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vocabulary

ἀγανακτέω	be vexed, in a ferment	shun
ἀέκων	unwilling	ἐκκρούω knock out
αἰτιάσμα	blame ~etiology	ἐκχέω pour out
ἄκων	javelin; unwilling ~acme	ἐλευθερία freedom
ἀλλοτριος	someone else's; alien	ἐλευθερος free
~alien		ἐλεύθερος not enslaved
ἀλλοτριό	estrangle from	ἐμβάλλω throw in; inspire a mental state ~ballistic
ἄλυπος (ū)	painless	ἐμπίπτω fall into; attack ~petal
ἀμελέω	disregard; (impers.) of course	ἐμποδίζω fetter, hinder
ἀναγκάζω	force, compel	ἐμπόδιος getting in the way
ἀναλέγω	gather up ~legion	ἐμποδών getting in the way
ἀπαίδευτος	uneducated, loutish	ἐνθυμέομαι (ū) take to heart
~pediatrician		ἐξετάζω inspect, interrogate, estimate
ἀπαιτέω	demand to have returned	ἐπαείρω raise, place on ~aorta
ἀπαλλάξειω	wish to get rid of	ἐπαίρω lift, raise ~heresy
ἀπαλλάσσω	free from, remove; be freed, depart	ἐπαραρίσκω fit to, on ~harmony
ἀπορράινω	spurt, sprinkle, shower	ἐπιλέγω say re, say also; choose; (mid) think over
ἀποτυγχάνω	fail	ἐπιμελέομαι take care of, oversee
ἀσθενής	weak	ἐπιστρέφω turn towards ~atrophy
ἀτυχέω	be unlucky	εὐδαιμονία prosperity
ἀτυχής	unfortunate	ἐφίημι (ii) send at, let fly; mp: rush at, spring upon ~jet
ἀφαιρέω	take away ~heresy	καθάπερ exactly as
ἀφθονος	ungrudging, plentiful	κακοδαίμων demon, curse
ἀφορμάω	depart, depart from ~hormone	κανών -όνος (m, 3) rod, handle ~canonical
βιώω	live; (mp) make a living	καταφιλέω kiss, caress
~biology		κινέω (i) set in motion, move, remove ~kinetic
βλάπτω	break, make fail	κλέπτω steal
διάνοια	a thought; intelligence	κολάζω punish
διότι	because; that	κοῦφος light, nimble
δόγμα -τος (n, 3)	belief, legal decision	κρείσσων more powerful; better
δοκιμάζω	test, approve	κτῆσις -ος (f) chattels
δυστυχέω	be unlucky	κυβερνήτης -ου (m, 1) steersman, governor ~govern
δυστυχής	unlucky	κωλύω (ū) hinder, prevent
ἐγκαλέω	demand payment; accuse	λιμός (i, f) famine
ἐθίζω	accustom	λοιδορέω abuse, revile
ἐκκαλέω	call forth ~gallo	
ἐκκλίνω (i)	turn away, back down,	

λοιδορία	railing, abuse	προσίρεσις	-εως (f) plan, preference
λούω	wash, bathe	προβάλλω	throw before; propose;
λυπέω (v)	annoy, distress	(mp)	pretend, abandon, nominate
μελετάω	pursue, attend to, exercise	~ballistic	
μελέτη	care; practice	πρόβατον	cattle, flocks, herds
μέλος -ους (n, 3)	limb; melody	προίξ -άκος (f)	gift, dowry
μέλι	concern, interest, be one's	προκόπτω	make progress
responsibility		προσπίπτω	attack; befall; kow-tow
μέμφομαι	blame; reject	προσφέρω	present; resemble; add
μετατίθημι	set or cause among	πρόχειρος	handy; ready to do
~thesis		something	
μέτροις	medium, moderate	πωλέομαι	go back and forth
μηδέποτε	never	πωλέω	sell
νόσος (f)	plague, pestilence	σαυτοῦ	yourself
~noisome		σεαυτοῦ	yourself
οἰστός	bearable	σκέλος -εος (n, 3)	leg ~scoliosis
όποιος	whatever kind	στέργω	love; be content
όρέγω	hold out, offer, thrust ~reach	συναρπάζω	snatch with
όρμη	pressure, assault, order	συνεχής (v)	continuously
~hormone		ταράσσω	mess things up ~trachea
οὐδέποτε	never	τείνω	stretch, tend ~tense
οὐδέπω	not, not yet	τηγικοῦτα	at that time, in that case
οὐκοῦν	not so?; and so	τηρέω	watch over
παιδεύω	raise; train	τοιγάρ	therefore
παιδίον	young child; slave	τραχύς (ā)	rough ~trachea
παντελής	complete, absolute	τρέχω	run, spin
πάντως	by all means	ύπακούω	listen, reply ~acoustic
πάρεργος	incidental, secondary	ύπερτιθημι	hand over; excel; defer
πενθέω	grieve ~Nepenthe	φαντασία	appearance; imagination
πενία	poverty ~osteopenia	φύσις -εως (f)	nature (of a thing)
περιγύνομαι	surpass; survive;	~physics	
attain ~genus		φύω	produce, beget; clasp ~physics
περιπίπτω	embrace; fall in with	χρῆσις -τος (f)	use, usage
πλούτεω	be rich	ψυχαγωγέω (v)	evoke spirits; beguile
πότε	when?	ώσαύτως	in the same way
πότερος	which, whichever of two		

1

Τῶν δοντῶν τὰ μέν ἐστιν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν. ἐφ' ἡμῖν μὲν ὑπόληψις, ὄρμή, ὅρεξις, ἐκκλισις καὶ ἐνὶ λόγῳ ὅσα ἡμέτερα ἔργα· οὐκ ἐφ' ἡμῖν δὲ τὸ σῶμα, ἡ κτῆσις, δόξαι, ἀρχαὶ καὶ ἐνὶ λόγῳ ὅσα οὐχ ἡμέτερα ἔργα.

Καὶ τὰ μὲν ἐφ' ἡμῖν ἐστι φύσει ἐλεύθερα, ἀκάλυπτα, ἀπαραπόδιστα, τὰ δὲ οὐκ ἐφ' ἡμῖν ἀσθενῆ, δοῦλα, κωλυτά, ἀλλότρια.

Μέμνησο οὖν, ὅτι, ἐὰν τὰ φύσει δοῦλα ἐλεύθερα οἰηθῆσι καὶ τὰ ἀλλότρια ἴδια, ἐμποδισθήσῃ, πενθήσεις, ταραχθήσῃ, μέμψῃ καὶ θεοὺς καὶ ἀνθρώπους, ἐὰν δὲ τὸ σὸν μόνον οἰηθῆσι σὸν εἶναι, τὸ δὲ ἀλλότριον, ὥσπερ ἐστίν, ἀλλότριον, οὐδείς σε ἀναγκάσει οὐδέποτε, οὐδείς σε κωλύσει, οὐ μέμψῃ οὐδένα, οὐκ ἐγκαλέσεις τινί, ἄκων πράξεις οὐδὲ ἔν, οὐδείς σε βλάψει, ἐχθρὸν οὐχ ἔξεις, οὐδὲ γὰρ βλαβερόν τι πείσῃ.

Τηλικούτων οὖν ἐφιέμενος μέμνησο, ὅτι οὐ δεῖ μετρίως κεκινημένον ἄπτεσθαι αὐτῶν, ἀλλὰ τὰ μὲν ἀφιέναι παντελῶς, τὰ δὲ ὑπερτίθεσθαι πρὸς τὸ παρόν. ἐὰν δὲ καὶ ταῦτ' ἔθέλῃς καὶ ἄρχειν καὶ πλουτεῖν,¹ τυχὸν μὲν οὐδὲ αὐτῶν τούτων τεύχη διὰ τὸ καὶ τῶν προτέρων ἐφίεσθαι, πάντως γε μὴν ἐκείνων ἀποτεύξῃ, δι' ὧν μόνων ἐλευθερία καὶ εὐδαιμονία περιγίνεται.

Εὐθὺς οὖν πάσῃ φαντασίᾳ τραχείᾳ μελέτα ἐπιλέγειν ὅτι φαντασία εἰ καὶ οὐ πάντως τὸ φαινόμενον. ἐπειτα ἔξέταζε αὐτὴν καὶ δοκίμαζε τοῦς κανόσι² τούτοις οἷς ἔχεις, πρώτῳ δὲ τούτῳ καὶ μάλιστα, πότερον περὶ τὰ ἐφ' ἡμῖν ἐστιν ἢ περὶ τὰ οὐκ ἐφ' ἡμῖν· καν περί τι τῶν οὐκ ἐφ' ἡμῖν ἦ, πρόχειρον ἐστω τὸ διότι οὐδὲν πρὸς ἐμέ

2

μέμνησο, ὅτι ὁρέξεως ἐπαγγελία ἐπιτυχία, οὐδὲ ὁρέγγη, ἐκκλίσεως ἐπαγγελία τὸ μὴ περιπεσεῖν ἐκείνῳ, δὲ ἐκκλίνεται, καὶ δὲ μὲν ἐν ὁρέξει ἀποτυγχάνων ἀτυχής,³ δὲ ἐν ἐκκλίσει περιπίπτων δυστυχής. ἀν μὲν

¹ be rich ² rod, handle ³ unfortunate

οῦν μόνα ἐκκλίνης τὰ παρὰ φύσιν τῶν ἐπὶ σοί, οὐδενί, ὅν ἐκκλίνεις, περιπεσῆ· νόσον δὲ ἀν ἐκκλίνης ἥθανατον ἥ πενίαν, δυστυχήσεις.

Ἄρον οὖν τὴν ἐκκλισιν ἀπὸ πάντων τῶν οὐκ ἐφ' ἡμῖν καὶ μετάθετος ἐπὶ τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν. τὴν ὅρεξιν δὲ παντελῶς ἐπὶ τοῦ παρόντος ἀνελεῖ· ἀν τε γὰρ ὀρέγη τῶν οὐκ ἐφ' ἡμῖν τινος, ἀτυχεῖν⁴ ἀνάγκη τῶν τε ἐφ' ἡμῖν, ὅσων ὀρέγεσθαι καλὸν ἀν, οὐδὲν οὐδέπω⁵ σοι πάρεστι. μόνω δὲ τῷ ὄρμαν καὶ ἀφορμᾶν χρῶ, κούφως⁶ μέντοι καὶ μεθ' ὑπεξαιρέσεως καὶ ἀνεμένως.

3

Ἐφ' ἐκάστου τῶν ψυχαγωγούντων⁷ ἥ χρείαν παρεχόντων ἥ στεργομένων⁸ μέμνησο ἐπιλέγειν, ὅποιόν ἐστιν, ἀπὸ τῶν σμικροτάτων ἀρξάμενος· ἀν χύτραν στέργητος, ὅτι χύτραν στέργω. κατεαγείσης γὰρ αὐτῆς οὐ ταραχθήσῃ· ἀν παιδίον σαυτοῦ καταφιλῆτος ἥ γυναικα, ὅτι ἀνθρωπον καταφιλεῖτο· ἀποθανόντος γὰρ οὐ ταραχθήσῃ.

4

Οταν ἄπτεσθαί τινος ἔργου μέλλῃσ, ὑπομίμησκε σεαυτόν, ὅποιόν ἐστι τὸ ἔργον. ἐὰν λουσόμενος ἀπίης, πρόβαλλε σεαυτῷ τὰ γυνόμενα ἐν βαλανείω, τοὺς ἀπορράινοντας, τοὺς ἐγκρουομένους, τοὺς λοιδοροῦντας, τοὺς κλέπτοντας. καὶ οὕτως ἀσφαλέστερον ἄψη τοῦ ἔργου, ἐὰν ἐπιλέγητο εὐθὺς ὅτι λούσασθαι θέλω καὶ τὴν ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσαν τηρῆσαι. καὶ ὡσαύτως ἐφ' ἐκάστου ἔργου. οὕτω γὰρ ἀν τι πρὸς τὸ λούσασθαι γένηται ἐμποδών, πρόχειρον ἐσται διότι ἀλλ' οὐ τοῦτο ἥθελον μόνον, ἀλλὰ καὶ τὴν ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσαν τηρῆσαι· οὐ τηρήσω δέ, ἐὰν ἀγανακτῷ πρὸς τὰ γυνόμενα.

5

Ταράσσει τοὺς ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ τῶν

⁴ be unlucky ⁵ not, not yet ⁶ light, nimble ⁷ evoke spirits; beguile

⁸ love; be content

πραγμάτων δόγματα· οίον ό θάνατος οὐδὲν δεινόν ἐπεὶ καὶ Σωκράτει ἀν ἐφαίνετο, ἀλλὰ τὸ δόγμα τὸ περὶ τοῦ θανάτου, διότι δεινόν, ἐκένο τὸ δεινόν ἐστι. ὅταν οὖν ἐμποδιζώμεθα ἢ ταρασσώμεθα ἢ λυπώμεθα, μηδέποτε ἄλλον αἰτιώμεθα, ἀλλ’ ἑαυτούς, τοῦτ’ ἐστι τὰ ἑαυτῶν δόγματα. ἀπαιδεύτου ἔργον τὸ ἄλλοις ἐγκαλεῖν, ἐφ’ οἷς αὐτὸς πράσσει κακῶς· ἡργμένου παιδεύεσθαι τὸ ἑαυτῷ· πεπαιδευμένου τὸ μήτε ἄλλω μήτε ἑαυτῷ.

6

Ἐπὶ μηδενὶ ἐπαρθῆσ αλλοτρίω προτερήματι. εἰ ό ἵππος ἐπαιρόμενος ἔλεγεν ὅτι καλός εἴμι, οἰστὸν ἀν ἥν· σὺ δέ, ὅταν λέγης ἐπαιρόμενος ὅτι ἵππον καλὸν ἔχω, ἵσθι, ὅτι ἐπὶ ἵππου ἀγαθῷ ἐπαίρη. τί οὖν ἐστι σόν; χρῆσις φαντασιῶν. ὄσθ’, ὅταν ἐν χρήσει φαντασιῶν κατὰ φύσιν σχῆσ, τηνικαῦτα⁹ ἐπάρθητι· τότε γάρ ἐπὶ σῷ τινι ἀγαθῷ ἐπαρθήσῃ.

7

Καθάπερ ἐν πλῷ τοῦ πλοίου καθορμισθέντος εἰ ἐξέλθοις ὑθρεύσασθαιώδρεύσασθαι, ὁδοῦ μὲν πάρεργον καὶ κοχλίδιον ἀναλέξῃ καὶ βολβάριον, τετάσθαι δὲ δεῖ τὴν διάνοιαν ἐπὶ τὸ πλοῖον καὶ συνεχῶς ἐπιστρέφεσθαι, μή ποτε ό κυβερνήτης καλέσῃ, κὰν καλέσῃ, πάντα ἐκεῖνα ἀφιέναι, ἵνα μὴ δεδεμένος ἐμβληθῆσ ώς τὰ πρόβατα· οὕτω καὶ ἐν τῷ βίῳ, ἐὰν διδώται ἀντὶ βολβαρίου καὶ κοχλιδίου γυναικάριον καὶ παιδίον, οὐδὲν κωλύσει· ἐὰν δὲ ό κυβερνήτης καλέσῃ, τρέχε ἐπὶ τὸ πλοῖον ἀφεὶς ἐκεῖνα ἄπαντα μηδὲ ἐπιστρεφόμενος. ἐὰν δὲ γέρων ἥσ, μηδὲ ἀπαλλαγῆς ποτε τοῦ πλοίου μακράν, μή ποτε καλοῦντος ἐλλίπης.

8

Μὴ ζήτει τὰ γινόμενα γίνεσθαι ώς θέλεις, ἀλλὰ θέλε τὰ γινόμενα ώς γίνεται καὶ εύροήσεις.

⁹ at that time, in that case

9

Νόσος σώματός ἐστιν ἐμπόδιον, προαιρέσεως δὲ οὕ, ἐὰν μὴ αὐτὴ θέλῃ. χώλαινσις σκέλους¹⁰ ἐστὶν ἐμπόδιον, προαιρέσεως δὲ οὕ. καὶ τοῦτο ἐφ' ἐκάστου τῶν ἐμπιπτόντων ἐπίλεγε· εὐρήσεις γὰρ αὐτὸν ἀλλού τινὸς ἐμπόδιον, σὸν δὲ οὕ.

10

Ἐφ' ἐκάστου τῶν προσπιπτόντων μέμνησο ἐπιστρέφων ἐπὶ σεαυτὸν ζητεῖν. τίνα δύναμιν ἔχεις πρὸς τὴν χρῆσιν αὐτοῦ. ἐὰν καλὸν ἔδης ἢ καλήν, εὐρήσεις δύναμιν πρὸς ταῦτα ἐγκράτειαν· ἐὰν πόνος προσφέρηται, εὐρήσεις καρτερίαν· ἀν λοιδορίᾳ,¹¹ εὐρήσεις ἀνεξικακίαν. καὶ οὕτως ἐθιζόμενόν σε οὐ συναρπάσουσιν αἱ φαντασίαι.

