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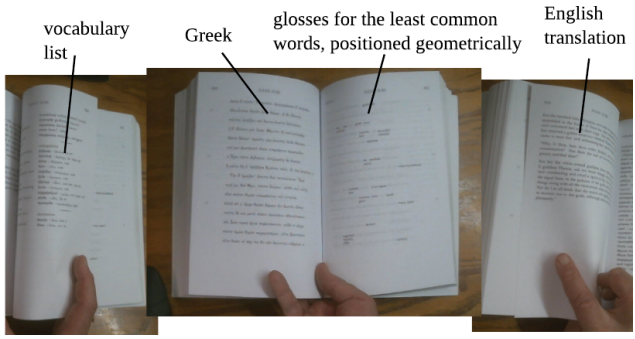

Text and aids are presented in a four-page spread.

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The Greek text of the Anabasis is the 1908 edition by Leopold. The English translation is by Casaubon, 1634.

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vocabulary
ἀναλίσκω (ᾰᾰ) consume, spend on
ἀόργητος not irascible
ἀρρενικός male, virile, potent ∼arsenic
ἀφεκτικός abstemious
δημιόσιος public, the state
διαγωγή carrying across, course of life, management
δίαιτα way of life; home; arbitration
διατριβή activity, waste of time
διδάσκαλος teacher
ἐκτείνω stretch out ∼tend
ἔννοια thought
θεοσεβής revering the gods
μνήμη reminder, memorial
πάππος grandfather
πρόσω forward, in the future; far
φοιτάω go back and forth

1.1

Παρὰ τοῦ πάππου Οὐήρου τὸ καλόηθες καὶ ἀόργητον.

1.2

Παρὰ τῆς δόξης καὶ μνήμης τῆς περὶ τοῦ γεννήσαντος τὸ αἰδῆμον καὶ ἀρρενικόν.

1.3

Παρὰ τῆς μητρὸς τὸ θεοσεβὲς καὶ μεταδοτικὸν καὶ ἀφεκτικὸν οὐ μόνον τοῦ κακοποιεῖν, ἀλλὰ καὶ τοῦ ἐπὶ ἐννοίας γίνεσθαι τοιαύτης· ἔτι δὲ τὸ λιτὸν κατὰ τὴν δίαιταν καὶ πόρρω τῆς πλουσιακῆς διαγωγῆς.

1.4

Παρὰ τοῦ προπάππου τὸ μὴ εἰς δημοσίας διατριβὰς φοιτῆσαι καὶ τὸ ἀγαθοῖς διδασκάλοις κατ᾽ οἶκον χρήσασθαι καὶ τὸ γνῶναι ὅτι εἰς τὰ τοιαῦτα δεῖ ἐκτενῶς ἀναλίσκειν.

1.1

Παρὰ τοῦ |grandfather ἡγήμονος τὸ καλόηθες καὶ |not irascible

1.2

Παρὰ τῆς δόξης καὶ |reminder, memorial ἧς περὶ τοῦ γεννήσαντος τὸ αἰδῆμον καὶ ἀρρενικόν.

1.3

Παρὰ τῆς μητρὸς τὸ |revering the gods εὐσεβοποιητικὸν καὶ |abstemious οὐ μόνον τοῦ κακοποιεῖν, ἀλλὰ καὶ τοῦ ἐπὶ |thought γίνεσθαι τοιαύτης· ἔτι δὲ τὸ λιτὸν κατὰ τὴν |way of life; home; arbitration |forward, in the future; far λουσιακῆς διαγωγῆς.

1.4

Παρὰ τοῦ προπάππου τὸ μὴ εἰς |public, state τὸ |activity, waste of time |go back and forth τὸ ἀγαθοῖς |teacher κατ᾽ οἶκον χρήσασθαι καὶ τὸ γνῶναι ὅτι εἰς τὰ τοιαῦτα δεῖ ἐκτενῶς |consume, spend on

I. Of my grandfather Verus I have learned to be gentle and meek, and to refrain from all anger and passion. From the fame and memory of him that begot me I have learned both shamefastness and manlike behaviour. Of my mother I have learned to be religious, and bountiful; and to forbear, not only to do, but to intend any evil; to content myself with a spare diet, and to fly all such excess as is incidental to great wealth. Of my great-grandfather, both to frequent public schools and auditories, and to get me good and able teachers at home; and that I ought not to think much, if upon such occasions, I were at excessive charges.

II. Of him that brought me up, not to be fondly addicted to either of the two

vocabulary
ἀγωγή carrying; leadership
ἀκενόσπουδος shunning vain pursuits
ἀνέχω raise; mid: endure, submit
ἀπιστητικός incredulous
ἀποπομπή sending away, divorce, averting a bad omen
αὐτουργικός industrious
γόης γῶτος (m, 3) sorcerer, trickster
δαίμων -ονος (m, 3) a god, fate, doom ∼demon
διαβολή slander
διάλογος conversation
δορά hide, flaying
δυσπρόσδεκτος disagreeable; disposed against
εἶτα then, therefore, next
ἐπιθυμέω (ῡ) wish, covet
ἐπῳδός singing to or over
οἰκειόω adopt, adapt
παρρησία speaking freely
πτοέω scare
τερατεύομαι speak of marvels, magic words

1.5

Παρὰ τοῦ τροφέως τὸ μήτε Πρασιανὸς μήτε Βενετιανὸς μήτε Παλμουλάριος ἢ Σκουτάριος γενέσθαι· καὶ τὸ φερέπονον καὶ ὀλιγοδεές· καὶ τὸ αὐτουργικὸν καὶ ἀπολύπραγμον· καὶ τὸ δυσπρόσδεκτον διαβολῆς.

1.6

Παρὰ Διογνήτου τὸ ἀκενόσπουδον· καὶ τὸ ἀπιστητικὸν τοῖς ὑπὸ τῶν τερατευομένων καὶ γοήτων περὶ ἐπῳδῶν καὶ περὶ δαιμόνων ἀποπομπῆς καὶ τῶν τοιούτων λεγομένοις· καὶ τὸ μὴ ὀρτυγοτροφεῖν μηδὲ περὶ τὰ τοιαῦτα ἐπτοῆσθαι· καὶ τὸ ἀνέχεσθαι παρρησίας· καὶ τὸ οἰκειωθῆναι φιλοσοφίᾳ καὶ τὸ ἀκοῦσαι πρῶτον μὲν Βακχείου, εἶτα Τανδάσιδος καὶ Μαρκιανοῦ· καὶ τὸ γράψαι διαλόγους ἐν παιδί· καὶ τὸ σκίμποδος καὶ δορᾶς ἐπιθυμῆσαι καὶ ὅσα τοιαῦτα τῆς Ἑλληνικῆς ἀγωγῆς ἐχόμενα.

1.5

Παρὰ τοῦ τροφέως τὸ μήτε Πρασιανὸς μήτε Βενετιανὸς μήτε Παλμουλάριος ἢ Σκουτάριος γενέσθαι· καὶ τὸ φερέπονον καὶ ὀλιγοδεές· καὶ τὸ |industrious καὶ ἀπολύπραγμον· καὶ τὸ |disagreeable; dis-posed against |slander

1.6

Παρὰ Διογνήτου τὸ |shunning pursuits vain καὶ τὸ |incredulous τοῖς ὑπὸ τῶν |speak of marvels, magic words καὶ |sorcerer, trickster περὶ ἐπῳδῶν καὶ περὶ |a god, fate, doom |sending away, averting a bad omen divorce, ὧν τοιούτων λεγομένοις· καὶ τὸ μὴ ὀρτυγοτροφεῖν μηδὲ περὶ τὰ τοιαῦτα |scare καὶ τὸ |raise; endure |speaking freely καὶ τὸ |adopt, adapt φιλοσοφίᾳ καὶ τὸ ἀκοῦσαι πρῶτον μὲν Βακχείου, |then, there-fore, next Ἕασιδος καὶ Μαρκιανοῦ· καὶ τὸ γράψαι |conversation ͅν παιδί· καὶ τὸ σκίμποδος καὶ |hide, flaying |wish, covet καὶ ὅσα τοιαῦτα τῆς Ἑλληνικῆς |carrying; leadership ἐχόμενα.

great factions of the coursers in the circus, called Prasini, and Veneti: nor in the amphitheatre partially to favour any of the gladiators, or fencers, as either the Parmularii, or the Secutores. Moreover, to endure labour; nor to need many things; when I have anything to do, to do it myself rather than by others; not to meddle with many businesses; and not easily to admit of any slander.

III. Of Diognetus, not to busy myself about vain things, and not easily to believe those things, which are commonly spoken, by such as take upon them to work wonders, and by sorcerers, or prestidigitators, and impostors; concerning the power of charms, and their driving out of demons, or evil spirits; and the like. Not to keep quails for the game; nor to be mad after such things. Not to be offended with other men's liberty of speech, and to apply myself unto philosophy. Him also I must thank, that ever I heard first Bacchius, then Tandasis and Marcianus, and that I did write dialogues in my youth; and that I took liking to the philosophers' little couch and skins, and such other things, which by the Grecian discipline are proper to those who profess philosophy.

IV. To Rusticus I am beholding, that I first entered into the conceit that my life wanted some redress and cure. And then, that I did not fall into the ambition of ordinary

vocabulary
ἀκριβής (ῐ) exact
ἀναγιγνώσκω recognize, read, understand, persuade
ἀρκέω satisfy; ward off, defend; suffice
ἀσκητικός laborious; ascetic
ἀστειολογία repartee
ἀφελής smooth; artless, unintelligent
διάκειμαι be in a condition
διακέομαι repair
διαλέγω go through, debate ∼legion
διόρθωσις -εως (f) correcting behavior
ἐκτρέπω turn aside
ἐπανέρχομαι return; ascend
ἐπειδάν when, after
ἐπιδείκνυμι (ῡ) display, exhibit
ἐπιστόλιον short message, letter
εὐανάκλητος easy to call, remember
εὐδιάλλακτος easy to satisfy
ζῆλος competitiveness, emulation ∼zeal
ἦθος ἤθεος (n, 3) habit, habitat ∼ethos
θεραπείη -ας service, tending
θεώρημα -τος (n, 3) sight; theory
περιπατέω walk around
στολή equipment
συγγράφω write down
φαντασία appearance; imagination
χαλεπαίνω be violent, rage
χρῄζω need ∼chresard

1.7

Παρὰ Ῥουστίκου τὸ λαβεῖν φαντασίαν τοῦ χρήζειν διορθώσεως καὶ θεραπείας τοῦ ἤθους· καὶ τὸ μὴ ἐκτραπῆναι εἰς ζῆλον σοφιστικόν, μηδὲ τὸ συγγράφειν περὶ τῶν θεωρημάτων, ἢ προτρεπτικὰ λογάρια διαλέγεσθαι, ἢ φαντασιοπλήκτως τὸν ἀσκητικὸν ἢ τὸν ἐνεργητικὸν ἄνδρα ἐπιδείκνυσθαι·

Καὶ τὸ ἀποστῆναι ῥητορικῆς καὶ ποιητικῆς καὶ ἀστειολογίας· καὶ τὸ μὴ ἐν στολῇ κατ᾽ οἶκον περιπατεῖν μηδὲ τὰ τοιαῦτα ποιεῖν· καὶ τὸ τὰ ἐπιστόλια ἀφελῶς γράφειν, οἷον τὸ ὑπ᾽ αὐτοῦ τούτου ἀπὸ Σινοέσσης τῇ μητρί μου γραφέν·

Καὶ τὸ πρὸς τοὺς χαλεπήναντας καὶ πλημμελήσαντας εὐανακλήτως καὶ εὐδιαλλάκτως, ἐπειδὰν τάχιστα αὐτοὶ ἐπανελθεῖν ἐθελήσωσι, διακεῖσθαι· καὶ τὸ ἀκριβῶς ἀναγινώσκειν καὶ μὴ ἀρκεῖσθαι περινοοῦντα ὁλοσχερῶς μηδὲ τοῖς περιλαλοῦσι ταχέως συγκατατίθεσθαι· καὶ τὸ

1.7

Παρὰ Ῥουστίκου τὸ λαβεῖν |appearance; imagination τοῦ |need |correcting behavior καὶ |service, tending τοῦ |habit, habitat καὶ τὸ μὴ |turn aside εἰς |competitiveness, emulation -cόν, μηδὲ τὸ |write down περὶ τῶν |sight; theory , ἢ προτρεπτικὰ λογάρια |go through, debate φαντασιοπλήκτως τὸν |laborious; ascetic ἢ τὸν ἐνεργητικὸν ἄνδρα |display, exhibit

Καὶ τὸ ἀποστῆναι ῥητορικῆς καὶ ποιητικῆς καὶ |repartee καὶ τὸ μὴ ἐν |equipment -᾽ οἶκον |walk around μηδὲ τὰ τοιαῦτα ποιεῖν· καὶ τὸ τὰ |short message, letter |smooth; artless, unintelligent γράφειν, οἷον τὸ ὑπ᾽ αὐτοῦ τούτου ἀπὸ Σινοέσσης τῇ μητρί μου γραφέν·

Καὶ τὸ πρὸς τοὺς |be violent, rage καὶ πλημμελήσαντας |easy to call, remember καὶ |easy to satisfy , |when, after τάχιστα αὐτοὶ |return; ascend ἐθελήσωσι, διακεῖσθαι· καὶ τὸ ἀκριβῶς ἀναγινώσκειν καὶ μὴ |satisfy; ward off, defend; suffice -νοοῦντα ὁλοσχερῶς μηδὲ τοῖς περιλαλοῦσι ταχέως συγκατατίθεσθαι· καὶ τὸ

sophists, either to write tracts concerning the common theorems, or to exhort men unto virtue and the study of philosophy by public orations; as also that I never by way of ostentation did affect to show myself an active able man, for any kind of bodily exercises. And that I gave over the study of rhetoric and poetry, and of elegant neat language. That I did not use to walk about the house in my long robe, nor to do any such things. Moreover I learned of him to write letters without any affectation, or curiosity; such as that was, which by him was written to my mother from Sinuessa: and to be easy and ready to be reconciled, and well pleased again with them that had offended me, as soon as any of them would be content to seek unto me again. To read with diligence; not to rest satisfied with a light and superficial knowledge, nor quickly to assent to things commonly spoken of: whom

vocabulary

ἀκύβευτος cautious, not gambling
ἀναίσθητος unfeeling, stupid
ἀναμφίβολος unambiguous
ἀνίημι urge, impel; release ∼jet
ἀποβλέπω stare at, adore
ἀποβολή loss, jettisoning
δυσχεραντικός peevish
ἐλάχιστος smallest, shortest, fewest
ἐλεύθερος not enslaved
ἐμπειρία experience, trial and error
ἐναργής visible, clear ∼Argentina
ἐξήγησις -τος (f) statement, explanation
εὐμενής kind
θεώρημα -τος (n, 3) sight; theory
μεταδίδωμι give part of ∼donate
νόσος (f) plague, pestilence ∼noisome
οἴκοθεν from home, from one's own resources ∼economics
παράδειγμα -τος (n, 3) model, precedent
παραπέμπω send via; escort ∼pomp
σαφής clear, understandable
σφοδρός vehement
ὑπόμνημα -τος (n, 3) memo, memorial

ἐντυχεῖν τοῖς Ἐπικτητείοις ὑπομνήμασιν, ὧν οἴκοθεν μετέδωκεν.

1.8

Παρὰ Ἀπολλωνίου τὸ ἐλεύθερον καὶ ἀναμφιβόλως ἀκύβευτον καὶ πρὸς μηδὲν ἄλλο ἀποβλέπειν μηδὲ ἐπ᾽ ὀλίγον ἢ πρὸς τὸν λόγον· καὶ τὸ ἀεὶ ὅμοιον, ἐν ἀλγηδόσιν ὀξείαις, ἐν ἀποβολῇ τέκνου, ἐν μακραῖς νόσοις· καὶ τὸ ἐπὶ παραδείγματος ζῶντος ἰδεῖν ἐναργῶς ὅτι δύναται ὁ αὐτὸς σφοδρότατος εἶναι καὶ ἀνειμένος·

Καὶ τὸ ἐν ταῖς ἐξηγήσεσι μὴ δυσχεραντικόν· καὶ τὸ ἰδεῖν ἄνθρωπον σαφῶς ἐλάχιστον τῶν ἑαυτοῦ καλῶν ἡγούμενον τὴν ἐμπειρίαν καὶ τὴν ἐντρέχειαν τὴν περὶ τὸ παραδιδόναι τὰ θεωρήματα· καὶ τὸ μαθεῖν πῶς δεῖ λαμβάνειν τὰς δοκούσας χάριτας παρὰ φίλων, μήτε ἐξηττώμενον διὰ ταῦτα μήτε ἀναισθήτως παραπέμποντα.

1.9

Παρὰ Σέξτου τὸ εὐμενές· καὶ τὸ παράδειγμα τοῦ οἴκου

ἐντυχεῖν τοῖς Ἐπικτητείοις |memo, memorial , ὧν |from home

|give part of .

1.8

Παρὰ Ἀπολλωνίου τὸ |not enslaved καὶ |unambiguous

|cautious, not gambling καὶ πρὸς μηδὲν ἄλλο |stare at, adore μηδὲ ἐπ᾽ ὀλίγον ἢ πρὸς τὸν λόγον· καὶ τὸ ἀεὶ ὅμοιον, ἐν ἀλγηδόσιν ὀξείαις, ἐν |loss, jettisoning ου, ἐν μακραῖς |plague καὶ τὸ ἐπὶ |model, precedent ζῶντος ἰδεῖν |visible, clear ὅτι δύναται ὁ αὐτὸς |vehement εἶναι καὶ |urge, impel; release

Καὶ τὸ ἐν ταῖς |statement, explanation μὴ |peevish καὶ τὸ ἰδεῖν ἄνθρωπον |clear, under-standable |smallest, short-est, fewest ν ἑαυτοῦ καλῶν ἡγούμενον τὴν |experience, trial and error ὶ τὴν ἐντρέχειαν τὴν περὶ τὸ παραδιδόναι τὰ |sight; theory καὶ τὸ μαθεῖν πῶς δεῖ λαμβάνειν τὰς δοκούσας χάριτας παρὰ φίλων, μήτε ἐξηττώμενον διὰ ταῦτα μήτε |unfeeling, stupid |send via; escort .

1.9

Παρὰ Σέξτου τὸ |kind καὶ τὸ |model, precedent τοῦ οἴκου

also I must thank that ever I lighted upon Epictetus his Hypomnemata, or moral commentaries and common-factions: which also he gave me of his own.

V. From Apollonius, true liberty, and unvariable steadfastness, and not to regard anything at all, though never so little, but right and reason: and always, whether in the sharpest pains, or after the loss of a child, or in long diseases, to be still the same man; who also was a present and visible example unto me, that it was possible for the same man to be both vehement and remiss: a man not subject to be vexed, and offended with the incapacity of his scholars and auditors in his lectures and expositions; and a true pattern of a man who of all his good gifts and faculties, least esteemed in himself, that his excellent skill and ability to teach and persuade others the common theorems and maxims of the Stoic philosophy. Of him also I learned how to receive favours and kindnesses (as commonly they are accounted:) from friends, so that I might not become obnoxious unto them, for them, nor more yielding upon occasion, than in right I ought; and yet so that I should not pass them neither, as an unsensible and unthankful man.

VI. Of

vocabulary
αἰδέσιμος venerable
ἀναγκαῖος coerced, coercing, slavery
ἀνεκτικός patient
ἀνεπίπληκτος unreproved, unreproving
ἀνεπίφαντος without ostentation
ἀπαθής unaffected, impassive
ἄπλαστος natural, unaffected
ἀψοφητί noiselessly
βάρβαρος non-Greek
βίος life ∼biology
γραμματικός literate; grammar
δόγμα -τος (n, 3) belief, legal decision
ἔμφασις reflected; significance
ἔννοια thought
ἐξευρετικός ingenious
ἐπιδέξιος in the lucky direction ∼dextrous
ἐπιλαμβάνω take, attack, seize
εὐάρμοστος agreeable, harmonious
εὔφημος not speaking inauspiciously
ἰδιώτης -ου (m, 1) private; a layman
ὁμιλία (ῑ) intercourse, company
ὀργή urge, impulse; anger
πάθος -ους (n, 3) an experience, passion, condition
πότε when?
προφέρω bring forth ∼bear
σεμνός revered, holy
φιλόστοργος affectionate
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

τοῦ πατρονομουμένου· καὶ τὴν ἔννοιαν τοῦ κατὰ φύσιν ζῆν· καὶ τὸ σεμνὸν ἁπλάστως· καὶ τὸ στοχαστικὸν τῶν φίλων κηδεμονικῶς· καὶ τὸ ἀνεκτικὸν τῶν ἰδιωτῶν καὶ τὸ ἀθεώρητον οἰομένων·

Καὶ τὸ πρὸς πάντας εὐάρμοστον, ὥστε κολακείας μὲν πάσης προσηνεστέραν εἶναι τὴν ὁμιλίαν αὐτοῦ, αἰδεσιμώτατον δὲ αὐτοῖς ἐκείνοις παρ᾽ αὐτὸν ἐκεῖνον τὸν καιρὸν εἶναι· καὶ τὸ καταληπτικῶς καὶ ὁδῷ ἐξευρετικόν τε καὶ τακτικὸν τῶν εἰς βίον ἀναγκαίων δογμάτων·

Καὶ τὸ μηδὲ ἔμφασίν ποτε ὀργῆς ἢ ἄλλου τινὸς πάθους παρασχεῖν, ἀλλὰ ἅμα μὲν ἀπαθέστατον εἶναι, ἅμα δὲ φιλοστοργότατον· καὶ τὸ εὔφημον ἀψοφητὶ καὶ τὸ πολυμαθὲς ἀνεπιφάντως.

1.10

Παρὰ Ἀλεξάνδρου τοῦ γραμματικοῦ τὸ ἀνεπίπληκτον καὶ τὸ μὴ ὀνειδιστικῶς ἐπιλαμβάνεσθαι τῶν βάρβαρον ἢ σόλοικόν τι ἢ ἀπηχὲς προενεγκαμένων, ἀλλ᾽ ἐπιδεξίως

τοῦ πατρονομουμένου· καὶ τὴν thought τοῦ κατὰ φύσιν ζῆν· καὶ τὸ revered, holy natural, unaffected καὶ τὸ στοχαστικὸν τῶν φίλων κηδεμονικῶς· καὶ τὸ patient τῶν private; a layman ἀθεώρητον οἰομένων·

Καὶ τὸ πρὸς πάντας agreeable, harmonious ὥστε κολακείας μὲν πάσης προσηνεστέραν εἶναι τὴν intercourse, company τοῦ, venerable δὲ αὐτοῖς ἐκείνοις παρ' αὐτὸν ἐκεῖνον τὸν καιρὸν εἶναι· καὶ τὸ καταληπτικῶς καὶ ὁδῷ ingenious τε καὶ τακτικὸν τῶν εἰς life ἀναγκαίων belief, legal decision

Καὶ τὸ μηδὲ ἔμφασίν ποτε urge, impulse; anger ἢ ἄλλου τινὸς an experience, passion, condition παρασχεῖν, ἀλλὰ ἅμα μὲν unaffected, impassive εἶναι, ἅμα δὲ affectionate καὶ τὸ not speaking inauspiciously noiselessly καὶ τὸ πολυμαθὲς without ostentation

1.10

Παρὰ Ἀλεξάνδρου τοῦ literate; grammar τὸ unreproved, unreproving καὶ τὸ μὴ ὀνειδιστικῶς ἐπιλαμβάνεσθαι τῶν non-Greek ἢ σόλοικόν τι ἢ ἀπηχὲς bring forth ἀλλ' in the lucky direction

Sextus, mildness and the pattern of a family governed with paternal affection; and a purpose to live according to nature: to be grave without affectation: to observe carefully the several dispositions of my friends, not to be offended with idiots, nor unseasonably to set upon those that are carried with the vulgar opinions, with the theorems, and tenets of philosophers: his conversation being an example how a man might accommodate himself to all men and companies; so that though his company were sweeter and more pleasing than any flatterer's cogging and fawning; yet was it at the same time most respected and reverenced: who also had a proper happiness and faculty, rationally and methodically to find out, and set in order all necessary determinations and instructions for a man's life. A man without ever the least appearance of anger, or any other passion; able at the same time most exactly to observe the Stoic Apathia, or unpassionateness, and yet to be most tender-hearted: ever of good credit; and yet almost without any noise, or rumour: very learned, and yet making little show.

VII. From Alexander the Grammarian, to be un-reprovable myself, and not reproachfully to reprehend any man for a barbarism, or a solecism, or

vocabulary
ἄστοργος without affection
ἄσχολος busy
βασκανία malignity, witchery
ἐμμελής harmonious
ἐπίπαν =ἐπί
ἐπιστολή message, letter
ἐφίστημι set; (mp) come/be near, direct, stop ∼station
καθήκω come down, (a day) to fall, arrive; be proper
παραιτέομαι entreat; beg for; decline
περιίστημι be around; turn out ∼station
προβάλλω throw before; propose; (mp) pretend, abandon, nominate ∼ballistic
προφέρω bring forth ∼bear
ῥῆμα -τος (n, 3) a thing said
συνεχής (ῠ) continuously
τυραννικός tyrranical
ὑπόκρισις -εως (f) answer; acting, hypocrisy
χωρίς separately; except, other than ∼heir

αὐτὸ μόνον ἐκεῖνο ὃ ἔδει εἰρῆσθαι προφέρεσθαι ἐν τρόπῳ ἀποκρίσεως ἢ συνεπιμαρτυρήσεως ἢ συνδιαλήψεως περὶ αὐτοῦ τοῦ πράγματος, οὐχὶ περὶ τοῦ ῥήματος, ἢ δι᾽ ἑτέρας τινὸς τοιαύτης ἐμμελοῦς παρυπομνήσεως.

1.11

Παρὰ Φρόντωνος *τὸ ἐπιστῆσαι οἵα ἡ τυραννικὴ βασκανία καὶ ποικιλία καὶ ὑπόκρισις, καὶ ὅτι ὡς ἐπίπαν οἱ καλούμενοι οὗτοι παρ᾽ ἡμῖν εὐπατρίδαι ἀστοργότεροί πως εἰσί.*

1.12

Παρὰ Ἀλεξάνδρου τοῦ Πλατωνικοῦ *τὸ μὴ πολλάκις μηδὲ χωρὶς ἀνάγκης λέγειν πρός τινα ἢ ἐν ἐπιστολῇ γράφειν ὅτι ἄσχολός εἰμι, μηδὲ διὰ τούτου τοῦ τρόπου συνεχῶς παραιτεῖσθαι τὰ κατὰ τὰς πρὸς τοὺς συμβιοῦντας σχέσεις καθήκοντα, προβαλλόμενον τὰ περιεστῶτα πράγματα.*

αὐτὸ μόνον ἐκεῖνο ὃ ἔδει εἰρῆσθαι |bring forth ἐν τρόπῳ ἀποκρίσεως ἢ συνεπιμαρτυρήσεως ἢ συνδιαλήψεως περὶ αὐτοῦ τοῦ πράγματος, οὐχὶ περὶ τοῦ |a thing said, δι᾽ ἑτέρας τινὸς τοιαύτης |harmonious ἁρυπομνήσεως.

1.11

Παρὰ Φρόντωνος τὸ |set; (mp) come/be near, direct, stop |tyrranical |malignity, witchery καὶ ποικιλία καὶ |answer; acting, hypocrisy καὶ ὅτι ὡς |=ἐπί οἱ καλούμενοι οὗτοι παρ᾽ ἡμῖν εὐπατρίδαι |without affection πως εἰσί.

1.12

Παρὰ Ἀλεξάνδρου τοῦ Πλατωνικοῦ τὸ μὴ |often μηδὲ |separately; except, other than ἐν |message, letter γράφειν ὅτι |busy εἰμι, μηδὲ διὰ τούτου τοῦ τρόπου |continuously |entreat; beg for; decline τὰ κατὰ τὰς πρὸς τοὺς συμβιοῦντας σχέσεις |come down, (a day) to fall, arrive; be proper |throw before; propose; (mp) pretend, abandon, nominate |be around; turn out κατα.

any false pronunciation, but dextrously by way of answer, or testimony, or confirmation of the same matter (taking no notice of the word) to utter it as it should have been spoken; or by some other such close and indirect admonition, handsomely and civilly to tell him of it.

VIII. Of Fronto, to how much envy and fraud and hypocrisy the state of a tyrannous king is subject unto, and how they who are commonly called εὐπατρίδαι, i. e. nobly born, are in some sort incapable, or void of natural affection.

IX. Of Alexander the Platonic, not often nor without great necessity to say, or to write to any man in a letter, 'I am not at leisure'; nor in this manner still to put off those duties, which we owe to our friends and acquaintances (to every one

vocabulary
ἀγαπητικός affectionate
αἰτιάομαι blame ∼etiology
ἀληθινός honest, genuine
ἄλογος without speech or reckoning
ἀποκαθίστημι restore
ἀπομνημονεύω remember, record
διδάσκαλος teacher
διοικέω manage, keep house
ἔκθυμος (ῡ) spirited, ardent
ἐκτείνω stretch out ∼tend
ἐλευθερία freedom
εὔελπις -δος (m) hopeful
εὐμετάδοτος generous
εὐποιητικός beneficent
εὔφημος not speaking inauspiciously
ἰσηγορία political equality
ἰσόνομος equality, an egalitarianism
ἰσότης -τος (f, 3) equality, impartiality
ὀλίγωρος careless of, disregarding
ὁμαλής level, even
πολιτεία (ῑ) citizenship; government
συνήθης habitual, intimate
τιμάω (ῑ) honor, exalt
τιμόω honor, exalt
φαντασία appearance; imagination

1.13

Παρὰ Κατούλου τὸ μὴ ὀλιγώρως ἔχειν φίλου αἰτιωμένου τι, κἂν τύχῃ ἀλόγως αἰτιώμενος, ἀλλὰ πειρᾶσθαι καὶ ἀποκαθιστάναι ἐπὶ τὸ σύνηθες· καὶ τὸ περὶ τῶν διδασκάλων ἐκθύμως εὔφημον, οἷα τὰ περὶ Δομιτίου καὶ Ἀθηνοδότου ἀπομνημονευόμενα· καὶ τὸ περὶ τὰ τέκνα ἀληθινῶς ἀγαπητικόν.

1.14

Παρὰ τοῦ ἀδελφοῦ μου Σεουήρου τὸ φιλοίκειον καὶ φιλάληθες καὶ φιλοδίκαιον· καὶ τὸ δι᾽ αὐτοῦ γνῶναι Θρασέαν, Ἑλβίδιον, Κάτωνα, Δίωνα, Βροῦτον, καὶ φαντασίαν λαβεῖν πολιτείας ἰσονόμου, κατ᾽ ἰσότητα καὶ ἰσηγορίαν διοικουμένης, καὶ βασιλείας τιμώσης πάντων μάλιστα τὴν ἐλευθερίαν τῶν ἀρχομένων·

Καὶ ἔτι παρὰ τοῦ αὐτοῦ τὸ ὁμαλὲς καὶ ὁμότονον ἐν τῇ τιμῇ τῆς· καὶ τὸ εὐποιητικὸν καὶ τὸ εὐμετάδοτον ἐκτενῶς καὶ τὸ εὔελπι καὶ τὸ πιστευτικὸν περὶ τοῦ ὑπὸ τῶν φίλων

1.13

Παρὰ Κατούλου τὸ μὴ |careless of, disregarding ἔχειν φίλου |blame τι, κἂν τύχῃ |without speech or reckoning |blame , ἀλλὰ πειρᾶσθαι καὶ |restore ἐπὶ τὸ |habitual, intimate καὶ τὸ περὶ τῶν |teacher |spirited, ardent |not speaking inauspiciously τὰ περὶ Δομιτίου καὶ Ἀθηνοδότου |remember, record καὶ τὸ περὶ τὰ τέκνα |honest, genuine |affectionate .

1.14

Παρὰ τοῦ ἀδελφοῦ μου Σεουήρου τὸ φιλοίκειον καὶ φιλάληθες καὶ φιλοδίκαιον· καὶ τὸ δι᾽ αὐτοῦ γνῶναι Θρασέαν, Ἑλβίδιον, Κάτωνα, Δίωνα, Βροῦτον, καὶ |appearance; imagination λαβεῖν |citizenship; government |equality, an egalitarianism |equality, impartiality ἰσ |political equality |manage, keep house βασιλείας τιμώσης πάντων μάλιστα τὴν ἐλευθερίαν τῶν ἀρχομένων·

Καὶ ἔτι παρὰ τοῦ αὐτοῦ τὸ |level, even ὁμότονον ἐν τῇ τιμῇ τῆς· καὶ τὸ |beneficent καὶ τὸ |generous ἐκτενῶς καὶ τὸ |hopeful καὶ τὸ πιστευτικὸν περὶ τοῦ ὑπὸ τῶν φίλων

in his kind) under pretence of urgent affairs.

X. Of Catulus, not to contemn any friend's expostulation, though unjust, but to strive to reduce him to his former disposition: freely and heartily to speak well of all my masters upon any occasion, as it is reported of Domitius, and Athenodotus: and to love my children with true affection.

XI. From my brother Severus, to be kind and loving to all them of my house and family; by whom also I came to the knowledge of Thrasea and Helvidius, and Cato, and Dio, and Brutus. He it was also that did put me in the first conceit and desire of an equal commonwealth, administered by justice and equality; and of a kingdom wherein should be regarded nothing more than the good and welfare of the subjects. Of him also, to observe a constant tenor, (not interrupted, with any other cares and distractions,) in the study and esteem of philosophy: to be bountiful and liberal in the largest measure; always to hope the best; and to be confident that my friends love me. In whom I moreover

vocabulary

ἀδιάστροφος inexorable; not perverted
ἀθαύμαστος not amazed, implacable
ἀμηχανέω be helpless, resourceless
ἀνέκπληκτος undaunted
ἀνεπίκρυπτος unconcealed
ἀψευδής truthful
γεραρός majestic
δῆλος visible, conspicuous
διορθόω fix, amend
ἐπείγω weigh upon, drive; (mid) hurry
εὐεργετικός beneficent
εὔθυμος (ῡ) well-disposed ∼fume
εὔκρατος (ᾱ) moderate, temperate
ἦθος ἤθεος (n, 3) habit, habitat ∼ethos
θυμόω (ῡ) anger
κατηφής disgraced
μειλίχιος pleasing, gentle
μηδαμοῦ nowhere
νόσος (f) plague, pestilence ∼noisome
ὀκνέω shrink from, hesitate; worry
πρόκειμαι be placed by; be devoted to
σχέτλιος tough, sound, stubborn, cruel ∼ischemia
ὑφοράω look at from below, suspect
φαντασία appearance; imagination

φιλεῖσθαι· καὶ τὸ ἀνεπίκρυπτον πρὸς τοὺς καταγνώσεως ὑπ᾽ αὐτοῦ τυγχάνοντας· καὶ τὸ μὴ δεῖσθαι στοχασμοῦ τοὺς φίλους αὐτοῦ περὶ τοῦ τί θέλει ἢ τί οὐ θέλει, ἀλλὰ δῆλον εἶναι.

1.15

Παρὰ Μαξίμου τὸ κρατεῖν ἑαυτοῦ καὶ κατὰ μηδὲν περίφορον εἶναι· καὶ τὸ εὔθυμον ἔν τε ταῖς ἄλλαις περιστάσεσι καὶ ἐν ταῖς νόσοις· καὶ τὸ εὔκρατον τοῦ ἤθους καὶ μειλίχιον καὶ γεραρόν· καὶ τὸ οὐ σχετλίως κατεργαστικὸν τῶν προκειμένων·

Καὶ τὸ πάντας αὐτῷ πιστεύειν περὶ ὧν λέγοι ὅτι οὕτως φρονεῖ, καὶ περὶ ὧν πράττοι ὅτι οὐ κακῶς πράττει. καὶ τὸ ἀθαύμαστον καὶ ἀνέκπληκτον καὶ μηδαμοῦ ἐπειγόμενον ἢ ὀκνοῦν ἢ ἀμηχανοῦν ἢ κατηφὲς ἢ προσσεσηρός, ἢ πάλιν θυμούμενον ἢ ὑφορώμενον·

Καὶ τὸ εὐεργετικὸν καὶ τὸ συγγνωμονικὸν καὶ τὸ ἀψευδές· καὶ τὸ ἀδιαστρόφου μᾶλλον ἢ διορθουμένου φαντασίαν

φιλεῖσθαι· καὶ τὸ |unconcealed πρὸς τοὺς καταγνώσεως ὑπ᾽ αὐτοῦ τυγχάνοντας· καὶ τὸ μὴ δεῖσθαι στοχασμοῦ τοὺς φίλους αὐτοῦ περὶ τοῦ τί θέλει ἢ τί οὐ θέλει, ἀλλὰ |visible, conspicuous εἶναι.

1.15

Παρὰ Μαξίμου τὸ κρατεῖν ἑαυτοῦ καὶ κατὰ μηδὲν περίφορον εἶναι· καὶ τὸ |well-disposed τε ταῖς ἄλλαις περιστάσεσι καὶ ἐν ταῖς |plague καὶ τὸ |moderate, temperate τοῦ |habit, habitat καὶ |pleasing, gentle καὶ |majestic καὶ τὸ οὐ |tough, sound, stubborn, cruel κατεργαστικὸν τῶν |be placed by; be devoted to

Καὶ τὸ πάντας αὐτῷ πιστεύειν περὶ ὧν λέγοι ὅτι οὕτως φρονεῖ, καὶ περὶ ὧν πράττοι ὅτι οὐ κακῶς πράττει. καὶ τὸ

|not amazed, implacable καὶ |undaunted καὶ |nowhere |weigh upon, drive; (mid) hurry

|hesitate; worry ἢ |be helpless, resourceless |disgraced ἢ προσσεσηρός, ἢ πάλιν

|anger ἢ |look at from below, suspect

Καὶ τὸ |beneficent καὶ τὸ συγγνωμονικὸν καὶ τὸ |truthful

καὶ τὸ |inexorable; perverted not μᾶλλον ἢ |fix, amend |appearance; imagination

observed open dealing towards those whom he reproved at any time, and that his friends might without all doubt or much observation know what he would, or would not, so open and plain was he.

XII. From Claudius Maximus, in all things to endeavour to have power of myself, and in nothing to be carried about; to be cheerful and courageous in all sudden chances and accidents, as in sicknesses: to love mildness, and moderation, and gravity: and to do my business, whatsoever it be, thoroughly, and without querulousness. Whatsoever he said, all men believed him that as he spake, so he thought, and whatsoever he did, that he did it with a good intent. His manner was, never to wonder at anything; never to be in haste, and yet never slow: nor to be perplexed, or dejected, or at any time unseemly, or excessively to laugh: nor to be angry, or suspicious, but ever ready to do good, and to

vocabulary

ἀκενόδοξος without vanity
ἀκουστικός of hearing
ἀκριβής (ῑ) exact
ἄνεσις -εως (f) loosening, indulgence
ἀπολείπω leave behind, fail ∼eclipse
ἀπονεμητικός disposed to distribute
ἀρκέω satisfy; ward off, defend; suffice
ἀσάλευτος unmoved, unshaken
εἰσφέρω carry into, carry along ∼bear
ἔμπειρος experienced
ἐξητασμένως after full investigation
ἐπανάγκης (impers) it is compulsory
ἐπίμονος staying, long-lasting
ἔρως -τος (m) love, desire ∼erotic
ἐφίημι (ῑι) send at, let fly; mp: rush at, spring upon ∼jet
ζητητικός inquiring, skeptical
ἥμερος gentle; (animals) domesticated
καταλαμβάνω seize, understand, catch, overtake; (mp) happen ∼epilepsy
κρείσσων more powerful; better
μειράκιον youngster
πάντως by all means
ποῦ where?
συνδειπνέω eat with
ὑπολαμβάνω take under one's support, seize; speak up; imagine ∼epilepsy
ὑπομένω stay behind, await ∼remain
φαντασία appearance; imagination
χρεία need, use

παρέχειν· καὶ ὅτι οὔτε ὠήθη ἄν ποτέ τις ὑπερορᾶσθαι ὑπ᾽ αὐτοῦ οὔτε ὑπέμεινεν ἂν κρείττονα αὐτοῦ αὑτὸν ὑπολαβεῖν· καὶ τὸ εὐχαριεντίζεσθαι.

1.16

Παρὰ τοῦ πατρὸς τὸ ἥμερον καὶ μενετικὸν ἀσαλεύτως ἐπὶ τῶν ἐξητασμένως κριθέντων· καὶ τὸ ἀκενόδοξον περὶ τὰς δοκούσας τιμάς· καὶ τὸ φιλόπονον καὶ ἐνδελεχές· καὶ τὸ ἀκουστικὸν τῶν ἐχόντων τι κοινωφελὲς εἰσφέρειν· καὶ τὸ ἀπαρατρέπτως τοῦ κατ᾽ ἀξίαν ἀπονεμητικὸν ἑκάστῳ· καὶ τὸ ἔμπειρον ποῦ μὲν χρεία ἐντάσεως, ποῦ δὲ ἀνέσεως·

Καὶ τὸ παῦσαι τὰ περὶ τοὺς ἔρωτας τῶν· μειρακίων· καὶ ἡ κοινονοημοσύνη καὶ τὸ ἐφεῖσθαι τοῖς φίλοις μήτε συνδειπνεῖν αὐτῷ πάντως μήτε συναποδημεῖν ἐπάναγκες, ἀεὶ δὲ ὅμοιον αὐτὸν καταλαμβάνεσθαι ὑπὸ τῶν διὰ χρείας τινὰς ἀπολειφθέντων· καὶ τὸ ζητητικὸν ἀκριβῶς ἐν τοῖς συμβουλίοις καὶ ἐπίμονον, ἀλλ᾽ οὐ τὸ προαπέστη τῆς ἐρεύνης, ἀρκεσθεὶς ταῖς προχείροις φαντασίαις· καὶ τὸ

παρέχειν· καὶ ὅτι οὔτε ᾠήθη ἄν ποτέ τις ὑπερορᾶσθαι ὑπ᾽ αὐτοῦ οὔτε |stay behind, await ῥείττονα αὐτοῦ αὑτὸν |take under one's support, |seize; speak up; imagine ριεντίζεσθαι.

1.16

Παρὰ τοῦ πατρὸς τὸ |gentle; (animals) domesticated τικὸν |unmoved, unshaken ἐπὶ τῶν |after full investigation κριθέντων· καὶ τὸ |without vanity περὶ τὰς δοκούσας τιμάς· καὶ τὸ φιλόπονον καὶ ἐνδελεχές· καὶ τὸ |of hearing τῶν ἐχόντων τι κοινωφελὲς |carry into, carry along καὶ τὸ ἀπαρατρέπτως τοῦ κατ᾽ ἀξίαν |disposed to distribute ἑκάστῳ· καὶ τὸ |experienced |where? |need, use άσεως, |where? |loosening, indulgence

Καὶ τὸ παῦσαι τὰ περὶ τοὺς |love, desire τῶν· |youngster καὶ ἡ κοινονοημοσύνη καὶ τὸ |send flying at ς φίλοις μήτε |eat with αὐτῷ |by all means ε συναποδημεῖν |(impers) it is compulsory ἀεὶ δὲ ὅμοιον αὐτὸν |seize, understand, catch, overtake; |need, use (mp) happen τινὰς |leave behind, fail καὶ τὸ |inquiring, skeptical ἀκριβῶς ἐν τοῖς συμβουλίοις καὶ |staying, long-lasting , ἀλλ᾽ οὐ τὸ προαπέστη τῆς ἐρεύνης, |satisfy; ward off, defend; suffice προχείροις |appearance; imagination καὶ τὸ

forgive, and to speak truth; and all this, as one that seemed rather of himself to have been straight and right, than ever to have been rectified or redressed; neither was there any man that ever thought himself undervalued by him, or that could find in his heart, to think himself a better man than he. He would also be very pleasant and gracious.

XIII. In my father, I observed his meekness; his constancy without wavering in those things, which after a due examination and deliberation, he had determined. How free from all vanity he carried himself in matter of honour and dignity, (as they are esteemed:) his laboriousness and assiduity, his readiness to hear any man, that had aught to say tending to any common good: how generally and impartially he would give every man his due; his skill and knowledge, when rigour or extremity, or when remissness or moderation was in season; how he did abstain from all unchaste love of youths; his moderate condescending to other men's occasions as an ordinary man, neither absolutely requiring of his friends, that they should wait upon him at his ordinary meals, nor that they should of necessity accompany him in his journeys; and that whensoever any business upon some necessary occasions was to be put off and omitted before it could be ended, he was ever found when he went about it again, the same man that he was before. His accurate examination of things in consultations, and patient hearing of others. He would not hastily give over the search of the matter, as one easy to be satisfied with sudden notions and apprehensions. His care to preserve his

vocabulary
ἀκολάκευτος unflatterable, not flattering
ἀναγκαῖος coerced, coercing, slavery
ἀνεπιτήδευτος clumsily made, unpracticed
ἀπειρόκαλος tasteless, vulgar
ἀπροφάσιστος unhesitating
ἅπτω set on fire; attach; mid: touch, seize ∼haptic
ἀρεσκευτικός obsequious
ἀτράγῳδος not tragic
ἄτυφος (ᾰ) not puffed up
αὐτάρκης self-sufficient
ἀψίκορος quickly sated; fickle
βέβαιος steadfast; sure
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
δημοκοπικός demagogic
διατηρητικός disposed for keeping
ἐλάχιστος smallest, shortest, fewest
ἐπιβόησις applause
ἐπιμανής mad for
εὐμάρεια ease, opportunity
μηδαμοῦ nowhere
νήφω be sober
πέπειρος ripe
προίστημι put forward; (+gen) be head of, guard ∼station
πρόσωθεν forward, in the future; far
σοφιστής -οῦ (m, 1) expert
τέλειος finished ∼apostle
τύχη fortune, act of a god
φαιδρός beaming ∼photon

διατηρητικὸν τῶν φίλων καὶ μηδαμοῦ ἀψίκορον μηδὲ ἐπιμανές· καὶ τὸ αὔταρκες ἐν παντὶ καὶ τὸ φαιδρόν·

Καὶ τὸ πόρρωθεν προνοητικὸν καὶ τῶν ἐλαχίστων προδιοικητικὸν ἀτραγῴδως· καὶ τὸ τὰς ἐπιβοήσεις καὶ πᾶσαν κολακείαν ἐπ᾽ αὐτοῦ συσταλῆναι καὶ τὸ φυλακτικὸν ἀεὶ τῶν ἀναγκαίων τῇ ἀρχῇ καὶ ταμιευτικὸν τῆς χορηγίας καὶ ὑπομενετικὸν τῆς ἐπὶ τῶν τοιούτων τινῶν καταιτιάσεως· καὶ τὸ μήτε περὶ θεοὺς δεισίδαιμον μήτε περὶ ἀνθρώπους δημοκοπικὸν ἢ ἀρεσκευτικὸν ἢ ὀχλοχαρές, ἀλλὰ νῆφον ἐν πᾶσι καὶ βέβαιον καὶ μηδαμοῦ ἀπειρόκαλον μηδὲ καινοτόμον·

Καὶ τὸ τοῖς εἰς εὐμάρειαν βίου φέρουσί τι, ὧν ἡ τύχη παρεῖχε δαψίλειαν, χρηστικὸν ἀτύφως ἅμα καὶ ἀπροφασίστως, ὥστε παρόντων μὲν ἀνεπιτηδεύτως ἅπτεσθαι, ἀπόντων δὲ μὴ δεῖσθαι· καὶ τὸ μηδὲ ἄν τινα εἰπεῖν μήτε ὅτι σοφιστὴς μήτε ὅτι οὐερνάκλος μήτε ὅτι σχολαστικός, ἀλλ᾽ ὅτι ἀνὴρ πέπειρος, τέλειος, ἀκολάκευτος, προεστάναι δυνάμενος καὶ τῶν ἑαυτοῦ καὶ

|disposed for keeping φίλων καὶ |nowhere |quickly; sated; fickle μηδὲ

|mad for καὶ τὸ |self-sufficient παντὶ καὶ τὸ |beaming

Καὶ τὸ |forward, in the future; far ρονοητικὸν καὶ τῶν |smallest, shortest, fewest προδιοικητικὸν |not tragic καὶ τὸ τὰς |applause καὶ πᾶσαν κολακείαν ἐπ᾽ αὐτοῦ συσταλῆναν καὶ τὸ φυλακτικὸν ἀεὶ τῶν ἀναγκαίων τῇ ἀρχῇ καὶ ταμιευτικὸν τῆς χορηγίας καὶ ὑπομενετικὸν τῆς ἐπὶ τῶν τοιούτων τινῶν καταιτιάσεως· καὶ τὸ μήτε περὶ θεοὺς δεισίδαιμον μήτε περὶ ἀνθρώπους |demagogic ἢ |obsequious ἢ ὀχλοχαρές, ἀλλὰ |be sober ᾽ν πᾶσι καὶ |steadfast; sure |nowhere

|tasteless, vulgar μηδὲ καινοτόμον·

Καὶ τὸ τοῖς εἰς |ease, opportunity φέρουσί τι, ὧν ἡ

|fortune, act of a god ἔιχε δαψίλειαν, χρηστικὸν |not puffed up καὶ

|unhesitating ὥστε παρόντων μὲν |clumsily made, unpracticed ἅπτεσθαι, ἀπόντων δὲ μὴ δεῖσθαι· καὶ τὸ μηδὲ ἄν τινα εἰπεῖν μήτε ὅτι |expert μήτε ὅτι οὐερνάκλος μήτε ὅτι σχολαστικός, ἀλλ᾽ ὅτι ἀνὴρ |ripe |finished

|unflatterable, not flattering προεστάναι δυνάμενος καὶ τῶν ἑαυτοῦ καὶ

friends; how neither at any time he would carry himself towards them with disdainful neglect, and grow weary of them; nor yet at any time be madly fond of them. His contented mind in all things, his cheerful countenance, his care to foresee things afar off, and to take order for the least, without any noise or clamour. Moreover how all acclamations and flattery were repressed by him: how carefully he observed all things necessary to the government, and kept an account of the common expenses, and how patiently he did abide that he was reprehended by some for this his strict and rigid kind of dealing. How he was neither a superstitious worshipper of the gods, nor an ambitious pleaser of men, or studious of popular applause; but sober in all things, and everywhere observant of that which was fitting; no affecter of novelties: in those things which conduced to his ease and convenience, (plenty whereof his fortune did afford him,) without pride and bragging, yet with all freedom and liberty: so that as he did freely enjoy them without any anxiety or affectation when they were present; so when absent, he found no want of them. Moreover, that he was never commended by any man, as either a learned acute man, or an obsequious officious man, or a fine orator; but as a ripe mature man, a perfect sound man; one that could not endure to be flattered; able to govern both himself and others. Moreover, how much he did honour all true philosophers, without upbraiding those that were not so; his sociableness, his gracious and delightful conversation, but never unto satiety; his care of his body within bounds and measure, not as one that desired to live long, or over-studious of neatness, and elegancy; and yet not as

vocabulary
ἀβάσκανος free from envy
ἔθος ἔθεος (n, 3) custom, habit ∼ethology
ἐκτός outside
ἔμμετρος in due measure; metrical
ἐξονειδιστικός throwing reproach on
ἐπίθεμα lid
ἐπιμελητικός able to take charge
ἐπιτηδεύω practice, pursue
εὐδοκιμέω be esteemed
εὐμετακίνητος (ῑ) capricious
εὐόμιλος sociable
εὐπαράγωγος gullible
θάω suck
ἰατρικός medicine, medical skill
ἱστορία science, history
καλλωπισμός showing off; ornamentation
κτάομαι acquire, possess
ὀλίγωρος careless of, disregarding
πάτριος of the father(s), ancestral
φαρμακεύς -ος (m) poisoner, sorcerer
φάρμακον drug, potion ∼pharmacy
φιλοσοφέω philosophize, study
χρῄζω need ∼chresard

ἄλλων.

Πρὸς τούτοις δὲ καὶ τὸ τιμητικὸν τῶν ἀληθῶς φιλοσοφούντων, τοῖς δὲ ἄλλοις οὐκ ἐξονειδιστικὸν οὐδὲ μὴν εὐπαράγωγον ὑπ᾽ αὐτῶν· ἔτι δὲ τὸ εὐόμιλον καὶ εὔχαρι οὐ κατακόρως· καὶ τὸ τοῦ ἰδίου σώματος ἐπιμελητικὸν ἐμμέτρως, οὔτε ὡς ἄν τις φιλόζωος οὔτε πρὸς καλλωπισμὸν οὔτε μὴν ὀλιγώρως, ἀλλ᾽ ὥστε διὰ τὴν ἰδίαν προσοχὴν εἰς ὀλίγιστα ἰατρικῆς χρῄζειν ἢ φαρμάκων καὶ ἐπιθεμάτων ἐκτός·

Μάλιστα δὲ τὸ παραχωρητικὸν ἀβασκάνως τοῖς δύναμίν τινα κεκτημένοις, οἷον τὴν φραστικὴν ἢ τὴν ἐξ ἱστορίας νόμων ἢ ἐθῶν ἢ ἄλλων τινῶν πραγμάτων, καὶ συσπουδαστικὸν αὐτοῖς, ἵνα ἕκαστοι κατὰ τὰ ἴδια προτερήματα εὐδοκιμῶσι· πάντα δὲ κατὰ τὰ πάτρια πράσσων, οὐδὲ αὐτὸ τοῦτο ἐπιτηδεύων φαίνεσθαι, τὸ τὰ πάτρια φυλάσσειν.

Ἔτι δὲ τὸ μὴ εὐμετακίνητον καὶ ῥιπταστικόν, ἀλλὰ καὶ

ἄλλων.

Πρὸς τούτοις δὲ καὶ τὸ τιμητικὸν τῶν ἀληθῶς philosophize, study , τοῖς δὲ ἄλλοις οὐκ throwing reproach on οὐδὲ μὴν gullible ὑπ᾽ αὐτῶν· ἔτι δὲ τὸ sociable καὶ εὔχαρι οὐ κατακόρως· καὶ τὸ τοῦ ἰδίου σώματος able to take charge in due measure; metrical ὕτε ὡς ἄν τις φιλόζωος οὔτε πρὸς showing off; ornamentation οὔτε μὴν careless of, disregarding ἀλλ᾽ ὥστε διὰ τὴν ἰδίαν προσοχὴν εἰς ὀλίγιστα medicine, medical skill need ἢ φαρμάκων καὶ lid outside

Μάλιστα δὲ τὸ παραχωρητικὸν free from envy οἷς δύναμίν τινα acquire , οἷον τὴν φραστικὴν ἢ τὴν ἐξ ἱστορίας νόμων ἢ ἐθῶν ἢ ἄλλων τινῶν πραγμάτων, καὶ συσπουδαστικὸν αὐτοῖς, ἵνα ἕκαστοι κατὰ τὰ ἴδια προτερήματα be esteemed πάντα δὲ κατὰ τὰ of the father(s), ancestral πράσσων, οὐδὲ αὐτὸ τοῦτο practice, pursue φαίνεσθαι, τὸ τὰ of the father(s), ancestral σειν.

Ἔτι δὲ τὸ μὴ capricious καὶ ῥιπταστικόν, ἀλλὰ καὶ

one that did not regard it: so that through his own care and providence, he seldom needed any inward physic, or outward applications: but especially how ingeniously he would yield to any that had obtained any peculiar faculty, as either eloquence, or the knowledge of the laws, or of ancient customs, or the like; and how he concurred with them, in his best care and endeavour that every one of them might in his kind, for that wherein he excelled, be regarded and esteemed: and although he did all things carefully after the ancient customs of his forefathers, yet even of this was he not desirous that men should take notice, that he did imitate ancient customs. Again, how he was not easily moved and tossed up and down, but loved to be constant, both in the same places and businesses; and how after his great fits of headache he would return fresh and vigorous to his wonted affairs. Again, that secrets he neither had many, nor often, and such only as concerned public matters: his discretion and moderation, in exhibiting of the public sights and shows for the pleasure and pastime of the people: in public buildings. congiaries, and the like. In all these things, having a respect unto men only as men, and to the equity of the things themselves, and not unto the glory that might follow. Never wont to use the baths at unseasonable hours; no builder; never curious, or solicitous, either about his meat, or about the workmanship, or colour of his clothes, or about anything that belonged to external beauty. In all his conversation, far from all inhumanity, all boldness, and incivility, all greediness and impetuosity; never

vocabulary
ἀδυσώπητος inexorable
ἀκμαῖος at one's prime; in season
ἀπηνής harsh
ἀπόρρητος forbidden, secret
ἀτάραχος calm
δέρκομαι see, watch
διαλαμβάνω distribute
διανομή distribution; regulation
ἐδωδή food ~eat
ἔμφρων sane, conscious, rational
ἐνδιατριπτικός fondly dwelling in
ἔπαυλις -τος (f) farmhouse
ἐπινοητής -οῦ (m, 1) inventive person
ἐπιτελέω complete; do a religious duty
ἐσθής clothes ~vest
εὐδοξία good repute
ἠώς ἠῶθι (f, 2) dawn ~Eocene
θεωρία spectator, contemplation
ἱδρώς sweat ~exude
κατασκευή fixed assets; condition
κοινός communal, ordinary
κοινόω make common; cooperate
λάβρος blustering, torrential
λογίζομαι reckon, consider
μετρέω measure, traverse ~metric
νεαρός young ~neon
παραιτέομαι entreat; beg for; decline
πότε when?
σπάνιος rare, scanty
στολή equipment
συνήθης habitual, intimate
σχολή rest, leisure
χιτών -ος (m, 3) tunic, armor

τόποις καὶ πράγμασι τοῖς αὐτοῖς ἐνδιατριπτικόν· καὶ τὸ μετὰ τοὺς παροξυσμοὺς τῆς κεφαλαλγίας νεαρὸν εὐθὺς καὶ ἀκμαῖον πρὸς τὰ συνήθη ἔργα· καὶ τὸ μὴ εἶναι αὐτῷ πολλὰ τὰ ἀπόρρητα, ἀλλ᾽ ὀλίγιστα καὶ σπανιώτατα καὶ ταῦτα ὑπὲρ τῶν κοινῶν μόνων· καὶ τὸ ἔμφρον καὶ μεμετρημένον ἔν τε θεωριῶν ἐπιτελέσει καὶ ἔργων κατασκευαῖς καὶ διανομαῖς καὶ τοῖς τοιούτοις, ὅ ἐστιν ἀνθρώπου πρὸς αὐτὸ τὸ δέον πραχθῆναι δεδορκότος, οὐ πρὸς τὴν ἐπὶ τοῖς πραχθεῖσιν εὐδοξίαν.

Οὐκ ἀωρὶ λούστης, οὐχὶ φιλοικοδόμος, οὐ περὶ τὰς ἐδωδὰς ἐπινοητής, οὐ περὶ ἐσθήτων ὑφὰς καὶ χρόας, οὐ περὶ σωμάτων ὥρας. ἡ ἀπὸ Λωρίου στολὴ ἀνάγουσα ἀπὸ τῆς κάτω ἐπαύλεως· χιτὼν ἐν Λανουβίῳ τὰ πολλά· τῷ φελώνῃ ἐν Τούσκλοις παραιτουμένῳ ὡς ἐχρήσατο καὶ πᾶς ὁ τοιοῦτος τρόπος.

Οὐδὲν ἀπηνὲς οὐδὲ μὴν ἀδυσώπητον οὐδὲ λάβρον οὐδὲ ὥστ᾽ ἄν τινα εἰπεῖν ποτε· ἕως ἱδρῶτος· ἀλλὰ πάντα διειλημμένα λελογίσθαι ὡς ἐπὶ σχολῆς, ἀταράχως,

τόποις καὶ πράγμασι τοῖς αὐτοῖς |fondly dwelling in καὶ τὸ μετὰ τοὺς παροξυσμοὺς τῆς κεφαλαλγίας |young εὐθὺς καὶ |at one's prime; in season τὰ |habitual, intimate ἔργα· καὶ τὸ μὴ εἶναι αὐτῷ πολλὰ τὰ |forbidden, secret ἀλλ' ὀλίγιστα καὶ |rare, scanty καὶ ταῦτα ὑπὲρ τῶν κοινῶν μόνων· καὶ τὸ |sane, conscious, rational καὶ |measure, traverse ἔν τε |spectator, contemplation ἐλέσει καὶ ἔργων |fixed assets; condition καὶ |distribution; regulation καὶ τοῖς τοιούτοις, ὅ ἐστιν ἀνθρώπου πρὸς αὐτὸ τὸ δέον πραχθῆναι |see, watch οὐ πρὸς τὴν ἐπὶ τοῖς πραχθεῖσιν |good repute

Οὐκ ἀωρὶ λούστης, οὐχὶ φιλοικοδόμος, οὐ περὶ τὰς |food |inventive person οὐ περὶ |clothes ὑφὰς καὶ χρόας, οὐ περὶ σωμάτων ὥρας. ἡ ἀπὸ Λωρίου |equipment ἴγουσα ἀπὸ τῆς κάτω ἐπαύλεως· |tunic ἐν Λανουβίῳ τὰ πολλά· τῷ φελώνῃ ἐν Τούσκλοις |entreat; beg for; decline ὡς ἐχρήσατο καὶ πᾶς ὁ τοιοῦτος τρόπος.

Οὐδὲν |harsh οὐδὲ μὴν |inexorable οὐδὲ |blustering, torrential οὐδὲ ὥστ' ἄν τινα εἰπεῖν ποτε· ἕως |sweat ἀλλὰ πάντα |distribute |reckon, consider ὡς ἐπὶ |rest, leisure |calm

doing anything with such earnestness, and intention, that a man could say of him, that he did sweat about it: but contrariwise, all things distinctly, as at leisure; without trouble; orderly, soundly, and agreeably. A man might have applied that to him, which is recorded of Socrates, that he knew how to want, and to enjoy those things, in the want whereof, most men show themselves weak; and in the fruition, intemperate: but to hold out firm and constant, and to keep within the compass of true moderation and sobriety in either estate, is proper to a man, who hath a perfect and invincible soul; such as he showed himself in the sickness of Maximus.

XIV. From the gods I received that I had good grandfathers, and parents, a good sister, good masters, good domestics, loving kinsmen, almost all that I have; and that I never through haste and rashness transgressed against any of them, notwithstanding that my disposition was such, as that such a thing (if occasion had been) might very well have been committed by me, but that It was the mercy of the gods, to prevent such a concurring of matters and occasions, as might make me to incur this blame. That I was not long brought up by the concubine of my father; that I preserved the flower of my youth. That I took not upon me to be a man before my time, but rather put it off longer than I needed. That I lived under the government of my lord and father, who would take away from me all pride and vainglory, and reduce me to that conceit and opinion that it was not impossible for a prince to live in the court without a troop of guards and followers, extraordinary apparel, such and such torches and statues, and other like particulars of state and magnificence; but that a man may reduce and contract himself almost to the state

vocabulary
ἀδελφή sister
ἀπέχω ward off, drive off, refrain, be at some distance
ἀπολαύω have use, have a benefit
ἀποχή distance; abstinence; receipt
ἄρτιος suitable
ἀσθενής weak
γονεύς -ος (m) parent
διάθεσις -εως (f) artistic composition; bodily condition
διδάσκαλος teacher
ἑκάτερος each of two
ἐλέγχω shame; try, examine
ἐνδοτικός soft, yielding
ἐννήφω be sober in
ἐρρωμένος vigorous, powerful
ἐφαρμόζω well fitted to ~harmony
ἰσχύω be strong; win
καίτοι and yet; and in fact; although
μνημονεύω remember, remind
νόσος (f) plague, pestilence ~noisome
οἰκεῖος household, familiar, proper
οἰκειόω adopt, adapt
παλλακή sex slave
πάππος grandfather
προπίπτω leaning forward ~petal
συγγενεύς inborn, kin to
συγγενής inborn, kin to
σύμφωνος harmonious
συνδρομή tumult, clash
σχεδόν near, approximately at ~ischemia

τεταγμένως, ἐρρωμένως, συμφώνως ἑαυτοῖς. ἐφαρμόσειε δ' ἂν αὐτῷ τὸ περὶ τοῦ Σωκράτους μνημονευόμενον, ὅτι καὶ ἀπέχεσθαι καὶ ἀπολαύειν ἐδύνατο τούτων, ὧν οἱ πολλοὶ πρός τε τὰς ἀποχὰς ἀσθενῶς καὶ πρὸς τὰς ἀπολαύσεις ἐνδοτικῶς ἔχουσι.

Τὸ δὲ ἰσχύειν καὶ ἐγκαρτερεῖν καὶ ἐννήφειν ἑκατέρῳ ἀνδρός ἐστιν ἄρτιον καὶ ἀήττητον ψυχὴν ἔχοντος, οἷον ἐν τῇ νόσῳ τῇ Μαξίμου.

1.17

Παρὰ τῶν θεῶν τὸ ἀγαθοὺς πάππους, ἀγαθοὺς γονέας, ἀγαθὴν ἀδελφήν, ἀγαθοὺς διδασκάλους, ἀγαθοὺς οἰκείους, συγγενεῖς, φίλους σχεδὸν ἅπαντας ἔχειν· καὶ ὅτι περὶ οὐδένα αὐτῶν προέπεσον πλημμελῆσαί τι, καίτοι διάθεσιν ἔχων τοιαύτην, ἀφ' ἧς, εἰ ἔτυχε, κἂν ἔπραξά τι τοιοῦτο· τῶν θεῶν δὲ εὐποιία τὸ μηδεμίαν συνδρομὴν πραγμάτων γενέσθαι, ἥτις ἔμελλέ με ἐλέγξειν.

Καὶ τὸ μὴ ἐπὶ πλέον τραφῆναι παρὰ τῇ παλλακῇ τοῦ

τεταγμένως, |vigorous, powerful , |harmonious ἑαυτοῖς. |well fitted to δ' ἂν αὐτῷ τὸ περὶ τοῦ Σωκράτους |remember, remind , ὅτι καὶ |ward off, drive off, refrain, be at some distance |have use, have a benefit δύνατο τούτων, ὧν οἱ πολλοὶ πρὸς τε τὰς |distance; absti-nence; receipt ὡς καὶ πρὸς τὰς ἀπολαύσεις |soft, yielding ἔχουσι.

Τὸ δὲ |be strong; win ἐγκαρτερεῖν καὶ |be sober in |each of two ἀνδρός ἐστιν |suitable καὶ ἀήττητον ψυχὴν ἔχοντος, οἷον ἐν τῇ |plague τῇ Μαξίμου.

1.17

Παρὰ τῶν θεῶν τὸ ἀγαθοὺς |grandfather ἀγαθοὺς |parent , ἀγαθὴν |sister , ἀγαθοὺς |teacher , ἀγαθοὺς οἰκείους, συγγενεῖς, φίλους |about ἄπαντας ἔχειν· καὶ ὅτι περὶ οὐδένα αὐτῶν |leaning forward πλημμελῆσαί τι, |and yet; and in fact; although |artistic composition; bodily condition ἔχων τοιαύτην, ἀφ' ἧς, εἰ ἔτυχε, κἂν ἔπραξά τι τοιοῦτο· τῶν θεῶν δὲ εὐποιία τὸ μηδεμίαν |tumult, clash πραγμάτων γενέσθαι, ἥτις ἔμελλέ με |shame; try, examine

Καὶ τὸ μὴ ἐπὶ πλέον τραφῆναι παρὰ τῇ |sex slave τοῦ

of a private man, and yet for all that not to become the more base and remiss in those public matters and affairs, wherein power and authority is requisite. That I have had such a brother, who by his own example might stir me up to think of myself; and by his respect and love, delight and please me. That I have got ingenuous children, and that they were not born distorted, nor with any other natural deformity. That I was no great proficient in the study of rhetoric and poetry, and of other faculties, which perchance I might have dwelt upon, if I had found myself to go on in them with success. That I did by times prefer those, by whom I was brought up, to such places and dignities, which they seemed unto me most to desire; and that I did not put them off with hope and expectation, that (since that they were yet but young) I would do the same hereafter. That I ever knew Apollonius and Rusticus, and Maximus. That I have had occasion often and effectually to consider and meditate with myself, concerning that life which is according to nature, what the nature and manner of it is: so that as for the gods and such suggestions, helps and inspirations, as might be expected from them, nothing did hinder, but that I might have begun long before to live according to nature; or that even now that I was not yet partaker and in present possession of that life, that I myself (in that I did not observe those inward motions, and suggestions, yea and almost plain and apparent instructions and admonitions of the gods,) was the only cause of it. That my body in such a life, hath been able to

vocabulary

ἀνδριάς -ντος (m, 3) portrait, statue
ἀνδρόω make a man
αὐλέω play (blow, toot)
αὐλή courtyard
ἀφαιρέω take away ∼heresy
βιόω live; (mp) make a living ∼biology
διάστροφος twisted, distorted
διασῴζω preserve through
ἐγγύς near
ἔννοια thought
ἔξειμι go forth; is possible ∼ion
ἐπεγείρω wake up
ἐπιλαμβάνω take, attack, seize
ἐπιμέλεια attention; assigned task
ἐπιτήδευμα -τος (n, 3) habit, business, custom
ἐσθής clothes ∼vest
εὔοδος easily passable
εὐφραίνω gladden ∼frenzy
ἡγεμονικός showing leadership
ἦθος ἤθεος (n, 3) habit, habitat ∼ethos
ἰδιώτης -ου (m, 1) private; a layman
κοινός communal, ordinary
κοινόω make common; cooperate
κόμπος noise, racket
λαμπάς -δος (f, 3) torch
παιδίον young child; slave
πάππος grandfather
προκόπτω make progress
στοργέω love; be content
συστέλλω contract
ταπεινός low
τοιόσδε such
τύφω (ῡ) to smoke
χρῄζω need ∼chresard

πάππου καὶ τὸ τὴν ὥραν διασῶσαι καὶ τὸ μὴ πρὸ ὥρας ἀνδρωθῆναι, ἀλλ᾽ ἔτι καὶ ἐπιλαβεῖν τοῦ χρόνου.

Τὸ ἄρχοντι καὶ πατρὶ ὑποταχθῆναι, ὃς ἔμελλε πάντα τὸν τῦφον ἀφαιρήσειν μου καὶ εἰς ἔννοιαν ἄξειν τοῦ ὅτι δυνατόν ἐστιν ἐν αὐλῇ βιοῦντα μήτε δορυφορήσεων χρῄζειν μήτε ἐσθήτων σημειωδῶν μήτε λαμπάδων καὶ ἀνδριάντων τοιῶνδέ τινων καὶ τοῦ ὁμοίου κόμπου, ἀλλ᾽ ἔξεστιν ἐγγυτάτω ἰδιώτου συστέλλειν ἑαυτὸν καὶ μὴ διὰ τοῦτο ταπεινότερον ἢ ῥᾳθυμότερον ἔχειν πρὸς τὰ ὑπὲρ τῶν κοινῶν ἡγεμονικῶς πραχθῆναι δέοντα.

Τὸ ἀδελφοῦ τοιούτου τυχεῖν, δυναμένου μὲν διὰ ἤθους ἐπεγεῖραί με πρὸς ἐπιμέλειαν ἐμαυτοῦ, ἅμα δὲ καὶ τιμῇ καὶ στοργῇ εὐφραίνοντός με· τὸ παιδία μοι ἀφυῆ μὴ γενέσθαι μηδὲ κατὰ τὸ σωμάτιον διάστροφα. τὸ μὴ ἐπὶ πλέον με προκόψαι ἐν ῥητορικῇ καὶ ποιητικῇ καὶ τοῖς ἄλλοις ἐπιτηδεύμασιν, ἐν οἷς ἴσως ἂν κατεσχέθην, εἰ ἠσθόμην ἐμαυτὸν εὐόδως προιόντα.

|grandfather ὶ τὸ τὴν ὥραν |preserve through καὶ τὸ μὴ πρὸ ὥρας |make a man , ἀλλ᾽ ἔτι καὶ |take, attack, seize τοῦ χρόνου.

Τὸ ἄρχοντι καὶ πατρὶ ὑποταχθῆναι, ὃς ἔμελλε πάντα τὸν τῦφον |take away μου καὶ εἰς |thought ἄξειν τοῦ ὅτι δυνατόν ἐστιν ἐν αὐλῇ |live; make a living (mp) ε δορυφορήσεων |need μήτε |clothes σημειωδῶν μήτε |torch καὶ |portrait, statue |such τινων καὶ τοῦ ὁμοίου |noise, racket , ἀλλ᾽ ἔξεστιν |near |private; a layman |contract ἑαυτὸν καὶ μὴ διὰ τοῦτο |low ἢ ῥᾳθυμότερον ἔχειν πρὸς τὰ ὑπὲρ τῶν κοινῶν |showing leadership πραχθῆναι δέοντα.

Τὸ ἀδελφοῦ τοιούτου τυχεῖν, δυναμένου μὲν διὰ |habit, habitat |wake up με πρὸς |attention; assigned task ἐμαυτοῦ, ἅμα δὲ καὶ τιμῇ καὶ στοργῇ |gladden με· τὸ |young child; slave μοι ἀφυῆ μὴ γενέσθαι μηδὲ κατὰ τὸ σωμάτιον |twisted, distorted τὸ μὴ ἐπὶ πλέον με |make progress᾽ ῥητορικῇ καὶ ποιητικῇ καὶ τοῖς ἄλλοις |habit, custom business, ἐν οἷς ἴσως ἂν κατεσχέθην, εἰ ᾐσθόμην ἐμαυτὸν |easily passable προιόντα.

hold out so long. That I never had to do with Benedicta and Theodotus, yea and afterwards when I fell into some fits of love, I was soon cured. That having been often displeased with Rusticus, I never did him anything for which afterwards I had occasion to repent. That it being so that my mother was to die young, yet she lived with me all her latter years. That as often as I had a purpose to help and succour any that either were poor, or fallen into some present necessity, I never was answered by my officers that there was not ready money enough to do it; and that I myself never had occasion to require the like succour from any other. That I have such a wife, so obedient, so loving, so ingenuous. That I had choice of fit and able men, to whom I might commit the bringing up of my children. That by dreams I have received help, as for other things, so in particular, how I might stay my casting of blood, and cure my dizziness, as that also that happened to thee in Cajeta, as unto Chryses when he prayed by the seashore. And when I did first apply myself to philosophy, that I did not fall into the hands of some sophists, or spent my time either in reading the manifold volumes of ordinary philosophers, nor in practising myself in the solution of arguments and fallacies, nor dwelt upon the studies of the meteors, and other natural curiosities. All these things without the assistance of the gods, and fortune, could not have been.

XV. In the country of the Quadi at Granua, these. Betimes in the morning say to thyself, This day I shalt have to do with an idle curious man, with an unthankful man, a railer, a crafty, false, or an envious man; an unsociable uncharitable man. All these ill

vocabulary
ἀναβάλλω delay; lift up ∼ballistic
ἀντέχω hold up as protection against ∼ischemia
ἀξίωμα -τος (n, 3) honor; decree
ἀπολείπω leave behind, fail ∼eclipse
ἀπολιμπάνω leave behind, fail
ἅπτω set on fire; attach; mid: touch, seize ∼haptic
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
διάδοσις distribution, communication
διατηρέω maintain
διδασκαλία teaching
ἐναργής visible, clear ∼Argentina
ἐπιθυμέω (ῡ) wish, covet
ἐπικουρέω fight in another's cause ∼cereal
ἐρωτικός amorous
κωλύω (ῡ) hinder, prevent
μεταγιγνώσκω change one's mind ∼gnostic
οἰκέω inhabit ∼economics
ὅμως anyway, nevertheless
ὁσάκις as often as, whenever
πάθος -ους (n, 3) an experience, passion, condition
πένομαι be busy, work at ∼osteopenia
τελευταῖος last, final
τελευτάω bring about, finish ∼apostle
ὑγιαίνω be healthy
φαντάζω make visible; imagine
φθάζω do first, outstrip
φθάνω (ᾱ) do first, outstrip
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χαλεπαίνω be violent, rage

Τὸ *φθάσαι τοὺς τροφέας ἐν ἀξιώματι καταστῆσαι, οὗ δὴ ἐδόκουν μοι ἐπιθυμεῖν, καὶ μὴ ἀναβαλέσθαι ἐλπίδι τοῦ με, ἐπεὶ νέοι ἔτι ἦσαν, ὕστερον αὐτὸ πράξειν. τὸ γνῶναι* Ἀπολλώνιον, Ῥούστικον, Μάξιμον.

Τὸ *φαντασθῆναι περὶ τοῦ κατὰ φύσιν βίου ἐναργῶς καὶ πολλάκις οἷός τίς ἐστιν, ὥστε, ὅσον ἐπὶ τοῖς θεοῖς καὶ ταῖς ἐκεῖθεν διαδόσεσι καὶ συλλήψεσι καὶ ἐπιπνοίαις, μηδὲν κωλύειν ἤδη κατὰ φύσιν ζῆν με, ἀπολείπεσθαι δὲ ἔτι τούτου παρὰ τὴν ἐμὴν αἰτίαν καὶ παρὰ τὸ μὴ διατηρεῖν τὰς ἐκ τῶν θεῶν ὑπομνήσεις καὶ μονονουχὶ διδασκαλίας·*

Τὸ *ἀντισχεῖν μοι τὸ σῶμα ἐπὶ τοσοῦτον ἐν τοιούτῳ βίῳ· τὸ μήτε* Βενεδίκτης *ἅψασθαι μήτε* Θεοδότου, *ἀλλὰ καὶ ὕστερον ἐν ἐρωτικοῖς πάθεσι γενόμενον ὑγιᾶναι· τὸ χαλεπήναντα πολλάκις* Ῥουστίκῳ *μηδὲν πλέον πρᾶξαι, ἐφ᾽ ᾧ ἂν μετέγνων· τὸ μέλλουσαν νέαν τελευτᾶν τὴν τεκοῦσαν ὅμως οἰκῆσαι μετ᾽ ἐμοῦ τὰ τελευταῖα ἔτη.*

Τὸ *ὁσάκις ἐβουλήθην ἐπικουρῆσαί τινι πενομένῳ ἢ εἰς*

Τὸ φθάσαι τοὺς τροφέας ἐν |honor; decree καταστῆσαι, οὗ δὴ ἐδόκουν μοι |wish, covet καὶ μὴ |delay; sing ἐλπίδι τοῦ με, ἐπεὶ νέοι ἔτι ἦσαν, ὕστερον αὐτὸ πράξειν. τὸ γνῶναι Ἀπολλώνιον, Ῥούστικον, Μάξιμον.

Τὸ |make visible; imagine περὶ τοῦ κατὰ φύσιν βίου |visible, clear καὶ |often οἷός τίς ἐστιν, ὥστε, ὅσον ἐπὶ τοῖς θεοῖς καὶ ταῖς ἐκεῖθεν |distribution, communication συλλήψεσι καὶ ἐπιπνοίαις, μηδὲν |hinder, prevent ἤδη κατὰ φύσιν ζῆν με, ἀπολείπεσθαι δὲ ἔτι τούτου παρὰ τὴν ἐμὴν αἰτίαν καὶ παρὰ τὸ μὴ |maintain τὰς ἐκ τῶν θεῶν ὑπομνήσεις καὶ μονονουχὶ |teaching

Τὸ |hold up as protection against τὸ σῶμα ἐπὶ τοσοῦτον ἐν τοιούτῳ βίῳ· τὸ μήτε Βενεδίκτης |set on fire; attach; mid: touch, seize ἅμμα Θεοδότου, ἀλλὰ καὶ ὕστερον ἐν |amorous |an experience, passion, condition |be healthy ὑγιὸ |be violent, rage |often Ῥουστίκῳ μηδὲν πλέον πρᾶξαι, ἐφ' ᾧ ἂν |change one's mind ἄλλουσαν νέαν |bring about, finish τὴν τεκοῦσαν |anyway, nevertheless |inhabit μετ' ἐμοῦ τὰ |last, final ἔτη.

Τὸ |as often as, whenever ἐπιμελήθην |fight in another's cause τινι |be busy, work at

qualities have happened unto them, through ignorance of that which is truly good and truly bad. But I that understand the nature of that which is good, that it only is to be desired, and of that which is bad, that it only is truly odious and shameful: who know moreover, that this transgressor, whosoever he be, is my kinsman, not by the same blood and seed, but by participation of the same reason, and of the same divine particle; How can I either be hurt by any of those, since it is not in their power to make me incur anything that is truly reproachful? or angry, and ill affected towards him, who by nature is so near unto me? for we are all born to be fellow-workers, as the feet, the hands, and the eyelids; as the rows of the upper and under teeth: for such therefore to be in opposition, is against nature; and what is it to chafe at, and to be averse from, but to be in opposition?

XVI. Whatsoever I am, is either flesh, or life, or that which we commonly call the mistress and overruling part of man; reason. Away with thy books, suffer not thy mind any more to be distracted, and carried to and fro; for it will not be; but as even now ready to die, think little of thy flesh: blood, bones, and a skin; a pretty piece of knit and twisted work, consisting of nerves, veins and arteries; think no more of it, than so. And as for thy life, consider what it is; a wind; not one constant wind neither, but every moment of an hour let out, and sucked in again. The third, is thy ruling part; and here consider; Thou art an old man; suffer not that excellent part to be brought in subjection, and to become slavish: suffer it not to be drawn up and down

vocabulary

ἀκοινώνητος not shared, not sharing in
ἀναλύω (ῡ) set free; take apart ∼loose
ἀποκαθίζω sit apart, sit down
ἀφελής smooth; artless, unintelligent
ἀχάριστος ungracious, unpleasant ∼eucharist
βάσκανος sorcerer, slanderer; slanderous
βοήθημα -τος (n, 3) resource, help, remedy
δολερός deceitful
ἐμπίπτω fall into; attack ∼petal
ἐπιθυμέω (ῡ) wish, covet
ἐπιτήδειος fit, suitable
εὐπορέω prosper, abound in, supply
ἔωθεν at first light
μεταλαμβάνω share in; swap
μηδέποτε never
ὅθεν whence
ὄνειρος dream
παιδίον young child; slave
περίεργος curiosity, meddling
προλέγω prophecy, proclaim; preselect ∼legion
πτύω (ῡ) spit out
σοφιστής -οῦ (m, 1) expert
συγγράφω write down
συμπίτνω fall together, happen
συντυγχάνω fall in with; happen
τύχη fortune, act of a god
ὑβριστής -οῦ (m, 1) wanton, savage
φιλόστοργος affectionate
χρεία need, use
χρῄζω need ∼chresard

ἄλλο τι χρῄζοντι, μηδέποτε ἀκοῦσαί με, ὅτι οὐκ ἔστι μοι χρήματα, ὅθεν γένηται, καὶ τὸ αὐτῷ ἐμοὶ χρείαν ὁμοίαν, ὡς παρ᾽ ἑτέρου μεταλαβεῖν, μὴ συμπεσεῖν· τὸ τὴν γυναῖκα τοιαύτην εἶναι, οὑτωσὶ μὲν πειθήνιον, οὕτω δὲ φιλόστοργον, οὕτω δὲ ἀφελῆ· τὸ ἐπιτηδείων τροφέων εἰς τὰ παιδία εὐπορῆσαι.

Τὸ δι᾽ ὀνειράτων βοηθήματα δοθῆναι ἄλλα τε καὶ ὡς μὴ πτύειν αἷμα καὶ μὴ ἰλιγγιᾶν, καὶ τούτου ἐν Καιήτῃ ὥσπερ χρήσῃ· τὸ ὅπως ἐπεθύμησα φιλοσοφίας, μὴ ἐμπεσεῖν εἴς τινα σοφιστὴν μηδὲ ἀποκαθίσαι ἐπὶ τὸ συγγράφειν ἢ συλλογισμοὺς ἀναλύειν ἢ περὶ τὰ μετεωρολογικὰ καταγίνεσθαι. πάντα γὰρ ταῦτα θεῶν βοηθῶν καὶ τύχης δεῖται. ’ Τὰ ἐν Κουάδοις πρὸς τῷ Γρανούᾳ.

2

2.1

Ἔωθεν προλέγειν ἑαυτῷ· συντεύξομαι περιέργῳ, ἀχαρίστῳ, ὑβριστῇ, δολερῷ, βασκάνῳ, ἀκοινωνήτῳ·

ἄλλο τι |need ἀκοῦσαί με, ὅτι οὐκ ἔστι μοι χρήματα, |whence ἵνηται, καὶ τὸ αὐτῷ ἐμοὶ |need, use ὁμοίαν, ὡς παρ᾽ ἑτέρου |share in; swap ἢ |fall together, happen τὸ τὴν γυναῖκα τοιαύτην εἶναι, οὑτωσὶ μὲν πειθήνιον, οὕτω δὲ |affectionate οὕτω δὲ |smooth; artless, unintelligent |fit, suitable τροφέων εἰς τὰ |young child; slave |prosper, abound in, supply Τὸ δι᾽ |dream |resource, help, remedy δοθῆναι ἄλλα τε καὶ ὡς μὴ |spit out πῖμα καὶ μὴ ἰλιγγιᾶν, καὶ τούτου ἐν Καιήτῃ ὥσπερ χρήσῃ· τὸ ὅπως |wish, covet φιλοσοφίας, μὴ ἐμπεσεῖν εἴς τινα |expert μηδὲ |sit apart, sit down τὸ |write down ἢ συλλογισμοὺς |set free; take apart τὰ μετεωρολογικὰ καταγίνεσθαι. πάντα γὰρ ταῦτα θεῶν βοηθῶν καὶ |fortune, act of a god δεῖται.᾽ Τὰ ἐν Κουάδοις πρὸς τῷ Γρανούᾳ.

2

2.1

|at first light |prophecy, preclaim; preselect προ- ιυτῷ· |fall in with; happen |curiosity, meddling

|ungracious, unpleasant |wanton, savage |deceitful |sorcerer, slanderer; slanderous |not shared, not sharing in

with unreasonable and unsociable lusts and motions, as it were with wires and nerves; suffer it not any more, either to repine at anything now present, or to fear and fly anything to come, which the destiny hath appointed thee.

XVII. Whatsoever proceeds from the gods immediately, that any man will grant totally depends from their divine providence. As for those things that are commonly said to happen by fortune, even those must be conceived to have dependence from nature, or from that first and general connection, and concatenation of all those things, which more apparently by the divine providence are administered and brought to pass. All things flow from thence: and whatsoever it is that is, is both necessary, and conducing to the whole (part of which thou art), and whatsoever it is that is requisite and necessary for the preservation of the general, must of necessity for every particular nature, be good and behoveful. And as for the whole, it is preserved, as by the perpetual mutation and conversion of the simple elements one into another, so also by the mutation, and alteration of things mixed and compounded. Let these things suffice thee; let them be always unto thee, as thy general rules and precepts. As for thy thirst after books, away with it with all speed, that thou die not murmuring and complaining, but truly meek and well satisfied, and from thy heart thankful unto the gods.

2

I. Remember how long thou hast already put

vocabulary
ἀγανακτέω be vexed, in a ferment
ἄγνοια ignorance
αἰσχρός shameful
ἀντιπρακτικός counteracting
ἀντιπράσσω act against
ἄνω (ᾰ) accomplish, pass, waste; upwards, out to sea
ἀπέχθομαι be hated, incur hatred ∼external
ἀπόμοιρα portion, of a sacrifice
ἀποστρέφω turn back, turn off course ∼atrophy
ἀρτηρία wind-pipe, artery
βιβλίον paper, book
βλάπτω break, make fail
βλέφαρον eyelid
ἡγεμονικός showing leadership
θεωρέω be sent to consult an oracle; observe, contemplate
καταφρονέω scorn; think of
μέτοχος partnering
μηκέτι no more
νεῦρον tendon ∼neuro
ὀδούς -ντος (m) tooth
ὀργίζω anger, provoke, annoy
περιβάλλω act: excel; mid: put on clothing ∼ballistic
πότε when?
προσδοκάω expect
στοῖχος row, file
συγγενεύς inborn, kin to
συγγενής inborn, kin to
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

πάντα ταῦτα συμβέβηκεν ἐκείνοις παρὰ τὴν ἄγνοιαν τῶν ἀγαθῶν καὶ κακῶν. ἐγὼ δὲ τεθεωρηκὼς τὴν φύσιν τοῦ ἀγαθοῦ ὅτι καλόν, καὶ τοῦ κακοῦ ὅτι αἰσχρόν, καὶ τὴν αὐτοῦ τοῦ ἁμαρτάνοντος φύσιν ὅτι μοι συγγενής, οὐχὶ αἵματος ἢ σπέρματος τοῦ αὐτοῦ, ἀλλὰ νοῦ καὶ θείας ἀπομοίρας μέτοχος, οὔτε βλαβῆναι ὑπό τινος αὐτῶν δύναμαι· αἰσχρῷ γάρ με οὐδεὶς περιβαλεῖ· οὔτε ὀργίζεσθαι τῷ συγγενεῖ δύναμαι οὔτε ἀπέχθεσθαι αὐτῷ. γεγόναμεν γὰρ πρὸς συνεργίαν ὡς πόδες, ὡς χεῖρες, ὡς βλέφαρα, ὡς οἱ στοῖχοι τῶν ἄνω καὶ κάτω ὀδόντων. τὸ οὖν ἀντιπράσσειν ἀλλήλοις παρὰ φύσιν· ἀντιπρακτικὸν δὲ τὸ ἀγανακτεῖν καὶ ἀποστρέφεσθαι.

2.2

Ὅ Τί ποτε τοῦτό εἰμι, σαρκία ἐστὶ καὶ πνευμάτιον καὶ τὸ ἡγεμονικόν. ἄφες τὰ βιβλία· μηκέτι σπῶ. οὐ δέδοται, ἀλλ᾽ ὡς ἤδη ἀποθνήσκων τῶν μὲν σαρκίων καταφρόνησον· λύθρος καὶ ὀστάρια καὶ κροκύφαντος, ἐκ νεύρων, φλεβίων, ἀρτηριῶν πλεγμάτιον. θέασαι δὲ καὶ

πάντα ταῦτα συμβέβηκεν ἐκείνοις παρὰ τὴν |ignorance ὧν ἀγαθῶν καὶ κακῶν. ἐγὼ δὲ |be sent to consult an oracle; observe, contemplate τοῦ ἀγαθοῦ ὅτι καλόν, καὶ τοῦ κακοῦ ὅτι |shameful, καὶ τὴν αὐτοῦ τοῦ ἁμαρτάνοντος φύσιν ὅτι μοι |inborn, kin to χὶ αἵματος ἢ σπέρματος τοῦ αὐτοῦ, ἀλλὰ νοῦ καὶ θείας |portion, of a sacrifice |partnering οὔτε |break, make fail τινος αὐτῶν δύναμαι· |shameful γάρ με οὐδεὶς |excel; don οὔτε |anger, provoke, annoy τῷ συγγενεῖ δύναμαι οὔτε |be hated αὐτῷ. γεγόναμεν γὰρ πρὸς συνεργίαν ὡς πόδες, ὡς χεῖρες, ὡς |eyelid ὡς οἱ |row, file τῶν ἄνω καὶ κάτω |tooth τὸ οὖν |act against ἀλλήλοις παρὰ φύσιν· |counteracting δὲ τὸ |be vexed, in a ferment καὶ |turn back

2.2

Ὅ Τί ποτε τοῦτό εἰμι, σαρκία ἐστὶ καὶ πνευμάτιον καὶ τὸ |showing leadership ἄφες τὰ |paper, book |no more πῶ. οὐ δέδοται, ἀλλ᾽ ὡς ἤδη ἀποθνῄσκων τῶν μὲν σαρκίων |scorn; think of λύθρος καὶ ὀστάρια καὶ κροκύφαντος, ἐκ |tendon φλεβίων, ἀρτηριῶν πλεγμάτιον. θέασαι δὲ καὶ

off these things, and how often a certain day and hour as it were, having been set unto thee by the gods, thou hast neglected it. It is high time for thee to understand the true nature both of the world, whereof thou art a part; and of that Lord and Governor of the world, from whom, as a channel from the spring, thou thyself didst flow: and that there is but a certain limit of time appointed unto thee, which if thou shalt not make use of to calm and allay the many distempers of thy soul, it will pass away and thou with it, and never after return.

II. Let it be thy earnest and incessant care as a Roman and a man to perform whatsoever it is that thou art about,

vocabulary

ἀκοινώνητος not shared, not sharing in
ἀναγκαῖος coerced, coercing, slavery
ἄνευ away from; not having; not needing ∼Sp. sin
ἀρκέω satisfy; ward off, defend; suffice
βιβλίον paper, book
γογγύζω mutter, murmur
διοικέω manage, keep house
δίψα thirst ∼dipsomania
δόγμα -τος (n, 3) belief, legal decision
δουλεύω serve, be a slave
δυσχεραίνω disdain, be annoyed by
ἐξεμέω disgorge ∼emetic
ἐπινοέω intend
ἐπιπλοκή combining, union
εὐχάριστος agreeable, grateful, beneficent
ἡγεμονικός showing leadership
ἵλεως propitious, gracious
μείρομαι receive as a portion ∼Moira
μεστός full
μεταβολή change, exchange
μηκέτι no more
ὁποῖος whatever kind
ὁρμή pressure, assault, order ∼hormone
πρόνοια foresight, providence
πρόσειμι approach, draw near; add ∼ion
ῥέω flow ∼rheostat
ῥίπτω hurl
ῥοφέω wolf down
συμφέρω bring together; be expedient; agree; (mp) happen ∼bear
τύχη fortune, act of a god
ὑφοράω look at from below, suspect
φύσις -εως (f) nature (of a thing) ∼physics

τὸ πνεῦμα ὁποῖόν τί ἐστιν· ἄνεμος, οὐδὲ ἀεὶ τὸ αὐτό, ἀλλὰ πάσης ὥρας ἐξεμούμενον καὶ πάλιν ῥοφούμενον. τρίτον οὖν ἐστι τὸ ἡγεμονικόν. ὧδε ἐπινοήθητι· γέρων εἶ· μηκέτι τοῦτο ἐάσῃς δουλεῦσαι, μηκέτι καθ' ὁρμὴν ἀκοινώνητον νευροσπαστηθῆναι, μηκέτι τὸ εἱμαρμένον ἢ παρὸν δυσχερâναι ἢ μέλλον ὑπιδέσθαι.

2.3

Τὰ τῶν θεῶν προνοίας μεστά. τὰ τῆς τύχης οὐκ ἄνευ φύσεως ἢ συγκλώσεως καὶ ἐπιπλοκῆς τῶν προνοίᾳ διοικουμένων. πάντα ἐκεῖθεν ῥεῖ· πρόσεστι δὲ τὸ ἀναγκαῖον καὶ τὸ τῷ ὅλῳ κόσμῳ συμφέρον, οὗ μέρος εἶ. παντὶ δὲ φύσεως μέρει ἀγαθόν, ὃ φέρει ἡ τοῦ ὅλου φύσις καὶ ὃ ἐκείνης ἐστὶ σωστικόν. σῴζουσι δὲ κόσμον, ὥσπερ αἱ τῶν στοιχείων, οὕτως καὶ αἱ τῶν συγκριμάτων μεταβολαί. ταῦτά σοι ἀρκείτω καὶ δόγματα ἔστω. τὴν δὲ τῶν βιβλίων δίψαν ῥῖψον, ἵνα μὴ γογγύζων ἀποθάνῃς, ἀλλὰ ἵλεως ἀληθῶς καὶ ἀπὸ καρδίας εὐχάριστος τοῖς θεοῖς.

τὸ πνεῦμα |whatever kind γιν· ἄνεμος, οὐδὲ ἀεὶ τὸ αὐτό,

ἀλλὰ πάσης ὥρας |disgorge καὶ πάλιν |wolf down

τρίτον οὖν ἐστι τὸ |showing leadership ὧδε |intend γέρων

εἶ· μηκέτι τοῦτο ἐάσῃς |serve, be a slave , ετι καθ' |pressure, order assault,

|not shared, not νευροσπαστηθῆναι, μηκέτι τὸ |receive as a portion sharing in

παρὸν |disdain, annoyed by be ἢ μέλλον |look at from below, suspect

2.3

Τὰ τῶν θεῶν |foresight, providence |full τὰ τῆς |fortune, act of a god

ἄνευ |nature (of a thing) ύσεως καὶ |combining, union τῶν |foresight, providence

|manage, keep house τάντα ἐκεῖθεν ῥεῖ· |approach δὲ τὸ

ἀναγκαῖον καὶ τὸ τῷ ὅλῳ κόσμῳ συμφέρον, οὗ μέρος

εἶ. παντὶ δὲ |nature (of a thing) , αθόν, ὃ φέρει ἡ τοῦ ὅλου

|nature (of a thing) ης ἐστὶ σωστικόν. σῴζουσι δὲ κόσμον,

ὥσπερ αἱ τῶν στοιχείων, οὕτως καὶ αἱ τῶν συγκριμάτων

|change, exchange ταῦτά σοι |satisfy; ward off, defend; suffice |belief, legal decision στω. τὴν

δὲ τῶν |paper, book |thirst |hurl , ἵνα μὴ |mutter, murmur ἀποθάνῃς,

ἀλλὰ |propitious, gracious θῶς καὶ ἀπὸ καρδίας |agreeable, grateful, beneficent ς

θεοῖς.

with true and unfeigned gravity, natural affection, freedom and justice: and as for all other cares, and imaginations, how thou mayest ease thy mind of them. Which thou shalt do; if thou shalt go about every action as thy last action, free from all vanity, all passionate and wilful aberration from reason, and from all hypocrisy, and self-love, and dislike of those things, which by the fates or appointment of God have happened unto thee. Thou seest that those things, which for a man to hold on in a prosperous course, and to live a divine life, are requisite and necessary, are not many, for the gods will require no more of any man, that shall but keep and observe these things.

III. Do, soul, do; abuse and contemn thyself; yet a while and the time for thee to respect thyself, will be at an end. Every man's happiness depends from himself, but behold thy life is almost at an end, whiles affording thyself no respect, thou dost make thy happiness to consist in the souls, and conceits of other

vocabulary
ἀκριβής (ῐ) exact
ἀναβάλλω delay; lift up ∼ballistic
ἀπαλλαξείω wish to get rid of
ἀπαλλάσσω free from, remove; be freed, depart
ἄπλαστος natural, unaffected
ἀποστροφή turning back, away
ἄρσην male
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
διοικέω manage, keep house
ἐλευθερία freedom
ἐνεργέω be active, effect
ἔξειμι go forth; is possible ∼ion
ἐξίστημι displace, transform; (+gen) give up ∼station
ἔσχατος farthest, last
οἴχομαι come, go, leave, be gone
ὅρος boundary marker ∼horizon
περιγράφω trace, circumscribe
πορίζω bring about, provide
πόσος how many, much, far?
πρᾶξις -εως (f) result, business ∼practice
προθεσμία appointed time
σαυτοῦ yourself
σεμνότης -τος (f, 3) solemnity, dignity
στιβαρός sturdy, strong
σχολή rest, leisure
ὑπόκρισις -εως (f) answer; acting, hypocrisy
ὑφίστημι promise, undertake ∼station
φαντασία appearance; imagination
φιλοστοργία love, affection
φροντίζω consider, ponder

2.4

Μέμνησο ἐκ πόσου ταῦτα ἀναβάλλῃ καὶ ὁποσάκις προθεσμίας λαβὼν παρὰ τῶν θεῶν οὐ χρᾷ αὐταῖς. δεῖ δὲ ἤδη ποτὲ αἰσθέσθαι τίνος κόσμου μέρος εἶ καὶ τίνος διοικοῦντος τὸν κόσμον ἀπόρροια ὑπέστης καὶ ὅτι ὅρος ἐστί σοι περιγεγραμμένος τοῦ χρόνου, ᾧ ἐὰν εἰς τὸ ἀπαιθριάσαι μὴ χρήσῃ, οἰχήσεται οἰχήσῃ καὶ αὖθις οὐκ ἐξέσται.

2.5

Πάσης ὥρας φρόντιζε στιβαρῶς ὡς Ῥωμαῖος καὶ ἄρρην τὸ ἐν χερσὶ μετὰ τῆς ἀκριβοῦς καὶ ἀπλάστου σεμνότητος καὶ φιλοστοργίας καὶ ἐλευθερίας καὶ δικαιότητος πράσσειν καὶ σχολὴν σαυτῷ ἀπὸ πασῶν τῶν ἄλλων φαντασιῶν πορίζειν. ποριεῖς δέ, ἂν ὡς ἐσχάτην τοῦ βίου ἑκάστην πρᾶξιν ἐνεργῇς, ἀπηλλαγμένος πάσης εἰκαιότητος καὶ ἐμπαθοῦς ἀποστροφῆς ἀπὸ τοῦ αἱροῦντος λόγου καὶ ὑποκρίσεως καὶ φιλαυτίας καὶ δυσαρεστήσεως

2.4

Μέμνησο ἐκ |how many, how much, far? |delay; sing καὶ ὁποσάκις |appointed time ἀπέβλεψας παρὰ τῶν θεῶν οὐ χρῇ αὐταῖς. δεῖ δὲ ἤδη ποτὲ αἰσθέσθαι τίνος κόσμου μέρος εἶ καὶ τίνος |manage, keep house ἥκεις καὶ ὅτι |promise, undertake |boundary marker ἐστί σοι |trace, circumscribe τοῦ χρόνου, ᾧ ἐὰν εἰς τὸ ἀπαιθριάσαι μὴ χρήσῃ, |come, go |come, go καὶ αὖθις οὐκ ἐξέσται.

2.5

Πάσης ὥρας |consider, ponder |sturdy, strong ὡς Ῥωμαῖος καὶ |male τὸ ἐν χερσὶ μετὰ τῆς |exact καὶ |natural, unaffected |solemnity, dignity καὶ |love, affection καὶ ἐλευθερίας καὶ δικαιότητος πράσσειν καὶ |rest, leisure |yourself ἀπὸ πασῶν τῶν ἄλλων |appearance; imagination |bring about, provide δέ, ἂν ὡς |farthest τοῦ βίου ἑκάστην |bring about, provide |result, business |be active, effect ἀπολλαγμένος πάσης εἰκαιότητος καὶ ἐμπαθοῦς |turning back, away τοῦ αἱροῦντος λόγου καὶ |answer; acting, hypocrisy καὶ φιλαυτίας καὶ δυσαρεστήσεως

men.

IV. Why should any of these things that happen externally, so much distract thee? Give thyself leisure to learn some good thing, and cease roving and wandering to and fro. Thou must also take heed of another kind of wandering, for they are idle in their actions, who toil and labour in this life, and have no certain scope to which to direct all their motions, and desires. V. For not observing the state of another man's soul, scarce was ever any man known to be unhappy. Tell whosoever they be that intend not, and guide not by reason

vocabulary

αἰδέομαι respect, be ashamed
ἀπαιτέω demand to have returned
ἀπευθύνω make straight, direct
βιάω use force against, overcome
βίος life ~biology
βιόω live; (mp) make a living ~biology
διανύω accomplish, arrive
ἐμπίπτω fall into; attack ~petal
ἔξωθεν from outside
εὐμοιρία excelling, fortunate
εὔροος with fair streams
θεουδής fearing the gods ~Deimos
καθάπαξ once and for all
κάμνω toil, be tired, acquire by toil; be troubled; be sick
ληρέω be foolish
ὁρμή pressure, assault, order ~hormone
πρᾶξις -εως (f) result, business ~practice
σεαυτοῦ yourself
σκοπός (f) lookout, overseer, spy, target ~telescope
σχεδόν near, approximately at ~ischemia
σχολή rest, leisure
τιμάω (ῑ) honor, exalt
ὑβρίζω insult, treat outrageously
φαντασία appearance; imagination

πρὸς τὰ συμμεμοιραμένα. ὁρᾷς πῶς ὀλίγα ἐστίν, ὧν κρατήσας τις δύναται εὔρουν καὶ θεουδῆ βιῶσαι βίον· καὶ γὰρ οἱ θεοὶ πλέον οὐδὲν ἀπαιτήσουσι παρὰ τοῦ ταῦτα φυλάσσοντος.

2.6

Ὕβριζε, ὕβριζε σεαυτήν, ὦ ψυχή· τοῦ δὲ τιμῆσαι σεαυτὴν οὐκέτι καιρὸν ἕξεις· εἷς γὰρ ὁ βίος ἑκάστῳ, οὗτος δέ σοι σχεδὸν διήνυσται, μὴ αἰδουμένῃ σεαυτήν, ἀλλ᾽ ἐν ταῖς ἄλλων ψυχαῖς τιθεμένῃ τὴν σὴν εὐμοιρίαν.

2.7

Περισπᾷ τί σε τὰ ἔξωθεν ἐμπίπτοντα; καὶ σχολὴν πάρεχε σεαυτῷ τοῦ προσμανθάνειν ἀγαθόν τι καὶ παῦσαι ῥεμβόμενος. ἤδη δὲ καὶ τὴν ἑτέραν περιφορὰν φυλακτέον· ληροῦσι γὰρ καὶ διὰ πράξεων οἱ κεκμηκότες τῷ βίῳ καὶ μὴ ἔχοντες σκοπόν, ἐφ᾽ ὃν πᾶσαν ὁρμὴν καὶ καθάπαξ φαντασίαν ἀπευθύνουσιν.

πρὸς τὰ συμμεμοιραμένα. ὁρᾷς πῶς ὀλίγα ἐστίν, ὧν κρατήσας τις δύναται |with streams fair|fearing the gods |life καὶ γὰρ οἱ θεοὶ πλέον οὐδὲν |demand have returned to παρὰ τοῦ ταῦτα φυλάσσοντος.

2.6

|insult |insult |yourself ὦ ψυχή· τοῦ δὲ |honor |yourself οὐκέτι καιρὸν ἕξεις· εἷς γὰρ ὁ |life ἑκάστῳ, οὗτος δέ σοι |about |accomplish, arrive μὴ |respect, ashamed be|yourself ἀλλ᾽ ἐν ταῖς ἄλλων ψυχαῖς τιθεμένῃ τὴν σὴν |excelling, fortunate

2.7

Περισπᾷ τί σε τὰ |from outside ἐκτὸς ἰπτοντα; καὶ |rest, leisure πάρεχε |yourself τοῦ προσμανθάνειν ἀγαθόν τι καὶ παῦσαι ῥεμβόμενος. ἤδη δὲ καὶ τὴν ἑτέραν περιφορὰν φυλακτέον·

|be foolish γὰρ καὶ διὰ |result, business οἱ |toil, be tired acquire, τῷ βίῳ καὶ μὴ ἔχοντες |lookout ἐφ᾽ ὃν πᾶσαν |pressure, sault, order as-|once and for all

|appearance; imagination |make straight, direct

and discretion the motions of their own souls, they must of necessity be unhappy.

VI. These things thou must always have in mind: What is the nature of the universe, and what is mine — in particular: This unto that what relation it hath: what kind of part, of what kind of universe it is: And that there is nobody that can hinder thee, but that thou mayest always both do and speak those things which are agreeable to that nature, whereof thou art a part.

VII. Theophrastus, where he compares sin with sin (as after a vulgar sense such things I grant may be compared:) says well and like a philosopher, that those sins are greater which

vocabulary
ἀκόλουθος following, attending
ἁμάρτημα -τος (n, 3) failure, fault
ἀποστρέφω turn back, turn off course ∼atrophy
βαρύς heavy ∼baritone
ἐπιθυμία (ῡ) desire, thing desired
θυμόω (ῡ) anger
κίνημα (ῑ) movement, uproar
κοινός communal, ordinary
κωλύω (ῡ) hinder, prevent
λύπη distress
ὁποῖος whatever kind
παρακολουθέω dog, follow, trace
συγκρίνω (ῑ) combine; decree
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

2.8

Παρὰ μὲν τὸ μὴ ἐφιστάνειν, τί ἐν τῇ ἄλλου ψυχῇ γίνεται, οὐ ῥᾳδίως τις ὤφθη κακοδαιμονῶν· τοὺς δὲ τοῖς τῆς ἰδίας ψυχῆς κινήμασι μὴ παρακολουθοῦντας ἀνάγκη κακοδαιμονεῖν.

2.9

Τούτων ἀεὶ δεῖ μεμνῆσθαι, τίς ἡ τῶν ὅλων φύσις καὶ τίς ἡ ἐμὴ καὶ πῶς αὕτη πρὸς ἐκείνην ἔχουσα καὶ ὁποιόν τι μέρος ὁποίου τοῦ ὅλου οὖσα καὶ ὅτι οὐδεὶς ὁ κωλύων τὰ ἀκόλουθα τῇ φύσει, ἧς μέρος εἶ, πράσσειν τε ἀεὶ καὶ λέγειν.

2.10

Φιλοσόφως ὁ Θεόφραστος ἐν τῇ συγκρίσει τῶν ἁμαρτημάτων, ὡς ἄν τις κοινότερον τὰ τοιαῦτα συγκρίνειε, φησὶ βαρύτερα εἶναι τὰ κατ᾽ ἐπιθυμίαν πλημμελούμενα τῶν κατὰ θυμόν. ὁ γὰρ θυμούμενος μετά τινος λύπης καὶ λελῃθυίας συστολῆς φαίνεται τὸν λόγον ἀποστρεφόμενος· ὁ δὲ κατ᾽ ἐπιθυμίαν ἁμαρτάνων,

2.8

Παρὰ μὲν τὸ μὴ ἐφιστάνειν, τί ἐν τῇ ἄλλου ψυχῇ γίνεται, οὐ ῥᾳδίως τις ὤφθη κακοδαιμονῶν· τοὺς δὲ τοῖς τῆς ἰδίας ψυχῆς |movement, uproar |dog, follow, trace ἀνάγκη κακοδαιμονεῖν.

2.9

Τούτων ἀεὶ δεῖ μεμνῆσθαι, τίς ἡ τῶν ὅλων |nature (of a thing) ἡ ἐμὴ καὶ πῶς αὕτη πρὸς ἐκείνην ἔχουσα καὶ |whatever kind μέρος |whatever kind οὖσα καὶ ὅτι οὐδεὶς ὁ |hinder, prevent τὰ |following, attending τῇ φύσει, ἧς μέρος εἶ, πράσσειν τε ἀεὶ καὶ λέγειν.

2.10

Φιλοσόφως ὁ Θεόφραστος ἐν τῇ συγκρίσει τῶν |failure, fault ὡς ἄν τις |communal, ordinary τὰ τοιαῦτα |combine; decree φησὶ |heavy εἶναι τὰ κατ᾽ |desire, thing desired πλημμελούμενα τῶν κατὰ θυμόν. ὁ γὰρ |anger μετά τινος |distress καὶ λεληθυίας συστολῆς φαίνεται τὸν λόγον |turn back ὁ δὲ κατ᾽ |desire, thing desired μαρτάνων,

are committed through lust, than those which are committed through anger. For he that is angry seems with a kind of grief and close contraction of himself, to turn away from reason; but he that sins through lust, being overcome by pleasure, doth in his very sin bewray a more impotent, and unmanlike disposition. Well then and like a philosopher doth he say, that he of the two is the more to be condemned, that sins with pleasure, than he that sins with grief. For indeed this latter may seem first to have been wronged, and so in some manner through grief thereof to have been forced to be angry, whereas he who through lust doth commit anything, did of himself merely resolve upon that action.

VIII. Whatsoever thou dost affect, whatsoever thou dost project, so do, and so project

vocabulary
ἀκόλαστος wild, licentious
ἀναγκάζω force, compel
ἀνθρώπειος human
αὐτόθεν from that place
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
διανοέω have in mind
ἔγκλημα -τος (n, 3) accusation
ἔξειμι go forth; is possible ∼ion
ἐξίημι send forth, allow forth ∼jet
ἐπιθυμία (ῡ) desire, thing desired
ἡδονή pleasure
ἤπερ than at all, than even
ἡσσάομαι (pass) be weaker, be overcome; (active) defeat
ἤτοι truly; either, or
ἡττάομαι (pass) be weaker, be overcome; (active) defeat
θῆλυς female; (rare) abundant ∼female
θυμόω (ῡ) anger
κενός empty, vain
κενόω make empty
λύπη distress
μέλος -ους (n, 3) limb; melody
μέλω concern, interest, be one's responsibility
ὀρθός upright, straight; correct, just ∼orthogonal
ὀρθόω stand up
περιβάλλω act: excel; mid: put on clothing ∼ballistic
περιπίπτω embrace; fall in with
πρόνοια foresight, providence

ὑφ᾽ ἡδονῆς ἡττώμενος ἀκολαστότερός πως φαίνεται καὶ θηλύτερος ἐν ταῖς ἁμαρτίαις. ὀρθῶς οὖν καὶ φιλοσοφίας ἀξίως ἔφη μείζονος ἐγκλήματος ἔχεσθαι τὸ μεθ᾽ ἡδονῆς ἁμαρτανόμενον ἤπερ τὸ μετὰ λύπης· ὅλως τε ὁ μὲν προηδικημένῳ μᾶλλον ἔοικε καὶ διὰ λύπης ἠναγκασμένῳ θυμωθῆναι· ὁ δὲ αὐτόθεν πρὸς τὸ ἀδικεῖν ὥρμηται, φερόμενος ἐπὶ τὸ πρᾶξαί τι κατ᾽ ἐπιθυμίαν.

2.11

Ὡς ἤδη δυνατοῦ ὄντος ἐξιέναι τοῦ βίου, οὕτως ἕκαστα ποιεῖν καὶ λέγειν καὶ διανοεῖσθαι. τὸ δὲ ἐξ ἀνθρώπων ἀπελθεῖν, εἰ μὲν θεοὶ εἰσίν, οὐδὲν δεινόν· κακῷ γάρ σε οὐκ ἂν περιβάλοιεν· εἰ δὲ ἤτοι οὐκ εἰσὶν ἢ οὐ μέλει αὐτοῖς τῶν ἀνθρωπείων, τί μοι ζῆν ἐν κόσμῳ κενῷ θεῶν ἢ προνοίας κενῷ;

Ἀλλὰ καὶ εἰσὶ καὶ μέλει αὐτοῖς τῶν ἀνθρωπείων καὶ τοῖς μὲν κατ᾽ ἀλήθειαν κακοῖς ἵνα μὴ περιπίπτῃ ὁ ἄνθρωπος, ἐπ᾽ αὐτῷ τὸ πᾶν ἔθεντο· τῶν δὲ λοιπῶν εἴ τι κακὸν ἦν, καὶ

ὑφ᾽ |pleasure ἡττώμενος |wild, licentious πως φαίνεται καὶ |female; (rare) |abundant ταῖς ἁμαρτίαις. ὀρθῶς οὖν καὶ φιλοσοφίας ἀξίως ἔφη μείζονος |accusation ἔχεσθαι τὸ μεθ᾽ |pleasure ἁμαρτανόμενον |than at all, than even μετὰ |distress ὅλως τε ὁ μὲν προηδικημένῳ μᾶλλον ἔοικε καὶ διὰ |distress |force, compel |anger ὁ δὲ |from that place τὸ ἀδικεῖν ὥρμηται, φερόμενος ἐπὶ τὸ πρᾶξαί τι κατ᾽ |desire, thing desired

2.11

Ὡς ἤδη δυνατοῦ ὄντος ἐξιέναι τοῦ βίου, οὕτως ἕκαστα ποιεῖν καὶ λέγειν καὶ διανοεῖσθαι. τὸ δὲ ἐξ ἀνθρώπων ἀπελθεῖν, εἰ μὲν θεοὶ εἰσίν, οὐδὲν δεινόν· κακῷ γάρ σε οὐκ ἂν |excel; don εἰ δὲ |truly; either, or οὐκ εἰσὶν ἢ οὐ μέλει αὐτοῖς τῶν |human , τί μοι ζῆν ἐν κόσμῳ κενῷ θεῶν ἢ |foresight, providence κενῷ;

Ἀλλὰ καὶ εἰσὶ καὶ μέλει αὐτοῖς τῶν |human καὶ τοῖς μὲν κατ᾽ |truth κακοῖς ἵνα μὴ |embrace; fall in with ὁ ἄνθρωπος, ἐπ᾽ αὐτῷ τὸ πᾶν ἔθεντο· τῶν δὲ λοιπῶν εἴ τι κακὸν ἦν, καὶ

all, as one who, for aught thou knowest, may at this very present depart out of this life. And as for death, if there be any gods, it is no grievous thing to leave the society of men. The gods will do thee no hurt, thou mayest be sure. But if it be so that there be no gods, or that they take no care of the world, why should I desire to live in a world void of gods, and of all divine providence? But gods there be certainly, and they take care for the world; and as for those things which be truly evil, as vice and wickedness, such things they have put in a man's own power, that he might avoid them if he would: and had there been anything besides that had been truly bad and evil, they would have had a care of that also, that a man might have avoided it. But why should that be thought to hurt and prejudice a man's life in this world, which cannot any ways make man himself the better, or the worse

vocabulary
ἄγνοια ignorance
ἀδοξία ill repute
ἀδυναμία inability, weakness
αἰσθητής -οῦ (m, 1) one who perceives
αἰσχρός shameful
ἀτεχνία lack of skill
βίος life ∼biology
δελεάζω bait, entice
διορθόω fix, amend
ἐναφανίζω cause to disappear
ἡδονή pleasure
ἤτοι truly; either, or
μνήμη reminder, memorial
οἶος only, single
παροράω notice; overlook, neglect
πενία poverty ∼osteopenia
περιπίπτω embrace; fall in with
πλοῦτος wealth ∼plutocrat
πόνος toil, suffering ∼osteopenia
προοράω see before oneself
προφυλάσσω guard the front
φύσις -εως (f) nature (of a thing) ∼physics
χείρων worse, more base, inferior, weaker

τοῦτο ἂν προείδοντο, ἵνα ἐπὶ παντὶ ᾖ τὸ μὴ περιπίπτειν αὐτῷ. ὃ δὲ χείρω μὴ ποιεῖ ἄνθρωπον, πῶς ἂν τοῦτο βίον ἀνθρώπου χείρω ποιήσειεν;

Οὔτε δὲ κατ᾽ ἄγνοιαν οὔτε εἰδυῖα μέν, μὴ δυναμένη δὲ προφυλάξασθαι ἢ διορθώσασθαι ταῦτα ἡ τῶν ὅλων φύσις παρεῖδεν ἄν, οὔτ᾽ ἂν τηλικοῦτον ἥμαρτεν ἤτοι παρ᾽ ἀδυναμίαν ἢ παρ᾽ ἀτεχνίαν, ἵνα τὰ ἀγαθὰ καὶ τὰ κακὰ ἐπίσης τοῖς τε ἀγαθοῖς ἀνθρώποις καὶ τοῖς κακοῖς πεφυρμένως συμβαίνῃ.

Θάνατος δέ γε καὶ ζωή, δόξα καὶ ἀδοξία, πόνος καὶ ἡδονή, πλοῦτος καὶ πενία, πάντα ταῦτα ἐπίσης συμβαίνει ἀνθρώπων τοῖς τε ἀγαθοῖς καὶ τοῖς κακοῖς, οὔτε καλὰ ὄντα οὔτε αἰσχρά. οὔτ᾽ ἄρ᾽ ἀγαθὰ οὔτε κακά ἐστι.

2.12

Πῶς πάντα ταχέως ἐναφανίζεται, τῷ μὲν κόσμῳ αὐτὰ τὰ σώματα, τῷ δὲ αἰῶνι αἱ μνῆμαι αὐτῶν. οἷά ἐστι τὰ αἰσθητὰ πάντα καὶ μάλιστα τὰ ἡδονῇ δελεάζοντα

τοῦτο ἂν |see before oneself ἐπὶ παντὶ ᾗ τὸ μὴ |embrace; fall in with αὐτῷ. ὃ δὲ |worse, more base ἄνθρωπον, πῶς ἂν τοῦτο |life ἀνθρώπου |worse, more base ;

Οὔτε δὲ κατ᾽ |ignorance οὔτε εἰδυῖα μέν, μὴ δυναμένη δὲ |guard the front ἢ |fix, amend ταῦτα ἡ τῶν ὅλων |nature (of a thing) |notice; overlook, neglect ν, οὔτ᾽ ἂν τηλικοῦτον ἥμαρτεν |truly; either, or παρ᾽ |inability, weakness ἢ παρ᾽ |lack of skill ἵνα τὰ ἀγαθὰ καὶ τὰ κακὰ ἐπίσης τοῖς τε ἀγαθοῖς ἀνθρώποις καὶ τοῖς κακοῖς πεφυρμένως συμβαίνῃ.

Θάνατος δέ γε καὶ ζωή, δόξα καὶ |ill repute |toil, suffering |pleasure |wealth καὶ πενία, πάντα ταῦτα ἐπίσης συμβαίνει ἀνθρώπων τοῖς τε ἀγαθοῖς καὶ τοῖς κακοῖς, οὔτε καλὰ ὄντα οὔτε |shameful οὔτ᾽ ἄρ᾽ ἀγαθὰ οὔτε κακά ἐστι.

2.12

Πῶς πάντα ταχέως |cause to disappear ᾧ μὲν κόσμῳ αὐτὰ τὰ σώματα, τῷ δὲ αἰῶνι αἱ |reminder, memorial ὑτῶν. |only, single τι τὰ αἰσθητὰ πάντα καὶ μάλιστα τὰ |pleasure |bait, entice

in his own person? Neither must we think that the nature of the universe did either through ignorance pass these things, or if not as ignorant of them, yet as unable either to prevent, or better to order and dispose them. It cannot be that she through want either of power or skill, should have committed such a thing, so as to suffer all things both good and bad, equally and promiscuously, to happen unto all both good and bad. As for life therefore, and death, honour and dishonour, labour and pleasure, riches and poverty, all these things happen unto men indeed, both good and bad, equally; but as things which of themselves are neither good nor bad; because of themselves, neither shameful nor praiseworthy.

IX. Consider how quickly all things are dissolved and resolved: the bodies and substances themselves, into the matter and substance of the world: and their memories into the general age and time of the world. Consider the nature of all worldly sensible things; of those especially, which either ensnare by pleasure, or for their irksomeness are dreadful, or for their outward lustre and show

vocabulary
ἀέθλιος prize ∼athlete
ἄθλιος wretched ∼athlete
ἅπτω set on fire; attach; mid: touch, seize ∼haptic
ἀρκέω satisfy; ward off, defend; suffice
γνήσιος born legitimate ∼genus
δαίμων -*ονος* (m, 3) a god, fate, doom ∼demon
διάκειμαι be in a condition
διακέομαι repair
διαλύω break up; relax, weaken
ἐκπεριέρχομαι go out and round, go all round
ἔνδον in the house of; within
ἔννοια thought
εὐδοξία good repute
εὐκαταφρόνητος contemptible
εὐτελής of little worth
εὔφθαρτος perishable
ἐφίστημι set; (mp) come/be near, direct, stop ∼station
θεραπείη -ας service, tending
θεραπεύω help, serve ∼therapy
καθαρός clean, pure
κύκλος circle, wheel ∼cycle
μόριον piece, member; part of speech
νέρθε beneath, below
παιδίον young child; slave
πλησίος near, neighboring
πόνος toil, suffering ∼osteopenia
συμφέρω bring together; be expedient; agree; (mp) happen ∼bear
ὑπολαμβάνω take under one's support, seize; speak up; imagine ∼epilepsy
φύσις -εως (f) nature (of a thing) ∼physics

ἢ τῷ πόνῳ φοβοῦντα ἢ τῷ τύφῳ διαβεβοημένα· πῶς εὐτελῆ καὶ εὐκαταφρόνητα καὶ ῥυπαρὰ καὶ εὔφθαρτα καὶ νεκρά, νοερᾶς δυνάμεως ἐφιστάναι. τί εἰσιν οὗτοι, ὧν αἱ ὑπολήψεις καὶ αἱ φωναὶ τὴν εὐδοξίαν παρέχουσι. τί ἐστι τὸ ἀποθανεῖν, καὶ ὅτι, ἐάν τις αὐτὸ μόνον ἴδῃ καὶ τῷ μερισμῷ τῆς ἐννοίας διαλύσῃ τὰ ἐμφανταζόμενα αὐτῷ, οὐκέτι ἄλλο τι ὑπολήψεται αὐτὸ εἶναι ἢ φύσεως ἔργον· φύσεως δὲ ἔργον εἴ τις φοβεῖται, παιδίον ἐστί· τοῦτο μέντοι οὐ μόνον φύσεως ἔργον ἐστίν, ἀλλὰ καὶ συμφέρον αὐτῇ. πῶς ἅπτεται θεοῦ ἄνθρωπος καὶ κατὰ τί ἑαυτοῦ μέρος καὶ ὅταν πῶς ἔχῃ διακέηται τὸ τοῦ ἀνθρώπου τοῦτο μόριον.

2.13

Οὐδὲν ἀθλιώτερον τοῦ πάντα κύκλῳ ἐκπεριερχομένου καὶ τὰ νέρθεν γᾶς φησὶν καὶ τὰ ἐν ταῖς ψυχαῖς τῶν πλησίον διὰ τεκμάρσεως ζητοῦντος, μὴ αἰσθομένου δέ, ὅτι ἀρκεῖ πρὸς μόνῳ τῷ ἔνδον ἑαυτοῦ δαίμονι εἶναι καὶ τοῦτον γνησίως θεραπεύειν. θεραπεία δὲ αὐτοῦ, καθαρὸν

ἢ τῷ |toil, suffering ὄντα ἢ τῷ τύφῳ διαβεβοημένα· πῶς

|of little worth|contemptible καὶ ῥυπαρὰ καὶ |perishable καὶ

νεκρά, νοερᾶς δυνάμεως |set; (mp) come/be near, direct, stop ἰσιν οὗτοι, ὧν

αἱ ὑπολήψεις καὶ αἱ φωναὶ τὴν |good repute ιρέχουσι. τί

ἐστι τὸ ἀποθανεῖν, καὶ ὅτι, ἐάν τις αὐτὸ μόνον ἴδῃ καὶ τῷ

μερισμῷ τῆς |thought |break up; relax, weaken ἐμφανταζόμενα αὐτῷ,

οὐκέτι ἄλλο τι |take under one's support, seize; speak up; imagine |nature (of a thing)

|nature (of a thing) ' εἴ τις φοβεῖται, |young child; slave ἐστί· τοῦτο

μέντοι οὐ μόνον |nature (of a thing) γίν, ἀλλὰ καὶ |bring together; be expedient; agree; (mp) happen

αὐτῇ. πῶς ἅπτεται θεοῦ ἄνθρωπος καὶ κατὰ τί ἑαυτοῦ

μέρος καὶ ὅταν πῶς ἔχῃ διακέηται τὸ τοῦ ἀνθρώπου τοῦτο

|piece, member; |part of speech

2.13

Οὐδὲν ἀθλιώτερον τοῦ πάντα |circle, wheel |go out and round, go all round καὶ

τὰ νέρθεν γᾶς φησὶν καὶ τὰ ἐν ταῖς ψυχαῖς τῶν |near

διὰ τεκμάρσεως ζητοῦντος, μὴ αἰσθομένου δέ, ὅτι |satisfy; ward off, defend; suffice

πρὸς μόνῳ τῷ |in the house of; within |a god, fate, doom ιὶ τοῦτον

|born legitimate |help, serve |service, tending δὲ αὐτοῦ, |clean, pure

are in great esteem and request, how vile and contemptible, how base and corruptible, how destitute of all true life and being they are.

X. It is the part of a man endowed with a good understanding faculty, to consider what they themselves are in very deed, from whose bare conceits and voices, honour and credit do proceed: as also what it is to die, and how if a man shall consider this by itself alone, to die, and separate from it in his mind all those things which with it usually represent themselves unto us, he can conceive of it no otherwise, than as of a work of nature, and he that fears any work of nature, is a very child. Now death, it is not only a work of nature, but also conducing to nature.

XI. Consider with thyself how man, and by what part of his, is joined unto God, and how that part of man is affected, when it is said to be diffused. There is nothing more wretched than that soul, which in a kind of circuit compasseth all things, searching (as he saith) even the very depths of the earth; and by all signs and conjectures prying into the very thoughts of other men's souls; and yet of this, is not sensible, that it is sufficient for a man to apply himself wholly, and to confine all his thoughts and cares to the tendance of that spirit which is within him, and truly and really to serve him. His service doth consist in this, that a man keep himself pure from all

vocabulary

ἄγνοια ignorance
αἰδέσιμος venerable
ἀκαριαῖος momentary
ἀνακυκλέω come/turn around again
ἀνακυκλόω come/turn around again
ἀναφαίνω reveal, shine ∼phenomenon
ἀποβάλλω throw away, lose
ἀρετή goodness, excellence
ἀφαιρέω take away ∼heresy
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
βραχύς low, short
διακρίνω (ῑ) separate, sort ∼critic
διατηρέω maintain
ἐλαχύς small; comp.: less ∼light
ἐλεεινός pitiable ∼alms
κἄν crasis for καὶ ἄν
λευκός white ∼light
μήκιστος tallest; at long last
μῆκος -ους (n, 3) length, stature
μυρίος (ῡ) 10,000 ∼myriad
ὅμως anyway, nevertheless
πάθος -ους (n, 3) an experience, passion, condition
παροίχομαι pass, keep going
στερέω steal, take
συγγένεια kinship
τοσαυτάκις τοσσάκι...ὁσσάκι...: each time
τρίς 3 times
χίλιοι (ῑι) thousand ∼kilo-

πάθους διατηρεῖν καὶ εἰκαιότητος καὶ δυσαρεστήσεως τῆς πρὸς τὰ ἐκ θεῶν καὶ ἀνθρώπων γινόμενα. τὰ μὲν γὰρ ἐκ θεῶν αἰδέσιμα δι᾽ ἀρετήν· τὰ δὲ ἐξ ἀνθρώπων φίλα διὰ συγγένειαν, ἔστι δὲ ὅτε καὶ τρόπον τινὰ ἐλεεινὰ δι᾽ ἄγνοιαν ἀγαθῶν καὶ κακῶν· οὐκ ἐλάττων ἡ πήρωσις αὕτη τῆς στερισκούσης τοῦ διακρίνειν τὰ λευκὰ καὶ μέλανα.

2.14

Κἂν τρὶς χίλια ἔτη βιώσεσθαι μέλλῃς, κἂν τοσαυτάκις μύρια, ὅμως μέμνησο ὅτι οὐδεὶς ἄλλον ἀποβάλλει βίον ἢ τοῦτον ὃν ζῇ, οὐδὲ ἄλλον ζῇ ἢ ὃν ἀποβάλλει. εἰς ταὐτὸν οὖν καθίσταται τὸ μήκιστον τῷ βραχυτάτῳ. τὸ γὰρ παρὸν πᾶσιν ἴσον καὶ τὸ ἀπολλύμενον οὖν ἴσον καὶ τὸ ἀποβαλλόμενον οὕτως ἀκαριαῖον ἀναφαίνεται. οὔτε γὰρ τὸ παρῳχηκὸς οὔτε τὸ μέλλον ἀποβάλοι ἄν τις· ὃ γὰρ οὐκ ἔχει, πῶς ἄν τις τοῦτο αὐτοῦ ἀφέλοιτο;

Τούτων οὖν τῶν δύο δεῖ μεμνῆσθαι· ἑνὸς μέν, ὅτι πάντα ἐξ ἀιδίου ὁμοειδῆ καὶ ἀνακυκλούμενα καὶ οὐδὲν διαφέρει,

|an ex-perience, passion, condi-tion|maintain

καὶ εἰκαιότητος καὶ δυσαρεστήσεως τῆς τοιᾶσδε τὰ ἐκ θεῶν καὶ ἀνθρώπων γινόμενα. τὰ μὲν γὰρ ἐκ θεῶν |venerable δι' |excellence τὰ δὲ ἐξ ἀνθρώπων φίλα διὰ |kinship , ἔστι δὲ ὅτε καὶ τρόπον τινὰ |pitiable δι' |ignorance γαθῶν καὶ κακῶν· οὐκ |small ἡ πήρωσις αὕτη τῆς στερισκούσης τοῦ |separate, sort |white καὶ μέλανα.

2.14

|crasis for καὶ ἄν|3 times

χίλια ἔτη |live; make a living (mp) ἑλῃς, κἂν |τοσσάκι...ὁσσάκι...: each time ὦμρια, |anyway, nevertheless οὐδεὶς ἄλλον |throw away, lose life ἢ τοῦτον ὃν ζῇ, οὐδὲ ἄλλον ζῇ ἢ ὃν |throw away, lose ταὐτὸν οὖν καθίσταται τὸ μήκιστον τῷ |low, short τὸ γὰρ παρὸν πᾶσιν ἴσον καὶ τὸ ἀπολλύμενον οὖν ἴσον καὶ τὸ |throw away, lose οὕτως |momentary |reveal, shine οὔτε γὰρ τὸ |pass, keep going ε τὸ μέλλον |throw away, lose ὃ γὰρ οὐκ ἔχει, πῶς ἄν τις τοῦτο αὐτοῦ |take away ,

Τούτων οὖν τῶν δύο δεῖ μεμνῆσθαι· ἑνὸς μέν, ὅτι πάντα ἐξ ἀιδίου ὁμοειδῆ καὶ ἀνακυκλούμενα καὶ οὐδὲν διαφέρει,

violent passion and evil affection, from all rashness and vanity, and from all manner of discontent, either in regard of the gods or men. For indeed whatsoever proceeds from the gods, deserves respect for their worth and excellency; and whatsoever proceeds from men, as they are our kinsmen, should by us be entertained, with love, always; sometimes, as proceeding from their ignorance, of that which is truly good and bad, (a blindness no less, than that by which we are not able to discern between white and black:) with a kind of pity and compassion also.

XII. If thou shouldst live three thousand, or as many as ten thousands of years, yet remember this, that man can part with no life properly, save with that little part of life, which he now lives: and that which he lives, is no other, than that which at every instant he parts with. That then which is longest of duration, and that which is shortest, come both to one effect. For although in regard of that which is already past there may be some inequality, yet that time which is now present and in being, is equal unto all men. And that being it which we part with whensoever we die, it doth manifestly appear, that it can be but a moment of time, that we then part with. For as for that which is either past or to come, a man cannot be said properly to part with it. For how should a man part with that which he hath not? These two things therefore thou must remember. First,

vocabulary
ἄπειρος untested; infinite
ἀποβάλλω throw away, lose
ἀπόστασις -εως (f) revolt; separation
ἀπόστημα -τος (n, 3) distance, interval
ἀποστρέφω turn back, turn off course ∼atrophy
βλάπτω break, make fail
δῆλος visible, conspicuous
διακόσιοι (ᾱ) two hundred
δυσχεραίνω disdain, be annoyed by
εἴπερ if indeed
μέχρι as far as, until
νόστιμος of homecoming, destined for home ∼nostalgia
περιέχω (mid) protect
πολυχρόνιος ancient; long-lived
πότερος which, whichever of two
στερέω steal, take
ὑβρίζω insult, treat outrageously
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χρήσιμος useful

πότερον ἐν ἑκατὸν ἔτεσιν ἢ ἐν διακοσίοις ἢ ἐν τῷ ἀπείρῳ τὰ αὐτά τις ὄψεται· ἑτέρου δέ, ὅτι καὶ ὁ πολυχρονιώτατος καὶ ὁ τάχιστα τεθνηξόμενος τὸ ἴσον ἀποβάλλει. τὸ γὰρ παρόν ἐστι μόνον, οὗ στερίσκεσθαι μέλλει, εἴπερ γε ἔχει καὶ τοῦτο μόνον καὶ ὃ μὴ ἔχει τις οὐκ ἀποβάλλει.

2.15

Ὅτι πᾶν ὑπόληψις. δῆλα μὲν γὰρ τὰ πρὸς τὸν Κυνικὸν Μόνιμον λεγόμενα· δῆλον δὲ καὶ τὸ χρήσιμον τοῦ λεγομένου, ἐάν τις αὐτοῦ τὸ νόστιμον μέχρι τοῦ ἀληθοῦς δέχηται.

2.16

Ὑβρίζει ἑαυτὴν ἡ τοῦ ἀνθρώπου ψυχὴ μάλιστα μέν, ὅταν ἀπόστημα καὶ οἷον φῦμα τοῦ κόσμου, ὅσον ἐφ' ἑαυτῇ, γένηται· τὸ γὰρ δυσχεραίνειν τινὶ τῶν γινομένων ἀπόστασίς ἐστι τῆς φύσεως, ἧς ἐν μέρει αἱ ἑκάστου τῶν λοιπῶν φύσεις περιέχονται. ἔπειτα δέ, ὅταν ἄνθρωπόν τινα ἀποστραφῇ ἢ καὶ ἐναντία φέρηται ὡς βλάψουσα,

|which, whichever ἂν ἑκατὸν ἔτεσιν ἢ ἐν |two hundred ᾗ, ἐν τῷ |untested; infinite τὰ αὐτά τις ὄψεται· ἑτέρου δέ, ὅτι καὶ ὁ |ancient; long-lived καὶ ὁ τάχιστα τεθνηξόμενος τὸ ἴσον |throw away, lose ὲ γὰρ παρόν ἐστι μόνον, οὗ στερίσκεσθαι μέλλει, |if indeed ἔχει καὶ τοῦτο μόνον καὶ ὃ μὴ ἔχει τις οὐκ |throw away, lose

2.15

Ὅτι πᾶν ὑπόληψις. |visible, conspicuous ὲ γὰρ τὰ πρὸς τὸν Κυνικὸν Μόνιμον λεγόμενα· |visible, conspicuous ὶ τὸ |useful τοῦ λεγομένου, ἐάν τις αὐτοῦ τὸ |of coming, destined for home |as far as, until ηθοῦς δέχηται.

2.16

|insult ἑαυτὴν ἡ τοῦ ἀνθρώπου ψυχὴ μάλιστα μέν, ὅταν |distance, interval καὶ οἷον φῦμα τοῦ κόσμου, ὅσον ἐφ᾽ ἑαυτῇ, γένηται· τὸ γὰρ |disdain, be annoyed τινὶ τῶν γινομένων |revolt; separation ἐστι τῆς |nature (of a thing) ρει αἱ ἑκάστου τῶν λοιπῶν φύσεις |(mid) protect ἔπειτα δέ, ὅταν ἄνθρωπόν τινα |turn back ἢ καὶ ἐναντία φέρηται ὡς |break, make fail

that all things in the world from all eternity, by a perpetual revolution of the same times and things ever continued and renewed, are of one kind and nature; so that whether for a hundred or two hundred years only, or for an infinite space of time, a man see those things which are still the same, it can be no matter of great moment. And secondly, that that life which any the longest liver, or the shortest liver parts with, is for length and duration the very same, for that only which is present, is that, which either of them can lose, as being that only which they have; for that which he hath not, no man can truly be said to lose.

XIII. Remember that all is but opinion and conceit, for those things are plain and apparent, which were spoken unto Monimus the Cynic; and as plain and apparent is the use that may be made of those things, if that which is true and serious in them, be received as well as that which is sweet and pleasing.

XIV. A Man's soul doth wrong and disrespect itself first and especially, when as much as in itself lies it becomes an aposteme, and as it were an excrescency of the world, for to be grieved and displeased with anything that happens in the world, is direct apostacy from

vocabulary
αἴσθησις -εως (f) sense perception
ἄκριτος indiscriminate, endless ~critic
ἀμυδρός obscure, vague
ἀναφορά rising, carrying back
ἀνθρώπινος human
ἀπαρακολούθητος unattainable
βίος life ~biology
βιόω live; (mp) make a living ~biology
δυστέκμαρτος hard to interpret
εἰκῇ haphazardly; in vain
ἐνεργέω be active, effect
ἐπιδημία a stay, visit
ἐπίπλαστος plastered over, feigned
εὔσηπτος easily rotting
ζῷον being, animal; picture
ἡδονή pleasure
ἡσσάομαι (pass) be weaker, be overcome; (active) defeat
ἡττάομαι (pass) be weaker, be overcome; (active) defeat
θεσμός place, site ~thesis
λήθη forgetting ~Lethe
ὄνειρος dream
ὀργίζω anger, provoke, annoy
ὁρμή pressure, assault, order ~hormone
οὐσία property; essence
παραπέμπω send via; escort ~pomp
πέμπτος fifth ~pentagon
πολιτεία (ῑ) citizenship; government
πόνος toil, suffering ~osteopenia
πρᾶξις -εως (f) result, business ~practice
ῥέω flow ~rheostat
σκοπός (f) lookout, overseer, spy, target ~telescope
συναιρέω put together, crush ~heresy
τέταρτος fourth ~trapezoid
τύχη fortune, act of a god
ὑβρίζω insult, treat outrageously
ὑποκρίνομαι (ῑ) answer; pretend
φήμη speech, rumor ~fame

οἷαί εἰσιν αἱ τῶν ὀργιζομένων. τρίτον ὑβρίζει ἑαυτήν, ὅταν ἡσσᾶται ἡδονῆς ἢ πόνου. τέταρτον, ὅταν ὑποκρίνηται καὶ ἐπιπλάστως καὶ ἀναλήθως τι ποιῇ ἢ λέγῃ. πέμπτον, ὅταν πρᾶξίν τινα ἑαυτῆς καὶ ὁρμὴν ἐπ᾽ οὐδένα σκοπὸν ἀφιῇ, ἀλλ᾽ εἰκῇ καὶ ἀπαρακολουθήτως ὁτιοῦν ἐνεργῇ, δέον καὶ τὰ μικρότατα κατὰ τὴν ἐπὶ τὸ τέλος ἀναφορὰν γίνεσθαι· τέλος δὲ λογικῶν ζῴων τὸ ἕπεσθαι τῷ τῆς πόλεως καὶ πολιτείας τῆς πρεσβυτάτης λόγῳ καὶ θεσμῷ.

2.17

Τοῦ ἀνθρωπίνου βίου ὁ μὲν χρόνος στιγμή, ἡ δὲ οὐσία ῥέουσα, ἡ δὲ αἴσθησις ἀμυδρά, ἡ δὲ ὅλου τοῦ σώματος σύγκρισις εὔσηπτος, ἡ δὲ ψυχὴ ῥόμβος, ἡ δὲ τύχη δυστέκμαρτον, ἡ δὲ φήμη ἄκριτον· συνελόντι δὲ εἰπεῖν, πάντα τὰ μὲν τοῦ σώματος ποταμός, τὰ δὲ τῆς ψυχῆς ὄνειρος καὶ τῦφος, ὁ δὲ βίος πόλεμος καὶ ξένου ἐπιδημία, ἡ δὲ ὑστεροφημία λήθη.

Τί οὖν τὸ παραπέμψαι δυνάμενον; ἓν καὶ μόνον

οἷαί εἰσιν αἱ τῶν |anger, provoke, annoy τρίτον |insult ἑαυτήν, ὅταν ἡσσᾶται |pleasure ἢ πόνου. |fourth , ὅταν |answer; pretend καὶ |plastered over, feigned καὶ ἀναλήθως τι ποιῇ ἢ λέγῃ. |fifth , ὅταν πρᾶξίν τινα ἑαυτῆς καὶ |pressure, assault, order ὑδένα |lookout ἀφιῇ, ἀλλ᾽ |haphazardly; in vain |unattainable ὁτιοῦν |be active, effect καὶ τὰ μικρότατα κατὰ τὴν ἐπὶ τὸ τέλος |rising, carrying back γίνεσθαι· τέλος δὲ λογικῶν ζώων τὸ ἕπεσθαι τῷ τῆς πόλεως καὶ |citizenship; government ἧς πρεσβυτάτης λόγῳ καὶ |place, site

2.17

Τοῦ |human βίου ὁ μὲν χρόνος στιγμή, ἡ δὲ |property; essence |flow , ἡ δὲ |sense perception |obscure, vague , ἡ δὲ ὅλου τοῦ σώματος σύγκρισις |easily rotting , ἡ δὲ ψυχὴ ῥόμβος, ἡ δὲ |fortune, act of a god |hard to interpret , ἡ δὲ |speech, rumor |indiscriminate, endless |put together, crush ἶν, πάντα τὰ μὲν τοῦ σώματος ποταμός, τὰ δὲ τῆς ψυχῆς |dream καὶ τῦφος, ὁ δὲ βίος πόλεμος καὶ ξένου |a stay, visit ἡ δὲ ὑστεροφημία |forgetting

Τί οὖν τὸ |send via; escort ὑνάμενον; ἓν καὶ μόνον

the nature of the universe; part of which, all particular natures of the world, are. Secondly, when she either is averse from any man, or led by contrary desires or affections, tending to his hurt and prejudice; such as are the souls of them that are angry. Thirdly, when she is overcome by any pleasure or pain. Fourthly, when she doth dissemble, and covertly and falsely either doth or saith anything. Fifthly, when she doth either affect or endeavour anything to no certain end, but rashly and without due ratiocination and consideration, how consequent or inconsequent it is to the common end. For even the least things ought not to be done, without relation unto the end; and the end of the reasonable creatures is, to follow and obey him, who is the reason as it were, and the law of this great city, and ancient commonwealth.

XV. The time of a man's life is as a point; the substance of it ever flowing, the sense obscure; and the whole composition of the body tending to corruption. His soul is restless, fortune uncertain, and fame doubtful; to be brief, as a stream so are all things belonging to the body; as a dream, or as a smoke, so are all that belong unto the soul. Our life is a warfare, and a mere pilgrimage. Fame after life is no better than oblivion. What is it then that will adhere and follow? Only one thing, philosophy. And philosophy doth

vocabulary
ἀνύβριστος not insulted, not insulting
ἀπονέμω portion out
ἀσινής unharmed
βίος life ∼biology
δαίμων -ονος (m, 3) a god, fate, doom ∼demon
διάλυσις -εως (f) breaking up
διεψευσμένως falsely or mistakenly
διηνεκής at length, in detail
εἰκῇ haphazardly; in vain
ἔνδον in the house of; within
ζῷον being, animal; picture
ἡδονή pleasure
ἵλεως propitious, gracious
κρείσσων more powerful; better
λογίζομαι reckon, consider
λύσις -ος (f) a release ∼loose
μεταβάλλω alter, transform
μεταβολή change, exchange
ὅθεν whence
περιμένω wait for
πόθεν from where?
πόνος toil, suffering ∼osteopenia
συγκρίνω (ῑ) combine; decree
τηρέω watch over
ὑπόκρισις -εως (f) answer; acting, hypocrisy
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

φιλοσοφία· τοῦτο δὲ ἐν τῷ τηρεῖν τὸν ἔνδον δαίμονα ἀνύβριστον καὶ ἀσινῆ, ἡδονῶν καὶ πόνων κρείσσονα, μηδὲν εἰκῇ ποιοῦντα μηδὲ διεψευσμένως καὶ μεθ' ὑποκρίσεως, ἀνενδεῆ τοῦ ἄλλον ποιῆσαί τι ἢ μὴ ποιῆσαι· ἔτι δὲ τὰ συμβαίνοντα καὶ ἀπονεμόμενα δεχόμενον ὡς ἐκεῖθέν ποθεν ἐρχόμενα, ὅθεν αὐτὸς ἦλθεν· ἐπὶ πᾶσι δὲ τὸν θάνατον ἵλεῳ τῇ γνώμῃ περιμένοντα ὡς οὐδὲν ἄλλο ἢ λύσιν τῶν στοιχείων, ἐξ ὧν ἕκαστον ζῷον συγκρίνεται. εἰ δὲ αὐτοῖς τοῖς στοιχείοις μηδὲν δεινὸν ἐν τῷ ἕκαστον διηνεκῶς εἰς ἕτερον μεταβάλλειν, διὰ τί ὑπίδηταί τις τὴν πάντων μεταβολὴν καὶ διάλυσιν; κατὰ φύσιν γάρ· οὐδὲν δὲ κακὸν κατὰ φύσιν.

Τὰ ἐν Καρνούντῳ.

3

3.1

Οὐχὶ τοῦτο μόνον δεῖ λογίζεσθαι, ὅτι καθ' ἑκάστην ἡμέραν ἀπαναλίσκεται ὁ βίος καὶ μέρος ἔλαττον αὐτοῦ

φιλοσοφία· τοῦτο δὲ ἐν τῷ |watch over |in the house of; within |a god, fate, doom |not insulted, not insulting |unharmed |pleasure καὶ |toil, suffering ἴσονα, μηδὲν |haphazardly; in vain μηδὲ |falsely or mistakenly καὶ μεθ' |answer; acting, hypocrisy ἀνενδεῆ τοῦ ἄλλον ποιῆσαί τι ἢ μὴ ποιῆσαι· ἔτι δὲ τὰ συμβαίνοντα καὶ |portion out δεχόμενον ὡς ἐκεῖθέν ποθεν ἐρχόμενα, |whence ὑτὸς ἦλθεν· ἐπὶ πᾶσι δὲ τὸν θάνατον |propitious, gracious |wait for ὡς οὐδὲν ἄλλο ἢ |a release ὂν στοιχείων, ἐξ ὧν ἕκαστον ζῷον |combine; decree εἰ δὲ αὐτοῖς τοῖς στοιχείοις μηδὲν δεινὸν ἐν τῷ ἕκαστον |at length, in detail |alter, transform διὰ τί ὑπίδηταί τις τὴν πάντων |change, exchange καὶ |breaking up κατὰ φύσιν γάρ· οὐδὲν δὲ κακὸν κατὰ φύσιν.

Τὰ ἐν Καρνούντῳ.

