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vocabulary

ᾄδω sing

αἰίδω sing

ἀλλότριος someone else's; alien

~alien

ἄλογος without speech or reckoning

ἀναιρέω take up ~heresy

ἀνακρίνω interrogate, examine

ἀπαγγέλλω announce, order,
promise ~angel

ἀπάγχω throttle

ἄπλοια not sailing, having bad
winds

ἄπλως single; simple ~haploid

ἀπόρητος forbidden, secret

ἄρα interrogative pcl

ἀριστάω eat lunch ~aristocrat

ἀρκέω satisfy; ward off, defend;
suffice

ἀσθενής weak

ἅτε as if; since

αὔριον tomorrow

ἀφαιρέω take away ~heresy

ἀφόρητος unendurable; irresistible

ἄω aor: to sate ~sate

βαρέω be heavy with ~baritone

βαρύς heavy ~baritone

βέλτιστος best, noblest

βορέας -οῦ (m, 1) north, north wind

γελάω laugh, smile, laugh at

γοῦν at least then

γράμμα -τος (n, 3) writing, letter

γραμματικός literate; grammar

γυμνάζω exercise, do training

δάω learn ~didactic

δεύω moisten; lack

δῆλος visible, conspicuous

διαγινώσκω discern, decide

διακρίνω (ι) separate, sort ~critic

δοκιμάζω test, approve

εἴτα then, therefore, next

εἶωθα be accustomed, in the habit

ἐκλέγω pick, single out

ἐκτείνω stretch out ~tend

ἐκτός outside

ἐλεύθερος not enslaved

ἔλκω drag, pull, hoist; rape

ἐμποδίζω fetter, hinder

ἐμπόδιος getting in the way

ἐξείμι go forth; is possible ~ion

ἐπίκτητος acquired as well

ἐπιμελέομαι take care of, oversee

ἐπιτρέπω entrust, decide, allow

~trophy

εὐθυμέω (υ) to be of good cheer

ἐφαρμόζω well fitted to ~harmony

ζέφυρος the west wind ~zephyr

ζῶον being, animal; picture

θεωρέω be sent to consult an oracle;
observe, contemplate

θλίβω (ι) press

θρηνέω sing a dirge ~threnody

καθάπερ exactly as

καθέλκω launch; carry down

κατανοέω notice, realize, learn

κατασκευάζω equip, build

κιθαρίζω play the harp

κοινωνέω associate with

κοινωνός partner

κολακεύω flatter

κομψός clever, urbane, pleasant

κοῦφος light, nimble

κράτιστος best

κρίσις -εως (f) decision, issue

κτάομαι acquire, possess

κωλύω (υ) hinder, prevent

μαστιγώω (ι) whip

μελετάω pursue, attend to, exercise

μέλος -ους (n, 3) limb; melody

μέμφομαι blame; reject

μέχρι as far as, until

μουσική art, music

μωρία folly

ὀρθός upright, straight; correct, just

~orthogonal

οὐδαμῶς in no way

οὐδέποτε never

οὐσία property; essence

παιδεία child-rearing, education

πάντως by all means

παρακύπτω peek

παραλαμβάνω receive, undertake,
associate with

παραμυθία (ῥ) encouragement,
consolation

πέμπτος fifth ~pentagon

πηλός clay, mud

πληγή a hit ~plectrum

πλήσσω hit ~plectrum

πνέω breathe, blow ~apnea

πόσος how many, much, far?

πότερος which, whichever of two

πότος wine drinking

προαίρεσις -εως (f) plan, preference

προσδέω bind/need also; (mp+gen)
ask a thing of someone

προσέρχομαι come forward,
surrender, come in

προσέχω direct to; think about

προσήκω belong to, it beseems

προσπίπτω attack; befall; kow-tow

πρόχειρος handy; ready to do
something

ρόμη strength, might

σαυτοῦ yourself

σήμερον today

σκέλος -εος (n, 3) leg ~scoliosis

σπάω draw, pull out, pluck

~spatula

στένω groan ~stentorian

συμφέρω bring together; be
expedient; agree; (mp) happen

~bear

σύμφωνος harmonious

συνδέω bind together

συνεχής (ῥ) continuously

ταμία (ᾱα) housekeeper ~tonsure

ταμίας -ως (m, 3) manager,
quartermaster

τοίνυν well, then

τράχηλος neck ~trachea

φαντασία appearance; imagination

φιλοσοφέω philosophize, study

φυγή flight, means of escape
~fugitive

φυλακή guard, prison, watch
~phylactery

φύσις -εως (f) nature (of a thing)
~physics

φύω produce, beget; clasp ~physics

χρυσίον (ῥ) gold coin

ὡσαύτως in the same way

1

1.1

Περὶ τῶν ἐφ' ἡμῖν καὶ οὐκ ἐφ' ἡμῖν.

Τῶν ἄλλων δυνάμεων οὐδεμίαν εὐρήσετε αὐτὴν αὐτῆς θεωρητικὴν, οὐ τοῖνυν οὐδὲ δοκιμαστικὴν ἢ ἀποδοκιμαστικὴν.

Ἡ γραμματικὴ¹ μέχρι τίνος κέκτηται τὸ θεωρητικόν; μέχρι τοῦ διαγινῶναι τὰ γράμματα. ἡ μουσική;² μέχρι τοῦ διαγινῶναι τὸ μέλος.

Αὐτὴ οὖν αὐτὴν θεωρεῖ τις αὐτῶν; οὐδαμῶς. ἀλλ' ὅτε μὲν, ἂν τι γράφῃς τῷ ἐταίρῳ, δεῖ τούτων τῶν γραπτέων, ἡ γραμματικὴ ἐρεῖ· πότερον δὲ γραπτέον τῷ ἐταίρῳ ἢ οὐ γραπτέον, ἡ γραμματικὴ οὐκ ἐρεῖ. καὶ περὶ τῶν μελῶν ὡσαύτως ἡ μουσική· πότερον δ' ἄστέον νῦν καὶ καθαριστέον³ ἢ οὔτε ἄστέον οὔτε καθαριστέον οὐκ ἐρεῖ.

Τίς οὖν ἐρεῖ; ἡ καὶ αὐτὴν θεωροῦσα καὶ τὰλλα πάντα. αὕτη δ' ἐστὶ τίς; ἡ δύναμις ἡ λογική· μόνη γὰρ αὕτη καὶ αὐτὴν κατανοήσουσα παρείληπται, τίς τέ ἐστι καὶ τί δύναται καὶ πόσον ἀξία οἷσα ἐλήλυθεν, καὶ τὰς ἄλλας ἀπάσας.

Τί γάρ ἐστιν ἄλλο τὸ λέγον ὅτι χρυσίον καλόν ἐστιν; αὐτὸ γὰρ οὐ λέγει. δηλὸν ὅτι ἡ χρηστικὴ δύναμις ταῖς φαντασίαις.

Τί ἄλλο τὸ μουσικὴν, γραμματικὴν, τὰς ἄλλας δυνάμεις διακρίνον, δοκιμάζον τὰς χρήσεις αὐτῶν καὶ τοὺς καιροὺς παραδεικνύον; οὐδὲν ἄλλο.

Ὡσπερ οὖν ἦν ἄξιον, τὸ κράτιστον ἀπάντων καὶ κυριεῖον οἱ θεοὶ μόνον ἐφ' ἡμῖν ἐποίησαν, τὴν χρῆσιν τὴν ὀρθὴν ταῖς φαντασίαις, τὰ δ' ἄλλα οὐκ ἐφ' ἡμῖν. ἀρὰ γε ὅτι οὐκ ἤθελον;

Ἐγὼ μὲν δοκῶ ὅτι, εἰ ἡδύναντο, κακέϊνα ἂν ἡμῖν ἐπέτρεψαν· ἀλλὰ πάντως οὐκ ἡδύναντο.

¹ literate; grammar ² art, music ³ play the harp

Ἐπὶ γῆς γὰρ ὄντας καὶ σώματι συνδεδεμένους τοιούτῳ καὶ κοινωνοῖς τοιούτοις πῶς οἶόν τ' ἦν εἰς ταῦτα ὑπὸ τῶν ἐκτὸς μὴ ἐμποδίζεσθαι;

Ἀλλὰ τί λέγει ὁ Ζεὺς;

Ἐπύκτικτε, εἰ οἶόν τε ἦν, καὶ τὸ σωματίον ἄν σου καὶ τὸ κτησιδίον ἐποίησα ἐλεύθερον καὶ ἀπαραπόδιστον.

Νῦν δέ, μὴ σε λανθανέτω, τοῦτο οὐκ ἔστιν σόν, ἀλλὰ πηλὸς⁴ κομψῶς⁵ πεφυραμένος.

Ἐπεὶ δὲ τοῦτο οὐκ ἡδυνάμην, ἐδώκαμέν σοι μέρος τι ἡμέτερον, τὴν δύναμιν ταύτην τὴν ὀρμητικὴν τε καὶ ἀφορμητικὴν καὶ ὀρεκτικὴν τε καὶ ἐκκλιτικὴν καὶ ἀπλῶς τὴν χρηστικὴν ταῖς φαντασίαις, ἧς ἐπιμελούμενος καὶ ἐν ἧ τὰ σαυτοῦ τιθέμενος οὐδέποτε κωλυθήσῃ, οὐδέποτ' ἐμποδισθήσῃ, οὐ στενάξεις, οὐ μέμψῃ, οὐ κολακεύσεις⁶ οὐδένα. τί οὖν; μὴ τι μικρὰ σοι φαίνεται ταῦτα; μὴ γένοιτο.

Ἀρκῇ οὖν αὐτοῖς; εὐχομαι δὲ τοῖς θεοῖς.

Νῦν δ' ἐνὸς δυνάμενοι ἐπιμελείσθαι καὶ ἐνὶ προσηρητηκέναι ἑαυτοὺς μᾶλλον θέλομεν πολλῶν ἐπιμελείσθαι καὶ πολλοῖς προσδεδέσθαι καὶ τῷ σώματι καὶ τῇ κτήσει καὶ ἀδελφῷ καὶ φίλῳ καὶ τέκνῳ καὶ δούλῳ.

Ἄτε οὖν πολλοῖς προσδεδεμένοι βαρούμεθα⁷ ὑπ' αὐτῶν καὶ καθελκόμεθα.

Διὰ τοῦτο, ἂν ἄπλοια ἦ, καθήμεθα σπώμενοι⁸ καὶ παρακύπτομεν συνεχῶς· τίς ἄνεμος πνεῖ; βορέας. τί ἡμῖν καὶ αὐτῷ; πότε ὁ ζέφυρος⁹ πνεύσει; ὅταν αὐτῷ δόξῃ, ὦ βέλτιστε, ἢ τῷ Αἰόλῳ. σὲ γὰρ οὐκ ἐποίησεν ὁ θεὸς ταμίαν τῶν ἀνέμων, ἀλλὰ τὸν Αἰόλον.

Τί οὖν; δεῖ τὰ ἐφ' ἡμῖν βέλτιστα κατασκευάζειν, τοῖς δ' ἄλλοις χρῆσθαι ὥς πέφυκεν. πῶς οὖν πέφυκεν; ὥς ἂν ὁ θεὸς θέλῃ.

⁴ clay, mud ⁵ clever, urbane, pleasant ⁶ flatter ⁷ be heavy with

⁸ draw, pull out, pluck ⁹ the west wind

Ἐμέ οὖν νῦν τραχηλοκοπεῖσθαι μόνον; τί οὖν; ἤθελες πάντας τραχηλοκοπηθῆναι, ἵνα σὺ παραμυθίαν ἔχῃς;

Οὐ θέλεις οὕτως ἐκτεῖναι τὸν τράχηλον, ὥς Λατερανός τις ἐν τῇ Ῥώμῃ κελευσθεὶς ὑπὸ τοῦ Νέρωνος ἀποκεφαλισθῆναι; ἐκτείνας γὰρ τὸν τράχηλον καὶ πληγείς καὶ πρὸς αὐτὴν τὴν πληγὴν ἀσθενῇ γενομένην ἐπ' ὀλίγον συνελκυσθεὶς πάλιν ἐξέτεινεν.

Ἀλλὰ καὶ ἔτι πρότερον προσελθόντι τις Ἐπαφροδίτῳ τῷ κυρίῳ τοῦ Νέρωνος καὶ ἀνακρίνονται αὐτὸν ὑπὲρ τοῦ συγκρουσθῆναι ἂν τί θέλω, φησὶν, ἐρῶ σου τῷ κυρίῳ.

Τί οὖν δεῖ πρόχειρον ἔχειν ἐν τοῖς τοιούτοις; τί γὰρ ἄλλο ἢ τί ἐμὸν καὶ τί οὐκ ἐμὸν καὶ τί μοι ἔξεστιν καὶ τί μοι οὐκ ἔξεστιν;

Ἀποθανεῖν με δεῖ· μή τι οὖν καὶ στένοντα; δεθῆναι· μή τι καὶ θρηνοῦντα;¹⁰ φυγαδευθῆναι· μή τις οὖν κωλύει γελῶντα καὶ εὐθυμοῦντα¹¹ καὶ εὐροοῦντα;

Εἰπέ τὰ ἀπόρρητα. οὐ λέγω· τοῦτο γὰρ ἐπ' ἐμοί ἐστιν. ἀλλὰ δῆσω σε. ἄνθρωπε. τί λέγεις; ἐμέ; τὸ σκέλος¹² μου δήσεις, τὴν προαίρεσιν δὲ οὐδ' ὁ Ζεὺς νικῆσαι δύναται.

Εἰς φυλακὴν σε βαλῶ. τὸ σωματίον. ἀποκεφαλίσω σε. πότε οὖν σοὶ εἶπον, ὅτι μόνου ἐμοῦ ὁ τράχηλος ἀναπότμητός ἐστιν;

Ταῦτα ἔδει μελετᾶν τοὺς φιλοσοφοῦντας, ταῦτα καθ' ἡμέραν γράφειν, ἐν τούτοις γυμνάζεσθαι.

Θρασέας εἰώθει λέγειν σήμερον ἀναιρεθῆναι θέλω μᾶλλον ἢ αὔριον φυγαδευθῆναι τί οὖν αὐτῷ Ῥοῦφος εἶπεν; εἰ μὲν ὥς βαρύτερον ἐκλέγῃ, τίς ἢ μωρία τῆς ἐκλογῆς; εἰ δ' ὥς κουφότερον,¹³ τίς σοι δέδωκεν; οὐ θέλεις μελετᾶν ἀρκεῖσθαι τῷ δεδομένῳ;

Διὰ τοῦτο γὰρ Ἀгриππίνος τί ἔλεγεν; ὅτι ἐγὼ ἐμαυτῷ ἐμπόδιος οὐ γίνομαι. ἀπηγγέλη αὐτῷ ὅτι κρίνῃ ἐν συγκλήτῳ.—

¹⁰ sing a dirge ¹¹ to be of good cheer ¹² leg ¹³ light, nimble

Ἀγαθῇ τύχῃ. ἀλλὰ ἦλθεν ἡ πέμπτη ταύτη δ' εἰώθει γυμνασάμενος ψυχρολουτρεῖν·

Ἀπέλθωμεν καὶ γυμνασθῶμεν. γυμνασασάμενός λέγει τις, αὐτῷ ἐλθὼν ὅτι Κατακέκρισαι.— φυγῇ φησὶν, ἢ θανάτῳ;— φυγῇ.— τὰ ὑπάρχοντα τίς;— οὐκ ἀφηρέθη.— εἰς Ἀρίκειαν οὖν ἀπελθόντες ἀριστήσωμεν.¹⁴— τοῦτ' ἔστι μεμελετηκέναι ἃ δεῖ μελετᾶν, ὁρεξίν ἐκκλίσιν ἀκώλυτα ἀπερίπτωτα παρεσκευακέναι. ἀποθανεῖν με δεῖ.

Εἰ ἤδη, ἀποθνήσκω· καὶ μετ' ὀλίγον, νῦν ἀριστῶ τῆς ὥρας ἐλθούσης, εἶτα τότε τεθνήξομαι. πῶς; ὡς προσήκει τὸν τὰ ἀλλότρια ἀποδιδόντα.

1.2

Πῶς ἂν τις σώξῃ τὸ κατὰ πρόσωπον ἐν παντί.

Τῷ λογικῷ ζῳῇ μόνον ἀφόρητόν ἐστι τὸ ἄλογον, τὸ δ' εὐλογον φορητόν.

Πληγαὶ οὐκ εἰσὶν ἀφόρητοι τῇ φύσει.— τίνα τρόπον;— ὅρα πῶς· Λακεδαιμόνιοι μαστιγοῦνται μαθόντες ὅτι εὐλογόν ἐστιν.— τὸ δ' ἀπάγξασθαι οὐκ ἔστιν ἀφόρητον;— ὅταν γοῦν πάθῃ τις ὅτι εὐλογον, ἀπελθὼν ἀπήγξατο.

Ἀπλῶς ἐὰν προσέχωμεν, ὑπ' οὐδενὸς οὕτως εὐρήσομεν τὸ ζῶν θλιβόμενον¹⁵ ὥς ὑπὸ τοῦ ἀλόγου καὶ πάλιν ἐπ' οὐδὲν οὕτως ἐλκόμενον ὥς ἐπὶ τὸ εὐλογον.

Ἄλλω δ' ἄλλο προσπίπτει τὸ εὐλογον καὶ ἄλογον, καθάπερ καὶ ἀγαθὸν καὶ κακὸν ἄλλο ἄλλω καὶ συμφέρον καὶ ἀσύμφορον.

Διὰ τοῦτο μάλιστα παιδείας δεόμεθα, ὥστε μαθεῖν τοῦ εὐλόγου καὶ ἀλόγου πρόληψιν ταῖς ἐπὶ μέρους οὐσίαις¹⁶ ἐφαρμόζειν συμφώνως τῇ φύσει.

Εἰς δὲ τὴν τοῦ εὐλόγου καὶ ἀλόγου κρίσιν οὐ μόνον ταῖς τῶν

¹⁴ eat lunch ¹⁵ press ¹⁶ property; essence

1

1.1

Of the things which are under our control and not under our control Among the arts and faculties in general you will find none that is self-contemplative, and therefore none that is either self-approving or self-disapproving. How far does the art of grammar possess the power of contemplation? Only so far as to pass judgement upon what is written. How far the art of music? Only so far as to pass judgement upon the melody. Does either of them, then, contemplate itself? Not at all. But if you are writing to a friend and are at a loss as to what to write, the art of grammar will tell you; yet whether or no you are to write to your friend at all, the art of grammar will not tell. The same holds true of the art of music with regard to melodies; but whether you are at this moment to sing and play on the lyre, or neither sing nor play, it will not tell. What art or faculty, then, will tell? That one which contemplates both itself and everything else. And what is this? The reasoning faculty; for this is the only one we have inherited which will take knowledge both of itself— what it is, and of what it is capable, and how valuable a gift it is to us— and likewise of all the other faculties. For what else is it that tells us gold is beautiful? For the gold itself does not tell us. Clearly it is the faculty which makes use of external impressions. What else judges with discernment the art of music, the art of grammar, the other arts and faculties, passing judgement upon their uses and pointing out the seasonable occasions for their use? Nothing else does.

As was fitting, therefore, the gods have put under our control only the most excellent faculty of all and that which dominates the rest, namely, the power to make correct use of external impressions, but all the others they have not put under our control. Was it indeed because they would not? I for one think that had they been able they would have entrusted us with the others also; but they were quite unable to do that. For since we are upon earth and trammelled by an earthy body and by earthy associates, how was it possible that, in respect of them, we should not be hampered by external things?

But what says Zeus? "Epictetus, had it been possible I should have made both this paltry body and this small estate of thine free and unhampered. But as it is— let it not escape thee— this body is not thine own, but only clay cunningly compounded. Yet since I could not give thee this, we have given thee a certain portion of ourself, this faculty of choice and refusal, of desire and aversion, or, in a word, the faculty which makes use of external impressions; if thou care for this and place all that thou hast therein, thou shalt never be thwarted, never hampered, shalt not groan, shalt not blame, shalt not flatter any man. What then? Are these things small in thy sight?" "Far be it from

me!" "Art thou, then, content with them?" "I pray the Gods I may be." But now, although it is in our power to care for one thing only and devote ourselves to but one, we choose rather to care for many things, and to be tied fast to many, even to our body and our estate and brother and friend and child and slave. Wherefore, being tied fast to many things, we are burdened and dragged down by them. That is why, if the weather keeps us from sailing, we sit down and fidget and keep constantly peering about. "What wind is blowing?" we ask. Boreas. "What have we to do with it? When will Zephyrus blow?" When it pleases, good sir, or rather when Aeolus pleases. For God has not made you steward of the winds, but Aeolus. "What then?" We must make the best of what is under our control, and take the rest as its nature is. "How, then, is its nature?" As God wills.

"Must I, then, be the only one to be beheaded now?" Why, did you want everybody to be beheaded for your consolation? Are you not willing to stretch out your neck as did a certain Lateranus at Rome, when Nero ordered him to be beheaded? For he stretched out his neck and received the blow, but, as it was a feeble one, he shrank back for an instant, and then stretched out his neck again. Yes, and before that, when Epaphroditus, a freedman of Nero, approached a certain man and asked about the ground of his offence, he answered, "If I wish anything, I will speak to your master." "What aid, then, must we have ready at hand in such circumstances?" Why, what else than the knowledge of what is mine, and what is not mine, and what is permitted me, and what is not permitted me? I must die: must I, then, die groaning too? I must be fettered: and wailing too? I must go into exile: does anyone, then, keep me from going with a smile and cheerful and serene? "Tell your secrets." I say not a word; for this is under my control. "But I will fetter you." What is that you say, man? fetter me? My leg you will fetter, but my moral purpose not even Zeus himself has power to overcome. "I will throw you into prison." My paltry body, rather! "I will behead you." Well, when did I ever tell you that mine was the only neck that could not be severed? These are the lessons that philosophers ought to rehearse, these they ought to write down daily, in these they ought to exercise themselves.

Thrasea used to say: "I would rather be killed to-day than banished to-morrow." What, then, did Rufus say to him? "If you choose death as the heavier of two misfortunes, what folly of choice! But if as the lighter, who has given you the choice? Are you not willing to practise contentment with what has been given you?" Wherefore, what was it that Agrippinus used to remark? "I am not standing in my own way." Word was brought him, "Your case is being tried in the Senate."—"Good luck betide! But it is the fifth hour now" (he was in the habit of taking his exercise and then a cold bath at that hour); "let us be off and take our exercise." After he had finished

his exercise someone came and told him, "You have been condemned."—"To exile," says he, "or to death?"—"To exile."—"What about my property?"—"It has not been confiscated."—"Well then, let us go to Aricia and take our lunch there." This is what it means to have rehearsed the lessons one ought to rehearse, to have set desire and aversion free from every hindrance and made them proof against chance. I must die. If forthwith, I die; and if a little later, I will take lunch now, since the hour for lunch has come, and afterwards I will die at the appointed time. How? As becomes the man who is giving back that which was another's.

1.2

How may a man preserve his proper character upon every occasion?

To the rational being only the irrational is unendurable, but the rational is endurable. Blows are not by nature unendurable.—How so?—Observe how: Lacedaemonians take a scourging once they have learned that it is rational.—But is it not unendurable to be hanged?—Hardly; at all events whenever a man feels that it is rational he goes and hangs himself. In short, if we observe, we shall find mankind distressed by nothing so much as by the irrational, and again attracted to nothing so much as to the rational.

Now it so happens that the rational and the irrational are different for different persons, precisely as good and evil, and the profitable and the unprofitable, are different for different persons. It is for this reason especially that we need education, so as to learn how, in conformity with nature, to adapt to specific instances our preconceived idea of what is rational and what is irrational. But for determining the rational and the irrational, we employ not only our estimates of the value of external things, but also the

vocabulary

ἀγέλη herd ~demagogue
 ἀγεννής low-born; sordid
 ἀγνοέω be ignorant of ~gnostic
 ἀγωνίζομαι contend, exert oneself
 ἀθλητής ἀεθλητού (m, 1) athlete,
 contestant ~athlete
 αἰδοῖον genitals
 αἰδοῖος modest, honored
 αἰδώς awe, shame, respect; genitals
 αἰρετός takeable, desirable ~heresy
 αἷτιος blameworthy; the cause
 ~etiology
 αἰτίος blameworthy; the cause
 ~etiology
 ἄκρον crest, extremity ~acute
 ἄκρος at the edge, extreme ~acute
 ἀλείφω anoint; put wax in ears
 ἀμείνων comparative of ἀγαθός,
 noble
 ἀμελέω disregard; (impers.) of
 course
 ἀναστρέφω act: overturn; mid: find
 oneself in ~atrophy
 ἀνέχω raise; mid: endure, submit
 ἀνιάρος (αἶ) troublesome, tiresome
 ἀνόμιος different, dissimilar
 ἀπαντάω encounter, come upon
 ἅπαξ once
 ἀπλός single; simple ~haploid
 ἀπογιγνώσκω give up, desist; reject
 ἀποκλίνω (ι) bend aside ~incline
 ἀποκόπτω cut off
 ἀποτέμνω cut off, sever ~tonsure
 ἀσφάλεια safeguard
 ἀτυχής unfortunate
 ἀφαιρέω take away ~heresy
 ἄφνω suddenly, surprisingly
 ἀφόρητος unendurable; irresistible
 βαστάζω raise; handle
 γένεσις -εως (f) source, origin
 ~genus

γενναῖος noble, sincere ~genesis
 γυμνάσιον exercise; school
 δέρω skin, flay ~tear
 δῆλος visible, conspicuous
 διαπρέπω be prominent
 δίχα in two, in two ways
 δόγμα -τος (n, 3) belief, legal
 decision
 δύστηνος unhappy, miserable
 ἐγγύς near
 ἐθίζω accustom
 εἰκῇ haphazardly; in vain
 ἔκκειμαι expose, set forth
 ἐκτός outside
 ἐνθυμέομαι (ῥ) take to heart
 ἐξετάζω inspect, interrogate,
 estimate
 ἐξῆς in turn
 ἐξομοίω become like
 ἐπαιέω raise, place on ~aorta
 ἐπαίρω lift, raise ~heresy
 ἐπαραρίσκω fit to, on ~harmony
 ἐπέρχομαι approach, arrive
 ἐπίκτητος acquired as well
 ἐπιλανθάνω mp: forget ~Lethe
 ἐπιμέλεια attention; assigned task
 εὐπρεπής comely, decent; specious
 ζῶον being, animal; picture
 ἡδονή pleasure
 θεωρία spectator, contemplation
 ἱμάτιον toga, cloth
 ἰσχυρός (ῥ) strong, forceful, violent
 κεράμιον jar
 κηρύσσω be a henchman, summon
 people
 κινδυνεύω encounter danger; (+inf)
 there is a danger that
 κοινός communal, ordinary
 κρείσσων more powerful; better
 κρόκη thread; pebble
 κτήσις -ος (f) chattels
 κωλύω (ῥ) hinder, prevent

λάω grip, pin?	συγγένεια kinship
λέων lion	συγγίγνομαι associate with, meet, have sex ~genus
λυπέω (Ἰ) annoy, distress	ταλαίπωρος suffering, miserable
μακάριος blessed	ταπεινός low
μέχρι as far as, until	ταῦρος bull ~steer
ὅμως anyway, nevertheless	τάχα quickly, soon; perhaps ~tachometer
ὄφρως -ος (f) eyebrow	τοῖνον well, then
παράδειγμα -τος (n, 3) model, precedent	τραγωδέω declaim tragically
παρασκευή preparation	τράχηλος neck ~trachea
πιπράσκω export, sell as a slave ~porno	τραχύς (ᾱ) rough ~trachea
πληγή a hit ~plectrum	τρέμω tremble in fear ~tremble
πόθεν from where?	τροφή food, upkeep ~atrophy
πόνος toil, suffering ~osteopenia	ὑπολαμβάνω take under one's support, seize; speak up; imagine ~epilepsy
πορφύρα purple dye	ὑπομένω stay behind, await ~remain
πόσος how many, much, far?	φαντασία appearance; imagination
προαίρεσις -εως (f) plan, preference	φείδομαι spare, not use/harm ~aphid
προβάλλω throw before; propose; (mp) pretend, abandon, nominate ~ballistic	φιλόσοφος wisdom-loving
προέρχομαι proceed, come out	φροντίζω consider, ponder
προσήκω belong to, it beseems	φύω produce, beget; clasp ~physics
πωλέω sell	χείρων worse, more base, inferior, weaker
σαυτοῦ yourself	χιτών -ος (m, 3) tunic, armor
σεαυτοῦ yourself	χρῆσις -τος (f) use, usage
σιωπάω be silent	ψηφίζω count, vote
σκέπτομαι look, look at, watch ~skeptic	ὠκύς swift ~oxytocin
σκέψις perception, examination	ὠφελέω help, be useful
στάσις -εως (f) placing; faction	
στιλπνός shining ~stilbene	

ἐκτὸς ἀξίαις συγχρώμεθα, ἀλλὰ καὶ τῶν κατὰ τὸ πρόσωπον ἑαυτοῦ ἕκαστος.

Τῷ μὲν γάρ τινι εὖλογον τὸ ἀμίδα παρακρατεῖν αὐτὸ μόνον βλέποντι, ὅτι μὴ παρακρατήσας μὲν πληγὰς λήψεται καὶ τροφὰς οὐ λήψεται, παρακρατήσας δ' οὐ πείσεται τι τραχὺ ἢ ἀνιαρόν·

Ἄλλω δέ τινι οὐ μόνον τὸ αὐτὸν παρακρατῆσαι ἀφόρητον δοκεῖ, ἀλλὰ καὶ τὸ ἄλλον παρακρατοῦντος ἀνασχέσθαι.

Ἄν οὖν μου πυνθάνη παρακρατήσω τὴν ἀμίδα ἢ μή;, ἐρῶ σοι ὅτι μείζονα ἀξίαν ἔχει τὸ λαβεῖν τροφὰς τοῦ μὴ λαβεῖν καὶ μείζονα ἀπαξίαν τὸ δαρῆναι τοῦ μὴ δαρῆναι· ὥστ' εἰ τούτοις παραμετρῆς τὰ σαυτοῦ, ἀπελθὼν παρακράτει.

Ἄλλ' οὐκ ἂν κατ' ἐμέ. τοῦτο σέ δεῖ συνεισφέρειν εἰς τὴν σκέψιν, οὐκ ἐμέ. σὺ γὰρ εἰ ὁ σαυτὸν εἰδώς, πόσου ἀξιος εἶ σεαυτῷ καὶ πόσου σεαυτὸν πιπράσκες.¹ ἄλλοι γὰρ ἄλλων πιπράσκουσιν.

Διὰ τοῦτο Ἀγριππῖνος Φλώρω σκεπτομένῳ, εἰ καταβατέον αὐτῷ ἐστὶν εἰς Νέρωνος θεωρίας, ὥστε καὶ αὐτόν τι λειτουργῆσαι, ἔφη κατάβηθι.

Πυθόμενου δ' αὐτοῦ διὰ τί σὺ οὐ καταβαίνεις; ἔφη ὅτι ἐγὼ οὐδὲ βουλεύομαι.

Ὁ γὰρ ἄπαξ εἰς τὴν περὶ τῶν τοιούτων σκέψιν καὶ τὰς τῶν ἐκτὸς ἀξίας συγκαθεῖς καὶ ψηφίζων ἐγγύς ἐστι τῶν ἐπιλελησμένων τοῦ ἰδίου προσώπου.

Τί γάρ μου πυνθάνη; θάνατος αἰρετώτερόν² ἐστὶν ἢ ζωή; λέγω ζωή.

Πόνος ἢ ἡδονή; λέγω ἡδονή. ἀλλά, ἂν μὴ τραγωδῇσω,³ τραχηλοκοπηθήσομαι. ἀπελθε τοῖνον καὶ τραγάδει, ἐγὼ δ' οὐ τραγωδῇσω.

¹ export, sell as a slave ² takeable, desirable ³ declaim tragically

Διὰ τί; ὅτι σὺ σεαυτὸν ἡγῇ μίαν τινὰ εἶναι κρόκην⁴ τῶν ἐκ τοῦ χιτῶνος. τί οὖν; σὲ ἔδει φροντίζειν πῶς ἀνόμοιος ἦς τοῖς ἄλλοις ἀνθρώποις, ὥσπερ οὐδ' ἡ κρόκη πρὸς τὰς ἄλλας κρόκας θέλει τι ἔχειν ἐξαίρετον.

Ἐγὼ δὲ πορφύρα⁵ εἶναι βούλομαι, τὸ ὀλίγον ἐκείνο καὶ στυλπνὸν⁶ καὶ τοῖς ἄλλοις αἴτιον τοῦ εὐπρεπῆ⁷ φαίνεσθαι καὶ καλὰ. τί οὖν μοι λέγεις ὅτι ἐξομοιώθητι τοῖς πολλοῖς; καὶ πῶς ἔτι πορφύρα ἔσομαι;

Ταῦτα εἶδεν καὶ Πρίσκος Ἐλουίδιος καὶ ἰδὼν ἐποίησε. προσπέμψαντος αὐτῷ Οὐεσπασιανοῦ, ἵνα μὴ εἰσέλθῃ εἰς τὴν σύγκλητον, ἀπεκρίνατο ἐπὶ σοί ἐστι μὴ εἰσαί με εἶναι συγκλητικόν· μέχρι δὲ ἂν ᾧ, δεῖ με εἰσέρχεσθαι.

Ἄγε ἀλλ' εἰσελθὼν, φησίν, σιώπησον. μὴ μ' ἐξέταξε καὶ σιωπήσω. ἀλλὰ δεῖ με ἐξετάσαι. καμὲ εἰπεῖν τὸ φαινόμενον δίκαιον. ἀλλ' ἐὰν εἴπῃς, ἀποκτενῶ σε.

Πότε οὖν σοι εἶπον, ὅτι ἀθάνατός εἰμι; καὶ σὺ τὸ σὸν ποιήσεις ἀγὰρ τὸ ἐμόν. σὸν ἐστὶν ἀποκτεῖναι, ἐμόν ἀποθανεῖν μὴ τρέμοντα· σὸν φυγαδεῦσαι, ἐμόν ἐξελθεῖν μὴ λυπούμενον.

Τί οὖν ὠφέλησε Πρίσκος εἰς ὧν; τί δ' ὠφελεῖ ἡ πορφύρα τὸ ἱμάτιον; τί γὰρ ἄλλο ἢ διαπρέπει ἐν αὐτῷ ὡς πορφύρα καὶ τοῖς ἄλλοις δὲ καλὸν παράδειγμα ἔκκειται;

Ἄλλος δ' ἂν εἰπόντος αὐτῷ Καίσαρος ἐν τοιαύτῃ περὶ στάσει μὴ ἐλθεῖν εἰς σύγκλητον εἶπεν ἔχω χάριν, ὅτι μου φεῖδῃ.

Τὸν τοιοῦτον οὐδ' ἂν ἐκώλυνεν εἰσελθεῖν, ἀλλ' ᾗδει, ὅτι ἡ καθεδεῖται ὡς κεράμιον ἢ λέγων ἐρεῖ, ἃ οἶδεν ὅτι ὁ Καίσαρ θέλει, καὶ προσεπισωρεύσει ἔτι πλείονα.

Τοῦτον τὸν τρόπον καὶ ἀθλητὴς τις κινδυνεύων ἀποθανεῖν, εἰ μὴ ἀπεκόπῃ τὸ αἰδοῖον, ἐπελθόντος αὐτῷ τοῦ ἀδελφοῦ ἦν δ' ἐκείνος φιλόσοφος καὶ εἰπόντος ἄγε, ἀδελφέ, τί μέλλεις ποιεῖν; ἀποκόπτομεν

⁴ thread; pebble ⁵ purple dye ⁶ shining ⁷ comely, decent; specious

τοῦτο τὸ μέρος καὶ ἔτι εἰς γυμνάσιον προερχόμεθα; οὐχ ὑπέμεινεν, ἀλλ' ἐγκαρτερήσας ἀπέθανεν.

Πυθομένου δέ τινος· πῶς τοῦτο ἐποίησεν; ὡς ἀθλητῆς ἢ ὡς φιλόσοφος; ὡς ἀνὴρ, ἔφη, ἀνὴρ δ' Ὀλύμπια κεκηρυγμένος καὶ ἡγωνισμένος, ἐν τοιαύτῃ τινὶ χώρᾳ ἀνεστραμμένος, οὐχὶ παρὰ τῷ Βάτῳ ἀλειφόμενος.⁸

Ἄλλος δὲ κἂν τὸν τράχηλον ἀπετμήθῃ, εἰ ζῆν ἡδύνατο δίχα τοῦ τραχήλου.

Τοιοῦτόν ἐστι τὸ κατὰ πρόσωπον· οὕτως ἰσχυρὸν παρὰ τοῖς εἰθισμένοις αὐτὸ συνεισφέρειν ἐξ αὐτῶν ἐν ταῖς σκέψεσιν.

Ἄγε οὖν, Ἐπὶ κτήτε, διαξύρησαι. ἂν ὦ φιλόσοφος, λέγω οὐ διαξυρώμαι. ἀλλ' ἀφελῶ σου τὸν τράχηλον. εἰ σοὶ ἄμεινον, ἄφελε.

Ἐπιθέτο τις· πόθεν οὖν αἰσθησόμεθα τοῦ κατὰ πρόσωπον ἕκαστος;— πόθεν δ' ὁ ταῦρος, ἔφη, λέοντος ἐπελθόντος μόνος αἰσθάνεται τῆς αὐτοῦ παρασκευῆς καὶ προβέβληκεν ἑαυτὸν ὑπὲρ τῆς ἀγέλης πάσης; ἢ δῆλον ὅτι εὐθὺς ἅμα τῷ τὴν παρασκευὴν ἔχειν ἀπαντᾷ καὶ συναίσθησις αὐτῆς;

Καὶ ἡμῶν τοίνυν ὅστις ἂν ἔχῃ τοιαύτην παρασκευὴν, οὐκ ἀγνοήσει αὐτήν.

Ἄφνω δὲ ταῦρος οὐ γίνεται οὐδὲ γενναῖος ἄνθρωπος, ἀλλὰ δεῖ χεϊμασκήσαι, παρασκευάσασθαι καὶ μὴ εἰκὴ προσπηδᾶν ἐπὶ τὰ μηδὲν προσήκοντα.

Μόνον σκέψαι, πόσου πωλεῖς τὴν σεαυτοῦ προαίρεσιν. ἄνθρωπε, εἰ μηδὲν ἄλλο, μὴ ὀλίγου αὐτὴν πωλήσης. τὸ δὲ μέγα καὶ ἐξαιρετον ἄλλοις τάχα προσήκει, Σωκράτει καὶ τοῖς τοιούτοις.— διὰ τί οὖν, εἰ πρὸς τοῦτο πεφύκαμεν, οὐ πάντες ἢ πολλοὶ γίνονται τοιοῦτοι;— ἵπποι γὰρ ὡκεῖς ἅπαντες γίνονται, κύνες γὰρ ἰχθυευτικοὶ πάντες;

Τί οὖν; ἐπειδὴ ἀφνὴς εἰμι, ἀποστῶ τῆς ἐπιμελείας τούτου ἕνεκα;

⁸ anoint; put wax in ears

Μὴ γένοιτο. Ἐπίκτητος κρείσσων Σωκράτους οὐκ ἔσται· εἰ δὲ μή, οὐ χείρων, τοῦτό μοι ἰκανόν ἐστιν.

Οὐδὲ γὰρ Μίλων ἔσομαι καὶ ὅμως οὐκ ἀμελῶ τοῦ σώματος· οὐδὲ Κροῖσος καὶ ὅμως οὐκ ἀμελῶ τῆς κτήσεως· οὐδ' ἀπλῶς ἄλλου τινὸς τῆς ἐπιμελείας διὰ τὴν ἀπόγνωσιν τῶν ἄκρων ἀφιστάμεθα.

1.3

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

Εἴ τις τῷ δόγματι⁹ τούτῳ συμπαθῆσαι κατ' ἀξίαν δύναιτο, ὅτι γεγόναμεν ὑπὸ τοῦ θεοῦ πάντες προηγουμένως καὶ ὁ θεὸς πατὴρ ἐστὶ τῶν τ' ἀνθρώπων καὶ τῶν θεῶν, οἶμαι ὅτι οὐδὲν ἀγεννὲς οὐδὲ ταπεινὸν ἐνθυμηθήσεται περὶ ἐαυτοῦ.

Ἄλλ' ἂν μὲν Καῖσαρ εἰσποιησῇταί σε, οὐδεὶς σου τὴν ὀφρὺν βαστάσει· ἂν δὲ γνῶς, ὅτι τοῦ Διὸς υἱὸς εἶ, οὐκ ἐπαρθήσῃ;

Νῦν δ' οὐ ποιούμεν, ἀλλ' ἐπειδὴ δύο ταῦτα ἐν τῇ γενέσει ἡμῶν ἐγκαταμέμκται, τὸ σῶμα μὲν κοινὸν πρὸς τὰ ζῶα, ὁ λόγος δὲ καὶ ἡ γνώμη κοινὸν πρὸς τοὺς θεούς, ἄλλοι μὲν ἐπὶ ταύτην ἀποκλίνουσιν τὴν συγγένειαν τὴν ἀτυχῇ¹⁰ καὶ νεκράν, ὀλίγοι δέ τινες ἐπὶ τὴν θείαν καὶ μακαρίαν.

Ἐπειδὴ τοίνυν ἀνάγκη πάνθ' ὄντινόν οὕτως ἐκάστῳ χρῆσθαι ὥς ἂν περὶ αὐτοῦ ὑπολάβῃ, ἐκεῖνοι μὲν οἱ ὀλίγοι, ὅσοι πρὸς πίστιν οἴονται γεγόνειν καὶ πρὸς αἰδῶ καὶ πρὸς ἀσφάλειαν τῆς χρήσεως τῶν φαντασιῶν, οὐδὲν ταπεινὸν οὐδ' ἀγεννὲς ἐνθυμοῦνται περὶ αὐτῶν, οἱ δὲ πολλοὶ τάναντία.

Τί γὰρ εἰμί; ταλαίπωρον ἀνθρωπάριον καὶ τὰ δύστηνά μου σαρκίδια.

Τῷ μὲν ὄντι δύστηνα, ἀλλὰ ἔχεις τι καὶ κρείσσον τῶν σαρκιδίων. τί οὖν ἀφείς ἐκεῖνο τούτοις προστέτῃκας;

⁹ belief, legal decision ¹⁰ unfortunate

criterion of that which is in keeping with one's own character. For to one man it is reasonable to hold a chamber-pot for another, since he considers only that, if he does not hold it, he will get a beating and will not get food, whereas, if he does hold it, nothing harsh or painful will be done to him; but some other man feels that it is not merely unendurable to hold such a pot himself, but even to tolerate another's doing so. If you ask me, then, "Shall I hold the pot or not?" I will tell you that to get food is of greater value than not to get it, and to be flayed is of greater detriment than not to be; so that if you measure your interests by these standards, go and hold the pot. "Yes, but it would be unworthy of me." That is an additional consideration, which you, and not I, must introduce into the question. For you are the one that knows yourself, how much you are worth in your own eyes and at what price you sell yourself. For different men sell themselves at different prices.

Wherefore, when Florus was debating whether he should enter Nero's festival, so as to make some personal contribution to it, Agrippinus said to him, "Enter." And when Florus asked, "Why do you not enter yourself?" he replied, "I? why, I do not even raise the question." For when a man once stoops to the consideration of such questions, I mean to estimating the value of externals, and calculates them one by one, he comes very close to those who have forgotten their own proper character. Come, what is this you ask me? "Is death or life preferable?" I answer, life. "Pain or pleasure?" I answer, pleasure. "But unless I take a part in the tragedy I shall be beheaded." Go, then, and take a part, but I will not take a part. "Why not?" Because you regard yourself as but a single thread of all that go to make up the garment. What follows, then? This, that you ought to take thought how you may resemble all other men, precisely as even the single thread wants to have no point of superiority in comparison with the other threads. But I want to be the red, that small and brilliant portion which causes the rest to appear comely and beautiful. Why, then, do you say to me, "Be like the majority of people?" And if I do that, how shall I any longer be the red?

This is what Helvidius Priscus also saw, and, having seen, did. When Vespasian sent him word not to attend a meeting of the Senate, he answered, "It is in your power not to allow me to be a member of the Senate, but so long as I am one I must attend its meetings." "Very well then, but when you attend, hold your peace." "Do not ask for my opinion and I will hold my peace." "But I must ask for your opinion." "And I must answer what seems to me right." "But if you speak, I shall put you to death." "Well, when did I ever tell you that I was immortal? You will do your part and I mine. It is yours to put me to death, mine to die without a tremor; yours to banish, mine to leave without sorrow." What good, then, did Priscus do, who was but a single individual? And what good does the red do the mantle? What else

than that it stands out conspicuous in it as red, and is displayed as a goodly example to the rest? But had Caesar told another man in such circumstances not to attend the meetings of the Senate, he would have said, "I thank you for excusing me." A man like that Caesar would not even have tried to keep from attending, but would have known that he would either sit like a jug, or, if he spoke, would say what he knew Caesar wanted said, and would pile up any amount more on the top of it.

In like manner also a certain athlete acted, who was in danger of dying unless his private parts were amputated. His brother (and he was a philosopher) came to him and said, "Well, brother, what are you going to do? Are we going to cut off this member, and step forth once more into the gymnasium?" He would not submit, but hardened his heart and died. And as someone asked, "How did he do this? As an athlete, or as a philosopher?" As a man, replied Epictetus; and as a man who had been proclaimed at the Olympic games and had striven in them, who had been at home in such places, and had not merely been rubbed down with oil in Bato's wrestling school. But another would have had even his neck cut off, if he could have lived without his neck. This is what we mean by regard for one's proper character; and such is its strength with those who in their deliberations habitually make it a personal contribution. "Come then, Epictetus, shave off your beard." If I am a philosopher, I answer, "I will not shave it off." "But I will take off your neck." If that will do you any good, take it off.

Someone inquired, "How, then, shall each of us become aware of what is appropriate to his own proper character?" How comes it, replied he, that when the lion charges, the bull alone is aware of his own prowess and rushes forward to defend the whole herd? Or is it clear that with the possession of the prowess comes immediately the consciousness of it also? And so, among us too, whoever has such prowess will not be unaware of it. Yet a bull does not become a bull all at once, any more than a man becomes noble, but a man must undergo a winter training, he must prepare himself and must not plunge recklessly into what is inappropriate for him.

Only consider at what price you sell your freedom of will. If you must sell it, man, at least do not sell it cheap. But the great and pre-eminent deed, perhaps, befits others, Socrates and men of his stamp.— Why then, pray, if we are endowed by nature for such greatness, do not all men, or many, become like him? What, do all horses become swift, all dogs keen to follow the scent? What then? Because I have no natural gifts, shall I on that account give up my discipline? Far be it from me! Epictetus will not be better than Socrates; but if only I am not worse, that suffices me. For I shall not be a Milo, either, and yet I do not neglect my body; nor a Croesus, and yet I do not neglect my property; nor, in a word, is there any other field in which we give up the

appropriate discipline merely from despair of attaining the highest.

1.3

From the thesis that God is the father of mankind how may one proceed to the consequences?

If a man could only subscribe heart and soul, as he ought, to this doctrine, that we are all primarily begotten of God, and that God is the father of men as well as of gods, I think that he will entertain no ignoble or mean thought about himself. Yet, if Caesar adopts you no one will be able to endure your conceit, but if you know that you are a son of Zeus, will you not be elated? As it is, however, we are not, but inasmuch as these two elements were comingled in our begetting, on the one hand the body, which we have in common with the brutes, and, on the other, reason and intelligence, which we have in common with the gods, some of us incline toward the former relationship, which is unblest by fortune and is mortal, and only a few toward that which is divine and blessed. Since, then, it is inevitable that every man, whoever he be, should deal with each thing according to the opinion which he forms about it, these few, who think that by their birth they are called to fidelity, to self-respect, and to unerring judgement in the use of external impressions, cherish no mean or ignoble thoughts about themselves, whereas the multitude do quite the opposite. "For what am I? A miserable, paltry man," say they, and, "Lo, my wretched, paltry flesh!" Wretched indeed, but you have also something better than your paltry flesh. Why then abandon that and cleave to this?

It is because of this kinship

vocabulary

ἄγαλμα -τος (n, 3) ornament, glory, statue

ἄγαν very much

ἄγριος wild, savage ~agriculture

ἄδοξος of bad fame; unexpected

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

αἰδήμων bashful, modest

ἄλωπιξ -εκος (f) fox ~alopecia

ἀμελέω disregard; (impers.) of course

ἄμπελος (f) vine

ἀναγιγνώσκω recognize, read, understand, persuade

ἀναγκαῖος coerced, coercing, slavery

ἀναμάρτητος blameless

ἀνατίθηναι consecrate, lay on, impute; (mp) reproach

ἀνδράποδον -ς slave ~androgynous

ἀνθρώπινος human

ἀπάγω lead away, back

~demagogue

ἀπαθής unaffected, impassive

ἀπαντάω encounter, come upon

ἀπάτη trick, fraud, deceit

~apatosaurus

ἄπιστος not trusting, not

trustworthy ~stand

ἀποκλίνω (i) bend aside ~incline

ἀποτελέω accomplish, produce

ἀποτυγχάνω fail

ἀποφαίνω display, declare

ἀτάραχος calm

ἀτύχημα -τος (n, 3) misfortune

ἀτυχής unfortunate

αὐτόθεν from that place

ἀφορμάω depart, depart from

~hormone

ἀφορμή starting point; means

βιβλίον paper, book

βιόω live; (mp) make a living

~biology

βωμός altar; stand, pedestal

δεσμωτήριον prison

δηνάριον type of coin

διαλέγω go through, debate ~legion

διάνοια a thought; intelligence

δρομικός swift; of racing

δυστυχέω be unlucky

δυστυχία bad luck

εἰκῇ haphazardly; in vain

εἴτα then, therefore, next

ἐκκλίνω (i) turn away, back down, shun

ἐκτός outside

ἐκφέρω carry off ~bear

ἐλεύθερος not enslaved

ἐμπαίζω mock; (mp) be deluded

ἐνίστημι install; threaten; block

ἐνταῦθα there, here

ἐξαιρέω pick, steal; dedicate; destroy ~heresy

ἐξαπατάω trick, cheat ~apatosaurus

ἐξεργάζομαι accomplish; undo;

destroy someone

ἐξηγέομαι lead forth; set out,

describe ~hegemony

ἐπιβάλλω throw upon, head for ~ballistic

ἐπιδείκνυμι (i) display, exhibit

ἐπιθύω (i) rush at, be eager ~θύω

ἐπιστρέφω turn towards ~atrophy

ἐπιφέρω bestow, impute ~bear

ἐποχέομαι carry, bear upon

εὐδαιμονία prosperity

εὐεργέτης -ου (m, 1) benefactor

εὐροος with fair streams

εὐτυχία good luck, success

εὐχαριστέω do a favor for; be thankful

ἔωθεν at first light

ζῶον being, animal; picture

ἥμερος gentle; (animals)

domesticated

θηριώδης savage, wild

ἰδρύω establish

καθάπαξ once and for all

καθάπερ exactly as

κακοήθης malicious

λάω grip, pin?

λέων lion

λούω wash, bathe

λύκος wolf ~lycanthropy

μελετάω pursue, attend to, exercise

μεταπείθω change someone's mind

μεταπίπτω fall differently, undergo
a change

μέτρον measure ~metric

μηδέποτε never

ναός (ἄ) temple, shrine ~nostalgia

οἷμοι woe is me

οἰμωγή wailing

ὁμολογουμένως admittedly, by
consent

ὅπόσος as many as, how many, how
great

ὀρέγω hold out, offer, thrust ~reach

ὀρμή pressure, assault, order
~hormone

ὄφελος -εος (n, 3) a use, a help

πάθος -ους (n, 3) an experience,
passion, condition

πάντως by all means

παραπίπτω fall in the way; go stray

πενθέω grieve ~Nepenthe

πένθος -εος (n, 3) grief, misfortune
~Nepenthe

περιγίγνομαι surpass; survive;
attain ~genus

περιπίπτω embrace; fall in with

περιποιέω preserve; obtain

ποθέω miss, long for, notice an

absence; lose ~bid

ποθή longing, regret ~bid

πολιός gray ~polio

πότερος which, whichever of two
ποῦ where?

προαίρεσις -εως (f) plan, preference

προηγέομαι go first

προκόπτω make progress

προσέχω direct to; think about

πρόσθεσις -εως (f) attachment,
addition

προσκυνέω kow tow to; kiss

πυρός (ἰ) wheat

συγγένεια kinship

συγγίγνομαι associate with, meet,
have sex ~genus

σύμφωνος harmonious

συντάσσω gather, assemble ~syntax

ταλαίπωρος suffering, miserable

τάλας wretched, miserable ~talent
ταπεινός low

τείνω stretch, tend ~tense

τελειότης -τος (f, 3) completeness,
perfection

τοιόσδε such

τραγωδία tragedy, serious poem

τρέμω tremble in fear ~tremble

τροφή food, upkeep ~atrophy

ῥλη (ἰ) forest, firewood

ὑπερτίθημι hand over; excel; defer

φιλόσοφος wisdom-loving

φυγή flight, means of escape
~fugitive

φύσις -εως (f) nature (of a thing)
~physics

φύω produce, beget; clasp ~physics

ψευδής lying, false ~pseudo-

ὡσαύτως in the same way

Διὰ ταύτην τὴν συγγένειαν οἱ μὲν ἀποκλίναντες λύκοις¹ ὅμοιοι γινόμεθα, ἄπιστοι καὶ ἐπίβουλοι καὶ βλαβεροί, οἱ δὲ λέουσιν, ἄγριοι καὶ θηριώδεις καὶ ἀνήμεροι, οἱ πλείους δ' ἡμῶν ἀλώπεκες² καὶ ὡς ἐν ζώοις ἀτυχήματα.

Τί γάρ ἐστιν ἄλλο λοιδορος καὶ κακοήθης³ ἄνθρωπος ἢ ἀλώπηξ ἢ τί ἄλλο ἀτυχέστερον καὶ ταπεινότερον;

Ὅρατε οὖν καὶ προσέχετε, μή τι τούτων ἀποβῇτε τῶν ἀτυχημάτων.

1.4

Περὶ προκοπῆς.

Ὁ προκόπτων μεμαθηκὼς παρὰ τῶν φιλοσόφων ὅτι ἡ μὲν ὄρεξις ἀγαθῶν ἐστίν, ἡ δ' ἔκκλισις πρὸς κακά, μεμαθηκὼς δὲ καὶ ὅτι οὐκ ἄλλως τὸ εὖρουν καὶ ἀπαθὲς περιγίνεται τῷ ἀνθρώπῳ ἢ ἐν ὀρέξει μὲν μὴ ἀποτυγχάνοντι, ἐν ἐκκλίσει δὲ μὴ περιπίπτοντι, τὴν μὲν ὄρεξιν ἥρκεν ἐξ αὐτοῦ εἰσάπαν καὶ ὑπερτέθεται, τῇ ἐκκλίσει δὲ πρὸς μόνον χρῆται τὰ προαιρετικά.

Τῶν γὰρ ἀπροαιρέτων ἂν τι ἐκκλίνῃ, οἶδεν ὅτι περιπεσεῖται ποτέ τι παρὰ τὴν ἔκκλισιν τὴν αὐτοῦ καὶ δυστυχήσει.

Εἰ δ' ἡ ἀρετὴ ταύτην ἔχει τὴν ἐπαγγελίαν εὐδαιμονίαν ποιῆσαι καὶ ἀπάθειαν καὶ εὖροιν, πάντως καὶ ἡ προκοπὴ ἢ πρὸς αὐτὴν πρὸς ἕκαστον τούτων ἐστὶ προκοπή.

Ἄεὶ γὰρ πρὸς ὃ ἂν ἡ τελειότης⁴ τινὸς καθάπαξ ἄγῃ, πρὸς αὐτὸ ἡ προκοπὴ συνεγγισμός ἐστιν.

Πῶς οὖν τὴν μὲν ἀρετὴν τοιοῦτόν τι ὁμολογοῦμεν, τὴν προκοπὴν δ' ἐν ἄλλοις ζητοῦμεν καὶ ἐπιδείκνυμεν; τί ἔργον ἀρετῆς;

Εὖροια. τίς οὖν προκόπτει; ὁ πολλὰς Χρυσίππου συντάξεις ἀνεγνωκώς;

¹ wolf ² fox ³ malicious ⁴ completeness, perfection

Μὴ γὰρ ἡ ἀρετὴ τοῦτ' ἔστι Χρύσιππον νενοηκέναι; εἰ γὰρ τοῦτ' ἔστιν, ὁμολογουμένως⁵ ἡ προκοπὴ οὐδὲν ἄλλο ἐστὶν ἢ τὸ πολλὰ τῶν Χρύσιππον νοεῖν.

Νῦν δ' ἄλλο μὲν τι τὴν ἀρετὴν ἐπιφέρειν ὁμολογοῦμεν, ἄλλον δὲ τὸν συνεγρισμόν, τὴν προκοπὴν ἀποφαίνομεν.

Οὗτος, φησὶν, ἤδη καὶ δι' αὐτοῦ δύναται Χρύσιππον ἀναγινώσκειν. εὖ, νῆ τοὺς θεοὺς, προκόπτεις, ἄνθρωπε· ποῖαν προκοπὴν.

Τί ἐμπαίζεις αὐτῷ; τί δ' ἀπάγεις αὐτὸν τῆς συναισθήσεως τῶν αὐτοῦ κακῶν; οὐ θέλεις δεῖξαι αὐτῷ τὸ ἔργον τῆς ἀρετῆς, ἵνα μάθῃ ποῦ τὴν προκοπὴν ζητῇ;

Ἐκεῖ ζήτησον αὐτήν, ταλαίπωρε, ὅπου σου τὸ ἔργον. ποῦ δέ σου τὸ ἔργον; ἐν ὁρέξει καὶ ἐκκλίσει, ἢν' ἀναπότευκτος ᾖ καὶ ἀπερίπτωτος, ἐν ὁρμαῖς καὶ ἀφορμαῖς, ἢν' ἀναμάρτητος, ἐν προσθέσει καὶ ἐποχῇ, ἢν' ἀνεξαπάτητος.

Πρῶτοι δ' εἰσὶν οἱ πρῶτοι τόποι καὶ ἀναγκαϊότατοι. ἂν δὲ τρέμων καὶ πενθὼν ζητῇς ἀπερίπτωτος εἶναι, ἄρα πῶς προκόπτεις;

Σὺ οὖν ἐνταῦθά μοι δεῖξόν σου τὴν προκοπὴν. καθάπερ εἰ ἀθλητῇ διελεγόμεν δεῖξόν μοι τοὺς ὥμους, εἴτα ἔλεγεν ἐκείνος ἴδε μου τοὺς ἀλτήρας. ὅψιι σὺ καὶ οἱ ἀλτήρες, ἐγὼ τὸ ἀποτέλεσμα τῶν ἀλτήρων ἰδεῖν βούλομαι.

Λάβε τὴν περὶ ὁρμῆς σύνταξιν καὶ γνῶθι πῶς αὐτὴν ἀνέγνωκα. ἀνδράποδον, οὐ τοῦτο ζητῶ, ἀλλὰ πῶς ὁρμᾶς καὶ ἀφορμᾶς, πῶς ὁρέγῃ καὶ ἐκκλίνεις, πῶς ἐπιβάλλῃ καὶ προστίθεται καὶ παρασκευάζῃ, πότερα συμφώνως τῇ φύσει ἢ ἀσυμφώνως.

Εἰ γὰρ συμφώνως, τοῦτό μοι δείκνυε καὶ ἐρῶ σοι ὅτι προκόπτεις· εἰ δ' ἀσυμφώνως, ἄπελθε καὶ μὴ μόνον ἐξηγοῦ τὰ βιβλία, ἀλλὰ καὶ γράφε αὐτὸς τοιαῦτα.

Καὶ τί σοι ὄφελος; οὐκ οἶδας ὅτι ὅλον τὸ βιβλίον πέντε δηναρίων⁶

⁵ admittedly, by consent ⁶ type of coin

ἐστίν; ὁ οὖν ἐξηγούμενος αὐτὸ δοκεῖ ὅτι πλείονος ἄξιός ἐστιν ἢ πέντε δηναρίων;

Μηδέποτε οὖν ἀλλαχοῦ τὸ ἔργον ζητεῖτε, ἀλλαχοῦ τὴν προκοπὴν.

Ποῦ οὖν προκοπὴ; εἴ τις ὑμῶν ἀποστὰς τῶν ἐκτὸς ἐπὶ τὴν προαίρεσιν ἐπέστραπται τὴν αὐτοῦ, ταύτην ἐξεργάζεσθαι καὶ ἐκπονεῖν, ὥστε σύμφωνον ἀποτελέσαι τῇ φύσει, ὑψηλὴν ἐλευθέραν ἀκώλυτον ἀνεμπόδιστον πιστὴν αἰδήμονα.⁷

Μεμάθηκέν τε, ὅτι ὁ τὰ μὴ ἐφ' αὐτῷ ποθῶν ἢ φεύγων οὔτε πιστὸς εἶναι δύναται οὔτ' ἐλεύθερος, ἀλλ' ἀνάγκη μεταπίπτειν καὶ μεταρριπίζεσθαι ἅμα ἐκείνοις καὶ αὐτόν, ἀνάγκη δὲ καὶ ὑποτεταχέναι ἄλλοις ἑαυτόν, τοῖς ἐκεῖνα περιποιεῖν ἢ κωλύειν δυναμένοις·

Καὶ λοιπὸν ἔωθεν ἀνιστάμενος ταῦτα τηρεῖ καὶ φυλάσσει, λούεται ὡς πιστός, ὡς αἰδήμων ἐσθίει, ὡσαύτως ἐπὶ τῆς αἰεὶ παραπιπτούσης ὕλης τὰ προηγούμενα ἐκπονῶν, ὡς ὁ δρομεὺς δρομικῶς⁸ καὶ ὁ φώναςκος φωνασικῶς·

Οὗτός ἐστιν ὁ προκόπτων ταῖς ἀληθείαις καὶ ὁ μὴ εἰκὴ ἀποδεδημηκῶς οὗτός ἐστιν.

Εἰ δ' ἐπὶ τὴν ἐν τοῖς βιβλίοις ἔξιν τέταται καὶ ταύτην ἐκπονεῖ καὶ ἐπὶ τοῦτο ἐκδεδήμεκε, λέγω αὐτῷ αὐτόθεν πορεύεσθαι εἰς οἶκον καὶ μὴ ἀμελεῖν τῶν ἐκεῖ·

Τοῦτο γὰρ ἐφ' ὃ ἀποδεδήμεκεν οὐδέν ἐστιν· ἀλλ' ἐκεῖνο, μελετᾶν ἐξελεῖν τοῦ αὐτοῦ βίου πένθη καὶ οἰμωγὰς⁹ καὶ τὸ οἶμοι¹⁰ καὶ τὸ τάλας¹¹ ἐγὼ καὶ δυστυχίαν καὶ ἀτυχίαν καὶ μαθεῖν, τί ἐστι θάνατος, τί φυγή, τί δεσμοκτήριον,¹² τί νοσκῶνειον, ἵνα δύνηται λέγειν ἐν τῇ φυλακῇ ὧ φίλε Κρίτων, εἰ ταύτῃ τοῖς θεοῖς φίλον, ταύτῃ γινέσθω καὶ μὴ ἐκεῖνα τάλας ἐγώ, γέρων ἄνθρωπος, ἐπὶ ταῦτά μου τὰς πολυὰς ἐτήρησα.

⁷ bashful, modest ⁸ swift; of racing ⁹ wailing ¹⁰ woe is me

¹¹ wretched, miserable ¹² prison

Τίς λέγει ταῦτα; δοκεῖτε ὅτι ὑμῖν ἄδοξόν¹³ τινὰ ἐρῶ καὶ ταπεινόν; Πρίamos αὐτὰ οὐ λέγει; Οἰδίπους οὐ λέγει; ἀλλ' ὅποσοι βασιλεῖς λέγουσιν;

Τί γάρ εἰσιν ἄλλο τραγωδία¹⁴ ἢ ἀνθρώπων πάθη τεθναυμακότων τὰ ἐκτὸς διὰ μέτρον τοιοῦδ' ἐπιδεικνύμενα;

Εἰ γὰρ ἐξαπατηθέντα τινὰ ἔδει μαθεῖν, ὅτι τῶν ἐκτὸς καὶ ἀπροαιρέτων οὐδέν ἐστι πρὸς ἡμᾶς, ἐγὼ μὲν ἤθελον τὴν ἀπάτην ταύτην, ἐξ ἧς ἡμελλον εὐρώως καὶ ἀταράχως¹⁵ βιώσεσθαι,¹⁶ ὑμεῖς δ' ὤψεσθ' αὐτοὶ τί θέλετε.

Τί οὖν ἡμῖν παρέχει Χρύσιππος; ἵνα γνῶς, φησίν, ὅτι οὐ ψευδῇ ταῦτά ἐστιν, ἐξ ὧν ἡ εὐροία ἐστι καὶ ἀπάθεια ἀπαντᾷ, λάβε μου τὰ βιβλία καὶ γνώσῃ ὡς τε καὶ σύμφωνά ἐστι τῇ φύσει τὰ ἀπαθῇ με ποιοῦντα. ὦ μεγάλης εὐτυχίας,¹⁷ ὦ μεγάλου εὐεργέτου τοῦ δεικνύοντος τὴν ὁδόν.

Εἴτα Τριποτόλῳ μὲν ἱερὰ καὶ βωμοὺς πάντες ἄνθρωποι ἀνεστάκασιν, ὅτι τὰς ἡμέρους τροφὰς ἡμῖν ἔδωκεν, τῷ δὲ τὴν ἀλήθειαν εὐρόντι καὶ φωτίσαντι καὶ εἰς πάντας ἀνθρώπους ἐξευεγκόντι, οὐ τὴν περὶ τὸ ζῆν, ἀλλὰ τὴν πρὸς τὸ εἶ ζῆν, τίς ὑμῶν ἐπὶ τούτῳ βωμόν ἰδρύσατο ἢ ναὸν ἢ ἄγαλμα¹⁸ ἀνέθηκεν ἢ τὸν θεὸν ἐπὶ τούτῳ προσκυνεῖ;

Ἄλλ' ὅτι μὲν ἄμπελον ἔδωκεν ἢ πυρούς,¹⁹ ἐπιθύομεν τούτου ἕνεκα, ὅτι δὲ τοιοῦτον ἐξήνεγκαν καρπὸν ἐν ἀνθρωπίνῃ διανοίᾳ, δι' οὗ τὴν ἀλήθειαν τὴν περὶ εὐδαιμονίας δείξειν ἡμῖν ἡμελλον, τούτου δ' ἕνεκα οὐκ εὐχαριστήσωμεν τῷ θεῷ;

1.5

Πρὸς τοὺς Ἀκαδημαίους.

Ἄν τις, φησίν, ἐνίστηται πρὸς τὰ ἄγαν ἐκφανῇ, πρὸς τοῦτον οὐ ράδιόν ἐστιν εὐρεῖν λόγον, δι' οὗ μεταπείσει τις αὐτόν.

¹³ of bad fame; unexpected

¹⁶ live; (mp) make a living
glory, statue

¹⁴ tragedy, serious poem

¹⁷ good luck, success

¹⁵ calm

¹⁸ ornament,

¹⁹ wheat

with the flesh that those of us who incline toward it become like wolves, faithless and treacherous and hurtful, and others like lions, wild and savage and untamed; but most of us become foxes, that is to say, rascals of the animal kingdom. For what else is a slanderous and malicious man but a fox, or something even more rascally and degraded? Take heed, therefore, and beware that you become not one of these rascally creatures.

1.4

Of progress He who is making progress, having learned of the philosophers that desire is for things good and aversion is toward things evil, and having also learned that serenity and calm are not attained by a man save as he succeeds in securing the objects of desire and as he avoids encountering the objects of aversion— such a one has utterly excluded desire from himself, or else deferred it to another time, and feels aversion only toward the things which involve freedom of choice. For if he avoids anything that is not a matter of free choice, he knows that some time he will encounter something in spite of his aversion to it, and will come to grief. Now if it is virtue that holds out the promise thus to create happiness and calm and serenity, then assuredly progress toward virtue is progress toward each of these states of mind. For it is always true that whatsoever the goal toward which perfection in anything definitely leads, progress is an approach thereto.

How comes it, then, that we acknowledge virtue to be a thing of this sort, and yet seek progress and make a display of it in other things? What is the work of virtue? Serenity. Who, then, is making progress? The man who has read many treatises of Chrysippus? What, is virtue no more than this— to have gained a knowledge of Chrysippus? For if it is this, progress is confessedly nothing else than a knowledge of many of the works of Chrysippus. But now, while acknowledging that virtue produces one thing, we are declaring that the approach to virtue, which is progress, produces something else. "So-and-so," says someone, "is already able to read Chrysippus all by himself." It is fine headway, by the gods, that you are making, man! Great progress this! "Why do you mock him? And why do you try to divert him from the consciousness of his own shortcomings? Are you not willing to show him the work of virtue, that he may learn where to look for his progress?" Look for it there, wretch, where your work lies. And where is your work? In desire and aversion, that you may not miss what you desire and encounter what you would avoid; in choice and in refusal, that you may commit no fault therein; in giving and withholding assent of judgement, that you may not be deceived. But first come the first and most necessary points. Yet if you are in a state of fear and grief when you seek to be proof against encountering what you would avoid, how, pray, are you making progress?

Do you yourself show me, therefore, your own progress in matters like the following. Suppose, for example, that in talking to an athlete I said, "Show me your shoulders," and then he answered, "Look at my jumping-weights." Go to, you and your jumping-weights! What I want to see is the effect of the jumping-weights. "Take the treatise Upon Choice and see how I have mastered it." It is not that I am looking into, you slave, but how you act in your choices and refusals, your desires and aversions, how you go at things, and apply yourself to them, and prepare yourself, whether you are acting in harmony with nature therein, or out of harmony with it. For if you are acting in harmony, show me that, and I will tell you that you are making progress; but if out of harmony, begone, and do not confine yourself to expounding your books, but go and write some of the same kind yourself. And what will you gain thereby? Do you not know that the whole book costs only five denarii? Is the expounder of it, then, think you, worth more than five denarii? And so never look for your work in one place and your progress in another.

Where, then, is progress? If any man among you, withdrawing from external things, has turned his attention to the question of his own moral purpose, cultivating and perfecting it so as to make it finally harmonious with nature, elevated, free, unhindered, untrammelled, faithful, and honourable; and if he has learned that he who craves or shuns the things that are not under his control can be neither faithful nor free, but must himself of necessity be changed and tossed to and fro with them, and must end by subordinating himself to others, those, namely, who are able to procure or prevent these things that he craves or shuns; and if, finally, when he rises in the morning he proceeds to keep and observe all this that he has learned; if he bathes as a faithful man, eats as a self-respecting man,— similarly, whatever the subject matter may be with which he has to deal, putting into practice his guiding principles, as the runner does when he applies the principles of running, and the voice-trainer when he applies the principles of voice-training,— this is the man who in all truth is making progress, and the man who has not travelled at random is this one. But if he has striven merely to attain the state which he finds in his books and works only at that, and has made that the goal of his travels, I bid him go home at once and not neglect his concerns there, since the goal to which he has travelled is nothing; but not so that other goal— to study how a man may rid his life of sorrows and lamentations, and of such cries as "Woe is me!" and "Wretch that I am!" and of misfortune and failure, and to learn the meaning of death, exile, prison, hemlock; that he may be able to say in prison, "Dear Crito, if so it pleases the gods, so be it," rather than, "Alas, poor me, an old man, it is for this that I have kept my grey hairs!" Who says such things? Do you think that I will name you some man held in small esteem and of low degree? Does not Priam say it? Does not Oedipus? Nay more, all kings say it! For what are tragedies but the portrayal

in tragic verse of the sufferings of men who have admired things external? If indeed one had to be deceived into learning that among things external and independent of our free choice none concerns us, I, for my part, should consent to a deception which would result in my living thereafter serenely and without turmoil; but as for you, you will yourselves see to your own preference.

What, then, does Chrysippus furnish us? "That you may know," he says, "that these things are not false from which serenity arises and tranquillity comes to us, take my books and you shall know how conformable and harmonious with nature are the things which render me tranquil." O the great good fortune! O the great benefactor who points the way! To Triptolemus, indeed, all men have established shrines and altars, because he gave us as food the fruits of cultivation, but to him who has discovered, and brought to light, and imparted to all men the truth which deals, not with mere life, but with a good life,—who among you has for that set up an altar in his honour, or dedicated a temple or a statue, or bows down to God in gratitude for him? But because the gods have given us the vine or wheat, for that do we make sacrifice, and yet because they have brought forth such a fruit in a human mind, whereby they purposed to show us the truth touching happiness, shall we fail to render thanks unto God for this?

1.5

Against the Academics If a man, says Epictetus, resists truths that are all too evident, in opposing him it is not easy to find an argument by which one may cause

vocabulary

ἀέθλιος prize ~athlete
 ἀηδής unpleasant
 ἀθέατος (αἶ) unseen; blind
 ἄθλιος wretched ~athlete
 αἰσχρός shameful
 ἀκόλουθος following, attending
 ἄλογος without speech or reckoning
 ἀναπαύω cause to cease ~pause
 ἀνδράποδον -ς slave ~androgynous
 ἀνδρεία courage
 ἀνδρεῖος of a man, manly
 ἀνέχω raise; mid; endure, submit
 ἀντιτίθηνμι oppose, balance
 ἀξιόλογος remarkable
 ἀπάγω lead away, back
 ~demagogue
 ἀπλός single; simple ~haploid
 ἀποδημέω be absent, abroad
 ἀπολαύω have use, have a benefit
 ἀπολείπω leave behind, fail ~eclipse
 ἀπολιμπάνω leave behind, fail
 ἀπομύσσω blow one's nose
 ἀπονεκρώ destroy
 ἀποτέμνω cut off, sever ~tonsure
 ἀποφαίνω display, declare
 ἀρχέω satisfy; ward off, defend;
 suffice
 ἀρμόζω fit together; be well fitted to
 ~harmony
 ἄρσην male
 ἀσθένεια weakness
 ἀτύχημα -τος (n, 3) misfortune
 αὐτόματος self-willed, accidental
 ~after
 ἀφαιρέω take away ~heresy
 βιώνω live; (mp) make a living
 ~biology
 βοά din, a shout
 βοείη shield; leather, bovine
 βοεύς βοῦος (m) leather rope
 ~bovine

βρέχω soak; it rains
 διακείμαι be in a condition
 διακρίνω (ι) separate, sort ~critic
 διαλέγω go through, debate ~legion
 διάνοια a thought; intelligence
 διάφορος different; difference;
 disagreeing; balance, bill
 δισός double
 ἐγκωμιάζω praise
 εἰκῇ haphazardly; in vain
 εἰσάγω lead in ~demagogue
 εἴωθα be accustomed, in the habit
 ἐκτέμνω cut out, fell ~tonsure
 ἐμφαίνω display in
 ἐναργής visible, clear ~Argentina
 ἐνθεν thence, whence
 ἐντίθηνμι load; mp: take to heart
 ~thesis
 ἐξηγέομαι lead forth; set out,
 describe ~hegemony
 ἐξηγητής -οῦ (m, 1) leader,
 expounder
 ἐξίστημι displace, transform; (+gen)
 give up ~station
 ἐπιθυμέω (ῶ) wish, covet
 ἐπινεύω nod
 ἐπιτελέω complete; do a religious
 duty
 ἐπιτελής accomplished
 ἐπιτέλλω order ~apostle
 εὐχαριστέω do a favor for; be
 thankful
 εὐχάριστος agreeable, grateful,
 beneficent
 ζῶον being, animal; picture
 θαυμαστός wonderful; admirable
 θεάομαι look at, behold, consider
 ~theater
 θεατής -οῦ (ᾱ, m, 1) spectator,
 witness
 θεωρία spectator, contemplation
 θήλυς female; (rare) abundant

~female

θόρυβος noise, clamor

καταλαμβάνω seize, understand, catch, overtake; (mp) happen

~epilepsy

κατανοέω notice, realize, learn

κατασκευάζω equip, build

κατασκευή fixed assets; condition

κινέω (i) set in motion, move, remove ~kinetic

κολεός sheath

κρείσσω more powerful; better

λούω wash, bathe

μάχαιρα knife, dagger

μεγαλόψυχος (ū) generous

μέλος -ους (n, 3) limb; melody

μεταβαίνω change the subject

~basis

μηχανάομαι build, contrive

~mechanism

μόριον piece, member; part of speech

ναός (ᾱ) temple, shrine ~nostalgia

ὅπου where

ὁρατός (ᾱ) visible

οὐδαμῶς in no way

οὐδέποτε never

ὄφελος -εος (n, 3) a use, a help

ὀχεύω mount, have sex

πάντως by all means

παράκειμαι be at hand, ready

παρακολουθέω dog, follow, trace

παραπλήσιος similar to

παρατάσσω place beside

πενθέω grieve ~Nepenthe

περιπίπτω embrace; fall in with

πόσος how many, much, far?

προθυμία (ū) zeal, alacrity ~fume

προίημι send forth, abandon ~jet

προκόπτω make progress

πρόνοια foresight, providence

προσάγω bring to a place

~demagogue

πρόσεμι approach, draw near; add

~ion

προσήκω belong to, it befits

προσποιέω give over to; pretend

~poet

ρέω flow ~rheostat

σίδηρος iron ~siderite

στενάζω sigh, groan

σύμφωνος harmonious

σύνειμι be with; have sex ~ion

συνίημι send together; hear, notice, understand ~jet

συνοράω be able to see ~panorama

συνουσία society, sex

συντίθημι hearken, mark ~thesis

σωματικός bodily, physical

ταράσσω mess things up ~trachea

τεχνικός skillful

τεχνίτης -ου (i, m, 1) craftsman

τυρός (ū) cheese

ὕπηρετέω serve

ὕποπίπτω cower under ~petal

φαντάζω make visible; imagine

φαντασία appearance; imagination

φάος φῶς (n, 3) light; salvation; (pl) eyes ~photon

φέως bush used to make brooms

φύσις -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

χείρων worse, more base, inferior, weaker

χρήσις -τος (f) use, usage

χρῶμα -τος (n, 3) color

Τοῦτο δ' οὔτε παρὰ τὴν ἐκείνου γίνεται δύναμιν οὔτε παρὰ τὴν τοῦ διδάσκοντος ἀσθένειαν, ἀλλ' ὅταν ἀπαχθεῖς ἀπολιθωθῇ, πῶς ἔτι χρήσεται τις αὐτῷ διὰ λόγου;

Ἀπολιθώσεις δ' εἰσὶ διτταί·¹ ἡ μὲν τοῦ νοητικοῦ ἀπολίθωσις, ἡ δὲ τοῦ ἐντρεπτικοῦ, ὅταν τις παρατεταγμένος ἢ μὴ ἐπινεύειν τοῖς ἐναργέσι μὴδ' ἀπὸ τῶν μαχομένων ἀφίστασθαι.

Οἱ δὲ πολλοὶ τὴν μὲν σωματικὴν² ἀπονέκρωσιν φοβούμεθα καὶ πάντ' ἂν μηχανησαίμεθα ὑπὲρ τοῦ μὴ περιπεσεῖν τοιούτῳ τινί, τῆς ψυχῆς δ' ἀπονεκρουμένης οὐδὲν ἡμῖν μέλει.

Καὶ νῆ Δία ἐπὶ αὐτῆς τῆς ψυχῆς ἂν μὲν ἦ οὕτως διακείμενος, ὥστε μὴδεὶ παρακολουθεῖν μὴδὲ συνιέναι μὴδέν, καὶ τοῦτον κακῶς ἔχειν οἰόμεθα· ἂν δέ τινος τὸ ἐντρεπτικὸν καὶ αἰδήμον ἀπονεκρωθῇ, τοῦτο ἔτι καὶ δύναμιν καλοῦμεν.

Καταλαμβάνεις ὅτι ἐργήγορας;

Οὔ, φησὶν· οὐδὲ γάρ, ὅταν ἐν τοῖς ὕπνοις φαντάζωμαι,³ ὅτι ἐργήγορα. οὐδὲν οὖν διαφέρει αὕτη ἢ φαντασία ἐκείνης; οὐδέν. ἔτι τούτῳ διαλέγομαι;

Καὶ ποῖον αὐτῷ πῦρ ἢ ποῖον σίδηρον προσαγάγω, ἵν' αἰσθηται ὅτι νενέκρωται; αἰσθανόμενος οὐ προσποιεῖται· ἔτι χείρων ἐστὶ τοῦ νεκροῦ. μάχην οὗτος οὐ συννοῶ· κακῶς ἔχει.

Συννορῶν οὗτος οὐ κινεῖται οὐδὲ προκόπτει· ἔτι ἀθλιώτερον ἔχει.

Ἐκτέμνεται τὸ αἰδήμον αὐτοῦ καὶ ἐντρεπτικὸν καὶ τὸ λογικὸν οὐκ ἀποτέμνεται, ἀλλ' ἀποτεθρίωται.

Ταύτην ἐγὼ δύναμιν εἶπω; μὴ γένοιτο, εἰ μὴ καὶ τὴν τῶν κιναιδῶν, καθ' ἣν πᾶν τὸ ἐπελθὼν ἐν μέσῳ καὶ ποιούσι καὶ λέγουσι.

¹ double ² bodily, physical ³ make visible; imagine

1.6

Περὶ προνοίας.

Ἄφ' ἐκάστου τῶν ἐν τῷ κόσμῳ γινομένων ῥάδιόν ἐστιν ἐγκωμιάσαι τὴν πρόνοιαν, ἃν δύο ἔχῃ τις ταῦτα ἐν ἑαυτῷ, δυνάμιν τε συνορατικὴν τῶν γεγονότων ἐκάστῳ καὶ τὸ εὐχάριστον.

Εἰ δὲ μή, ὁ μὲν οὐκ ὄψεται τὴν εὐχρηστίαν τῶν γεγονότων, ὁ δ' οὐκ εὐχαριστήσῃ ἐπ' αὐτοῖς οὐδ' ἂν ἴδῃ.

Χρώματα ὁ θεὸς εἰ πεποιήκει, δύνάμιν δὲ θεατικὴν αὐτῶν μὴ πεποιήκει, τί ἂν ἦν ὄφελος;— οὐδ' ὅτιοῦν.— ἀλλ' ἀνάπαλιν εἰ τὴν μὲν δύνάμιν πεποιήκει, τὰ ὄντα δὲ μὴ τοιαῦτα οἶα ὑποπίπτειν τῇ δυνάμει τῇ ὁρατικῇ, καὶ οὕτως τί ὄφελος;— οὐδ' ὅτιοῦν.— τί δ', εἰ καὶ ἀμφότερά ταῦτα πεποιήκει, φῶς δὲ μὴ πεποιήκει;— οὐδ' οὕτως τι ὄφελος.— τίς οὖν ὁ ἀρμόσας τοῦτο πρὸς ἐκεῖνο καὶ ἐκεῖνο πρὸς τοῦτο; τίς δ' ὁ ἀρμόσας τὴν μάχαιραν πρὸς τὸ κολεῶν⁴ καὶ τὸ κολεῶν πρὸς τὴν μάχαιραν;

Οὐδεὶς; καὶ μὴν ἐξ αὐτῆς τῆς κατασκευῆς τῶν ἐπιτετελεσμένων ἀποφαίνεσθαι εἰώθαμεν, ὅτι τεχνίτου⁵ τινὸς πάντως τὸ ἔργον, οὐχὶ δ' εἰκὴ κατεσκευασμένον.

Ἄρ' οὖν τούτων μὲν ἕκαστον ἐμφαίνει τὸν τεχνίτην, τὰ δ' ὁρατὰ καὶ ὄψεις καὶ φῶς οὐκ ἐμφαίνει;

Τὸ δ' ἄρρεν καὶ τὸ θῆλυ καὶ ἡ προθυμία ἡ πρὸς τὴν συνουσίαν ἑκατέρου καὶ δύναμις ἡ χρηστικὴ τοῖς μορίοις τοῖς κατεσκευασμένοις οὐδὲ ταῦτα ἐμφαίνει τὸν τεχνίτην;

Ἀλλὰ ταῦτα μὲν· ἡ δὲ τοιαύτη τῆς διανοίας κατασκευή, καθ' ἣν οὐχ ἀπλῶς ὑποπίπτοντες τοῖς αἰσθητοῖς τυπούμεθα ὑπ' αὐτῶν, ἀλλὰ καὶ ἐκλαμβάνομεν τι καὶ ἀφαιροῦμεν καὶ προστίθεμεν καὶ συντίθεμεν τάδε τινὰ δι' αὐτῶν καὶ νῆ Δία μεταβαίνομεν ἀπ' ἄλλων ἐπ' ἄλλα τινὰ οὕτω

⁴ sheath ⁵ craftsman

πως παρακείμενα, οὐδὲ ταῦτα ἱκανὰ κινήσαι τινας καὶ διατρέψαι πρὸς τὸ ἀπολιπεῖν τὸν τεχνίτην;

Ἡ ἐξηγησάσθωσαν ἡμῖν τί τὸ ποιοῦν ἐστὶν ἕκαστον τούτων ἢ πῶς οἷόν τε τὰ οὕτω θαυμαστὰ καὶ τεχνικὰ⁶ εἰκῇ καὶ ἀπὸ ταῦτομάτου γίνεσθαι.

Τί οὖν; ἐφ' ἡμῶν μόνων γίνεται ταῦτα; πολλὰ μὲν ἐπὶ μόνων, ὧν ἐξαιρέτως χρεῖαν εἶχεν τὸ λογικὸν ζῶον, πολλὰ δὲ κοινὰ εὐρήσεις ἡμῖν καὶ πρὸς τὰ ἄλογα.

Ἄρ' οὖν καὶ παρακολουθεῖ τοῖς γινομένοις ἐκείνα; οὐδαμῶς. ἄλλο γάρ ἐστι χρήσις καὶ ἄλλο παρακολούθησις. ἐκείνων χρεῖαν εἶχεν ὁ θεὸς χρωμένων ταῖς φαντασίαις, ἡμῶν δὲ παρακολουθούντων τῇ χρήσει.

Διὰ τοῦτο ἐκείνοις μὲν ἀρκεῖ τὸ ἐσθίειν καὶ πίνειν καὶ τὸ ἀναπαύεσθαι καὶ ὀχεύειν⁷ καὶ τὰλλ' ὅσα ἐπιτελεῖ τῶν αὐτῶν ἕκαστον, ἡμῖν δ', οἷς καὶ τὴν παρακολουθητικὴν δύναμιν ἔδωκεν, οὐκέτι ταῦτ' ἀπαρκεῖ, ἀλλ' ἂν μὴ κατὰ τρόπον καὶ τεταγμένως καὶ ἀκολουθῶς τῇ ἐκάστου φύσει καὶ κατασκευῇ πράττωμεν, οὐκέτι τοῦ τέλους τευξόμεθα τοῦ ἐαυτῶν.

Ὡν γὰρ αἱ κατασκευαὶ διάφοροι, τούτων καὶ τὰ ἔργα καὶ τὰ τέλη.

Οὗ τοίνυν ἡ κατασκευὴ μόνον χρηστική, τούτῳ χρῆσθαι ὅπως οὖν ἀπαρκεῖ· οὐδὲ καὶ παρακολουθητικὴ τῇ χρήσει, τούτῳ τὸ κατὰ τρόπον ἂν μὴ προσῇ οὐδέποτε τεύξεται τοῦ τέλους.

Τί οὖν; ἐκείνων ἕκαστον κατασκευάζει τὸ μὲν ὥστ' ἐσθίεσθαι, τὸ δ' ὥστε ὑπηρετεῖν εἰς γεωργίαν, τὸ δ' ὥστε τυρὸν⁸ φέρειν, τὸ δ' ἄλλο ἐπ' ἄλλῃ χρεῖα παραπλησίῳ, πρὸς ἃ τίς χρεῖα τοῦ παρακολουθεῖν ταῖς φαντασίαις καὶ ταύτας διακρίνειν δύνασθαι;

Τὸν δ' ἄνθρωπον θεατὴν εἰσήγαγεν αὐτοῦ τε καὶ τῶν ἔργων τῶν αὐτοῦ, καὶ οὐ μόνον θεατὴν, ἀλλὰ καὶ ἐξηγητὴν αὐτῶν.

⁶ skillful ⁷ mount, have sex ⁸ cheese

Διὰ τοῦτο αἰσχρόν ἐστι τῷ ἀνθρώπῳ ἄρχεσθαι καὶ καταλήγειν ὅπου καὶ τὰ ἄλογα, ἀλλὰ μᾶλλον ἔνθεν μὲν ἄρχεσθαι, καταλήγειν δὲ ἐφ' ὃ κατέληξεν ἐφ' ἡμῶν καὶ ἡ φύσις.

Κατέληξεν δ' ἐπὶ θεωρίαν καὶ παρακολούθησιν καὶ σύμφωνον διεξαγωγὴν τῇ φύσει.

Ὅρᾱτε οὖν, μὴ ἀθέατοί⁹ τούτων ἀποθάνητε.

Ἄλλ' εἰς Ὀλυμπίαν μὲν ἀποδημεῖτε, ἵν' εἵδητε τὸ ἔργον τοῦ Φειδίου, καὶ ἀτύχημα ἕκαστος ὑμῶν οἶεται τὸ ἀνιστόρητος τούτων ἀποθανεῖν·

Ὅπου δ' οὐδ' ἀποδημῆσαι χρεῖα ἐστίν, ἀλλ' ἐστὲ ἤδη καὶ πάρεστε τοῖς ἔργοις, ταῦτα δὲ θεάσασθαι καὶ κατανοῆσαι οὐκ ἐπιθυμήσετε;

Οὐκ αἰσθήσεσθε τοῖνυν, οὔτε τίνες ἐστὲ οὔτ' ἐπὶ τί γεγόνατε οὔτε ἐπὶ τί τοῦτό ἐστιν, ἐφ' οὗ τὴν θέαν παρείληφθε;— ἀλλὰ γίνεται τινα ἀγῶνη¹⁰ καὶ χαλεπὰ ἐν τῷ βίῳ.— ἐν Ὀλυμπίᾳ δ' οὐ γίνεται; οὐ καυματίζεσθε; οὐ στενοχωρεῖσθε; οὐ κακῶς λούεσθε; οὐ καταβρέχεσθε, ὅταν βρέχῃ;¹¹ θορύβου δὲ καὶ βοῆς καὶ τῶν ἄλλων χαλεπῶν οὐκ ἀπολαύετε;

Ἄλλ' οἶμαι ὅτι ταῦτα πάντα ἀντιτιθέντες πρὸς τὸ ἀξιόλογον τῆς θέας φέρετε καὶ ἀνέχεσθε.

Ἄγε δυνάμεις δ' οὐκ εἰλήφατε, καθ' ἃς οἴσετε πᾶν τὸ συμβαῖνον; μεγαλοψυχίαν οὐκ εἰλήφατε; ἀνδρείαν οὐκ εἰλήφατε;

Καρτερίαν οὐκ εἰλήφατε; καὶ τί ἔτι μοι μέλει μεγαλοψυχῶν ὄντι τῶν ἀποβῆναι δυναμένων; τί μ' ἐκστήσει ἢ ταραῖξει ἢ τί ὀδυνηρὸν φανεῖται; οὐ χρήσομαι τῇ δυνάμει πρὸς ἃ εἰληφα αὐτήν, ἀλλ' ἐπὶ τοῖς ἀποβαίνουσιν πενήθσω καὶ στενάξω;¹²

Ναί· ἀλλ' αἱ μύξαι μου ῥέουσιν. τίνος οὖν ἔνεκα χεῖρας ἔχεις, ἀνδράποδον; οὐχ ἵνα καὶ ἀπομύσσης σεαυτόν;— τοῦτο οὖν εὐλογον μύξας γίνεσθαι ἐν τῷ κόσμῳ;— καὶ πόσῳ κρεῖττον ἀπομύξασθαι σε

⁹ unseen; blind ¹⁰ unpleasant ¹¹ soak; it rains ¹² sigh, groan

him to change his opinion. The reason for this is neither the man's ability nor the teacher's weakness; nay, when a man who has been trapped in an argument hardens to stone, how shall one any longer deal with him by argument?

Now there are two kinds of petrification: one is the petrification of the intellect, the other of the sense of shame, when a man stands in array, prepared neither to assent to manifest truths nor to leave the fighting line. Most of us dread the deadening of the body and would resort to all means so as to avoid falling into such a state, but about the deadening of the soul we care not at all. Indeed, by Zeus, even in the case of the soul itself, if a man be in such a state that he cannot follow an argument step by step, or even understand one, we regard him too as being in a bad way; but if a man's sense of shame and self-respect be deadened, this we go so far as to call strength of character!

Do your senses tell you that you are awake? "No," he answers, "any more than they do when in dreams I have the impression that I am awake." Is there, then, no difference between these two impressions? "None." Can I argue with this man any longer? And what cautery or lancet shall I apply to him, to make him realize that he is deadened? He does realize it, but pretends that he does not; he is even worse than a corpse. One man does not notice the contradiction—he is in a bad way; another man notices it, indeed, but is not moved and does not improve—he is in a still worse state. His self-respect and sense of shame have been lopped off, and his reasoning faculty has been—I will not say cut away, but brutalized. Am I to call this strength of character? Far from it, unless I am so to describe the strength that lewd fellows have, which enables them to say and do in public anything that comes into their heads.

1.6

Of providence From everything that happens in the universe it is easy for a man to find occasion to praise providence, if he has within himself these two qualities: the faculty of taking a comprehensive view of what has happened in each individual instance, and the sense of gratitude. Otherwise, one man will not see the usefulness of what has happened, and another, even if he does see it, will not be grateful therefor. If God had made colours, but had not made the faculty of seeing them, of what good had it been?—None at all. —But, conversely, if He had made the faculty, but in making objects, had made them incapable of falling under the faculty of vision, in that case also of what good had it been?—None at all.—What then, if He had even made both of these, but had not made light?—Even thus it would have been of no use.—Who is it, then, that has fitted this to that and that to this? And who is it that has fitted the sword to the scabbard, and the scabbard to the

sword? No one? Assuredly from the very structure of all made objects we are accustomed to prove that the work is certainly the product of some artificer, and has not been constructed at random.

Does, then, every such work reveal its artificer, but do visible objects and vision and light not reveal him? And the male and the female, and the passion of each for intercourse with the other, and the faculty which makes use of the organs which have been constructed for this purpose, do these things not reveal their artificer either? Well, admit it for these things; but the marvellous constitution of the intellect whereby, when we meet with sensible objects, we do not merely have their forms impressed upon us, but also make a selection from among them, and subtract and add, and make these various combinations by using them, yes, and, by Zeus, pass from some things to certain others which are in a manner related to them— is not even all this sufficient to stir our friends and induce them not to leave the artificer out of account? Else let them explain to us what it is that produces each of these results, or how it is possible that objects so wonderful and so workmanlike should come into being at random and spontaneously.

What then? Is it in the case of man alone that these things occur? You will, indeed, find many things in man only, things of which the rational animal had a peculiar need, but you will also find many possessed by us in common with the irrational animals. Do they also, then, understand what happens? No! for use is one thing, and understanding another. God had need of the animals in that they make use of external impressions, and of us in that we understand the use of external impressions. And so for them it is sufficient to eat and drink and rest and procreate, and whatever else of the things within their own province the animals severally do; while for us, to whom He has made the additional gift of the faculty of understanding, these things are no longer sufficient, but unless we act appropriately, and methodically, and in conformity each with his own nature and constitution, we shall no longer achieve our own ends. For of beings whose constitutions are different, the works and the ends are likewise different. So for the being whose constitution is adapted to use only, mere use is sufficient, but where a being has also the faculty of understanding the use, unless the principle of propriety be added, he will never attain his end. What then? Each of the animals God constitutes, one to be eaten, another to serve in farming, another to produce cheese, and yet another for some other similar use; to perform these functions what need have they to understand external impressions and to be able to differentiate between them? But God has brought man into the world to be a spectator of Himself and of His works, and not merely a spectator, but also an interpreter. Wherefore, it is shameful for man to begin and end just where the irrational animals do; he should rather begin where

they do, but end where nature has ended in dealing with us. Now she did not end until she reached contemplation and understanding and a manner of life harmonious with nature. Take heed, therefore, lest you die without ever having been spectators of these things.

But you travel to Olympia to behold the work of Pheidias, and each of you regards it as a misfortune to die without seeing such sights; yet when there is no need to travel at all, but where Zeus is already, and is present in his works, will you not yearn to behold these works and know them? Will you decline, therefore, to perceive either who you are, or for what you have been born, or what that purpose is for which you have received sight?— But some unpleasant and hard things happen in life.— And do they not happen at Olympia? Do you not swelter? Are you not cramped and crowded? Do you not bathe with discomfort? Are you not drenched whenever it rains? Do you not have your fill of tumult and shouting and other annoyances? But I fancy that you hear and endure all this by balancing it off against the memorable character of the spectacle. Come, have you not received faculties that enable you to bear whatever happens? Have you not received magnanimity? Have you not received courage? Have you not received endurance? And what care I longer for anything that may happen, if I be magnanimous? What shall perturb me, or trouble me, or seem grievous to me? Shall I fail to use my faculty to that end for which I have received it, but grieve and lament over events that occur?

”Yes, but my nose is running.”What have you hands for, then, slave? Is it not that you may wipe your nose? ”Is it reasonable, then, that there should be running noses in the world?”—And how much better it would be for you

vocabulary

ἄδηλος invisible, unknown
 ἄδικος unfair; obstinate, bad
 ἄδύνατος unable; impossible
 ἀκολουθέω follow
 ἀκόλουθος following, attending
 ἀλκή prowess, defense, victory
 ~Alexander
 ἀναγκαίη of necessity, by force
 ἀναγκαῖος coerced, coercing, slavery
 ἀναστρέφω act; overturn; mid: find oneself in ~atrophy
 ἀνδρεία courage
 ἀνδρεῖος of a man, manly
 ἄνευ away from; not having; not needing ~Sp. sin
 ἀνόητος foolish
 ἀπαγγέλλω announce, order, promise ~angel
 ἀπάγω lead away, back
 ~demagogue
 ἀπλός single; simple ~haploid
 ἀποβλέπω stare at, adore
 ἀποδείκνυμι (ὦ) show, point out; appoint; (mid) declare
 ἀποδοκιμάζω reject
 ἀπόκρισις -εως (f) separation; excretion; decision, answer
 ἀπολείπω leave behind, fail ~eclipse
 ἀπολιμπάνω leave behind, fail
 ἀρκέω satisfy; ward off, defend; suffice
 ἀσέβεια impiety
 ἀφοράω look away, at ~panorama
 ἀφορμή starting point; means
 βίος life ~biology
 βραχίων -ονος (m, 3) upper arm, shoulder
 γενναιότης -τος (f) nobility; (land) fertility
 γυμνάζω exercise, do training
 δῆλος visible, conspicuous

διαλύω break up; relax, weaken
 διασεῖω shake hard; confound
 διέξοδος διαξόδου (f) outlet, path; narrative
 δόκιμος trustworthy; excellent
 δραχμή drachma
 ἐγκαλέω demand payment; accuse
 ἔγκλημα -τος (n, 3) accusation
 εἰκῇ haphazardly; in vain
 εἰσάγω lead in ~demagogue
 εἴτα then, therefore, next
 ἐκκαλέω call forth ~gallo
 ἐκτρέπω turn aside
 ἐλεύθερος not enslaved
 ἐμποδίζω fetter, hinder
 ἐνταῦθα there, here
 ἐξελαύνω drive out, exile ~elastic
 ἐξέτασις scrutiny
 ἐξῆς in turn
 ἐπέχω hold, cover; offer; assail
 ἐπιμελέομαι take care of, oversee
 ἐπιμένω wait, stay ~remain
 ἐπινοέω intend
 ἐπιστρέφω turn towards ~atrophy
 ἐπιφέρω bestow, impute ~bear
 ἐπιχέω pour over
 εὐεργέτης -ου (m, 1) benefactor
 εὐροος with fair streams
 ἡσυχία peace and quiet
 θηριώδης savage, wild
 θρύπτω break into pieces ~drop
 ἱστορέω inquire; relate
 ἰσχύς -ος (f) strength; body of troops
 καθαίρω clean
 καθεύδω lie down
 καθῆκω come down, (a day) to fall, arrive; be proper
 καθίμι (ιι) speed down upon; take down ~jet
 καίτοι and yet; and in fact; although
 κατασκευάζω equip, build
 κοινός communal, ordinary

κοσμέω marshal, array ~cosmos
 κωλύω (ὀ) hinder, prevent
 λάω grip, pin?
 λέων lion
 μανία madness, passion
 μέφομαι blame; reject
 μέμφις blame, complaint
 μεταβολή change, exchange
 μεταπίπτω fall differently, undergo
 a change
 μηδέτερος neither
 μωρία folly
 ναός (ἄ) temple, shrine ~nostalgia
 νόμισμα -τος (n, 3) institution; coin
 νυστάζω be half asleep
 ὀδύρομαι (ὀ) lament ~anodyne
 ὅποιος whatever kind
 οὐκοῦν not so?; and so
 ὀφείλω owe, should, if only
 ὄφελος -εος (n, 3) a use, a help
 παραγγέλλω transmit; order,
 summon, recommend, encourage
 παραδείκνυμι (ὀ) receive, admit
 παρακολουθέω dog, follow, trace
 παρασκευή preparation
 παραχωρέω yield, concede
 παραχώρησις retiring, surrender
 πενθέω grieve ~Nepenthe
 περαίνω finish, accomplish
 περιστήμι be around; turn out
 ~station
 πόθεν from where?
 ποίη grass
 ποῖος what kind

πότε when?
 πραγματεία occupation;
 philosophical argument
 προσδέχομαι await, expect; suppose
 πρόσσειμι approach, draw near; add
 ~ion
 προσίημι be allowed near
 προσλαμβάνω add, borrow, take
 hold, help
 σκέψις perception, examination
 σοφίζω be clever, tricky
 σπουδαῖος quick, active; excellent
 στένω groan ~stentorian
 στρέφω turn, veer ~atrophy
 συγκάθημαι live together
 συλλογίζομαι count up; infer;
 recapitulate
 συνετός smart; intelligible
 ταπεινός lower, abase
 ταρασσω mess things up ~trachea
 τρέμω tremble in fear ~tremble
 τρυφή softness, luxury
 ὑγιής sound, profitable ~hygiene
 ὕδρα (ἄ) hydra, water snake
 ὕλη (ὀ) forest, firewood
 ὑμέτερος (ὀ) yours
 ὑπόθεσις -εως (f) proposal; subject;
 hypothesis
 ὕς pig ~sow
 φρόνιμος sensible, prudent
 χρεία need, use
 χρῆσις -τος (f) use, usage
 ψευδής lying, false ~pseudo-
 ψεύδους -ους (n, 3) a lie ~pseudo-

ἢ ἐγκαλεῖν; ἢ τί οἶει ὅτι ὁ Ἡρακλῆς ἂν ἀπέβη, εἰ μὴ λέων τοιοῦτος ἐγένετο καὶ ὕδρα καὶ ἔλαφρος καὶ σὺς καὶ ἄδικοί τινες ἄνθρωποι καὶ θηριώδεις, οὓς ἐκεῖνος ἐξήλαυνεν καὶ ἐκάθαιρεν;

Καὶ τί ἂν ἐποίει μηδενὸς τοιούτου γεγονότος; ἢ δῆλον ὅτι ἐντετυλιγμένος ἂν ἐκάθευδεν; οὐκοῦν πρῶτον μὲν οὐκ ἂν ἐγένετο Ἡρακλῆς ἐν τρυφῇ τοιαύτῃ καὶ ἡσυχίᾳ νυστάζων ὅλον τὸν βίον· εἰ δ' ἄρα καὶ ἐγένετο, τί ὄφελος αὐτοῦ;

Τίς δὲ χρήσις τῶν βραχιόνων¹ τῶν ἐκείνου καὶ τῆς ἄλλης ἀλκῆς καὶ καρτερίας καὶ γενναιότητος,² εἰ μὴ τοιαῦταί τινες αὐτὸν περιστάσεις καὶ ὕλαι διέσεισαν καὶ ἐγύμνασαν;

Τί οὖν; αὐτῷ ταύτας ἔδει κατασκευάζειν καὶ ζητεῖν ποθεν λέοντα εἰσαγαγεῖν εἰς τὴν χώραν τὴν αὐτοῦ καὶ σὺν καὶ ὕδραν;³

Μωρία τοῦτο καὶ μανία. γενόμενα δὲ καὶ εὐρεθέντα εὐχρηστα ἦν πρὸς τὸ δεῖξαι καὶ γυμνάσαι τὸν Ἡρακλέα.

Ἄγε οὖν καὶ σὺ τούτων αἰσθόμενος ἀπόβλεψον εἰς τὰς δυνάμεις ἃς ἔχεις καὶ ἀπιδὼν εἰπὲ φέρε νῦν, ὦ Ζεῦ, ἦν θέλεις περίστασιν· ἔχω γὰρ παρασκευὴν ἐκ σοῦ μοι δεδομένην καὶ ἀφορμὰς πρὸς τὸ κοσμήσαι διὰ τῶν ἀποβαινόντων ἐμαυτόν οὐ· ἀλλὰ κάθησθε τὰ μὲν μὴ συμβῇ τρέμοντες, τῶν δὲ συμβαινόντων ὀδυρόμενοι καὶ πενθοῦντες καὶ στένοντες· εἶτα τοῖς θεοῖς ἐγκαλεῖτε.

Τί γάρ ἐστιν ἄλλο ἀκόλουθον τῇ τοιαύτῃ ἀγεννεΐᾳ ἢ καὶ ἀσέβειᾳ;⁴

Καίτοι ὁ γε θεὸς οὐ μόνον ἔδωκεν ἡμῖν τὰς δυνάμεις ταύτας, καθ' ἃς οἴσομεν πᾶν τὸ ἀποβαῖνον μὴ ταπεινούμενοι μηδὲ συγκλώμενοι ὑπ' αὐτοῦ, ἀλλ' ὁ ἦν ἀγαθοῦ βασιλέως καὶ ταῖς ἀληθείαις πατρός, ἀκώλυτον τοῦτο ἔδωκεν, ἀνανάγκαστον, ἀπαραπόδιστον, ὅλον αὐτὸ ἐφ' ἡμῖν ἐποίησεν οὐδ' αὐτῷ τινα πρὸς τοῦτο ἰσχὺν ἀπολιπών, ὥστε κωλύσαι ἢ ἐμποδίσαι.

¹ upper arm, shoulder ² nobility; (land) fertility ³ hydra, water snake ⁴ impeity

Ταῦτα ἔχοντες ἐλεύθερα καὶ ὑμέτερα μὴ χρήσθε αὐτοῖς μηδ' αἰσθάνεσθε τίνα εἰλήφατε καὶ παρὰ τίνος, ἀλλὰ κάθησθε πενθοῦντες καὶ στένοντες οἱ μὲν πρὸς αὐτὸν τὸν δόντα ἀποτετυφλωμένοι μηδ' ἐπιγινώσκοντες τὸν εὐεργέτην, οἱ δ' ὑπ' ἀγεννείας εἰς μέμψεις⁵ καὶ τὰ ἐγκλήματα τῷ θεῷ ἐκτρεπόμενοι.

Καίτοι πρὸς μεγαλοψυχίαν μὲν καὶ ἀνδρείαν ἐγὼ σοὶ δείξω ὅτι ἀφορμὰς καὶ παρασκευὴν ἔχεις, πρὸς δὲ τὸ μέμφεσθαι καὶ ἐγκαλεῖν ποίας ἀφορμὰς ἔχεις σὺ δ' ἐμοὶ δείκνυε.

1.7

Περὶ τῆς χρείας τῶν μεταπιπτόντων καὶ ὑποθετικῶν καὶ τῶν ὁμοίων.

Ἡ περὶ τοὺς μεταπίπτοντας καὶ ὑποθετικούς, ἔτι δὲ ἡρωτησθαι περαίνοντας καὶ πάντας ἀπλῶς τοὺς τοιούτους λόγους πραγματεία λανθάνει τοὺς πολλοὺς περὶ καθήκοντος οὔσα.

Ζητοῦμεν γὰρ ἐπὶ πάσης ὕλης πῶς ἂν εὖροισι ὁ καλὸς καὶ ἀγαθὸς τὴν διέξοδον καὶ ἀναστροφὴν τὴν ἐν αὐτῇ καθήκουσαν.

Οὐκοῦν ἢ τοῦτο λεγέτωσαν, ὅτι οὐ συγκαθήσει εἰς ἐρώτησιν καὶ ἀπόκρισιν ὁ σπουδαῖος ἢ ὅτι συγκαθεῖς οὐκ ἐπιμελήσεται τοῦ μὴ εἰκῇ μηδ' ὥς ἔτυχεν ἐν ἐρωτῇ καὶ ἀποκρίσει ἀναστρέφεσθαι, μὴ τούτων μηδέτερον⁶ προσδεχομένοις ἀναγκαῖον ὁμολογεῖν, ὅτι ἐπίσκεψιν τινα ποιητέον τῶν τόπων τούτων, περὶ οὓς μάλιστα στρέφεται ἐρώτησις καὶ ἀπόκρισις.

Τί γὰρ ἐπαγγέλλεται ἐν λόγῳ; τὰληθῇ τιθέναι, τὰ ψευδῇ αἶρειν, πρὸς τὰ ἄδηλα ἐπέχειν.

Ἄρ' οὖν ἀρκεῖ τοῦτο μόνον μαθεῖν;— ἀρκεῖ, φησίν.— οὐκοῦν καὶ τῷ βουλομένῳ ἐν χρήσει νομίσματος μὴ διαπίπτειν ἀρκεῖ τοῦτο ἀκοῦσαι, διὰ τί τὰς μὲν δοκίμους⁷ δραχμὰς⁸ παραδέχη, τὰς δ' ἀδοκίμους ἀποδοκιμάζεις;— οὐκ ἀρκεῖ.— τί οὖν δεῖ τούτῳ προσλαβεῖν; τί γὰρ

⁵ blame, complaint ⁶ neither ⁷ trustworthy; excellent ⁸ drachma

ἄλλο ἢ δύναμιν δοκιμαστικὴν τε καὶ διακριτικὴν τῶν δοκίμων τε καὶ ἀδοκίμων δραχμῶν;

Οὐκοῦν καὶ ἐπὶ λόγου οὐκ ἄρκει τὸ λεχθέν, ἀλλ' ἀνάγκη δοκιμαστικὸν γενέσθαι καὶ διακριτικὸν τοῦ ἀληθοῦς καὶ τοῦ ψεύδους καὶ τοῦ ἀδύλου;— ἀνάγκη.— ἐπὶ τούτοις τί παραγγέλλεται ἐν λόγῳ; τὸ ἀκόλουθον τοῖς δοθεῖσιν ὑπὸ σοῦ καλῶς παραδέχου.

Ἄγε ἄρκει οὖν κἀνταῦθα γινῶναι τοῦτο; οὐκ ἄρκει, δεῖ δὲ μαθεῖν πῶς τί τισιν ἀκόλουθον γίνεται καὶ ποτὲ μὲν ἐν ἐνὶ ἀκολουθεῖ, ποτὲ δὲ πλείοσιν κωμῇ.

Μή ποτε οὖν καὶ τοῦτο ἀνάγκη προσλαβεῖν τὸν μέλλοντα ἐν λόγῳ συνετῶς ἀναστραφῆσεσθαι καὶ αὐτόν τ' ἀποδείξειν ἕκαστα ἀποδόντα καὶ τοῖς ἀποδεικνύουσι παρακολουθήσειν μηδ' ὑπὸ τῶν σοφισζομένων⁹ διαπλανηθήσεσθαι ὡς ἀποδεικνυόντων;

Οὐκοῦν ἐλήλυθεν ἡμῖν περὶ τῶν συναγόντων λόγων καὶ τρόπων πραγματεία καὶ γυμνασία καὶ ἀναγκαία πέφηεν.

Ἀλλὰ δὴ ἔστιν ἐφ' ᾧν δεδώκαμεν ὑγιῶς τὰ λήμματα καὶ συμβαίνει τουτὶ ἐξ αὐτῶν· ψεῦδος δὲ ὃν οὐδὲν ἡττον συμβαίνει.

Τί οὖν μοι καθήκει ποιεῖν; προσδέχεσθαι τὸ ψεῦδος;

Καὶ πῶς οἶόν τ'; ἀλλὰ λέγειν ὅτι οὐχ ὑγιῶς παρεχώρησα τὰ ὁμολογημένα; καὶ μὴν οὐδὲ τοῦτο δίδεται. ἀλλ' ὅτι οὐ συμβαίνει διὰ τῶν παρακεχωρημένων; ἀλλ' οὐδὲ τοῦτο δίδεται.

Τί οὖν ἐπὶ τούτων ποιητέον; ἢ μή ποτε ὡς οὐκ ἄρκει τὸ δανείσασθαι πρὸς τὸ ἔτι ὀφείλειν, ἀλλὰ δεῖ προσεῖναι καὶ τὸ ἐπιμένειν ἐπὶ τοῦ δανείου καὶ μὴ διαλελύσθαι αὐτό, οὕτως οὐκ ἄρκει πρὸς τὸ δεῖν παραχωρεῖν τὸ ἐπιφερόμενον τὸ δεδωκέναι τὰ λήμματα, δεῖ δ' ἐπιμένειν ἐπὶ τῆς παραχωρήσεως αὐτῶν.

Καὶ δὴ μενόντων μὲν αὐτῶν εἰς τέλος ὅποια παρεχωρήθη πᾶσα ἀνάγκη ἡμᾶς ἐπὶ τῆς παραχωρήσεως ἐπιμένειν καὶ τὸ ἀκόλουθον

⁹ be clever, tricky

αὐτοῖς προσδέχεσθαι οὐδὲ γὰρ ἡμῖν ἔτι οὐδὲ καθ' ἡμᾶς συμβαίνει τοῦτο τὸ ἐπιφερόμενον, ἐπειδὴ τῆς συγχωρήσεως τῶν λημμάτων ἀπέστημεν.

Δεῖ οὖν καὶ τὰ τοιαῦτα τῶν λημμάτων ἱστορῆσαι καὶ τὴν τοιαύτην μεταβολὴν τε καὶ μετάπτωσιν αὐτῶν, καθ' ἣν ἐν αὐτῇ τῇ ἐρωτήσῃ ἢ τῇ ἀποκρίσει ἢ τῷ συλλελογίσθαι ἢ τινι ἄλλῳ τοιοῦτῳ λαμβάνοντα τὰς μεταπτώσεις ἀφορμὴν παρέχει τοῖς ἀνοήτοις τοῦ ταράσσεσθαι μὴ βλέπουσι τὸ ἀκόλουθον. τίνος ἕνεκα;

Ἴν' ἐν τῷ τόπῳ τούτῳ μὴ παρὰ τὸ καθήκον μὴδ' εἰκῇ μὴδὲ συγκεχυμένως ἀναστρεφώμεθα.

Καὶ τὸ αὐτὸ ἐπὶ τε τῶν ὑποθέσεων καὶ τῶν ὑποθετικῶν λόγων. ἀναγκαῖον γὰρ ἔστιν ὅτ' αἰτῆσαι τινα ὑπόθεσιν ὥσπερ ἐπιβάθραν τῷ ἐξῆς λόγῳ.

Πᾶσαν οὖν τὴν δοθείσαν παραχωρητέον ἢ οὐ πᾶσαν; καὶ εἰ οὐ πᾶσαν, τίνα;

Περὶ τίνος ἢ σκέψις; περὶ καθήκοντος. παραχωρήσαντι δὲ μενετέον εἰς ἅπαν ἐπὶ τῆς τηρήσεως ἢ ἔστιν ὅτε ἀποστατέον, τὰ δ' ἀκόλουθα προσδεκτέον καὶ τὰ μαχόμενα οὐ προσδεκτέον;— ναί.— ἀλλὰ λέγει τις ὅτι ποιήσω σε δυνατοῦ δεξάμενον ὑπόθεσιν ἐπ' ἀδύνατον ἀπαχθῆναι. πρὸς τοῦτον οὐ συγκαθήσει ὁ φρόνιμος, ἀλλὰ φεύζεται ἐξέτασιν καὶ κοινολογίαν;

Καὶ τίς ἔτι ἄλλος ἐστὶ λόγῳ χρηστικὸς καὶ δεινὸς ἐρωτήσῃ καὶ ἀποκρίσει καὶ νῆ Δία ἀνεξαπάτητός τε καὶ ἀσόφιστος;

Ἀλλὰ συγκαθήσει μὲν, οὐκ ἐπιστραφήσεται δὲ τοῦ μὴ εἰκῇ καὶ ὡς ἔτυχεν ἀναστρέφεσθαι ἐν λόγῳ; καὶ πῶς ἔτι ἔσται τοιοῦτος οἷον αὐτὸν ἐπινοοῦμεν;

Ἄλλ' ἄνευ τινὸς τοιαύτης γυμνασίας καὶ παρασκευῆς φυλάττειν οἶός τ' ἐστὶ τὸ ἐξῆς;

to wipe your nose than to find fault! Or what do you think Heracles would have amounted to, if there had not been a lion like the one which he encountered, and a hydra, and a stag, and a boar, and wicked and brutal men, whom he made it his business to drive out and clear away? And what would he have been doing had nothing of the sort existed? Is it not clear that he would have rolled himself up in a blanket and slept? In the first place, then, he would never have become Heracles by slumbering away his whole life in such luxury and ease; but even if he had, of what good would he have been? What would have been the use of those arms of his and of his prowess in general, and his steadfastness and nobility, had not such circumstances and occasions roused and exercised him? What then? Ought he to have prepared these for himself, and sought to bring a lion into his own country from somewhere or other, and a boar, and a hydra? This would have been folly and madness. But since they did exist and were found in the world, they were serviceable as a means of revealing and exercising our Heracles.

Come then, do you also, now that you are aware of these things, contemplate the faculties which you have, and, after contemplating, say: "Bring now, O Zeus, what difficulty Thou wilt; for I have an equipment given to me by Thee, and resources wherewith to distinguish myself by making use of the things that come to pass." But no, you sit trembling for fear something will happen, and lamenting, and grieving, and groaning about other things that are happening. And then you blame the gods! For what else can be the consequence of so ignoble a spirit but sheer impiety? And yet God has not merely given us these faculties, to enable us to bear all that happens without being degraded or crushed thereby, but— as became a good king and in very truth a father— He has given them to us free from all restraint, compulsion, hindrance; He has put the whole matter under our control without reserving even for Himself any power to prevent or hinder. Although you have these faculties free and entirely your own, you do not use them, nor do you realize what gifts you have received, and from whom, but you sit sorrowing and groaning, some of you blinded toward the giver himself and not even acknowledging your benefactor, and others,— such is their ignoble spirit— turning aside to fault-finding and complaints against God. And yet, though I can show you that you have resources and endowment for magnanimity and courage, do you, pray, show me what resources you have to justify faultfinding and complaining!

1.7

Of the use of equivocal premisses, hypothetical arguments and the like Most men are unaware that the handling of arguments which involve equivocal and hypothetical premisses, and, further, of those which derive syllogisms by the process of interrogation, and, in general, the handling of all such arguments,

has a bearing upon the duties of life. For our aim in every matter of inquiry is to learn how the good and excellent man may find the appropriate course through it and the appropriate way of conducting himself in it. Let them say, then, either that the good man will not enter the contest of question and answer, or that, once he has entered, he will be at no pains to avoid conducting himself carelessly and at haphazard in question and answer; or else, if they accept neither of these alternatives, they must admit that some investigation should be made of those topics with which question and answer are principally concerned.

For what is the professed object of reasoning? To state the true, to eliminate the false, to suspend judgement in doubtful cases. Is it enough, then, to learn this alone?— It is enough, says one.— Is it, then, also enough for the man who wants to make no mistake in the use of money to be told the reason why you accept genuine drachmas and reject the counterfeit?— It is not enough.— What, then, must be added to this? Why, what else but the faculty that tests the genuine drachmas and the counterfeit and distinguishes between them? Wherefore, in reasoning also the spoken word is not enough, is it? On the contrary, is it not necessary to develop the power of testing the true and the false and the uncertain and of distinguishing between them?— It is necessary.— What else besides this is proposed in reasoning? Pray accept the consequence of what you have properly granted. Come, is it enough, then, in this case also merely to know that this particular thing is true? It is not enough, but one must learn in what way a thing follows as a consequence upon certain other things, and how sometimes one thing follows upon one, and at other times upon several conjointly. Is it not, then, necessary that a man should also acquire this power, if he is to acquit himself intelligently in argument, and is himself not only to prove each point when he tries to prove it, but also to follow the argument of those who are conducting a proof, and is not to be misled by men who quibble as though they were proving something? There has consequently arisen among us, and shown itself to be necessary, a science which deals with inferential arguments and with logical figures and trains men therein.

But of course there are times when we have with sound reasoning granted the premisses, and the inference from them is so-and- so; and, in spite of its being false, it is none the less the inference. What, then, should I do? Accept the fallacy? And how is that possible? Well, should I say, "It was not sound reasoning for me to grant the premisses"? Nay, but this is not permissible either. Or, "This does not follow from what has been granted"? But that is not permissible, either. What, then, must be done in these circumstances? Is it not this, that the fact of having borrowed is not enough to prove that one is still in debt, but we must add the circumstance that one abides by the loan—

that is, has not paid it— and just so our having once granted the premisses is not enough to compel us to accept the inference, but we must abide by our acceptance of the premisses? And what is more, if the premisses remain until the end what they were when they were granted, there is every necessity for us to abide by our acceptance of them, and to allow the conclusion that has been drawn from them; ... for from our point of view and to our way of thinking this inference does not now result from the premisses, since we have withdrawn from our previous assent to the premisses. It is necessary, therefore, to enquire into premisses of this kind and into such change and equivocal modification of them, whereby, at the very moment the question is put, or the answer made, or the deduction drawn, or at some other similar stage in the argument, the premisses take on modified meanings and give occasion to the unthinking to be disconcerted, if they do not see what follows in consequence. Why is it necessary? In order that in this matter we may not behave unsuitably, nor at haphazard, nor confusedly.

And the same holds true of hypotheses and hypothetical arguments. For it is necessary at times to postulate some hypothesis as a sort of stepping-stone for the subsequent argument. Are we, therefore, to grant any and every hypothesis that is proposed, or not every one? And if not every one, what one? And when a man has granted an hypothesis, must he abide for ever by it and maintain it, or are there times when he should abandon it and accept only the consequences which follow from it without accepting those which are opposed to it? —Yes.— But someone says, "If you once admit an hypothesis that involves a possibility, I will compel you to be drawn on to an impossibility." Shall the prudent man refuse to engage with this person, and avoid enquiry and discussion with him? Yet who but the prudent is capable of using argument and skilful in question and answer, and, by Zeus, proof against deceit and sophistic fallacies? But shall he argue, indeed, and then not take pains to avoid conducting himself recklessly and at haphazard in argument? And if he does not, how will he any longer be the sort of man we think he is? But without some such exercise and preparation in formal reasoning, how will he be able to maintain the continuity of the

vocabulary

ἀγεννής low-born; sordid
 ἀγρέω come!
 ἀγρυπνέω lie awake
 ἀγωνίζομαι contend, exert oneself
 ἀεργός lazy ~ergonomics
 ἄλογος without speech or reckoning
 ἀμάρτημα -τος (n, 3) failure, fault
 ἀναπαύω cause to cease ~pause
 ἀνδράποδον -ς slave ~androgynous
 ἀνιαρός (αἶ) troublesome, tiresome
 ἀπαιδευτος uneducated, loutish
 ~pediatrician
 ἀπαλλάσσω free from, remove; be freed, depart
 ἀπλός single; simple ~haploid
 ἀποδείκνυμι (ῶ) show, point out; appoint; (mid) declare
 ἀπόδειξις -εως (f) acceptance; (Ion) showing
 ἀποδημέω be absent, abroad
 ἀποκλίνω (ι) bend aside ~incline
 ἀπόκρισις -εως (f) separation; excretion; decision, answer
 ἀπολείβω drip off of
 ἀπορέω be confused, distressed
 ἀπόρρυνμι (ῶ) set forth ~hormone
 ἀπορρέω flow, fall off
 ἀπορρίπτω cast away
 ἀργός glistening, swift
 ἀργύριον small coin
 ἀρκέω satisfy; ward off, defend; suffice
 ἀσθενής weak
 ἀσφάλεια safeguard
 ἀσχολία business, being busy
 ἀτελής incomplete, endless; invalid, for free
 ἄτοπος strange, unnatural, disgusting
 ἀφορμή starting point; means
 ἄχρηστος useless, unprofitable

βάρος -ους (n, 3) weight, burden
 βιώω live; (mp) make a living
 ~biology
 γυμνάζω exercise, do training
 γωνία corner, angle
 δειλός wretched, poor, cowardly
 ~Deimos
 δεσμέω to chain
 δεσπότης -ου (m, 1) master, despot
 διάγω lead through; pass a time
 ~demagogue
 διακρίνω (ιῖ) separate, sort ~critic
 διαλογίζομαι calculate; debate; impute; hold circuit court
 διαλογισμός calculation; debate; circuit court
 διοικέω manage, keep house
 διοίκησις housekeeping
 δραπέτης (ᾱ) fugitive
 εἰκῇ haphazardly; in vain
 εἴπερ if indeed
 ἐκποιέω complete, permit; (mp) produce, be adopted
 ἔμπειρος experienced
 ἐμπύμπρημι burn up ~pyre
 ἐμπίπτω fall into; attack ~petal
 ἐμπρήθω burn up
 ἐνθύμημα (ῶ) thought, invention
 ἐντεῦθεν thence
 ἐξεργάζομαι accomplish; undo; destroy someone
 ἐπασείρω raise, place on ~aorta
 ἐπαίρω lift, raise ~heresy
 ἐπέρομαι ask as well; ask then
 ἐπιγινώσκω look upon, recognize
 ~gnostic
 ἐπιδίδωμι give, give with, give reciprocally ~donate
 ἐπιλείπω fail, not work ~eclipse
 ἐπιμέλεια attention; assigned task
 ἐπιτιμάω honor, blame
 ἐπιχείρημα -τος (n, 3) a try,

undertaking
 ἦθος ἡθεος (n, 3) habit, habitat
 ~ethos
 θεώρημα -τος (n, 3) sight; theory
 ἱατρός (ᾱ) physician
 καθαίρω clean
 καίτοι and yet; and in fact; although
 καταίρω swoop; land
 κατακαίω burn down ~caustic
 καταπατέω trample
 καταπίπτω fall down ~petal
 κατέρχομαι come down, out from
 κηδεμών -όνος (m, 3) mourner
 ~heinous
 κοινωνέω associate with
 κόσμιος well-behaved
 κτήσις -ος (f) chattels
 λυπέω (ῖ) annoy, distress
 λύπη distress
 μάτην in vain, randomly
 μεταλαμβάνω share in; swap
 μηδέποτε never
 μηχανάομαι build, contrive
 ~mechanism
 μηχανή machine; mechanism, way
 οἰκέτης -ου (m, 1) household; house
 slave
 οἰκονομία husbandry
 παρακολουθέω dog, follow, trace
 παραλείπω leave, leave out
 παρέλκω dissemble; (mid) get by
 trickery
 περιέχω (mid) protect
 πλανάω lead astray; (mp) wander
 ~plankton
 πλέκω braid ~complex
 ποδαπός from what country, of
 what sort?
 πόθεν from where?