11

Μηδέποτε ἐπὶ μηδενὸς εἴπης ὅτι ἀπώλεσα αὐτό, ἀλλ' ὅτι ἀπέδωκα. τὸ παιδίον ἀπέθανεν; ἀπεδόθη. ἡ γυνὴ ἀπέθανεν; ἀπεδόθη. τὸ χωρίον ἀφηρέθην. οὐκοῦν καὶ τοῦτο ἀπεδόθη. ἀλλὰ κακὸς ὁ ἀφελόμενος. τί δὲ σὸν μέλει, διὰ τίνος σε ὁ δοὺς ἀπήτησε; μέχρι δ' ἀν διδῷ, ὡς ἀλλοτρίου αὐτοῦ ἐπιμελοῦ, ὡς τοῦ πανδοχείου οἱ παριόντες.

12

Εἰ προκόψαι θέλεις, ἄφεις τοὺς τοιούτους ἐπιλογισμούς. ἐὰν ἀμελήσω τὰν ἐμῶν, οὐχ ἔξω διατροφάς· ἐὰν μὴ κολάσω τὸν παῖδα, πονηρὸς ἔσται. κρεῖσσον γὰρ λιμῷ ἀποθανεῖν ἀλυπον¹² καὶ ἄφοβον γενόμενον ἢ ζῆν ἐν ἀφθόνοις ταρασσόμενον. κρείττον δὲ τὸν παῖδα κακὸν εἶναι ἢ σὲ κακοδαίμονα.¹³

Ἄρξαι τοιγαροῦν ἀπὸ τῶν σμικρῶν. ἐκχεῖται τὸ ἐλάδιον, κλέπτεται τὸ οὐνάριον· ἐπίλεγε ὅτι τοσούτου πωλεῖται ἀπάθεια, τοσούτου ἀταραξία· προῦκα δὲ οὐδὲν περιγίνεται. ὅταν δὲ καλῆς τὸν παῖδα, ἐνθυμοῦ, ὅτι δύναται μὴ ὑπακοῦσαι καὶ ὑπακούσας μηδὲν ποιῆσαι ὥν

¹⁰ leg ¹¹ railing, abuse ¹² painless ¹³ demon, curse

1

There are things which are within our power, and there are things which are beyond our power. Within our power are opinion, aim, desire, aversion, and, in one word, whatever affairs are our own. Beyond our power are body, property, reputation, office, and, in one word, whatever are not properly our own affairs.

Now the things within our power are by nature free, unrestricted, unhindered; but those beyond our power are weak, dependent, restricted, alien. Remember, then, that if you attribute freedom to things by nature dependent and take what belongs to others for your own, you will be hindered, you will lament, you will be disturbed, you will find fault both with gods and men. But if you take for your own only that which is your own and view what belongs to others just as it really is, then no one will ever compel you, no one will restrict you; you will find fault with no one, you will accuse no one, you will do nothing against your will; no one will hurt you, you will not have an enemy, nor will you suffer any harm.

Aiming, therefore, at such great things, remember that you must not allow yourself any inclination, however slight, toward the attainment of the others; but that you must entirely quit some of them, and for the present postpone the rest. But if you would have these, and possess power and wealth likewise, you may miss the latter in seeking the former; and you will certainly fail of that by which alone happiness and freedom are procured.

Seek at once, therefore, to be able to say to every unpleasing semblance, «You are but a semblance and by no means the real thing.» And then examine it by those rules which you have; and first and chiefly by this: whether it concerns the things which are within our own power or those which are not; and if it concerns anything beyond our power, be prepared to say that it is nothing to you.

2

Remember that desire demands the attainment of that of which you are desirous; and aversion demands the avoidance of that to which you are averse; that he who fails of the object of his desires is disappointed; and he who incurs the object of his aversion is wretched. If, then, you shun only those undesirable things which you can control, you will never incur anything which you shun; but if you shun sickness, or death, or poverty, you will run the risk of wretchedness. Remove [the habit of] aversion, then, from all things that are not within our power, and apply it to things undesirable which are within our power. But for the present, altogether restrain desire; for if you desire any of the things not within our own power, you must necessarily be

disappointed; and you are not yet secure of those which are within our power, and so are legitimate objects of desire. Where it is practically necessary for you to pursue or avoid anything, do even this with discretion and gentleness and moderation.

3

With regard to whatever objects either delight the mind or contribute to use or are tenderly beloved, remind yourself of what nature they are, beginning with the merest trifles: if you have a favorite cup, that it is but a cup of which you are fond of—for thus, if it is broken, you can bear it; if you embrace your child or your wife, that you embrace a mortal—and thus, if either of them dies, you can bear it.

4

When you set about any action, remind yourself of what nature the action is. If you are going to bathe, represent to yourself the incidents usual in the bath—some persons pouring out, others pushing in, others scolding, others pilfering. And thus you will more safely go about this action if you say to yourself, «I will now go to bathe and keep my own will in harmony with nature.” And so with regard to every other action. For thus, if any impediment arises in bathing, you will be able to say, «It was not only to bathe that I desired, but to keep my will in harmony with nature; and I shall not keep it thus if I am out of humor at things that happen.”

5

Men are disturbed not by things, but by the views which they take of things. Thus death is nothing terrible, else it would have appeared so to Socrates. But the terror consists in our notion of death, that it is terrible. When, therefore, we are hindered or disturbed, or grieved, let us never impute it to others, but to ourselves—that is, to our own views. It is the action of an uninstructed person to reproach others for his own misfortunes; of one entering upon instruction, to reproach himself; and one perfectly instructed, to reproach neither others nor himself.

6

Be not elated at any excellence not your own. If a horse should be elated, and say, «I am handsome,” it might be endurable. But when you are elated and say, «I have a handsome horse,” know that you are elated only on the merit of the horse. What then is your own? The use of the phenomena of existence. So that when you are in harmony with nature in this respect, you will be elated with some reason; for you will be elated at some good of your

own.

7

As in a voyage, when the ship is at anchor, if you go on shore to get water, you may amuse yourself with picking up a shellfish or a truffle in your way, but your thoughts ought to be bent toward the ship, and perpetually attentive, lest the captain should call, and then you must leave all these things, that you may not have to be carried on board the vessel, bound like a sheep; thus likewise in life, if, instead of a truffle or shellfish, such a thing as a wife or a child be granted you, there is no objection; but if the captain calls, run to the ship, leave all these things, and never look behind. But if you are old, never go far from the ship, lest you should be missing when called for.

8

Demand not that events should happen as you wish; but wish them to happen as they do happen, and you will go on well.

9

Sickness is an impediment to the body, but not to the will unless itself pleases. Lameness is an impediment to the leg, but not to the will; and say this to yourself with regard to everything that happens. For you will find it to be an impediment to something else, but not truly to yourself.

10

Upon every accident, remember to turn toward yourself and inquire what faculty you have for its use. If you encounter a handsome person, you will find continence the faculty needed; if pain, then fortitude; if reviling, then patience. And when thus habituated, the phenomena of existence will not overwhelm you.

11

Never say of anything, «I have lost it,” but, «I have restored it.” Has your child died? It is restored. Has your wife died? She is restored. Has your estate been taken away? That likewise is restored. «But it was a bad man who took it.” What is it to you by whose hands he who gave it has demanded it again? While he permits you to possess it, hold it as something not your own, as do travelers at an inn.

12

If you would improve, lay aside such reasonings as these: «If I neglect my

affairs, I shall not have a maintenance; if I do not punish my servant, he will be good for nothing.” For it were better to die of hunger, exempt from grief and fear, than to live in affluence with perturbation; and it is better that your servant should be bad than you unhappy.

Begin therefore with little things. Is a little oil spilled or a little wine stolen? Say to yourself, «This is the price paid for peace and tranquillity; and nothing is to be had for nothing.” And when you call your servant, consider that it is possible he may not come at your call; or, if he does, that he may not do what you wish. But

vocabulary

ἄγαν	very much	διατριβή	activity, waste of time
ἀγνώμων	headstrong, unfeeling	διπλός	double, overlapping
αιδήμων	bashful, modest	δόγμα	-τος (n, 3) belief, legal decision
αισιος	auspicious ~etiology	δουλεύω	serve, be a slave
αισχρός	shameful	δρᾶμα	deed, business, drama
ἀλλοτριος	someone else's; alien	ἐκλέγω	pick, single out
~alien		ἐκπληρόω	fill, fulfill
ἀμελέω	disregard; (impers.) of course	ἐκτείνω	stretch out ~tend
ἀναιδής	shameless, ruthless	ἐκτός	outside
ἀναστρέφω	act: overturn; mid: find oneself in ~atrophy	ἐλεύθερος	not enslaved
ἀνίκητος	(i) unconquered	ἐμμένω	stay put, be faithful, fixed
ἀνόητος	foolish	ἐνθυμέομαι	(o) take to heart
ἄπαξ	once	ἐνίστημι	install; threaten; block
ἀπιστέω	disbelieve ~stand	ἔξειμι	go forth; is possible ~ion
ἀπιστος	not trusting, not trustworthy ~stand	ἐπανέρχομαι	return; ascend
ἀποβάλλω	throw away, lose	ἐπιβάλλω	throw upon, head for ~ballistic
ἀποδημέω	be absent, abroad	ἐπιμελέομαι	take care of, oversee
ἀποτελέω	accomplish, produce	ἐπισημαίνω	be a sign or symptom
ἀποτυγχάνω	fail	ἐπίσταμαι	know how, understand ~station
ἀργύριον	small coin	ἐρεθίζω	annoy, excite ~Eris
ἀρέσκω	please, satisfy; make amends	ἐστίασις	(α) feasting
ἀρκέω	satisfy; ward off, defend; suffice	ἐσωθεν	inside, from inside
ἀσκέω	work on	εὐδοκιμέω	be esteemed
ἀτιμία	(ii) dishonor	εύφυής	well-developed ~physics
ἀτιμος	(i) without honor	ζηλοτυπία	jealousy
αὐτόθεν	from that place	ἡλίθιος	idle, vain, foolish
ἀφαιρέω	take away ~heresy	ἡσσάομαι	(pass) be weaker, be overcome; (active) defeat
ἄφων	suddenly, surprisingly	θλίβω	(i) press
βέλτιστος	best, noblest	ἰδιώτης	-ου (m, 1) private; a layman
βιώω	live; (mp) make a living	κακία	low quality; immorality
~biology		καταγέλαω	laugh at, deride
βοήθεια	help	κατασκευάζω	equip, build
διαιρέω	divide, distinguish, distribute	καταφρόνησις	-τος (f) contempt; disregard ~frenzy
διαλογισμός	calculation; debate; circuit court	κόραξ	-κος (m) raven
		κόσμιος	well-behaved
		κράζω	croak, scream
		κτάομαι	acquire, possess

λοιδορέω	abuse, revile	σημαίνω	give orders to; show; mark
μακαρίζω	congratulate ~macarism	~semaphore	
μεγαλόφρων	high-minded, generous	στενάζω	sigh, groan
μεταλαμβάνω	share in; swap	στοά	στώς
μήποτε	absolutely never	roofed colonnade, storehouse	
μωρός	stupid	στρέφω	turn, veer ~atrophy
όκνεω	shrink from, hesitate; worry	συλλαμβάνω	seize, capture; understand ~epilepsy
όνινημι	help, please, be available	συμπόσιον	drinking party
όρέγω	hold out, offer, thrust ~reach	συμπότης	drinking companion, buddy
οὐδαμοῦ	nowhere	συναρπάζω	snatch with
οὐδαμῶς	in no way	ταπεινός	low
οὐδέποτε	never	ταράσσω	mess things up ~trachea
οὐκοῦν	not so?; and so	τοιγάρο	therefore
οὕπω	no longer	τύπτω	beat, smite ~stupid
οὐσία	property; essence	ὑβρίζω	insult, treat outrageously
ὅφελος	-εος (n, 3) a use, a help	ὕπαρ	-τος (n) reality
όφρος	-ος (f) eyebrow	ὕπατος	highest, supreme
πάντοτε	always	ὑπόδημα	-τος (n, 3) sandals
παρατίθημι	put near, put at risk	ὑποκρίνομαι	(i) answer; pretend
~thesis		ὑποκριτής	-οῦ (m, 1) actor, orator
πενθέω	grieve ~Nepenthe	ὑπομένω	stay behind, await ~remain
πένθος	-εος (n, 3) grief, misfortune	φαντασία	appearance; imagination
~Nepenthe		φθόνος	malice, envy
περιμένω	wait for	φιλοσοφία	love of knowledge; philosophy
περιποιέω	preserve; obtain	φιλόσοφος	wisdom-loving
περιφέρω	carry around	φυγή	flight, means of escape ~fugitive
πόθεν	from where?	φύσις	-εως (f) nature (of a thing) ~physics
προαίρεσις	-εως (f) plan, preference	φύω	produce, beget; clasp ~physics
προκόπτω	make progress	χωλός	lame
προσέχω	direct to; think about	ώφελέω	help, be useful
προσλαμβάνω	add, borrow, take hold, help		
πρόσω	forward, in the future; far		
προτιμάω	(i) prefer, pay attention to		
πρόχειρος	handy; ready to do something		
πτωχός	poor, beggarly ~pudendum		

θέλεις· ἀλλ' οὐχ οὕτως ἐστὶν αὐτῷ καλῶς, ἵνα ἐπ' ἐκείνῳ ἢ τὸ σὲ μὴ ταραχθῆναι.

13

Εἰ προκάψαι θέλεις, ὑπόμεινον ἔνεκα τῶν ἐκτὸς ἀνόητος δόξας καὶ ἡλίθιος, μηδὲν βούλου δοκεῖν ἐπίστασθαι· κανὸν δόξης τις εἶναι τισιν, ἀπίστει σεαυτῷ. ἵσθι γάρ ὅτι οὐ ράδιον τὴν προαιρεσιν τὴν σεαυτοῦ κατὰ φύσιν ἔχουσαν φυλάξαι καὶ τὰ ἐκτός, ἀλλὰ τοῦ ἐτέρου ἐπιμελούμενον τοῦ ἐτέρου ἀμελῆσαι πᾶσα ἀνάγκη.

14

Ἐὰν θέλῃς τὰ τέκνα σου καὶ τὴν γυναῖκα καὶ τὸν φίλον σου πάντοτε ζῆν, ἡλίθιος εἶ· τὰ γὰρ μὴ ἐπὶ σοὶ θέλεις ἐπὶ σοὶ εἶναι καὶ τὰ ἀλλότρια σὰ εἶναι. οὕτω κανὸν τὸν παῖδα θέλῃς μὴ ἀμαρτάνειν, μωρὸς¹ εἶ· θέλεις γὰρ τὴν κακίαν μὴ εἶναι κακίαν, ἀλλ' ἀλλο τι. ἐὰν δὲ θέλῃς ὀρεγόμενος μὴ ἀποτυγχάνειν, τοῦτο δύνασαι. τοῦτο οὖν ἄσκει, ὁ δύνασαι.

Κύριος ἐκάστου ἐστὶν ὁ τῶν ὑπ' ἐκείνου θελομένων ἢ μὴ θελομένων ἔχων τὴν ἔξουσίαν εἰς τὸ περιποιῆσαι ἢ ἀφελέσθαι. ὅστις οὖν ἐλεύθερος εἶναι βούλεται, μήτε θελέτω τι μήτε φευγέτω τι τῶν ἐπ' ἄλλοις· εἰ δὲ μή, δουλεύειν ἀνάγκη.

15

Μέμνησο, ὅτι ὡς ἐν συμποσίῳ σε δεῖ ἀναστρέφεσθαι. περιφερόμενον γέγονέ τι κατὰ σέ· ἐκτείνας τὴν χεῖρα κοσμίως μετάλαβε. παρέρχεται· μὴ κάτεχε. οὕπω ἥκει· μὴ ἐπίβαλλε πόρρω τὴν ὅρεξιν, ἀλλὰ περίμενε, μέχρις ἂν γένηται κατὰ σέ. οὕτω πρὸς τέκνα, οὕτω πρὸς γυναῖκα, οὕτω πρὸς ἀρχάς, οὕτω πρὸς πλοῦτον· καὶ ἐση ποτὲ ἀξιος τῶν θεῶν συμπότης. ἂν δὲ καὶ παρατεθέντων σοι μὴ λάβῃς, ἀλλ' ὑπεριδῆς, τότε οὐ μόνον συμπότης τῶν θεῶν ἔσῃ, ἀλλὰ καὶ συνάρχων. οὕτω γὰρ ποιῶν Διογένης καὶ Ήράκλειτος καὶ οἱ ὅμοιοι ἀξιώς θεῖοι τε ἥσαν καὶ ἐλέγοντο.

