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rev. January 13, 2026

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vocabulary

ἀδικος	unfair; obstinate, bad	έγκρατής	firm, powerful
ἀηδών -όνος (f, 3)	nightingale	εἰσειμι	go in; come in range; come to mind ~ion
αἰσχρός	shameful	ἐκκαλέω	call forth ~gallo
αἰτιος	blameworthy; the cause	ἐκκόπτω	cut out, down, off
~etiology		ἐκλείπω	leave out, pass over
αἰτίος	blameworthy; the cause	ἐνταῦθα	there, here
~etiology		ἐντεῦθεν	thence
ἀκόλαστος	wild, licentious	ἐξαίρετος	chosen, special
ἀκουστικός	of hearing	ἐπαινέω	concur, praise, advise
ἀκριβής (i)	exact	ἐπικελέομαι	take care of, oversee
ἀμελέω	disregard; (impers.) of course	ἐπιτηδεύω	practice, pursue
ἀμελής	careless	ζῶν	being, animal; picture
ἀνέζω	put on, put back ~sit	ἡλικία	time of life, contemporaries
ἀνέχω	raise; mid: endure, submit	ἡμισυς	half ~hemisphere
ἀνθίστημι	face, make a stand	θέαμα -τος (ἀα, n, 3)	sight, spectacle
~station		θρίξ	hair ~tresses
ἀνιάζω	bother, grieve	ἱμάτιον	toga, cloth
ἀνιάω (i)	vex	καίτοι	and yet; and in fact; although
ἀνίημι	urge, impel; release ~jet	καλλωπίζω	embellish, make up
ἀπλός	single; simple ~haploid	καλλωπισμός	showing off; ornamentation
ἀπογιγνώσκω	give up, desist; reject	κατακοσμέω	fit in place ~cosmos
ἀπολογέομαι	defend one's conduct	κατακρίνω	sentence, condemn
ἀποτίλλω	pluck	κοινωνός	partner
ἀποφαίνω	display, declare	κόμη	hair ~comet
ἀρέσκω	please, satisfy; make amends	κοσμέω	marshal, array ~cosmos
ἀρμόζω	fit together; be well fitted to ~harmony	κράτιστος	best
ἄτοπος	strange, unnatural, disgusting	λάω	grip, pin?
γείτων -ονος (f)	neighbor	λεία	booty
γέλοιος	laughable; joking	λεῖος	smooth
δαιμόνιος	voc: you crazy guy	λέων	lion
διαμαρτάνω	miss, fail utterly	μάντις -ος (m)	seer ~mantis
διάφορος	different; difference; disagreeing; balance, bill	μεθύσκω (mp)	get drunk
δικαστής -οῦ (m, 1)	judge, juror	μεθύω	be soaked, drunk ~mead
διορθώω	fix, amend	μέλισσα	bee
δίχα	in two, in two ways	μέλος -ους (n, 3)	limb; melody
ἐγκαλέω	demand payment; accuse	μέμφομαι	blame; reject
		μεταβάλλω	alter, transform
		μεταβολή	change, exchange
		μηδέποτε	never
		μηκέτι	no more

μηχανάομαι build, contrive
 ~mechanism
ναός (ἀ) temple, shrine ~nostalgia
νεανίσκος (ἀ) young man
οἰκέω inhabit ~economics
οἰκουμένη inhabited
όμοιογουμένως admittedly, by
 consent
ούχοῦν not so?; and so
όφείλω owe, should, if only
ὄφελος -εος (n, 3) a use, a help
πάθοις -ους (n, 3) an experience,
 passion, condition
παλαιστής -οῦ (m, 1) wrestler
 ~Pallas
πάλη wrestling ~Pallas
παρακολουθέω dog, follow, trace
περιαφέω strip off
περιβολή a covering; an interior
περιδέω tie around, on
περίεργος curiosity, meddling
περίοιδα have great, greater skill
περιοράω look around; watch;
 permit
πηγή headwaters, fountain
πηγός stout, mighty
πλανάω lead astray; (mp) wander
 ~plankton
πλάσσω form ~plaster
πόθεν from where?
πολιός gray ~polio
πολυπράγμων of a busybody
πορφύρα purple dye

πόσος how many, much, far?
πότερος which, whichever of two
ποῦ where?
προγράφω post notice
προσαγορεύω address, call by name
προσηγορία greeting, name
πώγων -ος (m, 3) beard
ρώμη strength, might
σαυτοῦ yourself
σιωπάω be silent
συγγενές inborn, kin to
συγγενής inborn, kin to
σχῆμα -τος (n, 3) form, figure
σώφρων sensible, prudent ~frenzy
τάξις -εως (f) arrangement, military
 unit
ταῦρος bull ~steer
τάχα quickly, soon; perhaps
 ~tachometer
τέλειος finished ~apostle
τέρας -ως (n, 3) omen, fetish
τηνικοῦτο at that time, in that case
τίλλω pluck, pull out hair
φαντασία appearance; imagination
φιλόσοφος wisdom-loving
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics
χρησμός oracular response
χρησμωδέω prophecy
φιλόω (i) strip bare ~epsilon
ώμός raw
ώφελέω help, be useful

3

3.1

Περὶ καλλωπισμοῦ.¹

Εἰσιόντος τινὸς πρὸς αὐτὸν νεανίσκου ρήγορικοῦ περιεργότερον ἡρμοσμένου τὴν κάμην καὶ τὴν ἄλλην περιβολὴν κατακοσμοῦντος Εἰπέ μοι, ἔφη, εἰ οὐ δοκοῦσίν σοι κύνες τ' εἶναι καλοί τινες καὶ ἵπποι καὶ οὕτως τῶν ἄλλων ζώων ἔκαστον;— δοκοῦσιν, ἔφη.— οὐκοῦν καὶ ἄνθρωποι οἱ μὲν καλοί, οἱ δὲ αἰσχροί;— πῶς γὰρ οὗ;— πότερον οὖν κατὰ τὸ αὐτὸν ἔκαστα τούτων ἐν τῷ αὐτῷ γένει καλὰ προσαγορεύομεν ἢ ἵδιας ἔκαστον; οὕτως δὲ ὄψει αὐτό.

Ἐπειδὴ πρὸς ἄλλο μὲν ὄρῳμεν κύνα πεφυκότα, πρὸς ἄλλον δὲ ἵππον, πρὸς ἄλλο δὲ εἰ οὕτως τύχοι ἀηδόνα,² καθόλου μὲν οὐκ ἀτόπως ἀποφήναιτ’ ἄν τις ἔκαστον τηνικαῦτα³ καλὸν εἶναι, ὁπότε κατὰ τὴν αὐτοῦ φύσιν κράτιστ’ ἔχοι· ἐπεὶ δὲ ηφάντης ἔκαστον διάφορός ἐστιν, διαφόρως εἶναι μοι δοκεῖ ἔκαστον αὐτῶν καλόν· ηγάρ οὗ;— ὡμολόγει.— οὐκ οὖν ὅπερ κύνα ποιεῖ καλόν, τοῦτο ἵππον αἰσχρόν, ὅπερ δὲ ἵππον καλόν, τοῦτο κύνα αἰσχρόν, εἴ γε διάφοροι αἱ φύσεις εἰσὶν αὐτῶν;— ἔσκεν.— καὶ γὰρ τὸ παγκρατιστὴν οἷμα ποιοῦν καλὸν τοῦτο παλαιστὴν οὐκ ἀγαθὸν ποιεῖ, δρομέα δὲ καὶ γελοιότατον· καὶ δὲ πρὸς πενταθλίαν καλὸς δὲ αὐτὸς οὗτος πρὸς πάλην⁴ αἰσχιστος;— οὕτως, ἔφη.— τί οὖν ποιεῖ ἄνθρωπον καλὸν ηγάρ τῷ γένει καὶ κύνα καὶ ἵππον;— τοῦτο, ἔφη.— τί οὖν ποιεῖ κύνα καλόν; η ἀρετὴ η κυνὸς παροῦσα. τί ἵππον; η ἀρετὴ η ἵππου παροῦσα. τί οὖν ἄνθρωπον; μή ποθεὶς η ἀρετὴ η ἄνθρωπου παροῦσα;

Καὶ σὺ οὖν εἰ θέλεις καλὸς εἶναι, νεανίσκε, τοῦτο ἐκπόνει, τὴν ἀρετὴν τὴν ἀνθρωπικήν.— τίς δὲ ἐστὶν αὕτη;— ὅρα, τίνας αὐτὸς ἐπαινεῖς, ὅταν δίχα πάθους τινὰς ἐπαινῆς· πότερα τοὺς δικαίους ητοὺς ἀδίκους;— τοὺς δικαίους.— πότερον τοὺς σώφρονας ητοὺς ἀκολάστους;— τοὺς σώφρονας.— τοὺς ἐγκρατεῖς δὲ ητοὺς

¹ showing off; ornamentation ² nightingale ³ at that time, in that case ⁴ wrestling

άκρατεῖς;— τοὺς ἐγκρατεῖς.— οὐκοῦν τοιοῦτόν τινα ποιῶν σαυτὸν ἵσθι ὅτι καλὸν ποιήσεις· μέχρις δὲ ἂν τούτων ἀμελῆς, αἰσχρόν σ' εἶναι ἀνάγκη, κανὸν πάντα μηχανᾶς ὑπὲρ τοῦ φαίνεσθαι σε καλόν.

Ἐντεῦθεν οὐκέτι ἔχω σοι πῶς εἴπω· ἂν τε γὰρ λέγω ἂν φρονῶ, ἀνιάσω σε καὶ ἔξελθων τάχα οὐδὲ εἰσελεύσῃ· ἂν τε μὴ λέγω, ὅρα οὖν ποιήσω, εἰς σὺ μὲν ἔρχῃ πρὸς ἐμὲ ὡφεληθησόμενος, ἐργάδης δὲ οὐκ ὡφελήσω σ' οὐδέν, καὶ σὺ μὲν ὡς πρὸς φιλόσοφον, ἐγὼ δὲ οὐδὲν ἐρῶ σοι ὡς φιλόσοφος.

Πῶς δὲ καὶ ὡμόν⁵ ἔστι πρὸς αὐτόν σε τὸ περιαδεῖν ἀνεπανόρθωτον ἀν ποθ⁶ ὕστερον φρένας σχῆμα, εὐλόγως μοι ἐγκαλέσεις·

Τί εἶδεν ἐν ἐμοὶ ὁ Ἐπίκτητος, ἵνα βλέπων με τοιοῦτον εἰσερχόμενον πρὸς αὐτὸν οὕτως αἰσχρῶς ἔχοντα περιᾶδη καὶ μηδέποτε μηδὲ ρῆμα εἴπῃ;

Οὕτως μου ἀπέγνω; νέος οὐκ ἥμην; οὐκ ἥμην λόγου ἀκουστικός; πόσοι δὲ ἄλλοι νέοι ἐφ' ἥλικίας πολλὰ τοιαῦτα διαμαρτάνουσιν;

Τινά ποτ' ἀκούω Πολέμωνα ἔξ ἀκολαστοτάτου νεανίσκου τοσαύτην μεταβολὴν μεταβαλεῖν. ἔστω, οὐκ ὡετό με Πολέμωνα ἔσεσθαι· τὴν μὲν κόμην ἡδύνατό μου διορθῶσαι, τὰ μὲν περιάμματά μου περιελεῖν, ψιλούμενόν⁶ με παῦσαι ἡδύνατο, ἀλλὰ βλέπων με— τύνος εἴπω;— σχῆμα ἔχοντα ἐσώπα.

Ἐγὼ οὐ λέγω, τύνος ἔστι τὸ σχῆμα τοῦτο· σὺ δὲ αὐτὸν ἐρεῖς τόθ,⁷ ὅταν εἰς σαυτὸν ἔλθῃς, καὶ γνώσει, οἶόν ἔστι καὶ τύνεις αὐτὸν ἐπιτηδεύουσι.

Τοῦτο μοι ὕστερον ἀν ἐγκαλῆς, τί ἔξω ἀπολογήσασθαι; ναί· ἀλλ' ἐρῶ καὶ οὐ πεισθήσεται. τῷ γὰρ Ἀπόλλωνι ἐπείσθη ὁ Λάιος; οὐκ ἀπελθὼν καὶ μεθυσθεὶς χαίρειν ἐλπεν τῷ χρησμῷ;⁷ τί οὖν; παρὰ τοῦτο οὐκ εἶπεν αὐτῷ ὁ Ἀπόλλων τὰς ἀληθείας;

Καίτοι ἐγὼ μὲν οὐκ οἶδα οὕτ' εἰ πεισθήσῃ μοι οὕτ' εἰ μή· ἐκεῖνος δὲ ἀκριβέστατα ἥδει, ὅτι οὐ πεισθήσεται, καὶ ὅμως εἶπεν.— διὰ τί δ'

⁵ raw ⁶ strip bare ⁷ oracular response

εἰπεν; — διὰ τί δὲ Ἀπόλλων ἐστίν; διὰ τί δὲ χρησμῷδει;⁸ διὰ τί δ’ εἰς ταύτην τὴν χώραν ἑαυτὸν κατατέαχεν, ὥστε μάντις εἶναι καὶ πηγὴ τῆς ἀληθείας καὶ πρὸς αὐτὸν ἔρχεσθαι τοὺς ἐκ τῆς οἰκουμένης; διὰ τί δὲ προγέγραπται τὸ γνῶθι σαυτὸν μηδενὸς αὐτὸν νοοῦντος;

Σωκράτης πάντας ἔπειθε τοὺς προσιόντας ἐπιμελεῖσθαι ἑαυτῶν; οὐδὲ τὸ χιλιοστὸν μέρος. ἀλλ’ ὅμως ἐπειδὴ εἰς ταύτην τὴν τάξιν ὑπὸ τοῦ δαιμονίου, ὡς φησιν αὐτός, κατετάχθη, μηκέτι ἔξελιπεν. ἀλλὰ καὶ πρὸς τοὺς δικαστὰς τί λέγει;

Ἄν μ’ ἀφῆτε, φησών, ἐπὶ τούτοις, ἵνα μηκέτι ταῦτα πράσσω ἀνῦν, οὐκ ἀνέξομαι οὐδὲ ἀνήσω. ἀλλὰ καὶ νέω καὶ πρεσβυτέρω καὶ ἀπλῶς ἀεὶ τῷ ἐντυγχάνοντι προσελθὼν πεύσομαι ταῦτα ἀκαὶ νῦν πυνθάνομαι, πολὺ δὲ μάλιστα ὑμῶν, φησί, τῶν πολιτῶν, ὅτι ἐγγυτέρω μου γένει ἐστέ.

Οὕτως περίεργος εἶ, ὁ Σώκρατες, καὶ πολυπράγμων; τί δέ σοι μέλει, τί ποιοῦμεν; οἶον καὶ λέγεις; κοινωνός⁹ μου ὅν καὶ συγγενῆς ἀμελεῖς σεαυτοῦ καὶ τῇ πόλει παρέχεις πολίτην κακὸν καὶ τοῖς συγγενέσι συγγενῆ καὶ τοῖς γείτοσι γείτονα.

Σὺ οὖν τίς εἶ; ἐνταῦθα μέγα ἐστὶ τὸ εὐπεῖν ὅτι οὐτός εἴμι, ὡς δεῖ μέλειν ἀνθρώπων. οὐδὲ γὰρ λέοντι τὸ τυχὸν βοιδιον τολμᾶ ἀντιστῆναι αὐτῷ· ἀν δ’ ὁ ταῦρος προσελθὼν ἀνθίστηται, λέγε αὐτῷ, ἀν σοι δόξης, σὺ δὲ τίς εἶ; καὶ τί σοὶ μέλει;

Ἄνθρωπε, ἐν παντὶ γένει φύεται τι ἐξαίρετον· ἐν βουσών, ἐν κυσών, ἐν μελίσσαις, ἐν ἵπποις. μὴ δὴ λέγε τῷ ἐξαιρέτῳ σὺ οὖν τί εἶ; εἰ δὲ μή, ἐρεῖ σοι φωνήν ποθεν λαβὸν ἐγώ εἴμι τοιοῦτον οἶον ἐν ἴματίῳ πορφύρᾳ.¹⁰ μή μ’ ὀξίου ὅμοιον εἶναι τοῖς ἄλλοις ἢ τῇ φύσει μου μέμφου, ὅτι με διαφέροντα παρὰ τοὺς ἄλλους ἐποίησεν.

Τί οὖν; ἐγὼ τοιοῦτος; πόθεν; σὺ γὰρ τοιοῦτος οἶος ἀκούειν τὰληθῆ; ὥφελεν. ἀλλ’ ὅμως ἐπεί πως κατεκρίθην πώγωνα ἔχειν πολιὸν καὶ τρίβωνα καὶ σὺ εἰσέρχῃ πρὸς ἐμὲ ὡς πρὸς φιλόσοφον, οὐ χρήσομαι

⁸ prophecy ⁹ partner ¹⁰ purple dye

σοι ὡμῶς οὐδὲ ἀπογνωστικῶς, ἀλλ᾽ ἐρῶ· νεανίσκε, τίνα θέλεις καλὸν ποιεῦν; γνῶθι πρῶτον τίς εἶ καὶ οὕτως κόσμει σεαυτόν.

Ἄνθρωπος εἶ· τοῦτο δὲ ἐστὶ θητητὸν ζῷον χρηστικὸν φαντασίαις λογικῶς. τὸ δὲ λογικῶς τί ἐστιν; φύσει ὁμολογουμένως¹¹ καὶ τελέως. τί οὖν ἔξαιρετον ἔχεις; τὸ ζῷον; οὐ. τὸ θητόν; οὐ. τὸ χρηστικὸν φαντασίαις;

Οὐ. τὸ λογικὸν ἔχεις ἔξαιρετον· τοῦτο κόσμει καὶ καλλώπιζε· τὴν κόμην δὲ ἄφεις τῷ πλάσαντι ὡς αὐτὸς ἡθέλησεν.

Ἄγε, τίνας ἄλλας ἔχεις προσηγορίας; ἀνὴρ εἶ ή γυνή;— ἀνὴρ.— ἄνδρα οὖν καλλώπιζε, μὴ γυναῖκα. ἐκείνη φύσει λεία γέγονε καὶ τρυφερά· κανὸν ἔχῃ τρίχας πολλάς, τέρας ἐστὶ καὶ ἐν τοῖς τέρασιν ἐν Ρώμῃ δείκνυται.

Τοῦτο δὲ ἐπ᾽ ἀνδρός ἐστι τὸ μὴ ἔχειν· κανὸν μὲν φύσει μὴ ἔχῃ, τέρας ἐστίν, ἀνὸν δὲ αὐτὸς ἑαυτοῦ ἐκκόπτη καὶ ἀποτύλλῃ, τί αὐτὸν ποιήσωμεν; ποῦ αὐτὸν δείξωμεν καὶ τί προγράψωμεν; δείξω ὑμῖν ἄνδρα, ὃς θέλει μᾶλλον γυνὴ εἶναι ή ἀνήρ.

Ω θεάματος.¹² οὐδεὶς οὐχὶ θαυμάσει τὴν προγραφήν· νὴ τὸν Δία, οἶμαι ὅτι αὐτοὶ οἱ τιλλόμενοι οὐ παρακολουθοῦντες, ὅτι τοῦτο αὐτό ἐστιν, ὃ ποιοῦσιν, ποιοῦσιν. ἄνθρωπε, τί ἔχεις ἐγκαλέσαι σου τῇ φύσει;

ΟΤΙ ΣΕ ἄνδρα ἐγένησεν; τί οὖν; πάσας ἔδει γυναῖκας γεννῆσαι; καὶ τί ἀνὸν δῆθελος ἦν σοι τοῦ κοσμεῖσθαι; τίνι ἀνὸν ἐκοσμοῦ, εἰ πάντες ἥσαν γυναῖκες;

Ἄλλ᾽ οὐκ ἀρέσκει σοι τὸ πραγμάτιον· ὅλον δι᾽ ὅλων αὐτὸν ποίησον· ἀρον— τί ποτ᾽ ἐκεῦνο;— τὸ αἴτιον τῶν τριχῶν· ποίησον εἰς ἄπαντα σαυτὸν γυναῖκα, ἵνα μὴ πλανώμεθα, μὴ τὸ μὲν ἥμισυ ἀνδρός, τὸ δὲ ἥμισυ γυναικός.

Τίνι θέλεις ἀρέσαι; τοῖς γυναικαρίοις; ὡς ἀνὴρ αὐτοῖς ἀρεσον. ναι·

¹¹ admittedly, by consent ¹² sight, spectacle

3

3.1

Of personal adornment Once, when he was visited by a young student of rhetoric whose hair was somewhat too elaborately dressed, and whose attire in general was highly embellished, Epictetus said: Tell me if you do not think that some dogs are beautiful, and some horses, and so every other creature.— I do, said the young man.— Is not the same true also of men, some of them are handsome, and some ugly?— Of course.— Do we, then, on the same grounds, pronounce each of these creatures in its own kind beautiful, or do we pronounce each beautiful on special grounds? I shall show you what I mean. Since we see that a dog is born to do one thing, and a horse another, and, if you will, a nightingale for something else, in general it would not be unreasonable for one to declare that each of them was beautiful precisely when it achieved supreme excellence in terms of its own nature; and, since each has a different nature, each one of them, I think, is beautiful in a different fashion. Is that not so?— He agreed.— Does it not follow, then, that precisely what makes a dog beautiful, makes a horse ugly, and precisely what makes a horse beautiful, makes a dog ugly, if, that is, their natures are different?— So it appears. —Yes, for, to my way of thinking, what makes a pancratist beautiful does not make a wrestler good, and, more than that, makes a runner quite absurd: and the same man who is beautiful for the pentathlon is very ugly for wrestling?— That is so, said he.— What, then, makes a man beautiful other than just that which makes a dog or a horse beautiful in its kind?— Just that, said he.— What is it, then, that makes a dog beautiful? The presence of a dog's excellence. What makes a horse beautiful? The presence of a horse's excellence. What, then, makes a man beautiful? Is it not the presence of a man's excellence? Very well, then, young man, do you too, if you wish to be beautiful, labour to achieve this, the excellence that characterizes a man.— And what is that?— Observe who they are whom you yourself praise, when you praise people dispassionately; is it the just, or the unjust?— The just;— is it the temperate, or the dissolute?— The temperate;— and is it the self-controlled, or the uncontrolled?— The self-controlled.— In making yourself that kind of person, therefore, rest assured that you will be making yourself beautiful; but so long as you neglect all this, you must needs be ugly, no matter if you employ every artifice to make yourself look beautiful.

Beyond that I know not what more I can say to you; for if I say what I have in mind, I shall hurt your feelings, and you will leave, perhaps never to return; but if I do not say it, consider the sort of thing I shall be doing. Here you are coming to me to get some benefit, and I shall be bestowing no benefit at all; and you are coming to me as to a philosopher, and I shall be saying nothing to you as a philosopher. Besides, is it anything but cruel for

me to leave you unreformed? If some time in the future you come to your senses, you will have good reason to blame me: "What did Epictetus observe in me," you will say to yourself, "that, although he saw me in such a condition and coming to him in so disgraceful a state, he should let me be so and say never a word to me? Did he so completely despair of me? Was I not young? Was I not ready to listen to reason? And how many other young fellows make any number of mistakes of the same kind in their youth? I am told that once there was a certain Polemo who from being a very dissolute young man underwent such an astonishing transformation. Well, suppose he did not think that I should be another Polemo; he could at least have set my hair right, he could have stripped me of my ornaments, he could have made me stop plucking my hairs; but although he saw me looking like—what shall I say?—he held his peace." As for me, I do not say what it is you look like, but you will say it, when you come to yourself, and will realize what it is and the kind of people those are who act this way.

If you bring this charge against me some day, what shall I be able to say in my own defence? Yes; but suppose I speak and he not obey. And did Laius obey Apollo? Did he not go away and get drunk and say good-bye to the oracle? What then? Did that keep Apollo from telling him the truth? Whereas I do not know whether you will obey me or not. Apollo knew perfectly well that Laius would not obey, and yet he spoke.—But why did he speak?—And why is he Apollo? And why does he give out oracles? And why has he placed himself in this position, to be a prophet and a fountain of truth, and for the inhabitants of the civilized world to come to him? And why are the words "Know thyself" carved on the front of his temple, although no one pays attention to them?

Did Socrates succeed in prevailing upon all his visitors to keep watch over their own characters? No, not one in a thousand. Nevertheless, once he had been assigned this post, as he himself says, by the ordinance of the Deity, he never abandoned it. Nay, what does he say even to his judges? "If you acquit me," he says, "on these conditions, namely, that I no longer engage in my present practices, I will not accept your offer, neither will I give up my practices, but I will go up to young and old, and, in a word, to everyone that I meet, and put to him the same question that I put now, and beyond all others I will especially interrogate you," he says, "who are my fellow-citizens, inasmuch as you are nearer akin to me." Are you so inquisitive, O Socrates, and meddlesome? And why do you care what we are about? "Why, what is that you are saying? You are my partner and kinsman, and yet you neglect yourself and provide the State with a bad citizen, and your kin with a bad kinsman, and your neighbours with a bad neighbour." "Well, who are you?" Here it is a bold thing to say, "I am he who must needs take interest in men." For no

ordinary ox dares to withstand the lion himself; but if the bull comes up and withstands him, say to the bull, if you think fit, "But who are you?" and "What do you care?" Man, in every species nature produces some superior individual, among cattle, dogs, bees, horses. Pray do not say to the superior individual, "Well, then, who are you?" Or if you do, it will get a voice from somewhere and reply to you, "I am the same sort of thing as red in a mantle; do not expect me to resemble the rest, and do not blame my nature because it has made me different from the rest." What follows? Am I that kind of person? Impossible. Are you, indeed, the kind of person to listen to the truth? I would that you were! But nevertheless, since somehow or other I have been condemned to wear a grey beard and a rough cloak, and you are coming to me as to a philosopher, I shall not treat you cruelly, nor as though I despaired of you, but I shall say: Young man, whom do you wish to make beautiful? First learn who you are, and then, in the light of that knowledge, adorn yourself. You are a human being; that is, a mortal animal gifted with the ability to use impressions rationally. And what is "rationally"? In accordance with nature and perfectly. What element of superiority, then, do you possess? The animal in you? No. Your mortality? No. Your ability to use impressions? No. Your reason is the element of superiority which you possess; adorn and beautify that; but leave your hair to Him who fashioned it as He willed. Come, what other designations apply to you? Are you a man or a woman?—A man.—Very well then, adorn a man, not a woman. Woman is born smooth and dainty by nature, and if she is very hairy she is a prodigy, and is exhibited at Rome among the prodigies. But for a man not to be hairy is the same thing, and if by nature he has no hair he is a prodigy, but if he cuts it out and plucks it out of himself, what shall we make of him? Where shall we exhibit him and what notice shall we post? "I will show you," we say to the audience, "a man who wishes to be a woman rather than a man." What a dreadful spectacle! No one but will be amazed at the notice; by Zeus, I fancy that even the men who pluck out their own hairs do what they do without realizing what it means. Man, what reason have you to complain against your nature? Because it brought you into the world as a man? What then? Ought it to have brought all persons into the world as women? And if that had been the case, what good would you be getting of your self-adornment? For whom would you be adorning yourself, if all were women? Your paltry body doesn't please you, eh? Make a clean sweep of the whole matter; eradicate your—what shall I call it?—the cause of your hairiness; make yourself a woman all over, so as not to deceive us, not half-man and half-woman. Whom do you wish to please? Frail womankind? Please them as a man. "Yes, but they like smooth

<i>vocabulary</i>	
ἀγωνία contest; agony	δαιμόνιος voc: you crazy guy
ἀγωνοθέτης -ου (m, 1) referee	δάκνω bite
αἰσχρός shameful	δάκτυλος finger, toe
ἀκάθαιρτος not pure	δειλός wretched, poor, cowardly
ἀκοιτις -ος (f) husband, sex partner	~Deimos
ἀκόλαστος wild, licentious	διάκτορος unknown (epithet of Hermes)
ἀκροάομαι pay attention	διαφυλάσσω guard, observe
ἀλεκτρούν -όνος (m, 3) chicken	δίπηχυς 2 cubits long
ἀμελέω disregard; (impers.) of course	δίχα in two, in two ways
ἀμελής careless	δόγμα -τος (n, 3) belief, legal decision
ἀναγιγνώσκω recognize, read, understand, persuade	δυστυχία bad luck
ἀναστρέφω act: overturn; mid: find oneself in ~atrophy	ἐγκαλέω demand payment; accuse
ἀνατρέφω bring up	εἰσάγω lead in ~demagogue
ἀνδριάς -ντος (m, 3) portrait, statue	εἴτα then, therefore, next
ἀνεξέταστος unexamined	εἴωθα be accustomed, in the habit
ἀνθρώπινος human	ἐκκαλέω call forth ~gallo
ἀντέχω hold up as protection against ~ischemia	ἐκκλίνω (i) turn away, back down, shun
ἀπάγκω throttle	ἐκμαίνω drive mad
ἀπάγω lead away, back ~demagogue	ἐκστρέφω turn inside out ~atrophy
ἀπαθής unaffected, impassive	ἐκτείνω stretch out ~tend
ἀπαξ once	ἔξειμι go forth; is possible ~ion
ἀπέχω ward off, drive off, refrain, be at some distance	ἔξιστημι displace, transform; (+gen) give up ~station
ἀπλόος single; simple ~haploid	ἐπαίρω lift, raise ~heresy
ἀποτυγχάνω fail	ἐπείγω weigh upon, drive; (mid) hurry
ἀριστάω eat lunch ~aristocrat	ἐπιβάλλω throw upon, head for ~ballistic
ἀσκέω work on	ἐπιστρέφω turn towards ~atrophy
ἀσφάλεια safeguard	ἐπιφέρω bestow, impute ~bear
ἄτοπος strange, unnatural, disgusting	εὔμενής kind
ἀφορμή starting point; means	εύσεβής pious
βουλευτής -οῦ (m, 1) councillor ~volunteer	εῦσκοπος hawkeyed, accurate ~telescope
γαμέω marry, take as a lover ~bigamy	ἡσυχία peace and quiet
γείτων -ονος (f) neighbor	θόρυβος noise, clamor
	θρίξ hair ~tresses
	καθαίρω clean
	καθήκω come down, (a day) to fall,

arrive; be proper	~Νερενθε
καθίημι (ii) speed down upon; take down ~jet	περαίνω finish, accomplish
κάνν crasis for καὶ ἄν	περιεργάζομαι belabor, work too hard on
καταίρω swoop; land	περιπίπτω embrace; fall in with
καταπίπτω fall down ~petal	πλάσσω form ~plaster
καταφρονέω scorn; think of	πόθεν from where?
κόμη hair ~comet	ποιητής -οῦ (m, 1) maker, author
κόραξ -κος (m) raven	πρέπω be conspicuous, preeminent ~refurbish
κοσμέω marshal, array ~cosmos	προσίρεσις -εως (f) plan, preference
κράζω croak, scream	προκοπτω make progress
κραυγάζω croak, scream	ρήτωρ public speaker
κρέας -ως (n) meat ~creatine	σημαίνω give orders to; show; mark ~semaphore
κτιλόω tame	σκέλος -εος (n, 3) leg ~scoliosis
κυνηγετικός of/enjoying hunting	σοφίζω be clever, tricky
λάω grip, pin?	σοφιστής -οῦ (m, 1) expert
λεῖος smooth	τάλας wretched, miserable ~talent
λέων lion	ταπεινός low
λόφος neck, crest on a helmet, hilltop	ταραχή upsetness, confusion
λυπέω (v) annoy, distress	τίλλω pluck, pull out hair
μέμφομαι blame; reject	τρέμω tremble in fear ~tremble
μεταπίπτω fall differently, undergo a change	ύλη (v) forest, firewood
μηδέποτε never	ύποθεσις -εως (f) proposal; subject; hypothesis
μνάομαι be mindful of, woo, take for sex ~mnemonic	φαντασία appearance; imagination
μῦς mouse	φαῦλος trifling
νεανίσκος (ἀ) young man	φθονερός jealous
οἰμωγή wailing	φθονέω envy
οἰνόω make drunk ~wine	φθόνος malice, envy
δργίζω anger, provoke, annoy	φιλόσοφος wisdom-loving
δρέγω hold out, offer, thrust ~reach	φυσικός natural
δρμή pressure, assault, order ~hormone	φύω produce, beget; clasp ~physics
δρχέομαι dance	φεύδω be false, deceive; (mid) to lie ~pseudo-
πάθος -ους (n, 3) an experience, passion, condition	ψιφέω make a noise
πένθος -εος (n, 3) grief, misfortune	ώραῖος ripe; young adult

ἀλλὰ τοῖς λείοις χαίρουσιν. οὐκ ἀπάγξῃ; καὶ εἰ τοῖς κιναιδοῖς ἔχαιρον, ἐγένου ἀν κίναιδος;

Τοῦτό σοι τὸ ἔργον ἐστίν, ἐπὶ τοῦτο ἐγεννήθης, ἵνα σοι αἱ γυναῖκες αἱ ἀκόλαστοι χαίρωσιν;

Τοιοῦτον σε θῶμεν πολίτην Κορινθίων, κὰν οὕτως τύχῃ, ἀστυνόμον ἢ ἐφήβαρχον ἢ στρατηγὸν ἢ ἀγωνοθέτην;¹

Ἄγε καὶ γαμήσας τύλλεσθαι μέλλεις; τίνι καὶ ἐπὶ τί; καὶ παιδία ποιήσας εἴτα κάκενα τιλλόμενα ἡμῖν εἰσάξεις εἰς τὸ πολίτευμα; καλὸς πολίτης καὶ βουλευτὴς² καὶ ρήτωρ. τοιούτους δεῖ νέους εὔχεσθαι ἡμῖν φύεσθαι καὶ ἀνατρέφεσθαι;

Μή, τοὺς θεούς σοι, νεανίσκε· ἀλλ’ ἄπαξ ἀκούσας τῶν λόγων τούτων ἀπελθῶν σαντῷ εἰπὲ ταῦτα μοι Ἐπίκτητος οὐκ εἴρηκεν· πόθεν γὰρ ἐκείνω; ἀλλὰ θεός τίς ποτ’ εὐμενῆς³ δι’ ἐκείνου. οὐδὲ γὰρ ἀν ἐπῆλθεν Ἐπικτήτῳ ταῦτα εἰπεῖν οὐκ εἰωθότι λέγειν πρὸς οὐδένα. ἄγε οὖν τῷ θεῷ πεισθῶμεν, ἵνα μὴ θεοχόλωτοι ὁμεν.

Οὕ· ἀλλ’ ἀν μὲν κόραξ κραυγάζων σημαίνῃ σοί τι, οὐχ ὁ κόραξ ἐστὶν ὁ σημαίνων, ἀλλ’ ὁ θεός δι’ αὐτοῦ· ἀν δὲ δι’ ἀνθρωπίνης φωνῆς σημαίνῃ τι, τὸν ἀνθρωπὸν ποιήσει λέγειν σοι ταῦτα, ὥρᾳ ἀγνοῆσι τὴν δύναμιν τοῦ δαιμονίου, ὅτι τοῖς μὲν οὕτως, τοῖς δὲ ἐκείνως σημαίνει, περὶ δὲ τῶν μεγίστων καὶ κυριωτάτων διὰ καλλίστου ἀγγέλου σημαίνει;

Τί ἐστιν ὅλο, διάλει ὁ ποιητής; ἐπεὶ πρό οἱ εἴπομεν ἡμεῖς, Ἐρμείαν πέμψαντες ἐύσκοπον ἀργειφόντην, μήτ’ αὐτὸν κτείνειν μήτε μνάασθαι ἀκοιτιν.

Οἱ Ἐρμῆς καταβὰς ἔμελλεν αὐτῷ λέγειν ταῦτα καὶ σοὶ νῦν λέγουσιν οἱ θεοὶ ταῦτα Ἐρμείαν πέμψαντες διάκτορον ἀργειφόντην μὴ ἐκστρέφειν τὰ καλῶς ἔχοντα μηδὲ περιεργάζεσθαι, ἀλλ’ ἀφεῖναι τὸν ἄνδρα ἄνδρα, τὴν γυναῖκα γυναῖκα, τὸν καλὸν ἀνθρωπὸν ὡς καλὸν ἀνθρωπὸν, τὸν αἰσχρὸν ὡς ἀνθρωπὸν αἰσχρόν. ὅτι οὐκ εἶ κρέας οὐδὲ τρίχες, ἀλλὰ προαιρεσίς·

¹ referee ² councillor ³ kind

Ταύτην ἄν σχῆς καλήν, τότ’ ἔστι καλός.

Μέχρι δὲ νῦν οὐ τολμῶ σοι λέγειν, ὅτι αἰσχρὸς εἶ· δοκεῖς γάρ μοι πάντα θέλειν ἀκοῦσαι ἢ τοῦτο.

Άλλ’ ὅρα, τί λέγει Σωκράτης τῷ καλλίστῳ πάντων καὶ ὠραιοτάτῳ Ἄλκιβιάδῃ· πειρῶ οὖν καλὸς εἶναι. τί αὐτῷ λέγει; πλάσσε σου τὴν κόμην καὶ τὴλλε σου τὰ σκέλη,⁴ μὴ γένοιτο· ἀλλὰ κόσμει σου τὴν προαιρεσιν, ἔξαιρε τὰ φαῦλα δόγματα.

Τὸ σωμάτιον οὖν πῶς; ὡς πέφυκεν. ἅλλω τούτων ἐμέλησεν· ἐκείνῳ ἐπίστρεψον.— τί οὖν; ἀκάθαρτον δεῖ εἶναι;— μὴ γένοιτο· ἀλλ’ ὃς εἶ καὶ πέφυκας, τοῦτον κάθαιρε, ἄνδρα ὡς ἄνδρα καθάριον εἶναι, γυναῖκα ὡς γυναῖκα, παιδίον ὡς παιδίον.

Οὐ· ἀλλὰ καὶ τοῦ λέοντος ἐκτίλωμεν τὴν κόμην, ὥνα μὴ ἀκάθαρτος ἢ, καὶ τοῦ ἀλεκτρυόνος⁵ τὸν λόφον· δεῖ γὰρ καὶ τοῦτον καθάριον εἶναι. ἀλλ’ ὡς ἀλεκτρυόνα καὶ ἐκεῖνον ὡς λέοντα καὶ τὸν κυνηγετικὸν⁶ κύνα ὡς κυνηγετικόν.

3.2

Περὶ τίνα ἀσκεῖσθαι δεῖ τὸν προκόψοντα καὶ ὅτι τῶν κυριωτάτων ἀμελοῦμεν.

Τρεῖς εἰσὶ τόποι, περὶ οὓς ἀσκηθῆναι δεῖ τὸν ἐσόμενον καλὸν καὶ ἀγαθόν· ὁ περὶ τὰς ὄρέξεις καὶ τὰς ἐκκλίσεις, ὥνα μήτ’ ὄρεγόμενος ἀποτυγχάνῃ μήτ’ ἐκκλίνων περιπίπτῃ·

‘Ο περὶ τὰς ὄρμὰς καὶ ἀφορμὰς καὶ ἀπλῶς ὁ περὶ τὸ καθῆκον, ὥνα τάξει, ὥνα εὐλογίστως, ὥνα μὴ ἀμελῶς· τρίτος ἐστὶν ὁ περὶ τὴν ἀνεξαπατησίαν καὶ ἀνεικαίστητα καὶ ὅλως ὁ περὶ τὰς συγκαταθέσεις.

Τούτων κυριώτατος καὶ μάλιστα ἐπείγων ἐστὶν ὁ περὶ τὰ πάθη· πάθος γὰρ ἄλλως οὐ γίνεται εἰ μὴ ὄρέξεως ἀποτυγχανούσης ἢ ἐκκλίσεως περιπιπτούσης. οὗτος ἐστιν ὁ ταραχάς, θορύβους,

⁴ leg ⁵ chicken ⁶ of/enjoying hunting

ἀπυχίας, ὁ δυστυχίας ἐπιφέρων, ὁ πένθη, οἰμωγάς,⁷ φθόνους, ὁ φθονερούς,⁸ ὁ ζηλοτύπους ποιῶν, δι’ ὃν οὐδὲ ἀκούσαι λόγου δυνάμεθα.

Δεύτερος ἔστιν ὁ περὶ τὸ καθῆκον· οὐ δεῖ γάρ με εἶναι ἀπαθῆ ὡς ἀνδριάντα, ἀλλὰ τὰς σχέσεις τηροῦντα τὰς φυσικὰς καὶ ἐπιθέτους ὡς εὐσεβῆ,⁹ ὡς νιόν, ὡς ἀδελφόν, ὡς πατέρα, ὡς πολίτην.

Τρίτος ἔστιν ὁ ἥδη τοῖς προκόπτουσιν ἐπιβάλλων, ὁ περὶ τὴν αὐτῶν τούτων ἀσφάλειαν, ἵνα μηδὲ ἐν ὑπνοῖς λάθη τις ἀνεξέταστος παρελθοῦσα φαντασία μηδὲ ἐν οὐνώσει μηδὲ μελαγχολῶντος.—τοῦτο ὑπὲρ ἡμᾶς, φησύ, ἔστιν.—οἱ δὲ νῦν φιλόσοφοι ἀφέντες τὸν πρῶτον τόπον καὶ τὸν δεύτερον καταγύνονται περὶ τὸν τρίτον· μεταπίπτουντας, ἡρωτῆσθαι περαίνοντας, ὑποθετικούς, φευδομένους.—δεῖ γάρ, φησίν, καὶ ἐν ταῖς ὕλαις ταύταις γενόμενον διαφυλάξαι τὸ ἀνεξαπάτητον.—τίνα; τὸν καλὸν καὶ ἀγαθόν. σοὶ οὖν τοῦτο λείπει; τὰς ἄλλας ἐκπεπόνηκας; περὶ κερμάτιον ἀνεξαπάτητος εἶ; ἐὰν ἵδης κοράσιον καλόν, ἀντέχεις τῇ φαντασίᾳ; ἀν ὁ γείτων σου κληρονομήσῃ, οὐ δάκνῃ;¹⁰ νῦν οὐδὲν ἄλλο σοι λείπει ἢ ἀμεταπτωσία;

Τάλας, αὐτὰ ταῦτα τρέμων¹¹ μανθάνεις καὶ ἀγωνιῶν, μή τίς σου καταφρονήσῃ, καὶ πυνθανόμενος, μή τίς τι περὶ σοῦ λέγει.

Κάν τις ἐλθὼν εἴπῃ σοι ὅτι λόγου γωμένου, τίς ἄριστός ἔστι τῶν φιλοσόφων, παρών τις ἔλεγεν, ὅτι εἰς φιλόσοφος ὁ δεῦνα, γέγονέ σου τὸ ψυχάριον ἀντὶ δακτυλιαίου δίπτηχν.¹² ἀν δὲ ἄλλος παρὼν εἴπη οὐδὲν εἴρηκας, οὐκ ἔστιν ἄξιον τοῦ δεῦνος ἀκροάσθαι· τί γάρ οἶδεν; τὰς πρώτας ἀφορμὰς ἔχει, πλέον δὲ οὐδέν, ἔξεστηκας, ὡχρίακας, εὐθὺς κέκραγας ἐγὼ αὐτῷ δείξω, τίς εἴμι, ὅτι μέγας φιλόσοφος.

Βλέπεται ἔξι αὐτῶν τούτων. τί θέλεις ἔξι ἄλλων δεῖξαι; οὐκ οἶδας, ὅτι Διογένης τῶν σοφιστῶν τινα οὕτως ἔδειξεν ἐκτείνας τὸν μέσον δάκτυλον,¹³ εἶτα ἐκμανέντος αὐτοῦ οὗτός ἔστιν, ἔφη, ὁ δεῦνα· ἔδειξα ὑμῖν αὐτόν;

⁷ wailing ⁸ jealous ⁹ pious ¹⁰ bite ¹¹ tremble in fear ¹² 2 cubits long ¹³ finger, toe

Ἄνθρωπος γὰρ δακτύλῳ οὐ δείκνυται ὡς λίθος ἢ ὡς ξύλον, ἀλλ’ ὅταν τις τὰ δόγματα αὐτοῦ δείξῃ, τότε αὐτὸν ὡς ἄνθρωπον ἔδειξεν.

Βλέπωμεν καὶ σοῦ τὰ δόγματα. μηδὲ γάρ οὐ δῆλόν ἐστιν, ὅτι σὺ τὴν προαιρεσιν τὴν σαυτοῦ ἐν οὐδενὶ τίθεσαι, ἔξω δὲ βλέπεις εἰς τὰ ἀπροαιρετα, τί ἐρεῖ ὁ δεῖνα καὶ τίς εἶναι δόξεις, εἰ φιλόλογος, εἰ Χρύσιππον ἀνεγνωκὼς ἢ Ἀντίπατρον; εἰ μὲν γὰρ καὶ Ἀρχέδημον, ἀπέχεις ἄπαντα.

Τί ἔτι ἀγωνιᾶς, μηδὲ οὐ δείξῃς ἡμῖν, τίς εἶ; θέλεις σοι εἴπω, τίνα ἡμῖν ἔδειξας; ἄνθρωπον παριόντα ταπεινόν,¹⁴ μεμψίμοιρον, ὁξύθυμον, δειλόν, πάντα μεμφόμενον, πᾶσιν ἐγκαλοῦντα, μηδέποτε ἡσυχίαν ἔγοντα, πέρπερον ταῦτα ἡμῖν ἔδειξας.

Ἄπελθε νῦν καὶ ἀναγίγνωσκε Ἀρχέδημον· εἶτα μῆς¹⁵ ἀν καταπέσῃ καὶ ψοφήσῃ,¹⁶ ἀπέθανες. τοιοῦτος γάρ σε μένει θάνατος, οἶνον καὶ τὸν—τίνα ποτ’ ἐκεῖνον;—τὸν Κρίνιν. καὶ ἐκεῖνος μέγα ἐφρόνει, ὅτι ἐνόει Ἀρχέδημον.

Τάλας, οὐ θέλεις ἀφεῖναι ταῦτα τὰ μηδὲν πρὸς σέ; πρέπει ταῦτα τοῖς δυναμένοις δίχα ταραχῆς αὐτὰ μανθάνειν, οἷς ἔξεστιν εἰπεῖν οὐκ ὀργῆζομαι, οὐ λυποῦμαι, οὐ φθονῶ, οὐ κωλύομαι, οὐκ ἀναγκάζομαι. τί μοι λοιπόν; εὐσχολῶ, ἡσυχίαν ἔγω.

Ίδωμεν, πῶς περὶ τὰς μεταπτώσεις τῶν λόγων δεῖ ἀναστρέφεσθαι· ίδωμεν, πῶς ὑπόθεσίν τις λαβῶν εἰς οὐδὲν ἀποπον ἀπαχθῆσεται. ἐκείνων ἔστι ταῦτα.

Τοῖς εὖ παθοῦσι πρέπει πῦρ καίειν, ἀριστᾶν,¹⁷ ἀν οὔτως τύχῃ, καὶ ἄδειν καὶ ὀρχεῖσθαι.¹⁸ βυθιζομένου δὲ τοῦ πλοίου σύ μοι παρελθὼν ἐπαίρεις τοὺς σιφάρους.

3.3

Tίς ὕλη τοῦ ἀγαθοῦ καὶ πρὸς τί μάλιστ’ ἀσκητέον.

¹⁴ low ¹⁵ mouse ¹⁶ make a noise ¹⁷ eat lunch ¹⁸ dance

men."Oh, go hang! And if they liked sexual perverts, would you have become such a pervert? Is this your business in life, is this what you were born for, that licentious women should take pleasure in you? Shall we make a man like you a citizen of Corinth, and perchance a warden of the city, or superintendent of ephebi, or general, or superintendent of the games? Well, and when you have married are you going to pluck out your hairs? For whom and to what end? And when you have begotten boys, are you going to introduce them into the body of citizens as plucked creatures too? A fine citizen and senator and orator! Is this the kind of young men we ought to pray to have born and brought up for us?

By the gods, young man, may such not be your fate! But once you have heard these words go away and say to yourself, "It was not Epictetus who said these things to me; why, how could they have occurred to him? but it was some kindly god or other speaking through him. For it would not have occurred to Epictetus to say these things, because he is not in the habit of speaking to anyone. Come then, let us obey God, that we rest not under His wrath."Nay, but if a raven gives you a sign by his croaking, it is not the raven that gives the sign, but God through the raven; whereas if He gives you a sign through a human voice, will you pretend that it is the man who is saying these things to you, so that you may remain ignorant of the power of the divinity, that He gives signs to some men in this way, and to others in that, but that in the greatest and most sovereign matters He gives His sign through His noblest messenger? What else does the poet mean when he says:

Since ourselves we did warn him, Sending down Hermes, the messenger god, the slayer of Argus, Neither to murder the husband himself, nor make love to his consort?

As Hermes descended to tell Aegisthus that, so now the gods tell you the same thing.

Sending down Hermes, the messenger god, the slayer of Argus, not to distort utterly nor to take useless pains about that which is already right, but to leave the man a man, and the woman a woman, the beautiful person beautiful as a human being, the ugly ugly as a human being. Because you are not flesh, nor hair, but moral purpose; if you get that beautiful, then you will be beautiful. So far I do not have the courage to tell you that you are ugly, for it looks to me as though you would rather hear anything than that. But observe what Socrates says to Alcibiades, the most handsome and youthfully beautiful of men: "Try, then, to be beautiful."What does he tell him? "Dress your locks and pluck the hairs out of your legs?"God forbid! No, he says, "Make beautiful your moral purpose, eradicate your worthless opinions."How treat your paltry body, then? As its nature is. This is the concern of Another; leave it to Him.—

What then? Does the body have to be left unclean?— God forbid! but the man that you are and were born to be, keep that man clean, a man to be clean as a man, a woman as a woman, a child as a child. No, but let's pluck out also the lion's mane, so that he may not fail to be "cleaned up," and the cock's comb, for he too ought to be "cleaned up"! Clean? Yes, but clean as a cock, and the other clean as a lion, and the hunting dog clean as a hunting dog!

Tag was found

3.2

The fields of study in which the man who expects to make progress will have to go into training; and that we neglect what is most important There are three fields of study in which the man who is going to be good and excellent must first have been trained. The first has to do with desires and aversions, that he may never fail to get what he desires, nor fall into what he avoids; the second with cases of choice and of refusal, and, in general, with duty, that he may act in an orderly fashion, upon good reasons, and not carelessly; the third with the avoidance of error and rashness in judgement, and, in general, about cases of assent. Among these the most important and especially pressing is that which has to do with the stronger emotions; for a strong emotion does not arise except a desire fails to attain its object, or an aversion falls into what it would avoid. This is the field of study which introduces to us confusions, tumults, misfortunes and calamities; and sorrows, lamentations, envies; and makes us envious and jealous— passions which make it impossible for us even to listen to reason. The second field of study deals with duty; for I ought not to be unfeeling like a statue, but should maintain my relations, both natural and acquired, as a religious man, as a son, a brother, a father, a citizen.

The third belongs only to those who are already making progress; it has to do with the element of certainty in the matters which have just been mentioned, so that even in dreams, or drunkenness, or a state of melancholy-madness, a man may not be taken unawares by the appearance of an untested sense-impression.— This, says someone, is beyond us.— But philosophers nowadays pass by the first and second fields of study, and concentrate upon the third, upon arguments which involve equivocal premisses, which derive syllogisms by the process of interrogation, which involve hypothetical premisses, and sophisms like The Liar.— Of course, he says, even when a man is engaged in subjects of this kind he has to preserve his freedom from deception.— But what kind of a man ought to engage in them?— Only the one who is already good and excellent.— Do you, then, fall short in this? Have you already attained perfection in the other subjects? Are you proof

against deception in handling small change? If you see a pretty wench, do you resist the sense-impression? If your neighbour receives an inheritance, do you not feel a twinge of envy? And is security of judgement now the only thing in which you fall short? Wretch, even while you are studying these very topics you tremble and are worried for fear someone despises you, and you ask whether anybody is saying anything about you. And if someone should come and say, "A discussion arising as to who was the best of the philosophers, someone who was there said that So-and- so was the only real philosopher,"immediately your poor little one-inch soul shoots up a yard high. But if another party to the discussion says, "Nonsense, it's a waste of time to listen to So-and- so. Why, what does he know? He has the rudiments, but nothing else,"you are beside yourself, you grow pale, immediately you shout, "I'll show him who I am, that I am a great philosopher!"Yet we see what a man is by just such conduct. Why do you wish to show it by anything else? Do you not know that Diogenes showed one of the sophists thus, pointing out his middle finger at him, and then when the man was furious with rage, remarked, "That's So-and- so; I've pointed him out to you."For a man is not something like a stone or a stick of wood to be pointed out with a finger, but when one shows a man's judgements, then one shows him as a man.

Let us take a look at your judgements too. Is it not evident that you set no value on your own moral purpose, but look beyond to the things that lie outside the province of the moral purpose, namely, what So-and- so will say, and what impression you will make, whether men will think you a scholar, or that you have read Chrysippus or Antipater? Why, if you have read them and Archedemus too, you have everything! Why are you any longer worried for fear you will not show us who you are? Do you wish me to tell you what kind of a man you have shown us that you are? A person who comes into our presence mean, hypercritical, quick-tempered, cowardly, finding fault with everything, blaming everybody, never quiet, vain-glorious; these are the qualities which you have exhibited to us. Go away now and read Archedemus; then if a mouse falls down and makes a noise, you are dead with fright. For the same kind of death awaits you that carried off— what's his name?— oh, yes, Crinus. He, too, was proud of himself because he could understand Archedemus. Wretch, are you not willing to let alone those things that do not concern you? They are appropriate for those who can study them without disturbance of spirit, who have the right to say, "I do not yield to anger, or sorrow, or envy; I am not subject to restraint, or to compulsion. What do I yet lack? I enjoy leisure, I have peace of mind. Let us see how we ought to deal with equivocal premisses in arguments; let us see how a person may adopt an hypothesis and yet not be led to an absurd conclusion."These things belong to men of that type. When men are prospering it is appropriate to light a fire, to take luncheon, and, if you will, even to sing and dance; but

when the ship is already sinking you come up to me and start to hoist the topsails!

Tag was found

3.3

What is the subject-matter with which the good man has to deal; and what should he the

vocabulary

ἀγανακτέω	be vexed, in a ferment	ἐκχωρέω	depart, back off, cede
ἀγοράζω	do commerce ~agora	ἐμποδίζω	fetter, hinder
ἀγρέω	come!	ἐναργής	visible, clear ~Argentina
ἀδηλος	invisible, unknown	ἐνθεν	thence, whence
ἀέθλιος	prize ~athlete	ἐντίθημι	load; mp: take to heart ~thesis
ἀθλιος	wretched ~athlete	ἐξαρτάω	hang on, make dependent
αἰδήμων	bashful, modest	ἐξειμι	go forth; is possible ~ion
ἄκοσμος	disorderly ~cosmos	ἐξετάζω	inspect, interrogate, estimate
ἀναγκάζω	force, compel	ἐξῆς	in turn
ἀνανεύω	raise the chin to say no	ἐπάγω	drive game; induce belief
ἀναπηδάω	leap up, start up	~demagogue	
ἀνέχω	raise; mid: endure, submit	ἐπέχω	hold, cover; offer; assail
ἀπαγγέλλω	announce, order, promise ~angel	ἐπινεύω	nod
ἀπαντάω	encounter, come upon	ἐπιτρέπω	entrust, decide, allow ~trophy
ἀποβάλλω	throw away, lose	ἐπίτροπος	agent, officer
ἀποδοκιμάζω	reject	ἐπιχέω	pour over
ἀποφέρω	carry off, carry back	ἐσωθεν	inside, from inside
~bear		εὐσταθέω	be steady, healthy
ἀργύριον	small coin	ἡγεμονικός	showing leadership
ἀσέβεια	impiety	θαυμαστός	wonderful; admirable
ἀσκέω	work on	θέατρον (ἀ)	theater
αὐγή	light	θεωρέω	be sent to consult an oracle; observe, contemplate
ἀφοράω	look away, at ~panorama	ἰατρός (ἀ)	physician
βλάπτω	break, make fail	κανών	-όνος (m, 3) rod, handle ~canonical
γέλοιος	laughable; joking	κατηγορία	accusation
γεωργέω	farm, till land	κινέω (ι)	set in motion, move, remove ~kinetic
γεωργός	farming	κίνησις	-εως (u, f) motion
γυμνάζω	exercise, do training	κλέπτης	-ου (m, 1) thief
δημόσιος	public, the state	κολάζω	punish
δόγμα -τος (n, 3)	belief, legal decision	κράζω	croak, scream
δόκιμος	trustworthy; excellent	κραυγάζω	croak, scream
δυστυχία	bad luck	λοιδορέω	abuse, revile
ἐγγυάω	undertake	μακάριος	blessed
εἶδος -ους (n, 3)	appearance, form ~oid	μέμφις	blame, complaint
εἴπερ	if indeed	μετατίθημι	set or cause among ~thesis
εἴτα	then, therefore, next		
ἐκκόπτω	cut out, down, off		
ἐκτός	outside		

μιμέομαι (i) imitate, represent	σκληρός hard
μισέω (i) hate, wish to prevent	σπουδάζω be busy, earnest
~misogyny	~repudiate
μοιχός illicit lover	στάσις -εως (f) placing; faction
ναός (α) temple, shrine ~nostalgia	στένω groan ~stentorian
ναύτης -ου (m, 1) sailor ~navy	στεφανόω crown
νέμος -εος (n, 3) glade ~nemesis	συγχέω entangle, destroy, confound
νόμισμα -τος (n, 3) institution; coin	συντείνω tighten, put strain on
οίκειότης -τος (f, 3) intimacy	σχολή rest, leisure
οίμωζω wail	σώφρων sensible, prudent ~frenzy
ὄρθρος dawn	ταλαιπωρος suffering, miserable
οὐδέποτε never	τελευτή conclusion, fulfilment
οὐδέτερος neither	~apostle
οὐσία property; essence	τέχνη craft, art, plan, contrivance
παράδειγμα -τος (n, 3) model, precedent	~technology
παραχωρέω yield, concede	τηρέω watch over
πένης -τος (m) poor	τοίνυν well, then
πενθέω grieve ~Nepenthe	ὕλη (ῦ) forest, firewood
πιπράσκω export, sell as a slave	ὕπαρ -τος (n) reality
~porno	ὕπατος highest, supreme
πιστός faithful; trustworthy	ὑπερέχω be over; protect
πιστόω reassure; also (pass) promise	ὑφαρπάζω interrupt someone
πλεονεκτέω be greedy, take advantage	φανερός visible, conspicuous
πόθεν from where?	~photon
ποῖος what kind	φανερόν demonstrate ~photon
προαιρεσις -εως (f) plan, preference	φαντασία appearance; imagination
προέρχομαι proceed, come out	φιλόθηρος fond of hunting
προΐημι send forth, abandon	φλυαρία nonsense
προκρίνω (i) choose first	φύσις -εως (f) nature (of a thing)
προσπίπτω attack; befall; kow-tow	~physics
πωλέομαι go back and forth	φύω produce, beget; clasp ~physics
πωλέω sell	χαλεπαίνω be violent, rage
	χάσκω gape
	φεῦδος -ους (n, 3) a lie ~pseudo-

“Υλη τοῦ καλοῦ καὶ ἀγαθοῦ τὸ ἴδιον ἡγεμονικόν, τὸ σῶμα δὲ ἵατροῦ καὶ ἀπάλείπτου, ὁ ἀγρὸς γεωργοῦ ὕλη· ἔργον δὲ καλοῦ καὶ ἀγαθοῦ τὸ χρῆσθαι ταῖς φαντασίαις κατὰ φύσιν.

Πέφυκεν δὲ πᾶσα ψυχὴ ὥσπερ τῷ ἀληθεῖ ἐπινεύειν, πρὸς τὸ ψεῦδος ἀνανεύειν, πρὸς τὸ ἄδηλον ἐπέχειν, οὕτως πρὸς μὲν τὸ ἀγαθὸν ὀρεκτικῶς κινεῖσθαι, πρὸς δὲ τὸ κακὸν ἐκκλιτικῶς, πρὸς δὲ τὸ μήτε κακὸν μήτ’ ἀγαθὸν οὐδετέρως.¹

Ως γὰρ τὸ τοῦ Καίσαρος νόμισμα οὐκ ἔξεστιν ἀποδοκιμάσαι τῷ τραπεζίτῃ οὐδὲ τῷ λαχανοπώλῃ, ἀλλ’ ἂν δείξῃς, θέλει οὐ θέλει, προέσθαι αὐτὸν δεῖ τὸ ἀντ’ αὐτοῦ πωλούμενον, οὕτως ἔχει καὶ ἐπὶ τῆς ψυχῆς.

Τὸ ἀγαθὸν φανὲν εὐθὺς ἐκύησεν ἐφ’ αὐτό, τὸ κακὸν ἀφ’ αὐτοῦ. οὐδέποτε δὲ ἀγαθοῦ φαντασίαν ἐναργῆ ἀποδοκιμάσει ψυχή, οὐ μᾶλλον ἂν τὸ Καίσαρος νόμισμα. ἔνθεν ἔξήρτηται πᾶσα κύησις² καὶ ἀνθρώπου καὶ θεοῦ.

Διὰ τοῦτο πάσης οὐκειότητος³ προκρίνεται τὸ ἀγαθόν. οὐδὲν ἐμὸί καὶ τῷ πατρί, ἀλλὰ τῷ ἀγαθῷ. οὕτως εἰ σκληρός; οὕτως γὰρ πέφυκα· τοῦτό μοι τὸ νόμισμα δέδωκεν ὁ θεός.

Διὰ τοῦτο, εἰ τοῦ καλοῦ καὶ δικαίου τὸ ἀγαθὸν ἔτερόν ἐστιν, οἴχεται καὶ πατήρ καὶ ἀδελφὸς καὶ πατρὶς καὶ πάντα τὰ πράγματα.

Άλλ’ ἔγὼ τὸ ἐμὸν ἀγαθὸν ὑπερίδω, ὥνα σὺ σχῆσ, καὶ παραχωρήσω σοι; ἀντὶ τίνος; πατήρ σου εἰμί. ἀλλ’ οὐκ ἀγαθόν. ἀδελφός σου εἰμί.

Άλλ’ οὐκ ἀγαθόν. ἐὰν δὲν ὁρθῆ προαιρέσει θῶμεν, αὐτὸ τὸ τηρεῖν τὰς σχέσεις ἀγαθὸν γίνεται· καὶ λοιπὸν ὁ τῶν ἐκτός τινων ἐκχωρῶν, οὗτος τοῦ ἀγαθοῦ τυγχάνει.

Αἴρει τὰ χρήματα ὁ πατήρ. ἀλλ’ οὐ βλάπτει. ἔξει τὸ πλέον τοῦ ἀγροῦ ὁ ἀδελφός. ὅσον καὶ θέλει. μή τι οὖν τοῦ αἰδήμονος, μή τι τοῦ πιστοῦ, μή τι τοῦ φιλαδέλφου;

¹ neither ² motion ³ intimacy

Ἐκ ταύτης γὰρ τῆς οὐσίας τίς δύναται ἐκβαλεῖν; οὐδὲ ὁ Ζεύς. οὐδὲ γὰρ ἡθέλησεν, ἀλλ’ ἐπ’ ἐμοὶ αὐτὸν ἐποίησεν καὶ ἔδωκεν οἶνον εἶχεν αὐτός, ἀκώλυτον, ἀνανάγκαστον, ἀπαραπόδιστον.

Οταν οὖν ἄλλων ἄλλο τὸ νόμισμα ἦ, ἐκεῦνό τις δείξας ἔχει τὸ ἀντ’ αὐτοῦ πιπρασκόμενον.⁴

Ἐλήγλυθεν εἰς τὴν ἐπαρχίαν κλέπτης ἀνθύπατος. τίνι νομίσματι χρῆται; ἀργυρίῳ. δεῖξον καὶ ἀπόφερε ὁ θέλεις. ἐλήγλυθεν μοιχός. τίνι νομίσματι χρῆται; κορασιδίοις. λάβε, φησίν, τὸ νόμισμα καὶ πώλησόν μοι τὸ πραγμάτιον. δὸς καὶ ἀγόραζε.

Ἄλλος περὶ παιδάρια ἐσπουδακεν. δὸς αὐτῷ τὸ νόμισμα καὶ λάβε ὁ θέλεις. ἄλλος φιλόθηρος. δὸς ἵππαριον καλὸν ἢ κυνάριον· οἰμάζων καὶ στένων⁵ πωλήσει ἀντ’ αὐτοῦ ὁ θέλεις. ἄλλος γὰρ αὐτὸν ἀναγκάζει ἔσωθεν, ὁ τὸ νόμισμα τοῦτο τεταχώσ.

Πρὸς τοῦτο μάλιστα τὸ εἶδος αὐτὸν γυμναστέον. εὐθὺς ὅρθρον προελθὼν δὲ ἀν τὸν ἰδης, δὲν ἀν ἀκούσης, ἐξέταζε, ἀποκρίνους ὡς πρὸς ἐρώτημα. τί εἶδες; καλὸν ἢ καλήν; ἔπαγε τὸν κανόνα. ἀπροαίρετον ἢ προαιρετικόν; ἀπροαίρετον· αἱρε ἐξω.

Τί εἶδες; πενθοῦντ’ ἐπὶ τέκνου τελευτῆς; ἔπαγε τὸν κανόνα. ὁ θάνατός ἐστιν ἀπροαίρετον· αἱρε ἐκ τοῦ μέσου. ἀπήντησε σοι ὑπατος; ἔπαγε τὸν κανόνα. ὑπατεία ποιόν τι ἐστίν; ἀπροαίρετον ἢ προαιρετικόν; ἀπροαίρετον· αἱρε καὶ τοῦτο, οὐκ ἐστι δόκυμον.⁶ ἀπόβαλε, οὐδὲν πρὸς σέ.

Καὶ τοῦτο εἰ ἐποιοῦμεν καὶ πρὸς τοῦτο ἡσκούμεθα καθ’ ἡμέραν ἐξ ὅρθρου μέχρι νυκτός, ἐγένετο ἄν τι, νὴ τοὺς θεούς.

Νῦν δ’ εὐθὺς ὑπὸ πάσης φαντασίας κεχηνότες⁷ λαμβανόμεθα καὶ μόνον, εἴπερ ἄρα, ἐν τῇ σχολῇ⁸ μικρόν τι διεγειρόμεθα· εἰτ’ ἐξελθόντες ἀν τὸν πενθοῦντα, λέγομεν ἀπώλετο· ἀν ὑπατον, μακάριος· ἀν ἐξωρισμένον, ταλαιπωρος⁹ ἀν πένητα, ἀθλιος, οὐκ ἔχει πόθεν φάγη.

⁴ export, sell as a slave ⁵ groan ⁶ trustworthy; excellent ⁷ gape
⁸ rest, leisure ⁹ suffering, miserable

Ταῦτ' οὖν ἐκκόπτειν δεῖ τὰ πονηρὰ δόγματα, περὶ τοῦτο συντετάσθαι. τί γάρ ἔστι τὸ κλαίειν καὶ οἰμώζειν; δόγμα. τί δυστυχία; δόγμα. τί στάσις, τί διχόνοια, τί μέμψις,¹⁰ τί κατηγορία, τί ἀσέβεια,¹¹ τί φλυαρία;¹²

Ταῦτα πάντα δόγματά ἔστι καὶ ἄλλο οὐδὲν καὶ δόγματα περὶ τῶν ἀπροαιρέτων ὡς ὄντων ἀγαθῶν καὶ κακῶν. ταῦτά τις ἐπὶ τὰ προαιρετικὰ μεταθέτω, καγὰ διχόνοια ἐγγυῶμαι ὅτι εὐσταθήσει, ὡς ἂν ἔχῃ τὰ περὶ αὐτόν.

Οἶνον ἔστιν ἡ λεκάνη τοῦ ὕδατος, τοιοῦτον ἡ ψυχή, οἶνον ἡ αὐγὴ ἡ προσπίπτουσα τῷ ὕδατι, τοιοῦτον αἱ φαντασίαι.

Οταν οὖν τὸ ὕδωρ κινηθῇ, δοκεῖ μὲν καὶ ἡ αὐγὴ κινεῖσθαι, οὐ μέντοι κινεῖται.

Καὶ ὅταν τούννυν σκοτωθῇ τις, οὐχ αἱ τέχναι καὶ αἱ ἀρεταὶ συγχέονται, ἀλλὰ τὸ πνεῦμα, ἐφ' οὗ εἰσω· καταστάντος δὲ καθίσταται κάκεῦνα.

3.4

Πρὸς τὸν ἀκόσμως ἐν θεάτρῳ σπουδάσαντα.

Τοῦ δὲ ἐπιτρόπου τῆς Ἡπείρου ἀκοσμότεροι¹³ σπουδάσαντος κωμῳδῷ τινι καὶ ἐπὶ τούτῳ δημοσίᾳ λοιδορηθέντος, εἴτα ἔξῆς ἀπαγγείλαντος πρὸς αὐτόν, ὅτι ἐλοιδορήθη, καὶ ἀγανακτοῦντος πρὸς τὸν λοιδορήσαντας Καὶ τί κακόν, ἐφη, ἐποίουν; ἐσπούδαζον καὶ οὗτοι ὡς καὶ σύ.

Εἰπόντος δὲ ἐκείνου Οὔτως οὖν τις σπουδάζει; σέ, ἐφη, βλέποντες τὸν αὐτῶν ἄρχοντα, τοῦ Καίσαρος φίλον καὶ ἐπίτροπον, οὕτως σπουδάζοντα οὐκ ἔμελον καὶ αὐτοὶ οὕτως σπουδάζειν;

Εἰ γάρ μὴ δεῖ οὕτως σπουδάζειν, μηδὲ σὺ σπουδάζε· εἰ δὲ δεῖ, τί χαλεπαίνεις, εἴ σε ἐμμήσαντο,¹⁴ τίνας γάρ ἔχουσιν μημήσασθαι οἱ

¹⁰ blame, complaint ¹¹ impiety ¹² nonsense ¹³ disorderly

¹⁴ imitate, represent

πολλοὶ ἢ τοὺς ὑπερέχοντας ὑμᾶς; εἰς τίνας ἀπίδωσιν ἐλθόντες εἰς τὰ θέατρα ἢ ὑμᾶς;

“Ορα πῶς ὁ ἐπίτροπος τοῦ Καίσαρος θεωρεῖ· κέκραγεν· κάγω τούννυν κραυγάσω. ἀναπηδᾷ· κάγω ἀναπηδήσω. οἱ δοῦλοι αὐτοῦ διακάθηνται κραυγάζοντες· ἐγὼ δὲ οὐκ ἔχω δούλους· ἀντὶ πάντων αὐτὸς ὅσον δύναμαι κραυγάσω.

Εἰδέναι σε οὖν δεῖ, ὅταν εἰσέρχῃ εἰς τὸ θέατρον, ὅτι κανὸν εἰσέρχῃ καὶ παράδειγμα τοῖς ἄλλοις, πῶς αὐτοὺς δεῖ θεωρεῖν.

Τί οὖν σε ἐλοιδόρουν; ὅτι πᾶς ἀνθρωπος μισεῖ τὸ ἐμποδίζον. ἐκεῦνοι στεφανωθῆναι ἥθελον τὸν δεῖνα, σὺ ἔτερον· ἐκεῦνοι σοὶ ἐνεπόδιζον καὶ σὺ ἐκείνοις. σὺ εὐρίσκουν ἵσχυρότερος· ἐκεῦνοι δὲ ἐδύναντο ἐποίουν, ἐλοιδόρουν τὸ ἐμποδίζον.

Τί οὖν θέλεις; ὥνα σὺ μὲν ποιῆς ὁ θέλεις, ἐκεῦνοι δὲ μηδὲ εἴπωσιν ἂθέλουσιν; καὶ τί θαυμαστόν; οἱ γεωργοὶ τὸν Δία οὐ λοιδοροῦσιν, ὅταν ἐμποδίζωνται ὑπ’ αὐτοῦ; οἱ ναῦται οὐ λοιδοροῦσι; τὸν Καίσαρα παύονται λοιδοροῦντες;

Τί οὖν; οὐ γιγνώσκει ὁ Ζεύς; τῷ Καίσαρι οὐκ ἀπαγγέλλονται τὰ λεγόμενα; τί οὖν ποιεῖ; οἶδεν ὅτι, ἀν πάντας τοὺς λοιδοροῦντας κολάζῃ, οὐχ ἔξει τίνων ἄρξει.

Τί οὖν; ἔδει εἰσερχόμενον εἰς τὸ θέατρον τοῦτο εἰπεῖν ἄγε ὥνα Σώφρων στεφανωθῆ; ἀλλ’ ἐκένο ἄγε ὥνα τηρήσω τὴν ἐμαυτοῦ προαίρεσιν ἐπὶ ταύτης τῆς ὥλης κατὰ φύσιν ἔχουσαν.

Ἐμοὶ παρ’ ἐμὲ φίλτερος οὐδείς· γελοῖον οὖν, ὥν ἀλλος νικήσῃ κωμῳδῶν, ἐμὲ βλάπτεσθαι.— τίνα οὖν θέλω νικῆσαι;— τὸν νικῶντα· καὶ οὕτως ἀεὶ νικήσει, ὃν θέλω.— ἀλλὰ θέλω στεφανωθῆναι Σώφρονα.— ἐν οἴκῳ ὅσους θέλεις ἀγῶνας ἄγων ἀνακήρυξον αὐτὸν Νέμεα,¹⁵ Πύθια, Ἰσθμια, Ὄλύμπια· ἐν φανερῷ δὲ μὴ πλεονέκτει μηδὲ ὑφάρπαζε τὸ κοινόν. εἰ δὲ μή, ἀνέχου λοιδορούμενος·

¹⁵ glade

chief object of our training?

The subject-matter with which the good and excellent man has to deal is his own governing principle, that of a physician and the masseur is the body, of a farmer is his farm; but the function of the good and excellent man is to deal with his impressions in accordance with nature. Now just as it is the nature of every soul to assent to the true, dissent from the false, and to withhold judgement in a matter of uncertainty, so it is its nature to be moved with desire toward the good, with aversion toward the evil, and feel neutral toward what is neither evil nor good. For just as neither the banker nor the greengrocer may legally refuse the coinage of Caesar, but if you present it, whether he will or no, he must turn over to you what you are purchasing with it, so it is also with the soul. The instant the good appears it attracts the soul to itself, while the evil repels the soul from itself. A soul will never refuse a clear sense-impression of good, any more than a man will refuse the coinage of Caesar. On this concept of the good hangs every impulse to act both of man and of God.

That is why the good is preferred above every form of kinship. My father is nothing to me, but only the good. "Are you so hard-hearted?" Yes, that is my nature. This is the coinage which God has given me. For that reason, if the good is something different from the noble and the just, then father and brother and country and all relationships simply disappear. But shall I neglect my good, so that you may have it, and shall I make way for you? What for? "I am your father." But not a good. "I am your brother." But not a good. If, however, we define the good as consisting in a right moral purpose, then the mere preservation of the relationships of life becomes a good; and furthermore, he who gives up some of the externals achieves the good. "My father is taking away my money." But he is doing you no harm, "My brother is going to get the larger part of the farm," Let him have all he wants. That does not help him at all to get a part of your modesty, does it, or of your fidelity, or of your brotherly love? Why, from a possession of this kind who can eject you? Not even Zeus. Nay, nor did He even wish to, but this matter He put under my control, and He gave it to me even as He had it Himself, free from hindrance, compulsion, restraint.

When, therefore, different persons have different pieces of coinage, a man offers the coin and gets what is bought by it. A thief has come to the province as Proconsul. What coinage does he use? Silver. Offer it and carry away what you wish. An adulterer has come. What coinage does he use? Frail wenches. "Take," says one, "the coin and sell me the little baggage." Give, and buy. Another is interested in boys. Give him the coin and take what you wish. Another is fond of hunting. Give him a fine horse or dog; with sighs and groans he will sell for it what you wish; for Another constrains him from

within, the one who has established this currency.

It is chiefly with this principle in mind that a man must exercise himself. Go out of the house at early dawn, and no matter whom you see or whom you hear, examine him and then answer as you would to a question. What did you see? A handsome man or a handsome woman? Apply your rule. Is it outside the province of the moral purpose, or inside? Outside. Away with it. What did you see? A man in grief over the death of his child? Apply your rule. Death lies outside the province of the moral purpose. Out of the way with it. Did a Consul meet you? Apply your rule. What sort of thing is a consulship? Outside the province of the moral purpose, or inside? Outside. Away with it, too, it does not meet the test; throw it away, it does not concern you. If we had kept doing this and had exercised ourselves from dawn till dark with this principle in mind,— by the gods, something would have been achieved! But as it is, we are caught gaping straightway at every external impression that comes along, and we wake up a little only during the lecture, if indeed we do so even then. After that is over we go out, and if we see a man in grief, we say, "It is all over with him"; if we see a Consul, we say, "Happy man"; if we see an exile, "Poor fellow"; or a poverty-stricken person, "Wretched man, he has nothing with which to get a bite to eat." These, then, are the vicious judgements which we ought to eradicate; this is the subject upon which we ought to concentrate our efforts. Why, what is weeping and sighing? A judgement. What is misfortune? A judgement. What are strife, disagreement, fault-finding, accusing, impiety, foolishness? They are all judgements, and that, too, judgements about things that lie outside the province of moral purpose, assumed to be good or evil. Let a man but transfer his judgements to matters that lie within the province of the moral purpose, and I guarantee that he will be steadfast, whatever be the state of things about him.

The soul is something like a bowl of water, and the external impressions something like the ray of light that falls upon the water. Now when the water is disturbed, it looks as though the ray of light is disturbed too, but it is not disturbed. And so, therefore, when a man has an attack of vertigo, it is not the arts and the virtues that are thrown into confusion, but the spirit in which they exist; and when this grows steady again, so do they too.

3.4

To the man who look sides, in an undignified manner, while in a theatre The Procurator of Epirus took the side of a comic actor in a somewhat undignified manner and was reviled by the people for doing so. Thereupon he brought word to Epictetus that he had been reviled, and gave expression to his indignation at the men who had so reviled him. Why, what wrong

were they doing? said Epictetus. They too were taking sides, just as you yourself were. But when the other asked. Is that the way, then, in which a man takes sides? he replied, Yes, they saw you, their Governor, the friend and Procurator of Caesar, taking sides in this way, and weren't they likely to take sides themselves in the same way? Why, if people should not take sides in this way, you had better not do so yourself; but if they should, why are you angry if they imitated you? For whom have the people to imitate but you, their superior? Whom do they look to but you, when they go to the theatres? "See," says one of them, "how the Procurator of Caesar acts in the theatre; he shouts; very well, I'll shout too. He jumps up and down; I'll jump up and down too. His claque of slaves sit in different parts of the house and shout, whereas I haven't any slaves; very well, I'll shout as loud as I can to make up for all of them." You ought to know, then, that when you enter the theatre, you enter as a standard of behaviour and as an example to the rest, showing them how they ought to act in the theatre. Why, then, did they revile you? Because every man hates what stands in his way. They wanted So-and- so to get the crown, while you wanted the other man to get it. They were standing in your way, and you in theirs. You turned out to be the stronger; they did what they could, and reviled what was standing in their way. What, then, do you wish? That you should be able to do what you wish, but that they should not even say what they wish? And what is there surprising in all that? Don't the farmers revile Zeus, when he stands in their way? Don't the sailors revile Zeus? Do men ever stop reviling Caesar? What then? Doesn't Zeus know about it? Isn't Caesar informed of what is said? What, then, does he do? He knows that if he punishes all who revile him he will have no one left to rule over. What then? Ought you upon entering the theatre to say, "Come, let's see that Sophron gets the crown"? and not rather, "Come, let me in this subject-matter maintain my moral purpose in accord with nature"? No one is dearer to me than myself; it is absurd, therefore, for me to let myself be hurt in order that another man may win a victory as a comic actor.— Whom, then, do I wish to win the victory? The victor; and so the one whom I wish to win the victory will always win it.— But I wish Sophron to get the crown.— Stage as many contests as you will in your own house, and proclaim him victor in the Nemean, Pythian, Isthmian, and Olympic games; but out in public do not arrogate to yourself more than your due, and do not filch away a public privilege. Otherwise you must put up

vocabulary

ἄγκιστρον	fishhook ~ankyllosaurus	decision
ἀγρός	field, wild ~agriculture	ἐγκαλέω demand payment; accuse
ἀγών -ος (m, 3)	gathering place	εἰσφέρω carry into/along; propose
ἀγονία		~bear
ἀγωνίζομαι	contend, exert oneself	ἐκκαλέω call forth ~gallo
αἴσθησις -εως (f)	sense perception	ἐκτός outside
αἰτέω	ask for ~etiology	ἐκφέρω carry off ~bear
ἀκοή	hearing ~acoustic	ἐκών willingly, on purpose; giving
ἀναβάλλω	delay; lift up ~ballistic	in too easily
ἀναγνώσκω	recognize, read,	ἐλεύθερος not enslaved
understand, persuade		ἐναλλάσσω exchange
ἀναλαμβάνω	take up, recover,	ἐνθάδε here, hither
resume		ἐνθυμέομαι (ū) take to heart
ἀναλύω (ū)	set free; take apart	ἐντολή order
~loose		ἐξῆς in turn
ἀναστρέφω	act: overturn; mid: find	ἐπανορθώ restore, correct
oneself in ~atrophy		ἐπιθυμέω (ū) wish, covet
ἀνοσος	disease-free ~noisome	ἐπικελέομαι take care of, oversee
ἀντιλέγω	contradict, oppose	ἐπιτάσσω enjoin; place near
ἀνύω	accomplish, pass over,	ἐπιτηδεύω practice, pursue
complete		ἔραμαι love, aor. fall in love; long
ἀπάγω	lead away, back	for, covet ~erotic
~demagogue		ἐτοῖμος ready; fulfilled
ἀπαθής	unaffected, impassive	εὐφημέω speak propitiously ~fame
ἀπαλλάσσω	free from, remove; be	εύφυής well-developed ~physics
freed, depart		ἡγεμονικός showing leadership
ἀποβάλλω	throw away, lose	ηδομαι be pleased, enjoy
ἀποκρούω	drive away	~hedonism
ἀποτρέπω	divert from ~trophy	ηδύς sweet, pleasant ~hedonism
ἀρνέομαι	deny, refuse, repudiate	ἰδιώτης -ου (m, 1) private; a layman
ἀσχολέω	engage, occupy	ἰστορέω inquire; relate
αὐξάνω	strengthen	καθάπερ exactly as
αὔξησις -τος (f)	growth	καθίημι (ū) speed down upon; take
ἀφοριμή	starting point; means	down ~jet
γεωργέω	farm, till land	κατάκειμαι lie down
γεωργός	farming	καταλαμβάνω seize, understand,
διαστρέφω	twist, distort	catch, overtake; (mp) happen
διοικέω	manage, keep house	~epilepsy
διοίκησις	housekeeping	κατασκευή fixed assets; condition
διορθώω	fix, amend	κατάστασις -εως (f) establishment
δόγμα -τος (n, 3)	belief, legal	κοινός communal, ordinary
		κομψός clever, urbane, pleasant

χράτιστος	best	προπέμπω	send, send ahead
χρείσσων	more powerful; better	~pomp	
λάχανον	garden herbs	προσέρχομαι	come forward, surrender, come in
λίθος (f)	stone ~monolith	προσήκω	belong to, it beseems
μαλακός	soft	προτρέπω	prompt, urge, compel; (mp) go, flee to ~trophy
μέμφομαι	blame; reject	σαυτοῦ	yourself
μετατίθημι	set or cause among	σημαίνω	give orders to; show; mark
~thesis		~semaphore	
μέχρι	as far as, until	σκοπέω	behold, consider
μηδέποτε	never	σποράδην	sporadically
ναυτικός	of ships ~navy	σπουδάζω	be busy, earnest
νεύω	nod	~repudiate	
νοσέω	be sick, be mad, suffer	σπουδαῖος	quick, active; excellent
νόσος (f)	plague, pestilence	στάσις	-εως (f) placing; faction
~noisome		στυγνός	hated, gloomy ~Styx
οἰκέτης	-ου (m, 1) household; house	σχεδόν	near, approximately at
slave		~ischemia	
οἴμοι	woe is me	τεχνικός	skillful
οἶμως	anyway, nevertheless	τηρέω	watch over
ὅπου	where	τοίνυν	well, then
οὐδέποτε	never	τυρός (ū)	cheese
δοφείλω	owe, should, if only	ὑγιαίνω	be healthy
πανήγυρις	-εως (f) gathering	ὑμέτερος (ū)	yours
παντάπασιν	altogether; yes, certainly	ὑπολογίζομαι	take into account
παραβαίνω	go with; transgress	φαιδρός	beaming ~photon
~basis		φαῦλος	trifling
παρακολουθέω	dog, follow, trace	φθόγγος	voice ~diphthong
πεινάω	be hungry	φιλόσοφος	wisdom-loving
πένης	-τος (m) poor	φύσις	-εως (f) nature (of a thing)
περισσός	prodigious, superfluous	~physics	
πότε	when?	φύω	produce, beget; clasp ~physics
πότερος	which, whichever of two	χειμών	-ος (m, 3) winter, storm
προαίρεσις	-εως (f) plan, preference		
προκόπτω	make progress		

‘Ως, ὅταν ταῦτὰ ποιῆσ τοῖς πολλοῖς, εἰς ἵσον ἐκείνοις καθιστᾶς σαυτόν.

3.5

Πρὸς τοὺς διὰ νόσου ἀπαλλαττομένους.

Νοσῶ, φησίν, ἐνθάδε καὶ βούλομαι ἀπιέναι εἰς οἶκον.— ἐν οἴκῳ γὰρ ἀνοσος ἥσ σύ; οὐ σκοπεῖς, εἴ τι ποιεῖς ἐνθάδε τῶν πρὸς τὴν προαιρεσῶ τὴν σαυτοῦ φερόντων, ὦ ἐπανορθωθῆ; εἰ μὲν γὰρ μηδὲν ἀνύεις, περισσῶς καὶ ἥλθες.

Ἄπιθι, ἐπιμελοῦ τῶν ἐν οἴκῳ. εἰ γὰρ μὴ δύναται σου τὸ ἡγεμονικὸν σχένν κατὰ φύσιν, τό γ' ἀγριδίον δυνήσεται· τό γε κερμάτιον αὐξήσεις, τὸν πατέρα γηροκομήσεις, ἐν τῇ ἀγορᾷ ἀναστραφήση, ἀρξεῖς· κακὸς κακῶς τί ποτε ποιήσεις τῶν ἔξῆς.

Εἰ δὲ παρακολουθεῖς σαυτῷ, ὅτι ἀποβάλλεις τινὰ δόγματα φαῦλα καὶ ἄλλ' ἀντ' αὐτῶν ἀναλαμβάνεις καὶ τὴν σαυτοῦ στάσιν μετατέθεικας ἀπὸ τῶν ἀπροαιρέτων ἐπὶ τὰ προαιρετικά, καν ποτ' εὔπης οἵμοι,¹ οὐ λέγεις διὰ τὸν πατέρα, τὸν ἀδελφόν, ἄλλὰ δι' ἐμέ, ἔτι ὑπολογίζῃ νόσουν;

Οὐκ οἶδας, ὅτι καὶ νόσος καὶ θάνατος καταλαβένης ἡμᾶς ὀφείλουσόν τί ποτε ποιοῦντας; τὸν γεωργὸν γεωργοῦντα² καταλαμβάνουσι, τὸν ναυτικὸν πλέοντα.

Σὺ τί θέλεις ποιῶν καταληφθῆναι; τί ποτε μὲν γὰρ ποιοῦντά σε δεῖ καταληφθῆναι. εἴ τι ἔχεις τούτου κρεῖσσον ποιῶν καταληφθῆναι, ποίει ἐκεῦνο.

Ἐμοὶ μὲν γὰρ καταληφθῆναι γένοιτο μηδενὸς ἄλλου ἐπιμελουμένω ἥ τῆς προαιρέσεως τῆς ἐμῆς, ὦ ἀπαθῆς, ὦ ἀκώλυτος, ὦ ἀνανάγκαστος, ὦ ἐλεύθερος.

Ταῦτα ἐπιτηδεύων θέλω εύρεθῆναι, ὦ εἰπεῖν δύνωμαι τῷ θεῷ μή τι παρέβην σου τὰς ἐντολάς; μή τι πρὸς ἄλλα ἔχρησάμην ταῖς ἀφορμαῖς

¹ woe is me ² farm, till land

άς ἔδωκας; μή τι ταῖς αἰσθήσεσιν ἄλλως, μή τι ταῖς προλήψεσιν; μή τί σοι ποτ' ἐνεκάλεσα;

Μή τι ἐμεμψάμην σου τὴν διοίκησιν; ἐνόσησα, ὅτε ἡθέλησας· καὶ οἱ ἄλλοι, ἀλλ' ἐγὼ ἔκών. πένης ἐγενόμην σου θέλοντος, ἀλλὰ χαίρων. οὐκ ἡρξα, ὅτι σὺ οὐκ ἡθέλησας· οὐδέποτε ἐπεθύμησα ἀρχῆς. μή τί με τούτου ἔνεκα στυγνότερον³ εἶδες; μὴ οὐ προσῆλθόν σοι ποτε φαιδρῷ τῷ προσώπῳ, ἔτομος εἴ τι ἐπιτάσσεις, εἴ τι σημαίνεις;

Νῦν με θέλεις ἀπελθεῖν ἐκ τῆς πανηγύρεως.⁴ ἄπειμι, χάριν σοι ἔχω πάσαν, ὅτι ἡξίωσάς με συμπανηγυρίσαι σοι καὶ ἵδεῖν ἔργα τὰ σὰ καὶ τῇ διοικήσει σου συμπαρακολουθῆσαι σοί.

Ταῦτα με ἐνθυμούμενον, ταῦτα γράφοντα, ταῦτα ἀναγιγνώσκοντα καταλάβοι ὁ θάνατος.

Ἄλλ' ἡ μήτηρ μου τὴν κεφαλὴν νοσοῦντος οὐ κρατήσει.— ἄπιθι τούνν πρὸς τὴν μητέρα· ἄξιος γάρ εἴ τὴν κεφαλὴν κρατούμενος νοσεῖν.— ἀλλ' ἐπὶ κλιναρίου κομψοῦ ἐν οἴκῳ κατεκείμην.— ἄπιθι σου ἐπὶ τὸ κλινάριον· ἡ ὑγιαίνων ἄξιος εἴ ἐπὶ τοιούτου κατακεῖσθαι. μὴ τοίνυν ἀπόλλυε, ἀ δύνασαι ἐκεῖ ποιεῖν.

Ἄλλ' ὁ Σωκράτης τί λέγει; ὥσπερ ἄλλος τις, φησίν, χαίρειν τὸν ἀγρὸν τὸν αὐτὸν ποιῶν κρείσσονα, ἄλλος τὸν ἔπιπον, οὕτως ἐγὼ καθ' ἡμέραν χαίρω παρακολουθῶν ἐμαυτῷ βελτίονι γινομένω.— πρὸς τί; μή τι πρὸς λεξείδια;— ἀνθρωπε, εὐφήμει.⁵— μή τι πρὸς θεωρημάτια;— τί ποιεῖς;—

Καὶ μὴν οὐ βλέπω, τί ἐστιν ἄλλο, περὶ δὲ ἀσχολοῦνται⁶ οἱ φιλόσοφοι.— οὐδέν σοι δοκεῖ εἶναι τὸ μηδέποτε ἐγκαλέσαι τινί, μὴ θεῶ, μὴ ἀνθρώπῳ· μὴ μέμψασθαι μηδένα· τὸ αὐτὸν πρόσωπον ἀεὶ καὶ ἐκφέρειν καὶ εἰσφέρειν;

Ταῦτα ἦν, ἀ γῆδει ὁ Σωκράτης, καὶ ὅμως οὐδέποτε εἶπεν, ὅτι οἶδέν τι ἡ διδάσκει. εἰ δέ τις λεξείδια ἥτει ἡ θεωρημάτια, ἀπῆγεν πρὸς

³ hated, gloomy ⁴ gathering ⁵ speak propitiously ⁶ engage, occupy

Πρωταγόραν, πρὸς Ἰππίαν. καὶ γὰρ εὶ λάχανά τις ζητῶν ἐλήλυθεν, πρὸς τὸν κηπουρὸν ἀν αὐτὸν ἀπήγαγεν· τίς οὖν ὑμῶν ἔχει ταύτην τὴν ἐπιβολήν;

Ἐπεί τοι εὶ εἴχετε, καὶ ἐνοσεῖτε ἀν ἡδέως καὶ ἐπεινάτε καὶ ἀπεθνήσκετε.

Εἴ τις ὑμῶν ἡράσθη κορασίου κομψοῦ, οἶδεν ὅτι ἀληθῆ λέγω.

3.6

Σποράδην τινά.

Πυθομένου δέ τινος, πῶς νῦν μᾶλλον ἐκπεπονημένου τοῦ λόγου πρότερον μεῖζονες προκοπὰὶ ἥσαν, κατὰ τί, ἔφη, ἐκπεπόνηται καὶ κατὰ τί μεῖζους αἱ προκοπὰὶ τότε ἥσαν; καθὸ γὰρ νῦν ἐκπεπόνηται, κατὰ τοῦτο καὶ προκοπὰὶ νῦν εὐρεθήσονται.

Καὶ νῦν μὲν ὥστε συλλογισμοὺς ἀναλύειν ἐκπεπόνηται καὶ προκοπὰὶ γίνονται· τότε δ’ ὥστε τὸ ἡγεμονικὸν κατὰ φύσιν ἔχον τηρῆσαι καὶ ἔξεπονεῖτο καὶ προκοπὰὶ ἥσαν.

Μὴ οὖν ἐνάλλασσε μηδὲ ζήτει, ὅταν ἄλλο ἐκπονῆσ, ἐν ἄλλῳ προκόπτειν. ἀλλ’ ἵδε, εἴ τις ἥμων πρὸς τούτῳ ἀν, ὥστε κατὰ φύσιν ἔχειν καὶ διεξάγειν, οὐ προκόπτει. οὐδένα γὰρ εὐρήσεις.

Ο σπουδαῖος⁷ ἀήττητος· ἥ γὰρ οὐκ ἀγωνίζεται, ὅπου μὴ κρείσσων, εἰ μὴ ὅπου κρείσσων ἔστιν.

Εἰ κατὰ τὸν ἀγρὸν θέλεις, λάβε· λάβε τοὺς οἰκέτας, λάβε τὴν ἀρχήν, λάβε τὸ σωμάτιον. τὴν δ’ ὄρεξιν οὐ ποιήσεις ἀποτενκτικὴν οὐδὲ τὴν ἔκκλισιν περιπτωτικήν.

Εἰς τοῦτον μόνον τὸν ἀγῶνα καθήσω τὸν περὶ τῶν προαιρετικῶν· πῶς οὖν οὐ μέλει ἀήττητος εἶναι;

Πυθομένου δέ τινος, τί ἔστιν ὁ κοινὸς νοῦς, "Ωσπερ, φησόν, κοινὴ τις ἀκοὴ λέγοιτ' ἀν ἡ μόνον φωνῶν διακριτική, ἡ δὲ τῶν φθόγγων⁸

⁷ quick, active; excellent

⁸ voice

οὐκέτι κοινή, ἀλλὰ τεχνική,⁹ οὕτως ἐστί τινα, ἢ οἱ μὴ παντάπασιν διεστραμμένοι τῶν ἀνθρώπων κατὰ τὰς κοινὰς ἀφορμὰς ὄρωσι. ἡ τοιαύτη κατάστασις κοινὸς νοῦς καλεῖται.

Τῶν νέων τοὺς μαλακὸντας οὐκ ἔστι προτρέψαι ράδιον· οὐδὲ γὰρ τυρὸν¹⁰ ἀγκύστρω¹¹ λαβεῖν· οἱ δὲ εὐφυεῖς, κανὸν ἀποτρέπησι, ἔτι μᾶλλον ἔχονται τοῦ λόγου.

Διὸ καὶ ὁ Τρούφος τὰ πολλὰ ἀπέτρεπεν τούτῳ δοκιμαστηρίῳ χρώμενος τῶν εὐφυῶν καὶ ἀφυῶν. ἔλεγε γὰρ ὅτι ὡς ὁ λίθος, κανὸν ἀναβάλλης, ἐνεχθήσεται κάτω ἐπὶ γῆν κατὰ τὴν αὐτοῦ κατασκευήν, οὕτως καὶ ὁ εὐφυής, ὅσῳ μᾶλλον ἀποκρούεται τις αὐτόν, τοσούτῳ μᾶλλον νεύει ἐφ' ὁ πέφυκεν.

3.7

Πρὸς τὸν διορθωτὴν τῶν ἐλευθέρων πόλεων Ἐπικούρειον ὄντα.

Τοῦ δὲ διορθωτοῦ εἰσελθόντος πρὸς αὐτὸν ἦν δὲ οὗτος Ἐπικούρειος ἀξιον, ἔφη, τοὺς ἴδιάτας ἡμᾶς παρ' ὑμῶν τῶν φιλοσόφων πυνθάνεσθαι, καθάπερ τοὺς εἰς ξένην πόλιν ἐλθόντας παρὰ τῶν πολιτῶν καὶ εἰδότων, τί κράτιστόν ἐστιν ἐν κόσμῳ, ἵνα καὶ αὐτὸὶ ιστορήσαντες μετίωμεν, ὡς ἐκεῖνοι τὰ ἐν ταῖς πόλεσι, καὶ θεώμεθα.

“Οτι μὲν γὰρ τρία ἐστὶν περὶ τὸν ἀνθρωπὸν, ψυχὴ καὶ σῶμα καὶ τὰ ἐκτός, σχεδὸν οὐδεὶς ἀντιλέγει· λοιπὸν ὑμέτερόν ἐστιν ἀποκρύνασθαι, τί ἐστι τὸ κράτιστον. τί ἐροῦμεν τοῖς ἀνθρώποις;

Τὴν σάρκα; καὶ διὰ ταύτην Μάξιμος ἔπλευσεν μέχρι Κασσιόπης χειμῶνος μετὰ τοῦ νιοῦ προπέμπων, ὥν ἡσθῆτη τῇ σαρκὶ;

Ἀρνησαμένου δὲ ἐκείνου καὶ εἰπόντος Μὴ γένοιτο· οὐ προσήκει περὶ τὸ κράτιστον ἐσπουδακέναι;— πάντων μάλιστα προσήκει.— τί οὖν κρείσσον ἔχομεν τῆς σαρκός;— τὴν ψυχήν, ἔφη.— ἀγαθὰ δὲ τὰ τοῦ κρατίστου κρείττονά ἐστιν ἢ τὰ τοῦ φαυλοτέρου;— τὰ τοῦ κρατίστου.— ψυχῆς δὲ ἀγαθὰ πότερον προαιρετικά ἐστιν ἢ

⁹ skillful ¹⁰ cheese ¹¹ fishhook

with being reviled; because, when you do the same things that the people do, you are putting yourself on their level.

3.5

To those who leave school because of illness I am ill here, says one of the students, and want to go back home.— What, were you free from illness at home? Do you not raise the question whether you are doing here any of the things that have a bearing upon your moral purpose, so that it shall be improved? For if you are not accomplishing anything, it was no use for you to have come in the first place. Go back and tend to your affairs at home. For if your governing principle cannot be brought into conformity with nature, no doubt your paltry piece of land can be made to conform with it. You will increase the amount of your small change; you will care for your father in his old age, you will walk up and down in the market, you will hold office; a poor wretch yourself, you will do wretchedly whatever comes next. But if you understand yourself, namely, that you are putting away certain bad judgements and taking on others in their place, and that you have transferred your status from what lies outside the province of the moral purpose to what lies inside the same, and that if ever you say "Alas!" you are speaking, not for your father's sake, or your brother's sake, but "for my own sake," then why take account of illness any longer? Do you not know that disease and death needs must overtake us, no matter what we are doing? They overtake the farmer at his work in the fields, the sailor on the sea. What do you wish to be doing when it overtakes you? For no matter what you do you will have to be overtaken by death. If you have anything better to be doing when you are so overtaken, get to work on that.

As for me, I would fain that death overtook me occupied with nothing but my own moral purpose, trying to make it tranquil, unhampered, unconstrained, free. This is what I wish to be engaged in when death finds me, so that I may be able to say to God, "Have I in any respect transgressed Thy commands? Have I in any respect misused the resources which Thou gavest me, or used my senses to no purpose, or my preconceptions? Have I ever found any fault with Thee? Have I blamed Thy governance at all? I fell sick, when it was Thy will; so did other men, but I willingly. I became poor, it being Thy will, but with joy, I have held no office, because Thou didst not will it, and I never set my heart upon office. Hast Thou ever seen me for that reason greatly dejected? Have I not ever come before Thee with a radiant countenance, ready for any injunctions or orders Thou mightest give? And now it is Thy will that I leave this festival; I go, I am full of gratitude to Thee that Thou hast deemed me worthy to take part in this festival with Thee, and to see Thy works, and to understand Thy governance." Be this my thought, this my writing, this my reading, when death comes upon me.

But my mother will not hold my head in her arms when I am ill.— Very well, go back to your mother; you are just the sort of person that deserves to have his head held in somebody's arms when he is ill!— But at home I used to have a nice bed to lie on.— Go back to your bed; without doubt you deserve to lie on such a fine bed even when you are well! Pray, then, do not lose by staying here what you can do there.

But what does Socrates say? "As one man rejoices," remarks he, "in improving his own farm, and another his own horse, so I rejoice day by day in following the course of my own improvement." In what respect; in little philosophic phrases?— Man, hold your tongue.— In little philosophic theories, then?— What are you doing?— Well, I don't see anything else that the philosophers spend their time on.— Is it nothing in your eyes never to bring accusation against anyone, be it God or man? Never to blame anyone? Always to wear the same expression on one's face, whether one is coming out or going in? These are the things which Socrates knew, and yet he never said that he either knew or taught anything. But if someone called for little philosophic phrases or theories, he used to take him over to Protagoras or Hippias. It was just as though someone had come to him for fresh vegetables, and he would have taken him over to the market gardener. Who, then, among you makes this purpose of Socrates the purpose of his own life? Why, if you did, you would have been glad even to be ill, and to go hungry, and to die. If any one of you was ever in love with a pretty wench, he knows that what I say is true.

Tag was found

3.6

Some scattered sayings When someone asked how it was that, despite the greater amount of work which was done nowadays in logic, there was more progress made in former times, Epictetus replied. On what has labour been expended in our time, and in what was the progress greater in those days? For in that upon which labour has been expended in our time, progress also will be found in our time. The fact is that in our time labour has been expended upon the solution of syllogisms, and there is progress along that line; but in the early days not only had labour been expended upon maintaining the governing principle in a state of accord with nature, but there was also progress along that line. Do not, therefore, substitute one thing for the other, and do not expect, when you devote labour to one thing, to be making progress in another. But see whether any one of us who is devoting himself to keeping in a state of conformity with nature, and to spending his life so, fails to make progress. For you will find that there is none of whom that is true.

The good man is invincible; naturally, for he enters no contest where he is not superior. "If you want my property in the country," says he, "take it; take my servants, take my office, take my paltry body. But you will not make my desire fail to get what I will, nor my aversion fall into what I would avoid." This is the only contest into which the good man enters, one, namely, that is concerned with the things which belong in the province of the moral purpose; how, then, can he help but be invincible?

When someone asked him what "general perception" was, he replied. Just as a sense of hearing which distinguishes merely between sounds would be called "general," but that which distinguishes between tones is no longer "general," but "technical," so there are certain things which those men who are not altogether perverted see by virtue of their general faculties. Such a mental constitution is called "general perception." It is not an easy thing to prevail upon soft young men; no, and you can't catch soft cheese on a fishhook either—but the gifted young men, even if you try to turn them away, take hold of reason all the more firmly. And so also Rufus for the most part tried to dissuade men, using such efforts to dissuade as a means of discriminating between those who were gifted and those who were not. For he used to say, "Just as a stone, even if you throw it upwards, will fall downwards to earth by virtue of its very constitution, so is also the gifted man; the more one beats him back, the more he inclines toward his natural object."

3.7

A conversation with the Imperial Bailiff of the Free Cities, who was an Epicurean When the Imperial Bailiff, who was an Epicurean, came to visit him, Epictetus said: It is proper for us laymen to make inquiry of you philosophers what the best thing in the world is—just as those who have come to a strange town make inquiry of the citizens and people who are familiar with the place—so that, having learned what it is, we may go in quest of it ourselves and behold it, as do strangers with the sights in the cities. Now that three things belong to man, soul, and body, and things external, hardly anyone denies; all you have to do, then, is to answer the question, Which is the best? what are we going to tell men? The flesh? And was it for this that Maximus sailed all the way to Cassiope during the winter with his son, to see him on his way? Was it to have pleasure in the flesh? When the other had denied that and said "God forbid!" Epictetus continued: Is it not proper to have been very zealous for that which is best?—It is certainly most proper.—What have we better, then, than the flesh?—The soul, said he.—Are the goods of the best thing better, or those of the inferior? —Those of the best thing.—Do goods of the soul belong in the sphere of the moral purpose, or do they not?—To the sphere of the moral purpose.—Is the pleasure of the soul, therefore,

vocabulary

ἀδύνατος	unable; impossible	διατάσσω	arrange, array
αἰδήμων	bashful, modest	δικαστής	-οῦ (m, 1) judge, juror
αἰσχρός	shameful	δόγμα	-τος (n, 3) belief, legal decision
ἀκολουθέω	follow	ἐγκαλέω	demand payment; accuse
ἀλλότριος	someone else's; alien	ἐθίζω	accustom
~alien		εἰστίθημι	put in
ἀνοίγνυμι (v)	open	εἰτα	then, therefore, next
ἀπάγω	lead away, back	ἐκκαλέω	call forth ~gallo
~demagogue		ἐκκλίνω	(i) turn away, back down, shun
ἀπεχθάνομαι	become hated	ἐλεύθερος	not enslaved
~external		Ἐλλήν	Greek
ἀπέχθομαι	be hated, incur hatred	ἐμπίπτω	fall into; attack ~petal
~external		ἔξειμι	go forth; is possible ~ion
ἀπέχω	ward off, drive off, refrain, be at some distance	ἔξευρίσκω	find; discover ~eureka
ἀπολείπω	leave behind, fail ~eclipse	ἐπαίρω	lift, raise ~heresy
ἀπολιμπάνω	leave behind, fail	ἐπιμελέομαι	take care of, oversee
ἀπονέομαι	come home ~nostalgia	ἐπινοέω	intend
ἀποστρέφω	turn back, turn off course ~atrophy	ἐρυθριάω	blush
ἀποφαίνω	display, declare	ἔσθω	eat ~eat
ἄργυρος	silver, money ~Argentina	εὐδαιμονέω	be lucky, happy
ἀρκέω	satisfy; ward off, defend; suffice	ζηλωτός	enviable
ἀσφαλής	safe, easy, steady, careful	ζημιόω	fine, punish
ἀφαιρέω	take away ~heresy	ζῶον	being, animal; picture
ἀφοριμάτω	depart, depart from ~hormone	ἡδομαι	be pleased, enjoy ~hedonism
ἀφοριμή	starting point; means	ἡδονή	pleasure
ἄφρων	senseless, unthinking ~frenzy	ἡδύς	sweet, pleasant ~hedonism
βλάβη	harm	ἡλίθιος	idle, vain, foolish
βλάπτω	break, make fail	καθήκω	come down, (a day) to fall, arrive; be proper
γαμέω	marry, take as a lover	κάν	crasis for καὶ ἀν
~bigamy		κατακρίνω	sentence, condemn
γείτων	-ονος (f) neighbor	κατασκευάζω	equip, build
γενναῖος	noble, sincere ~genesis	καταφιλέω	kiss, caress
γονεύς	-ος (m) parent	κλέπτω	steal
γυμνάζω	exercise, do training	κοιμάω	put to sleep; (pass) lie down, have sex
διάκονος (α, f)	servant, attendant	κομφός	clever, urbane, pleasant
διαστρέφω	twist, distort	κόσμιος	well-behaved
		κράτιστος	best

χριτής -οῦ (m, 1) judge	προτείνω hold out, offer
χριτός chosen, appointed ~critic	ρώμη strength, might
λίθος (f) stone ~monolith	σεαυτοῦ yourself
λυπέω (v) annoy, distress	σέβομαι feel shame, awe
μεγαλόφυχος (v) generous	σκέπτομαι look, look at, watch
μουσική art, music	~skeptic
μουσικός musical, aesthetic	συμφέρω bring together; be
δύνημι help, please, be available	expedient; agree; (mp) happen
δῆνομαι blame ~name	~bear
δῶνος (f) donkey ~onager	σύμφορος accompanying; suitable
δρέγω hold out, offer, thrust ~reach	σύμφωνος harmonious
δρθόω stand up	σωματικός bodily, physical
δρμή pressure, assault, order	τέλειος finished ~apostle
~hormone	τέχνη craft, art, plan, contrivance
οὐδέποτε never	~technology
οὐκοῦν not so?; and so	τιμάω (i) honor, exalt
οὐσία property; essence	τρισσός threefold
δρφελος -εος (n, 3) a use, a help	ὕλη (v) forest, firewood
παίδευσις -τος (f) education	ύλήεις (v) wooded
παιδεύω raise; train	ύπολείπω leave as a leftover; leave a
περιποιέω preserve; obtain	person behind ~eclipse
πιθανός persuasive	ύπομένω stay behind, await
πιθανότης -τος (f, 3)	~remain
perseusiveness	ύφίστημι promise, undertake
πιστός faithful; trustworthy	~station
πόθεν from where?	φαντασία appearance; imagination
ποῖος what kind	φιλοσοφέω philosophize, study
πολιτεύω (i) be a free citizen	φιλοσοφία love of knowledge; philosophy
πότε when?	φιλόσοφος wisdom-loving
πότερος which, whichever of two	φλυαρέω talk foolishly
πρέπω be conspicuous, preeminent	φυλακή guard, prison, watch
~refurbish	~phylactery
προηγέομαι go first	φύσις -εως (f) nature (of a thing)
προθυμία (v) zeal, alacrity ~fume	~physics
προκόπτω make progress	φύω produce, beget; clasp ~physics
προσποιέω give over to; pretend	χρεία need, use
~poet	φευδής lying, false ~pseudo-
προστίθημι add; impose; (mp)	
agree; side with ~thesis	

ἀπροαίρετα;— προαιρετικά.— προαιρετικὸν οὖν ἐστιν ἡ ἡδονὴ ἡ ψυχική;— ἔφη.— αὕτη δ' ἐπὶ τίσιν γίνεται; πότερον ἐφ' αὐτῇ; ἀλλ' ἀδιανόητόν ἐστιν· προηγουμένην γάρ τινα ὑφεστάναι δεῖ οὐσίαν τοῦ ἀγαθοῦ, ἡς τυγχάνοντες ἡσθησόμεθα κατὰ ψυχήν.— ὡμολόγει καὶ τοῦτο.— ἐπὶ τίνι οὖν ἡσθησόμεθα ταύτην τὴν ψυχικὴν ἡδονήν;

Εἰ γὰρ ἐπὶ τοῖς ψυχικοῖς ἀγαθοῖς, εὕρηται ἡ οὐσία τοῦ ἀγαθοῦ. οὐ γάρ δύναται ἄλλο μὲν εἶναι ἀγαθόν, ἄλλο δ' ἐφ' φὲνταρόγως ἐπαιρόμεθα, οὐδὲ τοῦ προηγουμένου μὴ ὄντος ἀγαθοῦ τὸ ἐπιγέννημα ἀγαθὸν εἶναι. ἵνα γὰρ εὖλογον ἥ τὸ ἐπιγένημα, τὸ προηγούμενον δεῖ ἀγαθὸν εἶναι.

Ἄλλ' οὐ μὴ εἴπητε φρένας ἔχοντες· ἀνακόλουθα γὰρ ἐρεῦτε καὶ Ἐπικούρῳ καὶ τοῖς ἄλλοις ὑμῶν δόγμασιν.

Ὑπολείπεται λοιπὸν ἐπὶ τοῖς σωματικοῖς¹ ἡδεσθαι τὴν κατὰ ψυχὴν ἡδονήν· πάλιν ἐκεῖνα γίνεται προηγούμενα καὶ οὐσία τοῦ ἀγαθοῦ.

Διὰ τοῦτο ἀφρόνως ἐποίησε Μάξιμος, εὶ δὶς ἄλλο τι ἐπλευσεν ἥ διὰ τὴν σάρκα, τοῦτ' ἔστι διὰ τὸ κράτιστον.

Ἀφρόνως δὲ ποιεῖ καὶ εἰ ἀπέχεται τῶν ἀλλοτρίων δικαστῆς ὧν καὶ δυνάμενος λαμβάνειν. ἀλλ' ἂν σοι δόξῃ, ἐκεῦνο μόνον σκεπτώμεθα, ἵνα κεκρυμμένως, ὥραστος, ἵνα μή τις γνῶ.

Τὸ γὰρ κλέψαι οὐδὲν αὐτὸς Ἐπίκουρος ἀποφαίνει κακόν, ἀλλὰ τὸ ἐμπεσεῖν· καὶ ὅτι πίστιν περὶ τοῦ λαθεῦν λαβεῖν ἀδύνατον, διὰ τοῦτο λέγει μὴ κλέπτετε.

Ἄλλ' ἐγώ σοι λέγω, ὅτι ἐὰν κομψῶς καὶ περιεσταλμένως γίνηται, λησόμεθα· εἶτα καὶ φίλους ἐν τῇ Ρώμῃ ἔχομεν δυνατοὺς καὶ φίλιας καὶ οἱ "Ἐλληνες ἀδρανεῖς εἰσιν· οὐδὲν τολμήσει ἀναβῆναι τούτουν ἔνεκα.

Τί ἀπέχῃ τοῦ ἰδίου ἀγαθοῦ; ἄφρον ἔστι τοῦτο, ἡλιθιόν² ἐστιν. ἀλλ' οὐδὲ ἀν λέγησι μοι, ὅτι ἀπέχῃ, πιστεύσω σοι.

Ως γὰρ ἀδύνατόν ἐστι τῷ ψευδεῖ³ φαινομένῳ συγκαταθέσθαι καὶ ἀπὸ

¹ bodily, physical ² idle, vain, foolish ³ lying, false

τοῦ ἀληθοῦς ἀπονεῦσαι, οὕτως ἀδύνατόν ἐστι τοῦ φαινομένου ἀγαθοῦ ἀποστῆναι. ὁ πλοῦτος δ' ἀγαθὸν καὶ οίονανεὶ τὸ ποιητικάτατόν γε τῶν ἥδονῶν.

Διὰ τί μὴ περιποιήσῃ αὐτόν; διὰ τί δὲ μὴ τὴν τοῦ γείτονος γυναῖκα διαφθείρωμεν, ἂν δυνάμεθα λαθεῖν, ἂν δὲ φλυαρῆ ὁ ἀνήρ, καὶ αὐτὸν προσεκτραχηλίσωμεν;

Εἰ θέλεις εἶναι φιλόσοφος οἶος δεῖ, εἴ γε τέλειος, εἰ ἀκολουθῶν σου τοῖς δόγμασιν· εἰ δὲ μή, οὐδὲν διοίσεις ἡμῶν τῶν λεγομένων Στωικῶν· καὶ αὐτοὶ γάρ ἄλλα λέγομεν, ἄλλα δὲ ποιοῦμεν.

Ἡμεῖς λέγομεν τὰ καλά, ποιοῦμεν τὰ αἰσχρά· σὺ τὴν ἐναντίαν διαστροφὴν ἔσῃ διεστραμμένος δογματίζων τὰ αἰσχρά, ποιῶν τὰ καλά.

Τὸν θεόν σοι, ἐπινοεῖς Ἐπικουρείων πόλιν; ἐγὼ οὐ γαμῶ. οὐδ' ἐγώ· οὐ γάρ γαμητέον. ἀλλ' οὐδὲ παιδοποιητέον, ἀλλ' οὐδὲ πολιτευτέον. τί οὖν γένηται; πόθεν οἱ πολέται; τίς αὐτοὺς παιδεύσει; τίς ἐφήβαρχος, τίς γυμνασίαρχος; τί δὲ καὶ παιδεύσει αὐτούς; ἀ Λακεδαιμόνιοι ἐπαιδεύοντο ἦ Αθηναῖοι;

Λάβε μοι νέον, ἄγαγε κατὰ τὰ δόγματά σου. πονηρά ἐστι τὰ δόγματα, ἀνατρεπτικὰ πόλεως, λυμαντικὰ οἴκων, οὐδὲ γυναιξὶ πρέποντα. ἄφες ταῦτ', ἄνθρωπε.

Ζῆς ἐν ἡγεμονούσῃ πόλει· ἄρχειν σε δεῖ, κρίνειν δικαίως, ἀπέχεσθαι τῶν ἀλλοτρίων, σοὶ καλὴν γυναῖκα φαίνεσθαι μηδεμίᾳν ἢ τὴν σήν, καλὸν παῖδα μηδένα, καλὸν ἀργύρωμα μηδέν, χρύσωμα μηδέν.

Τούτοις σύμφωνα δόγματα ζήτησον, ἀφ' ὅν ὁρμώμενος ἡδέως ἀφέξῃ πραγμάτων οὕτως πιθανῶν πρὸς τὸ ἀγαθὲν καὶ νικῆσαι.

“Αν δὲ πρὸς τῇ πιθανότητι⁴ τῇ ἐκείνων καὶ φιλοσοφίαν τινά ποτε ταύτην ἔξευρηκότες ὥμεν συνεπωθοῦσαν ἡμᾶς ἐπ' αὐτὰ καὶ ἐπιρρωνύουσαν, τί γένηται;

⁴ perseusiveness

Ἐν τορεύματι τί κράτιστόν ἐστιν, ὁ ἄργυρος ἢ ἡ τέχνη; χειρὸς οὐσία μὲν ἡ σάρξ, προηγούμενα δὲ τὰ χειρὸς ἔργα.

Οὐκοῦν καὶ καθήκοντα τρισσά· τὰ μὲν πρὸς τὸ εἶναι, τὰ δὲ πρὸς τὸ ποιὰ εἶναι, τὰ δ’ αὐτὰ τὰ προηγούμενα. οὕτως καὶ ἀνθρώπου οὐ τὴν ὥλην δεῖ τιμᾶν, τὰ σαρκίδια, ἀλλὰ τὰ προηγούμενα.

Τίνα ἔστι ταῦτα; πολιτεύεσθαι, γαμεῖν, παιδοποιεῖσθαι, θεὸν σέβειν,⁵ γονέων ἐπιμελεῖσθαι, καθόλου ὀρέγεσθαι, ἐκκλίνειν, ὄρμᾶν, ἀφορμᾶν, ὡς ἔκαστον τούτων δεῖ ποιεῖν, ὡς πεφύκαμεν. πεφύκαμεν δὲ πῶς;

Ως ἐλεύθεροι, ὡς γενναῖοι, ὡς αἰδήμονες. ποῖον γὰρ ἀλλο ζῶον ἐρυθριᾶ,⁶ ποῖον αἰσχροῦ φαντασίαν λαμβάνει;

Τὴν ἡδονὴν δ’ ὑπόταξαι τούτοις ὡς διάκονον, ὡς ὑπηρέτων, ἵνα προθυμίας ἐκκαλέσηται, ἵν’ ἐν τοῖς κατὰ φύσιν ἔργοις παρακρατῇ.

Ἄλλ’ ἐγὼ πλούσιός εἰμι καὶ οὐδενὸς χρεά μοί ἔστιν.— τί οὖν ἔτι προσποιῇ φιλοσοφεῖν; ἀρκεῖ τὰ χρυσώματα καὶ τὰ ἀργυρώματα· τί σοι χρεία δογμάτων;— ἀλλὰ καὶ κριτής εἰμι τῶν Ἑλλήνων.— οἰδας κρίνειν; τί σε ἐποίησεν εἰδέναι;— Καῖσάρ μοι κωδίκελλον ἔγραψεν.— Γραψάτω σοι, ἵνα κρίνῃς περὶ τῶν μουσικῶν· καὶ τί σοι ὄφελος;

“Ομως δὲ πῶς κριτής ἐγένον; τὴν τύος χεῖρα καταφιλήσας, τὴν Συμφόρου ἢ τὴν Νουμηνίουν; τύος πρὸ τοῦ κοιτῶνος κοιμηθείς; τύν πέμψας δῶρα; εἴτα οὐκ αἰσθάνη, ὅτι τοσούτουν ἀξιόν ἔστι κριτῆν εἶναι ὅσου Νουμήνιος;— ἀλλὰ δύναμαι δὲ θέλω εἰς φυλακὴν βαλεῖν.— ὡς λίθον.— ἀλλὰ δύναμαι ξυλοκοπῆσαι δὲ θέλω.— ὡς δονον. οὐκ ἔστι τοῦτο ἀνθρώπων ἀρχή.

Ως λογικῶν ἡμῶν ἄρξον δεικνὺς ἡμῖν τὰ συμφέροντα καὶ ἀκολουθήσομεν· δείκνυε τὰ ἀσύμφορα καὶ ἀποστραφησόμεθα.

Ζηλωτὰς ἡμᾶς κατασκεύασον σεαυτοῦ ὡς Σωκράτης ἔαυτοῦ. ἐκεῖνος ἦν ὁ ὡς ἀνθρώπων ἄρχων, ὁ κατεσκευακὼς ὑποτεταχότας αὐτῷ τὴν ὅρεξιν τὴν αὐτῶν, τὴν ἐκκλισιν, τὴν ὄρμήν, τὴν ἀφορμήν.

⁵ feel shame, awe ⁶ blush

Τοῦτο ποίησον, τοῦτο μὴ ποιήσῃς· εὶ δὲ μή, εἰς φυλακήν σε βαλῶ. οὐκέτι ὡς λογικῶν ἡ ἀρχὴ γίνεται.

Ἄλλ’ ὡς ὁ Ζεὺς διέταξεν, τοῦτο ποίησον· ἀν δὲ μὴ ποιήσῃς, ζημιωθήσῃ, βλαβήσῃ. πούαν βλάβην;⁷ ἀλλην οὐδεμίαν, ἀλλὰ τὸ μὴ ποιῆσαι ἡ δεῖ· ἀπολέσεις τὸν πιστόν, τὸν αἰδήμονα, τὸν κόσμιον. τούτων ἀλλας βλάβας μείζονας μὴ ζήτει.

3.8

Πῶς πρὸς τὰς φαντασίας γυμναστέον.

‘Ως πρὸς τὰ ἔρωτήματα τὰ σοφιστικὰ γυμναζόμεθα, οὕτως καὶ πρὸς τὰς φαντασίας καθ’ ἡμέραν ἔδει γυμνάζεσθαι· προτείνουσι γάρ ἡμῖν καὶ αὗται ἔρωτήματα.

‘Ο νίδος ἀπέθανε τοῦ δεῦνος. ἀπόκριναι ἀπροαίρετον, οὐ κακόν. ὁ πατὴρ τὸν δεῦνα ἀποκληρονόμον ἀπέλειπεν. τί σοι δοκεῖ; ἀπροαίρετον, οὐ κακόν. Καῦσαρ αὐτὸν κατέκρινεν.

Ἀπροαίρετον, οὐ κακόν. ἐλυπήθη ἐπὶ τούτοις. προαιρετικόν, κακόν. γενναίως ὑπέμεινεν. προαιρετικόν, ἀγαθόν.

Κὰν οὕτως ἔθιζώμεθα, προκόψομεν· οὐδέποτε γάρ ἀλλω συγκαταθησόμεθα ἡ οὖ φαντασία καταληπτικὴ γίνεται.

‘Ο νίδος ἀπέθανε. τί ἐγένετο; ὁ νίδος ἀπέθανεν. ἄλλο οὐδέν; οὐδεέν. τὸ πλοῖον ἀπώλετο. τί ἐγένετο; τὸ πλοῖον ἀπώλετο. εἰς φυλακὴν ἀπήχθη. τί γέγονεν; εἰς φυλακὴν ἀπήχθη. τὸ δ’ ὅτι κακῶς πέπραχεν ἔξ αὐτοῦ ἔκαστος προστίθησιν. ἀλλ’ οὐκ ὄρθως ταῦτα ὁ Ζεὺς ποιεῖ. διὰ τί; ὅτι σε ὑπομενητικὸν ἐποίησεν, ὅτι μεγαλόψυχον,⁸ ὅτι ἀφεῖλεν αὐτῶν τὸ εἶναι κακά, ὅτι ἔξεστώ σοι πάσχοντι ταῦτα εὐδαιμονέων, ὅτι σοι τὴν θύραν ἤνοιξεν, ὅταν σοι μὴ ποιῇ; ἀνθρωπε, ἔξελθε καὶ μὴ ἔγκαλει.