3

3.1

Οὐχὶ τοῦτο μόνον δεῖ |reckon, consider ὅτι καθ' ἑκάστην ἡμέραν ἀπαναλίσκεται ὁ |life καὶ μέρος ἔλαττον αὐτοῦ

consist in this, for a man to preserve that spirit which is within him, from all manner of contumelies and injuries, and above all pains or pleasures; never to do anything either rashly, or feignedly, or hypocritically: wholly to depend from himself and his own proper actions: all things that happen unto him to embrace contentedly, as coming from Him from whom he himself also came; and above all things, with all meekness and a calm cheerfulness, to expect death, as being nothing else but the resolution of those elements, of which every creature is composed. And if the elements themselves suffer nothing by this their perpetual conversion of one into another, that dissolution, and alteration, which is so common unto all, why should it be feared by any? Is not this according to nature? But nothing that is according to nature can be evil.

Whilst I was at Carnuntum.

3

I. A Man must not only consider how daily his life wasteth and decreaseth, but this also, that if he live

vocabulary
ἄδηλος invisible, unknown
ἀνθρώπειος human
ἀριθμός number
ἄρτος bread, loaf
βιάω use force against, overcome
βιόω live; (mp) make a living ∼biology
διάνοια a thought; intelligence
ἐγγύς near
ἑκάστοτε each time
ἐμπειρία experience, trial and error
ἐνδέω tie to, entangle; lack
ἐξάγω lead out ∼demagogue
ἐξαρκέω be enough; be satisfied
ἐπαγωγός attractive; causing
ἐπείγω weigh upon, drive; (mid) hurry
ἐπιγίγνομαι succeed, come after ∼genus
θεωρία spectator, contemplation
καθήκω come down, (a day) to fall, arrive; be proper
καταλείπω leave behind, abandon ∼eclipse
καταλιμπάνω leave behind, abandon
λογίζομαι reckon, consider
λογισμός calculation
ὀπτάω roast, bake
παραφυλάσσω guard closely
προφαίνω show; pass: appear ∼photon
σύνεσις -εως (f) confluence ∼jet
φαντάζω make visible; imagine
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χρῄζω need ∼chresard

καταλείπεται, ἀλλὰ κἀκεῖνο λογιστέον, ὅτι, εἰ ἐπὶ πλέον βιώῃ τις, ἐκεῖνό γε ἄδηλον, εἰ ἐξαρκέσει ὁμοία αὖθις ἡ διάνοια πρὸς τὴν σύνεσιν τῶν πραγμάτων καὶ τῆς θεωρίας τῆς συντεινούσης εἰς τὴν ἐμπειρίαν τῶν τε θείων καὶ τῶν ἀνθρωπείων. ἐὰν γὰρ παραληρεῖν ἄρξηται, τὸ μὲν διαπνεῖσθαι καὶ τρέφεσθαι καὶ φαντάζεσθαι καὶ ὁρμᾶν καὶ ὅσα ἄλλα τοιαῦτα, οὐκ ἐνδεήσει· τὸ δὲ ἑαυτῷ χρῆσθαι καὶ τοὺς τοῦ καθήκοντος ἀριθμοὺς ἀκριβοῦν καὶ τὰ προφαινόμενα διαρθροῦν καὶ περὶ αὐτοῦ τοῦ εἰ ἤδη ἐξακτέον αὑτὸν ἐφιστάνειν καὶ ὅσα τοιαῦτα λογισμοῦ συγγεγυμνασμένου πάνυ χρῄζει, προαποσβέννυται. χρὴ οὖν ἐπείγεσθαι οὐ μόνον τῷ ἐγγυτέρῳ τοῦ θανάτου ἑκάστοτε γίνεσθαι, ἀλλὰ καὶ διὰ τὸ τὴν ἐννόησιν τῶν πραγμάτων καὶ τὴν παρακολούθησιν προαπολήγειν.

3.2

Χρὴ καὶ τὰ τοιαῦτα παραφυλάσσειν, ὅτι καὶ τὰ ἐπιγινόμενα τοῖς φύσει γινομένοις ἔχει τι εὔχαρι καὶ ἐπαγωγόν. οἷον ἄρτου ὀπτωμένου παραρρήγνυταί τινα

καταλείπεται, ἀλλὰ κἀκεῖνο |reckon, consider , ὅτι, εἰ ἐπὶ πλέον βιώῃ τις, ἐκεῖνό γε |invisible, unknown εἰ ἐξαρκέσει ὁμοία αὖθις ἡ |a thought; intelligence πρὸς τὴν |confluence ὧν πραγμάτων καὶ τῆς |spectator, contemplation συντεινούσης εἰς τὴν |experience, trial and error ἔν τε θείων καὶ τῶν |human . ἐὰν γὰρ παραληρεῖν ἄρξηται, τὸ μὲν διαπνεῖσθαι καὶ τρέφεσθαι καὶ |make visible; imagine καὶ ὁρμᾶν καὶ ὅσα ἄλλα τοιαῦτα, οὐκ |tie to τὸ δὲ ἑαυτῷ χρῆσθαι καὶ τοὺς τοῦ |come down, (a) day) to fall, arrive; be proper |number ἀκριβοῦν καὶ τὰ |show; pass: appear ῥᾳθυμεῖν καὶ περὶ αὐτοῦ τοῦ εἰ ἤδη |lead out αὐτὸν ἐφιστάνειν καὶ ὅσα τοιαῦτα |calculation συγγεγυμνασμένου πάνυ |need , προαποσβέννυται. χρὴ οὖν |weigh upon, drive; (mid) hurry ὄνον τῷ |near τοῦ θανάτου |each time γίνεσθαι, ἀλλὰ καὶ διὰ τὸ τὴν ἐννόησιν τῶν πραγμάτων καὶ τὴν παρακολούθησιν προαπολήγειν.

3.2

Χρὴ καὶ τὰ τοιαῦτα |guard closely , ὅτι καὶ τὰ ἐπιγινόμενα τοῖς φύσει γινομένοις ἔχει τι εὔχαρι καὶ |attractive; causing οἷον |bread |roast, bake παραρρήγνυταί τινα

long, he cannot be certain, whether his understanding shall continue so able and sufficient, for either discreet consideration, in matter of businesses; or for contemplation: it being the thing, whereon true knowledge of things both divine and human, doth depend. For if once he shall begin to dote, his respiration, nutrition, his imaginative, and appetitive, and other natural faculties, may still continue the same: he shall find no want of them. But how to make that right use of himself that he should, how to observe exactly in all things that which is right and just, how to redress and rectify all wrong, or sudden apprehensions and imaginations, and even of this particular, whether he should live any longer or no, to consider duly; for all such things, wherein the best strength and vigour of the mind is most requisite; his power and ability will be past and gone. Thou must hasten therefore; not only because thou art every day nearer unto death than other, but also because that intellective faculty in thee, whereby thou art enabled to know the true nature of things, and to order all thy actions by that knowledge, doth daily waste and decay: or, may fail thee before thou die.

II. This also thou must observe, that whatsoever it is that naturally doth happen to things natural, hath somewhat in itself that is pleasing and delightful: as a great loaf when it is baked, some parts of it cleave as it were, and part

vocabulary
ἀκμή point, edge, top, culmination ∼acute
ἀφρός foam
βαθύς high, deep ∼bathysphere
γραῦς old woman ∼geriatric
γραφεύς -ος (m) painter
διέχω pass through; be apart
ἐγγύς near
ἐλαία olive, olive tree ∼olive
ἔννοια thought
ἐπάγγελμα -τος (n, 3) promise
ἐπακολουθέω chase; accrue
ἐπαφρόδιτος (ῑ) lovely, charming
ἐπιπρέπω have a specified appearance ∼refurbish
ἐπισκύνιον fold of forehead skin
εὐειδής good-looking ∼wit
ἡδύς sweet, pleasant ∼hedonism
κάλλος -εος (n, 3) beauty ∼kaleidoscope
λάω grip, pin?
λέων lion
μιμέομαι (ῑ) imitate, represent
νεύω nod
ὅμως anyway, nevertheless
πάθος -ους (n, 3) an experience, passion, condition
προθυμία (ῡ) zeal, alacrity ∼fume
προστίθημι add; impose; (mp) agree; side with ∼thesis
πρόσω forward, in the future; far
ῥέω flow ∼rheostat
σήπω rot ∼septic
σκοπάω watch, observe
σκοπέω behold, consider
στάχυς head of grain
σῦκον fig
σχεδόν near, approximately at ∼ischemia
τροφή food, upkeep ∼atrophy
ὗς pig ∼sow
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χάσκω gape
χάσμα -τος (n, 3) chasm, gaping opening
ψυχαγωγέω (ῡ) evoke spirits; beguile
ὡραῖος ripe; young adult

μέρη· καὶ ταῦτα οὖν τὰ διέχοντα οὕτως καὶ τρόπον τινὰ παρὰ τὸ ἐπάγγελμα τῆς ἀρτοποιίας ἔχοντα ἐπιπρέπει πως καὶ προθυμίαν πρὸς τὴν τροφὴν ἰδίως ἀνακινεῖ.

Πάλιν τε τὰ σῦκα ὁπότε ὡραιότατά ἐστι, κέχηνε καὶ ἐν ταῖς δρυπεπέσιν ἐλαίαις αὐτὸ τὸ ἐγγὺς τῇ σήψει ἴδιόν τι κάλλος τῷ καρπῷ προστίθησι. καὶ οἱ στάχυες κάτω νεύοντες καὶ τὸ τοῦ λέοντος ἐπισκύνιον καὶ ὁ τῶν συῶν ἐκ τοῦ στόματος ῥέων ἀφρὸς καὶ πολλὰ ἕτερα, κατ᾽ ἰδίαν εἴ τις σκοποίη, πόρρω ὄντα τοῦ εὐειδοῦς, ὅμως διὰ τὸ τοῖς φύσει γινομένοις ἐπακολουθεῖν συνεπικοσμεῖ καὶ ψυχαγωγεῖ·

Ὥστε, εἴ τις ἔχει πάθος καὶ ἔννοιαν βαθυτέραν πρὸς τὰ ἐν τῷ ὅλῳ γινόμενα, σχεδὸν οὐδὲν οὐχὶ δόξει αὐτῷ καὶ τῶν κατ᾽ ἐπακολούθησιν συμβαινόντων ἡδέως πως διασυνίστασθαι. οὗτος δὲ καὶ θηρίων ἀληθῆ χάσματα οὐχ ἧσσον ἡδέως ὄψεται ἢ ὅσα γραφεῖς καὶ πλάσται μιμούμενοι δεικνύουσιν, καὶ γραὸς καὶ γέροντος ἀκμήν τινα καὶ ὥραν καὶ τὸ ἐν παισὶν ἐπαφρόδιτον τοῖς ἑαυτοῦ

μέρη· καὶ ταῦτα οὖν τὰ |pass through; be apart ὡς καὶ τρόπον τινὰ παρὰ τὸ |promise τῆς ἀρτοποιίας ἔχοντα |have a specified appearance πως καὶ |zeal, alacrity πρὸς τὴν |food, upkeep ἰδίως ἀνακινεῖ.

Πάλιν τε τὰ |fig ὁπότε |ripe; young adult ἐστι, |gape καὶ ἐν ταῖς δρυπεπέσιν |olive αὐτὸ τὸ ἐγγὺς τῇ σήψει ἴδιόν τι |beauty τῷ καρπῷ προστίθησι. καὶ οἱ |head of grain ὦ |nod καὶ τὸ τοῦ λέοντος |fold of forehead skin καὶ ὁ τῶν |pig ἐκ τοῦ στόματος |flow |foam καὶ πολλὰ ἕτερα, κατ' ἰδίαν εἴ τις σκοποίη, |forward, future; far |in the fu- |good-looking ἄχρι ὡς διὰ τὸ τοῖς φύσει γινομένοις |chase; accrue συνεπικοσμεῖ καὶ |evoke spirits; beguile

Ὥστε, εἴ τις ἔχει |an experience, passion, condition |thought |high, deep πρὸς τὰ ἐν τῷ ὅλῳ γινόμενα, σχεδὸν οὐδὲν οὐχὶ δόξει αὐτῷ καὶ τῶν κατ' ἐπακολούθησιν συμβαινόντων ἡδέως πως διασυνίστασθαι. οὗτος δὲ καὶ θηρίων ἀληθῆ |chasm, gaping opening οὐχ ἧσσον ἡδέως ὄψεται ἢ ὅσα |painter καὶ πλάσται |imitate, represent δεικνύουσιν, καὶ |old woman γέροντος |point, edge, top, culmination τινα καὶ ὥραν καὶ τὸ ἐν παισὶν |lovely, charming τοῖς ἑαυτοῦ

asunder, and make the crust of it rugged and unequal, and yet those parts of it, though in some sort it be against the art and intention of baking itself, that they are thus cleft and parted, which should have been and were first made all even and uniform, they become it well nevertheless, and have a certain peculiar property, to stir the appetite. So figs are accounted fairest and ripest then, when they begin to shrink, and wither as it were. So ripe olives, when they are next to putrefaction, then are they in their proper beauty. The hanging down of grapes — the brow of a lion, the froth of a foaming wild boar, and many other like things, though by themselves considered, they are far from any beauty, yet because they happen naturally, they both are comely, and delightful; so that if a man shall with a profound mind and apprehension, consider all things in the world, even among all those things which are but mere accessories and natural appendices as it were, there will scarce appear anything unto him, wherein he will not find matter of pleasure and delight. So will he behold with as much pleasure the true rictus of wild beasts, as those which by skilful painters and other artificers are imitated. So will he be able to perceive the proper ripeness and beauty of old age, whether in man or woman: and whatsoever else it is that is beautiful and alluring in whatsoever

vocabulary
ἀγγεῖον vessel
ἀναιρέω take up ∼heresy
ἀνέχω raise; mid: endure, submit
ἅρδην completely; all at once
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
γνήσιος born legitimate ∼genus
εἶτα then, therefore, next
ἐκβαίνω come forth, disembark ∼basis
ἐμβαίνω step on, board ∼basis
ἐντός within
ἡδονή pleasure
ἤπερ than at all, than even
ἰάομαι (ī) cure ∼pediatrician
κατάγω lead down/home; land ∼demagogue
κατακόπτω cut down, shatter
καταλαμβάνω seize, understand, catch, overtake; (mp) happen ∼epilepsy
κενός empty, vain
μυριάς -δος (ū, f, 3) countless, myriad
νοσέω be sick, be mad, suffer
νόσος (f) plague, pestilence ∼noisome
οἰκειόω adopt, adapt
παρατάσσω place beside
πιθανός persuasive
πόνος toil, suffering ∼osteopenia
πόρω aor. give, pf. be fated
πότε when?
προαγορεύω declare, predict, order
προσπίπτω attack; befall; kow-tow
πρόσω forward, in the future; far
σώφρων sensible, prudent ∼frenzy
τοσαυτάκις τοσσάκι...ὁσσάκι...: each time
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χείρων worse, more base, inferior, weaker

σώφροσιν ὀφθαλμοῖς ὁρᾶν δυνήσεται· καὶ πολλὰ τοιαῦτα οὐ παντὶ πιθανά, μόνῳ δὲ τῷ πρὸς τὴν φύσιν καὶ τὰ ταύτης ἔργα γνησίως ᾠκειωμένῳ προσπεσεῖται.

3.3

Ἱπποκράτης πολλὰς νόσους ἰασάμενος αὐτὸς νοσήσας ἀπέθανεν. οἱ Χαλδαῖοι πολλῶν θανάτους προηγόρευσαν, εἶτα καὶ αὐτοὺς τὸ πεπρωμένον κατέλαβεν. Ἀλέξανδρος καὶ Πομπήιος καὶ Γάιος Καῖσαρ, ὅλας πόλεις ἄρδην τοσαυτάκις ἀνελόντες καὶ ἐν παρατάξει πολλὰς μυριάδας ἱππέων καὶ πεζῶν κατακόψαντες, καὶ αὐτοί ποτε ἐξῆλθον τοῦ βίου. Ἡράκλειτος περὶ τῆς τοῦ κόσμου ἐκπυρώσεως τοσαῦτα φυσιολογήσας, ὕδατος τὰ ἐντὸς πληρωθείς, βολβίτῳ κατακεχρισμένος ἀπέθανε. Δημόκριτον δὲ οἱ φθεῖρες, Σωκράτην δὲ ἄλλοι φθεῖρες ἀπέκτειναν. τί ταῦτα; ἐνέβης, ἔπλευσας, κατήχθης· ἔκβηθι. εἰ μὲν ἐφ' ἕτερον βίον, οὐδὲν θεῶν κενὸν οὐδὲ ἐκεῖ· εἰ δὲ ἐν ἀναισθησίᾳ, παύσῃ πόνων καὶ ἡδονῶν ἀνεχόμενος καὶ λατρεύων τοσούτῳ χείρονι τῷ ἀγγείῳ ἥπερ ἐστὶ τὸ

|sensible, prudent
ὀφθαλμοῖς ὁρᾶν δυνήσεται· καὶ πολλὰ τοιαῦτα
οὐ παντὶ |persuasive, ὁμῶ δὲ τῷ πρὸς τὴν φύσιν καὶ τὰ
ταύτης ἔργα |born legit-imate |adopt, adapt |attack; kow-tow befall;

3.3

Ἱπποκράτης πολλὰς |plague |cure αὐτὸς |be sick, be mad, suffer
ἀπέθανεν. οἱ Χαλδαῖοι πολλῶν θανάτους |declare, predict, order
|then, there-fore, next τοὺς τὸ πεπρωμένον |seize, understand, catch, overtake; (mp) happen
καὶ Πομπήιος καὶ Γάιος Καῖσαρ, ὅλας πόλεις |completely; all at once
|τοσσάκι...ὁσσάκι each time |take up καὶ ἐν παρατάξει πολλὰς |countless, myriad
ἱππέων καὶ πεζῶν |cut down, shatter καὶ αὐτοί ποτε ἐξῆλθον
τοῦ βίου. Ἡράκλειτος περὶ τῆς τοῦ κόσμου ἐκπυρώσεως
τοσαῦτα φυσιολογήσας, ὕδατος τὰ |within |fill, fulfill ,
βολβίτῳ κατακεχρισμένος ἀπέθανε. Δημόκριτον δὲ οἱ
φθεῖρες, Σωκράτην δὲ ἄλλοι φθεῖρες ἀπέκτειναν. τί
ταῦτα; |step on, board ὑσας, |lead down/home; land |come forth εἰ μὲν
ἐφ' ἕτερον |life , οὐδὲν θεῶν |empty, vain ἐκεῖ· εἰ δὲ ἐν
ἀναισθησίᾳ, παύσῃ |toil, suffering |pleasure |raise; endure καὶ
λατρεύων τοσούτῳ |worse, base |vessel |than at all, |than even τὸ

is, with chaste and continent eyes he will soon find out and discern. Those and many other things will he discern, not credible unto every one, but unto them only who are truly and familiarly acquainted, both with nature itself, and all natural things.

III. Hippocrates having cured many sicknesses, fell sick himself and died. The Chaldeans and Astrologians having foretold the deaths of divers, were afterwards themselves surprised by the fates. Alexander and Pompeius, and Caius Caesar, having destroyed so many towns, and cut off in the field so many thousands both of horse and foot, yet they themselves at last were fain to part with their own lives. Heraclitus having written so many natural tracts concerning the last and general conflagration of the world, died afterwards all filled with water within, and all bedaubed with dirt and dung without. Lice killed Democritus; and Socrates, another sort of vermin, wicked ungodly men. How then stands the case? Thou hast taken ship, thou hast sailed, thou art come to land, go out, if to another life, there also shalt thou find gods, who are everywhere. If all life and sense shall cease, then shalt thou cease also to be subject to either pains or pleasures; and to serve and tend this vile cottage; so much the viler, by how much that which ministers unto

vocabulary
ἀμελέω disregard; (impers.) of course
ἀναφορά rising, carrying back
ἄφνω suddenly, surprisingly
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
δαίμων -ονος (m, 3) a god, fate, doom ∼demon
δῆλος visible, conspicuous
διανοέω have in mind
ἐθίζω accustom
εἰκῇ haphazardly; in vain
ἐνθυμέομαι (ῡ) take to heart
ἐπανέρομαι ask over and over
εὐμενής kind
ζῷον being, animal; picture
ἡγεμονικός showing leadership
ἤτοι truly; either, or
κατατρίβω (ῐ) wear out, use up
μάτην in vain, randomly
παραχρῆμα on the spot
παρρησία speaking freely
πελάζω bring/come to, near, into contact with
περίεργος curiosity, meddling
περιέργω enclose, encompass
περιίστημι be around; turn out ∼station
στέρομαι lack, lose
τεχνάζω be cunning
ὑπηρετέω serve
ὑπολείπω leave as a leftover; leave a person behind ∼eclipse
φαντάζω make visible; imagine
φαντασία appearance; imagination

ὑπηρετοῦν· τὸ μὲν γὰρ νοῦς καὶ δαίμων, τὸ δὲ γῆ καὶ λύθρος.

3.4

Μὴ κατατρίψῃς τὸ ὑπολειπόμενον τοῦ βίου μέρος ἐν ταῖς περὶ ἑτέρων φαντασίαις, ὁπόταν μὴ τὴν ἀναφορὰν ἐπί τι κοινωφελὲς ποιῇ ἤτοι γὰρ ἄλλου ἔργου στέρῃ. τουτέστι φανταζόμενος τί ὁ δεῖνα πράσσει καὶ τίνος ἕνεκεν καὶ τί λέγει καὶ τί ἐνθυμεῖται καὶ τί τεχνάζεται καὶ ὅσα τοιαῦτα ποιεῖ ἀπορρέμβεσθαι τῆς τοῦ ἰδίου ἡγεμονικοῦ παρατηρήσεως.

Χρὴ μὲν οὖν καὶ τὸ εἰκῇ καὶ μάτην ἐν τῷ εἱρμῷ τῶν φαντασιῶν περιίστασθαι, πολὺ δὲ μάλιστα τὸ περίεργον καὶ κακόηθες καὶ ἐθιστέον ἑαυτὸν μόνα φαντάζεσθαι, περὶ ὧν εἴ τις ἄφνω ἐπανέροιτο· τί νῦν διανοῇ; μετὰ παρρησίας παραχρῆμα ἂν ἀποκρίναιο ὅτι τὸ καὶ τό· ὡς ἐξ αὐτῶν εὐθὺς δῆλα εἶναι, ὅτι πάντα ἁπλᾶ καὶ εὐμενῆ καὶ ζῴου κοινωνικοῦ καὶ ἀμελοῦντος ἡδονικῶν

|serve τὸ μὲν γὰρ νοῦς καὶ |a god, fate, doom ᾗ καὶ λύθρος.

3.4

Μὴ |wear out, use up |leave (food, person) ὁ βίου μέρος ἐν ταῖς περὶ ἑτέρων |appearance; imagination ὁπόταν μὴ τὴν |rising, carrying back ἐπί τι κοινωφελὲς ποιῇ |truly; either, or γὰρ ἄλλου ἔργου |lack, lose οὐτέστι |make visible; imagine τί ὁ δεῖνα πράσσει καὶ τίνος ἕνεκεν καὶ τί λέγει καὶ τί |take to heart καὶ τί |be cunning καὶ ὅσα τοιαῦτα ποιεῖ ἀπορρέμβεσθαι τῆς τοῦ ἰδίου |showing leadership παρατηρήσεως.

Χρὴ μὲν οὖν καὶ τὸ |haphazardly; in vain τῷ εἰρμῷ τῶν |appearance; imagination |be around; turn out ὑ δὲ μάλιστα τὸ περίεργον καὶ κακόηθες καὶ |accustom ἑαυτὸν μόνα |make visible; imagine περὶ ὧν εἴ τις |suddenly, |on the spot surprisingly |ask over and over ν διανοῇ; μετὰ |speaking freely ἂν ἀποκρίναιο ὅτι τὸ καὶ τό· ὡς ἐξ αὐτῶν εὐθὺς |visible, conspicuous ..., ὅτι πάντα |bring/come to, near, into contact with |kind καὶ ζῴου κοινωνικοῦ καὶ |disregard ἡδονικῶν

it doth excel; the one being a rational substance, and a spirit, the other nothing but earth and blood.

IV. Spend not the remnant of thy days in thoughts and fancies concerning other men, when it is not in relation to some common good, when by it thou art hindered from some other better work. That is, spend not thy time in thinking, what such a man doth, and to what end: what he saith, and what he thinks, and what he is about, and such other things or curiosities, which make a man to rove and wander from the care and observation of that part of himself, which is rational, and overruling. See therefore in the whole series and connection of thy thoughts, that thou be careful to prevent whatsoever is idle and impertinent: but especially, whatsoever is curious and malicious: and thou must use thyself to think only of such things, of which if a man upon a sudden should ask thee, what it is that thou art now thinking, thou mayest answer This, and That, freely and boldly, that so by thy thoughts it may presently appear that in all thee is sincere, and peaceable; as

vocabulary
ἀθλητής ἀεθλητού (m, 1) athlete, contestant ∼athlete
ἆθλον ἀέθλου prize ∼athlete
ἆθλος ἀέθλου contest, trial ∼athlete
ἀναίσθητος unfeeling, stupid
ἀπονέμω portion out
ἀσπάζομαι greet, salute
ἄτρωτος unwounded, invulnerable
ἄχραντος immaculate
βάθος -ους (n, 3) depth, height
βάπτω submerge ∼baptize
βασκανία malignity, witchery
διανοέω have in mind
διηνεκής at length, in detail
δικαιοσύνη justice
ἔνδον in the house of; within
ἐννοέω consider
ἐξηγέομαι lead forth; set out, describe ∼hegemony
ἐρυθριάω blush
ἡδονή pleasure
ἱδρύω establish
ἱερεύς -ως (m) priest ∼hieroglyph
καθάπαξ once and for all
καταβάλλω throw down, cast off ∼ballistic
μοῖρα portion, fate; (κατά+) rightly ∼Moira
νέμω to allot, to pasture ∼nemesis
πάθος -ους (n, 3) an experience, passion, condition
πόνος toil, suffering ∼osteopenia
πότε when?
ὕβρις -εως (f) pride, insolence, outrage
ὑπερτίθημι hand over; excel; defer
ὑπουργός serving, serviceable
ὑποψία suspicion ∼panorama
φαντάζω make visible; imagine
φάντασμα -τος (n, 3) ghost, apparition
χωρίς separately; except, other than ∼heir

ἢ καθάπαξ ἀπολαυστικῶν φαντασμάτων ἢ φιλονεικίας τινὸς ἢ βασκανίας καὶ ὑποψίας ἢ ἄλλου τινός, ἐφ᾽ ᾧ ἂν ἐρυθριάσειας ἐξηγούμενος, ὅτι ἐν νῷ αὐτὸ εἶχες.

Ὁ γάρ τοι ἀνὴρ ὁ τοιοῦτος, οὐκέτι ὑπερτιθέμενος τὸ ὡς ἐν ἀρίστοις ἤδη εἶναι, ἱερεύς τίς ἐστι καὶ ὑπουργὸς θεῶν, χρώμενος καὶ τῷ ἔνδον ἱδρυμένῳ αὐτῷ, ὃ παρέχεται τὸν ἄνθρωπον ἄχραντον ἡδονῶν, ἄτρωτον ὑπὸ παντὸς πόνου, πάσης ὕβρεως ἀνέπαφον, πάσης ἀναίσθητον πονηρίας, ἀθλητὴν ἄθλου τοῦ μεγίστου, τοῦ ὑπὸ μηδενὸς πάθους καταβληθῆναι, δικαιοσύνῃ βεβαμμένον εἰς βάθος, ἀσπαζόμενον μὲν ἐξ ὅλης τῆς ψυχῆς τὰ συμβαίνοντα καὶ ἀπονεμόμενα πάντα, μὴ πολλάκις δὲ μηδὲ χωρὶς μεγάλης καὶ κοινωφελοῦς ἀνάγκης φανταζόμενον τί ποτε ἄλλος λέγει ἢ πράσσει ἢ διανοεῖται. μόνα γὰρ τὰ ἑαυτοῦ πρὸς ἐνέργειαν† ἔχει καὶ τὰ ἑαυτῷ ἐκ τῶν ὅλων συγκλωθόμενα διηνεκῶς ἐννοεῖ κἀκεῖνα μὲν καλὰ παρέχεται, ταῦτα δὲ ἀγαθὰ εἶναι πέπεισται· ἡ γὰρ ἑκάστῳ νεμομένη μοῖρα συνεμφέρεταί τε καὶ συνεμφέρει.

ἢ |once and for all ἀυστικῶν |ghost, apparition ἢ φιλονεικίας τινὸς ἢ |malignity, witchery καὶ |suspicion ἢ ἄλλου τινός, ἐφ' ᾧ ἂν |blush |lead forth; set out, describe ὅτι ἐν νῷ αὐτὸ εἶχες.

Ὁ γάρ τοι ἀνὴρ ὁ τοιοῦτος, οὐκέτι |hand over; excel; defer τὸ ὡς ἐν ἀρίστοις ἤδη εἶναι, |priest τίς ἐστι καὶ |serving, serviceable θεῶν, χρώμενος καὶ τῷ |in the house of; within |establish αὐτῷ, ὃ παρέχεται τὸν ἄνθρωπον |immaculate |pleasure, |unwounded, invulnerable τὸ παντὸς |toil, suffering ης |hubris ἀνέπαφον, πάσης |unfeeling, stupid πονηρίας, |athlete, contestant ἄθλου τοῦ μεγίστου, τοῦ ὑπὸ μηδενὸς |an experience, |throw down, cast off μισύνῃ |submerge εἰς |depth, height |passion, condition |greet, salute μὲν ἐξ ὅλης τῆς ψυχῆς τὰ συμβαίνοντα καὶ |portion out πάντα, μὴ πολλάκις δὲ μηδὲ |separately; except, other than μεγάλης καὶ κοινωφελοῦς ἀνάγκης |make visible; imagine τί ποτε ἄλλος λέγει ἢ πράσσει ἢ διανοεῖται. μόνα γὰρ τὰ ἑαυτοῦ πρὸς ἐνέργειαν† ἔχει καὶ τὰ ἑαυτῷ ἐκ τῶν ὅλων συγκλωθόμενα |at length, in detail |consider ἀκεῖνα μὲν καλὰ παρέχεται, ταῦτα δὲ ἀγαθὰ εἶναι πέπεισται· ἡ γὰρ ἑκάστῳ |distribute |portion, fate φέρεταί τε καὶ συνεμφέρει.

becometh one that is made for society, and regards not pleasures, nor gives way to any voluptuous imaginations at all: free from all contentiousness, envy, and suspicion, and from whatsoever else thou wouldest blush to confess thy thoughts were set upon. He that is such, is he surely that doth not put off to lay hold on that which is best indeed, a very priest and minister of the gods, well acquainted and in good correspondence with him especially that is seated and placed within himself, as in a temple and sacrary: to whom also he keeps and preserves himself unspotted by pleasure, undaunted by pain; free from any manner of wrong, or contumely, by himself offered unto himself: not capable of any evil from others: a wrestler of the best sort, and for the highest prize, that he may not be cast down by any passion or affection of his own; deeply dyed and drenched in righteousness, embracing and accepting with his whole heart whatsoever either happeneth or is allotted unto him. One who not often, nor without some great necessity tending to some public good, mindeth what any other, either speaks, or doth, or purposeth: for those things only that are in his own power, or that are truly his own, are the objects of his employments, and his thoughts are ever taken up with those things, which of the whole universe are by the fates or Providence destinated and appropriated unto himself. Those things that are his own, and in his own power, he himself takes order, for that they be good: and as for those that happen unto him, he believes them to be so. For that lot and portion which is assigned to every one, as it

vocabulary
ἀκοινώνητος not shared, not sharing in
ἀρέσκω please, satisfy; make amends
ἄρσην male
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
διάνοια a thought; intelligence
διατελέω accomplish; keep doing ∼apostle
ἔνειμι be in ∼ion
ἐνεργέω be active, effect
ἐνίστημι install; threaten; block
ἔπαινος (noun) praise
ζῷον being, animal; picture
καλλωπίζω embellish, make up
κήδω distress, hurt; mp: care about (+gen) ∼heinous
μάρτυρος witness
μάρτυς witness
νύκτωρ by night
οἴκοι at home ∼economics
ὁμολογουμένως admittedly, by consent
ὁποῖος whatever kind
ὅρκος what is sworn by, witness, oath ∼orc
περιμένω wait for
πολυπράγμων of a busybody
πρεσβύτης -ου (ῠ, m, 1) old person
προστάτης -ου (m, 1) leader, protector
συγγενής inborn, kin to
τοίνυν well, then
φύρω (ῡ) moisten, stain
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

Μέμνηται δὲ καὶ ὅτι συγγενὲς πᾶν τὸ λογικόν, καὶ ὅτι κήδεσθαι μὲν πάντων ἀνθρώπων κατὰ τὴν τοῦ ἀνθρώπου φύσιν ἐστί, δόξης δὲ οὐχὶ τῆς παρὰ πάντων ἀνθεκτέον, ἀλλὰ τῶν ὁμολογουμένως τῇ φύσει βιούντων μόνων. οἱ δὲ μὴ οὕτως βιοῦντες ὁποῖοί τινες οἴκοι τε καὶ ἔξω τῆς οἰκίας καὶ νύκτωρ καὶ μεθ' ἡμέραν, οἷοι μεθ' οἵων φύρονται, μεμνημένος διατελεῖ. οὐ τοίνυν οὐδὲ τὸν παρὰ τῶν τοιούτων ἔπαινον ἐν λόγῳ τίθεται, οἵγε οὐδὲ αὐτοὶ ἑαυτοῖς ἀρέσκονται.

3.5

Μήτε ἀκούσιος ἐνέργει μήτε ἀκοινώνητος μήτε ἀνεξέταστος μήτε ἀνθελκόμενος· μήτε κομψεία τὴν διάνοιάν σου καλλωπιζέτω· μήτε πολυρρήμων μήτε πολυπράγμων ἔσο. ἔτι δὲ ὁ ἐν σοὶ θεὸς ἔστω προστάτης ζῴου ἄρρενος καὶ πρεσβύτου καὶ πολιτικοῦ καὶ Ῥωμαίου καὶ ἄρχοντος, ἀνατεταχότος ἑαυτόν, οἷος ἂν εἴη τις περιμένων τὸ ἀνακλητικὸν ἐκ τοῦ βίου εὔλυτος, μήτε ὅρκου δεόμενος μήτε ἀνθρώπου τινὸς μάρτυρος. ἐνέστω

Μέμνηται δὲ καὶ ὅτι |inborn, kin to ἔμφυτον τὸ λογικόν, καὶ ὅτι |distress μὲν πάντων ἀνθρώπων κατὰ τὴν τοῦ ἀνθρώπου φύσιν ἐστί, δόξης δὲ οὐχὶ τῆς παρὰ πάντων ἀνθεκτέον, ἀλλὰ τῶν |admittedly, consent ἂν τῇ φύσει |live; (mp) make a living ὄντων. οἱ δὲ μὴ οὕτως |live; (mp) make a living |whatever kind |at home καὶ ἔξω τῆς οἰκίας καὶ |by night καὶ μεθ' ἡμέραν, οἷοι μεθ' οἵων |moisten, stain μεμνημένος διατελεῖ. οὐ |well, then δὲ τὸν παρὰ τῶν τοιούτων |(noun) praise ὀγῳ τίθεται, οἵγε οὐδὲ αὐτοὶ ἑαυτοῖς |please, satisfy; make amends

3.5

Μήτε ἀκούσιος |be active, effect μήτε |not shared, not sharing in ἀνεξέταστος μήτε ἀνθελκόμενος· μήτε κομψεία τὴν |a thought; intelligence |embellish, make up μήτε πολυρρήμων μήτε |of a busybody ἔσο. ἔτι δὲ ὁ ἐν σοὶ θεὸς ἔστω |leader, protector ζῴου |male καὶ |old person καὶ πολιτικοῦ καὶ Ῥωμαίου καὶ ἄρχοντος, ἀνατεταχότος ἑαυτόν, οἷος ἂν εἴη τις |wait for τὸ ἀνακλητικὸν ἐκ τοῦ βίου εὔλυτος, μήτε |oath δεόμενος μήτε ἀνθρώπου τινὸς μάρτυρος. ἐνέστω

is unavoidable and necessary, so is it always profitable. He remembers besides that whatsoever partakes of reason, is akin unto him, and that to care for all men generally, is agreeing to the nature of a man: but as for honour and praise, that they ought not generally to be admitted and accepted of from all, but from such only, who live according to nature. As for them that do not, what manner of men they be at home, or abroad; day or night, how conditioned themselves with what manner of conditions, or with men of what conditions they moil and pass away the time together, he knoweth, and remembers right well, he therefore regards not such praise and approbation, as proceeding from them, who cannot like and approve themselves.

V. Do nothing against thy will, nor contrary to the community, nor without due examination, nor with reluctancy. Affect not to set out thy thoughts with curious neat language. Be neither a great talker, nor a great undertaker. Moreover, let thy God that is in thee to rule over thee, find by thee, that he hath to do with a man; an aged man; a sociable man; a Roman; a prince; one that hath ordered his life, as one that expecteth, as it were, nothing but the sound of the trumpet, sounding a retreat to depart out of this life with all expedition. One who for his word or actions neither needs an oath, nor any man to be a witness.

VI. To be cheerful,

vocabulary
ἀνδρεία courage
ἀνδρεῖος of a man, manly
ἀνθρώπινος human
ἀπολαύω have use, have a benefit
ἀπονέμω portion out
ἀρκέω satisfy; ward off, defend; suffice
ἀφέλκω drag away
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
δαίμων *-ονος* (m, 3) a god, fate, doom ∼demon
διάνοια a thought; intelligence
δικαιοσύνη justice
ἐνιδρύω establish
ἐξετάζω inspect, interrogate, estimate
ἔξωθεν from outside
ἡσυχία peace and quiet
καθάπαξ once and for all
κρείσσων more powerful; better
μείρομαι receive as a portion ∼Moira
ὀρθός upright, straight; correct, just ∼orthogonal
ὀρθόω stand up
ὁρμή pressure, assault, order ∼hormone
σωφροσύνη discretion, moderation
φαιδρός beaming ∼photon
φαντασία appearance; imagination

δὲ τὸ φαιδρὸν καὶ τὸ ἀπροσδεὲς τῆς ἔξωθεν ὑπηρεσίας καὶ τὸ ἀπροσδεὲς ἡσυχίας, ἣν ἄλλοι παρέχουσιν. ὀρθὸν οὖν εἶναι χρή, οὐχὶ ὀρθούμενον.

3.6

Εἰ μὲν κρεῖττον εὑρίσκεις ἐν τῷ ἀνθρωπίνῳ βίῳ δικαιοσύνης, ἀληθείας, σωφροσύνης, ἀνδρείας καὶ καθάπαξ τοῦ ἀρκεῖσθαι ἑαυτῇ τὴν διάνοιάν σου, ἐν οἷς κατὰ τὸν λόγον τὸν ὀρθὸν πράσσοντά σε παρέχεται, καὶ ἐν τῇ εἱμαρμένῃ ἐν τοῖς ἀπροαιρέτως ἀπονεμομένοις· εἰ τούτου, φημί, κρεῖττόν τι ὁρᾷς, ἐπ᾽ ἐκεῖνο ἐξ ὅλης τῆς ψυχῆς τραπόμενος τοῦ ἀρίστου εὑρισκομένου ἀπόλαυε.

Εἰ δὲ μηδὲν κρεῖττον φαίνεται αὐτοῦ τοῦ ἐνιδρυμένου ἐν σοὶ δαίμονος, τάς τε ἰδίας ὁρμὰς ὑποτεταχότος ἑαυτῷ καὶ τὰς φαντασίας ἐξετάζοντος καὶ τῶν αἰσθητικῶν πείσεων, ὡς ὁ Σωκράτης ἔλεγεν, ἑαυτὸν ἀφειλκυκότος καὶ τοῖς θεοῖς ὑποτεταχότος ἑαυτὸν καὶ τῶν ἀνθρώπων προκηδομένου· εἰ τούτου πάντα τὰ ἄλλα μικρότερα καὶ

δὲ τὸ |beaming καὶ τὸ ἀπροσδεὲς τῆς |from outside ,,ρεσίας καὶ τὸ ἀπροσδεὲς |peace and quiet ..λοι παρέχουσιν. |upright, straight; correct, just οὖν εἶναι χρή, οὐχὶ |stand up .

3.6

Εἰ μὲν κρεῖττον εὑρίσκεις ἐν τῷ |human βίῳ |justice , |truth , |discretion, , ἀνδρείας καὶ |once and for all |satisfy; ward off, defend; |a thought; ου, ἐν οἷς |suffice |intelligence κατὰ τὸν λόγον τὸν |upright, straight; τά σε παρέχεται, καὶ |correct, just ἐν τῇ |receive as a portion ἀπροαιρέτως |portion out εἰ τούτου, φημί, κρεῖττόν τι ὁρᾷς, ἐπ᾽ ἐκεῖνο ἐξ ὅλης τῆς ψυχῆς τραπόμενος τοῦ ἀρίστου εὑρισκομένου |have use, have a benefit

Εἰ δὲ μηδὲν κρεῖττον φαίνεται αὐτοῦ τοῦ |establish ἐν σοὶ |a god, fate, doom .ε ἰδίας |pressure, as- .εταχότος ἑαυτῷ |sault, order καὶ τὰς |appearance; imagination |inspect, interro- .αὶ τῶν αἰσθητικῶν |gate, estimate πείσεων, ὡς ὁ Σωκράτης ἔλεγεν, ἑαυτὸν |drag away καὶ τοῖς θεοῖς ὑποτεταχότος ἑαυτὸν καὶ τῶν ἀνθρώπων προκηδομένου· εἰ τούτου πάντα τὰ ἄλλα μικρότερα καὶ

and to stand in no need, either of other men's help or attendance, or of that rest and tranquillity, which thou must be beholding to others for. Rather like one that is straight of himself, or hath ever been straight, than one that hath been rectified.

VII. If thou shalt find anything in this mortal life better than righteousness, than truth, temperance, fortitude, and in general better than a mind contented both with those things which according to right and reason she doth, and in those, which without her will and knowledge happen unto thee by the providence; if I say, thou canst find out anything better than this, apply thyself unto it with thy whole heart, and that which is best wheresoever thou dost find it, enjoy freely. But if nothing thou shalt find worthy to be preferred to that spirit which is within thee; if nothing better than to subject unto thee thine own lusts and desires, and not to give way to any fancies or imaginations before thou hast duly considered of them, nothing better than to withdraw thyself (to use Socrates his words) from all sensuality, and submit thyself unto the gods, and to have care of all men in general: if thou shalt find that all other things in comparison of this, are but vile, and of little

vocabulary
αἰδώς awe, shame, respect; genitals
ἀναγκάζω force, compel
ἀντέχω hold up as protection against ~ischemia
ἀντικάθημαι oppose, stand opposite to
ἅπαξ once
ἁπλόος single; simple ~haploid
ἀποκλίνω (ῑ) bend aside ~incline
ἀπολαύω have use, have a benefit
ἀποφαίνω display, declare
ἀσφαλής safe, easy, steady, careful
ἄτυφος (ῡ) not puffed up
ἄφνω suddenly, surprisingly
ἐλεύθερος not enslaved
ἐναρμόζω fit in
ἐξέτασις scrutiny
ἔπαινος (noun) praise
ἐπιθυμέω (ῡ) wish, covet
εὐτελής of little worth
ζῷον being, animal; picture
ἡδονή pleasure
θέμις -τος (f) custom, law
καταράομαι (ᾱᾰα) curse
κρείσσων more powerful; better
κρίσις -εως (f) decision, issue
μισέω (ῑ) hate, wish to prevent ~misogyny
παραβαίνω go with; transgress ~basis
παραφέρω serve; carry past; outdo
πλοῦτος wealth ~plutocrat
πότε when?
προτιμάω (ῑ) prefer, pay attention to
σεαυτοῦ yourself
συμφέρω bring together; be expedient; agree; (mp) happen ~bear
τηρέω watch over
τιμάω (ῑ) honor, exalt
τοῖχος wall of a house
ὑποκρίνομαι (ῑ) answer; pretend
ὑποπτεύω guess, observe, be suspicious of

εὐτελέστερα εὑρίσκεις, μηδενὶ χώραν δίδου ἑτέρῳ, πρὸς ὃ ῥέψας ἅπαξ καὶ ἀποκλίνας οὐκέτι ἀπερισπάστως τὸ ἀγαθὸν ἐκεῖνο, τὸ ἴδιον καὶ τὸ σόν, προτιμᾶν δυνήσῃ.

Ἀντικαθῆσθαι γὰρ τῷ λογικῷ καὶ πολιτικῷ ἀγαθῷ οὐ θέμις οὐδ' ὁτιοῦν ἑτερογενές, οἷον τὸν παρὰ τῶν πολλῶν ἔπαινον ἢ ἀρχὰς ἢ πλοῦτον ἢ ἀπολαύσεις ἡδονῶν· πάντα ταῦτα, κἂν πρὸς ὀλίγον ἐναρμόζειν δόξῃ, κατεκράτησεν ἄφνω καὶ παρήνεγκεν. σὺ δέ, φημί, ἁπλῶς καὶ ἐλευθέρως ἑλοῦ τὸ κρεῖττον καὶ τούτου ἀντέχου· «κρεῖττον δὲ τὸ συμφέρον.» εἰ μὲν τὸ ὡς λογικῷ, τοῦτο τήρει· εἰ δὲ τὸ ὡς ζῴῳ, ἀπόφηναι, καὶ ἀτύφως φύλασσε τὴν κρίσιν· μόνον ὅπως ἀσφαλῶς τὴν ἐξέτασιν ποιήσῃ.

3.7

Μὴ τιμήσῃς ποτὲ ὡς συμφέρον σεαυτοῦ, ὃ ἀναγκάσει σέ ποτε τὴν πίστιν παραβῆναι, τὴν αἰδῶ ἐγκαταλιπεῖν, μισῆσαί τινα, ὑποπτεῦσαι, καταράσασθαι, ὑποκρίνασθαι, ἐπιθυμῆσαί τινος τοίχων καὶ παραπετασμάτων δεομένου.

|of little worth εὑρίσκεις, μηδενὶ χώραν δίδου ἑτέρῳ, πρὸς ὃ ῥέψας |once καὶ |bend aside οὐκέτι ἀπερισπάστως τὸ ἀγαθὸν ἐκεῖνο, τὸ ἴδιον καὶ τὸ σόν, |prefer, pay attention to ξυνήσῃ.

|oppose, stand opposite to γὰρ τῷ λογικῷ καὶ πολιτικῷ ἀγαθῷ οὐ |custom, law ἔθιον ἑτερογενές, οἷον τὸν παρὰ τῶν πολλῶν |(noun) praise, χὰς ἢ πλοῦτον ἢ ἀπολαύσεις |pleasure πάντα ταῦτα, κἂν πρὸς ὀλίγον |fit in δόξῃ, κατεκράτησεν

|suddenly, surprisingly |serve; carry past; outdo σὺ δέ, φημί, |single; simple καὶ |not enslaved ἕλου τὸ κρεῖττον καὶ τούτου |hold up as protection against κρεῖττον δὲ τὸ

|bring together; be expedient; agree; (mp) happen ἑνοῦν λογικῷ, τοῦτο |watch over φρουρεῖν τὸ ὡς ζῴῳ, |display, declare , καὶ |not puffed up φυσᾶσθαι τὴν |decision, κρίσιν μόνον ὅπως ἀσφαλῶς τὴν |scrutiny ποιήσῃ.

3.7

Μὴ τιμήσῃς ποτὲ ὡς |bring together; be expedient; agree; (mp) happen συνοῦν σὲ ποτε τὴν πίστιν |go with; transgress παραβαίνειν, |force, compel ἀναγκάσῃ, |awe, shame, respect; genitals αἰδεῖσθαι, μισῆσαί τινα, |guess, observe, be suspicious of |curse ἐπαρᾶσθαι, |answer; pretend ὑποκρίνασθαι,

|wish, covet τινος |wall of a house ἐπιθυμῆσαι τοίχων καὶ ῥαπετασμάτων δεομένου.

moment; then give not way to any other thing, which being once though but affected and inclined unto, it will no more be in thy power without all distraction as thou oughtest to prefer and to pursue after that good, which is thine own and thy proper good. For it is not lawful, that anything that is of another and inferior kind and nature, be it what it will, as either popular applause, or honour, or riches, or pleasures; should be suffered to confront and contest as it were, with that which is rational, and operatively good. For all these things, if once though but for a while, they begin to please, they presently prevail, and pervert a man's mind, or turn a man from the right way. Do thou therefore I say absolutely and freely make choice of that which is best, and stick unto it. Now, that they say is best, which is most profitable. If they mean profitable to man as he is a rational man, stand thou to it, and maintain it; but if they mean profitable, as he is a creature, only reject it; and from this thy tenet and conclusion keep off carefully all plausible shows and colours of external appearance, that thou mayest be able to discern things rightly.

VIII. Never esteem of anything as profitable, which shall ever constrain thee either to break thy faith, or to lose thy modesty; to hate any man, to suspect, to curse, to dissemble, to lust after anything, that requireth the secret of walls or veils. But he

vocabulary
αἰδήμων bashful, modest
ἀπαλλάσσω free from, remove; be freed, depart
ἀρετή goodness, excellence
βίος life ~biology
δαίμων -ονος (m, 3) a god, fate, doom ~demon
διάνοια a thought; intelligence
διάστημα -τος (n, 3) difference; ratio
ἐκκαθαίρω clear out
ἐνεργέω be active, effect
ἐρημία wilderness, solitude
ζῷον being, animal; picture
καταλαμβάνω seize, understand, catch, overtake; (mp) happen ~epilepsy
κολάζω punish
κόσμιος well-behaved
μέλος -ους (n, 3) limb; melody
μέλω concern, interest, be one's responsibility
ὄργια -τος (n, 2) secret rites
περιέχω (mid) protect
πόρω aor. give, pf. be fated
πότερος which, whichever of two
προαιρέω produce; (m) prefer
προσδέω bind also; need also
πρόσω forward, in the future; far
στενάζω sigh, groan
τραγῳδία tragedy, serious poem
τροπέω turn, wheel
τροπή rout, turning of an enemy ~trophy
ὕπουλος festering

ὁ γὰρ τὸν ἑαυτοῦ νοῦν καὶ δαίμονα καὶ τὰ ὄργια τῆς τούτου ἀρετῆς προελόμενος τραγῳδίαν οὐ ποιεῖ, οὐ στενάζει, οὐκ ἐρημίας, οὐ πολυπληθείας δεήσεται· τὸ μέγιστον, ζήσει μήτε διώκων μήτε φεύγων, πότερον δὲ ἐπὶ πλέον διάστημα χρόνου τῷ σώματι περιεχομένῃ τῇ ψυχῇ ἢ ἐπ᾽ ἔλασσον χρήσεται, οὐδ᾽ ὁτιοῦν αὐτῷ μέλει· κἂν γὰρ ἤδη ἀπαλλάσσεσθαι δέῃ, οὕτως εὐλύτως ἅπεισιν, ὡς ἄλλο τι τῶν αἰδημόνως καὶ κοσμίως ἐνεργεῖσθαι δυναμένων ἐνεργήσων, τοῦτο μόνον παρ᾽ ὅλον τὸν βίον εὐλαβούμενος, τὸ τὴν διάνοιαν ἔν τινι ἀνοικείῳ νοεροῦ καὶ πολιτικοῦ ζῴου τροπῇ γενέσθαι.

3.8

Οὐδὲν ἂν ἐν τῇ διανοίᾳ τοῦ κεκολασμένου καὶ ἐκκεκαθαρμένου πυῶδες οὐδὲ μὴν μεμολυσμένον οὐδὲ ὕπουλον εὕροις· οὐδὲ ἀσυντελῆ τὸν βίον αὐτοῦ ἡ πεπρωμένη καταλαμβάνει, ὡς ἄν τις εἴποι τὸν τραγῳδὸν πρὸ τοῦ τελέσαι καὶ διαδραματίσαι ἀπαλλάσσεσθαι· ἔτι δὲ οὐδὲν δοῦλον οὐδὲ κομψὸν οὐδὲ προσδεδεμένον οὐδὲ

ὁ γὰρ τὸν ἑαυτοῦ νοῦν καὶ |a god, fate, doom |secret rites τῆς τούτου |excellence |produce; prefer (m) |tragedy, serious poem οὐ ποιεῖ, οὐ |sigh, groan , οὐκ |wilderness, solitude ὐ πολυπληθείας δεήσεται· τὸ μέγιστον, ζήσει μήτε διώκων μήτε φεύγων, |which, whichever ὲ ἐπὶ πλέον |difference; ratio χρόνου τῷ σώματι |(mid) protect τῇ ψυχῇ ἢ ἐπ᾽ ἔλασσον χρήσεται, οὐδ᾽ ὁτιοῦν αὐτῷ μέλει· κἂν γὰρ ἤδη |free from, remove; be freed, depart δέῃ, οὕτως εὐλύτως ἄπεισιν, ὡς ἄλλο τι τῶν |bashful, modest καὶ |well-behaved |be active, effect ναμένων |be active, effect ῦτο μόνον παρ᾽ ὅλον τὸν |life εὐλαβούμενος, τὸ τὴν |a thought; intelligence τινι ἀνοικείῳ νοεροῦ καὶ πολιτικοῦ ζῴου τροπῇ γενέσθαι.

3.8

Οὐδὲν ἂν ἐν τῇ |a thought; intelligence |punish καὶ |clear out πυῶδες οὐδὲ μὴν μεμολυσμένον οὐδὲ |festering εὔροις· οὐδὲ ἀσυντελῆ τὸν |life αὐτοῦ ἡ πεπρωμένη |seize, understand, catch, overtake; (mp) happen τις εἴποι τὸν τραγῳδὸν πρὸ τοῦ τελέσαι καὶ διαδραματίσαι |free from, remove; be freed, depart ἔτι δὲ οὐδὲν δοῦλον οὐδὲ κομψὸν οὐδὲ |bind also; need also ὲ

that preferreth before all things his rational part and spirit, and the sacred mysteries of virtue which issueth from it, he shall never lament and exclaim, never sigh; he shall never want either solitude or company: and which is chiefest of all, he shall live without either desire or fear. And as for life, whether for a long or short time he shall enjoy his soul thus compassed about with a body, he is altogether indifferent. For if even now he were to depart, he is as ready for it, as for any other action, which may be performed with modesty and decency. For all his life long, this is his only care, that his mind may always be occupied in such intentions and objects, as are proper to a rational sociable creature.

IX. In the mind that is once truly disciplined and purged, thou canst not find anything, either foul or impure, or as it were festered: nothing that is either servile, or affected: no partial tie; no malicious averseness; nothing obnoxious; nothing concealed. The life of such an one, death can never surprise as imperfect; as of an actor, that should die before he had ended, or the play itself were at an end, a man might speak.

X. Use thine

vocabulary
ἄδηλος invisible, unknown
ἀκαριαῖος momentary
ἀπαγγέλλω announce, order, promise ∼angel
ἀποσχίζω sever
βιόω live; (mp) make a living ∼biology
ἐγγίγνομαι live in ∼genus
ζῷον being, animal; picture
ἡγεμονικός showing leadership
κατασκευή fixed assets; condition
μηκέτι no more
μῆκος -ους (n, 3) length, stature
ὅπου where
ῥίπτω hurl
σέβομαι feel shame, awe
συνέχω keep together, constrain
ὑπεύθυνος (ῡ) accountable, liable
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

ἀπεσχισμένον οὐδὲ ὑπεύθυνον οὐδὲ ἐμφωλεῦον.

3.9

Τὴν *ὑπολη*πτικὴν δύναμιν *σέβε. ἐν ταύτῃ τὸ πᾶν, ἵνα ὑπόληψις τῷ ἡγεμονικῷ σου μηκέτι ἐγγένηται ἀνακόλουθος τῇ φύσει καὶ τῇ τοῦ λογικοῦ ζῴου κατασκευῇ, αὕτη δὲ ἐπαγγέλλεται ἀπροπτωσίαν καὶ τὴν πρὸς ἀνθρώπους οἰκείωσιν καὶ τὴν τοῖς θεοῖς ἀκολουθίαν.*

3.10

Πάντα *οὖν ῥίψας ταῦτα μόνα τὰ ὀλίγα σύνεχε καὶ ἔτι συμμνημόνευε, ὅτι μόνον ζῇ ἕκαστος τὸ παρὸν τοῦτο, τὸ ἀκαριαῖον· τὰ δὲ ἄλλα ἢ βεβίωται ἢ ἐν ἀδήλῳ, μικρὸν μὲν οὖν ὃ ζῇ ἕκαστος· μικρὸν δὲ τὸ τῆς γῆς γωνίδιον ὅπου ζῇ· μικρὸν δὲ καὶ ἡ μηκίστη ὑστεροφημία καὶ αὕτη δὲ κατὰ διαδοχὴν ἀνθρωπαρίων τάχιστα τεθνηξομένων καὶ οὐκ εἰδότων οὐδὲ ἑαυτοὺς οὐδέ γε τὸν πρόπαλαι τεθνηκότα.*

|sever οὐδὲ |accountable, liable οὐδὲ ἐμφωλεῦον.

3.9

Τὴν ὑποληπτικὴν δύναμιν σέβε. ἐν ταύτῃ τὸ πᾶν, ἵνα ὑπόληψις τῷ |showing leadership σου |no more |live in ἀνακόλουθος τῇ φύσει καὶ τῇ τοῦ λογικοῦ ζῴου |fixed assets; condition αὕτη δὲ ἐπαγγέλλεται ἀπροπτωσίαν καὶ τὴν πρὸς ἀνθρώπους οἰκείωσιν καὶ τὴν τοῖς θεοῖς ἀκολουθίαν.

3.10

Πάντα οὖν |hurl ταῦτα μόνα τὰ ὀλίγα |keep together, constrain ἅττι συμμνημόνευε, ὅτι μόνον ζῇ ἕκαστος τὸ παρὸν τοῦτο, τὸ |momentary τὰ δὲ ἄλλα ἢ |live; (mp) make a living |invisible, unknown μικρὸν μὲν οὖν ὃ ζῇ ἕκαστος· μικρὸν δὲ τὸ τῆς γῆς γωνίδιον |where ζῇ· μικρὸν δὲ καὶ ἡ |length, stature ὑστεροφημία καὶ αὕτη δὲ κατὰ διαδοχὴν ἀνθρωπαρίων τάχιστα τεθνηξομένων καὶ οὐκ εἰδότων οὐδὲ ἑαυτοὺς οὐδέ γε τὸν πρόπαλαι τεθνηκότα.

opinative faculty with all honour and respect, for in her indeed is all: that thy opinion do not beget in thy understanding anything contrary to either nature, or the proper constitution of a rational creature. The end and object of a rational constitution is, to do nothing rashly, to be kindly affected towards men, and in all things willingly to submit unto the gods. Casting therefore all other things aside, keep thyself to these few, and remember withal that no man properly can be said to live more than that which is now present, which is but a moment of time. Whatsoever is besides either is already past, or uncertain. The time therefore that any man doth live, is but a little, and the place where he liveth, is but a very little corner of the earth, and the greatest fame that can remain of a man after his death, even that is but little, and that too, such as it is whilst it is, is by the succession of silly mortal men preserved, who likewise shall shortly die, and even whiles they live know not what in very deed they themselves are: and much less can know one, who long before is

vocabulary
ἀναλύω (ῡ) set free; take apart ∼loose
ἀνδρεία courage
ἀνδρεῖος of a man, manly
ἀνώτατος topmost
ἀρετή goodness, excellence
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
γυμνός naked, unarmed
ἐλέγχω shame; try, examine
ἠμερότης -τος (f, 3) gentleness
ὁποῖος whatever kind
ὅρος boundary marker ∼horizon
οὐσία property; essence
παραμένω stay with ∼remain
πόσος how many, much, far?
πρόσειμι approach, draw near; add ∼ion
συγκρίνω (ῑ) combine; decree
ὑποπίπτω cower under ∼petal
φαντάζω make visible; imagine
φαντασία appearance; imagination
φύω produce, beget; clasp ∼physics
χρεία need, use

3.11

Τοῖς δὲ εἰρημένοις παραστήμασιν ἓν ἔτι προσέστω, τὸ ὅρον ἢ ὑπογραφὴν ἀεὶ ποιεῖσθαι τοῦ ὑποπίπτοντος φανταστοῦ, ὥστε αὐτὸ ὁποῖόν ἐστι κατ᾽ οὐσίαν, γυμνόν, ὅλον δι᾽ ὅλων διῃρημένως βλέπειν καὶ τὸ ἴδιον ὄνομα αὐτοῦ καὶ τὰ ὀνόματα ἐκείνων, ἐξ ὧν συνεκρίθη καὶ εἰς ἃ ἀναλυθήσεται, λέγειν παρ᾽ ἑαυτῷ.

Οὐδὲν γὰρ οὕτως μεγαλοφροσύνης ποιητικόν, ὡς τὸ ἐλέγχειν ὁδῷ καὶ ἀληθείᾳ ἕκαστον τῶν τῷ βίῳ ὑποπιπτόντων δύνασθαι καὶ τὸ ἀεὶ οὕτως εἰς αὐτὰ ὁρᾶν, ὥστε συνεπιβάλλειν ὁποίῳ τινὶ τῷ κόσμῳ ὁποίαν τινὰ τοῦτο χρείαν παρεχόμενον τίνα μὲν ἔχει ἀξίαν ὡς πρὸς τὸ ὅλον, τίνα δὲ ὡς πρὸς τὸν ἄνθρωπον, πολίτην ὄντα πόλεως τῆς ἀνωτάτης, ἧς αἱ λοιπαὶ πόλεις ὥσπερ οἰκίαι εἰσίν· τί ἐστὶ καὶ ἐκ τίνων συγκέκριται καὶ πόσον χρόνον πέφυκε παραμένειν τοῦτο τὸ τὴν φαντασίαν μοι νῦν ποιοῦν καὶ τίνος ἀρετῆς πρὸς αὐτὸ χρεία, οἷον ἡμερότητος, ἀνδρείας, πίστεως, ἀφελείας, αὐταρκείας,

3.11

Τοῖς δὲ εἰρημένοις παραστήμασιν ἓν ἔτι |approach τὸ |boundary; marker ἐπογραφὴν ἀεὶ ποιεῖσθαι τοῦ |cower under |make visible; imagine ὥστε αὐτὸ |whatever kind κατ᾽ |property; essence |naked, unarmed ὅλον δι᾽ ὅλων διῃρημένως βλέπειν καὶ τὸ ἴδιον ὄνομα αὐτοῦ καὶ τὰ ὀνόματα ἐκείνων, ἐξ ὧν |συγκρίνω?: combine; decree; or συγκρίνω?: combine; decree ἃ |set free; take apart ἐγγίγνεται παρ᾽ ἑαυτῷ.

Οὐδὲν γὰρ οὕτως μεγαλοφροσύνης ποιητικόν, ὡς τὸ |shame; try, examine μὴ |truth ἕκαστον τῶν τῷ βίῳ |cower under δύνασθαι καὶ τὸ ἀεὶ οὕτως εἰς αὐτὰ ὁρᾶν, ὥστε συνεπιβάλλειν |whatever kind τῷ κόσμῳ |whatever kind τοῦτο |need, use ἀρχόμενον τίνα μὲν ἔχει ἀξίαν ὡς πρὸς τὸ ὅλον, τίνα δὲ ὡς πρὸς τὸν ἄνθρωπον, πολίτην ὄντα πόλεως τῆς |topmost ἧς αἱ λοιπαὶ πόλεις ὥσπερ οἰκίαι εἰσίν· τί ἐστὶ καὶ ἐκ τίνων |συγκρίνω?: combine; decree; or συγκρίνω?: combine; decree |how many, much, far? χρόνον πέφυκε |stay with τοῦτο τῷ τοῦδε |appearance; imagination μοι νῦν ποιοῦν καὶ τίνος |excellence πρὸς αὐτὸ |need, use τὸν |gentleness ἀνδρείας, πίστεως, ἀφελείας, αὐταρκείας,

dead and gone.

XI. To these ever-present helps and mementoes, let one more be added, ever to make a particular description and delineation as it were of every object that presents itself to thy mind, that thou mayest wholly and throughly contemplate it, in its own proper nature, bare and naked; wholly, and severally; divided into its several parts and quarters: and then by thyself in thy mind, to call both it, and those things of which it doth consist, and in which it shall be resolved, by their own proper true names, and appellations. For there is nothing so effectual to beget true magnanimity, as to be able truly and methodically to examine and consider all things that happen in this life, and so to penetrate into their natures, that at the same time, this also may concur in our apprehensions: what is the true use of it? and what is the true nature of this universe, to which it is useful? how much in regard of the universe may it be esteemed? how much in regard of man, a citizen of the supreme city, of which all other cities in the world are as it were but houses and families?

XII. What is this, that now my fancy is set upon? of what things doth it consist? how long can it last? which of all the virtues is the proper virtue for this present use? as whether meekness, fortitude, truth, faith, sincerity, contentation, or

vocabulary
ἀγνοέω be ignorant of ∼gnostic
ἀρκέω satisfy; ward off, defend; suffice
δαίμων -ονος (m, 3) a god, fate, doom ∼demon
ἐνεργέω be active, effect
ἐρρωμένος vigorous, powerful
εὐμενής kind
ἡρωικός heroic
καθαρός clean, pure
κοινωνέω associate with
κοινωνία association
κοινωνός partner
ὀρθός upright, straight; correct, just ∼orthogonal
ὀρθόω stand up
περιμένω wait for
συγγενής inborn, kin to
συνάπτω join, partake; adjoin; consult; fight ∼haptic
τηρέω watch over
τύχη fortune, act of a god
φυσικός natural
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
ὡσεί as if

τῶν λοιπῶν.

Διὸ δεῖ ἐφ᾽ ἑκάστου λέγειν· τοῦτο μὲν παρὰ θεοῦ ἥκει, τοῦτο δὲ κατὰ τὴν σύλληξιν καὶ τὴν συμμηρυομένην σύγκλωσιν καὶ τὴν τοιαύτην σύντευξίν τε καὶ τύχην, τοῦτο δὲ παρὰ τοῦ συμφύλου καὶ συγγενοῦς καὶ κοινωνοῦ, ἀγνοοῦντος μέντοι ὅ τι αὐτῷ κατὰ φύσιν ἐστίν. ἀλλ᾽ ἐγὼ οὐκ ἀγνοῶ· διὰ τοῦτο χρῶμαι αὐτῷ κατὰ τὸν τῆς κοινωνίας φυσικὸν νόμον εὔνως καὶ δικαίως, ἅμα μέντοι τοῦ κατ᾽ ἀξίαν ἐν τοῖς μέσοις συστοχάζομαι.

3.12

Ἐὰν τὸ παρὸν ἐνεργῇς ἑπόμενος τῷ ὀρθῷ λόγῳ, ἐσπουδασμένως, ἐρρωμένως, εὐμενῶς, καὶ μηδὲν παρεμπόρευμα, ἀλλὰ τὸν ἑαυτοῦ δαίμονα καθαρὸν ἑστῶτα τηρῇς, ὡσεὶ καὶ ἤδη ἀποδοῦναι δέοι· ἐὰν τοῦτο συνάπτῃς μηδὲν περιμένων μηδὲ Φεύγων, ἀλλὰ τῇ παρούσῃ κατὰ Φύσιν ἐνεργείᾳ καὶ τῇ ὧν λέγεις καὶ Φθέγγῃ ἡρωικῇ ἀληθείᾳ ἀρκούμενος, εὐζωήσεις. ἔστι δὲ

τῶν λοιπῶν.

Διὸ δεῖ ἐφ᾽ ἑκάστου λέγειν· τοῦτο μὲν παρὰ θεοῦ ἥκει, τοῦτο δὲ κατὰ τὴν σύλληξιν καὶ τὴν συμμηρυομένην σύγκλωσιν καὶ τὴν τοιαύτην σύντευξίν τε καὶ |fortune, act of a god τοῦτο δὲ παρὰ τοῦ συμφύλου καὶ |inborn, kin to ὶ κοινωνοῦ, |be ignorant of ,ιέντοι ὅ τι αὐτῷ κατὰ φύσιν ἐστίν. ἀλλ᾽ ἐγὼ οὐκ |be ignorant ὸ of ·οῦτο χρῶμαι αὐτῷ κατὰ τὸν τῆς |association |natural νόμον εὔνως καὶ δικαίως, ἅμα μέντοι τοῦ κατ᾽ ἀξίαν ἐν τοῖς μέσοις συστοχάζομαι.

3.12

Ἐὰν τὸ παρὸν |be active, effect ´,ενος τῷ ὀρθῷ λόγῳ, ἐσπουδασμένως, |vigorous, powerful , |kind , καὶ μηδὲν παρεμπόρευμα, ἀλλὰ τὸν ἑαυτοῦ |a god, fate, doom clean, pure ἑστῶτα |watch over |as if καὶ ἤδη ἀποδοῦναι δέοι· ἐὰν τοῦτο |join, partake; consult; fight adjoin; |wait for μηδὲ Φεύγων, ἀλλὰ τῇ παρούσῃ κατὰ |nature (of a thing) καὶ τῇ ὧν λέγεις καὶ Φθέγγῃ |heroic |truth |satisfy; ward off, defend; suffice ’ζωήσεις. ἔστι δὲ

any of the rest? Of everything therefore thou must use thyself to say, This immediately comes from God, this by that fatal connection, and concatenation of things, or (which almost comes to one) by some coincidental casualty. And as for this, it proceeds from my neighbour, my kinsman, my fellow: through his ignorance indeed, because he knows not what is truly natural unto him: but I know it, and therefore carry myself towards him according to the natural law of fellowship; that is kindly, and justly. As for those things that of themselves are altogether indifferent, as in my best judgment I conceive everything to deserve more or less, so I carry myself towards it.

XIII. If thou shalt intend that which is present, following the rule of right and reason carefully, solidly, meekly, and shalt not intermix any other businesses, but shall study this only to preserve thy spirit unpolluted, and pure, and shall cleave unto him without either hope or fear of anything, in all things that thou shalt either do or speak, contenting thyself with heroical truth, thou shalt live happily; and from this,

vocabulary
αἰφνίδιος unforeseen, sudden
ἀναγιγνώσκω recognize, read, understand, persuade
ἄνευ away from; not having; not needing ~Sp. sin
ἀνθρώπινος human
ἀποτίθημι put away ~thesis
ἀρχαῖος ancient, from the beginning ~oligarch
γῆρας -ος (n, 3) old age
δόγμα -τος (n, 3) belief, legal decision
Ἕλλην Greek
ἔμπαλιν backwards, on the contrary
ἔξειμι go forth; is possible ~ion
ἑτοῖμος ready; fulfilled
ἠώς ἠῶθι (f, 2) dawn ~Eocene
ἰατρός (ᾱ) physician
κενός empty, vain
κωλύω (ῡ) hinder, prevent
μέλος -ους (n, 3) limb; melody
μέλω concern, interest, be one's responsibility
μηκέτι no more
ὄργανον tool; body organ
πλανάω lead astray; (mp) wander ~plankton
σαυτοῦ yourself
σιδήριον iron tool
σπεύδω 'push on,' get going, hurry ~repudiate
σύγγραμμα -τος (n, 3) piece of writing

οὐδεὶς ὁ τοῦτο κωλῦσαι δυνάμενος.

3.13

Ὥσπερ οἱ ἰατροὶ ἀεὶ τὰ ὄργανα καὶ σιδήρια πρόχειρα ἔχουσι πρὸς τὰ αἰφνίδια τῶν θεραπευμάτων, οὕτω τὰ δόγματα σὺ ἕτοιμα ἔχε πρὸς τὸ τὰ θεῖα καὶ ἀνθρώπινα εἰδέναι, καὶ πᾶν καὶ τὸ μικρότατον οὕτω ποιεῖν ὡς τῆς ἀμφοτέρων πρὸς ἄλληλα συνδέσεως μεμνημένον. οὔτε γὰρ ἀνθρώπινόν τι ἄνευ τῆς ἐπὶ τὰ θεῖα συναναφορᾶς εὖ πράξεις οὔτ᾽ ἔμπαλιν.

3.14

Μηκέτι πλανῶ· οὔτε γὰρ τὰ ὑπομνημάτιά σου μέλλεις ἀναγινώσκειν οὔτε τὰς τῶν ἀρχαίων Ῥωμαίων καὶ Ἑλλήνων πράξεις καὶ τὰς ἐκ τῶν συγγραμμάτων ἐκλογάς, ἃς εἰς τὸ γῆρας σαυτῷ ἀπετίθεσο. σπεῦδε οὖν εἰς τέλος καὶ τὰς κενὰς ἐλπίδας ἀφεὶς σαυτῷ βοήθει, εἴ τί σοι μέλει σαυτοῦ, ἕως ἔξεστιν.

οὐδεὶς ὁ τοῦτο |hinder, prevent δυνάμενος.

3.13

Ὥσπερ οἱ |physician ἰατροὶ τὰ |tool; body organ |iron tool πρόχειρα ἔχουσι πρὸς τὰ |unforeseen, sudden ὧν θεραπευμάτων, οὕτω τὰ |belief, legal decision τοιαῦτα ἕτοιμα ἔχε πρὸς τὸ τὰ θεῖα καὶ |human εἰδέναι, καὶ πᾶν καὶ τὸ μικρότατον οὕτω ποιεῖν ὡς τῆς ἀμφοτέρων πρὸς ἄλληλα συνδέσεως μεμνημένον. οὔτε γὰρ |human τι |away from; not having; not needing συναναφορᾶς εὖ πράξεις οὔτ' |backwards, on the contrary

3.14

|no more |lead astray; (mp) wander ἐ γὰρ τὰ ὑπομνηματιά σου μέλλεις ἀναγινώσκειν οὔτε τὰς τῶν |ancient, from the beginning Παλαιῶν καὶ |Greek πράξεις καὶ τὰς ἐκ τῶν |piece of writing ἐκλογάς, ἃς εἰς τὸ |old age |yourself |put away |'push on,' get going, hurry εἰς τέλος καὶ τὰς |empty, vain ματαίας ἀφεὶς |yourself βοήθει, εἴ τί σοι μέλει |yourself ἕως ἔξεστιν.

there is no man that can hinder thee.

XIV. As physicians and chirurgeons have always their instruments ready at hand for all sudden cures; so have thou always thy dogmata in a readiness for the knowledge of things, both divine and human: and whatsoever thou dost, even in the smallest things that thou dost, thou must ever remember that mutual relation, and connection that is between these two things divine, and things human. For without relation unto God, thou shalt never speed in any worldly actions; nor on the other side in any divine, without some respect had to things human.

XV. Be not deceived; for thou shalt never live to read thy moral commentaries, nor the acts of the famous Romans and Grecians; nor those excerpta from several books; all which thou hadst provided and laid up for thyself against thine old age. Hasten therefore to an end, and giving over all vain hopes, help thyself in time if thou carest for thyself, as thou

vocabulary
αἴσθησις -εως (f) sense perception
ἀνδρόγυνος effeminate man
ἀσπάζομαι greet, salute
βόσκημα fed livestock
δαίμων -ονος (m, 3) a god, fate, doom ~demon
δόγμα -τος (n, 3) belief, legal decision
ἔνδον in the house of; within
ἐπειδάν when, after
ἡγεμών -όνος (m, 3) leader, guide, chief ~hegemony
ἡσυχάζω be quiet, rest
θορυβέω roar, cheer; disturb
ἱδρύω establish
καθήκω come down, (a day) to fall, arrive; be proper
κλείω tell of; close
κλέπτω steal
κοινός communal, ordinary
ὁρμή pressure, assault, order ~hormone
πόσος how many, much, far?
σημαίνω give orders to; show; mark ~semaphore
σπείρω sow ~diaspora
φύρω (ῡ) moisten, stain
ὠνέομαι buy

3.15

Οὐκ ἴσασι, πόσα σημαίνει τὸ κλέπτειν, τὸ σπείρειν, τὸ ὠνεῖσθαι, τὸ ἡσυχάζειν, τὸ ὁρᾶν τὰ πρακτέα, ὃ οὐκ ὀφθαλμοῖς γίνεται ἀλλ᾽ ἑτέρᾳ τινὶ ὄψει.

3.16

Σῶμα, ψυχή, νοῦς· σώματος αἰσθήσεις, ψυχῆς ὁρμαί, νοῦ δόγματα. τὸ μὲν τυποῦσθαι φανταστικῶς καὶ τῶν βοσκημάτων· τὸ δὲ νευροσπαστεῖσθαι ὁρμητικῶς καὶ τῶν θηρίων καὶ τῶν ἀνδρογύνων καὶ Φαλάριδος καὶ Νέρωνος· τὸ δὲ τὸν νοῦν ἡγεμόνα ἔχειν ἐπὶ τὰ φαινόμενα καθήκοντα καὶ τῶν θεοὺς μὴ νομιζόντων καὶ τῶν τὴν πατρίδα ἐγκαταλειπόντων καὶ τῶν ποιούντων, ἐπειδὰν κλείσωσι τὰς θύρας.

Εἰ οὖν τὰ λοιπὰ κοινά ἐστι πρὸς τὰ εἰρημένα, λοιπὸν τὸ ἴδιόν ἐστι τοῦ ἀγαθοῦ φιλεῖν μὲν καὶ ἀσπάζεσθαι τὰ συμβαίνοντα καὶ συγκλωθόμενα αὐτῷ, τὸν δὲ ἔνδον ἐν τῷ στήθει ἱδρυμένον δαίμονα μὴ φύρειν μηδὲ θορυβεῖν

3.15

Οὐκ ἴσασι, |how many, much, far? |give orders to; show; mark |steal , τὸ |sow , τὸ |buy , τὸ |be quiet, rest τὸ ὁρᾶν τὰ πρακτέα, ὃ οὐκ ὀφθαλμοῖς γίνεται ἀλλ᾽ ἑτέρᾳ τινὶ ὄψει.

3.16

Σῶμα, ψυχή, νοῦς· σώματος |sense perception ῆς |pressure, order assault, νοῦ |belief, legal decision τὸ μὲν τυποῦσθαι φανταστικῶς καὶ τῶν |fed livestock τὸ δὲ νευροσπαστεῖσθαι ὁρμητικῶς καὶ τῶν θηρίων καὶ τῶν |effeminate man ὶ Φαλάριδος καὶ Νέρωνος· τὸ δὲ τὸν νοῦν |leader ἔχειν ἐπὶ τὰ φαινόμενα |come down, (a day) to fall, arrive; be proper καὶ τῶν θεοὺς μὴ νομιζόντων καὶ τῶν τὴν πατρίδα ἐγκαταλειπόντων καὶ τῶν ποιούντων, |when, after |tell of; close τὰς θύρας.

Εἰ οὖν τὰ λοιπὰ |communal, ordinary πρὸς τὰ εἰρημένα, λοιπὸν τὸ ἴδιόν ἐστι τοῦ ἀγαθοῦ φιλεῖν μὲν καὶ |greet, salute τὰ συμβαίνοντα καὶ συγκλωθόμενα αὐτῷ, τὸν δὲ |in the house of; within στήθει |establish |a god, doom fate, |moisten, stain ηδὲ |roar, cheer; disturb

oughtest to do.

XVI. To steal, to sow, to buy, to be at rest, to see what is to be done (which is not seen by the eyes, but by another kind of sight:) what these words mean, and how many ways to be understood, they do not understand. The body, the soul, the understanding. As the senses naturally belong to the body, and the desires and affections to the soul, so do the dogmata to the understanding.

XVII. To be capable of fancies and imaginations, is common to man and beast. To be violently drawn and moved by the lusts and desires of the soul, is proper to wild beasts and monsters, such as Phalaris and Nero were. To follow reason for ordinary duties and actions is common to them also, who believe not that there be any gods, and for their advantage would make no conscience to betray their own country; and who when once the doors be shut upon them, dare do anything. If therefore all things else be common to these likewise, it follows, that for a man to like and embrace all things that happen and are destinated unto him, and not to trouble and molest that spirit which is seated in the temple of his own breast, with a multitude of vain fancies and imaginations, but to keep him

vocabulary
αἰδήμων bashful, modest
ἀπιστέω disbelieve ∼stand
ἁπλόος single; simple ∼haploid
ἀποτάσσω detach; (mp) say goodbye
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
διατηρέω maintain
ἔνδον in the house of; within
ἐνεργέω be active, effect
ἐπικρατέω rule over
εὔθυμος (ū) well-disposed ∼fume
ἡσύχιος at peace
ἵλεως propitious, gracious
καθαρός clean, pure
κόσμιος well-behaved
λαμπρός brilliant ∼lamp
λύχνος lamp
μετατίθημι set or cause among ∼thesis
μοῖρα portion, fate; (κατά+) rightly ∼Moira
παρατρέπω turn aside ∼trophy
προηγέομαι go first
σβέννυμι (ū) extinguish, go out
ὕλη (ū) forest, firewood
ὑλήεις (ū) wooded
φαντασία appearance; imagination
φθέγγομαι make a sound, utter ∼diphthong
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χαλεπαίνω be violent, rage

ὄχλῳ φαντασιῶν, ἀλλὰ ἵλεων διατηρεῖν, κοσμίως ἑπόμενον θεῷ, μήτε φθεγγόμενόν τι παρὰ τὰ ἀληθῆ μήτε ἐνεργοῦντα παρὰ τὰ δίκαια. εἰ δὲ ἀπιστοῦσιν αὐτῷ πάντες ἄνθρωποι, ὅτι ἁπλῶς καὶ αἰδημόνως καὶ εὐθύμως βιοῖ, οὔτε χαλεπαίνει τινὶ τούτων οὔτε παρατρέπεται τῆς ὁδοῦ τῆς ἀγούσης ἐπὶ τὸ τέλος τοῦ βίου, ἐφ' ὃ δεῖ ἐλθεῖν καθαρόν, ἡσύχιον, εὔλυτον, ἀβιάστως τῇ ἑαυτοῦ μοίρᾳ συνηρμοσμένον.

4

4.1

Τὸ ἔνδον κυριεῦον, ὅταν κατὰ φύσιν ἔχῃ, οὕτως ἔστηκε πρὸς τὰ συμβαίνοντα, ὥστε ἀεὶ πρὸς τὸ δυνατὸν καὶ διδόμενον μετατίθεσθαι ῥᾳδίως. ὕλην γὰρ ἀποτεταγμένην οὐδεμίαν φιλεῖ, ἀλλὰ ὁρμᾷ μὲν πρὸς τὰ προηγούμενα μεθ' ὑπεξαιρέσεως, τὸ δὲ ἀντεισαγόμενον ὕλην ἑαυτῷ ποιεῖ, ὥσπερ τὸ πῦρ, ὅταν ἐπικρατῇ τῶν ἐπεμπιπτόντων, ὑφ' ὧν ἂν μικρός τις λύχνος ἐσβέσθη· τὸ δὲ λαμπρὸν πῦρ τάχιστα

ὄχλῳ |appearance; imagination ἀλλὰ |propitious; gracious |maintain |well-behaved ἑπόμενον θεῷ, μήτε |make a sound, utter ρὰ τὰ ἀληθῆ μήτε |be active, effect ρὰ τὰ δίκαια. εἰ δὲ |disbelieve αὐτῷ πάντες ἄνθρωποι, ὅτι |single; simple καὶ |bashful, modest καὶ |well-disposed |kin; (mp) make a living οὔτε |be violent, rage ὶ τούτων οὔτε |turn aside τῆς ὁδοῦ τῆς ἀγούσης ἐπὶ τὸ τέλος τοῦ βίου, ἐφ' ὃ δεῖ ἐλθεῖν |clean, pure |at peace εὔλυτον, ἀβιάστως τῇ ἑαυτοῦ |portion, fate συνηρμοσμένον.

4

4.1

Τὸ |in the house; of; within ὂν, ὅταν κατὰ φύσιν ἔχῃ, οὕτως ἔστηκε πρὸς τὰ συμβαίνοντα, ὥστε ἀεὶ πρὸς τὸ δυνατὸν καὶ διδόμενον |set or cause among ώς. ὕλην γὰρ |detach; (mp) say goodbye οὐδεμίαν φιλεῖ, ἀλλὰ ὁρμᾷ μὲν πρὸς τὰ |go first μεθ' ὑπεξαιρέσεως, τὸ δὲ ἀντεισαγόμενον ὕλην ἑαυτῷ ποιεῖ, ὥσπερ τὸ πῦρ, ὅταν |rule over τῶν ἐπεμπιπτόντων, ὑφ' ὧν ἂν μικρός τις |lamp |extinguish, go out |brilliant πῦρ τάχιστα

propitious and to obey him as a god, never either speaking anything contrary to truth, or doing anything contrary to justice, is the only true property of a good man. And such a one, though no man should believe that he liveth as he doth, either sincerely and conscionably, or cheerful and contentedly; yet is he neither with any man at all angry for it, nor diverted by it from the way that leadeth to the end of his life, through which a man must pass pure, ever ready to depart, and willing of himself without any compulsion to fit and accommodate himself to his proper lot and portion.

4

I. That inward mistress part of man if it be in its own true natural temper, is towards all worldly chances and events ever so disposed and affected, that it will easily turn and apply itself to that which may be, and is within its own power to compass, when that cannot be which at first it intended. For it never doth absolutely addict and apply itself to any one object, but whatsoever it is that it doth now intend and prosecute, it doth prosecute it with exception and reservation; so that whatsoever it is that falls out contrary to its first intentions, even that afterwards it makes its proper object. Even as the fire when it prevails upon those things that are in his way; by which things indeed a little fire would have been quenched, but a great

vocabulary
αἰγιαλός beach, shore
ἀνανέομαι rise (in the sky) ∼nostalgia
ἀναχωρέω return, retreat ∼heir
ἀπαντάω encounter, come upon
ἀποπέμπω send away ∼pomp
ἀραρίσκω join, fit, furnish ∼arthritis
ἀρκέω satisfy; ward off, defend; suffice
βραχύς low, short
δυσχεραίνω disdain, be annoyed by
εἰκῇ haphazardly; in vain
εἴωθα be accustomed, in the habit
ἐκκύπτω peep out
ἔνδον in the house of; within
ἐνεργέω be active, effect
ἔξειμι go forth; is possible ∼ion
ἐπιφορέω pile on
εὐμάρεια ease, opportunity
ἡσύχιος at peace
θεώρημα -τος (n, 3) sight; theory
ἰδιωτικός private, amateurish
λύπη distress
οὐδαμοῦ nowhere
ποθέω miss, long for, notice an absence; lose ∼bid
σεαυτοῦ yourself
συνεχής (ῡ) continuously
τέχνη craft, art, plan, contrivance ∼technology

ἐξῳκείωσεν ἑαυτῷ τὰ ἐπιφορούμενα καὶ κατηνάλωσε καὶ ἐξ αὐτῶν ἐκείνων ἐπὶ μεῖζον ἤρθη.

4.2

Μηδὲν ἐνέργημα εἰκῇ μηδὲ ἄλλως ἢ κατὰ θεώρημα συμπληρωτικὸν τῆς τέχνης ἐνεργείσθω.

4.3

Ἀναχωρήσεις αὐτοῖς ζητοῦσιν ἀγροικίας καὶ αἰγιαλοὺς καὶ ὄρη, εἴωθας δὲ καὶ σὺ τὰ τοιαῦτα μάλιστα ποθεῖν. ὅλον δὲ τοῦτο ἰδιωτικώτατόν ἐστιν ἐξόν, ἧς ἂν ὥρας ἐθελήσῃς, εἰς ἑαυτὸν ἀναχωρεῖν. οὐδαμοῦ γὰρ οὔτε ἡσυχιώτερον οὔτε ἀπραγμονέστερον ἄνθρωπος ἀναχωρεῖ ἢ εἰς τὴν ἑαυτοῦ ψυχήν, μάλισθ' ὅστις ἔχει ἔνδον τοιαῦτα, εἰς ἃ ἐγκύψας ἐν πάσῃ εὐμαρείᾳ εὐθὺς γίνεται· τὴν δὲ εὐμάρειαν οὐδὲν ἄλλο λέγω ἢ εὐκοσμίαν. συνεχῶς οὖν δίδου σεαυτῷ ταύτην τὴν ἀναχώρησιν καὶ ἀνανέου σεαυτόν· βραχέα δὲ ἔστω καὶ στοιχειώδη ἃ εὐθὺς ἀπαντήσαντα ἀρκέσει εἰς τὸ πᾶσαν λύπην ἀποκλύσαι καὶ ἀποπέμψαι σε μὴ δυσχεραίνοντα

ἐξωκείωσεν ἑαυτῷ τὰ |pile on καὶ κατηνάλωσε καὶ ἐξ αὐτῶν ἐκείνων ἐπὶ μεῖζον |join, fit, furnish

4.2

Μηδὲν ἐνέργημα |haphazardly; in vain ἢ κατὰ |sight; theory συμπληρωτικὸν τῆς |craft |be active, effect

4.3

Ἀναχωρήσεις αὑτοῖς ζητοῦσιν ἀγροικίας καὶ |beach, shore καὶ ὄρη, |be accustomed, in the habit σὺ τὰ τοιαῦτα μάλιστα |miss, long for, notice an absence; lose τοῦτο |private, amateurish ἐστιν |go forth; is possible ἂν ὥρας ἐθελήσῃς, εἰς ἑαυτὸν |return, retreat |nowhere γὰρ οὔτε |at peace οὔτε ἀπραγμονέστερον ἄνθρωπος |return, retreat ἢ εἰς τὴν ἑαυτοῦ ψυχήν, μάλισθ' ὅστις ἔχει |in the house of; within τα, εἰς ἃ |peep out ἐν πάσῃ |ease, opportunity γίνεται· τὴν δὲ |ease, opportunity ἄλλο λέγω ἢ εὐκοσμίαν. |continuously δίδου |yourself ταύτην τὴν ἀναχώρησιν καὶ ἀνανέου |yourself |low, short ἐὲ ἔστω καὶ στοιχειώδη ἃ εὐθὺς |encounter, come upon ει εἰς τὸ πᾶσαν |distress ἀποκλύσαι καὶ |send away σε μὴ |disdain, be annoyed by

fire doth soon turn to its own nature, and so consume whatsoever comes in his way: yea by those very things it is made greater and greater.

II. Let nothing be done rashly, and at random, but all things according to the most exact and perfect rules of art.

III. They seek for themselves private retiring places, as country villages, the sea-shore, mountains; yea thou thyself art wont to long much after such places. But all this thou must know proceeds from simplicity in the highest degree. At what time soever thou wilt, it is in thy power to retire into thyself, and to be at rest, and free from all businesses. A man cannot any whither retire better than to his own soul; he especially who is beforehand provided of such things within, which whensoever he doth withdraw himself to look in, may presently afford unto him perfect ease and tranquillity. By tranquillity I understand a decent orderly disposition and carriage, free from all confusion and tumultuousness. Afford then thyself this retiring continually, and thereby refresh and renew thyself. Let these precepts be brief and fundamental, which as soon as thou dost call them to mind, may suffice thee to purge thy soul throughly, and to send thee away well pleased with those things whatsoever they be, which now again after this short withdrawing

vocabulary
ἀέκων unwilling
ἄκων javelin; unwilling ∼acme
ἀναλογίζομαι reckon
ἀνέχω raise; mid: endure, submit
ἅπαξ once
ἄπειρος untested; infinite
ἀποδείκνυμι (ῡ) show, point out; appoint; (mid) declare
ἀπολαμβάνω receive, recover, take aside, cut off ∼epilepsy
ἀπονέμω portion out
ἅπτω set on fire; attach; mid: touch, seize ∼haptic
ἀφοράω look away, at ∼panorama
γνωρίζω make known, discover
διαζεύγνυμι (ῡ) take apart
διάνοια a thought; intelligence
δικαιοσύνη justice
δυσχεραίνω disdain, be annoyed by
ἑκάτερος each of two
ἐκτείνω stretch out ∼tend
ἐννοέω consider
ἐξουσία authority, office
ἐπανέρχομαι return; ascend
ἐπειδάν when, after
ζῷον being, animal; picture
ἡδονή pleasure
ἤτοι truly; either, or
κενός empty, vain
κινέω (ῑ) set in motion, move, remove ∼kinetic
λεῖος smooth
λήθη forgetting ∼Lethe
μισέω (ῑ) hate, wish to prevent ∼misogyny
πόνος toil, suffering ∼osteopenia
πόσος how many, much, far?
πρόνοια foresight, providence
σωματικός bodily, physical
τάχος -ους (n, 3) speed ∼tachometer
τραχύς (ᾰ) rough ∼trachea
ὑποπτεύω guess, observe, be suspicious of

ἐκείνοις ἐφ᾽ ἃ ἐπανέρχῃ.

Τίνι γὰρ δυσχερανεῖς; τῇ τῶν ἀνθρώπων κακίᾳ; ἀναλογισάμενος τὸ κρῖμα, ὅτι τὰ λογικὰ ζῷα ἀλλήλων ἕνεκεν γέγονε καὶ ὅτι τὸ ἀνέχεσθαι μέρος τῆς δικαιοσύνης καὶ ὅτι ἄκοντες ἁμαρτάνουσι καὶ πόσοι ἤδη διεχθρεύσαντες, ὑποπτεύσαντες, μισήσαντες, διαδορατισθέντες ἐκτέτανται, τετέφρωνται, παύου ποτέ. ἀλλὰ καὶ τοῖς ἐκ τῶν ὅλων ἀπονεμομένοις δυσχερανεῖς; ἀνανεωσάμενος τὸ διεζευγμένον τό· ἤτοι πρόνοια ἢ ἄτομοι, καὶ ἐξ ὅσων ἀπεδείχθη ὅτι ὁ κόσμος ὡσανεὶ πόλις. ἀλλὰ τὰ σωματικά σου ἅψεται ἔτι; ἐννοήσας ὅτι οὐκ ἐπιμίγνυται λείως ἢ τραχέως κινουμένῳ πνεύματι ἡ διάνοια, ἐπειδὰν ἅπαξ ἑαυτὴν ἀπολάβῃ καὶ γνωρίσῃ τὴν ἰδίαν ἐξουσίαν, καὶ λοιπὸν ὅσα περὶ πόνου καὶ ἡδονῆς ἀκήκοας καὶ συγκατέθου.

Ἀλλὰ τὸ δοξάριόν σε περισπάσει; ἀπιδὼν εἰς τὸ τάχος τῆς πάντων λήθης καὶ τὸ χάος τοῦ ἐφ᾽ ἑκάτερα ἀπείρου αἰῶνος καὶ τὸ κενὸν τῆς ἀπηχήσεως καὶ τὸ εὐμετάβολον

ἐκείνοις ἐφ᾽ ἃ |return; ascend

Τίνι γὰρ |disdain, be annoyed by τῇ τῶν ἀνθρώπων κακίᾳ;

|reckon τὸ κρῖμα, ὅτι τὰ λογικὰ ζῷα

ἀλλήλων ἕνεκεν γέγονε καὶ ὅτι τὸ |raise; endure μέρος

τῆς δικαιοσύνης καὶ ὅτι ἄκοντες ἁμαρτάνουσι καὶ

|how many, much, far? [illegible] |guess, observe, be suspicious of |hate

διαδορατισθέντες |stretch out , τετέφρωνται, παύου ποτέ.

ἀλλὰ καὶ τοῖς ἐκ τῶν ὅλων |portion out |disdain, be annoyed by

ἀνανεωσάμενος τὸ |take apart τό· |truly; either, or |foresight, providence ἢ

ἄτομοι, καὶ ἐξ ὅσων |show, point out; point; (mid) declare κόσμος ὡσανεὶ

πόλις. ἀλλὰ τὰ |bodily, physical σου ἅψεται ἔτι; |consider ὅτι

οὐκ ἐπιμίγνυται |smooth ἢ |rough |move, remove πνεύματι ἢ

|a thought; intelligence εἰδὰν |once ἑαυτὴν |receive, recover; take aside, cut off |make known, discover

ἰδίαν ἐξουσίαν, καὶ λοιπὸν ὅσα περὶ πόνου καὶ |pleasure

ἀκήκοας καὶ συγκατέθου.

Ἀλλὰ τὸ δοξάριόν σε περισπάσει; |look away, at τὸ |speed

τῆς πάντων |forgetting ἰ τὸ χάος τοῦ ἐφ᾽ |each two |untested; infinite

αἰῶνος καὶ τὸ |empty, vain ἰπηχήσεως καὶ τὸ εὐμετάβολον

of thy soul into herself thou dost return unto. For what is it that thou art offended at? Can it be at the wickedness of men, when thou dost call to mind this conclusion, that all reasonable creatures are made one for another? and that it is part of justice to bear with them? and that it is against their wills that they offend? and how many already, who once likewise prosecuted their enmities, suspected, hated, and fiercely contended, are now long ago stretched out, and reduced unto ashes? It is time for thee to make an end. As for those things which among the common chances of the world happen unto thee as thy particular lot and portion, canst thou be displeased with any of them, when thou dost call that our ordinary dilemma to mind, either a providence, or Democritus his atoms; and with it, whatsoever we brought to prove that the whole world is as it were one city? And as for thy body, what canst thou fear, if thou dost consider that thy mind and understanding, when once it hath recollected itself, and knows its own power, hath in this life and breath (whether it run smoothly and gently, or whether harshly and rudely), no interest at all, but is altogether indifferent: and whatsoever else thou hast heard and assented unto concerning either pain or pleasure? But the care of thine honour and reputation will perchance distract thee? How can that be, if thou dost look back, and consider both how quickly all things that are, are forgotten, and what an immense chaos of eternity was before, and will follow after all things: and the vanity of praise,

vocabulary
ἄκριτος indiscriminate, endless ∼critic
ἅπτω set on fire; attach; mid: touch, seize ∼haptic
ἀτρεμέω be calm
βίος life ∼biology
διανοέω have in mind
ἐκκύπτω peep out
ἐλεύθερος not enslaved
ἔνδον in the house of; within
ἐνταῦθα there, here
ἐπαινέω concur, praise, advise
εὐφημέω speak propitiously ∼fame
ζῷον being, animal; picture
θνητός mortal ∼euthanasia
κοινός communal, ordinary
μεταβάλλω alter, transform
μεταβολή change, exchange
οὐδέπω not, not yet
ὀχλέω move, disturb ∼wagon
παρατυγχάνω happen to be present
περιγράφω trace, circumscribe
πόσος how many, much, far?
πόστος which in a series of numbers?
στενός narrow
συνεχής (ῡ) continuously

καὶ ἄκριτον τῶν εὐφημεῖν δοκούντων καὶ τὸ στενὸν τοῦ τόπου, ἐν ᾧ περιγράφεται· ὅλη τε γὰρ ἡ γῆ στιγμὴ καὶ ταύτης πόστον γωνίδιον ἡ κατοίκησις αὕτη; καὶ ἐνταῦθα πόσοι καὶ οἷοί τινες οἱ ἐπαινεσόμενοι;

Λοιπὸν οὖν μέμνησο τῆς ὑποχωρήσεως τῆς εἰς τοῦτο τὸ ἀγρίδιον ἑαυτοῦ καὶ πρὸ παντὸς μὴ σπῶ μηδὲ κατεντείνου, ἀλλὰ ἐλεύθερος ἔσο καὶ ὅρα τὰ πράγματα ὡς ἀνήρ, ὡς ἄνθρωπος, ὡς πολίτης, ὡς θνητὸν ζῷον. ἐν δὲ τοῖς προχειροτάτοις, εἰς ἃ ἐγκύψεις, ταῦτα ἔστω τὰ δύο· ἕν μέν, ὅτι τὰ πράγματα οὐχ ἅπτεται τῆς ψυχῆς, ἀλλ' ἔξω ἕστηκεν ἀτρεμοῦντα, αἱ δὲ ὀχλήσεις ἐκ μόνης τῆς ἔνδον ὑπολήψεως· ἕτερον δέ, ὅτι πάντα ταῦτα, ὅσα ὁρᾷς, ὅσον οὐδέπω μεταβαλεῖ καὶ οὐκ ἔτι ἔσται· καὶ ὅσων ἤδη μεταβολαῖς αὐτὸς παρατετύχηκας, συνεχῶς διανοοῦ. ὁ κόσμος ἀλλοίωσις, ὁ βίος ὑπόληψις.

4.4

Εἰ τὸ νοερὸν ἡμῖν κοινόν, καὶ ὁ λόγος, καθ' ὃν λογικοί

καὶ |indiscriminate, endless |speak propitiously ων καὶ τὸ |narrow τοῦ τόπου, ἐν ᾧ |trace, circumscribe λη τε γὰρ ἡ γῆ στιγμὴ καὶ ταύτης |which in a series of numbers? ον ἡ κατοίκησις αὕτη; καὶ |there, here |how many, much, far? οί |concur ,

Λοιπὸν οὖν μέμνησο τῆς ὑποχωρήσεως τῆς εἰς τοῦτο τὸ ἀγρίδιον ἑαυτοῦ καὶ πρὸ παντὸς μὴ σπῶ μηδὲ κατεντείνου, ἀλλὰ |not enslaved ιο καὶ ὅρα τὰ πράγματα ὡς ἀνήρ, ὡς ἄνθρωπος, ὡς πολίτης, ὡς |mortal ζῷον. ἐν δὲ τοῖς προχειροτάτοις, εἰς ἃ |peep out , ταῦτα ἔστω τὰ δύο· ἕν μέν, ὅτι τὰ πράγματα οὐχ ἅπτεται τῆς ψυχῆς, ἀλλ᾽ ἔξω ἕστηκεν |be calm , αἱ δὲ ὀχλήσεις ἐκ μόνης τῆς |in the house of; within ήψεως· ἕτερον δέ, ὅτι πάντα ταῦτα, ὅσα ὁρᾷς, ὅσον |not, yet not |alter, transform καὶ οὐκ ἔτι ἔσται· καὶ ὅσων ἤδη |change, exchange αὐτὸς |happen to be present |continuously νοοῦ. ὁ κόσμος ἀλλοίωσις, ὁ |life ὑπόληψις.

4.4

Εἰ τὸ νοερὸν ἡμῖν |communal, ὁ λόγος, καθ᾽ ὃν λογικοί ordinary

and the inconstancy and variableness of human judgments and opinions, and the narrowness of the place, wherein it is limited and circumscribed? For the whole earth is but as one point; and of it, this inhabited part of it, is but a very little part; and of this part, how many in number, and what manner of men are they, that will commend thee? What remains then, but that thou often put in practice this kind of retiring of thyself, to this little part of thyself; and above all things, keep thyself from distraction, and intend not anything vehemently, but be free and consider all things, as a man whose proper object is Virtue, as a man whose true nature is to be kind and sociable, as a citizen, as a mortal creature. Among other things, which to consider, and look into thou must use to withdraw thyself, let those two be among the most obvious and at hand. One, that the things or objects themselves reach not unto the soul, but stand without still and quiet, and that it is from the opinion only which is within, that all the tumult and all the trouble doth proceed. The next, that all these things, which now thou seest, shall within a very little while be changed, and be no more: and ever call to mind, how many changes and alterations in the world thou thyself hast already been an eyewitness of in thy time. This world is mere change, and this life, opinion.

IV. If to understand and to be reasonable be common unto all men, then is that reason, for which we are

vocabulary
αἰσχύνω (ῡ) spoil, disgrace, disfigure, mar
γένεσις -εως (f) source, origin ∼genus
γεώδης earthy
ἑξῆς in turn
ζῷον being, animal; picture
θερμός warm, hot ∼thermos
κατασκευή fixed assets; condition
κοινός communal, ordinary
κοινόω make common; cooperate
λύσις -ος (f) a release ∼loose
μετέχω partake of
μυστήριον secret thing, rite
πηγή headwaters, fountain
πηγός stout, mighty
πόθεν from where?
πυρώδης fiery
ὑγρός wet
φύσις -εως (f) nature (of a thing) ∼physics

ἐσμεν, κοινός· εἰ τοῦτο, καὶ ὁ προστακτικὸς τῶν ποιητέων ἢ μὴ λόγος κοινός· εἰ τοῦτο, καὶ ὁ νόμος κοινός· εἰ τοῦτο, πολῖταί ἐσμεν· εἰ τοῦτο, πολιτεύματός τινος μετέχομεν· εἰ τοῦτο, ὁ κόσμος ὡσανεὶ πόλις ἐστί· τίνος γὰρ ἄλλου φήσει τις τὸ τῶν ἀνθρώπων πᾶν γένος κοινοῦ πολιτεύματος μετέχειν; ἐκεῖθεν δέ, ἐκ τῆς κοινῆς ταύτης πόλεως, καὶ αὐτὸ τὸ νοερὸν καὶ λογικὸν καὶ νομικὸν ἡμῖν ἢ πόθεν; ὥσπερ γὰρ τὸ γεῶδές μοι ἀπό τινος γῆς ἀπομεμέρισται καὶ τὸ ὑγρὸν ἀφ᾽ ἑτέρου στοιχείου καὶ τὸ πνευματικὸν ἀπὸ πηγῆς τινος καὶ τὸ θερμὸν καὶ πυρῶδες ἔκ τινος ἰδίας πηγῆς οὐδὲν γὰρ ἐκ τοῦ μηδενὸς ἔρχεται, ὥσπερ μηδ᾽ εἰς τὸ οὐκ ὂν ἀπέρχεται, οὕτω δὴ καὶ τὸ νοερὸν ἥκει ποθέν.

4.5

Ὁ Θάνατος τοιοῦτον, οἷον γένεσις, φύσεως μυστήριον· σύγκρισις ἐκ τῶν αὐτῶν στοιχείων, εἰς ταὐτὰ λύσις. ὅλως δὲ οὐκ ἐφ᾽ ᾧ ἄν τις αἰσχυνθείη· οὐ γὰρ παρὰ τὸ ἕξῆς τῷ νοερῷ ζώῳ οὐδὲ παρὰ τὸν λόγον τῆς κατασκευῆς.

ἐσμεν, |communal, ordinary τοῦτο, καὶ ὁ προστακτικὸς τῶν ποιητέων ἢ μὴ λόγος |communal, ordinary τοῦτο, καὶ ὁ νόμος |communal, ordinary τοῦτο, πολῖταί ἐσμεν· εἰ τοῦτο, πολιτεύματός τινος |partake of εἰ τοῦτο, ὁ κόσμος ὡσανεὶ πόλις ἐστί· τίνος γὰρ ἄλλου φήσει τις τὸ τῶν ἀνθρώπων πᾶν γένος κοινοῦ πολιτεύματος |partake of ἐκεῖθεν δέ, ἐκ τῆς |communal, ordinary ἵτης πόλεως, καὶ αὐτὸ τὸ νοερὸν καὶ λογικὸν καὶ νομικὸν ἡμῖν ἢ |from where? ὥσπερ γὰρ τὸ |earthy μοι ἀπό τινος γῆς ἀπομεμέρισται καὶ τὸ |wet ἀφ᾽ ἑτέρου στοιχείου καὶ τὸ πνευματικὸν ἀπὸ πηγῆς τινος καὶ τὸ |warm, hot ιὶ |fiery ἔκ τινος ἰδίας πηγῆς οὐδὲν γὰρ ἐκ τοῦ μηδενὸς ἔρχεται, ὥσπερ μηδ᾽ εἰς τὸ οὐκ ὂν ἀπέρχεται, οὕτω δὴ καὶ τὸ νοερὸν ἥκει ποθέν.

4.5

Ὁ Θάνατος τοιοῦτον, οἷον |source, origin |nature (of a thing) |secret thing, rite σύγκρισις ἐκ τῶν αὐτῶν στοιχείων, εἰς ταὐτὰ |a release ἄλως δὲ οὐκ ἐφ᾽ ᾧ ἄν τις |spoil, disgrace οὐ γὰρ παρὰ τὸ |in turn ῷ νοερῷ ζῴῳ οὐδὲ παρὰ τὸν λόγον τῆς |fixed assets; condition

termed reasonable, common unto all. If reason is general, then is that reason also, which prescribeth what is to be done and what not, common unto all. If that, then law. If law, then are we fellow-citizens. If so, then are we partners in some one commonweal. If so, then the world is as it were a city. For which other commonweal is it, that all men can be said to be members of? From this common city it is, that understanding, reason, and law is derived unto us, for from whence else? For as that which in me is earthly I have from some common earth; and that which is moist from some other element is imparted; as my breath and life hath its proper fountain; and that likewise which is dry and fiery in me: (for there is nothing which doth not proceed from something; as also there is nothing that can be reduced unto mere nothing:) so also is there some common beginning from whence my understanding hath proceeded.

V. As generation is, so also death, a secret of nature's wisdom: a mixture of elements, resolved into the same elements again, a thing surely which no man ought to be ashamed of: in a series of other fatal events and consequences, which a rational creature is subject unto, not improper or incongruous, nor contrary to the natural and proper constitution of

vocabulary
ἀναγκάζω force, compel
βίος life ∼biology
βλάβη harm
βλάπτω break, make fail
βραχύς low, short
ἐνδίδωμι hand over, lend, show, allow
ἔνδοθεν from within
ἐντός within
ἔξωθεν from outside
ὀπός fig juice
συκέα -ᾶς (ᾰ) fig tree
συμφέρω bring together; be expedient; agree; (mp) happen ∼bear
ὑπολείπω leave as a leftover; leave a person behind ∼eclipse
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χείρων worse, more base, inferior, weaker

4.6

Ταῦτα οὕτως ὑπὸ τῶν τοιούτων πέφυκε γίνεσθαι ἐξ ἀνάγκης, ὁ δὲ τοῦτο μὴ θέλων θέλει τὴν συκῆν ὀπὸν μὴ ἔχειν. ὅλως δὲ ἐκείνου μέμνησο, ὅτι ἐντὸς ὀλιγίστου χρόνου καὶ σὺ καὶ οὗτος τεθνήξεσθε, μετὰ βραχὺ δὲ οὐδὲ ὄνομα ὑμῶν ὑπολειφθήσεται.

4.7

Ἆρον τὴν ὑπόληψιν, ἦρται τὸ βέβλαμμαι· ἆρον τὸ βέβλαμμαι, ἦρται ἡ βλάβη.

4.8

Ὃ Χείρω αὐτὸν ἑαυτοῦ ἄνθρωπον οὐ ποιεῖ, τοῦτο οὐδὲ τὸν βίον αὐτοῦ χείρω ποιεῖ οὐδὲ βλάπτει οὔτε ἔξωθεν οὔτε ἔνδοθεν.

4.9

Ἠνάγκασται ἡ τοῦ συμφέροντος φύσις τοῦτο ποιεῖν.

4.6

Ταῦτα οὕτως ὑπὸ τῶν τοιούτων πέφυκε γίνεσθαι ἐξ ἀνάγκης, ὁ δὲ τοῦτο μὴ θέλων θέλει τὴν |fig tree |fig juice μὴ ἔχειν. ὅλως δὲ ἐκείνου μέμνησο, ὅτι |within ὀλιγίστου χρόνου καὶ σὺ καὶ οὗτος τεθνήξεσθε, μετὰ |low, short οὐδὲ ὄνομα ὑμῶν |leave (food, person)

4.7

Ἄρον τὴν ὑπόληψιν, ἦρται τὸ |break, make fail ρον τὸ |break, make fail ται ἡ |harm

4.8

Ὃ |worse, more base υτοῦ ἄνθρωπον οὐ ποιεῖ, τοῦτο οὐδὲ τὸν |life αὐτοῦ |worse, more base |break, make fail|from outside ἔνδοθεν.

4.9

|force, compel ἡ τοῦ |bring together;|nature (of a thing) ν.
|be expedient;
|agree; (mp)
|happen

man himself.

VI. Such and such things, from such and such causes, must of necessity proceed. He that would not have such things to happen, is as he that would have the fig-tree grow without any sap or moisture. In sum, remember this, that within a very little while, both thou and he shall both be dead, and after a little while more, not so much as your names and memories shall be remaining.

VII. Let opinion be taken away, and no man will think himself wronged. If no man shall think himself wronged, then is there no more any such thing as wrong. That which makes not man himself the worse, cannot make his life the worse, neither can it hurt him either inwardly or outwardly. It was expedient in nature that it should be so, and therefore necessary.

VIII. Whatsoever doth happen

vocabulary
ἀκριβής (ῐ) exact
ἀπονέμω portion out
βασιλικός royal
διορθόω fix, amend
ἐξῆς in turn
μετατίθημι set or cause among ∼thesis
ὁποῖος whatever kind
παραφυλάσσω guard closely
ὑβρίζω insult, treat outrageously
ὑποβάλλω put under, interrupt ∼ballistic
ὑπολαμβάνω take under one's support, seize; speak up; imagine ∼epilepsy
ὠφέλεια -*ίας* profit

4.10

Ὅτι «πᾶν τὸ συμβαῖνον δικαίως συμβαίνει»· ὃ ἐὰν ἀκριβῶς παραφυλάσσῃς, εὑρήσεις· οὐ λέγω μόνον κατὰ τὸ ἐξῆς, ἀλλ᾽ ὅτι κατὰ τὸ δίκαιον καὶ ὡς ἂν ὑπό τινος ἀπονέμοντος τὸ κατ᾽ ἀξίαν. παραφύλασσε οὖν ὡς ἤρξω, καί, ὅ τι ἂν ποιῇς, σὺν τούτῳ ποίει, σὺν τῷ ἀγαθὸς εἶναι, καθὸ νενόηται ἰδίως ὁ ἀγαθός. τοῦτο ἐπὶ πάσης ἐνεργείας σῴζε.

4.11

Μὴ τοιαῦτα ὑπολάμβανε, οἷα ὁ ὑβρίζων κρίνει ἢ οἷά σε κρίνειν βούλεται, ἀλλὰ ἴδε αὐτά, ὁποῖα κατ᾽ ἀλήθειάν ἐστιν.

4.12

Δύο ταύτας ἑτοιμότητας ἔχειν ἀεὶ δεῖ· τὴν μὲν πρὸς τὸ πρᾶξαι μόνον ὅπερ ἂν ὁ τῆς βασιλικῆς καὶ νομοθετικῆς λόγος ὑποβάλλῃ ἐπ᾽ ὠφελείᾳ ἀνθρώπων· τὴν δὲ πρὸς τὸ μεταθέσθαι, ἐὰν ἄρα τις παρῇ διορθῶν καὶ μετάγων

4.10

Ὅτι «πᾶν τὸ συμβαῖνον δικαίως συμβαίνει»· ὃ ἐὰν ἀκριβῶς |guard closely , εὑρήσεις· οὐ λέγω μόνον κατὰ τὸ |in turn ἀλλ᾽ ὅτι κατὰ τὸ δίκαιον καὶ ὡς ἂν ὑπό τινος |portion out τὸ κατ᾽ ἀξίαν. |guard closely οὖν ὡς ἤρξω, καί, ὅ τι ἂν ποιῇς, σὺν τούτῳ ποίει, σὺν τῷ ἀγαθὸς εἶναι, καθὸ νενόηται ἰδίως ὁ ἀγαθός. τοῦτο ἐπὶ πάσης ἐνεργείας σῴζε.

4.11

Μὴ τοιαῦτα |take under one's support, seize; speak up; imagine |insult κρίνει ἢ οἷά σε κρίνειν βούλεται, ἀλλὰ ἵδε αὐτά, |whatever kind |truth ἐστιν.

4.12

Δύο ταύτας ἑτοιμότητας ἔχειν ἀεὶ δεῖ· τὴν μὲν πρὸς τὸ πρᾶξαι μόνον ὅπερ ἂν ὁ τῆς |royal καὶ νομοθετικῆς λόγος |put under, interrupt |profit ἀνθρώπων· τὴν δὲ πρὸς τὸ |set or cause among ἄρα τις παρῇ |fix, amend αἱ μετάγων

in the world, doth happen justly, and so if thou dost well take heed, thou shalt find it. I say not only in right order by a series of inevitable consequences, but according to justice and as it were by way of equal distribution, according to the true worth of everything. Continue then to take notice of it, as thou hast begun, and whatsoever thou dost, do it not without this proviso, that it be a thing of that nature that a good man (as the word good is properly taken) may do it. This observe carefully in every action.

IX. Conceit no such things, as he that wrongeth thee conceiveth, or would have thee to conceive, but look into the matter itself, and see what it is in very truth.

X. These two rules, thou must have always in a readiness. First, do nothing at all, but what reason proceeding from that regal and supreme part, shall for the good and benefit of men, suggest unto thee. And secondly, if any man that is present shall be able to rectify thee or to turn

vocabulary
ἀναλαμβάνω take up, recover, resume
βωμός altar; stand, pedestal
ἐναφανίζω cause to disappear
ἔνδοξος reputable
ἐντός within
ἡδύς sweet, pleasant ~hedonism
λιβανωτός frankincense
μεταβολή change, exchange
πιθανότης -τος (f, 3) perseuasiveness
προάγω lead forward, advance

ἀπό τινος οἰήσεως. τὴν μέντοι μεταγωγὴν ἀεὶ ἀπό τινος πιθανότητος, ὡς δικαίου ἢ κοινωφελοῦς, γίνεσθαι καὶ τὰ προηγμένα τοιαῦτα μόνον εἶναι δεῖ, οὐχ ὅτι ἡδὺ ἢ ἔνδοξον ἐφάνη.

4.13

«Λόγον ἔχεις;» «ἔχω.» «*τί οὖν οὐ χρᾷ; τούτου γὰρ τὸ ἑαυτοῦ ποιοῦντος τί ἄλλο θέλεις;*»

4.14

Ἐνυπέστης *ὡς μέρος. ἐναφανισθήσῃ τῷ γεννήσαντι· μᾶλλον δὲ ἀναληφθήσῃ εἰς τὸν λόγον αὐτοῦ τὸν σπερματικὸν κατὰ μεταβολήν.*

4.15

Πολλὰ λιβανωτοῦ βωλάρια *ἐπὶ τοῦ αὐτοῦ βωμοῦ· τὸ μὲν προκατέπεσεν, τὸ δ᾽ ὕστερον, διαφέρει δ᾽ οὐδέν.*

4.16

Ἐντὸς δέκα *ἡμερῶν θεὸς αὐτοῖς τούτοις δόξεις οἷς νῦν*

ἀπό τινος οἰήσεως. τὴν μέντοι μεταγωγὴν ἀεὶ ἀπό τινος |perseuasiveness ὡς δικαίου ἢ κοινωφελοῦς, γίνεσθαι καὶ τὰ προηγμένα τοιαῦτα μόνον εἶναι δεῖ, οὐχ ὅτι |sweet, |reputable ἐφάνη.

4.13

«Λόγον ἔχεις;» «ἔχω.» «τί οὖν οὐ χρᾷ; τούτου γὰρ τὸ ἑαυτοῦ ποιοῦντος τί ἄλλο θέλεις;»

4.14

Ἐννυπέστης ὡς μέρος. |cause to disappear ᾧ γεννήσαντι· μᾶλλον δὲ |take up, re-cover, resume εἰς τὸν λόγον αὐτοῦ τὸν σπερματικὸν κατὰ |change, exchange

4.15

Πολλὰ |frankincense ζωλάρια ἐπὶ τοῦ αὐτοῦ |altar τὸ μὲν προκατέπεσεν, τὸ δ' ὕστερον, διαφέρει δ' οὐδέν.

4.16

|within δέκα ἡμερῶν θεὸς αὐτοῖς τούτοις δόξεις οἷς νῦν

thee from some erroneous persuasion, that thou be always ready to change thy mind, and this change to proceed, not from any respect of any pleasure or credit thereon depending, but always from some probable apparent ground of justice, or of some public good thereby to be furthered; or from some other such inducement.

XI. Hast thou reason? I have. Why then makest thou not use of it? For if thy reason do her part, what more canst thou require?

XII. As a part hitherto thou hast had a particular subsistence: and now shalt thou vanish away into the common substance of Him, who first begot thee, or rather thou shalt be resumed again into that original rational substance, out of which all others have issued, and are propagated. Many small pieces of frankincense are set upon the same altar, one drops first and is consumed, another after; and it comes all to one.

XIII. Within ten days, if so happen, thou shalt be esteemed a god of them, who now

vocabulary

ἀνακάμπτω bend; return
ἅπτω set on fire; attach; mid: touch, seize ∼haptic
γραμμή line
διαδέχομαι be next, succeed ∼doctrine
διανοέω have in mind
διαρρίπτω mess up something
δόγμα -τος (n, 3) belief, legal decision
εἶτα then, therefore, next
ἔξειμι go forth; is possible ∼ion
ἦθος ἤθεος (n, 3) habit, habitat ∼ethos
ἠώς ἠῶθι (f, 2) dawn ∼Eocene
κερδαίνω profit, take advantage
μέχρι as far as, until
μνήμη reminder, memorial
μυρίος (ῡ) 10,000 ∼myriad
ὀρθός upright, straight; correct, just ∼orthogonal
περιβλέπω look around
πίθηκος monkey
πλησίος near, neighboring
πτοέω scare
σβέννυμι (ῡ) extinguish, go out
τρέχω run, spin
φαντάζω make visible; imagine

θηρίον καὶ πίθηκος, ἐὰν ἀνακάμψῃς ἐπὶ τὰ δόγματα καὶ τὸν σεβασμὸν τοῦ λόγου.

4.17

Μὴ ὡς μύρια μέλλων ἔτη ζῆν. τὸ χρεὼν ἐπήρτηται· ἕως ζῇς, ἕως ἔξεστιν, ἀγαθὸς γενοῦ.

4.18

Ὅσην εὐσχολίαν κερδαίνει ὁ μὴ βλέπων τί ὁ πλησίον εἶπεν ἢ ἔπραξεν ἢ διενοήθη, ἀλλὰ μόνον τί αὐτὸς ποιεῖ, ἵνα αὐτὸ τοῦτο δίκαιον ᾖ καὶ ὅσιον ᾖ† κατὰ τὸν ἀγαθὸν· μὴ μέλαν ἦθος περιβλέπεσθαι, ἀλλ᾽ ἐπὶ τῆς γραμμῆς τρέχειν ὀρθόν, μὴ διερριμμένον.

4.19

Ὁ Περὶ τὴν ὑστεροφημίαν ἐπτοημένος οὐ φαντάζεται ὅτι ἕκαστος τῶν μεμνημένων αὐτοῦ τάχιστα καὶ αὐτὸς ἀποθανεῖται· εἶτα πάλιν ὁ ἐκεῖνον διαδεξάμενος, μέχρι καὶ πᾶσα ἡ μνήμη ἀποσβῇ διὰ ἁπτομένων καὶ σβεννυμένων

θηρίον καὶ πίθηκος, ἐὰν |bend; return ἐπὶ τὰ |belief, legal decision καὶ τὸν σεβασμὸν τοῦ λόγου.

4.17

Μὴ ὡς μύρια μέλλων ἔτη ζῆν. τὸ χρεὼν ἐπήρτηται· ἕως ζῇς, ἕως ἔξεστιν, ἀγαθὸς γενοῦ.

4.18

Ὅσην εὐσχολίαν |profit, take advantage ὁ μὴ βλέπων τί ὁ |near ἔπεν ἢ ἔπραξεν ἢ διενοήθη, ἀλλὰ μόνον τί αὐτὸς ποιεῖ, ἵνα αὐτὸ τοῦτο δίκαιον ᾖ καὶ ὅσιον ἢ† κατὰ τὸν ἀγαθὸν· μὴ μέλαν

|habit, habitat |look around , ἀλλ' ἐπὶ τῆς |line |run, spin |upright, straight; correct, just μὴ |mess up something

4.19

Ὁ Περὶ τὴν ὑστεροφημίαν |scare οὐ |make visible; imagine ὅτι ἕκαστος τῶν μεμνημένων αὐτοῦ τάχιστα καὶ αὐτὸς ἀποθανεῖται· |then, therefore, next ὁ ἐκεῖνον |be next, succeed |as far as, until πᾶσα ἡ |reminder, memorial ροσβῇ διὰ ἁπτομένων καὶ |extinguish, go out

if thou shalt return to the dogmata and to the honouring of reason, will esteem of thee no better than of a mere brute, and of an ape.

XIV. Not as though thou hadst thousands of years to live. Death hangs over thee: whilst yet thou livest, whilst thou mayest, be good.

XV. Now much time and leisure doth he gain, who is not curious to know what his neighbour hath said, or hath done, or hath attempted, but only what he doth himself, that it may be just and holy? or to express it in Agathos' words, Not to look about upon the evil conditions of others, but to run on straight in the line, without any loose and extravagant agitation.

XVI. He who is greedy of credit and reputation after his death, doth not consider, that they themselves by whom he is remembered, shall soon after every one of them be dead; and they likewise that succeed those; until at last all memory, which hitherto by the succession of men admiring and soon

vocabulary
αἰδώς awe, shame, respect; genitals
ἄκαιρος unseasonable, troublesome
γοῦν at least then
δόσις -εως (f) gift, loan ∼donate
ἐλέφας -ντος (m, 3) ivory, elephant
ἐπαινέω concur, praise, advise
ἔπαινος (noun) praise
εὔνοια good will, gift
κοινός communal, ordinary
κρείσσων more powerful; better
λύρα lyre
μαχαίριον knife
μνήμη reminder, memorial
ὄντως really
πορφύρα purple dye
τεχνικός skillful
φθείρω destroy, ruin
φυσικός natural
χείρων worse, more base, inferior, weaker
χρεία need, use
χρυσός (ῡ) gold
ψέγω blame, censure

προιοῦσα. ὑπόθου δ', ὅτι καὶ ἀθάνατοι μὲν οἱ μεμνησόμενοι, ἀθάνατος δὲ ἡ μνήμη· τί οὖν τοῦτο πρὸς σέ; καὶ οὐ λέγω, ὅτι οὐδὲν πρὸς τὸν τεθνηκότα, ἀλλὰ πρὸς τὸν ζῶντα τί ὁ ἔπαινος, πλὴν ἄρα δι' οἰκονομίαν τινά; πάρες γὰρ νῦν ἀκαίρως τὴν φυσικὴν δόσιν ἄλλου τινὸς ἐχομένην λόγου λοιπόν.

4.20

Πᾶν τὸ καὶ ὁπωσοῦν καλὸν ἐξ ἑαυτοῦ καλόν ἐστι καὶ ἐφ' ἑαυτὸ καταλήγει, οὐκ ἔχον μέρος ἑαυτοῦ τὸν ἔπαινον· οὔτε γοῦν χεῖρον ἢ κρεῖττον γίνεται τὸ ἐπαινούμενον. τοῦτό φημι καὶ ἐπὶ τῶν κοινότερον καλῶν λεγομένων, οἷον ἐπὶ τῶν ὑλικῶν καὶ ἐπὶ τῶν τεχνικῶν κατασκευασμάτων τὸ γὰρ δὴ ὄντως καλὸν τίνος χρείαν ἔχει; οὐ μᾶλλον ἢ νόμος, οὐ μᾶλλον ἢ ἀλήθεια, οὐ μᾶλλον ἢ εὔνοια ἢ αἰδώς· τί τούτων διὰ τὸ ἐπαινεῖσθαι καλόν ἐστιν ἢ ψεγόμενον φθείρεται; σμαράγδιον γὰρ ἑαυτοῦ χεῖρον γίνεται, ἐὰν μὴ ἐπαινῆται; τί δὲ χρυσός, ἐλέφας, πορφύρα, λύρα, μαχαίριον, ἀνθύλλιον, δενδρύφιον;

προιοῦσα. ὑπόθου δ', ὅτι καὶ ἀθάνατοι μὲν οἱ μεμνησόμενοι, ἀθάνατος δὲ ἡ |reminder, memorial ἆρ' οὖν τοῦτο πρὸς σέ; καὶ οὐ λέγω, ὅτι οὐδὲν πρὸς τὸν τεθνηκότα, ἀλλὰ πρὸς τὸν ζῶντα τί ὁ |(noun) praise τὴν ἄρα δι' οἰκονομίαν τινά; πάρεσ γὰρ νῦν |unseasonable, troublesome |natural |gift, loan τοῦ τινὸς ἐχομένην λόγου λοιπόν.

4.20

Πᾶν τὸ καὶ ὁπωσοῦν καλὸν ἐξ ἑαυτοῦ καλόν ἐστι καὶ ἐφ' ἑαυτὸ καταλήγει, οὐκ ἔχον μέρος ἑαυτοῦ τὸν |(noun) praise ἔξ

|at least then |worse, more base ον γίνεται τὸ |concur τοῦτό φημι καὶ ἐπὶ τῶν |communal, ordinary καλῶν λεγομένων, οἷον ἐπὶ τῶν ὑλικῶν καὶ ἐπὶ τῶν |skillful κατασκευασμάτων τὸ γὰρ δὴ |really καλὸν τίνος |need, use ἔχει; οὐ μᾶλλον ἢ νόμος, οὐ μᾶλλον ἢ |truth , οὐ μᾶλλον ἢ |good will, gift |awe, shame, respect; genitals τί τούτων διὰ τὸ |concur καλόν ἐστιν ἢ |blame, censure |destroy, ruin σμαράγδιον γὰρ ἑαυτοῦ |worse, more base ἐὰν μὴ |concur , τί δὲ |gold , |ivory, elephant , |purple dye |lyre , |knife , ἀνθύλλιον, δενδρύφιον;

after dying hath had its course, be quite extinct. But suppose that both they that shall remember thee, and thy memory with them should be immortal, what is that to thee? I will not say to thee after thou art dead; but even to thee living, what is thy praise? But only for a secret and politic consideration, which we call οἰκονομίαν, or dispensation. For as for that, that it is the gift of nature, whatsoever is commended in thee, what might be objected from thence, let that now that we are upon another consideration be omitted as unseasonable. That which is fair and goodly, whatsoever it be, and in what respect soever it be, that it is fair and goodly, it is so of itself, and terminates in itself, not admitting praise as a part or member: that therefore which is praised, is not thereby made either better or worse. This I understand even of those things, that are commonly called fair and good, as those which are commended either for the matter itself, or for curious workmanship. As for that which is truly good, what can it stand in need of more than either justice or truth; or more than either kindness and modesty? Which of all those, either becomes good or fair, because commended; or dispraised suffers any damage? Doth the emerald become worse in itself, or more vile if it be not commended? Doth gold, or ivory, or purple? Is there anything that doth though never so common, as a knife, a flower, or a tree?

vocabulary

ἀήρ ἀέρος (ᾱ, m) mist, air ∼air
ἀναλαμβάνω take up, recover, resume
ἀριθμός number
διάλυσις -εως (f) breaking up
διαμένω continue, persevere
ἐνθάδε here, hither
ἐνθυμέομαι (ῡ) take to heart
ἐξάπτω fasten to ∼haptic
ζῷον being, animal; picture
θάπτω bury ∼epitaph
μεθίστημι change, substitute; withdraw; change sides; (mid) send away ∼station
μεταβάλλω alter, transform
μεταβολή change, exchange
ὅμως anyway, nevertheless
συμμένω hold together; hold to an agreement
ὑπόθεσις -εως (f) proposal; subject; hypothesis
χέω pour, scatter
χωρέω withdraw, give way to (+dat) ∼heir

4.21

Εἰ διαμένουσιν αἱ ψυχαί, πῶς αὐτὰς ἐξ ἀιδίου χωρεῖ ὁ ἀήρ; πῶς δὲ ἡ γῆ χωρεῖ τὰ τῶν ἐκ τοσούτου αἰῶνος θαπτομένων σώματα; ὥσπερ γὰρ ἐνθάδε ἡ τούτων μετὰ ποσήν τινα ἐπιδιαμονὴν μεταβολὴ καὶ διάλυσις χώραν ἄλλοις νεκροῖς ποιεῖ, οὕτως αἱ εἰς τὸν ἀέρα μεθιστάμεναι ψυχαί, ἐπὶ ποσὸν συμμείνασαι, μεταβάλλουσι καὶ χέονται καὶ ἐξάπτονται εἰς τὸν τῶν ὅλων σπερματικὸν λόγον ἀναλαμβανόμεναι καὶ τοῦτον τὸν τρόπον χώραν ταῖς προσσυνοικιζομέναις παρέχουσι. τοῦτο δ' ἄν τις ἀποκρίναιτο ἐφ' ὑποθέσει τοῦ τὰς ψυχὰς διαμένειν.

Χρὴ δὲ μὴ μόνον ἐνθυμεῖσθαι τὸ πλῆθος τῶν θαπτομένων οὐτωσὶ σωμάτων, ἀλλὰ καὶ τὸ τῶν ἑκάστης ἡμέρας ἐσθιομένων ζῴων ὑφ' ἡμῶν τε καὶ τῶν ἄλλων ζῴων. ὅσος γὰρ ἀριθμὸς καταναλίσκεται καὶ οὐτωσί πως θάπτεται ἐν τοῖς τῶν τρεφομένων σώμασι, καὶ ὅμως δέχεται ἡ χώρα αὐτὰ διὰ τὰς ἐξαιματώσεις, διὰ τὰς εἰς τὸ ἀερῶδες ἢ

4.21

Εἰ |continue, persevere αἱ ψυχαί, πῶς αὐτὰς ἐξ ἀιδίου |withdraw, give way to (+dat) ὁ |mist, air ὢν ὡς δὲ ἡ γῆ |withdraw, give way to (+dat) ὂν ἐκ τοσούτου αἰῶνος |bury σώματα; ὥσπερ γὰρ |here, hither ἡ τούτων μετὰ ποσήν τινα ἐπιδιαμονὴν μεταβολὴ καὶ |breaking up ὥραν ἄλλοις νεκροῖς ποιεῖ, οὕτως αἱ εἰς τὸν |mist, air |change, substitute; withdraw; change sides; (mid) send away |hold together; hold to an agreement |alter, transform καὶ |pour καὶ |fasten to εἰς τὸν τῶν ὅλων σπερματικὸν λόγον |take up, recover, resume καὶ τοῦτον τὸν τρόπον χώραν ταῖς προσσυνοικιζομέναις παρέχουσι. τοῦτο δ᾽ ἄν τις ἀποκρίναιτο ἐφ᾽ |proposal; subject; hypothesis τὰς ψυχὰς |continue, persevere

Χρὴ δὲ μὴ μόνον |take to heart τὸ πλῆθος τῶν |bury οὑτωσὶ σωμάτων, ἀλλὰ καὶ τὸ τῶν ἑκάστης ἡμέρας ἐσθιομένων ζῴων ὑφ᾽ ἡμῶν τε καὶ τῶν ἄλλων ζῴων. ὅσος γὰρ |number καταναλίσκεται καὶ οὑτωσί πως |bury ἐν τοῖς τῶν τρεφομένων σώμασι, καὶ |anyway, nevertheless ὅμως ἀπὸ τούτων αὐτὰ διὰ τὰς ἐξαιματώσεις, διὰ τὰς εἰς τὸ ἀερῶδες ἢ

XVII. If so be that the souls remain after death (say they that will not believe it); how is the air from all eternity able to contain them? How is the earth (say I) ever from that time able to Contain the bodies of them that are buried? For as here the change and resolution of dead bodies into another kind of subsistence (whatsoever it be;) makes place for other dead bodies: so the souls after death transferred into the air, after they have conversed there a while, are either by way of transmutation, or transfusion, or conflagration, received again into that original rational substance, from which all others do proceed: and so give way to those souls, who before coupled and associated unto bodies, now begin to subsist single. This, upon a supposition that the souls after death do for a while subsist single, may be answered. And here, (besides the number of bodies, so buried and contained by the earth), we may further consider the number of several beasts, eaten by us men, and by other creatures. For notwithstanding that such a multitude of them is daily consumed, and as it were buried in the bodies of the eaters, yet is the same place and body able to contain them, by reason of their conversion, partly into blood, partly into air

vocabulary
ἀμείνων comparative of ἀγαθός, noble
ἀναγκαῖος coerced, coercing, slavery
εὐάρμοστος agreeable, harmonious
εὐθυμέω (ῠ) to be of good cheer
εὔκαιρος convenient; wealthy
ἱστορία science, history
μήποτε absolutely never
ὁρμή pressure, assault, order ∼hormone
ὄψιμος far in the future
πυρώδης fiery
φαντασία appearance; imagination
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

πυρῶδες ἀλλοιώσεις.

Τίς ἐπὶ τούτου ἡ ἱστορία τῆς ἀληθείας; διαίρεσις εἰς τὸ ὑλικὸν καὶ εἰς τὸ αἰτιῶδες.

4.22

Μὴ ἀπορρέμβεσθαι, ἀλλ᾽ ἐπὶ πάσης ὁρμῆς τὸ δίκαιον ἀποδιδόναι καὶ ἐπὶ πάσης φαντασίας σῴζειν τὸ καταληπτικόν.

4.23

Πᾶν μοι συναρμόζει ὃ σοὶ εὐάρμοστόν ἐστιν, ὦ κόσμε· οὐδέν μοι πρόωρον οὐδὲ ὄψιμον ὃ σοὶ εὔκαιρον. πᾶν μοι καρπὸς ὃ φέρουσιν αἱ σαὶ ὧραι, ὦ φύσις· ἐκ σοῦ πάντα, ἐν σοὶ πάντα, εἰς σὲ πάντα. ἐκεῖνος μέν φησιν· ὦ πόλι φίλη Κέκροπος· ᾽ σὺ δὲ οὐκ ἐρεῖς· ὦ πόλι φίλη Διός; ᾽

4.24

᾽Ολίγα πρῆσσε, φησίν, εἰ μέλλεις εὐθυμήσειν. ᾽ μήποτε ἄμεινον τἀναγκαῖα πράσσειν καὶ ὅσα ὁ τοῦ φύσει

|fiery ἀλλοιώσεις.

Τίς ἐπὶ τούτου ἡ ἱστορία τῆς |truth , διαίρεσις εἰς τὸ ὑλικὸν καὶ εἰς τὸ αἰτιῶδες.

4.22

Μὴ ἀπορρέμβεσθαι, ἀλλ᾽ ἐπὶ πάσης |pressure, assault, order δίκαιον ἀποδιδόναι καὶ ἐπὶ πάσης |appearance; imagination σῴζειν τὸ καταληπτικόν.

4.23

Πᾶν μοι συναρμόζει ὃ σοὶ |agreeable, harmonious ἐστιν, ὦ κόσμε· οὐδέν μοι πρόωρον οὐδὲ |far in the future|convenient; wealthy πᾶν μοι καρπὸς ὃ φέρουσιν αἱ σαὶ ὧραι, ὦ |nature (of a thing) ἐκ σοῦ πάντα, ἐν σοὶ πάντα, εἰς σὲ πάντα. ἐκεῖνος μέν φησιν· ὦ πόλι φίλη Κέκροπος· ᾽ σὺ δὲ οὐκ ἐρεῖς· ὦ πόλι φίλη Διός; ᾽

4.24

᾽Ολίγα πρῆσσε, φησίν, εἰ μέλλεις |to be of good cheer|absolutely never |better τἀναγκαῖα πράσσειν καὶ ὅσα ὁ τοῦ φύσει

and fire. What in these things is the speculation of truth? to divide things into that which is passive and material; and that which is active and formal.

XVIII. Not to wander out of the way, but upon every motion and desire, to perform that which is just: and ever to be careful to attain to the true natural apprehension of every fancy, that presents itself.

XIX. Whatsoever is expedient unto thee, O World, is expedient unto me; nothing can either be ‘unseasonable unto me, or out of date, which unto thee is seasonable. Whatsoever thy seasons bear, shall ever by me be esteemed as happy fruit, and increase. O Nature! from thee are all things, in thee all things subsist, and to thee all tend. Could he say of Athens, Thou lovely city of Cecrops; and shalt not thou say of the world, Thou lovely city of God?

XX. They will say commonly, Meddle not with many things, if thou wilt live cheerfully. Certainly there is nothing better, than for a man to confine himself to necessary actions; to such and so many only, as reason in a creature that knows itself born for society, will command and enjoin. This

vocabulary
ἀναγκαίη of necessity, by force
ἀναγκαῖος coerced, coercing, slavery
ἁπλόω spread, unfold
ἀπονέμω portion out
ἀρέσκω please, satisfy; make amends
ἀρκέω satisfy; ward off, defend; suffice
ἀτάρακτος calm
βίος life ∼biology
διάθεσις -εως (f) artistic composition; bodily condition
ἐπακολουθέω chase; accrue
εὐμενής kind
ζῷον being, animal; picture
μῆτις -ος (f) counsel, skill, plan ∼meter
ὅθεν whence
παρέλκω dissemble; (mid) get by trickery
περιαιρέω strip off
σεαυτοῦ yourself
ταράσσω mess things up ∼trachea
φαντασία appearance; imagination
χωρέω withdraw, give way to (+dat) ∼heir

πολιτικοῦ ζῴου λόγος αἱρεῖ καὶ ὡς αἱρεῖ; τοῦτο γὰρ οὐ μόνον τὴν ἀπὸ τοῦ καλῶς πράσσειν εὐθυμίαν φέρει, ἀλλὰ καὶ τὴν ἀπὸ τοῦ ὀλίγα πράσσειν. τὰ πλεῖστα γὰρ ὧν λέγομεν καὶ πράσσομεν οὐκ ἀναγκαῖα ὄντα ἐάν τις περιέλῃ, εὐσχολώτερος καὶ ἀταρακτότερος ἔσται. ὅθεν δεῖ καὶ παρ᾽ ἕκαστα ἑαυτὸν ὑπομιμνῄσκειν· μήτι τοῦτο τῶν οὐκ ἀναγκαίων; δεῖ δὲ μὴ μόνον πράξεις τὰς μὴ ἀναγκαίας περιαιρεῖν, ἀλλὰ καὶ φαντασίας· οὕτως γὰρ οὐδὲ πράξεις παρέλκουσαι ἐπακολουθήσουσιν.

4.25

Πείρασον πῶς σοι χωρεῖ καὶ ὁ τοῦ ἀγαθοῦ ἀνθρώπου βίος τοῦ ἀρεσκομένου μὲν τοῖς ἐκ τῶν ὅλων ἀπονεμομένοις, ἀρκουμένου δὲ τῇ ἰδίᾳ πράξει δικαίᾳ καὶ διαθέσει εὐμενεῖ.

4.26

Ἑώρακας ἐκεῖνα, ἴδε καὶ ταῦτα. σεαυτὸν μὴ τάρασσε· ἄπλωσον σεαυτόν. ἁμαρτάνει τις; ἑαυτῷ ἁμαρτάνει. συμβέβηκέ σοί τι; καλῶς· ἐκ τῶν ὅλων ἀπ᾽ ἀρχῆς σοι

πολιτικοῦ ζῴου λόγος αἱρεῖ καὶ ὡς αἱρεῖ; τοῦτο γὰρ οὐ μόνον τὴν ἀπὸ τοῦ καλῶς πράσσειν εὐθυμίαν φέρει, ἀλλὰ καὶ τὴν ἀπὸ τοῦ ὀλίγα πράσσειν. τὰ πλεῖστα γὰρ ὧν λέγομεν καὶ πράσσομεν οὐκ ἀναγκαῖα ὄντα ἐάν τις περιέλῃ, εὐσχολώτερος καὶ |calm ἥσται. |whence καὶ παρ᾽ ἕκαστα ἑαυτὸν ὑπομιμνήσκειν· |counsel, skill, plan οὗτο τῶν οὐκ ἀναγκαίων; δεῖ δὲ μὴ μόνον πράξεις τὰς μὴ ἀναγκαίας |strip off ἀλλὰ καὶ |appearance; imagination οὕτως γὰρ οὐδὲ πράξεις |dissemble; (mid) get by trickery |chase; accrue

4.25

Πείρασον πῶς σοι |withdraw, give way to (+dat) τῷ ἀγαθοῦ ἀνθρώπου |life τοῦ |please, satisfy; make amends μὲν τοῖς ἐκ τῶν ὅλων |portion out

|satisfy; defend; ward off; suffice τῇ ἰδίᾳ πράξει δικαίᾳ καὶ |artistic compo-sition; bodily condition |kind

4.26

Ἑώρακας ἐκεῖνα, ἴδε καὶ ταῦτα. |yourself μὴ |mess things up |spread, unfold |yourself ἁμαρτάνει τις; ἑαυτῷ ἁμαρτάνει. συμβέβηκέ σοί τι; καλῶς· ἐκ τῶν ὅλων ἀπ᾽ ἀρχῆς σοι

will not only procure that cheerfulness, which from the goodness, but that also, which from the paucity of actions doth usually proceed. For since it is so, that most of those things, which we either speak or do, are unnecessary; if a man shall cut them off, it must needs follow that he shall thereby gain much leisure, and save much trouble, and therefore at every action a man must privately by way of admonition suggest unto himself, What? may not this that now I go about, be of the number of unnecessary actions? Neither must he use himself to cut off actions only, but thoughts and imaginations also, that are unnecessary for so will unnecessary consequent actions the better be prevented and cut off.

XXI. Try also how a good man's life; (of one, who is well pleased with those things whatsoever, which among the common changes and chances of this world fall to his own lot and share; and can live well contented and fully satisfied in the justice of his own proper present action, and in the goodness of his disposition for the future:) will agree with thee. Thou hast had experience of that other kind of life: make now trial of this also. Trouble not thyself any more henceforth, reduce thyself unto perfect simplicity. Doth any man offend? It is against himself that he doth offend: why should it trouble thee? Hath anything happened unto thee? It is well, whatsoever it be, it is that which of all the common chances of the world from the very beginning in the series of

vocabulary
βίος life ∼biology
βραχύς low, short
γνωρίζω make known, discover
διακρίνω (ῑ) separate, sort ∼critic
διατάσσω arrange, array
διαχέω scatter
ἦθος ἤθεος (n, 3) habit, habitat ∼ethos
ἤτοι truly; either, or
θῆλυς female; (rare) abundant ∼female
θηριώδης savage, wild
κερδαίνω profit, take advantage
κίβδηλος bogus
νήφω be sober
συμπαθής sympathetic
τυραννικός tyrranical
τυφλός blind
ὑφίστημι promise, undertake ∼station
φυγάς -δος (m, 3) exile, refugee ∼fugitive
φυγή flight, means of escape ∼fugitive

συγκαθείμαρτο καὶ συνεκλώθετο πᾶν τὸ συμβαῖνον. τὸ δ' ὅλον, βραχὺς ὁ βίος· κερδαντέον τὸ παρὸν σὺν εὐλογιστίᾳ καὶ δίκῃ. νῆφε ἀνειμένως.

4.27

Ἤτοι *κόσμος διατεταγμένος ἢ κυκεὼν συμπεφυρμένος. ἀλλὰ μὴν κόσμος· ἢ ἐν σοὶ μέν τις κόσμος ὑφίστασθαι δύναται, ἐν δὲ τῷ παντὶ ἀκοσμία; καὶ ταῦτα οὕτως πάντων διακεκριμένων καὶ διακεχυμένων καὶ συμπαθῶν.*

4.28

Μέλαν *ἦθος, θῆλυ ἦθος, περισκελὲς ἦθος, θηριῶδες, βοσκηματῶδες, παιδαριῶδες, βλακικόν, κίβδηλον, βωμολόχον, καπηλικόν, τυραννικόν.*

4.29

Εἰ *ξένος κόσμου ὁ μὴ γνωρίζων τὰ ἐν αὐτῷ ὄντα, οὐχ ἧττον ξένος καὶ ὁ μὴ γνωρίζων τὰ γινόμενα. φυγὰς ὁ φεύγων τὸν πολιτικὸν λόγον· τυφλὸς ὁ καταμύων τῷ*

συγκαθείμαρτο καὶ συνεκλώθετο πᾶν τὸ συμβαῖνον. τὸ δ᾽ ὅλον, |low, short *ζ* |life |profit, take advantage *τὸ παρὸν σὺν εὐλογιστίᾳ καὶ δίκῃ.* |be sober *ξιμένως.*

4.27

|truly; either, or *κόσμος* |arrange, array *ἢ κυκεὼν συμπεφυρμένος. ἀλλὰ μὴν κόσμος· ἢ ἐν σοὶ μέν τις κόσμος* |promise, undertake *δύναται, ἐν δὲ τῷ παντὶ ἀκοσμία; καὶ ταῦτα οὕτως πάντων* |separate, sort *καὶ* |scatter *καὶ συμπαθῶν.*

4.28

Μέλαν |habit, habitat |female; (rare) abundant |habit, habitat *περισκελὲς* |habit, habitat |savage, wild *βοσκηματῶδες, παιδαριῶδες, βλακικόν,* |bogus *βωμολόχον, καπηλικόν,* |tyrranical

4.29

Εἰ ξένος κόσμου ὁ μὴ |make known, discover *ὢ ὄντα, οὐχ ἧττον ξένος καὶ ὁ μὴ* |make known, discover *να. φυγὰς ὁ φεύγων τὸν πολιτικὸν λόγον·* |blind *ὁ καταμύων τῷ*

all other things that have, or shall happen, was destinated and appointed unto thee. To comprehend all in a few words, our life is short; we must endeavour to gain the present time with best discretion and justice. Use recreation with sobriety.

XXII. Either this world is a κόσμος or comely piece, because all disposed and governed by certain order: or if it be a mixture, though confused, yet still it is a comely piece. For is it possible that in thee there should be any beauty at all, and that in the whole world there should be nothing but disorder and confusion? and all things in it too, by natural different properties one from another differenced and distinguished; and yet all through diffused, and by natural sympathy, one to another united, as they are?

XXIII. A Black or malign disposition, an effeminate disposition; an hard inexorable disposition, a wild inhuman disposition, a sheepish disposition, a childish disposition; a blockish, a false, a scurril, a fraudulent, a tyrannical: what then? If he be a stranger in the world, that knows not the things that are in it; why not be a stranger as well, that wonders at the things that are done in it?