¹ stupid

16

“Οταν κλαίοντα ἵδης τινὰ ἐν πένθει ἢ ἀποδημοῦντος τέκνου ἢ ἀπολωλεκότα τὰ έαυτοῦ, πρόσεχε μὴ σε ἡ φαντασία συναρπάσῃ ὡς ἐν κακοῖς ὅντος αὐτοῦ τοῖς ἐκτός, ἀλλ’ εὐθὺς ἔστω πρόχειρον ὅτι τοῦτον θλίβει² οὐ τὸ συμβεβηκός ἄλλον γάρ οὐ θλίβει, ἀλλὰ τὸ δόγμα τὸ περὶ τούτου. μέχρι μέντοι λόγου μὴ ὅκνει³ συμπεριφέρεσθαι αὐτῷ, κανὸν οὕτω τύχῃ, καὶ συνεπιστενάξαι· πρόσεχε μέντοι μὴ καὶ ἔσωθεν στενάξῃς.⁴

17

Μέμνησο, ὅτι ὑποκριτὴς εἶ δράματος,⁵ οἷον ἀν θέλη ὁ διδάσκαλος· ἀν βραχύ, βραχέος· ἀν μακρόν, μακροῦ· ἀν πτωχὸν ὑποκρίνασθαι σε θέλη, ὥντα καὶ τοῦτον εὐφυῶς ὑποκρίνῃ ἀν χωλόν, ἀν ἄρχοντα, ἀν ιδιώτην. σὸν γάρ τοῦτ’ ἔστι, τὸ δοθὲν ὑποκρίνασθαι πρόσωπον καλῶς· ἐκλέξασθαι δ’ αὐτὸ ἄλλον.

18

Κόραξ ὅταν μὴ αἴσιον⁶ κεκράγῃ, μὴ συναρπαζέτω σε ἡ φαντασία· ἀλλ’ εὐθὺς διαιρει παρὰ σεαυτῷ καὶ λέγε ὅτι τούτων ἐμοὶ οὐδὲν ἐπισημαίνεται, ἀλλ’ ἡ τῷ σωματίῳ μου ἡ τῷ κτησειδίῳ μου ἡ τῷ δοξαρίῳ μου ἡ τοῖς τέκνοις ἡ τῇ γυναικί. ἐμοὶ δὲ πάντα αἴσια σημαίνεται, ἐὰν ἐγὼ θέλω· ὅ τι γὰρ ἀν τούτων ἀποβαίνῃ, ἐπ’ ἐμοὶ ἔστιν ὀφεληθῆναι ἀπ’ αὐτοῦ.

19

Ἀνύκητος εἶναι δύνασαι, ἐὰν εἰς μηδένα ἀγῶνα καταβαίνῃς, δν οὐκ ἔστιν ἐπὶ σοὶ νικῆσαι.

“Ορα μήποτε ἵδων τινα προτιμώμενον ἡ μέγα δυνάμενον ἡ ἄλλως εὐδοκιμοῦντα μακαρίσῃς,⁷ ὑπὸ τῆς φαντασίας συναρπασθείς. ἐὰν γάρ ἐν τοῖς ἐφ’ ἡμῖν ἡ οὐσία τοῦ ἀγαθοῦ ἥ, οὔτε φθόνος οὔτε ζηλοτυπία⁸

² press ³ shrink from, hesitate; worry ⁴ sigh, groan ⁵ deed,
business, drama ⁶ auspicious ⁷ congratulate ⁸ jealousy

χώραν ἔχει· σύ τε αὐτὸς οὐ στρατηγός, οὐ πρύτανις ἢ ὑπατος εἶναι θελήσεις, ἀλλ' ἐλεύθερος. μία δὲ ὁδὸς πρὸς τοῦτο, καταφρόνησις τῶν οὐκ ἐφ' ἡμῖν.

20

Μέμνησο, ὅτι οὐχ ὁ λοιδορῶν ἢ ὁ τύπτων ὑβριζει, ἀλλὰ τὸ δόγμα τὸ περὶ τούτων ὡς ὑβριζόντων. ὅταν οὖν ἐρεθίσῃ⁹ σέ τις, ἵσθι, ὅτι ἡ σῆ σε ὑπόληψις ἡρέθικε. τοιγαροῦν ἐν πρώτοις πειρῶ ὑπὸ τῆς φαντασίας μὴ συναρπασθῆναι· ἀν γὰρ ἄπαξ χρόνου καὶ διατριβῆς τύχης, ράον κρατήσεις σεαυτοῦ.

21

Θάνατος καὶ φυγὴ καὶ πάντα τὰ δεινὰ φαινόμενα πρὸ ὀφθαλμῶν ἔστω σοι καθ' ἡμέραν, μάλιστα δὲ πάντων ὁ θάνατος· καὶ οὐδὲν οὐδέποτε οὕτε ταπεινὸν¹⁰ ἐνθυμηθήσῃ οὕτε ἄγαν¹¹ ἐπιθυμήσεις τινός.

22

Εἰ φιλοσοφίας ἐπιθυμεῖς, παρασκευάζου αὐτόθεν ὡς καταγελασθησόμενος, ὡς καταμωκησομένων σου πολλῶν, ὡς ἐρούντων ὅτι ἄφνω φιλόσοφος ἡμῖν ἐπανελήλυθε καὶ πάθεν ἡμῖν αὕτη ἡ ὀφρύς; σὺ δὲ ὀφρὺν μὲν μὴ σχῆς· τῶν δὲ βελτίστων σοι φαινομένων οὕτως ἔχου, ὡς ὑπὸ τοῦ θεοῦ τεταγμένος εἰς ταύτην τὴν χώραν· μέμνησο τε διότι, ἐὰν μὲν ἐμμείνης τοῖς αὐτοῖς, οἱ καταγελῶντές σου τὸ πρότερον οὕτοι σε ὕστερον θαυμάσονται, ἐὰν δὲ ἡττηθῆς αὐτῶν, διπλοῦν προσλήψῃ καταγέλωτα.

23

Ἐάν ποτέ σοι γένηται ἔξω στραφῆναι πρὸς τὸ βούλεσθαι ἀρέσαι τινί, ἵσθι ὅτι ἀπώλεσας τὴν ἔνστασιν. ἀρκοῦ οὖν ἐν παντὶ τῷ εἶναι φιλόσοφος εἰ δὲ καὶ δοκεῖν βούλει τῷ εἶναι, σαυτῷ φαίνου καὶ ἰκανὸς ἔσῃ.

⁹ annoy, excite ¹⁰ low ¹¹ very much

24

Οὗτοί σε οἱ διαλογισμοὶ μὴ θλιβέτωσαν ἄτιμος ἐγὼ βιώσομαι καὶ οὐδεὶς οὐδαμοῦ.¹² εἰ γάρ ἡ ἄτιμά¹³ ἐστὶ κακόν, οὐ δύνασαι ἐν κακῷ εἶναι δι’ ἄλλον, οὐ μᾶλλον ἡ ἐν αἰσχρῷ μή τι οὖν σόν ἐστιν ἔργον τὸ ἀρχῆς τυχεῖν ἡ παραληφθῆναι ἐφ’ ἐστίασι; οὐδαμῶς. πῶς οὖν ἔτι τοῦτ’ ἔστιν ἄτιμα; πῶς δὲ οὐδεὶς οὐδαμοῦ ἔστι, διν ἐν μόνοις εἶναι τινα δεῖ τοῖς ἐπὶ σοί, ἐν οἷς ἔξεστί σοι εἶναι πλείστου ἀξίω;

Ἄλλα σοι οἱ φίλοι ἀβοήθητοι ἔσονται. τί λέγεις τὸ ἀβοήθητοι; οὐχ ἔξουσι παρὰ σοῦ κερμάτιον· οὐδὲ πολίτας Ῥωμαίων αὐτὸὺς ποιήσεις. τίς οὖν σοι εἶπεν, ὅτι ταῦτα τῶν ἐφ’ ἡμῖν ἐστιν, οὐχὶ δὲ ἀλλότρια ἔργα; τίς δὲ δοῦναι δύναται ἐτέρω, ἀ μὴ ἔχει αὐτός; κτῆσαι οὖν, φησίν, ὥν ἡμεῖς ἔχωμεν.

Εἰ δύναμαι κτήσασθαι τηρῶν ἐμαυτὸν αἰδήμονα καὶ πιστὸν καὶ μεγαλόφρονα,¹⁴ δείκνυε τὴν ὄδὸν καὶ κτήσομαι. εἰ δὲ ἔμε ἀξιοῦτε τὰ ἀγαθὰ τὰ ἐμαυτοῦ ἀπολέσαι, ὥν ὑμεῖς τὰ μὴ ἀγαθὰ περιποιήσοθε, ὄρατε ὑμεῖς, πῶς ἀνισοί ἐστε καὶ ἀγνώμονες.¹⁵ τί δὲ καὶ βούλεσθε μᾶλλον; ἀργύριον ἡ φίλον πιστὸν καὶ αἰδήμονα; εἰς τοῦτο οὖν μοι μᾶλλον συλλαμβάνετε καὶ μή, δι’ ὧν ἀποβαλῶ αὐτὰ ταῦτα, ἐκεῖνά με πράσσειν ἀξιοῦτε.

Ἄλλ’ ἡ πατρίς, δόσον ἐπ’ ἐμοί, φησίν, ἀβοήθητος ἔσται. πάλιν, ποίαν καὶ ταύτην βοήθειαν; στοὰς¹⁶ οὐχ ἔχει διὰ σὲ οὔτε βαλανεῖα. καὶ τί τοῦτο; οὐδὲ γάρ ὑποδήματα ἔχει διὰ τὸν χαλκέα οὐδὲ ὅπλα διὰ τὸν σκυτέα· ἵκανὸν δέ, ἐάν ἔκαστος ἐκπληρώσῃ τὸ ἔαυτοῦ ἔργον. εἰ δὲ ἄλλον τινὰ αὐτῇ κατεσκεύαζες πολίτην πιστὸν καὶ αἰδήμονα, οὐδὲν ἄν αὐτὴν ὡφέλεις; ναί. οὐκοῦν οὐδὲ σὺ αὐτὸς ἀνωφελής ἄν εἴης αὐτῇ. τίνα οὖν ἔξω, φησί, χώραν ἐν τῇ πόλει; ἦν ἄν δύνη φυλάττων ἄμα τὸν πιστὸν καὶ αἰδήμονα.

Εἰ δὲ ἐκεύην ὡφελεῖν βουλόμενος ἀποβαλεῖς ταῦτα, τί ὄφελος ἄν αὐτῇ γένοιο ἀναιδῆς καὶ ἄπιστος ἀποτελεσθείς;

¹² nowhere ¹³ dishonor ¹⁴ high-minded, generous ¹⁵ headstrong, unfeeling ¹⁶ roofed colonnade, storehouse

it is not at all desirable for him, and very undesirable for you, that it should be in his power to cause you any disturbance.

13

If you would improve, be content to be thought foolish and dull with regard to externals. Do not desire to be thought to know anything; and though you should appear to others to be somebody, distrust yourself. For be assured, it is not easy at once to keep your will in harmony with nature and to secure externals; but while you are absorbed in the one, you must of necessity neglect the other.

14

If you wish your children and your wife and your friends to live forever, you are foolish, for you wish things to be in your power which are not so, and what belongs to others to be your own. So likewise, if you wish your servant to be without fault, you are foolish, for you wish vice not to be vice but something else. But if you wish not to be disappointed in your desires, that is in your own power. Exercise, therefore, what is in your power. A man's master is he who is able to confer or remove whatever that man seeks or shuns. Whoever then would be free, let him wish nothing, let him decline nothing, which depends on others; else he must necessarily be a slave.

15

Remember that you must behave as at a banquet. Is anything brought round to you? Put out your hand and take a moderate share. Does it pass by you? Do not stop it. Is it not yet come? Do not yearn in desire toward it, but wait till it reaches you. So with regard to children, wife, office, riches; and you will some time or other be worthy to feast with the gods. And if you do not so much as take the things which are set before you, but are able even to forego them, then you will not only be worthy to feast with the gods, but to rule with them also. For, by thus doing, Diogenes and Heraclitus, and others like them, deservedly became divine, and were so recognized.

16

When you see anyone weeping for grief, either that his son has gone abroad or that he has suffered in his affairs, take care not to be overcome by the apparent evil, but discriminate and be ready to say, «What hurts this man is not this occurrence itself—for another man might not be hurt by it—but the view he chooses to take of it.” As far as conversation goes, however, do not disdain to accommodate yourself to him and, if need be, to groan with him. Take heed, however, not to groan inwardly, too.

17

Remember that you are an actor in a drama of such sort as the Author chooses—if short, then in a short one; if long, then in a long one. If it be his pleasure that you should enact a poor man, or a cripple, or a ruler, or a private citizen, see that you act it well. For this is your business—to act well the given part, but to choose it belongs to another.

18

When a raven happens to croak unluckily, be not overcome by appearances, but discriminate and say, «Nothing is portended to me, either to my paltry body, or property, or reputation, or children, or wife. But to me all portents are lucky if I will. For whatsoever happens, it belongs to me to derive advantage therefrom.”

19

You can be unconquerable if you enter into no combat in which it is not in your own power to conquer. When, therefore, you see anyone eminent in honors or power, or in high esteem on any other account, take heed not to be bewildered by appearances and to pronounce him happy; for if the essence of good consists in things within our own power, there will be no room for envy or emulation. But, for your part, do not desire to be a general, or a senator, or a consul, but to be free; and the only way to this is a disregard of things which lie not within our own power.

20

Remember that it is not he who gives abuse or blows, who affronts, but the view we take of these things as insulting. When, therefore, anyone provokes you, be assured that it is your own opinion which provokes you. Try, therefore, in the first place, not to be bewildered by appearances. For if you once gain time and respite, you will more easily command yourself.

21

Let death and exile, and all other things which appear terrible, be daily before your eyes, but death chiefly; and you will never entertain an abject thought, nor too eagerly covet anything.

22

If you have an earnest desire toward philosophy, prepare yourself from the very first to have the multitude laugh and sneer, and say, «He is returned to us a philosopher all at once”; and, «Whence this supercilious look?” Now, for

your part, do not have a supercilious look indeed, but keep steadily to those things which appear best to you, as one appointed by God to this particular station. For remember that, if you are persistent, those very persons who at first ridiculed will afterwards admire you. But if you are conquered by them, you will incur a double ridicule.

23

If you ever happen to turn your attention to externals, for the pleasure of anyone, be assured that you have ruined your scheme of life. Be content, then, in everything, with being a philosopher; and if you wish to seem so likewise to anyone, appear so to yourself, and it will suffice you.