Πῶς ἔχουσι Τρωμαῖοι πρὸς φιλοσόφους ἀν θέλῃς γνῶναι, ἄκουσον. Ιταλικὸς ὁ μάλιστα δοκῶν αὐτῶν φιλόσοφος εἶναι παρόντος ποτέ

⁷ harm ⁸ generous

something that belongs in this sphere?— He agreed.— At what is this produced? At itself? But that is inconceivable. For we must assume that there is already in existence a certain antecedent essence of the good, by partaking of which we shall feel pleasure of soul.— He agreed to this also.— At what, then, are we going to feel this pleasure of soul? If it is at the goods of the soul, the essence of the good has already been discovered. For it is impossible that one thing be good, and yet that it is justifiable for us to take delight in something else; nor again, that when the antecedent is not good the consequent be good; because, in order to justify the consequent, the antecedent must be good. But say not so, you Epicureans, if you are in your right mind; for you will be saying what is inconsistent both with Epicurus and with the rest of your doctrines. The only thing left for you to say is that pleasure of soul is pleasure in the things of the body, and then they become matters of prime importance, and the true nature of the good.

That is why Maximus acted foolishly if he made his voyage for the sake of anything but the flesh, that is, for the sake of anything but the best. And a man acts foolishly too, if, when he is judge and able to take the property of other men, he keeps his hands off it. But, if you please, let us consider this point only, that the stealing be done secretly, safely, without anybody's knowledge. For even Epicurus himself does not declare the act of theft evil, but only getting caught, and merely because it is impossible to feel certain that one will not be detected, he says, "Do not steal." But I tell you that if it is done adroitly and circumspectly, we shall escape detection; besides that, we have influential friends in Rome, both men and women; and the Greeks are a feeble folk, none of them will have the courage to go up to Rome for that purpose. Why refrain from your own good? This is foolish, it is silly. And again, I shall not believe you, even if you tell me that you do refrain. For just as it is impossible to assent to what is seen to be false, and to reject what is true, so it is impossible to reject what is seen to be good. Now wealth is a good, and when it comes to pleasures is, so to speak, the thing most productive of them. Why should you not acquire it? And why should we not seduce our neighbour's wife, if we can escape detection? And if her husband talks nonsense, why should we not break his neck to boot? That is, if you wish to be a proper sort of philosopher, a perfect one, consistent with your own doctrines. If not, you will be no better than we who bear the name of Stoics; for we too talk of one thing and do another. We talk of the noble and do the base; but you will be perverse in the opposite way, laying down base doctrines, and doing noble deeds.

In the name of God, I ask you, can you imagine an Epicurean State? One man says, "I do not marry." "Neither do I," says another, "for people ought not to marry." "No, nor have children; no, nor perform the duties of a citizen.

And what, do you suppose, will happen then? Where are the citizens to come from? Who will educate them? Who will be superintendent of the ephebi, or gymnasium director? Yes, and what will either of these teach them? What the young men of Lacedaemon or Athens were taught? Take me a young man; bring him up according to your doctrines. Your doctrines are bad, subversive of the State, destructive to the family, not even fit for women. Drop these doctrines, man. You live in an imperial State; it is your duty to hold office, to judge uprightly, to keep your hands off the property of other people; no woman but your wife ought to look handsome to you, no boy handsome, no silver plate handsome, no gold plate. Look for doctrines consistent with these principles of conduct, doctrines which will enable you to refrain gladly from matters so persuasive to attract and to overpower a man. If, however, in addition to the persuasive power of the things just mentioned, we shall have gone ahead and invented also some such doctrine as this of yours, which helps to push us on into them, and gives them additional strength, what is going to happen?

In a piece of plate what is the best thing, the silver or the art? The substance of the hand is mere flesh, but the important thing is the works of the hand. Now duties are of three kinds; first, those that have to do with mere existence, second, those that have to do with existence of a particular sort, and third, the principal duties themselves. So also in the case of man, it is not his material substance that we should honour, his bits of flesh, but the principal things. What are these? The duties of citizenship, marriage, begetting children, reverence to God, care of parents, in a word, desire, avoidance, choice, refusal, the proper performance of each one of these acts, and that is, in accordance with our nature. And what is our nature? To act as free men, as noble, as self-respecting. Why, what other living being blushes, what other comprehends the impression of shame? And it is our nature to subordinate pleasure to these duties as their servant, their minister, so as to arouse our interest and keep us acting in accordance with nature.

But I am rich and need nothing.— Why, then, do you still pretend to be a philosopher? Your gold and silver plate are enough to satisfy you; what do you need doctrines for? —Yes, but I sit too as judge over the Hellenes.— Do you know how to sit as judge? What has brought you to know that?— Caesar wrote credentials for me.— Let him write you credentials that will allow you to sit as a judge in music and literature; and what good will it do you? However this may be, there is another question, and that is, how did you come to be a judge? Whose hand did you kiss— that of Symphorus or that of Numenius? In front of whose bedroom door did you sleep? To whom did you send presents? After all, don't you recognize that the office of judge is worth exactly as much as Numenius is?— But I can throw whom I will into

prison.— As you can a stone.— But I can have beaten to death with a club whom I will.— As you can an ass.— That is not governing men. Govern us as rational beings by pointing out to us what is profitable, and we will follow you; point out what is unprofitable, and we will turn away from it. Bring us to admire and emulate you, as Socrates brought men to admire and emulate him. He was the one person who governed people as men, in that he brought them to subject to him their desire, their aversion, their choice, their refusal. "Do this; do not do this; otherwise I will throw you into prison." Say that, and yours ceases to be a government as over rational beings. Nay, rather, say, "As Zeus has ordained, do this; if you do not do so, you will be punished, you will suffer injury." What kind of injury? No injury but that of not doing what you ought; you will destroy the man of fidelity in you, the man of honour, the man of decent behaviour. You need not look for greater injuries than these.

Τούς τε καταχθονίους σέβε δαίμονας, ἔννομοι αἱρέζων·

3.8

How ought we to exercise ourselves to deal with the impressions of our senses?

As we exercise ourselves to meet the sophistical interrogations, so we ought also to exercise ourselves daily to meet the impressions of our senses, because these too put interrogations to us. So-and- so's son is dead. Answer, "That lies outside the sphere of the moral purpose, it is not an evil." His father has disinherited So-and- so; what do you think of it? "That lies outside the sphere of the moral purpose, it is not an evil." Caesar has condemned him. "That lies outside the sphere of the moral purpose, it is not an evil." He was grieved at all this. "That lies within the sphere of the moral purpose, it is an evil." He has borne up under it manfully. "That lies within the sphere of the moral purpose, it is a good." Now if we acquire this habit, we shall make progress; for we shall never give our assent to anything but that of which we get a convincing sense-impression. His son is dead. What happened? His son is dead. Nothing else? Not a thing. His ship is lost. What happened? His ship is lost. He was carried off to prison. What happened? He was carried off to prison. But the observation: "He has fared ill," is an addition that each man makes on his own responsibility. "But," you say, "Zeus does not do right in all this." What makes you think so? Because He has made you capable of patient endurance, and high-minded, because He has taken from these things the quality of being evils, because you are permitted to suffer these things and still to be happy, because He has opened for you the door, whenever they are not to your good? Man, go out, and do not complain.

Hear how the Romans feel about philosophers, if you care to know. Italicus, who has a very great reputation among them as a philosopher, once, when I

was present, got angry at

vocabulary

ἀθλέω	toil ~athlete	ἐλέγχω	shame; try, examine
αἰσχύνη (ū)	shame, dishonor	ἐξαρκέω	be enough; be satisfied
αἰσχύνω (ū)	spoil, disgrace, disfigure, mar	ἔξειμι	go forth; is possible ~ion
αἰτίος	blameworthy; the cause ~etiology	ἔξεργάζομαι	accomplish; undo; destroy someone
αἰτίος	blameworthy; the cause ~etiology	ἔξετάζω	inspect, interrogate, estimate
ἀναλύω (ū)	set free; take apart ~loose	ἐπέξειμι	attack, prosecute
ἀνδράποδον	-ς slave ~androgynous	ἐπέροχομαι	approach, arrive
ἀνδριάς	-ντος (m, 3) portrait, statue	ἐπερωτάω	consult, ask
ἄνειμι	go up, inland, to, back ~ion	ἐπιθυμέω (ū)	wish, covet
ἀνέρχομαι	go up; return	ἐπιθυμία (ū)	desire, thing desired
ἀνέχω	raise; mid: endure, submit	ἐπιλανθάνω	mp: forget ~Lethe
ἀνήκεστος	not to be cured, soothed, appeased	ἐπιμέλεια	attention; assigned task
ἀνίημι	urge, impel; release ~jet	ἐπιμελέομαι	take care of, oversee
ἀντίδικος	opponent	ἐπισκέπτομαι	look upon, inspect
ἀπόδειξις	-εως (f) acceptance; (Ion) showing	ἐπισκοπέω	look upon, inspect
ἀποτελέω	accomplish, produce	ἐπιτάσσω	enjoin; place near
ἀποτυγχάνω	fail	ἐπιφανής	coming to view; conspicuous
ἀργύρεος	silver ~Argentina	εὐδοκιμέω	be esteemed
ἀργυροῦς	silver	εύσταθέω	be steady, healthy
ἀρκέω	satisfy; ward off, defend; suffice	ἡγεμονικός	showing leadership
ἀσκέω	work on	ἡλικία	time of life, contemporaries
ἀφαιρέω	take away ~heresy	Θέατρον (ā)	theater
βαρβαρίζω	be barbaric	Θεώρημα	-τος (n, 3) sight; theory
γυμνάζω	exercise, do training	ἰατρός (ā)	physician
δειλός	wretched, poor, cowardly ~Deimos	καθίημι (ti)	speed down upon; take down ~jet
δέρω	skin, flay ~tear	καταλύω	unyoke; destroy ~loose
διάνοια	a thought; intelligence	καταμανθάνω	examine, observe
δίφα	thirst ~dipsomania	κατορθώω	erect; accomplish
διψάω	be thirsty ~dipsomaniac	κεράμιον	jar
δόγμα	-τος (n, 3) belief, legal decision	κλάω	break, break off ~iconoclast
είτα	then, therefore, next	κοίτη	rest, resting place, sleepiness
ἐκφέρω	carry off ~bear	κολακεύω	flatter
		κριτήριον	criterion; tribunal
		κριτής	-οῦ (m, 1) judge
		κριτός	chosen, appointed ~critic
		κτῆνος	-ους (n, 3) herd animal
		κωλύω (ū)	hinder, prevent
		λογίζομαι	reckon, consider

μαίνομαι	be berserk ~maenad	προσδέχομαι	await, expect; suppose
μαλακός	soft	προσέρχομαι	come forward, surrender, come in
μειράκιον	youngster	προστάτης	-ου (m, 1) leader, protector
μελετάω	pursue, attend to, exercise	πρόχειρος	handy; ready to do something
μέλος -ους (n, 3)	limb; melody	πτωχός	poor, beggarly ~pudendum
μέλω	concern, interest, be one's responsibility	πυρέσσω	have a fever
μετέπειτα	afterward, next	πυρετός	fever ~pyre
μισθώ	rent out; (pass) be hired	ὁέζω	do, make, perform sacrifices ~ergonomics
νεανίσκος (ἀ)	young man	ὁήτωρ	public speaker
νόμιμος	customary, legal, natural	ὁώμη	strength, might
νόσος (f)	plague, pestilence	σαυτοῦ	yourself
~noisome		σκεῦος -εος (n, 3)	thing, tool, vessel
ὤμμα -τος (n, 3)	eye	σολοικίζω	speak incorrectly; be a boor
ὅρέγω	hold out, offer, thrust ~reach	στίχος	line of soldiers, writing
ὅρμη	pressure, assault, order	συμβάλλω	pit against; compare; mp: meet, fall in with ~ballistic
~hormone		ταράσσω	mess things up ~trachea
οὐχοῦν	not so?; and so	τέρπω	gratify, satiate, comfort ~terpsichorean
ὅφελος -εος (n, 3)	a use, a help	ὄγκης	sound, profitable ~hygiene
παιδίον	young child; slave	φαντάζω	make visible; imagine
παραβάνω	go with; transgress	φαῦλος	trifling
~basis		φιλοσοφέω	philosophize, study
παρακολουθέω	dog, follow, trace	φιλόσοφος	wisdom-loving
παρέρχομαι	pass, escape	φύσις -εως (f)	nature (of a thing) ~physics
πάροδος (f)	detour, side way, mountain pass	φύω	produce, beget; clasp ~physics
πάτρων -ος (m, 3)	patron	χαλεπαίνω	be violent, rage
πείνα	hunger, famine	χειμών -ος (m, 3)	winter, storm
πεινάω	be hungry	χειροτονέω	raise a hand to vote
πῆ	where? how?	χρηστός	useful; brave, worthy
πληγή	a hit ~plectrum		
ποῖος	what kind		
πολιτεύω (ι)	be a free citizen		
πότερος	which, whichever of two		
ποτήριον	cup		
ποῦ	where?		
πρᾶος	soft, gentle		

μου χαλεπήνας τοῖς ἰδίοις, ὡς ἀνήκεστα πάσχων, οὐ δύναμαι, ἔφη, φέρειν· ἀπόλλυτέ με, ποιήσετέ με τοιοῦτον γενέσθαι, δείξας ἐμέ.

3.9

Πρός τινα ρήτορα ἀνιόντα εἰς Πώμην ἐπὶ δύκῃ.

Εἰσελθόντος δέ τινος πρὸς αὐτόν, ὃς εἰς Πώμην ἀνήγει δίκην ἔχων περὶ τιμῆς τῆς αὐτοῦ, πυθόμενος τὴν αἰτίαν, δι’ ἣν ἀνεισιν, ἐπερωτήσαντος ἐκείνου, τίνα γνώμην ἔχει περὶ τοῦ πράγματος, εἴ μου πυνθάνῃ, τί πράξεις ἐν Πώμῃ, φησύν, πότερον κατορθώσεις ἢ ἀποτεύξῃ, θεώρημα πρὸς τοῦτο οὐκ ἔχω· εἰ δὲ πυνθάνῃ, πῶς πράξεις, τοῦτο εἰπεῖν, ὅτι, εἰ μὲν ὄρθια δόγματα ἔχεις, καλῶς, εἰ δὲ φαῦλα, κακῶς. παντὶ γὰρ αἴτιον τοῦ πράσσειν τι δόγμα.

Τί γάρ ἐστιν, δὲ ἐπεθύμησας προστάτης χειροτονηθῆναι¹ Κνωσίων; τὸ δόγμα. τί ἐστιν, δι’ ὃ νῦν εἰς Πώμην ἀνέρχῃ; τὸ δόγμα. καὶ μετὰ χειμῶνος καὶ κινδύνου καὶ ἀναλωμάτων;— ἀνάγκη γάρ ἐστιν.— τίσ σοι λέγει τοῦτο;

Τὸ δόγμα. οὐκοῦν εἰ πάντων αἴτια τὰ δόγματα, φαῦλα δέ τις ἔχει δόγματα, οἶον ἂν ἦ τὸ αἴτιον, τοιοῦτον καὶ τὸ ἀποτελουμενον.

Ἄρον πάντες ἔχομεν ὑγῆ² δόγματα καὶ σὺ καὶ ὁ ἀντῖδικός σου; καὶ πῶς διαφέρεσθε; ἀλλὰ σὺ μᾶλλον ἢ ἐκεῖνος; διὰ τί; δοκεῖ σοι. κάκείνω καὶ τοῖς μαινομένοις. τοῦτο πονηρὸν κριτήριον.³

Ἄλλὰ δεῖξόν μοι, ὅτι ἐπίσκεψίν τινα καὶ ἐπιμέλειαν πεποίησαι τῶν σαντοῦ δογμάτων. καὶ ὡς νῦν εἰς Πώμην πλεῖς ἐπὶ τῷ προστάτης ἐναι Κνωσίων καὶ οὐκ ἐξαρκεῖ σοι μένειν ἐν οἴκῳ τὰς τιμὰς ἔχοντι ἀσ εἰχεις, ἀλλὰ μεῖζονός τινος ἐπιθυμεῖς καὶ ἐπιφανεστέρουν, πότε οὕτως ἐπλευσας ὑπὲρ τοῦ τὰ δόγματα ἐπισκέψασθαι τὰ σαντοῦ καὶ εἰ τι φαῦλον ἔχεις, ἐκβαλεῖν;

Τίνι προσελήλυθας τούτου ἔνεκα; ποῖον χρόνον ἐπέταξας σαντῷ, ποίαν ἡλικίαν; ἐπελθέ σου τὸν χρόνους, εἰ ἐμὲ αἰσχύνη, αὐτὸς πρὸς

¹ raise a hand to vote ² sound, profitable ³ criterion; tribunal

σαυτόν.

"Οτε παῖς ἡς, ἔξήταζες τὰ σαυτοῦ δόγματα; οὐχὶ δ' ὡς πάντα ποιεῖς, ἐποίεις ἢ ἐποίεις; ὅτε δὲ μειράκιον⁴ ἥδη καὶ τῶν ρήτόρων ἥκουες καὶ αὐτὸς ἐμελέτας, τί σοι λείπειν ἐφαντάζου;⁵

"Οτε δὲ νεανίσκος καὶ ἥδη ἐπολιτεύοντας καὶ δίκας αὐτὸς ἔλεγες καὶ εὐδοκίμεις, τίς σοι ἔτι ἵσος ἐφαντεῖτο; ποῦ δ' ἀντὶ ἡνέσχου ὑπό τινος ἔξεταζόμενος, ὅτι πονηρὰ ἔχεις δόγματα;

Τί οὖν σοι θέλεις εἴπω;— βοήθησόν μοι εἰς τὸ πρᾶγμα.— οὐκ ἔχω πρὸς τοῦτο θεωρήματα· οὐδὲ σύ, εἰ τούτου ἔνεκα ἐλήλυθας πρὸς ἐμέ, ὡς πρὸς φιλόσοφον ἐλήλυθας, ἀλλ' ὡς πρὸς λαχανοπώλην, ἀλλ' ὡς πρὸς σκυτέα.— πρὸς τί οὖν ἔχουσιν οἱ φιλόσοφοι θεωρήματα;— πρὸς τοῦτο, ὅ τι ἀντὶ ἀποβῆται, τὸ ἡγεμονικὸν ἡμῶν κατὰ φύσιν ἔχειν καὶ διεξάγειν. μικρόν σοι δοκεῖ τοῦτο;— οὐ· ἀλλὰ τὸ μέγιστον.— τί οὖν; ὀλίγου χρόνου χρείαν ἔχει καὶ ἔστι παρερχόμενον αὐτὸς λαβεῖν; εἰ δύνασαι, λάμβανε.

Εἶτ' ἐρεῖς συνέβαλλον Ἐπικτήτῳ ὡς λίθῳ, ὡς ἀνδριάντι. εἰδεῖς γάρ με καὶ πλέον οὐδέν. ἀνθρώπῳ δ' ὡς ἀνθρώπῳ συμβάλλει ὁ τὰ δόγματα αὐτοῦ καταμανθάνων καὶ ἐν τῷ μέρει τὰ ἴδια δεικνύων.

Κατάμαθέ μου τὰ δόγματα, δεῖξόν μοι τὰ σὰ καὶ οὕτως λέγε συμβεβληκέναι μοι. ἐλέγξωμεν ἀλλήλους· εἰ τι ἔχω κακὸν δόγμα, ἄφελε αὐτό· εἰ τι ἔχεις, θὲς εἰς τὸ μέσον. τοῦτο ἔστι φιλοσόφῳ συμβάλλειν.

Οὐ· ἀλλὰ πάροδός ἔστι καὶ ἔως τὸ πλοῖον μισθούμεθα,⁶ δυνάμεθα καὶ Ἐπίκτητον ἴδεῖν· ἴδωμεν, τί ποτε λέγει. εἶτ' ἔξελθὼν οὐδὲν ἥν ὁ Ἐπίκτητος, ἐσολοίκιζεν,⁷ ἐβαρβάριζεν.⁸ τίνος γὰρ ἀλλου κριταὶ εἰσέρχεσθε;

Ἄλλ' ἀν πρὸς τούτους, φησίν, ὥ, ἀγρὸν οὐχ ἔξω ὡς οὐδὲ σύ, ποτήρια ἀργυρᾶ οὐχ ἔξω ὡς οὐδὲ σύ, κτήνη καλὰ ὡς οὐδὲ σύ.

⁴ youngster ⁵ make visible; imagine ⁶ rent out; (pass) be hired
⁷ speak incorrectly; be a boor ⁸ be barbaric

Πρὸς ταῦτα ἵσως ἀρκεῖ ἐκεῖνο εἰπεῖν ὅτι ἀλλὰ χρείαν αὐτῶν οὐκ ἔχω· σὺ δὲ ἀν πολλὰ κτήσῃ, ἄλλων χρείαν ἔχεις, θέλεις οὐ θέλεις, πτωχότερός μου.— τύνος οὖν ἔχω χρείαν;— τοῦ σὸι μὴ παρόντος· τοῦ εὐσταθέντος, τοῦ κατὰ φύσιν ἔχειν τὴν διάνοιαν, τοῦ μὴ ταράττεσθαι.

Πάτρων, οὐ πάτρων,⁹ τί μοι μέλει; σοὶ μέλει. πλουσιώτερός σου εἴμι· οὐκ ἀγωνιῶ, τί φρονήσει περὶ ἐμοῦ ὁ Καῖσαρ· οὐδένα κολακεύω τούτου ἔνεκα. ταῦτα ἔχω ἀντὶ τῶν ἀργυρωμάτων, ἀντὶ τῶν χρυσωμάτων. σὺ χρυσᾶ σκεύη, ὀστράκινον τὸν λόγον, τὰ δόγματα, τὰς συγκαταθέσεις, τὰς ὄρμάς, τὰς ὄρεξεις.

”Οταν δὲ ταῦτα ἔχω κατὰ φύσιν, διὰ τί μὴ φιλοτεχνήσω καὶ περὶ τὸν λόγον; εὐσχολῶ γάρ· οὐ περισπάται μου ἡ διάνοια. τί ποιήσω μὴ περισπώμενος; τούτου τί ἀνθρωπικώτερον ἔχω;

”Υμεῖς ὅταν μηδὲν ἔχητε, ταράσσεσθε, εἰς θέατρον εἰσέρχεσθε ἢ ἀναλύετε· διὰ τί ὁ φιλόσοφος μὴ ἔξεργάσηται τὸν αὐτοῦ λόγον;

Σὺ κρυστάλλινα, ἐγὼ τὰ τοῦ Ψευδομένου· σὺ μούρρινα, ἐγὼ τὰ τοῦ Ἀποφάσκοντος. σὸι πάντα μικρὰ φαίνεται ἀ ἔχεις, ἐμὸι τὰ ἐμὰ πάντα μεγάλα. ἀπλήρωτός σου ἐστὶν ἡ ἐπιθυμία, ἡ ἐμὴ πεπλήρωται.

Τοῖς παιδίοις εἰς στενόβρογχον κεράμιον καθιέσιν τὴν χεῖρα καὶ ἐκφέρουσιν ἵσχαδοκάρνα τοῦτο συμβαίνει· ἀν πληρώσῃ τὴν χεῖρα, ἔξενεγκεῦν οὐ δύναται, εἴτα κλάει. ἄφεις δὲν γάρ ἐξ αὐτῶν καὶ ἔξοισεις. καὶ σὺ ἄφεις τὴν ὅρεξιν· μὴ πολλῶν ἐπιθύμει καὶ οἴσεις.

3.10

Πῶς φέρειν δεῖ τὰς νόσους.

”Ἐκάστου δόγματος ὅταν ἡ χρεία παρῇ, πρόχειρον αὐτὸν ἔχειν δεῖ· ἐπ’ ἀρίστω τὰ περὶ ἀρέστου, ἐν βαλανείῳ τὰ περὶ βαλανείου, ἐν κοίτῃ¹⁰ τὰ περὶ κοίτης.

Μηδὲ ὑπνον μαλακοῖσιν ἐπ’ ὄμμασι¹¹ προσδέξασθαι, πρὶν τῶν

⁹ patron ¹⁰ rest, resting place, sleepiness ¹¹ eye

ἡμερινῶν ἔργων λογίσασθαι ἔκαστα·

Πῇ¹² παρέβην; τί δ’ ἔρεξα; τί μοι δέον οὐ τετέλεσται; ἀρξάμενος δ’ ἀπὸ τοῦδε ἐπέξιθι· καὶ μετέπειτα δειλὰ μὲν ρέεσας ἐπιπλήσσεο, χρηστὰ δὲ τέρπουν.

Καὶ τούτους τὸν στίχους¹³ κατέχειν χρηστικῶς, οὐχ ἵνα δὶ’ αὐτῶν ἀναφωνῶμεν, ὡς διὰ τοῦ Παιὰν Ἀπολλον. πάλιν ἐν πυρετῷ τὰ πρὸς τοῦτο·

Μή, ἵν πυρέξωμεν, ἀφιέναι πάντα καὶ ἐπιλανθάνεσθαι· ἵν ἐγὼ ἔτι φιλοσοφήσω, ὁ θέλει γινέσθω. πού ποτ’ ἀπελθόντα τοῦ σωματίου ἐπιμελεῖσθαι εἴ τε καὶ πυρετὸς οὐκ ἔρχεται. τὸ δὲ φιλοσοφῆσαι τί ἔστιν; οὐχὶ παρασκευάσασθαι πρὸς τὰ συμβαίνοντα; οὐ παρακολουθεῖς οὖν, ὅτι τοιωτόν τι λέγεις ἵν ἔτι ἐγὼ παρασκευάσωμαι πρὸς τὸ πράως φέρειν τὰ συμβαίνοντα, ὁ θέλει γινέσθω; οἶνον εἴ τις πληγὰς λαβὼν ἀποστάτη τοῦ παγκρατιάζειν.

Ἄλλ’ ἔκει μὲν ἔξεστι καταλῦσαι καὶ μὴ δέρεσθαι, ἐνθάδε δ’ ἀν καταλύσωμεν φιλοσοφοῦντες, τί ὄφελος; τί οὖν δεῖ λέγειν αὐτὸν ἐφ’ ἔκάστου τῶν τραχέων; ὅτι ἔνεκα τούτου ἐγυμναζόμην, ἐπὶ τοῦτο ἥσκουν.

Ο θεός σοι λέγει δός μοι ἀπόδειξιν, εἰ νομίμως ἥθλησας, εἰ ἔφαγες ὅσα δεῖ, εἰ ἐγυμνάσθης, εἰ τοῦ ἀλείπτου ἥκουσας· εἰτ’ ἐπ’ αὐτοῦ τοῦ ἔργου καταμαλακῆ;· νῦν τοῦ πυρέττεω καιρὸς ἔστιν, τοῦτο καλῶς γινέσθω· τοῦ διψᾶν, δύψα καλῶς· τοῦ πεινᾶν, πείνα καλῶς.

Οὐκ ἔξεστιν ἐπὶ σοί; τίς σε κωλύσει; ἀλλὰ πιεῖν μὲν κωλύσει ὁ ἰατρός, καλῶς δὲ διψᾶν οὐ δύναται· καὶ φαγεῖν μὲν κωλύσει, πεινᾶν δὲ καλῶς οὐ δύναται.

Ἄλλ’ οὐ φιλολογῶ;— τίνος δ’ ἔνεκα φιλολογεῖς; ἀνδράποδον, οὐχ ἵνα εὐροῆς; οὐχ ἵνα εὐσταθῆς; οὐχ ἵνα κατὰ φύσιν ἔχῃς καὶ διεξάγῃς;

Τί κωλύει πυρέσσοντα κατὰ φύσιν ἔχειν τὸ ἡγεμονικόν; ἐνθάδ’ ὁ

¹² where? how? ¹³ line of soldiers, writing

his friends, as though he were suffering something intolerable, and said, "I cannot bear it: you are the death of me! you will make me just like him," and pointed at me!

3.9

To a certain rhetorician who was going to Rome for a lawsuit There came in to visit Epictetus one day a man who was on his way to Rome, where he was engaged in a lawsuit involving an honour to be bestowed on him. Epictetus asked what the reason was for the trip to the Capital, and the man proceeded to ask what opinion he had about the matter. If you ask me what you are going to do in Rome, says Epictetus, whether you will succeed or fail, I have no precept to offer. If, however, you ask how you are going to fare, I have this to say: If you have sound judgements, you will fare well; if unsound judgements, ill; since in every case the way a man fares is determined by his judgement. For what is it that made you eager to be elected patron of the people of Cnossos? Your judgement. What is it that impels you now to go up to Rome? Your judgement. And that in stormy weather, in danger, and at expense?— Yes, but I have to.— Who tells you that? Your judgement. Very well, then, if a man's judgements determine everything, and if a man has unsound judgements, whatever be the cause such also will be the consequence. Do we all, then, have sound judgements, both you and your opponent? If so, then how do you come to disagree? But do you have sound judgements rather than he? Why? You think so. So does he, and so do madmen. This is a poor criterion. But show me that you have made any study of your own judgements and have paid attention to them. And as now you are sailing to Rome so as to become patron of the men of Cnossos, and you are not satisfied to stay at home and keep the honours which you had, but you have set your heart upon something greater and more conspicuous, so did you ever make a voyage for the purpose of studying your own judgements, and of rejecting one, if it is unsound? Whom have you ever visited for this purpose? What time have you set yourself, what period of your life? Review the periods of your life, all to yourself, if you are ashamed to do so before me. When you were a boy were you in the habit of examining your judgements? Did you not habitually do what you then did just as you do everything now? And when you grew to be a youth and were attending the lectures of the rhetoricians, and were yourself practising, what did you fancy that you yet lacked? And when you were a young man and began to take part in politics, and to plead cases yourself, and to have a good reputation, who any longer seemed in your eyes to be your equal? Would you under any circumstances have submitted to be put through an examination on the charge that you had wretched judgements? Very well then, what do you wish me to say to you?— Help me in this affair.— I have no precepts to offer for this; and you too, if

you came to me for this purpose, have not come to me as to a philosopher, but as to a vegetable-dealer, as to a cobbler.— To what end, then, do philosophers have precepts to offer?— To this end, that whatever happen, our governing principle shall be, and abide to the end, in accord with nature. Do you regard that as a trifle?— No; it is of the utmost moment.— What then? Does this require only a little time, and is it possible to acquire it on a passing visit? Acquire it, then, if you can!

Then you will say, "When I met Epictetus it was like meeting a stone, a statue." Yes, for you took a look at me, and nothing more. The person who meets a man as a man is one who learns to understand the other's judgements, and in his turn exhibits his own. Learn to know my judgements; show me your own, and then say you have met me. Let us put one another to the test; if I cherish any evil judgement, take it away; if you cherish one, bring it forward. That is what it means to meet a philosopher. Oh no; but your way is: "We are passing, and while we are hiring our ship, we have a chance to take a look at Epictetus; let's see what in the world he has to say." Then you leave with the remark: "Epictetus was nothing at all, his language was full of solecisms and barbarisms." What else were you capable of judging, when you came in like that?

"But," says someone, "if I devote myself to these things, I shall not own a farm any more than you do, I shall not have silver goblets any more than you, or fine cattle any more than you." To all this it is perhaps enough to answer: "I do not need them; but you, even if you acquire many possessions, need still others, and whether you will or not, are more poverty-stricken than I am."— What, then, do I need?— What you do not have; steadfastness, your mind in a state of conformity with nature, freedom from vexation of spirit. Patron or not patron, what do I care? But you care. I am richer than you are; I am not worried about what Caesar is going to think of me; I flatter no man for that purpose. All this is what I have as an offset to your silver plate, and your gold plate. You have furnishings of gold, but your reason, your judgements, your assent, your choice, your desire— of earthenware. But when I have these in a state of conformity with nature, why should I not take up logic also as a sort of hobby? For, I have plenty of leisure; my mind is not being dragged this way and that. What shall I do, seeing there is nothing that disturbs me? What have I which more becomes a man than this? You and your kind when you have nothing to do are restless, go to the theatre, or wander up and down aimlessly. Why should not the philosopher develop his own reason? You turn to vessels of crystal, I to the syllogism called "The Liar"; you to myrrhine ware, I to the syllogism called "The Denyer." Everything that you already have seems small in your sight, but everything that I have seems important to me. Your strong desire is insatiate, mine is already satisfied.

The same thing happens to the children who put their hand down into a narrow-necked jar and try to take out figs and nuts: if they get their hand full, they can't get it out, and then they cry. Drop a few and you will get it out. And so do you too drop your desire; do not set your heart upon many things and you will obtain.

Tag was found

3.10

How ought we to bear our illnesses?

When the need arises for each separate judgement, we ought to have it ready; at lunch our judgements about lunch, at the bath our judgements about a bath, in bed our judgements about a bed.

”Also allow not sleep to draw nigh to your languorous eyelids, Ere you have reckoned up each several deed of the daytime:

‘Where went I wrong? Did what? And what to be done was left undone?’

Starting from this point review, then, your acts, and thereafter remember:

Censure yourself for the acts that are base, but rejoice in the goodly.”And keep these verses on hand to use, not by way of exclamations, as we cry, ”Paean Apollo!”Again, in a fever have ready the judgements which apply to that. Let us not, if we fall into a fever, abandon and forget all our principles, saying: ”If I ever study philosophy again, let anything happen that will! I’ll have to go away somewhere and take care of my poor body.”Yes indeed, if fever does not go there too! But what is philosophy? Does it not mean making preparation to meet the things that come upon us? Do you not understand, then, that what you are saying amounts to something like this: ”If I ever again prepare to bear quietly the things that come upon me, let anything happen that will”?It is just as if a man should give up the pancratium because he has received blows. The only difference is that in the pancratium a man may stop, and so avoid a severe beating, but in life, if we stop the pursuit of philosophy, what good does it do? What, then, ought a man to say to himself at each hardship that befalls him? ”It was for this that I kept training, it was to meet this that I used to practise.”God says to you, ”Give Me proof, whether you have striven lawfully, eaten what is prescribed, taken exercise, heeded your trainer.”After that, do you flinch when the time for action arrives? Now it is time for your fever, let it come upon you in the right way; for thirst, bear your thirst in the right way; to go hungry, bear hunger in the right way. It is not in your power, you say? Who is there to prevent you? Nay, your physician will prevent you from drinking, but he cannot prevent you from thirsting in

the right way; and he will prevent you from eating, but he cannot prevent you from bearing hunger in the right way.

But am I not a scholar?— And for what purpose do you devote yourself to scholarship? Slave, is it not that you may be happy? Is it not that you may be secure? Is it not that you may conform to nature and live your life in that way. What prevents you, when you have a fever, from having your governing principle conform with

vocabulary

ἀθυμέω (ū) be disheartened	δυστυχέω be unlucky
ἀλλότριος someone else's; alien ~alien	ἐγγίζω bring near, approach
ἀλόγιστος inconsiderate, irrational	ἐθίζω accustom
ἀναγνώσκω recognize, read, understand, persuade	ἔθος ἔθεος (n, 3) custom, habit ~ethology
ἀναστρέψω act: overturn; mid: find oneself in ~atrophy	εἶτα then, therefore, next
ἀνατρέπω defeat, thwart ~trophy	ἐκδέχομαι receive; succeed to a position
ἀνδριάς -ντος (m, 3) portrait, statue	ἐκκλίνω (i) turn away, back down, shun
ἀνεξέταστος unexamined	ἐκπληρόω fill, fulfill
ἄνευ away from; not having; not needing ~Sp. sin	ἐκτός outside
ἀντιτίθημι oppose, balance	ἔλεγχος (n) shame, disgrace; (m) refutation
ἀπειθέω disobey	ἐπαίρω lift, raise ~heresy
ἀπέχω ward off, drive off, refrain, be at some distance	ἐπακολουθέω chase; accrue
ἀποστρέψω turn back, turn off course ~atrophy	ἐπίδειξις -τος (f) display
ἀποτυγχάνω fail	ἐπικίνδυνος (ū) in danger, dangerous
ἀσκέω work on	ἐσσόμαι (pass) be weaker, be overcome; (active) defeat
ἀσκησις -εως (f) exercise, training	εὔκαιρος convenient; wealthy
ἀσκητικός laborious; ascetic	εύπειθής obedient
ἀσκητός artfully made	ἡγεμονικός showing leadership
ἀτιμάζω (i) insult, dishonor	ήδονή pleasure
ἀτιμάω (i) dishonor	ἡστάομαι (pass) be weaker, be overcome; (active) defeat
ἀφοριμή starting point; means	ἡττάομαι (pass) be weaker, be overcome; (active) defeat
ἄχθομαι be burdened with	θεατής -οῦ (ā, m, 1) spectator, witness
βιώω live; (mp) make a living	θέμις -τος (f) custom, law
~biology	θέω run, run for
γοργός fierce; vigorous	θηράω hunt, chase
γυμνάζω exercise, do training	θρηνέω sing a dirge ~threnody
δερμάτινος made of leather	ἰατρός (ā) physician
~dermatology	καθίημι (ii) speed down upon; take down ~jet
διαλύω break up; relax, weaken	κολάζω punish
διατάσσω arrange, array	κολακεύω flatter
διοικέω manage, keep house	κόλασις -εως (f) punishment, scolding
διοίκησις housekeeping	
δοκιμασία examination, scrutiny	
δύσκολος hard to please; troublesome	

κομψός	clever, urbane, pleasant	προσάγω	bring to a place
λοιδορέω	abuse, revile	~demagogue	
λυπέω (v)	annoy, distress	προσβάνω	proceed; step on ~basis
μελετάω	pursue, attend to, exercise	προσδέχομαι	await, expect; suppose
μελέτη	care; practice	προστάσσω	post at, attach to, command
μέμφομαι	blame; reject	πρόσφορος	serviceable, fitting
μέτρον	measure ~metric	πρόχειρος	handy; ready to do something
νεύω	nod	πτωχός	poor, beggarly ~pudendum
νέω	spin; swim ~neuro	πυρέσσω	have a fever
νυκτοφύλαξ	night-watchman	πυρετός	fever ~pyre
όδοιπορία	walking	ρέπω	incline or sink downwards
όλμος	roller ~helix	σποράδην	sporadically
όρέγω	hold out, offer, thrust ~reach	στέγη	roof, ceiling, chamber
όρμη	pressure, assault, order	σύμβολον	token, seal
	~hormone	σύμβολος	token; omen
ούδαμάς	in no way	συνεχής (v)	continuously
όφρος -ος (f)	eyebrow	σύνθημα -τος (n, 3)	agreed signal
παρασείκνυμι (v)	receive, admit	σχοινίον	cord
παράδοξος	incredible	ταράσσω	mess things up ~trachea
πατρώιος	of the father(s), ancestral	τέκτων (f)	skilled worker
	~paternal		~technician
πατρώος	of the father(s), ancestral	τρίβω (i)	rub; (mid) be worn out
πενθέω	grieve ~Nepenthe		~tribulation
περιλαμβάνω	surround, include	ύγιαίνω	be healthy
περιπατέω	walk around	ύπερον	pestle, club; pupa
περίπατος	walk, walkway	ύπερος	pestle, club; pupa
περιπίπτω	embrace; fall in with	ύπερχαίρω	rejoice greatly at
περιφέρω	carry around	φαντασία	appearance; imagination
πιθανός	persuasive	φθονέω	envy
πικρός	sharp, bitter ~picric	φιλοσοφέω	philosophize, study
πλήσσω	hit ~plectrum	φιλόσοφος	wisdom-loving
πόθεν	from where?	φοῖνιξ -κος (m)	red or purple dye or color; bay (horse); palm tree
ποιητής -οῦ (m, 1)	maker, author	φύσις -εως (f)	nature (of a thing) ~physics
πότε	when?	φύω	produce, beget; clasp ~physics
ποῦ	where?		
προαιρεσις -εως (f)	plan, preference		
προηγέομαι	go first		
πρόκειμαι	be set before; propose		

ἔλεγχος τοῦ πράγματος, ἡ δοκιμασία τοῦ φιλοσοφοῦντος. μέρος γάρ
ἐστι καὶ τοῦτο τοῦ βίου, ὡς περίπατος, ὡς πλοῦς, ὡς ὁδοιπορία,¹
οὕτως καὶ πυρετός.

Μή τι περιπατῶν ἀναγιγνώσκεις;— οὕ.— οὕτως οὐδὲ πυρέσσων.
ἀλλ’ ἂν καλῶς περιπατῆς, ἔχεις τὸ τοῦ περιπατοῦντος· ἂν καλῶς
πυρέξῃς, ἔχεις τὰ τοῦ πυρέσσοντος.

Τί ἐστι καλῶς πυρέσσειν; μὴ θεὸν μέμψασθαι, μὴ ἄνθρωπον, μὴ
θλιβῆναι ὑπὸ τῶν γινομένων, εὖ καὶ καλῶς προσδέχεσθαι τὸν
θάνατον, ποιεῦν τὰ προστασόμενα· ὅταν ὁ ἰατρὸς εἰσέρχηται, μὴ
φοβεῖσθαι, τί εἴπη, μηδ’ ἂν εἴπη κομψῶς ἔχεις, ὑπερχαίρειν· τί γάρ
σοι ἀγαθὸν εἶπεν; ὅτε γάρ οὐκέτι εἴπεις, τί σοι ἦν ἀγαθόν;

Μηδ’ ἂν εἴπη κακῶς ἔχεις, ἀθυμεῦν·² τί γάρ ἐστι τὸ κακῶς ἔχειν;
ἐγγίζειν τῷ διαλυθῆναι τὴν ψυχὴν ἀπὸ τοῦ σώματος. τί οὖν δεινόν
ἐστιν; ἐὰν οὐν μὴ ἐγγίζῃ, ὕστερον οὐκ ἐγγίεις; ἀλλὰ ὁ κόσμος μέλλει
ἀνατρέπεσθαι σοῦ ἀποθανόντος;

Τί οὖν κολακεύεις τὸν ἰατρόν; τί λέγεις ἐὰν σὺ θέλῃς, κύριε, καλῶς
ἔξω; τί παρέχεις αὐτῷ ἀφορμὴν τοῦ ἐπάραι ὁφρῦν; οὐχὶ δὲ τὴν αὐτοῦ
ἀξίαν αὐτῷ ἀποδίδως, ὡς σκυτεῖ περὶ τὸν πόδα, ὡς τέκτονι περὶ τὴν
οἰκίαν, οὕτως καὶ τῷ ἰατρῷ περὶ τὸ σωμάτιον, τὸ οὐκ ἐμόν, τὸ φύσει
νεκρόν; τούτων ὁ καιρός ἐστι τῷ πυρέσσοντι· ἂν ταῦτα ἐκπληρώσῃ,
ἔχει τὰ αὐτοῦ.

Οὐ γάρ ἐστιν ἔργον τοῦ φιλοσόφου ταῦτα τὰ ἐκτὸς τηρεῖν, οὕτε
τὸ οἰνάριον οὕτε τὸ ἐλάδιον οὕτε τὸ σωμάτιον, ἀλλὰ τί; τὸ ἴδιον
ήγεμονικόν. τὰ δ’ ᔁξω πῶς; μέχρι τοῦ μὴ ἀλογίστως³ κατὰ ταῦτα
ἀναστρέφεσθαι.

Ποῦ οὖν ἔτι καιρὸς τοῦ φοβεῖσθαι; ποῦ οὖν ἔτι καιρὸς ὄργῆς; ποῦ
φόβου περὶ τῶν ἀλλοτρίων, περὶ τῶν μηδενὸς ἀξίων;

Δύο γάρ ταῦτα πρόχειρα ἔχειν δεῖ· ὅτι ᔁξω τῆς προαιρέσεως οὐδέν

¹ walking ² be disheartened ³ inconsiderate, irrational

ἐστιν οὕτε ἀγαθὸν οὕτε κακὸν καὶ ὅτι οὐ δεῖ προηγεῖσθαι τῶν πραγμάτων, ἀλλ’ ἐπακολουθεῖν.

Οὐκ ἔδει οὕτως μοι προσενεχθῆναι τὸν ἀδελφόν. οὕτως ἀλλὰ τοῦτο μὲν ἐκεῖνος ὅψεται. ἐγὼ δ’, ὡς ἂν προσενεχθῇ, αὐτὸς ὡς δεῖ χρήσομαι τοῖς πρὸς ἐκεῖνον.

Τοῦτο γὰρ ἐμόν ἐστιν, ἐκεῖνο δ’ ἀλλότριον· τοῦτο οὐδεὶς κωλύσαι δύναται, ἐκεῖνο κωλύεται.

3.11

Σποράδην τινά.

Εἰσί τινες ὡς ἐκ νόμου διατεταγμέναι κολάσεις τοῖς ἀπειθοῦσι τῇ θείᾳ διοικήσει·

Ἄσ τὸν ἄλλο τι ἡγήσηται ἀγαθὸν παρὰ τὰ προαιρετικά, φθονείτω, ἐπιθυμείτω, κολακεύτω, ταρασσέσθω· ὃς ἂν ἄλλο κακόν, λυπείσθω, πενθείτω, θρηνείτω,⁴ δυστυχείτω.

Καὶ ὅμως οὕτως πικρῶς κολαζόμενοι ἀποστῆναι οὐ δυνάμεθα.

Μέμνησο, τί λέγει ὁ ποιητὴς περὶ τοῦ ξένου· ξένῳ, οὐ μοι θέμις ἔστιν καὶ, οὐδὲ εἰ κακίων σέθεν ἔλθοι, ξένον ἀτιμῆσαι·⁵ πρὸς γὰρ Διός εἰσιν ἄπαντες ξένοι τε πτωχοί τε.

Τοῦτο οὖν καὶ ἐπὶ πατρὸς πρόχειρον ἔχειν· οὐ μοι θέμις ἔστ’ οὐδὲ εἰ κακίων σέθεν ἔλθοι, πατέρος ἀτιμῆσαι· πρὸς γὰρ Διός εἰσιν ἄπαντες τοῦ Πατρώου·

Καὶ ἐπ’ ἀδελφῷ· πρὸς γὰρ Διός εἰσιν ἄπαντες τοῦ Ὁμογνίου. καὶ οὕτως κατὰ τὰς ἄλλας σχέσεις εὐρήσομεν ἐπόπτην τὸν Δία.

3.12

Περὶ ἀσκήσεως.⁶

⁴ sing a dirge ⁵ dishonor ⁶ exercise, training

Τὰς ἀσκήσεις οὐ δεῖ διὰ τῶν παρὰ φύσιν καὶ παραδόξων ποιεῖσθαι, ἐπεὶ τοι τῶν θαυματοποιῶν οὐδὲν διοίσομεν οἱ λέγοντες φιλοσοφεῖν.

Δύσκολον γάρ ἐστι καὶ τὸ ἐπὶ σχοινίου⁷ περιπατεῖν καὶ οὐ μόνον δύσκολον, ἀλλὰ καὶ ἐπικύνδυνον. τούτου ἔνεκα δεῖ καὶ ἡμᾶς μελετᾶν ἐπὶ σχοινίου περιπατεῖν ἢ φούνικα ιστάνειν ἢ ἀνδριάντας περιλαμβάνειν;

Οὐδαμῶς. οὐκ ἔστι τὸ δύσκολον πᾶν καὶ ἐπικύνδυνον ἐπιτήδειον πρὸς ἀσκησιν, ἀλλὰ τὸ πρόσφορον τῷ προκειμένῳ ἐκπονηθῆναι.

Τί δ' ἐστὶ τὸ προκείμενον ἐκπονηθῆναι; ὁρέξει καὶ ἐκκλίσει ἀκωλύτως ἀναστρέφεσθαι. τοῦτο δὲ τί ἔστιν, μήτε ὀρεγόμενον ἀποτυγχάνειν μήτ' ἐκκλίνοντα περιπίπτειν. πρὸς τοῦτο οὖν καὶ τὴν ἀσκησιν ῥέπειν δεῖ.

Ἐπεὶ γάρ οὐκ ἔστιν ἀναπότευκτον σχεῦν τὴν ὅρεξιν καὶ τὴν ἐκκλισιν ἀπερίπτωτον ἄνευ μεγάλης καὶ συνεχοῦς ἀσκήσεως, ἵσθι ὅτι, ἐὰν ἔξω ἐάσῃς ἀποστρέφεσθαι αὐτὴν ἐπὶ τὰ ἀπροαίρετα, οὕτε τὴν ὅρεξιν ἐπιτευκτικὴν ἔξεις οὔτε τὴν ἐκκλισιν ἀπερίπτωτον.

Καὶ ἐπεὶ τὸ ἔθος ἴσχυρὸν προηγήται πρὸς μόνα ταῦτα εἰθισμένων ἡμῶν χρῆσθαι ὁρέξει καὶ ἐκκλίσει, δεῖ τῷ ἔθει τούτῳ ἐναντίον ἔθος ἀντιθέναι καὶ ὅπου ὁ πολὺς ὅλισθος τῶν φαντασιῶν, ἐκεῖ ἀντιτιθέναι τὸ ἀσκητικόν.

Ἐτεροκλινῶς ἔχω πρὸς ἡδονήν· ἀνατοιχήσω ἐπὶ τὸ ἐναντίον ὑπὲρ τὸ μέτρον τῆς ἀσκήσεως ἔνεκα. ἐκκλιτικῶς ἔχω πόνου· τρύψω⁸ μου καὶ γυμνάσω πρὸς τοῦτο τὰς φαντασίας ὑπὲρ τοῦ ἀποστῆναι τὴν ἐκκλισιν ἀπὸ παντὸς τοῦ τοιούτου.

Τίς γάρ ἔστιν ἀσκητής; ὁ μελετῶν ὁρέξει μὲν μὴ χρῆσθαι, ἐκκλίσει δὲ πρὸς μόνα τὰ προαιρετικὰ χρῆσθαι καὶ μελετῶν μᾶλλον ἐν τοῖς δυσκαταπονήτοις. καθ' ὅ καὶ ἀλλω πρὸς ἀλλα μᾶλλον ἀσκητέον.

Τί οὖν ὁδε ποιεῖ τὸ φούνικα στῆσαι ἢ τὸ στέγην⁹ δερματίνην¹⁰ καὶ

⁷ cord ⁸ rub; (mid) be worn out ⁹ roof, ceiling, chamber ¹⁰ made of leather

ὅλμον¹¹ καὶ ὑπερον περιφέρειν;

Ἄνθρωπε, ἄσκησον, εἰ γοργὸς¹² εἶ, λοιδορούμενος ἀνέχεσθαι, ἀτμασθεὶς μὴ ἀχθεσθῆναι. εἴθ' οὕτως προσβήσῃ, ἵνα, καν πλήξῃ σέ τις, εἴπης αὐτὸς πρὸς αὐτὸν ὅτι δόξον ἀνδριάντα περιειληφέναι.

Εἶτα καὶ οἰναρίω κομψῶς χρῆσθαι, μὴ εἰς τὸ πολὺ πάνειν καὶ γὰρ περὶ τοῦτο ἐπαρίστεροι ἀσκηταὶ εἰσι, ἀλλὰ πρῶτον εἰς τὸ ἀποσχέσθαι, καὶ κορασιδίου ἀπέχεσθαι καὶ πλακουνταρίου. εἶτά ποτε ὑπὲρ δοκιμασίας, εἰ ἄρα, καθήσεις εὐκαίρως¹³ αὐτὸς σαυτὸν ὑπὲρ τοῦ γνῶναι, εἰ ὁμοίως ἡττώσύν σε αἱ φαντασίαι.

Τὰ πρῶτα δὲ φεῦγε μακρὰν ἀπὸ τῶν ἰσχυροτέρων. ἄνισος ἡ μάχη κορασιδίω κομψῷ πρὸς νέον ἀρχόμενον φιλοσοφεῖν· χύτρα, φασί, καὶ πέτρα οὐ συμφωνεῖ.

Μετὰ τὴν ὅρεξιν καὶ τὴν ἔκκλισιν δεύτερος τρόπος ὁ περὶ τὴν ὄρμὴν καὶ ἀφορμήν· ὥν εὐπειθὴς¹⁴ τῷ λόγῳ, ὥνα μὴ παρὰ καιρόν, μὴ παρὰ τόπον, μὴ παρὰ ἀλληγη τινὰ τοιαύτην ἀσυμμετρίαν.

Τρίτος ὁ περὶ τὰς συγκαταθέσεις, ὁ πρὸς τὰ πιθανὰ¹⁵ καὶ ἐλκυστικά.

Ως γὰρ ὁ Σωκράτης ἔλεγεν ἀνεξέταστον βίον μὴ ζῆν, οὕτως ἀνεξέταστον φαντασίαν μὴ παραδέχεσθαι, ἀλλὰ λέγειν ἔκδεξαι, ἃφεις ἵδω, τίς εἶ καὶ πόθεν ἔρχῃ, ὡς οἱ νυκτοφύλακες¹⁶ δεῖξόν μοι τὰ συνθήματα. ἔχεις τὸ παρὰ τῆς φύσεως σύμβολον, ὁ δεῖ τὴν παραδεχθησομένην ἔχειν φαντασίαν;

Καὶ λοιπὸν ὅσα τῷ σώματι προσάγεται ὑπὸ τῶν γυμναζόντων αὐτό, ἀν μὲν ὅδε που ρέπῃ πρὸς ὅρεξιν καὶ ἔκκλισιν, εἴη ἀν καὶ αὐτὰ ἀσκητικά· ἀν δὲ πρὸς ἐπιδειξιν, ἔξω νενευκότος ἐστὶ καὶ ἄλλο τι θηρωμένου καὶ θεατὰς ζητοῦντος τοὺς ἐροῦντας ὡς μεγάλου ἀνθρώπου.

Διὰ τοῦτο καλῶς ὁ Ἀπολλώνιος ἔλεγεν ὅτι ὅταν θέλῃς σαυτῷ

¹¹ roller ¹² fierce; vigorous ¹³ convenient; wealthy ¹⁴ obedient

¹⁵ persuasive ¹⁶ night-watchman

nature? Here is the proof of the matter, the test of the philosopher. For this too is a part of life; like a stroll, a voyage, a journey, such is also a fever. I presume you do not read while taking a stroll, do you?— No.— No more than when you have a fever. But if you stroll in the right way, you perform what is expected of a stroller; if you have fever in the right way, you perform the things expected of the man who has a fever. What does it mean to have fever in the right way? Not to blame God, or man, not to be overwhelmed by what happens to you, to await death bravely and in the right way, to do what is enjoined upon you; when your physician comes to see you, not to be afraid of what he will say, and at the same time not to be carried away with joy, if he says, "You are doing splendidly"; for what good to you lay in that remark? Why, when you were well, what good was it to you? It means not to be downhearted, too, if he says, "You are in a bad way." For what does it mean to be in a bad way? That you are close to a separation of the soul from the body. What, then, is terrifying about that? If you do not draw near now, will you not draw near later? And is the universe going to be upset when you die? Why, then, do you wheedle your physician? Why do you say, "If you wish, Master, I shall get well"? Why do you give him occasion to put on airs? Why not give him just what is his due? As I give the shoemaker his due about my foot, the builder his due about my house, so also the physician his due about my paltry body, something that is not mine, something that is by nature dead. These are the things that the moment demands for a man who is in a fever; if he meets these demands, he has what properly belongs to him. For it is not the business of the philosopher to guard these external matters— neither his paltry wine, nor his paltry oil, nor his paltry body— but what? His own governing principle. And how treat externals? Only so far as not to act thoughtlessly about them. What proper occasion is there, then, any longer for fear? What proper occasion, then, any longer for anger? Or for fear about things that are not his own concern, worthless things? For here are the two principles that you ought to have ready at hand: Outside the sphere of the moral purpose there is nothing either good or bad; and, We ought not to lead events, but to follow them. "My brother ought not to have treated me so." No; but it is for him to look to that. As for me, no matter how he behaves, I shall observe all my relations to him as I ought. For this is my part, the other does not belong to me; in this nobody can hinder me, the other is subject to hindrance.

3.11

Some scattered sayings There are certain punishments, assigned as it were by law, for those who are disobedient to the divine dispensation. "Whoever shall regard as good anything but the things that fall within the scope of his moral purpose, let him envy, yearn, flatter, feel disturbed; whoever shall regard

anything else as evil, let him sorrow, grieve, lament, be unhappy."Nevertheless, for all that we are so severely punished, we cannot desist.

Remember what the poet says about the stranger:

Stranger, I may not with right dishonour a stranger, not even Worse man were he than art thou; for of God are all strangers and beggars.

This, then, is what one should have ready to use in the case of a father: "I may not rightfully dishonour a father, not even if a worse man than art thou should come; for of Zeus, the God of Fathers, are they all"; and so in the case of a brother: "For of Zeus, the God of Kindred, are they all." And similarly, in the other social relations, we shall find Zeus overseeing them all.

3.12

Of training We ought not to take our training in things that are unnatural or fantastic, since in that case we who profess to be philosophers will be no better than the mountebanks. For it is a hard thing also to walk a tight-rope, and not merely hard but dangerous too. Ought we also for this reason to practise walking a tight-rope, or setting up a palm, or throwing our arms about statues? Not a bit of it. Not every difficult and dangerous thing is suitable for training, but only that which is conducive to success in achieving the object of our effort. And what is the object of our effort? To act without hindrance in choice and in aversion. And what does this mean? Neither to fail to get what we desire, nor to fall into what we would avoid. Toward this end, therefore, our training also should tend. For since it is impossible without great and constant training to secure that our desire fail not to attain, and our aversion fall not into what it would avoid, be assured that, if you allow training to turn outwards, towards the things that are not in the realm of the moral purpose, you will have neither your desire successful in attaining what it would, nor your aversion successful in avoiding what it would. And since habit is a powerful influence, when we have accustomed ourselves to employ desire and aversion only upon these externals, we must set a contrary habit to counteract this habit, and where the very slippery nature of sense-impressions is in play, there we must set our training as a counteracting force.

I am inclined to pleasure; I will betake myself to the opposite side of the rolling ship, and that beyond measure, so as to train myself. I am inclined to avoid hard work; I will strain and exercise my sense-impressions to this end, so that my aversion from everything of this kind shall cease. For who is the man in training? He is the man who practises not employing his desire, and practises employing his aversion only upon the things that are within the sphere of his moral purpose, yes, and practises particularly in the things that are difficult to master. And so different men will have to practise particularly

to meet different things. To what purpose is it, then, under these conditions, to set up a palm tree, or to carry around a leather tent, or a mortar and pestle? Man, practise, if you are arrogant, to submit when you are reviled, not to be disturbed when you are insulted. then you will make such progress, that, even if someone strikes you, you will say to yourself, "Imagine that you have thrown your arms about a statue."Next train yourself to use wine with discretion, not with a view to heavy drinking (for there are some clumsy fools who practise with this in mind), but first for the purpose of achieving abstention from wine, and keeping your hands off a wench, or a sweet-cake. And then some day, if the occasion for a test really comes, you will enter the lists at a proper time for the sake of discovering whether your sense-impressions still overcome you just as they did before. But first of all flee far away from the things that are too strong for you. It is not a fair match that, between a pretty wench and a young beginner in philosophy. "A pot,"as they say, "and a stone do not go together."After your desire and your aversion the next topic has to do with your choice and refusal. Here the object is to be obedient to reason, not to choose or to refuse at the wrong time, or the wrong place, or contrary to some other similar propriety.

The third topic has to do with cases of assent; it is concerned with the things that are plausible and attractive. For, just as Socrates used to tell us not to live a life unsubjected to examination, so we ought not to accept a sense-impression unsubjected to examination, but should say, "Wait, allow me to see who you are and whence you come"(just as the night-watch say, "Show me your tokens")."Do you have your token from nature, the one which every sense-impression which is to be accepted must have?"And, in conclusion, all the methods which are applied to the body by the persons who are giving it exercise, might also themselves be conducive to training, if in some such way as this they tend toward desire and aversion; but if they tend toward display, they are characteristic of a man who has turned toward the outside world, and is hunting for something other than the thing itself which he is doing, and is looking for spectators who will say, "Ah, what a great man!"It is this consideration which renders admirable the remark that Apollonius used to make: "When you wish to train for your own sake, then when

vocabulary

αἰδήμων	bashful, modest	seem like, (pf) be fit/worthy of/to
αἴνυμαι	grab, take away ~etiology	~victor
αἴσα	-εως share, fate; properly, duly	εἰτα then, therefore, next
	~etiology	ἐκκειμαι expose, set forth
αἴσθησις	-εως (f) sense perception	ἐκπτύω spit out
ἀνατολή	a rising in the sky ~apostle	ἐλεγχος (n) shame, disgrace; (m) refutation
ἀνοιγνυμι	(ü) open	ἐλεύθερος not enslaved
ἀπαθής	unaffected, impassive	ἐμπίπτω fall into; attack ~petal
ἀπαλείφω	erase	ἐνθυμέομαι (ü) take to heart
ἀπαντάω	encounter, come upon	ἐνίστημι install; threaten; block
ἀπιστία	disbelief, distrust	ἐννοέω consider
ἀπλόος	single; simple ~haploid	ἐννοια thought
ἀπολαύω	have use, have a benefit	ἐξαιρέω pick, steal; dedicate; destroy ~heresy
ἀπολείβω	drip off of	ἐξειμι go forth; is possible ~ion
ἀπορέω	be confused, distressed	ἐξεργάζομαι accomplish; undo; destroy someone
ἀπορία	difficulty, bottleneck ~pierce	ἐπινοέω intend
ἀπόρυνμι	(ü) set forth ~hormone	ἐρημία wilderness, solitude
ἀπορρέω	flow, fall off	ἐρημος empty
ἀποσφάζω	cut the throat	ἔρως -τος (m) love, desire ~erotic
ἀρέσκω	please, satisfy; make amends	ἐσθήτης clothes ~vest
ἀρκέω	satisfy; ward off, defend; suffice	ἐφέλκω drag; (mid) influence
ἀσκέω	work on	ζήτησις -εως (f) search, inquiry
ἀσκητικός	laborious; ascetic	ἡσυχάζω be quiet, rest
ἄστρον	star	θλίβω (i) press
ἀφοριμή	starting point; means	κατακλαίω break off, break short
ἀφροσύνη	folly ~frenzy	κατάστασις -εως (f) establishment
γείτων	-ονος (f) neighbor	καταστρέφω overturn, subdue ~catastrophe
γοῦν	at least then	καῦμα -τος (n, 3) heat ~caustic
διάγω	lead through; pass a time ~demagogue	κεραυνός lightning strike, thunderbolt
διαγωγή	carrying across, course of life, management	κοινωνός partner
διοικέω	manage, keep house	κωκυτός (ü) lamentation
διοίκησις	housekeeping	ληιστής -οῦς (m, 3) bandit
δίφα	thirst ~dipsomania	ληιστός lootable ~lucre
διφάω	be thirsty ~dipsomaniac	ληστήριον robber, lair, pirate ship
δυσμή	sunset	ληστής -οῦ (m, 1) bandit
δυστυχέω	be unlucky	λυπέω (ü) annoy, distress
εἴκω	yield; seem likely, (pf+dat)	λυσιτελέω (ü) be useful

μελετάω	pursue, attend to, exercise	~semaphore
μεστός	full	σιωπάω be silent
μωρός	stupid	σκέπτομαι look, look at, watch
ναυάγιον (ά) (ά)	wreckage	~skeptic
όδευώ	make one's way ~odometer	σκώπτω joke
οίκονομία	husbandry	σοφός skilled, clever, wise
όνινημι	help, please, be available	σποδός (f) embers; ashes
όρέγω	hold out, offer, thrust ~reach	σποράδη sporadically
ούδέποτε	never	συγγενεύς inborn, kin to
όφις	όφεως (f) sight, view	συγγενής inborn, kin to
~thanatopsis		σύνειμι be with; have sex ~ion
παντάπασιν	altogether; yes, certainly	σύνοδος meeting, conjunction
παραχωρέω	yield, concede	συνοικέω live together
πειρατικός (ά)	piratical	τάλας wretched, miserable ~talent
πένθος -εος (n, 3)	grief, misfortune	τροφή food, upkeep ~atrophy
~Nepenthe		ύγιαίνω be healthy
περιβλέπω	look around	ύδροποτέω drink water
περιύστημι	be around; turn out	ύπολαμβάνω take under one's support, seize; speak up; imagine
~station		~epilepsy
πιστώω	reassure; also (pass) promise	φθόνος malice, envy
πόθεν	from where?	φιλοσοφία love of knowledge; philosophy
ποίη	grass	φιλόσοφος wisdom-loving
πότε	when?	φλέγμα -τος (n, 3) flame ~flame
πρέπω	be conspicuous, preeminent	φλυαρέω talk foolishly
~refurbish		φρόνησις -εως (f) intention; wisdom
προλαμβάνω	anticipate; be prejudiced	φυσικός natural
προσδέω	bind/need also; (mp+gen) ask a thing of someone	φύσις -εως (f) nature (of a thing)
προτρέπω	prompt, urge, compel; (mp) go, flee to ~trophy	~physics
πυρετός	fever ~pyre	χείρων worse, more base, inferior, weaker
ρώμη	strength, might	χορός dance; chorus ~terpsichorean
σεισμός	shaking	ψυχρός (ο) cold ~psychology
σελήνη	moon	ώφελεια -ίας profit
σημαίνω	give orders to; show; mark	ώφελέω help, be useful
		ώφέλιμος helping, useful

ἀσκῆσαι, διψῶν ποτε καύματος ἐφέλκυσαι βρόγχον ψυχροῦ καὶ ἔκπτυσον καὶ μηδεὶν εἴπης.

3.13

Τί ἔρημία καὶ ποῖος ἔρημος.

Ἐρημία ἔστι κατάστασίς τις ἀβοηθήτου. οὐ γάρ ὁ μόνος ὃν εὐθὺς καὶ ἔρημος, ὥσπερ οὐδέ ὁ ἐν πολλοῖς ὃν οὐκ ἔρημος.

“Οταν γοῦν ἀπολέσωμεν ἢ ἀδελφὸν ἢ νιὸν ἢ φίλον, φρ προσαναπανόμεθα, λέγομεν ἀπολελέιθαι ἔρημοι, πολλάκις ἐν Πώμῃ ὄντες, τοσούτου ὄχλου ήμαν ἀπαντῶντος καὶ τοσούτων συνοικούντων, ἔσθ' ὅτε πλῆθος δούλων ἔχοντες.

Θέλει γάρ ὁ ἔρημος κατὰ τὴν ἔννοιαν ἀβοηθήτος τις εἶναι καὶ ἐκκείμενος τοῖς βλάπτειν βουλομένοις. διὰ τοῦτο, ὅταν ὀδεύωμεν, τότε μάλιστα ἔρήμους λέγομεν ἑαυτούς, ὅταν εἰς ληστὰς ἐμπέσωμεν. οὐ γάρ ἀνθρώπου ὄψις ἔξαιρεῖται ἔρημίας, ἀλλὰ πιστοῦ καὶ αἰδήμονος καὶ ὀφελίμου.

Ἐπεὶ εὶ τὸ μόνον εἶναι ἀρκεῖ πρὸς τὸ ἔρημον εἶναι, λέγε ὅτι καὶ ὁ Ζεὺς ἐν τῇ ἐκπυρώσει ἔρημός ἔστι καὶ κατακλαίει αὐτὸς ἑαυτοῦ τάλας ἐγώ, οὔτε τὴν Ἡραν ἔχω οὔτε τὴν Ἀθηνᾶν οὔτε τὸν Ἀπόλλωνα οὔτε δύλως ἢ ἀδελφὸν ἢ νιὸν ἢ ἔγγονον ἢ συγγενῆ.

Ταῦτα καὶ λέγουσί τινες ὅτι ποιεῖ μόνος ἐν τῇ ἐκπυρώσει. οὐ γάρ ἐπιωοῦσι διεξαγωγὴν μόνου καὶ ἀπό τινος φυσικοῦ ὄρμώμενοι, ἀπὸ τοῦ φύσει κοινωνικοῦ εἶναι καὶ φιλαλλήλουν καὶ ηδέως συναναστρέφεσθαι ἀνθρώποις.

Ἄλλ' οὐδὲν ἡττον δεῖ τινα καὶ πρὸς τοῦτο παρασκευὴν ἔχειν τὸ δύνασθαι αὐτὸν ἑαυτῷ ἀρκεῖν, δύνασθαι αὐτὸν ἑαυτῷ συνεῖναι.

‘Ως ὁ Ζεὺς αὐτὸς ἑαυτῷ σύνεστιν καὶ ἡσυχάζει ἐφ’ ἑαυτοῦ καὶ ἔννοει τὴν διοίκησιν τὴν ἑαυτοῦ οἴα ἐστὶ καὶ ἐν ἐπινοίαις γίνεται πρεπούσαις ἑαυτῷ, οὕτως καὶ ήμᾶς δύνασθαι αὐτοὺς ἑαυτοῖς λαλεῖν, μὴ προσδεῖσθαι ἀλλαν, διαγωγῆς μὴ ἀπορεῖν’.

Ἐφιστάνειν τῇ θείᾳ διοικήσει, τῇ αὐτῶν πρὸς τᾶλλα σχέσει· ἐπιβλέπειν, πῶς πρότερον εἴχομεν πρὸς τὰ συμβαίνοντα, πῶς οὐν· τίνα ἔστιν ἔτι τὰ θλίβοντα.¹ πῶς ἀν θεραπευθῆ καὶ ταῦτα, πῶς ἐξαιρεθῆ· εἴ τινα ἐξεργασίας δεῖται τούτων, κατὰ τὸν αὐτῶν λόγον ἐξεργάζεσθαι.

Ορᾶτε γάρ, ὅτι εἰρήνην μεγάλην ὁ Καῖσαρ ἡμῖν δοκεῖ παρέχειν, ὅτι οὐκ εἰσὶν οὐκέτι πόλεμοι οὐδὲ μάχαι οὐδὲ ληστήρια² μεγάλα οὐδὲ πειρατικά,³ ἀλλ’ ἔξεστιν πάση ὥρᾳ ὁδεύειν, πλεῦν ἀπ’ ἀνατολῶν ἐπὶ δυσμάς.⁴

Μή τι οὖν καὶ ἀπὸ πυρετοῦ δύναται ἡμῖν εἰρήνην παρασχεῖν, μή τι καὶ ἀπὸ ναναγίου, μή τι καὶ ἀπὸ ἐμπρησμοῦ ἢ ἀπὸ σεισμοῦ ἢ ἀπὸ κεραυνοῦ; ἄγε ἀπ’ ἔρωτος; οὐ δύναται. ἀπὸ πένθους; οὐ δύναται. ἀπὸ φθόνου; οὐ δύναται. ἀπὸ οὐδενὸς ἀπλῶς τούτων·

Ο δὲ λόγος ὁ τῶν φιλοσόφων ὑπισχνεῖται καὶ ἀπὸ τούτων εἰρήνην παρέχειν. καὶ τί λέγει; ἀν μοι προσέχητε, ὡς ἀνθρωποι, ὅπου ἀν ἦτε, ὅ τι ἀν ποιῆτε, οὐ λυπηθήσεσθε, οὐκ ὄργισθήσεσθε, οὐκ ἀναγκασθήσεσθε, οὐ κωλυθήσεσθε, ἀπαθεῖς δὲ καὶ ἐλεύθεροι διάξετε ἀπὸ πάντων.

Ταύτην τὴν εἰρήνην τις ἔχων οὐχὶ κεκηρυγμένην οὐχ ὑπὸ τοῦ Καίσαρος πόθεν γὰρ αὐτῷ ταύτην κηρύξαι; ἀλλ’ ὑπὸ τοῦ θεοῦ κεκηρυγμένην διὰ τοῦ λόγου οὐκ ἀρκεῖται, ὅταν ἢ μόνος, ἐπιβλέπων καὶ ἐνθυμούμενος οὐν ἐμοὶ κακὸν οὐδὲν δύναται συμβῆναι, ἐμοὶ ληστῆς οὐκ ἔστιν, ἐμοὶ σεισμὸς οὐκ ἔστιν, πάντα εἰρήνης μεστά, πάντα ἀταραξίας· πᾶσα ὁδός, πᾶσα πόλις, πᾶσα σύνοδος, γείτων, κοινωνὸς⁵ ἀβλαβής. ἀλλος παρέχει τροφάς, ὡς μέλει, ἀλλος ἐσθῆτα, ἀλλος αἰσθήσεις ἔδωκεν, ἀλλος προλήψεις.

Οταν δὲ μὴ παρέχῃ τάναγκαῖα, τὸ ἀνακλητικὸν σημαίνει, τὴν θύραν ἥνοιξεν καὶ λέγει σοι ἔρχου. ποῦ; εἰς οὐδὲν δεινόν, ἀλλ’ ὅθεν ἐγένου, εἰς τὰ φίλα καὶ συγγενῆ, εἰς τὰ στοιχεῖα.

¹ press ² robber, lair, pirate ship ³ piratical ⁴ sunset ⁵ partner

"Οσον ἦν σοὶ πυρός, εἰς πῦρ ἀπεισιν, ὅσον ἦν γῆδίον, εἰς γῆδιον, ὅσον πνευματίου, εἰς πνευμάτιον, ὅσον ὑδατίου, εἰς ὑδάτιον. οὐδεὶς Ἀιδης οὐδέ Αχέρων οὐδὲ Κωκυτὸς⁶ οὐδὲ Πυριφλεγέθων, ἀλλὰ πάντα θεῶν μεστὰ καὶ δαιμόνων;

Ταῦτά τις ἐνθυμεῖσθαι ἔχων καὶ βλέπων τὸν ἥλιον καὶ σελήνην καὶ ἀστρα καὶ γῆς ἀπολαύων καὶ θαλάσσης ἐρημός ἐστιν οὐ μᾶλλον ἢ καὶ ἀβοήθητος.

Τί οὖν; ἂν τις ἐπελθών μοι μόνω ἀποσφάξῃ με; μωρέ,⁷ σὲ οὐ, ἀλλὰ τὸ σωμάτιον.

Ποία οὖν ἔτι ἐρημία, ποία ἀπορία; τί χείρονας ἔαυτοὺς ποιῶμεν τῶν παιδαρίων; ἂ τινα ὅταν ἀπολειφθῆ μόνα, τί ποιεῖ; ἄραντα ὀστράκια καὶ σποδὸν⁸ οἰκοδομεῖ τί ποτε, εἴτα καταστρέφει καὶ πάλιν ἄλλο οἰκοδομεῖ· καὶ οὕτως οὐδέποτε ἀπορεῖ διαγωγῆς.

Ἐγὼ οὖν, ἂν πλεύσητε ὑμεῖς, μέλλω καθήμενος κλαίειν ὅτι μόνος ἀπελείφθην καὶ ἐρημος οὕτως; οὐκ ὀστράκια ἔξω, οὐ σποδόν; ἀλλ’ ἐκεῖνα ὑπ’ ἀφροσύνης⁹ ταῦτα ποιεῖ, ἡμεῖς δ’ ὑπὸ φρονήσεως¹⁰ δυστυχοῦμεν;

Πᾶσα μεγάλη δύναμις ἐπισφαλῆς τῷ ἀρχομένῳ. φέρειν οὖν δεῖ τὰ τοιαῦτα κατὰ δύναμιν, ἀλλὰ κατὰ φύσιν.

Ἄλλ’ οὐχὶ τῷ φθισικῷ. μελέτησόν ποτε διαγωγὴν ὡς ἄρρωστος, ἵνα ποθ’ ὡς ὑγιαίνων διαγάγῃς. ἀσίτησον, ὑδροπότησον¹¹ ἀπόσχου ποτὲ παντάπασιν ὄρέξεως, ἵνα ποτὲ καὶ εὐλόγως ὄρεχθῆς. εἰ δ’ εὐλόγως, ὅταν ἔχῃς τι ἐν σεαυτῷ ἀγαθόν, εῦ ὄρεχθήσῃ.

Οὕ· ἀλλ’ εὐθέως ὡς σοφοὶ διάγειν ἐθέλομεν καὶ ὡφελεῖν ἀνθρώπους. ποίαν ὡφέλειαν; τί ποιεῖς; σαυτὸν γὰρ ὡφέλησας; ἀλλὰ προτρέψαι αὐτοὺς θέλεις. σὺ γὰρ προτέτρεψαι; θέλεις αὐτὸς ὡφελῆσαι.

Δεῖξον αὐτοῖς ἐπὶ σεαυτοῦ, οἵους ποιεῖ φιλοσοφία, καὶ μὴ φλυάρει.

⁶ lamentation ⁷ stupid ⁸ embers; ashes ⁹ folly ¹⁰ intention;
wisdom ¹¹ drink water

ἐσθίων τοὺς συνεσθίοντας ὡφέλει, πίνων τοὺς πίνοντας, εἴκων πᾶσι, παραχωρῶν, ἀνεχόμενος, οὕτως αὐτὸν ὡφέλει καὶ μὴ κατεξέρα αὐτῶν τὸ σαυτοῦ φλέγμα.

3.14

Σποράδην τινά.

‘Ως οἱ κακοὶ τραγῳδοὶ μόνοι ἔσαι οὐ δύνανται, ἀλλὰ μετὰ πολλῶν, οὕτως ἔνιοι μόνοι περιπατῆσαι οὐ δύνανται.

‘Ανθρωπε, εἴ τις εἶ, καὶ μόνος περιπάτησον καὶ σαντῷ λάλησον καὶ μὴ ἐν τῷ χορῷ κρύπτου.

Σκάφητή ποτε, περίβλεψαι, ἐνσείσθητι, ὥνα γνῶς, τίς εἶ.

‘Οταν τις ὕδωρ πίνῃ ἢ ποιῇ τι ἀσκητικόν, ἐκ πάσης ἀφορμῆς λέγει αὐτὸ πρὸς πάντας.

‘Εγὼ ὕδωρ πίνω. διὰ γὰρ τοῦτο ὕδωρ πίνεις, διὰ γὰρ τὸ ὕδωρ πίνειν; ἀνθρωπε, εἴ σοι λυσιτελέν πίνειν, πίνε· εἰ δὲ μή, γελοίως ποιεῖς.

Εἰ δὲ συμφέρει σοι καὶ πίνεις, σιώπα πρὸς τοὺς δυσαρεστοῦντας τοῖς ἀνθρώποις. τί οὖν; αὐτοῖς τούτοις ἀρέσκειν θέλεις;

Τῶν πραττομένων τὰ μὲν προηγουμένως πράττεται, τὰ δὲ κατὰ περίστασιν, τὰ δὲ κατ’ οἰκονομίαν, τὰ δὲ κατὰ συμπεριφοράν, τὰ δὲ κατ’ ἔνστασιν.

Δύο ταῦτα ἔξελεῖν τῶν ἀνθρώπων, οὕησιν καὶ ἀπιστίαν. οὕησις μὲν οὖν ἔστι τὸ δοκεῖν μηδενὸς προσδεῖσθαι, ἀπιστία δὲ τὸ ὑπολαμβάνειν μὴ δυνατὸν εἶναι εὐροεῖν τοσούτων περιεστηκότων.

Τὴν μὲν οὖν οὕησιν ἔλεγχος ἔξαιρει, καὶ τοῦτο πρῶτον ποιεῖ Σωκράτης. ὅτι δὲ οὐκ ἀδύνατόν ἔστι τὸ πρᾶγμα, σκέψαι καὶ ζήτησον. οὐδέν σε βλάψει ἡ ζήτησις¹² αὕτη.

¹² search, inquiry

you are thirsty some hot day take a mouthful of cold water, and spit it out—and don't tell anybody about it!"

3.13

The meaning of a forlorn state, and the kind of person a forlorn man is A forlorn state is the condition of one who is without help. For a man is not forlorn merely because he is alone, any more than a man in the midst of a crowd is necessarily not forlorn. At all events, when we have lost a brother, or a son, or a friend with whom we have shared the same bed, we say that we have been left forlorn, though often we are in Rome, with such large crowds meeting us in the streets, and so many people living in the same house with us, and sometimes even though we have a multitude of slaves. For according to the nature of the concept the 'forlorn' means the person who is without help, and exposed to those who wish to injure him. That is why, when we go on a journey, we call ourselves forlorn most especially at the moment that we encounter robbers. For it is not the sight of a human being as such which puts an end to our forlorn condition, but the sight of a faithful, and unassuming, and helpful human being. Why, if being alone is enough to make one forlorn, you will have to say that even Zeus himself is forlorn at the World-Conflagration, and bewails himself: "Wretched me! I have neither Hera, nor Athena, nor Apollo, nor, in a word, brother, or son, or grandson, or kinsman." There are even those who say that this is what he does when left alone at the World-Conflagration; for they cannot conceive of the mode of life of one who is all alone, starting as they do from a natural principle, namely, the facts of natural community of interest among men, and mutual affection, and joy in intercourse. But one ought none the less to prepare oneself for this also, that is, to be able to be self-sufficient, to be able to commune with oneself; even as Zeus communes with himself, and is at peace with himself, and contemplates the character of his governance, and occupies himself with ideas appropriate to himself, so ought we also to be able to converse with ourselves, not to be in need of others, not to be at a loss for some way to spend our time; we ought to devote ourselves to the study of the divine governance, and of our own relation to all other things; to consider how we used to act toward the things that happen to us, and how we act now; what the things are that still distress us; how these too can be remedied, or how removed; if any of these matters that I have mentioned need to be brought to perfection, to perfect them in accordance with the principle of reason inherent in them.

Behold now, Caesar seems to provide us with profound peace, there are no wars any longer, nor battles, no brigandage on a large scale, nor piracy, but at any hour we may travel by land, or sail from the rising of the sun to its setting. Can he, then, at all provide us with peace from fever too, and from

shipwreck too, and from fire, or earthquake, or lightning? Come, can he give us peace from love? He cannot. From sorrow? From envy? He cannot—from absolutely none of these things. But the doctrine of the philosophers promises to give us peace from these troubles too. And what does it say? "Men, if you heed me, wherever you may be, whatever you may be doing, you will feel no pain, no anger, no compulsion, no hindrance, but you will pass your lives in tranquillity and in freedom from every disturbance." When a man has this kind of peace proclaimed to him, not by Caesar—why, how could he possibly proclaim it?—but proclaimed by God through the reason, is he not satisfied, when he is alone? When he contemplates and reflects, "Now no evil can befall me, for me there is no such thing as a brigand, for me there is no such thing as an earthquake, everything is full of peace, everything full of tranquillity; every road, every city, every fellow-traveller, neighbour, companion, all are harmless. Another, whose care it is, supplies food; Another supplies raiment; Another has given senses; Another preconceptions. Now whenever He does not provide the necessities for existence, He sounds the recall; He has thrown open the door and says to you, "Go." Where? To nothing you need fear, but back to that from which you came, to what is friendly and akin to you, to the physical elements. What there was of fire in you shall pass into fire, what there was of earth into earth, what there was of spirit into spirit, what there was of water into water. There is no Hades, nor Acheron, nor Cocytus, nor Pyriphlegethon, but everything is filled with gods and divine powers." A man who has this to think upon, and who beholds the sun, and moon, and stars, and enjoys land and sea, is no more forlorn than he is without help. "Why, what then? What if someone should attack me when I am alone and murder me?" Fool, not murder you but your trivial body.

What kind of forlornness is left, then, to talk about? What kind of helplessness? Why make ourselves worse than little children? When they are left alone, what do they do? They gather up sherds and dust and build something or other, then tear it down and build something else again; and so they are never at a loss as to how to spend their time. Am I, then, if you set sail, to sit down and cry because I am left alone and forlorn in that fashion? Shan't I have sherds, shan't I have dust? But they act thus out of folly, and are we miserable out of wisdom?. Great power is always dangerous for the beginner. We ought, therefore, to bear such things according to our power—nay, in accordance with nature... but not for the consumptive. Practise at some one time a style of living like an invalid, that at some other time you may live like a healthy man. Take no food, drink only water; refrain at some one time altogether from desire, that at some other time you may exercise desire, and then with good reason. And if you do so with good reason, whenever you have some good in you, you will exercise your desire aright. No, that's not our way, but we wish to live like wise men from the very start,

and to help mankind. Help indeed! What are you about? Why, have you helped yourself? But you wish to help them progress. Why, have you made progress yourself? Do you wish to help them? Then show them, by your own example, the kind of men philosophy produces, and stop talking nonsense. As you eat, help those who are eating with you; as you drink, those who are drinking with you; by yielding to everybody, giving place, submitting— help men in this way, and don't bespatter them with your own sputum.

3.14

Some scattered sayings As the good chorus-singers in tragedy cannot render solos, but can sing perfectly well with a number of other voices, so some men cannot walk around by themselves. Man, if you are anybody, both walk around by yourself, and talk to yourself, and don't hide yourself in the chorus. Let yourself be laughed at sometimes, look about you, shake yourself up, so as to find out who you actually are.

Whenever a man drinks water only, or has some ascetic practice, he takes every opportunity to talk about it to everybody: "I drink water only." Why, do you drink water just for the sake of drinking water? Man, if it is good for you to drink water, drink it! Otherwise your conduct is absurd. But if it does you good and you drink water only, don't say a word about it to the people who are annoyed by such persons. Why, what's your object? Are these just the ones you wish to please?

Among actions some are performed primarily on their own account, others on occasion, or as a matter of good management, or as required by tact, or as part of a formal plan.

Here are two things of which one must rid men, conceit and diffidence. Now conceit is to fancy that one needs nothing further. And diffidence is to assume that one cannot enjoy a life of serenity under so many adverse circumstances. Now conceit is removed by cross-examination, and this is what Socrates starts with.... But that the matter is not impossible, consider and search— this kind of search will do you no harm; and, indeed, to

vocabulary

ἀγρυπνέω	lie awake	ἐκκαίω	set on fire
ἀθλέω	toil ~athlete	ἐκτός	outside
ἀθλητής	ἀεθλητού (m, 1) athlete, contestant ~athlete	ἐλευθερία	freedom
ἀκόλουθος	following, attending	ἐλευθερος	free
ἀμήχανος	helpless, impossible ~mechanism	ἐναθλέω	toil ~athlete
ἀναστρέψω	act: overturn; mid: find oneself in ~atrophy	ἐνδέχομαι	accept, admit, be possible
ἀναφαίνω	reveal, shine ~phenomenon	ἐνθεν	thence, whence
ἀνθραξ	-κος (m) coal; abscess	ἐνθυμέομαι	(v) take to heart
ἀνίκητος	(i) unconquered	ἐντίθημι	load; mp: take to heart ~thesis
ἀνω	(α) accomplish, pass, waste; upwards, out to sea	ἐξεργάζομαι	accomplish; undo; destroy someone
ἀπαντάω	encounter, come upon	ἐξομοιόω	become like
ἀπαρέσκω	appease	ἐπιθυμία	(v) desire, thing desired
ἀπλόος	single; simple ~haploid	ἐπιλέγω	say re, say also; choose; (mid) think over
ἀπολαύω	have use, have a benefit	ἐπιστάτης	-ου (m, 1) suppliant, dependant ~station
ἀποσβέννυμι	(v) extinguish	ἐπίτροπος	agent, officer
ἀποχωρέω	go away from, retreat	ἡγεμονικός	showing leadership
ἀρέσκω	please, satisfy; make amends	θεωρία	spectator, contemplation
ἀρμόζω	fit together; be well fitted to ~harmony	θρυλέω	(v) chatter, babble; repeat; (mp) be common talk
ἀσφάλεια	safeguard	ἰατρός	(α) physician
ἄτε	as if; since	ἰδιώτης	-ου (m, 1) private; a layman
βασανίζω	interrogate, test, torture	καθηγέομαι	lead
βαστάζω	raise; handle	καίτοι	and yet; and in fact; although
γυμνάζω	exercise, do training	καταγελάω	laugh at, deride
διατίκω	melt, soak, soften	καταπίνω	(i) swallow
διοικέω	manage, keep house	κατασκευάζω	equip, build
δόγμα -τος	(n, 3) belief, legal decision	καταφρονέω	scorn; think of
δρόμος	running, racing ground ~hippodrome	καῦμα -τος	(n, 3) heat ~caustic
ἐγγράφω	engrave, enroll	κήρος	doom, death, fate
ἔθος	ἔθεος (n, 3) custom, habit ~ethology	κηρός	wax
εἰκῇ	haphazardly; in vain	κίρκος	falcon, hawk
εἴτα	then, therefore, next	κομψός	clever, urbane, pleasant
		κρείσσων	more powerful; better
		κριθή	(i) barley plant
		λακτίζω	kick
		λογίζομαι	reckon, consider
		λύρα	lyre
		λυσιτελέω	(v) be useful

μαστιγώ (i) whip	σκοπάω watch, observe
μετατίθημι set or cause among	σκοπέω behold, consider
~thesis	σκώπτω joke
μήποτε absolutely never	στάσις -εως (f) placing; faction
μηρός thigh, femur	στρέφω turn, veer ~atrophy
μιμέομαι (i) imitate, represent	συμβίωσις living with
μονομαχία single combat; gladiator	συμβουλεύω give advice; (mid)
fight	consult ~volunteer
ξυστός lance, javelin	συμπόσιον drinking party
ὄνομαι blame ~name	σύνειμι be with; have sex ~ion
ὄνος (f) donkey ~onager	συνήθης habitual, intimate
ὄργανον tool; body organ	σφάζω cut the throat
ὁρέγω hold out, offer, thrust ~reach	σφυρόν ankle, foothill
όσφυς -ος (f) hips, loins	σχολή rest, leisure
παιίζω play ~pediatrician	ταλαιπωρος suffering, miserable
παλαιστής -οῦ (m, 1) wrestler	τελώνης -ου (m, 1) tax collector
~Pallas	τραγωδέω declaim tragically
πανταχοῦ everywhere; completely	τρέχω run, spin
πάρεργος incidental, secondary	ὑπολαμβάνω take under one's
πέμμα (pl) pastries, sweetmeats	support, seize; speak up; imagine
περιάγω lead around	~epilepsy
περιποιέω preserve; obtain	φαντασία appearance; imagination
πίγγυμι (ū) stick, set, build ~fang	φιλοσοφέω philosophize, study
πίθηκος monkey	φιλόσοφος wisdom-loving
πόθεν from where?	φύσις -εως (f) nature (of a thing)
πονέω work; be busy ~osteopenia	~physics
πότε when?	χεῖλος -εος (n, 3) lip
πρόνοια foresight, providence	χείρων worse, more base, inferior, weaker
προσάγω bring to a place	χορδή string of a lyre, etc.
~demagogue	χόρτος barn, corral; fodder
προσδοκάω expect	ψῦχος -εος (n, 3) coolness
προσπίπτω attack; befall; kow-tow	~psychology
ρήτωρ public speaker	ψυχρός (ū) cold ~psychology
σαλπίζω sound the trumpet	ψύχω (ū) breathe, blow ~psychology
σκέπτομαι look, look at, watch	ώσαύτως in the same way
~skeptic	
σκέψις perception, examination	

Καὶ σχεδὸν τὸ φιλοσοφεῖν τοῦτ' ἔστι, ζητεῦν, πῶς ἐνδέχεται ἀπαραποδίστως ὄρεξει χρῆσθαι καὶ ἐκκλίσει.

Κρείσσων εἰμὶ σοῦ· ὁ γάρ πατήρ μου ὑπατικός ἔστιν. ἄλλος λέγει ἐγὼ δεδημάρχηκα, σὺ δ' οὐ.

Εἰ δὲ ἵπποι ἡμεν, ἔλεγες ἀν ὅτι ὁ πατήρ μου ὡκύτερος ἦν ἢ ὅτι ἐγὼ ἔχω πολλὰς κριθὰς¹ καὶ χόρτον ἢ ὅτι κομψὰ περιτραχήλια; εἰ οὖν ταῦτα σου λέγοντος ἐπον ὅτι ἔστω ταῦτα, τρέχωμεν οὖν;

Ἄγε, ἐπ' ἀνθρώπου οὖν οὐδέν ἔστι τοιοῦτον οἶν ἐφ' ἵππου δρόμος, ἐξ οὐ γνωσθήσεται ὁ χείρων καὶ ὁ κρείττων; μήποτ' ἔστιν αἰδώς, πίστις, δικαιοσύνη;

Τούτοις δείκνυε κρείττονα σεαυτόν, ὥς ἀνθρωπος ἢ κρείττων. ἀν μοι λέγης ὅτι μεγάλα λακτίζω,² ἐρῶ σοι καγὰ ὅτι ἐπὶ ὅνου ἔργω μέγα φρονεῖς.

3.15

“Οτι δεῖ περιεσκεμμένως ἔρχεσθαι ἐφ' ἔκαστα.

Ἐκάστου ἔργου σκόπει τὰ καθηγούμενα καὶ τὰ ἀκόλουθα³ καὶ οὕτως ἔρχον ἐπ' αὐτό. εἰ δὲ μή, τὴν μὲν πρώτην ἥξεις προθύμως ἄτε μηδὲν τῶν ἔξῆς ἐντεθυμημένος, ὕστερον δὲ ἀναφανέντων τινῶν αἰσχρῶς ἀποστήσῃ.

Θέλω Ὀλύμπια νικῆσαι. ἀλλὰ σκόπει τὰ καθηγούμενα αὐτοῦ καὶ τὰ ἀκόλουθα· καὶ οὕτως ἄν σοι λυσιτελῆ, ἄπτον τοῦ ἔργου.

Δεῖ σε εὐτακτεῖν, ἀναγκοφαγεῖν, ἀπέχεσθαι πεμμάτων,⁴ γυμνάζεσθαι πρὸς ἀνάγκην, ὥρᾳ τεταγμένῃ, ἐν καύματι, ἐν ψύχει· μὴ ψυχρὸν πίνειν, μὴ οἶνον ὅτ' ἔτυχεν· ἀπλῶς ὡς ἰατρῷ γάρ παραδεδωκέναι σεαυτὸν τῷ ἐπιστάτῃ·

Εἶτα ἐν τῷ ἀγῶνι παρορύσσεσθαι, ἔστιν ὅτε χεῖρα ἐκβαλεῖν, σφυρὸν⁵

¹ barley plant ² kick ³ following, attending ⁴ (pl) pastries, sweetmeats ⁵ ankle, foothill

στρέψαι, πολλὴν ἀφὴν καταπιεῖν, μαστιγωθῆναι· καὶ μετὰ τούτων πάντων ἔσθ' ὅτε νικηθῆναι.

Ταῦτα λογισάμενος, ἀν̄ ἔτι θέλησ, ἔρχου ἐπὶ τὸ ἀθλεῖν· εἰ δὲ μή, ὅρα ὅτι ὡς τὰ παιδία ἀναστραφῆσῃ, ἢ νῦν μὲν ἀθλητὰς παιζεῖ, νῦν δὲ μονομάχους, νῦν δὲ σαλπίζει,⁶ εἶτα τραγῳδεῖ ὅ τι ἀν̄ ἔδη καὶ θαυμάσῃ.

Οὕτως καὶ σὺ νῦν μὲν ἀθλητής, νῦν δὲ μονομάχος, εἶτα φιλόσοφος, εἶτα ρήτωρ, ὅλη δὲ τῇ ψυχῇ οὐδέν, ἀλλ' ὡς ὁ πίθηκος πᾶν ὃ ἀν̄ ἔδης μυᾶ⁷ καὶ ἀεί σοι ἄλλο ἔξ ἄλλου ἀρέσκει, τὸ σύνηθες δ' ἀπαρέσκει.

Οὐ γάρ μετὰ σκέψεως⁸ ἥλθες ἐπί τι οὐδὲ περιοδεύσας ὅλον τὸ πρᾶγμα οὐδὲ βασανίσας,⁹ ἀλλ' εἰκῇ καὶ κατὰ ψυχρὰν ἐπιθυμίαν.

Οὕτως τινὲς ἴδοντες φιλόσοφον καὶ ἀκούσαντές τυνος οὕτως λέγοντος, ὡς Εὐφράτης λέγει καίτοι τίς οὕτως δύναται εἰπεῖν ὡς ἐκεῖνος, θέλουσιν καὶ αὐτὸὶ φιλοσοφεῖν.

Ἄνθρωπε, σκέψαι πρῶτον τί ἔστι τὸ πρᾶγμα, εἶτα καὶ τὴν σαυτοῦ φύσιν, τί δύνασαι βαστάσαι. εἰ παλαιστῆς,¹⁰ ἴδού σου τοὺς ὕμους, τοὺς μηρούς, τὴν ὄσφυν.

Ἄλλος γάρ πρὸς ἄλλο τι πέφυκεν. δοκεῖς ὅτι ταῦτα ποιῶν δύνασαι φιλοσοφεῖν; δοκεῖς ὅτι δύνασαι ὡσαύτως ἐοθίειν, ὡσαύτως πίνειν, ὅμοίως ὄργιζεσθαι, ὅμοίως δυσαρεστεῖν;

Ἄγρυπνῆσαι δεῖ, πονῆσαι, νικῆσαι τινας ἐπιθυμίας, ἀπελθεῖν ἀπὸ τῶν οἰκείων, ὑπὸ παιδαρίου καταφρονηθῆναι, ὑπὸ τῶν ἀπαντώντων καταγελασθῆναι, ἐν παντὶ ἔλασσον ἔχειν, ἐν ἀρχῇ, ἐν τῷ, ἐν δίκῃ.

Ταῦτα περισκεψάμενος, εἰ σοι δοκεῖ, προσέρχου, εἰ θέλεις ἀντικαταλλάξασθαι τούτων ἀπάθειαν, ἐλευθερίαν, ἀταραξίαν. εἰ δὲ μή, μὴ πρόσαγε, μὴ ὡς τὰ παιδία νῦν μὲν φιλόσοφος, ὕστερον δὲ τελώνης, εἶτα ρήτωρ, εἶτα ἐπίτροπος Καίσαρος.

⁶ sound the trumpet ⁷ imitate, represent ⁸ perception, examination

⁹ interrogate, test, torture ¹⁰ wrestler

Ταῦτα οὐ συμφωνεῖ· ἔνα σε δεῖ ἄνθρωπον εἶναι ἢ ἀγαθὸν ἢ κακόν· ἢ τὸ ἡγεμονικόν σε δεῖ ἐξεργάζεσθαι τὸ σαυτοῦ ἢ τὰ ἐκτός· ἢ περὶ τὰ ἔσω φιλοποιῶν ἢ περὶ τὰ ἔξω· τοῦτ' ἔστι φιλοσόφου στάσιν ἔχειν ἢ ἴδιώτου.

Τούφω τις ἔλεγεν Γάλβα σφαγέντος ὅτι νῦν προνοίᾳ ὁ κόσμος διοικεῖται; ὁ δὲ μὴ παρέργως ποτ', ἔφη, ἀπὸ Γάλβα κατεσκεύασα, ὅτι προνοίᾳ ὁ κόσμος διοικεῖται;

3.16

“Οτι εὐλαβῶς δεῖ συγκαθιέναι εἰς συμπεριφοράν.

Ἀνάγκη τὸν συγκαθιέντα τιὸν ἐπιπλέον ἢ εἰς λαλιὰν ἢ εἰς συμπόσια ἢ ἀπλῶς εἰς συμβίωσιν ἢ αὐτὸν ἐκείνοις ἐξομοιωθῆναι ἢ ἐκείνους μεταθεῖναι ἐπὶ τὰ αὐτοῦ.

Καὶ γὰρ ἄνθρακα¹¹ ἀπεσβεσμένον ἀν θῆ παρὰ τὸν καιόμενον, ἢ αὐτὸς ἐκείνον ἀποσβέσει ἢ ἐκείνος τοῦτον ἐκκαύσει.

Τηλικούτου οὖν τοῦ κινδύνου ὄντος εὐλαβῶς δεῖ τοῖς ἴδιάταις συγκαθίεσθαι εἰς τὰς τοιαύτας συμπεριφορὰς μεμνημένους, ὅτι ἀμήχανον τὸν συνανατριβόμενον τῷ ἡσθιολωμένῳ μὴ καὶ αὐτὸν ἀπολαῦσαι τῆς ἀσβόλης·

Τί γὰρ ποιήσεις, ἀν περὶ μονομάχων λαλῆσ, ἀν περὶ ἵππων, ἀν περὶ ἀθλητῶν, ἀν τὸ ἔπι τούτων χείρον περὶ ἀνθρώπων· ὁ δεῖνα κακός, ὁ δεῖνα ἀγαθός· τοῦτο καλῶς ἐγένετο, τοῦτο κακῶς· ἔπι ἀν σκώπτῃ, ἀν γελοιάζῃ, ἀν κακοηθίζηται;

Ἐχει τις ὑμῶν παρασκευὴν οἵαν ὁ κιθαριστικὸς τὴν λύραν¹² λαβών, ὥστ' εὐθὺς ἀψάμενος τῶν χορδῶν¹³ γνῶναι τὰς ἀσυμφώνους καὶ ἀρμόσασθαι τὸ ὅργανον; οἵαν εἶχεν δύναμιν Σωκράτης, ὥστ' ἐν πάσῃ συμπεριφορᾷ ἄγειν ἐπὶ τὸ αὐτοῦ τοὺς συνόντας;

Πόθεν ὑμῶν; ἀλλ' ἀνάγκη ὑπὸ τῶν ἴδιωτῶν ὑμᾶς περιάγεσθαι.

¹¹ coal; abscess ¹² lyre ¹³ string of a lyre, etc.

Διὰ τί οὖν ἐκεῖνοι ὑμῶν ἴσχυρότεροι; ὅτι ἐκεῖνοι μὲν τὰ σαπρὰ ταῦτα ἀπὸ δογμάτων λαλοῦσι, ὑμεῖς δὲ τὰ κομψὰ ἀπὸ τῶν χειλῶν· διὰ τοῦτο ἄτονά ἔστι καὶ νεκρά, καὶ σικχάναι ἔστιν ἀκούοντα ὑμῶν τοὺς προτρεπτικοὺς καὶ τὴν ἀρετὴν τὴν ταλαιπωρον, ἢ ἄνω κάτω θρυλεῖται.¹⁴ οὕτως ὑμᾶς οἱ ἴδιωται νικῶσιν.

Πανταχοῦ γὰρ ἴσχυρὸν τὸ δόγμα, ἀνύκητον τὸ δόγμα.

Μέχρις ἀν οὖν παγῶσιν ἐν ὑμῖν αἱ κομψαὶ ὑπολήψεις καὶ δυναμίν τινα περιποιήσησθε πρὸς ἀσφάλειαν, συμβουλεύω ὑμῖν εὐλαβῶς τοῖς ἴδιωταις συγκαταβαίνειν· εἰ δὲ μή, καθ' ἡμέραν ὡς κηρὸς ἐν ἡλίῳ διατακήσεται, ὑμῶν εἴ τινα ἐν τῇ σχολῇ ἐγγράφετε.

Μακρὰν οὖν ἀπὸ τοῦ ἡλίου πού ποτε ὑπάγετε, μέχρις ἀν κηρύνας τὰς ὑπολήψεις ἔχητε.

Διὰ τοῦτο καὶ τῶν πατριδῶν συμβουλεύουσιν ἀποχωρεῖν οἱ φιλόσοφοι, ὅτι τὰ παλαιὰ ἔθη περισπῆται καὶ οὐκ ἐὰν ἀρχὴν γενέσθαι τινὰ ἄλλου ἐθισμοῦ, οὐδὲ φέρομεν τοὺς ἀπαντῶντας καὶ λέγοντας εἴδ' ὁ δεῖνα φιλοσοφεῖ, ὁ τοῖος καὶ ὁ τοῖος.

Οὕτως καὶ οἱ ἰατροὶ τοὺς μακρονοσοῦντας ἐκπέμπουσιν εἰς ἄλλην χώραν καὶ ἄλλον ἀέρα καλῶς ποιοῦντες.

Καὶ ὑμεῖς ἀντεισαγάγετε ἄλλα ἔθη· πήξατε ὑμῶν τὰς ὑπολήψεις, ἐναθλεῖτε αὐταῖς.

Οὐ· ἀλλ' ἔνθεν ἐπὶ θεωρίαν,¹⁵ εἰς μονομαχίαν,¹⁶ εἰς ξυστόν, εἰς κίρκον.¹⁷ εἰτ' ἐκεῖθεν ὥδε καὶ πάλιν ἔνθεν ἐκεῖ οἱ αὐτοί.

Καὶ ἔθος κομψὸν οὐδέν, οὕτε προσοχὴ οὕτ' ἐπιστροφὴ ἐφ' αὐτὸν καὶ παρατήρησις πῶς χρῶμαι ταῖς προσπιπτούσαις φαντασίαις; κατὰ φύσιν ἢ παρὰ φύσιν; πῶς ἀποκρύψω πρὸς αὐτάς; ὡς δεῖ ἢ ὡς οὐ δεῖ; ἐπιλέγω τοὺς ἀπροαιρέτοις, ὅτι οὐδὲν πρὸς ἐμέ;

¹⁴ chatter, babble; repeat; (mp) be common talk ¹⁵ spectator, contemplation ¹⁶ single combat; gladiator fight ¹⁷ falcon, hawk

philosophize practically amounts to this, that is, to search how it is possible to employ desire and aversion without hindrance.

"I am superior to you, for my father has consular rank."Another says, "I have been a tribune, and you have not."And if we were horses, you would be saying: "My sire was swifter than yours,"or, "I have quantities of barley and fodder,"or, "I have pretty neck-trappings."What then, if, when you were talking like this, I said, "Granted all that, let's run a race, then"?Come now, is there, then, nothing in man like running in the case of a horse, whereby the worse and the better will be recognized? Isn't there such a thing as reverence, faith, justice? Prove yourself superior in these points, in order to be superior as a human being. If you tell me, "I can deliver a mighty kick,"I shall say to you in my turn, "You are proud over what is the act of an ass."tag was found

3.15

That we ought to approach each separate thing with circumspection In each separate thing that you do consider the matters which come first, and those which follow after, and only then approach the thing itself. Otherwise, at the start you will come to it enthusiastically because you have never reflected upon any of the subsequent steps, but later on, when some of them appear, you will give up disgracefully. "I wish to win an Olympic victory."But consider the matters which come before that and those which follow after; and only when you have done that, then, if it profits you, put your hand to the task. You have to submit to discipline, follow a strict diet, give up sweet-cakes, train under compulsion, at a fixed hour, in heat or in cold; you must not drink cold water, nor wine just whenever you feel like it; you must have turned yourself over to your trainer precisely as you would to a physician. Then when the contest comes on, you have to "dig in"beside your opponent, sometimes dislocate your wrist, sprain your ankle, swallow quantities of sand, take a scourging; yes, and then sometimes get beaten along with all that. After you have counted up these points, go on into the games, if you still wish to; otherwise, I would have you observe that you will be turning back like children. Sometimes they play athletes, again gladiators, again they blow trumpets, and then act a play about anything that they have seen and admired. So you too are now an athlete, now a gladiator, then a philosopher, after that a rhetorician, yet with your whole soul nothing, but like an ape you imitate whatever you see, and one thing after another is always striking your fancy, but what you are accustomed to bores you. For you have never gone out after anything with circumspection, nor after you have examined the whole matter all over and tested it, but you act at haphazard and half-heartedly.

In the same way, when some people have seen a philosopher and heard someone speaking like Euphrates (though, indeed, who can speak like him?),

they wish to be philosophers themselves. Man, consider first what the business is, and then your own natural ability, what you can bear. If you wish to be a wrestler, look to your shoulders, your thighs, your loins. For one man has a natural talent for one thing, another for another. Do you suppose that you can do the things you do now, and yet be a philosopher? Do you suppose that you can eat in the same fashion, drink in the same fashion, give way to anger and to irritation, just as you do now? You must keep vigils, work hard, overcome certain desires, abandon your own people, be despised by a paltry slave, be laughed to scorn by those who meet you, in everything get the worst of it, in office, in honour, in court. Look these drawbacks over carefully, and then, if you think best, approach philosophy, that is, if you are willing at the price of these things to secure tranquillity, freedom, and calm. Otherwise, do not approach; don't act like a child— now a philosopher, later on a tax-gatherer, then a rhetorician, then a procurator of Caesar. These things do not go together. You must be one person, either good or bad; you must labour to improve either your own governing principle or externals; you must work hard either on the inner man, or on things outside; that is, play the rôle of a philosopher, or else that of a layman.

When Galba was assassinated, someone said to Rufus, "Is the universe governed now by Providence?" But he replied, "Did I ever, even in passing, take the case of Galba as the basis for an argument that the universe is governed by Providence?"

3.16

That one should enter cautiously into social intercourse The man who consorts frequently with one person or another either for conversation, or for banquets, or for social purposes in general, is compelled either to become like them himself, or else to bring them over to his own style of living; for if you put by the side of a live coal one that has gone out, either the dead coal will put the live one out, or the latter will kindle the former. Since the risk, then, is so great, we ought to enter cautiously into such social intercourse with the laymen, remembering that it is impossible for the man who brushes up against the person who is covered with soot to keep from getting some soot on himself. For what are you going to do if he talks about gladiators, or horses, or athletes, or, worse still, about people: "So-and-so is bad, So-and-so is good; this was well done, this ill"; or again, if he scoffs, or jeers, or shows an ugly disposition? Has any of you the capacity of the expert lyre-player when he takes up his lyre, which enables him, the instant he touches the strings, to recognize the ones which are off pitch, and to tune the instrument? Or the power that Socrates had, which enabled him in every kind of social intercourse to bring over to his own side those who were in his company? How could you have? But you must necessarily be converted by the laymen.

Why, then, are they stronger than you are? Because their rotten talk is based on judgements, but your fine talk comes merely from your lips; that's why what you say is languid and dead, and why a man may well feel nausea when he hears your exhortations and your miserable "virtue," which you babble to and fro. And thus the laymen get the better of you; for everywhere judgement is strong, judgement is invincible. Therefore, until these fine ideas of yours are firmly fixed within you, and you have acquired some power which will guarantee you security, my advice to you is to be cautious about joining issue with the laymen; otherwise whatever you write down in the lecture-room will melt away by day like wax in the sun. Retire, then, to some spot or other far away from the sun, so long as the ideas which you have are waxen. It is for this reason that the philosophers advise us to leave even our own countries, because old habits distract us and do not allow a beginning to be made of another custom, and we cannot bear to have men meet us and say, "Look, So-and- so is philosophizing, although he is this sort of a person or that." Thus also physicians send away to a different region and a different climate those who are suffering from chronic disorders, and that is well. Do you also introduce different habits; fix your ideas, exercise yourselves in them. But no, you go from the class-room to a show, a gladiatorial combat, a gymnasium-colonnade, a circus; and then you come back here from these places, and you go back there again from here, and remain the same persons all the time. And so you acquire no fine habit; you pay no regard or attention to your own self; you do not observe: "How do I deal with the external impressions which befall me? In accordance with nature, or contrary to it? How shall I respond to these impressions? As I should, or as I should not? Do I declare to the things which lie outside the sphere of my moral purpose that they mean

vocabulary

ἀγανακτέω be vexed, in a ferment
 ἀγγελία message, news ~angel
 ἀγγέλω carry a message, announce
 ~angel
 ἀγεννής low-born; sordid
 ἀγρυπνέω lie awake
 ἄδικος unfair; obstinate, bad
 ἄεθλος prize ~athlete
 ἄθλητής ἀεθλητού (m, 1) athlete,
 contestant ~athlete
 ἄθλιος wretched ~athlete
 αἰδήμων bashful, modest
 αἰτιάομαι blame ~etiology
 αἰτίος blameworthy; the cause
 ~etiology
 αἰτίος blameworthy; the cause
 ~etiology
 ἀκίνδυνος (v) safe
 ἀλλότριος someone else's; alien
 ~alien
 ἀμουσος unmusical, unrefined
 ἀναγκάζω force, compel
 ἀναισχυντέω behave shamefully
 ἀναλαμβάνω take up, recover,
 resume
 ἀνεκτικός patient
 ἀόργητος not irascible
 ἀπαίδευτος uneducated, loutish
 ~pediatrician
 ἀπάτη trick, fraud, deceit
 ~apatosaurus
 ἀπειλέω vow, threaten, boast
 ἀπολείπω leave behind, fail ~eclipse
 ἀπολιμπάνω leave behind, fail
 ἀπολογέομαι defend one's conduct
 ἀποφαίνω display, declare
 ἀργύριον small coin
 ἀσεβέω be impious
 αὐξάνω strengthen
 ἀφαιρέω take away ~heresy
 βίος life ~biology

βιόω live; (mp) make a living
 ~biology
 βλάπτω break, make fail
 γενναῖος noble, sincere ~genesis
 γραμματικός literate; grammar
 γυμνάζω exercise, do training
 δειλός wretched, poor, cowardly
 ~Deimos
 δέρω skin, flay ~tear
 διαφορά disagreement
 δικαστής -οῦ (m, 1) judge, juror
 δόγμα -τος (n, 3) belief, legal
 decision
 ἐγκαλέω demand payment; accuse
 εἴτα then, therefore, next
 ἐκκαλέω call forth ~gallo
 ἐκπληρώω fill, fulfill
 ἐκτός outside
 ἐπανορθώω restore, correct
 ἐπιζώω survive
 ἐπιθυμία (v) desire, thing desired
 ἐπιπλήσσω attack, chide ~plectrum
 ἐπιστήμη skill, knowledge
 ἐσωθεν inside, from inside
 ἐτοιμάζω get ready
 εύσταθής well built ~station
 εύτυχής fortunate
 ἐφίστημι set; (mp) come/be near,
 direct, stop ~station
 ἥμερος gentle; (animals)
 domesticated
 θαυμαστός wonderful; admirable
 ἰδιώτης -ου (m, 1) private; a layman
 καθάπτω attach; (mp) upbraid
 κατακρίνω sentence, condemn
 κινδυνεύω encounter danger; (+inf)
 there is a danger that
 κοιμάω put to sleep; (pass) lie
 down, have sex
 κολακεύω flatter
 κρείσσων more powerful; better
 κριτής -οῦ (m, 1) judge

κτάομαι	acquire, possess	προκόπτω	make progress
κωλύω	(ū) hinder, prevent	πρόνοια	foresight, providence
λίθος	(f) stone ~monolith	προσπταίω	batter; be set back
λοιδορέω	abuse, revile	προστίθημι	add; impose; (mp)
μάγειρος	butcher	agree; side with ~thesis	
μακαρίζω	congratulate ~macarism	πρόχειρος	handy; ready to do
μεγαλόφρων	high-minded, generous	πωλέομαι	go back and forth
μέλος	-ους (n, 3) limb; melody	πωλέω	sell
μέλω	concern, interest, be one's	σαυτοῦ	yourself
	responsibility	στάσις	-εως (f) placing; faction
μεταβαίνω	change the subject	συνίστημι	unite; confront in battle
~basis		~station	
μήπω	not yet, lest yet	σχεδόν	near, approximately at
μουσικός	musical, aesthetic	~ischemia	
μωρία	folly	ταράσσω	mess things up ~trachea
ναί	yea	ταραχή	upsetness, confusion
νόσος	(f) plague, pestilence	τηρέω	watch over
~noisome		τράχηλος	neck ~trachea
ὄμνυμι	(ū) swear	τύπτω	beat, smite ~stupid
ὄντινημι	help, please, be available	ὑγιαίνω	be healthy
ὅπου	where	ὑλάω	bark (a dog)
ὅρέγω	hold out, offer, thrust ~reach	ὕλη	forest, firewood
όσφυς	-ος (f) hips, loins	ὑπολαμβάνω	take under one's
οὐαί	ow! woe!	support, seize; speak up; imagine	
οὐδαμῶς	in no way	~epilepsy	
οὐδέποτε	never	φαντασία	appearance; imagination
οὐκοῦν	not so?; and so	φιλόσοφος	wisdom-loving
παιδίον	young child; slave	φιλόστοργος	affectionate
πενία	poverty ~osteopenia	φυσικός	natural
περιποιέω	preserve; obtain	χάσκω	gape
πιστός	faithful; trustworthy	χείρων	worse, more base, inferior, weaker
πλήρωσις	filling, gratification	φέγω	blame, censure
πόθεν	from where?	φεῦδος	-ους (n, 3) a lie ~pseudo-
πότε	when?	ώφελέω	help, be useful
πρᾶος	soft, gentle		
προαιρεσις	-εως (f) plan, preference		

Εἰ γὰρ μήπω¹ οὕτως ἔχητε, φεύγετε ἔθη τὰ πρότερον, φεύγετε τοὺς
ἰδιώτας, εἰ θέλετε ἄρξασθαι ποτέ τινες εἶναι.

3.17

Περὶ προνοίας.

“Οταν τῇ προνοίᾳ ἐγκαλῆσ, ἐπιστράφηθι καὶ γνώσῃ, ὅτι κατὰ λόγον
γέγονεν.

Ναί, ἀλλ’ ὁ ἀδικος πλέον ἔχει. ἐν τίνι; ἐν ἀργυρίῳ· πρὸς γὰρ τοῦτό σου
κρείττων ἔστιν, ὅτι κολακεύει, ἀναισχυντεῖ, ἀγρυπνεῖ. τί θαυμαστόν;

Ἄλλ’ ἐκεῦνο βλέπε, εἰ ἐν τῷ πιστὸς εἶναι πλέον σου ἔχει, εἰ ἐν τῷ
αἰδήμων. οὐ γὰρ εὐρήσεις· ἀλλ’ ὅπου κρείττων, ἐκεῖ σαυτὸν εὐρήσεις
πλέον ἔχοντα.

Κάγώ ποτ’ εἶπόν τινι ἀγανακτοῦντι, ὅτι Φιλόστοργος εὐτυχεῖ,
“Ηθελες ἀν σὺ μετὰ Σούρα κοιμᾶσθαι;— μὴ γένοιτο, φησίν, ἐκείνη
ἡ ἡμέρα.—

Τί οὖν ἀγανακτεῖς, εἰ λαμβάνει τι ἀνθ’ οὐ πωλεῖ; ἢ πῶς μακαρίζεις²
τὸν διὰ τούτων, ἢ σὺ ἀπεύχῃ, κτώμενον ἐκεῖνα; ἢ τί κακὸν ποιεῖ ἡ
πρόνοια, εἰ τοῖς κρείττοσι τὰ κρείττω διδωσιν; ἢ οὐκ ἔστι κρείττον
αἰδήμονα εἶναι ἢ πλούσιον; ὡμολόγει. τί οὖν ἀγανακτεῖς, ἄνθρωπε,
ἔχων τὸ κρείττον;

Μέμνησθε οὖν ἀεὶ καὶ πρόχειρον ἔχετε, ὅτι νόμος οὗτος φυσικὸς τὸν
κρείττονα τοῦ χείρονος πλέον ἔχειν, ἐν ὧ κρείττων ἔστιν, καὶ οὐδέποτ’
ἀγανακτήσετε.

Ἄλλ’ ἡ γυνή μοι κακῶς χρῆται. καλῶς. ἀν τίς σου πυνθάνηται, τί
ἔστι τοῦτο, λέγε ἡ γυνή μοι κακῶς χρῆται. ἄλλο οὖν οὐδέν;

Οὐδέν. ὁ πατήρ μοι οὐδὲν διδωσιν. ὅτι δὲ κακόν ἔστιν, τοῦτο ἔσωθεν
αὐτῷ δεῖ προσθέναι καὶ προσκαταψεύσασθαι;

¹ not yet, lest yet ² congratulate

Διὰ τοῦτο οὐ δεῖ τὴν πενίαν ἐκβάλλειν, ἀλλὰ τὸ δόγμα τὸ περὶ αὐτῆς,
καὶ οὕτως εὐροήσομεν.

3.18

“Οτι οὐ δεῖ πρὸς τὰς ἀγγελίας ταράσσεσθαι.

“Οταν σοί τι προσαγγελθῇ ταρακτικόν, ἐκεῦνο ἔχε πρόχειρον, ὅτι
ἀγγελία περὶ οὐδενὸς προαιρετικοῦ γίνεται.

Μή τι γὰρ δύναται σοί τις ἀγγεῖλαι, ὅτι κακῶς ὑπέλαβες ἢ κακῶς
ἀρέχθης;— οὐδαμῶς.— ἀλλ’ ὅτι ἀπέθανέν τις· τί οὖν πρὸς σέ; ὅτι σε
κακῶς τις λέγει· τί οὖν πρὸς σέ;

“Οτι ὁ πατὴρ τάδε τινὰ ἔτοιμάζεται· ἐπὶ τίνα; μή τι ἐπὶ τὴν
προαιρεσιν; πόθεν δύναται; ἀλλ’ ἐπὶ τὸ σωμάτιον, ἐπὶ τὸ κτησεῖδιον·
ἐσώθης, οὐκ ἐπὶ σέ.

Οὐκοῦν ἀλλ’ ὁ κριτὴς ἀποφαίνεται ὅτι ἡσέβησας. περὶ Σωκράτους
δ’ οὐκ ἀπεφήναντο οἱ δικασταί; μή τι σὸν ἔργον ἐστὶ τὸ ἐκεῦνον
ἀποφήνασθαι;— οὕ.— τί οὖν ἔπι σοι μέλει;

“Εστι τι τοῦ πατρός σου ἔργον, ὃ ἂν μὴ ἐκπληρώσῃ, ἀπώλεσεν τὸν
πατέρα, τὸν φιλόστοργον, τὸν ἡμερον.³ ἄλλο δὲ μηδὲν ζήτει τούτον
ἔνεκα αὐτὸν ἀπολέσθαι. οὐδέποτε γὰρ ἐν ἄλλῳ μέν τις ἀμαρτάνει, εἰς
ἄλλο δὲ βλάπτεται.

Πάλιν σὸν ἔργον τὸ ἀπολογηθῆναι εὐσταθῶς,⁴ αἰδημόνως, ἀοργήτως.
εὶ δὲ μή, ἀπώλεσας καὶ σὺ τὸν νιόν, τὸν αἰδήμονα, τὸν γενναῖον.

Τί οὖν; ὁ κριτὴς ἀκύρωνός⁵ ἐστιν; οὐ· ἀλλὰ κάκείνῳ τὰ ἵσα
κινδυνεύεται. τί οὖν ἔτι φοβῇ, τί ἐκεῦνος κρινεῖ; τί σοὶ καὶ τῷ ἀλλοτρίῳ
κακῷ;

Σὸν κακόν ἐστι τὸ κακῶς ἀπολογηθῆναι· τοῦτο φυλάσσου μόνον·
κριθῆναι δ’ ἢ μὴ κριθῆναι ὡσπερ ἄλλου ἐστὶν ἔργον, οὕτως κακὸν
ἄλλου ἐστίν.

³ gentle; (animals) domesticated ⁴ well built ⁵ safe

Ἄπειλεν σοι ὁ δεῦνα. ἐμοί; οὐ. ψέγει⁶ σε. αὐτὸς ὄψεται, πῶς ποιεῖ τὸ ἴδιον ἔργον. μέλλει σε κατακρινεῖν ἀδίκως. ἄθλιος.

3.19

Τίς στάσις ἴδιώτου καὶ φιλοσόφου.

Ἡ πρώτη διαφορὰ ἴδιώτου καὶ φιλοσόφου· ὁ μὲν λέγει οὐαί μοι διὰ τὸ παιδάριον, διὰ τὸν ἀδελφόν, οὐαὶ διὰ τὸν πατέρα, ὁ δ', ἀν ποτ' εἰπεῖν ἀναγκασθῆ, οὐαί μοι ἐπιστήσας λέγει δὶ' ἐμέ. προαιρεσιν γὰρ οὐδὲν δύναται κωλύσαι ἢ βλάψαι ἀπροάρετον εἰ μὴ αὐτὴν ἔαυτήν.

Ἄν οὖν ἐπὶ τοῦτο ρέψωμεν καὶ αὐτοί, ὥσθ' ὅταν δυσοδῶμεν, αὐτοὺς αἰτιάσθαι καὶ μεμνῆσθαι, ὅτι οὐδὲν ἄλλο ταραχῆς ἢ ἀκαταστασίας αἴτιόν ἐστιν ἢ δόγμα, ὅμνύω ὑμῖν πάντας θεούς, ὅτι προεκόψαμεν.