XXIV. He is a true fugitive, that flies from reason, by which men are sociable. He blind, who cannot see with the eyes of

vocabulary
ἀπόστημα -τος (n, 3) distance, interval
ἀποσχίζω sever
ἄρτος bread, loaf
βιβλίον paper, book
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
διεξέρχομαι go through
ἐμμένω stay put, be faithful, fixed
ἐνδεής inadequate
ἐπιτρέπω entrust, decide, allow ∼trophy
ἡμίγυμνος half-naked
κοινός communal, ordinary
μάθημα -τος (n, 3) lesson, knowledge
ὄμμα -τος (n, 3) eye
πτωχός poor, beggarly ∼pudendum
σεαυτοῦ yourself
τροφή food, upkeep ∼atrophy
τύραννος tyrant
ὑπόλοιπος left over
φιλοσοφέω philosophize, study
φύσις -εως (f) nature (of a thing) ∼physics
χιτών -ος (m, 3) tunic, armor
χρήσιμος useful
χωρίζω divide; distinguish, pull down
χωρίς separately; except, other than ∼heir

νοερῷ ὄμματι· πτωχὸς ὁ ἐνδεὴς ἑτέρου καὶ μὴ πάντα ἔχων παρ᾽ ἑαυτοῦ τὰ εἰς τὸν βίον χρήσιμα· ἀπόστημα κόσμου ὁ ἀφιστάμενος καὶ χωρίζων ἑαυτὸν τοῦ τῆς κοινῆς φύσεως λόγου διὰ τοῦ δυσαρεστεῖν τοῖς συμβαίνουσιν· ἐκείνη γὰρ φέρει τοῦτο, ἣ καὶ σὲ ἤνεγκεν· ἀπόσχισμα πόλεως ὁ τὴν ἰδίαν ψυχὴν τῆς τῶν λογικῶν ἀποσχίζων, μιᾶς οὔσης.

4.30

Ὁ Μὲν *χωρὶς χιτῶνος φιλοσοφεῖ, ὁ δὲ χωρὶς βιβλίου. ἄλλος οὗτος ἡμίγυμνος· ἄρτους οὐκ ἔχω, φησί, καὶ ἐμμένω τῷ λόγῳ.— ἐγὼ δὲ τροφὰς τὰς ἐκ τῶν μαθημάτων οὐκ ἔχω καὶ ἐμμένω.*

4.31

Τὸ *τεχνίον ὃ ἔμαθες φίλει, τούτῳ προσαναπαύου· τὸ δὲ ὑπόλοιπον τοῦ βίου διέξελθε ὡς θεοῖς μὲν ἐπιτετροφὼς τὰ σεαυτοῦ πάντα ἐξ ὅλης τῆς ψυχῆς, ἀνθρώπων δὲ μηδενὸς μήτε τύραννον μήτε δοῦλον σεαυτὸν καθιστάς.*

νοερῷ |eye |poor, beggarly ὁ |inadequate ρου καὶ μὴ πάντα ἔχων παρ᾽ ἑαυτοῦ τὰ εἰς τὸν |life |useful |distance, interval κόσμου ὁ ἀφιστάμενος καὶ |divide; distinguish, pull down τοῦ τῆς |commun |nature (of a thing) |ordinary λόγου διὰ τοῦ δυσαρεστεῖν τοῖς συμβαίνουσιν· ἐκείνη γὰρ φέρει τοῦτο, ἢ καὶ σὲ ἤνεγκεν· ἀπόσχισμα πόλεως ὁ τὴν ἰδίαν ψυχὴν τῆς τῶν λογικῶν |sever , μιᾶς οὔσης.

4.30

Ὁ Μὲν |separately; except, other than |tunic |philosophize, study ὁ δὲ |separately; except, other than |paper, book ἄλλος οὐδὲ |half-naked |bread οὐκ ἔχω φησί, καὶ |stay put, be faithful, fixed λόγῳ.— ἐγὼ δὲ |food, upkeep τὰς ἐκ τῶν |lesson, knowledge οὐκ ἔχω καὶ |stay put, be faithful, fixed

4.31

Τὸ τεχνίον ὃ ἔμαθες φίλει, τούτῳ προσαναπαύου· τὸ δὲ |left over τοῦ βίου |go through ς θεοῖς μὲν |entrust, decide, allow τὰ |yourself πάντα ἐξ ὅλης τῆς ψυχῆς, ἀνθρώπων δὲ μηδενὸς μήτε |tyrant μήτε δοῦλον |yourself καθιστάς.

his understanding. He poor, that stands in need of another, and hath not in himself all things needful for this life. He an aposteme of the world, who by being discontented with those things that happen unto him in the world, doth as it were apostatise, and separate himself from common nature's rational administration. For the same nature it is that brings this unto thee, whatsoever it be, that first brought thee into the world. He raises sedition in the city, who by irrational actions withdraws his own soul from that one and common soul of all rational creatures.

XXV. There is, who without so much as a coat; and there is, who without so much as a book, doth put philosophy in practice. I am half naked, neither have I bread to eat, and yet I depart not from reason, saith one. But I say; I want the food of good teaching, and instructions, and yet I depart not from reason.

XXVI. What art and profession soever thou hast learned, endeavour to affect it, and comfort thyself in it; and pass the remainder of thy life as one who from his whole heart commits himself and whatsoever belongs unto him, unto the gods: and as for men, carry not thyself either tyrannically or servilely towards any.

XXVII. Consider in my mind,

vocabulary
ἀναγκαῖος coerced, coercing, slavery
ἀναλύω (ῡ) set free; take apart ∼loose
ἀρκέω satisfy; ward off, defend; suffice
βίος life ∼biology
γαμέω marry, take as a lover ∼bigamy
γεωργέω farm, till land
γογγύζω mutter, murmur
ἑορτάζω celebrate
ἐπιβουλεύω plot, plan, harm ∼volunteer
ἐπιγραφή inscription
ἐπιθυμέω (ῡ) wish, covet
ἐπινοέω intend
θησαυρίζω hoard
κατασκευή fixed assets; condition
κενός empty, vain
κολακεύω flatter
μεταβαίνω change the subject ∼basis
νοσέω be sick, be mad, suffer
οὐδαμοῦ nowhere
οὐκοῦν not so?; and so
πόσος how many, much, far?
σπάω draw, pull out, pluck ∼spatula
ὑποπτεύω guess, observe, be suspicious of

4.32

Ἐπινόησον λόγου χάριν τοὺς ἐπὶ Οὐεσπασιανοῦ καιρούς, ὄψει τὰ αὐτὰ πάντα γαμοῦντας, παιδοτροφοῦντας, νοσοῦντας, ἀποθνήσκοντας, πολεμοῦντας, ἑορτάζοντας, ἐμπορευομένους, γεωργοῦντας, κολακεύοντας, αὐθαδιζομένους, ὑποπτεύοντας, ἐπιβουλεύοντας, ἀποθανεῖν τινας εὐχομένους, γογγύζοντας ἐπὶ τοῖς παροῦσιν, ἐρῶντας, θησαυρίζοντας, ὑπατείας, βασιλείας ἐπιθυμοῦντας· οὐκοῦν ἐκεῖνος μὲν ὁ τούτων βίος οὐκέτι οὐδαμοῦ.

Πάλιν ἐπὶ τοὺς καιροὺς τοὺς Τραιανοῦ μετάβηθι· πάλιν τὰ αὐτὰ πάντα· τέθνηκε κἀκεῖνος ὁ βίος. ὁμοίως καὶ τὰς ἄλλας ἐπιγραφὰς χρόνων καὶ ὅλων ἐθνῶν ἐπιθεώρει καὶ βλέπε, πόσοι κατενταθέντες μετὰ μικρὸν ἔπεσον καὶ ἀνελύθησαν εἰς τὰ στοιχεῖα· μάλιστα δὲ ἀναπολητέον ἐκείνους, οὓς αὐτὸς ἔγνως κενὰ σπωμένους, ἀφέντας ποιεῖν τὸ κατὰ τὴν ἰδίαν κατασκευὴν καὶ τούτου ἀπρὶξ ἔχεσθαι καὶ τούτῳ ἀρκεῖσθαι. ἀναγκαῖον δὲ

4.32

λόγου χάριν τοὺς ἐπὶ Οὐεσπασιανοῦ καιρούς, ὄψει τὰ αὐτὰ πάντα |marry, take as a lover παιδοτροφοῦντας, |be sick, be mad, suffer ἀποθνῄσκοντας, πολεμοῦντας, |celebrate ἐμπορευομένους, |farm, till land |flatter αὐθαδιζομένους, |guess, observe, be suspicious of |plot, plan, harm ἀποθανεῖν τινας εὐχομένους, |mutter, murmur ἐπὶ τοῖς παροῦσιν, ἐρῶντας, |hoard ὑπατείας, βασιλείας |wish, covet |not so?; and so μὲν ὁ τούτων |life οὐκέτι |nowhere .

Πάλιν ἐπὶ τοὺς καιροὺς τοὺς Τραιανοῦ |change the subject τὰ αὐτὰ πάντα· τέθνηκε κἀκεῖνος ὁ |life ὁμοίως καὶ τὰς ἄλλας |inscription χρόνων καὶ ὅλων ἐθνῶν ἐπιθεώρει καὶ βλέπε, |how many, much, far? μετὰ μικρὸν ἔπεσον καὶ |set free; take apart τὰ στοιχεῖα· μάλιστα δὲ ἀναπολητέον ἐκείνους, οὓς αὐτὸς ἔγνως |empty, vain |draw, pull out ἀφέντας ποιεῖν τὸ κατὰ τὴν ἰδίαν |fixed assets; condition καὶ τούτου ἀπρὶξ ἔχεσθαι καὶ τούτῳ |satisfy; defend; ward off, suffice γκαῖον δὲ

for example's sake, the times of Vespasian: thou shalt see but the same things: some marrying, some bringing up children, some sick, some dying, some fighting, some feasting, some merchandising, some tilling, some flattering, some boasting, some suspecting, some undermining, some wishing to die, some fretting and murmuring at their present estate, some wooing, some hoarding, some seeking after magistracies, and some after kingdoms. And is not that their age quite over, and ended? Again, consider now the times of Trajan. There likewise thou seest the very self-same things, and that age also is now over and ended. In the like manner consider other periods, both of times and of whole nations, and see how many men, after they had with all their might and main intended and prosecuted some one worldly thing or other did soon after drop away, and were resolved into the elements. But especially thou must call to mind them, whom thou thyself in thy lifetime hast known much distracted about vain things, and in the meantime neglecting to do that, and closely and unseparably (as fully satisfied with it) to adhere unto it, which their own proper constitution did require.

vocabulary
ἄϊστος vanished, sent to destruction ∼wit
ἀναγκαῖος coerced, coercing, slavery
ἀσπάζομαι greet, salute
διάθεσις -εως (f) artistic composition; bodily condition
διάνοια a thought; intelligence
εἰσφέρω carry into, carry along ∼bear
εἶτα then, therefore, next
ἐξίτηλος fading
θαυμαστός wonderful; admirable
καταχώννυμι (ῡ) bury
κενός empty, vain
λάμπω shine ∼lamp
λήθη forgetting ∼Lethe
μήποτε absolutely never
μυθώδης (ῡ) mythic
πάλαι long ago ∼paleo
πάλη wrestling ∼Pallas
πάλλω shake, brandish ∼Pallas
παντελής complete, absolute
πρᾶξις -εως (f) result, business ∼practice
προσήκω belong to, it beseems
σπουδή zeal; (dat) with difficulty, hastily ∼repudiate
συνήθης habitual, intimate

ὧδε τὸ μεμνῆσθαι, ὅτι καὶ ἡ ἐπιστροφὴ καθ' ἑκάστην πρᾶξιν ἰδίαν ἀξίαν ἔχει καὶ συμμετρίαν· οὕτως γὰρ οὐκ ἀποδυσπετήσεις, ἐὰν μὴ ἐπὶ πλέον, ἢ προσῆκε, περὶ τὰ ἐλάσσω καταγίνῃ.

4.33

Αἱ πάλαι συνήθεις λέξεις νῦν γλωσσήματα· οὕτως οὖν καὶ τὰ ὀνόματα τῶν πάλαι πολυυμνήτων νῦν τρόπον τινὰ γλωσσήματά ἐστι, Κάμιλλος, Καίσων, Οὐόλεσος, Δέντατος, κατ' ὀλίγον δὲ καὶ Σκιπίων καὶ Κάτων, εἶτα καὶ Αὔγουστος, εἶτα καὶ Ἁδριανὸς καὶ Ἀντωνῖνος· ἐξίτηλα γὰρ πάντα καὶ μυθώδη ταχὺ γίνεται, ταχὺ δὲ καὶ παντελὴς λήθη κατέχωσεν. καὶ ταῦτα λέγω ἐπὶ τῶν θαυμαστῶς πως λαμψάντων· οἱ γὰρ λοιποὶ ἅμα τῷ ἐκπνεῦσαι ἄιστοι, ἄπυστοι. τί δὲ καὶ ἔστιν ὅλως τὸ ἀείμνηστον; ὅλον κενόν. τί οὖν ἐστι περὶ ὃ δεῖ σπουδὴν εἰσφέρεσθαι; ἓν τοῦτο, διάνοια δικαία καὶ πράξεις κοινωνικαὶ καὶ λόγος, οἷος μήποτε διαψεύσασθαι, καὶ διάθεσις ἀσπαζομένη πᾶν τὸ συμβαῖνον ὡς ἀναγκαῖον, ὡς

ὧδε τὸ μεμνῆσθαι, ὅτι καὶ ἡ ἐπιστροφὴ καθ' ἑκάστην ἰδίαν ἀξίαν ἔχει καὶ συμμετρίαν· οὕτως γὰρ οὐκ ἀποδυσπετήσεις, ἐὰν μὴ ἐπὶ πλέον, ἢ περὶ τὰ ἐλάσσω καταγίνῃ.

(result, business; belong to, it beseems)

4.33

Αἱ πάλαι λέξεις νῦν γλωσσήματα· οὕτως οὖν καὶ τὰ ὀνόματα τῶν πάλαι πολυυμνήτων νῦν τρόπον τινὰ γλωσσήματά ἐστι, Κάμιλλος, Καίσων, Οὐόλεσος, Δέντατος, κατ' ὀλίγον δὲ καὶ Σκιπίων καὶ Κάτων, ὕγουστος, δριανὸς καὶ Ἀντωνῖνος· γὰρ πάντα καὶ ταχὺ γίνεται, ταχὺ δὲ καὶ τέχωσεν. καὶ ταῦτα λέγω ἐπὶ τῶν πως οἱ γὰρ λοιποὶ ἅμα τῷ ἐκπνεῦσαι ἴπυστοι. τί δὲ καὶ ἔστιν ὅλως τὸ ἀείμνηστον; ὅλον ΄ οὖν ἐστι περὶ ὃ δεῖ ἐν τοῦτο, αία καὶ πράξεις καὶ λόγος, οἷος ιαψεύσασθαι, καὶ πᾶν τὸ συμβαῖνον ὡς ἀναγκαῖον, ὡς

(habitual, intimate; then, thereafter, next; then, thereafter, next; fading; mythic; complete, absolute; forgetting; wonderful; admirable; shine; vanished; empty, vain; zeal; (dat) with difficulty, hastily; carry into, carry along; a thought; intelligence; absolutely never; artistic composition; bodily condition; greet, salute)

And here thou must remember, that thy carriage in every business must be according to the worth and due proportion of it, for so shalt thou not easily be tired out and vexed, if thou shalt not dwell upon small matters longer than is fitting.

XXVIII. Those words which once were common and ordinary, are now become obscure and obsolete; and so the names of men once commonly known and famous, are now become in a manner obscure and obsolete names. Camillus, Caeso, Volesius, Leonnatus; not long after, Scipio, Cato, then Augustus, then Adrianus, then Antoninus Pius: all these in a short time will be out of date, and, as things of another world as it were, become fabulous. And this I say of them, who once shined as the wonders of their ages, for as for the rest, no sooner are they expired, than with them all their fame and memory. And what is it then that shall always be remembered? all is vanity. What is it that we must bestow our care and diligence upon? even upon this only: that our minds and wills be just; that our actions be charitable; that our speech be never deceitful, or that our understanding be not subject to error; that our inclination be always set to embrace whatsoever shall

vocabulary
ἁπλόος single; simple ~haploid
ἀτάραχος calm
βλάπτω break, make fail
γνώριμος known (a person) ~gnostic
διηνεκής at length, in detail
ἐθίζω accustom
ἑκών willingly, on purpose; giving in too easily
ἐννοέω consider
ἔξωθεν from outside
θεωρέω be sent to consult an oracle; observe, contemplate
ἰδιωτικός private, amateurish
ἵλεως propitious, gracious
καταβάλλω throw down, cast off ~ballistic
λίαν very
μεταβάλλω alter, transform
μεταβολή change, exchange
μήτρα womb; core
μνημονεύω remember, remind
οὔπω no longer
πηγή headwaters, fountain
πηγός stout, mighty
πότε when?
ῥέω flow ~rheostat
σεαυτοῦ yourself
συννέω swim together; pile together
φαντάζω make visible; imagine
φύσις -εως (f) nature (of a thing) ~physics

γνώριμον, ὡς ἀπ᾽ ἀρχῆς τοιαύτης καὶ πηγῆς ῥέον.

4.34

Ἑκὼν σεαυτὸν τῇ Κλωθοῖ συνεπιδίδου παρέχων συννῆσαι, οἵστισί ποτε πράγμασι βούλεται.

4.35

Πᾶν ἐφήμερον, καὶ τὸ μνημονεῦον καὶ τὸ μνημονευόμενον.

4.36

Θεώρει διηνεκῶς πάντα κατὰ μεταβολὴν γινόμενα καὶ ἐθίζου ἐννοεῖν, ὅτι οὐδὲν οὕτως φιλεῖ ἡ τῶν ὅλων φύσις ὡς τὸ τὰ ὄντα μεταβάλλειν καὶ ποιεῖν νέα ὅμοια. σπέρμα γὰρ τρόπον τινὰ πᾶν τὸ ὂν τοῦ ἐξ αὐτοῦ ἐσομένου, σὺ δὲ μόνα σπέρματα φαντάζῃ τὰ εἰς γῆν ἢ μήτραν καταβαλλόμενα, τοῦτο δὲ λίαν ἰδιωτικόν.

4.37

Ἤδη τεθνήξῃ καὶ οὔπω οὔτε ἁπλοῦς οὔτε ἀτάραχος οὔτε ἀνύποπτος τοῦ βλαβῆναι ἂν ἔξωθεν οὔτε ἵλεως

|known (a person)ᾗ ἀρχῆς τοιαύτης καὶ πηγῆς |flow

4.34

|will-ingly |yourself τῇ Κλωθοῖ συνεπιδίδου παρέχων συννῆσαι, οἵστισί ποτε πράγμασι βούλεται.

4.35

Πᾶν ἐφήμερον, καὶ τὸ |remember, remind καὶ τὸ |remember, remind

4.36

|be sent to consult an oracle; |at length, in detail κατὰ |change, exchange γινόμενα καὶ |accus-tom |observe, consider, ὅτι οὐδὲν οὕτως φιλεῖ ἡ τῶν ὅλων |nature (of a thing) |contem-plate τὰ ὄντα |alter, transform καὶ ποιεῖν νέα ὅμοια. σπέρμα γὰρ τρόπον τινὰ πᾶν τὸ ὂν τοῦ ἐξ αὐτοῦ ἐσομένου, σὺ δὲ μόνα σπέρματα |make visible; imagine εἰς γῆν ἢ |womb; core |throw down, cast off τοῦτο δὲ |very |private, amateurish

4.37

Ἤδη τεθνήξῃ καὶ |no longer ἁπλοῦς οὔτε |calm οὔτε ἀνύποπτος τοῦ |break, make fail |from outside |propitious, gracious

happen unto us, as necessary, as usual, as ordinary, as flowing from such a beginning, and such a fountain, from which both thou thyself and all things are. Willingly therefore, and wholly surrender up thyself unto that fatal concatenation, yielding up thyself unto the fates, to be disposed of at their pleasure.

XXIX. Whatsoever is now present, and from day to day hath its existence; all objects of memories, and the minds and memories themselves, incessantly consider, all things that are, have their being by change and alteration. Use thyself therefore often to meditate upon this, that the nature of the universe delights in nothing more, than in altering those things that are, and in making others like unto them. So that we may say, that whatsoever is, is but as it were the seed of that which shall be. For if thou think that that only is seed, which either the earth or the womb receiveth, thou art very simple.

XXX. Thou art now ready to die, and yet hast thou not attained to that perfect simplicity: thou art yet subject to many troubles and perturbations; not yet free from all fear and suspicion of external accidents; nor yet either so meekly disposed towards all men,

vocabulary

ἀλλότριος someone else's; alien ∼alien
βιόω live; (mp) make a living ∼biology
ἐγγύς near
ἑτεροιόω alter
ἡγεμονικός showing leadership
ἡσυχάζω be quiet, rest
καίω burn ∼caustic
μόριον piece, member; part of speech
ὅμως anyway, nevertheless
ὅπου where
περιέχω (mid) protect
ποῦ where?
σήπω rot ∼septic
τέμνω cut, sacrifice, solemnize ∼tonsure
τροπέω turn, wheel
τροπή rout, turning of an enemy ∼trophy
ὑπολαμβάνω take under one's support, seize; speak up; imagine ∼epilepsy
ὑφίστημι promise, undertake ∼station
φρόνιμος sensible, prudent
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

πρὸς πάντας οὔτε τὸ φρονεῖν ἐν μόνῳ τῷ δικαιοπραγεῖν τιθέμενος.

4.38

Τὰ ἡγεμονικὰ αὐτῶν διάβλεπε καὶ τοὺς φρονίμους, οἷα μὲν φεύγουσιν, οἷα δὲ διώκουσιν.

4.39

Ἐν ἀλλοτρίῳ ἡγεμονικῷ κακὸν σὸν οὐχ ὑφίσταται οὐδὲ μὴν ἔν τινι τροπῇ καὶ ἑτεροιώσει τοῦ περιέχοντος. ποῦ οὖν; ὅπου τὸ περὶ κακῶν ὑπολαμβάνον σοί ἐστι. τοῦτο οὖν μὴ ὑπολαμβανέτω καὶ πάντα εὖ ἔχει. κἂν τὸ ἐγγυτάτω αὐτοῦ, τὸ σωμάτιον, τέμνηται, καίηται, διαπυίσκηται, σήπηται, ὅμως τὸ ὑπολαμβάνον περὶ τούτων μόριον ἡσυχαζέτω· τουτέστι, κρινέτω μήτε κακόν τι εἶναι μήτε ἀγαθόν, ὃ ἐπίσης δύναται κακῷ ἀνδρὶ καὶ ἀγαθῷ συμβαίνειν. ὃ γὰρ καὶ τῷ παρὰ φύσιν καὶ τῷ κατὰ φύσιν βιοῦντι ἐπίσης συμβαίνει, τοῦτο οὔτε κατὰ φύσιν ἐστὶν οὔτε παρὰ φύσιν.

πρὸς πάντας οὔτε τὸ φρονεῖν ἐν μόνῳ τῷ δικαιοπραγεῖν τιθέμενος.

4.38

Τὰ |showing leadership αὐτῶν διάβλεπε καὶ τοὺς |sensible, prudent , οἷα μὲν φεύγουσιν, οἷα δὲ διώκουσιν.

4.39

Ἐν |someone else's; alien |showing leadership κακὸν σὸν οὐχ |promise, undertake οὐδὲ μὴν ἔν τινι τροπῇ καὶ ἑτεροιώσει τοῦ |(mid) protect

|where? ποῦ ν; |where τὸ περὶ κακῶν |take under one's support, seize; speak up; imagine

τοῦτο οὖν μὴ |take under one's support, seize; speak up; imagine ὑπολάβῃς ὑπὲρ σοῦ εἶναι καὶ ἐν σοὶ ἔχει. κἂν τὸ |near αὐτοῦ, τὸ σωμάτιον, |cut, sacrifice, solemnize |burn , διαπύσκηται, |rot , |anyway, nevertheless |take under one's support, seize; speak up; imagine

τούτων |piece, member; part of speech |be quiet, rest τουτέστι, κρινέτω μήτε κακόν τι εἶναι μήτε ἀγαθόν, ὃ ἐπίσης δύναται κακῷ ἀνδρὶ καὶ ἀγαθῷ συμβαίνειν. ὃ γὰρ καὶ τῷ παρὰ φύσιν καὶ τῷ κατὰ φύσιν |live; make a living (mp) ῃ συμβαίνει, τοῦτο οὔτε κατὰ φύσιν ἐστὶν οὔτε παρὰ φύσιν.

as thou shouldest; or so affected as one, whose only study and only wisdom is, to be just in all his actions.

XXXI. Behold and observe, what is the state of their rational part; and those that the world doth account wise, see what things they fly and are afraid of; and what things they hunt after.

XXXII. In another man's mind and understanding thy evil Cannot subsist, nor in any proper temper or distemper of the natural constitution of thy body, which is but as it were the coat or cottage of thy soul. Wherein then, but in that part of thee, wherein the conceit, and apprehension of any misery can subsist? Let not that part therefore admit any such conceit, and then all is well. Though thy body which is so near it should either be cut or burnt, or suffer any corruption or putrefaction, yet let that part to which it belongs to judge of these, be still at rest; that is, let her judge this, that whatsoever it is, that equally may happen to a wicked man, and to a good man, is neither good nor evil. For that which happens equally to him that lives according to nature, and to him that doth not, is neither according to nature, nor against it; and by consequent, neither good nor bad.

XXXIII. Ever consider and think upon the world as being but one living substance, and having but one soul, and how all things in the world, are terminated into one sensitive

vocabulary
αἴσθησις -εως (f) sense perception
ἀναδίδωμι yield; give out
βαστάζω raise; handle
βίαιος by force
ἐπέχω hold, cover; offer; assail
ἐπινοέω intend
ζῷον being, animal; picture
μεταβολή change, exchange
οὐσία property; essence
παραφέρω serve; carry past; outdo
ῥεῦμα -τος (n, 3) flow
συνεχής (ῠ) continuously
ὑφίστημι promise, undertake ∼station

4.40

Ὡς ἓν ζῷον τὸν κόσμον, μίαν οὐσίαν καὶ ψυχὴν μίαν ἐπέχον, συνεχῶς ἐπινοεῖν καὶ πῶς εἰς αἴσθησιν μίαν τὴν τούτου πάντα ἀναδίδοται καὶ πῶς ὁρμῇ μιᾷ πάντα πράσσει καὶ πῶς πάντα πάντων τῶν γινομένων συναίτια καὶ οἷα τις ἡ σύννησις καὶ συμμήρυσις.

4.41

Ψυχάριον εἶ βαστάζον νεκρόν, ὡς Ἐπίκτητος ἔλεγεν.

4.42

Οὐδέν ἐστι κακὸν τοῖς ἐν μεταβολῇ γινομένοις, ὡς οὐδὲ ἀγαθὸν τοῖς ἐκ μεταβολῆς ὑφισταμένοις.

4.43

Ποταμός τίς ἐστι τῶν γινομένων καὶ ῥεῦμα βίαιον ὁ αἰών· ἅμα τε γὰρ ὤφθη ἕκαστον, καὶ παρενήνεκται καὶ ἄλλο παραφέρεται, τὸ δὲ ἐνεχθήσεται.

4.40

Ὡς ἓν ζῷον τὸν κόσμον, μίαν |property; essence οὐσίαν καὶ ψυχὴν μίαν ἐπέχον, |continuously καὶ |intend πῶς εἰς |sense perception τὴν τούτου πάντα |yield; give out καὶ πῶς ὁρμῇ μιᾷ πάντα πράσσει καὶ πῶς πάντα πάντων τῶν γινομένων συναίτια καὶ οἵα τις ἡ σύννησις καὶ συμμήρυσις.

4.41

Ψυχάριον εἶ |raise; handle νεκρόν, ὡς Ἐπίκτητος ἔλεγεν.

4.42

Οὐδέν ἐστι κακὸν τοῖς ἐν |change, exchange γινομένοις, ὡς οὐδὲ ἀγαθὸν τοῖς ἐκ μεταβολῆς |promise, undertake

4.43

Ποταμός τίς ἐστι τῶν γινομένων καὶ |flow |by force αἰών· ἅμα τε γὰρ ὤφθη ἕκαστον, καὶ |serve; past; outdo carry καὶ ἄλλο |serve; past; outdo carry τὸ δὲ ἐνεχθήσεται.

power; and are done by one general motion as it were, and deliberation of that one soul; and how all things that are, concur in the cause of one another's being, and by what manner of connection and concatenation all things happen.

XXXIV. What art thou, that better and divine part excepted, but as Epictetus said well, a wretched soul, appointed to carry a carcass up and down?

XXXV. To suffer change can be no hurt; as no benefit it is, by change to attain to being. The age and time of the world is as it were a flood and swift current, consisting of the things that are brought to pass in the world. For as soon as anything hath appeared, and is passed

vocabulary
ἀήρ ἀέρος (ᾱ, m) mist, air ∼air
βλασφημία profanity, defamation
γνώριμος known (a person) ∼gnostic
διηνεκής at length, in detail
ἔαρ -ος (n) spring (season)
ἔμπαλιν backwards, on the contrary
ἐμφαίνω display in
ἐξῆς in turn
ἐπιβουλή a plot, scheme ∼volunteer
ἐπιγίγνομαι succeed, come after ∼genus
ἐπιλανθάνω mp: forget ∼Lethe
εὐφραίνω gladden ∼frenzy
θαυμαστός wonderful; admirable
θέρος -εος (n, 3) summer ∼thermos
θέρω warm up ∼thermos
καταναγκάζω coerce
λυπέω (ῡ) annoy, distress
μωρός stupid
νόσος (f) plague, pestilence ∼noisome
οἰκεῖος household, familiar, proper
οἰκειότης -τος (f, 3) intimacy
ὁμιλέω (ῑ) associate with ∼homily
ὀπώρα fall (season)
προηγέομαι go first
ῥόδον rose
συνήθης habitual, intimate
συντάσσω gather, assemble ∼syntax
ψιλός (ῑ) naked, bare ∼epsilon

4.44

Πᾶν τὸ συμβαῖνον οὕτως σύνηθες καὶ γνώριμον ὡς τὸ ῥόδον ἐν τῷ ἔαρι καὶ ὀπώρα ἐν τῷ θέρει· τοιοῦτον γὰρ καὶ νόσος καὶ θάνατος καὶ βλασφημία καὶ ἐπιβουλὴ καὶ ὅσα τοὺς μωροὺς εὐφραίνει ἢ λυπεῖ.

4.45

Τὰ ἑξῆς ἀεὶ τοῖς προηγησαμένοις οἰκείως ἐπιγίνεται· οὐ γὰρ οἷον καταρίθμησίς τίς ἐστιν ἀπηρτημένως καὶ μόνον τὸ κατηναγκασμένον ἔχουσα, ἀλλὰ συνάφεια εὔλογος καὶ ὥσπερ συντέτακται συνηρμοσμένως τὰ ὄντα, οὕτως τὰ γινόμενα οὐ διαδοχὴν ψιλήν, ἀλλὰ θαυμαστήν τινα οἰκειότητα ἐμφαίνει.

4.46

Ἀεὶ τοῦ Ἡρακλειτείου μεμνῆσθαι, ὅτι γῆς θάνατος ὕδωρ γενέσθαι καὶ ὕδατος θάνατος ἀέρα γενέσθαι καὶ ἀέρος πῦρ καὶ ἔμπαλιν. μεμνῆσθαι δὲ καὶ τοῦ ἐπιλανθανομένου, ᾗ ἡ ὁδὸς ἄγει· καὶ ὅτι, ᾧ μάλιστα διηνεκῶς ὁμιλοῦσι, λόγῳ

4.44

Πᾶν τὸ συμβαῖνον οὕτως |habitual, intimate καὶ |known (a person) ὡς |rose ἐν τῷ |spring (season) ἔαρ ἐν τῷ θέρει· τοιοῦτον γὰρ καὶ |plague καὶ θάνατος καὶ |profanity, defamation καὶ |a plot, scheme ὅσα τοὺς |stupid |gladden ἢ |annoy, distress

4.45

Τὰ |in turn εἰς τοῖς |go first |household, familiar, proper γίνεται· οὐ γὰρ οἷον καταρίθμησίς τίς ἐστιν ἀπηρτημένως καὶ μόνον τὸ |coerce ἔχουσα, ἀλλὰ συνάφεια εὔλογος καὶ ὥσπερ |gather, assemble συνηρμοσμένως τὰ ὄντα, οὕτως τὰ γινόμενα οὐ διαδοχὴν |naked, bare ἀλλὰ θαυμαστήν τινα |intimacy |display in

4.46

Ἀεὶ τοῦ Ἡρακλειτείου μεμνῆσθαι, ὅτι γῆς θάνατος ὕδωρ γενέσθαι καὶ ὕδατος θάνατος |mist, air ἀὴρ γενέσθαι καὶ |mist, air ἀέρος ἀὴρ καὶ |backwards, on the contrary ἀνῆσθαι δὲ καὶ τοῦ ἐπιλανθανομένου, ᾗ ἡ ὁδὸς ἄγει· καὶ ὅτι, ᾧ μάλιστα |at length, in detail |associate with ἀεὶ προσανέχειν

away, another succeeds, and that also will presently out of sight.

XXXVI. Whatsoever doth happen in the world, is, in the course of nature, as usual and ordinary as a rose in the spring, and fruit in summer. Of the same nature is sickness and death; slander, and lying in wait, and whatsoever else ordinarily doth unto fools use to be occasion either of joy or sorrow. That, whatsoever it is, that comes after, doth always very naturally, and as it were familiarly, follow upon that which was before. For thou must consider the things of the world, not as a loose independent number, consisting merely of necessary events; but as a discreet connection of things orderly and harmoniously disposed. There is then to be seen in the things of the world, not a bare succession, but an admirable correspondence and affinity.

XXXVII. Let that of Heraclitus never be out of thy mind, that the death of earth, is water, and the death of water, is air; and the death of air, is fire; and so on the contrary. Remember him also who was ignorant whither the way did lead, and how that reason being the thing by which all things in the world are administered, and which men are continually and most inwardly conversant with:

vocabulary
ἀγεννής low-born; sordid
ἀθανασία immortality
ἀριστεύς -ος (m) chief ∼aristocrat
αὔριον tomorrow
διατείνω extend; (mp) try hard
διοικέω manage, keep house
ἐννοέω consider
ἔσχατος farthest, last
ἰατρός (ᾱ) physician
καθεύδω lie down
μεταξύ between
μυρίος (ῡ) 10,000 ∼myriad
ὀφρῦς -ος (f) eyebrow
πάντως by all means
παραλαμβάνω receive, undertake, associate with
πόσος how many, much, far?
προεῖπον foretell, proclaim, order before
συνεχής (ῡ) continuously
συσπάω pull together
φιλόσοφος wisdom-loving
ψιλός (ῑ) naked, bare ∼epsilon

τῷ τὰ ὅλα διοικοῦντι, τούτῳ διαφέρονται· καὶ οἷς καθ' ἡμέραν ἐγκυροῦσι, ταῦτα αὐτοῖς ξένα φαίνεται· καὶ ὅτι οὐ δεῖ ὥσπερ καθεύδοντας ποιεῖν καὶ λέγειν, καὶ γὰρ καὶ τότε δοκοῦμεν ποιεῖν καὶ λέγειν· καὶ ὅτι οὐ δεῖ ὡς παῖδας τοκεώνων, τουτέστι κατὰ ψιλόν, καθότι παρειλήφαμεν.

4.47

Ὥσπερ εἴ τίς σοι θεῶν εἶπεν, ὅτι αὔριον τεθνήξῃ ἢ πάντως γε εἰς τρίτην, οὐκέτ' ἂν παρὰ μέγα ἐποιοῦ τὸ εἰς τρίτην μᾶλλον ἢ αὔριον, εἴ γε μὴ ἐσχάτως ἀγεννὴς εἶ· πόσον γάρ ἐστι τὸ μεταξύ; οὕτως καὶ τὸ εἰς πολλοστὸν ἔτος μᾶλλον ἢ αὔριον μηδὲν μέγα εἶναι νόμιζε.

4.48

Ἐννοεῖν συνεχῶς πόσοι μὲν ἰατροὶ ἀποτεθνήκασι, πολλάκις τὰς ὀφρῦς ὑπὲρ τῶν ἀρρώστων συσπάσαντες· πόσοι δὲ μαθηματικοί, ἄλλων θανάτους ὥς τι μέγα προειπόντες· πόσοι δὲ φιλόσοφοι, περὶ θανάτου ἢ ἀθανασίας μυρία διατεινάμενοι· πόσοι δὲ ἀριστεῖς,

τῷ τὰ ὅλα |manage, keep house διαφέρονται· καὶ οἷς καθ' ἡμέραν ἐγκυροῦσι, ταῦτα αὐτοῖς ξένα φαίνεται· καὶ ὅτι οὐ δεῖ ὥσπερ |lie down ποιεῖν καὶ λέγειν, καὶ γὰρ καὶ τότε δοκοῦμεν ποιεῖν καὶ λέγειν· καὶ ὅτι οὐ δεῖ ὡς παῖδας τοκεώνων, τουτέστι κατὰ |naked, bare ὅτι |receive, undertake, associate with

4.47

Ὥσπερ εἴ τίς σοι θεῶν εἶπεν, ὅτι |tomorrow ἠνήξῃ ἢ |by all means γε εἰς τρίτην, οὐκέτ' ἂν παρὰ μέγα ἐποιοῦ τὸ εἰς τρίτην μᾶλλον ἢ |tomorrow οὔτε γε μὴ |farthest |low-born; sordid |how many, much, far? ἐστι τὸ |between, οὕτως καὶ τὸ εἰς πολλοστὸν ἔτος μᾶλλον ἢ |tomorrow δὲν μέγα εἶναι νόμιζε.

4.48

|consider |continu-ously |how much, far? |many, |physician ἀποτεθνήκασι, |often τὰς |eyebrow περὶ τῶν ἀρρώστων |pull together |how many, much, far? κοί, ἄλλων θανάτους ὥς τι μέγα |foretell, proclaim, order before |how much, far? |many, |wisdom-loving περὶ θανάτου ἢ |immortality μυρία |extend; try hard (mp) |how many, much, far? |chief

yet is the thing, which ordinarily they are most in opposition with, and how those things which daily happen among them, cease not daily to be strange unto them, and that we should not either speak, or do anything as men in their sleep, by opinion and bare imagination: for then we think we speak and do, and that we must not be as children, who follow their father's example; for best reason alleging their bare καθότι παρειλήφαμεν; or, as by successive tradition from our forefathers we have received it.

XXXVIII. Even as if any of the gods should tell thee, Thou shalt certainly die to-morrow, or next day, thou wouldst not, except thou wert extremely base and pusillanimous, take it for a great benefit, rather to die the next day after, than to-morrow; (for alas, what is the difference!) so, for the same reason, think it no great matter to die rather many years after, than the very next day.

XXXIX. Let it be thy perpetual meditation, how many physicians who once looked so grim, and so theatrically shrunk their brows upon their patients, are dead and gone themselves. How many astrologers, after that in great ostentation they had foretold the death of some others, how many philosophers after so many elaborate tracts and volumes concerning either mortality or immortality; how many brave captains and commanders, after the death and slaughter of so many; how many kings

vocabulary
ἀκαριαῖος momentary
ἄκρα at the edge, extreme ∼acute
ἀναρίθμητος countless
ἀνθρώπινος human
ἀτυχής unfortunate
αὔριον tomorrow
βραχύς low, short
δένδρον tree
διέρχομαι pierce, traverse
διηνεκής at length, in detail
εἶτα then, therefore, next
ἐκτείνω stretch out ∼tend
ἐλαία olive, olive tree ∼olive
ἔλαιον oil, olive oil ∼olive
ἐξουσία authority, office
ἔπειμι lie upon; approach ∼ion
εὐτελής of little worth
εὐτυχής fortunate
εὐφημέω speak propitiously ∼fame
ἵλεως propitious, gracious
καταλύω unyoke; destroy ∼loose
κατεῖδον look upon
κῦμα -τος (n, 3) wave; embryo ∼accumulate
πέπειρος ripe
πόσος how many, much, far?
προσρήσσω beat against
τάριχος (ῐ) preserved flesh
τέφρα ashes
τύραννος tyrant
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χθές yesterday

πολλοὺς ἀποκτείναντες· πόσοι δὲ τύραννοι, ἐξουσίᾳ ψυχῶν μετὰ δεινοῦ φρυάγματος ὡς ἀθάνατοι κεχρημένοι· πόσαι δὲ πόλεις ὅλαι, ἵν' οὕτως εἴπω, τεθνήκασιν, Ἑλίκη καὶ Πομπήιοι καὶ Ἡρκλᾶνον καὶ ἄλλαι ἀναρίθμητοι.

Ἔπιθι δὲ καὶ ὅσους οἶδας, ἄλλον ἐπ' ἄλλῳ· ὁ μὲν τοῦτον κηδεύσας εἶτα ἐξετάθη, ὁ δὲ ἐκεῖνον, πάντα δὲ ἐν βραχεῖ. τὸ γὰρ ὅλον, κατιδεῖν ἀεὶ τὰ ἀνθρώπινα ὡς ἐφήμερα καὶ εὐτελῆ καὶ ἐχθὲς μὲν μυξάριον, αὔριον δὲ τάριχος ἢ τέφρα. τὸ ἀκαριαῖον οὖν τοῦτο τοῦ χρόνου κατὰ φύσιν διελθεῖν καὶ ἵλεων καταλῦσαι, ὡς ἂν εἰ ἐλαία πέπειρος γενομένη ἔπιπτεν, εὐφημοῦσα τὴν ἐνεγκοῦσαν καὶ χάριν εἰδυῖα τῷ φύσαντι δένδρῳ.

4.49

Ὅμοιον εἶναι τῇ ἄκρᾳ, ᾗ διηνεκῶς τὰ κύματα προσρήσσεται· ἡ δὲ ἕστηκε καὶ περὶ αὐτὴν κοιμίζεται τὰ φλεγμήναντα τοῦ ὕδατος.

Ἀτυχὴς ἐγώ, ὅτι τοῦτό μοι συνέβη. οὐμενοῦν ἀλλ' εὐτυχὴς

πολλοὺς ἀποκτείναντες· |how many, much, far? |tyrant, |authority, office

ψυχῶν μετὰ δεινοῦ φρυάγματος ὡς ἀθάνατοι κεχρημένοι·

|how many, much, far? ι, ἵν' οὕτως εἴπω, τεθνήκασιν, Ἑλίκη

καὶ Πομπήιοι καὶ Ἡρκλᾶνον καὶ ἄλλαι |countless

|lie upon; |approach υς οἶδας, ἄλλον ἐπ' ἄλλῳ· ὁ μὲν τοῦτον

κηδεύσας |then, therefore, next |stretch out δὲ ἐκεῖνον, πάντα δὲ ἐν βραχεῖ.

τὸ γὰρ ὅλον |look upon ὲι τὰ |human ὡς ἐφήμερα καὶ

|of little worth |yesterday μυξάριον, |tomorrow |preserved flesh |ashes

τὸ |momentary οὖν τοῦτο τοῦ χρόνου κατὰ φύσιν |pierce, traverse

καὶ |propitious, gracious |unyoke; destroy ὡς ἂν εἰ ἐλαία |ripe γενομένη

ἔπιπτεν, |speak propitiously νεγκοῦσαν καὶ χάριν εἰδυῖα τῷ

|produce, beget; clasp |tree

4.49

Ὅμοιον εἶναι τῇ |at the extreme edge, |at length, in detail |wave; embryo

|beat against ἡ δὲ ἔστηκε καὶ περὶ αὐτὴν κοιμίζεται τὰ

φλεγμήναντα τοῦ ὕδατος.

|unfortunate ύ, ὅτι τοῦτό μοι συνέβη. οὐμενοῦν ἀλλ' |fortunate

and tyrants, after they had with such horror and insolency abused their power upon men's lives, as though themselves had been immortal; how many, that I may so speak, whole cities both men and towns: Helice, Pompeii, Herculaneum, and others innumerable are dead and gone. Run them over also, whom thou thyself, one after another, hast known in thy time to drop away. Such and such a one took care of such and such a one's burial, and soon after was buried himself. So one, so another: and all things in a short time. For herein lieth all indeed, ever to look upon all worldly things, as things for their continuance, that are but for a day: and for their worth, most vile, and contemptible, as for example, What is man? That which but the other day when he was conceived was vile snivel; and within few days shall be either an embalmed carcass, or mere ashes. Thus must thou according to truth and nature, throughly consider how man's life is but for a very moment of time, and so depart meek and contented: even as if a ripe olive falling should praise the ground that bare her, and give thanks to the tree that begat her.

XL. Thou must be like a promontory of the sea, against which though the waves beat continually, yet it both itself stands, and about it are those swelling waves stilled and quieted.

XLI. Oh, wretched I, to whom this mischance is happened! nay, happy I, to whom this thing being happened, I

vocabulary
αἰδήμων bashful, modest
ἄλυπος (ῡ) painless
ἀπέχω ward off, drive off, refrain, be at some distance
ἀτύχημα -τος (n, 3) misfortune
γενναῖος noble, sincere ∼genesis
διατελέω accomplish; keep doing ∼apostle
δόγμα -τος (n, 3) belief, legal decision
ἐλεύθερος not enslaved
ἔμφρων sane, conscious, rational
ἔπειμι lie upon; approach ∼ion
εὐτύχημα -τος (n, 3) lucky happening
θραύω break, shatter
κωλύω (ῡ) hinder, prevent
λύπη distress
μεγαλόψυχος (ῡ) generous
μῆτις -ος (f) counsel, skill, plan ∼meter
προάγω lead forward, advance
συμπάρειμι be present also
σώφρων sensible, prudent ∼frenzy
φύσις -εως (f) nature (of a thing) ∼physics

ἐγώ, ὅτι τούτου μοι συμβεβηκότος ἄλυπος διατελῶ, οὔτε ὑπὸ παρόντος θραυόμενος οὔτε ἐπιὸν φοβούμενος. συμβῆναι μὲν γὰρ τὸ τοιοῦτο παντὶ ἐδύνατο, ἄλυπος δὲ οὐ πᾶς ἐπὶ τούτῳ ἂν διετέλεσε. διὰ τί οὖν ἐκεῖνο μᾶλλον ἀτύχημα ἢ τοῦτο εὐτύχημα; λέγεις δὲ ὅλως ἀτύχημα ἀνθρώπου, ὃ οὐκ ἔστιν ἀπότευγμα τῆς φύσεως τοῦ ἀνθρώπου; ἀπότευγμα δὲ τῆς φύσεως τοῦ ἀνθρώπου εἶναι δοκεῖ σοι, ὃ μὴ παρὰ τὸ βούλημα τῆς φύσεως αὐτοῦ ἐστι; τί οὖν;

Τὸ βούλημα μεμάθηκας· μήτι οὖν τὸ συμβεβηκὸς τοῦτο κωλύει σε δίκαιον εἶναι, μεγαλόψυχον, σώφρονα, ἔμφρονα, ἀπρόπτωτον, ἀδιάψευστον, αἰδήμονα, ἐλεύθερον, τἄλλα, ὧν συμπαρόντων ἡ φύσις ἡ τοῦ ἀνθρώπου ἀπέχει τὰ ἴδια; μέμνησο λοιπὸν ἐπὶ παντὸς τοῦ εἰς λύπην σε προαγομένου τούτῳ χρῆσθαι τῷ δόγματι· οὐχ ὅτι τοῦτο ἀτύχημα, ἀλλὰ τὸ φέρειν αὐτὸ γενναίως εὐτύχημα.

ἐγώ, ὅτι τούτου μοι συμβεβηκότος |painless |accomplish; keep doing
οὔτε ὑπὸ παρόντος |break, shatter οὔτε |lie upon; approach
συμβῆναι μὲν γὰρ τὸ τοιοῦτο παντὶ ἐδύνατο, |painless
δὲ οὐ πᾶς ἐπὶ τούτῳ ἂν |accomplish; keep doing διὰ τί οὖν ἐκεῖνο
μᾶλλον |misfortune ἢ τοῦτο |lucky happening εἰς δὲ ὅλως
|misfortune ἀνθρώπου, ὃ οὐκ ἔστιν ἀπότευγμα τῆς |nature (of a thing)
τοῦ ἀνθρώπου; ἀπότευγμα δὲ τῆς |nature (of a thing) ἀνθρώπου
εἶναι δοκεῖ σοι, ὃ μὴ παρὰ τὸ βούλημα τῆς |nature (of a thing)
ἐστι; τί οὖν;

Τὸ βούλημα μεμάθηκας· |counsel, skill, plan ἂν τὸ συμβεβηκὸς τοῦτο
|hinder, prevent σε δίκαιον εἶναι, |generous |sensible, prudent
|sane, conscious, rational ἀπρόπτωτον, ἀδιάψευστον, |bashful, modest
|not enslaved τἄλλα, ὧν |be present also ἡ |nature (of a thing)
ἀνθρώπου ἀπέχει τὰ ἴδια; μέμνησο λοιπὸν ἐπὶ παντὸς τοῦ
εἰς |distress σε |lead forward, advance τούτῳ χρῆσθαι τῷ |belief, legal decision
οὐχ ὅτι τοῦτο |misfortune ἀλλὰ τὸ φέρειν αὐτὸ |noble, sincere
|lucky happening

can continue without grief; neither wounded by that which is present, nor in fear of that which is to come. For as for this, it might have happened unto any man, but any man having such a thing befallen him, could not have continued without grief. Why then should that rather be an unhappiness, than this a happiness? But however, canst thou, O man! term that unhappiness, which is no mischance to the nature of man I Canst thou think that a mischance to the nature of man, which is not contrary to the end and will of his nature? What then hast thou learned is the will of man's nature? Doth that then which hath happened unto thee, hinder thee from being just? or magnanimous? or temperate? or wise? or circumspect? or true? or modest? or free? or from anything else of all those things in the present enjoying and possession whereof the nature of man, (as then enjoying all that is proper unto her,) is fully satisfied? Now to conclude; upon all occasion of sorrow remember henceforth to make use of this dogma, that whatsoever it is that hath happened unto thee, is in very deed no such thing of itself, as a misfortune; but that to bear it generously, is certainly great happiness.

XLII. It is but an ordinary coarse one, yet it is

vocabulary
ἀπαλλάσσω free from, remove; be freed, depart
ἄπειρος untested; infinite
ἀπείρων boundless
ἄωρος untimely; at the wrong time; pendulous ∼aorta
βοήθημα -τος (n, 3) resource, help, remedy
διάστημα -τος (n, 3) difference; ratio
εἶτα then, therefore, next
ἐκφέρω carry off ∼bear
ἐνδιατρίβω (ῑ) spent time, keep doing
ἰδιωτικός private, amateurish
καταφρόνησις -τος (f) contempt; disregard ∼frenzy
κόπος beating; toil, fatigue
ὅμως anyway, nevertheless
ὀπίσω backwards, later in time, after (+gen)
πάντως by all means
πότε when?
πρόθεσις -εως (f) making public; purpose; preposition
πρόσω forward, in the future; far
σύντομος truncated, concise
τρέχω run, spin
ὑγιής sound, profitable ∼hygiene
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

4.50

Ἰδιωτικὸν μέν, ὅμως δὲ ἀνυστικὸν βοήθημα πρὸς θανάτου καταφρόνησιν ἡ ἀναπόλησις τῶν γλίσχρως ἐνδιατριψάντων τῷ ζῆν. τί οὖν αὐτοῖς πλέον ἢ τοῖς ἀώροις; πάντως πού ποτε κεῖνται, Καδικιανός, Φάβιος, Ἰουλιανός, Λέπιδος ἢ εἴ τις τοιοῦτος, οἳ πολλοὺς ἐξήνεγκαν, εἶτα ἐξηνέχθησαν· ὅλον, μικρόν ἐστι τὸ διάστημα καὶ τοῦτο δι᾽ ὅσων καὶ μεθ᾽ οἵων ἐξαντλούμενον καὶ ἐν οἵῳ σωματίῳ; μὴ οὖν ὡς πρᾶγμα. βλέπε γὰρ ὀπίσω τὸ ἀχανὲς τοῦ αἰῶνος καὶ τὸ πρόσω ἄλλο ἄπειρον. ἐν δὴ τούτῳ τί διαφέρει ὁ τριήμερος τοῦ τριγερηνίου;

4.51

Ἐπὶ τὴν σύντομον ἀεὶ τρέχε· σύντομος δὲ ἡ κατὰ φύσιν, ὥστε κατὰ τὸ ὑγιέστατον πᾶν λέγειν καὶ πράσσειν. ἀπαλλάσσει γὰρ ἡ τοιαύτη πρόθεσις κόπων καὶ στραγγείας καὶ πάσης οἰκονομίας καὶ κομψείας.

4.50

private, amateurish μέν, anyway, nevertheless δὲ ὂν resource, help, remedy ρὸς θανάτου contempt; disregard ἡ ἀναπόλησις τῶν γλίσχρως spent time, keep doing τῷ ζῆν. τί οὖν αὐτοῖς πλέον ἢ τοῖς untimely; at the wrong time; pendulous by all means ὅ ποτε κεῖνται, Καδικιανός, Φάβιος, Ἰουλιανός, Λέπιδος ἢ εἴ τις τοιοῦτος, οἳ πολλοὺς carry off difference; ratio then, therefore, next carry off ὅλον, μικρόν ἐστι τὸ καὶ τοῦτο δι᾽ ὅσων καὶ μεθ᾽ οἵων ἐξαντλούμενον καὶ ἐν οἵῳ σωματίῳ; μὴ οὖν ὡς πρᾶγμα. βλέπε γὰρ after, back τὸ ἀχανὲς τοῦ αἰῶνος καὶ τὸ forward, in the future; far ἄπειρον. ἐν δὴ τούτῳ τί διαφέρει ὁ τριήμερος τοῦ τριγερηνίου;

4.51

Ἐπὶ τὴν truncated, concise ἀεὶ run, spin truncated, concise δὲ ἡ κατὰ φύσιν, ὥστε κατὰ τὸ sound, profitable πᾶν λέγειν καὶ πράσσειν. free from, remove; be freed, depart ἡ τοιαύτη making public; purpose; preposition beating; toil, fatigue καὶ στραγγείας καὶ πάσης οἰκονομίας καὶ κομπείας.

a good effectual remedy against the fear of death, for a man to consider in his mind the examples of such, who greedily and covetously (as it were) did for a long time enjoy their lives. What have they got more, than they whose deaths have been untimely? Are not they themselves dead at the last? as Cadiciant's, Fabius, Julianus Lepidus, or any other who in their lifetime having buried many, were at the last buried themselves. The whole space of any man's life, is but little; and as little as it is, with what troubles, with what manner of dispositions, and in the society of how wretched a body must it be passed! Let it be therefore unto thee altogether as a matter of indifferency. For if thou shalt look backward; behold, what an infinite chaos of time doth present itself unto thee; and as infinite a chaos, if thou shalt look forward. In that which is so infinite, what difference can there be between that which liveth but three days, and that which liveth three ages?

XLIII. Let thy course ever be the most compendious way. The most compendious, is that which is according to nature: that is, in all both words and deeds, ever to follow that which is most sound and perfect. For such a resolution will free a man from all trouble, strife, dissembling, and ostentation.

vocabulary
ἀναπαύω cause to cease ∼pause
ἀράχνη spider's web
ἀρκέω satisfy; ward off, defend; suffice
ἐντός within
ἐξεγείρω awaken
ἥδομαι be pleased, enjoy ∼hedonism
ἡδύς sweet, pleasant ∼hedonism
θάλπω to warm
κατάκειμαι lie down
κατασκευάζω equip, build
μέλισσα bee
μέτρον measure ∼metric
μύρμηξ ant
ὅμως anyway, nevertheless
ὄρθρος dawn
πρᾶξις -εως (f) result, business ∼practice
προάγω lead forward, advance
προχωρέω proceed, come forward
συγκροτέω clap together, assemble
τρέχω run, spin
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

5

5.1

Ὄρθρου, ὅταν δυσόκνως ἐξεγείρῃ, πρόχειρον ἔστω ὅτι ἐπὶ ἀνθρώπου ἔργον ἐγείρομαι· τί οὖν δυσκολαίνω, εἰ πορεύομαι ἐπὶ τὸ ποιεῖν ὧν ἕνεκεν γέγονα καὶ ὧν χάριν προῆγμαι εἰς τὸν κόσμον; ἢ ἐπὶ τοῦτο κατεσκεύασμαι, ἵνα κατακείμενος ἐν στρωματίοις ἐμαυτὸν θάλπω; ἀλλὰ τοῦτο ἥδιον. πρὸς τὸ ἥδεσθαι οὖν γέγονας, ὅλως δὲ σὺ πρὸς πεῖσιν ἢ πρὸς ἐνέργειαν; οὐ βλέπεις τὰ φυτάρια, τὰ στρουθάρια, τοὺς μύρμηκας, τοὺς ἀράχνας, τὰς μελίσσας τὸ ἴδιον ποιούσας, τὸ καθ' αὑτὰς συγκροτούσας κόσμον; ἔπειτα σὺ οὐ θέλεις τὰ ἀνθρωπικὰ ποιεῖν; οὐ τρέχεις ἐπὶ τὸ κατὰ τὴν σὴν φύσιν;

Ἀλλὰ δεῖ καὶ ἀναπαύεσθαι. φημὶ κἀγώ· ἔδωκε μέντοι καὶ τούτου μέτρα ἡ φύσις ἔδωκε μέντοι καὶ τοῦ ἐσθίειν καὶ πίνειν καὶ ὅμως σὺ ὑπὲρ τὰ μέτρα, ὑπὲρ τὰ ἀρκοῦντα προχωρεῖς, ἐν δὲ ταῖς πράξεσιν οὐκέτι, ἀλλ' ἐντὸς τοῦ

5

5.1

|dawn , ὅταν δυσόκνως |awaken , πρόχειρον ἔστω ὅτι ἐπὶ ἀνθρώπου ἔργον ἐγείρομαι· τί οὖν δυσκολαίνω, εἰ πορεύομαι ἐπὶ τὸ ποιεῖν ὧν ἕνεκεν γέγονα καὶ ὧν χάριν προῆγμαι εἰς τὸν κόσμον; ἢ ἐπὶ τοῦτο |equip, build , ἵνα |lie down ἐν στρωματίοις ἐμαυτὸν |to warm, ἀλλὰ τοῦτο |sweet . πρὸς τὸ |ἥδομαι?: be pleased, enjoy; or ἥδομαι?: be pleased, enjoy ς δὲ σὺ πρὸς πεῖσιν ἢ πρὸς ἐνέργειαν; οὐ βλέπεις τὰ φυτάρια, τὰ στρουθάρια, τοὺς |ant , τοὺς |spider's web ς |bee τὸ ἴδιον ποιούσας, τὸ καθ' αὑτὰς |clap together, assemble κόσμον; ἔπειτα σὺ οὐ θέλεις τὰ ἀνθρωπικὰ ποιεῖν; οὐ τρέχεις ἐπὶ τὸ κατὰ τὴν σὴν φύσιν;

Ἀλλὰ δεῖ καὶ |cause to cease . φημὶ κἀγώ· ἔδωκε μέντοι καὶ τούτου |measure , |nature (of a thing) τοι καὶ τοῦ ἐσθίειν καὶ πίνειν καὶ |anyway, nevertheless |measure ὑπὲρ τὰ |satisfy; ward off, defend; suffice

|proceed, come forward ν δὲ ταῖς |result, business οὐκέτι, ἀλλ' |within τοῦ

5

I. In the morning when thou findest thyself unwilling to rise, consider with thyself presently, it is to go about a man's work that I am stirred up. Am I then yet unwilling to go about that, for which I myself was born and brought forth into this world? Or was I made for this, to lay me down, and make much of myself in a warm bed? 'O but this is pleasing.' And was it then for this that thou wert born, that thou mightest enjoy pleasure? Was it not in very truth for this, that thou mightest always be busy and in action? Seest thou not how all things in the world besides, how every tree md plant, how sparrows and ants, spiders and bees: how all in their kind are intent as it were orderly to perform whatsoever (towards the preservation of this orderly universe) naturally doth become and belong unto thin? And wilt not thou do that, which belongs unto a man to do? Wilt not thou run to do that, which thy nature doth require? 'But thou must have some rest.' Yes, thou must. Nature hath of that also, as well as of eating and drinking, allowed thee a certain stint. But thou guest beyond thy stint, and beyond that which would suffice, and in matter of action, there thou comest short of that

vocabulary
ἄλουτος unwashed
ἀπαλείφω erase
ἀπωθέω repel, reject
ἀργύριον small coin
ἄσιτος (ῑ) not eating ∼parasite
γαλήνη stillness of wind or sea
ἐπακολουθέω chase; accrue
εὔκολος contented
εὐτελής of little worth
κοιμάω put to sleep; (pass) lie down, have sex
ὀρχηστής -οῦ (m, 1) dancer
ὀχληρός troublesome
σαυτοῦ yourself
σεαυτοῦ yourself
σπουδή zeal; (dat) with difficulty, hastily ∼repudiate
τέχνη craft, art, plan, contrivance ∼technology
τιμάω (ῑ) honor, exalt
φαντασία appearance; imagination
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

δυνατοῦ. οὐ γὰρ φιλεῖς σεαυτόν, ἐπεί τοι καὶ τὴν φύσιν ἄν σου καὶ τὸ βούλημα ταύτης ἐφίλεις.

Ἀλλ᾽ οἵ γε τὰς τέχνας ἑαυτῶν φιλοῦντες συγκατατήκονται τοῖς κατ᾽ αὐτὰς ἔργοις ἄλουτοι καὶ ἄσιτοι· σὺ τὴν φύσιν τὴν σαυτοῦ ἔλασσον τιμᾷς ἢ ὁ τορευτὴς τὴν τορευτικὴν ἢ ὁ ὀρχηστὴς τὴν ὀρχηστικὴν ἢ ὁ φιλάργυρος τὸ ἀργύριον ἢ ὁ κενόδοξος τὸ δοξάριον; καὶ οὗτοι, ὅταν προσπαθῶσιν, οὔτε φαγεῖν οὔτε κοιμηθῆναι θέλουσι μᾶλλον ἢ ταῦτα συναύξειν, πρὸς ἃ διαφέρονται· σοὶ δὲ αἱ κοινωνικαὶ πράξεις εὐτελέστεραι φαίνονται καὶ ἧσσονος σπουδῆς ἄξιαι;

5.2

Ὡς εὔκολον ἀπώσασθαι καὶ ἀπαλεῖψαι πᾶσαν φαντασίαν τὴν ὀχληρὰν ἢ ἀνοίκειον καὶ εὐθὺς ἐν πάσῃ γαλήνῃ εἶναι.

5.3

Ἄξιον ἑαυτὸν κρῖνε παντὸς λόγου καὶ ἔργου τοῦ κατὰ φύσιν καὶ μή σε περισπάτω ἡ ἐπακολουθοῦσά τινων

δυνατοῦ. οὐ γὰρ φιλεῖς |yourself , ἐπεί τοι καὶ τὴν φύσιν ἄν σου καὶ τὸ βούλημα ταύτης ἐφίλεις.

Ἀλλ᾽ οἵ γε τὰς |craft ἑαυτῶν φιλοῦντες συγκατατήκονται τοῖς κατ᾽ αὐτὰς ἔργοις |unwashed αἱ |not eating ὑ τὴν φύσιν τὴν |yourself ἔλασσον |honor ἢ ὁ τορευτὴς τὴν τορευτικὴν ἢ ὁ |dancer τὴν ὀρχηστικὴν ἢ ὁ φιλάργυρος τὸ |small coin ἢ ὁ κενόδοξος τὸ δοξάριον; καὶ οὗτοι, ὅταν προσπαθῶσιν, οὔτε φαγεῖν οὔτε κοιμηθῆναι θέλουσι μᾶλλον ἢ ταῦτα συναύξειν, πρὸς ἃ διαφέρονται· σοὶ δὲ αἱ κοινωνικαὶ πράξεις |of little worth φαίνονται καὶ ἥσσονος |zeal; (dat) with difficulty, hastily ἄξιαι;

5.2

Ὡς |contented |repel, reject καὶ |erase πᾶσαν |appearance; imagination τὴν |troublesome ἀνοίκειον καὶ εὐθὺς ἐν πάσῃ |stillness of wind or sea αι.

5.3

Ἄξιον ἑαυτὸν κρῖνε παντὸς λόγου καὶ ἔργου τοῦ κατὰ φύσιν καὶ μή σε περισπάτω ἡ |chase; accrue τινων

which thou mayest. It must needs be therefore, that thou dost not love thyself, for if thou didst, thou wouldst also love thy nature, and that which thy nature doth propose unto herself as her end. Others, as many as take pleasure in their trade and profession, can even pine themselves at their works, and neglect their bodies and their food for it; and doest thou less honour thy nature, than an ordinary mechanic his trade; or a good dancer his art? than a covetous man his silver, and vainglorious man applause? These to whatsoever they take an affection, can be content to want their meat and sleep, to further that every one which he affects: and shall actions tending to the common good of human society, seem more vile unto thee, or worthy of less respect and intention?

II. How easy a thing is it for a man to put off from him all turbulent adventitious imaginations, and presently to be in perfect rest and tranquillity!

III. Think thyself fit and worthy to speak, or to do anything that is according to nature, and let not the reproach, or report of some that may ensue upon it, ever deter thee. If it be right and

vocabulary
ἀκολουθέω follow
ἀναπαύω cause to cease ∼pause
ἀναπνέω catch one's breath ∼apnea
ἀποχράω suffice; abuse
ἀρδεύω give water
βόσκω feed, tend ∼bovine
ἡγεμονικός showing leadership
κοινός communal, ordinary
μέμψις blame, complaint
μέχρι as far as, until
ὄον οὔ type of fruit
πατέω trample ∼peripatetic
περαίνω finish, accomplish
περιβλέπω look around
σεαυτοῦ yourself
συλλέγω collect, assemble ∼legion
τροφός (f) wet nurse ∼atrophy
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

μέμψις ἢ λόγος, ἀλλά, εἰ καλὸν πεπρᾶχθαι ἢ εἰρῆσθαι, μὴ σεαυτὸν ἀπαξίου. ἐκεῖνοι μὲν γὰρ ἴδιον ἡγεμονικὸν ἔχουσι καὶ ἰδίᾳ ὁρμῇ χρῶνται· ἃ σὺ μὴ περιβλέπου, ἀλλ᾽ εὐθεῖαν πέραινε ἀκολουθῶν τῇ φύσει τῇ ἰδίᾳ καὶ τῇ κοινῇ, μία δὲ ἀμφοτέρων τούτων ἡ ὁδός.

5.4

Πορεύομαι διὰ τῶν κατὰ φύσιν, μέχρι πεσὼν ἀναπαύσομαι ἐναποπνεύσας μὲν τούτῳ, ἐξ οὗ καθ᾽ ἡμέραν ἀναπνέω, πεσὼν δὲ ἐπὶ τούτῳ, ἐξ οὗ καὶ τὸ σπερμάτιον ὁ πατήρ μου συνέλεξε καὶ τὸ αἱμάτιον ἡ μήτηρ καὶ τὸ γαλάκτιον ἡ τροφός· ἐξ οὗ καθ᾽ ἡμέραν τοσούτοις ἔτεσι βόσκομαι καὶ ἀρδεύομαι· ὃ φέρει με πατοῦντα καὶ εἰς τοσαῦτα ἀποχρώμενον αὐτῷ.

5.5

Δριμύτητά σου οὐκ ἔχουσι θαυμάσαι· ἔστω, ἀλλὰ ἕτερα πολλά, ἐφ᾽ ὧν οὐκ ἔχεις εἰπεῖν· οὐ γὰρ πέφυκα. ἐκεῖνα οὖν παρέχου, ἅπερ ὅλα ἐστὶν ἐπὶ σοί, τὸ

|blame, complaint ῾, λόγος, ἀλλά, εἰ καλὸν πεπρᾶχθαι ἢ εἰρῆσθαι, μὴ |yourself ἀπαξίου. ἐκεῖνοι μὲν γὰρ ἴδιον |showing leadership ἔχουσι καὶ ἰδίᾳ ὁρμῇ χρῶνται· ἃ σὺ μὴ |look around , ἀλλ᾽ εὐθεῖαν |finish, accomplish |follow τῇ φύσει τῇ ἰδίᾳ καὶ τῇ κοινῇ, μία δὲ ἀμφοτέρων τούτων ἡ ὁδός.

5.4

Πορεύομαι διὰ τῶν κατὰ φύσιν, |as far as, until ᾽ν |cause to cease ἐναποπνεύσας μὲν τούτῳ, ἐξ οὗ καθ᾽ ἡμέραν |catch one's breath ᾽ν δὲ ἐπὶ τούτῳ, ἐξ οὗ καὶ τὸ σπερμάτιον ὁ πατήρ μου |collect, assemble καὶ τὸ αἱμάτιον ἡ μήτηρ καὶ τὸ γαλάκτιον ἡ |wet nurse ἐξ οὗ καθ᾽ ἡμέραν τοσούτοις ἔτεσι |feed, tend καὶ |give water ὃ φέρει με |trample καὶ εἰς τοσαῦτα ἀποχρώμενον αὐτῷ.

5.5

Δριμύτητά σου οὐκ ἔχουσι θαυμάσαι· ἔστω, ἀλλὰ ἕτερα πολλά, ἐφ᾽ ὧν οὐκ ἔχεις εἰπεῖν· οὐ γὰρ πέφυκα. ἐκεῖνα οὖν παρέχου, ἅπερ ὅλα ἐστὶν ἐπὶ σοί, τὸ

honest to be spoken or done, undervalue not thyself so much, as to be discouraged from it. As for them, they have their own rational over-ruling part, and their own proper inclination: which thou must not stand and look about to take notice of, but go on straight, whither both thine own particular, and the common nature do lead thee; and the way of both these, is but one.

IV. I Continue my course by actions according to nature, until I fall and cease, breathing out my last breath into that air, by which continually breathed in I did live; and falling upon that earth, out of whose gifts and fruits my father gathered his seed, my mother her blood, and my nurse her milk, out of which for so many years I have been provided, both of meat and drink. And lastly, which beareth me that tread upon it, and beareth with me that so many ways do abuse it, or so freely make use of it, so many ways to so many ends.

V. No man can admire thee for thy sharp acute language, such is thy natural disability that way. Be it so: yet there be many other good things, for the want of which thou canst not plead the want or natural

vocabulary
ἀναγκάζω force, compel
ἀπαλλαξείω wish to get rid of
ἀπαλλάσσω free from, remove; be freed, depart
ἀσκέω work on
βραδύς slow, dull, late ∼Sp.∼gordo
γογγύζω mutter, murmur
ἑκών willingly, on purpose; giving in too easily
ἐλεύθερος not enslaved
εὐμενής kind
καταγιγνώσκω judge negatively
κατασκευάζω equip, build
κολακεύω flatter
λογίζομαι reckon, consider
νώθεια slowness
ὅμως anyway, nevertheless
πάλαι long ago ∼paleo
πάλη wrestling ∼Pallas
πάλλω shake, brandish ∼Pallas
πόσος how many, much, far?
πρόφασις -εως (f) pretext; motive; prediction ∼fame
ῥιπτάζω throw to and fro
σεμνός revered, holy

ἀκίβδηλον, τὸ σεμνόν, τὸ φερέπονον, τὸ ἀφιλήδονον, τὸ ἀμεμψίμοιρον, τὸ ὀλιγοδεές, τὸ εὐμενές, τὸ ἐλεύθερον, τὸ ἀπέρισσον, τὸ ἀφλύαρον, τὸ μεγαλεῖον. οὐκ αἰσθάνῃ πόσα ἤδη παρέχεσθαι δυνάμενος, ἐφ᾽ ὧν οὐδεμία ἀφυίας καὶ ἀνεπιτηδειότητος πρόφασις, ὅμως ἔτι κάτω μένεις ἑκών; ἢ καὶ γογγύζειν καὶ γλισχρεύεσθαι καὶ κολακεύειν καὶ τὸ σωμάτιον καταιτιᾶσθαι καὶ ἀρεσκεύεσθαι καὶ περπερεύεσθαι καὶ τοσαῦτα ῥιπτάζεσθαι τῇ ψυχῇ διὰ τὸ ἀφυῶς κατεσκευάσθαι ἀναγκάζῃ; οὐ μὰ τοὺς θεούς, ἀλλὰ τούτων μὲν πάλαι ἀπηλλάχθαι ἐδύνασο, μόνον δέ, εἰ ἄρα, ὡς βραδύτερος καὶ δυσπαρακολουθητότερος καταγινώσκεσθαι. καὶ τοῦτο δὲ ἀσκητέον μὴ παρενθυμουμένῳ μηδὲ ἐμφιληδονοῦντι τῇ νωθείᾳ.

5.6

Ὁ Μέν τίς ἐστιν, ὅταν τι δεξιὸν περί τινα πράξῃ, πρόχειρος καὶ λογίσασθαι αὐτῷ τὴν χάριν. ὁ δὲ πρὸς μὲν τοῦτο οὐ πρόχειρος, ἄλλως μέντοι παρ᾽ ἑαυτῷ

ἀκίβδηλον, τὸ |revered, holy ϸερέπονον, τὸ ἀφιλήδονον, τὸ ἀμεμψίμοιρον, τὸ ὀλιγοδεές, τὸ |kind , τὸ |not enslaved τὸ ἀπέρισσον, τὸ ἀφλύαρον, τὸ μεγαλεῖον. οὐκ αἰσθάνῃ |how many, much, far? ϫθαι δυνάμενος, ἐφ᾽ ὧν οὐδεμία ἀφυίας καὶ ἀνεπιτηδειότητος |pretext; mo-tive; predic-tion |anyway, nevertheless κάτω μένεις |willingly, καὶ |mutter, murmur καὶ γλισχρεύεσθαι καὶ |flatter καὶ τὸ σωμάτιον καταιτιᾶσθαι καὶ ἀρεσκεύεσθαι καὶ περπερεύεσθαι καὶ τοσαῦτα |throw to and fro τῇ ψυχῇ διὰ τὸ ἀφυῶς |equip, build |force, compel , οὐ μὰ τοὺς θεούς, ἀλλὰ τούτων μὲν πάλαι ἀπηλλάχθαι ἐδύνασο, μόνον δέ, εἰ ἄρα, ὡς |slow, dull, late καὶ δυσπαρακολουθητότερος καταγινώσκεσθαι. καὶ τοῦτο δὲ |work on μὴ παρενθυμουμένῳ μηδὲ ἐμφιληδονοῦντι τῇ |slowness

5.6

Ὁ Μέν τίς ἐστιν, ὅταν τι δεξιὸν περί τινα πράξῃ, πρόχειρος καὶ |reckon, consider αὐτῷ τὴν χάριν. ὁ δὲ πρὸς μὲν τοῦτο οὐ πρόχειρος, ἄλλως μέντοι παρ᾽ ἑαυτῷ

ability. Let them be seen in thee, which depend wholly from thee; sincerity, gravity, laboriousness, contempt of pleasures; be not querulous, be Content with little, be kind, be free; avoid all superfluity, all vain prattling; be magnanimous. Doest not thou perceive, how many things there be, which notwithstanding any pretence of natural indisposition and unfitness, thou mightest have performed and exhibited, and yet still thou doest voluntarily continue drooping downwards? Or wilt thou say that it is through defect of thy natural constitution, that thou art constrained to murmur, to be base and wretched to flatter; now to accuse, and now to please, and pacify thy body: to be vainglorious, to be so giddy-headed., and unsettled in thy thoughts? nay (witnesses be the Gods) of all these thou mightest have been rid long ago: only, this thou must have been contented with, to have borne the blame of one that is somewhat slow and dull, wherein thou must so exercise thyself, as one who neither doth much take to heart this his natural defect, nor yet pleaseth himself in it.

VI. Such there be, who when they have done a good turn to any, are ready to set them on the score for it, and to require retaliation. Others there be, who though they stand not upon retaliation, to require any, yet they think with themselves nevertheless,

vocabulary
ἄμπελος (f) vine
ἅπαξ once
ἀπαρακολούθητος unattainable
βότρυς cluster of grapes
διανοέω have in mind
ἐνεργέω be active, effect
ἐπιβοάω call to for help
ἐπιμιμνήσκομαι remember, speak about ∼mnemonic
ἐύς good, brave, noble
ἰχνεύω track, hunt
κοινωνός partner
μέλι honey, a sweet
μέλισσα bee
μεταβαίνω change the subject ∼basis
ναί yea
ναός (ᾱ) temple, shrine ∼nostalgia
νή yea
ὄον οὖ type of fruit
παράγω deflect; bring forward
παρακολουθέω dog, follow, trace
παραλείπω leave, leave out
πιθανότης -τος (f, 3) perseuasiveness
σύνειμι be with; have sex ∼ion
συνίημι send together; hear, notice, understand ∼jet
τρέχω run, spin

ὡς περὶ χρεώστου διανοεῖται καὶ οἶδεν ὃ πεποίηκεν. ὁ δέ τις τρόπον τινὰ οὐδὲ οἶδεν ὃ πεποίηκεν, ἀλλὰ ὅμοιός ἐστιν ἀμπέλῳ βότρυν ἐνεγκούσῃ καὶ μηδὲν ἄλλο προσεπιζητούσῃ μετὰ τὸ ἅπαξ τὸν ἴδιον καρπὸν ἐνηνοχέναι.

Ἵππος δραμών, κύων ἰχνεύσας, μέλισσα μέλι ποιήσασα, ἄνθρωπος δ' εὖ ποιήσας οὐκ ἐπιβοᾶται, ἀλλὰ μεταβαίνει ἐφ' ἕτερον, ὡς ἄμπελος ἐπὶ τὸ πάλιν ἐν τῇ ὥρᾳ τὸν βότρυν ἐνεγκεῖν. ἐν τούτοις οὖν δεῖ εἶναι τοῖς τρόπον τινὰ ἀπαρακολουθήτως αὐτὸ ποιοῦσι.— ναί ἀλλ' αὐτὸ τοῦτο δεῖ παρακολουθεῖν· ἴδιον γάρ, φησί, τοῦ κοινωνικοῦ τὸ αἰσθάνεσθαι, ὅτι κοινωνικῶς ἐνεργεῖ, καὶ νὴ Δία βούλεσθαι καὶ τὸν κοινωνὸν αἰσθέσθαι.— ἀληθὲς μέν ἐστιν ὃ λέγεις, τὸ δὲ νῦν λεγόμενον παρεκδέχῃ· διὰ τοῦτο ἔσῃ εἷς ἐκείνων ὧν πρότερον ἐπεμνήσθην· καὶ γὰρ ἐκεῖνοι λογικῇ τινι πιθανότητι παράγονται. ἐὰν δὲ θελήσῃς συνεῖναι τί ποτέ ἐστι τὸ λεγόμενον, μὴ φοβοῦ, μὴ παρὰ τοῦτο παραλίπῃς τι ἔργον κοινωνικόν.

ὡς περὶ χρεώστου διανοεῖται καὶ οἶδεν ὃ πεποίηκεν. ὁ δέ τις τρόπον τινὰ οὐδὲ οἶδεν ὃ πεποίηκεν, ἀλλὰ ὅμοιός ἐστιν |vine |cluster of grapes ύσῃ καὶ μηδὲν ἄλλο προσεπιζητούσῃ μετὰ τὸ |once τὸν ἴδιον καρπὸν ἐνηνοχέναι.

Ἵππος |run, spin κύων |track, hunt |bee |honey οιήσασα, ἄνθρωπος δ' εὖ ποιήσας οὐκ |call to for help λὰ |change the subject ἐφ' ἕτερον, ὡς |vine ἐπὶ τὸ πάλιν ἐν τῇ ὥρᾳ τὸν |cluster of grapes . ἐν τούτοις οὖν δεῖ εἶναι τοῖς τρόπον τινὰ |unattainable αὐτὸ ποιοῦσι.— |yea ἀλλ' αὐτὸ τοῦτο δεῖ |dog, follow, trace ἴδιον γάρ, φησί, τοῦ κοινωνικοῦ τὸ αἰσθάνεσθαι, ὅτι κοινωνικῶς ἐνεργεῖ, καὶ νὴ Δία βούλεσθαι καὶ τὸν |partner αἰσθέσθαι.— ἀληθὲς μέν ἐστιν ὃ λέγεις, τὸ δὲ νῦν λεγόμενον παρεκδέχῃ· διὰ τοῦτο ἔσῃ εἷς ἐκείνων ὧν πρότερον |remember, speak about καὶ γὰρ ἐκεῖνοι λογικῇ τινι |perseuasive-ness |deflect; bring forward ἐὰν δὲ θελήσῃς συνεῖναι τί ποτέ ἐστι τὸ λεγόμενον, μὴ φοβοῦ, μὴ παρὰ τοῦτο |leave, leave out τι ἔργον κοινωνικόν.

that such a one is their debtor, and they know as their word is what they have done. Others again there be, who when they have done any such thing, do not so much as know what they have done; but are like unto the vine, which beareth her grapes, and when once she hath borne her own proper fruit, is contented and seeks for no further recompense. As a horse after a race, and a hunting dog when he hath hunted, and a bee when she hath made her honey, look not for applause and commendation; so neither doth that man that rightly doth understand his own nature when he hath done a good turn: but from one doth proceed to do another, even as the vine after she hath once borne fruit in her own proper season, is ready for another time. Thou therefore must be one of them, who what they do, barely do it without any further thought, and are in a manner insensible of what they do. 'Nay but,' will some reply perchance, 'this very thing a rational man is bound unto, to understand what it is, that he doeth.' For it is the property, say they, of one that is naturally sociable, to be sensible, that he doth operate sociably: nay, and to desire, that the party him self that is sociably dealt with, should be sensible of it too. I answer, That which thou sayest is true indeed, but the true meaning of that which is said, thou dost not understand. And therefore art thou one of those first, whom I mentioned. For they also are led by a probable appearance of reason. But if thou dost desire to understand truly what it is that is said, fear not that thou shalt therefore give over any sociable action.

VII. The form of the Athenians' prayer did

vocabulary
ἁπλόος single; simple ∼haploid
ἀποβολή loss, jettisoning
ἁρμονία fastener; agreement ∼harmony
ἄρουρα land ∼arable
ἐλεύθερος not enslaved
ἐνταῦθα there, here
εὐχή prayer; vow ∼vow
ἦτοι truly; either, or
ἱππασία horse riding
λίθος (f) stone ∼monolith
μείρομαι receive as a portion ∼Moira
νόσος (f) plague, pestilence ∼noisome
ὁποῖος whatever kind
πυραμίς (ῠ) pyramid
σημαίνω give orders to; show; mark ∼semaphore
συντάσσω gather, assemble ∼syntax
τετράγωνος square
τεχνίτης -ου (ῐ, m, 1) craftsman
ὑγίεια health
ὕω (ῠ) to rain
φύσις -εως (f) nature (of a thing) ∼physics

5.7

Εὐχὴ Ἀθηναίων· ὗσον, ὗσον, ὦ φίλε Ζεῦ, κατὰ τῆς ἀρούρας τῆς Ἀθηναίων καὶ τῶν πεδίων. ἤτοι οὐ δεῖ εὔχεσθαι ἢ οὕτως ἁπλῶς καὶ ἐλευθέρως.

5.8

Ὁποῖόν τί ἐστι τὸ λεγόμενον, ὅτι· συνέταξεν ὁ Ἀσκληπιὸς τούτῳ ἱππασίαν ἢ ψυχρολουσίαν ἢ ἀνυποδησίαν, τοιοῦτόν ἐστι καὶ τό· συνέταξε τούτῳ ἡ τῶν ὅλων φύσις νόσον ἢ πήρωσιν ἢ ἀποβολὴν ἢ ἄλλο τι τῶν τοιούτων. καὶ γὰρ ἐκεῖ τὸ συνέταξε τοιοῦτόν τι σημαίνει· ἔταξε τούτῳ τοῦτο ὡς κατάλληλον πρὸς ὑγίειαν, καὶ ἐνταῦθα τὸ συμβαῖνον ἑκάστῳ τέτακταί πως αὐτῷ ὡς κατάλληλον πρὸς τὴν εἱμαρμένην.

Οὕτως γὰρ καὶ συμβαίνειν αὐτὰ ἡμῖν λέγομεν ὡς καὶ τοὺς τετραγώνους λίθους ἐν τοῖς τείχεσιν ἢ ἐν ταῖς πυραμίσι συμβαίνειν οἱ τεχνῖται λέγουσι, συναρμόζοντας ἀλλήλοις τῇ ποιᾷ συνθέσει. ὅλως γὰρ ἁρμονία ἐστὶ μία καὶ

5.7

|prayer; vow ναίων· |to rain |to rain ὦ φίλε Ζεῦ, κατὰ τῆς

|land τῆς Ἀθηναίων καὶ τῶν πεδίων. |truly; either, or οὐ δεῖ

εὔχεσθαι ἢ οὕτως |single; simple καὶ |not enslaved

5.8

|whatever kind τι τὸ λεγόμενον, ὅτι· |gather, assemble ὁ Ἀσκληπιὸς

τούτῳ |horse riding ἢ ψυχρολουσίαν ἢ ἀνυποδησίαν, τοιοῦτόν

ἐστι καὶ τό· |gather, assemble τούτῳ ἡ τῶν ὅλων |nature (of a thing) |plague ἢ

πήρωσιν ἢ |loss, jettisoning ἄλλο τι τῶν τοιούτων. καὶ γὰρ

ἐκεῖ τὸ |gather, assemble τοιοῦτόν τι |give orders to; show; mark ἔξε τούτῳ τοῦτο

ὡς κατάλληλον πρὸς |health , καὶ |there, here ὸ συμβαῖνον

ἑκάστῳ τέτακταί πως αὐτῷ ὡς κατάλληλον πρὸς τὴν

|receive as a portion

Οὕτως γὰρ καὶ συμβαίνειν αὐτὰ ἡμῖν λέγομεν ὡς καὶ τοὺς

|square |stone ἐν τοῖς τείχεσιν ἢ ἐν ταῖς |pyramid

συμβαίνειν οἱ |craftsman λέγουσι, συναρμόζοντας ἀλλήλοις

τῇ ποιᾷ συνθέσει. ὅλως γὰρ |fastener; agreement ἐστὶ μία καὶ

run thus: 'O rain, rain, good Jupiter, upon all the grounds and fields that belong to the Athenians.' Either we should not pray at all, or thus absolutely and freely; and not every one for himself in particular alone.

VIII. As we say commonly, The physician hath prescribed unto this man, riding; unto another, cold baths; unto a third, to go barefoot: so it is alike to say, The nature of the universe hath prescribed unto this man sickness, or blindness, or some loss, or damage or some such thing. For as there, when we say of a physician, that he hath prescribed anything, our meaning is, that he hath appointed this for that, as subordinate and conducing to health: so here, whatsoever doth happen unto any, is ordained unto him as a thing subordinate unto the fates, and therefore do we say of such things, that they do συμβαίνειν, that is, happen, or fall together; as of square stones, when either in walls, or pyramids in a certain position they fit one another, and agree as it were in an harmony, the masons say, that they do συμβαίνειν; as if thou shouldest say, fall together: so that in the general, though the things be divers that make it, yet the consent or harmony itself is but one. And as

vocabulary
αἴτιος blameworthy; the cause ~etiology
αἰτίος blameworthy; the cause ~etiology
ἄνυσις -τος (f) accomplishment, effect
ἀπηνής harsh
ἀσπάζομαι greet, salute
γοῦν at least then
διοικέω manage, keep house
ἰδιώτης -ου (m, 1) private; a layman
κοινός communal, ordinary
μείρομαι receive as a portion ~Moira
οὐκοῦν not so?; and so
στέργω love; be content
συμφέρω bring together; be expedient; agree; (mp) happen ~bear
συντάσσω gather, assemble ~syntax
τέλεος finished
τραχύς (ᾰ) rough ~trachea
ὑγίεια health
φύσις -εως (f) nature (of a thing) ~physics
φύω produce, beget; clasp ~physics

ὥσπερ ἐκ πάντων τῶν σωμάτων ὁ κόσμος τοιοῦτον σῶμα συμπληροῦται, οὕτως ἐκ πάντων τῶν αἰτίων ἡ εἱμαρμένη τοιαύτη αἰτία συμπληροῦται.

Νοοῦσι δὲ ὃ λέγω καὶ οἱ τέλεον ἰδιῶται· φασὶ γάρ· τοῦτο ἔφερεν αὐτῷ. οὐκοῦν τοῦτο τούτῳ ἐφέρετο καὶ τοῦτο τούτῳ συνετάττετο· δεχώμεθα οὖν αὐτὰ ὡς ἐκεῖνα ἃ ὁ Ἀσκληπιὸς συντάττει. πολλὰ γοῦν καὶ ἐν ἐκείνοις ἐστὶ τραχέα, ἀλλὰ ἀσπαζόμεθα τῇ ἐλπίδι τῆς ὑγιείας.

Τοιοῦτόν τί σοι δοκείτω ἄνυσις καὶ συντέλεια τῶν τῇ κοινῇ φύσει δοκούντων, οἷον ἡ σὴ ὑγίεια, καὶ οὕτως ἀσπάζου πᾶν τὸ γινόμενον, κἂν ἀπηνέστερον δοκῇ, διὰ τὸ ἐκεῖ σε ἄγειν, ἐπὶ τὴν τοῦ κόσμου ὑγίειαν καὶ τὴν τοῦ Διὸς εὐοδίαν καὶ εὐπραγίαν. οὐ γὰρ ἂν τοῦτό τινι ἔφερεν, εἰ μὴ τῷ ὅλῳ συνέφερεν· οὐδὲ γὰρ ἡ τυχοῦσα φύσις φέρει τι, ὃ μὴ τῷ διοικουμένῳ ὑπ᾽ αὐτῆς κατάλληλόν ἐστιν.

Οὐκοῦν κατὰ δύο λόγους στέργειν χρὴ τὸ συμβαῖνόν σοι· καθ᾽ ἕνα μέν, ὅτι σοὶ ἐγίνετο καὶ σοὶ συνετάττετο καὶ

ὥσπερ ἐκ πάντων τῶν σωμάτων ὁ κόσμος τοιοῦτον σῶμα συμπληροῦται, οὕτως ἐκ πάντων τῶν αἰτίων ἡ |receive as a portion τοιαύτη αἰτία συμπληροῦται.

Νοοῦσι δὲ ὃ λέγω καὶ οἱ |finished |private; a layman ἱρ· τοῦτο ἔφερεν αὐτῷ. |not so?; and so τούτῳ ἐφέρετο καὶ τοῦτο τούτῳ |gather, assemble δεχώμεθα οὖν αὐτὰ ὡς ἐκεῖνα ἃ ὁ Ἀσκληπιὸς |gather, assemble πολλὰ |at least then ἐκείνοις ἐστὶ |rough , ἀλλὰ |greet, salute τῇ ἐλπίδι τῆς |health .

Τοιοῦτόν τί σοι δοκείτω |effect καὶ συντέλεια τῶν τῇ κοινῇ φύσει δοκούντων, οἷον ἡ σὴ |health , καὶ οὕτως |greet, salute πᾶν τὸ γινόμενον, κἂν |harsh δοκῇ, διὰ τὸ ἐκεῖ σε ἄγειν, ἐπὶ τὴν τοῦ κόσμου |health καὶ τὴν τοῦ Διὸς εὐοδίαν καὶ εὐπραγίαν. οὐ γὰρ ἂν τοῦτό τινι ἔφερεν, εἰ μὴ τῷ ὅλῳ |bring together; be expedient; agree; |nature (of a thing) μὴ τῷ |(mp) happen |manage, keep house τῆς κατάλληλόν ἐστιν.

|not so?; and so δύο λόγους |love; be content ὁ συμβαῖνόν σοι· καθ' ἕνα μέν, ὅτι σοὶ ἐγίνετο καὶ σοὶ |gather, assemble καὶ

the whole world is made up of all the particular bodies of the world, one perfect and complete body, of the same nature that particular bodies; so is the destiny of particular causes and events one general one, of the same nature that particular causes are. What I now say, even they that are mere idiots are not ignorant of: for they say commonly τοῦτο ἔφερεν ἀυτῷ, that is, This his destiny hath brought upon him. This therefore is by the fates properly and particularly brought upon this, as that unto this in particular is by the physician prescribed. These therefore let us accept of in like manner, as we do those that are prescribed unto us our physicians. For them also in themselves shall We find to contain many harsh things, but we nevertheless, in hope of health, and recovery, accept of them. Let the fulfilling and accomplishment of those things which the common nature hath determined, be unto thee as thy health. Accept then, and be pleased with whatsoever doth happen, though otherwise harsh and un-pleasing, as tending to that end, to the health and welfare of the universe, and to Jove's happiness and prosperity. For this whatsoever it be, should not have been produced, had it not conduced to the good of the universe. For neither doth any ordinary particular nature bring anything to pass, that is not to whatsoever is within the sphere of its own proper administration and government agreeable and subordinate. For these two considerations then thou must be well pleased with anything that doth happen unto thee. First, because that for thee properly it was brought to pass, and unto thee it was prescribed; and that from the very beginning

vocabulary
αἴτιος blameworthy; the cause ∼etiology
αἰτίος blameworthy; the cause ∼etiology
ἀναιρέω take up ∼heresy
ἄνωθεν from above, the beginning
διακόπτω cut through, interrupt
διοικέω manage, keep house
δόγμα -τος (n, 3) belief, legal decision
ἐκκρούω knock out
ἐπανέρχομαι return; ascend
ἐπανίημι let go, relax
ἐπιδείκνυμι (ῡ) display, exhibit
μόριον piece, member; part of speech
ναός (ᾱ) temple, shrine ∼nostalgia
νή yea
ὁλόκληρος complete
ὀρθός upright, straight; correct, just ∼orthogonal
ὀρθόω stand up
πειθαρχέω obey authority
πηρόω maim
ᾠόν egg

πρὸς σέ πως εἶχεν, ἄνωθεν ἐκ τῶν πρεσβυτάτων αἰτίων συγκλωθόμενον· καθ' ἕτερον δέ, ὅτι τῷ τὸ ὅλον διοικοῦντι τῆς εὐοδίας καὶ τῆς συντελείας καὶ νὴ Δία τῆς συμμονῆς αὐτῆς καὶ τὸ ἰδίᾳ εἰς ἕκαστον ἦκον αἴτιόν ἐστι. πηροῦται γὰρ τὸ ὁλόκληρον, ἐὰν καὶ ὁτιοῦν διακόψῃς τῆς συναφείας καὶ συνεχείας ὥσπερ τῶν μορίων, οὕτω δὴ καὶ τῶν αἰτίων· διακόπτεις δέ, ὅσον ἐπὶ σοί, ὅταν δυσαρεστῇς, καὶ τρόπον τινὰ ἀναιρεῖς.

5.9

Μὴ σικχαίνειν μηδὲ ἀπαυδᾶν μηδὲ ἀποδυσπετεῖν, εἰ μὴ καταπυκνοῦταί σοι τὸ ἀπὸ δογμάτων ὀρθῶν ἕκαστα πράσσειν, ἀλλὰ ἐκκρουσθέντα πάλιν ἐπανιέναι καὶ ἀσμενίζειν, εἰ τὰ πλείω ἀνθρωπικώτερα, καὶ φιλεῖν τοῦτο, ἐφ' ὃ ἐπανέρχῃ, καὶ μὴ ὡς πρὸς παιδαγωγὸν τὴν φιλοσοφίαν ἐπανιέναι, ἀλλ' ὡς οἱ ὀφθαλμιῶντες πρὸς τὸ σπογγάριον καὶ τὸ ᾠόν, ὡς ἄλλος πρὸς κατάπλασμα, ὡς πρὸς καταιόνησιν. οὕτως γὰρ οὐδὲν ἐπιδείξῃ τὸ πειθαρχεῖν τῷ λόγῳ, ἀλλὰ προσαναπαύσῃ

πρὸς σέ πως εἶχεν, |from above, the beginning ὢν πρεσβυτάτων αἰτίων συγκλωθόμενον· καθ' ἕτερον δέ, ὅτι τῷ τὸ ὅλον |manage, keep house τῆς εὐοδίας καὶ τῆς συντελείας καὶ νὴ Δία τῆς συμμονῆς αὐτῆς καὶ τὸ ἰδίᾳ εἰς ἕκαστον ἥκον αἴτιόν ἐστι. |maim γὰρ τὸ |complete , ἐὰν καὶ ὁτιοῦν |cut through, interrupt ἧς συναφείας καὶ συνεχείας ὥσπερ τῶν |piece, member; part of speech ὃ δὴ καὶ τῶν αἰτίων· |cut through, interrupt δέ, ὅσον ἐπὶ σοί, ὅταν δυσαρεστῇς, καὶ τρόπον τινὰ |take up

5.9

Μὴ σικχαίνειν μηδὲ ἀπαυδᾶν μηδὲ ἀποδυσπετεῖν, εἰ μὴ καταπυκνοῦταί σοι τὸ ἀπὸ |belief, legal decision ὀρθῶν ἕκαστα πράσσειν, ἀλλὰ |knock out πάλιν |let go, relax καὶ ἀσμενίζειν, εἰ τὰ πλείω ἀνθρωπικώτερα, καὶ φιλεῖν τοῦτο, ἐφ' ὃ |return; ascend , καὶ μὴ ὡς πρὸς παιδαγωγὸν τὴν φιλοσοφίαν |let go, relax ἀλλ' ὡς οἱ ὀφθαλμιῶντες πρὸς τὸ σπογγάριον καὶ τὸ |egg , ὡς ἄλλος πρὸς κατάπλασμα, ὡς πρὸς καταιόνησιν. οὕτως γὰρ οὐδὲν |display, exhibit τὸ |obey authority ᾧ λόγῳ, ἀλλὰ προσαναπαύσῃ

by the series and connection of the first causes, it hath ever had a reference unto thee. And secondly, because the good success and perfect welfare, and indeed the very continuance of Him, that is the Administrator of the whole, doth in a manner depend on it. For the whole (because whole, therefore entire and perfect) is maimed, and mutilated, if thou shalt cut off anything at all, whereby the coherence, and contiguity as of parts, so of causes, is maintained and preserved. Of which certain it is, that thou doest (as much as lieth in thee) cut off, and in some sort violently take somewhat away, as often as thou art displeased with anything that happeneth.

IX. Be not discontented, be not disheartened, be not out of hope, if often it succeed not so well with thee punctually and precisely to do all things according to the right dogmata, but being once cast off, return unto them again: and as for those many and more frequent occurrences, either of worldly distractions, or human infirmities, which as a man thou canst not but in some measure be subject unto, be not thou discontented with them; but however, love and affect that only which thou dust return unto: a philosopher's life, and proper occupation after the most exact manner. And when thou dust return to thy philosophy, return not unto it as the manner of some is, after play and liberty as it were, to their schoolmasters and pedagogues; but as they that have sore eyes to their sponge and egg: or as another to his cataplasm; or as others to their fomentations: so shalt not thou make it a matter of ostentation at all to obey reason but of ease and comfort.

vocabulary
ἀνέχω raise; mid: endure, submit
ἐλευθερία freedom
ἐνθυμέομαι (ῡ) take to heart
ἔπειμι lie upon; approach ∼ion
εὔροος with fair streams
εὐτελής of little worth
ἡδονή pleasure
ληιστής -οῦς (m, 3) bandit
ληιστός lootable ∼lucre
λῃστής -οῦ (m, 1) bandit
μέτειμι be among, go, follow ∼ion
μόλις with difficulty, barely
ὀλιγοχρόνιος short-lived; within a short time
ὁσιότης -τος (f) piety
παντάπασιν altogether; yes, certainly
πόρνη enslaved prostitute
ποῦ where?
σφάλλω overthrow, balk, stagger
τοίνυν well, then
ὑπόκειμαι lie under; be assumed; allow, submit
φιλόσοφος wisdom-loving
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χαρίεις graceful

αὐτῷ. μέμνησο δὲ ὅτι φιλοσοφία μόνα θέλει ἃ ἡ φύσις σου θέλει· σὺ δὲ ἄλλο ἤθελες οὐ κατὰ φύσιν. τί γὰρ τούτων προσηνέστερον; *ἡ γὰρ ἡδονὴ οὐχὶ διὰ τοῦτο σφάλλει*; *ἀλλὰ θέασαι, εἰ προσηνέστερον μεγαλοψυχία, ἐλευθερία, ἁπλότης, εὐγνωμοσύνη, ὁσιότης, αὐτῆς γὰρ φρονήσεως τί προσηνέστερον, ὅταν τὸ ἄπταιστον καὶ εὔρουν ἐν πᾶσι τῆς παρακολουθητικῆς καὶ ἐπιστημονικῆς δυνάμεως ἐνθυμηθῇς*;

5.10

Τὰ *μὲν πράγματα ἐν τοιαύτῃ τρόπον τινὰ ἐγκαλύψει ἐστίν, ὥστε φιλοσόφοις οὐκ ὀλίγοις οὐδὲ τοῖς τυχοῦσιν ἔδοξε παντάπασιν ἀκατάληπτα εἶναι, πλὴν αὐτοῖς γε τοῖς Στωικοῖς δυσκατάληπτα δοκεῖ· καὶ πᾶσα ἡ ἡμετέρα συγκατάθεσις μεταπτώτη· ποῦ γὰρ ὁ ἀμετάπτωτος*; *μέτιθι τοίνυν ἐπ᾽ αὐτὰ τὰ ὑποκείμενα ὡς ὀλιγοχρόνια καὶ εὐτελῆ καὶ δυνάμενα ἐν κτήσει κιναίδου ἢ πόρνης ἢ λῃστοῦ εἶναι. μετὰ τοῦτο ἔπιθι ἐπὶ τὰ τῶν συμβιούντων ἤθη, ὧν μόλις ἐστὶ καὶ τοῦ χαριεστάτου ἀνασχέσθαι, ἵνα μὴ λέγω,*

αὐτῷ. μέμνησο δὲ ὅτι φιλοσοφία μόνα θέλει ἃ ἡ |nature (of a thing) θέλει· σὺ δὲ ἄλλο ἤθελες οὐ κατὰ φύσιν. τί γὰρ τούτων προσηνέστερον; ἡ γὰρ |pleasure οὐχὶ διὰ τοῦτο |overthrow, balk ἀλλὰ θέασαι, εἰ προσηνέστερον μεγαλοψυχία, ἐλευθερία, ἁπλότης, εὐγνωμοσύνη, |piety , αὐτῆς γὰρ φρονήσεως τί προσηνέστερον, ὅταν τὸ ἄπταιστον καὶ |with fair streams πᾶσι τῆς παρακολουθητικῆς καὶ ἐπιστημονικῆς δυνάμεως

|take to heart

5.10

Τὰ μὲν πράγματα ἐν τοιαύτῃ τρόπον τινὰ ἐγκαλύψει ἐστίν, ὥστε |wisdom-loving οὐκ ὀλίγοις οὐδὲ τοῖς τυχοῦσιν ἔδοξε |altogether; yes, certainly ἀκατάληπτα εἶναι, πλὴν αὐτοῖς γε τοῖς Στωικοῖς δυσκατάληπτα δοκεῖ· καὶ πᾶσα ἡ ἡμετέρα συγκατάθεσις μεταπτώτη· |where? ὶρ ὁ ἀμετάπτωτος;

|be among |well, then ᾽ αὐτὰ τὰ |lie under; assumed; allow, submit ῾be |short-lived; within a short time ῾ |of little worth ῾ νάμενα ἐν κτήσει κιναίδου ἢ |enslaved prostitute ῾, λῃστοῦ εἶναι. μετὰ τοῦτο |lie upon; approach ῾ συμβιούντων ἤθη, ὧν

|with difficulty, barely ὶ τοῦ |graceful |raise; endure , ἵνα μὴ λέγω,

And remember that philosophy requireth nothing of thee, but what thy nature requireth, and wouldest thou thyself desire anything that is not according to nature? for which of these sayest thou; that which is according to nature or against it, is of itself more kind and pleasing? Is it not for that respect especially, that pleasure itself is to so many men's hurt and overthrow, most prevalent, because esteemed commonly most kind, and natural? But consider well whether magnanimity rather, and true liberty, and true simplicity, and equanimity, and holiness; whether these be not most kind and natural? And prudency itself, what more kind and amiable than it, when thou shalt truly consider with thyself, what it is through all the proper objects of thy rational intellectual faculty currently to go on without any fall or stumble? As for the things of the world, their true nature is in a manner so involved with obscurity, that unto many philosophers, and those no mean ones, they seemed altogether incomprehensible, and the Stoics themselves, though they judge them not altogether incomprehensible, yet scarce and not without much difficulty, comprehensible, so that all assent of ours is fallible, for who is he that is infallible in his conclusions? From the nature of things, pass now unto their subjects and matter: how temporary, how vile are they I such as may be in the power and possession of some abominable loose liver, of some common strumpet, of some notorious oppressor and extortioner. Pass from thence to the dispositions of them that thou doest ordinarily converse with, how hardly do we bear, even with the most loving and amiable! that I may not say,

vocabulary
ἀναγκάζω force, compel
ἀσχάλλω be distressed
δαίμων -ονος (m, 3) a god, fate, doom ∼demon
διατριβή activity, waste of time
διατρίβω (ῑ) wear down, delay ∼tribology
ἔξειμι go forth; is possible ∼ion
ἐξετάζω inspect, interrogate, estimate
ἐπινοέω intend
ζόφος gloom; gloom of the setting sun
ἡγεμονικός showing leadership
κινέω (ῑ) set in motion, move, remove ∼kinetic
κίνησις -εως (ῑι, f) motion
κτῆνος -ους (n, 3) herd animal
λύσις -ος (f) a release ∼loose
μειράκιον youngster
μῆτις -ος (f) counsel, skill, plan ∼meter
μόγις with difficulty, barely
μόριον piece, member; part of speech
οὐσία property; essence
παιδίον young child; slave
παραβαίνω go with; transgress ∼basis
παραμυθέομαι (ῡ) urge, advise
περιμένω wait for
πότε when?
ῥύπος (pl) dirt
σπουδάζω be busy, earnest ∼repudiate
τύραννος tyrant
ὑπομένω stay behind, await ∼remain
φυσικός natural
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

ὅτι καὶ ἑαυτόν τις μόγις ὑπομένει.

Ἐν τοιούτῳ οὖν ζόφῳ καὶ ῥύπῳ καὶ τοσαύτῃ ῥύσει τῆς τε οὐσίας καὶ τοῦ χρόνου καὶ τῆς κινήσεως καὶ τῶν κινουμένων τί ποτέ ἐστι τὸ ἐκτιμηθῆναι ἢ τὸ ὅλως σπουδασθῆναι δυνάμενον, οὐδ' ἐπινοῶ. τοὐναντίον γὰρ δεῖ παραμυθούμενον ἑαυτὸν περιμένειν τὴν φυσικὴν λύσιν καὶ μὴ ἀσχάλλειν τῇ διατριβῇ, ἀλλὰ τούτοις μόνοις προσαναπαύεσθαι· ἑνὶ μὲν τῷ, ὅτι οὐδὲν συμβήσεταί μοι ὃ οὐχὶ κατὰ τὴν τῶν ὅλων φύσιν ἐστίν· ἑτέρῳ δέ, ὅτι ἔξεστί μοι μηδὲν πράσσειν παρὰ τὸν ἐμὸν θεὸν καὶ δαίμονα· οὐδεὶς γὰρ ὁ ἀναγκάσων τοῦτον παραβῆναι.

5.11

Πρὸς τί ποτε ἄρα νῦν χρῶμαι τῇ ἐμαυτοῦ ψυχῇ; παρ' ἕκαστα τοῦτο ἐπανερωτᾶν ἑαυτὸν καὶ ἐξετάζειν τί μοί ἐστι νῦν ἐν τούτῳ τῷ μορίῳ, ὃ δὴ ἡγεμονικὸν καλοῦσι, καὶ τίνος ἄρα νῦν ἔχω ψυχήν; μήτι παιδίου; μήτι μειρακίου; μήτι γυναικαρίου; μήτι τυράννου; μήτι κτήνους; μήτι

ὅτι καὶ ἑαυτόν τις |with difficulty, barely |stay behind, await

Ἐν τοιούτῳ οὖν |gloom καὶ ῥύπῳ καὶ τοσαύτῃ ῥύσει

τῆς τε |property; essence αἰ τοῦ χρόνου καὶ τῆς |motion καὶ

τῶν |move, remove τί ποτέ ἐστι τὸ ἐκτιμηθῆναι ἢ τὸ ὅλως

|be busy, earnest δυνάμενον, οὐδ' |intend τοὐναντίον γὰρ

δεῖ |urge, advise ἑαυτὸν |wait for τὴν |natural |a release

καὶ μὴ |be distressed τῇ διατριβῇ, ἀλλὰ τούτοις μόνοις

προσαναπαύεσθαι· ἑνὶ μὲν τῷ, ὅτι οὐδὲν συμβήσεταί μοι ὃ

οὐχὶ κατὰ τὴν τῶν ὅλων φύσιν ἐστίν· ἑτέρῳ δέ, ὅτι ἔξεστί

μοι μηδὲν πράσσειν παρὰ τὸν ἐμὸν θεὸν καὶ |a god, fate, doom

οὐδείς γὰρ ὁ |force, compel τοῦτον |go with; transgress

5.11

Πρὸς τί ποτε ἄρα νῦν χρῶμαι τῇ ἐμαυτοῦ ψυχῇ; παρ'

ἕκαστα τοῦτο ἐπανερωτᾶν ἑαυτὸν καὶ |inspect, interrogate, estimate ἵ ἐστι

νῦν ἐν τούτῳ τῷ |piece, part of speech; member; |showing leadership καλοῦσι, καὶ

τίνος ἄρα νῦν ἔχω ψυχήν; |counsel, skill, plan ἰδίου; |counsel, skill, plan |youngster

|counsel, skill, plan γαικαρίου; |counsel, skill, plan |tyrant |counsel, skill, plan |herd |animal |counsel, skill, plan

how hard it is for us to bear even with our own selves, in such obscurity, and impurity of things: in such and so continual a flux both of the substances and time; both of the motions themselves, and things moved; what it is that we can fasten upon; either to honour, and respect especially; or seriously, and studiously to seek after; I cannot so much as conceive For indeed they are things contrary.

X. Thou must comfort thyself in the expectation of thy natural dissolution, and in the meantime not grieve at the delay; but rest contented in those two things. First, that nothing shall happen unto thee, which is not according to the nature of the universe. Secondly, that it is in thy power, to do nothing against thine own proper God, and inward spirit. For it is not in any man's power to constrain thee to transgress against him.

XI. What is the use that now at this present I make of my soul? Thus from time to time and upon all occasions thou must put this question to thyself; what is now that part of mine which they call the rational mistress part, employed about? Whose soul do I now properly possess? a child's? or a youth's? a woman's? or a tyrant's? some brute, or some wild beast's

vocabulary
ἀνδρεία courage
ἀνδρεῖος of a man, manly
ἀστεῖος urbane, refined
διαφορά disagreement
δικαιοσύνη justice
ἐντεῦθεν thence
ἐπακούω hear, listen to ∼acoustic
ἐπιλέγω say re, say also; choose; (mid) think over
ἐπινοέω intend
ἐπιφέρω bestow, impute ∼bear
ἐρωτάω ask about something
εὐπορία ease, abundance
θρύπτω break into pieces ∼drop
κτάομαι acquire, possess
οἰκεῖος household, familiar, proper
ὅποι to which place
ὁποῖος whatever kind
παραδείκνυμι (ῡ) receive, admit
πλοῦτος wealth ∼plutocrat
πρόειμι to have been before, earlier ∼ion
προίημι send forth, abandon ∼jet
σωφροσύνη discretion, moderation
τιμάω (ῑ) honor, exalt
τρυφή softness, luxury
ὑπολαμβάνω take under one's support, seize; speak up; imagine ∼epilepsy
φαντάζω make visible; imagine

θηρίου;

5.12

Ὁποιά τινά ἐστι τὰ τοῖς πολλοῖς δοκοῦντα ἀγαθά, κἂν ἐντεῦθεν λάβοις. εἰ γάρ τις ἐπινοήσειεν ὑπάρχοντά τινα ὡς ἀληθῶς ἀγαθά, οἷον φρόνησιν, σωφροσύνην, δικαιοσύνην, ἀνδρείαν, οὐκ ἂν ταῦτα προεπινοήσας ἐπακοῦσαι δυνηθείη τό· ὑπὸ τῶν ἀγαθῶν᾽, οὐ γὰρ ἐφαρμόσει. τὰ δέ γε τοῖς πολλοῖς φαινόμενα ἀγαθὰ προεπινοήσας τις ἐπακούσεται καὶ ῥᾳδίως δέξεται ὡς οἰκείως ἐπιλεγόμενον τὸ ὑπὸ τοῦ κωμικοῦ εἰρημένον. οὕτως καὶ οἱ πολλοὶ φαντάζονται τὴν διαφοράν· οὐ γὰρ ἂν τοῦτο μὲν οὐ προσέκοπτε καὶ ἀπηξιοῦτο, τὸ δὲ ἐπὶ τοῦ πλούτου καὶ τῶν πρὸς τρυφὴν ἢ δόξαν εὐκληρημάτων παρεδεχόμεθα ὡς ἱκνουμένως καὶ ἀστείως εἰρημένον. πρόιθι οὖν καὶ ἐρώτα, εἰ τιμητέον καὶ ἀγαθὰ ὑποληπτέον τὰ τοιαῦτα, ὧν προεπινοηθέντων οἰκείως ἂν ἐπιφέροιτο τὸ τὸν κεκτημένον αὐτὰ ὑπὸ τῆς εὐπορίας οὐκ ἔχειν ὅποι χέσῃ᾽.

θηρίου;

5.12

|whatever kind ὅστι τὰ τοῖς πολλοῖς δοκοῦντα ἀγαθά, κἂν |thence λάβοις. εἰ γάρ τις |intend ὑπάρχοντά τινα ὡς ἀληθῶς ἀγαθά, οἷον φρόνησιν, |discretion, moderation , |justice , ἀνδρείαν, οὐκ ἂν ταῦτα προεπινοήσας |hear δυνηθείη τό· ὑπὸ τῶν ἀγαθῶν᾽, οὐ γὰρ ἐφαρμόσει. τὰ δέ γε τοῖς πολλοῖς φαινόμενα ἀγαθὰ προεπινοήσας τις |hear καὶ ῥᾳδίως δέξεται ὡς |household, familiar, proper οὕτως καὶ οἱ πολλοὶ |say, choose, think over τὸ ὑπὸ τοῦ κωμικοῦ εἰρημένον. |make visible; imagine τὴν |disagreement ὑ γὰρ ἂν τοῦτο μὲν οὐ προσέκοπτε καὶ ἀπηξιοῦτο, τὸ δὲ ἐπὶ τοῦ |wealth καὶ τῶν πρὸς τρυφὴν ἢ δόξαν εὐκληρημάτων παρεδεχόμεθα ὡς ἱκνουμένως καὶ |urbane, refined εἰρημένον. πρόιθι οὖν καὶ |ask , εἰ |honor καὶ ἀγαθὰ |take under one's support, seize; speak up; imagine τὰ τοιαῦτα, ὧν προεπινοηθέντων |household, familiar, proper |bestow, impute τὸ τὸν |acquire αὐτὰ ὑπὸ τῆς |ease, abundance ἔχειν |to which place χέσῃ᾽.

soul?

XII. What those things are in themselves, which by the greatest part are esteemed good, thou mayest gather even from this. For if a man shall hear things mentioned as good, which are really good indeed, such as are prudence, temperance, justice, fortitude, after so much heard and conceived, he cannot endure to hear of any more, for the word good is properly spoken of them. But as for those which by the vulgar are esteemed good, if he shall hear them mentioned as good, he doth hearken for more. He is well contented to hear, that what is spoken by the comedian, is but familiarly and popularly spoken, so that even the vulgar apprehend the difference. For why is it else, that this offends not and needs not to be excused, when virtues are styled good: but that which is spoken in commendation of wealth, pleasure, or honour, we entertain it only

vocabulary
ἄπειρος untested; infinite
ἀπείρων boundless
ἀρκέω satisfy; ward off, defend; suffice
διοικέω manage, keep house
ἐπάνειμι return
κατατήκω cause to melt, dissolve
κωλύω (ῡ) hinder, prevent
μεταβάλλω alter, transform
μεταβολή change, exchange
ὁδεύω make one's way ∼odometer
οἰκεῖος household, familiar, proper
ὀνομάζω to address, name ∼name
οὐδέτερος neither
οὐκοῦν not so?; and so
περίοδος picket, circuit
πρόκειμαι be placed by; be devoted to
σημαίνω give orders to; show; mark ∼semaphore
συνίστημι unite; confront in battle ∼station
τέχνη craft, art, plan, contrivance ∼technology
ὑφίστημι promise, undertake ∼station
φθείρω destroy, ruin

5.13

Ἐξ *αἰτιώδους καὶ ὑλικοῦ συνέστηκα, οὐδέτερον δὲ τούτων εἰς τὸ μὴ ὂν φθαρήσεται, ὥσπερ οὐδὲ ἐκ τοῦ μὴ ὄντος ὑπέστη. οὐκοῦν καταταχθήσεται πᾶν μέρος ἐμὸν κατὰ μεταβολὴν εἰς μέρος τι τοῦ κόσμου καὶ πάλιν ἐκεῖνο εἰς ἕτερον μέρος τι τοῦ κόσμου μεταβαλεῖ καὶ ἤδη εἰς ἄπειρον. κατὰ τοιαύτην δὲ μεταβολὴν κἀγὼ ὑπέστην καὶ οἱ ἐμὲ γεννήσαντες καὶ ἐπανιόντι εἰς ἄλλο ἄπειρον. οὐδὲν γὰρ κωλύει οὕτως φάναι, κἂν κατὰ περιόδους πεπερασμένας ὁ κόσμος διοικῆται.*

5.14

Ὁ *Λόγος καὶ ἡ λογικὴ τέχνη δυνάμεις εἰσὶν ἑαυταῖς ἀρκούμεναι καὶ τοῖς καθ' ἑαυτὰς ἔργοις. ὁρμῶνται μὲν οὖν ἀπὸ τῆς οἰκείας ἀρχῆς, ὁδεύουσι δὲ εἰς τὸ προκείμενον τέλος, καθὸ κατορθώσεις αἱ τοιαῦται πράξεις ὀνομάζονται τὴν ὀρθότητα τῆς ὁδοῦ σημαίνουσαι.*

5.13

Ἐξ αἰτιώδους καὶ ὑλικοῦ |unite; con-front in battle |neither δὲ τούτων εἰς τὸ μὴ ὂν |destroy, ruin , ὥσπερ οὐδὲ ἐκ τοῦ μὴ ὄντος |promise, undertake |not so?; and so ⟨ἀ⟩χθήσεται πᾶν μέρος ἐμὸν κατὰ |change, exchange εἰς μέρος τι τοῦ κόσμου καὶ πάλιν ἐκεῖνο εἰς ἕτερον μέρος τι τοῦ κόσμου |alter, transform καὶ ἤδη εἰς ἄπειρον. κατὰ τοιαύτην δὲ |change, exchange κἀγὼ |promise, undertake καὶ οἱ ἐμὲ γεννήσαντες καὶ |return εἰς ἄλλο ἄπειρον. οὐδὲν γὰρ |hinder, prevent οὕτως φάναι, κἂν κατὰ |picket, circuit πεπερασμένας ὁ κόσμος |manage, keep house

5.14

Ὁ Λόγος καὶ ἡ λογικὴ |craft δυνάμεις εἰσὶν ἑαυταῖς |satisfy; ward off, defend; suffice ⟨ἀ⟩ὶ τοῖς καθ' ἑαυτὰς ἔργοις. ὁρμῶνται μὲν οὖν ἀπὸ τῆς |household, familiar, proper |make one's way τὸ |be placed by; be devoted to τέλος, καθὸ κατορθώσεις αἱ τοιαῦται πράξεις |to address, name τὴν ὀρθότητα τῆς ὁδοῦ |give orders to; show; mark

as merrily and pleasantly spoken? Proceed therefore, and inquire further, whether it may not be that those things also which being mentioned upon the stage were merrily, and with great applause of the multitude, scoffed at with this jest, that they that possessed them had not in all the world of their own, (such was their affluence and plenty) so much as a place where to avoid their excrements. Whether, I say, those ought not also in very deed to be much respected, and esteemed of, as the only things that are truly good.

XIII. All that I consist of, is either form or matter. No corruption can reduce either of these unto nothing: for neither did I of nothing become a subsistent creature. Every part of mine then will by mutation be disposed into a certain part of the whole world, and that in time into another part; and so in infinitum; by which kind of mutation, I also became what I am, and so did they that begot me, and they before them, and so upwards in infinitum. For so we may be allowed to speak, though the age and government of the world, be to some certain periods of time limited, and confined.

XIV. Reason, and rational power, are faculties which content themselves with themselves, and their own proper operations. And as for their first inclination and motion, that they take from themselves. But their progress is right to the end and object, which is in their way, as it were, and

vocabulary
ἀνέχω raise; mid: endure, submit
ἀπαγγέλλω announce, order, promise ∼angel
ἀφαιρέω take away ∼heresy
διάνοια a thought; intelligence
εἴπερ if indeed
ἐπιβάλλω throw upon, head for ∼ballistic
τελειότης -τος (f, 3) completeness, perfection
τοίνυν well, then
τοσόσδε this much
ὑπερφρονέω be snobby
φαντάζω make visible; imagine
φύσις -εως (f) nature (of a thing) ∼physics

5.15

Οὐδὲν τούτων ῥητέον ἀνθρώπου, ᾗ ἀνθρώπῳ, καθὸ ἄνθρωπός ἐστιν, οὐκ ἐπιβάλλει. οὐκ ἔστιν ἀπαιτήματα ἀνθρώπου οὐδὲ ἐπαγγέλλεται αὐτὰ ἡ τοῦ ἀνθρώπου φύσις οὐδὲ τελειότητές εἰσι τῆς τοῦ ἀνθρώπου φύσεως. οὐ τοίνυν οὐδὲ τὸ τέλος ἐν αὐτοῖς ἐστι τῷ ἀνθρώπῳ κείμενον οὐδέ γε τὸ συμπληρωτικὸν τοῦ τέλους, τὸ ἀγαθόν. ἐπεὶ εἴ τι τούτων ἦν ἐπιβάλλον τῷ ἀνθρώπῳ, οὐκ ἂν τὸ ὑπερφρονεῖν αὐτῶν καὶ κατεξανίστασθαι ἐπιβάλλον ἦν οὐδὲ ἐπαινετὸς ἦν ὁ ἀπροσδεὴ τούτων ἑαυτὸν παρεχόμενος, οὐδ᾽ ἂν ὁ ἐλαττωτικὸς ἑαυτοῦ ἔν τινι τούτων ἀγαθὸς ἦν, εἴπερ ταῦτα ἀγαθὰ ἦν. νῦν δ᾽, ὅσῳπερ πλείω τις ἀφαιρῶν ἑαυτοῦ τούτων ἢ τοιούτων ἑτέρων ἢ καὶ ἀφαιρούμενός τι τούτων ἀνέχηται, τοσῷδε μᾶλλον ἀγαθός ἐστιν.

5.16

Οἷα ἂν πολλάκις φαντασθῇς, τοιαύτη σοι ἔσται ἡ διάνοια·

5.15

Οὐδὲν τούτων ῥητέον ἀνθρώπου, ᾗ ἀνθρώπῳ, καθὸ ἄνθρωπός ἐστιν, οὐκ |throw upon οὐκ ἔστιν ἀπαιτήματα ἀνθρώπου οὐδὲ ἐπαγγέλλεται αὐτὰ ἡ τοῦ ἀνθρώπου |nature (of a thing) |completeness, perfection εἶσι τῆς τοῦ ἀνθρώπου |nature (of a thing) οὐ |well, then δὲ τὸ τέλος ἐν αὐτοῖς ἐστι τῷ ἀνθρώπῳ κείμενον οὐδέ γε τὸ συμπληρωτικὸν τοῦ τέλους, τὸ ἀγαθόν. ἐπεὶ εἴ τι τούτων ἦν |throw upon τῷ ἀνθρώπῳ, οὐκ ἂν τὸ |be snobby αὐτῶν καὶ κατεξανίστασθαι |throw upon ἦν οὐδὲ ἐπαινετὸς ἦν ὁ ἀπροσδεῆ τούτων ἑαυτὸν παρεχόμενος, οὐδ᾽ ἂν ὁ ἐλαττωτικὸς ἑαυτοῦ ἔν τινι τούτων ἀγαθὸς ἦν, |if indeed ὗτα ἀγαθὰ ἦν. νῦν δ᾽, ὅσῳπερ πλείω τις |take away ἑαυτοῦ τούτων ἢ τοιούτων ἑτέρων ἢ καὶ |take away τι τούτων |raise; endure |this much μᾶλλον ἀγαθός ἐστιν.

5.16

Οἷα ἂν |often |make visible; imagine τοιαύτη σοι ἔσται ἡ |a thought; intelligence

lieth just before them: that is, which is feasible and possible, whether it be that which at the first they proposed to themselves, or no. For which reason also such actions are termed κατορθώσεις, to intimate the directness of the way, by which they are achieved. Nothing must be thought to belong to a man, which doth not belong unto him as he is a man. These, the event of purposes, are not things required in a man. The nature of man doth not profess any such things. The final ends and consummations of actions are nothing at all to a man's nature. The end therefore of a man, or the summum bonum whereby that end is fulfilled, cannot consist in the consummation of actions purposed and intended. Again, concerning these outward worldly things, were it so that any of them did properly belong unto man, then would it not belong unto man, to condemn them and to stand in opposition with them. Neither would he be praiseworthy that can live without them; or he good, (if these were good indeed) who of his own accord doth deprive himself of any of them. But we see contrariwise, that the more a man doth withdraw himself from these wherein external pomp and greatness doth consist, or any other like these; or the better he doth bear with the loss of these, the better he is accounted.

XV. Such as thy thoughts and ordinary cogitations are, such will thy mind be

vocabulary
ἀδύνατος unable; impossible
αὐλέω play (blow, toot)
αὐλή courtyard
βάπτω submerge ∼baptize
δείκνυμι (ῡ) show, point out
ἔμψυχος (ῡ) animate, animated
ἐναργής visible, clear ∼Argentina
ζῷον being, animal; picture
κατασκευάζω equip, build
κοινωνία association
κρείσσων more powerful; better
μανικός crazy
ὅπου where
πάλαι long ago ∼paleo
πάλη wrestling ∼Pallas
πάλλω shake, brandish ∼Pallas
συμφέρω bring together; be expedient; agree; (mp) happen ∼bear
φαντασία appearance; imagination
φαῦλος trifling
φύω produce, beget; clasp ∼physics
χείρων worse, more base, inferior, weaker

βάπτεται γὰρ ὑπὸ τῶν φαντασιῶν ἡ ψυχή. βάπτε οὐν αὐτὴν τῇ συνεχείᾳ τῶν τοιούτων φαντασιῶν· οἷον, ὅτι ὅπου ζῆν ἐστιν, ἐκεῖ καὶ εὖ ζῆν· ἐν αὐλῇ δὲ ζῆν ἐστιν· ἔστιν ἄρα καὶ εὖ ζῆν ἐν αὐλῇ. καὶ πάλιν, ὅτι οὗπερ ἕνεκεν ἕκαστον κατεσκεύασται, πρὸς τοῦτο φέρεται· πρὸς ὃ φέρεται δέ, ἐν τούτῳ τὸ τέλος αὐτοῦ· ὅπου δὲ τὸ τέλος, ἐκεῖ καὶ τὸ συμφέρον καὶ τὸ ἀγαθὸν ἑκάστου· τὸ ἄρα ἀγαθὸν τοῦ λογικοῦ ζῴου κοινωνία. ὅτι γὰρ πρὸς κοινωνίαν γεγόναμεν, πάλαι δέδεικται· ἢ οὐκ ἦν ἐναργὲς ὅτι τὰ χείρω τῶν κρειττόνων ἕνεκεν, τὰ δὲ κρείττω ἀλλήλων; κρείττω δὲ τῶν μὲν ἀψύχων τὰ ἔμψυχα, τῶν δὲ ἐμψύχων τὰ λογικά.

5.17

Τὸ τὰ ἀδύνατα διώκειν μανικόν· ἀδύνατον δὲ τὸ τοὺς φαύλους μὴ τοιαῦτά τινα ποιεῖν.

5.18

Οὐδὲν οὐδενὶ συμβαίνει ὃ οὐχὶ πέφυκε φέρειν. ἄλλῳ

γὰρ ὑπὸ τῶν |appearance; imagination ἡ ψυχή. |submerge ᾽ν αὐτὴν τῇ συνεχείᾳ τῶν τοιούτων |appearance; imagination οἷον, ὅτι |where ζῆν ἐστιν, ἐκεῖ καὶ εὖ ζῆν· ἐν αὐλῇ δὲ ζῆν ἐστιν· ἔστιν ἄρα καὶ εὖ ζῆν ἐν αὐλῇ. καὶ πάλιν, ὅτι οὗπερ ἕνεκεν ἕκαστον |equip, build , πρὸς τοῦτο φέρεται· πρὸς ὃ φέρεται δέ, ἐν τούτῳ τὸ τέλος αὐτοῦ· |where δὲ τὸ τέλος, ἐκεῖ καὶ τὸ |bring together; be expedient; agree; (mp) happen ὂν ἑκάστου· τὸ ἄρα ἀγαθὸν τοῦ λογικοῦ ζῴου |association ὅτι γὰρ πρὸς |association γεγόναμεν, πάλαι |show ἢ οὐκ ἦν |visible, clear ὅτι τὰ |worse, more base ττόνων ἕνεκεν, τὰ δὲ κρείττω ἀλλήλων; κρείττω δὲ τῶν μὲν ἀψύχων τὰ |animate, animated τῶν δὲ |animate, animated τὰ λογικά.

5.17

Τὸ τὰ |unable; impossible διώκειν |crazy |unable; impossible δὲ τὸ τοὺς |trifling μὴ τοιαῦτά τινα ποιεῖν.

5.18

Οὐδὲν οὐδενὶ συμβαίνει ὃ οὐχὶ πέφυκε φέρειν. ἄλλῳ

in time. For the soul doth as it were receive its tincture from the fancies, and imaginations. Dye it therefore and thoroughly soak it with the assiduity of these cogitations. As for example. Wheresoever thou mayest live, there it is in thy power to live well and happy. But thou mayest live at the Court, there then also mayest thou live well and happy. Again, that which everything is made for, he is also made unto that, and cannot but naturally incline unto it. That which anything doth naturally incline unto, therein is his end. Wherein the end of everything doth consist, therein also doth his good and benefit consist. Society therefore is the proper good of a rational creature. For that we are made for society, it hath long since been demonstrated. Or can any man make any question of this, that whatsoever is naturally worse and inferior, is ordinarily subordinated to that which is better? and that those things that are best, are made one for another? And those things that have souls, are better than those that have none? and of those that have, those best that have rational souls?

XVI. To desire things impossible is the part of a mad man. But it is a thing impossible, that wicked man should not commit some such things. Neither doth anything happen to any man, which in the ordinary course of nature as natural unto him doth not happen. Again, the same things

vocabulary
ἀγνοέω be ignorant of ~gnostic
ἄγνοια ignorance
ἅπτω set on fire; attach; mid: touch, seize ~haptic
διάθεσις -εως (f) artistic composition; bodily condition
εἴσοδος (f) entrance ~odometer
ἐμποδίζω fetter, hinder
ἐμπόδιος getting in the way
ἐνίστημι install; threaten; block
ἐπιδείκνυμι (ῡ) display, exhibit
εὐσταθέω be steady, healthy
εὐσταθής well built ~station
ἤτοι truly; either, or
ἰσχυρός (ῡ) strong, forceful, violent
κινέω (ῑ) set in motion, move, remove ~kinetic
οἰκεῖος household, familiar, proper
ὁρμή pressure, assault, order ~hormone

τὰ αὐτὰ συμβαίνει καὶ ἤτοι ἀγνοῶν ὅτι συμβέβηκεν, ἢ ἐπιδεικνύμενος μεγαλοφροσύνην, εὐσταθεῖ καὶ ἀκάκωτος μένει. δεινὸν οὖν ἄγνοιαν καὶ ἀρέσκειαν ἰσχυροτέρας εἶναι φρονήσεως.

5.19

Τὰ πράγματα αὐτὰ οὐδ' ὁπωστιοῦν ψυχῆς ἅπτεται οὐδὲ ἔχει εἴσοδον πρὸς ψυχὴν οὐδὲ τρέψαι οὐδὲ κινῆσαι ψυχὴν δύναται, τρέπει δὲ καὶ κινεῖ αὐτὴ ἑαυτὴν μόνη καὶ οἵων ἂν κριμάτων καταξιώσῃ ἑαυτήν, τοιαῦτα ἑαυτῇ ποιεῖ τὰ προσυφεστῶτα.

5.20

Καθ' ἕτερον μὲν λόγον ἡμῖν ἐστιν οἰκειότατον ἄνθρωπος, καθ' ὅσον εὖ ποιητέον αὐτοὺς καὶ ἀνεκτέον· καθ' ὅσον δὲ ἐνίστανταί τινες εἰς τὰ οἰκεῖα ἔργα, ἕν τι τῶν ἀδιαφόρων μοι γίνεται ὁ ἄνθρωπος οὐχ ἧσσον ἢ ἥλιος ἢ ἄνεμος ἢ θηρίον. ὑπὸ τούτων δὲ ἐνέργεια μέν τις ἐμποδισθείη ἄν, ὁρμῆς δὲ καὶ διαθέσεως οὐ γίνεται ἐμπόδια διὰ τὴν

τὰ αὐτὰ συμβαίνει καὶ truly; be ignorant of either, or συμβέβηκεν, ἢ display, exhibit μεγαλοφροσύνην, εὐσταθεῖ καὶ ἀκάκωτος μένει. δεινὸν οὖν ignorance καὶ ἀρέσκειαν strong, forceful, violent εἶναι φρονήσεως.

5.19

Τὰ πράγματα αὐτὰ οὐδ' ὁπωστιοῦν ψυχῆς ἅπτεται οὐδὲ ἔχει entrance πρὸς ψυχὴν οὐδὲ τρέψαι οὐδὲ move, remove ψυχὴν δύναται, τρέπει δὲ καὶ move, remove ὑτὴ ἑαυτὴν μόνη καὶ οἵων ἂν κριμάτων καταξιώσῃ ἑαυτήν, τοιαῦτα ἑαυτῇ ποιεῖ τὰ προσυφεστῶτα.

5.20

Καθ' ἕτερον μὲν λόγον ἡμῖν ἐστιν household, familiar, proper ἄνθρωπος, καθ' ὅσον εὖ ποιητέον αὐτοὺς καὶ ἀνεκτέον· καθ' ὅσον δὲ install; threaten; block ς εἰς τὰ household, familiar, proper ν τι τῶν ἀδιαφόρων μοι γίνεται ὁ ἄνθρωπος οὐχ ἧσσον ἢ ἥλιος ἢ ἄνεμος ἢ θηρίον. ὑπὸ τούτων δὲ ἐνέργεια μέν τις fetter, hinder ἄν,

pressure, assault, order artistic composition; bodily condition getting in the way

happen unto others also. And truly, if either he that is ignorant that such a thing hath happened unto him, or he that is ambitious to be commended for his magnanimity, can be patient, and is not grieved: is it not a grievous thing, that either ignorance, or a vain desire to please and to be commended, should be more powerful and effectual than true prudence? As for the things themselves, they touch not the soul, neither can they have any access unto it: neither can they of themselves any ways either affect it, or move it. For she herself alone can affect and move herself, and according as the dogmata and opinions are, which she doth vouchsafe herself; so are those things which, as accessories, have any co-existence with her.

XVII. After one consideration, man is nearest unto us; as we are bound to do them good, and to bear with them. But as he may oppose any of our true proper actions, so man is unto me but as a thing indifferent: even as the sun, or the wind, or some wild beast. By some of these it may be, that some operation or other of mine, may be hindered; however, of my mind and resolution itself, there can be no let or impediment, by reason of that ordinary constant both exception (or reservation

vocabulary
βίος life ∼biology
βλάπτω break, make fail
δείκνυμι (ῡ) show, point out
διάνοια a thought; intelligence
διεῖπον talk over, tell fully
διέπω manage, conduct
διοικέω manage, keep house
ἐπάγω drive game; induce belief ∼demagogue
κανών -όνος (m, 3) rod, handle ∼canonical
κράτιστος best
μεθίστημι change, substitute; withdraw; change sides; (mid) send away ∼station
ὁμογενής related
ὀργίζω anger, provoke, annoy
παροράω notice; overlook, neglect
περιτρέπω divert, flip over
προηγέομαι go first
τιμάω (ῑ) honor, exalt
φαντασία appearance; imagination

ὑπεξαίρεσιν καὶ τὴν περιτροπήν. περιτρέπει γὰρ καὶ μεθίστησι πᾶν τὸ τῆς ἐνεργείας κώλυμα ἡ διάνοια εἰς τὸ προηγούμενον καὶ πρὸ ἔργου γίνεται τὸ τοῦ ἔργου τούτου ἐφεκτικὸν καὶ πρὸ ὁδοῦ τὸ τῆς ὁδοῦ ταύτης ἐνστατικόν.

5.21

Τῶν ἐν τῷ κόσμῳ τὸ κράτιστον τίμα· ἔστι δὲ τοῦτο τὸ πᾶσι χρώμενον καὶ πάντα διέπον. ὁμοίως δὲ καὶ τῶν ἐν σοὶ τὸ κράτιστον τίμα· ἔστι δὲ τοῦτο τὸ ἐκείνῳ ὁμογενές. καὶ γὰρ ἐπὶ σοῦ τὸ τοῖς ἄλλοις χρώμενον τοῦτό ἐστι καὶ ὁ σὸς βίος ὑπὸ τούτου διοικεῖται.

5.22

Ὃ Τῇ πόλει οὐκ ἔστι βλαβερόν, οὐδὲ τὸν πολίτην βλάπτει. ἐπὶ πάσης τῆς τοῦ βεβλάφθαι φαντασίας τοῦτον ἔπαγε τὸν κανόνα· εἰ ἡ πόλις ὑπὸ τούτου μὴ βλάπτεται, οὐδὲ ἐγὼ βέβλαμμαι· εἰ δὲ ἡ πόλις βλάπτεται, οὐκ ὀργιστέον, ἀλλὰ δεικτέον τῷ βλάπτοντι τὴν πόλιν τί τὸ παρορώμενον.

ὑπεξαίρεσιν καὶ τὴν περιτροπήν. |divert, flip over ῾Ρ καὶ

|change, substitute; withdraw; |change sides; (mid) send away γείας κώλυμα ἡ |a thought; |intelligence τὸ

|go first καὶ πρὸ ἔργου γίνεται τὸ τοῦ ἔργου τούτου

ἐφεκτικὸν καὶ πρὸ ὁδοῦ τὸ τῆς ὁδοῦ ταύτης ἐνστατικόν.

5.21

Τῶν ἐν τῷ κόσμῳ τὸ |best |honor ἔστι δὲ τοῦτο τὸ

πᾶσι χρώμενον καὶ πάντα διέπον. ὁμοίως δὲ καὶ τῶν ἐν

σοὶ τὸ |best |honor ἔστι δὲ τοῦτο τὸ ἐκείνῳ |related

καὶ γὰρ ἐπὶ σοῦ τὸ τοῖς ἄλλοις χρώμενον τοῦτό ἐστι καὶ

ὁ σὸς |life ὑπὸ τούτου |manage, keep house

5.22

῾Ο Τῇ πόλει οὐκ ἔστι βλαβερόν, οὐδὲ τὸν πολίτην |break, make fail

ἐπὶ πάσης τῆς τοῦ |break, fail make |appearance; imagination τοῦτον |drive game; induce belief

τὸν |rod, handle ἡ πόλις ὑπὸ τούτου μὴ |break, make fail ᾿Ὲ ἐγὼ

|break, make fail ᾿Ὲ ἡ πόλις |break, make fail |anger, provoke, annoy ἀλλὰ

|show τῷ |break, make fail πόλιν τί τὸ |notice; overlook, neglect

wherewith it inclineth) and ready conversion of objects; from that which may not be, to that which may be, which in the prosecution of its inclinations, as occasion serves, it doth observe. For by these the mind doth turn and convert any impediment whatsoever, to be her aim and purpose. So that what before was the impediment, is now the principal object of her working; and that which before was in her way, is now her readiest way.

XVIII. Honour that which is chiefest and most powerful in the world, and that is it, which makes use of all things, and governs all things. So also in thyself; honour that which is chiefest, and most powerful; and is of one kind and nature with that which we now spake of. For it is the very same, which being in thee, turneth all other things to its own use, and by whom also thy life is governed.

XIX. That which doth not hurt the city itself; cannot hurt any citizen. This rule thou must remember to apply and make use of upon every conceit and apprehension of wrong. If the whole city be not hurt by this, neither am I certainly. And if the whole be not, why should I make it my private grievance? consider rather what it is wherein he is overseen that is thought to

vocabulary
αἴτιος blameworthy; the cause ∼etiology
αἰτίος blameworthy; the cause ∼etiology
ἀκαριαῖος momentary
ἄπειρος untested; infinite
ἀπείρων boundless
βραχύς low, short
διάθεσις -εως (f) artistic composition; bodily condition
διάστημα -τος (n, 3) difference; ratio
διηνεκής at length, in detail
ἐναφανίζω cause to disappear
ἐνθυμέομαι (ῡ) take to heart
ἐνοχλέω be annoyed
μείρομαι receive as a portion ∼Moira
μεταβολή change, exchange
μετέχω partake of
μυρίος (ῡ) 10,000 ∼myriad
μωρός stupid
οὐσία property; essence
παροίχομαι pass, keep going
πόστος which in a series of numbers?
σπάω draw, pull out, pluck ∼spatula
σύμπας (ᾰ̄) all together
συνεχής (ῡ) continuously
σχεδόν near, approximately at ∼ischemia
σχετλιάζω complain
τάχος -ους (n, 3) speed ∼tachometer
τροπή rout, turning of an enemy ∼trophy
φυσάω (ῡ) blow, puff, blow out

5.23

Πολλάκις ἐνθυμοῦ τὸ τάχος τῆς παραφορᾶς καὶ ὑπεξαγωγῆς τῶν ὄντων καὶ γινομένων. ᾗ τε γὰρ οὐσία οἷον ποταμὸς ἐν διηνεκεῖ ῥύσει καὶ αἱ ἐνέργειαι ἐν συνεχέσι μεταβολαῖς καὶ τὰ αἴτια ἐν μυρίαις τροπαῖς καὶ σχεδὸν οὐδὲν ἑστὼς καὶ τὸ πάρεγγυς· τὸ δὲ ἄπειρον τοῦ τε παρῳχηκότος καὶ μέλλοντος ἀχανές, ᾧ πάντα ἐναφανίζεται. πῶς οὖν οὐ μωρὸς ὁ ἐν τούτοις φυσώμενος ἢ σπώμενος ἢ σχετλιάζων ὡς ἔν τινι χρόνῳ καὶ ἐπὶ μακρὸν ἐνοχλήσαντι;

5.24

Μέμνησο τῆς συμπάσης οὐσίας, ἧς ὀλίγιστον μετέχεις, καὶ τοῦ σύμπαντος αἰῶνος, οὗ βραχὺ καὶ ἀκαριαῖόν σοι διάστημα ἀφώρισται, καὶ τῆς εἱμαρμένης, ἧς πόστον εἶ μέρος;

5.25

Ἄλλος ἁμαρτάνει τι εἰς ἐμέ; ὄψεται· ἰδίαν ἔχει διάθεσιν,

5.23

|often |take to heart |speed τῆς παραφορᾶς καὶ ὑπεξαγωγῆς τῶν ὄντων καὶ γινομένων. ἤ τε γὰρ |property; essence ὂν ποταμὸς ἐν |at length, in detail καὶ αἱ ἐνέργειαι ἐν |continuously |change, exchange καὶ τὰ αἴτια ἐν |10,000 |rout, turning καὶ |about οὐδὲν ἑστὼς καὶ τὸ πάρεγγυς· τὸ δὲ ἄπειρον τοῦ τε |pass, keep going καὶ μέλλοντος ἀχανές, ᾧ πάντα |cause to disappear ὡς οὖν οὐ |stupid ὁ ἐν τούτοις |blow, puff, blow out ἢ |draw, pull out |complain ὡς ἔν τινι χρόνῳ καὶ ἐπὶ μακρὸν |be annoyed ,

5.24

Μέμνησο τῆς |all together |property; essence ἧς ὀλίγιστον |partake of καὶ τοῦ |all together αἰῶνος, οὗ |low, short καὶ |momentary σοι |difference; ratio ἀφώρισται, καὶ τῆς |receive as a portion |which in a series of numbers? μέρος;

5.25

Ἄλλος ἁμαρτάνει τι εἰς ἐμέ; ὄψεται· ἰδίαν ἔχει |artistic , composition; bodily condition

have done the wrong. Again, often meditate how swiftly all things that subsist, and all things that are done in the world, are carried away, and as it were conveyed out of sight: for both the substance themselves, we see as a flood, are in a continual flux; and all actions in a perpetual change; and the causes themselves, subject to a thousand alterations, neither is there anything almost, that may ever be said to be now settled and constant. Next unto this, and which follows upon it, consider both the infiniteness of the time already past, and the immense vastness of that which is to come, wherein all things are to be resolved and annihilated. Art not thou then a very fool, who for these things, art either puffed up with pride, or distracted with cares, or canst find in thy heart to make such moans as for a thing that would trouble thee for a very long time? Consider the whole universe whereof thou art but a very little part, and the whole age of the world together, whereof but a short and very momentary portion is allotted unto thee, and all the fates and destinies together, of which how much is it that comes to thy part and share! Again: another doth trespass against me. Let him look to that. He is master of his

vocabulary
αἴσθησις -εως (f) sense perception
ἀναδίδωμι yield; give out
ἀντιβαίνω resist
ἀπονέμω portion out
ἀρέσκω please, satisfy; make amends
ἄτρεπτος unchangeable
δαίμων -ονος (m, 3) a god, fate, doom ~demon
δείκνυμι (ῡ) show, point out
διάνοια a thought; intelligence
ἑνόω unite
ἡγεμονικός showing leadership
ἡγεμών -όνος (m, 3) leader, guide, chief ~hegemony
κίνησις -εως (ῑι, f) motion
κοινός communal, ordinary
λεία booty
λεῖος smooth
μόριον piece, member; part of speech
περιγράφω trace, circumscribe
περιορίζω set boundaries
προστάτης -ου (m, 1) leader, protector
προστίθημι add; impose; (mp) agree; side with ~thesis
συγκρίνω (ῑ) combine; decree
συνεχής (ῡ) continuously
τραχύς (ᾰ̄) rough ~trachea
φυσικός natural
φύσις -εως (f) nature (of a thing) ~physics

ἰδίαν ἐνέργειαν. ἐγὼ νῦν ἔχω, ὅ με θέλει νῦν ἔχειν ἡ κοινὴ φύσις, καὶ πράσσω, ὅ με νῦν πράσσειν θέλει ἡ ἐμὴ φύσις.

5.26

Τὸ *ἡγεμονικὸν καὶ κυριεῦον τῆς ψυχῆς σου μέρος ἄτρεπτον ἔστω ὑπὸ τῆς ἐν τῇ σαρκὶ λείας ἢ τραχείας κινήσεως καὶ μὴ συγκρινέσθω, ἀλλὰ περιγραφέτω αὑτὸ καὶ περιοριζέτω τὰς πείσεις ἐκείνας ἐν τοῖς μορίοις. ὅταν δὲ ἀναδιδῶνται κατὰ τὴν ἑτέραν συμπάθειαν εἰς τὴν διάνοιαν ὡς ἐν σώματι ἡνωμένῳ, τότε πρὸς μὲν τὴν αἴσθησιν φυσικὴν οὖσαν οὐ πειρατέον ἀντιβαίνειν, τὴν δὲ ὑπόληψιν τὴν ὡς περὶ ἀγαθοῦ ἢ κακοῦ μὴ προστιθέτω τὸ ἡγεμονικὸν ἐξ ἑαυτοῦ.*

5.27

Συζῆν *θεοῖς. ᾽ συζῇ δὲ θεοῖς ὁ συνεχῶς δεικνὺς αὐτοῖς τὴν ἑαυτοῦ ψυχὴν ἀρεσκομένην μὲν τοῖς ἀπονεμομένοις, ποιοῦσαν δὲ ὅσα βούλεται ὁ δαίμων, ὃν ἑκάστῳ προστάτην καὶ ἡγεμόνα ὁ Ζεὺς ἔδωκεν, ἀπόσπασμα*

ἰδίαν ἐνέργειαν. ἐγὼ νῦν ἔχω, ὅ με θέλει νῦν ἔχειν ἡ |communal, ordinary

|nature (of a thing) ω, ὅ με νῦν πράσσειν θέλει ἡ ἐμὴ |nature (of a thing)

5.26

Τὸ |showing leadership καὶ κυριεῦον τῆς ψυχῆς σου μέρος

|unchangeable του ὑπὸ τῆς ἐν τῇ σαρκὶ λείας ἢ |rough

|motion καὶ μὴ |combine; decree ἀλλὰ |trace, circumscribe τὸ

καὶ |set boundaries ὰς πείσεις ἐκείνας ἐν τοῖς |piece, member; part of speech

δὲ |yield; give out κατὰ τὴν ἑτέραν συμπάθειαν εἰς τὴν

|a thought; intelligence ὡς ἐν σώματι |unite τότε πρὸς μὲν τὴν

|sense perception |natural οὖσαν οὐ πειρατέον |resist τὴν δὲ

ὑπόληψιν τὴν ὡς περὶ ἀγαθοῦ ἢ κακοῦ μὴ |add; impose; (mp) agree; side with

|showing leadership ἐξ ἑαυτοῦ.