24

Let not such considerations as these distress you: «I shall live in discredit and be nobody anywhere.” For if discredit be an evil, you can no more be involved in evil through another than in baseness. Is it any business of yours, then, to get power or to be admitted to an entertainment? By no means. How then, after all, is this discredit? And how it is true that you will be nobody anywhere when you ought to be somebody in those things only which are within your own power, in which you may be of the greatest consequence? «But my friends will be unassisted.” What do you mean by «unassisted”? They will not have money from you, nor will you make them Roman citizens. Who told you, then, that these are among the things within our own power, and not rather the affairs of others? And who can give to another the things which he himself has not? «Well, but get them, then, that we too may have a share.” If I can get them with the preservation of my own honor and fidelity and self-respect, show me the way and I will get them; but if you require me to lose my own proper good, that you may gain what is no good, consider how unreasonable and foolish you are. Besides, which would you rather have, a sum of money or a faithful and honorable friend? Rather assist me, then, to gain this character than require me to do those things by which I may lose it. Well, but my country, say you, as far as depends upon me, will be unassisted. Here, again, what assistance is this you mean? It will not have porticos nor baths of your providing? And what signifies that? Why, neither does a smith provide it with shoes, nor a shoemaker with arms. It is enough if everyone fully performs his own proper business. And were you to supply it with another faithful and honorable citizen, would not he be of use to it? Yes. Therefore neither are you yourself useless to it. «What place, then,” say you, «shall I hold in the state?” Whatever you can hold with the preservation of your fidelity and honor. But if, by desiring to be useful to that, you lose these, how can you serve your country when you have become faithless and shameless?

vocabulary

ἀγανακτέω	be vexed, in a ferment	ἐκτρέπω	turn aside
ἀγρυπνέω	lie awake	ἐκών	willingly, on purpose; giving in too easily
ἀθλέω	toil ~athlete	ἐλευθερία	freedom
ἀθλητής	ἀεθλητού (m, 1) athlete, contestant ~athlete	ἐλευθερίος	free
αἰσχύνη	(ū) shame, dishonor	ἔμπορος	passenger; merchant
ἀκόλουθος	following, attending	~pierce	
ἀμελέω	disregard; (impers.) of course	ἐνθεν	thence, whence
ἀμήχανος	helpless, impossible ~mechanism	ἐνθυμέομαι	(ū) take to heart
ἀναστρέψω	act: overturn; mid: find oneself in ~atrophy	ἐντίθημι	load; mp: take to heart ~thesis
ἀναφαίνω	reveal, shine ~phenomenon	ἐξεργάζομαι	accomplish; undo; destroy someone
ἀνθρώπινος	human	ἐπαινός	terrible
ἀπαντάνω	encounter, come upon	ἐπαινος (noun)	praise
ἀπληστος	insatiable, greedy	ἐπέχω	hold, cover; offer; assail
ἀπλόος	single; simple ~haploid	ἐπιθυμία	(ū) desire, thing desired
ἀποτυγχάνω	fail	ἐπίπαν	=ἐπί
ἀρέσκω	please, satisfy; make amends	ἐπισκέπτομαι	look upon, inspect
ἄτε	as if; since	ἐπισκοπέω	look upon, inspect
ἄχθομαι	be burdened with	ἐπιστάτης	-ου (m, 1) suppliant, dependant ~station
βαστάζω	raise; handle	ἐπιτελέω	complete; do a religious duty
βλάβη	harm	ἐπίτροπος	agent, officer
βραχίων	-ονος (m, 3) upper arm, shoulder	ἐπιχέω	pour over
γείτων	-ονος (f) neighbor	ἐστίασις	(ā) feasting
γεωργός	farming	ἐστιάω	give a feast
γυμνάζω	exercise, do training	εὐσέβεια	filial/religious piety
διοικέω	manage, keep house	εὐσεβής	pious
δυσχερής	annoying, difficult	ζῷον	being, animal; picture
ἐγκαλέω	demand payment; accuse	ἡγεμονικός	showing leadership
ἐθίζω	accustom	θρίδαξ	lettuce
εἰκῇ	haphazardly; in vain	ἰατρός	(ā) physician
εἴσοδος	(f) entrance ~odometer	ἰδιώτης	-ου (m, 1) private; a layman
ἐκκαλέω	call forth ~gallo	καθηγέομαι	lead
ἐκκλίνω	(i) turn away, back down, shun	καθήκω	come down, (a day) to fall, arrive; be proper
ἐκτός	outside	καθίημι	(ū) speed down upon; take down ~jet
		καταγελάω	laugh at, deride
		κατάγνυμι	(ū) break up, shatter

καταμανθάνω	examine, observe	πόσος	how many, much, far?
καταπίνω (i)	swallow	ποτήριον	cup
καταφρονέω	scorn; think of	προαίρεσις	-εως (f) plan, preference
καῦμα -τος (n, 3)	heat ~caustic	προίξ -κός (f)	gift, dowry
κομφός	clever, urbane, pleasant	προτιμάω (i)	prefer, pay attention to
λοιδορέω	abuse, revile	πρόχειρος	handy; ready to do something
λυσιτελέω (ū)	be useful	πωλέομαι	go back and forth
μαστιγόω (i)	whip	πωλέω	sell
μεθίημι	let go, cease; (mid) speed off ~jet	ὁρήτωρ	public speaker
μέμφομαι	blame; reject	σαλπίζω	sound the trumpet
μεταδίδωμι	give part of ~donate	σκέψις	perception, examination
μέτειμι	be among, go, follow ~ion	σκοπάω	watch, observe
μηρός	thigh, femur	σκοπός (f)	lookout, overseer, spy, target ~telescope
μιμέομαι (i)	imitate, represent	στρέφω	turn, veer ~atrophy
ναύτης -ου (m, 1)	sailor ~navy	συγχέω	entangle, destroy, confound
όβολός	type of small coin, weight	συμβουλία	advice; consultation
οἰκειόω	adopt, adapt	σφυρόν	ankle, foothill
οἴμοι	woe is me	τάλας	wretched, miserable ~talent
όποιος	whatever kind	ταράσσω	mess things up ~trachea
όρέγω	hold out, offer, thrust ~reach	τέθηπα	be confused
όσφυς -ος (f)	hips, loins	τελώνης -ου (m, 1)	tax collector
παίζω	play ~pediatrician	τοιγάρο	therefore
παίω	hit	τραγῳδέω	declaim tragically
παλαιστής -οῦ (m, 1)	wrestler	τυραννίς -δος (f)	tyranny
~Pallas		φιλοσοφέω	philosophize, study
παραπέμπω	send via; escort	φιλόσοφος	wisdom-loving
~pomp		φοιτάω	go back and forth
παραχωρέω	yield, concede	ψῦχος -εος (n, 3)	coolness ~psychology
πέμψια (pl)	pastries, sweetmeats	ψυχρός (ū)	cold ~psychology
περιπίπτω	embrace; fall in with	ψύχω (ū)	breathe, blow ~psychology
πίθηκος	monkey	ώσαύτως	in the same way
πιπράσκω	export, sell as a slave	ώφελιμος	helping, useful
~porno			
πονέω	work; be busy ~osteopenia		

25

Προετημήθη σού τις ἐν ἔστιάσει ἢ ἐν προσαγορεύσει ἢ ἐν τῷ παραληφθῆναι εἰς συμβουλίαν; εἰ μὲν ἀγαθὰ ταῦτα ἔστι, χαίρειν σε δεῖ, ὅτι ἔτυχεν αὐτῶν ἐκεῖνος· εἰ δὲ κακά, μὴ ἄχθου, ὅτι σὺ αὐτῶν οὐκ ἔτυχες· μέμνησο δέ, ὅτι οὐ δύνασαι μὴ ταῦτα ποιῶν πρὸς τὸ τυγχάνειν τῶν οὐκ ἐφ' ἡμῖν τῶν ἵσων ἀξιοῦσθαι.

Πῶς γὰρ ἵσον ἔχειν δύναται ὁ μὴ φοιτῶν ἐπὶ θύρας τινὸς τῷ φοιτῶντι; ὁ μὴ παραπέμπων τῷ παραπέμποντι; ὁ μὴ ἐπαινῶν τῷ ἐπαινοῦντι, ἀδικος οὖν ἔσῃ καὶ ἀπληστος, εἰ μὴ προϊέμενος ταῦτα, ἀνθ' ὅν ἐκεῖνα πιπράσκεται,¹ προῦκα αὐτὰ βουλήσῃ λαμβάνειν.

Άλλὰ πόσου πιπράσκονται θρῖδακες,² ὁβολοῦ,³ ἀν οὕτω τύχῃ. ἀν οὖν τις προέμενος τὸν ὁβολὸν λάβῃ θρῖδακας, σὺ δὲ μὴ προέμενος μὴ λάβῃς, μὴ οἶου ἔλαττον ἔχειν τοῦ λαβόντος. ὡς γὰρ ἐκεῖνος ἔχει θρῖδακας, οὕτω σὺ τὸν ὁβολόν, ὃν οὐκ ἔδωκας.

Τὸν αὐτὸν δὴ τρόπον καὶ ἐνταῦθα. οὐ παρεκλήθης ἐφ' ἔστιάσίν τινος; οὐ γὰρ ἔδωκας τῷ καλοῦντι, ὃσον πωλεῖ τὸ δεῖπνον. ἐπαίνου δ' αὐτὸν πωλεῖ, θεραπείας πωλεῖ. δὸς οὖν τὸ διάφορον, εἰ σοι λυσιτελεῖ, ὃσου πωλεῖται. εἰ δὲ κακένα θέλεις μὴ προΐεσθαι καὶ ταῦτα λαμβάνειν, ἀπληστος εἶ καὶ ἀβέλτερος.

Οὐδὲν οὖν ἔχεις ἀντὶ τοῦ δείπνου; ἔχεις μὲν οὖν τὸ μὴ ἐπαινέσαι τοῦτον, ὃν οὐκ ἥθελες, τὸ μὴ ἀνασχέσθαι αὐτοῦ τῶν ἐπὶ τῆς εἰσόδου.

26

Τὸ βούλημα τῆς φύσεως καταμαθεῖν ἔστιν ἐξ ὅν οὐ διαφερόμεθα πρὸς ἀλλήλους. οἶνον, ὅταν ἀλλου παιδάριον κατεάξῃ τὸ ποτήριον, πρόχειρον εὐθὺς λέγειν ὅτι τῶν γινομένων ἔστιν. ἵσθι οὖν, ὅτι, ὅταν καὶ τὸ σὸν κατεαγγῆ, τοιοῦτον εἶναι σε δεῖ, ὁποῖον ὅτε καὶ τὸ τοῦ ἀλλου κατεάγη. οὕτω μετατίθει καὶ ἐπὶ τὰ μεῖζονα. τέκνον ἀλλου τέθνηκεν ἡ γυνή; οὐδείς ἔστιν ὃς οὐκ ἀν εἴποι ὅτι ἀνθρώπινον· ἀλλ' ὅταν τὸ

¹ export, sell as a slave ² lettuce ³ type of small coin, weight

αὐτοῦ τινος ἀποθάνη, εὐθὺς οἴμοι,⁴ τάλας⁵ ἐγώ. ἐχρῆν δὲ μεμνῆσθαι,
τί πάσχομεν περὶ ἄλλων αὐτὸ ἀκούσαντες.

27

“Ωσπερ σκοπὸς πρὸς τὸ ἀποτυχεῖν οὐ τίθεται, οὕτως οὐδὲ κακοῦ φύσις
ἐν κόσμῳ γίνεται.

28

Εἰ μὲν τὸ σῶμά σου τις ἐπέτρεπε τῷ ἀπαντήσαντι, ἡγανάκτεις ἄν·
ὅτι δὲ σὺ τὴν γνώμην τὴν σεαυτοῦ ἐπιτρέπεις τῷ τυχόντι, ἵνα, ἐὰν
λοιδορήσηταί σοι, ταραχθῆ ἐκείνη καὶ συγχυθῆ, οὐκ αἰσχύνη τούτου
ἔνεκα;

29

Ἐκάστου ἔργου σκόπει τὰ καθηγούμενα καὶ τὰ ἀκόλουθα⁶ αὐτοῦ καὶ
οὕτως ἔρχου ἐπ’ αὐτό. εἰ δὲ μή, τὴν μὲν πρώτην προθύμως ἥξεις ἄτε
μηδὲν τῶν ἔξῆς ἐντεθυμημένος, ὕστερον δὲ ἀναφανέντων δυσχερῶν
τινῶν αἰσχρῶς ἀποστήσῃ. θέλεις Ὄλυμπια νικῆσαι;

Κἀγώ, νὴ τοὺς θεούς· κομψὸν⁷ γάρ ἐστιν. ἀλλὰ σκόπει τὰ
καθηγούμενα καὶ τὰ ἀκόλουθα καὶ οὕτως ἄπτου τοῦ ἔργου. δεῖ
σ’ εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι πεμπάτων,⁸ γυμνάζεσθαι
πρὸς ἀνάγκην, ἐν ὥρᾳ τεταγμένη, ἐν καύματι,⁹ ἐν ψύχει, μὴ ψυχρὸν
πίνειν, μὴ οἶνον, ὡς ἔτυχεν, ἀπλῶς ὡς ἵατρῷ παραδεδωκέναι σεαυτὸν
τῷ ἐπιστάτῃ, εἶτα ἐν τῷ ἀγῶνι παρορύσσεσθαι, ἐστι δὲ ὅτε χείρα
ἐκβαλεῖν, σφυρὸν¹⁰ στρέψαι, πολλὴν ἀφὴν καταπιεῖν, ἐσθ’ ὅτε
μαστιγωθῆναι καὶ μετὰ τούτων πάντων νικηθῆναι.

Ταῦτα ἐπισκεψάμενος, ἀν ἔπι θέλης, ἔρχου ἐπὶ τὸ ἀθλεῖν.¹¹ εἰ δὲ
μή, ὡς τὰ παιδία ἀναστραφήσῃ, ἢ νῦν μὲν παλαιστὰς παιᾶςει, νῦν
δὲ μονομάχους, νῦν δὲ σαλπῖςει,¹² εἶτα τραγῳδεῖ· οὕτω καὶ σὺ νῦν

⁴ woe is me ⁵ wretched, miserable ⁶ following, attending ⁷ clever,
urbane, pleasant ⁸ (pl) pastries, sweetmeats ⁹ heat ¹⁰ ankle,
foothill ¹¹ toil ¹² sound the trumpet

μὲν ἀθλητής,¹³ νῦν δὲ μονομάχος, εἶτα ρήτωρ, εἶτα φιλόσοφος, ὅλη δὲ τῇ ψυχῇ οὐδέν· ἀλλ’ ὡς πίθηκος πᾶσαν θέαν, ἷν ἀν Ἰδης, μικῆ¹⁴ καὶ ἄλλο ἐξ ἄλλου σοι ἀρέσκει. οὐ γὰρ μετὰ σκέψεως ἥλθες ἐπί τι οὐδὲ περιοδεύσας, ἀλλ’ εἰκῇ καὶ κατὰ ψυχρὰν ἐπιθυμίαν.

Οὕτω θεασάμενοί τινες φιλόσοφον καὶ ἀκούσαντες οὕτω τινὸς λέγοντος, ὡς Εὐφράτης λέγει καίτοι τίς οὕτω δύναται εἰπεῖν, ὡς ἐκεῖνος;), θέλουσι καὶ αὐτὸι φιλοσοφεῖν. ἀνθρωπε, πρῶτον ἐπίσκεψαι, ὅποιόν ἐστι τὸ πρᾶγμα· εἶτα καὶ τὴν σεαυτοῦ φύσιν κατάμαθε, εἰ δύνασαι βαστάσαι. πένταθλος εἶναι βούλει ἡ παλαιστής,¹⁵ ἵδε σεαυτοῦ τοὺς βραχίονας,¹⁶ τοὺς μηρούς, τὴν ὁσφὺν¹⁷ κατάμαθε.

Ἄλλος γάρ πρὸς ἄλλο πέφυκε. δοκεῖς, ὅτι ταῦτα ποιῶν ὡσαύτως δύνασαι ἐσθίειν, ὡσαύτως πίνειν, ὁμοίως ὀρέγεσθαι, ὁμοίως δυσαρεστεῖν; ἀγρυπνῆσαι¹⁸ δεῖ, πονῆσαι, ἀπὸ τῶν οἰκείων ἀπελθεῖν, ὑπὸ παιδαρίου καταφρονηθῆναι, ὑπὸ τῶν ἀπαντώντων καταγελασθῆναι, ἐν παντὶ ἥπτον ἔχειν, ἐν τιμῇ, ἐν ἀρχῇ, ἐν δίκῃ, ἐν πραγματίῳ παντί.

Ταῦτα ἐπίσκεψαι. εἰ θέλεις ἀντικαταλλάξασθαι τούτων ἀπάθειαν, ἐλευθερίαν, ἀταραξίαν· εἰ δὲ μή, μὴ προσάγαγε. μὴ ὡς τὰ παιδία νῦν φιλόσοφος, ὕστερον δὲ τελώνης, εἶτα ρήτωρ, εἶτα ἐπίτροπος Καίσαρος. ταῦτα οὐ συμφωνεῖ. ἔνα σε δεῖ ἀνθρωπον ἡ ἀγαθὸν ἡ κακὸν εἶναι· ἡ τὸ ἡγεμονικόν σε δεῖ ἐξεργάζεσθαι τὸ σαυτοῦ ἡ τὸ ἐκτὸς ἡ περὶ τὰ ἔσω φιλοτεχνεῖν ἡ περὶ τὰ ἔξω· τοῦτ’ ἔστιν ἡ φιλοσόφου τάξιν ἐπέχειν ἡ ἴδιωτουν.

30

Τὰ καθήκοντα ὡς ἐπίπαν ταῖς σχέσεσι παραμετρεῖται. πατήρ ἐστιν· ὑπαγορεύεται ἐπιμελεῖσθαι, παραχωρεῖν ἀπάντων, ἀνέχεσθαι λοιδοροῦντος, παίοντος. ἀλλὰ πατήρ κακός ἐστι. μή τι οὖν πρὸς ἀγαθὸν πατέρα φύσει ὡκειώθης;¹⁹ ἀλλὰ πρὸς πατέρα. ὁ ἀδελφὸς

¹³ athlete, contestant ¹⁴ imitate, represent ¹⁵ wrestler ¹⁶ upper arm, shoulder ¹⁷ hips, loins ¹⁸ lie awake ¹⁹ adopt, adapt

ἀδικεῖ. τήρει τοιγαροῦν τὴν τάξιν τὴν σεαυτοῦ πρὸς αὐτὸν μηδὲ σκόπει, τί ἐκεῖνος ποιεῖ, ἀλλὰ τί σοὶ ποιήσαντι κατὰ φύσιν ἡ σὴ ἔξει προαίρεσις· σὲ γὰρ ἄλλος οὐ βλάψει, ἀν μὴ σὺ θέλῃς· τότε δὲ ἔσῃ βεβλαμμένος, ὅταν ὑπολάβῃς βλάπτεσθαι. οὕτως οὖν ἀπὸ τοῦ γείτονος, ἀπὸ τοῦ πολίτου, ἀπὸ τοῦ στρατηγοῦ τὸ καθῆκον εὐρήσεις, ἐὰν τὰς σχέσεις ἔθιζῃ θεωρεῖν.