ποιητής -οῦ (m, 1) maker, author
 ποιητός made, well-made ~poet
 πονέω work; be busy ~osteopenia
 πότε when?
 προαίρεσις -εως (f) plan, preference
 πρόγονος elder, ancestor ~genus
 προλαμβάνω anticipate; be
 prejudiced
 προσγίγνομαι become ally to
 προσδοκάω expect
 προσήκω belong to, it beseems
 προσλαμβάνω add, borrow, take
 hold, help
 πρόφασις -εως (f) pretext; motive;
 prediction ~fame
 ῥάθυμος (ᾱῦ) light-hearted
 ῥίπτω hurl
 ῥώμη strength, might
 σόφισμα skill, trick
 σπουδαῖος quick, active; excellent
 συγγένεια kinship
 συγγενεὺς inborn, kin to
 συγγενής inborn, kin to
 συγγίγνομαι associate with, meet,
 have sex ~genus
 συντρέχω rush together
 ταπεινός low
 τροφεύς -ος (m) foster father; rearer
 τροφή food, upkeep ~atrophy
 τυφώω (ῖ) (mp) be crazy
 τύφω (ῖ) to smoke
 φαντασία appearance; imagination
 φιλοσοφία love of knowledge;
 philosophy
 φιλόσοφος wisdom-loving
 φυσάω (ῖ) blow, puff, blow out
 χείρων worse, more base, inferior,
 weaker
 χωλός lame

Τοῦτο δεικνύτωσαν καὶ παρέλκει τὰ θεωρήματα¹ ταῦτα πάντα, ἄτοπα ἦν καὶ ἀνακόλουθα τῇ προλήψει τοῦ σπουδαίου.

Τί ἔτι ἀργοὶ καὶ ῥάθυμοι καὶ νωθροὶ ἐσμεν καὶ προφάσεις ζητοῦμεν, καθ' ὧς οὐ πονήσομεν οὐδ' ἀγρυπνήσομεν² ἐξεργαζόμενοι τὸν αὐτῶν λόγον;— ἂν οὖν ἐν τούτοις πλανηθῶ, μή τι τὸν πατέρα ἀπέκτεινα;— ἀνδράποδον, ποῦ γὰρ ἐνθάδε πατήρ ἦν, ἢν' αὐτὸν ἀποκτείνης; τί οὖν ἐποίησας; ὁ μόνον ἦν κατὰ τὸν τόπον ἀμάρτημα, τοῦτο ἡμάρτηκας.

Ἐπεὶ τοι τοῦτ' αὐτὸ καὶ ἐγὼ Ῥούφω εἶπον ἐπιτιμῶντί μοι ὅτι τὸ παραλειπόμενον ἐν ἐν συλλογισμῷ τινι οὐχ εὔρισκον. οὐχ οἶον μὲν, φημί, εἰ τὸ Καπιτώλιον κατέκαυσα, ὁ δ' ἀνδράποδον, ἔφη, ἐνθάδε τὸ παραλειπόμενον Καπιτώλιόν ἐστιν.

Ἡ ταῦτα μόνον ἀμαρτήματά ἐστι τὸ Καπιτώλιον ἐμπρῆσαι καὶ τὸν πατέρα ἀποκτείνειν, τὸ δ' εἰκὴ καὶ μάτην καὶ ὥς ἔτυχεν χρῆσθαι ταῖς φαντασίαις ταῖς αὐτοῦ καὶ μὴ παρακολουθεῖν λόγῳ μηδ' ἀποδείξει μηδὲ σοφίσματι³ μηδ' ἀπλῶς βλέπειν τὸ καθ' αὐτὸν καὶ οὐ καθ' αὐτὸν ἐν ἐρωτήσει καὶ ἀποκρίσει, τούτων δ' οὐδέν ἐστιν ἀμάρτημα;

1.8

Ὅτι αἱ δυνάμεις τοῖς ἀπαιδεύτοις οὐκ ἀσφαλεῖς.

Καθ' ὅσους τρόπους μεταλαμβάνειν ἔστι τὰ ἰσοδυναμοῦντα ἀλλήλοις, κατὰ τοσούτους καὶ τὰ εἶδη τῶν ἐπιχειρημάτων τε καὶ ἐνθυμημάτων ἐν τοῖς λόγοις ἐκποιεῖ μεταλαμβάνειν.

Οἶον φέρε τὸν τρόπον τοῦτον· εἰ ἑδανείσω καὶ μὴ ἀπέδωκας, ὀφείλεις μοι τὸ ἀργύριον· οὐχὶ ἑδανείσω μὲν καὶ οὐκ ἀπέδωκας· οὐ μὴν ὀφείλεις μοι τὸ ἀργύριον.

Καὶ τοῦτο οὐδενὶ μᾶλλον προσήκει ἢ τῷ φιλοσόφῳ ἐμπείρως ποιεῖν. εἴπερ γὰρ ἀτελής⁴ συλλογισμός ἐστι τὸ ἐνθύμημα, δηλὸν ὅτι ὁ περὶ τὸν τέλειον συλλογισμὸν γεγυμνασμένος οὗτος ἂν ἰκανὸς εἴη καὶ περὶ τὸν ἀτελεῖ οὐδὲν ἦττον.

¹ sight; theory ² lie awake ³ skill, trick ⁴ incomplete, endless; invalid, for free

Τί ποτ' οὖν οὐ γυμνάζομεν αὐτούς τε καὶ ἀλλήλους τὸν τρόπον τοῦτον;

Ὅτι νῦν καίτοι μὴ γυμναζόμενοι περὶ ταῦτα μὴδ' ἀπὸ τῆς ἐπιμελείας τοῦ ἥθους ὑπὸ γε ἐμοῦ περισπώμενοι ὅμως οὐδὲν ἐπιδίδομεν εἰς καλοκάγαθίαν.

Τί οὖν χρὴ προσδοκᾶν, εἰ καὶ ταύτην τὴν ἀσχολίαν⁵ προσλάβοιμεν; καὶ μάλισθ', ὅτι οὐ μόνον ἀσχολία τις ἀπὸ τῶν ἀναγκαιοτέρων αὐτῇ προσγένοιτ' ἄν, ἀλλὰ καὶ οἰήσεως ἀφορμὴ καὶ τύφου οὐχ ἡ τυχοῦσα.

Μεγάλη γάρ ἐστι δύναμις ἡ ἐπιχειρητικὴ καὶ πιθανολογικὴ, καὶ μάλιστ' εἰ τύχοι γυμνασίας ἐπιπλέον καὶ τινα καὶ εὐπρέπειαν ἀπὸ τῶν ὀνομάτων προσλάβοι.

Ὅτι καὶ ἐν τῷ καθόλου πᾶσα δύναμις ἐπισφαλὴς τοῖς ἀπαιδεύτοις καὶ ἀσθενέσι προσγενομένη πρὸς τὸ ἐπᾶραι καὶ χαννῶσαι ἐπ' αὐτῇ.

Ποία γὰρ ἂν τις ἔτι μηχανῇ πείσαι τὸν νέον τὸν ἐν τούτοις διαφέροντα, ὅτι οὐ δεῖ προσθήκην αὐτὸν ἐκείνων γενέσθαι, ἀλλ' ἐκεῖνα αὐτῷ προσθεῖναι;

Οὐχὶ δὲ πάντας τοὺς λόγους τούτους καταπατήσας ἐπλημένος ἡμῶν καὶ πεφνησμένος⁶ περιπατεῖ μὴδ' ἀνεχόμενος, ἂν τις ἄπτηται τι αὐτοῦ ὑπομμνήσκων, τίνος ἀπολελειμμένος ποῦ ἀποκέκλικεν;

Τί οὖν; Πλάτων φιλόσοφος οὐκ ἦν;— Ἱπποκράτης γὰρ ἰατρὸς οὐκ ἦν; ἀλλ' ὁρᾷς πῶς φράζει Ἱπποκράτης. μὴ τι οὖν Ἱπποκράτης οὕτω φράζει, καθὼς ἰατρός ἐστιν;

Τί οὖν μὲν γνύεις πράγματα ἄλλως ἐπὶ τῶν αὐτῶν ἀνθρώπων συνδραμόντα;

Εἰ δὲ καλὸς ἦν Πλάτων καὶ ἰσχυρός, ἔδει καμὲ καθήμενον ἐκπονεῖν, ἵνα καλὸς γένωμαι ἢ ἵνα ἰσχυρός, ὥς τοῦτο ἀναγκαῖον πρὸς φιλοσοφίαν, ἐπεὶ τις φιλόσοφος ἅμα καὶ καλὸς ἦν καὶ φιλόσοφος;

Οὐ θέλεις αἰσθάνεσθαι καὶ διακρῖναι κατὰ τί οἱ ἄνθρωποι γίνονται

⁵ business, being busy ⁶ blow, puff, blow out

φιλόσοφοι καὶ τίνα ἄλλως αὐτοῖς πάρεστω; ἄγε εἰ δ' ἐγὼ φιλόσοφος ἤμην, ἔδει ὑμᾶς καὶ χωλοὺς γενέσθαι; τί οὖν;

Αἶρω τὰς δυνάμεις ταύτας; μὴ γένοιτο· οὐδὲ γὰρ τὴν ὁρατικὴν.

Ὅμως δ', ἂν μου πυνθάνη τί ἐστὶν ἀγαθὸν τοῦ ἀνθρώπου, οὐκ ἔχω σοι ἄλλο εἰπεῖν ἢ ὅτι ποιά προαίρεσις φαντασιῶν.

1.9

Πῶς ἀπὸ τοῦ συγγενεῖς ἡμᾶς εἶναι τῷ θεῷ ἐπέλθοι ἂν τις ἐπὶ τὰ ἐξῆς.

Εἰ ταῦτά ἐστιν ἀληθῆ τὰ περὶ τῆς συγγενείας τοῦ θεοῦ καὶ ἀνθρώπων λεγόμενα ὑπὸ τῶν φιλοσόφων, τί ἄλλο ἀπολείπεται τοῖς ἀνθρώποις ἢ τὸ τοῦ Σωκράτους, μηδέποτε πρὸς τὸν πυθόμενον ποδαπός⁷ ἐστὶν εἰπεῖν ὅτι Ἀθηναῖος ἢ Κορίνθιος, ἀλλ' ὅτι κόσμος;

Διὰ τί γὰρ λέγεις Ἀθηναῖον εἶναι σεαυτόν, οὐχὶ δ' ἐξ ἐκείνης μόνον τῆς γωνίας,⁸ εἰς ἣν ἐρρίφη γεννηθέν σου τὸ σωματίον;

Ἦ δῆλον ὅτι ἀπὸ τοῦ κυριωτέρου καὶ περιέχοντος οὐ μόνον αὐτὴν ἐκείνην τὴν γωνίαν, ἀλλὰ καὶ ὅλην σου τὴν οἰκίαν καὶ ἀπλῶς ὅθεν σου τὸ γένος τῶν προγόνων εἰς σὲ κατελήλυθεν ἐντεῦθεν ποθεν καλεῖς σεαυτὸν Ἀθηναῖον καὶ Κορίνθιον;

Ὁ τοῖνυν τῇ διοικήσει τοῦ κόσμου παρηκολουθηκὼς καὶ μεμαθηκὼς, ὅτι τὸ μέγιστον καὶ κυριώτατον καὶ περιεκτικώτατον πάντων τοῦτό ἐστι τὸ σύστημα τὸ ἐξ ἀνθρώπων καὶ θεοῦ, ἀπ' ἐκείνου δὲ τὰ σπέρματα καταπέπτωκεν οὐκ εἰς τὸν πατέρα τὸν ἐμὸν μόνον οὐδ' εἰς τὸν πάππον, ἀλλ' εἰς ἅπαντα μὲν τὰ ἐπὶ γῆς γεννώμενά τε καὶ φνύμενα, προηγουμένως δ' εἰς τὰ λογικά, ὅτι κοινωνεῖν μόνον ταῦτα πέφυκεν τῷ θεῷ τῆς συναναστροφῆς κατὰ τὸν λόγον ἐπιπεπλεγμένα,⁹ διὰ τί μὴ εἴπη τις αὐτὸν κόσμον; διὰ τί μὴ υἱὸν τοῦ θεοῦ; διὰ τί δὲ φοβηθήσεται τι τῶν γιγνομένων ἐν ἀνθρώποις;

Ἀλλὰ πρὸς μὲν τὸν Καίσαρα ἢ συγγένεια ἢ ἄλλον τινὰ τῶν μέγα

⁷ from what country, of what sort? ⁸ corner, angle ⁹ braid

δυναμένων ἐν Ῥώμῃ ἱκανὴ παρέχων ἐν ἀσφαλείᾳ διάγοντας καὶ ἀκαταφρονήτους καὶ δεδοικότας μὴδ' ὅτιοῦν, τὸ δὲ τὸν θεὸν ποιητὴν ἔχειν καὶ πατέρα καὶ κηδεμόνα¹⁰ οὐκέτι ἡμᾶς ἐξαιρήσεται λυπῶν καὶ φόβων;— καὶ πόθεν φάγω, φησὶν, μὴδὲν ἔχων;— καὶ πῶς οἱ δοῦλοι, πῶς οἱ δραπεταί,¹¹ τίνι πεποιθότες ἐκείνοι ἀπαλλάττονται τῶν δεσποτῶν; τοῖς ἀγροῖς. ἢ τοῖς οἰκέταις ἢ τοῖς ἀργυρώμασιν; οὐδενί, ἀλλ' ἑαυτοῖς· καὶ ὅμως οὐκ ἐπιλείπουσιν αὐτοὺς τροφαί.

Τὸν δὲ φιλόσοφον ἡμῖν δεήσει ἄλλοις θαρροῦντα καὶ ἐπαναπαυόμενον ἀποδημεῖν καὶ μὴ ἐπιμελεῖσθαι αὐτὸν αὐτοῦ καὶ τῶν θηρίων τῶν ἀλόγων εἶναι χεῖρονα καὶ δειλότερον, ὧν ἕκαστον αὐτὸ αὐτῷ ἀρκούμενον οὔτε τροφῆς ἀπορεῖ τῆς οἰκείας οὔτε διεξαγωγῆς τῆς καταλλήλου καὶ κατὰ φύσιν;

Ἐγὼ μὲν οἶμαι, ὅτι ἔδει καθῆσθαι τὸν πρεσβύτερον ἐνταῦθα οὐ τοῦτο μηχανώμενον, ὅπως μὴ ταπεινοφρονήσητε μὴδὲ ταπεινοὺς μὴδ' ἀγενεῖς τινὰς διαλογισμοὺς διαλογιέσθε αὐτοὶ περὶ ἑαυτῶν, ἀλλὰ μή τινες ἐμπίπτωσιν τοιοῦτοι νέοι, οἳ ἐπιγνόντες τὴν πρὸς τοὺς θεοὺς συγγένειαν καὶ ὅτι δεσμὰ τινα ταῦτα προσηρτήμεθα τὸ σῶμα καὶ τὴν κτῆσιν αὐτοῦ καὶ ὅσα τούτων ἔνεκα ἀναγκαῖα ἡμῖν γίνεται εἰς οἰκονομίαν καὶ ἀναστροφὴν τὴν ἐν τῷ βίῳ, ὡς βάρη τινὰ καὶ ἀνιὰρὰ καὶ ἄχρηστα ἀπορρῦψαι θέλωσιν καὶ ἀπελθεῖν πρὸς τοὺς συγγενεῖς.

Καὶ τοῦτον ἔδει τὸν ἀγῶνα ἀγωνίζεσθαι τὸν διδάσκαλον ὑμῶν καὶ παιδευτὴν, εἴ τις ἄρα ἦν· ὑμᾶς μὲν ἔρχεσθαι λέγοντας Ἐπὶ κτῆτε, οὐκέτι ἀνεχόμεθα μετὰ τοῦ σωματίου τούτου δεδεμένοι καὶ τοῦτο τρέφοντες καὶ ποτίζοντες καὶ ἀναπαύοντες καὶ καθαίροντες, εἴτα δι' αὐτὸ συμπεριφερόμενοι τοῖσδε καὶ τοῖσδε.

Οὐκ ἀδιάφορα ταῦτα καὶ οὐδὲν πρὸς ἡμᾶς καὶ ὁ θάνατος οὐ κακόν; καὶ συγγενεῖς τινες τοῦ θεοῦ ἔσμεν καὶ κείθεν ἐληλύθαμεν;

Ἄφες ἡμᾶς ἀπελθεῖν ὅθεν ἐληλύθαμεν, ἄφες λυθῆναι ποτε τῶν δεσμῶν

¹⁰ mourner ¹¹ fugitive

argument? Let them show that he will be able, and all these speculations become mere superfluity; they were absurd and inconsistent with our preconception of the good man.

Why are we still indolent and easy-going and sluggish, seeking excuses whereby we may avoid toiling or even late hours, as we try to perfect our own reason?— If, then, I err in these matters, I have not murdered my own father, have I?— Slave, pray where was there in this case a father for you to murder? What, then, have you done, you ask? You have committed what was the only possible error in the matter. Indeed this is the very remark I made to Rufus when he censured me for not discovering the one omission in a certain syllogism. "Well," said I, "it isn't as bad as if I had burned down the Capitol." But he answered, "Slave, the omission here is the Capitol." Or are there no other errors than setting fire to the Capitol and murdering one's father? But to make a reckless and foolish and haphazard use of the external impressions that come to one, to fail to follow an argument, or demonstration, or sophism— in a word, to fail to see in question and answer what is consistent with one's position or inconsistent— is none of these things an error?

Tag was found

1.8

That the reasoning faculties, in the case of the uneducated, are not free from error In as many ways as it is possible to vary the meaning of equivalent terms, in so many ways may a man also vary the forms of his controversial arguments and of his enthymemes in reasoning. Take this syllogism, for instance: If you have borrowed and have not repaid, you owe me the money; now you have not borrowed and have not repaid; therefore you do not owe me the money. And no man is better fitted to employ such variations skilfully than the philosopher. For if, indeed, the enthymeme is an incomplete syllogism, it is clear that he who has been exercised in the perfect syllogism would be no less competent to deal with the imperfect also.

Why, then, do we neglect to exercise ourselves and one another in this way? Because, even now, without receiving exercise in these matters, or even being, by me at least, diverted from the study of morality, we nevertheless make no progress toward the beautiful and the good. What, therefore, must we expect, if we should take on this occupation also? And especially since it would not merely be an additional occupation to draw us away from those which are more necessary, but would also be an exceptional excuse for conceit and vanity. For great is the power of argumentation and persuasive reasoning, and especially if it should enjoy excessive exercise and receive likewise a certain additional ornament from language. The reason is that, in general, every

faculty which is acquired by the uneducated and the weak is dangerous for them, as being apt to make them conceited and puffed up over it. For by what device might one any longer persuade a young man who excels in these faculties to make them an appendage to himself instead of his becoming an appendage to them? Does he not trample all these reasons under foot, and strut about in our presence, all conceited and puffed up, much less submitting if any one by way of reproof reminds him of what he lacks and wherein he has gone astray?

What then? Was not Plato a philosopher? Yes, and was not Hippocrates a physician? But you see how eloquently Hippocrates expresses himself. Does Hippocrates, then, express himself so eloquently by virtue of his being a physician? Why, then, do you confuse things that for no particular reason have been combined in the same man? Now if Plato was handsome and strong, ought I to sit down and strive to become handsome, or become strong, on the assumption that this is necessary for philosophy, because a certain philosopher was at the same time both handsome and a philosopher? Are you not willing to observe and distinguish just what that is by virtue of which men become philosophers, and what qualities pertain to them for no particular reason? Come now, if I were a philosopher, ought you to become lame like me? What then? Am I depriving you of these faculties? Far be it from me! No more than I am depriving you of the faculty of sight. Yet, if you enquire of me what is man's good, I can give you no other answer than that it is a kind of moral purpose.

1.9

How from the thesis that we are akin to God may a man proceed to the consequences?

If what is said by the philosophers regarding the kinship of God and men be true, what other course remains for men but that which Socrates took when asked to what country he belonged, never to say "I am an Athenian," or "I am a Corinthian," but "I am a citizen of the universe"? For why do you say that you are an Athenian, instead of mentioning merely that corner into which your paltry body was cast at birth? Or is it clear you take the place which has a higher degree of authority and comprehends not merely that corner of yours, but also your family and, in a word, the source from which your race has come, your ancestors down to yourself, and from some such entity call yourself "Athenian," or "Corinthian"? Well, then, anyone who has attentively studied the administration of the universe and has learned that "the greatest and most authoritative and most comprehensive of all governments is this one, which is composed of men and God, and that from Him have descended the seeds of being, not merely to my father or to my grandfather, but to all things

that are begotten and that grow upon earth, and chiefly to rational beings, seeing that by nature it is theirs alone to have communion in the society of God, being intertwined with him through the reason,"—why should not such a man call himself a citizen of the universe? Why should he not call himself a son of God? And why shall he fear anything that, happens among men? What? Shall kinship with Caesar or any other of them that have great power at Rome be sufficient to enable men to live securely, proof against contempt, and in fear of nothing whatsoever, but to have God as our maker, and father, and guardian,— shall this not suffice to deliver us from griefs and fears?— And wherewithal shall I be fed, asks one, if I have nothing?— And how of slaves, how of runaways, on what do they rely when they leave their masters? On their lands, their slaves, or their vessels of silver? No, on nothing but themselves; and nevertheless food does not fail them. And shall it be necessary for our philosopher, forsooth, when he goes abroad, to depend upon others for his assurance and his refreshment, instead of taking care of himself, and to be more vile and craven than the irrational animals, every one of which is sufficient to himself, and lacks neither its own proper food nor that way of life which is appropriate to it and in harmony with nature?

As for me, I think that the elder man ought not to be sitting here devising how to keep you from thinking too meanly of yourselves or from taking in your debates a mean or ignoble position regarding yourselves; he should rather be striving to prevent there being among you any young men of such a sort that, when once they have realized their kinship to the gods and that we have these fetters as it were fastened upon us,— the body and its possessions, and whatever things on their account are necessary to us for the management of life, and our tarrying therein,— they may desire to throw aside all these things as burdensome and vexatious and unprofitable and depart to their kindred. And this is the struggle in which your teacher and trainer, if he really amounted to anything, ought to be engaged; you, for your part, would come to him saying: "Epictetus, we can no longer endure to be imprisoned with this paltry body, giving it food and drink, and resting and cleansing it, and, to crown all, being on its account brought into contact with these people and those. Are not these things indifferent— indeed, nothing— to us? And is not death no evil? And are we not in a manner akin to God, and have we not come from Him? Suffer us to go back whence we came; suffer us to be freed at last from

vocabulary

ἀέθλιος prize ~athlete
 ἄθλιος wretched ~athlete
 αἰδοῖον genitals
 αἰδοῖος modest, honored
 αἰσχρός shameful
 ἀλόγιστος inconsiderate, irrational
 ἀμελέω disregard; (impers.) of course
 ἀναγιγνώσκω recognize, read, understand, persuade
 ἀναίσθητος unfeeling, stupid
 ἀναστρέφω act: overturn; mid: find oneself in ~atrophy
 ἀνδράποδον -ς slave ~androgynous
 ἀνέχω raise; mid: endure, submit
 ἀνθρώπινος human
 ἀνοίγνυμι (ῶ) open
 ἀνύω accomplish, pass over, complete
 ἀπαγγέλλω announce, order, promise ~angel
 ἀπαντάω encounter, come upon
 ἀπολύω loose, free from ~loose
 ἄπρακτος failed, fruitless ~practice
 ἀργύριον small coin
 ἀτυχέω be unlucky
 αὐλή courtyard
 αὐριον tomorrow
 ἀφορμή starting point; means
 βαρέω be heavy with ~baritone
 βιόω live; (mp) make a living ~biology
 γαμέω marry, take as a lover ~bigamy
 γελοῖος laughable; joking
 γενναῖος noble, sincere ~genesis
 δακρύω weep
 δειλός wretched, poor, cowardly ~Deimos
 δεσπότης -ου (m, 1) master, despot
 διάγω lead through; pass a time

~demagogue
 διακείμαι be in a condition
 διαλέγω go through, debate ~legion
 διανοέω have in mind
 δικαστήριον court
 διοίχσεις housekeeping
 δυστυχέω be unlucky
 δυστυχής unlucky
 ἐγκαταλείπω leave in distress
 εἶτα then, therefore, next
 εἴωθα be accustomed, in the habit
 ἐκδέχομαι receive; succeed to a position
 ἐκλανθάνω forget, cause to forget ~Lethe
 ἐκπίπτω fall out of ~petal
 ἐκπίτνω fall out of
 ἐλεέω pity, have mercy on ~alms
 ἐνοικέω dwell in
 ἐνταῦθα there, here
 ἔντερον guts ~entrails
 ἐξαρτάω hang on, make dependent
 ἐξῆς in turn
 ἐπιλανθάνω mp: forget ~Lethe
 ἐπιλήθω mp: forget ~Lethe
 ἐπισκέπτομαι look upon, inspect
 ἐπισκοπέω look upon, inspect
 ἐπιστολή message, letter
 ἐπιστρέφω turn towards ~atrophy
 ἐπιτρέπω entrust, decide, allow ~trophy
 ἐπιφανής coming to view; conspicuous
 εὐφυής well-developed ~physics
 εὐχαριστέω do a favor for; be thankful
 ζῶον being, animal; picture
 ἡσυχία peace and quiet
 καίτοι and yet; and in fact; although
 κατατρέχω overrun; trash talk
 κλάω break, break off ~iconoclast
 κλέπτεις -ου (m, 1) thief

κοιλή belly; cavity
 κοιμάω put to sleep; (pass) lie down, have sex
 κολακεύω flatter
 κομψός clever, urbane, pleasant
 κτήμα -τος (n, 3) possession
 ληιστής -οῦς (m, 3) bandit
 ληιστός lootable ~lucre
 ληιστής -οῦ (m, 1) bandit
 μάντις -ος (m) seer ~mantis
 μάταιος vain, empty
 μεγαλόψυχος (ῥ) generous
 μέλος -ους (n, 3) limb; melody
 μηκέτι no more
 νυστάζω be half asleep
 ὄζω have a smell, waft
 οἶκησις -εως (f) habitation
 ὀργίλος irascible
 ὀσφραίνομαι catch scent of
 παιδεύω raise; train
 παίζω play ~pediatrician
 παράγω deflect; bring forward
 πάροδος (f) detour, side way, mountain pass
 πειράζω test a person ~pierce
 πενθέω grieve ~Nepenthe
 περισσός prodigious, superfluous
 πόθεν from where?
 πόσος how many, much, far?
 ποῦ where?
 πρακτικός practical, effective
 προθυμέομαι (ῥ) be eager
 πτώμα -τος (n, 3) fall; fallen thing
 ῥαθυμέω be careless, at ease
 ῥώμη strength, might
 σημαίνω give orders to; show; mark
 ~semaphore

σήμερον today
 σπουδάζω be busy, earnest
 ~repudiate
 σπουδή zeal; (dat) with difficulty, hastily ~repudiate
 συγγενής inborn, kin to
 συμβουλεύω give advice; (mid) consult ~volunteer
 συμπαίζω play with
 συμπροθυμέομαι (υῦ) share in eagerness with
 συνεργέω help, cooperate
 συντάσσω gather, assemble ~syntax
 συσπουδάζω work busily together
 σφοδρός vehement
 ταπεινός low
 ταπεινός lower, abase
 τύραννος tyrant
 ὑμέτερος (ῥ) yours
 ὑπηρεσία crew; service
 ὑπολαμβάνω take under one's support, seize; speak up; imagine
 ~epilepsy
 ὑπομνήσκω remind of
 ~mnemonic
 ὑπομνάομαι (ᾱ) be mindful of, woo, take for sex ~mnemonic
 φθονέω envy
 φιλοστοργία love, affection
 φοβερός frightful, afraid
 φυγή flight, means of escape
 ~fugitive
 χορτάζω feed
 ψηφίζω count, vote
 ώθέω push
 ὡσαύτως in the same way

τούτων τῶν ἐξηρημένων καὶ βαρύντων.¹

Ἐνταῦθα λησταὶ καὶ κλέπται καὶ δικαστήρια καὶ οἱ καλούμενοι τύραννοι δοκοῦντες ἔχειν τινὰ ἐφ' ἡμῖν ἐξουσίαν διὰ τὸ σωματίον καὶ τὰ τούτου κτήματα. ἄφες δείξωμεν αὐτοῖς, ὅτι οὐδενὸς ἔχουσιν ἐξουσίαν·

Ἐμὲ δ' ἐν τῷδε λέγειν ὅτι ἄνθρωποι, ἐκδέξασθε τὸν θεόν. ὅταν ἐκείνος σημήνη καὶ ἀπολύσῃ ὑμᾶς ταύτης τῆς ὑπηρεσίας, τότε ἀπολύεσθε πρὸς αὐτόν· ἐπὶ δὲ τοῦ παρόντος ἀνάσχεσθε ἐνοικιοῦντες ταύτην τὴν χώραν, εἰς ἣν ἐκείνος ὑμᾶς ἔταξεν.

Ὀλίγος ἄρα χρόνος οὗτος ὁ τῆς οἰκήσεως² καὶ ῥάδιος τοῖς οὕτω διακειμένοις. ποῖος γὰρ ἔτι τύραννος ἢ ποῖος κλέπτῃς ἢ ποῖα δικαστήρια φοβερὰ τοῖς οὕτως παρ' οὐδὲν πεποιημένοις τὸ σῶμα καὶ τὰ τούτου κτήματα; μείνατε, μὴ ἀλογίστως³ ἀπέλθῃτε.

Τοιοῦτόν τι ἔδει γίνεσθαι παρὰ τοῦ παιδευτοῦ πρὸς τοὺς εὐφυεῖς τῶν νέων.

Νῦν δὲ τί γίνεται; νεκρὸς μὲν ὁ παιδευτής, νεκροὶ δ' ὑμεῖς. ὅταν χορτασθῇτε⁴ σήμερον, κάθησθε κλάοντες περὶ τῆς αὔριον, πόθεν φάγητε.

Ἀνδράποδον, ἂν σχῆς, ἔξεις· ἂν μὴ σχῆς, ἐξελεύσῃ· ἥνοικται ἡ θύρα. τί πενθεῖς; ποῦ ἔτι τόπος δακρύοις; τίς ἔτι κολακείας ἀφορμή; διὰ τί ἄλλος ἄλλω φθονήσῃ; διὰ τί πολλὰ κεκτημένους θαυμάσει ἢ τοὺς ἐν δυνάμει τεταγμένους, μάλιστα· ἂν καὶ ἰσχυροὶ ὦσιν καὶ ὀργίλοι;⁵

Τί γὰρ ἡμῖν ποιήσουσιν; ἃ δύνανται ποιῆσαι, τούτων οὐκ ἐπιστρεψόμεθα· ὧν ἡμῖν μέλει, ταῦτα οὐ δύνανται. τίς οὖν ἔτι ἄρξει τοῦ οὕτως διακειμένου;

Πῶς Σωκράτης εἶχεν πρὸς ταῦτα; πῶς γὰρ ἄλλως ἢ ὥς ἔδει τὸν πεπεισμένον ὅτι ἐστὶ τῶν θεῶν συγγενής;

¹ be heavy with ² habitation ³ inconsiderate, irrational ⁴ feed
⁵ irascible

Ἄν μοι λέγητε, φησίν, νῦν ὅτι ἀφίεμέν σε ἐπὶ τούτοις, ὅπως μηκέτι διαλέξῃ τούτους τοὺς λόγους οὓς μέχρι νῦν διελέγου μηδὲ παρενοχλήσεις ἡμῶν τοῖς νέοις μηδὲ τοῖς γέρονσιν, ἀποκρινούμαι ὅτι γελοῖοι⁶ ἔστε, οἵτινες ἀξιούτε, εἰ μὲν με ὁ στρατηγὸς ὁ ὑμέτερος ἔταξεν εἰς τινα τάξιν, ὅτι ἔδει με τηρεῖν αὐτὴν καὶ φυλάττειν καὶ μυριάκις πρότερον αἰρεῖσθαι ἀποθνήσκειν ἢ ἐγκαταλιπεῖν αὐτήν, εἰ δ' ὁ θεὸς ἔν τινι χώρᾳ καὶ ἀναστροφῇ κατατέταχεν, ταύτην δ' ἐγκαταλιπεῖν δεῖ ἡμᾶς.

Τοῦτ' ἔστιν ἄνθρωπος ταῖς ἀληθείαις συγγενὴς τῶν θεῶν.

Ἡμεῖς οὖν ὡς κοιλίαί, ὡς ἔντερα, ὡς αἰδοῖα, οὕτω περὶ αὐτῶν διανοούμεθα, ὅτι φοβούμεθα, ὅτι ἐπιθυμοῦμεν· τοὺς εἰς ταῦτα συνεργεῖν δυναμένους κολακεύομεν,⁷ τοὺς αὐτοὺς τούτους δεδοίκαμεν.

Ἐμέ τις ἡξίωκεν ὑπὲρ αὐτοῦ γράψαι εἰς τὴν Ῥώμην ὡς ἔδόκει τοῖς πολλοῖς ἡτυχηκῶς⁸ καὶ πρότερον μὲν ἐπιφανὴς ὢν καὶ πλούσιος, ὅστερον δ' ἐκπεπτωκῶς ἀπάντων καὶ διάγων ἐνταῦθα.

Κἀγὼ ἔγραψα ὑπὲρ αὐτοῦ ταπεινῶς. ὁ δ' ἀναγνοὺς τὴν ἐπιστολὴν ἀπέδωκέν μοι αὐτὴν καὶ ἔφη ὅτι ἐγὼ βοηθηθῆναι τι ὑπὸ σοῦ ἤθελον, οὐχὶ ἐλεηθῆναι· κακὸν δέ μοι οὐθέν ἐστιν.

Οὕτως καὶ Ῥοῦφος πειράζων μ' εἰώθει λέγειν συμβήσεται σοι τοῦτο καὶ τοῦτο ὑπὸ τοῦ δεσπότης.

Κἀμοῦ πρὸς αὐτὸν ἀποκριναμένου ὅτι ἀνθρώπινα τί οὖν ἔτι ἐκείνον παρακαλῶ παρὰ σοῦ αὐτὰ λαβεῖν δυνάμενος;

Τῷ γὰρ ὄντι, ὁ ἐξ αὐτοῦ τις ἔχει, περισσὸς καὶ μάταιος⁹ παρ' ἄλλου λαμβάνων.

Ἐγὼ οὖν ἔχων ἐξ ἑμαυτοῦ λαβεῖν τὸ μεγαλόψυχον καὶ γενναῖον, ἀγρὸν παρὰ σοῦ λάβω καὶ ἀργύριον ἢ ἀρχὴν τινα; μὴ γένοιτο. οὐχ οὕτως ἀναίσθητος ἔσομαι τῶν ἐμῶν κτημάτων.

⁶ laughable; joking ⁷ flatter ⁸ be unlucky ⁹ vain, empty

Ἄλλ' ὅταν τις ἢ δειλὸς καὶ ταπεινός, ὑπὲρ τούτου τί ἄλλο ἢ ἀνάγκη γράφειν ἐπιστολὰς ὡς ὑπὲρ νεκροῦ τὸ πτώμα¹⁰ ἡμῖν χάρισαι τοῦ δεινὸς καὶ ξέστην αἱματίου;

Τῷ γὰρ ὄντι πτώμα ὁ τοιοῦτός ἐστι καὶ ξέστης αἱματίου, πλεόν δ' οὐδέν. εἰ δ' ἦν πλεόν τι, ἡσθάνετ' ἄν, ὅτι ἄλλος δι' ἄλλον οὐ δυστυχεῖ.

1.10

Πρὸς τοὺς περὶ τὰς ἐν Ῥώμῃ προαγωγὰς ἐσπουδακότας.

Εἰ οὕτως σφοδρῶς συνετετάγμεθα περὶ τὸ ἔργον τὸ ἐαυτῶν ὡς οἱ ἐν Ῥώμῃ γέροντες περὶ ἃ ἐσπουδάκασιν, τάχα ἂν τι ἡγνόμεν καὶ αὐτοί.

Οἶδα ἐγὼ πρεσβύτερον ἄνθρωπον ἐμοῦ τὸν νῦν ἐπὶ τοῦ σίτου ὄντα ἐν Ῥώμῃ, ὅτε ταύτη παρήγεν ἀπὸ τῆς φυγῆς ἀναστρέφων, οἶα εἶπέν μοι, κατατρέχων τοῦ προτέρου ἐαυτοῦ βίου καὶ περὶ τῶν ἐξῆς ἐπαγγελλόμενος, ὅτι ἄλλο οὐδὲν ἀναβάς σπουδάσει ἢ ἐν ἡσυχίᾳ καὶ ἀταραξίᾳ διεξαγαγεῖν τὸ λοιπὸν τοῦ βίου· πόσον γὰρ ἔτι ἐστὶν ἐμοὶ τὸ λοιπόν;— καὶ γὰρ ἔλεγον αὐτῷ ὅτι οὐ ποιήσεις, ἀλλ' ὀσφρανθεὶς¹¹ μόνον τῆς Ῥώμης ἀπάντων τούτων ἐπιλήση. ἂν δὲ καὶ εἰς αὐλὴν πάροδος τις διδῶται, ὅτι χαίρων καὶ τῷ θεῷ εὐχαριστῶν ὥσεται.— ἂν μ' εὖρης, ἔφη, Ἐπίκτητε, τὸν ἕτερον πόδα εἰς τὴν αὐλὴν τιθέντα, ὃ βούλει ὑπολάμβανε.

Νῦν οὖν τί ἐποίησεν; πρὶν ἐλθεῖν εἰς τὴν Ῥώμην, ἀπήντησαν αὐτῷ παρὰ Καίσαρος πινακίδες· ὁ δὲ λαβὼν πάντων ἐκείνων ἐξελάθετο καὶ λοιπὸν ἐν ἑξ' ἐνὸς ἐπισεσώρευκεν.

Ἦθελον αὐτὸν νῦν παραστὰς ὑπομνήσαι τῶν λόγων, οὓς ἔλεγεν παρερχόμενος, καὶ εἰπεῖν ὅτι πόσῳ σοῦ ἐγὼ κομψότερος¹² μάντις εἰμί.

Τί οὖν; ἐγὼ λέγω, ὅτι ἄπρακτόν ἐστι τὸ ζῶον; μὴ γένοιτο. ἀλλὰ διὰ τί ἡμεῖς οὐκ ἐσμεν πρακτικοί;¹³

¹⁰ fall; fallen thing ¹¹ catch scent of ¹² clever, urbane, pleasant

¹³ practical, effective

Εὐθὺς ἐγὼ πρῶτος, ὅταν ἡμέρα γένηται, μικρὰ ὑπομνήσκομαι, τίνα ἐπαναγῶναί με δεῖ. εἶτα εὐθὺς ἐμαυτῷ· τί δέ μοι καὶ μέλει πῶς ὁ δεῖνα ἀναγνῶ; πρῶτόν ἐστιν, ἵνα ἐγὼ κοιμηθῶ.

Καίτοι τί ὅμοια τὰ ἐκείνων πράγματα τοῖς ἡμετέροις; ἂν ἐπιστῇτε, τί ἐκείνοι ποιῶσιν, αἰσθήσεσθε. τί γὰρ ἄλλο ἢ ὅλην τὴν ἡμέραν ψηφίζουσιν, συζητοῦσι, συμβουλεύουσι περὶ σιταρίου, περὶ ἀγριδίου, περὶ τινων προκοπῶν τοιούτων;

Ὅμοιον οὖν ἐστὶν ἐντευξίδιον παρὰ τινος λαβόντα ἀναγινώσκειν παρακαλῶ σε ἐπιτρέψαι μοι σιτάριον ἐξαγαγεῖν ἢ παρακαλῶ σε παρὰ Χρυσίππου ἐπισκέψασθαι τίς ἐστὶν ἡ τοῦ κόσμου διοίκησις καὶ ποίαν τινὰ χώραν ἐν αὐτῷ ἔχει τὸ λογικὸν ζῶον· ἐπίσκεψαι δὲ καὶ τίς εἰ σὺ καὶ ποιόν τι σοῦ τὸ ἀγαθὸν καὶ τὸ κακόν;

Ταῦτα ἐκείνοις ὁμοία ἐστίν; ἀλλ' ὁμοίας σπουδῆς χρεῖαν ἔχοντα; ἀλλ' ὡσαύτως ἀμελεῖν αἰσχρὸν τούτων κακείνων;

Τί οὖν; ἡμεῖς μόνον ῥαθυμοῦμεν καὶ νυστάζομεν; οὐ· ἀλλὰ πολὺν πρότερον ὑμεῖς οἱ νέοι.

Ἐπεὶ τοι καὶ ἡμεῖς οἱ γέροντες, ὅταν παίζοντας ὀρώμεν νέους, συμπροθυμούμεθα καὶ αὐτοὶ συμπαίζειν. πολὺν δὲ πλέον, εἰ ἑώρων διεγχεγερμένους καὶ συμπροθυμωμένους, προεθυμούμην ἂν συσπουδάζειν καὶ αὐτός.

1.11

Περὶ φιλοστοργίας.

Ἀφικομένου δέ τινος πρὸς αὐτὸν τῶν ἐν τέλει πυθόμενος παρ' αὐτοῦ τὰ ἐπὶ μέρους ἠρώτησεν, εἰ καὶ τέκνα εἴη αὐτῷ καὶ γυνή.

Τοῦ δ' ὁμολογήσαντος προσεπύθετο· πῶς τι οὖν χρή τῷ πράγματι;— ἀθλίως,¹⁴ ἔφη.— καὶ ὅς· τίνα τρόπον; οὐ γὰρ δὴ τούτου γ' ἔνεκα γαμοῦσιν ἄνθρωποι καὶ παιδοποιοῦνται, ὅπως ἄθλιοι ᾧσιν, ἀλλὰ

¹⁴ wretched

these fetters that are fastened to us and weigh us down. Here are despoilers and thieves, and courts of law, and those who are called tyrants; they think that they have some power over us because of the paltry body and its possessions. Suffer us to show them that they have power over no one."And thereupon it were my part to say: "Men, wait upon God. When He shall give the signal and set you free from this service, then shall you depart to Him; but for the present endure to abide in this place, where He has stationed you. Short indeed is this time of your abiding here, and easy to bear for men of your convictions. For what tyrant, or what thief, or what courts of law are any longer formidable to those who have thus set at naught the body and its possessions? Stay, nor be so unrational as to depart."Some such instruction should be given by the teacher to the youth of good natural parts. But what happens now? A corpse is your teacher and corpses are you. As soon as you have fed your fill to-day, you sit lamenting about the morrow, wherewithal you shall be fed. Slave, if you get it, you will have it; if you do not get it, you will depart; the door stands open. Why grieve? Where is there yet room for tears? What occasion longer for flattery? Why shall one man envy another? Why shall he admire those who have great possessions, or those who are stationed in places of power, especially if they be both strong and prone to anger? For what will they do to us? As for what they have power to do, we shall pay no heed thereto; as for the things we care about, over them they have no power. Who, then, will ever again be ruler over the man who is thus disposed?

How did Socrates feel with regard to these matters? Why, how else than as that man ought to feel who has been convinced that he is akin to the gods? "If you tell me now," says he, "' We will acquit you on these conditions, namely, that you will no longer engage in these discussions which you have conducted hitherto, nor trouble either the young or the old among us,' I will answer, 'You make yourselves ridiculous by thinking that, if your general had stationed me at any post, I ought to hold and maintain it and choose rather to die ten thousand times than to desert it, but if God has stationed us in some place and in some manner of life we ought to desert that.'" This is what it means for a man to be in very truth a kinsman of the gods. We, however, think of ourselves as though we were mere bellies, entrails, and genitals, just because we have fear, because we have appetite, and we flatter those who have power to help us in these matters, and these same men we fear.

A certain man asked me to write to Rome in his behalf. Now he had met with what most men account misfortune: though he had formerly been eminent and wealthy, he had afterwards lost everything and was living here. And I wrote in humble terms in his behalf. But when he had read the letter he handed it back to me, and said, "I wanted your help, not your pity; my

plight is not an evil one."So likewise Rufus was wont to say, to test me, "Your master is going to do such-and- such a thing to you." And when I would say in answer. "'Tis but the lot of man,"he would reply. "What then? Am I to go on and petition him, when I can get the same result from you?"For, in fact, it is foolish and superfluous to try to obtain from another that which one can get from oneself. Since, therefore, I am able to get greatness of soul and nobility of character from myself, am I to get a farm, and money, or some office, from you? Far from it! I will not be so unaware of what I myself possess. But when a man is cowardly and abject, what else can one possibly do but write letters in his behalf as we do in behalf of a corpse: "Please to grant us the carcase of so-and- so and a pint of paltry blood?"For really, such a person is but a carcase and a pint of paltry blood, and nothing more. But if he were anything more he would perceive that one man is not unfortunate because of another.

1.10

To those who have set their hearts on preferment at Rome If we philosophers had applied ourselves to our own work as zealously as the old men at Rome have applied themselves to the matters on which they have set their hearts, perhaps we too should be accomplishing something. I know a man older than myself who is now in charge of the grain supply at Rome. When he passed this place on his way back from exile, I recall what a tale he told as he inveighed against his former life and announced for the future that, when he had returned to Rome, he would devote himself solely to spending the remainder of his life in peace and quiet, "For how little is yet left to me!"— And I told him, "You will not do it, but when once you have caught no more than a whiff of Rome you will forget all this."And if also admission to court should be granted, I added that he would rejoice, thank God and push his way in.—"If you find me, Epictetus,"said he, "putting so much as one foot inside the court, think of me what you will."Well, now, what did he do? Before he reached Rome, letters from Caesar met him; and as soon as he received them, he forgot all those resolutions of his, and ever since he has been piling up one property after another. I wish I could stand by his side now and remind him of the words that he uttered as he passed by here, and remark, "How much more clever a prophet I am than you!"What then? Do I say that man is an animal made for inactivity? Far be it from me! But how can you say that we philosophers are not active in affairs? For example, to take myself first: as soon as day breaks I call to mind briefly what author I must read over. Then forthwith I say to myself: "And yet what difference does it really make to me how so-and- so reads? The first thing is that I get my sleep."Even so, in what are the occupations of those other men comparable to ours? If you observe what they do, you will see. For what else do they do but all day long cast up

accounts, dispute, consult about a bit of grain, a bit of land, or similar matters of profit? Is it, then, much the same thing to receive a little petition from someone and read: "I beseech you to allow me to export a small quantity of grain," and this one: "I beseech you to learn from Chrysippus what is the administration of the universe, and what place therein the rational animal has; and consider also who you are, and what is the nature of your good and evil"? Is this like that? And does it demand the like kind of study? And is it in the same way shameful to neglect the one and the other? What then? Is it we philosophers alone who take things easily and drowse? No, it is you young men far sooner. For, look you, we old men, when we see young men playing, are eager to join in the play ourselves. And much more, if I saw them wide-awake and eager to share in our studies, should I be eager to join, myself, in their serious pursuits.

1.11

Of family affection When an official came to see him, Epictetus, after making some special enquiries about other matters, asked him if he had children and a wife, and when the other replied that he had, Epictetus asked the further question, What, then, is your experience with marriage?— Wretched, he said.— To which Epictetus, How so? For men do not marry and beget children just for this surely, to be wretched,

vocabulary

ἄγαν very much
 ἄγνοέω be ignorant of ~gnostic
 ἄγνοια ignorance
 ἄγνώμων headstrong, unfeeling
 ἀεργός lazy ~ergonomics
 ἄθλιος wretched ~athlete
 αἰτιάομαι blame ~etiology
 αἷτιος blameworthy; the cause
 ~etiology
 αἰτίος blameworthy; the cause
 ~etiology
 ἀκόλουθος following, attending
 ἀκριβής (ι) exact
 ἀμαθία ignorance
 ἀμελής careless
 ἀμφισβητέω dispute
 ἀναγκαῖος coerced, coercing, slavery
 ἀναλαμβάνω take up, recover,
 resume
 ἀνδράποδον -ς slave ~androgynous
 ἀνέρχομαι go up; return
 ἀνθρώπινος human
 ἀνταίρω raise against
 ἀνταίρω raise against
 ἀντιλέγω contradict, oppose
 ἀπλός single; simple ~haploid
 ἀπολείπω leave behind, fail ~eclipse
 ἀπολιμπάνω leave behind, fail
 ἀπόστημα -τος (n, 3) distance,
 interval
 ἀποτελέω accomplish, produce
 ἀποφαίνω display, declare
 ἄρα interrogative pcl
 ἀργός glistening, swift
 ἄτοπος strange, unnatural,
 disgusting
 γείτων -ονος (f) neighbor
 γονεύς -ος (m) parent
 διαγινώσκω discern, decide
 διάκειμαι be in a condition
 διακρίνω (ι) separate, sort ~critic

διέξειμι pass through; recount ~ion
 διεξίημι let pass through; empty
 itself
 διότι because; that
 δόγμα -τος (n, 3) belief, legal
 decision
 εἴπερ if indeed
 εἶτα then, therefore, next
 ἐκκαλύπτω disclose, reveal
 ἐκτέμνω cut out, fell ~tonsure
 ἐκτός outside
 ἐξετάζω inspect, interrogate,
 estimate
 ἐξορμάω veer off course ~hormone
 ἐπαίρω lift, raise ~heresy
 ἐπινοέω intend
 ἐπισκέπτομαι look upon, inspect
 ἐπισκοπέω look upon, inspect
 ἐρῆμος empty
 εὐδαίμων blessed with a good
 genius
 ἐφίημι (ι) send at, let fly; mp: rush
 at, spring upon ~jet
 ζημία loss, penalty ~zeal
 ζῶον being, animal; picture
 θαρρέω be of good heart
 θαρσέω be of good heart
 θερμός warm, hot ~thermos
 θερμόω to heat
 καταγελάω laugh at, deride
 καταμανθάνω examine, observe
 κήδω distress, hurt; mp: care about
 (+gen) ~heinous
 κινδυνεύω encounter danger; (+inf)
 there is a danger that
 κινέω (ι) set in motion, move,
 remove ~kinetic
 κίνυμαι (ι) act: stir, shake; pass: get
 moving ~kinetic
 κοινός communal, ordinary
 κριτήριον criterion; tribunal
 λευκός white ~light

μαλακός soft
 μεταδοκέω change one's mind
 μηδαμός no one
 νοσέω be sick, be mad, suffer
 νόσος (f) plague, pestilence
 ~noisome
 οἰκέτης -ου (m, f) household; house
 slave
 ὁμός same ~homoerotic
 ὁμοῦ together
 ὁμόω unite ~homoerotic
 ὅπου where
 ὀρθός upright, straight; correct, just
 ~orthogonal
 ὀρθόω stand up
 ὀσμή smell ~osmium, odor
 οὐδαμῶς in no way
 οὐκοῦν not so?; and so
 οὐράνιος heavenly
 παιδίον young child; slave
 παραλαμβάνω receive, undertake,
 associate with
 παράλογος immeasurable
 πέμπτος fifth ~pentagon
 πενθέω grieve ~Nepenthe
 ποῖος what kind
 πόνος toil, suffering ~osteopenia
 πότε when?
 προνοέω foresee, think of ~paranoia
 προσήκω belong to, it beseems
 προσίημι be allowed near
 προσχράομαι use
 πρῶην recently
 ῥώμη strength, might
 σαυτοῦ yourself
 σήμερον today
 σκληρός hard

σκοπάω watch, observe
 σκοπέω behold, consider
 σπόγγος sponge ~sponge
 σπουδάζω be busy, earnest
 ~repudiate
 στέργω love; be content
 συγχωρέω accede, concede
 συστέλλω contract
 σχεδόν near, approximately at
 ~ischemia
 τέταρτος fourth ~trapezoid
 τοίνυν well, then
 τρέχω run, spin
 τροφεύς -ος (m) foster father; rearer
 τροφή food, upkeep ~atrophy
 ὑγιής sound, profitable ~hygiene
 ὑπολαμβάνω take under one's
 support, seize; speak up; imagine
 ~epilepsy
 ὑπολείπω leave as a leftover; leave a
 person behind ~eclipse
 ὑπομένω stay behind, await
 ~remain
 φιλόσοφος wisdom-loving
 φιλοστοργία love, affection
 φιλόστοργος affectionate
 φυγή flight, means of escape
 ~fugitive
 φῦμα -τος (n, 3) growth
 φυσικός natural
 φύσις -εως (f) nature (of a thing)
 ~physics
 φύω produce, beget; clasp ~physics
 χρώμα -τος (n, 3) color
 ψυχρός (ū) cold ~psychology
 ὡσαύτως in the same way

μᾶλλον ὅπως εὐδαίμονες.¹— ἀλλ' ἐγώ, ἔφη, οὕτως ἀθλίως ἔχω περὶ τὰ παιδάρια, ὥστε πρῶην νοσοῦντός μου τοῦ θυγατρίου καὶ δόξαντος κινδυνεύειν οὐχ ὑπέμεινα οὐδὲ παρῆναι αὐτῷ νοσοῦντι, φυγὼν δ' ὠχόμην, μέχρις οὗ προσήγγειλέ τις μοι ὅτι ἔχει καλῶς.— τί οὖν; ὀρθῶς φαίνει σαυτῷ ταῦτα πεποιηκέναι;— φυσικῶς,² ἔφη.— ἀλλὰ μὴν τοῦτό με πείσον, ἔφη, σύ, διότι φυσικῶς, καὶ ἐγώ σε πείσω, ὅτι πᾶν τὸ κατὰ φύσιν γινόμενον ὀρθῶς γίνεται.— τοῦτο, ἔφη, πάντες ἢ οἳ γε πλείστοι πατέρες πάσχομεν.— οὐδ' ἐγώ σοι ἀντιλέγω, ἔφη, ὅτι οὐ γίνεται, τὸ δ' ἀμφισβητούμενον ἡμῖν ἐκείνῳ ἐστίν, εἰ ὀρθῶς.

Ἐπεὶ τούτου γ' ἔνεκα καὶ τὰ φύματα δεῖ λέγειν ἐπ' ἀγαθῷ γίνεσθαι τοῦ σώματος, ὅτι γίνεται, καὶ ἀπλῶς τὸ ἀμαρτάνειν εἶναι κατὰ φύσιν, ὅτι πάντες σχεδὸν ἢ οἳ γε πλείστοι ἀμαρτάνομεν.

Δείξον οὖν μοι σύ, πῶς κατὰ φύσιν ἐστίν.— οὐ δύναμαι, ἔφη· ἀλλὰ σύ μοι μᾶλλον δείξον, πῶς οὐκ ἔστι κατὰ φύσιν οὐδ' ὀρθῶς γίνεται.— καὶ ὅς· ἀλλ' εἰ ἐξήτοῦμεν, ἔφη, περὶ λευκῶν καὶ μελάνων, ποῖον ἂν κριτήριον παρεκαλοῦμεν πρὸς διάγνωσιν αὐτῶν;— τὴν ὄρασιν, ἔφη.— τί δ' εἰ περὶ θερμῶν καὶ ψυχρῶν καὶ σκληρῶν καὶ μαλακῶν, ποῖόν τι;— τὴν ἀφήν.—

Οὐκοῦν, ἐπειδὴ περὶ τῶν κατὰ φύσιν καὶ τῶν ὀρθῶς ἢ οὐκ ὀρθῶς γινομένων ἀμφισβητοῦμεν, ποῖον θέλεις κριτήριον παραλάβωμεν;— οὐκ οἶδ', ἔφη.— καὶ μὴν τὸ μὲν τῶν χρωμάτων καὶ ὁσμῶν, ἔτι δὲ χυλῶν κριτήριον ἀγνοεῖν τυχὸν οὐ μεγάλη ζημία, τὸ δὲ τῶν ἀγαθῶν καὶ τῶν κακῶν καὶ τῶν κατὰ φύσιν καὶ παρὰ φύσιν τῷ ἀνθρώπῳ δοκεῖ σοι μικρὰ ζημία εἶναι τῷ ἀγνοοῦντι;— ἡ μεγίστη μὲν οὖν.— φέρε, εἰπέ μοι, πάντα ἃ δοκεῖ τισιν εἶναι καλὰ καὶ προσήκοντα, ὀρθῶς δοκεῖ; καὶ νῦν Ἰουδαίοις καὶ Σύροις καὶ Αἰγυπτίοις καὶ Ῥωμαίοις οἰόν τε πάντα τὰ δοκοῦντα περὶ τροφῆς ὀρθῶς δοκεῖν;— καὶ πῶς οἰόν τε;— ἀλλ' οἶμαι πᾶσα ἀνάγκη, εἰ ὀρθὰ ἐστὶ τὰ Αἰγυπτίων, μὴ ὀρθὰ εἶναι τὰ τῶν ἄλλων, εἰ καλῶς ἔχει τὰ Ἰουδαίων, μὴ καλῶς ἔχειν τὰ τῶν ἄλλων.— πῶς γὰρ οὐ;— ὅπου δ' ἄγνοια,³ ἐκεῖ καὶ ἀμαθία⁴ καὶ

¹ blessed with a good genius ² natural ³ ignorance ⁴ ignorance

ἡ περὶ τὰ ἀναγκαῖα ἀπαιδευσία.— συνεχώρει.— σὺ οὖν, ἔφη, τούτων αἰσθόμενος οὐδὲν ἄλλο τοῦ λοιποῦ σπουδάσεις οὐδὲ πρὸς ἄλλω τινὲ τὴν γνώμην. ἔξεις ἢ ὅπως τὸ κριτήριον τῶν κατὰ φύσιν καταμαθὼν τούτῳ προσχρώμενος διακρινεῖς τῶν ἐπὶ μέρους ἕκαστον.

Ἐπὶ δὲ τοῦ παρόντος τὰ τοσαῦτα ἔχω σοι πρὸς ὃ βούλει βοηθήσαι.

Τὸ φιλόστοργον δοκεῖ σοι κατὰ φύσιν τ' εἶναι καὶ καλόν;— πῶς γὰρ οὐ;— τί δέ; τὸ μὲν φιλόστοργον κατὰ φύσιν τ' ἐστὶ καὶ καλόν, τὸ δ' εὐλόγιστον οὐ καλόν;— οὐδαμῶς.— μὴ τοῖνυν μάχην ἔχει τῷ φιλοστόργῳ τὸ εὐλόγιστον;— οὐ δοκεῖ μοι.— εἰ δὲ μή, τῶν μαχομένων ἀνάγκη θατέρου κατὰ φύσιν ὄντος θάτερον εἶναι παρὰ φύσιν; ἢ γὰρ οὐ;— οὕτως, ἔφη.— οὐκοῦν ὅ τι ἂν εὐρίσκωμεν ὁμοῦ μὲν φιλόστοργον ὁμοῦ δ' εὐλόγιστον, τοῦτο θαρροῦντες ἀποφαινόμεθα ὀρθόν τε εἶναι καὶ καλόν;— ἔστω, ἔφη.— τί οὖν; ἀφεῖναι νοσοῦν τὸ παιδίον καὶ ἀφέντα ἀπελθεῖν ὅτι μὲν οὐκ εὐλόγιστον οὐκ οἰμαί σ' ἀντερεῖν. ὑπολείπεται δ' ἡμᾶς σκοπεῖν εἰ φιλόστοργον.— σκοπῶμεν δῆ.—

Ἄρ' οὖν σὺ μὲν ἐπειδὴ φιλοστόργως διέκεισο πρὸς τὸ παιδίον, ὀρθῶς ἐποίεις φεύγων καὶ ἀπολείπων αὐτό; ἢ μήτηρ δ' οὐ φιλοστοργεῖ τὸ παιδίον;— Φιλοστοργεῖ μὲν οὖν.— οὐκοῦν ἔδει καὶ τὴν μητέρα ἀφεῖναι αὐτὸ ἢ οὐκ ἔδει;— οὐκ ἔδει.— τί δ' ἢ τιτθί; στέργει⁵ αὐτό;— στέργει, ἔφη.— ἔδει οὖν κακεῖνην ἀφεῖναι αὐτό;— οὐδαμῶς.— τί δ' ὁ παιδαγωγός; οὐ στέργει αὐτό;— στέργει.— ἔδει οὖν κακεῖνον ἀφέντα ἀπελθεῖν, εἴθ' οὕτως ἔρημον καὶ ἀβοήθητον ἀπολειφθῆναι τὸ παιδίον διὰ τὴν πολλὴν φιλοστοργίαν τῶν γονέων ὑμῶν καὶ τῶν περὶ αὐτὸ ἢ ἐν ταῖς χερσὶν τῶν οὔτε στεργόντων οὔτε κηδομένων ἀποθανεῖν;— μὴ γένοιτο.— καὶ μὴν ἐκεῖνό γε ἄνισον καὶ ἄγνωμον,⁶ ὃ τις αὐτῷ προσήκον οἶεται διὰ τὸ φιλόστοργος εἶναι, τοῦτο τοῖς ὁμοίως φιλοστοργοῦσιν μὴ ἐφείναι;— ἄτοπον.— ἄγε, σὺ δ' ἂν νοσῶν ἡβούλου φιλοστόργους οὕτως ἔχειν τοὺς προσήκοντας τοὺς τ' ἄλλους καὶ αὐτὰ τὰ τέκνα καὶ τὴν γυναῖκα, ὥστ' ἀφεθῆναι μόνος ὑπ'

⁵ love; be content ⁶ headstrong, unfeeling

αὐτῶν καὶ ἔρημος;— οὐδαμῶς.— εὖξαιο δ' ἂν οὕτως στερχθῆναι ὑπὸ τῶν σαυτοῦ, ὥστε διὰ τὴν ἄγαν αὐτῶν φιλοστοργίαν αἰεὶ μόνος ἀπολείπεσθαι ἐν ταῖς νόσοις, ἢ τούτου γ' ἕνεκα μᾶλλον ἂν ὑπὸ τῶν ἐχθρῶν, εἰ δυνατὸν ἦν, φιλοστοργεῖσθαι ἡῦχον, ὥστ' ἀπολείπεσθαι ὑπ' αὐτῶν; εἰ δὲ ταῦτα, ὑπολείπεται μηδαμῶς ἔτι φιλόστοργον εἶναι τὸ πραχθέν.

Τί οὖν; οὐδὲν ἦν τὸ κινήσαν σε καὶ ἐξορμήσαν πρὸς τὸ ἀφεῖναι τὸ παιδίον; καὶ πῶς οἶόν τε; ἀλλὰ τοιοῦτόν τι ἂν, οἷον καὶ ἐν Ῥώμῃ τινὰ ἦν τὸ κινεῖν, ὥστ' ἐγκαλύπτεσθαι τοῦ ἵππου τρέχοντος ᾧ ἐσπουδάκει, εἶτα νικήσαντός ποτε παραλόγως σπόγγων δεῖσαι αὐτῷ πρὸς τὸ ἀναληφθῆναι λιποψυχοῦντα.

Τί οὖν τοῦτό ἐστιν; τὸ μὲν ἀκριβὲς οὐ τοῦ παρόντος καιροῦ τυχόν' ἐκείνο δ' ἀπαρκεῖ πεισθῆναι, εἴπερ ὑγιὲς ἐστὶ τὸ ὑπὸ τῶν φιλοσόφων λεγόμενον, ὅτι οὐκ ἔξω που δεῖ ζητεῖν αὐτό, ἀλλ' ἐν καὶ ταῦτόν ἐστιν ἐπὶ πάντων τὸ αἴτιον τοῦ ποιεῖν τι ἡμᾶς ἢ μὴ ποιεῖν, τοῦ λέγειν τινὰ ἢ μὴ λέγειν, τοῦ ἐπαίρεσθαι ἢ συστέλλεσθαι ἢ φεύγειν τινὰ ἢ διώκειν, τοῦθ' ὅπερ καὶ νῦν ἐμοὶ τε καὶ σοὶ γέγονεν αἴτιον, σοὶ μὲν τοῦ ἐλθεῖν πρὸς ἐμὲ καὶ καθῆσθαι νῦν ἀκούοντα, ἐμοὶ δὲ τοῦ λέγειν ταῦτα.

Τί δ' ἐστὶ τοῦτο; ἄρα γε ἄλλο ἢ ὅτι ἔδοξεν ἡμῖν;— οὐδέν.— εἰ δ' ἄλλως ἡμῖν ἐφάνη, τί ἂν ἄλλο ἢ τὸ δόξαν ἐπράττομεν;

Οὐκ οὖν καὶ τῷ Ἀχιλλεῖ τοῦτο αἴτιον τοῦ πενθεῖν, οὐχ ὁ τοῦ Πατρόκλου θάνατος ἄλλος γάρ τις οὐ πάσχει ταῦτα τοῦ ἐταίρου ἀποθανόντος, ἀλλ' ὅτι ἔδοξεν αὐτῷ. καὶ σοὶ τότε φεύγειν τοῦτο αὐτὸ ὅτι ἔδοξέν σοι· καὶ πάλιν, ἐὰν μείνῃς, ὅτι ἔδοξέν σοι. καὶ νῦν ἐν Ῥώμῃ ἀνέρχηι, ὅτι δοκεῖ σοι· καὶ μεταδόξῃ, οὐκ ἂν ἀπελευσῇ.

Καὶ ἀπλῶς οὔτε θάνατος οὔτε φυγὴ οὔτε πόνος οὔτε ἄλλο τι τῶν τοιούτων αἰτιόν ἐστὶ τοῦ πράττειν τι ἢ μὴ πράττειν ἡμᾶς, ἀλλ' ὑπολήψεις καὶ δόγματα.

Τοῦτό σε πείθω ἢ οὐχί;— Πείσθεις, ἔφη.— οἶα δὲ τὰ αἴτια ἐφ' ἐκάστου, τοιαῦτα καὶ τὰ ἀποτελούμενα.

Οὐκοῦν ὅταν μὴ ὀρθῶς τι πράττωμεν, ἀπὸ ταύτης τῆς ἡμέρας οὐδὲν ἄλλο αἰτιασόμεθα ἢ τὸ δόγμα, ἀφ' οὗ αὐτὸ ἐπράξαμεν, κακῆινο ἐξαίρειν καὶ ἐκτέμνειν πειρασόμεθα μᾶλλον ἢ τὰ φύματα καὶ τὰ ἀποστήματα ἐκ τοῦ σώματος.

Ὡσαύτως δὲ καὶ τῶν ὀρθῶς πραττομένων ταῦτὸν τοῦτο αἷτιον ἀποφανοῦμεν.

Καὶ οὐτ' οἰκέτην ἔτι αἰτιασόμεθα οὔτε γείτονα οὔτε γυναικα οὔτε τέκνα ὡς αἰτία τινων κακῶν ἡμῖν γινόμενα πεπεισμένοι ὅτι, ἂν μὴ ἡμῖν δόξη τοιαῦτά τινα εἶναι, οὐ πράττομεν τὰ ἀκόλουθα· τοῦ δόξαι δὲ ἢ μὴ δόξαι, ἡμεῖς κύριοι καὶ οὐ τὰ ἐκτός.— οὕτως, ἔφη.— ἀπὸ τῆς σήμερον τοῖνον ἡμέρας οὐδὲν ἄλλο ἐπισκοπήσομεν οὐδ' ἐξετάσομεν, ποῖόν τι ἐστὶν ἢ πῶς ἔχει, οὔτε τὸν ἀγρὸν οὔτε τὰ ἀνδράποδα οὔτε τοὺς ἵππους ἢ κύνas, ἀλλὰ τὰ δόγματα.— εὐχομαι, ἔφη.— ὁρᾷς οὖν, ὅτι σχολαστικόν σε δεῖ γενέσθαι, τοῦτο τὸ ζῶον οὐ πάντες καταγελῶσιν, εἴπερ ἄρα θέλεις ἐπίσκεψιν τῶν σαυτοῦ δογμάτων ποιῆσθαι.

Τοῦτο δ' ὅτι μιᾶς ὥρας ἢ ἡμέρας οὐκ ἔστιν, ἐπινοεῖς καὶ αὐτός.

1.12

Περὶ εὐαρεστίσεως.

Περὶ θεῶν οἱ μὲν τινές εἰσιν οἱ λέγοντες μὴδ' εἶναι τὸ θεῖον, οἱ δ' εἶναι μὲν, ἀργὸν δὲ καὶ ἀμελές⁷ καὶ μὴ προνοεῖν μηδενός·

Τρίτοι δ' οἱ καὶ εἶναι καὶ προνοεῖν, ἀλλὰ τῶν μεγάλων καὶ οὐρανίων, τῶν δὲ ἐπὶ γῆς μηδενός· τέταρτοι δ' οἱ καὶ τῶν ἐπὶ γῆς καὶ τῶν ἀνθρωπίνων, εἰς κοινὸν δὲ μόνον καὶ οὐχὶ δὲ καὶ κατ' ἰδίαν ἐκάστου·

Πέμπτοι δ', ὧν ἦν καὶ Ὀδυσσεὺς καὶ Σωκράτης, οἱ λέγοντες ὅτι οὐδέ σε λήθω κινύμενος.⁸

Πολὺν πρότερον οὖν ἀναγκαῖόν ἐστι περὶ ἐκάστου τούτων ἐπεσκέφθαι,

⁷ careless ⁸ act: stir, shake; pass: get moving

but rather to be happy.— And yet, as for me, the other replied, I feel so wretched about the little children, that recently when my little daughter was sick and was thought to be in danger, I could not bear even to stay by her sick bed, but I up and ran away, until someone brought me word that she was well again.— What then, do you feel that you were acting right in doing this? —I was acting naturally, he said.— But really, you must first convince me of this, that you were acting naturally, said he, and then I will convince you that whatever is done in accordance with nature is rightly done.— This is the way, said the man, all, or at least most, of us fathers feel.— And I do not contradict you either, answered Epictetus, and say that it is not done, but the point at issue between us is the other, whether it is rightly done. For by your style of reasoning we should have to say of tumours also that they are produced for the good of the body, just because they occur, and in brief, that to err is in accordance with nature, just because practically all of us, or at least most of us, do err. Do you show me, therefore, how your conduct is in accordance with nature.— I cannot, said the man; but do you rather show me how it is not in accordance with nature, and not rightly done. And Epictetus said: Well, if we were enquiring about white and black objects, what sort of criterion should we summon in order to distinguish between them?— The sight, said the man.— And if about hot and cold, and hard and soft objects, what criterion?— The touch. —Very well, then, since we are disputing about things which are in accordance with nature and things which are rightly or not rightly done, what criterion would you have us take?— I do not know, he said.— And yet, though it is, perhaps, no great harm for one not to know the criterion of colours and odours, and so, too, of flavours, still do you think that it is a slight harm for a man to be ignorant of the criterion of good and evil things, and of those in accordance with nature and those contrary to nature?— On the contrary, it is the very greatest harm. Come, tell me, are all the things that certain persons regard as good and fitting, rightly so regarded? And is it possible at this present time that all the opinions which Jews, and Syrians, and Egyptians and Romans hold on the subject of food are rightly held?— And how can it be possible?— But, I fancy, it is absolutely necessary, if the views of the Egyptians are right, that those of the others are not right; if those of the Jews are well founded, that those of the others are not.— Yes, certainly.— Now where there is ignorance, there is also lack of knowledge and the lack of instruction in matters which are indispensable.— He agreed.— You, then, said he, now that you perceive this, will henceforth study no other have learned the criterion of what is in accordance with nature, you shall apply that criterion and thus determine each special case.

But for the present I can give you the following assistance toward the attainment of what you desire. Does family affection seem to you to be in accordance with nature and good?— Of course.— What then? Is it possible

that, while family affection is in accordance with nature and good, that which is reasonable is not good?— By no means.— That which is reasonable is not, therefore, incompatible with family affection?— It is not, I think.— Otherwise, when two things are incompatible and one of them is in accordance with nature, the other must be contrary to nature, must it not?— Even so, said he.— Whatever, therefore, we find to be at the same time both affectionate and reasonable, this we confidently assert to be both right and good?— Granted, said he. —What then? I suppose you will not deny that going away and leaving one's child when it is sick is at least not reasonable. But we have yet to consider whether it is affectionate.— Yes, let us consider that.— Were you, then, since you were affectionately disposed to your child, doing right when you ran away and left her? And has the mother no affection for her child?— On the contrary, she has affection.— Ought then the mother also to have left her child, or ought she not?— She ought not.— What of the nurse? Does she love her child?— She does, he said.— Ought, then, she also to have left her?— By no means.— What about the school attendant? Does not he love the child?— He does.— Ought, then, he as well to have gone away and left her, so that the child would thus have been left alone and helpless because of the great affection of you her parents and of those in charge of her, or, perhaps, have died in the arms of those who neither loved her nor cared for her?— Far from it!— And yet is it not unfair and unfeeling, when a man thinks certain conduct fitting for himself because of his affection, that he should not allow the same to others who have as much affection as he has?— That were absurd. —Come, if it had been you who were sick, would you have wanted all your relatives, your children and your wife included, to show their affection in such a way that you would be left all alone and deserted by them?— By no means.— And would you pray to be so loved by your own that, because of their excessive affection, you would always be left alone in sickness? Or would you, so far as this is concerned, have prayed to be loved by your enemies rather, if that were possible, so as to be left alone by them? And if this is what you would have prayed for, the only conclusion left us is that your conduct was, in the end, not an act of affection at all.

What, then; was the motive nothing at all which actuated you and induced you to leave your child? And how can that be? But it was a motive like that which impelled a certain man in Rome to cover his head when the horse which he backed was running,— and then, when it won unexpectedly, they had to apply sponges to him to revive him from his faint! What motive, then, is this? The scientific explanation, perhaps, is not in place now; but it is enough for us to be convinced that, if what the philosophers say is sound, we ought not to look for the motive anywhere outside of ourselves, but that in all cases it is one and the same thing that is the cause of our doing a thing or of our not doing it, of our saying things, or of our not saying them, of our being

elated, or of our being cast down, of our avoiding things, or of our pursuing them— the very thing, indeed, which has even now become a cause of my action and of yours; yours in coming to me and sitting here now listening, mine in saying these things. And what is that? Is it, indeed, anything else than that we wanted to do this?— Nothing.— And supposing that we had wanted to do something else, what else would we be doing than that which we wanted to do? Surely, then, in the case of Achilles also, it was this that was the cause of his grief— not the death of Patroclus (for other men do not act this way when their comrades die), but that he wanted to grieve. And in your case the other day, the cause of your running away was just that you wanted to do so; and another time, if you stay with her, it will be because you wanted to stay. And now you are going back to Rome, because you want to do so, and if you change your mind and want something else, you will not go. And, in brief, it is neither death, nor exile, nor toil, nor any such thing that is the cause of our doing, or of our not doing, anything, but only our opinions and the decisions of our will.

Do I convince you of this, or not?— You convince me, said he.— Of such sort, then, as are the causes in each case, such likewise are the effects. Very well, then, whenever we do anything wrongly, from this day forth we shall ascribe to this action no other cause than the decision of our will which led us to do it, and we shall endeavour to destroy and excise that cause more earnestly than we try to destroy and excise from the body its tumours and abscesses. And in the same way we shall declare the same thing to be the cause of our good actions. And we shall no longer blame either slave, or neighbour, or wife, or children, as being the causes of any evils to us, since we are persuaded that, unless we decide that things are thus-and- so, we do not perform the corresponding actions; and of our decision, for or against something, we ourselves, and not things outside of ourselves, are the masters.— Even so, he said.— From this very day, therefore, the thing whose nature or condition we shall investigate and examine will be neither our farm, nor our slaves, nor our horses, nor our dogs, but only the decisions of our will.— I hope so, he said.— You see, then, that it is necessary for you to become a frequenter of the schools,— that animal at which all men laugh,— if you really desire to make an examination of the decisions of your own will. And that this is not the work of a single hour or day you know as well as I do.

1.12

Of contentment Concerning gods there are some who say that the divine does not so much as exist; and others, that it exists, indeed, but is inactive and indifferent, and takes forethought for nothing; and a third set, that it exists and takes forethought, though only for great and heavenly things and in no case for terrestrial things; and a fourth set, that it also takes forethought for

things terrestrial and the affairs of men, but only in a general way, and not for the individual in particular; and a fifth set, to which Odysseus and Socrates belonged, who say Nor when I move am I concealed from thee.

We must, therefore, first of all enquire about each of these statements, to see whether

vocabulary

ἀγανακτέω be vexed, in a ferment
 ἀγνοέω be ignorant of ~gnostic
 ἀέθλιος prize ~athlete
 ἀέκων unwilling
 ἄθλιος wretched ~athlete
 αἰσχρός shameful
 ἄκων javelin; unwilling ~acme
 ἀλλάσσω trade, transform
 ἀμείνων comparative of ἀγαθός,
 noble
 ἀνδράποδον -ς slave ~androgynous
 ἀνέχω raise; mid: endure, submit
 ἀνοίγνυμι (ῶ) open
 ἄνωθεν from above, the beginning
 ἀξιόλογος remarkable
 ἀπόγονος descended from
 ἀπολείπω leave behind, fail ~eclipse
 ἀπολιμπάνω leave behind, fail
 ἀπόνοια freaking out
 ἀποστρέφω turn back, turn off
 course ~atrophy
 ἀποφαίνω display, declare
 ἀρεστός satisfactory, pleasing
 βάραθρον gulf, pit ~voracious
 γείτων -ονος (f) neighbor
 γενναιότης -τος (f) nobility; (land)
 fertility
 γονεύς -ος (m) parent
 γραμματικός literate; grammar
 διάδοσις distribution,
 communication
 διατάσσω arrange, array
 διοικέω manage, keep house
 διοίκησις housekeeping
 δόγμα -τος (n, 3) belief, legal
 decision
 δυστυχής unlucky
 ἐγκαλέω demand payment; accuse
 ἐγκρατής firm, powerful
 εἴτα then, therefore, next
 ἐκκαλέω call forth ~gallo

ἐκλέγω pick, single out
 ἐκὼν willingly, on purpose; giving
 in too easily
 ἐλευθερία freedom
 ἐλευθέριος free
 ἐλεύθερος not enslaved
 ἐνδέχομαι accept, admit, be possible
 ἐνταῦθα there, here
 ἐορτή holiday, feast
 ἐπανίημι let go, relax
 ἐπιδίδωμι give, give with, give
 reciprocally ~donate
 ἐπικλώθω assign to, destine
 ἐπιμελέομαι take care of, oversee
 ἐπισκέπτομαι look upon, inspect
 ἐπισκοπέω look upon, inspect
 ἐπισπάω drag along
 ἐπίσταμαι know how, understand
 ~station
 ἐπιστήμη skill, knowledge
 ἐρημία wilderness, solitude
 εὐγνώμων considerate, sensible
 εὐχαριστέω do a favor for; be
 thankful
 ἐφίημι (τι) send at, let fly; mp: rush
 at, spring upon ~jet
 ἐφοράω look upon ~panorama
 ἡσυχία peace and quiet
 θερμός warm, hot ~thermos
 θέρος -εος (n, 3) summer ~thermos
 θόρυβος noise, clamor
 καθάπερ exactly as
 κακία low quality; immorality
 κοινωνός partner
 κόλασις -εως (f) punishment,
 scolding
 κόσμιος well-behaved
 κτάομαι acquire, possess
 κτήσις -ος (f) chattels
 κωλύω (ῶ) hinder, prevent
 ληιστής -οῦς (m, 3) bandit
 ληιστός lootable ~lucre

ληστής -οῦ (m, 1) bandit
 μαίνομαι be berserk ~maenad
 μανία madness, passion
 μέγεθος -ους (n, 3) tall, big (person)
 ~megaton
 μέφομαι blame; reject
 μῆκος -ους (n, 3) length, stature
 μηχανή machine; mechanism, way
 μουσική art, music
 μουσικός musical, aesthetic
 ναός (ᾱ) temple, shrine ~nostalgia
 ὅποῖος whatever kind
 ὅπου where
 ὀρίζω divide; ordain, define
 ~horizon
 οὐδαμῶς in no way
 ὀφείλω owe, should, if only
 παιδεύω raise; train
 πανήγυρις -εως (f) gathering
 παραφρονέω crazy
 παραχωρέω yield, concede
 παραχώρησις retiring, surrender
 πενθέω grieve ~Nepenthe
 πηρόω maim
 πότερος which, whichever of two
 ποῦ where?
 προαίρεσις -εως (f) plan, preference
 πρόγονος elder, ancestor ~genus
 προέρχομαι proceed, come out
 προσάγω bring to a place
 ~demagogue
 προσδέχομαι await, expect; suppose
 ῥήγνυμι (ῑ) to break

σεαυτοῦ yourself
 σκέλος -εος (n, 3) leg ~scoliosis
 συγγενεύς inborn, kin to
 συγγενής inborn, kin to
 σύνειμι be with; have sex ~ion
 συνέρχομαι come together
 ταλαίπωρος suffering, miserable
 τάλας wretched, miserable ~talent
 τέχνη craft, art, plan, contrivance
 ~technology
 τύραννος tyrant
 ὑγιής sound, profitable ~hygiene
 ὑπακούω listen, reply ~acoustic
 ὑπερέχω be over; protect
 ὑπεύθυνος (υῡ) accountable, liable
 ὑπόθεσις -εως (f) proposal; subject;
 hypothesis
 ὕψος ὕψους (n, 3) height, summit
 φαντασία appearance; imagination
 φορά carrying, burden
 φύσις -εως (f) nature (of a thing)
 ~physics
 φύω produce, beget; clasp ~physics
 χαλεπαίνω be violent, rage
 χειμών -ος (m, 3) winter, storm
 χείρων worse, more base, inferior,
 weaker
 χλιαρός warm
 χρῆσις -τος (f) use, usage
 χρώμα -τος (n, 3) color
 ὠνή purchase, contract
 ὡσαύτως in the same way

πότερα ὑγιῶς ἢ οὐχ ὑγιῶς λεγόμενόν ἐστιν. εἰ γὰρ μὴ εἰσὶν θεοί, πῶς ἐστι τέλος ἔπρεσθαι θεοῖς;

Εἰ δ' εἰσὶν μὲν, μηδενὸς δ' ἐπιμελούμενοι, καὶ οὕτως πῶς ὑγιὲς ἔσται;

Ἀλλὰ δὴ καὶ ὄντων καὶ ἐπιμελομένων εἰ μηδεμία διάδοσις εἰς ἀνθρώπους ἐστὶν ἐξ αὐτῶν καὶ νῆ Δία γε καὶ εἰς ἐμέ, πῶς ἔτι καὶ οὕτως ὑγιὲς ἐστιν;

Πάντα οὖν ταῦτα ὁ καλὸς καὶ ἀγαθὸς ἐπεσκεμμένος τὴν αὐτοῦ γνώμην ὑποτέταχεν τῷ διοικούντι τὰ ὅλα καθάπερ οἱ ἀγαθοὶ πολῖται τῷ νόμῳ τῆς πόλεως.

Ὁ δὲ παιδευόμενος ταύτην ὀφείλει τὴν ἐπιβολὴν ἔχων ἐλθεῖν ἐπὶ τὸ παιδεύεσθαι πῶς ἂν ἐποίμην ἐγὼ ἐν παντὶ τοῖς θεοῖς καὶ πῶς ἂν εὐαρεστοίην τῇ θεῇ διοικήσει καὶ πῶς ἂν γενοίμην ἐλεύθερος;

Ἐλεύθερος γάρ ἐστιν, ᾧ γίνεται πάντα κατὰ προαίρεσιν καὶ ὃν οὐδεὶς δύναται κωλύσαι.

Τί οὖν; ἀπόνοιά ἐστιν ἡ ἐλευθερία; μὴ γένοιτο. μανία γὰρ καὶ ἐλευθερία εἰς ταῦτόν οὐκ ἔρχεται.

Ἀλλ' ἐγὼ θέλω πᾶν τὸ δοκοῦν μοι ἀποβαίνειν, καὶ ὅπως οὖν δοκῇ.

Μαινόμενος εἶ, παραφρονεῖς. οὐκ οἶδας, ὅτι καλόν τι ἐλευθερία ἐστὶ καὶ ἀξιόλογον; τὸ δ' ὥς ἔτυχέν με βούλεσθαι τὰ δ' ὥς ἔτυχεν δόξαντα γίνεσθαι, τοῦτο κινδυνεύει οὐ μόνον οὐκ εἶναι καλόν, ἀλλὰ καὶ πάντων αἰσχιστον εἶναι.

Πῶς γὰρ ἐπὶ γραμματικῶν ποιούμεν; βούλομαι γράφειν ὥς θέλω τὸ Δίωνος ὄνομα; οὐ· ἀλλὰ διδάσκομαι θέλειν, ὥς δεῖ γράφεσθαι. τί ἐπὶ μουσικῶν; ὡσαύτως.

Τί ἐν τῷ καθόλου, ὅπου τέχνη τις ἢ ἐπιστήμη ἐστίν; εἰ δὲ μή, οὐδενὸς ἦν ἄξιον τὸ ἐπίστασθαι τι, εἰ ταῖς ἐκάστων βουλήσεσι προσηρμόζετο.

Ἐνταῦθα οὖν μόνον ἐπὶ τοῦ μεγίστου καὶ κυριωτάτου, τῆς ἐλευθερίας, ὥς ἔτυχεν ἐφείταί μοι θέλειν; οὐδαμῶς, ἀλλὰ τὸ παιδεύεσθαι τοῦτ'

ἔστι μανθάνειν ἕκαστα οὕτω θέλειν ὥς γίνεται. πῶς δὲ γίνεται; ὥς διέταξεν αὐτὰ ὁ διατάσων.

Διέταξε δὲ θέρος εἶναι καὶ χειμῶνα καὶ φορὰν¹ καὶ ἀφορίαν καὶ ἀρετὴν καὶ κακίαν καὶ πάσας τὰς τοιαύτας ἐναντιότητας ὑπὲρ συμφωνίας τῶν ὅλων ἡμῶν θ' ἐκάστω σώμα καὶ μέρη τοῦ σώματος καὶ κτήσων καὶ κοινωνοῦς² ἔδωκεν.

Ταύτης οὖν τῆς διατάξεως μεμνημένους ἔρχεσθαι δεῖ ἐπὶ τὸ παιδεύεσθαι, οὐχ ἵν' ἀλλάξωμεν³ τὰς ὑποθέσεις οὔτε γὰρ δίδονται ἡμῖν οὔτ' ἄμεινον, ἀλλ' ἵνα οὕτως ἐχόντων τῶν περὶ ἡμᾶς ὥς ἔχει καὶ πέφυκεν αὐτοὶ τὴν γνώμην τὴν αὐτῶν συνηρμοσμένην τοῖς γινομένοις ἔχωμεν.

Τί γάρ; ἐνδέχεται φυγεῖν ἀνθρώπους; καὶ πῶς οἶόν τε; ἀλλὰ συνόντας αὐτοῖς ἐκείνους ἀλλάξαι; καὶ τίς ἡμῖν δίδωσιν;

Τί οὖν ἀπολείπεται ἢ τίς εὐρίσκεται μηχανὴ πρὸς τὴν χρῆσιν αὐτῶν; τοιαύτη, δι' ἧς ἐκείνοι μὲν ποιήσουσι τὰ φαινόμενα αὐτοῖς, ἡμεῖς δ' οὐδὲν ἥττον κατὰ φύσιν ἔξομεν.

Σὺ δ' ἀταλαίπωρος εἶ καὶ δυσάρεστος κἂν μὲν μόνος ᾦς, ἐρημίαν⁴ καλεῖς τοῦτο, ἂν δὲ μετὰ ἀνθρώπων, ἐπιβούλους λέγεις καὶ ληστάς, μέμφη δὲ καὶ γονεῖς τοὺς σεαυτοῦ καὶ τέκνα καὶ ἀδελφοὺς καὶ γείτονας.

Ἔδει δὲ μόνον μένοντα ἡσυχίαν καλεῖν αὐτὸ καὶ ἐλευθερίαν καὶ ὅμοιον τοῖς θεοῖς ἡγεῖσθαι αὐτόν, μετὰ πολλῶν δ' ὄντα μὴ ὄχλον καλεῖν μηδὲ θόρυβον μηδ' ἀηδίαν, ἀλλ' ἐορτὴν καὶ πανήγυριν⁵ καὶ οὕτως πάντα εὐαρέστως δέχεσθαι. τίς οὖν ἡ κόλασις⁶ τοῖς οὐ προσδεχομένοις;

Τὸ οὕτως ἔχειν ὥς ἔχουσιν. δυσαρρεστὴ τις τῷ μόνος εἶναι; ἔστω ἐν ἐρημίᾳ. δυσαρρεστὴ τις τοῖς γονεῦσιν; ἔστω κακὸς υἱὸς καὶ πενθείτω. δυσαρρεστὴ τοῖς τέκνοις;

¹ carrying, burden ² partner ³ trade, transform ⁴ wilderness, solitude ⁵ gathering ⁶ punishment, scolding

Ἦστω κακὸς πατήρ. βάλε αὐτὸν εἰς φυλακὴν. ποίαν φυλακὴν; ὅπου νῦν ἐστίν. ἄκων γάρ ἐστιν· ὅπου δέ τις ἄκων ἐστίν, ἐκεῖνο φυλακὴ αὐτῷ ἐστίν. καθὼ καὶ Σωκράτης οὐκ ἦν ἐν φυλακῇ, ἐκὼν γὰρ ἦν.

Σκέλος οὖν μοι γενέσθαι πεπηρωμένον.⁷ ἀνδράποδον, εἴτα δι' ἐν σκελύδριον τῷ κόσμῳ ἐγκαλεῖς; οὐκ ἐπιδώσεις αὐτὸ τοῖς ὅλοις; οὐκ ἀποστήσῃ; οὐ χαίρων παραχωρήσεις τῷ δεδωκότι;

Ἀγανακτήσεις δὲ καὶ δυσारेστήσεις τοῖς ὑπὸ τοῦ Διὸς διατεταγμένοις, ἃ ἐκεῖνος μετὰ τῶν Μοιρῶν παρουσῶν καὶ ἐπικλωθουσῶν σου τὴν γένεσιν ὥρισεν καὶ διέταξεν;

Οὐκ οἶσθας, ἡλίκον μέρος πρὸς τὰ ὅλα; τοῦτο δὲ κατὰ τὸ σῶμα, ὡς κατὰ γε τὸν λόγον οὐδὲν χείρων τῶν θεῶν οὐδὲ μικρότερος· λόγου γὰρ μέγεθος οὐ μήκει οὐδ' ὕψει κρίνεται, ἀλλὰ δόγμασιν.

Οὐ θέλεις οὖν, καθ' ἃ ἴσος εἰ τοῖς θεοῖς, ἐκεῖ που τίθεσθαι τὸ ἀγαθόν;

Τάλας⁸ ἐγώ, τὸν πατέρα ἔχω τοιοῦτον καὶ τὴν μητέρα. τί οὖν; ἐδίδότο σοι προελθόντι ἐκλέξασθαι καὶ εἰπεῖν ὁ δεῖνα τῇ δεῖνι συνελθέτω τῇδε τῇ ὥρᾳ, ἵνα ἐγὼ γένωμαι;

Οὐκ ἐδίδото. ἀλλ' ἔδει προυποστήναί σου τοὺς γονεῖς, εἴτα οὕτως γεννηθῆναι. ἐκ ποίων τιμῶν;

Ἐκ τοιούτων, ὅποιοι ἦσαν. τί οὖν; τοιούτων αὐτῶν ὄντων οὐδεμία σοι δίδοται μηχανή; εἴτ' εἰ μὲν τὴν ὁρατικὴν δύναμιν ἡγνόεις πρὸς τί κέκτησαι, δυστυχῆς ἂν ἦς καὶ ἄθλιος, εἰ κατέμνες, προσαγόντων σοι τῶν χρωμάτων· ὅτι δὲ μεγαλοψυχίαν ἔχων καὶ γενναιοῦτητα⁹ πρὸς ἕκαστα τούτων ἀγνοεῖς, οὐ δυστυχέστερος εἰ καὶ ἀθλιώτερος; προσάγεται σοι τὰ κατάλληλα τῇ δυνάμει ἣν ἔχεις·

Σὺ δ' αὐτὴν τότε μάλιστα ἀποστρέφεις, ὁπότε ἡνοιγμένην καὶ βλέπουσαν ἔχειν ἔδει.

Οὐ μᾶλλον εὐχαριστεῖς τοῖς θεοῖς, ὅτι σε ἐπάνω τούτων ἀφήκαν ὅσα

⁷ maim ⁸ wretched, miserable ⁹ nobility; (land) fertility

μηδ' ἐποίησαν ἐπὶ σοί, μόνον δ' ὑπεύθυνον ἀπέφηναν τῶν ἐπὶ σοί;
γονέων ἔνεκα ἀνυπεύθυνον ἀφήκαν·

Ἀδελφῶν ἔνεκα ἀφήκαν, σώματος ἔνεκα ἀφήκαν, κτήσεως, θανάτου,
ζωῆς.

Τίνος οὖν ὑπεύθυνόν σε ἐποίησαν; τοῦ μόνου ὄντος ἐπὶ σοί, χρήσεως
οἷας δεῖ φαντασιῶν.

Τί οὖν ἐπισπᾶς σεαυτῷ ταῦτα ὧν ἀνυπεύθυνος εἶ; τοῦτό ἐστιν ἐαυτῷ
παρέχειν πράγματα.

1.13

Πῶς ἕκαστα ἔστιν ποιεῖν ἀρεστῶς¹⁰ θεοῖς.

Πυθομένου δέ τινος, πῶς ἔστιν ἐσθίειν ἀρεστῶς θεοῖς, Εἰ δικαίως
ἔστιν, ἔφη, καὶ εὐγνωμόνως¹¹ καὶ ἴσως ἐγκρατῶς καὶ κοσμίως, οὐκ
ἔστι καὶ ἀρεστῶς τοῖς θεοῖς;

Ὅταν δὲ θερμὸν¹² αἰτήσαντός σου μὴ ὑπακούσῃ ὁ παῖς ἢ ὑπακούσας
χλιαρώτερον¹³ ἐνέγκῃ ἢ μηδ' εὐρεθῇ ἐν τῇ οἰκίᾳ, τὸ μὴ χαλεπαίνειν
μηδὲ ῥήγνυσθαι οὐκ ἔστιν ἀρεστὸν τοῖς θεοῖς;— πῶς οὖν τις
ἀνάσχηται τῶν τοιούτων;— ἀνδράποδον, οὐκ ἀνέξῃ τοῦ ἀδελφοῦ
τοῦ σαυτοῦ, ὃς ἔχει τὸν Δία πρόγονον, ὥσπερ υἱὸς ἐκ τῶν αὐτῶν
σπερμάτων γέγονεν καὶ τῆς αὐτῆς ἄνωθεν καταβολῆς, ἀλλ' εἰ ἐν τινι
τοιαύτῃ χώρᾳ κατετάγῃς ὑπερεχούσῃ, εὐθὺς τύραννον καταστήσεις
σεαυτόν; οὐ μεμνήσῃ τί εἶ καὶ τίνων ἄρχεις; ὅτι συγγενῶν, ὅτι
ἀδελφῶν φύσει, ὅτι τοῦ Διὸς ἀπογόνων;— ἀλλ' ὦνῃ¹⁴ αὐτῶν ἔχω,
ἐκείνοι δ' ἐμοῦ οὐκ ἔχουσιν.— ὁρᾷς ποῦ βλέπεις; ὅτι εἰς τὴν γῆν, ὅτι
εἰς τὸ βάραθρον, ὅτι εἰς τοὺς ταλαιπώρους τούτους νόμους τοὺς τῶν
νεκρῶν, εἰς δὲ τοὺς τῶν θεῶν οὐ βλέπεις;

1.14

Ὅτι πάντας ἐφορᾷ τὸ θεῖον.

¹⁰ satisfactory, pleasing ¹¹ considerate, sensible ¹² warm, hot

¹³ warm ¹⁴ purchase, contract

it is sound or not sound. For if gods do not exist, how can it be an end to follow the gods? And if they exist, indeed, but care for nothing, how even thus will that conclusion be sound? But if, indeed, they both exist and exercise care, yet there is no communication from them to men,— yes, and, by Zeus, to me personally,— how even in this case can our conclusion still be sound? The good and excellent man must, therefore, inquire into all these things, before he subordinates his own will to him who administers the universe, precisely as good citizens submit to the law of the state. And he that is being instructed ought to come to his instruction with this aim, "How may I follow the gods in everything, and how may I be acceptable to the divine administration, and how may I become free?" Since he is free for whom all things happen according to his moral purpose, and whom none can restrain. What then? Is freedom insanity? Far from it; for madness and freedom are not consistent with one another. "But I would have that which seems best to me happen in every case, no matter how it comes to seem so." You are mad; you are beside yourself. Do you not know that freedom is a noble and precious thing? But for me to desire at haphazard that those things should happen which have at haphazard seemed best to me, is dangerously near being, not merely not noble, but even in the highest degree shameful. For how do we act in writing? Do I desire to write the name "Dio" as I choose? No, but I am taught to desire to write it as it ought to be written. What do we do in music? The same. And what in general, where there is any art or science? The same; otherwise knowledge of anything would be useless, if it were accommodated to every individual's whims. Is it, then, only in this matter of freedom, the greatest and indeed the highest of all, that I am permitted to desire at haphazard? By no means, but instruction consists precisely in learning to desire each thing exactly as it happens. And how do they happen? As he that ordains them has ordained. And he has ordained that there be summer and winter, and abundance and dearth, and virtue and vice, and all such opposites, for the harmony of the whole, and he has given each of us a body, and members of the body, and property and companions.

Mindful, therefore, of this ordaining we should go to receive instruction, not in order to change the constitution of things,— for this is neither vouchsafed us nor is it better that it should be,— but in order that, things about us being as they are and as their nature is, we may, for our own part, keep our wills in harmony with what happens. For, look you, can we escape from men? And how is it possible? But can we, if they associate with us, change them? And who vouchsafes us that power? What alternative remains, then, or what method can we find for living with them? Some such method as that, while they will act as seems best to them, we shall none the less be in a state conformable to nature. But you are impatient and peevish, and if you are alone, you call it a solitude, but if you are in the company of men, you call

them schemers and brigands, and you find fault even with your own parents and children and brothers and neighbours. But you ought, when staying alone, to call that peace and freedom, and to look upon yourself as like the gods; and when you are in the company of many, you ought not call that a mob, nor a tumult, nor a disgusting thing, but a feast and a festival, and so accept all things contentedly.

What, then, is the punishment of those who do not accept? To be just as they are. Is one peevish because he is alone? Let him be in solitude! Is he peevish with his parents? Let him be an evil son and grieve! Is he peevish with his children? Let him be a bad father! "Throw him into prison." What sort of prison? Where he now is. For he is there against his will, and where a man is against his will, that for him is a prison. Just as Socrates was not in prison, for he was there willingly. "Alas, that I should be lame in my leg!" Slave, do you, then, because of one paltry leg blame the universe? Will you not make a free gift of it to the whole? Will you not relinquish it? Will you not gladly yield it to the giver? And will you be angry and peevish at the ordinances of Zeus, which he defined and ordained together with the Fates who spun in his presence the thread of your begetting? Do you not know how small a part you are compared with the whole? That is, as to the body; for as to the reason you are not inferior to the gods, nor less than they; for the greatness of the reason is not determined by length nor by height, but by the decisions of its will.

Will you not, therefore, set what is for you the good in that wherein you are equal to the gods? "Wretched man that I am; such a father and such a mother as I have!" Well, was it permitted you to step forward and make selection, saying, "Let such-and-such man have intercourse with such-and-such woman at this hour, that I may be born"? It was not permitted you; but your parents had to exist first, then you had to be born as you were born. Of what kind of parents? Of such as they were. What then? Since they are such, is no remedy given you? Again, supposing that you were ignorant of the purpose for which you possess the faculty of vision, you would be unfortunate and wretched if you closed your eyes when men brought some colour before them; but in that you have greatness of mind and nobility for use for everyone of the things may happen to you, and know it not, are you not yet more unfortunate and wretched? Things proportionate to the faculty which you possess are brought before you, but you turn that faculty away at the very moment when you ought to keep it wide open and discerning. Do you not rather render thanks to the gods that they have allowed you to be superior to all the things that they did not put under your control, and have rendered you accountable only for what is under your control? As for parents, the gods have released you from accountability; as for brothers, they

have released you; as for body, they have released you; and for property, death, life. Well, for what have they made you accountable? For the only thing that is under your control— the proper use of impressions. Why, then, do you draw upon yourself that for which you are not responsible? This is to make trouble for yourself.

1.13

How may each several thing be done acceptably to the gods?

Now when someone asked him how it is possible to eat acceptably to the gods, he said, If it is done justly and graciously and fairly and restrainedly and decently, is it not also done acceptably to the gods? And when you have asked for warm water and the slave does not heed you; or if he does heed you but brings in tepid water; or if he is not even to be found in the house, then to refrain from anger and not to explode, is not this acceptable to the gods?— How, then, can a man bear with such persons?— Slave, will you not bear with your own brother, who has Zeus as his progenitor and is, as it were, a son born of the same seed as yourself and of the same sowing from above; but if you have been stationed in a like position above others, will you forthwith set yourself up as a tyrant? Do you not remember what you are, and over whom you rule— that they are kinsmen, that they are brothers by nature, that they are the offspring of Zeus? —But I have a deed of sale for them, and they have none for me.— Do you see whither you bend your gaze, that it is to the earth, that it is to the pit, that it is to these wretched laws of ours, the laws of the dead, and that it is not to the laws of the gods that you look?

1.14

That the Deity oversees all men Now when someone

vocabulary

ἀέκων unwilling
 αἰδήμων bashful, modest
 ἄκων javelin; unwilling ~acme
 ἀλεκτρούων -όνος (m, 3) chicken
 ἀναδέχομαι catch, receive ~doctrine
 ἀναισχυντία shamelessness, impudence
 ἀναπαύω cause to cease ~pause
 ἀνθέω sprout
 ἀνθρώπινος human
 ἀντάω meet face to face
 ἀντιάζω meet, fight, join
 ἀντιάω meet, fight, join
 ἀπαγγέλλω announce, order, promise ~angel
 ἀπαίρω lift off ~aorta
 ἀπειθέω disobey
 ἀποβάλλω throw away, lose
 ἄτε as if; since
 αὔξησις -τος (f) growth
 αὔξις -εως (f) growth
 ἄφνω suddenly, surprisingly
 ἄφοδος departure, return; toilet, shit
 ἄχρηστος useless, unprofitable
 βλαστάνω bud, sprout
 βότρυς cluster of grapes
 γάλα milk ~galaxy
 γένειον chin; beard ~chin
 δαίμων -ονος (m, 3) a god, fate, doom ~demon
 δέρμα -τος (n, 3) skin, hide ~dermatology
 διάδοσις distribution, communication
 διακρίνω (ι) separate, sort ~critic
 διαλλάσσω exchange; differ; reconcile
 διασώζω preserve through
 διοίκησις housekeeping
 ἐγκαλέω demand payment; accuse
 εἴτα then, therefore, next

ἐκκαλέω call forth ~gallo
 ἐκτός outside
 ἐκφέρω carry off ~bear
 ἐμμένω stay put, be faithful, fixed
 ἐμπίπτω fall into; attack ~petal
 ἐνδέω tie to, entangle; lack
 ἐνδίδωμι hand over, lend, show, allow
 ἐνδύω go into, put on
 ἐνθυμέομαι (ῥ) take to heart
 ἐνόω unite
 ἐπέχω hold, cover; offer; assail
 ἐπιμέλεια attention; assigned task
 ἐπιμελής careful, cared for
 ἐπινοέω intend
 ἐπίτροπος agent, officer
 ἔριον wool ~Eriogonum
 ἐσθής clothes ~vest
 εὐδοξία good repute
 εὐκολος contented
 εὐπρεπής comely, decent; specious
 εὐχαριστέω do a favor for; be thankful
 εὐχάριστος agreeable, grateful, beneficent
 ἐφοράω look upon ~panorama
 ζῶον being, animal; picture
 ἡγεμονικός showing leadership
 ἡσυχία peace and quiet
 θρίξ hair ~tresses
 ἴσχω restrain, hold back ~ischemia
 καθάπερ exactly as
 καίτοι and yet; and in fact; although
 κίνημα (ι) movement, uproar
 κλείω tell of; close
 κοίτη rest, resting place, sleepiness
 κρείσσω more powerful; better
 κτάομαι acquire, possess
 λόφος neck, crest on a helmet, hilltop
 λυσιτελέω (ῥ) be useful
 μακρόθεν from afar

μείων less, smaller
 μέφομαι blame; reject
 μεταβολή change, exchange
 μηδέποτε never
 μνήμη reminder, memorial
 μόριον piece, member; part of speech
 μυρίος (ὑ) 10,000 ~myriad
 οἰκειόω adopt, adapt
 ὁμός same ~homoerotic
 ὁμοῦ together
 ὁμώω unite ~homoerotic
 ὄνομαι blame ~name
 ὄνος (f) donkey ~onager
 ὀπλίζω prepare, arm ~hoplite
 οὐράνιος heavenly
 παρακολουθέω dog, follow, trace
 πάρεργος incidental, secondary
 πεπαίνω ripen
 περιάγω lead around
 περιέρχομαι go around; come next to
 περιποιέω preserve; obtain
 πόθεν from where?
 ποικίλος ornamented; various
 πόμα -τος (n, 3) lid, cover; drink
 πόσος how many, much, far?
 προβαίνω surpass, continue ~basis
 προβάλλω throw before; propose;
 (mp) pretend, abandon, nominate
 ~ballistic
 πρόνοια foresight, providence
 προσδέω bind/need also; (mp+gen)
 ask a thing of someone
 προσδοκάω expect

πρόσσδος (f) approach, procession;
 a rent
 πρόσταγμα -τος (n, 3) ordinance,
 command
 προτιμάω (ι) prefer, pay attention to
 ῥάβδος (f) rod, wand
 σελήνη moon
 σεμνός revered, holy
 σκιά shadow ~shadow
 συκέα -ης (ὑ) fig tree
 σῦκον fig
 σύμβολον token, seal
 σύμβολος token; omen
 συμβουλεύω give advice; (mid)
 consult ~volunteer
 συμπάρειμι be present also
 συναφίημι send together
 συνειλέω crowd, bind together
 τέκτων (f) skilled worker
 ~technician
 τροφή food, upkeep ~atrophy
 τύπος mold, form ~type
 τυρός (ὑ) cheese
 ὑπηρεσία crew; service
 ὑποδέω bind under the feet
 ὑπόδημα -τος (n, 3) sandals
 φιλοσοφία love of knowledge;
 philosophy
 φροντίζω consider, ponder
 φύλαξ -χος (m) guard; sentry
 ~phylactery
 φύσις -εως (f) nature (of a thing)
 ~physics
 φυτός natural

Πυθόμενου δέ τινος, πῶς ἂν τις πεισθείη, ὅτι ἕκαστον τῶν ὑπ' αὐτοῦ πραττομένων ἐφορᾶται ὑπὸ τοῦ θεοῦ, Οὐ δοκεῖ σοι, ἔφη, ἠγνώσθαι¹ τὰ πάντα;— δοκεῖ, ἔφη.— τί δέ; συμπαθεῖν τὰ ἐπίγεια τοῖς οὐρανίοις οὐ δοκεῖ σοι;— δοκεῖ, ἔφη.— πόθεν γὰρ οὕτω τεταγμένως καθάπερ ἐκ προστάγματος τοῦ θεοῦ, ὅταν ἐκεῖνος εἴπῃ τοῖς φυτοῖς² ἀνθεῖν,³ ἀνθεῖ, ὅταν εἴπῃ βλαστάνειν,⁴ βλαστάνει, ὅταν ἐκφέρειν τὸν καρπὸν, ἐκφέρει, ὅταν πεπαίνειν, πεπαίνει, ὅταν πάλιν ἀποβάλλειν καὶ φυλλορροεῖν καὶ αὐτὰ εἰς αὐτὰ συνειλούμενα ἐφ' ἡσυχίας μένειν καὶ ἀναπαύεσθαι, μένει καὶ ἀναπαύεται;

Πόθεν δὲ πρὸς τὴν αὐξῆσιν καὶ μείωσιν τῆς σελήνης καὶ τὴν τοῦ ἡλίου πρόσοδον καὶ ἄφοδον τοσαύτη παραλλαγή καὶ ἐπὶ τὰ ἐναντία μεταβολὴ τῶν ἐπιγείων θεωρεῖται;

Ἄλλὰ τὰ φυτὰ μὲν καὶ τὰ ἡμέτερα σώματα οὕτως ἐνδέδεται τοῖς ὅλοις καὶ συμπέπονθεν, αἱ ψυχαὶ δ' αἱ ἡμέτεραι οὐ πολὺ πλέον;

Ἄλλ' αἱ ψυχαὶ μὲν οὕτως εἰσὶν ἐνδεδεμέναι καὶ συναφεῖς τῷ θεῷ ἅτε αὐτοῦ μόρια οὔσαι καὶ ἀποσπάσματα, οὐ παντὸς δ' αὐτῶν κινήματος⁵ ἅτε οἰκείου καὶ συμφυοῦς ὁ θεὸς αἰσθάνεται;

Ἄλλὰ σὺ μὲν περὶ τῆς θείας διοικήσεως καὶ περὶ ἐκάστου τῶν θείων, ὁμοῦ δὲ καὶ περὶ τῶν ἀνθρωπίνων πραγμάτων ἐνθυμῆσθαι δύνασαι καὶ ἅμα μὲν αἰσθητικῶς ἀπὸ μυρίων πραγμάτων κινεῖσθαι, ἅμα δὲ διανοητικῶς, ἅμα δὲ συγκαταθετικῶς, τοῖς δ' ἀνανευστικῶς ἢ ἐφεκτικῶς, τύπους⁶ δὲ τοσοῦτους ἀφ' οὗτω πολλῶν καὶ ποικίλων πραγμάτων ἐν τῇ σαυτοῦ ψυχῇ φυλάττεται καὶ ἀπ' αὐτῶν κινούμενος εἰς ἐπινοίας ὁμοειδεῖς ἐμπίπτεις τοῖς πρώτως τετυπωκόσι τέχνας τ' ἄλλην ἐπ' ἄλλη καὶ μνήμας ἀπὸ μυρίων πραγμάτων διασφῆζεις·

Ὁ δὲ θεὸς οὐχ οἷός τ' ἐστὶ πάντα ἐφορᾶν καὶ πᾶσιν συμπαρεῖναι καὶ ἀπὸ πάντων τινὰ ἴσχειν διάδοσιν;

Ἄλλὰ φωτίζειν οἷός τ' ἐστὶν ὁ ἥλιος τηλικούτον μέρος τοῦ παντός,

¹ unite ² natural ³ sprout ⁴ bud, sprout ⁵ movement, uproar

⁶ mold, form

ὀλίγον δὲ τὸ ἀφώτιστον ἀπολιπεῖν ὅσον οἶόν τ' ἐπέχεσθαι ὑπὸ σκιᾶς, ἦν ἢ γῇ ποιεῖ· ὁ δὲ καὶ τὸν ἥλιον αὐτὸν πεποιηκῶς καὶ περιάγων μέρος ὄντ' αὐτοῦ μικρὸν ὥς πρὸς τὸ ὅλον, οὗτος δ' οὐ δύναται πάντων αἰσθάνεσθαι;

Ἄλλ' ἐγώ, φησίν, οὐ δύναμαι πᾶσιν ἅμα τούτοις παρακολουθεῖν.— τοῦτο δέ σοι καὶ λέγει τις, ὅτι ἴσῃν ἔχεις δύναμιν τῷ Διί;

Ἄλλ' οὖν οὐδὲν ἦττον καὶ ἐπίτροπον ἐκάστω παρέστησεν τὸν ἐκάστον δαίμονα καὶ παρέδωκεν φυλάσσειν αὐτὸν αὐτῷ καὶ τοῦτον ἀκοίμητον καὶ ἀπαραλόγιστον.

Τίνι γὰρ ἄλλῳ κρείττονι καὶ ἐπιμελεστέρῳ φύλακι παρέδωκεν ἡμῶν ἕκαστον; ὥσθ', ὅταν κλείσητε τὰς θύρας καὶ σκότος ἔνδον ποιήσητε, μέμνησθε μηδέποτε λέγειν ὅτι μόνοι ἐστέ·

Οὐ γὰρ ἐστέ, ἀλλ' ὁ θεὸς ἔνδον ἐστὶ καὶ ὁ ὑμέτερος δαίμων ἐστίν. καὶ τίς τούτοις χρεῖα φωτὸς εἰς τὸ βλέπειν τί ποιεῖτε;

Τούτῳ τῷ θεῷ ἔδει καὶ ὑμᾶς ὀμνύειν ὄρκον, οἷον οἱ στρατιῶται τῷ Καίσαρι. ἀλλ' ἐκεῖνοι μὲν τὴν μισθοφορίαν λαμβάνοντες ὀμνύουσιν πάντων προτιμήσειν τὴν τοῦ Καίσαρος σωτηρίαν, ὑμεῖς δὲ δε τοσούτων καὶ τηλικούτων ἡξιωμένοι οὐκ ὁμόσετε ἢ ὁμόσαντες οὐκ ἐμμενεῖτε;

Καὶ τί ὁμόσετε; μὴ ἀπειθήσειν μηδέποτε μηδ' ἐγκαλέσειν μηδὲ μέμψεσθαί τινι τῶν ὑπ' ἐκείνου δεδομένων μηδ' ἄκοντες ποιήσειν τι ἢ πείσεσθαι τῶν ἀναγκαίων.

Ὅμοιός γε ὄρκος οὗτος ἐκείνῳ; ἐκεῖ μὲν ὀμνύουσιν αὐτοῦ μὴ προτιμήσειν ἕτερον, ἐνταῦθα δ' αὐτοὺς ἀπάντων.

1.15

Τί ἐπαγγέλλεται φιλοσοφία.

Συμβουλευομένου τινός, πῶς τὸν ἀδελφὸν πείσῃ μηκέτι χαλεπῶς αὐτῷ ἔχειν, οὐκ ἐπαγγέλλεται, ἔφη, φιλοσοφία τῶν ἐκτός τι

περιποιήσιν τῷ ἀνθρώπῳ· εἰ δὲ μή, ἕξω τι τῆς ἰδίας ὕλης ἀναδέξεται. ὥς γὰρ τέκτονος ὕλη τὰ ξύλα, ἀνδριαντοποιοῦ ὁ χαλκός, οὕτως τῆς περὶ βίον τέχνης ὕλη ὁ βίος αὐτοῦ ἐκάστου.— τί οὖν ὁ τοῦ ἀδελφοῦ;— πάλιν τῆς αὐτοῦ ἐκείνου τέχνης ἐστίν, πρὸς δὲ τὴν σὴν τῶν ἐκτός ἐστιν, ὅμοιον ἀγρῷ, ὅμοιον ὑγείᾳ, ὅμοιον εὐδοξίᾳ.⁷ τούτων δ' οὐδὲν ἐπαγγέλλεται· φιλοσοφία.

Ἐν πάσῃ περιστάσει τηρήσω τὸ ἡγεμονικὸν κατὰ φύσιν ἔχον.— τὸ τίνας;— τὸ ἐκείνου, ἐν ᾧ εἰμί.— πῶς οὖν ἐκείνός μοι μὴ ὀργίζεται;— φέρε μοι ἐκείνον ἀκείνῳ ἐρῶ, σοὶ δὲ περὶ τῆς ἐκείνου ὀργῆς οὐδὲν ἔχω λέγειν.

Εἰπόντος δὲ τοῦ συμβουλευομένου ὅτι Τοῦτο ζητῶ, πῶς ἂν ἐκείνου καὶ μὴ διαλασσομένου κατὰ φύσιν ἔχοιμι, οὐδέν, ἔφη, τῶν μεγάλων ἄφνω γίνεται, ὅπου γε οὐδ' ὁ βότρυς οὐδὲ σῦκον. ἂν μοι νῦν λέγῃς ὅτι θέλω σῦκον, ἀποκρινουμαί σοι ὅτι χρόνου δεῖ. ἄφες ἀνθήσῃ πρῶτον, εἶτα προβάλλῃ τὸν καρπὸν, εἶτα πεπανθῇ.

Εἶτα συκῆς μὲν καρπὸς ἄφνω καὶ μᾶ ὥρα οὐ τελειοῦται, γνώμης δ' ἀνθρώπου καρπὸν θέλεις οὕτως δι' ὀλίγου καὶ εὐκόλως⁸ κτήσασθαι; μὴδ' ἂν ἐγὼ σοι λέγω, προσδόκα.

1.16

Περὶ προνοίας.

Μὴ θαυμάζετ' εἰ τοῖς μὲν ἄλλοις ζώοις τὰ πρὸς τὸ σῶμα ἔτοιμα γέγονεν, οὐ μόνον τροφαὶ καὶ πόμα,⁹ ἀλλὰ καὶ κοίτη καὶ τὸ μὴ δεῖσθαι ὑποδημάτων, μὴ ὑποστρωμάτων, μὴ ἐσθήτος, ἡμεῖς δὲ πάντων τούτων προσδεόμεθα.

Τὰ γὰρ οὐκ αὐτῶν ἔνεκα, ἀλλὰ πρὸς ὑπηρεσίαν γεγονότα οὐκ ἐλυσιτέλει¹⁰ προσδεόμενα ἄλλων πεποιηκέναι.

Ἐπεὶ ὅρα οἶον ἦν ἡμᾶς φροντίζειν μὴ περὶ αὐτῶν μόνον ἀλλὰ καὶ περὶ τῶν προβάτων καὶ τῶν ὄνων, πῶς ἐνδύσεται καὶ πῶς ὑποδήσεται,

⁷ good repute ⁸ contented ⁹ lid, cover; drink ¹⁰ be useful

πῶς φάγη, πῶς πίη.

Ἄλλ' ὥσπερ οἱ στρατιῶται ἔτοιμοί εἰσι τῷ στρατηγῷ ὑποδεδεμένοι ἐνδεδυμένοι ὥπλισμένοι, εἰ δ' ἔδει περιερχόμενον τὸν χιλιάρχον ὑποδεῖν ἢ ἐνδύειν τοὺς χιλίους, δεινὸν ἂν ἦν, οὕτω καὶ ἡ φύσις πεποίηκε τὰ πρὸς ὑπηρεσίαν γεγονότα ἔτοιμα παρεσκευασμένα μηδεμιᾶς ἐπιμελείας ἔτι προσδεόμενα.

Οὕτως ἐν παιδίον μικρὸν καὶ ῥάβδῳ ἐλαύνει τὰ πρόβατα.

Νῦν δ' ἡμεῖς ἀφέντες ἐπὶ τούτοις εὐχαριστεῖν, ὅτι μὴ καὶ αὐτῶν τὴν ἴσῃν ἐπιμέλειαν ἐπιμελούμεθα, ἐφ' αὐτοῖς ἐγκαλοῦμεν τῷ θεῷ.

Καίτοι νῆ τὸν Δία καὶ τοὺς θεοὺς ἐν τῶν γεγονότων ἀπῆρκει πρὸς τὸ αἰσθέσθαι τῆς προνοίας τῷ γε αἰδήμονι¹¹ καὶ εὐχαρίστῳ.

Καὶ μὴ μοι νῦν τὰ μεγάλα· αὐτὸ τοῦτο τὸ ἐκ πτόας γάλα γεννᾶσθαι καὶ ἐκ γάλακτος τυρὸν¹² καὶ ἐκ δέρματος ἔρια¹³ τίς ἐστιν ὁ πεποιηκὼς ταῦτα ἢ ἐπινενοηκὼς; οὐδὲ εἷς φησύν. ὦ μεγάλης ἀναισθησίας καὶ ἀναισχυντίας.

Ἄγε ἀφῶμεν τὰ ἔργα τῆς φύσεως, τὰ πάρεργα αὐτῆς θεασώμεθα.

Μή τι ἀχρηστότερον τριχῶν τῶν ἐπὶ γενείου;¹⁴ τί οὖν; οὐ συνεχρήσατο καὶ ταύταις ὡς μάλιστα πρεπόντως ἐδύνατο; οὐ διέκρινεν δι' αὐτῶν τὸ ἄρρεν καὶ τὸ θῆλυ;

Οὐκ εὐθὺς μακρόθεν κέκραγεν ἡμῶν ἐκάστου ἢ φύσις ἀνὴρ εἰμι· οὕτω μοι προσέρχου, οὕτω μοι λάλει, ἄλλο μηδὲν ζῇται· ἴδου τὰ σύμβολα;

Πάλιν ἐπὶ τῶν γυναικῶν ὥσπερ ἐν φωνῇ τι ἐγκατέμειξεν ἀπαλώτερον, οὕτως καὶ τὰς τρίχας ἀφείλεν. οὐ· ἀλλ' ἀδιάκριτον ἔδει τὸ ζῶον ἀπολειφθῆναι καὶ κηρύσσειν ἕκαστον ἡμῶν ὅτι ἀνὴρ εἰμι.

Πῶς δὲ καλὸν τὸ σύμβολον καὶ εὐπρεπές¹⁵ καὶ σεμνόν,¹⁶ πόσῳ κάλλιον τοῦ τῶν ἀλεκτρύνων¹⁷ λόφου, πόσῳ

¹¹ bashful, modest ¹² cheese ¹³ wool ¹⁴ chin; beard ¹⁵ comely, decent; specious ¹⁶ revered, holy ¹⁷ chicken

asked him how a man could be convinced that each thing which he does is under the eye of God, Do you not think, he answered, that all things are united in one?— I do, said the other.— Very well, do you not think that what is on earth feels the influence of that which is in heaven?— I do, he replied.— For how else comes it that so regularly, as if from God's command, when He bids the plants flower, they flower, when He bids them put forth shoots, they put them forth, when He bids them bear their fruit, they bear it, when to ripen, they ripen; when again He bids them drop their fruit and let fall their leaves and gather themselves together and remain quiet and take their rest, they remain quiet and take their rest? And how else comes it that at the waxing and waning of the moon and at the approach and recession of the sun we see among the things that are on earth so great an alteration and change to the opposite? But are the plants and our own bodies so closely bound up with the universe, and do they so intimately share its affections, and is not the same much more true of our own souls? But if our souls are so bound up with God and joined together with Him, as being parts and portions of His being, does not God perceive their every motion as being a motion of that which is His own and of one body with Himself? And yet you have power to think about the divine dispensation and about each several item among things divine, and at the same time also about human affairs, and you have the faculty of being moved by myriads of matters at the same time both in your senses and in your intelligence, and at the same time you assent to some, while you dissent from others, or suspend judgement about them; and you guard in your own soul so many impressions derived from so many and various matters, and, on being moved by these impressions, your mind falls upon notions corresponding to the impressions first made, and so from myriads of matters you derive and retain arts, one after the other, and memories. All this you do, and is God not able to oversee all things and to be present with all and to have a certain communication from them all? Yet the sun is capable of illuminating so large a portion of the universe, and of leaving unilluminated only the small space which is no larger than can be covered by the shadow that the earth casts; and is He who has created the sun, which is but a small portion of Himself in comparison with the whole, and causes it to revolve, is He not able to perceive all things?

And yet, says one, I cannot follow all these things at one and the same time.— But does anyone go so far as to tell you this, namely, that you possess a faculty which is equal to that of Zeus? Yet none the less He has stationed by each man's side as guardian his particular genius,— and has committed the man to his care,— and that too a guardian who never sleeps and is not to be beguiled. For to what other guardian, better and more careful, could He have committed each one of us? Wherefore, when you close your doors and make darkness within, remember never to say that you are alone, for you

are not alone; nay, God is within, and your own genius is within. And what need have they of light in order to see what you are doing? Yes, and to this God you also ought to swear allegiance, as the soldiers do to Caesar. They are but hirelings, yet they swear that they will put the safety of Caesar above everything; and shall you, indeed, who have been counted worthy of blessings so numerous and so great be unwilling to swear, or, when you have sworn, to abide by your oath? And what shall you swear? Never to disobey under any circumstances, never to prefer charges, never to find fault with anything that God has given, never to let your will rebel when you have either to do or to suffer something that is inevitable. Can the oath of the soldiers in any way be compared with this of ours? Out there men swear never to prefer another in honour above Caesar; but here we swear to prefer ourselves in honour above everything else.

1.15

What does philosophy profess?

When someone consulted Epictetus as to how he could persuade his brother to cease being angry with him, he replied, Philosophy does not profess to secure for man any external possession. Otherwise it would be undertaking something that lies outside its proper subject-matter. For as wood is the material of the carpenter, bronze that of the statuary, just so each man's own life is the subject-matter of the art of living.— Well, what about my brother's life?— That again is the subject-matter of his own art of living, but with respect to your art of living it comes under the category of externals, like a farm, like health, like good repute. Philosophy promises none of these things, but rather, "In every circumstance I will keep the governing principle in a state of accord with nature."—Whose governing principle?—"His in whom I am."—How, then, shall I keep my brother from being angry at me?— Bring him to me and I will tell him, but I have nothing to say to you on the subject of his anger.

And when the man who was consulting him said. What I seek to know is this, how, even if my brother refuses to be reconciled with me, I may yet be in accord with nature, Epictetus replied: Nothing great comes into being all at once; why, not even does the bunch of grapes, or a fig. If you say to me now, "I want a fig," I shall answer, "That requires time." Let the tree blossom first, then put forth its fruit, and finally let the fruit ripen. Now although the fruit of even a fig-tree is not brought to perfection all at once and in a single hour, would you still seek to secure the fruit of a man's mind in so short a while and so easily? Do not expect it, not even if I should tell you so myself.

1.16

Of providence Marvel not that the animals other than man have furnished them, ready prepared by nature, what pertains to their bodily needs— not merely food and drink, but also a bed to lie on,— and that they have no need of shoes, or bedding, or clothing, while we are in need of all these things. For in the case of animals, born not for their own sake, but for service, to have created them in need of other things was not beneficial. Why, consider what it would be for us to have to take thought not for merely ourselves, but also for our sheep and our asses, how they are to be clothed and shod, how they are to find food and drink. But just as soldiers appear before their general, all ready for service, shod, clothed and armed, and it would be shocking if the colonel had to go around and equip his regiment with shoes or uniforms; so also nature has made animals, which are born for service, ready for use, equipped, and in need of no further attention. Consequently one small child with a rod can drive a flock of sheep.