Νῦν δ' ἄλλην ὄδὸν ἐξ ἀρχῆς ἐληλύθαμεν. εὐθὺς ἔτι παιῶνων ἡμῶν ὄντων ἢ τιτθή, εἴ ποτε προσεπταίσαμεν χάσκοντες,⁷ οὐχὶ ἡμῖν ἐπέπλησσεν, ἀλλὰ τὸν λίθον ἔτυπτεν. τί γὰρ ἐποίησεν ὁ λίθος; διὰ τὴν τοῦ παιδίου σου μωρίαν⁸ ἔδει μεταβῆναι αὐτόν;

Πάλιν ἂν μὴ εὕρωμεν φαγεῖν ἐκ βαλανείου, οὐδέποθ' ἡμῶν καταστέλλει τὴν ἐπιθυμίαν ὁ παιδαγωγός, ἀλλὰ δέρει τὸν μάγειρον.⁹ ἄνθρωπε, μὴ γὰρ ἐκείνου σε παιδαγωγὸν κατεστήσαμεν; ἀλλὰ τοῦ παιδίου ἡμῶν· τοῦτο ἐπανόρθου, τοῦτο ὀφέλει.

Οὕτως καὶ αὐξηθέντες φαινόμεθα παιδία. παιᾶς γὰρ ἐν μουσικοῖς¹⁰ ὁ ἀμουσος,¹¹ ἐν γραμματικοῖς¹² ὁ ἀγράμματικος, ἐν βίῳ ὁ ἀπαΐδευτος.

3.20

“Οτι ἀπὸ πάντων τῶν ἐκτὸς ἐστιν ὀφελεῖσθαι.

Ἐπὶ τῶν θεωρητικῶν φαντασιῶν πάντες σχεδὸν τὸ ἀγαθὸν καὶ τὸ κακὸν ἐν ἡμῖν ἀπέλιπον, οὐχὶ δὲ ἐν τοῖς ἐκτόσ.

⁶ blame, censure ⁷ gape ⁸ folly ⁹ butcher ¹⁰ musical, aesthetic
¹¹ unmusical, unrefined ¹² literate; grammar

Οὐδεὶς λέγει ἀγαθὸν τὸ ἡμέραν εἶναι, κακὸν τὸ νύκτα εἶναι, μέγιστον δὲ κακῶν τὸ τρία τέσσαρα εἶναι. ἀλλὰ τί;

Τὴν μὲν ἐπιστήμην ἀγαθόν, τὴν δ' ἀπάτην κακόν, ὥστε καὶ περὶ αὐτὸν τὸ ψεῦδος ἀγαθὸν συνίστασθαι, τὴν ἐπιστήμην τοῦ ψεῦδος εἶναι αὐτό.

Ἐδει ὁῦν οὕτως καὶ ἐπὶ τοῦ βίου. ὑγεία ἀγαθόν, νόσος δὲ κακόν; οὕ, ἀνθρωπε. ἀλλὰ τί; τὸ καλῶς ὑγιαίνειν ἀγαθόν, τὸ κακῶς κακόν.— ὥστε καὶ ἀπὸ νόσου ἔστιν ὡφεληθῆναι;— τὸν θεόν σοι, ἀπὸ θανάτου γάρ οὐκ ἔστιν; ἀπὸ πληρωσεω¹³ γάρ οὐκ ἔστιν, μικρά σοι δοκεῖ οἱ Μενοικεὺς ὡφεληθῆναι, ὅτ' ἀπέθνησκεν;— τοιαῦτά τις εἰπὼν ὡφεληθείη ἢ οἷα ἐκεῖνος ὡφελήθη.— ἔα, ἀνθρωπε, οὐκ ἐτήρησεν τὸν φιλόπατριν, τὸν μεγαλόφρονα,¹⁴ τὸν πιστόν, τὸν γενναῖον; ἐπιζήσας δὲ οὐκ ἀπώλλυεν ταῦτα πάντα;

Οὐ περιεποιεῖτο τὰ ἐναντία; τὸν δειλὸν οὐκ ἀνελάμβανεν, τὸν ἀγεννῆ, τὸν μισόπατριν, τὸν φιλόψυχον; ἄγε δοκεῖ σοι μικρὰ ὡφεληθῆναι ἀποθανών;

Οὐ· ἀλλ' ὁ τοῦ Ἄδμήτου πατὴρ μεγάλα ὡφελήθη ζήσας οὕτως ἀγεννῶς καὶ ἀθλίως;¹⁵

“Υστερον γάρ οὐκ ἀπέθανεν; παύσασθε, τοὺς θεοὺς ὑμῖν, τὰς ὕλας θαυμάζοντες, παύσασθ’ ἔαυτοὺς δούλους ποιοῦντες πρῶτον τῶν πραγμάτων, εἶτα δι’ αὐτὰ καὶ τῶν ἀνθρώπων τῶν ταῦτα περιποιεῖν ἢ ἀφαιρεῖσθαι δυναμένων.

“Εστιν οὖν ἀπὸ τούτων ὡφεληθῆναι;— ἀπὸ πάντων.— καὶ ἀπὸ τοῦ λοιδοροῦντος;— τί δ' ὡφελεῖ τὸν ἀθλητὴν ὁ προσγυμναζόμενος; τὰ μέγιστα. καὶ οὗτος ἐμοῦ προγυμναστὴς γίνεται· τὸ ἀνεκτικόν μου γυμνάζει, τὸ ἀόργητον, τὸ πρᾶον.

Οὐ· ἀλλ' ὁ μὲν τοῦ τραχήλου¹⁶ καθάπτων καὶ τὴν ὄσφυν μου καὶ

¹³ filling, gratification ¹⁴ high-minded, generous ¹⁵ wretched
¹⁶ neck

nothing to me?"Why, if you have not yet acquired this state of mind, flee from your former habits, flee from the laymen, if you would begin to be somebody some time.

3.17

Of Providence Whenever you find fault with Providence, only consider and you will recognize that what happens is in accordance with reason. "Yes,"you say, "but the wicked man is better off."In what respect? In money; for in respect to that he is superior to you, because he flatters, is shameless, lies awake nights. What is surprising in that? But look rather and see if he is better off than you are in being faithful, and considerate. For you will not find that to be the case; but where you are superior, there you will find that you are better off than he is. And so I once asked a man who was complaining about the prosperity of Philostorgus, "Would you have been willing to cohabit with Sura?" "May that day never come!"said he. Why, then, are you indignant if he gets something for what he sells? Or how can you deem him blessed who acquires what he has by means which you abhor? Or what harm does Providence do if it gives the better thing to the better men? Or is it not better to be considerate than to be rich? He agreed that it was. Why, then, are you indignant, man, when you have the better part? I would have the rest of you always remember, then, and be ready to apply the following truth: That this is a law of nature for the superior to have the better of the inferior, in the respect in which he is superior; and then you will never be indignant. "But my wife treats me badly."Very well; if someone asks you what this amounts to, say, "My wife treats me badly." "Nothing else, then?"Nothing. "My father doesn't give me anything"... But is it necessary in your own mind to add to the preceding statement, that to receive nothing from your father is an evil, and at that to add a lie too? For this reason we ought not to cast out poverty, but only our judgement about poverty, and so we shall be serene.

3.18

That we ought not to allow any news to disturb us Whenever some disturbing news is reported to you, you ought to have ready at hand the following principle: News, on any subject, never falls within the sphere of the moral purpose. Can anyone bring you word that you have been wrong in an assumption or in a desire?— By no means.— But he can bring you word that someone is dead. Very well, what is that to you? That someone is speaking ill of you. Very well, what is that to you? That your father is making certain preparations. Against whom? Surely not against your moral purpose, is it? Why, how can he? But against your paltry body, against your paltry possessions; you are safe, it is not against you. But the judge condemns you on the charge of impiety. And did not the judges similarly

condemn Socrates? Surely it is no concern of yours that the judge pronounced you guilty, is it?— No.— Why, then, are you any further concerned? Your father has a certain function, and if he does not perform it, he has destroyed the father in him, the man who loves his offspring, the man of gentleness within him. Do not seek to make him lose anything else on this account. For it never happens that a man goes wrong in one thing, but is injured in another. Again, it is your function to defend yourself firmly, respectfully, without passion. Otherwise, you have destroyed within you the son, the respectful man, the man of honour. What then? Is the judge secure? No; but he too runs just as great a risk. Why, then, are you afraid of what decision he is going to render? What have you to do with another man's evil? Your own evil is to make a bad defence; only guard against that, but just as being condemned or not being condemned is another's function, so it is another's evil. "So-and- so threatens you."Me? No. "He blames you."He himself will attend to how he is performing his own proper function. "He is on the point of condemning you unjustly."Poor devil!

3.19

What is the position of the layman, and what that of the philosopher?

The first difference between a layman and a philosopher: The one says, "Woe is me because of my child, my brother, woe because of my father"; and the other, if he can ever be compelled to say, "Woe is me,"adds, after a pause, "because of myself."For nothing outside the sphere of the moral purpose can hamper or injure the moral purpose; it alone can hamper or injure itself. If, then, we too tend in this latter direction so that, whenever we go amiss, we blame ourselves, and bear in mind that nothing but judgement is responsible for the disturbance of our peace of mind and our inconstancy, I swear to you by all the gods that we have been making progress. But as it is, we have taken a different course from the start. Even while we were still children, our nurse, if ever we bumped into something, when we were going along with our mouths open, did not scold us, but used to beat the stone. Why, what did the stone do? Ought it to have moved out of the road because of your childish folly? And again, if we when children don't find something to eat after our bath, our attendant never checks our appetite, but he cudgels the cook. Man, we didn't make you the cook's attendant, did we? but our child's. Correct him, help him. So, even when we have grown up, we look like children. For it is being a child to be unmusical in things musical, to be unlettered in things literary, to be uneducated in life.

3.20

That it is possible to derive advantage from everything external In the case of

our intellectual impressions practically all men have agreed that the good and the evil are in ourselves, and not in externals. Nobody calls the statement that it is day, good, or that it is night, bad, and the greatest of evils, the statement that three is four. But what? They call knowledge good, and error evil; so that even in regard to what is false there arises a good, that is, the knowledge that the false is false. So it ought to be, then, also with our life. Is health a good, and illness an evil? No, man. What then? To be well for a good end is good, to be well for an evil end is evil.— So that it is possible to derive advantage even from illness, you mean?— Why, I call God to witness, isn't it possible to derive advantage from death? Why, isn't it possible from lameness? Do you think that Menoeceus derived but little good when he died?— May the one who says anything like that derive the same sort of good that he did!— Ho, there, man, did he not maintain the patriot that he was, the high-minded man, the man of fidelity, the man of honour? And had he lived on, would he not have lost all these? Would he not have won the very opposite? Would he not have acquired the character of the coward, the ignoble man, the disloyal, the lover of his own life? Come now, do you think that Menoeceus derived but little good by his death? Oh, no! But the father of Admetus derived great good from living so ignobly and wretchedly, did he? Why, didn't he die later? Make an end, I adjure you by the gods, of admiring material things, make an end of turning yourselves into slaves, in the first place, of things, and then, in the second place, on their account, slaves also of the men who are able to secure or to take away these things.

Is it possible, then, to derive advantage from these things?— Yes, from everything.— Even from the man who reviles me?— And what good does his wrestling-companion do the athlete? The very greatest. So also my reviler becomes one who prepares me for my contest; he exercises my patience, my dispassionateness, my gentleness. You say: No. But the man who lays hold of my neck and gets my loins and my shoulders into

vocabulary

ἀγνεύω purify	ἐκτός outside
ἀγνώμων headstrong, unfeeling	ἐμετος vomiting
ἀθλητής ἀεθλητού (m, 1) athlete, contestant ~athlete	ἐξαγγέλλω bring news out ~angel
αῖσχος -εος (n, 3) insult; disgrace	ἐξαρκέω be enough; be satisfied
ἀκάθαρτος not pure	ἐξελέγχω convict, refute, test
ἀναδίδωμι yield; give out	ἐξειρέω disgorge ~emetic
ἀναλαμβάνω take up, recover, resume	ἐξηγέομαι lead forth; set out, describe ~hegemony
ἀναλύω (ū) set free; take apart ~loose	ἐξορχέομαι dance away; blab
ἀναρχία lawlessness	ἐπανορθόω restore, correct
ἀνδράποδον -ης slave ~androgynous	ἐπιεικής fitting ~icon
ἀνεκτικός patient	ἐπικαλέω call upon
ἄνευ away from; not having; not needing ~Sp. sin	ἐπιμελέομαι take care of, oversee
ἀνοίγνυμι (ū) open	ἐπιχειρέω do, try, attack ~chiral
ἀπαθής unaffected, impassive	ἐσθής clothes ~vest
ἀπορία difficulty, bottleneck ~pierce	ἐσχατος farthest, last
ἀποφέρω carry off, carry back ~bear	εὐγνώμων considerate, sensible
ἀρκέω satisfy; ward off, defend; suffice	εὔκολος contented
ἀσεβής profane	εύσταθέω be steady, healthy
ἀτάροσχος calm	εύτυχής fortunate
βαρύς heavy ~baritone	εύχή prayer; vow ~vow
βασιλικός royal	εῦχος -εος (n, 3) glory, triumph ~vow
βιώω live; (mp) make a living ~biology	ἐφόδιον supplies, funding
γείτων -ονος (f) neighbor	ἐφόδιος for a journey
γονεύς -ος (m) parent	ζηλωτός enviable
γυμνάζω exercise, do training	ἡγεμονικός showing leadership
δαΐς δαδός (f) torch	ἡλικία time of life, contemporaries
διαβάλλω throw across; slander ~ballistic	θεώρημα -τος (n, 3) sight; theory
διαλέγω go through, debate ~legion	θύμα -τος (n, 3) victim, sacrifice
διαλύω break up; relax, weaken	θυσία sacrifice
διαπρέπω be prominent	ἰατρός (α) physician
διδασκαλικός educational	καθαρός clean, pure
εἰκῇ haphazardly; in vain	καταγελάω laugh at, deride
εἴτα then, therefore, next	καταρτίζω fix; equip
	κατασκευάζω equip, build
	κατάστασις -εως (f) establishment
	κατατρίβω (ι) wear out, use up
	κολακεύω flatter
	κόμη hair ~comet
	κοσμέω marshal, array ~cosmos
	λέξις -εως (f) speech, word, phrase

λοιδορία railing, abuse	σπείρω sow ~diaspora
μακάριος blessed	στρέφω turn, veer ~atrophy
μεταβολή change, exchange	στρόφιον breast-band, head-band
μεταδίδωμι give part of ~donate	συμβουλεύω give advice; (mid)
μεταπίπτω fall differently, undergo	consult ~volunteer
a change	συμπίπτω fall together, happen
μηδέποτε never	σύνοδος meeting, conjunction
μυστήριον secret thing, rite	σχολή rest, leisure
μυστικός mystical	τέκτων (f) skilled worker
ναός (α) temple, shrine ~nostalgia	~technician
νοσέω be sick, be mad, suffer	τέχνη craft, art, plan, contrivance
νόσος (f) plague, pestilence	~technology
~noisome	τροφή food, upkeep ~atrophy
οἶκημα -τος (n, 3) room	ὑπάγω lead under the yoke, lead
δρέγω hold out, offer, thrust ~reach	away from ~demagogue
παιδεία child-rearing, education	ὕπερον pestle, club; pupa
παρακολουθέω dog, follow, trace	ὕπερος pestle, club; pupa
παρολλάστω change, differ	ὑπολαμβάνω take under one's
πενία poverty ~osteopenia	support, seize; speak up; imagine
περαίνω finish, accomplish	~epilepsy
πέσσω brood on; ripen ~peptic	ὑποστρέφω turn around, go back
πλανάω lead astray; (mp) wander	~atrophy
~plankton	φαντασία appearance; imagination
πόθεν from where?	φάρμακον drug, potion ~pharmacy
πολιτεύω (i) be a free citizen	φιλοσοφία love of knowledge;
πολυπραγμονέω be too busy,	philosophy
meddle	φιλόσοφος wisdom-loving
ποῦ where?	φορά carrying, burden
πρόσειμι approach, draw near; add	φύσις -εως (f) nature (of a thing)
~ion	~physics
προσήκω belong to, it beseems	φύω produce, beget; clasp ~physics
προσθέω run to	ψιλός (i) naked, bare ~epsilon
προσίημι be allowed near	ψυχαγωγέω (ū) evoke spirits;
σεμνός revered, holy	beguile
σκώπτω joke	ώφελέω help, be useful
σοφός skilled, clever, wise	ώφέλιμος helping, useful

τοὺς ὄμοις καταρτίζων ὡφελεῖ με καὶ ὁ ἀλεύπτης καλῶς ποιῶν λέγει ἀρον ὅπερον ἀμφοτέραις καὶ ὅσῳ βαρύτερός ἐστιν ἐκεῖνος, τοσούτῳ μᾶλλον ὡφελοῦμαι ἐγώ· εἰ δέ τις πρὸς ἀοργησίαν με γυμνάζει, οὐκ ὡφελεῖ με;

Τοῦτ' ἔστι τὸ μὴ εἰδέναι ἀπ' ἀνθρώπων ὡφελεῖσθαι. κακὸς γείτων; αὐτῷ ἀλλ' ἐμοὶ ἀγαθός· γυμνάζει μου τὸ εὔγνωμον,¹ τὸ ἐπιεικές.

Κακὸς πατήρ; αὐτῷ ἀλλ' ἐμοὶ ἀγαθός. τοῦτ' ἔστι τὸ τοῦ Ἐρμοῦ ῥαβδίον· οὐθέλεις, φησίν, ἄψαι καὶ χρυσοῦν ἔσται. οὐ· ἀλλ' οὐθέλεις φέρε καγώ αὐτὸν ἀγαθὸν ποιήσω. φέρε νόσον, φέρε θάνατον, φέρε ἀπορίαν, φέρε λοιδορίαν, δίκην τὴν περὶ τῶν ἐσχάτων· πάντα ταῦτα τῷ ῥαβδίῳ τοῦ Ἐρμοῦ ὡφέλιμα ἔσται.

Τὸν θάνατον τί ποιήσεις; τί γὰρ ἄλλο ἢ ἵνα σε κοσμήσῃ ἢ ἵνα δείξῃς ἔργω δι' αὐτοῦ, τί ἔστιν ἀνθρωπος τῷ βουλήματι τῆς φύσεως παρακολουθῶν;

Τὴν νόσον τί ποιήσεις; δείξω αὐτῆς τὴν φύσιν, διαπρέψω ἐν αὐτῇ, εὐσταθήσω, εὐροήσω, τὸν ἰατρὸν οὐ κολακεύσω, οὐκ εὐξομαί ἀποθανεῖν.

Τί ἔτι ἄλλο ζητεῖς; πᾶν ὁ ἀν δῶς, ἐγὼ αὐτὸν ποιήσω μακάριον, εὐδαιμονικόν, σεμνόν,² ζηλωτόν.³

Οὐ· ἀλλὰ βλέπε μὴ νοσήσῃς· κακόν ἔστιν. οἶον εἴ τις ἔλεγεν βλέπε μὴ λάβῃς ποτὲ φαντασίαν τοῦ τὰ τρία τέσσαρα εἶναι· κακόν ἔστιν. ἀνθρωπε, πῶς κακόν; ἀν ὁ δεῖ περὶ αὐτοῦ ὑπολάβω, πῶς ἔτι με βλάψει; οὐχὶ δὲ μᾶλλον καὶ ὡφελήσει;

Ἄν οὖν περὶ πενίας ὁ δεῖ ὑπολάβω, ἀν περὶ νόσου, ἀν περὶ ἀναρχίας, οὐκ ἀρκεῖ μοι; οὐκ ὡφέλιμα ἔσται; πῶς οὖν ἔτι ἐν τοῖς ἐκτὸς τὰ κακὰ καὶ τάγαθὰ δεῖ με ζητεῖν;

Ἄλλὰ τί; ταῦτα μέχρι ὥδε, εἰς οἶκον δ' οὐδεὶς ἀποφέρει· ἀλλ' εὐθὺς πρὸς τὸ παιδάριον πόλεμος, πρὸς τοὺς γείτονας, πρὸς τοὺς

¹ considerate, sensible ² revered, holy ³ enviable

σκώψαντας, πρὸς τοὺς καταγελάσαντας.

Καλῶς γένοιτο Λεσβίω, ὅτι με καθ' ἡμέραν ἐξελέγχει μηδὲν εἰδότα.

3.21

Πρὸς τοὺς εὐκόλως⁴ ἐπὶ τὸ σοφιστεύειν ἐρχομένους.

”Οτι τὰ θεωρήματα ἀναλαβόντες ψιλὰ εὐθὺς αὐτὰ ἐξεμέσαι θέλονσιν ὡς οἱ στομαχικὸι τὴν τροφήν.

Πρῶτον αὐτὸ πέψον,⁵ εἰθ’ οὕτω μὴ ἐξεμέσης· εἰ δὲ μή, ἔμετος⁶ τῷ δόντι γίνεται, πρᾶγμ’ ἀκάθαρτον καὶ ἄβρωτον.

Ἄλλ’ ἀπ’ αὐτῶν ἀναδοθέντων δεῖξόν τινα ἡμῖν μεταβολὴν τοῦ ἡγεμονικοῦ τοῦ σεαυτοῦ, ὡς οἱ ἀθληταὶ τοὺς ὄμοις, ἀφ’ ὧν ἐγυμνάσθησαν καὶ ἔφαγον, ὡς οἱ τὰς τέχνας ἀναλαβόντες, ἀφ’ ὧν ἔμαθον.

Οὐκ ἔρχεται ὁ τέκτων καὶ λέγει ἀκούσατέ μου διαλεγομένου περὶ τῶν τεκτονικῶν, ἀλλ’ ἐκμισθωσάμενος οὐκίαν ταύτην κατασκευάσας δεύκνυσιν, ὅτι ἔχει τὴν τέχνην.

Τοιοῦτόν τι καὶ σὺ ποίησον· φάγε ὡς ἄνθρωπος, πίε ὡς ἄνθρωπος, κοσμήθητι, γάμησον, παιδοποίησον, πολίτευσαι· ἀνάσχου λοιδορίας, ἐνεγκε ἀδελφὸν ἀγνώμονα,⁷ ἐνεγκε πατέρα, ἐνεγκε νιόν, γείτονα, σύνοδον.

Ταῦτα ἡμῖν δεῖξον, ὥ’ ἵδωμεν, ὅτι μεμάθηκας ταῖς ἀληθείαις τι τῶν φιλοσόφων. οὐ· ἀλλ’ ἐλθόντες ἀκούσατέ μου σχόλια λέγοντος. ὑπαγε, ζήτει τίνων κατεξεράσεις.

Καὶ μὴν ἐγὼ ὑμῖν ἐξηγήσομαι τὰ Χρυσίππεια ὡς οὐδείς, τὴν λέξιν⁸ διαλύσω καθαρώτατα, προσθήσω ἀν που καὶ Ἀντιπάτρου καὶ Ἀρχεδήμου φοράν.⁹

⁴ contented ⁵ brood on; ripen ⁶ vomiting ⁷ headstrong, unfeeling
⁸ speech, word, phrase ⁹ carrying, burden

Εἶτα τούτου ἔνεκα ἀπολίπωσιν οἱ νέοι τὰς πατρῖδας καὶ τοὺς γονεῖς τοὺς αὐτῶν, ὥν ἐλθόντες λεξεῖδιά σου ἔξηγουμένου ἀκούσωσιν;

Οὐ δεῖ αὐτὸν ὑποστρέψαι ἀνεκτικούς, συνεργητικούς, ἀπαθεῖς, ἀταράχους, ἔχοντάς τι ἐφόδιον τοιοῦτον εἰς τὸν βίον, ἀφ' οὐδὲν ὅρμωμενοι φέρειν δυνήσονται τὰ συμπίπτοντα καλῶς καὶ κοσμεῖσθαι ὑπὸ αὐτῶν;

Καὶ πόθεν σοι μεταδιδόναι τούτων ὡν οὐκ ἔχεις; αὐτὸς γὰρ ἄλλο τι ἐποίησας ἐξ ἀρχῆς ἢ περὶ ταῦτα κατετρίβης, πῶς οἱ συλλογισμοὶ ἀναλυθήσονται, πῶς οἱ μεταπίπτοντες, πῶς οἱ τῷ ἡρωτῆσθαι περαιώνοντες;

Ἄλλ' ὁ δεῖνα σχολὴν ἔχει· διὰ τί μὴ κάγὼ σχῶ; οὐκ εἰκῇ ταῦτα γίνεται, ἀνδράποδον, οὐδὲ ὡς ἔτυχεν, ἀλλὰ καὶ ἡλικίαν εἶναι δεῖ καὶ βίον καὶ θεὸν ἡγεμόνα.

Οὕ· ἀλλ' ἀπὸ λιπομένος μὲν οὐδεὶς ἀνάγεται μὴ θύσας τοῖς θεοῖς καὶ παρακαλέσας αὐτὸν βοηθὸν οὐδὲ σπείρουσιν ἄλλως οἱ ἀνθρωποι εἰ μὴ τὴν Δῆμητρα ἐπικαλεσάμενοι· τηλικούτου δὲ ἔργου ἀφάμενός τις ἄνευ θεῶν ἀσφαλῶς ἄψεται καὶ οἱ τούτῳ προσιόντες εὐτυχῶν¹⁰ προσελεύσονται;

Τί ἄλλο ποιεῖς, ἀνθρωπε, ἢ τὰ μυστήρια ἔξορχῇ καὶ λέγεις οἰκημά¹¹ ἔστι καὶ ἐν Ἐλευσῖνι, ἵδον καὶ ἐνθάδε. ἐκεῖ ἱεροφάντης· καὶ ἐγὼ ποιήσω ἱεροφάντην. ἐκεῖ κήρυξ· κάγὼ κήρυκα καταστήσω. ἐκεῖ δαδοῦχος· κάγὼ δαδοῦχον. ἐκεῖ δῆδες· καὶ ἐνθάδε. αἱ φωναὶ αἱ αὐταὶ τὰ γινόμενα τί διαφέρει ταῦτα ἐκείνων;

Ἄσεβέστατε ἄνθρωπε, οὐδὲν διαφέρει; καὶ παρὰ τόπον ταῦτα ὡφελεῖ καὶ παρὰ καιρόν· καὶ μετὰ θυσίας δὲ καὶ μετ' εὐχῶν καὶ προηγνευκότα καὶ προδιακέμενον τῇ γνώμῃ, ὅτι ἱεροῖς προσελεύσεται καὶ ἱεροῖς παλαιοῖς. οὕτως ὡφέλιμα γίνεται τὰ μυστήρια, οὕτως εἰς φαντασίαν ἐρχόμεθα, ὅτι ἐπὶ παιδείᾳ καὶ ἐπανορθώσει τοῦ βίου κατεστάθη πάντα ταῦτα ὑπὸ τῶν παλαιῶν.

¹⁰ fortunate ¹¹ room

Σὺ δ' ἔξαγγέλλεις αὐτὰ καὶ ἔξορχῆ παρὰ καιρόν, παρὰ τόπον, ἄνευ θυμάτων,¹² ἄνευ ἀγνείας· οὐκ ἐσθῆτα ἔχεις ἦν δεῖ τὸν ἱεροφάντην, οὐ κόμην, οὐ στρόφιον οἶνον δεῖ, οὐ φωνήν, οὐχ ἡλικίαν, οὐχ ἥγνευκας¹³ ὡς ἐκεῖνος, ἀλλ' αὐτὰς μόνας τὰς φωνὰς ἀνειληφὼς λέγεις. ἱεραί εἰσιν αἱ φωναὶ αὐτὰ καθ' αὐτάς;

Ἄλλον τρόπον δεῖ ἐπὶ ταῦτα ἐλθεῖν· μέγα ἐστὶ τὸ πρᾶγμα, μυστικόν¹⁴ ἐστιν, οὐχ ὡς ἔτυχεν οὐδὲ τῷ τυχόντι δεδομένον.

Ἄλλ' οὐδὲ σοφὸν εἶναι τυχὸν ἔξαρκεῖ πρὸς τὸ ἐπιμεληθῆναι νέων· δεῖ δὲ καὶ προχειρότητά τινα εἶναι καὶ ἐπιτηδειότητα πρὸς τοῦτο, νὴ τὸν Δία, καὶ σῶμα ποιὸν καὶ πρὸ πάντων τὸν θεὸν συμβουλεύειν ταύτην τὴν χώραν κατασχεῖν, ὡς Σωκράτει συνεβούλευεν τὴν ἐλεγκτικὴν χώραν ἔχειν, ὡς Διογένει τὴν βασιλικὴν καὶ ἐπιπληκτικὴν, ὡς Ζήνωνι τὴν διδασκαλικὴν καὶ δογματικὴν.

Σὺ δ' ἵατρεῖνον ἀνοίγεις ἀλλο οὐδὲν ἔχων ἢ φάρμακα, ποῦ δὲ ἢ πῶς ἐπιτίθεται ταῦτα, μήτε εἰδὼς μήτε πολυπραγμονήσας.

Ίδον ἐκεῖνος ταῦτα, κολλύρια· κάγῳ ἔχω. μή τι οὖν καὶ τὴν δύναμιν τὴν χρηστικὴν αὐτοῖς; μή τι οἰδας καὶ πότε καὶ πῶς ὡφελήσει καὶ τίνα;

Τί οὖν κυβεύεις ἐν τοῖς μεγίστοις, τί ράδιουργεῖς, τί ἐπιχειρεῖς πράγματι μηδέν σοι προσήκοντι; ἄφεις αὐτὸ τοῖς δυναμένοις, τοῖς κοσμοῦσι. μὴ προστρίβου καὶ αὐτὸς αἰσχος¹⁵ φιλοσοφίᾳ διὰ σαντού, μηδὲ γάνου μέρος τῶν διαβαλλόντων τὸ ἔργον.

Ἄλλὰ εἴ σε ψυχαγωγεῖ¹⁶ τὰ θεωρήματα, καθήμενος αὐτὰ στρέφει αὐτὸς ἐπὶ σεαυτοῦ· φιλόσοφον δὲ μηδέποτ' εἴπης σεαυτὸν μηδ' ἄλλου ἀνάσχη λέγοντος, ἀλλὰ λέγε πεπλάνηται· ἐγὼ γὰρ οὔτ' ὀρέγομαι ἄλλως ἢ πρότερον οὐδὲ ὄρμῶ ἐπ' ἄλλα οὐδὲ συγκατατίθεμαι ἄλλοις οὐδὲ ὅλως ἐν χρήσει φαντασιῶν παρήλλαχά τι ἀπὸ τῆς πρότερον καταστάσεως.

¹² victim, sacrifice ¹³ purify ¹⁴ mystical ¹⁵ insult; disgrace
¹⁶ evoke spirits; beguile

proper shape helps me, and the rubber does well when he says, "Lift the pestle with both hands," and the heavier it is, the more good I get out of doing so; whereas, if a man trains me to be dispassionate, does he do me no good? Your attitude means that you do not know how to derive advantage from men. Is your neighbour bad? Yes, for himself; but for me he is good; he exercises my good disposition, my fair-mindedness. Is your father bad? Yes, for himself; but for me he is good. This is the magic wand of Hermes. "Touch what you will," the saying goes, "and it will turn into gold." Nay, but bring whatever you will and I will turn it into a good. Bring disease, bring death, bring poverty, reviling, peril of life in court; all these things will become helpful at a touch from the magic wand of Hermes. "What will you make of death?" "Why, what else but make it your glory, or an opportunity for you to show in deed thereby what sort of person a man is who follows the will of nature. "What will you make of disease?" I will show its character, I will shine in it, I will be firm, I will be serene, I will not fawn upon my physician, I will not pray for death. What else do you still seek? Everything that you give I will turn into something blessed, productive of happiness, august, enviable.

Not so you; but, "Watch out that you don't get ill; it's bad." Just as if someone said, "Watch out that you never get the impression that three are four; it's bad." Man, how do you mean "bad"? If I get the right idea of it, how is it going to hurt me any more? Will it not rather even do me good? If, then, I get the right idea about poverty, or disease, or not holding office, am I not satisfied? Will they not be helpful to me? How, then, would you have me seek any longer amongst externals for things evil and things good?

But what? These things go thus far, but nobody takes them home with him; nay, as soon as we leave here, there is war on with our slave attendant, our neighbours, those that mock, and those that laugh at us. Blessed be Lesbius, because he convicts me every day of knowing nothing!

Tag was found

3.21

To those who enter light-heartedly upon the profession of lecturing Those who have learned the principles and nothing else are eager to throw them up immediately, just as persons with a weak stomach throw up their food. First digest your principles, and then you will surely not throw them up this way. Otherwise they are mere vomit, foul stuff[†] and unfit to eat. But after you have digested these principles, show us some change in your governing principle that is due to them; as the athletes show their shoulders as the results of their exercising and eating, and as those who have mastered the arts can show the results of their learning. The builder does not come forward

and say, "Listen to me deliver a discourse about the art of building"; but he takes a contract for a house, builds it, and thereby proves that he possesses the art. Do something of the same sort yourself too; eat as a man, drink as a man, adorn yourself, marry, get children, be active as a citizen; endure revilings, bear with an unreasonable brother, father, son, neighbour, fellow-traveller. Show us that you can do these things, for us to see that in all truth you have learned something of the philosophers. No, but "Come and listen to me deliver my comments," you say. Go to! Look for people on whom to throw up! "Yes, but I will set forth to you the doctrines of Chrysippus as no one else can; his language I will analyse so as to make it perfectly clear; possibly I will throw in a bit of the vivacity of Antipater and Archedemus." And then it's for this, is it, that the young men are to leave their fatherlands and their own parents,— to come and listen to you interpreting trifling phrases? Ought they not to be, when they return home, forbearing, ready to help one another, tranquil, with a mind at peace, possessed of some such provision for the journey of life, that, starting out with it, they will be able to bear well whatever happens, and to derive honour from it? And where did you get the ability to impart to them these things which you do not possess yourself? Why, from the first did you ever do anything but wear yourself out over the question how solutions can be found for syllogisms, for the arguments that involve equivocal premisses, and those which derive syllogisms by the process of interrogation? "But So-and-so lectures; why shouldn't I too?" Slave, these things are not done recklessly, nor at random, but one ought to be of a certain age, and lead a certain kind of life, and have God as his guide. You say: No. But no man sails out of a harbour without first sacrificing to the gods and invoking their aid, nor do men sow hit-or-miss, but only after first calling upon Demeter; and yet will a man, if he has laid his hand to so great a task as this without the help of the gods, be secure in so doing, and will those who come to him be fortunate in so coming? What else are you doing, man, but vulgarizing the Mysteries, and saying, "There is a chapel at Eleusis; see, there is one here too. There is a hierophant there; I too will make a hierophant. There is a herald there; I too will appoint a herald. There is a torch-bearer there; I too will have a torch-bearer. There are torches there; and here too. The words said are the same; and what is the difference between what is done here and what is done there?" Most impious man, is there no difference? Are the same acts helpful, if they are performed at the wrong place and at the wrong time? Nay, but a man ought to come also with a sacrifice, and with prayers, and after a preliminary purification, and with his mind predisposed to the idea that he will be approaching holy rites, and holy rites of great antiquity. Only thus do the Mysteries become helpful, only thus do we arrive at the impression that all these things were established by men of old time for the purpose of education and for the amendment of our life. But you

are publishing the Mysteries abroad and vulgarizing them, out of time, out of place, without sacrifices, without purification; you do not have the dress which the hierophant ought to wear, you do not have the proper head of hair, nor head-band, nor voice, nor age; you have not kept yourself pure as he has, but you have picked up only the words which he utters, and recite them. Have the words a sacred force all by themselves?

One ought to approach these matters in a different fashion; the affair is momentous, it is full of mystery, not a chance gift, nor given to all comers. Nay, it may be that not even wisdom is all that is needed for the care of the young; one ought also to have a certain readiness and special fitness for this task, by Zeus, and a particular physique, and above all the counsel of God advising him to occupy this office, as God counselled Socrates to take the office of examining and confuting men, Diogenes the office of rebuking men in a kingly manner, and Zeno that of instructing men and laying down doctrines. But you are opening up a doctor's office although you possess no equipment other than drugs, but when or how these drugs are applied you neither know nor have ever taken the trouble to learn. "See," you say, "that man has these eye-salves, and so have I." Have you, then, at all the faculty of using them aright? Do you know at all when and how and for whom they will do good? Why, then, do you play at hazard in matters of the utmost moment, why do you take things lightly, why do you put your hand to a task that is altogether inappropriate for you? Leave it to those who are able to do it, and do it with distinction. Do not yourself by your own actions join the number of those who bring disgrace upon philosophy, and do not become one of those who disparage the profession. If, however, you find the principles of philosophy entertaining, sit down and turn them over in your mind all by yourself, but don't ever call yourself a philosopher, and don't allow anyone else to say it of you, but say, rather, "He is mistaken; for my desire is no different from what it used to be, nor my choice, nor my assent, nor, in a word, have I changed at all, in my use of external impressions, from my former state." Think this and say this about yourself, if

vocabulary

ἀγνοέω	be ignorant of ~gnostic	ἐγκαλέω	demand payment; accuse
ἀδύνατος	unable; impossible	ἐκθρόνω	spring forth ~dart
ἀέθλιος	prize ~athlete	ἐκκαλέω	call forth ~gallo
ἄθλιος	wretched ~athlete	ἐκκλίνω	(i) turn away, back down, shun
ἀκριβής	(i) exact	ἐκπλήσσω	panic, be knocked out ~plectrum
ἀλαλύκτημαι	be distraught	ἔλεος	ἔλοῦ pity, mercy ~alms
ἀμελέω	disregard; (impers.) of course	ἔλεύθερος	not enslaved
ἀμήχανος	helpless, impossible ~mechanism	Ἐλλῆν	Greek
ἀνατείνω	lift, reach out, threaten	ἐμπίπτω	fall into; attack ~petal
ἄνειμι	go up, inland, to, back ~ion	ἐνθυμέομαι	(v) take to heart
ἀνέρχομαι	go up; return	ἐνίστημι	install; threaten; block
ἀνίημι	urge, impel; release ~jet	ἐντός	within
ἀντιποιέω	do in return; (mid) seek, claim	ἐνύπνιος	seen in dreams
ἄνω (ᾶ)	accomplish, pass, waste; upwards, out to sea	ἔξωθεν	from outside
ἀπάγω	lead away, back ~demagogue	ἐπιβάλλω	throw upon, head for ~ballistic
ἀπαντάω	encounter, come upon	ἐπικίνδυνος	(v) in danger, dangerous
ἀπιστέω	disbelieve ~stand	ἐπιμελής	careful, cared for
ἀποκρύπτω	hide away ~cryptic	ἐπιστρέφω	turn towards ~atrophy
ἀρκέω	satisfy; ward off, defend; suffice	ἐπιτιμάω	honor, blame
ἄστρον	star	ἐπιφαίνω	display ~photon
ἀσχημονέω	behave badly	ἐπιφάνεια	manifestation; surface
ἀφορμάω	depart, depart from ~hormone	ἐπιχειρέω	do, try, attack ~chiral
γνώριμος	known (a person)	εὐδαίμων	blessed with a good genius
~gnostic		εῦρος	with fair streams
γυμνός	naked, unarmed	ἡγεμονικός	showing leadership
δέρμα -τος (n, 3)	skin, hide	θερμαίνω	heat ~thermos
~dermatology		ἴός	arrow
δημόσιος	public, the state	ἰωή	a rush, a sweep
διακινέω (ιτ)	move, move slightly, disorder	καθαρός	clean, pure
διάνοια	a thought; intelligence	καίτοι	and yet; and in fact; although
διατάσσω	arrange, array	κατασκέπτομαι	inspect, explore ~skeptic
δίς	twice	κατάσκοπος	spy, inspector
δίχα	in two, in two ways	κλείω	tell of; close
		κοιμάω	put to sleep; (pass) lie down, have sex
		κομφός	clever, urbane, pleasant

κτῆσις -ος (f) chattels	hold, help
κυλίω (i) roll ~cylinder	σελήνη moon
λάω grip, pin?	σκέπτομαι look, look at, watch
λοιδόρεω abuse, revile	~skeptic
μεστός full	σκηνή tent; stage
μετατίθημι set or cause among	σκληρός hard
~thesis	σκότος darkness, shadow ~shadow
μῆνις -ος (f) rage	στένω groan ~stentorian
οἰκοδεσπότης -ου (m, 1) steward	στράτευμα -τος (n, 3) army
οἰκονόμος steward, housekeeper	~strategy
οἰκουμένη inhabited	συγχέω entangle, destroy, confound
οἰμωγή wailing	σχολάζω have leisure
οἰμώζω wail	σχολή rest, leisure
οἰωνός vulture, large bird, bird of	ταλαιπωρος suffering, miserable
prey; omen ~avis	τάλας wretched, miserable ~talent
όμιλία (ii) intercourse, company	ταῦρος bull ~steer
όρέγω hold out, offer, thrust ~reach	τέκτων (f) skilled worker
οὐαί ow! woe!	~technician
οὐσία property; essence	τέμνω cut, sacrifice, solemnize
όφείλω owe, should, if only	~tonsure
παντελής complete, absolute	τέττυον find, come upon, reach
περιέρχομαι go around; come next	τοίχος wall of a house
to	τραγικός goatlike; tragic, stately
πλάζω make to wander ~plankton	τριάς 3 times
πλανάω lead astray; (mp) wander	τυφλός blind
~plankton	τύχη fortune, act of a god
πλάσσω form ~plaster	ὑπαίθριος in open air
ποῖ whither? how long?	ὕπατος highest, supreme
πολύχαλκος bronze-rich	ὑποδείκνυμ (υῦ) show, trace out
πολύχρυσος (υῦ) rich in gold	φαντάζω make visible; imagine
ποῦ where?	φαντασία appearance; imagination
πρέπω be conspicuous, preeminent	φθόνος malice, envy
~refurbish	φορέω frequentative of φέρω, to
προβάλλω throw before; propose;	carry ~bear
(mp) pretend, abandon, nominate	φυγή flight, means of escape
~ballistic	~fugitive
προθέλυμνος from the base?	φύω produce, beget; clasp ~physics
προσδοκάω expect	χαίτη lock of hair, mane
προσλαμβάνω add, borrow, take	χρῆσις -τος (f) use, usage

Ταῦτα φρόνει καὶ λέγε περὶ σεαυτοῦ, εἰ θέλεις τὰ κατ’ ἀξίαν φρονεῖν· εἰ δὲ μή, κύβενε καὶ ποίει ἢ ποιεῖς. ταῦτα γάρ σοι πρέπει.

3.22

Περὶ Κυνισμοῦ.

Πυθομένου δὲ τῶν γνωρίμων τιὸς αὐτοῦ, ὃς ἐφαίνετο ἐπιρρεπῶς ἔχων πρὸς τὸ κυνίσαι, Ποιὸν τινα εἶναι δεῖ τὸν κυνίζοντα καὶ τίς ἡ πρόληψις ἢ τοῦ πράγματος, Σκεψόμεθα κατὰ σχολήν.

Τοσοῦτον δ’ ἔχω σοι εἰπεῖν, ὅτι ὁ δίχα θεοῦ τηλικούτω πράγματι ἐπιβαλλόμενος θεοχόλωτός ἐστι καὶ οὐδὲν ἄλλο ἢ δημοσίᾳ θέλει ἀσχημονεῖν.

Οὐδὲ γάρ ἐν οἰκίᾳ καλῶς οἰκουμένη παρελθών τις αὐτὸς ἑαυτῷ λέγει ἐμὲ δεῖ οἰκονόμον¹ εἶναι· εἰ δὲ μή, ἐπιστραφεὶς ὁ κύριος καὶ ἵδων αὐτὸν σοβαρῶς διατασσόμενον, ἐλκύσας ἔτεμεν.

Οὕτως γίνεται καὶ ἐν τῇ μεγάλῃ ταύτῃ πόλει. ἔστι γάρ τις καὶ ἐνθάδ’ οἰκοδεσπότης² ἔκαστα ὁ διατάσσων.

Σὺ ἥλιος εἰ· δύνασαι περιερχόμενος ἐνιαυτὸν ποιεῦν καὶ ὥρας καὶ τοὺς καρπὸὺς αὐξεῖν καὶ τρέφειν καὶ ἀνέμους κινεῖν καὶ ἀνιέναι καὶ τὰ σώματα τῶν ἀνθρώπων θερμαίνειν³ συμμέτρως· ὑπαγε, περιέρχου καὶ οὕτως διακίνει ἀπὸ τῶν μεγίστων ἐπὶ τὰ μικρότατα.

Σὺ μοσχάριον εἰ· ὅταν ἐπιφανῆ λέων, τὰ σαντοῦ πρᾶσσε· εἰ δὲ μή, οἰμώξεις. σὺ ταῦρος εἶ, προσελθὼν μάχου· σοὶ γὰρ τοῦτο ἐπιβάλλει καὶ πρέπει καὶ δύνασαι αὐτὸν ποιεῦν.

Σὺ δύνασαι ἥγεισθαι τοῦ στρατεύματος ἐπὶ Ἱλιον· ἵσθι Ἀγαμέμνων. σὺ δύνασαι τῷ Ἐκτορὶ μονομαχῆσαι· ἵσθι Ἀχιλλεύς.

Εἰ δὲ Θερσίτης παρελθὼν ἀντεποιεῖτο τῆς ἀρχῆς, ἢ οὐκ ἀν ἔτυχεν ἢ τυχῶν ἀν ἡσχημόνησεν ἐν πλείοσι μάρτυσι.

¹ steward, housekeeper ² steward ³ heat

Καὶ σὺμβούλευσαι περὶ πράγματος ἐπιμελῶς· οὐκ ἔστιν οἶνον δοκεῖ σοι.

Τριβώνιον καὶ νῦν φορῶ καὶ τόθ' ἔξω, κοιμῶμαι καὶ νῦν σκληρῶς καὶ τότε κοιμήσομαι, πηρίδιον προσλήψομαι καὶ ξύλον καὶ περιερχόμενος αὐτένι ἄρξομαι τοὺς ἀπαντῶντας, λοιδορεῖν· κανὸν ἔδω τινὰ δρωπακιζόμενον, ἐπιτιμήσω αὐτῷ, κανὸν τὸ κόμιον πεπλακότα ἢ ἐν κοκκίνοις περιπατοῦντα.

Εἰ τοιοῦτόν τι φαντάζῃ τὸ πρᾶγμα, μακρὰν ἀπ' αὐτοῦ· μὴ προσέλθῃς, οὐδέν ἔστι πρὸς σέ.

Εἰ δ' οἶνον ἔστι φανταζόμενος οὐκ ἀπαξιοῖς σεαυτόν, σκέψαι ἡλίκω πράγματι ἐπιχειρεῖς.

Πρῶτον ἐν τοῖς κατὰ σαυτὸν οὐκέτι δεῖ σε ὅμοιον ἐν οὐδενὶ φαίνεσθαι οἷς νῦν ποιεῖς, οὐθὲ ἐγκαλοῦντα, οὐκ ἀνθρώπῳ· ὅρεξιν ἀραιό σε δεῖ παντελῶς,⁴ ἔκκλισιν ἐπὶ μόνα μεταθεῖναι τὰ προαιρετικά· σοὶ μὴ ὄργην εἶναι, μὴ μῆνων,⁵ μὴ φθόνον, μὴ ἔλεον· μὴ κοράσιόν σοι φαίνεσθαι καλόν, μὴ δοξάριον, μὴ παιδάριον, μὴ πλακουντάριον.

Ἐκεῦνο γάρ εἰδέναι σε δεῖ, ὅτι οἱ ἄλλοι ἀνθρωποι τοὺς τοίχους προβέβληνται καὶ τὰς οἰκίας καὶ τὸ σκότος, ὅταν τι τῶν τοιούτων ποιῶσιν, καὶ τὰ κρύψοντα πολλὰ ἔχουσιν. κέκλεικε τὴν θύραν, ἔστακέν τινα πρὸ τοῦ κοιτῶνος· ἀν τις ἐλθῇ, λέγε ὅτι ἔξω ἔστιν, οὐ σχολάζει.⁶

Οὐτε γάρ θέλειν τι δεῖ ἀποκρύπτειν αὐτὸν τῶν ἑαυτοῦ εἰ δὲ μή, ἀπῆλθεν, ἀπώλεσε τὸν Κυνικόν, τὸν ὑπαιθρον, τὸν ἐλεύθερον, ἥρκται τι τῶν ἐντὸς φοβεῖσθαι, ἥρκται χρείαν ἔχειν τοῦ ἀποκρύψοντος οὐτε ὅταν θέλῃ δύναται. ποῦ γάρ αὐτὸν ἀποκρύψῃ ἢ πῶς;

⁴ complete, absolute ⁵ rage ⁶ have leisure

Ἄν δ’ ἀπὸ τύχης ἐμπέσῃ ὁ παιδευτὴς ὁ κοινός, ὁ παιδαγωγός, οὐα πάσχειν ἀνάγκη;

Ταῦτ’ οὖν δεδοικότα ἐπιθαρρεῖν οἶόν τ’ ἔτι ἐξ ὅλης ψυχῆς ἐπιστατεῖν τοῖς ἄλλοις ἀνθρώποις;

Ἀμήχανον, ἀδύνατον. πρῶτον οὖν τὸ ἡγεμονικόν σε δεῖ τὸ σαυτοῦ καθαρὸν ποιῆσαι καὶ τὴν ἔνστασιν ταύτην.

Νῦν ἐμοὶ ὕλη ἔστιν ἡ ἐμὴ διάνοια, ὡς τῷ τέκτονι τὰ ξύλα, ὡς τῷ σκυτεῖ τὰ δέρματα· ἔργον δ’ ὀρθὴ χρῆσις τῶν φαντασιῶν.

Τὸ σωμάτιον δὲ οὐδὲν πρὸς ἐμέ· τὰ τούτου μέρη οὐδὲν πρὸς ἐμέ. θάνατος; ἐρχέσθω, ὅταν θέλῃ, εἴτε ὅλου εἴτε μέρους τινός.

Φυγή; καὶ ποῦ δύναται τις ἐκβαλεῖν; ἔξω τοῦ κόσμου οὐ δύναται. ὅπου δ’ ἂν ἀπέλθω, ἐκεῖ ἥλιος, ἐκεῖ σελήνη, ἐκεῖ ἄστρα, ἐνύπνια, οἰωνοί, ἡ πρὸς θεοὺς ὁμιλία.⁷

Εἰθ’ οὕτως παρασκευασάμενον οὐκ ἔστι τούτοις ἀρκεῖσθαι τὸν ταῖς ἀληθείαις Κυνικόν, ἀλλ’ εἰδέναι δεῖ, ὅτι ἄγγελος ἀπὸ τοῦ Διὸς ἀπέσταλται καὶ πρὸς τὸν ἀνθρώπους περὶ ἀγαθῶν καὶ κακῶν ὑποδείξων αὐτοῖς, ὅτι πεπλάνηται καὶ ἀλλαχοῦ ζητοῦσι τὴν οὐσίαν τοῦ ἀγαθοῦ καὶ τοῦ κακοῦ, ὅπου οὐκ ἔστιν, ὅπου δὲ ἔστιν, οὐκ ἐνθυμοῦνται, καὶ ὡς ὁ Διογένης ἀπαχθεὶς πρὸς Φίλιππον μετὰ τὴν ἐν Χαιρωνείᾳ μάχην κατάσκοπος ἐνιαί. τῷ γὰρ ὅντι κατάσκοπός ἔστιν ὁ Κυνικὸς τοῦ τίνα ἔστὶ τοῖς ἀνθρώποις φίλα καὶ τίνα πολέμια.

Καὶ δεῖ αὐτὸν ἀκριβῶς κατασκεψάμενον ἐλθόντ’ ἀπαγγεῖλαι τάληθῆ μήθ’ ὑπὸ φόβου ἐκπλαγέντα, ὡστε τοὺς μὴ ὅντας πολεμίους δεῖξαι, μήτε τινὰ ἄλλον τρόπον ὑπὸ τῶν φαντασιῶν παραταραχθέντα ἢ συγχυθέντα.

Δεῖ οὖν αὐτὸν δύνασθαι ἀνατεινάμενον, ἀν οὕτως τύχη, καὶ ἐπὶ σκηνὴν τραγικὴν⁸ ἀνερχόμενον λέγειν τὸ τοῦ Σωκράτους· ἵω ἀνθρωποι, ποιοῖ φέρεσθε; τί ποιεῖτε, ὡς ταλαιπωροι; ὡς τυφλοὶ ἄνω καὶ κάτω κυλίεσθε·

⁷ intercourse, company ⁸ goatlike; tragic, stately ⁹ whither? how long?

ἄλλην ὁδὸν ἀπέρχεσθε τὴν οὐσαν ἀπολελοιπότες, ἀλλαχοῦ ζητεῖτε τὸ εὔρουν καὶ τὸ εὐδαιμονικόν, ὅπου οὐκ ἔστιν, οὐδὲ ἄλλου δεικνύοντος πιστεύετε.

Τί αὐτὸ ἔξω ζητεῖτε; ἐν σώματι οὐκ ἔστιν. εἰ ἀπιστεῖτε, ἔδετε Μύρωνα, ἔδετε Ὁφέλλιον. ἐν κτήσει οὐκ ἔστιν. εἰ δὲ ἀπιστεῖτε, ἔδετε Κροῖσον, ἔδετε τοὺς νῦν πλουσίους, ὅσης οἰμωγῆς¹⁰ ὁ βίος αὐτῶν μεστός ἔστιν. ἐν ἀρχῇ οὐκ ἔστιν. εἰ δὲ μή γε, ἔδει τοὺς δὶς καὶ τρὶς ὑπάτους εὐδαιμονας εἶναι· οὐκ εἰσὶ δέ.

Τίσιν περὶ τούτου πιστεύσομεν; ὑμῖν τοῖς ἔξωθεν τὰ ἐκείνων βλέπουσιν καὶ ὑπὸ τῆς φαντασίας περιλαμπομένοις ἡ αὐτοῖς ἐκείνοις;

Τί λέγουσιν; ἀκούσατε αὐτῶν, ὅταν οἰμάζωσιν, ὅταν στένωσιν, ὅταν δὶ αὐτὰς τὰς ὑπατεύας καὶ τὴν δόξαν καὶ τὴν ἐπιφάνειαν ἀθλιώτερον οἴωνται καὶ ἐπικινδυνότερον ἔχειν.

Ἐν βασιλείᾳ οὐκ ἔστιν. εἰ δὲ μή, Νέρων ἀν εὐδαιμων ἐγένετο καὶ Σαρδανάπαλλος. ἀλλ’ οὐδὲ Ἀγαμέμνων εὐδαιμων ἦν καίτοι κομψότερος ὥν Σαρδαναπάλλου καὶ Νέρωνος, ἀλλὰ τῶν ἀλλων ῥεγκόντων ἐκεῖνος τί ποιεῖ; πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας.¹¹ καὶ αὐτὸς τί λέγει; πλάζομαι¹² ὅδε, φησίν, καὶ ἀλαλύκτημαι¹³ κραδίη δέ μοι ἔξω στηθέων ἐκθρώσκει. τάλας, τί τῶν σῶν ἔχει κακῶς;

Ἡ κτῆσις; οὐκ ἔχει. τὸ σῶμα; οὐκ ἔχει. ἀλλὰ πολύχρυσος εἶ καὶ πολύχαλκος· τί οὖν σοι κακόν ἐστιν; ἐκεῖνο, ὅ τι ποτὲ ἡμέληται σου καὶ κατέφθαρται, φὸρεγόμεθα, φὸρκλύνομεν, φὸρμῶμεν καὶ ἀφορμῶμεν.

Πῶς ἡμέληται; ἀγνοεῖ τὴν οὐσίαν τοῦ ἀγαθοῦ πρὸς ἦν πέφυκε καὶ τὴν τοῦ κακοῦ καὶ τί ἴδιον ἔχει καὶ τί ἀλλότριον. καὶ ὅταν τι τῶν ἀλλοτρίων κακῶς ἔχῃ, λέγει οὖαί μοι, οἵ γὰρ Ἑλληνες¹⁴ κινδυνεύουσι.

¹⁰ wailing ¹¹ lock of hair, mane ¹² make to wander ¹³ be distraught ¹⁴ Greek

you wish to think aright. If not, keep on playing at hazard and doing what you are doing now; for it becomes you.

"Was sie gestern gelernt, das wollen sie heute schon lehren;

Ach, was haben die Herrn doch für ein kurzes Gedärm."tag was found

3.22

On the calling of a Cynic When one of his acquaintances, who seemed to have an inclination to take up the calling of a Cynic, asked him what sort of a man the Cynic ought to be, and what was the fundamental conception of his calling, Epictetus said: We will consider it at leisure; but I can tell you this much, that the man who lays his hand to so great a matter as this without God, is hateful to Him, and his wish means nothing else than disgracing himself in public. For in a well-ordered house no one comes along and says to himself, "I ought to be manager of this house"; or if he does, the lord of the mansion, when he turns around and sees the fellow giving orders in a high and mighty fashion, drags him out and gives him a dressing down. So it goes also in this great city, the world; for here also there is a Lord of the Mansion who assigns each and every thing its place. "You are the sun; you have the power, as you make the circuit of the heavens, to produce the year and the seasons, to give increase and nourishment to the fruits, to stir and to calm the winds, and to give warmth in moderation to the bodies of men; arise, make the circuit of the heavens, and so set in motion all things from the greatest to the least. You are a calf; when a lion appears, do what is expected of you; otherwise you will smart for it. You are a bull; come on and fight, for this is expected of you, it befits you, and you are able to do it. You are able to lead the host against Ilium; be Agamemnon. You are able to fight a duel with Hector; be Achilles."But if Thersites came along and claimed command, either he would not have got it, or if he had, he would have disgraced himself in the presence of a multitude of witnesses.

So do you also think about the matter carefully; it is not what you think it is. "I wear a rough cloak even as it is, and I shall have one then; I have a hard bed even now, and so I shall then; I shall take to myself a wallet and a staff, and I shall begin to walk around and beg from those I meet, and revile them; and if I see someone who is getting rid of superfluous hair by the aid of pitch-plasters, or has a fancy cut to his hair, or is strolling about in scarlet clothes, I will come down hard on him."If you fancy the affair to be something like this, give it a wide berth; don't come near it, it is nothing for you. But if your impression of it is correct, and you do not think too meanly of yourself, consider the magnitude of the enterprise that you are taking in hand.

First, in all that pertains to yourself directly you must change completely from your present practices, and must cease to blame God or man; you must utterly wipe out desire, and must turn your aversion toward the things which lie within the province of the moral purpose, and these only; you must feel no anger, no rage, no envy, no pity; no wench must look fine to you, no petty reputation, no boy-favourite, no little sweet-cake. For this you ought to know: Other men have the protection of their walls and their houses and darkness, when they do anything of that sort, and they have many things to hide them. A man closes his door, stations someone at the entrance to his bedroom: "If anyone comes, tell him 'He is not at home, he is not at leisure.'" But the Cynic, instead of all these defences, has to make his self-respect his protection; if he does not, he will be disgracing himself naked and out of doors. His self-respect is his house, his door, his guards at the entrance to his bedroom, his darkness. For neither ought he to wish to keep concealed anything that is his (otherwise he is lost, he has destroyed the Cynic within him, the man of outdoor life, the free man; he has begun to fear something external, he has begun to need something to conceal him), nor can he keep it concealed when he wishes to do so. For where will he conceal himself, or how? And if this instructor of us all, this "pedagogue," chance to get caught, what must he suffer! Can, then, a man who is afraid of all this continue with all his heart to supervise the conduct of other men? It cannot be done, it is impossible.

In the first place, then, you must make your governing principle pure, and you must make the following your plan of life: "From now on my mind is the material with which I have to work, as the carpenter has his timbers, the shoemaker his hides; my business is to make the right use of my impressions. My paltry body is nothing to me; the parts of it are nothing to me. Death? Let it come when it will, whether it be the death of the whole or some part. Exile? And to what place can anyone thrust me out? Outside the universe he cannot. But wherever I go, there are sun, moon, stars, dreams, omens, my converse with gods." In the next place, the true Cynic, when he is thus prepared, cannot rest contented with this, but he must know that he has been sent by Zeus to men, partly as a messenger, in order to show them that in questions of good and evil they have gone astray, and are seeking the true nature of the good and the evil where it is not, but where it is they never think; and partly, in the words of Diogenes, when he was taken off to Philip, after the battle of Chaeroneia, as a scout. For the Cynic is truly a scout, to find out what things are friendly to men and what hostile; and he must first do his scouting accurately, and on returning must tell the truth, not driven by fear to designate as enemies those who are not such, nor in any other fashion be distraught or confused by his external impressions.

He must, accordingly, be able, if it so chance, to lift up his voice, and, mounting the tragic stage, to speak like Socrates: "Alas! men, where are you rushing? What are you doing, O wretched people? Like blind men you go tottering all around. You have left the true path and are going off upon another; you are looking for serenity and happiness in the wrong place, where it does not exist, and you do not believe when another points them out to you. Why do you look for it outside? It does not reside in the body. If you doubt that, look at Myron, or Ophellius. It is not in possessions. If you doubt that, look at Croesus, look at the rich nowadays, the amount of lamentation with which their life is filled. It is not in office. Why, if it were, then those who have been consul two or three times ought to be happy men, but they are not. Whom are we going to believe about this question? You who look upon their estate from the outside and are dazzled by the external appearance, or the men themselves? What do they say? Listen to them when they lament, when they groan, when they think that their condition is more wretched and dangerous because of these very consulships, and their own reputation, and their prominence. It is not in royalty. Otherwise Nero would have been a happy man, and Sardanapalus. Nay, even Agamemnon was not a happy man, though a much finer fellow than Sardanapalus or Nero; but while the rest are snoring what is he doing?

"Many a hair did he pluck, by the roots, from his forehead." And what are his own words?

"Thus do I wander," he says, and "To and fro am I tossed, and my heart is Leaping forth from my bosom." Poor man, what about you is in a bad state? Your possessions? No, it is not; rather you "are possessed of much gold and of much bronze." Your body? No, it is not. What, then, is wrong with you? Why, this: You have neglected and ruined whatever that is within you by which we desire, avoid, choose, and refuse. How neglected? It remains ignorant of the true nature of the good, to which it was born, and of the true nature of the evil, and of what is its own proper possession, and what is none of its own concern. And whenever some one of these things that are none of its own concern is in a bad way, it says, "Woe is me, for the Greeks are

vocabulary

ἀγανακτέω be vexed, in a ferment
 ἀέθλιος prize ~athlete
 ἀθλέω toil ~athlete
 ἀθλητής ἀεθλητού (m, 1) athlete, contestant ~athlete
 ἀθλιος wretched ~athlete
 ἄκαριος unseasonable, troublesome
 ἀκτήμων lacking (+gen.)
 ἄλυπος (ū) painless
 ἀνακρίνω interrogate, examine
 ἀνδράποδον -ς slave ~androgynous
 ἀνέστιος unworthy of a home
 ~Hestia
 ἀξιόλογος remarkable
 ἀοκνος resolute
 ἀπαντάω encounter, come upon
 ἀπογράφω copy, register
 ἀποτυγχάνω fail
 ἀριθμέω to count ~arithmetic
 ἀρπάζω carry off, seize ~harpoon
 ἀσχημονέω behave badly
 ἀτελής incomplete, endless; invalid, for free
 ἀτυχής unfortunate
 ἀφορμάω depart, depart from
 ~hormone
 ἀφορμή starting point; means
 ἀφρων senseless, unthinking
 ~frenzy
 γνάθος (f) lower jaw
 γυμνάζω exercise, do training
 γυμνός naked, unarmed
 δαιμόνιος voc: you crazy guy
 δέρη neck, throat, mane
 δέρω skin, flay ~tear
 δεσπότης -ου (m, 1) master, despot
 διάκονος (ā, f) servant, attendant
 δίχα in two, in two ways
 διψάω be thirsty ~dipsomaniac
 δόγμα -τος (n, 3) belief, legal decision

δούλη slave-woman
 ἐγκαλέω demand payment; accuse
 ἐγχειρέω lay hands on, try, attack
 εἰκῇ haphazardly; in vain
 εἴτο then, therefore, next
 ἐκκαλέω call forth ~gallo
 ἐκκλίνω (i) turn away, back down, shun
 ἐλεύθερος not enslaved
 Ἑλλην Greek
 ἐνδέχομαι accept, admit, be possible
 ἐνθυμέομαι (ū) take to heart
 ἔξειμι go forth; is possible ~ion
 ἔξεργάζομαι accomplish; undo; destroy someone
 ἐπιδείκνυμι (ū) display, exhibit
 ἐπικαλέω call upon
 ἐπιμελής careful, cared for
 ἐπιστρέφω turn towards ~atrophy
 ἐπιτελέω complete; do a religious duty
 ἐπιχειρέω do, try, attack ~chiral
 ἔρπω be able to move ~serpent
 εὐδαιμονία prosperity
 εύροος with fair streams
 ζηλοτυπία jealousy
 ἥγεμονικός showing leadership
 θέαμα -τος (ā, n, 3) sight, spectacle
 καθήκω come down, (a day) to fall, arrive; be proper
 καταμανθάνω examine, observe
 καταπέμπω send down, dispatch
 καταπίνω (i) swallow
 κατάσκοπος spy, inspector
 καταφρονέω scorn; think of
 κατεσθίω devour ~eat
 κέρδος -ους (n, 3) advantage, cunning
 κλάω break, break off ~iconoclast
 κλείω tell of; close
 κοιμάω put to sleep; (pass) lie down, have sex

κοινωνός	partner	πρόβατον	cattle, flocks, herds
κοιμός	clever, urbane, pleasant	προλαμβάνω	anticipate; be prejudiced
κράζω	croak, scream	πυρέσσω	have a fever
κραυγάζω	croak, scream	πυρετός	fever ~pyre
λίαν	very	σίδηρος	iron ~siderite
λοιδορέω	abuse, revile	σκῆπτρον	scepter, staff ~scepter
λύκος	wolf ~lycanthropy	στερέω	steal, take
μέμφομαι	blame; reject	συγκρίνω	(i) combine; decree
μήποτε	absolutely never	συμβουλεύω	give advice; (mid) consult ~volunteer
μηρός	thigh, femur	ταλαιπωρος	suffering, miserable
νεανίσκος (ά)	young man	ταραχή	upsetness, confusion
νοσέω	be sick, be mad, suffer	τύραννος	tyrant
οίκουμένη	inhabited	ύπακούω	listen, reply ~acoustic
όλεθρος	ruin, destruction, death	φαντάζω	make visible; imagine
όμορς	same ~homoerotic	φαντασία	appearance; imagination
όμοιο	together	φθόνος	malice, envy
όμρω	unite ~homoerotic	φίλιος	friendly
όνινημι	help, please, be available	φορέω	frequentative of φέρω, to carry ~bear
όνομαι	blame ~name	φρόνιμος	sensible, prudent
όνος (f)	donkey ~onager	φυσικός	natural
όρέγω	hold out, offer, thrust ~reach	φύσις -εως (f)	nature (of a thing) ~physics
όρμη	pressure, assault, order	φύω	produce, beget; clasp ~physics
~hormone		χαμαί	on/near the ground
όσφυς -ος (f)	hips, loins	χαρακτήρ -ος (m)	stamp; characteristic
πάροδος (f)	detour, side way, mountain pass	χωρίζω	divide; distinguish, pull down
πενθέω	grieve ~Nepenthe	ψευδής	lying, false ~pseudo-
πενία	poverty ~osteopenia	ψυχρός (v)	cold ~psychology
περιπίπτω	embrace; fall in with		
πηλός	clay, mud		
πλάζω	make to wander ~plankton		
πληγή	a hit ~plectrum		
ποῦ	where?		
προβαίνω	surpass, continue ~basis		

Ταλαίπωρον ἡγεμονικὸν καὶ μόνον ἀτημέλητον καὶ ἀθεράπευτον. μέλλουσιν ἀποθνήσκειν ὑπὸ τῶν Τρώων ἀναιρεθέντες. ἀν δ' αὐτὸν οἱ Τρῶες μὴ ἀποκτείνωσιν, οὐ μὴ ἀποθάνωσιν; ναί, ἀλλ' οὐχ' ὑφ' ἐν πάντες. τί οὖν διαφέρει; εἰ γὰρ κακόν ἔστι τὸ ἀποθανεῖν, ἀν τε ὁμοῦ ἀν τε καθ' ἔνα ὁμοίως κακόν ἔστιν. μή τι ἄλλο τι μέλλει γίνεσθαι ἢ τὸ σωμάτιον χωρίζεσθαι καὶ ἡ ψυχή;

Οὐδέν. σοὶ δὲ ἀπολλυμένων τῶν Ἐλλήνων ἡ θύρα κέκλεισται; οὐκ ἔξεστιν ἀποθανεῖν; ἔξεστιν. τί οὖν πενθεῖς; οὐδὲ, βασιλεὺς καὶ τὸ τοῦ Διὸς σκῆπτρον ἔχων. ἀτυχῆς¹ βασιλεὺς οὐ γίνεται· οὐ μᾶλλον ἡ ἀτυχὴς θεός.

Τί οὖν εῖ; ποιμὴν ταῖς ἀληθείαις· οὕτως γὰρ κλάεις ὡς οἱ ποιμένες, ὅταν λύκος² ἀρπάσῃ τι τῶν προβάτων αὐτῶν· καὶ οὗτοι δὲ πρόβατά εἰσιν οἱ ὑπὸ σοῦ ἀρχόμενοι.

Τί δέ καὶ ἥρχον; μή τι ὅρεξις ὑμᾶν ἐκινδυνεύετο, μή τι ἔκκλισις, μή τι ὀρμή, μή τι ἀφορμή; οὖ, φησύν, ἀλλὰ τοῦ ἀδελφοῦ μου τὸ γυναικάριον ἥρπαγη.

Οὐκ οὖν κέρδος μέγα στερηθῆναι³ μοιχυκοῦ γυναικαρίου; καταφρονηθῶμεν οὖν ὑπὸ τῶν Τρώων; τίνων ὅντων; φρονίμων ἡ ἀφρόνων; εἰ φρονίμων, τί αὐτοῖς πολεμεῖτε; εἰ ἀφρόνων, τί ὑμᾶν μέλει;

Ἐν τίνι οὖν ἔστι τὸ ἀγαθόν, ἐπειδὴ ἐν τούτοις οὐκ ἔστιν; εἰπὲ ἡμῖν, κύριε ἄγγελε καὶ κατάσκοπε. ὅπου οὐ δοκεῖτε οὐδὲ θέλετε ζητῆσαι αὐτό. εἰ γὰρ ἡθέλετε, εῦρετε ἀν αὐτὸν ὃν οὐδὲ ἀν ἔξω ἐπλάζεσθε οὐδὲ ἀν ἔζητετε τὰ ἀλλότρια ὡς ἴδια.

Ἐπιστρέψατε αὐτοὶ ἐφ' ἑαυτούς, καταμάθετε τὰς προλήψεις ἀς ἔχετε. ποιόν τι φαντάζεσθε τὸ ἀγαθόν; τὸ εὔρουν, τὸ εὐδαιμονικόν, τὸ ἀπαραπόδιστον. ἄγε, μέγα δ' αὐτὸν φυσικῶς οὐ φαντάζεσθε; ἀξιόλογον⁴ οὐ φαντάζεσθε; ἀβλαβὲς οὐ φαντάζεσθε;

¹ unfortunate ² wolf ³ steal, take ⁴ remarkable

Ἐν ποίᾳ οὖν ὥλῃ δεῖ ζητεῖν τὸ εὔρουν καὶ ἀπαραπόδιστον; ἐν τῇ δούλῃ⁵ ἢ ἐν τῇ ἐλευθέρᾳ; ἐν τῇ ἐλευθέρᾳ. τὸ σωμάτιον οὖν ἐλεύθερον ἔχετε ἢ δοῦλον; οὐκ ἵσμεν. οὐκ ἔστε ὅτι πυρετοῦ δοῦλον ἔστιν, ποδάγρας, ὄφθαλμίας, δυσεντερίας, τυράννου, πυρός, σιδήρου, παντὸς τοῦ ἴσχυροτέρου;

Ναὶ δοῦλον. πῶς οὖν ἔτι ἀνεμπόδιστον εἶναι τι δύναται τῶν τοῦ σώματος; πῶς δὲ μέγα ἢ ἀξιόλογον τὸ φύσει νεκρόν, ἢ γῆ, ὁ πηλός;⁶ τί οὖν; οὐδέν ἔχετε ἐλεύθερον; μήποτε οὐδέν.

Καὶ τίς ὑμᾶς ἀναγκάσαι δύναται συγκαταθέσθαι τῷ ψευδεῖ⁷ φαινομένω; οὐδείς. τίς δὲ μὴ συγκαταθέσθαι τῷ φαινομένῳ ἀληθεῖ; οὐδείς.

Ἐνθάδ' οὖν ὄρατε, ὅτι ἔστι τι ἐν ὑμῖν ἐλεύθερον φύσει. ὄρέγεσθαι δ' ἢ ἐκκλίνειν ἢ ὄρμαν ἢ ἀφορμᾶν ἢ παρασκευάζεσθαι ἢ προτίθεσθαι τίς ὑμῶν δύναται μὴ λαβὼν φαντασίαν λυσιτελοῦς ἢ μὴ καθήκοντος; οὐδείς.

Ἐχετε οὖν καὶ ἐν τούτοις ἀκώλυτον καὶ ἐλεύθερον. ταλαιπωροι, τοῦτο ἐξεργάζεσθε, τούτου ἐπιμέλεσθε, ἐνταῦθα ζητεῖτε τὸ ἀγαθόν.

Καὶ πῶς ἐνδέχεται μηδὲν ἔχοντα, γυμνόν, ἄσικον, ἀνέστιον, αὐχμῶντα, ἄδουλον, ἄπολιν διεξάγειν εὐρόως;

Ίδοὺ ἀπέσταλκεν ὑμῖν ὁ θεὸς τὸν δεῖξοντα ἔργω, ὅτι ἐνδέχεται.

Ίδετέ με, ἄσικός εἰμι, ἄπολις, ἀκτήμων,⁸ ἄδουλος· χαμαὶ κοιμῶμαι· οὐ γυνή, οὐ παιδία, οὐ πραιτωρίδιον, ἀλλὰ γῆ μόνον καὶ οὐρανὸς καὶ ἐν τριβωνάριον.

Καὶ τί μοι λείπειν; οὐκ εἰμὶ ἄλυπος,⁹ οὐκ εἰμὶ ἄφοβος, οὐκ εἰμὶ ἐλεύθερος; πότε ὑμῶν εἰδέν με τις ἐν ὄρέξει με ἀποτυγχάνοντα, πότε ἐν ἐκκλίσει περιπίπτοντα; πότε ἐμεμψάμην ἢ θεὸν ἢ ἀνθρωπον, πότε ἐνεκάλεσά τινι; μή τις ὑμῶν ἐσκυθρωπακότα με εἶδεν;

⁵ slave-woman ⁶ clay, mud ⁷ lying, false ⁸ lacking (+gen.)

⁹ painless

Πῶς δ' ἐντυγχάνω τούτοις, οὓς ὑμεῖς φοβεῖσθε καὶ θαυμάζετε; οὐχ ὡς ἀνδραπόδοις; τίς με ἵδων οὐχὶ τὸν βασιλέα τὸν ἑαυτοῦ ὄραν οἴεται καὶ δεσπότην;

Ἔιδε κυνικαὶ φωναί, ἵδε χαρακτήρ, ἵδε ἐπιβολή. οὐ· ἀλλὰ πηριδιον καὶ ξύλον καὶ γνάθοι¹⁰ μεγάλαι· καταφαγεῖν πᾶν ὁ εὖν δῶς ἢ ἀποθησαυρίσαι ἢ τοῖς ἀπαντώσι λοιδορεῖσθαι ἀκαίρως¹¹ ἢ καλὸν τὸν ἀμον δεικνύειν.

Τηλικούτῳ πράγματι ὁρᾶς πῶς μέλλεις ἐγχειρεῖν; ἔσοπτρον πρῶτον λάβε, ἵδε σου τοὺς ἄμους, κατάμαθε τὴν ὁσφύν, τοὺς μηρούς. Ὁλύμπια μέλλεις ἀπογράφεσθαι, ἀνθρωπε, οὐχί τινά ποτε ἀγῶνα ψυχρὸν καὶ ταλαίπωρον.

Οὐκ ἔστιν ἐν Ὁλυμπίοις νικηθῆναι μόνον καὶ ἐξελθεῖν, ἀλλὰ πρῶτον μὲν ὅλης τῆς οἰκουμένης βλεπούσης δεῖ ἀσχημονῆσαι, οὐχὶ Ἀθηναίων μόνον ἢ Λακεδαιμονίων ἢ Νικοπολιτῶν, ἐīτα καὶ δέρεσθαι δεῖ τὸν εὔκῃ ἐξελθόντα, πρὸ δὲ τοῦ δαρῆναι διψῆσαι, καυματισθῆναι, πολλὴν ἀφῆν καταπιεῖν.

Βούλευσαι ἐπιμελέστερον, γνῶθι σαυτόν, ἀνάκρινον τὸ δαιμόνιον, δίχα θεοῦ μὴ ἐπιχειρήσῃς. ἂν γὰρ συμβουλεύσῃ, ἵσθι ὅτι μέγαν σε θέλει γενέσθαι ἢ πολλὰς πληγὰς λαβεῖν.

Καὶ γὰρ τοῦτο λίαν κομψὸν τῷ Κυνικῷ παραπέπλεκται· δέρεσθαι αὐτὸν δεῖ ὡς ὅνον καὶ δερόμενον φίλειν αὐτοὺς τοὺς δέροντας ὡς πατέρα πάντων, ὡς ἀδελφόν.

Οὐ· ἀλλ' ἀν τίς σε δέρῃ, κραύγαζε στὰς ἐν τῷ μέσῳ ὁ Καῖσαρ, ἐν τῇ εἰρήνῃ οἶα πάσχω; ἄγωμεν ἐπὶ τὸν ἀνθύπατον.

Κυνικῷ δὲ Καῖσαρ τί ἔστιν ἢ ἀνθύπατος ἢ ἀλλος ἢ ὁ καταπεπομφῶς αὐτὸν καὶ φιλατρεύει, ὁ Ζεύς; ἀλλον τινὰ ἐπικαλεῖται ἢ ἐκεῖνον; οὐ πέπεισται δ', ὅ τι ἂν πάσχῃ τούτων, ὅτι ἐκεῖνος αὐτὸν γυμνάζει;

Ἄλλ' ὁ μὲν Ἡρακλῆς ὑπὸ Εὐρυσθέως γυμναζόμενος οὐκ ἐνόμιζεν

¹⁰ lower jaw ¹¹ unseasonable, troublesome

ἀθλιος εῖναι, ἀλλ' ἀόκνως¹² ἐπετέλει πάντα τὰ προσταττόμενα· οὗτος δ' ὑπὸ τοῦ Διὸς ἀθλούμενος καὶ γυμναζόμενος μέλλει κεκραγέναι καὶ ἀγανακτεῖν, ἀξιος φορεῦν τὸ σκῆπτρον τὸ Διογένους; ἄκουε, τί λέγει ἐκεῖνος πυρέσσων πρὸς τοὺς παριόντας·

Κακαί, ἔφη, κεφαλαί, οὐ μενέπε; ἀλλ' ἀθλητῶν μὲν ὅλεθρον ἢ μάχην ὀφόμενοι ἀπίτε ὅδὸν τοσαύτην εἰς Ὀλυμπίαν· πυρετοῦ δὲ καὶ ἀνθρώπου μάχην ἴδεῦν οὐ βούλεσθε;

Ταχύ γ' ἂν ὁ τοιοῦτος ἐνεκάλεσεν τῷ θεῷ καταπεπομφότι αὐτὸν ὡς παρ' ἀξίαν αὐτῷ χρωμένω, ὃς γε ἐνεκαλλωπίζετο ταῖς περιστάσεσι καὶ θέαμα¹³ εἶναι ἡξίου τῶν παριόντων. ἐπὶ τίνι γὰρ ἐγκαλέσει; ὅτι εὐσχημονεῖ; ὅτι κατηγορεῖ; ὅτι λαμπροτέραν ἐπιδείκνυται τὴν ἀρετὴν τὴν ἔαυτοῦ;

Ἄγε, περὶ πενίας δὲ τί λέγει, περὶ θανάτου, περὶ πόνου; πῶς συνέκρινεν τὴν εὐδαιμονίαν τὴν αὐτὸν τῇ μεγάλου βασιλέως;

Μᾶλλον δ' οὐδὲ συγκριτὸν φέτο εἶναι. ὅπου γὰρ ταραχαὶ καὶ λῦπαι καὶ φόβοι καὶ ὄρεξεις ἀτελεῖς καὶ ἐκκλίσεις περιπίπτουσαι καὶ φθόνοι καὶ ζηλοτυπίαι,¹⁴ ποῦ ἐκεὶ πάροδος εὐδαιμονίας; ὅπου δ' ἂν ἢ σαπρὰ δόγματα, ἐκεὶ πάντα ταῦτα εἶναι ἀνάγκη.

Πυθομένου δὲ τοῦ νεανίσκου, εἰ νοσήσας ἀξιοῦντος φίλου πρὸς αὐτὸν ἐλθεῖν ὥστε νοσοκομηθῆναι ὑπακούσει, Ποῦ δὲ φίλον μοι δώσεις Κυνικοῦ;

Ἐφη. δεῖ γὰρ αὐτὸν ἄλλον εἶναι τοιοῦτον, ὦν' ἀξιος ἢ φίλος αὐτοῦ ἀριθμεῖσθαι.¹⁵ κοινωνὸν¹⁶ αὐτὸν εἶναι δεῖ τοῦ σκῆπτρου καὶ τῆς βασιλείας καὶ διάκονον ἀξιον, εἰ μέλλει φιλίας ἀξιωθήσεσθαι, ὡς Διογένης Ἀντισθένους ἐγένετο, ὡς Κράτης Διογένους.

“Η δοκεῖ σοι, ὅτι, ἂν χαίρειν αὐτῷ λέγη προσερχόμενος, φίλος ἐστὶν αὐτοῦ κάκενος αὐτὸν ἀξιον ἡγήσεται τοῦ πρὸς αὐτὸν εἰσελθεῖν;

“Ωστε ἀν σοι δοκῆ καὶ ἐνθυμηθῆσ τι τοιοῦτον, κοπρίαν μᾶλλον

¹² resolute ¹³ sight, spectacle ¹⁴ jealousy ¹⁵ to count ¹⁶ partner

in danger."Ah, miserable governing principle, the only thing neglected and uncared for! "They are going to perish, slain by the Trojans."But if the Trojans do not kill them, will they not die anyway? "Yes, but not all at once."What difference does it make, then? For if death is an evil, whether they die all at once, or die one at a time, it is equally an evil. Nothing else is going to happen, is it, but the separation of the paltry body from the soul? "Nothing."And is the door closed for you, if the Greeks perish? Are you not permitted to die? "I am."Why, then, do you grieve? "Woe is me, a king, and holding the sceptre of Zeus!"A king does not become unfortunate any more than a god becomes unfortunate. What are you, then? Truly a shepherd! for you wail as the shepherds do when a wolf carries off one of their sheep; and these men over whom you rule are sheep. But why did you come here in the first place? Your desire was not in danger, was it, or your avoidance, your choice, or your refusal? "No,"he answers, "but my brother's frail wife was carried off."Was it not, then, a great gain to lose a frail and adulterous wife? "Shall we, then, be despised by the Trojans?"Who are they? Wise men or foolish? If wise, why are you fighting with them? If foolish, why do you care?

"In what, then, is the good, since it is not in these things? Tell us. Sir messenger and scout." "It is where you do not expect it, and do not wish to look for it. For if you had wished, you would have found it within you, and you would not now be wandering outside, nor would you be seeking what does not concern you, as though it were your own possession. Turn your thoughts upon yourselves, find out the kind of preconceived ideas which you have. what sort of a thing do you imagine the good to be? Serenity, happiness, freedom from restraint. Come, do you not imagine it to be something naturally great? Something precious? Something not injurious? In what kind of subject-matter for life ought one to seek serenity, and freedom from restraint? In that which is slave, or in that which is free?" "In the free." "Is the paltry body which you have, then, free or is it a slave?" "We know not." "You do not know that it is a slave of fever, gout, ophthalmia, dysentery, a tyrant, fire, iron, everything that is stronger?" "Yes, it is their servant." "How, then, can anything that pertains to the body be unhampered? And how can that which is naturally lifeless, earth, or clay, be great or precious? What then? Have you nothing that is free?" "Perhaps nothing." "And who can compel you to assent to that which appears to you to be false?" "No one." "And who to refuse assent to that which appears to you to be true?" "No one." "Here, then, you see that there is something within you which is naturally free. But to desire, or to avoid, or to choose, or to refuse, or to prepare, or to set something before yourself— what man among you can do these things without first conceiving an impression of what is profitable, or what is not fitting?" "No one." "You have, therefore, here too, something unhindered and free. Poor wretches, develop this, pay attention to this, seek here your good." And how is it possible for

a man who has nothing, who is naked, without home or hearth, in squalor, without a slave, without a city, to live serenely? Behold, God has sent you the man who will show in practice that it is possible. "Look at me," he says, "I am without a home, without a city, without property, without a slave; I sleep on the ground; I have neither wife nor children, no miserable governor's mansion, but only earth, and sky, and one rough cloak. Yet what do I lack? Am I not free from pain and fear, am I not free? When has anyone among you seen me failing to get what I desire, or falling into what I would avoid? When have I ever found fault with either God or man? When have I ever blamed anyone? Has anyone among you seen me with a gloomy face? And how do I face those persons before whom you stand in fear and awe? Do I not face them as slaves? Who, when he lays eyes upon me, does not feel that he is seeing his king and his master?" Lo, these are words that befit a Cynic, this is his character, and his plan of life. But no, you say, what makes a Cynic is a contemptible wallet, a staff, and big jaws; to devour everything you give him, or to stow it away, or to revile tactlessly the people he meets, or to show off his fine shoulder. Do you see the spirit in which you are intending to set your hand to so great an enterprise? First take a mirror, look at your shoulders, find out what kind of loins and thighs you have. Man, it's an Olympic contest in which you are intending to enter your name, not some cheap and miserable contest or other. In the Olympic games it is not possible for you merely to be beaten and then leave; but, in the first place, you needs must disgrace yourself in the sight of the whole civilized world, not merely before the men of Athens, or Lacedaemon, or Nicopolis; and, in the second place, the man who carelessly gets up and leaves must needs be flogged, and before he is flogged he has to suffer thirst, and scorching heat, and swallow quantities of wrestler's sand.

Think the matter over more carefully, know yourself, ask the Deity, do not attempt the task without God. For if God so advises you, be assured that He wishes you either to become great, or to receive many stripes. For this too is a very pleasant strand woven into the Cynic's pattern of life; he must needs be flogged like an ass, and while he is being flogged he must love the men who flog him, as though he were the father or brother of them all. But that is not your way. If someone flogs you, go stand in the midst and shout, "O Caesar, what do I have to suffer under your peaceful rule? let us go before the Proconsul." But what to a Cynic is Caesar, or a Proconsul, or anyone other than He who has sent him into the world, and whom he serves, that is, Zeus? Does he call upon anyone but Zeus? And is he not persuaded that whatever of these hardships he suffers, it is Zeus that is exercising him? Nay, but Heracles, when he was being exercised by Eurystheus, did not count himself wretched, but used to fulfil without hesitation everything that was enjoined upon him: and yet is this fellow, when he is being trained and exercised by

Zeus, prepared to cry out and complain? Is he a man worthy to carry the staff of Diogenes? Hear his words to the passers-by as he lies ill of a fever: "Vile wretches," he said, "are you not going to stop? Nay, you are going to take that long, long journey to Olympia, to see the struggle of worthless athletes; but do you not care to see a struggle between fever and a man?" No doubt a man of that sort would have blamed God, who had sent him into the world, for mistreating him! Nay, he took pride in his distress, and demanded that those who passed by should gaze upon him. Why, what will he blame God for? Because he is living a decent life? What charge does he bring against Him? The charge that He is exhibiting his virtue in a more brilliant style? Come, what says Diogenes about poverty, death, hardship? How did he habitually compare his happiness with that of the Great King? Or rather, he thought there was no comparison between them. For where there are disturbances, and griefs, and fears, and ineffectual desires, and unsuccessful avoidances, and envies, and jealousies—where is there in the midst of all this a place for happiness to enter? But wherever worthless judgements are held, there all these passions must necessarily exist.

And when the young man asked whether he, as a Cynic, should consent, if, when he had fallen ill, a friend asked him to come to his house, so as to receive proper nursing, Epictetus replied: But where will you find me a Cynic's friend? For such a person must be another Cynic, in order to be worthy of being counted his friend. He must share with him his sceptre and kingdom, and be a worthy ministrant, if he is going to be deemed worthy of friendship, as Diogenes became the friend of Antisthenes, and Crates of Diogenes. Or do you think that if a man as he comes up greets the Cynic, he is the Cynic's friend, and the Cynic will think him worthy to receive him into his house? So if that is what you think and have in mind, you had much better look around for some nice dunghill, on which

vocabulary

ἀγωγός	leading, attraction, eliciting	ἐλευθερία	freedom
ἀλλάσσω	trade, transform	ἐλευθέριος	free
ἀμελέω	disregard; (impers.) of course	ἐμπίπτω	fall into; attack ~petal
ἀναδέχομαι	catch, receive ~doctrine	ἐμπλέκω	braid, tangle
ἀνατείνω	lift, reach out, threaten	ἐμφύω	plant; cling ~physics
ἀνατρέφω	bring up	ἐνδείκνυμι	(ū) address, consider
ἀντάξιος	worth just as much as ~axiom	ἐνδέχομαι	accept, admit, be possible
ἀπαντάω	encounter, come upon	ἐνδέω	tie to, entangle; lack
ἀπέργω	exclude; divide; confine	ἐνέχω	hold inside
ἀποβλέπω	stare at, adore	ἐνθυμέομαι	(ū) take to heart
ἀποδείκνυμι	(ū) show, point out; appoint; (mid) declare	ἐπιδείκνυμι	(ū) display, exhibit
ἀποέργω	exclude; divide; confine	ἐπισκοπέω	look upon, inspect
ἀποστρέφω	turn back, turn off course ~atrophy	ἐπιστρέφω	turn towards ~atrophy
ἀσχολία	business, being busy	ἐπιτιμάω	honor, blame
αὐχμός	drought	ἐπιφοιτάω	come habitually
ἀφελής	smooth; artless, unintelligent	ἔρως	-τος (m) love, desire ~erotic
βορέας	-οῦ (m, 1) north, north wind	ἔτοιμάζω	get ready
βουληφόρος	counselling ~volunteer	εὐδαιμονία	prosperity
γραμματιστής	-οῦ (m, 1) clerk, schoolmaster	εῦδω	sleep, lie down, rest
γραφεῖον	stylus, paintbrush, chisel	εὐεργετέω	be a benefactor
διάγω	lead through; pass a time ~demagogue	εύσταθέω	be steady, healthy
δίαιτα	way of life; home; arbitration	εύσταθής	well built ~station
διακονία	(ᾶα) service	εύτυχία	good luck, success
διαλέγω	go through, debate ~legion	ἡγεμονικός	showing leadership
διασώζω	preserve through	θερμός	warm, hot ~thermos
δίχα	in two, in two ways	ἰατρός	(α) physician
δορυφόρος	spear-brearing	ἰδιώτης	-ου (m, 1) private; a layman
δουλεία	slavery	ἰδιωτικός	private, amateurish
δούλειος	of a slave	καθήκω	come down, (a day) to fall, arrive; be proper
δυστυχία	bad luck	κακοδαιμονία	misfortune; demonic possession
εἰσάγω	lead in ~demagogue	κατάγω	lead down/home; land ~demagogue
εἶτα	then, therefore, next	κατάσκοπος	spy, inspector
ἐκκλείω	shut out; prevent	κατάστασις	-εως (f) establishment
ἔλαιον	oil, olive oil ~olive	κεφαλαλγής	causing a headache
ἐλεέω	pity, have mercy on ~alms	κήδω	distress, hurt; mp: care about (+gen) ~heinous

κολάζω	punish	προσδέω	bind/need also; (mp+gen)
κομψός	clever, urbane, pleasant	προσέμι	ask a thing of someone
κρείσσων	more powerful; better	πρόσειμι	approach, draw near; add ~ion
λεπτός	thin	προσήκω	belong to, it beseems
λιτή	prayer ~litany	προσήγμι	be allowed near
λοιδορέω	abuse, revile	πρόσοδος	(f) approach, procession; a rent
λυμαίνομαι (ι)	abuse, violate, desecrate	πρόχειρος	handy; ready to do something
μαρτυρία	testimony, denunciation	πυλαωρός	gatekeeper ~Thermopylae
μετέχω	partake of	πυρέσσω	have a fever
μήποτε	absolutely never	βίπτω	hurl
μιμέομαι (ι)	imitate, represent	σκάφη	trough, tray
μωρός	stupid	σκοπάω	watch, observe
όξυτης -τος (f, 3)	sharpness; quickness	σκοπέω	behold, consider
παννύχιος	all-night ~nocturnal	σοφός	skilled, clever, wise
πανταχοῦ	everywhere; completely	στίλβω	shine ~stilbene
παραβαίνω	go with; transgress ~basis	στρατηγία	office of command, strategy ~strategy
παρατάσσω	place beside	συγγενής	inborn, kin to
πενθερός	father in law ~Nepenthe	σύνοιδα	know about someone; think proper
περιβλέπω	look around	σχολή	rest, leisure
περιεργία	futility, curiosity, meddling	τύραννος	tyrant
περιέρχομαι	go around; come next to	ὑπηρέτης -ου (m, 1)	servant, officer
περιίστημι	be around; turn out ~station	ὑποτίθημι	suggest, advise ~hypothesis
ποίη	grass	φαντάζω	make visible; imagine
πολιτεύω (ι)	be a free citizen	φυσικός	natural
πονέω	work; be busy ~osteopenia	χαρακτήρ -ος (m)	stamp; characteristic
πορίζω	bring about, provide	χορτάζω	feed
πόρος	way, bridge ~fare	ώφελέω	help, be useful
ποτήριον	cup	ώχρός	pale
προέρχομαι	proceed, come out		
προηγέομαι	go first		

περιβλέπου κομψήν, ἐν ἦ πυρέξεις, ἀποσκέπουσαν τὸν βορέαν,¹ ὥνα μὴ περιψυγῆσ.

Σὺ δέ μοι δοκεῖς θέλειν εἰς οἰκόν τυνος ἀπελθῶν διὰ χρόνου χορτασθῆναι.² τί οὖν σοι καὶ ἐπιχειρεῖν πράγματι τηλικούτω;

Γάμος δ', ἔφη, καὶ παῖδες προηγουμένως παραληφθήσονται ὑπὸ τοῦ Κυνικοῦ;— ἂν μοι σοφῶν, ἔφη, δῷς πόλιν, τάχα μὲν οὐδὲ ἥξει τις ῥαδίως ἐπὶ τὸ κυνίζειν. τίνων γὰρ ἔνεκα ἀναδέξηται ταύτην τὴν διεξαγωγήν;

"Ομως δ' ἀν ὑποθώμεθα, οὐδὲν κωλύσει καὶ γῆμαι αὐτὸν καὶ παιδοποιήσασθαι. καὶ γὰρ ἡ γυνὴ αὐτοῦ ἔσται ἀλλη τοιαύτη καὶ ὁ πενθερὸς³ ἄλλος τοιούτος καὶ τὰ παιδία οὕτως ἀνατραφήσεται.

Τοιαύτης δ' οὕσης καταστάσεως, οὕα νῦν ἔστιν, ὡς ἐν παρατάξει, μή ποτ' ἀπερίσπαστον εἶναι δεῖ τὸν Κυνικόν, ὅλον πρὸς τῇ διακονίᾳ τοῦ θεοῦ, ἐπιφοιτᾶν ἀνθρώπους δυνάμενον, οὐ προσδεδεμένον καθήκουσιν ἴδιωτικοῖς οὐδὲ ἐμπεπλεγμένον σχέσεσιν, ἀς παραβαίνων οὐκέτι σώσει τὸ τοῦ καλοῦ καὶ ἀγαθοῦ πρόσωπον, τηρῶν δ' ἀπολεῖ τὸν ἄγγελον καὶ κατάσκοπον καὶ κήρυκα τῶν θεῶν;

"Ορα γάρ, ὅτι αὐτὸν ἀποδεικνύναι δεῖ τινα τῷ πενθερῷ, ἀποδιδόναι τοῖς ἄλλοις συγγενέσι τῆς γυναικός, αὐτῇ τῇ γυναικὶ εἰς νοσοκομίας λοιπὸν ἐκκλείεται, εἰς πορισμόν.

"Ινα τὰλλα ἀφῶ, δεῖ αὐτὸν κουκκούμιον, ὅπου θερμὸν⁴ ποιήσει τῷ παιδίῳ, ὧν' αὐτὸ λούσῃ εἰς σκάφην.⁵ ἐρίδια τεκούσῃ τῇ γυναικί, ἔλαιον, κραβάττιον, ποτήριον γίνεται ἥδη πλείω σκευάρια· τὴν ἀλλην ἀσχολίαν,⁶ τὸν περισπασμόν. ποῦ μοι λοιπὸν ἐκεῦνος ὁ βασιλεὺς ὁ τοῦς κοινοῖς προσευκαιρῶν, φέλαιοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν· δὲν δεῖ τοὺς ἄλλους ἐπισκοπεῖν, τοὺς γεγαμηκότας, τοὺς πεπαιδοποιημένους, τίς καλῶς χρῆται τῇ αὐτοῦ γυναικί, τίς κακῶς, τίς διαφέρεται, ποία οἰκία εὐσταθεῖ, ποία οὐ, ὡς ἴατρὸν περιερχόμενον

¹ north, north wind ² feed ³ father in law ⁴ warm, hot ⁵ trough, tray ⁶ business, being busy

καὶ τῶν σφυγμῶν ἀπτόμενον;

Σὺ πυρέττεις, σὺ κεφαλαλγεῖς, σὺ ποδαγρᾶς· σὺ ἀνάτεινον, σὺ φάγε, σὺ ἀλούτησον· σὲ δεῖ τμηθῆναι, σὲ δεῖ καυθῆναι.

Ποῦ σχολὴ τῷ εἰς τὰ ἰδιωτικὰ καθήκοντα ἐνδεδεμένῳ; οὐ δεῖ αὐτὸν πορίσαι⁷ ἴματίδια τοῖς παιδίοις; ἄγε, πρὸς γραμματιστὴν ἀποστεῖλαι πινακίδια ἔχοντα, γραφεῖα,⁸ τιτλάρια, καὶ τούτοις κραβάττιον ἔτουμάσαι; οὐ γὰρ ἐκ τῆς κοιλίας ἐξελθόντα δύναται Κυνικὰ εἶναι· εἰ δὲ μή, κρείσσον ἦν αὐτὰ γενόμενα ρῦψαι ἢ οὕτως ἀποκτεῖναι.

Σκόπει, ποῦ κατάγομεν τὸν Κυνικόν, πῶς αὐτοῦ τὴν βασιλείαν ἀφαιρούμεθα.— ναι· ἀλλὰ Κράτης ἔγημεν.— περίστασίν μοι λέγεις ἐξ ἔρωτος γενομένην καὶ γυναικα τιθεῖς ἄλλον Κράτητα. ἡμεῖς δὲ περὶ τῶν κουιῶν γάμων καὶ ἀπεριστάτων ζητοῦμεν καὶ οὕτως ζητοῦντες οὐχ εὑρίσκομεν ἐν ταύτῃ τῇ καταστάσει προηγούμενον τῷ Κυνικῷ τὸ πρᾶγμα.

Πῶς οὖν ἔτι, φησώ, διασώσει τὴν κοιωνίαν;— τὸν θεόν σοι· μείζονα δὲ εὐεργετοῦσιν ἀνθρώπους οἱ ἢ δύο ἢ τρία κακόρυγχα παιδία ἀνθ' αὐτῶν εἰσάγοντες ἢ οἱ ἐπισκοποῦντες πάντας κατὰ δύναμιν ἀνθρώπους, τί ποιοῦσιν, πῶς διάγουσιν, τίνος ἐπιμελοῦνται, τίνος ἀμελοῦνται παρὰ τὸ προσῆκον;

Καὶ Θηβαίον μείζονα ὡφέλησαν ὅσοι τεκνία αὐτοῖς κατέλιπον Ἐπαμινώνδου τοῦ ἀτέκνου ἀποθανόντος; καὶ Ὁμήρου πλείονα τῇ κοιωνίᾳ συνεβάλετο Πρίαμος ὁ πεντήκοντα γεννήσας περικαθάρματα ἢ Δαναὸς ἢ Αἴολος;

Εἶτα στρατηγία μὲν ἢ σύνταγμά τινα ἀπείρξει γάμου ἢ παιδοποιίας καὶ οὐ δόξει οὐτος ἀντ' οὐδενὸς ἡλλάχθαι⁹ τὴν ἀτεκνίαν, ἡ δὲ τοῦ Κυνικοῦ βασιλεία οὐκ ἔσται ἀνταξία;

Μήποτε οὐκ αἰσθανόμεθα τοῦ μεγέθους αὐτοῦ οὐδὲ φανταζόμεθα κατ' ἀξίαν τὸν χαρακτῆρα τὸν Διογένους, ἀλλ' εἰς τοὺς νῦν ἀποβλέπομεν,

⁷ bring about, provide ⁸ stylus, paintbrush, chisel ⁹ trade, transform

τοὺς τραπεζῆας πυλαωρούς,¹⁰ οὐδὲν μιμοῦνται ἐκείνους ἢ εἴ̄ ὅτι
ἄρα πόρδωνες γίνονται, ἀλλο δὲ οὐδέν;

Ἐπεὶ οὐκ ἀνήματος ἐκίνει ταῦτα οὐδὲν ἐπεθαυμάζομεν, εἰ μὴ γαμήσει
ἢ παιδοποιήσεται. ἀνθρωπε, πάντας ἀνθρώπους πεπαιδοποίηται,
τοὺς ἄνδρας νίοὺς ἔχει, τὰς γυναῖκας θυγατέρας· πᾶσιν οὕτως
προσέρχεται, οὕτως πάντων κήδεται.

“Ἡ σὺ δοκεῖς ύπὸ περιεργίας λοιδορεῖσθαι τοῖς ἀπαντῶσιν; ὡς πατὴρ
αὐτὸς ποιεῖ, ὡς ἀδελφὸς καὶ τοῦ κοινοῦ πατρὸς ὑπηρέτης τοῦ Διός.

Ἄν σοι δόξῃ, πυθοῦ μου καὶ εἰ̄ πολιτεύσεται. σαννίων, μεῖζονα
πολιτείαν ζητεῖς, ἢς πολιτεύσεται;

“Ἡ ἐν Ἀθηναίοις παρελθὼν ἔρει τις περὶ προσόδων ἢ πόρων, ὅν
δεῖ πᾶσιν ἀνθρώποις διαλέγεσθαι, ἐπίσης μὲν Ἀθηναίοις, ἐπίσης
δὲ Κορινθίοις, ἐπίσης δὲ Θωμαίοις οὐ περὶ πόρων οὐδὲ περὶ
προσόδων οὐδὲ περὶ εἰρήνης ἢ πολέμου, ἀλλὰ περὶ εὐδαιμονίας ἢ
καὶ κακοδαιμονίας, περὶ εὐτυχίας¹¹ καὶ δυστυχίας, περὶ δουλείας καὶ
ἔλευθερίας;

Τηλικαύτην πολιτείαν πολιτευομένου ἀνθρώπου σύ μου πυνθάνη εἰ̄
πολιτεύσεται; πυθοῦ μου καί, εἰ̄ ἄρξει· πάλιν ἔρω σοι· μωρέ, ποίαν
ἀρχὴν μεῖζονα, ἢς ἄρχει;

Χρεία μέντοι καὶ σώματος ποιοῦ τῷ τοιούτῳ. ἐπεί τοι ἀν φθισικὸς
προέρχηται, λεπτὸς καὶ ὡχρός,¹² οὐκέτι ὅμοίαν ἔμφασιν ἢ μαρτυρία
αὐτοῦ ἔχει.

Δεῖ γάρ αὐτὸν οὐ μόνον τὰ τῆς ψυχῆς ἐπιδεικνύοντα παριστάνειν τοῖς
ἰδιώταις ὅτι ἐνδέχεται δίχα τῶν θαυμαζομένων εἶναι ύπ’ αὐτῶν καλὸν
καὶ ἀγαθόν, ἀλλὰ καὶ διὰ τοῦ σώματος ἐνδείκνυσθαι, ὅτι ἢ ἀφελῆς καὶ
λιτὴ καὶ ὑπαθρος δίαιτα οὐδὲ τὸ σῶμα λυμαίνεται.¹³

Ἴδοὺ καὶ τούτου μάρτυς εἰμὶ ἐγὼ καὶ τὸ σῶμα τὸ ἐμόν. ὡς Διογένης
ἐποίει· στίλβων γάρ περιήρχετο καὶ κατ’ αὐτὸ τὸ σῶμα ἐπέστρεφε

¹⁰ gatekeeper ¹¹ good luck, success ¹² pale ¹³ abuse, violate, desecrate

τοὺς πολλούς.

Ἐλεούμενος δὲ Κυνικὸς ἐπαίτης δοκεῖ πάντες ἀποστρέφονται, πάντες προσκόπτουσιν. οὐδὲ γάρ ρυπαρὸν αὐτὸν δεῖ φαίνεσθαι, ὡς μηδὲ κατὰ τοῦτο τοὺς ἀνθρώπους ἀποσοβεῖν, ἀλλ’ αὐτὸν τὸν αὐχμὸν¹⁴ αὐτοῦ δεῖ καθαρὸν εἶναι καὶ ἀγωγόν.¹⁵

Δεῖ δὲ καὶ χάριν πολλὴν προσεῖναι φυσικὴν τῷ Κυνικῷ καὶ ὁξύτητα¹⁶ εἰ δὲ μή, μύξα γίνεται, ἄλλο δὲ οὐδέν, ἵνα ἐτούμως δύνηται καὶ παρακεμένως πρὸς τὰ ἐμπίπτοντα ἀπαντᾶν.

‘Ως Διογένης πρὸς τὸν εἰπόντα σὺ εἶ ὁ Διογένης ὁ μὴ οἰόμενος εἶναι θεούς; καὶ πῶς, ἔφη, σὲ θεοῖς ἔχθρὸν νομίζων;

Πάλιν Ἀλεξάνδρῳ ἐπιστάντι αὐτῷ κοιμαμένῳ καὶ εἰπόντι οὐ χρὴ παννύχιον εῦδειν βουληφόρον¹⁷ ἄνδρα ἔνυπνος ἔτι ὥν ἀπήντησεν φίλαοι τέ ἐπιτετράφαται καὶ τόσσα μέμηλεν.

Πρὸ πάντων δὲ τὸ ἡγεμονικὸν αὐτοῦ δεῖ καθαρώτερον εἶναι τοῦ ἡλίου· εἰ δὲ μή, κυβευτὴν ἀνάγκη καὶ ράδιουργόν, ὅστις ἐνεχόμενός τινι αὐτὸς κακῷ ἐπιτιμήσει τοῖς ἄλλοις.

“Ορα γάρ, οἶόν ἐστιν. τοῖς βασιλεῦσι τούτοις καὶ τυράννοις οἱ δορυφόροι¹⁸ καὶ τὰ ὅπλα παρεῖχε τὸ ἐπιτιμᾶν τισιν καὶ δύνασθαι καὶ κολάζειν τοὺς ἀμαρτάνοντας καὶ αὐτοῖς οὖσι κακοῖς, τῷ Κυνικῷ ἀντὶ τῶν ὅπλων καὶ τῶν δορυφόρων τὸ συνειδὸς τὴν ἐξουσίαν ταύτην παραδῖδωσιν.

“Οταν ἴδης, ὅτι ὑπερηγρύπνηκεν ὑπὲρ ἀνθρώπων καὶ πεπόνηκεν καὶ καθαρὸς μὲν κεκοίμηται, καθαρώτερον δὲ αὐτὸν ἔτι ὁ ὑπνος ἀφῆκεν, ἐντεθύμηται δέ, ὅσα ἐντεθύμηται ὡς φίλος τοῖς θεοῖς, ὡς ὑπηρέτης, ὡς μετέχων τῆς ἀρχῆς τοῦ Διός, πανταχοῦ δὲ αὐτῷ πρόχειρον τὸ ἄγον

¹⁴ drought ¹⁵ leading, attraction, eliciting ¹⁶ sharpness; quickness
¹⁷ counselling ¹⁸ spear-brearing

to have your fever, one that will give you shelter from the north wind, so that you won't get chilled. But you give me the impression of wanting to go into somebody's house for a while and to get filled up. Why, then, are you even laying your hand to so great an enterprise?

But, said the young man, will marriage and children be undertaken by the Cynic as a matter of prime importance?— If, replied Epictetus, you grant me a city of wise men, it might very well be that no one will lightly adopt the Cynic's profession. For in whose interest would he take on this style of life? If, nevertheless, we assume that he does so act, there will be nothing to prevent him from both marrying and having children; for his wife will be another person like himself, and so will his father-in- law, and his children will be brought up in the same fashion. But in such an order of things as the present, which is like that of a battle-field, it is a question, perhaps, if the Cynic ought not to be free from distraction, wholly devoted to the service of God, free to go about among men, not tied down by the private duties of men, nor involved in relationships which he cannot violate and still maintain his role as a good and excellent man, whereas, on the other hand, if he observes them, he will destroy the messenger, the scout, the herald of the gods, that he is. For see, he must show certain services to his father-in- law, to the rest of his wife's relatives, to his wife herself; finally, he is driven from his profession, to act as a nurse in his own family and to provide for them. To make a long story short, he must get a kettle to heat water for the baby, for washing it in a bath-tub; wool for his wife when she has had a child, oil, a cot, a cup (the vessels get more and more numerous); not to speak of the rest of his business, and his distraction. Where, I beseech you, is left now our king, the man who has leisure for the public interest, Who hath charge of the folk and for many a thing must be watchful?

Where, pray, is this king, whose duty it is to oversee the rest of men; those who have married; those who have had children; who is treating his wife well, and who ill; who quarrels; what household is stable, and what not; making his rounds like a physician, and feeling pulses? "You have a fever, you have a headache, you have the gout. You must abstain from food, you must eat, you must give up the bath; you need the surgeon's knife, you the cautery." Where is the man who is tied down to the duties of everyday life going to find leisure for such matters? Come, doesn't he have to get little cloaks for the children? Doesn't he have to send them off to a school-teacher with their little tablets and writing implements, and little notebooks; and, besides, get the little cot ready for them? For they can't be Cynics from the moment they leave the womb. And if he doesn't do all this, it would have been better to expose them at birth, rather than to kill them in this fashion. See to what straits we are reducing our Cynic, how we are taking away his kingdom from him.—

Yes, but Crates married.— You are mentioning a particular instance which arose out of passionate love, and you are assuming a wife who is herself another Crates. But our inquiry is concerned with ordinary marriage apart from special circumstances, and from this point of view we do not find that marriage, under present conditions, is a matter of prime importance for the Cynic.

How, then, said the young man, will the Cynic still be able to keep society going?— In the name of God, sir, who do mankind the greater service? Those who bring into the world some two or three ugly-snouted children to take their place, or those who exercise oversight, to the best of their ability, over all mankind, observing what they are doing, how they are spending their lives, what they are careful about, and what they undutifully neglect? And were the Thebans helped more by all those who left them children than by Epaminondas who died without offspring? And did Priam, who begot fifty sons, all rascals, or Danaus, or Aeolus, contribute more to the common weal than did Homer? What? Shall high military command or writing a book prevent a man from marrying and having children, while such a person will not be regarded as having exchanged his childlessness for naught, and yet shall the Cynic's kingship not be thought a reasonable compensation? Can it be that we do not perceive the greatness of Diogenes, and have no adequate conception of his character, but have in mind the present-day representatives of the profession, these "dogs of the table, guards of the gate," who follow the masters not at all, except it be in breaking wind in public, forsooth, but in nothing else? Otherwise such points as these you have been raising would never have disturbed us, we should never have wondered why a Cynic will never marry or have children. Man, the Cynic has made all mankind his children; the men among them he has as sons, the women as daughters; in that spirit he approaches them all and cares for them all. Or do you fancy that it is in the spirit of idle impertinence he reviles those he meets? It is as a father he does it, as a brother, and as a servant of Zeus, who is Father of us all.

If you will, ask me also if he is to be active in politics. you ninny, are you looking for any nobler politics than that in which he is engaged? Or would you have someone in Athens step forward and discourse about incomes and revenues, when he is the person who ought to talk with all men, Athenians, Corinthians, and Romans alike, not about revenues, or income, or peace, or war, but about happiness and unhappiness, about success and failure, about slavery and freedom? When a man is engaging in such exalted politics, do you ask me if he is to engage in politics? Ask me also, if he will hold office. Again I will tell you: Fool, what nobler office will he hold than that which he now has?

And yet such a man needs also a certain kind of body, since if a consumptive comes forward, thin and pale, his testimony no longer carries the same weight. For he must not merely, by exhibiting the qualities of his soul, prove to the laymen that it is possible, without the help of the things which they admire, to be a good and excellent man, but he must also show, by the state of his body, that his plain and simple style of life in the open air does not injure even his body: "Look," he says, "both I and my body are witnesses to the truth of my contention." That was the way of Diogenes, for he used to go about with a radiant complexion, and would attract the attention of the common people by the very appearance of his body. But a Cynic who excites pity is regarded as a beggar; everybody turns away from him, everybody takes offence at him. No, and he ought not to look dirty either, so as not to scare men away in this respect also; but even his squalor ought to be cleanly and attractive.

Furthermore, the Cynic ought to possess great natural charm and readiness of wit— otherwise he becomes mere snivel, and nothing else— so as to be able to meet readily and aptly whatever befalls; as Diogenes answered the man who said: "Are you the Diogenes who does not believe in the existence of the gods?" by saying, "And how can that be? You I regard as hated by the gods!" Or again, when Alexander stood over him as he was sleeping and said, Sleeping the whole night through beseems not the giver of counsel, he replied, still half asleep, Who hath charge of the folk, and for many a thing must be watchful.

But above all, the Cynic's governing principle should be purer than the sun; if not, he must needs be a gambler and a man of no principle, because he will be censuring the rest of mankind, while he himself is involved in some vice. For see what this means. To the kings and tyrants of this world their bodyguards and their arms used to afford the privilege of censuring certain persons, and the power also to punish those who do wrong, no matter how guilty they themselves were; whereas to the Cynic it is his conscience which affords him this power, and not his arms and his bodyguards. When he sees that he has watched over men, and toiled in their behalf; and that he has slept in purity, while his sleep leaves him even purer than he was before; and that every thought which he thinks is that of a friend and servant to the gods, of one who shares in the government of Zeus; and has

vocabulary

ἀδυναμία	inability, weakness	εἰτα	then, therefore, next
ἀθλέω	toil ~athlete	ἐνθυμέομαι	(v) take to heart
αιδήμων	bashful, modest	ἐξετάζω	inspect, interrogate, estimate
ἀκέραιος	unmixed; unharmed	ἐξῆς	in turn
ἀκουστικός	of hearing	ἐξίστημι	displace, transform; (+gen) give up ~station
ἀκροατής	-οῦ (αὐτ., m, 1) listener	ἐπαινέω	concur, praise, advise
ἀλλοῖος	of another kind ~alien	ἐπαινος	(noun) praise
ἀλλοτριος	someone else's; alien ~alien	ἐπιβοάω	call to for help
ἀναγνώσκω	recognize, read, understand, persuade	ἐπιδείκνυμι	(v) display, exhibit
ἀναίσθητος	unfeeling, stupid	ἐπιεικής	fitting ~icon
ἀναστρέφω	act: overturn; mid: find oneself in ~atrophy	ἐπισκοπέω	look upon, inspect
ἀναφέρω	bring up ~bear	ἐπισκοπή	oversight, officer
ἀναφορά	rising, carrying back	ἐπιστρέφω	turn towards ~atrophy
ἀνεκτικός	patient	ἐπιτήδευμα	-τος (n, 3) habit, business, custom
ἀνθρώπινος	human	ἐπιτιμάω	honor, blame
ἀντιποιέω	do in return; (mid) seek, claim	ἔσωθεν	inside, from inside
ἀπλόος	single; simple ~haploid	εὐφυής	well-developed ~physics
ἀποβάλλω	throw away, lose	ἡγεμονία	authority, rule
ἀπόδειξις	-εως (f) acceptance; (Ion) showing	θαρσέω	be of good heart
ἀποτυγχάνω	fail	θαυμαστός	wonderful; admirable
ἀριθμέω	to count ~arithmetic	καταφρονέω	scorn; think of
ἀριθμός	number	κατεσθίω	devour ~eat
ἀσθενής	weak	κιθαρῳδός	singer with cithara
ἀτάραχος	calm	κλέπτω	steal
ἀτελής	incomplete, endless; invalid, for free	κολάζω	punish
βιώω	(mp) make a living ~biology	κολακεύω	flatter
γωνία	corner, angle	κρείσσων	more powerful; better
δεῦτε	come on (pl.)	λεληθότως	imperceptibly
διαγράφω	delineate; cross out	ληιστής	-οῦς (m, 3) bandit
διάκειμαι	be in a condition	ληστής	-οῦ (m, 1) bandit
διαλέγω	go through, debate ~legion	λοιδορέω	abuse, revile
δόγμα	-τος (n, 3) belief, legal decision	μέλισσα	bee
εἰκῇ	haphazardly; in vain	μέλος	-ους (n, 3) limb; melody
		μέμφις	blame, complaint
		μουσικός	musical, aesthetic
		μωρός	stupid
		νεανίσκος	(ἀ) young man
		ὄμμα	-τος (n, 3) eye
		ὅρέγω	hold out, offer, thrust ~reach

ὅρμή pressure, assault, order	ταῦρος bull ~steer
~hormone	τέκτων (f) skilled worker
οὐδέποτε never	~technician
οὐχοῦν not so?; and so	τεχνικός skillful
παραφυλάσσω guard closely	τρέχω run, spin
πεντακόσιοι 500	τριψίς friction; wear, resistance to wear
περιέπω treat, handle	τροφεύς -ος (m) foster father; rearer
περίεργος curiosity, meddling	τροφή food, upkeep ~atrophy
περιέρχομαι go around; come next to	τύπτω beat, smite ~stupid
περιέχω (mid) protect	τύραννος tyrant
περίπατος walk, walkway	τυφλός blind
περιπίπτω embrace; fall in with	ὑβρίζω insult, treat outrageously
πόθεν from where?	ὑπάγω lead under the yoke, lead away from ~demagogue
πολυπραγμονέω be too busy, meddle	ὑπερφυής overgrown; gigantic
πολυπράγμων of a busybody	ὑπτιος lying on one's back; flipped; flat
προσιέρεσις -εως (f) plan, preference	ὑφαίνω weave
πρόβατον cattle, flocks, herds	φαντασία appearance; imagination
προπετής hasty	φθόνος malice, envy
πρώην recently	φιλόσοφος wisdom-loving
ὁρήτωρ public speaker	φοβερός frightful, afraid
σήμερον today	φύσις -εως (f) nature (of a thing)
σκέπτομαι look, look at, watch	~physics
~skeptic	φύω produce, beget; clasp ~physics
συγγενεύς inborn, kin to	χαλκεύς -ος (m) smith
συγγενής inborn, kin to	χάσκω gape
σύμβολον token, seal	χείρων worse, more base, inferior, weaker
σύμβολος token; omen	χρῆσις -τος (f) use, usage
συμπολιτεύω (i) live alongside	ψεύδω be false, deceive; (mid) to lie
σύνειμι be with; have sex ~ion	~pseudo-
συνέρχομαι come together	ψυχρός (ο) cold ~psychology
σύνοιδα know about someone; think proper	ώφελέω help, be useful
ταπειγόω lower, abase	

δέ μ' ὁ Ζεῦ καὶ σύ γ' ἡ Πεπρωμένη, καὶ ὅτι εἰ ταύτη τοῖς θεοῖς φίλον,
ταύτη γινέσθω·

Διὰ τί μὴ θαρρήσῃ παρρησιάζεσθαι πρὸς τοὺς ἀδελφοὺς τοὺς ἑαυτοῦ,
πρὸς τὰ τέκνα, ἀπλῶς πρὸς τοὺς συγγενεῖς;

Διὰ τοῦτο οὗτε περίεργος οὗτε πολυπράγμων ἐστὶν ὁ οὗτος
διακείμενος· οὐ γὰρ τὰ ἀλλότρια πολυπραγμονεῖ, ὅταν τὰ ἀνθρώπινα
ἐπισκοπῇ, ἀλλὰ τὰ ἴδια. εἰ δὲ μή, λέγε καὶ τὸν στρατηγὸν
πολυπράγμονα, ὅταν τοὺς στρατιώτας ἐπισκοπῇ καὶ ἐξετάζῃ καὶ
παραφυλάσσῃ καὶ τοὺς ἀκοσμοῦντας κολάζῃ.

Ἐὰν δ' ὑπὸ μάλης ἔχων πλακουντάριον ἐπιτιμᾶς ἄλλοις, ἐρῶ σοι· οὐ
θέλεις μᾶλλον ἀπελθὼν εἰς γωνίαν¹ καταφαγεῖν ἐκεῦνο ὁ κέκλοφας;
τί δὲ σοὶ καὶ τοῖς ἀλλοτρίοις;

Τίς γὰρ εἶ; ὁ ταῦρος εἶ ἢ ἡ βασιλισσα τῶν μελισσῶν; δεῖξόν μοι τὰ
σύμβολα τῆς ἡγεμονίας, οἶα ἐκεύνη ἐκ φύσεως ἔχει. εἰ δὲ κηφὴν εἶ
ἐπιδικαζόμενος τῆς βασιλείας τῶν μελισσῶν, οὐ δοκεῖς ὅτι καὶ σὲ
καταβαλλοῦσιν οἱ συμπολιτεύομενοι, ὡς αἱ μέλισσαι τοὺς κηφῆνας;

Τὸ μὲν γὰρ ἀνεκτικὸν τοσοῦτον ἔχειν δεῖ τὸν Κυνικόν, ὥστ' αὐτὸν
ἀναίσθητον δοκεῖν τοῖς πολλοῖς καὶ λίθον· οὐδεὶς αὐτὸν λοιδορεῖ,
οὐδεὶς τύπτει, οὐδεὶς ὑβρίζει· τὸ σωμάτιον δ' αὐτοῦ δέδωκεν αὐτὸς
χρῆσθαι τῷ θέλοντι ὡς βούλεται.

Μέμνηται γάρ, ὅτι τὸ χεῖρον ἀνάγκη νικᾶσθαι ὑπὸ τοῦ κρείττονος,
ὅπου χεῖρόν ἐστιν, τὸ δὲ σωμάτιον τῶν πολλῶν χεῖρον, τὸ
ἀσθενέστερον τῶν ἰσχυροτέρων.

Οὐδέποτ' οὖν εἰς τοῦτον καταβαίνει τὸν ἀγῶνα, ὅπου δύναται
νικηθῆναι, ἀλλὰ τῶν ἀλλοτρίων εὐθὺς ἐξίσταται, τῶν δούλων οὐκ
ἀντιποιεῖται.

“Οπου δὲ προαιρεσίς καὶ χρῆσις τῶν φαντασιῶν, ἐκεῖ ὄψει, ὅσα
δύματα² ἔχει, ἵν’ εἴπης, ὅτι Ἀργος τυφλὸς ἦν πρὸς αὐτόν.

¹ corner, angle ² eye

Μή που συγκατάθεσις προπετής, μή που όρμὴ εἰκαία, μή που ὅρεξις ἀποτευκτική, μή που ἔκκλισις περιπτωτική, μή που ἐπιβολὴ ἀτελής, μή που μέμψις,³ μή που ταπείνωσις ἢ φθόνος;

Ὦδε ἡ πολλὴ προσοχὴ καὶ σύντασις, τῶν δὲ ἄλλων ἔνεκα ὑπτιος ῥέγκει· εἰρήνη πᾶσα. ληστὴς προαιρέσεως οὐ γίνεται, τύραννος οὐ γίνεται.

Σωματίου δέ; ναι· καὶ κτησειδίου; ναι· καὶ ἀρχῶν καὶ τιμῶν. τί οὖν αὐτῷ τούτων μέλει; ὅταν οὖν τις διὰ τούτων αὐτὸν ἐκφοβῇ, λέγει αὐτῷ ὑπαγε, ζήτει τὰ παιδία· ἐκείνοις τὰ προσωπεῖα φοβερά ἔστιν, ἐγὼ δὲ οἶδα, ὅτι ὀστράκινά ἔστιν, ἔσωθεν δὲ οὐδὲν ἔχει.