31

Τῆς περὶ τοὺς θεοὺς εὐσεβείας ἵσθι ὅτι τὸ κυριώτατον ἐκεῖνό ἐστιν, ὅρθὰς ὑπολήψεις περὶ αὐτῶν ἔχειν ὡς ὄντων καὶ διοικούντων τὰ ὅλα καλῶς καὶ δικαίως καὶ σαυτὸν εἰς τοῦτο κατατεταχέναι, τὸ πείθεσθαι αὐτοῖς καὶ εἴκεν πᾶσι τοῖς γνομένοις καὶ ἀκολουθεῖν ἐκόντα ὡς ὑπὸ τῆς ἀρίστης γνώμης ἐπιτελουμένοις. οὕτω γὰρ οὐ μέμψῃ ποτὲ τοὺς θεοὺς οὕτε ἐγκαλέσεις ὡς ἀμελούμενος.

Ἄλλως δὲ οὐχ οἶόν τε τοῦτο γίνεσθαι, ἐὰν μὴ ἅρρης ἀπὸ τῶν οὐκ ἐφ' ἡμῖν καὶ ἐν τοῖς ἐφ' ἡμῖν μόνοις θῆσ τὸ ἀγαθὸν καὶ τὸ κακόν. ὡς, ἀν γέ τι ἐκείνων ὑπολάβῃς ἀγαθὸν ἢ κακόν, πᾶσα ἀνάγκη, ὅταν ἀποτυγχάνῃς ὡν θέλεις καὶ περιπίπτῃς οἷς μὴ θέλεις, μέμψασθαι σε καὶ μισεῖν τοὺς αἰτίους.

Πέφυκε γὰρ πρὸς τοῦτο πᾶν ζῷον τὰ μὲν βλαβερὰ φαινόμενα καὶ τὰ αἴτια αὐτῶν φεύγειν καὶ ἐκτρέπεσθαι, τὰ δὲ ὀφέλιμα καὶ τὰ αἴτια αὐτῶν μετιέναι τε καὶ τεθηπέναι. ἀμήχανον οὖν βλάπτεσθαι τινα οἰόμενον χαίρειν τῷ δοκοῦντι βλάπτειν, ὥσπερ καὶ τὸ αὐτῇ τῇ βλάβῃ χαίρειν ἀδύνατον.

Ἐνθεν καὶ πατὴρ ὑπὸ νίον λοιδορεῖται, ὅταν τῶν δοκούντων ἀγαθῶν εἶναι τῷ παιδὶ μὴ μεταδιδῷ· καὶ Πολυνεύκην καὶ Ἐτεοκλέα τοῦτ' ἐποίησε πολεμίους ἀλλήλους τὸ ἀγαθὸν οὔεσθαι τὴν τυραννίδα. διὰ τοῦτο καὶ ὁ γεωργὸς λοιδορεῖ τοὺς θεούς, διὰ τοῦτο ὁ ναύτης, διὰ τοῦτο ὁ ἔμπορος, διὰ τοῦτο οἱ τὰς γυναικας καὶ τὰ τέκνα ἀπολλύντες. ὅπου γὰρ τὸ συμφέρον, ἐπεῖ καὶ τὸ εὐσεβές.²⁰ ὡστε, ὅστις ἐπιμελεῖται τοῦ ὄρεγεσθαι ὡς δεῖ καὶ ἐκκλίνειν, ἐν τῷ αὐτῷ καὶ εὐσεβείας

²⁰ pious

25

Is anyone preferred before you at an entertainment, or in courtesies, or in confidential intercourse? If these things are good, you ought to rejoice that he has them; and if they are evil, do not be grieved that you have them not. And remember that you cannot be permitted to rival others in externals without using the same means to obtain them. For how can he who will not haunt the door of any man, will not attend him, will not praise him, have an equal share with him who does these things? You are unjust, then, and unreasonable if you are unwilling to pay the price for which these things are sold, and would have them for nothing. For how much are lettuces sold? An obulus, for instance. If another, then, paying an obulus, takes the lettuces, and you, not paying it, go without them, do not imagine that he has gained any advantage over you. For as he has the lettuces, so you have the obulus which you did not give. So, in the present case, you have not been invited to such a person's entertainment because you have not paid him the price for which a supper is sold. It is sold for praise; it is sold for attendance. Give him, then, the value if it be for your advantage. But if you would at the same time not pay the one, and yet receive the other, you are unreasonable and foolish. Have you nothing, then, in place of the supper? Yes, indeed, you have—not to praise him whom you do not like to praise; not to bear the insolence of his lackeys.

26

The will of nature may be learned from things upon which we are all agreed. As when our neighbor's boy has broken a cup, or the like, we are ready at once to say, «These are casualties that will happen»; be assured, then, that when your own cup is likewise broken, you ought to be affected just as when another's cup was broken. Now apply this to greater things. Is the child or wife of another dead? There is no one who would not say, «This is an accident of mortality.» But if anyone's own child happens to die, it is immediately, «Alas! how wretched am I!» It should be always remembered how we are affected on hearing the same thing concerning others.

27

As a mark is not set up for the sake of missing the aim, so neither does the nature of evil exist in the world.

28

If a person had delivered up your body to some passer-by, you would certainly be angry. And do you feel no shame in delivering up your own mind to any reviler, to be disconcerted and confounded?

29

In every affair consider what precedes and what follows, and then undertake it. Otherwise you will begin with spirit, indeed, careless of the consequences, and when these are developed, you will shamefully desist. «I would conquer at the Olympic Games.» But consider what precedes and what follows, and then, if it be for your advantage, engage in the affair. You must conform to rules, submit to a diet, refrain from dainties; exercise your body, whether you choose it or not, at a stated hour, in heat and cold; you must drink no cold water, and sometimes no wine—in a word, you must give yourself up to your trainer as to a physician. Then, in the combat, you may be thrown into a ditch, dislocate your arm, turn your ankle, swallow an abundance of dust, receive stripes [for negligence], and, after all, lose the victory. When you have reckoned up all this, if your inclination still holds, set about the combat. Otherwise, take notice, you will behave like children who sometimes play wrestlers, sometimes gladiators, sometimes blow a trumpet, and sometimes act a tragedy, when they happen to have seen and admired these shows. Thus you too will be at one time a wrestler, and another a gladiator; now a philosopher, now an orator; but nothing in earnest. Like an ape you mimic all you see, and one thing after another is sure to please you, but is out of favor as soon as it becomes familiar. For you have never entered upon anything considerately; nor after having surveyed and tested the whole matter, but carelessly, and with a halfway zeal. Thus some, when they have seen a philosopher and heard a man speaking like Euphrates—though, indeed, who can speak like him?—have a mind to be philosophers, too. Consider first, man, what the matter is, and what your own nature is able to bear. If you would be a wrestler, consider your shoulders, your back, your thighs; for different persons are made for different things. Do you think that you can act as you do and be a philosopher, that you can eat, drink, be angry, be discontented, as you are now? You must watch, you must labor, you must get the better of certain appetites, must quit your acquaintances, be despised by your servant, be laughed at by those you meet; come off worse than others in everything—in offices, in honors, before tribunals. When you have fully considered all these things, approach, if you please—that is, if, by parting with them, you have a mind to purchase serenity, freedom, and tranquillity. If not, do not come hither; do not, like children, be now a philosopher, then a publican, then an orator, and then one of Caesar's officers. These things are not consistent. You must be one man, either good or bad. You must cultivate either your own reason or else externals; apply yourself either to things within or without you—that is, be either a philosopher or one of the mob.

30

Duties are universally measured by relations. Is a certain man your father? In this are implied taking care of him, submitting to him in all things, patiently receiving his reproaches, his correction. But he is a bad father. Is your natural tie, then, to a good father? No, but to a father. Is a brother unjust? Well, preserve your own just relation toward him. Consider not what he does, but what you are to do to keep your own will in a state conformable to nature, for another cannot hurt you unless you please. You will then be hurt when you consent to be hurt. In this manner, therefore, if you accustom yourself to contemplate the relations of neighbor, citizen, commander, you can deduce from each the corresponding duties.

31

Be assured that the essence of piety toward the gods lies in this—to form right opinions concerning them, as existing and as governing the universe justly and well. And fix yourself in this resolution, to obey them, and yield to them, and willingly follow them amidst all events, as being ruled by the most perfect wisdom. For thus you will never find fault with the gods, nor accuse them of neglecting you. And it is not possible for this to be affected in any other way than by withdrawing yourself from things which are not within our own power, and by making good or evil to consist only in those which are. For if you suppose any other things to be either good or evil, it is inevitable that, when you are disappointed of what you wish or incur what you would avoid, you should reproach and blame their authors. For every creature is naturally formed to flee and abhor things that appear hurtful and that which causes them; and to pursue and admire those which appear beneficial and that which causes them. It is impracticable, then, that one who supposes himself to be hurt should rejoice in the person who, as he thinks, hurts him, just as it is impossible to rejoice in the hurt itself. Hence, also, a father is reviled by his son when he does not impart the things which seem to be good; and this made Polynices and Eteocles mutually enemies—that empire seemed good to both. On this account the husbandman reviles the gods; [and so do] the sailor, the merchant, or those who have lost wife or child. For where our interest is, there, too, is piety directed. So that whoever is careful to regulate his desires and aversions as he ought is thus made careful of piety likewise. But

vocabulary

ἀθλέω	toil ~athlete	διακρούω (mp) evade
ἀθλητής	ἀεθλητού (m, 1) athlete, contestant ~athlete	δυσχεραίνω disdain, be annoyed by
ἀκρόασις	-εως (αα, f) hearing; thing heard	εἰκῇ haphazardly; in vain
ἀλλοῖος	of another kind ~alien	ἐκάστοτε each time
ἀλλόφυλος	(ο) foreign	ἐκβαίνω come forth, disembark ~basis
ἀμελέω	disregard; (impers.) of course	ἐκβαῖς -τος (f) way out ~basis
ἀμελής	careless	ἐκδέχομαι receive; succeed to a position
ἀμετρος	immeasurable, immoderate	ἐκλέγω pick, single out
ἀναβολή	mound; delay	ἐκπληρόω fill, fulfill
ἀναφορά	rising, carrying back	ἐκτός outside
ἀνειμι	go up, inland, to, back ~ion	ἐμπίπτω fall into; attack ~petal
ἀντιτίθμι	oppose, balance	ἐμποδίζω fetter, hinder
ἀπαλλαξίω	wish to get rid of	ἐμφαίνω display in
ἀπαλλάσσω	free from, remove; be freed, depart	ἐνδίδωμι hand over, lend, show, allow
ἀπάρχω	cut hairs ~oligarch	ἐνειμι be in ~ion
ἀπειθέω	disobey	ἐντείνω tauten ~tend
ἀποκλείω	shut out; (+acc) close	ἐπαγωγός attractive; causing
ἀπολαμβάνω	receive, recover, take aside, cut off ~epilepsy	ἐπαινός terrible
ἀπολούω	have use, have a benefit	ἐπιγελάω laugh, smile upon
ἀπορέω	be confused, distressed	ἐπιπλήσσω attack, chide ~plectrum
ἀσχημονέω	behave badly	ἐρυθριάω blush
ἀφορμή	starting point; means	ἐστίασις (ᾶ) feasting
ἀφροδίσιος	sexual	ἐστιάω give a feast
βοά	din, a shout	εύκαιρος convenient; wealthy
βοείη	shield; leather, bovine	εύσταθής well built ~station
βοεύς	βοῦς (m) leather rope ~bovine	ἡγεμονικός showing leadership
βρῶμα	-τος (n, 3) food; hole eaten in something ~voracious	ἡδονή pleasure
γέλως	laughter	ῆλος nailhead
γλίσχρος	sticky; importunate; penurious	ήσσαομαι (pass) be weaker, be overcome; (active) defeat
διαβάλλω	throw across; slander ~ballistic	ήττάομαι (pass) be weaker, be overcome; (active) defeat
διαγνώσκω	discern, decide	θάρσος boldness, over-boldness
διαζεύγνυμι	(ο) take apart	θέατρον (ᾶ) theater
		θρύπτω break into pieces ~drop
		ἰδιωτικός private, amateurish
		καθάπερ exactly as
		καθαρεύω be pure of
		καθήκω come down, (a day) to fall,

arrive; be proper	~ballistic
καθίημι (ii) speed down upon; take down ~jet	προεῖπον foretell, proclaim, order before
καταίω swoop; land	πρόκειμαι be set before; propose
καταράομαι (αᾶα) curse	προσανήμι send up in addition
λοιδορέω abuse, revile	προσίημι be allowed near
μαντεύομαι to divine ~mantis	σεμνός revered, holy
μαντικός prophetic	σημαίνω give orders to; show; mark ~semaphore
μάντις -ος (m) seer ~mantis	σιωπάω be silent
μεταλαμβάνω share in; swap	σκέψις perception, examination
μετανοέω repent	σπάνιος rare, scanty
μηδέποτε never	σπένδω libate; (mid) make a treaty ~spontaneous
μήποτε absolutely never	συγχρίνω (i) combine; decree
μονομαχία single combat; gladiator fight	συμβουλεύω give advice; (mid) consult ~volunteer
νόμιμος customary, legal, natural	σύμβουλος adviser
όλισθηρός slippery	συμπλέκω twine together
όμιλος (ii) intercourse, company	συναρπάζω snatch with
όποιος whatever kind	συνείδον be able to see
όρθω stand up	σύνοιδα know about someone; think proper
παντελής complete, absolute	συνοράω be able to see ~panorama
παραιτέομαι entreat; beg for; decline	τοιγάρο therefore
παράκειμαι be at hand, ready	τρέμω tremble in fear ~tremble
παρακούω overhear, eavesdrop; not heed	τρυφή softness, luxury
παραλείπω leave, leave out	τύπος mold, form ~type
παραφέρω serve; carry past; outdo	ύπορρέω infiltrate
παραφυλάσσω guard closely	φαντασία appearance; imagination
πάτριος of the father(s), ancestral	φαῦλος trifling
περιγράφω trace, circumscribe	φιλόσοφος wisdom-loving
πολλαχοῦ in many places	φροντίζω consider, ponder
πόμα -τος (n, 3) lid, cover; drink	χαρακτήρ -ος (m) stamp; characteristic
πόσος how many, much, far?	φέγω blame, censure
πότε when?	ψιλός (i) naked, bare ~epsilon
προβάλλω throw before; propose; (mp) pretend, abandon, nominate	

έπιμελεῖται.

Σπένδειν δὲ καὶ θύειν καὶ ἀπάρχεσθαι κατὰ τὰ πάτρια ἔκάστοτε¹ προσήκει καθαρῶς καὶ μὴ ἐπισεσυρμένως μηδὲ ἀμελῶς μηδέ γε γλίσχρως² μηδὲ ὑπὲρ δύναμιν.

32

”Οταν μαντικῆς³ προσίγης, μέμνησο, ὅτι, τί μὲν ἀποβήσεται, οὐκ οἶδας, ἀλλὰ ἥκεις ὡς παρὰ τοῦ μάντεως αὐτὸ πευσόμενος, ὅποιον δέ τι ἔστιν, ἐλίγλυθας εἰδώς, εἴπερ εἰ φιλόσοφος. εἰ γάρ ἔστι τι τῶν οὐκ ἐφ' ἥμιν, πᾶσα ἀνάγκη μήτε ἀγαθὸν αὐτὸ εἶναι μήτε κακόν.

Μὴ φέρε οὖν πρὸς τὸν μάντιν ὅρεξιν ἢ ἔκκλισιν μηδὲ τρέμων⁴ αὐτῷ πρόσει, ἀλλὰ διεγνωκώς, ὅτι πᾶν τὸ ἀποβησόμενον ἀδιάφορον καὶ οὐδὲν πρὸς σέ, ὅποιον δὲν ἥ, ἔσται αὐτῷ χρήσασθαι καλῶς καὶ τοῦτο οὐθεὶς κωλύσει. θαρρῶν οὖν ὡς ἐπὶ συμβούλους ἔρχουν τοὺς θεούς· καὶ λοιπόν, ὅταν τί σοι συμβουλευθῇ, μέμνησο τίνας συμβούλους παρέλαβες καὶ τίνων παρακούσεις ἀπειθήσας.