But as it is, we first forbear to give thanks for these beasts, because we do not have to bestow upon them the same care as we require for ourselves, and then proceed to complain against God on our own account! Yet, by Zeus and the gods, one single gift of nature would suffice to make a man who is reverent and grateful perceive the providence of God. Do not talk to me now of great matters: take the mere fact that milk is produced from grass, and cheese from milk, and that wool grows from skin— who is it that has created or devised these things? "No one," somebody says. Oh, the depth of man's stupidity and shamelessness!

Come, let us leave the chief works of nature, and consider merely what she does in passing. Can anything be more useless than the hairs on a chin? Well, what then? Has not nature used even these in the most suitable way possible? Has she not by these means distinguished between the male and the female? Does not the nature of each one among us cry aloud forthwith from afar, "I am a man; on this understanding approach me, on this understanding talk with me; ask for nothing further; behold the signs"? Again, in the case of women, just as nature has mingled in their voice a certain softer note, so likewise she has taken the hair from their chins. Not so, you say; on the contrary the human animal ought to have been left without distinguishing features, and each of us ought to proclaim by word of mouth, "I am a man." Nay, but how fair and becoming and dignified the sign is! How much more fair than the cock's comb, how much

vocabulary

ἄδύνατος unable; impossible
 ἀέκων unwilling
 ἀηδών -όνος (f, 3) nightingale
 ἄκαρπος fruitless, barren
 ἀκολουθέω follow
 ἄκων javelin; unwilling ~acme
 ἀναγκάζω force, compel
 ἀναγκαῖος coerced, coercing, slavery
 ἀνανεύω raise the chin to say no
 ἀναπνέω catch one's breath ~apnea
 ἀναπτύσσω unfold
 ἀνέχω raise; mid; endure, submit
 ἀοιδή song
 ἄπειρος untested; infinite
 ἀπείρων boundless
 ἀποσπάω tear/drag away
 αὐξάνω strengthen
 γοῦν at least then
 δείκνυμι (ῶ) show, point out
 δῆλος visible, conspicuous
 διαιρέω divide, distinguish,
 distribute
 διαλαμβάνω distribute
 διαλέγω go through, debate ~legion
 δόγμα -τος (n, 3) belief, legal
 decision
 ἐγκαλέω demand payment; accuse
 ἐγκαταλείπω leave in distress
 ἐκκαλέω call forth ~gallo
 ἐκπληρόω fill, fulfill
 ἐλεύθερος not enslaved
 ἐνθάδε here, hither
 ἐνταῦθα there, here
 ἐξαρκέω be enough; be satisfied
 ἐξεργάζομαι accomplish; undo;
 destroy someone
 ἐξηγέομαι lead forth; set out,
 describe ~hegemony
 ἐξήγησις -τος (f) statement,
 explanation
 ἐξηγητής -οῦ (m, 1) leader,

expounder

ἐπαινέω concur, praise, advise
 ἐπείγω weigh upon, drive; (mid)
 hurry
 ἐπεξέρχομαι sally
 ἐπιζητέω long for, miss
 ἐπιμελέομαι take care of, oversee
 ἐπινεύω nod
 ἐπινέω allot
 ἐπισκέπτομαι look upon, inspect
 ἐπισκοπέω look upon, inspect
 εὐφημέω speak propitiously ~fame
 ζυγός yoke, a joined pair ~zygote
 θαυμαστός wonderful; admirable
 θεραπεύω help, serve; flatter, defer
 to ~therapy
 καθάπερ exactly as
 καθεύδω lie down
 καταμανθάνω examine, observe
 κατανοέω notice, realize, learn
 κατάποσις -εως (f) swallowing;
 gullet
 κατασκευάζω equip, build
 κατορθόω erect; accomplish
 κοιλία belly; cavity
 κοινός communal, ordinary
 κόραξ -χος (m) raven
 κορώνη gull, crow; curve, hook
 ~crown
 κρείσσων more powerful; better
 κριτήριον criterion; tribunal
 κύκνος swan ~Cygnus
 κωλύω (ῶ) hinder, prevent
 λάω grip, pin?
 λεληθότως imperceptibly
 λέων lion
 μαντεία oracular power
 μεγαλοπρεπής befitting greatness
 μέμφομαι blame; reject
 μετρέω measure, traverse ~metric
 μέτρησις measurement
 μέτρον measure ~metric

ναί yea	~semaphore
ναός (ἄ) temple, shrine ~nostalgia	σίτος grain, bread, food ~parasite
νή yea	σκάπτω dig
ξύλον piece of wood ~xylophone	σπλάγχνον (pl) innards, (fig)
ὄργανον tool; body organ	feelings
ὀρμή pressure, assault, order	συγχέω entangle, destroy, confound
~hormone	σύμβολον token, seal
ὀφρῦς -ος (f) eyebrow	σύμβολος token; omen
παίδευσις -τος (f) education	τάξις -εως (f) arrangement, military
παραδείκνυμι (ῶ) receive, admit	unit
παρακολουθέω dog, follow, trace	τοίνυν well, then
ποίη grass	ὕμνέω recite, commemorate
πόϊος what kind	ὕμνος song ~hymn
πόσος how many, much, far?	φιλόσοφος wisdom-loving
πότερος which, whichever of two	φύσις -εως (f) nature (of a thing)
προαίρεσις -εως (f) plan, preference	~physics
πρόνοια foresight, providence	φύω produce, beget; clasp ~physics
προσάγω bring to a place	χαίτη lock of hair, mane
~demagogue	χαλεπαίνω be violent, rage
προστάσσω post at, attach to,	χρεία need, use
command	χωλός lame
προτάσσω place in front	ψευδής lying, false ~pseudo-
σεαυτοῦ yourself	ψεῦδος -ους (n, 3) a lie ~pseudo-
σημαίνω give orders to; show; mark	

μεγαλοπρεπέστερον¹ τῆς χαίτης² τῶν λεόντων.

Διὰ τοῦτο ἔδει σῶζειν τὰ σύμβολα τοῦ θεοῦ, ἔδει αὐτὰ μὴ καταπροιέσθαι, μὴ συγχεῖν ὅσον ἐφ' ἑαυτοῖς τὰ γένη τὰ διηρημένα.

Ταῦτα μόνα ἐστὶν ἔργα ἐφ' ἡμῶν τῆς προνοίας; καὶ τίς ἐξαρκεῖ λόγος ὁμοίως αὐτὰ ἐπαινέσαι ἢ παραστήσαι; εἰ γὰρ νοῦν εἵχομεν, ἄλλο τι ἔδει ἡμᾶς ποιεῖν καὶ κοινῇ καὶ ἰδίᾳ ἢ ὑμνεῖν τὸ θεῖον καὶ εὐφημεῖν³ καὶ ἐπεξέρχεσθαι τὰς χάριτας;

Οὐκ ἔδει καὶ σκάπτοντας⁴ καὶ ἀροῦντας καὶ ἐσθλόντας ἄδειν τὸν ὕμνον⁵ τὸν εἰς τὸν θεόν; μέγας ὁ θεὸς, ὅτι ἡμῖν παρέσχεν ὄργανα ταῦτα δι' ὧν τὴν γῆν ἐργασόμεθα·

Μέγας ὁ θεός, ὅτι χεῖρας δέδωκεν, ὅτι κατάποσιν, ὅτι κοιλίαν, ὅτι αὖξεσθαι λεληθότως,⁶ ὅτι καθεύδοντας ἀναπνεῖν.

Ταῦτα ἐφ' ἐκάστου ἐφυμνεῖν ἔδει καὶ τὸν μέγιστον καὶ θειότατον ὕμνον ἐφυμνεῖν, ὅτι τὴν δύναμιν ἔδωκεν τὴν παρακολουθητικὴν τούτοις καὶ ὁδῶ χρηστικήν.

Τί οὖν; ἐπεὶ οἱ πολλοὶ ἀποτετύφλωσθε, οὐκ ἔδει τινὰ εἶναι τὸν ταύτην ἐκπληροῦντα τὴν χώραν καὶ ὑπὲρ πάντων ἄδοντα τὸν ὕμνον τὸν εἰς τὸν θεόν;

Τί γὰρ ἄλλο δύναμαι γέρων χωλὸς εἰ μὴ ὑμνεῖν τὸν θεόν; εἰ γοῦν ἀηδῶν⁷ ἤμην, ἐποίουν τὰ τῆς ἀηδόνης, εἰ κύκνος,⁸ τὰ τοῦ κύκνου.

Νῦν δὲ λογικός εἰμι· ὑμνεῖν με δεῖ τὸν θεόν. τοῦτό μου τὸ ἔργον ἐστίν, ποιῶ αὐτὸ οὐδ' ἐγκαταλείψω τὴν τάξιν ταύτην, ἐφ' ὅσον ἂν διδῶται, καὶ ὑμᾶς ἐπὶ τὴν αὐτὴν ταύτην ὥδην παρακαλῶ.

1.17

Ὅτι ἀναγκαῖα τὰ λογικά.

¹ befitting greatness ² lock of hair, mane ³ speak propitiously
⁴ dig ⁵ song ⁶ imperceptibly ⁷ nightingale ⁸ swan

Ἐπειδὴ λόγος ἐστὶν ὁ διαρθρῶν καὶ ἐξεργαζόμενος τὰ λοιπά, ἔδει δ' αὐτὸν μὴ ἀδιάρθρωτον εἶναι, ὑπὸ τίνος διαρθρωθῆ;

Δῆλον γὰρ ὅτι ἢ ὑφ' αὐτοῦ ἢ ὑπ' ἄλλου. ἢ τοι λόγος ἐστὶν ἐκείνος ἢ ἄλλο τι κρεῖσσον ἔσται τοῦ λόγου, ὅπερ ἀδύνατον.

Εἰ λόγος, ἐκείνον πάλιν τίς διαρθρώσει; εἰ γὰρ αὐτὸς ἐαυτόν, δύναται καὶ οὗτος. εἰ ἄλλου δεησόμεθα, ἄπειρον ἔσται τοῦτο καὶ ἀκατάληκτον.

Εἰναί, ἀλλ' ἐπείγει μᾶλλον θεραπεύειν καὶ τὰ ὅμοια. θέλεις οὖν περὶ ἐκείνων ἀκούειν; ἄκουε.

Ἄλλ' ἂν μοι λέγῃς ὅτι οὐκ οἶδα πότερον ἀληθῶς ἢ ψευδῶς⁹ διαλέγῃ, καὶν τι κατ' ἀμφίβολον φωνὴν εἶπω καὶ λέγῃς μοι διάστιξον, οὐκ ἔτι ἀνέξομαί σου, ἀλλ' ἐρῶ σοι·

Ἄλλ' ἐπείγει μᾶλλον. διὰ τοῦτο γὰρ οἶμαι προστάσσουν τὰ λογικά, καθάπερ τῆς μετρήσεως¹⁰ τοῦ σίτου προτάσσομεν τὴν τοῦ μέτρου ἐπίσκεψιν.

Ἄν δὲ μὴ διαλάβωμεν πρῶτον τί ἐστὶ μόδιος μὴδὲ διαλάβωμεν πρῶτον τί ἐστὶ ζυγός, πῶς ἔτι μετρήσαι¹¹ τι ἢ στηῆσαι δυνησόμεθα;

Ἐνταῦθα οὖν τὸ τῶν ἄλλων κριτήριον καὶ δι' οὗ τὰλλα καταμανθάνεται μὴ καταμεμαθηκότες μὴδ' ἠκριβωκότες δυνησόμεθ' αὖτις τῶν ἄλλων ἀκριβῶσαι καὶ καταμαθεῖν;

Καὶ πῶς οἶόν τε; ναί· ἀλλ' ὁ μόδιος ξύλον ἐστὶ καὶ ἄκαρπον.¹²

Ἀλλὰ μετρητικὸν σίτου. καὶ τὰ λογικά ἄκαρπά ἐστὶ. καὶ περὶ τούτου μὲν ὁψόμεθα. εἰ δ' οὖν καὶ τοῦτο δοίῃ τις, ἐκείνο ἀπαρκεῖ ὅτι τῶν ἄλλων ἐστὶ διακριτικὰ καὶ ἐπισκεπτικὰ καὶ ὥς ἂν τις εἴποι μετρητικὰ καὶ στατικά.

Τίς λέγει ταῦτα; μόνος Χρύσιππος καὶ Ζήνων καὶ Κλεάνθης;

⁹ lying, false ¹⁰ measurement ¹¹ measure, traverse ¹² fruitless, barren

Ἀντισθένης δ' οὐ λέγει; καὶ τίς ἐστιν ὁ γεγραφώς ὅτι ἀρχὴ παιδεύσεως¹³ ἢ τῶν ὀνομάτων ἐπίσκεψις; Σωκράτης δ' οὐ λέγει; καὶ περὶ τίνος γράφει Ξενοφῶν, ὅτι ἤρχετο ἀπὸ τῆς τῶν ὀνομάτων ἐπισκέψεως, τί σημαίνει ἕκαστον;

Ἄρ' οὖν τοῦτό ἐστι τὸ μέγα καὶ τὸ θαυμαστὸν νοῆσαι Χρῦσιππον ἢ ἐξηγησασθαι; καὶ τίς λέγει τοῦτο; τί οὖν τὸ θαυμαστὸν ἐστίν;

Νοῆσαι τὸ βούλημα τῆς φύσεως. τί οὖν; αὐτὸς διὰ σεαυτοῦ παρακολουθεῖς; καὶ τίνος ἔτι χρεῖαν ἔχεις; εἰ γὰρ ἀληθές ἐστι τὸ πάντας ἄκοντας ἀμαρτάνειν, σὺ δὲ καταμεμάθηκας τὴν ἀλήθειαν, ἀνάγκη σε ἤδη κατορθοῦν.

Ἀλλὰ νῆ Δία οὐ παρακολουθῶ τῷ βουλήματι τῆς φύσεως. τίς οὖν ἐξηγείται αὐτό; λέγουσιν ὅτι Χρῦσιππος.

Ἔρχομαι καὶ ἐπιζητῶ τί λέγει οὗτος ὁ ἐξηγητὴς τῆς φύσεως. ἄρχομαι μὴ νοεῖν τί λέγει, ζητῶ τὸν ἐξηγούμενον. ἴδε ἐπίσκειναι, πῶς τοῦτο λέγεται, καθάπερ εἰ Ῥωμαϊστί.

Ποία οὖν ἐνθάδ' ὀφρὺς τοῦ ἐξηγουμένου; οὐδ' αὐτοῦ Χρυσίππου δικαίως, εἰ μόνον ἐξηγείται τὸ βούλημα τῆς φύσεως, αὐτὸς δ' οὐκ ἀκολουθεῖ πόσῳ πλέον τοῦ ἐκείνου ἐξηγουμένου;

Οὐδὲ γὰρ Χρυσίππου χρεῖαν ἔχομεν δι' αὐτόν, ἀλλ' ἵνα παρακολουθήσωμεν τῇ φύσει. οὐδὲ γὰρ τοῦ θύτου δι' αὐτόν, ἀλλ' ὅτι δι' ἐκείνου κατανοήσῃν οἰόμεθα τὰ μέλλοντα καὶ σημαίνόμενα ὑπὸ τῶν θεῶν, οὐδὲ τῶν σπλάγχων δι' αὐτά, ἀλλ' ὅτι δι' ἐκείνων σημαίνεται, οὐδὲ τὸν κόρακα θαυμάζομεν ἢ τὴν κορώνην,¹⁴ ἀλλὰ τὸν θεὸν σημαίνοντα διὰ τούτων.

Ἔρχομαι τοίνυν ἐπὶ τὸν ἐξηγητὴν τοῦτον καὶ θύτην καὶ λέγω ὅτι ἐπίσκειναι μοι τὰ σπλάγχνα, τί μοι σημαίνεται.

Λαβὼν καὶ ἀναπτύξας ἐκεῖνος ἐξηγείται ὅτι ἄνθρωπε, προαίρεσιν ἔχεις ἀκώλυτον φύσει καὶ ἀνανάγκαστον. τοῦτο ἐνταῦθα ἐν τοῖς

¹³ education ¹⁴ gull, crow; curve, hook

σπλάγχνοις γέγραπται.

Δείξω σοι αὐτὸ πρῶτον ἐπὶ τοῦ συγκαταθετικοῦ τόπου. μή τίς σε κωλύσαι δύναται ἐπινεῦσαι ἀληθεῖ; οὐδὲ εἷς. μή τίς σε ἀναγκάσαι δύναται παραδέξασθαι τὸ ψεῦδος;

Οὐδὲ εἷς. ὅρῳς ὅτι ἐν τούτῳ τῷ τόπῳ τὸ προαιρετικὸν ἔχεις ἀκώλυτον ἀνανάγκαστον ἀπαρἀπόδιστον;

Ἄγε ἐπὶ δὲ τοῦ ὀρεκτικοῦ καὶ ὀρμητικοῦ ἄλλως ἔχει; καὶ τίς ὀρμὴν νικῆσαι δύναται ἢ ἄλλη ὀρμή; τίς δ' ὀρεξιν καὶ ἔκκλισιν ἢ ἄλλη ὀρεξίς καὶ ἔκκλισις;

Ἄν μοι, φησί, προσάγῃ θανάτου φόβον, ἀναγκάζει με. οὐ τὸ προσαγόμενον, ἀλλ' ὅτι δοκεῖ σοι κρεῖττον εἶναι ποιῆσαί τι τούτων ἢ ἀποθανεῖν.

Πάλιν οὖν τὸ σὸν δόγμα σε ἠνάγκασεν, τοῦτ' ἔστι προαίρεσιν προαίρεσις.

Εἰ γὰρ τὸ ἴδιον μέρος, ὃ ἡμῖν ἔδωκεν ἀποσπάσας ὁ θεός, ὑπ' αὐτοῦ ἢ ὑπ' ἄλλου τινὸς κωλυτὸν ἢ ἀναγκαστὸν κατεσκευάκει, οὐκέτι ἂν ἦν θεὸς οὐδ' ἐπεμελεῖτο ἡμῶν ὃν δεῖ τρόπον.

Ταῦτα εὐρίσκω, φησίν, ἐν τοῖς ἱεροῖς. ταῦτά σοι σημαίνεται. ἐὰν θέλῃς, ἐλεύθερος εἶ· ἐὰν θέλῃς, μέμψῃ οὐδένα, ἐγκαλέσεις οὐδενί, πάντα κατὰ γνώμην ἔσται ἅμα τὴν σὴν καὶ τὴν τοῦ θεοῦ.

Διὰ ταύτην τὴν μαντείαν ἔρχομαι ἐπὶ τὸν θύτην τοῦτον καὶ τὸν φιλόσοφον, οὐκ αὐτὸν θαυμάσας ἕνεκά γε τῆς ἐξηγήσεως, ἀλλὰ ἐκεῖνα ἃ ἐξηγείται.

1.18

Ὅτι οὐ δεῖ χαλεπαίνειν τοῖς ἀμαρτανομένοις.

Εἰ ἀληθές ἐστι τὸ ὑπὸ τῶν φιλοσόφων λεγόμενον ὅτι πᾶσιν ἀνθρώποις μία ἀρχὴ καθάπερ τοῦ συγκαταθέσθαι τὸ παθεῖν ὅτι ὑπάρχει καὶ τοῦ ἀνανεῦσαι τὸ παθεῖν ὅτι οὐχ ὑπάρχει καὶ νῆ Δία

more magnificent than the lion's mane! Wherefore, we ought to preserve the signs which God has given; we ought not to throw them away; we ought not, so far as in us lies, to confuse the sexes which have been distinguished in this fashion.

Are these the only works of Providence in us? Nay, what language is adequate to praise them all or bring them home to our minds as they deserve? Why, if we had sense, ought we to be doing anything else, publicly and privately, than hymning and praising the Deity, and rehearsing His benefits? Ought we not, as we dig and plough and eat, to sing the hymn of praise to God? "Great is God, that He hath furnished us these instruments wherewith we shall till the earth. Great is God, that He hath given us hands, and power to swallow, and a belly, and power to grow unconsciously, and to breathe while asleep." This is what we ought to sing on every occasion, and above all to sing the greatest and divinest hymn, that God has given us the faculty to comprehend these things and to follow the path of reason. What then? Since most of you have become blind, ought there not to be someone to fulfil this office for you, and in behalf of all sing the hymn of praise to God? Why, what else can I, a lame old man, do but sing hymns to God? If, indeed, I were a nightingale, I should be singing as a nightingale; if a swan, as a swan. But as it is, I am a rational being, therefore I must be singing hymns of praise to God. This is my task; I do it, and will not desert this post, as long as it may be given me to fill it; and I exhort you to join me in this same song.

1.17

That the art of reasoning is indispensable Since it is reason that analyzes and perfects all else, and reason itself ought not to remain unanalyzed, wherewithal shall it be analyzed? Why, clearly, either by itself, or by something else. This latter is assuredly either reason, or it will prove to be something else superior to reason, which is impossible. If it be reason, who again will analyze that reason? For if it analyzes its own self, the reason with which we started can do as much. If we are going to require something else at each step, our process will be endless and unceasing.

"Yes," says someone, "but the cure (of the decisions of our will) is a much more pressing need (than the study of logic)," and the like. Do you then wish to hear about this other matter? Very well, listen. But if you say to me, "I do not know whether your argument is true or false," and, if I use some ambiguous term, and you should then say, "Distinguish," I shall bear with you no longer, but shall tell you, "Nay, but there is a much more pressing need." This is the reason, I suppose, why the Stoic philosophers put Logic first, just as in the measuring of grain we put first the examination of the measure. And if we do not define first what a modius is, and do not define first what a scale is,

how shall we be able to proceed with measuring or weighing anything? So, in the field of our present enquiry, if we have neglected the thorough knowledge and intellectual mastery of our standard of judgement for all other things, whereby they come to be known thoroughly, shall we ever be able to attain intellectual mastery and thorough knowledge of the rest of the world? And how could we possibly? "Yes," we are told, "but the modius is made out of wood and bears no fruit." True, but it is something with which we can measure grain. "Logic also bears no fruit." Now as for this statement we shall see later; but if one should grant even this, it is enough to say in defence of Logic that it has the power to discriminate and examine everything else, and, as one might say, to measure and weigh them. Who says this? Only Chrysippus and Zeno and Cleanthes? Well, does not Antisthenes say it? And who is it that wrote, "The beginning of education is the examination of terms"? Does not Socrates, too, say the same thing? And of whom does Xenophon write, that he began with the examination of terms, asking about each, "What does it mean?" Is this, then, your great and admirable achievement— the ability to understand and to interpret Chrysippus? And who says that? What, then, is your admirable achievement? To understand the will of nature. Very well; do you understand it all by yourself? And if that is the case, what more do you need? For if it is true that "all men err involuntarily," and you have learned the truth, it must needs be that you are doing right already. But, so help me Zeus, I do not comprehend the will of nature. Who, then, interprets it? Men say, Chrysippus. I go and try to find out what this interpreter of nature says. I begin not to understand what he says, and look for the man who can interpret him. "Look and consider what this passage means," says the interpreter, "just as if it were in Latin!" What place is there here, then, for pride on the part of the interpreter? Why, there is no just place for pride even on the part of Chrysippus, if he merely interprets the will of nature, but himself does not follow it; how much less place for pride, then, in the case of his interpreter! For we have no need of Chrysippus on his own account, but only to enable us to follow nature. No more have we need of him who divines through sacrifice, considered on his own account, but simply because we think that through his instrumentality we shall understand the future and the signs given by the gods; nor do we need the entrails on their own account, but only because through them the signs are given; nor do we admire the crow or the raven, but God, who gives His signs through them.

Wherefore, I go to this interpreter and diviner and say, "Examine for me the entrails, and tell me what signs they give." The fellow takes and spreads them out and then interprets: "Man, you have a moral purpose free by nature from hindrances and constraint. This stands written here in these entrails. I will prove you that first in the sphere of assent. Can anyone prevent you from assenting to truth? No one at all. Can anyone force you to accept the

false? No one at all. Do you see that in this sphere you have a moral purpose free from hindrance, constraint, obstruction? Come, in the sphere of desire and choice is it otherwise? And what can overcome one impulse but another impulse? And what can overcome one desire or aversion but another desire or aversion?""But,"says someone, "if a person subjects me to the fear of death, he compels me."""No, it is not what you are subjected to that impels you, but the fact that you decide it is better for you to do something of the sort than to die. Once more, then, it is the decision of your own will which compelled you, that is, moral purpose compelled moral purpose. For if God had so constructed that part of His own being which He has taken from Himself and bestowed upon us, that it could be subjected to hindrance or constraint either from Himself or from some other. He were no longer God, nor would He be caring for us as He ought. This is what I find,"says the diviner, "in the sacrifice. These are the signs vouchsafed you. If you will, you are free; if you will, you will not have to blame anyone, or complain against anyone; everything will be in accordance with what is not merely your own will, but at the same time the will of God."This is the prophecy for the sake of which I go to this diviner— in other words, the philosopher,— not admiring him because of his interpretation, but rather the interpretation which he gives.

1.18

That we ought not to be angry with the erring If what the philosophers say is true, that in all men thought and action start from a single source, namely feeling— as in the case of assent the feeling that a thing is so, and in the case of dissent the feeling that it is not

vocabulary

ἀγανακτέω be vexed, in a ferment
 ἄδηλος invisible, unknown
 ἄημι blow
 ἀθλέω toil ~athlete
 ἀθλητής ἀεθλητού (m, 1) athlete,
 contestant ~athlete
 ἀλγέω suffer ~analgesic
 ἀλλότριος someone else's; alien
 ~alien
 ἀμάρτημα -τος (n, 3) failure, fault
 ἀμήχανος helpless, impossible
 ~mechanism
 ἀναμάρτητος blameless
 ἀνίκητος (ι) unconquered
 ἄνω (ᾱ) accomplish, pass, waste;
 upwards, out to sea
 ἀπαιδευτος uneducated, loutish
 ~pediatrician
 ἀπώλεια loss, destruction
 ἀρπάζω carry off, seize ~harpoon
 αὔριον tomorrow
 ἀφαιρέω take away ~heresy
 ἀφελής smooth; artless, unintelligent
 ἄφνω suddenly, surprisingly
 βλάβη harm
 βραδύς slow, dull, late ~Sp.~gordo
 βωμός altar; stand, pedestal
 γείτων -ονος (f) neighbor
 διαβαίνω pass over, cross ~basis
 διατίθηναι arrange; set out goods for
 sale ~thesis
 δόγμα -τος (n, 3) belief, legal
 decision
 δορυφόρος spear-bearing
 εἴτα then, therefore, next
 ἐκλανθάνω forget, cause to forget
 ~Lethe
 ἐλεέω pity, have mercy on ~alms
 ἐλεύθερος not enslaved
 ἐνδέχομαι accept, admit, be possible
 ἐξαπατάω trick, cheat ~apatosaurus

ἐξίστημι displace, transform; (+gen)
 give up ~station
 ἔπαινος (noun) praise
 ἐπέχω hold, cover; offer; assail
 ἐπιστρέφω turn towards ~atrophy
 ἐπίσχω aim; restrain
 ἐρεθίζω annoy, excite ~Eris
 ἔσωθεν inside, from inside
 ἔχis viper
 ζῶον being, animal; picture
 θαρρέω be of good heart
 θαρσέω be of good heart
 καθήκω come down, (a day) to fall,
 arrive; be proper
 καθίημι (ιι) speed down upon; take
 down ~jet
 κάλλος -εος (n, 3) beauty
 ~kaleidoscope
 κᾶν crasis for καὶ ἄν
 καταδουλόω enslave
 καταμανθάνω examine, observe
 καταπίνω (ι) swallow
 καταπλήσσω be struck with dismay
 ~plectrum
 κατάρατος (ααᾱ) accursed
 κατασκευάζω equip, build
 κατατρέχω overrun; trash talk
 καταφρονέω scorn; think of
 καταφρόνησις -τος (f) contempt;
 disregard ~frenzy
 καῦμα -τος (n, 3) heat ~caustic
 κλέπτis -ου (m, 1) thief
 κλέπτω steal
 κλήρος lot; farm, inheritance; clergy
 ~clergy
 κραυγάζω croak, scream
 κρείσσω more powerful; better
 κτήσις -ος (f) chattels
 κωφός blunt, insensible
 ληιστής -οῦς (m, 3) bandit
 ληιστός lootable ~lucre
 λήκυθος (f) oil flask

ληστής -οῦ (m, 1) bandit
 λίχνος gluttonous
 λοιδορία railing, abuse
 λύχνος lamp
 λωποδύτης -ου (m, 1) thief, robber
 μελετάω pursue, attend to, exercise
 μέτειμι be among, go, follow ~ion
 μηδαμός no one
 μισρός stained, polluted ~miasma
 μῖσος -εος (n, 3) hate
 μοιχάω do adultery
 μοιχός illicit lover
 ναός (ᾱ) temple, shrine ~nostalgia
 ὄζω have a smell, waft
 οἶμοι woe is me
 ὀνίνημι help, please, be available
 ὀνομαι blame ~name
 ὄνος (f) donkey ~onager
 ὀρέγω hold out, offer, thrust ~reach
 ὀρμή pressure, assault, order
 ~hormone
 ὄψις ὄψεως (f) sight, view
 ~thanatopsis
 παραγγέλλω transmit; order,
 summon, recommend, encourage
 πάσσαλος hook, peg
 περιποιέω preserve; obtain
 πλανάω lead astray; (mp) wander
 ~plankton
 πλάνη wandering
 πλύνω (ῶ) wash clothes
 πόθεν from where?
 ποῦ where?
 προαίρεσις -εως (f) plan, preference
 προβάλλω throw before; propose;
 (mp) pretend, abandon, nominate
 ~ballistic

πρόσσεμι approach, draw near; add
 ~ion
 προσηγορία greeting, name
 προσήκω belong to, it befits
 προσίημι be allowed near
 πρόωγ recently
 πυρετός fever ~pyre
 ῥώμη strength, might
 σιδήρεος of iron ~siderite
 σκέλος -εος (n, 3) leg ~scoliosis
 σκοπάω watch, observe
 σκοπέω behold, consider
 σκότος darkness, shadow ~shadow
 στενάζω sigh, groan
 στέρομαι lack, lose
 συμφέρω bring together; be
 expedient; agree; (mp) happen
 ~bear
 ταράσσω mess things up ~trachea
 τράχηλος neck ~trachea
 τύραννος tyrant
 τυφλός blind
 ὑέτιος rainy, of rain, bringing rain
 ὑάλας bark (a dog)
 φαντάζω make visible; imagine
 φυσάω (ῶ) blow, puff, blow out
 φύσις -εως (f) nature (of a thing)
 ~physics
 φύω produce, beget; clasp ~physics
 χαλεπαίνω be violent, rage
 φόφος noise
 ψυχός -εος (n, 3) coolness
 ~psychology
 ψύχω (ῶ) breathe, blow ~psychology
 ὡσαύτως in the same way
 ὠφέλιμος helping, useful

τοῦ ἐπισχεῖν τὸ παθεῖν ὅτι ἄδηλόν ἐστιν, οὕτως καὶ τοῦ ὀρμήσαι ἐπὶ τι τὸ παθεῖν ὅτι ἐμοὶ συμφέρει, ἀμήχανον δ' ἄλλο μὲν κρίνειν τὸ συμφέρον, ἄλλου δ' ὀρέγεσθαι καὶ ἄλλο μὲν κρίνειν καθήκον, ἐπ' ἄλλο δὲ ὀρμᾶν, τί ἔτι τοῖς πολλοῖς χαλεπαίνομεν;— κλέπται, φησίν, εἰσὶ καὶ λωποδύται.¹— τί ἐστι τὸ κλέπται καὶ λωποδύται; πεπλάνηνται περὶ ἀγαθῶν καὶ κακῶν. χαλεπαίνειν οὖν δεῖ αὐτοῖς ἢ ἐλεεῖν αὐτούς;

Ἄλλὰ δεῖξον τὴν πλάνην² καὶ ὅψει πῶς ἀφίστανται τῶν ἀμαρτημάτων. ἂν δὲ μὴ βλέπωσιν, οὐδὲν ἔχουσιν ἀνώτερον τοῦ δοκοῦντος αὐτοῖς.

Τοῦτον οὖν τὸν ληστήν καὶ τοῦτον τὸν μοιχὸν οὐκ ἔδει ἀπολωλέναι;— μῆδαμῶς, ἀλλ' ἐκεῖνο μᾶλλον τοῦτον τὸν πεπλανημένον καὶ ἐξηπατημένον περὶ τῶν μεγίστων καὶ ἀποτετυφλωμένον οὐ τὴν ὄψιν τὴν διακριτικὴν τῶν λευκῶν καὶ μελάνων, ἀλλὰ τὴν γνώμην τὴν διακριτικὴν τῶν ἀγαθῶν καὶ τῶν κακῶν μὴ ἀπολλύναι;

Κἂν οὕτως λέγῃς, γνώσῃ πῶς ἀπάνθρωπόν ἐστιν ὃ λέγεις καὶ ὅτι ἐκείνῳ ὅμοιον τοῦτον οὖν τὸν τυφλὸν μὴ ἀπολλύναι καὶ τὸν κωφόν;³

Εἰ γὰρ μεγίστη βλάβη ἢ τῶν μεγίστων ἀπώλειά ἐστιν, μέγιστον δ' ἐν ἐκάστω προαίρεσις οἷα δεῖ καὶ τούτου στέρεται⁴ τις, τί ἔτι χαλεπαίνεις αὐτῷ;

Ἄνθρωπε, εἰ σὲ δεῖ παρὰ φύσιν ἐπὶ τοῖς ἀλλοτρίοις κακοῖς διατίθεσθαι, ἐλέει αὐτὸν μᾶλλον ἢ μίσει· ἄφες τοῦτο τὸ προσκοπτικὸν καὶ μισητικόν·

Μὴ ἐπὶ τὰς φωνὰς ταύτας ἃς οἱ πολλοὶ τῶν φτῶν τούτους οὖν τοὺς καταράτους καὶ μαρουῖς⁵ ἔστω· σὺ πῶς ποτ' ἀπεσοφώθῃς ἄφρων.

Ἄ λ λ ω ς χαλεπὸς εἶ. διὰ τί οὖν χαλεπαίνομεν; ὅτι τὰς ὕλας θαυμάζομεν, ὧν ἡμᾶς ἀφαιροῦνται. ἐπεὶ τοι μὴ θαύμαζέ σου τὰ ἰμάτια καὶ τῷ κλέπτῃ οὐ χαλεπαίνεις· μὴ θαύμαζε τὸ κάλλος τῆς γυναικὸς καὶ τῷ μοιχῷ οὐ χαλεπαίνεις.

¹ thief, robber ² wandering ³ blunt, insensible ⁴ lack, lose

⁵ stained, polluted

Γνώθι ὅτι κλέπτῃς καὶ μοιχὸς ἐν τοῖς σοῖς τόπον οὐκ ἔχει, ἐν δὲ τοῖς ἀλλοτρίοις καὶ τοῖς οὐκ ἐπὶ σοί. ταῦτα ἂν ἀφῆς καὶ παρὰ μηδὲν ἡγήσῃ, τίνι ἔτι χαλεπαίνεις; μέχρι δ' ἂν ταῦτα θαυμάζῃς, σεαυτῷ χαλέπαινε μᾶλλον ἢ ἐκείνοις. σκόπει γάρ·

Ἔχεις⁶ καλὰ ἱμάτια, ὁ γείτων σου οὐκ ἔχει· θυρίδα ἔχεις, θέλεις αὐτὰ ψῦξαι.⁷ οὐκ οἶδεν ἐκεῖνος τί τὸ ἀγαθὸν ἐστὶ τοῦ ἀνθρώπου, ἀλλὰ φαντάζεται⁸ ὅτι τὸ ἔχειν καλὰ ἱμάτια, τοῦτο ὁ καὶ σὺ φαντάζῃ.

Εἶτα μὴ ἔλθῃ καὶ ἄρῃ αὐτά; ἀλλὰ σὺ πλακοῦντα δεικνύων ἀνθρώποις λίχνους⁹ καὶ μόνος αὐτὸν καταπίνων οὐ θέλεις ἵνα αὐτὸν ἀρπάσῃς; μὴ ἐρέθιζε¹⁰ αὐτούς, θυρίδα μὴ ἔχε, μὴ ψυχέ σου τὰ ἱμάτια.

Κἀγὼ πρώην σιδηροῦν λύχνον ἔχων παρὰ τοῖς θεοῖς ἀκούσας ψόφον τῆς θυρίδος κατέδραμον. εὖρον ἡρπασμένον τὸν λύχνον. ἐπελογισάμην, ὅτι ἔπαθέν τι ὁ ἄρας οὐκ ἀπίθανον. τί οὖν; αὔριον, φημί, ὁστράκινον εὐρήσεις.

Ἐκεῖνα γὰρ ἀπολλύει, ἃ ἔχει. ἀπώλεσά μου τὸ ἱμάτιον. εἶχες γὰρ ἱμάτιον. ἀλγῶ τὴν κεφαλὴν. μὴ τι κέρατα ἀλγείς;¹¹ τί οὖν ἀγανακτεῖς; τούτων γὰρ αἱ ἀπώλειαί, τούτων οἱ πόνοι, ὧν καὶ αἱ κτήσεις.

Ἄλλ' ὁ τύραννος δῆσει. τί; τὸ σκέλος. ἀλλ' ἀφελεῖ. τί; τὸν τράχηλον. τί οὖν οὐ δῆσει οὐδ' ἀφελεῖ; τὴν προαίρεσιν. διὰ τοῦτο παρήγγελλον οἱ παλαιοὶ τὸ Γνώθι σαντόν.

Τί οὖν; ἔδει νῆ τοὺς θεοὺς μελετᾶν ἐπὶ τῶν μικρῶν καὶ ἀπ' ἐκείνων ἀρχομένους διαβαίνειν ἐπὶ τὰ μείζω.

Κεφαλὴν ἀλγῶ. οἴμοι¹² μὴ λέγε. ὠτίον ἀλγῶ. οἴμοι μὴ λέγε. καὶ οὐ λέγω ὅτι οὐ δέδοται στενάξαι,¹³ ἀλλὰ ἔσωθεν μὴ στενάξῃς. μὴδ' ἂν βραδέως¹⁴ τὸν ἐπίδεσμον ὁ παῖς φέρῃ, κραύγαζε καὶ σπῶ καὶ λέγε πάντες με μισοῦσιν. τίς γὰρ μὴ μισήσῃ τὸν τοιοῦτον;

⁶ viper ⁷ breathe, blow ⁸ make visible; imagine ⁹ gluttonous
¹⁰ annoy, excite ¹¹ suffer ¹² woe is me ¹³ sigh, groan ¹⁴ slow, dull, late

Τούτοις τὸ λοιπὸν πεποιθὼς τοῖς δόγμασιν ὀρθὸς περιπάτει, ἐλεύθερος, οὐχὶ τῷ μεγέθει πεποιθὼς τοῦ σώματος ὥσπερ ἀθλητής· οὐ γὰρ ὡς ὄνον ἀήττητον εἶναι.

Τίς οὖν ὁ ἀήττητος; ὃν οὐκ ἐξίστησιν οὐδὲν τῶν ἀπροαιρέτων. εἴτα λοιπὸν ἐκάστην τῶν περιστάσεων ἐπερχόμενος καταμανθάνω ὡς ἐπὶ τοῦ ἀθλητοῦ. οὗτος ἐξεβίασε τὸν πρῶτον κλήρον. τί οὖν τὸν δεύτερον; τί δ' ἂν καῦμα¹⁵ ἦ;

Τί δ' ἐν Ὀλυμπίᾳ; καὶ ἐνταῦθα ὡσαύτως. ἂν ἀργυρίδιον προβάλλῃς, καταφρονήσει. τί οὖν ἂν κορασίδιον; τί οὖν ἂν ἐν σκότῳ; τί οὖν ἂν δοξάριον; τί οὖν ἂν λοιδορίαν; τί οὖν ἂν ἔπαινον; τί δ' ἂν θάνατον;

Δύναται ταῦτα πάντα νικῆσαι. τί οὖν ἂν καῦμα ἦ, τοῦτό ἐστι· τί, ἂν οἰνωμένος ἦ; τί ἂν μελαγχολῶν; τί ἐν ὕπνοις; οὗτός μοι ἐστὶν ὁ ἀνίκητος ἀθλητής.

1.19

Πῶς ἔχειν δεῖ πρὸς τοὺς τυράννους.

Ὅτι ἂν τινι προσῇ τι πλεονέκτημα ἢ δοκῇ γε προσεῖναι μὴ προσόν, τοῦτον πᾶσα ἀνάγκη, ἐὰν ἀπαιδευτος ἦ, πεφυσῆσθαι¹⁶ δι' αὐτό.

Εὐθὺς ὁ τύραννος λέγει ἐγὼ εἰμι ὁ πάντων κράτιστος. καὶ τί μοι δύνασαι παρασχεῖν; ὄρεξίν μοι δύνασαι περιποιῆσαι ἀκώλυτον; πόθεν σοι; σὺ γὰρ ἔχεις; ἔκκλισιν ἀπερίπτωτον; σὺ γὰρ ἔχεις; ὀρμὴν ἀναμάρτητον;

Καὶ ποῦ σοι μέτεστιν; ἄγε, ἐν νηὶ δὲ σαυτῷ θαρρεῖς ἢ τῷ εἰδότη; ἐπὶ δ' ἄρματος τίνι ἢ τῷ εἰδότη;

Τί δ' ἐν ταῖς ἄλλαις τέχναις; ὡσαύτως. τί οὖν δύνασαι; πάντες με θεραπεύουσιν. καὶ γὰρ ἐγὼ τὸ πινάκιον θεραπεύω καὶ πλύνω¹⁷ αὐτὸ καὶ ἐκμάσσω καὶ τῆς ληκύθου ἕνεκα πάσσαλον¹⁸ πῆσσω. τί οὖν;

¹⁵ heat ¹⁶ blow, puff, blow out ¹⁷ wash clothes ¹⁸ hook, peg

ταῦτά μου κρείττονά ἐστιν; οὐ· ἀλλὰ χρεῖαν μοι παρέχει τινά. ταύτης οὖν ἔνεκα θεραπεύω αὐτά. τί δέ; τὸν ὄνον οὐ θεραπεύω;

Οὐ νίπτω αὐτοῦ τοὺς πόδας; οὐ περικαθαίρω; οὐκ οἶδας ὅτι πᾶς ἄνθρωπος ἐαυτὸν θεραπεύει, σὲ δ' οὕτως ὡς τὸν ὄνον; ἐπεὶ τίς σε θεραπεύει ὡς ἄνθρωπον; δείκνυε.

Τίς σοι θέλει ὅμοιος γενέσθαι, τίς σου ζηλωτὴς γίνεται ὡς Σωκράτους; ἀλλὰ δύνάμαί σε τραχηλοκοπήσαι. καλῶς λέγεις. ἔξελαθόμην ὅτι σε δεῖ θεραπεύειν καὶ ὡς πυρετὸν καὶ ὡς χολέραν καὶ βωμὸν στήσαι, ὡς ἐν Ῥώμῃ Πυρετοῦ βωμὸς ἐστίν.

Τί οὖν ἐστὶ τὸ ταραάσσειν καὶ καταπλήττον τοὺς πολλούς; ὁ τύραννος καὶ οἱ δορυφόροι; πόθεν; μὴ γένοιτο· οὐκ ἐνδέχεται τὸ φύσει ἐλεύθερον ὑπ' ἄλλου τινὸς ταραχθῆναι ἢ κωλυθῆναι πλην ὑφ' ἐαυτοῦ.

Ἀλλὰ τὰ δόγματα αὐτὸν ταραάσσει. ὅταν γὰρ ὁ τύραννος εἴπῃ τινὶ δῆσω σου τὸ σκέλος, ὁ μὲν τὸ σκέλος τετμηκῶς λέγει μὴ· ἐλέησον, ὁ δὲ τὴν προαίρεσιν τὴν ἐαυτοῦ λέγει εἰ σοι λυσιτελέστερον φαίνεται, δῆσον. οὐκ ἐπιστρέφῃ;

Οὐκ ἐπιστρέφομαι. ἐγὼ σοι δείξω ὅτι κύριός εἰμι. πόθεν σύ; ἐμὲ ὁ Ζεὺς ἐλεύθερον ἀφήκεν. ἢ δοκεῖς ὅτι ἐμελλεν τὸν ἴδιον υἱὸν ἔαν καταδουλοῦσθαι; τοῦ νεκροῦ δέ μου κύριος εἶ, λάβε αὐτόν.

Ὡσθ' ὅταν μοι προσίης, ἐμὲ οὐ θεραπεύεις; οὐ· ἀλλ' ἐμαυτόν. εἰ δὲ θέλεις με λέγειν ὅτι καὶ σέ, λέγω σοι οὕτως ὡς τὴν χύτραν.

Τοῦτο οὐκ ἔστιν φίλαυτον· γέγονε γὰρ οὕτως τὸ ζῶον· αὐτοῦ ἔνεκα πάντα ποιεῖ. καὶ γὰρ ὁ ἥλιος αὐτοῦ ἔνεκα πάντα ποιεῖ καὶ τὸ λοιπὸν αὐτὸς ὁ Ζεὺς.

Ἀλλ' ὅταν θέλῃ εἶναι Ὑέτιος καὶ Ἐπικάρπιος καὶ πατὴρ ἀνδρῶν τε θεῶν τε, ὁρᾷς ὅτι τούτων τῶν ἔργων καὶ τῶν προσηγοριῶν οὐ δύναται τυχεῖν, ἂν μὴ εἰς τὸ κοινὸν ὠφέλιμος ᾖ.

Καθόλου τε τοιαύτην τὴν φύσιν τοῦ λογικοῦ ζώου κατεσκεύασεν, ἵνα μηδενὸς τῶν ἰδίων ἀγαθῶν δύνηται τυγχάνειν, ἂν μὴ τι εἰς τὸ κοινὸν

so, yes, and, by Zeus, in the case of suspended judgement the feeling that it is uncertain, so also in the case of impulse towards a thing, the feeling that it is expedient for me and that it is impossible to judge one thing expedient and yet desire another, and again, to judge one thing fitting, and yet be impelled to another— if all this be true, why are we any longer angry with the multitude?—"They are thieves," says someone, "and robbers."—What do you mean by "thieves and robbers?" "They have simply gone astray in questions of good and evil. Ought we, therefore, to be angry with them, or rather pity them? Only show them their error and you will see how quickly they will desist from their mistakes. But if their eyes are not opened, they have nothing superior to their mere opinion.

Ought not this brigand, then, and this adulterer to be put to death? you ask. Not at all, but you should ask rather, "Ought not this man to be put to death who is in a state of error and delusion about the greatest matters, and is in a state of blindness, not, indeed, in the vision which distinguishes between white and black, but in the judgement which distinguishes between the good and the evil?" And if you put it this way, you will realize how inhuman a sentiment it is that you are uttering, and that it is just as if you should say, "Ought not this blind man, then, or this deaf man to be put to death?" For if the loss of the greatest things is the greatest harm that can befall a man, while the greatest thing in each man is a right moral purpose, and if a man is deprived of this very thing, what ground is left for you to be angry at him? Why, man, if you must needs be affected in a way that is contrary to nature at the misfortunes of another, pity him rather, but do not hate him: drop this readiness to take offence and this spirit of hatred; do not introduce those words which the multitude of the censorious use: "Well, then, these accursed and abominable fools!" Very well; but how is it that you have so suddenly been converted to wisdom that you are angry at fools? Why, then, are we angry? Because we admire the goods of which these men rob us. For, mark you, stop admiring your clothes, and you are not angry at the man who steals them; stop admiring your wife's beauty, and you are not angry at her adulterer. Know that a thief or an adulterer has no place among the things that are your own, but only among the things that are another's and that are not under your control. If you give these things up and count them as nothing, at whom have you still ground to feel angry? But so long as you admire these things, be angry at yourself and not at the men that I have just mentioned. For consider; you have fine clothes and your neighbour does not; you have a window and wish to air them. He does not know wherein the true good of man consists, but fancies that it consists in having fine clothes, the very same fancy that you also entertain. Shall he not come, then, and carry them off? Why, when you show a cake to gluttonous men and then gulp it down all to yourself, are you not wanting them to snatch it? Stop provoking

them, stop having a window, stop airing your clothes.

Something similar happened to me also the other day. I keep an iron lamp by the side of my household gods, and, on hearing a noise at the window, I ran down. I found that the lamp had been stolen. I reflected that the man who stole it was moved by no unreasonable motive. What then? To-morrow, I say, you will find one of earthenware. Indeed, a man loses only that which he already has. "I have lost my cloak." Yes, for you had a cloak. "I have a pain in my head." You don't have a pain in your horns, do you? Why, then, are you indignant? For our losses and our pains have to do only with the things which we possess.

"But the tyrant will chain——" What? Your leg. "But he will cut off——" What? Your neck. What, then, will he neither chain nor cut off? Your moral purpose. This is why the ancients gave us the injunction, "Know thyself." What follows, then? Why, by the Gods, that one ought to practise in small things, and beginning with them pass on to the greater. "I have a headache." Well, do not say "Alas!" "I have an ear-ache." Do not say "Alas!" And I am not saying that it is not permissible to groan, only do not groan in the centre of your being. And if your slave is slow in bringing your bandage, do not cry out and make a wry face and say, "Everybody hates me." Why, who would not hate such a person? For the future put your confidence in these doctrines and walk about erect, free, not putting your confidence in the size of your body, like an athlete; for you ought not to be invincible in the way an ass is invincible.

Who, then, is the invincible man? He whom nothing that is outside the sphere of his moral purpose can dismay. I then proceed to consider the circumstances one by one, as I would do in the case of the athlete. "This fellow has won the first round. What, then, will he do in the second? What if it be scorching hot? And what will he do at Olympia?" It is the same way with the case under consideration. If you put a bit of silver coin in a man's way, he will despise it. Yes, but if you put a bit of a wench in his way, what then? Or if it be in the dark, what then? Or if you throw a bit of reputation in his way, what then? Or abuse, what then? Or praise, what then? Or death, what then? All these things he can overcome. What, then, if it be scorching hot— that is, what if he be drunk? What if he be melancholy-mad? What if asleep? The man who passes all these tests is what I mean by the invincible athlete.

1.19

How ought we to bear ourselves toward tyrants?

If a man possesses some superiority, or thinks at least that he does, even though he does not, it is quite unavoidable that this man, if he is uneducated,

becomes puffed up on account of it. For example, the tyrant exclaims, "I am the mightiest in the world." Very well, what can you do for me? Can you secure for me desire that is free from any hindrance? How can you? Do you have it yourself? Can you secure for me aversion proof against encountering what it would avoid? Do you have it yourself? Or infallible choice? And where can you claim a share in that? Come, when you are on board ship, do you feel confidence in yourself, or in the skilled navigator? And when you are in a chariot, in whom do you feel confidence other than the skilled driver. And how is it in the other arts? The same way. What does your power amount to, then? "All men pay attention to me." Yes, and I pay attention to my little plate and wash it and wipe it out, and for the sake of my oil-flask I drive a peg in the wall. What follows, then? Are these things superior to me? No, but they render me some service, and therefore I pay attention to them. Again, do I not pay attention to my donkey? Do I not wash his feet? Do I not curry him? Do you not know that every man pays attention to himself, and to you just as he does to his donkey? For who pays attention to you as to a man? Point him out to me. Who wishes to become like you? Who becomes a zealous follower of yours as men did of Socrates? "But I can cut off your head." Well said! I had forgotten that I ought to pay attention to you, as to fever or cholera, and set up an altar to you, just as in Rome there is an altar to the God Fever.

What is it, then, that disturbs and bewilders the multitude? Is it the tyrant and his bodyguards? How is that possible? Nay, far from it! It is not possible that that which is by nature free should be disturbed or thwarted by anything but itself. But it is a man's own judgements that disturb him. For when the tyrant says to a man, "I will chain your leg," the man who has set a high value on his leg replies, "Nay, have mercy upon me," while the man who has set a high value on his moral purpose replies, "If it seems more profitable to you to do so, chain it." "Do you not care?" "No, I do not care." "I will show you that I am master." "How can you be my master? Zeus has set me free. Or do you really think that he was likely to let his own son be made a slave? You are, however, master of my dead body, take it." "You mean, then, that when you approach me you will not pay attention to me?" "No, I pay attention only to myself. But if you wish me to say that I pay attention to you too, I tell you that I do so, but only as I pay attention to my pot." This is not mere self-love; such is the nature of the animal man; everything that he does is for himself. Why, even the sun does everything for its own sake, and, for that matter, so does Zeus himself. But when Zeus wishes to be "Rain-bringer," and "Fruit-giver," and "Father of men and of gods," you can see for yourself that he cannot achieve these works, or win these appellations, unless he proves himself useful to the common interest; and in general he has so constituted the nature of the rational animal man, that he can attain nothing of his own

proper goods unless he contributes something to the common interest. Hence it follows

vocabulary

ἄγνοέω be ignorant of ~gnostic
 ἀγοράζω do commerce ~agora
 ἀκοή hearing ~acoustic
 ἀκοινώνητος not shared, not sharing in
 ἀλλόκοτος weird
 ἀναγιγνώσκω recognize, read, understand, persuade
 ἀναγκαῖος coerced, coercing, slavery
 ἀναλαμβάνω take up, recover, resume
 ἀναστρέφω act: overturn; mid: find oneself in ~atrophy
 ἀπαλλαξείω wish to get rid of
 ἀπαλλάσσω free from, remove; be freed, depart
 ἀπαντάω encounter, come upon
 ἅπαξ once
 ἀποβάλλω throw away, lose
 ἅπτω set on fire; attach; mid: touch, seize ~haptic
 ἀρκέω satisfy; ward off, defend; suffice
 ἄφνω suddenly, surprisingly
 ἀφορμάω depart, depart from ~hormone
 ἀφορμή starting point; means
 ἀφροσύνη folly ~frenzy
 ἄφρων senseless, unthinking ~frenzy
 ἄχρηστος useless, unprofitable
 βιβλίον paper, book
 βίος life ~biology
 βιώω live; (mp) make a living ~biology
 γραμματικός literate; grammar
 δαίμων -ονος (m, 3) a god, fate, doom ~demon
 δαπανάω spend, consume, waste
 δέρμα -τος (n, 3) skin, hide ~dermatology

δηνάριον type of coin
 διακρίνω (ι) separate, sort ~critic
 διάκρισις -εως (f) separation, decision
 δόγμα -τος (n, 3) belief, legal decision
 δοκιμάζω test, approve
 δοκιμασία examination, scrutiny
 εἰκός likely
 εἰσφέρω carry into/along; propose ~bear
 εἴτα then, therefore, next
 εἴωθα be accustomed, in the habit
 ἐκδέχομαι receive; succeed to a position
 ἐκκλίνω (ι) turn away, back down, shun
 ἐκτυφλώ make completely blind
 ἐλπίζω (mid, pf) hope, expect; (act) cause to do so (rare) ~voluptuary
 ἐνταῦθα there, here
 ἐξαίφνης suddenly
 ἐξαπατάω trick, cheat ~apatosaurus
 ἐξευρίσχω find; discover ~eureka
 ἐπακολουθέω chase; accrue
 ἐπιθυμέω (υ) wish, covet
 ἐπιθύω (ι) rush at, be eager ~θύω
 ἐπισκέπτομαι look upon, inspect
 εὐχαριστέω do a favor for; be thankful
 ἐφίστημι set; (mp) come/be near, direct, stop ~station
 ζημία loss, penalty ~zeal
 ἡγεμονικός showing leadership
 θεραπεύω help, serve; flatter, defer to ~therapy
 θεωρέω be sent to consult an oracle; observe, contemplate
 θύω (υ) rush; sacrifice ~θύω
 ἱερωσύνη priesthood, ceremonies
 καθεύδω lie down
 καίτοι and yet; and in fact; although

καταπίνω (i) swallow
 καταφιλέω kiss, caress
 κέλυφος -εος (ũ, n, 3) sheath, shell
 κομψός clever, urbane, pleasant
 λίαν very
 λίθος (f) stone ~monolith
 λύχνος lamp
 μάθημα -τος (n, 3) lesson, knowledge
 μαίνομαι be berserk ~maenad
 μουσικός musical, aesthetic
 νόμισμα -τος (n, 3) institution; coin
 ὀβελίσκος rod, obelisk
 ὅπου where
 ὀρέγω hold out, offer, thrust ~reach
 οὐδαμῶς in no way
 οὐδέτερος neither
 οὐσία property; essence
 ὀφείλω owe, should, if only
 παντελής complete, absolute
 παραλαμβάνω receive, undertake, associate with
 παρασκευή preparation
 παρέρχομαι pass, escape
 περιπατέω walk around
 πέρνημι export, sell as a slave
 ~porno
 πιπράσκω export, sell as a slave
 ~porno
 πλανάω lead astray; (mp) wander
 ~plankton
 πονέω work; be busy ~osteopenia
 πόνος toil, suffering ~osteopenia
 πότε when?
 προηγέομαι go first
 προσέχω direct to; think about
 πρόσθεσις -εως (f) attachment, addition

προσπίπτω attack; befall; kow-tow
 προσφέρω present; resemble; add
 προσχράομαι use
 πωλέω sell
 πώποτε never
 ῥόδινος of roses
 σήμερον today
 στάσις -εως (f) placing; faction
 στέφανος ring
 στεφανώ crown
 συμφέρω bring together; be expedient; agree; (mp) happen
 ~bear
 συνήδομαι rejoice, sympathize with
 ταλαίπωρος suffering, miserable
 τελευταῖος last, final
 τέχνη craft, art, plan, contrivance
 ~technology
 τιμάω (i) honor, exalt
 τράχηλος neck ~trachea
 τύραννος tyrant
 ὕλη (ũ) forest, firewood
 ὑπείμι be under
 φαντασία appearance; imagination
 φιλόσοφος wisdom-loving
 φορέω frequentative of φέρω, to carry ~bear
 φρόνησις -εως (f) intention; wisdom
 φρόνιμος sensible, prudent
 φύσις -εως (f) nature (of a thing)
 ~physics
 φύω produce, beget; clasp ~physics
 χάσκω gape
 χρεία need, use
 χρῆσις -τος (f) use, usage
 φοφέω make a noise
 φύφος noise
 ὠφέλιμος helping, useful

ὠφέλιμον προσφέρεται.

Οὕτως οὐκέτι ἀκοινωνήτων¹ γίνεται τὸ πάντα αὐτοῦ ἔνεκα ποιεῖν.

Ἐπεὶ τί ἐκδέχῃ; ἵνα τις ἀποστῇ αὐτοῦ καὶ τοῦ ἰδίου συμφέροντος; καὶ πῶς ἔτι μία καὶ ἡ αὐτὴ ἀρχὴ πᾶσιν ἔσται ἢ πρὸς αὐτὰ οἰκείωσις;

Τί οὖν; ὅταν ὑπῇ δόγματα ἀλλόκοτα² περὶ τῶν ἀπροαιρέτων πῶς ὄντων ἀγαθῶν καὶ κακῶν, πᾶσα ἀνάγκη θεραπεύειν τοὺς τυράννους.

Ὡφελον γὰρ τοὺς τυράννους μόνον, τοὺς κοιτωνίτας δ' οὐ. πῶς δὲ καὶ φρόνιμος γίνεται ἐξαίφνης ὁ ἄνθρωπος, ὅταν Καῖσαρ αὐτὸν ἐπὶ τοῦ λασάνου ποιήσῃ· πῶς εὐθὺς λέγομεν φρονίμως μοι λελάληκεν Φηλικίων.

Ἦθελον αὐτὸν ἀποβληθῆναι τοῦ κοπρῶνος, ἵνα πάλιν ἄφρων σοι δοκῇ.

Εἰχέν τινα Ἐπαφρόδιτος σκυτέα, ὃν διὰ τὸ ἄχρηστον εἶναι ἐπώλησεν. εἶτα ἐκεῖνος κατὰ τινα δαίμονα ἀγορασθεὶς ὑπὸ τινος τῶν Καισαριανῶν τοῦ Καίσαρος σκυτεὺς ἐγένετο. εἶδες ἂν πῶς αὐτὸν ἐτίμα ὁ Ἐπαφρόδιτος·

Τί πράσσει Φηλικίων ὁ ἀγαθός;

Φιλῶ σε. εἶτα εἴ τις ἡμῶν ἐπύθετο τί ποιεῖ αὐτός; ἐλέγετο ὅτι μετὰ Φηλικίωνος βουλευέται περὶ τινος.

Οὐχὶ γὰρ πεπρακεῖ αὐτὸν ὡς ἄχρηστον; τίς οὖν αὐτὸν ἄφνω φρόνιμον ἐποίησεν;

Τοῦτ' ἔστι τὸ τιμᾶν ἄλλο τι ἢ τὰ προαιρετικά.

Ἦξίωται δημαρχίας. πάντες οἱ ἀπαντῶντες συνήδονται· ἄλλος τοὺς ὀφθαλμοὺς καταφιλεῖ, ἄλλος τὸν τράχηλον, οἱ δοῦλοι τὰς χεῖρας. ἔρχεται εἰς οἶκον, εὕρισκει λύχνους ἀπτομένους. ἀναβαίνει εἰς τὸ Καπιτώλιον, ἐπιθύει.

¹ not shared, not sharing in ² weird

Τίς οὖν πώποτε ὑπὲρ τοῦ ὀρεχθῆναι καλῶς ἔθυσεν; ὑπὲρ τοῦ ὀρμήσαι κατὰ φύσιν; ἐκεῖ γὰρ καὶ θεοῖς εὐχαριστοῦμεν, ὅπου τὸ ἀγαθὸν τιθέμεθα.

Σήμερόν τις ὑπὲρ ἱερωσύνης ἐλάλει μοι τοῦ Αὐγούστου. λέγω αὐτῷ ἄνθρωπε, ἄφες τὸ πρᾶγμα· δαπανήσεις πολλὰ εἰς οὐδέν.— ἀλλ' οἱ τὰς φωνάς, φησί, γράφοντες γράψουσιν τὸ ἐμὸν ὄνομα.— μή τι οὖν σὺ τοῖς ἀναγιγνώσκουσι λέγεις παρών· ἐμὲ γεγράφασιν;

Εἰ δὲ καὶ νῦν δύνασαι παρεῖναι πᾶσιν, ἐὰν ἀποθάνης, τί ποιήσεις;— μενεῖ μου τὸ ὄνομα.— γράψον αὐτὸ εἰς λίθον καὶ μενεῖ. ἄγε ἔξω δὲ Νικοπόλεως τίς σου μνεῖα;— ἀλλὰ χρυσοῦν στέφανον φορήσω.— εἰ ἅπαξ ἐπιθυμεῖς στεφάνου, ῥόδινον³ λαβὼν περίθου· ὅψει γὰρ κομψότερον.

1.20

Περὶ τοῦ λόγου πῶς αὐτοῦ θεωρητικός ἐστιν.

Πᾶσα τέχνη καὶ δύναμις προηγουμένων τινῶν ἐστὶ θεωρητική.

Ὅταν μὲν οὖν ὁμοειδῆς τοῖς θεωρουμένοις καὶ αὐτῇ, ἀναγκαίως καὶ αὐτῇ γίνεται θεωρητική· ὅταν δ' ἀνομογενής, οὐ δύναται θεωρεῖν ἑαυτήν.

Οἶον σκυτική περὶ δέρματα ἀναστρέφεται, αὐτῇ δὲ παντελῶς⁴ ἀπήλλακται τῆς ὕλης τῶν δερμάτων· διὰ τοῦτο οὐκ ἔστιν αὐτῆς θεωρητική.

Γραμματικὴ πάλιν περὶ τὴν ἐγγράμματον φωνήν· μή τι οὖν ἐστὶ καὶ αὐτῇ ἐγγράμματος φωνή; οὐδαμῶς. διὰ τοῦτο οὐ δύναται θεωρεῖν ἑαυτήν. ὁ οὖν λόγος πρὸς τί ποτε ὑπὸ τῆς φύσεως παρείληπται;

Πρὸς χρῆσιν φαντασιῶν οἷαν δεῖ. αὐτὸς οὖν τί ἐστιν; σύστημα ἐκ ποιῶν φαντασιῶν. οὕτως γίνεται φύσει καὶ αὐτοῦ θεωρητικός.

Πάλιν ἢ φρόνησις⁵ τίνα θεωρήσουσα παρελήλυθεν; ἀγαθὰ καὶ κακὰ

³ of roses ⁴ complete, absolute ⁵ intention; wisdom

καὶ οὐδέτερα.⁶ αὐτὴ οὖν τί ἐστιν; ἀγαθόν. ἢ δ' ἀφροσύνη⁷ τί ἐστιν; κακόν. ὁρᾷς οὖν ὅτι ἀναγκαίως καὶ αὐτῆς γίνεται καὶ τῆς ἐναντίας θεωρητικῆς;

Διὰ τοῦτο ἔργον τοῦ φιλοσόφου τὸ μέγιστον καὶ πρῶτον δοκιμάζειν τὰς φαντασίας καὶ διακρίνειν καὶ μηδεμίαν ἀδοκίμαστον προσφέρεισθαι.

Ὅρατε ἐπὶ τοῦ νομίσματος, ὅπου δοκεῖ τι εἶναι πρὸς ἡμᾶς, πῶς καὶ τέχνην ἐξευρήκαμεν καὶ ὅσοις ὁ ἀργυρογνώμων προσχρῆται πρὸς δοκιμασίαν⁸ τοῦ νομίσματος, τῇ ὄψει, τῇ ἀφῇ, τῇ ὁσφρασίᾳ, τὰ τελευταῖα τῇ ἀκοῇ·

Ῥῆξας τὸ δηνάριον⁹ τῷ ψόφῳ προσέχει καὶ οὐχ ἄπαξ ἀρκέεται ψοφήσαντος,¹⁰ ἀλλ' ὑπὸ τῆς πολλῆς προσοχῆς μουσικὸς¹¹ γίνεται.

Οὕτως ὅπου διαφέρειν οἰόμεθα τὸ πλανᾶσθαι τοῦ μὴ πλανᾶσθαι, ἐνταῦθα πολλὴν προσοχὴν εἰσφέρομεν εἰς διάκρισιν τῶν διαπλανᾶν δυναμένων, ἐπὶ δὲ τάλαιπώρου ἡγεμονικοῦ χάσκοντες καὶ καθεύδοντες, πᾶσαν φαντασίαν παραπροσδεχόμεθα· ἢ γὰρ ζημίᾳ οὐ προσπίπτει.

Ὅταν οὖν θέλῃς γινῶναι, πῶς ἔχεις περὶ μὲν τὰγαθὰ καὶ κακὰ ἀνειμένως, περὶ τὰδιάφορα δ' ἐσπευσμένως, ἐπίστησον πῶς ἔχεις πρὸς τὸ ἐκτυφλωθῆναι καὶ πῶς πρὸς τὸ ἐξαπατηθῆναι καὶ γνώσῃ ὅτι μακρὰν εἰ τοῦ ὥς δεῖ πεπονθέναι περὶ ἀγαθῶν καὶ κακῶν.

Ἀλλὰ πολλῆς ἔχει χρείαν παρασκευῆς καὶ πόνου πολλοῦ καὶ μαθημάτων.¹² τί οὖν; ἐλπίζεις ὅτι τὴν μεγίστην τέχνην ἀπὸ ὀλίγων ἔστιν ἀναλαβεῖν;

Καίτοι αὐτὸς μὲν ὁ προηγούμενος λόγος τῶν φιλοσόφων λίαν ἐστὶν ὀλίγος. εἰ θέλεις γινῶναι, ἀνάγνωθι τὰ Ζήνωνος καὶ ὄψει.

Τί γὰρ ἔχει μακρὸν εἰπεῖν ὅτι τέλος ἐστὶ τὸ ἔπεσθαι θεοῖς, οὐσία δ'

⁶ neither ⁷ folly ⁸ examination, scrutiny ⁹ type of coin ¹⁰ make a noise ¹¹ musical, aesthetic ¹² lesson, knowledge

ἀγαθοῦ χρήσις οἷα δεῖ φαντασιῶν;

Λέγε τί οὖν ἐστι θεὸς καὶ τί φαντασία; καὶ τί ἐστι φύσις ἢ ἐπὶ μέρους καὶ τί ἐστι φύσις ἢ τῶν ὅλων;

Ἦδη μακρόν. ἂν οὖν ἐλθὼν Ἐπίκουρος εἴπῃ, ὅτι ἐν σαρκὶ δεῖ εἶναι τὸ ἀγαθόν, πάλιν μακρόν γίνεται καὶ ἀνάγκη ἀκοῦσαι τί τὸ προηγούμενόν ἐστιν ἐφ' ἡμῶν, τί τὸ ὑποστατικὸν καὶ οὐσιῶδες. ὅτι τὸ κοχλίου ἀγαθὸν οὐκ εἰκὸς εἶναι ἐν τῷ κελύφει, τὸ οὖν τοῦ ἀνθρώπου εἰκός;

Σὺ δ' αὐτὸς τί κυριώτερον ἔχεις, Ἐπίκουρε; τί ἐστιν ἐν σοὶ τὸ βουλευόμενον, τὸ ἐπισκεπτόμενον ἕκαστα, τὸ περὶ τῆς σαρκὸς αὐτῆς ὅτι τὸ προηγούμενόν ἐστιν τὸ ἐπικρῖνον;

Τί δὲ καὶ λύχνον ἄπτεις καὶ πονεῖς ὑπὲρ ἡμῶν καὶ τηλικαῦτα βιβλία γράφεις; ἵνα μὴ ἀγνοήσωμεν ἡμεῖς τὴν ἀλήθειαν; τίνες ἡμεῖς; τί πρὸς σὲ ὄντες; οὕτω μακρὸς ὁ λόγος γίνεται.

1.21

Πρὸς τοὺς θαυμάζεσθαι θέλοντας.

Ὅταν τις ἦν δεῖ στάσιν ἔχῃ ἐν τῷ βίῳ, ἔξω οὐ κέχηεν.

Ἄνθρωπε, τί θέλεις σοι γενέσθαι; ἐγὼ μὲν ἀρκοῦμαι, ἂν ὀρέγωμαι καὶ ἐκκλίνω κατὰ φύσιν, ἂν ὀρμῇ καὶ ἀφορμῇ χρῶμαι ὡς πέφυκα, ἂν προσθέσει, ἂν ἐπιβολῇ, ἂν συγκαταθέσει. τί οὖν ἡμῖν ὀβελίσκον¹³ καταπιὼν περιπατεῖς;

Ἦθελον, ἵνα με καὶ οἱ ἀπαντῶντες θαυμάζωσιν καὶ ἐπακολουθοῦντες ἐπικραυγάζωσιν· ὦ μεγάλου φιλοσόφου.

Τίνες εἰσὶν οὗτοι, ὑφ' ὧν θαυμάζεσθαι θέλεις; οὐχ οὗτοί εἰσι, περὶ ὧν εἴωθας λέγειν ὅτι μαίνονται; τί οὖν; ὑπὸ τῶν μαινομένων θαυμάζεσθαι θέλεις;

¹³ rod, obelisk

that it can no longer be regarded as unsocial for a man to do everything for his own sake. For what do you expect? That a man should neglect himself and his own interest? And in that case how can there be room for one and the same principle of action for all, namely, that of appropriation to their own needs?

What then? When men entertain absurd opinions about what lies outside the province of the moral purpose, counting it good or bad, it is altogether unavoidable for them to pay attention to the tyrant. Aye, would that it were merely the tyrants and not their chamberlains too! And yet how can the man suddenly become wise when Caesar puts him in charge of his chamberpot? How can we forthwith say "Felicio has spoken wisely to me"? I would that he were deposed from the superintendency of the dunghill, that you may think him a fool again! Epaphroditus owned a certain cobbler whom he sold because he was useless; then by some chance the fellow was bought by a member of Caesar's household and became cobbler to Caesar. You should have seen how Epaphroditus honoured him! "How is my good Felicio, I pray you?" he used to say. And then if someone asked us, "What is your master doing?" he was told, "He is consulting Felicio about something or other." Why, had he not sold him as being useless? Who, then, had suddenly made a wise man out of him? This is what it means to honour something else than what lies within the province of the moral purpose.

"He has been honoured with a tribuneship," someone says. All who meet him offer their congratulations; one man kisses him on the eyes, another on the neck, his slaves kiss his hands. He goes home; he finds lamps being lighted. He climbs up the Capitol and offers sacrifice. Now who ever sacrificed as a thank-offering for having had right desire, or for having exercised choice in accordance with nature? For we give thanks to the gods for that wherein we set the good.

To-day a man was talking to me about a priesthood of Augustus. I say to him, "Man, drop the matter; you will be spending a great deal to no purpose." "But," says he, "those who draw up deeds of sale will inscribe my name." "Do you really expect, then, to be present when the deeds are read and say, 'That is my name they have written'? And even supposing you are now able to be present whenever anyone reads them, what will you do if you die?" "My name will remain after me." "Inscribe it on a stone and it will remain after you. Come now, who will remember you outside of Nicopolis?" "But I shall wear a crown of gold." "If you desire a crown at all, take a crown of roses and put it on; you will look much more elegant in that."

1.20

How the reasoning faculty contemplates itself Every art and faculty makes certain things the special object of its contemplation. Now when the art or faculty itself is of like kind with what it contemplates, it becomes inevitably self-contemplative; but when it is of unlike kind, it cannot contemplate itself. For example, the art of leather-working has to do with hides, but the art itself is altogether different from the material of hides, wherefore it is not self-contemplative. Again, the art of grammar has to do with written speech; it is not, therefore, also itself written speech, is it? Not at all. For this reason it cannot contemplate itself. Well then, for what purpose have we received reason from nature? For the proper use of external impressions. What, then, is reason itself? Something composed out of a certain kind of external impressions. Thus it comes naturally to be also self-contemplative. Once more, what are the things that wisdom has been given us to contemplate? Things good, bad, and neither good nor bad. What, then, is wisdom itself? A good. And what is folly? An evil. Do you see, then, that wisdom inevitably comes to contemplate both itself and its opposite? Therefore, the first and greatest task of the philosopher is to test the impressions and discriminate between them, and to apply none that has not been tested. You all see in the matter of coinage, in which it is felt that we have some interest, how we have even invented an art, and how many means the tester employs to test the coinage— sight, touch, smell, finally hearing; he throws the denarius down and then listens to the sound, and is not satisfied with the sound it makes on a single test, but, as a result of his constant attention to the matter, he catches the tune, like a musician. Thus, where we feel that it makes a good deal of difference to us whether we go wrong or do not go wrong, there we apply any amount of attention to discriminating between things that are capable of making us go wrong, but in the case of our governing principle, poor thing, we yawn and sleep and erroneously accept any and every external impression; for here the loss that we suffer does not attract our attention.

When, therefore, you wish to realize how careless you are about the good and the evil, and how zealous you are about that which is indifferent, observe how you feel about physical blindness on the one hand, and mental delusion on the other, and you will find out that you are far from feeling as you ought about things good and things evil. "Yes, but this requires much preparation, and much hard work, and learning many things." Well, what then? Do you expect it to be possible to acquire the greatest art with a slight effort? And yet the chief doctrine of the philosophers is extremely brief. If you would know, read what Zeno has to say and you will see. For what is there lengthy in his statement: "To follow the gods is man's end, and the essence of good is the proper use of external impressions"? Ask, "What, then, is God, and what

is an external impression? And what is nature in the individual and nature in the universe?"You already have a lengthy statement. If Epicurus should come and say that the good ought to be in the flesh, again the explanation becomes lengthy, and you must be told what is the principal faculty within us, and what our substantial, and what our essential, nature is. Since it is not probable that the good of a snail lies in its shell, is it, then, probable that the good of man lies in his flesh? But take your own case, Epicurus; what more masterful faculty do you yourself possess? What is that thing within you which takes counsel, which examines into all things severally, which, after examining the flesh itself, decides that it is the principal matter? And why do you light a lamp and toil in our behalf, and write such quantities of books? Is it that we may not fail to know the truth? Who are we? And what are we to you? And so the argument becomes lengthy.

1.21

To those who would be admired When a man has his proper station in life, he is not all agape for things beyond it. Man, what is it you want to have happen to you? As for myself, I am content if I exercise desire and aversion in accordance with nature, if I employ choice and refusal as my nature is, and similarly employ purpose and design and assent. Why, then, do you walk around in our presence as though you had swallowed a spit? "It has always been my wish that those who meet me should admire me and as they follow me should exclaim, 'O the great philosopher!'"Who are those people by whom you wish to be admired? Are they not these about whom you are in the habit of saying that they are mad? What then? Do you wish to be admired by the mad?

vocabulary

ἄγαλμα -τος (n, 3) ornament, glory, statue

ἀγωνίζομαι contend, exert oneself

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

αἰρετός takeable, desirable ~heresy

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

ἀνδράποδον -ς slave ~androgynous

ἀνδρεῖος of a man, manly

ἀνέχω raise; mid: endure, submit

ἀνόσιος unholy

ἀπαγγέλλω announce, order, promise ~angel

ἅπαξ once

ἁπλός single; simple ~haploid

ἀποδέχομαι accept ~doctrine

ἀπολείπω leave behind, fail ~eclipse

ἀπολιμπάνω leave behind, fail

ἀποσπάω tear/drag away

ἀποτυγχάνω fail

ἀρέσκω please, satisfy; make amends

ἀτυχέω be unlucky

ἀφαιρέω take away ~heresy

βλάπτω break, make fail

γέρας -ως (n, 3) reward, honor

γονεύς -ος (m) parent

δαίμων -ονος (m, 3) a god, fate, doom ~demon

δακτύλιος ring

δειλός wretched, poor, cowardly ~Deimos

διαιρέω divide, distinguish, distribute

δίχα in two, in two ways

ἐγκέφαλος brain

εἴτα then, therefore, next

ἐμπίπτω fall into; attack ~petal

ἐνδέχομαι accept, admit, be possible

ἐνθάδε here, hither

ἐνθεν thence, whence

ἐνταῦθα there, here

ἐντεῦθεν thence

ἐντίθημι load; mp: take to heart ~thesis

ἐπιβουλή a plot, scheme ~volunteer

ἐπινοέω intend

ἐπισειάω shake something at ~seismic

ἐπιστρέφω turn towards ~atrophy

ἐπιτιμάω honor, blame

εὐδαιμονέω be lucky, happy

ἐφαρμόζω well fitted to ~harmony

ζήτησις -εως (f) search, inquiry

θηριώδης savage, wild

ιδρώς sweat ~exude

ἱμάτιον toga, cloth

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

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

καταγελάω laugh at, deride

κατακλαίω break off, break short

κατάσκοπος spy, inspector

κέλυφος -εος (ῥ, n, 3) sheath, shell

κλαίω weep

κλέπτω steal

κοινός communal, ordinary

κοινωνός partner

κρείσσων more powerful; better

κτήσις -ος (f) chattels

κωλύω (ῥ) hinder, prevent

λίαν very

λοιδορία railing, abuse

λύκος wolf ~lycanthropy

λύπη distress

μαίνομαι be berserk ~maenad

μαντεύομαι to divine ~mantis

μεθίημι let go, cease; (mid) speed off ~jet

μέλος -ους (n, 3) limb; melody

μέλω concern, interest, be one's

responsibility
μεταδιώκω pursue
μετατίθηναι set or cause among
 ~thesis
μέτεμι be among, go, follow ~ion
μισέω (ι) hate, wish to prevent
 ~misogyny
μυῖα fly
μῦς mouse
μωρός stupid
ναός (ἄ) temple, shrine ~nostalgia
νεανίσκος (ἄ) young man
οὐκοῦν not so?; and so
οὐσία property; essence
παιδεύω raise; train
παιδίον young child; slave
πάντως by all means
πενία poverty ~osteopenia
περίστημι be around; turn out
 ~station
πλησίος near, neighboring
πόθεν from where?
ποῖος what kind
πολιός gray ~polio
πολιτεύω (ι) be a free citizen
πότερος which, whichever of two
ποῦ where?
πρέπω be conspicuous, preeminent
 ~refurbish
προαίρεσις -εως (f) plan, preference
πρόβατον cattle, flocks, herds
προλαμβάνω anticipate; be
 prejudiced
προτιμάω (ι) prefer, pay attention to
πυρετός fever ~pyre
ῥήγνυμι (ι) to break

ρίπτω hurl
ῥώμη strength, might
σεαυτοῦ yourself
σιωπάω be silent
σκιὰ shadow ~shadow
σοφός skilled, clever, wise
στάσις -εως (f) placing; faction
στέργω love; be content
συγγιγνώσκω acknowledge; pardon
συμβάλλω pit against; compare;
 mp: meet, fall in with ~ballistic
συμφέρω bring together; be
 expedient; agree; (mp) happen
 ~bear
σωτήρ -ος (m) savior
ταράσσω mess things up ~trachea
τραχύς (ἄ) rough ~trachea
τρέχω run, spin
τυραννίς -δος (f) tyranny
ὕγεια health
ὕετιος rainy, of rain, bringing rain
φιλοσοφέω philosophize, study
φιλόσοφος wisdom-loving
φιλοστοργία love, affection
φοβερός frightful, afraid
φροντίζω consider, ponder
φυγή flight, means of escape
 ~fugitive
φυσικός natural
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics
χοίρειος pork
ψόφος noise
ᾠδίνω (ι) be in pain

1.22

Περὶ τῶν προλήψεων.

Προλήψεις κοινὰ πᾶσιν ἀνθρώποις εἰσὶν· καὶ πρόληψις προλήψει οὐ μάχεται. τίς γὰρ ἡμῶν οὐ τίθησιν, ὅτι τὸ ἀγαθὸν συμφέρον ἐστὶ ἐστὶ καὶ αἰρετὸν¹ καὶ ἐκ πάσης αὐτὸ περιστάσεως δεῖ μετιέναι καὶ διώκειν; τίς δ' ἡμῶν οὐ τίθησιν, ὅτι τὸ δίκαιον καλόν ἐστὶ καὶ πρέπον;

Πότ' οὖν ἡ μάχη γίνεται; περὶ τὴν ἐφαρμογὴν τῶν προλήψεων ταῖς ἐπὶ μέρους οὐσίαις, ὅταν ὁ μὲν εἴπῃ καλῶς ἐποίησεν, ἀνδρείός² ἐστὶν· οὐ, ἀλλ' ἀπονενοημένος. ἔνθεν ἡ μάχη γίνεται τοῖς ἀνθρώποις πρὸς ἀλλήλους.

Αὕτη ἐστὶν ἡ Ἰουδαίων καὶ Σύρων καὶ Αἰγυπτίων καὶ Ῥωμαίων μάχη, οὐ περὶ τοῦ ὅτι τὸ ὅσιον πάντων προτιμητέον καὶ ἐν παντὶ μεταδιωκτέον, ἀλλὰ πότερόν ἐστιν ὅσιον τοῦτο τὸ χοιρεῖον³ φαγεῖν ἢ ἀνόσιον.

Ταύτην τὴν μάχην εὐρήσετε καὶ Ἀγαμέμνωνος καὶ Ἀχιλλέως. κάλει γὰρ αὐτοὺς εἰς τὸ μέσον. τί λέγεις σύ, ὦ Ἀγάμεμνον; οὐ δεῖ γενέσθαι τὰ δέοντα καὶ τὰ καλῶς ἔχοντα;

Δεῖ μὲν οὖν. σὺ δὲ τί λέγεις, ὦ Ἀχιλλεῦ; οὐκ ἀρέσκει σοι γίνεσθαι τὰ καλῶς ἔχοντα; ἐμοὶ μὲν οὖν πάντων μάλιστα ἀρέσκει. ἐφαρμόσατε οὖν τὰς προλήψεις. ἐντεῦθεν ἡ ἀρχὴ μάχης.

Ὁ μὲν λέγει οὐ χρή ἀποδιδόναι με τὴν Χρυσηίδα τῷ πατρί, ὁ δὲ λέγει δεῖ μὲν οὖν. πάντως ὁ ἕτερος αὐτῶν κακῶς ἐφαρμόζει τὴν πρόληψιν τοῦ δέοντος.

Πάλιν ὁ μὲν λέγει οὐκοῦν, εἴ με δεῖ ἀποδοῦναι τὴν Χρυσηίδα, δεῖ με λαβεῖν ὑμῶν τινος τὸ γέρας, ὁ δὲ τὴν ἐμὴν οὖν λάβῃς ἐρωμένην;· τὴν σὴν φησὶν. ἐγὼ οὖν μόνος— ἀλλ' ἐγὼ μόνος μὴ ἔχω; οὕτως μάχη γίνεται.

¹ takeable, desirable ² of a man, manly ³ pork

Τί οὖν ἐστι τὸ παιδεύεσθαι; μανθάνειν τὰς φυσικὰς προλήψεις ἐφαρμόζειν ταῖς ἐπὶ μέρους οὐσίαις καταλλήλως τῇ φύσει καὶ λοιπὸν διελεῖν, ὅτι τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν· ἐφ' ἡμῖν μὲν προαίρεσις καὶ πάντα τὰ προαιρετικὰ ἔργα, οὐκ ἐφ' ἡμῖν δὲ τὸ σῶμα, τὰ μέρη τοῦ σώματος, κτήσεις, γονεῖς, ἀδελφοὶ, τέκνα, πατρίς, ἀπλῶς οἱ κοινωνοί.⁴

Ποῦ οὖν θῶμεν τὸ ἀγαθόν; ποία οὐσία αὐτὸ ἐφαρμόσομεν; τῇ ἐφ' ἡμῖν;— εἴτα οὐκ ἔστιν ἀγαθὸν ὑγίεια⁵ καὶ ἀρτιότης καὶ ζωή, ἀλλ' οὐδὲ τέκνα οὐδὲ γονεῖς οὐδὲ πατρίς;— καὶ τίς σου ἀνέξεται;

Μεταθῶμεν οὖν αὐτὸ πάλιν ἐνθάδε. ἐνδέχεται οὖν βλαπτόμενον καὶ ἀποτυγχάνοντα τῶν ἀγαθῶν εὐδαιμονεῖν;— οὐκ ἐνδέχεται.— καὶ τὴν πρὸς τοὺς κοινωνοὺς οἷαν δεῖ ἀναστροφὴν; καὶ πῶς ἐνδέχεται;

Ἐγὼ γὰρ πέφυκα πρὸς τὸ ἐμὸν συμφέρον. εἰ συμφέρεי μοι ἀγρὸν ἔχειν, συμφέρεи μοι καὶ ἀφελέσθαι αὐτὸν τοῦ πλησίον· εἰ συμφέρεи μοι ἱμάτιον ἔχειν, συμφέρεи μοι καὶ κλέψαι αὐτὸ ἐκ βαλανείου. ἔνθεν πόλεμοι, στάσεις, τυραννίδες, ἐπιβουλαί.

Πῶς δ' ἔτι δυνήσομαι τὸ πρὸς τὸν Δία καθῆκον; εἰ γὰρ βλάπτομαι καὶ ἀτυχῶ, οὐκ ἐπιστρέφεταιί μου. καὶ τί μοι καὶ αὐτῷ, εἰ οὐ δύνатаί μοι βοηθῆσαι; καὶ πάλιν τί μοι καὶ αὐτῷ, εἰ θέλει μ' ἐν τοιούτοις εἶναι ἐν οἷς εἰμι; ἄρχομαι λοιπὸν μισεῖν αὐτόν.

Τί οὖν ναοὺς ποιῶμεν, τί οὖν ἀγάλματα,⁶ ὥς κακοῖς δαίμοσιν, ὥς πυρετῷ τῷ Διί; καὶ πῶς ἔτι Σωτὴρ καὶ πῶς Ὑέτιος καὶ πῶς Ἐπικάρπιος; καὶ μὴν, ἂν ἐνταῦθά που θῶμεν τὴν οὐσίαν τοῦ ἀγαθοῦ, πάντα ταῦτα ἐξακολουθεῖ.

Τί οὖν ποιήσωμεν;— αὕτη ἐστὶ ζήτησις⁷ τοῦ φιλοσοφοῦντος τῷ ὄντι καὶ ὠδίνοντος· νῦν ἐγὼ οὐχ ὁρῶ τί ἐστὶ τὸ ἀγαθὸν καὶ τὸ κακόν· οὐ μαίνομαι;

Ναί· ἀλλ' ἂν ἐνταῦθά που θῶ τὸ ἀγαθόν, ἐν τοῖς προαιρετικοῖς,

⁴ partner ⁵ health ⁶ ornament, glory, statue ⁷ search, inquiry

πάντες μου καταγελάσσονται. ἤξει τις γέρων πολὺς χρυσοῦς δακτυλίους⁸ ἔχων πολλούς, εἴτα ἐπισείσας τὴν κεφαλὴν ἐρεῖ ἄκουσόν μου, τέκνον· δεῖ μὲν καὶ φιλοσοφεῖν, δεῖ δὲ καὶ ἐγκέφαλον ἔχειν· ταῦτα μωρὰ ἐστίν. σὺ παρὰ τῶν φιλοσόφων μανθάνεις συλλογισμὸν, τί δέ σοι ποιητέον ἐστίν, σὺ κάλλιον οἶδας ἢ οἱ φιλόσοφοι. ἄνθρωπε, τί οὖν μοι ἐπιτιμᾷς, εἰ οἶδας;

Τούτῳ τῷ ἀνδραπόδῳ τί εἶπω;

Ἄν σιωπῶ, ρήγνυται ἐκεῖνος. ὥς δεῖ λέγειν ὅτι σύγγενωθί μοι ὡς τοῖς ἐρώσιν· οὐκ εἰμὶ ἑμᾶυτοῦ, μαίνομαι.

1.23

Πρὸς Ἐπίκουρον.

Ἐπινοεῖ καὶ Ἐπίκουρος ὅτι φύσει ἐσμὲν κοινωνικοί, ἀλλ' ἅπαξ ἐν τῷ κεύφει θείς τὸ ἀγαθὸν ἡμῶν οὐκέτι δύναται ἄλλο οὐδὲν εἰπεῖν.

Πάλιν γὰρ ἐκείνου λίαν κρατεῖ, ὅτι οὐ δεῖ ἀπεσπασμένον οὐδὲν τῆς τοῦ ἀγαθοῦ οὐσίας οὔτε θαυμάζειν οὔτ' ἀποδέχεσθαι· καὶ καλῶς αὐτοῦ κρατεῖ.

Πῶς οὖν ὑπονοητικοί ἐσμεν, οἷς μὴ φυσικὴ ἔστι πρὸς τὰ ἔγγονα φιλοστοργία; διὰ τί ἀποσυμβουλεύεις τῷ σοφῷ τεκνοτροφεῖν; τί φοβῇ μὴ διὰ ταῦτα εἰς λύπας ἐμπέσῃ;

Διὰ γὰρ τὸν μῦν⁹ τὸν ἔσω τρεφόμενον ἐμπίπτει; τί οὖν αὐτῷ μέλει, ἂν μυῖδιον μικρὸν ἔσω κατακλαίῃ αὐτοῦ;

Ἄλλ' οἶδεν, ὅτι, ἂν ἅπαξ γένηται παιδίον, οὐκέτι ἐφ' ἡμῖν ἐστι μὴ στέργειν¹⁰ μηδὲ φροντίζειν ἐπ' αὐτῷ.

Διὰ τοῦτο φησὶν οὐδὲ πολιτεύεσθαι¹¹ τὸν νοῦν ἔχοντα· οἶδεν γὰρ τίνα δεῖ ποιεῖν τὸν πολιτευόμενον· ἐπείτοι εἰ ὡς ἐν μυῖαις¹² μέλλεις ἀναστρέφεσθαι, τί κωλύει;

⁸ ring ⁹ mouse ¹⁰ love; be content ¹¹ be a free citizen ¹² fly

Ἄλλ' ὅμως εἰδὼς ταῦτα τολμᾷ λέγειν ὅτι μὴ ἀναιρώμεθα τέκνα.
ἀλλὰ πρόβατον μὲν οὐκ ἀπολείπει τὸ αὐτοῦ ἔγγονον οὐδὲ λύκος,¹³
ἄνθρωπος δ' ἀπολείπει;

Τί θέλεις; μωροὺς ἡμᾶς εἶναι ὡς τὰ πρόβατα; οὐδ' ἐκεῖνα ἀπολείπει.
θηριῶδεις ὡς τοὺς λύκους; οὐδ' ἐκεῖνοι ἀπολείπουσιν.

Ἄγε, τίς δέ σοι πείθεται ἰδὼν παιδίον αὐτοῦ κλαῖον ἐπὶ τὴν γῆν
πεπτωκός;

Ἐγὼ μὲν οἶμαι ὅτι εἰ καὶ ἐμαντεύσατο¹⁴ ἡ μήτηρ σου καὶ ὁ πατήρ,
ὅτι μέλλεις ταῦτα λέγειν, οὐκ ἂν σε ἔρριψαν.

1.24

Πῶς πρὸς τὰς περιστάσεις ἀγωνιστέον.

Αἱ περιστάσεις εἰσὶν αἱ τοὺς ἄνδρας δεικνύουσαι. λοιπὸν ὅταν ἐμπέσῃ
περίστασις, μέμνησο ὅτι ὁ θεὸς σε ὡς ἀλείπτῃς τραχεῖ νεανίσκῳ
συμβέβληκεν.—

Ἴνα τί; φησὶν.— ἵνα Ὀλυμπιονίκῃς γένη· δίχα δ' ἰδρώτος οὐ γίνεται.
ἐμοὶ μὲν οὐδεὶς δοκεῖ κρείσσονα ἐσχηκέναι περίστασιν ἧς σὺ ἐσχηκας,
ἂν θέλῃς ὡς ἀθλητῆς νεανίσκῳ χρῆσθαι.

Καὶ νῦν ἡμεῖς γε εἰς τὴν Ῥώμην κατάσκοπον πέμπομεν. οὐδεὶς δὲ
δειλὸν κατάσκοπον πέμπει, ἦν, ἂν μόνον ἀκούσῃ ψόφου καὶ σκιάν
ποθεν ἴδῃ, τρέχων ἔλθῃ τεταραγμένος καὶ λέγων ἤδη παρῆναι τοὺς
πολεμίους.

Οὕτως νῦν καὶ σὺ ἂν ἐλθὼν ἡμῖν εἴπῃς φοβερὰ τὰ ἐν Ῥώμῃ πράγματα,
δεινὸν ἐστὶ θάνατος, δεινὸν ἐστὶ φυγή, δεινὸν λοιδορία, δεινὸν πενία·
φεύγετε ἄνδρες, πάρεισιν οἱ πολέμοι, ἐροῦμέν σοι ἄπελθε, σεαυτῷ
μαντεύου· ἡμεῖς τοῦτο μόνον ἡμάρτομεν, ὅτι τοιοῦτον κατάσκοπον
ἐπέμπομεν.

Πρὸ σοῦ κατάσκοπος ἀποσταλεῖς Διογένης ἄλλα ἡμῖν ἀπήγγελεκεν.

¹³ wolf ¹⁴ to divine

1.22

Of our preconceptions Preconceptions are common to all men, and one preconception does not contradict another. For who among us does not assume that the good is profitable and something to be chosen, and that in every circumstance we ought to seek and pursue it? And who among us does not assume that righteousness is beautiful and becoming? When, then, does contradiction arise? It arises in the application of our preconceptions to the particular cases, when one person says, "He did nobly, he is brave"; another, "No, but he is out of his mind." Thence arises the conflict of men with one another. This is the conflict between Jews and Syrians and Egyptians and Romans, not over the question whether holiness should be put before everything else and should be pursued in all circumstances, but whether the particular act of eating swine's flesh is holy or unholy. This, you will find, was also the cause of conflict between Agamemnon and Achilles. Come, summon them before us. What do you say, Agamemnon? Ought not that to be done which is proper, and that which is noble? "Indeed it ought." And what do you say, Achilles? Do you not agree that what is noble ought to be done? "As for me, I agree most emphatically with that principle." Very well, then, apply your preconceptions to the particular cases. It is just there the conflict starts. The one says, "I ought not to be compelled to give back Chryseis to her father," while the other says, "Indeed you ought." Most certainly one of the two is making a bad application of the preconception "what one ought to do." Again, the one of them says, "Very well, if I ought to give back Chryseis, then I ought to take from some one of you the prize he has won," and the other replies, "Would you, then, take the woman I love?" "Yes, the woman you love," the first answers. "Shall I, then, be the only one—?" "But shall I be the only one to have nothing?" So a conflict arises.

What, then, does it mean to be getting an education? It means to be learning how to apply the natural preconceptions to particular cases, each to the other in conformity with nature, and, further, to make the distinction, that some things are under our control while others are not under our control. Under our control are moral purpose and all the acts of moral purpose; but not under our control are the body, the parts of the body, possessions, parents, brothers, children, country— in a word, all that with which we associate. Where, then, shall we place "the good"? To what class of things are we going to apply it? To the class of things that are under our control?— What, is not health, then, a good thing, and a sound body, and life? Nay, and not even children, or parents, or country?— And who will tolerate you if you deny that? Therefore, let us transfer the designation "good" to these things. But is it possible, then, for a man to be happy if he sustains injury and fails to get that which is good?— It is not possible.— And to maintain the proper

relations with his associates? And how can it be possible? For it is my nature to look out for my own interest. If it is my interest to have a farm, it is my interest to take it away from my neighbour; if it is my interest to have a cloak, it is my interest also to steal it from a bath. This is the source of wars, seditions, tyrannies, plots. And again, how shall I any longer be able to perform my duty towards Zeus? For if I sustain injury and am unfortunate, he pays no heed to me. And then we hear men saying, "What have I to do with him, if he is unable to help us?" And again, "What have I to do with him, if he wills that I be in such a state as I am now?" The next step is that I begin to hate him. Why, then, do we build temples to the gods, and make statues of them, as for evil spirits— for Zeus as for a god of Fever? And how can he any longer be "Saviour," and "Rain-bringer," and "Fruit-giver?" And, in truth, if we set the nature of the good somewhere in this sphere, all these things follow.

What, then, shall we do?— This is a subject of enquiry for the man who truly philosophizes and is in travail of thought. Says such a man to himself, "I do not now see what is the good and what is the evil; am I not mad?" Yes, but suppose I set the good somewhere here, among the things that the will controls, all men will laugh at me. Some white-haired old man with many a gold ring on his fingers will come along, and then he will shake his head and say, "Listen to me, my son; one ought of course to philosophize, but one ought also to keep one's head; this is all nonsense. You learn a syllogism from the philosophers, but you know better than the philosophers what you ought to do." Man, why, then, do you censure me, if I know? What shall I say to this slave? If I hold my peace, the fellow bursts with indignation. So I must say, "Forgive me as you would lovers; I am not my own master; I am mad."

1.23

In answer to Epicurus Even Epicurus understands that we are by nature social beings, but having once set our good in the husk which we wear, he cannot go on and say anything inconsistent with this. For, he next insists emphatically upon the principle that we ought neither to admire nor to accept anything that is detached from the nature of the good; and he is right in so doing. But how, then, can we still be social beings, if affection for our own children is not a natural sentiment? Why do you dissuade the wise man from bringing up children? Why are you afraid that sorrow will come to him on their account? What, does sorrow come to him on account of his house-slave Mouse? Well, what does it matter to him if his little Mouse in his home begins to cry? Nay he knows, that if once a child is born, it is no longer in our power not to love it or to care for it. For the same reason Epicurus says that a man of sense does not engage in politics either; for he knows what the man who engages

in politics has to do— since, of course, if you are going to live among men as though you were a fly among flies, what is to hinder you? Yet, despite the fact that he knows this, he still has the audacity to say, "Let us not bring up children." But a sheep does not abandon its own offspring, nor a wolf; and yet does a man abandon his? What do you wish us to do? Would you have us be foolish as sheep? But even they do not desert their offspring. Would you have us be fierce as wolves? But even they do not desert their offspring. Come now, who follows your advice when he sees his child fallen on the ground and crying? Why, in my opinion, your mother and your father, even if they had divined that you were going to say such things, would not have exposed you!

1.24

How should we struggle against difficulties?

It is difficulties that show what men are. Consequently, when a difficulty befalls, remember that God, like a physical trainer, has matched you with a rugged young man. What for? some one says. So that you may become an Olympic victor; but that cannot be done without sweat. To my way of thinking no one has got a finer difficulty than the one which you have got, if only you are willing to make use of it as an athlete makes use of a young man to wrestle with. And now we are sending you to Rome as a scout, to spy out the land. But no one sends a coward as a scout, that, if he merely hears a noise and sees a shadow anywhere, he may come running back in terror and report "The enemy is already upon us." So now also, if you should come and tell us, "The state of things at Rome is fearful; terrible is death, terrible is exile, terrible is reviling, terrible is poverty; flee, sirs, the enemy is upon us!" we shall say to you, "Away, prophesy to yourself! Our one mistake was that we sent a man like you as a scout." Diogenes, who before you was sent forth as a scout, has brought

*vocabulary***ἀδολεσχέω** (ᾱ) prattle**ἀδοξία** ill repute**ᾄδω** sing**ἀείδω** sing**αἰσχρός** shameful**ἀκριβής** (ι) exact**ἄλλοτριος** someone else's; alien

~alien

ἀναγιγνώσκω recognize, read, understand, persuade**ἀναστρέφω** act: overturn; mid: find oneself in ~atrophy**ἀνδράποδον** -ς slave ~androgynous**ἀνέχω** raise; mid: endure, submit**ἀνοίγνυμι** (οῦ) open**ἀντιποιέω** do in return; (mid) seek, claim**ἄνω** (ᾱ) accomplish, pass, waste; upwards, out to sea**ἀπαλλάσσω** free from, remove; be freed, depart**ἀπειλέω** vow, threaten, boast**ἀποδείκνυμι** (οῦ) show, point out; appoint; (mid) declare**ἀπόδειξις** -εως (f) acceptance; (Ion) showing**ἀπολείπω** leave behind, fail ~eclipse**ἀπολιμπάνω** leave behind, fail**ἀποσπάω** tear/drag away**ἀποχωρέω** go away from, retreat**ἀρέσκω** please, satisfy; make amends**ἄστροτος** without covering**άτυχής** unfortunate**ἀφαιρέω** take away ~heresy**βαρέω** be heavy with ~baritone**βιόω** live; (mp) make a living

~biology

βλαχεύω (ᾱ) be lazy**γέμω** be full of**γυμνός** naked, unarmed**δειλία** cowardice**δειλός** wretched, poor, cowardly

~Deimos

δειπνέω eat, dine**διηγέομαι** detail, describe**διογενής** (ι) born of Zeus ~deity**δίχα** in two, in two ways**δορυφόρος** spear-bearing**δυστυχής** unlucky**εἶτα** then, therefore, next**ἐλευθερία** freedom**ἐλευθέριος** free**ἐνταῦθα** there, here**ἐντέλλω** (mp) command**ἐντολή** order**ἔξιμι** go forth; is possible ~ion**ἐπιλανθάνω** mp: forget ~Lethe**ἐπιστρέφω** turn towards ~atrophy**ἐφίημι** (ιι) send at, let fly; mp: rush at, spring upon ~jet**ἡδονή** pleasure**θαρρέω** be of good heart**θαρσέω** be of good heart**θάρσος** boldness, over-boldness**θλίβω** (ι) press**θρηνέω** sing a dirge ~threnody**θρήνυς** footstool, gangway ~throne**ἱμάτιον** toga, cloth**ἰός** arrow**ἰωή** a rush, a sweep**καθεύδω** lie down**καπνός** smoke**κατάσκοπος** spy, inspector**κεράννυμι** (οῦ) mix ~crater**κεράω** mix in a bowl**κεφάλαιος** main point; chief**κινέω** (ι) set in motion, move,

remove ~kinetic

κοιμάω put to sleep; (pass) lie

down, have sex

κοίτη rest, resting place, sleepiness**κομψός** clever, urbane, pleasant

κρείσσων more powerful; better
κώπη handle; oar ~capture
λαγχάνω be allotted; (esp. λελα-
 forms) allot; receive
λήκυθος (f) oil flask
λίαν very
λόφος neck, crest on a helmet,
 hilltop
λυσιτελέω (ὑ) be useful
μαίνομαι be berserk ~maenad
μακάριος blessed
μελετάω pursue, attend to, exercise
μέτριος medium, moderate
οἶκημα -τος (n, 3) room
οἶκησις -εως (f) habitation
ὄον οὖ type of fruit
οὐδέποτε never
παιδιά childish play
παίζω play ~pediatrician
πανδοχεῖον inn
πέδον ground ~pedal
πένης -τος (m) poor
πενία poverty ~osteopenia
περιπατέω walk around
πηδάλιον rudder
πήρα pouch, wallet
ποίη grass
πόσος how many, much, far?
ποῦ where?
πρέπω be conspicuous, preeminent
 ~refurbish
προαίρεσις -εως (f) plan, preference
προλαμβάνω anticipate; be
 prejudiced
προσδέω bind/need also; (mp+gen)
 ask a thing of someone
πρόσεμι approach, draw near; add
 ~ion

προσῆμι be allowed near
προστάσσω post at, attach to,
 command
ρίπτω hurl
ρόμη strength, might
σπουδάζω be busy, earnest
 ~repudiate
στέφανος ring
στέφω crown, put around
στίλβω shine ~stilbene
συγκρίνω (ι) combine; decree
συντίθημι hearken, mark ~thesis
συστρέφω get together; condense
ταράσσω mess things up ~trachea
τελευταῖος last, final
τέταρτος fourth ~trapezoid
τιτρώσκω wound, bring to grief
 ~trauma
τραγωδία tragedy, serious poem
τύραννος tyrant
ὕπακούω listen, reply ~acoustic
ὕποθεσις -εως (f) proposal; subject;
 hypothesis
ὕποκρίνομαι (ι) answer; pretend
ὕποκριτής -οῦ (m, 1) actor, orator
ὕπολαμβάνω take under one's
 support, seize; speak up; imagine
 ~epilepsy
ὕποτίθημι suggest, advise
 ~hypothesis
φθόνος malice, envy
φιλόσοφος wisdom-loving
φύσις -εως (f) nature (of a thing)
 ~physics
χαμαί on/near the ground
φόφος noise
ὠφελέω help, be useful

λέγει ὅτι ὁ θάνατος οὐκ ἔστι κακόν, οὐδὲ γὰρ αἰσχρόν· λέγει ὅτι ἀδοξία¹ ψόφος ἐστὶ μαινομένων ἀνθρώπων.

Οἷα δὲ περὶ πόνου, οἷα δὲ περὶ ἡδονῆς, οἷα περὶ πενίας εἴρηκεν οὗτος ὁ κατάσκοπος. τὸ δὲ γυμνασιὸν εἶναι λέγει ὅτι κρεῖσσόν ἐστι πάσης περιπορφύρου· τὸ δ' ἐπ' ἀστρώτῳ² πέδῳ³ καθεύδειν λέγει ὅτι μαλακωτάτη κοίτη ἐστίν.

Καὶ ἀπόδειξιν φέρει περὶ ἐκάστου τὸ θάρσος τὸ αὐτοῦ, τὴν ἀταραξίαν, τὴν ἐλευθερίαν, εἶτα καὶ τὸ σωματίον στίλβον καὶ συνεστραμμένον.

Οὐδεῖς, φησὶν, πολέμος ἐγγύς ἐστιν· πάντα εἰρήνης γέμει. πῶς, ὦ Διόγενες; ἰδοῦ, φησὶν, μή τι βέβλημαι, μή τι τέτρωμαι,⁴ μή τινα πέφευγα;

Τοῦτ' ἔστιν οἷος δεῖ κατάσκοπος, σὺ δ' ἡμῖν ἐλθὼν ἄλλα ἐξ ἄλλων λέγεις. οὐκ ἀπελεύσῃ πάλιν καὶ ὄψει ἀκριβέστερον δίχα τῆς δειλίας;

Τί οὖν ποιήσω;— τί ποιεῖς, ἐκ πλοίου ὅταν ἐξίης; μή τι τὸ πηδάλιον⁵ αἴρεις, μή τι τὰς κώπας;⁶ τί οὖν αἴρεις; τὰ σά, τὴν λήκυθον, τὴν πήραν.⁷ καὶ νῦν ἂν ᾗς μεμνημένος τῶν σῶν, οὐδέποτε τῶν ἀλλοτρίων ἀντιποιήσῃ.

Λέγει σοι θεὸς τὴν πλατύσημον· ἰδοὺ στενόσημος. θεὸς καὶ ταύτην· ἰδοὺ ἱμάτιον μόνον. θεὸς τὸ ἱμάτιον·

Ἴδοὺ γυμνός. ἀλλὰ φθόνον μοι κινεῖς. λάβε τοίνυν ὅλον τὸ σωματίον. ᾧ δύναμαι ῥῦφαι τὸ σωματίον, ἔτι τοῦτον φοβοῦμαι;

Ἀλλὰ κληρονόμον μ' οὐκ ἀπολείπει. τί οὖν; ἐπελαθόμην ὅτι τούτων οὐδὲν ἐμὸν ἦν; πῶς οὖν ἐμὰ αὐτὰ λέγομεν; ὥς τὸν κράβαττον ἐν τῷ πανδοκείῳ.⁸ ἂν οὖν ὁ πανδοκεὺς ἀποθανὼν ἀπολίπῃ σοι τοὺς κραβάττους· ἂν δ' ἄλλω, ἐκεῖνος ἔξει, σὺ δ' ἄλλον ζητήσεις·

Ἄν οὖν μὴ εὖρης, χαμαὶ κοιμήσῃ μόνον θαρρῶν καὶ ῥέγκων καὶ μεμνημένος ὅτι ἐν τοῖς πλουσίοις καὶ βασιλεῦσι καὶ τυράννοις αἱ

¹ ill repute ² without covering ³ ground ⁴ wound, bring to grief

⁵ rudder ⁶ handle; oar ⁷ pouch, wallet ⁸ inn

τραγωδίαί τόπον ἔχουσιν, οὐδεὶς δὲ πένης τραγωδίαν συμπληροῖ εἰ μὴ ὥς χορευτής.

Οἱ δὲ βασιλεῖς ἄρχονται μὲν ἀπ' ἀγαθῶν· στέψατε⁹ δώματα· εἴτα περὶ τρίτον ἢ τέταρτον μέρος· ἰὼ Κιθαιρών, τί μ' ἐδέχου; ἀνδράποδον, ποῦ οἱ στέφανοι, ποῦ τὸ διάδημα;

Οὐδέν σε ὠφελοῦσιν οἱ δορυφόροι;

Ὅταν οὖν ἐκείνων τινὲ προσίης, τούτων μέμνησο, ὅτι τραγωδῶ προσέρχῃ, οὐ τῷ ὑποκριτῇ, ἀλλ' αὐτῷ τῷ Οἰδίποδι.

Ἀλλὰ μακάριος ὁ δεῖνα· μετὰ πολλῶν γὰρ περιπατεῖ. κἀγὼ συγκατατάττω ἐμαυτὸν σὺν τοῖς πολλοῖς καὶ μετὰ πολλῶν περιπατῶ.

Τὸ δὲ κεφάλαιον· μέμνησο ὅτι ἡ θύρα ἤνοικται. μὴ γίνου τῶν παιδίων δειλότερος, ἀλλ' ὥς ἐκεῖνα, ὅταν αὐτοῖς μὴ ἀρέσκη τὸ πρᾶγμα, λέγει οὐκέτι παίζω, καὶ σύ, ὅταν σοι φαίνεταιί τινα εἶναι τοιαῦτα, εἰπὼν οὐκέτι παίζω ἀπαλλάσσου, μένων δὲ μὴ θρήνηι.

1.25

Πρὸς τὸ αὐτό.

Εἰ ταῦτα ἀληθῆ ἐστι καὶ μὴ βλακεύομεν¹⁰ μὴδ' ὑποκρινόμεθα ὅτι τὸ ἀγαθὸν τοῦ ἀνθρώπου ἐν προαιρέσει καὶ τὸ κακόν, τὰ δ' ἄλλα πάντα οὐδὲν πρὸς ἡμᾶς, τί ἔτι ταρασσόμεθα, τί ἔτι φοβούμεθα; περὶ ἃ ἐσπουδάκαμεν, τούτων ἐξουσίαν οὐδεὶς ἔχει·

Ὡν ἐξουσίαν οἱ ἄλλοι ἔχουσιν, τούτων οὐκ ἐπιστρεφόμεθα. ποῖον ἔτι πρᾶγμα ἔχομεν;— ἀλλὰ ἐντεilaί μοι.— τί σοι ἐντείλωμαι; ὁ Ζεὺς σοι οὐκ ἐντέταλται; οὐ δέδωκέν σοι τὰ μὲν σὰ ἀκώλυστα καὶ ἀπαραπόδιστα, τὰ δὲ μὴ σὰ κωλυτὰ καὶ παραποδιστά;

Τίνα οὖν ἐντολὴν ἔχων ἐκείθεν ἐλήλυθας, ποῖον διάταγμα; τὰ σὰ τήρει ἐκ παντὸς τρόπου, τῶν ἀλλοτρίων μὴ ἐφίεσο. τὸ πιστὸν σόν· τίς οὖν

⁹ crown, put around ¹⁰ be lazy

ἀφελέσθαι δύναταί σου ταῦτα; τίς κωλύσει χρηθῆσθαι αὐτοῖς ἄλλος εἰ μὴ σύ; σὺ δὲ πῶς; ὅταν περὶ τὰ μὴ σαυτοῦ σπουδάσῃς, τὰ σαυτοῦ ἀπώλεσας.

Τοιαύτας ἔχων ὑποθήκας καὶ ἐντολὰς παρὰ τοῦ Διὸς ποίας ἔτι παρ' ἐμοῦ θέλεις; κρείσσων εἰμὶ ἐκείνου, ἀξιοπιστότερος;

Ἀλλὰ ταύτας τηρῶν ἄλλων τινῶν προσδέῃ; ἀλλ' ἐκεῖνος οὐκ ἐντέταλται ταῦτα; φέρε τὰς προλήψεις, φέρε τὰς ἀποδείξεις τὰς τῶν φιλοσόφων, φέρε ἃ πολλάκις ἤκουσας, φέρε δ' ἃ εἶπας αὐτός, φέρε ἃ ἀνέγνως, φέρε ἃ ἐμελέτησας.

Μέχρις οὗ¹¹ ν τίνος ταῦτα τηρεῖν καλῶς ἔχεις καὶ τὴν παιδιὰν¹² μὴ λύνειν;

Μέχρις ἂν κομφῶς διεξάγῃται. ἐν Σατορναλίοις λέλογχεν βασιλεύς· ἔδοξε γὰρ παῖξαι ταύτην τὴν παιδιάν. προστάσσει σὺ πίε, σὺ κέρασον, σὺ ᾄσον, σὺ ἄπελθε, σὺ ἐλθέ. ὑπακούω, ἵνα μὴ παρ' ἐμὲ λύηται ἡ παιδιὰ.

Ἀλλὰ σὺ ὑπολάμβανε ὅτι ἐν κακοῖς εἶ. οὐχ ὑπολαμβάνω· καὶ τίς μ' ἀναγκάσει ὑπολαμβάνειν;

Πάλιν συνθεμέμεθα παῖξαι τὰ περὶ Ἀγαμέμνονα καὶ Ἀχιλλέα. καταταγείς Ἀγαμέμνων λέγει μοι πορεύου πρὸς τὸν Ἀχιλλέα καὶ ἀπόσπασον τὴν Βρισηίδα. πορεύομαι.

Ἔρχου. ἔρχομαι. ὥς γὰρ ἐπὶ τῶν ὑποθετικῶν λόγων ἀναστρεφόμεθα, οὕτως δεῖ καὶ ἐπὶ τοῦ βίου. ἔστω νύξ. ἔστω. τί οὖν; ἡμέρα ἐστίν; οὐ· ἔλαβον γὰρ ὑπόθεσιν τοῦ νύκτα εἶναι.

Ἔστω σε ὑπολαμβάνειν ὅτι νύξ ἐστίν. ἔστω. ἀλλὰ καὶ ὑπόλαβε ὅτι νύξ ἐστίν. οὐκ ἀκολουθεῖ τῇ ὑποθέσει.

Οὕτως καὶ ἐνταῦθα. ἔστω σε εἶναι δυστυχῇ. ἔστω. ἄρ' οὖν ἀτυχὴς¹³ εἶ; ναί. τί οὖν; κακοδαμονεῖς; ναί. ἀλλὰ καὶ ὑπόλαβε ὅτι ἐν κακοῖς

¹¹ type of fruit ¹² childish play ¹³ unfortunate

εἶ. οὐκ ἀκολουθεῖ τῇ ὑποθέσει· καὶ ἄλλος με κωλύει.

Μέχρι πόσου οὖν ὑπακουστέον τοῖς τοιούτοις; μέχρις ἂν οὐ λυσιτελῇ, τοῦτο δ' ἔστιν μέχρις ἂν οὐ σώζω τὸ πρόπον καὶ κατάλληλον.

Λοιπὸν οἱ μὲν εἰσι κακαύστηροι καὶ κακοστόμαχοι καὶ λέγουσιν ἐγὼ οὐ δύναμαι παρὰ τούτῳ δειπνεῖν, ἢ αὐτοῦ ἀνέχομαι καθ' ἡμέραν διηγουμένου, πῶς ἐν Μυσίᾳ ἐπολέμησεν· διηγησάμην σοι, ἀδελφέ, πῶς ἐπὶ τὸν λόφον ἀνέβην· πάλιν ἄρχομαι πολιορκεῖσθαι.

Ἄλλος λέγει ἐγὼ δειπνήσαι θέλω μᾶλλον καὶ ἀκούειν αὐτοῦ ὅσα θέλει ἀδολεσχοῦντος.¹⁴

Καὶ σὺ σύγκρινε ταύτας τὰς ἀξίας· μόνον μὴδὲν βαρούμενος¹⁵ ποίει, μὴ θλιβόμενος μὴδ' ὑπολαμβάνων ἐν κακοῖς εἶναι· τοῦτο γὰρ οὐδεὶς σε ἀναγκάζει.

Καπνὸν πεποιήκεν ἐν τῷ οἰκήματι;¹⁶ ἂν μέτριον, μενῶ· ἂν λίαν πολύν, ἐξέρχομαι. τούτου γὰρ μεμνήσθαι καὶ κρατεῖν, ὅτι ἡ θύρα ἤνοικται.

Ἀλλὰ μὴ οἶκει ἐν Νικοπόλει. οὐκ οἰκῶ. μὴδ' ἐν Ἀθήναις. οὐδ' ἐν Ἀθήναις. μὴδ' ἐν Ῥώμῃ. οὐδ' ἐν Ῥώμῃ. ἐν Γυάροις οἶκει. οἰκῶ. ἀλλὰ πολὺς μοι καπνὸς φαίνεται τὸ ἐν Γυάροις οἰκεῖν.

Ἀποχωρῶ, ὅπου μ' οὐδεὶς κωλύσει οἰκεῖν· ἐκείνη γὰρ ἡ οἴκησις παντὶ ἤνοικται.

Καὶ τὸ τελευταῖον χιτωνάριον, τοῦτ' ἔστι τὸ σωματίον, τούτου ἀνωτέρω οὐδενὶ οὐδὲν εἰς ἐμὲ ἔξεστιν.

Διὰ τοῦτο ὁ Δημήτριος εἶπεν τῷ Νέρωνι ἀπειλεῖς μοι θάνατον, σοὶ δ' ἡ φύσις.

Ἄν δὲ τὸ σωματίον θαυμάσω, δοῦλον ἑμαυτὸν παραδέδωκα· ἂν τὸ κτησεῖδιον, δοῦλον.

¹⁴ prattle ¹⁵ be heavy with ¹⁶ room

us back a different report. He says, "Death is not an evil, since it is not dishonourable"; he says, "Ill repute is a noise made by madmen." And what a report this scout has made us about toil and about pleasure and about poverty! He says, "To be naked is better than any scarlet robe; and to sleep on the bare ground," he says, "is the softest couch." And he offers as a proof of each statement his own courage, his tranquillity, his freedom, and finally his body, radiant with health and hardened. "There is no enemy near," says he; "all is full of peace." How so, Diogenes? "Why, look!" says he, "I have not been struck with any missile, have I, or received any wound? I have not fled from anyone, have I?" This is what it means to be a proper scout, but you return and tell us one thing after another. Will you not go away again and observe more accurately, without this cowardice?

What am I to do, then?— What do you do when you disembark from a ship? You do not pick up the rudder, do you, or the oars? What do you pick up, then? Your own luggage, your oil-flask, your wallet. So now, if you are mindful of what is your own property, you will never lay claim to that which is another's. He says to you, "Lay aside your broad scarlet hem" Behold, the narrow hem. "Lay aside this also." Behold, the plain toga. "Lay aside your toga." Behold, I am naked. "But you arouse my envy." Well, then, take the whole of my paltry body. Do I any longer fear the man to whom I can throw my body? But he will not leave me as his heir. What then? Did I forget that none of these things is my own? How, then, do we call them "my own"? Merely as we call the bed in the inn "my own." If, then, the inn-keeper dies and leaves you the beds, you will have them; but if he leaves them to someone else, he will have them, and you will look for another bed. If, then, you do not find one, you will have to sleep on the ground; only do so with good courage, snoring and remembering that tragedies find a place among the rich and among kings and tyrants, but no poor man fills a tragic role except as a member of the chorus. Now the kings commence in a state of prosperity:

"Hang the palace with garlands"; then, about the third or fourth act, comes—

"Alas, Cithaeron, why didst thou receive me?" Slave, where are your crowns, where your diadem? Do your guards avail you not at all? When, therefore, you approach one of those great men, remember all this— that you are approaching a tragic character, not the actor, but Oedipus himself. "Nay, but so-and- so is blessed; for he has many companions to walk with." So have I; I fall in line with the multitude and have many companions to walk with. But, to sum it all up: remember that the door has been thrown open. Do not become a greater coward than the children, but just as they say, "I won't play any longer," when the thing does not please them, so do you also, when things seem to you to have reached that stage, merely say, "I won't play any

longer,"and take your departure; but if you stay, stop lamenting.

1.25

Upon the same theme If all this is true and we are not silly nor merely playing a part when we say, "Man's good and man's evil lies in moral choice, and all other things are nothing to us,"why are we still distressed and afraid? Over the things that we seriously care for no one has authority; and the things over which other men have authority do not concern us. What kind of thing have we left to discuss?"—"Nay, give me directions."—What directions shall I give you? Has not Zeus given you directions? Has he not given you that which is your own, unhindered and unrestrained, while that which is not your own is subject to hindrance and restraint? What directions, then, did you bring with you when you came from him into this world, what kind of an order? Guard by every means that which is your own, but do not grasp at that which is another's. Your faithfulness is your own, your self-respect is your own; who, then, can take these things from you? Who but yourself will prevent you from using them? But you, how do you act? When you seek earnestly that which is not your own, you lose that which is your own. Since you have such promptings and directions from Zeus, what kind do you still want from me? Am I greater than he, or more trustworthy? But if you keep these commands of his, do you need any others besides? But has he not given you these directions? Produce your preconceptions, produce the demonstrations of the philosophers, produce what you have often heard, and produce what you have said yourself, produce what you have read, produce what you have practised.

How long, then, is it well to keep these precepts and not to break up the game? As long as it is played pleasantly. At the Saturnalia a king is chosen by lot; for it has been decided to play this game. The king gives his commands: "You drink, you mix wine, you sing, you go, you come."I obey, so as not to be the one to break up the game. "Come, suppose that you are in an evil plight."I do not so suppose; and who is there to compel me so to suppose? Again, we have agreed to play the story of Agamemnon and Achilles. The one who has been appointed to play the part of Agamemnon says to me, "Go to Achilles, and drag away Briseis."I go. He says, "Come,"and I come. For as we behave in the matter of hypothetical proposals, so we ought to behave in life also. "Let it be night."So be it. "What then? Is it day?"No, for I have accepted the assumption that it is night. "Let us suppose that you assume it to be night"So be it. "But go on and assume that it is night,"That is not consistent with the hypothesis. So also in the present case. "Let us suppose that you are unhappy."So be it. "Are you, then, unfortunate?"Yes. "What then? Are you troubled with ill-fortune?"Yes. "But go on and assume that you are in a wretched plight."That is not consistent with the hypothesis; moreover, there

is Another who forbids me so to think.

