
not indeed for anything

35 φησίν,
he-says

κακώτερον ἄλλο πάθοιμι.
worse other I-could-suffer

τοῦτο γάρ σοι κακόν ἐστιν; εἶτ᾽ ἀφεὶς τοῦτο ἐξελεῖν
this for to-you evil is then letting-go this to-remove(-it)
αἰτιᾷ τὴν μητέρα, ὅτι σοι οὐ προεῖπεν, ἵν᾽ ὀδυνώμενος
you-blame the mother that to-you not she-foretold(-it) that being-pained
ἐξ ἐκείνου διατελῇς;
from that(-time) you-may-go-on
36 τί δοκεῖτε; μὴ ἐπίτηδες ταῦτα συνθεῖναι Ὅμηρον, ἵν᾽
what do-you-think not on-purpose these(-things) to-have-composed Homer that
ἴδωμεν, ὅτι οἱ εὐγενέστατοι, οἱ ἰσχυρότατοι, οἱ πλουσιώτατοι,
we-may-see that the most-noble the strongest the richest
οἱ εὐμορφότατοι, ὅταν οἷα δεῖ δόγματα μὴ ἔχωσιν,
the most-handsome when such-as it-ought(-to-be) judgments not they-have
οὐδὲν κωλύονται ἀθλιώτατοι εἶναι καὶ δυστυχέστατοι;
nothing they-are-prevented most-wretched to-be and most-unhappy

περὶ καθαριότητος

XI · ON CLEANLINESS

Cleanliness is distinctly human, drawn from the gods, who are pure. The first purity is of the soul, whose filth is bad judgments, but the body too should be kept clean as far as possible: nature gave hands and nostrils for mucus, water for muddy feet, and the means to clean teeth and sweat. A dirty man offends those near him and frightens the many away from philosophy; Socrates and Diogenes were pleasant to see. Epictetus would rather a youth came with dressed hair than filthy, since his love of beauty can be turned toward reason, as Xenocrates' words reached the beauty-loving Polemon. Adorn reason; keep the body only clean.

ἀμφισβητοῦσί τινες, εἰ ἐν τῇ φύσει τοῦ ἀνθρώπου 1
dispute some whether in the nature of-the man
περιέχεται τὸ κοινωνικόν· ὅμως δ' αὐτοὶ οὗτοι οὐκ
is-contained the social(-element) nevertheless but themselves these not
ἄν μοι δοκοῦσιν ἀμφισβητῆσαι, ὅτι τό γε καθάριον
— to-me seem to-dispute that the at-least cleanly
πάντως περιέχεται καὶ εἴ τινι ἄλλῳ καὶ τούτῳ τῶν
altogether is-contained and if by-any other also by-this from-the
ζῴων χωρίζεται.
creatures he-is-separated
ὅταν οὖν ἄλλο τι ζῷον ἴδωμεν ἀποκαθαῖρον ἑαυτό, 2
when then other some creature we-see cleaning itself
ἐπιλέγειν εἰώθαμεν θαυμάζοντες ὅτι 'ὡς ἄνθρωπος.' καὶ
to-remark we-are-accustomed wondering that like (a)-man and
πάλιν ἄν τις ἐγκαλῇ τινι ζῴῳ, εὐθὺς εἰώθαμεν ὥσπερ
again if anyone blames some creature at-once we-are-accustomed as-if
ἀπολογούμενοι λέγειν ὅτι 'οὐ δήπου ἄνθρωπός ἐστιν.'
making-excuse to-say that not surely (a)-man it-is

3 οὕτως ἐξαίρετόν τι περὶ τὸν ἄνθρωπον εἶναι οἰόμεθα
so exceptional something about the man to-be we-think
ἀπὸ τῶν θεῶν αὐτὸ πρῶτον λαμβάνοντες. ἐπεὶ γὰρ
from the gods it first taking since for
ἐκεῖνοι φύσει καθαροὶ καὶ ἀκήρατοι, ἐφ' ὅσον ἠγγίκασιν
they by-nature (are)-pure and undefiled as-far as have-drawn-near
αὐτοῖς οἱ ἄνθρωποι κατὰ τὸν λόγον, ἐπὶ τοσοῦτον καὶ
to-them the men according-to the reason to so-much also
τοῦ καθαροῦ καὶ τοῦ καθαρίου εἰσὶν ἀνθεκτικοί.
of-the pure and of-the cleanly are tenacious

4 ἐπεὶ δ' ἀμήχανον τὴν οὐσίαν αὐτῶν παντάπασιν εἶναι
since but (it-is)-impossible the essence their altogether to-be
καθαρὰν ἐκ τοιαύτης ὕλης κεκραμένην, ὁ λόγος
pure from such material mixed the reason
παραληφθεὶς εἰς τὸ ἐνδεχόμενον ταύτην καθάριον ἀποτελεῖν
taken-up to the possible this cleanly to-render
πειρᾶται.
tries

5 πρώτη οὖν καὶ ἀνωτάτω καθαρότης ἡ ἐν ψυχῇ
first then and highest purity the(-one) in (the)-soul
γενομένη καὶ ὁμοίως ἀκαθαρσία. ψυχῆς δ' ὡς σώματος
arising and likewise impurity of-soul but as of-body
μὲν ἀκαθαρσίαν οὐκ ἂν εὕροις, ὡς ψυχῆς δὲ τί ἂν
indeed impurity not — would-you-find as of-soul but what —
ἄλλο εὕροις ἢ τὸ παρέχον αὐτὴν ῥυπαρὰν πρὸς
other would-you-find than the(-thing) rendering it dirty for
τὰ ἔργα τὰ αὑτῆς;
the works the its-own

6 ἔργα δὲ ψυχῆς ὁρμᾶν, ἀφορμᾶν, ὀρέγεσθαι, ἐκκλίνειν,
works and of-soul to-have-impulse to-have-repulsion to-desire to-avoid
παρασκευάζεσθαι, ἐπιβάλλεσθαι, συγκατατίθεσθαι.
to-prepare to-purpose to-assent