”Ἐρχουν δὲ ἐπὶ τὸ μαντεύεσθαι,⁵ καθάπερ ἡξίου Σωκράτης, ἐφ' ὃν ἡ πᾶσα σκέψις τὴν ἀναφορὰν εἰς τὴν ἔκβασιν ἔχει καὶ οὕτε ἐκ λόγου οὕτε ἐκ τέχνης τινὸς ἀλλης ἀφορμαὶ δίδονται πρὸς τὸ συνιδεῖν τὸ προκείμενον· ὥστε, ὅταν δεήσῃ συγκινδυνεῦσαι φίλων ἢ πατρῶι, μὴ μαντεύεσθαι, εἰ συγκινδυνευτέον. καὶ γὰρ ἀν προείπη σοι ὁ μάντις φαῦλα γεγονέναι τὰ ιερά, δῆλον ὅτι θάνατος σημαίνεται ἢ πήρωσις μέρους τινὸς τοῦ σώματος ἢ φυγῆ· ἀλλ’ αἱρεῖ ὁ λόγος καὶ σὺν τούτοις παρίστασθαι τῷ φίλῳ καὶ τῇ πατρῷ συγκινδυνεύειν. τοιγαροῦν τῷ μεῖζον μάντει πρόσεχε, τῷ Πυθίῳ, ὃς ἐξέβαλε τοῦ ναοῦ τὸν οὐ βοηθήσαντα ἀναιρουμένῳ τῷ φίλῳ.

33

Τάξον τινὰ ἥδη χαρακτῆρα σαυτῷ καὶ τύπον,⁶ ὃν φυλάξεις ἐπί τε σεαυτοῦ ὃν καὶ ἀνθρώποις ἐντυγχάνων.

¹ each time ² sticky; importunate; penurious ³ prophetic

⁴ tremble in fear ⁵ to divine ⁶ mold, form

Καὶ σιωπὴ τὸ πολὺ ἔστω ἢ λαλείσθω τὰ ἀναγκαῖα καὶ δὶ’ ὀλίγων.
σπανίως⁷ δέ ποτε καιροῦ παρακαλοῦντος ἐπὶ τὸ λέγειν λέξον μέν,
ἀλλὰ περὶ οὐδενὸς τῶν τυχόντων· μὴ περὶ μονομαχιῶν,⁸ μὴ περὶ
ἰπποδρομιῶν, μὴ περὶ ἀθλητῶν, μὴ περὶ βρωμάτων ἢ πομάτων,⁹
τῶν ἔκασταχοῦ, μάλιστα δὲ μὴ περὶ ἀνθρώπων ψέγων ἢ ἐπαινῶν ἢ
συγκρίνων.

“Ἄν μὲν οὖν οἶστε τε ἡσ, μετάγαγε τοὺς σοῦς λόγους καὶ τοὺς τῶν
συνόντων ἐπὶ τὸ προσῆκον. εἰ δὲ ἐν ἀλλοφύλοις¹⁰ ἀποληφθεὶς τύχοις,
σιώπα.

Γέλως μὴ πολὺς ἔστω μηδὲ ἐπὶ πολλοῖς μηδὲ ἀνειμένος.

“Ορκον παραίτησαι, εἰ μὲν οἶστε, εἰς ἄπαν, εἰ δὲ μή, ἐκ τῶν ἐνόντων.
ἔστιάσεις τὰς ἔξω καὶ ἴδιωτικὰς διακρούον·

Ἐὰν δέ ποτε γίνηται καιρός, ἐντετάσθω σοι ἡ προσοχή, μήποτε ἄρα
ὑπορρυῆς εἰς ἴδιωτισμόν. ἵσθι γάρ, ὅτι, ἐὰν ὁ ἑταῖρος ἢ μεμολυσμένος,
καὶ τὸν συνανατριβόμενον αὐτῷ συμμολύνεσθαι ἀνάγκη, κὰν αὐτὸς
ῶν τύχῃ καθαρός.

Τὰ περὶ τὸ σῶμα μέχρι τῆς χρείας ψιλῆς παραλάμβανε, οἶνον τροφάς,
πόμα, ἀμπεχόνην, οἰκίαν, οἰκετίαν· τὸ δὲ πρὸς δόξαν ἢ τρυφὴν ἄπαν
περύγραφε. περὶ ἀφροδίσια¹¹ εἰς δύναμιν πρὸ γάμου καθαρευτέον·

Ἀπτομένω δὲ ὁν νόμμιμόν ἔστι μεταληπτέον. μὴ μέντοι ἐπαχθῆς γίνουν
τοῖς χρωμένοις μηδὲ ἐλεγκτικός· μηδὲ πολλαχοῦ¹² τὸ ὅτι αὐτὸς οὐ
χρῆ, παράφερε.

Ἐὰν τίς σοι ἀπαγγείλῃ ὅτι ὁ δεῦνά σε κακῶς λέγει, μὴ ἀπολογοῦ πρὸς
τὰ λεχθέντα, ἀλλ’ ἀποκρίνου διότι ἡγνόει γάρ τὰ ἄλλα τὰ προσόντα
μοι κακά, ἐπεὶ οὐκ ἀν ταῦτα μόνα ἔλεγεν.

Εἰς τὰ θέατρα¹³ τὸ πολὺ παριέναι οὐκ ἀναγκαῖον. εἰ δέ ποτε καιρὸς
εἴη, μηδενὶ σπουδάζων φαίνου ἢ σεαυτῷ, τοῦτ’ ἔστι. θέλε γίνεσθαι

⁷ rare, scanty ⁸ single combat; gladiator fight ⁹ lid, cover; drink

¹⁰ foreign ¹¹ sexual ¹² in many places ¹³ theater

μόνα τὰ γινόμενα καὶ νικᾶν μόνον τὸν νικῶντα· οὗτοι γάρ οὐκ ἐμποδισθήση. βοῆς δὲ καὶ τοῦ ἐπιγελάν τινι ἥ ἐπὶ πολὺ συγκινεῖσθαι παντελῶς ἀπέχου. καὶ μετὰ τὸ ἀπαλλαγῆναι μὴ πολλὰ περὶ τῶν γεγενημένων διαλέγουν, ὅσα μὴ φέρει πρὸς τὴν σὴν ἐπανόρθωσιν· ἐμφαίνεται γάρ ἐκ τοῦ τοιούτου, ὅτι ἐθαύμασας τὴν θέαν.

Εἰς ἀκροάσεις¹⁴ τινῶν μὴ εἰκῇ μηδὲ ῥαδίως πάριθι· παριῶν δὲ τὸ σεμνὸν καὶ τὸ εὐσταθὲς¹⁵ καὶ ἄμα ἀνεπαχθὲς φύλασσε.

Οταν τινὶ μέλλῃς συμβαλεῖν, μάλιστα τῶν ἐν ὑπεροχῇ δοκούντων, πρόβαλε σαυτῷ, τί ἀν ἐποίησεν ἐν τούτῳ Σωκράτης ἥ Ζήνων, καὶ οὐκ ἀπορήσεις τοῦ χρήσασθαι προσηκόντως τῷ ἐμπεσόντι.

Οταν φοιτᾶς πρός τινα τῶν μέγα δυναμένων, πρόβαλε, ὅτι οὐχ εὐρήσεις αὐτὸν ἔνδον, ὅτι ἀποκλεισθήσῃ, ὅτι ἐντιναχθήσονται σοι αἱ θύραι, ὅτι οὐ φροντιεῖ σου. καὶ σὺν τούτοις ἐλθεῖν καθήκη, ἐλθὼν φέρε τὰ γινόμενα καὶ μηδέποτε εἴπης αὐτὸς πρὸς ἑαυτὸν ὅτι οὐκ ἥν τοσούτου ἰδιωτικὸν γάρ καὶ διαβεβλημένον πρὸς τὰ ἔκτος.

Ἐν ταῖς ὄμιλίαις¹⁶ ἀπέστω τὸ ἑαυτοῦ τινων ἔργων ἥ κινδύνων ἐπὶ πολὺ καὶ ἀμέτρως¹⁷ μεμνῆσθαι. οὐ γάρ, ὡς σοὶ ἥδυ ἐστι τὸ τῶν σῶν κινδύνων μεμνῆσθαι, οὕτω καὶ τοῖς ἄλλοις ἥδυ ἐστι τὸ τῶν σοὶ συμβεβηκότων ἀκούειν.

Ἀπέστω δὲ καὶ τὸ γέλωτα κινεῖν· ὀλισθηρὸς¹⁸ γάρ ὁ τρόπος εἰς ἰδιωτισμὸν καὶ ἄμα ἵκανὸς τὴν αἰδὼ τὴν πρὸς σὲ τῶν πλησίον ἀνιέναι.

Ἐπισφαλὲς δὲ καὶ τὸ εἰς αἰσχρολογίαν προελθεῖν. ὅταν οὖν τι συμβῇ τοιοῦτον, ἀν μὲν εὔκαιρον¹⁹ ἥ, καὶ ἐπίπληξον τῷ προελθόντι· εἰ δὲ μή, τῷ γε ἀποσιωπῆσαι καὶ ἐρυθριάσαι καὶ σκυθρωπάσαι δῆλος γίνουν δυσχεραίνων τῷ λόγῳ.

34

Οταν ἥδονῆς τινος φαντασίαν λάβῃς, καθάπερ ἐπὶ τῶν ἄλλων,

¹⁴ hearing; thing heard ¹⁵ well built ¹⁶ intercourse, company
¹⁷ immeasurable, immoderate ¹⁸ slippery ¹⁹ convenient; wealthy

φύλασσε σαυτόν, μὴ συναρπασθῆς ὑπ’ αὐτῆς· ἀλλ’ ἐκδεξάσθω σε τὸ πρᾶγμα, καὶ ἀναβολήν τινα παρὰ σεαυτοῦ λάβε. ἔπειτα μνήσθητι ἀμφοτέρων τῶν χρόνων, καθ’ ὅν τε ἀπολαύσεις τῆς ἡδονῆς, καὶ καθ’ ὅν ἀπολαύσας ὕστερον μετανοήσεις καὶ αὐτὸς σεαυτῷ λοιδορήσῃ· καὶ τούτους ἀντίθετος ὅπως ἀποσχόμενος χαιρήσεις καὶ ἐπαινέσεις αὐτὸς σεαυτόν. ἐὰν δέ σοι καιρὸς φανῆ ἄψασθαι τοῦ ἔργου, πρόσεχε, μὴ ἡττήσῃ σε τὸ προστηνὲς αὐτοῦ καὶ ἡδὺν καὶ ἐπαγωγόν· ἀλλ’ ἀντιτίθει, πόσῳ ἀμεινον τὸ συνειδέναι σεαυτῷ ταύτην τὴν νίκην νενικηκότι.

35

”Οταν τι διαγνούσ, ὅτι ποιητέον ἐστί, ποιῆς, μηδέποτε φύγῃς ὁφθῆναι πράσσων αὐτό, κανὸν ἀλλοιόν²⁰ τι μέλλωσιν οἱ πολλοὶ περὶ αὐτοῦ ὑπολαμβάνειν. εἰ μὲν γὰρ οὐκ ὁρθῶς ποιεῖς, αὐτὸ τὸ ἔργον φεῦγε· εἰ δὲ ὁρθῶς, τί φοβῇς τοὺς ἐπιπλήξοντας οὐκ ὁρθῶς;

36

”Ως τὸ ἡμέρα ἐστί καὶ νῦν ἐστι πρὸς μὲν τὸ διεζευγμένον μεγάλην ἔχει ἀξίαν, πρὸς δὲ τὸ συμπεπλεγμένον ἀπαξίαν, οὕτω καὶ τὸ τὴν μείζω μερίδα ἐκλέξασθαι πρὸς μὲν τὸ σῶμα ἔχετω ἀξίαν, πρὸς δὲ τὸ τὸ κοινωνικὸν ἐν ἐστιάσει, οἷον δεῖ, φυλάξαι, ἀπαξίαν ἔχει. ὅταν οὖν συνεσθίῃς ἐτέρῳ, μέμνησο, μὴ μόνον τὴν πρὸς τὸ σῶμα ἀξίαν τῶν παρακειμένων ὄρᾶν, ἀλλὰ καὶ τὴν πρὸς τὸν ἐστιάτορα αἰδῶ φυλάξαι.

37

”Ἐὰν ὑπὲρ δύναμιν ἀναλάβῃς τι πρόσωπον, καὶ ἐν τούτῳ ἡσχημόνησας²¹ καί, δὲ ἡδύνασο ἐκπληρώσαι, παρέλιπες.

38

”Ἐν τῷ περιπατεῖν καθάπερ προσέχεις, μὴ ἐπιβῆς ἥλω²² ἢ στρέψῃς τὸν πόδα σου, οὕτω πρόσεχε, μὴ καὶ τὸ ἡγεμονικὸν βλάψῃς τὸ σεαυτοῦ. καὶ τούτῳ ἐὰν ἐφ’ ἐκάστου ἔργου παραφυλάσσωμεν, ἀσφαλέστερον ἀψόμεθα τοῦ ἔργου.

²⁰ of another kind ²¹ behave badly ²² nailhead

it also becomes incumbent on everyone to offer libations and sacrifices and first fruits, according to the customs of his country, purely, and not heedlessly nor negligently; not avariciously, nor yet extravagantly.

32

When you have recourse to divination, remember that you know not what the event will be, and you come to learn it of the diviner; but of what nature it is you knew before coming; at least, if you are of philosophic mind. For if it is among the things not within our own power, it can by no means be either good or evil. Do not, therefore, bring with you to the diviner either desire or aversion— else you will approach him trembling— but first clearly understand that every event is indifferent and nothing to you, of whatever sort it may be; for it will be in your power to make a right use of it, and this no one can hinder. Then come with confidence to the gods as your counselors; and afterwards, when any counsel is given you, remember what counselors you have assumed, and whose advice you will neglect if you disobey. Come to divination as Socrates prescribed, in cases of which the whole consideration relates to the event, and in which no opportunities are afforded by reason or any other art to discover the matter in view. When, therefore, it is our duty to share the danger of a friend or of our country, we ought not to consult the oracle as to whether we shall share it with them or not. For though the diviner should forewarn you that the auspices are unfavorable, this means no more than that either death or mutilation or exile is portended. But we have reason within us; and it directs us, even with these hazards, to stand by our friend and our country. Attend, therefore, to the greater diviner, the Pythian God, who once cast out of the temple him who neglected to save his friend.

33

Begin by prescribing to yourself some character and demeanor, such as you may preserve both alone and in company.

Be mostly silent, or speak merely what is needful, and in few words. We may, however, enter sparingly into discourse sometimes, when occasion calls for it; but let it not run on any of the common subjects, as gladiators, or horse races, or athletic champions, or food, or drink— the vulgar topics of conversation— and especially not on men, so as either to blame, or praise, or make comparisons. If you are able, then, by your own conversation, bring over that of your company to proper subjects; but if you happen to find yourself among strangers, be silent.

Let not your laughter be loud, frequent, or abundant.

Avoid taking oaths, if possible, altogether; at any rate, so far as you are able.

Avoid public and vulgar entertainments; but if ever an occasion calls you to them, keep your attention upon the stretch, that you may not imperceptibly slide into vulgarity. For be assured that if a person be ever so pure himself, yet, if his companion be corrupted, he who converses with him will be corrupted likewise.

Provide things relating to the body no further than absolute need requires, as meat, drink, clothing, house, retinue. But cut off everything that looks toward show and luxury.

Before marriage guard yourself with all your ability from unlawful intercourse with women; yet be not uncharitable or severe to those who are led into this, nor boast frequently that you yourself do otherwise.

If anyone tells you that a certain person speaks ill of you, do not make excuses about what is said of you, but answer: «He was ignorant of my other faults, else he would not have mentioned these alone.»

It is not necessary for you to appear often at public spectacles; but if ever there is a proper occasion for you to be there, do not appear more solicitous for any other than for yourself—that is, wish things to be only just as they are, and only the best man to win; for thus nothing will go against you. But abstain entirely from acclamations and derision and violent emotions. And when you come away, do not discourse a great deal on what has passed and what contributes nothing to your own amendment. For it would appear by such discourse that you were dazzled by the show.

Be not prompt or ready to attend private recitations; but if you do attend, preserve your gravity and dignity, and yet avoid making yourself disagreeable.

When you are going to confer with anyone, and especially with one who seems your superior, represent to yourself how Socrates or Zeno would behave in such a case, and you will not be at a loss to meet properly whatever may occur.

