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vocabulary

ἀγανακτέω be vexed, in a ferment
 ἀέκων unwilling
 αἰτιάομαι blame ~etiology
 ἄκων javelin; unwilling ~acme
 ἀλλότριος someone else's; alien
 ~alien
 ἀλλοτριώω estrange from
 ἄλυπος (ῥ) painless
 ἀμελέω disregard; (impers.) of
 course
 ἀναγκάζω force, compel
 ἀναλέγω gather up ~legion
 ἀπαιδέυτος uneducated, loutish
 ~pediatrician
 ἀπαιτέω demand to have returned
 ἀπαλλαξείω wish to get rid of
 ἀπαλλάσσω free from, remove; be
 freed, depart
 ἀπορραίνω spurt, sprinkle, shower
 ἀποτυγχάνω fail
 ἀσθενής weak
 ἀτυχέω be unlucky
 ἀτυχής unfortunate
 ἀφαιρέω take away ~heresy
 ἄφθονος ungrudging, plentiful
 ἀφορμάω depart, depart from
 ~hormone
 βιόω live; (mp) make a living
 ~biology
 βλάπτω break, make fail
 διάνοια a thought; intelligence
 διότι because; that
 δόγμα -τος (n, 3) belief, legal
 decision
 δοκιμάζω test, approve
 δυστυχέω be unlucky
 δυστυχής unlucky
 ἐγκαλέω demand payment; accuse
 ἐθίζω accustom
 ἐκκαλέω call forth ~gallo
 ἐκκλίνω (ι) turn away, back down,

shun

ἐκκρούω knock out
 ἐκχέω pour out
 ἐλευθερία freedom
 ἐλευθέριος free
 ἐλεύθερος not enslaved
 ἐμβάλλω throw in; inspire a mental
 state ~ballistic
 ἐμπίπτω fall into; attack ~petal
 ἐμποδίζω fetter, hinder
 ἐμπόδιος getting in the way
 ἐμποδών getting in the way
 ἐνθυμέομαι (ῥ) take to heart
 ἐξετάζω inspect, interrogate,
 estimate
 ἐπασείρω raise, place on ~aorta
 ἐπαίρω lift, raise ~heresy
 ἐπαραρίσκω fit to, on ~harmony
 ἐπιλέγω say re, say also; choose;
 (mid) think over
 ἐπιμελέομαι take care of, oversee
 ἐπιστρέφω turn towards ~atrophy
 εὐδαιμονία prosperity
 ἐφίημι (ιι) send at, let fly; mp: rush
 at, spring upon ~jet
 καθάπερ exactly as
 κακοδαίμων demon, curse
 κανών -όνος (m, 3) rod, handle
 ~canonical
 καταφιλέω kiss, caress
 κινέω (ι) set in motion, move,
 remove ~kinetic
 κλέπτω steal
 κολάζω punish
 κοῦφος light, nimble
 κρείσσω more powerful; better
 κτήσις -ος (f) chattels
 κυβερνήτης -ου (m, 1) steersman,
 governor ~govern
 κωλύω (ῥ) hinder, prevent
 λιμός (ι, f) famine
 λοιδορέω abuse, revile

λοιδορία railing, abuse
 λούω wash, bathe
 λυπέω (ὑ) annoy, distress
 μελετάω pursue, attend to, exercise
 μελέτη care; practice
 μέλος -ους (n, 3) limb; melody
 μέλω concern, interest, be one's
 responsibility
 μέμφομαι blame; reject
 μετατίθημι set or cause among
 ~thesis
 μέτριος medium, moderate
 μηδέποτε never
 νόσος (f) plague, pestilence
 ~noisome
 οἰστός bearable
 ὅποῖος whatever kind
 ὀρέγω hold out, offer, thrust ~reach
 ὀρμή pressure, assault, order
 ~hormone
 οὐδέποτε never
 οὐδέπω not, not yet
 οὐκοῦν not so?; and so
 παιδεύω raise; train
 παιδίον young child; slave
 παντελής complete, absolute
 πάντως by all means
 πάρεργος incidental, secondary
 πενθέω grieve ~Nepenthe
 πενία poverty ~osteopenia
 περιγίγνομαι surpass; survive;
 attain ~genus
 περιπίπτω embrace; fall in with
 πλουτέω be rich
 πότε when?
 πότερος which, whichever of two

προαίρεσις -εως (f) plan, preference
 προβάλλω throw before; propose;
 (mp) pretend, abandon, nominate
 ~ballistic
 πρόβατον cattle, flocks, herds
 προίξ -χός (f) gift, dowry
 προκόπτω make progress
 προσπίπτω attack; befall; kow-tow
 προσφέρω present; resemble; add
 πρόχειρος handy; ready to do
 something
 πωλέομαι go back and forth
 πωλέω sell
 σαυτοῦ yourself
 σεαυτοῦ yourself
 σκέλος -εος (n, 3) leg ~scoliosis
 στέργω love; be content
 συναρπάζω snatch with
 συνεχής (ὑ) continuously
 ταράσσω mess things up ~trachea
 τείνω stretch, tend ~tense
 τηνικαῦτα at that time, in that case
 τηρέω watch over
 τοιγάρ therefore
 τραχύς (ᾱ) rough ~trachea
 τρέχω run, spin
 ὑπακούω listen, reply ~acoustic
 ὑπερτίθημι hand over; excel; defer
 φαντασία appearance; imagination
 φύσις -εως (f) nature (of a thing)
 ~physics
 φύω produce, beget; clasp ~physics
 χρῆσις -τος (f) use, usage
 ψυχαγωγέω (ὑ) evoke spirits;
 beguile
 ὡσαύτως in the same way

1

Τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν. ἐφ' ἡμῖν μὲν ὑπόληψις, ὁρμή, ὄρεξις, ἔκκλισις 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 ἐστὶ φύσει ἐλεύθερα, ἀκώλυτα, ἀπαραπόδιστα, τὰ δὲ οὐκ ἐφ' ἡμῖν ἀσθενῆ, δοῦλα, κωλυτά, ἀλλότρια.

Μέμνησο οὖν, ὅτι, ἐὰν τὰ φύσει δοῦλα ἐλεύθερα οἰηθῆς καὶ τὰ ἀλλότρια ἴδια, ἐμποδισθήσῃ, πενθήσῃς, ταραχθήσῃ, μέμψῃ καὶ θεοὺς καὶ ἀνθρώπους, ἐὰν δὲ τὸ σὸν μόνον οἰηθῆς σὸν εἶναι, τὸ δὲ ἀλλότριον, ὥσπερ ἐστίν, ἀλλότριον, οὐδεὶς σε ἀναγκάσει οὐδέποτε, οὐδεὶς σε κωλύσει, οὐ μέμψῃ οὐδένα, οὐκ ἐγκαλέσεις τινί, ἄκων πράξεις οὐδὲ ἔν, οὐδεὶς 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 δ' ὑπερτίθεσθαι πρὸς τὸ παρόν. ἐὰν δὲ καὶ ταῦτ' ἐθέλῃς καὶ ἄρχῃς καὶ πλουτεῖν,¹ τυχὸν μὲν οὐδ' αὐτῶν τούτων τεύξῃ διὰ τὸ καὶ τῶν προτέρων ἐφίεσθαι, πάντως γε μὴν ἐκείνων ἀποτεύξῃ, δι' ὧν μόνων ἐλευθερία καὶ εὐδαιμονία περιγίνεται.

Εὐθὺς οὖν πάσῃ φαντασίᾳ τραχεῖα μελέτα ἐπιλέγειν ὅτι φαντασία εἶ καὶ οὐ πάντως τὸ φαινόμενον. ἔπειτα ἐξέταζε αὐτὴν καὶ δοκίμαζε τοῖς κανόσι² τούτοις οἷς ἔχεις, πρῶτῳ δὲ τούτῳ καὶ μάλιστα, πότερον περὶ τὰ ἐφ' ἡμῖν ἐστὶν ἢ περὶ τὰ οὐκ ἐφ' ἡμῖν· κὰν περὶ τι τῶν οὐκ ἐφ' ἡμῖν ᾗ, πρόχειρον ἔστω τὸ διότι οὐδὲν πρὸς ἐμέ

2

μέμνησο, ὅτι ὀρέξεως ἐπαγγελία ἐπιτυχία, οὗ ὀρέγῃ, ἐκκλίσεως ἐπαγγελία τὸ μὴ περιπεσεῖν ἐκείνῳ, ὃ ἐκκλίνεται, καὶ ὁ μὲν ἐν ὀρέξει ἀποτυγχάνων ἀτυχής,³ ὁ δὲ ἐν ἐκκλίσει περιπίπτων δυστυχής. ἂν μὲν

¹ be rich ² rod, handle ³ unfortunate

οὖν μόνα ἐκκλίνης τὰ παρὰ φύσιν τῶν ἐπὶ σοί, οὐδενί, ὧν ἐκκλίνεις, περιπεσῇ· νόσον δ' ἂν ἐκκλίνης ἢ θάνατον ἢ πείναν, δυστυχήσεις.

Ἄρουν οὖν τὴν ἔκκλισιν ἀπὸ πάντων τῶν οὐκ ἐφ' ἡμῖν καὶ μετὰθες ἐπὶ τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν. τὴν ὄρεξιν δὲ παντελῶς ἐπὶ τοῦ παρόντος ἄνελε· ἂν τε γὰρ ὀρέγη τῶν οὐκ ἐφ' ἡμῖν τινος, ἀτυχεῖν⁴ ἀνάγκη τῶν τε ἐφ' ἡμῖν, ὅσων ὀρέγεσθαι καλὸν ἂν, οὐδὲν οὐδέπω⁵ σοι πάρεστι. μόνῳ δὲ τῷ ὀρμῶν καὶ ἀφορμῶν χρῶ, κούφως⁶ μέντοι καὶ μεθ' ὑπεξαίρεσεως καὶ ἀνεμένως.

3

Ἐφ' ἐκάστου τῶν ψυχαγωγούντων⁷ ἢ χρεῖαν παρεχόντων ἢ στεργομένων⁸ μέμνησο ἐπιλέγειν, ὁποῖόν ἐστιν, ἀπὸ τῶν σμικροτάτων ἀρξάμενος· ἂν χύτραν στέργης, ὅτι χύτραν στέργῳ. κατεαγείσης γὰρ αὐτῆς οὐ ταραχθήσῃ· ἂν παιδίον σαντοῦ καταφιλήσῃ ἢ γυναῖκα, ὅτι ἄνθρωπον καταφιλεῖς· ἀποθανόντος γὰρ οὐ ταραχθήσῃ.

4

Ὅταν ἄπτεσθαί τινος ἔργου μέλλης, ὑπομίμνησκε σεαυτόν, ὁποῖόν ἐστι τὸ ἔργον. εἰς λουσόμενος ἀπίης, πρόβαλλε σεαυτῷ τὰ γινόμενα ἐν βαλανείῳ, τοὺς ἀπορραίνοντας, τοὺς ἐγκρουομένους, τοὺς λουδοροῦντας, τοὺς κλέπτοντας, καὶ οὕτως ἀσφαλέστερον αἴψῃ τοῦ ἔργου, εἰς ἐπιλέγης εὐθὺς ὅτι λούσασθαι θέλω καὶ τὴν ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσιν τηρῆσαι. καὶ ὡσαύτως ἐφ' ἐκάστου ἔργου. οὕτω γὰρ ἂν τι πρὸς τὸ λούσασθαι γένηται ἐμποδῶν, πρόχειρον ἔσται διότι ἀλλ' οὐ τοῦτο ἤθελον μόνον, ἀλλὰ καὶ τὴν ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσιν τηρῆσαι· οὐ τηρήσω δέ, εἰς ἀγανακτῶ πρὸς τὰ γινόμενα.