5.27

Συζῆν θεοῖς. συζ�ᾖ δὲ θεοῖς ὁ |continuously |show αὐτοῖς

τὴν ἑαυτοῦ ψυχὴν |please, satisfy; make amends μὲν τοῖς |portion out

ποιοῦσαν δὲ ὅσα βούλεται ὁ |a god, fate, doom ἄστῳ

|leader, protector καὶ |leader ὁ Ζεὺς ἔδωκεν, ἀπόσπασμα

own disposition, and of his own operation. I for my part am in the meantime in possession of as much, as the common nature would have me to possess: and that which mine own nature would have me do, I do.

XX. Let not that chief commanding part of thy soul be ever subject to any variation through any corporal either pain or pleasure, neither suffer it to be mixed with these, but let it both circumscribe itself, and confine those affections to their own proper parts and members. But if at any time they do reflect and rebound upon the mind and understanding (as in an united and compacted body it must needs;) then must thou not go about to resist sense and feeling, it being natural. However let not thy understanding to this natural sense and feeling, which whether unto our flesh pleasant or painful, is unto us nothing properly, add an opinion of either good or bad and all is well.

XXI. To live with the Gods. He liveth with the Gods, who at all times affords unto them the spectacle of a soul, both contented and well pleased with whatsoever is afforded, or allotted unto her; and performing whatsoever is pleasing to that Spirit, whom (being part of himself) Jove hath appointed to every man

vocabulary
ἀποφορά tax, tribute
δείκνυμι (ῡ) show, point out
διάθεσις -εως (f) artistic composition; bodily condition
διανοέω have in mind
ἐλεύθερος not enslaved
ἐνταῦθα there, here
ἐξάγω lead out ∼demagogue
ἔξειμι go forth; is possible ∼ion
ἐπιτρέπω entrust, decide, allow ∼trophy
θεραπεύω help, serve ∼therapy
καπνός smoke
κινέω (ῑ) set in motion, move, remove ∼kinetic
κωλύω (ῡ) hinder, prevent
μέχρι as far as, until
μῆτις -ος (f) counsel, skill, plan ∼meter
ὀργή urge, impulse; anger
ὀργίζω anger, provoke, annoy
πόρνη enslaved prostitute
τοιγάρ therefore
ὑπομιμνήσκω remind of ∼mnemonic
χρεία need, use

ἑαυτοῦ. οὗτος δέ ἐστιν ὁ ἑκάστου νοῦς καὶ λόγος.

5.28

Τῷ γράσωνι μήτι ὀργίζῃ, μήτι τῷ ὀζοστόμῳ ὀργίζῃ; τί σοι ποιήσει; τοιοῦτον στόμα ἔχει, τοιαύτας μάλας ἔχει, ἀνάγκη τοιαύτην ἀποφορὰν ἀπὸ τοιούτων γίνεσθαι. — ἀλλ᾽ ὁ ἄνθρωπος λόγον ἔχει, φησί, καὶ δύναται συννοεῖν ἐφιστάνων τί πλημμελεῖ.— εὖ σοι γένοιτο· τοιγαροῦν καὶ σὺ λόγον ἔχεις, κίνησον λογικῇ διαθέσει λογικὴν διάθεσιν, δεῖξον, ὑπόμνησον· εἰ γὰρ ἐπαίει, θεραπεύσεις καὶ οὐ χρεία ὀργῆς.

Οὔτε τραγῳδὸς οὔτε πόρνη.

5.29

Ὡς ἐξελθὼν ζῆν διανοῇ, οὕτως ἐνταῦθα ζῆν ἔξεστιν· ἐὰν δὲ μὴ ἐπιτρέπωσι, τότε καὶ τοῦ ζῆν ἔξιθι, οὕτως μέντοι ὡς μηδὲν κακὸν πάσχων. καπνὸς καὶ ἀπέρχομαι· τί αὐτὸ πρᾶγμα δοκεῖς; μέχρι δέ με τοιοῦτον οὐδὲν ἐξάγει, μένω ἐλεύθερος καὶ οὐδείς με κωλύσει ποιεῖν ἃ θέλω· θέλω δὲ

ἑαυτοῦ. οὗτος δέ ἐστιν ὁ ἑκάστου νοῦς καὶ λόγος.

5.28

Τῷ γράσωνι |counsel, skill, plan |anger, provoke, annoy τῷ ὀζοστόμῳ |counsel, skill, plan |anger, provoke, annoy σοι ποιήσει; τοιοῦτον στόμα ἔχει, τοιαύτας μάλας ἔχει, ἀνάγκη τοιαύτην |tax, tribute ἀπὸ τοιούτων γίνεσθαι. — ἀλλ᾽ ὁ ἄνθρωπος λόγον ἔχει, φησί, καὶ δύναται συννοεῖν ἐφιστάνων τί πλημμελεῖ.— εὖ σοι γένοιτο· τοιγαροῦν καὶ σὺ λόγον ἔχεις, |move, remove λογικῇ |artistic composition; bodily condition |artistic composition; bodily condition |show |remind of εἰ γὰρ ἐπαίει, θεραπεύσεις καὶ οὐ |need, use |urge, impulse; anger Οὔτε τραγῳδὸς οὔτε |enslaved prostitute

5.29

Ὡς ἐξελθὼν ζῆν διανοῇ, οὕτως |there, here ἧν ἔξεστιν· ἐὰν δὲ μὴ |entrust, decide, allow, τότε καὶ τοῦ ζῆν |go forth; is possible ὡς μέντοι ὡς μηδὲν κακὸν πάσχων. |smoke καὶ ἀπέρχομαι· τί αὐτὸ πρᾶγμα δοκεῖς; |as far as, until οἱοῦτον οὐδὲν |lead out μένω |not enslaved ἀλλὰ οὐδείς με κωλύσει ποιεῖν ἃ θέλω· θέλω δὲ

as his overseer and governor.

XXII. Be not angry neither with him whose breath, neither with him whose arm holes, are offensive. What can he do? such is his breath naturally, and such are his arm holes; and from such, such an effect, and such a smell must of necessity proceed. 'O, but the man (sayest thou) hath understanding in him, and might of himself know, that he by standing near, cannot choose but offend.' And thou also (God bless thee!) hast understanding. Let thy reasonable faculty, work upon his reasonable faculty; show him his fault, admonish him. If he hearken unto thee, thou hast cured him, and there will be no more occasion of anger.

XXIII. 'Where there shall neither roarer be, nor harlot.' Why so? As thou dost purpose to live, when thou hast retired thyself to some such place, where neither roarer nor harlot is: so mayest thou here. And if they will not suffer thee, then mayest thou leave thy life rather than thy calling, but so as one that doth not think himself anyways wronged. Only as one would say, Here is a smoke; I will out of it. And what a great matter is this! Now till some such thing force me out, I will continue free; neither shall any man hinder me to do what I will, and my will shall ever be by the

vocabulary

ἀγνώμων headstrong, unfeeling
ἀπονέμω portion out
ἀρκέω satisfy; ward off, defend; suffice
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
γονεύς -ος (m) parent
γοῦν at least then
διδάσκαλος teacher
διέρχομαι pierce, traverse
ἔνδοξος reputable
ἐξαίσιος immoderate, unreasonable ∼etiology
ἐρέσσω to row ∼row
εὐγνώμων considerate, sensible
ζῷον being, animal; picture
ἡδονή pleasure
ἱστορία science, history
κρείσσων more powerful; better
μέχρι as far as, until
οἰκεῖος household, familiar, proper
οἰκέτης -ου (m, 1) household; house slave
οἰκέω inhabit ∼economics
ὁμόνοια unanimity
παροράω notice; overlook, neglect
πλήρης full, complete; (+gen) full of ∼plethora
πόνος toil, suffering ∼osteopenia
πόσος how many, much, far?
προσφέρω present; resemble; add
ῥέζω do, make, perform sacrifices ∼ergonomics
συνάγω assemble; join in battle ∼demagogue
συντάσσω gather, assemble ∼syntax
τέλειος finished ∼apostle
ὑπομένω stay behind, await ∼remain
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χείρων worse, more base, inferior, weaker

κατὰ φύσιν τοῦ λογικοῦ καὶ κοινωνικοῦ ζῴου.

5.30

Ὁ Τοῦ ὅλου *νοῦς κοινωνικός. πεποίηκε γοῦν τὰ χείρω τῶν κρειττόνων ἕνεκεν καὶ τὰ κρείττω ἀλλήλοις συνήρμοσεν. ὁρᾷς πῶς ὑπέταξε, συνέταξε, καὶ τὸ κατ᾽ ἀξίαν ἀπένειμεν ἑκάστοις καὶ τὰ κρατιστεύοντα εἰς ὁμόνοιαν ἀλλήλων συνήγαγεν.*

5.31

Πῶς *προσενήνεξαι μέχρι νῦν θεοῖς, γονεῦσιν, ἀδελφοῖς, γυναικί, τέκνοις*, διδασκάλοις, *τροφεῦσι, φίλοις, οἰκείοις, οἰκέταις· εἰ πρὸς πάντας σοι μέχρι νῦν ἐστι τό· μήτε τινὰ ῥέξαι ἐξαίσιον μήτε τι εἰπεῖν. ἀναμιμνῄσκου δὲ καὶ δι᾽ οἵων διελήλυθας καὶ οἷα ἤρκεσας ὑπομεῖναι καὶ ὅτι πλήρης ἤδη σοι ἡ ἱστορία τοῦ βίου καὶ τελεία ἡ λειτουργία καὶ πόσα ὦπται καλὰ καὶ πόσων μὲν ἡδονῶν καὶ πόνων ὑπερεῖδες, πόσα δὲ ἔνδοξα παρεῖδες, εἰς ὅσους δὲ ἀγνώμονας εὐγνώμων ἐγένου.*

κατὰ φύσιν τοῦ λογικοῦ καὶ κοινωνικοῦ ζῴου.

5.30

Ὁ Τοῦ ὅλου νοῦς κοινωνικός. πεποίηκε |at then least |worse, more base
κρειττόνων ἕνεκεν καὶ τὰ κρείττω ἀλλήλοις συνήρμοσεν.

ὁρᾷς πῶς ὑπέταξε, |gather, assemble , καὶ τὸ κατ᾽ ἀξίαν |portion out
ἑκάστοις καὶ τὰ κρατιστεύοντα εἰς |unanimity ἀλλήλων

|join

5.31

Πῶς |present; resemble |as far as, until |parent ἀδελφοῖς,
γυναικί, τέκνοις, |teacher , τροφεῦσι, φίλοις, οἰκείοις,

|household; |house slave ἐπὶ πρὸς πάντας σοι |as far as, until τι τό· μήτε
τινὰ ῥέξαι |immoderate, unreasonable τε τι εἰπεῖν. ἀναμιμνήσκου δὲ
καὶ δι᾽ οἵων |pierce, traverse καὶ οἷα |satisfy; ward off, defend; suffice |stay behind, await
ὅτι |full, complete; (+gen) full of ἤδη σοι ἡ ἱστορία τοῦ βίου καὶ |finished ἡ
λειτουργία καὶ |how many, much, far? |how many, much, far? |pleasure
καὶ |toil, suffering εἶδες, |how many, much, far? |reputable |notice; overlook, neglect ὅσους
δὲ |headstrong, unfeeling |considerate, sensible ἐγένου.

proper nature of a reasonable and sociable creature, regulated and directed.

XXIV. That rational essence by which the universe is governed, is for community and society; and therefore hath it both made the things that are worse, for the best, and hath allied and knit together those which are best, as it were in an harmony. Seest thou not how it hath sub-ordinated, and co-ordinated? and how it hath distributed unto everything according to its worth? and those which have the pre-eminency and superiority above all, hath it united together, into a mutual consent and agreement.

XXV. How hast thou carried thyself hitherto towards the Gods? towards thy parents? towards thy brethren? towards thy wife? towards thy children? towards thy masters? thy foster-fathers? thy friends? thy domestics? thy servants? Is it so with thee, that hitherto thou hast neither by word or deed wronged any of them? Remember withal through how many things thou hast already passed, and how many thou hast been able to endure; so that now the legend of thy life is full, and thy charge is accomplished. Again, how many truly good things have certainly by thee been discerned? how many pleasures, how many pains hast thou passed over with contempt? how many things eternally glorious hast thou despised? towards how many

vocabulary

αἰδώς awe, shame, respect; genitals
αἰσθητής -οῦ (m, 1) one who perceives
ἀμαθής ignorant
ἀμυδρός obscure, vague
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
γελάω laugh, smile, laugh at
εἶτα then, therefore, next
ἐνταῦθα there, here
ἐπιστήμων skillful, clever ∼station
εὐδοκιμέω be esteemed
εὐρυόδεια widespread ∼odometer
ἤτοι truly; either, or
ἵλεως propitious, gracious
κενός empty, vain
κλαίω weep
κυνίδιον puppy
οὐδέπω not, not yet
οὐσία property; essence
παιδίον young child; slave
περιμένω wait for
περίοδος picket, circuit
σποδός (f) embers; ashes
συγχέω entangle, destroy, confound
ψόφος noise

5.32

Διὰ τί συγχέουσιν ἄτεχνοι καὶ ἀμαθεῖς ψυχαὶ ἔντεχνον καὶ ἐπιστήμονα; τίς οὖν ψυχὴ ἔντεχνος καὶ ἐπιστήμων; ἡ εἰδυῖα ἀρχὴν καὶ τέλος καὶ τὸν δι᾽ ὅλης τῆς οὐσίας διήκοντα λόγον καὶ διὰ παντὸς τοῦ αἰῶνος κατὰ περιόδους τεταγμένας οἰκονομοῦντα τὸ πᾶν.

5.33

Ὅσον οὐδέπω σποδὸς ἢ σκελετὸς καὶ ἤτοι ὄνομα ἢ οὐδὲ ὄνομα, τὸ δὲ ὄνομα ψόφος καὶ ἀπήχημα. τὰ δὲ ἐν τῷ βίῳ πολυτίμητα κενὰ καὶ σαπρὰ καὶ μικρὰ καὶ κυνίδια διαδακνόμενα καὶ παιδία φιλόνεικα, γελῶντα, εἶτα εὐθὺς κλαίοντα· πίστις δὲ καὶ αἰδὼς καὶ δίκη καὶ ἀλήθεια πρὸς Ὄλυμπον ἀπὸ χθονὸς εὐρυοδείης. τί οὖν ἔτι τὸ ἐνταῦθα κατέχον, εἴ γε τὰ μὲν αἰσθητὰ εὐμετάβλητα καὶ οὐχ ἑστῶτα, τὰ δὲ αἰσθητήρια ἀμυδρὰ καὶ εὐπαρατύπωτα, αὐτὸ δὲ τὸ ψυχάριον ἀναθυμίασις ἀφ᾽ αἵματος, τὸ δὲ εὐδοκιμεῖν παρὰ τοιούτοις κενόν; τί οὖν; περιμένεις ἴλεως

5.32

Διὰ τί |entangle, destroy, confound ἐχνοι καὶ |ignorant ψυχαὶ ἔντεχνον καὶ |skillful, clever, τίς οὖν ψυχὴ ἔντεχνος καὶ |skillful, clever, ἡ εἰδυῖα ἀρχὴν καὶ τέλος καὶ τὸν δι' ὅλης τῆς |property; essence διήκοντα λόγον καὶ διὰ παντὸς τοῦ αἰῶνος κατὰ |picket, circuit τεταγμένας οἰκονομοῦντα τὸ πᾶν.

5.33

Ὅσον |not, not yet |embers; ashes ἢ σκελετὸς καὶ |truly; either, or ὄνομα ἢ οὐδὲ ὄνομα, τὸ δὲ ὄνομα |noise καὶ ἀπήχημα. τὰ δὲ ἐν τῷ βίῳ πολυτίμητα |empty, vain ἀπρὰ καὶ μικρὰ καὶ |puppy διαδακνόμενα καὶ |young child; slave φιλόνεικα, γελῶντα, |then, therefore, next |weep πίστις δὲ καὶ |awe, shame, respect; genitals |truth πρὸς Ὄλυμπον ἀπὸ χθονὸς |widespread τί οὖν ἔτι τὸ |there, here κατέχον, εἴ γε τὰ μὲν αἰσθητὰ εὐμετάβλητα καὶ οὐχ ἑστῶτα, τὰ δὲ αἰσθητήρια |obscure, vague καὶ εὐπαρατύπωτα, αὐτὸ δὲ τὸ ψυχάριον ἀναθυμίασις ἀφ' αἵματος, τὸ δὲ |be esteemed παρὰ τοιούτοις |empty, vain ὂν; |wait for |propitious, gracious

perverse unreasonable men hast thou carried thyself kindly, and discreetly?

XXVI. Why should imprudent unlearned souls trouble that which is both learned, and prudent? And which is that that is so? she that understandeth the beginning and the end, and hath the true knowledge of that rational essence, that passeth through all things subsisting, and through all ages being ever the same, disposing and dispensing as it were this universe by certain periods of time.

XXVII. Within a very little while, thou wilt be either ashes, or a sceletum; and a name perchance; and perchance, not so much as a name. And what is that but an empty sound, and a rebounding echo? Those things which in this life are dearest unto us, and of most account, they are in themselves but vain, putrid, contemptible. The most weighty and serious, if rightly esteemed, but as puppies, biting one another: or untoward children, now laughing and then crying. As for faith, and modesty, and justice, and truth, they long since, as one of the poets hath it, have abandoned this spacious earth, and retired themselves unto heaven. What is it then that doth keep thee here, if things sensible be so mutable and unsettled? and the senses so obscure, and so fallible? and our souls nothing but an exhalation of blood? and to be in credit among such, be but vanity? What is it that thou dost stay for?

vocabulary
ἀνέχω raise; mid: endure, submit
ἀπέχω ward off, drive off, refrain, be at some distance
ἀπολήγω cease, desist from ∼lax
ἀρκέω satisfy; ward off, defend; suffice
βλάβη harm
βλάπτω break, make fail
διάθεσις -εως (f) artistic composition; bodily condition
εἴτε if, whenever; either/or
ἐμποδίζω fetter, hinder
ἐνταῦθα there, here
ἐντός within
εὐφημέω speak propitiously ∼fame
ἐφίστημι set; (mp) come/be near, direct, stop ∼station
ζῷον being, animal; picture
ἠώς ἠῶθι (f, 2) dawn ∼Eocene
κοινός communal, ordinary
κοινόω make common; cooperate
μεθίστημι change, substitute; withdraw; change sides; (mid) send away ∼station
ὅρος boundary marker ∼horizon
σέβομαι feel shame, awe
ὑπολαμβάνω take under one's support, seize; speak up; imagine ∼epilepsy

τὴν εἴτε σβέσιν εἴτε μετάστασιν· ἕως δὲ ἐκείνης ὁ καιρὸς ἐφίσταται, τί ἀρκεῖ; τί δὲ ἄλλο ἢ θεοὺς μὲν σέβειν καὶ εὐφημεῖν, ἀνθρώπους δὲ εὖ ποιεῖν καὶ ἀνέχεσθαι αὐτῶν καὶ ἀπέχεσθαι· ὅσα δὲ ἐντὸς ὅρων τοῦ κρεᾳδίου καὶ τοῦ πνευματίου, ταῦτα μεμνῆσθαι μήτε σὰ ὄντα μήτε ἐπὶ σοί.

5.34

Δύνασαι ἀεὶ εὑροεῖν, εἴ γε καὶ εὐοδεῖν, εἴ γε καὶ ὁδῷ ὑπολαμβάνειν καὶ πράσσειν. δύο ταῦτα κοινὰ τῇ τε τοῦ θεοῦ καὶ τῇ τοῦ ἀνθρώπου καὶ παντὸς λογικοῦ ζῴου ψυχῇ· τὸ μὴ ἐμποδίζεσθαι ὑπ᾽ ἄλλου καὶ τὸ ἐν τῇ δικαικῇ διαθέσει καὶ πράξει ἔχειν τὸ ἀγαθὸν καὶ ἐνταῦθα τὴν ὄρεξιν ἀπολήγειν.

5.35

Εἰ μήτε κακία ἐστὶ τοῦτο ἐμὴ μήτε ἐνέργεια κατὰ κακίαν ἐμὴν μήτε τὸ κοινὸν βλάπτεται, τί ὑπὲρ αὐτοῦ διαφέρομαι, τίς δὲ βλάβη τοῦ κοινοῦ;

τὴν if, whenever; either/or ἰσιν· ἕως δὲ ἐκείνης ὁ καιρὸς if, whenever; either/or

set; (mp) come/be near, direct, stop ἥκῃ, ἀρκούμενος satisfy; ward off, defend; suffice ἄλλο ἢ θεοὺς μὲν σέβειν καὶ

speak propitiously εὐμενεῖς πους δὲ εὖ ποιεῖν καὶ raise; endure αὐτῶν

καὶ ward off, drive off, refrain, be at some distance ἀμύνειν within boundary marker κρεᾳδίου καὶ τοῦ

πνευματίου, ταῦτα μεμνῆσθαι μήτε σὰ ὄντα μήτε ἐπὶ σοί.

5.34

Δύνασαι ἀεὶ εὑροεῖν, εἴ γε καὶ εὐοδεῖν, εἴ γε καὶ ὁδῷ

take under one's support, seize; speak up; imagine ὑπολαμβάνειν. δύο ταῦτα communal, ordinary τε

τοῦ θεοῦ καὶ τῇ τοῦ ἀνθρώπου καὶ παντὸς λογικοῦ ζῴου

ψυχῇ· τὸ μὴ fetter, hinder ὑπ' ἄλλου καὶ τὸ ἐν τῇ δικαικῇ

artistic composition; bodily condition ἕξει ἔχειν τὸ ἀγαθὸν καὶ there, here ἐν ὄρεξιν

cease, desist from

5.35

Εἰ μήτε κακία ἐστὶ τοῦτο ἐμὴ μήτε ἐνέργεια κατὰ κακίαν

ἐμὴν μήτε τὸ communal, ordinary break, make fail ὑπὲρ αὐτοῦ διαφέρομαι,

τίς δὲ harm τοῦ κοινοῦ;

an extinction, or a translation; either of them with a propitious and contented mind. But still that time come, what will content thee? what else, but to worship and praise the Gods; and to do good unto men. To bear with them, and to forbear to do them any wrong. And for all external things belonging either to this thy wretched body, or life, to remember that they are neither thine, nor in thy power.

XXVIII. Thou mayest always speed, if thou wilt but make choice of the right way; if in the course both of thine opinions and actions, thou wilt observe a true method. These two things be common to the souls, as of God, so of men, and of every reasonable creature, first that in their own proper work they cannot be hindered by anything: and secondly, that their happiness doth consist in a disposition to, and in the practice of righteousness; and that in these their desire is terminated.

XXIX. If this neither be my wicked act, nor an act anyways depending from any wickedness of mine, and that by it the public is not hurt; what doth it concern me? And wherein can the public be hurt? For thou

vocabulary
ἀπαιτέω demand to have returned
ἀπονέμω portion out
βλάβη harm
διοικέω manage, keep house
ἔθος ἔθεος (n, 3) custom, habit ∼ethology
ἐλασσόω diminish, degrade
ἐλαττόω diminish, degrade
ἔμβολος insertable peg; ram; wedge formation; porch
ἐπιλανθάνω mp: forget ∼Lethe
εὐπειθής obedient
εὐτρεπής ready
καταλαμβάνω seize, understand, catch, overtake; (mp) happen ∼epilepsy
μοῖρα portion, fate; (κατά+) rightly ∼Moira
μωρός stupid
ναί yea
ὁρμή pressure, assault, order ∼hormone
οὐσία property; essence
σεαυτοῦ yourself
συναρπάζω snatch with
τροπή rout, turning of an enemy ∼trophy
φαντάζω make visible; imagine
φαντασία appearance; imagination

5.36

Μὴ ὁλοσχερῶς τῇ φαντασίᾳ συναρπάζεσθαι, ἀλλὰ βοηθεῖν μὲν κατὰ δύναμιν καὶ κατ᾽ ἀξίαν, κἂν εἰς τὰ μέσα ἐλαττῶνται, μὴ μέντοι βλάβην αὐτὸ φαντάζεσθαι· κακὸν γὰρ ἔθος. ἀλλ᾽ ὡς ὁ γέρων ἀπελθὼν τὸν τοῦ θρεπτοῦ ῥόμβον ἀπήτει, μεμνημένος ὅτι ῥόμβος, οὕτως οὖν καὶ ὧδε. ἐπεί τοι γίνῃ καλῶν ἐπὶ τῶν ἐμβόλων. ἄνθρωπε, ἐπελάθου τί ταῦτα ἦν;— ναί· ἀλλὰ τούτοις περισπούδαστα.— διὰ τοῦτ᾽ οὖν καὶ σὺ μωρὸς γένῃ;

Ἐγενόμην ποτέ, ὁπουδήποτε καταληφθείς, εὔμοιρος ἄνθρωπος· τὸ δὲ εὔμοιρος, ἀγαθὴν μοῖραν σεαυτῷ ἀπονείμας· ἀγαθαὶ δὲ μοῖραι ἀγαθαὶ τροπαὶ ψυχῆς, ἀγαθαὶ ὁρμαί, ἀγαθαὶ πράξεις.

6

6.1

Ἡ Τῶν ὅλων οὐσία εὐπειθὴς καὶ εὐτρεπής, ὁ δὲ ταύτην διοικῶν λόγος οὐδεμίαν ἐν ἑαυτῷ αἰτίαν ἔχει τοῦ

5.36

Μὴ ὁλοσχερῶς τῇ |appearance; imagination |snatch with , ἀλλὰ βοηθεῖν μὲν κατὰ δύναμιν καὶ κατ᾽ ἀξίαν, κἂν εἰς τὰ μέσα ἐλαττῶνται, μὴ μέντοι |harm αὐτὸ |make visible; imagine κακὸν γὰρ |custom, habit ἀλλ᾽ ὡς ὁ γέρων ἀπελθὼν τὸν τοῦ θρεπτοῦ ῥόμβον |demand to have returned ημένος ὅτι ῥόμβος, οὕτως οὖν καὶ ὧδε. ἐπεί τοι γίνῃ καλῶν ἐπὶ τῶν |insertable peg; wedge formation; porch ram; ἄνθρωπε, ἐπελάθου τί ταῦτα ἦν;— |yea ἀλλὰ τούτοις περισπούδαστα.— διὰ τοῦτ᾽ οὖν καὶ σὺ |stupid γένῃ;

Ἐγενόμην ποτέ, ὁπουδήποτε |seize, understand, catch, overtake; (mp) happen ος ἄνθρωπος· τὸ δὲ εὔμοιρος, ἀγαθὴν |portion, fate |yourself |portion out ἀγαθαὶ δὲ |portion, fate θαὶ |rout, turning ψυχῆς, ἀγαθαὶ |pressure, sault, order as- αὶ πράξεις.

6

6.1

Ἡ Τῶν ὅλων |property, essence |obedient καὶ |ready , ὁ δὲ ταύτην |manage, keep house μίαν ἐν ἑαυτῷ αἰτίαν ἔχει τοῦ

must not altogether be carried by conceit and common opinion: as for help thou must afford that unto them after thy best ability, and as occasion shall require, though they sustain damage, but in these middle or worldly things; but however do not thou conceive that they are truly hurt thereby: for that is not right. But as that old foster-father in the comedy, being now to take his leave doth with a great deal of ceremony, require his foster-child's rhombus, or rattle-top, remembering nevertheless that it is but a rhombus; so here also do thou likewise. For indeed what is all this pleading and public bawling for at the courts? O man, hast thou forgotten what those things are! yea but they are things that others much care for, and highly esteem of. Wilt thou therefore be a fool too? Once I was; let that suffice.

XXX. Let death surprise me when it will, and where it will, I may be εὔμοιρος, or a happy man, nevertheless.

For he is a happy man, who in his lifetime dealeth unto himself a happy lot and portion. A happy lot and portion is, good inclinations of the soul, good desires, good actions.

6

I. The matter itself, of which the universe doth consist, is of itself very tractable and pliable. That rational essence that doth govern it, hath in itself no cause to do

vocabulary
ἀλλοῖος of another kind ∼alien
ἀρκέω satisfy; ward off, defend; suffice
βλάπτω break, make fail
εἴπερ if indeed
ἑνόω unite
εὐφημιέω speak propitiously ∼fame
ἤτοι truly; either, or
θάλπω to warm
μεταβάλλω alter, transform
οὐσία property; essence
παρατρέχω run past
περαίνω finish, accomplish
ποιότης -τος (f, 3) quality
πότερος which, whichever of two
πρᾶξις -εως (f) result, business ∼practice
πρέπω be conspicuous, preeminent ∼refurbish
ῥιγέω (ῑ) shudder with fear; be flustered ∼frigid
ῥῖγος -ους (n, 3) miserable, cold ∼frigid
ῥιγόω feel cold ∼frigid
σκεδάννυμι (ῡ) shed, disperse
ὕπνον a sleep
ὕπνος a sleep
ὑπόκειμαι lie under; be assumed; allow, submit

κακοποιεῖν· κακίαν γὰρ οὐκ ἔχει οὐδέ τι κακῶς ποιεῖ οὐδὲ βλάπτεταί τι ὑπ᾽ ἐκείνου. πάντα δὲ κατ᾽ ἐκεῖνον γίνεται καὶ περαίνεται.

6.2

Μὴ *διαφέρου πότερον ῥιγῶν ἢ θαλπόμενος τὸ πρέπον ποιεῖς, καὶ πότερον νυστάζων ἢ ἱκανῶς ὕπνου ἔχων, καὶ πότερον κακῶς ἀκούων ἢ εὐφημούμενος, καὶ πότερον ἀποθνῄσκων ἢ πράττων τι ἀλλοῖον· μία γὰρ τῶν βιωτικῶν πράξεων καὶ αὕτη ἐστί, καθ᾽ ἣν ἀποθνῄσκομεν· ἀρκεῖ οὖν καὶ ἐπὶ ταύτης τὸ παρὸν εὖ θέσθαι.*

6.3

Ἔσω *βλέπε· μηδενὸς πράγματος μήτε ἡ ἰδία ποιότης μήτε ἡ ἀξία παρατρεχέτω σε.*

6.4

Πάντα *τὰ ὑποκείμενα τάχιστα μεταβαλεῖ καὶ ἤτοι ἐκθυμιαθήσεται, εἴπερ ἥνωται ἡ οὐσία, ἢ σκεδασθήσεται.*

κακοποιεῖν· κακίαν γὰρ οὐκ ἔχει οὐδέ τι κακῶς ποιεῖ οὐδὲ

|break, make fail ἐπ᾽ ἐκείνου. πάντα δὲ κατ᾽ ἐκεῖνον γίνεται

καὶ |finish, accomplish

6.2

Μὴ διαφέρου |which, whichever ῥιγῶν ἢ |to warm τὸ |be conspicuous, pre-eminent

ποιεῖς, καὶ |which, whichever ὑστάζων ἢ ἱκανῶς ὕπνου ἔχων, καὶ

|which, whichever κακῶς ἀκούων ἢ |speak propitiously αἰ |which, whichever

ἀποθνήσκων ἢ πράττων τι |of another kind γὰρ τῶν

βιωτικῶν |result, business καὶ αὕτη ἐστί, καθ᾽ ἣν ἀποθνήσκομεν·

|satisfy; ward off, |defend; suffice πὶ ταύτης τὸ παρὸν εὖ θέσθαι.

6.3

Ἔσω βλέπε· μηδενὸς πράγματος μήτε ἡ ἰδία |quality μήτε

ἡ ἀξία |run past σε.

6.4

Πάντα τὰ |lie under; be assumed; allow |alter, transform καὶ |truly; either, or

ἐκθυμιαθήσεται, |if indeed |unite ἡ |property; essence |shed, disperse

evil. It hath no evil in itself; neither can it do anything that is evil: neither can anything be hurt by it. And all things are done and determined according to its will and prescript.

II. Be it all one unto thee, whether half frozen or well warm; whether only slumbering, or after a full sleep; whether discommended or commended thou do thy duty: or whether dying or doing somewhat else; for that also 'to die,' must among the rest be reckoned as one of the duties and actions of our lives.

III. Look in, let not either the proper quality, or the true worth of anything pass thee, before thou hast fully apprehended it.

IV. All substances come soon to their change, and either they shall be resolved by way of exhalation (if so be that all things shall be reunited into one substance), or as others

vocabulary
διάκειμαι be in a condition
ἐξομοιόω become like
ἔξωθεν from outside
ἡγεμονικός showing leadership
ἤτοι truly; either, or
μεταβαίνω change the subject ∼basis
μνήμη reminder, memorial
περαίνω finish, accomplish
περιέχω (mid) protect
πρᾶξις -εως (f) result, business ∼practice
τέρπω gratify, satiate, comfort ∼terpsichorean
ὕλη (ῡ) forest, firewood
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

6.5

Ὁ Διοικῶν λόγος οἶδε πῶς διακείμενος καὶ τί ποιεῖ καὶ ἐπὶ τίνος ὕλης.

6.6

Ἄριστος τρόπος τοῦ ἀμύνεσθαι τὸ μὴ ἐξομοιοῦσθαι.

6.7

Ἑνὶ τέρπου καὶ προσαναπαύου, τῷ ἀπὸ πράξεως κοινωνικῆς μεταβαίνειν ἐπὶ πρᾶξιν κοινωνικὴν σὺν μνήμῃ θεοῦ.

6.8

Τὸ ἡγεμονικόν ἐστι τὸ ἑαυτὸ ἐγεῖρον καὶ τρέπον καὶ ποιοῦν μὲν ἑαυτὸ οἷον ἂν καὶ θέλῃ, ποιοῦν δὲ ἑαυτῷ φαίνεσθαι πᾶν τὸ συμβαῖνον οἷον αὐτὸ θέλει.

6.9

Κατὰ τὴν τῶν ὅλων φύσιν ἕκαστα περαίνεται· οὐ γὰρ κατ᾽ ἄλλην γέ τινα φύσιν ἤτοι ἔξωθεν περιέχουσαν ἢ

6.5

Ὁ Διοικῶν λόγος οἷδε πῶς |be in a condition ` τί ποιεῖ καὶ ἐπὶ τίνος ὕλης.

6.6

Ἄριστος τρόπος τοῦ ἀμύνεσθαι τὸ μὴ |become like .

6.7

Ἐνὶ |gratify, satiate, comfort ιὶ προσαναπαύου, τῷ ἀπὸ |result, business κοινωνικῆς |change the subject ὴ |result, business .οινωνικὴν σὺν |reminder, memorial θεοῦ.

6.8

Τὸ |showing leadership ἔστι τὸ ἑαυτὸ ἐγεῖρον καὶ τρέπον καὶ ποιοῦν μὲν ἑαυτὸ οἷον ἂν καὶ θέλῃ, ποιοῦν δὲ ἑαυτῷ φαίνεσθαι πᾶν τὸ συμβαῖνον οἷον αὐτὸ θέλει.

6.9

Κατὰ τὴν τῶν ὅλων φύσιν ἕκαστα |finish, accomplish οὐ γὰρ κατ᾽ ἄλλην γέ τινα φύσιν |truly; either or |from outside |(mid) protect ἢ

maintain, they shall be scattered and dispersed. As for that Rational Essence by which all things are governed, as it best understandeth itself, both its own disposition, and what it doth, and what matter it hath to do with and accordingly doth all things; so we that do not, no wonder, if we wonder at many things, the reasons whereof we cannot comprehend.

V. The best kind of revenge is, not to become like unto them.

VI. Let this be thy only joy, and thy only comfort, from one sociable kind action without intermission to pass unto another, God being ever in thy mind.

VII. The rational commanding part, as it alone can stir up and turn itself; so it maketh both itself to be, and everything that happeneth, to appear unto itself, as it will itself.

VIII. According to the nature of the universe all things particular are determined, not according to any other nature, either about compassing and containing; or within, dispersed and contained; or without, depending.

vocabulary
αἶα land ∼geography
ἀναγκάζω force, compel
ἀναγκαῖος coerced, coercing, slavery
ἀπαρτάω hang; detach
ἁρμονία fastener; agreement ∼harmony
διαταράσσω confuse
διοικέω manage, keep house
ἐγκρατής firm, powerful
ἐνδιατρίβω (ῑ) spent time, keep doing
ἔνδον in the house of; within
ἐξίστημι displace, transform; (+gen) give up ∼station
ἐπάνειμι return
ἐπανέρχομαι return; ascend
ἐπιθυμέω (ῡ) wish, covet
εὐσταθέω be steady, healthy
ἤτοι truly; either, or
θαρρέω be of good heart
θαρσέω be of good heart
μέλος -ους (n, 3) limb; melody
μέλω concern, interest, be one's responsibility
περιίστημι be around; turn out ∼station
πρόνοια foresight, providence
ῥυθμός measured; symmetrical
σεαυτοῦ yourself
σέβομαι feel shame, awe
συνεχής (ῡ) continuously
τάξις -εως (f) arrangement, military unit
ταράσσω mess things up ∼trachea

ἐμπεριεχομένην ἔνδον ἢ ἔξω ἀπηρτημένην.

6.10

Ἤτοι κυκεὼν καὶ ἀντεμπλοκὴ καὶ σκεδασμὸς ἢ ἕνωσις καὶ τάξις καὶ πρόνοια. εἰ μὲν οὖν τὰ πρότερα, τί καὶ ἐπιθυμῶ εἰκαίῳ συγκρίματι καὶ φυρμῷ τοιούτῳ ἐνδιατρίβειν; τί δέ μοι καὶ μέλει ἄλλου τινὸς ἢ τοῦ ὅπως ποτὲ αἷα γίνεσθαι᾽; τί δὲ καὶ ταράσσομαι; ἥξει γὰρ ἐπ᾽ ἐμὲ ὁ σκεδασμός, ὅ τι ἂν ποιῶ. εἰ δὲ θάτερά ἐστι, σέβω καὶ εὐσταθῶ καὶ θαρρῶ τῷ διοικοῦντι.

6.11

Ὅταν ἀναγκασθῇς ὑπὸ τῶν περιεστηκότων οἱονεὶ διαταραχθῆναι, ταχέως ἐπάνιθι εἰς σεαυτὸν καὶ μὴ ὑπὲρ τὰ ἀναγκαῖα ἐξίστασο τοῦ ῥυθμοῦ· ἔσῃ γὰρ ἐγκρατέστερος τῆς ἁρμονίας τῷ συνεχῶς εἰς αὐτὴν ἐπανέρχεσθαι.

ἐμπεριεχομένην |in the house; of; within ἀπηρτημένην.

6.10

|truly; either, or κυκεὼν καὶ ἀντεμπλοκὴ καὶ σκεδασμὸς ἢ ἕνωσις καὶ τάξις καὶ |foresight, providence ἡ μὲν οὖν τὰ πρότερα, τί καὶ |wish, covet εἰκαίῳ συγκρίματι καὶ φυρμῷ τοιούτῳ |spent time, keep doing τί δέ μοι καὶ μέλει ἄλλου τινὸς ἢ τοῦ ὅπως ποτὲ |land γένεσθαι; τί δὲ καὶ |mess things up ἥξει γὰρ ἐπ᾽ ἐμὲ ὁ σκεδασμός, ὅ τι ἂν ποιῶ. εἰ δὲ θάτερά ἐστι, σέβω καὶ |be steady, healthy ῥῶ τῷ |manage, keep house

6.11

Ὅταν |force, compel ὑπὸ τῶν |be around; turn out ἐνεὶ |confuse ταχέως |return εἰς |yourself καὶ μὴ ὑπὲρ τὰ ἀναγκαῖα |displace, transform; (+gen) give up |measured; symmetrical ἴση γὰρ |firm, powerful τῆς |fastener; agreement τῷ |continuously ἐς αὐτὴν |return; ascend

Either this universe is a mere confused mass, and an intricate context of things, which shall in time be scattered and dispersed again: or it is an union consisting of order, and administered by Providence. If the first, why should I desire to continue any longer in this fortuit confusion and commixtion? or why should I take care for anything else, but that as soon as may be I may be earth again? And why should I trouble myself any more whilst I seek to please the Gods? Whatsoever I do, dispersion is my end, and will come upon me whether I will or no. But if the latter be, then am not I religious in vain; then will I be quiet and patient, and put my trust in Him, who is the Governor of all.

IX. Whensoever by some present hard occurrences thou art constrained to be in some sort troubled and vexed, return unto thyself as soon as may be, and be not out of tune longer than thou must needs. For so shalt thou be the better able to keep thy part another time, and to maintain the harmony, if thou dost use thyself to this

vocabulary
ἀνεκτός bearable
αὐλή courtyard
δεύω moisten; lack
διέξειμι pass through; recount ∼ion
ἐδώδιμος edible, cooked
ἐπάνειμι return
ἐπάνοδος (f) return; recap
θεραπεύω help, serve ∼therapy
ἰχθύς -ος (m) fish ∼ichthyology
καθικνέομαι affect with feeling
κόγχη mussel
μητρυιά stepmother ∼maternal
ὅμως anyway, nevertheless
ὄρνις -θος (ī, f) bird ∼ornithology
σπασμός convulsion
συνεχής (ū) continuously
συνουσία society, sex
φαντασία appearance; imagination
χοῖρος young fattened pig

6.12

Εἰ μητρυιάν τε ἅμα εἶχες καὶ μητέρα, ἐκείνην τ᾽ ἂν ἐθεράπευες καὶ ὅμως ἡ ἐπάνοδός σοι πρὸς τὴν μητέρα συνεχὴς ἐγίνετο. τοῦτό σοι νῦν ἐστιν ἡ αὐλὴ καὶ ἡ φιλοσοφία· ὧδε πολλάκις ἐπάνιθι καὶ προσαναπαύου ταύτῃ, δι᾽ ἣν καὶ τὰ ἐκεῖ σοι ἀνεκτὰ φαίνεται καὶ σὺ ἐν αὐτοῖς ἀνεκτός.

6.13

Οἷον δὴ τὸ φαντασίαν λαμβάνειν ἐπὶ τῶν ὄψων καὶ τῶν τοιούτων ἐδωδίμων, ὅτι νεκρὸς οὗτος ἰχθύος, οὗτος δὲ νεκρὸς ὄρνιθος ἢ χοίρου· καὶ πάλιν, ὅτι ὁ Φάλερνος χυλάριόν ἐστι σταφυλίου καὶ ἡ περιπόρφυρος τριχία προβατίου αἱματίῳ κόγχης δεδευμένα· καὶ ἐπὶ τῶν κατὰ τὴν συνουσίαν ἐντερίου παράτριψις καὶ μετά τινος σπασμοῦ μυξαρίου ἔκκρισις· οἷαι δὴ αὗταί εἰσιν αἱ φαντασίαι καθικνούμεναι αὐτῶν τῶν πραγμάτων καὶ διεξιοῦσαι δι᾽ αὐτῶν, ὥστε ὁρᾶν οἷά τινά ποτέ ἐστιν·

6.12

Εἰ |stepmother τε ἅμα εἶχες καὶ μητέρα, ἐκείνην τ᾽ ἂν |help, serve καὶ |anyway, nevertheless, |return; recap |continuously ἤνετο. τοῦτό σοι νῦν ἐστιν ἡ |courtyard καὶ ἡ φιλοσοφία· ὧδε |often |return καὶ προσαναπαύου ταύτῃ, δι᾽ ἣν καὶ τὰ ἐκεῖ σοι |bearable φαίνεται καὶ σὺ ἐν αὐτοῖς |bearable.

6.13

Οἷον δὴ τὸ |appearance; imagination λαμβάνειν ἐπὶ τῶν ὄψων καὶ τῶν τοιούτων |edible, cooked, ὅτι νεκρὸς οὗτος |fish, οὗτος δὲ νεκρὸς |bird ἢ |young fattened pig καὶ πάλιν, ὅτι ὁ Φάλερνος χυλάριόν ἐστι σταφυλίου καὶ ἡ περιπόρφυρος τριχία προβατίου αἱματίῳ |mussel |moisten; lack καὶ ἐπὶ τῶν κατὰ τὴν |society, sex ἐντερίου παράτριψις καὶ μετά τινος |convulsion μυξαρίου ἔκκρισις· οἷαι δὴ αὗταί εἰσιν αἱ |appearance; imagination |affect with feeling αὐτῶν τῶν πραγμάτων καὶ |pass through; recount δι᾽ αὐτῶν, ὥστε ὁρᾶν οἷά τινά ποτέ ἐστιν·

continually; once out, presently to have recourse unto it, and to begin again.

X. If it were that thou hadst at one time both a stepmother, and a natural mother living, thou wouldst honour and respect her also; nevertheless to thine own natural mother would thy refuge, and recourse be continually. So let the court and thy philosophy be unto thee. Have recourse unto it often, and comfort thyself in her, by whom it is that those other things are made tolerable unto thee, and thou also in those things not intolerable unto others.

XI. How marvellous useful it is for a man to represent unto himself meats, and all such things that are for the mouth, under a right apprehension and imagination! as for example: This is the carcass of a fish; this of a bird; and this of a hog. And again more generally; This phalernum, this excellent highly commended wine, is but the bare juice of an ordinary grape. This purple robe, but sheep's hairs, dyed with the blood of a shellfish. So for coitus, it is but the attrition of an ordinary base entrail, and the excretion of a little vile snivel, with a certain kind of convulsion: according to Hippocrates his opinion. How excellent useful are these lively fancies and representations of things, thus penetrating and passing through the objects, to make their true nature known and apparent! This must thou use all thy

vocabulary
ἀγέλη herd ∼demagogue
ἄμπελος (f) vine
ἀνδράποδον -ς slave ∼androgynous
ἀπογυμνόω take off one's clothes
βίος life ∼biology
γοῦν at least then
ἐλαία olive, olive tree ∼olive
ἐπιστρέφω turn towards ∼atrophy
ἐύς good, brave, noble
εὐτέλεια cheapness; thrift
ἱστορία science, history
καθοράω look down ∼panorama
κτάομαι acquire, possess
λίαν very
λίθος (f) stone ∼monolith
μέτριος medium, moderate
ξύλον piece of wood ∼xylophone
ὄον οὔ type of fruit
ὅπου where
περιαιρέω strip off
ποίμνη flock ∼pastor
σεμνύνω exalt
σπουδαῖος quick, active; excellent
συκέα -ᾶς (ῡ) fig tree
συνέχω keep together, constrain
τεχνικός skillful
φαντάζω make visible; imagine
φύσις -εως (f) nature (of a thing) ∼physics
χαρίεις graceful
ψιλός (ῑ) naked, bare ∼epsilon

οὕτως δεῖ παρ᾽ ὅλον τὸν βίον ποιεῖν καὶ ὅπου λίαν ἀξιόπιστα τὰ πράγματα φαντάζεται, ἀπογυμνοῦν αὐτὰ καὶ τὴν εὐτέλειαν αὐτῶν καθορᾶν καὶ τὴν ἱστορίαν ἐφ᾽ ᾗ σεμνύνεται περιαιρεῖν. δεινὸς γὰρ ὁ τῦφος παραλογιστὴς καὶ ὅτε δοκεῖς μάλιστα περὶ τὰ σπουδαῖα καταγίνεσθαι, τότε μάλιστα καταγοητεύῃ. ὅρα γοῦν ὁ Κράτης τί περὶ αὐτοῦ τοῦ Ξενοκράτους λέγει.

6.14

Τὰ πλεῖστα, ὧν ἡ πληθὺς θαυμάζει, εἰς γενικώτατα ἀνάγεται τὰ ὑπὸ ἕξεως ἢ φύσεως συνεχόμενα, λίθους, ξύλα, συκᾶς, ἀμπέλους, ἐλαίας· τὰ δὲ ὑπὸ τῶν ὀλίγῳ μετριωτέρων εἰς τὰ ὑπὸ ψυχῆς, οἷον ποίμνας, ἀγέλας· τὰ δὲ ὑπὸ τῶν ἔτι χαριεστέρων εἰς τὰ ὑπὸ λογικῆς ψυχῆς, οὐ μέντοι καθολικῆς, ἀλλὰ καθὸ τεχνικὴ ἢ ἄλλως πως ἐντρεχής, ἢ κατὰ ψιλὸν τὸ πλῆθος ἀνδραπόδων κεκτῆσθαι. ὁ δὲ ψυχὴν λογικὴν καθολικὴν καὶ πολιτικὴν τιμῶν οὐδὲν ἔτι τῶν ἄλλων ἐπιστρέφεται, πρὸ ἁπάντων δὲ τὴν ἑαυτοῦ ψυχὴν λογικῶς καὶ κοινωνικῶς ἔχουσαν καὶ

οὕτως δεῖ παρ᾽ ὅλον τὸν |life ποιεῖν καὶ |where |very ἀξιόπιστα τὰ πράγματα |make visible; imagine |take off one's clothes αὐτὰ καὶ τὴν |cheapness; thrift αὐτῶν |look down καὶ τὴν |science, history ἐφ᾽ ᾗ |exalt |strip off δεινὸς γὰρ ὁ τῦφος παραλογιστὴς καὶ ὅτε δοκεῖς μάλιστα περὶ τὰ |quick, active; excellent ιταγίνεσθαι, τότε μάλιστα καταγοητεύῃ. ὅρα |at least then ΄της τί περὶ αὐτοῦ τοῦ Ξενοκράτους λέγει.

6.14

Τὰ πλεῖστα, ὧν ἡ πληθὺς θαυμάζει, εἰς γενικώτατα ἀνάγεται τὰ ὑπὸ ἕξεως ἢ |nature (of a thing) |keep together, constrain |stone , |piece of wood |fig tree , |vine , |olive τὰ δὲ ὑπὸ τῶν ὀλίγῳ |medium, moderate εἰς τὰ ὑπὸ ψυχῆς, οἷον |flock , |herd τὰ δὲ ὑπὸ τῶν ἔτι |graceful εἰς τὰ ὑπὸ λογικῆς ψυχῆς, οὐ μέντοι καθολικῆς, ἀλλὰ καθὸ |skillful ἢ ἄλλως πως ἐντρεχής, ἢ κατὰ |naked, bare πλῆθος |slave κεκτῆσθαι. ὁ δὲ ψυχὴν λογικὴν καθολικὴν καὶ πολιτικὴν τιμῶν οὐδὲν ἔτι τῶν ἄλλων |turn towards , πρὸ ἁπάντων δὲ τὴν ἑαυτοῦ ψυχὴν λογικῶς καὶ κοινωνικῶς ἔχουσαν καὶ

life long, and upon all occasions: and then especially, when matters are apprehended as of great worth and respect, thy art and care must be to uncover them, and to behold their vileness, and to take away from them all those serious circumstances and expressions, under which they made so grave a show. For outward pomp and appearance is a great juggler; and then especially art thou most in danger to be beguiled by it, when (to a man's thinking) thou most seemest to be employed about matters of moment.

XII. See what Crates pronounceth concerning Xenocrates himself.

XIII. Those things which the common sort of people do admire, are most of them such things as are very general, and may be comprehended under things merely natural, or naturally affected and qualified: as stones, wood, figs, vines, olives. Those that be admired by them that are more moderate and restrained, are comprehended under things animated: as flocks and herds. Those that are yet more gentle and curious, their admiration is commonly confined to reasonable creatures only; not in general as they are reasonable, but as they are capable of art, or of some craft and subtile invention: or perchance barely to reasonable creatures; as they that delight in the possession of many slaves. But he that honours a reasonable soul in general, as it is reasonable and naturally sociable, doth little regard anything else: and above all things is careful to preserve his own, in the continual habit and exercise both

vocabulary
ἀήρ ἀέρος (ᾱ, m) mist, air ∼air
ἀνάπνευσις -τος (f) respite ∼apnea
ἅπαξ once
ἄπειρος untested; infinite
ἀπείρων boundless
ἀποσβέννυμι (ῠ) extinguish
διασῴζω preserve through
διηνεκής at length, in detail
ἕλκω drag, pull, hoist; rape
ἔξειμι go forth; is possible ∼ion
κινέω (ῐ) set in motion, move, remove ∼kinetic
κτάομαι acquire, possess
ὅθεν whence
ὁμογενής related
ὁποῖος whatever kind
παραθέω run beside
παραπίπτω fall in the way; go stray
πρώην recently
σπάω draw, pull out, pluck ∼spatula
σπεύδω 'push on,' get going, hurry ∼repudiate
συνεργέω help, cooperate
φορά carrying, burden
χθές yesterday

κινουμένην διασῴζει καὶ τῷ ὁμογενεῖ εἰς τοῦτο συνεργεῖ.

6.15

Τὰ *μὲν σπεύδει γίνεσθαι, τὰ δὲ σπεύδει γεγονέναι, καὶ τοῦ γινομένου δὲ ἤδη τι ἀπέσβη· ῥύσεις καὶ ἀλλοιώσεις ἀνανεοῦσι τὸν κόσμον διηνεκῶς, ὥσπερ τὸν ἄπειρον αἰῶνα ἡ τοῦ χρόνου ἀδιάλειπτος φορὰ νέον ἀεὶ παρέχεται. ἐν δὴ τούτῳ τῷ ποταμῷ τί ἄν τις τούτων τῶν παραθεόντων ἐκτιμήσειεν, ἐφ᾽ οὗ στῆναι οὐκ ἔξεστιν; ὥσπερ εἴ τίς τι τῶν παραπετομένων στρουθαρίων φιλεῖν ἄρχοιτο, τὸ δ᾽ ἤδη ἐξ ὀφθαλμῶν ἀπελήλυθεν. τοιοῦτον δή τι καὶ αὐτὴ ἡ ζωὴ ἑκάστου, οἷον ἡ ἀφ᾽ αἵματος ἀναθυμίασις καὶ ἡ ἐκ τοῦ ἀέρος ἀνάπνευσις· ὁποῖον γάρ ἐστι τὸ ἅπαξ ἑλκύσαι τὸν ἀέρα καὶ ἀποδοῦναι, ὅπερ παρέκαστον ποιοῦμεν, τοιοῦτόν ἐστι καὶ τὸ τὴν πᾶσαν ἀναπνευστικὴν δύναμιν, ἣν χθὲς καὶ πρώην ἀποτεχθεὶς ἐκτήσω, ἀποδοῦναι ἐκεῖ ὅθεν τὸ πρῶτον ἔσπασας.*

|move, |remove |preserve |related εἰς τοῦτο συνεργεῖ.

6.15

Τὰ μὲν |'push on,' get going, hurry σθαι, τὰ δὲ |'push on,' get going, hurry νέναι, καὶ τοῦ γινομένου δὲ ἤδη τι |extinguish ύσεις καὶ ἀλλοιώσεις ἀνανεοῦσι τὸν κόσμον |at length, in detail ρ τὸν ἄπειρον αἰῶνα ἡ τοῦ χρόνου ἀδιάλειπτος φορὰ νέον ἀεὶ παρέχεται. ἐν δὴ τούτῳ τῷ ποταμῷ τί ἄν τις τούτων τῶν |run beside ἐκτιμήσειεν, ἐφ' οὗ στῆναι οὐκ ἔξεστιν; ὥσπερ εἴ τίς τι τῶν |fall in the way; go stray στρουθαρίων φιλεῖν ἄρχοιτο, τὸ δ' ἤδη ἐξ ὀφθαλμῶν ἀπελήλυθεν. τοιοῦτον δή τι καὶ αὐτὴ ἡ ζωὴ ἑκάστου, οἷον ἡ ἀφ' αἵματος ἀναθυμίασις καὶ ἡ ἐκ τοῦ |mist, air |respite |whatever kind ἐστι τὸ |once |drag, pull, hoist; rape |mist, air ιὶ ἀποδοῦναι, ὅπερ παρέκαστον ποιοῦμεν, τοιοῦτόν ἐστι καὶ τὸ τὴν πᾶσαν ἀναπνευστικὴν δύναμιν, ἣν |yesterday |recently ἀποτεχθεὶς ἐκτήσω, ἀποδοῦναι ἐκεῖ |whence πρῶτον |draw, pull out

of reason and sociableness: and thereby doth co-operate with him, of whose nature he doth also participate; God.

XIV. Some things hasten to be, and others to be no more. And even whatsoever now is, some part thereof hath already perished. Perpetual fluxes and alterations renew the world, as the perpetual course of time doth make the age of the world (of itself infinite) to appear always fresh and new. In such a flux and course of all things, what of these things that hasten so fast away should any man regard, since among all there is not any that a man may fasten and fix upon? as if a man would settle his affection upon some ordinary sparrow living by him, who is no sooner seen, than out of sight. For we must not think otherwise of our lives, than as a mere exhalation of blood, or of an ordinary respiration of air. For what in our common apprehension is, to breathe in the air and to breathe it out again, which we do daily: so much is it and no more, at once to breathe out all thy respirative faculty into that common air from whence but lately (as being but from yesterday, and to-day), thou didst first breathe it in, and with it, life.

XV. Not vegetative spiration, it is not surely (which plants have) that

vocabulary
ἄμπελος (f) vine
ἀναπνέω catch one's breath ~apnea
βόσκημα fed livestock
γλῶσσα tongue, language ~glossary
ἐπιμέλεια attention; assigned task
ἐπιμελέομαι take care of, oversee
ἐπιτήδειος fit, suitable
εὐφημία speaking auspiciously
ἴσχω restrain, hold back ~ischemia
καταλείπω leave behind, abandon ~eclipse
καταλιμπάνω leave behind, abandon
κατασκευάζω equip, build
κατασκευή fixed assets; condition
κινέω (ῑ) set in motion, move, remove ~kinetic
κροτέω cause to rattle
κρότος rattling, clapping
ὁρμή pressure, assault, order ~hormone
οὐκοῦν not so?; and so
τέχνη craft, art, plan, contrivance ~technology
τίμιος honored, precious
τροφή food, upkeep ~atrophy
φαντασία appearance; imagination
φυτός natural

6.16

Οὔτε τὸ διαπνεῖσθαι ὡς τὰ φυτὰ τίμιον οὔτε τὸ ἀναπνεῖν ὡς τὰ βοσκήματα καὶ τὰ θηρία οὔτε τὸ τυποῦσθαι κατὰ φαντασίαν οὔτε τὸ νευροσπαστεῖσθαι καθ᾽ ὁρμὴν οὔτε τὸ συναγελάζεσθαι οὔτε τὸ τρέφεσθαι· τοῦτο γὰρ ὅμοιον τῷ ἀποκρίνειν τὰ περιττώματα τῆς τροφῆς.

Τί οὖν τίμιον; τὸ κροτεῖσθαι; οὐχί. οὐκοῦν οὐδὲ τὸ ὑπὸ γλωσσῶν κροτεῖσθαι· αἱ γὰρ παρὰ τῶν πολλῶν εὐφημίαι κρότος γλωσσῶν. ἀφῆκας οὖν καὶ τὸ δοξάριον· τί καταλείπεται τίμιον; δοκῶ μὲν τὸ κατὰ τὴν ἰδίαν κατασκευὴν κινεῖσθαι καὶ ἴσχεσθαι, ἐφ᾽ ὅ καὶ αἱ ἐπιμέλειαι ἄγουσι καὶ αἱ τέχναι.

Ἥ τε γὰρ τέχνη πᾶσα τούτου στοχάζεται, ἵνα τὸ κατασκευασθὲν ἐπιτηδείως ἔχῃ πρὸς τὸ ἔργον πρὸς ὅ κατεσκεύασται· ὅ τε φυτουργὸς καὶ ὁ ἐπιμελούμενος τῆς ἀμπέλου, καὶ ὁ πωλοδάμνης καὶ ὁ τοῦ κυνὸς ἐπιμελούμενος τοῦτο ζητεῖ. αἱ δὲ παιδαγωγίαι, αἱ δὲ

6.16

Οὔτε τὸ διαπνεῖσθαι ὡς τὰ |natural |honored, precious ἴτε τὸ |catch one's breath ὡς τὰ |fed livestock καὶ τὰ θηρία οὔτε τὸ τυποῦσθαι κατὰ |appearance; imagination οὔτε τὸ νευροσπαστεῖσθαι καθ' |pressure, assault, order ἅ- τὸ συναγελάζεσθαι οὔτε τὸ τρέφεσθαι· τοῦτο γὰρ ὅμοιον τῷ ἀποκρίνειν τὰ περιττώματα τῆς τροφῆς.

Τί οὖν |honored, precious τὸ |cause to rattle οὐχί. |not so?; and so τὸ ὑπὸ |tongue, language |cause to rattle αἱ γὰρ παρὰ τῶν πολλῶν |speaking auspiciously |rattling, clapping |tongue, language ἀφῆκας οὖν καὶ τὸ δοξάριον· τί καταλείπεται |honored, precious δοκῶ μὲν τὸ κατὰ τὴν ἰδίαν |fixed assets; condition |move, remove καὶ |hold back ἐφ' ὅ καὶ αἱ |attention; assigned task ἄγουσι καὶ αἱ |craft .

Ἤ τε γὰρ |craft πᾶσα τούτου στοχάζεται, ἵνα τὸ |equip, build |fit, suitable ἔχῃ πρὸς τὸ ἔργον πρὸς ὅ |equip, build ὅ τε φυτουργὸς καὶ ὁ |take care of, oversee τῆς |vine , καὶ ὁ πωλοδάμνης καὶ ὁ τοῦ κυνὸς |take care of, oversee τοῦτο ζητεῖ. αἱ δὲ παιδαγωγίαι, αἱ δὲ

in this life should be so dear unto us; nor sensitive respiration, the proper life of beasts, both tame and wild; nor this our imaginative faculty; nor that we are subject to be led and carried up and down by the strength of our sensual appetites; or that we can gather, and live together; or that we can feed: for that in effect is no better, than that we can void the excrements of our food. What is it then that should be dear unto us? to hear a clattering noise? if not that, then neither to be applauded by the tongues of men. For the praises of many tongues, is in effect no better than the clattering of so many tongues. If then neither applause, what is there remaining that should be dear unto thee? This I think: that in all thy motions and actions thou be moved, and restrained according to thine own true natural constitution and Construction only. And to this even ordinary arts and professions do lead us. For it is that which every art doth aim at, that whatsoever it is, that is by art effected and prepared, may be fit for that work that it is prepared for. This is the end that he that dresseth the vine, and he that takes upon him either to tame colts, or to train up dogs, doth aim at. What else doth the education of children, and all learned professions

vocabulary
αἰδώς awe, shame, respect; genitals
ἄνω (ᾰ) accomplish, pass, waste; upwards, out to sea
ἀπαθής unaffected, impassive
ἀρεστός satisfactory, pleasing
ἀρετή goodness, excellence
αὐτάρκης self-sufficient
ἀφαιρέω take away ∼heresy
διανέμω distribute, divide
διάνοια a thought; intelligence
διατάσσω arrange, array
διδασκαλία teaching
ἐλεύθερος not enslaved
ἐνδεής inadequate
ἐπαινέω concur, praise, advise
ἐπιβουλεύω plot, plan, harm ∼volunteer
εὐάρμοστος agreeable, harmonious
κίνησις -εως (ῐι, f) motion
κοινωνέω associate with
κοινωνός partner
κύκλος circle, wheel ∼cycle
μέμφομαι blame; reject
περιποιέω preserve; obtain
προσδοκάω expect
προσέτι in addition
σεαυτοῦ yourself
σπεύδω 'push on,' get going, hurry ∼repudiate
σύμφωνος harmonious
τιμάω (ῑ) honor, exalt
τίμιος honored, precious
ὑφοράω look at from below, suspect
φθονέω envy
φορά carrying, burden
φύρω (ῡ) moisten, stain

διδασκαλίαι ἐπὶ τί σπεύδουσιν;

Ὧδε οὖν τὸ τίμιον καὶ τοῦτο μὲν ἂν εὖ ἔχῃ, οὐδὲν τῶν ἄλλων περιποιήσεις σεαυτῷ. οὐ παύσῃ καὶ ἄλλα πολλὰ τιμῶν; οὔτ᾽ οὖν ἐλεύθερος ἔσῃ οὔτε αὐτάρκης οὔτε ἀπαθής· ἀνάγκη γὰρ φθονεῖν, ζηλοτυπεῖν, ὑφορᾶσθαι τοὺς ἀφελέσθαι ἐκεῖνα δυναμένους, ἐπιβουλεύειν τοῖς ἔχουσι τὸ τιμώμενον ὑπὸ σοῦ. ὅλως πεφύρθαι ἀνάγκη τὸν ἐκείνων τινὸς ἐνδεῆ, προσέτι δὲ πολλὰ καὶ τοῖς θεοῖς μέμφεσθαι.

Ἡ δὲ τῆς ἰδίας διανοίας αἰδὼς καὶ τιμὴ σεαυτῷ τε ἀρεστόν σε ποιήσει καὶ τοῖς κοινωνοῖς εὐάρμοστον καὶ τοῖς θεοῖς σύμφωνον, τουτέστιν ἐπαινοῦντα ὅσα ἐκεῖνοι διανέμουσι καὶ διατετάχασιν.

6.17

Ἄνω, κάτω, κύκλῳ φοραὶ τῶν στοιχείων, ἡ δὲ τῆς ἀρετῆς κίνησις ἐν οὐδεμιᾷ τούτων, ἀλλὰ θειότερόν τι καὶ ὁδῷ δυσεπινοήτῳ προιοῦσα εὐοδεῖ.

|teaching ἐπὶ τί |‘push on,’ get going, hurry

Ὧδε οὖν τὸ |honored, precious αἰ τοῦτο μὲν ἂν εὖ ἔχῃ, οὐδὲν τῶν ἄλλων περιποιήσεις |yourself οὐ παύσῃ καὶ ἄλλα πολλὰ τιμῶν; οὔτ᾽ οὖν |not enslaved ᾖ οὔτε |self-sufficient ἦτε |unaffected, impassive ἀνάγκη γὰρ |envy ζηλοτυπεῖν, |look at from below, suspect ὑς |take away ἐκεῖνα δυναμένους, |plot, plan, harm ἷς ἔχουσι τὸ |honor ὑπὸ σοῦ. ὅλως |moisten, stain ἀνάγκη τὸν ἐκείνων τινὸς |inade-quate, |in addition ἀλλὰ πολλὰ καὶ τοῖς θεοῖς |blame; reject.

Ἡ δὲ τῆς ἰδίας |a thought; intelligence; |awe, spect; shame, genitals, re- |yourself τε |satisfactory, pleasing σε ποιήσει καὶ τοῖς κοινωνοῖς |agreeable, harmonious καὶ τοῖς θεοῖς |harmonious, τουτέστιν |concur ὅσα ἐκεῖνοι |distribute, divide καὶ |arrange, array.

6.17

Ἄνω, κάτω, |circle, wheel φοραὶ τῶν στοιχείων, ἡ δὲ τῆς |excellence |motion ἐν οὐδεμιᾷ τούτων, ἀλλὰ θειότερόν τι καὶ ὁδῷ δυσεπινοήτῳ προιοῦσα εὐοδεῖ.

tend unto? Certainly then it is that, which should be dear unto us also. If in this particular it go well with thee, care not for the obtaining of other things. But is it so, that thou canst not but respect other things also? Then canst not thou truly be free? then canst thou not have self-content: then wilt thou ever be subject to passions. For it is not possible, but that thou must be envious, and jealous, and suspicious of them whom thou knowest can bereave thee of such things; and again, a secret underminer of them, whom thou seest in present possession of that which is dear unto thee. To be short, he must of necessity be full of confusion within himself, and often accuse the Gods, whosoever stands in need of these things. But if thou shalt honour and respect thy mind only, that will make thee acceptable towards thyself, towards thy friends very tractable; and conformable and concordant with the Gods; that is, accepting with praises whatsoever they shall think good to appoint and allot unto thee.

XVI. Under, above, and about, are the motions of the elements; but the motion of virtue, is none of those motions, but is somewhat more excellent and divine. Whose way (to speed and prosper in it) must be through a

vocabulary
ἀδύνατος unable; impossible
γυμνάσιον exercise; school
ἐγγύς near
ἐπισημαίνω be a sign or symptom
εὐμενής kind
εὐφημέω speak propitiously ∼fame
εὔφημος not speaking inauspiciously
καίτοι and yet; and in fact; although
λυπέω (ū) annoy, distress
οἰκεῖος household, familiar, proper
οἰκέω inhabit ∼economics
ὄνυξ -χος (m) claw, nail, hoof, talon
πληγή a hit ∼plectrum
πλήσσω hit ∼plectrum
ποιόω make of a certain quality
πότε when?
προγενής elder
σεαυτοῦ yourself
ὑπολαμβάνω take under one's support, seize; speak up; imagine ∼epilepsy
ὑποψία suspicion ∼panorama
ὑφοράω look at from below, suspect

6.18

Οἷόν ἐστιν ὃ ποιοῦσι. τοὺς μὲν ἐπὶ τοῦ αὐτοῦ χρόνου καὶ μεθ᾽ ἑαυτῶν ζῶντας ἀνθρώπους εὐφημεῖν οὐ θέλουσιν, αὐτοὶ δὲ ὑπὸ τῶν μεταγενεστέρων εὐφημηθῆναι, οὓς οὔτε εἶδόν ποτε οὔτε ὄψονται, περὶ πολλοῦ ποιοῦνται. τοῦτο δὲ ἐγγύς ἐστι τῷ λυπηθῆναι ἄν, ὅτι οὐχὶ καὶ οἱ προγενέστεροι περὶ σοῦ λόγους εὐφήμους ἐποιοῦντο.

6.19

Μή, εἴ τι αὐτῷ σοὶ δυσκαταπόνητον, τοῦτο ἀνθρώπῳ ἀδύνατον ὑπολαμβάνειν, ἀλλ᾽ εἴ τι ἀνθρώπῳ δυνατὸν καὶ οἰκεῖον, τοῦτο καὶ σεαυτῷ ἐφικτὸν νόμιζε.

6.20

Ἐν τοῖς γυμνασίοις καὶ ὄνυξι κατέδρυψέ τις καὶ τῇ κεφαλῇ ἐρραγεὶς πληγὴν ἐποίησεν, ἀλλ᾽ οὔτε ἐπισημαινόμεθα οὔτε προσκόπτομεν οὔτε ὑφορώμεθα ὕστερον ὡς ἐπίβουλον· καίτοι φυλαττόμεθα, οὐ μέντοι ὡς ἐχθρὸν οὐδὲ μεθ᾽ ὑποψίας, ἀλλ᾽ ἐκκλίσεως εὐμενοῦς. τοιοῦτόν τι

6.18

Οἷόν ἐστιν ὃ ποιοῦσι. τοὺς μὲν ἐπὶ τοῦ αὐτοῦ χρόνου καὶ μεθ' ἑαυτῶν ζῶντας ἀνθρώπους |speak propitiously ὑμνοῦσιν, αὐτοὶ δὲ ὑπὸ τῶν μεταγενεστέρων |speak propitiously οὔτε εἶδόν ποτε οὔτε ὄψονται, περὶ πολλοῦ |make of a certain quality ποιοῦνται δὲ |near ἐστι τῷ |annoy, distress ἄν, ὅτι οὐχὶ καὶ οἱ |elder περὶ σοῦ λόγους |not speaking inauspiciously |make of a certain quality

6.19

Μή, εἴ τι αὐτῷ σοὶ δυσκαταπόνητον, τοῦτο ἀνθρώπῳ |unable; impossible |take under one's support, seize; speak up; imagine τι ἀνθρώπῳ δυνατὸν καὶ οἰκεῖον, τοῦτο καὶ |yourself ἐφικτὸν νόμιζε.

6.20

Ἐν τοῖς |exercise; school καὶ |claw, nail, hoof, talon ὄρυψέ τις καὶ τῇ κεφαλῇ ἐρραγεὶς πληγὴν ἐποίησεν, ἀλλ' οὔτε |be a sign or symptom ἄλλο προσκόπτομεν οὔτε |look at from below, suspect ἕτερον ὡς ἐπίβουλον· |and yet; and in fact; although τόμεθα, οὐ μέντοι ὡς ἐχθρὸν οὐδὲ μεθ' |suspicion ἀλλ' ἐκκλίσεως |kind τοιοῦτόν τι

way, that is not easily comprehended.

XVII. Who can choose but wonder at them? They will not speak well of them that are at the same time with them, and live with them; yet they themselves are very ambitious, that they that shall follow, whom they have never seen, nor shall ever see, should speak well of them. As if a man should grieve that he hath not been commended by them, that lived before him.

XVIII. Do not ever conceive anything impossible to man, which by thee cannot, or not without much difficulty be effected; but whatsoever in general thou canst Conceive possible and proper unto any man, think that very possible unto thee also.

XIX. Suppose that at the palestra somebody hath all to-torn thee with his nails, and hath broken thy head. Well, thou art wounded. Yet thou dost not exclaim; thou art not offended with him. Thou dost not suspect him for it afterwards, as one that watcheth to do thee a mischief. Yea even then, though thou dost thy best to save thyself from him, yet not from him as an enemy. It is not by way of any suspicious indignation, but by way of gentle and friendly declination.

vocabulary
ἀγνοέω be ignorant of ~gnostic
ἄγνοια ignorance
ἄλογος without speech or reckoning
ἀπάτη trick, fraud, deceit ~apatosaurus
ἀπέχθομαι be hated, incur hatred ~external
βίος life ~biology
βιόω live; (mp) make a living ~biology
βλάπτω break, make fail
ἐκκλίνω (ῑ) turn away, back down, shun
ἐλέγχω shame; try, examine
ἔξειμι go forth; is possible ~ion
ἐπιμένω wait, stay ~remain
ζῷον being, animal; picture
ἤτοι truly; either, or
καθήκω come down, (a day) to fall, arrive; be proper
μετατίθημι set or cause among ~thesis
ὀρθός upright, straight; correct, just ~orthogonal
ὀρθόω stand up
πλανάω lead astray; (mp) wander ~plankton
πώποτε never
ὑπολαμβάνω take under one's support, seize; speak up; imagine ~epilepsy
ὑποπτεύω guess, observe, be suspicious of

γινέσθω καὶ ἐν τοῖς λοιποῖς μέρεσι τοῦ βίου· πολλὰ παρενθυμώμεθα τῶν οἷον προσγυμναζομένων. ἔξεστι γάρ, ὡς ἔφην, ἐκκλίνειν καὶ μήτε ὑποπτεύειν μήτε ἀπέχθεσθαι.

6.21

Εἴ τίς με ἐλέγξαι καὶ παραστῆσαί μοι, ὅτι οὐκ ὀρθῶς ὑπολαμβάνω ἢ πράσσω, δύναται, χαίρων μεταθήσομαι· ζητῶ γὰρ τὴν ἀλήθειαν, ὑφ' ἧς οὐδεὶς πώποτε ἐβλάβη, βλάπτεται δὲ ὁ ἐπιμένων ἐπὶ τῆς ἑαυτοῦ ἀπάτης καὶ ἀγνοίας.

6.22

Ἐγὼ τὸ ἐμαυτοῦ καθῆκον ποιῶ, τὰ ἄλλα με οὐ περισπᾷ· ἤτοι γὰρ ἄψυχα ἢ ἄλογα ἢ πεπλανημένα καὶ τὴν ὁδὸν ἀγνοοῦντα.

6.23

Τοῖς μὲν ἀλόγοις ζῴοις καὶ καθόλου πράγμασι καὶ

γινέσθω καὶ ἐν τοῖς λοιποῖς μέρεσι τοῦ βίου· πολλὰ παρενθυμώμεθα τῶν οἷον προσγυμναζομένων. ἔξεστι γάρ, ὡς ἔφην, |turn away, back down, shun μήτε |guess, observe, be suspicious of ἥτε

|be hated

6.21

Εἴ τίς με |shame; try, examine στῆσαί μοι, ὅτι οὐκ ὀρθῶς

|take under one's support, |seize; speak up; imagine ὦ, δύναται, χαίρων |set or cause among
ζητῶ γὰρ τὴν |truth , ὑφ' ἧς οὐδεὶς |never |break, make fail

|break, make fail ὁ |wait, stay ἐπὶ τῆς ἑαυτοῦ |trick, fraud καὶ

|ignorance

6.22

Ἐγὼ τὸ ἐμαυτοῦ |come down, (a day) to fall, arrive; be proper ἄλλα με οὐ περισπᾷ·

|truly; either, or |be ignorant of γὰρ ἄψυχα ἢ |without speech or reckoning ἀνημένα καὶ τὴν ὁδὸν

6.23

Τοῖς μὲν |without speech or reckoning καὶ καθόλου πράγμασι καὶ

Keep the same mind and disposition in other parts of thy life also. For many things there be, which we must conceit and apprehend, as though we had had to do with an antagonist at the palestra. For as I said, it is very possible for us to avoid and decline, though we neither suspect, nor hate.

XX. If anybody shall reprove me, and shall make it apparent unto me, that in any either opinion or action of mine I do err, I will most gladly retract. For it is the truth that I seek after, by which I am sure that never any man was hurt; and as sure, that he is hurt that continueth in any error, or ignorance whatsoever.

XXI. I For my part will do what belongs unto me; as for other things, whether things unsensible or things irrational; or if rational, yet deceived and ignorant of the true way, they shall not trouble or distract me. For as for those creatures which are not endued with reason and

vocabulary
ἀκαριαῖος momentary
ἀναλαμβάνω take up, recover, resume
ἀρκέω satisfy; ward off, defend; suffice
διασκεδάννυμι (ῡ) scatter, disperse
ἐλεύθερος not enslaved
ἐνθυμέομαι (ῡ) take to heart
ἐπικαλέω call upon
ἤτοι truly; either, or
ὁμός same ~homoerotic
ὁμοῦ together
ὁμόω unite ~homoerotic
ὀνομάζω to address, name ~name
πόσος how many, much, far?
σύμπας (ᾰ) all together
σωματικός bodily, physical
ὑπόκειμαι lie under; be assumed; allow, submit

ὑποκειμένοις, ὡς λόγον ἔχων λόγον μὴ ἔχουσι, χρῶ μεγαλοφρόνως καὶ ἐλευθέρως· τοῖς δὲ ἀνθρώποις, ὡς λόγον ἔχουσι, χρῶ κοινωνικῶς· ἐφ᾽ ἅπασι δὲ θεοὺς ἐπικαλοῦ. καὶ μὴ διαφέρου πρὸς τὸ πόσῳ χρόνῳ ταῦτα πράξεις· ἀρκοῦσι γὰρ καὶ τρεῖς ὧραι τοιαῦται.

6.24

Ἀλέξανδρος ὁ Μακεδὼν καὶ ὁ ὀρεωκόμος αὐτοῦ ἀποθανόντες εἰς ταὐτὸ κατέστησαν· ἤτοι γὰρ ἀνελήφθησαν εἰς τοὺς αὐτοὺς τοῦ κόσμου σπερματικοὺς λόγους ἢ διεσκεδάσθησαν ὁμοίως εἰς τὰς ἀτόμους.

6.25

Ἐνθυμήθητι πόσα κατὰ τὸν αὐτὸν ἀκαριαῖον χρόνον ἐν ἑκάστῳ ἡμῶν ἅμα γίνεται σωματικὰ ὁμοῦ καὶ ψυχικά. καὶ οὕτως οὐ θαυμάσεις εἰ πολὺ πλείω, μᾶλλον δὲ πάντα τὰ γινόμενα ἐν τῷ ἑνί τε καὶ σύμπαντι, ὃ δὴ κόσμον ὀνομάζομεν, ἅμα ἐνυφίσταται.

|lie under; be assumed; λόγον ἔχων λόγον μὴ ἔχουσι, χρῶ
|allow, submit
μεγαλοφρόνως καὶ |not enslaved τοῖς δὲ ἀνθρώποις, ὡς
λόγον ἔχουσι, χρῶ κοινωνικῶς· ἐφ' ἅπασι δὲ θεοὺς
|call upon καὶ μὴ διαφέρου πρὸς τὸ |how many, much, far?
πράξεις· |satisfy; ward off, ward off, ἰὰ τρεῖς ὧραι τοιαῦται.
|defend; suffice

6.24

Ἀλέξανδρος ὁ Μακεδὼν καὶ ὁ ὀρεωκόμος αὐτοῦ
ἀποθανόντες εἰς ταὐτὸ κατέστησαν· |truly; either, or
|take up, recover, εἰς τοὺς αὐτοὺς τοῦ κόσμου σπερματικοὺς
|resume
λόγους ἢ |scatter, disperse ὁμοίως εἰς τὰς ἀτόμους.

6.25

|take to heart |how many, much, far? ὂν |momentary χρόνον ἐν
ἑκάστῳ ἡμῶν ἅμα γίνεται |bodily, physical ὁμοῦ καὶ ψυχικά.
καὶ οὕτως οὐ θαυμάσεις εἰ πολὺ πλείω, μᾶλλον δὲ πάντα
τὰ γινόμενα ἐν τῷ ἑνί τε καὶ |all together ὃ δὴ κόσμον
|to address, name ἢ ἐνυφίσταται.

all other things and-matters of the world whatsoever I freely, and generously, as one endued with reason, of things that have none, make use of them. And as for men, towards them as naturally partakers of the same reason, my care is to carry myself sociably. But whatsoever it is that thou art about, remember to call upon the Gods. And as for the time how long thou shalt live to do these things, let it be altogether indifferent unto thee, for even three such hours are sufficient.

XXII. Alexander of Macedon, and he that dressed his mules, when once dead both came to one. For either they were both resumed into those original rational essences from whence all things in the world are propagated; or both after one fashion were scattered into atoms.

XXIII Consider how many different things, whether they concern our bodies, or our souls, in a moment of time come to pass in every one of us, and so thou wilt not wonder if many more things or rather all things that are done, can at one time subsist, and coexist in that both one and general, which we call the world.

XXIV. If any should

vocabulary
ἀγανακτέω be vexed, in a ferment
ἀριθμέω to count ∼arithmetic
ἀριθμός number
γράμμα -τος (n, 3) writing, letter
γραμματεύς -ος (m) clerk, schoolmaster
δείκνυμι (ῡ) show, point out
δυσχεραίνω disdain, be annoyed by
ἐνθάδε here, hither
ἐξαριθμέω count up; recount
ἐπιτρέπω entrust, decide, allow ∼trophy
θορυβέω roar, cheer; disturb
καθήκω come down, (a day) to fall, arrive; be proper
καίτοι and yet; and in fact; although
μῆτις -ος (f) counsel, skill, plan ∼meter
οἰκεῖος household, familiar, proper
ὀργίζω anger, provoke, annoy
οὐκοῦν not so?; and so
πάντως by all means
περαίνω finish, accomplish
πρᾶος soft, gentle
προβάλλω throw before; propose; (mp) pretend, abandon, nominate ∼ballistic
πρόκειμαι be placed by; be devoted to
συγχωρέω accede, concede
συμφέρω bring together; be expedient; agree; (mp) happen ∼bear
τηρέω watch over
ὠμός raw

6.26

Ἐάν τίς σοι προβάλῃ πῶς γράφεται τὸ Ἀντωνίνου ὄνομα, μήτι κατεντεινόμενος προοίσῃ ἕκαστον τῶν στοιχείων; τί οὖν ἐὰν ὀργίζωνται, μήτι ἀντοργιῇ; μήτι οὐκ ἐξαριθμήσῃ πράως προιὼν ἕκαστον τῶν γραμμάτων; οὕτως οὖν καὶ ἐνθάδε μέμνησο ὅτι πᾶν καθῆκον ἐξ ἀριθμῶν τινῶν συμπληροῦται. τούτους δεῖ τηροῦντα καὶ μὴ θορυβούμενον μηδὲ τοῖς δυσχεραίνουσιν ἀντιδυσχεραίνοντα περαίνειν ὁδῷ τὸ προκείμενον.

6.27

Πῶς ὠμόν ἐστι μὴ ἐπιτρέπειν τοῖς ἀνθρώποις ὁρμᾶν ἐπὶ τὰ φαινόμενα αὐτοῖς οἰκεῖα καὶ συμφέροντα. καίτοι τρόπον τινὰ οὐ συγχωρεῖς αὐτοῖς τοῦτο ποιεῖν, ὅταν ἀγανακτῇς, ὅτι ἁμαρτάνουσι· φέρονται γὰρ πάντως ὡς ἐπὶ οἰκεῖα καὶ συμφέροντα αὐτοῖς. —ἀλλ᾽ οὐκ ἔχει οὕτως.— οὐκοῦν δίδασκε καὶ δείκνυε μὴ ἀγανακτῶν.

6.26

Ἐάν τίς σοι throw before; propose; (mp) pretend, abandon, nominate τὸ Ἀντωνίνου ὄνομα, counsel, skill, plan ἀτεντεινόμενος προοίσῃ ἕκαστον τῶν στοιχείων· τί οὖν ἐὰν anger, provoke, annoy counsel, skill, plan ἐντοργιῇ; counsel, skill, plan ὑκ count up; recount soft, gentle προιὼν ἕκαστον τῶν γραμμάτων; οὕτως οὖν καὶ here, hither μέμνησο ὅτι πᾶν come down, (a day) to fall, arrive; be proper ἐπὶ τινῶν συμπληροῦται. τούτους δεῖ watch over καὶ μὴ roar, disturb cheer; μηδὲ τοῖς disdain, be annoyed by ἀντιδυσχεραίνοντα finish, accomplish ὁδῷ τὸ be placed by; be devoted to

6.27

Πῶς raw ἐστι μὴ entrust, decide, allow τοῖς ἀνθρώποις ὁρμᾶν ἐπὶ τὰ φαινόμενα αὐτοῖς household, familiar, proper bring together; be expedient; agree; (mp) happen and yet; and in fact; although τρόπον τινὰ οὐ accede, concede αὐτοῖς καιρὸν ποιεῖν, ὅταν be vexed, in a ferment ὅτι ἁμαρτάνουσι· φέρονται γὰρ by all means ἐπὶ household, familiar, proper bring together; be expedient; agree; (mp) happen —ἀλλ᾽ οὐκ ἔχει οὕτως.— not so?; and so ε καὶ show μὴ be vexed, in a ferment

put this question unto thee, how this word Antoninus is written, wouldst thou not presently fix thine intention upon it, and utter out in order every letter of it? And if any shall begin to gainsay thee, and quarrel with thee about it; wilt thou quarrel with him again, or rather go on meekly as thou hast begun, until thou hast numbered out every letter? Here then likewise remember, that every duty that belongs unto a man doth consist of some certain letters or numbers as it were, to which without any noise or tumult keeping thyself thou must orderly proceed to thy proposed end, forbearing to quarrel with him that would quarrel and fall out with thee.

XXV. Is it not a cruel thing to forbid men to affect those things, which they conceive to agree best with their own natures, and to tend most to their own proper good and behoof? But thou after a sort deniest them this liberty, as often as thou art angry with them for their sins. For surely they are led unto those sins whatsoever they be, as to their proper good and commodity. But it is not so (thou wilt object perchance). Thou therefore teach them better, and make it appear unto them: but be not thou angry

vocabulary
ἀγωνίζομαι contend, exert oneself
αἰδέομαι respect, be ashamed
αἰσχρός shameful
ἀκέραιος unmixed; unharmed
ἁπλόος single; simple ∼haploid
ἁπλόω spread, unfold
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
βραχύς low, short
διάθεσις -εως (f) artistic composition; bodily condition
διέξοδος διαξόδου (f) outlet, path; narrative
ἐρρωμένος vigorous, powerful
εὐμενής kind
θεοσεβής revering the gods
πρέπω be conspicuous, preeminent ∼refurbish
ῥώννυμι (ῡ) strengthen; (pf pass) be strong, eager, healthy
ῥώομαι move nimbly, rush, stream
σεαυτοῦ yourself
σεμνός revered, holy
συμμένω hold together; hold to an agreement
τηρέω watch over
φιλόστοργος affectionate

6.28

Θάνατος ἀνάπαυλα αἰσθητικῆς ἀντιτυπίας καὶ ὁρμητικῆς νευροσπαστίας καὶ διανοητικῆς διεξόδου καὶ τῆς πρὸς τὴν σάρκα λειτουργίας.

6.29

Αἰσχρόν ἐστιν, ἐν ᾧ βίῳ τὸ σῶμά σοι μὴ ἀπαυδᾷ, ἐν τούτῳ τὴν ψυχὴν προαπαυδᾶν.

6.30

Ὅρα μὴ ἀποκαισαρωθῇς, μὴ βαφῇς· γίνεται γάρ. τήρησον οὖν σεαυτὸν ἁπλοῦν, ἀγαθόν, ἀκέραιον, σεμνόν, ἄκομψον, τοῦ δικαίου φίλον, θεοσεβῆ, εὐμενῆ, φιλόστοργον, ἐρρωμένον πρὸς τὰ πρέποντα ἔργα. ἀγώνισαι, ἵνα τοιοῦτος συμμείνῃς, οἷόν σε ἠθέλησε ποιῆσαι φιλοσοφία. αἰδοῦ θεούς, σῴζε ἀνθρώπους. βραχὺς ὁ βίος· εἷς καρπὸς τῆς ἐπιγείου ζωῆς, διάθεσις ὁσία καὶ πράξεις κοινωνικαί.

6.28

Θάνατος ἀνάπαυλα αἰσθητικῆς ἀντιτυπίας καὶ ὁρμητικῆς νευροσπαστίας καὶ διανοητικῆς |outlet, path; narrative ἰ τῆς πρὸς τὴν σάρκα λειτουργίας.

6.29

|shameful ἐστιν, ἐν ᾧ βίῳ τὸ σῶμά σοι μὴ ἀπαυδᾷ, ἐν τούτῳ τὴν ψυχὴν προαπαυδᾶν.

6.30

Ὅρα μὴ ἀποκαισαρωθῇς, μὴ βαφῇς· γίνεται γάρ.

|watch over οὖν |yourself ἁπλοῦν, ἀγαθόν, |unmixed; unharmed

|revered, holy ἄκομψον, τοῦ δικαίου φίλον, |revering the gods

|kind , |affectionate , ἐρρωμένον πρὸς τὰ |be conspicuous, preeminent ἔργα. |contend, exert oneself ἵνα τοιοῦτος |hold together; hold to an agreement σε ἠθέλησε ποιῆσαι φιλοσοφία. |respect, be ashamed ζῇζε ἀνθρώπους. |low, short |life εἷς καρπὸς τῆς ἐπιγείου ζωῆς, |artistic composition; bodily condition καὶ πράξεις κοινωνικαί.

with them.

XXVI. Death is a cessation from the impression of the senses, the tyranny of the passions, the errors of the mind, and the servitude of the body.

XXVII. If in this kind of life thy body be able to hold out, it is a shame that thy soul should faint first, and give over, take heed, lest of a philosopher thou become a mere Caesar in time, and receive a new tincture from the court. For it may happen if thou dost not take heed. Keep thyself therefore, truly simple, good, sincere, grave, free from all ostentation, a lover of that which is just, religious, kind, tender-hearted, strong and vigorous to undergo anything that becomes thee. Endeavour to continue such, as philosophy (hadst thou wholly and constantly applied thyself unto it) would have made, and secured thee. Worship the Gods, procure the welfare of men, this life is short. Charitable actions, and a holy disposition, is the only fruit of this earthly life.

XXVIII. Do all things as becometh the

vocabulary
ἄδικος unfair; obstinate, bad
ἀκενόδοξος without vanity
ἀκριβής (ῐ) exact
ἀνέχω raise; mid: endure, submit
ἀντιβαίνω resist
ἀντιμέμφομαι retort, turn blame back on
ἀρκέω satisfy; ward off, defend; suffice
βέβαιος steadfast; sure
διαβολή slander
δίαιτα way of life; home; arbitration
ἐσθής clothes ∼vest
ἑσπέρα evening, west
εὔτονος well-toned
ἦθος ἤθεος (n, 3) habit, habitat ∼ethos
καθοράω look down ∼panorama
λιτή prayer ∼litany
μειλίχιος pleasing, gentle
μέμφομαι blame; reject
μέχρι as far as, until
οἰκέω inhabit ∼economics
οἴκησις -εως (f) habitation
ὁμαλής level, even
πανταχοῦ everywhere; completely
παρήκω lie along; of time: to be past
παρίημι dangle; pass over, allow ∼jet
πρᾶξις -εως (f) result, business ∼practice
σαφής clear, understandable
σοφιστής -οῦ (m, 1) expert
σπεύδω 'push on,' get going, hurry ∼repudiate
στρωμνή bed, bedding
συνήθης habitual, intimate
τροφή food, upkeep ∼atrophy
φίλιος friendly
χρῄζω need ∼chresard

Πάντα ὡς Ἀντωνίνου μαθητής· τὸ ὑπὲρ τῶν κατὰ λόγον πρασσομένων εὔτονον ἐκείνου καὶ τὸ ὁμαλὲς πανταχοῦ καὶ τὸ ὅσιον καὶ τὸ εὔδιον τοῦ προσώπου καὶ τὸ μειλίχιον καὶ τὸ ἀκενόδοξον καὶ τὸ περὶ τὴν κατάληψιν τῶν πραγμάτων φιλότιμον·

Καὶ ὡς ἐκεῖνος οὐκ ἄν τι ὅλως παρῆκε μὴ πρότερον εὖ μάλα κατιδὼν καὶ σαφῶς νοήσας· καὶ ὡς ἔφερεν ἐκεῖνος τοὺς ἀδίκως αὐτὸν μεμφομένους μὴ ἀντιμεμφόμενος· καὶ ὡς ἐπ᾽ οὐδὲν ἔσπευδεν· καὶ ὡς διαβολὰς οὐκ ἐδέχετο· καὶ ὡς ἀκριβὴς ἦν ἐξεταστὴς ἠθῶν καὶ πράξεων καὶ οὐκ ὀνειδιστής, οὐ ψοφοδεής, οὐχ ὑπόπτης, οὐ σοφιστής· καὶ ὡς ὀλίγοις ἀρκούμενος, οἷον οἰκήσει, στρωμνῇ, ἐσθῆτι, τροφῇ, ὑπηρεσίᾳ·

Καὶ ὡς φιλόπονος καὶ μακρόθυμος· καὶ οἷος μένειν ἐν τῷ αὐτῷ μέχρι ἑσπέρας, διὰ τὴν λιτὴν δίαιταν μηδὲ τοῦ ἀποκρίνειν τὰ περιττώματα παρὰ τὴν συνήθη ὥραν χρῄζων· καὶ τὸ βέβαιον καὶ ὅμοιον ἐν ταῖς φιλίαις αὐτοῦ· καὶ τὸ ἀνέχεσθαι τῶν ἀντιβαινόντων παρρησιαστικῶς

Πάντα ὡς Ἀντωνίνου μαθητής· τὸ ὑπὲρ τῶν κατὰ λόγον πρασσομένων |well-toned ἐκείνου καὶ τὸ |level, even |everywhere; completely καὶ τὸ ὅσιον καὶ τὸ εὔδιον τοῦ προσώπου καὶ τὸ |pleasing, gentle καὶ τὸ |without vanity καὶ τὸ περὶ τὴν κατάληψιν τῶν πραγμάτων φιλότιμον·

Καὶ ὡς ἐκεῖνος οὐκ ἄν τι ὅλως παρῆκε μὴ πρότερον εὖ μάλα |look down καὶ |clear, understandable ρας· καὶ ὡς ἔφερεν ἐκεῖνος τοὺς |unfair; obstinate, bad |blame; reject μὴ |retort, turn blame back on καὶ ὡς ἐπ' οὐδὲν |'push on,' get going, hurry ὶ ὡς |slander οὐκ ἐδέχετο· καὶ ὡς |exact ἦν ἐξεταστὴς |habit, habitat καὶ |result, business καὶ οὐκ ὀνειδιστής, οὐ ψοφοδεής, οὐχ ὑπόπτης, οὐ |expert καὶ ὡς ὀλίγοις |satisfy; ward off, defend; suffice ον οἰκήσει, |bed, bedding |clothes, |food, upkeep ὑπηρεσίᾳ·

Καὶ ὡς φιλόπονος καὶ μακρόθυμος· καὶ οἷος μένειν ἐν τῷ αὐτῷ |as far as, until ις, διὰ τὴν |prayer |way of life; home; arbitration τοῦ ἀποκρίνειν τὰ περιττώματα παρὰ τὴν |habitual, intimate ὥραν |need καὶ τὸ |steadfast; sure μοιον ἐν ταῖς |friendly αὐτοῦ· καὶ τὸ |raise; endure τῶν |resist παρρησιαστικῶς

disciple of Antoninus Pius. Remember his resolute constancy in things that were done by him according to reason, his equability in all things, his sanctity; the cheerfulness of his countenance, his sweetness, and how free he was from all vainglory; how careful to come to the true and exact knowledge of matters in hand, and how he would by no means give over till he did fully, and plainly understand the whole state of the business; and how patiently, and without any contestation he would bear with them, that did unjustly condemn him: how he would never be over-hasty in anything, nor give ear to slanders and false accusations, but examine and observe with best diligence the several actions and dispositions of men. Again, how he was no backbiter, nor easily frightened, nor suspicious, and in his language free from all affectation and curiosity: and how easily he would content himself with few things, as lodging, bedding, clothing, and ordinary nourishment, and attendance. How able to endure labour, how patient; able through his spare diet to continue from morning to evening without any necessity of withdrawing before his accustomed hours to the necessities of nature: his uniformity and constancy in matter of friendship. How he would bear with them that with all boldness and liberty opposed his

vocabulary
ἀνακαλέω call, summon, recall
διάνοια a thought; intelligence
ἐννοέω consider
ἐπίσταμαι know how, understand ~station
ἐφίστημι set; (mp) come/be near, direct, stop ~station
θεοσεβής revering the gods
κρείσσων more powerful; better
ὄνειρος dream
παροίχομαι pass, keep going
πραγματεύομαι work at
σεαυτοῦ yourself
τελευταῖος last, final
χωρίς separately; except, other than ~heir

ταῖς γνώμαις αὐτοῦ καὶ χαίρειν εἴ τίς τι δεικνύοι κρεῖττον· καὶ ὡς θεοσεβὴς χωρὶς δεισιδαιμονίας· ἵν᾽ οὕτως εὐσυνειδήτῳ σοι ἐπιστῇ ἡ τελευταία ὥρα ὡς ἐκείνῳ.

6.31

Ἀνάνηφε καὶ ἀνακαλοῦ σεαυτὸν καὶ ἐξυπνισθεὶς πάλιν καὶ ἐννοήσας ὅτι ὄνειροί σοι ἠνώχλουν, πάλιν ἐγρηγορὼς βλέπε ταῦτα, ὡς ἐκεῖνα ἔβλεπες.

6.32

Ἐκ σωματίου εἰμὶ καὶ ψυχῆς. τῷ μὲν οὖν σωματίῳ πάντα ἀδιάφορα· οὐδὲ γὰρ δύναται διαφέρεσθαι. τῇ δὲ διανοίᾳ ἀδιάφορα ὅσα μή ἐστιν αὐτῆς ἐνεργήματα· ὅσα δέ γε αὐτῆς ἐστιν ἐνεργήματα, ταῦτα πάντα ἐπ᾽ αὐτῇ ἐστιν. καὶ τούτων μέντοι περὶ μόνον τὸ παρὸν πραγματεύεται· τὰ γὰρ μέλλοντα καὶ παρῳχηκότα ἐνεργήματα αὐτῆς καὶ αὐτὰ ἤδη ἀδιάφορα.

ταῖς γνώμαις αὐτοῦ καὶ χαίρειν εἴ τίς τι δεικνύοι κρεῖττον· καὶ ὡς |revering the gods |separately; ex- μονίας· ἵν᾽ οὕτως εὐσυνειδήτῳ σοι ἐπιστῇ ἡ |last, final ὥρα ὡς ἐκείνῳ.

6.31

Ἀνάνηφε καὶ |call, summon, recall |yourself καὶ ἐξυπνισθεὶς πάλιν καὶ |consider ὅτι |dream σοι ἠνώχλουν, πάλιν ἐγρηγορὼς βλέπε ταῦτα, ὡς ἐκεῖνα ἔβλεπες.

6.32

Ἐκ σωματίου εἰμὶ καὶ ψυχῆς. τῷ μὲν οὖν σωματίῳ πάντα ἀδιάφορα· οὐδὲ γὰρ δύναται διαφέρεσθαι. τῇ δὲ |a thought; intelligence ἀδιάφορα ὅσα μή ἐστιν αὐτῆς ἐνεργήματα· ὅσα δέ γε αὐτῆς ἐστιν ἐνεργήματα, ταῦτα πάντα ἐπ᾽ αὐτῇ ἐστιν. καὶ τούτων μέντοι περὶ μόνον τὸ παρὸν |work at τὰ γὰρ μέλλοντα καὶ |pass, keep going ἐνεργήματα αὐτῆς καὶ αὐτὰ ἤδη ἀδιάφορα.

opinions; and even rejoice if any man could better advise him: and lastly, how religious he was without superstition. All these things of him remember, that whensoever thy last hour shall come upon thee, it may find thee, as it did him, ready for it in the possession of a good conscience.

XXIX. Stir up thy mind, and recall thy wits again from thy natural dreams, and visions, and when thou art perfectly awoken, and canst perceive that they were but dreams that troubled thee, as one newly awakened out of another kind of sleep look upon these worldly things with the same mind as thou didst upon those, that thou sawest in thy sleep.

XXX. I Consist of body and soul. Unto my body all things are indifferent, for of itself it cannot affect one thing more than another with apprehension of any difference; as for my mind, all things which are not within the verge of her own operation, are indifferent unto her, and for her own operations, those altogether depend of her; neither does she busy herself about any, but those that are present; for as for future and past operations, those also are now at this present indifferent

vocabulary
αἰδέομαι respect, be ashamed
ἀντέχω hold up as protection against ∼ischemia
ἁρμόζω fit together; be well fitted to ∼harmony
ἀρχιτέκτων -τος (m, 3) master, architect
ἥδομαι be pleased, enjoy ∼hedonism
ἡδονή pleasure
ἰατρός (ᾱ) physician
ἰδιώτης -ου (m, 1) private; a layman
κοινός communal, ordinary
λῃστής -οῦ (m, 1) bandit
λῃστής -οῦς (m, 3) bandit
λῃστός lootable ∼lucre
μέχρι as far as, until
μέχρις as far as, until
πόνος toil, suffering ∼osteopenia
τέχνη craft, art, plan, contrivance ∼technology
τεχνίτης -ου (ῑ, m, 1) craftsman
τύραννος tyrant
ὑπομένω stay behind, await ∼remain
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

6.33

Οὐκ ἔστιν ὁ πόνος τῇ χειρὶ οὐδὲ τῷ ποδὶ παρὰ φύσιν, μέχρις ἂν ποιῇ ὁ ποῦς τὰ τοῦ ποδὸς καὶ ἡ χεὶρ τὰ τῆς χειρός. οὕτως οὖν οὐδὲ ἀνθρώπῳ ὡς ἀνθρώπῳ παρὰ φύσιν ἐστὶν ὁ πόνος, μέχρις ἂν ποιῇ τὰ τοῦ ἀνθρώπου. εἰ δὲ παρὰ φύσιν αὐτῷ οὐκ ἔστιν, οὐδὲ κακόν ἐστιν αὐτῷ.

6.34

Ἡλίκας ἡδονὰς ἥσθησαν λῃσταί, κίναιδοι, πατραλοῖαι, τύραννοι.

6.35

Οὐχ ὁρᾷς πῶς οἱ βάναυσοι τεχνῖται ἁρμόζονται μὲν μέχρι τινὸς πρὸς τοὺς ἰδιώτας, οὐδὲν ἧσσον μέντοι ἀντέχονται τοῦ λόγου τῆς τέχνης καὶ τούτου ἀποστῆναι οὐχ ὑπομένουσιν; οὐ δεινὸν εἰ ὁ ἀρχιτέκτων καὶ ὁ ἰατρὸς μᾶλλον αἰδέσονται τὸν τῆς ἰδίας τέχνης λόγον ἢ ὁ ἄνθρωπος τὸν ἑαυτοῦ, ὃς αὐτῷ κοινός ἐστι πρὸς τοὺς θεούς;

6.33

Οὐκ ἔστιν ὁ |toil, suffering ιρὶ οὐδὲ τῷ ποδὶ παρὰ φύσιν,
|as far as, until ιῇ ὁ ποῦς τὰ τοῦ ποδὸς καὶ ἡ χεὶρ τὰ τῆς
χειρός. οὕτως οὖν οὐδὲ ἀνθρώπῳ ὡς ἀνθρώπῳ παρὰ
φύσιν ἐστὶν ὁ |toil, suf-|as far as, until ιῇ τὰ τοῦ ἀνθρώπου.
|fering
εἰ δὲ παρὰ φύσιν αὐτῷ οὐκ ἔστιν, οὐδὲ κακόν ἐστιν αὐτῷ.

6.34

Ἡλίκας |pleasure |be pleased, enjoy ί, κίναιδοι, πατραλοῖαι,
|tyrant

6.35

Οὐχ ὁρᾷς πῶς οἱ βάναυσοι |craftsman |fit well μὲν
|as far as, until πρὸς τοὺς |private; a layman ἥσσον μέντοι
|hold up as pro-|tection against ῦ λόγου τῆς |craft καὶ τούτου ἀποστῆναι
οὐχ |stay behind, await δεινὸν εἰ ὁ |master, |architect καὶ ὁ |physician
μᾶλλον |respect, be ashamed ῆς ἰδίας |craft λόγον ἢ ὁ
ἄνθρωπος τὸν ἑαυτοῦ, ὃς αὐτῷ |communal, |ordinary ι πρὸς τοὺς
θεούς;

unto her.

XXXI. As long as the foot doth that which belongeth unto it to do, and the hand that which belongs unto it, their labour, whatsoever it be, is not unnatural. So a man as long as he doth that which is proper unto a man, his labour cannot be against nature; and if it be not against nature, then neither is it hurtful unto him. But if it were so that happiness did consist in pleasure: how came notorious robbers, impure abominable livers, parricides, and tyrants, in so large a measure to have their part of pleasures?

XXXII. Dost thou not see, how even those that profess mechanic arts, though in some respect they be no better than mere idiots, yet they stick close to the course of their trade, neither can they find in their heart to decline from it: and is it not a grievous thing that an architect, or a physician shall respect the course and mysteries of their profession, more than a man the proper course and condition of his own nature, reason, which is common to him and to the Gods?

vocabulary
ἄκανθα thorn bush; (pl) thistledown ∼pyracantha
ἀλλότριος someone else's; alien ∼alien
ἄπειρος untested; infinite
ἀπείρων boundless
βόρβορος mud, filth
γωνία corner, angle
ἐναφανίζω cause to disappear
ἐνίστημι install; threaten; block
ἡγεμονικός showing leadership
κακουργία evil deeds ∼ergonomics
κοινός communal, ordinary
κοινόω make common; cooperate
λάω grip, pin?
λέων lion
ὁμογενής related
πέλαγος -ους (n, 3) the open sea ∼pelagic
πηγή headwaters, fountain
πηγός stout, mighty
σέβομαι feel shame, awe
σεμνός revered, holy
σταγών -τος (f, 3) drop
φαντάζω make visible; imagine
χάσμα -τος (n, 3) chasm, gaping opening

6.36

Ἡ Ἀσία, ἡ Εὐρώπη γωνίαι τοῦ κόσμου· πᾶν πέλαγος σταγὼν τοῦ κόσμου· Ἄθως βωλάριον τοῦ κόσμου· πᾶν τὸ ἐνεστὼς τοῦ χρόνου στιγμὴ τοῦ αἰῶνος. πάντα μικρά, εὔτρεπτα, ἐναφανιζόμενα.

Πάντα ἐκεῖθεν ἔρχεται, ἀπ᾽ ἐκείνου τοῦ κοινοῦ ἡγεμονικοῦ ὁρμήσαντα ἢ κατ᾽ ἐπακολούθησιν. καὶ τὸ χάσμα οὖν τοῦ λέοντος καὶ τὸ δηλητήριον καὶ πᾶσα κακουργία ὡς ἄκανθα, ὡς βόρβορος, ἐκείνων ἐπιγεννήματα τῶν σεμνῶν καὶ καλῶν. μὴ οὖν αὐτὰ ἀλλότρια τούτου οὗ σέβεις φαντάζου, ἀλλὰ τὴν πάντων πηγὴν ἐπιλογίζου.

6.37

Ὁ Τὰ νῦν ἰδὼν πάντα ἑώρακεν, ὅσα τε ἐξ ἀιδίου ἐγένετο καὶ ὅσα εἰς τὸ ἄπειρον ἔσται· πάντα γὰρ ὁμογενῆ καὶ ὁμοειδῆ.

6.36

Ἡ Ἀσία, ἡ Εὐρώπη |corner, angle τοῦ κόσμου· πᾶν |the open sea |drop τοῦ κόσμου· Ἄθως βωλάριον τοῦ κόσμου· πᾶν τὸ |install; threaten; block χρόνου στιγμὴ τοῦ αἰῶνος. πάντα μικρά, εὔτρεπτα, |cause to disappear

Πάντα ἐκεῖθεν ἔρχεται, ἀπ᾽ ἐκείνου τοῦ κοινοῦ |showing leadership ὁρμήσαντα ἢ κατ᾽ ἐπακολούθησιν. καὶ τὸ |chasm, gaping opening τοῦ λέοντος καὶ τὸ δηλητήριον καὶ πᾶσα |evil deeds ὡς |thorn (pl) thistle-down bush; |mud, filth καὶ καλῶν. μὴ οὖν αὐτὰ , ἐκείνων ἐπιγεννήματα τῶν |revered, holy |someone else's; alien τούτου οὓς σέβεις |make visible; imagine ἀλλὰ τὴν πάντων πηγὴν ἐπιλογίζου.

6.37

Ὁ Τὰ νῦν ἰδὼν πάντα ἑώρακεν, ὅσα τε ἐξ ἀιδίου ἐγένετο καὶ ὅσα εἰς τὸ ἄπειρον ἔσται· πάντα γὰρ |related καὶ ὁμοειδῆ.

XXXIII. Asia, Europe; what are they, but as corners of the whole world; of which the whole sea, is but as one drop; and the great Mount Athos, but as a clod, as all present time is but as one point of eternity. All, petty things; all things that are soon altered, soon perished. And all things come from one beginning; either all severally and particularly deliberated and resolved upon, by the general ruler and governor of all; or all by necessary consequence. So that the dreadful hiatus of a gaping lion, and all poison, and all hurtful things, are but (as the thorn and the mire) the necessary consequences of goodly fair things. Think not of these therefore, as things contrary to those which thou dost much honour, and respect; but consider in thy mind the true fountain of all.

XXXIV He that seeth the things that are now, hath Seen all that either was ever, or ever shall be, for all things are of one kind; and all like one unto another. Meditate often upon the connection of all

vocabulary
αἰδέομαι respect, be ashamed
ἀληθινός honest, genuine
ἐκποδών out of the way
ἔνδον in the house of; within
ἐνθυμέομαι (ῡ) take to heart
ἑξῆς in turn
καίτοι and yet; and in fact; although
κατασκευάζω equip, build
κίνησις -εως (ῐι, f) motion
ὄργανον tool; body organ
οὐσία property; essence
παραμένω stay with ∼remain
σεαυτοῦ yourself
σκεῦος -εος (n, 3) thing, tool, vessel
συνέχω keep together, constrain
φύσις -εως (f) nature (of a thing) ∼physics

6.38

Πολλάκις ἐνθυμοῦ τὴν ἐπισύνδεσιν πάντων τῶν ἐν τῷ κόσμῳ καὶ σχέσιν πρὸς ἄλληλα. τρόπον γάρ τινα πάντα ἀλλήλοις ἐπιπέπλεκται καὶ πάντα κατὰ τοῦτο φίλα ἀλλήλοις ἐστί· καὶ γὰρ ἄλλῳ ἐξῆς ἐστι τοῦτο διὰ τὴν τονικὴν κίνησιν καὶ σύμπνοιαν καὶ τὴν ἕνωσιν τῆς οὐσίας.

6.39

Οἷς συγκεκλήρωσαι πράγμασι, τούτοις συνάρμοζε σεαυτὸν καὶ οἷς συνείληχας ἀνθρώποις, τούτους φίλει, ἀλλ᾽ ἀληθινῶς.

6.40

Ὄργανον, ἐργαλεῖον, σκεῦος πᾶν εἰ πρὸς ὃ κατεσκεύασται ποιεῖ, εὖ ἔχει· καίτοι ἐκεῖ ὁ κατασκευάσας ἐκποδών. ἐπὶ δὲ τῶν ὑπὸ φύσεως συνεχομένων ἔνδον ἐστὶ καὶ παραμένει ἡ κατασκευάσουσα δύναμις· καθὸ καὶ μᾶλλον αἰδεῖσθαι αὐτὴν δεῖ καὶ νομίζειν, ἐὰν κατὰ τὸ βούλημα ταύτης ἔχῃς καὶ διεξάγῃς, ἔχειν σοι πάντα κατὰ νοῦν. ἔχει δὲ οὕτως

6.38

|often |take to heart ἐπισύνδεσιν πάντων τῶν ἐν τῷ κόσμῳ καὶ σχέσιν πρὸς ἄλληλα. τρόπον γάρ τινα πάντα ἀλλήλοις ἐπιπέπλεκται καὶ πάντα κατὰ τοῦτο φίλα ἀλλήλοις ἐστί· καὶ γὰρ ἄλλῳ |in turn ὅτι τοῦτο διὰ τὴν τονικὴν |motion καὶ σύμπνοιαν καὶ τὴν ἕνωσιν τῆς |property; essence

6.39

Οἷς συγκεκλήρωσαι πράγμασι, τούτοις συνάρμοζε |yourself καὶ οἷς συνείληχας ἀνθρώποις, τούτους φίλει, ἀλλ᾽ |honest, genuine

6.40

|tool; body organ λεῖον, |thing, tool, vessel ὸς ὃ |equip, build ποιεῖ, εὖ ἔχει· |and yet; and in fact; although |equip, build |out of the way δὲ τῶν ὑπὸ |nature (of a thing) |keep together, constrain |in the house of; within |stay with ἡ κατασκευάσουσα δύναμις· καθὸ καὶ μᾶλλον |respect, be ashamed αὐτὴν δεῖ καὶ νομίζειν, ἐὰν κατὰ τὸ βούλημα ταύτης ἔχῃς καὶ διεξάγῃς, ἔχειν σοι πάντα κατὰ νοῦν. ἔχει δὲ οὕτως

things in the world; and upon the mutual relation that they have one unto another. For all things are after a sort folded and involved one within another, and by these means all agree well together. For one thing is consequent unto another, by local motion, by natural conspiration and agreement, and by substantial union, or, reduction of all substances into one.

XXXV. Fit and accommodate thyself to that estate and to those occurrences, which by the destinies have been annexed unto thee; and love those men whom thy fate it is to live with; but love them truly. An instrument, a tool, an utensil, whatsoever it be, if it be fit for the purpose it was made for, it is as it should be though he perchance that made and fitted it, be out of sight and gone. But in things natural, that power which hath framed and fitted them, is and abideth within them still: for which reason she ought also the more to be respected, and we are the more obliged (if we may live and pass our time according to her purpose and intention) to think that all is well with us, and according to our own minds. After this manner also, and in this respect it is, that

vocabulary
αἴτιος blameworthy; the cause ~etiology
αἰτίος blameworthy; the cause ~etiology
διαφορά disagreement
ἐγκαλέω demand payment; accuse
ἐργάτης -ου (ᾱ, m, 1) worker
καθεύδω lie down
καταλείπω leave behind, abandon ~eclipse
καταλιμπάνω leave behind, abandon
μέμφομαι blame; reject
μισέω (ῑ) hate, wish to prevent ~misogyny
σαυτοῦ yourself
στάσις -εως (f) placing; faction
συνεργέω help, cooperate
συνεργός cooperating; colleague
ὑποπτεύω guess, observe, be suspicious of
ὑφίστημι promise, undertake ~station

καὶ τῷ παντὶ κατὰ νοῦν τὰ ἑαυτοῦ.

6.41

Ὅ Τι ἂν τῶν ἀπροαιρέτων ὑποστήσῃ σαυτῷ ἀγαθὸν ἢ κακόν, ἀνάγκη κατὰ τὴν περίπτωσιν τοῦ τοιούτου κακοῦ ἢ τὴν ἀπότευξιν τοῦ τοιούτου ἀγαθοῦ μέμψασθαί σε θεοῖς καὶ ἀνθρώπους δὲ μισῆσαι τοὺς αἰτίους ὄντας ἢ ὑποπτευομένους ἔσεσθαι τῆς ἀποτεύξεως ἢ τῆς περιπτώσεως· καὶ ἀδικοῦμεν δὴ πολλὰ διὰ τὴν πρὸς ταῦτα διαφοράν. ἐὰν δὲ μόνα τὰ ἐφ᾽ ἡμῖν ἀγαθὰ καὶ κακὰ κρίνωμεν, οὐδεμία αἰτία καταλείπεται οὔτε θεῷ ἐγκαλέσαι οὔτε πρὸς ἄνθρωπον στῆναι στάσιν πολεμίου.

6.42

Πάντες εἰς ἓν ἀποτέλεσμα συνεργοῦμεν, οἱ μὲν εἰδότως καὶ παρακολουθητικῶς, οἱ δὲ ἀνεπιστάτως, ὥσπερ καὶ τοὺς καθεύδοντας, οἶμαι, ὁ Ἡράκλειτος ἐργάτας εἶναι λέγει καὶ συνεργοὺς τῶν ἐν τῷ κόσμῳ γινομένων. ἄλλος δὲ κατ᾽ ἄλλο συνεργεῖ, ἐκ περιουσίας δὲ καὶ ὁ μεμφόμενος καὶ

καὶ τῷ παντὶ κατὰ νοῦν τὰ ἑαυτοῦ.

6.41

Ὅ Τι ἂν τῶν ἀπροαιρέτων |promise, undertake |yourself ἀγαθὸν ἢ κακόν, ἀνάγκη κατὰ τὴν περίπτωσιν τοῦ τοιούτου κακοῦ ἢ τὴν ἀπότευξιν τοῦ τοιούτου ἀγαθοῦ |blame; reject σε θεοῖς καὶ ἀνθρώποις δὲ |hate τοὺς αἰτίους ὄντας ἢ |guess, observe, be suspicious of ἔσεσθαι τῆς ἀποτεύξεως ἢ τῆς περιπτώσεως· καὶ ἀδικοῦμεν δὴ πολλὰ διὰ τὴν πρὸς ταῦτα |disagreement. Ἂν δὲ μόνα τὰ ἐφ' ἡμῖν ἀγαθὰ καὶ κακὰ κρίνωμεν, οὐδεμία αἰτία καταλείπεται οὔτε θεῷ |demand payment; accuse οὔτε πρὸς ἄνθρωπον στῆναι |placing; faction πολεμίου.

6.42

Πάντες εἰς ἓν ἀποτέλεσμα |help, cooperate οἱ μὲν εἰδότως καὶ παρακολουθητικῶς, οἱ δὲ ἀνεπιστάτως, ὥσπερ καὶ τοὺς |lie down , οἶμαι, ὁ Ἡράκλειτος |worker εἶναι λέγει καὶ |cooperating; colleague ὧν ἐν τῷ κόσμῳ γινομένων. ἄλλος δὲ κατ' ἄλλο συνεργεῖ, ἐκ περιουσίας δὲ καὶ ὁ |blame; reject καὶ

he that is all in all doth enjoy his happiness.

XXXVI. What things soever are not within the proper power and jurisdiction of thine own will either to compass or avoid, if thou shalt propose unto thyself any of those things as either good, or evil; it must needs be that according as thou shalt either fall into that which thou dost think evil, or miss of that which thou dost think good, so wilt thou be ready both to complain of the Gods, and to hate those men, who either shall be so indeed, or shall by thee be suspected as the cause either of thy missing of the one, or falling into the other. And indeed we must needs commit many evils, if we incline to any of these things, more or less, with an opinion of any difference. But if we mind and fancy those things only, as good and bad, which wholly depend of our own wills, there is no more occasion why we should either murmur against the Gods, or be at enmity with any man.

XXXVII. We all work to one effect, some willingly, and with a rational apprehension of what we do: others without any such knowledge. As I think Heraclitus in a place speaketh of them that sleep, that even they do work in their kind, and do confer to the general operations of the world. One man therefore doth co-operate after one sort, and another after another sort; but even he that doth murmur, and to his power doth resist

vocabulary
ἄβουλος ill-advised
ἀναιρέω take up ∼heresy
ἀντιβαίνω resist
ἄστρον star
γελοῖος laughable; joking
διάφορος different; difference; disagreeing; balance, bill
διοικέω manage, keep house
δρᾶμα deed, business, drama
ἐπινοέω intend
εὐτελής of little worth
καρποφόρος fruit-bearing
κοινός communal, ordinary
κοινόω make common; cooperate
μῆτις -ος (f) counsel, skill, plan ∼meter
ὀφείλω owe, should, if only
πάντως by all means
παραδείκνυμι (ῡ) receive, admit
περιγίγνομαι surpass; survive; attain ∼genus
προνοέω foresee, think of ∼paranoia
σεαυτοῦ yourself
στίχος line of soldiers, writing
συνεργέω help, cooperate
συνεργός cooperating; colleague
ὑετός (ῡ) rain
χρῄζω need ∼chresard

ὁ ἀντιβαίνειν πειρώμενος καὶ ἀναιρεῖν τὰ γινόμενα· καὶ γὰρ τοῦ τοιούτου ἔχρῃζεν ὁ κόσμος. λοιπὸν οὖν σύνες εἰς τίνας σεαυτὸν κατατάσσεις· ἐκεῖνος μὲν γὰρ πάντως σοι καλῶς χρήσεται ὁ τὰ ὅλα διοικῶν καὶ παραδέξεταί σε ὡς μέρος τι τῶν συνεργῶν καὶ συνεργητικῶν, ἀλλὰ σὺ μὴ τοιοῦτο μέρος γένῃ, οἷος ὁ εὐτελὴς καὶ γελοῖος στίχος ἐν τῷ δράματι, οὗ Χρύσιππος μέμνηται.

6.43

Μήτι ὁ ἥλιος τὰ τοῦ ὑετοῦ ἀξιοῖ ποιεῖν; μήτι ὁ Ἀσκληπιὸς τὰ τῆς Καρποφόρου; τί δὲ τῶν ἄστρων ἕκαστον; οὐχὶ διάφορα μέν, συνεργὰ δὲ πρὸς ταὐτόν;

6.44

Εἰ μὲν οὖν ἐβουλεύσαντο περὶ ἐμοῦ καὶ τῶν ἐμοὶ συμβῆναι ὀφειλόντων οἱ θεοί, καλῶς ἐβουλεύσαντο· ἄβουλον γὰρ θεὸν οὐδὲ ἐπινοῆσαι ῥᾴδιον, κακοποιῆσαι δέ με διὰ τίνα αἰτίαν ἔμελλον ὁρμᾶν; τί γὰρ αὐτοῖς ἢ τῷ κοινῷ, οὗ μάλιστα προνοοῦνται, ἐκ τούτου περιεγένετο; εἰ δὲ μὴ

ὁ |resist *πειρώμενος καὶ* |take up *τὰ γινόμενα· καὶ γὰρ τοῦ τοιούτου* |need *ὁ κόσμος. λοιπὸν οὖν σύνες εἰς τίνας* |yourself *κατατάσσεις· ἐκεῖνος μὲν γὰρ* |by all means *καλῶς χρήσεται ὁ τὰ ὅλα* |manage, keep house *ἐξεταί σε ὡς μέρος τι τῶν συνεργῶν καὶ συνεργητικῶν, ἀλλὰ σὺ μὴ τοιοῦτο μέρος γένῃ, οἷος ὁ* |of little worth |laughable joking |line of soldiers, writing *τῷ* |deed, business, drama *ὁ Χρύσιππος μέμνηται.*

6.43

|counsel, skill, plan *ἥλιος τὰ τοῦ* |rain *ἀξιοῖ ποιεῖν;* |counsel, skill, plan *Ἀσκληπιὸς τὰ τῆς* |fruit-bearing *, τί δὲ τῶν* |star *ἕκαστον; οὐχὶ διάφορα μέν,* |cooperating; colleague *πρὸς ταὐτόν;*

6.44

Εἰ μὲν οὖν ἐβουλεύσαντο περὶ ἐμοῦ καὶ τῶν ἐμοὶ συμβῆναι |owe, should, if only *ὀφείλει, καλῶς ἐβουλεύσαντο·* |ill-advised *γὰρ θεὸν οὐδὲ* |intend *ῥᾴδιον, κακοποιῆσαι δέ με διὰ τίνα αἰτίαν ἔμελλον ὁρμᾶν; τί γὰρ αὐτοῖς ἢ τῷ κοινῷ, οὗ μάλιστα* |foresee, think of *ἐκ τούτου* |surpass; survive; attain *, εἰ δὲ μὴ*

and hinder; even he as much as any doth co-operate. For of such also did the world stand in need. Now do thou consider among which of these thou wilt rank thyself. For as for him who is the Administrator of all, he will make good use of thee whether thou wilt or no, and make thee (as a part and member of the whole) so to co-operate with him, that whatsoever thou doest, shall turn to the furtherance of his own counsels, and resolutions. But be not thou for shame such a part of the whole, as that vile and ridiculous verse (which Chrysippus in a place doth mention) is a part of the comedy. XXXVIII. Doth either the sun take upon him to do that which belongs to the rain? or his son Aesculapius that, which unto the earth doth properly belong? How is it with every one of the stars in particular? Though they all differ one from another, and have their several charges and functions by themselves, do they not all nevertheless concur and co-operate to one end?

XXXIX. If so be that the Gods have deliberated in particular of those things that should happen unto me, I must stand to their deliberation, as discrete and wise. For that a God should be an imprudent God, is a thing hard even to conceive: and why should they resolve to do me hurt? for what profit either unto them or the universe (which they specially take care for) could arise from it? But if so be that they have

vocabulary
ἀσπάζομαι greet, salute
ἔξειμι go forth; is possible ∼ion
ἐπίπαν =ἐπί
θύω (ῡ) rush; sacrifice ∼θύω
κατασκευή fixed assets; condition
κοινός communal, ordinary
κοινόω make common; cooperate
ὄμνυμι (ῡ) swear
ὀφείλω owe, should, if only
πάντως by all means
παραφυλάσσω guard closely
ῥώμη strength, might
στέργω love; be content
συμφέρω bring together; be expedient; agree; (mp) happen ∼bear
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
ὠφέλιμος helping, useful

ἐβουλεύσαντο κατ᾽ ἰδίαν περὶ ἐμοῦ, περί γε τῶν κοινῶν πάντως ἐβουλεύσαντο, οἷς κατ᾽ ἐπακολούθησιν καὶ ταῦτα συμβαίνοντα ἀσπάζεσθαι καὶ στέργειν ὀφείλω.

Εἰ δ᾽ ἄρα περὶ μηδενὸς βουλεύονται πιστεύειν μὲν οὐχ ὅσιον ἢ μηδὲ θύωμεν μηδὲ εὐχώμεθα μηδὲ ὀμνύωμεν μηδὲ τὰ ἄλλα πράσσωμεν ἃ παρ᾽ ἕκαστα ὡς πρὸς παρόντας καὶ συμβιοῦντας τοὺς θεοὺς πράσσομεν, εἰ δ᾽ ἄρα περὶ μηδενὸς τῶν καθ᾽ ἡμᾶς βουλεύονται, ἐμοὶ μὲν ἔξεστι περὶ ἐμαυτοῦ βουλεύεσθαι, ἐμοὶ δέ ἐστι σκέψις περὶ τοῦ συμφέροντος. συμφέρει δὲ ἑκάστῳ τὸ κατὰ τὴν ἑαυτοῦ κατασκευὴν καὶ φύσιν, ἡ δὲ ἐμὴ φύσις λογικὴ καὶ πολιτική.

Πόλις καὶ πατρὶς ὡς μὲν Ἀντωνίνῳ μοι ἡ Ῥώμη, ὡς δὲ ἀνθρώπῳ ὁ κόσμος. τὰ ταῖς πόλεσιν οὖν ταύταις ὠφέλιμα μόνα ἐστί μοι ἀγαθά.

6.45

Ὅσα ἑκάστῳ συμβαίνει, ταῦτα τῷ ὅλῳ συμφέρει· ἤρκει τοῦτο. ἀλλ᾽ ἔτι ἐκεῖνο ὡς ἐπίπαν ὄψει παραφυλάξας, ὅσα

ἐβουλεύσαντο κατ᾽ ἰδίαν περὶ ἐμοῦ, περί γε τῶν κοινῶν

|by all means

υλεύσαντο, οἷς κατ᾽ ἐπακολούθησιν καὶ ταῦτα

συμβαίνοντα |greet, salute καὶ |love; content be|owe, should, if only

Εἰ δ᾽ ἄρα περὶ μηδενὸς βουλεύονται πιστεύειν μὲν οὐχ

ὅσιον ἢ μηδὲ |rush; sacrifice

εὐχώμεθα μηδὲ ὀμνύωμεν μηδὲ

τὰ ἄλλα πράσσωμεν ἃ παρ᾽ ἕκαστα ὡς πρὸς παρόντας

καὶ συμβιοῦντας τοὺς θεοὺς πράσσομεν, εἰ δ᾽ ἄρα περὶ

μηδενὸς τῶν καθ᾽ ἡμᾶς βουλεύονται, ἐμοὶ μὲν ἔξεστι

περὶ ἐμαυτοῦ βουλεύεσθαι, ἐμοὶ δέ ἐστι σκέψις περὶ τοῦ

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

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

κατὰ τὴν ἑαυτοῦ

|fixed assets; condition

καὶ φύσιν, ἡ δὲ ἐμὴ |nature (of a thing)

πολιτική.

Πόλις καὶ πατρὶς ὡς μὲν Ἀντωνίνῳ μοι ἡ |strength, might ὡς δὲ

ἀνθρώπῳ ὁ κόσμος. τὰ ταῖς πόλεσιν οὖν ταύταις |helping, useful

μόνα ἐστί μοι ἀγαθά.

6.45

Ὅσα ἑκάστῳ συμβαίνει, ταῦτα τῷ ὅλῳ |bring together; be expedient; agree; (mp) happen

τοῦτο. ἀλλ᾽ ἔτι ἐκεῖνο ὡς |=ἐπί ὄψει |guard closely , ὅσα

not deliberated of me in particular, certainly they have of the whole in general, and those things which in consequence and coherence of this general deliberation happen unto me in particular, I am bound to embrace and accept of. But if so be that they have not deliberated at all (which indeed is very irreligious for any man to believe: for then let us neither sacrifice, nor pray, nor respect our oaths, neither let us any more use any of those things, which we persuaded of the presence and secret conversation of the Gods among us, daily use and practise:) but, I say, if so be that they have not indeed either in general, or particular deliberated of any of those things, that happen unto us in this world; yet God be thanked, that of those things that concern myself, it is lawful for me to deliberate myself, and all my deliberation is but concerning that which may be to me most profitable. Now that unto every one is most profitable, which is according to his own constitution and nature. And my nature is, to be rational in all my actions and as a good, and natural member of a city and commonwealth, towards my fellow members ever to be sociably and kindly disposed and affected. My city and country as I am Antoninus, is Rome; as a man, the whole world. Those things therefore that are expedient and profitable to those cities, are the only things that are good and expedient for me.

XL. Whatsoever in any kind doth happen to any one, is expedient to the whole. And thus much to content us might suffice, that it is expedient for the whole in general. But yet this also shalt thou generally perceive, if thou dost diligently take heed, that whatsoever doth happen to any

vocabulary
ἄνω (ᾰ) accomplish, pass, waste; upwards, out to sea
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
ἐννοέω consider
ἐπιτήδευμα -τος (n, 3) habit, business, custom
ἥρως hero ∼hero
κάτειμι go down, disembark ∼ion
κοινός communal, ordinary
μεταβάλλω alter, transform
μέτειμι be among, go, follow ∼ion
μέχρι as far as, until
ὅπου where
παντοδαπής of every kind, manifold
παντοδαπός of every kind, manifold
παντοῖος all kinds of
προσδοκάω expect
προσίστημι set against; (mp) stand near
ῥήτωρ public speaker
σεμνός revered, holy
συμφέρω bring together; be expedient; agree; (mp) happen ∼bear
συνεχής (ῐ̄) continuously
τύραννος tyrant
φιλόσοφος wisdom-loving
φῦλον race, tribe, class ∼phylum
χωρίον area; downwards

ἀνθρώπῳ, καὶ ἑτέροις ἀνθρώποις. κοινότερον δὲ νῦν τὸ συμφέρον ἐπὶ τῶν μέσων λαμβανέσθω.

6.46

Ὥσπερ προσίσταταί σοι τὰ ἐν τῷ ἀμφιθεάτρῳ καὶ τοῖς τοιούτοις χωρίοις ὡς ἀεὶ τὰ αὐτὰ ὁρώμενα, καὶ τὸ ὁμοειδὲς προσκορῆ τὴν θέαν ποιεῖ, τοῦτο καὶ ἐπὶ ὅλου τοῦ βίου πάσχειν· πάντα γὰρ ἄνω κάτω τὰ αὐτὰ καὶ ἐκ τῶν αὐτῶν. μέχρι τίνος οὖν;

6.47

Ἐννόει συνεχῶς παντοίους ἀνθρώπους καὶ παντοίων μὲν ἐπιτηδευμάτων, παντοδαπῶν δὲ ἐθνῶν τεθνεῶτας, ὥστε κατιέναι τοῦτο μέχρι Φιλιστίωνος καὶ Φοίβου καὶ Ὀριγανίωνος. μέτιθι νῦν ἐπὶ τὰ ἄλλα φῦλα· ἐκεῖ δὴ μεταβαλεῖν ἡμᾶς δεῖ ὅπου τοσοῦτοι μὲν δεινοὶ ῥήτορες, τοσοῦτοι δὲ σεμνοὶ φιλόσοφοι, Ἡράκλειτος, Πυθαγόρας, Σωκράτης, τοσοῦτοι δὲ ἥρωες πρότερον, τοσοῦτοι δὲ ὕστερον στρατηγοί, τύραννοι· ἐπὶ τούτοις

ἀνθρώπῳ, καὶ ἑτέροις ἀνθρώποις. |communal, ordinary δὲ νῦν τὸ

|bring together; be expedient; agree; (mp) happen ον λαμβανέσθω.

6.46

Ὥσπερ |set against; (mp) stand near οι τὰ ἐν τῷ ἀμφιθεάτρῳ καὶ τοῖς τοιούτοις |area; downwards τὰ αὐτὰ ὁρώμενα, καὶ τὸ ὁμοειδὲς προσκορῆ τὴν θέαν ποιεῖ, τοῦτο καὶ ἐπὶ ὅλου τοῦ βίου πάσχειν· πάντα γὰρ ἄνω κάτω τὰ αὐτὰ καὶ ἐκ τῶν αὐτῶν. |as far as, until ν;

6.47

|consider |continuously |all kinds of ἀνθρώπους καὶ |all kinds of μὲν |habit, custom business, παντοδαπῶν δὲ ἐθνῶν τεθνεῶτας, ὥστε |go down, bark disem- |as far as, until ωνος καὶ Φοίβου καὶ Ὀριγανίωνος. |be among ν ἐπὶ τὰ ἄλλα |race, tribe, class ἐκεῖ δὴ

|alter, transform ἡμᾶς δεῖ |where τοσοῦτοι μὲν δεινοὶ |public speaker ,

τοσοῦτοι δὲ |revered, holy |wisdom-loving Ἡράκλειτος, Πυθαγόρας, Σωκράτης, τοσοῦτοι δὲ |hero πρότερον, τοσοῦτοι δὲ ὕστερον στρατηγοί, |tyrant ἐπὶ τούτοις

one man or men.... And now I am content that the word expedient, should more generally be understood of those things which we otherwise call middle things, or things indifferent; as health, wealth, and the like.

XLI. As the ordinary shows of the theatre and of other such places, when thou art presented with them, affect thee; as the same things still seen, and in the same fashion, make the sight ingrateful and tedious; so must all the things that we see all our life long affect us. For all things, above and below, are still the same, and from the same causes. When then will there be an end?

XLII. Let the several deaths of men of all sorts, and of all sorts of professions, and of all sort of nations, be a perpetual object of thy thoughts,... so that thou mayst even come down to Philistio, Phoebus, and Origanion. Pass now to other generations. Thither shall we after many changes, where so many brave orators are; where so many grave philosophers; Heraclitus, Pythagoras, Socrates. Where so many heroes of the old times; and then so many brave captains of the latter times; and so many kings. After all these, where Eudoxus, Hipparchus, Archimedes;

vocabulary
ἄδικος unfair; obstinate, bad
ἀθρόος grouped
ἀρέσκω please, satisfy; make amends
ἀρετάω prosper
ἀρετή goodness, excellence
δαί particle: emphasizes questions
δαίς -τός (f) feast, banquet ∼demon
δαῖς δᾳδός (f) torch
δικαιοσύνη justice
δυσχεραίνω disdain, be annoyed by
ἐμφαίνω display in
ἐνθυμέομαι (ῡ) take to heart
ἐννοέω consider
εὐμενής kind
εὐμετάδοτος generous
εὐφραίνω gladden ∼frenzy
ἦθος ἤθεος (n, 3) habit, habitat ∼ethos
μεγαλόφρων high-minded, generous
μῆτις -ος (f) counsel, skill, plan ∼meter
ὀνομάζω to address, name ∼name
πάλαι long ago ∼paleo
πάλη wrestling ∼Pallas
πάλλω shake, brandish ∼Pallas
πανοῦργος wicked; cunning
σεαυτοῦ yourself
συμπίπτω fall together, happen
τοσόσδε this much
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
ψεύστης -ου (m, 1) liar ∼pseudo-

δὲ Εὔδοξος, Ἵππαρχος, Ἀρχιμήδης, ἄλλαι φύσεις ὀξεῖαι, μεγαλόφρονες, φιλόπονοι, πανοῦργοι, αὐθάδεις, αὐτῆς τῆς ἐπικήρου καὶ ἐφημέρου τῶν ἀνθρώπων ζωῆς χλευασταί, οἷον Μένιππος καὶ ὅσοι τοιοῦτοι. περὶ πάντων τούτων ἐννόει ὅτι πάλαι κεῖνται· τί οὖν τοῦτο δεινὸν αὐτοῖς; τί δαὶ τοῖς μηδ' ὀνομαζομένοις ὅλως; ἓν ὧδε πολλοῦ ἄξιον, τὸ μετ' ἀληθείας καὶ δικαιοσύνης εὐμενῆ τοῖς ψεύσταις καὶ ἀδίκοις διαβιοῦν.

6.48

Ὅταν εὐφρᾶναι σεαυτὸν θέλῃς, ἐνθυμοῦ τὰ προτερήματα τῶν συμβιούντων· οἷον τοῦ μὲν τὸ δραστήριον, τοῦ δὲ τὸ αἰδῆμον, τοῦ δὲ τὸ εὐμετάδοτον, ἄλλου δὲ ἄλλο τι. οὐδὲν γὰρ οὕτως εὐφραίνει ὡς τὰ ὁμοιώματα τῶν ἀρετῶν ἐμφαινόμενα τοῖς ἤθεσι τῶν συζώντων καὶ ἀθρόα ὡς οἷόν τε συμπίπτοντα. διὸ καὶ πρόχειρα αὐτὰ ἑκτέον.

6.49

Μήτι δυσχεραίνεις ὅτι τοσῶνδέ τινων λιτρῶν εἶ καὶ οὐ

δὲ Εὔδοξος, Ἵππαρχος, Ἀρχιμήδης, ἄλλαι φύσεις ὀξεῖαι, |high-minded, generous, φιλόπονοι, |wicked; cunning, αὐθάδεις, αὐτῆς τῆς ἐπικήρου καὶ ἐφημέρου τῶν ἀνθρώπων ζωῆς χλευασταί, οἷον Μένιππος καὶ ὅσοι τοιοῦτοι. περὶ πάντων τούτων |consider ἔτι πάλαι κεῖνται· τί οὖν τοῦτο δεινὸν αὐτοῖς; τί δαὶ τοῖς μηδ᾽ |to address, name ὅλως; ἐν ὧδε πολλοῦ ἄξιον, τὸ μετ᾽ |truth καὶ |justice |kind τοῖς |liar καὶ |unfair; obstinate, bad βιοῦν.

6.48

Ὅταν |gladden |yourself θέλῃς, |take to heart προτερήματα τῶν συμβιούντων· οἷον τοῦ μὲν τὸ δραστήριον, τοῦ δὲ τὸ αἰδῆμον, τοῦ δὲ τὸ |generous, ἄλλου δὲ ἄλλο τι. οὐδὲν γὰρ οὕτως |gladden ὡς τὰ ὁμοιώματα τῶν ἀρετῶν |display in τοῖς |habit, habitat ὧν συζώντων καὶ |grouped ὡς οἷόν τε |fall happen together, διὸ καὶ πρόχειρα αὐτὰ ἐκτέον.

6.49

|counsel skill, plan |disdain, be annoyed by ὅτι |this much γινων λιτρῶν εἶ καὶ οὐ

where so many other sharp, generous, industrious, subtile, peremptory dispositions; and among others, even they, that have been the greatest scoffers and deriders of the frailty and brevity of this our human life; as Menippus, and others, as many as there have been such as he. Of all these consider, that they long since are all dead, and gone. And what do they suffer by it! Nay they that have not so much as a name remaining, what are they the worse for it? One thing there is, and that only, which is worth our while in this world, and ought by us much to be esteemed; and that is, according to truth and righteousness, meekly and lovingly to converse with false, and unrighteous men.

XLIII. When thou wilt comfort and cheer thyself, call to mind the several gifts and virtues of them, whom thou dost daily converse with; as for example, the industry of the one; the modesty of another; the liberality of a third; of another some other thing. For nothing can so much rejoice thee, as the resemblances and parallels of several virtues, visible and eminent in the dispositions of those who live with thee; especially when, all at once, as near as may be, they represent themselves unto thee. And therefore thou must have them always in a readiness.

XLIV. Dost thou grieve that thou dost weigh but so many pounds, and not three hundred rather? Just as much

vocabulary
ἀδύνατος unable; impossible
ἀέκων unwilling
ἄκων javelin; unwilling ∼acme
ἀλλότριος someone else's; alien ∼alien
ἄλυπος (ῡ) painless
ἀρετή goodness, excellence
βιόω live; (mp) make a living ∼biology
δικαιοσύνη justice
ἐνίστημι install; threaten; block
κωλύω (ῡ) hinder, prevent
μεταβαίνω change the subject ∼basis
μέχρι as far as, until
ὀρέγω hold out, offer, thrust ∼reach
ὁρμή pressure, assault, order ∼hormone
οὐσία property; essence
πρᾶξις -εως (f) result, business ∼practice
προάγω lead forward, advance
στέργω love; be content
τοιόσδε such
τοσόσδε this much
τριακόσιοι three hundred ∼three
ὑπολαμβάνω take under one's support, seize; speak up; imagine ∼epilepsy

τριακοσίων; οὕτω δὴ καὶ ὅτι μέχρι τοσῶνδε ἐτῶν βιωτέον σοι καὶ οὐ μέχρι πλείονος· ὥσπερ γὰρ τῆς οὐσίας ὅσον ἀφώρισταί σοι στέργεις, οὕτως καὶ ἐπὶ τοῦ χρόνου.

6.50

Πειρῶ μὲν πείθειν αὐτούς, πρᾶττε δὲ καὶ ἀκόντων, ὅταν τῆς δικαιοσύνης ὁ λόγος οὕτως ἄγῃ. ἐὰν μέντοι βίᾳ τις προσχρώμενος ἐνίστηται, μετάβαινε ἐπὶ τὸ εὐάρεστον καὶ ἄλυπον καὶ συγχρῶ εἰς ἄλλην ἀρετὴν τῇ κωλύσει, καὶ μέμνησο ὅτι μεθ' ὑπεξαιρέσεως ὥρμας καὶ ὅτι τῶν ἀδυνάτων οὐκ ὠρέγου. τίνος οὖν; τῆς τοιᾶσδέ τινος ὁρμῆς. τούτου δὲ τυγχάνεις· ἐφ' οἷς προήχθημεν, ταῦτα γίνεται.

6.51

Ὁ Μὲν φιλόδοξος ἀλλοτρίαν ἐνέργειαν ἴδιον ἀγαθὸν ὑπολαμβάνει, ὁ δὲ φιλήδονος ἰδίαν πεῖσιν, ὁ δὲ νοῦν ἔχων ἰδίαν πρᾶξιν.

three hundred οὕτω δὴ καὶ ὅτι as far as, until this much τῶν live; make a living (mp) σοι καὶ οὐ as far as, until ος· ὥσπερ γὰρ τῆς property; essence ον ἀφώρισταί σοι love; be content ς καὶ ἐπὶ τοῦ χρόνου.

6.50

Πειρῶ μὲν πείθειν αὐτούς, πρᾶττε δὲ καὶ ἀκόντων, ὅταν τῆς justice ὁ λόγος οὕτως ἄγῃ. ἐὰν μέντοι βία τις προσχρώμενος install; threaten; block change the subject ἐυάρεστον καὶ painless καὶ συγχρῶ εἰς ἄλλην excellence ἢ κωλύσει, καὶ μέμνησο ὅτι μεθ' ὑπεξαιρέσεως ὥρμας καὶ ὅτι τῶν

unable; impossible οὐκ hold out, offer, thrust τίνος οὖν; τῆς such τινος pressure, assault, order του δὲ τυγχάνεις· ἐφ' οἷς lead forward, advance ταῦτα γίνεται.

6.51

Ὁ Μὲν φιλόδοξος someone else's; alien ἐνέργειαν ἴδιον ἀγαθὸν take under one's support, seize; speak up; imagine δὲ ἡδονὴν ἰδίαν πεῖσιν, ὁ δὲ νοῦν ἔχων ἰδίαν result, business

reason hast thou to grieve that thou must live but so many years, and not longer. For as for bulk and substance thou dost content thyself with that proportion of it that is allotted unto thee, so shouldst thou for time.

XLV. Let us do our best endeavours to persuade them; but however, if reason and justice lead thee to it, do it, though they be never so much against it. But if any shall by force withstand thee, and hinder thee in it, convert thy virtuous inclination from one object unto another, from justice to contented equanimity, and cheerful patience: so that what in the one is thy hindrance, thou mayst make use of it for the exercise of another virtue: and remember that it was with due exception, and reservation, that thou didst at first incline and desire. For thou didst not set thy mind upon things impossible. Upon what then? that all thy desires might ever be moderated with this due kind of reservation. And this thou hast, and mayst always obtain, whether the thing desired be in thy power or no. And what do I care for more, if that for which I was born and brought forth into the world (to rule all my desires with reason and discretion) may be?

XLVI. The ambitious supposeth another man's act, praise and applause, to be his own happiness; the voluptuous his own sense

vocabulary
ἐθίζω accustom
ἐμπλέω sail in
ἐνεργέω be active, effect
ἔξειμι go forth; is possible ∼ion
θεραπεύω help, serve ∼therapy
ἰατρεύω care for medically
κάμνω toil, be tired, acquire by toil; be troubled; be sick
κρίσις -εως (f) decision, issue
κυβερνάω steer ∼govern
μέλισσα bee
ναύτης -ου (m, 1) sailor ∼navy
ὀχλέω move, disturb ∼wagon
προσέχω direct to; think about
σεαυτοῦ yourself
σμῆνος -ους (n, 3) swarm
συμφέρω bring together; be expedient; agree; (mp) happen ∼bear
σωτήριος saving
ὑπολαμβάνω take under one's support, seize; speak up; imagine ∼epilepsy
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

6.52

Ἔξεστι περὶ τούτου μηδὲν ὑπολαμβάνειν καὶ μὴ ὀχλεῖσθαι τῇ ψυχῇ· αὐτὰ γὰρ τὰ πράγματα οὐκ ἔχει φύσιν ποιητικὴν τῶν ἡμετέρων κρίσεων.

6.53

Ἔθισον σεαυτὸν πρὸς τῷ ὑφ᾽ ἑτέρου λεγομένῳ γίνεσθαι ἀπαρενθυμήτως καὶ ὡς οἷόν τε ἐν τῇ ψυχῇ τοῦ λέγοντος γίνου.

6.54

Τὸ τῷ σμήνει μὴ συμφέρον οὐδὲ τῇ μελίσσῃ συμφέρει.

6.55

Εἰ κυβερνῶντα οἱ ναῦται ἢ ἰατρεύοντα οἱ κάμνοντες κακῶς ἔλεγον, ἄλλῳ τινὶ ἂν προσεῖχον ἢ πῶς αὐτὸς ἐνεργοίην τὸ τοῖς ἐμπλέουσι σωτήριον ἢ τὸ τοῖς θεραπευομένοις ὑγιεινόν;

6.52

Ἔξεστι περὶ τούτου μηδὲν |take under one's support, seize; speak up; imagine |move, disturb τῇ ψυχῇ· αὐτὰ γὰρ τὰ πράγματα οὐκ ἔχει φύσιν ποιητικὴν τῶν ἡμετέρων |decision, issue

6.53

|accustom |yourself πρὸς τῷ ὑφ' ἑτέρου λεγομένῳ γίνεσθαι ἀπαρενθυμήτως καὶ ὡς οἷόν τε ἐν τῇ ψυχῇ τοῦ λέγοντος γίνου.