τί ποτ᾽ οὖν ἐστι τὸ ἐν τούτοις τοῖς ἔργοις ῥυπαρὰν 7
what ever then is the(-thing) in these the works dirty
παρέχον αὐτὴν καὶ ἀκάθαρτον; οὐδὲν ἄλλο ἢ τὰ μοχθηρὰ
rendering it and impure nothing other than the bad
κρίματα αὐτῆς.
judgments its
ὥστε ψυχῆς μὲν ἀκαθαρσία δόγματα πονηρά, κάθαρσις 8
so-that of-soul indeed impurity (is)-judgments wicked purification
δ᾽ ἐμποίησις οἵων δεῖ δογμάτων. καθαρὰ δ᾽
but (the)-implanting of-such-as it-ought(-to-be) judgments pure but
ἡ ἔχουσα οἷα δεῖ δόγματα· μόνη γὰρ αὕτη
the(-soul) having such-as it-ought(-to-be) judgments only for this
ἐν τοῖς ἔργοις τοῖς αὑτῆς ἀσύγχυτος καὶ ἀμόλυντος.
in the works the its-own (is)-unconfused and undefiled
δεῖ δέ τι ἐοικὸς τούτῳ καὶ ἐπὶ σώματος 9
(one)-must and something like this also in-the-case-of (the)-body
φιλοτεχνεῖν κατὰ τὸ ἐνδεχόμενον. ἀμήχανον ἦν μύξας μὴ
to-take-pains-over as-far-as the possible impossible it-was mucus not
ῥεῖν τοῦ ἀνθρώπου τοιοῦτον ἔχοντος τὸ σύγκραμα· διὰ
to-run of-the man such having the mixture because-of
τοῦτο χεῖρας ἐποίησεν ἡ φύσις καὶ αὐτὰς τὰς ῥῖνας ὡς
this hands made the nature and themselves the nostrils as
σωλῆνας πρὸς τὸ ἐκδιδόναι τὰ ὑγρά. ἂν οὖν ἀναρροφῇ
pipes for the to-discharge the moist(-things) if then sniffs-up
τις αὐτάς, λέγω ὅτι οὐ ποιεῖ ἔργον ἀνθρωπικόν.
anyone them I-say that not he-does (a)-work human
ἀμήχανον ἦν μὴ πηλοῦσθαι τοὺς πόδας μηδὲ ὅλως 10
impossible it-was not to-get-muddy the feet nor at-all
μολύνεσθαι διὰ τοιούτων τινῶν πορευομένους· διὰ
to-be-soiled through such some(-places) walking because-of
τοῦτο ὕδωρ παρεσκεύασεν, διὰ τοῦτο χεῖρας.
this water she-provided because-of this hands

11 ἀμήχανον ἦν ἀπὸ τοῦ τρώγειν μὴ ῥυπαρόν τι
impossible it-was from the to-chew not dirty something
προσμένειν τοῖς ὀδοῦσι· διὰ τοῦτο ‘πλῦνον,’ φησίν,
to-remain on-the teeth because-of this wash he-says
‘τοὺς ὀδόντας.’ διὰ τί; ἵν’ ἄνθρωπος ἦς καὶ μὴ
the teeth because-of what that (a)-man you-may-be and not
θηρίον μηδὲ συίδιον.
(a)-beast nor (a)-little-pig

12 ἀμήχανον μὴ ἀπὸ τοῦ ἱδρῶτος καὶ τῆς κατὰ τὴν ἐσθῆτα
(it-is)-impossible not from the sweat and the from the clothing
συνοχῆς ὑπολείπεσθαί τι περὶ τὸ σῶμα ῥυπαρὸν
pressure to-be-left something on the body dirty
καὶ δεόμενον ἀποκαθάρσεως· διὰ τοῦτο ὕδωρ, ἔλαιον,
and needing cleansing because-of this water oil
χεῖρες, ὀθόνιον, ξύστρα, νίτρον, ἔσθ’ ὅθ’ ἡ ἄλλη
hands towel strigil soda (there)-are-(times) when the other
πᾶσα παρασκευὴ πρὸς τὸ καθῆραι αὐτό.
all preparation for the to-cleanse it

13 οὔ· ἀλλ’ ὁ μὲν χαλκεὺς ἐξιώσει τὸ σιδήριον καὶ
no but the indeed smith will-clean-of-rust the iron(-tool) and
ὄργανα πρὸς τοῦτο ἕξει κατεσκευασμένα καὶ τὸ πινάκιον
tools for this will-have prepared and the little-dish
αὐτὸς σὺ πλυνεῖς, ὅταν μέλλῃς ἐσθίειν, ἐὰν μὴ ᾖς
yourself you will-wash when you-are-going to-eat if not you-be
παντελῶς ἀκάθαρτος καὶ ῥυπαρός· τὸ σωμάτιον δ’ οὐ
altogether impure and dirty the poor-body but not
πλυνεῖς οὐδὲ καθαρὸν ποιήσεις;
will-you-wash nor clean will-you-make

— διὰ τί; φησίν. — πάλιν ἐρῶ σοι· πρῶτον μὲν 14
because-of what he-says again I-will-tell you first indeed
ἵνα τὰ ἀνθρώπου ποιῇς, εἶτα ἵνα μὴ ἀνιᾷς τοὺς
that the(-things) of-(a)-man you-may-do then that not you-annoy those
ἐντυγχάνοντας.
meeting(-you)
τοιοῦτόν τι καὶ ἐνθάδε ποιεῖς καὶ οὐκ αἰσθάνῃ. 15
such something also here you-do and not you-perceive(-it)
σαυτὸν ἄξιον ἡγῇ τοῦ ὄζειν· ἔστω, ἴσθι ἄξιος.
yourself worthy you-consider of-the to-stink let-it-be be worthy(-of-it)
μή τι καὶ τοὺς παρακαθίζοντας, μή τι καὶ τοὺς
surely-not at-all also those sitting-beside(-you) surely-not at-all also those
συγκατακλινομένους, μή τι καὶ τοὺς καταφιλοῦντας;
reclining-with(-you) surely-not at-all also those kissing(-you)
ἢ ἄπελθ' εἰς ἐρημίαν πού ποτε, ἧς ἄξιος εἶ, καὶ μόνος 16
or go-off into (a)-desert somewhere ever of-which worthy you-are and alone
δίαγε κατόζων σεαυτοῦ. δίκαιον γάρ ἐστι τῆς σῆς ἀκαθαρσίας
live stinking-of yourself just for it-is of-the your impurity
σὲ μόνον ἀπολαύειν. ἐν πόλει δ' ὄντα οὕτως ἀπερισκέπτως
you only to-enjoy(-the-fruit) in (a)-city but being so heedlessly
καὶ ἀγνωμόνως ἀναστρέφεσθαι τίνος σοι φαίνεται;
and inconsiderately to-behave whose to-you does-it-seem(-to-be)
εἰ δ' ἵππον σοι πεπιστεύκει ἡ φύσις, περιεώρας 17
if but (a)-horse to-you had-entrusted the nature would-you-have-overlooked
αὐτὸν καὶ ἀτημέλητον; καὶ νῦν οἴου σου τὸ σῶμα ὡς
it and neglected(-it) and now think your the body as
ἵππον ἐγκεχειρίσθαι· πλῦνον αὐτό, ἀπόσμηξον, ποίησον,
(a)-horse to-have-been-handed-over wash it rub(-it)-clean make(-it)
ἵνα σε μηδεὶς ἀποστρέφηται, μηδεὶς ἐκτρέπηται.
that you no-one turns-away-from no-one avoids

18 τίς δ' οὐκ ἐκτρέπεται ῥυπαρὸν ἄνθρωπον, ὄζοντα,
who but not avoids (a)-dirty man smelly
κακόχρουν μᾶλλον ἢ τὸν κεκοπρωμένον; ἐκείνη ἡ
ill-colored more than the(-one) smeared-with-dung that the
ὀσμὴ ἔξωθέν ἐστιν ἐπίθετος, ἡ δ' ἐξ ἀθεραπευσίας
smell from-outside is added the(-one) but from neglect
ἔσωθεν καὶ οἱονεὶ διασεσηπότος.
(is)-from-within and as-it-were of-one-rotten