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· οἷον ὁ θάνατος οὐδὲν δεινόν ἐπεὶ καὶ Σωκράτει ἂν ἐφαίνετο, ἀλλὰ τὸ δόγμα τὸ περὶ τοῦ θανάτου, διότι δεινόν, ἐκεῖνο τὸ δεινόν ἐστίν. ὅταν οὖν ἐμποδιζώμεθα ἢ ταρασσώμεθα ἢ λυπώμεθα, μηδέποτε ἄλλον αἰτιώμεθα, ἀλλ' ἐαυτούς, τοῦτ' ἐστὶ τὰ ἐαυτῶν δόγματα. ἀπαιδεύτου ἔργον τὸ ἄλλοις ἐγκαλεῖν, ἐφ' οἷς αὐτὸς πράσσει κακῶς· ἡργμένου παιδεύεσθαι τὸ ἐαυτῷ· πεπαιδευμένου τὸ μήτε ἄλλω μήτε ἐαυτῷ.

6

Ἐπὶ μηδενὶ ἐπαρθῆς ἀλλοτρίῳ προτερήματι. εἰ ὁ ἵππος ἐπαιρόμενος ἔλεγεν ὅτι καλὸς εἰμι, οἷσόν τινι ἂν ᾔην· σὺ δέ, ὅταν λέγῃς ἐπαιρόμενος ὅτι ἵππον καλὸν ἔχω, ἴσθι, ὅτι ἐπὶ ἵππου ἀγαθῷ ἐπαίρη. τί οὖν ἐστὶ σόν; χρήσις φαντασιῶν. ὥσθ', ὅταν ἐν χρήσει φαντασιῶν κατὰ φύσιν σχῆς, τηνικαῦτα⁹ ἐπαρθητι· τότε γὰρ ἐπὶ σῷ τινι ἀγαθῷ ἐπαρθήσῃ.

7

Καθάπερ ἐν πλῶ τοῦ πλοίου καθορμισθέντος εἰ ἐξέλθοις ὑθρεύσασθαι ὑδρεύσασθαι, ὁδοῦ μὲν πάρεργον καὶ κοχλίδιον ἀναλέξῃ καὶ βολβάριον, τετάσθαι δὲ δεῖ τὴν διάνοιαν ἐπὶ τὸ πλοῖον καὶ συνεχῶς ἐπιστρέφεσθαι, μή ποτε ὁ κυβερνήτης καλέσῃ, κἂν καλέσῃ, πάντα ἐκεῖνα ἀφίεναι, ἵνα μὴ δεδεμένος ἐμβληθῇς ὡς τὰ πρόβατα· οὕτω καὶ ἐν τῷ βίῳ, ἐὰν διδῶται ἀντὶ βολβαρίου καὶ κοχλιδίου γυναικάριον καὶ παιδίον, οὐδὲν κωλύσει· ἐὰν δὲ ὁ κυβερνήτης καλέσῃ, τρέχῃ ἐπὶ τὸ πλοῖον ἀφείς ἐκεῖνα ἅπαντα μηδὲ ἐπιστρεφόμενος. ἐὰν δὲ γέρων ᾖ, μηδὲ ἀπαλλαγῇς ποτε τοῦ πλοίου μακράν, μή ποτε καλοῦντος ἐλλίπῃς.

8

Μὴ ζήτηι τὰ γινόμενα γίνεσθαι ὡς θέλεις, ἀλλὰ θέλε τὰ γινόμενα ὡς γίνεταί καὶ εὐροήσεις.

⁹ at that time, in that case

9

Νόσος σώματός ἐστιν ἐμπόδιον, προαιρέσεως δὲ οὐ, ἐὰν μὴ αὐτὴ θέλῃ. χώλανσις σκέλους¹⁰ ἐστὶν ἐμπόδιον, προαιρέσεως δὲ οὐ. καὶ τοῦτο ἐφ' ἐκάστου τῶν ἐμπιπτόντων ἐπίλεγε· εὐρήσεις γὰρ αὐτὸ ἄλλου τινὸς ἐμπόδιον, σὸν δὲ οὐ.

10

Ἐφ' ἐκάστου τῶν προσπιπτόντων μέμνησο ἐπιστρέφων ἐπὶ σεαυτὸν ζητεῖν, τίνα δύναμιν ἔχεις πρὸς τὴν χρῆσιν αὐτοῦ. ἐὰν καλὸν ἴδῃς ἢ καλὴν, εὐρήσεις δύναμιν πρὸς ταῦτα ἐγκράτειαν· ἐὰν πόνος προσφέρεται, εὐρήσεις καρτερίαν· ἂν λοιδορία,¹¹ εὐρήσεις ἀνεξικακίαν. καὶ οὕτως ἐθιζόμενόν σε οὐ συναρπάσουσιν αἱ φαντασίαι.

11

Μηδέποτε ἐπὶ μηδενὸς εἴπῃς ὅτι ἀπώλεσα αὐτό, ἀλλ' ὅτι ἀπέδωκα. τὸ παιδίον ἀπέθανεν; ἀπεδόθη. ἢ γυνὴ ἀπέθανεν; ἀπεδόθη. τὸ χωρίον ἀφηρέθη. οὐκοῦν καὶ τοῦτο ἀπεδόθη. ἀλλὰ κακὸς ὁ ἀφελόμενος. τί δὲ σοὶ μέλει, διὰ τίνος σε ὁ δοὺς ἀπήτησε; μέχρι δ' ἂν διδῶ, ὥς ἀλλοτρίου αὐτοῦ ἐπιμελοῦ, ὥς τοῦ πανδοχείου οἱ παριόντες.

12

Εἰ προκόψαι θέλεις, ἄφες τοὺς τοιούτους ἐπιλογισμούς. ἐὰν ἀμελήσω τῶν ἐμῶν, οὐχ ἔξω διατροφάς· ἐὰν μὴ κολάσω τὸν παῖδα, πονηρὸς ἔσται. κρεῖσσον γὰρ λιμῶ ἀποθανεῖν ἄλυπον¹² καὶ ἄφοβον γενόμενον ἢ ζῆν ἐν ἀφθόνοις ταρασσόμενον. κρεῖττον δὲ τὸν παῖδα κακὸν εἶναι ἢ σὲ κακοδαίμονα.¹³

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

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
 ἀγνώμων headstrong, unfeeling
 αἰδήμων bashful, modest
 αἶσιος auspicious ~etiology
 αἰσχρός shameful
 ἀλλότριος someone else's; alien
 ~alien
 ἀμελέω disregard; (impers.) of course
 ἀναιδής shameless, ruthless
 ἀναστρέφω act; overturn; mid: find oneself in ~atrophy
 ἀνίκητος (ι) unconquered
 ἀνόητος foolish
 ἅπαξ once
 ἀπιστέω disbelieve ~stand
 ἄπιστος not trusting, not trustworthy ~stand
 ἀποβάλλω throw away, lose
 ἀποδημέω be absent, abroad
 ἀποτελέω accomplish, produce
 ἀποτυγχάνω fail
 ἀργύριον small coin
 ἀρέσκω please, satisfy; make amends
 ἀρχέω satisfy; ward off, defend; suffice
 ἀσκέω work on
 ἀτιμία (ιι) dishonor
 ἄτιμος (ι) without honor
 αὐτόθεν from that place
 ἀφαιρέω take away ~heresy
 ἄφνω suddenly, surprisingly
 βέλτιστος best, noblest
 βιόω live; (mp) make a living
 ~biology
 βοήθεια help
 διαιρέω divide, distinguish, distribute
 διαλογισμός calculation; debate; circuit court

διατριβή activity, waste of time
 διπλός double, overlapping
 δόγμα -τος (n, 3) belief, legal decision
 δουλεύω serve, be a slave
 δρᾶμα deed, business, drama
 ἐκλέγω pick, single out
 ἐκπληρόω fill, fulfill
 ἐκτείνω stretch out ~tend
 ἐκτός outside
 ἐλεύθερος not enslaved
 ἐμμένω stay put, be faithful, fixed
 ἐνθυμέομαι (ῶ) take to heart
 ἐνίστημι install; threaten; block
 ἔξειμι go forth; is possible ~ion
 ἐπανερχομαι return; ascend
 ἐπιβάλλω throw upon, head for ~ballistic
 ἐπιμελέομαι take care of, oversee
 ἐπισημαίνω be a sign or symptom
 ἐπίσταμαι know how, understand ~station
 ἐρεθίζω annoy, excite ~Eris
 ἐστίασις (ᾱ) feasting
 ἔσωθεν inside, from inside
 εὐδοκιμέω be esteemed
 εὐφυής well-developed ~physics
 ζηλοτυπία jealousy
 ἡλίθιος idle, vain, foolish
 ἡσάομαι (pass) be weaker, be overcome; (active) defeat
 θλίβω (ι) press
 ἰδιώτης -ου (m, 1) private; a layman
 κακία low quality; immorality
 καταγελάω laugh at, deride
 κατασκευάζω equip, build
 καταφρόνησις -τος (f) contempt; disregard ~frenzy
 κόραξ -κος (m) raven
 κόσμιος well-behaved
 κράζω croak, scream
 κτάομαι acquire, possess

λοιδορέω	abuse, revile	σημαίνω	give orders to; show; mark ~semaphore
μακαρίζω	congratulate ~macarism	στενάζω	sigh, groan
μεγαλόφρων	high-minded, generous	στοά	στώς roofed colonnade, storehouse
μήποτε	absolutely never	στρέφω	turn, veer ~atrophy
μωρός	stupid	συλλαμβάνω	seize, capture; understand ~epilepsy
ὀκνέω	shrink from, hesitate; worry	συμπόσιον	drinking party
ὀνίνημι	help, please, be available	συμπότης	drinking companion, buddy
ὀρέγω	hold out, offer, thrust ~reach	συναρπάζω	snatch with
οὐδαμοῦ	nowhere	ταπεινός	low
οὐδαμῶς	in no way	ταράσσω	mess things up ~trachea
οὐδέποτε	never	τοιγάρ	therefore
οὐχοῦν	not so?; and so	τύπτω	beat, smite ~stupid
οὕτω	no longer	ὕβριζω	insult, treat outrageously
οὐσία	property; essence	ὑπαρ	-τος (n) reality
ὄφελος	-εος (n, 3) a use, a help	ὑπατος	highest, supreme
ὄφρυς	-ος (f) eyebrow	ὕποδημα	-τος (n, 3) sandals
πάντοτε	always	ὕποκρίνομαι	(i) answer; pretend
παρατίθημι	put near, put at risk ~thesis	ὕποκριτής	-οῦ (m, 1) actor, orator
πενθέω	grieve ~Nepenthe	ὕπομένω	stay behind, await ~remain
πένθος	-εος (n, 3) grief, misfortune ~Nepenthe	φαντασία	appearance; imagination
περιμένω	wait for	φθόνος	malice, envy
περιποιέω	preserve; obtain	φιλοσοφία	love of knowledge; philosophy
περιφέρω	carry around	φιλόσοφος	wisdom-loving
πόθεν	from where?	φυγή	flight, means of escape ~fugitive
προαίρεσις	-εως (f) plan, preference	φύσις	-εως (f) nature (of a thing) ~physics
προκόπτω	make progress	φύω	produce, beget; clasp ~physics
προσέχω	direct to; think about	χωλός	lame
προσλαμβάνω	add, borrow, take hold, help	ὠφελέω	help, be useful
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 σέ μὴ παραχθῆναι.