How long, then, should we obey such commands? As long as it is beneficial, and that means, as long as I preserve what is becoming and consistent. Further, some men are unduly crabbed and have too sharp tongues and say, "I cannot dine at this fellow's house, where I have to put up with his telling every day how he fought in Moesia: 'I have told you, brother, how I climbed up to the crest of the hill; well now, I begin to be besieged again.'" But another says, "I would rather dine and hear him babble all he pleases." And it is for you to compare these estimates; only do nothing as one burdened, or afflicted, or thinking that he is in a wretched plight; for no one forces you to this. Has some one made a smoke in the house? If he has made a moderate amount of smoke I shall stay; if too much, I go outside. For one ought to remember and hold fast to this, that the door stands open. But some one says, "Do not dwell in Nicopolis." I agree not to dwell there. "Nor in Athens." I agree not to dwell in Athens, either. "Nor in Rome." I agree not to dwell in Rome, either. "Dwell in Gyara." I agree to dwell there. But to dwell in Gyara seems to me to be like a great quantity of smoke in the house. I leave for a place where no one will prevent me from dwelling; for that dwelling-place stands open to every man. And as for the last inner tunic, that is, my paltry body, beyond that no one has any authority over me. That is why Demetrius said to Nero, "You threaten me with death, but nature threatens you." If I admire my paltry body, I have given myself away as a slave; if I admire my paltry property, I have given myself away as a

vocabulary

ἀγανακτέω be vexed, in a ferment

ἄγνοια ignorance

ἀγοράζω do commerce ~agora

αἴσθησις -εως (f) sense perception

αἷτιος blameworthy; the cause

~etiology

αἰτίος blameworthy; the cause

~etiology

ἀκολουθέω follow

ἀκόλουθος following, attending

ἀναγιγνώσκω recognize, read, understand, persuade

ἀνάγνωσις -εως (f) recognition, reading

ἀνεξέταστος unexamined

ἀνευρίσκω discover

ἀντιτίθηναι oppose, balance

ἀνύω accomplish, pass over, complete

ἄπειρος untested; infinite

ἀπολείβω drip off of

ἀπολείπω leave behind, fail ~eclipse

ἀποσπάω tear/drag away

ἀποτίθηναι put away ~thesis

ἀποτυγχάνω fail

ἀσθένεια weakness

ἀσθενής weak

ἀσκέω work on

ἄωρος untimely; at the wrong time; pendulous ~aorta

βοήθεια help

βοήθημα -τος (n, 3) resource, help, remedy

γελάω laugh, smile, laugh at

γελοῖος laughable; joking

γονεῦς -ος (m) parent

γυμνάζω exercise, do training

δῆλος visible, conspicuous

δηλῶ show, disclose

διάνοια a thought; intelligence

διατελέω accomplish; keep doing

~apostle

δόγμα -τος (n, 3) belief, legal decision

δύσκολος hard to please; troublesome

ἐγκαλέω demand payment; accuse

ἔθος ἔθεος (n, 3) custom, habit

~ethology

εἶτα then, therefore, next

ἐκδέχομαι receive; succeed to a position

ἐκκαλέω call forth ~gallo

ἐκκόπτω cut out, down, off

ἐκφεύγω flee from, escape ~fugitive

ἔλεγχος (n) shame, disgrace; (m) refutation

ἐλεύθερος not enslaved

ἐμέω vomit ~emetic

ἐναργής visible, clear ~Argentina

ἐνταῦθα there, here

ἔξειμι go forth; is possible ~ion

ἐξελέγχω convict, refute, test

ἐξῆς in turn

ἐπαινέω concur, praise, advise

ἐπαίνημι concur, praise, advise

ἐπαινός terrible

ἔπαινος (noun) praise

ἐπαίρω lift, raise ~heresy

ἐπιβαίνω (+gen) set foot on, board, climb ~basis

ἐπιβάλλω throw upon, head for ~ballistic

ἐπιδείκνυμι (v) display, exhibit

ἐπιστρέφω turn towards ~atrophy

εὖστοχέω hit the mark, succeed

ἡγεμονικός showing leadership

θαυμαστός wonderful; admirable

θέω run, run for

θεωρία spectator, contemplation

θλίβω (v) press

ιατρικός medicine, medical skill

ιδιώτης -ου (m, 1) private; a layman

ἱμάτιον toga, cloth
 καρτερέω be patient
 καταγελάω laugh at, deride
 καταπίνω (ι) swallow
 κεντέω whip, goad
 κολακεύω flatter
 λοιδορέω abuse, revile
 μελετάω pursue, attend to, exercise
 μουσική art, music
 μουσικός musical, aesthetic
 μυριάς -δος (ῥ, f, 3) countless,
 myriad
 νεανίσκος (ᾱ) young man
 ὅπου where
 ὀργή urge, impulse; anger
 οὐκοῦν not so?; and so
 ὄφελος -εος (n, 3) a use, a help
 ὄφεις ὄφεως (m) serpent ~ophidian
 παίγνιον game, toy
 παίγνιος playful
 παιδεύω raise; train
 παραδείκνυμι (ῥ) receive, admit
 παράδοξος incredible
 παρακολουθέω dog, follow, trace
 περιπίπτω embrace; fall in with
 περισχίζω split around
 πιθανότης -τος (f, 3)
 perseuasiveness
 προλαμβάνω anticipate; be
 prejudiced
 προσάγω bring to a place
 ~demagogue
 προσήκω belong to, it seems
 προσίημι be allowed near
 πρόχειρος handy; ready to do
 something
 πυρετός fever ~pyre
 πώποτε never

σαυτοῦ yourself
 σεαυτοῦ yourself
 σείω shake ~seismic
 σιωπάω be silent
 σμῆγω wipe off
 σόφισμα skill, trick
 στενοχωρία a narrowness, strait
 ~stentorian
 στρόφος rope, cord ~atrophy
 συμπλέκω twine together
 συμπόσιον drinking party
 τάλας wretched, miserable ~talent
 ταράσσω mess things up ~trachea
 τέχνη craft, art, plan, contrivance
 ~technology
 τηρέω watch over
 τριβή business; practical thing
 τρίβω (ι) rub; (mid) be worn out
 ~tribulation
 τύπτω beat, smite ~stupid
 ὕβρις -εως (f) pride, insolence,
 outrage
 ὕλη (ῥ) forest, firewood
 ὑπόθεσις -εως (f) proposal; subject;
 hypothesis
 ὑποτίθημι suggest, advise
 ~hypothesis
 φαντασία appearance; imagination
 φιλοσοφέω philosophize, study
 φιλοσοφία love of knowledge;
 philosophy
 φιλόσοφος wisdom-loving
 φύσις -εως (f) nature (of a thing)
 ~physics
 φύω produce, beget; clasp ~physics
 φόγος blemish, blame
 ψωμός morsel, bit

Εὐθὺς γὰρ ἐμαυτὸς κατ' ἐμαντοῦ δηλῶ, τίνι ἀλωτός εἰμι. ὥς ὁ ὄφεις ἐὰν συσπᾷ τὴν κεφαλὴν, λέγω ἐκεῖνο αὐτοῦ τύπτε ὁ φυλάσσει. καὶ σὺ γίγνωσκε, ὅτι ὁ ἂν φυλάσσειν ἐθέλῃς, κατ' ἐκεῖνο ἐπιβήσεται σοι ὁ κύριος.

Τούτων μεμνημένος τίνα ἔτι κολακεύσεις¹ ἢ φοβήσῃ;

Ἄλλὰ θέλω καθῆσθαι ὅπου οἱ συγκλητικοί.— ὁρᾷς ὅτι σὺ σαντῶ στενοχωρίαν² παρέχεις, σὺ σαντὸν θλίβεις;— πῶς οὖν ἄλλως θεωρήσω καλῶς ἐν τῷ ἀμφιθεάτρῳ;— ἄνθρωπε, καὶ μὴ θεώρει καὶ οὐ μὴ θλιβῇς. τί πράγματα ἔχεις; ἢ μικρὸν ἔκδεξαι καὶ ἀχθείσης τῆς θεωρίας κάθισον εἰς τοὺς τῶν συγκλητικῶν τόπους καὶ ἡλιάζου.

Καθόλου γὰρ ἐκείνου μέμνησο, ὅτι ἑαυτοὺς θλίβομεν, ἑαυτοὺς στενοχωροῦμεν, τοῦτ' ἔστιν τὰ δόγματα ἡμᾶς θλίβει καὶ στενοχωρεῖ.

Ἐπεὶ τί ἐστὶν αὐτὸ τὸ λοιδορεῖσθαι; παραστὰς λίθον λοιδορεῖ· καὶ τί ποιήσεις; ἂν οὖν τις ὥς λίθος ἀκούῃ, τί ὄφελος τῷ λοιδοροῦντι; ἂν δ' ἔχῃ τὴν ἀσθένειαν τοῦ λοιδορουμένου ὁ λοιδορῶν ἐπιβάθραν, τότε ἀνύει τι.

Περίσχισον αὐτόν. τί λέγεις αὐτόν; τὸ ἱμάτιον λάβε, περίσχισον.

Ὑβριν σοι πεποίηκα. καλῶς σοι γένοιτο. ταῦτα ἐμελέτα Σωκράτης, διὰ τοῦτο ἐν ἔχων πρόσωπον αἰεὶ διετέλει. ἡμεῖς δὲ θέλομεν πάντα μᾶλλον ἀσκεῖν καὶ μελετᾶν ἢ ὅπως ἀπαραπόδιστοι καὶ ἐλεύθεροι ἐσόμεθα.

Παράδοξα λέγουσιν οἱ φιλόσοφοι. ἐν δὲ ταῖς ἄλλαις τέχναις οὐκ ἔστι παράδοξα; καὶ τί παραδοξότερόν ἐστιν ἢ κεντεῖν³ τινος τὸν ὀφθαλμόν, ἵνα ἴδῃ; εἴ τις ἀπείρῳ τῶν ἱατρικῶν⁴ τοῦτο εἶπεν, οὐκ ἂν κατεγέλα τοῦ λέγοντος;

Τί οὖν θαυμαστὸν εἰ καὶ ἐν φιλοσοφίᾳ πολλὰ τῶν ἀληθῶν παράδοξα φαίνεται τοῖς ἀπείροις;

¹ flatter ² a narrow, strait ³ whip, goad ⁴ medicine, medical skill

1.26

Τίς ὁ βιωτικὸς νόμος.

Ἀναγινώσκοντος δὲ τοὺς ὑποθετικοὺς ἔφη Νόμος ὑποθετικός ἐστι καὶ οὗτος τὸ ἀκόλουθον⁵ τῇ ὑποθέσει παραδέχεσθαι. πολὺν πρότερον δὲ νόμος βιωτικός ἐστιν οὗτος τὸ ἀκόλουθον τῇ φύσει πράττειν.

Εἰ γὰρ ἐπὶ πάσης ὕλης καὶ περιστάσεως βουλόμεθα τηρῆσαι τὸ κατὰ φύσιν, δηλὸν ὅτι ἐν παντὶ στοχαστέον τοῦ μήτε τὸ ἀκόλουθον ἡμᾶς ἐκφυγεῖν μήτε παραδέξασθαι τὸ μαχόμενον.

Πρῶτον οὖν ἐπὶ τῆς θεωρίας γυμνάζουσιν ἡμᾶς οἱ φιλόσοφοι ὅπου ῥᾶον, εἴτα οὕτως ἐπὶ τὰ χαλεπώτερα ἄγουσιν· ἐνταῦθα γὰρ οὐδέν ἐστι τὸ ἀνθέλκον ὡς πρὸς τὸ ἀκολουθήσαι τοῖς διδασκομένοις, ἐπὶ δὲ τῶν βιωτικῶν πολλὰ τὰ περισπῶντα. γελοῖος⁶ οὖν ὁ λέγων πρῶτον βούλεσθαι ἐπ' ἐκείνων·

Οὐ γὰρ ῥάδιον ἄρχεσθαι ἀπὸ τῶν χαλεπωτέρων.

Καὶ τοῦτον ἀπολογισμὸν ἔδει φέρειν πρὸς τοὺς γονεῖς τοὺς ἀγανακτοῦντας ἐπὶ τῷ φιλοσοφεῖν τὰ τέκνα. οὐκοῦν ἀμαρτάνω, πάτερ, καὶ οὐκ οἶδα τὸ ἐπιβάλλον ἐμαυτῷ καὶ προσήκον· εἰ μὲν οὐδὲ μαθητόν ἐστιν οὐδὲ διδακτόν, τί μοι ἐγκαλεῖς; εἰ δὲ διδακτόν, δίδασκε· εἰ δὲ σὺ μὴ δύνασαι, ἄφες με μαθεῖν παρὰ τῶν λεγόντων εἰδέναι.

Ἐπεὶ τί δοκεῖς; ὅτι θέλων περιπίπτω κακῷ καὶ ἀποτυγχάνω τοῦ ἀγαθοῦ; μὴ γένοιτο. τί οὖν ἐστι τὸ αἷτιον τοῦ ἀμαρτάνειν με;

Ἡ ἄγνοια. οὐ θέλεις οὖν ἀποθῶμαι τὴν ἄγνοιαν; τίνα πώποτε ὀργὴν ἐδίδαξε τὰ κυβερνητικά; τὰ μουσικά; τὰ βιωτικά οὖν διὰ τὴν ὀργήν σου δοκεῖς ὅτι μαθήσομαι;

Ταῦτα ἐκείνῳ μόνῳ λέγειν ἔξεστι τῷ τοιαύτην ἐπιβολὴν ἐνηνοχότι.

Εἰ δέ τις μόνον ἐπιδείκνυσθαι θέλων ἐν συμποσίῳ ὅτι οἶδεν τοὺς ὑποθετικοὺς ἀναγινώσκει ταῦτα καὶ προσέρχεται τοῖς φιλοσόφοις,

⁵ following, attending ⁶ laughable; joking

οὗτος ἄλλο τι πράσσει ἵνα αὐτὸν συγκλητικὸς παρακατακείμενος θαυμάσει;

Ἐκεῖ γὰρ τῷ ὄντι αἱ μεγάλαι ὑλαί εἰσι καὶ οἱ ἐνθάδε πλοῦτοι ἐκεῖ παίγνια δοκοῦσιν. διὰ τοῦτο ἐκεῖ δύσκολον κρατῆσαι τῶν αὐτοῦ φαντασιῶν, ὅπου τὰ ἐκ σείοντα μεγάλα.

Ἐγὼ τινα οἶδα κλαίοντα Ἐπαφροδίτου τῶν γονάτων ἀπτόμενον καὶ λέγοντα ταλαιπωρεῖν· ἀπολελεῖσθαι γὰρ αὐτῷ μηδέν, εἰ μὴ ἑκατὸν πεντήκοντα μυριάδας.

Τί οὖν ὁ Ἐπαφρόδιτος; κατεγέλασεν ὡς ὑμεῖς; οὐ· ἀλλ' ἐπιθαυμάσας λέγει τάλας, πῶς οὖν ἐσιώπας, πῶς ἐκατέρεις;⁷

Ταράξας δὲ τὸν ἀναγινώσκοντα τοὺς ὑποθετικούς καὶ γελάσαντος τοῦ ὑποθεμένου αὐτῷ τὴν ἀνάγνωσιν Σεαυτοῦ, ἔφη, καταγελαῖς· οὐ προεγύμνασας τὸν νεανίσκον οὐδ' ἔγνως εἰ δύναται τούτοις παρακολουθεῖν, ἀλλ' ὡς ἀναγνώστη αὐτῷ χρηῖ.

Τί οὖν, ἔφη, μὴ δυναμένη διανοία συμπεπλεγμένου ἐπικρίσει παρακολουθεῖν ἔπαινον πιστεύομεν, ψόγον⁸ πιστεύομεν, ἐπίκρισιν περὶ τῶν καλῶς ἢ κακῶς γινομένων; κἂν τινα κακῶς λέγῃ, οὗτος ἐπιστρέφεται, κἂν ἐπαινῇ τινα, ἐπαίρεται; ἐν τοῖς οὕτως μικροῖς μὴ εὐρίσκων τὸ ἐξῆς;

Αὕτη οὖν ἀρχὴ τοῦ φιλοσοφεῖν, αἴσθησις τοῦ ἰδίου ἡγεμονικοῦ πῶς ἔχει· μετὰ γὰρ τὸ γινῶναι ὅτι ἀσθενῶς οὐκ ἔτι θελήσει χρῆσθαι αὐτῷ πρὸς τὰ μεγάλα.

Νῦν δὲ μὴ δυνάμενοί τινες τὸν ψωμὸν καταπίνειν σύνταξιν ἀγοράσαντες ἐπιβάλλονται ἐσθίειν. διὰ τοῦτο ἐμοῦσιν⁹ ἢ ἀπεπτοῦσιν· εἶτα στρόφοι¹⁰ καὶ κατάρροια καὶ πυρετοί. ἔδει δ' ἐφιστάνειν, εἰ δύνανται.

Ἄλλ' ἐν μὲν θεωρίᾳ ῥάδιον ἐξελέγξαι τὸν οὐκ εἰδότα, ἐν δὲ τοῖς

⁷ be patient ⁸ blemish, blame ⁹ vomit ¹⁰ rope, cord

κατὰ τὸν βίον οὔτε παρέχει ἑαυτὸν τις ἐλέγχῳ¹¹ τὸν τ' ἐξελέγξαντα μισοῦμεν.

Ὁ δὲ Σωκράτης ἔλεγεν ἀνεξέταστον βίον μὴ ζῆν.

1.27

Ποσαχῶς αἱ φαντασίαι γίνονται καὶ τίνα πρόχειρα πρὸς αὐτὰς βοηθήματα¹² παρασκευαστέον.

Τετραχῶς αἱ φαντασίαι γίνονται ἡμῖν· ἡ γὰρ ἔστι τινὰ καὶ οὕτως φαίνεται ἢ οὐκ ὄντα οὐδὲ φαίνεται ὅτι ἔστιν ἢ ἔστι καὶ οὐ φαίνεται ἢ οὐκ ἔστι καὶ φαίνεται.

Λοιπὸν ἐν πᾶσι τούτοις εὐστοχεῖν ἔργον ἐστὶ τοῦ πεπαιδευμένου. ὅ τι δ' ἂν ἡ τὸ θλίβον, ἐκείνῳ δεῖ προσάγειν τὴν βοήθειαν. εἰ σοφίσματα¹³ ἡμᾶς Πυρρώνεια καὶ Ἀκαδημαϊκὰ τὰ θλίβοντά ἐστιν, ἐκείνοις προσάγωμεν τὴν βοήθειαν·

Εἰ αἱ τῶν πραγμάτων πιθανότητες,¹⁴ καθ' ἃς φαίνεται τινα ἀγαθὰ οὐκ ὄντα, ἐκεῖ τὴν βοήθειαν ζητῶμεν· εἰ ἔθος ἐστὶ τὸ θλίβον, πρὸς ἐκεῖνο τὴν βοήθειαν ἀνευρίσκειν πειρατέον.

Τί οὖν πρὸς ἔθος ἔστιν εὐρίσκειν βοήθημα;

Τὸ ἐναντίον ἔθος. ἀκούεις τῶν ἰδιωτῶν λεγόντων τάλας ἐκείνος, ἀπέθανεν· ἀπώλετο ὁ πατήρ αὐτοῦ, ἢ μήτηρ· ἐξεκόπη, ἀλλὰ καὶ ἄωρος¹⁵ καὶ ἐπὶ ξένης.

Ἄκουσον τῶν ἐναντίων λόγων, ἀπόσπασον σεαυτὸν τούτων τῶν φωνῶν, ἀντίθες τῷ ἔθει τὸ ἐναντίον ἔθος. πρὸς τοὺς σοφιστικοὺς λόγους τὰ λογικὰ καὶ τὴν ἐν τούτοις γυμνασίαν καὶ τριβήν, πρὸς τὰς τῶν πραγμάτων πιθανότητας τὰς προλήψεις ἐναργεῖς ἐσμηγμένας¹⁶ καὶ προχείρους ἔχειν δεῖ.

¹¹ (n) shame, disgrace; (m) refutation ¹² resource, help, remedy

¹³ skill, trick ¹⁴ persequasiveness ¹⁵ untimely; at the wrong time; pendulous ¹⁶ wipe off

slave; for at once I show thereby to my own hurt what I can be caught with. Just as when the snake draws in his head, I say, "Strike that part of him which he is protecting"; so do you be assured that your master will attack you at that point which you particularly wish to protect. If you remember all this, whom will you flatter or fear any more?

But I wish to sit where the senators do.— Do you realize that you are making close quarters for yourself, that you are crowding yourself?— How else, then, shall I have a good view in the amphitheatre?— Man, do not become spectator and you will not be crowded. Why do you make trouble for yourself? Or else wait a little while, and when the show is over sit down among the seats of the senators and sun yourself. For in general remember this— that we crowd ourselves, we make close quarters for ourselves, that is to say, the decisions of our will crowd us and make us close quarters. Why, what is this matter of being reviled? Take your stand by a stone and revile it; and what effect will you produce? If, then, a man listens like a stone, what profit is there to the reviler? But if the reviler has the weakness of the reviled as a point of vantage, then he does accomplish something. "Strip him." Why do you say 'him'? Take his cloak and strip that off. "I have outraged you." Much good may it do you! This is what Socrates practised, and that is why he always wore the same expression on his face. But we prefer to practise and rehearse anything rather than how to be untrammelled and free. "The philosophers talk paradoxes," you say. But are there not paradoxes in the other arts? And what is more paradoxical than to lance a man in the eye in order that he may see? If anyone said this to a man who was inexperienced in the art of surgery, would he not laugh at the speaker? What is there to be surprised at, then, if in philosophy also many things which are true appear paradoxical to the inexperienced?

1.26

What is the rule of life?

As some one was reading the hypothetical arguments, Epictetus said, This also is a law governing hypotheses— that we must accept what the hypothesis or premiss demands. But much more important is the following law of life— that we must do what nature demands. For if we wish in every matter and circumstance to observe what is in accordance with nature, it is manifest that in everything we should make it our aim neither to avoid that which nature demands, nor to accept that which is in conflict with nature. The philosophers, therefore, exercise us first in the theory where there is less difficulty, and then after that lead us to the more difficult matters; for in theory there is nothing which holds us back from following what we are taught, but in the affairs of life there are many things which draw us away. He is ridiculous, then, who

says that he wishes to begin with the latter; for it is not easy to begin with the more difficult things. And this is the defence that we ought to present to such parents as are angry because their children study philosophy. "Very well then, father, I go astray, not knowing what is incumbent upon me or what my duty is. Now if this is a thing that can neither be taught nor learned, why do you reproach me? But if it can be taught, teach me; and if you cannot do this, allow me to learn from those who profess to know. Really, what is your idea? That I intentionally fall into evil and miss the good? Far from it! What, then, is the cause of my going astray? Ignorance. Very well, do you not want me to put away my ignorance? Whom did anger ever teach the art of steering, or music? Do you think, then, that your anger will make me learn the art of living?" Only he can so speak who has applied himself to philosophy in such a spirit. But if a man reads upon the subject and resorts to the philosophers merely because he wants to make a display at a banquet of his knowledge of hypothetical arguments, what else is he doing but trying to win the admiration of some senator sitting by his side? For there in Rome are found in truth the great resources, while the riches of Nicopolis look to them like mere child's-play. Hence it is difficult there for a man to control his own external impressions, since the distracting influences at Rome are great. I know a certain man who clung in tears to the knees of Epaphroditus and said that he was in misery; for he had nothing left but a million and a half sesterces. What, then, did Epaphroditus do? Did he laugh at him as you are laughing? No; he only said, in a tone of amazement, "Poor man, how, then, did you manage to keep silence? How did you endure it?" Once when he had disconcerted the student who was reading the hypothetical arguments, and the one who had set the other the passage to read laughed at him, Epictetus said to the latter, "You are laughing at yourself. You did not give the young man a preliminary training, nor discover whether he was able to follow these arguments, but you treat him merely as a reader. Why is it, then," he added, "that to a mind unable to follow a judgement upon a complex argument we entrust the assigning of praise or blame, or the passing of a judgement upon what is done well or ill? If such a person speaks ill of another, does the man in question pay any attention to him, or if he praises another, is the latter elated? when the one who is dispensing praise or blame is unable, in matters as trivial as these, to find the logical consequence? This, then, is a starting point in philosophy— a perception of the state of one's own governing principle; for when once a man realizes that it is weak, he will no longer wish to employ it upon great matters. But as it is, some who are unable to swallow the morsel buy a whole treatise and set to work to eat that. Consequently they throw up, or have indigestion; after that come colics and fluxes and fevers. But they ought first to have considered whether they have the requisite capacity. However, in a matter of theory it is easy enough to

confute the man who does not know, but in the affairs of life a man does not submit himself to confutation, and we hate the person who has confuted us. But Socrates used to tell us not to live a life unsubjected to examination.

1.27

In how many ways do the external impressions arise, and what aids should we have ready at hand to deal with them?

The external impressions come to us in four ways; for either things are, and seem so to be; or they are not, and do not seem to be, either; or they are, and do not seem to be; or they are not, and yet seem to be. Consequently, in all these cases it is the business of the educated man to hit the mark. But whatever be the thing that distresses us, against that we ought to bring up our reinforcements. If the things that distress us are sophisms of Pyrrho and the Academy, let us bring up our reinforcements against them; if they are the plausibilities of things, whereby we are led to think that certain things are good when they are not, let us seek reinforcements at that point; if the thing that distresses us is a habit, we should try to hunt up the reinforcements with which to oppose that. What reinforcements, then, is it possible to find with which to oppose habit? Why, the contrary habit. You hear the common folk saying, "That poor man! He is dead; his father perished, and his mother; he was cut off, yes, and before his time, and in a foreign land." Listen to the arguments on the other side, tear yourself away from these expressions, set over against one habit the contrary habit. To meet sophistic arguments we must have the processes of logic and the exercise and the familiarity with these; against the plausibilities of things we must have our preconceptions clear, polished like weapons, and ready at hand.

When death appears to be

vocabulary

ἄδηλος invisible, unknown
 αἰδήμων bashful, modest
 αἴσθησις -εως (f) sense perception
 αἵτιος blameworthy; the cause
 ~etiology
 αἰτίος blameworthy; the cause
 ~etiology
 ἀκριβής (ι) exact
 ἀναγκαῖος coerced, coercing, slavery
 ἀντέχω hold up as protection
 against ~ischemia
 ἀντιλέγω contradict, oppose
 ἀπάγω lead away, back
 ~demagogue
 ἀπαντάω encounter, come upon
 ἀποφεύγω avoid, escape, go free
 ἀπώλεια loss, destruction
 ἀριστεύω be the best ~aristocrat
 ἀρκέω satisfy; ward off, defend;
 suffice
 ἀρτάω hang something on
 ἀρτέομαι be ready
 ἄρτιος suitable
 ἀσεβής profane
 ἀστήρ -έρος (m) star
 ἀφαιρέω take away ~heresy
 ἀφορμή starting point; means
 βλάπτω break, make fail
 βούλευμα -τος (n, 3) resolution,
 purpose
 γένεσις -εως (f) source, origin
 ~genus
 γενναῖος noble, sincere ~genesis
 διάνοια a thought; intelligence
 διαφορά disagreement
 δράω do, accomplish
 εἴπερ if indeed
 εἴτα then, therefore, next
 ἐκκλίνω (ι) turn away, back down,
 shun
 ἐκτός outside

ἐκτυφλώ make completely blind
 ἐλεέω pity, have mercy on ~alms
 Ἑλλήν Greek
 ἐμπύρηνμι burn up ~pyre
 ἐμποδίζω fetter, hinder
 ἐμπρήθω burn up
 ἐναργής visible, clear ~Argentina
 ἐνθεν thence, whence
 ἐντίθημι load; mp: take to heart
 ~thesis
 ἐξαπατάω trick, cheat ~apatosaurus
 ἐπαιδή magic words
 ἐπείγω weigh upon, drive; (mid)
 hurry
 ἐπέχω hold, cover; offer; assail
 ἐπινεύω nod
 ἐπιστρέφω turn towards ~atrophy
 ἐπιχέω pour over
 ἔσωθεν inside, from inside
 εὐσεβής pious
 ἔχis viper
 ζημιόω fine, punish
 καθάρος clean, pure
 καθήκω come down, (a day) to fall,
 arrive; be proper
 καθίημι (ιι) speed down upon; take
 down ~jet
 καλιά barn, nest, niche
 καταίρω swoop; land
 καταπίνω (ι) swallow
 καταράομαι (αἶα) curse
 κατορθόω erect; accomplish
 κέρδος -ους (n, 3) advantage,
 cunning
 κρείσσων more powerful; better
 λίαν very
 λοιδορέω abuse, revile
 μέφομαι blame; reject
 μετατίθημι set or cause among
 ~thesis
 μέτρον measure ~metric
 μηνύω disclose, betray, accuse

οἴκησις -εως (f) habitation
 οἰκοδομέω build, build a house
 ὅπου where
 ὀργίζω anger, provoke, annoy
 οὐδέποτε never
 πάθος -ους (n, 3) an experience,
 passion, condition
 παραβάλλω put at risk ~ballistic
 παρακολουθέω dog, follow, trace
 πενθέω grieve ~Nepenthe
 πένθος -εος (n, 3) grief, misfortune
 ~Nepenthe
 περιπίπτω embrace; fall in with
 πηλός clay, mud
 πιστός faithful; trustworthy
 πιστόω reassure; also (pass) promise
 πλανάω lead astray; (mp) wander
 ~plankton
 πλίνθος (f) brick, block
 πόθεν from where?
 πορθέω sack, ravage, plunder
 ποῦ where?
 προβαίνω surpass, continue ~basis
 πρόβατον cattle, flocks, herds
 πρόχειρος handy; ready to do
 something
 πταίω (act) stumble, fall; (pass) be
 missed
 ῥάβδος (f) rod, wand
 ῥήγνυμι (ῥ) to break
 σκοπός (f) lookout, overseer, spy,
 target ~telescope
 στάσις -εως (f) placing; faction
 στένω groan ~stentorian
 στερέω steal, take
 στέρομαι lack, lose
 συμφέρω bring together; be
 expedient; agree; (mp) happen

~bear
 σύμφορος accompanying; suitable
 συνετός smart; intelligible
 συνήθεια intimacy; habit
 συντίθημι hearken, mark ~thesis
 σχολάζω have leisure
 σχολή rest, leisure
 ταλαίπωρος suffering, miserable
 ταράσσω mess things up ~trachea
 τελευταῖος last, final
 τηρέω watch over
 τιμωρέω (ῖ) (+dat) take vengeance,
 punish; aid one who has been
 attacked
 τρέμω tremble in fear ~tremble
 τυφλός blind
 τυφλώω blind
 ὑπομένω stay behind, await
 ~remain
 φαντασία appearance; imagination
 φθονέω envy
 φράσσω fence in, protect
 φύσις -εως (f) nature (of a thing)
 ~physics
 φύω produce, beget; clasp ~physics
 χαλεπαίνω be violent, rage
 χείρων worse, more base, inferior,
 weaker
 χελιδών -όνος (ῖ, f, 3) swallow (bird)
 χρῆσις -τος (f) use, usage
 χωλός lame
 ψευδής lying, false ~pseudo-
 ψεύδεις -εως (m) a lie ~pseudo-
 ψεύδους -ους (n, 3) a lie ~pseudo-
 ψεύδω be false, deceive; (mid) to lie
 ~pseudo-
 ψωμός morsel, bit

Ὅταν θάνατος φαίνεται κακόν, πρόχειρον ἔχειν ὅτι τὰ κακὰ ἐκκλίνειν καθήκει καὶ ἀναγκαῖον ὁ θάνατος. τί γὰρ ποιήσω;

Ποῦ γὰρ αὐτὸν φύγω; ἔστω ἐμὲ εἶναι Σαρπηδόνα τὸν τοῦ Διός, ἢ οὕτως γενναίως εἶπω ἀπελθὼν ἢ αὐτὸς ἀριστεύσαι¹ θέλω ἢ ἄλλω παρασχεῖν ἀφορμὴν τοῦ ἀριστεύσαι· εἰ μὴ δύναμαι κατορθῶσαί τι αὐτός, οὐ φθονήσω ἄλλω τοῦ ποιῆσαί τι γενναῖον· ἔστω ταῦτα ὑπὲρ ἡμᾶς, ἐκεῖνο οὐ πίπτει εἰς ἡμᾶς;

Καὶ ποῦ φύγω τὸν θάνατον; μηνύσατέ² μοι τὴν χώραν, μηνύσατε ἀνθρώπους, εἰς οὓς ἀπέλθω, εἰς οὓς οὐ παραβάλλει, μηνύσατε ἐπαοιδὴν· εἰ μὴ ἔχω, τί με θέλετε ποιεῖν;

Οὐ δύναμαι τὸν θάνατον ἀποφυγεῖν· τὸ φοβεῖσθαι αὐτὸν μὴ ἀποφύγω, ἀλλ' ἀποθάνω πενθῶν καὶ τρέμων; αὕτη γὰρ γένεσις πάθους θέλειν τι καὶ μὴ γίνεσθαι.

Ἐνθεν ἂν μὲν δύνωμαι τὰ ἐκτὸς μετατιθέναι πρὸς τὴν βούλησιν τὴν ἐμαντοῦ, μετατίθιμι· εἰ δὲ μή, τὸν ἐμποδίζοντα ἐκτυφλῶσαι θέλω.

Πέφυκε γὰρ ὁ ἄνθρωπος μὴ ὑπομένειν ἀφαιρεῖσθαι τοῦ ἀγαθοῦ, μὴ ὑπομένειν περιπίπτειν τῷ κακῷ.

Εἴτα τὸ τελευταῖον, ὅταν μήτε τὰ πράγματα μεταθεῖναι δυνηθῶ μήτε τὸν ἐμποδίζοντα ἐκτυφλῶσαι, κάθημαι καὶ στένω³ καὶ ὃν δύναμαι λαιδορῶ, τὸν Δία καὶ τοὺς θεοὺς τοὺς ἄλλους· εἰ γὰρ μὴ ἐπιστρέφονταιί μου, τί ἐμοὶ καὶ αὐτοῖς;

Ναί· ἀλλ' ἀσεβῆς ἔση. τί οὖν μοι χεῖρον ἔσται, ὧν ἔστι μοι νῦν; τὸ σύνολον ἐκείνου μεμνήσθαι, ὅτι, ἐὰν μὴ ἐν τῷ αὐτῷ ἢ τὸ εὐσεβὲς καὶ συμφέρον, οὐ δύναται σωθῆναι τὸ εὐσεβὲς ἐν τινι. ταῦτα οὐ δοκεῖ ἐπείγοντα;

Ἐρχέσθω καὶ ἀπαντάτω Πυρρώνειος καὶ Ἀκαδημαϊκός. ἐγὼ μὲν γὰρ τὸ ἐμὸν μέρος οὐκ ἄγω σχολὴν πρὸς ταῦτα οὐδὲ δύναμαι συνηγορῆσαι τῇ συνηθείᾳ.

¹ be the best ² disclose, betray, accuse ³ groan

Εἰ καὶ περὶ ἀγριδίου πραγμάτων εἶχον, ἄλλον ἂν παρεκάλεσα τὸν συνηγορήσοντα· τίνι οὖν ἀρκοῦμαι κατὰ τὸν τόπον;

Πῶς μὲν αἰσθησις γίνεται, πρότερον δι' ὅλων ἢ ἀπὸ μέρους, ἴσως οὐκ οἶδα ἀπολογίσασθαι, ταρασσεί δέ με ἀμφότερα. ὅτι δ' ἐγὼ καὶ σὺ οὐκ ἐσμέν οἱ αὐτοί, λίαν ἀκριβῶς οἶδα.

Πόθεν τοῦτο; οὐδέποτε καταπίνειν τι θέλων ἐκεῖ φέρω τὸν ψωμόν, ἀλλ' ὥδε· οὐδέποτε ἄρτον θέλων λαβεῖν τὸ σάρον ἔλαβον, ἀλλ' αἰεὶ ἐπὶ τὸν ἄρτον ἔρχομαι ὡς πρὸς σκοπόν.

Ὑμεῖς δ' αὐτοὶ οἱ τὰς αἰσθήσεις ἀναιροῦντες ἄλλο τι ποιείτε; τίς ὑμῶν εἰς βαλανεῖον ἀπελθεῖν θέλων εἰς μυλῶνα ἀπῆλθεν;— τί οὖν; οὐ δέῖ κατὰ δύναμιν καὶ τούτων ἀντέχεσθαι, τοῦ τηρῆσαι τὴν συνήθειαν, τοῦ πεφράχθαι⁴ πρὸς τὰ κατ' αὐτῆς;— καὶ τίς ἀντιλέγει; ἀλλὰ τὸν δυνάμενον, τὸν σχολάζοντα· τὸν δὲ τρέμοντα καὶ ταρασσόμενον καὶ ῥηγνύμενον ἔσωθεν τὴν καρδίαν ἄλλω τινὶ δέῖ προσευκαιρεῖν.

1.28

Ὅτι οὐ δέῖ χαλεπαίνειν ἀνθρώπους καὶ τίνα τὰ μικρὰ καὶ μεγάλα ἐν ἀνθρώποις.

Τί ἐστὶν αἷτιον τοῦ συγκατατίθεσθαί τινι; τὸ φαίνεσθαι ὅτι ὑπάρχει.

Τῷ οὖν φαινομένῳ ὅτι οὐχ ὑπάρχει συγκατατίθεσθαι οὐχ οἰόν τε. διὰ τί; ὅτι ἡ φύσις αὕτη ἐστὶ τῆς διανοίας τοῖς μὲν ἀληθέσιν ἐπινεύειν, τοῖς δὲ ψευδέσι⁵ δυσαρεστεῖν, πρὸς δὲ τὰ ἄδηλα ἐπέχειν.

Τίς τούτου πίστις; πάθε, εἰ δύνασαι, νῦν ὅτι νύξ ἐστίν. οὐχ οἰόν τε. ἀπόπαθε ὅτι ἡμέρα ἐστίν. οὐχ οἰόν τε. πάθε ἢ ἀπόπαθε ἀπὸ τοῦ ἀρτίους⁶ εἶναι τοὺς ἀστέρας. οὐχ οἰόν τε.

Ὅταν οὖν τις συγκατατίθεται τῷ ψεύδει, ἴσθι ὅτι οὐκ ἤθελεν ψεύδει συγκαταθέσθαι· πᾶσα γὰρ ψυχὴ ἄκουσα στέρεται⁷ τῆς ἀληθείας, ὡς λέγει Πλάτων· ἀλλὰ ἔδοξεν αὐτῷ τὸ ψεῦδος ἀληθές.

⁴ fence in, protect ⁵ lying, false ⁶ suitable ⁷ lack, lose

Ἄγε ἐπὶ δὲ τῶν πράξεων τί ἔχομεν τοιοῦτον οἶον ἐνθάδε τὸ ἀληθές ἢ τὸ ψεῦδος; τὸ καθήκον καὶ παρὰ τὸ καθήκον, τὸ συμφέρον καὶ τὸ ἀσύμφορον, τὸ κατ' ἐμὲ καὶ οὐ κατ' ἐμὲ καὶ ὅσα τούτοις ὅμοια.

Οὐ δύναται οὖν τις δοκεῖν μὲν, ὅτι συμφέρει αὐτῷ, μὴ αἰρεῖσθαι δ' αὐτό; οὐ δύναται.

Πῶς ἢ λέγουσα καὶ μανθάνω μὲν οἶα δρᾶν μέλλω κακά, θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων;⁸ ὅτι αὐτὸ τοῦτο, τῷ θυμῷ χαρίσασθαι καὶ τιμωρήσασθαι τὸν ἄνδρα, συμφορώτερον ἡγείται τοῦ σῶσαι τὰ τέκνα.

Ναί· ἀλλ' ἐξηπάτηται. δείξον αὐτῇ ἐναργῶς ὅτι ἐξηπάτηται καὶ οὐ ποιήσει· μέχρι δ' ἂν οὐ μὴ δεικνύης, τίνι ἔχει ἀκολουθήσαι ἢ τῷ φαινομένῳ;

Οὐδενί. τί οὖν χαλεπαίνεις αὐτῇ, ὅτι πεπλάνηται ἢ ταλαίπωρος περὶ τῶν μεγίστων καὶ ἔχισ⁹ ἀντὶ ἀνθρώπου γέγονεν; οὐχὶ δ', εἴπερ ἄρα, μᾶλλον ἐλεεῖς, ὥς τοὺς τυφλοὺς ἐλεοῦμεν, ὥς τοὺς χωλοὺς, οὕτως τοὺς τὰ κυριώτατα τετυφλωμένους καὶ ἀποκεχωλωμένους;

Ὅστις οὖν τούτου μέμνηται καθαρῶς ὅτι ἀνθρώπῳ μέτρον πάσης πράξεως τὸ φαινόμενον λοιπὸν ἢ καλῶς φαίνεται ἢ κακῶς· εἰ καλῶς, ἀνέγκλητός ἐστιν· εἰ κακῶς, αὐτὸς ἐζημιάται· οὐ δύναται γὰρ ἄλλος μὲν εἶναι ὁ πεπλανημένος, ἄλλος δ' ὁ βλαπτόμενος, οὐδενὶ ὀργισθήσεται, οὐδενὶ χαλεπανεῖ, οὐδένα λοιδορήσει, οὐδένα μέμψεται, οὐ μισήσει, οὐ προσκόψει οὐδενί.

Ὡστε καὶ τὰ οὕτω μεγάλα καὶ δεινὰ ἔργα ταύτην ἔχει τὴν ἀρχήν, τὸ φαινόμενον; ταύτην οὐδ' ἄλλην.

Ἡ Ἰλιάς οὐδέν ἐστιν ἢ φαντασία καὶ χρήσις φαντασιῶν. ἐφάνη τῷ Ἀλεξάνδρῳ ἀπάγειν τοῦ Μενελάου τὴν γυναῖκα, ἐφάνη τῇ Ἑλένῃ ἀκολουθήσαι αὐτῷ.

Εἰ οὖν ἐφάνη τῷ Μενελάῳ παθεῖν ὅτι κέρδος ἐστὶ τοιαύτης γυναικὸς

⁸ resolution, purpose ⁹ viper

στερηθῆναι,¹⁰ τί ἂν ἐγένετο; ἀπολώλει ἡ Ἰλιάς οὐ μόνον ἀλλὰ καὶ ἡ Ὀδύσσεια.—

Ἐκ τοιούτου οὖν μικροῦ πράγματος ἥρτηται τὰ τηλικαῦτα;— τίνα δὲ καὶ λέγεις τὰ τηλικαῦτα; πολέμους καὶ στάσεις καὶ ἀπωλείας πολλῶν ἀνθρώπων καὶ κατασκαφὰς πόλεων; καὶ τί μέγα ἔχει ταῦτα;— οὐδέν;—

Τί δ' ἔχει μέγα πολλοὺς βοῦς ἀποθανεῖν καὶ πολλὰ πρόβατα καὶ πολλὰς καλιαὺς χελιδόνων¹¹ ἢ πελαργῶν ἐμπρησθῆναι καὶ κατασκαφῆναι;— ὅμοια οὖν ἐστὶ ταῦτα ἐκείνοις;— ὁμοιώτατα. σώματα ἀπώλετο ἀνθρώπων· καὶ βοῶν καὶ προβάτων. οἰκημᾶτια ἐνεπρήσθη ἀνθρώπων· καὶ πελαργῶν νεοσσιαί.

Τί μέγα ἢ δεινόν; ἢ δεῖξόν μοι τί διαφέρει οἰκία ἀνθρώπου καὶ νεοσσιὰ πελαργοῦ ὡς οἰκησις.— ὅμοιον οὖν ἐστὶ πελαργὸς καὶ ἄνθρωπος;— τί λέγεις; κατὰ τὸ σῶμα ὁμοιώτατον. πλὴν ὅτι μὲν ἐκ δοκῶν καὶ κεραμίδων καὶ πλίνθων οἰκοδομεῖται τὰ οἰκίδια, ἡ δ' ἐκ ῥάβδων καὶ πηλοῦ.

Οὐδενὶ οὖν διαφέρει ἄνθρωπος πελαργοῦ;— μὴ γένοιτο· ἀλλὰ τούτοις οὐ διαφέρει.— τίνι οὖν διαφέρει;— ζήτει καὶ εὐρήσεις, ὅτι ἄλλω διαφέρει. ὅρα μὴ τῷ παρακολουθεῖν οἷς ποιεῖ, ὅρα μὴ τῷ κοινωνικῷ, μὴ τῷ πιστῷ, τῷ αἰδήμονι, τῷ ἀσφαλεῖ, τῷ συνετῷ.

Ποῦ οὖν τὸ μέγα ἐν ἀνθρώποις κακὸν καὶ ἀγαθόν; ὅπου ἡ διαφορά. ἂν σφύζηται τοῦτο καὶ περιτετειχισμένον μένη καὶ μὴ διαφθείρηται τὸ αἰδήμον μηδὲ τὸ πιστὸν μηδὲ τὸ συνετόν, τότε σώζεται καὶ αὐτός· ἂν δ' ἀπολλύηται τι τούτων καὶ ἐκπολιορκῆται, τότε καὶ αὐτὸς ἀπόλλυται. καὶ τὰ μεγάλα πράγματα ἐν τούτῳ ἐστίν.

Ἐπταισεν¹² μεγάλα ὁ Ἀλέξανδρος, ὅτ' ἐπῆλθον φασιν οἱ Ἕλληνες¹³ καὶ ὅτε ἐπόρθουν τὴν Τροίαν καὶ ὅτε οἱ ἀδελφοὶ αὐτοῦ ἀπώλλυντο;

¹⁰ steal, take ¹¹ swallow (bird) ¹² (act) stumble, fall; (pass) be missed ¹³ Greek

an evil, we must have ready at hand the argument that it is our duty to avoid evils, and that death is an inevitable thing. For what can I do? Where shall I go to escape it? Suppose that I am Sarpedon the son of Zeus, in order that I may nobly say, as he did: "Seeing that I have left my home for the war, I wish either to win the prize of valour myself, or else to give someone else the chance to win it; if I am unable to succeed in something myself, I shall not begrudge another the achievement of some noble deed." Granted that such an act as Sarpedon's is beyond us, does not the other alternative fall within the compass of our powers? And where can I go to escape death? Show me the country, show me the people to whom I may go, upon whom death does not come; show me a magic charm against it. If I have none, what do you wish me to do? I cannot avoid death. Instead of avoiding the fear of it, shall I die in lamentation and trembling? For the origin of sorrow is this— to wish for something that does not come to pass. Therefore, if I can change externals according to my own wish, I change them; but if I cannot, I am ready to tear out the eyes of the man who stands in my way. For it is man's nature not to endure to be deprived of the good, not to endure to fall into the evil. Then, finally, when I can neither change the circumstances, nor tear out the eyes of the man who stands in my way, I sit down and groan, and revile whom I can— Zeus and the rest of the gods; for if they do not care for me, what are they to me? "Yes," you say, "but that will be impious of you." What, then, shall I get that is worse than what I have now? In short, we must remember this— that unless piety and self-interest be conjoined, piety cannot be maintained in any man. Do not these considerations seem urgent?

Let the follower of Pyrrho or of the Academy come and oppose us. Indeed I, for my part, have no leisure for such matters, nor can I act as advocate to the commonly received opinion. If I had a petty suit about a mere bit of land, I should have called in some one else to be my advocate. With what evidence, then, am I satisfied? With that which belongs to the matter in hand. To the question how perception arises, whether through the whole body, or from some particular part, perhaps I do not know how to give a reasonable answer, and both views perplex me. But that you and I are not the same persons, I know very certainly. Whence do I get this knowledge? When I want to swallow something, I never take the morsel to that place but to this; when I wish to take bread I never take sweepings, but I always go after the bread as to a mark. And do you yourselves, who take away the evidence of the senses, do anything else? Who among you when he wishes to go to a bath goes to a mill instead? —What then? Ought we not to the best of our ability hold fast also to this— maintain, that is, the commonly received opinion, and be on our guard against the arguments that seek to overthrow it?— And who disputes that? But only the man who has the power and the leisure should devote himself to these studies; while the man who is trembling and perplexed and

whose heart is broken within him, ought to devote his leisure to something else.

1.28

That we ought not to be angry with men; and what are the little things and the great among men?

What is the reason that we assent to anything? The fact that it appears to us to be so. It is impossible, therefore, to assent to the thing that appears not to be so. Why? Because this is the nature of the intellect— to agree to what is true, to be dissatisfied with what is false, and to withhold judgement regarding what is uncertain. What is the proof of this? "Feel, if you can, that it is now night." "That is impossible. "Put away the feeling that it is day." "That is impossible. "Either feel or put away the feeling that the stars are even in number." "That is impossible. When, therefore, a man assents to a falsehood, rest assured that it was not his wish to assent to it as false; "for every soul is unwillingly deprived of the truth," as Plato says; it only seemed to him that the false was true. Well now, in the sphere of actions what have we corresponding to the true and the false here in the sphere of perceptions? Duty and what is contrary to duty, the profitable and the unprofitable, that which is appropriate to me and that which is not appropriate to me, and whatever is similar to these. "Cannot a man, then, think that something is profitable to him, and yet not choose it?" He cannot. How of her who says, Now, now, I learn what horrors I intend:

But passion overmastereth sober thought?

It is because the very gratification of her passion and the taking of vengeance on her husband she regards as more profitable than the saving of her children. "Yes, but she is deceived." Show her clearly that she is deceived, and she will not do it; but so long as you do not show it, what else has she to follow but that which appears to her to be true? Nothing. Why, then, are you angry with her, because the poor woman has gone astray in the greatest matters, and has been transformed from a human being into a viper? Why do you not, if anything, rather pity her? As we pity the blind and the halt, why do we not pity those who have been made blind and halt in their governing faculties?

Whoever, then, bears this clearly in mind, that the measure of man's every action is the impression of his senses (now this impression may be formed rightly or wrongly; if rightly, the man is blameless; if wrongly, the man himself pays the penalty; for it is impossible that the man who has gone astray, is one person, while the man who suffers is another),— whoever remembers this, I say, will not be enraged at anyone, will not be angry with anyone, will not

revile anyone, will not blame, nor hate, nor take offence at anyone. So you conclude that such great and terrible things have their origin in this— the impression of one's senses? In this and nothing else. The Iliad is nothing but a sense-impression and a poet's use of sense-impressions. There came to Alexander an impression to carry off the wife of Menelaus, and an impression came to Helen to follow him. Now if an impression had led Menelaus to feel that it was a gain to be deprived of such a wife, what would have happened? We should have lost not merely the Iliad, but the Odyssey as well.— Then do matters of such great import depend upon one that is so small:— But what do you mean by "matters of such great import"? Wars and factions and deaths of many men and destructions of cities? And what is there great in all this?— What, nothing great in this? —Why, what is there great in the death of many oxen and many sheep and the burning and destruction of many nests of swallows or storks?— Is there any similarity between this and that?— A great similarity. Men's bodies perished in the one case, and bodies of oxen and sheep in the other. Petty dwellings of men were burned, and so were nests of storks. What is there great or dreadful about that? Or else show me in what respect a man's house and a stork's nest differ as a place of habitation.— Is there any similarity between a stork and a man?— What is that you say? As far as the body is concerned, a great similarity; except that the petty houses of men are made of beams and tiles and bricks, but the nest of a stork is made of sticks and clay.

Does a man, then, differ in no wise from a stork?— Far from it; but in these matters he does not differ.— In what wise, then, does he differ? —Seek and you will find that he differs in some other respect. See whether it be not in his understanding what he does, see whether it be not in his capacity for social action, in his faithfulness, his self-respect, his steadfastness, his security from error, his intelligence. Where, then, is the great evil and the great good among men? Just where the difference is; and if that element wherein the difference lies be preserved and stands firm and well fortified on every side, and neither his self-respect, nor his faithfulness, nor his intelligence be destroyed, then the man also is preserved; but if any of these qualities be destroyed or taken by storm, then the man also is destroyed. And it is in this sphere that the great things are. Did Alexander come to his great fall when the Hellenes assailed Troy with their ships, and when they were devastating the land, and when his brothers were dying? Not at all; for no one comes to his

vocabulary

ἀγνοέω be ignorant of ~gnostic

ἀγρυπνέω lie awake

ἄδικος unfair; obstinate, bad

αἰδήμων bashful, modest

αἷτιος blameworthy; the cause

~etiology

αἰτίος blameworthy; the cause

~etiology

ἀκολουθέω follow

ἄλλότριος someone else's; alien

~alien

ἀναπείθω (aor, plupf) seduce, persuade; (mp, pf, aor ppl) trust, obey, be confident in

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

ἀνδράποδον -ς slave ~androgynous

ἀντιποιέω do in return; (mid) seek, claim

ἀπάγω lead away, back

~demagogue

ἀπειλέω vow, threaten, boast

ἀπειλή boast, threat

ἄπιστος not trusting, not trustworthy ~stand

ἄπλός single; simple ~haploid

ἀποψύχω (ὑ) faint; get dry

ἀρχέω satisfy; ward off, defend; suffice

ἀτυχέω be unlucky

ἄφαιρέω take away ~heresy

βάρος -ους (n, 3) weight, burden

βαρύς heavy ~baritone

βλάπτω break, make fail

δείκνυμι (ὑ) show, point out

δείξις proof, display

δεσμωτήριον prison

διαστρέφω twist, distort

δόγμα -τος (n, 3) belief, legal decision

ἐγγύς near

ἐγκαλέω demand payment; accuse

εἰκῇ haphazardly; in vain

εἴτα then, therefore, next

ἐκκαλέω call forth ~gallo

ἐκτός outside

ἐλκέω drag, pull, hoist; rape

ἐλκος -εος (n, 3) wound ~ulcer

ἐλκω drag, pull, hoist; rape

ἐμβάλλω throw in; inspire a mental state ~ballistic

ἐνθάδε here, hither

ἐξουσία authority, office

ἐπιλαμβάνω take, attack, seize

ἐπιλανθάνω mp: forget ~Lethe

ἐπιμέλεια attention; assigned task

εὐτυχέω be lucky, prosper, succeed

ζυγόν yoke, a joined pair ~zygote

ζυγός yoke, a joined pair ~zygote

θαυμαστός wonderful; admirable

θηριώδης savage, wild

ἱμάτιον toga, cloth

ἰσχυρός (ὑ) strong, forceful, violent

καθαίρέω take down, close ~heresy

καθέλκω launch; carry down

κανών -όνος (m, 3) rod, handle

~canonical

κατασφάζω slaughter

καταφρονέω scorn; think of

κατορθόω erect; accomplish

κλαίω weep

κλάω break, break off ~iconoclast

κλέπτης -ου (m, 1) thief

κλέπτω steal

κόσμιος well-behaved

κράτιστος best

κραυγάζω croak, scream

κρείσσω more powerful; better

κτηῖσις -ος (f) chattels

κώνειον hemlock

λυσιτελέω (ὑ) be useful

λύχνος lamp

μαίνομαι be berserk ~maenad

μέλος -ους (n, 3) limb; melody
μέλω concern, interest, be one's
 responsibility
μέχρι as far as, until
μέχρις as far as, until
μηκέτι no more
ναί yea
όνέω help, please, be available
όνίνημι help, please, be available
όπου where
όργιζω anger, provoke, annoy
όρθός upright, straight; correct, just
 ~orthogonal
ούδαμου nowhere
ούδαμώς in no way
ούδέποτε never
ούσία property; essence
παιδίον young child; slave
παρακολουθέω dog, follow, trace
περιγίγνομαι surpass; survive;
 attain ~genus
πιστός faithful; trustworthy
πόθεν from where?
ποίη grass
ποῖος what kind
πολιορκία siege
πορθέω sack, ravage, plunder
ποῦ where?
προαίρεσις -εως (f) plan, preference
προλαμβάνω anticipate; be
 prejudiced
προπετής hasty
προσάγω bring to a place

~demagogue
προσέχω direct to; think about
πταίω (act) stumble, fall; (pass) be
 missed
σεαυτοῦ yourself
σημαίνω give orders to; show; mark
 ~semaphore
σύνειμι be with; have sex ~ion
συνίημι send together; hear, notice,
 understand ~jet
σύρω (ῶ) drag
τοῖνον well, then
τραγωδία tragedy, serious poem
τράχηλος neck ~trachea
τύραννος tyrant
υγιαίνω be healthy
ύλάω bark (a dog)
ύλη (ῶ) forest, firewood
φήμη speech, rumor ~fame
φιλόξενος hospitable ~philanthropy
φιλόσοφος wisdom-loving
φοῖνιξ -κος (m) red or purple dye
 or color; bay (horse); palm tree
φυλακή guard, prison, watch
 ~phylactery
φύσις -εως (f) nature (of a thing)
 ~physics
χείρων worse, more base, inferior,
 weaker
χρεία need, use
ώνέομαι buy
ώφέλεια -ίας profit
ώφελέω help, be useful

Οὐδαμῶς· δι' ἀλλότριον γὰρ ἔργον παταίει οὐδεὶς· ἀλλὰ τότε πελαργῶν νεοσσιαὶ ἐπορθοῦντο. παῖσμα δ' ἦν, ὅτε ἀπώλεσε τὸν αἰδήμονα, τὸν πιστόν, τὸν φιλόξενον, τὸν κόσμον.

Πότ' ἔπταισεν ὁ Ἀχιλλεύς; ὅτε ἀπέθανεν ὁ Πάτροκλος; μὴ γένοιτο· ἀλλ' ὅτε ὠργίζετο, ὅτε κορασίδιον ἔκλαεν, ὅτ' ἐπελάθετο ὅτι πάρεστιν οὐκ ἐπὶ τὸ ἐρωμένης κτᾶσθαι, ἀλλ' ἐπὶ τὸ πολεμεῖν.

Ταῦτ' ἐστὶ τὰ ἀνθρωπικὰ παταίσματα, τοῦτό ἐστιν ἡ πολιορκία, τοῦτό ἐστι κατασκαφή, ὅταν τὰ δόγματα τὰ ὀρθὰ καθαιρῇται, ὅταν ἐκεῖνα διαφθειρῇται.— ὅταν οὖν γυναικες ἄγωνται καὶ παιδία αἰχμαλωτίζηται καὶ ὅταν αὐτοὶ κατασφάζωνται, ταῦτα οὐκ ἔστι κακά;— πόθεν τοῦτο προσδοξάζεις; καμὲ διδάξον.— οὐ· ἀλλὰ πόθεν σὺ λέγεις ὅτι οὐκ ἔστι κακά;— ἔλθωμεν ἐπὶ τοὺς κανόνas,¹ φέρε τὰς προλήψεις.

Διὰ τοῦτο γὰρ οὐκ ἔστιν ἱκανῶς θαυμάσαι τὸ γινόμενον. ὅπου βάρη κρίναι θέλομεν, οὐκ εἰκῇ² κρίνομεν· ὅπου τὰ εὐθέα καὶ στρεβλά, οὐκ εἰκῇ·

Ἀπλῶς ὅπου διαφέρει ἡμῖν γινῶναι τὸ κατὰ τὸν τόπον ἀληθές, οὐδέποθ' ἡμῶν οὐδεὶς οὐδὲν εἰκῇ ποιήσει.

Ὅπου δὲ τὸ πρῶτον καὶ μόνον αἰτίον ἐστὶ τοῦ κατορθοῦν ἢ ἀμαρτάνειν, τοῦ εὐροεῖν ἢ δυσροεῖν, τοῦ ἀτυχεῖν ἢ εὐτυχεῖν,³ ἐνθάδε μόνον εἰκαῖοι καὶ προπετεῖς. οὐδαμοῦ⁴ ὁμοίον τι ζυγῶ, οὐδαμοῦ ὁμοίον τι κανόνι, ἀλλὰ τι ἐφάνη καὶ εὐθὺς ποιῶ τὸ φανέν.

Κρείσσων γάρ εἰμι τοῦ Ἀγαμέμνονος ἢ τοῦ Ἀχιλλέως, ἢ ἐκεῖνοι μὲν διὰ τὸ ἀκολουθῆσαι τοῖς φαινομένοις τοιαῦτα κακὰ ποιήσωσι καὶ πάθωσιν, ἐμοὶ δὲ μὴ ἀρκῇ τὸ φαινόμενον;

Καὶ ποία τραγωδία ἄλλην ἀρχὴν ἔχει; Ἀτρεὺς Εὐριπίδου τί ἐστίν; τὸ φαινόμενον. Οἰδίπους Σοφοκλέους τί ἐστίν; τὸ φαινόμενον. Φοῖνιξ;

¹ rod, handle ² haphazardly; in vain ³ be lucky, prosper, succeed

⁴ nowhere

Τὸ φαινόμενον. Ἰππόλυτος; τὸ φαινόμενον. τούτου οὖν μηδεμίαν ἐπιμέλειαν ποιεῖσθαι τίνος ὑμῖν δοκεῖ; τίνες δὲ λέγονται οἱ παντὶ τῷ φαινομένῳ ἀκολουθοῦντες;— μαινώμενοι.— ἡμεῖς οὖν ἄλλο τι ποιούμεν;

1.29

Περὶ εὐσταθείας.

Οὐσία τοῦ ἀγαθοῦ προαίρεσις ποιά, τοῦ κακοῦ προαίρεσις ποιά.

Τί οὖν τὰ ἐκτός; ὕλαι τῇ προαιρέσει, περὶ ᾧ ἀναστρεφόμενη τεύξεται τοῦ ἰδίου ἀγαθοῦ ἢ κακοῦ. πῶς τοῦ ἀγαθοῦ τεύζεται;

Ἄν τὰς ὕλας μὴ θαυμάσῃ. τὰ γὰρ περὶ τῶν ὑλῶν δόγματα ὀρθὰ μὲν ὄντα ἀγαθὴν ποιεῖ τὴν προαίρεσιν, στρεβλὰ δὲ καὶ διεστραμμένα κακὴν.

Τοῦτον τὸν νόμον ὁ θεὸς τέθεικεν καὶ φησὶν εἰ τι ἀγαθὸν θέλεις, παρὰ σεαυτοῦ λάβε. σὺ λέγεις οὐ· ἀλλὰ παρ' ἄλλον. μή, ἀλλὰ παρὰ σεαυτοῦ.

Λοιπὸν ὅταν ἀπειλῇ ὁ τύραννος καὶ μὴ καλῇ, λέγω τίνι ἀπειλεῖ; ἂν λέγῃ δῆσώ σε, φημὶ ὅτι ταῖς χερσὶν ἀπειλεῖ καὶ τοῖς ποσίν.

Ἄν λέγῃ τραχυλοκοπήσω σε, λέγω τῷ τραχήλῳ⁵ ἀπειλεῖ. ἂν λέγῃ εἰς φυλακὴν σε βαλῶ, ὅλῳ τῷ σαρκιδίῳ· κἂν ἐξορισμὸν ἀπειλῇ, τὸ αὐτό.— σοὶ οὖν οὐδὲν ἀπειλεῖ;— εἰ πέπονθα ὅτι ταῦτα οὐδέν ἐστι πρὸς ἐμέ, οὐδέν· εἰ δὲ φοβοῦμαί τι τούτων, ἐμοὶ ἀπειλεῖ.

Τίνα λοιπὸν δέδοικα; τὸν τίνων ὄντα κύριον; τῶν ἐπ' ἐμοί; οὐδὲ εἰς ἐστίν. τῶν οὐκ ἐπ' ἐμοί; καὶ τί μοι αὐτῶν μέλει;

Ὑμεῖς οὖν οἱ φιλόσοφοι διδάσκετε καταφρονεῖν τῶν βασιλέων;— μὴ γένοιτο. τίς ἡμῶν διδάσκει ἀντιποιεῖσθαι πρὸς αὐτούς, ὧν ἐκεῖνοι ἔχουσιν ἐξουσίαν;

⁵ neck

Τὸ σωματίον λάβε, τὴν κτήσιν λάβε, τὴν φήμην⁶ λάβε, τοὺς περὶ ἐμέ λάβε. ἂν τινες τούτων ἀναπείθω ἀντιποιεῖσθαι, τῷ ὄντι ἐγκαλείτω μοι.

Ναί· ἀλλὰ καὶ τῶν δογμάτων ἄρχειν θέλω. καὶ τίς σοι ταύτην τὴν ἐξουσίαν δέδωκεν;

Ποῦ δύνασαι νικῆσαι δόγμα ἀλλότριον; προσάγων, φησίν, αὐτῷ φόβον νικήσω. ἀγνοεῖς ὅτι αὐτὸ αὐτὸ ἐνίκησεν, οὐχ ὑπ' ἄλλου ἐνικήθη; προαίρεσιν δὲ οὐδὲν ἄλλο νικῆσαι δύναται, πλὴν αὐτὴ ἐαυτήν.

Διὰ τοῦτο καὶ ὁ τοῦ θεοῦ νόμος κράτιστός ἐστι καὶ δικαιοτάτος· τὸ κρεῖσσον αἰεὶ περιγινέσθω τοῦ χείρονος.

Κρείττονές εἰσιν οἱ δέκα τοῦ ενός. πρὸς τί; πρὸς τὸ δησαι, πρὸς τὸ ἀποκτεῖναι, πρὸς τὸ ἀπαγαγεῖν ὅπου θέλουσιν, πρὸς τὸ ἀφελέσθαι τὰ ὄντα. νικῶσιν τοίνυν οἱ δέκα τὸν ἓνα ἐν τούτῳ, ἐν ᾧ κρείσσονές εἰσιν.

Ἐν τίνι οὖν χείρονές εἰσιν; ἂν ὁ μὲν ἔχῃ δόγματα ὀρθά, οἱ δὲ μή. τί οὖν; ἐν τούτῳ δύνανται νικῆσαι; πόθεν; εἰ δ' ἰστάμεθα ἐπὶ ζυγοῦ, οὐκ ἔδει τὸν βαρύτερον καθελκύσαι;

Σωκράτης οὖν ἵνα πάθῃ ταῦτα ὑπ' Ἀθηναίων;— ἀνδράποδον, τί λέγεις τὸ Σωκράτης; ὥς ἔχει τὸ πρᾶγμα λέγε· ἵν' οὖν τὸ Σωκράτους σωματίον ἀπαχθῇ καὶ συρῇ ὑπὸ τῶν ἰσχυροτέρων εἰς δεσμωτήριον καὶ κώνειόν⁷ τις δῶ τῷ σωματίῳ τῷ Σωκράτους κάκεινο ἀποψιγῇ;

Ταῦτά σοι φαίνεται θαυμαστά, ταῦτα ἄδικα, ἐπὶ τούτοις ἐγκαλεῖς τῷ θεῷ; οὐδὲν οὖν εἶχε Σωκράτης ἀντὶ τούτων; ποῦ ἦν ἡ οὐσία αὐτῷ τοῦ ἀγαθοῦ;

Τίνι προσσχῶμεν; σοὶ ἢ αὐτῷ; καὶ τί λέγει ἐκεῖνος; ἐμὲ δ' Ἄνυτος καὶ Μέλητος ἀποκτεῖναι μὲν δύνανται, βλάψαι δ' οὐ. καὶ πάλιν εἰ ταύτη τῷ θεῷ φίλον, ταύτη γινέσθω.

⁶ speech, rumor ⁷ hemlock

Ἀλλὰ δείξον ὅτι χείρονα ἔχων δόγματα κρατεῖ τοῦ κρείττονος ἐν δόγμασιν. οὐ δείξεις· οὐδ' ἐγγύς. νόμος γὰρ τῆς φύσεως. καὶ τοῦ θεοῦ οὗτος τὸ κρεῖσσον αἰὲ περιγινέσθω τοῦ χείρονος. ἐν τίνι; ἐν ᾧ κρεῖσσόν ἐστιν.

Σῶμα σώματος ἰσχυρότερον, οἱ πλείονες τοῦ ενός, ὁ κλέπτης τοῦ μὴ κλέπτου.

Διὰ τοῦτο καὶ γὰρ τὸν λύχνον ἀπώλεσα, ὅτι ἐν τῷ ἀγρυπνεῖν⁸ μου κρεῖσσων ἦν ὁ κλέπτης. ἀλλ' ἐκεῖνος τοσούτου ὠνήσατο λύχνον· ἀντὶ λύχνου κλέπτης ἐγένετο, ἀντὶ λύχνου ἄπιστος, ἀντὶ λύχνου θηριώδης. τοῦτο ἔδοξεν αὐτῷ λυσιτελεῖν.

Ἔστω· ἀλλ' εἰληπταί μου τις τοῦ ἱματίου καὶ ἔλκει μ' εἰς τὴν ἀγοράν, εἴτα ἐπικραυγάζουσιν ἄλλοι φιλόσοφε, τί σε ὠφέληκε τὰ δόγματα; ἰδοὺ σύρῃ⁹ εἰς τὸ δεσμωτήριον, ἰδοὺ μέλλεις τραχηλοκοπεῖσθαι.

Καὶ ποίαν ἔπραξα ἂν εἰσαγωγὴν, ἢν, ἂν ἰσχυρότερος ἐπιλάβηταί μου τοῦ ἱματίου, μὴ σύρωμαι; ἵνα, ἂν με δέκα περισπᾶσαντες εἰς τὸ δεσμωτήριον ἐμβάλωσιν, μὴ ἐμβληθῶ;

Ἄλλο οὖν οὐδὲν ἔμαθον; ἔμαθον, ἵνα· πᾶν τὸ γινόμενον ἴδω ὅτι, ἂν ἀπροαίρετον ᾖ, οὐδὲν ἐστι πρὸς ἐμέ.

Πρὸς τοῦτο οὖν οὐκ ὠφέλησαι; τί οὖν ἐν ἄλλῳ ζητεῖς τὴν ὠφέλειαν ἢ ἐν ᾧ ἔμαθες;

Καθήμενος λοιπὸν ἐν τῇ φυλακῇ λέγω οὗτος ὁ ταῦτα κραυγάζων οὔτε τοῦ σημαινομένου ἀκούει οὔτε τῷ λεγομένῳ παρακολουθεῖ οὔτε ὅλως μεμέληκεν αὐτῷ εἰδέναι περὶ τῶν φιλοσόφων τί λέγουσιν ἢ τί ποιοῦσιν. ἄφες αὐτόν.

Ἀλλ' ἔξελθε πάλιν ἀπὸ τῆς φυλακῆς. εἰ μηκέτι χρεῖαν ἔχητέ μου ἐν τῇ φυλακῇ, ἐξέρχομαι· ἂν πάλιν σχῇτε, εἰσελεύσομαι.

Μέχρι τίνος; μέχρις ἂν οὗ λόγος αἰρῇ συνεῖναί με τῷ σωματίῳ· ὅταν δὲ μὴ αἰρῇ, λάβετε αὐτὸ καὶ ὑγιαίετε.

⁸ lie awake ⁹ drag

fall because of another's deed; but what went on then was merely the destruction of storks' nests. Nay, he came to his fall when he lost his self-respect, his faithfulness, his respect for the laws of hospitality, his decency of behaviour. When did Achilles come to his fall? When Patroclus died? Far from it; but when Achilles himself was enraged, when he was crying about a paltry damsel, when he forgot that he was there, not to get sweethearts, but to make war. These are the falls that come to mankind, this is the siege of their city, this is the razing of it— when their correct judgements are torn down, when these are destroyed.— Then when women are driven off into captivity, and children are enslaved, and when the men themselves are slaughtered, are not all these things evils?— Where do you get the justification for adding this opinion? Let me know also.— No, on the contrary, do you let me know where you get the justification for saying that they are not evils?— Let us turn to our standards, produce your preconceptions.

For this is why I cannot be sufficiently astonished at what men do. In a case where we wish to judge of weights, we do not judge at haphazard; where we wish to judge what is straight and what is crooked, we do not judge at haphazard; in short, where it makes any difference to us to know the truth in the case, no one of us will do anything at haphazard. Yet where there is involved the first and only cause of acting aright or erring, of prosperity or adversity, of failure or success, there alone are we haphazard and headlong. There I have nothing like a balance, there nothing like a standard, but some sense-impression comes and immediately I go and act upon it. What, am I any better than Agamemnon or Achilles— are they because of following the impressions of their senses to do and suffer such evils, while I am to be satisfied with the impression of my senses? And what tragedy has any other source than this? What is the Atreus of Euripides? His sense-impression. The Oedipus of Sophocles? His sense-impression. The Phoenix? His sense-impression. The Hippolytus? His sense-impression. What kind of a man, then, do you think he is who pays no attention to this matter? What are those men called who follow every impression of their senses?— Madmen.— Are we, then, acting differently?

1.29

Of steadfastness The essence of the good is a certain kind of moral purpose, and that of the evil is a certain kind of moral purpose. What, then, are the external things? They are materials for the moral purpose, in dealing with which it will find its own proper good or evil. How will it find the good? If it does not admire the materials. For the judgements about the materials, if they be correct, make the moral purpose good, but if they be crooked and awry, they make it evil. This is the law which God has ordained, and He says, "If you wish any good thing, get it from yourself." You say, "No, but from

someone else."Do not so, but get it from yourself. For the rest, when the tyrant threatens and summons me, I answer "Whom are you threatening?"If he says, "I will put you in chains,"I reply, "He is threatening my hands and my feet."If he says, "I will behead you,"I answer, "He is threatening my neck."If he says, "I will throw you into prison,"I say, "He is threatening my whole paltry body";and if he threatens me with exile, I give the same answer.— Does he, then, threaten you not at all?— If I feel that all this is nothing to me,— not at all; but if I am afraid of any of these threats, it is I whom he threatens. Who is there left, then, for me to fear? The man who is master of what? The things that are under my control? But there is no such man. The man who is master of the things that are not under my control? And what do I care for them?

Do you philosophers, then, teach us to despise our kings?— Far from it. Who among us teaches you to dispute their claim to the things over which they have authority? Take my paltry body, take my property, take my reputation, take those who are about me. If I persuade any to lay claim to these things, let some man truly accuse me. "Yes, but I wish to control your judgements also."And who has given you this authority? How can you have the power to overcome another's judgement? "By bringing fear to bear upon him,"he says, "I shall overcome him."You fail to realize that the judgement overcame itself, it was not overcome by something else; and nothing else can overcome moral purpose, but it overcomes itself. For this reason too the law of God is most good and most just: "Let the better always prevail over the worse." "Ten are better than one,"you say. For what? For putting in chains, for killing, for dragging away where they will, for taking away a man's property. Ten overcome one, therefore, in the point in which they are better. In what, then, are they worse? If the one has correct judgements, and the ten have not. What then? Can they overcome in this point? How can they? But if we are weighed in the balance, must not the heavier draw down the scales?

So that a Socrates may suffer what he did at the hands of the Athenians?— Slave, why do you say "Socrates"?Speak of the matter as it really is and say: That the paltry body of Socrates may be carried off and dragged to prison by those who were stronger than he, and that some one may give hemlock to the paltry body of Socrates, and that it may grow cold and die? Does this seem marvellous to you, does this seem unjust, for this do you blame God? Did Socrates, then, have no compensation for this? In what did the essence of the good consist for him? To whom shall we listen, to you or to Socrates himself? And what does he say? "Anytus and Meletus can kill me, but they cannot hurt me."And again, "If so it is pleasing to God, so let it be."But do you prove that one who holds inferior judgements prevails over the man who is superior in point of judgements. You will not be able to prove this; no, nor even come

near proving it. For this is a law of nature and of God: "Let the better always prevail over the worse." Prevail in what? In that in which it is better. One body is stronger than another body; several persons are stronger than one; the thief is stronger than the man who is not a thief. That is why I lost my lamp, because in the matter of keeping awake the thief was better than I was. However, he bought a lamp for a very high price; for a lamp he became a thief, for a lamp he became faithless, for a lamp he became beast-like. This seemed to him to be profitable!

Very well; but now someone has taken hold of me by my cloak and pulls me into the market-place, and then others shout at me, "Philosopher, what good have your judgements done you? See, you are being dragged off to prison; see, you are going to have your head cut off." And what kind of Introduction to Philosophy could I have studied, which would prevent me from being dragged off, if a man who is stronger than I am should take hold of my cloak? Or would prevent me from being thrown into the prison, if ten men should hustle me and throw me unto it? Have I, then, learned nothing else? I have learned to see that everything which happens, if it be outside the realm of my moral purpose, is nothing to me. —Have you, then, derived no benefit from this principle for the present case? Why, then, do you seek your benefit in something other than that in which you have learned that it is? — Well, as I sit in the prison I say, "The fellow who shouts this at me neither understands what is meant, nor follows what is said, nor has he taken any pains at all to know what philosophers say, or what they do. Don't mind him." "But come out of the prison again." If you have no further need of me in the prison, I shall come out; if you ever need me there again, I shall go back in. For how long? For so long as reason chooses that I remain with my paltry body; but when reason does not so choose, take it and good health to you! Only let

vocabulary

ἀγανακτέω be vexed, in a ferment
 ἀδικία injustice, offence
 ἄδικος unfair; obstinate, bad
 ἀθλητής ἀεθλητού (m, 1) athlete,
 contestant ~athlete
 αἰσχρός shameful
 ἀλλάσσω trade, transform
 ἀλόγιστος inconsiderate, irrational
 ἀναλαμβάνω take up, recover,
 resume
 ἀναλύω (ἰ) set free; take apart
 ~loose
 ἀναστρέφω act; overturn; mid: find
 oneself in ~atrophy
 ἀνόσιος unholy
 ἀπαιδέυτος uneducated, loutish
 ~pediatrician
 ἀποδείκνυμι (ῶ) show, point out;
 appoint; (mid) declare
 ἀπολύω loose, free from ~loose
 ἀποφαίνω display, declare
 ἀπόφημι speak out ~fame
 ἀρκέω satisfy; ward off, defend;
 suffice
 ἀσεβής profane
 ἀστράπτω flash lightning
 ἀφαιρέω take away ~heresy
 ἀφορμή starting point; means
 βαστάζω raise; handle
 βιβλίον paper, book
 βλάπτω break, make fail
 βροντάω to thunder ~brontosaurus
 βροντή thunder ~brontosaurus
 γελοτοποιός clown, clownish
 γέμω be full of
 γονεύς -ος (m) parent
 γυμνάζω exercise, do training
 γωνία corner, angle
 δεσπότης -ου (m, 1) master, despot
 δραπέτης (ᾱ) fugitive
 δυστυχέω be unlucky

εἶδωλον phantom, unreal image
 ~wit
 εἰσφέρω carry into/along; propose
 ~bear
 εἴτα then, therefore, next
 ἐκτός outside
 ἐμβάς slipper
 ἐνταῦθα there, here
 ἐξαπατάω trick, cheat ~apatosaurus
 ἐπαινέω concur, praise, advise
 ἐπιγινώσκω look upon, recognize
 ~gnostic
 ἐπιστρέφω turn towards ~atrophy
 ἐπιτρέπω entrust, decide, allow
 ~trophy
 ἐπίτροπος agent, officer
 ἐπιφέρω bestow, impute ~bear
 εὐσεβής pious
 εὐσταθέω be steady, healthy
 εὐφυής well-developed ~physics
 ζεύγνυμι (ῶ) yoke, join ~zygote
 ζῶον being, animal; picture
 ἡγεμονία authority, rule
 ἡδονή pleasure
 θέατρον (ᾱ) theater
 ἰδιώτης -ου (m, 1) private; a layman
 καταγγέλλω announce; denounce
 καταισχύνω (ῶ) act disgracefully
 κατακρίνω sentence, condemn
 κατατρίβω (ι) wear out, use up
 κέντρον goading rod?
 κηρύσσω be a henchman, summon
 people
 κιθαρωδός singer with cithara
 κλάω break, break off ~iconoclast
 κομψός clever, urbane, pleasant
 κοῦφος light, nimble
 κροτέω cause to rattle
 κύκλος circle, wheel ~cycle
 λούω wash, bathe
 μαλακός soft
 μαρτυρέω testify, bear witness

μαρτυρία testimony, denunciation
 μάρτυς witness
 μελετάω pursue, attend to, exercise
 μεταπείθω change someone's mind
 μηκέτι no more
 μουσικός musical, aesthetic
 νεανίσκος (ᾱ) young man
 ὅποιος whatever kind
 οὐδαμῶς in no way
 παιδεύω raise; train
 παιδίον young child; slave
 παλαιός old ~paleo
 παράδειγμα -τος (n, 3) model,
 precedent
 παρέρχομαι pass, escape
 περιβλέπω look around
 περιστήμι be around; turn out
 ~station
 πλέκω braid ~complex
 πότε when?
 πότερος which, whichever of two
 πότος wine drinking
 ποῦ where?
 προάγω lead forward, advance
 προαίρεσις -εως (f) plan, preference
 προβάλλω throw before; propose;
 (mp) pretend, abandon, nominate
 ~ballistic
 προσάγω bring to a place
 ~demagogue
 προσπίπτω attack; befall; kow-tow
 προτείνω hold out, offer
 πρόφασις -εως (f) pretext; motive;
 prediction ~fame
 ῥάκος -ους (n, 3) rag
 σημαίνω give orders to; show; mark
 ~semaphore

σήμερον today
 σιωπάω be silent
 σοβέω drive off; swagger
 στεφανώω crown
 συγγιγνώσκω acknowledge; pardon
 συμβουλεύω give advice; (mid)
 consult ~volunteer
 συνάπτω join, partake; adjoin;
 consult; fight ~haptic
 συνέπομαι go along with ~sequel
 σχολάζω have leisure
 σχολή rest, leisure
 ταλαιπωρία hard work, hardship
 ταρασσω mess things up ~trachea
 τοίνυν well, then
 τραγωδῶ declaim tragically
 ὕλη (ῑ) forest, firewood
 ὕληεις (ῑ) wooded
 ὑπατος highest, supreme
 ὑπόθεσις -εως (f) proposal; subject;
 hypothesis
 φάος φῶς (n, 3) light; salvation; (pl)
 eyes ~photon
 φέως bush used to make brooms
 φθέγγομαι make a sound, utter
 ~diphthong
 φιλόσοφος wisdom-loving
 φοβερός frightful, afraid
 φύσις -εως (f) nature (of a thing)
 ~physics
 χωρίς separately; except, other than
 ~heir
 ψέγω blame, censure
 ψεῦδος -ους (n, 3) a lie ~pseudo-
 ὠδίνω (ῑ) be in pain
 ὠφέλεια -ίας profit

Μόνον μὴ ἀλογίστως,¹ μόνον μὴ μαλακῶς, μὴ ἐκ τῆς τυχούσης προφάσεως. πάλιν γὰρ ὁ θεὸς οὐ βούλεται· χρεῖαν γὰρ ἔχει κόσμου τοιούτου, τῶν ἐπὶ γῆς ἀναστρεφόμενων τοιούτων. ἐὰν δὲ σημήνη τὸ ἀνακλητικὸν ὡς τῷ Σωκράτει, πείθεσθαι δεῖ τῷ σημαίνοντι ὡς στρατηγῷ.

Τί οὖν; λέγειν δεῖ ταῦτα πρὸς τοὺς πολλούς;— ἵνα τί;

Οὐ γὰρ ἀρκεῖ τὸ αὐτὸν πείθεσθαι; τοῖς γὰρ παιδίοις, ὅταν προσελθόντα κροτῇ² καὶ λέγῃ σήμερον Σατορνάλια ἀγαθὰ, λέγομεν οὐκ ἔστιν ἀγαθὰ ταῦτα; οὐδαμῶς· ἀλλὰ καὶ αὐτοὶ ἐπικροτοῦμεν.

Καὶ σὺ τοῖνυν, ὅταν μεταπείσαι τινα μὴ δύνῃ, γίγνωσκε ὅτι παιδίον ἐστὶ καὶ ἐπικροτεῖ αὐτῷ· ἂν δὲ μὴ τοῦτο θέλῃς, σιώπα λοιπόν.

Τούτων δεῖ μεμνήσθαι καὶ κληθέντα εἰς τινα τοιαύτην περίστασιν εἰδέναι, ὅτι ἐλήλυθεν ὁ καιρὸς τοῦ ἀποδεῖξαι, εἰ πεπαιδευμέθα.

Νέος γὰρ ἀπὸ σχολῆς ἀπῶν εἰς περίστασιν ὁμοίος ἐστὶ τῷ μεμελετηκότι συλλογισμοὺς ἀναλύειν, κἄν τις εὐλυτον αὐτῷ προτείνῃ, λέγει μᾶλλον μοι πεπλεγμένον³ κομψῶς προτείνατε, ἵνα γυμνασθῶ. καὶ οἱ ἀθληταὶ τοῖς κούφοις⁴ νεανίσκοις δυσαραστοῦσιν·

Οὐ βαστάζει με, φησὶν. οὗτός ἐστιν εὐφυῆς νέος. οὐ· ἀλλὰ καλέσαντος τοῦ καιροῦ κλάειν⁵ δεῖ καὶ λέγειν ἡθελον ἔτι μανθάνειν. τίνα; εἰ ταῦτα οὐκ ἔμαθες οὐχ ὥστ' ἔργῳ δεῖξαι, πρὸς τί αὐτὰ ἔμαθες;

Ἐγὼ τινα οἶμαι τῶν καθημένων ἐνταῦθα ὠδίνειν αὐτὸν ἐφ' ἑαυτοῦ καὶ λέγειν ἐμοὶ νῦν περίστασιν μὴ ἔρχεσθαι τοιαύτην, ὅποια τούτῳ ἐλήλυθεν; ἐμὲ νῦν κατατριβῆναι καθημένον ἐν γωνίᾳ δυνάμενον στεφανωθῆναι Ὀλύμπια; πότε τις ἐμοὶ καταγγελεῖ τοιοῦτον ἀγῶνα; οὕτως ἔχειν ἔδει πάντας ὑμᾶς.

Ἄλλ' ἐν μὲν τοῖς Καίσαρος μονομάχοις εἰσὶ τινες οἱ ἀγανακτοῦντες ὅτι οὐδεὶς αὐτοὺς προάγει οὐδὲ ζευγνύει καὶ εὐχονται τῷ θεῷ καὶ

¹ inconsiderate, irrational ² cause to rattle ³ braid ⁴ light, nimble

⁵ break, break off

προσέρχονται τοῖς ἐπιτρόποις δεόμενοι μονομαχῆσαι, ἐξ ὑμῶν δ' οὐδεὶς φανήσεται τοιοῦτος;

Ἦθελον πλεῦσαι ἐπ' αὐτὸ τοῦτο καὶ ἰδεῖν, τί μου ποιεῖ ὁ ἀθλητής, πῶς μελετᾷ τὴν ὑπόθεσιν.

Οὐ θέλω, φησὶν, τοιαύτην. ἐπὶ σοὶ γάρ ἐστι λαβεῖν ἢν θέλεις ὑπόθεσιν; δέδοταί σοι σῶμα τοιοῦτον, γονεῖς τοιοῦτοι, ἀδελφοὶ τοιοῦτοι, πατρίς τοιαύτη, τάξις ἐν αὐτῇ τοιαύτη· εἰτά μοι λέγεις ἐλθὼν ἄλλαξόν μοι τὴν ὑπόθεσιν. εἶτα οὐκ ἔχεις ἀφορμὰς πρὸς τὸ χρήσασθαι τοῖς δοθεῖσιν;

Σὸν ἐστι προτείνειν, ἐμὸν μελετῆσαι καλῶς. οὐ· ἀλλὰ μὴ τοιοῦτό μοι προβάλλης τροπικόν, ἀλλὰ τοιοῦτον· μὴ τοιαύτην ἐπενέγκῃς τὴν ἐπιφοράν, ἀλλὰ τοιαύτην.

Ἔσται χρόνος τάχα, ἐν ᾧ οἱ τραγωδοὶ οἰήσονται ἑαυτοὺς εἶναι προσωπεῖα καὶ ἐμβάδας καὶ τὸ σύρμα. ἄνθρωπε, ταῦτα ὕλην ἔχεις καὶ ὑπόθεσιν.

Φθέγγξαι τι, ὦνα εἰδῶμεν πότερον τραγωδὸς εἶ ἢ γελωτοποιός.⁶ κοινὰ γὰρ ἔχουσι τὰ ἄλλα ἀμφότεροι.

Διὰ τοῦτο ἂν ἀφέλῃ τις αὐτοῦ καὶ τὰς ἐμβάδας καὶ τὸ προσωπεῖον καὶ ἐν εἰδῶλῳ αὐτὸν προαγάγῃ, ἀπώλετο ὁ τραγωδὸς ἢ μένει; ἂν φωνὴν ἔχῃ, μένει.

Καὶ ἐνθάδε. λάβε ἡγεμονίαν. λαμβάνω καὶ λαβὼν δεικνύω, πῶς ἄνθρωπος ἀναστρέφεται πεπαιδευμένος.

Θές τὴν πλατύσημον καὶ ἀναλαβὼν ράκη⁷ πρόσσελθε ἐν προσώπῳ τοιούτῳ. τί οὖν; οὐ δέδοταί μοι καλὴν φωνὴν εἰσενεγκεῖν;

Πῶς οὖν ἀναβαίνεις νῦν; ὥς μάρτυς ὑπὸ τοῦ θεοῦ κεκλημένος.

Ἔρχου σὺ καὶ μαρτύρησόν μοι· σὺ γὰρ ἄξιος εἶ προαχθῆναι μάρτυς. ὑπ' ἐμοῦ. μὴ τι τῶν ἐκτὸς τῆς προαιρέσεως ἀγαθὸν ἐστὶν ἢ κακόν;

⁶ clown, clownish ⁷ rag

μή τινα βλάπτω; μή τι ἐπ' ἄλλω τὴν ὠφέλειαν ἐποίησα τὴν ἐκάστου ἢ ἐπ' αὐτῷ;

Τίνα μαρτυρίαν δίδως τῷ θεῷ; ἐν δεινοῖς εἰμι, κύριε, καὶ δυστυχῶ, οὐδεὶς μου ἐπιστρέφεται, οὐδεὶς μοι δίδωσιν οὐδέν, πάντες ψέγουσιν,⁸ κακολογοῦσιν.

Ταῦτα μέλλεις μαρτυρεῖν καὶ καταισχύνειν τὴν κλήσιν ἣν κέκληκεν, ὅτι σε ἐτίμησεν ταύτην τὴν τιμὴν καὶ ἄξιον ἡγήσατο προσαγαγεῖν εἰς μαρτυρίαν τηλικαύτην;

Ἄλλ' ἀπεφήνατο ὁ ἔχων τὴν ἐξουσίαν κρίνω σε ἀσεβῇ καὶ ἀνόσιον εἶναι. τί σοι γέγονεν; ἐκρίθην ἀσεβῆς καὶ ἀνόσιος εἶναι.

Ἄλλο οὐδέν; οὐδέν. εἰ δὲ περὶ συνημμένου τινὸς ἐπικεκρίκει καὶ ἐδεδώκει ἀπόφασιν τὸ εἰ ἡμέρα ἐστίν, φῶς ἐστὶν κρίνω ψεῦδος εἶναι, τί ἐγεγόνει τῷ συνημμένῳ; τίς ἐνθάδε κρίνεται, τίς κατακέκριται; τὸ συνημμένον ἢ ὁ ἔξαπατηθεὶς περὶ αὐτοῦ;

Οὗτος οὖν τίς ποτε ὁ ἔχων ἐξουσίαν τοῦ ἀποφήνασθαί τι περὶ σοῦ; οἶδεν τί ἐστι τὸ εὐσεβές ἢ τὸ ἀσεβές; μεμελέτηκεν αὐτό; μεμάθηκεν; ποῦ; παρὰ τίνα;

Εἴτα μουσικὸς⁹ μὲν οὐκ ἐπιστρέφεται αὐτοῦ ἀποφαινομένου περὶ τῆς νήτης ὅτι ἐστὶν ὑπάτη οὐδὲ γεωμετρικός, ἂν ἐπικρίνη τὰς ἀπὸ κέντρου πρὸς τὸν κύκλον προσπιπτούσας μὴ εἶναι ἴσας·

Ὅ δὲ ταῖς ἀληθείαις πεπαιδευμένος ἀνθρώπου ἀπαιδευτοῦ ἐπιστραφήσεται ἐπικρίνοντός τι περὶ οσίου καὶ ἀνοσίου καὶ ἀδίκου καὶ δικαίου; ὦ πολλῆς ἀδικίας τῶν πεπαιδευμένων. ταῦτα οὖν ἔμαθες ἐνταῦθα;

Οὐ θέλεις τὰ μὲν λογάρια τὰ περὶ τούτων ἄλλοις ἀφεῖναι, ἀταλαιπώροις ἀνθρωπαρίοις, ἵν' ἐν γωνία καθεζόμενοι μισθάρια λαμβάνωσιν ἢ γογγύζωσιν, ὅτι οὐδεὶς αὐτοῖς παρέχει οὐδέν, σὺ δὲ χρῆσθαι παρελθὼν οἷς ἔμαθες;

⁸ blame, censure ⁹ musical, aesthetic

Οὐ γὰρ λογάριά ἐστι τὰ λείποντα νῦν, ἀλλὰ γέμει τὰ βιβλία τῶν Στωικῶν λογαρίων. τί οὖν τὸ λείπόν ἐστιν; ὁ χρησόμενος, ὁ ἔργῳ μαρτυρήσων τοῖς λόγοις.

Τοῦτό μοι τὸ πρόσωπον ἀνάλαβε, ἵνα μηκέτι παλαιοῖς ἐν τῇ σχολῇ παραδείγμασι χρώμεθα, ἀλλὰ ἔχωμέν τι καὶ καθ' ἡμᾶς παράδειγμα.

Ταῦτα οὖν τίνος ἐστὶ θεωρεῖν; τοῦ σχολάζοντος. ἔστι γὰρ φιλοθέωρόν τι ζῶον ὁ ἄνθρωπος.

Ἄλλ' αἰσχρόν ἐστι θεωρεῖν ταῦτα οὕτως ὥς οἱ δραπεταί.¹⁰ ἀλλ' ἀπερισπάστως καθῆσθαι καὶ ἀκούειν νῦν μὲν τραγωδοῦ νῦν δὲ κιθαρωδοῦ, οὐχ ὥς ἐκεῖνοι ποιοῦσιν. ἅμα μὲν ἐπέστη καὶ ἐπήνεσεν τὸν τραγῳδόν, ἅμα δὲ περιεβλέψατο· εἶτα ἂν τις φθέγγηται κύριον, εὐθὺς σεσόβηται, ταράσσονται.

Αἰσχρόν ἐστιν οὕτως καὶ τοὺς φιλοσόφους θεωρεῖν τὰ ἔργα τῆς φύσεως. τί γάρ ἐστι κύριος; ἄνθρωπος ἀνθρώπου κύριος οὐκ ἔστιν, ἀλλὰ θάνατος καὶ ζωὴ καὶ ἡδονὴ καὶ πόνος.

Ἐπεὶ χωρὶς τούτων ἀγαγέ μοι τὸν Καίσαρα καὶ ὄψει πῶς εὐσταθῶ. ὅταν δὲ μετὰ τούτων ἔλθῃ βροντῶν καὶ ἀστράπτων,¹¹ ἐγὼ δὲ ταῦτα φοβῶμαι, τί ἄλλο ἢ ἐπέγνωκα τὸν κύριον ὥς ὁ δραπετής;

Μέχρι δ' ἂν οὐ τίνα ἀνοχὴν ἀπὸ τούτων ἔχω, ὥς δραπετὴς ἐφίσταται θεάτρῳ οὕτως ἀγῶ· λούομαι, πίνω, ἀδω, πάντα δὲ μετὰ φόβου καὶ τάλαιπωρίας.¹²

Ἐὰν δ' ἐμαυτὸν ἀπολύσω τῶν δεσποτῶν, τοῦτ' ἔστιν ἐκείνων, δι' ἃ οἱ δεσπότης εἰσὶ φοβεροί, ποῖον ἔτι πράγμα ἔχω, ποῖον ἔτι κύριον;

Τί οὖν; κηρύσσειν δεῖ ταῦτα πρὸς πάντας;— οὐ, ἀλλὰ τοῖς ιδιώταις συμπεριφέρεσθαι καὶ λέγειν οὗτος ὁ αὐτῷ ἀγαθὸν οἶεται τοῦτο κάμοι συμβουλευεῖ· συγγιγνώσκω αὐτῷ.

Καὶ γὰρ Σωκράτης συνεγίνωσκεν τῷ ἐπὶ τῆς φυλακῆς κλάοντι,

¹⁰ fugitive ¹¹ flash lightning ¹² hard work, hardship

me not give up my life irrationally, only let me not give up my life faintheartedly, or from some casual pretext. For again, God does not so desire; for He has need of such a universe, and of such men who go to and fro upon earth. But if He gives the signal to retreat, as He did to Socrates, I must obey Him who gives the signal, as I would a general.

What then? Must I say these things to the multitude? For what purpose? Is it not sufficient for a man himself to believe them? For example, when the children come up to us and clap their hands and say, "To-day is the good Saturnalia," do we say to them, "All this is not good"? Not at all; but we too clap our hands to them. And do you too, therefore, when you are unable to make a man change his opinion, realize that he is a child and clap your hands to him; but if you do not want to do this, you have merely to hold your peace.

All this a man ought to remember, and when he is summoned to meet some such difficulty, he ought to know that the time has come to show whether we are educated. For a young man leaving school and facing a difficulty is like one who has practised the analysis of syllogisms, and if someone propounds him one that is easy to solve, he says, "Nay, rather propound me one that is cunningly involved, so that I may get exercise from it." Also the athletes are displeased with the youths of light weight: "He cannot lift me," says one. "Yonder is a sturdy young man." Oh no; but when the crisis calls, he has to weep and say, "I wanted to keep on learning." Learning what? If you do not learn these things so as to be able to manifest them in action, what did you learn them for? I fancy that someone among these who are sitting here is in travail within his own soul and is saying, "Alas, that such a difficulty does not come to me now as that which has come to this fellow! Alas, that now I must be worn out sitting in a corner, when I might be crowned at Olympia! When will someone bring me word of such a contest?" You ought all to be thus minded. But among the gladiators of Caesar there are some who complain because no one brings them out, or matches them with an antagonist, and they pray God and go to their managers, begging to fight in single combat; and yet will no one of you display a like spirit? I wanted to sail to Rome for this very purpose and to see what my athlete is doing, what practice he is following in his task. "I do not want," says he, "this kind of a task." What, is it in your power to take any task you want? You have been given such a body, such parents, such brothers, such a country, such a position in it; and then do you come to me and say, "Change the task for me"? What, do you not possess resources to enable you to utilize that which has been given? You ought to say, "It is yours to set the task, mine to practise it well." No, but you do say, "Do not propose to me such-and- such a hypothetical syllogism, but rather such-and- such a one; do not urge upon me such-and- such a conclusion, but

rather such-and- such a one."A time will soon come when the tragic actors will think that their masks and buskins and the long robe are themselves. Man, all these things you have as a subject-matter and a task. Say something, so that we may know whether you are a tragic actor or a buffoon; for both of these have everything but their lines in common. Therefore, if one should take away from him both his buskins and his mask, and bring him on the stage as a mere shade of an actor, is the tragic actor lost, or does he abide? If he has a voice, he abides.

And so it is in actual life. "Take a governorship."I take it and having done so I show how an educated man comports himself. "Lay aside the laticlave, and having put on rags come forward in a character to correspond."What then? Has it not been given me to display a fine voice. "In what role, then, do you mount the stage now?"As a witness summoned by God. God says, "Go you and bear witness for Me; for you are worthy to be produced by me as a witness. Is any of those things which lie outside the range of the moral purpose either good or evil? Do I injure any man? Have I put each man's advantage under the control of any but himself?"What kind of witness do you bear for God?"I am in sore straits, O Lord, and in misfortune; no one regards me, no one gives me anything, all blame me and speak ill of me? Is this the witness that you are going to bear, and is this the way in which you are going to disgrace the summons which He gave you, in that He bestowed this honour upon you and deemed you worthy to be brought forward in order to bear testimony so important?

But the one who has authority over you declares, "I pronounce you impious and profane."What has happened to you? "I have been pronounced impious and profane."Nothing else? "Nothing."But if he had passed judgement upon some hypothetical syllogism and had made a declaration, "I judge the statement, 'If it is day, there is light,' to be false,"what has happened to the hypothetical syllogism? Who is being judged in this case, who has been condemned? The hypothetical syllogism, or the man who has been deceived in his judgement about it? Who in the world, then, is this man who has authority to make any declaration about you? Does he know what piety or impiety is? Has he pondered the matter? Has he learned it? Where? Under whose instruction? And yet a musician pays no attention to him, if he declares that the lowest string is the highest, nor does a geometrician, if the man decides that the lines extending from the centre to the circumference of a circle are not equal; but shall the truly educated man pay attention to an uninstructed person when he passes judgement on what is holy and unholy, and on what is just and unjust?

How great is the injustice committed by the educated in so doing! Is this, then, what you have learned here? Will you not leave to others, mannikins

incapable of taking pains, the petty quibbles about these things, so that they may sit in a corner and gather in their petty fees, or grumble because nobody gives them anything, and will you not yourself come forward and make use of what you have learned? For what is lacking now is not quibbles; nay, the books of the Stoics are full of quibbles. What, then, is the thing lacking now? The man to make use of them, the man to bear witness to the arguments by his acts. This is the character I would have you assume, that we may no longer use old examples in the school, but may have some example from our own time also. Whose part is it, then, to contemplate these matters? The part of him who devotes himself to learning; for man is a kind of animal that loves contemplation. But it is disgraceful to contemplate these things like runaway slaves; nay, sit rather free from distractions and listen, now to tragic actor and now to the citharoede, and not as those runaways do. For at the very moment when one of them is paying attention and praising the tragic actor, he takes a glance around, and then if someone mentions the word "master," they are instantly all in a flutter and upset. It is disgraceful for men who are philosophers to contemplate the works of nature in this spirit. For what is a "master"? One man is not master of another man, but death and life and pleasure and hardship are his masters. So bring Caesar to me, if he be without these things, and you shall see how steadfast I am. But when he comes with them, thundering and lightening, and I am afraid of them, what else have I done but recognized my master, like the runaway slave? But so long as I have, as it were, only a respite from these threats, I too am acting like a runaway slave who is a spectator in a theatre; I bathe, I drink, I sing, but I do it all in fear and misery. But if I emancipate myself from my masters, that is, from those things which render masters terrifying, what further trouble do I have, what master any more?

What then? Must I proclaim this to all men? No, but I must treat with consideration those who are not philosophers by profession, and say, "This man advises for me that which he thinks good in his own case; therefore I excuse him." For Socrates excused the jailor who wept for him when he was about

vocabulary

ἄγανακτέω be vexed, in a ferment
 ἄγνοια ignorance
 ἄδοξία ill repute
 αἰσχρός shameful
 αἰτιόομαι blame ~etiology
 ἀκολουθέω follow
 ἀλλάσσω trade, transform
 ἄμαθία ignorance
 ἀναγκαῖος coerced, coercing, slavery
 ἀναίσχυντος shameless; shameful
 ἀναστρέφω act; overturn; mid: find oneself in ~atrophy
 ἀναχωρέω return, retreat ~heir
 ἀνοίγνυμι (ῶ) open
 ἀνύω accomplish, pass over, complete
 ἄνωθεν from above, the beginning
 ἀπαλλαξείω wish to get rid of
 ἀπαλλάσσω free from, remove; be freed, depart
 ἀποδείκνυμι (ῶ) show, point out; appoint; (mid) declare
 ἀπολύω loose, free from ~loose
 ἀρέσκω please, satisfy; make amends
 ἀσφαλής safe, easy, steady, careful
 ἀφειδής unsparing, cruel ~aphid
 γενναῖος noble, sincere ~genesis
 γνώριμος known (a person)
 ~gnostic
 δάκνω bite
 δειλός wretched, poor, cowardly
 ~Deimos
 δεσμός bond, latch, strap; also (pl) headdress
 διαμαρτάνω miss, fail utterly
 δίκτυον fishing net
 δόγμα -τος (n, 3) belief, legal decision
 δουλεύω serve, be a slave
 εἰκός likely

εἴσεμι go in; come in range; come to mind ~ion
 εἰσίημι (mid) speed to ~jet
 εἴτα then, therefore, next
 ἔλαφος (f) deer
 ἐλευθερία freedom
 ἐλευθέριος free
 ἐλεύθερος not enslaved
 ἐναλλάσσω exchange
 ἐνίστημι install; threaten; block
 ἐξαπατάω trick, cheat ~apatosaurus
 ἔξεμι go forth; is possible ~ion
 ἔξεστι it is allowed/possible
 ἐξῆς in turn
 ἐξίημι send forth, allow forth ~jet
 ἐξουσία authority, office
 ἐπαινέω concur, praise, advise
 ἐπιθυμία (ῶ) desire, thing desired
 ἐπιτρέπω entrust, decide, allow ~trophy
 εὐλαβέομαι be careful, beware
 εὖστοχέω hit the mark, succeed
 θαρρέω be of good heart
 θαρσαλέος bold, over-bold
 θαρσέω be of good heart
 θάρσος boldness, over-boldness
 θρασύς brave, strong
 καταθνήσκω die, be dead
 ~euthanasia
 καταμανθάνω examine, observe
 κατασκευάζω equip, build
 κινέω (ῖ) set in motion, move, remove ~kinetic
 λείος smooth
 λυπέω (ῶ) annoy, distress
 λύπη distress
 λυσιτελέω (ῶ) be useful
 μάχαιρα knife, dagger
 μελετάω pursue, attend to, exercise
 μεστός full
 μετατίθημι set or cause among
 ~thesis

ναός (ᾱ) temple, shrine ~nostalgia
 νή yea
 νομοθέτης -ου (m, 1) lawgiver
 ὅμως anyway, nevertheless
 ὄντως really
 ὅπου where
 ὀρέγω hold out, offer, thrust ~reach
 οὐδαμῶς in no way
 οὐσία property; essence
 παιδεύω raise; train
 παιδίον young child; slave
 παράδοξος incredible
 περίοδος picket, circuit
 πόνος toil, suffering ~osteopenia
 ποῦ where?
 προαίρεσις -εως (f) plan, preference
 πρόθυρον front door ~door
 προπίπτω leaning forward ~petal
 πρόχειρος handy; ready to do
 something
 πτερόν feather, wing ~pterodactyl
 σκέπτομαι look, look at, watch
 ~skeptic
 σοβέω drive off; swagger
 στρέφω turn, veer ~atrophy
 συνάγω assemble; join in battle
 ~demagogue

σχολή rest, leisure
 ταπεινός low
 ταράσσω mess things up ~trachea
 ταραχή upsetness, confusion
 τοιγάρ therefore
 τοίνυν well, then
 τραχύς (ᾱ) rough ~trachea
 ὑγιής sound, profitable ~hygiene
 ὑπερέχω be over; protect
 φαντάζω make visible; imagine
 φαντασία appearance; imagination
 φάρμακον drug, potion ~pharmacy
 φιλόσοφος wisdom-loving
 φοβερός frightful, afraid
 φυγή flight, means of escape
 ~fugitive
 φυλακή guard, prison, watch
 ~phylactery
 φύσις -εως (f) nature (of a thing)
 ~physics
 φύω produce, beget; clasp ~physics
 χρεία need, use
 χρῆσις -τος (f) use, usage
 χωρίζω divide; distinguish, pull
 down
 ὡσαύτως in the same way

ὅτι ἔμελλεν πίνειν τὸ φάρμακον, καὶ λέγει ὡς γενναίως ἡμᾶς ἀποδεδάκρυκεν.

Μή τι οὖν ἐκείνῳ λέγει ὅτι διὰ τοῦτο τὰς γυναῖκας ἀπελύσαμεν; ἀλλὰ τοῖς γνωρίμοις, τοῖς δυναμένοις αὐτὰ ἀκοῦσαι· ἐκείνῳ δὲ συμπεριφέρεται ὡς παιδίῳ.

1.30

Τί δεῖ πρόχειρον ἔχειν ἐν ταῖς περιστάσεσιν.

Ὅταν εἰσῇς πρὸς τινα τῶν ὑπερεχόντων, μέμνησο ὅτι καὶ ἄλλος ἄνωθεν βλέπει τὰ γιννόμενα καὶ ὅτι ἐκείνῳ σε δεῖ μᾶλλον ἀρέσκειν ἢ τούτῳ.

Ἐκείνος οὖν σου πυνθάνεται φυγὴν καὶ φυλακὴν καὶ δεσμὰ καὶ θάνατον καὶ ἀδοξίαν τί ἔλεγες ἐν τῇ σχολῇ; ἐγὼ ἀδιάφορα.

Νῦν οὖν τίνα αὐτὰ λέγεις; μή τι ἐκεῖνα ἡλλάγη; οὐ. σὺ οὖν ἡλλάγη; οὐ. λέγε οὖν τίνα ἐστὶν ἀδιάφορα. τὰ ἀπροαίρετα. λέγε καὶ τὰ ἐξῆς.

Ἀπροαίρετα οὐδὲν πρὸς ἐμέ. λέγε καὶ τὰ ἀγαθὰ τίνα ὑμῖν ἐδόκει; προαίρεσις οἷα δεῖ καὶ χρήσις φαντασιῶν. τέλος δὲ τί; τὸ σοὶ ἀκολουθεῖν.

Ταῦτα καὶ νῦν λέγεις; ταῦτα καὶ νῦν λέγω. ἅπειθι λοιπὸν ἔσω θαρρῶν καὶ μεμνημένος τούτων καὶ ὄψιαι τί ἐστι νέος μεμελετηκὼς ἃ δεῖ ἐν ἀνθρώποις ἀμελετήτοις.

Ἐγὼ μὲν νῆ τοὺς θεοὺς φαντάζομαι¹ ὅτι πείσῃ τὸ τοιοῦτον τί οὕτως μεγάλα καὶ πολλὰ παρασκευαζόμεθα πρὸς τὸ μηδέν;

Τοῦτο ἦν ἡ ἐξουσία; τοῦτο τὰ πρόθυρα, οἱ κοιτωνῖται, οἱ ἐπὶ τῆς μαχαίρας; τούτων ἕνεκα τοὺς πολλοὺς λόγους ἤκουον; ταῦτα οὐδὲν ἦν, ἐγὼ δ' ὡς μεγάλα παρεσκευαζόμην.

¹ make visible; imagine

2

2.1

Ὅτι οὐ μάχεται τὸ θαρρεῖν τῷ εὐλαβεῖσθαι.

Παράδοξον μὲν τυχὸν φαίνεται τισιν τὸ ἀξιούμενον ὑπὸ τῶν φιλοσόφων, ὅμως δὲ σκεψώμεθα κατὰ δύναμιν, εἰ ἀληθές ἐστι τὸ δεῖν ἅμα μὲν εὐλαβῶς ἅμα δὲ θαρρούντως πάντα ποιεῖν.

Ἐναντίον γάρ πως δοκεῖ τῷ θαρραλέῳ τὸ εὐλαβές, τὰ δ' ἐναντία οὐδαμῶς συννύσχει.

Τὸ δὲ φαινόμενον πολλοῖς ἐν τῷ τόπῳ παράδοξον δοκεῖ μοι τοιούτου τινὸς ἔχεσθαι· εἰ μὲν γὰρ πρὸς ταῦτα ἡξιούμεν χρῆσθαι τῇ τ' εὐλαβείᾳ καὶ τῷ θάρσει, δικαίως ἂν ἡμᾶς ἡτιῶντο ὡς τὰ ἀσύνακτα συνάγοντας.

Νῦν δὲ τί δεινὸν ἔχει τὸ λεγόμενον; εἰ γὰρ ὑγιή² ταῦτ' ἐστι τὰ πολλάκις μὲν εἰρημένα, πολλάκις δ' ἀποδεδειγμένα, ὅτι ἡ οὐσία τοῦ ἀγαθοῦ ἔστιν ἐν χρήσει φαντασιῶν καὶ τοῦ κακοῦ ὡσαύτως, τὰ δ' ἀπροαίρετα οὔτε τὴν τοῦ κακοῦ δέχεται φύσιν οὔτε τὴν τοῦ ἀγαθοῦ, τί παράδοξον ἀξιοῦσιν οἱ φιλόσοφοι, εἰ λέγουσιν ὅπου μὲν τὰ ἀπροαίρετα, ἐκεῖ τὸ θάρσος ἔστω σοι, ὅπου δὲ τὰ προαιρετικά, ἐκεῖ ἡ εὐλάβεια;

Εἰ γὰρ ἐν κακῇ προαιρέσει τὸ κακόν, πρὸς μόνα ταῦτα χρῆσθαι ἄξιον εὐλαβείᾳ· εἰ δὲ τὰ ἀπροαίρετα καὶ μὴ ἐφ' ἡμῖν οὐδὲν πρὸς ἡμᾶς, πρὸς ταῦτα τῷ θάρσει χρηστέον.

Καὶ οὕτως ἅμα μὲν εὐλαβεῖς ἅμα δὲ θαρραλέοι ἐσόμεθα καὶ νῆ Δία διὰ τὴν εὐλάβειαν θαρραλέοι. διὰ γὰρ τὸ εὐλαβεῖσθαι τὰ ὄντως³ κακὰ συμβήσεται θαρρεῖν ἡμῖν πρὸς τὰ μὴ οὕτως ἔχοντα.

Λοιπὸν ἡμεῖς τὸ τῶν ἐλάφων πάσχομεν· ὅτε φοβοῦνται καὶ φεύγουσιν αἱ ἔλαφοι τὰ πτερά, ποῦ τρέπονται καὶ πρὸς τίνα ἀναχωροῦσιν ὡς ἀσφαλῆ; πρὸς τὰ δίκτυα⁴ καὶ οὕτως ἀπόλλυνται ἐναλλάξασαι τὰ φοβερά καὶ τὰ θαρραλέα.

² sound, profitable ³ really ⁴ fishing net

Οὕτως καὶ ἡμεῖς ποῦ χρώμεθα τῷ φόβῳ; πρὸς τὰ ἀπροαίρετα. ἐν
τίσιν πάλιν θαρροῦντες ἀναστρεφόμεθα ὥς οὐδενὸς ὄντος δεινοῦ; ἐν
τοῖς προαιρετικοῖς.

Ἐξαπατηθῆναι ἢ προπεσεῖν ἢ ἀναίσχυντόν τι ποιῆσαι ἢ μετ' ἐπιθυμίας
αἰσχρᾶς ὀρεχθῆναί τινος οὐδὲν διαφέρει ἡμῖν, ἂν μόνον ἐν τοῖς
ἀπροαιρέτοις εὐστοχῶμεν. ὅπου δὲ θάνατος ἢ φυγὴ ἢ πόνος ἢ
ἀδοξία, ἐκεῖ τὸ ἀναχωρητικόν, ἐκεῖ τὸ σεσοβημένον.

Τοιγαροῦν ὥσπερ εἰκὸς τοὺς περὶ τὰ μέγιστα διαμαρτάνοντας τὸ
μὲν φύσει θαρραλέον θρᾶσὺ κατασκευάζομεν, ἀπονεινομένον, ἱταμόν,
ἀναίσχυντον, τὸ δ' εὐλαβὲς φύσει καὶ αἰδήμον δειλὸν καὶ ταπεινόν,
φόβων καὶ ταραχῶν μεστόν.

Ἄν γάρ τις ἐκεῖ μεταθῇ τὸ εὐλαβές, ὅπου προαίρεσις καὶ ἔργα
προαιρέσεως, εὐθὺς ἅμα τῷ θέλειν εὐλαβεῖσθαι καὶ ἐπ' αὐτῷ κειμένην
ἔξει τὴν ἔκκλισιν· ἂν δ' ὅπου τὰ μὴ ἐφ' ἡμῖν ἐστὶ καὶ ἀπροαίρετα,
πρὸς τὰ ἐπ' ἄλλοις ὄντα τὴν ἔκκλισιν ἔχων ἀναγκαίως φοβήσεται,
ἀκαταστατήσῃ, ταραχθήσεται.

Οὐ γὰρ θάνατος ἢ πόνος φοβερόν, ἀλλὰ τὸ φοβεῖσθαι πόνον ἢ
θάνατον. διὰ τοῦτο ἐπαινοῦμεν τὸν εἰπόντα ὅτι οὐ κατθανεῖν γὰρ
δεινόν, ἀλλ' αἰσχροῶς θανεῖν.

Ἔδει οὖν πρὸς μὲν τὸν θάνατον τὸ θάρσος ἐστράφθαι, πρὸς δὲ τὸν
φόβον τοῦ θανάτου τὴν εὐλάβειαν· νῦν δὲ τὸ ἐναντίον πρὸς μὲν τὸν
θάνατον τὴν φυγὴν, πρὸς δὲ τὸ περὶ αὐτοῦ δόγμα τὴν ἀνεπιστρεψίαν
καὶ τὸ ἀφειδὲς καὶ τὸ ἀδιαφορητικόν.

Ταῦτα δ' ὁ Σωκράτης καλῶς ποιῶν μορμολύκεια ἐκάλει. ὥς γὰρ
τοῖς παιδίοις τὰ προσωπεῖα φαίνεται δεινὰ καὶ φοβερὰ δι' ἀπειρίαν,
τοιούτῳ τι καὶ ἡμεῖς πάσχομεν πρὸς τὰ πράγματα δι' οὐδὲν ἄλλο ἢ
ὥσπερ καὶ τὰ παιδία πρὸς τὰς μορμολυκείας.

Τί γάρ ἐστι παιδίον; ἄγνοια. τί ἐστι παιδίον; ἀμαθία. ἐπεὶ ὅπου οἶδεν,
κάκεια οὐδὲν ἡμῶν ἑλαττον ἔχει.

Θάνατος τί ἐστιν; μορμολύκειον. στρέψας αὐτὸ κατάμαθε· ἰδοῦ, πῶς οὐ δάκνει.⁵ τὸ σωματίον δεῖ χωρισθῆναι τοῦ πνευματίου, ὡς πρότερον ἐκεχώριστο, ἢ νῦν ἢ ὕστερον. τί οὖν ἀγανακτεῖς, εἰ νῦν; εἰ γὰρ μὴ νῦν, ὕστερον.

Διὰ τί; ἵνα ἡ περίοδος ἀνύηται τοῦ κόσμου· χρειάν γὰρ ἔχει τῶν μὲν ἐνισταμένων, τῶν δὲ μελλόντων, τῶν δ' ἡνυσμένων.

Πόνος τί ἐστιν; μορμολύκειον. στρέψον αὐτὸ καὶ κατάμαθε. τραχέως κινεῖται τὸ σαρκίδιον, εἶτα πάλιν λείως.⁶ ἂν σοι μὴ λυσιτελῇ, ἡ θύρα ἡνοικται· ἂν λυσιτελῇ, φέρε.

Πρὸς πάντα γὰρ ἡνοῖχθαι δεῖ τὴν θύραν· καὶ πρᾶγμα οὐκ ἔχομεν.

Τίς οὖν τούτων τῶν δογμάτων καρπός; ὅνπερ δεῖ κάλλιστόν τ' εἶναι καὶ πρεπωδέστατον τοῖς τῷ ὄντι παιδευομένοις, ἀταραξία ἀφοβία ἐλευθερία.

Οὐ γὰρ τοῖς πολλοῖς περὶ τούτων πιστευτέον, οἳ λέγουσιν μόνοις ἐξεῖναι παιδεύεσθαι τοῖς ἐλευθέροις, ἀλλὰ τοῖς φιλοσόφοις μᾶλλον, οἳ λέγουσι μόνοις τοὺς παιδευθέντας ἐλευθέρους εἶναι.— πῶς τοῦτο;— οὕτως· νῦν ἄλλο τί ἐστιν ἐλευθερία ἢ τὸ ἐξεῖναι ὡς βουλόμεθα διεξάγειν; οὐδέν. λέγετε δὴ μοι, ὦ ἄνθρωποι, βούλεσθε ζῆν ἀμαρτάνοντες; οὐ βουλόμεθα. οὐδεὶς τοίνυν ἀμαρτάνων ἐλεύθερός ἐστιν.

Βούλεσθε ζῆν φοβούμενοι, βούλεσθε λυπούμενοι, βούλεσθε ταρασσόμενοι; οὐδαμῶς. οὐδεὶς ἄρα οὔτε φοβούμενος οὔτε λυπούμενος οὔτε ταρασσόμενος ἐλευθέρός ἐστιν, ὅστις δ' ἀπήλλακται λυπῶν καὶ φόβων καὶ ταραχῶν, οὗτος τῇ αὐτῇ ὁδῷ καὶ τοῦ δουλεύειν ἀπήλλακται.

Πῶς οὖν ἔτι ὑμῖν πιστεύσομεν, ὦ φίλτατοι νομοθέται; οὐκ ἐπιτρέπομεν παιδεύεσθαι, εἰ μὴ τοῖς ἐλευθέροις; οἱ φιλόσοφοι

⁵ bite ⁶ smooth

to drink the poison, and said, "How generously he has wept for us!" Does he, then, say to the jailor, "This is why we sent the women away"? No, but he makes this latter remark to his intimate friends, to those who were fit to hear it; but the jailor he treats with consideration like a child.

1.30

What aid ought we to have ready at hand in difficulties?

When you come into the presence of some prominent man, remember that Another looks from above on what is taking place, and that you must please Him rather than this man. He, then, who is above asks of you, "In your school what did you call exile and imprisonment and bonds and death and disrepute?" "I called them 'things indifferent.'" "What, then, do you call them now? Have they changed at all?" "No." "Have you, then, changed?" "No." "Tell me, then, what things are 'indifferent.'" "Those that are independent of the moral purpose." "Tell me also what follows." "Things independent of the moral purpose are nothing to me." "Tell me also what you thought were 'the good things.'" "A proper moral purpose and a proper use of external impressions." "And what was the 'end'?" "To follow Thee." "Do you say all that even now?" "I say the same things even now." Then enter in, full of confidence and mindful of all this, and you shall see what it means to be a young man who has studied what he ought, when he is in the presence of men who have not studied. As for me, by the gods, I fancy that you will feel somewhat like this: "Why do we make such great and elaborate preparations to meet what amounts to nothing? Was this what authority amounted to? Was this what the vestibule, the chamberlains, the armed guards amounted to? Was it for all this that I listened to those long discourses? Why, all this never amounted to anything, but I was preparing for it as though it were something great."

2

2.1

That confidence does not conflict with caution. Perhaps the following contention of the philosophers appears paradoxical to some, but nevertheless let us to the best of our ability consider whether it is true that "we ought to do everything both cautiously and confidently at the same time." For caution seems to be in a way contrary to confidence, and contraries are by no means consistent. But that which appears to many to be paradoxical in the matter under discussion seems to me to involve something of this sort: If we demanded that a man should employ both caution and confidence in regard to the same things, then we would be justly charged with uniting qualities that are not to be united. But, as a matter of fact, what is there strange about

the saying? For if the statements which have often been made and often proved are sound, namely that "the nature of the good as well as of the evil lies in a use of the impressions of the senses, but the things which lie outside the province of the moral purpose admit neither the nature of the evil, nor the nature of the good"; what is there paradoxical about the contention of the philosophers, if they say, "Where the things that lie outside the province of the moral purpose are involved, there show confidence, but where the things that lie within the province of the moral purpose are involved, there show caution"? For if the evil lies in an evil exercise of the moral purpose, it is only in regard to matters of this kind that it is right to employ caution; but if the things which lie outside the province of the moral purpose and are not under our control are nothing to us, we ought to employ confidence in regard to them. And so we shall be at one and the same time both cautious and confident, yes, and, by Zeus, confident because of our caution. For because we are cautious about the things which are really evil, the result will be that we shall have confidence in regard to the things which are not of that nature.

However, we act like deer: when the hinds are frightened by the feathers and run away from them, where do they turn, and to what do they fly for refuge as a safe retreat? Why, to the nets; and so they perish because they have confused the objects of fear with the objects of confidence. So it is with us also; where do we show fear? About the things which lie outside the province of the moral purpose. Again, in what do we behave with confidence as if there were no danger? In the things which lie within the province of the moral purpose. To be deceived, or to act impetuously, or to do something shameless, or with base passion to desire something, makes no difference to us, if only in the matters which lie outside the province of the will we succeed in our aim. But where death, or exile, or hardship, or ignominy faces us, there we show the spirit of running away, there we show violent agitation. Therefore, as might be expected of those men who err in matters of the greatest concern, we transform our natural confidence into boldness, desperateness, recklessness, shamelessness, while our natural caution and self-respect we transform into cowardice and abjectness, full of fears and perturbations. For if a man should transfer his caution to the sphere of the moral purpose and the deeds of the moral purpose, then along with the desire to be cautious he will also at once have under his control the will to avoid; whereas, if he should transfer his caution to those matters which are not under our control and lie outside the province of the moral purpose, inasmuch as he is applying his will to avoid towards those things which are under the control of others, he will necessarily be subject to fear, instability, and perturbation. For it is not death or hardship that is a fearful thing, but the fear of hardship or death. That is why we praise the man who said Not death is dreadful, but a shameful death.

Our confidence ought, therefore, to be turned toward death, and our caution toward the fear of death; whereas we do just the opposite— in the face of death we turn to flight, but about the formation of a judgement on death we show carelessness, disregard, and unconcern. But Socrates did well to call all such things "bugbears." For just as masks appear fearful and terrible to children because of inexperience, in some such manner we also are affected by events, and this for the same reason that children are affected by bugbears. For what is a child? Ignorance. What is a child? Want of instruction. For where a child has knowledge, he is no worse than we are. What is death? A bugbear. Turn it about and learn what it is; see, it does not bite. The paltry body must be separated from the bit of spirit, either now or later, just as it existed apart from it before. Why are you grieved, then, if it be separated now? For if it be not separated now, it will be later. Why? So that the revolution of the universe may be accomplished; for it has need of the things that are now coming into being, and the things that shall be, and the things that have been accomplished. What is hardship? A bugbear. Turn it about and learn what it is. The poor flesh is subjected to rough treatment, and then again to smooth. If you do not find this profitable, the door stands open; if you do find it profitable, bear it. For the door must be standing open for every emergency, and then we have no trouble.

What, then, is the fruit of these doctrines? Precisely that which must needs be both the fairest and the most becoming for those who are being truly educated— tranquillity, fearlessness, freedom. For on these matters we should not trust the multitude, who say, "Only the free can be educated," but rather the philosophers, who say, "Only the educated are free."—How is that?— Thus: At this time is freedom anything but the right to live as we wish? "Nothing else." Tell me, then, O men, do you wish to live in error? "We do not." Well, no one who lives in error is free. Do you wish to live in fear, in sorrow, in turmoil? "By no means." Well then, no man who is in fear, or sorrow, or turmoil, is free, but whoever is rid of sorrows and fears and turmoils, this man is by the self-same course rid also of slavery. How, then, shall we any longer trust you, O dearest lawgivers? Do we allow none but the free to get an education? For the

vocabulary

ἀγεννής low-born; sordid
 ἄδικος unfair; obstinate, bad
 ἄδοξία ill repute
 ἀδύνατος unable; impossible
 αἰδήμων bashful, modest
 αἰσχρός shameful
 ἀλεκτρῶν -όνος (m, 3) chicken
 ἀναγιγνώσκω recognize, read,
 understand, persuade
 ἀναγκάζω force, compel
 ἀναίσθητος unfeeling, stupid
 ἀνέχω raise; mid; endure, submit
 ἀντίδικος opponent
 ἀντιτάσσω set against
 ἀνύω accomplish, pass over,
 complete
 ἄνω (ἄ) accomplish, pass, waste;
 upwards, out to sea
 ἀπαγορεύω forbid; fail, be worn out
 ἀπαιδευτος uneducated, loutish
 ~pediatrician
 ἀπαλείφω erase
 ἀπλός single; simple ~haploid
 ἀποδείκνυμι (ὁ) show, point out;
 appoint; (mid) declare
 ἀπορέω be confused, distressed
 ἀποτυγχάνω fail
 ἀργύριον small coin
 ἀρκέω satisfy; ward off, defend;
 suffice
 ἀρμόζω fit together; be well fitted to
 ~harmony
 ἀσφάλεια safeguard
 ἀτάραχος calm
 αὐτόθεν from that place
 ἀφαιρέω take away ~heresy
 βίος life ~biology
 βιώω live; (mp) make a living
 ~biology
 βλάπτω break, make fail
 γέλοιος laughable; joking

γενναῖος noble, sincere ~genesis
 γυμνάζω exercise, do training
 δεῖξις proof, display
 δεσμωτήριον prison
 δημόσιος public, the state
 διαιρέω divide, distinguish,
 distribute
 διακείμαι be in a condition
 διακέομαι repair
 διάλογος conversation
 διάνοια a thought; intelligence
 διήγησις -εως (f) narration
 δικάζω judge
 δικαστής -οῦ (m, 1) judge, juror
 δόγμα -τος (n, 3) belief, legal
 decision
 δουλεύω serve, be a slave
 εἰκοστός twentieth
 εἶτα then, therefore, next
 ἐκδέχομαι receive; succeed to a
 position
 ἐκκλίνω (ι) turn away, back down,
 shun
 ἐκτός outside
 ἐλέγχω shame; try, examine
 ἐλεύθερος not enslaved
 ἐνταῦθα there, here
 ἐξετάζω inspect, interrogate,
 estimate
 ἐξῆς in turn
 ἐπαινέω concur, praise, advise
 ἐπιδείκνυμι (ὁ) display, exhibit
 ἐπιδειξις -τος (f) display
 ἐπίλογος reasoning; peroration
 ἐπιστρέφω turn towards ~atrophy
 ἐπιτηδές enough; purposely
 ἐπιτρέπω entrust, decide, allow
 ~trophy
 ἐρεθίζω annoy, excite ~Eris
 εὐλαβέομαι be careful, beware
 εὐμάρεια ease, opportunity
 ἡγεμονικός showing leadership

θαρρέω be of good heart	(mp) pretend, abandon, nominate
θαρσαλέος bold, over-bold	~ballistic
θαρσέω be of good heart	πρόβλημα obstacle; task
καταδίκη fine, sentence	προοίμιον prelude, introduction
καταστρέφω overturn, subdue	προσδοκάω expect
~catastrophe	πρόχειρος handy; ready to do something
καταττήκω cause to melt, dissolve	ρόδον rose
κλαίω weep	σκέπτομαι look, look at, watch
κυλίω (ι) roll ~cylinder	~skeptical
κωλύω (ο) hinder, prevent	σταυρός stake ~station
μακάριος blessed	σταυρόω make a palisade; crucify
μελετάω pursue, attend to, exercise	στρεβλώ twist; torture on the wheel
μωρία folly	στρέφω turn, veer ~atrophy
μωρός stupid	συντίθημι hearken, mark ~thesis
ναί yea	σχολή rest, leisure
νίκη (ι) victory ~Nike	τηρέω watch over
οιμώζω wail	τρέμω tremble in fear ~tremble
όπου where	τύπτω beat, smite ~stupid
όρέγω hold out, offer, thrust ~reach	τύραννος tyrant
οὐδέποτε never	ὕπακούω listen, reply ~acoustic
οφείλω owe, should, if only	ὕποθήκη advice, warning; deposit
παιδεύω raise; train	ὕπολογίζομαι take into account
παράδοξος incredible	ὕπομένω stay behind, await
παρασκευή preparation	~remain
παρέρχομαι pass, escape	ὕποτίθημι suggest, advise
περίστημι be around; turn out	~hypothesis
~station	φιλόσοφος wisdom-loving
περιπίπτω embrace; fall in with	φοβερός frightful, afraid
πιστός faithful; trustworthy	φύσις -εως (f) nature (of a thing)
πληγή a hit ~plectrum	~physics
ποῖος what kind	φύω produce, beget; clasp ~physics
πόνος toil, suffering ~osteopenia	χάσκω gape
πότε when?	χρεία need, use
πού where?	
προαίρεσις -εως (f) plan, preference	
προβάλλω throw before; propose;	

γὰρ λέγουσιν ὅτι οὐκ ἐπιτρέπομεν ἐλευθέρους εἶναι εἰ μὴ τοῖς πεπαιδευμένοις, τοῦτό ἐστιν ὁ θεὸς οὐκ ἐπιτρέπει.— ὅταν οὖν στρέψῃ τις ἐπὶ στρατηγοῦ τὸν αὐτοῦ δοῦλον, οὐδὲν ἐποίησεν;— ἐποίησεν.— τί;— ἔστρεψεν τὸν αὐτοῦ δοῦλον ἐπὶ στρατηγοῦ.— ἄλλο οὐδέν;— ναί· καὶ εἰκοστήν αὐτοῦ δοῦναι ὀφείλει.— τί οὖν; ὁ ταῦτα παθὼν οὐ γέγονεν ἐλεύθερος;— οὐ μάλλον ἢ ἀτάραχος.