6.54

Τὸ τῷ |swarm μὴ |bring together; be ex-pedient; agree; (mp) happen |bring together; be expedient; agree; (mp) happen

6.55

Εἰ |steer οἱ |sailor ἢ |care for medically |toil, acquire, be tired κακῶς ἔλεγον, ἄλλῳ τινὶ ἂν |direct to; think about ἢ πῶς αὐτὸς |be active, effect τοῖς |sail in |saving ἢ τὸ τοῖς |help, serve ὑγιεινόν;

and feeling; but he that is wise, his own action.

XLVII. It is in thy power absolutely to exclude all manner of conceit and opinion, as concerning this matter; and by the same means, to exclude all grief and sorrow from thy soul. For as for the things and objects themselves, they of themselves have no such power, whereby to beget and force upon us any opinion at all.

XLVIII. Use thyself when any man speaks unto thee, so to hearken unto him, as that in the interim thou give not way to any other thoughts; that so thou mayst (as far as is possible) seem fixed and fastened to his very soul, whosoever he be that speaks unto thee.

XLIX. That which is not good for the bee-hive, cannot be good for the bee.

L. Will either passengers, or patients, find fault and complain, either the one if they be well carried, or the others if well cured? Do they take care for any more than this; the one, that their shipmaster may bring them safe to land, and the other, that their physician may effect their recovery?

vocabulary
ἀρέσκω please, satisfy; make amends
βιόω live; (mp) make a living ∼biology
ἰός arrow
ἰσχύω be strong; win
καλύπτω to cover with, hide ∼apocalypse
κοινός communal, ordinary
κωλύω (ῡ) hinder, prevent
μέλι honey, a sweet
ὀργίζω anger, provoke, annoy
παιδίον young child; slave
περιγίγνομαι surpass; survive; attain ∼genus
πικρός sharp, bitter ∼picric
πόσος how many, much, far?
φοβερός frightful, afraid
φύσις -εως (f) nature (of a thing) ∼physics

6.56

Πόσοι, *μεθ' ὧν εἰσῆλθον εἰς τὸν κόσμον, ἤδη ἀπεληλύθασιν.*

6.57

Ἰκτεριῶσι τὸ μέλι πικρὸν φαίνεται καὶ λυσσοδήκτοις τὸ ὕδωρ φοβερὸν καὶ παιδίοις τὸ σφαιρίον καλόν. τί οὖν ὀργίζομαι; ἢ δοκεῖ σοι ἔλασσον ἰσχύειν τὸ διεψευσμένον ἢ τὸ χόλιον τῷ ἰκτεριῶντι καὶ ὁ ἰὸς τῷ λυσσοδήκτῳ;

6.58

Κατὰ τὸν λόγον τῆς σῆς φύσεως βιοῦν σε οὐδεὶς κωλύσει· παρὰ τὸν λόγον τῆς κοινῆς φύσεως οὐδέν σοι συμβήσεται.

6.59

Οἷοί εἰσιν οἷς θέλουσιν ἀρέσκειν, καὶ δι' οἷα περιγινόμενα καὶ δι' οἵων ἐνεργειῶν. ὡς ταχέως ὁ αἰὼν πάντα καλύψει καὶ ὅσα ἐκάλυψεν ἤδη.

6.56

|how many, much, far? εἰσῆλθον εἰς τὸν κόσμον, ἤδη ἀπεληλύθασιν.

6.57

Ἰκτεριῶσι τὸ |honey|sharp φαίνεται καὶ λυσσοδήκτοις τὸ ὕδωρ |frightful, afraid καὶ παιδίοις τὸ σφαιρίον καλόν. τί οὖν |anger, provoke, annoy ἢ δοκεῖ σοι ἔλασσον |be strong; win ψευσμένον ἢ τὸ χόλιον τῷ ἰκτεριῶντι καὶ ὁ |arrow λυσσοδήκτῳ;

6.58

Κατὰ τὸν λόγον τῆς σῆς |nature (of thing) |live; make a living (mp) εἰς κωλύσει· παρὰ τὸν λόγον τῆς |common, ordinary |nature (of a thing) συμβήσεται.

6.59

Οἷοί εἰσιν οἷς θέλουσιν |please, satisfy; make amends διὰ οἷα περιγινόμενα καὶ δι᾽ οἵων ἐνεργειῶν. ὡς ταχέως ὁ αἰὼν πάντα καλύψει καὶ ὅσα |cover, hide ἤδη.

LI. How many of them who came into the world at the same time when I did, are already gone out of it?

LII. To them that are sick of the jaundice, honey seems bitter; and to them that are bitten by a mad dog, the water terrible; and to children, a little ball seems a fine thing. And why then should I be angry? or do I think that error and false opinion is less powerful to make men transgress, than either choler, being immoderate and excessive, to cause the jaundice; or poison, to cause rage?

LIII. No man can hinder thee to live as thy nature doth require. Nothing can happen unto thee, but what the common good of nature doth require.

LIV. What manner of men they be whom they seek to please, and what to get, and by what actions: how soon time will cover and bury all things, and how many it hath already buried!

vocabulary
ἀναβιόω be revivified
ἀναζωπυρέω rekindle
ἄνω (ᾰ) accomplish, pass, waste; upwards, out to sea
διάνοια a thought; intelligence
διηνεκής at length, in detail
δόγμα -τος (n, 3) belief, legal decision
ἔξειμι go forth; is possible ∼ion
ἱστορία science, history
καινός new, fresh, strange
μεστός full
ὀλιγοχρόνιος short-lived; within a short time
ὀρθός upright, straight; correct, just ∼orthogonal
παλαιός old ∼paleo
προσδοκάω expect
σβέννυμι (ῡ) extinguish, go out
συνήθης habitual, intimate
ταράσσω mess things up ∼trachea
ὑπολαμβάνω take under one's support, seize; speak up; imagine ∼epilepsy
φαντασία appearance; imagination

7

7.1

Τί ἐστι κακία; τοῦτ᾽ ἔστιν ὃ πολλάκις εἶδες. καὶ ἐπὶ παντὸς δὲ τοῦ συμβαίνοντος πρόχειρον ἔχε ὅτι τοῦτό ἐστιν ὃ πολλάκις εἶδες. ὅλως ἄνω κάτω τὰ αὐτὰ εὑρήσεις, ὧν μεσταὶ αἱ ἱστορίαι αἱ παλαιαί, αἱ μέσαι, αἱ ὑπόγυιοι· ὧν νῦν μεσταὶ αἱ πόλεις καὶ αἱ οἰκίαι. οὐδὲν καινόν· πάντα καὶ συνήθη καὶ ὀλιγοχρόνια.

7.2

Τὰ δόγματα πῶς ἄλλως δύναται νεκρωθῆναι, ἐὰν μὴ αἱ κατάλληλοι αὐτοῖς φαντασίαι σβεσθῶσιν, ἃς διηνεκῶς ἀναζωπυρεῖν ἐπὶ σοί ἐστι. δύναμαι περὶ τούτου ὃ δεῖ ὑπολαμβάνειν· εἰ δύναμαι, τί ταράσσομαι; τὰ ἔξω τῆς ἐμῆς διανοίας οὐδὲν ὅλως πρὸς τὴν ἐμὴν διάνοιαν. τοῦτο μάθε καὶ ὀρθὸς εἶ.

Ἀναβιῶναί σοι ἔξεστιν· ἴδε πάλιν τὰ πράγματα, ὡς ἑώρας· ἐν τούτῳ γὰρ τὸ ἀναβιῶναι.

7

7.1

Τί ἐστι κακία; τοῦτ᾽ ἔστιν ὃ often εἶδες. καὶ ἐπὶ παντὸς δὲ τοῦ συμβαίνοντος πρόχειρον ἔχε ὅτι τοῦτό ἐστιν ὃ often εἶδες. ὅλως ἄνω κάτω τὰ αὐτὰ εὑρήσεις, ὧν full αἱ ἱστορίαι αἱ old, αἱ μέσαι, αἱ ὑπόγυιοι· ὧν νῦν full αἱ πόλεις καὶ αἱ οἰκίαι. οὐδὲν new, fresh, strange καὶ habitual, intimate ἀκαὶ short-lived; within a short time

7.2

Τὰ belief, legal decision ὡς ἄλλως δύναται νεκρωθῆναι, ἐὰν μὴ αἱ κατάλληλοι αὐτοῖς appearance; imagination extinguish, go out at length, in detail rekindle ἐπὶ σοί ἐστι. δύναμαι περὶ τούτου ὃ δεῖ take under one’s support, seize; speak up; imagine mess things up τὰ ἔξω τῆς ἐμῆς a thought; intelligence οὐδὲν ὅλως πρὸς τὴν ἐμὴν a thought; intelligence οὗτο μάθε καὶ upright, straight; correct, just

Ἀναβιῶναί σοι ἔξεστιν· ἴδε πάλιν τὰ πράγματα, ὡς ἐώρας· ἐν τούτῳ γὰρ τὸ ἀναβιῶναι.

7

I. What is wickedness? It is that which many time and often thou hast already seen and known in the world. And so oft as anything doth happen that might otherwise trouble thee, let this memento presently come to thy mind, that it is that which thou hast already often Seen and known. Generally, above and below, thou shalt find but the same things. The very same things whereof ancient stories, middle age stories, and fresh stories are full whereof towns are full, and houses full. There is nothing that is new. All things that are, are both usual and of little continuance.

II. What fear is there that thy dogmata, or philosophical resolutions and conclusions, should become dead in thee, and lose their proper power and efficacy to make thee live happy, as long as those proper and correlative fancies, and representations of things on which they mutually depend (which continually to stir up and revive is in thy power,) are still kept fresh and alive? It is in my power concerning this thing that is happened, what soever it be, to conceit that which is right and true. If it be, why then am I troubled? Those things that are without my understanding, are nothing to it at all: and that is it only, which doth properly concern me. Be always in this mind, and thou wilt be right.

III. That which most men would think themselves most happy for, and would prefer before all things, if the Gods would grant it unto them after their deaths, thou mayst whilst thou livest grant unto thyself; to live again. See the things of the world again, as thou hast already seen them. For what is it else to live again?

vocabulary
ἀγέλη herd ∼demagogue
ἀναφορά rising, carrying back
δεξαμενή tank, cistern
διάνοια a thought; intelligence
δρᾶμα deed, business, drama
εὐμενής kind
ἰχθυάω to fish
ἰχθύς -ος (m) fish ∼ichthyology
κυνίδιον puppy
μύρμηξ ant
ὄργανον tool; body organ
ὁρμή pressure, assault, order ∼hormone
παρακολουθέω dog, follow, trace
παραφυλάσσω guard closely
ποίμνιον flock
πομπή a sending, expedition ∼pomp
πότερος which, whichever of two
πτοέω scare
ῥίπτω hurl
σημαίνω give orders to; show; mark ∼semaphore
σκηνή tent; stage
σκοπός (f) lookout, overseer, spy, target ∼telescope
σπουδάζω be busy, earnest ∼repudiate
ταλαιπωρία hard work, hardship

7.3

Πομπῆς κενοσπουδία, ἐπὶ σκηνῆς δράματα, ποίμνια, ἀγέλαι, διαδορατισμοί, κυνιδίοις ὀστάριον ἐρριμμένον, ψωμίον εἰς τὰς τῶν ἰχθύων δεξαμενάς, μυρμήκων ταλαιπωρίαι καὶ ἀχθοφορίαι, μυιδίων ἐπτοημένων διαδρομαί, σιγιλλάρια νευροσπαστούμενα. χρὴ οὖν ἐν τούτοις εὐμενῶς μὲν καὶ μὴ καταφρυαττόμενον ἑστάναι, παρακολουθεῖν μέντοι, ὅτι τοσούτου ἄξιος ἕκαστός ἐστιν, ὅσου ἄξιά ἐστι ταῦτα περὶ ἃ ἐσπούδακεν.

7.4

Δεῖ κατὰ λέξιν παρακολουθεῖν τοῖς λεγομένοις καὶ καθ' ἑκάστην ὁρμὴν τοῖς γινομένοις, καὶ ἐπὶ μὲν τοῦ ἑτέρου εὐθὺς ὁρᾶν ἐπὶ τίνα σκοπὸν ἡ ἀναφορά, ἐπὶ δὲ τοῦ ἑτέρου παραφυλάσσειν τί τὸ σημαινόμενον.

7.5

Πότερον ἐξαρκεῖ ἡ διάνοιά μου πρὸς τοῦτο ἢ οὔ; εἰ μὲν ἐξαρκεῖ, χρῶμαι αὐτῇ πρὸς τὸ ἔργον ὡς ὀργάνῳ παρὰ

7.3

|a sending, expedition κενοσπουδία, ἐπὶ |tent; stage |deed, busi-ness, drama |flock , |herd , διαδορατισμοί, |puppy ὀστάριον |hurl , ψωμίον εἰς τὰς τῶν ἰχθύων |tank, cistern , |ant ταλαιπωρίαι καὶ ἀχθοφορίαι, μυιδίων |scare διαδρομαί, σιγιλλάρια νευροσπαστούμενα. χρὴ οὖν ἐν τούτοις |kind μὲν καὶ μὴ καταφρυαττόμενον ἑστάναι, |dog, follow, trace μέντοι, ὅτι τοσούτου ἄξιος ἕκαστός ἐστιν, ὅσου ἄξιά ἐστι ταῦτα περὶ ἃ |be busy, earnest

7.4

Δεῖ κατὰ λέξιν |dog, follow, trace τοῖς λεγομένοις καὶ καθ' ἑκάστην |pressure, as-sault, order γινομένοις, καὶ ἐπὶ μὲν τοῦ ἑτέρου εὐθὺς ὁρᾶν ἐπί τινα |lookout ἢ |rising, car-rying back ἐπὶ δὲ τοῦ ἑτέρου |guard closely τί τὸ |give orders to; show; mark

7.5

|which, whichever ἐξαρκεῖ ἡ |a thought; intelligence υ πρὸς τοῦτο ἢ οὔ; εἰ μὲν ἐξαρκεῖ, χρῶμαι αὐτῇ πρὸς τὸ ἔργον ὡς |tool; body organ

Public shows and solemnities with much pomp and vanity, stage plays, flocks and herds; conflicts and contentions: a bone thrown to a company of hungry curs; a bait for greedy fishes; the painfulness, and continual burden-bearing of wretched ants, the running to and fro of terrified mice: little puppets drawn up and down with wires and nerves: these be the objects of the world among all these thou must stand steadfast, meekly affected, and free from all manner of indignation; with this right ratiocination and apprehension; that as the worth is of those things which a man doth affect, so is in very deed every man's worth more or less.

IV. Word after word, every one by itself, must the things that are spoken be conceived and understood; and so the things that are done, purpose after purpose, every one by itself likewise. And as in matter of purposes and actions, we must presently see what is the proper use and relation of every one; so of words must we be as ready, to consider of every one what is the true meaning, and signification of it according to truth and nature, however it be taken in common use.

V. Is my reason, and understanding sufficient for this, or no? If it be sufficient, without any private applause, or public ostentation as of an instrument, which by nature I am provided of, I will

vocabulary

αἰσχύνω (ῡ) spoil, disgrace, disfigure, mar

ἐκποδών out of the way

ἐνεργέω be active, effect

ἔπαλξις -ος (f) a breastwork of planks?

ἐπιβάλλω throw upon, head for ∼ballistic

ἐπιτελέω complete; do a religious duty

εὐάρμοστος agreeable, harmonious

ἡγεμονικός showing leadership

ἤτοι truly; either, or

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

καθίημι (ῑι) speed down upon; take down ∼jet

καίριος deadly

κοινός communal, ordinary

κοινωνία association

κρείσσων more powerful; better

λήθη forgetting ∼Lethe

πάλαι long ago ∼paleo

πάλη wrestling ∼Pallas

πάλλω shake, brandish ∼Pallas

παραχωρέω yield, concede

πρόκειμαι be placed by; be devoted to

στρατιώτης -ου (m, 1) soldier, mercenary ∼strategy

ὑμνέω recite, commemorate

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

χρήσιμος useful

τῆς τῶν ὅλων φύσεως δοθέντι. εἰ δὲ μὴ ἐξαρκεῖ, ἤτοι παραχωρῶ τοῦ ἔργου τῷ δυναμένῳ κρεῖττον ἐπιτελέσαι, ἐὰν ἄλλως τοῦτο μὴ καθήκῃ, ἢ πράσσω ὡς δύναμαι, προσπαραλαβὼν τὸν δυνάμενον κατὰ πρόσχρησιν τοῦ ἐμοῦ ἡγεμονικοῦ ποιῆσαι τὸ εἰς τὴν κοινωνίαν νῦν καίριον καὶ χρήσιμον. ὅ τι γὰρ ἂν δι' ἐμαυτοῦ ἢ σὺν ἄλλῳ ποιῶ, ὧδε μόνον χρὴ συντείνειν, εἰς τὸ κοινῇ χρήσιμον καὶ εὐάρμοστον.

7.6

Ὅσοι μὲν πολυύμνητοι γενόμενοι ἤδη λήθῃ παραδέδονται, ὅσοι δὲ τούτους ὑμνήσαντες πάλαι ἐκποδών.

7.7

Μὴ αἰσχύνου βοηθούμενος· πρόκειται γάρ σοι ἐνεργεῖν τὸ ἐπιβάλλον ὡς στρατιώτῃ ἐν τειχομαχίᾳ. τί οὖν, ἐὰν σὺ μὲν χωλαίνων ἐπὶ τὴν ἔπαλξιν ἀναβῆναι μόνος μὴ δύνῃ, σὺν ἄλλῳ δὲ δυνατὸν ᾖ τοῦτο;

τῆς τῶν ὅλων |nature (of a thing) εἰ δὲ μὴ ἐξαρκεῖ, |truly; either, or |yield, concede τοῦ ἔργου τῷ δυναμένῳ κρεῖττον |complete; do a religious duty ἐὰν ἄλλως τοῦτο μὴ καθήκῃ, ἢ πράσσω ὡς δύναμαι, προσπαραλαβὼν τὸν δυνάμενον κατὰ πρόσχρησιν τοῦ ἐμοῦ |showing leadership ποιῆσαι τὸ εἰς τὴν |association νῦν |deadly καὶ |useful ὅ τι γὰρ ἂν δι' ἐμαυτοῦ ἢ σὺν ἄλλῳ ποιῶ, ὧδε μόνον χρὴ συντείνειν, εἰς τὸ κοινῇ |useful καὶ |agreeable, harmonious

7.6

Ὅσοι μὲν πολυύμνητοι γενόμενοι ἤδη |forgetting, αδέδονται, ὅσοι δὲ τούτους |recite, commemorate ...τάλαι |out of the way

7.7

Μὴ |spoil, disgrace βοηθούμενος· |be placed by; be devoted to |be de- |be active, effect |throw upon ὡς |soldier, mercenary ἐν τειχομαχίᾳ. τί οὖν, ἐὰν σὺ μὲν χωλαίνων ἐπὶ τὴν |a breastwork of planks? ...βῆναι μόνος μὴ δύνῃ, σὺν ἄλλῳ δὲ δυνατὸν ᾖ τοῦτο;

make use of it for the work in hand, as of an instrument, which by nature I am provided of. if it be not, and that otherwise it belong not unto me particularly as a private duty, I will either give it over, and leave it to some other that can better effect it: or I will endeavour it; but with the help of some other, who with the joint help of my reason, is able to bring somewhat to pass, that will now be seasonable and useful for the common good. For whatsoever I do either by myself, or with some other, the only thing that I must intend, is, that it be good and expedient for the public. For as for praise, consider how many who once were much commended, are now already quite forgotten, yea they that commended them, how even they themselves are long since dead and gone. Be not therefore ashamed, whensoever thou must use the help of others. For whatsoever it be that lieth upon thee to effect, thou must propose it unto thyself, as the scaling of walls is unto a soldier. And what if thou through either lameness or some other impediment art not able to reach unto the top of the battlements alone, which with the help of another thou mayst; wilt thou therefore give it over, or go about it with less courage and

vocabulary
αἴτιος blameworthy; the cause ~etiology
αἰτίος blameworthy; the cause ~etiology
ἀλλότριος someone else's; alien ~alien
ἀναλαμβάνω take up, recover, resume
ἐναφανίζω cause to disappear
ζῷον being, animal; picture
κοινός communal, ordinary
μετέχω partake of
μνήμη reminder, memorial
ὁμογενής related
οὐσία property; essence
σχεδόν near, approximately at ~ischemia
ταράσσω mess things up ~trachea
τελειότης -τος (f, 3) completeness, perfection

7.8

Τὰ μέλλοντα μὴ ταρασσέτω· ἥξεις γὰρ ἐπ᾽ αὐτά, ἐὰν δεήσῃ, φέρων τὸν αὐτὸν λόγον ᾧ νῦν πρὸς τὰ παρόντα χρᾷ.

7.9

Πάντα ἀλλήλοις ἐπιπλέκεται καὶ ἡ σύνὸεσις ἱερά, καὶ σχεδόν τι οὐδὲν ἀλλότριον ἄλλο ἄλλῳ· συγκατατέτακται γὰρ καὶ συγκοσμεῖ τὸν αὐτὸν κόσμον. κόσμος τε γὰρ εἷς ἐξ ἁπάντων καὶ θεὸς εἷς δι᾽ ἁπάντων καὶ οὐσία μία καὶ νόμος εἷς, λόγος κοινὸς πάντων τῶν νοερῶν ζῴων καὶ ἀλήθεια μία, εἴγε καὶ τελειότης μία τῶν ὁμογενῶν καὶ τοῦ αὐτοῦ λόγου μετεχόντων ζῴων.

7.10

Πᾶν τὸ ἔνυλον ἐναφανίζεται τάχιστα τῇ τῶν ὅλων οὐσίᾳ καὶ πᾶν αἴτιον εἰς τὸν τῶν ὅλων λόγον τάχιστα ἀναλαμβάνεται καὶ παντὸς μνήμη τάχιστα ἐγκαταχώννυται τῷ αἰῶνι.

7.8

Τὰ μέλλοντα μὴ |mess things up ἴξεις γὰρ ἐπ᾽ αὐτά, ἐὰν δεήσῃ, φέρων τὸν αὐτὸν λόγον ᾧ νῦν πρὸς τὰ παρόντα χρᾷ.

7.9

Πάντα ἀλλήλοις ἐπιπλέκεται καὶ ἡ σύνδεσις ἱερά, καὶ

|about τι οὐδὲν |someone else's; alien ἄλλο ἄλλῳ· συγκατατέτακται γὰρ καὶ συγκοσμεῖ τὸν αὐτὸν κόσμον. κόσμος τε γὰρ εἷς ἐξ ἁπάντων καὶ θεὸς εἷς δι᾽ ἁπάντων καὶ |property; essence οὐσία καὶ νόμος εἷς, λόγος |communal, ordinary κοινὸς πάντων τῶν νοερῶν ζῴων καὶ

|truth μία, εἴγε καὶ |completeness, perfection τελειότης τῶν |related καὶ τοῦ αὐτοῦ λόγου |partake of μετεχόντων.

7.10

Πᾶν τὸ ἔνυλον |cause to disappear ἐκλέλοιπε τῇ τῶν ὅλων

|property; essence οὐσίᾳ καὶ πᾶν αἴτιον εἰς τὸν τῶν ὅλων λόγον τάχιστα |take up, resume ἀναλαμβάνει καὶ παντὸς |reminder, memorial μνήμα τάχιστα ἐγκαταχώννυται τῷ αἰῶνι.

alacrity, because thou canst not effect it all alone?

VI. Let not things future trouble thee. For if necessity so require that they come to pass, thou shalt (whensoever that is) be provided for them with the same reason, by which whatsoever is now present, is made both tolerable and acceptable unto thee. All things are linked and knitted together, and the knot is sacred, neither is there anything in the world, that is not kind and natural in regard of any other thing, or, that hath not some kind of reference and natural correspondence with whatsoever is in the world besides. For all things are ranked together, and by that decency of its due place and order that each particular doth observe, they all concur together to the making of one and the same κόσμος or world: as if you said, a comely piece, or an orderly composition. For all things throughout, there is but one and the same order; and through all things, one and the same God, the same substance and the same law. There is one common reason, and one common truth, that belongs unto all reasonable creatures, for neither is there save one perfection of all creatures that are of the same kind, and partakers of the same reason.

VII. Whatsoever is material, doth soon vanish away into the common substance of the whole; and whatsoever is formal, or, whatsoever doth animate that which is material, is soon resumed into the common reason of the whole; and the fame and memory of anything, is soon swallowed up by the general age

vocabulary
διίστημι stand apart ∼stand
ἑνόω unite
εὐεργετέω be a benefactor
εὐφραίνω gladden ∼frenzy
ζῷον being, animal; picture
κατασκευάζω equip, build
μέλος -ους (n, 3) limb; melody
νόησις -εως (f) intelligence, thought ∼paranoia
ὀρθός upright, straight; correct, just ∼orthogonal
ὀρθόω stand up
οὔπω no longer
πρᾶξις -εως (f) result, business ∼practice
πρέπω be conspicuous, preeminent ∼refurbish
προσπίπτω attack; befall; kow-tow
ῥόος ῥοῦ stream, flow, current ∼rheostat
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
ψιλός (ῑ) naked, bare ∼epsilon

7.11

Τῷ λογικῷ ζῴῳ ἡ αὐτὴ πρᾶξις κατὰ φύσιν ἐστὶ καὶ κατὰ λόγον.

7.12

Ὀρθός, μὴ ὀρθούμενος.

7.13

Οἷόν ἐστιν ἐν ἡνωμένοις τὰ μέλη τοῦ σώματος, τοῦτον ἔχει τὸν λόγον ἐν διεστῶσι τὰ λογικά, πρὸς μίαν τινὰ συνεργίαν κατεσκευασμένα. μᾶλλον δέ σοι ἡ τούτου νόησις προσπεσεῖται, ἐὰν πρὸς ἑαυτὸν πολλάκις λέγῃς, ὅτι μέλος εἰμὶ τοῦ ἐκ τῶν λογικῶν συστήματος. ἐὰν δὲ διὰ τοῦ ῥῶ στοιχείου μέρος εἶναι ἑαυτὸν λέγῃς, οὔπω ἀπὸ καρδίας φιλεῖς τοὺς ἀνθρώπους· οὔπω σε καταληκτικῶς εὐφραίνει τὸ εὐεργετεῖν· ἔτι ὡς πρέπον αὐτὸ ψιλὸν ποιεῖς, οὔπω ὡς ἑαυτὸν εὖ ποιῶν.

7.11

Τῷ λογικῷ ζῴῳ ἡ αὐτὴ |result, business κατὰ φύσιν ἐστὶ καὶ κατὰ λόγον.

7.12

|upright, straight; correct, just |stand up

7.13

Οἷόν ἐστιν ἐν |unite τὰ μέλη τοῦ σώματος, τοῦτον ἔχει τὸν λόγον ἐν |stand apart τὰ λογικά, πρὸς μίαν τινὰ συνεργίαν |equip, build μᾶλλον δέ σοι ἡ τούτου |intelligence, thought |attack; kow-tow befall; ἐὰν πρὸς ἑαυτὸν |often λέγῃς, ὅτι |limb; melody εἰμὶ τοῦ ἐκ τῶν λογικῶν συστήματος. ἐὰν δὲ διὰ τοῦ ῥῶ στοιχείου μέρος εἶναι ἑαυτὸν λέγῃς, |no longer ὁ καρδίας φιλεῖς τοὺς ἀνθρώπους· |no longer καταληκτικῶς |gladden τὸ |be a benefactor ὡς |be conspicuous, preeminent |naked, bare εἷς, |no longer ἑαυτὸν εὖ ποιῶν.

and duration of the whole.

VIII. To a reasonable creature, the same action is both according to nature, and according to reason.

IX. Straight of itself, not made straight.

X. As several members in one body united, so are reasonable creatures in a body divided and dispersed, all made and prepared for one common operation. And this thou shalt apprehend the better, if thou shalt use thyself often to say to thyself, I am μέλος, or a member of the mass and body of reasonable substances. But if thou shalt say I am μέρος, or a part, thou dost not yet love men from thy heart. The joy that thou takest in the exercise of bounty, is not yet grounded upon a due ratiocination and right apprehension of the nature of things. Thou dost exercise it as yet upon this ground barely, as a thing convenient and fitting; not, as doing good to thyself, when thou dost good unto others.

XI. Of things

vocabulary
βλάπτω break, make fail
ἐνοχλέω be annoyed
ἔξειμι go forth; is possible ∼ion
ἔξωθεν from outside
ἐπιθυμία (ῡ) desire, thing desired
ἡγεμονικός showing leadership
λυπέω (ῡ) annoy, distress
μέμφομαι blame; reject
μεριμνάω care for
οὔπω no longer
πορφύρα purple dye
προσπίπτω attack; befall; kow-tow
σμάραγδος emerald
τροπή rout, turning of an enemy ∼trophy
ὑπολαμβάνω take under one's support, seize; speak up; imagine ∼epilepsy
χρυσός (ῡ) gold
χρῶμα -τος (n, 3) color

7.14

Ὃ Θέλει, ἔξωθεν προσπιπτέτω τοῖς παθεῖν ἐκ τῆς προσπτώσεως ταύτης δυναμένοις. ἐκεῖνα γάρ, ἐὰν θελήσῃ, μέμψεται τὰ παθόντα, ἐγὼ δέ, ἐὰν μὴ ὑπολάβω ὅτι κακὸν τὸ συμβεβηκός, οὔπω βέβλαμμαι· ἔξεστι δέ μοι μὴ ὑπολαβεῖν.

7.15

Ὅ Τι ἄν τις ποιῇ ἢ λέγῃ, ἐμὲ δεῖ ἀγαθὸν εἶναι, ὡς ἂν εἰ ὁ χρυσὸς ἢ ὁ σμάραγδος ἢ ἡ πορφύρα τοῦτο ἀεὶ ἔλεγεν· ὅ τι ἄν τις ποιῇ ἢ λέγῃ, ἐμὲ δεῖ σμάραγδον εἶναι καὶ τὸ ἐμαυτοῦ χρῶμα ἔχειν.

7.16

Τὸ ἡγεμονικὸν αὐτὸ ἑαυτῷ οὐκ ἐνοχλεῖ, οἷον λέγω, οὐ φοβεῖ ἑαυτὸ εἰς ἐπιθυμίαν. εἰ δέ τις ἄλλος αὐτὸ φοβῆσαι ἢ λυπῆσαι δύναται, ποιείτω· αὐτὸ γὰρ ἑαυτὸ ὑπολῃπτικῶς οὐ τρέψει εἰς τοιαύτας τροπάς. τὸ σωμάτιον μὴ πάθῃ τι, αὐτὸ μεριμνάτω, εἰ δύναται, καὶ λεγέτω, εἴ τι πάσχει·

7.14

Ὃ Θέλει, |from out-side |attack; kow-tow befall; τοῖς παθεῖν ἐκ τῆς προσπτώσεως ταύτης δυναμένοις. ἐκεῖνα γάρ, ἐὰν θελήσῃ, |blame; reject τὰ παθόντα, ἐγὼ δέ, ἐὰν μὴ |take under one's support, seize; speak up; imagine ὅτι κακὸν τὸ συμβεβηκός, |no longer |break, make fail ὅτι δέ μοι μὴ |take under one's support, seize; speak up; imagine

7.15

Ὃ Τι ἄν τις ποιῇ ἢ λέγῃ, ἐμὲ δεῖ ἀγαθὸν εἶναι, ὡς ἂν εἰ ὁ |gold ἢ ὁ |emerald ἢ ἡ |purple dye τοῦτο ἀεὶ ἔλεγεν· ὅ τι ἄν τις ποιῇ ἢ λέγῃ, ἐμὲ δεῖ |emerald εἶναι καὶ τὸ ἐμαυτοῦ |color ἔχειν.

7.16

Τὸ |showing leadership αὐτὸ ἑαυτῷ οὐκ |be annoyed ὂν λέγω, οὐ φοβεῖ ἑαυτὸ εἰς |desire, thing desired εἰ δέ τις ἄλλος αὐτὸ φοβῆσαι ἢ |annoy, distress δύναται, ποιείτω· αὐτὸ γὰρ ἑαυτὸ ὑποληπτικῶς οὐ τρέψει εἰς τοιαύτας |rout, turning τὸ σωμάτιον μὴ πάθῃ τι, αὐτὸ |care for εἰ δύναται, καὶ λεγέτω, εἴ τι πάσχει·

that are external, happen what will to that which can suffer by external accidents. Those things that suffer let them complain themselves, if they will; as for me, as long as I conceive no such thing, that that which is happened is evil, I have no hurt; and it is in my power not to conceive any such thing.

XII. Whatsoever any man either doth or saith, thou must be good; not for any man's sake, but for thine own nature's sake; as if either gold, or the emerald, or purple, should ever be saying to themselves, Whatsoever any man either doth or saith, I must still be an emerald, and I must keep my colour.

XIII. This may ever be my comfort and security: my understanding, that ruleth over all, will not of itself bring trouble and vexation upon itself. This I say; it will not put itself in any fear, it will not lead itself into any concupiscence. If it be in the power of any other to compel it to fear, or to grieve, it is free for him to use his power. But sure if itself do not of itself, through some false opinion or supposition incline itself to any such disposition; there is no fear. For as for the body, why should I make the grief of my body, to be the grief of my mind? If that itself can either fear or complain,

vocabulary
ἀρχαῖος ancient, from the beginning ∼oligarch
ἀτάραχος calm
δαίμων -ονος (m, 3) a god, fate, doom ∼demon
ἐδώδιμος edible, cooked
ἔθος ἔθεος (n, 3) custom, habit ∼ethology
ἐμποδίζω fetter, hinder
ἔνδεια a lack, need
ἐνδύω go into, put on
εὐδαιμονία prosperity
ἡγεμονικός showing leadership
κρίσις -εως (f) decision, issue
λούω wash, bathe
λυπέω (ῡ) annoy, distress
μεταβάλλω alter, transform
μεταβολή change, exchange
ξύλον piece of wood ∼xylophone
οἰκεῖος household, familiar, proper
ὀργίζω anger, provoke, annoy
συντελέω contribute, constitute
ταράσσω mess things up ∼trachea
ὑπολαμβάνω take under one's support, seize; speak up; imagine ∼epilepsy
φαντασία appearance; imagination
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χρῄζω need ∼chresard
χρήσιμος useful
χωρίς separately; except, other than ∼heir

τὸ δὲ ψυχάριον τὸ φοβούμενον, τὸ λυπούμενον, τὸ περὶ τούτων ὅλως ὑπολαμβάνον, οὐδὲν μὴ πάθῃ· οὐ γὰρ ἄξεις αὐτὸ εἰς κρίσιν τοιαύτην. ἀπροσδεές ἐστιν ὅσον ἐφ᾽ ἑαυτῷ τὸ ἡγεμονικόν, ἐὰν μὴ ἑαυτῷ ἔνδειαν ποιῇ· κατὰ ταὐτὰ δὲ καὶ ἀτάραχον καὶ ἀνεμπόδιστον, ἐὰν μὴ ἑαυτὸ ταράσσῃ καὶ ἐμποδίζῃ.

7.17

Εὐδαιμονία ἐστὶ δαίμων ἀγαθὸς ἢ ἡγεμονικὸν ἀγαθόν. τί οὖν ὧδε ποιεῖς, ὦ φαντασία; ἀπέρχου, τοὺς θεούς σοι, ὡς ἦλθες· οὐ γὰρ χρῄζω σου. ἐλήλυθας δὲ κατὰ τὸ ἀρχαῖον ἔθος. οὐκ ὀργίζομαί σοι· μόνον ἄπιθι.

7.18

Φοβεῖταί τις μεταβολήν; τί γὰρ δύναται χωρὶς μεταβολῆς γενέσθαι, τί δὲ φίλτερον ἢ οἰκειότερον τῇ τῶν ὅλων φύσει; σὺ δὲ αὐτὸς λούσασθαι δύνασαι, ἐὰν μὴ τὰ ξύλα μεταβάλῃ; τραφῆναι δὲ δύνασαι, ἐὰν μὴ τὰ ἐδώδιμα μεταβάλῃ; ἄλλο δέ τι τῶν χρησίμων δύναται συντελεσθῆναι χωρὶς

τὸ δὲ ψυχάριον τὸ φοβούμενον, τὸ |annoy, distress , τὸ περὶ τούτων ὅλως |take under one's support, seize; speak up; imagine ἢ πάθῃ· οὐ γὰρ ἄξεις αὐτὸ εἰς |decision, issue ιαύτην. ἀπροσδεές ἐστιν ὅσον ἐφ' ἑαυτῷ τὸ |showing leadership , ἐὰν μὴ ἑαυτῷ ἔνδειαν ποιῇ· κατὰ ταὐτὰ δὲ καὶ |calm καὶ ἀνεμπόδιστον, ἐὰν μὴ ἑαυτὸ |mess things up καὶ |fetter, hinder .

7.17

Εὐδαιμονία ἐστὶ |a god, fate, doom ἢ |showing leadership ἀγαθόν. τί οὖν ὦδε ποιεῖς, ὦ |appearance; imagination ἀπέρχου, τοὺς θεούς σοι, ὡς ἦλθες· οὐ γὰρ |need σου. ἐλήλυθας δὲ κατὰ τὸ |ancient, from the beginning |custom, habit ὐκ |anger, provoke, annoy ροι· μόνον ἄπιθι.

7.18

Φοβεῖταί τις |change, exchange , τί γὰρ δύναται |separately; except, other than ῆς γενέσθαι, τί δὲ φίλτερον ἢ |household, familiar, proper ἢ τῶν ὅλων φύσει; σὺ δὲ αὐτὸς |wash, bathe δύνασαι, ἐὰν μὴ τὰ |piece of wood |alter, transform , τραφῆναι δὲ δύνασαι, ἐὰν μὴ τὰ |edible, cooked |alter, transform , ἄλλο δέ τι τῶν |useful δύναται |contribute, constitute |separately; except, other than

let it. But as for the soul, which indeed, can only be truly sensible of either fear or grief; to which only it belongs according to its different imaginations and opinions, to admit of either of these, or of their contraries; thou mayst look to that thyself, that it suffer nothing. Induce her not to any such opinion or persuasion. The understanding is of itself sufficient unto itself, and needs not (if itself doth not bring itself to need) any other thing besides itself, and by consequent as it needs nothing, so neither can it be troubled or hindered by anything, if itself doth not trouble and hinder itself.

XIV. What is εὐδαιμονία, or happiness: but ἀγαθὸς δαίμων, or, a good daemon, or spirit? What then dost thou do here, O opinion? By the Gods I adjure thee, that thou get thee gone, as thou earnest: for I need thee not. Thou earnest indeed unto me according to thy ancient wonted manner. It is that, that all men have ever been subject unto. That thou camest therefore I am not angry with thee, only begone, now that I have found thee what thou art.

XV. Is any man so foolish as to fear change, to which all things that once were not owe their being? And what is it, that is more pleasing and more familiar to the nature of the universe? How couldst thou thyself use thy ordinary hot baths, should not the wood that heateth them first be changed? How couldst thou receive any nourishment from those things that thou hast eaten, if they should not be changed? Can anything else almost (that is useful and profitable) be brought to pass without change?

vocabulary
ἀναγκαῖος coerced, coercing, slavery
ἐγγύς near
καταπίνω (ῑ) swallow
κατασκευή fixed assets; condition
λήθη forgetting ∼Lethe
μεταβάλλω alter, transform
μεταβολή change, exchange
οὐσία property; essence
πόσος how many, much, far?
προσπίπτω attack; befall; kow-tow
συνεργός cooperating; colleague
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χειμάρροος flooding
χειμάρρους winter-flooded

μεταβολῆς; οὐχ ὁρᾷς οὖν ὅτι καὶ αὐτὸ τὸ σὲ μεταβαλεῖν ὅμοιόν ἐστι καὶ ὁμοίως ἀναγκαῖον τῇ τῶν ὅλων φύσει;

7.19

Διὰ τῆς τῶν ὅλων οὐσίας ὡς διὰ χειμάρρου διεκπορεύεται πάντα τὰ σώματα, τῷ ὅλῳ συμφυῆ καὶ συνεργὰ ὡς τὰ ἡμέτερα μέλη ἀλλήλοις. πόσους ἤδη ὁ αἰὼν Χρυσίππους, πόσους Σωκράτεις, πόσους Ἐπικτήτους καταπέπωκε. τὸ δ' αὐτὸ καὶ ἐπὶ παντὸς οὑτινοσοῦν σοι ἀνθρώπου τε καὶ πράγματος προσπιπτέτω.

7.20

Ἐμὲ ἓν μόνον περισπᾷ, μή τι αὐτὸς ποιήσω, ὃ ἡ κατασκευὴ τοῦ ἀνθρώπου οὐ θέλει ἢ ὡς οὐ θέλει ἢ ὃ νῦν οὐ θέλει.

7.21

Ἐγγὺς μὲν ἡ σὴ περὶ πάντων λήθη, ἐγγὺς δὲ ἡ πάντων περὶ σοῦ λήθη.

μεταβολῆς; οὐχ ὁρᾷς οὖν ὅτι καὶ αὐτὸ τὸ σὲ |alter, transform ὅμοιόν ἐστι καὶ ὁμοίως ἀναγκαῖον τῇ τῶν ὅλων φύσει;

7.19

Διὰ τῆς τῶν ὅλων |property; essence ἧς διὰ χειμάρρου διεκπορεύεται πάντα τὰ σώματα, τῷ ὅλῳ συμφυῆ καὶ |cooperating; colleague τὰ ἡμέτερα μέλη ἀλλήλοις. |how many, much, far? Χρυσίππους,

|how many, much, far? |how many, much, far? |swallow τὸ δ᾽ αὐτὸ καὶ ἐπὶ παντὸς οὑτινοσοῦν σοι ἀνθρώπου τε καὶ πράγματος |attack; befall; kow-tow

7.20

Ἐμὲ ἓν μόνον περισπᾷ, μή τι αὐτὸς ποιήσω, ὃ ἡ |fixed assets; condition τοῦ ἀνθρώπου οὐ θέλει ἢ ὡς οὐ θέλει ἢ ὃ νῦν οὐ θέλει.

7.21

|near μὲν ἡ σὴ περὶ πάντων |forget-ting |near δὲ ἡ πάντων περὶ σοῦ |forgetting

How then dost not thou perceive, that for thee also, by death, to come to change, is a thing of the very same nature, and as necessary for the nature of the universe?

XVI. Through the substance of the universe, as through a torrent pass all particular bodies, being all of the same nature, and all joint workers with the universe itself as in one of our bodies so many members among themselves. How many such as Chrysippus, how many such as Socrates, how many such as Epictetus, hath the age of the world long since swallowed up and devoured? Let this, be it either men or businesses, that thou hast occasion to think of, to the end that thy thoughts be not distracted and thy mind too earnestly set upon anything, upon every such occasion presently come to thy mind. Of all my thoughts and cares, one only thing shall be the object, that I myself do nothing which to the proper constitution of man, (either in regard of the thing itself, or in regard of the manner, or of the time of doing,) is contrary. The time when thou shalt have forgotten all things, is at hand. And that time also is at hand, when thou thyself shalt be forgotten by all. Whilst thou art, apply thyself to that especially which unto man as he is a mart, is most proper and agreeable, and that

vocabulary
ἄγνοια ignorance
ἀέκων unwilling
ἄκων javelin; unwilling ∼acme
βλάπτω break, make fail
διαλύω break up; relax, weaken
εἶτα then, therefore, next
ἡγεμονικός showing leadership
κηρός wax
κιβώτιον small box, chamber
λίαν very
οὐσία property; essence
πλάσσω form ∼plaster
πρόσχημα -τος (n, 3) screen, pretext, appearance, ornament
πταίω (act) stumble, fall; (pass) be missed
συγγενεύς inborn, kin to
συγγενής inborn, kin to
συγχέω entangle, destroy, confound
συμπήγνυμι (ῡ) curdle ∼fang
τελευταῖος last, final
ὕλη (ῡ) forest, firewood
ὑφίστημι promise, undertake ∼station
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χείρων worse, more base, inferior, weaker

7.22

Ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς πταίοντας. τοῦτο δὲ γίνεται, ἐὰν συμπροσπίπτῃ σοι, ὅτι καὶ συγγενεῖς καὶ δι᾽ ἄγνοιαν καὶ ἄκοντες ἁμαρτάνουσι καὶ ὡς μετ᾽ ὀλίγον ἀμφότεροι τεθνήξεσθε, καὶ πρὸ πάντων, ὅτι οὐκ ἔβλαψέ σε· οὐ γὰρ τὸ ἡγεμονικόν σου χεῖρον ἐποίησεν ἢ πρόσθεν ἦν.

7.23

Ἡ Τῶν ὅλων φύσις ἐκ τῆς ὅλης οὐσίας ὡς κηροῦ νῦν μὲν ἵππάριον ἔπλασε, συγχέασα δὲ τοῦτο εἰς δενδρύφιον συνεχρήσατο τῇ ὕλῃ αὐτοῦ· εἶτα εἰς ἀνθρωπάριον· εἶτα εἰς ἄλλο τι· ἕκαστον δὲ τούτων πρὸς ὀλίγιστον ὑπέστη. δεινὸν δὲ οὐδὲν τὸ διαλυθῆναι τῷ κιβωτίῳ, ὥσπερ οὐδὲ τὸ συμπαγῆναι ἀγαθόν.

7.24

Τὸ ἐπίκοτον τοῦ προσώπου λίαν παρὰ φύσιν, ὅταν πολλάκις ἐναποθνήσκειν ᾖ πρόσχημα ἢ τὸ τελευταῖον

7.22

Ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς |(act) stumble, fall; (pass) be missed ἂν τὸ δὲ γίνεται, ἐὰν συμπροσπίπτῃ σοι, ὅτι καὶ συγγενεῖς καὶ δι' |ignorance καὶ ἄκοντες ἁμαρτάνουσι καὶ ὡς μετ' ὀλίγον ἀμφότεροι τεθνήξεσθε, καὶ πρὸ πάντων, ὅτι οὐκ |break, make fail σε· οὐ γὰρ τὸ |showing leadership σου |worse, more base ἢ πρόσθεν ἦν.

7.23

Ἡ Τῶν ὅλων |nature (of a thing) οὐσία |property; essence |wax νῦν μὲν ἱππάριον |form ἐγένετο, εἶτα |entangle, destroy, confound δένδρυφιον συνεχρήσατο τῇ |forest, firewood οὖν· |then, therefore, next θρωπάριον· εἶτα |then, therefore, next εἰς ἄλλο τι· ἕκαστον δὲ τούτων πρὸς ὀλίγιστον |promise, undertake δεινὸν δὲ οὐδὲν τὸ |break up; weaken |small box, chamber |curdle ἀγαθόν.

7.24

Τὸ ἐπίκοτον τοῦ προσώπου |very παρὰ φύσιν, ὅταν |often ἐναποθνήσκειν ᾖ |screen, pretext, appearance, ornament |last, final

is, for a man even to love them that transgress against him. This shall be, if at the same time that any such thing doth happen, thou call to mind, that they are thy kinsmen; that it is through ignorance and against their wills that they sin; and that within a very short while after, both thou and he shall be no more. But above all things, that he hath not done thee any hurt; for that by him thy mind and understanding is not made worse or more vile than it was before.

XVII. The nature of the universe, of the common substance of all things as it were of so much wax hath now perchance formed a horse; and then, destroying that figure, hath new tempered and fashioned the matter of it into the form and substance of a tree: then that again into the form and substance of a man: and then that again into some other. Now every one of these doth subsist but for a very little while. As for dissolution, if it be no grievous thing to the chest or trunk, to be joined together; why should it be more grievous to be put asunder?

XVIII. An angry countenance is much against nature, and it is oftentimes the proper countenance of them that are at the point of death. But were it so, that all anger and passion were so thoroughly quenched in thee, that it were altogether impossible to kindle it

vocabulary
ἀποσβέννυμι (ῡ) extinguish
διοικέω manage, keep house
ἐλεέω pity, have mercy on ∼alms
ἐνθυμέομαι (ῡ) take to heart
ἐξάπτω fasten to ∼haptic
εὐμενής kind
ἤτοι truly; either, or
μεταβάλλω alter, transform
μηκέτι no more
νεαρός young ∼neon
οἴχομαι come, go, leave, be gone
ὀργίζω anger, provoke, annoy
οὔπω no longer
οὐσία property; essence
παρακολουθέω dog, follow, trace
παροράω notice; overlook, neglect
συγγιγνώσκω acknowledge; pardon
ὑπολαμβάνω take under one's support, seize; speak up; imagine ∼epilepsy
φύσις -εως (f) nature (of a thing) ∼physics

ἀπεσβέσθη, ὥστε ὅλως ἐξαφθῆναι μὴ δύνασθαι. αὐτῷ γε τούτῳ παρακολουθεῖν πειρῶ, ὅτι παρὰ τὸν λόγον. εἰ γὰρ καὶ ἡ συναίσθησις τοῦ ἁμαρτάνειν οἰχήσεται, τίς ἔτι τοῦ ζῆν αἰτία;

7.25

Πάντα ὅσα ὁρᾷς ὅσον οὔπω μεταβαλεῖ ἡ τὰ ὅλα διοικοῦσα φύσις καὶ ἄλλα ἐκ τῆς οὐσίας αὐτῶν ποιήσει καὶ πάλιν ἄλλα ἐκ τῆς ἐκείνων οὐσίας, ἵνα ἀεὶ νεαρὸς ᾖ ὁ κόσμος.

7.26

Ὅταν τις ἁμάρτῃ τι εἰς σέ, εὐθὺς ἐνθυμοῦ τί ἀγαθὸν ἢ κακὸν ὑπολαβὼν ἥμαρτε. τοῦτο γὰρ ἰδὼν ἐλεήσεις αὐτὸν καὶ οὔτε θαυμάσεις οὔτε ὀργισθήσῃ. ἤτοι γὰρ καὶ αὐτὸς τὸ αὐτὸ ἐκείνῳ ἀγαθὸν ἔτι ὑπολαμβάνεις ἢ ἄλλο ὁμοειδές· δεῖ οὖν συγγινώσκειν. εἰ δὲ μηκέτι ὑπολαμβάνεις τὰ τοιαῦτα ἀγαθὰ καὶ κακά, ῥᾷον εὐμενὴς ἔσῃ τῷ παρορῶντι.

|extinguish , ὥστε ὅλως |fasten to μὴ δύνασθαι. αὐτῷ γε τούτῳ |dog, follow, trace πειρῶ, ὅτι παρὰ τὸν λόγον. εἰ γὰρ καὶ ἡ συναίσθησις τοῦ ἁμαρτάνειν |come, go , τίς ἔτι τοῦ ζῆν αἰτία;

7.25

Πάντα ὅσα ὁρᾷς ὅσον |no longer |alter, transform ἡ τὰ ὅλα |manage, keep house |nature (of a thing) ἐκ τῆς |property; essence ὑτῶν ποιήσει καὶ πάλιν ἄλλα ἐκ τῆς ἐκείνων |property; essence να ἀεὶ |young ᾖ ὁ κόσμος.

7.26

Ὅταν τις ἁμάρτῃ τι εἰς σέ, εὐθὺς |take to heart ἀγαθὸν ἢ κακὸν |take under one's support, seize; speak up; imagine το γὰρ ἰδὼν |pity αὐτὸν καὶ οὔτε θαυμάσεις οὔτε |anger, provoke, annoy pro- |truly; either, or ρ, ὰρ καὶ αὐτὸς τὸ αὐτὸ ἐκείνῳ ἀγαθὸν ἔτι |take under one's support, seize; speak up; imagine μοειδές· δεῖ οὖν συγγινώσκειν. εἰ δὲ |no more |take under one's support, seize; speak up; imagine τα ἀγαθὰ καὶ κακά, ῥᾷον |kind ἔσῃ τῷ |notice; overlook, neglect

any more, yet herein must not thou rest satisfied, but further endeavour by good consequence of true ratiocination, perfectly to conceive and understand, that all anger and passion is against reason. For if thou shalt not be sensible of thine innocence; if that also shall be gone from thee, the comfort of a good conscience, that thou doest all things according to reason: what shouldest thou live any longer for? All things that now thou seest, are but for a moment. That nature, by which all things in the world are administered, will soon bring change and alteration upon them, and then of their substances make other things like unto them: and then soon after others again of the matter and substance of these: that so by these means, the world may still appear fresh and new.

XIX. Whensoever any man doth trespass against other, presently consider with thyself what it was that he did suppose to be good, what to be evil, when he did trespass. For this when thou knowest, thou wilt pity him thou wilt have no occasion either to wonder, or to be angry. For either thou thyself dust yet live in that error and ignorance, as that thou dust suppose either that very thing that he doth, or some other like worldly thing, to be good; and so thou art bound to pardon him if he have done that which thou in the like case wouldst have done thyself. Or if so be that thou dost not any

vocabulary
ἀρκέω satisfy; ward off, defend; suffice
γαλήνη stillness of wind or sea
γνωρίζω make known, discover
διαιρέω divide, distinguish, distribute
ἐθίζω accustom
ἐκλογίζομαι compute, reckon
ἐνίστημι install; threaten; block
ἐννοέω consider
ἔσχατος farthest, last
ἡγεμονικός showing leadership
καταλιμπάνω leave behind, abandon
μερίζω allot, divide
ὅπου where
περιγράφω trace, circumscribe
πότε when?
σαυτοῦ yourself
συνειλέω crowd, bind together
ταράσσω mess things up ∼trachea
ὑπόκειμαι lie under; be assumed; allow, submit
φαντασία appearance; imagination
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

7.27

Μὴ τὰ ἀπόντα ἐννοεῖν ὡς ἤδη ὄντα, ἀλλὰ τῶν παρόντων τὰ δεξιώτατα ἐκλογίζεσθαι καὶ τούτων χάριν ὑπομιμνήσκεσθαι πῶς ἂν ἐπεζητεῖτο, εἰ μὴ παρῆν. ἅμα μέντοι φυλάσσου, μὴ διὰ τοῦ οὕτως ἀσμενίζειν αὐτοῖς ἐθίσῃς ἐκτιμᾶν αὐτά, ὥστε, ἐάν ποτε μὴ παρῇ, ταραχθήσεσθαι.

7.28

Εἰς σαυτὸν συνειλοῦ· φύσιν ἔχει τὸ λογικὸν ἡγεμονικὸν ἑαυτῷ ἀρκεῖσθαι δικαιοπραγοῦντι καὶ παρ᾽ αὐτὸ τοῦτο γαλήνην ἔχοντι.

7.29

Ἐξάλειψον τὴν φαντασίαν. στῆσον τὴν νευροσπαστίαν. περίγραψον τὸ ἐνεστὼς τοῦ χρόνου. γνώρισον τὸ συμβαῖνον ἢ σοὶ ἢ ἄλλῳ. δίελε καὶ μέρισον τὸ ὑποκείμενον εἰς τὸ αἰτιῶδες καὶ ὑλικόν. ἐννόησον τὴν ἐσχάτην ὥραν. τὸ ἐκείνῳ ἁμαρτηθὲν ἐκεῖ κατάλιπε ὅπου ἡ ἁμαρτία

7.27

Μὴ τὰ ἀπόντα |consider ὡς ἤδη ὄντα, ἀλλὰ τῶν παρόντων τὰ δεξιώτατα |compute, reckon καὶ τούτων χάριν ὑπομιμνήσκεσθαι πῶς ἂν ἐπεζητεῖτο, εἰ μὴ παρῆν. ἅμα μέντοι φυλάσσου, μὴ διὰ τοῦ οὕτως ἀσμενίζειν αὐτοῖς |accustom ἐτιμᾶν αὐτά, ὥστε, ἐάν ποτε μὴ παρῇ,

|mess things up

7.28

Εἰς |yourself συνειλοῦ· φύσιν ἔχει τὸ λογικὸν |showing leadership ἑαυτῷ |satisfy; ward off, defend; suffice ἀποπραγοῦντι καὶ παρ' αὐτὸ τοῦτο

|stillness of wind or sea ἔχοντι.

7.29

Ἐξάλειψον τὴν |appearance; imagination στῆσον τὴν νευροσπαστίαν.

|trace, circumscribe |install; threaten; block χρόνου. |make known, discover συμβαῖνον ἢ σοὶ ἢ ἄλλῳ. δίελε καὶ |allot, divide τὸ |lie under; be assumed; allow, submit εἰς τὸ αἰτιῶδες καὶ ὑλικόν. |consider τὴν |farthest ὥραν.

τὸ ἐκείνῳ ἁμαρτηθὲν ἐκεῖ |leave behind, abandon |where ἡ ἁμαρτία

more suppose the same things to be good or evil, that he doth; how canst thou but be gentle unto him that is in an error?

XX. Fancy not to thyself things future, as though they were present but of those that are present, take some aside, that thou takest most benefit of, and consider of them particularly, how wonderfully thou wouldst want them, if they were not present. But take heed withal, lest that whilst thou dust settle thy contentment in things present, thou grow in time so to overprize them, as that the want of them (whensoever it shall so fall out) should be a trouble and a vexation unto thee. Wind up thyself into thyself. Such is the nature of thy reasonable commanding part, as that if it exercise justice, and have by that means tranquillity within itself, it doth rest fully satisfied with itself without any other thing.

XXI. Wipe off all opinion stay the force and violence of unreasonable lusts and affections: circumscribe the present time examine whatsoever it be that is happened, either to thyself or to another: divide all present objects, either in that which is formal or material think of the last hour. That which thy neighbour hath committed, where the guilt of

vocabulary
αἰδώς awe, shame, respect; genitals
ἀκολουθέω follow
ἀνθρώπινος human
ἀρετή goodness, excellence
ἀρκέω satisfy; ward off, defend; suffice
ἀφόρητος unendurable; irresistible
γαλήνη stillness of wind or sea
διάνοια a thought; intelligence
εἰσδύω take part in
ἐξάγω lead out ~demagogue
ἤτοι truly; either, or
λίαν very
νόησις -εως (f) intelligence, thought ~paranoia
πόνος toil, suffering ~osteopenia
σεαυτοῦ yourself
ὑφίστημι promise, undertake ~station
χρονίζω spend time

ὑπέστη.

7.30

Συμπαρεκτείνειν τὴν νόησιν τοῖς λεγομένοις. εἰσδύεσθαι τὸν νοῦν εἰς τὰ γινόμενα καὶ ποιοῦντα.

7.31

Φαίδρυνον σεαυτὸν ἁπλότητι καὶ αἰδοῖ καὶ τῇ πρὸς τὸ ἀνὰ μέσον ἀρετῆς καὶ κακίας ἀδιαφορίᾳ. φίλησον τὸ ἀνθρώπινον γένος. ἀκολούθησον θεῷ. ἐκεῖνος μέν φησιν ὅτι πάντα νομιστί, ἐτεῇ δὲ μόνα τὰ στοιχεῖα᾽, ἀρκεῖ δὲ μεμνῆσθαι ὅτι τὰ πάντα νομιστὶ ἔχει· ἤδη λίαν ὀλίγα.

7.32

Περὶ θανάτου· ἢ σκεδασμός, εἰ ἄτομοι· εἰ δ᾽ ἕνωσις, ἤτοι σβέσις ἢ μετάστασις.

7.33

Περὶ πόνου· τὸ μὲν ἀφόρητον ἐξάγει, τὸ δὲ χρονίζον φορητόν· καὶ ἡ διάνοια τὴν ἑαυτῆς γαλήνην κατὰ

|promise, undertake

7.30

Συμπαρεκτείνειν τὴν |intelligence, thought ...ῖς λεγομένοις. εἰσδύεσθαι τὸν νοῦν εἰς τὰ γινόμενα καὶ ποιοῦντα.

7.31

Φαίδρυνον |yourself ἁπλότητι καὶ |awe, shame, respect; genitals ...τρὸς τὸ ἀνὰ μέσον |excellence ...αὶ κακίας ἀδιαφορίᾳ. φίλησον τὸ |human γένος. |follow θεῷ. ἐκεῖνος μέν φησιν ὅτι πάντα νομιστί, ἐτεῇ δὲ μόνα τὰ στοιχεῖα᾽, |satisfy; ward off, defend; suffice μεμνῆσθαι ὅτι τὰ πάντα νομιστὶ ἔχει· ἤδη |very ὀλίγα.

7.32

Περὶ θανάτου· ἢ σκεδασμός, εἰ ἄτομοι· εἰ δ᾽ ἕνωσις, |truly; either, or σβέσις ἢ μετάστασις.

7.33

Περὶ |toil, suffering μὲν |unendurable; irresistible |lead out τὸ δὲ |spend time φορητόν· καὶ ἡ |a thought; intelligence ...ν ἑαυτῆς |stillness of wind or sea ...τὰ

it lieth, there let it rest. Examine in order whatsoever is spoken. Let thy mind penetrate both into the effects, and into the causes. Rejoice thyself with true simplicity, and modesty; and that all middle things between virtue and vice are indifferent unto thee. Finally, love mankind; obey God.

XXII. All things (saith he) are by certain order and appointment. And what if the elements only.

It will suffice to remember, that all things in general are by certain order and appointment: or if it be but few. And as concerning death, that either dispersion, or the atoms, or annihilation, or extinction, or translation will ensue. And as concerning pain, that that which is intolerable is soon ended by death; and that which holds long must needs be tolerable; and that the mind in the meantime (which is all in all) may by way of interclusion, or interception, by stopping all manner of

vocabulary
ἀδύνατος unable; impossible
ἀνθρώπινος human
ἀποφαίνω display, declare
ἆρα interrogative pcl
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
διάνοια a thought; intelligence
διατηρέω maintain
ἐπιφέρω bestow, impute ∼bear
ἐπιφορέω pile on
ἡγεμονικός showing leadership
ἥκιστος least; above all
θεωρία spectator, contemplation
θίς θινός (ῑ, f) beach, heap
κακόω harm, disfigure ∼cacophony
καλύπτω to cover with, hide ∼apocalypse
κρύπτω hide, cover ∼cryptic
μεγαλοπρέπεια magnificence
οὐκοῦν not so?; and so
οὐσία property; essence
πόνος toil, suffering ∼osteopenia
χείρων worse, more base, inferior, weaker

ἀπόληψιν διατηρεῖ καὶ οὐ χεῖρον τὸ ἡγεμονικὸν γέγονε, τὰ δὲ κακούμενα μέρη ὑπὸ τοῦ πόνου, εἴ τι δύναται, περὶ αὐτοῦ ἀποφηνάσθω.

7.34

Περὶ δόξης· *ἴδε τὰς διανοίας αὐτῶν, οἷαι καὶ οἷα μὲν φεύγουσαι. οἷα δὲ διώκουσαι. καὶ ὅτι, ὡς αἱ θῖνες ἄλλαι ἐπ᾽ ἄλλαις ἐπιφορούμεναι κρύπτουσι τὰς προτέρας, οὕτως ἐν τῷ βίῳ τὰ πρότερα ὑπὸ τῶν ἐπενεχθέντων τάχιστα ἐκαλύφθη.*

7.35

Ἧι οὖν ὑπάρχει διανοίᾳ μεγαλοπρέπεια καὶ θεωρία παντὸς μὲν χρόνου, πάσης δὲ οὐσίας, ἆρα οἴει τούτῳ μέγα τι δοκεῖν εἶναι τὸν ἀνθρώπινον βίον; ἀδύνατον, ἦ δ᾽ ὅς. οὐκοῦν καὶ θάνατον οὐ δεινόν τι ἡγήσεται ὁ τοιοῦτος; ἥκιστά γε. ᾽

ἀπόληψιν |maintain καὶ οὐ |worse, base more |showing leadership γέγονε, τὰ δὲ |harm, disfigure βλάβη ὑπὸ τοῦ |toil, suffering δύναται, περὶ αὐτοῦ |display, declare .

7.34

Περὶ δόξης· ἴδε τὰς |a thought; intelligence ὑπονοίας, οἵαι καὶ οἷα μὲν φεύγουσαι. οἷα δὲ διώκουσαι. καὶ ὅτι, ὡς αἱ |beach ἄλλαι ἐπ᾽ ἄλλαις |pile on |hide, cover τὰς προτέρας, οὕτως ἐν τῷ βίῳ τὰ πρότερα ὑπὸ τῶν |bestow, impute τάχιστα |cover, hide .

7.35

Ἧι οὖν ὑπάρχει |a thought; intelligence |magnificence καὶ |spectator, contemplation παντὸς μὲν χρόνου, πάσης δὲ |property; essence |interrogative pcl μέγα τι δοκεῖν εἶναι τὸν |human |life , |unable; impossible , ἢ δ᾽ ὅς. |not so?; and so οὐκοῦν οὐ δεινόν τι ἡγήσεται ὁ τοιοῦτος; |least; above all γε. ᾽

commerce and sympathy with the body, still retain its own tranquillity. Thy understanding is not made worse by it. As for those parts that suffer, let them, if they can, declare their grief themselves. As for praise and commendation, view their mind and understanding, what estate they are in; what kind of things they fly, and what things they seek after: and that as in the seaside, whatsoever was before to be seen, is by the continual succession of new heaps of sand cast up one upon another, soon hid and covered; so in this life, all former things by those which immediately succeed.

XXIII. Out of Plato. 'He then whose mind is endowed with true magnanimity, who hath accustomed himself to the contemplation both of all times, and of all things in general; can this mortal life (thinkest thou) seem any great matter unto him? It is not possible, answered he. Then neither will such a one account death a grievous thing? By no means.'

XXIV. Out of

vocabulary
αἰσχρός shameful
βίος life ∼biology
διάνοια a thought; intelligence
θερίζω reap, harvest
θυμόω (ŏ) anger
κατακοσμέω fit in place ∼cosmos
μέλος -ους (n, 3) limb; melody
μέλω concern, interest, be one's responsibility
στάχυς head of grain
σχηματίζω pose, form, dress
ὑπήκοον -ŏ cumin
ὑπήκοος heeding, subject
χάρμα -τος (n, 3) joy, source of joy ∼eucharist

7.36

Βασιλικὸν εὖ μὲν πράττειν, κακῶς δὲ ἀκούειν. ’

7.37

Αἰσχρόν ἐστι τὸ μὲν πρόσωπον ὑπήκοον εἶναι καὶ σχηματίζεσθαι καὶ κατακοσμεῖσθαι, ὡς κελεύει ἡ διάνοια, αὐτὴν δ’ ὑφ’ ἑαυτῆς μὴ σχηματίζεσθαι καὶ κατακοσμεῖσθαι.

7.38

Τοῖς πράγμασιν γὰρ οὐχὶ θυμοῦσθαι χρεών· μέλει γὰρ αὐτοῖς οὐδέν.

7.39

Ἀθανάτοις τε θεοῖς καὶ ἡμῖν χάρματα δοίης.

7.40

Βίον θερίζειν ὥστε κάρπιμον στάχυν καὶ τὸν μὲν εἶναι, τὸν δὲ μή.

7.36

Βασιλικὸν εὖ μὲν πράττειν, κακῶς δὲ ἀκούειν.

7.37

|shameful ἐστι τὸ μὲν πρόσωπον ὑπήκοον εἶναι καὶ |pose, form, dress καὶ |fit in place , ὡς κελεύει ἡ |a thought; intelligence ιὐτὴν δ' ὑφ' ἑαυτῆς μὴ |pose, form, dress καὶ |fit in place

7.38

Τοῖς πράγμασιν γὰρ οὐχὶ |anger χρεών· μέλει γὰρ αὐτοῖς οὐδέν.

7.39

Ἀθανάτοις τε θεοῖς καὶ ἡμῖν |joy, source of joy

7.40

|life |reap, |harvest ὥστε κάρπιμον |head of grain ὂν μὲν εἶναι, τὸν δὲ μή.

Antisthenes. ‘It is a princely thing to do well, and to be ill-spoken of. It is a shameful thing that the face should be subject unto the mind, to be put into what shape it will, and to be dressed by it as it will; and that the mind should not bestow so much care upon herself, as to fashion herself, and to dress herself as best becometh her.’

XXV. Out of several poets and comics. ‘It will but little avail thee, to turn thine anger and indignation upon the things themselves that have fallen across unto thee. For as for them, they are not sensible of it, &c. Thou shalt but make thyself a laughing-stock; both unto the Gods and men, &c. Our life is reaped like a ripe ear of corn; one is yet standing and another is down, &c. But if so be that I and my children

vocabulary
ἄδικος unfair; obstinate, bad
ἀμελέω disregard; (impers.) of course
ἀντιλέγω contradict, oppose
βέλτιστος best, noblest
ὄφελος -εος (n, 3) a use, a help
πότερος which, whichever of two
σκοπάω watch, observe
σκοπέω behold, consider

7.41

Εἰ δ' ἠμελήθην ἐκ θεῶν καὶ παῖδ' ἐμώ, ἔχει λόγον καὶ τοῦτο.

7.42

Τὸ γὰρ εὖ μετ' ἐμοῦ καὶ τὸ δίκαιον.

7.43

Μὴ συνεπιθρηνεῖν, μὴ σφύζειν.

7.44

Ἐγὼ δὲ τούτῳ δίκαιον ἂν λόγον ἀντείποιμι, ὅτι οὐ καλῶς λέγεις, ὦ ἄνθρωπε, εἰ οἴει δεῖν κίνδυνον ὑπολογίζεσθαι τοῦ ζῆν ἢ τεθνάναι ἄνδρα, ὅτου τι καὶ σμικρὸν ὄφελος, ἀλλ' οὐκ ἐκεῖνο μόνον σκοπεῖν, ὅταν πράττῃ, πότερον δίκαια ἢ ἄδικα πράττει καὶ ἀνδρὸς ἀγαθοῦ ἔργα ἢ κακοῦ.'

7.45

Οὕτω γὰρ ἔχει, ὦ ἄνδρες Ἀθηναῖοι, τῇ ἀληθείᾳ· οὗ ἄν τις αὑτὸν τάξῃ ἡγησάμενος βέλτιστον εἶναι ἢ ὑπ' ἄρχοντος

7.41

Εἰ δ' |disregard ἐκ θεῶν καὶ παῖδ' ἐμώ, ἔχει λόγον καὶ τοῦτο.

7.42

Τὸ γὰρ εὖ μετ' ἐμοῦ καὶ τὸ δίκαιον.

7.43

Μὴ συνεπιθρηνεῖν, μὴ σφύζειν.

7.44

Ἐγὼ δὲ τούτῳ δίκαιον ἂν λόγον ἀντείποιμι, ὅτι οὐ καλῶς λέγεις, ὦ ἄνθρωπε, εἰ οἴει δεῖν κίνδυνον ὑπολογίζεσθαι τοῦ ζῆν ἢ τεθνάναι ἄνδρα, ὅτου τι καὶ σμικρὸν |a use, a help ὠφελεῖ, οὐκ ἐκεῖνο μόνον σκοπεῖν, ὅταν πράττῃ, |which, whichever δίκαια ἢ |unfair; obstinate, bad ἄδικα πράττει καὶ ἀνδρὸς ἀγαθοῦ ἔργα ἢ κακοῦ.

7.45

Οὕτω γὰρ ἔχει, ὦ ἄνδρες Ἀθηναῖοι, τῇ |truth οὗ ἄν τις αὑτὸν τάξῃ ἡγησάμενος |best, noblest εἶναι ἢ ὑπ' ἄρχοντος

be neglected by the gods, there is some reason even for that, &c. As long as right and equity is of my side, &c. Not to lament with them, not to tremble, &c.'

XXVI. Out of Plato. 'My answer, full of justice and equity, should be this: Thy speech is not right, O man! if thou supposest that he that is of any worth at all, should apprehend either life or death, as a matter of great hazard and danger; and should not make this rather his only care, to examine his own actions, whether just or unjust: whether actions of a good, or of a wicked man, &c. For thus in very truth stands the case, O ye men of Athens. What place or station soever a man either hath chosen to himself, judging it best for himself; or is by lawful authority

vocabulary
αἰσχρός shameful
ἄστρον star
βιάω use force against, overcome
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
γενναῖος noble, sincere ∼genesis
δρόμος running, racing ground ∼hippodrome
ἐκφεύγω flee from, escape ∼fugitive
ἐννοέω consider
ἐνταῦθα there, here
ἐπιτρέπω entrust, decide, allow ∼trophy
κινδυνεύω encounter danger; (+inf) there is a danger that
μακάριος blessed
μείρομαι receive as a portion ∼Moira
μεταβολή change, exchange
ῥύπος (pl) dirt
σκεπτέος thing to consider, one who must consider
σκέπτομαι look, look at, watch ∼skeptic
συνεχής (ῡ) continuously
φαντασία appearance; imagination
χαμαί on/near the ground

ταχθῇ, ἐνταῦθα δεῖ, ὡς ἐμοὶ δοκεῖ, μένοντα κινδυνεύειν, μηδὲν ὑπολογιζόμενον μήτε θάνατον μήτε ἄλλο μηδὲν πρὸ τοῦ αἰσχροῦ.'

7.46

Ἀλλ', ὦ μακάριε, ὅρα μὴ ἄλλο τι τὸ γενναῖον καὶ τὸ ἀγαθὸν ᾖ τοῦ σῴζειν τε καὶ σῴζεσθαι· μὴ γὰρ τοῦτο μέν, τὸ ζῆν ὁποσονδὴ χρόνον, τόν γε ὡς ἀληθῶς ἄνδρα ἐατέον ἐστὶ καὶ οὐ φιλοψυχητέον, ἀλλ' ἐπιτρέψαντα περὶ τούτων τῷ θεῷ καὶ πιστεύσαντα ταῖς γυναιξίν, ὅτι τὴν εἱμαρμένην οὐδ' ἂν εἷς ἐκφύγοι, τὸ ἐπὶ τούτῳ σκεπτέον τίνα ἂν τρόπον τοῦτον ὃν μέλλει χρόνον βιῶναι ὡς ἄριστα βιῴη.'

7.47

Περισκοπεῖν ἄστρων δρόμους ὥσπερ συμπεριθέοντα καὶ τὰς τῶν στοιχείων εἰς ἄλληλα μεταβολὰς συνεχῶς ἐννοεῖν· ἀποκαθαίρουσι γὰρ αἱ τούτων φαντασίαι τὸν ῥύπον τοῦ χαμαὶ βίου.

ταχθῇ, |there, here εἰ, ὡς ἐμοὶ δοκεῖ, μένοντα |encounter danger; (+inf) there is a danger that μηδὲν ὑπολογιζόμενον μήτε θάνατον μήτε ἄλλο μηδὲν πρὸ τοῦ |shameful .'

7.46

Ἀλλ', ὦ |blessed , ὅρα μὴ ἄλλο τι τὸ |noble, sincere καὶ τὸ ἀγαθὸν ᾖ τοῦ σῴζειν τε καὶ σῴζεσθαι· μὴ γὰρ τοῦτο μέν, τὸ ζῆν ὁποσονδὴ χρόνον, τόν γε ὡς ἀληθῶς ἄνδρα ἐατέον ἐστὶ καὶ οὐ φιλοψυχητέον, ἀλλ' |entrust, decide, allow περὶ τούτων τῷ θεῷ καὶ πιστεύσαντα ταῖς γυναιξίν, ὅτι τὴν |receive as a portion οὐδ' ἂν εἷς |flee , τὸ ἐπὶ τούτῳ σκεπτέον τίνα ἂν τρόπον τοῦτον ὃν μέλλει χρόνον βιῶναι ὡς ἄριστα βιώῃ.'

7.47

Περισκοπεῖν |star |running ὥσπερ συμπεριθέοντα καὶ τὰς τῶν στοιχείων εἰς ἄλληλα |change, exchange |continuously |consider ἀποκαθαίρουσι γὰρ αἱ τούτων |appearance; imagination τὸν ῥύπον τοῦ |on the ground

put and settled in, therein do I think (all appearance of danger notwithstanding) that he should continue, as one who feareth neither death, nor anything else, so much as he feareth to commit anything that is vicious and shameful, &c. But, O noble sir, consider I pray, whether true generosity and true happiness, do not consist in somewhat else rather, than in the preservation either of our, or other men's lives. For it is not the part of a man that is a man indeed, to desire to live long or to make much of his life whilst he liveth: but rather (he that is such) will in these things wholly refer himself unto the Gods, and believing that which every woman can tell him, that no man can escape death; the only thing that he takes thought and care for is this, that what time he liveth, he may live as well and as virtuously as he can possibly, &c. To look about, and with the eyes to follow the course of the stars and planets as though thou wouldst run with them; and to mind perpetually the several changes of the elements one into another. For such fancies and imaginations, help much to purge away the dross and filth of this

vocabulary
ἀγέλη herd ∼demagogue
ἀνθρώπινος human
ἄνωθεν from above, the beginning
βάρβαρος non-Greek
βίος life ∼biology
γάμος wedding, sex ∼bigamy
γένεσις -εως (f) source, origin ∼genus
διάλυσις -εως (f) breaking up
διαλύω break up; relax, weaken
δικαστήριον court
ἐκβαίνω come forth, disembark ∼basis
ἔξειμι go forth; is possible ∼ion
ἑορτή holiday, feast
ἐπισκοπέω look upon, inspect
ἐρῆμος empty
ἡγεμονία authority, rule
θόρυβος noise, clamor
θρῆνος dirge ∼threnody
θρῆνυς footstool, gangway ∼throne
ἱστορέω inquire; relate
μεταβολή change, exchange
μυρίος (ῡ) 10,000 ∼myriad
ὅθεν whence
πάντως by all means
ποικίλος ornamented; various
προγίγνομαι precede, preexist ∼genus
ῥυθμός measured; symmetrical
στράτευμα -τος (n, 3) army ∼strategy
τεσσαράκοντα forty ∼trapezoid
φύω produce, beget; clasp ∼physics

7.48

Καλὸν τὸ τοῦ Πλάτωνος. καὶ δὴ περὶ ἀνθρώπων τοὺς λόγους ποιούμενον ἐπισκοπεῖν δεῖ καὶ τὰ ἐπίγεια ὥσπερ ποθὲν ἄνωθεν κάτω· ἀγέλας, στρατεύματα, γεώργια, γάμους, διαλύσεις, γενέσεις, θανάτους, δικαστηρίων θόρυβον, ἐρήμους χώρας, βαρβάρων ἔθνη ποικίλα, ἑορτάς, θρήνους, ἀγοράς, τὸ παμμιγὲς καὶ τὸ ἐκ τῶν ἐναντίων συγκοσμούμενον.

7.49

Τὰ προγεγονότα ἀναθεωρεῖν, τὰς τοσαύτας τῶν ἡγεμονιῶν μεταβολάς. ἔξεστι καὶ τὰ ἐσόμενα προεφορᾶν· ὁμοειδῆ γὰρ πάντως ἔσται καὶ οὐχ οἷόν τε ἐκβῆναι τοῦ ῥυθμοῦ τῶν νῦν γινομένων· ὅθεν καὶ ἴσον τὸ τεσσαράκοντα ἔτεσιν ἱστορῆσαι τὸν ἀνθρώπινον βίον τῷ ἐπὶ ἔτη μύρια· τί γὰρ πλέον ὄψει;

7.50

Καὶ τὰ μὲν ἐκ γαίας φύντ᾽ εἰς γαῖαν, τὰ δ᾽ ἀπ᾽ αἰθερίου

7.48

Καλὸν τὸ τοῦ Πλάτωνος. καὶ δὴ περὶ ἀνθρώπων τοὺς λόγους ποιούμενον |look upon, inspect ...ιὶ τὰ ἐπίγεια ὥσπερ ποθὲν |from above, the beginning |herd , |army , γεώργια, |wedding, sex ...ιλύσεις, |source, origin , θανάτους, |court |noise, clamor , ἐρήμους χώρας, |non-Greek ἔθνη |ornamented |holiday, feast , θρήνους, ἀγοράς, τὸ παμμιγὲς καὶ τὸ ἐκ τῶν ἐναντίων συγκοσμούμενον.

7.49

Τὰ |precede, preexist ἀναθεωρεῖν, τὰς τοσαύτας τῶν |authority, rule |change, exchange ...ἔξεστι καὶ τὰ ἐσόμενα προεφορᾶν· ὁμοειδῆ γὰρ |by all means ...αι καὶ οὐχ οἷόν τε |come forth τοῦ |measured; symmetrical ...ον νῦν γινομένων· |whence ...αὶ ἴσον τὸ |forty ἔτεσιν |inquire; relate τὸν |human |life τῷ ἐπὶ ἔτη μύρια· τί γὰρ πλέον ὄψει;

7.50

Καὶ τὰ μὲν ἐκ γαίας |produce, beget; clasp ...ῖαν, τὰ δ' ἀπ' αἰθερίου

our earthly life,' &c. That also is a fine passage of Plato's, where he speaketh of worldly things in these words: 'Thou must also as from some higher place look down, as it were, upon the things of this world, as flocks, armies, husbandmen's labours, marriages, divorces, generations, deaths: the tumults of courts and places of judicatures; desert places; the several nations of barbarians, public festivals, mournings, fairs, markets.' How all things upon earth are pell-mell; and how miraculously things contrary one to another, concur to the beauty and perfection of this universe.

XXVII. To look back upon things of former ages, as upon the manifold changes and conversions of several monarchies and commonwealths. We may also foresee things future, for they shall all be of the same kind; neither is it possible that they should leave the tune, or break the concert that is now begun, as it were, by these things that are now done and brought to pass in the world. It comes all to one therefore, whether a man be a spectator of the things of this life but forty years, or whether he see them ten thousand years together: for what shall he see more? 'And as for those parts that came from the earth, they shall return unto the earth again; and those that came from heaven, they

vocabulary
αἰδήμων bashful, modest
ἀπαθής unaffected, impassive
βλάβη harm
γονεύς -ος (m) parent
γονή progeny ∼genus
διάλυσις -εως (f) breaking up
ἔξειμι go forth; is possible ∼ion
ἐπιτελέω complete; do a religious duty
εὐμενής kind
εὔτακτος orderly, disciplined
θεόθεν at the hands of the gods ∼theology
κάματος exhaustion, toil, product
κατασκευή fixed assets; condition
κοινός communal, ordinary
ὅπου where
ὅρος boundary marker ∼horizon
οὐράνιος heavenly
οὖρον boundary stone; unit of distance; limit
οὖρος fair wind; guardian; hill
ὀχετός water pipe
πλησίος near, neighboring
πνέω breathe, blow ∼apnea
πόλος axis, pivot, orbit, sundial
ποτός potable
σῖτος grain, bread, food ∼parasite
τλάω take upon oneself ∼talent
ὠφέλεια -ίας profit

βλάστοντα γονῆς εἰς οὐράνιον πάλιν ἦλθε πόλον. Ἢ τοῦτο διάλυσις τῶν ἐν ταῖς ἀτόμοις ἀντεμπλοκῶν καὶ τοιοῦτός τις σκορπισμὸς τῶν ἀπαθῶν στοιχείων.

7.51

Καὶ *σίτοισι καὶ ποτοῖσι καὶ μαγεύμασι παρεκτρέποντες ὀχετὸν ὥστε μὴ θανεῖν..... .θεόθεν δὲ πνέοντ᾽ οὖρον ἀνάγκη τλῆναι καμάτοις ἀνοδύρτοις.*

7.52

Κ*αββαλικώτερος, ἀλλ᾽ οὐχὶ κοινωνικώτερος οὐδὲ αἰδημονέστερος οὐδ᾽ εὐτακτότερος ἐπὶ τοῖς συμβαίνουσιν οὐδὲ εὐμενέστερος πρὸς τὰ τῶν πλησίον παροράματα.*

7.53

Ὅπου ἔργον ἐπιτελεῖσθαι δύναται κατὰ τὸν κοινὸν θεοῖς καὶ ἀνθρώποις λόγον, ἐκεῖ οὐδὲν δεινόν· ὅπου γὰρ ὠφελείας τυχεῖν ἔξεστι διὰ τῆς εὐοδούσης καὶ κατὰ τὴν κατασκευὴν προιούσης ἐνεργείας, ἐκεῖ οὐδεμίαν βλάβην

βλάστοντα γονῆς εἰς |heavenly πάλιν ἦλθε |axis, pivot, orbit, sundial τοῦτο |breaking up ὃν ἐν ταῖς ἀτόμοις ἀντεμπλοκῶν καὶ τοιοῦτός τις σκορπισμὸς τῶν |unaffected, impassive τοιχείων.

7.51

Καὶ |grain, bread, food καὶ |potable καὶ μαγεύμασι παρεκτρέποντες |water pipe ὥστε μὴ θανεῖν..... |at the hands of the gods δὲ |breathe, blow πνεῖν ἀνάγκη |take upon oneself |exhaustion ἀνοδύρτοις.

7.52

Καββαλικώτερος, ἀλλ᾽ οὐχὶ κοινωνικώτερος οὐδὲ |bashful, modest οὐδ᾽ |orderly, disciplined ἐπὶ τοῖς συμβαίνουσιν οὐδὲ |kind πρὸς τὰ τῶν |near παροράματα.

7.53

|where ἔργον |complete; do a religious duty δύναται κατὰ τὸν |communal, ordinary τῆς καὶ ἀνθρώποις λόγον, ἐκεῖ οὐδὲν δεινόν· |where γὰρ |profit τυχεῖν ἔξεστι διὰ τῆς εὐοδούσης καὶ κατὰ τὴν |fixed assets; condition προιούσης ἐνεργείας, ἐκεῖ οὐδεμίαν |harm

also shall return unto those heavenly places.' Whether it be a mere dissolution and unbinding of the manifold intricacies and entanglements of the confused atoms; or some such dispersion of the simple and incorruptible elements... 'With meats and drinks and divers charms, they seek to divert the channel, that they might not die. Yet must we needs endure that blast of wind that cometh from above, though we toil and labour never so much.'

XXVIII. He hath a stronger body, and is a better wrestler than I. What then? Is he more bountiful? is he more modest? Doth he bear all adverse chances with more equanimity: or with his neighbour's offences with more meekness and gentleness than I?

XXIX. Where the matter may be effected agreeably to that reason, which both unto the Gods and men is common, there can be no just cause of grief or sorrow. For where the fruit and benefit of an action well begun and prosecuted according to the proper constitution of man may be reaped and obtained, or is sure and certain, it is against reason that any damage should there be suspected. In all places, and at all times, it

vocabulary
ἀλλότριος someone else's; alien ~alien
διηνεκής at length, in detail
δικαιοσύνη justice
ἐξῆς in turn
ἡγεμονικός showing leadership
θεοσεβής revering the gods
κατασκευάζω equip, build
κατασκευή fixed assets; condition
κρείσσων more powerful; better
πανταχοῦ everywhere; completely
περιβλέπω look around
προηγέομαι go first
προσφέρω present; resemble; add
σύμβασις -τος (f) agreement; coinciding
φαντασία appearance; imagination
φύσις -εως (f) nature (of a thing) ~physics
χείρων worse, more base, inferior, weaker

ὑφορατέον.

7.54

Πανταχοῦ καὶ διηνεκῶς ἐπὶ σοί ἐστι καὶ τῇ παρούσῃ συμβάσει θεοσεβῶς εὐαρεστεῖν καὶ τοῖς παροῦσιν ἀνθρώποις κατὰ δικαιοσύνην προσφέρεσθαι καὶ τῇ παρούσῃ φαντασίᾳ ἐμφιλοτεχνεῖν, ἵνα μή τι ἀκατάληπτον παρεισρυῇ.

7.55

Μὴ περιβλέπου ἀλλότρια ἡγεμονικά, ἀλλ᾽ ἐκεῖ βλέπε κατ᾽ εὐθὺ ἐπὶ τί σε ἡ φύσις ὁδηγεῖ, ἥ τε τοῦ ὅλου διὰ τῶν συμβαινόντων σοι καὶ ἡ σὴ διὰ τῶν πρακτέων ὑπὸ σοῦ· πρακτέον δὲ ἑκάστῳ τὸ ἑξῆς τῇ κατασκευῇ· κατεσκεύασται δὲ τὰ μὲν λοιπὰ τῶν λογικῶν ἕνεκεν, ὥσπερ καὶ ἐπὶ παντὸς ἄλλου τὰ χείρω τῶν κρειττόνων ἕνεκεν, τὰ δὲ λογικὰ ἀλλήλων ἕνεκεν. τὸ μὲν οὖν προηγούμενον ἐν τῇ τοῦ ἀνθρώπου κατασκευῇ τὸ κοινωνικόν ἐστι, δεύτερον δὲ τὸ ἀνένδοτον πρὸς τὰς

ὑφορατέον.

7.54

everywhere; completely καὶ at length, in detail ἱ ἐστι καὶ τῇ παρούσῃ

agreement; coinciding revering the gods ϵστεῖν καὶ τοῖς παροῦσιν

ἀνθρώποις κατὰ justice present; resemble; add καὶ τῇ

παρούσῃ appearance; imagination μφιλοτεχνεῖν, ἵνα μή τι ἀκατάληπτον

παρεισρυῇ.

7.55

Μὴ look around someone else's; alien showing leadership ἀλλ' ἐκεῖ βλέπϵ

κατ' εὐθὺ ἐπὶ τί σε ἡ nature (of a thing) τε τοῦ ὅλου διὰ

τῶν συμβαινόντων σοι καὶ ἡ σὴ διὰ τῶν πρακτέων

ὑπὸ σοῦ· πρακτέον δὲ ἑκάστῳ τὸ in turn ῆ fixed assets; condition

equip, build δὲ τὰ μὲν λοιπὰ τῶν λογικῶν ἕνεκεν,

ὥσπερ καὶ ἐπὶ παντὸς ἄλλου τὰ worse, more base τόνων

ἕνεκεν, τὰ δὲ λογικὰ ἀλλήλων ἕνεκεν. τὸ μὲν οὖν

go first ἐν τῇ τοῦ ἀνθρώπου fixed assets; condition τὸ

κοινωνικόν ἐστι, δεύτερον δὲ τὸ ἀνένδοτον πρὸς τὰς

is in thy power religiously to embrace whatsoever by God's appointment is happened unto thee, and justly to converse with those men, whom thou hast to do with, and accurately to examine every fancy that presents itself, that nothing may slip and steal in, before thou hast rightly apprehended the true nature of it.

XXX. Look not about upon other men's minds and understandings; but look right on forwards whither nature, both that of the universe, in those things that happen unto thee; and thine in particular, in those things that are done by thee: doth lead, and direct thee. Now every one is bound to do that, which is consequent and agreeable to that end which by his true natural constitution he was ordained unto. As for all other things, they are ordained for the use of reasonable creatures: as in all things we see that that which is worse and inferior, is made for that which is better. Reasonable creatures, they are ordained one for another. That therefore which is chief in every man's constitution, is, that he intend the common good. The second is, that he yield not to any lusts and motions of

vocabulary
ἁρμόδιος fitting
βιόω live; (mp) make a living ∼biology
ἑκάτερος each of two
ἡγεμονικός showing leadership
ἡσσάομαι (pass) be weaker, be overcome; (active) defeat
ἡττάομαι (pass) be weaker, be overcome; (active) defeat
κατασκευή fixed assets; condition
κίνησις -εως (ῑι, f) motion
μέχρι as far as, until
μήποτε absolutely never
ὄμμα -τος (n, 3) eye
περαίνω finish, accomplish
περίειμι be superior to; be left over; still exist
περιορίζω set boundaries
σωματικός bodily, physical
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

σωματικὰς πείσεις· λογικῆς γὰρ καὶ νοερᾶς κινήσεως ἴδιον περιορίζειν ἑαυτὴν καὶ μήποτε ἡττᾶσθαι μήτε αἰσθητικῆς μήτε ὁρμητικῆς κινήσεως· ζῳώδεις γὰρ ἑκάτεραι, ἡ δὲ νοερὰ ἐθέλει πρωτιστεύειν καὶ μὴ κατακρατεῖσθαι ὑπ᾽ ἐκείνων. δικαίως γε· πέφυκε γὰρ χρηστικὴ πᾶσιν ἐκείνοις. τρίτον ἐν τῇ λογικῇ κατασκευῇ τὸ ἀπρόπτωτον καὶ ἀνεξαπάτητον. τούτων οὖν ἐχόμενον τὸ ἡγεμονικὸν εὐθεῖαν περαινέτω καὶ ἔχει τὰ ἑαυτοῦ.

7.56

Ὡς *ἀποτεθνηκότα δεῖ καὶ μέχρι νῦν βεβιωκότα τὸ λοιπὸν ἐκ τοῦ περιόντος ζῆσαι κατὰ τὴν φύσιν.*

7.57

Μόνως *φιλεῖν τὸ ἑαυτῷ συμβαῖνον καὶ συγκλωθόμενον· τί γὰρ ἁρμοδιώτερον*;

7.58

Ἐφ᾽ *ἑκάστου συμβάματος ἐκείνους πρὸ ὀμμάτων ἔχειν,*

|bodily, physical πείσεις· λογικῆς γὰρ καὶ νοερᾶς |motion ἴδιον |set boundaries ἑαυτὴν καὶ |absolutely never ἡττᾶσθαι μήτε αἰσθητικῆς μήτε ὁρμητικῆς |motion ζῳώδεις γὰρ |each of two ἡ δὲ νοερὰ ἐθέλει πρωτιστεύειν καὶ μὴ κατακρατεῖσθαι ὑπ᾽ ἐκείνων. δικαίως γε· πέφυκε γὰρ χρηστικὴ πᾶσιν ἐκείνοις. τρίτον ἐν τῇ λογικῇ |fixed assets; condition τὸ ἀπρόπτωτον καὶ ἀνεξαπάτητον. τούτων οὖν ἐχόμενον τὸ |showing leadership εὐθεῖαν |finish, accomplish καὶ ἔχει τὰ ἑαυτοῦ.

7.56

Ὡς ἀποτεθνηκότα δεῖ καὶ |as far as, until |live; make a living (mp) ὸ λοιπὸν ἐκ τοῦ |be superior to; be left over; still exist κατὰ τὴν φύσιν.

7.57

Μόνως φιλεῖν τὸ ἑαυτῷ συμβαῖνον καὶ συγκλωθόμενον· τί γὰρ |fitting ,

7.58

Ἐφ᾽ ἑκάστου συμβάματος ἐκείνους πρὸ |eye ἔχειν,

the flesh. For it is the part and privilege of the reasonable and intellective faculty, that she can so bound herself, as that neither the sensitive, nor the appetitive faculties, may not anyways prevail upon her. For both these are brutish. And therefore over both she challengeth mastery, and cannot anyways endure, if in her right temper, to be subject unto either. And this indeed most justly. For by nature she was ordained to command all in the body. The third thing proper to man by his constitution, is, to avoid all rashness and precipitancy; and not to be subject to error. To these things then, let the mind apply herself and go straight on, without any distraction about other things, and she hath her end, and by consequent her happiness.

XXXI. As one who had lived, and were now to die by right, whatsoever is yet remaining, bestow that wholly as a gracious overplus upon a virtuous life. Love and affect that only, whatsoever it be that happeneth, and is by the fates appointed unto thee. For what can be more reasonable? And as anything doth happen unto thee by way of cross, or calamity, call to mind presently and set

vocabulary
ἀλλότριος someone else's; alien ∼alien
ἀνεπιτήδευτος clumsily made, unpracticed
ἀπαιτέω demand to have returned
ἄχθομαι be burdened with
διάνοια a thought; intelligence
διαρρίπτω mess up something
διάφορος different; difference; disagreeing; balance, bill
ἔνδον in the house of; within
εὐσχήμων dignified
ἔχθω (mp) be hated ∼external
καταλιμπάνω leave behind, abandon
κινέω (ῑ) set in motion, move, remove ∼kinetic
κίνησις -εως (ῑι, f) motion
μέμφομαι blame; reject
ξενίζω be host, treat as a guest ∼xenophobe
ὄον οὖ type of fruit
οὐδαμοῦ nowhere
πηγή headwaters, fountain
πήγνυμι (ῡ) stick, set, build ∼fang
πηγός stout, mighty
ποῦ where?
πρᾶξις -εως (f) result, business ∼practice
προσέχω direct to; think about
σεαυτοῦ yourself
σκάπτω dig
συνίστημι unite; confront in battle ∼station
τροπή rout, turning of an enemy ∼trophy
ὕλη (ῡ) forest, firewood

οἷς τὰ αὐτὰ συνέβαινεν, ἔπειτα ἤχθοντο, ἐξενίζοντο, ἐμέμφοντο· νῦν οὖν ἐκεῖνοι ποῦ; οὐδαμοῦ. τί οὖν; καὶ σὺ θέλεις ὁμοίως; οὐχὶ δὲ τὰς μὲν ἀλλοτρίας τροπὰς καταλιπεῖν τοῖς τρέπουσι καὶ τρεπομένοις, αὐτὸς δὲ περὶ τὸ πῶς χρῆσθαι αὐτοῖς ὅλος γίνεσθαι; χρήσῃ γὰρ καλῶς καὶ ὕλη σοι ἔσται, μόνον πρόσεχε καὶ θέλε σεαυτῷ καλὸς εἶναι ἐπὶ παντός, οὗ πράσσεις, καὶ μέμνησο ἀμφοτέρων, ὅτι καὶ διάφορον ἐφ᾽ οὗ ἡ πρᾶξις.

7.59

Ἔνδον σκάπτε, ἔνδον ἡ πηγὴ τοῦ ἀγαθοῦ καὶ ἀεὶ ἀναβλύειν δυναμένη, ἐὰν ἀεὶ σκάπτῃς.

7.60

Δεῖ καὶ τὸ σῶμα πεπηγέναι καὶ μὴ διερρῖφθαι μήτε ἐν κινήσει μήτε ἐν σχέσει. οἷον γάρ τι ἐπὶ τοῦ προσώπου παρέχεται ἡ διάνοια συνεστὼς αὐτὸ καὶ εὔσχημον συντηροῦσα, τοιοῦτο καὶ ἐπὶ ὅλου τοῦ σώματος ἀπαιτητέον. πάντα δὲ ταῦτα σὺν τῷ ἀνεπιτηδεύτῳ

οἷς τὰ αὐτὰ συνέβαινεν, ἔπειτα ἤχθοντο, |be host

|blame; reject νῦν οὖν ἐκεῖνοι |where? nowhere τί οὖν; καὶ

σὺ θέλεις ὁμοίως; οὐχὶ δὲ τὰς μὲν |someone else's; alien |rout, turning

|leave behind, abandon ταῖς τρέπουσι καὶ τρεπομένοις, αὐτὸς δὲ περὶ

τὸ πῶς χρῆσθαι αὐτοῖς ὅλος γίνεσθαι; χρήσῃ γὰρ καλῶς

καὶ |forest, firewood ἔσται, μόνον |direct to; think about ὃ βούλει θέλε |yourself καλὸς

εἶναι ἐπὶ παντός, οὗ πράσσεις, καὶ μέμνησο ἀμφοτέρων,

ὅτι καὶ διάφορον ἐφ' οὗ ἡ |result, business

7.59

|in the house of; within |dig ὁ |in the house of; within ἡγὴ τοῦ ἀγαθοῦ καὶ ἀεὶ

ἀναβλύειν δυναμένη, ἐὰν ἀεὶ |dig

7.60

Δεῖ καὶ τὸ σῶμα |stick, set, build ὃ μὴ |mess up something

ἐν κινήσει μήτε ἐν σχέσει. οἷον γάρ τι ἐπὶ τοῦ

προσώπου παρέχεται ἡ |a thought; intelligence |unite; confront in battle τὸ καὶ

|dignified συντηροῦσα, τοιοῦτο καὶ ἐπὶ ὅλου τοῦ σώματος

|demand to have returned πάντα δὲ ταῦτα σὺν τῷ |clumsily made, unpracticed

before thine eyes, the examples of some other men, to whom the self-same thing did once happen likewise. Well, what did they? They grieved; they wondered; they complained. And where are they now? All dead and gone. Wilt thou also be like one of them? Or rather leaving to men of the world (whose life both in regard of themselves, and them that they converse with, is nothing but mere mutability; or men of as fickle minds, as fickle bodies; ever changing and soon changed themselves) let it be thine only care and study, how to make a right use of all such accidents. For there is good use to be made of them, and they will prove fit matter for thee to work upon, if it shall be both thy care and thy desire, that whatsoever thou doest, thou thyself mayst like and approve thyself for it. And both these, see, that thou remember well, according as the diversity of the matter of the action that thou art about shall require. Look within; within is the fountain of all good. Such a fountain, where springing waters can never fail, so thou dig still deeper and deeper.

XXXII. Thou must use thyself also to keep thy body fixed and steady; free from all loose fluctuant either motion, or posture. And as upon thy face and looks, thy mind hath easily power over them to keep them to that which is grave and decent; so let it challenge the same power over the whole body also. But so observe all things in this kind, as that it be without any

vocabulary
ἀναγκαῖος coerced, coercing, slavery
διηνεκής at length, in detail
δικαιοσύνη justice
ἐμβλέπω face, look at
ἐμπίπτω fall into; attack ~petal
ἑτοῖμος ready; fulfilled
εὐμένεια good will, favor
ἐφίστημι set; (mp) come/be near, direct, stop ~station
ἡγεμονικός showing leadership
ἤπερ than at all, than even
μαρτυρέω testify, bear witness
μέμφομαι blame; reject
ὁρμή pressure, assault, order ~hormone
πηγή headwaters, fountain
πηγός stout, mighty
πταίω (act) stumble, fall; (pass) be missed
στέρομαι lack, lose
συνεχής (ῡ) continuously
σωφροσύνη discretion, moderation

φυλακτέα.

7.61

Ἡ Βιωτικὴ *τῇ παλαιστικῇ ὁμοιοτέρα ἤπερ τῇ ὀρχηστικῇ κατὰ τὸ πρὸς τὰ ἐμπίπτοντα καὶ οὐ προεγνωσμενα ἕτοιμος καὶ ἀπτὼς ἑστάναι.*

7.62

Συνεχῶς *ἐφιστάναι, τίνες εἰσὶν οὗτοι, ὑφ᾽ ὧν μαρτυρεῖσθαι θέλεις, καὶ τίνα ἡγεμονικὰ ἔχουσιν· οὔτε γὰρ μέμψῃ τοῖς ἀκουσίως πταίουσιν οὔτε ἐπιμαρτυρήσεως δεήσῃ, ἐμβλέπων εἰς τὰς πηγὰς τῆς ὑπολήψεως καὶ ὁρμῆς αὐτῶν.*

7.63

Πᾶσα *ψυχή, φησίν, ἄκουσα στέρεται ἀληθείας· ᾽ οὕτως οὖν καὶ δικαιοσύνης καὶ σωφροσύνης καὶ εὐμενείας καὶ παντὸς τοῦ τοιούτου. ἀναγκαιότατον δὲ τὸ διηνεκῶς τούτου μεμνῆσθαι· ἔσῃ γὰρ πρὸς πάντας πραότερος.*

φυλακτέα.

7.61

Ἡ Βιωτικὴ τῇ παλαιστικῇ ὁμοιοτέρα | than at all, | than even ῥχητικῇ κατὰ τὸ πρὸς τὰ ἐμπίπτοντα καὶ οὐ προεγνωσμενα ἕτοιμος καὶ ἁπτὼς ἑστάναι.

7.62

| continuously | set; (mp) come/be near, direct, stop εἰσὶν οὗτοι, ὑφ᾽ ὧν | testify, bear witness θέλεις, καὶ τίνα | showing leadership ἔχουσιν· οὔτε γὰρ | blame; reject τοῖς ἀκουσίως | (act) stumble, fall; (pass) be missed ἐπιμαρτυρήσεως δεήσῃ, | face, look at ἰς τὰς πηγὰς τῆς ὑπολήψεως καὶ | pressure, assault, order ν.

7.63

Πᾶσα ψυχή, φησίν, ἄκουσα | lack, lose | truth ᾽ οὕτως οὖν καὶ | justice καὶ | discretion, moderation καὶ | good will, favor παντὸς τοῦ τοιούτου. | coerced, coercing, slavery δὲ τὸ | at length, in detail τούτου μεμνῆσθαι· ἔσῃ γὰρ πρὸς πάντας πρᾳότερος.

manner of affectation.

XXXIII. The art of true living in this world is more like a wrestler's, than a dancer's practice. For in this they both agree, to teach a man whatsoever falls upon him, that he may be ready for it, and that nothing may cast him down.

XXXIV. Thou must continually ponder and consider with thyself, what manner of men they be, and for their minds and understandings what is their present estate, whose good word and testimony thou dost desire. For then neither wilt thou see cause to complain of them that offend against their wills; or find any want of their applause, if once thou dost but penetrate into the true force and ground both of their opinions, and of their desires. 'No soul (saith he) is willingly bereft of the truth,' and by consequent, neither of justice, or temperance, or kindness, and mildness; nor of anything that is of the same kind. It is most needful that thou shouldst always remember this. For so shalt thou be far more gentle and moderate towards all men.

XXXV. What pain soever thou art in, let this

vocabulary
αἰσχρός shameful
ἀρκέω satisfy; ward off, defend; suffice
ἀφόρητος unendurable; irresistible
διάθεσις -εως (f) artistic composition; bodily condition
διάνοια a thought; intelligence
δυσχεραίνω disdain, be annoyed by
ἐνδίδωμι hand over, lend, show, allow
ἔνδοξος reputable
κρείσσων more powerful; better
κυβερνάω steer ~govern
μήποτε absolutely never
μνημονεύω remember, remind
ὅρος boundary marker ~horizon
πόθεν from where?
πόνος toil, suffering ~osteopenia
χείρων worse, more base, inferior, weaker

7.64

Ἐπὶ μὲν παντὸς πόνου πρόχειρον ἔστω ὅτι οὐκ αἰσχρὸν οὐδὲ τὴν διάνοιαν τὴν κυβερνῶσαν χείρω ποιεῖ· οὔτε γὰρ καθὸ λογική ἐστιν οὔτε καθὸ κοινωνικὴ διαφθείρει αὐτήν. ἐπὶ μέντοι τῶν πλείστων πόνων καὶ τὸ τοῦ Ἐπικούρου σοι βοηθείτω, ὅτι οὔτε ἀφόρητον οὔτε αἰώνιον, ἐὰν τῶν ὅρων μνημονεύῃς καὶ μὴ προσδοξάζῃς. κἀκείνου δὲ μέμνησο, ὅτι πολλὰ πόνῳ τὰ αὐτὰ ὄντα λανθάνει, δυσχεραινόμενα· οἷον τὸ νυστάζειν καὶ τὸ καυματίζεσθαι καὶ τὸ ἀνορεκτεῖν· ὅταν οὖν τινι τούτων δυσαρεστῇς, λέγε ἑαυτῷ, ὅτι πόνῳ ἐνδίδως.

7.65

Ὅρα μήποτέ τι τοιοῦτον πάθῃς πρὸς τοὺς ἀπανθρώπους, οἷον οἱ ἀπάνθρωποι πρὸς τοὺς ἀνθρώπους.

7.66

Πόθεν ἴσμεν, εἰ μὴ Τηλαύγης Σωκράτους τὴν διάθεσιν κρείσσων ἦν; οὐ γὰρ ἀρκεῖ, εἰ Σωκράτης ἐνδοξότερον

7.64

Ἐπὶ μὲν παντὸς |toil, suffering χείρον ἔστω ὅτι οὐκ |shameful

οὐδὲ τὴν |a thought; intel-ligence |steer |worse, more base ἧττον γὰρ

καθὸ λογική ἐστιν οὔτε καθὸ κοινωνικὴ διαφθείρει αὐτήν.

ἐπὶ μέντοι τῶν πλείστων |toil, suffering ὁ τοῦ Ἐπικούρου σοι

βοηθείτω, ὅτι οὔτε |unendurable; irresistible ἄτε αἰώνιον, ἐὰν τῶν |boundary marker

|remember, remind καὶ μὴ προσδοξάζῃς. κἀκείνου δὲ μέμνησο,

ὅτι πολλὰ |toil, suffering τῶν ὄντα λανθάνει, |disdain, be annoyed by

οἷον τὸ νυστάζειν καὶ τὸ καυματίζεσθαι καὶ τὸ ἀνορεκτεῖν·

ὅταν οὖν τινι τούτων δυσαρεστῇς, λέγε ἑαυτῷ, ὅτι |toil, suffering

|hand over, lend, show, allow

7.65

Ὅρα |absolutely never τοιοῦτον πάθῃς πρὸς τοὺς ἀπανθρώπους,

οἷον οἱ ἀπάνθρωποι πρὸς τοὺς ἀνθρώπους.

7.66

|from where? πόθεν, εἰ μὴ Τηλαύγης Σωκράτους τὴν |artistic composition; bodily condition

κρείσσων ἦν; οὐ γὰρ |satisfy; ward off, defend; suffice |reputable

presently come to thy mind, that it is not a thing whereof thou needest to be ashamed, neither is it a thing whereby thy understanding, that hath the government of all, can be made worse. For neither in regard of the substance of it, nor in regard of the end of it (which is, to intend the common good) can it alter and corrupt it. This also of Epicurus mayst thou in most pains find some help of, that it is 'neither intolerable, nor eternal;' so thou keep thyself to the true bounds and limits of reason and give not way to opinion. This also thou must consider, that many things there be, which oftentimes unsensibly trouble and vex thee, as not armed against them with patience, because they go not ordinarily under the name of pains, which in very deed are of the same nature as pain; as to slumber unquietly, to suffer heat, to want appetite: when therefore any of these things make thee discontented, check thyself with these words: Now hath pain given thee the foil; thy courage hath failed thee.

XXXVI. Take heed lest at any time thou stand so affected, though towards unnatural evil men, as ordinary men are commonly one towards another.

XXXVII. How know we whether Socrates were so eminent indeed, and of so extraordinary a disposition? For that he died

vocabulary
ἀγανακτέω be vexed, in a ferment
ἄγνοια ignorance
ἀντιβαίνω resist
ἀπονέμω portion out
ἀρκέω satisfy; ward off, defend; suffice
ἀφόρητος unendurable; irresistible
βιάω use force against, overcome
βιόω live; (mp) make a living ∼biology
γνωρίζω make known, discover
διαλέγω go through, debate ∼legion
διανυκτερεύω pass the night
δουλεύω serve, be a slave
εἰκῇ haphazardly; in vain
εἴπερ if indeed
ἐνδέχομαι accept, admit, be possible
εὐδαίμων blessed with a good genius
ἐφίημι (ῑι) send at, let fly; mp: rush at, spring upon ∼jet
ἐφίστημι set; (mp) come/be near, direct, stop ∼station
λίαν very
πάγος frost; crag ∼fang
πάθος -ους (n, 3) an experience, passion, condition
περιορίζω set boundaries
ποῖος what kind
σκοπάω watch, observe
σκοπέω behold, consider
σοφιστής -οῦ (m, 1) expert
συμπαθής sympathetic
ὑπομένω stay behind, await ∼remain
φύσις -εως (f) nature (of a thing) ∼physics

ἀπέθανε καὶ ἐντρεχέστερον τοῖς σοφισταῖς διελέγετο καὶ καρτερικώτερον ἐν τῷ πάγῳ διενυκτέρευε καὶ τὸν Σαλαμίνιον κελευσθεὶς ἄγειν γεννικώτερον ἔδοξεν ἀντιβῆναι καὶ ἐν ταῖς ὁδοῖς ἐβρενθύετο᾽, περὶ οὗ καὶ μάλιστ᾽ ἄν τις ἐπιστήσειεν, εἴπερ ἀληθὲς ἦν· ἀλλ᾽ ἐκεῖνο δεῖ σκοπεῖν, ποίαν τινὰ τὴν ψυχὴν εἶχε Σωκράτης καὶ εἰ ἐδύνατο ἀρκεῖσθαι τῷ δίκαιος εἶναι τὰ πρὸς ἀνθρώπους καὶ ὅσιος τὰ πρὸς θεούς, μήτε εἰκῇ πρὸς τὴν κακίαν ἀγανακτῶν μηδὲ μὴν δουλεύων τινὸς ἀγνοίᾳ, μήτε τῶν ἀπονεμομένων ἐκ τοῦ ὅλου ὡς ξένον τι δεχόμενος ἢ ὡς ἀφόρητον ὑπομένων, μήτε τοῖς τοῦ σαρκιδίου πάθεσιν ἐμπαρέχων συμπαθῆ τὸν νοῦν·

7.67

Ἡ Φύσις οὐχ οὕτως συνεκέρασε τῷ συγκρίματι, ὡς μὴ ἐφεῖσθαι περιορίζειν ἑαυτὸν καὶ τὰ ἑαυτοῦ ὑφ᾽ ἑαυτῷ ποιεῖσθαι· λίαν γὰρ ἐνδέχεται θεῖον ἄνδρα γενέσθαι καὶ ὑπὸ μηδενὸς γνωρισθῆναι. τούτου μέμνησο ἀεὶ καὶ ἔτι ἐκείνου, ὅτι ἐν ὀλιγίστοις κεῖται τὸ εὐδαιμόνως βιῶσαι καὶ

ἀπέθανε καὶ ἐντρεχέστερον τοῖς |expert |go through, debate καὶ καρτερικώτερον ἐν τῷ πάγῳ |pass the night καὶ τὸν Σαλαμίνιον κελευσθεὶς ἄγειν γεννικώτερον ἔδοξεν |resist καὶ ἐν ταῖς ὁδοῖς ἐβρενθύετο᾽, περὶ οὗ καὶ μάλιστ᾽ ἄν τις |set; come/be direct, stop (mp)|if indeed ἠθὲς ἦν· ἀλλ᾽ ἐκεῖνο δεῖ σκοπεῖν, |what kind ἥτην ψυχὴν εἶχε Σωκράτης καὶ εἰ ἐδύνατο |satisfy; ward off, defend; suffice δίκαιος εἶναι τὰ πρὸς ἀνθρώπους καὶ ὅσιος τὰ πρὸς θεούς, μήτε |haphazardly; in vain εἰκῆ |be vexed, in a ferment μηδὲ μὴν |serve, be a slave |ignorance μήτε τῶν |portion out ἐκ τοῦ ὅλου ὡς ξένον τι δεχόμενος ἢ ὡς |unen-durable; irresistible |stay behind, await τοῖς τοῦ σαρκιδίου |an experience, passion, condition ἐμπαρέχων |sympathetic τὸν νοῦν·

7.67

Ἡ |nature (of a thing) συνεκέρασε τῷ συγκρίματι, ὡς μὴ |send flying at |set boundaries ἑαυτὸν καὶ τὰ ἑαυτοῦ ὑφ᾽ ἑαυτῷ ποιεῖσθαι· |very γὰρ |accept, admit, be possible τὸν ἄνδρα γενέσθαι καὶ ὑπὸ μηδενὸς |make known, discover υ μέμνησο ἀεὶ καὶ ἔτι ἐκείνου, ὅτι ἐν ὀλιγίστοις κεῖται τὸ |blessed with a good genius βιῶσαι καὶ

more gloriously, that he disputed with the Sophists more subtilty; that he watched in the frost more assiduously; that being commanded to fetch innocent Salaminius, he refused to do it more generously; all this will not serve. Nor that he walked in the streets, with much gravity and majesty, as was objected unto him by his adversaries: which nevertheless a man may well doubt of, whether it were so or no, or, which above all the rest, if so be that it were true, a man would well consider of, whether commendable, or dis-commendable. The thing therefore that we must inquire into, is this; what manner of soul Socrates had: whether his disposition was such; as that all that he stood upon, and sought after in this world, was barely this, that he might ever carry himself justly towards men, and holily towards the Gods. Neither vexing himself to no purpose at the wickedness of others, nor yet ever condescending to any man's evil fact, or evil intentions, through either fear, or engagement of friendship. Whether of those things that happened unto him by God's appointment, he neither did wonder at any when it did happen, or thought it intolerable in the trial of it. And lastly, whether he never did suffer his mind to sympathise with the senses, and affections of the body. For we must not think that Nature hath so mixed and tempered it with the body, as that she hath not power to circumscribe herself, and by herself to intend her own ends and occasions.

XXXVIII. For it is a thing very possible, that a man should be a very divine man, and yet be altogether unknown. This thou must ever be mindful of, as of this also, that a man's true happiness doth consist in very few things. And that although thou dost despair, that

vocabulary
αἰδήμων bashful, modest
ἀλλοῖος of another kind ∼alien
ἀπογιγνώσκω give up, desist; reject
ἀρετή goodness, excellence
γαλήνη stillness of wind or sea
γνώριμος known (a person) ∼gnostic
διαζώω live through, outlive
διάνοια a thought; intelligence
διασπάω tear apart ∼spatula
ἐλεύθερος not enslaved
ἑτοῖμος ready; fulfilled
εὐεργής well made, serving ∼ergonomics
εὐπειθής obedient
καινός new, fresh, strange
κρίσις -εως (f) decision, issue
κωλύω (ῡ) hinder, prevent
οὐσία property; essence
περιίστημι be around; turn out ∼station
περιτρέφομαι curdle
προσπίπτω attack; befall; kow-tow
τέχνη craft, art, plan, contrivance ∼technology
ὕλη (ῡ) forest, firewood
ὑποβάλλω put under, interrupt ∼ballistic
ὑποπίπτω cower under ∼petal
φυσικός natural

μή, ὅτι ἀπήλπισας διαλεκτικὸς καὶ φυσικὸς ἔσεσθαι, διὰ τοῦτο ἀπογνῷς καὶ ἐλεύθερος καὶ αἰδήμων καὶ κοινωνικὸς καὶ εὐπειθὴς θεῷ.

7.68

Ἀβιάστως διαζῆσαι ἐν πλείστῃ θυμηδίᾳ, κἂν πάντες καταβοῶσιν ἅτινα βούλονται, κἂν τὰ θηρία διασπᾷ τὰ μελύδρια τοῦ περιτεθραμμένου τούτου φυράματος. τί γὰρ κωλύει ἐν πᾶσι τούτοις τὴν διάνοιαν σῴζειν ἑαυτὴν ἐν γαλήνῃ καὶ κρίσει τῇ περὶ τῶν περιεστηκότων ἀληθεῖ καὶ χρήσει τῶν ὑποβεβλημένων ἑτοίμῃ, ὥστε τὴν μὲν κρίσιν λέγειν τῷ προσπίπτοντι· τοῦτο ὑπάρχεις κατ᾽ οὐσίαν, κἂν κατὰ δόξαν ἀλλοῖον φαίνῃ· τὴν δὲ χρῆσιν λέγειν τῷ ὑποπίπτοντι· σὲ ἐζήτουν· ἀεὶ γάρ μοι τὸ παρὸν ὕλη ἀρετῆς λογικῆς καὶ πολιτικῆς καὶ τὸ σύνολον τέχνης ἀνθρώπου ἢ θεοῦ· πᾶν γὰρ τὸ συμβαῖνον θεῷ ἢ ἀνθρώπῳ ἐξοικειοῦται καὶ οὔτε καινὸν οὔτε δυσμεταχείριστον, ἀλλὰ γνώριμον καὶ εὐεργές.

μή, ὅτι ἀπήλπισας διαλεκτικὸς καὶ |natural ἔσεσθαι, διὰ τοῦτο |desist; reject καὶ |not enslaved μὴ |bashful, modest καὶ κοινωνικὸς καὶ |obedient θεῷ.

7.68

Ἀβιάστως διαζῆσαι ἐν πλείστῃ θυμηδίᾳ, κἂν πάντες καταβοῶσιν ἅτινα βούλονται, κἂν τὰ θηρία |tear apart ἀμελύδρια τοῦ περιτεθραμμένου τούτου φυράματος. τί γὰρ |hinder, prevent ἐν πᾶσι τούτοις τὴν |a thought; intelligence ψύχειν ἑαυτὴν ἐν |stillness wind or sea ὑφ|decision, issue ἣ περὶ τῶν |be around; turn out συμβεβηθεῖ καὶ χρήσει τῶν |put under, interrupt κοίμῃ, ὥστε τὴν μὲν |decision, issue λέγειν τῷ |attack; kow-tow befall; τοῦτο ὑπάρχεις κατ᾽ |property; essence κἂν κατὰ δόξαν |of another kind, τὴν δὲ χρῆσιν λέγειν τῷ |cower under σὲ ἐζήτουν· ἀεὶ γάρ μοι τὸ παρὸν |fores|excellence firewood λογικῆς καὶ πολιτικῆς καὶ τὸ σύνολον |craft ἀνθρώπου ἢ θεοῦ· πᾶν γὰρ τὸ συμβαῖνον θεῷ ἢ ἀνθρώπῳ ἐξοικειοῦται καὶ οὔτε |new, fresh, strange μεταχείριστον, ἀλλὰ |known (a person) καὶ |well made

thou shalt ever be a good either logician, or naturalist, yet thou art never the further off by it from being either liberal, or modest, or charitable, or obedient unto God.

XXXIX. Free from all compulsion in all cheerfulness and alacrity thou mayst run out thy time, though men should exclaim against thee never so much, and the wild beasts should pull in sunder the poor members of thy pampered mass of flesh. For what in either of these or the like cases should hinder the mind to retain her own rest and tranquillity, consisting both in the right judgment of those things that happen unto her, and in the ready use of all present matters and occasions? So that her judgment may say, to that which is befallen her by way of cross: this thou art in very deed, and according to thy true nature: notwithstanding that in the judgment of opinion thou dust appear otherwise: and her discretion to the present object; thou art that, which I sought for. For whatsoever it be, that is now present, shall ever be embraced by me as a fit and seasonable object, both for my reasonable faculty, and for my sociable, or charitable inclination to work upon. And that which is principal in this matter, is that it may be referred either unto the praise of God, or to the good of men. For either unto God or man, whatsoever it is that doth happen in the world hath in the ordinary course of nature its proper reference; neither is there anything, that in regard of nature is either new, or reluctant and intractable, but all things both usual and easy.

XL. Then hath a

vocabulary
ἀδύνατος unable; impossible
ἀνέχω raise; mid: endure, submit
γέλοιος laughable; joking
δυσχεραίνω disdain, be annoyed by
ἦθος ἤθεος (n, 3) habit, habitat ∼ethos
κήδω distress, hurt; mp: care about (+gen) ∼heinous
λήγω cease, (+gen+ppl) cause to cease ∼lax
ναρκάω become numbed ∼narcotic
οὐδέπω not, not yet
παντοῖος all kinds of
πάντως by all means
προσέτι in addition
τελειότης -τος (f, 3) completeness, perfection
τελευταῖος last, final
ὑποκρίνομαι (ῑ) answer; pretend
φαῦλος trifling

7.69

Τοῦτο ἔχει ἡ τελειότης τοῦ ἤθους, τὸ πᾶσαν ἡμέραν ὡς τελευταίαν διεξάγειν καὶ μήτε σφύζειν μήτε ναρκᾶν μήτε ὑποκρίνεσθαι.

7.70

Οἱ θεοί, ἀθάνατοι ὄντες, οὐ δυσχεραίνουσιν ὅτι ἐν τοσούτῳ αἰῶνι δεήσει αὐτοὺς πάντως ἀεὶ τοιούτων ὄντων καὶ τοσούτων φαύλων ἀνέχεσθαι· προσέτι δὲ καὶ κήδονται αὐτῶν παντοίως. σὺ δέ, ὅσον οὐδέπω λήγειν μέλλων, ἀπαυδᾷς, καὶ ταῦτα εἷς ὢν τῶν φαύλων;

7.71

Γελοῖόν ἐστι τὴν μὲν ἰδίαν κακίαν μὴ φεύγειν, ὃ καὶ δυνατόν ἐστι, τὴν δὲ τῶν ἄλλων φεύγειν, ὅπερ ἀδύνατον.

7.72

Ὃ Ἄν ἡ λογικὴ καὶ πολιτικὴ δύναμις εὑρίσκῃ μήτε νοερὸν μήτε κοινωνικόν, εὐλόγως καταδεέστερον ἑαυτῆς κρίνει.

7.69

Τοῦτο ἔχει ἡ |completeness, perfection |habit, habitat τὸ πᾶσαν ἡμέραν ὡς |last, final διεξάγειν καὶ μήτε σφύζειν μήτε |become numbed μήτε |answer; pretend

7.70

Οἱ θεοί, ἀθάνατοι ὄντες, οὐ |disdain, be annoyed by ὅτι ἐν τοσούτῳ αἰῶνι δεήσει αὐτοὺς |by all means τοιούτων ὄντων καὶ τοσούτων |trifling |raise; endure |in addition καὶ |distress αὐτῶν |all kinds of σὺ δέ, ὅσον |not, not yet |cease μέλλων, ἀπαυδᾷς, καὶ ταῦτα εἷς ὢν τῶν |trifling ,

7.71

|laughable; joking ἔστι τὴν μὲν ἰδίαν κακίαν μὴ φεύγειν, ὃ καὶ δυνατόν ἐστι, τὴν δὲ τῶν ἄλλων φεύγειν, ὅπερ |unable; impossible

7.72

Ὃ Ἂν ἡ λογικὴ καὶ πολιτικὴ δύναμις εὑρίσκῃ μήτε νοερὸν μήτε κοινωνικόν, εὐλόγως καταδεέστερον ἑαυτῆς κρίνει.

man attained to the estate of perfection in his life and conversation, when he so spends every day, as if it were his last day: never hot and vehement in his affections, nor yet so cold and stupid as one that had no sense; and free from all manner of dissimulation.

XLI. Can the Gods, who are immortal, for the continuance of so many ages bear without indignation with such and so many sinners, as have ever been, yea not only so, but also take such care for them, that they want nothing; and dust thou so grievously take on, as one that could bear with them no longer; thou that art but for a moment of time? yea thou that art one of those sinners thyself? A very ridiculous thing it is, that any man should dispense with vice and wickedness in himself, which is in his power to restrain; and should go about to suppress it in others, which is altogether impossible.

XLII. What object soever, our reasonable and sociable faculty doth meet with, that affords nothing either for the satisfaction of reason, or for the practice of charity,

vocabulary
ἀκενόδοξος without vanity
ἀλόγιστος inconsiderate, irrational
ἀμοιβή requital, compensation ∼amoeba
ἡγεμονικός showing leadership
ἤτοι truly; either, or
κάμνω toil, be tired, acquire by toil; be troubled; be sick
μνημονεύω remember, remind
μωρός stupid
ὁρμή pressure, assault, order ∼hormone
πρᾶξις -εως (f) result, business ∼practice
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
ὠφέλεια -*ίας* profit
ὠφελέω help, be useful

7.73

Ὅταν σὺ εὖ πεποιηκὼς ᾖς καὶ ἄλλος εὖ πεπονθώς, τί ἐπιζητεῖς τρίτον παρὰ ταῦτα, ὥσπερ οἱ μωροί, τὸ καὶ δόξαι εὖ πεποιηκέναι ἢ τὸ ἀμοιβῆς τυχεῖν;

7.74

Οὐδεὶς κάμνει ὠφελούμενος, ὠφέλεια δὲ πρᾶξις κατὰ φύσιν· μὴ οὖν κάμνε ὠφελούμενος, ἐν ᾧ ὠφελεῖς.

7.75

Ἡ Τοῦ ὅλου φύσις ἐπὶ τὴν κοσμοποιίαν ὥρμησε· νῦν δὲ ἤτοι πᾶν τὸ γινόμενον κατ᾽ ἐπακολούθησιν γίνεται ἢ ἀλόγιστα καὶ τὰ κυριώτατά ἐστιν ἐφ᾽ ἃ ποιεῖται ἰδίαν ὁρμὴν τὸ τοῦ κόσμου ἡγεμονικόν. εἰς πολλά σε γαληνότερον ποιήσει τοῦτο μνημονευόμενον.

8

8.1

Καὶ τοῦτο πρὸς τὸ ἀκενόδοξον φέρει, ὅτι οὐκέτι δύνασαι

7.73

Ὅταν σὺ εὖ πεποιηκὼς ᾖς καὶ ἄλλος εὖ πεπονθώς, τί ἐπιζητεῖς τρίτον παρὰ ταῦτα, ὥσπερ οἱ stupid, τὸ καὶ δόξαι εὖ πεποιηκέναι ἢ τὸ requital, compensation;

7.74

Οὐδεὶς toil, acquire, be tired, help, be useful, profit δὲ result, business κατὰ φύσιν· μὴ οὖν toil, acquire, be tired, help, be useful, ἐν ᾧ help, be useful

7.75

Ἡ Τοῦ ὅλου nature (of a thing) οσμοποιίαν ὥρμησε· νῦν δὲ truly; either, or inconsiderate, irrational τὰ κυριώτατά ἐστιν ἐφ' ἃ ποιεῖται ἰδίαν pressure, assault, order τοῦ κόσμου showing leadership εἰς πολλά σε γαληνότερον ποιήσει τοῦτο remember, remind.

8

8.1

Καὶ τοῦτο πρὸς τὸ without vanity φέρει, ὅτι οὐκέτι δύνασαι

she worthily doth think unworthy of herself.

XLIII. When thou hast done well, and another is benefited by thy action, must thou like a very fool look for a third thing besides, as that it may appear unto others also that thou hast done well, or that thou mayest in time, receive one good turn for another? No man useth to be weary of that which is beneficial unto him. But every action according to nature, is beneficial. Be not weary then of doing that which is beneficial unto thee, whilst it is so unto others.

XLIV. The nature of the universe did once certainly before it was created, whatsoever it hath done since, deliberate and so resolve upon the creation of the world. Now since that time, whatsoever it is, that is and happens in the world, is either but a consequent of that one and first deliberation: or if so be that this ruling rational part of the world, takes any thought and care of things particular, they are surely his reasonable and principal creatures, that are the proper object of his particular care and providence. This often thought upon, will much conduce to thy tranquillity.

8

I. This also, among other things, may serve to keep thee from vainglory; if thou shalt consider, that thou art now altogether incapable

vocabulary
ἀνδρεῖος of a man, manly
ἀνταγωνίζομαι vie with
ἀπολαύω have use, have a benefit
ἀρκέω satisfy; ward off, defend; suffice
βιάω use force against, overcome
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
δῆλος visible, conspicuous
δήποτε at some time
δόγμα -τος (n, 3) belief, legal decision
εἴπερ if indeed
ἐλεύθερος not enslaved
κατανοέω notice, realize, learn
κτάομαι acquire, possess
νεότης -τος (f, 3) youth ∼neon
ὁρμή pressure, assault, order ∼hormone
οὐδαμοῦ nowhere
πλανάω lead astray; (mp) wander ∼plankton
πλοῦτος wealth ∼plutocrat
πόσος how many, much, far?
ποῦ where?
πρόσω forward, in the future; far
σεαυτοῦ yourself
σώφρων sensible, prudent ∼frenzy
ὑπόθεσις -εως (f) proposal; subject; hypothesis
φιλόσοφος wisdom-loving
φύσις -εως (f) nature (of a thing) ∼physics

τὸν βίον ὅλον ἢ τόν γε ἀπὸ νεότητος φιλόσοφον βεβιωκέναι, ἀλλὰ πολλοῖς τε ἄλλοις καὶ αὐτὸς σεαυτῷ δῆλος γέγονας πόρρω φιλοσοφίας ὤν. πέφυρσαι οὖν, ὥστε τὴν μὲν δόξαν τὴν τοῦ φιλοσόφου κτήσασθαι οὐκέτι σοι ῥᾴδιον· ἀνταγωνίζεται δὲ καὶ ἡ ὑπόθεσις. εἴπερ οὖν ἀληθῶς ἑώρακας ποῦ κεῖται τὸ πρᾶγμα, τὸ μὲν τί δόξεις ἄφες, ἀρκέσθητι δέ, εἰ κἂν τὸ λοιπὸν τοῦ βίου ὅσον δήποτε, ὡς ἡ σὴ φύσις θέλει, βιώσῃ. κατανόησον οὖν τί θέλει, καὶ ἄλλο μηδέν σε περισπάτω· πεπείρασαι γὰρ περὶ πόσα πλανηθεὶς οὐδαμοῦ εὗρες τὸ εὖ ζῆν, οὐκ ἐν συλλογισμοῖς, οὐκ ἐν πλούτῳ, οὐκ ἐν δόξῃ, οὐκ ἐν ἀπολαύσει, οὐδαμοῦ. ποῦ οὖν ἐστιν; ἐν τῷ ποιεῖν ἃ ἐπιζητεῖ ἡ τοῦ ἀνθρώπου φύσις. πῶς οὖν ταῦτα ποιήσεις; ἐὰν δόγματα ἔχῃς ἀφ' ὧν αἱ ὁρμαὶ καὶ αἱ πράξεις. τίνα δόγματα; περὶ ἀγαθῶν καὶ κακῶν, ὡς οὐδενὸς μὲν ἀγαθοῦ ὄντος ἀνθρώπῳ ὃ οὐχὶ ποιεῖ δίκαιον, σώφρονα, ἀνδρεῖον, ἐλεύθερον, οὐδενὸς δὲ κακοῦ ὃ οὐχὶ ποιεῖ τἀναντία τοῖς εἰρημένοις.

τὸν βίον ὅλον ἢ τόν γε ἀπὸ |youth |wisdom-loving

|live; (mp) make a living ἀλλὰ πολλοῖς τε ἄλλοις καὶ αὐτὸς |yourself

|visible, conspicuous , ´ , -νας |forward, in the future; far σοφίας ὤν. πέφυρσαι οὖν,

ὥστε τὴν μὲν δόξαν τὴν τοῦ |wisdom-loving τήσασθαι οὐκέτι

σοι ῥᾴδιον· |vie with δὲ καὶ ἡ |proposal; subject; hypothesis |if indeed

οὖν ἀληθῶς ἑώρακας |where? ῖται τὸ πρᾶγμα, τὸ μὲν τί

δόξεις ἄφες, |satisfy; defend; ward off, εἰ κἂν τὸ λοιπὸν τοῦ βίου

ὅσον |at some time ἡ σὴ |nature (of a thing) ´ ῃ. |notice, realize, learn

οὖν τί θέλει, καὶ ἄλλο μηδέν σε περισπάτω· πεπείρασαι

γὰρ περὶ |how many, much, far? |lead astray; (mp) wander |nowhere εὕρες τὸ εὖ ζῆν, οὐκ

ἐν συλλογισμοῖς, οὐκ ἐν πλούτῳ, οὐκ ἐν δόξῃ, οὐκ ἐν

ἀπολαύσει, |nowhere |where? ἶν ἐστιν; ἐν τῷ ποιεῖν ἃ

ἐπιζητεῖ ἡ τοῦ ἀνθρώπου |nature (of a thing) αὐτα ποιήσεις;

ἐὰν |belief, legal decision ´χῃς ἀφ᾽ ὧν αἱ |pressure, assault, order ί πράξεις. τίνα

|belief, legal decision περὶ ἀγαθῶν καὶ κακῶν, ὡς οὐδενὸς μὲν ἀγαθοῦ

ὄντος ἀνθρώπῳ ὃ οὐχὶ ποιεῖ δίκαιον, |sensible, prudent |of a man, manly

|not enslaved ὐδενὸς δὲ κακοῦ ὃ οὐχὶ ποιεῖ τἀναντία τοῖς

εἰρημένοις.

of the commendation of one, who all his life long, or from his youth at least, hath lived a philosopher's life. For both unto others, and to thyself especially, it is well known, that thou hast done many things contrary to that perfection of life. Thou hast therefore been confounded in thy course, and henceforth it will be hard for thee to recover the title and credit of a philosopher. And to it also is thy calling and profession repugnant. If therefore thou dost truly understand, what it is that is of moment indeed; as for thy fame and credit, take no thought or care for that: let it suffice thee if all the rest of thy life, be it more or less, thou shalt live as thy nature requireth, or according to the true and natural end of thy making. Take pains therefore to know what it is that thy nature requireth, and let nothing else distract thee. Thou hast already had sufficient experience, that of those many things that hitherto thou hast erred and wandered about, thou couldst not find happiness in any of them. Not in syllogisms, and logical subtilties, not in wealth, not in honour and reputation, not in pleasure. In none of all these. Wherein then is it to be found? In the practice of those things, which the nature of man, as he is a man, doth require. How then shall he do those things? if his dogmata, or moral tenets and opinions (from which all motions and actions do proceed), be right and true. Which be those dogmata? Those that concern that which is good or evil, as that there is nothing truly good and beneficial unto man, but that which makes him just, temperate, courageous, liberal; and that there is nothing truly evil and hurtful unto man, but that which causeth the contrary effects.

II. Upon every action that thou art about, put this question to thyself;

vocabulary
διαρρήγνυμι (ῡ) break through
δουλεία slavery
δούλειος of a slave
ἐρωτάω ask about something
ζῷον being, animal; picture
ἡγεμονικός showing leadership
ἰσόνομος equality, an egalitarianism
μετανοέω repent
οὐδαμοῦ nowhere
πόσος how many, much, far?
πρᾶξις -εως (f) result, business ∼practice
πρόνοια foresight, providence
σεαυτοῦ yourself
ταράσσω mess things up ∼trachea
ὑλάω bark (a dog)
ὕλη (ῡ) forest, firewood
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

8.2

Καθ᾽ ἑκάστην πρᾶξιν ἐρώτα σεαυτόν· πῶς μοι αὕτη ἔχει; μὴ μετανοήσω ἐπ᾽ αὐτῇ; μικρὸν καὶ τέθνηκα καὶ πάντ᾽ ἐκ μέσου· τί πλέον ἐπιζητῶ, εἰ τὸ παρὸν ἔργον ζῴου νοεροῦ καὶ κοινωνικοῦ καὶ ἰσονόμου θεῷ;

8.3

Ἀλέξανδρος δὲ καὶ Γάιος καὶ Πομπήιος τί πρὸς Διογένη καὶ Ἡράκλειτον καὶ Σωκράτην; οἱ μὲν γὰρ εἶδον τὰ πράγματα καὶ τὰς αἰτίας καὶ τὰς ὕλας καὶ τὰ ἡγεμονικὰ ἦν αὐτῶν ταὐτά, ἐκεῖ δὲ ὅσων πρόνοια καὶ δουλεία πόσων.

8.4

Ὅτι οὐδὲν ἧττον τὰ αὐτὰ ποιήσουσι, κἂν σὺ διαρραγῇς.

8.5

Τὸ πρῶτον μὴ ταράσσου· πάντα γὰρ κατὰ τὴν τοῦ ὅλου φύσιν καὶ ὀλίγου χρόνου οὐδεὶς οὐδαμοῦ ἔσῃ, ὥσπερ οὐδὲ Ἁδριανὸς οὐδὲ Αὔγουστος. ἔπειτα ἀτενίσας εἰς τὸ πρᾶγμα

8.2

Καθ᾽ ἑκάστην |result, business |ask |yourself πῶς μοι αὕτη ἔχει; μὴ |repent ἐπ᾽ αὐτῇ; μικρὸν καὶ τέθνηκα καὶ πάντ᾽ ἐκ μέσου· τί πλέον ἐπιζητῶ, εἰ τὸ παρὸν ἔργον ζῴου νοεροῦ καὶ κοινωνικοῦ καὶ |equality, egalitarianism ἄνθρωπος;

8.3

Ἀλέξανδρος δὲ καὶ Γάιος καὶ Πομπήιος τί πρὸς Διογένη καὶ Ἡράκλειτον καὶ Σωκράτην; οἱ μὲν γὰρ εἶδον τὰ πράγματα καὶ τὰς αἰτίας καὶ τὰς ὕλας καὶ τὰ |showing leadership ἦν αὐτῶν ταὐτά, ἐκεῖ δὲ ὅσων |foresight, providence …ὶ δουλεία |how many, much, far?

8.4

Ὅτι οὐδὲν ἧττον τὰ αὐτὰ ποιήσουσι, κἂν σὺ |break through

8.5

Τὸ πρῶτον μὴ |mess things up …́ντα γὰρ κατὰ τὴν τοῦ ὅλου φύσιν καὶ ὀλίγου χρόνου οὐδεὶς |nowhere ἔσῃ, ὥσπερ οὐδὲ Ἁδριανὸς οὐδὲ Αὔγουστος. ἔπειτα ἀτενίσας εἰς τὸ πρᾶγμα

How will this when it is done agree with me? Shall I have no occasion to repent of it? Yet a very little while and I am dead and gone; and all things are at end. What then do I care for more than this, that my present action whatsoever it be, may be the proper action of one that is reasonable; whose end is, the common good; who in all things is ruled and governed by the same law of right and reason, by which God Himself is.

III. Alexander, Caius, Pompeius; what are these to Diogenes, Heraclitus, and Socrates? These penetrated into the true nature of things; into all causes, and all subjects: and upon these did they exercise their power and authority. But as for those, as the extent of their error was, so far did their slavery extend.

IV. What they have done, they will still do, although thou shouldst hang thyself. First; let it not trouble thee. For all things both good and evil: come to pass according to the nature and general condition of the universe, and within a very little while, all things will be at an end; no man will be remembered: as now of Africanus (for example) and Augustus it is already come to pass. Then secondly; fix thy mind upon the thing

vocabulary
ἄδηλος invisible, unknown
αἰδήμων bashful, modest
ἀπαιτέω demand to have returned
ἀπευθύνω make straight, direct
ἀπονέμω portion out
ἀρκέω satisfy; ward off, defend; suffice
ἀσπάζομαι greet, salute
ἔνθεν thence, whence
ἐντίθημι load; mp: take to heart ∼thesis
εὐμενής kind
καινός new, fresh, strange
κοινός communal, ordinary
μεταβάλλω alter, transform
μετατίθημι set or cause among ∼thesis
ὀρέγω hold out, offer, thrust ∼reach
ὁρμή pressure, assault, order ∼hormone
συνήθης habitual, intimate
τροπή rout, turning of an enemy ∼trophy
φαντασία appearance; imagination
φύλλον leaf
φύσις -εως (f) nature (of a thing) ∼physics
φυτός natural
ψευδής lying, false ∼pseudo-

ἴδε αὐτὸ καὶ συμμνημονεύσας ὅτι ἀγαθόν σε ἄνθρωπον εἶναι δεῖ καὶ τί τοῦ ἀνθρώπου ἡ φύσις ἀπαιτεῖ, πρᾶξον τοῦτο ἀμεταστρεπτὶ καὶ εἰπέ, ὡς δικαιότατον φαίνεταί σοι· μόνον εὐμενῶς καὶ αἰδημόνως καὶ ἀνυποκρίτως.

8.6

Ἡ Τῶν ὅλων φύσις τοῦτο ἔργον ἔχει, τὰ ὧδε ὄντα ἐκεῖ μετατιθέναι, μεταβάλλειν, αἴρειν ἔνθεν καὶ ἐκεῖ φέρειν. πάντα τροπαί, οὐχ ὥστε φοβηθῆναι, μή τι καινόν· πάντα συνήθη· ἀλλὰ καὶ ἴσαι αἱ ἀπονεμήσεις.

8.7

Ἀρκεῖται πᾶσα φύσις ἑαυτῇ εὐοδούσῃ, φύσις δὲ λογικὴ εὐοδεῖ ἐν μὲν φαντασίαις μήτε ψευδεῖ μήτε ἀδήλῳ συγκατατιθεμένη, τὰς ὁρμὰς δὲ ἐπὶ τὰ κοινωνικὰ ἔργα μόνα ἀπευθύνουσα, τὰς ὀρέξεις δὲ καὶ τὰς ἐκκλίσεις τῶν ἐφ' ἡμῖν μόνων πεποιημένη, τὸ δὲ ὑπὸ τῆς κοινῆς φύσεως ἀπονεμόμενον πᾶν ἀσπαζομένη· μέρος γὰρ αὐτῆς ἐστιν ὡς ἡ τοῦ φύλλου φύσις τῆς τοῦ φυτοῦ φύσεως· πλὴν

ἴδε αὐτὸ καὶ συμμνημονεύσας ὅτι ἀγαθόν σε ἄνθρωπον εἶναι δεῖ καὶ τί τοῦ ἀνθρώπου ἡ [nature (of a thing)] [demand, have returned] τὸ ἶον τοῦτο ἀμεταστρεπτὶ καὶ εἰπέ, ὡς δικαιότατον φαίνεταί σοι· μόνον [kind] καὶ [bashful, modest] καὶ ἀνυποκρίτως.

8.6

Ἡ Τῶν ὅλων [nature (of a thing)], ὃν ἔχει, τὰ ὧδε ὄντα ἐκεῖ [set or cause among] [alter, transform], αἴρειν ἔνθεν καὶ ἐκεῖ φέρειν. πάντα [rout, turning], οὐχ ὥστε φοβηθῆναι, μή τι [new, fresh, strange] [habitual, intimate] ἀλλὰ καὶ ἴσαι αἱ ἀπονεμήσεις.

8.7

[satisfy; defend; suffice] [ward off], [nature (of a thing)] ἡ ἕξις, [nature (of a thing)], εὐοδεῖ ἐν μὲν [appearance; imagination] μήτε [lying, false] μήτε [invisible, unknown] συγκατατιθεμένη, τὰς [pressure, assault, order] τὶ τὰ κοινωνικὰ ἔργα μόνα [make straight, direct], τὰς ὀρέξεις δὲ καὶ τὰς ἐκκλίσεις τῶν ἐφ' ἡμῖν μόνων πεποιημένη, τὸ δὲ ὑπὸ τῆς [common, ordinary] [nature (of a thing)] [portion out] πᾶν [greet, salute] μέρος γὰρ αὐτῆς ἐστιν ὡς ἡ τοῦ [leaf] [nature (of a thing)] τοῦ [nature (of a thing)]

itself; look into it, and remembering thyself, that thou art bound nevertheless to be a good man, and what it is that thy nature requireth of thee as thou art a man, be not diverted from what thou art about, and speak that which seemeth unto thee most just: only speak it kindly, modestly, and without hypocrisy.

V. That which the nature of the universe doth busy herself about, is; that which is here, to transfer it thither, to change it, and thence again to take it away, and to carry it to another place. So that thou needest not fear any new thing. For all things are usual and ordinary; and all things are disposed by equality.

VI. Every particular nature hath content, when in its own proper course it speeds. A reasonable nature doth then speed, when first in matter of fancies and imaginations, it gives no consent to that which is either false uncertain. Secondly, when in all its motions and resolutions it takes its level at the common good only, and that it desireth nothing, and flieth from nothing, bet what is in its own power to compass or avoid. And lastly, when it willingly and gladly embraceth, whatsoever is dealt and appointed unto it by the common nature. For it is part of it; even as the nature of any one leaf, is part of the common nature of all plants and trees. But that

vocabulary
ἀθρόος grouped
αἴτιος blameworthy; the cause ∼etiology
αἰτίος blameworthy; the cause ∼etiology
ἄλογος without speech or reckoning
ἀναγιγνώσκω recognize, read, understand, persuade
ἀναίσθητος unfeeling, stupid
ἀνείργω hold back ∼ergonomics
αὐλέω play (blow, toot)
αὐλή courtyard
ἀχάριστος ungracious, unpleasant ∼eucharist
βίος life ∼biology
ἐμποδίζω fetter, hinder
ἔξειμι go forth; is possible ∼ion
ἡδονή pleasure
θυμόω (ῡ) anger
καταμέμφομαι criticize, blame
κήδω distress, hurt; mp: care about (+gen) ∼heinous
μηκέτι no more
οὐσία property; essence
πόνος toil, suffering ∼osteopenia
προσέτι in addition
σεαυτοῦ yourself
σκοπάω watch, observe
σκοπέω behold, consider
σύμβασις -τος (f) agreement; coinciding
ὕβρις -εως (f) pride, insolence, outrage
ὑπεράνω above
φύλλον leaf
φύσις -εως (f) nature (of a thing) ∼physics

ὅτι ἐκεῖ μὲν ἡ τοῦ φύλλου φύσις μέρος ἐστὶ φύσεως καὶ ἀναισθήτου καὶ ἀλόγου καὶ ἐμποδίζεσθαι δυναμένης, ἡ δὲ τοῦ ἀνθρώπου φύσις μέρος ἐστὶν ἀνεμποδίστου φύσεως καὶ νοερᾶς καὶ δικαίας, εἴγε ἴσους καὶ κατ᾽ ἀξίαν τοὺς μερισμοὺς χρόνων, οὐσίας, αἰτίου, ἐνεργείας, συμβάσεως ἑκάστοις ποιεῖται. σκόπει δέ, μὴ εἰ τὸ ἓν πρὸς τὸ ἓν ἴσον εὑρήσεις ἐπὶ παντός, ἀλλὰ εἰ συλλήβδην τὰ πάντα τοῦδε πρὸς ἀθρόα τὰ τοῦ ἑτέρου.

8.8

Ἀναγινώσκειν οὐκ ἔξεστιν. ἀλλὰ ὕβριν ἀνείργειν ἔξεστιν· ἀλλὰ ἡδονῶν καὶ πόνων καθυπερτερεῖν ἔξεστιν· ἀλλὰ τοῦ δοξαρίου ὑπεράνω εἶναι ἔξεστιν· ἀλλὰ ἀναισθήτοις καὶ ἀχαρίστοις μὴ θυμοῦσθαι, προσέτι κήδεσθαι αὐτῶν ἔξεστιν.

8.9

Μηκέτι σου μηδεὶς ἀκούσῃ καταμεμφομένου τὸν ἐν αὐλῇ βίον μηδὲ σὺ σεαυτοῦ.