13

Εἰ προκόψαι θέλεις, ὑπόμεινον ἔνεκα τῶν ἐκτὸς ἀνόητος δόξας καὶ ἡλίθιος, μηδὲν βούλου δοκεῖν ἐπίστασθαι· κἂν δόξης τις εἶναί τιςιν, ἀπίσται σεαυτῷ. ἴσθι γὰρ ὅτι οὐ ῥᾶδιον τὴν προαίρεσιν 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 τοὺς φίλους σου πάντοτε ζῆν, ἡλίθιος εἶ· τὰ γὰρ μὴ ἐπὶ σοὶ θέλεις ἐπὶ σοὶ εἶναι καὶ τὰ ἀλλότρια σὰ εἶναι. οὕτω κἂν τὸν παῖδα θέλῃς μὴ ἀμαρτάνειν, μωρὸς¹ εἶ· θέλεις γὰρ τὴν κακίαν μὴ εἶναι κακίαν, ἀλλ' ἄλλο τι. ἐὰν δὲ θέλῃς ὀρεγόμενος μὴ ἀποτυγχάνειν, τοῦτο δύνασαι. τοῦτο οὖν ἄσκει, ὃ δύνασαι.

Κύριος ἐκάστου ἐστὶν ὁ τῶν ὑπ' ἐκείνου θελομένων ἢ μὴ θελομένων ἔχων τὴν ἐξουσίαν 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. οὕτω ἦκει· μὴ ἐπίβαλλε πόρρω τὴν ὄρεξιν, ἀλλὰ περίμενε, μέχρις ἂν γένηται κατὰ σέ. οὕτω πρὸς τέκνα, οὕτω πρὸς γυναῖκα, οὕτω πρὸς ἀρχάς, οὕτω πρὸς πλοῦτον· καὶ ἔση ποτὲ ἄξιος τῶν θεῶν συμπότης. ἂν δὲ καὶ παρατεθέντων σοι μὴ λάβῃς, ἀλλ' ὑπερίδῃς, τότε οὐ μόνον συμπότης τῶν θεῶν ἔση, ἀλλὰ καὶ συνάρχων. οὕτω γὰρ ποιῶν Διογένης καὶ Ἡράκλειτος καὶ οἱ ὅμοιοι ἀξίως θεοῖο τε ἦσαν καὶ ἐλέγοντο.

¹ stupid

16

Ὅταν κλαίοντα ἴδῃς τινὰ ἐν πένθει ἢ ἀποδημοῦντος τέκνου ἢ ἀπολωλεκότα τὰ ἑαυτοῦ, πρόσεχε μὴ σε ἢ φαντασία συναρπάσῃ ὥς ἐν κακοῖς ὄντος αὐτοῦ τοῖς ἐκτός, ἀλλ' εὐθὺς ἔστω πρόχειρον ὅτι τοῦτον θλίβει² οὐ τὸ συμβεβηκός ἄλλον γὰρ οὐ θλίβει, ἀλλὰ τὸ δόγμα τὸ περὶ τούτου. μέχρι μέντοι λόγου μὴ ὅκνει³ συμπεριφέρεσθαι αὐτῷ, κὰν οὕτω τύχῃ, καὶ συνεπιστενάξαι· πρόσεχε μέντοι μὴ καὶ ἔσωθεν στενάξῃς.⁴

17

Μέμνησο, ὅτι ὑποκριτὴς εἰ δράματος,⁵ οἷον ἂν θέλῃ ὁ διδάσκαλος· ἂν βραχύ, βραχέος· ἂν μακρόν, μακροῦ· ἂν πτωχὸν ὑποκρίνασθαι σε θέλῃ, ἵνα καὶ τοῦτον εὐφυνῶς ὑποκρίνῃ ἂν χωλόν, ἂν ἄρχοντα, ἂν ἰδιώτην. σὸν γὰρ τοῦτ' ἔστι, τὸ δοθὲν ὑποκρίνασθαι πρόσωπον καλῶς· ἐκλέξασθαι δ' αὐτὸ ἄλλου.

18

Κόραξ ὅταν μὴ αἰσιον⁶ κεκράγῃ, μὴ συναρπαζέτω σε ἢ φαντασία· ἀλλ' εὐθὺς διαίρει παρὰ σεαυτῷ καὶ λέγε ὅτι τούτων ἐμοὶ οὐδὲν ἐπισημαίνεται, ἀλλ' ἢ τῷ σωματίῳ μου ἢ τῷ κτησειδίῳ μου ἢ τῷ δοξαρίῳ μου ἢ τοῖς τέκνοις ἢ τῇ γυναικί. ἐμοὶ δὲ πάντα αἴσια σημαίνεται, ἐὰν ἐγὼ θέλω· ὅ τι γὰρ ἂν τούτων ἀποβαίνῃ, ἐπ' ἐμοί ἐστιν ὠφεληθῆναι ἀπ' αὐτοῦ.

19

Ἀνίκητος εἶναι δύνασαι, ἐὰν εἰς μηδένα ἀγῶνα καταβαίνῃς, ὃν οὐκ ἔστιν ἐπὶ σοὶ νικῆσαι.

Ὅρα μήποτε ἰδῶν τινα προτιμώμενον ἢ μέγα δυνάμενον ἢ ἄλλως εὐδοκμοῦντα μακαρίσῃς,⁷ ὑπὸ τῆς φαντασίας συναρπασθεῖς. ἐὰν γὰρ ἐν τοῖς ἐφ' ἡμῖν ἢ οὐσία τοῦ ἀγαθοῦ ἦ, 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 ὑπάτος εἶναι θελήσεις, ἀλλ' ἐλεύθερος. μίᾱ δὲ ὁδὸς πρὸς τοῦτο, καταφρόνησις τῶν οὐκ ἐφ' ἡμῖν.

20

Μέμνησο, ὅτι οὐχ ὁ λοιδορῶν ἢ ὁ τύπτων ὑβρίζει, ἀλλὰ τὸ δόγμα τὸ περὶ τούτων ὡς ὑβρίζόντων. ὅταν οὖν ἐρεθίσῃ⁹ σέ τις, ἴσθι, ὅτι ἢ σὴ σε ὑπόληψις ἠρέθηκε. τοιγαροῦν ἐν πρώτοις πειρῶ ὑπὸ τῆς φαντασίας μὴ συναρπασθῆναι· ἂν γὰρ ἅπαξ χρόνου καὶ διατριβῆς τύχῃς, ῥᾶον 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 οὔτε ταπεινὸν¹⁰ ἐνθυμηθήσῃ οὔτε ἄγαν¹¹ ἐπιθυμήσεις τινός.

22

Εἰ φιλοσοφίας ἐπιθυμεῖς, παρασκευάζου αὐτόθεν ὡς καταγελασθησόμενος, ὡς καταμωκησομένων σου πολλῶν, ὡς ἐρούντων ὅτι ἄφρων φιλόσοφος ἡμῖν ἐπανελήλυθε καὶ πόθεν ἡμῖν αὕτη ἢ ὀφρὺς; σὺ δὲ ὀφρὺν μὲν μὴ σχῆς· τῶν δὲ βελτίστων σοι φαινομένων οὕτως ἔχου, ὡς ὑπὸ τοῦ θεοῦ τεταγμένος εἰς ταύτην τὴν χώραν· μέμνησό τε διότι, ἐὰν μὲν ἐμμένῃς τοῖς αὐτοῖς, οἱ καταγελῶντές σου τὸ πρότερον οὗτοί σε ὕστερον θαυμάσονται, ἐὰν δὲ ἡττηθῇς αὐτῶν, διπλοῦν προσλήψῃ καταγέλωτα.

23

Ἐάν ποτέ σοι γένηται ἔξω στραφῆναι πρὸς τὸ βούλεσθαι ἀρέσαι τινί, ἴσθι ὅτι ἀπώλεσας τὴν ἔνστασιν. ἀρκοῦ οὖν ἐν παντὶ τῷ εἶναι φιλόσοφος εἰ δὲ καὶ δοκεῖν βούλει τῷ εἶναι, σαντῷ φαίνου καὶ ἱκανὸς ἔση.

⁹ annoy, excite ¹⁰ low ¹¹ very much

24

Οὗτοί σε οἱ διαλογισμοὶ μὴ θλιβέτωσαν ἄτιμος ἐγὼ βιώσομαι καὶ οὐδεὶς οὐδαμοῦ.¹² εἰ γὰρ ἡ ἀτιμία¹³ ἐστὶ κακόν, οὐ δύνασαι ἐν κακῷ εἶναι δι' ἄλλον, οὐ μᾶλλον ἢ ἐν αἰσχυρῷ· μὴ τι οὖν σὸν ἐστιν ἔργον τὸ ἀρχῆς τυχεῖν ἢ παραληφθῆναι ἐφ' ἐστίασιν; οὐδαμῶς. πῶς οὖν ἔτι τοῦτ' ἐστιν ἀτιμία; πῶς δὲ οὐδεὶς οὐδαμοῦ ἔσῃ, ὃν ἐν μόνοις εἶναι τινα δεῖ τοῖς ἐπὶ σοί, ἐν οἷς ἔξεστί σοι εἶναι πλείστου ἀξίῳ;

Ἀλλά σοι οἱ φίλοι ἀβοήθητοι ἔσονται. τί λέγεις τὸ ἀβοήθητοι; οὐχ ἔξουσι παρὰ σοῦ κερμάτιον· οὐδὲ πολίτας Ῥωμαίων αὐτοὺς ποιήσεις. τίς οὖν σοι εἶπεν, ὅτι ταῦτα τῶν ἐφ' ἡμῖν ἐστιν, οὐχὶ δὲ ἀλλότρια ἔργα; τίς δὲ δοῦναι δύναται ἐτέρῳ, ἢ μὴ ἔχει αὐτός; κτῆσαι οὖν, φησὶν, ἵνα ἡμεῖς ἔχωμεν.

Εἰ δύναμαι κτήσασθαι τηρῶν ἐμαυτὸν αἰδήμονα καὶ πιστὸν καὶ μεγαλόφρονα,¹⁴ δείκνυε τὴν ὁδὸν καὶ κτήσομαι. εἰ δ' ἐμὲ ἀξιούτε τὰ ἀγαθὰ τὰ ἐμαυτοῦ ἀπολέσαι, ἵνα ὑμεῖς τὰ μὴ ἀγαθὰ περιποιήσηθε, ὁρᾶτε ὑμεῖς, πῶς ἄνισοι ἐστε καὶ ἀγνώμονες.¹⁵ τί δὲ καὶ βούλεσθε μᾶλλον; ἀργύριον ἢ φίλον πιστὸν καὶ αἰδήμονα; εἰς τοῦτο οὖν μοι μᾶλλον συλλαμβάνετε καὶ μὴ, δι' ὧν ἀποβαλῶ αὐτὰ ταῦτα, ἐκεῖνά με πράσσειν ἀξιούτε.