Περὶ τοιούτου πράγματος βουλεύῃ. ὥστε ἔάν σοι δόξῃ, τὸν θεόν σοι, ὑπέρθουν καὶ ἴδού σοι πρῶτον τὴν παρασκευήν.

Ίδοὺ γάρ, τί καὶ ὁ Ἐκτωρ λέγει τῇ Ἀνδρομάχῃ· ὑπαγε, φησάν, μᾶλλον εἰς οἶκον καὶ ὑφαινε· πόλεμος δὲ ἄνδρεσσι μελήσει πᾶσι, μάλιστα δὲ ἐμοὶ.

Οὕτως καὶ τῆς ἴδιας παρασκευῆς συνήσθετο καὶ τῆς ἐκείνης ἀδυναμίας.⁴

3.23

Πρὸς τὸν ἀναγιγνώσκοντας καὶ διαλεγομένους ἐπιδεικτικῶς.

Τίς εἶναι θέλεις, σαντῷ πρῶτον εἰπέ· εἰθὲ οὕτως ποίει ἢ ποιεῖς. καὶ γὰρ ἐπὶ τῶν ἄλλων σχεδὸν ἀπάντων οὕτως ὁρῶμεν γινόμενα.

Οἱ ἀθλοῦντες πρῶτον κρύνουσιν, τύνεις εἶναι θέλουσιν, εἰθὲ οὕτως τὰ ἔξῆς ποιοῦσιν. εἰ δολιχοδρόμος, τοιαύτη τροφή, τοιοῦτος περίπατος, τοιαύτη τριψίς,⁵ τοιαύτη γυμνασία· εἰ σταδιοδρόμος, πάντα ταῦτα ἀλλοῖα·⁶ εἰ πένταθλος, ἔτι ἀλλοιότερα. οὕτως εύρήσεις καὶ ἐπὶ τῶν τεχνῶν.

³ blame, complaint ⁴ inability, weakness ⁵ friction; wear, resistance to wear ⁶ of another kind

Εἰ τέκτων, τοιαῦτα ἔξεις· εἰ χαλκεύς,⁷ τοιαῦτα. ἔκαστον γὰρ τῶν γινομένων ὑφ' ἡμῶν ἀν μὲν ἐπὶ μηδὲν ἀναφέρωμεν, εἰκῇ ποιήσομεν· ἐὰν δ' ἐφ' ὁ μὴ δεῖ, διεσφαλμένως.

Λοιπὸν ἡ μέν τις ἐστι κοινὴ ἀναφορά, ἡ δ' ἰδία. πρῶτον ὥ' ὡς ἄνθρωπος. ἐν τούτῳ τί περιέχεται; μὴ ὡς πρόβατον, εἰ βλαπτικῶς καὶ ἐπιεικῶς, ὡς θηρίον.

Ἡ δ' ἰδία πρὸς τὸ ἐπιτήδευμα ἔκάστου καὶ τὴν προαύρεσιν. ὁ κιθαρωδὸς⁸ ὡς κιθαρωδός, ὁ τέκτων ὡς τέκτων, ὁ φιλόσοφος ὡς φιλόσοφος, ὁ ρήτωρ⁹ ὡς ρήτωρ.

"Οταν οὖν λέγης δεῦτε καὶ ἀκούσατέ μου ἀναγιγνώσκοντος ὑμῖν, σκέψαι πρῶτον μὴ εἰκῇ αὐτὸν ποιέν. εἰτ' ἀν εὕρης, ὅτι ἀναφέρεις, σκέψαι, εἰ ἐφ' ὁ δεῖ. ὡφελῆσαι θέλεις ἡ ἐπαινεθῆναι;

Εὐθὺς ἀκούεις λέγοντος ἐμοὶ δὲ τοῦ παρὰ τῶν πολλῶν ἐπαίνου τίς λόγος; καὶ καλῶς λέγει. οὐδὲν γὰρ τῷ μουσικῷ,¹⁰ καθὸ μουσικός ἐστιν, οὐδὲ τῷ γεωμετρικῷ.

Οὐκοῦν ὡφελῆσαι θέλεις; πρὸς τί; εἰπὲ καὶ ἡμῖν, ὥνα καὶ αὐτὸι τρέχωμεν εἰς τὸ ἀκροατήριον σου. νῦν δύναται τις ὡφελῆσαι ἄλλους μὴ αὐτὸς ὡφελημένος; οὐ. οὐδὲ γὰρ εἰς τεκτονικὴν ὁ μὴ τέκτων οὐδὲ εἰς σκυτικὴν ὁ μὴ σκυτεύς.

Θέλεις οὖν γνῶναι, εἰ ὡφέλησαι; φέρε σου τὰ δόγματα, φιλόσοφε. τίς ἐπαγγελία ὄρέξεως; μὴ ἀποτυγχάνειν. τίς ἐκκλίσεως;

Μὴ περιπίπτειν. ἄγε, πληροῦμεν αὐτῶν τὴν ἐπαγγελίαν; εἰπέ μοι τάληθῆ· ἀν δὲ ψεύσῃ, ἐρῶ σοι· πρώην¹¹ ψυχρότερόν σου τῶν ἀκροατῶν¹² συνελθόντων καὶ μὴ ἐπιβοησάντων σοι τεταπεινωμένος ἔξηλθες·

Πρώην ἐπαινεθεὶς περιήρχουν καὶ πᾶσιν ἔλεγες τί σοι ἔδοξα; θαυμαστῶς, κύριε, τὴν ἐμήν σοι σωτηρίαν. πῶς δ' εἶπον ἐκεῦνο; τὸ

⁷ smith ⁸ singer with cithara ⁹ public speaker ¹⁰ musical, aesthetic ¹¹ recently ¹² listener

ποῖον; ὅπου διέγραψα τὸν Πάνα καὶ τὰς Νύμφας.

Ὑπερφυῶς. εἶτά μοι λέγεις, ἐν ὀρέξει καὶ ἐκκλίσει κατὰ φύσιν ἀναστρέφῃ; ὥπαγε, ἄλλον πεῖθε.

Τὸν δεῦνα δὲ πρῶην οὐκ ἐπήνεις παρὰ τὸ σοὶ φαινόμενον; τὸν δεῦνα δ’ οὐκ ἐκολάκευες τὸν συγκλητικόν; ἥθελές σου τὰ παιδία εἶναι τοιαῦτα;— μὴ γένοιτο.— τίνος οὖν ἔνεκα ἐπήνεις καὶ περιεῖπες αὐτόν;— εὐφυῆς νεανίσκος καὶ λόγων ἀκουστικός.¹³— πόθεν τοῦτο;— ἐμὲ θαυμάζει.— εἴρηκας τὴν ἀπόδειξιν. εἴτα τί δοκεῖ σοι; αὐτοί σου οὗτοι οὐ καταφρονοῦσιν λεληθότως;¹⁴

”Οταν οὖν ἄνθρωπος συνειδῶς ἔαυτῷ μηθὲν ἀγαθὸν μήτε πεποιηκότι μήτ’ ἐνθυμουμένω εὔρῃ φιλόσοφον τὸν λέγοντα μεγαλοφυῆς καὶ ἀπλοῦς καὶ ἀκέραιος,¹⁵ τί δοκεῖς ἄλλο αὐτὸν λέγειν ἢ οὗτός τινά ποτέ μου χρείαν ἔχει;

”Η εἰπέ μοι, τί μεγαλοφυοῦς ἔργον ἐπιδέεικται; ίδού σύνεστί σοι τοσούτῳ χρόνῳ, διαλεγομένου σου ἀκήκοεν, ἀναγιγνώσκοντος ἀκήκοεν. κατέσταλται, ἐπέστραπται ἐφ’ αὐτόν; ἥσθηται, ἐν οἷοις κακοῖς ἔστιν; ἀποβέβληκεν οἴησιν; ζητεῖ τὸν διδάξοντα;— ζητεῖ, φησί.— τὸν διδάξοντα, πῶς δεῖ βιοῦν;¹⁶ οὐ, μωρέ· ἀλλὰ πῶς δεῖ φράζειν· τούτου γάρ ἔνεκα καὶ σὲ θαυμάζει. ἀκουσον αὐτοῦ, τύνα λέγει. οὗτος ὁ ἄνθρωπος πάνυ τεχνικώτατα¹⁷ γράφει, Δίωνος πολὺ κάλλιον. ὅλον ἄλλο ἔστιν.

Μή τι λέγει ὁ ἄνθρωπος αἰδήμων¹⁸ ἔστιν, οὗτος πιστός ἔστιν, οὗτος ἀτάραχός ἔστιν; εἰ δὲ καὶ ἔλεγεν, εἶπον ἀν αὐτῷ ἐπειδὴ οὗτος πιστός ἔστιν, οὗτος ὁ πιστὸς τί ἔστιν; καὶ εἰ μὴ ἐίχεν εἰπεῖν, προσέθηκα ἀν ὅτι πρῶτον μάθε, τί λέγεις, εἴθ’ οὕτως λέγε.

Οὕτως οὖν κακῶς διακείμενος καὶ χάσκων¹⁹ περὶ τοὺς ἐπαινέσοντας καὶ ἀριθμῶν τοὺς ἀκούοντάς σου θέλεις ἄλλους ὀφελεῖν; σήμερόν μου πολλῷ πλείονες ἥκουσαν. ναί, πολλοί. δοκοῦμεν ὅτι πεντακόσιοι.

¹³ of hearing ¹⁴ imperceptibly ¹⁵ unmixed; unharmed ¹⁶ live;
(mp) make a living ¹⁷ skillful ¹⁸ bashful, modest ¹⁹ gape

always ready at hand the verse Lead thou me on, O Zeus, and Destiny, and "If so it pleases the gods, so be it," why should he not have courage to speak freely to his own brothers, to his children, in a word, to his kinsmen?

That is why the man who is in this frame of mind is neither a busybody nor a meddler; for he is not meddling in other people's affairs when he is overseeing the actions of men, but these are his proper concern. Otherwise, go call the general a meddler when he oversees and reviews and watches over his troops, and punishes those who are guilty of a breach of discipline. But if you censure other men while you are hiding a little sweet-cake under your arm, I'll say to you: Wouldn't you rather go off into a corner and eat up what you have stolen? What have you to do with other people's business? Why who are you? Are you the bull in the herd, or the queen bee of the hive? Show me the tokens of your leadership, like those which nature gives the queen bee. But if you are a drone and lay claim to the sovereignty over the bees, don't you suppose your fellow-citizens will overthrow you, just as the bees so treat the drones?

Now the spirit of patient endurance the Cynic must have to such a degree that common people will think him insensate and a stone; nobody reviles him, nobody beats him, nobody insults him; but his body he has himself given for anyone to use as he sees fit. For he bears in mind that the inferior, in that respect in which it is inferior, must needs be overcome by the superior, and that his body is inferior to the crowd—the physically weaker, that is, inferior to the physically stronger. Therefore, he never enters this contest where he can be beaten, but immediately gives up what is not his own; he makes no claim to what is slavish. But in the realm of the moral purpose, and the use of his sense-impressions, there you will see he has so many eyes that you will say Argus was blind in comparison with him. Is there anywhere rash assent, reckless choice, futile desire, unsuccessful aversion, incomPLETED purpose, fault-finding, self-disparagement, or envy? Here is concentrated his earnest attention and energy; but, as far as other things go, he lies flat on his back and snores; he is in perfect peace. There rises up no thief of his moral purpose, nor any tyrant over it. But of his body? Certainly. And of his paltry possessions? Certainly; and of his offices and honours. Why, then, does he pay any attention to these? So when anyone tries to terrify him by means of these things, he says to him, "Go to, look for children; they are scared by masks; but I know that they are made of earthenware, and have nothing inside." Such is the nature of the matter about which you are deliberating. Wherefore, in the name of God I adjure you, put off your decision, and look first at your endowment. For see what Hector says to Andromache. "Go," says he, "rather into the house and weave;

But for men shall war be the business.

Men one and all, and mostly for me."So did he recognize not only his own special endowment, but also her incapacity.

3.23

To those who read and discuss for the purpose of display Tell yourself, first of all, what kind of man you want to be; and then go ahead with what you are doing. For in practically every other pursuit we see this done. The athletes first decide what kind of athletes they want to be, and then they act accordingly. If a man wants to be a distance-runner, he adopts a suitable diet, walking, rubbing, and exercise; if he wants to be a sprinter, all these details are different; if he wants to contend in the pentathlon, they are still more different. You will find the same thing in the arts. If you want to be a carpenter, you will have such and such exercises; if a blacksmith, such and such other. For in everything that we do, if we do not refer it to some standard, we shall be acting at random; but if we refer it to the wrong standard, we shall make an utter failure. Furthermore, there are two standards to go by, the one general, the other individual. First of all, I must act as a man. What is included in this? Not to act as a sheep, gently but without fixed purpose; nor destructively, like a wild beast. The individual standard applies to each man's occupation and moral purpose. The citharoede is to act as a citharoede, the carpenter as a carpenter, the philosopher as a philosopher, the rhetor as a rhetor. When, therefore, you say, "Come and listen to me as I read you a lecture,"see to it first that you are not acting without fixed purpose. And then, if you find that you are using a standard of judgement, see if it is the right one. Do you wish to do good or to be praised? you ask. Immediately you get the answer, "What do I care for praise from the mob?"And that is an excellent answer. Neither does the musician, in so far as he is a musician, nor the geometrician. Do you wish to do good, then? To what end? men reply. Tell us, also, that we too may run to your lecture-room. Now can anybody do good to others unless he has received good himself? No more than the non-carpenter can help others in carpentry, or the non-cobbler in cobbling.

Do you wish, then, to know whether you have received any good? Produce your judgements, philosopher. What does desire promise? Not to fail in getting. What does aversion? Not to fall into what we are avoiding. Well, do we fulfil their promise? Tell me the truth; but if you lie, I will say to you: "The other day, when your audience gathered rather coolly, and did not shout applause, you walked out of the hall in low spirits. And again the other day, when you were received with applause, you walked around and asked everybody, 'What did you think of me?' 'It was marvellous, sir, I swear by my life.' 'How did I render that particular passage?' 'Which one?' 'Where I drew a picture of Pan and the Nymphs?' 'It was superb.'"And after all this you tell me that you follow nature in desire and aversion? Go to; try to get

somebody else to believe you! Didn't you, just the other day, praise So-and-so contrary to your honest opinion? And didn't you flatter So-and-so, the senator? Did you want your children to be like that?— Far from it!— Why then did you praise him and palaver over him?— He is a gifted young man and fond of listening to discourses.— How do you know that?— He is an admirer of mine.— There you gave your proof!

After all, what do you think? Don't these very same persons secretly despise you? When, therefore, a person who is conscious of never having either thought or done a good thing finds a philosopher who tells him, "You are a genius, straightforward and unspoiled," what else do you suppose the man says to himself but, "This man wants to use me for something or other"? Or else tell me; what work of genius has he displayed? Look, he has been with you all this time, he has listened to your discourse, he has heard your lecture. Has he settled down? Has he come to himself? Has he realized the evil plight in which he is? Has he cast aside his self-conceit? Is he looking for the man who will teach him?— He is looking, the man says.— The man who will teach him how he ought to live? No, fool, but only how he ought to deliver a speech; for that is why he admires even you. Listen to him, and hear what he says. "This fellow has a most artistic style; it is much finer than Dio's." That's altogether different. He doesn't say, does he, "The man is respectful, he is faithful and unperturbed"? And even if he had said this, I would have replied: "Since this man is faithful, what is your definition of the faithful man?" And if he had no answer to give, I would have added: "First find out what you are talking about, and then do your talking." When you are in such a sorry state as this, then, gaping for men to praise you, and counting the number of your audience, is it your wish to do good to others? "To-day I had a much larger audience." "Yes, indeed, there were great numbers." "Five hundred, I fancy." "Nonsense, make it a thousand

vocabulary

ἀγνοέω	be ignorant of ~gnostic	διδασκαλικός	educational
ἀέθλιος	prize ~athlete	δυστυχής	unlucky
ἀηδής	unpleasant	εἰσειμι	go in; come in range; come to mind ~ion
ἀθλιος	wretched ~athlete	εἰσήημι	(mid) speed to ~jet
ἀκρόασις	-εως (αᾶ, f) hearing; thing heard	εἰσφέρω	carry into/along; propose ~bear
ἀλγέω	suffer ~analgesic	εἶτα	then, therefore, next
ἀλλότριος	someone else's; alien ~alien	εἰωθα	be accustomed, in the habit
ἄλογος	without speech or reckoning	ἐκλέγω	pick, single out
ἀναγιγνώσκω	recognize, read, understand, persuade	ἐκφέρω	carry off ~bear
ἀπάγω	lead away, back ~demagogue	ἐμποιέω	make inside of ~poet
ἀποδημέω	be absent, abroad	ἐμφαίνω	display in
ἀπολείπω	leave behind, fail ~eclipse	ἔξειμι	go forth; is possible ~ion
ἀπολιμπάνω	leave behind, fail	ἐπαινέω	concur, praise, advise
ἀπόστημα	-τος (n, 3) distance, interval	ἐπαινός	(noun) praise
ἀποχωρέω	go away from, retreat	ἐπαοιδή	magic words
ἀτυχέω	be unlucky	ἐπιδείκνυμι	(ō) display, exhibit
ἀτυχής	unfortunate	ἐπιμελέομαι	take care of, oversee
ἀφορμή	starting point; means	ἐπιστρέφω	turn towards ~atrophy
βάθρον	step, base, bench	εὐδαιμονέω	be lucky, happy
βέλτιστος	best, noblest	εὐδαιμονία	prosperity
βλάπτω	break, make fail	εὐδοκιμέω	be esteemed
γονεύς	-ος (m) parent	εύσταθέω	be steady, healthy
γύναιος	of a woman ~queen	εύφυής	well-developed ~physics
διαβάλλω	throw across; slander ~ballistic	ῆδομαι	be pleased, enjoy ~hedonism
διαγράφω	delineate; cross out	ἡλικία	time of life, contemporaries
διάθεσις	-εως (f) artistic composition; bodily condition	θαυμαστός	wonderful; admirable
διαλέγω	go through, debate ~legion	θεραπεύω	help, serve; flatter, defer to ~therapy
διαλύω	break up; relax, weaken	ἰατρός (α)	physician
διαπεράω	go across, through	καίτοι	and yet; and in fact; although
διατελέω	accomplish; keep doing ~apostle	κακοδαιμονία	misfortune; demonic possession
διατριβή	activity, waste of time	κακοδαιμώνων	demon, curse
διατρίβω	(ι) wear down, delay ~tribology	καταισχύνω	(ō) act disgracefully
		κατηγορία	accusation
		κεφαλαιγής	causing a headache
		κήδω	distress, hurt; mp: care about (+gen) ~heinous
		κιθαρῳδός	singer with cithara

κινέω (i) set in motion, move, remove ~kinetic	~refurbish
κλάω break, break off ~iconoclast	προίστημι put forward; (+gen) be head of, guard ~station
κομφός clever, urbane, pleasant	προσέχω direct to; think about
κόραξ -κος (m) raven	πώποτε never
κορώνη gull, crow; curve, hook ~crown	ρώμη strength, might
κροτέω cause to rattle	σήμερον today
κυλίω (i) roll ~cylinder	σκοπέω behold, consider
λεῖος smooth	στένω groan ~stentorian
λίαν very	συγγενεύς inborn, kin to
μειράκιον youngster	συγγενής inborn, kin to
μελετάω pursue, attend to, exercise	σύνειμι be with; have sex ~ion
μεταξύ between	συνήθης habitual, intimate
μωρία folly	συνίστημι unite; confront in battle ~station
όδυνάω cause pain	συντίθημι hearken, mark ~thesis
ὅπου where	σῦριγξ -γος (f) pan pipes
όρθω stand up	σωτηρία saving, preservation
όρχέομαι dance	τέταρτος fourth ~trapezoid
οὐδέποτε never	τίνω (i) pay, atone for; (mp) punish
οὐσία property; essence	τοιγάρο therefore
παρακολουθέω dog, follow, trace	τροφή food, upkeep ~atrophy
παραχώρησις retiring, surrender	ύγιης sound, profitable ~hygiene
παρέρχομαι pass, escape	ύμετερος (ū) yours
πέλαγος -ους (n, 3) the open sea ~pelagic	φιλόσοφος wisdom-loving
πενθέω grieve ~Nepenthe	φροντίζω consider, ponder
περίοδος picket, circuit	φύσις -εως (f) nature (of a thing) ~physics
πλάσσω form ~plaster	φυτός natural
πόθεν from where?	φύω produce, beget; clasp ~physics
ποθέω miss, long for, notice an absence; lose ~bid	χαρακτήρ -ος (m) stamp; characteristic
ποῖος what kind	χίλιοι (ii) thousand ~kilo-
πότε when?	ώσαύτως in the same way
ποῦ where?	ώφελέω help, be useful
πρέπω be conspicuous, preeminent	

οὐδὲν λέγεις· θὲς αὐτοὺς χιλίους. Δίωνος οὐδέποτ’ ἥκουσαν τοσοῦτοι.
πόθεν αὐτῷ; καὶ κομψῶς αἰσθάνονται λόγων.

Τὸ καλόν, κύριε, καὶ λίθον κινήσαι δύναται. ἵδον φαναὶ φιλοσόφου,
ἵδον διάθεσις ὥφελήσοντος ἀνθρώπους· ἵδον ἀκηκοῶς ἄνθρωπος
λόγου, ἀνεγνωκὼς τὰ Σωκρατικὰ ὡς Σωκρατικά, οὐχὶ δ’ ὡς Λυσίου
καὶ Ἰσοκράτους. πολλάκις ἔθαύμασα, τίσιν ποτὲ λόγοις. οὐ· ἀλλὰ
τίνι ποτὲ λόγῳ· τοῦτ’ ἐκείνου λειότερον.¹

Μὴ γὰρ ἀλλως αὐτὰ ἀνεγνώκατε ἢ ὡς ὠδάρια; ὡς εἴ γε
ἀνεγνωκετε ὡς δεῖ, οὐκ ἀν πρὸς τούτους ἐγίνεσθε, ἀλλ’ ἐκεῖνο
μᾶλλον ἐβλέπετε ἐμὲ δ’ Ἀνυτος καὶ Μέλητος ἀποκτεῖναι μὲν δύνανται,
βλάψαι δ’ οὐ καὶ ὅτι ὡς ἔγω ἀμὲν τοιοῦτος οἶος μηδενὶ προσέχειν τῶν
ἔμων ἢ τῷ λόγῳ, δι’ αὖ μοι σκοπουμένῳ βέλτιστος φαίνηται.

Διὰ τοῦτο τίς ἥκουσέ ποτε Σωκράτους λέγοντος ὅτι οἶδά τι καὶ
διδάσκω; ἀλλὰ ἀλλον ἀλλαχοῦ ἐπεμπεν. τοιγαροῦν ἥρχοντο πρὸς
αὐτὸν ἀξιοῦντες φιλοσόφοις ὑπ’ αὐτοῦ συσταθῆναι κάκεῖνος ἀπῆγεν
καὶ συνίστανεν.

Οὐ· ἀλλὰ προσπέμπων ἔλεγεν ἄκουσόν μου σήμερον διαλεγομένου
ἐν τῇ οἰκίᾳ τῇ Κοδράτου. τί σου ἀκούσω; ἐπιδεῖξαι μοι θέλεις, ὅτι
κομψῶς συντιθεῖς τὰ ὀνόματα; συντιθεῖς, ἄνθρωπε· καὶ τί σοι ἀγαθόν
ἐστιν;

Ἄλλ’ ἐπαίνεσόν με. τί λέγεις τὸ ἐπαίνεσον; εἰπέ μοι οὐά καὶ
θαυμαστῶς. ἵδον λέγω. εἰ δ’ ἐστὶν ἐπαινος ἐκεῖνο, ὅ τι ποτὲ λέγουσων
οἱ φιλόσοφοι τῶν ἐν τῇ τοῦ ἀγαθοῦ κατηγορίᾳ, τί σε ἔχω ἐπαινέσαι;
εἰ ἀγαθόν ἐστι τὸ φράζειν ὄρθως, διδαξόν με καὶ ἐπαινέσω.

Τί οὖν; ἀηδῶς² δεῖ τῶν τοιούτων ἀκούειν; μὴ γένοιτο. ἔγω μὲν οὐδὲ
κιθαρῳδοῦ ἀηδῶς ἀκούω· μή τι οὖν τούτου ἔνεκα κιθαρῳδεῖν με δεῖ
στάντα; ἄκουσον, τί λέγει Σωκράτης· οὐδὲ γὰρ ἀν πρέποι, ὃ ἄνδρες,
τῇδε τῇ ἡλικίᾳ ὥσπερ μειρακίῳ³ πλάττοντι λόγους εἰς ὑμᾶς εἰσιέναι.
ὥσπερ μειρακίῳ φησύν.

¹ smooth ² unpleasant ³ youngster

Ἐστι γὰρ τῷ ὅντι κομψὸν τὸ τεχνίον ἐκλέξαι ὀνομάτια καὶ ταῦτα συνθέναι καὶ παρελθόντα εὐφυῶς ἀναγνῶναι ἢ εἰπεῖν καὶ μεταξὺ ἀναγιγνώσκοντα ἐπιφθέγξασθαι ὅτι τούτοις οὐ πολλοὶ δύνανται παρακολουθεῖν, μὰ τὴν ὑμετέραν σωτηρίαν.

Φιλόσοφος δ' ἐπ' ἀκρόασι παρακαλεῖ;— οὐχὶ δ' ὡς ὁ ἥλιος ἄγει αὐτὸς ἐφ' ἑαυτὸν τὴν τροφήν, οὕτως δὲ καὶ οὗτος ἄγει τοὺς ὀφεληθησομένους; ποῖος ἴατρὸς παρακαλεῖ, ἵνα τις ὑπ' αὐτοῦ θεραπευθῇ; καίτοι νῦν ἀκούω ὅτι καὶ οἱ ἴατροὶ παρακαλοῦσιν ἐν Ῥώμῃ· πλὴν ἐπ' ἐμοῦ παρεκαλοῦντο.

Παρακαλῶ σε ἐλθόντα ἀκοῦσαι, ὅτι σοι κακῶς ἐστι καὶ πάντων μᾶλλον ἐπιμελῆ ἢ οὐδεὶς σε ἐπιμελεῖσθαι καὶ ὅτι ἀγνοεῖς τὰ ἀγαθὰ καὶ τὰ κακὰ καὶ κακοδαίμων εἶ καὶ δυστυχής. κομψὴ παράκλησις. καὶ μὴν ἂν μὴ ταῦτα ἐμποιῇ ὁ τοῦ φιλοσόφου λόγος, νεκρός ἐστι καὶ αὐτὸς καὶ ὁ λέγων.

Εἴωθε λέγειν ὁ Ῥοῦφος εἰς εὐσχολεῖτε ἐπαινέσαι με, ἐγὼ δὲ οὐδὲν λέγω. τοιγαροῦν οὕτως ἔλεγεν, ὥσθ' ἔκαστον ἡμῶν καθήμενον οἰεσθαι, ὅτι τίς ποτε αὐτὸν διαβέβληκεν· οὕτως ἥπτετο τῶν γιγνομένων, οὕτως πρὸ ὀφθαλμῶν ἐτίθει τὰ ἔκάστου κακά.

Ἰατρεῖόν ἐστιν, ἄνδρες, τὸ τοῦ φιλοσόφου σχολεῖον· οὐδὲν ἡσθέντας ἐξελθεῖν, ἀλλ' ἀλγήσαντας.⁴ ἔρχεσθε γὰρ οὐχ ὑγιεῖς,⁵ ἀλλ' ὁ μὲν ὀμονοήτης ἐκβεβληκώς, ὁ δὲ ἀπόστημα ἔχων, ὁ δὲ σύριγγα, ὁ δὲ κεφαλαλγῶν.

Εἶτ' ἐγὼ καθίσας ὑμῶν λέγω νοημάτια καὶ ἐπιφωνημάτια, ἵνα ὑμεῖς ἐπαινέσαντές με ἐξέλθητε, ὁ μὲν τὸν ὀμονοήτην ἐκφέρων οἶνον εἰσήνεγκεν, ὁ δὲ τὴν κεφαλὴν ὡσαύτως ἔχουσαν, ὁ δὲ τὴν σύριγγα, ὁ δὲ τὸ ἀπόστημα;

Εἶτα τούτου ἔνεκα ἀποδημήσωσιν ἀνθρωποι νεώτεροι καὶ τοὺς γονεῖς τοὺς αὐτῶν ἀπολίπωσιν καὶ τοὺς φίλους καὶ τοὺς συγγενεῖς καὶ τὸ κτησίδιον, ἵνα σοι οὐδὲ φῶσιν ἐπιφωνημάτια λέγοντι; τοῦτο Σωκράτης ἐποίει, τοῦτο Ζήνων, τοῦτο Κλεάνθης;

⁴ suffer ⁵ sound, profitable

Τί οὖν; οὐκ ἔστιν ὁ προτρεπτικὸς χαρακτήρ; — τίς γάρ οὐ λέγει; ὡς ὁ ἐλεγκτικός, ὡς ὁ διδασκαλικός. τίς οὖν πώποτε τέταρτον εἶπεν μετὰ τούτων τὸν ἐπιδεικτικόν;

Τίς γάρ ἔστιν ὁ προτρεπτικός; δύνασθαι καὶ ἐνὶ καὶ πολλοῖς δεῖξαι τὴν μάχην ἐν ἥ κυλόνται· καὶ ὅτι μᾶλλον πάντων φροντίζουσιν ἥ ὡν θέλουσιν. θέλουσι μὲν γάρ τὰ πρὸς εὐδαιμονίαν φέροντα, ἀλλαχοῦ δὲ αὐτὰ ζητοῦσι.

Τοῦτο ἵνα γένηται, δεῖ τεθῆναι χλια βάθρα καὶ παρακληθῆναι τοὺς ἀκούσομένους καὶ σὲ ἐν κομψῷ στολίῳ ἥ τριβωναρίῳ ἀναβάντα ἐπὶ πούλβων διαγράφειν, πῶς Ἀχιλλεὺς ἀπέθανεν; παύσασθε, τοὺς θεοὺς ὑμᾶς, καλὰ ὄνόματα καὶ πράγματα καταισχύνοντες, ὅσον ἐφ' ἑαυτοῖς.

Οὐδὲν προτρεπτικώτερον ἥ ὅταν ὁ λέγων ἐμφαίνῃ τοῖς ἀκούοντις ὅτι χρείαν αὐτῶν ἔχει.

“Ἡ εἰπέ μοι, τίς ἀκούων ἀναγιγνώσκοντός σου ἥ διαλεγομένου περὶ αὐτοῦ ἡγωνίασεν ἥ ἐπεστράφη· εἰς αὐτὸν ἥ ἐξελθὼν εἶπεν ὅτι καλῶς μου ἥψατο ὁ φιλόσοφος· οὐκέτι δεῖ ταῦτα ποιεῖν;

Οὐχὶ δέ, ἂν λίαν εὐδοκιμῆς, λέγει πρὸς τινα κομψῶς ἔφρασεν τὰ περὶ τὸν Ξέρξην, ἀλλος οὖ· ἀλλὰ τὴν ἐπὶ Πύλαις μάχην; τοῦτο ἔστιν ἀκρόασις φιλοσόφου;

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Περὶ τοῦ μὴ δεῦν προσπάσχειν τοῖς οὐκ ἐφ' ὑμῖν.

Τὸ ἄλλον παρὰ φύσιν σοὶ κακὸν μὴ γινέσθω· οὐ γάρ συνταπεινοῦσθαι πέφυκας οὐδὲ συνατυχεῖν, ἀλλὰ συνευτυχεῖν.

Ἄν δέ τις ἀτυχῆ, μέμνησο, ὅτι παρ' αὐτὸν ἀτυχεῖ. ὁ γάρ θεὸς πάντας ἀνθρώπους ἐπὶ τὸ εὐδαιμονεῖν, ἐπὶ τὸ εὐσταθεῖν⁶ ἐποίησεν.

Πρὸς τοῦτο ἀφορμὰς ἔδωκεν, τὰ μὲν ἴδια δοὺς ἐκάστω, τὰ δὲ

⁶ be steady, healthy

ἀλλότρια· τὰ μὲν κωλυτὰ καὶ ἀφαιρετὰ καὶ ἀναγκαστὰ οὐκ ἔδια, τὰ δὲ ἀκώλυτα ἔδια· τὴν δὲ οὐσίαν τοῦ ἀγαθοῦ καὶ τοῦ κακοῦ, ὥσπερ ἦν ἄξιον τὸν κηδόμενον ἡμῶν καὶ πατρικῶς προιστάμενον, ἐν τοῖς Ἰδίοις.

Ἄλλ' ἀποκεχώρηκα τοῦ δεῖνος καὶ ὁδυνᾶται.⁷ διὰ τί γὰρ τὰ ἀλλότρια ἔδια ἥγήσατο; διὰ τί, ὅτε σε βλέπων ἔχαιρεν, οὐκ ἐπελογίζετο, ὅτι θυητὸς εἶ, ἀποδημητικὸς εἶ; τοιγαροῦν τίνει δίκας τῆς αὐτοῦ μωρίας.⁸

Σὺ δὲ ἀντὶ τίνος; ἐπὶ τί κλάεις σεαυτόν; ἢ οὐδὲ σὺ ταῦτα ἐμελέτησας, ἀλλ' ὡς τὰ γύναια τὰ οὐδενὸς ἄξια πᾶσιν οἷς ἔχαιρες ὡς ἀιὲν συνεσθμένος συνῆς, τοῖς τόποις, τοῖς ἀνθρώποις, ταῖς διατριβαῖς; καὶ νῦν κλαίων ἐκάθισας, ὅτι μὴ τοὺς αὐτοὺς βλέπεις καὶ ἐν τοῖς αὐτοῖς τόποις διατρίβεις.

Τούτου γὰρ ἄξιος εἶ, ἵνα καὶ τῶν κοράκων καὶ κορωνῶν ἀθλιώτερος ἦς, οἷς ἔξεστιν ἵπτασθαι, ὅπου θέλουσιν, καὶ μετοικοδομεῖν τὰς νεοσσιὰς καὶ τὰ πελάγη διαπεράν μὴ στένουσιν μηδὲ ποθοῦσι τὰ πρῶτα.— ναί· ἀλλ' ὑπὸ τοῦ ἄλογα⁹ ἐίναι πάσχει αὐτά.— ἡμῖν οὖν λόγος ἐπὶ ἀτυχίᾳ καὶ κακοδαιμονίᾳ δέδοται ὑπὸ τῶν θεῶν, ἵνα ἀθλιοι, ἵνα πενθοῦντες διατελῶμεν;

“Η πάντες ἔστωσαν ἀθάνατοι καὶ μηδὲν ἀποδημείτω, μηδὲν ἡμένις ποῦ ἀποδημῶμεν, ἀλλὰ μένωμεν ὡς τὰ φυτὰ προσερριζωμένοι· ἀν δέ τις ἀποδημήσῃ τῶν συνήθων, καθήμενοι κλαίωμεν καὶ πάλιν, ἀν ἔλθη, ὁρχώμεθα¹⁰ καὶ κροτῶμεν¹¹ ὡς τὰ παιδία;

Οὐκ ἀπογαλακτίσομεν ἥδη ποθ' ἑαυτοὺς καὶ μεμνησόμεθα ὅντις ἡκούσαμεν παρὰ τῶν φιλοσόφων;

Εἴ γε μὴ ὡς ἐπαοιδῶν αὐτῶν ἡκούομεν, ὅτι ὁ κόσμος οὗτος μία πόλις ἔστι καὶ ἡ οὐσία, ἐξ ἣς δεδημούργηται, μία καὶ ἀνάγκη περίοδόν τινα ἐίναι καὶ παραχώρησιν ἄλλων ἄλλοις καὶ τὰ μὲν διαλύεσθαι, τὰ δὲ

⁷ cause pain ⁸ folly ⁹ without speech or reckoning ¹⁰ dance
¹¹ cause to rattle

.””Dio never had so large an audience.””How could you expect him to?””Yes, and they are clever at catching the points.””Beauty, sir, can move even a stone.” There are the words of a philosopher for you! That’s the feeling of one who is on his way to do good to men! There you have a man who has listened to reason, who has read the accounts of Socrates as coming from Socrates, not as though they were from Lysias, or Isocrates! ” I have often wondered by what arguments ever’— no, but ‘by what argument ever’— this form is smoother than the other!”You have been reading this literature just as you would music-hall songs, haven’t you? Because, if you had read them in the right way, you would not have lingered on these points, but this is the sort of thing rather that would have caught your eye: ”Anytus and Meletus can kill me, but they cannot hurt me”;and: ”I have always been the kind of man to pay attention to none of my own affairs, but only to the argument which strikes me as best upon reflection.”And for that reason who ever heard Socrates saying, ”I know something and teach it”?But he used to send one person here and another there. Therefore men used to go to him to have him introduce them to philosophers, and he used to take them around and introduce them. But no, your idea of him, no doubt, is that, as he was taking them along, he used to say, ”Come around to-day and hear me deliver a discourse in the house of Quadratus”!Why should I listen to you? Do you want to exhibit to me the clever way in which you put words together? You do compose them cleverly, man; and what good is it to you? ”But praise me.”What do you mean by ”praise”? ”Cry out to me, ‘Bravo!’ or ‘Marvellous!’”All right, I’ll say it. But if praise is some one of those things which the philosophers put in the category of the good, what praise can I give you? If it is a good thing to speak correctly, teach me and I will praise you. What then? Ought one to take no pleasure in listening to such efforts? Far from it. I do not fail to take pleasure in listening to a citharoede; surely I am not bound for that reason to stand and sing to my own accompaniment on the harp, am I? Listen, what does Socrates say? ”Nor would it be seemly for me, O men of Athens, at my time of life to appear before you like some lad, and weave a cunning discourse.” ”Like some lad,”he says. For it is indeed a dainty thing, this small art of selecting trivial phrases and putting them together, and of coming forward and reading or reciting them gracefully, and then in the midst of the delivery shouting out, ”There are not many people who can follow this, by your lives, I swear it!”Does a philosopher invite people to a lecture?— Is it not rather the case that, as the sun draws its own sustenance to itself, so he also draws to himself those to whom he is to do good? What physician ever invites a patient to come and be healed by him? Although I am told that in these days the physicians in Rome do advertise; however, in my time they were called in by their patients. ”I invite you to come and hear that you are in a bad way, and that you are concerned with anything rather

than what you should be concerned with, and that you are ignorant of the good and the evil, and are wretched and miserable."That's a fine invitation! And yet if the philosopher's discourse does not produce this effect, it is lifeless and so is the speaker himself Rufus used to say, "If you have nothing better to do than to praise me, then I am speaking to no purpose."Wherefore he spoke in such a way that each of us as we sat there fancied someone had gone to Rufus and told him of our faults; so effective was his grasp of what men actually do, so vividly did he set before each man's eyes his particular weaknesses.

Men, the lecture-room of the philosopher is a hospital; you ought not to walk out of it in pleasure, but in pain. For you are not well when you come; one man has a dislocated shoulder, another an abscess, another a fistula, another a headache. And then am I to sit down and recite to you dainty little notions and clever little mottoes, so that you will go out with words of praise on your lips, one man carrying away his shoulder just as it was when he came in, another his head in the same state, another his fistula, another his abscess? And so it's for this, is it, that young men are to travel from home, and leave their parents, their friends, their relatives, and their bit of property, merely to cry "Bravo!"as you recite your clever little mottoes? Was this what Socrates used to do, or Zeno, or Cleanthes?

Well! but isn't there such a thing as the right style for exhortation?— Why yes, who denies that? Just as there is the style for refutation, and the style for instruction. Who, then, has ever mentioned a fourth style along with these, the style of display? Why, what is the style for exhortation? The ability to show to the individual, as well as to the crowd, the warring inconsistency in which they are floundering about, and how they are paying attention to anything rather than what they truly want. For they want the things that conduce to happiness, but they are looking for them in the wrong place. To achieve that must a thousand benches be placed, and the prospective audience be invited, and you put on a fancy cloak, or dainty mantle, and mount the speaker's stand, and paint a word-picture of— how Achilles died? By the gods, I beseech you, have done with discrediting, as far as it is in your power to discredit, words and actions that are noble! There is nothing more effective in the style for exhortation than when the speaker makes clear to his audience that he has need of them. Or tell me, who that ever heard you reading a lecture or conducting a discourse felt greatly disturbed about himself, or came to a realization of the state he was in, or on going out said, "The philosopher brought it home to me in fine style; I must not act like this any longer"?But doesn't he say to a companion, if you make an unusually fine impression, "That was beautiful diction in the passage about Xerxes";and doesn't the other answer, "No, I preferred the one about the battle of Thermopylae"?Is

this what listening to a philosopher amounts to?

3.24

That we ought not to yearn for the things which are not under our control
Let not that which in the case of another is contrary to nature become an
evil for you; for you are born not to be humiliated along with others, nor to
share in their misfortunes, but to share in their good fortune. If, however,
someone is unfortunate, remember that his misfortune concerns himself. For
God made all mankind to be happy, to be serene. To this end He gave them
resources, giving each man some things for his own, and others not for his
own. The things that are subject to hindrance, deprivation, and compulsion
are not a man's own, but those which cannot be hindered are his own. The
true nature of the good and the evil, as was fitting for Him who watches
over and protects us like a father. He gave to man to be among his own
possessions. "But I have parted from So-and- so, and he is stricken with
grief." Yes, but why did he regard what was not his own as his own? Why,
when he was glad to see you, did he not reflect that you are mortal, and
likely to go on a journey? And therefore he is paying the penalty for his
own folly. But why are you bewailing yourself, and to what end? Or did
you also neglect to study this matter, but, like worthless women, did you
enjoy everything in which you took delight as though you were to enjoy it
for ever, your surroundings, human beings, your ways of life? And now you
sit and wail because you no longer lay eyes upon the same persons, and do
not spend your life in the same places. Yes, for that's what you deserve, to
be more wretched than crows and ravens, which can fly away wherever they
please, and change their nests, and cross the seas, without groaning or longing
for their first home.— Yes, but they feel that way because they are irrational
creatures.— Has, then, reason been given us by the gods for misfortune and
misery, so that we may spend our lives in wretchedness and mourning? Or
shall all men be immortal, and no one leave home, but shall we stay rooted
in the ground like the plants? And if any one of our acquaintances leaves
home, shall we sit down and wail, and then again, if he comes back, dance
and clap our hands as the children do?

Shall we not wean ourselves at last, and call to mind what we have heard from
the philosophers? —if, indeed, we did not listen to them as to enchanters—
when they said that this universe is but a single state, and the substance out
of which it has been fashioned is single, and it needs must be that there is a
certain periodic change and a giving place of one thing to another, and that
some things

vocabulary

ἀγρυπνέω	lie awake	ἐκτελέω	complete, bring about
ἀναγιγνώσκω	recognize, read, understand, persuade	ἀπόστολος	~apostle
ἀντιθέω	run against	ἐκτίνω	pay off; (mp) exact full payment
ἀντιτίθημι	oppose, balance	ἐμπόδιος	getting in the way
ἀπαγγελία	ἀπωγγελίας report, recital	ἐνθυμέομαι	(ū) take to heart
ἀπαλλάσσω	free from, remove; be freed, depart	ἐνύπνιος	seen in dreams
ἀποδημέω	be absent, abroad	ἔξειμι	go forth; is possible ~ion
ἀποπλύω	(ū) wash something up on shore	ἔξιημι	send forth, allow forth ~jet
ἀπορρίπτω	cast away	ἐπείγω	weigh upon, drive; (mid) hurry
ἀποφαίνω	display, declare	ἐπιγίγνομαι	succeed, come after ~genus
ἀρτάω	hang something on	ἐπιλανθάνω	mp: forget ~Letha
ἀρτέομαι	be ready	ἐπιστολή	message, letter
ἀτυχέω	be unlucky	εὐδαιμονέω	be lucky, happy
ἀφορέω	look away, at	εὐδαιμονία	prosperity
ἄχθομαι	be burdened with	εὐδαιμώνια	blessed with a good genius
ἄχορηστος	useless, unprofitable	ἔφοράω	look upon ~panorama
βουλευτής -οῦ (m, 1)	councillor ~volunteer	ζηλωτός	enviable
γηράσκω	grow old ~geriatric	ἡγεμονία	authority, rule
γράμμα -τος (n, 3)	writing, letter	ἡδονή	pleasure
διάγω	lead through; pass a time ~demagogue	ἡθος	ἡθος ἡθεος (n, 3) habit, habitat ~ethos
διατρέχω	traverse	ἡλίθιος	idle, vain, foolish
διατριβή	activity, waste of time	ἡσυχία	peace and quiet
διατρίβω (ū)	wear down, delay ~tribology	θεμιτός	legal, righteous
διηγεκτής	at length, in detail	ἱστός	mast, loom ~stand
διοικέω	manage, keep house	ἱσχύς -ος (f)	strength; body of troops
δόγμα -τος (n, 3)	belief, legal decision	καθαίρω	clean
δυστυχέω	be unlucky	καθεύδω	lie down
δυστυχής	unlucky	καταίρω	swoop; land
δυστυχία	bad luck	κατασκοπέω	watch, spy on
ἐγκαλέω	demand payment; accuse	καταφεύδω	(mp) lie about
εἰκός	likely	καῦμα -τος (n, 3)	heat ~caustic
ἐκκαλέω	call forth ~gallo	κήδω	distress, hurt; mp: care about (+gen) ~heinous
ἐκπηδάω	sally, leave	κλάω	break, break off ~iconoclast
		κοίτη	rest, resting place, sleepiness
		κοσμέω	marshal, array ~cosmos
		κρείσσων	more powerful; better

κτάομαι acquire, possess	absence; lose ~bid
κυβερνήτης -ου (m, 1) steersman, governor ~govern	ποθή longing, regret ~bid
ληιστής -οῦ (m, 3) bandit	πόθος longing, regret ~bid
ληιστός lootable ~lucre	ποικίλω make elaborately
ληστής -οῦ (m, 1) bandit	ποικίλος ornamented; various
λύπη distress	πόσος how many, much, far?
μαντεύομαι to divine ~mantis	προέρχομαι proceed, come out
μεγαλόφρων high-minded, generous	προσίημι be allowed near
μεστός full	πρόσταγμα -τος (n, 3) ordinance, command
μιμέομαι (i) imitate, represent	προσφύω grab onto, attach oneself to ~physics
μυρίος (v) 10,000 ~myriad	πτοέω scare
ναύτης -ου (m, 1) sailor ~navy	πυρετός fever ~pyre
νεῦμα -τος (n, 3) nod, command	ριζώω furnish with roots ~rhizome
όδοιπορία walking	ρώμη strength, might
όδύρομαι (v) lament ~anodyne	σκάπτω dig
οἰκειόω adopt, adapt	σκεῦος -εος (n, 3) thing, tool, vessel
οἰκουμένη inhabited	στένω groan ~stentorian
οἰμώζω wail	στέργω love; be content
όρφανός orphan	ταπεινός low
οὐδέποτε never	ταράσσω mess things up ~trachea
πανταχοῦ everywhere; completely	τεκμαίρομαι conclude, declare from evidence
παράδειγμα -τος (n, 3) model, precedent	τοιγάρ therefore
παρακολουθέω dog, follow, trace	τραχύς (α) rough ~trachea
πενθέω grieve ~Nepenthe	τρέμω tremble in fear ~tremble
πένθος -εος (n, 3) grief, misfortune ~Nepenthe	τύραννος tyrant
πέραν (α) on the other side, across	ύπηρετέω serve
περιβάλλω act: excel; mid: put on clothing ~ballistic	φιλόσοφος wisdom-loving
περιέρχομαι go around; come next to	φλυαρέω talk foolishly
περιέχω (mid) protect	φυτός natural
περίπατος walk, walkway	χρεῖος business, debt, consulting a seer?
πικρός sharp, bitter ~picric	ψυχος -εος (n, 3) coolness ~psychology
ποθέω miss, long for, notice an	

ἐπιγύνεσθαι, τὰ μὲν μένειν ἐν τῷ αὐτῷ, τὰ δὲ κινεῖσθαι.

Πάντα δὲ φίλων μεστά, πρῶτα μὲν θεῶν, εἶτα καὶ ἀνθρώπων φύσει πρὸς ἀλλήλους ὥκειαμένων¹ καὶ δεῖ τὸν μὲν παρεῖναι ἀλλήλους, τὸν δὲ ἀπαλλάττεσθαι, τοῖς μὲν συνοῦσι χαίροντας, τοῖς δὲ ἀπαλλαττομένοις μὴ ἀχθομένους.

Οὐ δέ ἄνθρωπος πρὸς τῷ φύσει μεγαλόφρων² εἶναι καὶ πάντων τῶν ἀπροαιρέτων καταφρονητικὸς ἔτι κάκενο ἔσχηκε τὸ μὴ ἐρριζώσθαι³ μηδὲ προσπεφυκέναι τῇ γῇ, ἀλλὰ ἄλλοτε ἐπ’ ἄλλους ἵεσθαι τόπους ποτὲ μὲν χρειῶν τινων ἐπειγουσῶν, ποτὲ δὲ καὶ αὐτῆς τῆς θέας ἔνεκα.

Καὶ τῷ Ὁδυσσεῖ τὸ συμβὰν τοιοῦτόν τι ἦν· πολλῶν δὲ ἀνθρώπων ἔδει ἀστεα καὶ νόον ἔγνω· καὶ ἔτι πρόσθεν τῷ Ήρακλεῖ περιελθεῖν τὴν οἰκουμένην ὅλην ἀνθρώπων ύβριν τε καὶ εὐνομίην ἐφορῶντα καὶ τὴν μὲν ἐκβάλλοντα καὶ καθαίροντα, τὴν δὲ ἀντεισάγοντα.

Καίτοι πόσους οἵτι φίλους ἔσχεν ἐν Θήβαις, πόσους ἐν Ἀργεί, πόσους ἐν Ἀθήναις, πόσους δὲ περιερχόμενος ἐκτήσατο, ὃς γε καὶ ἐγάμει, ὅπου καιρὸς ἐφάνη αὐτῷ, καὶ ἐπαιδοποιεῖτο καὶ τοὺς παῖδας ἀπέλειπεν οὐ στένων οὐδὲ ποθῶν οὐδὲ ὡς ὄρφανοὺς⁴ ἀφιεῖς;

Ὕδει γάρ, ὅτι οὐδείς ἐστιν ἄνθρωπος ὄρφανός, ἀλλὰ πάντων ἀιεὶ καὶ διηνεκῶς ὁ πατήρ ἐστιν ὁ κηδόμενος.

Οὐ γάρ μέχρι λόγου ἡκηκόει, ὅτι πατήρ ἐστιν ὁ Ζεὺς τῶν ἀνθρώπων, ὃς γε καὶ αὐτοῦ πατέρα ὥστο αὐτὸν καὶ ἐκάλει καὶ πρὸς ἐκεῖνον ἀφορῶν ἐπραττεν ἢ ἐπραττεν. τοιγάρτοι πανταχοῦ ἐξῆν αὐτῷ διάγειν εὐδαιμόνως.

Οὐδέποτε δέ ἐστιν οἶόν τ’ εἰς τὸ αὐτὸν ἀλθεῖν εὐδαιμονίαν καὶ πόθον τῶν οὐ παρόντων τὸ γάρ εὐδαιμονοῦν ἀπέχειν δεῖ πάντα ἢ θέλει, πεπληρωμένω τινὶ ἐσικέναι· οὐ δύνασθαι προσεῖναι αὐτῷ, οὐ λιμόν.—ἀλλ’ ὁ Ὁδυσσεὺς ἐπεπόνθει πρὸς τὴν γυναικα καὶ ἐκλαιειν ἐπὶ πέτραις καθεζόμενος.—σὺ δέ Ὁμήρω πάντα προσέχεις καὶ τοῖς μύθοις αὐτοῦ;

¹ adopt, adapt ² high-minded, generous ³ furnish with roots

⁴ orphan

ἢ εὶ ταῖς ἀληθείαις ἔκλαεν, τί ἄλλο ἢ ἐδυστύχει; τίς δὲ καλός τε καὶ ἀγαθὸς δυστυχεῖ;

Τῷ ὄντι κακῶς διοικεῖται τὰ ὄλα, εὶ μὴ ἐπιμελεῖται ὁ Ζεὺς τῶν ἑαυτοῦ πολιτῶν, ἦν ὁσιν ὅμοιοι αὐτῷ, εὐδαιμονες. ἀλλὰ ταῦτα οὐ θεμιτά⁵ οὐδὲ ὅσια ἐνθυμητῆναι, ἀλλ’ ὁ Ὀδυσσεύς, εὶ μὲν ἔκλαεν καὶ ὡδύρετο, οὐκ ἦν ἀγαθός. τίς γὰρ ἀγαθός ἐστιν ὁ οὐκ εἰδώς, ὃς ἐστιν; τίς δ’ οὐδὲν ταῦτα ἐπιλελησμένος, ὅτι φθαρτὰ τὰ γενόμενα καὶ ἄνθρωπον ἀνθρώπῳ συνεῖναι οὐ δυνατὸν ἀεί;

Τί οὖν; τῶν μὴ δυνατῶν ἐφίεσθαι ἀνδραποδῶδες, ἡλιμθιον,⁶ ξένου θεομαχοῦντος, ὡς μόνον οἶόν τε, τοῖς δόγμασι τοῖς ἑαυτοῦ.

Ἄλλ’ ἡ μῆτηρ μου στένει μὴ ὄρωσά με.— διὰ τί γὰρ οὐκ ἔμαθεν τούτους τοὺς λόγους; καὶ οὐ τοῦτό φημι, ὅτι οὐκ ἐπιμελητέον τοῦ μὴ οἰμώζειν αὐτήν, ἀλλ’ ὅτι οὐ δεῖ θέλειν τὰ ἀλλότρια ἐξ ἄπαντος.

Λύπη δ’ ἡ ἄλλου ἀλλότριον ἐστιν, ἡ δ’ ἐμὴ ἐμόν. ἐγὼ οὖν τὸ μὲν ἐμὸν παύσω ἐξ ἄπαντος, ἐπ’ ἐμοὶ γάρ ἐστιν· τὸ δ’ ἀλλότριον πειράσομαι κατὰ δύναμιν, ἐξ ἄπαντος δ’ οὐ πειράσομαι.

Εἰ δὲ μή, θεομαχήσω, ἀντιθήσω πρὸς τὸν Δία, ἀντιδιατάξομαι αὐτῷ πρὸς τὰ ὄλα. καὶ τάπιχειρα τῆς θεομαχίας ταύτης καὶ ἀπειθείας οὐ παῖδες παιδῶν ἐκτίσουσιν, ἀλλ’ αὐτὸς ἐγὼ μεθ’ ἡμέραν, νυκτὸς διὰ τῶν ἐνυπνίων ἐκπηδῶν, ταρασσόμενος, πρὸς πᾶσαν ἀπαγγελίαν τρέμων, ἐξ ἐπιστολῶν ἀλλοτρίων ἡρτημένην ἔχων τὴν ἐμαυτοῦ ἀπάθειαν.

Ἄπο Τρώμας τις ἥκει. μόνον μή τι κακόν. τί δὲ κακὸν ἐκεῖ σοι συμβῆναι δύναται, ὅπου μὴ εἴ; ἀπὸ τῆς Ἐλλάδος. μόνον μή τι κακόν. οὕτως σοι πᾶς τόπος δύναται δυστυχίας εἶναι αἴτιος.

Οὐχ ἵκανὸν ἐκεῖ σε ἀτυχεῖν, ὅπου αὐτὸς εἴ, ἀλλὰ καὶ πέραν θαλάσσης καὶ διὰ γραμμάτων; οὕτως ἀσφαλῶς σοι τὰ πράγματα ἔχει;— τί οὖν, ἂν ἀποθάνωσιν οἱ ἐκεῖ φύλοι;— τί γὰρ ἂν ἄλλο ἢ οἱ θυητοὶ ἀπέθανον;

⁵ legal, righteous ⁶ idle, vain, foolish

ἢ πῶς ἄμα μὲν γηρᾶσαι θέλεις, ἄμα δὲ μηδενὸς τῶν στεργομένων⁷ μὴ εἰδεῖν θάνατον;

Οὐκ οἰσθ', ὅτι ἐν τῷ μακρῷ χρόνῳ πολλὰ καὶ ποικίλα ἀποβαίνειν ἀνάγκη, τοῦ μὲν πυρετὸν γενέσθαι κρείττονα, τοῦ δὲ ληστήν, τοῦ δὲ τύραννον;

Τοιοῦτο γάρ τὸ περιέχον, τοιοῦτον οἱ συνόντες, ψύχη⁸ καὶ καύματα⁹ καὶ τροφαὶ ἀσύμμετροι καὶ ὄδοιπορίαι¹⁰ καὶ πλοῦς καὶ ἄνεμοι καὶ περιστάσεις ποικίλαι· τὸν μὲν ἀπώλεσαν, τὸν δὲ ἐξώρισαν, τὸν δὲ εἰς πρεσβείαν, ἄλλον δὲ εἰς στρατείαν ἐνέβαλον.

Κάθησο τούννυ πρὸς πάντα ταῦτα ἐπτοημένος,¹¹ πενθῶν, ἀτυχῶν, δυστυχῶν, ἐξ ἄλλου ἡρτημένος καὶ τούτου οὐχ ἐνός, οὐ δυεῖν, ἄλλὰ μυρίων ἐπὶ μυρίοις.

Ταῦτα ἥκουες παρὰ τοῖς φιλοσόφοις, ταῦτ' ἐμάνθανες; οὐκ οἰσθ', ὅτι στρατείᾳ τὸ χρῆμά ἐστιν; τὸν μὲν δὲ φυλάττειν, τὸν δὲ κατασκοπήσοντα ἐξίεναι, τὸν δὲ καὶ πολεμήσοντα· οὐχ οἶόν τ' εἶναι πάντας ἐν τῷ αὐτῷ οὐδὲ ἄμεινον.

Σὺ δὲ ἀφεὶς ἐκτελεῖν τὰ προστάγματα τοῦ στρατηγοῦ ἐγκαλεῖς, ὅταν τί σοι προσταχθῆ τραχύτερον, καὶ οὐ παρακολουθεῖς, οἶον ἀποφαίνεις, ὅσον ἐπὶ σοί, τὸ στράτευμα, ὅτι ἀν σε πάντες μιμήσωνται, οὐ τάφρον σκάψει¹² τις, οὐ χάρακα περιβαλεῖ, οὐκ ἀγρυπνήσει, οὐ κυδινεύσει, ἄλλὰ ἀχρηστος δόξει στρατεύεσθαι.

Πάλιν ἐν πλοίῳ ναύτης ἀν πλέγης, μίαν χώραν κάτεχε καὶ ταύτην προσλιπάρει· ἀν δὲ ἐπὶ τὸν ἴστὸν ἀναβῆναι δέη, μὴ θέλε, ἀν εἰς τὴν πρώταν διαδραμένην, μὴ θέλε· καὶ τίς ἀνέξεταί σου κυβερνήτης; οὐχὶ δὲ ὡς σκεῦος ἀχρηστον ἐκβαλεῖ, οὐδὲν ἄλλο ἢ ἐμπόδιον καὶ κακὸν παράδειγμα τῶν ἄλλων ναυτῶν;

Οὕτως δὲ καὶ ἐνθάδε· στρατείᾳ τίς ἐστιν ὁ βίος ἐκάστου καὶ αὕτη μακρὰ καὶ ποικίλη. τηρεῖν σε δεῖ τὸ τοῦ στρατιώτου καὶ τοῦ

⁷ love; be content ⁸ coolness ⁹ heat ¹⁰ walking ¹¹ scare ¹² dig

στρατηγοῦ πρὸς νεῦμα¹³ πράσσειν ἔκαστα·

Εἰ οἶόν τε, μαντευόμενον¹⁴ ἀ θέλει. οὐδὲ γὰρ ὅμοιος ἐκεῖνος ὁ στρατηγὸς καὶ οὗτος οὔτε κατὰ τὴν ἴσχὺν οὔτε κατὰ τὴν τοῦ ἥθους ὑπεροχήν.

Τέταξαι ἐν πόλει ἡγεμονίᾳ καὶ οὐκ ἐν ταπεινῇ τινι χώρᾳ, ἀλλ’ ἀεὶ βουλευτής.¹⁵ οὐκ οἶσθ’, ὅτι τὸν τοιούτον ὀλίγα μὲν δεῖ οἰκονομεῖν, τὰ πολλὰ δ’ ἀποδημεῖν ἀρχοντα ἡ ἀρχόμενον ἡ ὑπηρετοῦντά τινι ἀρχῇ ἡ στρατευόμενον ἡ δικάζοντα; εἴτα μοι θέλεις ὡς φυτὸν προσηρτήσθαι τοῖς αὐτοῖς τόποις καὶ προσερριζώσθαι;— ἡδὺ γάρ ἐστιν.— τίς οὐ φησιν; ἀλλὰ καὶ ζωμὸς ἡδύς ἐστι καὶ γυνὴ καλὴ ἡδύς ἐστιν. τί ἀλλο λέγουσιν οἱ τέλος ποιούμενοι τὴν ἡδονήν;

Οὐκ αἰσθάνῃ, τύνων ἀνθρώπων φωνὴν ἀφῆκας; ὅτι Ἐπικουρείων καὶ κιναιδῶν; εἴτα τὰ ἐκείνων ἔργα πράσσων καὶ τὰ δόγματα ἔχων τοὺς λόγους ἡμῖν λέγεις τοὺς Ζήνωνος καὶ Σωκράτους; οὐκ ἀπορρίψεις ὡς μακροτάτω τάλλοτρια, οἷς κοσμῇ μηδέν σοι προσήκουσιν;

“Η τί ἀλλο θέλουσιν ἐκεῖνοι ἡ καθεύδειν ἀπαραποδίστως καὶ ἀναναγκάστως καὶ ἀναστάντες ἐφ’ ἡσυχίας χασμήσασθαι καὶ τὸ πρόσωπον ἀποπλύναι, εἴτα γράψαι καὶ ἀναγνῶναι ἀ θέλουσιν, εἴτα φλυαρῆσαι¹⁶ τί ποτ’ ἐπαινούμενοι ὑπὸ τῶν φίλων, ὅ τι ἀν λέγωσιν, εἴτα εἰς περίπατον προελθόντες καὶ ὀλίγα περιπατήσαντες λούσασθαι, εἴτα φαγεῖν, εἴτα κοιμηθῆναι, οἴαν δὴ κοίτην¹⁷ καθεύδειν τοὺς τοιούτους εἴκος— τί ἄν τις λέγοι; ἔξεστν γὰρ τεκμαίρεσθαι.

“Ἄγε, φέρε μοι καὶ σὺ τὴν σαυτοῦ διατριβήν, ἣν ποθεῖς, ζηλωτὰ τῆς ἀληθείας καὶ Σωκράτους καὶ Διογένους. τί θέλεις ἐν Ἀθήναις ποιεῖν; ταῦτα αὐτά;

Μή τι ἔτερα; τί οὖν Στωικὸν σαυτὸν εἶναι λέγεις; εἴτα οἱ μὲν τῆς Ψωμαίων πολιτείας καταψευδόμενοι κολάζονται πικρῶς, τοὺς

¹³ nod, command

¹⁴ to divine

¹⁵ councillor

¹⁶ talk foolishly

¹⁷ rest, resting place, sleepiness

must be dissolved and others come into being, some things to remain in the same place and others to be moved. Further, that all things are full of friends, first gods, and then also men, who by nature have been made of one household with one another; and that some men must remain with each other, while others must depart, and that though we must rejoice in those who dwell with us, yet we must not grieve at those who depart. And man, in addition to being by nature high-minded and capable of despising all the things that are outside the sphere of his moral purpose, possesses also this further quality, that, namely, of not being rooted nor growing in the earth, but of moving now to one place and now to another, at one time under the pressure of certain needs, and at another merely for the sake of the spectacle.

Now it was something of this sort which fell to the lot of Odysseus:

Many the men whose towns he beheld, and he learned of their temper.

And even before his time it was the fortune of Heracles to traverse the entire inhabited world, Seeing the wanton behaviour of men and the lawful, casting forth the one and clearing the world of it, and introducing the other in its place. Yet how many friends do you suppose he had in Thebes, in Argos, in Athens, and how many new friends he made on his rounds, seeing that he was even in the habit of marrying when he saw fit, and begetting children, and deserting his children, without either groaning or yearning for them, or as though leaving them to be orphans? It was because he knew that no human being is an orphan, but all men have ever and constantly the Father, who cares for them. Why, to him it was no mere story which he had heard, that Zeus is father of men, for he always thought of Him as his own father, and called Him so, and in all that he did he looked to Him. Wherefore he had the power to live happily in every place. But it is impossible that happiness, and yearning for what is not present, should ever be united. For happiness must already possess everything that it wants; it must resemble a replete person: he cannot feel thirst or hunger.— Still, Odysseus felt a longing for his wife, and sat upon a rock and wept.— And do you take Homer and his tales as authority for everything? If Odysseus really wept, what else could he have been but miserable? But what good and excellent man is miserable? In all truth the universe is badly managed, if Zeus does not take care of His own citizens, that they be like Him, that is, happy. Nay, it is unlawful and unholy to think of such an alternative, but if Odysseus wept and wailed, he was not a good man. Why, what man could be good who does not know who he is? And who knows that, if he has forgotten that the things which come into being are corruptible, and that it is impossible for one human being always to live with another? What then? To reach out for the impossible is slavish and foolish; it is acting like a stranger in the universe, one who is fighting against God with the only weapons at his command, his own judgements.

But my mother mourns because she does not see me.— Yes, but why did she not learn the meaning of these words of the philosophers? And I am not saying that you ought to take no pains to keep her from lamenting, but only that a person ought not to want at all costs what is not his own. Now another's grief is no concern of mine, but my own grief is. Therefore, I will put an end at all costs to what is my own concern, for it is under my control: and that which is another's concern I will endeavour to check to the best of my ability, but my effort to do so will not be made at all costs. Otherwise I shall be fighting against God, I shall be setting myself in opposition to Zeus, I shall be arraying myself against Him in regard to His administration of the universe. And the wages of this fighting against God and this disobedience will not be paid by "children's children," but by me myself in my own person, by day and by night, as I start up out of dreams and am disturbed, trembling at every message, with my own peace of mind depending upon letters not my own. Someone has arrived from Rome. "If only there is no bad news!" But how can anything bad for you happen in a place, if you are not there? Someone arrives from Greece. "If only there is no bad news!" In this way for you every place can cause misfortune. Isn't it enough for you to be miserable where you are? Must you needs be miserable even beyond the seas, and by letter? Is this the fashion in which all that concerns you is secure?— Yes, but what if my friends over there die?— Why, what else than that mortal men died? Or how can you wish to reach old age yourself, and at the same time not behold the death of any that you love? Do you not know that in the long course of time many different things must needs happen; fever must overcome one man, a brigand another, a tyrant a third? Because such is the character of the air about us, such that of our associates; cold and heat and unsuitable food, and journeys by land and by sea, and winds and all manner of perils; this man they destroy, that man they drive into exile, another they send on an embassy, and yet another on a campaign. Sit down, therefore, and get all wrought up at each one of these events, mourning, unfortunate, miserable, depend on something other than yourself, and that not one thing or two, but tens upon tens of thousands of things!

Is that what you used to hear when you sat at the feet of the philosophers? Is that what you learned? Do you not know that the business of life is a campaign? One man must mount guard, another go out on reconnaissance, and another out to fight. It is not possible for all to stay in the same place, nor is it better so. But you neglect to perform the duties assigned you by your commanding officer, and complain when some rather hard order is given you, and fail to understand to what a state you are bringing the army, as far as in you lies; because, if they all imitate you, no one will dig a trench, no one construct a palisade, or watch through the night, or risk his life in fighting, but they will seem useless soldiers. Again, if you take ship as a sailor, take up

one place and stick to that! and if you have to climb the mast, be unwilling; if you have to run to the bow, be unwilling! And what ship's captain will put up with you? Won't he throw you overboard like a piece of junk, nothing but a nuisance, and a bad example to the other sailors? So also in this world; each man's life is a kind of campaign, and a long and complicated one at that. You have to maintain the character of a soldier, and do each separate act at the bidding of the General, if possible divining what He wishes. For there is no comparison between this General and an ordinary one, either in His power, or in the pre-eminence of His character. You have been given a post in an imperial city, and not in some mean place; not for a short time either, but you are a senator for life. Do you not know that a man in such a post has to give only a little attention to the affairs of his own household, but for most of the time has to be away, in command, or under command, or serving some official, or in the field, or on the judge's bench? And then you want to be attached to the same spot and rooted in it like a plant?— Yes, it is pleasant.— Why deny it? But soup is pleasant too, and a pretty woman is a pleasant thing. What else do those say who make pleasure their end?

Do you not realize the kind of men they are whose language you have just uttered? That they are Epicureans and blackguards? And yet, while doing their deeds and holding their opinions, you recite to us the words of Zeno and Socrates? Will you not cast away from you, as far as you can fling them, these alien trappings with which you adorn yourself, although they do not at all become you? Or what else do these fellows want but to sleep without hindrance or compulsion, and after they have arisen, to yawn at their ease, and wash their faces; then to write and read what they please, then to babble something or other, to the applause of their friends, no matter what they say; then to go out for a stroll, and after a short walk to take a bath; then to eat, then to seek their rest, and sleep in such a bed as you might expect such persons to enjoy— why should I say the word? For you can infer what it is like.

Come now, do you also tell me your style of life, the one on which you have set your heart, you eager follower of the truth, and of Socrates, and of Diogenes! What do you want to do in Athens? Just what I have described? Nothing at all different? Why, then, do you call yourself a Stoic? Well, but those who falsely claim Roman citizenship are severely punished, and ought those who falsely

vocabulary

ἀγεννής	low-born; sordid	δυστυχέω	be unlucky
ἀέθλιος	prize ~athlete	εἰσάγω	lead in ~demagogue
ἄθλιος	wretched ~athlete	εἴτα	then, therefore, next
ἄθῷος	unpunished, blameless	ἐκδέχομαι	receive; succeed to a position
αἰσχύνη (ο) shame, dishonor		ἐκκλίνω (i)	turn away, back down, shun
αἰσχύνω (ο) spoil, disgrace, disfigure, mar		ἐκτός	outside
ἀκρόπολις -εως (f) citadel, high part of a city ~acute		ἐλεέω	pity, have mercy on ~alms
ἀλαζών -όνος (m, 3) charlatan, boaster		ἐλευθερία	freedom
ἀλιεύς sailor, fisherman		ἐλευθερος	free
ἀναδέχομαι	catch, receive ~doctrine	ἐλεύθερος	not enslaved
ἀνδράποδον -ς slave ~androgynous		ἐλευθερώ	set free
ἄνειμι	go up, inland, to, back ~ion	ἐμποδίζω	fetter, hinder
ἀνύω	accomplish, pass over, complete	ἐνδίδωμι	hand over, lend, show, allow
ἀπάγω	lead away, back ~demagogue	ἐξαίρετος	chosen, special
ἀπολλάσσω	free from, remove; be freed, depart	ἔπαινος (noun)	praise
ἀπειθέω	disobey	ἐπανορθώ	restore, correct
ἀπολογέομαι	defend one's conduct	ἐπιλαμβάνω	take, attack, seize
ἀρκέω	satisfy; ward off, defend; suffice	ἐπιλανθάνω	mp: forget ~Lethe
ἀτιμάζω (i)	insult, dishonor	ἐπιποθέω	desire as well
βιάζω	use force on, violate	εὐδαιμών	blessed with a good genius
βιάω	use force against, overcome	εὐπορέω	prosper, abound in, supply
γέλοιος	laughable; joking	εύτυχέω	be lucky, prosper, succeed
γενναῖος	noble, sincere ~genesis	εύτυχής	fortunate
γύναιος	of a woman ~queen	εύφραντι	gladden ~frenzy
διάγω	lead through; pass a time ~demagogue	ηδομαι	be pleased, enjoy ~hedonism
διάκονος (α, f)	servant, attendant	ἡδονή	pleasure
διαλέγω	go through, debate ~legion	ῆμερος	gentle; (animals) domesticated
διατριβή	activity, waste of time	ἡσπάομαι	(pass) be weaker, be overcome; (active) defeat
διοικέω	manage, keep house	ἡσυχία	peace and quiet
διοίκησις	housekeeping	ἡττάομαι	(pass) be weaker, be overcome; (active) defeat
δόγμα -τος (n, 3)	belief, legal decision	θρηνέω	sing a dirge ~threnody
δουλεύω	serve, be a slave	θωπεύω	flatter, coax

κατακλάω	break off, break short	πρέπω	be conspicuous, preeminent
~iconoclast		~refurbish	
κατασκευάζω	equip, build	προθυμέομαι	(ū) be eager
καταφιλέω	kiss, caress	προσήκω	belong to, it beseems
καταφεύδω	(mp) lie about	προσποιέω	give over to; pretend
κεφάλαιος	main point; chief	~poet	
κήδω	distress, hurt; mp: care about	πρόφασις	-εως (f) pretext; motive; prediction ~fame
(+gen)	~heinous	πωλέομαι	go back and forth
κοινόω	make common; cooperate	πωλέω	sell
κολάζω	punish	δύνη	strength, might
κολακεύω	flatter	σεμνός	revered, holy
κόλασις	-εως (f) punishment, scolding	στένω	groan ~stentorian
κρείσσων	more powerful; better	στεφανόω	crown
κρεμάννυμι	(ū) hang	συγγενεύς	inborn, kin to
κτήσις	-ος (f) chattels	συγγενής	inborn, kin to
λυπέω	(ū) annoy, distress	συνήθης	habitual, intimate
λυσιτελέω	(ū) be useful	συντίθημι	hearken, mark ~thesis
μέμφομαι	blame; reject	ταλαιπωρία	hard work, hardship
μετέωρος	up in the air ~meteor	τάλαντον	scale, a unit of weight ~talent
μωρός	stupid	ταπεινός	low
δριβόλος	type of small coin, weight	ταπεινόω	lower, abase
όκνεω	shrink from, hesitate; worry	ὑπόδημα	-τος (n, 3) sandals
όρέγω	hold out, offer, thrust ~reach	ὑπολαμβάνω	take under one's support, seize; speak up; imagine ~epilepsy
οὐδέποτε	never	φαντασία	appearance; imagination
όφείλω	owe, should, if only	φήμη	speech, rumor ~fame
όφελος	-εος (n, 3) a use, a help	φθάνω	(ā) do first, outstrip
παραβαίνω	go with; transgress	φθονέω	envy
~basis		φιλάνθρωπος	humane, benevolent
πειρατής	-οῦ (ā, m, 1) pirate	φίλιππος	horse-loving
πέρνημι	export, sell as a slave	φιλοστοργία	love, affection
~porno		φιλόστοργος	affectionate
πιπράσκω	export, sell as a slave	φοιτάω	go back and forth
~porno		χρῆσις	-τος (f) use, usage
πόθεν	from where?	ώσαύτως	in the same way
ποθέω	miss, long for, notice an absence; lose ~bid		
πότε	when?		
ποῦ	where?		

δ' οὗτως μεγάλου καὶ σεμνοῦ καταψευδομένους πράγματος καὶ ὄνόματος ἀθώους¹ ἀπαλλάττεσθαι δεῖ;

“Η τοῦτο γε οὐ δυνατόν, ἀλλ' ὁ νόμος θεῖος καὶ ἴσχυρὸς καὶ ἀναπόδραστος οὐτός ἐστιν ὁ τὰς μεγίστας εἰσπρασσόμενος κολάσεις παρὰ τῶν τὰ μέγιστα ἀμαρτανόντων;

Τί γὰρ λέγει; ὁ προσποιούμενος τὰ μηδὲν πρὸς αὐτὸν ἔστω ἀλαζών,² ἔστω κενόδοξος· ὁ ἀπειθῶν τῇ θείᾳ διοικήσει ἔστω ταπεινός, ἔστω δοῦλος, λυπείσθω, φθονείτω, ἐλεείτω, τὸ κεφάλαιον πάντων, δυστυχείτω, θρηνείτω.³

Τί οὖν; θέλεις με τὸν δεῖνα θεραπεύειν; ἐπὶ θύραις αὐτοῦ πορεύεσθαι;— εἰς τοῦτο αἱρεῖ λόγος, ὑπὲρ τῆς πατρίδος, ὑπὲρ τῶν συγγενῶν, ὑπὲρ ἀνθρώπων, διὰ τί μὴ ἀπέλθῃς; ἀλλ' ἐπὶ μὲν τὰς τοῦ σκυτέως οὐκ αἰσχύνη πορεύομενος, ὅταν δέῃ ὑποδημάτων, οὐδὲ ἐπὶ τὰς τοῦ κηπουροῦ, ὅταν θιδράκων, ἐπὶ δὲ τῶν πλουσίων, ὅταν τινὸς ὄμοιον δέῃ;— ναί· τὸν σκυτέα γὰρ οὐ θαυμάζω.— μηδὲ τὸν πλούσιον.— οὐδὲ τὸν κηπουρὸν κολακεύσω.— μηδὲ τὸν πλούσιον. πῶς οὖν τύχω οὖδε δέομαι;— ἐγὼ δέ σοι λέγω ὅτι ὡς τευξόμενος ἀπέρχον; οὐχὶ δὲ μόνον, ἵνα πράξῃς τὸ σαυτῷ πρέπον;— τί οὖν ἔτι πορεύομαι;— ἵνα ἀπέλθῃς, ἵνα ἀποδεδωκὼς ἥσ τὰ τοῦ πολίτου ἔργα, τὰ ἀδελφοῦ, τὰ φίλου.

Καὶ λοιπὸν μέμνησο, ὅτι πρὸς σκυτέα ἀφίξαι, πρὸς λαχανοπώλην, οὐδενὸς μεγάλου ἢ σεμνοῦ ἔχοντα τὴν ἔξουσίαν, κανὸν αὐτὸν πολλοῦ πωλῆ. ὡς ἐπὶ τὰς θιδρακας ἀπέρχῃ· ὅβιολοῦ⁴ γάρ εἰσιν, ταλάντου δὲ οὐκ εἰσίν.

Οὕτως κάνταῦθα. τοῦ ἐπὶ θύρας ἐλθεῖν ἄξιον τὸ πρᾶγμα· ἔστω, ἀφίξομαι. τοῦ διαλεχθῆναι οὗτως· ἔστω, διαλεχθήσομαι. ἀλλὰ καὶ τὴν χεῖρα δεῖ καταφιλῆσαι καὶ θωπεῦσαι⁵ δι' ἐπαίνου. ἄπαγε, ταλάντου ἔστιν· οὐ λυσιτελεῖ μοι οὐδὲ τῇ πόλει οὐδὲ τοῖς φίλοις ἀπολέσαι καὶ πολίτην ἀγαθὸν καὶ φίλον.

¹ unpunished, blameless ² charlatan, boaster ³ sing a dirge ⁴ type of small coin, weight ⁵ flatter, coax

Ἄλλὰ δόξεις μὴ προτεθυμῆσθαι μὴ ἀνύσας. πάλιν ἐπελάθου, τίνος ἔνεκα ἐλήλυθας; οὐκ οἶσθ', ὅτι ἀνὴρ καλὸς καὶ ἀγαθὸς οὐδὲν ποιεῖ τοῦ δόξαι ἔνεκα, ἀλλὰ τοῦ πεπρᾶχθαι καλῶς;— τί οὖν ὅφελος αὐτῷ τοῦ πρᾶξαι καλῶς;— τί δ' ὅφελος τῷ γράφοντι τὸ Δίωνος ὄνομα, ὡς χρὴ γράφειν; αὐτὸ τὸ γράψαι.— ἔπαθλον οὖν οὐδέν;— σὺ δὲ ζητεῖς ἔπαθλον ἀνδρὶ ἀγαθῷ μεῖζον τοῦ τὰ καλὰ καὶ δίκαια πράττειν;

Ἐν Ὀλυμπίᾳ δ' οὐδεὶς ἄλλο οὐδέν, ἀλλ' ἀρκεῖν σοι δοκεῖ τὸ ἐστεφανῶσθαι Ὀλύμπια. οὕτως σοι μικρὸν καὶ οὐδενὸς ἄξιον εἶναι φαίνεται τὸ εἶναι καλὸν καὶ ἀγαθὸν καὶ εὐδαιμονα;

Πρὸς ταῦτα ὑπὸ θεῶν εἰς τὴν πόλιν ταύτην εἰσηγμένος καὶ ἥδη τῶν ἀνδρὸς ἔργων ὁφείλων ἀπτεσθαι τιθὰς ἐπιποθεῖς καὶ μάμμην καὶ κάμπτει⁶ σε καὶ ἀποθηλύνει κλαίοντα γύναια μωρά; οὕτως οὐδέποτε παύσει παιδίον· ὥν τήπιον; οὐκ οἶσθ', ὅτι ὁ τὰ παιδίον ποιῶν ὅσῳ πρεσβύτερος τοσούτῳ γελοιότερος;

Ἐν Ἀθήναις δ' οὐδένα ἔώρας εἰς οἶκον αὐτοῦ φοιτῶν;— ὃν ἐβουλόμην.— καὶ ἐνθάδε τοῦτον θέλει ὄραν καὶ ὃν βουλεῖ ὅψει· μόνον μὴ ταπεινῶς, μὴ μετ' ὄρεξεως ἡ ἐκκλίσεως καὶ ἔσται τὰ σὰ καλῶς.

Τοῦτο δ' οὐκ ἐν τῷ ἐλθεῖν ἔστιν οὐδὲ ἐν τῷ ἐπὶ θύραις στῆναι, ἀλλ' ἔνδον ἐν τοῖς δόγμασιν.

ΟΤΑΝ ΤΑ ἔκτὸς καὶ ἀπροαίρετα ἡτιμακῶς ἥσ καὶ μηδὲν αὐτῶν σὸν ἡγημένος, μόνα δ' ἐκεῖνα σά, τὸ κρῦναι καλῶς, τὸ ὑπολαβεῖν, τὸ ὄρμῆσαι, τὸ ὄρεχθῆναι, τὸ ἐκκλῦναι, ποῦ ἔτι κολακείας τόπος, ποῦ ταπεινοφροσύνης; τί ἔτι ποθεῖς τὴν ἡσυχίαν τὴν ἐκεῖ, τί τοὺς συνήθεις τόπους;

Ἐκδεξαὶ βραχὺ καὶ τούτους πάλιν ἔξεις συνήθεις. εἶτα ἀν οὕτως ἀγεννῶς ἔχησ, πάλιν καὶ τούτων ἀπαλλαττόμενος κλαιεῖ καὶ στένε.

Πῶς οὖν γένωμαι φιλόστοργος;— ὡς γενναῖος, ὡς εὐτυχής· οὐδέποτε γὰρ αἴρει ὁ λόγος ταπεινὸν εἶναι οὐδὲ κατακλάσθαι οὐδ' ἐξ ἄλλου κρέμασθαι⁷ οὐδὲ μέμφασθαι ποτε θεὸν ἡ ἀνθρωπον.

⁶ bend, bend in exhaustion ⁷ hang

Οὕτως μοι γύνου φιλόστοργος ὡς ταῦτα τηρήσων· εἰ δὲ διὰ τὴν φιλοστοργίαν ταύτην, τῆτινά ποτε καὶ καλεῖς φιλοστοργίαν, δοῦλος μέλλεις εἶναι καὶ ἄθλιος, οὐ λυσιτελεῖ φιλόστοργον εἶναι.

Καὶ τί κωλύει φιλεῖν τινα ὡς θητόν, ὡς ἀποδημητικόν; ἢ Σωκράτης οὐκ ἐφίλει τοὺς παιδας τοὺς ἑαυτοῦ; ἀλλ’ ὡς ἐλεύθερος, ὡς μεμνημένος, ὅτι πρῶτον δεῖ θεοῖς εἶναι φίλοιν.

Διὰ τοῦτο οὐδὲν παρέβη τῶν πρεπόντων ἀνδρὶ ἀγαθῷ οὕτ’ ἀπολογούμενος οὐθ’ ὑποτιμώμενος οὕτ’ ἔτι πρόσθεν βουλεύων ἢ στρατευόμενος.

Τίμεῖς δὲ πάσης προφάσεως πρὸς τὸ ἀγγεννεῖς εἶναι εὐποροῦμεν, οἱ μὲν διὰ παιδα, οἱ δὲ διὰ μητέρα, ἄλλοι δὲ δι’ ἀδελφούς.

Δι’ οὐδένα δὲ προσήκει δυστυχεῖν, ἀλλὰ εὐτυχεῖν⁸ διὰ πάντας, μάλιστα δὲ διὰ τὸν θεὸν τὸν ἐπὶ τοῦτο ἡμᾶς κατασκευάσαντα.

Ἄγε, Διογένης δ’ οὐκ ἐφίλει οὐδένα, ὃς οὕτως ἥμερος⁹ ἦν καὶ φιλάνθρωπος, ὡστε ὑπὲρ τοῦ κοινοῦ τῶν ἀνθρώπων τοσούτους πόνους καὶ ταλαιπωρίας¹⁰ τοῦ σώματος ἀσμενος ἀναδέχεσθαι;

Ἄλλ’ ἐφίλει πῶς; ὡς τοῦ Διὸς διάκονον ἔδει, ἄμα μὲν κηδόμενος, ἄμα δ’ ὡς τῷ θεῷ ὑποτεταγμένος.

Διὰ τοῦτο πᾶσα γῆ πατρὶς ἦν ἐκείνω μόνω, ἐξαίρετος δ’ οὐδεμίᾳ· καὶ ἀλοὺς οὐκ ἐπόθει τὰς Ἀθήνας οὐδὲ τοὺς ἐκεῖ συνήθεις καὶ φίλους, ἀλλ’ αὐτοὺς τοῖς πειραταῖς συνήθης ἐγένετο καὶ ἐπανορθοῦν ἐπειράτο. καὶ πραθεὶς ὑστερον ἐν Κορύνθῳ διῆγεν οὕτως ὡς πρόσθεν ἐν Ἀθήναις καὶ εἰς Περραιβοὺς δ’ ἀν ἀπελθὼν ὡσαύτως εἶχεν.

Οὕτως ἐλευθερία γίνεται. διὰ τοῦτο ἐλεγεν ὅτι ἐξ οὗ μ’ Ἀντισθένης ἡλευθέρωσεν, οὐκέτι ἐδούλευσα.

Πῶς ἡλευθέρωσεν; ἄκουε, τί λέγει· ἐδίδαξέν με τὰ ἐμὰ καὶ τὰ οὐκ ἐμά. κτῆσις οὐκ ἐμή· συγγενεῖς, οἰκεῖοι, φίλοι, φήμη,¹¹ συνήθεις τόποι,

⁸ be lucky, prosper, succeed ⁹ gentle; (animals) domesticated

¹⁰ hard work, hardship ¹¹ speech, rumor

διατριβή, πάντα ταῦτα ὅτι ἀλλότρια.

Σὸν οὖν τί; χρῆσις φαντασιῶν. ταύτην ἔδειξέν μοι ὅτι ἀκώλυτον ἔχω, ἀνανάγκαστον· οὐδεὶς ἐμποδίσαι δύναται, οὐδεὶς βιάσασθαι ἄλλως χρήσασθαι ἢ ὡς θέλω.

Τίς οὖν ἔτι ἔχει μου ἔξουσίαν; Φίλιππος ἢ Ἀλέξανδρος ἢ Περδίκκας ἢ ὁ μέγας βασιλεύς; πόθεν αὐτοῖς; τὸν γάρ ὑπὸ ἀνθρώπου μέλλοντα ἡττᾶσθαι πολὺ πρότερον ὑπὸ τῶν πραγμάτων δεῖ ἡττᾶσθαι.

Οὐτινος οὖν οὐχ ἡδονὴ κρείττων ἐστύ, οὐ πόνος, οὐ δόξα, οὐ πλοῦτος, δύναται δ', ὅταν αὐτῷ δόξῃ, τὸ σωμάτιον δλον προσπτύσας τινὶ ἀπελθεῖν, τίνος ἔτι οὗτος δοῦλος ἐστιν, τίνι ὑποτέτακται;

Εἰ δ' ἡδέως ἐν Ἀθήναις διῆγεν καὶ ἡττητο ταύτης τῆς διατριβῆς, ἐπὶ παντὶ ἂν ἦν τὰ ἐκείνου πράγματα, ὁ ἵσχυρότερος κύριος ἂν ἦν λυπῆσαι αὐτόν.

Πῶς ἀν δοκεῖς τοὺς πειρατὰς ἐκολάκευεν, ὦν' αὐτὸν Ἀθηναίων τινὶ πωλήσωσιν, ὦν' ἵδη ποτὲ τὸν Πειραιᾶ τὸν καλὸν καὶ τὰ μακρὰ τείχη καὶ τὴν ἀκρόπολιν;

Τίς ὡν εἴδης, ἀνδράποδον;

Δοῦλος καὶ ταπεινός· καὶ τί σοι ὅφελος;— οὐ· ἀλλ' ἐλεύθερος.— δεῖξον, πῶς ἐλεύθερος. ίδοὺ ἐπεληπταί σου τίς ποτε οὗτος ὁ ἔξαγων σε ἀπὸ τῆς συνήθους σοι διατριβῆς καὶ λέγει δοῦλος ἐμὸς εἰ· ἐπ' ἐμοὶ γάρ ἐστι κωλῦσαι σε διάγειν ὡς θέλεις, ἐπ' ἐμοὶ τὸ ἀνεῖναι σε, τὸ ταπεινοῦν· ὅταν θέλω, πάλιν εὐφραίνη καὶ μετέωρος πορεύῃ εἰς Ἀθήνας.

Τί λέγεις πρὸς τοῦτον τὸν δουλαγωγοῦντά σε; ποῖον αὐτῷ καρπιστὴν διδως; ἢ οὐδὲ ὅλως ἀντιβλέπεις, ἀλλ' ἀφεὶς τοὺς πολλοὺς λόγους ἵκετεύεις, ὥνα ἀφεθῆς;

Ἄνθρωπε, εἰς φυλακήν σε δεῖ χαίροντα ἀπιέναι, σπεύδοντα, φθάνοντα τοὺς ἀπάγοντας. εἰτά μοι σὺ μὲν ἐν Ρώμῃ διάγειν ὀκνεῖς, τὴν Ἑλλάδα

claim so great and so dignified a calling and title to get off scot-free? Or is that impossible? whereas the divine and mighty and inescapable law is the law which exacts the greatest penalties from those who are guilty of the greatest offences. Now what are its terms? "Let him who makes pretence to things which in no wise concern him be a braggart, let him be a vainglorious man; let him who disobeys the divine governance be abject, be a slave, suffer grief, envy, pity,— in a word, be miserable, and lament,"Well, what then? Do you want me to pay court to So-and- so? go to his front-door?— If reason so decides, for the sake of your country, your kinsmen, mankind in general, why not go? Why, you are not ashamed to go to the door of the cobbler when you need shoes, nor to that of the market-gardener when you need lettuce; and are you ashamed to go to the door of the rich when you want something that rich men have?— Very true, for as to the cobbler, I do not have to admire him.— Don't admire the rich man, either.— And I shall not have to flatter the market-gardener.— Don't flatter the rich man either.— How, then, shall I get what I need?— Am I telling you, "Go like a man who is certain to get what he wants,"and not simply, "Go in order to do what becomes you"?— Why, then, do I go at all?— So as to have gone, so as to have performed the function of the citizen that you are, of a brother, of a friend. And furthermore, remember that you have come to see a cobbler, a vegetable-dealer, a man who has authority over nothing great or important, even if he sell it for a high price. You are going, as it were, for heads of lettuce; they are worth an obol, not a talent. So it is in our life also. The matter in hand is worth going to a person's door about; very well, I will go. It is also worth an interview; very well, I will interview him about it. Yes, but I will have to kiss his hand also, and flatter him with words of praise. Go to! that is paying a talent for a head of lettuce! It is not profitable to me, nor to the State, nor to my friends, to ruin by so acting a good citizen and friend.

Yes, but if you fail, people will think that you didn't try hard. Have you gone and forgotten again why you went? Don't you know that a good and excellent man does nothing for the sake of appearances, but only for the sake of having acted right?— What good does he get, then, from acting right?— And what good does the person get for writing the name "Dio"as it ought to be written? The mere fact of writing it that way.— Is there, then, no further reward?— And are you looking for some further reward in the case of a good man, a reward which is greater than the doing of what is fine and right? At Olympia nobody wants anything else, but you feel content with having received an Olympic crown. Does it seem to you so small and worthless a thing to be good, and excellent, and happy? Therefore, when you have been introduced into this city-state by the gods, and find it now your duty to lay hand to the work of a man, do you yearn for nurses and the breast, and does the weeping of poor silly women move you and make you effeminate? And so will you

never get over being an infant? Don't you know that, when a person acts like a child, the older he is the more ridiculous he is?

In Athens did you see nobody when you went to his house?— Yes, the man I wanted to see.— Here also make up your mind to see this man, and you will see the man you want; only do not go humbly, not with desire or aversion, and all will be well with you. But this result is not to be found by mere going, nor by standing at gates, but in one's judgements within. When you have contemned things external and outside the province of your moral purpose, and have come to regard none of them as your own, but only the being right in judgement, in thinking, in choosing, in desiring, in avoiding,— where is there any longer room for flattery, where for an abject spirit? Why any longer yearn for the quiet you enjoyed there, or your familiar haunts? Wait a little while and you will find the places here familiar in their turn. And then, if you are so ignoble in spirit, weep and wail again when you leave these too!

How, then, shall I become affectionate?— As a man of noble spirit, as one who is fortunate; for it is against all reason to be abject, or broken in spirit, or to depend on something other than yourself, or even to blame either God or man. I would have you become affectionate in such a way as to maintain at the same time all these rules; if, however, by virtue of this natural affection, whatever it is you call by that name, you are going to be a slave and miserable, it does not profit you to be affectionate. And what keeps you from loving a person as one subject to death, as one who may leave you? Did not Socrates love his own children? But in a free spirit, as one who remembers that it was his first duty to be a friend to the gods. That is why he succeeded in everything that becomes a good man, both in making his defence, and in assessing his own penalty, and before that time in his services as senator or soldier. But we abound in all manner of excuses for being ignoble; with some it is a child, with others a mother, and then again it is brothers. But it is not becoming for us to be unhappy on any person's account, but to be happy because of all, and above all others because of God, who has made us for this end. Come, was there anybody that Diogenes did not love, a man who was so gentle and kind-hearted that he gladly took upon himself all those troubles and physical hardships for the sake of the common weal? But what was the manner of his loving? As became a servant of Zeus, caring for men indeed, but at the same time subject unto God. That is why for him alone the whole world, and no special place, was his fatherland; and when he had been taken prisoner he did not hanker for Athens nor his acquaintances and friends there, but he got on good terms with the pirates and tried to reform them. And later, when he was sold into slavery at Corinth he kept on living there just as he had formerly lived at Athens; yes, and if he had gone off to the Perrhaebians he would have acted in quite the same way. That is how freedom is achieved. That is why

he used to say, "From the time that Antisthenes set me free, I have ceased to be a slave." How did Antisthenes set him free? Listen to what Diogenes says. "He taught me what was mine, and what was not mine. Property is not mine; kinsmen, members of my household, friends, reputation, familiar places, converse with men—all these are not my own. 'What, then, is yours? Power to deal with external impressions.' He showed me that I possess this beyond all hindrance and constraint; no one can hamper me; no one can force me to deal with them otherwise than as I will. Who, then, has authority over me? Philip, or Alexander, or Perdiccas, or the Great King? Where can they get it? For the man who is destined to be overpowered by a man must long before that have been overpowered by things." Therefore, the man over whom pleasure has no power, nor evil, nor fame, nor wealth, and who, whenever it seems good to him, can spit his whole paltry body into some oppressor's face and depart from this life—whose slave can he any longer be, whose subject? But if he had gone on living pleasantly in Athens, and had been enamoured of his life there, his fortune would have been in every man's control, and the man who was stronger than he would have had power to cause him grief. How do you imagine he would have wheedled the pirates to sell him to some Athenian, so that he might some time see the beautiful Piraeus, and the Long Walls and the Acropolis! Who are you that you should see them, slave? A thrall and a person of abject spirit; and what good are they to you?—No, not a slave, but a free man.—Show me how you are free. See, some person or other has laid hands on you—the man who takes you away from your accustomed way of life, and says, "You are my slave; for it is in my power to prevent you from living as you will, it is in my power to lighten your servitude, or to humble you; whenever I wish, you can be happy again, and go off to Athens in high spirits." What do you say to this man who makes you his slave? Whom have you to offer him as your emancipator? Or do you not even look him in the face at all, but cutting all argument short do you implore him to set you free? Man, you ought to go gladly to prison, in haste, outstripping those who lead you away. And then, I do beseech you, are you loath to live in Rome, and do you yearn for Greece? And when

vocabulary

αἴτιος blameworthy; the cause
 ~etiology
 αἴτιος blameworthy; the cause
 ~etiology
 ἀναγνώσκω recognize, read,
 understand, persuade
 ἀναισχυντία shamelessness,
 impudence
 ἀναλύω (v) set free; take apart
 ~loose
 ἀναμάχομαι retry a fight
 ἀναμιμήσκω (+2 acc) remind
 someone ~mnemonic
 ἀναπλάσσω remodel
 ἀνώτατος topmost
 ἀπειθέω disobey
 ἀποδημέω be absent, abroad
 ἀποδημία foreign travel
 ἀπολείπω leave behind, fail ~eclipse
 ἀπολιμπάνω leave behind, fail
 ἀποσώζω save from
 ἀπότακτος specially set aside
 ἀπροσδόκητος unexpected; unaware
 ἀπώλεια loss, destruction
 ἀρνέομαι deny, refuse, repudiate
 ἀσκησις -εως (f) exercise, training
 ἀσταφίς raisins
 ἀτυχέω be unlucky
 ἀτυχής unfortunate
 αὔριον tomorrow
 ἄχριστος useless, unprofitable
 βουλευτής -οῦ (m, 1) councillor
 ~volunteer
 γενναῖος noble, sincere ~genesis
 δάκνω bite
 δειλία cowardice
 δειλιάω be afraid
 δημότης -ου (m, 1) commoner
 διαβάλλω throw across; slander
 ~ballistic
 διάγω lead through; pass a time

~demagogue
 διατριβή activity, waste of time
 διατρίβω (v) wear down, delay
 ~tribology
 διαχέω scatter
 διοίκησις housekeeping
 ἐγκαλέω demand payment; accuse
 ἐγκαταλείπω leave in distress
 ἐγχειρίζω entrust
 είτα then, therefore, next
 ἐκκαλέω call forth ~gallo
 ἐκπληρόω fill, fulfill
 ἐκτελέω complete, bring about
 ~apostle
 ἐλεύθερος not enslaved
 ἐμπορία commerce
 ἔνιοι some
 ἔξειμι go forth; is possible ~ion
 ἔξελέγχω convict, refute, test
 ἔξῆς in turn
 ἐπανέρχομαι return; ascend
 ἐπαοιδή magic words
 ἐπιδίδωμι give, give with, give
 reciprocally ~donate
 ἐπιπέμπω send after, again, to,
 besides
 ἐπιποθέω desire as well
 ἐπιστρέφω turn towards ~atrophy
 ἐρρωμένος vigorous, powerful
 εὐπειθής obedient
 εὐτακτος orderly, disciplined
 θερίζω reap, harvest
 θεωρηματος -τος (n, 3) sight; theory
 ιδιώτης -ου (m, 1) private; a layman
 καίτοι and yet; and in fact; although
 κάννα crasis for καὶ ἄν
 κατάγνυμι (v) break up, shatter
 καταγωνίζομαι prevail; contend
 κατακλαίω break off, break short
 καταφιλέω kiss, caress
 κωλύω (v) hinder, prevent
 λυπέω (v) annoy, distress

λύπη	distress	hold, help
μελετάω	pursue, attend to, exercise	πρόσταγμα -τος (n, 3) ordinance, command
μελέτη	care; practice	πρόχειρος handy; ready to do something
μέμφομαι	blame; reject	πύλη gate ~Thermopylae
μεταβολή	change, exchange	δύωμη strength, might
μεταξύ	between	σαυτοῦ yourself
μεταπίτω	fall differently, undergo a change	σημαίνω give orders to; show; mark ~semaphore
μηδέποτε	never	σταφυλή cluster of grapes
μηκέτι	no more	~staphylococcus
μωρός	stupid	στάχυς head of grain
οἰκειόω	adopt, adapt	στέλλω prepare, send, furl ~apostle
οίκοδεσπότης	-ου (m, 1) steward	σῦκον fig
οίκονομία	husbandry	συμβάλλω pit against; compare; mp: meet, fall in with ~ballistic
οἰμώζω	wail	συνήθης habitual, intimate
όκνεω	shrink from, hesitate; worry	σχολή rest, leisure
ὅπου	where	ταράσσω mess things up ~trachea
παιδίον	young child; slave	τείνω stretch, tend ~tense
παρακολουθέω	dog, follow, trace	ὑάλινος of glass
πενθέω	grieve ~Nepenthe	ὑπηρέτης -ου (m, 1) servant, officer
πένθος	-εος (n, 3) grief, misfortune ~Nepenthe	φαντασία appearance; imagination
περιβάλλω	act: excel; mid: put on clothing ~ballistic	φθέγγομαι make a sound, utter ~diphthong
περιπατέω	walk around	φιλοσοφία love of knowledge; philosophy
πόθεν	from where?	φιλοστοργία love, affection
ποθέω	miss, long for, notice an absence; lose ~bid	φυσικός natural
ποῖος	what kind	φύσις -εως (f) nature (of a thing) ~physics
ποτήριον	cup	φύω produce, beget; clasp ~physics
ποῦ	where?	χειμών -ος (m, 3) winter, storm
προάγω	lead forward, advance	ώσαυτως in the same way
προγράφω	post notice	ώφέλεια -ίας profit
προέρχομαι	proceed, come out	ώφελέω help, be useful
προσβάλλω	hit, attack, approach; attach, offer ~ballistic	
προσλαμβάνω	add, borrow, take	

ποθεῖς; ὅταν δ' ἀποθνήσκειν δέη, καὶ τότε μέλλεις ἡμῶν κατακλαίειν, ὅτι τὰς Ἀθήνας οὐ μέλλεις βλέπειν καὶ ἐν Λυκείῳ οὐ περιπατήσεις;

Ἐπὶ τοῦτο ἀπεδήμησας; τούτου ἔνεκα ἔζήτησάς τινι συμβαλεῖν, ἵν' ὡφεληθῆς ὑπ' αὐτοῦ; ποίαν ὡφέλειαν; συλλογισμοὺς ἵν' ἀναλύσῃς ἑκτικώτερον ἢ ἐφοδεύσης ὑποθετικούς; καὶ διὰ ταύτην τὴν αἰτίαν ἀδελφὸν ἀπέλιπες, πατρίδα, φίλους, οἰκείους, ἵνα ταῦτα μαθῶν ἐπανέλθῃς;

“Ωστ’ οὐχ ὑπὲρ εὐσταθείας ἀπεδήμεις, οὐχ ὑπὲρ ἀταραξίας, οὐχ ἵν’ ἀβλαβῆς γενόμενος μηκέτι μηδένα μέμφῃ, μηδενὶ ἐγκαλῆς, μηδείς σε ἀδικῇ καὶ οὕτως τὰς σχέσεις ἀποσώζῃς ἀπαραποδίστως;

Καλὴν ἔστε ἡλικίαν ταύτην τὴν ἐμπορίαν, συλλογισμοὺς καὶ μεταπίπτοντας καὶ ὑποθετικούς· κανοὶ σοι φανῆ, ἐν τῇ ἀγορᾷ καθίσας πρόγραψον ὡς οἱ φαρμακοπῶλαι.

Οὐκ ἀρνήσῃ καὶ ὅσα ἔμαθες εἰδέναι, ὥνα μὴ διαβάλῃς τὰ θεωρήματα ὡς ἄχρηστα; τί σοι κακὸν ἐποίησεν φιλοσοφία; τί σε ἡδύκησε Χρύσιππος, ἵν' αὐτοῦ τοὺς πόνους ἔργω αὐτὸς ἄχρηστους ἔξελέγχῃς; οὐκ ἥρκει σοι τὰ ἐκεῖ κακά, ὅσα εἶχες αἴτια τοῦ λυπεῖσθαι καὶ πενθεῖν, εἰ καὶ μὴ ἀπεδήμησας, ἀλλὰ πλείω προσέλαβες;

Κανὸς ἄλλους πάλιν ἔχῃς συνήθεις καὶ φίλους, ἔξεις πλείονα τοῦ οἰμώζειν αἴτια, κανὸν πρὸς ἄλλην χώραν προσπαθῆς. τί οὖν ζῆς; ἵνα λύπας ἄλλας ἐπ' ἄλλαις περιβάλῃ, δι' ἀστυχεῖς;

Εἶτά μοι καλεῖς τοῦτο φιλοστοργίαν; ποίαν, ἄνθρωπε, φιλοστοργίαν; εἰ ἀγαθόν ἐστιν, οὐδενὸς κακοῦ αἴτιον γίνεται· εἰ κακόν ἐστιν, οὐδέν μοι καὶ αὐτῇ ἐγὼ πρὸς τὰ ἀγαθὰ τὰ ἔμαυτοῦ πέφυκα, πρὸς κακὰ οὐ πέφυκα.

Τίς οὖν ἡ πρὸς τοῦτο ἀσκησις;¹ πρῶτον μὲν ἡ ἀνωτάτω καὶ κυριωτάτη καὶ εὐθὺς ὡσπερ ἐν πύλαις, ὅταν τινὶ προσπάσχῃς, οὐδειν τῶν ἀναφαιρέτων, ἀλλά τινι τοιούτῳ γένει, οὗτον ἐστι χύτρα, οὗτον ὑάλινον² ποτήριον, ἵν' ὅταν καταγῇ, μεμνημένος μὴν μὴν ταραχθῆς.

¹ exercise, training ² of glass

Οὕτως καὶ ἐνθάδ', ἐὰν παιδίον σαυτοῦ καταφιλῆς, ἐὰν ἀδελφόν, ἐὰν φίλον, μηδέποτε ἐπιδῶς τὴν φαντασίαν εἰς ἄπαν μηδὲ τὴν διάχυσιν ἐάσῃς προελθεῖν ἐφ' ὅσον αὐτὴ θέλει, ἀλλ' ἀντίσπασον, κώλυσον, οἷον οἱ τοῖς θριαμβεύοντιν ἐφεστῶτες ὅπισθεν καὶ ὑπομιμήσκοντες, ὅτι ἄνθρωποί εἰσιν.

Τοιούτον τι καὶ σὺ ὑπομίμησκε σεαυτόν, ὅτι θυητὸν φιλεῖς, οὐδὲν τῶν σεαυτοῦ φιλεῖς· ἐπὶ τοῦ παρόντος σοι δέδοται, οὐκ ἀναφαίρετον οὐδὲν εἰς ἄπαν, ἀλλ' ὡς σῦκον, ὡς σταφυλή, τῇ τεταγμένῃ ὥρᾳ τοῦ ἔτους· ἀν δὲ χειμῶνος ἐπιποθῆς, μωρὸς εἶ.

Οὕτως κὰν τὸν οὐίον ἢ τὸν φίλον τότε ποθῆς, ὅτε οὐ δέδοται σοι, ἵσθι, ὅτι χειμῶνος σῦκον ἐπιποθεῖς. οἶνον γάρ ἐστι χειμῶν πρὸς σῦκον, τοιούτον ἐστι πᾶσα ἡ ἀπὸ τῶν ὅλων περίστασις πρὸς τὰ κατ' αὐτὴν ἀναιρούμενα.

Καὶ λοιπὸν ἐν αὐτοῖς οἷς χαίρεις τινί, τὰς ἐναντίας φαντασίας σαυτῷ πρόσβαλε. τί κακόν ἐστι μεταξὺ καταφιλοῦντα τὸ παιδίον ἐπιφελλίζοντα λέγειν αὔριον ἀποθανῆ, τῷ φίλῳ ὡσαύτως αὔριον ἀποδημήσεις ἢ σὺ ἢ ἐγὼ καὶ οὐκέτι ὀψόμεθα ἀλλήλους;— ἀλλὰ δύσφημά ἐστι ταῦτα.— καὶ γὰρ τῶν ἐπαοιδῶν ἔνιαι, ἀλλ' ὅτι ὠφελοῦσιν, οὐκ ἐπιστρέφομαι, μόνον ὠφελείτω. σὺ δὲ δύσφημα καλεῖς ἄλλα ἢ τὰ κακοῦ τινος σημαντικά;

Δύσφημόν ἐστι δειλία, δύσφημον ἀγέννεια, πένθος, λύπη, ἀναισχυντία· ταῦτα τὰ ὄνόματα δύσφημά ἐστιν. καίτοι γε οὐδὲ ταῦτα ὀκνεῖν δεῖ φθέγγεσθαι ὑπὲρ φυλακῆς τῶν πραγμάτων.

Δύσφημον δέ μοι λέγεις ὄνομα φυσικοῦ τινὸς πράγματος σημαντικόν; λέγε δύσφημον εἶναι καὶ τὸ θερισθῆναι τοὺς στάχνας· ἀπώλειαν γὰρ σημαίνει τῶν σταχύων.³ ἀλλ' οὐχὶ τοῦ κόσμου. λέγε δύσφημον καὶ τὸ φυλλορροεῖν καὶ τὸ ἴσχαδα γύνεσθαι ἀντὶ σύκου καὶ ἀσταφίδας⁴ ἐκ σταφυλῆς.

Πάντα γὰρ ταῦτα τῶν προτέρων εἰσὶν εἰς ἔτερα μεταβολαί· οὐκ

³ head of grain ⁴ raisins

ἀπώλεια, ἀλλὰ τεταγμένη τις οἰκονομία καὶ διοίκησις. τοῦτ' ἔστιν ἀποδημία, καὶ μεταβολὴ μικρά·

Τοῦτο θάνατος, μεταβολὴ μεῖζων ἐκ τοῦ νῦν ὄντος οὐκ εἰς τὸ μὴ ὄν, ἀλλ' εἰς τὸ νῦν μὴ ὄν.—οὐκέτι οὖν ἔσομαι;— οὐκ ἔσει· ἀλλ' ἄλλο τι, οὐ νῦν ὁ κόσμος χρείαν ἔχει. καὶ γὰρ σὺ ἐγένουν οὐχ ὅτε σὺ ἡθέλησας, ἀλλ' ὅτε ὁ κόσμος χρείαν ἔσχεν.

Διὰ τοῦτο ὁ καλὸς καὶ ἀγαθὸς μεμνημένος, τίς τ' ἔστι καὶ πόθεν ἐλήλυθεν καὶ ὑπὸ τίνος γέγονεν, πρὸς μόνῳ τούτῳ ἔστιν, πῶς τὴν αὐτοῦ χώραν ἐκπληρώσῃ εὐτάκτως⁵ καὶ εὐπειθῶς⁶ τῷ θεῷ.

Ἐπι μ' εἶναι θέλεις; ὡς ἐλεύθερος, ὡς γενναῖος, ὡς σὺ ἡθέλησας· σὺ γάρ με ἀκώλυτον ἐποίησας ἐν τοῖς ἐμοῖς.

Ἄλλ' οὐκέτι μου χρείαν ἔχεις; καλῶς σοι γένοιτο· καὶ μέχρι νῦν διὰ σὲ ἔμενον, δι' ἄλλον οὐδένα, καὶ νῦν σοι πειθόμενος ἀπέρχομαι.

Πῶς ἀπέρχῃ; πάλιν ὡς σὺ ἡθέλησας, ὡς ἐλεύθερος, ὡς ὑπηρέτης σός, ὡς ἡσθημένος σου τῶν προσταγμάτων καὶ ἀπαγορευμάτων.

Μέχρι δ' ἂν οὐ διατρίβω ἐν τοῖς σοῖς, τίνα με θέλεις εἶναι; ἄρχοντα ἥ ιδιώτην, βουλευτὴν ἥ δημότην,⁷ στρατιώτην ἥ στρατηγόν, παιδευτὴν ἥ οἰκοδεσπότην;⁸ ἦν ἀν χώραν καὶ τάξιν ἐγχειρίσης, ὡς λέγει ο Σωκράτης, μυριάκις ἀποθανοῦμαι πρότερον ἥ ταύτην ἐγκαταλεύψω.

Ποῦ δέ μ' εἶναι θέλεις; ἐν Ῥώμῃ ἥ ἐν Ἀθήναις ἥ ἐν Θήβαις ἥ ἐν Γυάροις; μόνον ἐκεῖ μου μέμνησο.

Ἄν μ' ἐκεῖ πέμπῃς, ὅπου κατὰ φύσιν διεξαγωγὴ οὐκ ἔστιν ἀνθρώπων, οὐ σοὶ ἀπειθῶν ἔξειμι, ἀλλ' ὡς σοῦ μοι σημαίνοντος τὸ ἀνακλητικόν· οὐκ ἀπολείπω σε· μὴ γένοιτο· ἀλλ' αἰσθάνομαι, ὅτι μου χρείαν οὐκ ἔχεις.

Ἄν δὲ διδῶται κατὰ φύσιν διεξαγωγή, οὐ ζητήσω ἄλλους τόπον ἥ ἐν ὧ εἰμὶ ἥ ἄλλους ἀνθρώπους ἥ μεθ' ὧν εἰμί.

⁵ orderly, disciplined ⁶ obedient ⁷ commoner ⁸ steward

Ταῦτα νυκτός, ταῦτα ἡμέρας πρόχειρα ἔστω· ταῦτα γράφειν, ταῦτα ἀναγιγνώσκειν· περὶ τούτων τοὺς λόγους ποιεῖσθαι, αὐτὸν πρὸς αὐτόν, πρὸς ἔτερον μή τι ἔχεις μοι πρὸς τοῦτο βοηθῆσαι; καὶ πάλιν ἄλλω προσελθεῦν καὶ ἄλλω.

Εἶτα ἀν τι γένηται τῶν λεγομένων ἀβουλίτων, εὐθὺς ἐκεῦνο πρῶτον ἐπικουφίσει σε, ὅτι οὐκ ἀπροσδόκητον.

Μέγα γὰρ ἐπὶ πάντων τὸ ἥδειν θυητὸν γεγεννηκώς. οὕτως γὰρ ἐρεῖς καὶ ὅτι ἥδειν θυητὸς ὁν, ἥδειν ἀποδημητικὸς ὁν, ἥδειν ἔκβλητος ὁν, ἥδειν εἰς φυλακὴν ἀπότακτος ὁν. εἰτ' ἂν ἐπιστρέφης κατὰ σαυτὸν καὶ ζητήσῃς τὴν χώραν, ἐξ ἣς ἔστι τὸ συμβεβηκός, εὐθὺς ἀναμνησθήσῃ, ὅτι ἐκ τῆς τῶν ἀπροαμφέτων, τῶν οὐκ ἐμῶν· τί οὖν πρὸς σέμε; εἰτα τὸ κυριώτατον τίς δ' αὐτὸν καὶ ἐπιπέπομφεν;

Ο ηγεμῶν ἡ ὁ στρατηγός, ἡ πόλις, ὁ τῆς πόλεως νόμος. δὸς οὖν αὐτό· δεῖ γάρ με ἀιὲν τῷ νόμῳ πειθεσθαι ἐν παντί.

Εἰτὸς ὅταν σε ἡ φαντασία δάκνῃ τοῦτο γὰρ οὐκ ἐπὶ σοί, ἀναμάχου τῷ λόγῳ, καταγωνίζουν αὐτήν, μὴ ἐάσῃς ἐνισχύειν μηδὲ προάγειν ἐπὶ τὰ ἔξῆς ἀναπλάσσονταν ὅσα θέλει καὶ ὡς θέλει.

Ἄν ἐν Γυάροις ἦσ, μὴ ἀνάπλασσε τὴν ἐν Ρώμῃ διατριβὴν καὶ ὅσαι διαχύσεις ἥσαν ἐκεῖ διάγοντι, ὅσαι γένουντ' ἀν ἐπανελθόντι· ἀλλ' ἐκεῖ τέτασο, ὅπως δεῖ τὸν ἐν Γυάροις διάγοντα, ἐν Γυάροις ἐρρωμένως⁹ διάγειν. καὶ ἐν Ρώμῃ ἦσ, μὴ ἀνάπλασσε τὴν ἐν Ἀθήναις διατριβὴν, ἀλλὰ περὶ μόνης τῆς ἐκεῖ μελέτα.

Εἰτ' ἀντὶ τῶν ἄλλων ἀπασῶν διαχύσεων ἐκείνην ἀντείσαγε, τὴν ἀπὸ τοῦ παρακολουθεῦν, ὅτι πειθῇ τῷ θεῷ, ὅτι οὐ λόγῳ, ἀλλ' ἔργῳ τὰ τοῦ καλοῦ καὶ ἀγαθοῦ ἐκτελεῖς.

Οἶον γάρ ἔστιν αὐτὸν αὐτῷ δύνασθαι εἰπεῖν οὐν ἀ οἱ ἄλλοι ἐν ταῖς σχολαῖς¹⁰ σεμνολογοῦσιν καὶ παραδοξολογεῦν δοκοῦσι, ταῦτα ἐγὼ

⁹ vigorous, powerful ¹⁰ rest, leisure

you have to die, then also, I suppose, will you weep all over us, because you are never going to see Athens again or stroll in the Lyceum?

Was that what you went abroad for? Was it for this that you sought to meet someone—that he might do you good? Good indeed! That you might analyse syllogisms more readily, or run down hypothetical arguments? It was for this reason, was it, you left brother, country, friends, and those of your own household—so as to return with this kind of learning? And so you did not go abroad to acquire constancy of character, or peace of mind; not to become secure yourself and thenceforward blame and find fault with no man; not to make it impossible for another to do you wrong, and so maintain without hindrance your relations in society? A fine exchange of goods this which you have achieved, syllogisms, and arguments with equivocal and hypothetical premisses! Yes, and if you see fit, seat yourself in the marketplace, and hang out a sign, as the drug-peddlers do. Ought you not rather to deny that you know even all you have learned, so as not to bring your philosophical precepts into ill repute as being useless? What harm has philosophy done you? How has Chrysippus wronged you that you should prove by your own conduct his labours to be useless? Were not the ills at home enough for you, all that you had to cause you grief and sorrow, even if you had not gone abroad, but did you add yet others in addition to them? And if you get other intimates and friends again, you will have more reasons for lamentation, yes, and if you get attached to another land. Why, then, live? Is it to involve yourself in one grief after another that makes you miserable? And then, I ask you, do you call this natural affection? Natural affection forsooth, man! If it is good, it is the source of no evil; if it is evil, I have nothing to do with it. I am born for the things that are good and belong to me, not for things evil.

What, then, is the proper discipline for this? In the first place, the highest and principal discipline, and one that stands at the very gates of the subject, is this: Whenever you grow attached to something, do not act as though it were one of those things that cannot be taken away, but as though it were something like a jar or a crystal goblet, so that when it breaks you will remember what it was like, and not be troubled. So too in life; if you kiss your child, your brother, your friend, never allow your fancy free rein, nor your exuberant spirits to go as far as they like, but hold them back, stop them, just like those who stand behind generals when they ride in triumph, and keep reminding them that they are mortal. In such fashion do you too remind yourself that the object of your love is mortal; it is not one of your own possessions; it has been given you for the present, not inseparably nor for ever, but like a fig, or a cluster of grapes, at a fixed season of the year, and that if you hanker for it in the winter, you are a fool. If in this way you long for your son, or your friend, at a time when he is not given to you, rest assured that you are

hankering for a fig in winter-time. For as winter-time is to a fig, so is every state of affairs, which arises out of the universe, in relation to the things which are destroyed in accordance with that same state of affairs.

Furthermore, at the very moment when you are taking delight in something, call to mind the opposite impressions. What harm is there if you whisper to yourself, at the very moment you are kissing your child, and say, "To-morrow you will die"? So likewise to your friend, "To-morrow you will go abroad, or I shall, and we shall never see each other again"?—Nay, but these are words of bad omen.— Yes, and so are certain incantations, but because they do good, I do not care about that, only let the incantation do us good. But do you call any things ill-omened except those which signify some evil for us? Cowardice is ill-omened, a mean spirit, grief, sorrow, shamelessness; these are words of ill-omen. And yet we ought not to hesitate to utter even these words, in order to guard against the things themselves. Do you tell me that any word is ill-omened which signifies some process of nature? Say that also the harvesting of ears of grain is ill-omened, for it signifies the destruction of the ears; but not of the universe. Say that also for leaves to fall is ill-omened, and for the fresh fig to turn into a dried fig, and a cluster of grapes to turn into raisins. For all these things are changes of a preliminary state into something else; it is not a case of destruction, but a certain ordered dispensation and management. This is what going abroad means, a slight change; this is the meaning of death, a greater change of that which now is, not into what is not, but into what is not now.— Shall I, then, be no more?— No, you will not be, but something else will be, something different from that of which the universe now has need. And this is but reasonable, for you came into being, not when you wanted, but when the universe had need of you.

For this reason the good and excellent man, bearing in mind who he is, and whence he has come, and by whom he was created, centres his attention on this and this only, how he may fill his place in an orderly fashion, and with due obedience to God. "Is it Thy will that I should still remain? I will remain as a free man, as a noble man, as Thou didst wish it; for Thou hast made me free from hindrance in what was mine own. And now hast Thou no further need of me? Be it well with Thee. I have been waiting here until now because of Thee and of none other, and now I obey Thee and depart." "How do you depart?" "Again, as Thou didst wish it, as a free man, as Thy servant, as one who has perceived Thy commands and Thy prohibitions. But so long as I continue to live in Thy service, what manner of man wouldst Thou have me be? An official or a private citizen, a senator or one of the common people, a soldier or a general, a teacher or the head of a household? Whatsoever station and post Thou assign me, I will die ten thousand times, as Socrates says, or ever I abandon it. And where wouldst Thou have me

be? In Rome, or in Athens, or in Thebes, or in Gyara? Only remember me there. If Thou sendest me to a place where men have no means of living in accordance with nature, I shall depart this life, not in disobedience to Thee, but as though Thou wert sounding for me the recall. I do not abandon Thee— far be that from me! but I perceive that Thou hast no need of me. Yet if there be vouchsafed a means of living in accordance with nature, I will seek no other place than that in which I am, or other men than those who are now my associates."Have thoughts like these ready at hand by night and by day; write them, read them, make your conversation about them, communing with yourself, or saying to another, "Can you give me some help in this matter?"And again, go now to one man and now to another. Then, if some one of those things happens which are called undesirable, immediately the thought that it was not unexpected will be the first thing to lighten the burden. For in every case it is a great help to be able to say, "I knew that the son whom I had begotten was mortal."For that is what you will say, and again, "I knew that I was mortal,""I knew that I was likely to leave home,""I knew that I was liable to banishment,""I knew that I might be sent off"to prison."And in the next place, if you reflect with yourself and look for the quarter from which the happening comes, immediately you will be reminded of the principle: "It comes from the quarter of the things that are outside the sphere of the moral purpose, that are not mine own; what, then, is it to me?"Then comes the most decisive consideration: "Who was it that has sent the order?"Our Prince, or our General, the State, or the law of the State? "Give it to me, then, for I must always obey the law in every particular."Later on, when your imagination bites you (for this is something you cannot control), fight against it with your reason, beat it down, do not allow it to grow strong, or to take the next step and draw all the pictures it wants, in the way it wants to do. If you are at Gyara, don't picture the style of life at Rome, and all the relaxations a man had who was living there, as well as all that he might have upon his return; but since you have been stationed there, you ought to strive to live manfully at Gyara, as beseems the man whose life is spent in Gyara. And again, if you are in Rome, don't picture the style of life at Athens, but make your life in Rome the one object of your study and practice.