19 ἀλλὰ Σωκράτης ὀλιγάκις ἐλούετο. — ἀλλὰ ἔστιλβεν
but Socrates rarely bathed but glistened
αὐτοῦ τὸ σῶμα, ἀλλ' ἦν οὕτως ἐπίχαρι καὶ ἡδύ,
his the body but he-was so charming and pleasant
ὥστ' ἤρων αὐτοῦ οἱ ὡραιότατοι καὶ εὐγενέστατοι καὶ
that loved him the most-youthful and most-noble and
ἐπεθύμουν ἐκείνῳ παρακατακλίνεσθαι μᾶλλον ἢ τοῖς
desired with-him to-recline rather than with-the
εὐμορφοτάτοις. ἐξῆν ἐκείνῳ μήτε λούεσθαι μήτε
most-handsome it-was-possible for-him neither to-bathe nor
πλύνεσθαι, εἰ ἤθελεν· καίτοι καὶ τὸ ὀλιγάκις ἰσχὺν εἶχεν.
to-wash if he-wished and-yet even the rarely force had
κἂν θερμῷ μὴ θέλῃς, ψυχρῷ.
and-if in-hot(-water) not you-wish in-cold

20 — ἀλλὰ λέγει Ἀριστοφάνης
but says Aristophanes

τοὺς ὠχριῶντας, τοὺς ἀνυποδήτους λέγω. —
the pale(-men) the barefoot I-mean

λέγει γὰρ καὶ ἀεροβατεῖν αὐτὸν καὶ ἐκ τῆς παλαίστρας
he-says for also to-tread-the-air him and from the wrestling-school
κλέπτειν τὰ ἱμάτια.
to-steal the cloaks

ἐπεί τοι πάντες οἱ γεγραφότες περὶ Σωκράτους πάντα 21
since surely all those having-written about Socrates all
τἀναντία αὐτῷ προσμαρτυροῦσιν, ὅτι ἡδὺς οὐ μόνον
the-opposite to-him attest that pleasant not only
ἀκοῦσαι, ἀλλὰ καὶ ἰδεῖν ἦν. πάλιν περὶ Διογένους ταὐτὰ
to-hear but also to-see he-was again about Diogenes the-same
γράφουσι.
they-write

δεῖ γὰρ μηδὲ κατὰ τὴν ἀπὸ τοῦ σώματος ἔμφασιν 22
(one)-must for not-even by the from the body appearance
ἀπὸ φιλοσοφίας ἀποσοβεῖν τοὺς πολλούς, ἀλλ' ὥσπερ τὰ
from philosophy to-scare-away the many but as the
ἄλλα εὔθυμον καὶ ἀτάραχον ἐπιδεικνύειν αὑτὸν οὕτως
other(-things) cheerful and untroubled to-show oneself so
καὶ ἀπὸ τοῦ σώματος.
also from the body

'ἴδετε, ὦ ἄνθρωποι, ὅτι οὐδὲν ἔχω, οὐδενὸς δέομαι· ἴδετε, 23
see O men that nothing I-have of-nothing I-need see
πῶς ἄοικος ὢν καὶ ἄπολις καὶ φυγάς, ἂν οὕτως τύχῃ,
how homeless being and cityless and (an)-exile if so it-chance
καὶ ἀνέστιος πάντων τῶν εὐπατριδῶν καὶ πλουσίων
and heartless than-all the patricians and rich
ἀταραχώτερον διάγω καὶ εὐρούστερον. ἀλλὰ καὶ τὸ
more-untroubledly I-live and more-serenely but even the
σωμάτιον ὁρᾶτε ὅτι οὐ κακοῦται ὑπὸ τῆς αὐστηρᾶς διαίτης.'
poor-body you-see that not it-is-harmed by the austere way-of-life

ἂν δέ μοι ταῦτα λέγῃ τις ἀνθρώπου σχῆμα 24
if but to-me these(-things) says anyone of-(a)-man (the)-look
καταδίκου ἔχων καὶ πρόσωπον, τίς με πείσει
of-(a)-condemned(-one) having and face which me will-persuade

θεῶν προσελθεῖν φιλοσοφίᾳ, ἥ γε τοιούτους ποιεῖ;
of-the-gods to-approach philosophy which at-least such(-men) makes
μὴ γένοιτο· οὐδ', εἰ σοφὸς ἔμελλον εἶναι, ἤθελον.
not may-it-be not-even if wise I-were-to to-be I-would-wish(-it)
25 ἐγὼ μὲν νὴ τοὺς θεοὺς τὸν νέον τὸν πρώτως
I indeed by the gods the young(-man) the(-one) first
κινούμενον θέλω μᾶλλον ἐλθεῖν πρός με πεπλασμένον τὴν
being-stirred I-wish rather to-come to me with-curled the
κόμην ἢ κατεφθινηκότα καὶ ῥυπαρόν. βλέπεται γάρ τις ἐν
hair than withered and dirty is-seen for some in
ἐκείνῳ τοῦ καλοῦ φαντασία, ἔφεσις δὲ τοῦ εὐσχήμονος.
him of-the beautiful impression (a)-longing and for-the seemly
ὅπου δ' αὐτὸ εἶναι φαντάζεται, ἐκεῖ καὶ φιλοτεχνεῖ.
where but it to-be he-imagines there also he-takes-pains
26 λοιπὸν ὑποδεῖξαι μόνον αὐτῷ δεῖ καὶ εἰπεῖν 'νεανίσκε,
so to-point-out only to-him (one)-must and to-say young-man
τὸ καλὸν ζητεῖς καὶ εὖ ποιεῖς. ἴσθι οὖν, ὅτι ἐκεῖ φύεται,
the beautiful you-seek and well you-do know then that there it-grows
ὅπου τὸν λόγον ἔχεις· ἐκεῖ αὐτὸ ζήτει, ὅπου τὰς ὁρμὰς
where the reason you-have there it seek where the impulses
καὶ τὰς ἀφορμάς, ὅπου τὰς ὀρέξεις, τὰς ἐκκλίσεις.
and the repulsions where the desires the aversions
27 τοῦτο γὰρ ἔχεις ἐν σεαυτῷ ἐξαίρετον, τὸ σωμάτιον δὲ
this for you-have in yourself (as)-exceptional the poor-body but
φύσει πηλός ἐστιν. τί πονεῖς εἰκῇ περὶ αὐτό; εἰ
by-nature clay is why do-you-toil at-random about it if
μηδὲν ἕτερον, τῷ χρόνῳ γνώσῃ, ὅτι οὐδέν ἐστιν.'
nothing else with-the time you-will-know that nothing it-is