Ἄλλ' ἡ πατρίς, ὅσον ἐπ' ἐμοί, φησὶν, ἀβοήθητος ἔσται. πάλιν, ποίαν καὶ ταύτην βοήθειαν; στοᾶς¹⁶ οὐχ ἔξει διὰ σέ οὔτε βαλανεῖα. καὶ τί τοῦτο; οὐδὲ γὰρ ὑποδήματα ἔχει διὰ τὸν χαλκέα οὐδ' ὄπλα διὰ τὸν σκυτέα· ἱκανὸν δέ, εἴαν ἕκαστος ἐκπληρώσῃ τὸ ἑαυτοῦ ἔργον. εἰ δὲ ἄλλον τινὰ αὐτῇ κατεσκευάζες πολίτην πιστὸν καὶ αἰδήμονα, οὐδὲν ἂν αὐτὴν ὠφέλεις; ναί. οὐκοῦν οὐδὲ σὺ αὐτὸς ἀνωφελὴς ἂν εἴης αὐτῇ. τίνα οὖν ἔξω, φησὶ, χώραν ἐν τῇ πόλει; ἢν ἂν δύνῃ φυλάττων ἅμα τὸν πιστὸν καὶ αἰδήμονα.

Εἰ δὲ ἐκείνην ὠφελεῖν βυολόμενος ἀποβαλεῖς ταῦτα, τί ὄφελος ἂν αὐτῇ γένουο ἀναιδῆς καὶ ἄπιστος ἀποτελεσθεῖς;

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

ἀγρυπνέω lie awake

ἀθλέω toil ~athlete

ἀθλητής ἀεθλητού (m, 1) athlete, contestant ~athlete

αἰσχύνη (ῥ) shame, dishonor

ἀκόλουθος following, attending

ἀμελέω disregard; (impers.) of course

ἀμήχανος helpless, impossible ~mechanism

ἀναστρέφω act: overturn; mid: find oneself in ~atrophy

ἀναφαίνω reveal, shine

~phenomenon

ἀνθρώπινος human

ἀπαντάω encounter, come upon

ἄπληστος insatiable, greedy

ἁπλός single; simple ~haploid

ἀποτυγχάνω fail

ἀρέσκω please, satisfy; make amends

ἅτε as if; since

ἄχθομαι be burdened with

βαστάζω raise; handle

βλάβη harm

βραχίων -ονος (m, 3) upper arm, shoulder

γείτων -ονος (f) neighbor

γεωργός farming

γυμνάζω exercise, do training

διοικέω manage, keep house

δυσχερής annoying, difficult

ἐγκαλέω demand payment; accuse

ἐθίζω accustom

εἰκῇ haphazardly; in vain

εἴσοδος (f) entrance ~odometer

ἐκκαλέω call forth ~gallo

ἐκκλίνω (ι) turn away, back down, shun

ἐκτός outside

ἐκτρέπω turn aside

ἐκὼν willingly, on purpose; giving in too easily

ἐλευθερία freedom

ἐλευθέριος free

ἐμπορος passenger; merchant ~pierce

ἐνθεν thence, whence

ἐνθυμέομαι (ῥ) take to heart

ἐντίθημι load; mp: take to heart ~thesis

ἐξεργάζομαι accomplish; undo; destroy someone

ἐπαινός terrible

ἔπαινος (noun) praise

ἐπέχω hold, cover; offer; assail

ἐπιθυμία (ῥ) desire, thing desired

ἐπίπαν =ἐπί

ἐπισκέπτομαι look upon, inspect

ἐπισκοπέω look upon, inspect

ἐπιστάτης -ου (m, 1) suppliant, dependant ~station

ἐπιτελέω complete; do a religious duty

ἐπίτροπος agent, officer

ἐπιχέω pour over

ἐστίασις (ᾱ) feasting

ἐστιάω give a feast

εὐσέβεια filial/religious piety

εὐσεβής pious

ζῶον being, animal; picture

ἡγεμονικός showing leadership

θρίδαξ lettuce

ιατρός (ᾱ) physician

ιδιώτης -ου (m, 1) private; a layman

καθηγέομαι lead

καθῆκω come down, (a day) to fall, arrive; be proper

καθίημι (ιι) speed down upon; take down ~jet

καταγελάω laugh at, deride

κατάγνυμι (ῥ) break up, shatter

καταμανθάνω examine, observe
 καταπίνω (ι) swallow
 καταφρονέω scorn; think of
 καῦμα -τος (n, 3) heat ~caustic
 κομψός clever, urbane, pleasant
 λοιδορέω abuse, revile
 λυσιτελέω (υ) be useful
 μαστιγώω (ι) whip
 μεθίημι let go, cease; (mid) speed off
 ~jet
 μέφομαι blame; reject
 μεταδίδωμι give part of ~donate
 μέτειμι be among, go, follow ~ion
 μηρός thigh, femur
 μιμέομαι (ι) imitate, represent
 ναύτης -ου (m, 1) sailor ~navy
 ὀβολός type of small coin, weight
 οἰκειόω adopt, adapt
 οἶμοι woe is me
 ὅποιος whatever kind
 ὀρέγω hold out, offer, thrust ~reach
 ὀσφῦς -ος (f) hips, loins
 παίζω play ~pediatrician
 παίω hit
 παλαιστής -ου (m, 1) wrestler
 ~Pallas
 παραπέμπω send via; escort
 ~pomp
 παραχωρέω yield, concede
 πέμμα (pl) pastries, sweetmeats
 περιπίπτω embrace; fall in with
 πίθηκος monkey
 πιπράσχω export, sell as a slave
 ~porno
 πονέω work; be busy ~osteopenia

πόσος how many, much, far?
 ποτήριον cup
 προαίρεσις -εως (f) plan, preference
 προίξ -χός (f) gift, dowry
 προτιμάω (ι) prefer, pay attention to
 πρόχειρος handy; ready to do something
 πωλέομαι go back and forth
 πωλέω sell
 ῥήτωρ public speaker
 σαλπίζω sound the trumpet
 σκέψις perception, examination
 σκοπάω watch, observe
 σκοπός (f) lookout, overseer, spy, target ~telescope
 στρέφω turn, veer ~atrophy
 συγχέω entangle, destroy, confound
 συμβουλία advice; consultation
 σφυρόν ankle, foothill
 ἄλας wretched, miserable ~talent
 ταρασσω mess things up ~trachea
 τέθηπα be confused
 τελώνης -ου (m, 1) tax collector
 τοιγάρ therefore
 τραγωδέω declaim tragically
 τυραννίς -δος (f) tyranny
 φιλοσοφέω philosophize, study
 φιλόσοφος wisdom-loving
 φοιτάω go back and forth
 ψύχος -εος (n, 3) coolness
 ~psychology
 ψυχρός (υ) cold ~psychology
 φύχω (υ) breathe, blow ~psychology
 ὡσαύτως in the same way
 ὠφέλιμος helping, useful

25

Προετιμύθη σοῦ τις ἐν ἐστιάσει ἢ ἐν προσαγορεύσει ἢ ἐν τῷ παραληφθῆναι εἰς συμβουλίαν; εἰ μὲν ἀγαθὰ ταῦτὰ ἐστί, χαίρειν σε δεῖ, ὅτι ἔτυχεν αὐτῶν ἐκεῖνος· εἰ δὲ κακά, μὴ ἄχθου, ὅτι σὺ αὐτῶν οὐκ ἔτυχες· μέμνησο δέ, ὅτι οὐ δύνασαι μὴ ταῦτὰ ποιῶν πρὸς τὸ τυγχάνειν τῶν οὐκ ἐφ' ἡμῖν τῶν ἴσων ἀξιοῦσθαι.

Πῶς γὰρ ἴσον ἔχειν δύναται ὁ μὴ φοιτῶν ἐπὶ θύρας τινὸς τῷ φοιτῶντι; ὁ μὴ παραπέμπων τῷ παραπέμποντι; ὁ μὴ ἐπαινῶν τῷ ἐπαινοῦντι, ἄδικος οὖν ἔση καὶ ἄπληστος, εἰ μὴ προϊέμενος ταῦτα, ἀνθ' ὧν ἐκεῖνα πιπράσκειται,¹ προῖκα αὐτὰ βουλήσῃ λαμβάνειν.

Ἀλλὰ πόσου πιπράσκονται θρίδακες;² ὀβολοῦ,³ ἂν οὕτω τύχη. ἂν οὖν τις προέμενος τὸν ὀβολὸν λάβῃ θρίδακας, σὺ δὲ μὴ προέμενος μὴ λάβῃς, μὴ οἴου ἔλαττον ἔχειν τοῦ λαβόντος. ὥς γὰρ ἐκεῖνος ἔχει θρίδακας, οὕτω σὺ τὸν ὀβολόν, ὃν οὐκ ἔδωκας.

Τὸν αὐτὸν δὴ τρόπον καὶ ἐνταῦθα. οὐ παρεκλήθης ἐφ' ἐστιάσιν τινος; οὐ γὰρ ἔδωκας τῷ καλοῦντι, ὅσου πωλεῖ τὸ δείπνον. ἐπαινῶν δ' αὐτὸ πωλεῖ, θεραπείας πωλεῖ. δὸς οὖν τὸ διάφορον, εἰ σοι λυσιτελεῖ, ὅσου πωλεῖται. εἰ δὲ κἀκεῖνα θέλεις μὴ προῖεσθαι καὶ ταῦτα λαμβάνειν, ἄπληστος εἶ καὶ ἀβέλτερος.

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

26

Τὸ βούλημα τῆς φύσεως καταμαθεῖν ἔστιν ἐξ ὧν οὐ διαφερόμεθα πρὸς ἀλλήλους. οἶον, ὅταν ἄλλου παιδάριον κατεάξῃ τὸ ποτήριον, πρόχειρον εὐθὺς λέγειν ὅτι τῶν γινομένων ἐστίν. ἴσθι οὖν, ὅτι, ὅταν καὶ τὸ σὸν κατεαγῇ, τοιοῦτον εἶναί σε δεῖ, ὁποῖον ὅτε καὶ τὸ τοῦ ἄλλου κατεάγῃ. οὕτω μετατίθει καὶ ἐπὶ τὰ μείζονα. τέκνον ἄλλου τέθηγκεν ἢ γυνή; οὐδεὶς ἐστίν ὃς οὐκ ἂν εἴποι ὅτι ἀνθρώπινον· ἀλλ' ὅταν τὸ

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

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

27

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

28

Εἰ μὲν τὸ σῶμά σου τις ἐπέτρεπε τῷ ἀπαντήσαντι, ἡγανάκεις ἄν· ὅτι δὲ σὺ τὴν γνώμην τὴν σεαυτοῦ ἐπιτρέπεις τῷ τυχόντι, ἴνα, ἐὰν λοιδορήσῃται σοι, ταραχθῇ ἐκείνη καὶ συγχυθῇ, οὐκ αἰσχύνῃ τούτου ἔνεκα;

29

Ἐκάστου ἔργου σκόπει τὰ καθηγούμενα καὶ τὰ ἀκόλουθα⁶ αὐτοῦ καὶ οὕτως ἔρχου ἐπ' αὐτό. εἰ δὲ μή, τὴν μὲν πρώτην προθύμως ἤξεις ἅτε μηδὲν τῶν ἐξῆς ἐντεθυμημένος, ὕστερον δὲ ἀναφανέντων δυσχερῶν τινων αἰσχυρῶς ἀποστήσῃ. θέλεις Ὀλύμπια νικῆσαι;

Κἀγώ, νῆ τοὺς θεοὺς· κομψὸν⁷ γάρ ἐστιν. ἀλλὰ σκόπει τὰ καθηγούμενα καὶ τὰ ἀκόλουθα καὶ οὕτως ἅπτου τοῦ ἔργου. δεῖ σ' εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι πεμμάτων,⁸ γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ᾧρα τεταγμένη, ἐν καύματι,⁹ ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἔτυχεν, ἀπλῶς ὡς ἱατρῷ παραδεδωκέναι σεαυτὸν τῷ ἐπιστάτῃ, εἴτα ἐν τῷ ἀγῶνι παρορύσσεσθαι, ἔστι δὲ ὅτε χεῖρα ἐκβαλεῖν, σφυρὸν¹⁰ στρέψαι, πολλὴν ἀφήν καταπιεῖν, ἔσθ' ὅτε μαστιγωθῆναι καὶ μετὰ τούτων πάντων νικηθῆναι.