ὅτι ἐκεῖ μὲν ἡ τοῦ |leaf |nature (of a thing) |nature (of a thing)

|unfeeling, stupid καὶ |without speech or reckoning |fetter, hinder δυναμένης, ἡ δὲ τοῦ ἀνθρώπου |nature (of a thing) ἀνεμποδίστου |nature (of a thing)

καὶ νοερᾶς καὶ δικαίας, εἴγε ἴσους καὶ κατ᾽ ἀξίαν τοὺς

μερισμοὺς χρόνων, |property; essence ἰτίου, ἐνεργείας, |agreement; coinciding

ἑκάστοις ποιεῖται. σκόπει δέ, μὴ εἰ τὸ ἓν πρὸς τὸ ἓν ἴσον

εὑρήσεις ἐπὶ παντός, ἀλλὰ εἰ συλλήβδην τὰ πάντα τοῦδε

πρὸς |grouped ὰ τοῦ ἑτέρου.

8.8

Ἀναγινώσκειν οὐκ ἔξεστιν. ἀλλὰ |hubris |hold back ἔξεστιν·

ἀλλὰ |pleasure καὶ |toil, suffering περτερεῖν ἔξεστιν· ἀλλὰ

τοῦ δοξαρίου |above εἶναι ἔξεστιν· ἀλλὰ |unfeeling, stupid

καὶ |ungracious, unpleasant μὴ |anger |in addition |distress αὐτῶν

ἔξεστιν.

8.9

|no more σου μηδεὶς ἀκούσῃ |criticize, blame τὸν ἐν αὐλῇ

|life μηδὲ σὺ |yourself

the nature of a leaf, is part of a nature both unreasonable and unsensible, and which in its proper end may be hindered; or, which is servile and slavish: whereas the nature of man is part of a common nature which cannot be hindered, and which is both reasonable and just. From whence also it is, that according to the worth of everything, she doth make such equal distribution of all things, as of duration, substance form, operation, and of events and accidents. But herein consider not whether thou shalt find this equality in everything absolutely and by itself; but whether in all the particulars of some one thing taken together, and compared with all the particulars of some other thing, and them together likewise.

VII. Thou hast no time nor opportunity to read. What then? Hast thou not time and opportunity to exercise thyself, not to wrong thyself; to strive against all carnal pleasures and pains, and to get the upper hand of them; to contemn honour and vainglory; and not only, not to be angry with them, whom towards thee thou doest find unsensible and unthankful; but also to have a care of them still, and of their welfare?

VIII. Forbear henceforth to complain of the trouble of a courtly

vocabulary
ἄλογος without speech or reckoning
ἐπιμελέομαι take care of, oversee
ζῷον being, animal; picture
ἡδονή pleasure
καθεύδω lie down
κατασκευή fixed assets; condition
κοινός communal, ordinary
μετανοέω repent
οἰκεῖος household, familiar, proper
παρίημι dangle; pass over, allow ~jet
πόσος how many, much, far?
προσφυής attached to, part of
ὕπνον a sleep
ὕπνος a sleep
ὑφίστημι promise, undertake ~station
φύσις -εως (f) nature (of a thing) ~physics
φύω produce, beget; clasp ~physics
χρήσιμος useful

8.10

Ἡ Μετάνοιά ἐστιν ἐπίληψίς τις ἑαυτοῦ ὡς χρήσιμόν τι παρεικότος· τὸ δὲ χρήσιμον ἀγαθόν τι δεῖ εἶναι καὶ ἐπιμελητέον αὐτοῦ τῷ καλῷ καὶ ἀγαθῷ ἀνδρί· οὐδεὶς δ' ἂν καλὸς καὶ ἀγαθὸς ἀνὴρ μετανοήσειεν ἐπὶ τῷ ἡδονήν τινα παρεικέναι· οὔτε ἄρα ·χρήσιμον οὔτε ἀγαθὸν ἡδονή.

8.11

Τοῦτο τί ἐστιν αὐτὸ καθ' αὑτὸ τῇ ἰδίᾳ κατασκευῇ, τί μὲν τὸ οὐσιῶδες αὐτοῦ καὶ ὑλικόν, τί δὲ τὸ αἰτιῶδες, τί δὲ ποιεῖ ἐν τῷ κόσμῳ, πόσον δὲ χρόνον ὑφίσταται;

8.12

Ὅταν ἐξ ὕπνου δυσχερῶς ἐγείρῃ, ἀναμιμνῄσκου ὅτι κατὰ τὴν κατασκευήν σου ἐστὶ καὶ κατὰ τὴν ἀνθρωπικὴν φύσιν τὸ πράξεις κοινωνικὰς ἀποδιδόναι, τὸ δὲ καθεύδειν κοινὸν καὶ τῶν ἀλόγων ζῴων· ὃ δὲ κατὰ φύσιν ἑκάστῳ, τοῦτο οἰκειότερον καὶ προσφυέστερον καὶ δὴ καὶ προσηνέστερον.

8.10

Ἡ Μετάνοιά ἐστιν ἐπίληψίς τις ἑαυτοῦ ὡς useful τι dangle; pass over, allow τὸ δὲ useful ἀγαθόν τι δεῖ εἶναι καὶ take care of, oversee αὐτοῦ τῷ καλῷ καὶ ἀγαθῷ ἀνδρί· οὐδεὶς δ' ἂν καλὸς καὶ ἀγαθὸς ἀνὴρ repent ἐπὶ τῷ pleasure τινα dangle; pass over, allow οὔτε ἄρα useful οὔτε ἀγαθὸν pleasure

8.11

Τοῦτο τί ἐστιν αὐτὸ καθ' αὑτὸ τῇ ἰδίᾳ fixed assets; condition τί μὲν τὸ οὐσιῶδες αὐτοῦ καὶ ὑλικόν, τί δὲ τὸ αἰτιῶδες, τί δὲ ποιεῖ ἐν τῷ κόσμῳ, how far? many, much, promise, undertake ,

8.12

Ὅταν ἐξ ὕπνου δυσχερῶς ἐγείρῃ, ἀναμιμνήσκου ὅτι κατὰ τὴν fixed assets; condition σου ἐστὶ καὶ κατὰ τὴν ἀνθρωπικὴν φύσιν τὸ πράξεις κοινωνικὰς ἀποδιδόναι, τὸ δὲ lie down communal, ordinary τῶν without speech or reckoning ὃ δὲ κατὰ φύσιν ἑκάστῳ, τοῦτο household, familiar, proper attached to, part of καὶ δὴ καὶ προσηνέστερον.

life, either in public before others, or in private by thyself.

IX. Repentance is an inward and self-reprehension for the neglect or omission of somewhat that was profitable. Now whatsoever is good, is also profitable, and it is the part of an honest virtuous man to set by it, and to make reckoning of it accordingly. But never did any honest virtuous man repent of the neglect or omission of any carnal pleasure: no carnal pleasure then is either good or profitable.

X. This, what is it in itself, and by itself, according to its proper constitution? What is the substance of it? What is the matter, or proper use? What is the form or efficient cause? What is it for in this world, and how long will it abide? Thus must thou examine all things, that present themselves unto thee.

XI. When thou art hard to be stirred up and awaked out of thy sleep, admonish thyself and call to mind, that, to perform actions tending to the common good is that which thine own proper constitution, and that which the nature of man do require. But to sleep, is common to unreasonable creatures also. And what more proper and natural, yea what more kind and pleasing, than that which is according to nature?

XII. As every

vocabulary
ἀδοξία ill repute
αἰσχρός shameful
ἀναγκάζω force, compel
διηνεκής at length, in detail
δόγμα -τος (n, 3) belief, legal decision
ἑκάτερος each of two
ἡδονή pleasure
θαυμαστός wonderful; admirable
ἰατρός (ᾱ) physician
κυβερνήτης -ου (m, 1) steersman, governor ∼govern
ξενίζω be host, treat as a guest ∼xenophobe
πόνος toil, suffering ∼osteopenia
προλέγω prophecy, proclaim; preselect ∼legion
πυρέσσω have a fever
σαυτοῦ yourself
συκέα -ῆς (ῠ) fig tree
σῦκον fig
τοιόσδε such
φαντασία appearance; imagination

8.13

Διηνεκῶς καὶ ἐπὶ πάσης, εἰ οἷόν τε, φαντασίας φυσιολογεῖν, παθολογεῖν, διαλεκτικεύεσθαι.

8.14

Ὧι ἂν ἐντυγχάνῃς, εὐθὺς σαυτῷ πρόλεγε· οὗτος τίνα δόγματα ἔχει περὶ ἀγαθῶν καὶ κακῶν; εἰ γὰρ περὶ ἡδονῆς καὶ πόνου καὶ τῶν ποιητικῶν ἑκατέρου καὶ περὶ δόξης, ἀδοξίας, θανάτου, ζωῆς, τοιάδε τινὰ δόγματα ἔχει, οὐδὲν θαυμαστὸν· ἢ ξένον μοι δόξει, ἐὰν τάδε τινὰ ποιῇ, καὶ μεμνήσομαι ὅτι ἀναγκάζεται οὕτως ποιεῖν.

8.15

Μέμνησο ὅτι, ὥσπερ αἰσχρόν ἐστι ξενίζεσθαι, εἰ ἡ συκῆ σῦκα φέρει, οὕτως, εἰ ὁ κόσμος τάδε τινὰ φέρει ὧν ἐστι φορός· καὶ ἰατρῷ δὲ καὶ κυβερνήτῃ αἰσχρὸν ξενίζεσθαι, εἰ πεπύρεχεν οὗτος ἢ εἰ ἀντίπνοια γέγονεν.

8.13

|at length, in detail ἐπὶ πάσης, εἰ οἷόν τε, |appearance; imagination φυσιολογεῖν, παθολογεῖν, διαλεκτικεύεσθαι.

8.14

Ὧι ἂν ἐντυγχάνῃς, εὐθὺς |yourself |prophecy, pro-claim; preselect ὡς τίνα |belief, legal ἔχει περὶ ἀγαθῶν καὶ κακῶν; εἰ γὰρ περὶ |pleasure decision καὶ |toil, suffering ὧν ποιητικῶν |each of two καὶ περὶ δόξης, |ill repute θανάτου, ζωῆς, |such τινὰ |belief, legal ἔχει, οὐδὲν |wonderful; admirable ἢ ξένον μοι δόξει, ἐὰν τάδε τινὰ ποιῇ, καὶ μεμνήσομαι ὅτι |force, compel οὕτως ποιεῖν.

8.15

Μέμνησο ὅτι, ὥσπερ |shameful ἐστι |be host , εἰ ἡ |fig tree |fig φέρει, οὕτως, εἰ ὁ κόσμος τάδε τινὰ φέρει ὧν ἐστι φορός· καὶ |physician καὶ |steersman, governor |shameful |be host , εἰ |have a fever οὗτος ἢ εἰ ἀντίπνοια γέγονεν.

fancy and imagination presents itself unto thee, consider (if it be possible) the true nature, and the proper qualities of it, and reason with thyself about it.

XIII. At thy first encounter with any one, say presently to thyself: This man, what are his opinions concerning that which is good or evil? as concerning pain, pleasure, and the causes of both; concerning honour, and dishonour, concerning life and death? thus and thus. Now if it be no wonder that a man should have such and such opinions, how can it be a wonder that he should do such and such things? I will remember then, that he cannot but do as he doth, holding those opinions that he doth. Remember, that as it is a shame for any man to wonder that a fig tree should bear figs, so also to wonder that the world should bear anything, whatsoever it is which in the ordinary course of nature it may bear. To a physician also and to a pilot it is a shame either for the one to wonder, that such and such a one should have an ague;

vocabulary
γογγύζω mutter, murmur
διαλύω break up; relax, weaken
διορθόω fix, amend
εἰκῇ haphazardly; in vain
ἐλεύθερος not enslaved
κρίσις -εως (f) decision, issue
μέμφομαι blame; reject
μεταβάλλω alter, transform
μετατίθημι set or cause among ∼thesis
ὁρμή pressure, assault, order ∼hormone
περαίνω finish, accomplish

8.16

Μέμνησο ὅτι καὶ τὸ μετατίθεσθαι καὶ ἕπεσθαι τῷ διορθοῦντι ὁμοίως ἐλεύθερόν ἐστι· σὴ γὰρ ἐνέργεια κατὰ τὴν σὴν ὁρμὴν καὶ κρίσιν καὶ δὴ καὶ κατὰ νοῦν τὸν σὸν περαινομένη.

8.17

Εἰ μὲν ἐπὶ ·σοί, τί αὐτὸ ποιεῖς; εἰ δὲ ἐπ᾽ ἄλλῳ, τίνι μέμφῃ; ταῖς ἀτόμοις ἢ τοῖς θεοῖς; ἀμφότερα μανιώδη. Οὐδενὶ μεμπτέον. εἰ μὲν γὰρ δύνασαι, διόρθωσον· εἰ δὲ τοῦτο μὴ δύνασαι, τό γε πρᾶγμα αὐτό· εἰ δὲ μηδὲ τοῦτο, πρὸς τί ἔτι σοι φέρει τὸ μέμψασθαι; εἰκῇ γὰρ οὐδὲν ποιητέον.

8.18

Ἔξω τοῦ κόσμου τὸ ἀποθανὸν οὐ πίπτει. εἰ ὧδε μένει καὶ μεταβάλλει ὧδε καὶ διαλύεται εἰς τὰ ἴδια, ἃ στοιχεῖά ἐστι τοῦ κόσμου καὶ σά. καὶ αὐτὰ δὲ μεταβάλλει καὶ οὐ γογγύζει.

8.16

Μέμνησο ὅτι καὶ τὸ |set or cause among ἔπεσθαι τῷ |fix, amend ὁμοίως |not enslaved ἐστι· σὴ γὰρ ἐνέργεια κατὰ τὴν σὴν |pressure, assault, order |decision, issue καὶ δὴ καὶ κατὰ νοῦν τὸν σὸν |finish, accomplish

8.17

Εἰ μὲν ἐπὶ σοί, τί αὐτὸ ποιεῖς; εἰ δὲ ἐπ᾽ ἄλλῳ, τίνι |blame; reject ταῖς ἀτόμοις ἢ τοῖς θεοῖς; ἀμφότερα μανιώδη. Οὐδενὶ |blame; reject εἰ μὲν γὰρ δύνασαι, |fix, amend εἰ δὲ τοῦτο μὴ δύνασαι, τό γε πρᾶγμα αὐτό· εἰ δὲ μηδὲ τοῦτο, πρὸς τί ἔτι σοι φέρει τὸ |blame; reject |haphazardly; in vain γτέον.

8.18

Ἔξω τοῦ κόσμου τὸ ἀποθανὸν οὐ πίπτει. εἰ ὧδε μένει καὶ |alter, transform ὧδε καὶ |break up; relax, weaken τὰ ἴδια, ἃ στοιχεῖά ἐστι τοῦ κόσμου καὶ σά. καὶ αὐτὰ δὲ |alter, transform καὶ οὐ |mutter, murmur

or for the other, that the winds should prove Contrary.

XIV. Remember, that to change thy mind upon occasion, and to follow him that is able to rectify thee, is equally ingenuous, as to find out at the first, what is right and just, without help. For of thee nothing is required, ti, is beyond the extent of thine own deliberation and jun. merit, and of thine own understanding.

XV. If it were thine act and in thine own power, wouldest thou do it? If it were not, whom dost tin accuse? the atoms, or the Gods? For to do either, the part of a mad man. Thou must therefore blame nobody, but if it be in thy power, redress what is amiss; if it be not, to what end is it to complain? For nothing should be done but to some certain end.

XVI. Whatsoever dieth and falleth, however and wheresoever it die and fall, it cannot fall out of the world, here it have its abode and change, here also shall it have its dissolution into its proper elements. The same are the world's elements, and the elements of which thou dost consist. And they when they are changed, they murmur not; why shouldest thou?

XVII. Whatsoever is, was made for something: as a

vocabulary
ἄμπελος (f) vine
ἀναβάλλω delay; lift up ∼ballistic
ἀναφέρω bring up ∼bear
ἀνέχω raise; mid: endure, submit
διαλύω break up; relax, weaken
ἐκστρέφω turn inside out ∼atrophy
ἔννοια thought
ἐπαινέω concur, praise, advise
ἐπαινός terrible
ἥδομαι be pleased, enjoy ∼hedonism
καταφέρω bring down, kill ∼bear
λύχνος lamp
μνημονεύω remember, remind
νοσέω be sick, be mad, suffer
πορνεύω prostitute
προσέτι in addition
συνίστημι unite; confront in battle ∼station
σφαῖρα ball
φύσις -εως (f) nature (of a thing) ∼physics

8.19

Ἕκαστον πρός τι γέγονεν, ἵππος, ἄμπελος. τί θαυμάζεις; καὶ ὁ Ἥλιος ἐρεῖ· πρός τι ἔργου γέγονα, καὶ οἱ λοιποὶ θεοί. σὺ οὖν πρὸς τί; τὸ ἥδεσθαι; ἴδε εἰ ἀνέχεται ἡ ἔννοια.

8.20

Ἡ Φύσις ἐστόχασται ἑκάστου οὐδέν τι ἔλασσον τῆς ἀπολήξεως ἢ τῆς ἀρχῆς τε καὶ διεξαγωγῆς, ὡς ὁ ἀναβάλλων τὴν σφαῖραν· τί οὖν ἀγαθὸν τῷ σφαιρίῳ ἀναφερομένῳ ἢ κακὸν καταφερομένῳ ἢ καὶ πεπτωκότι; τί δὲ ἀγαθὸν τῇ πομφόλυγι συνεστώσῃ ἢ κακὸν διαλυθείσῃ; τὰ ὅμοια δὲ καὶ ἐπὶ λύχνου.

8.21

Ἔκστρεψον καὶ θέασαι οἷόν ἐστι, γηρᾶσαν δὲ οἷον γίνεται, νοσῆσαν δέ, πορνεῦσαν.

Βραχύβιον καὶ ὁ ἐπαινῶν καὶ ὁ ἐπαινούμενος καὶ ὁ μνημονεύων καὶ ὁ μνημονευόμενος. προσέτι δὲ καὶ ἐν

8.19

Ἕκαστον πρός τι γέγονεν, ἵππος, |vine τί θαυμάζεις;

καὶ ὁ Ἥλιος ἐρεῖ· πρός τι ἔργου γέγονα, καὶ οἱ λοιποὶ θεοί.

σὺ οὖν πρὸς τί; τὸ |ἥδομαι?: , ἵνα be|raise; endure ἡ |thought

8.20

Ἡ |nature (of a thing) καὶ ἑκάστου οὐδέν τι ἔλασσον τῆς

ἀπολήξεως ἢ τῆς ἀρχῆς τε καὶ διεξαγωγῆς, ὡς ὁ

|delay; sing τὴν |ball τί οὖν ἀγαθὸν τῷ σφαιρίῳ

|bring up ἢ κακὸν |bring down, kill ἢ καὶ πεπτωκότι; τί

δὲ ἀγαθὸν τῇ πομφόλυγι |unite; confront κακὸν |break up; relax, weaken

τὰ ὅμοια δὲ καὶ ἐπὶ |lamp

8.21

|turn inside out καὶ θέασαι οἷόν ἐστι, γηρᾶσαν δὲ οἷον γίνεται,

|be sick, mad, suffer be|prostitute

Βραχύβιον καὶ ὁ ἐπαινῶν καὶ ὁ |concur καὶ ὁ

|remember, remind καὶ ὁ |remember, remind |in addition καὶ ἐν

horse, a vine. Why wonderest thou? The sun itself will say of itself, I was made for something; and so hath every god its proper function. What then were then made for? to disport and delight thyself? See how even common sense and reason cannot brook it.

XVIII. Nature hath its end as well in the end and final consummation of anything that is, as in the begin-nine and continuation of it.

XIX. As one that tosseth up a ball. And what is a ball the better, if the motion of it be upwards; or the worse if it be downwards; or if it chance to fall upon the ground? So for the bubble; if it continue, what it the better? and if it dissolve, what is it the worse And so is it of a candle too. And so must thou reason with thyself, both in matter of fame, and in matter of death. For as for the body itself, (the subject of death) wouldest thou know the vileness of it? Turn it about that thou mayest behold it the worst sides upwards as well, as in its more ordinary pleasant shape; how doth it look, when it is old and withered? when sick and pained? when in the act of lust, and fornication? And as for fame. This life is short. Both he that praiseth, and he that is praised; he that remembers, and he that is remembered, will soon be dust and ashes. Besides, it is but in one corner of this part of the world that thou art praised; and yet

vocabulary
ἀναφέρω bring up ∼bear
αὔριον tomorrow
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
γωνία corner, angle
δόγμα -τος (n, 3) belief, legal decision
ἔλαιον oil, olive oil ∼olive
ἐνταῦθα there, here
ἱδρώς sweat ∼exude
λούω wash, bathe
ὁποῖος whatever kind
πηγή headwaters, fountain
πηγός stout, mighty
προσέχω direct to; think about
ῥύπος (pl) dirt
σημαίνω give orders to; show; mark ∼semaphore
σήμερον today
ὑπόκειμαι lie under; be assumed; allow, submit

γωνίᾳ τούτου τοῦ κλίματος καὶ οὐδὲ ἐνταῦθα πάντες συμφωνοῦσι καὶ οὐδὲ αὐτός τις ἑαυτῷ· καὶ ὅλη δὲ ἡ γῆ στιγμή.

8.22

Πρόσεχε τῷ ὑποκειμένῳ ἢ τῷ δόγματι ἢ τῇ ἐνεργείᾳ ἢ τῷ σημαινομένῳ.

Δικαίως ταῦτα πάσχεις· μᾶλλον δὲ θέλεις ἀγαθὸς αὔριον γενέσθαι ἢ σήμερον εἶναι.

8.23

Πράσσω τι; πράσσω ἐπ᾽ ἀνθρώπων εὐποιίαν ἀναφέρων. συμβαίνει τί μοι; δέχομαι ἐπὶ τοὺς θεοὺς ἀναφέρων καὶ τὴν πάντων πηγήν, ἀφ᾽ ἧς πάντα τὰ γινόμενα συμμηρύεται.

8.24

Ὁποῖόν σοι φαίνεται τὸ λούεσθαι· ἔλαιον, ἱδρώς, ῥύπος, ὕδωρ γλοιῶδες, πάντα σικχαντά· τοιοῦτον πᾶν μέρος τοῦ βίου καὶ πᾶν ὑποκείμενον.

|corner, angle *τούτου τοῦ κλίματος καὶ οὐδὲ* |there, here *τάντες συμφωνοῦσι καὶ οὐδὲ αὐτός τις ἑαυτῷ· καὶ ὅλη δὲ ἡ γῆ στιγμή.*

8.22

|direct to; think about |lie under; be assumed; allow, submit |belief, legal *τῇ ἐνεργείᾳ ἢ τῷ*

|give orders to; show; mark

Δικαίως ταῦτα πάσχεις· μᾶλλον δὲ θέλεις ἀγαθὸς |tomorrow *γενέσθαι ἢ* |today *εἶναι.*

8.23

Πράσσω τι; πράσσω ἐπ᾽ ἀνθρώπων εὐποιίαν |bring up *συμβαίνει τί μοι; δέχομαι ἐπὶ τοὺς θεοὺς* |bring up *καὶ τὴν πάντων πηγήν, ἀφ᾽ ἧς πάντα τὰ γινόμενα συμμηρύεται.*

8.24

|whatever kind *μαίνεται τὸ* |wash, bathe |oil |sweat |(pl) dirt *ὕδωρ γλοιῶδες, πάντα σικχαντά· τοιοῦτον πᾶν μέρος τοῦ βίου καὶ πᾶν* |lie under; be assumed; allow, submit

in this corner, thou hast not the joint praises of all men; no nor scarce of any one constantly. And yet the whole earth itself, what is it but as one point, in regard of the whole world?

XX. That which must be the subject of thy consideration, is either the matter itself, or the dogma, or the operation, or the true sense and signification.

XXI. Most justly have these things happened unto thee: why dost not thou amend? O but thou hadst rather become good to-morrow, than to be so to-day.

XXII. Shall I do it? I will; so the end of my action be to do good unto men. Doth anything by way of cross or adversity happen unto me? I accept it, with reference unto the Gods, and their providence; the fountain of all things, from which whatsoever comes to pass, doth hang and depend.

XXIII. By one action judge of the rest: this bathing which usually takes up so much of our time, what is it? Oil, sweat, filth; or the sordes of the body: an excrementitious viscosity, the excrements of oil and other ointments used about the body, and mixed with the sordes of the body: all base and loathsome. And such almost is every

vocabulary
διάκρισις -εως (f) separation, decision
δριμύς (ῑ) sharp, piercing, bitter
εἶτα then, therefore, next
ἔνιοι some
ἐξίτηλος fading
εὐδαίμων blessed with a good genius
εὔνοια good will, gift
εὐφροσύνη happiness ∼frenzy
ἤτοι truly; either, or
κατατήκω cause to melt, dissolve
κίνησις -εως (ῑι, f) motion
μεθίστημι change, substitute; withdraw; change sides; (mid) send away ∼station
μεταβάλλω alter, transform
μνημονεύω remember, remind
πάλαι long ago ∼paleo
πάλη wrestling ∼Pallas
πάλλω shake, brandish ∼Pallas
πιθανός persuasive
ποῦ where?
σβέννυμι (ῡ) extinguish, go out
σκεδάννυμι (ῡ) shed, disperse
τυφόω (ῡ) (mp) be crazy
φαντασία appearance; imagination

8.25

Λούκιλλα Οὐῆρον, εἶτα Λούκιλλα· Σέκουνδα Μάξιμον, εἶτα Σέκουνδα· Ἐπιτύγχανος Διότιμον, εἶτα Ἐπιτύγχανος· Φαυστῖναν Ἀντωνῖνος, εἶτα Ἀντωνῖνος. τοιαῦτα πάντα· Κέλερ Ἀδριανόν, εἶτα Κέλερ. οἱ δὲ δριμεῖς ἐκεῖνοι ἢ προγνωστικοὶ ἢ τετυφωμένοι ποῦ; οἷον, δριμεῖς μὲν Χάραξ καὶ Δημήτριος ὁ Πλατωνικὸς καὶ Εὐδαίμων καὶ εἴ τις τοιοῦτος. πάντα ἐφήμερα, τεθνηκότα πάλαι· ἔνιοι μὲν οὐδὲ ἐπ᾽ ὀλίγον μνημονευθέντες, οἱ δὲ εἰς μύθους μεταβαλόντες, οἱ δὲ ἤδη καὶ ἐκ μύθων ἐξίτηλοι. τούτων οὖν μεμνῆσθαι ὅτι δεήσει ἤτοι σκεδασθῆναι τὸ συγκριμάτιόν σου ἢ σβεσθῆναι τὸ πνευμάτιον ἢ μεταστῆναι καὶ ἀλλαχοῦ καταταχθῆναι.

8.26

Εὐφροσύνη ἀνθρώπου ποιεῖν τὰ ἴδια ἀνθρώπου, ἴδιον δὲ ἀνθρώπου εὔνοια πρὸς τὸ ὁμόφυλον, ὑπερόρασις τῶν αἰσθητικῶν κινήσεων, διάκρισις τῶν πιθανῶν φαντασιῶν,

8.25

Λούκιλλα Οὐῆρον, |then, therefore, next Σέκουνδα Μάξιμον, |then, therefore, next Ἐπιτύγχανος Διότιμον, |then, therefore, next Ἐπιτύγχανος· Φαυστῖναν Ἀντωνῖνος, |then, therefore, next τοιαῦτα πάντα· Κέλερ Ἀδριανόν, |then, therefore, next |sharp, piercing, bitter οἱ δὲ |sharp, piercing, bitter |blessed with a good genius |some μὲν οὐδὲ ἐπ᾽ ὀλίγον |remember, remind, οἱ δὲ εἰς μύθους |alter, transform, οἱ δὲ ἤδη καὶ ἐκ μύθων |fading τούτων οὖν μεμνῆσθαι ὅτι δεήσει |truly; either, or |shed, disperse τὸ συγκριμάτιόν σου ἢ |extinguish, go out πνεῦμάτιον ἢ |change, substitute; change sides; (mid) withdraw; (mid) send away ταταχθῆναι.

8.26

|happiness ἀνθρώπου ποιεῖν τὰ ἴδια ἀνθρώπου, ἴδιον δὲ ἀνθρώπου |good will, gift τὸ ὁμόφυλον, ὑπερόρασις τῶν αἰσθητικῶν |motion, |separation, decision |persuasive |appearance; imagination,

part of our life; and every worldly object.

XXIV. Lucilla buried Verus; then was Lucilla herself buried by others. So Secunda Maximus, then Secunda herself. So Epitynchanus, Diotimus; then Epitynchanus himself. So Antoninus Pius, Faustina his wife; then Antoninus himself. This is the course of the world. First Celer, Adrianus; then Adrianus himself. And those austere ones; those that foretold other men's deaths; those that were so proud and stately, where are they now? Those austere ones I mean, such as were Charax, and Demetrius the Platonic, and Eudaemon, and others like unto those. They were all but for one day; all dead and gone long since. Some of them no sooner dead, than forgotten. Others soon turned into fables. Of others, even that which was fabulous, is now long since forgotten. This thereafter thou must remember, that whatsoever thou art compounded of, shall soon be dispersed, and that thy life and breath, or thy soul, shall either be no more or shall ranslated (sp.), and appointed to some certain place and station.

XXV. The true joy of a man, is to do that which properly belongs unto a man. That which is most proper unto a man, is, first, to be kindly affected towards them that are of the same kind and nature as he is himself to contemn all sensual motions and appetites, to

vocabulary
ἀγγεῖον vessel
αἰθρία clear air
ἀποφαίνω display, declare
γαλήνη stillness of wind or sea
διαφυλάσσω guard, observe
ἔνδον in the house of; within
ἔξειμι go forth; is possible ∼ion
ἐπιθυμία (ῡ) desire, thing desired
ἤτοι truly; either, or
κρίσις -εως (f) decision, issue
ὁρμή pressure, assault, order ∼hormone
οὐκοῦν not so?; and so
περίκειμαι set about, cover, be a profit
πόνος toil, suffering ∼osteopenia
σεαυτοῦ yourself
συνεχής (ῡ) continuously
ταραχή upsetness, confusion
ὑπολαμβάνω take under one's support, seize; speak up; imagine ∼epilepsy
φαντασία appearance; imagination
φύσις -εως (f) nature (of a thing) ∼physics

ἐπιθεώρησις τῆς τῶν ὅλων φύσεως καὶ τῶν κατ᾽ αὐτὴν γινομένων.

8.27

Τρεῖς *σχέσεις· ἡ μὲν πρὸς τὸ ἀγγεῖον τὸ περικείμενον, ἡ δὲ πρὸς τὴν θείαν αἰτίαν, ἀφ᾽ ἧς συμβαίνει πᾶσι πάντα, ἡ δὲ πρὸς τοὺς συμβιοῦντας.*

8.28

Ὁ Πόνος *ἤτοι τῷ σώματι κακόν· οὐκοῦν ἀποφαινέσθω· ἢ τῇ ψυχῇ· ἀλλ᾽ ἔξεστιν αὐτῇ τὴν ἰδίαν αἰθρίαν καὶ γαλήνην διαφυλάσσειν καὶ μὴ ὑπολαμβάνειν ὅτι κακόν. πᾶσα γὰρ κρίσις καὶ ὁρμὴ καὶ ὄρεξις καὶ ἔκκλισις ἔνδον καὶ οὐδὲν ὧδε ἀναβαίνει.*

8.29

Ἐξάλειφε *τὰς φαντασίας συνεχῶς σεαυτῷ λέγων· νῦν ἐπ᾽ ἐμοί ἐστιν ἵνα ἐν ταύτῃ τῇ ψυχῇ μηδεμία πονηρία ᾖ μηδὲ ἐπιθυμία μηδὲ ὅλως ταραχή τις, ἀλλὰ βλέπων πάντα*

ἐπιθεώρησις τῆς τῶν ὅλων |nature (of a thing) κατ᾽ αὐτὴν γινομένων.

8.27

Τρεῖς σχέσεις· ἡ μὲν πρὸς τὸ |vessel τὸ |set about, cover, be a profit ἡ δὲ πρὸς τὴν θείαν αἰτίαν, ἀφ᾽ ἧς συμβαίνει πᾶσι πάντα, ἡ δὲ πρὸς τοὺς συμβιοῦντας.

8.28

Ὅ |toil, suffering |truly; either, or ὦ σώματι κακόν· |not so?; and so |display, declare ἢ τῇ ψυχῇ· ἀλλ᾽ ἔξεστιν αὐτῇ τὴν ἰδίαν |clear air καὶ |stillness of wind or sea |guard, observe καὶ μὴ |take under one's support, seize; speak up; imagine ἵν. πᾶσα γὰρ |decision, issue αὶ |pressure, assault, order ρεξις καὶ ἔκκλισις |in the house of; within ὐδὲν ὧδε ἀναβαίνει.

8.29

Ἐξάλειφε τὰς |appearance; imagination |continuously |yourself λέγων· νῦν ἐπ᾽ ἐμοί ἐστιν ἵνα ἐν ταύτῃ τῇ ψυχῇ μηδεμία πονηρία ᾖ μηδὲ ἐπιθυμία μηδὲ ὅλως |upsetness, confusion ς, ἀλλὰ βλέπων πάντα

discern rightly all plausible fancies and imaginations, to contemplate the nature of the universe; both it, and things that are done in it. In which kind of contemplation three several relations are to be observed The first, to the apparent secondary cause. The Second to the first original cause, God, from whom originally proceeds whatsoever doth happen in the world. The third and last, to them that we live and converse with: what use may be made of it, to their use and benefit.

XXVI. If pain be an evil, either it is in regard of the body; (and that cannot be, because the body of itself is altogether insensible:) or in regard of the soul But it is in the power of the soul, to preserve her own peace and tranquillity, and not to suppose that pain is evil. For all judgment and deliberation; all prosecution, or aversation is from within, whither the sense of evil (except it be let in by opinion) cannot penetrate.

XXVII. Wipe off all idle fancies, and say unto thyself incessantly; Now if I will, it is in my power to keep out of this my soul all wickedness, all lust, and concupiscences, all trouble and confusion. But on the contrary to behold and consider all things according to their true nature, and to carry myself towards everything according to its true worth. Remember then this thy power that nature hath given thee.

vocabulary
ἀδελφή sister
αὐλή courtyard
διάδοχος being successor
εἶτα then, therefore, next
ἐξουσία authority, office
ἔπειμι lie upon; approach ∼ion
ἐπιγράφω scratch, graze ∼photograph
ἔσχατος farthest, last
ἰατρός (ᾱ) physician
καταλείπω leave behind, abandon ∼eclipse
καταλιμπάνω leave behind, abandon
κόσμιος well-behaved
μνῆμα -τος (n, 3) reminder, memorial ∼mnemonic
οἰκεῖος household, familiar, proper
ὁποῖος whatever kind
πόσος how many, much, far?
πρόγονος elder, ancestor ∼genus
σπάω draw, pull out, pluck ∼spatula
συγγενεύς inborn, kin to
συγγενής inborn, kin to
ὑγιής sound, profitable ∼hygiene
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

ὁποῖά ἐστι χρῶμαι ἑκάστῳ κατ᾽ ἀξίαν. μέμνησο ταύτης τῆς ἐξουσίας κατὰ φύσιν.

8.30

Λαλεῖν καὶ ἐν συγκλήτῳ καὶ πρὸς πάνθ᾽ ὁντινοῦν κοσμίως, μὴ περιτράνως· ὑγιεῖ λόγῳ χρῆσθαι.

8.31

Αὐλὴ Αὐγούστου, γυνή, θυγάτηρ, ἔγγονοι, πρόγονοι, ἀδελφή, Ἀγρίππας, συγγενεῖς, οἰκεῖοι, φίλοι, Ἄρειος, Μαικήνας, ἰατροί, θύται· ὅλης αὐλῆς θάνατος. εἶτα ἔπιθι τὰς ἄλλας... μὴ καθ᾽ ἑνὸς ἀνθρώπου θάνατον, οἷον Πομπηίων. κἀκεῖνο δὲ τὸ ἐπιγραφόμενον τοῖς μνήμασιν· ἔσχατος τοῦ ἰδίου γένους, ἐπιλογίζεσθαι πόσα ἐσπάσθησαν οἱ πρὸ αὐτῶν, ἵνα διάδοχόν τινα καταλίπωσιν, εἶτα ἀνάγκη ἔσχατόν τινα γενέσθαι· πάλιν ὦδε ὅλου γένους θάνατον.

|whatever kind ῶμαι ἑκάστῳ κατ᾽ ἀξίαν. μέμνησο ταύτης

τῆς |authority, office κατὰ φύσιν.

8.30

Λαλεῖν καὶ ἐν συγκλήτῳ καὶ πρὸς πάνθ᾽ ὁντινοῦν |well-behaved

μὴ περιτράνως· |sound, profitable ῳ χρῆσθαι.

8.31

|courtyard γούστου, γυνή, θυγάτηρ, ἔγγονοι, |elder, ancestor

|sister Ἀγρίππας, συγγενεῖς, |household, familiar, proper Ἄρειος,

Μαικήνας, |physician ῦται· ὅλης |courtyard ίνατος. |then, next therefore,

|lie upon; approach μὴ καθ᾽ ἑνὸς ἀνθρώπου θάνατον,

οἷον Πομπηίων. κἀκεῖνο δὲ τὸ |graze τοῖς

|reminder, memorial |farthest τοῦ ἰδίου γένους, ἐπιλογίζεσθαι

|how many, much, far? |draw, pull out οἱ πρὸ αὐτῶν, ἵνα |being successor

καταλίπωσιν, |then, next therefore, |farthest τινα γενέσθαι· πάλιν

ὧδε ὅλου γένους θάνατον.

XXVIII. Whether thou speak in the Senate or whether thou speak to any particular, let thy speech In always grave and modest. But thou must not openly and vulgarly observe that sound and exact form of speaking, concerning that which is truly good and truly civil; the vanity of the world, and of worldly men: which otherwise truth and reason doth prescribe.

XXIX. Augustus his court; his wife, his daughter, his nephews, his sons in law his sister, Agrippa, his kinsmen, his domestics, his friends; Areus, Maecenas, his slayers of beasts for sacrifice and divination: there thou hast the death of a whole court together. Proceed now on to the rest that have been since that of Augustus. Hath death dwelt with them otherwise, though so many and so stately whilst they lived, than it doth use to deal with any one particular man? Consider now the death of a whole kindred and family, as of that of the Pompeys, as that also that useth to be written upon some monuments, HE WAS THE LAST OF HIS OWN KINDRED. O what care did his predecessors take, that they might leave a successor, yet behold at last one or other must of necessity be THE LAST. Here again therefore consider the death of a whole kindred.

XXX.

vocabulary
ἀντικαθίστημι replace; set against
ἀποκόπτω cut off
ἀποσχίζω sever
ἀποτέμνω cut off, sever ∼tonsure
ἀρκέω satisfy; ward off, defend; suffice
ἄτυφος (ῠ) not puffed up
βίος life ∼biology
ἐναρμόζω fit in
ἐνίστημι install; threaten; block
ἔξωθεν from outside
εὐγνώμων considerate, sensible
κωλύω (ῡ) hinder, prevent
πότε when?
πρᾶξις -εως (f) result, business ∼practice
συντίθημι hearken, mark ∼thesis
σώφρων sensible, prudent ∼frenzy
χωρίς separately; except, other than ∼heir

8.32

Συντιθέναι δεῖ τὸν βίον κατὰ μίαν πρᾶξιν καὶ εἰ ἑκάστη τὸ ἑαυτῆς παρέχει ὡς οἷόν τε, ἀρκεῖσθαι· ἵνα δὲ τὸ ἑαυτῆς παρέχῃ, οὐδὲ εἷς σε κωλῦσαι δύναται.— ἀλλ᾽ ἐνστήσεταί τι ἔξωθεν.— οὐδὲν εἴς γε τὸ δικαίως καὶ σωφρόνως καὶ εὐλογίστως, ἄλλο δέ τι ἴσως ἐνεργητικὸν κωλυθήσεται, ἀλλὰ τῇ πρὸς αὐτὸ τὸ κώλυμα εὐαρεστήσει καὶ τῇ ἐπὶ τὸ διδόμενον εὐγνώμονι μεταβάσει εὐθὺς ἄλλη πρᾶξις ἀντικαθίσταται ἐναρμόσουσα εἰς τὴν σύνθεσιν, περὶ ἧς ὁ λόγος.

8.33

Ἀτύφως μὲν λαβεῖν, εὐλύτως δὲ ἀφεῖναι.

8.34

Εἴ ποτε εἶδες χεῖρα ἀποκεκομμένην ἢ πόδα ἢ κεφαλὴν ἀποτετμημένην, χωρίς πού ποτε ἀπὸ τοῦ λοιποῦ σώματος κειμένην· τοιοῦτον ἑαυτὸν ποιεῖ, ὅσον ἐφ᾽ ἑαυτῷ, ὁ μὴ θέλων τὸ συμβαῖνον καὶ ἀποσχίζων ἑαυτὸν ἢ ὁ

8.32

|hearken, mark ῾ῑ τὸν |life κατὰ μίαν |result, business καὶ εἰ ἑκάστη τὸ ἑαυτῆς παρέχει ὡς οἷόν τε, |satisfy; ward off, defend; suffice δὲ τὸ ἑαυτῆς παρέχῃ, οὐδὲ εἷς σε |hinder, prevent δύναται.— ἀλλ᾽ |install; threaten; block τι |from outside ὐδὲν εἷς γε τὸ δικαίως καὶ |sensible, prudent καὶ εὐλογίστως, ἄλλο δέ τι ἴσως ἐνεργητικὸν |hinder, prevent ἀλλὰ τῇ πρὸς αὐτὸ τὸ κώλυμα εὐαρεστήσει καὶ τῇ ἐπὶ τὸ διδόμενον |considerate, sensible μεταβάσει εὐθὺς ἄλλη |result, business |replace; set against |fit in εἰς τὴν σύνθεσιν, περὶ ἧς ὁ λόγος.

8.33

|not puffed up λαβεῖν, εὐλύτως δὲ ἀφεῖναι.

8.34

Εἴ ποτε εἶδες χεῖρα |cut off ἢ πόδα ἢ κεφαλὴν |cut off, sever ἁ|separately; ex-cept, other than πλῶς ἀπὸ τοῦ λοιποῦ σώματος κειμένην· τοιοῦτον ἑαυτὸν ποιεῖ, ὅσον ἐφ᾽ ἑαυτῷ, ὁ μὴ θέλων τὸ συμβαῖνον καὶ |sever ἑαυτὸν ἢ ὁ

Contract thy whole life to the measure and proportion of one single action. And if in every particular action thou dost perform what is fitting to the utmost of thy power, let it suffice thee. And who can hinder thee, but that thou mayest perform what is fitting? But there may be some outward let and impediment. Not any, that can hinder thee, but that whatsoever thou dost, thou may do it, justly, temperately, and with the praise of God. Yea, but there may be somewhat, whereby some operation or other of thine may be hindered. And then, with that very thing that doth hinder, thou mayest he well pleased, and so by this gentle and equanimious conversion of thy mind unto that which may be, instead of that which at first thou didst intend, in the room of that former action there succeedeth another, which agrees as well with this contraction of thy life, that we now speak of.

XXXI. Receive temporal blessings without ostentation, when they are sent and thou shalt be able to part with them with all readiness and facility when they are taken from thee again.

XXXII. If ever thou sawest either a hand, or a foot, or a head lying by itself, in some place or other, as cut off from the rest of the body, such must thou conceive him to make himself, as much as in him lieth, that either is offended with anything that is happened, (whatsoever it be) and as it were divides himself from it: or that commits anything against the natural

vocabulary
ἀκοινώνητος not shared, not sharing in
ἀντιβαίνω resist
ἀποκόπτω cut off
ἀπολαμβάνω receive, recover, take aside, cut off ∼epilepsy
ἀπορρήγνυμι (ῡ) break off, apart
ἀπορρίπτω cast away
διακόπτω cut through, interrupt
ἐνίστημι install; threaten; block
ἑνόω unite
ἔξειμι go forth; is possible ∼ion
ἐπανέρχομαι return; ascend
ἐπιτρέπω entrust, decide, allow ∼trophy
ζῷον being, animal; picture
μείρομαι receive as a portion ∼Moira
πότε when?
σεαυτοῦ yourself
σκέπτομαι look, look at, watch ∼skeptic
συμφύω pull together, mend
συνέρχομαι come together
σχεδόν near, approximately at ∼ischemia
τάξις -εως (f) arrangement, military unit
τιμάω (ῑ) honor, exalt
ὕλη (ῡ) forest, firewood
ὑλήεις (ῡ) wooded
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χρηστότης -τος (f, 3) goodness
χωρίζω divide; distinguish, pull down

ἀκοινώνητόν τι πράσσων. ἀπέρριψαί πού ποτε ἀπὸ τῆς κατὰ φύσιν ἑνώσεως· ἐπεφύκεις γὰρ μέρος· νῦν δὲ σεαυτὸν ἀπέκοψας. ἀλλ᾽ ὦδε κομψὸν ἐκεῖνο, ὅτι ἔξεστί σοι πάλιν ἑνῶσαι σεαυτόν. τοῦτο ἄλλῳ μέρει οὐδενὶ θεὸς ἐπέτρεψεν, χωρισθέντι καὶ διακοπέντι πάλιν συνελθεῖν, ἀλλὰ σκέψαι τὴν χρηστότητα ᾗ τετίμηκε τὸν ἄνθρωπον· καὶ γὰρ ἵνα τὴν ἀρχὴν μὴ ἀπορραγῇ ἀπὸ τοῦ ὅλου ἐπ᾽ αὐτῷ ἐποίησε, καὶ ἀπορραγέντι πάλιν ἐπανελθεῖν καὶ συμφῦναι καὶ τὴν τοῦ μέρους τάξιν ἀπολαβεῖν ἐποίησεν.

8.35

Ὥσπερ τὰς ἄλλας δυνάμεις ἑκάστῳ τῶν λογικῶν σχεδὸν ὅσον ἡ τῶν λογικῶν φύσις, οὕτως καὶ ταύτην παρ᾽ αὐτῆς εἰλήφαμεν. ὃν τρόπον γὰρ ἐκείνη πᾶν τὸ ἐνιστάμενον καὶ ἀντιβαῖνον ἐπιπεριτρέπει καὶ κατατάσσει εἰς τὴν εἱμαρμένην καὶ μέρος ἑαυτῆς ποιεῖ, οὕτως καὶ τὸ λογικὸν ζῷον δύναται πᾶν κώλυμα ὕλην ἑαυτοῦ ποιεῖν καὶ χρῆσθαι αὐτῷ, ἐφ᾽ οἷον ἂν καὶ ὥρμησεν.

|not shared, not sharing in τι πράσσων. |cast away πού ποτε ἀπὸ τῆς κατὰ φύσιν ἑνώσεως· ἐπεφύκεις γὰρ μέρος· νῦν δὲ |yourself |cut off ἀλλ᾽ ὧδε κομψὸν ἐκεῖνο, ὅτι ἔξεστί σοι πάλιν |unite |yourself τοῦτο ἄλλῳ μέρει οὐδενὶ θεὸς |entrust, decide, allow |divide; distinguish, pull down |cut through, interrupt πάλιν |come together ἀλλὰ |look, look at, watch |goodness ἢ |honor τὸν ἄνθρωπον· καὶ γὰρ ἵνα τὴν ἀρχὴν μὴ |break off, apart ὃ τοῦ ὅλου ἐπ᾽ αὐτῷ ἐποίησε, καὶ |break off, apart πάλιν |return; ascend καὶ |συμφύω?: pull together, mend; or |συμφύω?: pull together, mend |receive, recover, take aside, cut off ἦσεν.

8.35

Ὥσπερ τὰς ἄλλας δυνάμεις ἑκάστῳ τῶν λογικῶν |about ὅσον ἡ τῶν λογικῶν |nature (of a thing) ταύτην παρ᾽ αὐτῆς εἰλήφαμεν. ὃν τρόπον γὰρ ἐκείνη πᾶν τὸ |install; threaten; block καὶ |resist ἐπιπεριτρέπει καὶ κατατάσσει εἰς τὴν |receive as a portion μέρος ἑαυτῆς ποιεῖ, οὕτως καὶ τὸ λογικὸν ζῷον δύναται πᾶν κώλυμα ὕλην ἑαυτοῦ ποιεῖν καὶ χρῆσθαι αὐτῷ, ἐφ᾽ οἷον ἂν καὶ ὥρμησεν.

law of mutual correspondence, and society among men: or, he that, commits any act of uncharitableness. Whosoever thou art, thou art such, thou art cast forth I know not whither out of the general unity, which is according to nature. Thou went born indeed a part, but now thou hast cut thyself off. However, herein is matter of joy and exultation, that thou mayst be united again. God hath not granted it unto any other part, that once separated and cut off, it might be reunited, and come together again. But, behold, that GOODNESS how great and immense it is! which hath so much esteemed MAN. As at first he was so made, that he needed not, except he would himself, have divided himself from the whole; so once divided and cut off, IT hath so provided and ordered it, that if he would himself, he might return, and grow together again, and be admitted into its former rank and place of a part, as he was before.

XXXIII. As almost all her other faculties and properties the nature of the universe hath imparted unto every reasonable creature, so this in particular we have received from her, that as whatsoever doth oppose itself unto her, and doth withstand her in her purposes and intentions, she doth, though against its will and intention, bring it about to herself, to serve herself of it in the execution of her own destinated ends; and so by this though not intended co-operation of it with herself makes it part of herself whether it will or no. So may every reasonable creature, what crosses and impediments soever it meets with in the course of this mortal life, it may use them as fit and proper objects, to the furtherance of whatsoever it intended and absolutely proposed unto itself

vocabulary
αἰσχύνω (ῡ) spoil, disgrace, disfigure, mar
ἁνδάνω please ∼hedonism
ἀντέχω hold up as protection against ∼ischemia
ἀφόρητος unendurable; irresistible
βαρέω be heavy with ∼baritone
βαρύς heavy ∼baritone
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
γέλοιος laughable; joking
γραῖα old woman ∼geriatric
διάνοια a thought; intelligence
εἶτα then, therefore, next
ἐπερωτάω consult, ask
ἐπιγίγνομαι succeed, come after ∼genus
ἐπίπονος of/with pain, toil ∼osteopenia
ἥδομαι be pleased, enjoy ∼hedonism
μείρομαι receive as a portion ∼Moira
μῆτις -ος (f) counsel, skill, plan ∼meter
ὁμολογέω agree with/to
παρακάθημαι sit near
παροίχομαι pass, keep going
περιορίζω set boundaries
πιθανός persuasive
σεαυτοῦ yourself
σορός (f) urn; coffin
συγχέω entangle, destroy, confound
φαντασία appearance; imagination
ψιλός (ῑ) naked, bare ∼epsilon

8.36

Μή σε συγχείτω ἡ τοῦ ὅλου βίου φαντασία, μὴ συμπερινόει ἐπίπονα οἷα καὶ ὅσα πιθανὸν ἐπιγεγενῆσθαι, ἀλλὰ καθ᾽ ἕκαστον τῶν παρόντων ἐπερώτα σεαυτόν· τί τοῦ ἔργου τὸ ἀφόρητον καὶ ἀνύποιστον; αἰσχυνθήσῃ γὰρ ὁμολογῆσαι. ἔπειτα ἀναμίμνῃσκε σεαυτὸν ὅτι οὔτε τὸ μέλλον οὔτε τὸ παρῳχηκὸς βαρεῖ σε, ἀλλ᾽ ἀεὶ τὸ παρόν, τοῦτο δὲ κατασμικρύνεται, ἐὰν αὐτὸ μόνον περιορίσῃς καὶ ἀπελέγχῃς τὴν διάνοιαν, εἰ πρὸς τοῦτο ψιλὸν ἀντέχειν μὴ δύναται.

8.37

Μήτι νῦν παρακάθηται τῇ Οὐήρου σορῷ Πάνθεια ἢ Πέργαμος; τί δέ, τῇ Ἀδριανοῦ Χαβρίας ἢ Διότιμος; γελοῖον. τί δέ, εἰ παρεκάθηντο, ἔμελλον αἰσθάνεσθαι; τί δέ, εἰ ᾐσθάνοντο, ἔμελλον ἡσθήσεσθαι; τί δέ, εἰ ἤδοντο, ἔμελλον οὗτοι ἀθάνατοι εἶναι; οὐχὶ καὶ τούτους πρῶτον μὲν γραίας καὶ γέροντας γενέσθαι οὕτως εἵμαρτο, εἶτα

8.36

Μή σε |entangle, destroy, confound τοῦ ὅλου βίου |appearance; imagination μὴ συμπερινόει |of/with pain, toil τὶ ὅσα |persuasive ἐπιγενῆσθαι, ἀλλὰ καθ' ἕκαστον τῶν παρόντων |consult, ask|yourself τί τοῦ ἔργου τὸ |unendurable; irresistible ἰὶ ἀνύποιστον; |spoil, disgrace γὰρ |agree with/to ἔπειτα ἀναμίμνῃσκε |yourself ὅτι οὔτε τὸ μέλλον οὔτε τὸ |pass, keep going ρεῖ σε, ἀλλ' ἀεὶ τὸ παρόν, τοῦτο δὲ κατασμικρύνεται, ἐὰν αὐτὸ μόνον |set boundaries ὶ ἀπελέγχῃς τὴν |a thought; intelligence ἰ πρὸς τοῦτο |naked, bare |hold up as protection against δύναται.

8.37

|counsel, skill, plan ὖν παρακάθηται τῇ Οὐήρου |urn; coffin Π΄νθεια ἢ Πέργαμος; τί δέ, τῇ Ἁδριανοῦ Χαβρίας ἢ Διότιμος; |laughable; joking τί δέ, εἰ |sit near , ἔμελλον αἰσθάνεσθαι; τί δέ, εἰ ᾔσθάνοντο, ἔμελλον |be pleased, enjoy ΄ δέ, εἰ ἥδοντο, ἔμελλον οὗτοι ἀθάνατοι εἶναι; οὐχὶ καὶ τούτους πρῶτον μὲν |old woman γέροντας γενέσθαι οὕτως |receive a portion |then, therefore, next

as its natural end and happiness.

XXXIV. Let not the general representation unto thyself of the wretchedness of this our mortal life, trouble thee. Let not thy mind wander up and down, and heap together in her thoughts the many troubles and grievous calamities which thou art as subject unto as any other. But as everything in particular doth happen, put this question unto thyself, and say: What is it that in this present matter, seems unto thee so intolerable? For thou wilt be ashamed to confess it. Then upon this presently call to mind, that neither that which is future, nor that which is past can hurt thee; but that only which is present. (And that also is much lessened, if thou dost lightly circumscribe it:) and then check thy mind if for so little a while, (a mere instant), it cannot hold out with patience.

XXXV. What? are either Panthea or Pergamus abiding to this day by their masters' tombs? or either Chabrias or Diotimus by that of Adrianus? O foolery! For what if they did, would their masters be sensible of It? or if sensible, would they be glad of it? or if glad, were these immortal? Was not it appointed unto them also (both men and women,) to become old in time, and then to die? And these once dead,

vocabulary
αἴσθησις -εως (f) sense perception
ἀρετή goodness, excellence
ἀσφαλής safe, easy, steady, careful
ἀφαιρέω take away ∼heresy
δικαιοσύνη justice
ζῷον being, animal; picture
ἡδονή pleasure
θύλακος (ῡ) sack
κατασκευή fixed assets; condition
λυπέω (ῡ) annoy, distress
ὁρμή pressure, assault, order ∼hormone
οὐκοῦν not so?; and so
σοφός skilled, clever, wise
ὑπολαμβάνω take under one's support, seize; speak up; imagine ∼epilepsy
φύσις -εως (f) nature (of a thing) ∼physics

ἀποθανεῖν; τί οὖν ὕστερον ἔμελλον ἐκεῖνοι ποιεῖν τούτων ἀποθανόντων; γράσος πᾶν τοῦτο καὶ λύθρος ἐν θυλάκῳ.

8.38

Εἰ δύνασαι ὀξὺ βλέπειν, βλέπε κρίνων, φησί, σοφωτάτοις.

8.39

Δικαιοσύνης κατεξαναστατικὴν ἀρετὴν οὐχ ὁρῶ ἐν τῇ τοῦ λογικοῦ ζῴου κατασκευῇ, ἡδονῆς δὲ ὁρῶ τὴν ἐγκράτειαν.

8.40

Ἐὰν ἀφέλῃς τὴν σὴν ὑπόληψιν περὶ τοῦ λυπεῖν σε δοκοῦντος, αὐτὸς ἐν τῷ ἀσφαλεστάτῳ ἔστηκας.— τίς αὐτός;— ὁ λόγος.— ἀλλ᾽ οὐκ εἰμὶ λόγος.— ἔστω. οὐκοῦν ὁ μὲν λόγος αὐτὸς ἑαυτὸν μὴ λυπείτω, εἰ δέ τι ἄλλο σοι κακῶς ἔχει, ὑπολαβέτω αὐτὸ περὶ αὑτοῦ.

8.41

Ἐμποδισμὸς αἰσθήσεως κακὸν ζωτικῆς φύσεως. ἐμποδισμὸς ὁρμῆς ὁμοίως κακὸν ζωτικῆς φύσεως.

ἀποθανεῖν; τί οὖν ὕστερον ἔμελλον ἐκεῖνοι ποιεῖν τούτων ἀποθανόντων; γράσος πᾶν τοῦτο καὶ λύθρος ἐν |sack .

8.38

Εἰ δύνασαι ὀξὺ βλέπειν, βλέπε κρίνων, φησί, |skilled, clever, wise

8.39

|justice κατεξαναστατικὴν |excellence .ὐχ ὁρῶ ἐν τῇ τοῦ λογικοῦ ζῴου |fixed condition assets; |pleasure δὲ ὁρῶ τὴν ἐγκράτειαν.

8.40

Ἐὰν |take away .ὴν σὴν ὑπόληψιν περὶ τοῦ |annoy, distress σε δοκοῦντος, αὐτὸς ἐν τῷ |safe, easy, steady, careful ἕστηκας.— τίς αὐτός;— ὁ λόγος.— ἀλλ᾽ οὐκ εἰμὶ λόγος.— ἔστω. |not so?; and so ὁ μὲν λόγος αὐτὸς ἑαυτὸν μὴ |annoy, distress , εἰ δέ τι ἄλλο σοι κακῶς ἔχει, |take under one's support, seize; speak up; imagine .ὑτοῦ.

8.41

Ἐμποδισμὸς |sense perception .ικὸν ζωτικῆς |nature (of a thing)

ἐμποδισμὸς |pressure, assault, order as- ῦς κακὸν ζωτικῆς |nature (of a thing)

what would become of these former? And when all is done, what is all this for, but for a mere bag of blood and corruption?

XXXVI. If thou beest quick-sighted, be so in matter of judgment, and best discretion, saith he.

XXXVII. In the whole constitution of man, I see not any virtue contrary to justice, whereby it may be resisted and opposed. But one whereby pleasure and voluptuousness may be resisted and opposed, I see: continence.

XXXVIII. If thou canst but withdraw conceit and opinion concerning that which may seem hurtful and offensive, thou thyself art as safe, as safe may be. Thou thyself? and who is that? Thy reason. 'Yea, but I am not reason.' Well, be it so. However, let not thy reason or understanding admit of grief, and if there be anything in thee that is grieved, let that, (whatsoever it be,) conceive its own grief, if it can.

XXXIX. That which is a hindrance of the senses, is an evil to the sensitive nature. That which is a hindrance of the appetitive and prosecutive faculty, is an evil to the sensitive nature. As of the sensitive, so of the vegetative constitution, whatsoever is

vocabulary
αἴσθησις -εως (f) sense perception
ἀποστρέφω turn back, turn off course ∼atrophy
ἅπτω set on fire; attach; mid: touch, seize ∼haptic
βλάπτω break, make fail
βλασφημία profanity, defamation
εἴωθα be accustomed, in the habit
ἑκών willingly, on purpose; giving in too easily
ἐμποδίζω fetter, hinder
εὐφραίνω gladden ∼frenzy
ἡγεμονικός showing leadership
ἡδονή pleasure
κατασκευή fixed assets; condition
κοινός communal, ordinary
κυκλοτερής rounded (by wear) ∼cycle
λυπέω (ῡ) annoy, distress
μεταφέρω transfer; change
οὔπω no longer
πόνος toil, suffering ∼osteopenia
πώποτε never
σεαυτοῦ yourself
σίδηρος iron ∼siderite
σφαῖρος ball
τοίνυν well, then
τύραννος tyrant
ὑγιής sound, profitable ∼hygiene
φύσις -εως (f) nature (of a thing) ∼physics

ἔστι δέ τι ἄλλο ὁμοίως ἐμποδιστικὸν καὶ κακὸν τῆς φυτικῆς κατασκευῆς. οὕτως τοίνυν ἐμποδισμὸς νοῦ κακὸν νοερᾶς φύσεως. πάντα δὴ ταῦτα ἐπὶ σεαυτὸν μετάφερε. πόνος, ἡδονὴ ἅπτεταί σου; ὄψεται ἡ αἴσθησις. ὁρμήσαντι ἔνστημα ἐγένετο; εἰ μὲν ἀνυπεξαιρέτως ὥρμας, ἤδη ὡς λογικοῦ κακόν, εἰ δὲ τὸ κοινὸν λαμβάνεις, οὔπω βέβλαψαι οὐδὲ ἐμπεπόδισαι. τὰ μέντοι τοῦ νοῦ ἴδια οὐδεὶς ἄλλος εἴωθεν ἐμποδίζειν· τούτου γὰρ οὐ πῦρ, οὐ σίδηρος, οὐ τύραννος, οὐ βλασφημία, οὐχ ὁτιοῦν ἅπτεται, ὅταν γένηται σφαῖρος κυκλοτερὴς μονίῃ᾽.

8.42

Οὐκ εἰμὶ ἄξιος ἐμαυτὸν λυπεῖν· οὐδὲ γὰρ ἄλλον πώποτε ἑκὼν ἐλύπησα.

8.43

Εὐφραίνει ἄλλον ἄλλο, ἐμὲ δέ, ἐὰν ὑγιὲς ἔχω τὸ ἡγεμονικόν, μὴ ἀποστρεφόμενον μήτε ἄνθρωπόν τινα μήτε τι τῶν ἀνθρώποις συμβαινόντων, ἀλλὰ πᾶν

ἔστι δέ τι ἄλλο ὁμοίως ἐμποδιστικὸν καὶ κακὸν τῆς φυτικῆς |fixed assets; condition οὕτως |well, then ἐμποδισμὸς νοῦ κακὸν νοερᾶς |nature (of a thing) δὴ ταῦτα ἐπὶ |yourself |transfer; change |toil, suffering |pleasure ἅπτεταί σου; ὄψεται ἡ |sense perception ὁρμήσαντι ἔνστημα ἐγένετο; εἰ μὲν ἀνυπεξαιρέτως ὥρμας, ἤδη ὡς λογικοῦ κακόν, εἰ δὲ τὸ |communal, ordinary μβάνεις, |no longer |break, make fail ἐμπεπόδισαι. τὰ μέντοι τοῦ νοῦ ἴδια οὐδεὶς ἄλλος |be accustomed, in the habit |fetter, hinder τούτου γὰρ οὐ πῦρ, οὐ |iron οὐ |tyrant οὐ |profanity, defamation οὐχ ὁτιοῦν ἅπτεται, ὅταν γένηται |ball |rounded μονίᾳ.

8.42

Οὐκ εἰμὶ ἄξιος ἐμαυτὸν |annoy, distress οὐδὲ γὰρ ἄλλον |never |willingly |annoy, distress

8.43

|gladden ἄλλον ἄλλο, ἐμὲ δέ, ἐὰν |sound, profitable ὠφελῶ τὸ |showing leadership μὴ |turn back μήτε ἄνθρωπόν τινα μήτε τι τῶν ἀνθρώποις συμβαινόντων, ἀλλὰ πᾶν

a hindrance unto it, is also in that respect an evil unto the same. And so likewise, whatsoever is a hindrance unto the mind and understanding, must needs be the proper evil of the reasonable nature. Now apply all those things unto thyself. Do either pain or pleasure seize on thee? Let the senses look to that. Hast thou met with Some obstacle or other in thy purpose and intention? If thou didst propose without due reservation and exception now hath thy reasonable part received a blow indeed But if in general thou didst propose unto thyself what soever might be, thou art not thereby either hurt, nor properly hindered. For in those things that properly belong unto the mind, she cannot be hindered by any man. It is not fire, nor iron; nor the power of a tyrant nor the power of a slandering tongue; nor anything else that can penetrate into her.

XL. If once round and solid, there is no fear that ever it will change.

XLI. Why should I grieve myself; who never did willingly grieve any other! One thing rejoices one and another thing another. As for me, this is my joy, if my understanding be right and sound, as neither averse from any man, nor refusing any of those things which as a man I am subject unto; if

vocabulary
ἆρα interrogative pcl
ἀρκέω satisfy; ward off, defend; suffice
βαρέω be heavy with ~baritone
δαίμων -ονος (m, 3) a god, fate, doom ~demon
ἐνεργέω be active, effect
ἐξῆς in turn
εὐμενής kind
θνητός mortal ~euthanasia
ἵλεως propitious, gracious
κατασκευή fixed assets; condition
λογίζομαι reckon, consider
ὅπου where
ὀρέγω hold out, offer, thrust ~reach
σεαυτοῦ yourself
ταπεινόω lower, abase
χαρίζομαι gratify ~charisma
χείρων worse, more base, inferior, weaker

εὐμενέσιν ὀφθαλμοῖς ὁρῶν τε καὶ δεχόμενον καὶ χρώμενον ἑκάστῳ κατ᾽ ἀξίαν.

8.44

Τοῦτον *ἰδοὺ τὸν χρόνον σεαυτῷ χάρισαι. οἱ τὴν ὑστεροφημίαν μᾶλλον διώκοντες οὐ λογίζονται ὅτι ἄλλοι τοιοῦτοι μέλλουσιν ἐκεῖνοι εἶναι, οἷοί εἰσιν οὗτοι οὓς βαροῦνται· κἀκεῖνοι δὲ θνητοί. τί δὲ ὅλως πρὸς σέ, ἂν ἐκεῖνοι φωναῖς τοιαύταις ἀπηχῶσιν ἢ ὑπόληψιν τοιαύτην περὶ σοῦ ἔχωσιν;*

8.45

Ἄρόν με καὶ βάλε, ὅπου θέλεις. κἀκεῖ γὰρ ἕξω τὸν ἐμὸν δαίμονα ἵλεων, τουτέστιν, ἀρκούμενον, εἰ ἔχοι καὶ ἐνεργοίη κατὰ τὸ ἑξῆς τῇ ἰδίᾳ κατασκευῇ.

Ἆρα τοῦτο ἄξιον, ἵνα δι᾽ αὐτὸ κακῶς μοι ἔχῃ ἡ ψυχὴ καὶ χείρων ἑαυτῆς ᾖ, ταπεινουμένη, ὀρεγομένη, συνδυομένη, πτυρομένη; καὶ τί εὑρήσεις τούτου ἄξιον;

|kind ὀφθαλμοῖς ὁρῶν τε καὶ δεχόμενον καὶ χρώμενον ἑκάστῳ κατ᾽ ἀξίαν.

8.44

Τοῦτον ἰδοὺ τὸν χρόνον |yourself |gratify οἱ τὴν ὑστεροφημίαν μᾶλλον διώκοντες οὐ |reckon, consider ὅτι ἄλλοι τοιοῦτοι μέλλουσιν ἐκεῖνοι εἶναι, οἷοί εἰσιν οὗτοι οὓς |be heavy with ἀκεῖνοι δὲ |mortal τί δὲ ὅλως πρὸς σέ, ἂν ἐκεῖνοι φωναῖς τοιαύταις ἀπηχῶσιν ἢ ὑπόληψιν τοιαύτην περὶ σοῦ ἔχωσιν;

8.45

Ἆρόν με καὶ βάλε, |where θέλεις. κἀκεῖ γὰρ ἔξω τὸν ἐμὸν |a god, fate, doom |propitious, gracious ιτέστιν, |satisfy; ward off, defend; suffice ἔχοι καὶ |be active, effect τὸ |in turn ἰδίᾳ |fixed assets; condition |interrogative pcl ον, ἵνα δι᾽ αὐτὸ κακῶς μοι ἔχῃ ἡ ψυχὴ καὶ |worse, more base |lower, abase |hold out, offer, thrust συνδυομένη, πτυρομένη; καὶ τί εὑρήσεις τούτου ἄξιον;

I can look upon all things in the world meekly and kindly; accept all things and carry myself towards everything according to to true worth of the thing itself.

XLII. This time that is now present, bestow thou upon thyself. They that rather hunt for fame after death, do not consider, that those men that shall be hereafter, will be even such, as these whom now they can so hardly bear with. And besides they also will be mortal men. But to consider the thing in itself, if so many with so many voices, shall make such and such a sound, or shall have such and such an opinion concerning thee, what is it to thee?

XLIII. Take me and throw me where thou wilt: I am indifferent. For there also I shall have that spirit which is within me propitious; that is well pleased and fully contented both in that constant disposition, and with those particular actions, which to its own proper constitution are suitable and agreeable.

XLIV. Is this then a thing of that worth, that for it my soul should suffer, and become worse than it was? as either basely dejected, or disordinately affected, or confounded within itself, or terrified? What can there

vocabulary
ἀμπελικός of the vine
ἄμπελος (f) vine
ἀφόρητος unendurable; irresistible
βοά din, a shout
βοεύς βοῦος (m) leather rope ∼bovine
διάθεσις -εως (f) artistic composition; bodily condition
διορθόω fix, amend
δόγμα -τος (n, 3) belief, legal decision
δυσχεραίνω disdain, be annoyed by
εἴωθα be accustomed, in the habit
ἐκτός outside
ἐνεργέω be active, effect
ἐνίστημι install; threaten; block
ἐνοχλέω be annoyed
εὐμενής kind
ἵλεως propitious, gracious
ἰσχυρός (ῡ) strong, forceful, violent
κοινός communal, ordinary
κωλύω (ῡ) hinder, prevent
λίθος (f) stone ∼monolith
λυπέω (ῡ) annoy, distress
ὑγιής sound, profitable ∼hygiene
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

8.46

Ἀνθρώπῳ οὐδενὶ συμβαίνειν τι δύναται ὃ οὐκ ἔστιν ἀνθρωπικὸν σύμπτωμα, οὐδὲ βοὶ ὃ οὐκ ἔστι βοικόν, οὐδὲ ἀμπέλῳ ὃ οὐκ ἔστιν ἀμπελικόν, οὐδὲ λίθῳ ὃ οὐκ ἔστι λίθου ἴδιον. εἰ οὖν ἑκάστῳ συμβαίνει ὃ καὶ εἴωθε καὶ πέφυκε, τί ἂν δυσχεραίνοις; οὐ γὰρ ἀφόρητόν σοι ἔφερεν ἡ κοινὴ φύσις.

8.47

Εἰ μὲν διά τι τῶν ἐκτὸς λυπῇ, οὐκ ἐκεῖνό σοι ἐνοχλεῖ, ἀλλὰ τὸ σὸν περὶ αὐτοῦ κρῖμα, τοῦτο δὲ ἤδη ἐξαλεῖψαι ἐπὶ σοί ἐστιν. εἰ δὲ λυπεῖ σέ τι τῶν ἐν τῇ σῇ διαθέσει, τίς ὁ κωλύων διορθῶσαι τὸ δόγμα; ὁμοίως δὲ καὶ εἰ λυπῇ ὅτι οὐχὶ τόδε τι ἐνεργεῖς ὑγιές σοι φαινόμενον, τί οὐχὶ μᾶλλον ἐνεργεῖς ἢ λυπῇ;— ἀλλὰ ἰσχυρότερόν τι ἐνίσταται.— μὴ οὖν λυποῦ· οὐ γὰρ παρὰ σὲ ἡ αἰτία τοῦ μὴ ἐνεργεῖσθαι.— ἀλλὰ οὐκ ἄξιον ζῆν μὴ ἐνεργουμένου τούτου.— ἄπιθι οὖν ἐκ τοῦ ζῆν εὐμενής, ᾗ καὶ ὁ ἐνεργῶν ἀποθνῄσκει, ἅμα ἵλεως τοῖς

8.46

Ἀνθρώπῳ οὐδενὶ συμβαίνειν τι δύναται ὃ οὐκ ἔστιν ἀνθρωπικὸν σύμπτωμα, οὐδὲ βοὶ ὃ οὐκ ἔστι βοικόν, οὐδὲ |vine ὃ οὐκ ἔστιν |of the vine , οὐδὲ |stone ὃ οὐκ ἔστι |stone ἴδιον. εἰ οὖν ἑκάστῳ συμβαίνει ὃ καὶ |be accustomed, in the habit τί ἂν |disdain, be annoyed by, οὐ γὰρ |unendurable; irresistible ι ἔφερεν ἡ |communal, ordinary |nature (of a thing)

8.47

Εἰ μὲν διά τι τῶν |outside |annoy, distress ὐκ ἐκεῖνό σοι |be annoyed λὰ τὸ σὸν περὶ αὐτοῦ κρῖμα, τοῦτο δὲ ἤδη ἐξαλεῖψαι ἐπὶ σοί ἐστιν. εἰ δὲ |annoy, distress έ τι τῶν ἐν τῇ σῇ |artistic composition; bodily condition |hinder, prevent |fix, amend τὸ |belief, legal decision οίως δὲ καὶ εἰ |annoy, distress ″τι οὐχὶ τόδε τι ἐνεργεῖς |sound, profitable φαινόμενον, τί οὐχὶ μᾶλλον ἐνεργεῖς ἢ |annoy, distress – ἀλλὰ |strong, violent forceful, |install; block threaten; ὴ οὖν |annoy, distress οὐ γὰρ παρὰ σὲ ἡ αἰτία τοῦ μὴ |be active, effect - ἀλλὰ οὐκ ἄξιον ζῆν μὴ |be active, effect τούτου.— ἄπιθι οὖν ἐκ τοῦ ζῆν |kind , ᾗ καὶ ὁ ἐνεργῶν ἀποθνῄσκει, ἅμα |propitious, gracious

be, that thou shouldest so much esteem?

XLV. Nothing can happen unto thee, which is not incidental unto thee, as thou art a man. As nothing can happen either to an ox, a vine, or to a stone, which is not incidental unto them; unto every one in his own kind. If therefore nothing can happen unto anything, which is not both usual and natural; why art thou displeased? Sure the common nature of all would not bring anything upon any, that were intolerable. If therefore it be a thing external that causes thy grief, know, that it is not that properly that doth cause it, but thine own conceit and opinion concerning the thing: which thou mayest rid thyself of, when thou wilt. But if it be somewhat that is amiss in thine own disposition, that doth grieve thee, mayest thou not rectify thy moral tenets and opinions. But if it grieve thee, that thou doest not perform that which seemeth unto thee right and just, why doest not thou choose rather to perform it than to grieve? But somewhat that is stronger than thyself doth hinder thee. Let it not grieve thee then, if it be not thy fault that the thing is not performed. 'Yea but it is a thing of that nature, as that thy life is not worth the while, except it may be performed.' If it be so, upon condition that thou be kindly and lovingly disposed towards all men, thou mayest be gone. For even then, as much as at any time, art thou in a very good estate

vocabulary
ἀγγέλλω carry a message, announce ∼angel
ἀκρόπολις -εως (f) citadel, high part of a city ∼acute
ἄλογος without speech or reckoning
ἀμαθής ignorant
ἀνάλωτος impregnable
ἀρκέω satisfy; ward off, defend; suffice
ἀτυχής unfortunate
βλάπτω break, make fail
διάνοια a thought; intelligence
ἐλεύθερος not enslaved
ἐνδίδωμι hand over, lend, show, allow
ἔνδοθεν from within
ἐνίστημι install; threaten; block
ἐπιλέγω say re, say also; choose; (mid) think over
ἡγεμονικός showing leadership
καταφεύγω resort to, flee to, appeal to ∼fugitive
κινδυνεύω encounter danger; (+inf) there is a danger that
νοσέω be sick, be mad, suffer
ὀχυρός strong, secure
πάθος -ους (n, 3) an experience, passion, condition
παιδίον young child; slave
παρατάσσω place beside
προηγέομαι go first
σαυτοῦ yourself
συστρέφω get together; condense
φαντασία appearance; imagination

ἐνισταμένοις.

8.48

Μέμνησο ὅτι ἀκαταμάχητον γίνεται τὸ ἡγεμονικόν, ὅταν εἰς ἑαυτὸ συστραφὲν ἀρκεσθῇ ἑαυτῷ, μὴ ποιοῦν τι ὃ μὴ θέλει, κἂν ἀλόγως παρατάξηται. τί οὖν, ὅταν καὶ μετὰ λόγου καὶ περιεσκεμμένως κρίνῃ περί τινος; διὰ τοῦτο ἀκρόπολίς ἐστιν ἡ ἐλευθέρα παθῶν διάνοια· οὐδὲν γὰρ ὀχυρώτερον ἔχει ἄνθρωπος, ἐφ' ὃ καταφυγὼν ἀνάλωτος λοιπὸν ἂν εἴη. ὁ μὲν οὖν μὴ ἑωρακὼς τοῦτο ἀμαθής, ὁ δὲ ἑωρακὼς καὶ μὴ καταφεύγων ἀτυχής.

8.49

Μηδὲν πλέον σαυτῷ λέγε ὧν αἱ προηγούμεναι φαντασίαι ἀναγγέλλουσιν. ἤγγελται ὅτι ὁ δεῖνά σε κακῶς λέγει. ἤγγελται τοῦτο· τὸ δέ, ὅτι βέβλαψαι, οὐκ ἤγγελται. βλέπω ὅτι νοσεῖ τὸ παιδίον. βλέπω· ὅτι δὲ κινδυνεύει, οὐ βλέπω. οὕτως οὖν μένε ἀεὶ ἐπὶ τῶν πρώτων φαντασιῶν καὶ μηδὲν αὐτὸς ἔνδοθεν ἐπίλεγε καὶ οὐδέν σοι γίνεται·

|install; threaten;
|block

8.48

Μέμνησο ὅτι ἀκαταμάχητον γίνεται τὸ |showing leadership, ὅταν εἰς ἑαυτὸ |get together; condense |satisfy; ward off, defend; suffice, μὴ ποιοῦν τι ὃ μὴ θέλει, κἂν |without speech or reckoning |place beside, τί οὖν, ὅταν καὶ μετὰ λόγου καὶ περιεσκεμμένως κρίνῃ περί τινος; διὰ τοῦτο

|citadel ἐστιν ἡ |not enslaved |an experience, passion, condition |a thought; intelligence ὐδὲν γὰρ |strong, secure ἔχει ἄνθρωπος, ἐφ' ὃ |resort to, flee to, appeal to |impregnable λοιπὸν ἂν εἴη. ὁ μὲν οὖν μὴ ἑωρακὼς τοῦτο |ignorant, ὁ δὲ ἑωρακὼς καὶ μὴ |resort to, flee to, appeal to |unfortunate

8.49

Μηδὲν πλέον |yourself λέγε ὧν αἰ |go first |appearance; imagination ἀναγγέλλουσιν. |carry a message, announce ὁ δεῖνά σε κακῶς λέγει.

|carry a message, announce το· τὸ δέ, ὅτι |break, make fail |carry a message, announce βλέπω ὅτι |be sick, be mad, suffer |young child; slave, βλέπω· ὅτι δὲ |encounter danger; there is a danger that (+inf) βλέπω. οὕτως οὖν μένε ἀεὶ ἐπὶ τῶν πρώτων |appearance; imagination καὶ μηδὲν αὐτὸς ἔνδοθεν |say, choose, think over τι οὐδέν σοι γίνεται·

of performance, when thou doest die in charity with those, that are an obstacle unto thy performance.

XLVI. Remember that thy mind is of that nature as that it becometh altogether unconquerable, when once recollected in herself, she seeks no other content than this, that she cannot be forced: yea though it so fall out, that it be even against reason itself, that it cloth bandy. How much less when by the help of reason she is able to judge of things with discretion? And therefore let thy chief fort and place of defence be, a mind free from passions. A stronger place, (whereunto to make his refuge, and so to become impregnable) and better fortified than this, hath no man. He that seeth not this is unlearned. He that seeth it, and betaketh not himself to this place of refuge, is unhappy.

XLVII. Keep thyself to the first bare and naked apprehensions of things, as they present themselves unto thee, and add not unto them. It is reported unto thee, that such a one speaketh ill of thee. Well; that he speaketh ill of thee, so much is reported. But that thou art hurt thereby, is not reported: that is the addition of opinion, which thou must exclude. I see that my child is sick. That he is sick, I see, but that he is in danger of his life also, I see it not. Thus thou must use to keep thyself to the first motions and apprehensions of things, as they present themselves outwardly; and add not unto them from within thyself through mere conceit and

vocabulary

ἀρκέω satisfy; ward off, defend; suffice
ἄχρηστος useless, unprofitable
βάτος (f) thorn
γελάω laugh, smile, laugh at
γηράσκω grow old ~geriatric
γνωρίζω make known, discover
ἐκβάλλω throw out, fell, let fall ~ballistic
ἐκκλίνω (ῑ) turn away, back down, shun
ἔνδον in the house of; within
ἔξωθεν from outside
ἐπιλέγω say re, say also; choose; (mid) think over
ἐργαστήριον workshop
θαυμαστός wonderful; admirable
καίτοι and yet; and in fact; although
καταγελάω laugh at, deride
καταγιγνώσκω judge negatively
κατασκευάζω equip, build
μεταβάλλω alter, transform
νεαρός young ~neon
ὅπου where
οὐσία property; essence
περιορίζω set boundaries
πικρός sharp, bitter ~picric
ποῦ where?
προσδέω bind also; need also
ῥίπτω hurl
τέκτων (f) skilled worker ~technician
τέχνη craft, art, plan, contrivance ~technology
ὕλη (ῡ) forest, firewood
φύσις -εως (f) nature (of a thing) ~physics
χρῄζω need ~chresard

μᾶλλον δὲ ἐπίλεγε ὡς γνωρίζων ἕκαστα τῶν ἐν τῷ κόσμῳ συμβαινόντων.

8.50

Σίκυος πικρός; ἄφες. βάτοι ἐν τῇ ὁδῷ; ἔκκλινον. ἀρκεῖ, μὴ προσεπείπῃς· τί δὲ καὶ ἐγένετο ταῦτα ἐν τῷ κόσμῳ; ἐπεὶ καταγελασθήσῃ ὑπὸ ἀνθρώπου φυσιολόγου, ὡς ἂν καὶ ὑπὸ τέκτονος καὶ σκυτέως γελασθείης καταγινώσκων ὅτι ἐν τῷ ἐργαστηρίῳ ξέσματα καὶ περιτμήματα τῶν κατασκευαζομένων ὁρᾷς. καίτοι ἐκεῖνοί γε ἔχουσι ποῦ αὐτὰ ῥίψωσιν, ἡ δὲ τῶν ὅλων φύσις ἔξω οὐδὲν ἔχει, ἀλλὰ τὸ θαυμαστὸν τῆς τέχνης ταύτης ἐστὶν ὅτι περιορίσασα ἑαυτὴν πᾶν τὸ ἔνδον διαφθείρεσθαι καὶ γηράσκειν καὶ ἄχρηστον εἶναι δοκοῦν εἰς ἑαυτὴν μεταβάλλει, καὶ ὅτι πάλιν ἄλλα νεαρὰ ἐκ τούτων αὐτῶν ποιεῖ, ἵνα μήτε οὐσίας ἔξωθεν χρήζῃ μήτε ὅπου ἐκβάλῃ τὰ σαπρότερα προσδέηται. ἀρκεῖται οὖν καὶ χώρᾳ τῇ ἑαυτῆς καὶ ὕλῃ τῇ ἑαυτῆς καὶ τέχνῃ τῇ ἰδίᾳ.

μᾶλλον δὲ |say, think over choose, |make known, discover ἂν ἐν τῷ κόσμῳ συμβαινόντων.

8.50

Σίκυος |sharp ἄφες. |thorn ἐν τῇ ὁδῷ; |turn away, back down, shun |satisfy; ward off, defend; suffice μὴ προσεπείπῃς· τί δὲ καὶ ἐγένετο ταῦτα ἐν τῷ κόσμῳ; ἐπεὶ |laugh at, deride ὑπὸ ἀνθρώπου φυσιολόγου, ὡς ἂν καὶ ὑπὸ |worker καὶ σκυτέως |laugh, smile καταγινώσκων ὅτι ἐν τῷ |workshop ξέσματα καὶ περιτμήματα τῶν |equip, build ὁρᾷς. |and yet; and in fact; although γε ἔχουσι |where? αὐτὰ |hurl ἡ δὲ τῶν ὅλων |nature (of a thing) ἔχει, ἀλλὰ τὸ |wonderful; admirable τῆς |craft ταύτης ἐστὶν ὅτι |set boundaries ἑαυτὴν πᾶν τὸ |in the house of; within θείρεσθαι καὶ |grow old καὶ |useless, unprofitable εἶναι δοκοῦν εἰς ἑαυτὴν |alter, transform καὶ ὅτι πάλιν ἄλλα |young ἐκ τούτων αὐτῶν ποιεῖ, ἵνα μήτε |property; essence |from outside |need μήτε |where ἐκβάλῃ τὰ σαπρότερα προσδέηται. |satisfy; ward off, defend; suffice καὶ χώρᾳ τῇ ἑαυτῆς καὶ |forest, firewood τῇ ἑαυτῆς καὶ |craft τῇ ἰδίᾳ.

opinion. Or rather add unto them: hut as one that understandeth the true nature of all things that happen in the world.

XLVIII. Is the cucumber bitter? set it away. Brambles are in the way? avoid them. Let this suffice. Add not presently speaking unto thyself, What serve these things for in the world? For, this, one that is acquainted with the mysteries of nature, will laugh at thee for it; as a carpenter would or a shoemaker, if meeting in either of their shops with some shavings, or small remnants of their work, thou shouldest blame them for it. And yet those men, it is not for want of a place where to throw them that they keep them in their shops for a while: but the nature of the universe hath no such out-place; but herein doth consist the wonder of her art and skill, that she having once circumscribed herself within some certain bounds and limits, whatsoever is within her that seems either corrupted, or old, or unprofitable, she can change it into herself, and of these very things can make new things; so that she needeth not to seek elsewhere out of herself either for a new supply of matter and substance, or for a place where to throw out whatsoever is irrecoverably putrid and corrupt. Thus she, as for place, so for matter and art, is herself sufficient unto herself.

XLIX. Not to be slack and negligent; or

vocabulary
ἀενάων (āα) ever-flowing
αἰδήμων bashful, modest
ἀλάομαι wander, rove, roam ∼Fr. aller
ἀλέομαι escape, shun ∼swelter
ἀναβλύζω gush
ἁπλόος single; simple ∼haploid
ἀσχολέω engage, occupy
βάπτω submerge ∼baptize
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
βλασφημέω blaspheme, denigrate
γλυκύς sweet, pleasant ∼glycerine
διάνοια a thought; intelligence
διασκεδάννυμι (ū) scatter, disperse
διαυγής translucent
ἐκκλύω hear from ∼Euclid
ἐλευθερία freedom
ἐμβάλλω throw in; inspire a mental state ∼ballistic
ἐπισύρω (ū) drag, trail; (mp) crawl
εὐμενής kind
καθάπαξ once and for all
κατάρα curse
ὁμιλία (ῑι) intercourse, company
ὅπου where
οὐδαμός not anyone
πάλλω shake, brandish ∼Pallas
πηγή headwaters, fountain
πηγός stout, mighty
πηλός clay, mud
πρᾶξις -εως (f) result, business ∼practice
σεαυτοῦ yourself
σώφρων sensible, prudent ∼frenzy
φαντασία appearance; imagination
φρέαρ well
φρενήρης of sound mind
φύρω (ū) moisten, stain
φύω produce, beget; clasp ∼physics

8.51

Μήτε ἐν ταῖς πράξεσιν ἐπισύρειν μήτε ἐν ταῖς ὁμιλίαις φύρειν μήτε ἐν ταῖς φαντασίαις ἀλᾶσθαι μήτε τῇ ψυχῇ καθάπαξ συνέλκεσθαι ἢ ἐκθόρνυσθαι μήτε ἐν τῷ βίῳ ἀσχολεῖσθαι.

Κτείνουσι, κρεανομοῦσι, κατάραις ἐλαύνουσι. τί οὖν ταῦτα πρὸς τὸ τὴν διάνοιαν μένειν καθαράν, φρενήρη, σώφρονα, δικαίαν; οἷον εἴ τις παραστὰς πηγῇ διαυγεῖ καὶ γλυκείᾳ βλασφημοίη αὐτήν, ἡ δὲ οὐ παύεται πότιμον ἀναβλύζουσα· κἂν πηλὸν ἐμβάλῃ, κἂν κοπρίαν, τάχιστα διασκεδάσει αὐτὰ καὶ ἐκκλύσει καὶ οὐδαμῶς βαφήσεται. πῶς οὖν πηγὴν ἀέναον ἕξεις καὶ μὴ φρέαρ; ἂν φυλάσσῃς σεαυτὸν πάσης ὥρας εἰς ἐλευθερίαν μετὰ τοῦ εὐμενῶς καὶ ἁπλῶς καὶ αἰδημόνως.

8.52

Ὁ Μὲν μὴ εἰδὼς ὅ τι ἐστὶ κόσμος, οὐκ οἶδεν ὅπου ἐστίν. ὁ δὲ μὴ εἰδὼς πρὸς ὅ τι πέφυκεν, οὐκ οἶδεν ὅστις ἐστὶν οὐδὲ

8.51

Μήτε ἐν ταῖς |result, |business |drag, trail; (mp) crawl μήτε ἐν ταῖς ὁμιλίαις

|moisten, stain μήτε ἐν ταῖς |appearance; imagination ἀλᾶσθαι μήτε τῇ ψυχῇ

|once and for all ἅλκεσθαι ἢ ἐκθόρνυσθαι μήτε ἐν τῷ βίῳ

|engage, occupy

Κτείνουσι, κρεανομοῦσι, |curse ἐλαύνουσι. τί οὖν

ταῦτα πρὸς τὸ τὴν |a thought; intelligence ἔνειν καθαράν, |of sound mind

|sensible, prudent , δικαίαν; οἷον εἴ τις παραστὰς πηγῇ |translucent

καὶ |sweet, pleasant |blaspheme, denigrate αὐτήν, ἡ δὲ οὐ παύεται πότιμον

|gush κἂν πηλὸν |throw in; inspire πρίαν, τάχιστα

διασκεδάσει αὐτὰ καὶ ἐκκλύσει καὶ |not anyone |submerge

πῶς οὖν πηγὴν |ever-flowing ἕξεις καὶ μὴ |well , ἂν φυλάσσῃς

|yourself πάσης ὥρας εἰς ἐλευθερίαν μετὰ τοῦ |kind καὶ

|single; simple καὶ |bashful, modest

8.52

Ὁ Μὲν μὴ εἰδὼς ὅ τι ἐστὶ κόσμος, οὐκ οἶδεν |where ἐστίν. ὁ

δὲ μὴ εἰδὼς πρὸς ὅ τι πέφυκεν, οὐκ οἶδεν ὅστις ἐστὶν οὐδὲ

loose, and wanton in thy actions; nor contentious, and troublesome in thy conversation; nor to rove and wander in thy fancies and imaginations. Not basely to contract thy soul; nor boisterously to sally out with it, or furiously to launch out as it were, nor ever to want employment.

L. 'They kill me, they cut my flesh; they persecute my person with curses.' What then? May not thy mind for all this continue pure, prudent, temperate, just? As a fountain of sweet and clear water, though she be cursed by some stander by, yet do her springs nevertheless still run as sweet and clear as before; yea though either dirt or dung be thrown in, yet is it no sooner thrown, than dispersed, and she cleared. She cannot be dyed or infected by it. What then must I do, that I may have within myself an overflowing fountain, and not a well? Beget thyself by continual pains and endeavours to true liberty with charity, and true simplicity and modesty.

LI. He that knoweth not what the world is, knoweth not where he himself is. And he that knoweth not what the world was made for, cannot possibly know either what are the qualities, or what is the nature of

vocabulary

ἀήρ ἀέρος (ᾱ, m) mist, air ∼air
ἀναπνέω catch one's breath ∼apnea
ἀπολείπω leave behind, fail ∼eclipse
ἀπολιμπάνω leave behind, fail
ἀρέσκω please, satisfy; make amends
διαφοιτάω wander, cast about
ἐπαινέω concur, praise, advise
ἔπαινος (noun) praise
ἤπερ than at all, than even
καταράομαι (αᾱα) curse
κροτέω cause to rattle
μετανοέω repent
μηκέτι no more
ὅπου where
πάντῃ everywhere
περιέχω (mid) protect
σπάω draw, pull out, pluck ∼spatula
συμφρονέω agree; know of
σχεδόν near, approximately at ∼ischemia
τρίς 3 times
φύω produce, beget; clasp ∼physics
χέω pour, scatter

τί ἐστι κόσμος. ὁ δὲ ἕν τι τούτων ἀπολιπὼν οὐδὲ πρὸς ὅ τι αὐτὸς πέφυκεν εἴποι. τίς οὖν φαίνεταί σοι ὁ τὸν τῶν κροτούντων ἔπαινον φεύγων ἢ διώκων, οἳ οὔθ' ὅπου εἰσὶν οὔτε οἵτινές εἰσι γινώσκουσιν;

8.53

Ἐπαινεῖσθαι θέλεις ὑπὸ ἀνθρώπου τρὶς τῆς ὥρας ἑαυτῷ καταρωμένου; ἀρέσκειν θέλεις ἀνθρώπῳ ὃς οὐκ ἀρέσκει ἑαυτῷ; ἀρέσκει ἑαυτῷ ὁ μετανοῶν ἐφ' ἅπασι σχεδὸν οἷς πράσσει;

8.54

Μηκέτι μόνον συμπνεῖν τῷ περιέχοντι ἀέρι, ἀλλ' ἤδη καὶ συμφρονεῖν τῷ περιέχοντι πάντα νοερῷ. οὐ γὰρ ἧττον ἡ νοερὰ δύναμις πάντῃ κέχυται καὶ διαπεφοίτηκε τῷ σπάσαι δυναμένῳ ἢπερ ἡ ἀερώδης τῷ ἀναπνεῦσαι δυναμένῳ.

τί ἐστι κόσμος. ὁ δὲ ἕν τι τούτων ἀπολιπὼν οὐδὲ πρὸς ὅ τι αὐτὸς πέφυκεν εἴποι. τίς οὖν φαίνεταί σοι ὁ τὸν τῶν |cause to rattle |(noun) praise ,ὠν ἢ διώκων, οἳ οὔθ' |where ἰσὶν οὔτε οἵτινές εἰσι γινώσκουσιν;

8.53

|concur θέλεις ὑπὸ ἀνθρώπου |3 times τῆς ὥρας ἑαυτῷ |curse , |please, satisfy; make amends θεῖς ἀνθρώπῳ ὃς οὐκ |please, satisfy; make amends ἑαυτῷ; |please, satisfy; make amends |repent ἐφ' ἅπασι |about οἷς πράσσει;

8.54

|no more μόνον συμπνεῖν τῷ |(mid) protect |mist, air λλ' ἤδη καὶ |agree; know of ῷ |(mid) protect τάντα νοερῷ. οὐ γὰρ ἧττον ἡ νοερὰ δύναμις |every-where |pour καὶ |wander, cast about τῷ |draw, pull out μένῳ |than at all, than even ερώδης τῷ |catch one's breath δυναμένῳ.

the world. Now he that in either of these is to seek, for what he himself was made is ignorant also. What then dost thou think of that man, who proposeth unto himself, as a matter of great moment, the noise and applause of men, who both where they are, and what they are themselves, are altogether ignorant? Dost thou desire to be commended of that man, who thrice in one hour perchance, doth himself curse himself? Dost thou desire to please him, who pleaseth not himself? or dost thou think that he pleaseth himself, who doth use to repent himself almost of everything that he doth?

LII. Not only now henceforth to have a common breath, or to hold correspondency of breath, with that air, that compasseth us about; but to have a common mind, or to hold correspondency of mind also with that rational substance, which compasseth all things. For, that also is of itself, and of its own nature (if a man can but draw it in as he should) everywhere diffused; and passeth through all things, no less than the air doth, if a man can but suck it in.

vocabulary
ἀκτίς -νος (f) ray, beam ∼actinic
ἀπαλλαξείω wish to get rid of
ἀπαλλάσσω free from, remove; be freed, depart
ἀτυχέω be unlucky
αὐγή light
βλάπτω break, make fail
γοῦν at least then
ἐκτείνω stretch out ∼tend
ἐκχέω pour out
ἐπιτρέπω entrust, decide, allow ∼trophy
ἡγεμονικός showing leadership
καταχεύω pour onto
ὅμως anyway, nevertheless
ὁποῖος whatever kind
πάντῃ everywhere
πλησίος near, neighboring
χέω pour, scatter
χύσις -τος (f) heap, pile

8.55

Γενικῶς μὲν ἡ κακία οὐδὲν βλάπτει τὸν κόσμον, ἡ δὲ κατὰ μέρος οὐδὲν βλάπτει τὸν ἕτερον, μόνῳ δὲ βλαβερά ἐστι τούτῳ ᾧ ἐπιτέτραπται καὶ ἀπηλλάχθαι αὐτῆς, ὁπόταν πρῶτον οὕτως θελήσῃ.

8.56

Τῷ ἐμῷ προαιρετικῷ τὸ τοῦ πλησίον προαιρετικὸν ἐπίσης ἀδιάφορόν ἐστιν, ὡς καὶ τὸ πνευμάτιον αὐτοῦ καὶ τὸ σαρκίδιον. καὶ γὰρ εἰ ὅτι μάλιστα ἀλλήλων ἕνεκεν γεγόναμεν, ὅμως τὰ ἡγεμονικὰ ἡμῶν ἕκαστον τὴν ἰδίαν κυρίαν ἔχει· ἐπεί τοι ἔμελλεν ἡ τοῦ πλησίον κακία ἐμοῦ κακὸν εἶναι, ὅπερ οὐκ ἔδοξε τῷ θεῷ, ἵνα μὴ ἐπ᾽ ἄλλῳ ᾖ τὸ ἐμὲ ἀτυχεῖν.

8.57

Ὁ Ἥλιος κατακεχύσθαι δοκεῖ καὶ πάντῃ γε κέχυται, οὐ μὴν ἐκκέχυται. ἡ γὰρ χύσις αὕτη τάσις ἐστίν· ἀκτῖνες γοῦν αἱ αὐγαὶ αὐτοῦ ἀπὸ τοῦ ἐκτείνεσθαι λέγονται. ὁποῖον δέ τι

8.55

Γενικῶς μὲν ἡ κακία οὐδὲν |break, make fail τὸν κόσμον, ἡ δὲ κατὰ μέρος οὐδὲν |break, make fail τὸν ἕτερον, μόνῳ δὲ βλαβερά ἐστι τούτῳ ᾧ |entrust, decide, allow καὶ ἀπηλλάχθαι αὐτῆς, ὁπόταν πρῶτον οὕτως θελήσῃ.

8.56

Τῷ ἐμῷ προαιρετικῷ τὸ τοῦ |near προαιρετικὸν ἐπίσης ἀδιάφορόν ἐστιν, ὡς καὶ τὸ πνευμάτιον αὐτοῦ καὶ τὸ σαρκίδιον. καὶ γὰρ εἰ ὅτι μάλιστα ἀλλήλων ἕνεκεν γεγόναμεν, τὰ ἡμῶν ἕκαστον τὴν ἰδίαν κυρίαν ἔχει |anyway, nevertheless ἐπεὶ τοι |showing leadership ἡ τοῦ κακία ἐμοῦ |near κακὸν εἶναι, ὅπερ οὐκ ἔδοξε τῷ θεῷ, ἵνα μὴ ἐπ᾽ ἄλλῳ ᾖ τὸ ἐμὲ .
|be unlucky

8.57

Ὁ Ἥλιος κατακεχύσθαι δοκεῖ καὶ γε , οὐ μὴν . ἡ γὰρ αὕτη τάσις ἐστὶν |everywhere |pour αἱ |pour out αὐτοῦ ἀπὸ |heap, pile τοῦ λέγονται. |ray |at least then τι |light |stretch out |whatever kind

LIII. Wickedness in general doth not hurt the world. Particular wickedness doth not hurt any other: only unto him it is hurtful, whosoever he be that offends, unto whom in great favour and mercy it is granted, that whensoever he himself shall but first desire it, he may be presently delivered of it. Unto my free-will my neighbour's free-will, whoever he be, (as his life, or his bode), is altogether indifferent. For though we are all made one for another, yet have our minds and understandings each of them their own proper and limited jurisdiction. For else another man's wickedness might be my evil which God would not have, that it might not be in another man's power to make me unhappy: which nothing now can do but mine own wickedness.

LIV. The sun seemeth to be shed abroad. And indeed it is diffused but not effused. For that diffusion of it is a τάσις or an extension. For therefore are the beams of it called ἀκτῖνες from the word ἐκτείνεσθαι to be stretched out and extended. Now what

vocabulary
ἀήρ ἀέρος (ᾱ, m) mist, air ∼air
αἴσθησις -εως (f) sense perception
ἀκτίς -νος (f) ray, beam ∼actinic
ἀλλοῖος of another kind ∼alien
ἀπαντάω encounter, come upon
αὐγή light
βίαιος by force
διάνοια a thought; intelligence
διείργω keep apart
διερείδω prop up
εἰσδύω take part in
εἴτε if, whenever; either/or
ἐνταῦθα there, here
ἐπέκεινα beyond, the far side
ἐπιλάμπω shine in response to ∼lamp
ἑτεροῖος different; diverse
ζῷον being, animal; picture
ἤτοι truly; either, or
θεάομαι look at, behold, consider ∼theater
καταπίπτω fall down ∼petal
κατολισθάνω slip, collapse
μηδαμός no one
παραπέμπω send via; escort ∼pomp
σκιάζω darken ∼shadow
στενός narrow
στερέω steal, take
στέρομαι lack, lose
τείνω stretch, tend ∼tense
φάος φῶς (n, 3) light; salvation; (pl) eyes ∼photon
χύσις -τος (f) heap, pile

ἐστὶν ἀκτίς, ἴδοις ἄν, εἰ διά τινος στενοῦ εἰς ἐσκιασμένον οἶκον τὸ ἀφ᾽ ἡλίου φῶς εἰσδυόμενον θεάσαιο· τείνεται γὰρ κατ᾽ εὐθὺ καὶ ὥσπερ διερείδεται πρὸς τὸ στερέμνιον ὅ τι ἂν ἀπαντήσῃ διεῖργον τὸν ἐπέκεινα ἀέρα, ἐνταῦθα δὲ ἔστη καὶ οὐ κατώλισθεν οὐδὲ ἔπεσε. τοιαύτην οὖν τὴν χύσιν καὶ διάχυσιν τῆς διανοίας εἶναι χρή, μηδαμῶς ἔκχυσιν, ἀλλὰ τάσιν, καὶ πρὸς τὰ ἀπαντῶντα κωλύματα μὴ βίαιον μηδὲ ῥαγδαίαν τὴν ἐπέρεισιν ποιεῖσθαι μηδὲ μὴν καταπίπτειν, ἀλλὰ ἵστασθαι καὶ ἐπιλάμπειν τὸ δεχόμενον· αὐτὸ γὰρ ἑαυτὸ στερήσει τῆς αὐγῆς τὸ μὴ παραπέμπον αὐτήν.

8.58

Ὁ *Τὸν θάνατον φοβούμενος ἤτοι ἀναισθησίαν φοβεῖται ἢ αἴσθησιν ἑτεροίαν. ἀλλ᾽ εἴτε οὐκέτι αἴσθησιν, οὐδὲ κακοῦ τινος αἰσθήσῃ· εἴτε ἀλλοιοτέραν αἴσθησιν κτήσῃ, ἀλλοῖον ζῷον ἔσῃ καὶ τοῦ ζῆν οὐ παύσῃ.*

8.59

Οἱ *ἄνθρωποι γεγόνασιν ἀλλήλων ἕνεκεν· ἢ δίδασκε οὖν ἢ*

ἐστὶν |ray ἴδοις ἄν, εἰ διά τινος |narrow εἰς |darken οἶκον τὸ ἀφ᾽ ἡλίου φῶς εἰσδυόμενον θεάσαιο· |stretch, tend κατ᾽ εὐθὺ καὶ ὥσπερ |prop up πρὸς τὸ στερέμνιον ὅ τι ἂν |encounter, come upon |keep apart ὂν |beyond, the far side |mist, air |there, here ἔστη καὶ οὐ |slip, collapse οὐδὲ ἔπεσε. τοιαύτην οὖν τὴν |heap, pile διάχυσιν τῆς |a thought; intelligence εἶναι χρή, |no one ἔκχυσιν, ἀλλὰ τάσιν, καὶ πρὸς τὰ |encounter, come upon τα μὴ |by force δὲ ῥαγδαίαν τὴν ἐπέρεισιν ποιεῖσθαι μηδὲ μὴν |fall down ἀλλὰ ἵστασθαι καὶ |shine in response to όμενον· αὐτὸ γὰρ ἑαυτὸ στερήσει τῆς |light τὸ μὴ |send via; escort ὐτήν.

8.58

Ὁ Τὸν θάνατον φοβούμενος |truly; either, or ναισθησίαν φοβεῖται ἢ |sense perception |different; diverse ἀλλ᾽ |if, whenever; either/or |sense perception κακοῦ τινος αἰσθήσῃ· |if, whenever; either/or |of another kind |sense perception |of another kind ζῷον ἔσῃ καὶ τοῦ ζῆν οὐ παύσῃ.

8.59

Οἱ ἄνθρωποι γεγόνασιν ἀλλήλων ἕνεκεν· ἢ δίδασκε οὖν ἢ

a sunbeam is, thou mayest know if thou observe the light of the sun, when through some narrow hole it pierceth into some room that is dark. For it is always in a direct line. And as by any solid body, that it meets with in the way that is not penetrable by air, it is divided and abrupted, and yet neither slides off, or falls down, but stayeth there nevertheless: such must the diffusion in the mind be; not an effusion, but an extension. What obstacles and impediments soever she meeteth within her way, she must not violently, and by way of an impetuous onset light upon them; neither must she fall down; but she must stand, and give light unto that which doth admit of it. For as for that which doth not, it is its own fault and loss, if it bereave itself of her light.

LV. He that feareth death, either feareth that he shall have no sense at all, or that his senses will not be the same. Whereas, he should rather comfort himself, that either no sense at all, and so no sense of evil; or if any sense, then another life, and so no death properly.

LVI. All men are made one for another: either then teach them better, or bear with them.

LVII. The

vocabulary
ἀσεβέω be impious
ἀσεβής profane
βέλος -εος (n, 3) missile ∼ballistic
βλάπτω break, make fail
εἴσειμι go in; come in range; come to mind ∼ion
εἰσίημι (mid) speed to ∼jet
ζῷον being, animal; picture
ἡγεμονικός showing leadership
κατασκευάζω equip, build
μηδαμός no one
παραβαίνω go with; transgress ∼basis
πρόκειμαι be placed by; be devoted to
στρέφω turn, veer ∼atrophy
φύσις -εως (f) nature (of a thing) ∼physics
ψεύδω be false, deceive; (mid) to lie ∼pseudo-
ὠφελέω help, be useful

φέρε.

8.60

Ἄλλως βέλος, ἄλλως νοῦς φέρεται. ὁ μέντοι νοῦς καὶ ὅταν εὐλαβῆται καὶ ὅταν περὶ τὴν σκέψιν στρέφηται, φέρεται κατ᾽ εὐθὺ οὐδὲν ἧττον καὶ ἐπὶ τὸ προκείμενον.

8.61

Εἰσιέναι εἰς τὸ ἡγεμονικὸν ἑκάστου, παρέχειν δὲ καὶ ἑτέρῳ παντὶ εἰσιέναι εἰς τὸ ἑαυτοῦ ἡγεμονικόν.

9

9.1

Ὁ Ἀδικῶν ἀσεβεῖ· τῆς γὰρ τῶν ὅλων φύσεως κατεσκευακυίας τὰ λογικὰ ζῷα ἕνεκεν ἀλλήλων, ὥστε ὠφελεῖν μὲν ἄλληλα κατ᾽ ἀξίαν βλάπτειν δὲ μηδαμῶς, ὁ τὸ βούλημα ταύτης παραβαίνων ἀσεβεῖ δηλονότι εἰς τὴν πρεσβυτάτην τῶν θεῶν. καὶ ὁ ψευδόμενος δὲ ἀσεβεῖ περὶ τὴν αὐτὴν θεόν· ἡ γὰρ τῶν ὅλων φύσις ὄντων ἐστὶ

φέρε.

8.60

Ἄλλως |missile, ἄλλως νοῦς φέρεται. ὁ μέντοι νοῦς καὶ ὅταν εὐλαβῆται καὶ ὅταν περὶ τὴν σκέψιν |turn , φέρεται κατ᾽ εὐθὺ οὐδὲν ἧττον καὶ ἐπὶ τὸ |be placed by; be devoted to

8.61

Εἰσιέναι εἰς τὸ |showing leadership ἑκάστου, παρέχειν δὲ καὶ ἑτέρῳ παντὶ εἰσιέναι εἰς τὸ ἑαυτοῦ |showing leadership .

9

9.1

Ὁ Ἀδικῶν ἀσεβεῖ· τῆς γὰρ τῶν ὅλων |nature (of a thing) |equip, build τὰ λογικὰ ζῷα ἕνεκεν ἀλλήλων, ὥστε |help, be useful ἴλληλα κατ᾽ ἀξίαν |break, fail make|no one , ὁ τὸ βούλημα ταύτης |go with; transgress βεῖ δηλονότι εἰς τὴν πρεσβυτάτην τῶν θεῶν. καὶ ὁ |be false, deceive; (mid) to lie ἀσεβεῖ περὶ τὴν αὐτὴν θεόν· ἡ γὰρ τῶν ὅλων |nature (of a thing) .

motion of the mind is not as the motion of a dart. For the mind when it is wary and cautelous, and by way of diligent circumspection turneth herself many ways, may then as well be said to go straight on to the object, as when it useth no such circumspection.

LVIII. To pierce and penetrate into the estate of every one's understanding that thou hast to do with: as also to make the estate of thine own open, and penetrable to any other.

9

I. He that is unjust, is also impious. For the nature of the universe, having made all reasonable creatures one for another, to the end that they should do one another good; more or less according to the several persons and occasions but in nowise hurt one another: it is manifest that he that doth transgress against this her will, is guilty of impiety towards the most ancient and venerable of all the deities. For the nature of the universe, is the nature the common parent of all, and therefore piously to be observed of

vocabulary
ἀέκων unwilling
ἄκων javelin; unwilling ∼acme
ἀμελέω disregard; (impers.) of course
ἀπονέμω portion out
ἀσεβέω be impious
ἀσεβής profane
ἀφορμή starting point; means
διακρίνω (ῑ̄) separate, sort ∼critic
ἑκών willingly, on purpose; giving in too easily
ἐξαπατάω trick, cheat ∼apatosaurus
ἡδονή pleasure
κοινός communal, ordinary
μέμφομαι blame; reject
οἰκεῖος household, familiar, proper
ὀνομάζω to address, name ∼name
περιπίπτω embrace; fall in with
πόνος toil, suffering ∼osteopenia
πότε when?
σπουδαῖος quick, active; excellent
φαῦλος trifling
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
ψευδής lying, false ∼pseudo-
ψεύδω be false, deceive; (mid) to lie ∼pseudo-

φύσις· τὰ δέ γε ὄντα πρὸς τὰ ὑπάρχοντα πάντα οἰκείως ἔχει. ἔτι δὲ καὶ ἀλήθεια αὕτη ὀνομάζεται καὶ τῶν ἀληθῶν ἁπάντων πρώτη αἰτία ἐστίν.

Ὁ μὲν οὖν ἑκὼν ψευδόμενος ἀσεβεῖ, καθόσον ἐξαπατῶν ἀδικεῖ· ὁ δὲ ἄκων, καθόσον διαφωνεῖ τῇ τῶν ὅλων φύσει καὶ καθόσον ἀκοσμεῖ μαχόμενος τῇ τοῦ κόσμου φύσει· μάχεται γὰρ ὁ ἐπὶ τἀναντία τοῖς ἀληθέσι φερόμενος παρ᾽ ἑαυτόν· ἀφορμὰς γὰρ προειλήφει παρὰ τῆς φύσεως, ὧν ἀμελήσας οὐχ οἷός τέ ἐστι νῦν διακρίνειν τὰ ψευδῆ ἀπὸ τῶν ἀληθῶν. καὶ μὴν ὁ τὰς ἡδονὰς ὡς ἀγαθὰ διώκων, τοὺς δὲ πόνους ὡς κακὰ φεύγων ἀσεβεῖ· ἀνάγκη γὰρ τὸν τοιοῦτον μέμφεσθαι πολλάκις τῇ κοινῇ φύσει ὡς παρ᾽ ἀξίαν τι ἀπονεμούσῃ τοῖς φαύλοις καὶ τοῖς σπουδαίοις, διὰ τὸ πολλάκις τοὺς μὲν φαύλους ἐν ἡδοναῖς εἶναι καὶ τὰ ποιητικὰ τούτων κτᾶσθαι, τοὺς δὲ σπουδαίους πόνῳ καὶ τοῖς ποιητικοῖς τούτου περιπίπτειν.

Ἔτι δὲ ὁ φοβούμενος τοὺς πόνους φοβηθήσεταί ποτε καὶ τῶν ἐσομένων τι ἐν τῷ κόσμῳ, τοῦτο δὲ ἤδη ἀσεβές· ὅ

|nature (of a thing) ὄντα πρὸς τὰ ὑπάρχοντα πάντα |household, proper familiar,
ἔχει. ἔτι δὲ καὶ |truth αὕτη |to address, name τῶν ἀληθῶν
ἁπάντων πρώτη αἰτία ἐστίν.

Ὁ μὲν οὖν |willingly |be false, deceive; (mid) to lie εἰδεὶς, καθόσον |trick, cheat
ἀδικεῖ· ὁ δὲ ἄκων, καθόσον διαφωνεῖ τῇ τῶν ὅλων φύσει
καὶ καθόσον ἀκοσμεῖ μαχόμενος τῇ τοῦ κόσμου φύσει·
μάχεται γὰρ ὁ ἐπὶ τἀναντία τοῖς ἀληθέσι φερόμενος παρ᾽
ἑαυτόν· |starting point; means ὅθεν προειλήφει παρὰ τῆς |nature (of a thing)
|disregard οὐχ οἷός τέ ἐστι νῦν |separate, sort |lying, false ἀπὸ
τῶν ἀληθῶν. καὶ μὴν ὁ τὰς |pleasure ὡς ἀγαθὰ διώκων,
τοὺς δὲ |toil, suffering κακὰ φεύγων ἀσεβεῖ· ἀνάγκη γὰρ τὸν
τοιοῦτον |blame; reject πολλάκις τῇ κοινῇ φύσει ὡς παρ᾽
ἀξίαν τι |portion out τοῖς |trifling καὶ τοῖς |quick, active; excellent
διὰ τὸ πολλάκις τοὺς μὲν |trifling ἐν |pleasure εἶναι καὶ τὰ
ποιητικὰ τούτων κτᾶσθαι, τοὺς δὲ |quick, active; excellent |toil, suffering
τοῖς ποιητικοῖς τούτου |embrace; fall in with

Ἔτι δὲ ὁ φοβούμενος τοὺς |toil, suffering πληθήσεταί ποτε καὶ
τῶν ἐσομένων τι ἐν τῷ κόσμῳ, τοῦτο δὲ ἤδη |profane ὅ

all things that are, and that which now is, to whatsoever first was, and gave it its being, hath relation of blood and kindred. She is also called truth and is the first cause of all truths. He therefore that willingly and wittingly doth lie, is impious in that he doth receive, and so commit injustice: but he that against his will, in that he disagreeth from the nature of the universe, and in that striving with the nature of the world he doth in his particular, violate the general order of the world. For he doth no better than strive and war against it, who contrary to his own nature applieth himself to that which is contrary to truth. For nature had before furnished him with instincts and opportunities sufficient for the attainment of it; which he having hitherto neglected, is not now able to discern that which is false from that which is true. He also that pursues after pleasures, as that which is truly good and flies from pains, as that which is truly evil: is impious. For such a one must of necessity oftentimes accuse that common nature, as distributing many things both unto the evil, and unto the good, not according to the deserts of either: as unto the bad oftentimes pleasures, and the causes of pleasures; so unto the good, pains, and the occasions of pains. Again, he that feareth pains and crosses in this world, feareth some of those things which some time or other must needs happen in the world. And that we have already showed to be impious. And he

vocabulary
ἄγευστος not tasting
ἀδοξία ill repute
ἀπέχω ward off, drive off, refrain, be at some distance
ἀρχαῖος ancient, from the beginning ∼oligarch
ἀσεβέω be impious
ἀσεβής profane
δῆλος visible, conspicuous
διάκειμαι be in a condition
διακέομαι repair
ἐναργής visible, clear ∼Argentina
ἑξῆς in turn
ἐπιγίγνομαι succeed, come after ∼genus
ἡδονή pleasure
κοινός communal, ordinary
μεταβολή change, exchange
πόνος toil, suffering ∼osteopenia
πρόνοια foresight, providence
συλλαμβάνω seize, capture; understand ∼epilepsy
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χαρίεις graceful

τε διώκων τὰς ἡδονὰς οὐκ ἀφέξεται τοῦ ἀδικεῖν, τοῦτο δὲ ἐναργῶς ἀσεβές· χρὴ δὲ πρὸς ἃ ἡ κοινὴ φύσις ἐπίσης ἔχει οὐ γὰρ ἀμφότερα ἂν ἐποίει, εἰ μὴ πρὸς ἀμφότερα ἐπίσης εἶχε, πρὸς ταῦτα καὶ τοὺς τῇ φύσει βουλομένους ἕπεσθαι, ὁμογνώμονας ὄντας, ἐπίσης διακεῖσθαι· ὅστις οὖν πρὸς πόνον καὶ ἡδονὴν ἢ θάνατον καὶ ζωὴν ἢ δόξαν καὶ ἀδοξίαν, οἷς ἐπίσης ἡ τῶν ὅλων φύσις χρῆται, αὐτὸς οὐκ ἐπίσης ἔχει, δῆλον ὡς ἀσεβεῖ.

Λέγω δὲ τὸ χρῆσθαι τούτοις ἐπίσης τὴν κοινὴν φύσιν ἀντὶ τοῦ συμβαίνειν ἐπίσης κατὰ τὸ ἑξῆς τοῖς γινομένοις καὶ ἐπιγινομένοις ὁρμῇ τινι ἀρχαίᾳ τῆς προνοίας, καθ' ἣν ἀπό τινος ἀρχῆς ὥρμησεν ἐπὶ τήνδε τὴν διακόσμησιν, συλλαβοῦσά τινας λόγους τῶν ἐσομένων καὶ δυνάμεις γονίμους ἀφορίσασα ὑποστάσεών τε καὶ μεταβολῶν καὶ διαδοχῶν τοιούτων.

9.2

Χαριεστέρου μὲν ἦν ἀνδρός, ἄγευστον ψευδολογίας καὶ

τε διώκων τὰς |pleasure ὐκ |ward off, drive off, refrain, be at some distance οὗτο δὲ

|visible, clear |profane χρὴ δὲ πρὸς ἃ ἡ |common, ordinary |nature (of a thing)

οὐ γὰρ ἀμφότερα ἂν ἐποίει, εἰ μὴ πρὸς ἀμφότερα ἐπίσης εἶχε, πρὸς ταῦτα καὶ τοὺς τῇ φύσει βουλομένους ἕπεσθαι, ὁμογνώμονας ὄντας, ἐπίσης διακεῖσθαι· ὅστις οὖν πρὸς

|toil, suffering |pleasure ἢ θάνατον καὶ ζωὴν ἢ δόξαν καὶ |ill repute

οἷς ἐπίσης ἡ τῶν ὅλων |nature (of a thing) τὸς οὐκ ἐπίσης ἔχει, |visible, conspicuous σεβεῖ.

Λέγω δὲ τὸ χρῆσθαι τούτοις ἐπίσης τὴν |common, ordinary ιν ἀντὶ τοῦ συμβαίνειν ἐπίσης κατὰ τὸ |in turn ῖς γινομένοις καὶ ἐπιγινομένοις ὁρμῇ τινι |ancient, from the beginning |foresight, providence καθ' ἣν ἀπό τινος ἀρχῆς ὥρμησεν ἐπὶ τήνδε τὴν διακόσμησιν,

|seize, capture; understand τινας λόγους τῶν ἐσομένων καὶ δυνάμεις γονίμους ἀφορίσασα ὑποστάσεών τε καὶ μεταβολῶν καὶ διαδοχῶν τοιούτων.

9.2

|graceful μὲν ἦν ἀνδρός, |not tasting ψευδολογίας καὶ

that pursueth after pleasures, will not spare, to compass his desires, to do that which is unjust, and that is manifestly impious. Now those things which unto nature are equally indifferent (for she had not created both, both pain and pleasure, if both had not been unto her equally indifferent): they that will live according to nature, must in those things (as being of the same mind and disposition that she is) be as equally indifferent. Whosoever therefore in either matter of pleasure and pain; death and life; honour and dishonour, (which things nature in the administration of the world, indifferently doth make use of), is not as indifferent, it is apparent that he is impious. When I say that common nature doth indifferently make use of them, my meaning is, that they happen indifferently in the ordinary course of things, which by a necessary consequence, whether as principal or accessory, come to pass in the world, according to that first and ancient deliberation of Providence, by which she from some certain beginning, did resolve upon the creation of such a world, conceiving then in her womb as it were some certain rational generative seeds and faculties of things future, whether subjects, changes, successions; both such and such, and just so many.

II. It

vocabulary
ἀκμάζω be in top form, flourish
ἀποπνέω exhale ∼apnea
αὐξάνω strengthen
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
γένειον chin; beard ∼chin
γηράσκω grow old ∼geriatric
διαλύω break up; relax, weaken
διάνοια a thought; intelligence
ζῷον being, animal; picture
ἤπερ than at all, than even
καταφρονέω scorn; think of
κορέννυμι (ῡ) sate; pf, mp: have enough ∼cereal
κυοφορέω be pregnant
λογίζομαι reckon, consider
λοιμός plague
νεάω plow
ὀδούς -ντος (m) tooth
οὔπω no longer
πεῖρα an attempt
περιμένω wait for
περιχέω shed, spread
πολιός gray ∼polio
προαιρέω produce; (m) prefer
σπείρω sow ∼diaspora
τοιόσδε such
τροπή rout, turning of an enemy ∼trophy
τρυφή softness, luxury
τυφόω (ῡ) (mp) be crazy
τύφω (ῡ) to smoke
ὑπερήφανος arrogant
ὑπόκρισις -εως (f) answer; acting, hypocrisy
φυσικός natural
φύσις -εως (f) nature (of a thing) ∼physics

πάσης ὑποκρίσεως καὶ τρυφῆς καὶ τύφου γενόμενον ἐξ ἀνθρώπων ἀπελθεῖν. τὸ δ᾽ οὖν κορεσθέντα γε τούτων ἀποπνεῦσαι δεύτερος πλοῦς. ἢ προῄρησαι προσκαθῆσθαι τῇ κακίᾳ καὶ οὔπω σε οὐδὲ ἡ πεῖρα πείθει φεύγειν ἐκ τοῦ λοιμοῦ; λοιμὸς γὰρ διαφθορὰ διανοίας πολλῷ γε μᾶλλον ἥπερ ἡ τοῦ περικεχυμένου τούτου πνεύματος τοιάδε τις δυσκρασία καὶ τροπή· αὕτη μὲν γὰρ ζῴων λοιμός, καθὸ ζῷά ἐστιν, ἐκείνη δὲ ἀνθρώπων, καθὸ ἄνθρωποί εἰσιν.

9.3

Μὴ καταφρόνει θανάτου, ἀλλὰ εὐαρέστει αὐτῷ, ὡς καὶ τούτου ἑνὸς ὄντος ὧν ἡ φύσις ἐθέλει. οἷον γάρ ἐστι τὸ νεάσαι καὶ τὸ γηρᾶσαι, καὶ τὸ αὐξῆσαι καὶ τὸ ἀκμάσαι, καὶ ὀδόντας καὶ γένειον καὶ πολιὰς ἐνεγκεῖν, καὶ σπεῖραι καὶ κυοφορῆσαι καὶ ἀποκυῆσαι, καὶ τὰ ἄλλα φυσικὰ ἐνεργήματα ὅσα αἱ τοῦ βίου ὧραι φέρουσι, τοιοῦτο καὶ τὸ διαλυθῆναι. τοῦτο μὲν οὖν κατὰ ἄνθρωπόν ἐστι λελογισμένον, μὴ ὀλοσχερῶς μηδὲ ὠστικῶς μηδὲ ὑπερηφάνως πρὸς τὸν θάνατον ἔχειν ἀλλὰ περιμένειν ὡς

πάσης |answer; hypocrisy acting, |softness, luxury καὶ τύφου γενόμενον ἐξ ἀνθρώπων ἀπελθεῖν. τὸ δ' οὖν |sate; pf, mp: have enough γε τούτων |exhale δεύτερος πλοῦς. ἢ |produce; (m) prefer ιθῆσθαι τῇ κακίᾳ καὶ |no longer οὐδὲ ἡ |an attempt ″ει φεύγειν ἐκ τοῦ |plague , |plague γὰρ διαφθορὰ |a thought; intelligence ολλῷ γε μᾶλλον |than even at all, |shed, spread τούτου πνεύματος |such τις δυσκρασία καὶ |rout, turning αὕτη μὲν γὰρ ζῴων |plague , καθὸ ζῷά ἐστιν, ἐκείνη δὲ ἀνθρώπων, καθὸ ἄνθρωποί εἰσιν.

9.3

Μὴ |scorn; think of θανάτου, ἀλλὰ εὐαρέστει αὐτῷ, ὡς καὶ τούτου ἑνὸς ὄντος ὧν ἡ |nature (of a thing) ν γάρ ἐστι τὸ |plow καὶ τὸ |grow old , καὶ τὸ |strengthen αὶ τὸ |be in top form, flourish καὶ |tooth καὶ |chin; beard καὶ πολιὰς ἐνεγκεῖν, καὶ σπεῖραι καὶ |be pregnant καὶ ἀποκυῆσαι, καὶ τὰ ἄλλα |natural ἐνεργήματα ὅσα αἱ τοῦ βίου ὧραι φέρουσι, τοιοῦτο καὶ τὸ |break up; relax, weaken τοῦτο μὲν οὖν κατὰ ἄνθρωπόν ἐστι |reckon, consider , μὴ ὀλοσχερῶς μηδὲ ὠστικῶς μηδὲ |arrogant πρὸς τὸν θάνατον ἔχειν ἀλλὰ |wait for ὡς

were indeed more happy and comfortable, for a man to depart out of this world, having lived all his life long clear from all falsehood, dissimulation, voluptuousness, and pride. But if this cannot be, yet it is some comfort for a man joyfully to depart as weary, and out of love with those; rather than to desire to live, and to continue long in those wicked courses. Hath not yet experience taught thee to fly from the plague? For a far greater plague is the corruption of the mind, than any certain change and distemper of the common air can be. This is a plague of creatures, as they are living creatures; but that of men as they are men or reasonable.

III. Thou must not in matter of death carry thyself scornfully, but as one that is well pleased with it, as being one of those things that nature hath appointed. For what thou dost conceive of these, of a boy to become a young man, to wax old, to grow, to ripen, to get teeth, or a beard, or grey hairs to beget, to bear, or to be delivered; or what other action soever it be, that is natural unto man according to the several seasons of his life; such a thing is it also to be dissolved. It is therefore the part of a wise man, in matter of death, not in any wise to

vocabulary
ἀπαλλαγή relief, escape
γαστήρ -έρος (f) belly ∼gastric
δόγμα -τος (n, 3) belief, legal decision
εἴπερ if indeed
ἐκδέχομαι receive; succeed to a position
ἐκπίπτω fall out of ∼petal
ἔλυτρον covering, case; reservoir
ἔμβρυον young animal, embryo ∼embryo
ἐπιλανθάνω mp: forget ∼Lethe
ἐπίστασις -τος (f) stopping
εὔκολος contented
ἐφίημι (ῑι) send at, let fly; mp: rush at, spring upon ∼jet
ἦθος ἤθεος (n, 3) habit, habitat ∼ethos
ἥκιστος least; above all
ἰδιωτικός private, amateurish
κήδω distress, hurt; mp: care about (+gen) ∼heinous
κόπος beating; toil, fatigue
περιμένω wait for
περιποιέω preserve; obtain
πρᾶος soft, gentle
συμβίωσις living with
ὑπόκειμαι lie under; be assumed; allow, submit
φυσικός natural

μίαν τῶν φυσικῶν ἐνεργειῶν, καὶ ὡς νῦν περιμένεις πότε ἔμβρυον ἐκ τῆς γαστρὸς τῆς γυναικός σου ἐξέλθῃ, οὕτως ἐκδέχεσθαι τὴν ὥραν ἐν ᾗ τὸ ψυχάριόν σου τοῦ ἐλύτρου τούτου ἐκπεσεῖται.

Εἰ δὲ καὶ ἰδιωτικὸν παράπηγμα ἀψικάρδιον θέλεις, *μάλιστά σε εὔκολον πρὸς τὸν θάνατον ποιήσει ἡ ἐπίστασις ἡ ἐπὶ τὰ ὑποκείμενα, ὧν μέλλεις ἀφίστασθαι, καὶ μεθ' ἡθῶν οὐκέτι ἔσται ἡ... ἐμπεφυρμένη. προσκόπτεσθαι μὲν γὰρ αὐτοῖς ἥκιστα δεῖ, ἀλλὰ καὶ κήδεσθαι καὶ πρᾴως φέρειν, μεμνῆσθαι μέντοι ὅτι οὐκ ἀπ' ἀνθρώπων ὁμοδογματούντων σοι ἡ ἀπαλλαγὴ ἔσται. τοῦτο γὰρ μόνον, εἴπερ ἄρα, ἀνθεῖλκεν ἂν καὶ κατεῖχεν ἐν τῷ ζῆν, εἰ συζῆν ἐφεῖτο τοῖς τὰ αὐτὰ δόγματα περιπεποιημένοις· νῦν δ' ὁρᾷς ὅσος ὁ κόπος ἐν τῇ διαφωνίᾳ τῆς συμβιώσεως, ὥστε εἰπεῖν· θᾶττον ἔλθοις, ὦ θάνατε, μή που καὶ αὐτὸς ἐπιλάθωμαι ἐμαυτοῦ.*

μίαν τῶν |natural ἐνεργειῶν, καὶ ὡς νῦν |wait for πότε

|young animal, embryo ἐκ τῆς |belly τῆς γυναικός σου ἐξέλθῃ, οὕτως

|receive; succeed to a position ὥραν ἐν ᾗ τὸ ψυχάριόν σου τοῦ ἐλύτρου

τούτου |fall out of

Εἰ δὲ καὶ |private, amateurish παράπηγμα ἀψικάρδιον θέλεις,

μάλιστά σε |contented πρὸς τὸν θάνατον ποιήσει ἡ |stopping

ἡ ἐπὶ τὰ |lie under; be assumed; allow, submit ἄλλεις ἀφίστασθαι, καὶ μεθ'

|habit, habitat οὐκέτι ἔσται ἡ... ἐμπεφυρμένη. προσκόπτεσθαι

μὲν γὰρ αὐτοῖς |least; above all δεῖ, ἀλλὰ καὶ |distress καὶ

|soft, gentle φέρειν, μεμνῆσθαι μέντοι ὅτι οὐκ ἀπ' ἀνθρώπων

ὁμοδογματούντων σοι ἡ |relief, escape ἔσται. τοῦτο γὰρ

μόνον, |if indeed ἄ, ἀνθεῖλκεν ἂν καὶ κατεῖχεν ἐν τῷ ζῆν,

εἰ συζῆν |send flying at τὰ αὐτὰ |belief, legal decision |preserve; obtain

νῦν δ' ὁρᾷς ὅσος ὁ |beating; toil, fatigue ᾗ διαφωνίᾳ τῆς |living with

ὥστε εἰπεῖν· θᾶττον ἔλθοις, ὦ θάνατε, μή που καὶ αὐτὸς

ἐπιλάθωμαι ἐμαυτοῦ.

carry himself either violently, or proudly but patiently to wait for it, as one of nature's operations: that with the same mind as now thou dost expect when that which yet is but an embryo in thy wife's belly shall come forth, thou mayst expect also when thy soul shall fall off from that outward coat or skin: wherein as a child in the belly it lieth involved and shut up. But thou desirest a more popular, and though not so direct and philosophical, yet a very powerful and penetrative recipe against the fear of death, nothing can make they more willing to part with thy life, than if thou shalt consider, both what the subjects themselves are that thou shalt part with, and what manner of disposition thou shalt no more have to do with. True it is, that, offended with them thou must not be by no means, but take care of them, and meekly bear with them However, this thou mayst remember, that whensoever it happens that thou depart, it shall not be from men that held the same opinions that thou dost. For that indeed, (if it were so) is the only thing that might make thee averse from death, and willing to continue here, if it were thy hap to live with men that had obtained the same belief that thou hast. But now, what a toil it is for thee to live with men of different opinions, thou seest: so that thou hast rather occasion to say, Hasten, I thee pray, O Death; lest I also in time forget myself.

IV. He that

vocabulary
ἄλογος without speech or reckoning
ἀρκέω satisfy; ward off, defend; suffice
γεώδης earthy
διάθεσις -εως (f) artistic composition; bodily condition
διαιρέω divide, distinguish, distribute
ἐκτός outside
ζῷον being, animal; picture
ἡγεμονικός showing leadership
μερίζω allot, divide
ὁρμή pressure, assault, order ∼hormone
πρᾶξις -εως (f) result, business ∼practice
σβέννυμι (ῡ) extinguish, go out
φαντασία appearance; imagination
φάος φῶς (n, 3) light; salvation; (pl) eyes ∼photon
φώς man

9.4

Ὁ Ἁμαρτάνων ἑαυτῷ ἁμαρτάνει· ὁ ἀδικῶν ἑαυτὸν ἀδικεῖ, ἑαυτὸν, ἑαυτὸν κακὸν ποιῶν.

9.5

Ἀδικεῖ πολλάκις ὁ μὴ ποιῶν τι, οὐ μόνον ὁ ποιῶν τι.

9.6

Ἀρκεῖ ἡ παροῦσα ὑπόληψις καταληπτικὴ καὶ ἡ παροῦσα πρᾶξις κοινωνικὴ καὶ ἡ παροῦσα διάθεσις εὐαρεστικὴ πρὸς πᾶν τὸ παρὰ τῆς ἐκτὸς αἰτίας συμβαῖνον.

9.7

Ἐξαλεῖψαι φαντασίαν· στῆσαι ὁρμήν· σβέσαι ὄρεξιν· ἐφ' ἑαυτῷ ἔχειν τὸ ἡγεμονικόν.

9.8

Εἷς μὲν τὰ ἄλογα ζῷα μία ψυχὴ διήρηται, εἷς δὲ τὰ λογικὰ μία νοερὰ ψυχὴ μεμέρισται, ὥσπερ καὶ μία γῆ ἐστιν ἁπάντων τῶν γεωδῶν καὶ ἑνὶ φωτὶ ὁρῶμεν καὶ ἕνα

9.4

Ὁ Ἁμαρτάνων ἑαυτῷ ἁμαρτάνει· ὁ ἀδικῶν ἑαυτὸν ἀδικεῖ, ἑαυτὸν, ἑαυτὸν κακὸν ποιῶν.

9.5

Ἀδικεῖ |often ὁ μὴ ποιῶν τι, οὐ μόνον ὁ ποιῶν τι.

9.6

|satisfy; |ward off, |defend; |suffice σα ὑπόληψις καταληπτικὴ καὶ ἡ παροῦσα |result, |business κοινωνικὴ καὶ ἡ παροῦσα |artistic composition; |bodily condition κὴ πρὸς πᾶν τὸ παρὰ τῆς |outside ἰτίας συμβαῖνον.

9.7

Ἐξαλεῖψαι |appearance; |imagination στῆσαι |pressure, |assault, |order |extinguish, go out β

ἑαυτῷ ἔχειν τὸ |showing |leadership

9.8

Εἰς μὲν τὰ |without speech or reckoning ία ψυχὴ |divide, distin- guish, distribute δὲ τὰ λογικὰ μία νοερὰ ψυχὴ |allot, divide , ὥσπερ καὶ μία γῆ ἐστιν ἁπάντων τῶν |earthy καὶ ἑνὶ φωτὶ ὁρῶμεν καὶ ἕνα

sinneth, sinneth unto himself. He that is unjust, hurts himself, in that he makes himself worse than he was before. Not he only that committeth, but he also that omitteth something, is oftentimes unjust.

V. If my present apprehension of the object be right, and my present action charitable, and this, towards whatsoever doth proceed from God, be my present disposition, to be well pleased with it, it sufficeth.

VI. To wipe away fancy, to use deliberation, to quench concupiscence, to keep the mind free to herself.

VII. Of all unreasonable creatures, there is but one unreasonable soul; and of all that are reasonable, but one reasonable soul, divided betwixt them all. As of all earthly things there is but one earth, and but one light that we see by; and but one air that

vocabulary
ἀγέλη herd ∼demagogue
ἀήρ ἀέρος (ᾱ, m) mist, air ∼air
ἄλογος without speech or reckoning
ἀναπνέω catch one's breath ∼apnea
γεώδης earthy
γοῦν at least then
διείργω keep apart
ἐκκεράννυμι (ῡ) pour and mix
ἔμψυχος (ῡ) animate, animated
ἐνταῦθα there, here
ἐπιτείνω intensify
ἔρως -τος (m) love, desire ∼erotic
ἑτοῖμος ready; fulfilled
κοινός communal, ordinary
κοινόω make common; cooperate
κρείσσων more powerful; better
λίθος (f) stone ∼monolith
μετέχω partake of
μέτοχος partnering
ξηρός dry, the land ∼xeriscape
οἰκεῖος household, familiar, proper
ὁμογενής related
ῥέπω incline or sink downwards
σμῆνος -ους (n, 3) swarm
σπεύδω 'push on,' get going, hurry ∼repudiate
συγγενής inborn, kin to
συγχέω entangle, destroy, confound
τοίνυν well, then
ὑγρός wet
φύσις -εως (f) nature (of a thing) ∼physics
φυτός natural
χρῄζω need ∼chresard

ἀέρα ἀναπνέομεν, ὅσα ὁρατικὰ καὶ ἔμψυχα.

9.9

Πάντα ὅσα κοινοῦ τινος μετέχει πρὸς τὸ ὁμογενὲς σπεύδει. τὸ γεῶδες πᾶν ῥέπει ἐπὶ γῆν· τὸ ὑγρὸν πᾶν σύρρουν· τὸ ἀερῶδες ὁμοίως, ὥστε χρῄζειν τῶν διειργόντων καὶ βίας· τὸ πῦρ ἀνωφερὲς μὲν διὰ τὸ στοιχειῶδες πῦρ, παντὶ δὲ πυρὶ ἐνταῦθα πρὸς τὸ συνεξάπτεσθαι ἕτοιμον οὕτως, ὥστε καὶ πᾶν τὸ ὑλικὸν τὸ ὀλίγῳ ξηρότερον εὐέξαπτον εἶναι διὰ τὸ ἔλαττον ἐγκεκρᾶσθαι αὐτῷ τὸ κωλυτικὸν πρὸς ἕξαψιν. καὶ τοίνυν πᾶν τὸ κοινῆς νοερᾶς φύσεως μέτοχον πρὸς τὸ συγγενὲς ὁμοίως σπεύδει ἢ καὶ μᾶλλον· ὅσῳ γάρ ἐστι κρεῖττον παρὰ τὰ ἄλλα, τοσούτῳ καὶ πρὸς τὸ συγκιρνᾶσθαι τῷ οἰκείῳ καὶ συγχεῖσθαι ἑτοιμότερον.

Εὐθὺς γοῦν ἐπὶ μὲν τῶν ἀλόγων εὑρέθη σμήνη καὶ ἀγέλαι καὶ νεοσσοτροφίαι καὶ οἷον ἔρωτες· ψυχαὶ γὰρ ἤδη ἦσαν ἐνταῦθα καὶ τὸ συναγωγὸν ἐν τῷ κρείττονι ἐπιτεινόμενον εὑρίσκετο, οἷον οὔτε ἐπὶ φυτῶν ἦν οὔτε ἐπὶ λίθων ἢ

|mist, air |catch one's breath ὁρατικὰ καὶ |animate, animated

9.9

Πάντα ὅσα κοινοῦ τινος |partake of ρὸς τὸ |related |'push on,' get going, hurry

τὸ |earthy πᾶν |incline or sink downwards ν· τὸ |wet πᾶν σύρρουν·

τὸ ἀερῶδες ὁμοίως, ὥστε |need τῶν |keep apart καὶ

βίας· τὸ πῦρ ἀνωφερὲς μὲν διὰ τὸ στοιχειῶδες πῦρ, παντὶ

δὲ πυρὶ |there, here ρὸς τὸ συνεξάπτεσθαι ἕτοιμον οὕτως,

ὥστε καὶ πᾶν τὸ ὑλικὸν τὸ ὀλίγῳ |dry, the land ὐέξαπτον

εἶναι διὰ τὸ ἔλαττον |pour and mix αὐτῷ τὸ κωλυτικὸν

πρὸς ἔξαψιν. καὶ |well, then ῖν τὸ |communal, ordinary |ρᾶς |nature (of a thing)

|partnering ρὸς τὸ |inborn, kin to ίως |'push on,' get going, hurry ὶ μᾶλλον·

ὅσῳ γάρ ἐστι κρεῖττον παρὰ τὰ ἄλλα, τοσούτῳ καὶ πρὸς

τὸ συγκιρνᾶσθαι τῷ οἰκείῳ καὶ |συγχέω?: entangle, destroy, confound; or συγχέω?: entangle, destroy, confound

Εὐθὺς |at least then ν τῶν |without speech reckoning or |swarm καὶ |herd

καὶ νεοσσοτροφίαι καὶ οἷον |love, desire ψυχαὶ γὰρ ἤδη ἦσαν

|there, here αὶ τὸ συναγωγὸν ἐν τῷ κρείττονι |intensify

εὑρίσκετο, οἷον οὔτε ἐπὶ φυτῶν ἦν οὔτε ἐπὶ |stone ἢ

we breathe in, as many as either breathe or see. Now whatsoever partakes of some common thing, naturally affects and inclines unto that whereof it is part, being of one kind and nature with it. Whatsoever is earthly, presseth downwards to the common earth. Whatsoever is liquid, would flow together. And whatsoever is airy, would be together likewise. So that without some obstacle, and some kind of violence, they cannot well be kept asunder. Whatsoever is fiery, doth not only by reason of the elementary fire tend upwards; but here also is so ready to join, and to burn together, that whatsoever doth want sufficient moisture to make resistance, is easily set on fire. Whatsoever therefore is partaker of that reasonable common nature, naturally doth as much and more long after his own kind. For by how much in its own nature it excels all other things, by so much more is it desirous to be joined and united unto that, which is of its own nature. As for unreasonable creatures then, they had not long been, but presently begun among them swarms, and flocks, and broods of young ones, and a kind of mutual love and affection. For though but unreasonable, yet a kind of soul these had, and therefore was that natural desire of union more strong and intense in them, as in creatures of a more

vocabulary
ἄμπελος (f) vine
ἀποσχίζω sever
ἄστρον star
γεώδης earthy
γοῦν at least then
διίστημι stand apart ∼stand
ἐπιλανθάνω mp: forget ∼Lethe
ζῷον being, animal; picture
ἤπερ than at all, than even
καίτοι and yet; and in fact; although
κρείσσων more powerful; better
ξύλον piece of wood ∼xylophone
οἰκεῖος household, familiar, proper
ὅμως anyway, nevertheless
παραφυλάσσω guard closely
πολιτεία (ī) citizenship; government
προσάπτω attach to ∼haptic
σπουδή zeal; (dat) with difficulty, hastily ∼repudiate
σύλλογος meeting
συνήθεια intimacy; habit
συνθήκη combination; agreement
τρίβω (ī) rub; (mid) be worn out ∼tribulation
ὑφίστημι promise, undertake ∼station
φιλία friendship ∼philanthropy
φύσις -εως (f) nature (of a thing) ∼physics

ξύλων. ἐπὶ δὲ τῶν λογικῶν ζῴων πολιτεῖαι καὶ φιλίαι καὶ οἶκοι καὶ σύλλογοι καὶ ἐν πολέμοις συνθῆκαι καὶ ἀνοχαί. ἐπὶ δὲ τῶν ἔτι κρειττόνων καὶ ἐκ διεστηκότων τρόπον τινὰ ἕνωσις ὑπέστη οἵα ἐπὶ τῶν ἄστρων· οὕτως ἡ ἐπὶ τὸ κρεῖττον ἐπανάβασις συμπάθειαν καὶ ἐν διεστῶσιν ἐργάσασθαι ἐδύνατο.

Ὅρα οὖν τὸ νῦν γινόμενον· μόνα γὰρ τὰ νοερὰ νῦν ἐπιλέλησται τῆς πρὸς ἄλληλα σπουδῆς καὶ συννεύσεως καὶ τὸ σύρρουν ὧδε μόνον οὐ βλέπεται. ἀλλ᾽ ὅμως καίτοι φεύγοντες περικαταλαμβάνονται· κρατεῖ γὰρ ἡ φύσις. ὄψει δὲ ὃ λέγω παραφυλάσσων· θᾶσσον γοῦν εὕροι τις ἂν γεῶδές τι μηδενὸς γεώδους προσαπτόμενον ἢπερ ἄνθρωπον ἀνθρώπου ἀπεσχισμένον.

9.10

Φέρει καρπὸν καὶ ἄνθρωπος καὶ θεὸς καὶ ὁ κόσμος· ἐν ταῖς οἰκείαις ὥραις ἕκαστα φέρει. εἰ δὲ ἡ συνήθεια κυρίως τέτριφεν ἐπὶ ἀμπέλου καὶ τῶν ὁμοίων, οὐδὲν τοῦτο. ὁ

|piece of wood δὲ τῶν λογικῶν ζῴων |citizenship; government αἱ φιλίαι καὶ οἶκοι καὶ |meeting καὶ ἐν πολέμοις |combination; agreement αἱ ἀνοχαί. ἐπὶ δὲ τῶν ἔτι κρειττόνων καὶ ἐκ |stand apart τρόπον τινὰ ἕνωσις |promise, undertake ἃ ἐπὶ τῶν |star οὕτως ἡ ἐπὶ τὸ κρεῖττον ἐπανάβασις συμπάθειαν καὶ ἐν |stand apart ἐργάσασθαι ἐδύνατο.

Ὅρα οὖν τὸ νῦν γινόμενον· μόνα γὰρ τὰ νοερὰ νῦν

|mp: forget τῆς πρὸς ἄλληλα |zeal; (dat) with difficulty, hastily συννεύσεως καὶ τὸ σύρρουν ὧδε μόνον οὐ βλέπεται. ἀλλ᾽ |anyway, nevertheless

|and yet; and in fact; although ὅμως περικαταλαμβάνονται· κρατεῖ γὰρ ἡ

|nature (of a thing) ἕξις ἐγω |guard closely θᾶσσον |at least then τις ἂν |earthy τι μηδενὸς |earthy |attach to |than at all, than even ἄνθρωπον ἀνθρώπου |sever

9.10

Φέρει καρπὸν καὶ ἄνθρωπος καὶ θεὸς καὶ ὁ κόσμος· ἐν

ταῖς |household, familiar, proper ἕκαστα φέρει. εἰ δὲ ἡ |intimacy; habit κυρίως

|rub; (mid) be|worn out vine καὶ τῶν ὁμοίων, οὐδὲν τοῦτο. ὁ

excellent nature, than either in plants, or stones, or trees. But among reasonable creatures, begun commonwealths, friendships, families, public meetings, and even in their wars, conventions, and truces. Now among them that were yet of a more excellent nature, as the stars and planets, though by their nature far distant one from another, yet even among them began some mutual correspondency and unity. So proper is it to excellency in a high degree to affect unity, as that even in things so far distant, it could operate unto a mutual sympathy. But now behold, what is now come to pass. Those creatures that are reasonable, are now the only creatures that have forgotten their natural affection and inclination of one towards another. Among them alone of all other things that are of one kind, there is not to be found a general disposition to flow together. But though they fly from nature, yet are they stopt in their course, and apprehended. Do they what they can, nature doth prevail. And so shalt thou confess, if thou dost observe it. For sooner mayst thou find a thing earthly, where no earthly thing is, than find a man that naturally can live by himself alone.

VIII. Man, God, the world, every one in their kind, bear some fruits. All things have their proper time to bear. Though by custom, the word itself is in a manner become proper unto the vine, and the like, yet is it so nevertheless, as we have said. As

vocabulary
ἀέθλιος prize ~athlete
ἄθλιος wretched ~athlete
ἐκβάλλω throw out, fell, let fall ~ballistic
ἐλεέω pity, have mercy on ~alms
ἔνδον in the house of; within
ἔνιοι some
ἔξειμι go forth; is possible ~ion
εὐμένεια good will, favor
εὐμενής kind
ἴσχω restrain, hold back ~ischemia
κινέω (ῑ) set in motion, move, remove ~kinetic
κοινός communal, ordinary
κωλύω (ῡ) hinder, prevent
ὁποῖος whatever kind
περιίστημι be around; turn out ~station
πλοῦτος wealth ~plutocrat
πονέω work; be busy ~osteopenia
σήμερον today
συνεργέω help, cooperate
ὑγίεια health
χρηστός useful; brave, worthy

λόγος δὲ καὶ κοινὸν καὶ ἴδιον καρπὸν ἔχει καὶ γίνεται ἐξ αὐτοῦ τοιαῦθ' ἕτερα, ὁποῖόν τι αὐτός ἐστιν ὁ λόγος.