ἂν δέ μοι ἔλθῃ κεκοπρωμένος, ῥυπαρός, μύστακα ἔχων 28
if but to-me comes (one)-smeared-with-dung dirty (a)-mustache having
μέχρι τῶν γονάτων, τί αὐτῷ εἰπεῖν ἔχω, ἀπὸ ποίας
as-far-as the knees what to-him to-say have-I from what-sort-of
αὐτὸν ὁμοιότητος ἐπαγαγεῖν;
him likeness to-lead-on
περὶ τί γὰρ ἐσπούδακεν ὅμοιον τῷ καλῷ, ἵν' αὐτὸν 29
about what for has-he-been-eager like to-the beautiful that him
μεταθῶ καὶ εἴπω 'οὐκ ἔστιν ἐνθάδε τὸ καλόν, ἀλλ'
I-may-transfer and say not is here the beautiful but
ἐνθάδε'; θέλεις αὐτῷ λέγω 'οὐκ ἔστιν ἐν τῷ
here do-you-wish(-that) to-him I-say not is in the
κεκοπρῶσθαι τὸ καλόν, ἀλλ' ἐν τῷ λόγῳ'; ἐφίεται
to-be-smeared-with-dung the beautiful but in the reason does-he-aim-at
γὰρ τοῦ καλοῦ; ἔμφασιν γάρ τινα αὐτοῦ ἔχει; ἄπελθε
for the beautiful (an)-appearance for some of-it does-he-have go-off
καὶ χοίρῳ διαλέγου, ἵν' ἐν βορβόρῳ μὴ κυλίηται.
and with-(a)-pig converse that in mud not he-may-roll
διὰ τοῦτο καὶ Πολέμωνος ἥψαντο οἱ λόγοι οἱ Ξενοκράτους 30
because-of this also Polemo touched the words the of-Xenocrates
ὡς φιλοκάλου νεανίσκου· εἰσῆλθεν γὰρ ἔχων ἐναύσματα
as (a)-beauty-loving young-man he-came-in for having sparks
τῆς περὶ τὸ καλὸν σπουδῆς, ἀλλαχοῦ δ' αὐτὸ ζητῶν.
of-the about the beautiful eagerness elsewhere but it seeking
ἐπεί τοι οὐδὲ τὰ ζῷα τὰ ἀνθρώποις σύντροφα ῥυπαρὰ 31
since surely not-even the creatures the with-men reared-together dirty
ἐποίησεν ἡ φύσις. μή τι ἵππος κυλίεται ἐν βορβόρῳ,
made the nature surely-not at-all (a)-horse rolls in mud
μή τι κύων γενναῖος; ἀλλ' ὁ ὗς καὶ τὰ σαπρὰ
surely-not at-all (a)-dog noble but the pig and the rotten

χηνίδια καὶ σκώληκες καὶ ἀράχναι, τὰ μακροτάτω
goslings and worms and spiders the(-ones) farthest
τῆς ἀνθρωπίνης συναναστροφῆς ἀπεληλασμένα.
from-the human company driven-away

32 σὺ οὖν ἄνθρωπος ὢν οὐδὲ ζῷον εἶναι θέλεις τῶν
you then (a)-man being not-even (a)-creature to-be wish of-those
ἀνθρώποις συντρόφων, ἀλλὰ σκώληξ μᾶλλον ἢ ἀράχνιον; οὐ
with-men reared-together but (a)-worm rather or (a)-spider not
λούσῃ πού ποτε ὡς θέλεις, οὐκ ἀποπλυνεῖς σεαυτόν,
will-you-bathe somewhere ever as you-wish not will-you-wash-off yourself
οὐχ ἥξεις καθαρός, ἵνα σοι χαίρωσιν οἱ συνόντες;
not will-you-come clean that with-you may-be-pleased those being-with(-you)
ἀλλὰ καὶ εἰς τὰ ἱερὰ ἡμῖν συνέρχῃ τοιοῦτος, ὅπου πτῦσαι
but even into the temples with-us you-come such where to-spit
οὐ νενόμισται οὐδ' ἀπομύξασθαι, ὅλος ὢν πτύσμα καὶ μύξα;
not is-customary nor to-blow-the-nose wholly being spittle and mucus

33 τί οὖν; καλλωπίζεσθαί τις ἀξιοῖ; μὴ γένοιτο, εἰ μὴ ἐκεῖνο
what then to-beautify-himself anyone thinks-fit not may-it-be if not that
ὃ πεφύκαμεν, τὸν λόγον, τὰ δόγματα, τὰς ἐνεργείας, τὸ
which we-are-born(-with) the reason the judgments the activities the
δὲ σῶμα μέχρι τοῦ καθαρίου, μέχρι τοῦ μὴ προσκόπτειν.
but body as-far-as the cleanly as-far-as the not to-give-offense

34 ἀλλ' ἂν ἀκούσῃς, ὅτι οὐ δεῖ φορεῖν κόκκινα, ἀπελθὼν
but if you-hear that not (one)-must to-wear scarlet having-gone-off
κόπρωσόν σου τὸν τρίβωνα ἢ κατάρρηξον. — ἀλλὰ πόθεν
befoul your the cloak or tear(-it) but whence
ἔχω καλὸν τρίβωνα; — ἄνθρωπε, ὕδωρ ἔχεις, πλῦνον αὐτόν.
have-I (a)-fine cloak man water you-have wash it

35 ἰδοὺ νέος ἀξιέραστος, ἰδοὺ πρεσβύτης ἄξιος τοῦ ἐρᾶν
look (a)-young(-man) worthy-of-love look (an)-old(-man) worthy of-the to-love
καὶ ἀντερᾶσθαι, ᾧ τις υἱὸν αὑτοῦ παραδῷ ***
and to-be-loved-in-return to-whom anyone (a)-son his-own may-hand-over (lacuna)

θησόμενον, ᾧ θυγατέρες, ᾧ νέοι προσελεύσονται,
to-be-put to-whom daughters to-whom young(-men) will-come
ἂν οὕτως τύχῃ, ἵνα ἐν κοπρῶνι λέγῃ τὰς σχολάς.
if so it-chance that in (a)-dunghill be-may-deliver the lectures
μὴ γένοιτο. πᾶσα ἐκτροπὴ ἀπό τινος ἀνθρωπικοῦ γίνεται, 36
not may-it-be every deviation from something human arises
αὕτη ἐγγύς ἐστι τῷ μὴ ἀνθρωπικὴ εἶναι.
this near is to-the not human to-be

περὶ προσοχῆς

XII · ON ATTENTION

Relaxing attention for a while does not mean you can resume it at will: a habit of inattention forms, and then of postponing. No activity, play or singing, is done better without attention. We must attend first to the general principles: that no one is master of another's choice, and that good and evil lie in choice alone. Then we must remember who we are and what our relations require. Faultlessness is impossible, but constant striving is not. Saying I will attend tomorrow means being shameless and angry today; if tomorrow is good, today is far better.

ὅταν ἀφῇς πρὸς ὀλίγον τὴν προσοχήν, μὴ τοῦτο 1
when you-let-go for (a)-little the attention not this
φαντάζου, ὅτι, ὁπόταν θέλῃς, ἀναλήψῃ αὐτήν, ἀλλ' ἐκεῖνο
imagine that whenever you-wish you-will-take-up it but that
πρόχειρον ἔστω σοι, ὅτι παρὰ τὸ σήμερον ἁμαρτηθὲν
ready let-be to-you that from the today erred(-thing)
εἰς τἆλλα χεῖρον ἀνάγκη σοι τὰ πράγματα ἔχειν.
into the-rest worse (it-is)-necessary for-you the affairs to-be
πρῶτον μὲν γὰρ τὸ πάντων χαλεπώτατον ἔθος τοῦ 2
first indeed for the of-all hardest habit of-the
μὴ προσέχειν ἐγγίνεται, εἶτα ἔθος τοῦ ἀναβάλλεσθαι
not to-attend arises then (a)-habit of-the to-put-off