Ταῦτα ἐπισκεψάμενος, ἂν ἔτι θέλῃς, ἔρχου ἐπὶ τὸ ἀθλεῖν.¹¹ εἰ δὲ μή, ὡς τὰ παιδία ἀναστραφήσῃ, ἃ νῦν μὲν παλαιστὰς παίζει, νῦν δὲ μονομάχους, νῦν δὲ σαλπίζει,¹² εἴτα τραγωδεῖ· 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 ἀθλητῆς,¹³ νῦν δὲ μονομάχος, εἶτα ρήτωρ, εἶτα φιλόσοφος, ὅλη δὲ τῇ ψυχῇ οὐδέν· ἀλλ' ὡς πίθηκος πᾶσαν θέαν, ἣν ἂν ἴδῃς, μιμῆ¹⁴ καὶ ἄλλο ἐξ ἄλλου σοι ἀρέσκει. οὐ γὰρ μετὰ σκέψεως ἦλθες ἐπὶ 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 αὐτοὶ φιλοσοφεῖν. ἄνθρωπε, πρῶτον ἐπίσκεψαι, ὁποῖόν ἐστι τὸ πρᾶγμα· εἶτα καὶ τὴν σεαυτοῦ φύσιν κατάμαθε, εἰ δύνασαι βαστάσαι. πένταθλος εἶναι βούλει ἢ παλαιστής;¹⁵ ἴδε σεαυτοῦ τοὺς βραχίονας,¹⁶ τοὺς μηρούς, τὴν ὀσφύν¹⁷ κατάμαθε.

Ἄλλος γὰρ πρὸς ἄλλο πέφυκε. δοκεῖς, ὅτι ταῦτα ποιῶν ὡσαύτως δύνασαι ἐσθίειν, ὡσαύτως πίνειν, ὁμοίως ὀρέγεσθαι, ὁμοίως δυσαρεστεῖν; ἀγρυπνήσαι¹⁸ δεῖ, πονῆσαι, ἀπὸ τῶν οἰκείων ἀπελθεῖν, ὑπὸ παιδαρίου καταφρονηθῆναι, ὑπὸ τῶν ἀπαντῶντων καταγελασθῆναι, ἐν παντὶ ἡττον 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 παιδιά νῦν φιλόσοφος, ὕστερον δὲ τελώνης, εἶτα ρήτωρ, εἶτα ἐπίτροπος Καίσαρος. ταῦτα οὐ συμφωνεῖ. ἔνα σε δεῖ ἄνθρωπον ἢ ἀγαθὸν ἢ κακὸν εἶναι· ἢ τὸ ἡγεμονικόν σε δεῖ ἐξεργάζεσθαι τὸ σαυτοῦ ἢ τὸ ἐκτὸς ἢ περὶ τὰ ἔσω φιλοτεχνεῖν ἢ περὶ τὰ ἔξω· τοῦτ' ἔστιν ἢ φιλοσόφου τάξις ἐπέχειν ἢ ιδιώτου.

30

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

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 ἢ σὴ ἔξει προαίρεσις· σὲ γὰρ ἄλλος οὐ βλάψει, ἂν μὴ σὺ θέλῃς· τότε δὲ ἔση βεβλαμμένος, ὅταν ὑπολάβῃς βλάπτεσθαι. οὕτως οὖν ἀπὸ τοῦ γείτονος, ἀπὸ τοῦ πολίτου, ἀπὸ τοῦ στρατηγοῦ τὸ κατῆκον εὐρήσεις, ἂν τὰς σχέσεις ἐθίζῃ θεωρεῖν.

31

Τῆς περὶ τοὺς θεοὺς εὐσεβείας ἴσθι ὅτι τὸ κυριώτατον ἐκεῖνό ἐστιν, ὀρθὰς ὑπολήψεις περὶ αὐτῶν ἔχειν ὡς ὄντων καὶ διοικούντων τὰ ὅλα καλῶς καὶ δικαίως καὶ σαντὸν εἰς τοῦτο κατατεταχέναι, τὸ πείθεσθαι αὐτοῖς καὶ εἶκειν πᾶσι τοῖς γινομένοις καὶ ἀκολουθεῖν ἐκόντα ὡς ὑπὸ τῆς ἀρίστης γνώμης ἐπιτελουμένοις. οὕτω γὰρ οὐ μέμψῃ ποτὲ τοὺς θεοὺς οὔτε ἐγκαλέσεις ὡς ἀμελούμενος.

Ἄλλως δὲ οὐχ οἷόν τε τοῦτο γίνεσθαι, ἂν μὴ ἄρῃς ἀπὸ τῶν οὐκ ἐφ' ἡμῖν καὶ ἐν τοῖς ἐφ' ἡμῖν μόνοις θῆς τὸ ἀγαθὸν καὶ τὸ κακόν. ὡς, ἂν γέ τι ἐκείνων ὑπολάβῃς ἀγαθὸν ἢ κακόν, πᾶσα ἀνάγκη, ὅταν ἀποτυγχάνῃς ὧν θέλεις καὶ περιπίπτῃς οἷς μὴ θέλεις, μέμψασθαί σε καὶ μισεῖν τοὺς αἰτίους.

Πέφυκε γὰρ πρὸς τοῦτο πᾶν ζῶον τὰ μὲν βλαβερά φαινόμενα καὶ τὰ αἷτια αὐτῶν φεύγειν καὶ ἐκτρέπεσθαι, τὰ δὲ ὠφέλιμα καὶ τὰ αἷτια αὐτῶν μετιέναι τε καὶ τεθηπέναι. ἀμήχανον οὖν βλάπτεσθαί τινα οἰόμενον χαίρειν τῷ δοκοῦντι βλάπτειν, ὥσπερ καὶ τὸ αὐτῇ τῇ βλάβῃ χαίρειν ἀδύνατον.

Ἐνθεν καὶ πατὴρ ὑπὸ υἱοῦ λοιδορεῖται, ὅταν τῶν δοκούντων ἀγαθῶν εἶναι τῷ παιδί μὴ μεταδιδῶ· καὶ Πολυνείκη καὶ Ἑτεοκλέα τοῦτ' ἐποίησε πολεμίους ἀλλήλοις τὸ ἀγαθὸν οἶεσθαι τὴν τυραννίδα. διὰ τοῦτο καὶ ὁ γεωργὸς λοιδορεῖ τοὺς θεοὺς, διὰ τοῦτο ὁ ναύτης, διὰ τοῦτο ὁ ἔμπορος, διὰ τοῦτο οἱ τὰς γυναῖκας καὶ τὰ τέκνα ἀπολλύντες. ὅπου γὰρ τὸ συμφέρον, ἐπεὶ καὶ τὸ εὐσεβές.²⁰ ὥστε, ὅστις ἐπιμελεῖται τοῦ ὀρέγεσθαι 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 considerably; 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
ἀθλητής ἀεθλητού (m, 1) athlete, contestant ~athlete
ἀκρόασις -εως (αᾶ, f) hearing; thing heard
ἄλλοιός of another kind ~alien
ἀλλόφυλος (ὄ) foreign
ἀμελέω disregard; (impers.) of course
ἀμελής careless
ἄμετρος immeasurable, immoderate
ἀναβολή mound; delay
ἀναφορά rising, carrying back
ἄνειμι go up, inland, to, back ~ion
ἀντιτίθηναι oppose, balance
ἀπαλλαξείω wish to get rid of
ἀπαλλάσσω free from, remove; be freed, depart
ἀπάρχω cut hairs ~oligarch
ἀπειθέω disobey
ἀποκλείω shut out; (+acc) close
ἀπολαμβάνω receive, recover, take aside, cut off ~epilepsy
ἀπολαύω have use, have a benefit
ἀπορέω be confused, distressed
ἀσχημονέω behave badly
ἀφορμή starting point; means
ἀφροδίσιος sexual
βοά din, a shout
βοείη shield; leather, bovine
βοεύς βοῦδος (m) leather rope ~bovine
βρῶμα -τος (n, 3) food; hole eaten in something ~voracious
γέλως laughter
γλίσχρος sticky; importunate; penurious
διαβάλλω throw across; slander ~ballistic
διαγινώσκω discern, decide
διαζεύγνυμι (ὄ) take apart

διακρούω (mp) evade
δυσχεραίνω disdain, be annoyed by
εἰκῇ haphazardly; in vain
ἐκάστοτε each time
ἐκβαίνω come forth, disembark ~basis
ἐκβασις -τος (f) way out ~basis
ἐκδέχομαι receive; succeed to a position
ἐκλέγω pick, single out
ἐκπληρόω fill, fulfill
ἐκτός outside
ἐμπίπτω fall into; attack ~petal
ἐμποδίζω fetter, hinder
ἐμφαίνω display in
ἐνδίδωμι hand over, lend, show, allow
ἐνειμι be in ~ion
ἐντείνω tauten ~tend
ἐπαγωγός attractive; causing
ἐπαινός terrible
ἐπιγελάω laugh, smile upon
ἐπιπλήσσω attack, chide ~plectrum
ἐρυθρίαω blush
ἐστίασις (ᾶ) feasting
ἐστιάω give a feast
εὐκαιρος convenient; wealthy
εὐσταθής well built ~station
ἡγεμονικός showing leadership
ἡδονή pleasure
ἦλος nailhead
ἡσάομαι (pass) be weaker, be overcome; (active) defeat
ἡττάομαι (pass) be weaker, be overcome; (active) defeat
θάρσος boldness, over-boldness
θέατρον (ᾶ) theater
θρύπτω break into pieces ~drop
ιδιωτικός private, amateurish
καθάπερ exactly as
καθαρεύω be pure of
καθήκω come down, (a day) to fall,

arrive; be proper
καθίημι (τι) speed down upon; take down ~jet
καταίρω swoop; land
καταράομαι (αἶα) curse
λοιδορέω abuse, revile
μαντεύομαι to divine ~mantis
μαντικός prophetic
μάντις -ος (m) seer ~mantis
μεταλαμβάνω share in; swap
μετανοέω repent
μηδέποτε never
μήποτε absolutely never
μονομαχία single combat; gladiator fight
νόμιμος customary, legal, natural
ὀλισθηρός slippery
ὁμιλία (τι) intercourse, company
ὅποῖος whatever kind
ὀρθόω stand up
παντελής complete, absolute
παραιτέομαι entreat; beg for; decline
παράκειμαι be at hand, ready
παρακούω overhear, eavesdrop; not heed
παραλείπω leave, leave out
παραφέρω serve; carry past; outdo
παραφυλάσσω guard closely
πάτριος of the father(s), ancestral
περιγράφω trace, circumscribe
πολλαχού in many places
πόμα -τος (n, 3) lid, cover; drink
πόσος how many, much, far?
πότε when?
προβάλλω throw before; propose;
 (mp) pretend, abandon, nominate

~ballistic
προεῖπον foretell, proclaim, order before
πρόκειμαι be set before; propose
προσανήμι send up in addition
προσίημι be allowed near
σεμνός revered, holy
σημαίνω give orders to; show; mark
 ~semaphore
σιωπάω be silent
σκέψις perception, examination
σπάνιος rare, scanty
σπένδω libate; (mid) make a treaty
 ~spontaneous
συγκρίνω (ι) combine; decree
συμβουλεύω give advice; (mid) consult ~volunteer
σύμβουλος adviser
συμπλέκω twine together
συναρπάζω snatch with
συνεῖδον be able to see
σύνοιδα know about someone; think proper
συνοράω be able to see ~panorama
τοιγάρ therefore
τρέμω tremble in fear ~tremble
τρυφή softness, luxury
τύπος mold, form ~type
ὑπορρέω infiltrate
φαντασία appearance; imagination
φαῦλος trifling
φιλόσοφος wisdom-loving
φροντίζω consider, ponder
χαρακτήρ -ος (m) stamp; characteristic
ψέγω blame, censure
φίλος (ι) naked, bare ~epsilon

ἐπιμελείται.