Then, in the place of all the other relaxations, introduce that which comes from the consciousness that you are obedient to God, and that you are playing the part of the good and excellent man, not ostensibly but in reality. For what a fine thing it is to be able to say to oneself, "Now I am actually performing what the rest talk solemnly about in their lectures, and are thought to

vocabulary

ἀγεννής	low-born; sordid	δίχα	in two, in two ways
ἀγρέω	come!	δορυφόρος	spear-bearer
ἀγρυπνέω	lie awake	δραπέτης (ἀ)	fugitive
ἀγωνίζομαι	contend, exert oneself	ἐθίζω	accustom
ἀζήμιος	not paying, not punished	ἔθος	ἔθεος (n, 3) custom, habit
ἀθλητής	ἀεθλητού (m, 1) athlete, contestant	~ethology	
ἀσχύνη	(ū) shame, dishonor	εἰκῇ	haphazardly; in vain
ἀλαζονεύομαι	brag falsely	εἰσφέρω	carry into/along; propose
ἄλυπος	(ū) painless	~bear	
ἀμάρτημα	-τος (n, 3) failure, fault	ἔνδεια	a lack, need
ἀμελέω	disregard; (impers.) of course	ἔνδιδωμι	hand over, lend, show, allow
ἀμελής	careless	ἔνδύω	go into, put on
ἀναγιγνώσκω	recognize, read, understand, persuade	ἐνεργέω	be active, effect
ἀνακτάομαι	regain, revive; win over	ἔξειμι	go forth; is possible ~ion
ἀναμιμήσκω	(+2 acc) remind someone	ἔξηγόμαι	lead forth; set out, describe ~hegemony
ἀντλέω	bail out	ἐπανορθόω	restore, correct
ἀπαντάω	encounter, come upon	ἐπαρκέω	ward off
ἄπαξ	once	ἐπιθύμω (ἰ)	rush at, be eager ~θύω
ἀπεῖπον	refuse, renounce, declare	ἐπιπίπτω	fall upon, attack
ἀπόδειξις	-εως (f) acceptance; (Ion) showing	ἐπιτελέω	complete; do a religious duty
ἀποπίπτω	fall off ~petal	εὐδαιμονέω	be lucky, happy
ἀπορία	difficulty, bottleneck ~pierce	εὐδαιμονία	prosperity
ἀποφεύγω	avoid, escape, go free	εύτυχής	fortunate
ἀρκέω	satisfy; ward off, defend; suffice	εύτυχία	good luck, success
αὔριον	tomorrow	εὐφραίνω	gladden ~frenzy
ἀφοράω	look away, at ~panorama	ζημία	loss, penalty ~zeal
ἀφορμή	starting point; means	ἡσσάομαι (pass)	be weaker, be overcome; (active) defeat
ἄχθομαι	be burdened with	ἡττάομαι (pass)	be weaker, be overcome; (active) defeat
γονεύς	-ος (m) parent	θάρσος	boldness, over-boldness
γυμνάζω	exercise, do training	θεώρημα	-τος (n, 3) sight; theory
δάκνω	bite	ἰατρός (ἀ)	physician
δεσμωτήριον	prison	κάθοδος (f)	descent, return, cycle
δεσπότης	-ου (m, 1) master, despot	κακοδαιμών	demon, curse
διαρρήγνυμι	(ū) break through	κακοίθης	malicious
διατρέφω	support, maintain	μάτην	in vain, randomly
		μέθη	strong drink, drunkenness
		μέτριος	medium, moderate

μηδέποτε never	πρώην recently
μῖσος -εος (n, 3) hate	πυρέσσω have a fever
μνήμη reminder, memorial	πυρετός fever ~pyre
νοσέω be sick, be mad, suffer	πώποτε never
οἰκέτης -ου (m, 1) household; house	όιγόω feel cold ~frigid
slave	όίπτω hurl
οἰμώζω wail	σιτέομαι (i) eat ~parasite
όλόκληρος complete	σκέπτομαι look, look at, watch
ὅποι to which place	~skeptic
ὅρτυξ -γος (m) quail	στένω groan ~stentorian
οὐδέποτε never	ταλαιπωρος suffering, miserable
παγκράτιον 'all-in' contest	τείνω stretch, tend ~tense
πάλη wrestling ~Pallas	τοιγάρο therefore
παραβάλλω put at risk ~ballistic	τρέμω tremble in fear ~tremble
παραμυθέομαι (v) urge, advise	τρίβω (i) rub; (mid) be worn out
πεινάω be hungry	~tribulation
πένης -τος (m) poor	τύραννος tyrant
περιέργω enclose, encompass	τυφλός blind
περιέρχομαι go around; come next	ύγιαίνω be healthy
to	ύμνέω recite, commemorate
περιμένω wait for	ύπηρεσία crew; service
περίοδος picket, circuit	ύπηρετέω serve
περιποιέω preserve; obtain	ύπηρέτης -ου (m, 1) servant, officer
ποίη grass	ύφαιρέω take from under; filch
πομπεύω guide, conduct ~pomp	φαντασία appearance; imagination
ποσάκις how many times?	φιλοσοφέω philosophize, study
προάγω lead forward, advance	φιλοσοφία love of knowledge; philosophy
προθυμία (v) zeal, alacrity ~fume	φιλόσοφος wisdom-loving
πρόκειμαι be set before; propose	φλύαρος nonsense
πρόσταγμα -τος (n, 3) ordinance, command	φροντίζω consider, ponder
προτίθημι prefer, set out ~thesis	χαμαί on/near the ground
πρόχειρος handy; ready to do something	ψέγω blame, censure

ἐπιτελῶ· κάκεῖνοι καθήμενοι τὰς ἐμὰς ἀρετὰς ἐξηγοῦνται καὶ περὶ ἐμοῦ ζητοῦσιν καὶ ἐμὲ ὑμνοῦσιν·

Καὶ τούτου με ὁ Ζεὺς αὐτὸν παρ’ ἔμαυτοῦ λαβεῖν ἀπόδειξιν ἡθέλησεν καὶ αὐτὸς δὲ γνῶναι, εἰ ἔχει στρατιώτην οἶνον δεῖ, πολίτην οἶνον δεῖ, καὶ τοῖς ἄλλοις ἀνθρώποις προάγειν με μάρτυρα τῶν ἀπροαιρέτων. ἔδειτε, ὅτι εὐκῆ φοβεῖσθε, μάτην ἐπιθυμεῖτε ὅντας ἐπιθυμεῖτε. τὰ ἀγαθὰ ἔξω μὴ ζητεῖτε, ἐν ἑαυτοῖς ζητεῖτε· εἰ δὲ μή, οὐχ εὐρήσετε.

Ἐπὶ τούτοις με νῦν μὲν ἐνταῦθα ἔγει, νῦν δὲ ἐκεῖ πέμπει, πένητα δείκνυσι τοῖς ἀνθρώποις, δίχα ἀρχῆς, νοσοῦντα· εἰς Γύαρα ἀποστέλλει, εἰς δεσμωτήριον¹ εἰσάγει. οὐ μισῶν· μὴ γένοιτο· τίς δὲ μισεῖ τὸν ἄριστον τῶν ὑπηρετῶν τῶν ἑαυτοῦ; οὐδὲ ἀμελῶν, ὅς γε οὐδὲ τῶν μικροτάτων τινὸς ἀμελεῖ, ἀλλὰ γυμνάζων καὶ μάρτυρι πρὸς τοὺς ἄλλους χρώμενος.

Εἰς τοιαύτην ὑπηρεσίαν κατατεταγμένος ἔτι φροντίζω, ποῦ εἴμι ἢ μετὰ τίνων ἢ τί περὶ ἐμοῦ λέγουσιν; οὐχὶ δὲ ὅλος πρὸς τὸν θεὸν τέταμαι καὶ τὰς ἐκείνου ἐντολὰς καὶ τὰ προστάγματα;

Ταῦτα ἔχων ἀεὶ ἐν χερσὶ καὶ τρίβων αὐτὸς παρὰ σαυτῷ καὶ πρόχειρα ποιῶν οὐδέποτε δείση τοῦ παραμυθουμένου, τοῦ ἐπιρρωνύντος.

Καὶ γὰρ αἰσχρὸν οὐ τὸ φαγεῖν μὴ ἔχειν, ἀλλὰ τὸ λόγον μὴ ἔχειν ἀρκοῦντα πρὸς ἀφοβίαν, πρὸς ἀλυπίαν.

Ἄν δ’ ἄπαξ περιποιήσῃ τὸ ἀλυπον καὶ ἀφοβον, ἔτι σοι τύραννος ἔσται τις ἢ δορυφόρος ἢ Καισαριανοὶ ἢ ὄρδινατίων δήξεται σε ἢ οἱ ἐπιθύοντες ἐν τῷ Καπιτωλίῳ ἐπὶ τοῖς ὄπτικίοις τὸν τηλικαύτην ἀρχῆν παρὰ τοῦ Διὸς εὐληφότα;

Μόνον μὴ πόμπευε² αὐτὴν μηδὲ ἀλαζονεύου ἐπ’ αὐτῇ, ἀλλ’ ἔργῳ δείκνυε· καν μηδεὶς αἰσθάνηται, ἀρκοῦ αὐτὸς ὑγιαίνων καὶ εὐδαιμονῶν.

¹ prison ² guide, conduct

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Πρὸς τὸν ἀποπίπτοντας ὥν προέθεντο.

Σκέψαι, ὥν προέθου ἀρχόμενος, τίνων μὲν ἐκράτησας, τίνων δὲ οὐ, καὶ πῶς ἐφ’ οἷς μὲν εὐφραίνη ἀναμμησκόμενος, ἐφ’ οἷς δὲ ἄχθη, καὶ εἰ δυνατόν, ἀνάλαβε κάκεῦνα ὥν ἀπώλισθες.

Οὐ γὰρ ἀποκνητέον τὸν ἀγῶνα τὸν μέγιστον ἀγωνιζομένοις, ἀλλὰ καὶ πληγὰς ληπτέον·

Οὐ γὰρ ὑπὲρ πάλης καὶ παγκρατίου³ ὁ ἀγῶν πρόκειται, οὐ καὶ τυχόντι καὶ μὴ τυχόντι ἔξεστιν μὲν πλείστου ἀξίω, ἔξεστι δὲ διάλιγου εἶναι καὶ νῆ Δία ἔξεστιν μὲν εὐτυχεστάτῳ, ἔξεστι δὲ κακοδαιμονεστάτῳ εἶναι, ἀλλ’ ὑπὲρ αὐτῆς εὐτυχίας⁴ καὶ εὐδαιμονίας.

Τί οὖν; οὐδὲ ἀν ἀπαυδήσωμεν ἐνταῦθα, κωλύει τις πάλιν ἀγωνίζεσθαι οὐδὲ δεῖ περιμεῖναι τετραείαν ἀλλην, ὅντες ἔλθη ἀλλα Ὀλύμπια, ἀλλ’ εὐθὺς ἀναλαβόντι καὶ ἀνακτησαμένῳ ἑαυτὸν καὶ τὴν αὐτὴν εἰσφέροντι προθυμίᾳν ἔξεστιν ἀγωνίζεσθαι· καν πάλιν ἀπείπης, πάλιν ἔξεστιν, καν ἄπαξ νικήσῃς, ὅμοιος εἰ τῷ μηδέποτε ἀπειπόντι.

Μόνον μὴ ὑπὸ ἔθους τοῦ αὐτοῦ ἡδέως αὐτὸς ἄρξῃ ποιεῖν· καὶ λοιπὸν ὡς κακὸς ἀθλητὴς⁵ περιέρχῃ νικώμενος τὴν περίοδον ὅμοιος τοῖς ἀποφυγοῦσιν ὅρτυξιν.⁶

Ἔπτῆ με φαντασία παιδισκαρίου καλοῦ. τί γάρ; πρώην⁷ οὐχ ἡττήθην; προθυμίᾳ μοι γίνεται ψέξαι τινά. πρώην γὰρ οὐκ ἔψεξα;

Οὕτως ἡμῖν λαλεῖς ὡς ἀζήμιος⁸ ἔξεληλυθώς, οἵονει τις τῷ ἰατρῷ κωλύοντι λούσασθαι λέγοι πρώην γὰρ οὐκ ἐλουσάμην; ἀν οὖν ὁ ἰατρὸς αὐτῷ ἔχῃ λέγειν ἄγε, λουσάμενος οὖν τί ἔπαθες; οὐκ ἐπύρεξας; οὐκ ἐκεφαλάλγησας;

Καὶ σὺ ψέξας πρώην τινὰ οὐ κακοήθους⁹ ἔργον ἔπραξας; οὐ

³ 'all-in' contest ⁴ good luck, success ⁵ athlete, contestant ⁶ quail
⁷ recently ⁸ not paying, not punished ⁹ malicious

φλυάρουν;¹⁰ οὐκ ἔθρεψάς σου τὴν ἔξιν ταύτην παραβάλλων αὐτῇ τὰ οὐκεῖα ἔργα; ἡ τηγθεὶς δὲ τοῦ παιδισκαρίου ἀπῆλθες ἀζήμιος; τί οὖν τὰ πρώην λέγεις;

Ἐδει δ' οἶμαι μεμνημένον, ὡς οἱ δοῦλοι τῶν πληγῶν, ἀπέχεσθαι τῶν αὐτῶν ἀμαρτημάτων.

Ἄλλ' οὐχ ὅμοιον· ἐνταῦθα μὲν γὰρ ὁ πόνος τὴν μνήμην ποιεῖ, ἐπὶ δὲ τῶν ἀμαρτημάτων ποῖος πόνος, ποία ζημία; πότε γὰρ εἰθίσθης φεύγειν τὸ κακῶς ἐνεργῆσαι;

3.26

Πρὸς τοὺς τὴν ἀπορίαν δεδοικότας.

Οὐκ αἰσχίνη δειλότερος ὡν καὶ ἀγενέστερος τῶν δραπετῶν;¹¹ πῶς ἐκεῦνοι φεύγοντες ἀπολείπουσι τοὺς δεσπότας, ποίοις ἀγροῖς πεποιθότες, ποίοις οὐκέταις; οὐχὶ δ' ὀλίγον ὅσον πρὸς τὰς πρώτας ήμέρας ὑφελόμενοι εἴθ' ὕστερον διὰ γῆς ἢ καὶ θαλάττης φέρονται ἀλλην ἐξ ἀλλης ἀφορμὴν πρὸς τὸ διατρέφεσθαι φιλοτεχνοῦντες;

Καὶ τίς πώποτε δραπέτης λιμῷ ἀπέθανεν; σὺ δὲ τρέμεις, μή σοι λείπῃ τὰ ἀναγκαῖα, καὶ τὰς νύκτας ἀγρυπνεῖς.

Ταλαιπωρε,¹² οὕτως τυφλὸς εὶς καὶ τὴν ὄδὸν οὐχ ὄρφας, ὅποι φέρει ἥ τῶν ἀναγκαίων ἔνδεια; ποῦ γὰρ φέρει; ὅπου καὶ ὁ πυρετός, ὅπου καὶ λίθος ἐπιπεσών, εἰς θάνατον. τοῦτον οὖν οὐ πολλάκις σὺ αὐτὸς ἐπειπόντος τοὺς ἑταίρους, πολλὰ δ' ἀνέγνως τοιαῦτα, πολλὰ δ' ἔγραφες; ποσάκις δ' ἡλαζονεύσω, ὅτι πρός γε τὸ ἀποθανεῖν μετρίως ἔχεις;— ναι· ἀλλὰ καὶ οἱ ἐμοὶ πεινήσουσιν.— τί οὖν; μή τι καὶ ὁ ἐκείνων λιμὸς ἀλλαχοῦ που φέρει; οὐχὶ καὶ ἡ αὐτῇ που κάθοδος;

Τὰ κάτω τὰ αὐτά; οὐ θέλεις οὖν ἐκεῖ βλέπειν θαρρῶν πρὸς πᾶσαν ἀπορίαν καὶ ἔνδειαν, ὅπου καὶ τοὺς πλουσιωτάτους καὶ τὰς ἀρχὰς τὰς μεγίστας ἄρξαντας καὶ αὐτοὺς τοὺς βασιλεῖς καὶ τυράννους δεῖ

¹⁰ nonsense ¹¹ fugitive ¹² suffering, miserable

κατελθεῖν, καὶ σὲ πεινῶντα, ἃν οὕτως τύχῃ, ἐκείνους δὲ διαρραγέντας
ἕπτὸς ἀπεψιῶν καὶ μέθης;¹³

Τίνα πώποτ' ἐπαίτην ράδίως εἶδες μὴ γέροντα; τίνα δ' οὐκ
ἐσχατόγηρων; ἀλλὰ ριγῶντες¹⁴ τὰς νύκτας καὶ τὰς ἡμέρας καὶ χαμαὶ¹⁵
ἐρρυμένοι καὶ ὅσον αὐτὸ τὸ ἀναγκαῖον σιτούμενοι ἐγγὺς ἥκουσιν τῷ
μηδὶ ἀποθανεῖν δύνασθαι, σὺ δὲ ὀλόκληρος ἀνθρωπος χεῖρας ἔχων καὶ
πόδας περὶ λιμοῦ δέδοικας οὕτως; οὐκ ἀντλεῖν δύνασθαι, οὐ γράφειν,
οὐ παιδαγωγεῖν, οὐ θύραν ἀλλοτρίαν φυλάττειν;— ἀλλ' αἰσχρὸν εἰς
ταύτην ἐλθεῖν τὴν ἀνάγκην.— μάθε οὖν πρῶτον, τίνα τὰ αἰσχρά
ἐστιν, καὶ οὕτως ἡμῖν λέγε σαυτὸν φιλόσοφον. τὸ νῦν δὲ μηδὲ ἀν
ἄλλος τις εἴπῃ σε, ἀνέχουν.

Αἰσχρόν ἐστί σοι τὸ μὴ σὸν ἔργον, οὖν σὺ αἴτιος οὐκ εἶ, ὁ ἄλλως
ἀπήντησέν σοι, ὡς κεφαλαλγία, ὡς πυρετός; εἴ σου οἱ γονεῖς πένητες
ἥσαν ἢ πλούσιοι μὲν ἥσαν, ἄλλους δὲ κληρονόμους ἀπέλιπον καὶ
ζῶντες οὐκ ἐπαρκοῦσιν οὐδέν, σοὶ ταῦτα αἰσχρά ἐστιν;

Ταῦτα ἐμάνθανες παρὰ τοῖς φιλοσόφοις; οὐδέποτε ἥκουσας, ὅτι τὸ
αἰσχρὸν ψεκτόν ἐστιν, τὸ δὲ ψεκτὸν ἄξιόν ἐστι τοῦ ψέγεσθαι; τίνα ἐπὶ
τῷ μὴ αὐτοῦ ἔργῳ, ὁ αὐτὸς οὐκ ἐποίησεν;

Σὺ οὖν ἐποίησας τοῦτο, τὸν πατέρα τοιοῦτον; ἢ ἔξεστίν σοι
ἐπανορθῶσαι αὐτόν; διδοταί σοι τοῦτο; τί οὖν; δεῖ σε θέλειν τὰ μὴ
διδόμενα ἢ μὴ τυγχάνοντα αὐτῶν αἰσχύνεσθαι;

Οὕτως δὲ καὶ εἰθίζουν φιλοσοφῶν ἀφορᾶν εἰς ἄλλους καὶ μηδὲν αὐτὸς
ἐλπίζειν ἐκ σεαυτοῦ;

Τοιγαροῦν οἴμως καὶ στένε καὶ ἔσθιε δεδοικώς, μὴ οὐ σχῆσ τροφὰς
αὔριον περὶ τῶν δουλαρίων τρέμε, μὴ κλέψῃ τι, μὴ φύγῃ, μὴ
ἀποθάνῃ.

Οὕτως σὺ ζῆθι καὶ μὴ παύσῃ μηδέποτε, ὅστις ὀνόματι μόνον πρὸς
φιλοσοφίαν προσῆλθες καὶ τὰ θεωρήματα αὐτῆς ὅσον ἐπὶ σοὶ

¹³ strong drink, drunkenness ¹⁴ feel cold

be uttering paradoxes. Yes, they sit and expound my virtues, and study about me, and sing my praise. And of this Zeus wished me to get a demonstration in my own person, while at the same time He wished to know whether He has the right kind of soldier, the right kind of citizen, and to present me before all other men as a witness about the things which lie outside the sphere of the moral purpose. 'Behold,' says He, 'your fears are at haphazard, it is in vain that you desire what you desire. Do not look for your blessings outside, but look for them within yourselves; otherwise you will not find them.' These are the terms upon which now He. brings me here, and again He sends me there; to mankind exhibits me in poverty, without office, in sickness; sends me away to Gyara, brings me into prison. Not because He hates me— perish the thought! And who hates the best of his servants? Nor because He neglects me, for He does not neglect any of even the least of His creatures; but because He is training me, and making use of me as a witness to the rest of men. When I have been appointed to such a service, am I any longer to take thought as to where I am, or with whom, or what men say about me? Am I not wholly intent upon God, and His commands and ordinances?"If you have these thoughts always at hand and go over them again and again in your own mind, and keep them in readiness, you will never need a person to console you, or strengthen you. For disgrace does not consist in not having anything to eat, but in not having reason sufficient to secure you against fear and against grief. But if once you win for yourself security against grief and fear, will there any longer exist for you a tyrant, or a guardsman, or members of Caesar's household; or will some appointment to office sting you with envy, or those who perform sacrifices on the Capitol in taking the auspices, you who have received so important an office from Zeus? Only make no display of your office, and do not boast about it; but prove it by your conduct; and if no one perceives that you have it, be content to live in health and happiness yourself.

Tag was found

3.25

To those who fail to achieve their purposes Consider which of the things that you purposed at the start you have achieved, and which you have not; likewise, how it gives you pleasure to recall some of them, and pain to recall others, and, if possible, recover also those things which have slipped out of your grasp. For men who are engaged in the greatest of contests ought not to flinch, but to take also the blows; for the contest before us is not in wrestling or the pancratium, in which, whether a man succeeds or fails, he may be worth a great deal, or only a little,— yes, by Zeus, he may even be extremely happy or extremely miserable,— but it is a contest for good fortune and happiness itself. What follows? Why here, even if we give in for the time being, no one prevents us from struggling again, and we do not have to wait

another four-year period for another Olympic festival to come around, but the moment a man has picked himself up, and recovered himself, and exhibits the same eagerness, he is allowed to contest; and if you give in again, you can enter again; and if once you win a victory, you are as though you had never given in at all. Only don't begin cheerfully to do the same thing over again out of sheer habit, and end up as a bad athlete, going the whole circuit of the games, and getting beaten all the time, like quails that have once run away. "I am overcome by the impression of a pretty maid. Well, what of it? Wasn't I overcome just the other day?" "I feel strongly inclined to censure somebody, for didn't I censure somebody just the other day?" You talk thus to us as though you had come off scot-free; just as if a man should say to his physician who was forbidding him to bathe, "Why, but didn't I bathe just the other day?" If, then, the physician is able to say to him, "Very well, after you had bathed, then, how did you feel? Didn't you have a fever? Didn't your head ache?" So, too, when you censured somebody the other day, didn't you act like an ugly-spirited man, like a silly babbler? Didn't you feed this habit by citing the example of your own previous acts? And when you were overcome by the maid, did you escape scot-free? Why, then, do you talk about what you were doing just the other day? In my opinion, you ought to have remembered, as slaves remember their blows, and to have kept away from the same mistakes. But one case is not like the other; for with slaves it is the suffering which produces the memory, but in the case of your mistakes, what suffering is there, what penalty do you feel? Why, when did you ever acquire the habit of avoiding evil activities?

3.26

To those who fear want Aren't you ashamed to be more cowardly and ignoble than a runaway slave? How do they, when they run off, leave their masters? in what estates or slaves do they put their confidence? Don't they steal just a little bit to last them for the first few days, and then afterwards drift along over land or sea, contriving one scheme after another to keep themselves fed? And what runaway slave ever died of hunger? But you tremble, and lie awake at night, for fear the necessities of life will fail you. Wretch, are you so blind, and do you so fail to see the road to which lack of the necessities of life leads? Where, indeed, does it lead? Where also fever, or a stone that drops on your head, lead,— to death. Have you not, then, often said this same thing yourself to your companions, read much of the same sort, and written much? How many times have you boasted that, as far as death at least was concerned, you are in a fairly good state?— Yes, but my family too will starve.— What then? Their starvation does not lead to some other end than yours, does it? Have they not also much the same descent thereto, and the same world below? Are you not willing, then, to look with courage sufficient

to face every necessity and want, at that place to which the wealthiest needs must go, and those who have held the highest offices, and very kings and tyrants? Only you will descend hungry, if it so happen, and they bursting with indigestion and drunkenness. Did you ever easily find a beggar who was not an old man? Wasn't he extremely old? But though they are cold night and day, and lie forlorn on the ground, and have to eat only what is absolutely necessary, they approach a state where it is almost impossible for them to die; yet you who are physically perfect, and have hands and feet, are you so alarmed about starving? Can't you draw water, or write, or escort boys to and from school, or be another's doorkeeper?— But it is disgraceful to come to such a necessity.— Learn, therefore, first of all, what the disgraceful things are, and after you have done that, come into our presence and call yourself a philosopher. But as the case stands now, do not even allow anyone else to call you one!

Is anything disgraceful to you which is not your own doing, for which you are not responsible, which has befallen you accidentally, as a headache or a fever? If your parents were poor, or if they were rich but left others as their heirs, and if they give you no help though they are living, is all this disgraceful to you? Is that what you learned at the feet of the philosophers? Have you never heard that the disgraceful thing is censurable, and the censurable is that which deserves censure? And whom do you censure for what is not his own doing, which he didn't produce himself? Well, did you produce this situation? did you make your father what he is? Or is it in your power to reform him? Is that vouchsafed you? What follows? Ought you to wish for what is not given you, or to be ashamed when you fail to get it? And did you really, while studying philosophy, acquire the habit of looking to other persons, and of hoping for nothing yourself from yourself? Very well then, lament and groan, and eat in fear of not having food to-morrow; tremble about your paltry slaves, for fear they will steal something, or run away, or die! Live in this spirit and never cease to live so, you who in name only have approached philosophy, and, as far as in you lay, have discredited its

vocabulary

ἀγρυπνέω lie awake
 ἀδικία injustice, offence
 ἀκόλαστος wild, licentious
 ἀλεκτρυών -όνος (m, 3) chicken
 ἀλυπίος (ū) painless
 ἀμελέω disregard; (impers.) of course
 ἀμελής careless
 ἀνάγνωσμα -τος (n, 3) a reading
 ἀναλύω (ū) set free; take apart
 ~loose
 ἀνδράποδον -ς slave ~androgynous
 ἀνθρώπινος human
 ἀνομία lawlessness
 ἀντλέω bail out
 ἀπαίδευτος uneducated, loutish
 ~pediatrician
 ἀποδείκνυμι (ū) show, point out; appoint; (mid) declare
 ἀπορία difficulty, bottleneck ~pierce
 ἀποσαλεύω anchor; shake, move
 ἀποτυγχάνω fail
 ἀρέσκω please, satisfy; make amends
 ἀσφάλεια safeguard
 ἀτελής incomplete, endless; invalid, for free
 ἀφθονος ungrudging, plentiful
 ἀχρηστος useless, unprofitable
 βιάζω use force on, violate
 βιάω use force against, overcome
 βιούλευμα -τος (n, 3) resolution, purpose
 γνήσιος born legitimate ~genus
 γυμνάζω exercise, do training
 δειλία cowardice
 διάκονος (ā, f) servant, attendant
 διοικέω manage, keep house
 διοίκησις housekeeping
 δόγμα -τος (n, 3) belief, legal decision

δύστηρος unhappy, miserable
 ἐγκαλέω demand payment; accuse
 ἐκδύω take off; leave; avoid
 ἐκκαλέω call forth ~gallo
 ἐκκλίνω (i) turn away, back down, shun
 ἐκτείνω stretch out ~tend
 ἐλεός ἐλοῦ tray, platter
 ἐλεος ἐλοῦ pity, mercy ~alms
 ἐλευθερία freedom
 ἐλευθερίος free
 ἐλευθερώ set free
 ἐνδέχομαι accept, admit, be possible
 ἐνδύω go into, put on
 ἐνθεν thence, whence
 ἐνθυμέομαι (ū) take to heart
 ἐντίθημι load; mp: take to heart
 ~thesis
 ἐπευφημέω assent ~fame
 ἐπιτάσσω enjoin; place near
 ἐργάτης -ου (ā, m, 1) worker
 εὐδαίμων blessed with a good genius
 ζημία loss, penalty ~zeal
 ζυγόν yoke, a joined pair ~zygote
 ζυγός yoke, a joined pair ~zygote
 θάρσος boldness, over-boldness
 θυρωρός doorman, porter
 καταισχύνω (ū) act disgracefully
 κατάκειμαι lie down
 κέρδος -ους (n, 3) advantage, cunning
 κεφάλαιος main point; chief
 λάω grip, pin?
 λυπέω (ū) annoy, distress
 μάγειρος butcher
 μάρτυρος witness
 μέδιμνος bushel
 μελετάω pursue, attend to, exercise
 μέμφομαι blame; reject
 μεταβαίνω change the subject
 ~basis

μετρέω	measure, traverse ~metric	προχωρέω	proceed, come forward
μέτρησις	measurement	πώποτε	never
μισθοδοτέω	pay wages	βίπτω	hurl
μισθοδότης	-ou (m, 1) paymaster	σκεῦος	-εος (n, 3) thing, tool, vessel
νοσέω	be sick, be mad, suffer	σκληρός	hard
νόσος	(f) plague, pestilence	σόφισμα	skill, trick
~noisome		σποδός	(f) embers; ashes
οῖκημα	-τος (n, 3) room	σταυρόω	make a palisade; crucify
όλόκληρος	complete	συγγιγώσκω	acknowledge; pardon
όρέγω	hold out, offer, thrust ~reach	σχολάζω	have leisure
όρεσιτρόφος	mountain-bred	ταπεινός	low
~atrophy		ταπεινόω	lower, abase
όρθω	stand up	τελευταῖος	last, final
όρμη	pressure, assault, order	τράχηλος	neck ~trachea
~hormone		τρέμω	tremble in fear ~tremble
όσιότης	-τος (f) piety	τρίβω	(i) rub; (mid) be worn out ~tribulation
οὐδέποτε	never	τρυφάω	luxuriate, revel ~drop
πανταχοῦ	everywhere; completely	τύραννος	tyrant
παραδειγμα	-τος (n, 3) model, precedent	τυφλός	blind
περιπίπτω	embrace; fall in with	τυφλόω	blind
περιποιέω	preserve; obtain	ύγιαίνω	be healthy
πέρονημι	export, sell as a slave	ύμνέω	recite, commemorate
~porno		ύποδέω	bind under the feet
πιπράσκω	export, sell as a slave	φαντασία	appearance; imagination
~porno		φαῦλος	trifling
πιστόω	reassure; also (pass) promise	φθονέω	envy
πλευρόν	rib, side ~pleurisy	φιλοσοφέω	philosophize, study
πονέω	work; be busy ~osteopenia	φιλοσοφία	love of knowledge; philosophy
προαιρεσις	-εως (f) plan, preference	φιλόσοφος	wisdom-loving
προπίπτω	leaning forward ~petal	φροντίζω	consider, ponder
προσδοκάω	expect	χρήσιμος	useful
προσθέω	run to	χωλός	lame
προσκτάμαι	get, win as well		

κατήσχυνας ἄχρηστα ἐπιδείξας καὶ ἀνωφελῆ τοῖς ἀναλαμβάνοντος· οὐδέποτε δὲ εὐσταθείας ὡρέχθης, ἀταραξίας, ἀπαθείας· οὐδένα τούτον ἔνεκα ἐθεράπευσας, συλλογισμῶν δὲ ἔνεκα πολλούς· οὐδέποτε τούτων τινὰ τῶν φαντασιῶν διεβασάντας αὐτὸς ἐπὶ σεαυτοῦ δύναμαι φέρειν ἢ οὐ δύναμαι; τί μοι τὸ λοιπόν ἔστιν;

Ἄλλος πάντων ἔχόντων σοι καλῶς καὶ ἀσφαλῶς περὶ τὸν τελευταῖον κατεγίνουν τόπον, τὸν τῆς ἀμεταπτωσίας, ἵνα ἀμετάπτωτα σχῆς τίνα; τὴν δειλίαν, τὴν ἀγέννειαν, τὸν θαυμασμὸν τῶν πλουσίων, τὴν ἀτελῆ¹ ὅρεξιν, τὴν ἀποτευκτικὴν ἔκκλισιν· περὶ τῆς τούτων ἀσφαλείας ἐφρόντιζε.

Οὐκ ἔδει προσκτήσασθαι πρῶτον ἐκ τοῦ λόγου, εἶτα τούτῳ περιποιεῦν τὴν ἀσφάλειαν; καὶ τίνα πώποτε εἶδες τριγχὸν περιοικοδομοῦντα μηδενὶ τειχίον περιβαλλόμενον αὐτὸν αὐτοῦ; ποῖος δὲ θυρωρὸς² καθίσταται ἐπὶ οὐδεμιᾷ θύρᾳ;

Ἄλλὰ σὺ μελετᾶς ἀποδεικνύειν δύνασθαι· τίνα; μελετᾶς μὴ ἀποσαλεύεσθαι διὰ σοφισμάτων.³ ἀπὸ τίνων;

Δεῖξόν μοι πρῶτον, τί τηρεῖς, τί μετρεῖς⁴ ἢ τί ἰστάνεις· εἴθ' οὕτως ἐπιδείκνυε τὸν ζυγὸν ἢ τὸν μέδιμνον.⁵

Ἡ μέχρι τίνος μετρήσεις τὴν σποδόν,⁶ οὐ ταῦτα σε ἀποδεικνύειν δεῖ, ἀ ποιεῖ τοὺς ἀνθρώπους εὐδαίμονας, ἀ ποιεῖ προχωρεῖν αὐτοῖς τὰ πράγματα ὡς θέλουσιν, δι' ἀ οὐ δεῖ μέμφεσθαι οὐδενί, ἐγκαλεῖν οὐδενί, πείθεσθαι τῇ διοικήσει τῶν ὅλων; ταῦτά μοι δείκνυε.

Ίδον δεικνύω, φησίν, ἀναλύσω σοι συλλογισμούς. τοῦτο τὸ μετροῦν ἔστιν, ἀνδράποδον· τὸ μετρούμενον δὲ οὐκ ἔστιν.

Διὰ ταῦτα νῦν τύνεις δίκας ὡν ἡμέλησας φιλοσοφίας· τρέμεις, ἀγρυπνεῖς, μετὰ πάντων βουλεύῃ· καὶ μὴ πᾶσιν ἀρέσκειν μέλλῃ τὰ βουλεύματα,⁷ κακῶς οἴει βεβουλεῦσθαι.

¹ incomplete, endless; invalid, for free ² doorman, porter ³ skill, trick ⁴ measure, traverse ⁵ bushel ⁶ embers; ashes ⁷ resolution, purpose

Εἶτα φοβῆ λιμόν, ὡς δοκεῖς. σὺ δ' οὐ λιμὸν φοβῆ, ἀλλὰ δέδοικας μὴ οὐ σχῆς μάγειρον,⁸ μὴ οὐ σχῆς ἄλλον δψωνητήν, ἄλλον τὸν ὑποδήσοντα, ἄλλον τὸν ἐνδύσοντα, ἄλλους τὸν τρύψοντας,⁹ ἄλλους τὸν ἀκολουθήσοντας, ὥν ἐν τῷ βαλανείῳ ἐκδυσάμενος καὶ ἐκτείνας σεαυτὸν ὡς οἱ ἐσταυρωμένοι τρίβῃ ἔνθεν καὶ ἔνθεν, εἴθ' ὁ ἀλείπτης ἐπιστὰς λέγῃ μετάβηθι, δὸς πλευρόν, κεφαλὴν αὐτοῦ λάβε, παράθες τὸν ὠμὸν, εἴτ' ἐλθὼν ἐκ τοῦ βαλανείου εἰς οἶκον κραυγάσῃς οὐδεὶς φέρει φαγεῖν;; εἴτ' ἀρον τὰς τραπέζας, σπόγγισον. τοῦτο φοβῆ, μὴ οὐ δύνῃ ζῆν ἀρρώστου βίον, ἐπεὶ τοι τὸν τῶν ὑγιαινόντων μάθε, πῶς οἱ δοῦλοι ζῶσιν, πῶς οἱ ἐργάται, πῶς οἱ γησίως¹⁰ φιλοσοφοῦντες, πῶς Σωκράτης ἔζησεν, ἐκεῖνος μὲν καὶ μετὰ γυναικὸς καὶ παιδῶν, πῶς Διογένης, πῶς Κλεάνθης ἄμα σχολάζων¹¹ καὶ ἀντλῶν.

Ταῦτα ἀν θέλῃς ἔχειν, ἔξεις πανταχοῦ καὶ ζήσεις θαρρῶν. τίνι; φιλόνων θαρρεῖν ἐνδέχεται, τῷ πιστῷ, τῷ ἀκωλύτῳ, τῷ ἀναφαιρέτῳ, τοῦτ' ἔστι τῇ προαιρέσει τῇ σεαυτοῦ.

Διὰ τί δ' οὕτως ἄχρηστον καὶ ἀναφελῆ σαυτὸν παρεσκεύακας, ἵνα μηδεὶς σε εἰς οἰκίαν θέλῃ δέξασθαι, μηδεὶς ἐπιμεληθῆναι; ἀλλὰ σκεῦνος μὲν ὄλόκληρον καὶ χρήσιμον ἔξω ἐρρυμένον πᾶς τις εύρων ἀναιρήσεται καὶ κέρδος ἡγήσεται, σὲ δ' οὐδεὶς, ἀλλὰ πᾶς ζημίαν.

Οὕτως οὐδὲ κυνὸς δύνασαι χρείαν παρασχεῖν οὐδὲ ἀλεκτρυόνος. τί οὖν ἔτι ζῆν θέλεις τοιοῦτος ὡν;

Φοβεῖται τις ἀνὴρ ἀγαθός, μὴ λείπωσιν αὐτῷ τροφαί; τοῖς τυφλοῖς οὐ λείπουσι, τοῖς χωλοῖς οὐ λείπουσι· λεάψουσιν ἀνδρὶ ἀγαθῷ; καὶ στρατιώτῃ μὲν ἀγαθῷ οὐ λείπει ὁ μισθοδοτῶν οὐδὲ ἐργάτῃ οὐδὲ σκυτεῖ· τῷ δὲ ἀγαθῷ λείψει;

Οὕτως ὁ θεὸς ἀμελεῖ τῶν αὐτοῦ ἐπιτευγμάτων, τῶν διακόνων, τῶν μαρτύρων, οἵς μόνοις χρῆται παραδείγμασιν πρὸς τοὺς ἀπαιδεύτους, ὅτι καὶ ἔστι καὶ καλῶς διοικεῖ τὰ ὅλα καὶ οὐκ ἀμελεῖ τῶν ἀνθρωπίων πραγμάτων καὶ ὅτι ἀνδρὶ ἀγαθῷ οὐδέν ἐστι κακὸν οὔτε ζῶντι οὔτ'

⁸ butcher ⁹ rub; (mid) be worn out ¹⁰ born legitimate ¹¹ have leisure

ἀποθανόντι;— τί οὖν, ὅταν μὴ παρέχῃ τροφάς;— τί γάρ ἄλλο ἥ
ώς ἀγαθὸς στρατηγὸς τὸ ἀνακλητικὸν μοι σεσήμαγκεν; πείθομαι,
ἀκολουθῶ, ἐπευφημῶν τὸν ἥγεμόνα, ὑμῶν αὐτοῦ τὰ ἔργα.

Καὶ γάρ ἥλθον, ὅτ’ ἐκείνω ἔδοξεν, καὶ ἀπειμι πάλιν ἐκείνω δοκοῦν καὶ
ζῶντός μου τοῦτο τὸ ἔργον ἦν, ὑμεῖν τὸν θεὸν καὶ αὐτὸν ἐπ’ ἐμαυτοῦ
καὶ πρὸς ἔνα καὶ πρὸς πολλούς.

Οὐ παρέχει μοι πολλά, οὐκ ἄφθονα, τρυφᾶν¹² με οὐ θέλει οὐδὲ γάρ τῷ
Ἡρακλεῖ παρεῖχεν, τῷ νίεῖ τῷ ἑαυτοῦ, ἀλλ’ ἄλλος ἐβασίλευεν Ἀργούς
καὶ Μυκηνῶν, ὁ δ’ ἐπετάσσετο καὶ ἐπόνει καὶ ἐγνυμάζετο.

Καὶ ἦν Εὐρυνθεὺς μέν, ὃς ἦν, οὔτε Ἀργούς οὔτε Μυκηνῶν βασιλεύς,
οἵ γ’ οὐδὲ αὐτὸς ἑαυτοῦ, ὁ δ’ Ἡρακλῆς ἀπάσης γῆς καὶ θαλάττης
ἄρχων καὶ ἥγεμὸν ἦν, καθαρτὴς ἀδικίας καὶ ἀνομίας, εἰσαγωγὴν
δὲ δικαιοσύνης καὶ ὁσιότητος· καὶ ταῦτα ἐποίει καὶ γυμνὸς καὶ μόνος.

Ο δ’ Ὁδυσσεὺς ὅτε ναυαγὸς ἐξερρύφη, μή τι ἐταπείνωσεν αὐτὸν ἡ
ἀπορία, μή τι ἐπέκλασεν; ἀλλὰ πῶς ἀπῆρε πρὸς τὰς παρθένους
αἰτήσων τὰ ἀναγκαῖα, ὃν αἰσχυστὸν εἶναι δοκεῖ δεῖσθαι παρ’ ἄλλουν;
ῷς τε λέων ὄρεστροφος.¹³ τίνι πεποιθώς;

Οὐ δόξῃ οὐδὲ χρήμασιν οὐδὲ ἀρχαῖς, ἀλλ’ ἀλκῇ τῇ ἑαυτοῦ, τοῦτ’ ἔστι
δόγμασι περὶ τῶν ἐφ’ ἡμῖν καὶ οὐκ ἐφ’ ἡμῖν.

Ταῦτα γάρ ἔστι μόνα τὰ τοὺς ἐλευθέρους ποιοῦντα, τὰ τοὺς
ἀκωλύτους, τὰ τὸν τράχηλον ἐπαίροντα τῶν τεταπεινομένων, τὰ
ἀντιβλέπειν ποιοῦντα ὄρθοις τοῖς ὀφθαλμοῖς πρὸς τοὺς πλουσίους,
πρὸς τοὺς τυράννους.

Καὶ τὸ τοῦ φιλοσόφου δῶρον τοῦτο ἦν, σὺ δ’ οὐκ ἐξελεύσῃ θαρρῶν,
ἀλλὰ περιτρέμων τοῖς ἴματιδίοις καὶ τοῖς ἀργυρωματίοις; δύστηνε,
οὔτως ἀπώλεσας τὸν μέχρι τὸν χρόνον;

Τί οὖν, ἀν νοσήσω;— νοσήσεις καλῶς.— τίς με θεραπεύσει;— ὁ
θεός, οἱ φῦλοι.— σκληρῶς κατακείσομαι.— ἀλλ’ ὡς ἀνήρ.— οἴκημα¹⁴

¹² luxuriate, revel ¹³ mountain-bred ¹⁴ room

ἐπιτήδειον οὐχ ἔξω.— ἐν ἐπιτηδείᾳ οὐ νοσήσεις;— τίς μοι ποιήσει τὰ τροφεῖα;— οἱ καὶ τοῖς ἄλλοις ποιοῦντες· ὡς Μάνης νοσήσεις.— τί δὲ καὶ τὸ πέρας τῆς νόσου;— ἄλλο τι ἢ θάνατος; ἀρ' οὖν ἐνθυμῆ, ὅτι κεφάλαιον τοῦτο πάντων τῶν κακῶν τῷ ἀνθρώπῳ καὶ ἀγεννείᾳς καὶ δειλίᾳς οὐ θάνατός ἐστιν, μᾶλλον δ' ὁ τοῦ θανάτου φόβος;

Ἐπὶ τοῦτον οὖν μοι γυμνάζου, ἐνταῦθα νευέτωσαν οἱ λόγοι πάντες, τὰ ἀσκήματα, τὰ ἀναγνώσματα, καὶ εἴση, ὅτι οὕτως μόνως ἐλευθεροῦνται ἀνθρωποι.

4

4.1

Περὶ ἐλευθερίας.

Ἐλεύθερός ἐστιν ὁ ζῶν ὡς βούλεται, ὃν οὔτ' ἀναγκάσαι ἐστιν οὔτε κωλῦσαι οὔτε βιάσασθαι, οὐτὶ αἱ ὄρμαὶ ἀνεμπόδιστοι, αἱ ὄρέξεις ἐπιτευκτικαί, αἱ ἐκκλίσεις ἀπερίπτωτοι.

Τίς οὖν θέλει ζῆν ἀμαρτάνων;— οὐδείς.— τίς θέλει ζῆν ἐξαπατώμενος, προπίπτων, ἀδικος ὁν, ἀκόλαστος, μεμφύμοιρος, ταπεινός;— οὐδείς.— οὐδεὶς ἄρα τῶν φαύλων ζῆι ὡς βούλεται· οὐ τοίνυν οὐδὲ ἐλεύθερός ἐστιν.

Τίς δὲ θέλει λυπούμενος ζῆν, φοβούμενος, φθονῶν, ἐλεῶν, ὄρεγόμενος καὶ ἀποτυγχάνων, ἐκκλίνων καὶ περιπίπτων;— οὐδὲ εἰς.— ἔχομεν οὖν τινα τῶν φαύλων ἀλυπον, ἀφοβον, ἀπερίπτωτον, ἀναπότευκτον;— οὐδένα.— οὐκ ἄρα οὐδὲ ἐλεύθερον.

Ταῦτα ἄν τις ἀκούσῃ δισύπατος, ἄν μὲν προσθῆς ὅτι ἀλλὰ σύ γε σοφὸς εἶ, οὐδὲν πρὸς σὲ ταῦτα, συγγνώσεταί σοι.

Ἄν δ' αὐτῷ τὰς ἀληθείας εἴπης ὅτι τῶν τρὶς πεπραμένων οὐδὲν διαφέρεις πρὸς τὸ μὴ καὶ αὐτὸς δοῦλος εἶναι, τί ἄλλο ἢ πληγάς σε δεῖ προσδοκᾶν;

principles by showing them to be useless and good for nothing to those who receive them! But you never desired stability, serenity, peace of mind; you never cultivated anybody's acquaintance for that purpose, but many persons' acquaintance for the sake of syllogisms; you never thoroughly tested for yourself any one of these external impressions, asking the questions: "Am I able to bear it, or am I not? What may I expect next?" but just as though everything about you were in an excellent and safe condition, you have been devoting your attention to the last of all topics, that which deals with immutability, in order that you may have immutable—what? your cowardice, your ignoble character, your admiration of the rich, your ineffectual desire, your aversion that fails of its mark! These are the things about whose security you have been anxious!

Ought you not, first, to have acquired something from reason, and then to have made that something secure? Why, did you ever see anyone building a cornice all around without first having a wall about which to build it? And what kind of doorkeeper is placed on guard where there isn't any door? But you practise to get the power to demonstrate; demonstrate what? You practise to avoid being shaken by sophisms; shaken from what? Show me first what you are maintaining, what you are measuring, or what you are weighing: and after that, and under those conditions, show me your scales or your bushel-measure. Or how long will you keep measuring ashes? Are not these what you ought to be demonstrating, the things, namely, that make men happy, that make their affairs prosper for them as they desire, that make it unnecessary for them to blame anybody, and to find fault with anybody, but to acquiesce in the government of the universe? Show me these. "See, I do show you," a man says; "I will analyse syllogisms for you." Slave, this is a mere measuring instrument, it is not the thing measured. That is why you are now being punished for what you neglected; you tremble, lie awake, take counsel with everyone, and, if your plans are not likely to win the approval of all men, you think that your deliberations have been faulty.

And then you fear hunger, as you fancy. Yet it is not hunger that you fear, but you are afraid that you will not have a professional cook, you will not have another servant to buy the delicacies, another to put on your shoes for you, another to dress you, others to give you your massage, others to follow at your heels, in order that when you have undressed in a bath, and stretched yourself out like men who have been crucified, you may be massaged on this side and on that; and that then the masseur may stand over you and say, "Move over, give me his side, you take his head, hand me his shoulder"; and then, when you have left the bath and gone home, that you may shout out, "Is no one bringing me something to eat?" and after that, "Clear away the tables; wipe them off with a sponge." What you are afraid of is this—that you may

not be able to live the life of an invalid, since, I tell you, you have only to learn the life of healthy men— how the slaves live, the workmen, the genuine philosophers, how Socrates lived— he too with a wife and children— how Diogenes lived, how Cleanthes, who combined going to school and pumping water. If this is what you want, you will have it everywhere, and will live with full confidence. Confidence in what? In the only thing in which one can have confidence— in what is faithful, free from hindrance, cannot be taken away, that is, in your own moral purpose. And why have you made yourself so useless and unprofitable, that no one is willing to take you into his house, no one willing to take care of you? But when a whole and useful implement has been thrown out, anyone who finds it will pick it up and count it gain; yet not when he picks up you, but everyone will count you a loss. You are so unable to serve the purpose of even a dog or a cock. Why, then, do you care to keep on living, if that is the sort of person you are?

Does a good man fear that food will fail him? It does not fail the blind, it does not fail the lame; will it fail a good man? A good soldier does not lack someone to give him pay, or a workman, or a cobbler; and shall a good man? Does God so neglect His own creatures, His servants, His witnesses, whom alone He uses as examples to the uninstructed, to prove that He both is, and governs the universe well, and does not neglect the affairs of men, and that no evil befalls a good man either in life or in death?— Yes, but what if He does not provide food?— Why, what else but that as a good general He has sounded the recall? I obey, I follow, lauding my commander, and singing hymns of praise about His deeds. For I came into the world when it so pleased Him, and I leave it again at His pleasure, and while I live this was my function— to sing hymns of praise unto God, to myself and to others, be it to one or to many. God does not give me much, no abundance. He does not want me to live luxuriously; He did not give much to Heracles, either, though he was His own son, but someone else was king over Argos and Mycenae, while he was subject, and suffered labours and discipline. And Eurystheus, such as he was, was not king over either Argos or Mycenae, for he was not king even over himself; but Heracles was ruler and leader of all the land and sea, purging them of injustice and lawlessness, and introducing justice and righteousness; and all this he did naked and by himself. And when Odysseus was shipwrecked and cast ashore, did his necessity make abject his spirit, or break it? Nay, but how did he advance upon the maidens to ask for food, which is regarded as being the most disgraceful thing for one person to ask of another?

As a lion reared in the mountains.

In what did he trust? Not in reputation, or money, or office, but in his own might, that means, his judgements about the things which are under

our control, and those which are not under our control. For these are the only things that make men free, that make men unhampered, that lift up the neck of those who have become abject, that make them look with level eyes into the faces of the rich, and the faces of tyrants. And all this was what the philosopher had to give, yet will you not come forth bold, instead of trembling for your paltry clothes and silver plate? Miserable man, have you so wasted your time down to the present?

Yes, but what if I fall ill?— You will bear illness well.— Who will nurse me?— God and your friends.— I shall have a hard bed to lie on.— But like a man.— I shall not have a suitable house.— Then you will fall ill in an unsuitable house.— Who will prepare my food for me?— Those who prepare it for others also. You will be ill like Manes.— And what is also the end of the illness?— Anything but death? Will you, then, realize that this epitome of all the ills that befall man, of his ignoble spirit, and his cowardice, is not death, but it is rather the fear of death? Against this fear, then, I would have you discipline yourself, toward this let all your reasoning tend, your exercises, your reading; and then you will know that this is the only way in which men achieve freedom.

4

4.1

Of freedom He is free who lives as he wills, who is subject neither to compulsion, nor hindrance, nor force, whose choices are unhampered, whose desires attain their end, whose aversions do not fall into what they would avoid. Who, then, wishes to live in error?— No one.— Who wishes to live deceived, impetuous, unjust, unrestrained, peevish, abject?— No one.— Therefore, there is no bad man who lives as he wills, and accordingly no bad man is free. And who wishes to live in grief, fear, envy, pity, desiring things and failing to get them, avoiding things and falling into them?— No one at all.— Do we find, then, any bad man free from grief or fear, not falling into what he would avoid, nor failing to achieve what he desires?— No one.— Then we find no bad man free, either.

Now if some man who has been consul twice hear this, he will forgive you, if you add, "But you are a wise man; this does not apply to you." Yet if you tell him the truth, to wit: "In point of being a slave you are not a whit better than those who have been thrice sold," what else can you expect but a flogging? "Why, how am I a slave?" says he. "My father was free, my

vocabulary

ἀγεννής low-born; sordid
 ἀέκων unwilling
 αἴσθησις -εως (f) sense perception
 αἰσχύνη (v) shame, dishonor
 αἰσχύνω (v) spoil, disgrace, disfigure, mar
 ἀκόλαστος wild, licentious
 ἄκων javelin; unwilling ~acme
 ἀλίσκομαι be captured ~helix
 ἄλλομαι to jump ~sally
 ἄλωσις -τος (f) being conquered
 ἀνακλαίω cry, cry for
 ἀπολλαξίω wish to get rid of
 ἀπολλάσσω free from, remove; be freed, depart
 ἀπειρόκαλος tasteless, vulgar
 ἀποκλείω shut out; (+acc) close
 ἀργύριον small coin
 αὐτόνομος autonomous
 ἀφαιρέω take away ~heresy
 βέλτιστος best, noblest
 γενναῖος noble, sincere ~genesis
 δακτύλιος ring
 δειλός wretched, poor, cowardly
 ~Deimos
 δειπνέω eat, dine
 δεσπότης -ου (m, 1) master, despot
 διάγω lead through; pass a time
 ~demagogue
 διασώζω preserve through
 διαφεύγω escape, survive
 δουλεία slavery
 δούλειος of a slave
 δουλεύω serve, be a slave
 δυστυχέω be unlucky
 δυστυχής unlucky
 ἐγκρατής firm, powerful
 εἰκῇ haphazardly; in vain
 εἰκός likely
 εἴτα then, therefore, next
 εἴωθα be accustomed, in the habit

ἐκκλείω shut out; prevent
 ἐκπηδάω sally, leave
 ἐκφεύγω flee from, escape ~fugitive
 ἐλευθερία freedom
 ἐλευθερος free
 ἐλεύθερος not enslaved
 ἐλευθερόω set free
 ἐμπίπτω fall into; attack ~petal
 ἐμποδίζω fetter, hinder
 ἐνδύω go into, put on
 ἔνιοι some
 ἔννοια thought
 ἐνταῦθα there, here
 ἐξετάζω inspect, interrogate, estimate
 ἐπαίρω lift, raise ~heresy
 ἐπιβοάω call to for help
 ἐπιστρέφω turn towards ~atrophy
 ἐπιτάσσω enjoin; place near
 ἐραμαι love, aor. fall in love; long for, covet ~erotic
 εὐδαιμονέω be lucky, happy
 εὐδαιμώνιος blessed with a good genius
 εὔχολος contented
 εὔνοια good will, gift
 εὐπορέω prosper, abound in, supply
 εὐσταθέω be steady, healthy
 εὐσταθής well built ~station
 εύτελής of little worth
 ἐφαρμόζω well fitted to ~harmony
 ἐφεξῆς in order, in a row
 ζῷον being, animal; picture
 ἥμερος gentle; (animals) domesticated
 θαυμαστός wonderful; admirable
 θλίβω (i) press
 ἕλεως propitious, gracious
 ἰχθυάω to fish
 καθάπερ exactly as
 καίτοι and yet; and in fact; although
 καταδουλώω enslave

καταφιλέω	kiss, caress	πρόκειμαι	be set before; propose
κολακεύω	flatter	προλαμβάνω	anticipate; be prejudiced
λάω	grip, pin?	προφέρω	bring forth ~bear
λιμός (i, f)	famine	πτωχός	poor, beggarly ~pudendum
λιπαρός	anointed, shining ~lipid	σκέπτομαι	look, look at, watch ~skeptic
λογισμός	calculation	σπουδή	zeal; (dat) with difficulty, hastily ~repudiate
λοιδορέω	abuse, revile	στένω	groan ~stentorian
μαλακός	soft	στρατεία	expedition, campaign
μηχανή	machine; mechanism, way	σύλλογος	meeting
μόγις	with difficulty, barely	τάλας	wretched, miserable ~talent
μωρός	stupid	τυραννίς -δος (f)	tyranny
ναός (α)	temple, shrine ~nostalgia	τύχη	fortune, act of a god
νοσέω	be sick, be mad, suffer	ὕβρις -εως (f)	pride, insolence, outrage
ξίφος -εος (n, 3)	sword	ὑπαίθριος	in open air
οἰλιώζω	wail	ὑπερβολή	mountain pass; excess
όρέγω	hold out, offer, thrust ~reach	ὑπηρετέω	serve
οὐδαμῶς	in no way	ὑποδέω	bind under the feet
οὐδέποτε	never	ὑπομένω	stay behind, await ~remain
οὐκοῦν	not so?; and so	φαντάζω	make visible; imagine
οὐσία	property; essence	φάτνη	manger, crib
δῆφελος -εος (n, 3)	a use, a help	φθίω	cause to perish, wane; (of time) pass
πάππος	grandfather	φυσικός	natural
παραμυθέομαι (ο)	urge, advise	φύω	produce, beget; clasp ~physics
Πέρσης	Persian	χαλεπαίνω	be violent, rage
πετάννυμι (ο)	spread, spread out	ώνή	purchase, contract
πέτομαι	to fly ~petal		
πικρός	sharp, bitter ~picric		
ποθέω	miss, long for, notice an absence; lose ~bid		
ποιῶ	whither? how long?		
πρόγονος	elder, ancestor ~genus		

Πῶς γάρ, φησύν, ἐγὼ δοῦλός εἰμι; ὁ πατὴρ ἐλεύθερος, ἡ μήτηρ ἐλευθέρα, οὐδὲν οὐδεὶς ἔχει· ἀλλὰ καὶ συγκλητικός εἴμι καὶ Καίσαρος φίλος καὶ ὑπάτευκα καὶ δούλους πολλοὺς ἔχω.

Πρῶτον μέν, ὡς βέλτιστε συγκλητικέ, τάχα σου καὶ ὁ πατὴρ τὴν αὐτὴν δουλείαν δοῦλος ἦν καὶ ἡ μήτηρ καὶ ὁ πάππος καὶ ἐφεξῆς πάντες οἱ πρόγονοι.

Εἰ δὲ δὴ καὶ τὰ μάλιστα ἥσαν ἐλεύθεροι, τί τοῦτο πρὸς σέ; τί γάρ, εἰ ἐκεῖνοι μὲν γενναῖοι ἥσαν, σὺ δὲ ἀγεννής; ἐκεῖνοι μὲν ἀφοβοι, σὺ δὲ δειλός; ἐκεῖνοι μὲν ἐγκρατεῖς, σὺ δὲ ἀκόλαστος;

Καὶ τί, φησί, τοῦτο πρὸς τὸ δοῦλον εἶναι;— οὐδέν σοι φαίνεται εἶναι τὸ ἄκοντά τι ποιεῖν, τὸ ἀναγκαζόμενον, τὸ στένοντα πρὸς τὸ δοῦλον εἶναι;— τοῦτο μὲν ἔστω, φησύν. ἀλλὰ τίς με δύναται ἀναγκάσαι, εἰ μὴ ὁ πάντων κύριος Καίσαρ;— οὐκοῦν ἔνα μὲν δεσπότην σαυτοῦ καὶ σὺ αὐτὸς ὡμολόγησας. ὅτι δὲ πάντων, ὡς λέγεις, κοινός ἔστιν, μηδέν σε τοῦτο παραμυθείσθω, ἀλλὰ γίγνωσκε, ὅτι ἐκ μεγάλης οἰκίας δοῦλος εἶ.

Οὕτως καὶ Νικοπολῖται ἐπιβοᾶν εἰώθασι νὴ τὴν Καίσαρος τύχην, ἐλεύθεροί ἐσμεν.

”Ομως δ’, εάν σοι δοκῇ, τὸν μὲν Καίσαρα πρὸς τὸ παρὸν ἀφῶμεν, ἐκεῖνο δέ μοι εἰπέ· οὐδέποτ’ ἡράσθης τινός; οὐ παιδισκαρίου, οὐ παιδαρίου, οὐ δούλου, οὐκ ἐλευθέρου;— τί οὖν τοῦτο πρὸς τὸ δοῦλον εἶναι ἡ ἐλεύθερον;— οὐδέποθ’ ὑπὸ τῆς ἐρωμένης ἐπετάγης οὐδέν ὅν οὐκ ἥθελες; οὐδέποτέ σου τὸ δουλάριον ἐκολάκευσας; οὐδέποτ’ αὐτοῦ τοὺς πόδας κατεφίλησας; καίτοι τοῦ Καίσαρος ἄν σέ τις ἀναγκάσῃ, ὕβριν αὐτὸν ἥγῃ καὶ ὑπερβολὴν τυραννιδος.

Τί οὖν ἄλλο ἐστὶ δουλεία; νυκτὸς οὐδέποτ’ ἀπῆλθες, ὅπου οὐκ ἥθελες; ἀνάλωσας, ὅσα οὐκ ἥθελες; εἰπάς τινα οἰμώζων καὶ στένων, ἡνέσχου λοιδορούμενος, ἀποκλειόμενος;

Ἄλλ’ εἰ σὸν αἰσχύνη τὰ σαυτοῦ ὄμολογεῖν, ὅρα ἂ λέγει καὶ ποιεῖ ὁ Θρασωνίδης, ὃς τοσαῦτα στρατευσάμενος, ὅσα τάχα οὐδὲ σύ,

πρώτον μὲν ἔξελήλυθε νυκτός, ὅτε ὁ Γέτας οὐ τολμᾶ ἔξελθεν, ἀλλ' εἰ προσηγαγκάζετο ὑπ' αὐτοῦ, πόλλ' ἀν ἐπικραυγάσας καὶ τὴν πικρὰν δουλείαν ἀπολοφυράμενος ἔξηλθεν.

Εἶτα, τί λέγει; παιδισκάριόν με, φησύ, καταδεδούλωκ' εὐτελέσ, ¹ ὃν οὐδὲ εἶς τῶν πολεμίων οὐπώποτε.

Τάλας, ὃς γε καὶ παιδισκαρίου δοῦλος εἶ καὶ παιδισκαρίου εὐτελοῦς. τί οὖν ἔτι σαυτὸν ἐλεύθερον λέγεις; τί δὲ προφέρεις σου τὰς στρατείας;

Εἶτα ξίφος αἰτεῖ καὶ πρὸς τὸν ὑπ' εὐνοίας μὴ διδόντα χαλεπαίνειν καὶ δῶρα τῇ μισούσῃ πέμπει καὶ δεῖται καὶ κλαίει, πάλιν δὲ μικρὰ εὐημερήσας ἐπάρεται· πλὴν καὶ τότε πῶς;

Μηδ' ἐπιθυμεῖν ἢ φοβεῖσθαι οὕτ' ἐλευθερίαν.

Σκέψαι δ' ἐπὶ τῶν ζώων, πῶς χρώμεθα τῇ ἐννοίᾳ τῆς ἐλευθερίας.

Λέοντας τρέφουσιν ἡμέρους ἐγκλείσαντες καὶ σιτίζουσι καὶ κομίζουσιν ἔνιοι μεθ' αὐτῶν. καὶ τίς ἐρεῖ τοῦτον τὸν λέοντα ἐλεύθερον; οὐχὶ δ' ὅσῳ μαλακώτερον διεξάγει, τοσούτῳ δουλικώτερον; τίς δ' ἀν λέων αἴσθησιν καὶ λογισμὸν λαβὼν βούλοιτο τούτων τις εἶναι τῶν λεόντων;

Ἄγε, τὰ δὲ πτηνὰ ταῦτα ὅταν ληφθῇ καὶ ἐγκεκλειμένα τρέφηται, οὐα πάσχει ζητοῦντα ἐκφυγεῖν; καὶ ἔνιά γε αὐτῶν λυμῷ διαφθείρεται μᾶλλον ἢ ὑπομένει τὴν τοιαύτην διεξαγωγήν, ὅσα δ' οὖν διασώζεται, μόγις καὶ χαλεπῶς καὶ φθίνοντα, κανὸν δλως εὕρῃ τι παρεῳγμένον, ἐξεπήδησεν. οὕτως ὀρέγεται τῆς φυσικῆς ἐλευθερίας καὶ τοῦ αὐτόνομα καὶ ἀκάλυπτα εἶναι.

Καὶ τί σοι κακόν ἐστιν ἐνταῦθα; οὐα λέγεις; πέτεσθαι πέφυκα ὅπου θέλω, ὕπαιθρον διάγειν, ἀδειν ὅταν θέλω· σύ με πάντων τούτων ἀφαιρῆ καὶ λέγεις τί σοι κακόν ἐστιν;

Διὰ τοῦτο ἐκεῦνα μόνα ἐροῦμεν ἐλεύθερα, ὅσα τὴν ἄλωσιν οὐ φέρει, ἀλλ' ἄμα τε ἔάλω καὶ ἀποθανόντα διέφυγεν.

¹ of little worth

Οῦτως καὶ Διογένης που λέγει μίαν εἶναι μηχανὴν πρὸς ἐλευθερίαν τὸ εὐκόλως ἀποθηῆσκεν, καὶ τῷ Περσῶν βασιλεῖ γράφει ὅτι τὴν Ἀθηναίων πόλιν καταδουλώσασθαι οὐ δύνασαι· οὐ μᾶλλον, φησίν, ἢ τοὺς ἵχθύας.

Πῶς; οὐ γὰρ λήψομαι αὐτούς; ἀν λάβης, φησίν, εὐθὺς ἀπολιπόντες σε οἰχήσονται, καθάπερ οἱ ἵχθύες. καὶ γὰρ ἐκείνων ὃν ἀν λάβης, ἀπέθανεν· καὶ οὗτοι ληφθέντες ἐὰν ἀποθηῆσκωσιν, τί σοι ἐστι τῆς παρασκευῆς ὄφελος;

Τοῦτ' ἐστιν ἐλευθέρου ἀνδρὸς φωνὴ σπουδῆ ἔξητακότος τὸ πρᾶγμα καὶ ὥσπερ εὐκὸς εύρηκότος. ἀν δ' ἀλλαχοῦ ζητῆσῃ ἢ ὅπου ἐστίν, τί θαυμαστόν, εἰ οὐδέποτε αὐτὸς εύρισκεις;

Ο δοῦλος εὐθὺς εὐχεταὶ ἀφεθῆναι ἐλεύθερος. διὰ τί; δοκεῖτε, ὅτι τοῖς εὐκοστώναις ἐπιθυμεῖ δοῦναι ἀργύριον; οὐ· ἀλλ' ὅτι φαντάζεται μέχρι νῦν διὰ τὸ μὴ τετυχηκέναι τούτου ἐμποδίζεσθαι καὶ δυσροεῖν.

Ἄν ἀφεθῶ, φησίν, εὐθὺς πᾶσα εὔροια, οὐδενὸς ἐπιστρέφομαι, πᾶσιν ὡς ἵσος καὶ ὅμοιος λαλῶ, πορεύομαι ὅπου θέλω, ἔρχομαι ὅθεν θέλω καὶ ὅπου θέλω.

Εἶτα ἀπηλευθέρωται καὶ εὐθὺς μὲν οὐκ ἔχων, ποι² φάγη, ζητεῖ, τίνα κολακεύσῃ, παρὰ τίνι δειπνήσῃ· εἶτα ἢ ἐργάζεται τῷ σώματι καὶ πάσχει τὰ δεινότατα κὰν σχῆτιν τινὰ φάτνην,³ ἐμπέπτωκεν εἰς δουλείαν πολὺ τῆς προτέρας χαλεπω τέραν ἢ καὶ εὐπορήσας ἄνθρωπος ἀπειρόκαλος πεφίληκε παιδισκάριον καὶ δυστυχῶν ἀνακλαίεται καὶ τὴν δουλείαν ποθεῖ.

Τί γάρ μοι κακὸν ἦν; ἄλλος μ' ἐνέδυεν, ἄλλος μ' ὑπέδει, ἄλλος ἔτρεφεν, ἄλλος ἐνοσοκόμει, ὀλίγα αὐτῷ ὑπηρέτουν. νῦν δὲ τάλας οὐα πάσχω πλείοσι δουλεύων ἀνθρώπων ἐνός ἐνός;

Ομως δ' ἐὰν δακτυλίους,⁴ φησίν, λάβω, τότε γ' εὔρούστατα διάξω καὶ εὐδαιμονέστατα. πρῶτον μὲν ἵνα λάβῃ, πάσχει ὥν ἐστιν ἄξιος·

² whither? how long? ³ manger, crib ⁴ ring

είτα λαβών πάλιν ταῦτά.

Εἰτά φησιν ἀν μὲν στρατεύσωμαι, ἀπηλλάγην πάντων τῶν κακῶν. στρατεύεται, πάσχει ὅσα μαστιγίας καὶ οὐδὲν ἥττον δευτέραν αἰτεῖ στρατείαν καὶ τρίτην.

Εἰθ' ὅταν αὐτὸν τὸν κολοφῶνα ἐπιθῆ καὶ γένηται συγκλητικός, τότε γίνεται δοῦλος εἰς σύλλογον ἐρχόμενος, τότε τὴν καλλίστην καὶ λιπαρωτάτην δουλείαν δουλεύει.

Ίνα μὴ μωρὸς ἦ, ἀλλ' ἵνα μάθῃ, ἢ ἔλεγεν ὁ Σωκράτης, τί ἐστι τῶν ὄντων ἔκαστον, καὶ μὴ εἰκῇ τὰς προλήψεις ἐφαρμόζῃ ταῖς ἐπὶ μέρους οὐσίαις.⁵

Τοῦτο γάρ ἐστι τὸ αἴτιον τοῖς ἀνθρώποις πάντων τῶν κακῶν, τὸ τὰς προλήψεις τὰς κοινὰς μὴ δύνασθαι ἐφαρμόζειν. τοῖς ἐπὶ μέρους.

Ἡμεῖς δ' ἄλλοι ἄλλο οἰόμεθα. ὁ μὲν ὅτι νοσεῖ. οὐδαμῶς, ἀλλ' ὅτι τὰς προλήψεις οὐκ ἐφαρμόζει. ὁ δ' ὅτι πτωχός ἐστιν, ὁ δ' ὅτι πατέρα χαλεπὸν ἔχει ἢ μητέρα, τῷ δ' ὅτι ὁ Καίσαρ οὐχ ἔλεως⁶ ἐστιν. τοῦτο δ' ἐστὶν ἐν καὶ μόνον τὸ τὰς προλήψεις ἐφαρμόζειν μὴ εἰδέναι.

Ἐπεὶ τίς οὐκ ἔχει κακοῦ πρόληψιν, ὅτι βλαβερόν ἐστιν, ὅτι φευκτόν ἐστιν, ὅτι παντὶ τρόπῳ ἀποικούμητον ἐστιν; πρόληψις προλήψει οὐ μάχεται, ἀλλ' ὅταν ἔλθῃ ἐπὶ τὸ ἐφαρμόζειν.

Τί οὖν τὸ κακόν ἐστι τοῦτο καὶ βλαβερὸν καὶ φευκτόν; λέγει τὸ Καίσαρος μὴ εἶναι φίλοιν· ἀπῆλθεν, ἀπέσπεσεν τῆς ἐφαρμογῆς, θλίβεται,⁷ ζητεῖ τὰ μηδὲν πρὸς τὸ προκείμενον· ὅτι τυχὸν τοῦ φίλου εἶναι Καίσαρος οὐδὲν ἥττον τοῦ ζητούμενου οὐ τέτευχεν.

Τί γάρ ἐστιν, ὁ ζητεῖ πᾶς ἀνθρωπός; εὐσταθῆσαι,⁸ εὐδαιμονῆσαι, πάντα ὡς θέλει ποιεῖν, μὴ κωλύεσθαι, μὴ ἀναγκάζεσθαι. ὅταν οὖν γένηται Καίσαρος φίλος, πέπαυται κωλυόμενος, πέπαυται ἀναγκάζομενος, εὐσταθεῖ, εὐροεῖ; τίνος πυθώμεθα; τίνα ἔχομεν ἀξιοπιστότερον ἢ αὐτὸν τοῦτον τὸν γεγονότα φίλον;

⁵ property; essence ⁶ propitious, gracious ⁷ press ⁸ be steady, healthy

mother free; no one has a deed of sale for me. More than that, I am a member of the senate, and a friend of Caesar, and I have been consul, and I own many slaves."Now in the first place, most worthy senator, it is very likely that your father was the same kind of slave that you are, and your mother, and your grandfather, and all your ancestors from first to last. But even if they were free to the limit, what does that prove in your case? Why, what does it prove if they were noble, and you are mean-spirited? If they were brave, and you a coward? If they were self-controlled, and you unrestrained?

And what, says someone, has this to do with being a slave?— Doesn't it strike you as "having to do with being a slave" for a man to do something against his will, under compulsion?— Granted the point, he replies. But who can put me under compulsion, except Caesar, the lord of all?— There, you have yourself admitted that you have one master. And let it not comfort you that he is, as you say, the common master of all men, but realize that you are a slave in a great house. So also the men of Nicopolis are wont to shout: "Yea, by the fortune of Caesar, we are free men!"However, let us leave Caesar out of account, if you please, for the present, but answer me this: Were you never in love with anyone, a pretty girl, or pretty boy, a slave, a freedman?— What, then, has that to do with being either slave or free?— Were you never commanded by your sweetheart to do something you didn't wish to do? Did you never cozen your pet slave? Did you never kiss his feet? Yet if someone should compel you to kiss the feet of Caesar, you would regard that as insolence and most extravagant tyranny. What else, then, is slavery? Did you never go out at night where you didn't want to go? Did you never spend more than you wanted to spend? Did you never utter words with groaning and lamentation, endure to be reviled, to have the door shut in your face? Well, if you are ashamed to admit such things about yourself, observe what Thrasonides says and does, a man who had served on so many campaigns— perhaps more even than you have. First, he went out at night when Geta hasn't the courage to go abroad, but, if the latter had been compelled by him to do so, he would have gone out crying aloud and bewailing his bitter slavery. And then what does Thrasonides say? Says he, A cheap little wench has made of me a perfect slave.

Of me, though never a one among all my foemen might.

Sad wretch, to be the slave of a wench, and a cheap one at that! Why, then, do you call yourself free any longer? And why do you talk of your campaigns? Then he calls for a sword, and gets angry at the man who refuses out of good-will to give it to him, and sends presents to the girl who hates him, and begs, and weeps, and again, when he has had a little success, he is elated. And yet even then, so long as he had not learned to give up passionate desire or fear, could this man have been in possession of freedom?

Consider now, in the case of the animals, how we employ the concept of freedom. Men shut up tame lions in a cage, and bring them up, and feed them, and some take them around with them. And yet who will call such a lion free? Is it not true that the more softly the lion lives the more slavishly he lives? And what lion, were he to get sense and reason, would care to be one of these lions? Why, yes, and the birds yonder, when they are caught and brought up in cages, what do they suffer in their efforts to escape? And some of them starve to death rather than endure such a life, while even such as live, barely do so, and suffer and pine away, and if ever they find any opening, make their escape. Such is their desire for physical freedom, and a life of independence and freedom from restraint. And what is wrong with you here in your cage? "What a question! My nature is to fly where I please, to live in the open air, to sing when I please. You rob me of all this, and then ask, 'What is wrong with you?'" That is why we shall call free only those animals which do not submit to captivity, but escape by dying as soon as they are captured. So also Diogenes says somewhere: "The one sure way to secure freedom is to die cheerfully"; and to the Persian king he writes: "You cannot enslave the Athenian State any more than you can enslave the fish." "How so? Shall I not lay hold of them?" "If you do," he replies, "they will forthwith leave you and escape, like the fish. And that is true, for if you lay hold of one of them, it dies; and if these Athenians die when you lay hold of them, what good will you get from your armament?" That is the word of a free man who has seriously examined the matter, and, as you might expect, had discovered truth about it. But if you look for it where it does not exist, why be surprised if you never find it?

It is the slave's prayer that he be set free immediately. Why? Do you think it is because he is eager to pay his money to the men who collect the five per cent tax? No, it is because he fancies that up till now he is hampered and uncomfortable, because he has not obtained his freedom from slavery. "If I am set free," he says, "immediately it is all happiness, I shall pay no attention to anybody, I talk to everybody as an equal and as one in the same station in life, I go where I please, I come whence I please, and where I please." Then he is emancipated, and forthwith, having no place to which to go and eat, he looks for someone to flatter, for someone at whose house to dine. Next he either earns a living by prostitution, and so endures the most dreadful things, and if he gets a manger at which to eat he has fallen into a slavery much more severe than the first; or even if he grows rich, being a vulgarian he has fallen in love with a chit of a girl, and is miserable, and laments, and yearns for his slavery again. "Why, what was wrong with me? Someone else kept me in clothes, and shoes, and supplied me with food, and nursed me when I was sick; I served him in only a few matters. But now, miserable man that I am, what suffering is mine, who am a slave to several instead of one!"

However, if I get rings on my fingers," he says, "then indeed I shall live most prosperously and happily." And so, first, in order to get them he submits to—what he deserves! Then when he has got them, you have the same thing over again. Next he says, "If I serve in a campaign, I am rid of all my troubles." He serves in a campaign, he submits to all that a jail-bird suffers, but none the less he demands a second campaign and a third. After that, when he adds the very colophon, and becomes a senator, then he becomes a slave as he enters the senate, then he serves in the handsomest and sleekest slavery.

Come, let him not be a fool, let him learn, as Socrates used to say, "What each several thing means," and not apply his preconceptions at random to the particular cases. For this is the cause to men of all their evils, namely, their inability to apply their general preconceptions to the particular instances. But some of us think one thing and some another. One man fancies he is ill. Not at all; the fact is that he is not applying his preconceptions. Another fancies he is a beggar; another that he has a hard-hearted father or mother; still another that Caesar is not gracious to him. But this means one thing and one thing only—ignorance of how to apply their preconceptions. Why, who does not have a preconception of evil, that it is harmful, that it is to be avoided, that it is something to get rid of in every way? One preconception does not conflict with another, but conflict arises when one proceeds to apply them. What, then, is this evil that is harmful and is to be avoided? One person says it is not to be Caesar's friend; he is off the course, he has missed the proper application, he is in a bad way, he is looking for what is not pertinent to the case in hand; because, when he has succeeded in being Caesar's friend, he has none the less failed to get what he was seeking. For what is it that every man is seeking? To live securely, to be happy, to do everything as he wishes to do, not to be hindered, not to be subject to compulsion. When, therefore, he becomes a friend of Caesar, has he been relieved of hindrance, relieved of compulsion, does he live securely, does he live serenely? From whom shall we inquire? What better witness have we than this very man who has become Caesar's friend?

vocabulary

ἀγρός field, wild ~agriculture
 ἀλλότριος someone else's; alien
 ~alien
 ἀλλοτριών estrange from
 ἀναγκάζω force, compel
 ἀναίσθητος unfeeling, stupid
 ἀξιόλογος remarkable
 ἀπειλέω vow, threaten, boast
 ἀπειλή boast, threat
 ἀπλός single; simple ~haploid
 ἀποδημέω be absent, abroad
 ἀποδύρομαι (v) lament bitterly
 ἀποκλαίω cry out loud
 ἀποφαίνω display, declare
 ἀποχωρέω go away from, retreat
 ἀτάραχος calm
 ἀτιμία (u) dishonor
 αὐτόνομος autonomous
 ἀφαιρέσις -εως (f) taking away;
 logical abstraction
 ἀφαιρέω take away ~heresy
 ἀφορμάω depart, depart from
 ~hormone
 ἀφορμή starting point; means
 βίος life ~biology
 βιώω live; (mp) make a living
 ~biology
 γενναῖος noble, sincere ~genesis
 γυμνάζω exercise, do training
 δειπνέω eat, dine
 δεσμός bond, latch, strap; also (pl)
 headdress
 δόγμα -τος (n, 3) belief, legal
 decision
 εἴτα then, therefore, next
 ἐλευθερία freedom
 ἐλευθέριος free
 ἐλεύθερος not enslaved
 ἐμπαῖζω mock; (mp) be deluded
 ἐνδέχομαι accept, admit, be possible
 ἐξῆς in turn

ἐξουσία authority, office
 ἐπέρχομαι approach, arrive
 ἐπιβάλλω throw upon, head for
 ~ballistic
 ἐπιστήμη skill, knowledge
 ἐπιστρέφω turn towards ~atrophy
 ἐπιφέρω bestow, impute ~bear
 ἐσωθεν inside, from inside
 εὑρεσις finding, invention
 ἐφίημι (u) send at, let fly; mp: rush
 at, spring upon ~jet
 θαρρέω be of good heart
 θαρσέω be of good heart
 θάρσος boldness, over-boldness
 θνητός mortal ~euthanasia
 ἴματιον toga, cloth
 ἴσχυρός (u) strong, forceful, violent
 καθεύδω lie down
 καταμανθάνω examine, observe
 καταφρονέω scorn; think of
 κιθαρίζω play the harp
 κολακεύω flatter
 κωλύω (u) hinder, prevent
 λίθος (f) stone ~monolith
 λούω wash, bathe
 μαστιγώ (i) whip
 μέμφομαι blame; reject
 μεταξύ between
 μηδαμός no one
 μήπω not yet, lest yet
 μισέω (i) hate, wish to prevent
 ~misogyny
 μωρός stupid
 ναί yea
 ὀδυνάω cause pain
 ὀλόκληρος complete
 ὅμνυμι (u) swear
 ὁμολογέω agree with/to
 ὀνίνημι help, please, be available
 ὅπου where
 ὁρέγω hold out, offer, thrust ~reach
 ὅρθος upright, straight; correct, just

~orthogonal	~skeptic
ὁρθόω stand up	στρατηγία office of command, strategy ~strategy
οὐδαμῶς in no way	συμφορά collecting; accident, misfortune
οὐχοῦν not so?; and so	σχολαῖος slow, leisurely
πάθος -ους (n, 3) an experience, passion, condition	τάλας wretched, miserable ~talent
πάλαι long ago ~paleo	ταπεινός low
πάλη wrestling ~Pallas	ταραχή upsetness, confusion
πάλλω shake, brandish ~Pallas	τηρέω watch over
πάππος grandfather	τράχηλος neck ~trachea
πενθέω grieve ~Nepenthe	ὑγιαίνω be healthy
περιπατέω walk around	ὑπεύθυνος (υῦ) accountable, liable
περιποιέω preserve; obtain	ὕπνος a sleep
πηλός clay, mud	ὑποπίπτω cower under ~petal
πίμπρημι inflate, spurt; burn up ~pyre	ὑποτίθημι suggest, advise
πλοῦτος wealth ~plutocrat	~hypothesis
πόθεν from where?	φαντασία appearance; imagination
ποῖος what kind	φροντίς -τος (f) thought, care
πότερος which, whichever of two	φυγή flight, means of escape
πρᾶσις sale	~fugitive
πρέπω be conspicuous, preeminent ~refurbish	φυλακή guard, prison, watch
προάγω lead forward, advance	~phylactery
πρόειμι to have been before, earlier ~ion	φύσις -εως (f) nature (of a thing)
προΐημι send forth, abandon	~physics
προσέχω direct to; think about	φύω produce, beget; clasp ~physics
προσκυνέω kow tow to; kiss	χρεία need, use
προσπίπτω attack; befall; kow-tow	φεῦδις -εως (m) a lie ~pseudo-
προτίθημι prefer, set out ~thesis	φεῦδος -ους (n, 3) a lie ~pseudo-
ῥάβδος (f) rod, wand	φεύδω be false, deceive; (mid) to lie ~pseudo-
σαυτοῦ yourself	ψιλός (i) naked, bare ~epsilon
σκέπτομαι look, look at, watch	ώνη purchase, contract
	ώφελεια -ίας profit

Ἐλθὲ εἰς τὸ μέσον καὶ εἰπὲ ἡμῖν, πότε ἀταραχώτερον ἐκάθευδες, νῦν ἦ πρὶν γενέσθαι φίλος τοῦ Καίσαρος; εὐθὺς ἀκούεις ὅτι παῦσαι, τοὺς θεούς σοι, ἐμπαῖζων μου τῇ τύχῃ· οὐκ οἶδας, οἶα πάσχω τάλας· οὐδὲ ὑπνος ἐπέρχεται μοι, ἀλλ’ ἀλλος ἐλθὼν λέγει, ὅτι ἥδη ἐγρηγορεῖ, ἥδη πρόεισιν· εἶτα ταραχαῖ,¹ εἶτα φροντῖδες.²

Ἄγε, ἐδείπνεις δὲ πότε εὐαρεστότερον, νῦν ἷ πρότερον; ἀκουσον αὐτοῦ καὶ περὶ τούτων τί λέγει· ὅτι, ἀν μὲν μὴ κληθῆ, ὁδυνᾶται, ἀν δὲ κληθῆ, ὡς δοῦλος παρὰ κυρίῳ δειπνεῖ μεταξὺ προσέχων, μή τι μωρὸν εἴπῃ ἷ πονήσῃ. καὶ τί δοκεῖς φοβεῖται; μὴ μαστιγωθῆ ὡς δοῦλος; πόθεν αὐτῷ οὕτως καλῶς; ἀλλ’ ὡς πρέπει τηλικοῦτον ἄνδρα, Καίσαρος φίλον, μὴ ἀπολέσῃ τὸν τράχηλον.

Ἐλούον δὲ πότ’ ἀταραχώτερον; ἐγυμνάζου δὲ πότε σχολαίτερον;³ τὸ σύνολον ποιὸν μᾶλλον ἥθελες βίον βιοῦν, τὸν νῦν ἷ τὸν τότε;

Ομόσαι δύναμαι, ὅτι οὐδὲὶς οὕτως ἐστὶν ἀναίσθητος ἷ ἀναλήθης, μὴ ἀποδύρασθαι τὰς αὐτοῦ συμφοράς, ὅσῳ ἀν ἷ φίλτερος.

Οταν οὖν μήτε οἱ βασιλεῖς λεγόμενοι ζῶσιν ὡς θέλουσι μήθ’ οἱ φίλοι τῶν βασιλέων, τίνες ἔτι εἰσὶν ἐλεύθεροι;— ζήτει καὶ εὐρήσεις. ἔχεις γὰρ ἀφορμὰς παρὰ τῆς φύσεως πρὸς εὕρεσιν⁴ τῆς ἀληθείας. εἰ δὲ αὐτὸς οὐχ οἶστι τε εἰ κατὰ ταῦτας ψιλὰς πορευόμενος εὐρέν τὸ ἔξῆς, ἀκουσον παρὰ τῶν ἔζητηκότων.

Τί λέγουσιν; ἀγαθόν σοι δοκεῖ ἷ ἐλευθερία;— τὸ μέγιστον.— δύναται οὖν τις τοῦ μεγίστου ἀγαθοῦ τυγχάνων κακοδαιμονεῦν ἷ κακῶς πράσσειν;— οὐ.— ὅσους οὖν ἀν ἴδης κακοδαιμονοῦντας, δυσροοῦντας, πενθοῦντας, ἀποφαίνουν θαρρῶν μὴ εἶναι ἐλευθέρους.— ἀποφαίνομαι.— οὐκοῦν ἀπὸ μὲν ὀντῆς καὶ πράσεως⁵ καὶ τῆς τοιαύτης ἐν κτήσει κατατάξεως ἥδη ἀποκεχωρήκαμεν. εἰ γὰρ ὄρθως ὡμολόγησας ταῦτα, ἀν τε μέγας βασιλεὺς κακοδαιμονῆ, οὐκ ἀν ἐλεύθερος, ἀν τε μικρὸς ἀν θ’ ὑπατικὸς ἀν τε δισύπατος.— ἔστω.

¹ upsetness, confusion ² thought, care ³ slow, leisurely ⁴ finding, invention ⁵ sale

Ἐτι οὖν ἀπόκριναί μοι κάκενο· δοκεῖ σοι μέγα τι εἶναι καὶ γενναῖον ἡ ἐλευθερία καὶ ἀξιόλογον;⁶— πῶς γὰρ οὐ;— ἔστιν οὖν τυγχάνοντά τινος οὕτως μεγάλου καὶ ἀξιολόγου καὶ γενναίου ταπεινὸν εἶναι;— οὐκ ἔστιν.— ὅταν οὖν ἤδης τινὰ ὑποπεπτωκότα ἐπέρφη ἡ κολακεύοντα παρὰ τὸ φαινόμενον αὐτῷ, λέγε καὶ τοῦτον θαρρῶν μὴ εἶναι ἐλεύθερον· καὶ μὴ μόνον, ἀν δειπναρίου ἔνεκα αὐτὸν ποιῆ, ἀλλὰ καν ἐπαρχίας ἔνεκα καν ὑπατείας. ἀλλ' ἐκείνους μὲν μικροδούλους λέγε τοὺς μικρῶν τινων ἔνεκα ταῦτα ποιοῦντας, τούτους δ', ὡς εἰσὶν ἄξιοι, μεγαλοδούλους.— ἔστω καὶ ταῦτα.— δοκεῖ δέ σοι ἡ ἐλευθερία αὐτεξούσιον τι εἶναι καὶ αὐτόνομον;— πῶς γὰρ οὐ;— οὗτινα οὖν ἐπ' ἀλλω κωλῦσαι ἔστι καὶ ἀναγκάσαι, θαρρῶν λέγε μὴ εἶναι ἐλεύθερον.

Καὶ μή μοι πάππους αὐτοῦ καὶ προπάππους βλέπε καὶ ὠνήν ζήτει καὶ πρᾶσιν, ἀλλ' ἀν ἀκούσης λέγοντος ἔσωθεν καὶ ἐκ πάθους κύριε, καν δώδεκα ράβδοι προάγωσω, λέγε δοῦλον· καν ἀκούσης λέγοντος τάλας ἐγώ, οἶα πάσχω, λέγε δοῦλον· ἀν ἀπλῶς ἀποκλαιόμενον ἤδης, μεμφόμενον, δυσροοῦντα, λέγε δοῦλον περιπόρφυρον ἔχοντα.

Ἄν οὖν μηδὲν τούτων ποιῆ, μήπω⁷ εἴπης ἐλεύθερον, ἀλλὰ τὰ δόγματα αὐτοῦ κατάμαθε, μή τι ἀναγκαστά, μή τι κωλυτικά, μή τι δυσροητικά· καν εὔρης τοιοῦτον, λέγε δοῦλον ἀνοχὰς ἔχοντα ἐν Σατουρναλίοις· λέγε, ὅτι ὁ κύριος αὐτοῦ ἀποδημεῖ· εἴθ' ἥξει καὶ γνώσῃ οἶα πάσχει.— τίς ἥξει;— πᾶς δος ἀν ἔξουσίαν ἔχῃ τῶν ὑπ' αὐτοῦ τινος θελομένων πρὸς τὸ περιποιῆσαι ταῦτα ἡ ἀφελέσθαι.— οὕτως οὖν πολλοὺς κυρίους ἔχομεν;— οὕτως. τὰ γὰρ πράγματα προτέρους τούτων κυρίους ἔχομεν· ἐκεῖνα δὲ πολλά ἔστιν. διὰ ταῦτα ἀνάγκη καὶ τοὺς τούτων τινὸς ἔχοντας ἔξουσίαν κυρίους εἶναι·

Ἐπεί τοι οὐδεὶς αὐτὸν τὸν Καίσαρα φοβεῖται, ἀλλὰ θάνατον, φυγήν, ἀφαιρεσιν τῶν δυτικῶν, φυλακήν, ἀτμίαν.⁸ οὐδὲ φιλεῖ τις τὸν Καίσαρα, ἀν μή τι ἡ πολλοῦ ἄξιος, ἀλλὰ πλοῦτον φιλοῦμεν, δημαρχίαν, στρατηγίαν, ὑπατείαν. ὅταν ταῦτα φιλῶμεν καὶ μισῶμεν καὶ φοβώμεθα, ἀνάγκη τοὺς ἔξουσίαν αὐτῶν ἔχοντας κυρίους ἡμῶν

⁶ remarkable ⁷ not yet, lest yet ⁸ dishonor

εἶναι. διὰ τοῦτο καὶ ὡς θεοὺς αὐτοὺς προσκυνοῦμεν·

Ἐννοοῦμεν γάρ, ὅτι τὸ ἔχον ἔξουσίαν τῆς μεγίστης ὀφελείας θεῖόν ἐστιν, εἴθ' ὑποτάσσομεν κακῶς οὗτος δ' ἔχει τῆς μεγίστης ὀφελείας· θεῖόν ἐστιν. εἴθ' ὑποτάσσομεν κακῶς, οὗτος δ' ἔχει τῆς μεγίστης ὀφελείας ἔξουσίαν. ἀνάγκη καὶ τὸ γενόμενον ἐξ αὐτῶν ἐπενεχθῆναι κακῶς.

Τί οὖν ἐστι τὸ ποιοῦν ἀκάλυπτον τὸν ἄνθρωπον καὶ αὐτεξούσιον; πλούτος γάρ οὐ ποιεῖ οὐδὲ ὑπατεία οὐδὲ ἐπαρχία οὐδὲ βασιλεία, ἀλλὰ δεῖ τι ἄλλο εὑρεθῆναι.

Τί οὖν ἐστι τὸ ἐν τῷ γράφειν ἀκάλυπτον ποιοῦν καὶ ἀπαραπόδιστον;— ἡ ἐπιστήμη τοῦ γράφειν.— τί δ' ἐν τῷ κιθαρίζειν;⁹— ἡ ἐπιστήμη τοῦ κιθαρίζειν.— οὐκοῦν καὶ ἐν τῷ βιοῦν ἡ ἐπιστήμη τοῦ βιοῦν.

Ως μὲν οὖν ἀπλῶς, ἀκήκοας· σκέψαι δ' αὐτὸν καὶ ἐκ τῶν ἐπὶ μέρους. τὸν ἐφιέμενόν τινος τῶν ἐπ' ἄλλοις ὄντων ἐνδέχεται ἀκάλυπτον εἶναι;— οὐ.— ἐνδέχεται ἀπαραπόδιστον;— οὐ.— οὐκοῦν οὐδὲ ἐλεύθερον. ὅρα οὖν· πότερον οὐδὲν ἔχομεν, δὲ ἐφ' ήμῶν μόνοις ἐστίν, ἢ πάντα ἢ τὰ μὲν ἐφ' ήμῶν ἐστιν, τὰ δὲ ἐφ' ἄλλοις;— πῶς λέγεις;— τὸ σῶμα ὅταν θέλησ οὐδόκληρον εἶναι, ἐπὶ σοί ἐστιν ἢ οὐ;— οὐκ ἐπ' ἔμοι.— ὅταν δὲ ὑγιαίνειν;— οὐδὲ τοῦτο.— ὅταν δὲ καλὸν εἶναι;— οὐδὲ τοῦτο.— ζῆν δὲ καὶ ἀποθανεῖν;— οὐδὲ τοῦτο.— οὐκοῦν τὸ μὲν σῶμα ἀλλότριον, ὑπεύθυνον παντὸς τοῦ ἴσχυροτέρου.— ἐστω.— τὸν ἀγρὸν δὲ ἐπὶ σοί ἐστιν ἔχειν, ὅταν θέλησ καὶ ἐφ' ὅσον θέλεις καὶ οἶνον θέλεις;— οὐ.— τὰ δὲ δουλάρια;— οὐ.— τὰ δὲ ἴματα;— οὐ.— τὸ δὲ οἰκιδιον;— οὐ.— τοὺς δὲ ἵππους;— τούτων μὲν οὐδέν.— ἀν δὲ τὰ τέκνα σου ζῆν θέλησ ἐξ ἄπαντος ἢ τὴν γυναῖκα ἢ τὸν ἀδελφὸν ἢ τοὺς φίλους, ἐπὶ σοί ἐστιν;— οὐδὲ ταῦτα.

Πότερον οὖν οὐδὲν ἔχεις αὐτεξούσιον, δὲ ἐπὶ μόνω ἐστὶ σοί, ἢ ἔχεις τι τοιοῦτον;— οὐκ οἶδα.— ὅρα οὖν οὕτως καὶ σκέψαι αὐτό.

Μή τις δύναται σε ποιῆσαι συγκαταθέσθαι τῷ ψεύδει;— οὐδείς.—

⁹ play the harp

οὐκοῦν ἐν μὲν τῷ συγκαταθετικῷ τόπῳ ἀκάλυτος εἰ καὶ ἀνεμπόδιστος. — ἔστω. — ἄγε, ὄρμῆσαι δέ σε ἐφ' ὃ μὴ θέλεις τις δύναται ἀναγκάσαι; — δύναται. ὅταν γάρ μοι θάνατον ἢ δεσμὰ ἀπειλῆ, ἀναγκάζει μ' ὄρμῆσαι. — ἀν οὖν καταφρονῆς τοῦ ἀποθανεῖν καὶ τοῦ δεδέσθαι, ἔτι αὐτοῦ ἐπιστρέψῃ; — οὕ. — σὸν οὖν ἔστιν ἔργον τὸ καταφρονεῖν θανάτου ἢ οὐ σόν; — ἐμόν. — σὸν ἄρα ἔστι καὶ τὸ ὄρμῆσαι ἢ οὕ; — ἔστω ἐμόν. — τὸ δ' ἀφορμῆσαι τίνος;

Σὸν καὶ τοῦτο. — τί οὖν, ἀν ἐμοῦ ὄρμήσαντος περιπατῆσαι ἐκεῦνός με κωλύσῃ; — τί σου κωλύσει; μή τι τὴν συγκατάθεσιν; — οὕ· ἀλλὰ τὸ σωμάτιον. — ναί, ὡς λίθον. — ἔστω· ἀλλ' οὐκέτι ἐγὼ περιπατῶ. — τίς δέ σοι εἰπεν τὸ περιπατῆσαι σὸν ἔργον ἔστιν ἀκάλυτον; ἐγὼ γάρ ἐκεῦνο ἔλεγον ἀκάλυτον μόνον τὸ ὄρμῆσαι· ὅπου δὲ σώματος χρεία καὶ τῆς ἐκ τούτου συνεργείας, πάλαι ἀκήκοας, ὅτι οὐδέν ἔστι σόν. — ἔστω καὶ ταῦτα. — ὀρέγεσθαι δέ σε οὐ μὴ θέλεις τις ἀναγκάσαι δύναται; — οὐδείς. — προθέσθαι δ' ἢ ἐπιβαλέσθαι τις ἢ ἀπλῶς χρῆσθαι τὰις προσπιπτούσαις φαντασίαις; — οὐδὲ τοῦτο· ἀλλὰ ὀρεγόμενόν με κωλύσει τυχεῖν οὐ ὀρέγομαι. — ἀν τῶν σῶν τινος ὀρέγη καὶ τῶν ἀκωλύτων, πῶς σε κωλύσει; — οὐδαμῶς. — τίς οὖν σοι λέγει, ὅτι ὁ τῶν ἀλλοτρίων ὀρεγόμενος ἀκάλυτός ἔστιν;

Ἔγείας οὖν μὴ ὀρέγωμαι; — μηδαμῶς,¹⁰ μηδ' ἀλλού ἀλλοτρίου μηδενός.

Ἄν γὰρ οὐκ ἔστιν ἐπὶ σοὶ παρασκευάσαι ἢ τηρῆσαι ὅτε θέλεις, τοῦτο ἀλλοτριόν ἔστω. μακρὰν ἀπ' αὐτοῦ οὐ μόνον τὰς χεῖρας, ἀλλὰ πολὺ πρότερον τὴν ὅρεξιν· εἰ δὲ μή, παρέδωκας σαυτὸν δοῦλον, ὑπέθηκας τὸν τράχιλον, ἀν θαυμάσης τῶν τι μὴ σῶν φῶ τινι ἀν τῶν ὑπευθύνων καὶ θυητῶν προσπαθῆς. — ἡ χεὶρ οὐκ ἔστιν ἐμή; — μέρος ἔστι σόν, φύσει δὲ πηλός,¹¹ κωλυτόν, ἀναγκαστόν, δοῦλον παντὸς τοῦ ἴσχυροτέρου.

Καὶ τί σοι λέγω χεῖρα; ὅλον τὸ σῶμα οὕτως ἔχειν σε δεῖ ὡς ὀνάριον ἐπισεσαγμένον, ἐφ' ὅσον ἀν οἶόν τε ἦ, ἐφ' ὅσον ἀν διδῶται· ἀν δ'

¹⁰ no one

¹¹ clay, mud

Come into the midst and tell us. When did you sleep more peacefully, now or before you became Caesar's friend? Immediately the answer comes: "Stop, I implore you by the gods, and do not jest at my lot; you don't know what I suffer, miserable man that I am; no sleep visits me, but first one person comes in and then another and reports that Caesar is already awake, and is already coming out; then troubles, then worries!" Come, when did you dine more pleasantly, now or formerly? Listen to him and to what he has to say on this topic. If he is not invited, he is hurt, and if he is invited, he dines like a slave at a master's table, all the time careful not to say or do something foolish. And what do you suppose he is afraid of? That he be scourged like a slave? How can he expect to get off as well as that? But as befits so great a man, a friend of Caesar, he is afraid he will lose his head. When did you take your bath in greater peace? And when did you take your exercise at greater leisure? In a word, which life would you rather live, your present life or the old one? I can take oath that no one is so insensate or so incurable as not to lament his misfortunes the more he is a friend of Caesar.

When, therefore, neither those who are styled kings live as they will, nor the friends of these kings, what free men are left?— Seek and you will find. For nature has given you resources to find the truth. But if you are unable of yourself, by employing these resources alone, to find the next step, listen to those who have already made the search. What do they say? Does freedom seem to you to be a good?— Yes, the greatest.— Is it possible, then, for a man who has this greatest good to be unhappy, or to fare ill?— No.— When, therefore, you see men unhappy, miserable, grieving, declare confidently that they are not free.— I do so declare.— Very well, then, we have now got away from buying and selling and arrangements of that kind in the acquisition of property. For if you are right in agreeing to these propositions, whether it be the Great King who is unhappy, or a little king, whether it be a man of consular rank, or one who has been a consul twice, he could not be free.— Granted.

Answer me, then, this further question: Does freedom seem to you to be a great and noble thing, and precious?— Of course.— Is it possible, then, for a man who achieves a thing so great and precious and noble, to be of abject spirit?— It is not. —When, therefore, you see one man cringing before another, or flattering him contrary to his own opinion, say confidently of this man also that he is not free; and that not merely if he be doing so for the sake of a paltry meal, but even if it be for a governorship or a consulship. Call rather those who do these things for certain small ends slaves on a small scale, and the others, as they deserve, slaves on a grand scale— This also I grant.— And does freedom seem to you to be something independent and self-governing?— Of course.— When, therefore, it is in another's power to

put hindrances in a man's way and subject him to compulsion, say confidently that this man is not free. And please don't look at his grandfathers and great-grandfathers, or look for a deed of sale or purchase, but if you hear him say "Master," in the centre of his being and with deep emotion, call him a slave, even if twelve fasces precede him; and if you hear him say, "Alas! What I must suffer!" call him a slave; and, in short, if you see him wailing, complaining, in misery, call him a slave in a *toga praetexta*. However, if he does none of these things, do not call him free yet, but find out what his judgements are, whether they are in any respect subject to compulsion, to hindrance, to unhappiness; and if you find him to be that kind of a person, call him a slave on holiday at the *Saturnalia*; say that his master is out of town; later on he will return, and then you will learn what the fellow suffers.— Who will return?— Anyone who has control over the things which some man desires, to get these for him or to take them away.— Have we, then, so many masters?— Yes, so many. For even before these personal masters we have masters in the form of circumstances, and these are many. Hence, it needs must follow that those too who have authority over some one of these circumstances are our masters. Why, look you, no one is afraid of Caesar himself, but he is afraid of death, exile, loss of property, prison, disfranchisement. Nor does anyone love Caesar himself, unless in some way Caesar is a person of great merit; but we love wealth, a tribuneship, a *praetorship*, a *consulship*. When we love and hate and fear these things, it needs must be that those who control them are masters over us. That is why we even worship those persons as gods; for we consider that what has power to confer the greatest advantage is divine. And then we lay down the wrong minor premiss: "This man has power to confer the greatest advantage." It needs must be that the conclusion from these premisses is wrong too.

What, then, is it which makes a man free from hindrance and his own master? For wealth does not do it, nor a *consulship*, nor a *province*, nor a *kingdom*, but something else has to be found. What, therefore, is it which makes a man free from hindrance and restraint in writing?— The knowledge of how to write.— And what in playing on the harp?— The knowledge of how to play on the harp.— So also in living, it is the knowledge of how to live. Now you have already heard this, as a general principle, but consider it also in its particular applications. Is it possible for the man who is aiming at some one of these things which are under the control of others to be free from hindrance?— No.— Is it possible for him to be free from restraint?— No.— Therefore, it is not possible for him to be free, either. Consider then: Have we nothing which is under our own exclusive control, or is everything in that state; or are some things under our control and others under the control of others?— How do you mean?— When you want your body to be whole, is the matter under your control, or not?— It is not.— And when you want it

to be well?— Nor that, either.— And to live or to die?— Nor that, either.— Therefore, your body is not your own possession, it is subject to everyone who is stronger than you are.— Granted.— And your farm, is it under your control to have it when you want, and as long as you want; and in the condition that you want?— No.— And your paltry slaves?— No.— And your clothes?— No.— And your paltry house?— No.— And your horses?— None of these things.— And if you wish by all means your children to live, or your wife, or your brother, or your friends, is the matter under your control?— No, nor that, either.

Have you, then, nothing subject to your authority, which is under your control and yours only, or do you have something of that sort?— I do not know.— Look, then, at the matter this way, and consider it. No one can make you assent to what is false, can he?— No one.— Well, then, in the region of assent you are free from hindrance and restraint.— Granted.— Come, can anyone force you to choose something that you do not want?— He can; for when he threatens me with death or bonds, he compels me to choose.— If, however, you despise death and bonds, do you pay any further heed to him?— No.— Is it, then, an act of your own to despise death, or is it not your own act?— It is mine.— So it is your own act to choose, or is it not?— Granted that it is mine.— And to refuse something? This also is yours.— Yes, but suppose I choose to go for a walk and the other person hinders me?— What part of you will he hinder? Surely not your assent?— No; but my poor body.— Yes, as he would a stone.— Granted that, but I do not proceed to take my walk.— But who told you, "It is your own act to take a walk unhindered"? As for me, I told you that the only unhindered thing was the desire; but where there is a use of the body and its co-operation, you have heard long ago that nothing is your own.— Granted that also.— Can anyone force you to desire what you do not want?— No one.— Or to purpose or plan, or, in a word, to deal with the impressions that come to you?— No, nor that, either; but he will hinder me, when I set my desire upon something, from achieving what I desire.— If you desire something which is your own and not subject to hindrance, how will he hinder you?— Not at all.— Who, then, tells you that the man who sets his desire upon what is not his own is free from hindrance?

Shall I not, then, set my desire on health?— No, not at all, nor on anything else which is not your own. For that which is not in your power to acquire or to keep is none of yours. Keep far away from it not merely your hands, but above all your desire; otherwise, you have delivered yourself into slavery, you have bowed your neck to the burden, if you admire anything that is not your own, if you conceive a violent passion for anything that is in subjection to another and mortal.— Is not my hand my own?— It is a part of you, but by nature it is clay, subject to hindrance and compulsion, a slave to everything

that is stronger than you are. And why do I name you the hand? You ought to treat your whole body like a poor loaded-down donkey, as long as it is possible, as long as it is allowed; and if it

vocabulary

ἀγανακτέω	be vexed, in a ferment	ἐμποδίζω	fetter, hinder
ἀηδής	unpleasant	ἐνθεν	thence, whence
ἀθλητής	ἀεθλητού (m, 1) athlete, contestant ~athlete	ἐννοέω	consider
αἰδήμων	bashful, modest	ἐνταῦθα	there, here
αἴσθησις	-εως (f) sense perception	ἐντίθημι	load; mp: take to heart
ἀκρόπολις	-εως (f) citadel, high part of a city ~acute	~thesis	
ἀλήστευτος	unpillaged	ἐξίστημι	displace, transform; (+gen)
ἀλλότριος	someone else's; alien ~alien	give up ~station	
ἄλογος	without speech or reckoning	ἐορτάζω	celebrate
ἀναχωρέω	return, retreat ~heir	ἐπείγω	weigh upon, drive; (mid) hurry
ἀντιτείνω	resist	ἐπιλαμβάνω	take, attack, seize
ἄπληστος	insatiable, greedy	ἐπισκέπτομαι	look upon, inspect
ἄπλοος	single; simple ~haploid	ἐπισκοπέω	look upon, inspect
ἀποβάλλω	throw away, lose	ἐπίστροφος	go among, deal with
ἀποβολή	loss, jettisoning	ἐρημία	wilderness, solitude
ἀπολύώ	loose, free from ~loose	εὐχολός	contented
ἀπορία	difficulty, bottleneck ~pierce	εύχαριστέω	do a favor for; be thankful
ἀποτελίζω	wall off	εύχάριστος	agreeable, grateful, beneficent
ἀσκέω	work on	ἡλίθιος	idle, vain, foolish
ἄσκησις	-εως (f) exercise, training	θεάομαι	look at, behold, consider ~theater
ἀτάραχος	calm	θεατής	-οῦ (ā, m, 1) spectator, witness
ἄτε	as if; since	καθαιρέω	take down, close ~heresy
ἀτυχέω	be unlucky	καθάλλομαι	rush down ~sally
ἀφαιρέω	take away ~heresy	καθάπερ	exactly as
βιάζω	use force on, violate	καθίημι	(ii) speed down upon; take down ~jet
γογγύζω	mutter, murmur	κάνν	crasis for καὶ ἄν
δειλός	wretched, poor, cowardly	καταφεύγω	resort to, flee to, appeal to ~fugitive
~Deimos		κάτειμι	go down, disembark ~ion
διακρίνω	(ii) separate, sort ~critic	κοινωνία	association
διέρχομαι	pierce, traverse	κοντός	pole
διοίκησις	housekeeping	κρείσσων	more powerful; better
δόγμα	-τος (n, 3) belief, legal decision	κριθή	(i) barley plant
δορυφόρος	spear-brearing	κτῆσις	-ος (f) chattels
δυστυχέω	be unlucky	ληιστής	-οῦς (m, 3) bandit
εἰσάγω	lead in ~demagogue	ληστεύω	rob, plunder
εἴτα	then, therefore, next		
ἐκδύω	take off; leave; avoid		

λῃστήριον	robber, lair, pirate ship	ποῦ where?
λῃστής -οῦ (m, 1)	bandit	πρεσβευτής -οῦ (m, 1) ambassador
λύπη	distress	προσδοκάω expect
μάχαιρα	knife, dagger	προσκυνέω kow tow to; kiss
μελετάω	pursue, attend to, exercise	πυρέσσω have a fever
μέλισσα	bee	πυρετός fever ~pyre
μέμφομαι	blame; reject	ῥάβδος (f) rod, wand
μέτρον	measure ~metric	σίδηρος iron ~siderite
μυέω	initiate into	σκεῦος -εος (n, 3) thing, tool, vessel
μύστης -ου (m, 1)	initiate	στρεβλόω twist; torture on the wheel
όδοιπόρος	traveler ~odometer	στρέψω turn, veer ~atrophy
οἰκητις -εως (f)	habitation	σύμπας (ἀ) all together
οἰμώζω	wail	συμπλοκή intertwining
όρέγω	hold out, offer, thrust ~reach	συνεργός cooperating; colleague
όρμή	pressure, assault, order	σύνοδος meeting, conjunction
~hormone		ταμίας -ως (m, 3) manager, quartermaster
οὐκοῦν	not so?; and so	τλάω take upon oneself ~talent
οὐσία	property; essence	τύραννος tyrant
ὅφελος -εος (n, 3)	a use, a help	ὑμνέω recite, commemorate
πανήγυρις -εως (f)	gathering	ὑπεξάγω lead to safety ~demagogue
παραχωρέω	yield, concede	ὑπολείπω leave as a leftover; leave a person behind ~eclipse
παραχώρησις	retiring, surrender	φάος φῶς (n, 3) light; salvation; (pl) eyes ~photon
πενθέω	grieve ~Nepenthe	φέως bush used to make brooms
πέρας -τος (n, 3)	cord; bound, crux, outcome ~prove	φήμη speech, rumor ~fame
περιμένω	wait for	φιλόσοφος wisdom-loving
περίοδος	picket, circuit	φοβερός frightful, afraid
περιποιέω	preserve; obtain	φρόνιμος sensible, prudent
πληγή	a hit ~plectrum	χειμών -ος (m, 3) winter, storm
πόθεν	from where?	χόρτος barn, corral; fodder
πομπή	a sending, expedition ~pomp	
ποσάκις	how many times?	
πόσος	how many, much, far?	
πότε	when?	

ἀγγαρεία ἡ καὶ στρατιώτης ἐπιλάβηται, ἄφες, μὴ ἀντίτεινε μηδὲ γόγγυζε.¹ εἰ δὲ μή, πληγὰς λαβὼν οὐδὲν ἥττον ἀπολεῖς καὶ τὸ ὄνάριον.

Οταν δὲ πρὸς τὸ σῶμα οὕτως ἔχειν σε δέη, ὅρα, τί ἀπολείπεται περὶ τὰ ἄλλα, ὅσα τοῦ σώματος ἔνεκα παρασκευάζεται. ὅταν ἐκεῦνο ὄνάριον ἥ, τᾶλλα γένεται χαλινάρια τοῦ ὄναρίου, σαγμάτια, ὑποδημάτια, κριθαί,² χόρτος. ἄφες κάκεῦνα, ἀπόλυτε θᾶττον καὶ εὐκολώτερον ἥ τὸ ὄνάριον.

Καὶ ταύτην τὴν παρασκευὴν παρασκευασάμενος καὶ τὴν ἀσκησι³ ἀσκήσας τὰ ἀλλότρια ἀπὸ τῶν ιδίων διακρίνειν, τὰ κωλυτὰ ἀπὸ τῶν ἀκωλύτων, ταῦτα πρὸς σαυτὸν ἥγενθαι, ἐκεῦνα μὴ πρὸς σαυτόν, ἐνταῦθα ἐπιστρόφως ἔχειν τὴν ὅρεξιν, ἐνταῦθα τὴν ἔκκλισιν, μὴ τι ἔπι φοβῆι τινα;— οὐδένα.— περὶ τύνος γάρ φοβήσῃ; περὶ τῶν σεαυτοῦ, ὅπου σοι ἡ οὐσία τοῦ ἀγαθοῦ καὶ τοῦ κακοῦ; καὶ τίς τούτων ἔξουσίαν ἔχει; τίς ἀφελέσθαι αὐτὰ δύναται, τίς ἐμποδίσαι; οὐ μᾶλλον ἥ τὸν θεόν.

Άλλ’ ὑπέρ τοῦ σώματος καὶ τῆς κτήσεως; ὑπέρ τῶν ἀλλοτρίων; ὑπέρ τῶν οὐδὲν πρὸς σέ; καὶ τί ἄλλο ἔξ ἀρχῆς ἐμελέτας ἥ διακρίνειν τὰ σὰ καὶ οὐ σά, τὰ ἐπὶ σοὶ καὶ οὐκ ἐπὶ σοί, τὰ κωλυτὰ καὶ ἀκώλυτα; τύνος δὲ ἔνεκα προσῆλθες τοῖς φιλοσόφοις; ὥνα μηδὲν ἥττον ἀτυχῆς καὶ δυστυχῆς;

Οὐκοῦν ἄφοβος μὲν οὕτως ἔσει καὶ ἀτάραχος. λύπη δὲ τί πρὸς σέ; ὧν γάρ προσδοκωμένων φόβος γένεται, καὶ λύπη παρόντων. ἐπιθυμήσεις δὲ τύνος ἔπι; τῶν μὲν γάρ προαιρέτικῶν ἄτε καλῶν ὄντων καὶ παρόντων σύμμετρον ἔχεις καὶ καθισταμένην τὴν ὅρεξιν, τῶν δὲ ἀπροαιρέτων οὐδενὸς ὁρέγη, ὥνα καὶ τόπον σχῆ τὸ ἀλογον⁴ ἐκεῦνο καὶ ὡστικὸν καὶ παρὰ τὰ μέτρα ἡπειρυμένον;

Οταν οὖν πρὸς τὰ πράγματα οὕτως ἔχῃς, τίς ἔπι ἀνθρωπος δύναται φοβερὸς εἶναι; τί γάρ ἔχει ἀνθρωπος ἀνθρώπῳ φοβερὸν ἥ ὁφθεὶς ἥ

¹ mutter, murmur ² barley plant ³ exercise, training ⁴ without speech or reckoning

λαλήσας ἢ ὅλως συναναστραφείς; οὐ μᾶλλον ἢ ἵππος ἵππῳ ἢ κύων κυνὶ ἢ μέλισσα μελίσσῃ. ἀλλὰ τὰ πράγματα ἑκάστῳ φοβερά ἔστων· ταῦτα δ' ὅταν περιποιεῖν τις δύνηται τινὶ ἢ ἀφελέσθαι, τότε καὶ αὐτὸς φοβερὸς γίνεται.

Πῶς οὖν ἀκρόπολις καταλύεται; οὐ σιδήρῳ οὐδὲ πυρί, ἀλλὰ δόγμασιν. ἀν γὰρ τὴν οὖσαν ἐν τῇ πόλει καθέλωμεν, μή τι καὶ τὴν τοῦ πυρετοῦ, μή τι καὶ τὴν τῶν καλῶν γυναικάριων, μή τι ἀπλῶς τὴν ἐν ἡμῖν ἀκρόπολιν καὶ τοὺς ἐν ἡμῖν τυράννους ἀποβεβλήκαμεν, οὓς ἐφ' ἑκάστοις καθ' ἡμέραν ἔχομεν, ποτὲ μὲν τοὺς αὐτούς, ποτὲ δ' ἄλλους;

Ἄλλ' ἔνθεν ἄρξασθαι δεῖ καὶ ἔνθεν καθελεῖν τὴν ἀκρόπολιν, ἐκβάλλειν τοὺς τυράννους· τὸ σωμάτιον ἀφεῖναι, τὰ μέρη αὐτοῦ, τὰς δυνάμεις, τὴν κτῆσιν, τὴν φήμην, ἀρχάς, τιμάς, τέκνα, ἀδελφούς, φίλους, πάντα ταῦτα ἡγήσασθαι ἀλλότρια.

Κὰν ἔνθεν ἐκβληθώσιν οἱ τύραννοι, τί ἔτι ἀποτειχίζω τὴν ἀκρόπολιν ἐμοῦ γε ἔνεκα; ἔστωσα γὰρ τί μοι ποιεῖ; τί ἔτι ἐκβάλλω τοὺς δορυφόρους; πού γὰρ αὐτῶν αἰσθάνομαι; ἐπ' ἄλλους ἔχουσιν τὰς ῥάβδους καὶ τοὺς κοντοὺς⁵ καὶ τὰς μαχαίρας.

Ἐγὼ δ' οὐπώποτ' οὔτε θέλων ἐκωλύθην οὔτ' ἡναγκάσθην μὴ θέλων καὶ πῶς τοῦτο δυνατόν; προσκατατέαχά μου τὴν ὄρμὴν τῷ θεῷ. θέλει μ' ἐκεῖνος πυρέσσειν· κάγὼ θέλω. θέλει ὄρμᾶν ἐπί τι· κάγὼ θέλω. θέλει δρέγεσθαι· κάγὼ θέλω. θέλει με τυχεῖν τιως· κάγὼ βούλομαι.

Οὐ θέλει· οὐ βούλομαι. ἀποθανεῖν οὖν θέλω· στρεβλωθῆναι οὖν θέλω. τίς ἔτι με κωλῦσαι δύναται παρὰ τὸ ἐμοὶ φαινόμενον ἢ ἀναγκάσαι; οὐ μᾶλλον ἢ τὸν Δία.

Οὕτως ποιοῦσι καὶ τῶν ὁδοιπόρων⁶ οἱ ἀσφαλέστεροι. ἀκήκοεν ὅτι ληστεύεται⁷ ἢ ὄδος· μόνος οὐ τολμᾷ καθεῖναι, ἀλλὰ περιέμεινεν συνοδίαν ἢ πρεσβευτοῦ⁸ ἢ ταμίου ἢ ἀνθυπάτου καὶ προσκατατάξας ἔαυτὸν παρέρχεται ἀσφαλῶς.

⁵ pole ⁶ traveler ⁷ rob, plunder ⁸ ambassador

Οὕτως καὶ ἐν τῷ κόσμῳ ποιεῖ ὁ φρόνιμος. πολλὰ ληστήρια,⁹ τύραννοι, χειμῶνες, ἀπορίαι, ἀποβολαὶ τῶν φιλτάτων.

Ποῦ τις καταφύγῃ; πῶς ἀλλήστευτος¹⁰ παρέλθῃ; ποίαν συνοδίαν περιμείνας ἀσφαλῶς διέλθῃ; τίνι προσκατατάξας ἔαυτόν;

Τῷ δεῖνι, τῷ πλουσίῳ, τῷ ὑπατικῷ. καὶ τί μοι ὅφελος; αὐτὸς ἐκδύεται, οἰμώζει, πενθεῖ. τί δ', ἀν ὁ συνοδοιπόρος αὐτὸς ἐπ' ἐμὲ στραφεὶς ληστής μου γένηται;

Τί ποιήσω; φίλος ἔσομαι Καίσαρος· ἐκείνου με ὅντα ἔταιρον οὐδεὶς ἀδικήσει. πρῶτον μέν, ἵνα γένωμαι, πρόσα με δεῖ τλῆναι καὶ παθεῖν, ποσάκις καὶ ὑπὸ πόσων ληστευθῆναι· εἰτα ἐὰν γένωμαι, καὶ οὐτος θυητός ἔστιν καὶ οὐτος θυητός.

Ἄν δ' αὐτὸς ἔκ τινος περιστάσεως ἐχθρός μου γένηται, ἀναχωρήσαι πού ποτε κρείσσον;

Εἰς ἐρημίαν; ἄγε, ἐκεῖ πυρετὸς οὐκ ἔρχεται; τί οὖν γένηται; οὐκ ἔστιν εὑρεῖν ἀσφαλῆ σύνοδον, πιστόν, ἴσχυρόν, ἀνεπιβούλευτον;

Οὕτως ἐφίστησιν καὶ ἐννοεῖ, ὅτι, ἐὰν τῷ θεῷ προσκατατάξῃ ἔαυτόν, διελεύσεται ἀσφαλῶς.

Πῶς λέγεις προσκατατάξαι;— ἦν, ὁ ἀν ἐκεῖνος θέλη, καὶ αὐτὸς θέλη καί, ὁ ἀν ἐκεῖνος μὴ θέλη, τοῦτο μηδ' αὐτὸς θέλη.— πῶς οὖν τοῦτο γένηται;— πῶς γάρ ἀλλως ἢ ἐπισκεψαμένω τὰς ὄρμὰς τοῦ θεοῦ καὶ τὴν διοίκησιν; τί μοι δέδωκεν ἐμὸν καὶ αὐτεξούσιον, τί αὐτῷ κατέλειπεν; τὰ προαιρετικά μοι δέδωκεν, ἐπ' ἐμοὶ πεποίηκεν, ἀνεμπόδιστα, ἀκώλυτα. τὸ σῶμα τὸ πήλιων πῶς ἐδύνατο ἀκώλυτον ποιῆσαι; ὑπέταξεν οὖν τῇ τῶν ὅλων περισδῶ, τὴν κτῆσιν, τὰ σκεύη, τὴν οἰκίαν, τὰ τέκνα, τὴν γυναῖκα.

Τί οὖν θεομαχῶ; τί θέλω τὰ μὴ θελητά, τὰ μὴ δοθέντα μοι ἐξ ἅπαντος ἔχειν; ἀλλὰ πῶς; ὡς δέδοται καὶ ἐφ' ὅσον δύναται. ἀλλ' ο δοὺς

⁹ robber, lair, pirate ship ¹⁰ unpillaged

ἀφαιρεῖται. τί οὖν ἀντιτείνω; οὐ λέγω, ὅτι ἡλίθιος¹¹ ἔσομαι τὸν ἰσχυρότερον βιαζόμενος, ἀλλ’ ἔτι πρότερον ἄδικος.