τὴν προσοχήν· ἀεὶ δ' εἰς ἄλλον καὶ ἄλλον χρόνον
the attention always and to other and other time
εἴωθας ὑπερτίθεσθαι τὸ εὐροεῖν, τὸ εὐσχημονεῖν, τὸ
you-are-accustomed to-postpone the to-flow-well the to-be-seemly the
κατὰ φύσιν ἔχειν καὶ διεξάγειν.
according-to nature to-be and to-live

3 εἰ μὲν οὖν λυσιτελὴς ἡ ὑπέρθεσίς ἐστιν, ἡ παντελὴς
if indeed then profitable the postponement is the complete
ἀπόστασις αὐτῆς ἐστι λυσιτελεστέρα· εἰ δ' οὐ λυσιτελεῖ,
abandonment of-it is more-profitable if but not it-profits
τί οὐχὶ διηνεκῆ τὴν προσοχὴν φυλάσσεις;
why not continuous the attention do-you-keep

4 'σήμερον παῖξαι θέλω.' τί οὖν κωλύει προσέχοντα; 'ᾆσαι.'
today to-play I-wish what then hinders (one)-attending to-sing
τί οὖν κωλύει προσέχοντα; μὴ γὰρ ἐξαιρεῖταί τι
what then hinders (one)-attending surely-not for is-excepted any
μέρος τοῦ βίου, ἐφ' ὃ οὐ διατείνει τὸ προσέχειν; χεῖρον
part of-the life to which not extends the to-attend worse
γὰρ αὐτὸ προσέχων ποιήσεις, βέλτιον δὲ μὴ προσέχων;
for it attending will-you-do better but not attending

5 καὶ τί ἄλλο τῶν ἐν τῷ βίῳ κρεῖσσον ὑπὸ τῶν μὴ
and what else of-the(-things) in the life better by those not
προσεχόντων γίνεται; ὁ τέκτων μὴ προσέχων ***; ὁ
attending is-done the carpenter not attending (lacuna) the
κυβερνήτης μὴ προσέχων κυβερνᾷ ἀσφαλέστερον; ἄλλο δέ τι
helmsman not attending steers more-safely other but any
τῶν μικροτέρων ἔργων ὑπὸ ἀπροσεξίας ἐπιτελεῖται κρεῖσσον;
of-the smaller works by inattention is-accomplished better

6 οὐκ αἰσθάνῃ, ὅτι, ἐπειδὰν ἀφῇς τὴν γνώμην, οὐκ ἔτι
not do-you-perceive that when you-let-go the mind not still
ἐπὶ σοί ἐστιν ἀνακαλέσασθαι αὐτήν, οὐκ ἐπὶ τὸ εὔσχημον,
up-to you is to-recall it not to the seemly

οὐκ ἐπὶ τὸ αἰδῆμον, οὐκ ἐπὶ τὸ κατεσταλμένον; ἀλλὰ
not to the self-respecting not to the composed but
πᾶν τὸ ἐπελθὸν ποιεῖς, ταῖς προθυμίαις ἐπακολουθεῖς.
everything the occurring you-do the inclinations you-follow
τίσιν οὖν δεῖ με προσέχειν; — πρῶτον μὲν ἐκείνοις τοῖς 7
to-what then must me to-attend first indeed to-those the
καθολικοῖς καὶ ἐκεῖνα πρόχειρα ἔχειν καὶ χωρὶς ἐκείνων
universals and those ready to-have and without those
μὴ καθεύδειν, μὴ ἀνίστασθαι, μὴ πίνειν, μὴ ἐσθίειν, μὴ
not to-sleep not to-get-up not to-drink not to-eat not
συμβάλλειν ἀνθρώποις· ὅτι προαιρέσεως ἀλλοτρίας κύριος
to-meet men that of-choice another's master
οὐδείς, ἐν ταύτῃ δὲ μόνῃ τἀγαθὸν καὶ κακόν.
(is)-no-one in this but alone (are)-the-good and evil
οὐδεὶς οὖν κύριος οὔτ' ἀγαθόν μοι περιποιῆσαι οὔτε 8
no-one then (is)-master neither good to-me to-procure nor
κακῷ με περιβαλεῖν, ἀλλ' ἐγὼ αὐτὸς ἐμαυτοῦ κατὰ ταῦτα
in-evil me to-involve but I myself of-myself in these
ἐξουσίαν ἔχω μόνος.
power have alone
ὅταν οὖν ταῦτα ἀσφαλῆ μοι ᾖ, τί ἔχω περὶ τὰ 9
when then these(-things) safe to-me be what have-I about the
ἐκτὸς ταράσσεσθαι; ποῖος τύραννος φοβερός, ποία
external(-things) to-be-troubled what-sort-of tyrant (is)-fearsome what-sort-of
νόσος, ποία πενία, ποῖον πρόσκρουσμα;
disease what-sort-of poverty what-sort-of offense
— ἀλλ' οὐκ ἤρεσα τῷ δεῖνι. — μὴ οὖν ἐκεῖνος 10
but not I-pleased the so-and-so surely-not then that(-man)
ἐμόν ἐστιν ἔργον, μή τι ἐμὸν κρίμα; — οὔ. — τί
my is work surely-not at-all my judgment no what
οὖν ἔτι μοι μέλει; — ἀλλὰ δοκεῖ τις εἶναι.
then still to-me does-it-matter but he-seems somebody to-be

11 — ὄψεται αὐτὸς καὶ οἷς δοκεῖ, ἐγὼ δ' ἔχω,
will-see-to(-it) himself and those-to-whom he-seems(-so) I but have
τίνι με δεῖ ἀρέσκειν, τίνι ὑποτετάχθαι, τίνι πείθεσθαι·
whom me must to-please to-whom to-be-subordinated whom to-obey
τῷ θεῷ καὶ μετ' ἐκεῖνον
the god and after him

12 ∗∗∗ ἐμὲ ἐκεῖνος συνέστησεν ἐμαυτῷ καὶ τὴν ἐμὴν
(lacuna) me he commended to-myself and the my
προαίρεσιν ὑπέταξεν ἐμοὶ μόνῳ δοὺς κανόνας εἰς
choice subjected to-me only having-given rules for
χρῆσιν αὐτῆς τὴν ὀρθήν, οἷς ὅταν κατακολουθήσω, ἐν
(the)-use of-it the right which when I-follow in
συλλογισμοῖς οὐκ ἐπιστρέφομαι οὐδενὸς τῶν ἄλλο τι
syllogisms not I-heed anyone of-those other something
λεγόντων, ἐν μεταπίπτουσιν οὐ φροντίζω οὐδενός. διὰ
saying in changing(-arguments) not I-care-for anyone because-of
τί οὖν ἐν τοῖς μείζοσιν ἀνιῶσί με οἱ ψέγοντες;
what then in the greater(-things) annoy me those blaming(-me)

13 τί τὸ αἴτιον ταύτης τῆς ταραχῆς; οὐδὲν ἄλλο ἢ ὅτι
what (is)-the cause of-this the trouble nothing other than that
ἐν τούτῳ τῷ τόπῳ ἀγύμναστός εἰμι.
in this the field unexercised I-am