When you are going before anyone in power, fancy to yourself that you may not find him at home, that you may be shut out, that the doors may not be opened to you, that he may not notice you. If, with all this, it be your duty to go, bear what happens and never say to yourself, «It was not worth so much»; for this is vulgar, and like a man bewildered by externals.

In company, avoid a frequent and excessive mention of your own actions and dangers. For however agreeable it may be to yourself to allude to the risks you have run, it is not equally agreeable to others to hear your adventures. Avoid likewise an endeavor to excite laughter, for this may readily slide you into vulgarity, and, besides, may be apt to lower you in the esteem of

your acquaintance. Approaches to indecent discourse are likewise dangerous. Therefore, when anything of this sort happens, use the first fit opportunity to rebuke him who makes advances that way, or, at least, by silence and blushing and a serious look show yourself to be displeased by such talk.

34

If you are dazzled by the semblance of any promised pleasure, guard yourself against being bewildered by it; but let the affair wait your leisure, and procure yourself some delay. Then bring to your mind both points of time—that in which you shall enjoy the pleasure, and that in which you will repent and reproach yourself, after you have enjoyed it—and set before you, in opposition to these, how you will rejoice and applaud yourself if you abstain. And even though it should appear to you a seasonable gratification, take heed that its enticements and allurements and seductions may not subdue you, but set in opposition to this how much better it is to be conscious of having gained so great a victory.

35

When you do anything from a clear judgment that it ought to be done, never shrink from being seen to do it, even though the world should misunderstand it; for if you are not acting rightly, shun the action itself; if you are, why fear those who wrongly censure you?

36

As the proposition, «either it is day or it is night,” has much force in a disjunctive argument, but none at all in a conjunctive one, so, at a feast, to choose the largest share is very suitable to the bodily appetite, but utterly inconsistent with the social spirit of the entertainment. Remember, then, when you eat with another, not only the value to the body of those things which are set before you, but also the value of proper courtesy toward your host.

37

If you have assumed any character beyond your strength, you have both demeaned yourself ill in that and quitted one which you might have supported.

38

As in walking you take care not to tread upon a nail, or turn your foot, so likewise take care not to hurt the ruling faculty of your mind. And if we

were to guard against this in every action, we should enter upon action more safely.

vocabulary

ἄδοξος	of bad fame; unexpected	ἐκκαλέω	call forth ~gallo
αἰδήμων	bashful, modest	ἐκπτύω	spit out
ἀμαθής	ignorant	ἐμμένω	stay put, be faithful, fixed
ἀμελέω	disregard; (impers.) of course	ἐμπίπτω	fall into; attack ~petal
ἀναβάλλω	delay; lift up ~ballistic	ἐμποδίζω	fetter, hinder
ἀνδριάς -ντος (m, 3)	portrait, statue	ἐνδιατρίβω	(ι) spent time, keep doing
ἄνειμι	go up, inland, to, back ~ion	ἐνδοξος	reputable
ἀνίημι	urge, impel; release ~jet	ἐντεῦθεν	thence
ἀπάγω	lead away, back	ἐξαπατάω	trick, cheat ~apatosaurus
~demagogue		ἐξεμέω	disgorge ~emetic
ἄπαξ	once	ἐξηγέομαι	lead forth; set out, describe ~hegemony
ἀπολογέομαι	defend one's conduct	ἐπαινός	terrible
ἀποτελέω	accomplish, produce	ἐπεῖπον	say besides or afterwards
ἀρμόζω	fit together; be well fitted to ~harmony	ἐπιδείκνυμι	(ο) display, exhibit
ἀσαφής	faint, obscure	ἐπίπονος	of/with pain, toil ~osteopenia
ἀσεβέω	be impious	ἐπισπάω	drag along
ἀσκέω	work on	ἐπιστρέφω	turn towards ~atrophy
ἀφόρητος	unendurable; irresistible	ἔριον	wool ~Eriogonum
ἀφορημή	starting point; means	ἐρυθριάω	blush
βέλτιστος	best, noblest	εὐλαβέομαι	be careful, beware
βιβλίον	paper, book	εύτελής	of little worth
βιώω	live; (mp) make a living	ἐφέπω	drive, meet, follow ~sequel
~biology		ἡλίθιος	idle, vain, foolish
βλάβη	harm	θεώρημα	-τος (n, 3) sight; theory
γάλα	milk ~galaxy	ἰδιώτης	-ου (m, 1) private; a layman
γραμματικός	literate; grammar	καθάπερ	exactly as
γυμνάζω	exercise, do training	καθήκω	come down, (a day) to fall, arrive; be proper
δάκνω	bite	καλλωπίζω	embellish, make up
διαγνώσκω	discern, decide	καταγελάω	laugh at, deride
διαιρέω	divide, distinguish, distribute	καταμανθάνω	examine, observe
διατελέω	accomplish; keep doing	κατάχρυσος	(ο) gilded
~apostle		κόσμιος	well-behaved
δίψα	thirst ~dipsomania	κρείσσων	more powerful; better
διψάω	be thirsty ~dipsomaniac	κρημνός	riverside cliff
δόγμα	-τος (n, 3) belief, legal decision	κτῆσις	-ος (f) chattels
ἐγκαλέω	demand payment; accuse	λέξις	-εως (f) speech, word, phrase
είτα	then, therefore, next	λόγιος	learned, eloquent; oracle
		λοιδορέω	abuse, revile

λούω wash, bathe	προσδοκάω expect
μειράκιον youngster	πρόσειμι approach, draw near; add ~ion
μέμφομαι blame; reject	προτίθημι prefer, set out ~thesis
μετατίθημι set or cause among ~thesis	ράθυμέω (ἀ) be careless, at ease
μέτρον measure ~metric	σεμνός revered, holy
μηδαμοῦ nowhere	σεμνύνω exalt
νομή pasture; distribution	σιωπάω be silent
δρίζω divide; ordain, define	στάσις -εως (f) placing; faction
~horizon	συγκοιμάομαι be bedfellows
ὅρος boundary marker ~horizon	συμπλέκω twine together
οὐδέποτε never	συμπόσιον drinking party
όχεύω mount, have sex	σύμφωνος harmonious
παραβαίνω go with; transgress	σύντροφος fellow; habitual
~basis	σφοδρός vehement
παραφυλάσσω guard closely	τοιγάρο therefore
πάρεργος incidental, secondary	ὑπερβαίνω pass, transgress ~basis
παροράνω notice; overlook, neglect	ὑπερτίθημι hand over; excel; defer
περίειμι be superior to; be left over; still exist	ὑπόδημα -τος (n, 3) sandals
περιλαμβάνω surround, include	ὑπολαμβάνω take under one's support, seize; speak up; imagine ~epilepsy
πέσσω brood on; ripen ~peptic	φαντασία appearance; imagination
πόθεν from where?	φιλόσοφος wisdom-loving
πορφύρεος purple	φροντίζω consider, ponder
πορφυρέω heave (like the sea)	φύσις -εως (f) nature (of a thing) ~physics
πορφυρόεις purple	χαρακτήρ -ος (m) stamp; characteristic
πορφυρόντς purple	χόρτος barn, corral; fodder
πόσος how many, much, far?	φέγω blame, censure
πότε when?	ψεῦδος -ους (n, 3) a lie ~pseudo-
πρᾶος soft, gentle	ψυχρός (ὑ) cold ~psychology
πρόθεσις -εως (f) making public; purpose; preposition	ώφελεια -ίας profit
προκόπτω make progress	
προσάγω bring to a place ~demagogue	

39

Μέτρον κτήσεως τὸ σῶμα ἐκάστω ὡς ὁ ποὺς ὑποδήματος. ἐὰν μὲν οὖν ἐπὶ τούτου στῆς, φυλάξεις τὸ μέτρον· ἐὰν δὲ ὑπερβῆσ, ὡς κατὰ κρημνοῦ¹ λοιπὸν ἀνάγκη φέρεσθαι· καθάπερ καὶ ἐπὶ τοῦ ὑποδήματος, ἐὰν ὑπὲρ τὸν πόδα ὑπερβῆσ, γίνεται κατάχρυσον ὑπόδημα, εἴτα πορφυροῦν, κεντητόν. τοῦ γὰρ ἄπαξ ὑπὲρ τὸ μέτρον ὄρος² οὐθεὶς ἐστιν.

40

Αἱ γυναικες εὐθὺς ἀπὸ τεσσαρεσκαιδεκα ἑτῶν ὑπὸ τῶν ἀνδρῶν κυρίαι καλοῦνται. τοιγαροῦν ὄρῶσαι, ὅτι ἄλλο μὲν οὐδὲν αὐταῖς πρόσεστι, μόνον δὲ συγκομῶνται τοῖς ἀνδράσι, ἀρχονται καλλωπίζεσθαι καὶ ἐν τούτῳ πάσας ἔχειν τὰς ἐλπίδας. προσέχειν οὖν ἄξιον, ἵνα αἴσθωνται, διότι ἐπ’ οὐδεὶν ἄλλῳ τιμῶνται ἢ τῷ κόσμῳ φαίνεσθαι καὶ αἰδήμονες.

41

Ἀφύιας σημεῖον τὸ ἐνδιατρίβειν τοῖς περὶ τὸ σῶμα, οἷον ἐπὶ πολὺ γυμνάζεσθαι, ἐπὶ πολὺ ἐσθίειν, ἐπὶ πολὺ πίνειν, ἐπὶ πολὺ ἀποπατεῖν, ὁχεύειν.³ ἀλλὰ ταῦτα μὲν ἐν παρέργῳ ποιητέον· περὶ δὲ τὴν γνώμην ἡ πᾶσα ἔστω ἐπιστροφή.

42

“Οταν σέ τις κακῶς ποιῇ ἢ κακῶς λέγῃ, μέμιησο, ὅτι καθήκειν αὐτῷ οἰόμενος ποιεῖ ἢ λέγει. οὐχ οἶόν τε οὖν ἀκολουθεῖν αὐτὸν τῷ σοὶ φαινομένῳ, ἀλλὰ τῷ ἑαυτῷ, ὥστε, εἰ κακῶς αὐτῷ φαίνεται, ἐκεῖνος βλάπτεται, ὅστις καὶ ἐξηπάτηται. καὶ γὰρ τὸ ἀληθὲς συμπεπλεγμένον ἄν τις ὑπολάβῃ ψεῦδος, οὐ τὸ συμπεπλεγμένον βέβλαπται, ἀλλ’ ὁ ἐξαπατηθείς. ἀπὸ τούτων οὖν ὁρμώμενος πράως ἔξεις πρὸς τὸν λοιδοροῦντα. ἐπιφθέγγον γὰρ ἐφ’ ἐκάστω ὅτι ἔδοξεν αὐτῷ.

¹ riverside cliff ² boundary marker ³ mount, have sex

43

Πᾶν πρᾶγμα δύο ἔχει λαβάς, τὴν μὲν φορητήν, τὴν δὲ ἀφόρητον. ὁ ἀδελφὸς ἐὰν ἀδικῇ, ἐντεῦθεν αὐτὸ μὴ λάμβανε, ὅτι ἀδικεῖ αὕτη γὰρ ἡ λαβὴ ἐστιν αὐτοῦ οὐ φορητή, ἀλλὰ ἐκεῖθεν μᾶλλον, ὅτι ἀδελφός, ὅτι σύντροφος, καὶ λήψῃ αὐτὸ καθ' ὁ φορητόν.

44

Οὗτοι οἱ λόγοι ἀσύνακτοι ἐγώ σου πλουσιώτερός εἰμι, ἐγώ σου ἄρα κρείσσων· ἐγώ σου λογιώτερος,⁴ ἐγώ σου ἄρα κρείσσων. ἐκεῖνοι δὲ μᾶλλον συνακτικοί ἐγώ σου πλουσιώτερός εἰμι, ἡ ἐμὴ ἄρα κτῆσις τῆς σῆς κρείσσων· ἐγώ σου λογιώτερος, ἡ ἐμὴ ἄρα λέξις⁵ τῆς σῆς κρείσσων. σὺ δέ γε οὕτε κτῆσις εἶ οὕτε λέξις.

45

Λούεται τις ταχέως· μὴ εἴπῃς ὅτι κακῶς, ἀλλ' ὅτι ταχέως. πίνει τις πολὺν οἶνον· μὴ εἴπῃς ὅτι κακῶς, ἀλλ' ὅτι πολύν. πρὸν γὰρ διαγνῶναι τὸ δόγμα, πόθεν οἶσθα, εἰ κακῶς; οὕτως οὐ συμβήσεται σοι ἀλλων μὲν φαντασίας καταληπτικὰς λαμβάνειν, ἀλλοις δὲ συγκατατίθεσθαι.

46

Μηδαμού⁶ σεαυτὸν εἴπῃς φιλόσοφον μηδὲ λάλει τὸ πολὺ ἐν ἴδιώταις περὶ τῶν θεωρημάτων, ἀλλὰ ποίει τὸ ἀπὸ τῶν θεωρημάτων· οἶνον ἐν συμποσίῳ μὴ λέγε, πῶς δεῖ ἐσθίειν, ἀλλ' ἐσθιε, ὡς δεῖ. μέμνησο γάρ, ὅτι οὕτως ἀφηρήκει πανταχόθεν Σωκράτης τὸ ἐπιδεικτικόν, ὥστε ἥρχοντο πρὸς αὐτὸν βουλόμενοι φιλοσόφους ὑπ' αὐτοῦ συσταθῆναι, κάκεῦνος ἀπῆγεν αὐτούς.

Οὕτως ἡνείχετο παρορώμενος. καὶ περὶ θεωρήματός τινος ἐν ἴδιώταις ἐμπίπτη λόγος, σιώπα τὸ πολύ· μέγας γὰρ ὁ κύνδυνος εὐθὺς ἐξεμέσαι, ὁ οὐκ ἐπεψα. ⁷ καὶ ὅταν εἴπῃ σοί τις, ὅτι οὐδὲν οἶσθα, καὶ σὺ μὴ δηχθῆς,⁸ τότε ἵσθι, ὅτι ἄρχῃ τοῦ ἔργου. ἐπεὶ καὶ τὰ πρόβατα οὐ

⁴ learned, eloquent; oracle

⁵ speech, word, phrase

⁶ nowhere

⁷ brood on; ripen

⁸ bite

χόρτον φέροντα τοῖς ποιμέσιν ἐπιδεικνύει πόσον, ἔφαγεν, ἀλλὰ τὴν νομῆν⁹ ἔσω πέψαντα ἔρια¹⁰ ἔξω φέρει καὶ γάλα· καὶ σὺ τούνν μὴ τὰ θεωρήματα τοῖς ἰδιώταις ἐπιδείκνυε, ἀλλ’ ἀπ’ αὐτῶν πεφθέντων τὰ ἔργα.

47

“Οταν εὐτελῶς¹¹ ἡρμοσμένος ἦσ κατὰ τὸ σῶμα, μὴ καλλωπίζου ἐπὶ τούτῳ μήδ’, ἀν ὕδωρ πίνης, ἐκ πάσης ἀφορμῆς λέγε, ὅτι ὕδωρ πίνεις. καν ἀσκῆσαι ποτε πρὸς πόνον θέλης. σεαυτῷ καὶ μὴ τοῖς ἔξω· μὴ τὸν ἀνδριάντας¹² περιλάμβανε· ἀλλὰ διψῶν ποτε σφοδρῶς ἐπίσπασαι ψυχροῦ ὕδατος καὶ ἔκπτυσον καὶ μηδενὶ εἴπης.

48

Ίδιώτου στάσις καὶ χαρακτήρ· οὐδέποτε ἔξ ἔαυτοῦ προσδοκᾶ ὡφέλειαν ἢ βλάβην,¹³ ἀλλ’ ἀπὸ τῶν ἔξω. φιλοσόφου στάσις καὶ χαρακτήρ· πᾶσαν ὡφέλειαν καὶ βλάβην ἔξ ἔαυτοῦ προσδοκᾶ.

Σημεῖα προκόπτοντος· οὐδένα ψέγει, οὐδένα ἐπαινεῖ, οὐδένα μέμφεται, οὐδενὶ ἐγκαλεῖ, οὐδὲν περὶ ἔαυτοῦ λέγει ὡς ὄντος τινὸς ἢ εἰδότος τι. ὅταν ἐμποδισθῇ τι ἢ κωλυθῇ, ἔαυτῷ ἐγκαλεῖ. καν τις αὐτὸν ἐπαινῇ, καταγελᾷ τοῦ ἐπαινοῦντος αὐτὸς παρ’ ἔαυτῷ· καν ψέγῃ, οὐκ ἀπολογεῖται. περίεισι δὲ καθάπερ οἱ ἄρρωστοι, εὐλαβούμενός τι κινήσαι τῶν καθισταμένων, πρὶν πῆξιν λαβεῖν.