9.11

Εἰ μὲν δύνασαι, μεταδίδασκε· εἰ δὲ μή, μέμνησο ὅτι πρὸς τοῦτο ἡ εὐμένειά σοι δέδοται. καὶ οἱ θεοὶ δὲ εὐμενεῖς τοῖς τοιούτοις εἰσίν, εἰς ἔνια δὲ καὶ συνεργοῦσιν, εἰς ὑγίειαν, εἰς πλοῦτον, εἰς δόξαν· οὕτως εἰσὶ χρηστοί. ἔξεστι δὲ καὶ σοί· ἢ εἰπέ, τίς ὁ κωλύων;

9.12

Πόνει μὴ ὡς ἄθλιος μηδὲ ὡς ἐλεεῖσθαι ἢ θαυμάζεσθαι θέλων, ἀλλὰ μόνον ἓν θέλε· κινεῖσθαι καὶ ἴσχεσθαι, ὡς ὁ πολιτικὸς λόγος ἀξιοῖ.

9.13

Σήμερον ἐξῆλθον πάσης περιστάσεως, μᾶλλον δὲ ἐξέβαλον πᾶσαν περίστασιν· ἔξω γὰρ οὐκ ἦν, ἀλλὰ ἔνδον ἐν ταῖς ὑπολήψεσιν.

λόγος δὲ καὶ |communal, ordinary ἴδιον καρπὸν ἔχει καὶ γίνεται ἐξ αὐτοῦ τοιαῦθ' ἕτερα, |whatever kind ὁ ὅς ἐστιν ὁ λόγος.

9.11

Εἰ μὲν δύνασαι, μεταδίδασκε· εἰ δὲ μή, μέμνησο ὅτι πρὸς τοῦτο ἡ |good will, favor δοται. καὶ οἱ θεοὶ δὲ |kind τοῖς τοιούτοις εἰσίν, εἰς |some καὶ |help, cooperate εἰς |health , εἰς |wealth , εἰς δόξαν· οὕτως εἰσὶ |useful; brave, worthy στι δὲ καὶ σοί· ἢ εἰπέ, τίς ὁ |hinder, prevent ,

9.12

|work μὴ ὡς ἄθλιος μηδὲ ὡς ἐλεεῖσθαι ἢ θαυμάζεσθαι θέλων, ἀλλὰ μόνον ἓν θέλε· |move, remove καὶ |hold back , ὡς ὁ πολιτικὸς λόγος ἀξιοῖ.

9.13

|today ἐξῆλθον πάσης περιστάσεως, μᾶλλον δὲ |throw out, fell, let fall πᾶσαν περίστασιν· ἔξω γὰρ οὐκ ἦν, ἀλλὰ |in the house of; within ἐν ταῖς ὑπολήψεσιν.

for reason, that beareth both common fruit for the use of others; and peculiar, which itself doth enjoy. Reason is of a diffusive nature, what itself is in itself, it begets in others, and so doth multiply.

IX. Either teach them better if it be in thy power; or if it be not, remember that for this use, to bear with them patiently, was mildness and goodness granted unto thee. The Gods themselves are good unto such; yea and in some things, (as in matter of health, of wealth, of honour,) are content often to further their endeavours: so good and gracious are they. And mightest thou not be so too? or, tell me, what doth hinder thee?

X. Labour not as one to whom it is appointed to be wretched, nor as one that either would be pitied, or admired; but let this be thine only care and desire; so always and in all things to prosecute or to forbear, as the law of charity, or mutual society doth require.

XI. This day I did come out of all my trouble. Nay I have cast out all my trouble; it should rather be for that which troubled thee, whatsoever it was, was not without anywhere that thou shouldest come out of it, but within in thine own opinions, from whence it must be cast out, before thou canst truly and constantly be at ease.

XII. All

vocabulary
ἀναρρίπτω toss foam with an oar
ἀναφέρω bring up ∼bear
ἀποφαίνω display, declare
ἀρετή goodness, excellence
ζῷον being, animal; picture
ἡγεμονικός showing leadership
καταθάπτω give burial rites ∼epitaph
καταφέρω bring down, kill ∼bear
λίθος (f) stone ∼monolith
πεῖρα an attempt
πείρω pierce, run through ∼pierce
συνήθης habitual, intimate
ὕλη (ῡ) forest, firewood

9.14

Πάντα ταῦτα συνήθη μὲν τῇ πείρᾳ, ἐφήμερα δὲ τῷ χρόνῳ, ῥυπαρὰ δὲ τῇ ὕλῃ· πάντα νῦν οἷα ἐπ᾽ ἐκείνων οὓς κατεθάψαμεν.

9.15

Τὰ πράγματα ἔξω θυρῶν ἕστηκεν αὐτὰ ἐφ᾽ ἑαυτῶν, μηδὲν μήτε εἰδότα περὶ αὑτῶν μήτε ἀποφαινόμενα. τί οὖν ἀποφαίνεται περὶ αὐτῶν; τὸ ἡγεμονικόν.

9.16

Οὐκ ἐν πείσει ἀλλ᾽ ἐνεργείᾳ τὸ τοῦ λογικοῦ καὶ πολιτικοῦ ζῴου κακὸν καὶ ἀγαθόν, ὥσπερ οὐδὲ ἡ ἀρετὴ καὶ κακία αὐτοῦ ἐν πείσει ἀλλὰ ἐνεργείᾳ.

9.17

Τῷ ἀναρριφέντι λίθῳ οὐδὲν κακὸν τὸ κατενεχθῆναι οὐδὲ ἀγαθὸν τὸ ἀνενεχθῆναι.

9.14

Πάντα ταῦτα |habitual, intimate μὲν τῇ πείρᾳ, ἐφήμερα δὲ τῷ χρόνῳ, ῥυπαρὰ δὲ τῇ |forest, firewood ...ντα νῦν οἷα ἐπ᾽ ἐκείνων οὓς |give burial rites.

9.15

Τὰ πράγματα ἔξω θυρῶν ἕστηκεν αὐτὰ ἐφ᾽ ἑαυτῶν, μηδὲν μήτε εἰδότα περὶ αὐτῶν μήτε |display, declare ... τί οὖν |display, declare περὶ αὐτῶν; τὸ |showing leadership

9.16

Οὐκ ἐν πείσει ἀλλ᾽ ἐνεργείᾳ τὸ τοῦ λογικοῦ καὶ πολιτικοῦ ζῴου κακὸν καὶ ἀγαθόν, ὥσπερ οὐδὲ ἡ |excellence...ὶ κακία αὐτοῦ ἐν πείσει ἀλλὰ ἐνεργείᾳ.

9.17

Τῷ |toss foam with an oar |stone οὐδὲν κακὸν τὸ |bring down, kill ...ὐδὲ ἀγαθὸν τὸ |bring up

those things, for matter of experience are usual and ordinary; for their continuance but for a day; and for their matter, most base and filthy. As they were in the days of those whom we have buried, so are they now also, and no otherwise.

XIII. The things themselves that affect us, they stand without doors, neither knowing anything themselves nor able to utter anything unto others concerning themselves. What then is it, that passeth verdict on them? The understanding.

XIV. As virtue and wickedness consist not in passion, but in action; so neither doth the true good or evil of a reasonable charitable man consist in passion, but in operation and action.

XV. To the stone that is cast up, when it comes down it is no hurt unto it; as neither benefit, when it

vocabulary

ἁμάρτημα -τος (n, 3) failure, fault
βίος life ∼biology
γῆρας -ος (n, 3) old age
διέρχομαι pierce, traverse
διηνεκής at length, in detail
εἶτα then, therefore, next
ἐπερωτάω consult, ask
ἡγεμονικός showing leadership
ἡλικία time of life, contemporaries
καταλιμπάνω leave behind, abandon
κριτής -οῦ (m, 1) judge
κριτός chosen, appointed ∼critic
μειράκιον youngster
μεταβολή change, exchange
μέτειμι be among, go, follow ∼ion
μῆτις -ος (f) counsel, skill, plan ∼meter
νεότης -τος (f, 3) youth ∼neon
ὁρμή pressure, assault, order ∼hormone
παιδικός childlike; a darling ∼pediatrician
πάππος grandfather
παῦλα rest, pause
σεαυτοῦ yourself
φθορά ruin, rape

9.18

Δίελθε ἔσω ἔσω εἰς τὰ ἡγεμονικὰ αὐτῶν καὶ ὄψει τίνας κριτὰς φοβῇ, οἵους καὶ περὶ αὐτῶν ὄντας κριτάς.

9.19

Πάντα ἐν μεταβολῇ· καὶ αὐτὸς σὺ ἐν διηνεκεῖ ἀλλοιώσει καὶ κατά τι φθορᾷ, καὶ ὁ κόσμος δὲ ὅλος.

9.20

Τὸ ἄλλου ἁμάρτημα ἐκεῖ δεῖ καταλιπεῖν.

9.21

Ἐνεργείας ἀπόληξις, ὁρμῆς, ὑπολήψεως παῦλα καὶ οἷον θάνατος· οὐδὲν κακόν. μέτιθι νῦν ἐπὶ ἡλικίαν, οἷον τὴν παιδικήν, τὴν τοῦ μειρακίου, τὴν νεότητα, τὸ γῆρας· καὶ γὰρ τούτων πᾶσα μεταβολή, θάνατος· μήτι δεινόν; μέτιθι νῦν ἐπὶ βίον τὸν ὑπὸ τῷ πάππῳ, εἶτα τὸν ὑπὸ τῇ μητρί, εἶτα τὸν ὑπὸ τῷ πατρί, καὶ ἄλλας δὲ πολλὰς διαφθορὰς καὶ μεταβολὰς καὶ ἀπολήξεις εὑρίσκων ἐπερώτα σεαυτόν·

9.18

|pierce, traverse ἔσω ἔσω εἰς τὰ |showing leadership αὐτῶν καὶ ὄψει τίνας κριτὰς φοβῇ, οἵους καὶ περὶ αὐτῶν ὄντας κριτάς.

9.19

Πάντα ἐν |change, exchange καὶ αὐτὸς σὺ ἐν |at length, in detail εἰ καὶ κατά τι |ruin, rape ἰὶ ὁ κόσμος δὲ ὅλος.

9.20

Τὸ ἄλλου |failure, fault ἐκεῖ δεῖ |leave behind, abandon

9.21

Ἐνεργείας ἀπόληξις, |pressure, assault, order λήψεως |rest, pause καὶ οἷον θάνατος· οὐδὲν κακόν. |be among ἐπὶ |time of life, contemporaries τὴν |childlike; a darling |youngster τὴν |youth τὸ |old age καὶ γὰρ τούτων πᾶσα μεταβολή, θάνατος· |counsel, skill, plan νόν; |be among νῦν ἐπὶ |life τὸν ὑπὸ τῷ |grandfather |then, therefore, next τὸ τῇ μητρί, |then, therefore, next τὸ τῷ πατρί, καὶ ἄλλας δὲ πολλὰς διαφθορὰς καὶ |change, exchange καὶ ἀπολήξεις εὑρίσκων |consult, ask |yourself

doth ascend.

XVI. Sift their minds and understandings, and behold what men they be, whom thou dost stand in fear of what they shall judge of thee, what they themselves judge of themselves.

XVII. All things that are in the world, are always in the estate of alteration. Thou also art in a perpetual change, yea and under corruption too, in some part: and so is the whole world.

XVIII. It is not thine, but another man's sin. Why should it trouble thee? Let him look to it, whose sin it is.

XIX. Of an operation and of a purpose there is an ending, or of an action and of a purpose we say commonly, that it is at an end: from opinion also there is an absolute cessation, which is as it were the death of it. In all this there is no hurt. Apply this now to a man's age, as first, a child; then a youth, then a young man, then an old man; every change from one age to another is a kind of death And all this while here no matter of grief yet. Pass now unto that life first, that which thou livedst under thy grandfather, then under thy mother, then under thy father. And thus when through the whole course of thy life hitherto thou hast found and observed many alterations, many changes, many kinds of endings and cessations, put this question to thyself What matter of grief or sorrow dost

vocabulary
ἄγνοια ignorance
ἀναφορά rising, carrying back
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
διασπάω tear apart ∼spatula
διίστημι stand apart ∼stand
εἴτε if, whenever; either/or
ἐφίστημι set; (mp) come/be near, direct, stop ∼station
ἡγεμονικός showing leadership
λογίζομαι reckon, consider
μεταβολή change, exchange
μῆτις -ος (f) counsel, skill, plan ∼meter
παῦλα rest, pause
πότερος which, whichever of two
πρᾶξις -εως (f) result, business ∼practice
προσεχής close
πρόσωθεν forward, in the future; far
σεαυτοῦ yourself
συγγενής inborn, kin to
τοίνυν well, then
τρέχω run, spin

μήτι δεινόν; οὕτως τοίνυν οὐδὲ ἡ τοῦ ὅλου σου βίου λῆξις καὶ παῦλα καὶ μεταβολή.

9.22

Τρέχε *ἐπὶ τὸ σεαυτοῦ ἡγεμονικὸν καὶ τὸ τοῦ ὅλου καὶ τὸ τούτου. τὸ μὲν σεαυτοῦ, ἵνα νοῦν δικαικὸν αὐτὸ ποιήσῃς· τὸ δὲ τοῦ ὅλου, ἵνα συμμνημονεύσῃς τίνος μέρος εἶ· τὸ δὲ τούτου, ἵνα ἐπιστήσῃς πότερον ἄγνοια ἢ γνώμη, καὶ ἅμα λογίσῃ ὅτι συγγενές.*

9.23

Ὥσπερ αὐτὸς σὺ πολιτικοῦ συστήματος συμπληρωτικὸς εἶ, οὕτως καὶ πᾶσα πρᾶξίς σου συμπληρωτικὴ ἔστω ζωῆς πολιτικῆς. ἥτις ἐὰν οὖν πρᾶξίς σου μὴ ἔχῃ τὴν ἀναφοράν, εἴτε προσεχῶς εἴτε πόρρωθεν, ἐπὶ τὸ κοινωνικὸν τέλος, αὕτη διασπᾷ τὸν βίον καὶ οὐκ ἐᾷ ἕνα εἶναι καὶ στασιώδης ἐστίν, ὥσπερ ἐν δήμῳ ὁ τὸ καθ' αὑτὸν μέρος διιστάμενος ἀπὸ τῆς τοιαύτης συμφωνίας.

|counsel, skill, plan νόν; οὕτως |well, then δὲ ἡ τοῦ ὅλου σου βίου λῆξις καὶ |rest, pause καὶ μεταβολή.

9.22

|run, spin ὶ τὸ |yourself |showing leadership καὶ τὸ τοῦ ὅλου καὶ τὸ τούτου. τὸ μὲν |yourself , ἵνα νοῦν δικαικὸν αὐτὸ ποιήσῃς· τὸ δὲ τοῦ ὅλου, ἵνα συμμνημονεύσῃς τίνος μέρος εἶ· τὸ δὲ τούτου, ἵνα |set; come/be near, stop (mp) |which, whichever |ignorance , γνώμη, καὶ ἅμα |reckon, consider ὅτι |inborn, kin to direct,

9.23

Ὥσπερ αὐτὸς σὺ πολιτικοῦ συστήματος συμπληρωτικὸς εἶ, οὕτως καὶ πᾶσα |result, business ου συμπληρωτικὴ ἔστω ζωῆς πολιτικῆς. ἥτις ἐὰν οὖν |result, business ου μὴ ἔχῃ τὴν |rising, carrying back |if, whenever; ei-ther/or ei- |if, when-ever; ei- |forward, in the future; far ὶ τὸ κοινωνικὸν τέλος, αὕτη |tear apart ὺ |life καὶ οὐκ ἐᾷ ἕνα εἶναι καὶ στασιώδης ἐστίν, ὥσπερ ἐν δήμῳ ὁ τὸ καθ' αὑτὸν μέρος |stand apart ἀπὸ τῆς τοιαύτης συμφωνίας.

thou find in any of these? Or what doest thou suffer through any of these? If in none of these, then neither in the ending and consummation of thy whole life, which is also but a cessation and change.

XX. As occasion shall require, either to thine own understanding, or to that of the universe, or to his, whom thou hast now to do with, let thy refuge be with all speed. To thine own, that it resolve upon nothing against justice. To that of the universe, that thou mayest remember, part of whom thou art. Of his, that thou mayest consider whether in the estate of ignorance, or of knowledge. And then also must thou call to mind, that he is thy kinsman.

XXI. As thou thyself, whoever thou art, were made for the perfection and consummation, being a member of it, of a common society; so must every action of thine tend to the perfection and consummation of a life that is truly sociable. What action soever of thine therefore that either immediately or afar off, hath not reference to the common good, that is an exorbitant and disorderly action; yea it is seditious; as one among the people who from such and such a consent and unity, should factiously divide and separate himself.

XXII. Children's anger, mere babels; wretched

vocabulary
αἴτιος blameworthy; the cause ∼etiology
αἰτίος blameworthy; the cause ∼etiology
ἅλις in plenty; enough ∼helix
ἀνατλῆναι endure ∼talent
ἀρκέω satisfy; ward off, defend; suffice
διέρχομαι pierce, traverse
εἶτα then, therefore, next
ἐναργής visible, clear ∼Argentina
ἡγεμονικός showing leadership
ἴσκω imitate, liken to, guess ∼victor
κατασκευάζω equip, build
μισέω (ῑ) hate, wish to prevent ∼misogyny
μυρίος (ῡ) 10,000 ∼myriad
ὀργή urge, impulse; anger
παίγνιον game, toy
παίγνιος playful
παιδίον young child; slave
περιγράφω trace, circumscribe
περιορίζω set boundaries
ποῖος what kind
ποιότης -τος (f, 3) quality
πότε when?
προσπίπτω attack; befall; kow-tow
σπάω draw, pull out, pluck ∼spatula
ὑφίστημι promise, undertake ∼station
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
ψέγω blame, censure

9.24

Παιδίων ὀργαὶ καὶ παίγνια, καὶ πνευμάτια νεκροὺς βαστάζοντα᾽, ὥστε ἐναργέστερον προσπεσεῖν τὸ τῆς Νεκυίας.

9.25

Ἴθι ἐπὶ τὴν ποιότητα τοῦ αἰτίου καὶ ἀπὸ τοῦ ὑλικοῦ αὐτὸ περιγράψας θέασαι· εἶτα καὶ τὸν χρόνον περιόρισον, ὅσον πλεῖστον ὑφίστασθαι πέφυκε τοῦτο τὸ ἰδίως ποιόν.

9.26

Ἀνέτλης μύρια διὰ τὸ μὴ ἀρκεῖσθαι τῷ σῷ ἡγεμονικῷ ποιοῦντι ταῦτα, οἷα κατεσκεύασται. ἀλλὰ ἄλις.

9.27

Ὅταν ἄλλος ψέγῃ σε ἢ μισῇ ἢ τοιαῦτά τινα ἐκφωνῶσιν, ἔρχου ἐπὶ τὰ ψυχάρια αὐτῶν, δίελθε ἔσω καὶ ἴδε ποῖοί τινές εἰσιν. ὄψει ὅτι οὐ δεῖ σε σπᾶσθαι, ἵνα τούτοις τί ποτε περὶ σοῦ δοκῇ. εὐνοεῖν μέντοι αὐτοῖς δεῖ· φύσει γὰρ φίλοι,

9.24

Παιδίων |urge, impulse; anger καὶ παίγνια, καὶ πνευμάτια νεκροὺς βαστάζοντα, ὥστε |visible, clear |attack; befall; kow-tow τὸ τῆς Νεκυίας.

9.25

|imitate, liken |quality to, guess τοῦ αἰτίου καὶ ἀπὸ τοῦ ὑλικοῦ αὐτὸ |trace, circumscribe αι· |then, there- fore, next ν χρόνον |set boundaries ον πλεῖστον |promise, undertake πέφυκε τοῦτο τὸ ἰδίως ποιόν.

9.26

|endure μύρια διὰ τὸ μὴ |satisfy; ward off, de- fend; suffice |showing leadership ποιοῦντι ταῦτα, οἷα |equip, build ἀλλὰ |in plenty; enough

9.27

Ὅταν ἄλλος |blame, censure ξ ἢ |hate ἢ τοιαῦτά τινα ἐκφωνῶσιν, ἔρχου ἐπὶ τὰ ψυχάρια αὐτῶν, |pierce, traverse ισω καὶ ἴδε |what kind ίς εἰσιν. ὄψει ὅτι οὐ δεῖ σε |draw, pull out τούτοις τί ποτε περὶ σοῦ δοκῇ. εὐνοεῖν μέντοι αὐτοῖς δεῖ· φύσει γὰρ φίλοι,

souls bearing up dead bodies, that they may not have their fall so soon: even as it is in that common dirge song.

XXIII. Go to the quality of the cause from which the effect doth proceed. Behold it by itself bare and naked, separated from all that is material. Then consider the utmost bounds of time that that cause, thus and thus qualified, can subsist and abide.

XXIV. Infinite are the troubles and miseries, that thou hast already been put to, by reason of this only, because that for all happiness it did not suffice thee, or, that thou didst not account it sufficient happiness, that thy understanding did operate according to its natural constitution.

XXV. When any shall either impeach thee with false accusations, or hatefully reproach thee, or shall use any such carriage towards thee, get thee presently to their minds and understandings, and look in them, and behold what manner of men they be. Thou shalt see, that there is no such occasion why it should trouble thee, what such as they are think of thee. Yet must thou love them still, for by nature they are thy

vocabulary
ἄνω (ᾰ) accomplish, pass, waste; upwards, out to sea
ἅπαξ once
ἄπειρος untested; infinite
ἀπείρων boundless
ἀποδέχομαι accept ∼doctrine
διάνοια a thought; intelligence
εἰκῇ haphazardly; in vain
εἴτε if, whenever; either/or
ἐνθυμέομαι (ῡ) take to heart
ἐντείνω tauten ∼tend
εὐτελής of little worth
ἤτοι truly; either, or
θνητός mortal ∼euthanasia
καλύπτω to cover with, hide
∼apocalypse
καταφρονέω scorn; think of
καταφρόνησις -τος (f) contempt; disregard ∼frenzy
μαντεία oracular power
μεταβάλλω alter, transform
μεταβολή change, exchange
ὄνειρον dream
ὄνειρος dream
οὐσία property; essence
παντοῖος all kinds of
προσδοκάω expect
τάχος -ους (n, 3) speed ∼tachometer
χειμάρροος flooding
χειμάρρους winter-flooded

καὶ οἱ θεοὶ δὲ παντοίως αὐτοῖς βοηθοῦσι, δι᾽ ὀνείρων, διὰ μαντειῶν, πρὸς ταῦτα μέντοι, πρὸς ἃ ἐκεῖνοι διαφέρονται.

9.28

Ταὐτά ἐστι τὰ τοῦ κόσμου ἐγκύκλια, ἄνω κάτω, ἐξ αἰῶνος εἰς αἰῶνα. καὶ ἤτοι ἐφ᾽ ἕκαστον ὁρμᾷ ἡ τοῦ ὅλου διάνοια· ὅπερ εἰ ἔστιν, ἀποδέχου τὸ ἐκείνης ὁρμητόν· ἢ ἅπαξ ὥρμησε, τὰ δὲ λοιπὰ κατ᾽ ἐπακολούθησιν καὶ τί ἐντείνῃ; τρόπον γάρ τινα ἄτομοι ἢ ἀμερῆ. τὸ δ᾽ ὅλον, εἴτε θεός, εὖ ἔχει πάντα· εἴτε τὸ εἰκῇ, μὴ καὶ σὺ εἰκῇ.

Ἤδη πάντας ἡμᾶς γῆ καλύψει, ἔπειτα καὶ αὐτὴ μεταβαλεῖ κἀκεῖνα εἰς ἄπειρον μεταβαλεῖ καὶ πάλιν ἐκεῖνα εἰς ἄπειρον. τὰς γὰρ ἐπικυματώσεις τῶν μεταβολῶν καὶ ἀλλοιώσεων ἐνθυμούμενός τις καὶ τὸ τάχος παντὸς θνητοῦ καταφρονήσει.

9.29

Χειμάρρους ἡ τῶν ὅλων οὐσία· πάντα φέρει. ὡς εὐτελῆ δὲ καὶ τὰ πολιτικὰ ταῦτα καί, ὡς οἴεται, φιλοσόφως

καὶ οἱ θεοὶ δὲ |all kinds of ιὐτοῖς βοηθοῦσι, δι᾽ ὀνείρων, διὰ

|oracular power πρὸς ταῦτα μέντοι, πρὸς ἃ ἐκεῖνοι διαφέρονται.

9.28

Ταὐτά ἐστι τὰ τοῦ κόσμου ἐγκύκλια, ἄνω κάτω, ἐξ αἰῶνος

εἰς αἰῶνα. καὶ |truly; either, or ᾧ᾽ ἕκαστον ὁρμᾷ ἡ τοῦ ὅλου |a thought; intelligence

ὅπερ εἰ ἔστιν, |accept τὸ ἐκείνης ὁρμητόν· ἢ |once

ὥρμησε, τὰ δὲ λοιπὰ κατ᾽ ἐπακολούθησιν καὶ τί |tauten

τρόπον γάρ τινα ἄτομοι ἢ ἀμερῆ. τὸ δ᾽ ὅλον, |if, whenever; either/or

ἔχει πάντα· |if, whenever; ei-ther/or |haphazardly; in vain ἐμπεπλεγμένα |haphazardly; in vain

Ἤδη πάντας ἡμᾶς γῆ καλύψει, ἔπειτα καὶ αὐτὴ |alter, transform

κἀκεῖνα εἰς ἄπειρον |alter, transform καὶ πάλιν ἐκεῖνα εἰς

ἄπειρον. τὰς γὰρ ἐπικυματώσεις τῶν μεταβολῶν καὶ

ἀλλοιώσεων |take to heart τις καὶ τὸ |speed παντὸς

|mortal καταφρονήσει.

9.29

Χειμάρρους ἡ τῶν ὅλων |property; essence ὑπόστασις πάντα φέρει. ὡς |of little worth

δὲ καὶ τὰ πολιτικὰ ταῦτα καί, ὡς οἴεται, φιλοσόφως

friends. And the Gods themselves, in those things that they seek from them as matters of great moment, are well content, all manner of ways, as by dreams and oracles, to help them as well as others.

XXVI. Up and down, from one age to another, go the ordinary things of the world; being still the same. And either of everything in particular before it come to pass, the mind of the universe doth consider with itself and deliberate: and if so, then submit for shame unto the determination of such an excellent understanding: or once for all it did resolve upon all things in general; and since that whatsoever happens, happens by a necessary consequence, and all things indivisibly in a manner and inseparably hold one of another. In sum, either there is a God, and then all is well; or if all things go by chance and fortune, yet mayest thou use thine own providence in those things that concern thee properly; and then art thou well.

XXVII. Within a while the earth shall cover us all, and then she herself shall have her change. And then the course will be, from one period of eternity unto another, and so a perpetual eternity. Now can any man that shall consider with himself in his mind the several rollings or successions of so many changes and alterations, and the swiftness of all these rulings; can he otherwise but contemn in his heart and despise all worldly things? The cause of the universe is as it were a strong torrent, it carrieth all away.

XXVIII. And these your professed politicians, the only true practical philosophers of the world, (as they think of

vocabulary
ἀγέλη herd ∼demagogue
ἄνωθεν from above, the beginning
ἀπάγω lead away, back ∼demagogue
ἀπαιτέω demand to have returned
ἁπλόος single; simple ∼haploid
ἁπλόω spread, unfold
ἀπογίνομαι be taken away
ἀρκέω satisfy; ward off, defend; suffice
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
βραχύς low, short
γαλήνη stillness of wind or sea
διανοέω have in mind
διαφορά disagreement
δόγμα -τος (n, 3) belief, legal decision
δουλεία slavery
δούλειος of a slave
ἐκβαίνω come forth, disembark ∼basis
ἔκβασις -τος (f) way out ∼basis
ἐλπίζω (mid, pf) hope, expect; (act) cause to do so (rare) ∼voluptuary
ἐπινοέω intend
κατακρίνω sentence, condemn
κοινός communal, ordinary
μεστός full
μεταβάλλω alter, transform
μεταβολή change, exchange
μιμέομαι (ῑ) imitate, represent
μυρίος (ῡ) 10,000 ∼myriad
πάλαι long ago ∼paleo
πάλη wrestling ∼Pallas
πάλλω shake, brandish ∼Pallas
παντοῖος all kinds of
περιβλέπω look around
πολιτεία (ῑ) citizenship; government
πότε when?
πρακτικός practical, effective
πρόειμι to have been before, earlier ∼ion
προσποιέω give over to; pretend ∼poet
στένω groan ∼stentorian
συγγίγνομαι associate with, meet, have sex ∼genus
τελετή rite, festival
τραγῳδέω declaim tragically
ὑπάγω lead under the yoke, lead away from ∼demagogue
φύσις -εως (f) nature (of a thing) ∼physics
χειμών -ος (m, 3) winter, storm
χωρίς separately; except, other than ∼heir

πρακτικὰ ἀνθρώπια· μυξῶν μεστά.— ἄνθρωπε, τί ποτε; ποίησον ὃ νῦν ἡ φύσις ἀπαιτεῖ, ὅρμησον, ἐὰν διδῶται, καὶ μὴ περιβλέπου εἴ τις εἴσεται. μὴ τὴν Πλάτωνος πολιτείαν ἔλπιζε, ἀλλὰ ἀρκοῦ, εἰ τὸ βραχύτατον πρόεισι, καὶ τούτου αὐτοῦ τὴν ἔκβασιν ὡς μικρόν τί ἐστι διανοοῦ. δόγμα γὰρ αὐτῶν τίς μεταβαλεῖ; χωρὶς δὲ δογμάτων μεταβολῆς τί ἄλλο ἢ δουλεία στενόντων καὶ πείθεσθαι προσποιουμένων; ὕπαγε νῦν καὶ Ἀλέξανδρον καὶ Φίλιππον καὶ Δημήτριον τὸν Φαληρέα μοι λέγε. ὄψονται, εἰ εἶδον, τί ἡ κοινὴ φύσις ἤθελε, καὶ ἑαυτοὺς ἐπαιδαγώγησαν· εἰ δὲ ἐτραγῴδησαν, οὐδείς με κατακέκρικε μιμεῖσθαι. ἁπλοῦν ἐστι καὶ αἰδῆμον τὸ φιλοσοφίας ἔργον· μή με ἄπαγε ἐπὶ σεμνοτυφίαν.

9.30

Ἄνωθεν ἐπιθεωρεῖν ἀγέλας μυρίας καὶ τελετὰς μυρίας καὶ πλοῦν παντοῖον ἐν χειμῶσι καὶ γαλήναις καὶ διαφορὰς γινομένων, συγγινομένων, ἀπογινομένων. ἐπινόει δὲ καὶ τὸν ὑπ᾽ ἄλλων πάλαι βεβιωμένον βίον καὶ τὸν μετὰ

practical, effective ἀνθρώπια· μυξῶν full — ἄνθρωπε, τί ποτε; ποίησον ὃ νῦν ἡ nature (of a thing) demand, to have returned ποίησον, ἐὰν διδῶται, καὶ μὴ look around εἴ τις εἴσεται. μὴ τὴν Πλάτωνος πολιτείαν ἔλπιζε, ἀλλὰ satisfy; ward off, defend; suffice βραχύτατον to have been before, earlier τούτου αὐτοῦ τὴν ἔκβασιν ὡς μικρόν τί ἐστι διανοοῦ. belief, legal decision ἢ αὐτῶν τίς alter, transform, separately; except, other than belief, legal decision μεταβολῆς τί ἄλλο ἢ δουλεία groan καὶ πείθεσθαι give over to; pretend, ὕπαγε νῦν καὶ Ἀλέξανδρον καὶ Φίλιππον καὶ Δημήτριον τὸν Φαληρέα μοι λέγε. ὄψονται, εἰ εἶδον, τί ἡ κοινὴ nature (of a thing) ἤθελε, καὶ ἑαυτοὺς ἐπαιδαγώγησαν· εἰ δὲ declaim tragically οὐδείς με sentence, condemn imitate, represent ἁπλοῦν ἐστι καὶ αἰδῆμον τὸ φιλοσοφίας ἔργον· μή με lead away, back νοτυφίαν.

9.30

from above, the beginning ἑωρεῖν herd 10,000 καὶ rite, festival 10,000 καὶ πλοῦν all kinds of winter, storm καὶ stillness of wind or sea disagreement γινομένων, συγγινομένων, be taken away intend δὲ καὶ τὸν ὑπ᾽ ἄλλων πάλαι live; make a living (mp) βίον καὶ τὸν μετὰ

themselves) so full of affected gravity, or such professed lovers of virtue and honesty, what wretches be they in very deed; how vile and contemptible in themselves? O man! what ado doest thou keep? Do what thy nature doth now require. Resolve upon it, if thou mayest: and take no thought, whether anybody shall know it or no. Yea, but sayest thou, I must not expect a Plato's commonwealth. If they profit though never so little, I must be content; and think much even of that little progress. Doth then any of them forsake their former false opinions that I should think they profit? For without a change of opinions, alas! what is all that ostentation, but mere wretchedness of slavish minds, that groan privately, and yet would make a show of obedience to reason, and truth? Go too now and tell me of Alexander and Philippus, and Demetrius Phalereus. Whether they understood what the common nature requireth, and could rule themselves or no, they know best themselves. But if they kept a life, and swaggered; I (God be thanked) am not bound to imitate them. The effect of true philosophy is, unaffected simplicity and modesty. Persuade me not to ostentation and vainglory.

XXIX. From some high place as it were to look down, and to behold here flocks, and there sacrifices, without number; and all kind of navigation; some in a rough and stormy sea, and some in a calm: the general differences, or different estates of things, some, that are now first upon being; the several and mutual relations of those things that are together; and some other things that are at their last. Their lives also, who were long ago, and theirs who shall

vocabulary
ἀξιόλογος remarkable
βάρβαρος non-Greek
βιόω live; (mp) make a living ∼biology
βραχύς low, short
γένεσις -εως (f) source, origin ∼genus
ἐκτός outside
ἐνεργέω be active, effect
ἐνοχλέω be annoyed
ἐπαινέω concur, praise, advise
ἐπιλήθω mp: forget ∼Lethe
ἐπινοέω intend
μεταβολή change, exchange
μέχρι as far as, until
μνήμη reminder, memorial
ὁρμή pressure, assault, order
∼hormone
περιαιρέω strip off
περιλαμβάνω surround, include
περιποιέω preserve; obtain
περισσός prodigious, superfluous
πρᾶξις -εως (f) result, business ∼practice
σεαυτοῦ yourself
σύμπας (ᾱ) all together
ὑπολαμβάνω take under one's support, seize; speak up; imagine ∼epilepsy
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
ψέγω blame, censure

σὲ βιωθησόμενον καὶ τὸν νῦν ἐν τοῖς βαρβάροις ἔθνεσι βιούμενον· καὶ ὅσοι μὲν οὐδὲ ὄνομά σου γινώσκουσιν, ὅσοι δὲ τάχιστα ἐπιλήσονται, ὅσοι δ᾽ ἐπαινοῦντες ἴσως νῦν σε τάχιστα ψέξουσι· καὶ ὡς οὔτε ἡ μνήμη ἀξιόλογόν γε οὔτε ἡ δόξα οὔτε ἄλλο τι τὸ σύμπαν.

9.31

Ἀταραξία μὲν περὶ τὰ ἀπὸ τῆς ἐκτὸς αἰτίας συμβαίνοντα, δικαιότης δὲ ἐν τοῖς παρὰ τὴν ἐκ σοῦ αἰτίαν ἐνεργουμένοις· τουτέστιν, ὁρμὴ καὶ πρᾶξις καταλήγουσα ἐπ᾽ αὐτὸ τὸ κοινωνικῶς πρᾶξαι ὡς τοῦτό σοι κατὰ φύσιν ὄν.

9.32

Πολλὰ περισσὰ περιελεῖν τῶν ἐνοχλούντων σοι δύνασαι ὅλα ἐπὶ τῇ ὑπολήψει σου κείμενα, καὶ πολλὴν εὐρυχωρίαν περιποιήσεις ἤδη σεαυτῷ τῷ τὸν ὅλον κόσμον περιειληφέναι τῇ γνώμῃ καὶ τὸν ἀίδιον αἰῶνα περινοεῖν καὶ τὴν τῶν κατὰ μέρος ἑκάστου πράγματος ταχεῖαν μεταβολὴν ἐπινοεῖν, ὡς βραχὺ μὲν τὸ ἀπὸ γενέσεως μέχρι

σὲ |live; (mp) make a living καὶ τὸν νῦν ἐν τοῖς |non-Greek ἔθνεσι |live; (mp) make a living καὶ ὅσοι μὲν οὐδὲ ὄνομά σου γινώσκουσιν, ὅσοι δὲ τάχιστα |mp: forget , ὅσοι δ᾽ |concur ἴσως νῦν σε τάχιστα |blame, censure καὶ ὡς οὔτε ἡ |remind|remarkable, memorial γε οὔτε ἡ δόξα οὔτε ἄλλο τι τὸ |all together

9.31

Ἀταραξία μὲν περὶ τὰ ἀπὸ τῆς |outside αἰτίας συμβαίνοντα, δικαιότης δὲ ἐν τοῖς παρὰ τὴν ἐκ σοῦ αἰτίαν |be active, effect τουτέστιν, |pressure, assault, order |result, business καταλήγουσα ἐπ᾽ αὐτὸ τὸ κοινωνικῶς πρᾶξαι ὡς τοῦτό σοι κατὰ φύσιν ὄν.

9.32

Πολλὰ περισσὰ |strip off τῶν |be annoyed σοι δύνασαι ὅλα ἐπὶ τῇ ὑπολήψει σου κείμενα, καὶ πολλὴν εὐρυχωρίαν περιποιήσεις ἤδη |yourself τῷ τὸν ὅλον κόσμον |surround, include τῇ γνώμῃ καὶ τὸν ἀίδιον αἰῶνα περινοεῖν καὶ τὴν τῶν κατὰ μέρος ἑκάστου πράγματος ταχεῖαν |change, exchange |intend , ὡς |low, short τὸν τὸ ἀπὸ |source, origin |as far as, until

be hereafter, and the present estate and life of those many nations of barbarians that are now in the world, thou must likewise consider in thy mind. And how many there be, who never so much as heard of thy name, how many that will soon forget it; how many who but even now did commend thee, within a very little while perchance will speak ill of thee. So that neither fame, nor honour, nor anything else that this world doth afford, is worth the while. The sum then of all; whatsoever doth happen unto thee, whereof God is the cause, to accept it contentedly: whatsoever thou doest, whereof thou thyself art the cause, to do it justly: which will be, if both in thy resolution and in thy action thou have no further end, than to do good unto others, as being that, which by thy natural constitution, as a man, thou art bound unto.

XXX. Many of those things that trouble and straiten thee, it is in thy power to cut off, as wholly depending from mere conceit and opinion; and then thou shalt have room enough.

XXXI. To comprehend the whole world together in thy mind, and the whole course of this present age to represent it unto thyself, and to fix thy thoughts upon the sudden change of every particular object. How short the time is from the generation of anything,

vocabulary
ἄπειρος untested; infinite
ἀπείρων boundless
ἀποβολή loss, jettisoning
βλάπτω break, make fail
γένεσις -εως (f) source, origin ∼genus
γυμνός naked, unarmed
διάλυσις -εως (f) breaking up
ἐπιδίδωμι give, give with, give reciprocally ∼donate
ἐφοράω look upon ∼panorama
ἡγεμονικός showing leadership
μεταβολή change, exchange
σπουδάζω be busy, earnest ∼repudiate
τιμάω (ῑ) honor, exalt
τιμόω honor, exalt
φθείρω destroy, ruin
φύσις -εως (f) nature (of a thing) ∼physics
ψέγω blame, censure
ὠφελέω help, be useful

διαλύσεως, ἀχανὲς δὲ τὸ πρὸ τῆς γενέσεως, ὡς καὶ τὸ μετὰ τὴν διάλυσιν ὁμοίως ἄπειρον.

9.33

Πάντα ὅσα ὁρᾷς τάχιστα φθαρήσεται καὶ οἱ φθειρόμενα αὐτὰ ἐπιδόντες τάχιστα καὶ αὐτοὶ φθαρήσονται καὶ ὁ ἐσχατόγηρως ἀποθανὼν εἰς ἴσον καταστήσεται τῷ προώρῳ.

9.34

Τίνα τὰ ἡγεμονικὰ τούτων καὶ περὶ οἷα ἐσπουδάκασι καὶ δι᾽ οἷα φιλοῦσι καὶ τιμῶσι· γυμνὰ νόμιζε βλέπειν τὰ ψυχάρια αὐτῶν. ὅτε δοκοῦσι βλάπτειν ψέγοντες ἢ ὠφελεῖν ἐξυμνοῦντες, ὅση οἴησις.

9.35

Ἡ Ἀποβολὴ οὐδὲν ἄλλο ἐστὶν ἢ μεταβολή. τούτῳ δὲ χαίρει ἡ τῶν ὅλων φύσις, καθ᾽ ἣν πάντα καλῶς γίνεται καὶ ἐξ αἰῶνος ὁμοειδῶς ἐγίνετο καὶ εἰς ἄπειρον τοιαῦθ᾽

|breaking up ἀχανὲς δὲ τὸ πρὸ τῆς |source, origin ὡς καὶ τὸ μετὰ τὴν |breaking up οἷος ἄπειρον.

9.33

Πάντα ὅσα ὁρᾷς τάχιστα |destroy, ruin καὶ οἱ |destroy, ruin αὐτὰ ἐπιδόντες τάχιστα καὶ αὐτοὶ |destroy, ruin καὶ ὁ ἐσχατόγηρως ἀποθανὼν εἰς ἴσον καταστήσεται τῷ προώρῳ.

9.34

Τίνα τὰ |showing leadership τούτων καὶ περὶ οἷα |be busy, earnest καὶ δι' οἷα φιλοῦσι καὶ τιμῶσι· |naked, unarmed ὁμιζε βλέπειν τὰ ψυχάρια αὐτῶν. ὅτε δοκοῦσι |break, make fail |blame, censure ἢ |help, be useful νοῦντες, ὅση οἴησις.

9.35

Ἡ |loss, jettisoning ἕν ἄλλο ἐστὶν ἢ μεταβολή. τούτῳ δὲ χαίρει ἡ τῶν ὅλων |nature (of a thing) άντα καλῶς γίνεται καὶ ἐξ αἰῶνος ὁμοειδῶς ἐγίνετο καὶ εἰς ἄπειρον τοιαῦθ'

unto the dissolution of the same; but how immense and infinite both that which was before the generation, and that which after the generation of it shall be. All things that thou seest, will soon be perished, and they that see their corruptions, will soon vanish away themselves. He that dieth a hundred years old, and he that dieth young, shall come all to one.

XXXII. What are their minds and understandings; and what the things that they apply themselves unto: what do they love, and what do they hate for? Fancy to thyself the estate of their souls openly to be seen. When they think they hurt them shrewdly, whom they speak ill of; and when they think they do them a very good turn, whom they commend and extol: O how full are they then of conceit, and opinion!

XXXIII. Loss and corruption, is in very deed nothing else but change and alteration; and that is it, which the nature of the universe doth most delight in, by which, and according to which, whatsoever is done, is well done. For that was the estate of worldly things from the beginning, and so shall it ever be. Or wouldest thou rather say, that all things

vocabulary

ἀέθλιον ἀθλίου prize
ἀέθλιος prize ~athlete
ἄθλιος wretched ~athlete
αἴτιος blameworthy; the cause ~etiology
αἰτίος blameworthy; the cause ~etiology
ἅλις in plenty; enough ~helix
ἁπλόος single; simple ~haploid
ἄργυρος silver, money ~Argentina
βίος life ~biology
βιόω live; (mp) make a living ~biology
διορθόω fix, amend
ἐξευρίσκω find; discover ~eureka
ἐξίστημι displace, transform; (+gen) give up ~station
ἐσθής clothes ~vest
καινός new, fresh, strange
κατακρίνω sentence, condemn
κόνις -ος (f) dust
μάρμαρος crystalline rock ~marble
μεταβάλλω alter, transform
πορφύρα purple dye
συνέχω keep together, constrain
ταράσσω mess things up ~trachea
ὕλη (ῡ) forest, firewood
ὑπόκειμαι lie under; be assumed; allow, submit
χρυσός (ῡ) gold

ἕτερα ἔσται. τί οὖν λέγεις ὅτι ἐγίνετό τε πάντα κακῶς καὶ πάντα ἀεὶ κακῶς ἔσται καὶ οὐδεμία ἄρα δύναμις ἐν τοσούτοις θεοῖς ἐξευρέθη ποτὲ ἡ διορθώσουσα ταῦτα, ἀλλὰ κατακέκριται ὁ κόσμος ἐν ἀδιαλείπτοις κακοῖς συνέχεσθαι;

9.36

Τὸ *σαπρὸν τῆς ἑκάστῳ ὑποκειμένης ὕλης· ὕδωρ, κόνις, ὀστάρια, γράσος, ἢ πάλιν· πῶροι γῆς τὰ μάρμαρα καὶ ὑποστάθμαι ὁ χρυσός, ὁ ἄργυρος, καὶ τριχία ἡ ἐσθὴς καὶ αἷμα ἡ πορφύρα, καὶ τὰ ἄλλα πάντα τοιαῦτα. καὶ τὸ πνευμάτιον δὲ ἄλλο τοιοῦτον καὶ ἐκ τούτων εἰς ταῦτα μεταβάλλον.*

9.37

Ἅλις *τοῦ ἀθλίου βίου καὶ γογγυσμοῦ καὶ πιθηκισμοῦ.— τί ταράσσῃ; τί τούτων καινόν; τί σε ἐξίστησι; τὸ αἴτιον; ἴδε αὐτό. ἀλλ᾽ ἡ ὕλη; ἴδε αὐτήν. ἔξω δὲ τούτων οὐδέν ἐστιν, ἀλλὰ καὶ πρὸς τοὺς θεοὺς ἤδη ποτὲ ἁπλούστερος*

ἕτερα ἔσται. τί οὖν λέγεις ὅτι ἐγίνετό τε πάντα κακῶς καὶ πάντα ἀεὶ κακῶς ἔσται καὶ οὐδεμία ἄρα δύναμις ἐν τοσούτοις θεοῖς |find; discover ποτὲ ἡ |fix, amend ταῦτα, ἀλλὰ |sentence, condemn ὁ κόσμος ἐν ἀδιαλείπτοις κακοῖς |keep together, constrain

9.36

Τὸ σαπρὸν τῆς ἑκάστῳ |lie under; be assumed; allow, submit ὕδωρ, |dust ὀστάρια, γράσος, ἢ πάλιν· πῶροι γῆς τὰ |crystalline rock ὑποστάθμαι ὁ |gold ὁ |silver, money καὶ τριχία ἡ |clothes καὶ αἷμα ἡ |purple dye καὶ τὰ ἄλλα πάντα τοιαῦτα. καὶ τὸ πνευμάτιον δὲ ἄλλο τοιοῦτον καὶ ἐκ τούτων εἰς ταῦτα |alter, transform

9.37

|in plenty; enough βίου καὶ γογγυσμοῦ καὶ πιθηκισμοῦ.— τί |mess things up τούτων |new, strange |fresh, |displace, transform; (+gen) give up ἵδε αὐτό. ἀλλ' ἡ |forest, firewood αὐτήν. ἔξω δὲ τούτων οὐδέν ἐστιν, ἀλλὰ καὶ πρὸς τοὺς θεοὺς ἤδη ποτὲ |single; simple

in the world have gone ill from the beginning for so many ages, and shall ever go ill? And then among so many deities, could no divine power be found all this while, that could rectify the things of the world? Or is the world, to incessant woes and miseries, for ever condemned?

XXXIV. How base and putrid, every common matter is! Water, dust, and from the mixture of these bones, and all that loathsome stuff that our bodies do consist of: so subject to be infected, and corrupted. And again those other things that are so much prized and admired, as marble stones, what are they, but as it were the kernels of the earth? gold and silver, what are they, but as the more gross faeces of the earth? Thy most royal apparel, for matter, it is but as it were the hair of a silly sheep, and for colour, the very blood of a shell-fish; of this nature are all other things. Thy life itself, is some such thing too; a mere exhalation of blood: and it also, apt to be changed into some other common thing.

XXXV. Will this querulousness, this murmuring, this complaining and dissembling never be at an end? What then is it, that troubleth thee? Doth any new thing happen unto thee? What doest thou so wonder at? At the cause, or the matter? Behold either by itself, is either of that weight and moment indeed? And besides these, there is not anything. But thy duty towards the Gods also, it is time thou shouldst acquit thyself of it

vocabulary
βόσκω feed, tend ∼bovine
ἐπιθυμέω (ῡ) wish, covet
ἡγεμονικός showing leadership
ἤτοι truly; either, or
ἱστορέω inquire; relate
λυπέω (ῡ) annoy, distress
μέμφομαι blame; reject
πηγή headwaters, fountain
πηγός stout, mighty
ταράσσω mess things up ∼trachea
τάχα quickly, soon; perhaps ∼tachometer
ὑποκρίνομαι (ῑ) answer; pretend
χρηστός useful; brave, worthy

καὶ χρηστότερος γενοῦ.

Ἴσον τὸ ἑκατὸν ἔτεσι καὶ τὸ τρισὶ ταῦτα ἱστορῆσαι.

9.38

Εἰ μὲν ἥμαρτεν, ἐκεῖ τὸ κακόν. τάχα δ᾽ οὐχ ἥμαρτεν.

9.39

Ἤτοι ἀπὸ μιᾶς πηγῆς νοερᾶς πάντα ὡς ἑνὶ σώματι ἐπισυμβαίνει καὶ οὐ δεῖ τὸ μέρος τοῖς ὑπὲρ τοῦ ὅλου γινομένοις μέμφεσθαι· ἢ ἄτομοι καὶ οὐδὲν ἄλλο ἢ κυκεὼν καὶ σκεδασμός· τί οὖν ταράσσῃ; τῷ ἡγεμονικῷ λέγεις· τέθνηκας, ἔφθαρσαι, τεθηρίωσαι, ὑποκρίνῃ, συναγελάζῃ, βόσκῃ;

9.40

Ἤτοι οὐδὲν δύνανται οἱ θεοὶ ἢ δύνανται. εἰ μὲν οὖν μὴ δύνανται, τί εὔχῃ; εἰ δὲ δύνανται, διὰ τί οὐχὶ μᾶλλον εὔχῃ. διδόναι αὐτοὺς τὸ μήτε φοβεῖσθαί τι τούτων μήτε ἐπιθυμεῖν τινος τούτων μήτε λυπεῖσθαι ἐπί τινι τούτων,

καὶ |useful; worthy brave, γενοῦ.

Ἴσον τὸ ἑκατὸν ἔτεσι καὶ τὸ τρισὶ ταῦτα |inquire; relate

9.38

Εἰ μὲν ἥμαρτεν, ἐκεῖ τὸ κακόν. |quickly, soon; perhaps ἥμαρτεν.

9.39

|truly; either, or ἀπὸ μιᾶς πηγῆς νοερᾶς πάντα ὡς ἐνὶ σώματι ἐπισυμβαίνει καὶ οὐ δεῖ τὸ μέρος τοῖς ὑπὲρ τοῦ ὅλου γινομένοις |blame; reject ἢ ἄτομοι καὶ οὐδὲν ἄλλο ἢ κυκεὼν καὶ σκεδασμός· τί οὖν |mess things up |showing leadership λέγεις· τέθνηκας, ἔφθαρσαι, τεθηρίωσαι, |answer; pretend συναγελάζῃ,

|feed, tend

9.40

|truly; either, or οὐδὲν δύνανται οἱ θεοὶ ἢ δύνανται. εἰ μὲν οὖν μὴ δύνανται, τί εὔχῃ; εἰ δὲ δύνανται, διὰ τί οὐχὶ μᾶλλον εὔχῃ. διδόναι αὐτοὺς τὸ μήτε φοβεῖσθαί τι τούτων μήτε

|wish, covet τινος τούτων μήτε |annoy, distress ἐπί τινι τούτων,

with more goodness and simplicity.

XXXVI. It is all one to see these things for a hundred of years together or but for three years.

XXXVII. If he have sinned, his is the harm, not mine. But perchance he hath not.

XXXVIII. Either all things by the providence of reason happen unto every particular, as a part of one general body; and then it is against reason that a part should complain of anything that happens for the good of the whole; or if, according to Epicurus, atoms be the cause of all things and that life be nothing else but an accidentary confusion of things, and death nothing else, but a mere dispersion and so of all other things: what doest thou trouble thyself for?

XXXIX. Sayest thou unto that rational part, Thou art dead; corruption hath taken hold on thee? Doth it then also void excrements? Doth it like either oxen, or sheep, graze or feed; that it also should be mortal, as well as the body?

XL. Either the Gods can do nothing for us at all, or they can still and allay all the distractions and distempers of thy mind. If they can do nothing, why doest thou pray? If they can, why wouldst not thou rather pray, that they will grant unto thee, that thou mayst neither fear, nor lust after any of those worldly things which cause these distractions and distempers of it? Why not rather, that thou mayst not at either their absence or presence, be

vocabulary
ἀποβάλλω throw away, lose
γοῦν at least then
διατελέω accomplish; keep doing ∼apostle
δουλεία slavery
δούλειος of a slave
εἴσειμι go in; come in range; come to mind ∼ion
εἶτα then, therefore, next
ἐλευθερία freedom
ἐπιθυμέω (ῡ) wish, covet
ἐπιστρέφω turn towards ∼atrophy
εὐχή prayer; vow ∼vow
ἤπερ than at all, than even
θεωρέω be sent to consult an oracle; observe, contemplate
κοιμάω put to sleep; (pass) lie down, have sex
κρείσσων more powerful; better
νόσος (f) plague, pestilence ∼noisome
ὁμιλία (ῑ) intercourse, company
πάθος -ους (n, 3) an experience, passion, condition
πάντως by all means
προηγέομαι go first
στερέω steal, take
συλλαμβάνω seize, capture; understand ∼epilepsy
συνεργέω help, cooperate
χρῄζω need ∼chresard

μᾶλλον ἤπερ τὸ μὴ παρεῖναί τι τούτων ἢ τὸ παρεῖναι; πάντως γάρ, εἰ δύνανται συνεργεῖν ἀνθρώποις, καὶ εἰς ταῦτα δύνανται συνεργεῖν. ἀλλὰ ἴσως ἐρεῖς ὅτι· ἐπ᾽ ἐμοὶ αὐτὰ οἱ θεοὶ ἐποίησαν. εἶτα οὐ κρεῖσσον χρῆσθαι τοῖς ἐπὶ σοὶ μετ᾽ ἐλευθερίας ἢ διαφέρεσθαι πρὸς τὰ μὴ ἐπὶ σοὶ μετὰ δουλείας καὶ ταπεινότητος; τίς δέ σοι εἶπεν ὅτι οὐχὶ καὶ εἰς τὰ ἐφ᾽ ἡμῖν οἱ θεοὶ συλλαμβάνουσιν; ἄρξαι γοῦν περὶ τούτων εὔχεσθαι καὶ ὄψει. οὗτος εὔχεται· πῶς κοιμηθῶ μετ᾽ ἐκείνης· σύ· πῶς μὴ ἐπιθυμήσω τοῦ κοιμηθῆναι μετ᾽ ἐκείνης. ἄλλος· πῶς στερηθῶ ἐκείνου· σύ· πῶς μὴ χρῄζω τοῦ στερηθῆναι. ἄλλος· πῶς μὴ ἀποβάλω τὸ τεκνίον· σύ· πῶς μὴ φοβηθῶ ἀποβαλεῖν. ὅλως ὧδε ἐπίστρεψον τὰς εὐχὰς καὶ θεώρει τί γίνεται.

9.41

Ὁ Ἐπίκουρος λέγει ὅτι· ἐν τῇ νόσῳ οὐκ ἦσάν μοι αἱ ὁμιλίαι περὶ τῶν τοῦ σωματίου παθῶν οὐδὲ πρὸς τοὺς εἰσιόντας τοιαῦτά τινα, φησίν, ἐλάλουν, ἀλλὰ τὰ προηγούμενα φυσιολογῶν διετέλουν καὶ πρὸς αὐτῷ

μᾶλλον |than at all, than even μὴ παρεῖναί τι τούτων ἢ τὸ παρεῖναι;

|by all means ῥᾳδίως, εἰ δύνανται |help, cooperate ἄνθρωποις, καὶ εἰς

ταῦτα δύνανται |help, cooperate συλλαμβάνειν ἴσως ἐρεῖς ὅτι· ἐπ' ἐμοὶ

αὐτὰ οἱ θεοὶ ἐποίησαν. |then, therefore, next ἄτοπον χρῆσθαι τοῖς ἐπὶ

σοὶ μετ' ἐλευθερίας ἢ διαφέρεσθαι πρὸς τὰ μὴ ἐπὶ σοὶ μετὰ

δουλείας καὶ ταπεινότητος; τίς δέ σοι εἶπεν ὅτι οὐχὶ καὶ

εἰς τὰ ἐφ' ἡμῖν οἱ θεοὶ |seize, capture; understand ἄρξαι |at least then

τούτων εὔχεσθαι καὶ ὄψει. οὗτος εὔχεται· πῶς κοιμηθῶ

μετ' ἐκείνης· σύ· πῶς μὴ |wish, covet τοῦ κοιμηθῆναι μετ'

ἐκείνης. ἄλλος· πῶς |steal, take ἐκείνου· σύ· πῶς μὴ |need

τοῦ |steal, take ἄλλος· πῶς μὴ |throw away, lose κνίον· σύ·

πῶς μὴ φοβηθῶ |throw away, lose οὕτως ὧδε |turn towards τὰς

|prayer; vow |be sent to consult an oracle; observe, contemplate

9.41

Ὁ Ἐπίκουρος λέγει ὅτι· ἐν τῇ |plague οὐκ ἦσάν μοι

αἱ ὁμιλίαι περὶ τῶν τοῦ σωματίου |an experience, passion, condition ὡς

τοὺς |go in τοιαῦτά τινα, φησίν, ἐλάλουν, ἀλλὰ τὰ

|go first φυσιολογῶν |accomplish; keep doing αἰ πρὸς αὐτῷ

grieved and discontented: than either that thou mayst obtain them, or that thou mayst avoid them? For certainly it must needs be, that if the Gods can help us in anything, they may in this kind also. But thou wilt say perchance, 'In those things the Gods have given me my liberty: and it is in mine own power to do what I will.' But if thou mayst use this liberty, rather to set thy mind at true liberty, than wilfully with baseness and servility of mind to affect those things, which either to compass or to avoid is not in thy power, wert not thou better? And as for the Gods, who hath told thee, that they may not help us up even in those things that they have put in our own power? whether it be so or no, thou shalt soon perceive, if thou wilt but try thyself and pray. One prayeth that he may compass his desire, to lie with such or such a one, pray thou that thou mayst not lust to lie with her. Another how he may be rid of such a one; pray thou that thou mayst so patiently bear with him, as that thou have no such need to be rid of him. Another, that he may not lose his child. Pray thou that thou mayst not fear to lose him. To this end and purpose, let all thy prayer be, and see what will be the event.

XLI. 'In my sickness' (saith Epicurus of himself:) 'my discourses were not concerning the nature of my disease, neither was that, to them that came to visit me, the subject of my talk; but in the consideration and contemplation of that, which was of especial weight and moment, was all my time bestowed and spent, and among others in this very thing, how

vocabulary
ἀδύνατος unable; impossible
αἵρεσις -εως (f) choice, plan
ἀναισχυντία shamelessness, impudence
ἀναίσχυντος shameless; shameful
ἀπαιτέω demand to have returned
ἄπιστος not trusting, not trustworthy ~stand
βίος life ~biology
δήποτε at some time
διάνοια a thought; intelligence
εὐμενής kind
ἰατρός (ᾱ) physician
ἰδιώτης -ου (m, 1) private; a layman
κίνησις -εως (ῐι, f) motion
κοινός communal, ordinary
νοσέω be sick, be mad, suffer
νόσος (f) plague, pestilence ~noisome
ὄργανον tool; body organ
πανοῦργος wicked; cunning
προσπίπτω attack; befall; kow-tow
σεαυτοῦ yourself
τηρέω watch over

τούτῳ ὤν, πῶς ἡ διάνοια συμμεταλαμβάνουσα τῶν ἐν τῷ σαρκιδίῳ τοιούτων κινήσεων ἀταρακτεῖ τὸ ἴδιον ἀγαθὸν τηροῦσα. οὐδὲ τοῖς ἰατροῖς ἐμπαρεῖχον, φησί, καταφρυάττεσθαι ὥς τι ποιοῦσιν, ἀλλ᾽ ὁ βίος ἤγετο εὖ καὶ καλῶς. ᾽ ταὐτὰ οὖν ἐκείνῳ, ἐν νόσῳ, ἐὰν νοσῇς καὶ ἐν ἄλλῃ τινὶ περιστάσει· τὸ γὰρ μὴ ἀφίστασθαι φιλοσοφίας ἐν οἷς δήποτε τοῖς προσπίπτουσι μηδὲ ἰδιώτῃ καὶ ἀφυσιολόγῳ συμφλυαρεῖν, πάσης αἱρέσεως κοινόν. πρὸς μόνῳ τῷ νῦν πρασσομένῳ εἶναι καὶ τῷ ὀργάνῳ, δι᾽ οὗ πράσσεις.

9.42

Ὅταν τινὸς ἀναισχυντίᾳ προσκόπτῃς, εὐθὺς πυνθάνου σεαυτοῦ· δύνανται οὖν ἐν τῷ κόσμῳ ἀναίσχυντοι μὴ εἶναι; οὐ δύνανται· μὴ οὖν ἀπαίτει τὸ ἀδύνατον· εἷς γὰρ καὶ οὗτός ἐστιν ἐκείνων τῶν ἀναισχύντων, οὓς ἀνάγκη ἐν τῷ κόσμῳ εἶναι. τὸ δ᾽ αὐτὸ καὶ ἐπὶ τοῦ πανούργου καὶ ἐπὶ τοῦ ἀπίστου καὶ παντὸς τοῦ ὁτιοῦν ἁμαρτάνοντος ἔστω σοι πρόχειρον· ἅμα γὰρ τῷ ὑπομνησθῆναι ὅτι τὸ γένος τῶν τοιούτων ἀδύνατόν ἐστι μὴ ὑπάρχειν, εὐμενέστερος

τούτῳ ὤν, πῶς ἡ |a thought; intelligence μεταλαμβάνουσα τῶν ἐν τῷ σαρκιδίῳ τοιούτων |motion ἀταρακτεῖ τὸ ἴδιον ἀγαθὸν |watch over οὐδὲ τοῖς |physician ἐμπαρεῖχον, φησί, καταφρυάττεσθαι ὥς τι ποιοῦσιν, ἀλλ᾽ ὁ |life ἤγετο εὖ καὶ καλῶς. ᾽ταὐτὰ οὖν ἐκείνῳ, ἐν |plague ἐὰν |be sick, be mad, suffer ἐν ἄλλῃ τινὶ περιστάσει· τὸ γὰρ μὴ ἀφίστασθαι φιλοσοφίας ἐν οἷς

|at some time |attack; kow-tow befall; μηδὲ |private; a lay προσκολόγῳ συμφλυαρεῖν, πάσης |choice, plan |communal, ordinary ὃς μόνῳ τῷ νῦν πρασσομένῳ εἶναι καὶ τῷ |tool; body ὀργάνῳ τράσσεις.

9.42

Ὅταν τινὸς |shamelessness, impudence προσκόπτῃς, εὐθὺς πυνθάνου

|yourself δύνανται οὖν ἐν τῷ κόσμῳ |shameless; shameful μὴ εἶναι; οὐ δύνανται· μὴ οὖν |demand |to have returned |unable; impossible εἷς γὰρ καὶ οὗτός ἐστιν ἐκείνων τῶν |shameless; shameful οὓς ἀνάγκη ἐν τῷ κόσμῳ εἶναι. τὸ δ᾽ αὐτὸ καὶ ἐπὶ τοῦ |wicked; cunning καὶ ἐπὶ τοῦ |not trusting, not trustworthy αὐτὸς τοῦ ὁτιοῦν ἁμαρτάνοντος ἔστω σοι πρόχειρον· ἅμα γὰρ τῷ ὑπομνησθῆναι ὅτι τὸ γένος τῶν τοιούτων |unable; impossible ἐστι μὴ ὑπάρχειν, |kind

my mind, by a natural and unavoidable sympathy partaking in some sort with the present indisposition of my body, might nevertheless keep herself free from trouble, and in present possession of her own proper happiness. Neither did I leave the ordering of my body to the physicians altogether to do with me what they would, as though I expected any great matter from them, or as though I thought it a matter of such great consequence, by their means to recover my health: for my present estate, methought, liked me very well, and gave me good content.' Whether therefore in sickness (if thou chance to sicken) or in what other kind of extremity soever, endeavour thou also to be in thy mind so affected, as he doth report of himself: not to depart from thy philosophy for anything that can befall thee, nor to give ear to the discourses of silly people, and mere naturalists.

XLII. It is common to all trades and professions to mind and intend that only, which now they are about, and the instrument whereby they work.

XLIII. When at any time thou art offended with any one's impudency, put presently this question to thyself: 'What? Is it then possible, that there should not be any impudent men in the world! Certainly it is not possible.' Desire not then that which is impossible. For this one, (thou must think) whosoever he be, is one of those impudent ones, that the world cannot be without. So of the subtile and crafty, so of the perfidious, so of every one that offendeth, must thou ever be ready to reason with thyself. For whilst in general thou dost thus reason with thyself, that the kind of them must needs be in the world, thou wilt be the better able to

vocabulary
ἀγνώμων headstrong, unfeeling
ἁμάρτημα -τος (n, 3) failure, fault
ἀπαίδευτος uneducated, loutish ~pediatrician
ἀρετή goodness, excellence
ἀφορμή starting point; means
βλάπτω break, make fail
διάνοια a thought; intelligence
ἐγκαλέω demand payment; accuse
εἰκός likely
ἐνθυμέομαι (ū) take to heart
ἐννοέω consider
ἐνταῦθα there, here
ἔξειμι go forth; is possible ~ion
ἐπιλανθάνω mp: forget ~Lethe
καινός new, fresh, strange
ὅμως anyway, nevertheless
ὀφείλω owe, should, if only
παροξύνω stimulate, provoke
πλανάω lead astray; (mp) wander ~plankton
πρόκειμαι be placed by; be devoted to
προσδοκάω expect
προσδοκέω be thought besides
σεαυτοῦ yourself
ὑφίστημι promise, undertake ~station
φύσις -εως (f) nature (of a thing) ~physics
χείρων worse, more base, inferior, weaker

ἔσῃ πρὸς τοὺς καθ' ἕνα.

Εὔχρηστον δὲ κἀκεῖνο εὐθὺς ἐννοεῖν, τίνα ἔδωκεν ἡ φύσις τῷ ἀνθρώπῳ ἀρετὴν πρὸς τοῦτο τὸ ἁμάρτημα· ἔδωκε γὰρ ὡς ἀντιφάρμακον πρὸς μὲν τὸν ἀγνώμονα τὴν πραότητα, πρὸς δὲ ἄλλον ἄλλην τινὰ δύναμιν, ὅλως δὲ ἔξεστί σοι μεταδιδάσκειν τὸν πεπλανημένον· πᾶς γὰρ ὁ ἁμαρτάνων ἀφαμαρτάνει τοῦ προκειμένου καὶ πεπλάνηται. τί δὲ καὶ βέβλαψαι; εὑρήσεις γὰρ μηδένα τούτων, πρὸς οὓς παροξύνῃ, πεποιηκότα τι τοιοῦτον, ἐξ οὗ ἡ διάνοιά σου χείρων ἔμελλε γενήσεσθαι·

Τὸ δὲ κακόν σου καὶ τὸ βλαβερὸν ἐνταῦθα πᾶσαν τὴν ὑπόστασιν ἔχει. τί δὲ καινὸν ἢ ξένον γέγονεν, εἰ ὁ ἀπαίδευτος τὰ τοῦ ἀπαιδεύτου πράσσει; ὅρα μὴ σεαυτῷ μᾶλλον ἐγκαλεῖν ὀφείλῃς, ὅτι οὐ προσεδόκησας τοῦτον τοῦτο ἁμαρτήσεσθαι· σὺ γὰρ καὶ ἀφορμὰς ἐκ τοῦ λόγου εἶχες πρὸς τὸ ἐνθυμηθῆναι ὅτι εἰκός ἐστι τοῦτον τοῦτο ἁμαρτήσεσθαι, καὶ ὅμως ἐπιλαθόμενος θαυμάζεις εἰ ἥμάρτηκε.

ἔσῃ πρὸς τοὺς καθ' ἕνα.

Εὔχρηστον δὲ κἀκεῖνο εὐθὺς |consider τίνα ἔδωκεν ἡ |nature (of a thing) τῷ ἀνθρώπῳ |excellence πρὸς τοῦτο τὸ |failure, fault ἔδωκε γὰρ ὡς ἀντιφάρμακον πρὸς μὲν τὸν |headstrong, unfeeling τὴν πραότητα, πρὸς δὲ ἄλλον ἄλλην τινὰ δύναμιν, ὅλως δὲ ἔξεστί σοι μεταδιδάσκειν τὸν πεπλανημένον· πᾶς γὰρ ὁ ἁμαρτάνων ἀφαμαρτάνει τοῦ |be placed by; be devoted to καὶ πεπλάνηται. τί δὲ καὶ |break, make fail ἥσεις γὰρ μηδένα τούτων, πρὸς οὓς |stimulate, provoke πεποιηκότα τι τοιοῦτον, ἐξ οὗ ἡ |a thought; intelligence |worse, more base ἐνήσεσθαι·

Τὸ δὲ κακόν σου καὶ τὸ βλαβερὸν |there, here πᾶσαν τὴν ὑπόστασιν ἔχει. τί δὲ |new, fresh, strange γέγονεν, εἰ ὁ |uneducated, loutish τὰ τοῦ |uneducated, loutish πράσσει; ὅρα μὴ |yourself μᾶλλον |demand payment; accuse |owe, should, if only προσεδόκησας τοῦτον τοῦτο ἁμαρτήσεσθαι· σὺ γὰρ καὶ |starting point; means ἐκ τοῦ λόγου εἶχες πρὸς τὸ |take to heart ὅτι |likely ἐστι τοῦτον τοῦτο ἁμαρτήσεσθαι, καὶ |anyway, nevertheless ὃς θαυμάζεις εἰ ἡμάρτηκε.

use meekness towards every particular. This also thou shalt find of very good use, upon every such occasion, presently to consider with thyself, what proper virtue nature hath furnished man with, against such a vice, or to encounter with a disposition vicious in this kind. As for example, against the unthankful, it hath given goodness and meekness, as an antidote, and so against another vicious in another kind some other peculiar faculty. And generally, is it not in thy power to instruct him better, that is in an error? For whosoever sinneth, doth in that decline from his purposed end, and is certainly deceived, And again, what art thou the worse for his sin? For thou shalt not find that any one of these, against whom thou art incensed, hath in very deed done anything whereby thy mind (the only true subject of thy hurt and evil) can be made worse than it was. And what a matter of either grief or wonder is this, if he that is unlearned, do the deeds of one that is unlearned? Should not thou rather blame thyself, who, when upon very good grounds of reason, thou mightst have thought it very probable, that such a thing would by such a one be committed, didst not only not foresee it, but moreover dost wonder at it, that such a thing should be. But then especially, when thou dost find

vocabulary
ἁμάρτημα -τος (n, 3) failure, fault
ἀμοιβή requital, compensation ∼amoeba
ἀπαιτέω demand to have returned
ἀπέχω ward off, drive off, refrain, be at some distance
ἄπιστος not trusting, not trustworthy ∼stand
ἀπολαμβάνω receive, recover, take aside, cut off ∼epilepsy
ἆρα interrogative pcl
ἀρκέω satisfy; ward off, defend; suffice
ἀχάριστος ungracious, unpleasant ∼eucharist
βαδίζω walk, proceed
διάθεσις -εως (f) artistic composition; bodily condition
εἴτε if, whenever; either/or
ἐνεργέω be active, effect
ἐπιστρέφω turn towards ∼atrophy
εὐεργετικός beneficent
κατασκευάζω equip, build
κατασκευή fixed assets; condition
μέμφομαι blame; reject
μισθός reward, wages
πελάζω bring/come to, near, into contact with
πρᾶξις -εως (f) result, business ∼practice
σεαυτοῦ yourself
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
ὡσεί as if

Μάλιστα δέ, ὅταν ὡς ἀπίστῳ ἢ ἀχαρίστῳ μέμφῃ, εἰς σεαυτὸν ἐπιστρέφου· προδήλως γὰρ σὸν τὸ ἁμάρτημα, εἴτε περὶ τοῦ τοιαύτην τὴν διάθεσιν ἔχοντος ἐπίστευσας ὅτι τὴν πίστιν φυλάξει, εἴτε τὴν χάριν διδοὺς μὴ καταληκτικῶς ἔδωκας μηδὲ ὥστε ἐξ αὐτῆς τῆς πράξεως εὐθὺς ἀπειληφέναι πάντα τὸν καρπόν. τί γὰρ πλέον θέλεις εὖ ποιήσας ἄνθρωπον; οὐκ ἀρκεῖ τοῦτο, ὅτι κατὰ φύσιν τὴν σήν τι ἔπραξας, ἀλλὰ τούτου μισθὸν ζητεῖς; ὡσεὶ ὁ ὀφθαλμὸς ἀμοιβὴν ἀπῄτει, ὅτι βλέπει, ἢ οἱ πόδες, ὅτι βαδίζουσιν. ὥσπερ γὰρ ταῦτα πρὸς τόδε τι γέγονεν, ὅπερ κατὰ τὴν ἰδίαν κατασκευὴν ἐνεργοῦντα ἀπέχει τὸ ἴδιον, οὕτως καὶ ὁ ἄνθρωπος εὐεργετικὸς πεφυκώς, ὁπόταν τι εὐεργετικὸν ἢ ἄλλως εἰς τὰ μέσα συνεργητικὸν πράξῃ, πεποίηκε, πρὸς ὃ κατεσκεύασται, καὶ ἔχει τὸ ἑαυτοῦ.

10

10.1

Ἔσῃ ποτὲ ἆρα, ὦ ψυχή, ἀγαθὴ καὶ ἁπλῆ καὶ μία καὶ

Μάλιστα δέ, ὅταν ὡς |not trusting, not trustworthy |ungracious, unpleasant |blame; reject εἰς |yourself |turn towards πρόσθήλως γὰρ σὸν τὸ |failure, fault

|if, whenever; either/or ὗ τοιαύτην τὴν |artistic composition; bodily condition ἐπίστευσας ὅτι τὴν πίστιν φυλάξει, |if, whenever; either/or ἄριν διδοὺς μὴ καταληκτικῶς ἔδωκας μηδὲ ὥστε ἐξ αὐτῆς τῆς |result, business εὐθὺς |receive, recover, take aside, cut off ντα τὸν καρπόν. τί γὰρ πλέον θέλεις εὖ ποιήσας ἄνθρωπον; οὐκ |satisfy; ward off, defend; suffice τι κατὰ φύσιν τὴν σήν τι ἔπραξας, ἀλλὰ τούτου |reward, wages ζητεῖς; |as if ὁ ὀφθαλμὸς |requital, compensation |demand, to have returned βλέπει, ἢ οἱ πόδες, ὅτι |walk, proceed ὥσπερ γὰρ ταῦτα πρὸς τόδε τι γέγονεν, ὅπερ κατὰ τὴν ἰδίαν |fixed condition assets; |be active, effect τέχει τὸ ἴδιον, οὕτως καὶ ὁ ἄνθρωπος |beneficent πεφυκώς, ὁπόταν τι |beneficent ἢ ἄλλως εἰς τὰ μέσα συνεργητικὸν πράξῃ, πεποίηκε, πρὸς ὃ |equip, build , καὶ ἔχει τὸ ἑαυτοῦ.

10

10.1

Ἔσῃ ποτὲ |interrogative ptcl γαθὴ καὶ |bring/come to, near, into contact with

fault with either an unthankful, or a false man, must thou reflect upon thyself. For without all question, thou thyself art much in fault, if either of one that were of such a disposition, thou didst expect that he should be true unto thee: or when unto any thou didst a good turn, thou didst not there bound thy thoughts, as one that had obtained his end; nor didst not think that from the action itself thou hadst received a full reward of the good that thou hadst done. For what wouldst thou have more? Unto him that is a man, thou hast done a good turn: doth not that suffice thee? What thy nature required, that hast thou done. Must thou be rewarded for it? As if either the eye for that it seeth, or the feet that they go, should require satisfaction. For as these being by nature appointed for such an use, can challenge no more, than that they may work according to their natural constitution: so man being born to do good unto others whensoever he doth a real good unto any by helping them out of error; or though but in middle things, as in matter of wealth, life, preferment, and the like, doth help to further their desires he doth that for which he was made, and therefore can require no more.

10

I. O My soul, the time I trust will be, when thou shalt be good, simple, single, more open and visible, than

vocabulary
ἀήρ ἀέρος (ᾱ, m) mist, air ∼air
ἀπολαύω have use, have a benefit
ἆρα interrogative pcl
ἀρκέω satisfy; ward off, defend; suffice
γεύω taste ∼gusto
γυμνός naked, unarmed
διάθεσις -εως (f) artistic composition; bodily condition
διαλύω break up; relax, weaken
ἔμψυχος (ῡ) animate, animated
ἐπιθυμέω (ῡ) wish, covet
ἔσθω eat ∼eat
ζῷον being, animal; picture
ἥδομαι be pleased, enjoy ∼hedonism
ἡδονή pleasure
καταγιγνώσκω judge negatively
μέμφομαι blame; reject
περιέχω (mid) protect
περίκειμαι set about, cover, be a profit
περιλαμβάνω surround, include
πλήρης full, complete; (+gen) full of ∼plethora
σεαυτοῦ yourself
συμπολιτεύω (ῑ) live alongside
συνέχω keep together, constrain
σωτηρία saving, preservation
φανερός visible, conspicuous ∼photon
φύσις -εως (f) nature (of a thing) ∼physics

γυμνή, φανερωτέρα τοῦ περικειμένου σοι σώματος; γεύσῃ ποτὲ ἆρα τῆς φιλητικῆς καὶ στερκτικῆς διαθέσεως; ἔσῃ ποτὲ ἆρα πλήρης καὶ ἀνενδεὴς καὶ οὐδὲν ἐπιποθοῦσα οὐδὲ ἐπιθυμοῦσα οὐδενὸς οὔτε ἐμψύχου οὔτε ἀψύχου πρὸς ἡδονῶν ἀπολαύσεις; οὐδὲ χρόνου, ἐν ᾧ ἐπὶ μακρότερον ἀπολαύσεις; οὐδὲ τόπου ἢ χώρας ἢ ἀέρων εὐκρασίας; οὐδὲ ἀνθρώπων εὐαρμοστίας; ἀλλὰ ἀρκεσθήσῃ τῇ παρούσῃ καταστάσει καὶ ἡσθήσῃ τοῖς παροῦσι πᾶσι καὶ συμπείσεις σεαυτὴν ὅτι πάντα σοι παρὰ τῶν θεῶν πάρεστι, πάντα σοι εὖ ἔχει καὶ εὖ ἕξει, ὅσα φίλον αὐτοῖς καὶ ὅσα μέλλουσι δώσειν ἐπὶ σωτηρίᾳ τοῦ τελείου ζῴου, τοῦ ἀγαθοῦ καὶ δικαίου καὶ καλοῦ καὶ γεννῶντος πάντα καὶ συνέχοντος καὶ περιέχοντος καὶ περιλαμβάνοντος διαλυόμενα εἰς γένεσιν ἑτέρων ὁμοίων; ἔσῃ ποτὲ ἆρα τοιαύτη, οἵα θεοῖς τε καὶ ἀνθρώποις οὕτως συμπολιτεύεσθαι ὡς μήτε μέμφεσθαί τι αὐτοῖς μήτε καταγινώσκεσθαι ὑπ᾽ αὐτῶν;

10.2

Παρατήρει τί σου ἡ φύσις ἐπιζητεῖ ὡς ὑπὸ φύσεως

|naked, unarmed |visible, conspicuous τοῦ |set about, cover, be a profit οι σώματος; γεύσῃ

ποτὲ |interrogative pcl ικῆς καὶ στερκτικῆς |artistic composition; bodily condition

ποτὲ |interrogative pcl |full, complete; (+gen) full of ἀνενδεὴς καὶ οὐδὲν ἐπιποθοῦσα

οὐδὲ |wish, covet οὐδενὸς οὔτε |animate, animated οὔτε ἀψύχου πρὸς

|pleasure ἀπολαύσεις; οὐδὲ χρόνου, ἐν ᾧ ἐπὶ μακρότερον

ἀπολαύσεις; οὐδὲ τόπου ἢ χώρας ἢ |mist, air ὑκρασίας; οὐδὲ

ἀνθρώπων εὐαρμοστίας; ἀλλὰ |satisfy; ward off, defend; suffice παρούσῃ

καταστάσει καὶ ἡσθήσῃ τοῖς παροῦσι πᾶσι καὶ συμπείσεις

|yourself ὅτι πάντα σοι παρὰ τῶν θεῶν πάρεστι, πάντα

σοι εὖ ἔχει καὶ εὖ ἕξει, ὅσα φίλον αὐτοῖς καὶ ὅσα μέλλουσι

δώσειν ἐπὶ σωτηρίᾳ τοῦ τελείου ζῴου, τοῦ ἀγαθοῦ καὶ

δικαίου καὶ καλοῦ καὶ γεννῶντος πάντα καὶ |keep together, constrain

καὶ |(mid) protect καὶ |surround, include |break up; relax, weaken εἰς

γένεσιν ἑτέρων ὁμοίων; ἔσῃ ποτὲ |interrogative pcl οἷα

θεοῖς τε καὶ ἀνθρώποις οὕτως συμπολιτεύεσθαι ὡς μήτε

|blame; reject τι αὐτοῖς μήτε καταγινώσκεσθαι ὑπ᾽ αὐτῶν;

10.2

Παρατήρει τί σου ἡ |nature (of a thing) ὑπὸ |nature (of a thing)

that body by which it is enclosed. Thou wilt one day be sensible of their happiness, whose end is love, and their affections dead to all worldly things. Thou shalt one day be full, and in want of no external thing: not seeking pleasure from anything, either living or insensible, that this world can afford; neither wanting time for the continuation of thy pleasure, nor place and opportunity, nor the favour either of the weather or of men. When thou shalt have content in thy present estate, and all things present shall add to thy content: when thou shalt persuade thyself, that thou hast all things; all for thy good, and all by the providence of the Gods: and of things future also shalt be as confident, that all will do well, as tending to the maintenance and preservation in some sort, of his perfect welfare and happiness, who is perfection of life, of goodness, and beauty; who begets all things, and containeth all things in himself, and in himself doth recollect all things from all places that are dissolved, that of them he may beget others again like unto them. Such one day shall be thy disposition, that thou shalt be able, both in regard of the Gods, and in regard of men, so to fit and order thy conversation, as neither to complain of them at any time, for anything that they do; nor to do anything thyself, for which thou mayest justly be condemned.

II. As one who is altogether governed by nature, let it be thy care to observe what it is that thy nature in general doth require. That done, if

vocabulary
ἀνεκτός bearable
διατίθημι arrange; set out goods for sale ∼thesis
διοικέω manage, keep house
δυσχεραίνω disdain, be annoyed by
εἶτα then, therefore, next
ἑξῆς in turn
ζῷον being, animal; picture
ἤτοι truly; either, or
καθήκω come down, (a day) to fall, arrive; be proper
κανών -όνος (m, 3) rod, handle ∼canonical
παραλαμβάνω receive, undertake, associate with
περιεργάζομαι belabor, work too hard on
προσίημι be allowed near
σεαυτοῦ yourself
συμφέρω bring together; be expedient; agree; (mp) happen ∼bear
ὑπολαμβάνω take under one's support, seize; speak up; imagine ∼epilepsy
φαντασία appearance; imagination
φθείρω destroy, ruin
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χείρων worse, more base, inferior, weaker

μόνον διοικουμένου· εἶτα ποίει αὐτὸ καὶ προσίεσο, εἰ μὴ χεῖρον μέλλει διατίθεσθαί σου ἡ ὡς ζῴου φύσις. ἐξῆς δὲ παρατηρητέον τί ἐπιζητεῖ σου ἡ ὡς ζῴου φύσις, καὶ πᾶν τοῦτο παραληπτέον, εἰ μὴ χεῖρον μέλλει διατίθεσθαι ἡ ὡς ζῴου λογικοῦ φύσις· ἔστι δὲ τὸ λογικὸν εὐθὺς καὶ πολιτικόν. τούτοις δὴ κανόσι χρώμενος μηδὲν περιεργάζου.

10.3

Πᾶν τὸ συμβαῖνον ἤτοι οὕτω συμβαίνει ὡς πέφυκας αὐτὸ φέρειν ἢ ὡς οὐ πέφυκας αὐτὸ φέρειν. εἰ μὲν οὖν συμβαίνει σοι ὡς πέφυκας φέρειν. μὴ δυσχέραινε, ἀλλ᾽ ὡς πέφυκας φέρε. εἰ δὲ ὡς μὴ πέφυκας φέρειν, μὴ δυσχέραινε· φθαρήσεται γάρ σε ἀπαναλῶσαν. μέμνησο μέντοι ὅτι πέφυκας φέρειν πᾶν, περὶ οὗ ἐπὶ τῇ ὑπολήψει ἐστὶ τῇ σῇ φορητὸν καὶ ἀνεκτὸν αὐτὸ ποιῆσαι κατὰ φαντασίαν τοῦ συμφέρειν ἢ καθήκειν σεαυτῷ τοῦτο ποιεῖν.

μόνον |manage, house keep |then, therefore, next αὐτὸ καὶ |be allowed near ἢ

|worse, more base |arrange; set out goods for sale υ ἡ ὡς ζῴου |nature (of a thing) in turn

δὲ παρατηρητέον τί ἐπιζητεῖ σου ἡ ὡς ζῴου |nature (of a thing)

πᾶν τοῦτο |receive, undertake, associate with |worse, more base |arrange; set out goods for sale

ἡ ὡς ζῴου λογικοῦ |nature (of a thing) ὸ λογικὸν εὐθὺς

καὶ πολιτικόν. τούτοις δὴ |rod, handle ώμενος μηδὲν

|belabor, work too hard on

10.3

Πᾶν τὸ συμβαῖνον |truly; either, or ὕτω συμβαίνει ὡς πέφυκας αὐτὸ

φέρειν ἢ ὡς οὐ πέφυκας αὐτὸ φέρειν. εἰ μὲν οὖν συμβαίνει

σοι ὡς πέφυκας φέρειν. μὴ |disdain, be annoyed by ἀλλ᾽ ὡς πέφυκας

φέρε. εἰ δὲ ὡς μὴ πέφυκας φέρειν, μὴ |disdain, be annoyed by

|destroy, ruin γάρ σε ἀπαναλῶσαν. μέμνησο μέντοι ὅτι

πέφυκας φέρειν πᾶν, περὶ οὗ ἐπὶ τῇ ὑπολήψει ἐστὶ τῇ σῇ

φορητὸν καὶ |bearable αὐτὸ ποιῆσαι κατὰ |appearance; imagination τοῦ

|bring together; be expedient; agree; (mp) happen |come down, (a day) to fall, arrive; be proper |yourself τοῦτο ποιεῖν.

thou find not that thy nature, as thou art a living sensible creature, will be the worse for it, thou mayest proceed. Next then thou must examine, what thy nature as thou art a living sensible creature, doth require. And that, whatsoever it be, thou mayest admit of and do it, if thy nature as thou art a reasonable living creature, will not be the worse for it. Now whatsoever is reasonable, is also sociable, Keep thyself to these rules, and trouble not thyself about idle things.

III. Whatsoever doth happen unto thee, thou art naturally by thy natural constitution either able, or not able to bear. If thou beest able, be not offended, but bear it according to thy natural constitution, or as nature hath enabled thee. If thou beest not able, be not offended. For it will soon make an end of thee, and itself, (whatsoever it be) at the same time end with thee. But remember, that whatsoever by the strength of opinion, grounded upon a certain apprehension of both true profit and duty, thou canst conceive tolerable; that thou art able to bear that by thy natural

vocabulary
αἰτιάομαι blame ∼etiology
αἴτιος blameworthy; the cause ∼etiology
αἰτίος blameworthy; the cause ∼etiology
ἀπονέμω portion out
δείκνυμι (ῡ) show, point out
διοικέω manage, keep house
εἴτε if, whenever; either/or
ἔξωθεν from outside
ἐπιπλοκή combining, union
εὐμενής kind
κοινός communal, ordinary
οἰκεῖος household, familiar, proper
ὁμογενής related
παροράω notice; overlook, neglect
προκατασκευάζω prepare
προσλαμβάνω add, borrow, take hold, help
σεαυτοῦ yourself
συμφέρω bring together; be expedient; agree; (mp) happen ∼bear
σφάλλω overthrow, balk, stagger
ὑφίστημι promise, undertake ∼station
φύσις -εως (f) nature (of a thing) ∼physics

10.4

Εἰ μὲν σφάλλεται, διδάσκειν εὐμενῶς καὶ τὸ παρορώμενον δεικνύναι. εἰ δὲ ἀδυνατεῖς, σεαυτὸν αἰτιᾶσθαι ἢ μηδὲ σεαυτόν.

10.5

Ὅ Τι ἄν σοι συμβαίνῃ, τοῦτό σοι ἐξ αἰῶνος προκατεσκευάζετο καὶ ἡ ἐπιπλοκὴ τῶν αἰτίων συνέκλωθε τήν τε σὴν ὑπόστασιν ἐξ ἀιδίου καὶ τὴν τούτου σύμβασιν.

10.6

Εἴτε ἄτομοι εἴτε φύσις, πρῶτον κείσθω ὅτι μέρος εἰμὶ τοῦ ὅλου ὑπὸ φύσεως διοικουμένου· ἔπειτα, ὅτι ἔχω πως οἰκείως πρὸς τὰ ὁμογενῆ μέρη. τούτων γὰρ μεμνημένος, καθότι μὲν μέρος εἰμί, οὐδενὶ δυσαρεστήσω τῶν ἐκ τοῦ ὅλου ἀπονεμομένων· οὐδὲν γὰρ βλαβερὸν τῷ μέρει ὃ τῷ ὅλῳ συμφέρει. οὐ γὰρ ἔχει τι τὸ ὅλον ὃ μὴ συμφέρει ἑαυτῷ, πασῶν μὲν φύσεων κοινὸν ἐχουσῶν τοῦτο, τῆς δὲ τοῦ κόσμου προσειληφυίας τὸ μηδὲ ὑπό τινος ἔξωθεν

10.4

Εἰ μὲν |overthrow, balk ... ἄσκειν |kind καὶ τὸ |notice; overlook, neglect |show ... εἰ δὲ ἀδυνατεῖς, |yourself |blame ... ἢ μηδὲ |yourself ...

10.5

Ὅ Τι ἄν σοι συμβαίνῃ, τοῦτό σοι ἐξ αἰῶνος |prepare ... καὶ ἡ |combining, union ... τῶν αἰτίων συνέκλωθε τήν τε σὴν ὑπόστασιν ἐξ ἀιδίου καὶ τὴν τούτου σύμβασιν.

10.6

|if, whenever; either/or |if, whenever; either/or |nature (of a thing) ... εἰσθω ὅτι μέρος εἰμὶ τοῦ ὅλου ὑπὸ |nature (of a thing) |manage, keep house ... τα, ὅτι ἔχω πως |household, familiar, proper |related ... μέρη. τούτων γὰρ μεμνημένος, καθότι μὲν μέρος εἰμί, οὐδενὶ δυσαρεστήσω τῶν ἐκ τοῦ ὅλου |portion out ... οὐδὲν γὰρ βλαβερὸν τῷ μέρει ὃ τῷ ὅλῳ |bring together; be expedient; agree; (mp) happen ... ι τι τὸ ὅλον ὃ μὴ |bring together; be expedient; agree; (mp) happen ἑαυτῷ, πασῶν μὲν |nature (of a thing) |communal, ordinary ...υσῶν τοῦτο, τῆς δὲ τοῦ κόσμου |add, borrow, take ... τὸ μηδὲ ὑπό τινος |from outside |hold, help

constitution.

IV. Him that offends, to teach with love and meek ness, and to show him his error. But if thou canst not, then to blame thyself; or rather not thyself neither, if thy will and endeavours have not been wanting.

V. Whatsoever it be that happens unto thee, it is that which from all time was appointed unto thee. For by the same coherence of causes, by which thy substance from all eternity was appointed to be, was also whatsoever should happen unto it, destinated and appointed.

VI. Either with Epicurus, we must fondly imagine the atoms to be the cause of all things, or we must needs grant a nature. Let this then be thy first ground, that thou art part of that universe, which is governed by nature. Then secondly, that to those parts that are of the same kind and nature as thou art, thou hast relation of kindred. For of these, if I shall always be mindful, first as I am a part, I shall never be displeased with anything, that falls to my particular share of the common chances of the world. For nothing that is behoveful unto the whole, can be truly hurtful to that which is part of it. For this being the common privilege of all natures, that they contain nothing in themselves that is hurtful unto them; it cannot be that the nature of the universe (whose privilege beyond other particular natures, is, that she cannot against her will

vocabulary
ἀκοινώνητος not shared, not sharing in
ἀναγκάζω force, compel
ἀναγκαῖος coerced, coercing, slavery
ἀπάγω lead away, back ∼demagogue
ἀποβαίνω leave, get off; turn out ∼basis
ἀπονέμω portion out
ἀσπάζομαι greet, salute
βίος life ∼biology
ἐπινοέω intend
εὔροος with fair streams
κοινός communal, ordinary
λυσιτελέω (ū) be useful
οἰκεῖος household, familiar, proper
ὁμογενής related
ὁρμή pressure, assault, order ∼hormone
περαίνω finish, accomplish
περιέχω (mid) protect
πρᾶξις -εως (f) result, business ∼practice
συμφέρω bring together; be expedient; agree; (mp) happen ∼bear
φθείρω destroy, ruin
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

αἰτίας ἀναγκάζεσθαι βλαβερόν τι ἑαυτῇ γεννᾶν.

Κατὰ μὲν δὴ τὸ μεμνῆσθαι ὅτι μέρος εἰμὶ ὅλου τοῦ τοιούτου, εὐαρεστήσω παντὶ τῷ ἀποβαίνοντι, καθόσον δὲ ἔχω πως οἰκείως πρὸς τὰ ὁμογενῆ μέρη, οὐδὲν πράξω ἀκοινώνητον, μᾶλλον δὲ στοχάσομαι τῶν ὁμογενῶν καὶ πρὸς τὸ κοινῇ συμφέρον πᾶσαν ὁρμὴν ἐμαυτοῦ ἄξω καὶ ἀπὸ τοὐναντίου ἀπάξω. τούτων δὲ οὕτως περαινομένων ἀνάγκη τὸν βίον εὐροεῖν, ὡς ἂν καὶ πολίτου βίον εὕρουν ἐπινοήσειας προιόντος διὰ πράξεων τοῖς πολίταις λυσιτελῶν καὶ ὅπερ ἂν ἡ πόλις ἀπονέμῃ, τοῦτο ἀσπαζομένου.

10.7

Τοῖς μέρεσι τοῦ ὅλου, ὅσα φύσει περιέχεται ὑπὸ τοῦ κόσμου, ἀνάγκη φθείρεσθαι· λεγέσθω δὲ τοῦτο σημαντικῶς τοῦ ἀλλοιοῦσθαι. εἰ δὲ φύσει κακόν τε καὶ ἀναγκαῖόν ἐστι τοῦτο αὐτοῖς, οὐκ ἂν τὸ ὅλον καλῶς διεξάγοιτο τῶν μερῶν εἰς ἀλλοίωσιν ἰόντων καὶ πρὸς

αἰτίας |force, compel βλαβερόν τι ἑαυτῇ γεννᾶν.

Κατὰ μὲν δὴ τὸ μεμνῆσθαι ὅτι μέρος εἰμὶ ὅλου τοῦ τοιούτου, εὐαρεστήσω παντὶ τῷ |leave, get off; turn out, καθόσον δὲ ἔχω πως |household, familiar, proper|related μέρη, οὐδὲν πράξω |not shared, not sharing in, μᾶλλον δὲ στοχάσομαι τῶν |related καὶ πρὸς τὸ κοινῇ |bring together; be expedient; agree; (mp) happen|pressure, assault, order ἄξω καὶ ἀπὸ τοὐναντίου |lead away, back. Ὧν δὲ οὕτως |finish, accomplish ἀνάγκη τὸν |life εὐροεῖν, ὡς ἂν καὶ πολίτου |life |with fair streams|intend προιόντος διὰ |result, business τοῖς πολίταις λυσιτελῶν καὶ ὅπερ ἂν ἡ πόλις |portion out τοῦτο |greet, salute.

10.7

Τοῖς μέρεσι τοῦ ὅλου, ὅσα φύσει |(mid) protect ὑπὸ τοῦ κόσμου, ἀνάγκη |destroy, ruin λεγέσθω δὲ τοῦτο σημαντικῶς τοῦ ἀλλοιοῦσθαι. εἰ δὲ φύσει κακόν τε καὶ ἀναγκαῖόν ἐστι τοῦτο αὐτοῖς, οὐκ ἂν τὸ ὅλον καλῶς διεξάγοιτο τῶν μερῶν εἰς ἀλλοίωσιν ἰόντων καὶ πρὸς

by any higher external cause be constrained,) should beget anything and cherish it in her bosom that should tend to her own hurt and prejudice. As then I bear in mind that I am a part of such an universe, I shall not be displeased with anything that happens. And as I have relation of kindred to those parts that are of the same kind and nature that I am, so I shall be careful to do nothing that is prejudicial to the community, but in all my deliberations shall they that are of my kind ever be; and the common good, that, which all my intentions and resolutions shall drive unto, as that which is contrary unto it, I shall by all means endeavour to prevent and avoid. These things once so fixed and concluded, as thou wouldst think him a happy citizen, whose constant study and practice were for the good and benefit of his fellow citizens, and the carriage of the city such towards him, that he were well pleased with it; so must it needs be with thee, that thou shalt live a happy life.

VII. All parts of the world, (all things I mean that are contained within the whole world), must of necessity at some time or other come to corruption. Alteration I should say, to speak truly and properly; but that I may be the better understood, I am content at this time to use that more common word. Now say I, if so be that this be both hurtful unto them, and yet unavoidable, would not, thinkest thou, the whole itself be in a sweet case, all the parts of it being subject to alteration, yea and by their making itself fitted for corruption, as

vocabulary
ἀήρ ἀέρος (ᾱ, m) mist, air ∼air
ἀμοιβή requital, compensation ∼amoeba
ἀναλαμβάνω take up, recover, resume
γέλοιος laughable; joking
γένεσις -εως (f) source, origin ∼genus
γεώδης earthy
διάλυσις -εως (f) breaking up
διάφορος different; difference; disagreeing; balance, bill
δυσχεραίνω disdain, be annoyed by
εἴτε if, whenever; either/or
ἕλκω drag, pull, hoist; rape
ἐξηγέομαι lead forth; set out, describe ∼hegemony
ἐπιχειρέω do, try, attack ∼chiral
ἤτοι truly; either, or
κακόω harm, disfigure ∼cacophony
κατασκευάζω equip, build
μεταβάλλω alter, transform
περίοδος picket, circuit
πότερος which, whichever of two
σιτίον (ῑι) grain, bread, food ∼parasite
συγκρίνω (ῑ) combine; decree
συνίστημι unite; confront in battle ∼station
τοιόσδε such
τροπή rout, turning of an enemy ∼trophy
φαντάζω make visible; imagine
φθείρω destroy, ruin
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χθές yesterday

τὸ φθείρεσθαι διαφόρως κατεσκευασμένων. πότερον γὰρ ἐπεχείρησεν ἡ φύσις αὐτὴ τὰ ἑαυτῆς μέρη κακοῦν καὶ περιπτωτικὰ τῷ κακῷ καὶ ἐξ ἀνάγκης ἔμπτωτα εἰς τὸ κακὸν ποιεῖν, ἢ ἔλαθεν αὐτὴν τοιάδε τινὰ γινόμενα; ἀμφότερα γὰρ ἀπίθανα.

Εἰ δέ τις καὶ ἀφέμενος τῆς φύσεως κατὰ τὸ πεφυκέναι ταῦτα ἐξηγοῖτο, καὶ ὡς γελοῖον ἅμα μὲν φάναι πεφυκέναι τὰ μέρη τοῦ ὅλου μεταβάλλειν, ἅμα δὲ ὡς ἐπί τινι τῶν παρὰ φύσιν συμβαίνοντι θαυμάζειν ἢ δυσχεραίνειν, ἄλλως τε καὶ τῆς διαλύσεως εἰς ταῦτα γινομένης, ἐξ ὧν ἕκαστον συνίσταται. ἤτοι γὰρ σκεδασμὸς στοιχείων, ἐξ ὧν συνεκρίθη, ἢ τροπὴ τοῦ μὲν στερεμνίου εἰς τὸ γεῶδες, τοῦ δὲ πνευματικοῦ εἰς τὸ ἀερῶδες, ὥστε καὶ ταῦτα ἀναληφθῆναι εἰς τὸν τοῦ ὅλου λόγον, εἴτε κατὰ περίοδον ἐκπυρουμένου εἴτε ἀιδίοις ἀμοιβαῖς ἀνανεουμένου.

Καὶ τὸ στερέμνιον δὲ καὶ τὸ πνευματικὸν μὴ φαντάζου τὸ ἀπὸ τῆς πρώτης γενέσεως· πᾶν γὰρ τοῦτο ἐχθὲς καὶ τρίτην ἡμέραν ἐκ τῶν σιτίων καὶ τοῦ ἑλκομένου ἀέρος τὴν

τὸ |destroy, ruin |different; disagreeing |equip, build |which, whichever γὰρ |do, try, attack |nature (of a thing) ἑαυτῆς μέρη |harm, disfigure καὶ περιπτωτικὰ τῷ κακῷ καὶ ἐξ ἀνάγκης ἔμπτωτα εἰς τὸ κακὸν ποιεῖν, ἢ ἔλαθεν αὐτὴν |such τινὰ γινόμενα; ἀμφότερα γὰρ ἀπίθανα.

Εἰ δέ τις καὶ ἀφέμενος τῆς |nature (of a thing) πεφυκέναι ταῦτα |lead forth; set out, describe |laughable; joking μὲν φάναι πεφυκέναι τὰ μέρη τοῦ ὅλου |alter, transform, ἅμα δὲ ὡς ἐπί τινι τῶν παρὰ φύσιν συμβαίνοντι θαυμάζειν ἢ |disdain, be annoyed by ἄλλως τε καὶ τῆς |breaking up εἰς ταῦτα γινομένης, ἐξ ὧν ἕκαστον |unite; confront in battle |truly; either, or γὰρ σκεδασμὸς στοιχείων, ἐξ ὧν |συγκρίνω?: combine; decree; συγκρίνω?: combine; decree |rout, turning τοῦ μὲν στερεμνίου εἰς τὸ |earthy τοῦ δὲ πνευματικοῦ εἰς τὸ ἀερῶδες, ὥστε καὶ ταῦτα |take up, recover, resume εἰς τὸν τοῦ ὅλου λόγον, εἴτε κατὰ |picket, circuit ἐκπυρουμένου εἴτε ἀιδίοις |requital, compensation νεουμένου.

Καὶ τὸ στερέμνιον δὲ καὶ τὸ πνευματικὸν μὴ |make visible; imagine τὸ ἀπὸ τῆς πρώτης |source, origin πᾶν γὰρ τοῦτο |yesterday τρίτην ἡμέραν ἐκ τῶν σιτίων καὶ τοῦ |drag, pull, hoist; rape |mist, air ὂν

consisting of things different and contrary? And did nature then either of herself thus project and purpose the affliction and misery of her parts, and therefore of purpose so made them, not only that haply they might, but of necessity that they should fall into evil; or did not she know what she did, when she made them? For either of these two to say, is equally absurd. But to let pass nature in general, and to reason of things particular according to their own particular natures; how absurd and ridiculous is it, first to say that all parts of the whole are, by their proper natural constitution, subject to alteration; and then when any such thing doth happen, as when one doth fall sick and dieth, to take on and wonder as though some strange thing had happened? Though this besides might move not so grievously to take on when any such thing doth happen, that whatsoever is dissolved, it is dissolved into those things, whereof it was compounded. For every dissolution is either a mere dispersion, of the elements into those elements again whereof everything did consist, or a change, of that which is more solid into earth; and of that which is pure and subtile or spiritual, into air. So that by this means nothing is lost, but all resumed again into those rational generative seeds of the universe; and this universe, either after a certain period of time to lie consumed by fire, or by continual changes to be renewed, and so for ever to endure. Now that solid and spiritual that we speak of, thou must not conceive it to be that very same, which at first was, when thou wert born. For alas! all this that now thou art in either kind, either for matter of substance, or of life, hath but two or three days ago partly from meats eaten, and partly from air breathed in, received all its

vocabulary
αἰδήμων bashful, modest
ἀπόδεξις acceptance; (Ion) showing
ἀπονέμω portion out
βίος life ∼biology
γλίχομαι cling to, long for
διατηρέω maintain
ἑκούσιος voluntary
ἔμφρων sane, conscious, rational
ἐπάνειμι return
ἐπίσταμαι know how, understand ∼station
ἐπίστασις -τος (f) stopping
ἐφίστημι set; (mp) come/be near, direct, stop ∼station
κίνησις -εως (ῑι, f) motion
κοινός communal, ordinary
λεία booty
λεῖος smooth
λίαν very
μεταβάλλω alter, transform
μετονομάζω rename
μήποτε absolutely never
μόριον piece, member; part of speech
ὀνομάζω to address, name ∼name
ποιόω make of a certain quality
προσέχω direct to; think about
σαυτοῦ yourself
σεαυτοῦ yourself
σημαίνω give orders to; show; mark ∼semaphore
τραχύς (ᾰ) rough ∼trachea
ὑπέρτατος highest, on top
φύσις -εως (f) nature (of a thing) ∼physics

ἐπιρροὴν ἔλαβεν· τοῦτο οὖν ὃ ἔλαβε μεταβάλλει, οὐχ ὃ ἡ μήτηρ ἔτεκεν. ὑπόθου δ᾽ ὅτι ἐκείνῳ σε λίαν προσπλέκει τῷ ἰδίως ποιῷ, οὐδὲν ὄντι οἶμαι πρὸς τὸ νῦν λεγόμενον.

10.8

Ὀνόματα θέμενος σαυτῷ ταῦτα· ἀγαθός, αἰδήμων, ἀληθής, ἔμφρων, σύμφρων, ὑπέρφρων, πρόσεχε μήποτε μετονομάζῃ, κἂν ἀπολλύῃς ταῦτα τὰ ὀνόματα, καὶ ταχέως ἐπάνιθι ἐπ᾽ αὐτά. μέμνησο δὲ ὅτι τὸ μὲν ἔμφρων ἐβούλετό σοι σημαίνειν τὴν ἐφ᾽ ἕκαστα διαληπτικὴν ἐπίστασιν καὶ τὸ ἀπαρενθύμητον· τὸ δὲ σύμφρων τὴν ἑκούσιον ἀπόδεξιν τῶν ὑπὸ τῆς κοινῆς φύσεως ἀπονεμομένων· τὸ δὲ ὑπέρφρων τὴν ὑπέρτασιν τοῦ φρονοῦντος μορίου ὑπὲρ λείαν ἢ τραχεῖαν κίνησιν τῆς σαρκὸς καὶ τὸ δοξάριον καὶ τὸν θάνατον καὶ ὅσα τοιαῦτα.

Ἐὰν οὖν διατηρῇς σεαυτὸν ἐν τούτοις τοῖς ὀνόμασι μὴ γλιχόμενος τοῦ ὑπ᾽ ἄλλων κατὰ ταῦτα ὀνομάζεσθαι, ἔσῃ ἕτερος καὶ εἰς βίον εἰσελεύσῃ ἕτερον. τὸ γὰρ ἔτι

ἐπιρροὴν ἔλαβεν· τοῦτο οὖν ὃ ἔλαβε |alter, transform , οὐχ ὃ ἡ μήτηρ ἔτεκεν. ὑπόθου δ' ὅτι ἐκείνῳ σε |very προσπλέκει τῷ ἰδίως ποιῷ, οὐδὲν ὄντι οἶμαι πρὸς τὸ νῦν λεγόμενον.

10.8

Ὀνόματα θέμενος |yourself ταῦτα· ἀγαθός, |bashful, modest , ἀληθής, |sane, conscious, rational ὁρων, ὑπέρφρων, |direct to; think about |absolutely never |rename , κἂν ἀπολλύῃς ταῦτα τὰ ὀνόματα, καὶ ταχέως |return ἐπ' αὐτά. μέμνησο δὲ ὅτι τὸ μὲν |sane, conscious, rational ἐβούλετό σοι |give orders to; show; mark ὴν ἐφ' ἕκαστα διαληπτικὴν ἐπίστασιν καὶ τὸ ἀπαρενθύμητον· τὸ δὲ σύμφρων τὴν |voluntary |acceptance; (Ion) showing ν ὑπὸ τῆς |commun ordinary |nature (of a thing) |portion out τὸ δὲ ὑπέρφρων τὴν ὑπέρτασιν τοῦ φρονοῦντος |piece, member; part of speech λείαν ἢ |rough |motion τῆς σαρκὸς καὶ τὸ δοξάριον καὶ τὸν θάνατον καὶ ὅσα τοιαῦτα.

Ἐὰν οὖν |maintain |yourself ἐν τούτοις τοῖς ὀνόμασι μὴ |cling to, long for ὑπ' ἄλλων κατὰ ταῦτα |to address, name ῃ ἕτερος καὶ εἰς |life εἰσελεύσῃ ἕτερον. τὸ γὰρ ἔτι

influx, being the same then in no other respect, than a running river, maintained by the perpetual influx and new supply of waters, is the same. That therefore which thou hast since received, not that which came from thy mother, is that which comes to change and corruption. But suppose that that for the general substance, and more solid part of it, should still cleave unto thee never so close, yet what is that to the proper qualities and affections of it, by which persons are distinguished, which certainly are quite different?

VIII. Now that thou hast taken these names upon thee of good, modest, true; of ἔμφρων, σύμφρων, ὑπέρφρων; take heed lest at any times by doing anything that is contrary, thou be but improperly so called, and lose thy right to these appellations. Or if thou do, return unto them again with all possible speed. And remember, that the word ἔμφρων notes unto thee an intent and intelligent consideration of every object that presents itself unto thee, without distraction. And the word σύμφρων, a ready and contented acceptation of whatsoever by the appointment of the common nature, happens unto thee. And the word ὑπέρφρων, a super-extension, or a transcendent, and outreaching disposition of thy mind, whereby it passeth by all bodily pains and pleasures, honour and credit, death and whatsoever is of the same nature, as matters of absolute indifferency, and in no wise to be stood upon by a wise man. These then if inviolably thou shalt observe, and shalt not be ambitious to be so called by others, both thou thyself shalt become a new man, and thou shalt begin a new life. For to continue such as hitherto thou hast been, to undergo those distractions and distempers as thou must needs for such a life as

vocabulary
αἰδήμων bashful, modest
ἀναίσθητος unfeeling, stupid
ἁπλόος single; simple ∼haploid
αὔριον tomorrow
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
γωνία corner, angle
ἐκπίπτω fall out of ∼petal
ἐλεύθερος not enslaved
ἐμβιβάζω put aboard
ἔξειμι go forth; is possible ∼ion
ἐξομοιόω become like
ἡμίβρωτος half-eaten
θαρρέω be of good heart
θαρσέω be of good heart
θάρσος boldness, over-boldness
κολακεύω flatter
λίαν very
λύθρον gore
μάκαπ fortunate ∼macarism
μάκαρ fortunate ∼macarism
μέλισσα bee
μεστός full
μετοικίζω lead in migration
μέχρι as far as, until
ὅμως anyway, nevertheless
ὄνυξ -χος (m) claw, nail, hoof, talon
ὅπου where
ὀργίζω anger, provoke, annoy
παντάπασιν altogether; yes, certainly
παραβάλλω put at risk ∼ballistic
σαυτοῦ yourself
σπαράσσω tear, rend
συκέα -ᾶς (ᾱ) fig tree
συλλαμβάνω seize, capture; understand ∼epilepsy
τραῦμα -τος (n, 3) injury

τοιοῦτον εἶναι οἷος μέχρι νῦν γέγονας, καὶ ἐν βίῳ τοιούτῳ σπαράσσεσθαι καὶ μολύνεσθαι, λίαν ἐστὶν ἀναισθήτου καὶ φιλοψύχου καὶ ὁμοίου τοῖς ἡμιβρώτοις θηριομάχοις, οἵτινες μεστοὶ τραυμάτων καὶ λύθρου παρακαλοῦσιν ὅμως εἰς τὴν αὔριον φυλαχθῆναι, παραβληθησόμενοι τοιοῦτοι τοῖς αὐτοῖς ὄνυξι καὶ δήγμασιν.

Ἐμβίβασον οὖν σαυτὸν εἰς τὰ ὀλίγα ταῦτα ὀνόματα, κἂν μὲν ἐπ᾽ αὐτῶν μένειν δύνῃ, μένε ὥσπερ εἰς μακάρων τινὰς νήσους μετῳκισμένος· ἐὰν δὲ αἴσθῃ ὅτι ἐκπίπτεις καὶ οὐ περικρατεῖς, ἄπιθι θαρρῶν εἰς γωνίαν τινά, ὅπου κρατήσεις, ἢ καὶ παντάπασιν ἔξιθι τοῦ βίου, μὴ ὀργιζόμενος, ἀλλὰ ἁπλῶς καὶ ἐλευθέρως καὶ αἰδημόνως, ἕν γε τοῦτο μόνον πράξας ἐν τῷ βίῳ τὸ οὕτως ἐξελθεῖν.

Πρὸς μέντοι τὸ μεμνῆσθαι τῶν ὀνομάτων μεγάλως συλλήψεταί σοι τὸ μεμνῆσθαι θεῶν καὶ ὅτιπερ οὐ κολακεύεσθαι οὗτοι θέλουσιν, ἀλλὰ ἐξομοιοῦσθαι ἑαυτοῖς τὰ λογικὰ πάντα καὶ εἶναι τὴν μὲν συκῆν τὰ συκῆς ποιοῦσαν, τὸν δὲ κύνα τὰ κυνός, τὴν δὲ μέλισσαν τὰ

τοιοῦτον εἶναι οἷος |as far as, until| ονας, καὶ ἐν βίῳ τοιούτῳ

|tear, rend καὶ μολύνεσθαι, |very ἐστὶν |unfeeling, stupid

καὶ φιλοψύχου καὶ ὁμοίου τοῖς |half-eaten θηριομάχοις,

οἵτινες |full |injury καὶ |gore παρακαλοῦσιν |anyway, nevertheless

εἰς τὴν |tomorrow| λαχθῆναι, |put at risk τοιοῦτοι

τοῖς αὐτοῖς |claw, nail, hoof, talon| ὄνυξιν.

|put aboard οὖν |yourself εἰς τὰ ὀλίγα ταῦτα ὀνόματα, κἂν

μὲν ἐπ᾽ αὐτῶν μένειν δύνῃ, μένε ὥσπερ εἰς μακάρων

τινὰς νήσους |lead in migration ἐὰν δὲ αἴσθῃ ὅτι |fall out of

καὶ οὐ περικρατεῖς, ἄπιθι θαρρῶν εἰς |corner, angle| τινά,

|where κρατήσεις, ἢ καὶ |altogether; yes, certainly |go forth; is possible| βίου, μὴ

|anger, provoke, annoy| ἀλλὰ |single; simple| καὶ |not enslaved| ταῖς |bashful, modest|

ἕν γε τοῦτο μόνον πράξας ἐν τῷ βίῳ τὸ οὕτως ἐξελθεῖν.

Πρὸς μέντοι τὸ μεμνῆσθαι τῶν ὀνομάτων μεγάλως

|seize, capture; understand| σοι τὸ μεμνῆσθαι θεῶν καὶ ὅτιπερ οὐ

|flatter οὗτοι θέλουσιν, ἀλλὰ |become like ἑαυτοῖς

τὰ λογικὰ πάντα καὶ εἶναι τὴν μὲν |fig tree τὰ |fig tree

ποιοῦσαν, τὸν δὲ κύνα τὰ κυνός, τὴν δὲ |bee τὰ

hitherto thou hast lived, is the part of one that is very foolish, and is overfond of his life. Whom a man might compare to one of those half-eaten wretches, matched in the amphitheatre with wild beasts; who as full as they are all the body over with wounds and blood, desire for a great favour, that they may be reserved till the next day, then also, and in the same estate to be exposed to the same nails and teeth as before. Away therefore, ship thyself; and from the troubles and distractions of thy former life convey thyself as it were unto these few names; and if thou canst abide in them, or be constant in the practice and possession of them, continue there as glad and joyful as one that were translated unto some such place of bliss and happiness as that which by Hesiod and Plato is called the Islands of the Blessed, by others called the Elysian Fields. And whensoever thou findest thyself; that thou art in danger of a relapse, and that thou art not able to master and overcome those difficulties and temptations that present themselves in thy present station: get thee into any private corner, where thou mayst be better able. Or if that will not serve forsake even thy life rather. But so that it be not in passion but in a plain voluntary modest way: this being the only commendable action of thy whole life that thus thou art departed, or this having been the main work and business of thy whole life, that thou mightest thus depart. Now for the better remembrance of those names that we have spoken of, thou shalt find it a very good help, to remember the Gods as often as may be: and that, the thing which they require at our hands of as many of us, as are by nature reasonable creation is not that with fair words, and outward show of piety and devotion we should flatter them, but that we should become like unto them: and that as all other natural creatures, the fig tree for example; the dog the bee: both do, all of them, and apply themselves unto that which by their natural constitution, is proper unto them; so man likewise should

vocabulary
ἀπαλείφω erase
ἀπολαύω have use, have a benefit
ἀράχνιον spiderweb
ἄρκτος (f) bear
ἀφαιρέω take away ∼heresy
δόγμα -τος (n, 3) belief, legal decision
δουλεία slavery
δούλειος of a slave
ἐνεργέω be active, effect
ἐπιστήμη skill, knowledge
κρύπτω hide, cover ∼cryptic
μέλισσα bee
μυῖα fly
ναρκάω become numbed ∼narcotic
ὁπόσος as many as, how many, how great
οὐσία property; essence
παραπέμπω send via; escort ∼pomp
πόσος how many, much, far?
πρακτικός practical, effective
σεμνότης -τος (f, 3) solemnity, dignity
συγκρίνω (ῑ) combine; decree
συντελέω contribute, constitute
ὑποχέω spread under
ὑφίστημι promise, undertake ∼station
φαντάζω make visible; imagine
φύω produce, beget; clasp ∼physics

μελίσσης, τὸν δὲ ἄνθρωπον τὰ ἀνθρώπου.

10.9

Μῖμος, πόλεμος, πτοία, νάρκα, δουλεία· καθ᾽ ἡμέραν ἀπαλείψεταί σου τὰ ἱερὰ ἐκεῖνα δόγματα, ὁπόσα ἀφυσιολογήτως φαντάζῃ καὶ παραπέμπεις. δεῖ δὲ πᾶν οὕτω βλέπειν καὶ πράσσειν ὥστε καὶ τὸ πρακτικὸν ἅμα συντελεῖσθαι καὶ ἅμα τὸ θεωρητικὸν ἐνεργεῖσθαι καὶ τὸ ἐκ τῆς περὶ ἑκάστων ἐπιστήμης ἀΰθαδες σῴζεσθαι λανθάνον, οὐχὶ κρυπτόμενον. πότε γὰρ ἁπλότητος ἀπολαύσεις; πότε δὲ σεμνότητος; πότε δὲ τῆς ἐφ᾽ ἑκάστου γνωρίσεως, τί τε ἐστὶ κατ᾽ οὐσίαν καὶ τίνα χώραν ἔχει ἐν τῷ κόσμῳ καὶ ἐπὶ πόσον πέφυκεν ὑφίστασθαι καὶ ἐκ τίνων συγκέκριται καὶ τίσι δύναται ὑπάρχειν καὶ τίνες δύνανται αὐτὸ διδόναι τε καὶ ἀφαιρεῖσθαι;

10.10

Ἀράχνιον μυῖαν θηρᾶσαν μέγα φρονεῖ, ἄλλος δὲ λαγίδιον, ἄλλος δὲ ὑποχῇ ἀφύην, ἄλλος δὲ συίδια, ἄλλος δὲ ἄρκτους,

|bee , τὸν δὲ ἄνθρωπον τὰ ἀνθρώπου.

10.9

Μῖμος, πόλεμος, πτοία, νάρκα, δουλεία· καθ᾽ ἡμέραν

|erase σου τὰ ἱερὰ ἐκεῖνα |belief, legal decision |as/how many/great

ἀφυσιολογήτως |make imagine visible; |send via; escort . δεῖ δὲ πᾶν

οὕτω βλέπειν καὶ πράσσειν ὥστε καὶ τὸ |practical, effective ἅμα

|contribute, constitute καὶ ἅμα τὸ θεωρητικὸν |be active, effect . ἐκ τὸ ἐκ

τῆς περὶ ἑκάστων |skill, knowledge αὖθαδες σῴζεσθαι λανθάνον,

οὐχὶ |hide, cover . πότε γὰρ ἁπλότητος ἀπολαύσεις; πότε

δὲ |solemnity, dignity , πότε δὲ τῆς ἐφ᾽ ἑκάστου γνωρίσεως, τί τε

ἐστὶ κατ᾽ |property; essence . ἐκ τίνα χώραν ἔχει ἐν τῷ κόσμῳ καὶ ἐπὶ

|how many, much, far? |promise, undertake καὶ ἐκ τίνων |συγκρίνω?: combine; decree; or συγκρίνω?: combine; decree

τίσι δύναται ὑπάρχειν καὶ τίνες δύνανται αὐτὸ διδόναι τε

καὶ |take away ,

10.10

|spiderweb |fly θηρᾶσαν μέγα φρονεῖ, ἄλλος δὲ λαγίδιον,

ἄλλος δὲ ὑποχῇ ἀφύην, ἄλλος δὲ συίδια, ἄλλος δὲ |bear ,

do that, which by his nature, as he is a man, belongs unto him.

IX. Toys and fooleries at home, wars abroad: sometimes terror, sometimes torpor, or stupid sloth: this is thy daily slavery. By little and little, if thou doest not better look to it, those sacred dogmata will be blotted out of thy mind. How many things be there, which when as a mere naturalist, thou hast barely considered of according to their nature, thou doest let pass without any further use? Whereas thou shouldst in all things so join action and contemplation, that thou mightest both at the same time attend all present occasions, to perform everything duly and carefully and yet so intend the contemplative part too, that no part of that delight and pleasure, which the contemplative knowledge of everything according to its true nature doth of itself afford, might be lost. Or, that the true and contemnplative knowledge of everything according to its own nature, might of itself, (action being subject to many lets and impediments) afford unto thee sufficient pleasure and happiness. Not apparent indeed, but not concealed. And when shalt thou attain to the happiness of true simplicity, and unaffected gravity? When shalt thou rejoice in the certain knowledge of every particular object according to its true nature: as what the matter and substance of it is; what use it is for in the world: how long it can subsist: what things it doth consist of: who they be that are capable of it, and who they that can give it, and take it away?

X. As the spider, when it hath caught the fly that it hunted after, is not little proud, nor meanly conceited of herself: as he likewise that hath caught an hare, or hath taken a fish with his net: as another for

vocabulary
ἀνήκω reach up to; belong
ἀνίημι urge, impel; release ∼jet
ἀπονέμω portion out
ἀρκέω satisfy; ward off, defend; suffice
ἀσχολία business, being busy
διηνεκής at length, in detail
δικαιοσύνη justice
δόγμα -τος (n, 3) belief, legal decision
ἐκδύω take off; leave; avoid
ἐνεργέω be active, effect
ἐννοέω consider
ἐξετάζω inspect, interrogate, estimate
καταλιμπάνω leave behind, abandon
κτάομαι acquire, possess
λῃστής -οῦ (m, 1) bandit
λῃστής -οῦς (m, 3) bandit
λῃστός lootable ∼lucre
μέθοδος investigation
μεταβάλλω alter, transform
οὐδέπω not, not yet
περαίνω finish, accomplish
προσέχω direct to; think about
σπουδή zeal; (dat) with difficulty, hastily ∼repudiate
ὑπολαμβάνω take under one's support, seize; speak up; imagine ∼epilepsy
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

ἄλλος Σαρμάτας. οὗτοι γὰρ οὐ λῃσταί, ἐὰν τὰ δόγματα ἐξετάζῃς;

10.11

Πῶς εἰς ἄλληλα πάντα μεταβάλλει, θεωρητικὴν μέθοδον κτῆσαι καὶ διηνεκῶς πρόσεχε καὶ συγγυμνάσθητι περὶ τοῦτο τὸ μέρος· οὐδὲν γὰρ οὕτως μεγαλοφροσύνης ποιητικόν. ἐξεδύσατο τὸ σῶμα καὶ ἐννοήσας ὅτι ὅσον οὐδέπω πάντα ταῦτα καταλιπεῖν ἀπιόντα ἐξ ἀνθρώπων δεήσει, ἀνῆκεν ὅλον ἑαυτὸν δικαιοσύνῃ μὲν εἰς τὰ ὑφ᾽ ἑαυτοῦ ἐνεργούμενα, ἐν δὲ τοῖς ἄλλοις συμβαίνουσι τῇ τῶν ὅλων φύσει. τί δ᾽ ἐρεῖ τις ἢ ὑπολήψεται περὶ αὐτοῦ ἢ πράξει κατ᾽ αὐτοῦ, οὐδ᾽ εἰς νοῦν βάλλεται, δύο τούτοις ἀρκούμενος, εἰ αὐτὸς δικαιοπραγεῖ τὸ νῦν πρασσόμενον καὶ φιλεῖ τὸ νῦν ἀπονεμόμενον ἑαυτῷ· ἀσχολίας δὲ πάσας καὶ σπουδὰς ἀφῆκε καὶ οὐδὲν ἄλλο βούλεται ἢ εὐθεῖαν περαίνειν διὰ τοῦ νόμου καὶ εὐθεῖαν περαίνοντι ἕπεσθαι τῷ θεῷ.

ἄλλος Σαρμάτας. οὗτοι γὰρ οὐ λῃσταί, ἐὰν τὰ |belief, legal decision

|inspect, interrogate, estimate

10.11

Πῶς εἰς ἄλληλα πάντα |alter, transform, θεωρητικὴν |investigation κτῆσαι καὶ |at length, in detail |direct to; think about αἰ συγγυμνάσθητι περὶ τοῦτο τὸ μέρος· οὐδὲν γὰρ οὕτως μεγαλοφροσύνης ποιητικόν. |take off τὸ σῶμα καὶ |consider ὅτι ὅσον |not, not yet ἐστὶν ταῦτα |leave behind, abandon ἀπιόντα ἐξ ἀνθρώπων δεήσει, ἀνῆκεν ὅλον ἑαυτὸν |justice μὲν εἰς τὰ ὑφ' ἑαυτοῦ |be active, effect ἐν δὲ τοῖς ἄλλοις συμβαίνουσι τῇ τῶν ὅλων φύσει. τί δ' ἐρεῖ τις ἢ |take under one's support, seize; speak up; imagine ὑπὲρ ἢ πράξει κατ' αὐτοῦ, οὐδ' εἰς νοῦν βάλλεται, δύο τούτοις |satisfy; ward off, defend; suffice αὐτὸς δικαιοπραγεῖ τὸ νῦν πρασσόμενον καὶ φιλεῖ τὸ νῦν |portion out ἑαυτῷ· |business, being busy δὲ πάσας καὶ |zeal; (dat) with difficulty, hastily σπουδῇ καὶ οὐδὲν ἄλλο βούλεται ἢ εὐθεῖαν |finish, accomplish διὰ τοῦ νόμου καὶ εὐθεῖαν |finish, accomplish ἔπεσθαι τῷ θεῷ.

the taking of a boar, and another of a bear: so may they be proud, and applaud themselves for their valiant acts against the Sarmatai, or northern nations lately defeated. For these also, these famous soldiers and warlike men, if thou dost look into their minds and opinions, what do they for the most part but hunt after prey?

XI. To find out, and set to thyself some certain way and method of contemplation, whereby thou mayest clearly discern and represent unto thyself, the mutual change of all things, the one into the other. Bear it in thy mind evermore, and see that thou be throughly well exercised in this particular. For there is not anything more effectual to beget true magnanimity.

XII. He hath got loose from the bonds of his body, and perceiving that within a very little while he must of necessity bid the world farewell, and leave all these things behind him, he wholly applied himself, as to righteousness in all his actions, so to the common nature in all things that should happen unto him. And contenting himself with these two things, to do all things justly, and whatsoever God doth send to like well of it: what others shall either say or think of him, or shall do against him, he doth not so much as trouble his thoughts with it. To go on straight, whither right and reason directed him, and by so doing to follow God, was the only thing that he did mind, that, his only business and occupation.

XIII. What use is there of suspicion at all? or, why should thoughts of mistrust,

vocabulary
ἀντιβαίνω resist
ἀφορμή starting point; means
ἔπαινος (noun) praise
ἐπέχω hold, cover; offer; assail
ἐπιλανθάνω mp: forget ∼Lethe
ἐπιχέω pour over
εὐκίνητος (ῑ) mobile, changeable
εὐμενής kind
κλίνη (ῑ) bed, couch ∼clinic
μῆτις -ος (f) counsel, skill, plan ∼meter
σκοπάω watch, observe
σκοπέω behold, consider
σύμβουλος adviser
συνίστημι unite; confront in battle ∼station
συνοράω be able to see ∼panorama
σχολαῖος slow, leisurely
τράπεζα a table ∼trapezoid
ὕπνον a sleep
ὕπνος a sleep
ὑπόνοια suspicion; hidden meaning
φαιδρός beaming ∼photon
χρεία need, use
χωρέω withdraw, give way to (+dat) ∼heir
ψέγω blame, censure

10.12

Τίς ὑπονοίας χρεία παρὸν σκοπεῖν τί δεῖ πραχθῆναι, κἂν μὲν συνορᾷς, εὐμενῶς, ἀμεταστρεπτὶ ταύτῃ χωρεῖν· ἐὰν δὲ μὴ συνορᾷς, ἐπέχειν καὶ συμβούλοις τοῖς ἀρίστοις χρῆσθαι· ἐὰν δὲ ἕτερά τινα πρὸς ταῦτα ἀντιβαίνῃ, προιέναι κατὰ τὰς παρούσας ἀφορμὰς λελογισμένως, ἐχόμενον τοῦ φαινομένου δικαίου; ἄριστον γὰρ κατατυγχάνειν τούτου, ἐπεί τοι ἥ γε ἀπόπτωσις ἀπὸ τούτου ἐστίν. σχολαῖόν τι καὶ ἅμα εὐκίνητόν ἐστι καὶ φαιδρὸν ἅμα καὶ συνεστηκὸς ὁ τῷ λόγῳ κατὰ πᾶν ἑπόμενος.

10.13

Πυνθάνεσθαι ἑαυτοῦ εὐθὺς ἐξ ὕπνου γενόμενον· μήτι διοίσει σοι, ἐὰν ὑπὸ ἄλλου ψέγηται τὰ δίκαια καὶ καλῶς ἔχοντα; οὐ διοίσει. μήτι ἐπιλέλησαι ὅτι οὗτοι οἱ ἐν τοῖς περὶ ἄλλων ἐπαίνοις καὶ ψόγοις φρυαττόμενοι τοιοῦτοι μὲν ἐπὶ τῆς κλίνης εἰσί, τοιοῦτοι δὲ ἐπὶ τῆς τραπέζης, οἷα

10.12

Τίς |suspicion |need, use ιρὸν σκοπεῖν τί δεῖ πραχθῆναι,
κἂν μὲν |be able to see|kind , ἀμεταστρεπτὶ ταύτῃ |withdraw, give way to (+dat)
ἐὰν δὲ μὴ |be able to see τέχειν καὶ |adviser τοῖς
ἀρίστοις χρῆσθαι· ἐὰν δὲ ἕτερά τινα πρὸς ταῦτα
|resist , προιέναι κατὰ τὰς παρούσας |starting point; means
λελογισμένως, ἐχόμενον τοῦ φαινομένου δικαίου; ἄριστον
γὰρ κατατυγχάνειν τούτου, ἐπεί τοι ἥ γε ἀπόπτωσις
ἀπὸ τούτου ἐστίν. |slow, leisurely καὶ ἅμα |mobile, changeable ἐστι
καὶ |beaming ἅμα καὶ |unite; confront in battle τῷ λόγῳ κατὰ πᾶν
ἑπόμενος.

10.13

Πυνθάνεσθαι ἑαυτοῦ εὐθὺς ἐξ ὕπνου γενόμενον· |counsel, skill, plan
διοίσει σοι, ἐὰν ὑπὸ ἄλλου |blame, censure τὰ δίκαια καὶ καλῶς
ἔχοντα; οὐ διοίσει. |counsel, skill, plan|help: forget ὅτι οὗτοι οἱ ἐν τοῖς
περὶ ἄλλων |(noun) praise ψόγοις φρυαττόμενοι τοιοῦτοι
μὲν ἐπὶ τῆς |bed, couch, τοιοῦτοι δὲ ἐπὶ τῆς |a table , οἷα

and suspicion concerning that which is future, trouble thy mind at all? What now is to be done, if thou mayest search and inquiry into that, what needs thou care for more? And if thou art well able to perceive it alone, let no man divert thee from it. But if alone thou doest not so well perceive it, suspend thine action, and take advice from the best. And if there be anything else that doth hinder thee, go on with prudence and discretion, according to the present occasion and opportunity, still proposing that unto thyself, which thou doest conceive most right and just. For to hit that aright, and to speed in the prosecution of it, must needs be happiness, since it is that only which we can truly and properly be said to miss of, or miscarry in.

XIV. What is that that is slow, and yet quick? merry, and yet grave? He that in all things doth follow reason for his guide.

XV. In the morning as soon as thou art awaked, when thy judgment, before either thy affections, or external objects have wrought upon it, is yet most free and impartial: put this question to thyself, whether if that which is right and just be done, the doing of it by thyself, or by others when thou art not able thyself; be a thing material or no. For sure it is not. And as for these that keep such a life, and stand so much upon the praises, or dispraises of other men, hast thou forgotten what manner of men they be? that such and such upon their beds, and such at their

vocabulary
αἰδήμων bashful, modest
αἰδώς awe, shame, respect; genitals
ἀληθινός honest, genuine
ἀπολαμβάνω receive, recover, take aside, cut off ∼epilepsy
ἁρπάζω carry off, seize ∼harpoon
δαίμων -*ονος* (m, 3) a god, fate, doom ∼demon
ἱστορέω inquire; relate
κλέπτω steal
κρείσσων more powerful; better
παιδεύω raise; train
πανταχοῦ everywhere; completely
πειθαρχέω obey authority
τίμιος honored, precious
ὑπολείπω leave as a leftover; leave a person behind ∼eclipse
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

δὲ ποιοῦσιν, οἷα δὲ φεύγουσιν, οἷα δὲ διώκουσιν, οἷα δὲ κλέπτουσιν, οἷα δὲ ἁρπάζουσιν, οὐ χερσὶ καὶ ποσίν, ἀλλὰ τῷ τιμιωτάτῳ ἑαυτῶν μέρει, ᾧ γίνεται ὅταν θέλῃ, πίστις, αἰδώς, ἀλήθεια, νόμος, ἀγαθὸς δαίμων;

10.14

Τῇ πάντα διδούσῃ καὶ ἀπολαμβανούσῃ φύσει ὁ πεπαιδευμένος καὶ αἰδήμων λέγει· δὸς ᾧ θέλεις· ἀπόλαβε ᾧ θέλεις. λέγει δὲ τοῦτο οὐ καταθρασυνόμενος, ἀλλὰ πειθαρχῶν μόνον καὶ εὐνοῶν αὐτῇ.

10.15

Ὀλίγον ἐστὶ τὸ ὑπολειπόμενον τοῦτο. ζῆσον ὡς ἐν ὄρει· οὐδὲν γὰρ διαφέρει ἐκεῖ ἢ ὧδε, ἐάν τις πανταχοῦ ὡς ἐν πόλει τῷ κόσμῳ. ἰδέτωσαν, ἱστορησάτωσαν οἱ ἄνθρωποι ἄνθρωπον ἀληθινὸν κατὰ φύσιν ζῶντα. εἰ μὴ φέρουσιν, ἀποκτεινάτωσαν· κρεῖττον γὰρ ἢ οὕτως ζῆν.

δὲ ποιοῦσιν, οἷα δὲ φεύγουσιν, οἷα δὲ διώκουσιν, οἷα δὲ

|steal , οἷα δὲ |carry off, seize ὐ χερσὶ καὶ ποσίν, ἀλλὰ

τῷ |honored, precious ἑαυτῶν μέρει, ὃ γίνεται ὅταν θέλῃ, πίστις,

|awe, shame, respect; genitals |truth , νόμος, ἀγαθὸς |a god, fate, doom

10.14

Τῇ πάντα διδούσῃ καὶ |receive, recover, take aside, cut off φύσει ὁ

|raise; train καὶ |bashful, modest λέγει· δὸς ὃ θέλεις· |receive, recover, take aside, cut off

ὃ θέλεις. λέγει δὲ τοῦτο οὐ καταθρασυνόμενος, ἀλλὰ

|obey authority ὶνον καὶ εὐνοῶν αὐτῇ.

10.15

Ὀλίγον ἐστὶ τὸ |leave (food, person) ῦτο. ζῆσον ὡς ἐν ὄρει·

οὐδὲν γὰρ διαφέρει ἐκεῖ ἢ ὧδε, ἐάν τις |everywhere; completely ὡς ἐν

πόλει τῷ κόσμῳ. ἰδέτωσαν, |inquire; relate οἱ ἄνθρωποι

ἄνθρωπον |honest, genuine κατὰ φύσιν ζῶντα. εἰ μὴ φέρουσιν,

ἀποκτεινάτωσαν· κρεῖττον γὰρ ἢ οὕτως ζῆν.

board: what their ordinary actions are: what they pursue after, and what they fly from: what thefts and rapines they commit, if not with their hands and feet, yet with that more precious part of theirs, their minds: which (would it but admit of them) might enjoy faith, modesty, truth, justice, a good spirit.

XVI. Give what thou wilt, and take away what thou wilt, saith he that is well taught and truly modest, to Him that gives, and takes away. And it is not out of a stout and peremptory resolution, that he saith it, but in mere love, and humble submission.

XVII. So live as indifferent to the world and all worldly objects, as one who liveth by himself alone upon some desert hill. For whether here, or there, if the whole world be but as one town, it matters not much for the place. Let them behold and see a man, that is a man indeed, living according to the true nature of man. If they cannot bear with me, let them kill me. For better were it to die, than so to live as they would have thee.

XVIII. Make it not any longer a matter of dispute or discourse, what are the signs and proprieties

vocabulary
διαλέγω go through, debate ∼legion
διαλύω break up; relax, weaken
εἶτα then, therefore, next
ἐπινοέω intend
ἐφίστημι set; (mp) come/be near, direct, stop ∼station
καθεύδω lie down
μεταβολή change, exchange
μηκέτι no more
οὐσία property; essence
ὀχεύω mount, have sex
σήπω rot ∼septic
σκεδάννυμι (ῡ) shed, disperse
σκέδασις -τος (f) dispersion, rout
συνεχής (ῡ) continuously
τρύπανον (ῡ) drill (tool) ∼trepan
ὑπόκειμαι lie under; be assumed; allow, submit
φαντασία appearance; imagination
φύω produce, beget; clasp ∼physics
χαλεπαίνω be violent, rage

10.16

Μηκέθ' ὅλως περὶ τοῦ οἱόν τινα εἶναι τὸν ἀγαθὸν ἄνδρα διαλέγεσθαι, ἀλλὰ εἶναι τοιοῦτον.

10.17

Τοῦ ὅλου αἰῶνος καὶ τῆς ὅλης οὐσίας συνεχῶς φαντασία καὶ ὅτι πάντα τὰ κατὰ μέρος, ὡς μὲν πρὸς οὐσίαν, κεγχραμίς, ὡς δὲ πρὸς χρόνον, τρυπάνου περιστροφή.

10.18

Εἰς ἕκαστον τῶν ὑποκειμένων ἐφιστάντα ἐπινοεῖν αὐτὸ ἤδη διαλυόμενον καὶ ἐν μεταβολῇ καὶ οἷον σήψει ἢ σκεδάσει γινόμενον ἢ καθότι ἕκαστον πέφυκεν ὥσπερ θνῄσκειν.

10.19

Οἷοί εἰσιν ἐσθίοντες, καθεύδοντες, ὀχεύοντες, ἀποπατοῦντες, τὰ ἄλλα· εἶτα οἷοι ἀνδρονομούμενοι καὶ γαυρούμενοι ἢ χαλεπαίνοντες καὶ ἐξ ὑπεροχῆς

10.16

|no more ὅλως περὶ τοῦ οἷόν τινα εἶναι τὸν ἀγαθὸν ἄνδρα

|go through, debate ἢ οὐκ εἶναι τοιοῦτον.

10.17

Τοῦ ὅλου αἰῶνος καὶ τῆς ὅλης |property; essence οὐσίας |continuously συνεχοῦς |appearance; imagination φαντασίας καὶ ὅτι πάντα τὰ κατὰ μέρος, ὡς μὲν πρὸς |property; essence οὐσίαν κεγχραμίς, ὡς δὲ πρὸς χρόνον, |drill (tool) περιστροφή.

10.18

Εἰς ἕκαστον τῶν |lie under; be assumed; allow, submit ὑποκειμένων |set; come/be near, direct, stop (mp) |intend ἐπιβλέπειν αὐτὸ ἥδη |break up; relax, weaken διαλύειν καὶ ἐν |change, exchange ἀλλαγῇ καὶ οἷον σήψει ἢ σκεδάσει γινόμενον ἢ καθότι ἕκαστον πέφυκεν ὥσπερ θνήσκειν.

10.19

Οἷοί εἰσιν ἐσθίοντες, |lie down κοιμώμενοι, |mount, have sex ἀποπατοῦντες, τὰ ἄλλα· |then, therefore, next ἀνδρονομούμενοι καὶ γαυρούμενοι ἢ |be violent, rage καὶ ἐξ ὑπεροχῆς

of a good man, but really and actually to be such.

XIX. Ever to represent unto thyself; and to set before thee, both the general age and time of the world, and the whole substance of it. And how all things particular in respect of these are for their substance, as one of the least seeds that is: and for their duration, as the turning of the pestle in the mortar once about. Then to fix thy mind upon every particular object of the world, and to conceive it, (as it is indeed,) as already being in the state of dissolution, and of change; tending to some kind of either putrefaction or dispersion; or whatsoever else it is, that is the death as it were of everything in his own kind.

XX. Consider them through all actions and occupations, of their lives: as when they eat, and when they sleep: when they are in the act of necessary exoneration, and when in the act of lust. Again, when they either are in their greatest exultation; and in the middle of all their pomp and glory; or being angry and displeased, in great state and majesty, as from an higher place, they chide and rebuke. How base and

vocabulary
ἀγρός field, wild ∼agriculture
αἰθήρ ether, air, sky ∼ether
δουλεύω serve, be a slave
ἐθίζω accustom
ἐναργής visible, clear ∼Argentina
ἐνταῦθα there, here
ἐπιπλήσσω attack, chide ∼plectrum
εὐθυμέω (ū) to be of good cheer
ἤτοι truly; either, or
μῆτις -ος (f) counsel, skill, plan ∼meter
ὄμβρος storm
οὐκοῦν not so?; and so
πόσος how many, much, far?
σεμνός revered, holy
συμφέρω bring together; be expedient; agree; (mp) happen ∼bear
ὑπάγω lead under the yoke, lead away from ∼demagogue
φύσις -εως (f) nature (of a thing) ∼physics

ἐπιπλήττοντες, πρὸ ὀλίγου δὲ ἐδούλευον πόσοις καὶ δι᾽ οἷα· καὶ μετ᾽ ὀλίγον ἐν τοιούτοις ἔσονται.

10.20

Συμφέρει ἑκάστῳ ὃ φέρει ἑκάστῳ ἡ τῶν ὅλων φύσις, καὶ τότε συμφέρει ὅτε ἐκείνη φέρει.

10.21

᾽Ερᾷ μὲν ὄμβρου γαῖα, ἐρᾷ δὲ ὁ σεμνὸς αἰθήρ, ᾽ ἐρᾷ δὲ ὁ κόσμος ποιῆσαι ὃ ἂν μέλλῃ γίνεσθαι. λέγω οὖν τῷ κόσμῳ ὅτι σοὶ συνερῶ. μήτι δὲ οὕτω κἀκεῖνο λέγεται, ὅτι· φιλεῖ τοῦτο γίνεσθαι;

10.22

Ἤτοι ἐνταῦθα ζῇς καὶ ἤδη εἴθικας· ἢ ἔξω ὑπάγεις καὶ τοῦτο ἤθελες· ἢ ἀποθνήσκεις καὶ ἀπελειτούργησας. παρὰ δὲ ταῦτα οὐδέν. οὐκοῦν εὐθύμει.

10.23

᾽Εναργὲς ἔστω ἀεὶ τὸ ὅτι τοιοῦτο ἐκεῖνο ὁ ἀγρός ἐστι καὶ

|attack, chide , πρὸ ὀλίγου δὲ |serve, be a slave |how many, much, far? οἷα· καὶ μετ᾽ ὀλίγον ἐν τοιούτοις ἔσονται.

10.20

|bring together; be expedient; agree; (mp) happen ἄρει ἑκάστῳ ἡ τῶν ὅλων |nature (of a thing) τότε |bring together; be expedient; agree; (mp) happen ἄρει.

10.21

Ἐρᾷ μὲν |storm γαῖα, ἐρᾷ δὲ ὁ |revered, holy |ether , ᾽ ἐρᾷ δὲ ὁ κόσμος ποιῆσαι ὃ ἂν μέλλῃ γίνεσθαι. λέγω οὖν τῷ κόσμῳ ὅτι σοὶ συνερῶ. |counsel, skill, plan οὕτω κἀκεῖνο λέγεται, ὅτι· φιλεῖ τοῦτο γίνεσθαι;

10.22

|truly; either, or |there, here ζῇς καὶ ἤδη |accustom ἢ ἔξω |lead καὶ τοῦτο ἤθελες· ἢ ἀποθνήσκεις καὶ ἀπελειτούργησας. παρὰ δὲ ταῦτα οὐδέν. |not so?; and so |to be of good cheer

10.23

|visible, clear ἔστω ἀεὶ τὸ ὅτι τοιοῦτο ἐκεῖνο ὁ |field, wild ι καὶ

slavish, but a little while ago, they were fain to be, that they might come to this; and within a very little while what will be their estate, when death hath once seized upon them.

XXI. That is best for every one, that the common nature of all doth send unto every one, and then is it best, when she doth send it.

XXII. The earth, saith the poet, doth often long after the rain. So is the glorious sky often as desirous to fall upon the earth, which argues a mutual kind of love between them. And so (say I) doth the world bear a certain affection of love to whatsoever shall come to pass With thine affections shall mine concur, O world. The same (and no other) shall the object of my longing be which is of thine. Now that the world doth love it is true indeed so is it as commonly said, and acknowledged ledged, when, according to the Greek phrase, imitated by the Latins, of things that used to be, we say commonly, that they love to be.

XXIII. Either thou dost Continue in this kind of life and that is it, which so long thou hast been used unto and therefore tolerable: or thou doest retire, or leave the world, and that of thine own accord, and then thou hast thy mind: or thy life is cut off; and then mayst thou rejoice that thou hast ended thy charge. One of these must needs be. Be therefore of good comfort.