Ἐπεὶ σὺ ὁ ἄλλους στρέφειν δυνάμενος οὐδένα ἔχεις κύριον; οὐκ ἀργύριον, οὐ κοράσιον, οὐ παιδάριον, οὐ τὸν τύραννον, οὐ φίλον τινὰ τοῦ τυράννου; τί οὖν τρέμεις ἐπὶ τινα τοιαύτην ἀπιὼν περίστασιν;

Διὰ τοῦτο λέγω πολλάκις· ταῦτα μελετᾶτε καὶ ταῦτα πρόχειρα ἔχετε, πρὸς τίνα δεῖ τεθαρρηκέναι καὶ πρὸς τίνα εὐλαβῶς διακείσθαι, ὅτι πρὸς τὰ ἀπροαίρετα θαρρεῖν, εὐλαβεῖσθαι τὰ προαιρετικά.— ἀλλ' οὐκ ἀνέγνων σοι οὐδ' ἔγνωσ τί ποιῶ.— ἐν τίνι; ἐν λεξειδίοις. ἔχε σου τὰ λεξειδία· δείξον, πῶς ἔχεις πρὸς ὄρεξιν καὶ ἔκκλισιν, εἰ μὴ ἀποτυγχάνεις ὧν θέλεις, εἰ μὴ περιπίπτεις οἷς οὐ θέλεις. ἐκεῖνα δὲ τὰ περιόδια, ἂν νῦν ἔχῃς, ἄρας πού ποτε ἀπαλείψεις.— τί οὖν; Σωκράτης οὐκ ἔγραφεν;— καὶ τίς τοσαῦτα; ἀλλὰ πῶς; ἐπεὶ μὴ ἐδύνατο ἔχειν αἰετὸν τὸν ἐλέγχοντα αὐτοῦ τὰ δόγματα ἢ ἐλεγχθησόμενον ἐν τῷ μέρει, αὐτὸς αὐτὸν ἤλεγχεν καὶ ἐξήταζεν καὶ αἰετὴν γέ τινα πρόληψιν ἐγύμναζεν χρηστικῶς.

Ταῦτα γράφει φιλόσοφος· λεξειδία δὲ καὶ ἡ ὁδός, ἣν λέγω, ἄλλοις ἀφήσι, τοῖς ἀναισθητοῖς ἢ τοῖς μακαρίοις, τοῖς σχολῇν ἄγουσιν ὑπὸ ἀταραξίας ἢ τοῖς μηδὲν τῶν ἐξῆς ὑπολογιζομένοις διὰ μωρίαν.¹

Καὶ νῦν καιροῦ καλοῦντος ἐκεῖνα δείξεις ἀπελθὼν καὶ ἀναγνώσῃ καὶ ἐμπεπερευσῇ; ἰδοῦ, πῶς διαλόγους συντίθιμι.

Μή, ἄνθρωπε, ἀλλ' ἐκεῖνα μάλλον ἰδοῦ, πῶς ὀρεγόμενος οὐκ ἀποτυγχάνω. ἰδοῦ, πῶς ἐκκλίνων οὐ περιπίπτω. φέρε θάνατον καὶ γνώσῃ· φέρε πόνους, φέρε δεσμωτήριον, φέρε ἀδοξίαν, φέρε καταδίκην.

¹ folly

Αὕτη ἐπίδειξις νέου ἐκ σχολῆς ἐληλυθότος. τᾶλλα δ' ἄλλοις ἄφες, μὴδὲ φωνήν τις ἀκούσῃ σου περὶ αὐτῶν ποτε μὴδ', ἂν ἐπαινέσῃ τις ἐπ' αὐτοῖς, ἀνέχου, δόξον δὲ μὴδεὶς εἶναι καὶ εἰδέναι μὴδέν.

Μόνον τοῦτο εἰδὼς φαίνου, πῶς μὴτ' ἀποτύχῃς ποτὲ μῆτε περιπέσῃς.

Ἄλλοι μελετάτῳσαν δίκας, ἄλλοι προβλήματα, ἄλλοι συλλογισμούς· σὺ ἀποθνήσκεις, σὺ δεδέσθαι, σὺ στρεβλοῦσθαι,² σὺ ἐξορίζεσθαι.

Πάντα ταῦτα θαρρύντως, πεποιθότως τῷ κεκληκότι σε ἐπ' αὐτά, τῷ ἄξιον τῆς χώρας ταύτης κεκρικότι, ἐν ᾗ καταταχθεὶς ἐπιδείξεις, τίνα δύναται λογικὸν ἡγεμονικὸν πρὸς τὰς ἀπροαιρέτους δυνάμεις ἀντιταξάμενον.

Καὶ οὕτως τὸ παράδοξον ἐκείνο οὐκέτι οὐτ' ἀδύνατον φανεῖται οὔτε παράδοξον, ὅτι ἅμα μὲν εὐλαβεῖσθαι δεῖ ἅμα δὲ θαρρεῖν, πρὸς μὲν τὰ ἀπροαίρετα θαρρεῖν, ἐν δὲ τοῖς προαιρετικοῖς εὐλαβεῖσθαι.

2.2

Περὶ ἀταραξίας.

Ὅρα σὺν ὁ ἀπίων ἐπὶ τὴν δίκην, τί θέλεις τηρῆσαι καὶ ποῦ θέλεις ἀνύσαι.

Εἰ γὰρ προαίρεσιν θέλεις τηρῆσαι κατὰ φύσιν ἔχουσιν, πᾶσά σοι ἀσφάλεια, πᾶσά σοι εὐμάρεια,³ πρᾶγμα οὐκ ἔχεις.

Τὰ γὰρ ἐπὶ σοὶ αὐτεξούσια καὶ φύσει ἐλεύθερα θέλων τηρῆσαι καὶ τούτοις ἀρκούμενος τίνος ἔτι ἐπιστρέφῃ; τίς γὰρ αὐτῶν κύριος, τίς αὐτὰ δύναται ἀφελέσθαι;

Εἰ θέλεις αἰδήμων εἶναι καὶ πιστός, τίς οὐκ ἑάσει σε; εἰ θέλεις μὴ κωλύεσθαι μὴδ' ἀναγκάζεσθαι, τίς σε ἀναγκάσει ὀρέγεσθαι ὧν οὐ δοκεῖ σοι, τίς ἐκκλίνειν ἢ μὴ φαίνεται σοι;

² twist; torture on the wheel ³ ease, opportunity

Ἄλλὰ τί; πράξει μὲν σοί τινα ἃ δοκεῖ φοβερά εἶναι· ἵνα δὲ καὶ ἐκκλίνων αὐτὰ πάθῃς, πῶς δύναται ποιῆσαι;

“Ὅταν οὖν ἐπὶ σοὶ ἦ τὸ ὀρέγεσθαι καὶ ἐκκλίνειν, τίνος ἔτι ἐπιστρέφῃ;

Τοῦτό σοι προοίμιον, τοῦτο διήγησις, τοῦτο πίστις, τοῦτο νίκη, τοῦτο ἐπίλογος, τοῦτο εὐδοκίμησις.

Διὰ τοῦτο ὁ Σωκράτης πρὸς τὸν ὑπομνησκοντα, ἵνα παρασκευάζεται πρὸς τὴν δίκην, ἔφη οὐ δοκῶ οὖν σοι ἅπαντι τῷ βίῳ πρὸς τοῦτο παρασκευάζεσθαι;— ποῖαν παρασκευήν;— τετήρηκα, φησὶν, τὸ ἐπ’ ἐμοί.— πῶς οὖν;— οὐδὲν οὐδέποτ’ ἄδικον οὗτ’ ἰδίᾳ οὔτε δημοσίᾳ ἔπραξα.

Εἰ δὲ θέλεις καὶ τὰ ἐκτὸς τηρῆσαι, τὸ σωματίον καὶ τὸ οὐσίδιον καὶ τὸ ἀξιωμάτιον, λέγω σοι· ἤδη αὐτόθεν παρασκευάζου τὴν δυνατὴν παρασκευὴν πᾶσαν καὶ λοιπὸν σκέπτου καὶ τὴν φύσιν τοῦ δικαστοῦ καὶ τὸν ἀντίδικον.

Εἰ γονάτων ἄψασθαι δεῖ, γονάτων ἄψαι· εἰ κλαῦσαι, κλαῦσον· εἰ οἰμῶξαι, οἰμῶξον.

“Ὅταν γὰρ ὑποθῇς τὰ σὰ τοῖς ἐκτός, δούλευε τὸ λοιπὸν καὶ μὴ ἀντισπῶ καὶ ποτὲ μὲν θέλε δουλεύειν, ποτὲ δὲ μὴ θέλε, ἀλλ’ ἀπλῶς καὶ ἐξ ὅλης τῆς διανοίας ἢ ταῦτα ἢ ἐκεῖνα· ἢ ἐλεύθερος ἢ δοῦλος, ἢ πεπαιδευμένος ἢ ἀπαιδευτος, ἢ γενναῖος ἀλεκτρυὼν⁴ ἢ ἀγεννής, ἢ ὑπόμενε τυπτόμενος, μέχρις ἂν ἀποθάνῃς, ἢ ἀπαγόρευσον εὐθύς. μὴ σοι γένοιτο πληγὰς πολλὰς λαβεῖν καὶ ὕστερον ἀπαγορεῦσαι.

Εἰ δ’ αἰσχρὰ ταῦτα, αὐτόθεν ἤδη δῖελε ποῦ φύσις κακῶν καὶ ἀγαθῶν; οὐ καὶ ἀλήθεια. ὅπου ἀλήθεια καὶ οὐ φύσις, ἐκεῖ τὸ εὐλαβές· ὅπου ἡ ἀλήθεια, ἐκεῖ τὸ θαρραλέον, ὅπου ἡ φύσις.

Ἐπεὶ τ οἱ δοκεῖς, ὅτι τὰ ἐκτὸς τηρῆσαι θέλων Σωκράτης παρελθὼν ἂν ἔλεγε ἐμὲ δ’ Ἄνυτος καὶ Μέλητος ἀποκτεῖναι μὲν δύνανται, βλάψαι δ’ οὐ;

⁴ chicken

Οὕτω μωρός⁵ ἦν, ἵνα μὴ ᾔδῃ ὅτι αὕτη ἡ ὁδὸς ἐνταῦθα οὐ φέρει, ἀλλ' ἄλλῃ; τί οὖν ἐστίν, ὅτι οὐκ ἔχει λόγον καὶ προσερεθίζει;

Ὡς ὁ ἐμὸς Ἡράκλειτος περὶ ἀγριδίου πραγμάτων ἔχων ἐν Ῥόδῳ⁶ καὶ ἀποδείξας τοῖς δικασταῖς ὅτι δίκαια λέγει ἐλθὼν ἐπὶ τὸν ἐπίλογον ἔφη ὅτι ἀλλ' οὔτε δεήσομαι ὑμῶν οὔτ' ἐπιστρέφομαι, τί μέλλετε κρίνειν· ὑμεῖς τε μᾶλλον οἱ κρινόμενοί ἐστε ἢ ἐγώ.

Καὶ οὕτως κατέστρεψε τὸ πραγματίον. τίς χρεία; μόνον μὴ δέου, μὴ προστίθει δ' ὅτι καὶ οὐ δέομαι. εἰ μή τι καιρὸς ἐστίν ἐπίτηδες ἐρεθίσαι⁷ τοὺς δικαστὰς ὡς Σωκράτει.

Καὶ σὺ εἰ τοιοῦτον ἐπίλογον παρασκευάζῃ, τί ἀναβαίνεις, τί ὑπακούεις;

Εἰ γὰρ σταυρωθῆναι θέλεις, ἔκδεξαι καὶ ἥξει ὁ σταυρός· εἰ δ' ὑπακούσαι λόγος αἰρεῖ καὶ πείσαι τό γε παρ' αὐτόν, τὰ ἐξῆς τούτω ποιητέον τηροῦντι μέντοι τὰ ἴδια.

Ταύτη καὶ γελοῖον ἐστὶ τὸ λέγειν ὑπόθου μοι. τί σοι ὑποθῶμαι; ἀλλὰ ποιήσόν μου τὴν διάνοιαν ὅ τι ἂν ἀποβαίνει πρὸς τοῦτο ἀρμόσασθαι.

Ἐπεὶ ἐκεῖνό γε ὁμοίον ἐστίν οἷον εἰ ἀγράμματος λέγοι εἰπέ μοι τί γράψω, ὅταν μοι προβληθῇ τι ὄνομα.

Ἄν γὰρ εἴπω ὅτι Δίων, εἴτα παρελθὼν ἐκεῖνος αὐτῷ προβάλλῃ μὴ τὸ Δίωνος ὄνομα, ἀλλὰ τὸ Θέωνος, τί γένηται;

Τί γράψῃ; ἀλλ' εἰ μὲν μεμελέτηκας γράφειν, ἔχεις καὶ παρασκευάσασθαι πρὸς πάντα τὰ ὑπαγορευόμενα· εἰ δὲ μή, τί σοι ἐγὼ νῦν ὑποθῶμαι; ἂν γὰρ ἄλλο τι ὑπαγορεύῃ τὰ πράγματα, τί ἐρεῖς ἢ τί πράξεις;

Τούτου οὖν τοῦ καθολικοῦ μέμνησο καὶ ὑποθήκης οὐκ ἀπορήσεις. ἐὰν δὲ πρὸς τὰ ἔξω χάσκης,⁸ ἀνάγκη σε ἄνω καὶ κάτω κυλίεσθαι πρὸς τὸ βούλημα τοῦ κυρίου.

⁵ stupid ⁶ rose ⁷ annoy, excite ⁸ gape

philosophers say, "We do not allow any but the educated to be free"; that is, God does not allow it.— When, therefore, in the presence of the praetor a man turns his own slave about, has he done nothing?— He has done something.— What?— He has turned his slave about in the presence of the praetor.— Nothing more?— Yes, he is bound to pay a tax of five per cent, of the slave's value.— What then? Has not the man to whom this has been done become free?— He has no more become free than he has acquired peace of mind. You, for example, who are able to turn others about, have you no master? Have you not as your master money, or a mistress, or a boy favourite, or the tyrant, or some friend of the tyrant? If not, why do you tremble when you go to face some circumstance involving those things?

That is why I say over and over again, "Practise these things and have them ready at hand, that is, the knowledge of what you ought to face with confidence, and what you ought to face with caution— that you ought to face with confidence that which is outside the province of the moral purpose, with caution that which is within the province of the moral purpose."—But have I not read to you, and do you not know what I am doing?— What have you been engaged upon? Trifling phrases! Keep your trifling phrases! Show me rather how you stand in regard to desire and aversion, whether you do not fail to get what you wish, or do not fall into what you do not wish. As for those trifling periods of yours, if you are wise, you will take them away somewhere and blot them out.— What then? Did not Socrates write?— Yes, who wrote as much as he? But how? Since he could not have always at hand someone to test his judgements, or to be tested by him in turn, he was in the habit of testing and examining himself, and was always in a practical way trying out some particular primary conception. That is what a philosopher writes; but trifling phrases, and "said he," "said I" he leaves to others, to the stupid or the blessed, those who by virtue of their tranquillity live at leisure, or those who by virtue of their folly take no account of logical conclusions.

And now, when the crisis calls, will you go off and make an exhibition of your compositions, and give a reading from them, and boast, "See, how I write dialogues"? Do not so, man, but rather boast as follows: "See how in my desire I do not fail to get what I wish. See how in my aversions I do not fall into things that I would avoid. Bring on death and you shall know; bring on hardships, bring on imprisonment, bring on disrepute, bring on condemnation." This is the proper exhibition of a young man come from school. Leave other things to other people; neither let anyone ever hear a word from you about them, nor, if anyone praises you for them, do you tolerate it, but let yourself be accounted a no-body and a know-nothing. Show that you know this only— how you may never either fail to get what you desire or fall into what you avoid. Let others practise lawsuits, others problems,

others syllogisms; do you practise how to die, how to be enchained, how to be racked, how to be exiled. Do all these things with confidence, with trust in Him who has called you to face them and deemed you worthy of this position, in which having once been placed you shall exhibit what can be achieved by a rational governing principle when arrayed against the forces that lie outside the province of the moral purpose. And thus the paradox of which we were speaking will no longer appear either impossible or paradoxical, namely, that at the same time we ought to be both cautious and confident, confident in regard to those things that lie outside the province of the moral purpose, and cautious in regard to those things that lie within the province of the moral purpose.

Tag was found

2.2

On tranquillity Consider, you who are going to court, what you wish to maintain and wherein you wish to succeed; for if you wish to maintain freedom of moral purpose in its natural condition, all security is yours, every facility yours, you have no trouble. For if you are willing to keep guard over those things which are under your direct authority and by nature free, and if you are satisfied with them, what else do you care about? For who is master of them, who can take them away from you? If you wish to be self-respecting and honourable, who is it that will not allow you? If you wish not to be hindered nor compelled, what man will compel you to desire what does not seem to you to be desirable, to avoid what you do not feel should be avoided? Well, what then? The judge will do some things to you which are thought to be terrifying; but how can he make you try to avoid what you suffer? When, therefore, desire and aversion are under your own control, what more do you care for? This is your introduction, this the setting forth of your case, this your proof, this your victory, this your peroration, this your approbation.

That is why Socrates, in reply to the man who was reminding him to make preparation for his trial, said, "Do you not feel, then, that with my whole life I am making preparation for this?"—"What kind of preparation?"—"I have maintained," says he, "that which is under my control."—"How then?"—"I have never done anything that was wrong either in my private or in my public life." But if you wish to maintain also what is external, your paltry body and your petty estate and your small reputation, I have this to say to you: Begin this very moment to make all possible preparation, and furthermore study the character of your judge and your antagonist. If you must clasp men's knees, clasp them; if you must wail, then wail; if you must groan, then groan. For when you subject what is your own to externals, then from henceforth be a slave, and stop letting yourself be drawn this way and that, at one moment

wishing to be a slave, at another not, but be either this or that simply and with all your mind, either a free man or a slave, either educated or uneducated, either a spirited fighting cock or a spiritless one, either endure to be beaten until you die, or give in at once. Far be it from you to receive many blows and yet at the last give in! But if that is disgraceful, begin this very moment to decide the question, "Where is the nature of good and evil to be found? Where truth also is. Where truth and where nature are, there is caution; where truth is, there is confidence, where nature is." Why, do you think that if Socrates had wished to maintain his external possessions he would have come forward and said, "Anytus and Meletus are able indeed to kill me, but they cannot harm me"? Was he so foolish as not to see that this course does not lead to that goal, but elsewhere? Why is it unreasonable, then, to add also a word of provocation? Just as my friend Heracleitus, who had an unimportant lawsuit about a small piece of land in Rhodes; after he had pointed out the justice of his claim he went on to the peroration in which he said, "But neither will I entreat you, nor do I care what your decision is going to be, and it is you who are on trial rather than I." And so he ruined his case. What is the use of acting like that? Merely make no entreaties, but do not add the words "Yes, and I make no entreaties," unless the right time has come for you, as it did for Socrates, deliberately to provoke your judges. If you, for your part, are preparing a peroration of that sort, why do you mount the platform at all, why answer the summons? For if you wish to be crucified, wait and the cross will come; but if reason decides that you should answer the summons and do your best to have what you say carry conviction, you must act in accordance therewith, but always maintaining what is your own proper character.

Looked at in this way it is also absurd to say, "Advise me." What advice am I to give you? Nay, say rather, "Enable my mind to adapt itself to whatever comes." Since the other expression is just as if an illiterate should say, "Tell me what to write when some name is set me to write." For if I say, "Write Dio," and then his teacher comes along and sets him not the name "Dio," but "Theo," what will happen? What will he write? But if you have practised writing, you are able also to prepare yourself for everything that is dictated to you; if you have not practised, what advice can I now offer you? For if circumstances dictate something different, what will you say or what will you do? Bear in mind, therefore, this general principle and you will not be at a loss for a suggestion. But if you gape open-mouthed at externals, you must needs be tossed up and down according to the will of your master. And who is your

vocabulary

ἀγανακτέω be vexed, in a ferment

ἀδύνατος unable; impossible

αἰδήμων bashful, modest

αἷτιος blameworthy; the cause

~etiology

αἰτίας blameworthy; the cause

~etiology

ἀλλότριος someone else's; alien

~alien

ἄμαθία ignorance

ἀμελέω disregard; (impers.) of course

ἀμελής careless

ἀναβάλλω delay; lift up ~ballistic

ἀναγκάζω force, compel

ἀναλύω (ῥ) set free; take apart

~loose

ἀναρπάζω carry off ~harpoon

ἀνατρέπω defeat, thwart ~trophy

ἄπειρος untested; infinite

ἄπιστος not trusting, not

trustworthy ~stand

ἀποπληρόω satisfy, fulfill, appease

ἀποπνίγω (ι) strangle; stew; (p)

drown

ἀποσπάω tear/drag away

ἀργύριον small coin

ἄρπάζω carry off, seize ~harpoon

ἀτάραχος calm

ἄχρηστος useless, unprofitable

βιόω live; (mp) make a living

~biology

βλάβη harm

γείτων -ονος (f) neighbor

γράμμα -τος (n, 3) writing, letter

δαίμων -ονος (m, 3) a god, fate,

doom ~demon

δάκτυλος finger, toe

διαγινώσκω discern, decide

διαίρέω divide, distinguish,

distribute

διακρίνω (ι) separate, sort ~critic

δίιστημι stand apart ~stand

δικαστήριον court

δοκιμάζω test, approve

δραχμή drachma

δύσκολος hard to please;

troublesome

ἐγκαλέω demand payment; accuse

εἶτα then, therefore, next

ἐκκαλέω call forth ~gallo

ἐκκλίνω (ι) turn away, back down, shun

ἐκλέγω pick, single out

ἐκπληρόω fill, fulfill

ἐμπειρος experienced

ἐμπίπτω fall into; attack ~petal

ἐνίστημι install; threaten; block

ἐξῆς in turn

ἐπείσερχομαι come in also

ἐπιβουλεύω plot, plan, harm

~volunteer

ἐπιμέλεια attention; assigned task

ἐπιμελής careful, cared for

ἐπιστρέφω turn towards ~atrophy

ἐπισύρω (ῥ) drag, trail; (mp) crawl

εὐδαιμονέω be lucky, happy

εὐσταθέω be steady, healthy

εὐσταθής well built ~station

ἦτοι truly; either, or

θέατρον (ᾱ) theater

καθάπερ exactly as

καταβάλλω throw down, cast off

~ballistic

καταδύω enter, sink

καταλαμβάνω seize, understand,

catch, overtake; (mp) happen

~epilepsy

κατορθόω erect; accomplish

κέντρον goading rod?

κλέπτω steal

κόλπος bosom, lap-fold; gulf

κράζω croak, scream

κρέας -ως (n) meat ~creatine
κυβερνήτης -ου (m, 1) steersman, governor ~govern
κύβος cube, die
κωλύω (ō) hinder, prevent
λάθρα secretly
λύκος wolf ~lycanthropy
μέλος -ους (n, 3) limb; melody
μέλω concern, interest, be one's responsibility
μηδέποτε never
μιμέομαι (ī) imitate, represent
μοιχεία adultery
μοιχός illicit lover
ναύτης -ου (m, 1) sailor ~navy
νομοθέτης -ου (m, 1) lawgiver
ὀδύνη pain, emotional anguish
~anodyne
ὀνομάζω to address, name ~name
ὅπου where
οὐδαμῶς in no way
παιδιά childish play
παίζω play ~pediatrician
παρακαίω light or keep lighted beside
παρέρχομαι pass, escape
πίθηκος monkey
πιστός faithful; trustworthy
πλήσσω hit ~plectrum
πνίγω (ī) strangle; stew; (p) drown
πόθεν from where?
ποίη grass
ποῖος what kind
πότε when?
πότερος which, whichever of two
ποῦ where?
προαίρεσις -εως (f) plan, preference

προηγέομαι go first
πυρέσσω have a fever
ρίπτω hurl
σαυτοῦ yourself
σκεῦος -εος (n, 3) thing, tool, vessel
σπουδάζω be busy, earnest
~repudiate
συμπότης drinking companion, buddy
συνίστημι unite; confront in battle
~station
σφαιρίζω play ball
σφήξ -κός (m) wasp ~sphexish
ταραχή upsetness, confusion
τάχος -ους (n, 3) speed ~tachometer
τέχνη craft, art, plan, contrivance
~technology
τεχνικός skillful
τηρέω watch over
τοιγάρ therefore
τοίνυν well, then
ῥλη (ō) forest, firewood
ὑπόθεσις -εως (f) proposal; subject; hypothesis
ὑφαρπάζω interrupt someone
φθείρω destroy, ruin
φιλία friendship ~philanthropy
φίλιος friendly
φιλόσοφος wisdom-loving
φύσις -εως (f) nature (of a thing)
~physics
φύω produce, beget; clasp ~physics
χειμών -ος (m, 3) winter, storm
χρῆσις -τος (f) use, usage
ψῆφος (f) pebble, vote, decree, sentence
ὠφέλεια -ίας profit

Τίς δ' ἐστὶ κύριος; ὁ τῶν ὑπὸ σοῦ τινος σπουδαζομένων ἢ ἐκκλινομένων ἔχων ἐξουσίαν.

2.3

Πρὸς τοὺς συνιστάντας τινὰς τοῖς φιλοσόφοις.

Καλῶς ὁ Διογένης πρὸς τὸν ἀξιούντα γράμματα παρ' αὐτοῦ λαβεῖν συστατικά ὅτι μὲν ἄνθρωπος, φησίν, εἰ, καὶ ἰδὼν γινώσεται· εἰ δ' ἀγαθὸς ἢ κακός, εἰ μὲν ἔμπειρός ἐστι διαγινῶναι τοὺς ἀγαθοὺς καὶ κακοὺς, γινώσεται, εἰ δ' ἄπειρος, οὐδ' ἂν μυριάκις γράψω αὐτῷ.

Ὅμοιον γὰρ ὥσπερ εἰ δραχμὴ¹ συσταθῆναί τι νι ἡξίου, ἵνα δοκιμασθῇ. εἰ ἀργυρογνωμονικός ἐστίν, σὺ σαυτὴν συστήσεις.

Ἐδεῖ οὖν τοιοῦτόν τι ἔχειν ἡμᾶς καὶ ἐν τῷ βίῳ οἶον ἐπ' ἀργυρίου, ἵν' εἰπεῖν δύνωμαι καθάπερ ὁ ἀργυρογνώμων λέγει φέρε ἢν θέλεις δραχμὴν καὶ διαγνώσομαι.

Ἄλλ' ἐπὶ συλλογισμῶν φέρε ὃν θέλεις καὶ διακρινῶ σοι τὸν ἀναλυτικόν τε καὶ μῆ. διὰ τί; οἶδα γὰρ ἀναλύειν συλλογισμούς· ἔχω τὴν δύναμιν, ἢν ἔχειν δεῖ τὸν ἐπγνωστικὸν τῶν περὶ συλλογισμοὺς κατορθούντων.

Ἐπὶ δὲ τοῦ βίου τί ποιῶ; νῦν μὲν λέγω ἀγαθόν, νῦν δὲ κακόν. τί τὸ αἴτιον; τὸ ἐναντίον ἢ ἐπὶ τῶν συλλογισμῶν, ἀμαθία καὶ ἀπειρία.

2.4

Πρὸς τὸν ἐπὶ μοιχείᾳ² ποτὲ κατεληγμένον.

Λέγοντος αὐτοῦ ὅτι Ὁ ἄνθρωπος πρὸς πίστιν γέγονεν καὶ τοῦτο ὁ ἀνατρέπων ἀνατρέπει τὸ ἴδιον τοῦ ἀνθρώπου ἐπεισῆλθέν τις τῶν δοκούντων φιλολόγων, ὃς κατείληπτό ποτε μοιχὸς ἐν τῇ πόλει.

Ὁ δ' Ἄλλ' ἂν, φησίν, ἀφέντες τοῦτο τὸ πιστόν, πρὸς ὃ πεφύκαμεν, ἐπιβουλευόμεν τῇ γυναικὶ τοῦ γείτονος, τί ποιούμεν; τί γὰρ ἄλλο ἢ ἀπόλλυμεν καὶ ἀναιρούμεν; τίνα; τὸν πιστόν, τὸν αἰδήμονα, τὸν ὅσιον.

¹ drachma ² adultery

Ταῦτα μόνα; γειτνιάσιν δ' οὐκ ἀναιροῦμεν, φιλίαν δ' οὐ, πόλιν δ' οὐ; εἰς
τίνα δὲ χώραν αὐτοὺς κατατάσσομεν; ὡς τίνι σοι χρῶμαι, ἄνθρωπε;
ὡς γείτονι, ὡς φίλῳ; ποίῳ τινί; ὡς πολίτῃ; τί σοι πιστεύσω;

Εἶτα σκευάριον μὲν εἰ ἥς οὕτως σαπρόν, ὥστε σοι πρὸς μηδὲν
δύνασθαι χρῆσθαι, ἔξω ἂν ἐπὶ τὰς κοπρίας ἐρρίπτου καὶ οὐδ' ἐκείθεν
ἂν τίς σε ἀνηγείτο·

Εἰ δ' ἄνθρωπος ὢν οὐδεμίαν χώραν δύνασαι ἀποπληρῶσαι
ἀνθρωπικῇ, τί σε ποιήσομεν; ἔστω γάρ, φίλου οὐ δύνασαι τόπον
ἔχειν· δούλου δύνασαι; καὶ τίς σοι πιστεύσει; οὐ θέλεις οὖν ρίφῃναί
που καὶ αὐτὸς ἐπὶ κοπρίαν ὡς σκεῦος ἄχρηστον,³ ὡς κόπριον;

Εἶτα ἐρεῖς οὐδεὶς μου ἐπιστρέφεται, ἀνθρώπου φιλολόγου; κακὸς
γὰρ εἶ καὶ ἄχρηστος. οἷον εἰ οἱ σφήκες⁴ ἡγανάκτουν, ὅτι οὐδεὶς
αὐτῶν ἐπιστρέφεται, ἀλλὰ φεύγουσι πάντες κἄν τις δύνῃται, πλήξας
κατέβαλεν.

Σὺ κέντρον⁵ ἔχεις τοιοῦτον, ὥστε ὃν ἂν πλήξῃς εἰς πράγματα καὶ
οδύνας ἐμβάλλειν. τί σε θέλεις ποιήσωμεν; οὐκ ἔχεις ποῦ τεθῆς.

Τί οὖν; οὐκ εἰσὶν αἱ γυναῖκες κοιναὶ φύσει; καὶ γὰρ λέγω. καὶ γὰρ τὸ
χοιρίδιον κοινὸν τῶν κεκλημένων· ἀλλ' ὅταν μέρη γένηται, ἂν σοι
φανῇ, ἀνάρπασον ἀπελθὼν τὸ τοῦ παρακατακεκμένου μέρος, λάθρᾳ⁶
κλέψιν ἢ παρακαθεὶς τὴν χεῖρα λίχνευε, κἄν μὴ δύνῃ τοῦ κρέως
ἀποσπάσαι, λίπαινε τοὺς δακτύλους καὶ περιλίεχε. καλὸς συμπότης
καὶ σύνδειπνος Σωκρατικός.

Ἄγε, τὸ δὲ θέατρον οὐκ ἔστι κοινὸν τῶν πολιτῶν; ὅταν οὖν καθίσωσιν,
ἐλθὼν, ἂν σοι φανῇ, ἔκβαλέ τινα αὐτῶν.

Οὕτως καὶ αἱ γυναῖκες φύσει κοιναί. ὅταν δ' ὁ νομοθέτης ὡς ἐστιάτωρ
διέλῃ αὐτάς, οὐ θέλεις καὶ αὐτὸς ἴδιον μέρος ζητεῖν, ἀλλὰ τὸ ἀλλότριον
ύφαρπάξεις καὶ λιχνεύεις;

Ἀλλὰ φιλόλογός εἰμι καὶ Ἀρχέδημον νοῶ. Ἀρχέδημον τοίνυν νοῶν

³ useless, unprofitable ⁴ wasp ⁵ goading rod? ⁶ secretly

μοιχὸς ἴσθι καὶ ἄπιστος καὶ ἀντὶ ἀνθρώπου λύκος⁷ ἢ πίθηκος. τί γὰρ κωλύει;

2.5

Πῶς συνυπάρχει μεγαλοφροσύνη καὶ ἐπιμέλεια.

Αἱ ὕλαι ἀδιάφοροι, ἡ δὲ χρήσις αὐτῶν οὐκ ἀδιάφορος.

Πῶς οὖν τηρήσῃ τις ἅμα μὲν τὸ εὐσταθὲς⁸ καὶ ἀτάραχον, ἅμα δὲ τὸ ἐπιμελὲς καὶ μὴ εἰκαῖον μῆδ' ἐπισεσυρμένον;

Ἄν μιμηταί⁹ τοὺς κυβεύοντας. αἱ ψῆφοι ἀδιάφοροι, οἱ κύβοι¹⁰ ἀδιάφοροι· πόθεν οἶδα, τί μέλλει πίπτειν; τῷ πεσόντι δ' ἐπιμελῶς καὶ τεχνικῶς χρῆσθαι, τοῦτο ἤδη ἐμὸν ἔργον ἐστίν.

Οὕτως τοίνυν τὸ μὲν προηγούμενον καὶ ἐπὶ τοῦ βίου ἔργον ἐκέينو· δίελε τὰ πράγματα καὶ διάστησον καὶ εἰπὲ τὰ ἔξω οὐκ ἐπ' ἐμοί· προαίρεσις ἐπ' ἐμοί.

Ποῦ ζητήσω τὸ ἀγαθὸν καὶ τὸ κακόν; ἔσω ἐν τοῖς ἐμοῖς. ἐν δὲ τοῖς ἀλλοτρίοις μηδέποτε μῆτ' ἀγαθὸν ὀνομάσῃς μῆτε κακὸν μῆτ' ὠφέλειαν μῆτε βλάβην¹¹ μῆτ' ἄλλο τι τῶν τοιούτων.

Τί οὖν; ἀμελῶς τούτοις χρηστέον; οὐδαμῶς. τοῦτο γὰρ πάλιν τῇ προαιρέσει κακὸν ἐστὶ καὶ ταύτῃ τὴν παρὰ φύσιν.

Ἄλλ' ἅμα μὲν ἐπιμελῶς, ὅτι ἡ χρήσις οὐκ ἀδιάφορον, ἅμα δ' εὐσταθῶς καὶ ἀταράχως, ὅτι ἡ ὕλη οὐ διαφέρουσα.

Ὅπου γὰρ τὸ διαφέρον, ἐκεῖ οὔτε κωλῦσαί μέ τις δύναται οὔτ' ἀναγκάσαι. ὅπου κωλυτὸς καὶ ἀναγκαστός εἰμι, ἐκείνων ἡ μὲν τεύξις οὐκ ἐπ' ἐμοί οὐδ' ἀγαθὸν ἢ κακόν, ἡ χρήσις δ' ἢ κακὸν ἢ ἀγαθόν, ἀλλ' ἐπ' ἐμοί.

Δύσκολον δὲ μίξαι καὶ συναγαγεῖν ταῦτα, ἐπιμέλειαν τοῦ προσπεπονθότος ταῖς ὕλαις καὶ εὐστάθειαν τοῦ ἀνεπιστρεπτοῦντος,

⁷ wolf ⁸ well built ⁹ imitate, represent ¹⁰ cube, die ¹¹ harm

πλὴν οὐκ ἀδύνατον. εἰ δὲ μή, ἀδύνατον τὸ εὐδαιμονῆσαι.

Ἄλλ' οἷόν τι ἐπὶ τοῦ πλοῦ ποιοῦμεν. τί μοι δύναται; τὸ ἐκλέξασθαι τὸν κυβερνήτην, τοὺς ναύτας, τὴν ἡμέραν, τὸν καιρόν.

Εἵτα χειμῶν ἐμπέπτωκεν. τί οὖν ἔτι μοι μέλει; τὰ γὰρ ἐμὰ ἐκπεπλήρωται. ἄλλου ἐστὶν ἡ ὑπόθεσις, τοῦ κυβερνήτου. ἀλλὰ καὶ ἡ ναὺς καταδύεται.

Τί οὖν ἔχω ποιῆσαι; ὁ δύναμαι, τοῦτο μόνον ποιῶ· μὴ φοβούμενος ἀποπνίγομαι οὐδὲ κεκραγὼς οὐδ' ἐγκαλῶν τῷ θεῷ, ἀλλ' εἰδώς, ὅτι τὸ γεγόμενον καὶ φθαρῆναι δεῖ.

Οὐ γάρ εἰμι αἰὼν, ἀλλ' ἄνθρωπος, μέρος τῶν πάντων ὡς ὥρα ἡμέρας. ἐνστήναί με δεῖ ὡς τὴν ὥραν καὶ παρελθεῖν ὡς ὥραν.

Τί οὖν μοι διαφέρει πῶς παρέλθω, πότερον πνιγείς¹² ἢ πυρέξας; διὰ γὰρ τοιούτου τινὸς δεῖ παρελθεῖν με.

Τοῦτο ὄψει ποιοῦντας καὶ τοὺς σφαιρίζοντας¹³ ἐμπείρως. οὐδεὶς αὐτῶν διαφέρεται περὶ τοῦ ἀρπαστοῦ ὡς περὶ ἀγαθοῦ ἢ κακοῦ, περὶ δὲ τοῦ βάλλειν καὶ δέχεσθαι.

Λοιπὸν ἐν τούτῳ ἡ εὐρυθμία, ἐν τούτῳ ἡ τέχνη, τὸ τάχος, ἡ εὐγνωμοσύνη, ὧν ἐγώ, μὴδ' ἂν τὸν κόλπον ἐκτείνω, δύναμαι λαβεῖν αὐτό, ὁ δέ, ἂν βάλλω, λαμβάνει.

Ἄν δὲ μετὰ ταραχῆς καὶ φόβου δεχόμεθα ἢ βάλλωμεν αὐτό, ποία ἔτι παιδιὰ,¹⁴ ποῦ δέ τις εὐσταθήσει, ποῦ δέ τις τὸ ἐξῆς ὄψεται ἐν αὐτῇ; ἀλλ' ὁ μὲν ἐρεῖ βάλε, ὁ δὲ μὴ βάλης, ὁ δὲ μὴ ἀνέβαλες. τοῦτο δὴ μάχη ἐστὶ καὶ οὐ παιδιὰ.

Τοιγαροῦν Σωκράτης ᾗδαι σφαιρίζειν. πῶς; παίζειν ἐν τῷ δικαστηρίῳ. λέγε μοι, φησὶν, Ἄνυτε, πῶς με φῆς θεὸν οὐ νομίζειν; οἱ δαίμονές σοι τίνες εἶναι δοκοῦσιν; οὐχὶ ἦτοι θεῶν παῖδές εἰσιν ἢ ἐξ ἀνθρώπων καὶ θεῶν μεμιγμένοι τινές;

¹² strangle; stew; (p) drown ¹³ play ball ¹⁴ childish play

master? He who has authority over any of the things upon which you set your heart or which you wish to avoid.

2.3

To those who recommend persons to the philosophers That is an excellent answer of Diogenes to the man who asked for a letter of recommendation from him: "That you are a man,"he says, "he will know at a glance; but whether you are a good or a bad man he will discover if he has the skill to distinguish between good and bad, and if he is without that skill he will not discover the facts, even though I write him thousands of times."For it is just as though a drachma asked to be recommended to someone, in order to be tested. If the man in question is an assayer of silver, you will recommend yourself. We ought, therefore, to have also in everyday life the sort of thing that we have in the case of silver, so that I may be able to say, as the assayer of silver says, "Bring me any drachma you please, and I will appraise it."Now in the case of syllogisms I say, "Bring me any you please and I will distinguish for you between the one that is capable of analysis and the one that is not."How so? Because, I know how to analyze syllogisms myself; I have the faculty which the man must have who is going to appraise those who handle syllogisms properly. But in everyday life what do I do? Sometimes I call a thing good, and sometimes bad. What is the reason? The opposite of what was true in the case of syllogisms, namely, ignorance and inexperience.

2.4

To the man who had once been caught in adultery As Epictetus was remarking that man is born to fidelity, and that the man who overthrows this is overthrowing the characteristic quality of man, there entered one who had the reputation of being a scholar, and who had once been caught in the city in the act of adultery. But, goes on Epictetus, if we abandon this fidelity to which we are by nature born, and make designs against our neighbour's wife, what are we doing? Why, what but ruining and destroying? Whom? The man of fidelity, of self-respect, of piety. Is that all? Are we not overthrowing also neighbourly feeling, friendship, the state? In what position are we placing ourselves? As what am I to treat you, fellow? As a neighbour, as a friend? Of what kind? As a citizen? What confidence am I to place in you? If you were a vessel so cracked that it was impossible to use you for anything, you would be cast forth upon the dunghills and even from there no one would pick you up; but if, although a man, you cannot fill a man's place, what are we going to do with you? For, assuming that you cannot hold the place of a friend, can you hold that of a slave? And who is going to trust you? Are you not willing, therefore, that you too should be cast forth upon some dunghill as a useless vessel, as a piece of dung? For all that will you say, "Nobody

cares for me, a scholar!"?No, for you are an evil man, and useless. It is just as if the wasps complained that nobody cares for them, but all run away from them, and, if anyone can, he strikes them and knocks them down. You have such a sting that you involve in trouble and pain whomever you strike. What do you want us to do with you? There is no place where you can be put.

What then, you say; are not women by nature common property? I agree. And the little pig is the common property of the invited guests; but when portions have been assigned, if it so pleases you, approach and snatch up the portion of the guest who reclines at your side, steal it secretly, or slip in your hand and glut your greed, and if you cannot tear off a piece of the meat, get your fingers greasy and lick them. A fine companion you would make at a feast, and a dinner-guest worthy of Socrates! Come now, is not the theatre the common property of the citizens? When, therefore, they are seated there, go, if it so pleases you, and throw someone of them out of his seat. In the same way women also are by nature common property. But when the law-giver, like a host at a banquet, has apportioned them, are you not willing like the rest to look for your own portion instead of filching away and glutting your greed upon that which is another's? "But I am a scholar and understand Archedemus."Very well then, understand Archedemus and be an adulterer and faithless and a wolf or an ape instead of a man; for what is there to prevent you?

2.5

How are magnanimity and carefulness compatible?

Materials are indifferent, but the use which we make of them is not a matter of indifference. How, therefore, shall a man maintain steadfastness and peace of mind, and at the same time the careful spirit and that which is neither reckless nor negligent? If he imitates those who play at dice. The counters are indifferent, the dice are indifferent; how am I to know what is going to fall? But to make a careful and skilful use of what has fallen, that is now my task. In like manner, therefore, the principal task in life is this: distinguish matters and weigh them one against another, and say to yourself, "Externals are not under my control; moral choice is under my control. Where am I to look for the good and the evil? Within me, in that which is my own."But in that which is another's never employ the words "good"or "evil,"or "benefit"or "injury,"or anything of the sort.

What then? Are these externals to be used carelessly? Not at all. For this again is to the moral purpose an evil and thus unnatural to it. They must be used carefully, because their use is not a matter of indifference, and at the same time with steadfastness and peace of mind, because the material is indifferent.

For in whatever really concerns us, there no man can either hinder or compel me. The attainment of those things in which I can be hindered or compelled is not under my control and is neither good nor bad, but the use which I make of them is either good or bad, and that is under my control. It is, indeed, difficult to unite and combine these two things— the carefulness of the man who is devoted to material things and the steadfastness of the man who disregards them, but it is not impossible. Otherwise happiness were impossible. But we act very much as though we were on a voyage. What is possible for me? To select the helmsman, the sailors, the day, the moment. Then a storm comes down upon us. Very well, what further concern have I? For my part has been fulfilled. The business belongs to someone else, that is, the helmsman. But, more than that, the ship goes down. What, then, have I to do? What I can; that is the only thing I do; I drown without fear, neither shrieking nor crying out against God, but recognizing that what is born must also perish. For I am not eternal, but a man; a part of the whole, as an hour is part of a day. I must come on as the hour and like an hour pass away. What difference, then, is it to me how I pass away, whether by drowning or by a fever? For by something of the sort I must needs pass away.

This is what you will see skilful ball players doing also. None of them is concerned about the ball as being something good or bad, but about throwing and catching it. Accordingly, form has to do with that, skill with that, and speed, and grace; where I cannot catch the ball even if I spread out my cloak, the expert catches it if I throw. Yet if we catch or throw the ball in a flurry or in fear, what fun is there left, and how can a man be steady, or see what comes next in the game? But one player will say "Throw!" another, "Don't throw!" and yet another, "Don't throw it up!" That, indeed, would be a strife and not a game.

In that sense, then, Socrates knew how to play ball. How so? He knew how to play in the law-court. "Tell me," says he, "Anytus, what do you mean when you say that I do not believe in God. In your opinion who are the daemones? Are they not either the offspring of the gods or a hybrid race, the offspring of men and gods?" And when Anytus had agreed to that statement

vocabulary

ἀγανακτέω be vexed, in a ferment
 ἄδηλος invisible, unknown
 ἀδύνατος unable; impossible
 αἴσθησις -εως (f) sense perception
 ἄκανθα thorn bush; (pl)
 thistledown ~pyracantha
 ἀλλότριος someone else's; alien
 ~alien
 ἀλλοτριόω estrange from
 ἀμελέω disregard; (impers.) of
 course
 ἀμελής careless
 ἀναγκάζω force, compel
 ἀνακαλέω call, summon, recall
 ἀναστρέφω act: overturn; mid: find
 oneself in ~atrophy
 ἀνέρχομαι go up; return
 ἀνέχω raise; mid: endure, submit
 ἀντιποιέω do in return; (mid) seek,
 claim
 ἀπαντάω encounter, come upon
 ἀπάτη trick, fraud, deceit
 ~apatosaurus
 ἀποδέχομαι accept ~doctrine
 ἀποκόπτω cut off
 ἀποχωρέω go away from, retreat
 ἀρχέω satisfy; ward off, defend;
 suffice
 ἀσπάζομαι greet, salute
 ἀφαιρέω take away ~heresy
 γερόντιον little old man
 γῆρας -ος (n, 3) old age
 διαπλέω sail through
 διασώζω preserve through
 διατίθημι arrange; set out goods for
 sale ~thesis
 δύσκολος hard to please;
 troublesome
 εἴτα then, therefore, next
 ἐκκλείω shut out; prevent
 ἐκτός outside

ἐμβαίνω step on, board ~basis
 ἕξ six ~hexagon
 ἐξῆς in turn
 ἐπαινέω concur, praise, advise
 ἐπιβάλλω throw upon, head for
 ~ballistic
 ἐπιδείκνυμι (ὑ) display, exhibit
 ἐπιμέλεια attention; assigned task
 ἐπιστήμη skill, knowledge
 ἐπιτυγχάνω meet, attain
 ἔριον wool ~Eriogonum
 εὐσταθέω be steady, healthy
 εὐσχήμων dignified
 εὐφυής well-developed ~physics
 ἡμίονος (f) mule ~hemisphere
 ἡσυχία peace and quiet
 θερίζω reap, harvest
 ἵππικός of horses ~hippo
 καθαρός clean, pure
 καθήκω come down, (a day) to fall,
 arrive; be proper
 καταίρω swoop; land
 κατακρίνω sentence, condemn
 κατάρα curse
 καταράομαι (αἶα) curse
 κενέων -ος (m, 3) flank
 κενός empty, vain
 κενόω make empty
 κλάω break, break off ~iconoclast
 κλείω tell of; close
 κόμπος noise, racket
 κρίσις -εως (f) decision, issue
 κτήσις -ος (f) chattels
 μάχαιρα knife, dagger
 μελετάω pursue, attend to, exercise
 μέλος -ους (n, 3) limb; melody
 μέλω concern, interest, be one's
 responsibility
 μηδέποτε never
 νοσέω be sick, be mad, suffer
 ξηραίνω dry up ~xeriscape
 οἰκέω inhabit ~economics

ὄνος (f) donkey ~onager
 ὅπου where
 ὀρφανός orphan
 οὐδέποτε never
 παίζω play ~pediatrician
 παίω hit
 πάλλω shake, brandish ~Pallas
 πάντως by all means
 παρακαθίζω set beside
 παρακολουθέω dog, follow, trace
 παραμυθέομαι (ἰ) urge, advise
 παραχωρέω yield, concede
 πατέω trample ~peripatetic
 πεπαίνω ripen
 περιγίγνομαι surpass; survive;
 attain ~genus
 περιέχω (mid) protect
 περιστήμι be around; turn out
 ~station
 πηλός clay, mud
 πλουτέω be rich
 ποίη grass
 ποῖος what kind
 ποῦ where?
 πρόσταγμα -τος (n, 3) ordinance,
 command
 πυρέσσω have a fever
 πυρετός fever ~pyre
 ῥώμη strength, might
 σάλπιγξ -γος (f) trumpet
 σεαυτοῦ yourself
 σεισμός shaking
 σκοπέω behold, consider

στάχυς head of grain
 στένω groan ~stentorian
 συμπίπτω fall together, happen
 συνάπτω join, partake; adjoin;
 consult; fight ~haptic
 συνέπομαι go along with ~sequel
 συνήδομαι rejoice, sympathize with
 σύντομος truncated, concise
 σφάζω cut the throat
 σφαιρίζω play ball
 ταπεινός low
 ταπεινός lower, abase
 ταράσσω mess things up ~trachea
 τριβή business; practical thing
 τροφή food, upkeep ~atrophy
 τροχός wheel
 τύραννος tyrant
 υγιαίνω be healthy
 ὑλάω bark (a dog)
 ὕλη (ἰ) forest, firewood
 ὑλήεις (ἰ) wooded
 ὑπακούω listen, reply ~acoustic
 ὑπολαμβάνω take under one's
 support, seize; speak up; imagine
 ~epilepsy
 φάρμακον drug, potion ~pharmacy
 φθείρω destroy, ruin
 φύσις -εως (f) nature (of a thing)
 ~physics
 φύω produce, beget; clasp ~physics
 χρῆσις -τος (f) use, usage
 ψεῦδος -ους (n, 3) a lie ~pseudo-
 φόφος noise

Ὁμολογήσαντος δὲ τίς οὖν σοι δοκεῖ δύνασθαι ἡμιόνους μὲν ἡγεῖσθαι εἶναι, ὄνους δὲ μῆ; ὡς ἀρπαστίῳ παίζων. καὶ τί ἐκεῖ ἐν μέσῳ ἀρπάστιον τότ' ἦν; τὸ δεδέσθαι, τὸ φνυγαδευθῆναι, τὸ πιεῖν φάρμακον, τὸ γυναικὸς ἀφαιρεθῆναι, τὸ τέκνα ὀρφανὰ καταλιπεῖν.

Ταῦτα ἦν ἐν μέσῳ οἷς ἔπαιζεν, ἀλλ' οὐδὲν ἦττον ἔπαιζεν καὶ ἐσφαίριζεν εὐρύθμως. οὕτως καὶ ἡμεῖς τὴν μὲν ἐπιμέλειαν σφαιριστικωτάτην, τὴν δ' ἀδιαφορίαν ὡς ὑπὲρ ἀρπαστίου.

Δεῖ γὰρ πάντως περὶ τινα τῶν ἐκτὸς ὑλῶν φιλοτεχνεῖν, ἀλλ' οὐκ ἐκείνην ἀποδεχόμενον, ἀλλ' οἷα ἂν ἦ ἐκείνη, τὴν περὶ αὐτὴν φιλοτεχνίαν ἐπιδεικνύοντα. οὕτως καὶ ὁ ὑφάντης οὐκ ἔρια¹ ποιεῖ, ἀλλ' οἷα ἂν παραλάβῃ περὶ αὐτὰ φιλοτεχνεῖ.

Ἄλλος σοι δίδωσι τροφὰς καὶ κτήσιν καὶ αὐτὰ ταῦτα δύναται ἀφελέσθαι καὶ τὸ σωματίον αὐτό. σὺ λοιπὸν παραλαβὼν τὴν ὕλην ἐργάζου. εἴτα ἂν ἐξέλθῃς μηδὲν παθὼν, οἱ μὲν ἄλλοι ἀπαντῶντές σοι συγχαρήσονται ὅτι ἐσώθῃς, ὁ δ' εἰδὼς βλέπειν τὰ τοιαῦτα, ἂν μὲν ἴδῃ ὅτι εὐσχημόνως² ἀνεστράφης ἐν τούτῳ, ἐπαινέσει καὶ συνησθήσεται· ἂν δὲ δι' ἀσχημοσύνην τινὰ διασεσωσμένον, τὰ ἐναντία. ὅπου γὰρ τὸ χαίρειν εὐλόγως, ἐκεῖ καὶ τὸ συγχαίρειν.

Πῶς οὖν λέγεται τῶν ἐκτός τινα κατὰ φύσιν καὶ παρὰ φύσιν; ὥσπερ ἂν εἰ ἀπόλυτοι ἦμεν. τῷ γὰρ ποδὶ κατὰ φύσιν εἶναι ἐρῶ τὸ καθαρῶ εἶναι, ἀλλ', ἂν αὐτὸν ὡς πόδα λάβῃς καὶ ὡς μὴ ἀπόλυτον, καθήξει αὐτὸν καὶ εἰς πηλὸν ἐμβαίνειν καὶ ἀκάνθας³ πατῆσαι⁴ καὶ ἔστιν ὅτε ἀποκοπῆναι ὑπὲρ τοῦ ὅλου· εἰ δὲ μῆ, οὐκέτι ἔσται πούς. τοιοῦτόν τι καὶ ἐφ' ἡμῶν ὑπολαβεῖν δεῖ.

Τί εἶ; ἄνθρωπος. εἰ μὲν ὡς ἀπόλυτον σκοπεῖς, κατὰ φύσιν ἐστὶ ζῆσαι μέχρι γήρως, πλουτεῖν,⁵ ὑγιαίνειν. εἰ δ' ὡς ἄνθρωπον σκοπεῖς καὶ μέρος ὅλου τινός, δι' ἐκεῖνο τὸ ὅλον νῦν μὲν σοι νοσῆσαι καθήκει, νῦν δὲ πλεῦσαι καὶ κινδυνεῦσαι, νῦν δ' ἀπορηθῆναι, πρὸ ὥρας δ' ἔστιν ὅτ' ἀποθανεῖν.

¹ wool ² dignified ³ thorn bush; (pl) thistledown ⁴ trample

⁵ be rich

Τί οὖν ἀγανακτεῖς; οὐκ οἶδας ὅτι ὡς ἐκεῖνος οὐκέτι ἔσται πούς, οὕτως οὐδὲ σὺ ἄνθρωπος; τί γάρ ἐστιν ἄνθρωπος; μέρος πόλεως, πρώτης μὲν τῆς ἐκ θεῶν καὶ ἀνθρώπων, μετὰ ταῦτα δὲ τῆς ὡς ἔγγιστα λεγομένης, ἥ τί ἐστι μικρὸν τῆς ὅλης μίμημα.

Νῦν οὖν ἐμὲ κρίνεσθαι; νῦν οὖν ἄλλον πυρέσσειν, ἄλλον πλεῖν, ἄλλον ἀποθνήσκειν, ἄλλον κατακεκρίσθαι; ἀδύνατον γὰρ ἐν τοιούτῳ σώματι, ἐν τούτῳ τῷ περιέχοντι, τούτοις τοῖς συζώσιν μὴ συμπίπτειν ἄλλοις ἄλλα τοιαῦτα.

Σὸν οὖν ἔργον ἐλθόντα εἰπεῖν ἃ δεῖ, διαθέσθαι ταῦτα ὡς ἐπιβάλλει.

Εἵτα ἐκεῖνος λέγει κρίνω σε ἀδικεῖν. εὖ σοι γένοιτο. ἐποίησα ἐγὼ τὸ ἐμόν, εἰ δὲ καὶ σὺ τὸ σὸν ἐποίησας, ὅψει αὐτός. ἔστι γάρ τις κακείνου κίνδυνος, μὴ σε λανθανέτω.

2.6

Περὶ ἀδιαφορίας.

Τὸ συνημμένον ἀδιάφορον· ἡ κρίσις ἢ περὶ αὐτοῦ οὐκ ἀδιάφορος, ἀλλ' ἢ ἐπιστήμη ἢ δόξα ἢ ἀπάτη. οὕτως τὸ ζῆν ἀδιάφορον, ἢ χρήσις οὐκ ἀδιάφορος.

Μὴ ποτ' οὖν, ὅταν εἴπῃ τις ὑμῖν ἀδιαφορεῖν καὶ ταῦτα, ἀμελεῖς γίνεσθε, μήθ' ὅταν εἰς ἐπιμέλειάν τις ὑμᾶς παρακαλῇ, ταπεινοὶ καὶ τᾶς ὕλας τεθουμακότες.

Καλὸν δὲ καὶ τὸ εἰδέναι τὴν αὐτοῦ παρασκευὴν καὶ δύναμιν, ἵν' ἐν οἷς μὴ παρεσκεύασαι, ἡσυχίαν ἄγῃς μηδ' ἀγανακτῇς, εἴ τινες ἄλλοι πλείον σου ἔχουσιν ἐν ἐκείνοις.

Καὶ γὰρ σὺ ἐν συλλογισμοῖς πλείον ἀξιώσεις σεαυτὸν ἔχειν κἂν ἀγανακτώσῃ ἐπὶ τούτῳ, παραμυθήσῃ αὐτοῦς· ἐγὼ ἔμαθον, ὑμεῖς δ' οὐ.

Οὕτως καί, ὅπου τινὸς χρεία τριβῆς, μὴ ζήτηί τὸ ἀπὸ τῆς χρείας περιγινόμενον, ἀλλ' ἐκείνου μὲν παραχώρει τοῖς περιτετριμμένοις, σοὶ

δ' ἀρκείτω τὸ εὐσταθεῖν.

Ἄπελθε καὶ ἄσπασαι τὸν δεῖνα. ἀσπάζομαι. πῶς; οὐ ταπεινῶς. ἀλλ' ἐξεκλείσθης. διὰ θυρίδος γὰρ οὐκ ἔμαθον εἰσέρχεσθαι. ὅταν δὲ κεκλειμένην εὗρω τὴν θύραν, ἀνάγκη μ' ἢ ἀποχωρῆσαι ἢ διὰ τῆς θυρίδος εἰσελθεῖν.

Ἀλλὰ καὶ λάλησον αὐτῷ. λαλῶ.

Τίνα τρόπον; οὐ ταπεινῶς. ἀλλ' οὐκ ἐπέτυχες. μὴ γὰρ σὸν τοῦτο τὸ ἔργον ἦν; ἀλλ' ἐκείνου. τί οὖν ἀντιποιῇ τοῦ ἀλλοτρίου; αἰεὶ μεμνημένος ὅ τι σὸν καὶ τί ἀλλότριον καὶ οὐ ταραχθήσῃ.

Διὰ τοῦτο καλῶς ὁ Χρύσιππος λέγει ὅτι μέχρις ἂν ἄδηλά μοι ἦ τὰ ἐξῆς, αἰεὶ τῶν εὐφυστέρων ἔχομαι πρὸς τὸ τυγχάνειν τῶν κατὰ φύσιν· αὐτὸς γὰρ μ' ὁ θεὸς ἐποίησεν τούτων ἐκλεκτικόν.

Εἰ δέ γε ἦδεν ὅτι νοσεῖν μοι καθεύμαρται νῦν, καὶ ὥρμων ἂν ἐπ' αὐτό· καὶ γὰρ ὁ πούς, εἰ φρένας εἶχεν, ὥρμα ἂν ἐπὶ τὸ πηλοῦσθαι.

Ἐπεὶ τοι τίνος ἔνεκα γίνονται στάχυνες;⁶ οὐχ ἵνα καὶ ξηρανθῶσιν; ἀλλὰ ξηραίνονται μέν, οὐχ ἵνα δὲ καὶ θερισθῶσιν;

Οὐ γὰρ ἀπόλυτοι γίνονται. εἰ οὖν αἴσθησιν εἶχον, εὐχεσθαι αὐτοὺς ἔδει, ἵνα μὴ θερισθῶσιν μηδέποτε; τοῦτο δὲ κατὰρα ἐστὶν ἐπὶ σταχύων τὸ μηδέποτε θερισθῆναι.

Οὕτως ἵστε ὅτι καὶ ἐπ' ἀνθρώπων κατὰρα ἐστὶ τὸ μὴ ἀποθανεῖν· ὅμοιον τῷ μὴ πεπανθῆναι,⁷ μὴ θερισθῆναι.

Ἡμεῖς δ' ἐπειδὴ οἱ αὐτοὶ ἐσμεν, ἅμα μὲν οὖς δεῖ θερισθῆναι, ἅμα δὲ καὶ αὐτῷ τούτῳ παρακολουθοῦντες ὅτι θεριζόμεθα, διὰ τοῦτο ἀγανακτοῦμεν. οὔτε γὰρ ἴσμεν τίνες ἐσμέν οὔτε μεμελετήκαμεν τὰ ἀνθρωπικὰ ὡς ἱππικοὶ τὰ ἱππικά.

Ἀλλὰ Χρυσάντας μὲν παίειν μέλλων τὸν πολέμιον, ἐπειδὴ τῆς σάλπιγγος⁸ ἤκουσεν ἀνακαλούσης, ἀνέσχεν· οὕτως προουργιαίτερον

⁶ head of grain ⁷ ripen ⁸ trumpet

ἔδοξεν αὐτῷ τὸ τοῦ στρατηγοῦ πρόσταγμα ἢ τὸ ἴδιον ποιεῖν·

Ἡμῶν δ' οὐδείς θέλει οὐδὲ τῆς ἀνάγκης καλούσης εὐλύτως ὑπακοῦσαι αὐτῇ, ἀλλὰ κλάοντες καὶ στένοντες⁹ πάσχομεν ἅ πάσχομεν καὶ περιστάσεις αὐτὰ καλοῦντες.

Ποίας περιστάσεις, ἄνθρωπε; εἰ περιστάσεις λέγεις τὰ περιεστηκότα, πάντα περιστάσεις εἰσὶν· εἰ δ' ὡς δύσκολα καλεῖς, ποίαν δυσκολίαν ἔχει τὸ γενόμενον φθαρῆναι;

Τὸ δὲ φθεῖρον ἢ μάχαιρά ἐστιν ἢ τροχὸς¹⁰ ἢ θάλασσα ἢ κεραμὶς ἢ τύραννος. τί σοι μέλει, ποία ὁδῷ καταβῆς εἰς Ἄιδου;

Ἵσαι πᾶσαι εἰσιν. εἰ δὲ θέλεις ἀκοῦσαι τάληθῃ, συντομωτέρα ἢν πέμπει ὁ τύραννος. οὐδέποτ' οὐδείς τύραννος ἐξ μισίν τινα ἔσφαξεν, πυρετὸς¹¹ δὲ καὶ ἐνιαυτῷ πολλάκις. ψόφος ἐστὶ πάντα ταῦτα καὶ κόμπος¹² κενῶν ὀνομάτων.

Τῇ κεφαλῇ κινδυνεύω ἐπὶ Καίσαρος. ἐγὼ δ' οὐ κινδυνεύω, ὅς οἰκῶ ἐν Νικοπόλει, ὅπου σεισμοὶ τοσοῦτοι; σὺ δ' αὐτὸς ὅταν διαπλέης τὸν Ἀδρίαν, τί κινδυνεύεις; οὐ τῇ κεφαλῇ;

Ἀλλὰ καὶ τῇ ὑπολήψει κινδυνεύω. τῇ σῇ; πῶς; τίς γάρ σε ἀναγκάσαι δύναται ὑπολαβεῖν τι ὧν οὐ θέλεις; ἀλλὰ τῇ ἀλλοτρίᾳ; καὶ ποῖός ἐστι κίνδυνος σὸς ἄλλους τὰ ψεύδη ὑπολαβεῖν;

Ἄλλ' ἐξορισθῆναι κινδυνεύω. τί ἐστὶν ἐξορισθῆναι; ἀλλαχοῦ εἶναι ἢ ἐν Ῥώμῃ; ναί. τί οὖν; ἂν εἰς Γύαρα πεμφθῶ; ἂν σοι ποιῇ, ἀπελεύσῃ· εἰ δὲ μή, ἔχεις ποῦ ἀντὶ Γυάρων ἀπέλθῃς, ὅπου κἀκείνος ἐλεύσεται, ἂν τε θέλῃ ἂν τε μή, ὁ πέμπων σε εἰς Γύαρα.

Τί λοιπὸν ὡς ἐπὶ μεγάλα ἀνέρχῃ; μικρότερα ἐστὶ τῆς παρασκευῆς, ἣν εἶπη νέος εὐφυῆς ὅτι οὐκ ἦν τοσοῦτου τοσοῦτων μὲν ἀκηκοέναι, τοσαῦτα δὲ γεγραφέναι, τοσοῦτῳ δὲ χρόνῳ παρακεκαθικέναι γεροντίῳ¹³ οὐ πολλοῦ ἀξίω.

⁹ groan ¹⁰ wheel ¹¹ fever ¹² noise, racket ¹³ little old man

Socrates went on, "Who, then, do you think, can believe that mules exist, but not asses?" In so speaking he was like a man playing ball. And at that place and time what was the ball that he was playing with? Imprisonment, exile, drinking poison, being deprived of wife, leaving children orphans. These were the things with which he was playing, but none the less he played and handled the ball in good form. So ought we also to act, exhibiting the ball-player's carefulness about the game, but the same indifference about the object played with, as being a mere ball. For a man ought by all means to strive to show his skill in regard to some of the external materials, yet without making the material a part of himself, but merely lavishing his skill in regard to it, whatever it may be. So also the weaver does not make wool, but he lavishes his skill on whatever wool he receives. Another gives you sustenance and property and can likewise take them away, yes, and your paltry body itself. Do you accordingly accept the material and work it up. Then if you come forth without having suffered any harm, the others who meet you will congratulate you on your escape, but the man who knows how to observe such matters, if he sees that you have exhibited good form in this affair, will praise you and rejoice with you; but if he sees that you owe your escape to some dishonourable action, he will do the opposite. For where a man may rejoice with good reason, there others may rejoice with him.

How, then, can it be said that some externals are natural, and others unnatural? It is just as if we were detached from them. For I will assert of the foot as such that it is natural for it to be clean, but if you take it as a foot, and not as a thing detached, it will be appropriate for it to step into mud and trample on thorns and sometimes to be cut off for the sake of the whole body; otherwise it will no longer be a foot. We ought to hold some such view also about ourselves. What are you? A man. Now if you regard yourself as a thing detached, it is natural for you to live to old age, to be rich, to enjoy health. But if you regard yourself as a man and as a part of some whole, on account of that whole it is fitting for you now to be sick, and now to make a voyage and run risks, and now to be in want, and on occasion to die before your time. Why, then, are you vexed? Do you not know that as the foot, if detached, will no longer be a foot, so you too, if detached, will no longer be a man? For what is a man? A part of a state; first of that state which is made up of gods and men, and then of that which is said to be very close to the other, the state that is a small copy of the universal state. "Must I, then, be put on trial now?" Well, would you have someone else be sick of a fever now, someone else go on a voyage, someone else die, someone else be condemned? For it is impossible in such a body as ours, in this universe that envelops us, among these fellow-creatures of ours, that such things should not happen, some to one man and some to another. It is your task, therefore, to step forward and say what you should, to arrange these matters as is fitting. Then

the judge says, "I adjudge you guilty." I reply, "May it be well with you. I have done my part; and it is for you to see whether you have done yours." For the judge too runs a risk, do not forget that.

Si illud quod maxume opus est iactu non cadit, Illud quod cecidit forte, id arte ut corrigas.

2.6

Of indifference in things The hypothetical syllogism in itself is a matter of indifference; yet the judgement about it is not indifferent, but is either knowledge, or opinion, or delusion. In like manner, although life is a matter of indifference, the use which you make of it is not a matter of indifference. Therefore, when someone tells you, "These things also are indifferent," do not become careless, and when someone exhorts you to be careful, do not become abject and overawed by material things. It is good also to know one's own training and capacity, so that where you have had no training you may keep quiet and not be annoyed if some other persons outshine you in those matters. For you in your turn will expect to outshine them in syllogisms, and if they are annoyed at that, you will console them by saying, "I have learned this, and you have not." So also in a case where some acquired skill is needed, do not seek that which only practice can give, but leave that to those who have acquired the knack, and be content yourself to remain steadfast.

"Go and salute so-and-so." "I salute him." "How?" "In no abject spirit." "But the door was shut in your face." "Yes, for I have not learned how to crawl in at the window; but when I find the door closed, I must either go away or crawl in at the window." "But go and do speak to him." "I do so speak." "In what manner?" "In no abject spirit." "But you did not get what you wanted." "Surely that was not your business, was it? Nay, it was his. Why, then, lay claim to that which is another's? If you always bear in mind what is your own and what is another's, you will never be disturbed. Therefore Chrysippus well says, "As long as the consequences are not clear to me, I cleave ever to what is better adapted to secure those things that are in accordance with nature; for God himself has created me with the faculty of choosing things. But if I really knew that it was ordained for me to be ill at this present moment, I would even seek illness: for the foot also, if it had a mind, would seek to be covered with mud." For example, why do heads of grain grow? Is it not that they may also become dry? But when they become dry, is it not that they may also be harvested? Since they do not grow for themselves alone. If, therefore, they had feeling, ought they to pray that they should never at all be harvested? But never to be harvested at all is a curse for heads of grain. In like manner I would have you know that in the case of men as well it is a curse never to die; it is like never growing ripe, never being harvested. But, since we are

ourselves those who must both be harvested and also be aware of the very fact that we are being harvested, we are angry on that account. For we neither know who we are, nor have we studied what belongs to man, as horsemen study what belongs to horses. But Chrysantas, when he was on the point of striking the foe, refrained because he heard the bugle sounding the recall; it seemed so much more profitable to him to do the bidding of his general than to follow his own inclination. Yet no one of us is willing, even when necessity calls, to obey her readily, but what we suffer we suffer with fears and groans, and call it "circumstances." What do you mean by "circumstances," man? If you call "circumstances" your surroundings, all things are "circumstances"; but if you use the word of hardships, what hardship is involved when that which has come into being is destroyed? The instrument of destruction is a sword, or a wheel, or the sea, or a tile, or a tyrant. What concern is it to you by what road you descend to the House of Hades? They are all equal. But if you care to hear the truth, the road by which the tyrant sends you is the shorter. No tyrant ever took six months to cut a man's throat, but a fever often takes more than a year. All these things are a mere noise and a vaunting of empty names.

"I run the risk of my life in Caesar's presence." But do I not run a risk by living in Nicopolis, where there are so many earthquakes? And what risk do you yourself take when you cross the Adriatic? Do you not risk your life? "But I also risk my opinion at court." Your own opinion? How so? Why, who can compel you to opine anything against your will? But do you mean some other man's opinion? And what kind of risk is it of yours that others should entertain false opinions? "But I run the risk of banishment." What is banishment? To be somewhere else than in Rome? "Yes." What then? "Suppose I am sent to Gyara." If it is to your good, you will go; if not, you have a place to which you may go instead of Gyara— where he too will go, whether he will or no, who is sending you to Gyara. Then why do you go up to Rome as though it were some great thing? It amounts to less than your preparation for it; so that a young man of parts may say, "It was not worth so much to have listened to so many lectures, and to have written so many exercises, and to have sat so long at the side of a little old

vocabulary

ἄγαλμα -τος (n, 3) ornament, glory, statue

ἄγνοέω be ignorant of ~gnostic

ἄγρός field, wild ~agriculture

ἄδικος unfair; obstinate, bad

αἰσχρός shameful

αἰσχύνη (ῥ) shame, dishonor

αἰσχύνω (ῥ) spoil, disgrace, disfigure, mar

ἀκάθαρτος not pure

ἄκαιρος unseasonable, troublesome

ἄλλότριος someone else's; alien ~alien

ἄλογος without speech or reckoning

ἀμείνων comparative of ἄγαθός, noble

ἀναγιγνώσκω recognize, read, understand, persuade

ἀναίσθητος unfeeling, stupid

ἀνδράποδον -ς slave ~androgynous

ἀνέχω raise; mid; endure, submit

ἀντιποιέω do in return; (mid) seek, claim

ἀπαντάω encounter, come upon

ἁπλός single; simple ~haploid

ἄρα interrogative pcl

ἄργυρεος silver ~Argentina

ἄργυροῦς silver

ἀριστερός left-hand

ἀφαιρέω take away ~heresy

βαστάζω raise; handle

βῆμα -τος (n, 3) step, pace

γραμματικός literate; grammar

γυμνάζω exercise, do training

δείκνυμι (ῥ) show, point out

δειλία cowardice

δειλιάω be afraid

δῆλος visible, conspicuous

διαλέγω go through, debate ~legion

διορίζω delimit; determine

δίχα in two, in two ways

εἰκός likely

ἐκάτερος each of two

ἐκβασίς -τος (f) way out ~basis

ἐκπέμπω send forth ~pomp

ἐλεέω pity, have mercy on ~alms

ἐμπαίζω mock; (mp) be deluded

ἐνδείκνυμι (ῥ) address, consider

ἐνθάδε here, hither

ἐνθυμέομαι (ῥ) take to heart

ἐνταῦθα there, here

ἐξηγέομαι lead forth; set out, describe ~hegemony

ἐξωθεν from outside

εὐοκίτως like; fairly

ἐπαίρω lift, raise ~heresy

ἐπακούω hear, listen to ~acoustic

ἐπικαλέω call upon

ἐπιμηνίω cherish resentment

ἐπιστήμη skill, knowledge

ἐπιτρέπω entrust, decide, allow

~trophy

ἐσωθεν inside, from inside

εὐδαιμονία prosperity

εὐχαριστέω do a favor for; be thankful

ἐφοράω look upon ~panorama

ζηλωτός enviable

ζῶον being, animal; picture

ἱμάτιον toga, cloth

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

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

κακοδαιμονία misfortune; demonic possession

κινδυνεύω encounter danger; (+inf) there is a danger that

κολακεύω flatter

κομφός clever, urbane, pleasant

κριτής -οῦ (m, 1) judge

κριτός chosen, appointed ~critic

μαντεύομαι to divine ~mantis

μάντις -ος (m) seer ~mantis
μέχρι as far as, until
ναί yea
ναός (ᾱ) temple, shrine ~nostalgia
νή yea
νόσος (f) plague, pestilence
 ~noisome
νώτον back of the body; rear of an army; top of a box
νώτος back of the body; rear of an army; top of a box
ὁδοιπóρος traveler ~odometer
οἰωνός vulture, large bird, bird of prey; omen ~avis
ὁμιλία (τι) intercourse, company
ὄνος (f) donkey ~onager
ὅπου where
ὀρθός upright, straight; correct, just
 ~orthogonal
οὐσία property; essence
παιάν -ήνος (m, 3) paean
παράγω deflect; bring forward
παραλείπω leave, leave out
παραλλάσσω change, differ
πενία poverty ~osteopenia
περιπατέω walk around
περιτίθηναι put around, endow with
 ~thesis
περιφέρω carry around
πλανάω lead astray; (mp) wander
 ~plankton
πόθεν from where?
πότερος which, whichever of two
ποῦ where?
προαίρεσις -εως (f) plan, preference
προηγέομαι go first
προσλαμβάνω add, borrow, take
 hold, help

ράκος -ους (n, 3) rag
σαυτοῦ yourself
σεαυτοῦ yourself
σημαίνω give orders to; show; mark
 ~semaphore
σημεῖον sign
σπλάγχνον (pl) innards, (fig) feelings
συγγένεια kinship
συγγίγνομαι associate with, meet, have sex ~genus
σύμβουλος adviser
συμφέρω bring together; be expedient; agree; (mp) happen
 ~bear
συνεχής (ῶ) continuously
συνουσία society, sex
σχολή rest, leisure
τάλας wretched, miserable ~talent
ταπεινός low
ταπεινός lower, abase
τεχνίτης -ου (ι, m, 1) craftsman
τοίνυν well, then
τρέμω tremble in fear ~tremble
τύχη fortune, act of a god
ὕπηρετικός menial; serving
ὕψηλός high
φαντασία appearance; imagination
φήμη speech, rumor ~fame
φυλακή guard, prison, watch
 ~phylactery
φύσις -εως (f) nature (of a thing)
 ~physics
φυτός natural
χρεία need, use
χρῆσις -τος (f) use, usage
ὠφέλιμος helping, useful

Μόνον ἐκείνης τῆς διαιρέσεως μέμνησο, καθ' ἣν διορίζεται τὰ σά καὶ οὐ τὰ σά. μή ποτ' ἀντιποιήσῃ τινὸς τῶν ἀλλοτρίων.

Βῆμα¹ καὶ φυλακὴ τόπος ἐστὶν ἐκάτερον, ὁ μὲν ὑψηλός, ὁ δὲ ταπεινός· ἢ προαίρεσις δ' ἴση, ἂν ἴσῃν αὐτὴν ἐν ἐκατέρῳ φυλάξαι θέλῃς, δύναται φυλαχθῆναι.

Καὶ τότε ἐσόμεθα ζηλωταὶ Σωκράτους, ὅταν ἐν φυλακῇ δυνώμεθα παιᾶνας γράφειν.

Μέχρι δὲ νῦν ὡς ἔχομεν, ὅρα εἰ ἡνεσχόμεθ' ἂν ἐν τῇ φυλακῇ ἄλλου τινὸς ἡμῖν λέγοντος θέλεις ἀναγνῶ σοι παιᾶνας; τί μοι πράγματα παρέχεις; οὐκ οἶδας τὰ ἔχοντά με κακά; ἐν τούτοις γάρ μοι ἔστιν— ἐν τίσιν οὖν; ἀποθνήσκειν μέλλω. ἄνθρωποι δ' ἄλλοι ἀθάνατοι ἔσονται;

2.7

Πῶς μαντευτέον.

Διὰ τὸ ἀκαίρως² μαντεύεσθαι πολλοὶ καθήκοντα πολλὰ παραλείπομεν.

Τί γὰρ ὁ μάντις δύναται πλέον ἰδεῖν θανάτου ἢ κινδύνου ἢ νόσου ἢ ὅλως τῶν τοιούτων;

Ἄν οὖν δέῃ κινδυνεύσαι ὑπὲρ τοῦ φίλου, ἂν δὲ καὶ ἀποθανεῖν ὑπὲρ αὐτοῦ καθήκη, ποῦ μοι καιρὸς ἔτι μαντεύεσθαι; οὐκ ἔχω τὸν μάντιν ἔσω τὸν εἰρηκότα μοι τὴν οὐσίαν τοῦ ἀγαθοῦ καὶ τοῦ κακοῦ, τὸν ἐξηγημένον τὰ σημεῖα ἀμφοτέρων;

Τί οὖν ἔτι χρεῖαν ἔχω τῶν σπλάγχνων ἢ τῶν οἰωνῶν; ἀλλ' ἀνέχομαι λέγοντος ἐκείνου συμφέρεῖ σοι; τί γὰρ ἐστὶ συμφέρον οἶδεν;

Τί ἐστὶν ἀγαθὸν οἶδεν; μεμάθηκεν ὥσπερ τὰ σημεῖα τῶν σπλάγχνων οὕτως σημεῖα τίνα ἀγαθῶν καὶ κακῶν; εἰ γὰρ τούτων οἶδεν σημεῖα, καὶ καλῶν καὶ αἰσχρῶν οἶδεν καὶ δικαίων καὶ ἀδίκων.

¹ step, pace ² unseasonable, troublesome

Ἄνθρωπε, σύ μοι λέγε τί σημαίνεται, ζωὴ ἢ θάνατος, πενία ἢ πλοῦτος· πότερον δὲ συμφέρει ταῦτα ἢ ἀσύμφορά ἐστιν, σοῦ μέλλω πυνθάνεσθαι;

Διὰ τί ἐν γραμματικοῖς οὐ λέγεις; ἐνθάδ' οὖν, ὅπου πάντες ἄνθρωποι πλανώμεθα καὶ πρὸς ἀλλήλους μαχόμεθα;

Διὰ τοῦτο ἡ γυνὴ καλῶς εἶπεν ἡ πέμψαι θέλουσα τῇ Γρατίλλῃ ἐξωρισμένη τὸ πλοῖον τῶν ἐπιμηνίων κατὰ τὸν εἰπόντα ὅτι ἀφαιρήσεται αὐτὰ Δομιτιανὸς μᾶλλον θέλω, φησίν, ἢ ἐκεῖνος αὐτὰ ἀφέληται ἢ ἢ ἐγὼ μὴ πέμψω.

Τί οὖν ἡμᾶς ἐπὶ τὸ οὕτω συνεχῶς μαντεύεσθαι ἄγει; ἡ δειλία, τὸ φοβεῖσθαι τὰς ἐκβάσεις. διὰ τοῦτο κολακεύομεν³ τοὺς μάντις· κληρονομήσω, κύριε, τὸν πατέρα; ἴδωμεν· ἐπεκθυσώμεθα. ναί, κύριε, ὥς ἡ τύχη θέλει. εἴτ' ἂν εἴπη κληρονομήσεις, ὥς παρ' αὐτοῦ τὴν κληρονομίαν εἰληφότες εὐχαριστοῦμεν αὐτῷ. διὰ τοῦτο κάκεῖνοι λοιπὸν ἐμπαίζουσιν ἡμῖν.

Τί οὖν; δεῖ δίχα ὀρέξεως ἔρχεσθαι καὶ ἐκκλίσεως, ὥς ὁ ὁδοιπόρος⁴ πυνθάνεται παρὰ τοῦ ἀπαντήσαντος, ποτέραν τῶν ὁδῶν φέρει, οὐκ ἔχων ὀρεξιν πρὸς τὸ τὴν δεξιὰν μᾶλλον φέρειν ἢ τὴν ἀριστεράν· οὐ γὰρ τούτων τινὰ ἀπελθεῖν θέλει, ἀλλὰ τὴν φέρουσαν.

Οὕτως ἔδει καὶ ἐπὶ τὸν θεὸν ἔρχεσθαι ὥς ὁδηγόν, ὥς τοῖς ὀφθαλμοῖς χρώμεθα, οὐ παρακαλοῦντες αὐτοὺς ἵνα τὰ τοιαῦτα μᾶλλον ἡμῖν δεικνύωσιν, ἀλλ' οἷα ἐνδείκνυνται τούτων τὰς φαντασίας δεχόμενοι.

Νῦν δὲ τρέμοντες τὸ ὀρνιθάριον κρατοῦμεν καὶ τὸν θεὸν ἐπικαλούμενοι δεόμεθα αὐτοῦ·

Κύριε, ἐλέησον· ἐπίτρεψόν μοι ἐξελθεῖν. ἀνδράποδον, ἄλλο γάρ τι θέλεις ἢ τὸ ἄμεινον; ἄλλο οὖν τι ἄμεινον ἢ τὸ τῷ θεῷ δοκοῦν;

Τί τὸ ὅσον ἐπὶ σοὶ διαφθείρεις τὸν κριτὴν, παράγεις τὸν σύμβουλον;

³ flatter ⁴ traveler

2.8

Τίς οὐσία τοῦ ἀγαθοῦ.

Ὁ θεὸς ὠφέλιμος· ἀλλὰ καὶ τὰγαθὸν ὠφέλιμον. εἰκὸς οὖν, ὅπου ἡ οὐσία τοῦ θεοῦ, ἐκεῖ εἶναι καὶ τὴν τοῦ ἀγαθοῦ.

Τίς οὖν οὐσία θεοῦ; σάρξ; μὴ γένοιτο. ἀγρός; μὴ γένοιτο. φήμη;⁵ μὴ γένοιτο. νοῦς, ἐπιστήμη, λόγος ὀρθός.

Ἐνταῦθα τοίνυν ἀπλῶς ζήτηι τὴν οὐσίαν τοῦ ἀγαθοῦ. ἐπεὶ τοι μή τι αὐτὴν ἐν φυτῷ ζητεῖς; οὐ. μή τι ἐν ἀλόγῳ;⁶ οὐ. ἐν λογικῷ οὖν ζητῶν τί ἔτι ἀλλαχοῦ ζητεῖς ἢ ἐν τῇ παραλλαγῇ τῇ πρὸς τὰ ἄλογα;

Τὰ φυτὰ⁷ οὐδὲ φαντασίαις χρηστικά ἐστιν· διὰ τοῦτο οὐ λέγεις ἐπ' αὐτῶν τὸ ἀγαθόν. δεῖται οὖν τὸ ἀγαθὸν χρήσεως φαντασιῶν.

Ἄρά γε μόνης; εἰ γὰρ μόνης, λέγε καὶ ἐν τοῖς ἄλλοις ζώοις τὰ ἀγαθὰ εἶναι καὶ εὐδαιμονίαν καὶ κακοδαιμονίαν.⁸

Νῦν δ' οὐ λέγεις καὶ καλῶς ποιεῖς· εἰ γὰρ καὶ τὰ μάλιστα χρήσιν φαντασιῶν ἔχει, ἀλλὰ παρακολούθησίν γε τῇ χρήσει τῶν φαντασιῶν οὐκ ἔχει. καὶ εἰκότως. ὑπηρετικὰ γὰρ γέγονεν ἄλλοις, οὐκ αὐτὰ προηγούμενα.

Ὁ ὄνος ἐπεὶ γέγονεν μή τι προηγούμενος; οὐ· ἀλλ' ὅτι νότου χρεῖαν. εἴχομεν βαστάζειν τι δυναμένου. ἀλλὰ νῆ Δία καὶ περιπατοῦντος αὐτοῦ χρεῖαν εἴχομεν· διὰ τοῦτο προσεῖληφε καὶ τὸ χρησθαι φαντασίαις· ἄλλως γὰρ περιπατεῖν οὐκ ἐδύνατο.

Καὶ λοιπὸν αὐτοῦ που πέπauται. εἰ δὲ καὶ αὐτός που προσεῖλήφει παρακολούθησιν τῇ χρήσει τῶν φαντασιῶν, καὶ δῆλον ὅτι κατὰ λόγον οὐκέτ' ἂν ἡμῖν ὑπετέτακτο οὐδὲ τὰς χρεῖας ταύτας παρείχεν, ἀλλ' ἦν ἂν ἴσος ἡμῖν καὶ ὅμοιος.

Οὐ θέλεις οὖν ἐκεῖ ζητεῖν τὴν οὐσίαν τοῦ ἀγαθοῦ, οὐ μὴ παρόντος ἐπ'

⁵ speech, rumor ⁶ without speech or reckoning ⁷ natural

⁸ misfortune; demonic possession

οὐδενὸς τῶν ἄλλων θέλεις λέγειν τὸ ἀγαθόν;

Τί οὖν; οὐκ ἔστι θεῶν ἔργα κακέῃνα; ἔστιν, ἀλλ' οὐ προηγούμενα οὐδὲ μέρη θεῶν.

Σὺ δὲ προηγούμενον εἶ, σὺ ἀπόσπασμα εἶ τοῦ θεοῦ· ἔχεις τι ἐν σεαυτῷ μέρος ἐκείνου. τί οὖν ἀγνοεῖς σου τὴν συγγένειαν; τί οὐκ οἶδας, πόθεν ἐλήλυθας;

Οὐ θέλεις μεμνησθαι, ὅταν ἐσθίης, τίς ὦν ἐσθίεις καὶ τίνα τρέφεις; ὅταν συνουσία χρῇ, τίς ὦν χρῇ; ὅταν ὁμιλία;⁹ ὅταν γυμνάξῃ, ὅταν διαλέγῃ, οὐκ οἶδας ὅτι θεὸν τρέφεις, θεὸν γυμνάζεις; θεὸν περιφέρεις, τάλας,¹⁰ καὶ ἀγνοεῖς.

Δοκεῖς με λέγειν ἀργυροῦν τινα ἢ χρυσοῦν ἔξωθεν; ἐν σεαυτῷ φέρεις αὐτὸν καὶ μολύνων οὐκ αἰσθάνῃ ἀκαθάρτοις μὲν διανοήμασι, ῥυπαραῖς δὲ πράξεσι.

Καὶ ἀγάλματος μὲν τοῦ θεοῦ παρόντος οὐκ ἂν τολμήσῃς τι τούτων ποιεῖν ὧν ποιεῖς. αὐτοῦ δὲ τοῦ θεοῦ παρόντος ἔσσωθεν καὶ ἐφορώντος πάντα καὶ ἐπακούοντος οὐκ αἰσχύνη ταῦτα ἐνθυμούμενος καὶ ποιῶν, ἀναίσθητε τῆς αὐτοῦ φύσεως καὶ θεοχόλωτε;

Λοιπὸν ἡμεῖς τί φοβούμεθα ἐκπέμποντες νέον ἐπὶ τινὰς πράξεις ἐκ τῆς σχολῆς, μὴ ἄλλως ποιήσῃ τι, μὴ ἄλλως φάγῃ, μὴ ἄλλως συνουσιάζῃ, μὴ ταπεινώσῃ αὐτὸν ῥάκη¹¹ περιτεθέντα, μὴ ἐπάρῃ κομφὰ¹² ἱμάτια;

Οὗτος οὐκ οἶδεν αὐτοῦ θεόν, οὗτος οὐκ οἶδεν, μετὰ τίνος ἀπέρχεται. ἀλλ' ἀνεχόμεθα λέγοντος αὐτοῦ σὲ ἦθελον ἔχειν;

Ἐκεῖ τὸν θεὸν οὐκ ἔχεις; εἴτ' ἄλλον τινὰ ζητεῖς ἐκείνον ἔχων;

Ἡ ἄλλα σοι ἐρεῖ ἐκείνος ἢ ταῦτα; ἀλλ' εἰ μὲν τὸ ἄγαλμα ἦς τὸ Φειδίου, ἢ Ἀθηνᾶ ἢ ὁ Ζεὺς, ἐμέμνησο ἂν καὶ σεαυτοῦ καὶ τοῦ τεχνίτου

⁹ intercourse, company ¹⁰ wretched, miserable ¹¹ rag ¹² clever, urbane, pleasant

man, who was not worth very much himself."Only remember that distinction which is drawn between what is yours and what is not yours. Never lay claim to anything that is not your own. A platform and a prison is each a place, the one high, and the other low; but your moral purpose can be kept the same, if you wish to keep it the same, in either place. And then we shall be emulating Socrates, when we are able to write paeans in prison. But considering what has been our state hitherto, I wonder if we should have endured it, had some one else said to us in prison, "Would you like to have me read you paeans?" "Why bother me? Do you not know the trouble that I am in? What, is it possible for me in this condition——?" "In what condition, then?" "I am about to die." "But will other men be immortal?"

2.7

How should one employ Divination?

Because we employ divination when there is no occasion for it, many of us neglect many of the duties of life. For what can the diviner see that is of greater import than death, or danger, or illness, or in general such things as these? If, then, it becomes necessary for me to risk my life for my friend, and if it becomes my duty even to die for him, where do I find beyond that any occasion to employ divination? Have I not within me the diviner that has told me the true nature of good and of evil, that has set forth the signs characteristic of both of them? What further use have I, then, of entrails, or of birds? But when he says, "It is expedient for you," do I accept it? Why, does he know what is expedient? Does he know what is good? Has he learned the signs characteristic of things good and things evil, as he has the signs characteristic of entrails? For if he knows the signs characteristic of these, he knows also those of things honourable and base, and right and wrong. Man, it is for you to tell me what is indicated by signs— life or death, poverty or wealth; but whether these things are expedient or inexpedient, am I going to ask of you? Why don't you speak on points of grammar? Well then, on this matter, in which we mortals are all astray and in conflict with one another, you do speak? Wherefore, that was an admirable answer which the woman gave who wished to send a boatload of supplies to Gratilla after she had been exiled. To a man who said, "Domitian will confiscate them," she replies, "I should rather have him confiscate them than myself fail to send them." "What, then, induces us to employ divination so constantly? Cowardice, fear of the consequences. This is why we flatter the diviners, saying: "Master, shall I inherit my father's property?" "Let us see; let us offer a sacrifice about that matter." "Yes, master, as fortune wills." Then if the diviner says, "You will inherit the property," we thank him as though we had received the inheritance from him. That is why they in their turn go on making mock of us. Well, what then? We ought to go to them without either desire or aversion, just as

the wayfarer asks the man who meets him which of two roads leads to his destination, without any desire to have the right-hand road lead there any more than the left-hand road; for he does not care to travel one particular road of the two, but merely the one that leads to his destination. So also we ought to go to God as a guide, making use of Him as we make use of our eyes; we do not call upon them to show us such-and- such things by preference, but we accept the impressions of precisely such things as they reveal to us. But as it is, we tremble before the bird-augur, lay hold upon him, and appealing to him as if he were a god, we beg of him, saying: "Master, have mercy; grant that I come off safe." You slave! What, do you want anything but what is best for you? Is anything else best for you than what pleases God? Why do you do all that in you lies to corrupt your judge, to mislead your counsellor?

2.8

What is the true nature of the good?

God is helpful; but the good also is helpful. It would seem, therefore, that the true nature of the good will be found to be where we find that of God to be. What, then, is the true nature of God? Flesh? Far from it! Land? Far from it! Fame? Far from it! It is intelligence, knowledge, right reason. Here, therefore, and only here, shall you seek the true nature of the good. Surely you do not seek it at all in a plant, do you? No. Nor in an irrational creature? No. If, then, you seek it in that which is rational, why do you keep on seeking it somewhere else than in that which differentiates the rational from the irrational? Plants are incapable of dealing even with external impressions; for that reason you do not speak of the "good" in referring to them. The good requires, therefore, the faculty of using external impressions. Can that be all that it requires? For, if that be all, then you must assert that things good, and happiness and unhappiness, are to be found in the other animals as well as in man. But, as a matter of fact, you do not so assert, and you are right; for even if they have in the highest degree the faculty of using external impressions, still they do not have the faculty of understanding, at all events, their use of the external impressions. And with good reason; for they are born to serve others, and are not themselves of primary importance. The ass, for example, is not born to be of primary importance, is it? No; but because we had need of a back that was able to carry something. But, by Zeus, we had need that it should be able also to walk around; therefore it has further received the faculty of using external impressions; for otherwise it would not be able to walk around. And at about that stage there was an end. But if it, like man, had somehow received the faculty of understanding the use of its external impressions, it is also clear that consequently it would no longer be subject to us, nor would it be performing these services, but would be our equal and our peer.

Will you not, therefore, seek the true nature of the good in that quality the lack of which in all creatures other than man prevents you from using the term "good" of any of these? "But what then? Are not those creatures also works of God?" They are, but they are not of primary importance, nor portions of Divinity. But you are a being of primary importance; you are a fragment of God; you have within you a part of Him. Why, then, are you ignorant of your own kinship? Why do you not know the source from which you have sprung? Will you not bear in mind, whenever you eat, who you are that eat, and whom you are nourishing? Whenever you indulge in intercourse with women, who you are that do this? Whenever you mix in society, whenever you take physical exercise, whenever you converse, do you not know that you are nourishing God, exercising God? You are bearing God about with you, you poor wretch, and know it not! Do you suppose I am speaking of some external God, made of silver or gold? It is within yourself that you bear Him, and do not perceive that you are defiling Him with impure thoughts and filthy actions. Yet in the presence of even an image of God you would not dare to do anything of the things you are now doing. But when God Himself is present within you, seeing and hearing everything, are you not ashamed to be thinking and doing such things as these, O insensible of your own nature, and object of God's wrath!

Again, when we send a young man forth from the school to sundry activities, why are we afraid that he will do something amiss— eat amiss, have intercourse with women amiss, be abased if dressed in rags or conceited if he has on fine clothes? This fellow does not know the God within him, this fellow does not know the companion with whom he is setting forth. Nay, can we allow him to say, "O God, would that I had Thee here"? Have you not God there, where you are? And when you have Him, do you seek for someone else? Or will He have other commands for you than these? Nay, if you were a statue of Pheidias, his Athena or his Zeus, you would have remembered both yourself and your

vocabulary

ἄγαλμα -τος (n, 3) ornament, glory, statue

ἀγήραος ageless

αἰδήμων bashful, modest

αἰδοῖον genitals

αἰδοῖος modest, honored

αἴσθησις -εως (f) sense perception

ἄλλοτριος someone else's; alien

~alien

ἀμελέω disregard; (impers.) of course

ἀμελής careless

ἀναδίδωμι yield; give out

ἀναιδής shameless, ruthless

ἀναισχυντία shamelessness, impudence

ἀναισχυντος shameless; shameful

ἀναλαμβάνω take up, recover, resume

ἀνάξιος unworthy, undeserved

ἀνασπάω draw again ~spatula

ἄνοσος disease-free ~noisome

ἀπαθής unaffected, impassive

ἅπαξ once

ἀπατηλός deceitful ~apatosaurus

ἀπιστία disbelief, distrust

ἄπιστος not trusting, not trustworthy ~stand

ἀπόκειμαι be stored up, put aside

ἀποκλίνω (i) bend aside ~incline

ἀποτίθηναι put away ~thesis

ἀρέσκω please, satisfy; make amends

ἀρετάω prosper

ἀρκέω satisfy; ward off, defend; suffice

ἄρτι at the same time

ἀσθένεια weakness

ἄσκησις -εως (f) exercise, training

ἀτάραχος calm

αὐλός flute, tube, hollow

αὐξάνω strengthen

αὕξις -εως (f) growth

αὐτόθεν from that place

βάπτω submerge ~baptize

βαστάζω raise; handle

βλέμμα -τος (n, 3) look, glance

βοήθημα -τος (n, 3) resource, help, remedy

γαστήρ -έρος (f) belly ~gastric

γενναῖος noble, sincere ~genesis

γραμματικός literate; grammar

δεῖξις proof, display

δημιουργός public worker

~ergonomics

διαζεύγνυμι (ō) take apart

δόγμα -τος (n, 3) belief, legal decision

δosis -εως (f) gift, loan ~donate

ἐθίζω accustom

εἰκῇ haphazardly; in vain

εἶτα then, therefore, next

εἴωθα be accustomed, in the habit

ἐκπλήσσω panic, be knocked out ~plectrum

ἐκτείνω stretch out ~tend

ἐλέφας -ντος (m, 3) ivory, elephant

Ἑλλήν Greek

ἐμφαίνω display in

ἐξαπατάω trick, cheat ~apatosaurus

ἐξηγέομαι lead forth; set out, describe ~hegemony

ἐξηγητής -οῦ (m, 1) leader, expounder

ἐπαίρω lift, raise ~heresy

ἐπιμελής careful, cared for

ζῶον being, animal; picture

θαρρέω be of good heart

θαρσέω be of good heart

θαυμαστός wonderful; admirable

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

κακοήθης malicious

καταγελάω laugh at, deride
 καταισχύνω (ῥ) act disgracefully
 κατασκευάζω equip, build
 κατασκευή fixed assets; condition
 κινέω (ι) set in motion, move,
 remove ~kinetic
 λάω grip, pin?
 λέων lion
 λοιδορία railing, abuse
 λύρα lyre
 μάχιμος warlike
 μελέτη care; practice
 μεταξύ between
 μετέχω partake of
 νεῦρον tendon ~neuro
 νοσέω be sick, be mad, suffer
 ὀργίλος irascible
 ὀρμή pressure, assault, order
 ~hormone
 ὀρφανός orphan
 ὀστέον bone ~osteoporosis
 οὐπω no longer
 ὄφελος -εος (n, 3) a use, a help
 ὄφρυς -ος (f) eyebrow
 πάθος -ους (n, 3) an experience,
 passion, condition
 παλινάγρετος revocable
 παραγγέλλω transmit; order,
 summon, recommend, encourage
 παρατίθημι put near, put at risk
 ~thesis
 πέσσω brood on; ripen ~peptic
 πήγνυμι (ῥ) stick, set, build ~fang
 πιστός faithful; trustworthy
 πόθεν from where?
 ποῖος what kind
 ποῦ where?
 προαίρεσις -εως (f) plan, preference

προβαίνω surpass, continue ~basis
 πρόβατον cattle, flocks, herds
 πρόθεσις -εως (f) making public;
 purpose; preposition
 προσλαμβάνω add, borrow, take
 hold, help
 προφέρω bring forth ~bear
 πρόχειρος handy; ready to do
 something
 σεαυτοῦ yourself
 σκέπτομαι look, look at, watch
 ~skeptical
 σκοπᾶω watch, observe
 σκοπέω behold, consider
 συμπλέκω twine together
 σχῆμα -τος (n, 3) form, figure
 σωτηρία saving, preservation
 ταμειῖον treasury, storehouse
 τέκτων (f) skilled worker
 ~technician
 τέχνη craft, art, plan, contrivance
 ~technology
 τεχνίτης -ου (ι, m, 1) craftsman
 ὑποκρίνομαι (ι) answer; pretend
 ὑπολαμβάνω take under one's
 support, seize; speak up; imagine
 ~epilepsy
 ὑψηλός high
 φαντασία appearance; imagination
 φιλόσοφος wisdom-loving
 φορτίον burden, load
 φύω produce, beget; clasp ~physics
 χεῖλος -εος (n, 3) lip
 χρυσός (ῥ) gold
 χωρίζω divide; distinguish, pull
 down
 ψόφος noise
 ὡσαύτως in the same way

καὶ εἴ τινα αἰσθήσιν εἶχες, ἐπειρῶ ἂν μηδὲν ἂν ἀνάξιον ποιεῖν τοῦ κατασκευάσαντος μηδὲ σεαυτοῦ μηδ' ἐν ἀπρεπεῖ σχήματι φαίνεσθαι τοῖς ὁρώσι·

Νῦν δέ σε ὅτι ὁ Ζεὺς πεποίηκεν, διὰ τοῦτο ἀμελεῖς οἶόν τινα δείξεις σεαυτόν; καὶ τί ὁ τεχνίτης τῷ τεχνίτῃ ὅμοιος ἢ τὸ κατασκευάσμα τῷ κατασκευάσματι;

Καὶ ποῖον ἔργον τεχνίτου εὐθὺς ἔχει τὰς δυνάμεις ἐν ἑαυτῷ, ὥς ἐμφαίνει διὰ τῆς κατασκευῆς; οὐχὶ λίθος ἐστὶν ἢ χαλκὸς ἢ χρυσὸς ἢ ἐλέφας; καὶ ἡ Ἀθηνᾶ ἡ Φειδίου ἄπαξ ἐκτείνασα τὴν χεῖρα καὶ τὴν Νίκην ἐπ' αὐτῆς δεξαμένη ἔστηκεν οὕτως ὅλῳ τῷ αἰῶνι, τὰ δὲ τοῦ θεοῦ κινούμενα, ἔμπνοα, χρηστικὰ φαντασιῶν, δοκιμαστικά.

Τούτου τοῦ δημιουργοῦ κατασκευάσμα ὣν καταισχύνεις αὐτό; τί δ'; ὅτι οὐ μόνον σε κατεσκεύασεν, ἀλλὰ καὶ σοὶ μόνῳ ἐπίστευσεν καὶ παρακατέθετο, οὐδὲ τούτου μεμνήσῃ, ἀλλὰ καὶ καταισχυνεῖς τὴν ἐπιτροπήν; εἰ δέ σοι ὀρφανόν τινα ὁ θεὸς παρέθετο, οὕτως ἂν αὐτοῦ ἡμέλεις;

Παραδέδωκέ σοι σεαυτὸν καὶ λέγει οὐκ εἶχον ἄλλον πιστότερόν σου· τοῦτόν μοι φύλασσε τοιοῦτον οἶος πέφυκεν, αἰδήμονα, πιστόν, ὑψηλόν, ἀκατάπληκτον, ἀπαθῆ, ἀτάραχον. εἶτα σὺ οὐ φυλάσσεις;

Ἄλλ' ἐροῦσιν· πόθεν ἡμῖν οὗτος ὀφρῦν ἐνήνοχεν καὶ σεμνοπροσωπεῖ; οὐπω κατ' ἀξίαν. ἔτι γὰρ οὐ θαρρῶ οἷς ἔμαθον καὶ συγκατεθέμην· ἔτι τὴν ἀσθένειαν τὴν ἑμαυτοῦ φοβοῦμαι.

Ἐπεὶ τοι ἄφετέ με θαρρήσαι καὶ τότε ὤψεσθε βλέμμα¹ οἶον δεῖ καὶ σχῆμα οἶον δεῖ, τότε ὑμῖν δείξω τὸ ἄγαλμα, ὅταν τελειωθῇ, ὅταν στυλπνωθῇ.

Τί δοκεῖτε; ὀφρῦν; μὴ γένοιτο. μὴ γὰρ ὁ Ζεὺς ὁ ἐν Ὀλυμπίᾳ ὀφρῦν ἀνέσπακεν; ἀλλὰ πέπηγεν αὐτοῦ τὸ βλέμμα, οἶον δεῖ εἶναι τοῦ ἐροῦντος οὐ γὰρ ἐμὸν παλινάγρετον² οὐδ' ἀπατηλόν.

¹ look, glance ² revocable

Τοιοῦτον ὑμῖν δείξω ἑμαυτόν, πιστόν, αἰδήμονα, γενναῖον, ἀτάραχον.

Μή τι οὖν ἀθάνατον ἀγῆρων,³ μή τι ἄνοσον; ἀλλ' ἀποθνήσκοντα
θείως, νοσοῦντα θείως. ταῦτα ἔχω, ταῦτα δύναμαι· τὰ δ' ἄλλα οὐτ'
ἔχω οὔτε δύναμαι.

Δείξω ὑμῖν νεῦρα φιλοσόφου. ποῖα νεῦρα; ὄρεξιν ἀναπότευκτον,
ἐκκλίσιν ἀπερίπτωτον, ὀρμὴν καθήκουσαν, πρόθεσιν ἐπιμελή,
συγκατάθεσιν ἀπρόπτωτον. ταῦτα ὄψεσθε.

2.9

Ὅτι οὐ δυνάμενοι τὴν ἀνθρώπου ἐπαγγελίαν πληρῶσαι τὴν
φιλοσόφου προσλαμβάνομεν.

Οὐκ ἔστι τὸ τυχόν αὐτὸ μόνον ἀνθρώπου ἐπαγγελίαν πληρῶσαι.

Τί γάρ ἐστιν ἄνθρωπος;— ζῶον, φησί, λογικὸν θνητόν.— εὐθὺς ἐν τῷ
λογικῷ τίνων χωριζόμεθα;— τῶν θηρίων.— καὶ τίνων ἄλλων;— τῶν
προβάτων καὶ τῶν ὁμοίων.— ὅρα οὖν μή τί πως ὡς θηρίον ποιήσης·
εἰ δὲ μή, ἀπώλεσας τὸν ἄνθρωπον, οὐκ ἐπλήρωσας τὴν ἐπαγγελίαν.
ὅρα μή τι ὡς πρόβατον· εἰ δὲ μή, καὶ οὕτως ἀπώλετο ὁ ἄνθρωπος.

Τίνα οὖν ποιούμεν ὡς πρόβατα; ὅταν τῆς γαστρὸς ἕνεκα, ὅταν
τῶν αἰδοίων, ὅταν εἰκῇ, ὅταν ῥυπαρῶς, ὅταν ἀνεπιστρέπτως, ποῦ
ἀπεκλίναμεν; ἐπὶ τὰ πρόβατα.

Τί ἀπώλεσαμεν; τὸ λογικόν. ὅταν μαχίμως καὶ βλαβερῶς καὶ
θυμικῶς καὶ ὠστικῶς, ποῦ ἀπεκλίναμεν;

Ἐπὶ τὰ θηρία. λοιπὸν οἱ μὲν ἡμῶν μεγάλα θηρία εἰσίν, οἱ δὲ θηρίδια
κακοήθη⁴ καὶ μικρά, ἀφ' ὧν ἔστιν εἰπεῖν λέων με καὶ φαγέτω.

Διὰ πάντων δὲ τούτων ἀπόλλυται ἡ τοῦ ἀνθρώπου ἐπαγγελία.

Πότε γὰρ σώζεται συμπεπλεγμένον; ὅταν τὴν ἐπαγγελίαν πληρώσῃ,
ὥστε σωτηρία συμπεπλεγμένου ἐστὶ τὸ ἐξ ἀληθῶν συμπεπλέχθαι.

³ ageless ⁴ malicious

πότε διεξευγμένον; ὅταν τὴν ἐπαγγελίαν πληρώσῃ. πότε αὐλοί, πότε λύρα, πότε ἵππος, πότε κύων;

Τί οὖν θαυμαστόν, εἰ καὶ ἄνθρωπος ὡσαύτως μὲν σώζεται, ὡσαύτως δ' ἀπόλλυται;

Αὕξει δ' ἕκαστον καὶ σώζει τὰ κατάλληλα ἔργα· τὸν τέκτονα τὰ τεκτονικά, τὸν γραμματικὸν τὰ γραμματικά. ἂν δ' ἐθίσῃ γράφειν ἀγραμμάτως, ἀνάγκη καταφθίρεσθαι καὶ ἀπόλλυσθαι τὴν τέχνην.

Οὕτως τὸν μὲν αἰδήμονα σώζει τὰ αἰδήμονα ἔργα, ἀπολλύει δὲ τὰ ἀναιδῆ· τὸν δὲ πιστὸν τὰ πιστὰ καὶ τὰ ἐναντία ἀπολλύει.

Καὶ τοὺς ἐναντίους πάλιν ἐπαύξει τὰ ἐναντία· τὸν ἀναίσχυντον ἀναισχυντία, τὸν ἄπιστον ἀπιστία, τὸν λοιδορὸν λοιδορία,⁵ τὸν ὀργίλον⁶ ὀργή, τὸν φιλάργυρον αἱ ἀκατάλληλοι λήψεις καὶ δόσεις.

Διὰ τοῦτο παραγγέλλουσιν οἱ φιλόσοφοι μὴ ἀρκεῖσθαι μόνῳ τῷ μαθεῖν, ἀλλὰ καὶ μελέτην προσλαμβάνειν, εἴτα ἀσκησιν.⁷

Πολλῷ γὰρ χρόνῳ τὰ ἐναντία ποιεῖν εἰθίσμεθα καὶ τὰς ὑπολήψεις τὰς ἐναντίας ταῖς ὀρθαῖς χρηστικὰς ἔχομεν. ἂν οὖν μὴ καὶ τὰς ὀρθὰς χρηστικὰς ποιήσωμεν, οὐδὲν ἄλλο ἢ ἐξηγηταὶ ἐσόμεθα ἀλλοτρίων δογμάτων.

Ἄρτι γὰρ τίς ἡμῶν οὐ δύναται τεχνολογήσαι περὶ ἀγαθῶν καὶ κακῶν; ὅτι τῶν ὄντων τὰ μὲν ἀγαθὰ, τὰ δὲ κακὰ, τὰ δ' ἀδιάφορα· ἀγαθὰ μὲν οὖν ἀρεταὶ καὶ τὰ μετέχοντα τῶν ἀρετῶν· κακὰ τὰ δ' ἐναντία· ἀδιάφορα δὲ πλοῦτος, ὑγεία, δόξα.

Εἴτ' ἂν μεταξὺ λεγόντων ἡμῶν ψόφος μείζων γένηται ἢ τῶν παρόντων τις καταγελάσῃ ἡμῶν, ἐξεπλάγην.

Ποῦ ἐστίν, φιλόσοφε, ἐκεῖνα ἃ ἔλεγες; πόθεν αὐτὰ προφερόμενος ἔλεγες; ἀπὸ τῶν χειλῶν αὐτόθεν. τί οὖν ἀλλότρια βοηθήματα⁸ μολύνεις; τί κυβεύεις περὶ τὰ μέγιστα;

⁵ railing, abuse ⁶ irascible ⁷ exercise, training ⁸ resource, help, remedy

Ἄλλο γάρ ἐστιν ὡς εἰς ταμειῖον⁹ ἀποθέσθαι ἄρτους καὶ οἶνον, ἄλλο ἐστὶ φαγεῖν. τὸ βρωθὲν ἐπέφθη, ἀνεδόθη, νεῦρα ἐγένετο, σάρκες, ὀστέα, αἷμα, εὐχροια, εὐπνοια. τὰ ἀποκείμενα ὅταν μὲν θελήσῃς ἐκ προχείρου λαβὼν δεῖξαι δύνασαι, ἀπ' αὐτῶν δέ σοι ὄφελος οὐδὲν εἰ μὴ μέχρι τοῦ δοκεῖν ὅτι ἔχεις. τί γὰρ διαφέρει ταῦτα ἐξηγεῖσθαι ἢ τὰ τῶν ἑτεροδόξων;

Τεχνολόγει νῦν καθίσας τὰ Ἐπικούρου καὶ τάχα ἐκείνου χρηστικώτερον τεχνολογήσεις. τί οὖν Στωικὸν λέγεις σεαυτόν, τί ἑξαπατᾷς τοὺς πολλούς, τί ὑποκρίνη Ἰουδαῖον ὦν Ἕλληγν;

Οὐχ ὁρᾷς, πῶς ἕκαστος λέγεται Ἰουδαῖος, πῶς Σύρος, πῶς Αἰγύπτιος; καὶ ὅταν τινὰ ἐπαμφοτερίζοντα ἴδωμεν, εἰώθαμεν λέγειν οὐκ ἔστιν Ἰουδαῖος, ἀλλ' ὑποκρίνεται. ὅταν δ' ἀναλάβῃ τὸ πάθος τὸ τοῦ βεβαμμένου¹⁰ καὶ ἡρημένου, τότε καὶ ἔστι τῷ ὄντι καὶ καλεῖται Ἰουδαῖος.

Οὕτως καὶ ἡμεῖς παραβαπτισταί, λόγῳ μὲν Ἰουδαῖοι, ἔργῳ δ' ἄλλο τι, ἀσυμπαθεῖς πρὸς τὸν λόγον, μακρὰν ἀπὸ τοῦ χρῆσθαι τούτοις ἃ λέγομεν, ἐφ' οἷς ὡς εἰδότες αὐτὰ ἐπαιρόμεθα.

Οὕτως οὐδὲ τὴν τοῦ ἀνθρώπου ἐπαγγελίαν πληρῶσαι δυνάμενοι προσλαμβάνομεν τὴν τοῦ φιλοσόφου, τηλικούτου φορτίον¹¹ οἷον εἴ τις δέκα λίτρας ἄραι μὴ δυνάμενος τὸν τοῦ Αἴαντος λίθον βαστάζειν ἤθελεν.

2.10

Πῶς ἀπὸ τῶν ὀνομάτων τὰ καθήκοντα ἔστιν εὐρίσκειν.

Σκέψαι τίς εἶ. τὸ πρῶτον ἄνθρωπος, τοῦτο δ' ἔστιν οὐδὲν ἔχων κυριώτερον προαιρέσεως, ἀλλὰ ταύτῃ τὰ ἄλλα ὑποτεταγμένα, αὐτὴν δ' ἀδούλευτον καὶ ἀνυπότακτον.

Σκόπει οὖν, τίνων κεχώρισαι κατὰ λόγον.
κεχώρισαι θηρίων, κεχώρισαι προβάτων.

⁹ treasury, storehouse ¹⁰ submerge ¹¹ burden, load

artificer, and if you had any power of perception you would have tried to do nothing unworthy of him that had fashioned you, nor of yourself, and you would have tried not to appear in an unbecoming attitude before the eyes of men; but as it is, because Zeus has made you, do you on that account not care what manner of person you show yourself to be? And yet what comparison is there between the one artificer and the other, or between the one work of art and the other? And what work of an artificer has forthwith within itself the faculties which its workmanship discloses? Is it not mere stone, or bronze, or gold, or ivory? And the Athena of Pheidias, when once it had stretched out its hand and received the Nike upon it, stands in this attitude for all time to come; but the works of God are capable of movement, have the breath of life, can make use of external impressions, and pass judgement upon them. Do you dishonour the workmanship of this Craftsman, when you are yourself that workmanship? Nay more, do you go so far as to forget, not only that He fashioned you, but also that He entrusted and committed you to yourself alone, and moreover, by forgetting, do you dishonour your trust? Yet if God had committed some orphan to your care, would you so neglect Him? He has delivered your own self into your keeping, saying, "I had no one more faithful than you; keep this man for me unchanged from the character with which nature endowed him— reverent, faithful, high-minded, undismayed, unimpassioned, unperturbed." After that do you fail so to keep him?

"But men will say, 'Where do you suppose our friend here got his proud look and his solemn countenance?'" Ah, but my bearing is not yet what it should be! For I still lack confidence in what I have learned and agreed to; I am still afraid of my own weakness. Just let me gain confidence and then you will see the right look in my eye and the right bearing; then, when the statue is finished and polished, I will show it to you. What do you think of it? A lofty air, say you? Heaven forbid! For the Zeus at Olympia does not show a proud look, does he? No, but his gaze is steady, as befits one who is about to say.

No word of mine can be revoked or prove untrue.

Of such character will I show myself to you— faithful, reverent, noble, unperturbed. You do not mean, therefore, immortal, or ageless, or exempt from disease? No, but one who dies like a god, who bears disease like a god. This is what I have; this is what I can do; but all else I neither have nor can do. I will show you the sinews of a philosopher. What do you mean by sinews? A desire that fails not of achievement, an aversion proof against encountering what it would avoid, an appropriate choice, a thoughtful purpose, a well-considered assent. This is what you shall see.

2.9

That although we are unable to fulfil the profession of a man, we adopt that of a philosopher. It is no simple task, this of fulfilling merely the profession of a man. For what is a man? A rational, mortal animal, someone says. To begin with, from what are we distinguished by the rational element? From the wild beasts. And from what else? From sheep and the like. See to it, then, that you never act like a wild beast; if you do, you will have destroyed the man in you, you have not fulfilled your profession. See to it that you never act like a sheep; if you do, the man in you is destroyed in this way also. Well, when do we act like sheep? When we act for the sake of the belly, or of our sex-organs, or at random, or in a filthy fashion, or without due consideration, to what level have we degenerated? To the level of sheep. What have we destroyed? The reason. When we act pugnaciously, and injuriously, and angrily, and rudely, to what level have we degenerated? To the level of the wild beasts. Well, the fact is that some of us are wild beasts of a larger size, while others are little animals, malignant and petty, which give us occasion to say, "Let it be a lion that devours me!" By means of all these actions the profession of a man is destroyed. For when is a complex thing preserved? When it fulfils its profession; consequently, the salvation of a complex thing is to be composed of parts that are true. When is a discrete thing preserved? When it fulfils its profession. When are flutes, a lyre, a horse, a dog preserved? What is there to be surprised at, then, if a man also is preserved in the same way and in the same way destroyed? Now deeds that correspond to his true nature strengthen and preserve each particular man; carpentry does that for the carpenter, grammatical studies for the grammarian. But if a man acquires the habit of writing ungrammatically, his art must necessarily be destroyed and perish. So modest acts preserve the modest man, whereas immodest acts destroy him; and faithful acts preserve the faithful man while acts of the opposite character destroy him. And again, acts of the opposite character strengthen men of the opposite character; shamelessness strengthens the shameless man, faithlessness the faithless, abuse the abusive, wrath the wrathful, a disproportion between what he receives and what he pays out the miserly.

That is why the philosophers admonish us not to be satisfied with merely learning, but to add thereto practice also, and then training. For in the course of years we have acquired the habit of doing the opposite of what we learn and have in use opinions which are the opposite of the correct ones. If, therefore, we do not also put in use the correct opinions, we shall be nothing but the interpreters of other men's judgements. For who is there among us here and now that cannot give a philosophical discourse about good and evil? It will run like this: Of things that be, some are good, others

evil, and others indifferent; now good things are virtues and everything that partakes in the virtues; evil are the opposite; while indifferent are wealth, health, reputation. Then, if we are interrupted in the midst of our speech by some unusually loud noise, or if someone in the audience laughs at us, we are upset. Where, you philosopher, are the things you are talking about? Where did you get what you were just saying? From your lips, and that is all. Why, then, do you pollute the helpful principles that are not your own? Why do you gamble about matters of the very utmost concern? For to store away bread and wine in a pantry is one thing, and to eat them is another. What is eaten is digested, distributed, becomes sinews, flesh, bones, blood, a good complexion, easy breathing. What is stored away you can readily take and show whenever you please, but you get no good from it except in so far as you are reputed to possess it. For how much better is it to set forth these principles than those of other schools of thought? Sit down now and give a philosophical discourse upon the principles of Epicurus, and perhaps you will discourse more effectively than Epicurus himself. Why, then, do you call yourself a Stoic, why do you deceive the multitude, why do you act the part of a Jew, when you are a Greek? Do you not see in what sense men are severally called Jew, Syrian, or Egyptian? For example, whenever we see a man halting between two faiths, we are in the habit of saying, "He is not a Jew, he is only acting the part." But when he adopts the attitude of mind of the man who has been baptized and has made his choice, then he both is a Jew in fact and is also called one. So we also are counterfeit "baptists," ostensibly Jews, but in reality something else, not in sympathy with our own reason, far from applying the principles which we profess, yet priding ourselves upon them as being men who know them. So, although we are unable even to fulfil the profession of man, we take on the additional profession of the philosopher—so huge a burden! It is as though a man who was unable to raise ten pounds wanted to lift the stone of Aias.

The sense of this much vexed passage I take to be: True Jews (i. e. Christians) are a very marked class of men because of the rigorous consistency between their faith and their practice. But there are some who for one reason or another (possibly in order to avail themselves of the charity which the Christians dispensed to the poor, as Schweighäuser suggests,—like the so-called "rice Christians") profess a faith which they do not practise. It is this class, then, which Epictetus has in mind when he bitterly calls himself and his pupils "counterfeit 'baptists.'"

2.10

How is it possible to discover a man's duties from the designations which he bears?