Σπένδειν δὲ καὶ θύειν καὶ ἀπάρχεσθαι κατὰ τὰ πάτρια ἐκάστοτε¹ προσήκει καθαρῶς καὶ μὴ ἐπισευρμένως μηδὲ ἀμελῶς μηδέ γε γλίσχρως² μηδὲ ὑπὲρ δύναμιν.

32

Ὅταν μαντικῇ³ προσίης, μέμνησο, ὅτι, τί μὲν ἀποβήσεται, οὐκ οἶδας, ἀλλὰ ἥκεις ὡς παρὰ τοῦ μάντεως αὐτὸ πευσόμενος, ὅποιον δέ τι ἐστίν, ἐλήλυθας εἰδώς, εἴπερ εἰ φιλόσοφος. εἰ γάρ ἐστὶ τι τῶν οὐκ ἐφ' ἡμῖν, πᾶσα ἀνάγκη μῆτε ἀγαθὸν αὐτὸ εἶναι μῆτε κακόν.

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

Ἐρχου δὲ ἐπὶ τὸ μαντεύεσθαι,⁵ καθάπερ ἡξίου Σωκράτης, ἐφ' ᾧν ἢ πᾶσα σκέψις τὴν ἀναφορὰν εἰς τὴν ἔκβασιν ἔχει καὶ οὔτε ἐκ λόγου οὔτε ἐκ τέχνης τινὸς ἄλλης ἀφορμαὶ δίδονται πρὸς τὸ συνιδεῖν τὸ προκείμενον· ὥστε, ὅταν δεήσῃ συγκινδυνεύσαι φίλῳ ἢ πατρίδι, μὴ μαντεύεσθαι, εἰ συγκινδυνευτέον. καὶ γὰρ ἂν προείπη σοι ὁ μάντις φαῦλα γεγονέναι τὰ ἱερά, δῆλον ὅτι θάνατος σημαίνεται ἢ πῆρωσις μέρους τινὸς τοῦ σώματος ἢ φυγὴ· ἀλλ' αἰρεῖ ὁ λόγος καὶ σὺν τούτοις παρίστασθαι τῷ φίλῳ καὶ τῇ πατρίδι συγκινδυνεύειν. τοιγαροῦν τῷ μείζονι μάντει πρόσεχε, τῷ Πυθίῳ, ὃς ἐξέβαλε τοῦ ναοῦ τὸν οὐ βοηθήσαντα ἀναιρουμένῳ τῷ φίλῳ.

33

Τάξον τινὰ ἤδη χαρακτῆρα σαυτῷ καὶ τύπον,⁶ ὃν φυλάξεις ἐπὶ τε σεαυτοῦ ὦν 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 δι' ὀλίγων. σπανίως⁷ δέ ποτε καιροῦ παρακαλοῦντος ἐπὶ τὸ λέγειν λέξον μὲν, ἀλλὰ περὶ οὐδενὸς τῶν τυχόντων· μὴ περὶ μονομαχιῶν,⁸ μὴ περὶ ἵπποδρομιῶν, μὴ περὶ ἀθλητῶν, μὴ περὶ βρωμάτων ἢ πομάτων,⁹ τῶν ἐκασταχοῦ, μάλιστα δὲ μὴ περὶ ἀνθρώπων ψέγων ἢ ἐπαινῶν ἢ συγκρίνων.

Ἄν μὲν οὖν οἶός τε ᾗς, μετάγαγε τοῖς σοῖς λόγοις καὶ τοὺς τῶν συνόντων ἐπὶ τὸ προσήκον. εἰ δὲ ἐν ἀλλοφύλοις¹⁰ ἀποληφθῆς τύχοις, σιώπα.

Γέλως μὴ πολὺς ἔστω μηδὲ ἐπὶ πολλοῖς μηδὲ ἀνεμμένος.

Ὅρκον παραίτησαι, εἰ μὲν οἶόν τε, εἰς ἅπαν, εἰ δὲ μή, ἐκ τῶν ἐνόντων. ἐστιάσεις τὰς ἔξω καὶ ἰδιωτικὰς διακρούου·

Ἐὰν δέ ποτε γίνηται καιρὸς, ἐντετάσθω σοι ἡ προσοχή, μήποτε ἄρα ὑπορρυῆς εἰς ἰδιωτισμόν. ἴσθι γάρ, ὅτι, ἐὰν ὁ ἐταῖρος ἢ μεμολυσμένος, καὶ τὸν συνανατριβόμενον αὐτῷ συμμολύνεσθαι ἀνάγκη, κὰν αὐτὸς ὦν τύχη καθαρός.

Τὰ περὶ τὸ σῶμα μέχρι τῆς χρείας ψιλῆς παραλάμβανε, οἶον τροφάς, πόμα, ἀμπεχόνην, οἰκίαν, οἰκετίαν· τὸ δὲ πρὸς δόξαν ἢ τρυφήν ἅπαν περιέγραφε. περὶ ἀφροδίσια¹¹ εἰς δύναμιν πρὸ γάμου καθαρευτέον·

Ἀπτομένῳ δὲ ὦν νόμιμόν ἐστι μεταληπτέον. μὴ μέντοι ἐπαχθῆς γίνου τοῖς χρωμένοις μηδὲ ἐλεγκτικός· μηδὲ πολλαχοῦ¹² τὸ ὅτι αὐτὸς οὐ χρῆ, παράφερε.

Ἐὰν τίς σοι ἀπαγγείλῃ ὅτι ὁ δεῖνά σε κακῶς λέγει, μὴ ἀπολογου πρὸς τὰ λεχθέντα, ἀλλ' ἀποκρίνου διότι ἡγνόει γὰρ τὰ ἄλλα τὰ προσόντα μοι κακά, ἐπεὶ οὐκ ἂν ταῦτα μόνα ἔλεγεν.

Εἰς τὰ θέατρα¹³ τὸ πολὺ παρίεναι 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· οὕτω γὰρ οὐκ ἐμποδισθήσῃ. βοῆς δὲ καὶ τοῦ ἐπιγελαῖν τινι ἢ ἐπὶ πολὺ συγκινεῖσθαι παντελῶς ἀπέχου. καὶ μετὰ τὸ ἀπαλλαγῆναι μὴ πολλὰ περὶ τῶν γεγεννημένων διαλέγου, ὅσα μὴ φέρει πρὸς τὴν σὴν ἐπανόρθωσιν· ἐμφαίνεται γὰρ ἐκ τοῦ τοιούτου, ὅτι ἐθαύμασας τὴν θέαν.

Εἰς ἀκροάσεις¹⁴ τινῶν μὴ εἰκῇ μηδὲ ῥαδίως πάριθι· παριῶν δὲ τὸ σεμνὸν καὶ τὸ εὐσταθές¹⁵ καὶ ἅμα ἀνεπαχθές φύλασσε.

Ὅταν τινὶ μέλλης συμβαλεῖν, μάλιστα τῶν ἐν ὑπεροχῇ δοκούντων, πρόβαλε σαυτῷ, τί ἂν ἐποίησεν ἐν τούτῳ Σωκράτης ἢ Ζήνων, καὶ οὐκ ἀπορήσεις τοῦ χρήσασθαι προσηκόντως τῷ ἐμπεσόντι.

Ὅταν φοιτᾷς πρὸς 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 εἵπῃς αὐτὸς πρὸς ἑαυτὸν ὅτι οὐκ ἦν τοσοῦτον· ἰδιωτικὸν γὰρ καὶ διαβεβλημένον πρὸς τὰ ἐκτός.

Ἐν ταῖς ὁμιλίαις¹⁶ ἀπέστω τὸ ἑαυτοῦ τινων ἔργων ἢ κινδύνων ἐπὶ πολὺ καὶ ἀμέτρως¹⁷ μεμνήσθαι. οὐ γάρ, ὥς σοι ἡδύ ἐστι τὸ τῶν σῶν κινδύνων μεμνήσθαι, οὕτω καὶ τοῖς ἄλλοις ἡδύ ἐστι τὸ τῶν σοὶ συμβεβηκότων ἀκούειν.

Ἀπέστω δὲ καὶ τὸ γέλωτα κινεῖν· ὀλισθηρὸς¹⁸ γὰρ ὁ τρόπος εἰς ἰδιωτισμὸν καὶ ἅμα ἱκανὸς τὴν αἰδῶ τὴν πρὸς σὲ τῶν πλησίον ἀνιέναι.

Ἐπισφαλές δὲ καὶ τὸ εἰς αἰσχρολογίαν προελθεῖν. ὅταν οὖν τι συμβῇ τοιοῦτον, ἂν μὲν εὐκαιρον¹⁹ ἦ, καὶ ἐπίπληξον τῷ προελθόντι· εἰ δὲ μή, τῷ γε ἀποσιωπῆσαι καὶ ἐρυθριᾶσαι καὶ σκυθρωπάσαι δηλὸς γίνου δυσχεραίνων τῷ λόγῳ.

34

Ὅταν ἡδονῆς 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 ἀναβολὴν τινα παρὰ σεαυτοῦ λάβε. ἔπειτα μνησθήτι ἀμφοτέρων τῶν χρόνων, καθ' ὃν τε ἀπολαύσεις τῆς ἡδονῆς, καὶ καθ' ὃν ἀπολαύσας ὕστερον μετανοήσεις καὶ αὐτὸς σεαυτῷ λαιδορήσῃ· καὶ τούτοις ἀντίθετος ὅπως ἀποσχόμενος χαιρήσεις καὶ ἐπαινέσεις αὐτὸς σεαυτόν. ἐὰν δέ σοι καιρὸς φανῇ ἄψασθαι τοῦ ἔργου, πρόσεχε, μὴ ἡττήσῃ σε τὸ προσηγὲς αὐτοῦ καὶ ἡδὺ καὶ ἐπαγωγόν· ἀλλ' ἀντιτίθει, πόσῳ ἄμεινον τὸ συνειδέναι σεαυτῷ ταύτην τὴν νίκην νενικηκότι.