14 ἐπεί τοι πᾶσα ἐπιστήμη καταφρονητική ἐστι τῆς ἀγνοίας
since surely every knowledge contemptuous is of-the ignorance
καὶ τῶν ἀγνοούντων καὶ οὐ μόνον αἱ ἐπιστῆμαι, ἀλλὰ
and of-the ignorant and not only the knowledges but
καὶ αἱ τέχναι. φέρε ὃν θέλεις σκυτέα καὶ τῶν πολλῶν
also the arts bring whom you-wish (a)-cobbler and of-the many
καταγελᾷ περὶ τὸ αὑτοῦ ἔργον· φέρε ὃν θέλεις τέκτονα.
he-laughs-at about the his-own work bring whom you-wish (a)-carpenter

πρῶτον μὲν οὖν ταῦτα ἔχειν πρόχειρα καὶ μηδὲν 15
first indeed then these(-things) to-have ready and nothing
δίχα τούτων ποιεῖν, ἀλλὰ τετάσθαι τὴν ψυχὴν ἐπὶ
without these to-do but to-be-strained the soul toward
τοῦτον τὸν σκοπόν, μηδὲν τῶν ἔξω διώκειν, μηδὲν
this the mark nothing of-the external(-things) to-pursue nothing
τῶν ἀλλοτρίων, ἀλλ' ὡς διέταξεν ὁ δυνάμενος, τὰ
of-the (things)-of-others but as ordained the(-one) able the
προαιρετικὰ ἐξ ἅπαντος, τὰ δ' ἄλλα ὡς ἂν διδῶται.
(things)-within-choice in every(-way) the but others as — may-be-given
ἐπὶ τούτοις δὲ μεμνῆσθαι, τίνες ἐσμὲν καὶ τί ἡμῖν 16
in-addition-to these and to-remember who we-are and what our
ὄνομα, καὶ πρὸς τὰς δυνάμεις τῶν σχέσεων πειρᾶσθαι τὰ
name and toward the capacities of-the relations to-try the
καθήκοντα ἀπευθύνειν·
duties to-direct
τίς καιρὸς ᾠδῆς, τίς καιρὸς παιδιᾶς, τίνων παρόντων· τί 17
what (the)-time for-song what (the)-time for-play who being-present what
ἔσται ἀπὸ τοῦ πράγματος· μή τι καταφρονήσωσιν ἡμῶν οἱ
will-be from the matter lest at-all may-despise us those
συνόντες, μή τι ἡμεῖς αὐτῶν· πότε σκῶψαι καὶ τίνας ποτὲ
being-with(-us) lest at-all we them when to-jest and whom ever
καταγελάσαι καὶ ἐπὶ τίνι ποτὲ συμπεριενεχθῆναι καὶ τίνι,
to-laugh-at and at what ever to-go-along and with-whom
καὶ λοιπὸν ἐν τῇ συμπεριφορᾷ πῶς τηρῆσαι τὸ αὐτοῦ.
and thereafter in the social-intercourse how to-keep the(-character) his-own
ὅπου δ' ἂν ἀπονεύσῃς ἀπό τινος τούτων, εὐθὺς ζημία,
where but — you-turn-away from any of-these at-once (there-is)-penalty
οὐκ ἔξωθέν ποθεν, ἀλλ' ἐξ αὐτῆς τῆς ἐνεργείας. 18
not from-outside from-anywhere but from itself the activity

19 τί οὖν; δυνατὸν ἀναμάρτητον ἤδη εἶναι; ἀμήχανον, ἀλλ'
what then (is-it)-possible faultless already to-be (it-is)-impossible but
ἐκεῖνο δυνατὸν πρὸς τὸ μὴ ἁμαρτάνειν τετάσθαι διηνεκῶς.
that (is)-possible toward the not to-err to-be-strained continuously
ἀγαπητὸν γάρ, εἰ μηδέποτ' ἀνιέντες ταύτην τὴν
(it-is)-to-be-content-with for if never relaxing this the
προσοχὴν ὀλίγων γε ἁμαρτημάτων ἐκτὸς ἐσόμεθα. νῦν
attention of-few at-least errors outside we-shall-be now
δ' ὅταν εἴπῃς
but when you-say
20 'ἀπαύριον προσέξω,' ἴσθι ὅτι τοῦτο λέγεις 'σήμερον ἔσομαι
tomorrow I-will-attend know that this you-say today I-shall-be
ἀναίσχυντος, ἄκαιρος, ταπεινός· ἐπ' ἄλλοις ἔσται τὸ λυπεῖν
shameless untimely abject on others will-be the to-grieve
με· ὀργισθήσομαι σήμερον, φθονήσω.'
me I-shall-be-angry today I-shall-envy
21 βλέπε, ὅσα κακὰ σεαυτῷ ἐπιτρέπεις. ἀλλ' εἴ σοι
see how-many evils on-yourself you-allow but if for-you
αὔριον καλῶς ἔχει, πόσῳ κρεῖττον σήμερον· εἰ αὔριον
tomorrow well it-is how-much better today if tomorrow
συμφέρει, πολὺ μᾶλλον σήμερον, ἵνα καὶ αὔριον
it-is-advantageous much more today that also tomorrow
δυνηθῇς καὶ μὴ πάλιν ἀναβάλῃ εἰς τρίτην.
you-may-be-able and not again you-put(-it)-off to the-third(-day)

πρὸς τοὺς εὐκόλως ἐκφέροντας τὰ αὐτῶν

XIII · TO THOSE WHO READILY DISCLOSE THEIR OWN AFFAIRS

When someone seems to confide in us, we feel bound to confide in return, and so the rash are trapped, as soldiers in civilian dress entrap critics of Caesar at Rome. But a babbler's confidences create no obligation: he is a leaky jar asking a sound one to pour its wine into him. Confidences need faithfulness and right judgments, and a man devoted to externals will betray them for a girl's nod or a courtier's smile. Show yourself faithful, and Epictetus will seek you out.

ὅταν τις ἡμῖν ἁπλῶς δόξῃ διειλέχθαι περὶ τῶν ἑαυτοῦ 1
when anyone to-us simply seems to-have-conversed about the his-own
πραγμάτων, πώς ποτε ἐξαγόμεθα καὶ αὐτοὶ πρὸς τὸ
affairs somehow ever we-are-drawn-on also ourselves to the
ἐκφέρειν πρὸς αὐτὸν τὰ ἑαυτῶν ἀπόρρητα καὶ τοῦτο
to-bring-out to him the our-own secrets and this
ἁπλοῦν οἰόμεθα εἶναι·
simple we-think to-be
πρῶτον μὲν ὅτι ἄνισον εἶναι δοκεῖ αὐτὸν μὲν ἀκηκοέναι 2
first indeed because unfair to-be it-seems oneself indeed to-have-heard
τὰ τοῦ πλησίον, μὴ μέντοι μεταδιδόναι κἀκείνῳ ἐν τῷ
the(-affairs) of-the neighbor not however to-share with-him-too in the
μέρει τῶν ἡμετέρων. εἶθ' ὅτι οἰόμεθα οὐχ ἁπλῶν ἀνθρώπων
turn of-the ours then because we-think not of-simple men
παρέξειν αὐτοῖς φαντασίαν σιωπῶντες τὰ ἴδια.
we-shall-give them (the)-impression keeping-silent-about the own(-things)
ἀμέλει πολλάκις εἰώθασιν λέγειν 'ἐγώ σοι πάντα 3
for-sure often they-are-accustomed to-say I to-you all
τἀμαυτοῦ εἴρηκα, σύ μοι οὐδὲν τῶν σῶν εἰπεῖν θέλεις;
my-own(-affairs) have-told you to-me nothing of-the yours to-tell do-you-wish
ποῦ γίνεται τοῦτο;'
where happens this