Πόθεν γάρ ἔχων αὐτὰ ἥλθον; ὁ πατήρ μου αὐτὰ ἔδωκεν. ἐκείνω δὲ τίς; τὸν ἥλιον δὲ τίς πεποίηκε, τοὺς καρποὺς δὲ τίς, τὰς δ’ ὥρας τίς, τὴν δὲ πρὸς ἀλλήλους συμπλοκὴν καὶ κοινωνίαν τίς;

Εἶτα σύμπαντα εἰληφώς παρ’ ἄλλουν καὶ αὐτὸν σεαυτόν, ἀγανακτεῖς καὶ μέμφη τὸν δόντα, ἀν σού τι ἀφέληται;

Τίς ὁν καὶ ἐπὶ τί ἐληλυθώς; οὐχὶ ἐκεῦνός σε εἰσήγαγεν; οὐχὶ τὸ φῶς ἐκεῦνός σοι ἔδειξεν; οὐ συνεργοὺς δέδωκεν; οὐ καὶ αἰσθήσεις; οὐ λόγον; ὡς τίνα δὲ εἰσήγαγεν; οὐχ ὡς θυητόν; οὐχ ὡς μετὰ ὀλίγου σαρκιδίου ζήσοντα ἐπὶ γῆς καὶ θεασόμενον τὴν διοικησιν αὐτοῦ καὶ συμπομπεύσοντα αὐτῷ καὶ συνεορτάσοντα πρὸς ὀλίγον;

Οὐ θέλεις οὖν, ἔως δέδοταί σοι, θεασάμενος τὴν πομπὴν καὶ τὴν πανήγυριν εἶτα, ὅταν σ’ ἔξαγῃ, πορεύεσθαι προσκυνήσας καὶ εὐχαριστήσας ὑπὲρ ὅν ἥκουσας καὶ εἰδεῖς;

Οὐ· ἀλλ’ ἔτι ἔορτάζειν¹² ἥθελον. καὶ γάρ οἱ μύσται¹³ μνεῖσθαι;¹⁴ τάχα καὶ οἱ ἐν Ὀλυμπίᾳ ἄλλους ἀθλητὰς βλέπειν· ἀλλὰ ἡ πανήγυρις πέρας ἔχει· ἔξελθε, ἀπαλλάγηθι ὡς εὐχάριστος, ὡς αἰδήμων· δὸς ἄλλοις τόπον· δὲ γενέσθαι καὶ ἄλλους, καθάπερ καὶ σὺ ἐγένου, καὶ γενομένους ἔχειν χώραν καὶ οἰκήσεις, τὰ ἐπιτήδεια. ἀν δ’ οἱ πρῶτοι μὴ ὑπεξάγωσιν, τί ὑπολείπεται; τί ἀπληστος εἶ; τί ἀνίκανος; τί στενοχωρεῖς τὸν κόσμον;— ναί· ἀλλὰ τὰ τεκνία μετ’ ἐμαυτοῦ εἶναι θέλω καὶ τὴν γυναῖκα.— σὰ γάρ ἔστιν; οὐχὶ τοῦ δόντος; οὐχὶ καὶ τοῦ σὲ πεποιηκότος; εἶτα οὐκ ἐκστήσῃ τῶν ἀλλοτρίων; οὐ παραχωρήσεις τῷ κρείσσονι;— τί οὖν μ’ εἰσῆγεν ἐπὶ τούτοις;— καὶ εἰ μὴ ποιεῖ σοι, ἔξελθε· οὐκ ἔχει χρείαν θεατοῦ μεμψιμούρου. τῶν συνεορταζόντων δεῖται, τῶν συγχορευόντων, ὥ’ ἐπικροτῶσι μᾶλλον, ἐπιθειάζωσι, ὑμνῶσι δὲ τὴν πανήγυριν.

Τοὺς ἀταλαιπώρους δὲ καὶ δειλοὺς οὐκ ἀηδῶς ὅψεται

¹¹ idle, vain, foolish ¹² celebrate ¹³ initiate ¹⁴ initiate into

be commandeered and a soldier lay hold of it, let it go, do not resist nor grumble. If you do, you will get a beating and lose your little donkey just the same. But when this is the way in which you should act as regards the body, consider what is left for you to do about all the other things that are provided for the sake of the body. Since the body is a little donkey, the other things become little bridles for a little donkey, little pack-saddles, little shoes, and barley, and fodder. Let them go too, get rid of them more quickly and cheerfully than of the little donkey itself.

Once prepared and trained in this fashion to distinguish what is not your own from what is your own possession, the things which are subject to hindrance from those which are free from it, to regard these latter as your concern, and the former as no concern of yours, diligently to keep your desire fixed on the latter, and your aversion directed toward the former, then have you any longer anyone to fear?— No one.— Of course; what is there to be fearful about? About the things that are your own, wherein is the true nature of good and evil for you? And who has authority over these? Who can take them away, who can hinder them, any more than one can hinder God? But shall you be fearful about your body and your property? About the things that are not your own? About the things that are nothing to you? And what else have you been studying, from the very outset, but how to discriminate between what is your own and what is not your own, what is under your control and what is not under your control, what is subject to hindrance and what is free from it? For what purpose did you go to the philosophers? That you might no less than before be unfortunate and miserable? You will not, then, in that case, be free from fear and perturbation. And what has pain to do with you? For fear of things anticipated becomes pain when these things are present. And what will you any longer passionately seek? For you possess a harmonious and regulated desire for the things that are within the sphere of the moral purpose, as being excellent, and as being within your reach; and you desire nothing outside the sphere of the moral purpose, so as to give place to that other element of unreason, which pushes you along and is impetuous beyond all measure.

Now when you face things in this fashion, what man can inspire fear in you any longer? For what has one human being about him that is calculated to inspire fear in another human being, in either his appearance, or conversation, or intercourse in general, any more than one horse, or dog, or bee inspires fear in another horse, or dog, or bee? Nay, it is things that inspire man with fear; and when one person is able to secure them for another, or to take them away, then he becomes capable of inspiring fear.

How, then, is a citadel destroyed? Not by iron, nor by fire, but by judgements. For if we capture the citadel in the city, have we captured the citadel of

fever also, have we captured that of pretty wenches also, in a word, the acropolis within us, and have we cast out the tyrants within us, whom we have lording it over each of us every day, sometimes the same tyrants, and sometimes others? But here is where we must begin, and it is from this side that we must seize the acropolis and cast out the tyrants; we must yield up the paltry body, its members, the faculties, property, reputation, offices, honours, children, brothers, friends—count all these things as alien to us. And if the tyrants be thrown out of the spot, why should I any longer raze the fortifications of the citadel, on my own account, at least? For what harm does it do me by standing? Why should I go on and throw out the tyrant's bodyguard? For where do I feel them? Their rods, their spears, and their swords they are directing against others. But I have never been hindered in the exercise of my will, nor have I ever been subjected to compulsion against my will. And how is this possible? I have submitted my freedom of choice unto God. He wills that I shall have fever; it is my will too. He wills that I should choose something; it is my will too. He wills that I should desire something; it is my will too. He wills that I should get something; it is my wish too. He does not will it; I do not wish it. Therefore, it is my will to die; therefore, it is my will to be tortured on the rack. Who can hinder me any longer against my own views, or put compulsion upon me? That is no more possible in my case than it would be with Zeus.

This is the way also with the more cautious among travellers. A man has heard that the road which he is taking is infested with robbers; he does not venture to set forth alone, but he waits for a company, either that of an ambassador, or of a quaestor, or of a proconsul, and when he has attached himself to them he travels along the road in safety. So in this world the wise man acts. Says he to himself: "There are many robber-bands, tyrants, storms, difficulties, losses of what is most dear. Where shall a man flee for refuge? How shall he travel secure against robbery? What company shall he wait for that he may pass through in safety? To whom shall he attach himself? To So-and-so, the rich man, or the proconsul? And what is the good of that? He himself is stripped, groans, sorrows. Yes, and what if my fellow-traveller himself turn upon me and rob me? What shall I do? I will become a friend of Caesar; no one will wrong me if I am a companion of his. But, in the first place, the number of things I must suffer and endure in order to become his friend! and the number of times, and the number of persons by whom I must first be robbed! And then, even if I do become his friend, he too is mortal. And if some circumstance lead him to become my enemy, where indeed had I better retire? To a wilderness? What, does not fever go there? What, then, is to become of me? Is it impossible to find a fellow-traveller who is safe, faithful, strong, free from the suspicion of treachery?" Thus he reflects and comes to the thought that, if he attach himself to God, he will pass through

the world in safety.

How do you mean "attach himself"?—Why, so that whatever God wills, he also wills, and whatever God does not will, this he also does not will.—How, then, can this be done?—Why, how else than by observing the choices of God and His governance? What has He given me for my own and subject to my authority, and what has He left for Himself? Everything within the sphere of the moral purpose He has given me, subjected them to my control, unhampered and unhindered. My body that is made of clay, how could He make that unhindered? Accordingly He has made it subject to the revolution of the universe—my property, my furniture, my house, my children, my wife. Why, then, shall I strive against God? Why shall I will what is not in the province of the will, to keep under all circumstances what has not been given me outright? But how should I keep them? In accordance with the terms upon which they have been given, and for as long as they can be given. But He who gave also takes away. Why, then, shall I resist? I do not say that I shall be a fool for trying to use force upon one who is stronger than I am, but before that I shall be wicked. For where did I get these things when I came into the world? My father gave them to me. And who gave them to him? Who has made the sun, who the fruits, who the seasons, who the union and fellowship of men one with another?

And so, when you have received everything, and your very self, from Another, do you yet complain and blame the Giver, if He take something away from you? Who are you, and for what purpose have you come? Did not He bring you into the world? Did not He show you the light? Did not He give you fellow-workers? Did not He give you senses also and reason? And as what did He bring you into the world? Was it not as a mortal being? Was it not as one destined to live upon earth with a little portion of paltry flesh, and for a little while to be a spectator of His governance, and to join with Him in His pageant and holiday? Are you not willing, then, for so long as has been given you, to be a spectator of His pageant and His festival, and then when He leads you forth, to go, after you have made obeisance and returned thanks for what you have heard and seen? "No," you say, "but I wanted to go on with the holiday." Yes, and so do the initiates in the mysteries want to go on with the initiation, and no doubt the spectators at Olympia want to see still other athletes; but the festival has come to an end; leave, depart as a grateful and reverent spectator departs; make room for others; yet others must be born, even as you were born, and once born they must have land, and houses, and provisions. But if the first-comers do not move along, what is left for those who follow after? Why are you insatiate? Why never satisfied? Why do you crowd the world?

Yes, but I want my little children and my wife to be with me.—Are they

yours? Do they not belong to Him who gave them? To Him who made your Will you not, therefore, give up what is not your own? Will you not yield to your superior?— Why, then, did He bring me into the world on these conditions?— And if they do not suit you, leave; God has no need of a fault-finding spectator. He needs those who join in the holiday and the dance, that they may applaud rather, and glorify, and sing hymns of praise about the festival. But the peevish and the cowardly He will not be distressed to see

vocabulary

ἀγεννής	low-born; sordid	δούλειος	of a slave
ἀέκων	unwilling	δρόμος	running, racing ground ~hippodrome
ἀξήμιος	not paying, not punished	ἐθίζω	accustom
ἄκων	javelin; unwilling ~acme	ἐκπίνω	(i) drink up, consume
ἀλεκτρούν	-όνος (m, 3) chicken	ἐκπληρόω	fill, fulfill
ἄμπελος	(f) vine	ἐκχέω	pour out
ἀναγκαίη	of necessity, by force	ἔλαιον	oil, olive oil ~olive
ἀναίσθητος	unfeeling, stupid	ἐλευθερία	freedom
ἀναστρέφω	act: overturn; mid: find oneself in ~atrophy	ἐλευθέριος	free
ἀνδρεία	courage	ἐλευθερόω	set free
ἀνδρεῖος	of a man, manly	ἐμπαίζω	mock; (mp) be deluded
ἀπολλαγή	relief, escape	ἐμπειρος	experienced
ἀπειθέω	disobey	ἐμποδίζω	fetter, hinder
ἄπειρος	untested; infinite	ἐναργής	visible, clear ~Argentina
ἀπολείβω	drip off of	ἐνδίδωμι	hand over, lend, show, allow
ἀπορρίπτω	cast away	ἐνδοθεν	from within
ἀποσπάω	tear/drag away	ἐνθεν	thence, whence
ἀρέσκω	please, satisfy; make amends	ἐντίθημι	load; mp: take to heart ~thesis
ἀρτάω	hang something on	ἐξειμι	go forth; is possible ~ion
ἀρτέομαι	be ready	ἐορτή	holiday, feast
ἀρχιτέκτων	-τος (m, 3) master, architect	ἐπακολουθέω	chase; accrue
αὐτόθεν	from that place	ἐπείχομαι	exult (over); pray ~vow
γενναῖος	noble, sincere ~genesis	ἐπίστασις	-τος (f) stopping
γενναιότης	-τος (f) nobility; (land) fertility	ἐπιστήμη	skill, knowledge
γυμνάζω	exercise, do training	ἐπιτιμάω	honor, blame
δάκνω	bite	ἐσπέρα	evening, west
δέρω	skin, flay ~tear	εὐδαιμονίζω	consider happy
δεσμεύω	to chain	ἔχις	viper
δεσπότης	-ου (m, 1) master, despot	ἔωθεν	at first light
διάγω	lead through; pass a time ~demagogue	ζημία	loss, penalty ~zeal
διασκέπαστος	(i) separate, sort ~critic	ζημιώ	fine, punish
διατάσσω	arrange, array	ζῷον	being, animal; picture
διατείνω	extend; (mp) try hard	ζημερος	gentle; (animals) domesticated
δόγμα	-τος (n, 3) belief, legal decision	ἡσσάομαι	(pass) be weaker, be overcome; (active) defeat
δουλεία	slavery	θαυμαστός	wonderful; admirable
		θρίξ	hair ~tresses
		ἰατρός	(α) physician

ιδρόω sweat ~exude	περιποιέω preserve; obtain
καθαίρω clean	πέρνημι export, sell as a slave
καθήκω come down, (a day) to fall, arrive; be proper	~porno
καταδουλόω enslave	πιπράσκω export, sell as a slave
κατακόπτω cut down, shatter	~porno
κατήγορος accuser	πόθεν from where?
κείρω shave, sever, raze; devour, use up	ποίη grass
κοῦφος light, nimble	πονέω work; be busy ~osteopenia
κτῆσις -ος (f) chattels	ποτήριον cup
κυβερνήτης -ου (m, 1) steersman, governor ~govern	πρέπω be conspicuous, preeminent ~refurbish
λακτίζω kick	προδοσία betrayal
λύκος wolf ~lycanthropy	πρόχειρος handy; ready to do something
μελετάω pursue, attend to, exercise	δύνη strength, might
μελέτη care; practice	σκέπτομαι look, look at, watch ~skeptic
μέμφομαι blame; reject	σκέψις perception, examination
μυέω initiate into	σκώληξ -κος (m) worm
μωρός stupid	στολίζω dress, adorn
όδυνάω cause pain	συμφύω pull together, mend
οἰκτρός pitiable	συνεργέω help, cooperate
ὅποι to which place	σφήξ -κός (m) wasp ~sphexish
οὐδέποτε never	σχολή rest, leisure
οὐδέτερος neither	ταλαιπωρος suffering, miserable
πάθος -ους (n, 3) an experience, passion, condition	τύραννος tyrant
παιδοτρίβης -ου (m, 1) physical trainer	ὑπηρέτης -ου (m, 1) servant, officer
πανήγυρις -εως (f) gathering	φαντάζω make visible; imagine
πανταχοῦ everywhere; completely	φιλοσοφέω philosophize, study
παραφυλάσσω guard closely	φιλόσοφος wisdom-loving
πειρατής -οῦ (α, m, 1) pirate	φορτικός for carrying; burdensome
περιβλέπω look around	ψυχρός (ο) cold ~psychology
	ώνεομαι buy
	ώσαύτως in the same way

ἀπολελειμμένους τῆς πανηγύρεως· οὐδὲ γὰρ παρόντες ὡς ἐν ἑορτῇ διῆγον οὐδὲ ἔξεπλήρουν τὴν χώραν τὴν πρέπουσαν, ἀλλ’ ὡδυνῶντο, ἐμέμφοντο τὸν δαιμονα, τὴν τύχην, τοὺς συνόντας· ἀναίσθητοι καὶ ὡν ἔτυχον καὶ τῶν ἑαυτῶν δυνάμεων, ἃς εἰλήφασι πρὸς τὰ ἐναντία, μεγαλοψυχίας, γενναιότητος,¹ ἀνδρείας, αὐτῆς τῆς νῦν ζητουμένης ἐλευθερίας.— ἐπὶ τί οὖν εἴληφα ταῦτα;— χρησόμενος.— μέχρι τίνος;— μέχρις ἂν ὁ χρήσας θέλῃ.— ἂν οὖν ἀναγκαῖα μοι ἦ;— μὴ πρόσπασχε αὐτοῖς καὶ οὐκ ἔσται. σὺ αὐτὰ αὐτῷ μὴ εἴπῃς ἀναγκαῖα καὶ οὐκ ἔστω.

Ταύτην τὴν μελέτην ἔωθεν εἰς ἑσπέραν μελετᾶν ἔδει. ἀπὸ τῶν μικροτάτων, ἀπὸ τῶν εὐεπηρεαστοτάτων ἀρξάμενος, ἀπὸ χύτρας, ἀπὸ ποτηρίου, εἴθ’ οὔτως ἐπὶ χιτωνάριον πρόσελθε, ἐπὶ κυνάριον, ἐπὶ ιππάριον, ἐπὶ ἀγριδίον· ἔνθεν ἐπὶ σαυτόν, τὸ σῶμα, τὰ μέρη τοῦ σώματος, τὰ τέκνα, τὴν γυναῖκα, τοὺς ἀδελφούς.

Πανταχοῦ περιβλέψας ἀπόρριψον ἀπὸ σεαυτοῦ· κάθηρον τὰ δόγματα, μή τι προσήρτηται σοι τῶν οὐ σῶν, μή τι συμπέφυκεν, μή τι ὀδυνήσει σ’ ἀποσπάμενον.

Καὶ λέγε γυμναζόμενος καθ’ ἡμέραν, ὡς ἐκεῖ, μὴ ὅτι φιλοσοφεῖς ἔστω φορτικὸν² τὸ ὄνομα, ἀλλ’ ὅτι καρπιστὴν δίδωσ. τοῦτο γάρ ἔστιν ἡ ταῖς ἀληθείαις ἐλευθερία.

Ταύτην ἡλευθερώθη Διογένης παρ’ Ἀντισθένους καὶ οὐκέτι ἔφη καταδουλωθῆναι δύνασθαι ὑπὲρ οὐδενός.

Διὰ τοῦτο πῶς ἔάλω, πῶς τοῖς πειραταῖς³ ἔχρητο· μή τι κύριον εἰπέν τινα αὐτῶν; καὶ οὐ λέγω τὸ ὄνομα· οὐ γὰρ τὴν φωνὴν φοβοῦμαι, ἀλλὰ τὸ πάθος, ἀφ’ οὐδὲν ἡ φωνὴ ἐκπέμπεται.

Πῶς ἐπιτιμᾶ αὐτοῖς, ὅτι κακῶς ἔτρεφον τοὺς ἑαλωκότας· πῶς ἐπράθη· μή τι κύριον ἔζήτει; ἀλλὰ δοῦλον. πῶς δὲ πραθεὶς ἀνεστρέφετο πρὸς τὸν δεσπότην· εὐθὺς διελέγετο πρὸς αὐτόν, ὅτι οὐχ οὔτως ἐστολίσθαι⁴ δεῖ αὐτόν, οὐχ οὔτως κεκάρθαι, περὶ τῶν νιῶν,

¹ nobility; (land) fertility ² for carrying; burdensome ³ pirate

⁴ dress, adorn

πῶς δεῖ αὐτοὺς διάγειν.

Καὶ τί θαυμαστόν; εἰ γὰρ παιδοτρίβην⁵ ἐώνητο,⁶ ἐν τοῖς παλαιστρικοῖς ὑπηρέτη ἀν αὐτῷ ἐχρῆτο ἥ κυρίω; εἰ δὲ ἵατρόν, ὡσαύτως, εἰ δὲ ἀρχιτέκτονα.⁷ καὶ οὕτως ἐφ' ἐκάστης ὅλης τὸν ἔμπειρον τοῦ ἀπεύρου κρατεῖν πᾶσα ἀνάγκη.

Οστις οὖν καθόλου τὴν περὶ βίον ἐπιστήμην κέκτηται, τί ἀλλο ἥ τοῦτον εἶναι δεῖ τὸν δεσπότην; τίς γάρ ἐστιν ἐν νηὶ κύριος;— ὁ κυβερνήτης.— διὰ τί; ὅτι ὁ ἀπειθῶν αὐτῷ ζημιοῦται.— ἀλλὰ δεῖραί με δύναται.— μή τι οὖν ἀζημίως;⁸— οὕτως μὲν κάγω ἔκρινον.— ἀλλ' ὅτι οὐκ ἀζημίως, διὰ τοῦτο οὐκ ἔξεστιν οὐδενὶ δὲ ἀζήμιον ἐστι τὸ ποιεῖν τὰ ἀδικα.— καὶ τίς ἡ ζημία τῷ δίκαιῳ τὸν αὐτοῦ δοῦλον, ἥν δοκεῖς;— τὸ δῆσαι τοῦτο ὁ καὶ σὺ ὁμολογήσεις, ἀν θέλησ σώζειν, ὅτι ἄνθρωπος οὐκ ἔστι θηρίον, ἀλλ' ἥμερον ζῷον.

Ἐπεὶ πότ’ ἀμπελος πράσσει κακῶς; ὅταν παρὰ τὴν ἑαυτῆς φύσιν πράσσῃ. πότ’ ἀλεκτρυών;

Ωσαύτως, οὐκοῦν καὶ ἄνθρωπος. τίς οὖν αὐτοῦ ἡ φύσις; δάκνειν⁹ καὶ λακτίζειν¹⁰ καὶ εἰς φυλακὴν βάλλειν καὶ ἀποκεφαλίζειν; οὕτως ἀλλ' εὖ ποιεῖν, συνεργεῖν, ἐπεύχεσθαι. τότε οὖν κακῶς πράσσει, ἀν τε θέλησ ἄν τε μή, ὅταν ἀγνωμονῆ.

Ωστε Σωκράτης οὐκ ἔπραξε κακῶς;— οὕτως, ἀλλ' οἵ δικασταὶ καὶ οἱ κατήγοροι.— οὐδέ τέντος ᾧ Έλουΐδιος;— οὕτως, ἀλλ' οἱ ἀποκτείνας αὐτόν.— πῶς λέγεις;— ὡς καὶ σὺ ἀλεκτρυόνα οὐ λέγεις κακῶς πρᾶξαι τὸν νικήσαντα καὶ κατακοπέντα, ἀλλὰ τὸν ἀπλῆγα ἡττηθέντα· οὐδὲ κύνα εὐδαιμονίζεις τὸν μήτε διώκοντα μήτε πονοῦντα, ἀλλ' ὅταν ἴδρωντα ἴδης, ὅταν ὁδυνώμενον, ὅταν ῥηγνύμενον ὑπὸ τοῦ δρόμου.

Τί παραδοξολογοῦμεν, εἰ λέγομεν παντὸς κακὸν εἶναι τὸ παρὰ τὴν ἐκείνου φύσιν; τοῦτο παράδοξόν ἐστιν; σὺ γὰρ αὐτὸς ἐπὶ πάντων τῶν

⁵ physical trainer ⁶ buy ⁷ master, architect ⁸ not paying, not punished ⁹ bite ¹⁰ kick

ἄλλων οὐ λέγεις; διὰ τί ἐπὶ μόνου οὖν τοῦ ἀνθρώπου ἄλλως φέρῃ;

Άλλ' ὅτι λέγομεν ἡμερον εἶναι τοῦ ἀνθρώπου τὴν φύσιν καὶ φιλάλληλον καὶ πιστήν, τοῦτο παράδοξον οὐκ ἔστιν;— οὐδὲ τοῦτο.— πῶς οὖν ἔτι οὐ δερόμενος βλάπτεται ἢ δεσμευόμενος¹¹ ἢ ἀποκεφαλιζόμενος; οὐχὶ οὕτως μέν· εἰ γενναίως πάσχει, καὶ προσκερδαίνων καὶ προσωφελούμενος ἀπέρχεται, ἐκεῖνος δὲ βλαπτόμενός ἔστιν ὁ τὰ οἰκτρότατα¹² πάσχων καὶ αἰσχιστα, ὁ ἀντὶ ἀνθρώπου λύκος γυνόμενος ἢ ἔχις¹³ ἢ σφῆξ,¹⁴

Ἄγε οὖν ἐπέλθωμεν τὰ ὡμολογημένα. ὁ ἀκάλυπτος ἀνθρωπος ἐλεύθερος, ὁ πρόχειρα τὰ πράγματα ώς βούλεται. οὖν δ' ἔστιν ἢ κωλῦσαι ἢ ἀναγκάσαι ἢ ἐμποδίσαι ἢ ἀκοντα εἴς τι ἐμβαλεῖν, δοῦλός ἔστιν.

Τίς δ' ἀκάλυπτος; ὁ μηδενὸς τῶν ἀλλοτρίων ἐφιέμενος. τίνα δ' ἀλλότρια; ἀ οὐκ ἔστιν ἐφ' ἡμῖν οὕτ' ἔχειν οὔτε μὴ ἔχειν οὔτε ποιὰ ἔχειν ἢ πῶς ἔχοντα.

Οὐκοῦν τὸ σῶμα ἀλλότριον, τὰ μέρη αὐτοῦ ἀλλότρια, ἢ κτῆσις ἀλλοτρία. ἀν οὖν τινι τούτων ώς ἴδιω προσπαθῆσ, δώσεις δίκας ἀσ ἀξιον τὸν τῶν ἀλλοτρίων ἐφιέμενον.

Αὕτη ἡ ὄδος ἐπ' ἐλευθερίαν ἄγει, αὕτη μόνη ἀπαλλαγὴ δουλείας, μόνη τὸ δυνηθῆναι ποτ' εἰπεῖν ἐξ ὅλης ψυχῆς τὸ ἄγον δέ μ', ὁ Ζεῦ, καὶ σύ γ' ἡ Πεπρωμένη, ὅποι ποθ' ὑμῖν εἴμι διατεταγμένος.

Άλλὰ τί λέγεις, φιλόσοφε; καλεῖ σε ὁ τύραννος ἐροῦντά τι ὡν οὐ πρέπει σοι. λέγεις ἢ οὐ λέγεις; εἰπέ μοι.— ἄφεις σκέψωμαι.— νῦν σκέψῃ; ὅτε δ' ἐν τῇ σχολῇ ἦσ, τί ἐσκέπτου; οὐκ ἐμελέτας, τίνα ἔστι τὰ ἀγαθὰ καὶ τὰ κακὰ καὶ τίνα οὐδέτερα;¹⁵— Ἐσκεπτόμην.— τίνα οὖν ἡρεσκεν ύμῖν;— τὰ δίκαια καὶ καλὰ ἀγαθὰ εἶναι, τὰ ἄδικα καὶ αἰσχρὰ κακά.— μή τι τὸ ζῆν ἀγαθόν;— οὐ.— μή τι τὸ ἀποθανεῖν κακόν;— οὐ.— μή τι φυλακή;— οὐ.— λόγος δ' ἀγεννῆς καὶ ἀπιστος καὶ φίλου προδοσία καὶ κολακεία τυράννου τί ύμῖν ἐφαίνετο;— κακά.— τί οὖν;

¹¹ to chain ¹² pitiable ¹³ viper ¹⁴ wasp ¹⁵ neither

οὐχὶ σκέπτη, οὐχὶ δὲ ἔσκεψαι καὶ βεβούλευσαι. ποία γὰρ σκέψις,¹⁶ εἰ καθήκει μοὶ δυναμένω τὰ μέγιστα ἀγαθὰ ἐμαυτῷ περιποιῆσαι, τὰ μέγιστα κακὰ μὴ περιποιῆσαι; καλὴ σκέψις καὶ ἀναγκαία, πολλῆς βουλῆς δεομένη. τί ἡμῖν ἐμπαῖζεις, ἀνθρωπε;

Οὐδέποτε τοιαύτη σκέψις γίνεται. οὐδέ εἰ ταῖς ἀληθείαις κακὰ μὲν ἐφαντάζουν τὰ αἰσχρά, τὰ δὲ ἄλλα οὐδέτερα, ἥλθες ἀν ἐπὶ ταύτην τὴν ἐπίστασιν, οὐδέ ἐγγύς· ἀλλ’ αὐτόθεν διακρίνειν εἶχες, ὥσπερ ὅψει τῇ διανοίᾳ.

Πότε γὰρ σκέπτη, εἰ τὰ μέλανα λευκά ἔστιν, εἰ τὰ βαρέα κοῦφα;¹⁷ οὐχὶ δὲ τοῖς ἐναργώς φαινομένοις ἐπακολουθεῖς; πῶς οὖν νῦν σκέπτεσθαι λέγεις, εἰ τὰ οὐδέτερα τῶν κακῶν φευκτότερα;

Ἄλλ’ οὐκ ἔχεις τὰ δόγματα ταῦτα, ἀλλὰ φανέται σοι οὕτε ταῦτα οὐδέτερα, ἀλλὰ τὰ μέγιστα κακά, οὕτ’ ἐκεῖνα κακά, ἀλλ’ οὐδὲν πρὸς ἡμᾶς.

Οὕτως γὰρ ἐξ ἀρχῆς εἴθισας σεαυτόν· ποῦ εἰμι; ἐν σχολῇ. καὶ ἀκούοντι μον τίνες; λέγω μετὰ τῶν φιλοσόφων. ἀλλ’ ἐξελήλυθα τῆς σχολῆς· ἀρον ἐκεῖνα τὰ τῶν σχολαστικῶν καὶ τῶν μωρῶν. οὕτως καταμαρτυρεῖται φίλος ὑπὸ φιλοσόφου, οὕτως παρασιτέ φιλόσοφος, οὕτως ἐπ’ ἀργυρίῳ ἐκμισθοῖ ἔαυτόν, οὕτως ἐν συγκλήτῳ τις οὐ λέγει τὰ φαινόμενα· ἔνδοθεν τὸ δόγμα αὐτὸν βοᾷ, οὐ ψυχρὸν καὶ ταλαίπωρον ὑποληψεῖδιον ἐκ λόγων εἰκαίων ὡς ἐκ τριχὸς ἡρτημένον, ἀλλὰ ἰσχυρὸν καὶ χρηστικὸν καὶ ὑπὸ τοῦ διὰ τῶν ἔργων γεγυμνάσθαι μεμυημένον.

Παραφύλαξον σαυτόν, πῶς ἀκούεις— οὐ λέγω, ὅτι τὸ παιδίον σου ἀπέθανεν· πόθεν σοι; ἀλλ’ ὅτι σου τὸ ἔλαιον ἐξεχέθη, ὁ οἶνος ἐξεπόθη, ἵνα τις ἐπιστὰς διατεινομένω σοι τοῦτ’ αὐτὸ μόνον εἴπῃ φιλόσοφε, ἀλλὰ λέγεις ἐν τῇ σχολῇ· τί ἡμᾶς ἐξαπατᾶς; τί σκώληξ¹⁸ ὡν λέγεις, ὅτι ἀνθρωπος εῖ;

¹⁶ perception, examination ¹⁷ light, nimble ¹⁸ worm

left out of the festival; for when they were present they did not act as though they were on a holiday, nor did they fill the proper rôle; but they were distressed, found fault with the Deity, with fate, and with the company; insensible to what had been vouchsafed them, and to their own powers which they had received for the very opposite use— high-mindedness, nobility of character, courage, and the very freedom for which we are now seeking.— For what purpose, then, did I receive these gifts?— To use them.— How long?— For as long as He who lent them to you wills.— But what if they are necessary to me?— Do not set your heart upon them, and they will not be necessary to you. Do not say to yourself that they are necessary, and they will not be.

This is what you ought to practise from morning till evening. Begin with the most trifling things, the ones most exposed to injury, like a pot, or a cup, and then advance to a tunic, a paltry dog, a mere horse, a bit of land; thence to yourself, your body, and its members, your children, wife, brothers. Look about on every side and cast these things away from you. Purify your judgements, for fear lest something of what is not your own may be fastened to them, or grown together with them, and may give you pain when it is torn loose. And every day while you are training yourself, as you do in the gymnasium, do not say that you are "pursuing philosophy" (indeed an arrogant phrase!), but that you are a slave presenting your emancipator in court; for this is the true freedom. This is the way in which Diogenes was set free by Antisthenes, and afterwards said that he could never be enslaved again by any man. How, in consequence, did he behave when he was captured! How he treated the pirates! He called none of them master, did he? And I am not referring to the name! it is not the word that I fear, but the emotion, which produces the word. How he censures them because they gave bad food to their captives! How he behaved when he was sold! Did he look for a master? No, but for a slave. And how he behaved toward his master after he had been sold! He began immediately to argue with him, telling him that he ought not to dress that way, or have his hair cut that way, and about his sons, how they ought to live. And what is there strange about that? Why, if he had bought a gymnastic trainer, would he have employed him as a servant, or as a master, in the exercises of the palaestra? And if he had bought a physician, or a master-builder, the same would have been true. And thus in every subject-matter, it is quite unavoidable that the man of skill should be superior to the man without skill. In general, therefore, whoever possesses the science of how to live, how can he help but be the master? For who is master in a ship?— The helmsman.— Why? Because the man who disobeys him is punished.— But my master is able to give me a sound flogging.— He cannot do so with impunity, can he?— So I thought.— But because he cannot do so with impunity, therefore he has no authority to do it; no man

can do wrong with impunity.— And what is the punishment that befalls the man who has put his own slave in chains, when he felt like it?— The putting of him in chains; this is something which you will admit yourself, if you wish to maintain the proposition that man is not a wild beast but a tame animal. For when is a vine faring badly? When it is acting contrary to its own nature. When is a cock faring badly? Under the same conditions. So also man. What, then, is his nature? To bite, and kick, and throw into prison, and behead? No, but to do good, to work together, and to pray for the success of others. Therefore, he is faring badly, whether you will or no, when he acts unfeelingly.

You imply, then, that Socrates did not fare badly?— He did not; it was his judges and accusers who fared badly.— Nor Helvidius at Rome?— No, but the man who put him to death.— How so?— Just as you too do not say that the cock which has won a victory, even though he be severely cut up, has fared badly, but rather the one who has been beaten without suffering a blow. Nor do you call a dog happy when he is neither in pursuit nor toiling hard, but when you see him sweating, suffering, bursting from the chase. What is there paradoxical in the statement, if we say that everything's evil is what is contrary to its own nature? Is that paradoxical? Do you not say it yourself in the case of everything else? Why, then, do you take a different course in the case of man alone? But our statement that the nature of man is gentle, and affectionate, and faithful, is this not paradoxical?— No, that is not paradoxical, either.— How, then, does it come about that he suffers no harm, even though he is soundly flogged, or imprisoned, or beheaded? Is it not thus— if he bears it all in a noble spirit, and comes off with increased profit and advantage, while the other man is the one who suffers harm, the man who is subjected to the most pitiful and disgraceful experience, who becomes a wolf, or a snake, or a wasp, instead of a human being?

Come, now, and let us review the points on which we have reached agreement. The unhampered man, who finds things ready to hand as he wants them, is free. But the man who can be hampered, or subjected to compulsion, or hindered, or thrown into something against his will, is a slave. And who is unhampered? The man who fixes his aim on nothing that is not his own. And what are the things which are not our own? All that are not under our control, either to have, or not to have, or to have of a certain quality, or under certain conditions. Therefore, the body is not our own, its members are not our own, property is not our own. If, then, you conceive a strong passion for some one of these things, as though it were your immediate possession, you will be punished as he should be who fixes his aim upon what is not his own. This is the road which leads to freedom, this is the only surcease of slavery, to be able to say at any time with your whole heart.

Lead thou me on, O Zeus, and Destiny, To that goal long ago to me assigned.

But what say you, philosopher? The tyrant calls upon you to say something that is unworthy of you. Do you say it, or not say it? Tell me.— Let me think about it.— Think about it now? But what were you thinking about when you were attending lectures? Did you not study the questions, what things are good, and what bad, and what are neither good nor bad?— I did.— What conclusions were approved, then, by you and your fellows?— That things righteous and excellent were good, things unrighteous and disgraceful bad.— Life is not a good thing, is it?— No.— Nor death a bad thing? —No.— Nor imprisonment?— No.— But ignoble speech and faithless, and betrayal of a friend, and flattery of a tyrant, what did you and your fellows think of these?— We thought them evil.— What then? You are not thinking about the question now, nor have you thought about it and considered it hitherto. Why, what kind of inquiry is it, to raise the question whether it is fitting, when it is in my power to get for myself the greatest goods, not to get for myself the greatest evils! A fine and necessary question, forsooth, that requires a great deal of deliberation. Why are you making fun of us, man? Such an inquiry is never made. Besides, if you had honestly imagined that disgraceful things were bad, and all else indifferent, you would never have approached this inquiry, no, nor anything near it; but you would have been able to settle the question on the spot, by intuition, just as in a case involving sight. Why, when do you stop to "think about it," if the question is, Are black things white, or, Are heavy things light? Do you not follow the clear evidence of your senses? How comes it, then, that now you say you are thinking it over, whether things indifferent are more to be avoided than things bad? But you do not have these judgements; on the contrary, imprisonment and death do not appear to you to be indifferent, but rather the greatest evils, and dishonourable words and deeds are not bad in your sight, but rather things that do not concern us. For that is the habit which you developed from the start. "Where am I?" you say. "In school. And who are listening to me? I am talking in the company of philosophers. But now I have left the school; away with those sayings of pedants and fools!" That is how a friend is condemned on the testimony of a philosopher, that is how a philosopher turns parasite, that is how he hires himself out for money, that is how at a meeting of the senate a man does not say what he thinks, while within his breast his judgement shouts loudly, no cold and miserable remnant suspended from idle argumentations as by a hair, but a strong and serviceable judgement, and familiar with its business by having been trained in action. Watch yourself, and see how you take the word— I do not say the word that your child is dead; how could you possibly bear that?— but the word that your oil is spilled, or your wine drunk up. Well might someone stand over you, when you are in this excited condition, and say simply, "Philosopher, you talk differently in the school; why are you

deceiving us? Why, when you are a worm, do you claim that you are a man

vocabulary

ἄδικος unfair; obstinate, bad
 αἰδήμων bashful, modest
 αἰσχρός shameful
 ἀκολουθέω follow
 ἀλλότριος someone else's; alien
 ~alien
 ἀμείνων comparative of ἀγαθός,
 noble
 ἀναγιγνώσκω recognize, read,
 understand, persuade
 ἀναγκάζω force, compel
 ἀναστρέψω act: overturn; mid: find
 oneself in ~atrophy
 ἀνέχω raise; mid: endure, submit
 ἀπάγχω throttle
 ἀπαιτέω demand to have returned
 ἀπαρνέομαι deny utterly
 ἀπλόος single; simple ~haploid
 ἀποβάλλω throw away, lose
 ἀποδημέω be absent, abroad
 ἀπολογέομαι defend one's conduct
 ἀπομύσσω blow one's nose
 ἀποπλύνω (ū) wash something up
 on shore
 ἀποφύγω (ū) faint; get dry
 ἄρα interrogative pcl
 ἄρτι at the same time
 αὐξάνω strengthen
 ἀφειδής unsparing, cruel ~aphid
 ἀφοράω look away, at ~panorama
 βίαιος by force
 βλέμμα -τος (n, 3) look, glance
 γραία old woman ~geriatric
 δέρω skin, flay ~tear
 διακρίνω (ū) separate, sort ~critic
 διαλέγω go through, debate ~legion
 διασώζω preserve through
 διογενής (ī) born of Zeus ~deity
 διοικέω manage, keep house
 δόγμα -τος (n, 3) belief, legal
 decision

δουλεία slavery
 δούλειος of a slave
 δωροδοκέω take bribes
 εἴτε then, therefore, next
 ἐκδύω take off; leave; avoid
 ἐλεγχος (n) shame, disgrace; (m)
 refutation
 ἐλευθερία freedom
 ἐλευθέριος free
 ἐλεύθερος not enslaved
 ἔξειμι go forth; is possible ~ion
 ἔξιτημι displace, transform; (+gen)
 give up ~station
 ἐπιβούλεύω plot, plan, harm
 ~volunteer
 ἐπιθυμέω (ū) wish, covet
 ἐπιλαμβάνω take, attack, seize
 ἐπιμελέομαι take care of, oversee
 ἐπιψηφίζω put to a vote
 ἐρμαῖον (f) of Hermes; windfall
 ἔρως -τος (m) love, desire ~erotic
 εὔκολος contented
 εὐσχήμων dignified
 εὐτυχής fortunate
 ἐφίστημι set; (mp) come/be near,
 direct, stop ~station
 θαυμαστός wonderful; admirable
 θεραπεύω help, serve; flatter, defer
 to ~therapy
 ιατρός (ā) physician
 καθάπερ exactly as
 καίτοι and yet; and in fact; although
 κάμπτω bend, bend in exhaustion
 καταδουλώ enslave
 καταφιλέω kiss, caress
 κίνημα (ī) movement, uproar
 κτῆσις -ος (f) chattels
 κωλύω (ū) hinder, prevent
 μαρτυρέω testify, bear witness
 μελετάω pursue, attend to, exercise
 μελέτη care; practice
 μηκέτι no more

μνήμη reminder, memorial	σκοπέω behold, consider
ναός (α) temple, shrine ~nostalgia	σκώπτω joke
νεῦμα -τος (n, 3) nod, command	στρατεύω make an expedition, war, campaign ~strategy
νοσέω be sick, be mad, suffer	στρατηγέω be a general
ὅθεν whence	στρεβλόω twist; torture on the wheel
οἰκειόω adopt, adapt	συγγενές inborn, kin to
όλοκληρος complete	συγγενής inborn, kin to
όνεω help, please, be available	συγγνώμη sympathy, leniency
ούδεπάποτε and not yet ever	συστρέφω get together; condense
οῦπω no longer	τείνω stretch, tend ~tense
ὄφελος -εος (n, 3) a use, a help	τιμάω (i) honor, exalt
όφρυς -ος (f) eyebrow	τιμόω honor, exalt
παιδίον young child; slave	τοιγάρο therefore
παράδειγμα -τος (n, 3) model, precedent	τοίνυν well, then
παράδοξος incredible	τρώγλη animal's hole
παράλογος immeasurable	τύραννος tyrant
παραχωρέω yield, concede	τυφλόω blind
παρεγγυάω entrust; pass an order	ύπακούω listen, reply ~acoustic
περιπατέω walk around	ύποκρίνομαι (i) answer; pretend
Πέρσης Persian	ύποκριτής -οῦ (m, 1) actor, orator
πιστός faithful; trustworthy	ύπολαμβάνω take under one's support, seize; speak up; imagine ~epilepsy
πόθεν from where?	φάρμακον drug, potion ~pharmacy
ποίη grass	φιλόσοφος wisdom-loving
ποῖος what kind	ώνειμαι buy
ποῦ where?	ώνή purchase, contract
πρόγονος elder, ancestor ~genus	ώσαύτως in the same way
προσέρχομαι come forward, surrender, come in	ώφελέω help, be useful
προστίθημι add; impose; (mp) agree; side with ~thesis	ώφέλιμος helping, useful
σεμνός revered, holy	
σκέλος -εος (n, 3) leg ~scoliosis	

Ἡθελον ἐπιστῆναι τινι αὐτῶν συνουσιάζοντι, ὥντα ἔδω, πῶς τείνεται καὶ ποίας φωνὰς ἀφίησιν, εἰ μέμνηται τοῦ ὀνόματος αὐτοῦ, τῶν λόγων οὓς ἀκούει ἢ λέγει ἢ ἀναγιγνώσκει.

Καὶ τί ταῦτα πρὸς ἐλευθερίαν;— οὐκ ἀλλα μὲν οὖν ἢ ταῦτ', ἀν τε θέλητε ὑμεῖς οἱ πλούσιοι ἢν τε μή.— καὶ τίσ σοι μαρτυρεῖ ταῦτα;— τί γὰρ ἀλλο ἢ αὐτοὶ ὑμεῖς οἱ τὸν κύριον τὸν μέγαν ἔχοντες καὶ πρὸς τὸ ἐκείνου νεῦμα¹ καὶ κίνημα² ζῶντες, καν τινα ὑμῶν ἵδη μόνον συνεστραμμένω βλέψατι,³ ἀποψυχόμενοι, τὰς γραίας⁴ θεραπεύοντες καὶ τοὺς γέροντας καὶ λέγοντες ὅτι οὐ δύναμαι τοῦτο ποιῆσαι· οὐκ ἔξεστί μοι;

Διὰ τί οὐκ ἔξεστώ σοι; οὐκ ἄρτι ἐμάχου μοι λέγων ἐλευθερος εἶναι; ἀλλὰ Ἀπρυλλά με κεκώλυκεν. λέγε οὖν τὰς ἀληθείας, δοῦλε, καὶ μὴ δραπέτευε σου τοὺς κυρίους μηδ' ἀπαρνοῦ μηδὲ τόλμα καρπιστὴν διδόναι τοσούτους ἔχων τῆς δουλείας ἐλέγχους.⁵

Καίτοι τὸν μὲν ὑπ' ἔρωτος ἀναγκαζόμενόν τι ποιεῖν παρὰ τὸ φαινόμενον καὶ ἄμα μὲν ὄρωντα τὸ ἄμεινον, ἄμα δ' οὐκ ἔξεντονοῦντα ἀκολουθῆσαι αὐτῷ ἔτι μᾶλλον ἢν τις συγγνώμης ἄξιον ὑπολάβοι, ἄθ' ὑπό τινος βιαίου καὶ τρόπον τινὰ θείου κατεσχημένον.

Σοῦ δὲ τίς ἀνάσχοιτο τῶν γραῶν ἐρῶντος καὶ τῶν γερόντων καὶ ἐκείνας ἀπομύσσοντος καὶ ἀποπλύνοντος καὶ δωροδοκοῦντος⁶ καὶ ἄμα μὲν νοσούσας θεραπεύοντος ὡς δούλου, ἄμα δ' ἀποθανεῖν εὐχομένου καὶ τὸν ἱατρὸν διακρίνοντος, εἰ ἥδη θανασίμως ἔχουσιν; ἢ πάλιν ὅταν ὑπὲρ τῶν μεγάλων τούτων καὶ σεμνῶν ἀρχῶν καὶ τιμῶν τὰς χεῖρας τῶν ἀλλοτρίων δούλων καταφιλῆς, ὥντα μηδ' ἐλευθέρων δοῦλος ἦσ;

Εἰτά μοι σεμνὸς⁷ περιπατεῖς στρατηγῶν, ὑπατεύων, οὐκ οἶδα, πῶς ἐστρατήγησας, πόθεν τὴν ὑπατείαν ἔλαβες, τίσ σοι αὐτὴν ἔδωκεν;

Ἐγὼ μὲν οὐδὲ ζῆν ἥθελον, εἰ διὰ Φηλικίωνα ἔδει ζῆσαι τῆς ὀφρύος

¹ nod, command ² movement, uproar ³ look, glance ⁴ old woman ⁵ (n) shame, disgrace; (m) refutation ⁶ take bribes

⁷ revered, holy

αὐτοῦ καὶ τοῦ δουλικοῦ φρυάγματος ἀνασχόμενον. οἶδα γάρ, τί ἐστι δοῦλος εὐτυχῶν ὡς δοκεῖ καὶ τετυφλωμένος.

Σὺ οὖν, φησίν, ἐλεύθερος εἶ;— θέλω νὴ τοὺς θεοὺς καὶ εὔχομαι, ἀλλ’ οὕπω δύναμαι ἀντιβλέψαι τοῖς κυρίοις, ἵτι τιμῶ τὸ σωμάτιον, ὀλόκληρον αὐτὸν ἔχειν ἀντὶ πολλοῦ ποιοῦμαι καίτοι μηδὲ ὀλόκληρον ἔχων.

Ἄλλὰ δύναμαι σοι δεῖξαι ἐλεύθερον, ὅντα μηκέτι ζητῆσι τὸ παράδειγμα. Διογένης ἦν ἐλεύθερος. πόθεν τοῦτο; οὐχ ὅτι ἐξ ἐλευθέρων ἦν οὐ γάρ ἦν, ἀλλ’ ὅτι αὐτὸς ἦν, ὅτι ἀποβεβλήκει πάσας τὰς τῆς δουλείας βλαβὰς οὐδὲ ἦν, ὅπως τις προσέλθῃ πρὸς αὐτὸν οὐδὲ ὅθεν λάβηται πρὸς τὸ καταδουλώσασθαι.

Πάντα εὔλυτα ἔχειν, πάντα μόνον προσηρτημένα. εἰ τῆς κτήσεως ἐπελάβουν, αὐτὴν ἀφῆκεν ἄν σοι μᾶλλον ἢ ἡκολούθησεν δι’ αὐτῆν· εἰ τοῦ σκέλους,⁸ τὸ σκέλος· εἰ ὅλου τοῦ σωματίου, ὅλον τὸ σωμάτιον· οὐκέπονος, φίλους, πατρίδα ὡσαύτως. ἔδει, πόθεν ἔχει καὶ παρὰ τίνος καὶ ἐπὶ τίσω λαβών.

Τοὺς μέν γ’ ἀλληθεωνὸς προγόνους, τοὺς θεούς, καὶ τὴν τῷ ὄντι πατρίδα οὐδὲπώποτ⁹ ἀν ἐγκατέλειπεν οὐδὲ παρεχώρησεν ἀλλω μᾶλλον πείθεσθαι αὐτοῖς καὶ ὑπακούειν οὐδὲ ὑπεραπέθανεν ἀν εὔκολώτερον τῆς πατρίδος ἄλλος.

Οὐ γάρ ἔζήτει ποτὲ δόξαι τι ποιεῦν ὑπὲρ τῶν ὅλων, ἀλλ’ ἐμέμνητο, ὅτι πᾶν τὸ γενόμενον ἐκεῦθέν ἐστιν καὶ ὑπὲρ ἐκείνης πράττεται καὶ ὑπὸ τοῦ διοικοῦντος αὐτὴν παρεγγυάται.

Τοιγαροῦν ὅρα, τί λέγει αὐτὸς καὶ γράφει· διὰ τοῦτο σοι, φησίν, ἔξεστιν, ὡς Διόγενες, καὶ τῷ Περσῶν βασιλεῖ καὶ Ἀρχιδάμῳ τῷ Λακεδαιμονίων ὡς βούλει διαλέγεσθαι.

Ἄρα γ’ ὅτι ἐξ ἐλευθέρων ἦν; πάντες γάρ Ἀθηναῖοι καὶ πάντες Λακεδαιμόνιοι καὶ Κορίνθιοι διὰ τὸ ἐκ δούλων εἶναι οὐκ ἡδύναντο αὐτοῖς ὡς ἡβούλοντο διαλέγεσθαι, ἀλλ’ ἐδεδοίκεσαν καὶ ἐθεράπευον;

⁸ leg ⁹ and not yet ever

Διὰ τί οὖν, φησίν, ἔξεστιν; ὅτι τὸ σωμάτιον ἐμὸν οὐχ ἡγοῦμαι, ὅτι οὐδενὸς δέομαι, ὅτι οὐδόμος μοι πάντα ἐστὶ καὶ ἄλλο οὐδέν. ταῦτα ἦν τὰ ἐλεύθερον ἐκεῖνον ἔάσαντα.

Καὶ ἵνα μὴ δόξῃς, ὅτι παράδειγμα δεύκνυμι ἀνδρὸς ἀπεριστάτου μήτε γυναῖκα ἔχοντος μήτε τέκνα μήτε πατρίδα ἢ φίλους ἢ συγγενεῖς, ὑφ' ὃν κάμπτεσθαι¹⁰ καὶ περισπᾶσθαι ἡδύνατο, λάβε Σωκράτη καὶ θέασαι γυναῖκα καὶ παιδία ἔχοντα, ἀλλὰ ὡς ἀλλότριαν, πατρίδα, ἐφ' ὅσον ἔδει καὶ ὡς ἔδει, φίλους, συγγενεῖς, πάντα ταῦτα ὑποτεταχότα τῷ νόμῳ καὶ τῇ πρὸς ἐκεῖνον εὐπειθείᾳ.

Διὰ τοῦτο, στρατεύεσθαι μὲν ὄπότ' ἔδει, πρῶτος ἀπήγει κάκεῖ ἐκιδύνευεν ἀφειδέστατα· ἐπὶ Λέοντα δ' ὑπὸ τῶν τυράννων πεμφθείσι, ὅτι αἰσχρὸν ἡγεῖτο, οὐδὲ ἐπεβουλεύσατο εἰδώς, ὅτι ἀποθανεῖν δεήσει, ἀν οὕτως τύχῃ.

Καὶ τί αὐτῷ διέφερεν; ἄλλο γάρ τι σώζειν ἡθελεν· οὐ τὸ σαρκιδίον, ἀλλὰ τὸν πιστόν, τὸν αἰδήμονα.

Ταῦτα ἀπαρεγχείρητα, ἀνυπότακτα. ἐιθ' ὅτ' ἀπολογεῖσθαι ἔδει ὑπὲρ τοῦ ζῆν, μή τι ὡς τέκνα ἔχων ἀναστρέφεται, μή τι ὡς γυναῖκα; ἀλλ' ὡς μόνος. τί δ', ὅτε πιεῖν ἔδει τὸ φάρμακον, πῶς ἀναστρέφεται;

Δυνάμενος διασωθῆναι καὶ τοῦ Κρίτωνος αὐτῷ λέγοντος ὅτι ἔξελθε διὰ τὰ παιδία τί λέγει; ἔρμαιον¹¹ ἡγεῖτο αὐτό; πόθεν; ἀλλὰ τὸ εὔσχημον σκοπεῖ, τâλλα δ' οὐδὲ ὄρᾶ, οὐδὲ ἐπιλογῆςεται. οὐ γὰρ ἡθελεν, φησίν, σῶσαι τὸ σωμάτιον, ἀλλ' ἐκεῖνο, ὃ τῷ δικαίῳ μὲν αὔξεται καὶ σώζεται, τῷ δ' ἀδίκῳ μειοῦται καὶ ἀπόλλυται.

Σωκράτης δ' αἰσχρῶς οὐ σώζεται, ὁ μὴ ἐπιψηφίσας Ἀθηναίων κελευσόντων, ὁ τοὺς τυράννους ὑπεριδών, ὁ τοιαῦτα περὶ ἀρετῆς καὶ καλοκάγαθίας διαλεγόμενος·

Τοῦτον οὐκ ἔστι σῶσαι αἰσχρῶς, ἀλλ' ἀποθνήσκων σώζεται, οὐ φεύγων. καὶ γὰρ ὁ ἀγαθὸς ὑποκριτὴς πανόμενος ὅτε δεῖ σώζεται

¹⁰ bend, bend in exhaustion ¹¹ of Hermes; windfall

μᾶλλον ἢ ὑποκρινόμενος παρὰ καιρόν.

Τί οὖν ποιήσει τὰ παιδία; εἰ μὲν εἰς Θετταλίαν ἀπήγειν, ἐπειμελήθητε αὐτῶν· εἰς Ἀιδουνός μου ἀποδημήσαντος οὐδεὶς ἔσται ὁ ἐπιμελησόμενος; ὅρα, πῶς ὑποκορίζεται καὶ σκώπτει τὸν θάνατον.

Εἰ δὲ ἐγὼ καὶ σὺ ἡμεν, εὐθὺς ἀν καταφιλοσοφήσαντες ὅτι τοὺς ἀδικοῦντας δεῖ τοῖς ἵσοις ἀμύνεσθαι καὶ προσθέντες ὅτι ὄφελος ἔσομαι πολλοῖς ἀνθρώποις σωθεῖς, ἀποθανῶν δὲ οὐδενί, εἰ γάρ τοι ἔδει διὰ τρώγλης¹² ἐκδύντας, ἔξηλθομεν ἄν.

Καὶ πῶς ἀν ὡφελήσαμέν τινα; ποῦ γάρ ἀν ἔτι ἔμενον ἐκεῖνοι; ἢ οἱ ὅντες ἡμεν ὡφέλιμοι, οὐχὶ πολὺ μᾶλλον ἀποθανόντες ἀν ὅτε ἔδει καὶ ὡς ἔδει ὡφελήσαμεν ἀνθρώπους;

Καὶ νῦν Σωκράτους ἀποθανόντος οὐθὲν ἥττον ἢ καὶ πλεῖον ὡφέλιμός ἐστιν ἀνθρώποις ἢ μνήμη ὥν ἔτι ζῶν ἔπραξεν ἢ εἶπεν.

Ταῦτα μελέτα, ταῦτα τὰ δόγματα, τούτους τοὺς λόγους, εἰς ταῦτα ἀφόρα τὰ παραδείγματα, εἰ θέλεις ἐλεύθερος εἶναι, εἰ ἐπιθυμεῖς κατ’ ἀξίαν τοῦ πράγματος.

Καὶ τί θαυμαστόν, εἰ τηλικοῦτο πρᾶγμα τοσούτων καὶ τηλικούτων ὡνῆ; ὑπὲρ τῆς νομίζομένης ἐλευθερίας ταύτης οἱ μὲν ἀπάγχονται, οἱ δὲ κατακρημνίζουσιν αὐτούς, ἔστι δὲ ὅτε καὶ πόλεις ὅλαι ἀπώλοντο·

“Υπὲρ τῆς ἀληθεινῆς καὶ ἀνεπιβουλεύτου καὶ ἀσφαλοῦς ἐλευθερίας ἀπαιτοῦντι τῷ θεῷ ἀ δέδωκεν οὐκ ἐκστήσῃ; οὐχ, ὡς Πλάτων λέγει, μελετήσεις οὐχὶ ἀποθνήσκειν μόνον, ἀλλὰ καὶ στρεβλοῦσθαι καὶ φεύγειν καὶ δέρεσθαι καὶ πάνθ ἀπλῶς ἀποδιδόναι τάλλοτρια;

“Εσει τούνν δοῦλος ἐν δούλοις, καν μυριάκις ὑπατεύσης, καν εἰς τὸ παλάτιον ἀναβῆσ, οὐδὲν ἥττον καὶ αἰσθήσει, ὅτι παράδοξα μὲν ἵσως φασὶν οἱ φιλόσοφοι, καθάπερ καὶ ὁ Κλεάνθης ἔλεγεν, οὐ μὴν παράλογα.

“Εργῷ γάρ εἴσῃ, ὅτι ἀληθῆ ἔστι καὶ τούτων τῶν θαυμαζομένων καὶ

¹² animal's hole

? "I should like to stand over one of these philosophers when he is engaged in sexual intercourse, so as to see how he exerts himself, what manner of words he utters, whether he remembers his own name, or the arguments that he hears, or repeats, or reads!

And what has all this to do with freedom?— Nay, nothing but all this has to do with freedom, whether you rich people so wish or not.— And what is your witness to this?— Why, what else but you yourselves who have this mighty master, and live at his nod and gesture, who faint away if he but look at one of you with a scowl on his face, paying court to the old women and the old men, and saying, "I cannot do this; I am not allowed"? Why are you not allowed? Were you not just now arguing with me and claiming that you were free? "But Aprulla has prevented me." Tell the truth, then, slave, and do not run away from your masters, nor make denial, nor dare to present your emancipator, when you have so many proofs to convict you of slavery. And, indeed, when a man out of passionate love is under the compulsion to do something contrary to his opinion, all the time seeing the better thing but lacking the strength to follow, one might be all the more inclined to regard him as deserving pity, because he is in the grip of something violent, and, in a manner of speaking, divine. But who could endure you with your passion for old women and old men, wiping the noses and washing the faces of old women, corrupting them with presents, and all the while you are nursing them, like a slave, in some illness, praying for them to die, and asking the physicians if they are finally on their deathbed? Or again, when for the sake of these mighty and dignified offices and honours you kiss the hands of other men's slaves, so as to be the slave of men who are not even free? And then, God save the mark, you walk around in your dignity as a praetor or a consul! Don't I know how you came to be praetor, how you got your consulship, who gave it to you? As for me, I should not care even to live, if I had to owe my life to Felicio, putting up with his insolence and slavish arrogance; for I know what a slave is, who is prosperous as the world goes, and puffed up with pride.

Are you, then, free, says someone?— By the gods I wish to be, and pray to be, but I am not yet able to look into the face of my masters, I still honour my paltry body, I take great pains to keep it sound, although it is not sound in any case. But I can show you a free man, so that you will never again have to look for an example, Diogenes was free. How did that come? It was not because he was born of free parents, for he was not, but because he himself was free, because he had cast off all the handles of slavery, and there was no way in which a person could get close and lay hold of him to enslave him. Everything he had was easily loosed, everything was merely tied on. If you had laid hold of his property, he would have let it go rather than followed you

for its sake; if you had laid hold of his leg, he would have let his leg go; if of his whole paltry body, his whole paltry body; and so also his kindred, friends, and country. He knew the source from which he had received them, and from whom, and upon what conditions. His true ancestors, indeed, the gods, and his real Country he would never have abandoned, nor would he have suffered another to yield them more obedience and submission, nor could any other man have died more cheerfully for his Country. For it was never his wont to seek to appear to do anything in behalf of the Universe, but he bore in mind that everything which has come into being has its source there, and is done on behalf of that Country, and is entrusted to us by Him who governs it. Therefore, see what he himself says and writes: "For this reason," he says, "you are permitted, O Diogenes, to converse as you please with the king of the Persians and with Archidamus, the king of the Lacedaemonians." Was it, indeed, because he was born of free parents? No doubt it was because they were all the children of slaves that the Athenians, and Lacedaemonians, and Corinthians were unable to converse with these monarchs as they pleased, but were afraid of them and paid court to them! Why, then, someone asks, are you permitted? "Because I do not regard my paltry body as my own; because I need nothing; because the law, and nothing else, is everything to me." This it was which allowed him to be a free man.

And that you may not think I am showing you an example of a man who was solitary, and had neither wife, nor children, nor country, nor friends, nor kinsmen, who might have bent him and diverted him from his purpose, take Socrates and observe a man who had a wife and little children, but regarded them as not his own, who had a country, as far as it was his duty, and in the way in which it was his duty, and friends, and kinsmen, one and all subject to the law and to obedience to the law. That is why, when it was his duty to serve as a soldier, he was the first to leave home, and ran the risks of battle most ungrudgingly; and when he was sent by the Tyrants to fetch Leon, because he regarded it as disgraceful, he never deliberated about the matter at all, although he knew that he would have to die, if it so chanced. And what difference did it make to him? For there was something else that he wished to preserve; not his paltry flesh, but the man of honour, the man of reverence, that he was. These are things which are not to be entrusted to another, not to be made subject. Later on, when he had to speak in defence of his life, he did not behave as one who had children, or a wife, did he? Nay, but as one who was alone in the world. Yes, and when he had to drink the poison, how does he act? When he might have saved his life, and when Crito said to him, "Leave the prison for the sake of your children," what is his reply? Did he think it a bit of good luck? Impossible! No, he regards what is fitting, and as for other considerations, he does not so much as look at or consider them. For he did not care, he says, to save his paltry body, but only that

which is increased and preserved by right conduct, and is diminished and destroyed by evil conduct. Socrates does not save his life with dishonour, the man who refused to put the vote when the Athenians demanded it of him, the man who despised the Tyrants, the man who held such noble discourse about virtue and moral excellence; this man it is impossible to save by dishonour, but he is saved by death, and not by flight. Yes, and the good actor, too, is saved when he stops at the right time, rather than the one who acts out of season. What, then, will the children do? "If I had gone to Thessaly, you would have looked after them; but when I have gone down to the house of Hades, will there be no one to look after them?" See how he calls death soft names, and jests at it. But if it had been you or I, we should forthwith have fallen into the philosophic vein, and said, "One ought to repay evil-doers in kind," and added, "If I save my life I shall be useful to many persons, but if I die I shall be useful to no one"; yes, indeed, and if we had had to crawl out through a hole to escape, we should have done so! And how should we have been of use to anybody? For where could we have been of use, if the others still remained in Athens? Or if we were useful to men by living, should we not have done much more good to men by dying when we ought, and as we ought? And now that Socrates is dead the memory of him is no less useful to men, nay, is perhaps even more useful, than what he did or said while he still lived.

Study these things, these judgements, these arguments, look at these examples, if you wish to be free, if you desire the thing itself in proportion to its value. And what wonder is there if you buy something so great at the price of things so many and so great? For the sake of what is called freedom some men hang themselves, others leap over precipices, sometimes whole cities perish; for true freedom, which cannot be plotted against and is secure, will you not yield up to God, at His demand, what He has given? Will you not, as Plato says, study not merely to die, but even to be tortured on the rack, and to go into exile, and to be severely flogged, and, in a word, to give up everything that is not your own? If not, you will be a slave among slaves; even if you are consul ten thousand times, even if you go up to the Palace—a slave none the less; and you will perceive that, as Cleanthes used to say, "Possibly the philosophers say what is contrary to opinion, but assuredly not what is contrary to reason." For you will learn by experience that what they say is true, and that none of these things which are admired and sought

vocabulary

ἀγανακτέω	be vexed, in a ferment	δίχα	in two, in two ways
ἀγρυπνέω	lie awake	δόγμα	-τος (n, 3) belief, legal decision
ἀηδής	unpleasant	δυστυχέω	be unlucky
αἰδήμων	bashful, modest	εἶδος	-ους (n, 3) appearance, form
αἰδώς	awe, shame, respect; genitals	~οιδ	
αἰσχρός	shameful	εἰκῇ	haphazardly; in vain
ἀναγιγνώσκω	recognize, read, understand, persuade	εἰλικρινής	pure, unalloyed
ἀναπηδάω	leap up, start up	έκατερος	each of two
ἀναρχία	lawlessness	έκπληρόω	fill, fulfill
ἀνατρέπω	defeat, thwart ~trophy	έκτός	outside
ἀναφέρω	bring up ~bear	έκχέω	pour out
ἀντιποιέω	do in return; (mid) seek, claim	έκών	willingly, on purpose; giving in too easily
ἀπλόος	single; simple ~haploid	ἔλεος	ἔλοῦ pity, mercy ~alms
ἀπογιγνώσκω	give up, desist; reject	ἔλευθερία	freedom
ἀποδημία	foreign travel	ἔλευθερος	free
ἀποκλίνω	(i) bend aside ~incline	ἔμποδίζω	fetter, hinder
ἀπολείπω	leave behind, fail ~eclipse	ἐνταῦθα	there, here
ἀπολυμπάνω	leave behind, fail	ἐντολή	order
ἀπονέμομαι	come home ~nostalgia	ἐξιγγήτης	-οῦ (m, 1) leader, expounder
ἀποστροφή	turning back, away	ἐξῆς	in turn
ἀπώλεια	loss, destruction	ἐπιθυμέω	(ῦ) wish, covet
ἀρέσκω	please, satisfy; make amends	ἐπιθυμία	(ῦ) desire, thing desired
ἀρκέω	satisfy; ward off, defend; suffice	ἐπιστρέφω	turn towards ~atrophy
ἄση	woe; nausea, satiety	ἐφίημι	(ii) send at, let fly; mp: rush at, spring upon ~jet
ἀσχημονέω	behave badly	ζημιόω	fine, punish
ἀτυχέω	be unlucky	ἡδύς	sweet, pleasant ~hedonism
αὐλητής	-οῦ (m, 1) flute player	ἡσυχία	peace and quiet
αὐτόθεν	from that place	θεραπεύω	help, serve; flatter, defer to ~therapy
βιβλίον	paper, book	κακοήθης	malicious
διάγω	lead through; pass a time ~demagogue	καταγελάω	laugh at, deride
διαλογισμός	calculation; debate; circuit court	καταστρέφω	overturn, subdue ~catastrophe
διασώζω	preserve through	καῦμα	-τος (n, 3) heat ~caustic
διάφορος	different; difference; disagreeing; balance, bill	κενός	empty, vain
διηγεκής	at length, in detail	κινέω	(i) set in motion, move, remove ~kinetic

κοινωνέω associate with	προκρίνω (i) choose first
κόραξ -κος (m) raven	προσδέω bind/need also; (mp+gen)
κόσμιος well-behaved	ask a thing of someone
κραυγάζω croak, scream	προσέχω direct to; think about
κρείσσων more powerful; better	πρόχειρος handy; ready to do
κτῆσις -ος (f) chattels	something
κυβερνήτης -ου (m, 1) steersman, governor ~govern	πυρετός fever ~pyre
κυρτός curved, humped ~kurtosis	πωλέω sell
μετατίθημι set or cause among	σαυτοῦ yourself
~thesis	σεαυτοῦ yourself
μέτρον measure ~metric	σκοπάω watch, observe
μηδέποτε never	σκοπέω behold, consider
μηδέπω not yet	σπουδάζω be busy, earnest
μοιχάω do adultery	~repudiate
μοιχός illicit lover	στρατηγία office of command, strategy ~strategy
νήφω be sober	συλλέγω collect, assemble ~legion
δνομαι blame ~name	σύνειμι be with; have sex ~ion
δόνος (f) donkey ~onager	συνήθης habitual, intimate
ὅπου where	σχολή rest, leisure
όρχηστής -οῦ (m, 1) dancer	ταλαιπωρος suffering, miserable
δρφελος -εος (n, 3) a use, a help	ταπεινός low
πανταχοῦ everywhere; completely	τηρέω watch over
παραβαίνω go with; transgress	τρισμύριοι (ü) 30,000
~basis	ὑποκρίνομαι (i) answer; pretend
παραγίγνομαι be beside, attend	ὑποτρέχω run in under
~genus	φαλακρός bald
πεῖρα an attempt	φαντασία appearance; imagination
περιποιέω preserve; obtain	φήμη speech, rumor ~fame
πονέω work; be busy ~osteopenia	φιλόσοφος wisdom-loving
πόσος how many, much, far?	φέγω blame, censure
πότε when?	ψυχαγγέω (ü) evoke spirits; beguile
πότερος which, whichever of two	ψυχρολογία nonsense
πρόβατον cattle, flocks, herds	ψυχρός (ü) cold ~psychology
προιήξ -κός (f) gift, dowry	
προκόπτω make progress	

σπουδαζομένων ὅφελος οὐδέν ἐστι τοῖς τυχοῦσι τοῖς δὲ μηδέπω¹ τετευχόσι φαντασία γίνεται, ὅτι παραγενομένων αὐτῶν ἄπαντα παρέσται αὐτοῖς τὰ ἀγαθά· εἴλος ὅταν παραγένηται, τὸ καῦμα² ἵσον, ὁ ριπτασμὸς ὁ αὐτός, ἡ ἀση,³ ἡ τῶν οὐ παρόντων ἐπιθυμία.

Οὐ γὰρ ἐκπληρώσει τῶν ἐπιθυμουμένων ἐλευθερία παρασκευάζεται, ἀλλὰ ἀνασκευῇ τῆς ἐπιθυμίας.

Καὶ ἵν’ εἰδῆς, ὅτι ἀληθῆ ταῦτα ἐστιν, ὡς ἐκείνων ἔνεκα πεπόνηκας, οὕτως καὶ ἐπὶ ταῦτα μετάθεις τὸν πόνον· ἀγρύπνησον ἔνεκα τοῦ δόγμα περιποιήσασθαι ἐλευθεροποιόν, θεράπευσον ἀντὶ γέροντος πλουσίου φιλόσοφον, περὶ θύρας ὅφθηται τὰς τούτου· οὐκ ἀσχημονήσεις ὀφθείς, οὐκ ἀπελεύσῃ κενὸς οὐδὲ ἀκερδής, ἀν ὡς δεῖ προσέλθης. εἰ δὲ μή, πείρασόν γε· οὐκ ἐστιν αἰσχρὰ ἡ πέρα.

4.2

Περὶ συμπεριφορᾶς.

Τούτω τῷ τόπῳ πρὸ πάντων σε δεῖ προσέχειν, μή ποτε ἄρα τῶν προτέρων συνήθων ἡ φύλων ἀνακραθῆσι τινι οὕτως, ὥστ’ εἰς τὰ αὐτὰ συγκαταβῆναι αὐτῷ· εἰ δὲ μή, ἀπολεῖς σεαυτόν.

Ἄν δέ σ’ ὑποτρέχῃ ὅτι ἀδέξιος αὐτῷ φανοῦμαι καὶ οὐχ ὄμοίως ἔξει ὡς πρότερον, μέμνησο, ὅτι προῦκα⁴ οὐδὲν γίνεται οὐδὲ ἐστι δυνατὸν μὴ τὰ αὐτὰ ποιοῦντα μὴ τὸν αὐτὸν εἶναι τῷ ποτέ.

Ἐλοῦ οὖν πότερον θέλεις, ὄμοίως φιλεῖσθαι ὑφ’ ὅν πρότερον ὅμοιος ὥν τῷ πρότερον σεαυτῷ ἡ κρείσσων ὥν μὴ τυγχάνειν τῶν ἵσων.

Εἰ γὰρ τοῦτο κρεῖσσον, αὐτόθεν ἀπόνευσον ἐπὶ τοῦτο μηδέ σε περισπάτωσαν οἱ ἔτεροι διαλογισμοί. οὐδεὶς γὰρ ἐπαμφοτερίζων δύναται προκόψαι, ἀλλ’ εἰ τοῦτο πάντων προκέκρικας, εἰ πρὸς τούτω μόνω θέλεις εἶναι, εἰ τοῦτο ἐκπονῆσαι, ἀφες ἄπαντα τὰλλα·

Εἰ δὲ μή, οὗτος ὁ ἐπαμφοτερισμὸς ἐκάτερον σοι ποιήσει, οὔτε

¹ not yet ² heat ³ woe; nausea, satiety ⁴ gift, dowry

προκόψεις κατ' ἀξίαν οὐτ' ἐκείνων τεύχη, ὧν πρότερον ἐτύγχανες.

Πρότερον γὰρ εὐλικρινῶς⁵ ἐφιέμενος τῶν οὐδενὸς ἀξίων ἥδης ἵσ τοῖς συνοῦσιν.

Οὐ δύνασαι δ' ἐν ἀμφοτέρῳ τῷ εἴδει διενεγκεῖν· ἀλλ' ἀνάγκη, καθόσον ἀν τοῦ ἐτέρου κουνωνῆς, ἀπολείπεσθαι σ' ἐν θατέρῳ. οὐ δύνασαι μὴ πίνων μεθ' ὧν ἔπιως ὁμοίως ἥδης αὐτοῖς φαίνεσθαι· ἐλοῦ οὖν, πότερον μεθυστῆς εἶναι θέλεις καὶ ἥδης ἐκείνοις ἡ νήφων ἀηδῆς. οὐ δύνασαι μὴ ἄδων μεθ' ὧν ἥδες ὁμοίως φιλεῖσθαι οὐπ' αὐτῶν· ἐλοῦ οὖν καὶ ἐνταῦθα, πότερον θέλεις.

Εἰ γὰρ κρείσσον τὸ αἰδήμονα εἶναι καὶ κόσμιον τοῦ εἰπεῦν τινα ἥδης ἄνθρωπος, ἄφεις τὰ ἔτερα, ἀπόγνωθι, ἀποστράφηθι, μηδὲν σοὶ καὶ αὐτοῖς.

Εἰ δὲ μὴ ἀρέσει ταῦτα, ὅλος ἀπόκλινον ἐπὶ τάναντία· γενοῦ εἰς τῶν κιναΐδων, εἰς τῶν μοιχῶν καὶ ποίει τὰ ἔξῆς καὶ τεύχη ὧν θέλεις. καὶ ἀναπηδῶν ἐπικραύγαζε τῷ ὄρχηστῇ.

Διάφορα δ' οὕτως πρόσωπα οὐ μύγνυται· οὐ δύνασαι καὶ Θερσίτην ὑποκρίνασθαι καὶ Ἄγαμέμνονα. ἀν Θερσίτης εἶναι θέλης, κυρτόν⁶ σε εἶναι δεῖ, φαλακρόν⁷ ἀν Ἄγαμέμνων, μέγαν καὶ καλὸν καὶ τοὺς ὑποτεταγμένους φιλοῦντα.

4.3

Τίνα τίνων ἀντικαταλλακτέον.

Ἐκεῖνο πρόχειρον ἔχει, ὅταν τινὸς ἀπολείπῃ τῶν ἐκτός, τί ἀντ' αὐτοῦ περιποιῆι· κανὸν ἡ πλείονος ἄξιον, μηδέποτ' εἴπης ὅτι ἔζημάωμαι·

Οὐδὲ ἀντὶ ὄνου ἵππον, οὐδὲ ἀντὶ προβάτου βοῦν, οὐδὲ ἀντὶ κέρματος πρᾶξιν καλήν, οὐδὲ ἀντὶ ψυχρολογίας⁸ ἡσυχίαν οὖν δεῖ, οὐδὲ ἀντὶ αἰσχρολογίας αἰδῶ.

⁵ pure, unalloyed ⁶ curved, humped ⁷ bald ⁸ nonsense

Τούτων μεμνημένος πανταχοῦ διασώσεις τὸ σαυτοῦ πρόσωπον οἶν
ἔχειν σε δεῖ. εἰ δὲ μή, σκόπει, ὅτι ἀπόλλυνται οἱ χρόνοι εἰκῇ⁹ καὶ ὅσα
νῦν προσέχεις σεαυτῷ, μέλλεις ἔκχειν ἄπαντα ταῦτα καὶ ἀνατρέπειν.

Ολίγου δὲ χρεία ἔστι πρὸς τὴν ἀπώλειαν τὴν πάντων καὶ ἀνατροπήν,
μικρᾶς ἀποστροφῆς τοῦ λόγου.

Ἴνα ὁ κυβερνήτης ἀνατρέψῃ τὸ πλοῖον, οὐ χρείαν ᔹχει τῆς αὐτῆς
παρασκευῆς, ὅσης εἰς τὸ σῶσαι· ἀλλὰ μικρὸν πρὸς τὸν ἄνεμον
ἄν ἐπιστρέψῃ, ἀπώλετο· καὶ μὴ αὐτὸς ἔκών, ὑποπαρενθυμηθῇ δ',
ἀπώλετο.

Τοιοῦτον ἔστι τι καὶ ἐνθάδε· μικρὸν ἄν ἀπονυστάξῃς, ἀπῆλθεν
πάντα τὰ μέχρι νῦν συνειλεγμένα. πρόσεχε οὖν ταῖς φαντασίαις,
ἐπαγρύπνει.

Οὐ γάρ μικρὸν τὸ τηρούμενον, ἀλλ' αἰδὼς καὶ πίστις καὶ ἐντάθεια,
ἀπάθεια, ἀλυπία, ἀφοβία, ἀταραξία, ἀπλῶς ἐλευθερία.

Τίνων μέλλεις ταῦτα πωλεῖν; βλέπε, πόσου ἀξίων.— ἀλλ' οὐ τεύξομαι
τοιούτου τιὸς ἀντ' αὐτοῦ.— βλέπε καὶ τυγχάνων πάλιν ἐκείνουν, τί
ἀντ' αὐτοῦ λαμβάνεις.

Ἐγὼ εὐκοσμίαν, ἐκεῖνος δημαρχίαν· ἐκεῖνος στρατηγίαν, ἐγὼ αἰδῶ.
ἀλλ' οὐ κραυγάζω, ὅπου ἀπρεπές· ἀλλ' οὐκ ἀναστήσομαι, ὅπου μὴ
δεῖ. ἐλεύθερος γάρ εἴμι καὶ φύλος τοῦ θεοῦ, ἢν' ἔκών πείθωμαι αὐτῷ.

Τῶν δ' ἄλλων οὐδενὸς ἀντιποιεῖσθαι με δεῖ, οὐ σώματος, οὐ κτήσεως,
οὐκ ἀρχῆς, οὐ φήμης, ἀπλῶς οὐδενός· οὐδὲ γάρ ἐκεῖνος βούλεται μ'
ἀντιποιεῖσθαι αὐτῶν. εἰ γάρ ἥθελεν, ἀγαθὰ πεποιήκει αὐτὰ ἄν ἐμοί.
νῦν δ' οὐ πεποίηκεν· διὰ τοῦτο οὐδὲν δύναμαι παραβῆναι τῶν ἐντολῶν.

Τήρει τὸ ἀγαθὸν τὸ σαυτοῦ ἐν παντί, τῶν δ' ἄλλων κατὰ τὸ διδόμενον
μέχρι τοῦ εὐλογιστεῖν ἐν αὐτοῖς, τούτῳ μόνῳ ἀρκούμενος. εἰ δὲ μή,
δυστυχήσεις, ἀτυχήσεις, κωλυθήσῃ, ἐμποδισθήσῃ.

Οὗτοί εἰσιν οἱ ἐκεῖθεν ἀπεσταλμένοι νόμοι, ταῦτα τὰ διατάγματα·

⁹ haphazardly; in vain

τούτων ἔξιγγητὴν δεῖ γενέσθαι, τούτοις ὑποτεταγμένον, οὐ τοῖς Μασουρίους καὶ Κασσίους.

4.4

Πρὸς τοὺς περὶ τὸ ἐν ἡσυχίᾳ διάγειν ἐσπουδακότας.

Μέμνησο, ὅτι οὐ μόνον ἐπιθυμία ἀρχῆς καὶ πλούτου ταπεινοὺς ποιεῖ καὶ ἄλλους ὑποτεταγμένους, ἀλλὰ καὶ ἡσυχίας καὶ σχολῆς καὶ ἀποδημίας καὶ φιλολογίας. ἀπλῶς γὰρ οἶνον εὖν ἦ τὸ ἐκτός, ἡ τιμὴ αὐτοῦ ὑποτάσσει ἄλλων.

Τί οὖν διαφέρει συγκλήτου ἐπιθυμεῦν ἦ τοῦ μὴ εἶναι συγκλητικόν; τί διαφέρει ἀρχῆς ἐπιθυμεῦν ἦ ἀναρχίας; τί διαφέρει λέγειν ὅτι κακῶς μοί ἐστιν, οὐδὲν ἔχω τί πράξω, ἀλλὰ τοῖς βιβλίοις προσδέδεμαι ὡς νεκρὸς ἦ λέγειν κακῶς μοί ἐστιν, οὐκ εὐσχολῶ ἀναγνῶναι;

Ὦς γὰρ ἀσπασμὸν καὶ ἀρχὴν τῶν ἐκτός ἐστι καὶ ἀπροαιρέτων, οὕτως καὶ βιβλίον.

“Ἡ τίνος ἔνεκα θέλεις ἀναγνῶναι; εἰπέ μοι. εἰ μὲν γὰρ ἐπ’ αὐτὸν καταστρέφεις ἐπ’ αὐτὸν τὸ ψυχαγωγηθῆναι¹⁰ ἦ μαθεῖν τι, ψυχρὸς εἰ καὶ ταλαιπωρος. εἰ δ’ ἐφ’ ὃ δεῖ ἀναφέρεις, τί τοῦτ’ ἐστιν ἄλλο ἦ εὔροια; εἰ δέ σοι τὸ ἀναγιγνώσκειν εὔροιαν μὴ περιποιῆ, τί ὅφελος αὐτοῦ;— ἀλλὰ περιποιεῖ, φησίν, καὶ διὰ τοῦτο ἀγανακτῶ ὡς ἀπολειπόμενος αὐτοῦ.— καὶ τίς αὕτη ἡ εὔροια, ἦν ὁ τυχῶν ἐμποδίσαι δύναται, οὐ λέγω Καῖσαρ ἦ Καίσαρος φίλος, ἀλλὰ κόραξ, αὐλητής,¹¹ πυρετός, ἄλλα τρισμάρια; ἡ δ’ εὔροια οὐδὲν οὕτως ἔχει ὡς τὸ διηνεκὲς καὶ ἀνεμπόδιστον.

Νῦν καλοῦμαι πράξων τι, ἄπειψι μνῆν προσέξων τοῖς μέτροις ἢ δεῖ τηρεῖν, ὅτι αἰδημόνως, ὅτι ἀσφαλῶς, ὅτι δίχα ὄρέξεως καὶ ἐκκλίσεως τῆς πρὸς τὰ ἐκτός, καὶ λοιπὸν προσέχω τοῖς ἀνθρώποις, τίνα φασί, πῶς κινοῦνται, καὶ τοῦτο οὐ κακογένθως¹² οὐδὲ ὥνα ἔχω ψέγειν ἦ καταγελῶ, ἀλλ’ ἐπ’ ἐμαυτὸν ἐπιστρέψω, εἰ ταῦτα κάγὼ ἀμαρτάνω.

¹⁰ evoke spirits; beguile ¹¹ flute player ¹² malicious

after are of any good to those who attain them; while those who have not yet attained them get an impression that, if once these things come to them, they will be possessed of all things good, and then, when they do come, the burning heat is just as bad, there is the same tossing about on the sea, the same sense of surfeit, the same desire for what they do not have. For freedom is not acquired by satisfying yourself with what you desire, but by destroying your desire. And that you may learn the truth of all this, as you have toiled for those other things, so also transfer your toil to these; keep vigils for the sake of acquiring a judgement which will make you free, devote yourself to a philosopher instead of to a rich old man, be seen about his doors; it will be no disgrace to be so seen, you will not retire thence empty and without profit, if you approach him in the right fashion. Anyway, try it at least; there is no disgrace in making the attempt.

Call'd him soft names in many a musè d rime."Keats, Ode to a Nightingale.

Tag was found

4.2

Of social intercourse To this topic you ought to devote yourself before every other, how, namely, you may avoid ever being so intimately associated with some one of your acquaintances or friends as to descend to the same level with him; otherwise you will ruin yourself. But if there slips into your mind the thought, "He will think me unmannerly and will not be as friendly as he used to be,"remember that nothing is done without paying for it, and that it is impossible for a man to remain the same person that he used to be, if he does not do the same things. Choose, therefore, which you prefer; either to be loved just as much as you used to be by the same persons, remaining like your former self, or else, by being superior to your former self, to lose the same affection. Because if this latter alternative is the better choice, turn forthwith in that direction, and let not the other considerations draw you away; for no man is able to make progress when he is facing both ways. But if you have preferred this course to every other, if you wish to devote yourself to this alone, and labour to perfect it, give up everything else. Otherwise this facing both ways will bring about a double result: You will neither make progress as you ought, nor will you get what you used to get before. For before, when you frankly aimed at nothing worth while, you made a pleasant companion. You cannot achieve distinction along both lines, but you must needs fall short in the one to the degree in which you take part in the other. If you do not drink with those you used to drink with, you cannot in their eyes be as pleasant a companion as you used to be; choose, therefore, whether you wish to be a hard drinker and pleasant to those persons, or a sober man and unpleasant. If you do not sing with those you used to sing with, you cannot be loved by

them as you used to be; choose, therefore, here also, which you wish. For if it is better to be a man of respectful and modest behaviour than for someone to say of you, "He is a pleasant fellow," give up all other considerations, renounce them, turn your back upon them, have nothing to do with them. But if that does not please you, turn about, the whole of you, to the opposite; become one of the addicts to unnatural vice, one of the adulterers, and act in the corresponding fashion, and you will get what you wish. Yes, and jump up and shout your applause to the dancer. But different characters do not mix in this fashion; you cannot act the part of Thersites and that of Agamemnon too. If you wish to be a Thersites, you ought to be humpbacked and bald; if an Agamemnon, you ought to be tall and handsome, and to love those who have been made subject to you.

4.3

What things should be exchanged for what things?

Here is a thought to keep ready at hand whenever you lose some external thing: What are you acquiring in its place? and if this be more valuable than the other, never say, "I have suffered a loss." You have lost nothing if you get a horse for an ass, an ox for a sheep, a noble action for a small piece of money, the proper kind of peace for futile discourse, and self-respect for smutty talk. If you bear this in mind you will everywhere maintain your character as it ought to be. If not, I would have you observe that your time is being spent to no purpose, and all the pains you are now taking with yourself you are sure to spill out utterly and upset. Little is needed to ruin and upset everything, only a slight aberration from reason. For the helmsman to upset his ship he does not need the same amount of preparation that he does to keep it safe; but if he heads it a little too much into the wind, he is lost; yes, even if he does nothing by his own deliberate choice, but merely falls to thinking about something else for a moment, he is lost. In life also it is very much the same; if you doze but for a moment, all that you have amassed hitherto is gone. Pay attention, therefore, to your sense-impressions, and watch over them sleeplessly. For it is no small matter that you are guarding, but self-respect, and fidelity, and constancy, a state of mind undisturbed by passion, pain, fear, or confusion—in a word, freedom. What are the things for which you are about to sell these things? Look, how valuable are they?— But, you say, I shall not get anything of that kind in return for what I am giving up.— Observe also, when you do get something in the exchange, just what it is you are getting for what you give up. "I have a modest behaviour, he has a tribuneship; he has a praetorship, I have self-respect. But I do not shout where it is unseemly; I shall not stand up where I ought not; for I am a free man and a friend of God, so as to obey Him of my own free will. No other thing ought I to claim, not body, or property, or office, or reputation—

nothing, in short; nor does He wish me to claim them. Had He so desired He would have made them good for me. But as it is, He has not so made them; therefore I cannot transgress any of His commands."Guard your own good in everything you do; and for the rest be content to take simply what has been given you, in so far as you can make a rational use of it. If you do not, you will have bad luck and no good luck, you will be hampered and hindered. These are the laws that have been sent you from God, these are His ordinances; it is of these you ought to become an interpreter, to these you ought to subject yourself, not the laws of Masurius and Cassius.

4.4

To those who have set their hearts upon living in peace Remember that it is not merely desire for office and wealth which makes men abject and subservient to others, but desire also for peace, and leisure, and travel, and scholarship. For it makes no difference what the external object be, the value you set upon it makes you subservient to another. What difference, then, does it make for you to set your heart on the senate, or on not becoming a senator? What difference does it make to desire office or to desire not to hold office? What difference does it make to say, "I am in a bad way, I have nothing to do, but am tied to my books as though I were a corpse," or to say, "I am in a bad way, I have no leisure to read"? For just as salutations and office-holding are among things external and those which lie outside the province of the moral purpose, so also is a book. Or for what purpose do you wish to read? Tell me. If you turn to reading merely for entertainment, or in order to learn something, you are futile and lazy. But if you refer reading to the proper standard, what else is this but a life of serenity? However, if reading does not secure for you a life of serenity, of what good is it? —Nay, it does secure me serenity, one says, and that is why I am discontented because I am deprived of it.— And what kind of serenity is this which any chance comer can impede, not merely Caesar, or a friend of Caesar, but a crow, a flutist, fever, thirty thousand other things? But no feature of serenity is so characteristic as continuity and freedom from hindrance.

At this instant I am being called to do something; at this instant I shall go home with the purpose of observing the due measure which I ought to maintain, acting with self-respect, with security, apart from desire and avoidance of things external; and in the second place I observe men, what they say, how they move, and this in no malignant spirit, nor in order to have something to censure or ridicule, but I look at myself the while, to see if I too am making the same mistakes. "How, then, shall I cease

vocabulary

ἀγανακτέω	be vexed, in a ferment	ἀφορμή	starting point; means
ἀγέλη	herd ~demagogue	ἄχθομαι	be burdened with
ἀέθλιος	prize ~athlete	βιβλίον	paper, book
ἀθλέω	toil ~athlete	βιώω	live; (mp) make a living
ἀθλητής	ἀεθλητού (m, 1) athlete, contestant ~athlete	~biology	
ἀθλιος	wretched ~athlete	γυμνάζω	exercise, do training
ἀκοή	hearing ~acoustic	διάγω	lead through; pass a time
ἀλόγιστος	inconsiderate, irrational	~demagogue	
ἀναγνώσκω	recognize, read, understand, persuade	διακρίνω (ii)	separate, sort ~critic
ἀνάγνωσμα	-τος (n, 3) a reading	διαλέγω	go through, debate ~legion
ἀναλύω	(v) set free; take apart ~loose	διακέω	scatter
ἀναρχία	lawlessness	δίχα	in two, in two ways
ἀνατρέπω	defeat, thwart ~trophy	διψάω	be thirsty ~dipsomaniac
ἀνεκτικός	patient	δουλεύω	serve, be a slave
ἀνιάω (i)	vex	δριμύς (i)	sharp, piercing, bitter
ἀξιόνικος	(ii) worthy of winning	δύσκολος	hard to please; troublesome
ἀπαθής	unaffected, impassive	δυστυχέω	be unlucky
ἀπαίδευτος	uneducated, loutish ~pediatrician	δυστυχής	unlucky
ἀπαλλαξίω	wish to get rid of	ἐθίζω	accustom
ἀπαλλάσσω	free from, remove; be freed, depart	εἴσειμι	go in; come in range; come to mind ~ion
ἀπαξ	once	ἐκκλίνω (i)	turn away, back down, shun
ἀπειθέω	disobey	ἐκπλήσσω	panic, be knocked out ~plectrum
ἀπλός	single; simple ~haploid	ἐμπίπτω	fall into; attack ~petal
ἀποτυγχάνω	fail	ἐμποδίζω	fetter, hinder
ἀριθμέω	to count ~arithmetic	ἐξεργάζομαι	accomplish; undo; destroy someone
ἀρκέω	satisfy; ward off, defend; suffice	ἐξηγέομαι	lead forth; set out, describe ~hegemony
ἀσχολία	business, being busy	ἐορτή	holiday, feast
ἀτάραχος	calm	ἐπαίρω	lift, raise ~heresy
ἀτελής	incomplete, endless; invalid, for free	ἐπιστάτης	-ου (m, 1) suppliant, dependant ~station
ἀτυχέω	be unlucky	ἐρημία	wilderness, solitude
ἀτυχής	unfortunate	εὐδαιμονέω	be lucky, happy
ἀφεκτικός	abstemious	εύχολος	contented
ἀφορμάω	depart, depart from ~hormone	εύχαριστέω	do a favor for; be thankful
		ζημία	loss, penalty ~zeal

ἡσυχία	peace and quiet	παντελής	complete, absolute
θέαμα	-τος (ἀ, n, 3) sight, spectacle	πενθέω	grieve ~Nepenthe
θεατής	-οῦ (ἀ, m, 1) spectator, witness	περιέργω	enclose, encompass
θόρυβος	noise, clamor	περιέρχομαι	go around; come next to
καθήκω	come down, (a day) to fall, arrive; be proper	περιπίπτω	embrace; fall in with
καταγελάω	laugh at, deride	πότερος	which, whichever of two
καταπλήσσω	be struck with dismay ~plectrum	πότος	wine drinking
κενός	empty, vain	προσίρεσις	-εως (f) plan, preference
κλίνω	(ι) lean, recline ~incline	προλαμβάνω	anticipate; be prejudiced
κράζω	croak, scream	πρόσειμι	approach, draw near; add ~ion
κτῆσις	-ος (f) chattels	προσίημι	be allowed near
λάχανον	garden herbs	προσπίπτω	attack; befall; kow-tow
λούω	wash, bathe	προτιμάω	(ι) prefer, pay attention to
λυπέω	(ῦ) annoy, distress	πρόχειρος	handy; ready to do something
λυσσώδης	raging	πυρέσσω	have a fever
μέλι	honey, a sweet	ρώμη	strength, might
μηδαμός	no one	στάδιον	200 meters (pl also masc)
μήποτε	absolutely never	στάδιος	(adj) standing upright, firm; (pl noun) 200 meters
νεανίσκος	(ἀ) young man	στένω	groan ~stentorian
όδυνάω	cause pain	στίχος	line of soldiers, writing
όδύρομαι	(ῦ) lament ~anodyne	σχολάζω	have leisure
οἰκουμένη	inhabited	σχολή	rest, leisure
οἰλάζω	wail	τάλας	wretched, miserable ~talent
όνινημι	help, please, be available	φαντασία	appearance; imagination
όνοματι	blame ~name	φήμη	speech, rumor ~fame
ὄνος	(f) donkey ~onager	φθονέω	envy
ὄξος	ὄξους (n, 3) common wine; vinegar	φιλάνθρωπος	humane, benevolent
όσάκις	as often as, whenever	φιλόσοφος	wisdom-loving
οὐδέποτε	never	φύσις	-εως (f) nature (of a thing) ~physics
οὐκοῦν	not so?; and so	χείρων	worse, more base, inferior, weaker
παιάν	-ήονος (m, 3) paean	χίλιοι	(ἱ) thousand ~kilo-
πανήγυρις	-εως (f) gathering		

πῶς οὖν παύσωμαι; τότε καὶ ἐγὼ ἡμάρτανον· νῦν δὲ οὐκέτι, χάρις τῷ θεῷ.

Ἄγε, ταῦτα ποιήσας καὶ πρὸς τούτοις γενόμενος χεῖρον ἔργον πεποίηκας ἢ χιλίους στίχους ἀναγνοῦς ἢ γράφας ἀλλους τοσούτους; σταν γὰρ ἐσθίης, ἀχθη, ὅτι μὴ ἀναγιγνώσκεις; οὐκ ἀρκῆ τῷ καθ' ἀνέγνωκας ἐσθίειν;

“Οταν λούῃ; σταν γυμνάζῃ; διὰ τί οὖν ἐπὶ πάντων οὐχ ὁμαλίζεις, καὶ σταν Καίσαρι προσίης καὶ σταν τῷ δεῦνι; εἰ τὸν ἀπαθῆ τηρεῖς, εἰ τὸν ἀκατάπληκτον, εἰ τὸν κατεσταλμένον, εἰ βλέπεις μᾶλλον τὰ γινόμενα ἢ βλέπῃ, εἰ μὴ φθονεῖς τοῖς προτιμωμένοις, εἰ μὴ ἐκπλήσσουσίν σε αἱ ὑλαι, τί σοι λείπει; βιβλία; πῶς ἢ ἐπὶ τί;

Οὐχὶ γὰρ ἐπὶ τὸ βιοῦν¹ παρασκευή τίς ἐστιν αὕτη; τὸ βιοῦν δὲ ἐξ ἀλλων τινῶν ἢ τούτων συμπληροῦται. οἶον ἀν εἰ ὁ ἀθλητὴς κλαίῃ εἰς τὸ στάδιον εἰσιών, ὅτι μὴ ἔξω γυμνάζεται.

Τούτων ἔνεκα ἐγυμνάζου, ἐπὶ τοῦτο οἱ ἀλτῆρες, ἢ ἀφή, οἱ νεανίσκοι. καὶ νῦν ἐκεῦνα ζητεῖς, ὅτε τοῦ ἔργου καιρός ἐστιν;

Οἶον εἰ ἐπὶ τοῦ συγκαταθετικοῦ τόπου παρισταμένων φαντασιῶν τῶν μὲν καταληπτικῶν, τῶν δὲ ἀκαταλήπτων μὴ ταύτας διακρίνειν θέλομεν, ἀλλ' ἀναγιγνώσκειν τὰ Περὶ καταλήψεως.

Τί οὖν τὸ αἴτιον; ὅτι οὐδέποτε τούτου ἔνεκα ἀνέγνωμεν, οὐδέποτε τούτου ἔνεκα ἐγράψαμεν, ὥν ἐπὶ τῶν ἔργων κατὰ φύσιν χρώμεθα ταῖς προσπιπτούσαις φαντασίαις, ἀλλ' αὐτοῦ καταλήγομεν μαθεῖν, τί λέγεται, καὶ ἀλλωρ δύνασθαι ἐξηγήσασθαι, τὸν συλλογισμὸν ἀναλῦσαι καὶ τὸν ὑποθετικὸν ἐφοδεῦσαι.

Διὰ τοῦτο ὅπου ἡ σπουδὴ, ἐκεῖ καὶ ὁ ἐμποδισμός. θέλεις τὰ μὴ ἐπὶ σοὶ ἐξ ἄπαντος; κωλύου τούνυν, ἐμποδίζου, ἀποτύγχανε.

Εἰ δὲ τὰ Περὶ ὄρμῆς τούτου ἔνεκα ἀναγιγνώσκομεν, οὐχ ἵνα ἴδωμεν, τί λέγεται περὶ ὄρμῆς, ἀλλ' ἵνα ὄρμῶμεν· τὰ Περὶ ὄρέξεως δὲ καὶ

¹ live; (mp) make a living

έκκλίσεως, ὥνα μήποτ' ὀρεγόμενοι ἀποτυγχάνωμεν μήτ' ἔκκλίνοντες περιπίπτωμεν· τὰ Περὶ καθήκοντος δ', ὥνα μεμνημένοι τῶν σχέσεων μηδὲν ἀλογίστως² μηδὲ παρ' αὐτὰ ποιῶμεν·

Οὐκ ἀν ἡγανακτοῦμεν πρὸς τὰ ἀναγνώσματα ἐμποδιζόμενοι, ἀλλὰ τῷ τὰ ἔργα ἀποδιδόναι τὰ καταάλληλα ἡρκούμεθα καὶ ἡριθμοῦμεν³ ἀν οὐ ταῦτα, ἀ μέχρι τὸν ἀριθμεῖν εἰθίσμεθα σήμερον ἀνέγνων στίχους τοσούσδε, ἔγραψα τοσούσδε, ἀλλὰ σήμερον ὄρμῇ ἐχρησάμην, ὡς παραγγέλεται ὑπὸ τῶν φιλοσόφων, ὀρέξει οὐκ ἐχρησάμην, ἔκκλίσει πρὸς μόνα τὰ προαιρετικά, οὐ κατεπλάγην τὸν δεῖνα, οὐκ ἐδυσωπήθην ὑπὸ τοῦ δεῖνος, τὸ ἀνεκτικὸν ἐγύμνασα, τὸ ἀφεκτικόν, τὸ συνεργητικόν καὶ οὕτως ἀν ηὐχαριστοῦμεν τῷ θεῷ ἐφ' οἷς δεῖ εὐχαριστεῖν.

Νῦν δ' ἡμεῖς οὐκ ἵσμεν, ὅτι καὶ αὐτοὶ ἀλλον τρόπον ὅμοιοι τοῖς πολλοῖς γινόμεθα. ἀλλος φοβεῖται, μὴ οὐκ ἄρξῃ· σύ, μὴ ἄρξῃς.

Μηδαμῶς,⁴ ἄνθρωπε. ἀλλ' ὡς καταγελᾶς τοῦ φοβουμένου μὴ ἄρξαι, οὕτως καὶ σαυτοῦ καταγέλα. οὐδὲν γάρ διαφέρει ἢ διψῆν πυρέσσοντα ἢ ὡς λυσσώδη⁵ ὑδροφόβον εἶναι.

"Η πῶς ἔτι δυνήσῃ εἰπεῖν τὸ τοῦ Σωκράτους εἰ ταύτη φῦλον τῷ θεῷ, ταύτη γινέσθω; δοκεῖς, Σωκράτης εἰ ἐπεθύμει ἐν Λυκείῳ ἢ ἐν Ἀκαδημείᾳ σχολάζειν καὶ διαλέγεσθαι καθ' ἡμέραν τοῖς νέοις, εὐκόλως ἀν ἐστρατεύσατο ὁσάκις⁶ ἐστρατεύσατο; οὐχὶ δ' ὡδύρετ' ἀν καὶ ἔστενε⁷ τάλας ἔγώ, τῦν ἐνθάδ' ἀτυχῶ ἄθλιος δυνάμενος ἐν Λυκείῳ ἡλιάζεσθαι;

Τοῦτο γάρ σου τὸ ἔργον ἦν, ἡλιάζεσθαι; οὐχὶ δὲ τὸ εὐροεῖν, τὸ ἀκώλυτον εἶναι, τὸ ἀπαραπόδιστον; καὶ πῶς ἀν ἔτι ἦν Σωκράτης, εἰ ταῦτα ὡδύρετο; πῶς ἀν ἔτι ἐν τῇ φυλακῇ παιᾶνας ἔγραφεν;

Ἀπλῶς οὖν ἐκείνου μέμνησο, ὅτι, πᾶν ὁ ἔξω τῆς προαιρέσεως τῆς σαυτοῦ τιμήσεις, ἀπώλεσας τὴν προαίρεσιν. ἔξω δ' ἐστὶν οὐ μόνον

² inconsiderate, irrational ³ to count ⁴ no one ⁵ raging ⁶ as often as, whenever ⁷ groan

ἀρχή, ἀλλὰ καὶ ἀναρχία, οὐ μόνον ἀσχολία,⁸ ἀλλὰ καὶ σχολή.

Νῦν οὖν ἐμὲ ἐν τῷ θορύβῳ τούτῳ διεξάγειν. τί λέγεις θορύβῳ; ἐν πολλοῖς ἀνθρώποις; καὶ τί χαλεπόν; δόξον ἐν Ὄλυμπίᾳ εἶναι, πανήγυριν αὐτὸν ἥγησαι. κάκεῖ ἄλλος ἄλλο τι κέκραγεν, ἄλλος ἄλλο τι πράσσει, ἄλλος τῷ ἄλλῳ ἐνσείεται. ἐν τοῖς βαλανείοις ὅχλος· καὶ τίς ἡμῶν οὐ χαίρει τῇ πανηγύρει ταύτῃ καὶ ὀδυνώμενος αὐτῆς ἀπαλλάσσεται;

Μὴ γίνου δυσάρεστος μηδὲ κακοστόμαχος πρὸς τὰ γινόμενα. τὸ δόξος⁹ σαπρόν, δρυμὸν¹⁰ γάρ· τὸ μέλι σαπρόν, ἀνατρέπει γάρ μου τὴν ἔξιν· λάχανα οὐ θέλω. οὕτως καὶ σχολὴν οὐ θέλω, ἐρημία ἐστίν, ὅχλον οὐ θέλω, θόρυβός ἐστω.

Ἄλλ’ ἂν μὲν οὕτως φέρῃ τὰ πράγματα, ὥστε μόνον ἢ μετ’ ὀλίγων διεξαγαγεῖν, ἡσυχίαν αὐτὸν κάλει καὶ χρῶ τῷ πράγματι, εἰς ὁ δεῖ· λάλει σεαυτῷ, γύμναζε τὰς φαντασίας, ἔξεργαζον τὰς προλήψεις. ἀν δ’ εἰς ὅχλον ἐμπέσῃς, ἀγῶνα αὐτὸν λέγε, πανήγυριν, ἑορτήν, συνεορτάζειν πειρῶ τοῖς ἀνθρώποις.

Τί γάρ ἐστιν ἥδιον θέαμα¹¹ τῷ φιλανθρώπῳ ἢ ἀνθρωποι πολλοῖ; ἵππων ἀγέλας ἢ βοῶν ἥδέως ὄρωμεν, πλοῖα πολλὰ ὅταν ἵδωμεν, διαχεόμεθα· ἀνθρώπους πολλοὺς βλέπων τις ἀνιάται;

Ἄλλὰ κατακραυγάζουσί μου. οὐκοῦν ἡ ἀκοή σου ἐμποδίζεται. τί οὖν πρὸς σέ; μή τι καὶ δύναμις ἡ ταῖς φαντασίαις χρηστική; καὶ τίς σε κωλύει ὀρέξει καὶ ἐκκλίσει χρῆσθαι κατὰ φύσιν, ὄρμῇ καὶ ἀφορμῇ; ποῖος θόρυβος πρὸς τοῦτο ἴκανός;

Σὺ μόνον μέμνησο τῶν καθολικῶν· τί ἐμόν, τί οὐκ ἐμόν; τί μοι δίδοται; τί θέλει με ποιεῖν ὁ θεὸς νῦν, τί οὐ θέλει;

Πρὸ ὀλίγου χρόνου ἥθελέν σε σχολάζειν, σαυτῷ λαλεῖν, γράφειν περὶ τούτων, ἀναγιγνώσκειν, ἀκούειν, παρασκευάζεσθαι· ἔσχες εἰς τοῦτο ἴκανὸν χρόνον. νῦν σοι λέγει ἐλθὲ ἥδη ἐπὶ τὸν ἀγῶνα, δεῖξον ἡμῖν, τί

⁸ business, being busy ⁹ common wine; vinegar ¹⁰ sharp, piercing, bitter ¹¹ sight, spectacle

έμαθες, πῶς ἥθλησας.¹² μέχρι τίνος γυμνασθήσῃ μόνος; ἥδη καιρὸς γνῶναι σε, πότερον τῶν ἀξιονίκων¹³ εἰ τις ἀθλητῶν ἥ ἐκείνων, οἵ τὴν οἰκουμένην περιέρχονται νικώμενοι.

Τί οὖν ἀγανακτεῖς; οὐδεὶς ἀγῶν δίχα θορύβου γάνεται. πολλοὺς δὲ προγυμναστὰς εἶναι, πολλοὺς τοὺς ἐπικραυγάζοντας, πολλοὺς ἐπιστάτας, πολλοὺς θεατάς.— ἀλλ’ ἐγὼ ἥθελον ἐφ’ ἡσυχίας διάγειν.— οἷμωζε τοίνυν καὶ στένε, ὥσπερ ἄξιος εἰ. τίς γάρ ἀλλη μείζων ταύτης ζημία τῷ ἀπαιδεύτῳ καὶ ἀπειθοῦντι τοῖς θείοις διατάγμασιν ἥ τὸ λυπεῖσθαι, τὸ πενθεῖν, τὸ φθονεῖν, ἀπλῶς τὸ ἀτυχεῖν καὶ δυστυχεῖν; τούτων οὐ θέλεις ἀπαλλάξαι σεαυτόν;

Καὶ πῶς ἀπαλλάξω;— οὐ πολλάκις ἥκουσας, ὅτι ὅρεξιν ἄραι σε δεῖ παντελῶς,¹⁴ τὴν ἔκκλισιν ἐπὶ μόνα τρέψαι τὰ προαιρετικά, ἀφεῖναι σε δεῖ πάντα, τὸ σῶμα, τὴν κτῆσιν, τὴν φήμην, τὰ βιβλία, θόρυβον, ἀρχάς, ἀναρχίαν; ὅπου γάρ ἂν κλύνης, ἐδούλευσας, ὑπετάγης, κωλυτὸς ἐγένου, ἀναγκαστός, ὅλος ἐπ’ ἀλλοις.

Ἄλλὰ τὸ Κλεάνθους πρόχειρον ἀγου δέ μ’, ὁ Ζεῦ, καὶ σύ γ’ ἥ Πεπρωμένη. θέλετ’ εἰς Τρώμην; εἰς Τρώμην. εἰς Γύαρα; εἰς Γύαρα. εἰς Ἀθήνας; εἰς Ἀθήνας. εἰς φυλακήν; εἰς φυλακήν.

“Αν ἀπαξὲ εἴπης πότε τις εἰς Ἀθήνας ἀπέλθῃ;, ἀπώλουν. ἀνάγκη γε ταύτην τὴν ὅρεξιν ἀτελῆ μὲν οὖσαν ἀτυχῆ¹⁵ σε ποιεῖν, τελειωθεῖσαν δὲ κενόν, ἐφ’ οὓς οὐ δεῖ ἐπαιρόμενον· πάλιν ἀν ἐμποδισθῆς, δυστυχῆ, περιπίπτοντα οὖς οὐ θέλεις.

“Αφες οὖν ταῦτα πάντα. καλαὶ αἱ Ἀθῆναι. ἀλλὰ τὸ εὐδαιμονεῖν καλλιον πολύ, τὸ ἀπαθῆ εἶναι, τὸ ἀτάραχον, τὸ ἐπὶ μηδενὶ κεῖσθαι τὰ σὰ πράγματα.

Θόρυβος ἐν Τρώμῃ καὶ ἀσπασμοί. ἀλλὰ τὸ εὐροεῖν ἀντὶ πάντων τῶν δυσκόλων. εἰ οὖν τούτων καιρός ἐστιν, διὰ τί οὐκ αἱρεις αὐτῶν τὴν ἔκκλισιν; τίς ἀνάγκη ὡς ὄνον ξυλοκοπούμενον ἀχθοφορεῖν;

¹² toil ¹³ worthy of winning ¹⁴ complete, absolute ¹⁵ unfortunate

to make mistakes?"There was a time when I too made mistakes, but now no longer, thanks be to God....

Come, if you have acted like this and devoted yourself to these things, have you done anything worse than reading a thousand lines, or writing a thousand? For when you eat, are you annoyed because you are not reading? Are you not satisfied to be eating in accordance with the principles you learned by reading? And when you bathe and take exercise? Why, then, are you not consistent in everything, both when you approach Caesar, and when you approach So-and-so? If you are maintaining the character of a man of tranquillity, of imperturbability, of sedateness, if you are observing what happens rather than being yourself observed, if you are not envying those who are preferred in honour above you, if the mere subject-matter of actions does not dazzle you, what do you lack? Books? How, or for what end? What, is not the reading of books a kind of preparation for the act of living? But the full measure of the act of living is made up of things other than books. It is as though the athlete on entering the stadium were to fall a-wailing because he is not exercising outside. This was what you exercised for, this is the purpose of your jumping-weights, your wrestler's sand, your young training partners. And are you now asking for these things, when the time for action is come? It is as if, when in the sphere of assent we were surrounded with sense-impressions, some of them convincing, and others not convincing, we should not wish to distinguish between them, but to read a treatise On Comprehension!

What, then, is the reason for this? It is because we have never read for this purpose, we have never written for this purpose—in our actions, to treat in accordance with nature the sense-impressions which come to us; but we stop with having learned what is said, and with the ability to explain it to someone else, and with analysing the syllogism, and examining the hypothetical argument. That is why, where our heart is set, there also our impediment lies. Do you wish at any cost to have the things that are not under your control? Very well then, be hindered, be obstructed, fail. If we should read a treatise On Choice, not in order to know about the subject, but in order to make correct choices; a treatise On Desire and Aversion, in order that we may never fail in our desire nor fall into that which we are trying to avoid; a treatise On Duty, in order that we may remember our relations in society and do nothing irrationally or contrary to the principles of duty; we should not be vexed by being hindered in regard to what we have read, but we should find satisfaction in doing the deeds required by our mutual relations, and we should be reckoning, not the things which we have been accustomed hitherto to reckon: "To-day I have read so many lines, I have written so many,"but, "To-day I made a choice in the way that the philosophers teach, I did not entertain desire, I avoided only those things that are in the sphere

of the moral purpose, I was not overawed by So-and- so, I was not put out of countenance by So-and- so, I exercised my patience, my abstinence, my co-operation,"and thus we should be giving thanks to God for those things for which we ought to give Him thanks. But as it is, we do not realize that we ourselves, though in a different fashion, grow like the multitude. Another man is afraid that he will not have an office; you are afraid that you will. Do not so, man! But just as you laugh at the man who is afraid he will not have an office, so also laugh at yourself. For it makes no difference whether a person is thirsty with fever, or is afraid of water like a man with the rabies. Or how can you any longer say with Socrates, "If so it please God, so be it"?Do you suppose that, if Socrates had yearned to spend his leisure in the Lyceum or the Academy, and to converse daily with the young men, he would have gone forth cheerfully on all the military expeditions in which he served? Would he not have wailed and groaned, "Wretched man that I am I here I am now in misery and misfortune, when I might be sunning myself in the Lyceum"?What, was this your function in life, to sun yourself? Was it not rather to be serene, to be unhampered, to be unhindered? And how would he have been Socrates any longer, if he had wailed like this? How would he have gone on to write paeanies in prison?

In a word, then, remember this— that if you are going to honour anything at all outside the sphere of the moral purpose, you have destroyed your moral purpose. And outside the sphere of your moral purpose lie not merely office, but also freedom from office; not merely business, but also leisure. "Am I now, therefore, to pass my life in this turmoil?"What do you mean by "turmoil"?Among many people? And what is there hard about that? Imagine that you are in Olympia, regard the turmoil as a festival. There, too, one man shouts this and another that; one man does this and another that; one man jostles another; there is a crowd in the baths. And yet who of us does not take delight in the Olympic festival and leave it with sorrow? Do not become peevish or fastidious towards events. "The vinegar is rotten, for it is sour." "The honey is rotten, for it upsets my digestion." "I don't like vegetables." In the same fashion you say, "I don't like leisure, it is a solitude." "I don't like a crowd, it is turmoil." Say not so, but if circumstances bring you to spend your life alone or in the company of a few, call it peace, and utilize the condition for its proper end; converse with yourself, exercise your sense-impressions, develop your preconceptions. If, however, you fall in with a crowd, call it games, a festival, a holiday, try to keep holiday with the people. For what is pleasanter to a man who loves his fellow-men than the sight of large numbers of them? We are glad to see herds of horses or cattle; when we see many ships we are delighted; is a person annoyed at the sight of many human beings? "Yes, but they deafen me with their shouting." Oh, well, it is your hearing that is interfered with! What, then, is that to you? Your

faculty of employing external impressions is not interfered with, is it? And who prevents you from making natural use of desire and aversion, of choice and refusal? What manner of turmoil avails to do that?

Do but keep in remembrance your general principles: "What is mine? What is not mine? What has been given me? What does God will that I do now, what does He not will?" A little while ago it was His will for you to be at leisure, to converse with yourself, to write about these things, to read, to listen, to prepare yourself; you had time sufficient for that. Now, God says to you, "Come at length to the contest, show us what you have learned, how you have trained yourself. How long will you exercise alone? Now the time has come for you to discover whether you are one of the athletes who deserve victory, or belong to the number of those who travel about the world and are everywhere defeated." Why, then, are you discontented? No contest is held without turmoil. There must be many training-partners, many to shout applause, many officials, many spectators.— But I wanted to live a life of peace.— Wail, then, and groan, as you deserve to do. For what greater penalty can befall the man who is uninstructed and disobedient to the divine injunctions than to grieve, to sorrow, to envy, in a word to have no good fortune but only misfortune? Do you not wish to free yourself from all this?

And how shall I free myself?— Have you not heard over and over again that you ought to eradicate desire utterly, direct your aversion towards the things that lie within the sphere of the moral purpose, and these things only, that you ought to give up everything, your body, your property, your reputation, your books, turmoil, office, freedom from office? For if once you swerve aside from this course, you are a slave, you are a subject, you have become liable to hindrance and to compulsion, you are entirely under the control of others. Nay, the word of Cleanthes is ready at hand, Lead thou me on, O Zeus, and Destiny.

Will ye have me go to Rome? I go to Rome. To Gyara? I go to Gyara. To Athens? I go to Athens. To prison? I go to prison. If but once you say, "Oh, when may a man go to Athens?" you are lost. This wish, if unfulfilled, must necessarily make you unfortunate; if fulfilled, vain and puffed up over the wrong kind of thing; again, if you are hindered, you suffer a misfortune, falling into what you do not wish. Give up, then, all these things. "Athens is beautiful." But happiness is much more beautiful, tranquillity, freedom from turmoil, having your own affairs under no man's control. "There is turmoil in Rome, and salutations." But serenity is worth all the annoyances. If, then, the time for these things has come, why not get rid of your aversion for them: Why must you needs bear burdens like a belaboured donkey? Otherwise, I

vocabulary

ἄγριος wild, savage ~agriculture
ἀγρυπνέω lie awake
ἀδικία injustice, offence
ἀέθλιος prize ~athlete
ἄθλιος wretched ~athlete
αἰσχρός shameful
ἀλλοτριώ estrange from
ἀναγιγνώσκω recognize, read, understand, persuade
ἀνάγνωσις -εως (f) recognition, reading
ἀναστρέφω act: overturn; mid: find oneself in ~atrophy
ἀναφέρω bring up ~bear
ἀναφορά rising, carrying back
ἀνδριάς -ντος (m, 3) portrait, statue
ἀνεκτικός patient
ἀντιδάκνω bite in turn
ἀπαντάω encounter, come upon
ἀπονεκρώ destroy
ἀπόστασις -εως (f) revolt; separation
ἀποτίθημι put away ~thesis
ἀργύριον small coin
ἀρέσκω please, satisfy; make amends
ἀρκέω satisfy; ward off, defend; suffice
αὔριον tomorrow
ἄχοηστος useless, unprofitable
βλάβη harm
γείτων -ονος (f) neighbor
γεῦσις -τος (f) taste
δαιμόνιος voc: you crazy guy
δάκνω bite
διαλογισμός calculation; debate; circuit court
διάνοια a thought; intelligence
διαπράσσω travel over, accomplish ~practice
διασκοπέω consider from all angles

δόγμα -τος (n, 3) belief, legal decision
δοκιμάζω test, approve
δουλεύω serve, be a slave
δυστυχής unlucky
ἐκκειματ expose, set forth
ἐκτός outside
ἐκφεύγω flee from, escape ~fugitive
ἐλέγχω shame; try, examine
ἐμποδίζω fetter, hinder
ἐξαρκέω be enough; be satisfied
ἐξελέγχω convict, refute, test
ἐξοδος (f) leaving, way out
ἐορτή holiday, feast
ἐπισκέπτομαι look upon, inspect
ἐπισκοπέω look upon, inspect
ἐπισύρω (v) drag, trail; (mp) crawl
ἐπίτροπος agent, officer
ἔσχατος farthest, last
εὐγνώμων considerate, sensible
εὐδαιμονέω be lucky, happy
εὐφραίνω gladden ~frenzy
ζῶν being, animal; picture
ἡγεμονικός showing leadership
ῆμερος gentle; (animals) domesticated
θηριώδης savage, wild
θρηνέω sing a dirge ~threnody
θυσία sacrifice
ἰχνεύω track, hunt
καθάπερ exactly as
καινός new, fresh, strange
κακοδαιμων demon, curse
κατάγνυμι (v) break up, shatter
καταφρονέω scorn; think of
κέρδος -ους (n, 3) advantage, cunning
κοινόω make common; cooperate
λακτίζω kick
λάω grip, pin?
λίαν very
λογίζομαι reckon, consider

λοιδορέω	abuse, revile	προσθέω	run to
λύκος	wolf ~lycanthropy	πρόχειρος	handy; ready to do something
μάχιμος	warlike	βίττέω	hurl
μηδέποτε	never	βίπτω	hurl
μορφή	beauty	βίς βινός	(i, f) nose, nostrils
νόμισμα -τος	(n, 3) institution; coin	σήμερον	today
νύκτωρ	by night	σοφίζω	be clever, tricky
ὄνος	(f) donkey ~onager	στέρομαι	lack, lose
όργιλος	irascible	στρατηγέω	be a general
ὄρθρος	dawn	σύμπλοος	shipmate
όσμη	smell ~osmium, odor	συμπόσιον	drinking party
ούκοῦν	not so?; and so	συμφέρω	bring together; be expedient; agree; (mp) happen ~bear
παιδεύω	raise; train	συνέρχομαι	come together
πανδοκεῖον	inn	ταμεῖον	treasury, storehouse
πανταχοῦ	everywhere; completely	τιτρώσκω	wound, bring to grief ~trauma
παράδειγμα -τος	(n, 3) model, precedent	τρέχω	run, spin
παραδείκνυμι	(o) receive, admit	τύπτω	beat, smite ~stupid
παρακολουθέω	dog, follow, trace	ὑπεύθυνος	(υō) accountable, liable
πατάσσω	beat (heart); strike	φαῦλος	trifling
πατρῷος	of the father(s), ancestral	φυσικός	natural
περιγραφή	outline, limit	φύσις -εως	(f) nature (of a thing) ~physics
περιλαμβάνω	surround, include	φύω	produce, beget; clasp ~physics
πετάννυμι	(o) spread, spread out	χαρακτήρ -ος	(m) stamp; characteristic
πέτομαι	to fly ~petal	χείρων	worse, more base, inferior, weaker
πλήσσω	hit ~plectrum	φέγω	blame, censure
πνίγω	(i) strangle; stew; (p) drown	ψιλός	(i) naked, bare ~epsilon
πόσος	how many, much, far?		
ποῦ	where?		
προαίρεσις -εως	(f) plan, preference		
πρόκειμαι	be set before; propose		
προπετής	hasty		
προσδέχομαι	await, expect; suppose		

Εἰ δὲ μή, ὅρα ὅτι δεῖ σε δουλεύειν ἀεὶ τῷ δυναμένῳ σοι διαπράξασθαι τὴν ἔξοδον, τῷ πᾶν ἐμποδίσαι δυναμένῳ κάκεῦνον θεραπεύειν ὡς Κακοδαύμονα.¹

Μία οόδος ἐπὶ εὔροιαν τοῦτο καὶ ὄρθρον καὶ μεθ' ἡμέραν καὶ νύκτωρ ἔστω πρόχειρον, ἀπόστασις τῶν ἀπροαιρέτων, τὸ μηδὲν ἔδιον ἡγεῖσθαι, τὸ παραδοῦναι πάντα τῷ δαιμονίῳ, τῇ τύχῃ, ἐκείνους ἐπιτρόπους αὐτῶν ποιήσασθαι, οὓς καὶ ὁ Ζεὺς πεποίηκεν, αὐτὸν δὲ πρὸς ἐνὶ εἶναι μόνω, τῷ ἔδιῳ, τῷ ἀκωλύτῳ, καὶ ἀναγιγνώσκειν ἐπὶ τοῦτο ἀναφέροντα τὴν ἀνάγνωσιν καὶ γράφειν καὶ ἀκούειν.