35

Ὅταν τι διαγνούς, ὅτι ποιητέον ἐστί, ποιῆς, μηδέποτε φύγῃς ὀφθῆναι πράσσωσαν αὐτό, κἂν ἀλλοῖόν²⁰ τι μέλλωσι οἱ πολλοὶ περὶ αὐτοῦ ὑπολαμβάνειν. εἰ μὲν γὰρ οὐκ ὀρθῶς ποιεῖς, αὐτὸ τὸ ἔργον φεύγε· εἰ δὲ ὀρθῶς, τί φοβῇ τοὺς ἐπιπλήζοντας οὐκ ὀρθῶς;

36

Ὡς τὸ ἡμέρα ἐστί καὶ νύξ ἐστι πρὸς μὲν τὸ διεξευγμένον μεγάλην ἔχει ἀξίαν, πρὸς δὲ τὸ συμπεπλεγμένον ἀπαξίαν, οὕτω καὶ τὸ τὴν μεῖζω μερίδα ἐκλέξασθαι πρὸς μὲν τὸ σῶμα ἐχέτω ἀξίαν, πρὸς δὲ τὸ τὸ κοινωνικὸν ἐν ἐστιάσει, οἷον δεῖ, φυλάξαι, ἀπαξίαν ἔχει. ὅταν οὖν συνεσθίης ἐτέρῳ, μέμνησο, μὴ μόνον τὴν πρὸς τὸ σῶμα ἀξίαν τῶν παρακειμένων ὀρᾶν, ἀλλὰ καὶ τὴν πρὸς τὸν ἐστιάτορα αἰδῶ φυλάξαι.

37

Ἐὰν ὑπὲρ δύναμιν ἀναλάβῃς τι πρόσωπον, καὶ ἐν τούτῳ ἡσχημόνησας²¹ καί, ὃ ἡδύνασο ἐκπληρῶσαι, παρέλιπες.

38

Ἐν τῷ περιπατεῖν καθάπερ προσέχεις, μὴ ἐπιβῇς ἥλω²² ἢ στρέψῃς τὸν πόδα σου, οὕτω πρόσεχε, μὴ καὶ τὸ ἡγεμονικὸν βλάβῃς τὸ σεαυτοῦ. καὶ τοῦτο 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
 αἰδήμων bashful, modest
 ἄμαθής ignorant
 ἀμελέω disregard; (impers.) of course
 ἀναβάλλω delay; lift up ~ballistic
 ἀνδριάς -ντος (m, 3) portrait, statue
 ἄνειμι go up, inland, to, back ~ion
 ἀνίημι urge, impel; release ~jet
 ἀπάγω lead away, back
 ~demagogue
 ἅπαξ once
 ἀπολογέομαι defend one's conduct
 ἀποτελέω accomplish, produce
 ἀρμόζω fit together; be well fitted to
 ~harmony
 ἀσαφής faint, obscure
 ἀσεβέω be impious
 ἀσκέω work on
 ἀφόρητος unendurable; irresistible
 ἀφορμή starting point; means
 βέλτιστος best, noblest
 βιβλίον paper, book
 βιόω live; (mp) make a living
 ~biology
 βλάβη harm
 γάλα milk ~galaxy
 γραμματικός literate; grammar
 γυμνάζω exercise, do training
 δάκνω bite
 διαγινώσκω discern, decide
 διαιρέω divide, distinguish, distribute
 διατελέω accomplish; keep doing
 ~apostle
 δίψα thirst ~dipsomania
 διψάω be thirsty ~dipsomaniac
 δόγμα -τος (n, 3) belief, legal decision
 ἐγκαλέω demand payment; accuse
 εἴτα then, therefore, next

ἐκκαλέω call forth ~gallo
 ἐκπτύω spit out
 ἐμμένω stay put, be faithful, fixed
 ἐμπίπτω fall into; attack ~petal
 ἐμποδίζω fetter, hinder
 ἐνδιατρίβω (ῡ) spent time, keep doing
 ἔνδοξος reputable
 ἐντεῦθεν thence
 ἐξαπατάω trick, cheat ~apatosaurus
 ἐξεμέω disgorge ~emetic
 ἐξηγέομαι lead forth; set out, describe ~hegemony
 ἐπαινός terrible
 ἐπεῖπον say besides or afterwards
 ἐπιδείκνυμι (ῡ) display, exhibit
 ἐπίπονος of/with pain, toil
 ~osteopenia
 ἐπισπάω drag along
 ἐπιστρέφω turn towards ~atrophy
 ἔριον wool ~Eriogonum
 ἐρυθρίαω blush
 εὐλαβέομαι be careful, beware
 εὐτελής of little worth
 ἐρέπω drive, meet, follow ~sequel
 ἡλίθιος idle, vain, foolish
 θεωρήμα -τος (n, 3) sight; theory
 ιδιώτης -ου (m, 1) private; a layman
 καθάπερ exactly as
 καθήκω come down, (a day) to fall, arrive; be proper
 καλλωπίζω embellish, make up
 καταγελάω laugh at, deride
 καταμανθάνω examine, observe
 κατάχρυσος (ῡ) gilded
 κόσμιος well-behaved
 κρείσσων more powerful; better
 κρημνός riverside cliff
 κτήσις -ος (f) chattels
 λέξις -εως (f) speech, word, phrase
 λόγιος learned, eloquent; oracle
 λοιδορέω abuse, revile

λούω wash, bathe
 μειράκιον youngster
 μέμφομαι blame; reject
 μετατίθημι set or cause among
 ~thesis
 μέτρον measure ~metric
 μηδαμοῦ nowhere
 νομή pasture; distribution
 ὀρίζω divide; ordain, define
 ~horizon
 ὄρος boundary marker ~horizon
 οὐδέποτε never
 ὀχεύω mount, have sex
 παραβαίνω go with; transgress
 ~basis
 παραφυλάσσω guard closely
 πάρεργος incidental, secondary
 παροράω notice; overlook, neglect
 περίειμι be superior to; be left over;
 still exist
 περιλαμβάνω surround, include
 πέσσω brood on; ripen ~peptic
 πόθεν from where?
 πορφύρεος purple
 πορφυρέω heave (like the sea)
 πορφυροίεις purple
 πορφυροῦς purple
 πόσος how many, much, far?
 πότε when?
 πρᾶος soft, gentle
 πρόθεσις -εως (f) making public;
 purpose; preposition
 προκόπτω make progress
 προσάγω bring to a place
 ~demagogue

προσδοκάω expect
 πρόσσειμι approach, draw near; add
 ~ion
 προτίθημι prefer, set out ~thesis
 ῥαθυμέω (ᾱδ) be careless, at ease
 σεμνός revered, holy
 σεμνύνω exalt
 σιωπάω be silent
 στάσις -εως (f) placing; faction
 συγκοιμάομαι be bedfellows
 συμπλέκω twine together
 συμπόσιον drinking party
 σύμφωνος harmonious
 σύντροφος fellow; habitual
 σφοδρός vehement
 τοιγάρ therefore
 ὑπερβαίνω pass, transgress ~basis
 ὑπερτίθημι hand over; excel; defer
 ὑπόδημα -τος (n, 3) sandals
 ὑπολαμβάνω take under one's
 support, seize; speak up; imagine
 ~epilepsy
 φαντασία appearance; imagination
 φιλόσοφος wisdom-loving
 φροντίζω consider, ponder
 φύσις -εως (f) nature (of a thing)
 ~physics
 χαρακτήρ -ος (m) stamp;
 characteristic
 χόρτος barn, corral; fodder
 φέγω blame, censure
 ψεῦδος -ους (n, 3) a lie ~pseudo-
 ψυχρός (ῠ) cold ~psychology
 ὠφέλεια -ίας profit

39

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

40

Αἱ γυναῖκες εὐθὺς ἀπὸ τεσσαρεσκαίδεκα ἐτῶν ὑπὸ τῶν ἀνδρῶν κυρίαὶ καλοῦνται. τοιγαροῦν ὀρώσαι, ὅτι ἄλλο μὲν οὐδὲν αὐταῖς πρόσεστι, μόνον δὲ συγκοιμῶνται τοῖς ἀνδράσι, ἄρχονται καλλωπίζεσθαι καὶ ἐν τούτῳ πάσας ἔχειν τὰς ἐλπίδας. προσέχειν οὖν ἄξιον, ἵνα αἰσθωνται, διότι ἐπ' οὐδενὶ ἄλλῳ τιμῶνται ἢ τῷ κόσμῳ φαίνεσθαι καὶ αἰδήμονες.

41

Ἀφυΐας σημεῖον τὸ ἐνδιατρίβειν τοῖς περὶ τὸ σῶμα, οἷον ἐπὶ πολὺν γυμνάζεσθαι, ἐπὶ πολὺν ἐσθίειν, ἐπὶ πολὺν πίνειν, ἐπὶ πολὺν ἀποπατεῖν, ὀχεύειν.³ ἀλλὰ ταῦτα μὲν ἐν παρέργῳ ποιητέον· περὶ δὲ τὴν γνώμην ἢ πᾶσα ἔστω ἐπιστροφή.

42

Ὅταν σέ τις κακῶς ποιῇ ἢ κακῶς λέγῃ, μέμνησο, ὅτι καθήκειν αὐτῷ οἰόμενος ποιεῖ ἢ λέγει. οὐχ οἷόν τε οὖν ἀκολουθεῖν αὐτὸν τῷ σοὶ φαινομένῳ, ἀλλὰ τῷ ἐαυτῷ, ὥστε, εἰ κακῶς αὐτῷ φαίνεται, ἐκείνος βλάπτεται, ὅστις καὶ ἐξηπάτηται. καὶ γὰρ τὸ ἀληθὲς συμπεπλεγμένον ἂν τις ὑπολάβῃ ψεῦδος, οὐ τὸ συμπεπλεγμένον βέβλαπται, ἀλλ' ὁ ἐξαπατηθεὶς. ἀπὸ τούτων οὖν ὀρμώμενος πρῶως ἔξεις πρὸς τὸν λοιδοροῦντα. ἐπιφθέγγου γὰρ ἐφ' ἐκάστω ὅτι ἔδοξεν αὐτῷ.

¹ riverside cliff ² boundary marker ³ mount, have sex

43

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

44

Οὗτοι οἱ λόγοι ἀσύνακτοι ἐγὼ σου πλουσιώτερός εἰμι, ἐγὼ σου ἄρα κρείσσων· ἐγὼ σου λογιώτερος,⁴ ἐγὼ σου ἄρα κρείσσων. ἐκεῖνοι δὲ μᾶλλον συνακτικοί ἐγὼ σου πλουσιώτερός εἰμι, ἢ ἐμὴ ἄρα κτήσις τῆς σῆς κρείσσων· ἐγὼ σου λογιώτερος, ἢ ἐμὴ ἄρα λέξις⁵ τῆς σῆς κρείσσων. σὺ δέ γε οὔτε κτήσις εἶ οὔτε λέξις.

45

Λούεταί τις ταχέως· μὴ εἴπῃς ὅτι κακῶς, ἀλλ' ὅτι ταχέως. πίνει τις πολὺν οἶνον· μὴ εἴπῃς ὅτι κακῶς, ἀλλ' ὅτι πολὺν. πρὶν γὰρ διαγνῶναι τὸ δόγμα, πόθεν οἶσθα, εἰ κακῶς; οὕτως οὐ συμβήσεται σοι ἄλλων μὲν φαντασίας καταληπτικὰς λαμβάνειν, ἄλλοις δὲ συγκατατίθεσθαι.