4 πρόσεστι δὲ καὶ τὸ οἴεσθαι ἀσφαλῶς πιστεύειν τῷ
is-added and also the to-think safely to-trust the(-man)
ἤδη τὰ αὐτοῦ πεπιστευκότι· ὑπέρχεται γὰρ ἡμᾶς, ὅτι
already the his-own having-entrusted it-creeps-upon for us that
οὐκ ἄν ποτε οὗτος ἐξείποι τὰ ἡμέτερα εὐλαβούμενος,
not — ever this(-man) would-divulge the ours being-cautious
μήποτε καὶ ἡμεῖς ἐξείπωμεν τὰ ἐκείνου.
lest also we divulge the his
5 οὕτως καὶ ὑπὸ τῶν στρατιωτῶν ἐν Ῥώμῃ οἱ προπετεῖς
so also by the soldiers in Rome the rash
λαμβάνονται. παρακεκάθικέ σοι στρατιώτης ἐν σχήματι
are-caught has-sat-beside you (a)-soldier in dress
ἰδιωτικῷ καὶ ἀρξάμενος κακῶς λέγει τὸν Καίσαρα, εἶτα
civilian and having-begun badly speaks-of — Caesar then
σὺ ὥσπερ ἐνέχυρον παρ᾽ αὐτοῦ λαβὼν τῆς πίστεως
you as-if (a)-pledge from him having-received of-the good-faith
τὸ αὐτὸν τῆς λοιδορίας κατῆρχθαι λέγεις καὶ αὐτὸς ὅσα
the him of-the abuse to-have-begun you-say also yourself all-that
φρονεῖς, εἶτα δεθεὶς ἀπάγῃ.
you-think then bound you-are-led-off
6 τοιοῦτόν τι καὶ ἐν τῷ καθόλου πάσχομεν. οὐ γὰρ
such something also in the general we-suffer not for
ὡς ἐμοὶ ἐκεῖνος ἀσφαλῶς πεπίστευκεν τὰ ἑαυτοῦ, οὕτως
as to-me he safely has-entrusted the his-own so
κἀγὼ τῷ ἐπιτυχόντι·
I-too to-the chance(-comer)
7 ἀλλ᾽ ἐγὼ μὲν ἀκούσας σιωπῶ, ἄν γε ὦ τοιοῦτος,
but I indeed having-heard keep-silent if at-least I-be such
ὁ δ᾽ ἐξελθὼν ἐκφέρει πρὸς πάντας. εἶτ᾽ ἂν γνῶ τὸ
he but having-gone-out spreads(-it) to all then if I-learn the

γενόμενον, ἂν μὲν ὦ καὶ αὐτὸς ἐκείνῳ ὅμοιος, ἀμύνασθαι
(thing)-happened if indeed I-be also myself to-him like to-retaliate
θέλων ἐκφέρω τὰ ἐκείνου καὶ φύρω καὶ φύρομαι.
wishing I-spread the his and I-confuse and am-confused
ἂν δὲ μνημονεύω, ὅτι ἄλλος ἄλλον οὐ βλάπτει, ἀλλὰ 8
if but I-remember that one another not harms but
τὰ αὑτοῦ ἔργα ἕκαστον καὶ βλάπτει καὶ ὠφελεῖ, τούτου
the his-own works each both harm and benefit this
μὲν κρατῶ τοῦ μὴ ὅμοιόν τι ποιῆσαι ἐκείνῳ, ὅμως
indeed I-master the not like anything to-do to-him nevertheless
δ' ὑπὸ φλυαρίας τῆς ἐμαυτοῦ πέπονθα ἃ πέπονθα.
but by babbling the my-own I-have-suffered what I-have-suffered
ναί· ἀλλ' ἄνισόν ἐστιν ἀκούσαντα τὰ τοῦ πλησίον 9
yes but unfair it-is having-heard the(-secrets) of-the neighbor
ἀπόρρητα αὐτὸν ἐν τῷ μέρει μηδενὸς μεταδιδόναι αὐτῷ.
secrets oneself in the turn nothing to-share with-him
— μὴ γάρ σε παρεκάλουν, ἄνθρωπε; μὴ γὰρ ἐπὶ 10
surely-not for you did-I-invite man surely-not for on
συνθήκαις τισὶν ἐξήνεγκας τὰ σαυτοῦ, ἵν' ἀκούσῃς ἐν
terms some did-you-bring-out the your-own that you-might-hear in
τῷ μέρει καὶ τὰ ἐμά;
the turn also the mine
εἰ σὺ φλύαρος εἶ καὶ πάντας τοὺς ἀπαντήσαντας φίλους 11
if you (a)-babbler are and all those meeting(-you) friends
εἶναι δοκεῖς, θέλεις καὶ ἐμὲ ὅμοιόν σοι γενέσθαι; τί
to-be think do-you-wish also me like you to-become what
δ', εἰ σὺ καλῶς μοι πεπίστευκας τὰ σαυτοῦ, σοὶ
but if you well to-me have-entrusted the your-own(-affairs) to-you
δ' οὐκ ἔστι καλῶς πιστεῦσαι, θέλεις με προπεσεῖν;
but not it-is(-possible) well to-entrust do-you-wish me to-fall-headlong

12 οἷον εἰ πίθον εἶχον ἐγὼ μὲν στεγνόν, σὺ δὲ τετρυπημένον
such-as if (a)-jar I-had I indeed watertight you but perforated
καὶ ἐλθὼν παρακατέθου μοι τὸν σαυτοῦ οἶνον, ἵνα
and having-come you-deposited with-me the your-own wine that
βάλω εἰς τὸν ἐμὸν πίθον, εἶτ' ἠγανάκτεις ὅτι
I-might-put(-it) into the my jar then you-were-indignant that
μὴ κἀγὼ σοὶ πιστεύω τὸν ἐμαυτοῦ οἶνον· σὺ γὰρ
not I-too to-you entrust the my-own wine you for
τετρυπημένον ἔχεις τὸν πίθον.
perforated have the jar

13 πῶς οὖν ἔτι ἴσον γίνεται; σὺ πιστῷ παρακατέθου,
how then still equal does-it-become you to-(a)-faithful(-man) deposited(-it)
σὺ αἰδήμονι, τὰς ἑαυτοῦ ἐνεργείας μόνας βλαβερὰς
you to-(a)-self-respecting(-man) the his-own activities alone harmful
ἡγουμένῳ καὶ ὠφελίμους, τῶν δ' ἐκτὸς οὐδέν·
considering and beneficial of-the but external(-things) none