Διὰ τοῦτο οὐ δύναμαι εἰπεῖν φιλόπονον, ἀν ἀκούσω τοῦτο μόνον, ὅτι ἀναγιγνώσκει ἡ γράφει, καὶν προσθῇ τις, ὅτι ὅλας τὰς νύκτας, οὕπω λέγω, ἀν μὴ γνῶ τὴν ἀναφοράν. οὐδὲ γὰρ σὺ λέγεις φιλόπονον τὸν διὰ παιδισκάριον ἀγρυπνοῦντα· οὐ τοίνυν οὐδὲ ἐγώ.

Ἄλλ' ἐὰν μὲν ἔνεκα δόξης αὐτὸ ποιῇ, λέγω φιλόδοξον, ἀν δ' ἔνεκα ἀργυρίου, φιλάργυρον, οὐ φιλόπονον.

Ἄν δ' ἐπὶ τὸ ἔδιον ἡγεμονικὸν ἀναφέρῃ τὸν πόνον, ὥν ἐκεῦνο κατὰ φύσιν ἔχῃ καὶ διεξάγῃ, τότε λέγω μόνον φιλόπονον.

Μηδέποτε γὰρ ἀπὸ τῶν κοινῶν μήτ' ἐπαινεῖτε μήτε φέγετε, ἀλλὰ ἀπὸ δογμάτων. ταῦτα γάρ ἔστι τὰ ἔδια ἔκάστου, τὰ καὶ τὰς πράξεις αἰσχρὰς ἡ καλὰς ποιοῦντα·

Τούτων μεμνημένος χαῖρε τοῖς παροῦσιν καὶ ἀγάπα ταῦτα, ὅν καιρός ἐστιν.

Εὕ τινα ὄρᾶς, ὅν ἔμαθες καὶ διεσκέψω, ἀπαντῶντά σοι εἰς τὰ ἔργα, εὐφραίνου ἐπ' αὐτοῖς. εἰ τὸ κακόνθες καὶ λοιδορον ἀποτέθεισαι, μεμείωκας, εἰ τὸ προπετές, εἰ τὸ αἰσχρολόγον, εἰ τὸ εἰκαῖον, εἰ τὸ ἐπισευρμένον, εἰ οὐ κινῇ ἐφ' οἷς πρότερον, εἰ οὐχ ὅμοίως γ' ὡς πρότερον, ἔορτὴν ἄγειν δύνασαι καθ' ἡμέραν, σήμερον, ὅτι καλῶς ἀνεστράφης ἐν τῷδε τῷ ἔργῳ, αὔριον, ὅτι ἐν ἐτέρῳ.

¹ demon, curse

Πόσω μεῖζων αἰτία θυσίας ἢ ὑπατεία ἢ ἐπαρχία. ταῦτα ἐκ σοῦ αὐτοῦ γίνεται σοι καὶ ἀπὸ τῶν θεῶν. ἐκεῦνο μέμνησο, τίς ὁ διδούς ἐστι καὶ τίσιν καὶ διὰ τίνα.

Τούτοις τοῖς διαλογισμοῖς ἐντρεφόμενος ἔπι διαφέρη, ποῦ ὁν εὐδαιμονήσεις, ποῦ ὁν ἀρέσεις τῷ θεῷ; οὐ πανταχόθεν τὸ ἵσον ἀπέχουσιν; οὐ πανταχόθεν ὅμοίως ὄρῳσιν τὰ γινόμενα;

4.5

Πρὸς τὸν μαχίμους καὶ θηριώδεις.

Ο καλὸς καὶ ἀγαθὸς οὕτ’ αὐτὸς μάχεται τινι οὕτ’ ἄλλον ἐὰν κατὰ δύναμιν.

Παράδειγμα δὲ καὶ τούτου καθάπερ καὶ τῶν ἄλλων ἔκκειται ἡμῖν ὁ βίος ὁ Σωκράτους, ὃς οὐ μόνον αὐτὸς πανταχοῦ ἐξέφυγεν μάχην, ἀλλ’ οὐδὲ ἄλλους μάχεσθαι εἴᾳ.

Ορα παρὰ Ξενοφῶντι ἐν τῷ Συμποσίῳ πόσας μάχας λέλυκεν, πῶς πάλιν ἡνέσχετο Θρασυμάχουν, πῶς Πώλουν, πῶς Καλλικλέους, πῶς τῆς γυναικὸς ἡνέχετο, πῶς τοῦ νίον ἐξελεγχόμενος ὑπ’ αὐτοῦ, σοφιζόμενος.²

Λίαν γάρ ἀσφαλῶς ἐμέμνητο, ὅτι οὐδὲν ἄλλοτρίου ἡγεμονικοῦ κυριεύει. οὐδὲν οὖν ἄλλο ξῆθελεν ἢ τὸ ἴδιον.

Τί δ’ ἐστι τοῦτο; οὐχ ἵκι ος οὐτος κατὰ φύσιν· τοῦτο γάρ ἀλλότριον· ἀλλ’ ὅπως ἐκείνων τὰ ἴδια ποιούντων, ὡς αὐτοῖς δοκεῖ, αὐτὸς μηδὲν ἥττον κατὰ φύσιν ἔχει καὶ διεξάχει μόνον τὰ αὐτοῦ ποιῶν πρὸς τὸ κάκείνους ἔχειν κατὰ φύσιν.

Τοῦτο γάρ ἐστιν, ὃ ἀεὶ πρόκειται τῷ καλῷ καὶ ἀγαθῷ. στρατηγῆσαι; οὐ· ἀλλ’, ἀν διδῶται, ἐπὶ ταύτης τῆς ὕλης τὸ ἴδιον ἡγεμονικὸν τηρῆσαι. γῆμαι; οὐ· ἀλλ’, ἀν διδῶται γάμος, ἐν ταύτῃ τῇ ὕλῃ κατὰ φύσιν ἔχοντα αὐτὸν τηρῆσαι.

² be clever, tricky

Ἄν δὲ θέλῃ τὸν οὐτὸν μὴ ἀμαρτάνειν ἢ τὴν γυναικα, θέλει τὰ ἀλλότρια μὴ εἶναι ἀλλότρια. καὶ τὸ παιδεύεσθαι, τοῦτ' ἔστι μανθάνειν τὰ ἴδια καὶ τὰ ἀλλότρια.

Ποῦ οὖν ἔτι μάχης τόπος τῷ οὕτως ἔχοντι; μὴ γὰρ θαυμάζει τι τῶν γινομένων; μὴ γὰρ καινὸν αὐτῷ φαινέται; μὴ γὰρ οὐ χείρονα καὶ χαλεπώτερα προσδέχεται τὰ παρὰ τῶν φαινόλων ἢ ἀποβαίνει αὐτῷ; μὴ γὰρ οὐ κέρδος λογίζεται πᾶν ὅ τι ἀπολείπονται τοῦ ἐσχάτου;

Ἐλοιδόρησέν σε ὁ δεῖνα. πολλὴ χάρις αὐτῷ, ὅτι μὴ ἐπληξεν. ἀλλὰ καὶ ἐπληξεν. πολλὴ χάρις, ὅτι μὴ ἐτρωσεν.³ ἀλλὰ καὶ ἐτρωσεν. πολλὴ χάρις, ὅτι μὴ ἀπέκτεινεν.

Πότε γὰρ ἔμαθεν ἢ παρὰ τίνι, ὅτι ἥμερόν ἔστι ζῷον, ὅτι φιλάλληλον, ὅτι μεγάλη βλάβη τῷ ἀδικοῦντι αὐτὴν ἡ ἀδικία; ταῦτα οὖν μὴ μεμαθηκὼς μηδὲ πεπεισμένος, διὰ τί μὴ ἀκολουθήσῃ τῷ φαινομένῳ συμφέροντι;

Βέβληκεν ὁ γείτων λίθους. μή τι οὖν σὺ ἡμάρτηκας; ἀλλὰ τὰ ἐν οἴκῳ κατεάγη. σὺ οὖν σκευάριον εἶ;

Οὐ, ἀλλὰ προαιρεσίς. τί οὖν σοι δίδοται πρὸς τοῦτο; ὡς μὲν λύκω ἀντιδάκνειν καὶ ἄλλους πλείονας λίθους βάλλειν· ἀνθρώπῳ δ' ἐὰν ζητῆσ, ἐπίσκεψαί σου τὸ ταμεῖον,⁴ ἵδε τίνας δυνάμεις ἔχων ἐλήλυθας· μή τι τὴν θηριώδη; μή τι τὴν μνησικακητικήν;

Ἴππος οὖν πότ' ἄθλιός ἔστω; ὅταν τῶν φυσικῶν δυνάμεων στέρηται⁵ οὐχ ὅταν μὴ δύνηται κοκκύζειν, ἀλλ' ὅταν μὴ τρέχειν. ὁ δὲ κύων; ὅταν πέτεσθαι μὴ δύνηται;

Ἄλλ' ὅταν μὴ ἴχνεύειν.⁶ μή ποτ' οὖν οὕτως καὶ ἀνθρωπος δυστυχήσεις ἔστιν οὐχ ὁ μὴ δυνάμενος λέοντας πνίγεων⁷ ἢ ἀνδριάντας⁸ περιλαμβάνειν οὐ γὰρ πρὸς τοῦτο δυνάμεις τιὰς ἔχων ἐλήλυθεν παρὰ τῆς φύσεως, ἀλλ' ὁ ἀπολωλεκώς τὸ εὐγνωμον,⁹ ὁ τὸ πιστόν;

³ wound, bring to grief ⁴ treasury, storehouse ⁵ lack, lose ⁶ track, hunt ⁷ strangle; stew; (p) drown ⁸ portrait, statue ⁹ considerate, sensible

Τοῦτον ἔδει συνελθόντας θρηνεῖν,¹⁰ εἰς ὅσα κακὰ ἐλήλυθεν· οὐχὶ μὰ Δία τὸν φύντα ἡ τὸν ἀποθανόντα, ἀλλ’ ὡς ζῶντι συμβεβήκει ἀπολέσαι τὰ ἴδια, οὐ τὰ πατρῶα, τὸ ἀγριδιον καὶ τὸ οἰκιδιον καὶ τὸ πανδοκεῖον¹¹ καὶ τὰ δουλάρια τούτων γάρ οὐδὲν ἴδιον τῷ ἀνθρώπῳ ἐστίν, ἀλλὰ πάντα ἀλλότρια, δοῦλα, ὑπεύθυνα ἀλλοτε ἀλλοις διδόμενα ὑπὸ τῶν κυρίων, ἀλλὰ τὰ ἀνθρωπικά, τοὺς χαρακτῆρας,¹² οὓς ἔχων ἐν τῇ διαινοίᾳ ἐλήλυθεν, οἵους καὶ ἐπὶ τῶν νομισμάτων ζητοῦντες, ἀν μὲν εὗρωμεν, δοκιμάζομεν, ἀν δὲ μὴ εὕρωμεν, ρίπτοῦμεν.

Τύνος ἔχει τὸν χαρακτῆρα τοῦτο τὸ τετράσσαρον; Τραιανοῦ; φέρε. Νέρωνος; ρῆψον ἔξω, ἀδόκιμόν ἐστιν, σαπρόν. οὕτως καὶ ἐνθάδε. τύνα ἔχει χαρακτῆρα τὰ δόγματα αὐτοῦ; ἥμερον, κουωνικόν, ἀνεκτικόν, φιλάλληλον. φέρε, παραδέχομαι, ποιῶ πολίτην τοῦτον, παραδέχομαι γείτονα, σύμπλουν.

Ορα μόνον, μὴ Νερωνιανὸν ἔχει χαρακτῆρα. μή τι ὄργιλος¹³ ἐστίν, μή τι μηνιτής, μή τι μεμψύμοιρος; ἀν αὐτῷ φανῇ, πατάσσει τὰς κεφαλὰς τῶν ἀπαντώντων.

Τί οὖν ἔλεγες, ὅτι ἀνθρωπός ἐστιν; μὴ γὰρ ἐκ ψιλῆς μορφῆς¹⁴ κρίνεται τῶν ὄντων ἔκαστον; ἐπεὶ οὕτως λέγει καὶ τὸ κήριον μῆλον εἶναι.

Καὶ ὀδυτὴν ἔχειν αὐτὸ δεῖ καὶ γεῦσιν.¹⁵ οὐκ ἀρκεῖ ἡ ἐκτὸς περιγραφή. οὐκοῦν οὐδὲ πρὸς τὸν ἀνθρωπὸν ἡ ῥῖς¹⁶ ἔξαρκεῖ καὶ οἱ ὄφθαλμοί, ἀλλ’ ἀν τὰ δόγματα ἔχῃ ἀνθρωπικά.

Οὗτος οὐκ ἀκούει λόγου, οὐ παρακολουθεῖ ἐλεγχόμενος· ὄνος ἐστίν. τούτου τὸ αἰδῆμον ἀπονενέκρωται· ἄχρηστός¹⁷ ἐστιν, πάντα μᾶλλον ἡ ἀνθρωπος. οὗτος ζητεῖ, τίνα ἀπαντήσας λακτίσῃ¹⁸ ἡ δάκῃ· ὥστε οὐδὲ πρόβατον ἡ ὄνος, ἀλλά τί ποτε ἀγριον θηρίον.

Τί οὖν; θέλεις με καταφρονεῖσθαι;— ὑπὸ τίνων; ὑπὸ εἰδότων; καὶ

¹⁰ sing a dirge ¹¹ inn ¹² stamp; characteristic ¹³ irascible

¹⁴ beauty ¹⁵ taste ¹⁶ nose, nostrils ¹⁷ useless, unprofitable

¹⁸ kick

would have you see that you must be ever the slave of the man who is able to secure your release, to the man who is able to hinder you in everything, and you must serve him as an Evil Genius.

There is but one way to serenity (keep this thought ready for use at dawn, and by day, and at night), and that is to yield up all claim to the things that lie outside the sphere of the moral purpose, to regard nothing as your own possession; to surrender everything to the Deity, to Fortune; to yield everything to the supervision of those persons whom even Zeus has made supervisors; and to devote yourself to one thing only, that which is your own, that which is free from hindrance, and to read referring your reading to this end, and so to write and so to listen. That is why I cannot call a man industrious, if I hear merely that he reads or writes, and even if one adds that he sits up all night, I cannot yet say that the man is industrious, until I know for what end he does so. For neither do you call a man industrious who loses sleep for the sake of a wench; no more do I. But if he acts this way for the sake of reputation, I call him ambitious; if for the sake of money, I call him fond of money, not fond of toil. If, however, the end for which he toils is his own governing principle, to have it be, and live continually, in accordance with nature, then and then only I call him industrious. For I would not have you men ever either praise or blame a man for things that may be either good or bad, but only for judgements. Because these are each man's own possessions, which make his actions either base or noble. Bearing all this in mind, rejoice in what you have and be satisfied with what the moment brings. If you see any of the things that you have learned and studied thoroughly coming to fruition for you in action, rejoice in these things. If you have put away or reduced a malignant disposition, and reviling, or impertinence, or foul language, or recklessness, or negligence; if you are not moved by the things that once moved you, or at least not to the same degree, then you can keep festival day after day; to-day because you behaved well in this action, to-morrow because you behaved well in another. How much greater cause for thanksgiving is this than a consulship or a governorship! these things come to you from your own self and from the gods. Remember who the Giver is, and to whom He gives, and for what end. If you are brought up in reasonings such as these, can you any longer raise the questions where you are going to be happy, and where you will please God? Are not men everywhere equally distant from God? Do they not everywhere have the same view of what comes to pass?

Tag was found

4.5

Against the contentious and brutal The good and excellent man neither

contends with anyone, nor, as far as he has the power, does he allow others to contend. We have an example before us of this also, as well as of everything else, in the life of Socrates, who did not merely himself avoid contention upon every occasion, but tried to prevent others as well from contending. See in Xenophon's Symposium how many contentions he has resolved, and again how patient he was with Thrasymachus, Polus, and Callicles, and habitually so with his wife, and also with his son when the latter tried to confute him with sophistical arguments. For Socrates bore very firmly in mind that no one is master over another's governing principle. He willed, accordingly, nothing but what was his own. And what is that? [Not to try to make other people act] in accordance with nature, for that does not belong to one; but, while they are attending to their own business as they think best, himself none the less to be and to remain in a state of harmony with nature, attending only to his own business, to the end that they also may be in harmony with nature. For this is the object which the good and excellent man has ever before him. To become praetor? No; but if this be given him, to maintain his own governing principle in these circumstances. To marry? No; but if marriage be given him, to maintain himself as one who in these circumstances is in harmony with nature. But if he wills that his son or his wife make no mistake, he wills that what is not his own should cease to be not his own. And to be getting an education means this: To be learning what is your own, and what is not your own.

Where, then, is there any longer room for contention, if a man is in such a state? Why, he is not filled with wonder at anything that happens, is he? Does anything seem strange to him? Does he not expect worse and harsher treatment from the wicked than actually befalls him? Does he not count it as gain whenever they fail to go to the limit? "So-and- so reviled you."I am greatly obliged to him for not striking me. "Yes, but he struck you too."I am greatly obliged to him for not wounding me. "Yes, but he wounded you too,"I am greatly obliged to him for not killing me. For when, or from what teacher, did he learn that man is a tame animal, that he manifests mutual affection, that injustice in itself is a great injury to the unjust man? If, therefore, he has never learned this, or become persuaded of this, why shall he not follow what appears to him to be his advantage? "My neighbour has thrown stones."You have not made a mistake, have you? "No, but my crockery is broken."Are you a piece of crockery, then? No, but you are moral purpose. What, then, has been given you with which to meet this attack? If you seek to act like a wolf, you can bite back and throw more stones than your neighbour did; but if you seek to act like a man, examine your store, see what faculties you brought with you into the world. You brought no faculty of brutality, did you? No faculty of bearing grudges, did you? When, then, is a horse miserable? When he is deprived of his natural faculties. Not when he can't sing "cuckoo!"but

when he can't run. And a dog? Is it when he can't fly? No, but when he can't keep the scent. Does it not follow, then, that on the same principles a man is wretched, not when he is unable to choke lions, or throw his arms about statues (for no man has brought with him from nature into this world faculties for this), but when he has lost his kindness, and his faithfulness? This is the kind of person for whom "men should come together and mourn, because of all the evils into which he has come"; not, by Zeus, "the one who is born," or "the one who has died," but the man whose misfortune it has been while he still lives to lose what is his own; not his patrimony, his paltry farm, and paltry dwelling, and his tavern, and his poor slaves (for none of these things is a man's own possession, but they all belong to others, are subservient and subject, given by their masters now to one person and now to another); but the qualities which make him a human being, the imprints which he brought with him in his mind, such as we look for also upon coins, and, if we find them, we accept the coins, but if we do not find them, we throw the coins away. "Whose imprint does this sestertius bear? Trajan's? Give it to me. Nero's? Throw it out, it will not pass, it is rotten." So also in the moral life. What imprint do his judgements bear? "He is gentle, generous, patient, affectionate." Give him to me, I accept him, I make this man a citizen, I accept him as a neighbour and a fellow-voyager. Only see that he does not have the imprint of Nero. Is he choleric, furious, querulous? "If he feels like it, he punches the heads of the people he meets." Why, then, did you call him a human being? For surely everything is not judged by its outward appearance only, is it? Why, if that is so, you will have to call the lump of beeswax an apple. No, it must have the smell of an apple and the taste of an apple; its external outline is not enough. Therefore, neither are the nose and the eyes sufficient to prove that one is a human being, but you must see whether one has the judgements that belong to a human being. Here is a man who does not listen to reason, he does not understand when he is confuted; he is an ass. Here is one whose sense of self-respect has grown numb; he is useless, a sheep, anything but a human being. Here is a man who is looking for someone whom he can kick or bite when he meets him; so that he is not even a sheep or an ass, but some wild beast.

What then? Do you want me to be despised?— By whom? By men of understanding? And how will

vocabulary

ἀγνοέω be ignorant of ~gnostic
 ἀγνώμων headstrong, unfeeling
 αἰδήμων bashful, modest
 ἀλαζών -όνος (m, 3) charlatan, boaster
 ἀλυπίος (ū) painless
 ἀλώπηξ -εκος (f) fox ~alopecia
 ἀναγιγνώσκω recognize, read, understand, persuade
 ἀναλύω (ū) set free; take apart
 ~loose
 ἀνάλωτος impregnable
 ἀναρχία lawlessness
 ἀνατρέπω defeat, thwart ~trophy
 ἀνδράποδον -ς slave ~androgynous
 ἀνιάω (i) vex
 ἀνίημ urge, impel; release ~jet
 ἀνω (α) accomplish, pass, waste; upwards, out to sea
 ἀξίωμα -τος (n, 3) honor; decree
 ἀπαντάω encounter, come upon
 ἀπατάω to lie, trick ~apatosaurus
 ἀπόκειμαι be stored up, put aside
 ἀρκέω satisfy; ward off, defend; suffice
 ἀρμόζω fit together; be well fitted to
 ~harmony
 ἀσθενής weak
 ἀσφάλεια safeguard
 ἀτάραχος calm
 ἀτελής incomplete, endless; invalid, for free
 ἀτεχνος unskilled
 ἀτιμος (i) without honor
 ἀφαιρέω take away ~heresy
 γενναῖος noble, sincere ~genesis
 γράμμα -τος (n, 3) writing, letter
 δάκνω bite
 δειπνέω eat, dine
 δεσπότης -ου (m, 1) master, despot
 δόγμα -τος (n, 3) belief, legal

decision
 δοκιμάζω test, approve
 δυστυχέω be unlucky
 ἐθίζω accustom
 εἶδος -ους (n, 3) appearance, form
 ~-oid
 εἰπερ if indeed
 εἰτα then, therefore, next
 ἐλεέω pity, have mercy on ~alms
 ἐλεος ἐλοῦ pity, mercy ~alms
 ἐλεύθερος not enslaved
 ἐξαιρέω pick, steal; dedicate; destroy ~heresy
 ἐξίστημι displace, transform; (+gen) give up ~station
 ἐπαινέω concur, praise, advise
 ἐπιδείκνυμι (ū) display, exhibit
 ἐπιφανής display ~photon
 ἐπιφανής coming to view; conspicuous
 ἐπιφύω (mp) grow upon
 ἐπιχειρέω do, try, attack ~chiral
 ἐσχατος farthest, last
 εὐδαιμονέω be lucky, happy
 εῦμορφος beautiful
 εὐχάριστος agreeable, grateful, beneficent
 ἐχυρός secure; persuasive
 θαρρέω be of good heart
 θαρσέω be of good heart
 καίτοι and yet; and in fact; although
 καταγέλάω laugh at, deride
 καταπατέω trample
 καταφρονέω scorn; think of
 καταχεύω pour onto
 κηρύσσω be a henchman, summon people
 κοῦφος light, nimble
 κτάομαι acquire, possess
 κτῆσις -ος (f) chattels
 λάω grip, pin?
 λίαν very

λοιδορία railing, abuse	σπουδόζω be busy, earnest
λυσιτελέω (ū) be useful	~repudiate
μέλος -ους (n, 3) limb; melody	στάσις -εως (f) placing; faction
μεστός full	στιλπνός shining ~stilbene
μεταπίπτω fall differently, undergo a change	στρέφω turn, veer ~atrophy
μηχανάομαι build, contrive ~mechanism	συγγενής inborn, kin to
νόσος (f) plague, pestilence ~noisome	συκοφαντέω (ū) harass, quibble, blackmail
όδυνάω cause pain	συκοφάντης -ου (ū, m, 1) informer, blackmailer
οἴκοι at home ~economics	σύνειμι be with; have sex ~ion
όμονοια unanimity	σχολή rest, leisure
όρέγω hold out, offer, thrust ~reach	ταράσσω mess things up ~trachea
ούκοῦν not so?; and so	τεχνίτης -ου (i, m, 1) craftsman
παλαίω wrestle ~Pallas	τοιγάρο therefore
πάμπολυς very great	τραχύς (ā) rough ~trachea
πανταχοῦ everywhere; completely	τροφή food, upkeep ~atrophy
πένης -τος (m) poor	τυραννίς -δος (f) tyranny
πενθέω grieve ~Nepenthe	τύραννος tyrant
πενία poverty ~osteopenia	ύπολαμβάνω take under one's support, seize; speak up; imagine ~epilepsy
περιβάλλω act: excel; mid: put on clothing ~ballistic	φανερόω demonstrate ~photon
πιθανός persuasive	φαντασία appearance; imagination
πλέκω braid ~complex	φιλία friendship ~philanthropy
πλουτέω be rich	φίλιος friendly
ποίη grass	φιλόσοφος wisdom-loving
πομπή a sending, expedition ~pomp	φοβερός frightful, afraid
πότερος which, whichever of two	φυγή flight, means of escape ~fugitive
ποῦ where?	φύσις -εως (f) nature (of a thing) ~physics
πρᾶος soft, gentle	φύω produce, beget; clasp ~physics
προαιρεσις -εως (f) plan, preference	ψυχρός (ū) cold ~psychology
προσδοκάω expect	ώσαύτως in the same way
πρόσοδος (f) approach, procession; a rent	ώφελέω help, be useful
προσπίπτω attack; befall; kow-tow	
προτείνω hold out, offer	

πῶς καταφρονήσουσιν εἰδότες τοῦ πράου, τοῦ αἰδήμονος; ἀλλ’ ὑπὸ τῶν ἀγνοούντων; τί σοι μέλει; οὐ τινι γὰρ ἄλλῳ τεχνίτῃ τῶν ἀτέχνων.¹— ἀλλὰ πολὺ μᾶλλον ἐπιφυήσονταί μοι.

—τί λέγεις τὸ ἐμοί; δύναται τις τὴν προαίρεσιν τὴν σὴν βλάψαι ἢ κωλῦσαι τὰς προσπιπτούσας φαντασίας χρῆσθαι ὡς πέφυκεν;—

Οὐ. — τί οὖν ἔτι ταράσσῃ καὶ φοβερὸν σαυτὸν θέλεις ἐπιδεικνύειν; οὐχὶ δὲ παρελθὼν εἰς μέσον κηρύσσεις, ὅτι εἱρήνην ἔγεις πρὸς πάντας ἀνθρώπους, ὅ τι ἀν ἐκεῖνοι ποιῶσι, καὶ μάλιστ’ ἐκείνων καταγελᾶς, ὅσοι σε βλάπτειν δοκοῦσιν; ἀνδράποδα² ταῦτα οὐκ οἶδεν οὐδὲ τίς εἴμι οὐδὲ ποὺ μου τὸ ἀγαθὸν καὶ τὸ κακόν· οὐ πρόσοδος αὐτοῖς πρὸς τὰ ἐμά.

Οὕτως καὶ ἔχυρὰν³ πόλιν οἱ οἰκοῦντες καταγελῶσι τῶν πολιορκούντων· νῦν οὖτοι τί πρᾶγμα ἔχουσιν ἐπὶ τῷ μηδενὶ; ἀσφαλές ἔστιν ἡμῶν τὸ τεῖχος, τροφὰς ἔχομεν ἐπὶ πάμπολυν⁴ χρόνον, τὴν ἄλλην ἄπασαν παρασκευήν.

Ταῦτά ἔστι τὰ πόλιν ἔχυρὰν καὶ ἀνάλωτον ποιοῦντα, ἀνθρώπου δὲ φυχὴν οὐδὲν ἄλλο ἢ δόγματα. ποῖον γὰρ τεῖχος οὕτως ἴσχυρὸν ἢ ποῖον σῶμα οὕτως ἀδαμάντινον ἢ ποία κτῆσις ἀναφαίρετος ἢ ποῖον ἀξίωμα⁵ οὕτως ἀνεπιβούλευτον;

Πάντα πανταχοῦ θυητά, εὐάλωτα, οἷς τισιν τὸν ὄπωσοῦν προσέχοντα πᾶσα ἀνάγκη ταράσσεσθαι, κακελπιστεῖν, φοβεῖσθαι, πενθεῖν, ἀτελεῖς ἔχειν τὰς ὁρέξεις, περιπτωτικὰς ἔχειν τὰς ἐκκλίσεις.

Εἶτα οὐ θέλομεν τὴν μόνην δεδομένην ἡμῖν ἀσφάλειαν ἔχυρὰν ποιεῖν; οὐδ’ ἀποστάντες τῶν θυητῶν καὶ δούλων τὰ ἀθάνατα καὶ φύσει ἐλεύθερα ἐκπονεῖν; οὐδὲ μεμνήμεθα, ὅτι οὕτε βλάπτει ἄλλος ἄλλον οὕτε ὡφελεῖ, ἀλλὰ τὸ περὶ ἐκάστου τούτων δόγμα, τοῦτο ἔστι τὸ βλάπτον, τοῦτο τὸ ἀνατρέπον, τοῦτο μάχη, τοῦτο στάσις, τοῦτο πόλεμος;

¹ unskilled ² slave ³ secure; persuasive ⁴ very great ⁵ honor; decree

Ἐτεοκλέα καὶ Πολυνέίκη τὸ πεποιηκὸς οὐκ ἄλλο ἢ τοῦτο, τὸ δόγμα τὸ περὶ τυραννίδος, τὸ δόγμα τὸ περὶ φυγῆς, ὅτι τὸ μὲν ἔσχατον τῶν κακῶν, τὸ δὲ μέγιστον τῶν ἀγαθῶν.

Φύσις δ' αὕτη παντός, τὸ διώκειν τὸ ἀγαθόν, φεύγειν τὸ κακόν· τὸν ἀφαιρούμενον θατέρουν καὶ περιβάλλοντα τῷ ἐναντίῳ, τοῦτον ἥγεισθαι πολέμιον, ἐπίβουλον, κανὸν ἀδελφὸς ἥ, κανὸν νιός, κανὸν πατήρ.

Τοῦ γὰρ ἀγαθοῦ συγγενέστερον οὐδέν· λοιπὸν εἰ ταῦτα ἀγαθὰ καὶ κακά, οὕτε πατήρ νιός φίλος οὕτ' ἀδελφὸς ἀδελφῷ, πάντα δὲ πανταχοῦ μεστὰ πολεμίων, ἐπιβούλων, συκοφαντῶν.

Εἰ δ' οὕτα δεῖ προαιρεσις, τοῦτο μόνον ἀγαθόν ἔστιν, καὶ οὕτα μὴ δεῖ, τοῦτο μόνον κακόν, ποῦ ἔτι μάχη, ποῦ λοιδορία;⁶ περὶ τίνων; περὶ τῶν οὐδέν πρὸς ἡμᾶς; πρὸς τίνας; πρὸς τοὺς ὀγυοοῦντας, πρὸς τοὺς δυστυχοῦντας, πρὸς τοὺς ἡπατημένους περὶ τῶν μεγίστων;

Τούτων Σωκράτης μεμνημένος τὴν οἰκείαν τὴν αὐτοῦ ὥκει γυναικὸς ἀνεχόμενος τραχυτάτης, νιού ἀγνώμονος. τραχεῖα γὰρ πρὸς τί ἦν; ἵν' ὑδωρ καταχέει τῆς κεφαλῆς ὅσον καὶ θέλει, ἵνα καταπατήσῃ τὸν πλακοῦντα· καὶ τί πρὸς ἐμέ, ἀν ύπολάβω, ὅτι ταῦτα οὐκ ἔστι πρὸς ἐμέ;

Τοῦτο δὲ ἐμὸν ἔργον ἔστι καὶ οὕτε τύραννος κωλύσει με θέλοντα οὕτε δεσπότης οὔτε οἱ πολλοὶ τὸν ἔνα οὕθ' ὁ ἵσχυρότερος τὸν ἀσθενέστερον τοῦτο γὰρ ἀκώλυτον δέδοται ὑπὸ τοῦ θεοῦ ἐκάστω.

Ταῦτα τὰ δόγματα ἐν οἰκίᾳ φιλίαν ποιεῖ, ἐν πόλει ὁμόνοιαν,⁷ ἐν ἔθνεσιν εἰρήνην, πρὸς θεὸν εὐχάριστον, πανταχοῦ θαρροῦντα, ὡς περὶ τῶν ἄλλοτρίων, ὡς περὶ οὐδενὸς ἀξίων.

Ἄλλ' ἡμεῖς γράψαι μὲν καὶ ἀναγνῶναι ταῦτα καὶ ἀναγιγνωσκόμενα ἐπαινέσαι ἵκανοί, πεισθῆναι δὲ οὐδὲ ἐγγύς.

Τοιγαροῦν τὸ περὶ τῶν Λακεδαιμονίων λεγόμενον οἴκοι λέοντες, ἐν Ἐφέσῳ δὲ ἀλώπεκες⁸ καὶ ἐφ' ἡμῶν ἀρμόσει· ἐν σχολῇ λέοντες, ἔξω δὲ

⁶ railing, abuse ⁷ unanimity ⁸ fox

ἀλώπεκες.

4.6

Πρὸς τοὺς ἐπὶ τῷ ἐλεεῖσθαι ὁδυνωμένους.

Ἀνιῶμαι, φησίν, ἐλεούμενος.— πότερον οὖν σὸν ἔργον ἐστὶ τὸ ἐλεεῖσθαι σε ἢ τῶν ἐλεούντων; τί δ'; ἐπὶ σοὶ ἐστι τὸ παῦσαι αὐτόδ;— ἐπ' ἐμοὶ, ἀν δεικνύω αὐτοῖς μῆδ ἄξιον ἐλέου ὄντα ἐμαυτόν.— πότερον δ' ἡδη σοι ὑπάρχει τοῦτο, τὸ μῆδ εἶναι ἐλέου ἄξιον ἢ οὐχ ὑπάρχει;— δοκῶ ἔγωγε, ὅτι ὑπάρχει. ἀλλ' οὗτοί γ' οὐκ ἐπὶ τούτοις ἐλεοῦσιν, ἐφ' οῖς, εἴπερ ἄρα, ἦν ἄξιον, ἐπὶ τοῖς ἀμαρτανομένοις, ἀλλ' ἐπὶ πενίᾳ καὶ ἀναρχίᾳ καὶ νόσοις καὶ θανάτοις καὶ ἄλλοις τοιούτοις.— πότερον οὖν πείθειν παρεσκέύασαι τοὺς πολλούς, ὡς ἄρα οὐδὲν τούτων κακόν ἐστιν, ἀλλ' οἶόν τε καὶ πένητη καὶ ἄρχοντι καὶ ἀτίμῳ εὐδαιμονεῖν, ἢ σαυτὸν ἐπιδεικνύειν αὐτοῖς πλουτοῦντα καὶ ἄρχοντα;

Τούτων γὰρ τὰ μὲν δεύτερα ἀλαζόνος καὶ ψυχροῦ καὶ οὐδενὸς ἀξίουν. καὶ ἡ προσποίησις ὄρα δι' οἵων ἀν γένοιτο· δουλάριά σε χρήσασθαι δεῖσει καὶ ἀργυρωμάτια ὀλίγα κεκτῆσθαι καὶ ταῦτα ἐν φανερῷ δεικνύειν, εἰ οἶόν τε, ταῦτα πολλάκις καὶ λανθάνειν πειρᾶσθαι ὅτι ταῦτά ἐστιν, καὶ ἴματίδια στιλπνὰ καὶ τὴν ἄλλην πομπὴν καὶ τὸν τιμώμενον ἐπιφανεῖν ὑπὸ τῶν ἐπιφανῶν τούτων καὶ δειπνεῖν πειρᾶσθαι παρ' αὐτοῖς ἢ δοκεῖν γε, ὅτι δειπνεῖς, καὶ περὶ τὸ σῶμα δέ τινα κακοτεχνεῖν, ὡς εὐμορφότερον φαίνεσθαι καὶ γενναιότερον τοῦ ὄντος·

Ταῦτά σε δεῖ μηχανᾶσθαι, εἰ τὴν δευτέραν ὄδὸν ἀπιέναι θέλεις ὥστε μὴ ἐλεεῖσθαι. ἡ πρώτη δὲ καὶ ἀνήνυτος καὶ μακρά, ὃ ὁ Ζεὺς οὐκ ἡδυνήθη ποιῆσαι, τοῦτο αὐτὸ ἐπιχειρεῖν, πάντας ἀνθρώπους πεῖσαι, τίνα ἐστὶν ἀγαθὰ καὶ κακά.

Μὴ γὰρ δέδοταί σοι τοῦτο; ἐκεῖνο μόνον σοι δέδοται, σαυτὸν πεῖσαι. καὶ οὕπω πέπεικας· εἰτά μοι νῦν ἐπιχειρεῖς πείθειν τοὺς ἄλλους;

Καὶ τίς σοι τοσούτῳ χρόνῳ σύνεστιν ὡς σὺ σαυτῷ; τίς δὲ οὕτως πιθανός ἐστί σοι πρὸς τὸ πεῖσαι ὡς σὺ σαυτῷ; τίς δ' εὐνούστερον καὶ

οὐκειότερον ἔχων ἢ σὺ σαυτῷ;

Πῶς οὖν οὕπω πέπεικας σαυτὸν μαθεῖν; νῦν οὐχὶ ἄνω κάτω; τοῦτ' ἔστι περὶ ὁ ἐσπούδακας; οὐ μανθάνειν, ἔστε ἄλυπος εἶναι καὶ ἀτάραχος καὶ ἀταπείνωτος καὶ ἐλεύθερος;

Πρὸς ταῦτα οὖν οὐκ ἀκήκοας, ὅτι μία ἔστιν ἡ ὄδὸς ἡ φέρουσα, ἀφεῖναι τὰ ἀπροαίρετα καὶ ἐκστῆναι αὐτῶν καὶ ὄμολογῆσαι αὐτὰ ἀλλότρια;

Τὸ οὖν ἄλλον τι ὑπολαβεῖν περὶ σοῦ ποίου εἴδοντος ἔστιν;— τοῦ ἀπροαιρέτου.— οὐκοῦν οὐδὲν πρὸς σέ;— οὐδέν.— ἔτι οὖν δακνόμενος ἐπὶ τούτῳ καὶ ταρασσόμενος οἴει πεπεῖσθαι περὶ ἀγαθῶν καὶ κακῶν;

Οὐ θέλεις οὖν ἀφεῖς τοὺς ἄλλους αὐτὸς σαυτῷ γενέσθαι καὶ μαθητὴς καὶ διδάσκαλος; ὅφονται οἱ ἄλλοι, εἰ λυσιτελεῖ αὐτοῖς παρὰ φύσιν ἔχειν καὶ διεξάγειν, ἐμοὶ δ' οὐδεὶς ἔστιν ἐγγίων ἐμοῦ.

Τί οὖν τοῦτό ἔστιν, ὅτι τοὺς μὲν λόγους ἀκήκοα τοὺς τῶν φιλοσόφων καὶ συγκατατίθεμαι αὐτοῖς, ἔργῳ δ' οὐδὲν γέγονα κουφότερος; μή τι οὗτος ἀφυῆς εἴμι; καὶ μὴν περὶ τὰ ἄλλα, ὅσα ἐβουλήθην, οὐ λίαν ἀφυῆς εὑρέθην, ἀλλὰ καὶ γράμματα ταχέως ἔμαθον καὶ παλαίειν⁹ καὶ γεωμετρεῖν καὶ συλλογισμοὺς ἀναλύειν.

Μή τι οὖν οὐ πέπεικέ με ὁ λόγος; καὶ μὴν οὐκ ἄλλα τινὰ οὗτος ἐξ ἀρχῆς ἐδοκίμασα ἢ εἰλόμην καὶ νῦν περὶ τούτων ἀναγιγνώσκω, ταῦτα ἀκούω, ταῦτα γράφω· ἄλλον οὐχ εύρήκαμεν μέχρι νῦν ἰσχυρότερον τούτου λόγον.

Τί οὖν τὸ λεῖπόν μοι ἔστιν; μὴ οὐκ ἐξήρηται τάναντία δόγματα; μὴ αὐτὰι αἱ ὑπολήψεις ἀγύμναστοί εἰσιν οὐδὲ εἰθισμέναι ἀπαντᾶν ἐπὶ τὰ ἔργα, ἀλλ' ὡς ὁπλάρια ἀποκεύμενα κατίωται καὶ οὐδὲ περιαρμόσαι μοι δύναται;

Καίτοι οὕτ' ἐπὶ τοῦ παλαίειν οὕτ' ἐπὶ τοῦ γράφειν ἢ ἀναγιγνώσκειν ἀρκοῦμαι τῷ μαθεῖν, ἀλλ' ἄνω κάτω στρέφω τοὺς προτεινομένους καὶ ἄλλους πλέκω¹⁰ καὶ μεταπίπτοντας ὡσαύτως.

⁹ wrestle ¹⁰ braid

men of understanding despise the gentle and the self-respecting person? No, but by men without understanding? What difference is that to you? Neither you nor any other craftsman cares about those who are not skilled in his art.— Yes, but they will fasten themselves upon me all the more.— What do you mean by the word "me"? Can anyone hurt your moral purpose, or prevent you from employing in a natural way the sense-impressions which come to you?— No.— Why, then, are you any longer disturbed, and why do you want to show that you are a timid person? Why do you not come forth and make the announcement that you are at peace with all men, no matter what they do, and that you are especially amused at those who think that they are hurting you? "These slaves do not know either who I am, or where my good and my evil are; they cannot get at the things that are mine." In this way also those who inhabit a strong city laugh at the besiegers: "Why are these men taking trouble now to no end? Our wall is safe, we have food for ever so long a time, and all other supplies." These are the things which make a city strong and secure against capture, and nothing but judgements make similarly secure the soul of man. For what manner of wall is so strong, or what manner of body so invincible, or what manner of possession so secure against theft, or what manner of reputation so unassailable? For all things everywhere are perishable, and easy to capture by assault, and the man who in any fashion sets his mind upon any of them must needs be troubled in mind, be discouraged, suffer fear and sorrow, have his desires fail, and his aversions fall into what they would avoid. If this be so, are we not willing to make secure the one means of safety which has been vouchsafed us? And are we not willing to give up these perishable and slavish things, and devote our labours to those which are imperishable and by nature free? And do we not remember that no man either hurts or helps another, but that it is his judgement about each of these things which is the thing that hurts him, that overturns him; this is contention, and civil strife, and war? That which made Eteocles and Polyneices what they were was nothing else but this—their judgement about a throne, and their judgement about exile, namely, that one was the greatest of evils, the other the greatest of goods. And this is the nature of every being, to pursue the good and to flee from the evil; and to consider the man who robs us of the one and invests us with the other as an enemy and an aggressor, even though he be a brother, even though he be a son, even though he be a father; for nothing is closer kin to us than our good. It follows, then, that if these externals are good or evil, neither is a father dear to his sons, nor a brother dear to a brother, but everything on all sides is full of enemies, aggressors, slanderers. But if the right kind of moral purpose and that alone is good, and if the wrong kind of moral purpose and that alone is bad, where is there any longer room for contention, where for reviling? About what? About the things that mean nothing to us? Against

whom? Against the ignorant, against the unfortunate, against those who have been deceived in the most important values?

All this is what Socrates bore in mind as he managed his house, putting up with a shrewish wife and an unkindly son. For to what end was she shrewish? To the end that she might pour all the water she pleased over his head, and might trample underfoot the cake. Yet what is that to me, if I regard these things as meaning nothing to me? But this control over the moral purpose is my true business, and in it neither shall a tyrant hinder me against my will, nor the multitude the single individual, nor the stronger man the weaker; for this has been given by God to each man as something that cannot be hindered. These are the judgements which produce love in the household, concord in the State, peace among the nations, make a man thankful toward God, confident at all times, on the ground that he is dealing with things not his own, with worthless things. We, however, although we are capable of writing and reading these things, and praising them when read, are nowhere near capable of being persuaded of them. Wherefore, the proverb about the Lacedaemonians, Lions at home, but at Ephesus foxes, will fit us too: Lions in the school-room, foxes outside.

4.6

To those who are vexed at being pitied I am annoyed, says one, at being pitied.— Is it, then, some doing of yours that you are pitied, or the doing of those who show the pity? Or again; is it in your power to stop it?— It is, if I can show them that I do not deserve their pity.— And do you now possess the power of not being deserving of pity, or do you not possess it?— It seems to me, indeed, that I possess it. Yet these people do not pity me for what would deserve pity, if anything does, that is, my mistakes; but for poverty, and for not holding office, and for things like disease, and death, and the like.— Are you, then, prepared to convince the multitude that none of these things is bad, but that it is possible for a poor man, and one who holds no office or position of honour, to be happy; or are you prepared to show yourself off to them as a rich man and an official? Of these alternatives the second is the part of a braggart, and a tasteless and worthless person. Besides, observe the means by which you must achieve your pretence: You will have to borrow some paltry slaves; and possess a few pieces of silver plate, and exhibit these same pieces conspicuously and frequently, if you can, and try not to let people know that they are the same; and possess contemptible bright clothes, and all other kinds of finery, and show yourself off as the one who is honoured by the most distinguished persons; and try to dine with them, or at least make people think that you dine with them; and resort to base arts in the treatment of your person, so as to appear more shapely and of gentler birth than you actually are. All these contrivances you must adopt, if you wish to take the

way of the second alternative and avoid pity.

But the first way is ineffectual and tedious—to attempt the very thing which Zeus himself has been unable to accomplish, that is, to convince all men of what things are good, and what evil. Why, that has not been vouchsafed to you, has it? Nay, this only has been vouchsafed—to convince yourself. And you have not convinced yourself yet! And despite that, bless me! are you now trying to convince all other men? Yet who has been living with you so long as you have been living with yourself? And who is so gifted with powers of persuasion to convince you, as you are to convince yourself? Who is more kindly disposed and nearer to you than you are to yourself? How comes it, then, that you have not persuaded yourself to learn? Are not things now upside down? Is this what you have been in earnest about? Not to learn how to get rid of pain, and turmoil, and humiliation, and so become free? Have you not heard that there is but a single way which leads to this end, and that is to give up the things which lie outside the sphere of the moral purpose, and to abandon them, and to admit that they are not your own? To what class of things, then, does another's opinion about you belong?—To that which lies outside the sphere of the moral purpose.—And so it is nothing to you?—Nothing.—So long, then, as you are stung and disturbed by the opinions of others, do you still fancy that you have been persuaded as to things good and evil?

Will you not, then, let other men alone, and become your own pupil and your own teacher? "All other men shall see to it, whether it is profitable for them to be in a state out of accord with nature and so to live, but as for me no one is closer to myself than I am. What does it mean, then, that I have heard the words of the philosophers and assent to them, but that in actual fact my burdens have become no lighter? Can it be that I am so dull? And yet, indeed, in everything else that I have wanted I was not found to be unusually dull, but I learned my letters rapidly, and how to wrestle, and do my geometry, and analyse syllogisms. Can it be, then, that reason has not convinced me? Why, indeed, there is nothing to which I have so given my approval from the very first, or so preferred, and now I read about these matters, and hear them, and write about them. Down to this moment we have not found a stronger argument than this. What is it, then, that I yet lack? Can it be that the contrary judgements have not all been put away? Can it be that the thoughts themselves are unexercised and unaccustomed to face the facts, and, like old pieces of armour that have been stowed away, are covered with rust, and can no longer be fitted to me? Yet in wrestling, or in writing, or in reading, I am not satisfied with mere learning, but I turn over and over the arguments presented to me, and fashion new ones, and likewise syllogisms with equivocal premisses.

vocabulary

ἀγανακτέω be vexed, in a ferment
 ἀγνώμων headstrong, unfeeling
 ἀκοινώνητος not shared, not sharing in
 ἀλογος without speech or reckoning
 ἀλυπος (ū) painless
 ἀμελέω disregard; (impers.) of course
 ἀναγκαῖος coerced, coercing, slavery
 ἀναρχία lawlessness
 ἀναστρέψω act: overturn; mid: find oneself in ~atrophy
 ἀξιόλογος remarkable
 ἀπαθής unaffected, impassive
 ἀπαλλαξείω wish to get rid of
 ἀπαλλάσσω free from, remove; be freed, depart
 ἀπλόος single; simple ~haploid
 ἀπόδειξις -εως (f) acceptance; (Ion) showing
 ἀποκλείω shut out; (+acc) close
 ἀπόνοια freaking out
 ἀρέσκω please, satisfy; make amends
 ἀρκέω satisfy; ward off, defend; suffice
 ἀφορμή starting point; means
 βασιλικός royal
 γενναῖος noble, sincere ~genesis
 γονεύς -ος (m) parent
 γυμνάζω exercise, do training
 διάκειμαι be in a condition
 διαλείπω leave a gap, space apart
 διατίθημι arrange; set out goods for sale ~thesis
 διαφορά disagreement
 διοικέω manage, keep house
 διοίκησις housekeeping
 διψάω be thirsty ~dipsomaniac
 δόγμα -τος (n, 3) belief, legal decision

δορυφόρος spear-bearer
 ἐγκαλέω demand payment; accuse
 ἔθος ἔθεος (n, 3) custom, habit
 ~ethology
 εἴπερ if indeed
 εἰσειμι go in; come in range; come to mind ~ion
 εἰτα then, therefore, next
 ἐκκαλέω call forth ~gallo
 ἐκκλίνω (i) turn away, back down, shun
 ἐλεεινός pitiable ~alms
 ἐλεέω pity, have mercy on ~alms
 ἐλεος ἐλοῦ pity, mercy ~alms
 ἐλεύθερος not enslaved
 ἐνειμι be in ~ion
 ἐνθυμέομαι (ū) take to heart
 ἐνταῦθα there, here
 ἐξῆς in turn
 ἐπιμελέομαι take care of, oversee
 ἐπιστρέψω turn towards ~atrophy
 ἐπιτιμάω honor, blame
 ἐπιτυγχάνω meet, attain
 εὐδαίμων blessed with a good genius
 εὔκολος contented
 εύστοχέω hit the mark, succeed
 εὐχή prayer; vow ~vow
 εὐχος -εος (n, 3) glory, triumph ~vow
 ἐφίημι (i) send at, let fly; mp: rush at, spring upon ~jet
 ἐωθεν at first light
 ζῷον being, animal; picture
 θεώρημα -τος (n, 3) sight; theory
 θύος θύεος (n, 3) sacrifice
 θύω (ū) rush; sacrifice ~θύω
 καθάπερ exactly as
 κατασκευάζω equip, build
 κηρύσσω be a henchman, summon people
 κοινωνέω associate with

κτάομαι	acquire, possess	πρόθεσις	-εως (f) making public; purpose; preposition
κτῆσις	-ος (f) chattels	προσάγω	bring to a place
μαλακός	soft	~demagogue	
μανία	madness, passion	προσδέχομαι	await, expect; suppose
μάχαιρα	knife, dagger	προσήκω	belong to, it beseems
μελετάω	pursue, attend to, exercise	προτιμάω	(i) prefer, pay attention to
μελέτη	care; practice	προχωρέω	proceed, come forward
μέλος	-ους (n, 3) limb; melody	πτοέω	scare
μέτρον	measure ~metric	πυρέσσω	have a fever
όδυνάω	cause pain	δύιγέω	(i) shudder with fear; be flustered ~frigid
οίκτείρω	pity	σπουδάζω	be busy, earnest ~repudiate
οἴμμα	-τος (n, 3) eye	σπουδή	zeal; (dat) with difficulty, hastily ~repudiate
όρέγω	hold out, offer, thrust ~reach	ταλαιπωρος	suffering, miserable
όρθω	stand up	τάλας	wretched, miserable ~talent
όρθρος	dawn	τοξεύω	shoot an arrow at ~toxic
όρχηστής	-οῦ (m, 1) dancer	τοξότης	-ου (m, 1) archer ~toxic
οὐδέποτε	never	τύραννος	tyrant
οὐκοῦν	not so?; and so	ύλαω	bark (a dog)
παιδιά	childish play	ύπολαμβάνω	take under one's support, seize; speak up; imagine ~epilepsy
παιίζω	play ~pediatrician	φαντασία	appearance; imagination
παραβαίνω	go with; transgress ~basis	φήμη	speech, rumor ~fame
παρακαλουθέω	dog, follow, trace	φιλόσοφος	wisdom-loving
παρατίθημι	put near, put at risk ~thesis	φλυαρία	nonsense
παραχωρέω	yield, concede	φοβερός	frightful, afraid
πεινάω	be hungry	φροντίζω	consider, ponder
πένης	-τος (m) poor	φυσικός	natural
πενία	poverty ~osteopenia	χαλκεύω	fashion in bronze
περιέρχομαι	go around; come next to	χρῆσις	-τος (f) use, usage
περιύστημι	be around; turn out ~station	φεῦδος	-ους (n, 3) a lie ~pseudo-
πῆ	where? how?	φεύδω	be false, deceive; (mid) to lie ~pseudo-
πλανάω	lead astray; (mp) wander ~plankton	ώσαύτως	in the same way
ποίη	grass		
πρέπω	be conspicuous, preeminent ~refurbish		

Τὰ δ' ἀναγκαῖα θεωρήματα, ἀφ' ὧν ἔστιν ὄρμώμενον ἀλυπον γενέσθαι, ἄφοβον ἀπαθῆ, ἀκώλυτον, ἐλεύθερον, ταῦτα δ' οὐ γυμνάζω οὐδὲ μελετῶ κατὰ ταῦτα τὴν προσήκουσαν μελέτην.

Εἰτά μοι μέλει, τί οἱ ἄλλοι περὶ ἐμοῦ ἐροῦσιν, εἰ φανοῦμαι αὐτοῖς ἀξιόλογος, εἰ φανοῦμαι εὐδαίμων;

Ταλαίπωρε, οὐ θέλεις βλέπειν, τί σὺ λέγεις περὶ σαυτοῦ; τίς φανῇ σαυτῷ; τίς ἐν τῷ ὑπολαμβάνειν, τίς ἐν τῷ ὄρεγεσθαι, τίς ἐν τῷ ἐκκλύνειν· τίς ἐν ὄρμῃ, παρασκευῇ, ἐπιβολῇ, τοῖς ἄλλοις τοῖς ἀνθρωπικοῖς ἔργοις;

Ἄλλὰ μέλει σοι, εἴ σε ἐλεοῦσιν οἱ ἄλλοι;— ναι· ἀλλὰ παρὰ τὴν ἀξίαν ἐλεοῦμαι.— οὐκοῦν ἐπὶ τούτῳ ὀδυνᾶ; οὐδέ γε ὀδυνώμενος ἐλεεινός¹ ἔστιν;— ναι.— πῶς οὖν ἔτι παρὰ ἀξίαν ἐλεῆ; αὐτοῖς γάρ οὖς περὶ τὸν ἐλεον πάσχεις κατασκευάζεις σεαυτὸν ἀξιον τοῦ ἐλεεῖσθαι.

Τί οὖν λέγει Ἀντισθένης; οὐδέποτ' ἥκουσας; βασιλικόν, ὁ Κῦρε, πράττειν μὲν εὖ, κακῶς δὲ ἀκούειν.

Τὴν κεφαλὴν ὑγιᾶ ἔχω καὶ πάντες οἰονται ὅτι κεφαλαλγῶ. τί μοι μέλει; ἀπύρετός εἴμι καὶ ὡς πυρέσσοντί μοι συνάχθονται· τάλας, ἐκ τοσούτου χρόνου οὐ διέλειπες πυρέσσων. λέγω καὶ ἔγὼ σκυθρωπάσας ὅτι ναι· ταῖς ἀληθείαις πολὺς ἥδη χρόνος, ἐξ οὗ μοι κακῶς ἔστιν. τί οὖν γένηται; ὡς ἀν οὐθεὸς θέλῃ. καὶ ἄμα ὑποκαταγελῶ τῶν οἰκτειρόντων² με.

Τί οὖν κωλύει καὶ ἐνταῦθα ὄμοιώς; πένης εἰμί, ἀλλὰ ὄρθὸν δόγμα ἔχω περὶ πενίας. τί οὖν μοι μέλει, εἴ μ' ἐπὶ τῇ πενίᾳ ἐλεοῦσιν; οὐκ ἄρχω, ἄλλοι δὲ ἄρχουσιν. ἀλλ' ὁ δεῖ ὑπειληφέναι, ὑπείληφα περὶ τοῦ ἄρχεω καὶ μὴ ἄρχεω.

Οψονται οἱ ἐλεοῦντές με, ἔγὼ δὲ οὔτε πεινῶ οὔτε διψῶ οὔτε ρίγω, ἀλλ' ἀφ' ὧν αὐτοὶ πεινῶσιν ἢ διψῶσιν οἰονται κάμε. τί οὖν αὐτοῖς ποιήσω; πειρερχόμενος κηρύσσω καὶ λέγω μὴ πλανᾶσθε, ἄνδρες, ἐμοὶ καλῶς ἔστιν· οὔτε πενίας ἐπιστρέφομαι οὔτε ἀναρχίας οὔτε ἀπλῶς

¹ pitiable ² pity

ἄλλου οὐδενὸς ἢ δογμάτων ὥρθῶν· ταῦτα ἔχω ἀκώλυτα, οὐδενὸς πεφρόντικα ἔτι;

Καὶ τίς αὕτη φλυαρία;³ πῶς ἔτι ὥρθὰ δόγματα ἔχω μὴ ἀρκούμενος τῷ εἶναι ὡς εἰμι, ἀλλ’ ἐπτοημένος ὑπὲρ τοῦ δοκεῖν;

Ἄλλ’ ἄλλοι πλειόνων τεύξονται καὶ προτιμηθήσονται. — τί οὖν εὐλογώτερον ἢ τοὺς περὶ τι ἐσπουδακότας ἐν ἐκείνῳ πλεῖον ἔχειν, ἐνῷ ἐσπουδάκασιν; περὶ ἀρχὰς ἐσπουδάκασιν, σὺ περὶ δόγματα· καὶ περὶ πλοῦτον, σὺ περὶ τὴν χρῆσιν τῶν φαντασιῶν.

”Ορα, εἰ ἐν τούτῳ σου πλέον ἔχουσιν, περὶ ὅ σὺ μὲν ἐσπούδακας, ἐκεῖνοι δ’ ἀμελοῦσιν· εἰ συγκατατίθενται μᾶλλον περὶ τὰ φυσικὰ μέτρα, εἰ ὥρεγονται σου ἀναποτευκτότερον, εἰ ἐκκλίνουσιν ἀπεριπτωτότερον, εἰ ἐν ἐπιβολῇ, ἐν προθέσει, εἰ ἐν ὄρμῃ μᾶλλον εὐστοχοῦσιν,⁴ εἰ τὸ πρέπον σφύζουσιν ὡς ἄνδρες, ὡς νίοι, ὡς γονεῖς, εἰθ’ ἔξῆς κατὰ τὰ ἄλλα τῶν σχέσεων ὄνόματα.

Εἰ δ’ ἀρχουσιν ἐκεῖνοι, σὺ δ’ οὐ θέλεις σαυτῷ τὰς ἀληθείας εἰπεῖν, ὅτι σὺ μὲν οὐδὲν τούτου ἔνεκα ποιεῖς, ἐκεῖνοι δὲ πάντα, ἀλογώτατον⁵ δὲ τὸν ἐπιμελούμενόν τυνος ἔλαττον φέρεσθαι οὐ ἢ τὸν ἀμελοῦντα;

Οὐ, ἀλλ’ ἐπειδὴ φροντίζω ἐγὼ δογμάτων ὥρθων, εὐλογώτερόν με ἔστιν ἀρχειν. — ἐνῷ φροντίζεις, ἐν δόγμασιν· ἐνῷ δ’ ἄλλοι μᾶλλον σου πεφροντίκασιν, ἐκείνοις παραχώρει. οἶον εἴ διὰ τὸ δόγματα ἔχειν ὥρθὰ ἡξίους τοξεύων μᾶλλον ἐπιτυγχάνειν τῶν τοξοτῶν ἢ χαλκεύων⁶ μᾶλλον τῶν χαλκέων.

”Αφεις οὖν τὴν περὶ τὰ δόγματα σπουδὴν καὶ περὶ ἐκεῖνα ἀναστρέφου, ἀ κτήσασθαι θέλεις, καὶ τότε κλαῖε, ἐάν σοι μὴ προχωρῇ· κλαίειν γὰρ ἀξιος εἰ.

Νῦν δὲ πρὸς ἄλλους γίνεσθαι λέγεις, ἄλλων ἐπιμελεῖσθαι, οἱ πολλοὶ δὲ τοῦτο καλῶς λέγουσιν, ὅτι ἔργον ἔργω οὐ κοινωνεῖ.

³ nonsense ⁴ hit the mark, succeed ⁵ without speech or reckoning

⁶ fashion in bronze

Ο μὲν ἔξ ὅρθου ἀναστὰς ζητεῖ, τίνα ἔξ οἴκου ἀσπάσηται, τίνι
κεχαρισμένου λόγου εἴπη, τίνι δῶρον πέμψῃ, πῶς τῷ ὄρχηστῇ ἀρέσῃ,
πῶς κακοηθισάμενος ἄλλον ἄλλῳ χαρίσηται.

Οταν εὔχηται, περὶ τούτων εὔχεται· ὅταν θύῃ, ἐπὶ τούτοις θύει· τὸ
τοῦ Πυθαγόρου μὴ δ' ὑπνον μαλακοῦσιν ἐπ' ὅμμασι⁷ προσδέξασθαι
ἐνταῦθα παρατέθεικεν.

Πῇ⁸ παρέβην; τῶν πρὸς κολακέαν. τί ἔρεξα; μή τι ὡς ἐλεύθερος,
μή τι ὡς γενναῖος; κανεὶς εὕρη τι τοιοῦτον, ἐπιτιμᾷ ἑαυτῷ καὶ ἐγκαλεῖ
τί γάρ σοι καὶ τοῦτο εἰπεῖν; οὐ γάρ ἐνῆν ψεύσασθαι; λέγουσιν καὶ οἱ
φιλόσοφοι, ὅτι οὐδὲν κωλύει ψεῦδος εἰπεῖν.

Σὺ δ' εἴπερ ταῖς ἀληθείαις οὐδενὸς ἄλλου πεφρόντικας ἢ χρήσεως⁹
οἵας δεῖ φαντασιῶν, εὐθὺς ἀναστὰς ἔωθεν ἐνθυμοῦ τίνα μοι λείπει
πρὸς ἀπάθειαν; τίνα πρὸς ἀταραξίαν; τίς εἴμι; μή τι σωμάτιον, μή τι
κτῆσις, μή τι φήμη; οὐδὲν τούτων. ἀλλὰ τί; λογικόν εἴμι ζῶον.

Τίνα οὖν τὰ ἀπαιτήματα; ἀναπόλει τὰ πεπραγμένα. πῇ παρέβην τῶν
πρὸς εὔροιαν; τί ἔρεξα ἢ ἄφιλον ἢ ἀκουνώνητον¹⁰ ἢ ἄγνωμον; τί μοι
δέον οὐκ ἐτελέσθη πρὸς ταῦτα;

Τοσαύτης οὖν διαφορᾶς οὕσης τῶν ἐπιθυμουμένων, τῶν ἔργων, τῶν
εὐχῶν ἔτι θέλεις τὸ ἵσον ἔχειν ἐκείνοις, περὶ ἣ σὺ μὲν οὐκ ἐσπούδακας,
ἐκεῖνοι δὲ ἐσπούδάκασιν;

Εἶτα θαυμάζεις, εἴ σ' ἐλεοῦσιν, καὶ ἀγανακτεῖς; ἐκεῖνοι δὲ οὐκ
ἀγανακτοῦσιν, εἰ σὺ αὐτὸν ἐλεεῖς. διὰ τί; ὅτι ἐκεῖνοι μὲν πεπεισμένοι
εἰσίν, ὅτι ἀγαθῶν τυγχάνουσιν, σὺ δὲ οὐ πέπεισαί.

Διὰ τοῦτο σὺ μὲν οὐκ ἀρκῇ τοῖς σοῖς, ἀλλ' ἐφίεσαι τῶν ἐκείνων· ἐκεῖνοι
δὲ ἀρκοῦνται τοῖς ἑαυτῶν καὶ οὐκ ἐφίενται τῶν σῶν. ἐπεί τοι εἴ ταῖς
ἀληθείαις ἐπέπεισο, ὅτι περὶ τὰ ἀγαθὰ σὺ δὲ ἐπιτυγχάνων εἶ, ἐκεῖνοι
δὲ ἀποπεπλάνηνται, οὐδὲ ἐνθυμοῦ, τί λέγουσι περὶ σοῦ.

⁷ eye ⁸ where? how? ⁹ use, usage ¹⁰ not shared, not sharing in

4.7

Περὶ ἀφοβίας.

Τί ποιεῖ φοβερὸν τὸν τύραννον;— οἱ δορυφόροι, φησίν, καὶ αἱ μάχαιραι αὐτῶν καὶ ὁ ἐπὶ τοῦ κοιτῶνος καὶ οἱ ἀποκλείοντες τοὺς εἰσιόντας.— διὰ τί οὖν, ἀν παιδίον αὐτῷ προσαγάγγης μετὰ τῶν δορυφόρων ὄντι, οὐ φοβεῖται; ἢ ὅτι οὐκ αἰσθάνεται τούτων τὸ παιδίον;

“Αν οὖν τῶν δορυφόρων τις αἰσθάνηται καὶ ὅτι μαχαίρας ἔχουσιν, ἐπ’ αὐτὸν δὲ τοῦτο προσέρχηται αὐτῷ θέλων ἀποθανεῖν διά τινα περίστασιν καὶ ζητῶν ὑπ’ ἄλλου παθεῖν αὐτὸν εὐκόλως, μή τι φοβεῖται τοὺς δορυφόρους;— θέλει γὰρ τοῦτο, δι’ ὃ φοβεροί εἰσιν.—

“Αν οὖν τις μήτ’ ἀποθανεῖν μήτε ζῆν θέλων ἐξ ἄπαντος ἀλλ’ ὡς ἀν διδῶται, προσέρχηται αὐτῷ, τί κωλύει μὴ δεδοικότα προσέρχεσθαι αὐτὸν;— οὐδέν.— ἀν τις οὖν καὶ πρὸς τὴν κτῆσιν ὡσαύτως ἔχῃ καθάπερ οὗτος πρὸς τὸ σῶμα καὶ πρὸς τὰ τέκνα καὶ τὴν γυναικα καὶ ἀπλῶς ὑπὸ τινος μανίας¹¹ καὶ ἀπονοίας οὕτως ἥν διακείμενος, ὥστ’ ἐν μηδενὶ ποιεῖσθαι τὸ ἔχειν ταῦτα ἢ μὴ ἔχειν, ἀλλ’ ὡς ὁστρακίοις τὰ παιδία παιᾶντα περὶ μὲν τῆς παιδιᾶς διαφέρεται, τῶν ὁστρακίων δ’ οὐ πεφρόντικεν, οὕτως δὲ καὶ οὗτος τὰς μὲν ὕλας παρ’ οὐδὲν ἥν πεποιημένος, τὴν παιδιὰν δὲ τὴν περὶ αὐτὰς καὶ ἀναστροφὴν ἀσπάζηται· ποῖος ἔτι τούτῳ τύραννος φοβερὸς ἢ ποῖοι δορυφόροι ἢ ποῖαι μάχαιραι αὐτῶν;

Εἶτα ὑπὸ μανίας μὲν δύναται τις οὕτως διατεθῆναι πρὸς ταῦτα καὶ ὑπὸ ἔθους οἱ Γαλιλαῖοι· ὑπὸ λόγου δὲ καὶ ἀποδείξεως οὐδὲν δύναται μαθεῖν, ὅτι ὁ θεὸς πάντα πεποίηκεν τὰ ἐν τῷ κόσμῳ καὶ αὐτὸν τὸν κόσμον ὅλον μὲν ἀκάλυπτον καὶ αὐτοτελῆ, τὰ ἐν μέρει δ’ αὐτοῦ πρὸς χρείαν τῶν ὅλων;

Τὰ μὲν οὖν ἄλλα πάντα ἀπῆλλακται τοῦ δύνασθαι παρακολουθεῖν τῇ διοικήσει αὐτοῦ· τὸ δὲ λογικὸν ζῷον ἀφορμὰς ἔχει πρὸς ἀναλογισμὸν τούτων ἀπάντων, ὅτι τε μέρος ἔστι καὶ ποιόν τι μέρος καὶ ὅτι τὰ μέρη

¹¹ madness, passion

However, the necessary principles, those which enable a man, if he sets forth from them, to get rid of grief, fear, passion, hindrance, and become free, these I do not exercise, nor do I take the practice that is appropriate for them. After all that, am I concerned with what everyone else will say about me, whether I shall appear important or happy in their eyes?"O miserable man, will you not see what you are saying about yourself? What sort of a person are you in your own eyes? What sort of a person in thinking, in desiring, in avoiding; what sort of a person in choice, preparation, design, and the other activities of men? Yet you are concerned whether the rest of mankind pity you?— Yes, but I do not deserve to be pitied.— And so you are pained at that? And is the man who is pained worthy of pity?— Yes.— How, then, do you fail to deserve pity after all? By the very emotion which you feel concerning pity you make yourself worthy of pity. What, then, says Antisthenes? Have you never heard? "It is the lot of a king, O Cyrus, to do well, but to be ill spoken of."My head is perfectly sound and yet everybody thinks I have a headache. What do I care? I have no fever, and yet everybody sympathizes with me as though I had: "Poor fellow, you have had a fever for ever so long."I draw a long face too, and say, "Yes, it truly is a long time that I have been in a bad way." "What is going to happen, then?"As God will, I reply, and at the same time I smile quietly to myself at those who are pitying me.

What, then, prevents me from doing the same thing in my moral life also? I am poor, but I have a correct judgement about poverty. Why, then, am I concerned, if men pity me for my poverty? I do not hold office, while others do. But I have the right opinion about holding office and not holding it. Let those who pity me look to it, but as for myself, I am neither hungry, nor thirsty, nor cold, but from their own hunger and thirst they think I too am hungry and thirsty. What, then, am I to do for them? Shall I go about and make proclamation, and say, "Men, be not deceived, it is well with me. I take heed neither of poverty, nor lack of office, nor, in a word, anything else, but only correct judgements; these I possess free from hindrance, I have taken thought of nothing further"?And yet, what foolish talk is this? How do I any longer hold correct judgements when I am not satisfied with being the man that I am, but am excited about what other people think of me?

But others will get more than I do, and will be preferred in honour above me.— Well, and what is more reasonable than for those who have devoted themselves to something to have the advantage in that to which they have devoted themselves? They have devoted themselves to office, you to judgements; and they to wealth, you to dealing with your sense-impressions. See whether they have the advantage over you in what you have devoted yourself to, but they neglect; whether their assent is more in accord with natural standards, whether their desire is less likely to achieve its aim than

is yours, whether their aversion is less likely to fall into what it would avoid, whether in design, purpose, and choice they hit the mark better, whether they observe what becomes them as men, as sons, as parents, and then, in order, through all the other terms for the social relations. But if they hold office, will you not tell yourself the truth, which is. that you do nothing in order to get office, while they do everything, and that it is most unreasonable for the man who pays attention to something to come off with less than the man who neglects it?

Nay, but because I greatly concern myself with correct judgements, it is more reasonable for me to rule.— Yes, in what you greatly concern yourself with, that is, judgements; but in that with which other men have concerned themselves more greatly than you have, give place to them. It is as though, because you have correct judgements, you insisted that you ought in archery to hit the mark better than the archers, or to surpass the smiths at their trade. Drop, therefore, your earnestness about judgements, and concern yourself with the things which you wish to acquire, and then lament if you do not succeed, for you have a right to do that. But as it is, you claim to be intent upon other things, to care for other things, and there is wisdom in what common people say, "One serious business has no partnership with another." One man gets up at early dawn and looks for someone of the household of Caesar to salute, someone to whom he may make a pleasant speech, to whom he may send a present, how he may please the dancer, how he may gratify one person by maliciously disparaging another. When he prays, he prays for these objects, when he sacrifices, he sacrifices for these objects. The word of Pythagoras, Also allow not sleep to draw nigh to your languorous eyelids, he has wrested to apply here. " " Where did I go wrong— ' in matters of flattery? 'What did I do?' Can it be that I acted as a free man, or as a man of noble character?" And if he find an instance of the sort, he censures and accuses himself: "Why, what business did you have to say that? For wasn't it possible to lie? Even the philosophers say that there is nothing to hinder one's telling a lie." But if in all truth you have concerned yourself greatly with nothing but the proper use of sense-impressions, then as soon as you get up in the morning bethink you, "What do I yet lack in order to achieve tranquillity? What to achieve calm? What am I? I am not a paltry body, not property, not reputation, am I? None of these. Well, what am I? A rational creature." What, then, are the demands upon you? Rehearse your actions. " " Where did I go wrong?" in matters conducive to serenity? 'What did I do' that was unfriendly, or unsocial, or unfeeling? 'What to be done was left undone' in regard to these matters?" Since, therefore, there is so great a difference between the things which men desire, their deeds, and their prayers, do you still wish to be on an equal footing with them in matters to which you have not devoted yourself, but they have? And after all that,

are you surprised if they pity you, and are you indignant? But they are not indignant if you pity them. And why? Because they are convinced that they are getting good things, while you are not so convinced in your own case. That is why you are not satisfied with what you have, but reach out for what they have. Because, if you had been truly convinced that, in the case of the things which are good, you are the one who is attaining them, while they have gone astray, you would not even have taken account of what they say about you.

Tag was found

4.7

Of freedom from fear What makes the tyrant an object of fear?— His guards, someone says, and their swords, and the chamberlain, and those who exclude persons who would enter.— Why, then, is it that, if you bring a child into the presence of the tyrant while he is with his guards, the child is not afraid? Is it because the child does not really feel the presence of the guards? If, then, a man really feels their presence, and that they have swords, but has come for that very purpose, for the reason that he wishes to die because of some misfortune, and he seeks to do so easily at the hand of another, he does not fear the guards, does he?— No, for what makes them terrible is just what he wants.— If, then, a man who has set his will neither upon dying nor upon living at any cost, but only as it is given him to live, comes into the presence of the tyrant, what is there to prevent such a man from coming into his presence without fear?— Nothing. —If, then, a man feel also about his property just as this other person feels about his body, and so about his children, and his wife, and if, in brief, he be in such a frame of mind, due to some madness or despair, that he cares not one whit about having, or not having, these things; but, as children playing with potsherds strive with one another about the game, but take no thought about the potsherds themselves, so this man also has reckoned the material things of life as nothing, but is glad to play with them and handle them— what kind of tyrant, or guards, or swords in the hands of guards can any more inspire fear in the breast of such a man?

Therefore, if madness can produce this attitude of mind toward the things which have just been mentioned, and also habit, as with the Galilaeans, cannot reason and demonstration teach a man that God has made all things in the universe, and the whole universe itself, to be free from hindrance, and to contain its end in itself, and the parts of it to serve the needs of the whole? Now all other animals have been excluded from the capacity to understand the governance of God, but the rational animal, man, possesses faculties that enable him to consider all these things, both that he is a part of them, and

what kind of part of them he is, and that it is well for

vocabulary

ἀκόλουθος following, attending
 ἀναπείθω (aor, plupf) seduce, persuade; (mp, pf, aor ppl) trust, obey, be confident in
 ἀνατρέπω defeat, thwart ~trophy
 ἀνόητος foolish
 ἀντιποιέω do in return; (mid) seek, claim
 ἀπάγω lead away, back ~demagogue
 ἀπαξ once
 ἀπλόος single; simple ~haploid
 ἀποδείκνυμι (v) show, point out; appoint; (mid) declare
 ἀπόδειξις -εως (f) acceptance; (Ion) showing
 ἀποδέχομαι accept ~doctrine
 ἀποκαθίστημι restore
 ἀποκλείω shut out; (+acc) close
 ἀποφέρω carry off, carry back ~bear
 ἀργύριον small coin
 ἀρκέω satisfy; ward off, defend; suffice
 ἀρπάζω carry off, seize ~harpoon
 ἀσεβής profane
 ἀταφος unburied
 ἄτε as if; since
 ἀφαιρέω take away ~heresy
 βιάζω use force on, violate
 γενναῖος noble, sincere ~genesis
 γονεύς -ος (m) parent
 δεσμέω to chain
 δεσμός bond, latch, strap; also (pl) headdress
 διαδίδωμι distribute, send out
 διακονέω (ā) serve, minister to
 διάκονος (ā, f) servant, attendant
 διαλαμβάνω distribute
 διαμάχομαι fight hard, contend
 διαρπάζω make prey of ~harpoon

διαρριπτέω mess up something
 διατίθημι arrange; set out goods for sale ~thesis
 διηγέομαι detail, describe
 διοικέω manage, keep house
 διωθέω tear, rend
 δόγμα -τος (n, 3) belief, legal decision
 δορυφόρος spear-bearer
 δουλεύω serve, be a slave
 ἐγκαλέω demand payment; accuse
 εἴκω yield; seem likely, (pf+dat) seem like, (pf) be fit/worthy of/to ~victor
 εἴσειμι go in; come in range; come to mind ~ion
 ἐκδέχομαι receive; succeed to a position
 ἐκκαλέω call forth ~gallo
 ἐκκλείω shut out; prevent
 ἐκτός outside
 ἐλεύθερος not enslaved
 ἐλευθερόω set free
 ἐμποδίζω fetter, hinder
 ἐντολή order
 ἐξαίρετος chosen, special
 ἐξίστημι displace, transform; (+gen) give up ~station
 ἐπαινος (noun) praise
 ἐπιμένω wait, stay ~remain
 ἐσθῆτε clothes ~vest
 εὐδαιμῶν blessed with a good genius
 εύροος with fair streams
 εὐσεβής pious
 ζηλόω emulate, praise
 ἥθος ἥθεος (n, 3) habit, habitat ~ethos
 καθήκω come down, (a day) to fall, arrive; be proper
 καινός new, fresh, strange
 καταφιλέω kiss, caress

κατεσθίω	devour ~eat	όιπτέω	hurl
κιθαρωδός	singer with cithara	όίπτω	hurl
κολακεύω	flatter	σκέπτομαι	look, look at, watch
κόλπος	bosom, lap-fold; gulf	~skeptic	
κομφός	clever, urbane, pleasant	στρατηγία	office of command, strategy ~strategy
κοῦφος	light, nimble	συγκρίνω	(i) combine; decree
κρείσσων	more powerful; better	συμπαίζω	play with
κρύπτω	hide, cover ~cryptic	συμφέρω	bring together; be expedient; agree; (mp) happen ~bear
κτῆσις -ος (f)	chattels	συνεθέλω	consent
κυνηγός	hunter	συνέρχομαι	come together
μακαρίζω	congratulate ~macarism	συνθέλω	consent
μάχαιρα	knife, dagger	σχολή	rest, leisure
μεγαλόφρων	high-minded, generous	ταπεινός	low
μεγαλόφυχος (ü)	generous	τέθηπα	be confused
μέλος -ους (n, 3)	limb; melody	τραγῳδέω	declaim tragically
μέμφομαι	blame; reject	τράχηλος	neck ~trachea
μηδαμοῦ	nowhere	τύπτω	beat, smite ~stupid
μήπω	not yet, lest yet	τύραννος	tyrant
μόριον	piece, member; part of speech	τύχη	fortune, act of a god
μωρός	stupid	ύληεις (ü)	wooded
νεῦρον	tendon ~neuro	ύπηρετέω	serve
όστεον	bone ~osteoporosis	ύποκρίνομαι (i)	answer; pretend
παιδιά	childish play	ύποκριτής -οῦ (m, 1)	actor, orator
παιίζω	play ~pediatrician	φαντασία	appearance; imagination
παρακολουθέω	dog, follow, trace	φθείρω	destroy, ruin
παράλογος	immeasurable	φιλάνθρωπος	humane, benevolent
παραχωρέω	yield, concede	φιλόσοφος	wisdom-loving
πενία	poverty ~osteopenia	φοβερός	frightful, afraid
περιέρχομαι	go around; come next to	φορέω	frequentative of φέρω, to carry ~bear
ποίη	grass	φυγή	flight, means of escape
πότερος	which, whichever of two	~fugitive	
πρᾶος	soft, gentle	φύσις -εως (f)	nature (of a thing)
πρόσκειμαι	be placed by; be devoted to	~physics	
προσκυνέω	kow tow to; kiss	φύω	produce, beget; clasp ~physics
πυρετός	fever ~pyre		

τοῖς ὅλοις εἴκειν ἔχει καλῶς.

Πρὸς τούτους δὲ φύσει γενναῖον καὶ μεγαλόψυχον¹ καὶ ἐλεύθερον γενόμενον ὄρῳ, διότι τῶν περὶ αὐτὸν τὰ μὲν ἀκάλυτα ἔχει καὶ ἐπ’ αὐτῷ, τὰ δὲ κωλυτὰ καὶ ἐπ’ ἄλλοις· ἀκάλυτα μὲν τὰ προαιρετικά, κωλυτὰ δὲ τὰ ἀπροαιρέτα.

Καὶ διὰ τοῦτο, ἐὰν μὲν ἐν τούτοις μόνοις ἡγήσηται τὸ ἀγαθὸν τὸ αὐτοῦ καὶ συμφέρον, τοῖς ἀκαλύτοις καὶ ἐφ’ ἑαυτῷ, ἐλεύθερον ἔσται, εὔρουν,² εὐδαιμόν, ἀβλαβές, μεγαλόφρον,³ εὐσεβές,⁴ χάριν ἔχον ὑπὲρ πάντων τῷ θεῷ, μηδαμοῦ μεμφόμενον μηδενὶ τῶν γενομένων, μηδενὶ ἐγκαλοῦν·

Ἄν δ’ ἐν τοῖς ἑκτὸς καὶ ἀπροαιρέτοις, ἀνάγκη κωλύεσθαι αὐτό, ἐμποδίζεσθαι, δουλεύειν τοῖς ἐκείνων ἔχουσιν ἔξουσίαν, ἢ τεθαύμακεν καὶ φοβεῖται, ἀνάγκη δ’ ἀσεβὲς εἶναι ἄτε βλάπτεσθαι οἰόμενον ὑπὸ τοῦ θεοῦ καὶ ἄνισον, ἀεὶ αὐτῷ τοῦ πλείονος περιποιητικόν, ἀνάγκη δὲ καὶ ταπεινὸν εἶναι καὶ μικροπρεπές.

Ταῦτα τί κωλύει διαλαβόντα ζῆν κούφως καὶ εὐηνίας, πάντα τὰ συμβαίνειν δυνάμενα πράως ἐκδεχόμενον, τὰ δ’ ἥδη συμβεβηκότα φέροντα;

Θέλεις πενίαν; φέρε καὶ γνώσῃ, τί ἔστι πενία τυχοῦσα καλοῦ ὑποκριτοῦ.

Θέλεις ἀρχάς; φέρε, καὶ πόνους. ἀλλ’ ἐξορισμόν; ὅπου ἂν ἀπέλθω, ἐκεῖ μοι καλῶς ἔσται· καὶ γὰρ ἐνθάδε οὐ διὰ τὸν τόπον ήν μοι καλῶς, ἀλλὰ διὰ τὰ δόγματα, ἢ μέλλω μετ’ ἐμαυτοῦ ἀποφέρειν. οὐδὲ γὰρ δύναται τις ἀφελέσθαι αὐτά, ἀλλὰ ταῦτα μόνα ἐμά ἔστι καὶ ἀναφαίρετα καὶ ἀρκεῖ μοι παρόντα, ὅπου ἂν ὁ καὶ ὁ τι ἂν ποιῶ.

Ἄλλ’ ἥδη καιρὸς ἀποθανεῖν. τί λέγεις ἀποθανεῖν; μὴ τραγώδει⁵ τὸ πρᾶγμα, ἀλλ’ εἰπὲ ὡς ἔχει ἥδη καιρὸς τὴν ὕλην, ἐξ ὧν συνῆλθεν, εἰς ἔκεῖνα πάλιν ἀποκαταστῆναι. καὶ τί δεινόν; τί μέλλει ἀπόλλυσθαι τῶν

¹ generous ² with fair streams ³ high-minded, generous ⁴ pious

⁵ declaim tragically

ἐν τῷ κόσμῳ, τί γενέσθαι κανόν, παράλογον; τούτων ἔνεκα φοβερός ἐστιν ὁ τύραννος;

Διὰ ταῦτα οἱ δορυφόροι μεγάλας δοκοῦσιν ἔχειν τὰς μαχαίρας καὶ ὀξείας; ἄλλοις ταῦτα· ἐμοὶ δὲ ἔσκεπται περὶ πάντων, εἰς ἐμὲ οὐδεὶς ἔξουσίαν ἔχει.

Ἡλευθέρωμαι ὑπὸ τοῦ θεοῦ, ἔγνωκα αὐτοῦ τὰς ἐντολάς, οὐκέτι οὐδεὶς δουλαγωγῆσαι με δύναται, καρπιστὴν ἔχω οἶον δεῖ, δικαστὰς οἶον δεῖ.

Οὐχὶ τοῦ σώματός σου κύριος εἰμι; τί οὖν πρὸς ἐμέ; οὐχὶ τοῦ κτησιδίου; τί οὖν πρὸς ἐμέ; οὐχὶ φυγῆς ἢ δεσμῶν; πάλιν τούτων πάντων καὶ τοῦ σωματίου ὅλου σοι αὐτοῦ ἔξισταμαι, ὅταν θέλῃς. πείρασαι μοί σου τῆς ἀρχῆς καὶ γνώσῃ, μέχρι τίνος αὐτὴν ἔχεις.

Τίνα οὖν ἔτι φοβηθῆναι δύναμαι; τοὺς ἐπὶ τοῦ κοιτῶνος; μὴ τί ποιήσωσι; ἀποκλείσωσί με; ἂν με εὕρωσι θέλοντα εἰσελθεῖν, ἀποκλεισάτωσαν.—τί οὖν ἔρχῃ ἐπὶ θύρας;—ὅτι καθήκειν ἔμαυτῷ δοκῶ μενούσης τῆς παιδιᾶς συμπαῖξειν.—πῶς οὖν οὐκ ἀποκλείη;—ὅτι ἂν μή τίς με δέχηται, οὐ θέλω εἰσελθεῖν, ἀλλ’ ἀεὶ μᾶλλον ἐκεῖνο θέλω τὸ γινόμενον. κρείττον γάρ ήγοῦμαι ὃ ὁ θεὸς θέλει ἢ ὁ ἐγώ. προσκείσομαι διάκονος καὶ ἀκόλουθος ἐκείνω, συνορμῶ, συνορέγομαι, ἀπλῶς συνθέλω. ἀποκλεισμὸς ἐμοὶ οὐ γίνεται, ἀλλὰ τοῖς βιάζομένοις.

Διὰ τί οὖν οὐ βιάζομαι; οἶδα γάρ, ὅτι ἔσω ἀγαθὸν οὐδὲν διαδίδοται τοῖς εἰσελθοῦσιν. ἀλλ’ ὅταν ἀκούσω τινὰ μακαριζόμενον,⁶ ὅτι τιμᾶται ὑπὸ τοῦ Καίσαρος, λέγω τί αὐτῷ συμβαίνει; μή τι οὖν καὶ δόγμα, οἶον δεῖ ἐπαρχίαν; μή τι οὖν καὶ τὸ χρῆσθαι ἐπιτροπῆ;

Τί ἔτι διωθοῦμαι; ἴσχαδοκάρυ τις διαρριπτεῖ· τὰ παιδία ἀρπάζει καὶ ἀλλήλοις διαμάχεται· οἱ ἄνδρες οὐχί, μικρὸν γάρ αὐτὸν ἡγοῦνται. ἂν δὲ ὀστράκια διαρριπτῇ τις, οὐδὲ τὰ παιδία ἀρπάζει.

Ἐπαρχίαι διαδίδονται· ὄψεται τὰ παιδία. ἀργύριον· ὄψεται τὰ

⁶ congratulate

παιδία. στρατηγία, ύπατεία· διαρπαζέτω τὰ παιδία· ἐκκλειέσθω, τυπτέσθω, καταφιλείτω τὰς χεῖρας τοῦ διδόντος, τῶν δούλων· ἐμοὶ δὲ ἵσχαδοκάρυον ἔστιν.

Τί οὖν, ἂν ἀπὸ τύχης ρίπτουντος αὐτοῦ ἔλθῃ εἰς τὸν κόλπον ἵσχάς; ἄρας κατάφαγε· μέχρι τοσούτου γάρ ἔστι καὶ ἵσχάδα τιμῆσαι. ἵνα δὲ κρύψω καὶ ἄλλον ἀνατρέψω ἢ ὑπ’ ἄλλου ἀνατραπῶ καὶ κολακεύσω τοὺς εἰσιόντας, οὐκ ἀξία οὕτ’ ἵσχάς οὕτ’ ἄλλο τι τῶν οὐκ ἀγαθῶν, ἃ με ἀναπεπείκασιν οἱ φιλόσοφοι μὴ δοκεῖν ἀγαθὰ εἶναι.

Δείκνυε μοι τὰς μαχαίρας τῶν δορυφόρων. ἵδοῦν, ἡλίκαι εἰσὶ καὶ πῶς ὀξεῖαι. τί οὖν ποιοῦσιν αἱ μεγάλαι αὗται μάχαιραι καὶ ὀξεῖαι;

Ἀποκτεινύουσιν. πυρετὸς⁷ δὲ τί ποιεῖ; ἄλλο οὐδέν. κεραμὶς δὲ τί ποιεῖ; ἄλλο οὐδέν. θέλεις οὖν πάντα ταῦτα θαυμάζω καὶ προσκυνῶ καὶ δοῦλος πάντων περιέρχωμαι;

Μὴ γένοιτο· ἀλλ’ ἀπαξ μαθών, ὅτι τὸ γενόμενον καὶ φθαρῆναι δεῖ, ὥνα ὁ κόσμος μὴ ἵστηται μηδὲ ἐμποδίζηται, οὐκέτι διαφέρομαι, πότερον πυρετὸς αὐτὸν ποιήσει ἢ κεραμὶς ἢ στρατιώτης, ἀλλ’ εἰ δεῖ συγκρῖναι, οἶδ’ ὅτι ἀπονάτερον αὐτὸν καὶ ταχύτερον ὁ στρατιώτης ποιήσει.

“Οταν οὖν μήτε φοβῶμαι τι ὁν διαθεῖναι με δύναται μήτ’ ἐπιθυμῶ τινος ὥν παρασχεῖν, τί ἔτι θαυμάζω αὐτόν, τί ἔτι τέθηπα; τί φοβοῦμαι τοὺς δορυφόρους; τί χαίρω, ἂν μοι φιλανθρώπως λαλήσῃ καὶ ἀποδέξηται με, καὶ ἄλλοις διηγοῦμαι, πῶς μοι ἐλάλησεν;

Μὴ γὰρ Σωκράτης ἔστιν, μὴ γὰρ Διογένης, ὦ δὲ ἔπαινος αὐτοῦ ἀπόδειξις ἢ περὶ ἐμοῦ;

Μὴ γὰρ τὸ ἥθος ἐζήλωκα αὐτοῦ; ἀλλὰ τὴν παιδιὰν σώζων ἔρχομαι πρὸς εμαῦτὸν καὶ ὑπηρετῶ, μέχρις ἂν ὅτου μηδὲν ἀβέλτερον κελεύῃ μηδὲ ἄρρυθμον. ἂν δέ μοι λέγῃ ἀπελθε ἐπὶ Λέοντα τὸν Σαλαμίνιον, λέγω αὐτῷ ζήτει ἄλλον· ἐγὼ γὰρ οὐκέτι παιᾶ.

Ἄπαγε αὐτόν. ἀκολουθῶ ἐν παιδιᾷ. ἀλλ’ ἀφαιρεῖται σου ὁ τράχηλος.⁸

⁷ fever ⁸ neck

ἐκείνου δ' αὐτοῦ ἀεὶ ἐπιμένει, ὑμῶν δὲ τῶν πειθομένων; ἀλλ' ἄταφος⁹ ῥιφήσῃ. εἰ ἐγώ εἴμι ὁ νεκρός, ῥιφήσομαι· εἰ δ' ἄλλος εἴμι τοῦ νεκροῦ, κομψότερον λέγε, ὡς ἔχει τὸ πρᾶγμα, καὶ μὴ ἐκφόβει με.

Τοῖς παιδίοις ταῦτα φοβερά ἔστι καὶ τοῖς ἀνοήτοις. εἰ δέ τις εἰς φιλοσόφου σχολὴν ἄπαξ εἰσελθὼν οὐκ οἶδεν, τί ἔστιν αὐτός, ἄξιος ἔστι φοβεῖσθαι καὶ κολακεύειν ὁ ὕστερον ἐκολάκευεν· εἰ μήπω¹⁰ μεμάθηκεν, ὅτι οὐκ ἔστι σάρξ οὐδὲ ὄστα οὐδὲ νεῦρα,¹¹ ἀλλὰ τὸ τούτοις χρώμενον, τὸ καὶ διοικοῦν καὶ παρακολουθοῦν ταῖς φαντασίαις.

Ναὶ· ἀλλ' οἱ λόγοι οὗτοι καταφρονητὰς ποιοῦσι τῶν νόμων. — καὶ ποῖοι μᾶλλον λόγοι πειθομένους παρέχουσι τοῖς νόμοις τοὺς χρωμένους; νόμος δ' οὐκ ἔστι τὰ ἐπὶ μαρῷ.

Καὶ ὅμως ὄρα, πῶς καὶ πρὸς τούτους ὡς δεῖ ἔχοντας παρασκευάζουσιν, οἵ γε διδάσκουσιν μηδενὸς ἀντιποιεῖσθαι πρὸς αὐτούς, ἐν οἷς ἂν ήμᾶς νικῆσαι δύνωνται.

Περὶ τὸ σωμάτιον διδάσκουσιν ἔξιστασθαι, περὶ τὴν κτῆσιν ἔξιστασθαι, περὶ τὰ τέκνα, γονεῖς δ', ἀδελφούς, πάντων παραχωρεῖν, πάντα ἀφιέναι· μόνα τὰ δόγματα ὑπεξαιροῦνται, ἀ καὶ ὁ Ζεὺς ἔξαίρεται ἑκάστου εἶναι ἡθέλησεν.

Ποία ἐνθάδε παρανομά, ποία ἀβελτερία; ὅπου κρείττων εἰ καὶ ἵσχυρότερος, ἐκεὶ σοι ἔξισταμαι· ὅπου πάλιν ἐγὼ κρείττων, σὺ παραχώρει μοι. ἐμοὶ γάρ μεμέληκεν, σοὶ δ' οὐ.

Σοὶ μέλει, πῶς ἐν ὄρθοστρώτοις οὐκῆς, ἔτι πῶς παῖδες σοι καὶ πιλλάτοι διακονῶσιν, πῶς ἐσθῆτα περίβλεπτον φορῆς, πῶς κυνηγὸς¹² πολλοὺς ἔχῃς, πῶς κιθαρῳδούς,¹³ τραγῳδούς.

Μή τι ἀντιποιοῦμαι; μή τι οὖν δογμάτων σοι μεμέληκε; μή τι τοῦ λόγου τοῦ σεαυτοῦ; μή τι οἶδας, ἐκ τίνων μορίων συνέστηκεν, πῶς

⁹ unburied ¹⁰ not yet, lest yet ¹¹ tendon ¹² hunter ¹³ singer with cithara

the parts to yield to the whole. And furthermore, being by nature noble, and high-minded, and free, the rational animal, man, sees that he has some of the things which are about him free from hindrance and under his control, but that others are subject to hindrance and under the control of others. Free from hindrance are those things which lie in the sphere of the moral purpose, and subject to hindrance are those which lie outside the sphere of the moral purpose. And so, if he regards his own good and advantage as residing in these things alone, in those, namely, which are free from hindrance and under his control, he will be free, serene, happy, unharmed, high-minded, reverent, giving thanks for all things to God, under no circumstances finding fault with anything that has happened, nor blaming anything; if, however, he regards his good and advantage as residing in externals and things outside the sphere of his moral purpose, he must needs be hindered and restrained, be a slave to those who have control over these things which he has admired and fears; he must needs be irreverent, forasmuch as he thinks that God is injuring him, and be unfair, always trying to secure for himself more than his share, and must needs be of an abject and mean spirit.

When a man has once grasped all this, what is there to prevent him from living with a light heart and an obedient disposition; with a gentle spirit awaiting anything that may yet befall, and enduring that which has already befallen? "Would you have me bear poverty?" Bring it on and you shall see what poverty is when it finds a good actor to play the part. "Would you have me hold office?" Bring it on. "Would you have me suffer deprivation of office?" Bring it on. "Well, and would you have me bear troubles?" Bring them on too. "Well, and exile?" Wherever I go it will be well with me, for here where I am it was well with me, not because of my location, but because of my judgements, and these I shall carry away with me; nor, indeed, can any man take these away from me, but they are the only things that are mine, and they cannot be taken away, and with the possession of them I am content, wherever I be and whatever I do. "But it is now time to die." Why say "die"? Make no tragic parade of the matter, but speak of it as it is: "It is now time for the material of which you are constituted to be restored to those elements from which it came." And what is there terrible about that? What one of the things that make up the universe will be lost, what novel or unreasonable thing will have taken place? Is it for this that the tyrant inspires fear? Is it because of this that his guards seem to have long and sharp swords? Let others see to that; I have considered all this, no one has authority over me. I have been set free by God, I know His commands, no one has power any longer to make a slave of me. I have the right kind of emancipator, and the right kind of judges. "Am I not master of your body?" Very well, what is that to me? "Am I not master of your paltry property?" Very well, what is that to me? "Am I not master of exile or bonds?" Again I yield up to you all these things and my

whole paltry body itself, whenever you will. Do make trial of your power, and you will find out how far it extends.

Who is there, then, that I can any longer be afraid of? Shall I be afraid of the chamberlains? For fear they do what? Lock the door in my face? If they find me wanting to enter, let them lock the door in my face!— Why, then, do you go to the gate of the palace?— Because I think it fitting for me to join in the game while the game lasts. —How, then, is it that you are not locked out?— Because, if anyone will not receive me, I do not care to go in, but always I wish rather the thing which takes place. For I regard God's will as better than my will. I shall attach myself to Him as a servant and follower, my choice is one with His, my desire one with His, in a word, my will is one with His will. No door is locked in my face, but rather in the face of those who would force themselves in. Why, then, do I not force myself in? Why, because I know that within nothing good is distributed among those who have entered. But when I hear someone called blessed, because he is being honoured by Caesar, I say, "What is his portion? Does he, then, get also a judgement such as he ought to have for governing a province? Does he, then, get also the ability to administer a procuratorship? Why should I any longer push my way in? Somebody is scattering dried figs and nuts; the children snatch them up and fight with one another, the men do not, for they count this a small matter. But if somebody throws potsherds around, not even the children snatch them up. Governorships are being passed around. The children shall see to that. Money. The children shall see to that. A praetorship, a consulship. Let the children snatch them up; let the children have the door locked in their faces, take a beating, kiss the hands of the giver, and the hands of his slaves. As for me, it's a mere scattering of dried figs and nuts." But what, then, if, when the man is throwing them about, a dried fig chances to fall into my lap? I take it up and eat it. For I may properly value even a dried fig as much as that. But neither a dried fig, nor any other of the things not good, which the philosophers have persuaded me not to think good, is of sufficient value to warrant my grovelling and upsetting someone else, or being upset by him, or flattering those who have flung the dried figs among us.

Show me the swords of the guards. "See how large and how sharp they are!" What, then, do these large and sharp swords do? "They kill." And what does fever do? "Nothing else." And what does a tile do? "Nothing else." Do you want me, then, to respect and do obeisance to all these things, and to go about as the slave of them all? Far from it! But if once I have learned that what is born must also perish, so that the world may not stand still, nor be hampered, it makes no difference to me whether a fever shall bring that consummation, or a tile, or a soldier; but, if I must make a comparison, I know that the soldier will bring it about with less trouble and more speed.

Seeing, therefore, that I neither fear anything of all that the tyrant is able to do with me, nor greatly desire anything of all that he is able to provide, why do I any longer admire him, why any longer stand in awe of him? Why am I afraid of his guards? Why do I rejoice if he speaks kindly to me and welcomes me, and why do I tell others how he spoke to me? He is not Socrates, is he, or Diogenes, so that his praise should be a proof of what I am? I have not been ambitious to imitate his character, have I? Nay, but acting as one who keeps the game going, I come to him and serve him so long as he commands me to do nothing foolish or unseemly. If, however, he says, "Go and bring Leon of Salamis," I reply, "Try to get someone else, for I am not playing any longer." "Take him off to prison," says the tyrant about me. "I follow, because that is part of the game." "But your head will be taken off." And does the tyrant's head always stay in its place, and the heads of you who obey him? "But you will be thrown out unburied." If the corpse is I, then I shall be thrown out; but if I am something different from the corpse, speak with more discrimination, as the fact is, and do not try to terrify me. These things are terrifying to the children and the fools. But if a man who has once entered a philosopher's lecture does not know what he himself is, he deserves to be in a state of fear, and also to flatter those whom he used to flatter before; if he has not yet learned that he is not flesh, nor bones, nor sinews, but that which employs these, that which both governs the impressions of the senses and understands them.

Oh yes, but statements like these make men despise the laws.— Quite the contrary, what statements other than these make the men who follow them more ready to obey the laws? Law is not simply anything that is in the power of a fool. And yet see how these statements make us behave properly even toward these fools, because they teach us to claim against such persons nothing in which they can surpass us. They teach us to give way when it comes to our paltry body, to give way when it comes to our property, to our children, parents, brothers, to retire from everything, let everything go; they except only our judgements, and it was the will of Zeus also that these should be each man's special possession. What do you mean by speaking of lawlessness and stupidity here? Where you are superior and stronger, there I give way to you; and again, where I am superior, you retire in favour of me. For I have made these matters my concern, and you have not. It is your concern how to live in marble halls, and further, how slaves and freedmen are to serve you, how you are to wear conspicuous clothing, how to have many hunting dogs, citharoedoes, and tragedians. I do not lay claim to any of these, do I? You, then, have never concerned yourself with judgements, have you? Or with your own reason, have you? You do not know, do you, what are

vocabulary

ἀγανακτέω	be vexed, in a ferment	βιβλίον	paper, book
ἀγνοέω	be ignorant of ~gnostic	βλάβη	harm
ἀγοράζω	do commerce ~agora	βλάπτω	break, make fail
ἀγοράσματι	assemble, debate ~agora	βλέμμα -τος (n, 3)	look, glance
ἀγωνίζομαι	contend, exert oneself	δάκνω	bite
αἰσχρός	shameful	δόγμα -τος (n, 3)	belief, legal decision
αἴτιος	blameworthy; the cause	δοκιμάζω	test, approve
~etiology		δράω	do, accomplish
αἰτίος	blameworthy; the cause	δύσκολος	hard to please; troublesome
~etiology		ἐγκαλέω	demand payment; accuse
ἀκόλουθος	following, attending	είτα	then, therefore, next
ἀλαζών -όνος (m, 3)	charlatan, boaster	ἐκκαλέω	call forth ~gallo
ἀλγέω	suffer ~analgesic	ἐκλέγω	pick, single out
ἀναλαμβάνω	take up, recover, resume	ἐκτός	outside
ἀναμάρτητος	blameless	ἐξίστημι	displace, transform; (+gen) give up ~station
ἀναστρέψω	act: overturn; mid: find oneself in ~atrophy	ἐπάγγελμα -τος (n, 3)	promise
ἀνέχω	raise; mid: endure, submit	ἐπάγω	drive game; induce belief ~demagogue
ἀπάγω	lead away, back	ἐπαινέω	concur, praise, advise
~demagogue		ἐπιγιγνώσκω	look upon, recognize ~gnostic
ἀπαθής	unaffected, impassive	ἐπικελέομαι	take care of, oversee
ἀπαλλαξέσθω	wish to get rid of	ἐπιτήδευμα -τος (n, 3)	habit, business, custom
ἀπαλλάσσω	free from, remove; be freed, depart	ἡγεμονικός	showing leadership
ἀπέχω	ward off, drive off, refrain, be at some distance	ἡλίθιος	idle, vain, foolish
ἀπονέμω	portion out	θεατής -οῦ (ā, m, 1)	spectator, witness
ἀπονέομαι	come home ~nostalgia	θεώρημα -τος (n, 3)	sight; theory
ἀρκέω	satisfy; ward off, defend; suffice	θορυβέω	roar, cheer; disturb
ἀρμόζω	fit together; be well fitted to ~harmony	καθεύδω	lie down
ἀσχημονέω	behave badly	καθίημι (tū)	speed down upon; take down ~jet
ἀτάρασχος	calm	καίω	burn ~caustic
ἄτε	as if; since	καταγγέλλω	announce; denounce
ἄτεχνία	lack of skill	καταμανθάνω	examine, observe
ἄτυχής	unfortunate	κηρύσσω	be a henchman, summon people
ἀφαιρέω	take away ~heresy	κιθάρα	lyre
βαθύς	high, deep ~bathysphere		

κοινόω make common; cooperate	σκέπτομαι look, look at, watch
κόμη hair ~comet	~skeptic
κυκάω stir, mix	σπουδάζω be busy, earnest
κωφός blunt, insensible	~repudiate
λούω wash, bathe	συγχέω entangle, destroy, confound
μελετάω pursue, attend to, exercise	σύμβολον token, seal
μέτειμι be among, go, follow ~ion	σύμβολος token; omen
μηδέποτε never	συνεργέω help, cooperate
μοιχεύω do adultery	συνέρχομαι come together
μουσικός musical, aesthetic	συνίστημι unite; confront in battle
μοχθηρός wretched; knavish	~station
μωρός stupid	σχῆμα -τος (n, 3) form, figure
όρέγω hold out, offer, thrust ~reach	σωφρονέω be sane, moderate
όρθω stand up	ταραχή upsetness, confusion
οὐδαμῶς in no way	τέκτων (f) skilled worker
όφελος -εος (n, 3) a use, a help	~technician
πάντως by all means	τέχνη craft, art, plan, contrivance
πελεκάω whittle, plane	~technology
περιθέω run around	τεχνίτης -ου (ι, m, 1) craftsman
περιίζομαι sit around	τρίβω (ι) rub; (mid) be worn out
περίκειμαι set about, cover, be a	~tribulation
profit	τυφλός blind
περιμένω wait for	ύλη (ο) forest, firewood
περίπατος walk, walkway	ύλήεις (ο) wooded
περιτίθημι put around, endow with	ύπολαμβάνω take under one's
~thesis	support, seize; speak up; imagine
πλῆκτρον plectrum, barge pole	~epilepsy
πόθεν from where?	φιλοσοφέω philosophize, study
ποίη grass	φιλοσοφία love of knowledge; philosophy
πότε when?	φιλόσοφος wisdom-loving
ποῦ where?	φορέω frequentative of φέρω, to carry ~bear
πρέπω be conspicuous, preeminent	φυσικός natural
~refurbish	χαλκεύς -ος (m) smith
πρεσβεύω be the elder, be an	φέγω blame, censure
ambassador	ώσαύτως in the same way
προκαλέω challenge, call out ~gallow	ώφέλεια -ίας profit
προσηγορία greeting, name	ώφελέω help, be useful
πυρέσσω have a fever	ώφέλιμος helping, useful
πώγων -ος (m, 3) beard	
σκέπαρνον adze	

συνάγεται, τίς ἡ διάρθρωσις αὐτοῦ, τίνας ἔχει δυνάμεις καὶ ποίας τινάς;

Τί οὖν ἀγανακτεῖς, εἰ ἄλλος ἐν τούτοις σου πλέον ἔχει ὁ μεμελετηκώς;— ἀλλὰ ταῦτ' ἔστι τὰ μέγιστα.— καὶ τίς σε κωλύει περὶ ταῦτ' ἀναστρέφεσθαι καὶ τούτων ἐπιμελεῖσθαι; τίς δὲ μεῖζονα ἔχει παρασκευὴν βιβλίων, εὐσχολίας, τῶν ὀφελησόντων;

Μόνον ἀπόνευσόν ποτε ἐπὶ ταῦτα, ἀπόνειμον κανὸν ὀλίγον χρόνον τῷ σαντοῦ ἡγεμονικῷ· σκέψαι τί ποτ' ἔχεις τοῦτο καὶ πόθεν ἐληλυθός, τὸ πάσιν τοῖς ἄλλοις χρώμενον, πάντα τὰλλα δοκιμάζον, ἐκλεγόμενον, ἀπεκλεγόμενον.

Μέχρι δ' ἂν οὖν περὶ τὰ ἐκτὸς ἀναστρέφῃ, ἐκεῖνα ἔξεις οἶα οὐδείς, τοῦτο δ' οἶον αὐτὸν ἔχειν θέλεις, ρύπαρὸν καὶ ἀτημέλητον.

4.8

Πρὸς τοὺς ταχέως ἐπὶ τὸ σχῆμα τῶν φιλοσόφων ἐπιπηδῶντας.

Μηδέποτ' ἀπὸ τῶν κοινῶν τινα μήτ' ἐπαινέσητε μήτε φέξητε μήτε τέχνην τινὰ ἢ ἀτεχνίαν¹ προσμαρτυρήσητε· καὶ ἂμα μὲν προπετείας ἔαυτοὺς ἀπαλλάξετε, ἄμα δὲ κακοηθείας.

Οὗτος ταχέως λούεται. κακῶς οὖν ποιεῖ; οὐ πάντως.

Ἄλλὰ τί; ταχέως λούεται.— πάντα οὖν καλῶς γίνεται;— οὐδαμῶς· ἀλλὰ τὰ μὲν ἀπὸ δογμάτων ὄρθῶν καλῶς, τὰ δὲ ἀπὸ μοχθηρῶν μοχθηρῶς. σὺ δὲ μέχρις ἂν καταμάθῃς τὸ δόγμα, ἀφ' οὗ τις ποιεῖ ἕκαστα, μήτ' ἐπαίνει τὸ ἔργον μήτε φέγε.

Δόγμα δ' ἐκ τῶν ἐκτὸς οὐ ράδίως κρίνεται. οὗτος τέκτων ἐστίν. διὰ τί; χρῆται σκεπάρνω.² τί οὖν τοῦτο; οὗτος μουσικός· ἀδει γάρ. καὶ τί τοῦτο; οὗτος φιλόσοφος. διὰ τί;

Τρίβωνα γάρ ἔχει καὶ κόμην. οἱ δὲ ἀγύρται τί ἔχουσιν; διὰ τοῦτο, ἀν ἀσχημονοῦντά³ τις ἵδη τινὰ αὐτῶν, εὐθὺς λέγει ἵδον ὁ φιλόσοφος

¹ lack of skill ² adze ³ behave badly

τί ποιεῖ. ἔδει δ' ἀφ' ὧν ἡσχημόνει μᾶλλον λέγειν αὐτὸν μὴ εἶναι φιλόσοφον.

Εἴ μὲν γὰρ αὕτη ἐστὶν ἡ τοῦ φιλοσόφου πρόδηψις καὶ ἐπαγγελία, ἔχειν τρίβωνα καὶ κόμην, καλῶς ἀν ἔλεγον· εἰ δ' ἐκείνη μᾶλλον, ἀναμάρτητον εἶναι, διὰ τί οὐχὶ διὰ τὸ μὴ πληροῦν τὴν ἐπαγγελίαν ἀφαιροῦνται αὐτὸν τῆς προσηγορίας;

Οὕτως γὰρ καὶ ἐπὶ τῶν ἄλλων τεχνῶν. ὅταν ἵδη τις κακῶς πελεκῶντα,⁴ οὐ λέγει τί ὄφελος τεκτονικῆς; ἵδοντες οὖν τέκτονες οἵα ποιοῦσι κακά, ἀλλὰ πᾶν τούναντίον λέγει οὗτος οὐκ ἔστι τέκτων, πελεκᾶ γὰρ κακῶς.

Ομοίως κανὸν ἁδοντός τινος ἀκούσῃ κακῶς, οὐ λέγει ἵδον πῶς ἁδουσιν οἱ μουσικοί, ἀλλὰ μᾶλλον οὗτος ὅτι οὐκ ἔστι μουσικός.

Ἐπὶ φιλοσοφίας δὲ μόνης τοῦτο πάσχουσιν· ὅταν τινὰ ἵδωσι παρὰ τὸ ἐπάγγελμα τὸ τοῦ φιλοσόφου ποιοῦντα, οὐχὶ τῆς προσηγορίας ἀφαιροῦνται αὐτόν, ἀλλὰ θέντες εἶναι φιλόσοφον, εἰτ' ἀπ' αὐτοῦ τοῦ γινομένου λαβόντες, ὅτι ἀσχημονεῖ, ἐπάγουσι μηδὲν ὄφελος εἶναι τοῦ φιλοσοφεῖν. τί οὖν τὸ αἴτιον;

Οτι τὴν μὲν τοῦ τέκτονος πρόδηψιν πρεσβεύομεν καὶ τὴν τοῦ μουσικοῦ καὶ ὡσαύτως τῶν ἄλλων τεχνιτῶν, τὴν τοῦ φιλοσόφου δ' οὐ, ἀλλ' ἄτε συγκεχυμένην καὶ ἀδιάρθρωτον ἀπὸ τῶν ἐκτὸς μόνον κρίνομεν.

Καὶ ποία ἄλλη τέχνη ἀπὸ σχήματος ἀναλαμβάνεται καὶ κόμης, οὐχὶ δὲ καὶ θεωρήματα ἔχει καὶ ὑλην καὶ τέλος;

Τίς οὖν ὑλη τοῦ φιλοσόφου; μὴ τρίβων; οὐ, ἀλλὰ ὁ λόγος. τί τέλος; μή τι φορεῖν τρίβωνα; οὐ, ἀλλὰ τὸ ὄρθιον ἔχειν τὸν λόγον. ποῖα θεωρήματα; μή τι τὰ περὶ τοῦ πῶς πώγων⁵ μέγας γίνεται ἢ κόμη βαθεῖα; ἀλλὰ μᾶλλον ἡ Ζήνων λέγει, γνῶναι τὰ τοῦ λόγου στοιχεῖα, ποιῶν τι ἔκαστον αὐτῶν ἔστι καὶ πῶς ἀρμόττεται πρὸς ἄλληλα καὶ ὅσα τούτοις ἀκόλουθά ἔστιν.

⁴ whittle, plane ⁵ beard

Οὐ θέλεις οὖν ἵδεν πρῶτον, εἰ πληροῦ τὴν ἐπαγγελίαν ἀσχημονῶν, καὶ οὕτως τῷ ἐπιτηδεύματι ἔγκαλεν; νῦν δ', αὐτὸς ὅταν σωφρονῆς, ἐξ ὧν ποιεῖν σοι δοκεῖ κακῶς, λέγεις ὅρα τὸν φιλόσοφον ὡς οὐ πρέποντος λέγειν τὸν ταῦτα ποιοῦντα φιλόσοφον καὶ πάλιν τοῦτο φιλόσοφός ἐστιν. ὅρα δὲ τὸν τέκτονα οὐ λέγεις, ὅταν μοιχεύοντά τινα γνῶς ἢ λιχνεύοντα ἴδης, οὐδὲ ὅρα τὸν μουσικόν.

Οὕτως ἐπὶ ποσὸν αἰσθάνη καὶ αὐτὸς τῆς ἐπαγγελίας τοῦ φιλοσόφου, ἀπολισθάνεις δὲ καὶ συγχέῃ ὑπὸ ἀμελετησίας.

Ἄλλὰ καὶ αὐτοὶ οἱ καλούμενοι φιλόσοφοι ἀπὸ τῶν κοινῶν τὸ πρᾶγμα μετίασιν· εὐθὺς ἀναλαβόντες τρίβωνται πάγωνται καθέντες φασὶν ἐγὼ φιλόσοφός εἰμι.

Οὐδεὶς δ' ἔρει ἐγὼ μουσικός εἰμι, ἀν πλῆκτρον⁶ καὶ κιθάραν⁷ ἀγοράσῃ, οὐδὲ ἐγὼ χαλκεύς εἰμι, ἀν πιλίον καὶ περίζωμα περιθῆται, ἀλλ' ἀρμόζεται μὲν τὸ σχῆμα πρὸς τὴν τέχνην, ἀπὸ τῆς τέχνης δὲ τὸ ὄνομα, οὐκ ἀπὸ τοῦ σχήματος ἀναλαμβάνουσιν.

Διὰ τοῦτο καλῶς Εὐφράτης ἔλεγεν ὅτι ἐπὶ πολὺ ἐπειρώμην λανθάνειν φιλοσοφῶν καὶ ἦν μοι, φησόν, τοῦτο ὀφέλιμον. πρῶτον μὲν γὰρ ἔδειν, ὅσα καλῶς ἐποίουν, ὅτι οὐ διὰ τοὺς θεατὰς ἐποίουν, ἀλλὰ δὶ’ ἐμαυτόν· ἡσθιον ἐμαυτῷ καλῶς, κατεσταλμένον εἶχον τὸ βλέμμα,⁸ τὸν περίπατον· πάντα ἐμαυτῷ καὶ θεῶ.

Εἶτα ὡσπερ μόνος ἡγωνιζόμην, οὕτως μόνος καὶ ἐκινδύνευον· οὐδὲν ἐμοὶ δράσαντι τὸ αἰσχρὸν ἢ ἀπρεπὲς τὸ τῆς φιλοσοφίας ἐκινδυνεύετο, οὐδὲ ἔβλαπτον τοὺς πολλοὺς ὡς φιλόσοφος ἀμαρτάνων.

Διὰ τοῦτο οἱ μὴ εἰδότες μου τὴν ἐπιβολὴν ἐθαύμαζον, πῶς πᾶσι φιλοσόφοις χρώμενος καὶ συζῶν αὐτὸς οὐκ ἐφιλοσόφουν.

Καὶ τί κακόν, ἐν οἷς ἐποίουν ἐπιγιγνώσκεσθαι τὸν φιλόσοφον, ἐν δὲ τοῖς συμβόλοις μή; βλέπε, πῶς ἐσθίω, πῶς πίνω, πῶς καθεύδω, πῶς ἀνέχομαι, πῶς ἀπέχομαι, πῶς συνεργῶ, πῶς ὀρέξει χρῶμαι, πῶς

⁶ plectrum, barge pole ⁷ lyre ⁸ look, glance

έκκλίσει, πῶς τηρῶ τὰς σχέσεις τὰς φυσικὰς ἢ ἐπιθέτους ἀσυγχύτως καὶ ἀπαραποδίστως· ἐκεῖθέν με κρῦνε, εἰ δύνασαι.

Εἰ δ' οὕτως κωφὸς⁹ εἶ καὶ τυφλός, ἵνα μηδὲ τὸν Ἡφαιστὸν ὑπολαμβάνῃς καλὸν χαλκέα, ἀν μὴ τὸ πιλίον ὅδης περὶ τὴν κεφαλὴν περικείμενον, τί κακὸν ύφ' οὕτως ἡλιθίου κριτοῦ ἀγνοεῖσθαι;

Οὕτως ἐλάνθα νε παρὰ τοῖς πλείστοις Σωκράτης καὶ ἥρχοντο πρὸς αὐτὸν ἀξιοῦντες φιλοσόφοις συσταθῆναι.

Μή τι οὖν ἡγανάκτει ὡς ἡμεῖς καὶ ἔλεγεν ἐγὼ δέ σοι οὐ φαίνομαι φιλόσοφος;; ἀλλ' ἀπῆγεν καὶ συνίστα ἐνὶ ἀρκούμενος τῷ εἶναι φιλόσοφος, χαίρων δὲ καί, ὅτι μὴ δοκῶν οὐκ ἐδάκνετο· ἐμέμνητο γάρ τοῦ ἵδιου ἔργου.

Τί ἔργον καλοῦ καὶ ἀγαθοῦ; μαθητὰς πολλοὺς ἔχειν; οὐδαμῶς. ὅψονται οἱ περὶ τοῦτο ἐσπουδακότες. ἀλλὰ θεωρήματα δύσκολα ἀκριβοῦν; ὅψονται καὶ περὶ τούτων ἄλλοι.

Ποῦ οὖν αὐτὸς καὶ ἦν τις καὶ εἶναι ἡθελεν; ὅπου βλάβη καὶ ὡφέλεια. εἴ μέ τις, φησίν, βλάψαι δύναται, ἐγὼ οὐδὲν ποιῶ· εἰ ἄλλον περιμένω, ἵνα με ὡφελήσῃ, ἐγὼ οὐδέν εἰμι. θέλω τι καὶ οὐ γύνεται· ἐγὼ ἀτυχής¹⁰ εἰμι.

Εἰς τοσοῦτο σκάμμα προεκαλεῖτο πάντα ὄντιναοῦν καὶ οὐκ ἄν μοι δοκεῖ ἐκστῆναι οὐδενί— τί δοκεῖτε; καταγγέλλων καὶ λέγων ἐγὼ τοιοῦτός εἰμι; μὴ γένοιτο, ἀλλὰ ὃν τοιοῦτος.

Πάλιν γάρ τοῦτο μωροῦ καὶ ἀλαζόνος ἐγὼ ἀπαθής εἰμι καὶ ἀτάραχος· μὴ ἀγνοεῖτε, ὡς ἄνθρωποι, ὅτι ὑμῶν κυκωμένων¹¹ καὶ θορυβουμένων¹² περὶ τὰ μηδενὸς ἀξια μόνος ἐγὼ ἀπήλλαγμαι πάσης ταραχῆς.

Οὕτως οὐκ ἀρκεῖ σοι τὸ μηδὲν ἀλγεῖν,¹³ ἀν μὴ κηρύσσῃς συνέλθετε πάντες οἱ ποδαγρῶντες, οἱ κεφαλαλγοῦντες, οἱ πυρέσσοντες, οἱ

⁹ blunt, insensible ¹⁰ unfortunate ¹¹ stir, mix ¹² roar, cheer;
disturb ¹³ suffer

its constituent parts, how it is composed, what its arrangement is, what faculties it has, and what their nature is? Why, then, are you disturbed if someone else, the man, namely, who has concerned himself with these matters, has the advantage of you therein?— But these are the most important things that there are.— And who is there to prevent you from concerning yourself with these matters, and devoting your attention to them? And who is better provided with books, leisure, and persons to help you? Only begin some time to turn your mind to these matters; devote a little time, if no more, to your own governing principle; consider what this thing is which you possess, and where it has come from, the thing which utilizes everything else, submits everything else to the test, selects, and rejects. But so long as you concern yourself with externals, you will possess them in a way that no one else can match, but you will have this governing faculty in the state in which you want to have it, that is, dirty and neglected.

Tag was found

4.8

To those who hastily assume the guise of the philosophers Never bestow either praise or blame upon a man for the things which may be either good or bad, nor credit him with either skill or want of skill; and by so doing you will escape from both rashness and malice. "This man is hasty about bathing." Does he, therefore, do wrong? Not at all. But what is he doing? He is hasty about bathing.— Is all well, then?— That by no means follows; but only the act which proceeds from correct judgements is well done, and that which proceeds from bad judgements is badly done. Yet until you learn the judgement from which a man performs each separate act, neither praise his action nor blame it. But a judgement is not readily determined by externals. "This man is a carpenter." Why? "He uses an adze." What, then, has that to do with the case? "This man is a musician, for he sings." And what has that to do with the case? "This man is a philosopher." Why? "Because he wears a rough cloak and long hair." And what do hedge-priests wear? That is why, when a man sees some one of them misbehaving, he immediately says, "See what the philosopher is doing." But he ought rather to have said, judging from the misbehaviour, that the person in question was not a philosopher. For if the prime conception and profession of the philosopher is to wear a rough cloak and long hair, their statement would be correct; but if it is rather this, to be free from error, why do they not take away from him the designation of philosopher, because he does not fulfil the profession of one? For that is the way men do in the case of the other arts. When someone sees a fellow hewing clumsily with an axe, he does not say, "What's the use of carpentry? See the bad work the carpenters do!" but quite the contrary, he says, "This fellow is no carpenter, for he hews clumsily with the axe." And, similarly, if a man hears

somebody singing badly, he does not say, "See how the musicians sing!" but rather, "This fellow is no musician." But it is only in the case of philosophy that men behave like this; when they see somebody acting contrary to the profession of the philosopher, they do not take away from him the designation of philosopher, but, assuming that he is a philosopher, and then taking from what goes on that he is misbehaving, they conclude that there is no good in being a philosopher.