46

Μηδαιμοῦ⁶ σεαυτὸν εἴπῃς φιλόσοφον μὴδὲ λάλει τὸ πολὺ ἐν ιδιώταις περὶ τῶν θεωρημάτων, ἀλλὰ ποίει τὸ ἀπὸ τῶν θεωρημάτων· οἶον ἐν συμποσίῳ μὴ λέγε, πῶς δεῖ ἐσθίειν, ἀλλ' ἔσθιε, ὥς δεῖ. μέμνησο γάρ, ὅτι οὕτως ἀφηγῆται πανταχόθεν Σωκράτης τὸ ἐπιδεικτικόν, ὥστε ἤρχοντο πρὸς αὐτὸν βουλόμενοι φιλοσόφοις ὑπ' αὐτοῦ συσταθῆναι, κακέκινος ἀπῆγεν αὐτούς.

Οὕτως ἡνείχετο παρορώμενος. καὶ περὶ θεωρήματός τινος ἐν ιδιώταις ἐμπίπτῃ λόγος, σιώπα τὸ πολὺ· μέγας γὰρ ὁ κίνδυνος εὐθὺς ἐξεμέσαι, ὃ οὐκ ἔπεισας.⁷ καὶ ὅταν εἴπῃ σοί τις, ὅτι οὐδὲν οἶσθα, καὶ σὺ μὴ διχθῇς,⁸ τότε ἴσθι, 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 νομὴν⁹ ἔσω πέψαντα ἔρια¹⁰ ἔξω φέρει καὶ γάλα· καὶ σὺ τοίνυν μὴ τὰ θεωρήματα τοῖς ἰδιώταις ἐπιδείκνυε, ἀλλ' ἀπ' αὐτῶν πεφθέντων τὰ ἔργα.

47

Ὅταν εὐτελῶς¹¹ ἡρμოსμένος ᾗς κατὰ τὸ σῶμα, μὴ καλλωπίζου ἐπὶ τούτῳ μὴδ', ἂν ὕδωρ πίνης, ἐκ πάσης ἀφορμῆς λέγε, ὅτι ὕδωρ πίνεις. καὶ ἀσκήσαι ποτε πρὸς πόνον θέλης. σεαυτῷ καὶ μὴ τοῖς ἔξω· μὴ τοὺς ἀνδριάντας¹² περιλάμβανε· ἀλλὰ διψῶν ποτε σφοδρῶς ἐπίσπασαι ψυχροῦ ὕδατος καὶ ἔκπτυσον καὶ μηδενὶ εἴπης.

48

Ἰδιώτου στάσις καὶ χαρακτήρ· οὐδέποτε ἐξ ἑαυτοῦ προσδοκᾷ ὠφέλειαν ἢ βλάβην,¹³ ἀλλ' ἀπὸ τῶν ἔξω. φιλοσόφου στάσις καὶ χαρακτήρ· πᾶσαν ὠφέλειαν καὶ βλάβην ἐξ ἑαυτοῦ προσδοκᾷ.

Σημεῖα προκόπτοντος· οὐδένα ψέγει, οὐδένα ἐπαινεῖ, οὐδένα μέμφεται, οὐδενὶ ἐγκαλεῖ, οὐδὲν περὶ ἑαυτοῦ λέγει ὡς ὄντος τινὸς ἢ εἰδότος τι. ὅταν ἐμποδισθῇ τι ἢ κωλυθῇ, ἑαυτῷ ἐγκαλεῖ. καὶ τις αὐτὸν ἐπαινῇ, καταγελαῖ τοῦ ἐπαινοῦντος αὐτὸς παρ' ἑαυτῷ· καὶ ψέγη, οὐκ ἀπολογεῖται. περίεσι δὲ καθάπερ οἱ ἄρρωστοι, εὐλαβούμενός τι κινήσαι τῶν καθισταμένων, πρὶν πῆξιν λαβεῖν.

Ὅρεξιν ἅπασαν ἦρκεν ἐξ ἑαυτοῦ· τὴν δ' ἐκκλίσιν εἰς μόνα τὰ παρὰ φύσιν τῶν ἐφ' ἡμῶν μετατέθεικεν. ὁρμῇ πρὸς ἅπαντα ἀνειμένη χρήται. ἂν ἡλίθιος ἢ ἀμαθὴς¹⁴ δοκῇ, οὐ πεφρόντικεν. ἐνὶ τε λόγῳ, ὡς ἐχθρὸν ἑαυτὸν παραφυλάσσει καὶ ἐπίβουλον.

49

Ὅταν τις ἐπὶ τῷ νοεῖν καὶ ἐξηγεῖσθαι δύνασθαι τὰ Χρυσίππου βιβλία σεμνύνηται,¹⁵ λέγε αὐτὸς πρὸς ἑαυτὸν 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

ἐγεγράφει, οὐδὲν ἂν εἶχεν οὗτος, ἐφ' ᾧ ἐσεμνύνετο. ἐγὼ δὲ τί βούλομαι; καταμαθεῖν τὴν φύσιν καὶ ταύτῃ ἔπεσθαι. ζητῶ οὖν, τίς ἐστιν ὁ ἐξηγούμενος· καὶ ἀκούσας, ὅτι Χρύσιππος, ἔρχομαι πρὸς αὐτόν. ἀλλ' οὐ νοῶ τὰ γεγραμμένα· ζητῶ οὖν τὸν ἐξηγούμενον. καὶ μέχρι τούτων οὐπω σεμνὸν οὐδέν. ὅταν δὲ εὕρω τὸν ἐξηγούμενον, ἀπολείπεται χρῆσθαι τοῖς παρηγγελμένοις· τοῦτο αὐτὸ μόνον σεμνὸν ἐστιν. ἂν δὲ αὐτὸ τοῦτο τὸ ἐξηγεῖσθαι θαυμάσω, τί ἄλλο ἢ γραμματικὸς¹⁷ ἀπετελέσθην ἀντὶ φιλοσόφου; πλήν γε δὴ ὅτι ἀντὶ Ὁμήρου Χρύσιππον ἐξηγούμενος. μᾶλλον οὖν, ὅταν τις εἴπῃ μοι ἐπανάγνωθί μοι Χρύσιππον, ἐρυθριῶ, ὅταν μὴ δύνωμαι ὅμοια τὰ ἔργα καὶ σύμφωνα ἐπιδεικνύειν τοῖς λόγοις.

50

Ὅσα προτίθεται, τούτοις ὡς νόμοις, ὡς ἀσεβήσων, ἂν παραβῆς, ἔμμενε. ὅ τι δ' ἂν ἐρή τις περὶ σοῦ, μὴ ἐπιστρέφον· τοῦτο γὰρ οὐκ ἔτ' ἐστι σόν.

51

Εἰς ποῖον ἔτι χρόνον ἀναβάλλῃ τὸ τῶν βελτίστων ἀξιούν σεαυτὸν καὶ ἐν μηδενὶ παραβαίνειν τὸν διαιροῦντα λόγον; παρείληφας τὰ θεωρήματα, οἷς ἔδει σε συμβάλλειν, καὶ συμβέβληκας. ποῖον οὖν ἔτι διδάσκαλον προσδοκᾷς, ἵνα εἰς ἐκείνον ὑπερβῇ τὴν ἐπανόρθωσιν ποιῆσαι τὴν σεαυτοῦ; οὐκ ἔτι εἰ μειράκιον,¹⁸ ἀλλὰ ἀνὴρ ἤδη τέλειος. ἂν νῦν ἀμελήσῃς καὶ ῥαθυμύσῃς¹⁹ καὶ αἰὲ προθέσεις ἐκ προθέσεως ποιῇ καὶ ἡμέρας ἄλλας ἐπ' ἄλλαις ὀρίζῃς, μεθ' ἧς προσέξεις σεαυτῷ, λήσεις σεαυτὸν οὐ προκόψας, ἀλλ' ἰδιώτης διατελέσεις καὶ ζῶν καὶ ἀποθνήσκων.

Ἦδη οὖν ἀξιώσον σεαυτὸν βιοῦν ὡς τέλειον καὶ προκόπτοντα· καὶ πᾶν τὸ βέλτιστον φαινόμενον ἔστω σοι νόμος ἀπαράβατος. κἂν ἐπίπονόν τι ἢ ἡδὺ ἢ ἔνδοξον ἢ ἄδοξον²⁰ προσάγῃται, μέμνησο, ὅτι νῦν ὁ ἀγὼν καὶ ἡδὺ 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

vocabulary

ἀμελέω disregard; (impers.) of course
ἀναγκαῖος coerced, coercing, slavery
ἀναπαύω cause to cease ~pause
ἄοκνος resolute
ἀποδείκνυμι (ὄ) show, point out; appoint; (mid) declare
ἀπόδειξις -εως (f) acceptance; (Ion) showing
ἀποτελέω accomplish, produce
βιόω live; (mp) make a living ~biology
βλάπτω break, make fail
διατάσσω arrange, array
διατρίβω (ιι) wear down, delay ~tribology
ἔμπαλιν backwards, on the contrary
ἐπίσταμαι know how, understand ~station
ἐφίστημι set; (mp) come/be near, direct, stop ~station
θεώρημα -τος (n, 3) sight; theory
μέλι honey, a sweet

μήπω not yet, lest yet
ὅποι to which place
ὅπου where
οὐκοῦν not so?; and so
ὀφείλω owe, should, if only
παντελής complete, absolute
πόθεν from where?
προσάγω bring to a place ~demagogue
προσέχω direct to; think about
πρόχειρος handy; ready to do something
σοφός skilled, clever, wise
σπουδή zeal; (dat) with difficulty, hastily ~repudiate
συγχωρέω accede, concede
τοιγάρ therefore
φιλοσοφία love of knowledge; philosophy
χρήσις -τος (f) use, usage
ψεῦδος -ους (n, 3) a lie ~pseudo-
ψεύδω be false, deceive; (mid) to lie ~pseudo-

οὐκέτι καὶ ὅτι παρὰ μίαν ἡμέραν καὶ ἐν πᾶγμα καὶ ἀπόλλυται προκοπή καὶ σώζεται.

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

52

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

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 ἔμπαλιν ποιούμεν· ἐν γὰρ τῷ τρίτῳ τόπῳ διατρίβομεν καὶ περὶ ἐκείνόν ἐστιν ἡμῖν ἡ πᾶσα σπουδή· τοῦ δὲ πρῶτου παντελῶς ἀμελοῦμεν. τοιγαροῦν ψευδόμεθα μὲν, πῶς δὲ ἀποδείκνυται ὅτι οὐ δεῖ ψεύδεσθαι, πρόχειρον ἔχομεν.

53

Ἐπὶ παντὸς πρόχειρα ἐκτέον ταῦτα· ἄγου δέ μ', ὦ Ζεῦ, καὶ σύ γ' ἢ Πεπρωμένη, ὅποι ποθ' ὑμῖν εἴμι διατεταγμένος· ὥς ἔψομαί γ' ἄοκνος.² ἦν δέ γε μὴ θέλω, κακὸς γενόμενος, οὐδὲν ἦττον ἔψομαι.

Ὅστις δ' ἀνάγκη συγκεχώρηκεν καλῶς, σοφὸς παρ' ἡμῖν, καὶ τὰ θεῖ ἐπίσταται.

Ἄλλ', ὦ Κρίτων, εἰ ταύτῃ τοῖς θεοῖς φίλον, ταύτῃ γενέσθω.

Ἐμὲ δὲ Ἄνυτος καὶ Μέλιτος³ ἀποκτεῖναι μὲν δύνανται, βλάψαι δὲ οὔ.

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.”