Consider who you are. To begin with, a Man; that is, one who has no quality more sovereign than moral choice, but keeps everything else subordinate to it, and this moral choice itself free from slavery and subjection. Consider, therefore, what those things are from which you are separated by virtue of the faculty of reason. You are separated from wild beasts, you are separated from sheep. In

vocabulary

ἀγρός field, wild ~agriculture
 ἄδικος unfair; obstinate, bad
 ἀδυναμία inability, weakness
 ἀζήμιος not paying, not punished
 αἰδήμων bashful, modest
 αἰδώς awe, shame, respect; genitals
 αἰσχρός shameful
 αἷτιος blameworthy; the cause
 ~etiology
 αἰτίος blameworthy; the cause
 ~etiology
 ἀλγέω suffer ~analgesic
 ἀλλάσσω trade, transform
 ἀναβάλλω delay; lift up ~ballistic
 ἀναγκαῖος coerced, coercing, slavery
 ἀναίσχυντος shameless; shameful
 ἀνεκτικός patient
 ἀντιποιέω do in return; (mid) seek, claim
 ἄπιστος not trusting, not trustworthy ~stand
 ἀποβάλλω throw away, lose
 ἀπονέμω portion out
 ἄπτω set on fire; attach; mid: touch, seize ~haptic
 ἀπώλεια loss, destruction
 ἀσθένεια weakness
 ἀτυχέω be unlucky
 ἀτύχημα -τος (n, 3) misfortune
 βλάβη harm
 βλάπτω break, make fail
 βουλευτής -οῦ (m, 1) councillor
 ~volunteer
 γείτων -ονος (f) neighbor
 γραμματικός literate; grammar
 γραμμή line
 δεόντως as it should be
 διατίθημι arrange; set out goods for sale ~thesis
 διοικέω manage, keep house
 διοίκησις housekeeping

δίχα in two, in two ways
 ἐγγύς near
 ἐγκρατής firm, powerful
 εἶτα then, therefore, next
 ἐλάχιστος smallest, shortest, fewest
 ἔννοια thought
 ἐνταῦθα there, here
 ἐξαπατάω trick, cheat ~apatosaurus
 ἐξῆς in turn
 ἐξίστημι displace, transform; (+gen)
 give up ~station
 ἔξωθεν from outside
 ἐπιβάλλω throw upon, head for
 ~ballistic
 ἐπιλανθάνω mp: forget ~Lethe
 ἐπονείδιστος shameful, disgraceful
 εὐδαιμονία prosperity
 εὐτυχέω be lucky, prosper, succeed
 εὐφημία speaking auspiciously
 εὐφυής well-developed ~physics
 ἐφαρμόζω well fitted to ~harmony
 ζημία loss, penalty ~zeal
 ζημιόω fine, punish
 ζῶον being, animal; picture
 ἡδύς sweet, pleasant ~hedonism
 ἥμερος gentle; (animals)
 domesticated
 ἡμερότης -τος (f, 3) gentleness
 ἰός arrow
 ἰσχίον hip-joint, haunch
 καθάπερ exactly as
 καθέζομαι act: set, seat; pass: sit down, sit up
 καθήκω come down, (a day) to fall, arrive; be proper
 καίτοι and yet; and in fact; although
 κατασκευή fixed assets; condition
 κερδαίνω profit, take advantage
 κόσμιος well-behaved
 κτάομαι acquire, possess
 κτήσις -ος (f) chattels
 λογισμός calculation

μέχρι as far as, until	προσλαμβάνω add, borrow, take
μηδέποτε never	hold, help
μοιχεύω do adultery	ρίς ρινός (ī, f) nose, nostrils
μουσική art, music	σεαυτοῦ yourself
ναί yea	στερέω steal, take
νοσέω be sick, be mad, suffer	συμφέρω bring together; be
οἰκεῖος household, familiar, proper	expedient; agree; (mp) happen
ὁμολογέω agree with/to	~bear
ὅπου where	συνεργέω help, cooperate
ὀργίζω anger, provoke, annoy	συνέργω gird, bind, enclose
ὀρέγω hold out, offer, thrust ~reach	σφῦρα hammer; unit of land
οὐδέποτε never	σχολή rest, leisure
οὐσία property; essence	σωματικός bodily, physical
ὀφείλω owe, should, if only	τεχνικός skillful
παρακολουθέω dog, follow, trace	τοιγάρ therefore
παραχωρέω yield, concede	τρίγωνος triangular
παραχώρησις retiring, surrender	ὕπακούω listen, reply ~acoustic
περιοράω look around; watch;	ὕπηρετικός menial; serving
permit	φαντάζω make visible; imagine
πηρόω maim	φείδομαι spare, not use/harm
πιστός faithful; trustworthy	~aphid
ποιός what kind	φθόγγος voice ~diphthong
πρέπω be conspicuous, preeminent	φιλοσοφία love of knowledge;
~refurbish	philosophy
πρεσβύτες -ου (ū, m, 1) old person	φιλόσοφος wisdom-loving
προαίρεσις -εως (f) plan, preference	φυσικός natural
προηγέομαι go first	φύσις -εως (f) nature (of a thing)
προκόπτω make progress	~physics
προλαμβάνω anticipate; be	φύω produce, beget; clasp ~physics
prejudiced	χαλκεύς -ος (m) smith
πρόοιδα foresee	ψέγω blame, censure
προσγίνομαι become ally to	ὡσαύτως in the same way
προσήκω belong to, it beseems	ὠφελέω help, be useful

Ἐπὶ τούτοις πολίτης εἶ τοῦ κόσμου καὶ μέρος αὐτοῦ, οὐχ ἔν τῶν ὑπηρετικῶν, ἀλλὰ τῶν προηγουμένων· παρακολουθητικὸς γὰρ εἶ τῇ θεῷ διοικήσει καὶ τοῦ ἐξῆς ἐπιλογιστικός.

Τίς οὖν ἐπαγγελία πολίτου; μηδὲν ἔχειν ἰδίᾳ συμφέρον, περὶ μηδενὸς βουλευέσθαι ὡς ἀπόλυτον, ἀλλ' ὥσπερ ἄν, εἰ ἡ χεὶρ ἢ ὁ ποὺς λογισμὸν εἶχον καὶ παρηκολούθουν τῇ φυσικῇ κατασκευῇ, οὐδέποτ' ἂν ἄλλως ὥρμησαν ἢ ὠρέχθησαν ἢ ἐπανενεγκόντες ἐπὶ τὸ ὅλον.

Διὰ τοῦτο καλῶς λέγουσιν οἱ φιλόσοφοι ὅτι εἰ προΐδῃ ὁ καλὸς καὶ ἀγαθὸς τὰ ἐσόμενα, συνήργει ἂν καὶ τῷ νοσεῖν καὶ τῷ ἀποθνήσκειν καὶ τῷ πηροῦσθαι,¹ αἰσθανόμενός γε, ὅτι ἀπὸ τῆς τῶν ὅλων διατάξεως τοῦτο ἀπονέμεται, κυριώτερον δὲ τὸ ὅλον τοῦ μέρους καὶ ἡ πόλις τοῦ πολίτου.

Νῦν δ' ὅτι οὐ προγινώσκομεν, καθήκει τῶν πρὸς ἐκλογὴν εὐφρεστέρων ἔχεσθαι, ὅτι καὶ πρὸς τοῦτο γεγόναμεν.

Μετὰ τοῦτο μέμνησο, ὅτι υἱὸς εἶ. τίς τούτου τοῦ προσώπου ἐπαγγελία; πάντα τὰ αὐτοῦ ἡγείσθαι τοῦ πατρός, πάντα ὑπακούειν, μηδέποτε ψέξαι² πρὸς τινα μηδὲ βλαβερόν τι αὐτῷ εἰπεῖν ἢ πρᾶξαι, ἐξίστασθαι ἐν πᾶσι καὶ παραχωρεῖν συνεργοῦντα κατὰ δύναμιν. μετὰ τοῦτο ἴσθι ὅτι καὶ ἀδελφὸς εἶ.

Καὶ πρὸς τοῦτο δὲ τὸ πρόσωπον ὀφείλεται παραχώρησις, εὐπείθεια, εὐφημία,³ μηδέποτ' ἀντιποιήσασθαι τινος πρὸς ἐαυτὸν τῶν ἀπροαιρέτων, ἀλλ' ἡδέως ἐκεῖνα προίεσθαι, ἵν' ἐν τοῖς προαιρετικοῖς πλέον ἔχῃς.

Ὅρα γὰρ οἷόν ἐστιν ἀντὶ θῆδρακος, ἂν οὕτως τύχῃ, καὶ καθέδρας αὐτὸν εὐγνωμοσύνην κτήσασθαι, ὅση ἢ πλεονεξία.

Μετὰ ταῦτα εἰ βουλευτὴς⁴ πόλεώς τινος, ὅτι βουλευτὴς· εἰ νέος, ὅτι νέος· εἰ πρεσβύτες, ὅτι πρεσβύτες· εἰ πατήρ, ὅτι πατήρ.

¹ maim ² blame, censure ³ speaking auspiciously ⁴ councillor

Ἄει γὰρ ἕκαστον τῶν τοιούτων ὀνομάτων εἰς ἐπιλογισμὸν ἐρχόμενον ὑπογράφει τὰ οἰκεία ἔργα.

Ἐὰν δ' ἀπελθὼν ψέγῃς σου τὸν ἀδελφόν, λέγω σοι ἐπελάθου, τίς εἶ καὶ τί σοι ὄνομα.

Εἶτα εἰ μὲν χαλκεὺς⁵ ὢν ἐχρῶ τῇ σφύρᾳ⁶ ἄλλως, ἐπιλεησμένος ἂν ἦς τοῦ χαλκέως· εἰ δὲ τοῦ ἀδελφοῦ ἐπελάθου καὶ ἀντὶ ἀδελφοῦ ἐχθρὸς ἐγένου, οὐδὲν ἀντ' οὐδενὸς ἡλλάχθαι⁷ φανεῖ σεαυτῷ;

Εἰ δ' ἀντὶ ἀνθρώπου, ἡμέρου ζῶον καὶ κοινωνικοῦ, θηρίον γέγονας βλαβερόν, ἐπίβουλον, δηκτικόν, οὐδὲν ἀπολώλεκας; ἀλλὰ δεῖ σε κέρμα ἀπολέσαι, ὥνα ζημιωθῇς, ἄλλου δ' οὐδενὸς ἀπώλεια ζημοῖ τὸν ἄνθρωπον;

Εἶτα γραμματικὴν μὲν ἀποβαλὼν ἢ μουσικὴν ζημίαν ἂν ἡγοῦ τὴν ἀπώλειαν αὐτῆς· εἰ δ' αἰδῶ καὶ καταστολὴν καὶ ἡμερότητα⁸ ἀποβαλεῖς, οὐδὲν ἡγῇ τὸ πρᾶγμα;

Καίτοι ἐκεῖνα μὲν παρ' ἑξωθέν τινα καὶ ἀπροαίρετον αἰτίαν ἀπόλλυται, ταῦτα δὲ παρ' ἡμᾶς· καὶ ἐκεῖνα μὲν οὐτ' ἔχειν καλὸν ἐστὶν οὐτ' ἀπολλύειν αἰσχρόν ἐστιν, ταῦτα δὲ καὶ μὴ ἔχειν καὶ ἀπολλύειν καὶ αἰσχρόν ἐστι καὶ ἐπονείδιστον καὶ ἀτύχημα. τί ἀπολλύει ὁ τὰ τοῦ κιναιίδου πάσχω;

Τὸν ἄνδρα. ὁ δὲ διατιθεῖς; πολλὰ μὲν καὶ ἄλλα καὶ αὐτὸς δ' οὐδὲν ἦττον τὸν ἄνδρα. τί ἀπολλύει ὁ μοιχεύων;

Τὸν αἰδήμονα, τὸν ἐγκρατῆ, τὸν κόσμιον, τὸν πολίτην, τὸν γείτονα. τί ἀπολλύει ὁ ὀργιζόμενος; ἄλλο τι. ὁ φοβούμενος;

Ἄλλο τι. οὐδεὶς δίχα ἀπωλείας καὶ ζημίας κακὸς ἐστίν. λοιπὸν εἰ τὴν ζημίαν ζητεῖς ἐν κέρματι, πάντες οὗτοι ἀβλαβεῖς, ἀζήμιοι,⁹ ἂν οὕτως τύχῃ, καὶ ὠφελούμενοι καὶ κερδαίνοντες, ὅταν διὰ τινος τούτων τῶν ἔργων κέρμα αὐτοῖς προσγένηται.

⁵ smith ⁶ hammer; unit of land ⁷ trade, transform ⁸ gentleness

⁹ not paying, not punished

Ὅρα δ' εἰ ἐπὶ κερμάτιον πάντα ἀνάγεις, ὅτι οὐδ' ὁ τὴν ῥῖνά¹⁰ σοι ἀπολλύων ἔσται βεβλαμμένος.— ναί, φησὶν, κεκολόβωται γὰρ τὸ σῶμα.— ἄγε, ὁ δὲ τὴν ὁσφρασίαν αὐτὴν ἀπολωλεκῶς οὐδὲν ἀπολλύει; ψυχῆς οὖν δύναμις οὐκ ἔστιν οὐδεμία, ἣν ὁ μὲν κτησάμενος ὠφελεῖται, ὁ δ' ἀποβαλὼν ζημιούται;— ποίαν καὶ λέγεις;— οὐδὲν ἔχομεν αἰδῆμον φύσει;— ἔχομεν.— ὁ τοῦτο ἀπολλύων οὐ ζημιούται, οὐδενὸς στερίσκεται,¹¹ οὐδὲν ἀποβάλλει τῶν πρὸς αὐτόν;

Οὐκ ἔχομεν φύσει τι πιστόν, φύσει στερκτικόν, φύσει ὠφελητικόν, ἀλλήλων φύσει ἀνεκτικόν; ὅστις οὖν εἰς ταῦτα περιορᾷ ζημιούμενον ἑαυτόν, οὗτος ἢ ἀβλαβὴς καὶ ἀζήμιος;

Τί οὖν; μὴ βλάψω τὸν βλάψαντα;— πρῶτον μὲν ἰδοῦ, τί ἐστι βλάβη καὶ μνήσθητι ὧν ἤκουσας παρὰ τῶν φιλοσόφων.

Εἰ γὰρ τὸ ἀγαθὸν ἐν προαιρέσει καὶ τὸ κακὸν ὡσαύτως ἐν προαιρέσει, βλέπε μὴ τοιοῦτ' ἔστιν ὃ λέγεις τί οὖν;

Ἐπειδὴ ἐκεῖνος ἑαυτὸν ἔβλαψεν πρὸς ἐμέ τι ἄδικον ποιήσας, ἐγὼ ἑμαυτὸν μὴ βλάψω πρὸς ἐκείνον ἄδικόν τι ποιήσας;

Τί οὖν οὐ τοιοῦτόν τι φανταζόμεθα, ἀλλ' ὅπου τι σωματικόν¹² ἐλάττωμα ἢ εἰς κτῆσιν, ἐκεῖ ἢ βλάβη, ὅπου εἰς τὴν προαίρεσιν, οὐδεμία βλάβη;

Οὔτε γὰρ τὴν κεφαλὴν ἀλγεί¹³ ὁ ἐξαπατηθεὶς ἢ ἀδικήσας οὔτε τὸν ὀφθαλμὸν οὔτε τὸ ἰσχίον¹⁴ οὔτε τὸν ἀγρὸν ἀπολλύει.

Ἡμεῖς δ' ἄλλο οὐδὲν ἐθέλομεν ἢ ταῦτα· τὴν προαίρεσιν δὲ πρότερον αἰδῆμονα καὶ πιστὴν ἔχομεν ἢ ἀναίσχυντον καὶ ἄπιστον, οὐδ' ἐγγὺς διαφερόμεθα πλὴν μόνον ἐν τῇ σχολῇ μέχρι τῶν λογαρίων.

Τοιγαροῦν μέχρι τῶν λογαρίων προκόπτομεν, ἔξω δ' αὐτῶν οὐδὲ τὸ ἐλάχιστον.

¹⁰ nose, nostrils ¹¹ steal, take ¹² bodily, physical ¹³ suffer
¹⁴ hip-joint, haunch

2.11

Τίς ἀρχὴ φιλοσοφίας.

Ἀρχὴ φιλοσοφίας παρὰ γε τοῖς ὥς δεῖ καὶ κατὰ θύραν ἀπτομένοις αὐτῆς συναίσθησις τῆς αὐτοῦ ἀσθενείας καὶ ἀδυναμίας περὶ τὰ ἀναγκαῖα.

Ὅρθογωνίου μὲν γὰρ τριγώνου¹⁵ ἢ διέσεως ἡμιτονίου οὐδεμίαν φύσει ἔννοιαν ἤκομεν ἔχοντες, ἀλλ' ἕκ τινος τεχνικῆς παραλήψεως διδασκόμεθα ἕκαστον αὐτῶν καὶ διὰ τοῦτο οἱ μὴ εἰδότες αὐτὰ οὐδ' οἴονται εἰδέναι.

Ἄγαθου δὲ καὶ κακοῦ καὶ καλοῦ καὶ αἰσχροῦ καὶ πρέποντος καὶ ἀπρεποῦς καὶ εὐδαιμονίας καὶ προσήκοντος καὶ ἐπιβάλλοντος καὶ ὅ τι δεῖ ποιῆσαι καὶ ὅ τι οὐ δεῖ ποιῆσαι τίς οὐκ ἔχων ἔμφυτον ἔννοιαν ἐλήλυθεν;

Διὰ τοῦτο πάντες χρώμεθα τοῖς ὀνόμασιν καὶ ἐφαρμόζειν πειρώμεθα τὰς προλήψεις ταῖς ἐπὶ μέρους οὐσίαις.

Καλῶς ἐποίησεν, δεόντως,¹⁶ οὐ δεόντως· ἡτύχησεν,¹⁷ εὐτύχησεν.¹⁸ ἄδικός ἐστιν, δίκαιός ἐστιν. τίς ἡμῶν φείδεται τούτων τῶν ὀνομάτων; τίς ἡμῶν ἀναβάλλεται τὴν χρῆσιν αὐτῶν μέχρι μάθῃ καθάπερ τῶν περὶ τὰς γραμμὰς¹⁹ ἢ τοὺς φθόγγους²⁰ οἱ οὐκ εἰδότες;

Τούτου δ' αἴτιον τὸ ἦκειν ἥδη τινὰ ὑπὸ τῆς φύσεως κατὰ τὸν τόπον ὥσπερ δεδιδαγμένους, ἀφ' ὧν ὁρμώμενοι καὶ τὴν οὔησιν προσειλήφαμεν.

—διὰ γάρ, φησὶν, οὐκ οἶδα ἐγὼ τὸ καλὸν καὶ τὸ αἰσχρόν; οὐκ ἔχω ἔννοιαν αὐτοῦ;— ἔχεις.— οὐκ ἐφαρμόζω τοῖς ἐπὶ μέρους;— ἐφαρμόζεις.— οὐ καλῶς οὖν ἐφαρμόζω;— ἐνταῦθ' ἐστι τὸ ζήτημα πᾶν καὶ οἷσις ἐνταῦθα προσγίνεται. ἀφ' ὁμολογουμένων γὰρ

¹⁵ triangular ¹⁶ as it should be ¹⁷ be unlucky ¹⁸ be lucky, prosper, succeed ¹⁹ line ²⁰ voice

addition to this you are a citizen of the world, and a part of it, not one of the parts destined for service, but one of primary importance; for you possess the faculty of understanding the divine administration of the world, and of reasoning upon the consequences thereof. What, then, is the profession of a citizen? To treat nothing as a matter of private profit, not to plan about anything as though he were a detached unit, but to act like the foot or the hand, which, if they had the faculty of reason and understood the constitution of nature, would never exercise choice or desire in any other way but by reference to the whole. Hence the philosophers well say that if the good and excellent man knew what was going to happen, he would help on the processes of disease and death and maiming, because he would realize that this allotment comes from the orderly arrangement of the whole, and the whole is more sovereign than the part, and the state more sovereign than the citizen. But as it is, seeing that we do not know beforehand what is going to happen, it is our duty to cleave to that which is naturally more fit to be chosen, since we are born for this purpose.

Next bear in mind that you are a Son. What is the profession of this character? To treat everything that is his own as belonging to his father, to be obedient to him in all things, never to speak ill of him to anyone else, nor to say or do anything that will harm him, to give way to him in everything and yield him precedence, helping him as far as is within his power.

Next know that you are also a Brother. Upon this character also there is incumbent deference, obedience, kindly speech, never to claim as against your brother any of the things that lie outside the realm of your free moral choice, but cheerfully to give them up, so that in the things that do lie within the realm of your free moral choice you may have the best of it. For see what it is, at the price of a head of lettuce, if it so chance, or of a seat, for you to acquire his goodwill— how greatly you get the best of it there!

Next, if you sit in the town council of some city, remember that you are a councillor; if you are young, remember that you are young; if old, that you are an elder; if a father, that you are a father. For each of these designations, when duly considered, always suggests the acts that are appropriate to it. But if you go off and speak ill of your brother, I say to you, "You have forgotten who you are and what your designation is." Why, if you were a smith and used your hammer amiss, you would have forgotten the smith you were; but if you forget the brother you are, and become an enemy instead of a brother, will you seem to yourself to have exchanged nothing for nothing? And if, instead of being a man, a gentle and social being, you have become a wild beast, a mischievous, treacherous, biting animal, have you lost nothing? What, must you lose a bit of self so as to suffer damage, and does the loss of nothing else damage a man? Yet, if you lost your skill in the use of language

or in music, you would regard the loss of it as damage; but if you are going to lose self-respect and dignity and gentleness, do you think that does not matter? And yet those former qualities are lost from some external cause that is beyond the power of our will, but these latter are lost through our own fault; and it is neither noble to have nor disgraceful to lose these former qualities, but not to have these latter, or having had them to lose them, is a disgrace and a reproach and a calamity. What is lost by the victim of unnatural lust? His manhood. And by the agent? Beside a good many other things he also loses his manhood no less than the other. What does the adulterer lose? He loses the man of self-respect that was, the man of self-control, the gentleman, the citizen, the neighbour. What does the man lose who is given to anger? Something else. Who is given to fear? Something else. No one is evil without loss and damage. Furthermore, if you look for your loss in pelf, all those whom I have just mentioned suffer neither injury nor loss; nay, if it so chance, they even get gain and profit, when, through some of their deeds just mentioned, they also acquire pelf. But observe that if you make paltry pelf your standard for everything, not even the man who loses his nose will in your eyes have suffered an injury.—"Oh yes, he has," someone says, "for his body is mutilated."—Come now, and does the man who has lost his entire sense of smell lose nothing? Is there, then, no such thing as a faculty of the mind, the possession of which means gain to a man, and the loss, injury?—What faculty do you mean? Have we not a natural sense of self-respect?—We have.—Does not the man who destroys this suffer a loss, is he not deprived of something, does he not lose something that belonged to him? Do we not have a natural sense of fidelity, a natural sense of affection, a natural sense of helpfulness, a natural sense of keeping our hands off one another? Shall, therefore, the man who allows himself to suffer loss in such matters, be regarded as having suffered neither injury nor loss?

Well, what then? Am I not to injure the man who has injured me?—First consider what injury is, and call to mind what you have heard the philosophers say. For if the good lies in moral purpose, and the evil likewise in moral purpose, see if what you are saying does not come to something like this, "Well, what then? Since so-and-so has injured himself by doing me some wrong, shall I not injure myself by doing him some wrong?" Why, then, do we not represent the case to ourselves in some such light as that? Instead of that, where there is some loss affecting our body or our property, there we count it injury; but is there no injury where the loss affects our moral purpose? For the man who has been deceived or who has done some wrong has no pain in his head, or his eye, or his hip, neither does he lose his land. But these are the things we care for and nothing else; yet the question whether we are going to have a moral purpose characterized by self-respect and good faith, or by shamelessness and bad faith, does not so much as begin

to disturb us, except only in so far as we make it a topic of trivial discussion in the classroom. Therefore, so far as our trivial discussions go, we do make some progress, but, apart from them, not even the very least.

2.11

What is the beginning of philosophy?

The beginning of philosophy with those who take it up as they should, and enter in, as it were, by the gate, is a consciousness of a man's own weakness and impotence with reference to the things of real consequence in life. For we come into being without any innate concept of a right-angled triangle, or of a half-tone musical interval, but by a certain systematic method of instruction we are taught the meaning of each of these things, and for that reason those who do not know them also do not fancy that they do. But, on the other hand, who has come into being without an innate concept of what is good and evil, honourable and base, appropriate and inappropriate, and happiness, and of what is proper and falls to our lot, and what we ought to do and what we ought not to do? Wherefore, we all use these terms and endeavour to adapt our preconceptions about them to the individual instances. "He has done well, as he ought, or as he ought not; he has been unfortunate, or fortunate; he is a wicked man, or he is a just man"—who of us refrains from expressions of this kind? Who of us waits before he uses them until he has learned what they mean, as those who have no knowledge of lines or sounds wait before they use the terms relating to them? The reason is that we come into the world with a certain amount of instruction upon this matter already given us, as it were, by nature, and that starting with this we have added thereto our opinion.— Yes, by Zeus, for do I in my own case not have by gift of nature knowledge of what is noble and base; do I not have a concept of the matter?— You do.— Do I not apply it to individual instances?— You do.— Do I not, then, apply it properly?— There lies the whole question, and there opinion comes in. For men start with these principles upon which they are agreed, but then, because

vocabulary

ἀδυναμία inability, weakness
ἄθετέω renege, cancel
αἴσθησις -εως (f) sense perception
ἀμείνων comparative of ἀγαθός, noble
ἀμφισβητέω dispute
ἀναγιγνώσκω recognize, read, understand, persuade
ἀναγκαῖος coerced, coercing, slavery
ἀναχωρέω return, retreat ~heir
ἀνευρίσκω discover
ἀνέχω raise; mid: endure, submit
ἀντιλέγω contradict, oppose
ἄνω (ᾱ) accomplish, pass, waste; upwards, out to sea
ἀπαλλάσσω free from, remove; be freed, depart
ἀπαντάω encounter, come upon
ἄπειρος untested; infinite
ἀπελαύνω expel, exclude, ward off; (intrans) ride away
ἀπέχω ward off, drive off, refrain, be at some distance
ἀπιστία disbelief, distrust
ἄρα interrogative pcl
ἀργύριον small coin
ἀρκέω satisfy; ward off, defend; suffice
ἀτέκμαρτος not clearly marked; boundless
βαρέω be heavy with ~baritone
βάρος -ους (n, 3) weight, burden
βαρύς heavy ~baritone
βέβαιος steadfast; sure
βεβαιόω secure, confirm
γνώριμος known (a person)
 ~gnostic
γοῦν at least then
γωνία corner, angle
δάκτυλος finger, toe
διαλέγω go through, debate ~legion

διαλύω break up; relax, weaken
δίχα in two, in two ways
δοκιμάζω test, approve
δοξάζω think, imagine; extol
εἴτα then, therefore, next
ἐκπληρόω fill, fulfill
ἐκτείνω stretch out ~tend
ἐμπειρος experienced
ἐμφρασις reflected; significance
ἐναργής visible, clear ~Argentina
ἐννοια thought
ἐνταῦθα there, here
ἐξείμι go forth; is possible ~ion
ἐοικότως like; fairly
ἐπαινος (noun) praise
ἐπαίρω lift, raise ~heresy
ἐπακολουθέω chase; accrue
ἐπιμέλεια attention; assigned task
ἐπισκέπτομαι look upon, inspect
ἐπισταμένως skillfully ~station
ἐπιτρέπω entrust, decide, allow
 ~trophy
ἐπιψηφίζω put to a vote
ἐσθής clothes ~vest
ἐτοιμάζω get ready
εὑρεσις finding, invention
ἐφαρμοζώ well fitted to ~harmony
ζήτησις -εως (f) search, inquiry
ζυγόν yoke, a joined pair ~zygote
ζυγός yoke, a joined pair ~zygote
ἡδονή pleasure
θαρρέω be of good heart
θαρσέω be of good heart
ιατρικός medicine, medical skill
ιδιώτης -ου (m, 1) private; a layman
ἵππικός of horses ~hippo
κανών -όνος (m, 3) rod, handle
 ~canonical
καταγελάω laugh at, deride
καταπαύω stop, restrain ~pause
κινέω (ι) set in motion, move, remove ~kinetic

κράτιστος best
κριτήριον criterion; tribunal
κτάομαι acquire, possess
λίαν very
λοιδορέω abuse, revile
λυπέω (ὑ) annoy, distress
λύπη distress
μαίνομαι be berserk ~maenad
μανία madness, passion
μαρτυρέω testify, bear witness
μάρτυρος witness
μάρτυς witness
μεταχειρίζω handle; practice
μέτρον measure ~metric
μηδέποτε never
ναός (ἄ) temple, shrine ~nostalgia
νεῖκος -εος (n, 3) quarrel, battle
ὀρθόω stand up
ὀρίζω divide; ordain, define
 ~horizon
οὐδαμῶς in no way
οὐκοῦν not so?; and so
οὐσία property; essence
παραχωρέω yield, concede
παροξύνω stimulate, provoke
πλανάω lead astray; (mp) wander
 ~plankton
πλησίος near, neighboring
πόθεν from where?
ποιητέος to be made, done ~poet
ποιητής -οῦ (m, 1) maker, author
ποιητός made, well-made ~poet
πόσος how many, much, far?
πότερος which, whichever of two

προάγω lead forward, advance
προλαμβάνω anticipate; be prejudiced
προσέχω belong to, it befits
προφέρω bring forth ~bear
ρόμη strength, might
σκέλος -εος (n, 3) leg ~scoliosis
σκέπτομαι look, look at, watch
 ~skeptical
στάθμη carpenter's line ~station
στρεβλώω twist; torture on the wheel
συμπόσιον drinking party
τέλειος finished ~apostle
τελευταῖος last, final
τεχνικός skillful
τοιγάρ therefore
ὕβριστικός wanton
ὕπαγω lead under the yoke, lead away from ~demagogue
ὕπολαμβάνω take under one's support, seize; speak up; imagine
 ~epilepsy
ὕποπίπτω cower under ~petal
φαντασία appearance; imagination
φθονέω envy
φθόνος malice, envy
φιλοσοφέω philosophize, study
φιλοσοφία love of knowledge; philosophy
φορτικός for carrying; burdensome
φύρω (ὑ) moisten, stain
χρυσίον (ὑ) gold coin
φίλος (ι) naked, bare ~epsilon

ὀρμώμενοι τούτων ἐπὶ τὸ ἀμφισβητούμενον προάγουσιν ὑπὸ τῆς ἀκαταλλήλου ἐφαρμογῆς.

Ὡς εἴ γε καὶ τοῦτο ἔτι πρὸς ἐκείνοις ἐκέκτηντο, τί ἐκώλυνεν αὐτοὺς εἶναι τελείους;

Νῦν δ' ἐπεὶ δοκεῖς ὅτι καὶ καταλλήλως ἐφαρμόξεις τὰς προλήψεις τοῖς ἐπὶ μέρους, εἰπέ μοι, πόθεν τοῦτο λαμβάνεις;— ὅτι δοκεῖ μοι.— τουτὶ οὖν ᾧτινι οὐ δοκεῖ, καὶ οἶεται καὶ αὐτὸς ἐφαρμόζειν καλῶς· ἢ οὐκ οἶεται;— οἶεται.— δύνασθε οὖν περὶ ὧν τὰ μαχόμενα δοξάζετε ἀμφοτέρω καταλλήλως ἐφαρμόζειν τὰς προλήψεις;— οὐ δυνάμεθα.— ἔχεις οὖν δεῖξαι τι ἡμῖν πρὸς τὸ αὐτὰς ἐφαρμόζειν ἄμεινον ἀνωτέρω τοῦ δοκεῖν σοι; ὁ δὲ μαινόμενος ἄλλα τινὰ ποιεῖ ἢ τὰ δοκοῦντά οἱ καλά; κακείνῳ οὖν ἀρκεῖ τοῦτο τὸ κριτήριον;¹— οὐκ ἀρκεῖ.— ἔλθων οὖν ἐπὶ τι ἀνωτέρω τοῦ δοκεῖν τί τοῦτό ἐστιν ἢ ἀρχὴ φιλοσοφίας· αἰσθησις μάχης τῆς πρὸς ἀλλήλους τῶν ἀνθρώπων καὶ ζήτησις² τοῦ παρ' ὃ γίνεται ἡ μάχη καὶ κατάγνωσις καὶ ἀπιστία πρὸς τὸ ψιλῶς δοκοῦν, ἔρευνα δέ τις περὶ τὸ δοκοῦν εἰ ὀρθῶς δοκεῖ καὶ εὗρεσις³ κανόνος⁴ τινός, οἷον ἐπὶ βαρῶν τὸν ζυγὸν εὗρομεν, οἷον ἐπὶ εὐθέων καὶ στρεβλῶν τὴν στάθμην.⁵— τοῦτ' ἐστιν ἀρχὴ φιλοσοφίας; πάντα καλῶς ἔχει τὰ δοκοῦντα ἅπασι;— καὶ πῶς δυνατόν τὰ μαχόμενα καλῶς ἔχειν; οὐκοῦν οὐ πάντα, ἀλλὰ τὰ ἡμῖν δοκοῦντα.

Τί μάλλον ἢ τὰ Σύροις, τί μάλλον ἢ τὰ Αἰγυπτίοις, τί μάλλον ἢ τὰ ἐμοὶ φαινόμενα ἢ τὰ τῷ δεῖνι;— οὐδὲν μάλλον.— οὐκ ἄρα ἀρκεῖ τὸ δοκοῦν ἐκάστω πρὸς τὸ εἶναι· οὐδὲ γὰρ ἐπὶ βαρῶν ἢ μέτρων ψιλῇ τῇ ἐμφάσει ἀρκούμεθα, ἀλλὰ κανόνα τινὰ ἐφ' ἐκάστου εὗρομεν.

Ἐνταῦθ' οὖν οὐδεὶς κανὼν ἀνωτέρω τοῦ δοκεῖν; καὶ πῶς οἷόν τε ἀτέκμαρτα⁶ εἶναι καὶ ἀνεύρετα τὰ ἀναγκαϊότατα ἐν ἀνθρώποις;— ἔστιν οὖν.— καὶ διὰ τί οὐ ζητοῦμεν αὐτὸν καὶ ἀνευρίσκομεν καὶ ἀνευρόντες λοιπὸν ἀπαραβάτως χρώμεθα δίχᾳ αὐτοῦ μηδὲ τὸν

¹ criterion; tribunal ² search, inquiry ³ finding, invention ⁴ rod, handle ⁵ carpenter's line ⁶ not clearly marked; boundless

δάκτυλον ἐκτείνοντες;

Τοῦτο γάρ, οἶμαι, ἐστὶν ὃ εὐρεθὲν ἀπαλλάσσει μανίας⁷ τοὺς μόνω τῷ δοκεῖν μέτρῳ πάντων χρωμένους, ἵνα λοιπὸν ἀπὸ τινων γνωρίμων καὶ διευκρινημένων ὀρμώμενοι χρώμεθα ἐπὶ τῶν ἐπὶ μέρους διηρθρωμέναις ταῖς προλήψεσι.

Τίς ὑποπέπτωκεν οὐσία περὶ ἧς ζητοῦμεν;— ἡδονή.— ὕπαγε αὐτὴν τῷ κανόνι, βάλε εἰς τὸν ζυγόν. τὸ ἀγαθὸν δεῖ εἶναι τοιοῦτον, ἐφ' ᾧ θαρρεῖν ἄξιον καὶ ᾧ πεποιθέναι;— δεῖ.— ἀβεβαίῳ οὖν τινι θαρρεῖν ἄξιον;— οὐ.— μὴ τι οὖν βέβαιον ἢ ἡδονή;— οὐ.— ἄρον οὖν καὶ βάλε ἔξω ἐκ τοῦ ζυγοῦ καὶ ἀπέλασον τῆς χώρας τῶν ἀγαθῶν μακράν.

Εἰ δ' οὐκ ὀξυβλεπτεῖς καὶ ἐν σοι ζυγὸν οὐκ ἀρκεῖ, φέρε ἄλλο. ἐπὶ τῷ ἀγαθῷ ἄξιον ἐπαίρεσθαι;— ναί.— ἐφ' ἡδονῇ οὖν παρούσῃ ἄξιον ἐπαίρεσθαι; βλέπε μὴ εἶπης ὅτι ἄξιον· εἰ δὲ μὴ, οὐκέτι σε οὐδὲ τοῦ ζυγοῦ ἄξιον ἡγήσομαι.

Οὕτως κρίνεται τὰ πράγματα καὶ ἴσταται τῶν κανόνων ἡτοιμασμένων.

Καὶ τὸ φιλοσοφεῖν τοῦτό ἐστιν, ἐπισκέπτεσθαι καὶ βεβαιοῦν τοὺς κανόνας, τὸ δ' ἥδη χρησθαι τοῖς ἐγνωσμένοις τοῦτο τοῦ καλοῦ καὶ ἀγαθοῦ ἔργον ἐστίν.

2.12

Περὶ τοῦ διαλέγεσθαι.

Ἄ μὲν δεῖ μαθόντα εἰδέναι χρησθαι λόγῳ, ἡκρίβωται ὑπὸ τῶν ἡμετέρων. περὶ δὲ τὴν χρῆσιν αὐτῶν τὴν προσήκουσαν τελέως ἀγύμναστοί ἐσμεν.

Δὸς γοῦν ᾧ θέλεις ἡμῶν ιδιώτην τινὰ τὸν προσδιαλεγόμενον· καὶ οὐχ εὐρίσκει χρήσασθαι αὐτῷ, ἀλλὰ μικρὰ κινήσας τὸν ἄνθρωπον, ἂν παρὰ σκέλος⁸ ἀπαντᾷ ἐκεῖνος, οὐκέτι δύναται μεταχειρίσασθαι,

⁷ madness, passion ⁸ leg

ἀλλ' ἢ λοιδορεῖ λοιπὸν ἢ καταγελά καὶ λέγει ιδιώτης ἐστίν· οὐκ ἔστιν αὐτῷ χρήσασθαι.

Ὁ δ' ὁδηγός, ὅταν λάβῃ τινὰ πλανώμενον, ἤγαγεν ἐπὶ τὴν ὁδὸν τὴν δέουσαν, οὐχὶ καταγελάσας ἢ λοιδορησάμενος ἀπῆλθεν.

Καὶ σὺ δεῖξον αὐτῷ τὴν ἀλήθειαν καὶ ὅψαι ὅτι ἀκολουθεῖ. μέχρι δ' ἂν οὐ μὴ δεικνύης, μὴ ἐκείνου καταγέλα, ἀλλὰ μᾶλλον αἰσθάνου τῆς ἀδυναμίας τῆς αὐτοῦ.

Πῶς οὖν ἐποίει Σωκράτης; αὐτὸν ἠνάγκαζεν τὸν προσδιαλεγόμενον αὐτῷ μαρτυρεῖν, ἄλλου δ' οὐδενὸς ἐδεῖτο μάρτυρος. τοιγαροῦν ἐξῆν αὐτῷ λέγειν ὅτι τοὺς μὲν ἄλλους ἐὼ χαίρειν, αἰεὶ δὲ τῷ ἀντιλέγοντι ἀρκοῦμαι μάρτυρι· καὶ τοὺς μὲν ἄλλους οὐκ ἐπιψηφίζω, τὸν δὲ προσδιαλεγόμενον μόνον.

Οὕτω γὰρ ἐναργῆ ἐτίθει τὰ ἀπὸ τῶν ἐννοιῶν, ὥστε πάνθ' ὄντιναοῦν συναισθανόμενον τῆς μάχης ἀναχωρεῖν ἀπ' αὐτῆς.

Ἄρά γε ὁ φθονῶν χαίρει;— οὐδαμῶς, ἀλλὰ μᾶλλον λυπεῖται. ἀπὸ τοῦ ἐναντίου ἐκίνησε τὸν πλησίον. τί δ'; ἐπὶ κακοῖς δοκεῖ σοι εἶναι λύπη ὁ φθόνος; καὶ τί ὁ φθόνος ἐστὶ κακῶν;

Οὐκοῦν ἐκείνον ἐποίησεν εἰπεῖν ὅτι λύπη ἐστὶν ἐπ' ἀγαθοῖς ὁ φθόνος. τί δέ; φθονοῖ ἂν τις τοῖς οὐδὲν πρὸς αὐτόν;— οὐδαμῶς. καὶ οὕτως ἐκπεπληρωκῶς τὴν ἐννοίαν καὶ διηρθρωκῶς ἀπηλλάσσετο, οὐ λέγων ὅτι ὅρισάι μοι τὸν φθόνον, εἶτα ὀρισαμένου κακῶς ὠρίσω· σὺ γὰρ ἀντακολουθεῖ τῷ κεφαλαιώδει τὸ ὀρικόν·

Ῥήματα τεχνικὰ καὶ διὰ τοῦτο τοῖς ιδιώταις φορτικὰ⁹ καὶ δυσπαρακολούθητα, ὧν ἡμεῖς ἀποστηναι οὐ δυνάμεθα.

Ἐξ ὧν δ' αὐτὸς ὁ ιδιώτης ἐπακολουθῶν ταῖς αὐτοῦ φαντασίαις παραχωρῆσαι δύναται· ἂν τι ἢ ἀθετῆσαι,¹⁰ οὐδαμῶς διὰ τούτων αὐτὸν κινῆσαι δυνάμεθα.

⁹ for carrying; burdensome ¹⁰ renege, cancel

Καὶ λοιπὸν εἰκότως συναισθανόμενοι ταύτης ἡμῶν τῆς ἀδυναμίας ἀπεχόμεθα τοῦ πράγματος, ὅσοις γ' ἐστὶ τι εὐλαβείας.

Οἱ δὲ πολλοὶ καὶ εἰκαῖοι συγκαθέντες εἷς τι τοιοῦτον φύρονται¹¹ καὶ φύρουσι καὶ τὰ τελευταῖα λοιδορήσαντες καὶ λοιδορηθέντες ἀπέρχονται.

Τὸ πρῶτον δὲ τοῦτο καὶ μάλιστα ἴδιον Σωκράτους μηδέποτε παροξυνθῆναι ἐν λόγῳ, μηδέποτε λοῖδορον προενέγκασθαι μηδέν, μηδέποθ' ὕβριστικόν,¹² ἀλλὰ τῶν λοιδορούντων ἀνέχεσθαι καὶ παύειν μάχην.

Εἰ θέλετε γνῶναι, πόσῃ ἐν τούτῳ δύναμιν εἶχεν, ἀνάγνωτε τὸ Ξενοφώντος Συμπόσιον καὶ ὄψεσθε πόσας μάχας διαλέλυκεν.

Διὰ τοῦτο εἰκότως καὶ παρὰ τοῖς ποιηταῖς ἐν μεγίστῳ ἐπαίνῳ λέλεκται τὸ αἰψά τε καὶ μέγα νείκος ἐπισταμένως κατέπαυσεν.

Τί οὖν; οὐ λίαν ἐστὶ νῦν ἀσφαλὲς τὸ πράγμα καὶ μάλιστα ἐν Ῥώμῃ. τὸν γὰρ ποιῶντα αὐτὸ οὐκ ἐν γωνίᾳ δηλονότι δεῖσει ποιεῖν, ἀλλὰ προσελθόντα ὑπατικῶ τινι, ἂν οὕτως τύχῃ, πλουσίῳ πυθέσθαι αὐτοῦ ἔχεις μοι εἰπεῖν, ὦ οὗτος, ᾧ τινι τοὺς ἵππους τοὺς σεαυτοῦ παρέδωκας; ἔγωγε. ἄρα τῷ τυχόντι καὶ ἀπείρῳ ἱππικῆς; οὐδαμῶς. τί δ'; ᾧ τινι τὸ χρυσίον ἢ τὸ ἀργύριον ἢ τὴν ἐσθήτα; οὐδὲ ταῦτα τῷ τυχόντι.

Τὸ σῶμα δὲ τὸ σαυτοῦ ἤδη τινὶ ἔσκειψαι ἐπιτρέψαι εἰς ἐπιμέλειαν αὐτοῦ; πῶς γὰρ οὐ; ἐμπείρῳ δηλονότι καὶ τούτῳ ἀλειπτικῆς ἢ ἰατρικῆς;¹³ πάνν μὲν οὖν.

Πότερον ταῦτά σοι τὰ κράτιστά ἐστιν ἢ καὶ ἄλλο τι ἐκτίσω πάντων ἄμεινον; ποῖον καὶ λέγεις; τὸ αὐτοῖς νῆ Δία τούτοις χρώμενον καὶ δοκιμάζον ἕκαστον καὶ βουλευόμενον.

Ἄρα γε τὴν ψυχὴν λέγεις; ὀρθῶς ὑπέλαβες· ταύτην γάρ τοι καὶ λέγω. πολὺ νῆ Δία τῶν ἄλλων τοῦτο ἄμεινον δοκῶ μοι κεκτηῖσθαι.

¹¹ moisten, stain ¹² wanton ¹³ medicine, medical skill

they make an unsuitable application of them, get into disputes. Since if, in addition to having the principles themselves, they really possessed also the faculty of making suitable application of the same, what could keep them from being perfect? But now, since you think that you can also apply your preconceptions suitably to the individual cases, tell me, whence do you get this gift?— It is because I think so.— But on this precise point someone else does not think so, and yet he too fancies that he is applying the principles properly, does he not?— He does so fancy.— Can both of you, then, be making suitable applications of your preconceptions in the matters upon which your opinions are at variance?— We cannot.— Can you, then, show us anything higher than your own opinion which will make it possible for us to apply our preconceptions better? And does the madman do anything else but that which seems to him to be good? Is this criterion, then, sufficient in his case also?— It is not.— Go, therefore, to something higher than your own opinion, and tell us what that is.

Behold the beginning of philosophy!— a recognition of the conflict between the opinions of men, and a search for the origin of that conflict, and a condemnation of mere opinion, coupled with scepticism regarding it, and a kind of investigation to determine whether the opinion is rightly held, together with the invention of a kind of standard of judgement, as we have invented the balance for the determination of weights, or the carpenter's rule for the determination of things straight and crooked.— Is this the beginning of philosophy? Is everything right that every man thinks? Nay, how is it possible for conflicting opinions to be right? Consequently, not all opinions are right.— But are our opinions right? Why ours, rather than those of the Syrians; why ours, rather than those of the Egyptians; why ours, rather than my own, or those of so-and- so?— There is no reason why.— Therefore, the opinion which each man holds is not a sufficient criterion for determining the truth; for also in the case of weights and measures we are not satisfied with the mere appearance, but we have invented a certain standard to test each. In the present case, then, is there no standard higher than opinion? And yet how can it possibly be that matters of the utmost consequence among men should be undeterminable and undiscoverable.— Therefore, there is some standard.— Then why do we not look for it and find it, and when we have found it thenceforth use it unswervingly, not so much as stretching out our finger without it? For this is something, I think, the discovery of which frees from madness those who use only opinion as the measure of all things, so that thenceforward, starting with certain principles that are known and clearly discriminated, we may use in the judgement of specific cases an organically articulated system of preconceived ideas.

What subject has arisen that we wish to investigate?— Pleasure. —Subject

it to the standard, put it into the balance. Should the good be the sort of thing that we can properly have confidence and trust in?— It should.— Can we properly have confidence, then, in something that is insecure?— No.— Pleasure contains no element of security, does it?— No.— Away with it, then, and throw it out of the balance, and drive it far away from the region of things good. But if you are not endowed with keen eyesight and if one balance is not enough for you, bring another. Can one properly feel elated over the good?— Yes.— Can one properly feel elated, then, over the moment's pleasure? See that you do not say that it is proper; if you do, I shall no longer regard you as a proper person even to have a balance!

And so are matters judged and weighed, if we have the standards ready with which to test them; and the task of philosophy is this— to examine and to establish the standards; but to go ahead and use them after they have become known is the task of the good and excellent man.

2.12

Upon the art of argumentation What a man ought to learn before he will know how to conduct an argument has been precisely defined by the philosophers of our school; but as to the proper use of what we have learned we are still utterly inexperienced. At all events, give to anyone of us you please some layman with whom to carry on an argument; he will find no way of dealing with him, but after moving the man a little, in case the latter thwarts him, our man gives up trying to handle him, and thereafter either reviles him, or laughs him to scorn, and remarks, "He is a mere layman; it is impossible to do anything with him." But the real guide, whenever he finds a person going astray, leads him back to the right road, instead of leaving him with a scornful laugh or an insult. So also do you show him the truth and you will see that he follows. But so long as you do not show him the truth, do not laugh him to scorn, but rather recognize your own incapacity.

How did Socrates act? He used to force the man who was arguing with him to be his witness, and never needed any other witness. That is why he could say, "I can dispense with all the others, and am always satisfied to have my fellow-disputant for a witness; and the votes of the rest I do not take, but only that of my fellow-disputant." For he used to make so clear the consequences which followed from the concepts, that absolutely everyone realized the contradiction involved and gave up the battle. "And so does the man who feels envy rejoice in it?"—"Not at all; but he experiences pain rather than joy." (By the contradiction in terms he has moved the other party to the argument.) "Very well, does envy seem to you to be feeling of pain at evils? And yet what envy is there of evils?" (Consequently, he has made his opponent say that envy is a feeling of pain at good things.) "Very well, would

a man feel envy about matters that did not concern him in the least?"—"Not at all." And so he filled out and articulated the concept, and after that went his way; he did not start in by saying, "Define envy for me," and then, when the other had defined it, remark, "That is a bad definition you have made, for the definition term does not fit the subject defined." Those are technical terms, and for that reason wearisome to the layman and hard for him to follow, and yet we are unable to dispense with them. But as to terms which the layman could himself follow, and so, by the assistance of his own external impressions, be able to accept or reject some proposition— we are absolutely unable to move him by their use. The result is that, recognizing this incapacity of ours, we naturally refrain from attempting the matter, those of us, I mean, who are at all cautious. But the rash multitude of men, when once they have let themselves in for something of this sort, get confused themselves and confuse others, and finally, after reviling their opponents and being themselves reviled, they walk away.

Now this was the first and most characteristic thing about Socrates, that he never got wrought up during an argument, never used any term of abuse or insolence, but endured the abuse of others, and put an end to strife. If you wish to know how great was the faculty he had in this field, read the Symposium of Xenophon, and you will see how many cases of strife he settled. Therefore, and with good reason, among the poets also very high praise has been accorded to the following sentiment:

"Soon doth he shrewdly make an end of a quarrel though weighty." Well, what then? Nowadays this activity is not a very safe one, and especially so in Rome. For the man who engages in it will clearly be under obligation not to do it in a corner, but he must go up to some rich person of consular rank, if it so chance, and ask him, "You there, can you tell to whose care you have entrusted your horses?" "I can, indeed," answers the man. "Is it, then, some chance comer, a man who knows nothing about the care of horses?" "Not at all." "And what then? Can you tell me to whom you have entrusted your gold, or your silver, or your clothing?" "I have not entrusted these, either, to a chance comer," "And have you ever thought about entrusting your body to someone to look after it?" "Why, certainly." "And, of course, he too is a man of special skill in the art of physical training, or medicine, is he not?" "Yes, indeed." "Are these your most valuable possessions, or have you something else that is better than all of them?" "Just what do you mean?" "That, by Zeus, which utilizes these other things, and puts each of them to the test, and exercises deliberation?" "Ah so, you are talking about my soul, are you?" "You have understood me aright, for it is precisely this that I am talking about." "By Zeus, I regard this as far and

vocabulary

ἄγνοέω be ignorant of ~gnostic
 ἄγωγός leading, attraction, eliciting
 ἄγωνία contest; agony
 ᾄδω sing
 αἰίδω sing
 ἀηδής unpleasant
 αἵνυμαι grab, take away ~etiology
 αἶσα -εως share, fate; properly, duly
 ~etiology
 ἀλαζονεύομαι brag falsely
 ἀλλότριος someone else's; alien
 ~alien
 ἀμάρτημα -τος (n, 3) failure, fault
 ἀμελέω disregard; (impers.) of
 course
 ἀναγιγνώσκω recognize, read,
 understand, persuade
 ἀναγκαῖος coerced, coercing, slavery
 ἀνάγνωσμα -τος (n, 3) a reading
 ἀνδράποδον -ς slave ~androgynous
 ἀνιάρος (αἶ) troublesome, tiresome
 ἄπειρος untested; infinite
 ἀποδείκνυμι (ὁ) show, point out;
 appoint; (mid) declare
 ἀποδέχομαι accept ~doctrine
 ἀρέσκω please, satisfy; make
 amends
 ἀσφάλεια safeguard
 ἀτερπής joyless, unpleasant
 ~terpsichorean
 ἄτεχνος unskilled
 ἀφαιρέω take away ~heresy
 βαδίζω walk, proceed
 βέλτιστος best, noblest
 βιόω live; (mp) make a living
 ~biology
 γωνία corner, angle
 δεσμωτήριον prison
 διαλέγω go through, debate ~legion
 διδασκαλία teaching
 δίχα in two, in two ways

δόκιμος trustworthy; excellent
 δύστηνος unhappy, miserable
 ἐγγύη pledge, undertaking
 εἰκῇ haphazardly; in vain
 εἰκός likely
 ἐκκρούω knock out
 ἔμπειρος experienced
 ἐμπίπτω fall into; attack ~petal
 ἐμποδίζω fetter, hinder
 ἐνδείκνυμι (ὁ) address, consider
 ἐνταῦθα there, here
 ἔξειμι go forth; is possible ~ion
 ἐξηγέομαι lead forth; set out,
 describe ~hegemony
 ἐξῆς in turn
 ἐοικότως like; fairly
 ἔπαινος (noun) praise
 ἐπακούω hear, listen to ~acoustic
 ἐπιδείκνυμι (ὁ) display, exhibit
 ἐπιδημέω inhabit; visit
 ἐπιμελέομαι take care of, oversee
 ἐπιμένω wait, stay ~remain
 ἐπιστήμη skill, knowledge
 ἐπιστρέφω turn towards ~atrophy
 εὐδοχιμέω be esteemed
 εὐκαιρος convenient; wealthy
 ἡδύς sweet, pleasant ~hedonism
 ἥπαρ -τος (n) liver ~hepatic
 θαρρέω be of good heart
 θαρσαλέος bold, over-bold
 θαρσέω be of good heart
 θάρσος boldness, over-boldness
 θέατρον (ᾠ) theater
 ἱατρός (ᾠ) physician
 ἰδιώτης -ου (m, 1) private; a layman
 ἵζω to seat ~sit
 κιθαρίζω play the harp
 κιθαρωδός singer with cithara
 κόνδυλος knuckle
 κόπος beating; toil, fatigue
 κράτιστος best
 λίαν very

μάθημα -τος (n, 3) lesson, knowledge
μάθησις -τος (f) learning
μελετάω pursue, attend to, exercise
μέλος -ους (n, 3) limb; melody
μεταβάλλω alter, transform
μεταπίπτω fall differently, undergo a change
μετοκλάζω squat, shifting weight back and forth
μέτρον measure ~metric
μηδέποτε never
μουσική art, music
νόμιμος customary, legal, natural
ὀδούς -ντος (m) tooth
οἰμῶζω wail
ὀρέγω hold out, offer, thrust ~reach
οὐδαμῶς in no way
οὐδέποτε never
παρακολουθέω dog, follow, trace
παρατυγχάνω happen to be present
πειρατής -οῦ (α, m, 1) pirate
πενθέω grieve ~Nepenthe
περιοράω look around; watch; permit
περιποιέω preserve; obtain
πλέκω braid ~complex
πότε when?
πότερος which, whichever of two
ποῦ where?
πρόθεσις -εως (f) making public; purpose; preposition
πρόσειμι approach, draw near; add ~ion

προτείνω hold out, offer
πῶποτε never
σοφός skilled, clever, wise
στενάζω sigh, groan
συνετός smart; intelligible
σχολή rest, leisure
τέκτων (f) skilled worker ~technician
τέχνη craft, art, plan, contrivance ~technology
τεχνίτης -ου (ι, m, 1) craftsman
τρέμω tremble in fear ~tremble
τρόμος trembling in fear ~tremble
τύπτω beat, smite ~stupid
τύραννος tyrant
ὑπατος highest, supreme
ὑπόδημα -τος (n, 3) sandals
ὑπολαμβάνω take under one's support, seize; speak up; imagine ~epilepsy
φαντάζω make visible; imagine
φιλοσοφέω philosophize, study
φιλόσοφος wisdom-loving
φύσις -εως (f) nature (of a thing) ~physics
φύω produce, beget; clasp ~physics
χρήσιμος useful
χρῶμα -τος (n, 3) color
ψεῦδος -ους (n, 3) a lie ~pseudo-
φόφος noise
ὠνέομαι buy
ὡσαύτως in the same way
ὠχρία be pale

Ἔχεις οὖν εἰπεῖν, ὅτῳ τρόπῳ τῆς ψυχῆς ἐπιμεμέλησαι; οὐ γὰρ εἰκὴ
χρὸς ἔτυχεν εἰκὸς σε οὕτως σοφὸν ὄντα καὶ ἐν τῇ πόλει δόκιμον¹ τὸ
κράτιστον τῶν σεαυτοῦ περιορᾶν ἀμελούμενον καὶ ἀπολλύμενον.

Οὐδαμῶς. ἀλλ' αὐτὸς ἐπιμεμέλησαι αὐτοῦ; πότερον μαθὼν παρά του
ἢ εὐρὼν αὐτός; ὧδε λοιπὸν ὁ κίνδυνος, μὴ πρῶτον μὲν εἴπῃ τί δέ σοι
μέλει, βέλτιστε; κύριός μου εἶ; εἴτ' ἂν ἐπιμείνῃς πράγματα παρέχων,
διαράμενος κονδύλους² σοι δῶ.

Τούτου τοῦ πράγματος ἤμην ποτὲ ζηλωτῆς καὶ αὐτός, πρὶν εἰς ταῦτα
ἐμπεσεῖν.

2.13

Περὶ τοῦ ἀγωνιᾶν.

Ὅταν ἀγωνιῶντα ἴδω ἄνθρωπον, λέγω· οὗτος τί ποτε θέλει; εἰ μὴ
τῶν οὐκ ἐφ' αὐτῷ τι ἤθελεν, πῶς ἂν ἔτι ἡγωνία;

Διὰ τοῦτο καὶ ὁ κιθαρωδὸς μόνος μὲν ἄδων οὐκ ἀγωνιᾷ, εἰς θέατρον³
δ' εἰσερχόμενος, κἂν λίαν εὐφωνος ἦ καὶ καλῶς καθαρίζῃ· οὐ γὰρ ᾄσαι
μόνον θέλει καλῶς, ἀλλὰ καὶ εὐδοκμηῆσαι, τοῦτο δ' οὐκέτι ἐστὶν ἐπ'
αὐτῷ.

Λοιπὸν οὐ μὲν ἡ ἐπιστήμη αὐτῷ πρόσσεστιν, ἐκεῖ τὸ θάρσος· φέρε
ὄν θέλεις ἰδιώτην καὶ οὐκ ἐπιστρέφεται· ὅπου δ' οὐκ οἶδεν οὐδὲ
μεμελέτηκεν, ἐκεῖ ἀγωνιᾷ.

Τί δ' ἔστι τοῦτο; οὐκ οἶδεν, τί ἐστὶν ὄχλος οὐδὲ τί ὄχλου ἔπαινος·
ἀλλὰ τὴν νήτην μὲν τύπτειν ἔμαθεν καὶ τὴν ὑπάτην, ἔπαινος δ' ὁ
παρὰ τῶν πολλῶν τί ἐστὶ καὶ τίνα δύναμιν ἔχει ἐν βίῳ οὔτε οἶδεν
οὔτε μεμελέτηκεν αὐτό.

Ἀνάγκη λοιπὸν τρέμειν καὶ ὠχρίαν. κιθαρωδὸν μὲν οὖν οὐ δύναμαι
εἰπεῖν μὴ εἶναι, ὅταν ἴδω τινὰ φοβούμενον, ἄλλο δέ τι δύναμαι εἰπεῖν
καὶ οὐδὲ ἔν, ἀλλὰ πολλά.

¹ trustworthy; excellent ² knuckle ³ theater

Καὶ πρῶτον πάντων ξένον αὐτὸν καλῶ καὶ λέγω· οὗτος ὁ ἄνθρωπος οὐκ οἶδεν ποῦ τῆς γῆς ἐστίν, ἀλλ' ἐκ τοσούτου χρόνου ἐπιδημῶν ἀγνοεῖ τοὺς νόμους τῆς πόλεως καὶ τὰ ἔθη καὶ τί ἔξεστι καὶ τί οὐκ ἔξεστιν. ἀλλ' οὐδὲ νομικόν τινα παρέλαβεν πώποτε τὸν ἐροῦντα αὐτῷ καὶ ἐξηγησόμενον τὰ νόμιμα·

Ἀλλὰ διαθήκη μὲν οὐ γράφει μὴ εἰδὼς πῶς δεῖ γράφειν ἢ παραλαβὼν τὸν εἰδῶτα οὐδ' ἐγγύην ἄλλως σφραγίζεται ἢ ἀσφάλειαν γράφει, ὁρέξει δὲ χρήται δίχα νομικοῦ καὶ ἐκκλίσει καὶ ὀρμῇ καὶ ἐπιβολῇ καὶ προθέσει.

Πῶς δίχα νομικοῦ; οὐκ οἶδεν ὅτι θέλει τὰ μὴ διδόμενα καὶ οὐ θέλει τὰ ἀναγκαῖα καὶ οὐκ οἶδεν οὔτε τὰ ἴδια οὔτε τὰ ἀλλότρια. εἰ δέ γ' ἦδει, οὐδέποτ' ἂν ἐνεποδίζετο, οὐδέποτ' ἐκωλύετο, οὐκ ἂν ἡγωνία.

Πῶς γὰρ οὐ; φοβεῖται τις οὖν ὑπὲρ τῶν μὴ κακῶν;— οὐ.— τί δ'; ὑπὲρ τῶν κακῶν μὲν, ἐπ' αὐτῷ δ' ὄντων ὥστε μὴ συμβῆναι;— οὐδαμῶς.— εἰ οὖν τὰ μὲν ἀπροαίρετα οὐτ' ἀγαθὰ οὔτε κακά, τὰ προαιρετικὰ δὲ πάντα ἐφ' ἡμῖν καὶ οὐτ' ἀφελέσθαι τις ἡμῶν αὐτὰ δύναται οὔτε περιποιῆσαι ἢ οὐ θέλομεν αὐτῶν, ποῦ ἔτι τόπος ἀγωνίας;⁴

Ἀλλὰ περὶ τοῦ σωματίου ἀγωνιῶμεν, ὑπὲρ τοῦ κτησιδίου, περὶ τοῦ τί δόξει τῷ Καίσαρι, περὶ τῶν ἔσω δ' οὐδενός. μὴ τι περὶ τοῦ μὴ ψεύδος ὑπολαβεῖν;— οὐ· ἐπ' ἐμοὶ γάρ ἐστιν.— μὴ τι τοῦ ὀρμῆσαι παρὰ φύσιν;— οὐδὲ περὶ τούτου.—

Ὅταν οὖν ἴδῃς τινὰ ὠχρῶντα, ὡς ὁ ἰατρὸς ἀπὸ τοῦ χρώματος⁵ λέγει τούτου ὁ σπλῆν πέπονθε, τούτου δὲ τὸ ἥπαρ,⁶ οὕτως καὶ σὺ λέγε τούτου ὄρεξις καὶ ἐκκλισις πέπονθεν, οὐκ εὐδοεῖ, φλεγμαίνει.

Χρῶμα γὰρ οὐ μεταβάλλει οὐδὲν ἄλλο οὐδὲ τρόμον ποιεῖ οὐδὲ ψόφον τῶν ὀδόντων οὐδὲ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἵζει.

Διὰ τοῦτο Ζήνων μὲν Ἀντιγόνῳ μέλλων ἐντυγχάνειν οὐκ ἡγωνία· ἃ γὰρ οὗτος ἐθαύμαζεν, τούτων οὐδενὸς εἶχεν ἐκείνος ἐξουσίαν, ὧν δ' εἶχεν ἐκείνος οὐκ ἐπεστρέφετο οὗτος·

⁴ contest; agony ⁵ color ⁶ liver

Ἀντίγονος δὲ Ζήνωνι μέλλων ἐντυγχάνειν ἡγωνία, καὶ εἰκότως· ἤθελε γὰρ ἀρέσκειν αὐτῷ, τοῦτο δ' ἕξω ἔκειτο· οὗτος δ' ἐκείνῳ οὐκ ἤθελεν, οὐδὲ γὰρ ἄλλος τις τεχνίτης τῷ ἀτέχνῳ.⁷

Ἐγὼ σοι ἀρέσαι θέλω; ἀντὶ τίνος; οἶδας γὰρ τὰ μέτρα, καθ' ἃ κρίνεται ἄνθρωπος ὑπ' ἀνθρώπου; μεμελετηκὲ σοι γινῶναι, τί ἐστὶν ἀγαθὸς ἄνθρωπος καὶ τί κακὸς καὶ πῶς ἑκάτερον γίνεταί; διὰ τί οὖν σὺ αὐτὸς ἀγαθὸς οὐκ εἶ;— πῶς, φησὶν, οὐκ εἰμύ;— ὅτι οὐδεὶς ἀγαθὸς πενθεῖ οὐδὲ στενάζει,⁸ οὐδεὶς οἰμῶζει, οὐδεὶς ὠχριᾷ καὶ τρέμει οὐδὲ λέγει πῶς μ' ἀποδέξεται, πῶς μου ἀκούσει;

Ἀνδράποδον, ὡς ἂν αὐτῷ δοκῇ. τί οὖν σοὶ μέλει περὶ τῶν ἀλλοτρίων; νῦν οὐκ ἐκείνου ἀμάρτημά ἐστι τὸ κακῶς ἀποδέξασθαι τὰ παρὰ σοῦ;— πῶς γὰρ οὐ;— δύναται δ' ἄλλου μὲν εἶναι ἀμάρτημα, ἄλλου δὲ κακόν;— οὐ. — τί οὖν ἀγωνιᾷς ὑπὲρ τῶν ἀλλοτρίων;— ναί· ἀλλ' ἀγωνιῶ, πῶς ἐγὼ αὐτῷ λαλήσω.— εἴτ' οὐκ ἕξεσσι γὰρ ὡς θέλεις αὐτῷ λαλήσαι;— ἀλλὰ δέδοικα μὴ ἐκκρουσθῶ.— μὴ τι γράφειν μέλλων τὸ Δίωνος ὄνομα δέδοικας μὴ ἐκκρουσθῆς;— οὐδαμῶς.— τί τὸ αἴτιον; οὐχ ὅτι μεμελέτηκας γράφειν;— πῶς γὰρ οὐ;— τί δ'; ἀναγιγνώσκειν μέλλων οὐχ ὡσαύτως ἂν εἶχες;— ὡσαύτως.— τί τὸ αἴτιον; ὅτι πᾶσα τέχνη ἰσχυρόν τι ἔχει καὶ θαρραλέον⁹ ἐν τοῖς ἐαυτῆς.

Λαλεῖν οὖν οὐ μεμελέτηκας; καὶ τί ἄλλο ἐμελέτας ἐν τῇ σχολῇ;— συλλογισμοὺς καὶ μεταπίπτοντας.— ἐπὶ τί; οὐχ ὥστε ἐμπείρως διαλέγεσθαι; τὸ δ' ἐμπείρως ἐστὶν οὐχὶ εὐκαίρως¹⁰ καὶ ἀσφαλῶς καὶ συνετῶς, ἔτι δ' ἀπταιστώς καὶ ἀπαραποδίστως, ἐπὶ πᾶσι δὲ τούτοις τεθαρρηκότως;— ναί.— ἱππεὺς οὖν ὢν εἰς πεδίον ἐληλυθὼς πρὸς πεζὸν ἀγωνιάς, ὅπου σὺ μεμελέτηκας, ἐκεῖνος δ' ἀμελέτητός ἐστιν;— ναί· ἀλλὰ ἐξουσίαν ἔχει ἀποκτεῖναι με.— λέγει οὖν τὰ ἀληθῆ, δύστηνε, καὶ μὴ ἀλαζονεοῦ μηδὲ φιλόσοφος εἶναι ἀξίου μηδὲ ἀγνόει σου τοὺς κυρίους, ἀλλὰ μέχρῃς ἂν ἔχῃς ταύτην τὴν λαβὴν τὴν ἀπὸ τοῦ σώματος, ἀκολουθεῖ παντὶ τῷ ἰσχυροτέρῳ.

Λέγειν δὲ Σωκράτης ἐμελέτα ὁ πρὸς τοὺς τυράννους οὕτως

⁷ unskilled ⁸ sigh, groan ⁹ bold, over-bold ¹⁰ convenient; wealthy

διαλεγόμενος, ὁ πρὸς τοὺς δικαστάς, ὁ ἐν τῷ δεσμωτηρίῳ.¹¹ λέγειν Διογένης μεμελετήκει ὁ πρὸς Ἀλέξανδρον οὕτως λαλῶν, ὁ πρὸς Φίλιππον, ὁ πρὸς τοὺς πειρατάς,¹² ὁ πρὸς τὸν ἀνησάμενον αὐτόν (25, 26) ἐκείνοις, οἷς μεμέλετηκεν, τοῖς θαρροῦσι· σὺ δ' ἐπὶ τὰ σαντοῦ βάδιζε καὶ ἐκείνων ἀποστῆς μηδέποτε· εἰς τὴν γωνίαν ἀπελθὼν κάθησο καὶ πλέκε συλλογισμοὺς καὶ ἄλλω πρότεινε·

Οὐκ ἔστι δ' ἐν σοὶ πόλεος ἡγεμὼν ἀνὴρ.

2.14

Πρὸς Νάσωνα.

Εἰσελθόντος τινὸς τῶν Ῥωμαικῶν μετὰ υἱοῦ καὶ ἐπακούοντος ἐνὸς ἀναγνώσματος Οὗτος, ἔφη, ὁ τρόπος ἐστὶ τῆς διδασκαλίας καὶ ἀπεσιώπησεν.

Ἀξιούντος δ' ἐκείνου εὐρεῖν τὰ ἐξῆς Κόπον ἔχει, ἔφη, πᾶσα τέχνη τῷ ιδιώτῃ καὶ ἀπείρῳ αὐτῆς, ὅταν παραδιδῶται.

Καὶ τὰ μὲν ἀπὸ τῶν τεχνῶν γινόμενα τὴν τε χρεῖαν εὐθὺς ἐνδείκνυται πρὸς ὃ γέγονεν καὶ τὰ πλείστα αὐτῶν ἔχει τι καὶ ἀγωγὸν¹³ καὶ ἐπίχαρι.

Καὶ γὰρ σκυτεὺς πῶς μὲν μαθάνει τις παρῆναι καὶ παρακολουθεῖν ἀτερπές,¹⁴ τὸ δ' ὑπόδημα χρήσιμον καὶ ἰδεῖν ἄλλως οὐκ ἀηδές.¹⁵

Καὶ τέκτονος ἢ μὲν μάθησις¹⁶ ἀνιαρὰ μάλιστα τῷ ιδιώτῃ παρατυγχάνοντι, τὸ δ' ἔργον ἐπιδείκνυσιν τὴν χρεῖαν τῆς τέχνης.

Πολὺ δὲ μᾶλλον ἐπὶ μουσικῆς ὄψει αὐτό· ἂν γὰρ παρῆς τῷ διδασκομένῳ, φανεῖται σοι πάντων ἀτερπέστατον τὸ μάθημα,¹⁷ τὰ μέντοι ἀπὸ τῆς μουσικῆς ἡδέα καὶ ἐπιτερπὴ τοῖς ιδιώταις ἀκούειν.

Καὶ ἐνταῦθα τὸ μὲν ἔργον τοῦ φιλοσοφούντος τοιοῦτόν τι φανταζόμεθα, ὅτι δεῖ τὴν αὐτοῦ βούλησιν συναρμόσαι τοῖς γινομένοις,

¹¹ prison ¹² pirate ¹³ leading, attraction, eliciting ¹⁴ joyless,
unpleasant ¹⁵ unpleasant ¹⁶ learning ¹⁷ lesson, knowledge

away the most valuable of all my possessions.””Can you, then, tell in what way you have taken care of your soul? For it is not to be supposed that as wise a man as yourself and one so honoured in the city is recklessly and at random allowing the very best of his possessions to go to ruin through neglect.””Certainly not.””But have you yourself taken care of that possession? Did you learn how to take care of it from somebody else, or did you discover how yourself?”Then comes the danger that first he will say, ”What is that to you, good sir? Are you my master?”and after that, if you persist in annoying him, that he will lift his fist and give you a blow. This was a pursuit that I too was very fond of once upon a time, before I fell to my present estate.

2.13

Of anxiety When I see a man in anxiety, I say to myself, What can it be that this fellow wants? For if he did not want something that was outside of his control, how could he still remain in anxiety? That is why the citharoede when singing all alone shows no anxiety, but does so when he enters the theatre, even though he has a very beautiful voice and plays the cithara admirably; for he does not wish merely to sing well, but also to win applause, and that is no longer under his control. Accordingly, where he has skill, there he shows confidence. Set before him any layman that you please, and the musician pays no attention to him; but in a matter of which he has no knowledge, and which he has never studied, there he is in anxiety. What is the meaning of this? Why, he simply does not know what a crowd is, or the applause of a crowd; to be sure, he has learned how to strike the lowest and the highest strings on the cithara, but what the praise of the multitude is, and what function it has in life, that he neither knows nor has studied. Hence he must needs tremble and turn pale.

Now then, I cannot say that the man is not a citharoede, when I see anyone in a state of fear, but I can say something else of him, and, indeed, not one thing only, but a number of things. And first of all, I call him a stranger and say: This man does not know where in the world he is, but though he has been living here so long a time, he is ignorant of the laws of the city and its customs, what he is allowed to do and what he is not allowed to do. Nay more, he has never even called in a lawyer to tell him and explain to him what are the usages conformable with law; yet he does not write a will without knowing how he ought to write it or else calling in an expert, nor does he just casually affix his seal to a bond or give a written guarantee; but without the services of a lawyer he exercises desire and aversion and choice and design and purpose. How do I mean ”without the services of a lawyer”?Why, he does not know that he is wishing for things that are not vouchsafed him, and wishing to avoid the inevitable, and he does not know either what is his own or what is another’s. Did he but know, he would never feel hindered,

never constrained, would not be anxious. How could he? Is any man in fear about things that are not evil?— No.— What then? Is he in fear about things that are evil, indeed, but that are in his own power to prevent?— Not at all. —If, then, things indifferent are neither good nor bad, but all matters of moral purpose are under our control, and no man can either take them away from us, or bring upon us such of them as we do not wish, what room is there left for anxiety? Yet we are anxious about our wretched body, about our trifling estate, about what Caesar will think, but are anxious about none of the things that are within us. We are not anxious about not conceiving a false opinion, are we?— No, for that is under my control.— Or about making a choice contrary to nature?— No, not about this, either.— Then, whenever you see a man looking pale, just as the physician judging from the complexion says, "This man's spleen is affected, and this man's liver," so do you also say, "This man's desire and aversion are affected, he is not getting along well, he is feverish." For there is nothing else that changes a man's complexion, or makes him tremble, or his teeth to chatter, or to "Shift from knee to knee and rest on either foot." That is why Zeno was not anxious when he was about to meet Antigonus; for over none of the things that Zeno regarded highly did Antigonus have power, and what Antigonus did have power over Zeno cared nothing about. But Antigonus was anxious when he was about to meet Zeno, and very naturally so; for he wanted to please him, and that lay outside of his control; yet Zeno did not care about pleasing him, any more than any other artist cares about pleasing one who has no knowledge of his art.

Do I care to please you? What do I gain thereby? For do you know the standards according to which man is judged by man? Have you been concerned to know what a good man is, and what an evil man, and how each becomes what he is? Why, then, are you not a good man yourself?— How do you make out, he answers, that I am not a good man?— Why, because no good man grieves or groans, no good man laments, no good man turns pale and trembles, or asks, "How will he receive me? How will he listen to me?" "You slave! He will receive you and listen to you as seems best to him. Why, then, are you concerned about things that are not your own? Now is it not his own fault if he gives a bad reception to what you have to say?— Of course.— Is it possible for one man to make the mistake and yet another suffer the harm?— No.— Why, then, are you anxious over what is not your own?— That is all very well, but I am anxious over how I shall speak to him.— What, are you not privileged to speak to him as you please?— Yes, but I am afraid that I shall be disconcerted. —You are not afraid of being disconcerted when you are about to write the name Dio, are you?— No, not at all.— What is the reason? Is it not that you have practised writing?— Yes, of course.— What then? If you were about to read something, would you not feel the same way about it?— Quite the same.— What is the reason? Why,

because every art has an element of strength and confidence inside its own field. Have you, then, not practised speaking? And what else did you practise in your school?— Syllogisms and arguments involving equivocal premisses.— To what end? Was it not to enable you to conduct an argument skilfully? And does not "skilfully" mean seasonably and securely and intelligently, and, more than that, without making mistakes and without embarrassment, and, in addition to all this, with confidence?— Surely.— Well then, if you are on horseback and have ridden out upon the plain against a man who is on foot, are you in anxiety, assuming that you are in practice and the other is not?— Yes, that is all very well, but Caesar has authority to put me to death.— Then tell the truth, wretch, and do not brag, nor claim to be a philosopher, nor fail to recognize your masters; but as long as you let them have this hold on you through your body, follow everyone that is stronger than you are. But Socrates used to practise speaking to some purpose— Socrates, who discoursed as he did to the Tyrants, to his judges, and in the prison. Diogenes had practised speaking— Diogenes, who talked to Alexander as he did, to Philip, to the pirates, to the man who had bought him ... [Leave such matters] to those who are seriously interested in them, to the brave; but do you walk away to your own concerns and never depart from them again; go into your corner and sit down, and spin syllogisms and propound them to others:

"In thee the State hath found no leader true."tag was found

2.14

To Naso Once when a certain Roman citizen accompanied by his son had come in and was listening to one of his readings, Epictetus said: This is the style of my teaching, and then lapsed into silence. But when the other requested to know what came next, he replied: Instruction in the technique of any art is boring to the layman who has had no experience in it. Now the products of the arts show immediately their use towards the purpose for which they are made, and most of them possess also a certain attractiveness and charm. For example, to stand by and watch the process by which a shoemaker learns his trade is, indeed, not pleasant, yet the shoe is useful and not an unpleasant thing to look at either. And the process of education in the case of a carpenter is especially tiresome to the layman who happens to be watching, but the work which the carpenter does shows the use of his art. You will find the same much more true in the case of music; for if you are standing by when someone is taking a lesson, the process of instruction will strike you as the most unpleasant of all, yet the results of music are sweet and pleasing to the ear of the layman.

So also in our own case, we picture the work of the philosopher to be something like this: He should bring his own will into harmony with what

happens, so that neither anything

vocabulary

ἄγνοέω be ignorant of ~gnostic
 ἀέκων unwilling
 ἀθλέω toil ~athlete
 αἰσχρός shameful
 ἄκων javelin; unwilling ~acme
 ἀλαζονεύομαι brag falsely
 ἀλλότριος someone else's; alien
 ~alien
 ἄλογος without speech or reckoning
 ἄλυπος (ῥ) painless
 ἀναγκαῖος coerced, coercing, slavery
 ἀναπείθω (aor, plupf) seduce,
 persuade; (mp, pf, aor ppl) trust,
 obey, be confident in
 ἀναστρέφω act: overturn; mid: find
 oneself in ~atrophy
 ἀνεκτός bearable
 ἄνευ away from; not having; not
 needing ~Sp. sin
 ἀνέχω raise; mid: endure, submit
 ἀνιάρος (αἶ) troublesome, tiresome
 ἀπαλλάσσω free from, remove; be
 freed, depart
 ἀποτυγχάνω fail
 ἀποχή distance; abstinence; receipt
 ἄρα interrogative pcl
 ἀρέσκω please, satisfy; make
 amends
 ἄρτι at the same time
 ἀσφάλεια safeguard
 ἀτάραχος calm
 βασανίζω interrogate, test, torture
 βέβαιος steadfast; sure
 γείτων -ονος (f) neighbor
 δεῦρο here, come here!
 διαμένω continue, persevere
 διανοέω have in mind
 διοικέω manage, keep house
 δίχα in two, in two ways
 εἰκῇ haphazardly; in vain
 εἴτα then, therefore, next

ἔλεγχος (n) shame, disgrace; (m)
 refutation
 ἐλεύθερος not enslaved
 ἐμμένω stay put, be faithful, fixed
 ἔμπορος passenger; merchant
 ~pierce
 ἐνδείκνυμι (ῥ) address, consider
 ἐνδέω tie to, entangle; lack
 ἐνθυμέομαι (ῥ) take to heart
 ἐξελέγχω convict, refute, test
 ἐξῆς in turn
 ἐξομοιόω become like
 ἐπιμελέομαι take care of, oversee
 ἐπιπλοκή combining, union
 ἐποικοδομέω build up, upon
 εὐδαιμονία prosperity
 εὐεργετικός beneficent
 εὐτακτος orderly, disciplined
 ἐφεξῆς in order, in a row
 ζηλωτός enviable
 θεατής -οῦ (ᾱ, m, 1) spectator,
 witness
 ἱατρός (ᾱ) physician
 ἱστορέω inquire; relate
 καθήκω come down, (a day) to fall,
 arrive; be proper
 καίτοι and yet; and in fact; although
 καταγελάω laugh at, deride
 καταφέρω bring down, kill ~bear
 κοινωνέω associate with
 κοινωνός partner
 κτήνος -ους (n, 3) herd animal
 κτήσις -ος (f) chattels
 κυβερνήτης -ου (m, 1) steersman,
 governor ~govern
 μεγαλόφρων high-minded, generous
 μεταπείθω change someone's mind
 μετατίθημι set or cause among
 ~thesis
 μόγεις with difficulty, barely
 μωρός stupid
 νοσέω be sick, be mad, suffer

οἰκέτης -ου (m, 1) household; house
 slave
 οἰκοδόμημα -τος (n, 3) building
 ὀρέγω hold out, offer, thrust ~reach
 ὀρθόω stand up
 ὀρμή pressure, assault, order
 ~hormone
 οὐδαμῶς in no way
 πανηγυρίζω participate in a festival
 πανήγυρις -εως (f) gathering
 παρακάθηναι sit near
 παρακολουθέω dog, follow, trace
 παρακούω overhear, eavesdrop; not
 heed
 παραμένω stay with ~remain
 παρατίθημι put near, put at risk
 ~thesis
 περίειμι be superior to; be left over;
 still exist
 περιπίπτω embrace; fall in with
 πλουτέω be rich
 πόθεν from where?
 πολυπραγμονέω be too busy,
 meddle
 πότερος which, whichever of two
 προαίρεσις -εως (f) plan, preference
 προνοέω foresee, think of ~paranoia
 προσήκω belong to, it befits
 πυρέσσω have a fever
 πωλέω sell
 ῥήγνυμι (ῥ) to break
 ῥώμη strength, might
 σήμερον today
 σκέπτομαι look, look at, watch
 ~skeptical
 σκληρός hard
 σοφός skilled, clever, wise
 στρατεία expedition, campaign

συνεργέω help, cooperate
 συνήθεια intimacy; habit
 συνήθης habitual, intimate
 συνίστημι unite; confront in battle
 ~station
 σύνοδος meeting, conjunction
 συντίθημι hearken, mark ~thesis
 σχολάζω have leisure
 ταπεινός low
 τέκτων (f) skilled worker
 ~technician
 τηρέω watch over
 τόνος pitch, stretching
 ὑβρίζω insult, treat outrageously
 ὕβρις -εως (f) pride, insolence,
 outrage
 ὑγιαίνω be healthy
 ὑγιής sound, profitable ~hygiene
 ὑπέχω promise; hold out one's
 hand; submit to
 ὑπολαμβάνω take under one's
 support, seize; speak up; imagine
 ~epilepsy
 ὑφίστημι promise, undertake
 ~station
 φαντάζω make visible; imagine
 φαντασία appearance; imagination
 φιλοσοφέω philosophize, study
 φιλόσοφος wisdom-loving
 φυσικός natural
 φύσις -εως (f) nature (of a thing)
 ~physics
 φύω produce, beget; clasp ~physics
 χόρτος barn, corral; fodder
 χρῆσις -τος (f) use, usage
 ψεύδω be false, deceive; (mid) to lie
 ~pseudo-
 ὠνέομαι buy

ὥς μήτε τι τῶν γινομένων ἀκόντων ἡμῶν γίνεσθαι μήτε τῶν μὴ γινομένων θελόντων ἡμῶν μὴ γίνεσθαι.

Ἐξ οὗ περίεστι τοῖς συστησαμένοις αὐτὸ ἐν ὁρέξει μὴ ἀποτυγχάνειν, ἐν ἐκκλίσει δὲ μὴ περιπίπτειν, ἀλύπως, ἀφόβως, ἀταράχως διεξάγειν καθ' αὐτὸν μετὰ τῶν κοινωνῶν τηροῦντα τὰς σχέσεις τὰς τε φυσικὰς καὶ ἐπιθέτους, τὸν υἱόν, τὸν πατέρα, τὸν ἀδελφόν, τὸν πολίτην, τὸν ἄνδρα, τὴν γυναῖκα, τὸν γείτονα, τὸν σύνοδον, τὸν ἄρχοντα, τὸν ἀρχόμενον.

Τὸ ἔργον τοῦ φιλοσοφοῦντος τοιοῦτόν τι φανταζόμεθα. λοιπὸν ἐφεξῆς τοῦτ' αὖ ζητοῦμεν, πῶς ἔσται τοῦτο.

Ὅρωμεν οὖν ὅτι ὁ τέκτων μαθὼν τινα γίνεται τέκτων, ὁ κυβερνήτης μαθὼν τινα γίνεται κυβερνήτης. μή ποτ' οὖν καὶ ἐνθάδε οὐκ ἀπαρκεῖ τὸ βούλεσθαι καλὸν καὶ ἀγαθὸν γενέσθαι, χρεῖα δὲ καὶ μαθεῖν τινα; ζητοῦμεν οὖν τίνα ταῦτα.

Λέγουσιν οἱ φιλόσοφοι, ὅτι μαθεῖν δεῖ πρῶτον τοῦτο, ὅτι ἔστι θεὸς καὶ προνοεῖ τῶν ὅλων καὶ οὐκ ἔστι λαθεῖν αὐτὸν οὐ μόνον ποιοῦντα, ἀλλ' οὐδὲ διανοοῦμενον ἢ ἐνθυμούμενον· εἶτα ποιοῖοι τινες εἰσὶν.

Οἱοι γὰρ ἂν ἐκεῖνοι εὐρεθῶσιν, τὸν ἐκείνοις ἀρέσοντα καὶ πεισθησόμενον ἀνάγκη πειρᾶσθαι κατὰ δύναμιν ἐξομοιοῦσθαι ἐκείνους·

Εἰ πιστόν ἐστι τὸ θεῖον, καὶ τοῦτον εἶναι πιστόν· εἰ ἐλεύθερον, καὶ τοῦτον ἐλεύθερον· εἰ εὐεργετικόν, καὶ τοῦτον εὐεργετικόν· εἰ μεγαλόφρον,¹ καὶ τοῦτον μεγαλόφρονα· ὥς θεοῦ τοίνυν ζηλωτὴν τὰ ἐξῆς πάντα καὶ ποιεῖν καὶ λέγειν.

Πόθεν οὖν ἄρξασθαι δεῖ;— ἂν συγκαθῆς, ἐρῶ σοι ὅτι πρῶτον δεῖ σε τοῖς ὀνόμασι παρακολουθεῖν.— ὥστ' ἐγὼ νῦν οὐ παρακολουθῶ τοῖς ὀνόμασιν;— οὐ παρακολουθεῖς.— πῶς οὖν χρῶμαι αὐτοῖς;— οὕτως ὥς οἱ ἀγράμματοι ταῖς ἐγγραμμάτοις φωναῖς, ὥς τὰ κτήνη ταῖς φαντασίαις· ἄλλο γάρ ἐστι χρήσις, ἄλλο παρακολούθησις.

¹ high-minded, generous

Εἰ δ' οἷε παρακολουθεῖν, φέρε ὁ θέλεις ὄνομα καὶ βασανίσωμεν αὐτούς, εἰ παρακολουθοῦμεν.— ἀλλ' ἀνιαρὸν τὸ ἐξελέγχεσθαι πρεσβύτερον ἄνθρωπον ἤδη καὶ οὕτως τύχη τὰς τρεῖς στρατείας ἐστρατευμένον.— οἶδα καὶ γὰρ. νῦν γὰρ σὺ ἐλήλυθας πρὸς ἐμὲ ὡς μηδενὸς δεόμενος. τίνος δ' ἂν καὶ φαντασθείης ὡς ἐνδέοντος; πλουτεῖς, τέκνα ἔχεις τυχὸν καὶ γυναῖκα καὶ οἰκέτας πολλούς, ὁ Καῖσάρ σε οἶδεν, ἐν Ῥώμῃ πολλοὺς φίλους κέκτησαι, τὰ καθήκοντα ἀποδίδως, οἶδας τὸν εὖ ποιῶντα ἀντενποιῆσαι καὶ τὸν κακῶς ποιῶντα κακῶς ποιῆσαι.

Τί σοι λείπει; ἂν οὖν σοι δείξω, ὅτι τὰ ἀναγκαιότατα καὶ μέγιστα πρὸς εὐδαιμονίαν καὶ ὅτι μέχρι δεῦρο πάντων μᾶλλον ἢ τῶν προσηκόντων ἐπιμεμέλῃσαι, καὶ τὸν κολοφῶνα ἐπιθῶ· οὔτε τί θεὸς ἐστὶν οἶδας οὔτε τί ἄνθρωπος οὔτε τί ἀγαθὸν οὔτε τί κακόν, καὶ τὸ μὲν τῶν ἄλλων ἴσως ἀνεκτόν, ὅτι δ' αὐτὸς αὐτὸν ἀγνοεῖς, πῶς δύνασαι ἀνασχεῖσθαι μου καὶ ὑποσχεῖν τὸν ἔλεγχον² καὶ παραμεῖναι;

Οὐδαμῶς, ἀλλ' εὐθὺς ἀπαλλάσσει χαλεπῶς ἔχων. καίτοι τί σοι ἐγὼ κακὸν πεποίηκα; εἰ μὴ καὶ τὸ ἔσοπτρον τῷ αἰσχυρῷ, ὅτι δεικνύει αὐτὸν αὐτῷ οἶός ἐστιν· εἰ μὴ καὶ ὁ ἰατρὸς τὸν νοσοῦντα ὅταν αὐτὸν ὑβρίζει, ὅταν εἴπῃ αὐτῷ ἄνθρωπε, δοκεῖς μηδὲν ἔχειν, πυρέσεις δέ· ἀσίτησον σήμερον, ὕδωρ πίε· καὶ οὐδεὶς λέγει ὦ δεινῆς ὕβρεως.

Ἐὰν δέ τινι εἴπῃς αἱ ὀρέξεις σου φλεγμαίνουσιν, αἱ ἐκκλίσεις ταπειναί εἰσιν, αἱ ἐπιβολαὶ ἀνομολογούμεναι, αἱ ὁρμαὶ ἀσύμφωνοι τῇ φύσει, αἱ ὑπολήψεις εἰκαῖαι καὶ ἐψευσμένοι, εὐθὺς ἐξελθὼν λέγει ὕβρισέν με.

Τοιαῦτά ἐστι τὰ ἡμέτερα ὡς ἐν πανηγύρει.³ τὰ μὲν κτήνη παραθησόμενα ἄγεται καὶ οἱ βόες, οἱ δὲ πολλοὶ τῶν ἀνθρώπων οἱ μὲν ὠνησόμενοι οἱ δὲ πωλήσοντες· ὀλίγοι δὲ τινές εἰσιν οἱ κατὰ θέαν ἐρχόμενοι τῆς πανηγύρεως, πῶς τοῦτο γίνεται καὶ διὰ τί καὶ τίνες οἱ τιθέντες τὴν πανήγυριν καὶ ἐπὶ τίνι.

Οὕτως καὶ ἐνθάδ' ἐν τῇ πανηγύρει ταύτῃ· οἱ μὲν τινες ὡς κτήνη

² (n) shame, disgrace; (m) refutation ³ gathering

οὐδὲν πλέον πολυπραγμονοῦσι τοῦ χόρτου· ὅσοι γὰρ περὶ κτήσιν καὶ ἀγροῦς καὶ οἰκέτας καὶ ἀρχάς τινας ἀναστρέφεσθε, ταῦτα οὐδὲν ἄλλο ἢ χόρτος ἐστίν·

Ὅλῖγοι δ' εἰσὶν οἱ πανηγυρίζοντες⁴ ἄνθρωποι φιλοθεάμονες. τί ποτ' οὖν ἐστὶν ὁ κόσμος, τίς αὐτὸν διοικεῖ. οὐδεῖς;

Καὶ πῶς οἶόν τε πόλιν μὲν ἢ οἶκον μὴ δύνασθαι διαμένειν μὴδ' ὀλιγοστὸν χρόνον δίχα τοῦ διοικοῦντος καὶ ἐπιμελομένου, τὸ δ' οὕτως μέγα καὶ καλὸν κατασκευάσμα εἰκῇ καὶ ὥς ἔτυχεν οὕτως εὐτάκτως⁵ οἰκονομεῖσθαι;

Ἔστιν οὖν ὁ διοικῶν. ποῖός τις καὶ πῶς ὁ διοικῶν; ἡμεῖς δὲ τίνες ὄντες ὑπ' αὐτοῦ γεγόναμεν καὶ πρὸς τί ἔργον; ἀρὰ γ' ἔχομέν τινα ἐπιπλοκὴν πρὸς αὐτὸν καὶ σχέσιν ἢ οὐδεμίαν;

Ταῦτ' ἔστιν ἃ πάσχουσιν οὗτοι οἱ ὀλίγοι· καὶ λοιπὸν τούτῳ μόνῳ σχολάζουσι⁶ τῷ τὴν πανήγυριν ἱστορήσαντας ἀπελθεῖν.

Τί οὖν; καταγελῶνται ὑπὸ τῶν πολλῶν· καὶ γὰρ ἐκεῖ οἱ θεαταὶ ὑπὸ τῶν ἐμπόρων· καὶ εἰ τὰ κτήνη συναίσθησίν τινα εἶχεν, κατεγέλα τῶν ἄλλο τι τεθυμακότων ἢ τὸν χόρτον.

2.15

Πρὸς τοὺς σκληρῶς τισιν ὦν ἔκριναν ἐμμένοντας.

Ὅταν ἀκούσωσί τινες τούτων τῶν λόγων, ὅτι βέβαιοι εἶναι δεῖ καὶ ἢ μὲν προαίρεσις ἐλεύθερον φύσει καὶ ἀνανάγκαστον, τὰ δ' ἄλλα κωλυτά, ἀναγκαστά, δοῦλα, ἀλλότρια, φαντάζονται ὅτι δεῖ παντὶ τῷ κριθέντι ὑπ' αὐτῶν ἀπαραβάτως ἐμμένειν.

Ἀλλὰ πρῶτον ὑγιὲς εἶναι δεῖ τὸ κεκριμένον. θέλω γὰρ εἶναι τόνους ἐν σώματι, ἀλλ' ὥς ὑγιαίνειν, ὥς ἀθλοῦντι·⁷

Ἄν δέ μοι φρενιτικοῦ τόνους ἔχων ἐνδεικνύης καὶ ἀλαζονεύῃ ἐπ' αὐτοῖς, ἐρῶ σοι ὅτι ἄνθρωπε, ζήτει τὸν θεραπεύοντα. τοῦτο οὐκ

⁴ participate in a festival ⁵ orderly, disciplined ⁶ have leisure

⁷ toil

εἰσὶ τόνοι, ἀλλ' ἀτονία.

Ἔτερον τρόπον τοιοῦτόν τι καὶ ἐπὶ τῆς ψυχῆς πάσχουσιν οἱ παρακούοντες τῶν λόγων τούτων. οἷον καὶ ἐμός τις ἐταῖρος ἐξ οὐδεμιᾶς αἰτίας ἔκρινεν ἀποκαρτερεῖν.

Ἐγνων ἐγὼ ἤδη τρίτην ἡμέραν ἔχοντος αὐτοῦ τῆς ἀποχῆς⁸ καὶ ἐλθὼν ἐπυνθανόμην τί ἐγένετο.— κέκρικα, φησὶν.— ἀλλ' ὅμως τί σε ἦν τὸ ἀναπεῖσαν; εἰ γὰρ ὀρθῶς ἔκρινας, ἴδου παρακαθήμεθά σοι καὶ συνεργοῦμεν, ἵν' ἐξέλθῃς· εἰ δ' ἀλόγως ἔκρινας, μετάθου.— τοῖς κριθεῖσιν ἐμμένειν δεῖ.— τί ποιεῖς, ἄνθρωπε; οὐ πᾶσιν, ἀλλὰ τοῖς ὀρθῶς. ἐπεὶ παθὼν ἄρτι ὅτι νύξ ἐστιν, ἂν σοι δοκῇ, μὴ μετατίθεσο, ἀλλ' ἔμμενε καὶ λέγε ὅτι τοῖς κριθεῖσιν ἐμμένειν δεῖ.

Τί ποιεῖς, ἄνθρωπε; οὐ πᾶσιν. οὐ θέλεις τὴν ἀρχὴν στήσαι καὶ τὸν θεμέλιον, τὸ κρίμα σκέψασθαι πότερον ὑγιές ἢ οὐχ ὑγιές, καὶ οὕτως λοιπὸν ἐποικοδομεῖν αὐτῷ τὴν εὐτονίαν, τὴν ἀσφάλειαν;

Ἄν δὲ σαπρὸν ὑποστήσῃ καὶ καταπίπτων, οὐκ οἰκοδόμημά⁹ τι ὄν, ὅσῳ δ' ἂν πλείονα καὶ ἰσχυρότερα ἐπιθῇς, τοσούτῳ θάττον θάττον κατενεχθήσεται.

Ἄνευ πάσης αἰτίας ἐξάγεις ἡμῖν ἄνθρωπον ἐκ τοῦ ζῆν φίλον καὶ συνήθη, τῆς αὐτῆς πόλεως πολίτην καὶ τῆς μεγάλης καὶ τῆς μικρᾶς·

Εἶτα φόνον ἐργαζόμενος καὶ ἀπολλύων ἄνθρωπον μηδὲν ἡδικηκότα λέγεις ὅτι τοῖς κριθεῖσιν ἐμμένειν δεῖ.

Εἰ δ' ἐπῆλθέν σοί πῶς ποτ' ἐμὲ ἀποκτεῖναι, ἔδει σε ἐμμένειν τοῖς κριθεῖσιν;

Ἐκεῖνος μὲν οὖν μόγις μετεπείσθη. τῶν δὲ νῦν τινας οὐκ ἔστι μεταθεῖναι. ὥστε μοι δοκῶ ὁ πρότερον ἡγνόουν νῦν εἰδέναι, τί ἐστι τὸ ἐν τῇ συνηθείᾳ λεγόμενον· μωρὸν οὔτε πείσαι οὔτε ῥῆξαι ἔστιν.

Μή μοι γένοιτο φίλον ἔχειν σοφὸν μωρόν. δυσμεταχειριστότερον

⁸ distance; abstinence; receipt ⁹ building

that happens happens against our will, nor anything that fails to happen fails to happen when we wish it to happen. The result of this for those who have so ordered the work of philosophy is that in desire they are not disappointed, and in aversion they do not fall into what they would avoid; that each person passes his life to himself, free from pain, fear, and perturbation, at the same time maintaining with his associates both the natural and the acquired relationships, those namely of son, father, brother, citizen, wife, neighbour, fellow-traveller, ruler, and subject.

Something like this is our picture of the work of the philosopher. The next thing after this is that we seek the means of achieving it. We see, then, that the carpenter becomes a carpenter by first learning something, the helmsman becomes a helmsman by first learning something. May it not be, then, that in our case also it is not sufficient to wish to become noble and good, but that we are under the necessity of learning something first? We seek, then, what this is. Now the philosophers say that the first thing we must learn is this: That there is a God, and that He provides for the universe, and that it is impossible for a man to conceal from Him, not merely his actions, but even his purposes and his thoughts. Next we must learn what the gods are like; for whatever their character is discovered to be, the man who is going to please and obey them must endeavour as best he can to resemble them. If the deity is faithful, he also must be faithful; if free, he also must be free; if beneficent, he also must be beneficent; if high-minded, he also must be high-minded, and so forth; therefore, in everything he says and does, he must act as an imitator of God.

Where, then, ought I to start?— If you enter upon this task, I will say that in the first place you ought to understand the meaning of terms. —So you imply that I do not now understand the meaning of terms?— You do not.— How comes it, then, that I use them?— Why, you use them as the illiterate use written speech, as the cattle use external impressions; for use is one thing, and understanding another. But if you think you understand terms, propose any term you please, and let us put ourselves to the test, to see whether we understand it.— But it is unpleasant to be subjected to an examination when one is already somewhat advanced in years, and, if it so chance, has served his three campaigns.— I realize that myself. For now you have come to me like a man who stood in need of nothing. But what could anyone even imagine you to be in need of? You are rich, you have children, possibly also a wife, and many slaves; Caesar knows you, you have many friends in Rome, you perform the duties incumbent upon you, and when a man has done you either good or harm you know how to pay him back in kind. What do you still lack? If, therefore, I show you that what you lack are things most necessary and important for happiness, and that hitherto you have devoted

your attention to everything but what was appropriate for you to do, and if I add the colophon, saying: You know neither what God is, nor what man is, nor what good, nor what evil is— if I say that you are ignorant of these other matters you may possibly endure that; but if I say that you do not understand your own self, how can you possibly bear with me, and endure and abide my questioning? You cannot do so at all, but immediately you go away offended. And yet what harm have I done you? None at all, unless the mirror also does harm to the ugly man by showing him what he looks like; unless the physician insults the patient, when he says to him, "Man, you think there is nothing the matter with you; but you have a fever; fast to-day and drink only water"; and no one says, "What dreadful insolence!" Yet if you tell a man, "Your desires are feverish, your attempts to avoid things are humiliating, your purposes are inconsistent, your choices are out of harmony with your nature, your conceptions are hit-or-miss and false," why, immediately he walks out and says, "He insulted me." Our position is like that of those who attend a fair. Cattle and oxen are brought there to be sold, and most men engage in buying and selling, while there are only a few who go merely to see the fair, how it is conducted, and why, and who are promoting it, and for what purpose. So it is also in this "fair" of the world in which we live; some persons, like cattle, are interested in nothing but their fodder; for to all of you that concern yourselves with property and lands and slaves and one office or another, all this is nothing but fodder! And few in number are the men who attend the fair because they are fond of the spectacle. "What, then, is the universe," they ask, "and who governs it? No one? Yet how can it be that, while it is impossible for a city or a household to remain even a very short time without someone to govern and care for it, nevertheless this great and beautiful structure should be kept in such orderly arrangement by sheer accident and chance? There must be, therefore, One who governs it. What kind of a being is He, and how does He govern it? And what are we, who have been created by Him, and for what purpose were we created? Do we, then, really have some contact and relation with Him or none at all?" That is the way these few are affected; and thenceforward they have leisure for this one thing only— to study well the "fair" of life before they leave it. With what result, then? They are laughed to scorn by the crowd, quite as in the real fair the mere spectators are laughed at by the traffickers; yes, and if the cattle themselves had any comprehension like ours of what was going on, they too would laugh at those who had wonder and admiration for anything but their fodder!

2.15

To those who cling obstinately to the judgements which they have once formed. Some men, when they hear the following precepts: That one ought to be

steadfast, and that the moral purpose is naturally free and not subject to compulsion, while everything else is liable to interference and compulsion, subject to others and not our own— some men, I say, fancy that whenever they have formed a judgement they ought to stand by it immovably. And yet the first requirement is that the judgement formed be a sound one. For I want vigour in the body, but it must be the vigour of the body in a state of health and physical exercise; whereas, if you show me that you possess the vigour of a madman, and boast about it, I will say to you, "Man, look, for someone to cure you. This is not vigour, but feebleness." The following is another way in which the minds of those are affected who hear these precepts amiss. For example, a friend of mine for no reason at all made up his mind to starve himself to death. I learned about it when he was already in the third day of his fasting, and went and asked what had happened.— I have decided, he answered.— Very well, but still what was it that induced you to make up your mind? For if your judgement was good, see, we are at your side and ready to help you to make your exit from this life; but if your judgement was irrational, change it.— I must abide by my decisions.— Why, man, what are you about? You mean not all your decisions, but only the right ones. For example, if you are convinced at this moment that it is night, do not change your opinion, if that seems best to you, but abide by it and say that you ought to abide by your decisions! Do you not wish to make your beginning and your foundation firm, that is, to consider whether your decision is sound or unsound, and only after you have done that proceed to rear thereon the structure of your determination and your firm resolve? But if you lay a rotten and crumbling foundation, you cannot rear thereon even a small building, but the bigger and the stronger your superstructure is the more quickly it will fall down. Without any reason you are taking out of this life, to our detriment, a human being who is a familiar friend, a citizen of the same state, both the large state and the small; and then, though in the act of murder, and while engaged in the destruction of a human being that has done no wrong, you say that you "must abide by your decisions"! But if the idea ever entered your head to kill me, would you have to abide by your decisions?

Well, it was hard work to persuade that man; but there are some men of to-day whom it is impossible to move. So that I feel that I now know what I formerly did not understand— the meaning of the proverb, "A fool you can neither persuade nor break." God forbid that I should ever have for a friend a wise fool! There is

vocabulary

ἄδηλος invisible, unknown
 ἀδύνατος unable; impossible
 ἀκόλουθος following, attending
 ἀλλότριος someone else's; alien
 ~alien
 ἄλογος without speech or reckoning
 ἀναλαμβάνω take up, recover,
 resume
 ἀνδρεία courage
 ἀνδρεῖος of a man, manly
 ἀντιποιέω do in return; (mid) seek,
 claim
 ἀπαλλάσσω free from, remove; be
 freed, depart
 ἀπόκρισις -εως (f) separation;
 excretion; decision, answer
 ἀπομύσσω blow one's nose
 ἀπορέω be confused, distressed
 ἀπόρнуμ (ῑ) set forth ~hormone
 ἄρα interrogative pcl
 ἀργύριον small coin
 ἀρκέω satisfy; ward off, defend;
 suffice
 ἄρτιος suitable
 ἀσθενής weak
 ἀσκέω work on
 ἀστήρ -έρος (m) star
 ἀσχήμων ugly, shameful
 ἀτύχημα -τος (n, 3) misfortune
 ἀφαιρέω take away ~heresy
 βαρέω be heavy with ~baritone
 βέβαιος steadfast; sure
 βοά din, a shout
 βοεύς βοῦος (m) leather rope
 ~bovine
 βυθός depth
 γοργός fierce; vigorous
 γοῦν at least then
 γυμνάζω exercise, do training
 γυμνάσιον exercise; school
 δειλός wretched, poor, cowardly

~Deimos
 διαμένω continue, persevere
 δόγμα -τος (n, 3) belief, legal
 decision
 ἐγκαλέω demand payment; accuse
 ἐγκέφαλος brain
 εἰσφέρω carry into/along; propose
 ~bear
 εἶτα then, therefore, next
 ἐκβαίνω come forth, disembark
 ~basis
 ἐκκαλέω call forth ~gallo
 ἐκπίνω (ῑ) drink up, consume
 ἐκτός outside
 ἔλκω drag, pull, hoist; rape
 ἐλλέβορος hellebore
 ἐμπίπτω fall into; attack ~petal
 ἐνδέχομαι accept, admit, be possible
 ἐνταῦθα there, here
 ἔξειμι go forth; is possible ~ion
 ἐξῆς in turn
 ἐξίστημι displace, transform; (+gen)
 give up ~station
 ἐπαιείρω raise, place on ~aorta
 ἐπαινέω concur, praise, advise
 ἔπαινος (noun) praise
 ἐπαίρω lift, raise ~heresy
 ἐπέρομαι ask as well; ask then
 ἐπιλανθάνω mp: forget ~Lethe
 ἐπιπίπτω fall upon, attack
 ἐπιστρέφω turn towards ~atrophy
 ἐπιφέρω bestow, impute ~bear
 εὐγενής well born
 ἡδύς sweet, pleasant ~hedonism
 ἱατρός (ᾱ) physician
 κᾶν crasis for καὶ ἄν
 καταγελάω laugh at, deride
 κατακύπτω stoop, bend down
 κεντέω whip, goad
 κιθαρίζω play the harp
 κιθαρωδός singer with cithara
 κλίνω (ῑ) lean, recline ~incline

κρείσσω more powerful; better
μαίνομαι be berserk ~maenad
μανικός crazy
μάντις -ος (m) seer ~mantis
μελετάω pursue, attend to, exercise
μελέτη care; practice
μέλος -ους (n, 3) limb; melody
μετατίθημι set or cause among
 ~thesis
μωρός stupid
ναός (ᾱ) temple, shrine ~nostalgia
ναυαγέω (ᾱ) be shipwrecked
νοσέω be sick, be mad, suffer
ὁμοιόω assimilate, liken
 ~homoerotic
ὀρθόω stand up
οὐδέτερος neither
πέλαγος -ους (n, 3) the open sea
 ~pelagic
περιβλέπω look around
περιπατέω walk around
περιπίπτω embrace; fall in with
ποθέω miss, long for, notice an
 absence; lose ~bid
πότερος which, whichever of two
πότος wine drinking
ποῦ where?
προαίρεσις -εως (f) plan, preference
προίημι send forth, abandon ~jet
πρόσειμι approach, draw near; add
 ~ion
προσήκω belong to, it beseems
προσκαθίζω sit down, settle
προσπίπτω attack; befall; kow-tow
προφαίνω show; pass: appear
 ~photon

ρέπω incline or sink downwards
ρέυμα -τος (n, 3) flow
ρέω flow ~rheostat
ρήτωρ public speaker
σεισμός shaking
σκέπτομαι look, look at, watch
 ~skeptical
σόφισμα skill, trick
σπουδάζω be busy, earnest
 ~repudiate
στατός penned up ~station
συνήθης habitual, intimate
σχολή rest, leisure
τάλας wretched, miserable ~talent
ταπεινός low
ταπεινώω lower, abase
ταράσσω mess things up ~trachea
τόνος pitch, stretching
τρέμω tremble in fear ~tremble
τρίβω (ι) rub; (mid) be worn out
 ~tribulation
ὕγιεινός wholesome
ὕλαω bark (a dog)
ὕλη (ι) forest, firewood
φαντάζω make visible; imagine
φαντασία appearance; imagination
φορά carrying, burden
φυγή flight, means of escape
 ~fugitive
φυσάω (υ) blow, puff, blow out
φύσις -εως (f) nature (of a thing)
 ~physics
χωρέω withdraw, give way to (+dat)
 ~heir
φόγος blemish, blame

οὐδέν ἐστιν. κέκρικα. καὶ γὰρ οἱ μαινόμενοι· ἀλλ' ὅσῳ βεβαιότερον κρύνουσι τὰ οὐκ ὄντα, τοσούτῳ πλείονος ἐλλεβόρου¹ δέονται.

Οὐ θέλεις τὰ τοῦ νοσοῦντος ποιεῖν καὶ τὸν ἱατρὸν παρακαλεῖν; νοσῶ, κύριε· βοήθησόν μοι. τί με δεῖ ποιεῖν σκέψαι· ἐμόν ἐστι πείθεσθαί σοι.

Οὕτως καὶ ἐνταῦθ'. ἃ δεῖ με ποιεῖν οὐκ οἶδα, ἐλήλυθα δὲ μαθησόμενος. οὐ, ἀλλὰ περὶ τῶν ἄλλων μοι λέγε. τοῦτο δὲ κέκρικα.

Περὶ ποίων ἄλλων; τί γάρ ἐστι μείζον ἢ προϋργιαίτερον τοῦ πεισθῆναι σε, ὅτι οὐκ ἀρκεῖ τὸ κερικέναι καὶ τὸ μὴ μεταθέσθαι;

Οὗτοι οἱ μανικοὶ² τόνοι, οὐχ ὑγιενοί. ἀποθανεῖν θέλω, ἅν με τοῦτο ἀναγκάσῃς. διὰ τί, ἄνθρωπε; τί ἐγένετο; κέκρικα. ἐσώθην, ὅτι οὐ κέκρικας ἐμὲ ἀποκτεῖναι.

Ἀργύριον οὐ λαμβάνω. διὰ τί; κέκρικα. ἴσθι ὅτι ᾧ τόνῳ νῦν χρῆ πρὸς τὸ μὴ λαμβάνειν, οὐδὲν κωλύει σε ἀλόγως ποτὲ ρέψαι πρὸς τὸ λαμβάνειν καὶ πάλιν λέγειν ὅτι κέκρικα, ὥσπερ ἐν νοσοῦντι καὶ ρευματιζομένῳ σώματι ποτὲ μὲν ἐπὶ ταῦτα ποτὲ δ' ἐπ' ἐκείνα ῥέπει³ τὸ ρεῦμα.⁴ οὕτως καὶ ἀσθενὴς ψυχὴ, ὅπου μὲν κλίνει, ἀδηλον ἔχει· ὅταν δὲ καὶ τόνος προσῇ τῷ κλίματι τούτῳ καὶ τῇ φορᾷ,⁵ τότε γίνεται τὸ κακὸν ἀβοήθητον καὶ ἀθεράπευτον.

2.16

Ὅτι οὐ μελετῶμεν χρῆσθαι τοῖς περὶ ἀγαθῶν καὶ κακῶν δόγμασιν.

Ποῦ τὸ ἀγαθόν;— ἐν προαιρέσει.— ποῦ τὸ κακόν;— ἐν προαιρέσει.— ποῦ τὸ οὐδέτερον;⁶— ἐν τοῖς ἀπροαιρέτοις.— τί οὖν; μέμνηταί τις ἡμῶν ἔξω τούτων τῶν λόγων; μελετᾷ τις αὐτὸς ἐφ' αὐτοῦ τοῦτον τὸν τρόπον ἀποκρίνεσθαι τοῖς πράγμασιν ὡς ἐπὶ τῶν ἐρωτημάτων· ἄρά γε ἡμέρα ἐστίν; ναί. τί δέ; νύξ ἐστιν; οὐ. τί δ'; ἄρτιοι⁷ εἰσιν οἱ ἀστέρες; οὐκ ἔχω λέγειν.

Ὅταν σοι προφαίνεται ἀργύριον, μεμελέτηκας ἀποκρίνεσθαι τὴν

¹ hellebore ² crazy ³ incline or sink downwards ⁴ flow

⁵ carrying, burden ⁶ neither ⁷ suitable

δέουσαν ἀπόκρισιν, ὅτι οὐκ ἀγαθόν; ἥσκηκας ἐν ταύταις ταῖς ἀποκρίσεσιν ἢ πρὸς μόνα· τὰ σοφίσματα;

Τί οὖν θαυμάζεις, εἰ, ὅπου μὲν μεμελέτηκας, ἐκεῖ κρείττων γένησασαυτοῦ, ὅπου δ' ἀμελετήτως ἔχεις, ἐκεῖ δ' ὁ αὐτὸς διαμένεις;

Ἐπεὶ διὰ τί ὁ ῥήτωρ εἰδὼς ὅτι γέγραφε καλῶς, ὅτι ἀνείληφε τὰ γεγραμμένα, φωνὴν εἰσφέρων ἡδεῖαν ὅμως ἔτι ἀγωνιᾷ; ὅτι οὐκ ἀρκεῖται τῷ μελετῆσαι.

Τί οὖν θέλεις; ἐπαινεθῆναι ὑπὸ τῶν παρόντων. πρὸς μὲν οὖν τὸ δύνασθαι μελετᾶν ἡσκηται, πρὸς ἔπαινον δὲ καὶ ψόγον⁸ οὐκ ἡσκηται.

Πότε γὰρ ἡκουσεν παρὰ τινος, τί ἐστιν ἔπαινος, τί ἐστι ψόγος, τίς ἐκατέρου φύσις; τοὺς ποίους τῶν ἐπαίνων διωκτέον ἢ τοὺς ποίους τῶν ψόγων φευκτέον; πότε δ' ἐμελέτησεν ταύτην τὴν μελέτην ἀκόλουθον⁹ τούτοις τοῖς λόγοις;

Τί οὖν ἔτι θαυμάζεις, εἰ, ὅπου μὲν ἔμαθεν, ἐκεῖ διαφέρει τῶν ἄλλων, ὅπου δ' οὐ μεμελέτηκεν, ἐκεῖ τοῖς πολλοῖς ὁ αὐτὸς ἐστιν;

Ὡς ὁ κιθαρωδὸς οἶδεν κιθαρίζειν, ἄδει καλῶς, στατὸν¹⁰ ἔχει καλὸν καὶ ὅμως εἰσερχόμενος τρέμει· ταῦτα γὰρ οἶδεν, ὄχλος δὲ τί ἐστιν οὐκ οἶδεν οὐδ' ὄχλου βοῇ οὐδὲ κατάγελως.

Ἄλλ' οὐδ' αὐτὸ τὸ ἀγωνιᾶν τί ἐστιν οἶδεν, πότερον ἡμέτερον ἔργον ἐστὶν ἢ ἀλλότριον, ἔστιν αὐτὸ παῦσαι ἢ οὐκ ἔστιν. διὰ τοῦτο ἐὰν μὲν ἐπαινεθῇ, φυσηθεὶς¹¹ ἐξῆλθεν· ἐὰν δὲ καταγελασθῇ, τὸ φυσημάτιον ἐκεῖνο ἐκεντήθη καὶ προσεκάθισεν.

Τοιοῦτόν τι καὶ ἡμεῖς πάσχομεν. τίνα θαυμάζομεν; τὰ ἐκτός. περὶ τίνα σπουδάζομεν; περὶ τὰ ἐκτός. εἴτ' ἀποροῦμεν, πῶς φοβούμεθα ἢ πῶς ἀγωνιῶμεν;

Τί οὖν ἐνδέχεται, ὅταν τὰ ἐπιφερόμενα κακὰ ἡγώμεθα; οὐ δυνάμεθα μὴ φοβεῖσθαι, οὐ δυνάμεθα μὴ ἀγωνιᾶν.

⁸ blemish, blame ⁹ following, attending ¹⁰ penned up ¹¹ blow, puff, blow out

Εἴτα λέγομεν κύριε ὁ θεός, πῶς μὴ ἀγωνιῶ; μωρέ, χεῖρας οὐκ ἔχεις; οὐκ ἐποίησέν σοι αὐτὰς ὁ θεός; εὐχου νῦν καθήμενος, ὅπως αἱ μύξαι σου μὴ ῥέωσιν· ἀπόμυξαι μᾶλλον καὶ μὴ ἐγκάλει.

Τί οὖν; ἐνταῦθά σοι οὐδὲν δέδωκεν; οὐ δέδωκέ σοι καρτερίαν, οὐ δέδωκέ σοι μεγαλοψυχίαν, οὐ δέδωκεν ἀνδρείαν; τηλικαύτας ἔχων χεῖρας ἔτι ζητεῖς τὸν ἀπομύζοντα;

Ἄλλ' οὐδὲ μελετῶμεν ταῦτα οὐδ' ἐπιστρεφόμεθα. ἐπεὶ δότε μοι ἕνα, ᾧ μέλει πῶς τι ποιήσῃ, ὅς ἐπιστρέφεται οὐ τοῦ τυχεῖν τινος, ἀλλὰ τῆς ἐνεργείας τῆς αὐτοῦ· τίς περιπατῶν τῆς ἐνεργείας τῆς αὐτοῦ ἐπιστρέφεται; τίς βουλευόμενος αὐτῆς τῆς βουλῆς, οὐχὶ δὲ τοῦ τυχεῖν ἐκείνου περὶ οὗ βουλεύεται;

Κἂν μὲν τύχη, ἐπῆρται καὶ λέγει πῶς γὰρ ἡμεῖς καλῶς ἐβουλευσάμεθα; οὐκ ἔλεγόν σοι, ἀδελφέ, ὅτι ἀδύνατόν ἐστιν ἡμῶν τι σκεψαμένων μὴ οὕτως ἐκβῆναι; ἂν δ' ἐτέρως χωρήσῃ, τεταπεινῶνται τάλας, οὐχ εὐρίσκει οὐδὲ τί εἴπη περὶ τῶν γεγονότων. τίς ἡμῶν τοῦτου ἕνεκα μάντιν παρέλαβεν;

Τίς ἡμῶν οὐκ ἐνεκοιμήθη ὑπὲρ ἐνεργείας; τίς; ἕνα μοι δότε, ἵνα ἴδω τοῦτον, ὃν ἐκ πολλοῦ χρόνου ζητῶ, τὸν ταῖς ἀληθείαις εὐγενῇ¹² καὶ εὐφυᾶ· εἴτε νέον εἴτε πρεσβύτερον, δότε.

Τί οὖν ἔτι θαυμάζομεν εἰ περὶ μὲν τὰς ὕλας τετρίμμεθα,¹³ ἐν δὲ ταῖς ἐνεργείαις ταπεινοί, ἀσχήμονες,¹⁴ οὐδενὸς ἄξιοι, δειλοί, ἀταλαίπωροι, ὅλοι ἀτυχήματα; οὐ γὰρ μεμέληκεν ἡμῖν οὐδὲ μελετῶμεν.

Εἰ δὲ μὴ τὸν θάνατον ἢ τὴν φυγὴν ἐφοβούμεθα, ἀλλὰ τὸν φόβον, ἐμελετῶμεν ἂν ἐκείνοις μὴ περιπίπτειν ἃ φαίνεται ἡμῖν κακά.

Νῦν δ' ἐν μὲν τῇ σχολῇ γοργοὶ¹⁵ καὶ κατάγλωσσοι, κἂν ζητημάτιον ἐμπέσῃ περὶ τινος τούτων, ἱκανοὶ τὰ ἐξῆς ἐπελθεῖν· ἔλκυσον δ' εἰς χρῆσιν καὶ εὐρήσεις τάλας ναυαγούς. προσπεσέτω φαντασία ταρακτικὴ καὶ γνώση, τί ἐμελετῶμεν καὶ πρὸς τί ἐγυμναζόμεθα.

¹² well born ¹³ rub; (mid) be worn out ¹⁴ ugly, shameful ¹⁵ fierce; vigorous

Λοιπὸν ὑπὸ τῆς ἀμελετησίας προσεπισωρεύομεν αἰεὶ τινα καὶ προσπλάσσομεν μείζονα τῶν καθεστώτων.

Εὐθύς ἐγώ, ὅταν πλέω, κατακύψας εἰς τὸν βυθὸν¹⁶ ἢ τὸ πέλαγος περιβλεψάμενος καὶ μὴ ἰδὼν γῆν ἐξίσταμαι καὶ φανταζόμενος, ὅτι ὅλον με δεῖ τὸ πέλαγος τοῦτο ἐκπιεῖν, ἂν ναυαγήσω, οὐκ ἐπέρχεταιί μοι, ὅτι μοι τρεῖς ξέσται ἀρκοῦσιν. τί οὖν με ταράσσει; τὸ πέλαγος; οὐ, ἀλλὰ τὸ δόγμα.

Πάλιν ὅταν σεισμὸς γένηται, φαντάζομαι ὅτι ἡ πόλις ἐπιπίπτει μοι μέλλει· οὐ γὰρ ἀρκεῖ μικρὸν λιθάριον, ἢ ἔξω μου τὸν ἐγκέφαλον βάλλῃ;

Τίνα οὖν ἐστὶ τὰ βαροῦντα¹⁷ καὶ ἐξιστάντα ἡμᾶς; τίνα γὰρ ἄλλα ἢ τὰ δόγματα; τὸν γὰρ ἐξιόντα καὶ ἀπαλλαττόμενον τῶν συνήθων καὶ ἐταίρων καὶ τόπων καὶ συναναστροφῆς τί ἐστὶ τὸ βαροῦν ἄλλο ἢ δόγμα;

Τὰ γοῦν παιδία εὐθύς ὅταν κλαύσῃ μικρὰ τῆς τιτθῆς ἀπελθούσης, πλακούντιον λαβόντα ἐπιλέλησται.

Θέλεις οὖν καὶ ἡμεῖς τοῖς παιδίοις ὁμοιωμέν;¹⁸ οὐ, νῆ τὸν Δία. οὐ γὰρ ὑπὸ πλακουντίου τοῦτο πάσχειν ἀξιῶ, ἀλλ' ὑπὸ δογμάτων ὀρθῶν.

Τίνα δ' ἐστὶ ταῦτα; ἂ δεῖ τὸν ἄνθρωπον ὅλην τὴν ἡμέραν μελετῶντα μηδεὶ προσπάσχειν τῶν ἀλλοτρίων, μηθ' ἐταίρω μήτε τόπῳ μήτε γυμνασίοις, ἀλλὰ μηδὲ τῷ σώματι τῷ αὐτοῦ, μεμνήσθαι δὲ τοῦ νόμου καὶ τοῦτον πρὸ ὀφθαλμῶν ἔχειν. τίς δ' ὁ νόμος ὁ θεῖος;

Τὰ ἴδια τηρεῖν, τῶν ἀλλοτρίων μὴ ἀντιποιεῖσθαι, ἀλλὰ διδομένοις μὲν χρῆσθαι, μὴ διδόμενα δὲ μὴ ποθεῖν, ἀφαιρουμένου δέ τινος ἀποδιδόναί

¹⁶ depth ¹⁷ be heavy with ¹⁸ assimilate, liken

nothing harder to handle. "I have decided," he says! Why yes, and so have madmen; but the more firm their decision is about what is false, the more hellebore they need. Will you not act like a sick man, and summon a physician? "I am sick, sir; help me. Consider what I ought to do; it is my part to obey you." So also in the present instance. "I know not what I ought to be doing, but I have come to find out." Thus one should speak. No, but this is what one hears, "Talk to me about anything else, but on this point I have made my decision." "Anything else" indeed! Why, what is more important or more to your advantage than to be convinced that it is not sufficient for a man merely to have reached decisions, and to refuse to change? These are the sinews of madness, not health. "If you force me to this, I would gladly die." What for, man? What has happened? "I have decided!" It was fortunate for me that you did not decide to kill me! Or again, another says, "I take no money for my services." Why so? "Because I have decided." Rest assured that there is nothing to prevent you from some day turning irrationally to taking money for your services, and that with the same vehemence with which you now refuse to take it, and then saying again, "I have decided"; precisely as in a diseased body, suffering from a flux, the flux inclines now in this direction and now in that. Such is also the sick mind; it is uncertain which way it is inclined, but when vehemence also is added to this inclination and drift, then the evil gets past help and past cure.

2.16

That we do not practise the application of our judgements about things good and evil Wherein lies the good?— In moral purpose.— Wherein lies evil?— In moral purpose.— Wherein lies that which is neither good nor evil?— In the things that lie outside the domain of moral purpose.— Well, what of it? Does any one of us remember these statements outside the classroom? Does any one of us when by himself practise answering facts in the way he answers these questions? "So it is day, is it?" "Yes." "What then? Is it night?" "No." "What then? Is the number of the stars even?" "I cannot say." When you are shown money, have you practised giving the proper answer, namely, that it is not a good thing? Have you trained yourself in answers of this kind, or merely to answer sophisms? Why, then, are you surprised to find that in the fields in which you have practised you surpass yourself, but in that in which you have not practised you remain the same? For why is it that the orator, although he knows that he has composed a good speech, has memorized what he has written and is bringing a pleasing voice to his task, is still anxious despite all that? Because he is not satisfied with the mere practice of oratory. What, then, does he want? He wants to be praised by his audience. Now he has trained himself with a view to being able to practise oratory, but he has not trained himself with reference to praise and blame. For when did he ever

hear any one say what praise is, what blame is, and what is the nature of each? What kinds of praise are to be sought, and what kinds of blame are to be avoided? And when did he ever go through this course of training in accordance with these principles? Why, then, are you any longer surprised because he surpasses all others in the field in which he has studied, but in that in which he has not practised he is no better than the multitude? He is like a citharoede who knows how to play to the harp, sings well, has a beautiful flowing gown, and still trembles when he comes upon the stage; for all that has gone before he knows, but what a crowd is he does not know, nor what the shouting and the scornful laughter of a crowd are. Nay, he does not even know what this anxiety itself is, whether it is something that we can control, or beyond our powers, whether he can stop it or not. That is why, if he is praised, he goes off the stage all puffed up; but if he is laughed to scorn, that poor windbag of his conceit is pricked and flattens out.

We too experience something of the same kind. What do we admire? Externals. What are we in earnest about? About externals. Are we, then, at a loss to know how it comes about that we are subject to fear and anxiety? Why, what else can possibly happen, when we regard impending events as things evil? We cannot help but be in fear, we cannot help but be in anxiety. And then we say, "O Lord God, how may I escape anxiety?" Fool, have you not hands? Did not God make them for you? Sit down now and pray forsooth that the mucus in your nose may not run! Nay, rather wipe your nose and do not blame God! What then? Has he given you nothing that helps in the present case? Has he not given you endurance, has he not given you magnanimity, has he not given you courage? When you have such serviceable hands as these do you still look for someone to wipe your nose? But these virtues we neither practise nor concern ourselves withal. Why, show me one single man who cares how he does something, who is concerned, not with getting something, but with his own action. Who is there that is concerned with his own action while he is walking around? Who, when he is planning, is concerned with the plan itself, and not with getting what he is planning about? And then if he gets it, he is all set up and says, "Yes, indeed, what a fine plan we made! Did I not tell you, brother, that, if there was anything at all in my views, it was impossible for the plan to fall out otherwise?" But if the plan goes the other way, he is humble and wretched, and cannot even find any explanation of what has happened. Who of us ever called in a seer for a case of this kind? Who of us ever slept in a temple for enlightenment about our action? Who? Show me but one, that I may see him, the man that I have long been looking for, the truly noble and gifted man; be he young or old, only show him!