What, then, is the reason for this? It is because we respect the prime conception of the carpenter, and the musician, and so also of all the other artisans and artists, while we do not respect that of the philosopher, but as if it were confused and inarticulate in our minds we judge of it only from externals. And what other art is there that is acquired by guise and hair-dress, and does not have also principles, and subject-matter, and end? What, then, is subject-matter for the philosopher? It is not a rough cloak, is it? No, but reason. what is end for the philosopher? It is not to wear a rough cloak, is it? No, but to keep his reason right. What is the nature of his principles? They do not have to do with the question how to grow a long beard, or a thick head of hair, do they? Nay, rather, as Zeno says, to understand the elements of reason, what the nature of each one is, and how they are fitted one to another, and all the consequences of these facts. Will you not, therefore, observe first of all whether the philosopher fulfils his profession by misbehaving, and then, if that be the case, blame his way of acting? But as it is, when you yourself are behaving decently, you say, on the basis of the evil that he seems to you to be doing, "Look at the philosopher," just as though it were proper to call a man who acts like that a philosopher; and again, "Is that what a philosopher is?" But you do not say, "Look at the carpenter," when you know that a man is an adulterer, or see a man eating greedily, nor do you say, under similar circumstances, "Look at the musician." Thus to a certain degree you too realize what the philosopher's profession is, but you backslide and get confused through carelessness.

But even those who are styled philosophers pursue their calling with means which are sometimes good and sometimes bad. For example, when they have taken a rough cloak and let their beards grow, they say, "I am a philosopher." But nobody will say, "I am a musician," if he buys a plectrum and a cithara; nor, "I am a smith," if he puts on a felt cap and an apron; but the guise is fitted to the art, and they get their name from the art, but not from the guise. That is why Euphrates was right when he used to say: "For a long time I tried not to let people know that I was a philosopher, and this," he says, "was useful to me. For, in the first place, I knew that whatever I did well, I did so, not on account of the spectators, but on my own account; it was for my own sake that I ate well, and kept my countenance and gait

composed; it was all for myself and for God. And, secondly, as the contest was mine alone, so also I alone ran the risks; in no respect through me, if I did what was disgraceful or unseemly, did the cause of philosophy come into danger, nor did I do harm to the multitude by going wrong as a philosopher. For that reason those who were ignorant of my purpose wondered how it was that, although I was familiar with all the philosophers and lived with them, I was myself not acting in the role of a philosopher. And what harm was there in having the philosopher that I was, recognized by what I did, rather than by the outward signs?"See how I eat, how drink, how sleep, how endure, how refrain, how help, how employ desire and how aversion, how I observe my relationships, whether they be natural or acquired, without confusion and without hindrance; judge me on the basis of all this, if you know how. But if you are so deaf and blind as not to regard even Hephaestus as a good smith unless you see the felt cap resting on his head, what harm can come from passing unrecognized by a judge so foolish?

In this way the great majority of men failed to recognize Socrates, and so they used to come to him and ask to be introduced to philosophers! Was he, then, irritated as we are, and would he say, "And don't I look like a philosopher to you?"No, but he used to take them and introduce them, and was satisfied with one thing, that is, being a philosopher, and glad that he was not annoyed at not being taken for one; for he habitually bore in mind his own proper function. What is the function of a good and excellent man? To have many pupils? Not at all. Those who have set their hearts on it shall see to that. Well, is it to set forth difficult principles with great precision? Other men shall see to these things also. In what field was he, then, somebody, and wished so to be? In the field where there was hurt and help. "If,"says he, "a man can hurt me, what I am engaged in amounts to nothing; if I wait for somebody else to help me, I am myself nothing. If I want something and it does not happen, it follows that I am miserable."This was the mighty ring to which he challenged every man whomsoever, and therein he would not, I believe, have given way before anyone in— what do you suppose?— in proclaiming and asserting "I am such and such a man"?Far from it! but in being such and such a man. For, again, it is the part of a fool and blowhard to say, "I am tranquil and serene; be not ignorant, O men, that while you are tossed about and are in turmoil over worthless things, I alone am free from every perturbation."So is it not enough for you yourself to feel no pain without proclaiming, "Come together, all you who are suffering from gout, headaches, and fever,

vocabulary

ἀγεννής low-born; sordid
 ἄθλιος wretched ~athlete
 αἰδήμων bashful, modest
 ἄκυρον water plantain
 ἄκυρος (v) without authority
 ἀναγνώσκω recognize, read,
 understand, persuade
 ἀναισχυντία shamelessness,
 impudence
 ἀναμένω wait for ~remain
 ἀναπείθω (aor, plupf) seduce,
 persuade; (mp, pf, aor ppl) trust,
 obey, be confident in
 ἀνθέω sprout
 ἀνθρώπινος human
 ἀνοσος disease-free ~noisome
 ἀντιτίθημι oppose, balance
 ἀξιόλογος remarkable
 ἀπαντάω encounter, come upon
 ἄποκε once
 ἀπογιγνώσκω give up, desist; reject
 ἀποδύω strip off, dump
 ἀποκάίω burn off
 ἀποξηραίνω dry up
 ἀποπαύω stop ~pause
 ἀποπήγνυμι (v) freeze, congeal
 ἀσχήμων ugly, shameful
 ἀτάραχος calm
 ἀτελής incomplete, endless; invalid,
 for free
 αὐτόχειρ with one's own hand
 βλάβη harm
 βοήθεια help
 γενναῖος noble, sincere ~genesis
 γεωργός farming
 δακρύω weep
 διαγωγή carrying across, course of
 life, management
 διαιτάω treat; live; arbitrate
 διορθώ fix, amend
 διψάω be thirsty ~dipsomaniac

δόγμα -τος (n, 3) belief, legal
 decision
 ἐγκύμων (v) pregnant
 ἐκδέχομαι receive; succeed to a
 position
 ἐκσείω shake out, off
 ἐλευθερία freedom
 ἐλευθέριος free
 ἐμέω vomit ~emetick
 ἐνδίδωμι hand over, lend, show,
 allow
 ἐνθυμέομαι (v) take to heart
 ἐνθύμημα (v) thought, invention
 ἐξελέγχω convict, refute, test
 ἐξυβρίζω have a violent breakout
 ἐπιδίδωμι give, give with, give
 reciprocally ~donate
 ἐπιζητέω long for, miss
 ἐπιθυμία (v) desire, thing desired
 ἐπιτυγχάνω meet, attain
 ἐπιφαίνω display ~photon
 ἐσθής clothes ~vest
 εὐάγωγος docile, ductile
 εὐδαιμονία prosperity
 εῦμορφος beautiful
 εὐσχήμων dignified
 ζηλοτυπία jealousy
 ζημιόω fine, punish
 ζῶων being, animal; picture
 θάλλω bloom, flourish, abound
 ~thallium
 θερμασία warmth, heat
 θυρωρός doorman, porter
 ἵσχω restrain, hold back ~ischemia
 καθίημι (v) speed down upon; take
 down ~jet
 κάλλιμος beautiful, magnificent,
 sweet ~kaleidoscope
 καταγνώσκω judge negatively
 καταφρονέω scorn; think of
 κατορύσσω bury
 κενός empty, vain

κῆπος	garden, orchard	ποθέω	miss, long for, notice an absence; lose ~bid
κόμη	hair ~comet	πόσος	how many, much, far?
κτῆσις	-ος (f) chattels	πότε	when?
μαρτυρία	testimony, denunciation	πρέπω	be conspicuous, preeminent ~refurbish
μελετάω	pursue, attend to, exercise	προσδοκάω	expect
μεταβάλλω	alter, transform	προτρέπω	prompt, urge, compel; (mp) go, flee to ~trophy
μηδαμοῦ	nowhere	πυρέσσω	have a fever
μοιχεύω	do adultery	ρεῦμα	-τος (n, 3) flow
μυρίζω	anoint	ῥίζα	root ~rhizome
μωρός	stupid	σκεῦος	-εος (n, 3) thing, tool, vessel
ξηραίνω	dry up ~xeriscape	σκῆπτρον	scepter, staff ~scepter
διμόργυνμι	(v) wipe off	στάχυς	head of grain
δρμή	pressure, assault, order	στερέω	steal, take
~hormone		στιλπνός	shining ~stilbene
πάγος	frost; crag ~fang	συγκαθεύδω	sleep with
πάθος	-ους (n, 3) an experience, passion, condition	σφοδρός	vehement
παιδοτριβέω	be a teacher	ταῦρος	bull ~steer
παιδοτριβῆς	-ου (m, 1) physical trainer	τοιγάρ	therefore
παλαίω	wrestle ~Pallas	τοῖχος	wall of a house
πάλλω	shake, brandish ~Pallas	ὑγιαίνω	be healthy
πανταχοῦ	everywhere; completely	ὑγίεια	health
παραγυμνώ	expose, disclose	ὑπηρεσία	crew; service
παράδειγμα	-τος (n, 3) model, precedent	ὑποδείκνυμι	(v) show, trace out
παραχράμαι	abuse, treat contemptuously	ὑπολογίζομαι	take into account
παρειά	cheeks	φάρμακον	drug, potion ~pharmacy
πεπαίνω	ripen	φιλάνθρωπος	humane, benevolent
πιθανός	persuasive	φιλοσοφέω	philosophize, study
πλάσσω	form ~plaster	φιλοσοφία	love of knowledge; philosophy
πλήρης	full, complete; (+gen) full of ~plethora	φορτικός	for carrying; burdensome
πλουτέω	be rich	φῦσα	bellows
		χωλός	lame

χωλοί, οἱ τυφλοί, καὶ ἴδετέ με ἀπὸ παντὸς πάθους ὑγιᾶ;

Τοῦτο κενὸν καὶ φορτικόν,¹ εἰ μή τις ὡς ὁ Ἀσκληπιὸς εὐθὺς ὑποδεῖξαι δύνασαι, πῶς θεραπεύοντες εὐθὺς ἔσονται ἀνοσοὶ κάκεῖνοι, καὶ εἰς τοῦτο φέρεις παράδειγμα τὴν ὑγίειαν² τὴν σεαυτοῦ.

Τοιοῦτος γάρ τις ἐστιν ὁ Κυνικὸς τοῦ σκήπτρου καὶ διαδήματος ἡξιωμένος παρὰ τοῦ Διὸς καὶ λέγων ὅντες ἴδητε, ὡς ἀνθρωποι, ὅτι τὴν εὐδαιμονίαν καὶ ἀταραξίαν οὐχ ὅπου ἐστὶ ζητεῖτε, ἀλλ’ ὅπου μή ἐστιν, ἵδον ἐγὼ ὑμῖν παράδειγμα ὑπὸ τοῦ θεοῦ ἀπέσταλμαι μήτε κτῆσω ἔχων μήτε οἰκον μήτε γυναικα μήτε τέκνα, ἀλλὰ μηδὲ ὑπόστρωμα μηδὲ χιτῶνα μηδὲ σκεῦος· καὶ ἴδετε, πῶς ὑγιαίνω· πειράθητε μου κανὶ ἴδητε ἀτάραχον, ἀκούσατε τὰ φάρμακα καὶ ὑφ’ ὃν ἐθεραπεύθην.

Τοῦτο γὰρ ἥδη καὶ φιλάνθρωπον καὶ γενναῖον. ἀλλ’ ὄρατε, τίνος ἔργον ἐστίν· τοῦ Διὸς ἡ ὃν ἀν ἐκεῖνος ἀξιον κρίνῃ ταύτης τῆς ὑπηρεσίας, ἵνα μηδαμοῦ μηδὲν παραγυμνώσῃ πρὸς τοὺς πολλούς, δι’ οὗ τὴν μαρτυρίαν τὴν αὐτοῦ, ἦν τῇ ἀρετῇ μαρτυρεῖ καὶ τῶν ἐκτὸς καταμαρτυρεῖ, αὐτὸς ἄκυρον ποιήσῃ· οὕτ’ ὠχρήσαντα χρόα κάλλιμον³ οὔτε παρειῶν δάκρυ’ ὁμορξάμενον.⁴

Καὶ οὐ μόνον ταῦτα, ἀλλ’ οὐδὲ ποθοῦντά τι ἡ ἐπιζητοῦντα, ἀνθρωπον ἡ τόπον ἡ διαγωγήν, ὡς τὰ παιδία τὸν τρυγητὸν ἡ τὰς ἀργίας, αἰδοῖ πανταχοῦ κεκοσμημένον, ὡς οἱ ἄλλοι τοίχοις καὶ θύραις καὶ θυρωροῖς.

Νῦν δ’ αὐτὸν μόνον κυνηθέντες πρὸς φιλοσοφίαν, ὡς οἱ κακοστόμαχοι πρός τι βρωμάτιον, ὃ μετὰ μικρὸν σικχαίνειν μέλλουσιν, εὐθὺς ἐπὶ τὸ σκῆπτρον, ἐπὶ τὴν βασιλείαν. καθεῦκε τὴν κόμην, ἀνεληγφε τρίβωνα, γυμνὸν δεικνύει τὸν ἀμον, μάχεται τοῖς ἀπαντῶσιν καν ἐν φαινόλῃ τινὰ ἴδη, μάχεται αὐτῷ.

Ἄνθρωπε, χειμάσκησον πρῶτον· ἴδου σου τὴν ὄρμήν, μὴ κακοστομάχου ἡ κισσώσης γυναικός ἐστιν. ἀγνοεῖσθαι μελέτησον πρῶτον, τίς εἰ· σαυτῷ φιλοσόφησον ὀλίγον χρόνον.

¹ for carrying; burdensome ² health ³ beautiful, magnificent, sweet

⁴ wipe off

Οὕτως καρπὸς γίνεται· κατορυγῆναι δεῖ εἰς χρόνον τὸ σπέρμα, κρυφθῆναι, κατὰ μικρὸν αὐξηθῆναι, ὥντα τελεσφορήσῃ. ἂν δὲ πρὸ τοῦ γόνου φῦσαι τὸν στάχυν⁵ ἔξενέγκῃ, ἀτελές ἔστιν, ἐκ κήπου⁶ Ἀδωνιακοῦ.

Τοιοῦτον εἶ καὶ σὺ φυτάριον· θᾶττον τοῦ δέοντος ἡνθηκας,⁷ ἀποκαύσει σε ὁ χειμών.

Ίδοῦ, τί λέγουσιν οἱ γεωργοὶ περὶ τῶν σπερμάτων, ὅταν πρὸ ὥρας θερμασίαι⁸ γένωνται. ἀγωνιῶσιν, μὴ ἔξυβρίσῃ τὰ σπέρματα, εἴτα αὐτὰ πάγος⁹ εἰς λαβῶν ἔξελέγξῃ.

Ορα καὶ σύ, ἄνθρωπε· ἔξύβρικας, ἐπιπεπήδηκας δοξαρίω πρὸ ὥρας· δοκεῖς τις εἶναι, μωρὸς παρὰ μωροῖς· ἀποπαγήσῃ, μᾶλλον δ’ ἀποπέπηγας ἥδη ἐν τῇ ρίζῃ κάτω, τὰ δ’ ἄνω σου μικρὸν ἔτι ἀνθεῖ καὶ διὰ τοῦτο δοκεῖς ἔτι ζῆν καὶ θάλλειν.

Ἄφες ἡμᾶς γε κατὰ φύσιν πεπανθῆναι.¹⁰ τί ἡμᾶς ἀποδύεις, τί βιάζῃ; οὕπω δυνάμεθα ἐνεγκεῖν τὸν ἀέρα. ἔασον τὴν ρίζαν αὐξηθῆναι, εἴτα γόνιν λαβεῖν τὸ πρῶτον, εἴτα τὸ δεύτερον, εἴτα τὸ τρίτον· εἰθ’ οὕτως ὁ καρπὸς ἐκβιάσεται τὴν φύσιν, κανὸν ἐγὼ μὴ θέλω.

Τίς γὰρ ἐγκύμων γενόμενος καὶ πλήρης τηλικούτων δογμάτων οὐχὶ αἰσθάνεται τε τῆς αὐτοῦ παρασκευῆς καὶ ἐπὶ τὰ κατάλληλα ἔργα ὁρμᾶ;

Ἄλλὰ ταῦρος μὲν οὐκ ἀγνοεῖ τὴν αὐτοῦ φύσιν καὶ παρασκευήν, ὅταν ἐπιφανῆ τι θηρίον, οὐδὲ ἀναμένει τὸν προτρεψόμενον, οὐδὲ κύων, ὅταν ἔδῃ τι τῶν ἀγρίων ζώων·

Ἐγὼ δ’ ἀν ἵσχω τὴν ἀνδρὸς ἀγαθοῦ παρασκευήν, ἐκδέξομαι, ὥνα με σὺ παρασκευάσῃς ἐπὶ τὰ οἰκεῖα ἔργα; νῦν δὲ οὕπω ἔχω, πίστευσόν μοι. τί οὖν με πρὸ ὥρας ἀποξηρᾶναι θέλεις, ὡς αὐτὸς ἔξηράνθης;

⁵ head of grain ⁶ garden, orchard ⁷ sprout ⁸ warmth, heat
⁹ frost; crag ¹⁰ ripen

4.9

Πρὸς τὸν εἰς ἀναισχυντίαν μεταβληθέντα.

Ὅταν ἄλλον ἔδης ἄρχοντα, ἀντίθες, ὅτι σὺ ἔχεις τὸ μὴ δεῖσθαι ἄρχῆς· ὅταν ἄλλον πλουτοῦντα, ἰδοῦ, τί ἀντὶ τούτου ἔχεις.

Εἴ μὲν γάρ μηδὲν ἔχεις ἀντ’ αὐτοῦ, ἄθλιος εἶ· εἰ δὲ ἔχεις τὸ μὴ χρείαν ἔχειν πλούτου, γίγνωσκε, ὅτι πλεῖον ἔχεις καὶ πολλῷ πλείονος ἄξιον.

Ἄλλος γυναικας εὔμορφον, σὺ τὸ μὴ ἐπιθυμεῖν εὔμόρφου γυναικός. μικρά σοι δοκεῖ ταῦτα; καὶ πόσου ἀν τιμήσαιντο οὗτοι αὐτοὶ οἱ πλουτοῦντες καὶ ἄρχοντες καὶ μετ’ εὐμόρφων διαιτώμενοι δύνασθαι πλούτου καταφρούειν καὶ ἀρχῶν καὶ αὐτῶν τούτων τῶν γυναικῶν, ὅν ἐρῶσιν καὶ ὅν τυγχάνουσιν;

Ἄγνοεῖς οἶόν τί ἔστι δίψος πυρέσσοντος; οὐδὲν ὅμοιον ἔχει τῷ τοῦ ὑγιαίνοντος. ἐκεῖνος πιὼν ἀποπέπαυται· ὁ δὲ πρὸς ὀλίγον ἡσθεὶς ναυτιᾶ, χολὴν αὐτὸν ποιεῖ ἀντὶ ὕδατος, ἐμεῖ, στροφοῦται, διψῆ σφοδρότερον.

Τοιοῦτον ἔστι μετ’ ἐπιθυμίας πλουτεῶν, μετ’ ἐπιθυμίας ἄρχειν, μετ’ ἐπιθυμίας καλῆ συγκαθεύδειν· ζηλοτυπία¹¹ πρόσεστι, φόβος τοῦ στερηθῆναι,¹² αἰσχροὶ λόγοι, αἰσχρὰ ἐνθυμήματα, ἔργα ἀσχήμονα.¹³

Καὶ τί, φησίν, ἀπολλύω;— ἀνθρωπε, ὑπῆρχες αἰδῆμων καὶ νῦν οὐκέτι εἶ· οὐδὲν ἀπολώλεκας; ἀντὶ Χρυσίππου καὶ Ζήνωνος Ἀριστεῖδην ἀναγιγνώσκεις καὶ Εὐηνόν· οὐδὲν ἀπολώλεκας; ἀντὶ Σωκράτους καὶ Διογένους τεθαύμακας τὸν πλείστας διαφθεῖραι καὶ ἀναπεῖσαι δυνάμενον.

Καλὸς εἶναι θέλεις καὶ πλάσσεις σεαυτὸν μὴ ὅν καὶ ἐσθῆτα ἐπιδεικνύειν θέλεις στιλπνήν, ἵνα τὰς γυναικας ἐπιστρέφης, κάν που μυραφίου ἐπιτύχῃς, μακάριος εἶναι δοκεῖς.

Πρότερον δὲ οὐδὲ ἐνεθυμοῦ τι τούτων, ἀλλὰ ποῦ εὐσχήμων λόγος,

¹¹ jealousy ¹² steal, take ¹³ ugly, shameful

ἀνήρ ἀξιόλογος, ἐνθύμημα γενναῖον. τοιγαροῦν ἐκάθευδες ὡς ἀνήρ, προήεις ὡς ἀνήρ, ἐσθῆτα ἐφόρεις ἀνδρικήν, λόγους ἐλάλεις πρέποντας ἀνδρὶ ἀγαθῷ· εἴτα μοι λέγεις οὐδὲν ἀπώλεσα;

Οὕτως οὐδὲν ἄλλο ἢ κέρμα ἀπολλύουσιν ἀνθρωποι; αἰδὼς οὐκ ἀπόλλυται, εὐσχημοσύνη οὐκ ἀπόλλυται; ἢ οὐκ ἔστι ζημιαθῆναι ταῦτα ἀπολέσαντα;

Σοὶ μὲν οὖν δοκεῖ τάχα τούτων οὐδὲν οὐκέτι εἶναι ζημία· ἦν δέ ποτε χρόνος, ὅτε μόνην αὐτὴν ὑπελογίζουν καὶ ζημίαν καὶ βλάβην,¹⁴ ὅτε ἡγωνίας, μή τις ἐκσείσῃ σε τούτων τῶν λόγων καὶ ἔργων.

Ίδού, ἐκσέσεισαι ὑπ’ ἄλλου μὲν οὐδενός, ὑπὸ σαυτοῦ δέ. μαχέσθητι σαυτῷ, ἀφελοῦ σαυτὸν εἰς εὐσχημοσύνην, εἰς αἰδῶ, εἰς ἐλευθερίαν.

Εἴ σοι τίς που ἔλεγεν περὶ ἐμοῦ ταῦτα, ὅτι μέ τις μοιχεύειν ἀναγκάζει, ὅτι ἐσθῆτα φορεῖν τοιαύτην, ὅτι μυρίζεσθαι,¹⁵ οὐκ ἀν ἀπελθὼν αὐτόχειρ¹⁶ ἐγένου τούτου τοῦ ἀνθρώπου τοῦ οὕτως μοι παραχρωμένου;

Νῦν οὖν οὐ θέλεις σαυτῷ βοηθῆσαι; καὶ πόσω ράων αὕτη ἡ βοήθεια; οὐκ ἀποκτεῖναι τινα δεῖ, οὐ δῆσαι, οὐχ ύβρισαι, οὐκ εἰς ἀγορὰν προελθεῖν, ἀλλ’ αὐτὸν αὐτῷ λαλῆσαι, τῷ μάλιστα πεισθησομένῳ, πρὸς δὲ οὐδείς ἔστι σου πιθανώτερος.

Καὶ πρῶτον μὲν κατάγνωθι τῶν γιγνομένων, εἴτα καταγνοὺς μὴ ἀπογνῶς σεαυτοῦ μηδὲ πάθης τὸ τῶν ἀγεννῶν ἀνθρώπων, οἵ ἄπαξ ἐνδόντες εἰσάπαν ἐπέδωκαν ἔαυτοὺς καὶ ὡς ὑπὸ ρεύματος¹⁷ παρεσύρησαν, ἀλλὰ μάθε τὸ τῶν παιδοτριβῶν.

Πέπτωκε τὸ παιδίον· ἀναστάς, φησίν, πάλιν πάλαιε, μέχρις ἀν ἴσχυροποιηθῆσ.

Τοιοῦτόν τι καὶ σὺ πάθε· ἵσθι γάρ, ὅτι οὐδέν ἔστιν εὐαγωγότερον¹⁸ ἀνθρωπίνης ψυχῆς. θελῆσαι δεῖ καὶ γέγονεν, διώρθωται· ὡς πάλιν

¹⁴ harm ¹⁵ anoint ¹⁶ with one's own hand ¹⁷ flow ¹⁸ docile, ductile

the halt, and the blind, and see how sound I am, and free from every disorder"? That is a vain and vulgar thing to say, unless, like Asclepius, you are able at once to show by what treatment those others will also become well again, and for this end are producing your own good health as an example.

Such is the way of the Cynic who is deemed worthy of the sceptre and diadem of Zeus, and says, "That you may see yourselves, O men, to be looking for happiness and serenity, not where it is, but where it is not, behold, God has sent me to you as an example; I have neither property, nor house, nor wife, nor children, no, not even so much as a bed, or a shirt, or a piece of furniture, and yet you see how healthy I am. Make trial of me, and if you see that I am free from turmoil, hear my remedies and the treatment which cured me." For this, at length, is an attitude both humane and noble. But see whose work it is; the work of Zeus, or of him whom Zeus deems worthy of this service, to the end that he shall never lay bare to the multitudes anything whereby he shall himself invalidate the testimony which it is his to give in behalf of virtue, and against externals.

"Never there fell o'er his beauteous features a pallor, nor ever Wiped he the tears from his cheeks." And not merely that, but he must neither yearn for anything, nor seek after it— be it human being, or place, or manner of life— like children seeking after the season of vintage, or holidays; he must be adorned on every side with self-respect, as all other men are with walls, and doors, and keepers of doors.

But, as it is, being merely moved towards philosophy, like dyspeptics who are moved to some paltry foods, which they are bound in a short while to loathe, immediately these men are off to the sceptre, to the kingdom. One of them lets his hair grow long, he takes up a rough cloak, he shows his bare shoulder, he quarrels with the people he meets, and if he sees somebody in an overcoat he quarrels with him. Man, take a winter's training first; look at your own choice, for fear it is like that of a dyspeptic, or a woman with the strange cravings of pregnancy. Practise first not to let men know who you are; keep your philosophy to yourself a little while. That is the way fruit is produced: the seed has to be buried and hidden for a season, and be grown by slow degrees, in order that it may come to perfection. But if it heads out before it produces the jointed stock, it never matures, it is from a garden of Adonis. That is the kind of plant you are too; you have blossomed prematurely, and the winter will blight you utterly. See what the farmers say about their seeds, when the hot weather comes before its proper time. They are in utmost anxiety lest the seeds should grow insolently lush, and then but a single frost should lay hold of them and expose their weakness. Man, do you also beware; you have grown insolently lush, you have leaped forward to occupy some petty reputation before its due time; you think yourself somebody, fool

that you are among fools; you will be bitten by the frost, or rather, you have already been bitten by the frost, down at the root, while your upper part still blooms a little, and for that reason you seem to be still alive and flourishing. Allow us at least to ripen as nature wishes. Why do you expose us to the elements, why force us? We are not yet able to stand the open air. Let the root grow, next let it acquire the first joint, and then the second, and then the third; and so finally the fruit will forcibly put forth its true nature, even against my will.

For who that has conceived and is big with such great judgements is not aware of his own equipment, and does not hasten to act in accordance with them? Why, a bull is not ignorant of his own nature and equipment, when some wild beast appears, nor does he hang back for someone to encourage him; neither does a dog, when he sees some wild animal; and shall I, if I have the equipment of a good man, hang back, so that you may encourage me to do what is my own proper work? But as yet I do not have the equipment, believe me. Why, then, do you wish to have me wither away before my time, as you yourself have withered?

4.9

To the man who had become shameless Whenever you see another person holding office, set over against this the fact that you possess the ability to get along without office; whenever you see another person wealthy, see what you have instead. For if you have nothing instead, you are wretched; but if you are capable of feeling no need of wealth, know that you are better off, and have something worth far more than wealth. Another has a comely wife, you the ability not to yearn for a comely wife. Is all this small in your eyes? Yet how much would these men give, who are rich and hold office, and live with beautiful women, to be able to despise wealth and offices, and these very same women whom they passionately love and win? Do you not know what kind of thing the thirst of a man in fever is? It is quite unlike that of a man in health. The latter drinks and his thirst is gone, but the other gets a momentary satisfaction, and then becomes nauseated, turns the water into bile, throws up, has a pain in his bowels, and suffers more violent thirst than before. A similar thing it is to be rich and have strong desire, to hold office and have strong desire, to sleep by the side of a beautiful woman and have strong desire; jealousy is added to one's lot, fear of loss, disgraceful words, disgraceful thoughts, unseemly deeds.

And what do I lose? says somebody.— Man, you used to be modest, and are no longer so; have you lost nothing? Instead of Chrysippus and Zeno you now read Aristeides and Evenus; have you lost nothing? Instead of Socrates and Diogenes you have come to admire the man who is able to corrupt and

seduce the largest number of women. You wish to be handsome and make yourself up, though you are not handsome, and you wish to make a show of gay attire, so as to attract the women, and you think yourself blessed if perchance you light upon some trivial perfume. But formerly you used never even to think of any of these things, but only where you might find decent speech, a worthy man, a noble thought. Therefore you used to sleep as a man, to go forth as a man, to wear the clothes of a man, to utter the discourse that was suitable for a good man; and after all that do you still say, "I have lost nothing"? And is it nothing but small change that men lose in this way? Is not self-respect lost, is not decency lost? Or is it impossible that the loss of these things counts for anything? To you, indeed, the loss of none of these things, perhaps, seems any longer serious; but there once was a time when you thought it the only serious loss and harm, when you were in great anxiety lest anyone should dislodge you from these good words and deeds.

Behold, you have been dislodged, though by no one else but yourself. Fight against yourself, vindicate yourself for decency, for respect, for freedom. If anyone ever told you about me that someone was forcing me to commit adultery, to wear clothes like yours, or to perfume myself, would you not have gone and murdered the man who was so maltreating me? And now, therefore, are you not willing to come to your own rescue? Yet how much easier is the work of rescue in the latter case! It is not necessary to kill somebody, put him in bonds, or assault him; you do not have to come out into the market-place, but only to talk to yourself, the man most likely to be persuaded, to whom no one is more persuasive than yourself. And first of all condemn what you are doing; then, when you have passed your condemnation, do not despair of yourself, nor act like the spiritless people who, when once they have given in, surrender themselves completely, and are swept off by the current, as it were, but learn how the gymnastic trainer of boys acts. The boy he is training is thrown; "get up," he says, "and wrestle again, till you get strong." React in some such way yourself, for I would have you know that there is nothing more easily prevailed upon than a human soul. You have but to will a thing and it has happened, the reform has been made; as, on the other hand, you

vocabulary

ἀγρυπνέω	lie awake	ἀφορμή	starting point; means
ἄδηλος	invisible, unknown	βῆμα -τος (n, 3)	step, pace
ἄέκων	unwilling	βιβλίον	paper, book
ἄθλέω	toil ~athlete	βιώα	live; (mp) make a living
ἄθλον	άέθλου	~biology	
ἄθλος	άέθλου	βοήθεια	help
αἰδήμων	bashful, modest	γενναῖος	noble, sincere ~genesis
αἴσθησις -εως (f)	sense perception	γεωργέω	farm, till land
ἄκολαστος	wild, licentious	δάκνω	bite
ἄκοσμος	disorderly ~cosmos	δειπνίζω	host at a meal
ἄκων	javelin; unwilling ~acme	διοίκησις	housekeeping
ἄμελέω	disregard; (impers.) of course	διοικητής -οῦ (m, 1)	administrator
ἀμηχανία	helplessness ~mechanism	ἐγκαλέω	demand payment; accuse
ἀναίσχυντος	shameless; shameful	είτα	then, therefore, next
ἀναλίσκω (αᾶ)	consume, spend on	ἐκβαίνω	come forth, disembark
ἀναλογίζομαι	reckon	~basis	
ἀναλόω (αᾶ)	consume, spend on	ἐκκαλέω	call forth ~gallo
ἀνατείνω	lift, reach out, threaten	ἐκκλίνω (i)	turn away, back down, shun
ἀνελεύθερος	enslaved; servile; stingy	ἐκτός	outside
ἀντιτίθημι	oppose, balance	ἐκχέω	pour out
ἀπαθής	unaffected, impassive	ἔλαιον	oil, olive oil ~olive
ἀπαλλάσσω	free from, remove; be freed, depart	ἔνιοι	some
ἀπαντάω	encounter, come upon	ἔξειμι	go forth; is possible ~ion
ἀπιστος	not trusting, not trustworthy ~stand	ἔξεργάζομαι	accomplish; undo; destroy someone
ἀπολαμβάνω	receive, recover, take aside, cut off ~epilepsy	ἐπάγω	drive game; induce belief ~demagogue
ἀπονέομαι	come home ~nostalgia	ἐπανορθώ	restore, correct
ἀπορία	difficulty, bottleneck ~pierce	ἐπιμέλεια	attention; assigned task
ἀποτυγχάνω	fail	ἐπιτελέω	complete; do a religious duty
ἀπώλεια	loss, destruction	ἐπιτελής	accomplished
ἀρκέω	satisfy; ward off, defend; suffice	ἐπιτέλλω	order ~apostle
ἀσφάλεια	safeguard	ἐπιφαίνω	display ~photon
ἀτελής	incomplete, endless; invalid, for free	ἔσωθεν	inside, from inside
αὔξησις -τος (f)	growth	εὐδαίμων	blessed with a good genius
αὔριον	tomorrow	εὐεργετικός	beneficent
		εὐσχήμων	dignified
		εὐτύχημα -τος (n, 3)	lucky happening

εὐτυχής fortunate	περιτρέχω run about
εὐφυής well-developed ~physics	ποθέω miss, long for, notice an absence; lose ~bid
ἔψω boil, be boiling	ποθή longing, regret ~bid
ήγεμονικός showing leadership	ποίη grass
θαυμαστός wonderful; admirable	πονέω work; be busy ~osteopenia
θηριώδης savage, wild	πόσος how many, much, far?
καθεύδω lie down	ποῦ where?
κανών -όνος (m, 3) rod, handle ~canonical	προίξ -κός (f) gift, dowry
καπνίζω make smoke	προπηδάω spring forward
κατάγνυμι (ō) break up, shatter	πτοέω scare
καταισχύνω (ū) act disgracefully	ράβδος (f) rod, wand
κατασήπω cause to rot	σκάπτω dig
καταστροφή end, conclusion	σπουδάζω be busy, earnest ~repudiate
καταφιλέω kiss, caress	σπυρίς -δος (f) large basket
καταφρονέω scorn; think of	στρέφω turn, veer ~atrophy
καταφυγή refuge, escape	συνήθης habitual, intimate
κόσμιος well-behaved	συντίθημι hearken, mark ~thesis
κρέας -ως (n) meat ~creative	σώφρων sensible, prudent ~frenzy
κρείσσων more powerful; better	τάλας wretched, miserable ~talent
λάω grip, pin?	τετράκις four times ~trapezoid
μέμφομαι blame; reject	τρίς 3 times
μηκέτι no more	ὑπομιμήσκω remind of ~mnemonic
μωρός stupid	ὗς pig ~sow
ξένιος of hospitality ~xenophobe	φαντασία appearance; imagination
οἰκουμένη inhabited	φροντίζω consider, ponder
όρέγω hold out, offer, thrust ~reach	φυσικός natural
οὐσία property; essence	φύσις -εως (f) nature (of a thing) ~physics
πάντως by all means	ψεῦδις -εως (m) a lie ~pseudo-
παραπέτομαι fly with/to	ψεῦδος -ους (n, 3) a lie ~pseudo-
παρατίθημι put near, put at risk ~thesis	ψεύδω be false, deceive; (mid) to lie ~pseudo-
περιβάλλω act: excel; mid: put on clothing ~ballistic	
περιπίπτω embrace; fall in with	

ἀπονυστάσαι καὶ ἀπόλωλεν. ἔσωθεν γάρ ἐστι καὶ ἀπώλεια καὶ βοήθεια.— εἰτα τί μοι ἀγαθόν;— καὶ τί ζητεῖς τούτου μεῖζον; ἐξ ἀναισχύντου αἰδήμων ἔσῃ, ἐξ ἀκόσμου¹ κόσμου,² ἐξ ἀπίστου πιστός, ἐξ ἀκολάστου³ σώφρων.

Εὕτινα ἄλλα τούτων μεῖζονα ζητεῖς, ποίει ἀ ποιεῖς· οὐδὲ θεῶν σέ τις ἐπι σῶσαι δύναται.

4.10

Τίνων δεῖ καταφρονεῖν καὶ πρὸς τίνα διαφέρεσθαι.

Ἄπορία πᾶσι τοῖς ἀνθρώποις περὶ τὰ ἔκτὸς γίνεται, ἀμηχανία⁴ περὶ τὰ ἔκτός. τί ποιήσω; πῶς γένηται; πῶς ἀποβῆ; μὴ τόδε ἀπαντήσῃ, μὴ τόδε.

Πᾶσαι αὖται αἱ φωναὶ περὶ τὰ ἀπροαιρέτα στρεφομένων εἰσίν· τίς γάρ λέγει πῶς μὴ συγκατατιθῶμαι τῷ ψεύδει; πῶς μὴ ἀπονεύσω ἀπὸ τοῦ ἀληθοῦς;

Ἐὰν οὕτως ἦ τοι εὐφυής, ὥστε περὶ τούτων ἀγωνιᾶν, ὑπομνήσω αὐτὸν ὅτι τί ἀγωνιᾶς; ἐπὶ σοί ἐστιν ἀσφαλῆς ἵσθι· μὴ πρὸ τοῦ ἐπάγειν τὸν φυσικὸν κανόνα προπήδα ἐν τῷ συγκατατίθεσθαι.

Πάλιν ἂν περὶ ὁρέξεως μὴ ἀγωνιᾶ, μὴ ἀτελῆς γένηται καὶ ἀποτευκτική, περὶ ἐκκλίσεως, μὴ περιπτωτική, πρῶτον μὲν αὐτὸν καταφιλήσω, ὅτι ἀφεὶς περὶ ἀ οἱ ἄλλοι ἐπτόηνται καὶ τοὺς ἐκείνων φόβους περὶ τῶν ἴδιων ἔργων πεφρόντικεν, ὅπου αὐτός ἐστιν·

Ἐῆτα ἐρῶ αὐτῷ εἰ μὴ θέλῃς ὁρέγεσθαι ἀποτευκτικῶς μηδὲ ἐκκλίνειν περιπτωτικῶς, μηδενὸς ὁρέγον τῶν ἀλλοτρίων, μηδὲν ἐκκλινει τῶν μὴ ἐπὶ σοί. εἰ δὲ μή, καὶ ἀποτυχεῖν καὶ περιπεσεῖν ἀνάγκη.

Ποία ἐνθάδ' ἀπορία; ποῦ τόπον ἔχει πῶς γένηται; καὶ πῶς ἀποβῆ; καὶ μὴ ἀπαντήσῃ τόδε ἢ τόδε;

¹ disorderly ² well-behaved ³ wild, licentious ⁴ helplessness

Νῦν οὐχὶ τὸ ἐκβησόμενον ἀπροαίρετον;— ναί.— ἡ δὲ οὐσία τοῦ ἀγαθοῦ καὶ κακοῦ ἔστιν ἐν τοῖς προαιρετικοῖς;— ναί.— ἔξεστιν οὖν σοι παντὶ τῷ ἀποβάντι χρῆσθαι κατὰ φύσιν; μή τις σε κωλῦσαι δύναται;— οὐδεὶς.— μηκέτι οὖν μοι λέγε πῶς γένηται; ὅπως γὰρ ἀν γένηται, σὺ αὐτὸς θήσεις καλῶς καὶ ἔσται σοι τὸ ἀποβάν εύτυχημα.⁵

“Η τίς ἀν ἦν ὁ Ἡρακλῆς λέγων πῶς μοι μὴ μέγας λέων ἐπιφανῆ μηδὲ μέγας σὺς μηδὲ θηριώδεις⁶ ἄνθρωποι; καὶ τί σοι μέλει; ἀν μέγας σὺς ἐπιφανῆ, μείζον ἀθλον ἀθλήσεις· ἀν κακοὶ ἄνθρωποι, κακῶν ἀπαλλάξεις τὴν οἰκουμένην.— ἀν οὖν οὕτως ἀποθάνω;— ἀγαθὸς ὁν ἀποθανῆ, γενναίαν πρᾶξιν ἐπιτελῶν ἐπεὶ γὰρ δεῖ πάντως ἀποθανεῖν, ἀνάγκη τί ποτε ποιοῦντα εὐρεθῆναι, ἢ γεωργοῦντα⁷ ἢ σκάπτοντα⁸ ἢ ἐμπορευόμενον ἢ ὑπατεύοντα ἢ ἀπεπτοῦντα ἢ διαρροιζόμενον.

Τί οὖν θέλεις ποιῶν εὐρεθῆναι ὑπὸ τοῦ θανάτου; ἐγὼ μὲν τὸ ἐμὸν μέρος ἔργον τί ποτε ἀνθρωπικόν, εὐεργετικόν, κοινωφελές, γενναῖον.

Εἰ δὲ μὴ δύναμαι τὰ τηλικαῦτα ποιῶν εὐρεθῆναι, ἐκεῖνό γε τὸ ἀκώλυτον, τὸ διδόμενον, ἐμαυτὸν ἐπανορθῶν, ἔξεργαζόμενος τὴν δύναμιν τὴν χρηστικὴν τῶν φαντασιῶν, ἀπάθειαν ἐκπονῶν, ταῖς σχέσεσι τὰ οἰκεῖα ἀποδιδούς· εἰ οὕτως εὐτυχής⁹ εἴμι, καὶ τοῦ τρίτου τόπου παραπτόμενος, τοῦ περὶ τὴν τῶν κριμάτων ἀσφάλειαν.

“Αν μετὰ τούτων με ὁ θάνατος καταλάβῃ, ἀρκεῖ μοι ἀν δύναμαι πρὸς τὸν θεὸν ἀνατεῦαι τὰς χεῖρας, εἰπεῖν ὅτι ἀς ἔλαβον ἀφορμὰς παρὰ σοῦ πρὸς τὸ αἰσθέσθαι σου τῆς διοικήσεως καὶ ἀκολουθῆσαι αὐτῇ, τούτων οὐκ ἡμέλησα· οὐ κατήσχυνά σε τὸ ἐμὸν μέρος.

‘Ιδοῦ, πῶς κέχρημαι ταῖς αἰσθήσεσιν,¹⁰ ἵδοῦ, πῶς ταῖς προλήψεσιν. μή ποτέ σε ἐμεμψάμην, μή τι τῶν γνωμένων τυνὶ δυσηρέστησα ἢ ἀλλως γενέσθαι ἡθέλησα, μή τι τὰς σχέσεις παρέβηναι;

“Ο με σὺ ἐγένηνησας, χάριν ἔχω, ὅν ἔδωκας· ἐφ’ ὅσον ἐχρησάμην τοῖς σοῖς, ἀρκεῖ μοι. πάλιν αὐτὰ ἀπόλαβε καὶ κατάταξον εἰς ἦν θέλεις

⁵ lucky happening ⁶ savage, wild ⁷ farm, till land ⁸ dig

⁹ fortunate ¹⁰ sense perception

χώραν. σὰ γὰρ ἦν πάντα, σύ μοι αὐτὰ δέδωκας.

Οὐκ ἀρκεῖ οὕτως ἔχοντα ἔξελθεῖν; καὶ τίς βίων κρείττων ἢ εὐσχημονέστερος τοῦ οὕτως ἔχοντος, ποία δὲ καταστροφὴ εὐδαιμονεστέρα;

Ἴνα δὲ ταῦτα γένηται, οὐ μικρὰ δέξασθαι οὐδὲ μικρῶν ἀποτυχεῖν. οὐ δύνασαι καὶ ὑπατεῦσαι θέλειν καὶ ταῦτα καὶ ἀγροὺς ἔχειν ἐσπουδακέναι καὶ ταῦτα καὶ τῶν δουλαρίων φροντίζειν καὶ σεαυτοῦ.

Ἄλλ’ ἂν τι τῶν ἀλλοτρίων θέλῃς, τὰ σὰ ἀπώλετο. αὕτη τοῦ πράγματος ἢ φύσις· προίκα¹¹ οὐδὲν γίνεται.

Καὶ τί θαυμαστόν; ἂν ὑπατεῦσαι θέλῃς, ἀγρυπνῆσαι σε δεῖ, περιδραμεῖν, τὰς χεῖρας καταφιλῆσαι, πρὸς ταῖς ἀλλοτρίαις θύραις κατασαπῆναι, πολλὰ μὲν εἰπεῖν, πολλὰ δὲ πρᾶξαι ἀνελεύθερα, δῶρα πέμψαι πολλοῖς, ξένια καθ’ ἡμέραν ἐνίσις· καὶ τί τὸ γινόμενόν ἐστι;

Δώδεκα δεσμὰ ράβδων καὶ τρὶς ἢ τετράκις¹² ἐπὶ βῆμα¹³ καθίσαι καὶ κιρκήσια δοῦναι καὶ σπυρίσω¹⁴ δειπνίσαι.¹⁵ ἢ δειξάτω μοί τις, τί ἐστι παρὰ ταῦτα.

Ὑπὲρ ἀπαθείας οὖν, ὑπὲρ ἀταραξίας, ὑπὲρ τοῦ καθεύδοντα καθεύδειν, ἐγρηγορότα ἐγρηγορέναι, μὴ φοβεῖσθαι μηδέν, μὴ ἀγωνιάν ὑπὲρ μηδενὸς οὐδὲν ἀναλῶσαι θέλεις, οὐδὲν πονῆσαι;

Ἄλλ’ ἂν τι ἀπόληται σου περὶ ταῦτα γινομένου ἢ ἀναλωθῆ κακῶς ἢ ἄλλος τύχῃ ὡν ἔδει σε τυχεῖν, εὐθὺς μὴ δηχθήσῃ ἐπὶ τῷ γενομένῳ;

Οὐκ ἀντιθήσεις, τί ἀντὶ τίνος λαμβάνεις, πόσον ἀντὶ πόσου; ἀλλὰ προίκα θέλεις τὰ τηλικαῦτα λαβεῖν; καὶ πῶς δύνασαι;

Ἐργον ἔργω. οὐ δύνασαι καὶ τὰ ἐκτὸς ἔχειν ἐπιμελείας τετυχηκότα καὶ τὸ σαυτοῦ ἡγεμονικόν. εἰ δὲ ἐκεῖνα θέλεις, τοῦτο ἄφες· εἰ δὲ μῆ, οὕτε τοῦτο ἔξεις οὕτ’ ἐκεῖνα, περισπώμενος ἐπ’ ἀμφότερα. εἰ τοῦτο θέλεις, ἐκεῖνά σε ἄφεῖναι δεῖ.

¹¹ gift, dowry ¹² four times ¹³ step, pace ¹⁴ large basket ¹⁵ host at a meal

Ἐκχεθήσεται τὸ ἔλαιον, ἀπολεῖται τὰ σκευάρια, ἀλλ’ ἐγὼ ἀπαθήσεομαι. ἐμπρησμὸς ἔσται ἐμού μὴ παρόντος καὶ ἀπολεῖται τὰ βιβλία, ἀλλ’ ἐγὼ χρήσομαι ταῖς φαντασίαις κατὰ φύσιν. ἀλλ’ οὐχ ἔξω φαγεῖν.

Εἰ οὕτως τάλας¹⁶ εἴμι, λιμὴν τὸ ἀποθανεῖν. οὗτος δ’ ἔστιν ὁ λιμὴν πάντων, ὁ θάνατος, αὕτη ἡ καταφυγή. διὰ τοῦτο οὐδὲν τῶν ἐν τῷ βίῳ χαλεπόν ἔστιν.

ΟΤΑΝ θέλησ, ἔξηλθες καὶ οὐ καπνίζῃ.¹⁷ τί οὖν ἀγωνιᾶς, τί ἀγρυπνεῖς; οὐχὶ δὲ εὐθὺς ἀναλογισάμενος, ποῦ σου τὸ ἀγαθόν ἔστι καὶ τὸ κακόν, λέγεις ὅτι ἐπ’ ἐμοὶ ἀμφότερα· οὕτε τούτου τις ἀφελέσθαι με δύναται οὕτ’ ἐκείνῳ ἀκοντα περιβαλεῖν.

Τί οὖν οὐ ρέγχω βαλών; τὰ ἐμὰ ἀσφαλῶς ἔχει· τὰ ἀλλότρια ὅψεται αὐτὰ δις ἀν φέρῃ, ὡς ἀν διδῶται παρὰ τοῦ ἔχοντος ἐξουσίαν.

Τίς εἴμι ὁ θέλων αὐτὰ οὕτως ἔχειν ἢ οὕτως; μὴ γάρ μοι δέδοται ἐκλογὴ αυτῶν; μὴ γὰρ ἐμέ τις αὐτῶν διοικητὴν πεποίηκεν; ἀρκεῖ μοι ὅντες ἔχω ἐξουσίαν. ταῦτά με δεῖ κάλλιστα παρασκευάσαι, τὰ δ’ ἄλλα ὡς ἀν θέλη ὁ ἐκείνων κύριος.

Ταῦτά τις ἔχων πρὸ ὀφθαλμῶν ἀγρυπνεῖ, καὶ στρέφεται ἔνθα καὶ ἔνθα; τί θέλων ἢ τί ποθῶν; Πάτροκλον ἢ Ἀντίλοχον ἢ Μενέλαον; πότε γὰρ ἡγήσατο ἀθάνατον τινα τῶν φίλων; πότε γὰρ οὐκ εἶχεν πρὸ ὀφθαλμῶν, ὅτι αὔριον ἢ εἰς τρίτην δεῖ ἢ αὐτὸν ἀποθανεῖν ἢ ἐκεῖνον;

Ναι, φησίν, ἀλλ’ ὥμην, ὅτι ἐκεῖνος ἐπιβιώσεται μοι καὶ αὐξήσει μου τὸν νιόν. μωρὸς γὰρ ἦς καὶ τὰ ἀδηλα φῶν. τί οὖν οὐκ ἐγκαλεῖς σεαυτῷ, ἀλλὰ κλαίων κάθησαι ὡς τὰ κοράσια;

Άλλ’ ἐκεῖνός μοι φαγεῖν παρετίθει. ἔζη γάρ, μωρέ· νῦν δ’ οὐ δύναται. ἀλλ’ Αὐτομέδων σοι παραθήσει· ἀν δὲ καὶ Αὐτομέδων ἀποθάνη, ἄλλον εύρησεις.

Άν δ’ ἡ χύτρα, ἐν ἦ ἥψετο¹⁸ σοι τὸ κρέας, καταγῆ, λιμῷ σε δεῖ ἀποθανεῖν, ὅτι μὴ ἔχεις τὴν συνήθη χύτραν; οὐ πέμπεις καὶ ἄλλην

¹⁶ wretched, miserable ¹⁷ make smoke ¹⁸ boil, be boiling

have but to drop into a doze and all is lost. For it is within you that both destruction and deliverance lie.— But what good do I get after all that?— And what greater good than this are you looking for? Instead of shameless, you will be self-respecting; instead of faithless, faithful; instead of dissolute, self-controlled. If you are looking for anything else greater than these things, go ahead and do what you are doing; not even a god can any longer save you.

4.10

What ought we to despise and on what place a high value?

Men find all their difficulties in externals, their perplexities in externals. "What shall I do? How is it to take place? How is it to turn out? I am afraid that this will befall me, or that." All these are the expressions of men who concern themselves with the things that lie outside the sphere of the moral purpose. For who says, "How am I to avoid giving assent to the false? How am I to refuse to swerve aside from the true?" If a man is so gifted by nature as to be in great anxiety about these things, I shall remind him, "Why are you in great anxiety? It is under your own control; rest secure. Do not be in a hurry to give your assent before applying the rule of nature." Again, if a man is in great anxiety about desire, for fear lest it become incomplete and miss its mark, or about aversion, for fear lest it fall into what it would avoid, I shall first give him a kiss of congratulation, because he has got rid of what the rest of mankind are excited about, and their fears, and has turned his serious thought to his own true business in the realm where he himself is. And after that I shall say to him, "If you do not wish to desire without failing to get, or to avoid without falling into the object of your aversion, desire none of those things which are not your own, and avoid none of those things which are not under your control. If not, you are of necessity bound to fail in achieving your desires, and to fall into what you would avoid." Where is there any difficulty in that case? What room is there to ask, "How is it to take place?" and "How is it to turn out?" and to say, "I am afraid that this will befall me, or that"? Is not the future outside the sphere of the moral purpose now?— Yes.— And is not the true nature of the good and evil inside the sphere of the moral purpose?— Yes.— Are you permitted, then, to make a natural use of every outcome? No one can prevent you, can he?— No one.— Therefore, say no longer to me, "How is it to take place?" Because, whatever takes place, you will turn it to good purpose, and the outcome will be a blessing for you. Or what would Heracles have been had he said "How am I to prevent a great lion from appearing, or a great boar, or savage men?"? And what do you care for that? If a great boar appears, the struggle in which you are to engage will be greater; if evil men appear, you will clear the world of evil men.— But if I die in so doing?— You will die as a good man, bringing to fulfilment a

noble action. Why, since you have to die in any event, you must be found doing something or other—farming, or digging, or engaged in commerce, or holding a consulship, or suffering with dyspepsia or dysentery. What is it, then, you wish to be doing when death finds you? I for my part should wish it to be some work that befits a man, something beneficent, that promotes the common welfare, or is noble. But if I cannot be found doing such great things as these, I should like at least to be engaged upon that which is free from hindrance, that which is given me to do, and that is, correcting myself, as I strive to perfect the faculty which deals with the external impressions, labouring to achieve calm, while yet giving to each of my human relationships its due; and, if I am so fortunate, striving to attain to the third field of study, that which has to do with security in the formation of judgements.

If death finds me occupied with these matters, it is enough for me if I can lift up my hands unto God, and say, "The faculties which I received from Thee to enable me to understand Thy governance and to follow it, these I have not neglected; I have not dishonoured Thee as far as in me lay. Behold how I have dealt with my senses, behold how I have dealt with my preconceptions. Have I ever blamed Thee? Have I been discontented with any of these things which happen, or wished it to have been otherwise? Have I at all violated my relationships with others? For that Thou didst beget me I am grateful; for what Thou hast given I am grateful also. The length of time for which I have had the use of Thy gifts is enough for me. Take them back again and assign them to what place Thou wilt, for they were all Thine, and Thou gavest them me." Is it not enough for a man to take his departure from the world in this state of mind? And what among all the kinds of life is superior to this, or more seemly than his who is so minded, and what kind of end is more fortunate?

But that this may take place a man must accept no small troubles, and must miss no small things. You cannot wish for a consulship and at the same time wish for this; you cannot have set your heart upon having lands and this too; you cannot at the same time be solicitous for your paltry slaves and yourself too. But if you wish for any one of the things that are not your own, what is your own is lost. This is the nature of the matter: Nothing is done except for a price. And why be surprised? If you wish to be consul you must keep vigils, run around, kiss men's hands, rot away at other men's doors, say and do many slavish things, send presents to many persons, and guest-gifts to some people every day. And what is the outcome of it all? Twelve bundles of rods, and the privilege of sitting three or four times on the tribune, and giving games in the Circus, and lunches in little baskets. Or else let someone show me what there is in it beyond this. For calm, then, for peace of mind, for sleeping when you are asleep, and being awake when you

are awake, for fearing nothing, for being in great anxiety about nothing, are you unwilling to spend anything, to make any exertion? But if something that belongs to you be lost while you are engaged in these affairs, or be spent to no purpose, or someone else get what you ought to have got, are you going to be vexed immediately at what has happened? Will you not balance off what you are getting in return for what, how much in return for how much? Nay, do you wish to get such valuable things for nothing? And how can you? "One serious business with another." You cannot be continually giving attention to both externals and your own governing principle. But if you want the former, let the latter go; otherwise you will have neither the latter nor the former, being drawn in both directions. If you want the latter, you must let the former go. The oil will be spilled, my paltry furniture will perish, but I shall be calm. There will be a fire when I am not at home, and my books will perish, yet I shall deal with my external impressions according to nature. But I shall have nothing to eat. If I am so badly off as all that, death is my harbour. And this is the harbour of all men, even death, and this their refuge. That is why no one of the things that befall us in our life is difficult. Whenever you wish, you walk out of the house, and are no longer bothered by the smoke. Why, then, are you consumed with anxiety? Why do you keep vigils? And why do you not forthwith reckon up where your good and your evil lie, and say, "They are both under my control; no man can either rob me of the one, or plunge me in the other against my will? Why, then, do I not throw myself down and snore? What is mine is safe. What is not mine shall be the concern of whoever gets it, according to the terms upon which it may be given by Him who has authority over it. Who am I to wish that what is not mine should be either thus or so? For it has not been given me to make a choice among these things, has it? For no one has made me an administrator of them, has he? I am satisfied with the things over which I have authority. These I ought to treat so that they may become as beautiful as possible, but everything else as their master may desire." Does any man who has all this before his eyes keep vigils, and does he "toss hither and thither"? What does he wish, or what does he yearn for? For Patroclus, or Antilochus, or Protesilaus? Why, when did he regard any of his friends as immortal? Yes, and when did he not have before his eyes the fact that on the morrow or the day after either he or his friend must die? "Yes," he says, "but I had thought he was going to survive me, and bring up my son." No doubt, but then you were a fool, and were thinking of things that were uncertainties. Why, then, do you not blame yourself, instead of sitting and crying like little girls? "Nay, but he used to set my food before me." Yes, fool, for then he was alive; and now he cannot. But Automedon will set your food before you, and if Automedon too die, you will find somebody else. If the pot in which your meat used to be boiled gets broken, do you have to die of hunger because

you do not have your accustomed pot? Won't you send out and buy a

vocabulary

ἀγνώμαν headstrong, unfeeling
 ἀγοράζω do commerce ~agora
 ἀέθλιος prize ~athlete
 ἀεροβατέω walk the air
 ἀθλιος wretched ~athlete
 αἰτιάομαι blame ~etiology
 ἀκάθαιρτος not pure
 ἀκήρωτος unharmed, pure
 ἀμήχανος helpless, impossible
 ~mechanism
 ἀμφισβητέω dispute
 ἀναρροφέω throw up; row
 vigorously
 ἀναστρέφω act: overturn; mid: find
 oneself in ~atrophy
 ἀνέστιος unworthy of a home
 ~Hestia
 ἀνιάζω bother, grieve
 ἀνιάω (i) vex
 ἀνώτατος topmost
 ἀπερίσκεπτος inconsiderate,
 thoughtless
 ἀπολαύω have use, have a benefit
 ἀπολογέομαι defend one's conduct
 ἀποστρέφω turn back, turn off
 course ~atrophy
 ἀποτελέω accomplish, produce
 ἀράω wear something out
 ἀτάραχος calm
 ἀφορμάω depart, depart from
 ~hormone
 ἀφορμή starting point; means
 βόρβορος mud, filth
 δήπου perhaps; is it not so?
 διάγω lead through; pass a time
 ~demagogue
 δίαιτα way of life; home; arbitration
 διαλέγω go through, debate ~legion
 διατελέω accomplish; keep doing
 ~apostle
 δόγμα -τος (n, 3) belief, legal

decision

δυστυχής unlucky
 ἐγκαλέω demand payment; accuse
 εἰκῇ haphazardly; in vain
 εἴωθα be accustomed, in the habit
 ἐκδίδωμι hand over ~donate
 ἐκκαλέω call forth ~gallo
 ἐκκλίνω (i) turn away, back down,
 shun
 ἐκτρέπω turn aside
 ἔλαιον oil, olive oil ~olive
 ἐμφύω plant; cling ~physics
 ἐνδέχομαι accept, admit, be possible
 ἐξαιρέω pick, steal; dedicate;
 destroy ~heresy
 ἐξειμι go forth; is possible ~ion
 ἐξωθεν from outside
 ἐπιδείκνυμι (ō) display, exhibit
 ἐπιλέγω say re, say also; choose;
 (mid) think over
 ἐπιτηδές enough; purposely
 ἐράω desire sexually
 ἐρημία wilderness, solitude
 ἐσθής clothes ~vest
 ἐσωθεν inside, from inside
 εύγενής well born
 εύθυμος (ō) well-disposed ~fume
 εῦμορφος beautiful
 εὐσχήμων dignified
 ἐφεσις legal appeal; desire
 ἐφίζω sit on ~sit
 ἐφίημι (u) send at, let fly; mp: rush
 at, spring upon ~jet
 ζῷον being, animal; picture
 θερμός warm, hot ~thermos
 ιδρώς sweat ~exude
 ισχύς -ος (f) strength; body of troops
 καθαίρω clean
 κάθαρσις purification
 κακόω harm, disfigure ~cacophony
 κατάδικος found guilty
 καταιρώ swoop; land

κατάρα curse	ποίη grass
κατασκευάζω equip, build	πονέω work; be busy ~osteopenia
καταφθίω cause to perish, wane; (of time) pass	πότε when?
καταφιλέω kiss, caress	προαγορεύω declare, predict, order
κεράννυμι (ū) mix ~crater	προεῖπον foretell, proclaim, order before
κλέπτω steal	προλέγω prophecy, proclaim; preselect ~legion
κόμη hair ~comet	προσμένω await, cleave to
κυλίω (i) roll ~cylinder	φίς φινός (i, f) nose, nostrils
λούω wash, bathe	σιδήριον iron tool
μετατίθημι set or cause among ~thesis	στίλβω shine ~stilbene
μοχθηρός wretched; knavish	συνοχή a coming together
νεανίσκος (α) young man	συντίθημι hearken, mark ~thesis
νίτρον sodium carbonate	σχῆμα -τος (n, 3) form, figure
όδοις -ντος (m) tooth	τρώγω nibble, crop
όδυνάω cause pain	ὑγρός wet
ὄζω have a smell, waft	ὑποδείκνυμ (υū) show, trace out
όμοιότης -τος (f, 3) resemblance	ὑπολείπω leave as a leftover; leave a person behind ~eclipse
ὄργανον tool; body organ	φαντάζω make visible; imagine
όρέγω hold out, offer, thrust ~reach	φαντασία appearance; imagination
όρμη pressure, assault, order ~hormone	φιλοσοφία love of knowledge; philosophy
όσμη smell ~osmium, odor	φυγάς -δος (m, 3) exile, refugee ~fugitive
οὐσία property; essence	φυγή flight, means of escape ~fugitive
παντάπασιν altogether; yes, certainly	φύσις -εως (f) nature (of a thing) ~physics
παντελής complete, absolute	χαλκεύς -ος (m) smith
πάντως by all means	χοιρός young fattened pig
παρακαθίζω set beside	χωρίζω divide; distinguish, pull down
περιέχω (mid) protect	φυχρός (ū) cold ~psychology
περιοράω look around; watch; permit	ώραῖος ripe; young adult
πηλός clay, mud	ώχριάω be pale
πλάζω make to wander ~plankton	
πλάσσω form ~plaster	
πλύνω (ū) wash clothes	

καινὴν ἀγοράζεις; οὐ μὲν γάρ τι, φησίν, κακώτερον ἄλλο πάθοιμι. τοῦτο γάρ σοι κακόν ἐστιν; εἰτ' ἀφεὶς τοῦτο ἐξελεῦν αἰτιὰ τὴν μητέρα, ὅτι σοι οὐ προεῖπεν, ὥν ὁδυνώμενος¹ ἐξ ἐκείνου διατελῆσ;

Τί δοκεῖτε; μὴ ἐπίτηδες ταῦτα συνθεῖναι "Ομηρον, ὥν ἴδωμεν, ὅτι οἱ εὐγενέστατοι, οἱ ἴσχυρότατοι, οἱ πλουσιώτατοι, οἱ εὐμορφότατοι, ὅταν οἷα δεῖ δόγματα μὴ ἔχωσιν, οὐδὲν κωλύονται ἀθλιώτατοι εἶναι καὶ δυστυχέστατοι;

4.11

Περὶ καθαριότητος.

Ἀμφισβητοῦσί τινες, εἰ ἐν τῇ φύσει τοῦ ἀνθρώπου περιέχεται τὸ κοινωνικόν· ὅμως δ' αὐτοὶ οὗτοι οὐκ ἀν μοι δοκοῦσιν ἀμφισβητῆσαι, ὅτι τό γε καθάριον πάντως περιέχεται καὶ εἴ τινι ἄλλῳ καὶ τούτῳ τῶν ζῷων χωρίζεται.

"Οταν οὖν ἄλλο τι ζῷον ἴδωμεν ἀποκαθαῖρον ἑαυτό, ἐπιλέγειν εἰώθαμεν θαυμάζοντες ὅτι ὡς ἄνθρωπος. καὶ πάλιν ἀν τις ἐγκαλῇ τινι ζῷῳ, εὐθὺς εἰώθαμεν ὕσπερ ἀπολογούμενοι λέγειν ὅτι οὐ δήπου ἄνθρωπός ἐστιν.

Οὕτως ἔξαιρετόν τι περὶ τὸν ἄνθρωπον εἶναι οἰόμεθα ἀπὸ τῶν θεῶν αὐτὸν πρώτον λαμβάνοντες. ἐπεὶ γάρ ἐκεῦνοι φύσει καθαροὶ καὶ ἀκήρατοι,² ἐφ' ὅσον ἡγγύκασιν αὐτοῖς οἱ ἄνθρωποι κατὰ τὸν λόγον, ἐπὶ τοσούτον καὶ τοῦ καθαροῦ καὶ τοῦ καθαρίου εἰσὶν ἀνθεκτικοί.

"Ἐπεὶ δ' ἀμήχανον τὴν οὐσίαν αὐτῶν παντάπασιν εἶναι καθαρὰν ἐκ τοιαύτης ὥλης κεκραμένην, ὁ λόγος παραληφθεὶς εἰς τὸ ἐνδεχόμενον ταύτην καθάριον ἀποτελεῦν πειράται.

Πρώτη οὖν καὶ ἀνωτάτω καθαρότης ἡ ἐν ψυχῇ γενομένη καὶ ὄμοιώς ἀκαθαρσία. ψυχῆς δ' ὡς σώματος μὲν ἀκαθαρσίαν οὐκ ἀν εὔροις, ὡς ψυχῆς δὲ τί ἀν ἄλλο εὔροις ἡ τὸ παρέχον αὐτὴν ρύπαρὰν πρὸς τὰ ἔργα τὰ αὐτῆς;

¹ cause pain ² unharmed, pure

Ἐργα δὲ ψυχῆς ὄρμāν, ἀφορμāν, ὄρέγεσθαι, ἐκκλίνειν,
παρασκευάζεσθαι, ἐπιβάλλεσθαι, συγκατατίθεσθαι.

Τί ποτ’ οὖν ἔστι τὸ ἐν τούτοις τοῖς ἔργοις ρύπαρὰν παρέχον αὐτὴν
καὶ ἀκάθαρτον; οὐδὲν ἄλλο ἢ τὰ μοχθηρὰ κρίματα αὐτῆς.

“Ωστε ψυχῆς μὲν ἀκαθαρσία δόγματα πονηρά, κάθαρσις δὲ ἐμποίησις
οἶων δεῖ δογμάτων. καθαρὰ δὲ ἔχουσα οἶα δεῖ δόγματα· μόνη γὰρ
αὕτη ἐν τοῖς ἔργοις τοῖς αὐτῆς ἀσύγχυτος καὶ ἀμόλυντος.

Δεῖ δέ τι ἔοικὸς τούτων καὶ ἐπὶ σώματος φιλοτεχνεῖν κατὰ τὸ
ἐνδεχόμενον. ἀμήχανον ἦν μύξας μὴ ῥεῖν τοῦ ἀνθρώπου τοιούτου
ἔχοντος τὸ σύγκραμα· διὰ τοῦτο χεῖρας ἐποίησεν ἡ φύσις καὶ αὐτὰς
τὰς ρῦνας³ ὡς σωλῆνας πρὸς τὸ ἐκδιδόναι τὰ ὑγρά. ἂν οὖν ἀναρροφῇ
τις αὐτάς, λέγω ὅτι οὐ ποιεῖ ἔργον ἀνθρωπικόν.

Ἀμήχανον ἦν μὴ πηλοῦσθαι τοὺς πόδας μηδὲ ὅλως μολύνεσθαι διὰ
τοιούτων τινῶν πορευομένους· διὰ τοῦτο ὕδωρ παρεσκεύασεν, διὰ
τοῦτο χεῖρας.

Ἀμήχανον ἦν ἀπὸ τοῦ τρώγειν⁴ μὴ ρύπαρόν τι προσμένειν τοῖς
όδοισι· διὰ τοῦτο πλῦνον, φησίν, τοὺς ὀδόντας. διὰ τί; ὕδωρ παρεσκεύασεν
ἥς καὶ μὴ θηρίον μηδὲ συιδιον.

Ἀμήχανον μὴ ἀπὸ τοῦ ὕδρωτος καὶ τῆς κατὰ τὴν ἐσθῆτα συνοχῆς
ὑπολείπεσθαι· τι περὶ τὸ σῶμα ρύπαρὸν καὶ δεόμενον ἀποκαθάρσεως·
διὰ τοῦτο ὕδωρ, ἔλαιον, χεῖρες, ὀθόνιον, ξύστρα, νίτρον,⁵ ἐσθ' ὅθ' ἡ
ἄλλη πᾶσα παρασκευὴ πρὸς τὸ καθῆραι αὐτό.

Οὐ· ἀλλ' ὁ μὲν χαλκεὺς ὡς χαλκεὺς ἔξιώσει τὸ σιδήριον⁶ καὶ ὅργανα
πρὸς τοῦτο ἔξει κατεσκευασμένα καὶ τὸ πινάκιον αὐτὸς σὺ πλυνεῖς,
ὅταν μέλλῃς ἐσθίειν, ἐὰν μὴ ἥσ παντελῶς ἀκάθαρτος καὶ ρύπαρός·
τὸ σωμάτιον δὲ οὐ πλυνεῖς οὐδὲ καθαρὸν ποιήσεις;— διὰ τί; φησίν.—
πάλιν ἔρω σοι· πρῶτον μὲν ἵνα τὰ ἀνθρώπου ποιῆσις, εἶτα ἵνα μὴ ἀνιᾶς
τοὺς ἐντυγχάνοντας.

³ nose, nostrils ⁴ nibble, crop ⁵ sodium carbonate ⁶ iron tool

Τοιοῦτόν τι καὶ ἐνθάδε ποιεῖς καὶ οὐκ αἰσθάνῃ. σαυτὸν ἄξιον ἡγῆ τοῦ ὅξεω.⁷ ἔστω, ὥσθι ἄξιος. μή τι καὶ τοὺς παρακαθίζοντας, μή τι καὶ τοὺς συγκατακλινομένους, μή τι καὶ τοὺς καταφιλοῦντας;

“Η ἄπειρθ’ εἰς ἐρημίαν⁸ πού ποτε, ἥσ τις ἄξιος εῖ, καὶ μόνος δίαγε κατόζων σεαυτοῦ. δίκαιον γάρ ἔστι τῆς σῆς ἀκαθαρσίας σὲ μόνον ἀπολαύειν. ἐν πόλει δ’ ὅντα οὕτως ἀπερισκέπτως καὶ ἀγνωμόνως⁹ ἀναστρέφεσθαι τύνος σοι φαίνεται;

Εἰ δ’ ἵππον σοι πεπιστεύει ἡ φύσις, περιεώρας αὐτὸν καὶ ἀτημέλητον; καὶ νῦν οἷον σου τὸ σῶμα ὡς ἵππον ἐγκεχειρίσθαι· πλῦνον αὐτό, ἀπόσμηξον, ποίησον, ὥνα σε μηδεὶς ἀποστρέφηται, μηδεὶς ἐκτρέπηται.

Τίς δ’ οὐκ ἐκτρέπεται ρυπαρὸν ἄνθρωπον, ὅζοντα, κακόχρουν μᾶλλον ἢ τὸν κεκοπρωμένον; ἐκείνη ἡ ὄσμὴ ἔξωθεν ἔστιν ἐπίθετος, ἢ δ’ ἐξ ἀθεραπευσίας ἔσωθεν καὶ οίονεὶ διασεσηπτότος.

Ἄλλὰ Σωκράτης ὀλιγάκις ἐλούετο.— ἀλλὰ ἔστιλβεν¹⁰ αὐτοῦ τὸ σῶμα, ἀλλ’ ἡν οὕτως ἐπίχαρι καὶ ἡδύ, ὡστ’ ἥρων αὐτοῦ οἱ ὠραιότατοι καὶ εὐγενέστατοι καὶ ἐπεθύμουν ἐκείνω παρακατακλίνεσθαι μᾶλλον ἢ τοῖς εὐμορφοτάτοις. ἐξῆν ἐκείνω μήτε λούεσθαι μήτε πλύνεσθαι, εἰ δηθελεν· καίτοι καὶ τὸ ὀλιγάκις ἰσχὺν εἶχεν. καν θερμῷ μὴ θέλησ, ψυχρῷ.— ἀλλὰ λέγει Ἀριστοφάνης τοὺς ὡχριῶντας,¹¹ τοὺς ἀνυποδήτους λέγω.— Λέγει γάρ καὶ ἀεροβατεῦν¹² αὐτὸν καὶ ἐκ τῆς παλαιότρας κλέπτειν τὰ ἴματα.

Ἐπεί τοι πάντες οἱ γεγραφότες περὶ Σωκράτους πάντα τάνατία αὐτῷ προσμαρτυροῦσιν, ὅτι ἡδὺς οὐ μόνον ἀκοῦσαι, ἀλλὰ καὶ ἴδειν ἡν. πάλιν περὶ Διογένους ταύτα γράφουσι.

Δεῖ γὰρ μηδὲ κατὰ τὴν ἀπὸ τοῦ σώματος ἔμφασιν ἀπὸ φιλοσοφίας ἀποσοβεῦν τοὺς πολλούς, ἀλλ’ ὡσπερ τὰ ἄλλα εὐθυμον¹³ καὶ ἀτάραχον ἐπιδεικνύειν αὐτὸν οὕτως καὶ ἀπὸ τοῦ σώματος.

⁷ have a smell, waft ⁸ wilderness, solitude ⁹ headstrong, unfeeling
¹⁰ shine ¹¹ be pale ¹² walk the air ¹³ well-disposed

Τιδετε, ὁ ἄνθρωποι, ὅτι οὐδὲν ἔχω, οὐδὲνὸς δέομαι· ἔδετε, πῶς ἄσικος ὧν καὶ ἄπολις καὶ φυγάς, ἀν οὔτως τύχῃ, καὶ ἀνέστιος πάντων τῶν εὐπατριδῶν καὶ πλουσίων ἀταραχώτερον διάγω καὶ εὐρούστερον. ἀλλὰ καὶ τὸ σωμάτιον ὄρατε ὅτι οὐ κακοῦται ὑπὸ τῆς αὐστηρᾶς διαιτῆς.

Ἄν δέ μοι ταῦτα λέγῃ τις ἀνθρώπου σχῆμα καταδίκου ἔχων καὶ πρόσωπον, τίς με πείσει θεῶν προσελθεῖν φιλοσοφίᾳ, ἢ γε τοιούτους ποιεῖ; μὴ γένοιτο· οὐδός, εἰ σοφὸς ἔμελλον εἶναι, ἥθελον.

Ἐγὼ μὲν νὴ τοὺς θεοὺς τὸν νέον τὸν πρώτως κινούμενον θέλω μᾶλλον ἐλθεῖν πρός με πεπλασμένον τὴν κόμην ἢ κατεφθινηκότα καὶ ρυπαρόν. βλέπεται γάρ τις ἐν ἐκείνῳ τοῦ καλοῦ φαντασίᾳ, ἔφεσις δὲ τοῦ εὐσχήμονος. ὅπου δὲ αὐτὸν εἶναι φαντάζεται, ἐκεῖ καὶ φιλοτεχνεῖ.

Λοιπὸν ὑποδεῖξαι μόνον αὐτῷ δεῖ καὶ εἰπεῖν νεανίσκε, τὸ καλὸν ζητεῖς καὶ εὐ ποιεῖς. ἵσθι οὖν, ὅτι ἐκεῖ φύεται, ὅπου τὸν λόγον ἔχεις· ἐκεῖ αὐτὸ ζήτει, ὅπου τὰς ὄρμὰς καὶ τὰς ἀφορμάς, ὅπου τὰς ὄρεξεις, τὰς ἐκκλύσεις.

Τοῦτο γάρ ἔχεις ἐν σεαυτῷ ἐξαίρετον, τὸ σωμάτιον δὲ φύσει πηλός¹⁴ ἐστιν. τί πονεῖς εἰκῇ¹⁵ περὶ αὐτό; εἰ μηδὲν ἔτερον, τῷ χρόνῳ γνώσῃ, ὅτι οὐδέν ἐστιν.

Ἄν δέ μοι ἐλθῃ κεκοπρωμένος, ρύπαρός, μύστακα ἔχων μέχρι τῶν γονάτων, τί αὐτῷ εἰπεῖν ἔχω, ἀπὸ ποίας αὐτὸν ὄμοιότητος¹⁶ ἐπαγαγεῖν;

Περὶ τί γάρ ἐσπούδακεν ὄμοιον τῷ καλῷ, ὦν¹⁷ αὐτὸν μεταθῷ καὶ εἴπω οὐκ ἐστιν ἐνθάδε τὸ καλόν, ἀλλ' ἐνθάδε; θέλεις αὐτῷ λέγω οὐκ ἐστιν ἐν τῷ κεκοπρωσθαι τὸ καλόν, ἀλλ' ἐν τῷ λόγῳ; ἐφίεται γάρ τοῦ καλοῦ; ἔμφασιν γάρ τινα αὐτοῦ ἔχει; ἀπελθε καὶ χούρω¹⁷ διαλέγου, ὦν¹⁸ ἐν βορβόρῳ¹⁸ μὴ κυλίηται.

Διὰ τοῦτο καὶ Πολέμωνος ἥψαντο οἱ λόγοι οἱ Ξενοκράτους ὡς

¹⁴ clay, mud ¹⁵ haphazardly; in vain ¹⁶ resemblance ¹⁷ young fattened pig ¹⁸ mud, filth

new one to take its place? He says, Ill no greater than this could befall me.

Why, is this what you call an ill? And then, forbearing to get rid of it, do you blame your mother, because she did not foretell it to you, so that you might continue to lament from that time forth?

What do you men think? Did not Homer compose this in order for us to see that there is nothing to prevent the persons of highest birth, of greatest strength, of most handsome appearance, from being most miserable and wretched, when they do not hold the right kind of judgements?

4.11

Of cleanliness Some people raise the question whether the social instinct is a necessary element in the nature of man; nevertheless, even these people, as it seems to me, would not question that the instinct of cleanliness is most assuredly a necessary element, and that man is distinguished from the animals by this quality if by anything. When, therefore, we see some other animal cleaning itself, we are in the habit of saying in surprise that it is acting "like a human being." And again, if one finds fault with some beast, we are in the habit of saying immediately, as though in apology, "Well, of course it isn't a human being." So true it is that we consider cleanliness to be a special characteristic of man, deriving it in the first instance from the gods. For since they are by nature pure and undefiled, in so far as men have approached them by virtue of reason, just so far are they attached to purity and cleanliness. But since it is impossible for the nature of men to be altogether pure, seeing that it is composed of such material as it is, the reason which they have received from the gods endeavours to render this material clean as far as is possible.

Therefore, the prime and highest purity is that which appears in the soul, and the same is true of impurity. But you would not find the same impurity in a soul as you would in a body, and as being soul, what else would you find impure about it than that which makes it dirty for the performance of its own functions? And the functions of a soul are the exercise of choice, of refusal, of desire, of aversion, of preparation, of purpose, and of assent. What, then, can that be which makes the soul dirty and unclean in these functions? Nothing but its erroneous decisions. It follows, therefore, that impurity of a soul consists of bad judgements, and purification consists in creating within it the proper kind of judgements; and a pure soul is the one which has the proper kind of judgements, for this is the only soul which is secure against confusion and pollution in its own functions.

Now one ought to be eager to achieve, as far as may be, something similar to this in the case of the body also. It was impossible that there should be no discharge of mucus from the nose, since man's body has been composed as it

is; for that reason nature made hands, and the nostrils like tubes to discharge the humours. If, therefore, a man snuffs back these discharges of mucus, I say that he is not acting as a human being should. It was impossible that the feet should not get muddy, nor dirty at all, when they pass through certain such substances; for that reason nature has provided water, for that hands. It was impossible that some impurity from eating should not remain on the teeth; for that reason nature says, "Wash your teeth." Why? In order that you may be a human being, and not a beast or a pig. It was impossible that something dirty and needing to be cleaned off should not be left on the person from our sweat and the pressure of our clothes; for that reason we have water, oil, hands, a towel, a strigil, nitre, and, on occasion, every other kind of equipment to cleanse the body. Not so you. But the smith will remove the rust from his iron tool, and will have implements made for this purpose, and you yourself will wash your plate when you are going to eat, unless you are utterly unclean and dirty; but will you not wash nor make clean your poor body?— Why? says someone.— Again I will tell you: First, so as to do what befits a man; and second, so as not to offend those whom you meet. You are doing something of the sort even here, and do not realize it. You think that you are worthy of the smell. Very well, be worthy of it. Do you think, though, that those who sit by your side, those who recline beside you, those who kiss you, are worthy of it too? Bah, go away into a wilderness somewhere or other, a place worthy of you, and live alone, smelling of yourself! For it is only right that you should enjoy your uncleanliness all by yourself. But since you are living in a city, what kind of character do you fancy you are exhibiting, to behave so thoughtlessly and inconsiderately? If nature had committed to your care a horse, would you have utterly neglected it? And now I would have you think that your body has been entrusted to you like a horse; wash it, rub it down, make it so that nobody will turn his back on you or move aside. But who does not avoid a dirty fellow that smells and has an unsightly skin, even more than a man bespattered with dung? In this latter case the smell is external and acquired, in the other it comes from slovenliness that is internal, and is characteristic of one who has grown rotten through and through.

But Socrates bathed infrequently, says someone.— Why, his body was radiant; why, it was so attractive and sweet that the handsomest and most high-born were in love with him, and yearned to sit by his side rather than beside those who had the prettiest forms and features. He might have neither bathed nor washed, had he so desired; yet even his infrequent batheings were effective. —But Aristophanes says, The pallid men I mean, who shoeless go.—

Oh, yes, but then he says also that Socrates "trod the air," and stole people's clothes from the wrestling school. And yet all who have written about Socrates unite in bearing testimony to the precise opposite of this; that he was not

merely pleasant to hear, but also to see. Again, men write the same thing about Diogenes. For a man ought not to drive away the multitude from philosophy, even by the appearance of his body, but as in everything else, so also on the side of the body, he ought to show himself cheerful and free from perturbation. "See, O men, that I have nothing, and need nothing. See how, although I am without a house, and without a city, and an exile, if it so chance, and without a hearth, I still live a life more tranquil and serene than that of all the noble and the rich. Yes, and you see that even my paltry body is not disfigured by my hard way of living." But if I am told this by a person who has the bearing and face of a condemned man, what one of all the gods shall persuade me to approach philosophy, if she makes people like that? Far be it from me! I shouldn't be willing to do so, not even if it would make me a wise man.

As for me, by the gods, I should rather have the young man who was experiencing the first stirrings towards philosophy come to me with his hair carefully dressed, than with it in a state of desperate neglect and dirty. For the first case shows that there exists in the young man a sort of imaging of beauty, and an aiming at comeliness, and where he fancies it to be, there also he devotes his efforts. With that as a starting-point, all that it is necessary to do is to show him the way, and say, "Young man, you are seeking the beautiful, and you do well. Know, then, that it arises in that part of you where you have your reason; seek it there where you have your choices and your refusals, where you have your desires and your aversions. For this part is something of a special kind which you have within you, but your paltry body is by nature only clay. Why do you toil for it to no purpose? If you learn nothing else, time at least will teach you that it is nothing." But if he comes to me bespattered with dung, dirty, his moustache reaching down to his knees, what have I to say to him, from what point of resemblance can I start so as to prevail upon him? For what is there to which he is devoted, that bears any resemblance to the beautiful, so that I may turn him about and say, "Beauty is not there, but here"? Do you want me to say to him, "Beauty does not consist in being bespattered with dung, but in reason"? For is he aiming at beauty? Has he any manifestation of it? Go and talk to a pig, that he may wallow no more in mud! That is why the words of Xenocrates laid hold even of a Polemo, because he was a young man

vocabulary

ἀγνοέω	be ignorant of ~gnostic	γενναῖος	noble, sincere ~genesis
ἀγνοια	ignorance	διαλέγω	go through, debate ~legion
αἴνυμαι	grab, take away ~etiology	διατάσσω	arrange, array
αἴσα	-εως share, fate; properly, duly	διατείνω	extend; (mp) try hard
~etiology		διηγεῖν	at length, in detail
ἀκαίρος	unseasonable, troublesome	δίχα	in two, in two ways
ἀμάρτημα	-τος (n, 3) failure, fault	δόγμα	-τος (n, 3) belief, legal
ἀμελέω	disregard; (impers.) of	decision	
course		ἐγγίγνομαι	live in ~genus
ἀμήχανος	helpless, impossible	ἔθος	ἔθεος (n, 3) custom, habit
~mechanism		~ethology	
ἀναβάλλω	delay; lift up ~ballistic	εἴωθα	be accustomed, in the habit
ἀναισχυντος	shameless; shameful	ἐκγίγνομαι	be born; be by birth
ἀνακαλέω	call, summon, recall	~genus	
ἀναλαμβάνω	take up, recover, resume	ἐκτός	outside
ἀναμάρτητος	blameless	ἐκτροπή	diversion, escape
ἀνθρώπινος	human	ἐκφέρω	carry off ~bear
ἀνιάζω	bother, grieve	ἐνέχυρον	collateral, thing pawned
ἀνιάώ (i)	vex	ἐξαιρέω	pick, steal; dedicate; destroy ~heresy
ἀοιδή	song	ἐξεῖπτον	speak out, disclose
ἀπελαύνω	expel, exclude, ward off; (intrans) ride away	ἐξωθεν	from outside
ἀπευθύνω	make straight, direct	ἐπακολουθέω	chase; accrue
ἀπλόος	single; simple ~haploid	ἐπιστήμη	skill, knowledge
ἀπλώ	spread, unfold	ἐπιστρέφω	turn towards ~atrophy
ἀπομύσσω	blow one's nose	ἐπιτελέω	complete; do a religious duty
ἀπονέομαι	come home ~nostalgia	ἐπιτέλλω	order ~apostle
ἀποπλύνω (ū)	wash something up on shore	ἐρόω	desire sexually
ἀπόρρητος	forbidden, secret	ἐρέσσω	to row ~row
ἀπόστασις	-εως (f) revolt; separation	εὔκολος	contented
ἀράχνη	spider's web	εὐλαβέομαι	be careful, beware
ἀράχνιον	spiderweb	εὐσχήμων	dignified
ἀρέσκω	please, satisfy; make amends	ζημία	loss, penalty ~zeal
αὔριον	tomorrow	ζῷον	being, animal; picture
βιώω	live; (mp) make a living	ἰδιωτικός	private, amateurish
~biology		καθεύδω	lie down
βόρβορος	mud, filth	καθήκω	come down, (a day) to fall, arrive; be proper
		καλλωπίζω	embellish, make up
		κανών	-όνος (m, 3) rod, handle ~canonical

καταγελάω	laugh at, deride	~ion
καταρρήγνυμι (ū)	break down	προσέοικα
κατάρχω	hold ready (sacrificial materials) ~olarch	πρόσκρουσμα
καταφρονέω	scorn; think of	πρόχειρος
κρείσσων	more powerful; better	δύναμη
κυβερνάω	steer ~govern	σιωπάω
κυβερνήτης -ου (m, 1)	steersman, governor	σκοπός (f)
κυλίω (i)	roll ~cylinder	lookout, overseer, spy, target
λοιδόρια	railing, abuse	σκώληξ -κος (m)
λυπέω (ū)	annoy, distress	σκώπτω
λυσιτελέω (ū)	be useful	σύνειμι
μεταδίδωμι	give part of ~donate	συνέρχομαι
μεταπίπτω	fall differently, undergo a change	σύντροφος
μηδέποτε	never	σχῆμα -τος (n, 3)
μήποτε	absolutely never	σχολή
νεανίσκος (ā)	young man	ταπεινός
νόσος (f)	plague, pestilence	ταράσσω
~noisome		ταραχή
παιζω	play ~pediatrician	τείνω
παντελής	complete, absolute	τέκτων (f)
παρακαθίζω	set beside	skilled worker
πενία	poverty ~osteopenia	~technician
περιβάλλω	act: excel; mid: put on clothing ~ballistic	τύραννος
περιποιέω	preserve; obtain	ὑπερτίθημι
πλύνω (ū)	wash clothes	ὑπέρχομαι
πόθεν	from where?	φαντάζω
ποίη	grass	φαντασία
πόσος	how many, much, far?	φθονέω
πρεσβύτης -ου (ū, m, 1)	old person	φοβερός
προαίρεσις -εως (f)	plan, preference	φορέω
προθυμία (ū)	zeal, alacrity ~fume	consider, ponder
προπετής	hasty	φύσις -εως (f)
προσάγω	bring to a place	nature (of a thing) ~physics
~demagogue		χείρων
πρόσειμι	approach, draw near; add	worse, more base, inferior, weaker
		φέγω

φιλοκάλου νεανίσκου· εισῆλθεν γάρ ἔχων ἐναύσματα τῆς περὶ τὸ καλὸν σπουδῆς, ἀλλαχοῦ δ' αὐτὸ ζητῶν.

Ἐπεί τοι οὐδὲ τὰ ζῷα τὰ ἀνθρώπους σύντροφα ρύπαρὰ ἐποίησεν ἡ φύσις. μή τι ἵππος κυλίεται ἐν βορβόρῳ, μή τι κύων γενναῖος; ἀλλ' ὁ ὑς καὶ τὰ σαπρὰ χηνίδια καὶ σκώληκες¹ καὶ ἀράχναι,² τὰ μακροτάτω τῆς ἀνθρωπίνης συναναστροφῆς ἀπεληλασμένα.

Σὺ οὖν ἀνθρωπος ὡν οὐδὲ ζῶον εἶναι θέλεις τῶν ἀνθρώπους συντρόφων, ἀλλὰ σκώληξ μᾶλλον ἢ ἀράχνιον;³ οὐ λούσῃ πού ποτε ὡς θέλεις, οὐκ ἀποπλυνεῖς σεαντόν, οὐχ ἥξεις καθαρός, ὥνα σοι χαίρωσιν οἱ συνόντες; ἀλλὰ καὶ εἰς τὰ ἱερὰ ἡμᾶν συνέρχῃ τοιοῦτος, ὅπου πτῦσαι οὐ νειόμισται οὐδὲ ἀπομύξασθαι, δῆλος ὡν πτύσμα καὶ μύξα;

Τί οὖν; καλλωπίζεσθαι⁴ τις ἀξιοῦ; μὴ γένοιτο, εἰ μὴ ἐκεῖνο ὁ πεφύκαμεν, τὸν λόγον, τὰ δόγματα, τὰς ἐνεργείας, τὸ δὲ σῶμα μέχρι τοῦ καθαρίου, μέχρι τοῦ μὴ προσκόπτειν.

Ἄλλ' ἂν ἀκούσῃς, ὅτι οὐ δεῖ φορεῖν κόκκινα, ἀπελθὼν κόπρωσόν σου τὸν τρίβωνα ἢ κατάρρηξον.— ἀλλὰ πόθεν ἔχω καλὸν τρίβωνα;— ἀνθρωπε, ὕδωρ ἔχεις, πλῦνον αὐτόν.

Ἴδοὺ νέος ἀξιέραστος, ἵδοὺ πρεσβύτης ἄξιος τοῦ ἐρᾶν καὶ ἀντερᾶσθαι, ὡς τις υἱὸν αὐτοῦ παραδῷ θησόμενον, φῷ θυγατέρες, φῷ νέοι προσελεύσονται, ἂν οὕτως τύχῃ, ὥνα ἐν κοπρῶνι λέγῃ τὰς σχολάς.

Μὴ γένοιτο. πᾶσα ἐκτροπὴ ἀπό τινος ἀνθρωπικοῦ γίνεται, αὕτη ἐγγύς ἔστι τῷ μὴ ἀνθρωπικῇ εἶναι.

4.12

Περὶ προσοχῆς.

Οταν ἀφῆς πρὸς ὀλύγον τὴν προσοχήν, μὴ τοῦτο φαντάζου, ὅτι, ὅπόταν θέλῃς, ἀναλήψῃ αὐτήν, ἀλλ' ἐκεῖνο πρόχειρον ἔστω σοι,

¹ worm ² spider's web ³ spiderweb ⁴ embellish, make up

ὅτι παρὰ τὸ σήμερον ἀμαρτηθὲν εἰς τâλλα χείρον ἀνάγκη σοι τὰ πράγματα ἔχειν.

Πρῶτον μὲν γὰρ τὸ πάντων χαλεπώτατον ἔθος τοῦ μὴ προσέχειν ἐγγίνεται, εἴτα ἔθος τοῦ ἀναβάλλεσθαι τὴν προσοχήν· ἀλλ᾽ εἰς ἄλλον καὶ ἄλλον χρόνον εἴωθας ὑπερτίθεσθαι τὸ εὐροέν, τὸ εὐσχημονέν, τὸ κατὰ φύσιν ἔχειν καὶ διεξάγειν.

Εἰ μὲν οὖν λυσιτελῆς ἡ ὑπέρθεσίς ἔστιν, ἡ παντελῆς ἀπόστασις αὐτῆς ἔστι λυσιτελεστέρα· εἰ δὲ οὐ λυσιτελεῖ, τί οὐχὶ διηνεκῆ τὴν προσοχὴν φυλάσσεις;

Σήμερον παῖξαι θέλω. τί οὖν κωλύει προσέχοντα; ἀσαι. τί οὖν κωλύει προσέχοντα; μὴ γὰρ ἔξαιρεῖται τι μέρος τοῦ βίου, ἐφ᾽ ὃ οὐ διατείνει τὸ προσέχειν; χείρον γὰρ αὐτὸ προσέχων ποιήσεις, βέλτιον δὲ μὴ προσέχων;

Καὶ τί ἄλλο τῶν ἐν τῷ βίῳ κρεῖσσον ὑπὸ τῶν μὴ προσεχόντων γίνεται; ὁ τέκτων μὴ προσέχων; ὁ κυβερνήτης μὴ προσέχων κυβερνᾶ⁵ ἀσφαλέστερον; ἄλλο δέ τι τῶν μικροτέρων ἔργων ὑπὸ ἀπροσεξίας ἐπιτελεῖται κρεῖσσον;

Οὐκ αἰσθάνη, ὅτι, ἐπειδὴν ἀφῆς τὴν γνώμην, οὐκ ἔτι ἐπὶ σοί ἔστιν ἀνακαλέσασθαι αὐτήν, οὐκ ἐπὶ τὸ εὐσχημον, οὐκ ἐπὶ τὸ αἰδῆμον, οὐκ ἐπὶ τὸ κατεσταλμένον; ἀλλὰ πᾶν τὸ ἐπελθὸν ποιεῖς, ταῖς προθυμίαις ἐπακολουθεῖς.

Τίσιν οὖν δεῖ με προσέχειν;— πρῶτον μὲν ἐκείνοις τοῖς καθολικοῖς καὶ ἐκεῖνα πρόχειρα ἔχειν καὶ χωρὶς ἐκείνων μὴ καθεύδειν, μὴ ἀνίστασθαι, μὴ πάνειν, μὴ ἐσθίειν, μὴ συμβάλλειν ἀνθρώποις· ὅτι προαιρέσεως ἄλλοτρίας κύριος οὐδείς, ἐν ταύτῃ δὲ μόνη τάγαθὸν καὶ κακόν.

Οὐδεὶς οὖν κύριος οὕτ’ ἀγαθόν μοι περιποιῆσαι οὕτε κακῷ με περιβαλεῖν, ἀλλ᾽ ἐγὼ αὐτὸς ἐμαυτοῦ κατὰ ταῦτα ἔξουσίαν ἔχω μόνος.

“Οταν οὖν ταῦτα ἀσφαλῆ μοι ἦ, τί ἔχω περὶ τὰ ἔκτὸς

⁵ steer

ταράσσεσθαι; ποῖος τύραννος φοβερός, ποία νόσος, ποία πενία, ποῖον πρόσκρουσμα;— ἀλλ’ οὐκ ἥρεσα τῷ δεῖνι.— μὴ οὖν ἐκεῖνος ἐμόν ἐστιν ἔργον, μή τι ἐμὸν κρίμα;— οὔ.— τί οὖν ἔτι μοι μέλει;— ἀλλὰ δοκεῖ τις εἶναι.—

”Οψεται αὐτὸς καὶ οἷς δοκεῖ, ἐγὼ δ’ ἔχω, τίνι με δεῖ ἀρέσκειν, τίνι ὑποτετάχθαι, τίνι πείθεσθαι· τῷ θεῷ καὶ μετ’ ἐκεῖνον ἐμὲ ἐκεῖνος συνέστησεν ἐμαυτῷ καὶ τὴν ἐμὴν προσαίρεσιν ὑπέταξεν ἐμοὶ μόνῳ δοὺς κανόνας εἰς χρῆσιν αὐτῆς τὴν ὄρθην, οἷς ὅταν κατακολουθήσω, ἐν συλλογισμοῖς οὐκ ἐπιστρέφομαι οὐδενὸς τῶν ἄλλο τι λεγόντων, ἐν μεταπίπτουσιν οὐ φροντίζω οὐδενός. διὰ τί οὖν ἐν τοῖς μεῖζοσιν ἀνιδοί με οἱ ψέγοντες;

Τί τὸ αἴτιον ταύτης τῆς ταραχῆς; οὐδὲν ἄλλο ἢ ὅτι ἐν τούτῳ τῷ τόπῳ ἀγύμναστός εἴμι.

”Ἐπεί τοι πᾶσα ἐπιστήμη καταφρονητική ἐστι τῆς ἀγνοίας⁶ καὶ τῶν ἀγνοούντων καὶ οὐ μόνον αἱ ἐπιστήμαι, ἀλλὰ καὶ αἱ τέχναι. φέρε ὅν θέλεις σκυτέα καὶ τῶν πολλῶν καταγελᾶ περὶ τὸ αὐτοῦ ἔργου· φέρε οὐ θέλεις τέκτονα.

Πρῶτον μὲν οὖν ταῦτα ἔχειν πρόχειρα καὶ μηδὲν δίχα τούτων ποιεῖν, ἀλλὰ τετάσθαι τὴν ψυχὴν ἐπὶ τοῦτον τὸν σκοπόν, μηδὲν τῶν ἔξω διώκειν, μηδὲν τῶν ἀλλοτρίων, ἀλλ’ ὡς διέταξεν ὁ δυνάμενος, τὰ προαιρετικὰ ἐξ ἄπαντος, τὰ δ’ ἄλλα ὡς ἂν διδῶται.

”Ἐπὶ τούτοις δὲ μεμνῆσθαι, τίνες ἐσμὲν καὶ τί ἡμῖν ὄνομα, καὶ πρὸς τὰς δυνάμεις τῶν σχέσεων πειρᾶσθαι τὰ καθήκοντα ἀπευθύνειν·

Τίς καιρὸς φόδης, τίς καιρὸς παιδεῖας, τίνων παρόντων· τί ἔσται ἀπὸ τοῦ πράγματος· μή τι καταφρονήσωσιν ἡμῶν οἱ συνόντες, μή τι ἡμεῖς αὐτῶν· πότε σκῶψαι καὶ τίνας ποτὲ καταγελάσαι καὶ ἐπὶ τίνι ποτὲ συμπεριενεχθῆναι καὶ τίνι, καὶ λοιπὸν ἐν τῇ συμπεριφορᾷ πῶς τηρῆσαι τὸ αὐτοῦ. ὅπου δ’ ἂν ἀπονεύσῃς ἀπό τινος τούτων, εὐθὺς ζημία, οὐκ ἔξωθέν ποθεν, ἀλλ’ ἐξ αὐτῆς τῆς ἐνεργείας.

⁶ ignorance

Τί οὖν; δυνατὸν ἀναμάρτητον ἥδη εἶναι; ἀμήχανον, ἀλλ' ἐκεῦνο δυνατὸν πρὸς τὸ μὴ ἀμαρτάνειν τετάσθαι διημεκῶς. ἀγαπητὸν γάρ, εἰ μηδέποτ' ἀνιέντες ταύτην προσοχὴν ὀλύγων γε ἀμαρτημάτων ἐκτὸς ἐσόμεθα. νῦν δ' ὅταν εἴπης ἀπαύριον προσέξω, ἵσθι ὅτι τοῦτο λέγεις σήμερον ἔσομαι ἀναίσχυντος, ἄκαρος,⁷ ταπεινός.⁸ ἐπ' ἄλλοις ἔσται τὸ λυπεῖν με· ὄργισθήσομαι σήμερον, φθονήσω.

Βλέπε, ὅσα κακὰ σεαυτῷ ἐπιτρέπεις. ἀλλ' εἴ σοι αὔριον καλῶς ἔχει, πόσω κρεῖττον σήμερον· εἴ αὔριον συμφέρει, πολὺ μᾶλλον σήμερον, ὥντα καὶ αὔριον δυνηθῆς καὶ μὴ πάλιν ἀναβάλῃ εἰς τρίτην.

4.13

Πρὸς τὸν εὐκόλων⁹ ἐκφέροντας τὰ αὐτῶν.

"Οταν τις ἡμῶν ἀπλῶς δόξῃ διειλέχθαι περὶ τῶν ἑαυτοῦ πραγμάτων, πώς ποτε ἐξαγόμεθα καὶ αὐτὸς πρὸς τὸ ἐκφέρειν πρὸς αὐτὸν τὰ ἑαυτῶν ἀπόρρητα καὶ τοῦτο ἀπλοῦν οἰόμεθα εἶναι·

Πρῶτον μὲν ὅτι ἀνισον εἶναι δοκεῖ αὐτὸν μὲν ἀκηκοέναι τὰ τοῦ πλησίον, μὴ μέντοι μεταδιδόναι κάκενω ἐν τῷ μέρει τῶν ἡμετέρων. εἰθ' ὅτι οἰόμεθα οὐχ ἀπλῶν ἀνθρώπων παρέξειν αὐτοῖς φαντασίαν σιωπῶντες τὰ ἴδια.

Ἄμελει πολλάκις εἰώθασιν λέγειν ἐγώ σοι πάντα τάμαυτοῦ εἰρηκα, σύ μοι οὐδὲν τῶν σῶν εἰπεῖν θέλεις; ποῦ γάνεται τοῦτο;

Πρόσεστι δὲ καὶ τὸ οἰεσθαι ἀσφαλῶς πιστεύειν τῷ ἥδη τὰ αὐτοῦ πεπιστευκότι· ὑπέρχεται γὰρ ἡμᾶς, ὅτι οὐκ ἀν ποτε οὗτος ἐξείποι τὰ ἡμέτερα εὐλαβούμενος, μήποτε καὶ ἡμεῖς ἐξείπωμεν τὰ ἐκείνου.

Οὕτως καὶ ὑπὸ τῶν στρατιωτῶν ἐν Τρώμῃ οἱ προπετεῖς λαμβάνονται. παρακεκάθικέ σοι στρατιώτης ἐν σχήματι ἴδιωτικῷ¹⁰ καὶ ἀρξάμενος κακῶς λέγει τὸν Καίσαρα, εἶτα σὺ ὕσπερ ἐνέχυρον παρ' αὐτοῦ λαβὼν τῆς πίστεως τὸ αὐτὸν τῆς λοιδορίας¹¹ κατῆρχθαι λέγεις καὶ αὐτὸς

⁷ unseasonable, troublesome
amateurish

⁸ low

⁹ contented

¹⁰ private,

¹¹ railing, abuse

who loved beauty. For he came to Xenocrates with glimmerings of a zeal for the beautiful, but was looking for it in the wrong place.

Why, look you, nature has not made dirty even the animals which associate with man. A horse doesn't roll around in the mud, does he? or a highly bred dog? No, but the hog, and the miserable rotten geese, and worms, and spiders, the creatures farthest removed from association with human beings. Do you, then, who are a human being, wish to be not even an animal of the kind that associates with men, but rather a worm, or a spider? Will you not take a bath somewhere, some time, in any form you please? Will you not wash yourself? If you don't care to bathe in hot water, then use cold. Will you not come to us clean, that your companions may be glad? What, and do you in such a state go with us even into the temples, where it is forbidden by custom to spit or blow the nose, yourself being nothing but a mass of spit and drivel?

Well, what then? Is anyone demanding that you beautify yourself? Heaven forbid! except you beautify that which is our true nature—the reason, its judgements, its activities; but your body only so far as to keep it cleanly, only so far as to avoid giving offence. But if you hear that one ought not to wear scarlet, go bespatter your rough cloak with dung—or tear it to pieces! Yet where am I to get a rough cloak that looks well?—Man, you have water, wash it! See, here is a lovable young man, here an elderly man worthy to love and to be loved in return, to whom a person will entrust the education of his son, to whom daughters and young men will come, if it so chance—all for the purpose of having him deliver his lectures sitting on a dunghill? Good Lord, no! Every eccentricity arises from some human trait, but this trait comes close to being non-human.

Tag was found

4.12

Of attention When you relax your attention for a little while, do not imagine that whenever you choose you will recover it, but bear this in mind, that because of the mistake which you have made to-day, your condition must necessarily be worse as regards everything else. For, to begin with—and this is the worst of all—a habit of not paying attention is developed; and after that a habit of deferring attention; and always you grow accustomed to putting off from one time to another tranquil and appropriate living, the life in accordance with nature, and persistence in that life. Now if the postponement of such matters is profitable, it is still more profitable to abandon them altogether; but if it is not profitable, why do you not maintain your attention continuously? "To-day I want to play." What is to prevent your playing, then,—but with

attention? "I want to sing." What is to prevent your singing, then,— but with attention? There is no part of the activities of your life excepted, to which attention does not extend, is there? What, will you do it worse by attention, and better by inattention? And yet what other thing, of all that go to make up our life, is done better by those who are inattentive? Does the inattentive carpenter do his work more accurately? The inattentive helmsman steer more safely? And is there any other of the lesser functions of life which is done better by inattention? Do you not realize that when once you let your mind go wandering, it is no longer within your power to recall it, to bring it to bear upon either seemliness, or self-respect, or moderation? But you do anything that comes into your head, you follow your inclinations.

What are the things, then, to which I ought to pay attention?— First, these general principles, and you ought to have them at your command, and without them neither go to sleep, nor rise up, nor drink, nor eat, nor mingle with men; I mean the following: No man is master of another's moral purpose; and: In its sphere alone are to be found one's good and evil. It follows, therefore, that no one has power either to procure me good, or to involve me in evil, but I myself alone have authority over myself in these matters. Accordingly, when these things are secure for me, what excuse have I for being disturbed about things external? What kind of tyrant inspires fear, what kind of disease, or poverty, or obstacle?— But I have not pleased So-and- so. —He is not my function, is he? He is not my judgement, is he?— No.— Why, then, do I care any longer?— But he has the reputation of being somebody.— He and those who think so highly of him will have to see to that, but I have one whom I must please, to whom I must submit, whom I must obey, that is, God, and after Him, myself. God has commended me to myself, and He has subjected to me alone my moral purpose, giving me standards for the correct use of it; and when I follow these standards, I pay heed to none of those who say anything else, I give not a thought to anyone in arguments with equivocal premisses. Why, then, in the more important matters am I annoyed by those who censure me? What is the reason for this perturbation of spirit? Nothing but the fact that in this field I lack training. For, look you, every science is entitled to despise ignorance and ignorant people, and not merely the sciences, but also the arts. Take any cobbler you please, and he laughs the multitude to scorn when it comes to his own work; take any carpenter you please.

First, therefore, we ought to have these principles at command, and to do nothing apart from them, but keep the soul intent upon this mark; we must pursue none of the things external, none of the things which are not our own, but as He that is mighty has ordained; pursuing without any hesitation the things that lie within the sphere of the moral purpose, and all other things as they have been given us. And next we must remember who we are, and

what is our designation, and must endeavour to direct our actions, in the performance of our duties, to meet the possibilities of our social relations. We must remember what is the proper time for song, the proper time for play, and in whose presence; also what will be out of place; lest our companions despise us, and we despise ourselves; when to jest, and whom to laugh at, and to what end to engage in social intercourse, and with whom; and, finally, how to maintain one's proper character in such social intercourse. But whenever you deviate from any one of these principles, immediately you suffer loss, and that not from anywhere outside, but from the very nature of the activity.

What then? Is it possible to be free from fault altogether? No, that cannot be achieved, but it is possible ever to be intent upon avoiding faults. For we must be satisfied, if we succeed in escaping at least a few faults by never relaxing our attention. But now, when you say, "To-morrow I will pay attention," I would have you know that this is what you are saying: "To-day I will be shameless, tactless, abject; it will be in the power of other men to grieve me; I will get angry to-day, I will give way to envy." Just see all the evils that you are allowing yourself! But if it is good for you to pay attention to-morrow, how much better is it to-day! If it is to your interest to-morrow, it is much more so to-day, that you may be able to do the same to-morrow also, and not put it off again, this time to the day after to-morrow.

Tag was found

4.13

To those who lightly talk about their own affairs When someone gives us the impression of having talked to us frankly about his personal affairs, somehow or other we are likewise led to tell him our own secrets, and to think that is frankness! The first reason for this is because it seems unfair for a man to have heard his neighbour's affairs, and yet not to let him too have, in his turn, a share in ours. Another reason, after that, is because we feel that we shall not give the impression to these men of being frank, if we keep our own private affairs concealed. Indeed, men are frequently in the habit of saying, "I have told you everything about myself, aren't you willing: to tell me anything about yourself? Where do people act like that?" Furthermore, there is also the thought that we can safely trust the man who has already entrusted knowledge of his own affairs; for the idea occurs to us that this man would never spread abroad knowledge of our affairs, because he would be careful to guard against our too spreading abroad knowledge of his affairs. In this fashion the rash are ensnared by the soldiers in Rome. A soldier, dressed like a civilian, sits down by your side, and begins to speak ill of Caesar, and then you too, just as though you had received from him some guarantee of good faith in the fact that he began the abuse, tell likewise everything you

think, and the next thing is—

vocabulary

ἀγανακτέω	be vexed, in a ferment	ὅμως	anyway, nevertheless
ἀγγεῖον	vessel	οὐσία	property; essence
αἰδήμων	bashful, modest	παρακαθίζω	set beside
ἀναγκάζω	force, compel	παρακαταίθημι	entrust, deposit
ἀπάγω	lead away, back	περιέρχομαι	go around; come next to
~demagogue		πίθος	barrel, big jar
ἀπαντάω	encounter, come upon	πίσσα	pitch, resin ~pitch
ἀπόρρητος	forbidden, secret	πιστός	faithful; trustworthy
ἀσφαλής	safe, easy, steady, careful	πιστώ	reassure; also (pass) promise
ἀτιμάζω (i)	insult, dishonor	πλησίος	near, neighboring
αὐλέω	play (blow, toot)	ποῦ	where?
αὐλή	courtyard	προαίρεσις -εως (f)	plan, preference
βέβαιος	steadfast; sure	προσπίπτω	attack; befall; kow-tow
βλάπτω	break, make fail	σαυτοῦ	yourself
γοῦν	at least then	σιωπάω	be silent
δείκνυμι (v)	show, point out	σπουδάζω	be busy, earnest ~repudiate
δῆλος	visible, conspicuous	σύμβουλος	adviser
δόγμα -τος (n, 3)	belief, legal decision	συνθήκη	combination; agreement
εἴτα	then, therefore, next	συντίθημι	hearken, mark ~thesis
ἐκσείω	shake out, off	τετραίνω	pierce ~tribulation
ἐκτός	outside	τρισμύριοι (v)	30,000
ἐκφέρω	carry off ~bear	τροχός	wheel
ἐλεύθερος	not enslaved	τρυπάω (v)	to drill (a hole) ~trepan
ἐξείπον	speak out, disclose	ὑπολαμβάνω	take under one's support, seize; speak up; imagine ~epilepsy
ἐπιθυμία (v)	desire, thing desired	φιλικός	friendly
ἐπιτυγχάνω	meet, attain	φιλοφροσύνη	consideration, friendliness ~frenzy
εὔνοος	kindly; favorable	φλυαρία	nonsense
ηδομαι	be pleased, enjoy	φλύαρος	nonsense
~hedonism		φορτίον	burden, load
κατασφάζω	slaughter	φύρω (v)	moisten, stain
κουφίζω	lighten	φύσις -εως (f)	nature (of a thing) ~physics
κωλύω (v)	hinder, prevent	φύω	produce, beget; clasp ~physics
μέλος -ους (n, 3)	limb; melody	χρεία	need, use
μέλω	concern, interest, be one's responsibility	ώφελέω	help, be useful
μεταδίδωμι	give part of ~donate	ώφελιμος	helping, useful
μεταλαμβάνω	share in; swap		
μνημονεύω	remember, remind		
μυρίος (v)	10,000 ~myriad		
ναί	yea		

ὅσα φρονεῖς, εἶτα δεθεὶς ἀπάγγη.

Τοιοῦτον τι καὶ ἐν τῷ καθόλου πάσχομεν. οὐ γάρ ὡς ἐμοὶ ἐκεῖνος ἀσφαλῶς πεπίστευκεν τὰ ἑαυτοῦ, οὕτως κάγὼ τῷ ἐπιτυχόντι·

Ἄλλ' ἐγὼ μὲν ἀκούσας σιωπῶ, ἀν γε ὡς τοιοῦτος, ο δ' ἔξελθὼν ἐκφέρει πρὸς πάντας. εἰτ' ἀν γνῶ τὸ γενόμενον, ἀν μὲν ὡς καὶ αὐτὸς ἐκείνῳ ὅμοιος, ἀμύνασθαι θέλων ἐκφέρω τὰ ἐκείνου καὶ φύρω¹ καὶ φύρομαι.

Ἄν δὲ μνημονεύω, ὅτι ἄλλοι ἄλλον οὐ βλάπτει, ἄλλὰ τὰ αὐτοῦ ἔργα ἔκαστον καὶ βλάπτει καὶ ὡφελεῖ, τούτου μὲν κρατῶ τοῦ μὴ ὅμοιόν τι ποιῆσαι ἐκείνῳ, ὅμως δ' ὑπὸ φλυαρίας² τῆς ἐμαυτοῦ πέπονθα ἀπέπονθα.

Ναί· ἀλλ' ἄνισόν ἔστιν ἀκούσαντα τὰ τοῦ πλησίον ἀπόρρητα αὐτὸν ἐν τῷ μέρει μηδενὸς μεταδιδόναι αὐτῷ.— μὴ γάρ σε παρεκάλουν, ἄνθρωπε; μὴ γάρ ἐπὶ συνθήκαις τισὸν ἔξημεγκας τὰ σαυτοῦ, ἵν' ἀκούσῃς ἐν τῷ μέρει καὶ τὰ ἐμά;

Εἰ σὺ φλύαρος εἶ καὶ πάντας τοὺς ἀπαντήσαντας φίλους εἶναι δοκεῖς, θέλεις καὶ ἐμὲ ὅμοιόν σοι γενέσθαι; τί δ', εἰ σὺ καλῶς μοι πεπίστευκας τὰ σαυτοῦ, σοὶ δ' οὐκ ἔστι καλῶς πιστεῦσαι, θέλεις με προσπεσεῖν;

Οἶον εἰ πίθον εἶχον ἐγὼ μὲν στεγνόν, σὺ δὲ τετρυπημένον³ καὶ ἐλθὼν παρακατέθου μοι τὸν σαυτοῦ οἶνον, ἵνα βάλω εἰς τὸν ἐμὸν πίθον, εἰτ' ἡγανάκτεις ὅτι μὴ κάγὼ σοὶ πιστεύω τὸν ἐμαυτοῦ οἶνον· σὺ γάρ τετρυπημένον ἔχεις τὸν πίθον.

Πῶς οὖν ἔτι ἵσον γίνεται; σὺ πιστῷ παρακατέθου, σὺ αἰδήμονι, τὰς ἑαυτοῦ ἐνεργείας μόνας βλαβερὰς ἡγουμένῳ καὶ ὡφελύμονις, τῶν δὲκτὸς οὐδέν·

Ἐγὼ σοὶ θέλεις παρακαταθῶμαι, ἀνθρώπῳ τὴν ἑαυτοῦ προαιρεσιν ἡτιμακότι, θέλοντι δὲ κερματίου τυχεῖν ἢ ἀρχῆς τινος ἢ προαγωγῆς ἐν τῇ αὐλῇ, καν μέλλῃς τὰ τέκνα σου κατασφάζειν, ὡς ἡ Μήδεια;

¹ moisten, stain ² nonsense ³ to drill (a hole)

Ποῦ τοῦτο ἵσον ἔστιν; ἀλλὰ δεῖξόν μοι σαντὸν πιστόν, αἰδήμονα, βέβαιον, δεῖξον, ὅτι δόγματα ἔχεις φιλικά,⁴ δεῖξόν σου τὸ ἀγγεῖον⁵ ὅτι οὐ τέτρηται⁶ καὶ ὄψει, πῶς οὐκ ἀναμένω ἵνα μοι σὺ πιστεύσῃς τὰ σαντοῦ, ἀλλ’ αὐτὸς ἐλθῶν σὲ παρακαλῶ ἀκοῦσαι τῶν ἐμῶν.

Τίς γὰρ οὐ θέλει χρήσασθαι ἀγγείω καλῶ, τίς ἀτυμάζει σύμβουλον εἴνουν⁷ καὶ πιστόν, τίς οὐκ ἀσμενος δέξηται τὸν ὥσπερ φορτίον⁸ μεταληφόμενον τῶν αὐτοῦ περιστάσεων καὶ αὐτῷ τούτῳ κουφιοῦντα⁹ αὐτὸν τῷ μεταλαβεῖν;

Ναί· ἀλλ’ ἐγὼ σοὶ πιστεύω, σὺ ἐμοὶ οὐ πιστεύεις.— πρῶτον μὲν οὐδὲ σὺ ἐμοὶ πιστεύεις, ἀλλὰ φλύαρος εἶ καὶ διὰ τοῦτο οὐδὲν δύνασαι κατασχεῖν. ἐπεὶ τοι εἴ τοῦτό ἔστω, ἐμοὶ μόνῳ αὐτὰ πίστευσον.

Νῦν δ’ ὅν ἂν εὐσχολοῦντα Ἰδης, παρακαθίσας αὐτῷ λέγεις ἀδελφέ, οὐδένα σου ἔχω εὐνούστοτερον οὐδὲ φίλτερον, παρακαλῶ σε ἀκοῦσαι τὰ ἐμά· καὶ τοῦτο πρὸς τοὺς οὐδέ τι ὀλίγον ἐγνωσμένους ποιεῖς.

Εἰ δὲ καὶ πιστεύεις ἐμοί, δῆλον ὅτι ὡς πιστῷ καὶ αἰδήμονι, οὐχ ὅτι σοὶ τὰ ἐμαυτοῦ ἐξεῖπον.

Ἄφεις οὖν, ἵνα κάγὼ ταῦτὰ ὑπολάβω. δεῖξόν μοι, ὅτι, ἀν τις τινὶ τὰ αὐτοῦ ἐξείπη, ἐκεῖνος πιστός ἔστι καὶ αἰδήμων. εἰ γὰρ τοῦτο ἦν, ἐγὼ πειρεχόμενος πᾶσιν ἀνθρώποις τὰ ἐμαυτοῦ ἀν ἐλεγον, εἰ τούτου ἔνεκα ἔμελλον πιστὸς καὶ αἰδήμων ἔσεσθαι. τὸ δ’ ἔστιν οὐ τοιοῦτον, ἀλλὰ δογμάτων δεῖ οὐχ ὡν ἔτυχεν.

Ἄν γοῦν τινα Ἰδης περὶ τὰ ἀπροαίρετα ἐσπουδακότα καὶ τούτοις ὑποτεταχότα τὴν αὐτοῦ προαίρεσιν, ἵσθι ὅτι ὁ ἀνθρωπος οὗτος μυρίους ἔχει τοὺς ἀναγκάζοντας, τοὺς κωλύοντας.

Οὐκ ἔστω αὐτῷ χρεία πίσσης ἢ τροχοῦ¹⁰ πρὸς τὸ ἐξειπεῖν ἀ οἰδεν, ἀλλὰ παιδισκαρίου νευμάτιον, ἀν οὕτως τύχη, ἐκσείσει αὐτὸν, Καισαριανοῦ φιλοφροσύνη, ἀρχῆς ἐπιθυμία, κληρονομίας, ἄλλα τούτοις ὅμοια τρισμύρια.

Μεμνήσθαι οὖν ἐν τοῖς καθόλον, ὅτι οἱ ἀπόρρητοι λόγοι πίστεως

⁴ friendly ⁵ vessel ⁶ pierce ⁷ kindly; favorable ⁸ burden, load
⁹ lighten ¹⁰ wheel

χρείαν ἔχουσι καὶ δογμάτων τοιούτων· ταῦτα δὲ ποῦ νῦν εὑρεῖν
ράδιως;

“Η δειξάτω μοί τις τὸν οὗτως ἔχοντα, ὅστε λέγειν ἐμοὶ μόνων μέλει
τῶν ἐμῶν, τῶν ἀκαλύτων, τῶν φύσει ἐλευθέρων. ταύτην ούσιαν ἔχω
τοῦ ἀγαθοῦ, τὰ δὲ ἄλλα γινέσθω ὡς ἂν διδῶται· οὐ διαφέρομαι.

you are led off to prison in chains. We experience something of the same sort also in the general course of our life. For even though this particular man has safely entrusted knowledge of his own affairs to me, I do not myself in like manner tell my affairs to any chance comer; no, I listen and keep still, if, to be sure, I happen to be that kind of a person, but he goes out and tells everybody. And then, when I find out what has happened, if I myself resemble the other person, because I want to get even with him I tell about his affairs, and confound him and am myself confounded. If, however, I remember that one person does not harm another, but that it is a man's own actions which both harm and help him, this much I achieve, namely, that I do not act like the other person, but despite that I get into the state in which I am because of my own foolish talking.

Yes, but it isn't fair to hear your neighbour's secrets and then give him no share of your own in return. —Man, I did not invite your confidences, did I? You did not tell about your affairs on certain conditions, that you were to hear about mine in return, did you? If you are a babbler, and think that every person you meet is a friend, do you also want me to be like yourself? And why, if you did well to entrust your affairs to me, but it is impossible for me to do well in trusting you, do you wish me to be rash? It is just as though I had a jar that was sound, and you one with a hole in it, and you came to me and deposited your wine with me, for me to store it in my jar; and then you complained because I do not entrust to you my wine also; why, your jar has a hole in it! How, then, is equality any longer to be found? You made your deposit with a faithful man, with a respectful man, with a man who regards only his own activities as either harmful or helpful, and nothing that is external. Do you wish me to make a deposit with you—a man who has dishonoured his own moral purpose, and wants to get paltry cash, or some office, or advancement at court, even if you are going to cut the throats of your children, as Medea did? Where is there equality in that? Nay, show yourself to me as a faithful, respectful, dependable man; show that your judgements are those of a friend, show that your vessel has no hole in it, and you shall see how I will not wait for you to entrust the knowledge of your affairs to me, but I will go of myself and ask you to hear about mine. For who does not wish to use a good vessel, who despises a friendly and faithful counsellor, who would not gladly accept the man who is ready to share his difficulties, as he would share a burden with him, and to make them light for him by the very fact of his sharing in them?

Yes, but I trust you, while you do not trust me.— First, you do not trust me, either, but you are a babbler, and that is the reason why you cannot keep anything back. Why, look you, if that statement of yours is true, entrust these matters to me alone; but the fact is that whenever you see anybody at

leisure you sit down beside him and say, "Brother, I have no one more kindly disposed or dearer to me than you, I ask you to listen to my affairs"; and you act this way to people whom you have not known for even a short time. And even if you do trust me, it is clear you trust me as a faithful and respectful person, not because I have already told you about my affairs. Allow me also, then, to have the same thought about you. Show me that, if a man unbosoms himself to somebody about his own affairs, he is faithful and respectful. For if that were so, I should have gone about and told my own affairs to all men, that is, if that was going to make me faithful and respectful. But that is not the case; to be faithful and respectful a man needs judgements of no casual sort. If, therefore, you see someone very much in earnest about the things that lie outside the province of his moral purpose, and subordinating his own moral purpose to them, rest assured that this man has tens of thousands of persons who subject him to compulsion and hinder him. He has no need of pitch or the wheel to get him to speak out what he knows, but a little nod from a wench, if it so happen, will upset him, a kindness from one of those who frequent Caesar's court, desire for office, or an inheritance, and thirty thousand other things of the sort. Remember, therefore, in general, that confidences require faithfulness and faithful judgements; and where can one readily find these things nowadays? Or, let someone show me the man who is so minded that he can say, "I care only for what is my own, what is not subject to hindrance, what is by nature free. This, which is the true nature of the good, I have; but let everything else be as God has granted, it makes no difference to me."