“Ορεξιν ἄπασαν ἡρκεν ἔξ ἔαυτοῦ· τὴν δὲ ἔκκλισιν εἰς μόνα τὰ παρὰ φύσιν τῶν ἐφ’ ἡμῖν μετατέθεικεν. ὄρμῃ πρὸς ἄπαντα ἀνεμένη χρῆται. ἀν ἡλίθιος ἢ ἀμαθῆς¹⁴ δοκῇ, οὐ πεφρόντικεν. ἐνί τε λόγῳ, ὡς ἐχθρὸν ἔαυτὸν παραφυλάσσει καὶ ἐπίβουλον.

49

“Οταν τις ἐπὶ τῷ νοεῖν καὶ ἔξηγεῖσθαι δύνασθαι τὰ Χρυσίππου βιβλία σεμνύνηται,¹⁵ λέγε αὐτὸς πρὸς ἔαυτὸν ὅτι εἰ μὴ Χρύσιππος ἀσαφῶς¹⁶

⁹ pasture; distribution ¹⁰ wool ¹¹ of little worth ¹² portrait, statue
¹³ harm ¹⁴ ignorant ¹⁵ exalt ¹⁶ faint, obscure

έγεγράφει, οὐδὲν ἀν εἶχεν οὖτος, ἐφ' ὃ ἐσεμνύνετο. ἐγὼ δὲ τί βουλομαι; καταμαθεῖν τὴν φύσιν καὶ ταύτη ἔπεσθαι. ζητῶ οὖν, τίς ἔστιν ὁ ἔξηγούμενος· καὶ ἀκούσας, ὅτι Χρύσιππος, ἔρχομαι πρὸς αὐτόν. ἀλλ' οὐ νοῶ τὰ γεγραμμένα· ζητῶ οὖν τὸν ἔξηγούμενον. καὶ μέχρι τούτων οὕπω σεμνὸν οὐδέν. ὅταν δὲ εὕρω τὸν ἔξηγούμενον, ἀπολείπεται χρῆσθαι τοῖς παρηγγελμένοις· τοῦτο αὐτὸ μόνον σεμνόν ἔστιν. ἀν δὲ αὐτὸ τοῦτο τὸ ἔξηγεισθαι θαυμάσω, τί ἄλλο ἢ γραμματικὸς¹⁷ ἀπετελέσθη ἀντὶ φιλοσόφου; πλὴν γε δὴ ὅτι ἀντὶ Ὁμήρου Χρύσιππον ἔξηγούμενος. μᾶλλον οὖν, ὅταν τις εἴπῃ μοι ἐπανάγνωθί μοι Χρύσιππον, ἐρυθριῶ, ὅταν μὴ δύνωμαι ὅμοια τὰ ἔργα καὶ σύμφωνα ἐπιδεικνύειν τοῖς λόγοις.

50

“Οσα προτίθεται, τούτοις ὡς νόμοις, ὡς ἀσεβήσων, ἀν παραβῆσ, ἔμμενε. ὅ τι δ' ἀν ἐρῇ τις περὶ σοῦ, μὴ ἐπιστρέφου· τοῦτο γὰρ οὐκ ἔτ' ἔστι σόν.

51

Εἰς ποῖον ἔτι χρόνον ἀναβάλλῃ τὸ τῶν βελτίστων ἀξιοῦν σεαυτὸν καὶ ἐν μηδεὶν παραβαίνειν τὸν διαιροῦντα λόγον; παρεύληφας τὰ θεωρήματα, οἷς ἔδει σε συμβάλλειν, καὶ συμβέβληκας. ποῖον οὖν ἔτι διδάσκαλον προσδοκᾷς, ὥνα εἰς ἐκεῖνον ὑπερθῆ τὴν ἐπανόρθωσιν ποιησαι τὴν σεαυτοῦ; οὐκ ἔτι εἰ μειράκιον,¹⁸ ἀλλὰ ἀνὴρ ἥδη τέλειος. ἀν νῦν ἀμελήσῃς καὶ ῥάθυμήσῃς¹⁹ καὶ ἀεὶ προθέσεις ἐκ προθέσεως ποιῆι καὶ ἡμέρας ἄλλας ἐπ' ἄλλαις ὁρίζῃς, μεθ' ἀσ προσέξεις σεαυτῷ, λήσεις σεαυτὸν οὐ προκόψας, ἀλλ' ἰδιώτης διατελέσεις καὶ ζῶν καὶ ἀποθνήσκων.

“Ηδη οὖν ἀξίωσον σεαυτὸν βιοῦν ὡς τέλειον καὶ προκόπτοντα· καὶ πᾶν τὸ βέλτιστον φαινόμενον ἔστω σοι νόμος ἀπαράβατος. καν ἐπίπονόν τι ἢ ἥδη ἢ ἔνδοξον ἢ ἄδοξον²⁰ προσάγηται, μέμνησο, ὅτι νῦν ὁ ἀγών καὶ ἥδη πάρεστι τὰ Ὀλύμπια καὶ οὐκ ἔστιν ἀναβάλλεσθαι

¹⁷ literate; grammar ¹⁸ youngster ¹⁹ be careless, at ease ²⁰ of bad fame; unexpected

39

The body is to everyone the proper measure of its possessions, as the foot is of the shoe. If, therefore, you stop at this, you will keep the measure; but if you move beyond it, you must necessarily be carried forward, as down a precipice; as in the case of a shoe, if you go beyond its fitness to the foot, it comes first to be gilded, then purple, and then studded with jewels. For to that which once exceeds the fit measure there is no bound.

40

Women from fourteen years old are flattered by men with the title of mistresses. Therefore, perceiving that they are regarded only as qualified to give men pleasure, they begin to adorn themselves, and in that to place all their hopes. It is worth while, therefore, to try that they may perceive themselves honored only so far as they appear beautiful in their demeanor and modestly virtuous.

41

It is a mark of want of intellect to spend much time in things relating to the body, as to be immoderate in exercises, in eating and drinking, and in the discharge of other animal functions. These things should be done incidentally and our main strength be applied to our reason.

42

When any person does ill by you, or speaks ill of you, remember that he acts or speaks from an impression that it is right for him to do so. Now it is not possible that he should follow what appears right to you, but only what appears so to himself. Therefore, if he judges from false appearances, he is the person hurt, since he, too, is the person deceived. For if anyone takes a true proposition to be false, the proposition is not hurt, but only the man is deceived. Setting out, then, from these principles, you will meekly bear with a person who reviles you, for you will say upon every occasion, «It seemed so to him.»

43

Everything has two handles: one by which it may be borne, another by which it cannot. If your brother acts unjustly, do not lay hold on the affair by the handle of his injustice, for by that it cannot be borne, but rather by the opposite—that he is your brother, that he was brought up with you; and thus you will lay hold on it as it is to be borne.

44

These reasonings have no logical connection: «I am richer than you, therefore I am your superior.” «I am more eloquent than you, therefore I am your superior.” The true logical connection is rather this: «I am richer than you, therefore my possessions must exceed yours.” «I am more eloquent than you, therefore my style must surpass yours.” But you, after all, consist neither in property nor in style.

45

Does anyone bathe hastily? Do not say that he does it ill, but hastily. Does anyone drink much wine? Do not say that he does ill, but that he drinks a great deal. For unless you perfectly understand his motives, how should you know if he acts ill? Thus you will not risk yielding to any appearances but such as you fully comprehend.

46

Never proclaim yourself a philosopher, nor make much talk among the ignorant about your principles, but show them by actions. Thus, at an entertainment, do not discourse how people ought to eat, but eat as you ought. For remember that thus Socrates also universally avoided all ostentation. And when persons came to him and desired to be introduced by him to philosophers, he took them and introduced them; so well did he bear being overlooked. So if ever there should be among the ignorant any discussion of principles, be for the most part silent. For there is great danger in hastily throwing out what is undigested. And if anyone tells you that you know nothing, and you are not nettled at it, then you may be sure that you have really entered on your work. For sheep do not hastily throw up the grass to show the shepherds how much they have eaten, but, inwardly digesting their food, they produce it outwardly in wool and milk. Thus, therefore, do you not make an exhibition before the ignorant of your principles, but of the actions to which their digestion gives rise.

47

When you have learned to nourish your body frugally, do not pique yourself upon it; nor, if you drink water, be saying upon every occasion, «I drink water.” But first consider how much more frugal are the poor than we, and how much more patient of hardship. If at any time you would inure yourself by exercise to labor and privation, for your own sake and not for the public, do not attempt great feats; but when you are violently thirsty, just rinse your mouth with water, and tell nobody.

48

The condition and characteristic of a vulgar person is that he never looks for either help or harm from himself, but only from externals. The condition and characteristic of a philosopher is that he looks to himself for all help or harm. The marks of a proficient are that he censures no one, praises no one, blames no one, accuses no one; says nothing concerning himself as being anybody or knowing anything. When he is in any instance hindered or restrained, he accuses himself; and if he is praised, he smiles to himself at the person who praises him; and if he is censured, he makes no defense. But he goes about with the caution of a convalescent, careful of interference with anything that is doing well but not yet quite secure. He restrains desire; he transfers his aversion to those things only which thwart the proper use of our own will; he employs his energies moderately in all directions; if he appears stupid or ignorant, he does not care; and, in a word, he keeps watch over himself as over an enemy and one in ambush.

49

When anyone shows himself vain on being able to understand and interpret the works of Chrysippus, say to yourself: «Unless Chrysippus had written obscurely, this person would have had nothing to be vain of. But what do I desire? To understand nature, and follow her. I ask, then, who interprets her; and hearing that Chrysippus does, I have recourse to him. I do not understand his writings. I seek, therefore, one to interpret them.” So far there is nothing to value myself upon. And when I find an interpreter, what remains is to make use of his instructions. This alone is the valuable thing. But if I admire merely the interpretation, what do I become more than a grammarian, instead of a philosopher, except, indeed, that instead of Homer I interpret Chrysippus? When anyone, therefore, desires me to read Chrysippus to him, I rather blush when I cannot exhibit actions that are harmonious and consonant with his discourse.

50

Whatever rules you have adopted, abide by them as laws, and as if you would be impious to transgress them; and do not regard what anyone says of you, for this, after all, is no concern of yours. How long, then, will you delay to demand of yourself the noblest improvements, and in no instance to transgress the judgments of reason? You have received the philosophic principles with which you ought to be conversant; and you have been conversant with them. For what other master, then, do you wait as an excuse for this delay in self-reformation? You are no longer a boy but a grown man. If, therefore, you will be negligent and slothful, and always add procrastination to procrastination,

purpose to purpose, and fix day after day in which you will attend to yourself, you will insensibly continue to accomplish nothing and, living and dying, remain of vulgar mind. This instant, then, think yourself worthy of living as a man grown up and a proficient. Let whatever appears to be the best be to you an inviolable law. And if any instance of pain or pleasure, glory or disgrace, be set before you, remember that now is the combat, now the Olympiad comes on, nor can it be put off; and that by one failure and defeat honor may be lost or—won. Thus Socrates became perfect, improving himself by everything, following reason alone. And though you are not yet a Socrates, you ought, however, to live as one seeking to be a Socrates.

51

The first and most necessary topic in philosophy is the practical application of principles, as, We ought not to lie; the second is that of demonstrations as, Why it is that we ought not to lie; the third, that which gives strength and logical connection to the other two, as, Why this is a demonstration. For what is demonstration? What is a consequence? What a contradiction? What truth? What falsehood? The third point is then necessary on account of

<i>vocabulary</i>	
ἀμελέω disregard; (impers.) of course	μήπω not yet, lest yet
ἀναγκαῖος coerced, coercing, slavery	ὅποι to which place
ἀναπαύω cause to cease ~pause	ὅπου where
ἀοκνος resolute	οὐκοῦν not so?; and so
ἀποδείκνυμι (v) show, point out; appoint; (mid) declare	ὅφείλω owe, should, if only
ἀπόδειξις -εως (f) acceptance; (Ion) showing	παντελής complete, absolute
ἀποτελέω accomplish, produce	πόθεν from where?
βιώω live; (mp) make a living	προσάγω bring to a place
~biology	~demagogue
βλάπτω break, make fail	προσέχω direct to; think about
διατάσσω arrange, array	πρόχειρος handy; ready to do something
διατρίβω (v) wear down, delay	σοφός skilled, clever, wise
~tribology	σπουδή zeal; (dat) with difficulty, hastily ~repudiate
ἔμπαλιν backwards, on the contrary	συγχωρέω accede, concede
ἐπίσταμαι know how, understand	τοιγάρο therefore
~station	φιλοσοφία love of knowledge; philosophy
ἐφίστημι set; (mp) come/be near, direct, stop ~station	χρῆσις -τος (f) use, usage
θεώρημα -τος (n, 3) sight; theory	φεῦδος -ους (n, 3) a lie ~pseudo-
μέλι honey, a sweet	φεύδω be false, deceive; (mid) to lie ~pseudo-

οὐκέτι καὶ ὅτι παρὰ μίαν ἡμέραν καὶ ἐν πρᾶγμα καὶ ἀπόλλυται προκοπὴ καὶ σώζεται.

Σωκράτης οὗτος ἀπετελέσθη, ἐπὶ πάντων τῶν προσαγομένων αὐτῷ μηδενὶ ἄλλῳ προσέχων ἢ τῷ λόγῳ. σὺ δὲ εἰ καὶ μήπω¹ εἰ Σωκράτης, ὡς Σωκράτης γε εἶναι βουλόμενος ὀφείλεις βιοῦν.

52

Ο πρῶτος καὶ ἀναγκαιότατος τόπος ἐστὶν ἐν φιλοσοφίᾳ ὁ τῆς χρήσεως τῶν θεωρημάτων, οἶνον τὸ μὴ ψεύδεσθαι· ὁ δεύτερος ὁ τῶν ἀποδείξεων, οἶνον πόθεν ὅτι οὐ δεῖ ψεύδεσθαι· τρίτος ὁ αὐτῶν τούτων βεβαιωτικὸς καὶ διαρθρωτικός, οἶνον πόθεν ὅτι τοῦτο ἀπόδειξις; τί γάρ ἐστιν ἀπόδειξις, τί ἀκολουθία, τί μάχη, τί ἀληθής, τί ψεῦδος;

Οὐκοῦν ὁ μὲν τρίτος τόπος ἀναγκαῖος διὰ τὸν δεύτερον, ὁ δὲ δεύτερος διὰ τὸν πρῶτον· ὁ δὲ ἀναγκαιότατος καὶ ὅπου ἀναπαύεσθαι δεῖ, ὁ πρῶτος. ἡμεῖς δὲ ἔμπαλι ποιοῦμεν ἐν γὰρ τῷ τρίτῳ τόπῳ διατρίβομεν καὶ περὶ ἐκεῖνόν ἐστιν ἡμῖν ἡ πᾶσα σπουδὴ· τοῦ δὲ πρώτου παντελῶς ἀμελοῦμεν. τοιγαροῦν ψευδόμεθα μέν, πῶς δὲ ἀποδείκνυται ὅτι οὐ δεῖ ψεύδεσθαι, πρόχειρον ἔχομεν.

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Ἐπὶ παντὸς πρόχειρα ἔκτεον ταῦτα· ἄγου δέ μ', ὁ Ζεῦ, καὶ σύ γ' ἡ Πεπρωμένη, ὅποι ποθ' ὑμῖν εἴμι διατεταγμένος· ὡς ἔψομαι γ' ἀσκοντος.² ἦν δέ γε μὴ θέλω, κακὸς γενόμενος, οὐδὲν ἥπτον ἔψομαι.

Οστις δ' ἀνάγκη συγκεχώρηκεν καλῶς, σοφὸς παρ' ἡμῖν, καὶ τὰ θεῖα ἐπίσταται.

Ἄλλ', ὁ Κρίτων, εἰ ταύτη τοῖς θεοῖς φίλον, ταύτη γενέσθω.

Ἐμὲ δὲ Ἀνυτος καὶ Μέλιτος³ ἀποκτεῖναι μὲν δύνανται, βλάψαι δὲ οὐ.

¹ not yet, lest yet ² resolute ³ honey, a sweet

the second; and the second on account of the first. But the most necessary, and that whereon we ought to rest, is the first. But we do just the contrary. For we spend all our time on the third point and employ all our diligence about that, and entirely neglect the first. Therefore, at the same time that we lie, we are very ready to show how it is demonstrated that lying is wrong.

Upon all occasions we ought to have these maxims ready at hand:

Conduct me, Zeus, and thou, O Destiny, Wherever your decrees have fixed my lot. I follow cheerfully; and, did I not, Wicked and wretched, I must follow still.

Who' er yields properly to Fate is deemed Wise among men, and knows the laws of Heaven.

And this third:

«O Crito, if it thus pleases the gods, thus let it be.”

«Anytus and Melitus may kill me indeed; but hurt me they cannot.”