Why, then, do we wonder any longer that, although in material things we are

thoroughly experienced, nevertheless in our actions we are dejected, unseemly, worthless, cowardly, unwilling to stand the strain, utter failures one and all? For we have not troubled ourselves about these matters in time past, nor do we even now practise them. Yet if we were afraid, not of death or exile, but of fear itself, then we should practise how not to encounter those things that appear evil to us. But as it is, we are fiery and fluent in the schoolroom, and if some trivial question about one of these points comes up, we are able to pursue the logical consequences; yet drag us into practical application, and you will find us miserable shipwrecked mariners. Let a disturbing thought come to us and you will find out what we have been practising and for what we have been training! As a result, because of our lack of practice, we are ever going out of our way to heap up terrors and to make them out greater than they actually are. For example, whenever I go to sea, on gazing down into the deep or looking around upon the expanse of waters and seeing no land, I am beside myself, fancying that if I am wrecked I shall have to swallow this whole expanse of waters; but it does not occur to me that three pints are enough. What is it, then, that disturbs me? The expanse of sea? No, but my judgement. Again, when there is an earthquake, I fancy that the whole city is going to fall upon me; what, is not a little stone enough to knock my brains out?

What, then, are the things that weigh upon us and drive us out of our senses? Why, what else but our judgements? For when a man goes hence abandoning the comrades, the places, and the social relations to which he is accustomed, what else is the burden that is weighing him down but a judgement? Children, indeed, when they cry a little because their nurse has left, forget their troubles as soon as they get a cookie. Would you, therefore, have us resemble children? No, by Zeus! For I claim that we should be influenced in this way, not by a cookie, but by true judgements. And what are these? The things which a man ought to practise all day long, without being devoted to what is not his own, either comrade, or place, or gymnasium, nay, not even to his own body; but he should remember the law and keep that before his eyes. And what is the law of God? To guard what is his own, not to lay claim to what is not his own, but to make use of what is given him, and not to yearn for what has not been given; when something is taken away, to

*vocabulary**ἀγανακτέω* be vexed, in a ferment*ἀδικία* injustice, offence*ἀκρασία* unwholesomeness;
powerlessness*ἀκρόπολις* -εως (f) citadel, high part
of a city ~acute*ἀμήχανος* helpless, impossible
~mechanism*ἀναβλέπω* look up; gain sight, open
one's eyes*ἀναγιγνώσκω* recognize, read,
understand, persuade*ἀνατείνω* lift, reach out, threaten*ἀνιάζω* bother, grieve*ἀνιάω* (ι) vex*ἀνομία* lawlessness*ἄνω* (ᾱ) accomplish, pass, waste;
upwards, out to sea*ἀπαλλαξείω* wish to get rid of*ἀπαλλάσσω* free from, remove; be
freed, depart*ἀποβάλλω* throw away, lose*ἀποβλέπω* stare at, adore*ἀπολογέομαι* defend one's conduct*ἀρκέω* satisfy; ward off, defend;
suffice*ἄσημος* not marked; unclear*ἄστρον* star*αὐτόθεν* from that place*ἄχρηστος* useless, unprofitable*γέλοιος* laughable; joking*διαλαμβάνω* distribute*διατριβή* activity, waste of time*διατρίβω* (ι) wear down, delay
~tribology*διοικέω* manage, keep house*δόγμα* -τος (n, 3) belief, legal
decision*δουλεία* slavery*δούλειος* of a slave*δριμύς* (ι) sharp, piercing, bitter*ἐγκαλέω* demand payment; accuse
ἐκδέχομαι receive; succeed to a
position*ἐκκαλέω* call forth ~gallo*ἐλευθερία* freedom*ἐλευθέριος* free*ἐμπίπτω* fall into; attack ~petal*ἐννοια* thought*ἐντεῦθεν* thence*ἐξαιρέω* pick, steal; dedicate;
destroy ~heresy*ἐξάλλομαι* break away from ~sally*ἐξαπατάω* trick, cheat ~apatosaurus*ἔξειμι* go forth; is possible ~ion*ἐξελαύνω* drive out, exile ~elastic*ἐπιγράφω* scratch, graze
~photograph*ἐπιθυμία* (ι) desire, thing desired*ἐπιμέλεια* attention; assigned task*ἐπινοέω* intend*ἐπιτήδευμα* -τος (n, 3) habit,
business, custom*ἐπιτυγχάνω* meet, attain*ἐσθής* clothes ~vest*ἐφαρμόζω* well fitted to ~harmony*ἡδονή* pleasure*ἡττάομαι* (pass) be weaker, be
overcome; (active) defeat*θερμός* warm, hot ~thermos*θεώρημα* -τος (n, 3) sight; theory*ιατρός* (ᾱ) physician*ιδιωτεύω* occupy a private station*καθαίρω* clean*καταίρω* swoop; land*κατακρίνω* sentence, condemn*κενόω* make empty*κλάω* break, break off ~iconoclast*κοιλίη* belly; cavity*κομφός* clever, urbane, pleasant*κρείσσω* more powerful; better*κρεμάννυμι* (ι) hang*λύπη* distress

μέφομαι blame; reject
 μέτειμι be among, go, follow ~ion
 μηδέποτε never
 μηκέτι no more
 μωρός stupid
 οἰκουμένη inhabited
 οἰμῶζω wail
 ὀρίζω divide; ordain, define
 ~horizon
 ὄρος boundary marker ~horizon
 οὐδαμῶς in no way
 οὐσία property; essence
 παιδιά childish play
 παίζω play ~pediatrician
 παραιτέομαι entreat; beg for;
 decline
 παρακάθημαι sit near
 παρακολουθέω dog, follow, trace
 παραμένω stay with ~remain
 πενθέω grieve ~Nepenthe
 πένομαι be busy, work at
 ~osteopenia
 περίειμι be superior to; be left over;
 still exist
 περιέρχομαι go around; come next
 to
 περιποιέω preserve; obtain
 περιτίθημι put around, endow with
 ~thesis
 περιφέρω carry around
 πλουτέω be rich
 ποθέω miss, long for, notice an
 absence; lose ~bid
 πόσος how many, much, far?
 ποῦ where?
 προκόπτω make progress
 προλαμβάνω anticipate; be
 prejudiced
 προσδοκάω expect

πρόσταγμα -τος (n, 3) ordinance,
 command
 ῥήτωρ public speaker
 σελήνη moon
 σκέπτομαι look, look at, watch
 ~skeptical
 σοῦσον lily
 στένω groan ~stentorian
 στερεός solid, firm ~stereo
 στίχος line of soldiers, writing
 συμπόσιον drinking party
 συνήθης habitual, intimate
 σχολή rest, leisure
 τάλας wretched, miserable ~talent
 τραγωδία tragedy, serious poem
 τράχηλος neck ~trachea
 τροφεύς -ος (m) foster father; rearer
 τροφή food, upkeep ~atrophy
 ὑγιεινός wholesome
 ὑπομένω stay behind, await
 ~remain
 φθέγγομαι make a sound, utter
 ~diphthong
 φθόνος malice, envy
 φιλοσοφέω philosophize, study
 φιλόσοφος wisdom-loving
 φυγή flight, means of escape
 ~fugitive
 φυσικός natural
 φύσις -εως (f) nature (of a thing)
 ~physics
 φύω produce, beget; clasp ~physics
 χείρων worse, more base, inferior,
 weaker
 χορτάζω feed
 χρήσιμος useful
 ψέγω blame, censure
 ψυχαγωγέω (ῶ) evoke spirits;
 beguile

εὐλύτως καὶ αὐτόθεν, χάριν εἰδότα οὗ ἐχρήσατο χρόνου, εἰ θέλεις μὴ κλάειν τὴν τιτθὴν καὶ μάμμην.

Τί γὰρ διαφέρει, τίνος ἥττων ἐστὶ καὶ ἐκ τίνος κρέματα;¹ τί κρείττων εἶ τοῦ διὰ κοράσιον κλάοντος, εἰ διὰ γυμνασίδιον καὶ στωῖδια καὶ νεανισκάρια καὶ τοιαύτην διατριβὴν πευθεῖς;

Ἄλλος ἐλθὼν ὅτι οὐκέτι τὸ τῆς Δίρκης ὕδωρ πίνειν μέλλει. τὸ γὰρ Μάρκιον χεῖρόν ἐστι τοῦ τῆς Δίρκης; ἀλλ' ἐκεῖνό μοι σύνηθες ἦν.

Καὶ τοῦτο πάλιν ἔσται σοι σύνηθες. εἴτ' ἂν μὲν τοιούτῳ προσπάθῃς, καὶ τοῦτο πάλιν κλαῖε καὶ ζήτει στίχον² ὅμοιον τῷ Εὐριπίδου ποιῆσαι θερμάς³ τε τὰς Νέρωνος Μάρκιόν θ' ὕδωρ. ἴδε πῶς τραγωδία⁴ γίνεται, ὅταν εἰς μωροὺς ἀνθρώπους πράγματα τὰ τυγχάνοντ' ἐμπέσῃ.

Πότε οὖν Ἀθήνας πάλιν ὄψομαι καὶ τὴν ἀκρόπολιν; τάλας, οὐκ ἀρκεῖ σοι ἂ βλέπεις καθ' ἡμέραν; κρείττον' τι ἔχεις ἢ μεῖζον ἰδεῖν τοῦ ἡλίου, τῆς σελήνης, τῶν ἀστρων, τῆς γῆς ὅλης, τῆς θαλάσσης;

Εἰ δὲ δὴ παρακολουθεῖς τῷ διοικοῦντι τὰ ὅλα ἀκεῖνον ἐν σαντῷ περιφέρεις, ἔτι ποθεῖς λιθάρια καὶ πέτραν κομψήν; ὅταν οὖν μέλλῃς ἀπολιπεῖν αὐτὸν τὸν ἥλιον καὶ τὴν σελήνην, τί ποιήσεις;

Κλαύσεις καθήμενος ὡς τὰ παιδία; τί οὖν ἐν τῇ σχολῇ ἐποίεις, τί ἤκουες, τί ἐμάνθανες; τί σαντὸν φιλόσοφον ἐπέγραφες ἐξὸν τὰ ὄντα ἐπιγράφειν; ὅτι εἰσαγωγὰς ἔπραξάς τινας καὶ Χρυσίππεια ἀνέγων, φιλοσόφου δ' οὐδὲ θύραν παρήλθον.

Ποῦ γάρ μοι μέτεστι τούτου τοῦ πράγματος, οὗ Σωκράτει μετῆν τῷ οὕτως ἀποθανόντι, οὕτως ζήσαντι; οὗ Διογένη μετῆν;

Ἐπινοεῖς τούτων τινὰ κλάοντα ἢ ἀγανακτοῦντα, ὅτι τὸν δεῖνα οὐ μέλλει βλέπειν οὐδὲ τὴν δεῖνα οὐδ' ἐν Ἀθήναις ἔσεσθαι ἢ ἐν Κορίνθῳ, ἀλλ', ἂν οὕτως τύχῃ, ἐν Σούσοις⁵ ἢ ἐν Ἐκβατάνοις;

¹ hang ² line of soldiers, writing ³ warm, hot ⁴ tragedy, serious poem ⁵ lily

ῥ' ὧ γὰρ ἔξεστιν ἐξελθεῖν, ὅταν θέλῃ, τοῦ συμποσίου καὶ μηκέτι παίζειν, ἔτι οὗτος ἀνιάται μένων; οὐχὶ δ' ὥς παιδιᾷ⁶ παραμένει, μέχρις ἂν ψυχαγωγῇται;⁷

Ταχύ γ' ἂν ὁ τοιοῦτος ὑπομείναι φυγὴν τινα φυγεῖν εἰς ἅπαντα ἢ τὴν ἐπὶ θανάτῳ κατακριθεῖς.

Οὐ θέλεις ἤδη ὥς τὰ παιδιά ἀπογαλακτισθῆναι καὶ ἄπτεσθαι τροφῆς στερεωτέρας⁸ μηδὲ κλάειν μάμματος καὶ τιθᾶς, γραῶν ἀποκλαύματα;

Ἄλλ' ἐκείνας ἀπαλλασσόμενος ἀνιάσω. σὺ αὐτὰς ἀνιάσεις; οὐδαμῶς, ἀλλ' ὅπερ καὶ σέ, τὸ δόγμα. τί οὖν ἔχεις ποιῆσαι; ἔξελε, τὸ δ' ἐκείνων, ἂν εὖ ποιῶσιν, αὐταὶ ἐξελοῦσιν· εἰ δὲ μή, οἰμώξουσι δι' αὐτάς.

Ἄνθρωπε, τὸ λεγόμενον τοῦτο ἀπονοήθητι ἤδη ὑπὲρ εὐροίας, ὑπὲρ ἐλευθερίας, ὑπὲρ μεγαλοψυχίας. ἀνάτεινόν ποτε τὸν τράχηλον ὥς ἀπηλλαγμένος δουλείας, τόλμησον ἀναβλέψας πρὸς τὸν θεὸν εἰπεῖν ὅτι χρῶ μοι λοιπὸν εἰς ὃ ἂν θέλῃς· ὁμογνωμονῶ σοι, ἰσός εἰμι· οὐδὲν παραιτοῦμαι τῶν σοὶ δοκούντων· ὅπου θέλεις, ἄγε· ἢν θέλεις ἐσθῆτα περιβῆς. ἄρχειν με θέλεις, ἰδιωτεύειν,⁹ μένειν, φεύγειν, πένεσθαι,¹⁰ πλουτεῖν; ἐγὼ σοι ὑπὲρ ἁπάντων τούτων πρὸς τοὺς ἀνθρώπους ἀπολογήσομαι· δείξω τὴν ἐκάστου φύσιν οἷα ἐστίν.

Οὐ·

Ἄλλ' ἐν βοδὸς κοιλία κατήμενος ἐκδέχου σου τὴν μάμμιν, μέχρις σε χορτάσῃ.¹¹ ὁ Ἡρακλῆς εἰ τοῖς ἐν οἴκῳ παρεκάθητο, τίς ἂν ἦν; Εὐρυσθεὺς καὶ οὐχὶ Ἡρακλῆς. ἄγε, πόσους δὲ περιερχόμενος τὴν οἰκουμένην συνήθεις ἔσχεν, φίλους; ἀλλ' οὐδὲν φίλτερον τοῦ θεοῦ· διὰ τοῦτο ἐπιστεύθη Διὸς υἱὸς εἶναι καὶ ἦν. ἐκείνῳ τοίνυν πειθόμενος περιήγει καθαίρων ἀδικίαν καὶ ἀνομίαν.

Ἄλλ' οὐκ εἰ Ἡρακλῆς καὶ οὐ δύνασαι καθαίρειν τὰ ἀλλότρια κακά, ἀλλ' οὐδὲ Θεσεύς, ἵνα τὰ τῆς Ἀττικῆς καθάρῃς· τὰ σαυτοῦ κάθαρων. ἐντεῦθεν ἐκ τῆς διανοίας ἔκβαλε ἀντὶ Προκρούστου καὶ Σκίρωνος

⁶ childish play ⁷ evoke spirits; beguile ⁸ solid, firm ⁹ occupy a private station ¹⁰ be busy, work at ¹¹ feed

λύπην, φόβον, ἐπιθυμίαν, φθόνον, ἐπιχαιρεκακίαν, φιλαργυρίαν, μαλακίαν, ἀκρασίαν.

Ταῦτα δ' οὐκ ἔστιν ἄλλως ἐκβαλεῖν, εἰ μὴ πρὸς μόνον τὸν θεὸν ἀποβλέποντα, ἐκείνῳ μόνῳ προσπεπονθότα, τοῖς ἐκείνου προστάγμασι καθωσιωμένον. ἂν δ' ἄλλο τι θέλῃς, οἰμώζων καὶ στένων ἀκολουθήσεις τῷ ἰσχυροτέρῳ ἔξω ζητῶν αἰετὴν εὐροίαν καὶ μηδέποτ' εὐροεῖν δυνάμενος. ἐκεῖ γὰρ αὐτὴν ζητεῖς, οὐ μὴ ἔστιν, ἀφείς ἐκεῖ ζητεῖν, ὅπου ἐστίν.

2.17

Πῶς ἐφαρμοστέον τὰς προλήψεις τοῖς ἐπὶ μέρους.

Τί πρῶτόν ἐστιν ἔργον τοῦ φιλοσοφούντος; ἀποβαλεῖν οἷησιν ἀμύχανον γάρ, ἃ τις εἶδέναι οἶεται, ταῦτα ἄρξασθαι μανθάνειν.

Τὰ μὲν οὖν ποιητέα καὶ οὐ ποιητέα καὶ ἀγαθὰ καὶ κακὰ καὶ καλὰ καὶ αἰσχρὰ πάντες ἄνω καὶ κάτω λαλοῦντες ἐρχόμεθα πρὸς τοὺς φιλοσόφους, ἐπὶ τούτοις ἐπαινοῦντες ψέγοντες, ἐγκαλοῦντες μεμφόμενοι, περὶ ἐπιτηδευμάτων καλῶν καὶ αἰσχυρῶν ἐπικρίνοντες καὶ διαλαμβάνοντες.

Τίνος δ' ἔνεκα προσερχόμεθα τοῖς φιλοσόφοις; ἃ οὐκ οἰόμεθα εἶδέναι. τίνα δ' ἐστὶ ταῦτα; τὰ θεωρήματα.¹² ἃ γὰρ λαλοῦσιν οἱ φιλόσοφοι, μαθεῖν θέλομεν ὡς κομιψὰ καὶ δριμύα,¹³ οἱ δ' ἔν' ἀπ' αὐτῶν περιποιήσονται.

Γελοῖον οὖν τὸ οἶεσθαι, ὅτι ἄλλα μὲν τις μαθεῖν βούλεται, ἄλλα δὲ μαθήσεται, ἢ λοιπὸν ὅτι προκόψει τις ἐν οἷς οὐ μανθάνει.

Τὸ δ' ἐξαπατῶν τοὺς πολλοὺς τοῦτ' ἔστιν, ὅπερ καὶ Θεόπομπον τὸν ῥήτορα, ὅπου καὶ Πλάτῳ ἐγκαλεῖ ἐπὶ τῷ βούλεσθαι ἕκαστα ὀρίζεσθαι.

Τί γὰρ λέγει; οὐδεὶς ἡμῶν πρὸ σοῦ ἔλεγεν ἀγαθὸν ἢ δίκαιον; ἢ

¹² sight; theory ¹³ sharp, piercing, bitter

μὴ παρακολουθοῦντες τί ἐστι τούτων ἕκαστον ἀσήμως¹⁴ καὶ κενῶς ἐφθεγγόμεθα τὰς φωνάς;

Τίς γάρ σοι λέγει, Θεόπομπε, ὅτι ἐννοίας οὐκ εἵχομεν ἐκάστου τούτων φυσικὰς καὶ προλήψεις; ἀλλ' οὐχ οἷόν τ' ἐφαρμόζειν τὰς προλήψεις ταῖς καταλλήλοις οὐσίαις μὴ διαρθρώσαντα αὐτὰς καὶ αὐτὸ τοῦτο σκεψάμενον, ποίαν τινὰ ἐκάστη αὐτῶν οὐσίαν ὑποτακτέον.

Ἐπεὶ τοιαῦτα λέγε καὶ πρὸς τοὺς ἰατρούς· τίς γὰρ ἡμῶν οὐκ ἔλεγεν ὑγιεινόν τι καὶ νοσερόν, πρὶν Ἰπποκράτη γενέσθαι; ἢ κενῶς τὰς φωνὰς ταύτας ἀπηχοῦμεν;

Ἐχομεν γάρ τινα καὶ ὑγιεινοῦ πρόληψιν, ἀλλ' ἐφαρμόσαι οὐ δυνάμεθα. διὰ τοῦτο ὁ μὲν λέγει ἀνάτεινον, ὁ δὲ λέγει δὸς τροφήν· καὶ ὁ μὲν λέγει φλεβοτόμησον, ὁ δὲ λέγει σικύασον. τί τὸ αἷτιον; ἄλλο γε ἢ ὅτι τὴν τοῦ ὑγιεινοῦ πρόληψιν οὐ δύναται καλῶς ἐφαρμόσαι τοῖς ἐπὶ μέρους;

Οὕτως ἔχει καὶ ἐνθάδ' ἐπὶ τῶν κατὰ τὸν βίον. ἀγαθὸν καὶ κακὸν καὶ συμφέρον καὶ ἀσύμφορον τίς ἡμῶν οὐ λαλεῖ; τίς γὰρ ἡμῶν οὐκ ἔχει τούτων ἐκάστου πρόληψιν; ἄρ' οὖν διηρθρωμένην καὶ τελείαν;

Τοῦτο δεῖξον. πῶς δείξω; ἐφάρμοσον αὐτὴν καλῶς ταῖς ἐπὶ μέρους οὐσίαις. εὐθὺς τοὺς ὅρους¹⁵ Πλάτων μὲν ὑποτάσσει τῇ τοῦ χρησίμου προλήψει, σὺ δὲ τῇ τοῦ ἀχρήστου.

Δυνατὸν οὖν ἐστὶν ἀμφοτέρους ὑμᾶς ἐπιτυχᾶναι; πῶς οἷόν τε; τῇ δὲ τοῦ πλούτου οὐσίᾳ οὐχ ὁ μὲν τις ἐφαρμόζει τὴν τοῦ ἀγαθοῦ πρόληψιν, ὁ δ' οὐ; τῇ δὲ τῆς ἡδονῆς, τῇ δὲ τῆς ὑγείας;

Καθόλου γὰρ εἰ πάντες οἱ τὰ ὀνόματα λαλοῦντες μὴ κενῶς ἴσμεν ἕκαστα τούτων καὶ μηδεμιᾶς ἐπιμελείας περὶ τὴν διάρθρωσιν τῶν προλήψεων δεόμεθα, τί διαφερόμεθα, τί πολεμοῦμεν, τί ψέγομεν ἀλλήλους;

¹⁴ not marked; unclear ¹⁵ boundary marker

give it up readily and without delay, being grateful for the time in which he had the use of it— all this if you do not wish to be crying for your nurse and your mammy! For what difference does it make what object a man has a weakness for and depends upon? In what respect are you superior to the man who weeps for a maid, if you grieve for a trivial gymnasium, a paltry colonnade, a group of youngsters, and that way of spending your time? Someone else comes and grieves because he is no longer going to drink the water of Dirce. What, is the water of the Marcian aqueduct inferior to that of Dirce? "Nay, but I was accustomed to that water." And you will get accustomed to this in turn. And then, if you become addicted to something of this kind, weep for this too in turn, and try to write a line after the pattern of that of Euripides:

To Nero's baths and Marcian fountains once more.

Behold how tragedy arises, when everyday events befall fools!

"When, then, shall I see Athens once more and the Acropolis?" Poor man, are you not satisfied with what you are seeing every day? Have you anything finer or greater to look at than the sun, the moon, the stars, the whole earth, the sea? And if you really understand Him that governs the universe, and bear Him about within you, do you yet yearn for bits of stone and a pretty rock? When, therefore, you are about to leave the sun and the moon, what will you do? Will you sit and cry as little children cry? What was it you did at school? What was it you heard and learned? Why did you record yourself as a philosopher when you might have recorded the truth in these words: "I studied a few introductions, and did some reading in Chrysippus, but I did not even get past the door of a philosopher? Since what part have I in that business in which Socrates, who died so nobly, and so nobly lived, had a part? Or in that in which Diogenes had a part?" Can you imagine one of these men crying or fretting because he is not going to see such-and- such a man, or such-and- such a woman, or to live in Athens or in Corinth, but, if it so happen, in Susa or in Ecbatana? What, does he who is at liberty to leave the banquet when he will, and to play the game no longer, keep on annoying himself by staying? Does he not stay, like children, only as long as he is entertained? Such a man would be likely, forsooth, to endure going into exile for life or the exile of death, if this were his sentence.

Are you not willing, at this late date, like children, to be weaned and to partake of more solid food, and not to cry for mammies and nurses— old wives' lamentations? "But if I leave, I shall cause those women sorrow?" You cause them sorrow? Not at all, but it will be the same thing that causes sorrow to you yourself— bad judgement. What, then, can you do? Get rid of that judgement, and, if they do well, they will themselves get rid of their

judgement; otherwise, they will come to grief and have only themselves to thank for it. Man, do something desperate, as the expression goes, now if never before, to achieve peace, freedom, and mindedness. Lift up your neck at last like a man escaped from bondage, be bold to look towards God and say, "Use me henceforward for whatever Thou wilt; I am of one mind with Thee; I am Thine; I crave exemption from nothing that seems good in Thy sight; where Thou wilt, lead me; in what raiment Thou wilt, clothe me. Wouldst Thou have me to hold office, or remain in private life; to remain here or go into exile; to be poor or be rich? I will defend all these Thy acts before men; I will show what the true nature of each thing is." Nay, you will not; sit rather in the house as girls do and wait for your mammy until she feeds you! If Heracles had sat about at home, what would he have amounted to? He would have been Eurystheus and no Heracles. Come, how many acquaintances and friends did he have with him as he went up and down through the whole world? Nay, he had no dearer friend than God. That is why he was believed to be a son of God, and was. It was therefore in obedience to His will that he went about clearing away wickedness and lawlessness. But you are no Heracles, you say, and you cannot clear away the wickedness of other men, nay, nor are you even a Theseus, to clear away the ills of Attica merely. Very well, clear away your own then. From just here, from out your own mind, cast not Procrustes and Sciron, but grief, fear, desire, envy, joy at others' ills; cast out greed, effeminacy, incontinency. These things you cannot cast out in any other way than by looking to God alone, being specially devoted to Him only, and consecrated to His commands. But if you wish anything else, with lamentation and groaning you will follow that which is stronger than you are, ever seeking outside yourself for peace, and never able to be at peace. For you seek peace where it is not, and neglect to seek it where it is.

Tag was found

2.17

How ought we adjust our preconceptions to individual instances?

What is the first business of one who practises philosophy? To get rid of thinking that one knows; for it is impossible to get a man to begin to learn that which he thinks he knows. However, as we go to the philosophers we all babble hurly-burly about what ought to be done and what ought not, good and evil, fair and foul, and on these grounds assign praise and blame, censure and reprehension, passing judgement on fair and foul practices, and discriminating between them. But what do we go to the philosophers for? To learn what we do not think we know. And what is that? General principles. For some of us want to learn what the philosophers are saying, thinking it will be witty and shrewd, others, because they wish to profit thereby. But it

is absurd to think that when a man wishes to learn one thing he will actually learn something else, or, in short, that a man will make progress in anything without learning it. But the multitude are under the same misapprehension as was Theopompus, the orator, who actually censures Plato for wishing to define every term. Well, what does he say? "Did none of us before your time ever use the words 'good' or 'just'? Or, without understanding what each of these terms severally mean, did we merely utter them as vague and empty sounds?" "Why, who tells you, Theopompus, that we did not have a natural conception of each term, that is, a preconceived idea of it? But it is impossible to adjust our preconceived ideas to the appropriate facts without having first systematized them and having raised precisely this question— what particular fact is to be classified under each preconception. Suppose, for example, that you make the same sort of remark to the physicians: "Why, who among us did not use terms 'healthy' and 'diseased' before Hippocrates was born? Or were we merely making an empty noise with these sounds?" "For, of course, we have a certain preconception of the idea "healthy." But we are unable to apply it. That is why one person says, "Keep abstaining from food," and another, "Give nourishment"; again, one says, "Cut a vein," and another says, "Use the cupping-glass." What is the reason? Is it really anything but the fact that a person is unable properly to apply the preconceived idea of "healthy" to the specific instances?

So it stands here also, in the affairs of life. Who among us has not upon his lips the words "good" and "evil," "advantageous" and "disadvantageous"? For who among us does not have a preconceived idea of each of these terms? Very well, is it fitted into a system and complete? Prove that it is. "How shall I prove it?" Apply it properly to specific facts. To start with, Plato classifies definitions under the preconception "the useful," but you classify them under that of "the useless." Is it, then, possible for both of you to be right? How can that be? Does not one man apply his preconceived idea of "the good" to the fact of wealth, while another does not? And another to that of pleasure, and yet another to that of health? Indeed, to sum up the whole matter, if all of us who have these terms upon our lips possess no mere empty knowledge of each one severally, and do not need to devote any pains to the systematic arrangement of our preconceived ideas, why do we disagree, why fight, why blame one

vocabulary

ἄγωνίζομαι contend, exert oneself
 ἄδύνατος unable; impossible
 ἀέθλιος prize ~athlete
 ἀθλητής ἀεθλητοῦ (m, 1) athlete,
 contestant ~athlete
 ἄθλιος wretched ~athlete
 αἴσθησις -εως (f) sense perception
 αἰσθητής -οῦ (m, 1) one who
 perceives
 ἀκρασία unwholesomeness;
 powerlessness
 ἄλυπος (ῥ) painless
 ἀμελέω disregard; (impers.) of
 course
 ἀναβλέπω look up; gain sight, open
 one's eyes
 ἀναγιγνώσκω recognize, read,
 understand, persuade
 ἀναγκαῖος coerced, coercing, slavery
 ἀναπίπτω fall back
 ἀνατείνω lift, reach out, threaten
 ἄνοσος disease-free ~noisome
 ἄνωθεν from above, the beginning
 ἀπάγχω throttle
 ἀπαθής unaffected, impassive
 ἅπαξ once
 ἀπλός single; simple ~haploid
 ἀποβάλλω throw away, lose
 ἀπόδειξις -εως (f) acceptance; (Ion)
 showing
 ἀποκαθίστημι restore
 ἀποτυγχάνω fail
 ἀργύριον small coin
 ἀρκέω satisfy; ward off, defend;
 suffice
 ἄρτι at the same time
 ἀτάραχος calm
 αὐξάνω strengthen
 ἄχθομαι be burdened with
 βιβλίον paper, book
 γονεὺς -ος (m) parent

διάγω lead through; pass a time
 ~demagogue
 διάκειμαι be in a condition
 διαλείπω leave a gap, space apart
 διέρχομαι pierce, traverse
 διηγέομαι detail, describe
 δυστυχέω be unlucky
 δυστυχής unlucky
 ἐθίζω accustom
 εἴτα then, therefore, next
 ἐκκλίνω (ι) turn away, back down,
 shun
 ἐλεέω pity, have mercy on ~alms
 ἐλεύθερος not enslaved
 ἐμποδίζω fetter, hinder
 ἐμφύω plant; cling ~physics
 ἐνθεν thence, whence
 ἐντίθημι load; mp: take to heart
 ~thesis
 ἔξειμι go forth; is possible ~ion
 ἐξῆς in turn
 ἐξίστημι displace, transform; (+gen)
 give up ~station
 ἔξωθεν from outside
 ἐπανερχομαι return; ascend
 ἐπιβάλλω throw upon, head for
 ~ballistic
 ἐπιθυμία (ῥ) desire, thing desired
 ἐπιμελής careful, cared for
 ἐπιτείνω intensify
 ἐπιχειρέω do, try, attack ~chiral
 εὐσεβής pious
 ἐφαρμόζω well fitted to ~harmony
 ἐφεξῆς in order, in a row
 ἡγεμονικός showing leadership
 ἡσάομαι (pass) be weaker, be
 overcome; (active) defeat
 θαυμαστός wonderful; admirable
 καθεύδω lie down
 καθήκω come down, (a day) to fall,
 arrive; be proper
 καθίημι (ιι) speed down upon; take

down ~jet

κακοδαιμονία misfortune; demonic possession

κατακλάω break off, break short
~iconoclast

κοσμέω marshal, array ~cosmos

κτῆμα -τος (n, 3) possession

λογίζομαι reckon, consider

λύχνος lamp

μείρομαι receive as a portion

~Moirai

μέλος -ους (n, 3) limb; melody

μεταπίπτω fall differently, undergo a change

μετατίθηναι set or cause among
~thesis

μουσική art, music

μουσικός musical, aesthetic

νεανίσκος (ᾱ) young man

νεῦρον tendon ~neuro

ὄνειρος dream

ὀργίζω anger, provoke, annoy

ὀρέγω hold out, offer, thrust ~reach

ὀρμή pressure, assault, order
~hormone

ὄφελος -εος (n, 3) a use, a help

παιδεία child-rearing, education

παιδεύω raise; train

παραβάλλω put at risk ~ballistic

παραλύω detach, disable

παραφέρω serve; carry past; outdo

πενθέω grieve ~Nepenthe

πένθος -εος (n, 3) grief, misfortune
~Nepenthe

πενία poverty ~osteopenia

περίστημι be around; turn out
~station

περιπατέω walk around

περιπίπτω embrace; fall in with

ποῦ where?

προκόπτω make progress

προλαμβάνω anticipate; be prejudiced

προσάγω bring to a place
~demagogue

προχωρέω proceed, come forward

σκέλος -εος (n, 3) leg ~scoliosis

σπουδάζω be busy, earnest
~repudiate

συνθέλω consent

συνέχω keep together, constrain

συνθελώ consent

συνοικέω live together

συνουσία society, sex

συντάσσω gather, assemble ~syntax

σχολή rest, leisure

τάλας wretched, miserable ~talent

τιμωρέω (ι) (+dat) take vengeance, punish; aid one who has been attacked

τράχηλος neck ~trachea

τρέμω tremble in fear ~tremble

τρέχω run, spin

ὕβριζω insult, treat outrageously

ὕγεια health

ὑπομένω stay behind, await
~remain

ὑπομνήσκω remind of
~mnemonic

φαντασία appearance; imagination

φθονέω envy

φιλοσοφία love of knowledge; philosophy

φιλόσοφος wisdom-loving

φιλόστοργος affectionate

φρύγανον (υ) kindling

χαρακτήρ -ος (m) stamp; characteristic

χρήσιμος useful

ὠσαύτως in the same way

Καὶ τί μοι νῦν τὴν πρὸς ἀλλήλους μάχην παραφέρειν καὶ ταύτης μεμνησθαι; σὺ αὐτὸς εἰ ἐφαρμόζεις καλῶς τὰς προλήψεις, διὰ τί δυσροεῖς, διὰ τί ἐμποδίζῃ;

Ἀφῶμεν ἄρτι τὸν δεύτερον τρόπον τὸν περὶ τὰς ὁρμὰς καὶ τὴν κατὰ ταύτας περὶ τὸ καθήκον φιλοτεχνίαν. ἀφῶμεν καὶ τὸν τρίτον τὸν περὶ τὰς συγκαταθέσεις.

Χαρίζομαί σοι ταῦτα πάντα. στῶμεν ἐπὶ τοῦ πρώτου καὶ σχεδὸν αἰσθητὴν παρέχοντος τὴν ἀπόδειξιν τοῦ μὴ ἐφαρμόζειν καλῶς τὰς προλήψεις.

Νῦν σὺ θέλεις τὰ δυνατὰ καὶ τὰ σοὶ δυνατά; τί οὖν ἐμποδίζῃ; διὰ τί δυσροεῖς; νῦν οὐ φεύγεις τὰ ἀναγκαῖα; διὰ τί οὖν περιπίπτεις τινί, διὰ τί δυστυχεῖς; διὰ τί θέλοντός σου τι οὐ γίνεται καὶ μὴ θέλοντος γίνεται;

Ἀπόδειξις γὰρ αὕτη μεγίστη δυσροίας καὶ κακοδαιμονίας.¹ θέλω τι καὶ οὐ γίνεται· καὶ τί ἐστὶν ἀθλιώτερον ἐμοῦ; οὐ θέλω τι καὶ γίνεται· καὶ τί ἐστὶν ἀθλιώτερον ἐμοῦ;

Τοῦτο καὶ ἡ Μήδεια οὐχ ὑπομείνασα ἦλθεν ἐπὶ τὸ ἀποκτείνειν τὰ τέκνα. μεγαλοφυῶς κατὰ γε τοῦτο. εἶχε γὰρ ἦν δεῖ φαντασίαν, οἷόν ἐστι τὸ ἃ θέλει τινὶ μὴ προχωρεῖν.

Εἴτα οὕτως τιμωρήσομαι τὸν ἀδικήσαντά με καὶ ὑβρίσαντα. καὶ τί ὄφελος τοῦ κακῶς οὕτως διακειμένου; πῶς οὖν γένηται; ἀποκτείνω μὲν τὰ τέκνα. ἀλλὰ καὶ ἐμαυτὴν τιμωρήσομαι. καὶ τί μοι μέλει;

Τοῦτ' ἐστὶν ἑκπτώσις ψυχῆς μεγάλη νεῦρα ἐχούσης. οὐ γὰρ ᾗδει, ποῦ κείται τὸ ποιεῖν ἃ θέλομεν, ὅτι τοῦτο οὐκ ἔξωθεν δεῖ λαμβάνειν οὐδὲ τὰ πράγματα μετατιθέντα καὶ μεθαρμοζόμενον.

Μὴ θέλε τὸν ἄνδρα, καὶ οὐδὲν ὧν θέλεις οὐ γίνεται. μὴ θέλε αὐτὸν ἐξ ἅπαντός σοι συνοικεῖν, μὴ θέλε μένειν ἐν Κορίνθῳ καὶ ἀπλῶς μηδὲν

¹ misfortune; demonic possession

ἄλλο θέλε ἢ ἂ ὁ θεὸς θέλει. καὶ τίς σε κωλύσει, τίς ἀναγκάσει; οὐ μᾶλλον ἢ τὸν Δία.

Ὅταν τοιοῦτον ἔχῃς ἡγεμόνα καὶ τοιούτῳ συνθέλῃς καὶ συνορέγῃ, τί φοβῇ ἔτι μὴ ἀποτύχῃς;

Χάρισαί σου τὴν ὄρεξιν καὶ τὴν ἐκκλισιν πενία καὶ πλούτῳ· ἀποτεύξῃ, περιπεσῇ. ἀλλ' ὑγιεία· δυστυχήσεις· ἀρχαῖς, τιμαῖς, πατρίδι, φίλοις, τέκνοις, ἀπλῶς ἂν τινι τῶν ἀπροαιρέτων. ἀλλὰ τῷ Διὶ χάρισαι αὐτάς, τοῖς ἄλλοις θεοῖς·

Ἐκείνοις παράδος, ἐκείνοι κυβερνάτωσαν, μετ' ἐκείνων τετάχθωσαν· καὶ ποῦ ἔτι δυσροήσεις;

Εἰ δὲ φθονεῖς, ἀταλαίπωρε, καὶ ἐλεεῖς καὶ ζηλοτυπεῖς καὶ τρέμεις καὶ μίαν ἡμέραν οὐ διαλείπεις, ἐν ἣ οὐ κατακλάεις καὶ σαυτοῦ καὶ τῶν θεῶν, καὶ τί ἔτι λέγεις πεπαιδεῦσθαι;

Ποίαν παιδεῖαν, ἄνθρωπε; ὅτι συλλογισμοὺς ἔπραξας, μεταπίπτοντας; οὐ θέλεις ἀπομαθεῖν, εἰ δυνατόν, πάντα ταῦτα καὶ ἄνωθεν ἄρξασθαι συναισθανόμενος ὅτι μέχρι νῦν οὐδ' ἤψω τοῦ πράγματος, καὶ λοιπὸν ἔνθεν ἀρξάμενος προσοικοδομεῖν τὰ ἐξῆς, πῶς μὴδὲν ἔσται σοῦ μὴ θέλοντος, θέλοντος μὴδὲν οὐκ ἔσται;

Δότε μοι ἕνα νέον κατὰ ταύτην τὴν ἐπιβολὴν ἐληλυθότα εἰς σχολήν, τούτου τοῦ πράγματος ἀθλητὴν² γενόμενον καὶ λέγοντα ὅτι ἐμοὶ τὰ μὲν ἄλλα πάντα χαιρέτω, ἀρκεῖ δ' εἰ ἐξέσται ποτὲ ἀπαραποδίστω καὶ ἀλύπῳ διαγαγεῖν καὶ ἀνατεῖναι τὸν τράχηλον πρὸς τὰ πράγματα ὥς ἐλεύθερον καὶ εἰς τὸν οὐρανὸν ἀναβλέπειν ὥς φίλον τοῦ θεοῦ μὴδὲν φοβούμενον τῶν συμβῆναι δυναμένων. δεῖξάτω τις ὑμῶν αὐτὸν τοιοῦτον, ἵνα εἴπω·

Ἐρχου, νεανίσκε, εἰς τὰ σά· σοὶ γὰρ εἴμαρται κοσμήσαι φιλοσοφίαν, σά ἐστι ταῦτα τὰ κτήματα, σὰ τὰ βιβλία, σοὶ οἱ λόγοι.

Εἰθ', ὅταν τοιοῦτον ἐκπονήσῃ καὶ καταθλήσῃ τὸν τόπον, πάλιν ἐλθῶν

² athlete, contestant

μοι εἰπάτω ἐγὼ θέλω μὲν καὶ ἀπαθῆς εἶναι καὶ ἀτάραχος, θέλω δ' ὡς εὐσεβῆς καὶ φιλόσοφος καὶ ἐπιμελὴς εἰδέναι τί μοι πρὸς θεοὺς ἐστὶ καθήκον, τί πρὸς γονεῖς, τί πρὸς ἀδελφούς, τί πρὸς τὴν πατρίδα, τί πρὸς ξένους.

Ἔρχου καὶ ἐπὶ τὸν δεύτερον τόπον· σὸς ἐστὶ καὶ οὗτος.

Ἄλλ' ἤδη καὶ τὸν δεύτερον τόπον ἐκμεμελέτηκα. ἤθελον δ' ἀσφαλῶς καὶ ἀσειστώως καὶ οὐ μόνον ἐγρηγορώς, ἀλλὰ καὶ καθεύδων καὶ οἰνωμένος καὶ ἐν μελαγχολίᾳ. σὺ θεὸς εἰ, ὦ ἄνθρωπε, σὺ μεγάλας ἔχεις ἐπιβολάς.

Οὐ· ἀλλ' ἐγὼ θέλω γνῶναι, τί λέγει Χρῦσιππος ἐν τοῖς περὶ τοῦ Ψευδομένου. οὐκ ἀπάγξῃ μετὰ τῆς ἐπιβολῆς ταύτης, τάλας; καὶ τί σοι ὄφελος ἔσται; πενθῶν ἅπαν ἀναγνώσῃ καὶ τρέμων πρὸς ἄλλους ἐρεῖς.

Οὕτως καὶ ὑμεῖς ποιεῖτε. θέλεις ἀναγνῶ σοι, ἀδελφέ; καὶ σὺ ἐμοί. θαυμαστώως, ἄνθρωπε, γράφεις· καὶ σὺ μέgalως εἰς τὸν Ξενοφώντος χαρακτήρα,³ σὺ εἰς τὸν Πλάτωνος, σὺ εἰς τὸν Ἀντισθένη. εἴτ' ἀλλήλοις ὀνείρους διηγησάμενοι πάλιν ἐπὶ ταῦτα ἐπανέρχεσθε· ὡσαύτως ὀρέγεσθε, ὡσαύτως ἐκκλίνετε, ὁμοίως ὁρμᾶτε, ἐπιβάλλεσθε, προστίθεσθε, ταῦτα εὐχεσθε, περὶ ταῦτα σπουδάζετε. εἴτα οὐδὲ ζητεῖτε τὸν ὑπομνήσοντα ὑμᾶς, ἀλλ' ἄχθεσθε, ἐὰν ἀκούητε τούτων. εἴτα λέγετε ἀφιλόστοργος γέρων· ἐξερχομένου μου οὐκ ἔκλαυσεν οὐδ' εἶπεν 1εῖς οἷαν περίστασιν ἀπέρχῃ μοι, τέκνον· ἂν σωθῆς, ἄψω λύχνους. ταῦτ' ἐστὶ τὰ τοῦ φιλοστόργου;

Μέγα σοι ἀγαθὸν ἔσται σωθέντι τοιούτῳ καὶ λύχνων ἄξιον. ἀθάνατον γὰρ εἶναι σε δεῖ καὶ ἄνοσον.

Ταύτην οὖν, ὅπερ λέγω, τὴν οἴησιν τὴν τοῦ δοκεῖν εἰδέναι τι τῶν χρησίμων ἀποβάλλοντας ἔρχεσθαι δεῖ πρὸς τὸν λόγον, ὡς πρὸς τὰ γεωμετρικὰ προσάγομεν, ὡς πρὸς τὰ μουσικά·

Εἰ δὲ μή, οὐδ' ἐγγὺς ἐσόμεθα τῷ προκοίῃναι, κἂν πάσας τὰς

³ stamp; characteristic

εἰσαγωγὰς καὶ τὰς συντάξεις τὰς Χρυσίππου μετὰ τῶν Ἀντιπάτρου καὶ Ἀρχεδήμου διέλλωμεν.

2.18

Πῶς ἀγωνιστέον πρὸς τὰς φαντασίας.

Πᾶσα ἔξις καὶ δύναμις ὑπὸ τῶν καταλλήλων ἔργων συνέχεται καὶ αὖξεται, ἢ περιπατητικὴ ὑπὸ τοῦ περιπατεῖν, ἢ τροχαστικὴ ὑπὸ τοῦ τρέχειν.

Ἄν θέλῃς ἀναγνωστικὸς εἶναι, ἀναγίνωσκε· ἂν γραφικός, γράφε. ὅταν δὲ τριάκοντα ἐφεξῆς ἡμέρας μὴ ἀναγνῶς, ἀλλ' ἄλλο τι πράξῃς, γνώσῃ τὸ γινόμενον.

Οὕτως καὶ ἀναπέσης δέκα ἡμέρας, ἀναστὰς ἐπιχείρησον μακροτέραν ὁδὸν περιπατῆσαι καὶ ὄψῃ, πῶς σου τὰ σκέλη⁴ παραλύεται.

Καθόλου οὖν εἴ τι ποιεῖν ἐθέλῃς, ἐκτικὸν ποίει αὐτό· εἴ τι μὴ ποιεῖν ἐθέλῃς, μὴ ποίει αὐτό, ἀλλ' ἔθισον ἄλλο τι πράττειν μᾶλλον ἀντ' αὐτοῦ.

Οὕτως ἔχει καὶ ἐπὶ τῶν ψυχικῶν· ὅταν ὀργισθῇς, γίνωσκε ὅτι οὐ μόνον σοι τοῦτο γέγονεν κακόν, ἀλλ' ὅτι καὶ τὴν ἑξὺς ἡύξησας καὶ ὡς πυρὶ φρύγανα⁵ παρέβαλες.

Ὅταν ἡττηθῇς τινος ἐν συνουσίᾳ, μὴ τὴν μίαν ἦτταν ταύτην λογίζου, ἀλλ' ὅτι καὶ τὴν ἀκρασίαν σου τέτροφας, ἐπηύξησας.

Ἀδύνατον γὰρ ἀπὸ τῶν καταλλήλων ἔργων μὴ καὶ τὰς ἑξῆς καὶ τὰς δυνάμεις τὰς μὲν ἐμφύεσθαι μὴ πρότερον οὕσας, τὰς δ' ἐπιτείνεσθαι καὶ ἰσχυροποιεῖσθαι.

Οὕτως ἀμέλει καὶ τὰ ἀρρωστήματα ὑποφύεσθαι λέγουσιν οἱ φιλόσοφοι. ὅταν γὰρ ἅπαξ ἐπιθυμῆσης ἀργυρίου, ἂν μὲν προσαχθῇ λόγος εἰς αἰσθησιν αἰσίων τοῦ κακοῦ, πέπανταί τε ἢ ἐπιθυμία καὶ τὸ ἡγεμονικὸν ἡμῶν εἰς τὸ ἐξαρχῆς ἀποκατέστη·

⁴ leg ⁵ kindling

another?

And yet what need is there for me to bring forward now our strife with one another and make mention of that? Take your own case; if you apply properly your preconceived ideas, why are you troubled, why are you hampered? Let us pass by for the moment the second field of study— that which has to do with our choices and the discussion of what is our duty in regard to them. Let us pass by also the third— that which has to do with our assents. I make you a present of all this. Let us confine our attention to the first field, one which allows an almost palpable proof that you do not properly apply your preconceived ideas. Do you at this moment desire what is possible in general and what is possible for you in particular? If so, why are you hampered? Why are you troubled? Are you not at this moment trying to escape what is inevitable? If so, why do you fall into any trouble, why are you unfortunate? Why is it that when you want something it does not happen, and when you do not want it, it does happen? For this is the strongest proof of trouble and misfortune. I want something, and it does not happen; and what creature is more wretched than I? I do not want something, and it does happen; and what creature is more wretched than I?

Medea, for example, because she could not endure this, came to the point of killing her children. In this respect at least hers was the act of a great spirit. For she had the proper conception of what it means for anyone's wishes not to come true. "Very well, then," says she, "in these circumstances I shall take vengeance upon the man who has wronged and insulted me. Yet what good do I get out of his being in such an evil plight? How can that be accomplished? I kill my children. But I shall be punishing myself also. Yet what do I care?" This is the outbursting of a soul of great force. For she did not know where the power lies to do what we wish— that we cannot get this from outside ourselves, nor by disturbing and deranging things. Give up wanting to keep your husband, and nothing of what you want fails to happen. Give up wanting him to live with you at any cost. Give up wanting to remain in Corinth, and, in a word, give up wanting anything but what God wants. And who will prevent you, who will compel you? No one, any more than anyone prevents or compels Zeus.

When you have such a leader as Zeus and identify your wishes and your desires with His, why are you still afraid that you will fail? Give to poverty and to wealth your aversion and your desire: you will fail to get what you wish, and you will fall into what you would avoid. Give them to health; you will come to grief; so also if you give them to offices, honours, country, friends, children, in short to anything that lies outside the domain of moral purpose. But give them to Zeus and the other gods; entrust them to their keeping, let them exercise the control; let your desire and your aversion be ranged on

their side— and how can you be troubled any longer? But if you show envy, wretched man, and pity, and jealousy, and timidity, and never let a day pass without bewailing yourself and the gods, how can you continue to say that you have been educated? What kind of education, man, do you mean? Because you have worked on syllogisms, and arguments with equivocal premisses? Will you not unlearn all this, if that be possible, and begin at the beginning, realizing that hitherto you have not even touched the matter; and for the future, beginning at this point, add to your foundations that which comes next in order— provision that nothing shall be that you do not wish, and that nothing shall fail to be that you do wish?

Give me but one young man who has come to school with this purpose in view, who has become an athlete in this activity, saying, "As for me, let everything else go; I am satisfied if I shall be free to live untrammelled and untroubled, to hold up my neck in the face of facts like a free man, and to look up to heaven as a friend of God, without fear of what may possibly happen." Let one of you show me such a person, so that I can say to him: Enter, young man, into your own, for it is your destiny to adorn philosophy, yours are these possessions, yours these books, yours these discourses. Then, when he has worked his way through this first field of study and mastered it like an athlete, let him come to me again and say, "I want, it is true, to be tranquil and free from turmoil, but I want also, as a god-fearing man, a philosopher and a diligent student, to know what is my duty towards the gods, towards parents, towards brothers, towards my country, towards strangers." Advance now to the second field of study; this also is yours. "Yes, but I have already studied this second field. What I wanted was to be secure and unshaken, and that not merely in my waking hours, but also when asleep, and drunk, and melancholy-mad." Man, you are a god, great are the designs you cherish!

No, that is not the way it goes, but someone says, "I wish to know what Chrysippus means in his treatise on The Liar." If that is your design, go hang, you wretch! And what good will knowing that do you? With sorrow you will read the whole treatise, and with trembling you will talk about it to others. This is the way you also, my hearers, behave. You say: "Shall I read aloud to you, brother, and you to me?" "Man, you write wonderfully." And again, "You have a great gift for writing in the style of Xenophon," "You for that of Plato," "You for that of Antisthenes." And then, when you have told dreams to one another, you go back to the same things again; you have exactly the same desires as before, the same aversions, in the same way you make your choices, your designs, and your purposes, you pray for the same things and are interested in the same things. In the second place, you do not even look for anybody to give you advice, but you are annoyed if you are told what I am telling you. Again, you say: "He is an old man without the milk of

human kindness in him; he did not weep when I left, nor say, 'I fear you are going into a very difficult situation, my son; if you come through safely, I will light lamps.'"Is this what a man with the milk of human kindness in him would say? It will be a great piece of good luck for a person like you to come through safely, a thing worth lighting lamps to celebrate! Surely you ought to be free from death and free from disease!

It is this conceit of fancying that we know something useful, that, as I have said, we ought to cast aside before we come to philosophy, as we do in the case of geometry and music. Otherwise we shall never even come near to making progress, even if we go through all the Introductions and the Treatises of Chrysippus, with those of Antipater and Archedemus thrown in!

2.18

How must we struggle against our external impressions?

Every habit and faculty is confirmed and strengthened by the corresponding actions, that of walking by walking, that of running by running. If you wish to be a good reader, read; if you wish to be a good writer, write. If you should give up reading for thirty days one after the other, and be engaged in something else, you will know what happens. So also if you lie in bed for ten days, get up and try to take a rather long walk, and you will see how wobbly your legs are. In general, therefore, if you want to do something, make a habit of it; if you want not to do something, refrain from doing it, and accustom yourself to something else instead. The same principle holds true in the affairs of the mind also; when you are angry, you may be sure, not merely that this evil has befallen you, but also that you have strengthened the habit, and have, as it were, added fuel to the flame. When you have yielded to someone in carnal intercourse, do not count merely this one defeat, but count also the fact that you have fed your incontinence, you have given it additional strength. For it is inevitable that some habits and faculties should, in consequence of the corresponding actions, spring up, though they did not exist before, and that others which were already there should be intensified and made strong.

In this way, without doubt, the infirmities of our mind and character spring up, as the philosophers say. For when once you conceive a desire for money, if reason be applied to bring you to a realization of the evil, both the passion is stilled and our governing principle is restored to its original authority; but

vocabulary

ἄγών -ος (m, 3) gathering place

~agony

ἄδύνατος unable; impossible

ἄκαιρος unseasonable, troublesome

ἄκολουθέω follow

ἀμήχανος helpless, impossible

~mechanism

ἀναγιγνώσκω recognize, read, understand, persuade

ἀναγκαῖος coerced, coercing, slavery

ἀναιρέω take up ~heresy

ἀναλαμβάνω take up, recover, resume

ἀνατίθημι consecrate, lay on, impute; (mp) reproach

ἄνω (ᾱ) accomplish, pass, waste; upwards, out to sea

ἅπαξ once

ἀπέχω ward off, drive off, refrain, be at some distance

ἀποδύω strip off, dump

ἀπολείπω leave behind, fail ~eclipse

ἀπολιμπάνω leave behind, fail

ἀπολογία verbal defense

ἀποχωρέω go away from, retreat

ἀρέσκω please, satisfy; make amends

ἀριθμέω to count ~arithmetic

ἀσθενής weak

ἀσπάζομαι greet, salute

ἀστραπή lightning

αὔριον tomorrow

ἀφορμάω depart, depart from ~hormone

ἀφορμή starting point; means

βασανίζω interrogate, test, torture

βεβαιώω secure, confirm

βεβαίωσις -εως (f) confirmation, warranty

βροντή thunder ~brontosaurus

γαλήνη stillness of wind or sea

γενναῖος noble, sincere ~genesis

γραμματικός literate; grammar

γυμνάζω exercise, do training

δόγμα -τος (n, 3) belief, legal decision

δοκιμάζω test, approve

ἐθίζω accustom

εἴτα then, therefore, next

εἴωθα be accustomed, in the habit

ἐκδέχομαι receive; succeed to a position

ἐκλύω rescue from ~loose

ἐλευθερία freedom

ἐλευθέριος free

ἔλκος -εος (n, 3) wound ~ulcer

ἐνθυμέομαι (ῶ) take to heart

ἐξάπτω fasten to ~haptic

ἐξαριθμέω count up; recount

ἐξῆς in turn

ἐπάνειμι return

ἐπανίημι let go, relax

ἐπιθυμέω (ῶ) wish, covet

ἐπιθυμία (ῆ) desire, thing desired

ἐπιθύω (ῖ) rush at, be eager ~θύω

ἐπικαλέω call upon

ἐρεθίζω annoy, excite ~Eris

εὐδία fair weather

ἐφεξῆς in order, in a row

ἡγεμονικός showing leadership

ἡσάομαι (pass) be weaker, be overcome; (active) defeat

ἡσυχάζω be quiet, rest

θαυμαστός wonderful; admirable

θεραπείη -ας service, tending

θεραπεύω help, serve; flatter, defer to ~therapy

ἱκέτης -ου (m, 1) suppliant, refugee

ἱστορία science, history

ἰσχυρός (ῶ) strong, forceful, violent

ἵχνος -εος (n, 3) track, trace

καθάπερ exactly as

καθαρός clean, pure

καῖν crasis for καὶ ἄν
 καταπλήσσω be struck with dismay
 ~plectrum
 κενός empty, vain
 κοιμάω put to sleep; (pass) lie
 down, have sex
 κοινός communal, ordinary
 κοιμψός clever, urbane, pleasant
 κορυφή peak, crown
 λυπέω (ἴ) annoy, distress
 μακάριος blessed
 μαστιγώω (ἴ) whip
 μοιχός illicit lover
 ναός (ᾱ) temple, shrine ~nostalgia
 νεῦρον tendon ~neuro
 νεύω nod
 νή yea
 νίκη (ἴ) victory ~Nike
 ὀξύτης -τος (f, 3) sharpness;
 quickness
 ὅπου where
 ὀργίζω anger, provoke, annoy
 ὀργίλος irascible
 ὀφείλω owe, should, if only
 πάθος -ους (n, 3) an experience,
 passion, condition
 παλαίω wrestle ~Pallas
 παντελής complete, absolute
 παραβάλλω put at risk ~ballistic
 παράδοξος incredible
 παραλαμβάνω receive, undertake,
 associate with
 παραλείπω leave, leave out
 παρέρχομαι pass, escape
 πιθανότης -τος (f, 3)

perseuasiveness
 ποῖος what kind
 πορίζω bring about, provide
 πόστος which in a series of
 numbers?
 πότε when?
 προάγω lead forward, advance
 προσάγω bring to a place
 ~demagogue
 προσγίγνομαι become ally to
 προσέχω direct to; think about
 προσπίπτω attack; befall; kow-tow
 πύκτης -οῦς (m) boxer
 πυρέσσω have a fever
 σαυτοῦ yourself
 σεαυτοῦ yourself
 σήμερον today
 σόφισμα skill, trick
 συγκρίνω (ἴ) combine; decree
 συμπόσιον drinking party
 συναρπάζω snatch with
 συνεχής (ἴ) continuously
 σύνοιδα know about someone;
 think proper
 συνοράω be able to see ~panorama
 συνουσία society, sex
 τάλας wretched, miserable ~talent
 τηρέω watch over
 τόνος pitch, stretching
 τρίμηνος of three months
 φαντασία appearance; imagination
 φιλόσοφος wisdom-loving
 φλύαρος nonsense
 χειμών -ος (m, 3) winter, storm
 ὠφελέω help, be useful

Ἐὰν δὲ μηδὲν προσαγάγῃς εἰς θεραπείαν, οὐκέτι εἰς ταῦτα ἐπάνεισιν, ἀλλὰ πάλιν ἐρεθισθὲν¹ ὑπὸ τῆς καταλλήλου φαντασίας θάττον ἢ πρότερον ἐξήφθη πρὸς τὴν ἐπιθυμίαν. καὶ τούτου συνεχῶς γινομένου τυλοῦται λοιπὸν καὶ τὸ ἀρρώστημα βεβαιοῖ τὴν φιλαργυρίαν.

Ὅ γὰρ πυρέξας, εἴτα παυσάμενος οὐχ ὁμοίως ἔχει τῷ πρὸ τοῦ πυρέξει, ἂν μὴ τι θεραπευθῇ εἰς ἅπαν.

Τοιοῦτόν τι καὶ ἐπὶ τῶν τῆς ψυχῆς παθῶν γίνεται. ἴχνη τινὰ καὶ μώλωπες ἀπολείπονται ἐν αὐτῇ, οὗς εἰ μὴ τις ἐξαλείβῃ καλῶς, πάλιν κατὰ τῶν αὐτῶν μαστιγωθείς οὐκέτι μώλωπας, ἀλλ' ἔλκη ποιεῖ.

Εἰ οὖν θέλεις μὴ εἶναι ὀργίλος,² μὴ τρέφε σου τὴν ἔξιν, μηδὲν αὐτῇ παράβαλλε αὐξητικόν. τὴν πρώτην ἡσύχασον καὶ τὰς ἡμέρας ἀρίθμει³ ἃς οὐκ ὠργίσθης.

Καθ' ἡμέραν εἰώθειν ὀργίζεσθαι, νῦν παρ' ἡμέραν, εἴτα παρὰ δύο, εἴτα παρὰ τρεῖς. ἂν δὲ καὶ τριάκοντα παραλίπης, ἐπίθυσον τῷ θεῷ. ἡ γὰρ ἔξις ἐκλύεται τὴν πρώτην, εἴτα καὶ παντελῶς ἀναιρεῖται.

Σήμερον οὐκ ἔλυπῆθην οὐδ' αὔριον οὐδ' ἐφεξῆς διμήνῳ καὶ τριμήνῳ·⁴ ἀλλὰ προσέσχον γενομένων τινῶν ἐρεθιστικῶν. γίγνωσκε ὅτι κομφῶς σοί ἐστιν.

Σήμερον καλὸν ἰδὼν ἢ καλὴν οὐκ εἶπον αὐτὸς ἐμαντῶ ὅτι ὥφελόν τις μετὰ ταύτης ἐκοιμήθῃ καὶ μακάριος ὁ ἀνὴρ αὐτῆς· ὁ γὰρ τοῦτ' εἰπὼν μακάριος καὶ ὁ μοιχός·

Οὐδὲ τὰ ἐξῆς ἀναζωγραφῶ, παροῦσαν αὐτὴν καὶ ἀποδουμένην καὶ παρακατακλινομένην.

Καταιψῶ τὴν κορυφήν μου καὶ λέγω· εὖ, Ἐπύκτητε, κομφὸν σοφισμάτιον ἔλυσας, πολλῶ κομφότερον τοῦ Κυριεύοντος.

Ἄν δὲ καὶ βουλομένου τοῦ γυναικαρίου καὶ νεύοντος καὶ προσπέμποντος, ἂν δὲ καὶ ἀπτομένου καὶ συνεγγίζοντος ἀπόσχωμαι

¹ annoy, excite ² irascible ³ to count ⁴ of three months

καὶ νικήσω, τοῦτο μὲν ἤδη τὸ σόφισμα ὑπὲρ τὸν Ψευδόμενον, ὑπὲρ τὸν Ἡσυχάζοντα. ἐπὶ τούτῳ καὶ μέγα φρονεῖν ἄξιον, οὐκ ἐπὶ τῷ τὸν Κυριεύοντα ἐρωτῆσαι.

Πῶς οὖν γένηται τοῦτο; θέλησον ἀρέσαι αὐτός ποτε σεαυτῷ, θέλησον καλὸς φανῆναι τῷ θεῷ· ἐπιθύμησον καθαρὸς μετὰ καθαροῦ σαυτοῦ γενέσθαι καὶ μετὰ τοῦ θεοῦ.

Εἰθ' ὅταν προσπίπτῃ σοὶ τις φαντασία τοιαύτη, Πλάτων μὲν ὅτι ἴθι ἐπὶ τὰς ἀποδιοπομπήσεις, ἴθι ἐπὶ θεῶν ἀποτροπαίων ἱερά ἰκέτης·

Ἄρκει κἂν ἐπὶ τὰς τῶν καλῶν καὶ ἀγαθῶν ἀνδρῶν συνουσίας ἀποχωρήσας πρὸς τούτῳ γίνῃ ἀντεξετάζων, ἂν τε τῶν ζώντων τινὰ ἔχῃς ἂν τε τῶν ἀποθανόντων.

Ἄπελθε πρὸς Σωκράτη καὶ ἴδε αὐτὸν συγκατακείμενον Ἀλκιβιάδῃ καὶ διαπαίζοντα αὐτοῦ τὴν ὥραν. ἐνθυμήθητι οἷαν νίκην ποτὲ ἔγνω ἐκείνος νενικηκότα ἑαυτόν, οἷα Ὀλύμπια, πόστος⁵ ἀφ' Ἡρακλέους ἐγένετο· ἴνα τις, νῆ τοὺς θεούς, δικαίως ἀσπάζηται αὐτὸν χαίρει, παράδοξε, οὐχὶ τοὺς σαπρούς τούτους πύκτας⁶ καὶ παγκρατιαστὰς οὐδὲ τοὺς ὁμοίους αὐτοῖς, τοὺς μονομάχους.

Ταῦτα ἀντιθεῖς νικήσεις τὴν φαντασίαν, οὐχ ἔλκυσθήσῃ ὑπ' αὐτῆς.

Τὸ πρῶτον δ' ὑπὸ τῆς ὀξύτητος⁷ μὴ συναρπασθῆς, ἀλλ' εἰπὲ ἑκδεξαί με μικρόν, φαντασία· ἄφες ἴδω τίς εἶ καὶ περὶ τίνος, ἄφες σε δοκιμάσω.

Καὶ τὸ λοιπὸν μὴ ἐφῆς αὐτῇ προάγειν ἀναζωγραφούσῃ τὰ ἐξῆς. εἰ δὲ μή, οἵχεταί σε ἔχουσα ὅπου ἂν θέλῃ. ἀλλὰ μᾶλλον ἄλλην τινὰ ἀντεισάγαγε καλὴν καὶ γενναίαν φαντασίαν καὶ ταύτην τὴν ῥυπαρὰν ἔκβαλε.

Κἂν ἐθισθῆς οὕτως γυμνάζεσθαι, ὅψει, οἷοι ὦμοι γίνονται, οἷα νεῦρα, οἷοι τόνοι· νῦν δὲ μόνον τὰ λογάρια καὶ πλέον οὐδὲ ἔν.

⁵ which in a series of numbers? ⁶ boxer ⁷ sharpness; quickness

Οὗτός ἐστιν ὁ ταῖς ἀληθείαις ἀσκητῆς ὁ πρὸς τὰς τοιαύτας φαντασίας γυμνάζων ἑαυτόν.

Μεῖνον, τάλας, μὴ συναρπασθῆς. μέγας ὁ ἀγὼν ἐστιν, θεῖον τὸ ἔργον, ὑπὲρ βασιλείας, ὑπὲρ ἐλευθερίας, ὑπὲρ εὐροίας, ὑπὲρ ἀταραξίας.

Τοῦ θεοῦ μέμνησο, ἐκείνον ἐπικαλοῦ βοηθὸν καὶ παραστάτην ὡς τοὺς Διοσκόρους ἐν χειμῶνι οἱ πλέοντες. ποῖος γὰρ μείζων χειμῶν ἢ ὁ ἐκ φαντασιῶν ἰσχυρῶν καὶ ἐκκρουστικῶν τοῦ λόγου; αὐτὸς γὰρ ὁ χειμῶν τί ἄλλο ἐστὶν ἢ φαντασία;

Ἐπεὶ τοι ἄρον τὸν φόβον τοῦ θανάτου καὶ φέρε ὅσας θέλεις βροντὰς καὶ ἀστραπαῖς⁸ καὶ γνώσῃ, ὅση γαλήνη⁹ ἐστὶν ἐν τῷ ἡγεμονικῷ καὶ εὐδία.¹⁰

Ἄν δ' ἅπαξ ἡττηθεὶς εἴπῃς ὅτι ὕστερον νικήσεις, εἶτα πάλιν τὸ αὐτό, ἴσθι ὅτι οὕτως ποθ' ἔξεις κακῶς καὶ ἀσθενῶς, ὥστε μηδ' ἐφιστάνειν ὕστερον ὅτι ἁμαρτάνεις, ἀλλὰ καὶ ἀπολογίας ἄρξῃ πορίζειν¹¹ ὑπὲρ τοῦ πράγματος.

Καὶ τότε βεβαιώσεις τὸ τοῦ Ἡσιόδου, ὅτι ἀληθές ἐστιν αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄτῃσι παλαίει.¹²

2.19

Πρὸς τοὺς μέχρι λόγου μόνον ἀναλαμβάνοντας τὰ τῶν φιλοσόφων.

Ὁ κυριεύων λόγος ἀπὸ τοιούτων τινῶν ἀφορμῶν ἡρωτῆσθαι φαίνεται· κοινῇ γὰρ οὔσης μάχης τοῖς τρισὶ τούτοις πρὸς ἄλληλα, τῷ τὸ πᾶν παρεληλυθὸς ἀληθές ἀναγκαῖον εἶναι καὶ τῷ ἀδυνατῷ ἀδύνατον μὴ ἀκολουθεῖν καὶ τῷ** δυνατὸν εἶναι ὁ οὐτ' ἐστὶν ἀληθές οὐτ' ἔσται, συνιδὼν τὴν μάχην ταύτην ὁ Διόδωρος τῇ τῶν πρώτων δυεῖν πιθανότητι συνεχρήσατο πρὸς παράστασιν τοῦ μηδὲν εἶναι δυνατόν, ὁ οὐτ' ἐστὶν ἀληθές οὐτ' ἔσται.

Λοιπὸν ὁ μὲν τις ταῦτα τηρήσει τῶν δυεῖν, ὅτι ἔστι τέ τι δυνατόν, ὁ

⁸ lightning ⁹ stillness of wind or sea ¹⁰ fair weather ¹¹ bring about, provide ¹² wrestle

οὐτ' ἔστιν ἀληθὲς οὐτ' ἔσται, καὶ δυνατῷ ἀδύνατον οὐκ ἀκολουθεῖ· οὐ πᾶν δὲ παρελθλυθὸς ἀληθὲς ἀναγκαῖόν ἐστιν, καθάπερ οἱ περὶ Κλεάνθην φέρεσθαι δοκοῦσιν, οἷς ἐπὶ πολὺ συνηγόρησεν Ἀντίπατρος.

Οἱ δὲ τᾶλλα δύο, ὅτι δυνατόν τ' ἐστίν, ὃ οὐτ' ἔστιν ἀληθὲς οὐτ' ἔσται, καὶ πᾶν παρελθλυθὸς ἀληθὲς ἀναγκαῖόν ἐστιν, δυνατῷ δ' ἀδύνατον ἀκολουθεῖ.

Τὰ τρία δ' ἐκεῖνα τηρῆσαι ἀμήχανον διὰ τὸ κοινὴν εἶναι αὐτῶν μάχην.

Ἄν οὖν τίς μου πύθῃται σὺ δὲ ποῖα αὐτῶν τηρεῖς; ἀποκρινοῦμαι πρὸς αὐτὸν ὅτι οὐκ οἶδα· παρείληφα δ' ἱστορίαν τοιαύτην, ὅτι Διόδωρος μὲν ἐκεῖνα ἐτήρει, οἱ δὲ περὶ Πανθοίδην οἶμαι καὶ Κλεάνθην τὰ ἄλλα, οἱ δὲ περὶ Χρύσιππον τὰ ἄλλα.

Σὺ οὖν τί; οὐδὲ γέγονα πρὸς τούτῳ, τῷ βασανίσαι τὴν ἑμᾶυτοῦ φαντασίαν καὶ συγκρῖναι τὰ λεγόμενα καὶ δόγμα τι ἑμᾶυτοῦ ποιήσασθαι κατὰ τὸν τόπον. διὰ τοῦτο οὐδὲν διαφέρω τοῦ γραμματικοῦ.¹³

Τίς ἦν ὁ τοῦ Ἑκτορος πατήρ; Πρίαμος. τίνες ἀδελφοί; Ἀλέξανδρος καὶ Διήφοβος. μήτηρ δ' αὐτῶν τίς; Ἑκάβη. παρείληφα ταύτην τὴν ἱστορίαν. παρὰ τίνος; παρ' Ὀμήρου. γράφει δὲ περὶ τῶν αὐτῶν δοκῶ καὶ Ἑλλάνικος καὶ εἴ τις ἄλλος τοιοῦτος.

Κἀγὼ περὶ τοῦ Κυριεύοντος τί ἄλλο ἔχω ἀνωτέρω; ἀλλ' ἂν ὦ κενός, μάλιστα ἐπὶ συμποσίῳ καταπλήσσομαι τοὺς παρόντας ἐξαριθμούμενος τοὺς γεγραφότας.

Γέγραφεν δὲ καὶ Χρύσιππος θαυμαστῶς ἐν τῷ πρώτῳ περὶ Δυνατῶν. καὶ Κλεάνθης δ' ἰδίᾳ γέγραφεν περὶ τούτου καὶ Ἀρχέδημος. γέγραφεν δὲ καὶ Ἀντίπατρος, οὐ μόνον δ' ἐν τοῖς περὶ Δυνατῶν, ἀλλὰ καὶ κατ' ἰδίαν ἐν τοῖς περὶ τοῦ Κυριεύοντος. οὐκ ἀνέγνωκας τὴν σύνταξιν;

Οὐκ ἀνέγνωκα. ἀνάγνωθι. καὶ τί ὠφελήθησεται; φλυαρότερος ἔσται καὶ ἀκαιρότερος¹⁴ ἢ νῦν ἐστιν. σοὶ γὰρ τί ἄλλο προσγέγονεν

¹³ literate; grammar ¹⁴ unseasonable, troublesome

if you do not apply a remedy, your governing principle does not revert to its previous condition, but, on being aroused again by the corresponding external impression, it bursts into the flame of desire more quickly than it did before. And if this happens over and over again, the next stage is that a callousness results and the infirmity strengthens the avarice. For the man who has had a fever, and then recovered, is not the same as he was before the fever, unless he has experienced a complete cure. Something like this happens also with the affections of the mind. Certain imprints and weals are left behind on the mind, and unless a man erases them perfectly, the next time he is scourged upon the old scars, he has weals no longer but wounds. If, therefore, you wish not to be hot-tempered, do not feed your habit, set before it nothing on which it can grow. As the first step, keep quiet and count the days on which you have not been angry. "I used to be angry every day, after that every other day, then every third, and then every fourth day." If you go as much as thirty days without a fit of anger, sacrifice to God. For the habit is first weakened and then utterly destroyed. "To-day I was not grieved" (and so the next day, and thereafter for two or three months); "but I was on my guard when certain things happened that were capable of provoking grief." Know that things are going splendidly with you.

To-day when I saw a handsome lad or a handsome woman I did not say to myself, "Would that a man might sleep with her," and "Her husband is a happy man," for the man who uses the expression "happy" of the husband means "Happy is the adulterer" also; I do not even picture to myself the next scene—the woman herself in my presence, disrobing and lying down by my side. I pat myself on the head and say. Well done, Epictetus, you have solved a clever problem, one much more clever than the so-called "Master": But when the wench is not only willing, but nods to me and sends for me, yes, and when she even lays hold upon me and snuggles up to me, if I still hold aloof and conquer, this has become a solved problem greater than The Liar, and The Quiescent. On this score a man has a right to be proud indeed, but not about his proposing "The Master" problem.

How, then, may this be done? Make it your wish finally to satisfy your own self, make it your wish to appear beautiful in the sight of God. Set your desire upon becoming pure in the presence of your pure self and of God. "Then when an external impression of that sort comes suddenly upon you," says Plato, "go and offer an expiatory sacrifice, go and make offering as a suppliant to the sanctuaries of the gods who avert evil"; it is enough if you only withdraw "to the society of the good and excellent men," and set yourself to comparing your conduct with theirs, whether you take as your model one of the living, or one of the dead. Go to Socrates and mark him as he lies down beside Alcibiades and makes light of his youthful beauty. Bethink yourself

how great a victory he once won and knew it himself, like an Olympic victory, and what his rank was, counting in order from Heracles; so that, by the gods, one might justly greet him with the salutation, "Hail, wondrous man!" for he was victor over something more than these rotten boxers and pancratiasts, and the gladiators who resemble them. If you confront your external impression with such thoughts, you will overcome it, and not be carried away by it. But, to begin with, be not swept off your feet, I beseech you, by the vividness of the impression, but say, "Wait for me a little, O impression; allow me to see who you are, and what you are an impression of; allow me to put you to the test." And after that, do not suffer it to lead you on by picturing to you what will follow. Otherwise, it will take possession of you and go off with you wherever it will. But do you rather introduce and set over against it some fair and noble impression, and throw out this filthy one. And if you form the habit of taking such exercises, you will see what mighty shoulders you develop, what sinews, what vigour; but as it is, you have merely your philosophic quibbles, and nothing more.

The man who exercises himself against such external impressions is the true athlete in training. Hold, unhappy man; be not swept along with your impressions! Great is the struggle, divine the task; the prize is a kingdom, freedom, serenity, peace. Remember God; call upon Him to help you and stand by your side, just as voyagers, in a storm, call upon the Dioscuri. For what storm is greater than that stirred up by powerful impressions which unseat the reason? As for the storm itself, what else is it but an external impression? To prove this, just take away the fear of death, and then bring on as much thunder and lightning as you please, and you will realize how great is the calm, how fair the weather, in your governing principle. But if you be once defeated and say that by and by you will overcome, and then a second time do the same thing, know that at last you will be in so wretched a state and so weak that by and by you will not so much as notice that you are doing wrong, but you will even begin to offer arguments in justification of your conduct; and then you will confirm the truth of the saying of Hesiod:

Forever with misfortunes dire must he who loiters cope.

2.19

To those who take up the teachings of the philosophers only to talk about them The "Master argument" appears to have been propounded on the strength of some such principles as the following. Since there is a general contradiction with one another between these three propositions, to wit:() Everything true as an event in the past is necessary, and() An impossible does not follow a possible, and() What is not true now and never will be, is nevertheless possible. Diodorus, realizing this contradiction, used the plausibility of the

first two propositions to establish the principle, Nothing is possible which is neither true now nor ever will be. But one man will maintain, among the possible combinations of two at a time, the following, namely,() Something is possible, which is not true now and never will be, and() An impossible does not follow a possible; yet he will not grant the third proposition(), Everything true as an event in the past is necessary, which is what Cleanthes and his group, whom Antipater has stoutly supported, seem to think. But others will maintain the other two propositions,() A thing is possible which is not true now and never will be, and() Everything true as an event in the past is necessary, and then will assert that, An impossible does follow a possible. But there is no way by which one can maintain all three of these propositions, because of their mutual contradiction.

If, then, someone asks me, "But which pair of these do you yourself maintain?" I shall answer him that I do not know; but I have received the following account: Diodorus used to maintain one pair, Panthoides and his group, I believe, and Cleanthes another, and Chrysippus and his group the third. "What, then, is your opinion?" I do not know, and I was not made for this purpose— to test my own external impression upon the subject, to compare the statements of others, and to form a judgement of my own. For this reason I am no better than the grammarian. When asked, "Who was the father of Hector?" he replied, "Priam." "Who were his brothers?" "Alexander and Deïphobus." "And who was their mother?" "Hecuba. This is the account that I have received." "From whom?" "From Homer," he said. "And Hellanicus also, I believe, writes about these same matters, and possibly others like him." And so it is with me about the "Master Argument"; what further have I to say about it? But if I am a vain person, I can astonish the company, especially at a banquet, by enumerating those who have written on the subject. "Chrysippus also has written admirably on this topic in the first book of his treatise *On Things Possible*. And Cleanthes has written a special work on the subject, and Archedemus. Antipater also has written, not only in his book *On Things Possible*, but also a separate monograph in his discussion of *The Master Argument*. Have you not read the treatise?" "I have not read it." "Then read it." And what good will it do him? He will be more trifling and tiresome than he is already. You, for example, what have you gained by

vocabulary

ἀγρυπνέω lie awake
 ἄδοξέω be scorned
 ἄδοξία ill repute
 αἵρεσις -εως (f) choice, plan
 ἀλαζονεύομαι brag falsely
 ἀλλότριος someone else's; alien
 ~alien
 ἀναγιγνώσκω recognize, read,
 understand, persuade
 ἀναιρέω take up ~heresy
 ἀνδράποδον -ς slave ~androgynous
 ἀνδριάς -ντος (m, 3) portrait, statue
 ἀντιλέγω contradict, oppose
 ἀνύω accomplish, pass over,
 complete
 ἀπαλλάσσω free from, remove; be
 freed, depart
 ἀπλός single; simple ~haploid
 ἀποτελέω accomplish, produce
 ἀποτυγχάνω fail
 ἀπόφημι speak out ~fame
 ἀρετή goodness, excellence
 ἀρχέω satisfy; ward off, defend;
 suffice
 ἀσφαλής safe, easy, steady, careful
 ἀτέκμαρτος not clearly marked;
 boundless
 ἀφοράω look away, at ~panorama
 βασανίζω interrogate, test, torture
 βιβλίον paper, book
 δείκνυμι (ῶ) show, point out
 δειλία cowardice
 δειλιάω be afraid
 δεσμωτήριον prison
 δῆλος visible, conspicuous
 δόγμα -τος (n, 3) belief, legal
 decision
 εἴσειμι go in; come in range; come
 to mind ~ion
 εἴωθα be accustomed, in the habit
 ἐκδέχομαι receive; succeed to a

position

ἐκλύω rescue from ~loose
 ἐλεύθερος not enslaved
 ἐλεφάντινος of ivory
 ἐμπαίζω mock; (mp) be deluded
 ἐναργής visible, clear ~Argentina
 ἐνδέχομαι accept, admit, be possible
 ἐνθάδε here, hither
 ἐνταῦθα there, here
 ἐξαπατάω trick, cheat ~apatosaurus
 ἐπανάγκη (impers) it is compulsory
 ἐπανίστημι rise up ~station
 ἐπιθυμέω (ῶ) wish, covet
 εὐδαιμονέω be lucky, happy
 εὐεργετέω be a benefactor
 εὐτυχέω be lucky, prosper, succeed
 ἡδονή pleasure
 θέαμα -τος (ᾱ, n, 3) sight, spectacle
 ιστίον sail ~stand
 ἱστορία science, history
 κακία low quality; immorality
 καλλωπίζω embellish, make up
 κατηγορέω accuse; indicate
 κινδυνεύω encounter danger; (+inf)
 there is a danger that
 κλέπτω -ου (m, 1) thief
 κλίνω (ῖ) lean, recline ~incline
 κοινωνία association
 κρείσσων more powerful; better
 λύχνος lamp
 λωποδότης -ου (m, 1) thief, robber
 μελετάω pursue, attend to, exercise
 μέλος -ους (n, 3) limb; melody
 μέλω concern, interest, be one's
 responsibility
 μέμφομαι blame; reject
 μεταξύ between
 μεταπέμψω send; (mid) summon
 ~pomp
 μετέχω partake of
 μέτοχος partnering
 μηκέτι no more

μυρίος (ἑ) 10,000 ~myriad
 ναός (ἄ) temple, shrine ~nostalgia
 ναυαγέω (ἄ) be shipwrecked
 νή yea
 νοσέω be sick, be mad, suffer
 ξύλον piece of wood ~xylophone
 ὀργίζω anger, provoke, annoy
 ὀρθός upright, straight; correct, just
 ~orthogonal
 ὀφείλω owe, should, if only
 παιδεύω raise; train
 παίζω play ~pediatrician
 παράγω deflect; bring forward
 παράκειμαι be at hand, ready
 παρασκευή preparation
 παρέρχομαι pass, escape
 περιπατέω walk around
 περιπίπτω embrace; fall in with
 περιπλέκω embrace ~complex
 περιτίθημι put around, endow with
 ~thesis
 πόθεν from where?
 ποῖος what kind
 πόνος toil, suffering ~osteopenia
 πότε when?
 ποῦ where?
 προσέρχομαι come forward,
 surrender, come in
 προσήκω belong to, it seems
 προσχράομαι use
 πρῶν recently
 σεαυτοῦ yourself
 συγγράφω write down
 σχεδόν near, approximately at
 ~ischemia

σχῆμα -τος (n, 3) form, figure
 σχολή rest, leisure
 τεκμήριον sign; proof
 τέκτων (f) skilled worker
 ~technician
 τέχνη craft, art, plan, contrivance
 ~technology
 τηρέω watch over
 τοίνυν well, then
 τρέμω tremble in fear ~tremble
 ὑγίεια health
 ὑγιής sound, profitable ~hygiene
 ὕλη (ἑ) forest, firewood
 ὑμέτερος (ἑ) yours
 ὑπολαμβάνω take under one's
 support, seize; speak up; imagine
 ~epilepsy
 φαντασία appearance; imagination
 φθονέω envy
 φιλόσοφος wisdom-loving
 φροντίζω consider, ponder
 φυγή flight, means of escape
 ~fugitive
 φυσικός natural
 φύσις -εως (f) nature (of a thing)
 ~physics
 φύω produce, beget; clasp ~physics
 χειμάζω overwinter
 χείρων worse, more base, inferior,
 weaker
 χρῆσις -τος (f) use, usage
 ψεῦδος -ους (n, 3) a lie ~pseudo-
 φοφέω make a noise
 ὠφελέω help, be useful
 ὠχρία be pale

ἀναγνόντι; ποῖον δόγμα πεποιήσαι κατὰ τὸν τόπον; ἀλλ' ἐρεῖς ἡμῖν Ἑλένην καὶ Πρίαμον καὶ τὴν τῆς Καλυψοῦς νῆσον τὴν οὔτε γενομένην οὔτ' ἐσομένην.

Καὶ ἐνταῦθα μὲν οὐδὲν μέγα τῆς ἱστορίας κρατεῖν, ἴδιον δὲ δόγμα μηδὲν πεποιήσθαι. ἐπὶ τῶν ἠθικῶν δὲ πάσχομεν αὐτὸ πολὺ μᾶλλον ἢ ἐπὶ τούτων.

Εἰπέ μοι περὶ ἀγαθῶν καὶ κακῶν. ἄκουε· Ἰλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσε. τῶν ὄντων τὰ μὲν ἐστὶν ἀγαθὰ, τὰ δὲ κακὰ, τὰ δ' ἀδιάφορα. ἀγαθὰ μὲν οὖν αἱ ἀρεταὶ καὶ τὰ μετέχοντα αὐτῶν, κακὰ δὲ κακίαι καὶ τὰ μετέχοντα κακίας, ἀδιάφορα δὲ τὰ μεταξὺ τούτων, πλοῦτος, ὑγίεια, ζωὴ, θάνατος, ἡδονή, πόνος.

Πόθεν οἶδας; Ἑλλάνικος λέγει ἐν τοῖς Αἰγυπτιακοῖς. τί γὰρ διαφέρει τοῦτο εἰπεῖν ἢ ὅτι Διογένης ἐν τῇ Ἠθικῇ ἢ Χρύσιππος ἢ Κλεάνθης; βεβασάνικας οὖν τι αὐτῶν καὶ δόγμα σεαυτοῦ πεποιήσαι;

Δείκνυε πῶς εἴωθας ἐν πλοίῳ χειμάζεσθαι.¹ μέμνησαι ταύτης τῆς διαίρεσεως, ὅταν ψοφήσῃ² τὸ ἰστίον καὶ ἀνακρανγάσαντί σοι κακόσχυλός πως παραστὰς εἴπῃ λέγε μοι τοὺς θεοὺς σοὶ ἃ πρόωγ³ ἔλεγες· μὴ τι κακίας ἐστὶ τὸ ναυαγῆσαι, μὴ τι κακίας μετέχον;

Οὐκ ἄρας ξύλον ἐνσεΐσεις αὐτῷ; τί ἡμῖν καὶ σοί, ἄνθρωπε; ἀπολλύμεθα καὶ σὺ ἐλθὼν παίζεις.

Ἄν δέ σε ὁ Καῖσαρ μεταπέμψῃται κατηγορούμενον, μέμνησαι τῆς διαιρέσεως, ἂν τίς σοι εἰσιόντι καὶ ὠχρῶντί⁴ ἅμα καὶ τρέμοντι προσελθὼν εἴπῃ τί τρέμεις, ἄνθρωπε; περὶ τίνων σοὶ ἐστὶν ὁ λόγος; μὴ τι ἔσω ὁ Καῖσαρ ἀρετὴν καὶ κακίαν τοῖς εἰσερχομένοις δίδωσι;

Τί μοι ἐμπαίζεις καὶ σὺ πρὸς τοῖς ἐμοῖς κακοῖς; ὅμως, φιλόσοφε, εἰπέ μοι, τί τρέμεις; οὐχὶ θάνατός ἐστι τὸ κινδυνευόμενον ἢ δεσμοπηρίον⁵ ἢ πόνος τοῦ σώματος ἢ φυγὴ ἢ ἀδοξία;⁶ τί γὰρ ἄλλο; μὴ τι κακία, μὴ τι μέτοχον κακίας; σὺ οὖν τίνα ταῦτα ἔλεγες;

¹ overwinter ² make a noise ³ recently ⁴ be pale ⁵ prison

⁶ ill repute

Τί ἐμοὶ καὶ σοί, ἄνθρωπε; ἀρκεῖ ἐμοὶ τὰ ἐμὰ κακά. καὶ καλῶς λέγεις. ἀρκεῖ γάρ σοι τὰ σὰ κακά, ἡ ἀγένεια, ἡ δειλία, ἡ ἀλαζονεία, ἣν ἡλαζονεύου ἐν τῇ σχολῇ καθήμενος. τί τοῖς ἀλλοτρίοις ἐκαλλωπίζου; τί Στωικὸν ἔλεγες σεαυτόν;

Τηρεῖτε οὕτως ἑαυτοὺς ἐν οἷς ἐπράσσετε καὶ εὐρήσετε τίνος ἔσθ' αἰρέσεως.⁷ τοὺς πλείστους ὑμῶν Ἐπικουρείους εὐρήσετε, ὀλίγους τινὰς Περιπατητικοὺς καὶ τούτους ἐκλελυμένους.

Ποῦ γὰρ ἴν' ὑμεῖς τὴν ἀρετὴν πᾶσιν τοῖς ἄλλοις ἴσῃν ἢ καὶ κρείττονα ἔργῳ ὑπολάβητε; Στωικὸν δὲ δείξατέ μοι, εἴ τινα ἔχητε.

Ποῦ ἢ πῶς; ἀλλὰ τὰ λογάρια τὰ Στωικὰ λέγοντας μυρίους. τὰ γὰρ Ἐπικουρεία αὐτοὶ οὗτοι χεῖρον λέγουσι; τὰ γὰρ Περιπατητικὰ οὐ καὶ αὐτὰ ὁμοίως ἀκριβοῦσιν;

Τίς οὖν ἐστὶ Στωικός; ὡς λέγομεν ἀνδριάντα⁸ Φειδιακὸν τὸν τετυπωμένον κατὰ τὴν τέχνην τὴν Φειδίου, οὕτως τινὰ μοι δείξατε κατὰ τὰ δόγματα ἃ λαλεῖ τετυπωμένον.

Δείξατέ μοι τινα νοσοῦντα καὶ εὐτυχοῦντα, κινδυνεύοντα καὶ εὐτυχοῦντα, ἀποθνήσκοντα καὶ εὐτυχοῦντα, πεφυγαδευμένον καὶ εὐτυχοῦντα, ἀδοξοῦντα⁹ καὶ εὐτυχοῦντα. δείξατ' ἐπιθυμῶ τινα νῆ τοὺς θεοὺς ἰδεῖν Στωικόν.

Ἄλλ' οὐκ ἔχετε τὸν τετυπωμένον δείξαι· τόν γε τυπούμενον δείξατε, τὸν ἐπὶ ταῦτα κεκλικότα. εὐεργετήσατέ με· μὴ φθονήσητε ἀνθρώπων γέροντι ἰδεῖν θέαμα,¹⁰ ὃ μέχρι νῦν οὐκ εἶδον.

Οἴεσθε ὅτι τὸν Δία τὸν Φειδίου δείξετε ἢ τὴν Ἀθηνᾶν, ἐλεφάντινον¹¹ καὶ χρυσοῦν κατασκεύασμα. ψυχὴν δείξάτω τις ὑμῶν ἀνθρώπου θέλοντος ὁμογνωμονῆσαι τῷ θεῷ καὶ μηκέτι μήτε θεὸν μήτ' ἀνθρώπον μέμφεσθαι, μὴ ἀποτυχεῖν τινος, μὴ περιπεσεῖν τινι, μὴ ὀργισθῆναι, μὴ φθονῆσαι, μὴ ζηλοτυπῆσαι τί γὰρ δεῖ περιπλέκειν;), θεὸν ἐξ ἀνθρώπου ἐπιθυμοῦντα γενέσθαι καὶ ἐν τῷ σωματίῳ τούτῳ τῷ νεκρῷ περὶ τῆς

⁷ choice, plan ⁸ portrait, statue ⁹ be scorned ¹⁰ sight, spectacle

¹¹ of ivory

πρὸς τὸν Δία κοινωνίας βουλευόμενον. δείξατε. ἀλλὰ οὐκ ἔχετε. τί οὖν αὐτοῖς ἐμπαίζετε καὶ τοὺς ἄλλους κυβεύετε;

Καὶ περιθέμενοι σχῆμα ἀλλότριον περιπατεῖτε κλέπται καὶ λωποδύται¹² τούτων τῶν οὐδὲν προσηγόντων ὀνομάτων καὶ πραγμάτων;

Καὶ νῦν ἐγὼ μὲν παιδευτής εἰμι ὑμέτερος, ὑμεῖς δὲ παρ' ἐμοὶ παιδεύεσθε. καὶ γὰρ μὲν ἔχω ταύτην τὴν ἐπιβολήν, ἀποτελέσαι ὑμᾶς ἀκωλύτους, ἀναναγκάστους, ἀπαραποδίστους, ἐλευθέρους, εὐροοῦντας, εὐδαμονοῦντας, εἰς τὸν θεὸν ἀφορώντας ἐν παντὶ καὶ μικρῷ καὶ μεγάλῳ· ὑμεῖς δὲ ταῦτα μαθησόμενοι καὶ μελετήσοντες πάρεστε.

Διὰ τί οὖν οὐκ ἀνύετε τὸ ἔργον, εἰ καὶ ὑμεῖς ἔχετ' ἐπιβολὴν οἷαν δεῖ καὶ γὰρ πρὸς τῇ ἐπιβολῇ καὶ παρασκευὴν οἷαν δεῖ;

Τί τὸ λείπόν ἐστιν; ὅταν ἴδω τέκτονα, ὅτω ὕλη πάρεστιν παρακειμένη, ἐκδέχομαι τὸ ἔργον. καὶ ἐνθάδε τοίνυν ὁ τέκτων ἐστίν, ἡ ὕλη ἐστίν· τί ἡμῖν λείπει;

Οὐκ ἔστι διδακτὸν τὸ πρᾶγμα; διδακτόν. οὐκ ἔστιν οὖν ἐφ' ἡμῖν; μόνον μὲν οὖν τῶν ἄλλων πάντων. οὔτε πλοῦτός ἐστιν ἐφ' ἡμῖν οὔτ' ὑγίεια οὔτε δόξα οὔτε ἄλλο τι ἀπλῶς πλὴν ὀρθῇ χρήσις φαντασιῶν. τοῦτο ἀκώλυτον φύσει μόνον, τοῦτο ἀνεμπόδιστον.

Διὰ τί οὖν οὐκ ἀνύετε; εἵπατέ μοι τὴν αἰτίαν. ἡ γὰρ παρ' ἐμὲ γίνεται ἢ παρ' ὑμᾶς ἢ παρὰ τὴν φύσιν τοῦ πράγματος. αὐτὸ τὸ πρᾶγμα ἐνδεχόμενον καὶ μόνον ἐφ' ἡμῖν. λοιπὸν οὖν ἢ παρ' ἐμέ ἐστιν ἢ παρ' ὑμᾶς ἢ, ὅπερ ἀληθέστερον, παρ' ἀμφοτέρους. τί οὖν;

Θέλετε ἀρξώμεθα ποτε τοιαύτην ἐπιβολὴν κομίζειν ἐνταῦθα; τὰ μέχρι νῦν ἀφώμεν. ἀρξώμεθα μόνον, πιστεύσατέ μοι, καὶ ὄψεσθε.

2.20

Πρὸς Ἐπικουρείους καὶ Ἀκαδημαίους.

¹² thief, robber

Τοῖς ὑγιέσι¹³ καὶ ἐναργέσιw ἐξ ἀνάγκης καὶ οἱ ἀντιλέγοντες προσχρῶνται. καὶ σχεδὸν τοῦτο μέγιστον ἂν τις ποιήσαιτο τεκμήριον τοῦ ἐναργέος τι εἶναι, τὸ ἐπάναγκες εὐρίσκεσθαι καὶ τῷ ἀντιλέγοντι συγχρήσασθαι αὐτῷ·

Οἷον εἴ τις ἀντιλέγοι τῷ εἶναί τι καθολικὸν ἀληθές, δῆλον ὅτι τὴν ἐναντίαν ἀπόφασιν οὗτος ὀφείλει ποιήσασθαι· οὐδὲν ἐστὶ καθολικὸν ἀληθές. ἀνδράποδον, οὐδὲ τοῦτο.

Τί γὰρ ἄλλο ἐστὶ τοῦτο ἢ οἷον εἴ τι ἐστὶ καθολικόν, ψευδὸς ἐστίν;

Πάλιν ἂν τις παρελθὼν λέγῃ γίνωσκε, ὅτι οὐδὲν ἐστὶ γνωστόν, ἀλλὰ πάντα ἀτέκμαρτα¹⁴ ἢ ἄλλος ὅτι πίστευσόν μοι καὶ ὠφεληθήσῃ· οὐδὲν δεῖ ἀνθρώπῳ πιστεύειν ἢ πάλιν ἄλλος μάθε παρ' ἐμοῦ, ἄνθρωπε, ὅτι οὐδὲν ἐνδέχεται μαθεῖν· ἐγὼ σοι λέγω τοῦτο καὶ διδάξω σε, ἐὰν θέλῃς·

Τίνι οὖν τούτων διαφέρουσιν οὗτοι— τίνες ποτέ;— οἱ Ἀκαδημαίκοις αὐτοὺς λέγοντες; ὦ ἄνθρωποι, συγκατάθεσθε ὅτι οὐδεὶς συγκατατίθεται· πιστεύσατε ἡμῖν ὅτι οὐδεὶς πιστεύει οὐδενί.

Οὕτως καὶ Ἐπίκουρος, ὅταν ἀναιρεῖν θέλῃ τὴν φυσικὴν κοινωνίαν ἀνθρώποις πρὸς ἀλλήλους, αὐτῷ τῷ ἀναιρουμένῳ συγχρήται.

Τί γὰρ λέγει; μὴ ἐξαπατᾷσθε, ἄνθρωποι, μὴδὲ παράγεσθε μὴδὲ διαπίπτετε· οὐκ ἐστὶ φυσικὴ κοινωνία τοῖς λογικοῖς πρὸς ἀλλήλους· πιστεύσατέ μοι. οἱ δὲ τὰ ἕτερα λέγοντες ἐξαπατῶσιν ὑμᾶς καὶ παραλογίζονται.

Τί οὖν σοι μέλει, ἄφες ἡμᾶς ἐξαπατηθῆναι. μὴ τι χεῖρον ἀπαλλάξεις, ἂν πάντες οἱ ἄλλοι πεισθῶμεν, ὅτι φυσικὴ ἐστὶν ἡμῖν κοινωνία πρὸς ἀλλήλους καὶ ταύτην δεῖ παντὶ τρόπῳ φυλάσσειν; καὶ πολλὴ κρείσσειν καὶ ἀσφαλέστερον.

Ἄνθρωπε, τί ὑπὲρ ἡμῶν φροντίζεις, τί δι' ἡμᾶς ἀγρυπνεῖς, τί λύχνον ἅπτεις, τί ἐπανίστασαι, τί τηλικαῦτα βιβλία συγγράφεις; μὴ τις ἡμῶν

¹³ sound, profitable ¹⁴ not clearly marked; boundless

the reading of it? What judgement have you formed on the subject? Nay, you will tell us of Helen, and Priam, and the island of Calypso which never was and never will be!

And in the field of literary history, indeed, it is of no great consequence that you master the received account without having formed any judgement of your own. But in questions of conduct we suffer from this fault much more than we do in literary matters. "Tell me about things good and evil." "Listen:

The wind that blew me from the Trojan shore Brought me to the Ciconians.

Of things some are good, others bad, and yet others indifferent. Now the virtues and everything that shares in them are good, while vices and everything that shares in vice are evil, and what falls in between these, namely, wealth, health, life, death, pleasures, pain, are indifferent." "Where do you get that knowledge?" "Hellenicus says so in his History of Egypt." "For what difference does it make whether you say this, or that Diogenes says so in his Treatise on Ethics, or Chrysippus, or Cleanthes? Have you, then, tested any of these statements and have you formed your own judgement upon them? Show me how you are in the habit of conducting yourself in a storm on board ship. Do you bear in mind this logical distinction between good and evil when the sail crackles, and you have screamed and some fellow-passenger, untimely humorous, comes up and says, "Tell me, I beseech you by the gods, just what you were saying a little while ago. Is it a vice to suffer shipwreck? Is there any vice in that?" "Will you not pick up a piece of wood and cudgel him?" "What have we to do with you, fellow? We are perishing and you come and crack jokes!" "And if Caesar sends for you to answer an accusation, do you bear in mind this distinction? Suppose someone approaches you when you are going in pale and trembling, and says, "Why are you trembling, fellow? What is the affair that concerns you? Does Caesar inside the palace bestow virtue and vice upon those who appear before him?" "Why do you also make mock of me and add to my other ills?" "But yet, philosopher, tell me, why are you trembling? Is not the danger death, or prison, or bodily pain, or exile, or disrepute? Why, what else can it be? Is it a vice at all, or anything that shares in vice? What was it, then, that you used to call these things?" "What have I to do with you, fellow? My own evils are enough for me" "And in that you are right. For your own evils are enough for you— your baseness, your cowardice, the bragging that you indulged in when you were sitting in the lecture room. Why did you pride yourself upon things that were not your own? Why did you call yourself a Stoic?

Observe yourselves thus in your actions and you will find out to what sect of the philosophers you belong. You will find that most of you are Epicureans, some few Peripatetics, but these without any backbone; for wherein do you in

fact show that you consider virtue equal to all things else, or even superior? But as for a Stoic, show me one if you can! Where, or how? Nay, but you can show me thousands who recite the petty arguments of the Stoics. Yes, but do these same men recite the petty arguments of the Epicureans any less well? Do they not handle with the same precision the petty arguments of the Peripatetics also? Who, then, is a Stoic? As we call a statue "Pheidias" that has been fashioned according to the art of Pheidias, in that sense show me a man fashioned according to the judgements which he utters. Show me a man who though sick is happy, though in danger is happy, though dying is happy, though condemned to exile is happy, though in disrepute is happy. Show him! By the gods, I would fain see a Stoic! But you cannot show me a man completely so fashioned; then show me at least one who is becoming so fashioned, one who has begun to tend in that direction; do me this favour; do not begrudge an old man the sight of that spectacle which to this very day I have never seen. Do you fancy that you are going to show me the Zeus or the Athena of Pheidias, a creation of ivory and gold? Let one of you show me the soul of a man who wishes to be of one mind with God, and never again to blame either God or man, to fail in nothing that he would achieve, to fall into nothing that he would avoid, to be free from anger, envy and jealousy— but why use circumlocutions?— a man who has set his heart upon changing from a man into a god, and although he is still in this paltry body of death, does none the less have his purpose set upon fellowship with Zeus. Show him to me! But you cannot. Why, then, do you mock your own selves and cheat everybody else? And why do you put on a guise that is not your own and walk about as veritable thieves and robbers who have stolen these designations and properties that in no sense belong to you?

And so now I am your teacher, and you are being taught in my school. And my purpose is this— to make of you a perfect work, secure against restraint, compulsion, and hindrance, free, prosperous, happy, looking to God in everything both small and great; and you are here with the purpose of learning and practising all this. Why, then, do you not complete the work, if it is true that you on your part have the right kind of purpose and I on my part, in addition to the purpose, have the right kind of preparation? What is it that is lacking? When I see a craftsman who has material lying ready at hand, I look for the finished product. Here also, then, is the craftsman, and here is the material; what do we yet lack? Cannot the matter be taught? It can. Is it, then, not under our control? Nay, it is the only thing in the whole world that is under our control. Wealth is not under our control, nor health, nor fame, nor, in a word, anything else except the right use of external impressions. This alone is by nature secure against restraint and hindrance. Why, then, do you not finish the work? Tell me the reason. For it lies either in me, or in you, or in the nature of the thing. The thing itself is possible and

is the only thing that is under our control. Consequently, then, the fault lies either in me, or in you, or, what is nearer the truth, in us both. What then? Would you like to have us at last begin to introduce here a purpose such as I have described? Let us let bygones be bygones. Only let us begin, and, take my word for it, you shall see.

2.20

Against Epicureans and Academics The propositions which are true and evident must of necessity be employed even by those who contradict them; and one might consider as perhaps the strongest proof of a proposition being evident the fact that even the man who contradicts it finds himself obliged at the same time to employ it. For example, if a man should contradict the proposition that there is a universal statement which is true, it is clear that he must assert the contrary, and say: No universal statement is true. Slave, this is not true, either. For what else does this assertion amount to than: If a statement is universal, it is false? Again, if a man comes forward and says, "I would have you know that nothing is knowable, but that everything is uncertain"; or if someone else says, "Believe me, and it will be to your advantage, when I say: One ought not to believe a man at all"; or again, someone else, "Learn from me, man, that it is impossible to learn anything; it is I who tell you this and I will prove it to you, if you wish," what difference is there between these persons and—whom shall I say?—those who call themselves Academics? "O men," say the Academics, "give your assent to the statement that no man assents to any statement; believe us when we say that no man can believe anybody." So also Epicurus, when he wishes to do away with the natural fellowship of men with one another, at the same time makes use of the very principle that he is doing away with. For what does he say? "Be not deceived, men, nor led astray, nor mistaken; there is no natural fellowship with one another among rational beings; believe me. Those who say the contrary are deceiving you and leading you astray with false reasons." Why do you care, then? Allow us to be deceived. Will you fare any the worse, if all the rest of us are persuaded that we do have a natural fellowship with one another, and that we ought by all means to guard it? Nay, your position will be much better and safer. Man, why do you worry about us, why keep vigil on our account, why light your lamp, why rise betimes, why write such big books? Is it to keep one or another of us from being deceived into the belief

vocabulary

ἀγρυπνέω lie awake
 ἀέκων unwilling
 αἰδήμων bashful, modest
 αἴσθησις -εως (f) sense perception
 αἰσχρός shameful
 ἀκοινώνητος not shared, not sharing in
 ἄκων javelin; unwilling ~acme
 ἀλαζών -όνος (m, 3) charlatan, boaster
 ἀμελέω disregard; (impers.) of course
 ἀμελής careless
 ἀμήχανος helpless, impossible ~mechanism
 ἀμπελικός of the vine
 ἄμπελος (f) vine
 ἀναισχυντία shamelessness, impudence
 ἀνακρίνω interrogate, examine
 ἀνακτάομαι regain, revive; win over
 ἀναπείθω (aor, plupf) seduce, persuade; (mp, pf, aor ppl) trust, obey, be confident in
 ἀνθρώπινος human
 ἀνίκητος (i) unconquered
 ἀντιλέγω contradict, oppose
 ἀπάγχω throttle
 ἀπαναισχυντέω show effrontery
 ἀποβάλλω throw away, lose
 ἀποκόπτω cut off
 ἀποκρύπτω hide away ~cryptic
 ἀπολαύω have use, have a benefit
 ἀρέσχω please, satisfy; make amends
 ἄστρον star
 ἀφοδεύω poop
 ἀφορμή starting point; means
 γεμίζω load, fill
 γεύω taste ~gusto
 γονεύς -ος (m) parent

γυμνάζω exercise, do training
 δημόσιος public, the state
 διαλαμβάνω distribute
 δόγμα -τος (n, 3) belief, legal decision
 δουλεύω serve, be a slave
 εἴτα then, therefore, next
 ἐκδέρω to skin ~dermatology
 ἐλαία olive, olive tree ~olive
 ἔλαιον oil, olive oil ~olive
 ἐλεύθερος not enslaved
 ἐμβαίνω step on, board ~basis
 ἐμποιέω make inside of ~poet
 ἐξαγγέλλω bring news out ~angel
 ἐξαιρέω pick, steal; dedicate; destroy ~heresy
 ἐξαπατάω trick, cheat ~apatosaurus
 ἐξεγείρω awaken
 ἐξελέγχω convict, refute, test
 ἐξεμέω disgorge ~emetic
 ἐξηγέομαι lead forth; set out, describe ~hegemony
 ἐπαιίδω sing with, to; charm
 ἐπιγινώσχω look upon, recognize ~gnostic
 ἐπιλαμβάνω take, attack, seize
 ἐπιμελέομαι take care of, oversee
 ἐπιμένω wait, stay ~remain
 ἐπιστρέφω turn towards ~atrophy
 ἐπίσχεσις -εως (f) reluctance, hesitation
 ἐπιχείρημα -τος (n, 3) a try, undertaking
 εὐγένεια nobility, excellence
 εὐγενής well born
 εὐνομέομαι be well ordered
 εὐσεβής pious
 εὐχάριστος agreeable, grateful, beneficent
 ἡδονή pleasure
 θράσος -ους (n, 3) boldness, over-boldness

ἱερεύς -ως (m) priest ~hieroglyph
 καθεύδω lie down
 καίτοι and yet; and in fact; although
 κανών -όνος (m, 3) rod, handle
 ~canonical
 κατασκευάζω equip, build
 κατασκευή fixed assets; condition
 καταφρόνησις -τος (f) contempt;
 disregard ~frenzy
 κατήγορος accuser
 κίνησις -εως (ti, f) motion
 κοινωνία association
 λίαν very
 λούω wash, bathe
 μανία madness, passion
 μέλος -ους (n, 3) limb; melody
 μεταβολή change, exchange
 μεταπειθω change someone's mind
 μετατίθημι set or cause among
 ~thesis
 μέτρον measure ~metric
 μοιχεύω do adultery
 μωρία folly
 ναός (ᾱ) temple, shrine ~nostalgia
 νομοθετέω make laws
 νοσφίζομαι turn, turn in disgust
 ὀβελίσκος rod, obelisk
 οἰκοδεσπότης -ου (m, 1) steward
 ὀσφραίνομαι catch scent of
 οὐσία property; essence
 παιδεία child-rearing, education
 παντελής complete, absolute
 πείσμα -τος (n, 3) rope, fastening
 ~pathos
 πόθεν from where?
 πολιτεύω (i) be a free citizen
 πότερος which, whichever of two

ποῦ where?
 προβαίνω surpass, continue ~basis
 πρόβατον cattle, flocks, herds
 προθυμία (ῥ) zeal, alacrity ~fume
 προσλαμβάνω add, borrow, take
 hold, help
 ῥαθυμέω be careless, at ease
 ῥέπω incline or sink downwards
 ῥήγνυμι (ῥ) to break
 σκώληξ -κος (m) worm
 σοφίζω be clever, tricky
 σοφιστής -οῦ (m, 1) expert
 σπουδάζω be busy, earnest
 ~repudiate
 στένω groan ~stentorian
 στόμαχος throat ~stomach
 στρεβλώ twist; torture on the
 wheel
 σύνδουλος fellow slave
 τελευταῖος last, final
 τύχη fortune, act of a god
 ὑγιής sound, profitable ~hygiene
 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
 φύω produce, beget; clasp ~physics
 χρησμός oracular response
 ψευδής lying, false ~pseudo-
 ψεύδω be false, deceive; (mid) to lie
 ~pseudo-
 ψυχρός (ῥ) cold ~psychology
 ὠφελές help, be useful

ἐξαπατηθῇ περὶ θεῶν ὡς ἐπιμελουμένων ἀνθρώπων ἢ μή τις ἄλλην οὐσίαν ὑπολάβῃ τοῦ ἀγαθοῦ ἢ ἡδονῆν;

Εἰ γὰρ οὕτως ταῦτα ἔχει, βαλὼν κάθεινδε καὶ τὰ τοῦ σκώληκος¹ ποίει, ὦν ἄξιον ἔκρινας σεαυτόν· ἔσθιε καὶ πῖνε καὶ συνουσίαζε καὶ ἀφόδευε καὶ ῥέγκε.

Τί δὲ σοὶ μέλει, πῶς οἱ ἄλλοι ὑπολήφονται περὶ τούτων, πότερον ὑγιῶς ἢ οὐχ ὑγιῶς; τί γὰρ σοὶ καὶ ἡμῖν; τῶν γὰρ προβάτων σοὶ μέλει, ὅτι παρέχει ἡμῖν αὐτὰ καρησόμενα καὶ ἀμελχθησόμενα καὶ τὸ τελευταῖον κατακοπησόμενα;

Οὐχὶ δ' εὐκταῖον ἦν, εἰ ἐδύναντο οἱ ἄνθρωποι κατακληθέντες καὶ ἐπασθέντες ὑπὸ τῶν Στωικῶν ἀποινυστάζειν καὶ παρέχειν σοὶ καὶ τοῖς ὁμοίοις καρησομένους καὶ ἀμελχθησομένους ἑαυτούς;

Πρὸς γὰρ τοὺς Συνεπικουρείους ἔδει σε ταῦτα λέγειν, οὐχὶ δὲ πρὸς ἐκείνους ἀποκρύπτεσθαι, πολὺ μάλιστ' ἐκείνους πρὸ πάντων ἀναπεΐθειν, ὅτι φύσει κοινωνικοὶ γεγόναμεν, ὅτι ἀγαθὸν ἡ ἐγκράτεια, ἵνα σοὶ πάντα τηρῇται;

Ἡ πρὸς τινὰς μὲν δεῖ φυλάττειν ταύτην τὴν κοινωνίαν, πρὸς τινὰς δ' οὐ; πρὸς τίνες οὖν δεῖ τηρεῖν; πρὸς τοὺς ἀντιτηροῦντας ἢ πρὸς τοὺς παραβατικῶς αὐτῆς ἔχοντας; καὶ τίνες παραβατικώτερον αὐτῆς ἔχουσιν ὑμῶν τῶν ταῦτα διεληφότων;

Τί οὖν ἦν τὸ ἐγείρον αὐτὸν ἐκ τῶν ὕπνων καὶ ἀναγκάζον γράφειν ἃ ἔγραφε; τί γὰρ ἄλλο ἢ τὸ πάντων τῶν ἐν ἀνθρώποις ἰσχυρότατον, ἡ φύσις ἔλκουσα ἐπὶ τὸ αὐτῆς βούλημα ἄκοντα καὶ στένοντα;

Ὅτι γὰρ δοκεῖ σοὶ ταῦτα τὰ ἀκοινωνητα,² γράψον αὐτὰ καὶ ἄλλοις ἀπόλιπε καὶ ἀγρύπνησον δι' αὐτὰ καὶ αὐτὸς ἔργῳ κατήγορος γενοῦ τῶν σαυτοῦ δογμάτων.

Εἴτα Ὁρέστην μὲν ὑπὸ Ἑρινύων ἐλαννόμενον φῶμεν ἐκ τῶν ὕπνων ἐξεγείρεσθαι· τούτῳ δ' οὐ χαλεπώτεροι αἱ Ἑρινύες καὶ

¹ worm ² not shared, not sharing in

Ποιναί; ἐξήγειρον καθεύδοντα καὶ οὐκ εἶων ἡρεμεῖν, ἀλλ' ἠνάγκαζον ἐξαγγέλλειν τὰ αὐτοῦ κακὰ ὥσπερ τοὺς Γάλλους ἢ μανία καὶ ὁ οἶνος.

Οὕτως ἰσχυρόν τι καὶ ἀνίκητόν ἐστιν ἢ φύσις ἢ ἀνθρωπίνη. πῶς γὰρ δύναται ἄμπελος μὴ ἀμπελικῶς³ κινεῖσθαι, ἀλλ' ἐλαικῶς, ἢ ἐλαία πάλιν μὴ ἐλαικῶς, ἀλλ' ἀμπελικῶς; ἀμήχανον, ἀδιανόητον.

Οὐ τοίνυν οὐδ' ἄνθρωπον οἶόν τε παντελῶς ἀπολέσαι τὰς κινήσεις τὰς ἀνθρωπικὰς καὶ οἱ ἀποκοπτόμενοι τὰς γε προθυμίας τὰς τῶν ἀνδρῶν ἀποκόψασθαι οὐ δύνανται.

Οὕτως καὶ Ἐπίκουρος τὰ μὲν ἀνδρὸς πάντ' ἀπεκόψατο καὶ τὰ οἰκοδεσπότου⁴ καὶ πολίτου καὶ φίλου, τὰς δὲ προθυμίας τὰς ἀνθρωπικὰς οὐκ ἀπεκόψατο· οὐ γὰρ ἡδύνατο, οὐ μᾶλλον ἢ οἱ ἀταλαίπωροι Ἀκαδημαικοὶ τὰς αἰσθήσεις τὰς αὐτῶν ἀποβαλεῖν ἢ ἀποτυφλῶσαι δύνανται καίτοι τοῦτο μάλιστα πάντων ἐσπουδακότες.

Τίς ἢ ἀτυχίας; λαβὼν τις παρὰ τῆς φύσεως μέτρα καὶ κανόνας εἰς ἐπίγνωσιν τῆς ἀληθείας οὐ προσφιλοτεχνεῖ τούτοις προσθεῖναι καὶ προσεξεργάσασθαι τὰ λείποντα, ἀλλὰ πᾶν τοῦναντίον, εἴ τι καὶ ἔχει γνωριστικὸν τῆς ἀληθείας, ἐξαιρεῖν πειρᾶται καὶ ἀπολλύνειν.

Τί λέγεις, φιλόσοφε; τὸ εὐσεβὲς καὶ τὸ ὅσιον ποῖόν τί σοι φαίνεται; ἂν θέλῃς, κατασκευάσω ὅτι ἀγαθόν. ναὶ κατασκευάσον, ἵν' οἱ πολῖται ἡμῶν ἐπιστραφέντες τιμῶσι τὸ θεῖον καὶ παύσωνταί ποτε ραθυμοῦντες περὶ τὰ μέγιστα. ἔχεις οὖν τὰς κατασκευάς; ἔχω καὶ χάριν οἶδα.

Ἐπεὶ οὖν ταῦτά σοι λίαν ἀρέσκει, λάβε τὰ ἐναντία· ὅτι θεοὶ οὐτ' εἰσὶν, εἴ τε καὶ εἰσὶν, οὐκ ἐπμελοῦνται ἀνθρώπων οὐδὲ κοινόν τι ἡμῖν ἐστι πρὸς αὐτοὺς τό τ' εὐσεβὲς τοῦτο καὶ ὅσιον παρὰ τοῖς πολλοῖς ἀνθρώποις λαλούμενον κατὰψευσμά ἐστιν ἀλαζόνων⁵ ἀνθρώπων καὶ σοφιστῶν ἢ νῆ Δία νομοθετῶν εἰς φόβον καὶ ἐπίσχεσιν τῶν ἀδικούντων.

³ of the vine ⁴ steward ⁵ charlatan, boaster

Εὖ, φιλόσοφε· ὠφέλησας ἡμῶν τοὺς πολίτας, ἀνεκτίσω τοὺς νέους ῥέποντας ἤδη πρὸς καταφρόνησιν τῶν θείων.

Τί οὖν; οὐκ ἄρέσκει σοι ταῦτα; λάβε νῦν, πῶς ἡ δικαιοσύνη οὐδέν ἐστιν, πῶς ἡ αἰδῶς μωρία⁶ ἐστίν, πῶς πατήρ οὐδέν ἐστιν, πῶς ὁ υἱὸς οὐδέν ἐστιν.

Εὖ, φιλόσοφε· ἐπίμενε, πείθε τοὺς νέους, ἵνα πλείονας ἔχωμεν ταῦτά σοι πεπονθότας καὶ λέγοντας. ἐκ τούτων τῶν λόγων ἠῤῥήθησαν ἡμῖν αἱ εὐνομούμεναι πόλεις, Λακεδαιμῶν διὰ τούτους τοὺς λόγους ἐγένετο, Λυκοῦργος ταῦτα τὰ πείσματα⁷ ἐνεποίησεν αὐτοῖς διὰ τῶν νόμων αὐτοῦ καὶ τῆς παιδείας, ὅτι οὔτε τὸ δουλεῦν αἰσχρόν ἐστι μᾶλλον ἢ καλὸν οὔτε τὸ ἐλευθέρους εἶναι καλὸν μᾶλλον ἢ αἰσχρόν, οἱ ἐν Θερμοπύλαις ἀποθανόντες διὰ ταῦτα τὰ δόγματα ἀπέθανον, Ἀθηναῖοι δὲ τὴν πόλιν διὰ ποίους ἄλλους λόγους ἀπέλιπον;

Εἴτα οἱ λέγοντες ταῦτα γαμοῦσι καὶ παιδοποιοῦνται καὶ πολιτεύονται⁸ καὶ ἱερεῖς καθιστᾶσιν αὐτοὺς καὶ προφήτας. τίνων; τῶν οὐκ ὄντων· καὶ τὴν Πυθίαν ἀνακρίνουσιν αὐτοί, ἵνα τὰ ψευδῆ⁹ πύθωνται, καὶ ἄλλοις τοὺς χρησμούς¹⁰ ἐξηγοῦνται. ὦ μεγάλης ἀναισχυντίας καὶ γοητείας.

Ἄνθρωπε, τί ποιεῖς; αὐτὸς σεαυτὸν ἐξελέγχεις καθ' ἡμέραν καὶ οὐ θέλεις ἀφεῖναι τὰ ψυχρὰ ταῦτα ἐπιχειρήματα; ἐσθίων ποῦ φέρεις τὴν χεῖρα; εἰς τὸ στόμα ἢ εἰς τὸν ὀφθαλμόν; λουόμενος ποῦ ἐμβαίνεις; πότε τὴν χύτραν εἶπες λουπάδα ἢ τὴν τορύνην ὀβελίσκον;¹¹

Εἴ τινος αὐτῶν δοῦλος ἤμην, εἰ καὶ ἔδει με καθ' ἡμέραν ὑπ' αὐτοῦ ἐκδέρεσθαι, ἐγὼ ἂν αὐτὸν ἐστρέβλουν. βάλε ἐλάδιον, παιδάριον, εἰς τὸ βαλανεῖον. ἔβαλον ἂν γάριον καὶ ἀπελθὼν κατὰ τῆς κεφαλῆς αὐτοῦ κατέχεον. τί τοῦτο; φαντασία μοι ἐγένετο ἐλαίου ἀδιάκριτος, ὁμοιοτάτη, νῆ τὴν σὴν τύχην.

Δὸς ὧδε τὴν πιτσάνην. ἥνεγκα ἂν αὐτῷ γεμίσας¹² παροψίδα

⁶ folly ⁷ rope, fastening ⁸ be a free citizen ⁹ lying, false

¹⁰ oracular response ¹¹ rod, obelisk ¹² load, fill

ὀξογάρου. οὐκ ᾔτησα τὴν πτισάνην; ναὶ κύριε· τοῦτο πτισάνη ἐστίν. τοῦτο οὐκ ἔστιν ὀξόγαρον; τί μᾶλλον ἢ πτισάνη; λάβε καὶ ὀσφράνθητι,¹³ λάβε καὶ γεῦσαι.¹⁴ πόθεν οὖν οἶδας, εἰ αἱ αἰσθήσεις ἡμᾶς ψεύδονται;

Τρεῖς, τέσσαρας τῶν συνδούλων εἰ ἔσχον ὁμονοοῦντας, ἀπάγξασθαι ἂν αὐτὸν ἐποίησα ῥηγνύμενον ἢ μεταθέσθαι. νῦν δ' ἐντρυνῶσιν ἡμῖν τοῖς μὲν παρὰ τῆς φύσεως διδομένοις πᾶσι χρώμενοι, λόγῳ δ' αὐτὰ ἀναιροῦντες.

Εὐχάριστοί γ' ἄνθρωποι καὶ αἰδήμονες. εἰ μηδὲν ἄλλο καθ' ἡμέραν ἄρτους ἐσθίοντες τολμῶσι λέγειν ὅτι οὐκ οἶδαμεν, εἰ ἔστι τις Δημήτηρ ἢ Κόρη ἢ Πλούτων·

Ἵνα μὴ λέγω, ὅτι νυκτὸς καὶ ἡμέρας ἀπολαύοντες καὶ μεταβολῶν τοῦ ἔτους καὶ ἄστρων καὶ θαλάσσης καὶ γῆς καὶ τῆς παρ' ἀνθρώπων συνεργείας ὑπ' οὐδενὸς τούτων οὐδὲ κατὰ ποσὸν ἐπιστρέφονται, ἀλλὰ μόνον ἐξεμέσαι τὸ προβλημάτιον ζητοῦσι καὶ τὸν στόμαχον¹⁵ γυμνάσαντες ἀπελθεῖν εἰς βαλανεῖον.

Τί δ' ἐροῦσι καὶ περὶ τίνων ἢ πρὸς τίνας καὶ τί ἔσται αὐτοῖς ἐκ τῶν λόγων τούτων, οὐδὲ κατὰ βραχὺ πεφροντίκασιν· μὴ τι νέος εὐγενὴς ἀκούσας τῶν λόγων τούτων πάθῃ τι ὑπ' αὐτῶν ἢ καὶ παθὼν πάντ' ἀπολέσῃ τὰ τῆς εὐγενείας¹⁶ σπέρματα·

Μὴ τινι μοιχεύοντι ἀφορμὰς παράσχωμεν τοῦ ἀπαναισχυνητῆσαι πρὸς τὰ γινόμενα· μὴ τις τῶν νοσφιζομένων τὰ δημόσια εὐρεσιλογίας τινὸς ἐπιλάβηται ἀπὸ τῶν λόγων τούτων· μὴ τις τῶν αὐτοῦ γονέων ἀμελῶν θράσος τι καὶ ἀπὸ τούτων προσλάβῃ.