14 ἐγὼ σοὶ θέλεις παρακαταθῶμαι, ἀνθρώπῳ τὴν ἑαυτοῦ
I to-you do-you-wish am-I-to-deposit(-it) (a)-man the his-own
προαίρεσιν ἠτιμακότι, θέλοντι δὲ κερματίου τυχεῖν ἢ
choice having-dishonored wishing but small-change to-get or
ἀρχῆς τινος ἢ προαγωγῆς ἐν τῇ αὐλῇ, κἂν μέλλῃς τὰ
office some or advancement in the court even-if you-be-going the
τέκνα σου κατασφάζειν, ὡς ἡ Μήδεια;
children your to-slaughter like — Medea

15 ποῦ τοῦτο ἴσον ἐστίν; ἀλλὰ δεῖξόν μοι σαυτὸν πιστόν,
where this equal is but show me yourself faithful
αἰδήμονα, βέβαιον, δεῖξον, ὅτι δόγματα ἔχεις φιλικά,
self-respecting steadfast show that judgments you-have friendly
δεῖξόν σου τὸ ἀγγεῖον ὅτι οὐ τέτρηται καὶ ὄψει, πῶς

οὐκ ἀναμένω ἵνα μοι σὺ πιστεύσῃς τὰ σαυτοῦ, ἀλλ᾽
not I-wait that to-me you may-entrust the your-own but
αὐτὸς ἐλθὼν σὲ παρακαλῶ ἀκοῦσαι τῶν ἐμῶν.
myself having-come you I-invite to-hear the mine
τίς γὰρ οὐ θέλει χρήσασθαι ἀγγείῳ καλῷ, τίς ἀτιμάζει 16
who for not wishes to-use (a)-vessel fine who dishonors
σύμβουλον εὔνουν καὶ πιστόν, τίς οὐκ ἄσμενος δέξηται
(an)-adviser well-disposed and faithful who not gladly would-receive
τὸν ὥσπερ φορτίου μεταληψόμενον τῶν αὐτοῦ
the(-one) as-if of-(a)-burden going-to-share of-the his
περιστάσεων καὶ αὐτῷ τούτῳ κουφιοῦντα αὐτὸν τῷ
circumstances and by-itself this lightening him by-the
μεταλαβεῖν;
to-share
ναί· ἀλλ᾽ ἐγὼ σοὶ πιστεύω, σὺ ἐμοὶ οὐ πιστεύεις. 17
yes but I you trust you me not trust
— πρῶτον μὲν οὐδὲ σὺ ἐμοὶ πιστεύεις, ἀλλὰ φλύαρος
first indeed not-even you me trust but (a)-babbler
εἶ καὶ διὰ τοῦτο οὐδὲν δύνασαι κατασχεῖν. ἐπεί τοι
you-are and because-of this nothing you-can hold(-in) since surely
εἰ τοῦτό ἐστιν, ἐμοὶ μόνῳ αὐτὰ πίστευσον·
if this is(-so) to-me alone them entrust
νῦν δ᾽ ὃν ἂν εὐσχολοῦντα ἴδῃς, παρακαθίσας αὐτῷ 18
now but whomever — at-leisure you-see sitting-beside him
λέγεις ‘ἀδελφέ, οὐδένα σου ἔχω εὐνούστερον οὐδὲ
you-say brother no-one than-you I-have more-well-disposed nor
φίλτερον, παρακαλῶ σε ἀκοῦσαι τὰ ἐμά·’ καὶ τοῦτο πρὸς
dearer I-invite you to-hear the mine and this to
τοὺς οὐδέ τι ὀλίγον ἐγνωσμένους ποιεῖς.
those not-even at-all (a)-little known(-to-you) you-do

19 εἰ δὲ καὶ πιστεύεις ἐμοί, δῆλον ὅτι ὡς πιστῷ καὶ
if but also you-trust me (it-is)-clear that as faithful and
αἰδήμονι, οὐχ ὅτι σοὶ τὰ ἐμαυτοῦ ἐξεῖπον.
self-respecting not because to-you the my-own I-told
20 ἄφες οὖν, ἵνα κἀγὼ ταὐτὰ ὑπολάβω. δεῖξόν μοι, ὅτι,
let then that I-too the-same may-suppose show me that
ἄν τις τινὶ τὰ αὑτοῦ ἐξείπῃ, ἐκεῖνος πιστός ἐστι καὶ
if anyone to-anyone the his-own tells he faithful is and
αἰδήμων. εἰ γὰρ τοῦτο ἦν, ἐγὼ περιερχόμενος πᾶσιν
self-respecting if for this were(-so) I going-round to-all
ἀνθρώποις τὰ ἐμαυτοῦ ἂν ἔλεγον, εἰ τούτου ἕνεκα
men the my-own — would-tell if of-this for-the-sake
ἔμελλον πιστὸς καὶ αἰδήμων ἔσεσθαι. τὸ δ' ἐστὶν οὐ
I-were-going faithful and self-respecting to-be the(-fact) but is not
τοιοῦτον, ἀλλὰ δογμάτων δεῖ οὐχ ὧν ἔτυχεν.
such but of-judgments (there-is)-need not of-what chanced
21 ἂν γοῦν τινα ἴδῃς περὶ τὰ ἀπροαίρετα ἐσπουδακότα
if at-any-rate anyone you-see about the (things)-outside-choice eager
καὶ τούτοις ὑποτεταχότα τὴν αὑτοῦ προαίρεσιν, ἴσθι ὅτι
and to-these having-subordinated the his-own choice know that
ὁ ἄνθρωπος οὗτος μυρίους ἔχει τοὺς ἀναγκάζοντας, τοὺς
the man this ten-thousand has the compelling the
κωλύοντας.
hindering(-ones)
22 οὐκ ἔστιν αὐτῷ χρεία πίσσης ἢ τροχοῦ πρὸς τὸ ἐξειπεῖν
not is to-him need of-pitch or of-(the)-wheel for the to-tell
ἃ οἶδεν, ἀλλὰ παιδισκαρίου νευμάτιον, ἂν οὕτως τύχῃ,
what he-knows but of-(a)-little-girl (a)-little-nod if so it-chance
ἐκσείσει αὐτόν, Καισαριανοῦ φιλοφροσύνη, ἀρχῆς ἐπιθυμία,
will-shake him of-(a)-Caesarian friendliness of-office desire
κληρονομίας, ἄλλα τούτοις ὅμοια τρισμύρια.
of-inheritance other(-things) to-these like thirty-thousand

μεμνῆσθαι οὖν ἐν τοῖς καθόλου, ὅτι οἱ ἀπόρρητοι λόγοι 23
to-remember then in the general(-matters) that the secret words
πίστεως χρείαν ἔχουσι καὶ δογμάτων τοιούτων· ταῦτα δὲ
of-faith need have and of-judgments such these but
ποῦ νῦν εὑρεῖν ῥᾳδίως;
where now to-find easily
ἢ δειξάτω μοί τις τὸν οὕτως ἔχοντα, ὥστε λέγειν 24
or let-show me anyone the(-man) so being so-as to-say
‘ἐμοὶ μόνων μέλει τῶν ἐμῶν, τῶν ἀκωλύτων, τῶν φύσει
for-me only matters of-the mine the unhindered the by-nature
ἐλευθέρων. ταύτην οὐσίαν ἔχω τοῦ ἀγαθοῦ, τὰ δὲ ἄλλα
free this essence I-have of-the good the but others
γινέσθω ὡς ἂν διδῶται· οὐ διαφέρομαι.’
let-them-happen as — be-given not I-care