Τί οὖν κατὰ σέ ἀγαθὸν ἢ κακόν, αἰσχροὺς ἢ καλούς; ταῦτα ἢ ταῦτα; τί οὖν; ἔτι τούτων τις ἀντιλέγει τινὲς ἢ λόγον δίδωσιν ἢ λαμβάνει ἢ μεταπίθειν πειράται;

Πολὺ νῆ Δία μᾶλλον τοὺς κιναιδούς ἐλπίσαι τις ἂν μεταπίσειν ἢ

¹³ catch scent of ¹⁴ taste ¹⁵ throat ¹⁶ nobility, excellence

that the gods care for men, or is it to keep one or another of us from supposing that the nature of the good is other than pleasure? For if this is so, off to your couch and sleep, and lead the life of a worm, of which you have judged yourself worthy; eat and drink and copulate and defecate and snore. What do you care how the rest of mankind will think about these matters, or whether their ideas be sound or not? For what have you to do with us? Come, do you interest yourself in sheep because they allow themselves to be shorn by us, and milked, and finally to be butchered and cut up? Would it not be desirable if men could be charmed and bewitched into slumber by the Stoics and allow themselves to be shorn and milked by you and your kind? Is not this something that you ought to have said to your fellow Epicureans only and to have concealed your views from outsiders, taking special pains to persuade them, of all people, that we are by nature born with a sense of fellowship, and that self-control is a good thing, so that everything may be kept for you? Or ought we to maintain this fellowship with some, but not with others? With whom, then, ought we to maintain it? With those who reciprocate by maintaining it with us, or with those who are transgressors of it? And who are greater transgressors of it than you Epicureans who have set up such doctrines?

What, then, was it that roused Epicurus from his slumbers and compelled him to write what he did? What else but that which is the strongest thing in men— nature, which draws a man to do her will though he groans and is reluctant? "For," says she, "since you hold these anti-social opinions, write them down and bequeathe them to others and give up your sleep because of them and become in fact yourself the advocate to denounce your own doctrines." Shall we speak of Orestes as being pursued by the Furies and roused from his slumbers? But are not the Furies and the Avengers that beset Epicurus more savage? They roused him from sleep and would not let him rest, but compelled him to herald his own miseries, just as madness and wine compel the Galli. Such a powerful and invincible thing is the nature of man. For how can a vine be moved to act, not like a vine, but like an olive, or again an olive to act, not like an olive, but like a vine? It is impossible, inconceivable. Neither, then, is it possible for a man absolutely to lose the affections of a man, and those who cut off their bodily organs are unable to cut off the really important thing— their sexual desires. So with Epicurus: he cut off everything that characterizes a man, the head of a household, a citizen, and a friend, but he did not succeed in cutting off the desires of human beings; for that he could not do, any more than the easy-going Academics are able to cast away or blind their own sense-perceptions, although they have made every effort to do so.

Ah, what a misfortune! A man has received from nature measures and

standards for discovering the truth, and then does not go on and take the pains to add to these and to work out additional principles to supply the deficiencies, but does exactly the opposite, endeavouring to take away and destroy whatever faculty he does possess for discovering the truth. What do you say, philosopher? What is your opinion of piety and sanctity? "If you wish, I shall prove that it is good." By all means, prove it, that our citizens may be converted and may honour the Divine and at last cease to be indifferent about the things that are of supreme importance. "Do you, then, possess the proofs?" I do, thank heaven. "Since, then, you are quite satisfied with all this, hear the contrary: The gods do not exist, and even if they do, they pay no attention to men, nor have we any fellowship with them, and hence this piety and sanctity which the multitude talk about is a lie told by impostors and sophists, or, I swear, by legislators to frighten and restrain evildoers." Well done, philosopher! You have conferred a service upon our citizens, you have recovered our young men who were already inclining to despise things divine. "What then? Does not all this satisfy you? Learn now how righteousness is nothing, how reverence is folly, how a father is nothing, how a son is nothing." Well done, philosopher! Keep at it; persuade the young men, that we may have more who feel and speak as you do. It is from principles like these that our well-governed states have grown great! Principles like these have made Sparta what it was! These are the convictions which Lycurgus wrought into the Spartans by his laws and his system of education, namely that neither is slavery base rather than noble, nor freedom noble rather than base! Those who died at Thermopylae died because of these judgements regarding slavery and freedom! And for what principles but these did the men of Athens give up their city? And then those who talk thus marry and beget children and fulfil the duties of citizens and get themselves appointed priests and prophets! Priests and prophets of whom? Of gods that do not exist! And they themselves consult the Pythian priestess— in order to hear lies and to interpret the oracles to others! Oh what monstrous shamelessness and imposture!

Man, what are you doing? You are confuting your own self every day, and are you unwilling to give up these frigid attempts of yours? When you eat, where do you bring your hand? To your mouth, or to your eye? When you take a bath, into what do you step? When did you ever call the pot a plate, or the ladle a spit? If I were slave to one of these men, even if I had to be soundly flogged by him every day, I would torment him. "Boy, throw a little oil into the bath." I would have thrown a little fish sauce in, and as I left would pour it down on his head. "What does this mean?" "I had an external impression that could not be distinguished from olive oil; indeed, it was altogether like it. I swear by your fortune." "Here, give me the gruel." I would have filled a side dish with vinegar and fish sauce and brought it to him. "Did I not ask for the

gruel?""Yes, master; this is gruel.""Is not this vinegar and fish sauce?""How so, any more than gruel.""Take and smell it, take and taste it.""Well, how do you know, if the senses deceive us?"If I had had three or four fellow-slaves who felt as I did, I would have made him burst with rage and hang himself, or else change his opinion. But as it is, such men are toying with us; they use all the gifts of nature, while in theory doing away with them.

Grateful men indeed and reverential: Why, if nothing else, at least they eat bread every day, and yet have the audacity to say, "We do not know if there is a Demeter, or a Kore, or a Pluto";not to mention that, although they enjoy night and day, the changes of the year and the stars and the sea and the earth and the co-operation of men, they are not moved in the least by any one of these things, but look merely for a chance to belch out their trivial "problem,"and after thus exercising their stomach to go off to the bath. But what they are going to say, or what they are going to talk about, or to whom, and what their hearers are going to get out of these things that they are saying, all this has never given them a moment's concern. I greatly fear that a noble-spirited young man may hear these statements and be influenced by them, or, having been influenced already, may lose all the germs of the nobility which he possessed; that we may be giving an adulterer grounds for brazening out his acts; that some embezzler of public funds may lay hold of a specious plea based upon these theories; that someone who neglects his own parents may gain additional affrontery from them.

What, then, in your opinion is good or bad, base or noble? This or that? What then? Is there any use in arguing further against any of these persons, or giving them a reason, or listening to one of theirs, or trying to convert them? By Zeus, one might much rather hope

*vocabulary***ἀγανακτέω** be vexed, in a ferment**ἀγρυπνέω** lie awake**ἄδικος** unfair; obstinate, bad**αἰσχρός** shameful**αἷτιος** blameworthy; the cause

~etiology

αἰτίος blameworthy; the cause

~etiology

ἀκούσιος (ᾱ) unwilling, involuntary**ἀμάρτημα** -τος (n, 3) failure, fault**ἀναλύω** (ὅ) set free; take apart

~loose

ἀναστρέφω act: overturn; mid: find oneself in ~atrophy**ἀνδράποδον** -ς slave ~androgynous**ἀνόητος** foolish**ἁπλός** single; simple ~haploid**ἀποδείκνυμι** (ὅ) show, point out;

appoint; (mid) declare

ἀποτίθηναι put away ~thesis**ἀποφέρω** carry off, carry back

~bear

ἄφρων senseless, unthinking

~frenzy

ἄχρηστος useless, unprofitable**βιβλίον** paper, book**γείτων** -ονος (f) neighbor**γούν** at least then**δειλός** wretched, poor, cowardly

~Deimos

διακρίνω (ι) separate, sort ~critic**διάνοια** a thought; intelligence**διδάσκαλος** teacher**δόγμα** -τος (n, 3) belief, legal

decision

ἐγκρατής firm, powerful**εἴτα** then, therefore, next**ἐκκαθαίρω** clear out**ἐλεήμων** merciful ~alms**ἔλκος** -εος (n, 3) wound ~ulcer**ἐνέμι** be in ~ion**ἐνθυμέομαι** (ὅ) take to heart**ἐξαπατάω** trick, cheat ~apatosaurus**ἐξηγέομαι** lead forth; set out,

describe ~hegemony

ἐξίστημι displace, transform; (+gen)

give up ~station

εὐκότης like; fairly**ἐπαινέω** concur, praise, advise**ἐπανερχομαι** return; ascend**ἐπανορθόω** restore, correct**ἐπιδείκνυμι** (ὅ) display, exhibit**ἐπιστήμων** skillful, clever ~station**ἐπιτήδειος** fit, suitable**ἔρω** -τος (m) love, desire ~erotic**ἐσσομαι** (pass) be weaker, be

overcome; (active) defeat

εὐγνώμων considerate, sensible**εὖνοος** kindly; favorable**ἡδονή** pleasure**ἦθος** ἦθεος (n, 3) habit, habitat

~ethos

ἡλίθιος idle, vain, foolish**ἡσάομαι** (pass) be weaker, be

overcome; (active) defeat

ἡττάομαι (pass) be weaker, be

overcome; (active) defeat

θεραπεύω help, serve; flatter, defer

to ~therapy

θεώρημα -τος (n, 3) sight; theory**ἱστορία** science, history**ἰσχύς** -ος (f) strength; body of troops**καθάπερ** exactly as**καθίηναι** (ι) speed down upon; take

down ~jet

καίω burn ~caustic**κᾶν** crasis for καὶ ἄν**κοινωνία** association**κρέας** -ως (n) meat ~creatine**λέξις** -εως (f) speech, word, phrase**λοιδορέω** abuse, revile**λούω** wash, bathe**λυπέω** (ὅ) annoy, distress

λύχνος lamp
 μεστός full
 μεταβάλλω alter, transform
 μεταξύ between
 μεταπίπτω fall differently, undergo
 a change
 μωρός stupid
 ναός (ᾱ) temple, shrine ~nostalgia
 οἶκησις -εως (f) habitation
 ὄξος ὄξους (n, 3) common wine;
 vinegar
 οὐδαμῶς in no way
 οὐδέποτε never
 οὐδέτερος neither
 ὀφείλω owe, should, if only
 παιδεύω raise; train
 παιδίον young child; slave
 παντελής complete, absolute
 παρακάθηναι sit near
 περίεργος curiosity, meddling
 περιέργω enclose, encompass
 περίπατος walk, walkway
 πιθανότης -τος (f, 3)
 perseuasiveness
 πόθεν from where?
 πότε when?
 ποῦ where?
 προβάλλω throw before; propose;
 (mp) pretend, abandon, nominate
 ~ballistic
 προκόπτω make progress
 προσίημι be allowed near
 προσπαίζω play with, mock; praise
 in song
 προστίθημι add; impose; (mp)
 agree; side with ~thesis
 προσφέρω present; resemble; add
 ῥεῦμα -τος (n, 3) flow

σαίνω wag the tail; court
 σαυτοῦ yourself
 σκέπη shelter, protection
 σοφός skilled, clever, wise
 σπουδάζω be busy, earnest
 ~repudiate
 στέλλω prepare, send, furl ~apostle
 στρεβλόω twist; torture on the
 wheel
 συγγιγνώσκω acknowledge; pardon
 συνεχής (ῑ) continuously
 συνταράσσω mess up
 σχολή rest, leisure
 ταπεινῶ lower, abase
 ταρασσω mess things up ~trachea
 ταραχή upsetness, confusion
 τροφή food, upkeep ~atrophy
 τύχη fortune, act of a god
 ὕλη (ῑ) forest, firewood
 ὕληεις (ῑ) wooded
 ὑπολαμβάνω take under one's
 support, seize; speak up; imagine
 ~epilepsy
 ὑπολείπω leave as a leftover; leave a
 person behind ~eclipse
 φαντάζω make visible; imagine
 φαντασία appearance; imagination
 φθονερός jealous
 φθονέω envy
 φιλικός friendly
 φίλιος friendly
 φλυαρέω talk foolishly
 φλύαρος nonsense
 φρόνιμος sensible, prudent
 χρήσιμος useful
 χρηστήριον oracle, response
 ψέγω blame, censure
 ὠφελέω help, be useful

τοὺς ἐπὶ τοσοῦτον ἀποκεκωφωμένους καὶ ἀποτετυφλωμένους τῶν περὶ αὐτοὺς κακῶν.

2.21

Περὶ ἀνομολογίας.

Τὰ μὲν ῥαδίως ὁμολογοῦσιν ἄνθρωποι, τὰ δ' οὐ ῥαδίως. οὐδεὶς οὖν ὁμολογήσει ὅτι ἄφρων ἐστὶν ἢ ἀνόητος, ἀλλὰ πᾶν τοῦναντίον πάντων ἀκούσεις λεγόντων ὥφελον ὡς φρένας ἔχω οὕτως καὶ τύχην εἶχον.

Δειλοὺς δὲ ῥαδίως ἑαυτοὺς ὁμολογοῦσι καὶ λέγουσιν ἐγὼ δειλότερός εἰμι, ὁμολογῶ· τὰ δ' ἄλλ' οὐχ εὐρήσεις με μωρὸν ἄνθρωπον.

Ἀκρατῇ οὐ ῥαδίως ὁμολογήσει τις, ἄδικον οὐδ' ὄλως, φθονερὸν¹ οὐ πάνυ ἢ περιέργον, ἐλεήμονα² οἱ πλείστοι.

Τί οὖν τὸ αἴτιον; τὸ μὲν κυριώτατον ἀνομολογία καὶ παραχλῆ³ ἐν τοῖς περὶ ἀγαθῶν καὶ κακῶν, ἄλλοις δ' ἄλλα αἷτια καὶ σχεδὸν ὅσα ἂν αἰσχροὶ φαντάζονται, ταῦτα οὐ πάνυ ὁμολογοῦσι·

Τὸ δὲ δειλὸν εἶναι εὐγνώμονος⁴ ἥθους φαντάζονται καὶ τὸ ἐλεήμονα, τὸ δ' ἡλίθιον⁵ εἶναι παντελῶς ἀνδραπόδου· καὶ τὰ περὶ κοινωνίαν δὲ πλημμυγμένα οὐ πάνυ προσίενται.

Ἐπὶ δὲ τῶν πλείστων ἀμαρτημάτων κατὰ τοῦτο μάλιστα φέρονται ἐπὶ τὸ ὁμολογεῖν αὐτά, ὅτι φαντάζονται τι ἐν αὐτοῖς εἶναι ἀκούσιον⁶ καθάπερ ἐν τῷ δειλῷ καὶ ἐλεήμονι.

Κἂν ἀκρατῇ που παρομολογῇ τις αὐτόν, ἔρωτα προσέθηκεν, ὥστε συγγνωσθῆναι ὡς ἐπ' ἀκουσίῳ. τὸ δ' ἄδικον οὐδαμῶς φαντάζονται ἀκούσιον. ἔνι τι καὶ τῷ ζηλοτύπῳ, ὡς οἴονται, τοῦ ἀκουσίου· διὰ τοῦτο καὶ περὶ τούτου παρομολογοῦσιν.

Ἐν οὖν τοιούτοις ἀνθρώποις ἀναστρεφόμενον, οὕτως τεταραγμένοις, οὕτως οὐκ εἰδόσιν οὐθ' ὅ τι λέγουσιν οὐθ' ὅ τι ἔχουσιν κακὸν ἢ εἰ

¹ jealous ² merciful ³ upsetness, confusion ⁴ considerate, sensible

⁵ idle, vain, foolish ⁶ unwilling, involuntary

ἔχουσιν ἢ παρὰ τί ἔχουσιν ἢ πῶς παύσονται αὐτῶν, καὶ αὐτὸν οἶμαι ἐφιστάνειν ἄξιον συνεχῆς μὴ που καὶ αὐτὸς εἰς εἰμι ἐκείνων; τίνα φαντασίαν ἔχω περὶ ἐμαυτοῦ; πῶς ἐμαυτῷ χρῶμαι; μὴ τι καὶ αὐτὸς ὡς φρονίμῳ, μὴ τι καὶ αὐτὸς ὡς ἐγκρατεῖ; μὴ καὶ αὐτὸς λέγω ποτέ ταῦτα, ὅτι εἰς τὸ ἐπιὸν πεπαίδευμαι;

Ἐχω ἦν δεῖ συναισθήσιν τὸν μηδὲν εἰδότα, ὅτι οὐδὲν οἶδα; ἔρχομαι πρὸς τὸν διδάσκαλον ὡς ἐπὶ τὰ χρηστήρια πείθεσθαι παρεσκευασμένος; ἢ καὶ αὐτὸς κορύζης μεστὸς εἰς τὴν σχολὴν εἰσέρχομαι μόνην τὴν ἱστορίαν μαθησόμενος καὶ τὰ βιβλία νοήσων, ἂ πρότερον οὐκ ἐνόουν, ἂν δ' οὕτως τύχη, καὶ ἄλλοις ἐξηγησόμενος;

Ἄνθρωπ', ἐν οἴκῳ διαπεπύκτευκας τῷ δουλαρίῳ, τὴν οἰκίαν ἀνάστατον πεποίηκας, τοὺς γείτονας συντετάραχας· καὶ ἔρχη μοι καταστολὰς ποιήσας ὡς σοφὸς καὶ καθήμενος κρίνεις, πῶς ἐξηγησάμην τὴν λέξιν, πῶς τί ποτ' ἐφλυάρησα⁷ τὰ ἐπελθόντα μοι;

Φθονῶν ἐλήλυθας, τεταπεινωμένος, ὅτι σοι ἐξ οἴκου φέρεται οὐδέν, καὶ κάθεη μεταξὺ λεγομένων τῶν λόγων αὐτὸς οὐδὲν ἄλλο ἐνθυμούμενος ἢ πῶς ὁ πατὴρ τὰ πρὸς σε ἢ πῶς ὁ ἀδελφός;

Τί λέγουσιν οἱ ἐκεῖ ἄνθρωποι περὶ ἐμοῦ; νῦν οἶονταί με προκόπτειν καὶ λέγουσιν ὅτι ἤξει ἐκείνος πάντα εἰδώς.

Ἦθελόν πῶς ποτε πάντα μαθὼν ἐπανελθεῖν, ἀλλὰ πολλοῦ πόνου χρεία καὶ οὐδεὶς οὐδὲν πέμπει καὶ ἐν Νικοπόλει σαπρῶς λούει τὰ βαλανεῖα καὶ ἐν οἴκῳ κακῶς καὶ ᾧδε κακῶς.

Εἶτα λέγουσιν οὐδεὶς ὠφελείται ἐκ τῆς σχολῆς. τίς γὰρ ἔρχεται εἰς σχολήν, τίς γάρ, ὡς θεραπευθισόμενος; τίς ὡς παρέξων αὐτοῦ τὰ δόγματα ἐκκαθαρθισόμενα, τίς συναισθησόμενος τίνων δέεται;

Τί οὖν θαυμάζετ', εἰ ἂ φέρετ' εἰς τὴν σχολήν, αὐτὰ ταῦτα ἀποφέρετε πάλιν; οὐ γὰρ ὡς ἀποθησόμενοι ἢ ἐπανορθώσοντες ἢ ἄλλ' ἀντ' αὐτῶν ληψόμενοι ἔρχεσθε.

⁷ talk foolishly

Πόθεν; οὐδ' ἐγγύς. ἐκείνο γοῦν βλέπετε μάλλον, εἰ ἐφ' ὃ ἔρχεσθε τοῦτο ὑμῖν γίνεται. θέλετε λαλεῖν περὶ τῶν θεωρημάτων. τί οὖν; οὐ φλυαρότεροι γίνεσθε; οὐχὶ δὲ παρέχει τινὰ ὕλην ὑμῖν πρὸς τὸ ἐπιδείκνυσθαι τὰ θεωρημάτια; οὐ συλλογισμοὺς ἀναλύετε, μεταπίπτοντας; οὐκ ἐφοδεύετε Ψευδομένου λήμματα, ὑποθετικούς; τί οὖν ἔτι ἀγανακτεῖτε εἰ ἐφ' ἃ πάρεστε, ταῦτα λαμβάνετε;

Ναί· ἀλλ' ἂν ἀποθάνῃ μου τὸ παιδίον ἢ ὁ ἀδελφὸς ἢ ἐμὲ ἀποθνήσκων δέῃ ἢ στρεβλοῦσθαι, τί με τὰ τοιαῦτα ὠφελήσει;

Μὴ γὰρ ἐπὶ τοῦτο ἦλθες, μὴ γὰρ τούτου ἕνεκά μοι παρακάθῃσαι, μὴ γὰρ διὰ τοῦτό ποτε λύχον ἦψας ἢ ἡγρύνῃσας; ἢ εἰς τὸν περίπατον ἐξελθὼν προέβαλές ποτε σαντῶ φαντασίαν τινὰ ἀντὶ συλλογισμοῦ καὶ ταύτην κοινῇ ἐφωδεύσατε;

Ποῦ ποτε; εἰτα λέγετε ἄχρηστα⁸ τὰ θεωρήματα. τίσιν; τοῖς οὐχ ὥς δεῖ χρωμένοις. τὰ γὰρ κολλύρια οὐκ ἄχρηστα τοῖς ὅτε δεῖ καὶ ὥς δεῖ ἐγχειρομένοις, τὰ μαλάγματα δ' οὐκ ἄχρηστα, οἱ ἀλτῆρες οὐκ ἄχρηστοι, ἀλλὰ τισὶν ἄχρηστοι, τισὶν πάλιν χρήσιμοι.

Ἄν μου πυνθάνῃ νῦν χρήσιμοί εἰσιν οἱ συλλογισμοί; ἐρῶ σοι ὅτι χρήσιμοι, κὰν θέλῃς, ἀποδείξω, πῶς. ἐμὲ οὖν τι ὠφελήκασιν; ἀνθρωπε, μὴ γὰρ ἐπύθου, εἰ σοὶ χρήσιμοι, ἀλλὰ καθόλου;

Πυνθέσθω μου καὶ ὁ δυσεντερικός, εἰ χρήσιμον ὄξος,⁹ ἐρῶ ὅτι χρήσιμον. ἐμοὶ οὖν χρήσιμον; ἐρῶ οὐ. ζήτησον πρῶτον σταλῆναί σου τὸ ρεῦμα,¹⁰ τὰ ἐλκύδρια ἀπουλωθῆναι. καὶ ὑμεῖς, ἄνδρες, τὰ ἔλκη πρῶτον θεραπεύετε, τὰ ρεύματα ἐπιστήσατε, ἡρεμήσατε τῇ διανοίᾳ, ἀπερίσπαστον αὐτὴν ἐνέγκατε εἰς τὴν σχολήν· καὶ γνώσεσθε οἷαν ἰσχὺν ὁ λόγος ἔχει.

2.22

Περὶ φιλίας.

Περὶ ἃ τις ἐσπούδακεν, φιλεῖ ταῦτα εἰκότως.¹¹ μή τι οὖν περὶ τὰ κακὰ

⁸ useless, unprofitable ⁹ common wine; vinegar ¹⁰ flow ¹¹ like; fairly

ἐσπουδάκασιν οἱ ἄνθρωποι; οὐδαμῶς. ἀλλὰ μή τι περὶ τὰ μηδὲν πρὸς αὐτούς; οὐδὲ περὶ ταῦτα.

Ὑπολείπεται τοίνυν περὶ μόνα τὰ ἀγαθὰ ἐσπουδακέναι αὐτούς· εἰ δ' ἐσπουδακέναι, καὶ φιλεῖν ταῦτα.

Ὅστις οὖν ἀγαθῶν ἐπιστήμων ἐστίν, οὗτος ἂν καὶ φιλεῖν εἰδέῃ· ὁ δὲ μὴ δυνάμενος διακρίνει τὰ ἀγαθὰ ἀπὸ τῶν κακῶν καὶ τὰ οὐδέτερα¹² ἀπ' ἀμφοτέρων πῶς ἂν ἔτι οὗτος φιλεῖν δύναιτο; τοῦ φρονήμου τοίνυν ἐστὶ μόνου τὸ φιλεῖν.

Καὶ πῶς; φησὶν· ἐγὼ γὰρ ἄφρων ὢν ὅμως φιλῶ μου τὸ παιδίον.— θαυμάζω μὲν νῆ τοὺς θεοὺς, πῶς καὶ τὸ πρῶτον ὁμολόγηκας ἄφρονα εἶναι σεαυτόν. τί γάρ σοι λείπει; οὐ χρῆ αἰσθήσει, οὐ φαντασίας διακρίνεις, οὐ τροφὰς προσφέρει τὰς ἐπιτηδείους τῷ σώματι, οὐ σκέπην,¹³ οὐκ οἴκησιν,¹⁴

Πόθεν οὖν ὁμολογεῖς ἄφρων εἶναι; ὅτι νῆ Δία πολλάκις ἐξίστασαι ὑπὸ τῶν φαντασιῶν καὶ ταραττή καὶ ἡττώσιν σε αἱ πιθανότητες αὐτῶν· καὶ ποτὲ μὲν ταῦτα ἀγαθὰ ὑπολαμβάνεις, εἴτα ἐκείνα αὐτὰ κακά, ὕστερον δ' οὐδέτερα· καὶ ὅλως λυπῇ, φοβῇ, φθονεῖς, ταρασση, μεταβάλλῃ· διὰ ταῦτα ὁμολογεῖς ἄφρων εἶναι.

Ἐν δὲ τῷ φιλεῖν οὐ μεταβάλλῃ; ἀλλὰ πλοῦτον μὲν καὶ ἡδονὴν καὶ ἀπλῶς αὐτὰ τὰ πράγματα ποτὲ μὲν ἀγαθὰ ὑπολαμβάνεις εἶναι, ποτὲ δὲ κακά· ἀνθρώπους δὲ τοὺς αὐτοὺς οὐχὶ ποτὲ μὲν ἀγαθοὺς, ποτὲ δὲ κακοὺς καὶ ποτὲ μὲν οἰκείως ἔχεις, ποτὲ δ' ἐχθρῶς αὐτοῖς καὶ ποτὲ μὲν ἐπαινεῖς, ποτὲ δὲ ψέγεις;¹⁵— ναὶ καὶ ταῦτα πάσχω.— τί οὖν; ὁ ἐξηπατημένος περὶ τίνος δοκεῖ σοι φίλος εἶναι αὐτοῦ;— οὐ πάνν.— οὐδ' ὁ μεταπτῶτως ἐλόμενος αὐτὸν εἶναι εἴνους αὐτῷ;— οὐδ' οὗτος.— ὁ δὲ νῦν λοιδορῶν μὲν τινα, ὕστερον δὲ θαυμάζων;— οὐδ' οὗτος.— τί οὖν; κυνάρια οὐδέποτ' εἶδες σαίνοντα¹⁶ καὶ προσπαίζοντα ἀλλήλοις, ἢν' εἴπῃς οὐδὲν φιλικώτερον;¹⁷ ἀλλ' ὅπως ἴδῃς, τί ἐστὶ φιλία, βάλε κρέας εἰς μέσον καὶ γνώσῃ.

¹² neither ¹³ shelter, protection ¹⁴ habitation ¹⁵ blame, censure

¹⁶ wag the tail; court ¹⁷ friendly

to convert a filthy degenerate than men who have become so deaf and blind!

2.21

Of inconsistency Some of their faults men readily admit, but others not so readily. Now no one will admit that he is foolish or unintelligent, but, quite the contrary, you hear everyone say, "I wish I had as much luck as I have sense." But they readily admit that they are timid, and say, "I am a bit timid, I admit; but in general you will not find me to be a fool" A man will not readily admit that he is incontinent, not at all that he is unjust, and will never admit that he is envious or meddlesome; but most men will admit that they are moved by pity. What is the reason for this? The principal reason is confusion of thought and an unwillingness to admit a fault in matters which involve good and evil; but, apart from that, different people are affected by different motives, and, as a rule, they will never admit anything that they conceive to be disgraceful; timidity, for example, they conceive to be an indication of a prudent disposition, and the same is true of pity, but stupidity they conceive to be a slave's quality altogether; also they will never plead guilty to offences against society. Now in the case of most errors, the principal reason why men are inclined to admit them is because they conceive that there is an involuntary element in them, as, for instance, in timidity and pity. And if a man ever does, grudgingly, admit that he is incontinent, he adds that he is in love, expecting to be excused as for an involuntary act. But injustice they do not at all conceive of as involuntary. In jealousy there is also, as they fancy, an element of the involuntary, and therefore this too is a fault which men grudgingly admit.

When such are the men we live among— so confused, so ignorant both of what they mean by "evil" and what evil quality they have, or whether they have one, or, if so, how they come to have it, or how they will get rid of it— among such men I wonder whether it is not worth while for us also to watch ourselves, each one asking himself the questions: "Is it possible that I too am one of these people? What conceit am I cherishing regarding myself? How do I conduct myself? Do I for my part act like a wise man? Do I for my part act like a man of self-control? Do I for my part ever say that I have been educated to meet whatever comes? Have I the consciousness, proper to a man who knows nothing, that I do know nothing? Do I go to my teacher, like one who goes to consult an oracle, prepared to obey? Or do I, too, like a sniffing child, go to school to learn only the history of philosophy and to understand the books which I did not understand before, and, if chance offers, to explain them to others?" Man, at home you have fought a regular prize-fight with your slave, you have driven your household into the street, you have disturbed your neighbours' peace; and now do you come to me with a solemn air, like a philosopher, and sitting down pass judgement on the explanation I gave

of the reading of the text and on the application, forsooth, of the comments I made as I babbled out whatever came into my head? You have come in a spirit of envy, in a spirit of humiliation because nothing is being sent you from home, and you sit there while the lecture is going on, thinking, on your part, of nothing in the world but how you stand with your father or your brother! You reflect: "What are my people at home saying about me? At this moment they are thinking that I am making progress in my studies, and they are saying 'He will know everything when he comes back home!' I did want, at one time, I suppose, to learn everything before going back home, but that requires a great deal of hard work, and nobody sends me anything, and at Nicopolis they have rotten accommodations at the baths, and my lodgings are bad, and the school here is bad." And then people say: "Nobody gets any good from going to school." Well, who goes to school— who, I repeat— with the expectation of being cured? Who with the expectation of submitting his own judgements for purification? Who with the expectation of coming to a realization of what judgements he needs? Why, then, are you surprised, if you carry back home from your school precisely the judgements you bring to it? For you do not come with the expectation of laying them aside, or of correcting them, or of getting others in exchange for them. Not at all, nor anything like it. Look rather to this at least— whether you are getting what you came for. You want to be able to speak fluently about philosophic principles. Well, are you not becoming more of an idle babbler? Do not these petty philosophic principles supply you with material for making exhibitions? Do you not resolve syllogisms, and arguments with equivocal premisses? Do you not examine the assumptions in The Liar syllogism, and in hypothetical syllogisms? Why, then, are you still vexed, if you are getting what you came for? "Yes, but if my child or my brother dies, or if I must die, or be tortured, what good will such things do me?" But was it really for this that you came? Is it really for this that you sit by my side? Did you ever really light your lamp, or work late at night, for this? Or when you went out into the covered walk did you ever set before yourself, instead of a syllogism, some external impression and examine this with your fellow-students? When did you ever do that? And then you say, "The principles are useless." To whom? To those who do not use them properly. For instance, eye-salves are not useless to those who rub them on when and as they ought, and poultices are not useless, jumping-weights are not useless; but they are useless to some people, and, on the other hand, useful to others. If you ask me now, "Are our syllogisms useful?" I will tell you that they are, and, if you wish, I will show how they are useful "Have they, then, helped me at all?" "Man, you did not ask, did you? whether they are useful to you, but whether they are useful in general? Let the man who is suffering from dysentery ask me whether vinegar is useful; I will tell him that it is useful. "Is it useful, then, to me?" I will say, "No. Seek

first to have your discharge stopped, the little ulcers healed.”So do you also, men, first cure your ulcers, stop your discharges, be tranquil in mind, bring it free from distraction into the school; and then you will know what power reason has.

2.22

Of friendship Whatever a man is interested in he naturally loves. Now do men take an interest in things evil? Not at all. Well, and do they take an interest in things which in no respect concern them? No, not in these, either. It remains, therefore, that men take an interest in good things only; and if they take an interest in them, they love them. Whoever, then, has knowledge of good things, would know how to love them too; but when a man is unable to distinguish things good from things evil, and what is neither good nor evil from both the others, how could he take the next step and have the power to love? Accordingly, the power to love belongs to the wise man and to him alone.

How so? says someone; for I am foolish myself, but yet I love my child. —By the gods, I am surprised at you; at the very outset you have admitted that you are foolish. For something is lacking in you; what is it? Do you not use sense perception, do you not distinguish between external impressions, do you not supply the nourishment for your body that is suitable to it, and shelter, and a dwelling? How comes it, then, that you admit you are foolish? Because, by Zeus, you are frequently bewildered and disturbed by your external impressions, and overcome by their persuasive character; and at one moment you consider these things good, and then again you consider them, though the very same, evil, and later on as neither good nor evil; and, in a word, you are subject to pain, fear, envy, turmoil, and change; that is why you are foolish, as you admit you are. And in loving are you not changeable? But as for wealth, and pleasure, and, in a word, material things, do you not consider them at one moment good, at another bad? And do you not consider the same persons at one moment good, and at another bad, and do you not at one moment feel friendly towards them, and at another unfriendly, and at one moment praise them, while at another you blame them?— Yes, I am subject to exactly these emotions.— What then? Do you think that the man who has been deceived about someone can be his friend?— No, indeed.— And can the man whose choice of a friend is subject to change show good will to that friend?— No, neither can he.— And the man who now reviles someone, and later on admires him?— No, neither can he.— What then? Did you never see dogs fawning on one another and playing with one another, so that you say, “Nothing could be more friendly”? But to see what their friendship amounts to, throw a piece of meat between them and you will find out.

vocabulary

ἄγνοέω be ignorant of ~gnostic
 ἄγνοια ignorance
 ἀδύνατος unable; impossible
 αἰδήμων bashful, modest
 ἀκουστικός of hearing
 ἀκριβής (ι) exact
 ἄκριτος indiscriminate, endless
 ~critic
 ἄλλοθεν from elsewhere ~alien
 ἄλλοθι elsewhere, abroad
 ἀναγιγνώσκω recognize, read,
 understand, persuade
 ἀναείρω pick up, raise ~aorta
 ἀνατρέφω bring up
 ἀνδράποδον -ς slave ~androgynous
 ἀνεκτικός patient
 ἀνόμιος different, dissimilar
 ἀντιτάσσω set against
 ἀπαλλαξείω wish to get rid of
 ἀπαλλάσσω free from, remove; be
 freed, depart
 ἀπεργάζομαι finish; cause, produce
 ἀπιστέω disbelieve ~stand
 ἀπλός single; simple ~haploid
 ἀποβάλλω throw away, lose
 ἀποδείκνυμι (οῦ) show, point out;
 appoint; (mid) declare
 ἀποφαίνω display, declare
 ἀσεβής profane
 ἀτιμάζω (ι) insult, dishonor
 αὐτόθεν from that place
 ἀφεκτικός abstemious
 βασανίζω interrogate, test, torture
 βέβαιος steadfast; sure
 βιβλίον paper, book
 γονεύς -ος (m) parent
 γοῦν at least then
 γράμμα -τος (n, 3) writing, letter
 δάκνω bite
 δειλός wretched, poor, cowardly
 ~Deimos

διακόπτω cut through, interrupt
 δικαστήριον court
 δόγμα -τος (n, 3) belief, legal
 decision
 δόσις -εως (f) gift, loan ~donate
 ἐγγίζω bring near, approach
 εἶτα then, therefore, next
 ἐκκόπτω cut out, down, off
 ἐκτός outside
 ἐκτρέφω raise, rear
 ἐκφέρω carry off ~bear
 ἐλεύθερος not enslaved
 ἐμπύμπρημι burn up ~pyre
 ἐμπίπτω fall into; attack ~petal
 ἐμποδίζω fetter, hinder
 ἐμπρήθω burn up
 ἔνδοξος reputable
 ἐξαπατάω trick, cheat ~apatosaurus
 ἐξελαύνω drive out, exile ~elastic
 ἐξετάζω inspect, interrogate,
 estimate
 ἐραστής -οῦ (m, 1) lover, fan
 ἐρημία wilderness, solitude
 ἔρως -τος (m) love, desire ~erotic
 εὐπρεπής comely, decent; specious
 εὐσχήμων dignified
 εὐχή prayer; vow ~vow
 ζῶον being, animal; picture
 ἡγεμονικός showing leadership
 ἥμερος gentle; (animals)
 domesticated
 θαρσαλέος bold, over-bold
 θάρσος boldness, over-boldness
 θηριώδης savage, wild
 καταγελάω laugh at, deride
 κατάγνυμι (οῦ) break up, shatter
 καταράομαι (αἶα) curse
 καταστρέφω overturn, subdue
 ~catastrophe
 καταφιλέω kiss, caress
 κατορύσσω bury
 κομψός clever, urbane, pleasant

κρέας -ως (n) meat ~creatine
κτάομαι acquire, possess
ληιστής -οῦς (m, 3) bandit
ληιστός lootable ~lucres
ληστής -οῦ (m, 1) bandit
λοιδορέω abuse, revile
μετανοέω repent
μηκέτι no more
μιαρός stained, polluted ~miasma
μοιχός illicit lover
ναός (ᾱ) temple, shrine ~nostalgia
οἰκειόω adopt, adapt
ὁμός same ~homoerotic
ὁμοῦ together
ὁμόω unite ~homoerotic
ὄρμος cord, chain, anchorage
οὐκοῦν not so?; and so
ὀφείλω owe, should, if only
ὄφεις ὄφεως (m) serpent ~ophidian
πάλαι long ago ~paleo
πάλη wrestling ~Pallas
πάλλω shake, brandish ~Pallas
πόθεν from where?
πολυπραγμονέω be too busy, meddle
πόσος how many, much, far?
πότε when?
πότερος which, whichever of two
ποῦ where?
πρᾶος soft, gentle
προαίρεσις -εως (f) plan, preference
προβάλλω throw before; propose;
 (mp) pretend, abandon, nominate

~ballistic
πύργος ramparts, tower; line of troops
πυρέσσω have a fever
ρέπω incline or sink downwards
ρίπτω hurl
σημαίνω give orders to; show; mark
 ~semaphore
σπουδάζω be busy, earnest
 ~repudiate
στέρομαι lack, lose
συγγενεύς inborn, kin to
συγγενής inborn, kin to
συγκοιμάομαι be bedfellows
συμπίνω (ι) drink together
συμπλέω sail with ~float
συμφέρω bring together; be expedient; agree; (mp) happen
 ~bear
συμφοιτάω regularly attend together
τυραννίς -δος (f) tyranny
ὕπόδημα -τος (n, 3) sandals
φαντασία appearance; imagination
φαῦλος trifling
φέως bush used to make brooms
φιλία friendship ~philanthropy
φίλιος friendly
φιλόσοφος wisdom-loving
φιλοφρονέομαι treat kindly, favor
φύω produce, beget; clasp ~physics
χρῆσις -τος (f) use, usage

Βάλε καὶ σοῦ καὶ τοῦ παιδίου μέσον ἀγρίδιον καὶ γνώσῃ, πῶς σέ τὸ παιδίον ταχέως κατορύξαι θέλει καὶ σὺ τὸ παιδίον εὖχῃ ἀποθανεῖν. εἴτα σὺ πάλιν οἶον ἐξέθρηψα τεκνίον· πάλαι ἐκφέρει.

Βάλε κορασίδιον κομβὸν καὶ αὐτὸ ὁ γέρων φίλει καὶ κεῖνος ὁ νέος· ἂν δέ, δοξάριον. ἂν δὲ κινδυνεῦσαι δέῃ, ἐρεῖς τὰς φωνὰς τὰς τοῦ Ἀδμήτου πατρός· χαίρεις ὁρῶν φῶς, πατέρα δ' οὐ χαίρειν δοκεῖς; θέλεις βλέπειν φῶς, πατέρα δ' οὐ θέλαιν δοκεῖς;

Οἶει ὅτι ἐκεῖνος οὐκ ἐφίλει τὸ ἴδιον παιδίον, ὅτε μικρὸν ἦν, οὐδὲ πυρέσσοντος αὐτοῦ ἡγωνία οὐδ' ἔλεγεν πολλάκις ὅτι ὥφελον ἐγὼ μᾶλλον ἐπύρεσσον; εἴτα ἐλθόντος τοῦ πράγματος καὶ ἐγγίσαντος ὅρα οἷας φωνὰς ἀφιάσιν.

Ὁ Ἑτεοκλῆς καὶ ὁ Πολυνείκης οὐκ ἦσαν ἐκ τῆς αὐτῆς μητρὸς καὶ τοῦ αὐτοῦ πατρός; οὐκ ἦσαν συντεθραμμένοι, συμβεβιωκότες, συμπεπωκότες, συγκεκοιμημένοι, πολλάκις ἀλλήλους καταπεφιληκότες; ὥστ' εἴ τις οἶμαι εἶδεν αὐτούς, κατεγέλασεν ἂν τῶν φιλοσόφων ἐφ' οἷς περὶ φιλίας παραδοξολογοῦσιν.

Ἄλλ' ἐμπεσούσης εἰς τὸ μέσον ὥσπερ κρέως τῆς τυραννίδος ὅρα οἷα λέγουσι· ποῦ ποτε στήσῃ πρὸ πύργων;— ὡς τί μ' ἐρωτᾷς τῶδ';— ἀντιτάξομαι κτενῶν σε.— κάμὲ τοῦδ' ἔρωσ ἔχει. καὶ εὖχονται εὐχὰς¹ τοιάσδε.

Καθόλου γὰρ— μὴ ἐξαπατᾶσθε— πᾶν ζῶον οὐδενὶ οὕτως ὠκείωται² ὡς τῷ ἰδίῳ συμφέροντι. ὅ τι ἂν οὖν πρὸς τοῦτο φαίνεται αὐτῷ ἐμποδίζειν, ἂν τ' ἀδελφὸς ἢ τοῦτο ἂν τε πατὴρ ἂν τε τέκνον ἂν τ' ἐρώμενος ἂν τ' ἐραστής, μισεῖ, προβάλλεται, καταρᾶται.

Οὐδὲν γὰρ οὕτως φιλεῖν πέφυκεν ὡς τὸ αὐτοῦ συμφέρον· τοῦτο πατὴρ καὶ ἀδελφὸς καὶ συγγενεῖς καὶ πατρὶς καὶ θεός.

Ὅταν γοῦν εἰς τοῦτο ἐμποδίζειν ἡμῖν οἱ θεοὶ δοκῶσιν, κακέινους λοιδοροῦμεν καὶ τὰ ἰδρύματα αὐτῶν καταστρέφουμεν καὶ τοὺς

¹ prayer; vow ² adopt, adapt

ναοὺς ἐμπιπρώμεν, ὥσπερ Ἀλέξανδρος ἐκέλευσεν ἐμπρησθῆναι τὰ Ἀσκληῖπεια ἀποθανόντος τοῦ ἐρωμένου.

Διὰ τοῦτο ἂν μὲν ἐν ταύτῳ τις θῇ τὸ συμφέρον καὶ τὸ ὅσιον καὶ τὸ καλὸν καὶ πατρίδα καὶ γονεῖς καὶ φίλους, σφίζεται ταῦτα πάντα· ἂν δ' ἀλλαχοῦ μὲν τὸ συμφέρον, ἀλλαχοῦ δὲ τοὺς φίλους καὶ τὴν πατρίδα καὶ τοὺς συγγενεῖς καὶ αὐτὸ τὸ δίκαιον, οἴχεται πάντα ταῦτα καταβαρούμενα ὑπὸ τοῦ συμφέροντος.

Ὅπου γὰρ ἂν τὸ ἐγὼ καὶ τὸ ἐμόν, ἐκεῖ ἀνάγκη ῥέπειν τὸ ζῶον· εἰ ἐν σαρκί, ἐκεῖ τὸ κυριεῦον εἶναι· εἰ ἐν προαιρέσει, ἐκεῖνο εἶναι· εἰ ἐν τοῖς ἐκτός, ἐκεῖνο.

Εἰ τοίνυν ἐκεῖ εἰμι ἐγώ, ὅπου ἢ προαίρεσις, οὕτως μόνως καὶ φίλος ἔσομαι οἷος δεῖ καὶ υἱὸς καὶ πατήρ. τοῦτο γὰρ μοι συνοίσει τηρεῖν τὸν πιστόν, τὸν αἰδήμονα, τὸν ἀνεκτικόν, τὸν ἀφεκτικὸν καὶ συνεργητικόν, φυλάσσειν τὰς σχέσεις.

Ἄν δ' ἀλλαχοῦ μὲν ἐμαντὸν θῶ, ἀλλαχοῦ δὲ τὸ καλόν, οὕτως ἰσχυρὸς γίνεται ὁ Ἐπικούρου λόγος, ἀποφαίνων ἢ μὴδὲν εἶναι τὸ καλὸν ἢ εἰ ἄρα τὸ ἐνδοξον.

Διὰ ταύτην τὴν ἄγνοϊαν καὶ Ἀθηναῖοι καὶ Λακεδαιμόνιοι διεφέροντο καὶ Θηβαῖοι πρὸς ἀμφοτέρους καὶ μέγας βασιλεὺς πρὸς τὴν Ἑλλάδα καὶ Μακεδόνες πρὸς ἀμφοτέρους καὶ νῦν Ῥωμαῖοι πρὸς Γέτας καὶ ἔτι πρότερον τὰ ἐν Ἰλίῳ διὰ ταῦτα ἐγένετο.

Ὁ Ἀλέξανδρος τοῦ Μενελάου ξένος ἦν, καὶ εἴ τις αὐτοὺς εἶδεν φιλοφρονουμένους ἀλλήλους, ἠπίστησεν ἂν τῷ λέγοντι οὐκ εἶναι φίλους αὐτούς. ἀλλ' ἐβλήθη εἰς τὸ μέσον μερίδιον, κομιφὸν γυναικάριον, καὶ περὶ αὐτοῦ πόλεμος.

Καὶ νῦν ὅταν ἴδῃς φίλους, ἀδελφοὺς ὁμονοεῖν δοκοῦντας, μὴ αὐτόθεν ἀποφῆναι περὶ τῆς φιλίας τι αὐτῶν μὴδ' ἂν ὁμνύωσιν μὴδ' ἂν ἀδυνάτως ἔχειν λέγωσιν ἀπηλλάχθαι ἀλλήλων.

Οὐκ ἔστι πιστὸν τὸ τοῦ φαύλου ἡγεμονικόν· ἀβέβαιόν ἐστιν, ἄκριτον,³ ἄλλοθ' ὑπ' ἄλλης φαντασίας νικώμενον.

Ἄλλ' ἐξέτασον μὴ ταῦθ' ἂ οἱ ἄλλοι, εἰ ἐκ τῶν αὐτῶν γονέων καὶ ὁμοῦ ἀνατεθραμμένοι καὶ ὑπὸ τῷ αὐτῷ παιδαγωγῷ, ἀλλ' ἐκείνο μόνον, ποῦ τὸ συμφέρον αὐτοῖς τίθενται, πότερον ἐκτὸς ἢ ἐν προαιρέσει.

Ἄν ἐκτός, μὴ εἴπῃς φίλους οὐ μᾶλλον ἢ πιστοὺς ἢ βεβαίους ἢ θαρραλέους⁴ ἢ ἐλευθέρους, ἀλλὰ μὴδ' ἀνθρώπους, εἰ νοῦν ἔχεις.

Οὐ γὰρ ἀνθρωπικὸν δόγμα ἐστὶ τὸ ποιοῦν δάκνειν⁵ ἀλλήλους καὶ λαιδορεῖσθαι καὶ τὰς ἐρημίας⁶ καταλαμβάνειν ἢ τὰς ἀγορὰς ὡς τὰ ὄρη καὶ ἐν τοῖς δικαστηρίοις ἀποδείκνυσθαι τὰ ληστῶν· οὐδὲ τὸ ἀκρατεῖς καὶ μοιχοὺς καὶ φθορεῖς ἀπεργαζόμενον οὐδ' ὅσ' ἄλλα πλημμυελοῦσιν ἄνθρωποι κατ' ἀλλήλων δι' ἐν καὶ μόνον τοῦτο δόγμα, τὸ ἐν τοῖς ἀπροαιρέτοις τίθεσθαι αὐτοὺς καὶ τὰ ἑαυτῶν.

Ἄν δ' ἀκούσῃς, ὅτι ταῖς ἀληθείαις οὗτοι οἱ ἄνθρωποι ἐκεῖ μόνον οἴονται τὸ ἀγαθὸν ὅπου προαίρεσις, ὅπου χρήσις ὀρθῇ φαντασιῶν, μηκέτι πολυπραγμονήσῃς μήτ' εἰ υἱὸς καὶ πατήρ ἐστι μήτ' εἰ ἀδελφοὶ μήτ' εἰ πολὺν χρόνον συμπεφοιτηκότες καὶ ἐταῖροι, ἀλλὰ μόνον αὐτὸ τοῦτο γνούς θαρρῶν ἀποφαίνου, ὅτι φίλοι, ὥσπερ ὅτι πιστοί, ὅτι δίκαιοι.

Ποῦ γὰρ ἀλλαχοῦ φιλία ἢ ὅπου πίστις, ὅπου αἰδώς, ὅπου δόσις τοῦ καλοῦ, τῶν δ' ἄλλων οὐδενός;

Ἄλλὰ τεθεράπευκέ με τοσούτῳ χρόνῳ· καὶ οὐκ ἐφίλει με; πόθεν οἶδας, ἀνδράποδον, εἰ οὕτως τεθεράπευκεν ὡς τὰ ὑποδήματα σπογγίζει τὰ ἑαυτοῦ, ὡς τὸ κτῆνος; πόθεν οἶδας, εἰ τὴν χρεῖαν σ' ἀποβαλόντα τὴν τοῦ σκευαρίου ῥίψει ὡς κατεαγὸς πινάκιον;

Ἄλλὰ γυνή μου ἐστὶ καὶ τοσούτῳ χρόνῳ συμβεβιώκαμεν. πόσῳ δ' ἢ Ἐριφύλῃ μετὰ τοῦ Ἀμφιαράου καὶ τέκνων μήτηρ καὶ πολλῶν;

³ indiscriminate, endless ⁴ bold, over-bold ⁵ bite ⁶ wilderness, solitude

Ἄλλ' ὄρμος⁷ ἦλθεν εἰς τὸ μέσον. τί δ' ἐστὶν ὄρμος; τὸ δόγμα τὸ περὶ τῶν τοιούτων, ἐκεῖνο ἦν τὸ θηριώδες,⁸ ἐκεῖνο τὸ διακόπτον τὴν φιλίαν, τὸ οὐκ ἔων εἶναι γυναιῖκα γαμετήν, τὴν μητέρα μητέρα.

Καὶ ὑμῶν ὅστις ἐσπούδακεν ἢ αὐτὸς τινι εἶναι φίλος ἢ ἄλλον κτήσασθαι φίλον, ταῦτα τὰ δόγματα ἐκκοπτέτω, ταῦτα μισησάτω, ταῦτα ἐξελασάτω ἐκ τῆς ψυχῆς τῆς ἑαυτοῦ.

Καὶ οὕτως ἔσται πρῶτον μὲν αὐτὸς ἑαυτῷ μὴ λοιδορούμενος, μὴ μαχόμενος, μὴ μετανοῶν, μὴ βασανίζων ἑαυτόν·

Ἐπειτα καὶ ἐτέρῳ, τῷ μὲν ὁμοίῳ παντὶ ἀπλῶς, τοῦ δ' ἀνομοίου ἀνεκτικός, πρῶτος πρὸς αὐτόν, ἡμέρος,⁹ συγγνωμονικός ὡς πρὸς ἀγνοοῦντα, ὡς πρὸς διαπίπτοντα περὶ τῶν μεγίστων· οὐδενὶ χαλεπός, ἅτ' εἰδὼς ἀκριβῶς τὸ τοῦ Πλάτωνος, ὅτι πᾶσα ψυχὴ ἄκουσα στέρεται¹⁰ τῆς ἀληθείας.

Εἰ δὲ μή, τὰ μὲν ἄλλα πράξετε πάντα ὅσα οἱ φίλοι καὶ συμπεῖσθε καὶ συσκηνήσετε καὶ συμπλεύσετε καὶ ἐκ τῶν αὐτῶν γεγεννημένοι ἔσεσθε· καὶ γὰρ οἱ ὄφεις· φίλοι δ' οὗτ' ἐκεῖνοι οὗθ' ὑμεῖς, μέχρις ἂν ἔχητε τὰ θηριώδη ταῦτα καὶ μαρὰ¹¹ δόγματα.

2.23

Περὶ τῆς τοῦ λέγειν δυνάμεως.

Βιβλίον πᾶς ἂν ἡδὶον ἀναγνῶν καὶ ῥᾶον τὸ εὐσημοτέροις γράμμασι γεγραμμένον οὐκοῦν καὶ λόγους πᾶς ἂν τις ῥᾶον ἀκούσειε τοὺς εὐσχήμοσιν¹² ἅμα καὶ εὐπρεπέσιν¹³ ὀνόμασι σεσημασμένους.

Οὐκ ἄρα τοῦτο ῥητέον, ὡς οὐδεμία δύναμις ἐστὶν ἀπαγγελτική· τοῦτο γὰρ ἅμα μὲν ἀσεβοῦς ἐστὶν ἀνθρώπου, ἅμα δὲ δειλοῦ. ἀσεβοῦς μὲν, ὅτι τὰς παρὰ τοῦ θεοῦ χάριτας ἀτιμάζει, ὥσπερ εἰ ἀνῆρει τὴν εὐχρηστίαν τῆς ὁρατικῆς ἢ τῆς ἀκουστικῆς δυνάμεως ἢ αὐτῆς τῆς φωνητικῆς.

⁷ cord, chain, anchorage ⁸ savage, wild ⁹ gentle; (animals) domesticated ¹⁰ lack, lose ¹¹ stained, polluted ¹² dignified
¹³ comely, decent; specious

Throw likewise between yourself and your son a small piece of land, and you will find out how much your son wants to bury you, the sooner the better, and how earnestly you pray for your son's death. Then you will change your mind again and say, "What a child I have brought up! All this time he has been ready to carry me to my grave." Throw between you a pretty wench, and the old man as well as the young one falls in love with her; or, again, a bit of glory. And if you have to risk your life you will say what the father of Admetus did:

"Thou joyest seeing daylight: dost suppose Thy father joys not too?"

Do you imagine that he did not love his own child when it was small, and that he was not in agony when it had the fever, and that he did not say over and over again, "If only I had the fever instead"? And then, when the test comes and is upon him, just see what words he utters! Were not Eteocles and Polyneices born of the same mother and the same father? Had they not been brought up together, lived together, played together, slept together, many a time kissed one another? So that I fancy if anyone had seen them, he would have laughed at the philosophers for their paradoxical views on friendship. But when the throne was cast between them, like a piece of meat between the dogs, see what they say:

Eteo. Where before the wall dost mean to stand?

Poly. Why asked thou this of me?

Eteo. I shall range myself against thee.

Poly. Mine is also that desire!

Such also are the prayers they utter.

It is a general rule— be not deceived— that every living thing is to nothing so devoted as to its own interest. Whatever, then, appears to it to stand in the way of this interest, be it a brother, or father, or child, or loved one, or lover, the being hates, accuses, and curses it. For its nature is to love nothing so much as its own interest; this to it is father and brother and kinsmen and country and God. When, for instance, we think that the gods stand in the way of our attainment of this, we revile even them, cast their statues to the ground, and burn their temples, as Alexander ordered the temples of Asclepius to be burned when his loved one died. For this reason, if a man puts together in one scale his interest and righteousness and what is honourable and country and parents and friends, they are all safe; but if he puts his interest in one scale, and in the other friends and country and kinsmen and justice itself, all these latter are lost because they are outweighed by his interest. For where one can say "I" and "mine," to that side must the creature perforce incline;

if they are in the flesh, there must the ruling power be; if they are in the moral purpose, there must it be; if they are in externals, there must it be. If, therefore, I am where my moral purpose is, then, and then only, will I be the friend and son and the father that I should be. For then this will be my interest—to keep my good faith, my self-respect, my forbearance, my abstinence, and my co-operation, and to maintain my relations with other men. But if I put what is mine in one scale, and what is honourable in the other, then the statement of Epicurus assumes strength, in which he declares that "the honourable is either nothing at all, or at best only what people hold in esteem." It was through ignorance of this that the Athenians and Lacedaemonians quarrelled, and the Thebans with both of them, and the Great King with Greece, and the Macedonians with both of them, and in our days the Romans with the Getae, and yet earlier than any of these, what happened at Ilium was due to this. Alexander was a guest of Menelaus, and if anyone had seen their friendly treatment of one another, he would have disbelieved any man who said they were not friends. But there was thrown in between them a morsel, a pretty woman, and to win her war arose. So now, when you see friends, or brothers, who seem to be of one mind, do not instantly make pronouncement about their friendship, not even if they swear to it, nor even if they say that they cannot be separated from one another. The ruling principle of the bad man is not to be trusted; it is insecure, incapable of judgement, a prey now to one external impression and now to another. Nay, do not make the same enquiry that most men do, asking whether two men are of the same parents, or were brought up together, or had the same school attendant, but this, and this only: Where do they put their interest—outside themselves, or in their moral purpose? If outside, call them not friends, any more than you would call them faithful, steadfast, courageous, or free; nay, call them not even human beings, if you are wise. For it is no judgement of human sort which makes them bite (that is revile) one another, and take to the desert (that is, to the market-place) as wild beasts take to the mountains, and in courts of law act the part of brigands; nor is it a judgement of human sort which makes them profligates and adulterers and corrupters; nor is it any such thing which makes men guilty of any of the many other crimes which they commit against one another; it is because of one single judgement, and this alone—because they put themselves and what belongs to themselves in the category of things which lie outside the sphere of moral purpose. But if you hear these men assert that in all sincerity they believe the good to be where moral purpose lies, and where there is the right use of external impressions, then you need no longer trouble yourself as to whether they are son and father, or brothers, or have been schoolmates a long time and are comrades; but though this is the only knowledge you have concerning them, you may confidently declare them "friends," just as you may declare

them "faithful" and "upright." For where else is friendship to be found than where there is fidelity, respect, a devotion to things honourable and to naught beside?

"But he has paid attention to me all these years; and did he not love me?" How do you know, slave, whether he has paid attention to you just as he sponges his shoes, or curries his horse? How do you know but that, when you have lost your utility, as that of some utensil, he will throw you away like a broken plate? "But she is my wife and we have lived together all these years." But how long did Eriphyle live with Amphiaraus, yes, and bore him children, and many of them? But a necklace came in between them. And what does a necklace signify? One's judgement about things like a necklace. That was the brutish element, that was what sundered the bond of love, what would not allow a woman to be a wife, a mother to remain a mother. So let every one of you who is eager to be a friend to somebody himself, or to get somebody else for a friend, eradicate these judgements, hate them, banish them from his own soul. When this is done, first of all, he will not be reviling himself, fighting with himself, repenting, tormenting himself: and, in the second place, in relation to his comrade, he will be always straightforward to one who is like him himself, while to one who is unlike he will be tolerant, gentle, kindly, forgiving, as to one who is ignorant or is making a mistake in things of the greatest importance; he will not be harsh with anybody, because he knows well the saying of Plato, that "every soul is unwillingly deprived of the truth." But if you fail to do this, you may do everything else that friends do— drink together, and share the same tent, and sail on the same ship— and you may be sons of the same parents; yes, and so may snakes! But they will never be friends and no more will you, as long as you retain these brutish and abominable judgements.

Tag was found

2.23

Of the faculty of expression Everyone would read with greater pleasure and ease the book that is written in the clearer characters. Therefore everyone would also listen with greater ease to those discourses that are expressed in appropriate and attractive language. We must not, therefore, say that there is no faculty of expression, for this is to speak both as an impious man and as a coward. As an impious man, because one is thereby disparaging the gifts received from God, as though one were denying the usefulness of the faculty of vision, or that of hearing, or that of speech itself. Did God give you eyes

vocabulary

ἄγροικος field-dwelling, rustic
 ἀήρ ἄερος (ἄ, m) mist, air ~air
 αἶσχος -εος (n, 3) insult; disgrace
 ἀκίνητος motionless, immovable
 ἀκουστικός of hearing
 ἀλίζω gather, assemble
 ἀμείνων comparative of ἀγαθός,
 noble
 ἀμελέω disregard; (impers.) of
 course
 ἀναμάσσω wipe a stain from ~mass
 ἀνέχω raise; mid; endure, submit
 ἀνόητος foolish
 ἀνοίγνυμι (ῶ) open
 ἀπιστέω disbelieve ~stand
 ἀπλός single; simple ~haploid
 ἀπολείπω leave behind, fail ~eclipse
 ἀπολιμπάνω leave behind, fail
 ἀποστρέφω turn back, turn off
 course ~atrophy
 ἀποτυγχάνω fail
 ἀποφαίνω display, declare
 ἀσεβής profane
 ἀτιμάζω (ι) insult, dishonor
 ἀτυχέω be unlucky
 ἀχάριστος ungracious, unpleasant
 ~eucharist
 δειλός wretched, poor, cowardly
 ~Deimos
 διακονέω (ᾱ) serve, minister to
 διάκονος (ᾱ, f) servant, attendant
 διαστρέφω twist, distort
 διαφορά disagreement
 διικνέομαι verbally go over
 δοκιμάζω test, approve
 δούλη slave-woman
 ἐγκεράννυμι (ῶ) mix within ~crater
 εἰκῇ haphazardly; in vain
 εἴπερ if indeed
 εἴτα then, therefore, next
 ἔλαιον oil, olive oil ~olive

ἐμπίπτω fall into; attack ~petal
 ἐμποδίζω fetter, hinder
 ἔντονος violent, intense
 ἐξικνέομαι arrive at
 ἐπικλείω praise; secure ~Euclid
 ἐπιμέλεια attention; assigned task
 ἐπιμελέομαι take care of, oversee
 ἐπιμελής careful, cared for
 ἐπιτάσσω enjoin; place near
 ἐρεθίζω annoy, excite ~Eris
 ἐσθής clothes ~vest
 εὐδαιμονία prosperity
 εὐτυχέω be lucky, prosper, succeed
 εὐχαριστέω do a favor for; be
 thankful
 ἥσάομαι (pass) be weaker, be
 overcome; (active) defeat
 ἰσχυρός (ῶ) strong, forceful, violent
 καθίημι (ιι) speed down upon; take
 down ~jet
 καθοράω look down ~panorama
 κακοδαιμονία misfortune; demonic
 possession
 κάλλος -εος (n, 3) beauty
 ~kaleidoscope
 καλλωπίζω embellish, make up
 κᾶν crasis for καὶ ἄν
 κανών -όνος (m, 3) rod, handle
 ~canonical
 καταμανθάνω examine, observe
 καταφρονέω scorn; think of
 καταψηφίζομαι vote against
 κατορθόω erect; accomplish
 κιθαρίζω play the harp
 κινέω (ι) set in motion, move,
 remove ~kinetic
 κόμη hair ~comet
 κράτιστος best
 κρείσσων more powerful; better
 κρημνός riverside cliff
 κριθή (ι) barley plant
 κυνηγέω hunt

κυνηγός hunter	~demagogue
κωλύω (ῶ) hinder, prevent	πυρά pyre ~pyre
κωφός blunt, insensible	πυρός (ῶ) wheat
λιμός (ι, φ) famine	πυρώ burn something
λογίζομαι reckon, consider	πώγων -ος (m, 3) beard
μαίνομαι be berserk ~maenad	σιωπάω be silent
μακάριος blessed	σπουδάζω be busy, earnest
μέμφομαι blame; reject	~repudiate
μεταδιώκω pursue	συγγράφω write down
μεταξύ between	συναρπάζω snatch with
μωρός stupid	συνεργέω help, cooperate
ναός (ᾱ) temple, shrine ~nostalgia	συνεργός cooperating; colleague
ξηρός dry, the land ~xeriscape	συνοράω be able to see ~panorama
οἰκέτης -ου (m, 1) household; house slave	συντίθηναι hearken, mark ~thesis
ὄνομαι blame ~name	τείνω stretch, tend ~tense
ὄνος (φ) donkey ~onager	τελευταῖος last, final
ὄργανον tool; body organ	τύπος mold, form ~type
οὖς οὖατος (n) ear	τυφλός blind
ὄφελος -εος (n, 3) a use, a help	ὕπηρετέω serve
παράλλάσσω change, differ	ὕπηρέτης -ου (m, 1) servant, officer
πάρεργος incidental, secondary	ὕπόδημα -τος (n, 3) sandals
παρέρχομαι pass, escape	φαντασία appearance; imagination
περίεργος curiosity, meddling	φάος φῶς (n, 3) light; salvation; (pl) eyes ~photon
περιέργω enclose, encompass	φέως bush used to make brooms
ποῖος what kind	φυσικός natural
πόσος how many, much, far?	φύσις -εως (f) nature (of a thing) ~physics
πότερος which, whichever of two	φύω produce, beget; clasp ~physics
πότος wine drinking	χρεία need, use
πρέπω be conspicuous, preeminent ~refurbish	ὠκύς swift ~oxytocin
προαίρεσις -εως (f) plan, preference	ὠσαύτως in the same way
προσάγω bring to a place	

Εἰκῇ¹ οὖν σοι ὁ θεὸς ὀφθαλμοὺς ἔδωκεν, εἰκῇ πνεῦμα ἐνεκέρασεν αὐτοῖς οὕτως ἰσχυρὸν καὶ φιλότεχνον, ὥστε μακρὰν ἐξικινούμενον ἀναμάσσεσθαι τοὺς τύπους² τῶν ὀρωμένων;

Καὶ ποῖος ἄγγελος οὕτως ὠκὺς καὶ ἐπιμελής; εἰκῇ δὲ καὶ τὸν μεταξὺ ἀέρα οὕτως ἐνεργὸν ἐποίησεν καὶ ἔντονον, ὥστε δι' αὐτοῦ τεινομένου πως δικνεῖσθαι τὴν ὄρασιν; εἰκῇ δὲ φῶς ἐποίησεν, οὐ μὴ παρόντος οὐδενὸς τῶν ἄλλων ὄφελος ἦν;

Ἄνθρωπε, μήτ' ἀχάριστος ἴσθι μήτε πάλιν ἀμνήμων τῶν κρείσσονων, ἀλλ' ὑπὲρ μὲν τοῦ ὁρᾶν καὶ ἀκούειν καὶ νῆ Δία ὑπὲρ αὐτοῦ τοῦ ζῆν καὶ τῶν συνεργῶν πρὸς αὐτό, ὑπὲρ καρπῶν ξηρῶν, ὑπὲρ οἴνου, ὑπὲρ ἐλαίου εὐχαρίσται τῷ θεῷ.

Μέμνησο δ' ὅτι ἄλλο τί σοι δέδωκεν κρεῖττον ἀπάντων τούτων, τὸ χρησόμενον αὐτοῖς, τὸ δοκιμάσον, τὸ τὴν ἀξίαν ἐκάστου λογιούμενον.

Τί γάρ ἐστι τὸ ἀποφαινόμενον ὑπὲρ ἐκάστης τούτων τῶν δυνάμεων, πόσου τις ἀξία ἐστὶν αὐτῶν; μὴ τι αὐτῇ ἐκάστη ἡ δύναμις; μὴ τι τῆς ὁρατικῆς ποτ' ἤκουσας λεγούσης τι περὶ ἑαυτῆς, μὴ τι τῆς ἀκουστικῆς; μὴ τι πυρῶν; μὴ τι κριθῶν; μὴ τι ἵππων; μὴ τι κυνός; ἀλλ' ὥς διάκονοι καὶ δοῦλοι τεταγμένοι εἰσὶν ὑπηρετεῖν τῇ χρηστικῇ τῶν φαντασιῶν.

Κἂν πύθῃ, πόσου ἕκαστον ἀξιὸν ἐστίν, τίνος πυνθάνῃ; τίς σοι ἀποκρίνεται; πῶς οὖν δύναται τις ἄλλη δύναμις κρείσσων εἶναι ταύτης, ἥ καὶ ταῖς λοιπαῖς διακόνοις χρήται καὶ δοκιμάζει αὐτὴ ἕκαστα καὶ ἀποφαίνεται;

Τίς γὰρ ἐκείνων οἶδεν, τίς ἐστὶν αὐτῇ καὶ πόσου ἀξία; τίς ἐκείνων οἶδεν, ὅποτε δεῖ χρῆσθαι αὐτῇ καὶ πότε μῆ; τίς ἐστὶν ἡ ἀνοίγουσα καὶ κλείουσα τοὺς ὀφθαλμοὺς καὶ ἀφ' ὧν δεῖ ἀποστρέφουσα, τοῖς δὲ προσάγουσα; ἡ ὁρατικῇ; οὐ, ἀλλ' ἡ προαιρετικῇ. τίς ἡ τὰ ὦτα ἐπικλείουσα καὶ ἀνοίγουσα;

¹ haphazardly; in vain ² mold, form

Τίς, καθ' ἣν περίεργοι καὶ πευθῆνες ἢ πάλιν ἀκίνητοι ὑπὸ λόγου; ἢ ἀκουστική;

Οὐκ ἄλλη ἢ ἡ προαιρετική δύναμις. εἴτ' αὐτὴ ἰδοῦσα, ὅτι ἐν τυφλαῖς καὶ κωφαῖς ταῖς ἄλλαις ἀπάσαις δυνάμεσιν ἐστι μὴδέ τι ἄλλο συννοῶν δυνάμεναις πλὴν αὐτὰ ἐκεῖνα τὰ ἔργα, ἐφ' οἷς τεταγμέναι εἰσὶ διακονεῖν ταύτῃ καὶ ὑπηρετεῖν, αὐτὴ δὲ μόνη ὅξυ βλέπει καὶ τὰς τ' ἄλλας καθορᾶ, πόσον ἐκάστη ἀξία, καὶ αὐτήν, μέλλει ἡμῖν ἄλλο τι ἀποφαίνεσθαι τὸ κράτιστον εἶναι ἢ αὐτήν;

Καὶ τί ποιεῖ ἄλλο ὀφθαλμὸς ἀνοιχθεὶς ἢ ὁρᾶ; εἰ δὲ δεῖ τὴν τοῦ τινος ἰδεῖν γυναικα καὶ πῶς, τίς λέγει;

Ἡ προαιρετική. εἰ δὲ δεῖ πιστεῦσαι τοῖς λεχθεῖσιν ἢ ἀπιστῆσαι καὶ πιστεύσαντα ἐρεθισθῆναι ἢ μὴ, τίς λέγει;

Οὐχ ἡ προαιρετική; ἡ δὲ φραστική αὕτη καὶ καλλωπιστική τῶν ὀνομάτων, εἴ τις ἄρα ἰδία δύναμις, τί ἄλλο ποιεῖ ἢ, ὅταν ἐμπέσῃ λόγος περὶ τινος, καλλωπίζει τὰ ὀνομάτια καὶ συντίθησιν ὥσπερ οἱ κομμωταὶ τὴν κόμην;

Πότερον δ' εἰπεῖν ἄμεινον ἢ σιωπῆσαι καὶ οὕτως ἄμεινον ἢ ἐκείνως καὶ τοῦτο πρέπον ἢ οὐ πρέπον, καὶ τὸν καιρὸν ἐκάστου καὶ τὴν χρεῖαν τίς ἄλλη λέγει ἢ ἡ προαιρετική; θέλεις οὖν αὐτὴν παρελθοῦσαν αὐτῆς καταψηφίσασθαι;

Τί οὖν; φησὶν, εἰ οὕτως τὸ πρᾶγμα ἔχει, καὶ δύναται τὸ διακονοῦν κρείσσον εἶναι ἐκείνου ᾧ διακονεῖ, ὁ ἵππος τοῦ ἱππέως ἢ ὁ κύων τοῦ κυνηγοῦ ἢ τὸ ὄργανον τοῦ κιθαριστοῦ ἢ οἱ ὑπηρεταὶ τοῦ βασιλέως.— τί ἐστὶ τὸ χρώμενον;

Προαίρεσις. τί ἐπιμελεῖται πάντων; προαίρεσις. τί ὅλον ἀναιρεῖ τὸν ἄνθρωπον ποτὲ μὲν λιμῶ, ποτὲ δ' ἀγχόνῃ, ποτὲ δὲ κατὰ κρημνοῦ;³ προαίρεσις.

Εἶτα τούτου τί ἰσχυρότερον ἐν ἀνθρώποις ἐστίν; καὶ πῶς οἷόν τε

³ riverside cliff

τοῦ ἀκωλύτου τὰ κωλνόμενα; τὴν ὁρατικὴν δύναμιν τίνα πέφυκεν ἐμποδίζειν;

Καὶ προαίρεσις καὶ ἀπροαίρετα. τὴν ἀκουστικὴν ταυτά, τὴν φραστικὴν ὡσαύτως. προαίρεσιν δὲ τί ἐμποδίζειν πέφυκεν; ἀπροαίρετον οὐδέν, αὐτὴ δ' ἐαυτὴν διαστραφεῖσα. διὰ τοῦτο κακία μόνη αὕτη γίνεται ἢ ἀρετὴ μόνη.

Εἴτα τηλικαύτη δύναμις οὐσα καὶ πᾶσι τοῖς ἄλλοις ἐπιτεταγμένη παρελθοῦσα ἡμῖν λεγέτω κράτιστον εἶναι τῶν ὄντων τὴν σάρκα. οὐδὲ εἰ αὐτὴ ἡ σὰρξ ἐαυτὴν ἔλεγεν εἶναι κράτιστον, ἡνέσχετο ἂν τις αὐτῆς.

Νῦν δὲ τί ἐστίν, Ἐπίκουρε, τὸ ταῦτα ἀποφαινόμενον; τὸ περὶ Τέλους συγγεγραφός, τὸ τὰς Φυσικὰς, τὸ περὶ Κανόνος; τὸ τὸν πώγωνα καθεκός; τὸ γράφον, ὅτε ἀπέθνησκεν, ὅτι τὴν τελευταίαν ἄγοντες ἅμα καὶ μακαρίαν ἡμέραν;

Ἡ σὰρξ ἢ ἡ προαίρεσις; εἴτα τούτου τι κρεῖσσον ἔχειν ὁμολογεῖς καὶ οὐ μαίνει; οὕτως τυφλὸς ταῖς ἀληθείαις καὶ κωφὸς εἶ;

Τί οὖν; ἀτιμάζει τις τὰς ἄλλας δυνάμεις; μὴ γένοιτο. λέγει τις μηδεμίαν εἶναι χρεῖαν ἢ προαγωγὴν τῆς προαιρετικῆς δυνάμεως; μὴ γένοιτο. ἀνόητον, ἀσεβές, ἀχάριστον πρὸς τὸν θεόν. ἀλλὰ τὴν ἀξίαν ἐκάστω ἀποδίδωσιν.

Ἔστι γάρ τις καὶ ὄνου χρεῖα, ἀλλ' οὐχ ἡλικία βοός· ἔστι καὶ κυνός, ἀλλ' οὐχ ἡλικία οἰκέτου· ἔστι καὶ οἰκέτου, ἀλλ' οὐχ ἡλικία τῶν πολιτῶν· ἔστι καὶ τούτων, ἀλλ' οὐχ ἡλικία τῶν ἀρχόντων.

Οὐ μέντοι διὰ τὸ ἄλλα εἶναι κρεῖττονα καὶ ἡν παρέχει τὰ ἕτερα χρεῖαν ἀτιμαστέον. ἔστι τις ἀξία καὶ τῆς φραστικῆς δυνάμεως, ἀλλ' οὐχ ἡλικία τῆς προαιρετικῆς.

Ὅταν οὖν ταῦτα λέγω, μὴ τις οἰέσθω ὅτι ἀμελεῖν ὑμᾶς ἀξιῶ φράσεως· οὐδὲ γὰρ ὀφθαλμῶν οὐδ' ὠτων οὐδὲ χειρῶν οὐδὲ ποδῶν οὐδ' ἐσθῆτος οὐδ' ὑποδημάτων.

Ἄλλ' ἂν μου πυνθάνῃ τί οὖν ἐστι κράτιστον τῶν ὄντων; τί εἴπω; τὴν

φραστικήν; οὐ δύναμαι· ἀλλὰ τὴν προαιρετικήν, ὅταν ὀρθῇ γένηται.

Τοῦτο γάρ ἐστι τὸ κακέϊνῃ χρώμενον καὶ ταῖς ἄλλαις πάσαις καὶ μικραῖς καὶ μεγάλαις δυνάμεσιν· τούτου κατορθωθέντος ἀγαθὸς ἄνθρωπος ἀγαθὸς γίνεται, ἀποτυχεθέντος κακὸς ἄνθρωπος γίνεται·

Παρ' ὃ ἀτυχοῦμεν, εὐτυχοῦμεν, μεμφόμεθ' ἀλλήλους, εὐαρεστοῦμεν, ἀπλῶς ὃ λεληθὸς μὲν κακοδαίμονιαν⁴ ποιεῖται, τυχὸν δ' ἐπιμελείας εὐδαίμονιαν.

Τὸ δ' αἶρειν τὴν δύναμιν τῆς φραστικῆς καὶ λέγειν μὴ εἶναι μηδεμίαν ταῖς ἀληθείαις οὐ μόνον ἀχαρίστου ἐστὶ πρὸς τοὺς δεδοκότας, ἀλλὰ καὶ δειλοῦ.

Ὁ γὰρ τοιοῦτος φοβεῖσθαι μοι δοκεῖ, μή, εἴπερ ἐστὶ τις δύναμις κατὰ τὸν τόπον, οὐ δυνηθῶμεν αὐτῆς καταφρονῆσαι.

Τοιοῦτοί εἰσι καὶ οἱ λέγοντες μηδεμίαν εἶναι παραλλαγὴν κάλλους πρὸς αἰσχος.⁵ εἶτα ὁμοίως ἦν κινηθῆναι τὸν Θερσίτην ἰδόντα καὶ τὸν Ἀχιλλέα; ὁμοίως τὴν Ἑλένην καὶ ἦν ἔτυχε γυναικα;

Καὶ ταῦτα μωρὰ καὶ ἄγροικα⁶ καὶ οὐκ εἰδότες τὴν ἐκάστου φύσιν, ἀλλὰ φοβουμένων μὴ ἂν τις αἰσθηται τῆς διαφορᾶς, εὐθὺς συναρπασθεὶς καὶ ἡττηθεὶς ἀπέλθῃ.

Ἀλλὰ τὸ μέγα τοῦτο, ἀπολιπεῖν ἐκάστῳ τὴν αὐτοῦ δύναμιν ἣν ἔχει καὶ ἀπολιπόντα ἰδεῖν τὴν ἀξίαν τῆς δυνάμεως καὶ τὸ κράτιστον τῶν ὄντων καταμαθεῖν καὶ τοῦτο ἐν παντὶ μεταδιώκειν, περὶ τοῦτο ἐσπουδακέναι, πάρεργα τᾶλλα πρὸς τοῦτο πεποιημένον, οὐ μέντοι ἀμελοῦντα οὐδ' ἐκείνων κατὰ δύναμιν.

Καὶ γὰρ ὀφθαλμῶν ἐπιμελητέον, ἀλλ' οὐχ ὡς τοῦ κρατίστου, ἀλλὰ καὶ τούτων διὰ τὸ κράτιστον· ὅτι ἐκεῖνο οὐκ ἄλλως ἔξει κατὰ φύσιν εἰ μὴ ἐν τούτοις εὐλογιστοῦν καὶ τὰ ἕτερα παρὰ τὰ ἕτερα αἰρούμενον.

Τί οὖν ἐστι τὸ γινόμενον; οἶον εἴ τις ἀπιὼν εἰς τὴν πατρίδα τὴν ἑαυτοῦ

⁴ misfortune; demonic possession

⁵ insult; disgrace

⁶ field-dwelling, rustic

to no purpose, did He to no purpose put in them a spirit so strong and so cunningly devised that it reaches out to a great distance and fashions the forms of whatever is seen? And what messenger is so swift and so attentive as the eye? And did He to no purpose make also the intervening air so active and so intent that the vision passes through it as through some tense medium? And did He to no purpose create light, without the presence of which all else were useless?

Man, be neither ungrateful for these gifts, nor yet forgetful of the better things, but for sight and hearing, yes and, by Zeus, for life itself and for what is conducive to it, for dry fruits, for wine, for olive oil, give thanks unto God; and at the same time remember that He has given you something better than all these things—the faculty which can make use of them, pass judgement upon them, estimate the value of each. For what is that which, in the case of each of these faculties, shows what it is worth? Is it each faculty itself? Did you ever hear the faculty of sight say anything about itself? Or the faculty of vision? No, but they have been appointed as servants and slaves to minister to the faculty which makes use of external impressions. And if you ask, what each thing is worth, of whom do you ask? Who is to answer you? How, then, can any other faculty be superior to this which both uses the rest as its servants, and itself passes judgement upon each several thing and pronounces upon it? For which one of them knows what it is and what it is worth? Which one of them knows when one ought to use it, and when not? What is the faculty that opens and closes the eyes, and turns them away from the things from which it should turn them, but directs them toward other things? The faculty of sight? No, but the faculty of moral purpose. What is the faculty that closes and opens the ears? What is that faculty by virtue of which men are curious and inquisitive, or again, unmoved by what is said? The faculty of hearing? No, it is none other than the faculty of moral purpose. When, then, this faculty sees that all the other faculties which surround it are blind and deaf, and unable to see anything but the very acts for which they have been appointed to serve and minister unto it, while it alone sees clearly and surveys, not only all the rest, determining what each is worth, but itself also, is it likely to pronounce that anything else is supreme but itself? And what else can the open eye do but see? But whether it ought to see someone's wife and how, what faculty tells it? That of moral purpose. And what faculty tells a man whether he ought to believe what he has been told, or disbelieve, and, if he believes, whether he ought to be provoked by it or not? Is it not that of moral purpose? And this faculty of speech and of the adornment of language, if it really is a separate faculty, what else does it do, when discourse arises about some topic, but ornament and compose the words, as hairdressers do the hair? But whether it is better to speak than to keep silence, and to do so in this way, or in that, and whether this is appropriate or not appropriate,

and the proper occasion and utility of each action— what else tells us all this but the faculty of moral purpose? Would you, then, have it come forward and condemn itself?

"What then," says an objector, "if the matter stands like this, and it is possible for that which serves to be superior to what it serves— the horse to the rider, or the dog to the hunter, or his instrument to the harper, or his servants to the king?" Well, what faculty is it that uses the services of the rest in this way? Moral purpose. What is it that attends to everything? Moral purpose. What is it that destroys the whole man, sometimes by hunger, sometimes by a noose, sometimes by hurling him over a cliff? Moral purpose. Is there, then, anything stronger than this among men? Yet how can the things that are subject to hindrance be stronger than that which is unhindered? What are by their very nature capable of hindering the faculty of vision? Both moral purpose and things that lie outside its sphere. The same hinder vision; and so it is also with speech. But what is by its very nature capable of hindering moral purpose? Nothing that lies outside its sphere, but only itself when perverted. For this reason moral purpose becomes the only vice, or the only virtue.

Therefore, since it is so great a faculty and has been set over everything else, let it come before us and say that the flesh is of all things the most excellent. Nay, even if the flesh itself called itself most excellent, one would not have tolerated such a statement. But now what is it, Epicurus, that makes such a declaration? that composed the treatise *On the End*, or *The Physics*, or *On the Standard*? that caused you to let your beard grow long? that wrote as it was dying: "We are spending what is our last and at the same time a happy day?" Was it the flesh or the moral purpose? Come, do you confess that you have something superior to the flesh, and you are not insane, either? Are you, in all truth, so blind and deaf?

Well, what then? Does a man despise his other faculties? Far from it! Does a man say there is no use or advancement save in the faculty of moral purpose? Far from it! That is unintelligent, impious, ungrateful towards God. Nay, he is but assigning its true value to each thing. For there is some use in an ass, but not as much as there is in an ox; there is use also in a dog, but not as much as there is in a slave; there is use also in a slave, but not as much as there is in your fellow-citizens; there is use also in these, but not as much as there is in the magistrates. Yet because some things are superior we ought not to despise the use which the others give. There is a certain value also in the faculty of eloquence, but it is not as great as that of the faculty of moral purpose. When, therefore, I say this, let no one suppose that I am bidding you neglect speech, any more than I bid you neglect eyes, or ears, or hands, or feet, or dress, or shoes. But if you ask me, "What, then, is the highest of

all things?"what shall I say? The faculty of eloquence? I cannot; but rather that of moral purpose, when it becomes a right moral purpose. For it is this which uses not only that faculty of eloquence but also all the other faculties both small and great; when this has been set right a man becomes good, when it has failed a man becomes bad; it is through this that we are unfortunate, and are fortunate, blame one another, and are pleased with one another; in a word, it is this which, when ignored, produces wretchedness, but when attended to produces happiness.

But to do away with the faculty of eloquence and to say that in all truth it is nothing is the act not merely of a man ungrateful to those who have given it, but also cowardly. For such a person seems to me to be afraid that, if there really is a faculty of this kind, we may not be able to despise it. Such also are those who assert that there is no difference between beauty and ugliness. What! could a man be affected in the same way by the sight of Thersites and that of Achilles? Or by the sight of Helen and that of some ordinary woman? But these are the notions of foolish and boorish persons who do not know the nature of each several thing, but are afraid that if a man notices the superiority of the faculty in question he will immediately be carried away by it and come off worsted. Nay, the great thing is this: to leave each in the possession of his own proper faculty, and, so leaving him, to observe the value of the faculty, and to learn what is the highest of all things, and in everything to pursue after this, to be zealous about this, treating all other things as of secondary value in comparison with it, though without neglecting these, as far as this is possible. For we must take care of our eyes too, yet not as the highest thing, but we must take care of them for the sake of the highest; because this latter will not have its natural perfection unless it uses the eyes with reason and chooses one thing instead of another.

What, then, generally takes place? Men act like a traveller on the way to his own country

vocabulary

ἀγνοέω be ignorant of ~gnostic

ἄγνοια ignorance

ἄθλιον ἄθλίου prize

ἄθλιος prize ~athlete

ἄθλιος wretched ~athlete

αἰσχρὸς shameful

αἰτιάομαι blame ~etiology

ἀκολουθέω follow

ἀλίσκομαι be captured ~helix

ἀμάρτημα -τος (n, 3) failure, fault

ἄμπελος (f) vine

ἀναλύω (ū) set free; take apart

~loose

ἀνανέομαι rise (in the sky)

~nostalgia

ἀνανεύω raise the chin to say no

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

ἀνδριάς -ντος (m, 3) portrait, statue

ἀπαλλαξείω wish to get rid of

ἀπαλλάσσω free from, remove; be freed, depart

ἄπειρος untested; infinite

ἀπείρων boundless

ἁπλὸς single; simple ~haploid

ἀποδείκνυμι (ū) show, point out; appoint; (mid) declare

ἀπόδειξις -εως (f) acceptance; (Ion) showing

ἄρα interrogative pcl

ἀρέσκω please, satisfy; make amends

ἀτυχέω be unlucky

ἀτύχημα -τος (n, 3) misfortune

βλάπτω break, make fail

γαμέω marry, take as a lover ~bigamy

γεωργός farming

δέος fear ~Deimos

διακρίνω (ū) separate, sort ~critic

διαλέγω go through, debate ~legion

δίοδος (f) passage, pass

διοικέω manage, keep house

διοίξεις housekeeping

δριμύς (i) sharp, piercing, bitter

δυστυχέω be unlucky

εἴτα then, therefore, next

ἐκκαθαίρω clear out

ἐκκαλέω call forth ~gallo

ἐκκλίνω (i) turn away, back down, shun

ἐκλέγω pick, single out

ἐλεύθερος not enslaved

ἐμπειρία experience, trial and error

ἐμπειρος experienced

ἐμφαίνω display in

ἐννοέω consider

ἐννοια thought

ἐνταῦθα there, here

ἐπανέρχομαι return; ascend

ἐπέχω hold, cover; offer; assail

ἐπιβάλλω throw upon, head for ~ballistic

ἐπιθυμέω (ū) wish, covet

ἐπιλανθάνω mp: forget ~Lethe

ἐπιμέλεια attention; assigned task

ἐπιμελέομαι take care of, oversee

ἐρεθίζω annoy, excite ~Eris

θεώρημα -τος (n, 3) sight; theory

καθάπερ exactly as

καταβάλλω throw down, cast off ~ballistic

καταμένω stay; not change

κατασέπω cause to rot

κατασκευάζω equip, build

κινέω (i) set in motion, move, remove ~kinetic

κοινωνέω associate with

κοινωνός partner

κομψός clever, urbane, pleasant

κράτιστος best

κωλύω (ū) hinder, prevent

λειμών -ος (m, 3) meadow ~limnic

λέξις -εως (f) speech, word, phrase
 λυσιτελέω (ὑ) be useful
 μέμφομαι blame; reject
 μεταπίπτω fall differently, undergo
 a change
 μηδέποτε never
 μουσικός musical, aesthetic
 ὁδεύω make one's way ~odometer
 οἰκειόω adopt, adapt
 ὄνος (f) donkey ~onager
 ὀρέγω hold out, offer, thrust ~reach
 οὐδέποτε never
 οὐκοῦν not so?; and so
 οὖς οὔατος (n) ear
 παιδίον young child; slave
 πανδοχεῖον inn
 παραδείκνυμι (ὑ) receive, admit
 παράκειμαι be at hand, ready
 παρακολουθέω dog, follow, trace
 παρατίθημι put near, put at risk
 ~thesis
 πενθέω grieve ~Nepenthe
 περαίνω finish, accomplish
 περιβαίνω stand over ~basis
 περιέρχομαι go around; come next
 to
 πιθανός persuasive
 πόα grass
 πόσος how many, much, far?
 προαίρεσις -εως (f) plan, preference
 προαιρέω produce; (m) prefer
 πρόβατον cattle, flocks, herds
 πρόθεσις -εως (f) making public;
 purpose; preposition
 προθυμέομαι (ὑ) be eager

προθυμία (ὑ) zeal, alacrity ~fume
 πρόκειμαι be set before; propose
 προσδέω bind/need also; (mp+gen)
 ask a thing of someone
 προσμένω await, cleave to
 προσπίπτω attack; befall; kow-tow
 σαυτοῦ yourself
 σκέπτομαι look, look at, watch
 ~skeptical
 στίχος line of soldiers, writing
 συμπαίζω play with
 συμφέρω bring together; be
 expedient; agree; (mp) happen
 ~bear
 ταράσσω mess things up ~trachea
 τέλειος finished ~apostle
 τετραίνω pierce ~tribulation
 τέχνη craft, art, plan, contrivance
 ~technology
 τριβή business; practical thing
 τυφλός blind
 φαντασία appearance; imagination
 φθονέω envy
 φιλοσοφία love of knowledge;
 philosophy
 φιλόσοφος wisdom-loving
 φυσικός natural
 φύσις -εως (f) nature (of a thing)
 ~physics
 φύω produce, beget; clasp ~physics
 χαρίζομαι gratify ~charisma
 χόρτος barn, corral; fodder
 ψεύδος -ους (n, 3) a lie ~pseudo-
 ὠφελέω help, be useful
 ὠφέλιμος helping, useful

καὶ διοδεύων πανδοκεῖον¹ καλὸν ἀρέσαντος αὐτῷ τοῦ πανδοκείου καταμένει ἐν τῷ πανδοκείῳ.

Ἄνθρωπε, ἐπελάθου σου τῆς προθέσεως· οὐκ εἰς τοῦτο ὥδευες,² ἀλλὰ διὰ τούτου. ἀλλὰ κομψὸν τοῦτο. πόσα δ' ἄλλα πανδοκεῖα κομψά, πόσοι δὲ λειμῶνες· ἀπλῶς ὡς δίοδος.

Τὸ δὲ προκείμενον ἐκεῖνο· εἰς τὴν πατρίδα ἐπανελθεῖν, τοὺς οἰκείους ἀπαλλάξαι δέους, αὐτὸν τὰ τοῦ πολίτου ποιεῖν, γῆμαι, παιδοποιεῖσθαι, ἄρξαι τὰς νομιζόμενας ἀρχάς.

Οὐ γὰρ τοὺς κομψοτέρους ἡμῖν τόπους ἐκλεξόμενος ἐλήλυθας, ἀλλ' ἐν οἷς ἐγένου καὶ ὧν κατατέταξαι πολίτης, ἐν τούτοις ἀναστραφυσόμενος. τοιοῦτόν τι καὶ ἐνταῦθ' ἔστι τὸ γινόμενον.

Ἐπεὶ διὰ λόγου καὶ τοιαύτης παραδόσεως ἐλθεῖν ἐπὶ τὸ τέλειον δεῖ καὶ τὴν αὐτοῦ προαίρεσιν ἐκκαθᾶραι καὶ τὴν δύναμιν τὴν χρηστικὴν τῶν φαντασιῶν ὀρθὴν κατασκευάσαι, ἀνάγκη δὲ τὴν παράδοσιν γίνεσθαι διὰ τινων θεωρημάτων καὶ διὰ λέξεως ποιᾶς καὶ μετὰ τινος ποικιλίας καὶ δριμύτητος τῶν θεωρημάτων, ὑπ' αὐτῶν τινες τούτων ἀλίσκόμενοι καταμένουσιν αὐτοῦ, ὁ μὲν ὑπὸ τῆς λέξεως, ὁ δ' ὑπὸ συλλογισμῶν, ὁ δ' ὑπὸ μεταπιπτόντων, ὁ δ' ὑπ' ἄλλου τινὸς τοιούτου πανδοκείου, καὶ προσμείναντες κατασῆπονται ὡς παρὰ ταῖς Σειρήσιν.

Ἄνθρωπε, τὸ προκείμενον ἦν σοι κατασκευάσαι σαυτὸν χρηστικὸν ταῖς προσπιπτούσαις φαντασίαις κατὰ φύσιν, ἐν ὁρέξει ἀναπότευκτον, ἐν δ' ἐκκλίσει ἀπερίπτωτον, μηδέποτε ἀτυχοῦντα, μηδέποτε δυστυχοῦντα, ἐλεύθερον, ἀκώλυτον, ἀνανάγκαστον, συναρμόζοντα τῇ τοῦ Διὸς διοικήσει, ταύτῃ πειθόμενον, ταύτῃ εὐαρεστοῦντα, μηδένα μεμφόμενον, μηδέν' αἰτιώμενον, δυνάμενον εἰπεῖν τούτους τοὺς στίχους³ ἐξ ὅλης ψυχῆς ἄγου δέ μ', ὦ Ζεῦ, καὶ σύ γ' ἡ Πεπρωμένη.

Εἴτα τοῦτο τὸ προκείμενον ἔχων ἀρέσαντός σοι λεξειδίου, ἀρεσάντων

¹ inn ² make one's way ³ line of soldiers, writing

θεωρημάτων τινῶν αὐτοῦ καταμένεις καὶ κατοικεῖν προαιρῇ ἐπιλαθόμενος τῶν ἐν οἴκῳ καὶ λέγεις ταῦτα κομψά ἐστιν; τίς γὰρ λέγει μὴ εἶναι αὐτὰ κομψά;

Ἄλλ' ὥς δίοδον, ὥς πανδοκεῖα. τί γὰρ κωλύει φράζοντα ὥς Δημοσθένους ἀτυχεῖν; τί δὲ κωλύει συλλογισμοὺς ἀναλύοντα ὥς Χρύσιππος ἄθλιον εἶναι, πενθεῖν, φθονεῖν, ἀπλῶς ταρασσεσθαι, κακοδαιμονεῖν;

Οὐδὲ ἔν. ὁρᾷς οὖν ὅτι πανδοκεῖα ἦν ταῦτα οὐδενὸς ἄξια, τὸ δὲ προκείμενον ἄλλο ἦν.

Ταῦτα ὅταν λέγω πρὸς τινος, οἶονταί με καταβάλλειν τὴν περὶ τὸ λέγειν ἐπιμέλειαν ἢ τὴν περὶ τὰ θεωρήματα. ἐγὼ δ' οὐ ταύτην καταβάλλω, ἀλλὰ τὸ περὶ ταύτ' ἀκαταληκτικῶς ἔχειν καὶ ἐνταῦθα τίθεσθαι τὰς αὐτῶν ἐλπίδας.

Εἴ τις τοῦτο παριστὰς βλάπτει τοὺς ἀκούοντας, καὶ μὲ τίθεσθε ἕνα τῶν βλαπτόντων. οὐ δύναμαι δ' ἄλλο βλέπων τὸ κράτιστον καὶ τὸ κυριώτατον ἄλλο λέγειν εἶναι, ἢν' ὑμῖν χαρίσωμαι.

2.24

Πρὸς τινος τῶν οὐκ ἡξιωμένων ὑπὲρ αὐτοῦ.

Εἰπόντος αὐτῷ τινος ὅτι Πολλάκις ἐπιθυμῶν σου ἀκοῦσαι ἦλθον πρὸς σὲ καὶ οὐδέποτε μοι ἀπεκρίνω.

Καὶ νῦν, εἰ δυνατόν, παρακαλῶ σε εἰπεῖν τί μοι, Δοκεῖ σοι, ἔφη, καθάπερ ἄλλου τινὸς εἶναι τέχνη οὕτως δὲ καὶ τοῦ λέγειν, ἣν ὁ μὲν ἔχων ἐμπείρως ἐρεῖ, ὁ δὲ μὴ ἔχων ἀπείρως;— δοκεῖ.— οὐκοῦν ὁ μὲν διὰ τοῦ λέγειν αὐτός τε ὠφελούμενος καὶ ἄλλους οἷός τε ὦν ὠφελεῖν οὗτος ἐμπείρως ἂν λέγοι, ὁ δὲ βλαπτόμενος μᾶλλον καὶ βλάπτων οὗτος ἀπειρος ἂν εἴη τῆς τέχνης ταύτης τῆς τοῦ λέγειν; εὖροις ἂν τοὺς μὲν βλαπτομένους τοὺς δ' ὠφελουμένους.

Οἱ δ' ἀκούοντες πάντες ὠφελοῦνται ἀφ' ὧν ἀκούουσιν ἢ καὶ τούτων εὖροις ἂν τοὺς μὲν ὠφελουμένους τοὺς δὲ βλαπτομένους;— καὶ

τούτων, ἔφη.— οὐκοῦν καὶ ἐνταῦθα ὅσοι μὲν ἐμπείρως ἀκούουσιν ὠφελοῦνται, ὅσοι δ' ἀπείρως βλάπτονται;— ὡμολόγει.— ἔστιν ἄρα τις ἐμπειρία καθάπερ τοῦ λέγειν οὕτως καὶ τοῦ ἀκούειν;— ἔοικεν.— εἰ δὲ βούλει, καὶ οὕτως σκέψαι αὐτό. τὸ μουσικῶς⁴ αἰσθασθαι τίνος σοι δοκεῖ;— μουσικουῦ.— τί δέ;

Τὸν ἀνδριάντα ὡς δεῖ κατασκευάσαι τίνος σοι φαίνεται;— ἀνδριαντοποιοῦ.— τὸ ἰδεῖν ἐμπείρως οὐδεμιᾶς σοι προσδεῖσθαι φαίνεται τέχνης;— προσδεῖται καὶ τοῦτο.— οὐκοῦν εἰ καὶ τὸ λέγειν ὡς δεῖ τοῦ ἐμπείρου ἐστίν, ὁρᾷς ὅτι καὶ τὸ ἀκούειν ὠφελίμως τοῦ ἐμπείρου ἐστίν;

Καὶ τὸ μὲν τελείως καὶ ὠφελίμως, εἰ βούλει, πρὸς τὸ παρὸν ἀφῶμεν, ἐπεὶ καὶ μακράν ἐσμεν ἀμφότεροι παντὸς τοῦ τοιούτου·

Ἐκεῖνο δὲ πᾶς ἂν τις ὁμολογήσῃ μοι δοκεῖ, ὅτι ποσῆς γέ τινος τριβῆς περὶ τὸ ἀκούειν προσδεῖται ὁ τῶν φιλοσόφων ἀκουσόμενος. ἢ γὰρ οὐ;

Περὶ τίνος οὖν λέγω πρὸς σέ; δεῖξόν μοι. περὶ τίνος ἀκοῦσαι δύνασαι; περὶ ἀγαθῶν καὶ κακῶν; τίνος; ἄρά γε ἵππου;— οὐ.— ἀλλὰ βοός;— οὐ.— τί οὖν;

Ἀνθρώπου;— ναί.— οἶδαμεν οὖν, τί ἐστὶν ἄνθρωπος, τίς ἢ φύσις αὐτοῦ, τίς ἢ ἔννοια; ἔχομεν καὶ κατὰ ποσὸν περὶ τοῦτο τὰ ὄψα τετρημένα;⁵ ἀλλὰ φύσις τί ἐστὶν ἐννοεῖς ἢ δύνασαι καὶ κατὰ ποσὸν ἀκολουθησαί μοι λέγοντι;

Ἄλλ' ἀποδείξει χρήσομαι πρὸς σέ; πῶς; παρακολουθεῖς γὰρ αὐτῷ τούτῳ, τί ἐστὶν ἀπόδειξις ἢ πῶς τι ἀποδείκνυται ἢ διὰ τίνων; ἢ τίνα ὅμοια μὲν ἀποδείξει ἐστίν, ἀπόδειξις δ' οὐκ ἔστιν;

Τί γάρ ἐστιν ἀληθὲς οἶδας ἢ τί ἐστι ψεῦδος; τί τίνι ἀκολουθεῖ, τί τίνι μάχεται ἢ ἀνομολογούμενόν ἐστιν ἢ ἀσύμφωνον;

Ἀλλὰ κινῶ σε πρὸς φιλοσοφίαν; πῶς παραδεικνύω σοι τὴν μάχην τῶν πολλῶν ἀνθρώπων, καθ' ἣν διαφέρονται περὶ ἀγαθῶν καὶ κακῶν καὶ

⁴ musical, aesthetic ⁵ pierce

συμφερόντων καὶ ἀσυμφόρων, αὐτὸ τοῦτο τί ἐστὶ μάχη οὐκ εἰδότες; δείξον οὖν μοι, τί περανῶ διαλεγόμενός σοι. κίνησόν μοι προθυμίαν.

Ὡς ἡ κατάλληλος πόα⁶ τῷ προβάτῳ φανείσα προθυμίαν αὐτῷ κινεῖ πρὸς τὸ φαγεῖν, ἂν δὲ λίθον ἢ ἄρτον παραθῇς, οὐ κινήσεται, οὕτως εἰσὶ τινες ἡμῖν φυσικαὶ προθυμίαι καὶ πρὸς τὸ λέγειν, ὅταν ὁ ἀκουσόμενος φανῇ τις, ὅταν αὐτὸς ἐρεθίσῃ. ἂν δ' ὡς λίθος ἢ χόρτος ἢ παρακεείμενος, πῶς δύναται ἀνθρώπῳ ὀρεξιν κινήσαι;

Ἡ ἄμπελος μὴ τι λέγει τῷ γεωργῷ ἐπιμελοῦ μου; ἀλλ' αὐτὴ δι' αὐτῆς ἐμφαίνουσα, ὅτι ἐπιμεληθέντι λυσιτελήσει⁷ αὐτῷ, ἐκκαλεῖται πρὸς τὴν ἐπιμέλειαν.

Τὰ παιδιά τὰ πιθανὰ⁸ καὶ δριμέα⁹ τίνα οὐκ ἐκκαλεῖται πρὸς τὸ συμπαῖζειν αὐτοῖς καὶ συνέρπειν καὶ πρὸς τὸ συμβελλίξειν; ὄνῳ δὲ τίς προθυμεῖται συμπαῖζειν ἢ συνογκᾶσθαι; καὶ γὰρ εἰ μικρόν, ὅμως ὀνάριον ἐστίν.

Τί οὖν μοι οὐδὲν λέγεις;— ἐκείνο μόνον ἔχω σοι εἰπεῖν, ὅτι ὁ ἀγνοῶν, τίς ἐστὶ καὶ ἐπὶ τί γέγονεν καὶ ἐν τίνι τούτῳ τῷ κόσμῳ καὶ μετὰ τίνων κοινωνῶν καὶ τίνα τὰ ἀγαθὰ ἐστὶ καὶ τὰ κακὰ καὶ τὰ καλὰ καὶ τὰ αἰσχρά, καὶ μήτε λόγῳ παρακολουθῶν μήτ' ἀποδείξει, μήτε τί ἐστὶν ἀληθὲς ἢ τί ψεῦδος, μήτε διακρίναι ταῦτα δυνάμενος οὐτ' ὀρέξεται κατὰ φύσιν οὐτ' ἐκκλινεῖ οὐθ' ὀρμήσει οὐτ' ἐπιβαλεῖται, οὐ συγκαταθήσεται, οὐκ ἀνανεύσει, οὐκ ἐφέξει, τὸ σύνολον. κωφλὸς καὶ τυφλὸς περιελεύσεται δοκῶν μὲν τις εἶναι, ὣν δ' οὐδεὶς.

Νῦν γὰρ πρῶτον τοῦθ' οὕτως ἔχει; οὐχὶ ἐξ οὗ γένος ἀνθρώπων ἐστίν, ἐξ ἐκείνου πάντα τὰ ἀμαρτήματα καὶ τὰ ἀτυχήματα¹⁰ παρὰ ταύτην τὴν ἄγνοιαν γεγένηται;

Ἀγαμέμνων καὶ Ἀχιλλεὺς διὰ τί ἀλλήλοις διεφέροντο; οὐχὶ διὰ τὸ μὴ εἰδέναι, τίνα ἐστὶ συμφέροντα καὶ ἀσύμφορα; οὐχὶ ὁ μὲν λέγει, ὅτι συμφέρεται ἀποδοῦναι τῷ πατρὶ τὴν Χρυσήϊδα, ὁ δὲ λέγει, ὅτι οὐ

⁶ grass ⁷ be useful ⁸ persuasive ⁹ sharp, piercing, bitter
¹⁰ misfortune

who stops at an excellent inn, and, since the inn pleases him, stays there. Man, you have forgotten your purpose; you were not travelling to this but through it. "But this is a fine inn." And how many other inns are fine, and how many meadows— yet simply for passing through. But your purpose is the other thing, to return to your country, to relieve the fear of your kinsmen, to do the duties of a citizen yourself, to marry, bring up children, hold the customary offices. For you did not come into the world to select unusually fine places, I ween, but to live and go about your business in the place where you were born and were enrolled as a citizen. Something like this takes place also in the matter which we are considering. Since a man must advance to perfection through the spoken word and such instruction as you receive here, and must purify his own moral purpose and correct the faculty which makes use of external impressions, and since the instruction must necessarily be given by means of certain principles, and in a particular style, and with a certain variety and impressiveness in the form of these principles, some persons are captivated by all these things and stay where they are; one is captivated by style, another by syllogisms, another by arguments with equivocal premisses, another by some other "inn" of that sort, and staying there they moulder away as though they were among the Sirens.

Man, your purpose was to make yourself competent to use conformably with nature the external impressions that came to you, in desire not to fail in what you would attain, and in avoidance not to fall into what you would avoid, never suffering misfortune, never ill fortune, free, unhindered, unconstrained, conforming to the governance of Zeus, obeying this, well satisfied with this, blaming no one, charging no one, able to say with your whole heart the verses, beginning:

"Lead thou me on, O Zeus, and Destiny." And then, although you have this purpose, because some petty trick of style, or certain principles, catch your fancy, are you going to stay just where you are and choose to dwell there, forgetful of the things at home and saying "This is fine"? Well, who says that it is not fine? But only like a passageway, like an "inn." For what is to prevent a man having the eloquence of Demosthenes and yet being unhappy, and what is to prevent him from analyzing syllogisms like Chrysippus, and yet being wretched, from sorrowing, envying, in a word, from being disturbed and miserable? Absolutely nothing. You see, then, that these were "inns" of no value, while your purpose was something else. When I speak thus to some people they think that I am disparaging the study of rhetoric or that of general principles. Yet I am not disparaging this, but only the habit of dwelling unceasingly on these matters and setting one's hopes in them. If a man does his hearers harm by presenting this view, set me down too as one of those who work harm. But when I see that one thing is highest and

supreme, I cannot say the same of something else, in order to gratify you, my hearers.

2.24

To one of those whom he did not deem worthy Someone said to him: I have often come to you, wishing to hear you and you have never given me an answer; and now, if it be possible, I beg you to say something to me. He answered: Do you think that, just as in anything else there is an art, so there is also an art in speaking, and that he who has this art will speak with skill, while he who does not have it will speak without skill?— I do.— Then he who by speaking benefits himself and is able to benefit others would be speaking with skill, while he who confers injury rather than benefit would be without skill in this art of speaking? You would find that some are injured and others benefited. And are all those who hear benefited by what they hear, or would you find that of them too some are benefited but others injured?— Yes, that is true of them also, he said.— Then in this case too are all those that show skill in listening benefited, but all those that do not show such skill are injured?— He agreed. —Is there, therefore, also a certain skill in listening, just as there is in speaking?— So it seems.— But, if you please, look at the matter from this angle also: whose part do you think it is to handle an instrument musically?— The musician's.— Very well, and whose part does it appear to you to be to make a statue properly?— The sculptor's.— Does it appear to you to require no art to look at a statue with skill?— This also requires art.— If, then, to speak as one ought is the part of a skilled person, do you see that to hear with benefit to himself is also the part of the skilled person? Now as for perfection and benefit, if you please, let us drop the consideration of them for the present, since both of us are far removed from anything of that sort; but this I think everyone would admit, that the man who is going to listen to the philosophers needs at least a certain amount of practice in listening. Is it not so?

What, then, shall I talk to you about? Tell me. What are you capable of hearing about? About things good and evil? Good and evil for what? Do you mean for a horse?— No.— Well then, for an ox?— No.— What then? For a man?— Yes.— Do we know, then, what a man is, what his nature is, what the concept of man is? And have we ears that are to any degree open with regard to this? Nay, have you a conception of what nature is, or can you in any measure follow me when I speak? But shall I use a demonstration for you? How can I? For do you really understand what a proof is, or how anything is demonstrated, or by what means? Or what things resemble demonstration, but are not demonstration? Do you know, for instance, what is true, or what is false; what follows what, what contradicts, or is out of agreement, or out of harmony with what? But am I to interest you in philosophy? How shall I set

before you the contradiction in the ideas of the multitude, which leads them to disagree about things good and evil, advantageous and disadvantageous, when you do not know what contradiction itself is? Show me, then, what I shall accomplish by a discussion with you. Arouse in me an eagerness for it. Just as suitable grass when shown to the sheep arouses in it an eagerness to eat, whereas if you set before it a stone or a loaf of bread, it will not be moved to eat, so we have certain moments of natural eagerness for speech also, when the suitable hearer appears, and when he himself stimulates us. But when the would-be hearer by our side is like a stone, or grass, how can he arouse desire in the breast of a man? Does the vine say to the husbandman, "Pay attention to me"? Nay, but the vine by its very appearance shows that it will profit him to pay attention to it, and so invites him to devote his attention. Who is not tempted by attractive and wide-awake children to join their sports, and crawl on all fours with them, and talk baby talk with them? But who is eager to play with an ass, or to join its braying? For however small it may be, it is still nothing but a little ass.

Why, then, have you nothing to say to me?— There is only one thing I can say to you— that the man who does not know who he is, and what he is born for, and what sort of a world this is that he exists in, and whom he shares it with; and does not know what the good things are and what are the evil, what the noble and what the base; and is unable to follow either reason or demonstration, or what is true and what is false, and cannot distinguish one from the other; and will manifest neither desire, nor aversion, nor choice, nor purpose in accordance with nature; will not assent, will not dissent, will not withhold judgement— such a man, to sum it all up, will go about deaf and blind, thinking that he is somebody, when he really is nobody. What I do you think that this is something new? Has it not been true from the time when the human race began to be, that every mistake and every misfortune has been due to this kind of ignorance? Why did Agamemnon and Achilles quarrel? Was it not because they did not know what things are expedient and what are inexpedient? Does not one of them say that it is expedient to give Chryseï's back to her father, while the other says that it is not expedient? Does not

vocabulary

ἄγνοια ignorance
 αἰσχρός shameful
 ἀμάρτημα -τος (n, 3) failure, fault
 ἀναγκαῖος coerced, coercing, slavery
 ἀνανεύω raise the chin to say no
 ἀποδείκνυμι (ὑ) show, point out;
 appoint; (mid) declare
 ἀρκέω satisfy; ward off, defend;
 suffice
 ἀρχιερεύς -ως (m) arch-priest
 ἀφοράω look away, at ~panorama
 βέλτιστος best, noblest
 βλέμμα -τος (n, 3) look, glance
 γέρας -ως (n, 3) reward, honor
 δείκνυμι (ὑ) show, point out
 δῆλος visible, conspicuous
 διαβάλλω throw across; slander
 ~ballistic
 διαλέγω go through, debate ~legion
 ἐγκαλέω demand payment; accuse
 εἴωθα be accustomed, in the habit
 ἐκκαλέω call forth ~gallo
 Ἑλλην Greek
 ἐπιλανθάνω mp: forget ~Lethe
 ἐπιμέλεια attention; assigned task
 ἐπιμένω wait, stay ~remain
 ἐπινεύω nod
 ἐπιρρέπω allot, come upon
 ἐπιτρέπω entrust, decide, allow
 ~trophy
 ἐπιψηφίζω put to a vote
 ἐρεθίζω annoy, excite ~Eris
 ἐσθής clothes ~vest
 εὐγενής well born
 εὐφυής well-developed ~physics
 ζυγόν yoke, a joined pair ~zygote
 ζυγός yoke, a joined pair ~zygote
 ἡγεμονικός showing leadership
 ἵππικός of horses ~hippo
 ἰσχυρός (ὑ) strong, forceful, violent
 κατορθόω erect; accomplish

κατόρθωμα -τος (n, 3) right action
 κινέω (ι) set in motion, move,
 remove ~kinetic
 κίνησις -εως (ι, f) motion
 κλαίω weep
 κλέπτῃς -ου (m, 1) thief
 κλέπτω steal
 κομψός clever, urbane, pleasant
 κτάομαι acquire, possess
 κωλύω (ὑ) hinder, prevent
 λίθος (f) stone ~monolith
 μάρτυς witness
 μέλω concern, interest, be one's
 responsibility
 μέχρι as far as, until
 ναί yea
 ξανθός yellow
 ξίφος -εος (n, 3) sword
 ὁμολογέω agree with/to
 οὐκοῦν not so?; and so
 παραδείκνυμι (ὑ) receive, admit
 παρακολουθέω dog, follow, trace
 περιέπω treat, handle
 περιέχω (mid) protect
 περιχέω shed, spread
 πικρός sharp, bitter ~picric
 πλάσσω form ~plaster
 πλούσιος wealth ~plutocrat
 πόθεν from where?
 πολεμικός warlike, hostile ~polemic
 πότερος which, whichever of two
 πρόθυμος (ὑ) willing, eager ~fume
 ῥήτωρ public speaker
 σαυτοῦ yourself
 σαφής clear, understandable
 σιωπάω be silent
 σοφίζω be clever, tricky
 συμφέρω bring together; be
 expedient; agree; (mp) happen
 ~bear
 σχῆμα -τος (n, 3) form, figure
 τόσοσος so much, so great

φαντάζω make visible; imagine

φαντασία appearance; imagination

φιλόσοφος wisdom-loving

φύσις -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

χείρων worse, more base, inferior,

weaker

χρήσιμος useful

χωρίς separately; except, other than

~heir

ψεῦδος -ους (n, 3) a lie ~pseudo-

ὠφελέω help, be useful

συμφέρει; οὐχὶ ὁ μὲν λέγει, ὅτι δεῖ αὐτὸν λαβεῖν τὸ ἄλλου γέρας, ὁ δέ, ὅτι οὐ δεῖ; οὐχὶ διὰ ταῦτα ἐπελάθοντο καὶ τίνες ἦσαν καὶ ἐπὶ τί ἐληλύθεσαν;

Ἦε, ἄνθρωπε, ἐπὶ τί ἐλήλυθας; ἐρωμένας κτησόμενος ἢ πολεμήσων; πολεμήσων. τίσι; τοῖς Τρωσὶν ἢ τοῖς Ἑλλήσιν; τοῖς Τρωσίν. ἀφείς οὖν τὸν Ἑκτορα ἐπὶ τὸν βασιλέα τὸν σαυτοῦ σπᾶς τὸ ξίφος;

Σὺ δ', ὦ βέλτιστε, ἀφείς τὰ τοῦ βασιλέως ἔργα, ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν, περὶ κορασιδίου διαπυκτεύεις τῷ πολεμικωτάτῳ τῶν συμμάχων, ὃν δεῖ παντὶ τρόπῳ περιέπειν καὶ φυλάττειν; καὶ χείρων γύνη κομψοῦ ἀρχιερέως, ὃς τοὺς καλοὺς μονομάχους διὰ πάσης ἐπιμελείας ἔχει; ὀρᾶς, οἷα ποιεῖ ἄγνοια περὶ τῶν συμφερόντων;

Ἀλλὰ καὶ γὰρ πλούσιός εἰμι. μή τι οὖν τοῦ Ἀγαμέμνονος πλουσιώτερος; ἀλλὰ καὶ καλός εἰμι. μή τι οὖν τοῦ Ἀχιλλέως καλλίων; ἀλλὰ καὶ κόμιον κομψὸν ἔχω. ὁ δ' Ἀχιλλεὺς οὐ κάλλιον καὶ ξανθόν; καὶ οὐκ ἐκτένιζεν αὐτὸ κομφῶς οὐδ' ἔπλασεν.

Ἀλλὰ καὶ ἰσχυρός εἰμι. μή τι οὖν δύνασαι λίθον ἄραι ἡλίκον ὁ Ἑκτωρ ἢ ὁ Αἴας; ἀλλὰ καὶ εὐγενής. μή τι ἐκ θεᾶς μητρός, μή τι πατρὸς ἐγγόνου Διός; τί οὖν ἐκείνον ὠφελεῖ ταῦτα, ὅταν καθήμενος κλαίῃ διὰ τὸ κορασιδίον; ἀλλὰ ῥήτωρ εἰμί.

Ἐκεῖνος δ' οὐκ ἦν; οὐ βλέπεις πῶς κέχρηται τοῖς δεινοτάτοις τῶν Ἑλλήνων περὶ λόγους Ὀδυσσεὶ καὶ Φοῖνικι, πῶς αὐτοὺς ἀστόμους πεποίηκε;

Ταῦτά σοι μόνᾳ ἔχω εἰπεῖν καὶ οὐδὲ ταῦτα προθύμως.— διὰ τί;— ὅτι με οὐκ ἠρέθισας.

Εἰς τί γὰρ ἀπιδῶν ἐρεθισθῶ ὥς οἱ ἵππικοὶ περὶ τοὺς ἵππους τοὺς εὐφυεῖς; εἰς τὸ σωματίον; αἰσχροῶς αὐτὸ πλάσσεις. εἰς τὴν ἐσθῆτα; καὶ ταύτην τρυφερὰν ἔχεις. εἰς σχῆμα, εἰς βλέμμα;¹

¹ look, glance

Εἰς οὐδέν. ὅταν ἀκοῦσαι θέλης φιλοσόφου, μὴ λέγε αὐτῷ ὅτι οὐδέν μοι λέγεις, ἀλλὰ μόνον δείκνυε σαυτὸν τοῦ ἀκούειν καὶ ὄψει, πῶς κινήσεις τὸν λέγοντα.

2.25

Πῶς ἀναγκαῖα τὰ λογικά.

Τῶν παρόντων δέ τινος εἰπόντος Πείσόν με, ὅτι τὰ λογικὰ χρήσιμά ἐστιν, Θέλεις, ἔφη, ἀποδείξω σοι τοῦτο;— ναί.— οὐκοῦν λόγον μ' ἀποδεικτικὸν διαλεχθῆναι δεῖ;— ὁμολογήσαντος δὲ Πόθεν οὖν εἴσῃ, ἂν σε σοφίσωμαι;²— σιωπήσαντος δὲ τοῦ ἀνθρώπου Ὁρᾷς, ἔφη, πῶς αὐτὸς ὁμολογεῖς ὅτι ταῦτα ἀναγκαῖά ἐστιν, εἰ χωρὶς αὐτῶν οὐδ' αὐτὸ τοῦτο δύνασαι μαθεῖν, πότερον ἀναγκαῖα ἢ οὐκ ἀναγκαῖά ἐστιν.

2.26

Τί τὸ ἴδιον τοῦ ἀμαρτήματος.

Πᾶν ἀμάρτημα μάχην περιέχει. ἐπεὶ γὰρ ὁ ἀμαρτάνων οὐ θέλει ἀμαρτάνειν, ἀλλὰ κατορθῶσαι, δῆλον ὅτι ὁ μὲν θέλει οὐ ποιεῖ.

Τί γὰρ ὁ κλέπτης θέλει πράξαι; τὸ αὐτῷ συμφέρον. οὐκ οὖν, εἰ ἀσύμφορόν ἐστιν αὐτῷ τὸ κλέπτειν, ὁ μὲν θέλει ποιεῖ.

Πᾶσα δὲ ψυχὴ λογικὴ φύσει διαβέβληται πρὸς μάχην· καὶ μέχρι μὲν ἂν μὴ παρακολουθῇ τούτῳ, ὅτι ἐν μάχῃ ἐστίν, οὐδὲν κωλύεται τὰ μαχόμενα ποιεῖν· παρακολουθήσαντα δὲ πολλὴ ἀνάγκη ἀποστήναι τῆς μάχης καὶ φυγεῖν οὕτως ὥς καὶ ἀπὸ τοῦ ψεύδους ἀνανεῦσαι πικρὰ ἀνάγκη τῷ αἰσθανομένῳ, ὅτι ψευδὸς ἐστίν· μέχρι δὲ τοῦτο μὴ φαντάζεται, ὥς ἀληθεῖ ἐπινεύει αὐτῷ.

Δεινὸς οὖν ἐν λόγῳ, ὁ δ' αὐτὸς καὶ προτρεπτικὸς καὶ ἐλεγκτικὸς οὗτος ὁ δυνάμενος ἐκάστω παραδείξαι τὴν μάχην, καθ' ἣν ἀμαρτάνει, καὶ σαφῶς παραστήσαι, πῶς ὁ θέλει οὐ ποιεῖ καὶ ὁ μὴ θέλει ποιεῖ.

Ἄν γὰρ τοῦτο δείξῃ τις, αὐτὸς ἀφ' αὐτοῦ ἀναποχωρήσει. μέχρι δὲ μὴ δεικνύῃς, μὴ θαύμαζε, εἰ ἐπιμένει· κατορθώματος γὰρ φαντασίαν λαμβάνων ποιεῖ αὐτό.

² be clever, tricky

Διὰ τοῦτο καὶ Σωκράτης ταύτῃ τῇ δυνάμει πεποιθὼς ἔλεγεν ὅτι ἐγὼ ἄλλον μὲν οὐδένα εἴωθα παρέχειν μάρτυρα ὢν λέγω, ἀρκοῦμαι δ' αἰ τῷ προσδιαλεγομένῳ καὶ ἐκεῖνον ἐπιψηφίζω καὶ καλῶ μάρτυρα καὶ εἰς ὃν οὗτος ἀρκεῖ μοι ἀντὶ πάντων.

Ἦδει γάρ, ὑπὸ τίνος λογικὴ ψυχὴ κινεῖται, ζυγῷ ἐπιρρέψει, ἂν τε θέλῃς ἂν τε μή. λογικῷ ἡγεμονικῷ δείξον μάχην καὶ ἀποστήσεται· ἂν δὲ μὴ δεικνύῃς, αὐτὸς σαυτῷ μᾶλλον ἐγκάλει ἢ τῷ μὴ πειθομένῳ.

one of them say that he ought to get some other man's meed of honour, while the other says that he ought not? Is it not true that this made them forget who they were and what they had come for? Ho, there, man, what have you come for? To get sweethearts or to fight? "To fight" With whom? The Trojans or the Greeks? "The Trojans." Well, then, are you turning your back on Hector and drawing your sword against your own king? As for you, O best of men, are you turning your back on your duties as king. Who has the charge of nations and sustains Such mighty cares, and for the sake of a paltry damsel engage in a fist-fight with the greatest warrior among your allies, a man whom you ought to honour and protect in every way? And do you sink below the level of an elegant high priest who treats the noble gladiators with all respect? Do you see the sort of thing that ignorance of what is expedient leads to?

"But I too am rich." You are not, then, richer than Agamemnon, are you? "But I am also handsome." You are not, then, handsomer than Achilles, are you? "But I have also a fine head of hair." And did not Achilles have a finer, and golden hair, too? And did he not comb it elegantly and dress it up? "But I am also strong." You are not, then, able to lift as large a stone as Hector or Aias lifted, are you? "But I am also noble born." Your mother is not a goddess, is she, or your father of the seed of Zeus? What good, then, does all this do him when he sits in tears about the damsel? "But I am an orator." And was not he? Do you not observe how he has dealt with Odysseus and Phoenix, the most skilful of the Greeks in eloquence, how he stopped their mouths?

This is all I have to say to you, and even for this I have no heart.— Why so?— Because you have not stimulated me. For what is there in you that I may look at and be stimulated, as experts in horseflesh are stimulated when they see thoroughbred horses? At your paltry body? But you make it ugly by the shape which you give to it. At your clothes? There is something too luxurious about them, also. At your air, at your countenance? I have nothing to look at. When you wish to hear a philosopher, do not ask him, "Have you nothing to say to me?" but only show yourself capable of hearing him, and you will see how you will stimulate the speaker.

2.25

How is logic necessary?

When someone in his audience said, Convince me that logic is necessary, he answered: Do you wish me to demonstrate this to you?— Yes.— Well, then, must I use a demonstrative argument?— And when the questioner had agreed to that, Epictetus asked him. How, then, will you know if I impose upon you?— As the man had no answer to give, Epictetus said: Do you see

how you yourself admit that all this instruction is necessary, if, without it, you cannot so much as know whether it is necessary or not?

2.26

What is the distinctive characteristic of error?

Every error involves a contradiction. For since he who is in error does not wish to err, but to be right, it is clear that he is not doing what he wishes. For what does the thief wish to achieve? His own interest. Therefore, if thievery is against his interest, he is not doing what he wishes. Now every rational soul is by nature offended by contradiction; and so, as long as a man does not understand that he is involved in contradiction, there is nothing to prevent him from doing contradictory things, but when he has come to understand the contradiction, he must of necessity abandon and avoid it, just as a bitter necessity compels a man to renounce the false when he perceives that it is false; but as long as the falsehood does not appear, he assents to it as the truth.

He, then, who can show to each man the contradiction which causes him to err, and can clearly bring home to him how he is not doing what he wishes, and is doing what he does not wish, is strong in argument, and at the same time effective both in encouragement and refutation. For as soon as anyone shows a man this, he will of his own accord abandon what he is doing. But so long as you do not point this out, be not surprised if he persists in his error; for he does it because he has an impression that he is right. That is why Socrates, because he trusted in this faculty, used to say: "I am not in the habit of calling any other witness to what I say, but I am always satisfied with my fellow-disputant, and I call for his vote and summon him as a witness, and he, though but a single person, is sufficient for me in place of all men." For Socrates knew what moves a rational soul, and that like the beam of a balance it will incline, whether you wish or no. Point out to the rational governing faculty a contradiction and it will desist; but if you do not point it out, blame yourself rather than the man who will not be persuaded.