XXIV Let it always appear and be manifest unto thee that solitariness, and desert places, by many philosophers

vocabulary
αἰγιαλός beach, shore
ἄκρον crest, extremity ∼acute
ἄκρος at the edge, extreme ∼acute
ἀνακράζω yell, scream
ἀποσπάω tear/drag away
διοικέω manage, keep house
ἐνθάδε here, hither
ἐπιβάλλω throw upon, head for ∼ballistic
ἡγεμονικός showing leadership
κενός empty, vain
κοινωνία association
λυπέω (ū) annoy, distress
μῆτις -ος (f) counsel, skill, plan ∼meter
νέμω to allot, to pasture ∼nemesis
ὅπου where
ὀργίζω anger, provoke, annoy
περιβάλλω act: excel; mid: put on clothing ∼ballistic
ποῖος what kind
πότε when?
σηκός livestock pen

πῶς πάντα ἐστὶ τὰ αὐτὰ ἐνθάδε τοῖς ἐν ἄκρῳ τῷ ὄρει ἢ ἐπὶ τοῦ αἰγιαλοῦ ἢ ὅπου θέλεις. ἄντικρυς γὰρ εὑρήσεις τὰ τοῦ Πλάτωνος· σηκὸν ἐν ὄρει, φησί, περιβαλλόμενος καὶ βδάλλων βληχήματα. ’

10.24

Τί ἐστί μοι τὸ ἡγεμονικόν μου καὶ ποιόν τι αὐτὸ ἐγὼ ποιῶ νῦν καὶ πρὸς τί ποτε αὐτῷ νῦν χρῶμαι; μήτι κενὸν νοῦ ἐστι; μήτι ἀπόλυτον καὶ ἀπεσπασμένον κοινωνίας; μήτι προστετηκὸς καὶ ἀνακεκραμένον τῷ σαρκιδίῳ, ὥστε τούτῳ συντρέπεσθαι;

10.25

Ὁ Τὸν κύριον φεύγων δραπέτης· κύριος δὲ ὁ νόμος καὶ ὁ παρανομῶν οὖν δραπέτης. ἀλλὰ καὶ ὁ λυπούμενος ἢ ὀργιζόμενος ἢ φοβούμενος οὐ βούλεταί τι γεγονέναι ἢ γίνεσθαι ἢ γενήσεσθαι τῶν ὑπὸ τοῦ τὰ πάντα διοικοῦντος τεταγμένων, ὅς ἐστι νόμος, νέμων ὅσα ἑκάστῳ ἐπιβάλλει. ὁ ἄρα φοβούμενος ἢ λυπούμενος ἢ ὀργιζόμενος δραπέτης.

πῶς πάντα ἐστὶ τὰ αὐτὰ |here, hither τοῖς ἐν ἄκρῳ τῷ ὄρει ἢ ἐπὶ τοῦ |beach, shore ἢ |where λέλεις. ἄντικρυς γὰρ εὑρήσεις τὰ τοῦ Πλάτωνος· |livestock pen ι, φησί, |excel; don καὶ βδάλλων βληχήματα.’

10.24

Τί ἐστί μοι τὸ |showing leadership μου καὶ |what kind αὐτὸ ἐγὼ ποιῶ νῦν καὶ πρὸς τί ποτε αὐτῷ νῦν χρῶμαι; |counsel, skill, plan |empty, vain νοῦ ἐστι; |counsel, skill, plan ὀλυτον καὶ |tear/drag away |association , |counsel, skill, plan οστέτηκὸς καὶ ἀνακεκραμένον τῷ σαρκιδίῳ, ὥστε τούτῳ συντρέπεσθαι;

10.25

Ὁ Τὸν κύριον φεύγων δραπέτης· κύριος δὲ ὁ νόμος καὶ ὁ παρανομῶν οὖν δραπέτης. ἀλλὰ καὶ ὁ |annoy, distress ἢ |anger, provoke, annoy ἢ φοβούμενος οὐ βούλεταί τι γεγονέναι ἢ γίνεσθαι ἢ γενήσεσθαι τῶν ὑπὸ τοῦ τὰ πάντα |manage, keep house τεταγμένων, ὅς ἐστι νόμος, |distribute α ἑκάστῳ |throw upon ὁ ἄρα φοβούμενος ἢ |annoy, distress ἢ |anger, provoke, annoy δραπέτης.

so much esteemed of and affected, are of themselves but thus and thus; and that all things are them to them that live in towns, and converse with others as they are the same nature everywhere to be seen and observed: to them that have retired themselves to the top of mountains, and to desert havens, or what other desert and inhabited places soever. For anywhere it thou wilt mayest thou quickly find and apply that to thyself; which Plato saith of his philosopher, in a place: as private and retired, saith he, as if he were shut up and enclosed about in some shepherd's lodge, on the top of a hill. There by thyself to put these questions to thyself or to enter in these considerations: What is my chief and principal part, which hath power over the rest? What is now the present estate of it, as I use it; and what is it, that I employ it about? Is it now void of reason ir no? Is it free, and separated; or so affixed, so congealed and grown together as it were with the flesh, that it is swayed by the motions and inclinations of it?

XXV. He that runs away from his master is a fugitive. But the law is every man's master. He therefore that forsakes the law, is a fugitive. So is he, whosoever he be, that is either sorry, angry, or afraid, or for anything that either hath been, is, or shall be by his appointment, who is the Lord and Governor of the universe. For he truly and properly is Νόμος, or the law, as the only νέμων, or distributor and dispenser of all things that happen unto any one in his lifetime — Whatsoever then is either sorry, angry, or afraid, is a fugitive.

XXVI. From man is the seed,

vocabulary
αἴσθησις -εως (f) sense perception
ἀποτελέω accomplish, produce
ἀποχωρέω go away from, retreat
αὐλή courtyard
βρέφος -ους (n, 3) fetus, baby
βρίθω (ῐ) be loaded down, press down on
δρᾶμα deed, business, drama
ἐναργής visible, clear ∼Argentina
ἐπινοέω intend
θεωρέω be sent to consult an oracle; observe, contemplate
ἱστορία science, history
μήτρα womb; core
ὄμμα -τος (n, 3) eye
ὁποῖος whatever kind
ὁρμή pressure, assault, order ∼hormone
παραλαμβάνω receive, undertake, associate with
πεῖρα an attempt
πείρω pierce, run through ∼pierce
ῥώμη strength, might
σκηνή tent; stage
συνεχής (ῡ) continuously
τροφή food, upkeep ∼atrophy
φάρυγξ -ος (f) throat ∼pharyngeal

10.26

Σπέρμα εἰς μήτραν ἀφεὶς ἀπεχώρησε καὶ λοιπὸν ἄλλη αἰτία παραλαβοῦσα ἐργάζεται καὶ ἀποτελεῖ βρέφος· ἐξ οἵου οἷον; πάλιν· τροφὴν διὰ φάρυγγος ἀφῆκε καὶ λοιπὸν ἄλλη αἰτία παραλαβοῦσα αἴσθησιν καὶ ὁρμὴν καὶ τὸ ὅλον ζωὴν καὶ ῥώμην καὶ ἄλλα ὅσα καὶ οἷα; ποιεῖ. ταῦτα οὖν ἐν τοιαύτῃ ἐγκαλύψει γινόμενα θεωρεῖν καὶ τὴν δύναμιν οὕτως ὁρᾶν, ὡς καὶ τὴν βρίθουσαν καὶ τὴν ἀνωφερῆ ὁρῶμεν, οὐχὶ τοῖς ὀφθαλμοῖς, ἀλλ᾽ οὐχ ἧττον ἐναργῶς.

10.27

Συνεχῶς ἐπινοεῖν πῶς πάντα τοιαῦτα, ὁποῖα νῦν γίνεται, καὶ πρόσθεν ἐγίνετο, καὶ ἐπινοεῖν γενησόμενα· καὶ ὅλα δράματα καὶ σκηνὰς ὁμοειδεῖς, ὅσα ἐκ πείρας τῆς σῆς ἢ τῆς πρεσβυτέρας ἱστορίας ἔγνως, πρὸ ὀμμάτων τίθεσθαι, οἷον αὐλὴν ὅλην Ἁδριανοῦ καὶ αὐλὴν ὅλην Ἀντωνίνου καὶ αὐλὴν ὅλην Φιλίππου, Ἀλεξάνδρου, Κροίσου· πάντα γὰρ ἐκεῖνα τοιαῦτα ἦν, μόνον δι᾽ ἑτέρων.

10.26

Σπέρμα εἰς |womb; core εἰς |go away from, retreat καὶ λοιπὸν ἄλλη αἰτία |receive, undertake, associate with γάζεται καὶ |accomplish, produce |fetus, baby ξ οἷον οἷον; πάλιν· |food, upkeep διὰ |throat ἀφῆκε καὶ λοιπὸν ἄλλη αἰτία |receive, undertake, associate with |sense perception |pressure, assault, order ὸ ὅλον ζωὴν καὶ |strength, might αὶ ἄλλα ὅσα καὶ οἷα; ποιεῖ. ταῦτα οὖν ἐν τοιαύτῃ ἐγκαλύψει γινόμενα |be sent to consult an oracle; observe, contemplate οὕτως ὁρᾶν, ὡς καὶ τὴν |be loaded down, press down on τὴν ἀνωφερῆ ὁρῶμεν, οὐχὶ τοῖς ὀφθαλμοῖς, ἀλλ᾽ οὐχ ἧττον |visible, clear

10.27

|continuously |intend πῶς πάντα τοιαῦτα, |whatever kind ται, καὶ πρόσθεν ἐγίνετο, καὶ |intend γενησόμενα· καὶ ὅλα |deed, business, drama |tent; stage ὁμοειδεῖς, ὅσα ἐκ πείρας τῆς σῆς ἢ τῆς πρεσβυτέρας ἱστορίας ἔγνως, πρὸ |eye τίθεσθαι, οἷον |courtyard ην Ἁδριανοῦ καὶ |courtyard ην Ἀντωνίνου καὶ |courtyard ην Φιλίππου, Ἀλεξάνδρου, Κροίσου· πάντα γὰρ ἐκεῖνα τοιαῦτα ἦν, μόνον δι᾽ ἑτέρων.

that once cast into the womb man hath no more to do with it. Another cause succeedeth, and undertakes the work, and in time brings a child (that wonderful effect from such a beginning!) to perfection. Again, man lets food down through his throat; and that once down, he hath no more to do with it. Another cause succeedeth and distributeth this food into the senses, and the affections: into life, and into strength; and doth with it those other many and marvellous things, that belong unto man. These things therefore that are so secretly and invisibly wrought and brought to pass, thou must use to behold and contemplate; and not the things themselves only, but the power also by which they are effected; that thou mayst behold it, though not with the eyes of the body, yet as plainly and visibly as thou canst see and discern the outward efficient cause of the depression and elevation of anything.

XXVII. Ever to mind and consider with thyself; how all things that now are, have been heretofore much after the same sort, and after the same fashion that now they are: and so to think of those things which shall be hereafter also. Moreover, whole dramata, and uniform scenes, or scenes that comprehend the lives and actions of men of one calling and profession, as many as either in thine own experience thou hast known, or by reading of ancient histories; (as the whole court of Adrianus, the whole court of Antoninus Pius, the whole court of Philippus, that of Alexander, that of Croesus): to set them all before thine eyes. For thou shalt find that they are all but after

vocabulary
ἀναγκαῖος coerced, coercing, slavery
ἀργύριον small coin
ἀφαιρέω take away ∼heresy
βιάζω use force on, violate
εἶδος -ους (n, 3) appearance, form ∼-oid
ἑκούσιος voluntary
ἐπερωτάω consult, ask
ἐπιβάλλω throw upon, head for ∼ballistic
ἐπιλήθω mp: forget ∼Lethe
ζῷον being, animal; picture
ἡδονή pleasure
θύω (ῡ) rush; sacrifice ∼θύω
κράζω croak, scream
λυπέω (ῡ) annoy, distress
μεταβαίνω change the subject ∼basis
οἰμώζω wail
ὀργή urge, impulse; anger
παρόμοιος closely resembling
σεαυτοῦ yourself
σιωπή silence
στέρομαι lack, lose
φαντάζω make visible; imagine
ψιλός (ῑ) naked, bare ∼epsilon

10.28

Φαντάζου πάντα τὸν ἐφ᾽ ὡτινιοῦν λυπούμενον ἢ δυσαρεστοῦντα ὅμοιον τῷ θυομένῳ χοιριδίῳ καὶ ἀπολακτίζοντι καὶ κεκραγότι· ὅμοιος καὶ ὁ οἰμώζων ἐπὶ τοῦ κλινιδίου μόνος σιωπῇ. τὴν ἔνδεσιν ἡμῶν καὶ ὅτι μόνῳ τῷ λογικῷ ζῴῳ δέδοται τὸ ἑκουσίως ἕπεσθαι τοῖς γινομένοις, τὸ δὲ ἕπεσθαι ψιλὸν πᾶσιν ἀναγκαῖον.

10.29

Κατὰ μέρος ἐφ᾽ ἑκάστου ὧν ποιεῖς ἐφιστάνων ἐπερώτα σεαυτὸν εἰ ὁ θάνατος δεινὸν διὰ τὸ τούτου στέρεσθαι.

10.30

Ὅταν προσκόπτῃς ἐπί τινος ἁμαρτίᾳ, εὐθὺς μεταβὰς ἐπιλογίζου τί παρόμοιον ἁμαρτάνεις· οἷον, ἀργύριον ἀγαθὸν εἶναι κρίνων ἢ τὴν ἡδονὴν ἢ τὸ δοξάριον καὶ κατ᾽ εἶδος. τούτῳ γὰρ ἐπιβάλλων ταχέως ἐπιλήσῃ τῆς ὀργῆς, συμπροσπίπτοντος τοῦ ὅτι βιάζεται· τί γὰρ ποιήσει; ἤ, εἰ δύνασαι, ἄφελε αὐτοῦ τὸ βιαζόμενον.

10.28

πάντα τὸν ἐφ᾽ ὠτινιοῦν |make visible; imagine |annoy, distress ἢ δυσαρεστοῦντα ὅμοιον τῷ |rush; sacrifice ριδίῳ καὶ ἀπολακτίζοντι καὶ |croak, scream ὅμοιος καὶ ὁ |wail ἐπὶ τοῦ κλινιδίου μόνος |silence τὴν ἔνδεσιν ἡμῶν καὶ ὅτι μόνῳ τῷ λογικῷ ζῴῳ δέδοται τὸ |voluntary ἕπεσθαι τοῖς γινομένοις, τὸ δὲ ἕπεσθαι |naked, bare ν ἀναγκαῖον.

10.29

Κατὰ μέρος ἐφ᾽ ἑκάστου ὧν ποιεῖς ἐφιστάνων |consult, ask |yourself εἰ ὁ θάνατος δεινὸν διὰ τὸ τούτου |lack, lose .

10.30

Ὅταν προσκόπτῃς ἐπί τινος ἁμαρτίᾳ, εὐθὺς |change the subject ἐπιλογίζου τί |closely resembling ἁμαρτάνεις· οἷον, |small coin ἀγαθὸν εἶναι κρίνων ἢ τὴν |pleasure ἢ τὸ δοξάριον καὶ κατ᾽ |form τούτῳ γὰρ |throw upon ταχέως |mp: forget ῆς |urge, impulse; anger συμπροσπίπτοντος τοῦ ὅτι |βιάζω?: use force on; or βιάζω?: use force on σει, ἢ, εἰ δύνασαι, ἄφελε αὐτοῦ τὸ |βιάζω?: use force on; or βιάζω?: use force on

one sort and fashion: only that the actors were others.

XXVIII. As a pig that cries and flings when his throat is cut, fancy to thyself every one to be, that grieves for any worldly thing and takes on. Such a one is he also, who upon his bed alone, doth bewail the miseries of this our mortal life. And remember this, that Unto reasonable creatures only it is granted that they may willingly and freely submit unto Providence: but absolutely to submit, is a necessity imposed upon all creatures equally.

XXIX. Whatsoever it is that thou goest about, consider of it by thyself, and ask thyself, What? because I shall do this no more when I am dead, should therefore death seem grievous unto me?

XXX. When thou art offended with any man's transgression, presently reflect upon thyself; and consider what thou thyself art guilty of in the same kind. As that thou also perchance dost think it a happiness either to be rich, or to live in pleasure, or to be praised and commended, and so of the rest in particular. For this if thou shalt call to mind, thou shalt soon forget thine anger; especially when at the same time this also shall concur in thy thoughts, that he was constrained by his error and ignorance so to do: for how can he choose as long as he is of that opinion? Do thou therefore if thou canst, take away that from him, that forceth him

vocabulary
ἀκριβής (ῐ) exact
ἀνθρώπινος human
ἅπαξ once
ἄπειρος untested; infinite
ἀρκέω satisfy; ward off, defend; suffice
αὐγή light
ἀφοράω look away, at ∼panorama
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
βραχύς low, short
διαπεράω go across, through
εἶτα then, therefore, next
ἐμβάλλω throw in; inspire a mental state ∼ballistic
ἐντείνω tauten ∼tend
ἐρρωμένος vigorous, powerful
καπνός smoke
κόσμιος well-behaved
λαμπρός brilliant ∼lamp
μεταβάλλω alter, transform
μέχρι as far as, until
οὐδαμοῦ nowhere
ποῦ where?
ῥώννυμι (ῡ) strengthen; (pf pass) be strong, eager, healthy
ῥώομαι move nimbly, rush, stream
σεαυτοῦ yourself
στόμαχος throat ∼stomach
συνεχής (ῡ) continuously
ὕλη (ῡ) forest, firewood
ὑλήεις (ῡ) wooded
ὑπόθεσις -εως (f) proposal; subject; hypothesis
φαντάζω make visible; imagine
φλόξ -γός (f) flame ∼flame

10.31

Σατυρίωνα ἰδὼν Σωκρατικὸν φαντάζου ἢ Εὐτύχην ἢ Ὑμένα, καὶ Εὐφράτην ἰδὼν Εὐτυχίωνα ἢ Σιλουανὸν φαντάζου, καὶ Ἀλκίφρονα Τροπαιοφόρον φαντάζου, καὶ Σευῆρον ἰδὼν Κρίτωνα ἢ Ξενοφῶντα φαντάζου, καὶ εἰς σεαυτὸν ἀπιδὼν τῶν Καισάρων τινὰ φαντάζου, καὶ ἐφ' ἑκάστου τὸ ἀνάλογον. εἶτα συμπροσπιπτέτω σοι· ποῦ οὖν ἐκεῖνοι; οὐδαμοῦ ἢ ὁπουδή. οὕτως γὰρ συνεχῶς θεάσῃ τὰ ἀνθρώπινα καπνὸν καὶ τὸ μηδέν, μάλιστα ἐὰν συμμνημονεύσῃς ὅτι τὸ ἅπαξ μεταβαλὸν οὐκέτι ἔσται ἐν τῷ ἀπείρῳ χρόνῳ. τί οὖν ἐντείνῃ; τί δ' οὐκ ἀρκεῖ σοι τὸ βραχὺ τοῦτο κοσμίως διαπερᾶσαι;

Οἵαν ὕλην καὶ ὑπόθεσιν φεύγεις· τί γάρ ἐστι πάντα ταῦτα ἄλλο πλὴν γυμνάσματα λόγου ἑωρακότος ἀκριβῶς καὶ φυσιολόγως τὰ ἐν τῷ βίῳ; μένε οὖν, μέχρι ἐξοικειώσῃς σεαυτῷ καὶ ταῦτα, ὡς ὁ ἐρρωμένος στόμαχος πάντα ἐξοικειοῖ, ὡς τὸ λαμπρὸν πῦρ, ὅ τι ἂν ἐμβάλῃς, φλόγα ἐξ αὐτοῦ καὶ αὐγὴν ποιεῖ.

10.31

Σατυρίωνα ἰδὼν Σωκρατικὸν |make visible; imagine ἢ Εὐτύχην ἢ Ὑμένα, καὶ Εὐφράτην ἰδὼν Εὐτυχίωνα ἢ Σιλουανὸν |make visible; imagine καὶ Ἀλκίφρονα Τροπαιοφόρον |make visible; imagine καὶ Σευῆρον ἰδὼν Κρίτωνα ἢ Ξενοφῶντα |make visible; imagine καὶ εἰς |yourself |look away, at Καισάρων τινὰ |make visible; imagine καὶ ἐφ' ἑκάστου τὸ ἀνάλογον. |then, therefore, next προσπιπτέτω σοι· |where? οὖν ἐκεῖνοι; |nowhere ἢ ὁπουδή. οὕτως γὰρ |continuously θεάσῃ τὰ |human |smoke καὶ τὸ μηδέν, μάλιστα ἐὰν συμμνημονεύσῃς ὅτι τὸ |once |alter, transform οὐκέτι ἔσται ἐν τῷ |untested; infinite χρόνῳ. τί οὖν |tauten , τί δ' οὐκ |satisfy; suffice |ward off, defend; |low, short |well-behaved |go across, through οὗτο

Οἷαν ὕλην καὶ |proposal; subject; hypothesis εἰς· τί γάρ ἐστι πάντα ταῦτα ἄλλο πλὴν γυμνάσματα λόγου ἑωρακότος ἀκριβῶς καὶ φυσιολόγως τὰ ἐν τῷ βίῳ; μένε οὖν, |as far as, until ὑσῃς |yourself καὶ ταῦτα, ὡς ὁ ἐρρωμένος |throat πάντα ἐξοικειοῖ, ὡς τὸ |brilliant πῦρ, ὅ τι ἂν |throw in; inspire |flame ἐξ αὐτοῦ καὶ |light ποιεῖ.

to do as he doth.

XXXI. When thou seest Satyro, think of Socraticus and Eutyches, or Hymen, and when Euphrates, think of Eutychio, and Sylvanus, when Alciphron, of Tropaeophorus, when Xenophon, of Crito, or Severus. And when thou doest look upon thyself, fancy unto thyself some one or other of the Caesars; and so for every one, some one or other that hath been for estate and profession answerable unto him. Then let this come to thy mind at the same time; and where now are they all? Nowhere or anywhere? For so shalt thou at all time be able to perceive how all worldly things are but as the smoke, that vanisheth away: or, indeed, mere nothing. Especially when thou shalt call to mind this also, that whatsoever is once changed, shall never be again as long as the world endureth. And thou then, how long shalt thou endure? And why doth it not suffice thee, if virtuously, and as becometh thee, thou mayest pass that portion of time, how little soever it be, that is allotted unto thee?

XXXII. What a subject, and what a course of life is it, that thou doest so much desire to be rid of. For all these things, what are they, but fit objects for an understanding, that beholdeth everything according to its true nature, to exercise itself upon? Be patient, therefore, until that (as a strong stomach that turns all things into his own nature; and as a great fire that turneth in flame and light, whatsoever thou doest cast into it) thou have made these things also

vocabulary
ἀληθεύω speak truth; be true
ἁπλόος single; simple ∼haploid
ἁπλόω spread, unfold
ἐνεργέω be active, effect
ἔξειμι go forth; is possible ∼ion
ἐξίστημι displace, transform; (+gen) give up ∼station
κατασκευή fixed assets; condition
κύλινδρος cylinder, roller
κωλύω (ῡ) hinder, prevent
μηκέτι no more
οἰκεῖος household, familiar, proper
πανταχοῦ everywhere; completely
προφασίζομαι make an excuse
στένω groan ∼stentorian
τρυφή softness, luxury
ὑγιής sound, profitable ∼hygiene
ὕλη (ῡ) forest, firewood
ὑποβάλλω put under, interrupt ∼ballistic
ὑπολαμβάνω take under one's support, seize; speak up; imagine ∼epilepsy
ὑποπίπτω cower under ∼petal
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
ψεύδω be false, deceive; (mid) to lie ∼pseudo-

10.32

Μηδενὶ ἐξέστω εἰπεῖν ἀληθεύοντι περὶ σοῦ ὅτι οὐχ ἁπλοῦς ἢ ὅτι οὐκ ἀγαθός, ἀλλὰ ψευδέσθω, ὅστις τούτων τι περὶ σοῦ ὑπολήψεται. πᾶν δὲ τοῦτο ἐπὶ σοί· τίς γὰρ ὁ κωλύων ἀγαθὸν εἶναί σε καὶ ἁπλοῦν; σὺ μόνον κρῖνον μηκέτι ζῆν, εἰ μὴ τοιοῦτος ἔσῃ· οὐδὲ γὰρ αἱρεῖ λόγος μὴ τοιοῦτον ὄντα.

10.33

Τί ἐστι τὸ ἐπὶ ταύτης τῆς ὕλης δυνάμενον κατὰ τὸ ὑγιέστατον πραχθῆναι ἢ ῥηθῆναι; ὅ τι γὰρ ἂν τοῦτο ᾖ, ἔξεστιν αὐτὸ πρᾶξαι ἢ εἰπεῖν καὶ μὴ προφασίζου ὡς κωλυόμενος.

Οὐ πρότερον παύσῃ στένων πρὶν ἢ τοῦτο πάθῃς, ὅτι οἷόν ἐστι τοῖς ἡδυπαθοῦσιν ἡ τρυφή; τοιοῦτό σοι τὸ ἐπὶ τῆς ὑποβαλλομένης καὶ ὑποπιπτούσης ὕλης ποιεῖν τὰ οἰκεῖα τῇ τοῦ ἀνθρώπου κατασκευῇ· ἀπόλαυσιν γὰρ δεῖ ὑπολαμβάνειν πᾶν ὃ ἔξεστι κατὰ τὴν ἰδίαν φύσιν ἐνεργεῖν.

Πανταχοῦ δὲ ἔξεστι. τῷ μὲν οὖν κυλίνδρῳ οὐ πανταχοῦ

10.32

Μηδενὶ ἐξέστω εἰπεῖν |speak truth; be true περὶ σοῦ ὅτι οὐχ ἁπλοῦς ἢ ὅτι οὐκ ἀγαθός, ἀλλὰ |be false, deceive; (mid) to lie ος τούτων τι περὶ σοῦ |take under one's support, seize; speak up; imagine το ἐπὶ σοί· τίς γὰρ ὁ |hinder, prevent ἀγαθὸν εἶναί σε καὶ ἁπλοῦν; σὺ μόνον κρῖνον |no more ζῆν, εἰ μὴ τοιοῦτος ἔσῃ· οὐδὲ γὰρ αἱρεῖ λόγος μὴ τοιοῦτον ὄντα.

10.33

Τί ἐστι τὸ ἐπὶ ταύτης τῆς ὕλης δυνάμενον κατὰ τὸ |sound, profitable πραχθῆναι ἢ ῥηθῆναι; ὅ τι γὰρ ἂν τοῦτο ᾖ, ἔξεστιν αὐτὸ πρᾶξαι ἢ εἰπεῖν καὶ μὴ |make an excuse ως |hinder, prevent

Οὐ πρότερον παύσῃ |groan πρὶν ἢ τοῦτο πάθῃς, ὅτι οἷόν ἐστι τοῖς ἡδυπαθοῦσιν ἡ |softness, luxury τοιοῦτό σοι τὸ ἐπὶ τῆς |put under, interrupt μὴ |cower under ὕλης ποιεῖν τὰ |household, familiar, proper ἀνθρώπου |fixed assets; condition ἀπόλαυσιν γὰρ δεῖ |take under one's support, seize; speak up; imagine ἔξεστι κατὰ τὴν ἰδίαν φύσιν |be active, effect

|everywhere; completely δὲ ἔξεστι. τῷ μὲν οὖν |cylinder, roller οὐ |everywhere; completely

familiar, and as it were natural unto thee.

XXXIII. Let it not be in any man's power, to say truly of thee, that thou art not truly simple, or sincere and open, or not good. Let him be deceived whosoever he be that shall have any such opinion of thee. For all this doth depend of thee. For who is it that should hinder thee from being either truly simple or good? Do thou only resolve rather not to live, than not to be such. For indeed neither doth it stand with reason that he should live that is not such. What then is it that may upon this present occasion according to best reason and discretion, either be said or done? For whatsoever it be, it is in thy power either to do it, or to say it, and therefore seek not any pretences, as though thou wert hindered. Thou wilt never cease groaning and complaining, until such time as that, what pleasure is unto the voluptuous, be unto thee, to do in everything that presents itself, whatsoever may be done conformably and agreeably to the proper constitution of man, or, to man as he is a man. For thou must account that pleasure, whatsoever it be, that thou mayest do according to thine own nature. And to do this, every place will fit thee. Unto the cylindrus, or roller, it is not

vocabulary
ἄλογος without speech or reckoning
ἄνω (ᾰ) accomplish, pass, waste; upwards, out to sea
βλάπτω break, make fail
γοῦν at least then
διείργω keep apart
διοικέω manage, keep house
ἐνίστημι install; threaten; block
ἐνταῦθα there, here
ἦτοι truly; either, or
θραύω break, shatter
κίνησις -εως (ῑι, f) motion
κρείσσων more powerful; better
κύλινδρος cylinder, roller
λίθος (f) stone ∼monolith
μηκέτι no more
ὄμμα -τος (n, 3) eye
ὀρθός upright, straight; correct, just ∼orthogonal
ὀρθόω stand up
πρανής (ᾰ) prone; precipitous
προσδοκάω expect
προσπίπτω attack; befall; kow-tow
ῥᾳστώνη mild temperament; ease, a break
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χείρων worse, more base, inferior, weaker
χωρίς separately; except, other than ∼heir

δίδοται φέρεσθαι τὴν ἰδίαν κίνησιν οὐδὲ τῷ ὕδατι οὐδὲ πυρὶ οὐδὲ τοῖς ἄλλοις ὅσα ὑπὸ φύσεως ἢ ψυχῆς ἀλόγου διοικεῖται· τὰ γὰρ διείργοντα καὶ ἐνιστάμενα πολλά· νοῦς δὲ καὶ λόγος διὰ παντὸς τοῦ ἀντιπίπτοντος οὕτως πορεύεσθαι δύναται ὡς πέφυκε καὶ ὡς θέλει.

Ταύτην τὴν ῥᾳστώνην πρὸ ὀμμάτων τιθέμενος, καθ' ἣν ἐνεχθήσεται ὁ λόγος διὰ πάντων ὡς πῦρ ἄνω, ὡς λίθος κάτω, ὡς κύλινδρος κατὰ πρανοῦς, μηκέτι μηδὲν ἐπιζήτει· τὰ γὰρ λοιπὰ ἐγκόμματα ἤτοι τοῦ σωματίου ἐστὶ τοῦ νεκροῦ, ἢ χωρὶς ὑπολήψεως καὶ τῆς αὐτοῦ τοῦ λόγου ἐνδόσεως οὐ θραύει οὐδὲ ποιεῖ κακὸν οὐδ' ὁτιοῦν.

Ἐπεί τοι καὶ ὁ πάσχων αὐτὸς κακὸς ἂν εὐθὺς ἐγίνετο· ἐπὶ γοῦν τῶν ἄλλων κατασκευασμάτων πάντων, ὅ τι ἂν κακόν τινι αὐτῶν συμβῇ, παρὰ τοῦτο χεῖρον γίνεται αὐτὸ τὸ πάσχον, ἐνταῦθα δέ, εἰ δεῖ εἰπεῖν, καὶ κρείττων γίνεται ὁ ἄνθρωπος καὶ ἐπαινετώτερος, ὀρθῶς χρώμενος τοῖς προσπίπτουσιν. ὅλως δὲ μέμνησο ὅτι τὸν φύσει πολίτην οὐδὲν βλάπτει ὃ πόλιν οὐ βλάπτει, οὐδέ γε πόλιν

δίδοται φέρεσθαι τὴν ἰδίαν |motion οὐδὲ τῷ ὕδατι οὐδὲ πυρὶ οὐδὲ τοῖς ἄλλοις ὅσα ὑπὸ |nature (of a thing) |without speech or reckoning |manage, keep house |keep apart καὶ |install; threaten; block λλά· νοῦς δὲ καὶ λόγος διὰ παντὸς τοῦ ἀντιπίπτοντος οὕτως πορεύεσθαι δύναται ὡς πέφυκε καὶ ὡς θέλει.

Ταύτην τὴν |mild temperament; eye ease, a break τιθέμενος, καθ' ἣν ἐνεχθήσεται ὁ λόγος διὰ πάντων ὡς πῦρ ἄνω, ὡς |stone κάτω, ὡς |cylinder, roller κατὰ |prone; precipitous |no more ηδὲν ἐπιζήτει· τὰ γὰρ λοιπὰ ἐγκόμματα |truly; either, or τοῦ σωματίου ἐστὶ τοῦ νεκροῦ, ἢ |separately; except, other than ἐκ- εως καὶ τῆς αὐτοῦ τοῦ λόγου ἐνδόσεως οὐ |break, shatter οὐδὲ ποιεῖ κακὸν οὐδ' ὁτιοῦν.

Ἐπεί τοι καὶ ὁ πάσχων αὐτὸς κακὸς ἂν εὐθὺς ἐγίνετο· ἐπὶ |at least then λλων κατασκευασμάτων πάντων, ὅ τι ἂν κακόν τινι αὐτῶν συμβῇ, παρὰ τοῦτο |worse, more base ὑτὸ τὸ πάσχον, |there, here , εἰ δεῖ εἰπεῖν, καὶ κρείττων γίνεται ὁ ἄνθρωπος καὶ ἐπαινετώτερος, ὀρθῶς χρώμενος τοῖς |attack; befall; kow-tow ὅλως δὲ μέμνησο ὅτι τὸν φύσει πολίτην οὐδὲν |break, make fail ν οὐ |break, make fail ,ε πόλιν

granted to move everywhere according to its own proper motion, as neither unto the water, nor unto the fire, nor unto any other thing, that either is merely natural, or natural and sensitive; but not rational for many things there be that can hinder their operations. But of the mind and understanding this is the proper privilege, that according to its own nature, and as it will itself, it can pass through every obstacle that it finds, and keep straight on forwards. Setting therefore before thine eyes this happiness and felicity of thy mind, whereby it is able to pass through all things, and is capable of all motions, whether as the fire, upwards; or as the stone downwards, or as the cylindrus through that which is sloping: content thyself with it, and seek not after any other thing. For all other kind of hindrances that are not hindrances of thy mind either they are proper to the body, or merely proceed from the opinion, reason not making that resistance that it should, but basely, and cowardly suffering itself to be foiled; and of themselves can neither wound, nor do any hurt at all. Else must he of necessity, whosoever he be that meets with any of them, become worse than he was before. For so is it in all other subjects, that that is thought hurtful unto them, whereby they are made worse. But here contrariwise, man (if he make that good use of them that he should) is rather the better and the more praiseworthy for any of those kind of hindrances, than otherwise. But generally remember that nothing can hurt a natural citizen, that is not hurtful unto the city itself, nor anything hurt the city, that is not hurtful unto the law itself. But

vocabulary
ἀρκέω satisfy; ward off, defend; suffice
βλάπτω break, make fail
βραχύς low, short
δεύω moisten; lack
διαδέχομαι be next, succeed ~doctrine
δόγμα -τος (n, 3) belief, legal decision
ἔαρ -ος (n) spring (season)
εἶτα then, therefore, next
ἐκφέρω carry off ~bear
ἐπευφημέω assent ~fame
ἐπιβοάω call to for help
ἐπιγίγνομαι succeed, come after ~genus
ἡσυχῇ quietly; somewhat
θρηνέω sing a dirge ~threnody
καταβάλλω throw down, cast off ~ballistic
καταράομαι (ᾱᾶα) curse
κοινός communal, ordinary
ὀλιγοχρόνιος short-lived; within a short time
τοίνυν well, then
ὕλη (ῡ) forest, firewood
φύλλον leaf
φύω produce, beget; clasp ~physics
χαμάδις to the ground
χέω pour, scatter
ψέγω blame, censure

βλάπτει ὃ νόμον οὐ βλάπτει· τούτων δὲ τῶν καλουμένων ἀκληρημάτων οὐδὲν βλάπτει νόμον. ὃ τοίνυν νόμον οὐ βλάπτει, οὔτε πόλιν οὔτε πολίτην.

10.34

Τῷ δεδευμένῳ ὑπὸ τῶν ἀληθῶν δογμάτων ἀρκεῖ καὶ τὸ βραχύτατον καὶ ἐν μέσῳ κείμενον εἰς ὑπόμνησιν ἀλυπίας καὶ ἀφοβίας, οἷον· *φύλλα τὰ μέν τ᾽ ἄνεμος χαμάδις χέει· ὣς ἀνδρῶν γενεή.* ᾽ *φυλλάρια δὲ καὶ τὰ τεκνία σου, φυλλάρια δὲ καὶ ταῦτα τὰ ἐπιβοῶντα ἀξιοπίστως καὶ ἐπευφημοῦντα ἢ ἐκ τῶν ἐναντίων καταρώμενα ἢ ἡσυχῇ ψέγοντα καὶ χλευάζοντα, φυλλάρια δὲ ὁμοίως καὶ τὰ διαδεξόμενα τὴν ὑστεροφημίαν. πάντα γὰρ ταῦτα ἔαρος ἐπιγίγνεται ὥρῃ᾽. εἶτα ἄνεμος καταβέβληκεν· ἔπειθ᾽ ὕλη ἕτερα ἀντὶ τούτων φύει. τὸ δὲ ὀλιγοχρόνιον κοινὸν πᾶσιν, ἀλλὰ σὺ πάντα ὡς αἰώνια ἐσόμενα φεύγεις καὶ διώκεις. μικρὸν καὶ καταμύσεις, τὸν δὲ ἐξενεγκόντα σε ἤδη ἄλλος θρηνήσει.*

|break, make fail ν οὐ |break, make fail ον δὲ τῶν καλουμένων

ἀκληρημάτων οὐδὲν |break, make fail ô |well, then μον οὐ

|break, make fail τόλιν οὔτε πολίτην.

10.34

Τῷ |moisten; lack πὸ τῶν ἀληθῶν |belief, legal decision |satisfy; ward off, defend; suffice

|low, short καὶ ἐν μέσῳ κείμενον εἰς ὑπόμνησιν ἀλυπίας

καὶ ἀφοβίας, οἷον· |leaf τὰ μέν τ᾽ ἄνεμος |to the ground |pour

ὣς ἀνδρῶν |birth, race᾽ φυλλάρια δὲ καὶ τὰ τεκνία σου,

φυλλάρια δὲ καὶ ταῦτα τὰ |call to for help ξιοπίστως καὶ

|assent ἢ ἐκ τῶν ἐναντίων |curse ἢ |quietly; somewhat

|blame, censure καὶ χλευάζοντα, φυλλάρια δὲ ὁμοίως καὶ τὰ

|be next, succeed ν ὑστεροφημίαν. πάντα γὰρ ταῦτα |spring (season)

|succeed ὥρῃ᾽. |then, therefore, next |throw down, cast off ιθ᾽ |forest, firewood

ἕτερα ἀντὶ τούτων φύει. τὸ δὲ |short-lived; within a short time |communal, ordinary ιν,

ἀλλὰ σὺ πάντα ὡς αἰώνια ἐσόμενα φεύγεις καὶ διώκεις.

μικρὸν καὶ καταμύσεις, τὸν δὲ |carry off σε ἤδη ἄλλος

|sing a dirge

none of these casualties, or external hindrances, do hurt the law itself; or, are contrary to that course of justice and equity, by which public societies are maintained: neither therefore do they hurt either city or citizen.

XXXIV. As he that is bitten by a mad dog, is afraid of everything almost that he seeth: so unto him, whom the dogmata have once bitten, or in whom true knowledge hath made an impression, everything almost that he sees or reads be it never so short or ordinary, doth afford a good memento; to put him out of all grief and fear, as that of the poet, 'The winds blow upon the trees, and their leaves fall upon the ground. Then do the trees begin to bud again, and by the spring-time they put forth new branches. So is the generation of men; some come into the world, and others go out of it.' Of these leaves then thy children are. And they also that applaud thee so gravely, or, that applaud thy speeches, with that their usual acclamation, ἀξιοπίστως, O wisely spoken I and speak well of thee, as on the other side, they that stick not to curse thee, they that privately and secretly dispraise and deride thee, they also are but leaves. And they also that shall follow, in whose memories the names of men famous after death, is preserved, they are but leaves neither. For even so is it of all these worldly things. Their spring comes, and they are put forth. Then blows the wind, and they go down. And then in lieu of them grow others out of the wood or common matter of all things, like unto them. But, to endure but for a while, is common unto all. Why then shouldest thou so earnestly either seek after these things, or fly from them, as though they should endure for ever? Yet a little while, and thine eyes will be closed up, and for him that carries thee to thy grave shall

vocabulary
ἀκοή hearing ∼acoustic
ἀλέω grind
ἀναπνέω catch one's breath ∼apnea
ἁπαλός soft, delicate
ἀσπάζομαι greet, salute
διάνοια a thought; intelligence
ἑτοῖμος ready; fulfilled
κατασκευάζω equip, build
μύλη hand-mill ∼mill
ὀδούς -ντος (m) tooth
πανύστατος last of all
πότε when?
σοφός skilled, clever, wise
σπουδαῖος quick, active; excellent
στόμαχος throat ∼stomach
τοίνυν well, then
ὑγιαίνω be healthy
χλωρός pale, green, yellow ∼chlorine

10.35

Τὸν ὑγιαίνοντα ὀφθαλμὸν πάντα ὁρᾶν δεῖ τὰ ὁρατὰ καὶ μὴ λέγειν· τὰ χλωρὰ θέλω· τοῦτο γὰρ ὀφθαλμιῶντός ἐστι. καὶ τὴν ὑγιαίνουσαν ἀκοὴν καὶ ὄσφρησιν εἰς πάντα δεῖ τὰ ἀκουστὰ καὶ ὀσφραντὰ ἑτοίμην εἶναι, καὶ τὸν ὑγιαίνοντα στόμαχον πρὸς πάντα τὰ τρόφιμα ὁμοίως ἔχειν ὡς μύλην πρὸς πάντα ὅσα ἀλέσουσα κατεσκεύασται. καὶ τοίνυν τὴν ὑγιαίνουσαν διάνοιαν πρὸς πάντα δεῖ τὰ συμβαίνοντα ἑτοίμην εἶναι, ἡ δὲ λέγουσα· τὰ τεκνία σῳζέσθω, καί· πάντες ὅ τι ἂν πράξω ἐπαινείτωσαν, ὀφθαλμός ἐστι τὰ χλωρὰ ζητῶν ἢ ὀδόντες τὰ ἁπαλά.

10.36

Οὐδείς ἐστιν οὕτως εὔποτμος ᾧ ἀποθνῄσκοντι οὐ παρεστήξονταί τινες ἀσπαζόμενοι τὸ συμβαῖνον κακόν. σπουδαῖος καὶ σοφὸς ἦν· μὴ τὸ πανύστατον ἔσται τις ὁ καθ' αὑτὸν λέγων· ἀναπνεύσομέν ποτε ἀπὸ τούτου τοῦ παιδαγωγοῦ; χαλεπὸς μὲν οὐδενὶ ἡμῶν ἦν, ἀλλὰ

10.35

Τὸν |be healthy ὀφθαλμὸν πάντα ὁρᾶν δεῖ τὰ ὁρατὰ καὶ μὴ λέγειν· τὰ |pale ϑέλω· τοῦτο γὰρ ὀφθαλμιῶντός ἐστι. καὶ τὴν |be healthy |hearing ..ταὶ ὄσφρησιν εἰς πάντα δεῖ τὰ ἀκουστὰ καὶ ὀσφραντὰ ἑτοίμην εἶναι, καὶ τὸν |be healthy |throat πρὸς πάντα τὰ τρόφιμα ὁμοίως ἔχειν ὡς |hand-mill πρὸς πάντα ὅσα |grind |equip, build . καὶ |well, then τὴν |be healthy |a thought; intelligence ρὸς πάντα δεῖ τὰ συμβαίνοντα ἑτοίμην εἶναι, ἡ δὲ λέγουσα· τὰ τεκνία σῳζέσθω, καί· πάντες ὅ τι ἂν πράξω ἐπαινείτωσαν, ὀφθαλμός ἐστι τὰ |pale ζητῶν ἢ |tooth τὰ |soft, delicate .

10.36

Οὐδείς ἐστιν οὕτως εὔποτμος ᾧ ἀποθνήσκοντι οὐ παρεστήξονταί τινες |greet, salute τὸ συμβαῖνον κακόν. |quick, active; excellent |skilled, clever, wise ̣ μὴ τὸ |last of all ἔσται τις ὁ καθ' αὑτὸν λέγων· |catch one's breath ..στε ἀπὸ τούτου τοῦ παιδαγωγοῦ; χαλεπὸς μὲν οὐδενὶ ἡμῶν ἦν, ἀλλὰ

another mourn within a while after.

XXXV. A Good eye must be good to see whatsoever is to be seen, and not green things only. For that is proper to sore eyes. So must a good ear, and a good smell be ready for whatsoever is either to be heard, or smelt: and a good stomach as indifferent to all kinds of food, as a millstone is, to whatsoever she was made for to grind. As ready therefore must a sound understanding be for whatsoever shall happen. But he that saith, O that my children might live! and, O that all men might commend me for whatsoever I do! is an eye that seeks after green things; or as teeth, after that which is tender.

XXXVI. There is not any man that is so happy in his death, but that some of those that are by him when he dies, will be ready to rejoice at his supposed calamity. Is it one that was virtuous and wise indeed? will there not some one or other be found, who thus will say to himself; 'Well now at last shall I be at rest from this pedagogue. He did not indeed otherwise trouble us much: but I know well

vocabulary
ἀγωνίζομαι contend, exert oneself
ἀντέχω hold up as protection against ~ischemia
ἀπαλλακτιάω wish to get rid of
ἀποσπάω tear/drag away
βίος life ~biology
βιόω live; (mp) make a living ~biology
διαλύω break up; relax, weaken
διασῴζω preserve through
διατριβή activity, waste of time
ἔθος ἔθεος (n, 3) custom, habit ~ethology
ἐλπίζω (mid, pf) hope, expect; (act) cause to do so (rare) ~voluptuary
ἐννοέω consider
ἐνταῦθα there, here
εὔκολος contented
εὐμενής kind
εὔνοος kindly; favorable
ἡσυχῇ quietly; somewhat
ἵλεως propitious, gracious
καταγιγνώσκω judge negatively
κοινωνός partner
λογίζομαι reckon, consider
οἰκεῖος household, familiar, proper
οἰκέω inhabit ~economics
πόσος how many, much, far?
ῥᾳστώνη mild temperament; ease, a break
σπουδαῖος quick, active; excellent
συγκρίνω (ῑ) combine; decree
συνάπτω join, partake; adjoin; consult; fight ~haptic
ὑπάγω lead under the yoke, lead away from ~demagogue
φροντίζω consider, ponder
φύσις -εως (f) nature (of a thing) ~physics
φύω produce, beget; clasp ~physics

ἠσθανόμην ὅτι ἡσυχῇ καταγινώσκει ἡμῶν. ταῦτα μὲν οὖν ἐπὶ τοῦ σπουδαίου, ἐφ᾽ ἡμῶν δὲ πόσα ἄλλα ἐστί, δι᾽ ἃ πολὺς ὁ ἀπαλλακτιῶν ἡμῶν. τοῦτο οὖν ἐννοήσεις ἀποθνῄσκων καὶ εὐκολώτερον ἐξελεύσῃ, λογιζόμενος· ἐκ τοιούτου βίου ἀπέρχομαι, ἐν ᾧ αὐτοὶ οἱ κοινωνοί, ὑπὲρ ὧν τὰ τοσαῦτα ἠγωνισάμην, ηὐξάμην, ἐφρόντισα, αὐτοὶ ἐκεῖνοι θέλουσί με ὑπάγειν, ἄλλην τινὰ τυχὸν ἐκ τούτου ῥᾳστώνην ἐλπίζοντες. τί ἂν οὖν τις ἀντέχοιτο τῆς ἐνταῦθα μακροτέρας διατριβῆς; μὴ μέντοι διὰ τοῦτο ἔλαττον εὐμενὴς αὐτοῖς ἄπιθι, ἀλλὰ τὸ ἴδιον ἔθος διασῴζων, φίλος καὶ εὔνους καὶ ἵλεως· καὶ μὴ πάλιν ὡς ἀποσπώμενος, ἀλλ᾽ ὥσπερ ἐπὶ τοῦ εὐθανατοῦντος εὐκόλως τὸ ψυχάριον ἀπὸ τοῦ σώματος ἐξειλεῖται, τοιαύτην καὶ τὴν ἀπὸ τούτων ἀποχώρησιν δεῖ γίνεσθαι· καὶ γὰρ τούτοις ἡ φύσις συνῆψε καὶ συνέκρινεν, ἀλλὰ νῦν διαλύει. διαλύομαι ὡς ἀπὸ οἰκείων μέν, οὐ μὴν ἀνθελκόμενος ἀλλ᾽ ἀβιάστως· ἓν γὰρ καὶ τοῦτο τῶν κατὰ φύσιν.

ἠσθανόμην ὅτι | quietly; somewhat ταγινώσκει ἡμῶν. ταῦτα μὲν οὖν ἐπὶ τοῦ | quick, active; excellent ἐφ᾽ ἡμῶν δὲ | how many, much, far? δι᾽ ἃ πολὺς ὁ | wish to get rid of ἡμῶν. τοῦτο οὖν ἐννοήσεις ἀποθνήσκων καὶ | contented ἐξελεύσῃ, | reckon, consider ἐκ τοιούτου βίου ἀπέρχομαι, ἐν ᾧ αὐτοὶ οἱ | partner ὑπὲρ ὧν τὰ τοσαῦτα | contend, exert oneself ηὐξάμην, | consider, ponder αὐτοὶ ἐκεῖνοι θέλουσί με | lead ἄλλην τινὰ τυχὸν ἐκ τούτου | mild temperament; ease, a break (mid, pf) hope, expect; (act) cause to do so (rare) | hold up as protection against | there, here μακροτέρας | activity, waste of time μὴ μέντοι διὰ τοῦτο ἔλαττον | kind αὐτοῖς ἄπιθι, ἀλλὰ τὸ ἴδιον | custom, habit | preserve through φίλος καὶ εὔνους καὶ | propitious, gracious μὴ πάλιν ὡς | tear/drag away ἀλλ᾽ ὥσπερ ἐπὶ τοῦ εὐθανατοῦντος | contented τὸ ψυχάριον ἀπὸ τοῦ σώματος ἐξειλεῖται, τοιαύτην καὶ τὴν ἀπὸ τούτων ἀποχώρησιν δεῖ γίνεσθαι· καὶ γὰρ τούτοις ἡ | nature (of a thing) | join, partake; adjoin; consult; fight καὶ | combine; decree ἀλλὰ νῦν | break up; relax, weaken | break up; relax, weaken ὡς ἀπὸ οἰκείων μέν, οὐ μὴν ἀνθελκόμενος ἀλλ᾽ ἀβιάστως· ἓν γὰρ καὶ τοῦτο τῶν κατὰ φύσιν.

enough that in his heart, he did much condemn us.' Thus will they speak of the virtuous. But as for us, alas I how many things be there, for which there be many that glad would be to be rid of us. This therefore if thou shalt think of whensoever thou diest, thou shalt die the more willingly, when thou shalt think with thyself; I am now to depart from that world, wherein those that have been my nearest friends and acquaintances, they whom I have so much suffered for, so often prayed for, and for whom I have taken such care, even they would have me die, hoping that after my death they shall live happier, than they did before. What then should any man desire to continue here any longer? Nevertheless, whensoever thou diest, thou must not be less kind and loving unto them for it; but as before, see them, continue to be their friend, to wish them well, and meekly, and gently to carry thyself towards them, but yet so that on the other side, it make thee not the more unwilling to die. But as it fareth with them that die an easy quick death, whose soul is soon separated from their bodies, so must thy separation from them be. To these had nature joined and annexed me: now she parts us; I am ready to depart, as from friends and kinsmen, but yet without either reluctancy or compulsion. For this also is according to Nature.

XXXVII. Use thyself; as often, as thou seest any

vocabulary
ἀναφέρω bring up ∼bear
ἐθίζω accustom
ἔνδον in the house of; within
ἐξετάζω inspect, interrogate, estimate
ἡνίοχος rein holder
ἴσχω restrain, hold back ∼ischemia
κάλαμος reed
κερκίς -τος (f) weaver's shuttle
κινέω (ῑ) set in motion, move, remove ∼kinetic
μηδέποτε never
μόριον piece, member; part of speech
ὄφελος -εος (n, 3) a use, a help
περίκειμαι set about, cover, be a profit
προσφυής attached to, part of
σαυτοῦ yourself
σκέπαρνον adze
χωρίς separately; except, other than ∼heir

10.37

Ἔθισον ἐπὶ παντός, ὡς οἷόν τε, τοῦ πρασσομένου ὑπό τινος ἐπιζητεῖν κατὰ σαυτόν· οὗτος τοῦτο ἐπὶ τί ἀναφέρει; ἄρχου δὲ ἀπὸ σαυτοῦ καὶ σαυτὸν πρῶτον ἐξέταζε.

10.38

Μέμνησο ὅτι τὸ νευροσπαστοῦν ἐστιν ἐκεῖνο τὸ ἔνδον ἐγκεκρυμμένον· ἐκεῖνο ῥητορεία, ἐκεῖνο ζωή, ἐκεῖνο, εἰ δεῖ εἰπεῖν, ἄνθρωπος. μηδέποτε συμπεριφαντάζου τὸ περικείμενον ἀγγειῶδες καὶ τὰ ὀργάνια ταῦτα τὰ περιπεπλασμένα· ὅμοια γάρ ἐστι σκεπάρνῳ, μόνον διαφέροντα, καθότι προσφυῆ ἐστιν. ἐπεί τοι οὐ μᾶλλόν τι τούτων ὄφελός ἐστι τῶν μορίων χωρὶς τῆς κινούσης καὶ ἰσχούσης αὐτὰ αἰτίας, ἢ τῆς κερκίδος τῇ ὑφαντρίᾳ καὶ τοῦ καλάμου τῷ γράφοντι καὶ τοῦ μαστιγίου τῷ ἡνιόχῳ.

10.37

|accustom ἐπὶ παντός, ὡς οἷόν τε, τοῦ πρασσομένου ὑπό τινος ἐπιζητεῖν κατὰ |yourself οὗτος τοῦτο ἐπὶ τί |bring up , ἄρχου δὲ ἀπὸ |yourself καὶ |yourself πρῶτον |inspect, interrogate, estimate

10.38

Μέμνησο ὅτι τὸ νευροσπαστοῦν ἐστιν ἐκεῖνο τὸ |in the house of; within ἐγκεκρυμμένον· ἐκεῖνο ῥητορεία, ἐκεῖνο ζωή, ἐκεῖνο, εἰ δεῖ εἰπεῖν, ἄνθρωπος. |never συμπεριφαντάζου τὸ |set about, cover, be a profit ἰγγειῶδες καὶ τὰ ὀργάνια ταῦτα τὰ περιπεπλασμένα· ὅμοια γάρ ἐστι |adze , μόνον διαφέροντα, καθότι |attached to, part of ᾽τεί τοι οὐ μᾶλλόν τι τούτων |a use, a help . τῶν |piece, member; part of speech |separately; except, other than |move, remove καὶ |hold back αὐτὰ αἰτίας, ἢ τῶν |weaver's shuttle ῆ᾽ ιντρίᾳ καὶ τοῦ |reed τῷ γράφοντι καὶ τοῦ μαστιγίου τῷ |rein holder

man do anything, presently (if it be possible) to say unto thyself, What is this man's end in this his action? But begin this course with thyself first of all, and diligently examine thyself concerning whatsoever thou doest.

XXXVIII. Remember, that that which sets a man at work, and hath power over the affections to draw them either one way, or the other way, is not any external thing properly, but that which is hidden within every man's dogmata, and opinions: That, that is rhetoric; that is life; that (to speak true) is man himself. As for thy body, which as a vessel, or a case, compasseth thee about, and the many and curious instruments that it hath annexed unto it, let them not trouble thy thoughts. For of themselves they are but as a carpenter's axe, but that they are born with us, and naturally sticking unto us. But otherwise, without the inward cause that hath power to move them, and to restrain them, those parts are of themselves of no more use unto us, than the shuttle is of itself to the weaver, or the pen to the writer, or the whip to the coachman.

11

I.

vocabulary
ἀπέχω ward off, drive off, refrain, be at some distance
ἀτελής incomplete, endless; invalid, for free
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
ἐκτείνω stretch out ∼tend
ἐπίσταμαι know how, understand ∼station
ἐφίστημι set; (mp) come/be near, direct, stop ∼station
ζῷον being, animal; picture
θεωρέω be sent to consult an oracle; observe, contemplate
καρπόω bear fruit; harvest it
καταλαμβάνω seize, understand, catch, overtake; (mp) happen ∼epilepsy
κενός empty, vain
ὁποῖος whatever kind
ὅπου where
ὄρχησις dancing
πέρας -τος (n, 3) cord; bound, crux, outcome ∼prove
περιέρχομαι go around; come next to
περισσός prodigious, superfluous
πλήρης full, complete; (+gen) full of ∼plethora
πρᾶξις -εως (f) result, business ∼practice
προτίθημι set before ∼thesis
σχῆμα -τος (n, 3) form, figure
ὑπόκρισις -εως (f) answer; acting, hypocrisy
φυτός natural

11

11.1

Τὰ ἴδια τῆς λογικῆς ψυχῆς· ἑαυτὴν ὁρᾷ, ἑαυτὴν διαρθροῖ, ἑαυτὴν ὁποίαν ἂν βούληται ποιεῖ, τὸν καρπὸν ὃν φέρει αὐτὴ καρποῦται τοὺς γὰρ τῶν φυτῶν καρποὺς καὶ τὸ ἀνάλογον ἐπὶ τῶν ζῴων ἄλλοι καρποῦνται, τοῦ ἰδίου τέλους τυγχάνει, ὅπου ἂν τὸ τοῦ βίου πέρας ἐπιστῇ, οὐχ ὥσπερ ἐπὶ ὀρχήσεως καὶ ὑποκρίσεως καὶ τῶν τοιούτων ἀτελὴς γίνεται ἡ ὅλη πρᾶξις, ἐάν τι ἐγκόψῃ, ἀλλ᾽ ἐπὶ παντὸς μέρους καὶ ὅπου ἂν καταληφθῇ, πλῆρες καὶ ἀπροσδεὲς ἑαυτῇ τὸ προτεθὲν ποιεῖ, ὥστε εἰπεῖν· ἐγὼ ἀπέχω τὰ ἐμά.

Ἔτι δὲ περιέρχεται τὸν ὅλον κόσμον καὶ τὸ περὶ αὐτὸν κενὸν καὶ τὸ σχῆμα αὐτοῦ καὶ εἰς τὴν ἀπειρίαν τοῦ αἰῶνος ἐκτείνεται καὶ τὴν περιοδικὴν παλιγγενεσίαν τῶν ὅλων ἐμπεριλαμβάνει καὶ περινοεῖ καὶ θεωρεῖ ὅτι οὐδὲν νεώτερον ὄψονται οἱ μεθ᾽ ἡμᾶς οὐδὲ περιττότερον εἶδον οἱ

11

11.1

Τὰ ἴδια τῆς λογικῆς ψυχῆς· ἑαυτὴν ὁρᾷ, ἑαυτὴν διαρθροῖ, ἑαυτὴν |whatever kind ὕληται ποιεῖ, τὸν καρπὸν ὃν φέρει αὐτὴ |bear fruit; harvest it τοὺς γὰρ τῶν φυτῶν καρποὺς καὶ τὸ ἀνάλογον ἐπὶ τῶν ζῴων ἄλλοι |bear fruit; harvest it τοῦ ἰδίου τέλους τυγχάνει, |where ἵν᾽ τὸ τοῦ βίου πέρας ἐπιστῇ, οὐχ ὥσπερ ἐπὶ |dancing καὶ |answer; acting, hypocrisy καὶ τῶν τοιούτων |incomplete, endless; invalid, for free result, business ἐάν τι ἐγκόψῃ, ἀλλ᾽ ἐπὶ παντὸς μέρους καὶ |where ἂν |seize, understand, catch, overtake; happen full, complete; (+gen) full of (mp) ἀπροσδεὲς ἑαυτῇ τὸ |set before ποιεῖ, ὥστε εἰπεῖν· ἐγὼ |ward off, drive off, refrain, be at some distance

Ἔτι δὲ |go around; come next to τὸν ὅλον κόσμον καὶ τὸ περὶ αὐτὸν |empty, vain τὸ |form, figure αὐτοῦ καὶ εἰς τὴν ἀπειρίαν τοῦ αἰῶνος |stretch out καὶ τὴν περιοδικὴν παλιγγενεσίαν τῶν ὅλων ἐμπεριλαμβάνει καὶ περινοεῖ καὶ |be sent to consult an oracle; observe, contemplate νεώτερον ὄψονται οἱ μεθ᾽ ἡμᾶς οὐδὲ |prodigious, superfluous εἶδον οἱ

The natural properties, and privileges of a reasonable soul are: That she seeth herself; that she can order, and compose herself: that she makes herself as she will herself: that she reaps her own fruits whatsoever, whereas plants, trees, unreasonable creatures, what fruit soever (be it either fruit properly, or analogically only) they bear, they bear them unto others, and not to themselves. Again; whensoever, and wheresoever, sooner or later, her life doth end, she hath her own end nevertheless. For it is not with her, as with dancers and players, who if they be interrupted in any part of their action, the whole action must needs be imperfect: but she in what part of time or action soever she be surprised, can make that which she hath in her hand whatsoever it be, complete and full, so that she may depart with that comfort, 'I have lived; neither want I anything of that which properly did belong unto me.' Again, she compasseth the whole world, and penetrateth into the vanity, and mere outside (wanting substance and solidity) of it, and stretcheth herself unto the infiniteness of eternity; and the revolution or restoration of all things after a certain period of time, to the same state and place as before, she fetcheth about, and doth comprehend in herself; and considers withal, and sees clearly this, that neither they that shall follow us, shall see any new thing, that we have not seen, nor they that went before, anything more

vocabulary
αἰδώς awe, shame, respect; genitals
ἀρετή goodness, excellence
βίος life ∼biology
δικαιοσύνη justice
ἐμμελής harmonious
ἡττάομαι (pass) be weaker, be overcome; (active) defeat
καταμερίζω cut up; distribute
καταφρονέω scorn; think of
καταφρόνησις -τος (f) contempt; disregard ∼frenzy
κίνησις -εως (ῑι, f) motion
μεταφέρω transfer; change
ὀρθός upright, straight; correct, just ∼orthogonal
ὄρχησις dancing
παγκράτιον 'all-in' contest
πλησίος near, neighboring
προτιμάω (ῑ) prefer, pay attention to
σεαυτοῦ yourself
τρέχω run, spin
φθόγγος voice ∼diphthong
χωρίς separately; except, other than ∼heir

πρὸ ἡμῶν, ἀλλὰ τρόπον τινὰ ὁ τεσσαρακοντούτης, ἐὰν νοῦν ὁποσονοῦν ἔχῃ, πάντα τὰ γεγονότα καὶ τὰ ἐσόμενα ἑώρακε κατὰ τὸ ὁμοειδές. ἴδιον δὲ λογικῆς ψυχῆς καὶ τὸ φιλεῖν τοὺς πλησίον καὶ ἀλήθεια καὶ αἰδὼς καὶ τὸ μηδὲν ἑαυτῆς προτιμᾶν, ὅπερ ἴδιον καὶ νόμου· οὕτως ἄρ᾽ οὐδὲν διήνεγκε λόγος ὀρθὸς καὶ λόγος δικαιοσύνης.

11.2

Ὠιδῆς ἐπιτερποῦς καὶ ὀρχήσεως καὶ παγκρατίου καταφρονήσεις, ἐὰν τὴν μὲν ἐμμελῆ φωνὴν καταμερίσῃς εἰς ἕκαστον τῶν φθόγγων καὶ καθ᾽ ἕνα πύθῃ σεαυτοῦ, εἰ τούτου ἧττων εἶ· διατραπήσῃ γάρ· ἐπὶ δὲ ὀρχήσεως τὸ ἀνάλογον ποιήσας καθ᾽ ἑκάστην κίνησιν ἢ σχέσιν, τὸ δ᾽ αὐτὸ καὶ ἐπὶ τοῦ παγκρατίου. ὅλως οὖν, χωρὶς ἀρετῆς καὶ τῶν ἀπ᾽ ἀρετῆς, μέμνησο ἐπὶ τὰ κατὰ μέρος τρέχειν καὶ τῇ διαιρέσει αὐτῶν εἰς καταφρόνησιν ἰέναι, τὸ δ᾽ αὐτὸ καὶ ἐπὶ τὸν βίον ὅλον μετάφερε.

πρὸ ἡμῶν, ἀλλὰ τρόπον τινὰ ὁ τεσσαρακοντούτης, ἐὰν νοῦν ὁποσονοῦν ἔχῃ, πάντα τὰ γεγονότα καὶ τὰ ἐσόμενα ἑώρακε κατὰ τὸ ὁμοειδές. ἴδιον δὲ λογικῆς ψυχῆς καὶ τὸ φιλεῖν τοὺς |near καὶ |truth καὶ |awe, shame, respect; genitals μηδὲν ἑαυτῆς |prefer, pay attention to ὅπερ ἴδιον καὶ νόμου· οὕτως ἄρ᾽ οὐδὲν διήνεγκε λόγος |upright, straight; justice correct, just

11.2

Ὠιδῆς ἐπιτερποῦς καὶ |dancing καὶ |'all-in' contest καταφρονήσεις, ἐὰν τὴν μὲν |harmonious νὴν |cut up; distribute εἰς ἕκαστον τῶν |voice καὶ καθ᾽ ἕνα πύθῃ |yourself εἰ τούτου ἥττων εἶ· διατραπήσῃ γάρ· ἐπὶ δὲ |dancing τὸ ἀνάλογον ποιήσας καθ᾽ ἑκάστην |motion ἢ σχέσιν, τὸ δ᾽ αὐτὸ καὶ ἐπὶ τοῦ |'all-in' contest ὅλως οὖν, |separately; except, other than |excellence καὶ τῶν ἀπ᾽ |excellence, ἐμνησο ἐπὶ τὰ κατὰ μέρος |run, spin καὶ τῇ διαιρέσει αὐτῶν εἰς |contempt; disregard ἰέναι, τὸ δ᾽ αὐτὸ καὶ ἐπὶ τὸν |life ὅλον |transfer; change

than we: but that he that is once come to forty (if he have any wit at all) can in a manner (for that they are all of one kind) see all things, both past and future. As proper is it, and natural to the soul of man to love her neighbour, to be true and modest; and to regard nothing so much as herself: which is also the property of the law: whereby by the way it appears, that sound reason and justice comes all to one, and therefore that justice is the chief thing, that reasonable creatures ought to propose unto themselves as their end.

II. A Pleasant song or dance; the Pancratiast's exercise, sports that thou art wont to be much taken with, thou shalt easily contemn; if the harmonious voice thou shalt divide into so many particular sounds whereof it doth consist, and of every one in particular shall ask thyself; whether this or that sound is it, that doth so conquer thee. For thou wilt be ashamed of it. And so for shame, if accordingly thou shalt consider it, every particular motion and posture by itself: and so for the wrestler's exercise too. Generally then, whatsoever it be, besides virtue, and those things that proceed from virtue that thou art subject to be much affected with, remember presently thus to divide it, and by this kind of division, in each particular to attain unto the contempt of the whole. This thou must transfer and

vocabulary
ἀπαντάω encounter, come upon
ἀπολύω loose, free from ∼loose
ἀτράγῳδος not tragic
ἑτοῖμος ready; fulfilled
ἤτοι truly; either, or
θεώρημα -τος (n, 3) sight; theory
κατασκευή fixed assets; condition
κρίσις -εως (f) decision, issue
μηδαμοῦ nowhere
οὐκοῦν not so?; and so
παράγω deflect; bring forward
σβέννυμι (ῠ) extinguish, go out
σεμνός revered, holy
σκεδάννυμι (ῠ) shed, disperse
συμμένω hold together; hold to an agreement
τέχνη craft, art, plan, contrivance ∼technology
τραγῳδία tragedy, serious poem
φύσις -εως (f) nature (of a thing) ∼physics
ψιλός (ῑ) naked, bare ∼epsilon
ὠφελέω help, be useful

11.3

Οἵα ἐστὶν ἡ ψυχὴ ἡ ἕτοιμος, ἐὰν ἤδη ἀπολυθῆναι δέῃ τοῦ σώματος καὶ ἤτοι σβεσθῆναι ἢ σκεδασθῆναι ἢ συμμεῖναι. τὸ δὲ ἕτοιμον τοῦτο ἵνα ἀπὸ ἰδικῆς κρίσεως ἔρχηται, μὴ κατὰ ψιλὴν παράταξιν ὡς οἱ Χριστιανοί, ἀλλὰ λελογισμένως καὶ σεμνῶς καὶ ὥστε καὶ ἄλλον πεῖσαι, ἀτραγῴδως.

11.4

Πεποίηκά τι κοινωνικῶς· οὐκοῦν ὠφέλημαι. τοῦτο ἵνα ἀεὶ πρόχειρον ἀπαντᾷ, καὶ μηδαμοῦ παύου.

11.5

Τίς σου ἡ τέχνη; ἀγαθὸν εἶναι. τοῦτο δὲ πῶς καλῶς γίνεται ἢ ἐκ θεωρημάτων, τῶν μὲν περὶ τῆς τοῦ ὅλου φύσεως, τῶν δὲ περὶ τῆς ἰδίας τοῦ ἀνθρώπου κατασκευῆς.

11.6

Πρῶτον αἱ τραγῳδίαι παρήχθησαν ὑπομνηστικαὶ τῶν

11.3

Οἷα ἐστὶν ἡ ψυχὴ ἡ ἕτοιμος, ἐὰν ἤδη |loose, free from ἤ τοῦ σώματος καὶ |truly; either or |extinguish, go out |shed, disperse ἢ |hold together; an agreement hold to τὸ δὲ ἕτοιμον τοῦτο ἵνα ἀπὸ ἰδικῆς |decision, issue ἔρχηται, μὴ κατὰ |naked, bare πάταξιν ὡς οἱ Χριστιανοί, ἀλλὰ λελογισμένως καὶ |revered, holy ὥστε καὶ ἄλλον πεῖσαι,

|not tragic

11.4

Πεποίηκά τι κοινωνικῶς· |not so?; and so |help, be useful τοῦτο ἵνα ἀεὶ πρόχειρον |encounter, come upon |nowhere παύου.

11.5

Τίς σου ἡ |craft ἀγαθὸν εἶναι. τοῦτο δὲ πῶς καλῶς γίνεται ἢ ἐκ |sight; theory τῶν μὲν περὶ τῆς τοῦ ὅλου |nature (of a thing) περὶ τῆς ἰδίας τοῦ ἀνθρώπου |fixed condition assets;

11.6

Πρῶτον αἱ |tragedy, serious poem |deflect; forward bring ὑπομνηστικαὶ τῶν

apply to thy whole life also.

III. That soul which is ever ready, even now presently (if need be) from the body, whether by way of extinction, or dispersion, or continuation in another place and estate to be separated, how blessed and happy is it! But this readiness of it, it must proceed, not from an obstinate and peremptory resolution of the mind, violently and passionately set upon Opposition, as Christians are wont; but from a peculiar judgment; with discretion and gravity, so that others may be persuaded also and drawn to the like example, but without any noise and passionate exclamations.

IV. Have I done anything charitably? then am I benefited by it. See that this upon all occasions may present itself unto thy mind, and never cease to think of it. What is thy profession? to be good. And how should this be well brought to pass, but by certain theorems and doctrines; some Concerning the nature of the universe, and some Concerning the proper and particular constitution of man?

V. Tragedies were at first brought in and instituted, to put men in mind of worldly chances and casualties: that these things in

vocabulary
ἀγνοέω be ignorant of ~gnostic
ἀμελέω disregard; (impers.) of course
ἀρχαῖος ancient, from the beginning ~oligarch
ἄχθομαι be burdened with
ἄχρηστος useless, unprofitable
βίος life ~biology
δρᾶμα deed, business, drama
ἐφίστημι set; (mp) come/be near, direct, stop ~station
θερίζω reap, harvest
θυμόω (ŏ) anger
ἰός arrow
ἰωή a rush, a sweep
κράζω croak, scream
κωμῳδία comedy
μίμησις -τος (ĭι, f) imitation, representation
παράγω deflect; bring forward
παραλαμβάνω receive, undertake, associate with
παρρησία speaking freely
περαίνω finish, accomplish
ποίησις -εως (f) creation
πότε when?
σκηνή tent; stage
στάχυς head of grain
τραγῳδία tragedy, serious poem
ὑπορρέω infiltrate
φύω produce, beget; clasp ~physics
χρήσιμος useful
ψυχαγωγέω (ŏ) evoke spirits; beguile

συμβαινόντων καὶ ὅτι ταῦτα οὕτως πέφυκε γίνεσθαι καὶ ὅτι, οἷς ἐπὶ τῆς σκηνῆς ψυχαγωγεῖσθε, τούτοις μὴ ἄχθεσθε ἐπὶ τῆς μείζονος σκηνῆς· ὁρᾶτε γὰρ ὅτι οὕτως δεῖ ταῦτα περαίνεσθαι καὶ ὅτι φέρουσιν αὐτὰ καὶ οἱ κεκραγότες· ἰὼ Κιθαιρών. *᾽ καὶ λέγεται δέ τινα ὑπὸ τῶν τὰ δράματα ποιούντων χρησίμως· οἷόν ἐστιν ἐκεῖνο μάλιστα· εἰ δ᾽ ἠμελήθην ἐκ θεῶν καὶ παῖδ᾽ ἐμώ, ἔχει λόγον καὶ τοῦτο· καὶ πάλιν· τοῖς πράγμασιν γὰρ οὐχὶ θυμοῦσθαι· καί· βίον θερίζειν ὥστε κάρπιμον στάχυν·*

Καὶ *ὅσα τοιαῦτα. μετὰ δὲ τὴν τραγῳδίαν ἡ ἀρχαία κωμῳδία παρήχθη, παιδαγωγικὴν παρρησίαν ἔχουσα καὶ τῆς ἀτυφίας οὐκ ἀχρήστως δι᾽ αὐτῆς τῆς εὐθυρρημοσύνης ὑπομιμνήσκουσα· πρὸς οἷόν τι καὶ Διογένης ταυτὶ παρελάμβανε. μετὰ ταύτην ἡ μέση κωμῳδία καὶ λοιπὸν ἡ νέα πρὸς τί ποτε παρείληπται, ἢ κατ᾽ ὀλίγον ἐπὶ τὴν ἐκ μιμήσεως φιλοτεχνίαν ὑπερρύη, ἐπίστησον. ὅτι μὲν γὰρ λέγεται καὶ ὑπὸ τούτων τινὰ χρήσιμα οὐκ ἀγνοεῖται, ἀλλὰ ἡ ὅλη ἐπιβολὴ τῆς τοιαύτης ποιήσεως καὶ δραματουργίας*

συμβαινόντων καὶ ὅτι ταῦτα οὕτως πέφυκε γίνεσθαι καὶ

ὅτι, οἷς ἐπὶ τῆς |tent; stage |evoke spirits; be-, τούτοις μὴ |be burdened with

ἐπὶ τῆς μείζονος |tent; stage ὁρᾶτε γὰρ ὅτι οὕτως δεῖ ταῦτα

|finish, accomplish καὶ ὅτι φέρουσιν αὐτὰ καὶ οἱ |croak, scream ἰὼ

Κιθαιρών. ᾽ καὶ λέγεται δέ τινα ὑπὸ τῶν τὰ |deed, business, drama

ποιούντων |useful οἷόν ἐστιν ἐκεῖνο μάλιστα· εἰ δ᾽

|disregard ἐκ θεῶν καὶ παῖδ᾽ ἐμώ, ἔχει λόγον καὶ τοῦτο·

καὶ πάλιν· τοῖς πράγμασιν γὰρ οὐχὶ |anger καί· |life

|reap, harvest ὥστε κάρπιμον |head of grain

Καὶ ὅσα τοιαῦτα. μετὰ δὲ τὴν |tragedy, serious poem ἡ |ancient, from the beginning

|comedy |deflect; bring ιδαγωγικὴν |speaking freely ἔχουσα καὶ

τῆς ἀτυφίας οὐκ |useless, unprofitable δι᾽ αὐτῆς τῆς εὐθυρρημοσύνης

ὑπομιμνήσκουσα· πρὸς οἷόν τι καὶ Διογένης ταυτὶ

|receive, undertake, associate with ετὰ ταύτην ἡ μέση |comedy καὶ λοιπὸν

ἡ νέα πρὸς τί ποτε |receive, undertake, associate with ατ᾽ ὀλίγον ἐπὶ τὴν ἐκ

|imitation, representation ᾽οτεχνίαν |infiltrate , |set; (mp) come/be near, direct, stop μὲν γὰρ

λέγεται καὶ ὑπὸ τούτων τινὰ |useful ᾽ούκ |be ignorant of ᾽λὰ

ἡ ὅλη ἐπιβολὴ τῆς τοιαύτης |creation καὶ δραματουργίας

the ordinary course of nature did so happen: that men that were much pleased and delighted by such accidents upon this stage, would not by the same things in a greater stage be grieved and afflicted: for here you see what is the end of all such things; and that even they that cry out so mournfully to Cithaeron, must bear them for all their cries and exclamations, as well as others. And in very truth many good things are spoken by these poets; as that (for example) is an excellent passage: 'But if so be that I and my two children be neglected by the Gods, they have some reason even for that,' &c. And again, 'It will but little avail thee to storm and rage against the things themselves,' &c. Again, 'To reap one's life, as a ripe ear of corn;' and whatsoever else is to be found in them, that is of the same kind. After the tragedy, the ancient comedy was brought in, which had the liberty to inveigh against personal vices; being therefore through this her freedom and liberty of speech of very good use and effect, to restrain men from pride and arrogancy. To which end it was, that Diogenes took also the same liberty. After these, what were either the Middle, or New Comedy admitted for, but merely, (Or for the most part at least) for the delight and pleasure of curious and excellent imitation? 'It will steal away; look to it,' &c. Why,

vocabulary
ἀγνοέω be ignorant of ~gnostic
ἀποβλέπω stare at, adore
ἀποκόπτω cut off
ἀποπίπτω fall off ~petal
ἀποστρέφω turn back, turn off course ~atrophy
ἀποσχίζω sever
ἀποτέμνω cut off, sever ~tonsure
βίος life ~biology
βιόω live; (mp) make a living ~biology
ἐναργής visible, clear ~Argentina
ἔξειμι go forth; is possible ~ion
ἐπιτήδειος fit, suitable
κλάδος branch, shoot
κοινωνία association
μισέω (ῑ) hate, wish to prevent ~misogyny
πλησίος near, neighboring
προσεχής close
προσπίπτω attack; befall; kow-tow
σκοπός (f) lookout, overseer, spy, target ~telescope
συμφύω pull together, mend
συνίστημι unite; confront in battle ~station
ὑπόθεσις -εως (f) proposal; subject; hypothesis
φιλοσοφέω philosophize, study
φυτός natural
χωρίζω divide; distinguish, pull down

πρὸς τίνα ποτὲ σκοπὸν ἀπέβλεψεν;

11.7

Πῶς *ἐναργὲς προσπίπτει τὸ μὴ εἶναι ἄλλην βίου ὑπόθεσιν εἰς τὸ φιλοσοφεῖν οὕτως ἐπιτήδειον ὡς ταύτην, ἐν ᾗ νῦν ὢν τυγχάνεις.*

11.8

Κλάδος *τοῦ προσεχοῦς κλάδου ἀποκοπεὶς οὐ δύναται μὴ καὶ τοῦ ὅλου φυτοῦ ἀποκεκόφθαι. οὕτω δὴ καὶ ἄνθρωπος ἑνὸς ἀνθρώπου ἀποσχισθεὶς ὅλης τῆς κοινωνίας ἀποπέπτωκε. κλάδον μὲν οὖν ἄλλος ἀποκόπτει· ἄνθρωπος δὲ αὐτὸς ἑαυτὸν τοῦ πλησίον χωρίζει μισήσας καὶ ἀποστραφείς, ἀγνοεῖ δὲ ὅτι καὶ τοῦ ὅλου πολιτεύματος ἅμα ἀποτέτμηκεν ἑαυτόν. πλὴν ἐκεῖνό γε δῶρον τοῦ συστησαμένου τὴν κοινωνίαν Διός· ἔξεστι γὰρ ἡμῖν πάλιν συμφῦναι τῷ προσεχεῖ καὶ πάλιν τοῦ ὅλου συμπληρωτικοῖς γενέσθαι. πλεονάκις μέντοι γινόμενον τὸ κατὰ τὴν τοιαύτην διαίρεσιν δυσένωτον καὶ*

πρὸς τίνα ποτὲ |lookout |stare at, adore

11.7

Πῶς |visible, clear |attack; befall; τὸ μὴ εἶναι ἄλλην βίου |proposal; subject; hypothesis εἰς τὸ |philosophize, study οὕτως |fit, suitable ὡς ταύτην, ἐν ᾗ νῦν ὢν τυγχάνεις.

11.8

|branch, shoot τοῦ |close |branch, shoot |cut off οὐ δύναται μὴ καὶ τοῦ ὅλου φυτοῦ |cut off οὕτω δὴ καὶ ἄνθρωπος ἑνὸς ἀνθρώπου |sever ὅλης τῆς |association |fall off |branch, shoot μὲν οὖν ἄλλος |cut off ἄνθρωπος δὲ αὐτὸς ἑαυτὸν τοῦ |near |divide; distinguish, pull down |hate καὶ |turn back |be ignorant of καὶ τοῦ ὅλου πολιτεύματος ἅμα |cut off, sever ἑαυτόν. πλὴν ἐκεῖνό γε δῶρον τοῦ |unite; confront in battle τὴν |association Διός· ἔξεστι γὰρ ἡμῖν πάλιν |συμφύω?: pull together, mend; or συμφύω?: pull together, mend |close καὶ πάλιν τοῦ ὅλου συμπληρωτικοῖς γενέσθαι μέλεσι μέλεονάκις μέντοι γινόμενον τὸ κατὰ τὴν τοιαύτην διαίρεσιν δυσένωτον καὶ

no man denies, but that these also have some good things whereof that may be one: but the whole drift and foundation of that kind of dramatical poetry, what is it else, but as we have said?

VI. How clearly doth it appear unto thee, that no other course of thy life could fit a true philosopher's practice better, than this very course, that thou art now already in?

VII. A Branch cut off from the continuity of that which was next unto it, must needs be cut off from the whole tree: so a man that is divided from another man, is divided from the whole society. A branch is cut off by another, but he that hates and is averse, cuts himself off from his neighbour, and knows not that at the same time he divides himself from the whole body, or corporation. But herein is the gift and mercy of God, the Author of this society, in that, once cut off we may grow together and become part of the whole again. But if this happen often the misery is that the further a man is run in this division, the harder he is to be reunited and restored again: and however the branch which, once cut of afterwards was graffed in, gardeners can tell

vocabulary
ἀλλοτριόω estrange from
ἀποκόπτω cut off
ἀποτρέπω divert from ∼trophy
ἀποχωρέω go away from, retreat
ἀσθενής weak
δυσχεραίνω disdain, be annoyed by
ἐνδίδωμι hand over, lend, show, allow
ἐνίστημι install; threaten; block
ἐπιχειρέω do, try, attack ∼chiral
εὐμένεια good will, favor
εὐσταθής well built ∼station
καταπλήσσω be struck with dismay ∼plectrum
κλάδος branch, shoot
κρίσις -εως (f) decision, issue
κωλύω (ῡ) hinder, prevent
ὀρθός upright, straight; correct, just ∼orthogonal
πρᾶξις -εως (f) result, business ∼practice
σεαυτοῦ yourself
συγγενεύς inborn, kin to
συγγενής inborn, kin to
συμμένω hold together; hold to an agreement
ὑγιής sound, profitable ∼hygiene
ὑποτρέω flee ∼tremor
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χαλεπαίνω be violent, rage

δυσαποκατάστατον τὸ ἀποχωροῦν ποιεῖ. ὅλως τε οὐχ ὅμοιος ὁ κλάδος ὁ ἀπ᾽ ἀρχῆς συμβλαστήσας καὶ σύμπνους συμμείνας τῷ μετὰ τὴν ἀποκοπὴν αὖθις ἐγκεντρισθέντι, ὅ τι ποτὲ λέγουσιν οἱ φυτουργοί.

Ὁμοθαμνεῖν μέν, μὴ ὁμοδογματεῖν δέ.

11.9

Οἱ ἐνιστάμενοι προιόντι σοι κατὰ τὸν ὀρθὸν λόγον ὥσπερ ἀπὸ τῆς ὑγιοῦς πράξεως ἀποτρέψαι σε οὐ δυνήσονται, οὕτως μηδὲ τῆς πρὸς αὐτοὺς εὐμενείας ἐκκρουέτωσαν, ἀλλὰ φύλασσε σεαυτὸν ἐπ᾽ ἀμφοτέρων ὁμοίως, μὴ μόνον ἐπὶ τῆς εὐσταθοῦς κρίσεως καὶ πράξεως, ἀλλὰ καὶ ἐπὶ τῆς πρὸς τοὺς κωλύειν ἐπιχειροῦντας ἢ ἄλλως δυσχεραίνοντας πραότητος. καὶ γὰρ τοῦτο ἀσθενές, τὸ χαλεπαίνειν αὐτοῖς, ὥσπερ τὸ ἀποστῆναι τῆς πράξεως καὶ ἐνδοῦναι καταπλαγέντα· ἀμφότεροι γὰρ ἐπίσης λειποτάκται, ὁ μὲν ὑποτρέσας, ὁ δὲ ἀλλοτριωθεὶς πρὸς τὸν φύσει συγγενῆ καὶ φίλον.

δυσαποκατάστατον τὸ |go away, from, retreat ποιεῖ. ὅλως τε οὐχ ὅμοιος ὁ |branch, shoot ὁ ἀπ᾽ ἀρχῆς συμβλαστήσας καὶ σύμπνους |hold together; hold to an agreement ἀ τὴν ἀποκοπὴν αὖθις ἐγκεντρισθέντι, ὅ τι ποτὲ λέγουσιν οἱ φυτουργοί.

Ὁμοθαμνεῖν μέν, μὴ ὁμοδογματεῖν δέ.

11.9

Οἱ |install; threaten; block ὁιόντι σοι κατὰ τὸν |upright, straight; correct, just ὀρθὸν ἀπὸ τῆς |sound, profitable; result, business |divert from σε οὐ δυνήσονται, οὕτως μηδὲ τῆς πρὸς αὐτοὺς |good will, favor μονέτωσαν, ἀλλὰ φύλασσε |yourself ἐπ᾽ ἀμφοτέρων ὁμοίως, μὴ μόνον ἐπὶ τῆς |well built; decision, issue; result, business ἀλλὰ καὶ ἐπὶ τῆς πρὸς τοὺς |hinder, prevent; do, try, attack ἢ ἄλλως |disdain, be annoyed by; be violent, rage πρᾳότητος. καὶ γὰρ τοῦτο |weak, result, business τὸ αὐτοῖς, ὥσπερ τὸ ἀποστῆναι τῆς καὶ |hand over, lend, show, allow; be struck with ἀμφότεροι γὰρ ἐπίσης λειποτακται, ὁ μὲν |flee, ὁ δὲ |estrange from πρὸς τὸν φύσει συγγενῆ καὶ φίλον.

you is not like that which sprouted together at first, and still continued in the unity of the body.

VIII. To grow together like fellow branches in matter of good correspondence and affection; but not in matter of opinions. They that shall oppose thee in thy right courses, as it is not in their power to divert thee from thy good action, so neither let it be to divert thee from thy good affection towards them. But be it thy care to keep thyself constant in both; both in a right judgment and action, and in true meekness towards them, that either shall do their endeavour to hinder thee, or at least will be displeased with thee for what thou hast done. For to fail in either (either in the one to give over for fear, or in the other to forsake thy natural affection towards him, who by nature is both thy friend and thy kinsman) is equally base, and much savouring of the disposition of

vocabulary
ἀπολείπω leave behind, fail ∼eclipse
ἀπολιμπάνω leave behind, fail
ἀρετή goodness, excellence
ἀτρεμέω be calm
γένεσις -εως (f) source, origin ∼genus
γοῦν at least then
δικαιοσύνη justice
ἔνθεν thence, whence
ἐντίθημι load; mp: take to heart ∼thesis
ἡσυχάζω be quiet, rest
ἤτοι truly; either, or
θορυβέω roar, cheer; disturb
κοινός communal, ordinary
κρείσσων more powerful; better
μιμέομαι (ῐ) imitate, represent
οὐκοῦν not so?; and so
τέχνη craft, art, plan, contrivance ∼technology
τεχνικός skillful
τηρέω watch over
ὑφίστημι promise, undertake ∼station
φυγή flight, means of escape ∼fugitive
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χείρων worse, more base, inferior, weaker

11.10

Οὐκ ἔστι χείρων οὐδεμία φύσις καὶ γὰρ αἱ τέχναι τὰς φύσεις μιμοῦνται. εἰ δὲ τοῦτο, ἡ πασῶν τῶν ἄλλων τελεωτάτη καὶ περιληπτικωτάτη φύσις οὐκ ἂν ἀπολείποιτο τῆς τεχνικῆς εὐμηχανίας. πᾶσαι δέ γε τέχναι τῶν κρειττόνων ἕνεκεν τὰ χείρω ποιοῦσιν· οὐκοῦν καὶ ἡ κοινὴ φύσις. καὶ δὴ ἔνθεν μὲν γένεσις δικαιοσύνης, ἀπὸ δὲ ταύτης αἱ λοιπαὶ ἀρεταὶ ὑφίστανται· οὐ γὰρ τηρηθήσεται τὸ δίκαιον, ἐὰν ἤτοι διαφερώμεθα πρὸς τὰ μέσα ἢ εὐεξαπάτητοι καὶ προπτωτικοὶ καὶ μεταπτωτικοὶ ὦμεν.

11.11

Εἰ μὲν Οὐκ ἔρχεται ἐπὶ σὲ τὰ πράγματα ὧν αἱ διώξεις καὶ φυγαὶ θορυβοῦσί σε, ἀλλὰ τρόπον τινὰ αὐτὸς ἐπ᾽ ἐκεῖνα ἔρχῃ· τὸ γοῦν κρῖμα τὸ περὶ αὐτῶν ἡσυχαζέτω κἀκεῖνα μενεῖ ἀτρεμοῦντα καὶ οὔτε διώκων οὔτε φεύγων ὀφθήσῃ.

11.10

Οὐκ ἔστι |worse, more base |nature (of a thing) αἱ |craft τὰς φύσεις |imitate, represent εἰ δὲ τοῦτο, ἡ πασῶν τῶν ἄλλων τελεωτάτη καὶ περιληπτικωτάτη |nature (of a thing) ἀπολείποιτο τῆς |skillful εὐμηχανίας. πᾶσαι δέ γε |craft τῶν κρειττόνων ἕνεκεν τὰ |worse, more base |not so?; and so ἡ |communal, ordinary |nature (of a thing) ἔνθεν μὲν |source, origin |justice , ἀπὸ δὲ ταύτης αἱ λοιπαὶ |excellence |promise, undertake οὐ γὰρ |watch over τὸ δίκαιον, ἐὰν |truly; either, or διαφερώμεθα πρὸς τὰ μέσα ἢ εὐεξαπάτητοι καὶ προπτωτικοὶ καὶ μεταπτωτικοὶ ὦμεν.

11.11

Εἰ μὲν Οὐκ ἔρχεται ἐπὶ σὲ τὰ πράγματα ὧν αἱ διώξεις καὶ |flight, means of escape |roar, cheer; disturb σε, ἀλλὰ τρόπον τινὰ αὐτὸς ἐπ᾽ ἐκεῖνα ἔρχῃ· τὸ |at least then τὸ περὶ αὐτῶν |be quiet, rest κἀκεῖνα μενεῖ |be calm καὶ οὔτε διώκων οὔτε φεύγων ὀφθήσῃ.

a cowardly fugitive soldier.

IX. It is not possible that any nature should be inferior unto art, since that all arts imitate nature. If this be so; that the most perfect and general nature of all natures should in her operation come short of the skill of arts, is most improbable. Now common is it to all arts, to make that which is worse for the better's sake. Much more then doth the common nature do the same. Hence is the first ground of justice. From justice all other virtues have their existence. For justice cannot be preserved, if either we settle our minds and affections upon worldly things; or be apt to be deceived, or rash, and inconstant.

X. The things themselves (which either to get or to avoid thou art put to so much trouble) come not unto thee themselves; but thou in a manner goest unto them. Let then thine own judgment and opinion concerning those things be at rest; and as for the things themselves, they stand still and quiet, without any noise or stir at all; and so shall all pursuing and flying cease.

XI. Then is the soul as Empedocles doth liken it, like unto a sphere or

vocabulary
ἀνέχω raise; mid: endure, submit
γνήσιος born legitimate ∼genus
δείκνυμι (ῡ) show, point out
δεινοπαθέω whine, complain
διατίθημι arrange; set out goods for sale ∼thesis
ἐκτείνω stretch out ∼tend
ἑτοῖμος ready; fulfilled
εὔκαιρος convenient; wealthy
εὐμενής kind
εὔνοος kindly; favorable
καταφρονέω scorn; think of
καταφρόνησις -τος (f) contempt; disregard ∼frenzy
λάμπω shine ∼lamp
μισέω (ῑ) hate, wish to prevent ∼misogyny
οἰκεῖος household, familiar, proper
οἰκέω inhabit ∼economics
παροράω notice; overlook, neglect
προσποιέω give over to; pretend ∼poet
σπείρω sow ∼diaspora
συνιζάνω sink, collapse
συντρέχω rush together
σφαῖρα ball
τείνω stretch, tend ∼tense
φάος φῶς (n, 3) light; salvation; (pl) eyes ∼photon
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
φώς man
χρηστός useful; brave, worthy

11.12

Σφαῖρα ψυχῆς αὐτοειδής, ὅταν μήτε ἐκτείνηται ἐπί τι μήτε ἔσω συντρέχῃ μήτε σπειρᾶται μήτε συνιζάνῃ, ἀλλὰ φωτὶ λάμπηται ᾧ τὴν ἀλήθειαν ὁρᾷ τὴν πάντων καὶ τὴν ἐν αὑτῇ.

11.13

Καταφρονήσει μού τις; ὄψεται. ἐγὼ δὲ ὄψομαι ἵνα μή τι καταφρονήσεως ἄξιον πράσσων ἢ λέγων εὑρίσκωμαι. μισήσει; ὄψεται. ἀλλὰ ἐγὼ εὐμενὴς καὶ εὔνους παντὶ καὶ τούτῳ αὐτῷ ἕτοιμος τὸ παρορώμενον δεῖξαι, οὐκ ὀνειδιστικῶς οὐδὲ ὡς κατεπιδεικνύμενος ὅτι ἀνέχομαι, ἀλλὰ γνησίως καὶ χρηστῶς, οἷος ὁ Φωκίων ἐκεῖνος, εἴ γε μὴ προσεποιεῖτο. τὰ ἔσω γὰρ δεῖ τοιαῦτα εἶναι καὶ ὑπὸ τῶν θεῶν βλέπεσθαι ἄνθρωπον πρὸς μηδὲν ἀγανακτικῶς διατιθέμενον μηδὲ δεινοπαθοῦντα. τί γάρ σοι κακόν, εἰ αὐτὸς νῦν ποιεῖς τὸ τῇ φύσει σου οἰκεῖον καὶ δέχῃ τὸ νῦν τῇ τῶν ὅλων φύσει εὔκαιρον, ἄνθρωπος τεταμένος πρὸς

11.12

|ball ψυχῆς αὐτοειδής, ὅταν μήτε |stretch out ἐπί τι μήτε ἔσω |rush together μήτε |sow μήτε |sink, collapse, ἀλλὰ φωτὶ |shine ᾧ τὴν |truth ὁρᾷ τὴν πάντων καὶ τὴν ἐν αὐτῇ.

11.13

Καταφρονήσει μού τις; ὄψεται. ἐγὼ δὲ ὄψομαι ἵνα μή τι |contempt; disregard ἄξιον πράσσων ἢ λέγων εὑρίσκωμαι. |hate, ὄψεται. ἀλλὰ ἐγὼ |kind καὶ εὔνους παντὶ καὶ τούτῳ αὐτῷ ἕτοιμος τὸ |notice; neglect overlook, |show, οὐκ ὀνειδιστικῶς οὐδὲ ὡς κατεπιδεικνύμενος ὅτι |raise; endure, ἀλλὰ |born legitimate |useful; worthy brave, ὃς ὁ Φωκίων ἐκεῖνος, εἴ γε μὴ |give over to; pretend τὰ ἔσω γὰρ δεῖ τοιαῦτα εἶναι καὶ ὑπὸ τῶν θεῶν βλέπεσθαι ἄνθρωπον πρὸς μηδὲν ἀγανακτικῶς |arrange; set out for sale goods |whine, complain. τί γάρ σοι κακόν, εἰ αὐτὸς νῦν ποιεῖς τὸ τῇ φύσει σου οἰκεῖον καὶ δέχῃ τὸ νῦν τῇ τῶν ὅλων φύσει |convenient; wealthy ἄνθρωπος |stretch, tend πρὸς

globe, when she is all of one form and figure: when she neither greedily stretcheth out herself unto anything, nor basely contracts herself, or lies flat and dejected; but shineth all with light, whereby she does see and behold the true nature, both that of the universe, and her own in particular.

XII. Will any contemn me? let him look to that, upon what grounds he does it: my care shall be that I may never be found either doing or speaking anything that doth truly deserve contempt. Will any hate me? let him look to that. I for my part will be kind and loving unto all, and even unto him that hates me, whom-soever he be, will I be ready to show his error, not by way of exprobation or ostentation of my patience, but ingenuously and meekly: such as was that famous Phocion, if so be that he did not dissemble. For it is inwardly that these things must be: that the Gods who look inwardly, and not upon the outward appearance, may behold a man truly free from all indignation and grief. For what hurt can it be unto thee whatsoever any man else doth, as long as thou mayest do that which is proper and suitable to thine own nature? Wilt not thou (a man wholly appointed to be both what, and as the common good shall require) accept of that which is now seasonable to the nature of the universe?

XIII. They contemn one another, and

vocabulary
αἰσχρός shameful
ἁπλόος single; simple ∼haploid
ἁπλόω spread, unfold
βλέμμα -τος (n, 3) look, glance
γνωρίζω make known, discover
ἐκχέω pour out
ἔραμαι love, aor. fall in love; long for, covet ∼erotic
ἐραστής -οῦ (m, 1) lover, fan
εὐμενής kind
ἦχος noise
καταφρονέω scorn; think of
κίβδηλος bogus
κοινός communal, ordinary
μέτωπον forehead, front
ὄμμα -τος (n, 3) eye
ὀφείλω owe, should, if only
προαιρέω produce; (m) prefer
προλέγω prophecy, proclaim; preselect ∼legion
προσέρχομαι come forward, surrender, come in
προσφέρω present; resemble; add
συμφέρω bring together; be expedient; agree; (mp) happen ∼bear
ὑπερέχω be over; protect
ὑποκατακλίνω (ῑ) lay under, submit

τὸ γίνεσθαι δι᾽ ὅτου δὴ τὸ κοινῇ συμφέρον;

11.14

Ἀλλήλων καταφρονοῦντες ἀλλήλοις ἀρεσκεύονται καὶ ἀλλήλων ὑπερέχειν θέλοντες ἀλλήλοις ὑποκατακλίνονται.

11.15

Ὡς σαπρὸς καὶ κίβδηλος ὁ λέγων· ἐγὼ προῄρημαι ἁπλῶς σοι προσφέρεσθαι. τί ποιεῖς, ἄνθρωπε; τοῦτο οὐ δεῖ προλέγειν. αὐτὸ φανήσεται· ἐπὶ τοῦ μετώπου γεγράφθαι ὀφείλει· εὐθὺς ἡ φωνὴ τοιοῦτον ἠχεῖ, εὐθὺς ἐν τοῖς ὄμμασιν ἐξέχει, ὡς τῶν ἐραστῶν ἐν τῷ βλέμματι πάντα εὐθὺς γνωρίζει ὁ ἐρώμενος. τοιοῦτον ὅλως δεῖ τὸν ἁπλοῦν καὶ ἀγαθὸν εἶναι, οἷον γράσωνα, ἵνα ὁ παραστὰς ἅμα τῷ προσελθεῖν, θέλει οὐ θέλει, αἴσθηται. ἐπιτήδευσις δὲ ἁπλότητος σκάλμη ἐστίν. οὐδέν ἐστιν αἴσχιον λυκοφιλίας· πάντων μάλιστα τοῦτο φεῦγε. ὁ ἀγαθὸς καὶ ἁπλοῦς καὶ εὐμενὴς ἐν τοῖς ὄμμασιν ἔχουσι ταῦτα καὶ οὐ λανθάνει.

τὸ γίνεσθαι δι᾽ ὅτου δὴ τὸ κοινῇ |bring together; be expedient; agree; (mp) happen

11.14

Ἀλλήλων |scorn; think of ἀλλήλοις ἀρεσκεύονται καὶ

ἀλλήλων |be over; protect ντες ἀλλήλοις |lay under, submit

11.15

Ὡς σαπρὸς καὶ |bogus ὁ λέγων· ἐγὼ |produce; (m) prefer

|single; simple σοι |present; resemble; add τί ποιεῖς, ἄνθρωπε; τοῦτο

οὐ δεῖ |prophecy, proclaim; preselect ὐτὸ φανήσεται· ἐπὶ τοῦ |forehead, front

γεγράφθαι |owe, should, if only ωνὴ τοιοῦτον ἠχεῖ, εὐθὺς ἐν

τοῖς |eye |pour out ὺς τῶν ἐραστῶν ἐν τῷ |look, glance

πάντα εὐθὺς |make known, discover ς. τοιοῦτον ὅλως δεῖ

τὸν ἁπλοῦν καὶ ἀγαθὸν εἶναι, οἷον γράσωνα, ἵνα ὁ

παραστὰς ἅμα τῷ |come forward, surrender, come in οὐ θέλει, αἴσθηται.

ἐπιτήδευσις δὲ ἁπλότητος σκάλμη ἐστίν. οὐδέν ἐστιν

|shameful λυκοφιλίας· πάντων μάλιστα τοῦτο φεῦγε. ὁ

ἀγαθὸς καὶ ἁπλοῦς καὶ |kind ἐν τοῖς |eye ἔχουσι

ταῦτα καὶ οὐ λανθάνει.

yet they seek to please one another: and whilest they seek to surpass one another in worldly pomp and greatness, they most debase and prostitute themselves in their better part one to another.

XIV. How rotten and insincere is he, that saith, I am resolved to carry myself hereafter towards you with all ingenuity and simplicity. O man, what doest thou mean! what needs this profession of thine? the thing itself will show it. It ought to be written upon thy forehead. No sooner thy voice is heard, than thy countenance must be able to show what is in thy mind: even as he that is loved knows presently by the looks of his sweetheart what is in her mind. Such must he be for all the world, that is truly simple and good, as he whose arm-holes are offensive, that whosoever stands by, as soon as ever he comes near him, may as it were smell him whether he will or no. But the affectation of simplicity is nowise laudable. There is nothing more shameful than perfidious friendship. Above all things, that must be avoided. However true goodness, simplicity, and kindness cannot so be hidden, but that as we have already said in the very eyes and countenance they

vocabulary
ἄδοξος of bad fame; unexpected
ἀτρεμέω be calm
ἀτρεμής calm, stable
βίος life ∼biology
δύσκολος hard to please; troublesome
ἐμποιέω make inside of ∼poet
ἔξειμι go forth; is possible ∼ion
θεωρέω be sent to consult an oracle; observe, contemplate
κρίσις -εως (f) decision, issue
μεταβάλλω alter, transform
πόθεν from where?
σπεύδω 'push on,' get going, hurry ∼repudiate
συγγνώμη sympathy, leniency
ὑπόκειμαι lie under; be assumed; allow, submit
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

11.16

Κάλλιστα διαζῆν, δύναμις αὕτη ἐν τῇ ψυχῇ, ἐὰν πρὸς τὰ ἀδιάφορά τις ἀδιαφορῇ. ἀδιαφορήσει δέ, ἐὰν ἕκαστον αὐτῶν θεωρῇ διῃρημένως καὶ ὁλικῶς καὶ μεμνημένος ὅτι οὐδὲν αὐτῶν ὑπόληψιν περὶ αὐτοῦ ἡμῖν ἐμποιεῖ οὐδὲ ἔρχεται ἐφ᾽ ἡμᾶς, ἀλλὰ τὰ μὲν ἀτρεμεῖ, ἡμεῖς δέ ἐσμεν οἱ τὰς περὶ αὐτῶν κρίσεις γεννῶντες καὶ οἷον γράφοντες ἐν ἑαυτοῖς, ἐξὸν μὲν μὴ γράφειν, ἐξὸν δέ, κἄν που λάθῃ, εὐθὺς ἐξαλεῖψαι· ὅτι ὀλίγου χρόνου ἔσται ἡ τοιαύτη προσοχὴ καὶ λοιπὸν πεπαύσεται ὁ βίος. τί μέντοι δύσκολον ἄλλως ἔχειν ταῦτα; εἰ μὲν γὰρ κατὰ φύσιν ἐστί, χαῖρε αὐτοῖς καὶ ῥᾴδια ἔστω σοι· εἰ δὲ παρὰ φύσιν, ζήτει τί ἐστί σοι κατὰ τὴν σὴν φύσιν καὶ ἐπὶ τοῦτο σπεῦδε, κἂν ἄδοξον ᾖ· παντὶ γὰρ συγγνώμη τὸ ἴδιον ἀγαθὸν ζητοῦντι.

11.17

Πόθεν ἐλήλυθεν ἕκαστον καὶ ἐκ τίνων ἕκαστον ὑποκειμένων καὶ εἰς τί μεταβάλλει καὶ οἷον ἔσται

11.16

Κάλλιστα διαζῆν, δύναμις αὕτη ἐν τῇ ψυχῇ, ἐὰν πρὸς τὰ ἀδιάφορά τις ἀδιαφορῇ. ἀδιαφορήσει δέ, ἐὰν ἕκαστον αὐτῶν |be sent to consult an oracle; observe, contemplate ιὶ ὁλικῶς καὶ μεμνημένος ὅτι οὐδὲν αὐτῶν ὑπόληψιν περὶ αὐτοῦ ἡμῖν |make inside of ἔρχεται ἐφ᾽ ἡμᾶς, ἀλλὰ τὰ μὲν ἀτρεμεῖ, ἡμεῖς δέ ἐσμεν οἱ τὰς περὶ αὐτῶν |decision, issue ννῶντες καὶ οἷον γράφοντες ἐν ἑαυτοῖς, |go forth; is possible ὴ γράφειν, |go forth; is possible ἄν που λάθῃ, εὐθὺς ἐξαλεῖψαι· ὅτι ὀλίγου χρόνου ἔσται ἡ τοιαύτη προσοχὴ καὶ λοιπὸν πεπαύσεται ὁ |life τί μέντοι |hard to please; troublesome ὡς ἔχειν ταῦτα; εἰ μὲν γὰρ κατὰ φύσιν ἐστί, χαῖρε αὐτοῖς καὶ ῥᾴδια ἔστω σοι· εἰ δὲ παρὰ φύσιν, ζήτει τί ἐστί σοι κατὰ τὴν σὴν φύσιν καὶ ἐπὶ τοῦτο |‘push on,’ get going, hurry |of bad fame; unexpected αντὶ γὰρ |sympathy, leniency τὸ ἴδιον ἀγαθὸν ζητοῦντι.

11.17

|from where? λυθεν ἕκαστον καὶ ἐκ τίνων ἕκαστον

|lie under; be assumed; al-|low, submit |alter, transform καὶ οἷον ἔσται

will show themselves.

XV. To live happily is an inward power of the soul, when she is affected with indifferency, towards those things that are by their nature indifferent. To be thus affected she must consider all worldly objects both divided and whole: remembering withal that no object can of itself beget any opinion in us, neither can come to us, but stands without still and quiet; but that we ourselves beget, and as it were print in ourselves opinions concerning them. Now it is in our power, not to print them; and if they creep in and lurk in some corner, it is in our power to wipe them off. Remembering moreover, that this care and circumspection of thine, is to continue but for a while, and then thy life will be at an end. And what should hinder, but that thou mayest do well with all these things? For if they be according to nature, rejoice in them, and let them be pleasing and acceptable unto thee. But if they be against nature, seek thou that which is according to thine own nature, and whether it be for thy credit or no, use all possible speed for the attainment of it: for no man ought to be blamed, for seeking his own good and happiness.

XVI. Of everything thou must consider from whence it came, of what things it doth consist, and into what it will be changed: what will be the nature of it, or what it will be like unto when it is changed; and that

vocabulary
ἀγέλη herd ∼demagogue
ἀγνοέω be ignorant of ∼gnostic
ἀγνώμων headstrong, unfeeling
ἄδικος unfair; obstinate, bad
ἀέκων unwilling
ἄκων javelin; unwilling ∼acme
ἄνωθεν from above, the beginning
ἄχθομαι be burdened with
γοῦν at least then
διοικέω manage, keep house
δόγμα -τος (n, 3) belief, legal decision
δυσχεραίνω disdain, be annoyed by
ἔπειμι lie upon; approach ∼ion
κρείσσων more powerful; better
κριός (ῐ) ram
μεταβάλλω alter, transform
ὁποῖος whatever kind
ὀρθός upright, straight; correct, just ∼orthogonal
ὀρθόω stand up
ποίμνη flock ∼pastor
προσφέρω present; resemble; add
στέρομαι lack, lose
ταῦρος bull ∼steer
τράπεζα a table ∼trapezoid
τυφόω (ῡ) (mp) be crazy
τύφω (ῡ) to smoke
φύσις -εως (f) nature (of a thing) ∼physics
χείρων worse, more base, inferior, weaker

μεταβαλὸν καὶ ὡς οὐδὲν κακὸν πείσεται.

11.18

Καὶ Πρῶτον, *τίς ἡ πρὸς αὐτούς μοι σχέσις καὶ ὅτι ἀλλήλων ἕνεκεν γεγόναμεν καὶ καθ' ἕτερον λόγον προστησόμενος αὐτῶν γέγονα ὡς κριὸς ποίμνης ἢ ταῦρος ἀγέλης. ἄνωθεν δὲ ἔπιθι ἀπὸ τοῦ· εἰ μὴ ἄτομοι, φύσις ἡ τὰ ὅλα διοικοῦσα· εἰ τοῦτο, τὰ χείρονα τῶν κρειττόνων ἕνεκεν, ταῦτα δὲ ἀλλήλων.*

Δεύτερον δέ, *ὁποῖοί τινές εἰσιν ἐπὶ τῆς τραπέζης, ἐν τῷ κλιναρίῳ, τἄλλα· μάλιστα δέ, οἵας ἀνάγκας δογμάτων κειμένας ἔχουσι· καὶ αὐτὰ δὲ ταῦτα, μεθ' οἵου τύφου ποιοῦσιν.*

Τρίτον, *ὅτι, εἰ μὲν ὀρθῶς ταῦτα ποιοῦσιν, οὐ δεῖ δυσχεραίνειν· εἰ ὀ οὐκ ὀρθῶς, δηλονότι ἄκοντες καὶ ἀγνοοῦντες. πᾶσα γὰρ ψυχὴ ἄκουσα στέρεται, ὥσπερ τοῦ ἀληθοῦς, οὕτως καὶ τοῦ κατ' ἀξίαν ἑκάστῳ προσφέρεσθαι. ἄχθονται γοῦν ἀκούοντες ἄδικοι καὶ ἀγνώμονες καὶ*

|alter, transform καὶ ὡς οὐδὲν κακὸν πείσεται.

11.18

Καὶ Πρῶτον, τίς ἡ πρὸς αὐτούς μοι σχέσις καὶ ὅτι ἀλλήλων ἕνεκεν γεγόναμεν καὶ καθ' ἕτερον λόγον προστησόμενος αὐτῶν γέγονα ὡς |ram |flock ἢ |bull |herd |from the beginning |lie upon; approach μὴ ἄτομοι, |nature (of a thing) τὰ ὅλα |manage, keep house |worse, more base ττόνων ἕνεκεν, ταῦτα δὲ ἀλλήλων.

Δεύτερον δέ, |whatever kind ἐπὶ τῆς |a table ἐν τῷ κλιναρίῳ, τἄλλα· μάλιστα δέ, οἵας ἀνάγκας |belief, legal decision κειμένας ἔχουσι· καὶ αὐτὰ δὲ ταῦτα, μεθ' οἵου τύφου ποιοῦσιν.

Τρίτον, ὅτι, εἰ μὲν ὀρθῶς ταῦτα ποιοῦσιν, οὐ δεῖ |disdain, be annoyed by εἰ ὀ οὐκ ὀρθῶς, δηλονότι ἄκοντες καὶ |be ignorant of ταῦτα γὰρ ψυχὴ ἄκουσα |lack, lose ὥσπερ τοῦ ἀληθοῦς, οὕτως καὶ τοῦ κατ' ἀξίαν ἑκάστῳ |present; resemble; add |be bur-dened with |at least then ντες |unfair; ob-stinate, bad |headstrong, unfeeling καὶ

it can suffer no hurt by this change. And as for other men's either foolishness or wickedness, that it may not trouble and grieve thee; first generally thus; What reference have I unto these? and that we are all born for one another's good: then more particularly after another consideration; as a ram is first in a flock of sheep, and a bull in a herd of cattle, so am I born to rule over them. Begin yet higher, even from this: if atoms be not the beginning of all things, than which to believe nothing can be more absurd, then must we needs grant that there is a nature, that doth govern the universe. If such a nature, then are all worse things made for the better's sake; and all better for one another's sake. Secondly, what manner of men they be, at board, and upon their beds, and so forth. But above all things, how they are forced by their opinions that they hold, to do what they do; and even those things that they do, with what pride and self-conceit they do them. Thirdly, that if they do these things rightly, thou hast no reason to be grieved. But if not rightly, it must needs be that they do them against their wills, and through mere ignorance. For as, according to Plato's opinion, no soul doth willingly err, so by consequent neither doth it anything otherwise than it ought, but against her will. Therefore are they grieved, whensoever they hear themselves charged, either of injustice, or unconscionableness, or covetousness, or in

vocabulary
ἀγανακτέω be vexed, in a ferment
ἀκαριαῖος momentary
ἀλλότριος someone else's; alien ~alien
ἁμάρτημα -τος (n, 3) failure, fault
ἀνθρώπειος human
ἀπέχω ward off, drive off, refrain, be at some distance
ἀποφαίνω display, declare
βίος life ~biology
γοῦν at least then
δειλία cowardice
ἕβδομος seventh
ἐκτείνω stretch out ~tend
ἕκτος sixth ~hexagon
ἐνοχλέω be annoyed
ἡγεμονικός showing leadership
καθάπαξ once and for all
καταλαμβάνω seize, understand, catch, overtake; (mp) happen ~epilepsy
κρίσις -εως (f) decision, issue
λίαν very
ὀργή urge, impulse; anger
πέμπτος fifth ~pentagon
πλησίος near, neighboring
πρᾶξις -εως (f) result, business ~practice
τέταρτος fourth ~trapezoid
ὑπολαμβάνω take under one's support, seize; speak up; imagine ~epilepsy

πλεονέκται καὶ καθάπαξ ἁμαρτητικοὶ περὶ τοὺς πλησίον.

Τέταρτον, ὅτι καὶ αὐτὸς πολλὰ ἁμαρτάνεις καὶ ἄλλος τοιοῦτος εἶ· καὶ εἴ τινων δὲ ἁμαρτημάτων ἀπέχῃ, ἀλλὰ τήν γε ἕξιν ἐποιστικὴν ἔχεις, εἰ καὶ διὰ δειλίαν ἢ δοξοκοπίαν ἢ τοιοῦτό τι κακὸν ἀπέχῃ τῶν ὁμοίων ἁμαρτημάτων.

Πέμπτον, ὅτι οὐδὲ εἰ ἁμαρτάνουσι κατείληφας· πολλὰ γὰρ κατ᾽ οἰκονομίαν γίνεται καὶ ὅλως πολλὰ δεῖ πρότερον μαθεῖν, ἵνα τις περὶ ἀλλοτρίας πράξεως καταληπτικῶς τι ἀποφήνηται.

Ἕκτον, ὅτι, ὅταν λίαν ἀγανακτῇς ἢ καὶ δυσπαθῇς, ἀκαριαῖος ὁ ἀνθρώπειος βίος καὶ μετ᾽ ὀλίγον πάντες ἐξετάθημεν.

Ἕβδομον, ὅτι οὐχ αἱ πράξεις αὐτῶν ἐνοχλοῦσιν ἡμῖν· ἐκεῖναι γάρ εἰσιν ἐν τοῖς ἐκείνων ἡγεμονικοῖς· ἀλλὰ αἱ ἡμέτεραι ὑπολήψεις. ἆρον γοῦν καὶ θέλησον ἀφεῖναι τὴν ὡς περὶ δεινοῦ κρίσιν καὶ ἀπῆλθεν ἡ ὀργή. πῶς οὖν

πλεονέκται καὶ |once and for all, τητικοὶ περὶ τοὺς |near

|fourth , ὅτι καὶ αὐτὸς πολλὰ ἁμαρτάνεις καὶ ἄλλος

τοιοῦτος εἶ· καὶ εἴ τινων δὲ |failure, fault |ward off, drive off, refrain, be at some distance

ἀλλὰ τήν γε ἕξιν ἐποιστικὴν ἔχεις, εἰ καὶ διὰ |cowardice

ἢ δοξοκοπίαν ἢ τοιοῦτό τι κακὸν |ward off, drive off, refrain, be at some distance

|failure, fault

|fifth , ὅτι οὐδὲ εἰ ἁμαρτάνουσι |seize, understand, catch, overtake; (mp) happen

γὰρ κατ᾽ οἰκονομίαν γίνεται καὶ ὅλως πολλὰ δεῖ πρότερον

μαθεῖν, ἵνα τις περὶ |someone else's; alien |result, business καταληπτικῶς τι

|display, declare

|sixth , ὅτι, ὅταν |very |be vexed, in a ferment ἢ καὶ δυσπαθῇς,

|momentary ὁ |human |life καὶ μετ᾽ ὀλίγον πάντες

|stretch out

|seventh , ὅτι οὐχ αἱ πράξεις αὐτῶν |be annoyed ἡμῖν·

ἐκεῖναι γάρ εἰσιν ἐν τοῖς ἐκείνων |showing leadership ἀλλὰ αἱ

ἡμέτεραι ὑπολήψεις. ἆρον |at least then ἄλλησον ἀφεῖναι τὴν

ὡς περὶ δεινοῦ |decision, issue αἱ ἀπῆλθεν ἡ |urge, impulse; anger ὡς οὖν

general, of any injurious kind of dealing towards their neighbours. Fourthly, that thou thyself doest transgress in many things, and art even such another as they are. And though perchance thou doest forbear the very act of some sins, yet hast thou in thyself an habitual disposition to them, but that either through fear, or vainglory, or some such other ambitious foolish respect, thou art restrained. Fifthly, that whether they have sinned or no, thou doest not understand perfectly. For many things are done by way of discreet policy; and generally a man must know many things first, before he be able truly and judiciously to judge of another man's action. Sixthly, that whensoever thou doest take on grievously, or makest great woe, little doest thou remember then that a man's life is but for a moment of time, and that within a while we shall all be in our graves. Seventhly, that it is not the sins and transgressions themselves that trouble us properly; for they have their existence in their minds and understandings only, that commit them; but our own opinions concerning those sins. Remove then, and be content to part with that conceit of thine, that it is a grievous thing, and thou hast removed thine anger. But how should I remove it? How? reasoning

vocabulary
αἰσχρός shameful
ἀνίκητος (ῑ) unconquered
βλάπτω break, make fail
γνήσιος born legitimate ∼genus
δείκνυμι (ῡ) show, point out
διατελέω accomplish; keep doing ∼apostle
ἔνατος ninth
ἐπιφέρω bestow, impute ∼bear
ἐπιχειρέω do, try, attack ∼chiral
εὐμενής kind
ἤπερ than at all, than even
ἤτοι truly; either, or
ληιστής -οῦς (m, 3) bandit
ληιστός lootable ∼lucre
λῃστής -οῦ (m, 1) bandit
λογίζομαι reckon, consider
λυπέω (ῡ) annoy, distress
μέλισσα bee
ὄγδοος eighth ∼octopus
ὀργή urge, impulse; anger
ὀργίζω anger, provoke, annoy
παντοῖος all kinds of
παραινέω recommend, exhort, warn
πρᾶος soft, gentle
σχολή rest, leisure
ὑβριστικός wanton
ὑπόκρισις -εως (f) answer; acting, hypocrisy
φιλόστοργος affectionate
φύω produce, beget; clasp ∼physics

ἀρεῖς; λογισάμενος ὅτι οὐκ αἰσχρόν· ἐὰν γὰρ μὴ μόνον ᾖ τὸ αἰσχρὸν κακόν, ἀνάγκη καὶ σὲ πολλὰ ἁμαρτάνειν καὶ λῃστὴν καὶ παντοῖον γενέσθαι.

Ὄγδοον, ὅσῳ χαλεπώτερα ἐπιφέρουσιν αἱ ὀργαὶ καὶ λῦπαι αἱ ἐπὶ τοῖς τοιούτοις, ἤπερ αὐτά ἐστιν ἐφ᾽ οἷς ὀργιζόμεθα καὶ λυπούμεθα.

Ἔνατον, ὅτι τὸ εὐμενὲς ἀνίκητον, ἐὰν γνήσιον ᾖ καὶ μὴ σεσηρὸς μηδὲ ὑπόκρισις. τί γάρ σοι ποιήσει ὁ ὑβριστικώτατος, ἐὰν διατελῇς εὐμενὴς αὐτῷ καί, εἰ οὕτως ἔτυχε, πρᾴως παραινῇς καὶ μεταδιδάσκῃς εὐσχολῶν παρ᾽ αὐτὸν ἐκεῖνον τὸν καιρὸν ὅτε κακοποιεῖν σε ἐπιχειρεῖ· μή, τέκνον· πρὸς ἄλλο πεφύκαμεν. ἐγὼ μὲν οὐ μὴ βλαβῶ, σὺ δὲ βλάπτῃ, τέκνον. ᾽ καὶ δεικνύναι εὐαφῶς καὶ ὁλικῶς ὅτι τοῦτο οὕτως ἔχει, ὅτι οὐδὲ μέλισσαι αὐτὸ ποιοῦσιν οὐδ᾽ ὅσα συναγελαστικὰ πέφυκε. δεῖ δὲ μήτε εἰρωνικῶς αὐτὸ ποιεῖν μήτε ὀνειδιστικῶς, ἀλλὰ φιλοστόργως καὶ ἀδήκτως τῇ ψυχῇ καὶ μὴ ὡς ἐν σχολῇ μηδὲ ἵνα ἄλλος παραστὰς θαυμάσῃ, ἀλλ᾽ ἤτοι πρὸς μόνον καὶ ἐὰν ἄλλοι

ἀρεῖς; |reckon, consider ὅτι οὐκ |shameful ἐὰν γὰρ μὴ μόνον ᾖ τὸ |shameful κακόν, ἀνάγκη καὶ σὲ πολλὰ ἁμαρτάνειν καὶ λῃστὴν καὶ |all kinds of ἐνέσθαι.

|eighth ὅσῳ χαλεπώτερα |bestow, impute αἱ |urge, impulse; anger καὶ λῦπαι αἱ ἐπὶ τοῖς τοιούτοις, |than at all, than even ἃ ἐστὶν ἐφ' οἷς |anger, provoke, annoy καὶ |annoy, distress

|ninth ὅτι τὸ |kind |unconquered ἄν |born legitimate ἀ μὴ σεσηρὸς μηδὲ |answer; acting, hypocrisy τί γάρ σοι ποιήσει ὁ |wanton ἐὰν |accomplish; keep doing |kind αὐτῷ καί, εἰ οὕτως ἔτυχε, |soft, gentle |recommend, exhort, warn μεταδιδάσκῃς εὐσχολῶν παρ' αὐτὸν ἐκεῖνον τὸν καιρὸν ὅτε κακοποιεῖν σε |do, try, attack ᾖ, τέκνον· πρὸς ἄλλο πεφύκαμεν. ἐγὼ μὲν οὐ μὴ |break, make fail δὲ |break, make fail ν. καὶ |show εὐαφῶς καὶ ὁλικῶς ὅτι τοῦτο οὕτως ἔχει, ὅτι οὐδὲ |bee αὐτὸ ποιοῦσιν οὐδ' ὅσα συναγελαστικὰ πέφυκε. δεῖ δὲ μήτε εἰρωνικῶς αὐτὸ ποιεῖν μήτε ὀνειδιστικῶς, ἀλλὰ |affectionate καὶ ἀδήκτως τῇ ψυχῇ καὶ μὴ ὡς ἐν |rest, leisure μηδὲ ἵνα ἄλλος παραστὰς θαυμάσῃ, ἀλλ' |truly; either, or τρὸς μόνον καὶ ἐὰν ἄλλοι

with thyself that it is not shameful. For if that which is shameful, be not the only true evil that is, thou also wilt be driven whilest thou doest follow the common instinct of nature, to avoid that which is evil, to commit many unjust things, and to become a thief, and anything, that will make to the attainment of thy intended worldly ends. Eighthly, how many things may and do oftentimes follow upon such fits of anger and grief; far more grievous in themselves, than those very things which we are so grieved or angry for. Ninthly, that meekness is a thing unconquerable, if it be true and natural, and not affected or hypocritical. For how shall even the most fierce and malicious that thou shalt conceive, be able to hold on against thee, if thou shalt still continue meek and loving unto him; and that even at that time, when he is about to do thee wrong, thou shalt be well disposed, and in good temper, with all meekness to teach him, and to instruct him better? As for example; My son, we were not born for this, to hurt and annoy one another; it will be thy hurt not mine, my son: and so to show him forcibly and fully, that it is so in very deed: and that neither bees do it one to another, nor any other creatures that are naturally sociable. But this thou must do, not scoffingly, not by way of exprobation, but tenderly without any harshness of words. Neither must thou do it by way of exercise, or ostentation, that they that are by and hear thee, may admire thee: but so always that nobody be privy to it, but himself alone: yea, though there be

vocabulary
ἀγανακτέω be vexed, in a ferment
ἀγνώμων headstrong, unfeeling
ἀδύνατος unable; impossible
ἀκοινώνητος not shared, not sharing in
ἀνδρεία courage
ἀνδρεῖος of a man, manly
ἀρρενικός male, virile, potent ~arsenic
ἀσθενής weak
βλάβη harm
δέκατος tenth ~decimal
ἐνδίδωμι hand over, lend, show, allow
ἐννέα nine
ἐφίημι (ῑι) send at, let fly; mp: rush at, spring upon ~jet
ἥμερος gentle; (animals) domesticated
ἠώς ἠῶθι (f, 2) dawn ~Eocene
θυμόω (ῡ) anger
ἰσχύς -ος (f) strength; body of troops
κεφάλαιος main point; chief
κολακεύω flatter
λύπη distress
μανικός crazy
μέτειμι be among, go, follow ~ion
νεῦρον tendon ~neuro
οἰκεῖος household, familiar, proper
ὀργή urge, impulse; anger
ὀργίζω anger, provoke, annoy
περιίστημι be around; turn out ~station
πρᾶος soft, gentle
συγχωρέω accede, concede
τιτρώσκω wound, bring to grief ~trauma
τυραννικός tyrranical
φαῦλος trifling

τινὲς περιεστήκωσι.

Τούτων τῶν ἐννέα κεφαλαίων μέμνησο ὡς παρὰ τῶν Μουσῶν δῶρα εἰληφὼς καὶ ἄρξαι ποτὲ ἄνθρωπος εἶναι, ἕως ζῇς. φυλακτέον δὲ ἐπίσης τῷ ὀργίζεσθαι αὐτοῖς τὸ κολακεύειν αὐτούς· ἀμφότερα γὰρ ἀκοινώνητα καὶ πρὸς βλάβην φέρει. πρόχειρον δὲ ἐν ταῖς ὀργαῖς ὅτι οὐχὶ τὸ θυμοῦσθαι ἀνδρικόν, ἀλλὰ τὸ πρᾷον καὶ ἥμερον ὥσπερ ἀνθρωπικώτερον, οὕτως καὶ ἀρρενικώτερον καὶ ἰσχύος καὶ νεύρων καὶ ἀνδρείας τούτῳ μέτεστιν, οὐχὶ τῷ ἀγανακτοῦντι καὶ δυσαρεστοῦντι· ὅσῳ γὰρ ἀπαθείᾳ τοῦτο οἰκειότερον, τοσούτῳ καὶ δυνάμει. ὥσπερ τε ἡ λύπη ἀσθενοῦς, οὕτως καὶ ἡ ὀργή· ἀμφότεροι γὰρ τέτρωνται καὶ ἐνδεδώκασιν.

Εἰ δὲ βούλει, καὶ δέκατον παρὰ τοῦ Μουσηγέτου δῶρον λάβε, ὅτι τὸ μὴ ἀξιοῦν ἁμαρτάνειν τοὺς φαύλους μανικόν· ἀδυνάτου γὰρ ἐφίεται. τὸ δὲ συγχωρεῖν ἄλλοις μὲν εἶναι τοιούτους, ἀξιοῦν δὲ μὴ εἰς σὲ ἁμαρτάνειν, ἄγνωμον καὶ τυραννικόν.

τινὲς |be around; turn out

Τούτων τῶν |nine κεφαλαίων μέμνησο ὡς παρὰ τῶν Μουσῶν δῶρα εἰληφὼς καὶ ἄρξαι ποτὲ ἄνθρωπος εἶναι, ἕως ζῇς. φυλακτέον δὲ ἐπίσης τῷ |anger, provoke, annoy αὐτοῖς τὸ |flatter αὐτούς· ἀμφότερα γὰρ |not shared, not sharing in καὶ πρὸς |harm φέρει. πρόχειρον δὲ ἐν ταῖς |urge, impulse; anger ὅτι οὐχὶ τὸ |anger ἀνδρικόν, ἀλλὰ τὸ |soft, gentle καὶ |gentle; domesticated (animals) ὥσπερ ἀνθρωπικώτερον, οὕτως καὶ |male, potent virile, καὶ |strength; body |tendon of troops καὶ ἀνδρείας τούτῳ |be among, οὐχὶ τῷ |be vexed, ferment in a καὶ δυσαρεστοῦντι· ὅσῳ γὰρ ἀπαθείᾳ τοῦτο |household, familiar, proper τοσούτῳ καὶ δυνάμει. ὥσπερ τε ἡ |distress |weak, οὕτως καὶ ἡ |urge, impulse; anger ἀμφότεροι γὰρ |wound, bring to grief καὶ |hand over, lend, show, allow

Εἰ δὲ βούλει, καὶ |tenth παρὰ τοῦ Μουσηγέτου δῶρον λάβε, ὅτι τὸ μὴ ἀξιοῦν ἁμαρτάνειν τοὺς |trifling |crazy |unable; impossible γὰρ |send flying at δὲ |accede, concede ἄλλοις μὲν εἶναι τοιούτους, ἀξιοῦν δὲ μὴ εἰς σὲ ἁμαρτάνειν, |headstrong, unfeeling καὶ |tyrranical

more present at the same time. These nine particular heads, as so many gifts from the Muses, see that thou remember well: and begin one day, whilest thou art yet alive, to be a man indeed. But on the other side thou must take heed, as much to flatter them, as to be angry with them: for both are equally uncharitable, and equally hurtful. And in thy passions, take it presently to thy consideration, that to be angry is not the part of a man, but that to be meek and gentle, as it savours of more humanity, so of more manhood. That in this, there is strength and nerves, or vigour and fortitude: whereof anger and indignation is altogether void. For the nearer everything is unto unpassionateness, the nearer it is unto power. And as grief doth proceed from weakness, so doth anger. For both, both he that is angry and that grieveth, have received a wound, and cowardly have as it were yielded themselves unto their affections. If thou wilt have a tenth also, receive this tenth gift from Hercules the guide and leader of the Muses: that is a mad man's part, to look that there should be no wicked men in the world, because it is impossible. Now for a man to brook well enough, that there should be wicked men in the world, but not to endure that any should transgress against himself, is against all equity, and indeed tyrannical.

XVII. Four several dispositions

vocabulary
ἀναγκαῖος coerced, coercing, slavery
ἀπαλείφω erase
ἄτιμος (ῑ) without honor
ἄτοπος strange, unnatural, disgusting
γεώδης earthy
διατάσσω arrange, array
διηνεκής at length, in detail
ἐκκεράννυμι (ῡ) pour and mix
ἐνταῦθα there, here
ἐπειδάν when, after
ἐπιλέγω say re, say also; choose; (mid) think over
ἐσσόομαι (pass) be weaker, be overcome; (active) defeat
ἡγεμονικός showing leadership
ἡσσάομαι (pass) be weaker, be overcome; (active) defeat
ἡττάομαι (pass) be weaker, be overcome; (active) defeat
θνητός mortal ∼euthanasia
καίτοι and yet; and in fact; although
κίνησις -εως (ῑι, f) motion
κοινωνία association
λεία booty
λεῖος smooth
μοῖρα portion, fate; (κατά+) rightly ∼Moira
ὅμως anyway, nevertheless
ὀνειδίζω upbraid, reproach
παραφυλάσσω guard closely
πυρώδης fiery
σαυτοῦ yourself
σεαυτοῦ yourself
τέσσαρες four ∼trapezoid
τέταρτος fourth ∼trapezoid
τραχύς (ᾰ̄) rough ∼trachea
τροπή rout, turning of an enemy ∼trophy
ὑγρός wet
ὑποκατακλίνω (ῑ) lay under, submit
φάντασμα -τος (n, 3) ghost, apparition
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
φωράω detect, discover

11.19

Τέσσαρας μάλιστα τροπὰς τοῦ ἡγεμονικοῦ παραφυλακτέον διηνεκῶς καὶ ἐπειδὰν φωράσῃς ἀπαλειπτέον, ἐπιλέγοντα ἐφ᾽ ἑκάστου οὕτως· τοῦτο τὸ φάντασμα οὐκ ἀναγκαῖον· τοῦτο λυτικὸν κοινωνίας· τοῦτο οὐκ ἀπὸ σαυτοῦ μέλλεις λέγειν· τὸ γὰρ μὴ ἀφ᾽ ἑαυτοῦ λέγειν ἐν τοῖς ἀτοπωτάτοις νόμιζε. τέταρτον δέ ἐστι, καθὸ σεαυτῷ ὀνειδιεῖς, ὅτι τοῦτο ἡττωμένου ἐστὶ καὶ ὑποκατακλινομένου τοῦ ἐν σοὶ θειοτέρου μέρους τῇ ἀτιμοτέρᾳ καὶ θνητῇ μοίρᾳ, τῇ τοῦ σώματος καὶ ταῖς τούτου τραχείαις ἢ λείαις κινήσεσιν.

11.20

Τὸ μὲν πνευμάτιόν σου καὶ τὸ πυρῶδες πᾶν, ὅσον ἐγκέκραται, καίτοι φύσει ἀνωφερῆ ὄντα, ὅμως πειθόμενα τῇ τῶν ὅλων διατάξει παρακρατεῖται ἐνταῦθα ἐπὶ τοῦ συγκρίματος. καὶ τὸ γεῶδες δὲ τὸ ἐν σοὶ πᾶν καὶ τὸ ὑγρόν, καίτοι κατωφερῆ ὄντα, ὅμως ἐγήγερται καὶ ἕστηκε

11.19

|four μάλιστα |rout, turning τοῦ |showing leadership

|guard closely |at length, in detail |when, after |detect, discover

|erase , |say, choose, think over ἐφ᾽ ἑκάστου οὕτως· τοῦτο

τὸ |ghost, apparition οὐκ ἀναγκαῖον· τοῦτο λυτικὸν |association

τοῦτο οὐκ ἀπὸ |yourself μέλλεις λέγειν· τὸ γὰρ μὴ ἀφ᾽

ἑαυτοῦ λέγειν ἐν τοῖς |strange, unnatural, disgusting νόμιζε. |fourth δέ

ἐστι, καθὸ |yourself |reproach , ὅτι τοῦτο ἡττωμένου ἐστὶ

καὶ |lay under, submit τοῦ ἐν σοὶ θειοτέρου μέρους τῇ

|without honor καὶ |mortal |portion, fate τοῦ σώματος καὶ ταῖς

τούτου |rough ἢ λείαις |motion .

11.20

Τὸ μὲν πνευμάτιόν σου καὶ τὸ |fiery πᾶν, ὅσον

|pour and mix |and yet; and in fact; although ἐνωφερῆ ὄντα, ὅμως πειθόμενα

τῇ τῶν ὅλων διατάξει παρακρατεῖται |there, here ἐπὶ τοῦ

συγκρίματος. καὶ τὸ |earthy δὲ τὸ ἐν σοὶ πᾶν καὶ τὸ |wet ,

|and yet; and in fact; although ἐρῆ ὄντα, ὅμως ἐγήγερται καὶ ἕστηκε

or inclinations there be of the mind and understanding, which to be aware of, thou must carefully observe: and whensoever thou doest discover them, thou must rectify them, saying to thyself concerning every one of them, This imagination is not necessary; this is uncharitable: this thou shalt speak as another man's slave, or instrument; than which nothing can be more senseless and absurd: for the fourth, thou shalt sharply check and upbraid thyself; for that thou doest suffer that more divine part in thee, to become subject and obnoxious to that more ignoble part of thy body, and the gross lusts and concupiscences thereof.

XVIII. What portion soever, either of air or fire there be in thee, although by nature it tend upwards, submitting nevertheless to the ordinance of the universe, it abides here below in this mixed body. So whatsoever is in thee, either earthy, or humid, although by nature it tend downwards, yet is it against its nature both raised upwards,

vocabulary
ἀγανακτέω be vexed, in a ferment
ἀδίκημα -τος (n, 3) wrong, misdeed
ἀνέχω raise; mid: endure, submit
βίαιος by force
διάλυσις -εως (f) breaking up
δικαιοσύνη justice
δυσχεραίνω disdain, be annoyed by
εἶδος -ους (n, 3) appearance, form ∼-oid
ἐπειδάν when, after
ἐπιτάσσω enjoin; place near
ἡγεμονικός showing leadership
θεοσέβεια piety
καίτοι and yet; and in fact; although
καταλείπω leave behind, abandon ∼eclipse
καταλιμπάνω leave behind, abandon
κατασκευάζω equip, build
κατατήκω cause to melt, dissolve
κίνησις -εως (ῐι, f) motion
λύπη distress
μέχρις as far as, until
ὀργή urge, impulse; anger
ὁσιότης -τος (f) piety
σημαίνω give orders to; show; mark ∼semaphore
στάσις -εως (f) placing; faction
ὑπακούω listen, reply ∼acoustic
φυσικός natural
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

τὴν οὐχ ἑαυτῶν φυσικὴν στάσιν. οὕτως ἄρα καὶ τὰ στοιχεῖα ὑπακούει τοῖς ὅλοις, ἐπειδάν που καταταχθῇ σὺν βίᾳ, μένοντα μέχρις ἂν ἐκεῖθεν πάλιν τὸ ἐνδόσιμον τῆς διαλύσεως σημήνῃ.

Οὐ δεινὸν οὖν μόνον τὸ νοερόν σου μέρος ἀπειθὲς εἶναι καὶ ἀγανακτεῖν τῇ ἑαυτοῦ χώρᾳ; καίτοι οὐδέν γε βίαιον τούτῳ ἐπιτάσσεται, ἀλλὰ μόνα ὅσα κατὰ φύσιν ἐστὶν αὐτῷ· οὐ μέντοι ἀνέχεται, ἀλλὰ τὴν ἐναντίαν φέρεται. ἡ γὰρ ἐπὶ τὰ ἀδικήματα καὶ τὰ ἀκολαστήματα καὶ τὰς ὀργὰς καὶ τὰς λύπας καὶ τοὺς φόβους κίνησις οὐδὲν ἄλλο ἐστὶν ἢ ἀφισταμένου τῆς φύσεως. καὶ ὅταν δέ τινι τῶν συμβαινόντων δυσχεραίνῃ τὸ ἡγεμονικόν, καταλείπει καὶ τότε τὴν ἑαυτοῦ χώραν· πρὸς ὁσιότητα γὰρ καὶ θεοσέβειαν κατεσκεύασται οὐχ ἧττον ἢ πρὸς δικαιοσύνην. καὶ γὰρ ταῦτα ἐν εἴδει ἐστὶ τῆς εὐκοινωνησίας, μᾶλλον δὲ πρεσβύτερα τῶν δικαιοπραγημάτων.

τὴν οὐχ ἑαυτῶν |natural |placing; faction οὕτως ἄρα καὶ τὰ στοιχεῖα |listen, reply τοῖς ὅλοις, |when, after που καταταχθῇ σὺν βίᾳ, μένοντα |as far as, until ἔξωθεν πάλιν τὸ ἐνδόσιμον τῆς

|breaking up |give orders to; show; mark

Οὐ δεινὸν οὖν μόνον τὸ νοερόν σου μέρος ἀπειθὲς εἶναι καὶ |be vexed, in a ferment τῇ ἑαυτοῦ χώρᾳ; |and yet; and in fact; although |by force τούτῳ |enjoin; place near ἀλλὰ μόνα ὅσα κατὰ φύσιν ἐστὶν αὐτῷ· οὐ μέντοι |raise; endure ἀλλὰ τὴν ἐναντίαν φέρεται. ἡ γὰρ ἐπὶ τὰ |wrong, misdeed καὶ τὰ ἀκολαστήματα καὶ τὰς

|urge, impulse; anger καὶ τὰς |distress καὶ τοὺς φόβους |motion οὐδὲν ἄλλο ἐστὶν ἢ ἀφισταμένου τῆς |nature (of a thing) τινι τῶν συμβαινόντων |disdain, be annoyed by |showing leadership καταλείπει καὶ τότε τὴν ἑαυτοῦ χώραν· πρὸς |piety γὰρ καὶ

|piety |equip, build οὐχ ἧττον ἢ πρὸς |justice καὶ γὰρ ταῦτα ἐν |form ἐστὶ τῆς εὐκοινωνησίας, μᾶλλον δὲ πρεσβύτερα τῶν δικαιοπραγημάτων.

and standing, or consistent. So obedient are even the elements themselves to the universe, abiding patiently wheresoever (though against their nature) they are placed, until the sound as it were of their retreat, and separation. Is it not a grievous thing then, that thy reasonable part only should be disobedient, and should not endure to keep its place: yea though it be nothing enjoined that is contrary unto it, but that only which is according to its nature? For we cannot say of it when it is disobedient, as we say of the fire, or air, that it tends upwards towards its proper element, for then goes it the quite contrary way. For the motion of the mind to any injustice, or incontinency, or to sorrow, or to fear, is nothing else but a separation from nature. Also when the mind is grieved for anything that is happened by the divine providence, then doth it likewise forsake its own place. For it was ordained unto holiness and godliness, which specially consist in an humble submission to God and His providence in all things; as well as unto justice: these also being part of those duties, which as naturally sociable, we are bound unto; and

vocabulary
ἀπευθύνω make straight, direct
ἀρκέω satisfy; ward off, defend; suffice
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
δεῖμα -τος (n, 3) fear
δόγμα -τος (n, 3) belief, legal decision
κοινός communal, ordinary
κοινόω make common; cooperate
μῦς mouse
ὁποῖος whatever kind
ὀρεινός mountainous
ὁρμή pressure, assault, order ∼hormone
παιδίον young child; slave
προσθέω run to
προστίθημι add; impose; (mp) agree; side with ∼thesis
σκοπός (f) lookout, overseer, spy, target ∼telescope
τοιόσδε such
ὑφίστημι promise, undertake ∼station

11.21

῾Ωι μὴ εἷς καὶ ὁ αὐτός ἐστιν ἀεὶ τοῦ βίου σκοπός, οὗτος εἷς καὶ ὁ αὐτὸς δι᾽ ὅλου τοῦ βίου εἶναι οὐ δύναται. ᾽ οὐκ ἀρκεῖ τὸ εἰρημένον, ἐὰν μὴ κἀκεῖνο προσθῇς, ὁποῖον εἶναι δεῖ τοῦτον τὸν σκοπόν. ὥσπερ γὰρ οὐχ ἡ πάντων τῶν ὁπωσοῦν τοῖς πλείοσι δοκούντων ἀγαθῶν ὑπόληψις ὁμοία ἐστίν, ἀλλ᾽ ἡ τῶν τοιῶνδέ τινων, τουτέστι τῶν κοινῶν, οὕτω καὶ τὸν σκοπὸν δεῖ τὸν κοινωνικὸν καὶ πολιτικὸν ὑποστήσασθαι. ὁ γὰρ εἰς τοῦτον πάσας τὰς ἰδίας ὁρμὰς ἀπευθύνων πάσας τὰς πράξεις ὁμοίας ἀποδώσει καὶ κατὰ τοῦτο ἀεὶ ὁ αὐτὸς ἔσται.

11.22

Τὸν μῦν τὸν ὀρεινὸν καὶ τὸν κατοικίδιον καὶ τὴν πτοίαν τούτου καὶ διασόβησιν.

11.23

Σωκράτης καὶ τὰ τῶν πολλῶν δόγματα Λαμίας ἐκάλει, παιδίων δείματα.

11.21

Ὥι μὴ εἷς καὶ ὁ αὐτός ἐστιν ἀεὶ τοῦ βίου |lookout οὗτος εἷς καὶ ὁ αὐτὸς δι' ὅλου τοῦ βίου εἶναι οὐ δύναται. ᾽ οὐκ |satisfy; ward off, defend; suffice |whatever kind ἄρ' ἄνον, ἐὰν μὴ κἀκεῖνο προσθῇς, δεῖ τοῦτον τὸν |lookout ὥσπερ γὰρ οὐχ ἡ πάντων τῶν ὁπωσοῦν τοῖς πλείοσι δοκούντων ἀγαθῶν ὑπόληψις ὁμοία ἐστίν, ἀλλ' ἡ τῶν |such τινων, τουτέστι τῶν κοινῶν, οὕτω καὶ τὸν |lookout δεῖ τὸν κοινωνικὸν καὶ πολιτικὸν |promise, undertake ὁ γὰρ εἰς τοῦτον πάσας τὰς ἰδίας |pressure, order assault, ἀπευθύνων πάσας τὰς πράξεις ὁμοίας ἀποδώσει καὶ κατὰ τοῦτο ἀεὶ ὁ αὐτὸς ἔσται.

11.22

Τὸν |mouse ὸν |mountainous τὸν κατοικίδιον καὶ τὴν πτοίαν τούτου καὶ διασόβησιν.

11.23

Σωκράτης καὶ τὰ τῶν πολλῶν |belief, legal decision λαμίας ἐκάλει, παιδίων |fear

without which we cannot happily converse one with another: yea and the very ground and fountain indeed of all just actions.

XIX. He that hath not one and the self-same general end always as long as he liveth, cannot possibly be one and the self-same man always. But this will not suffice except thou add also what ought to be this general end. For as the general conceit and apprehension of all those things which upon no certain ground are by the greater part of men deemed good, cannot be uniform and agreeable, but that only which is limited and restrained by some certain proprieties and conditions, as of community: that nothing be conceived good, which is not commonly and publicly good: so must the end also that we propose unto ourselves, be common and sociable. For he that doth direct all his own private motions and purposes to that end, all his actions will be agreeable and uniform; and by that means will be still the same man.

XX. Remember the fable of the country mouse and the city mouse, and the great fright and terror that this was put into.

XXI. Socrates was wont to call the common conceits and opinions of men, the common bugbears of the world: the proper terror of

vocabulary
ἀρετή goodness, excellence
ἀφοράω look away, at ∼panorama
βάθρον step, base, bench
γράμμα -τος (n, 3) writing, letter
διανύω accomplish, arrive
ἔωθεν at first light
θεωρία spectator, contemplation
καθέζομαι act: set, seat; pass: sit down, sit up
ὄλεθρος ruin, destruction, death
πάθος -ους (n, 3) an experience, passion, condition
παλαιός old ∼paleo
σκιά shadow ∼shadow
σκιάω darken
συνεχής (ῠ) continuously
τάξις -εως (f) arrangement, military unit
ὡσαύτως in the same way

11.24

Λακεδαιμόνιοι τοῖς μὲν ξένοις ἐν ταῖς θεωρίαις ὑπὸ τῇ σκιᾷ τὰ βάθρα ἐτίθεσαν, αὐτοὶ δὲ οὗ ἔτυχεν, ἐκαθέζοντο.

11.25

Τῷ Περδίκκᾳ ὁ Σωκράτης περὶ τοῦ μὴ ἔρχεσθαι παρ᾽ αὐτόν· ἵνα, ἔφη, μὴ τῷ κακίστῳ ὀλέθρῳ ἀπόλωμαι, ᾽ τουτέστι, μὴ εὖ παθὼν οὐ δυνηθῶ ἀντευποιῆσαι.

11.26

Ἐν τοῖς τῶν Ἐπικουρείων γράμμασι παράγγελμα ἔκειτο συνεχῶς ὑπομιμνήσκεσθαι τῶν παλαιῶν τινος τῶν ἀρετῇ χρησαμένων.

11.27

Οἱ Πυθαγόρειοι· ἕωθεν εἰς τὸν οὐρανὸν ἀφορᾶν, ἵν᾽ ὑπομιμνῃσκώμεθα τῶν ἀεὶ κατὰ τὰ αὐτὰ καὶ ὡσαύτως τὸ ἑαυτῶν ἔργον διανυόντων καὶ τῆς τάξεως καὶ τῆς καθαρότητος καὶ τῆς γυμνότητος· οὐδὲν γὰρ προκάλυμμα

11.24

Λακεδαιμόνιοι τοῖς μὲν ξένοις ἐν ταῖς |spectator, con-templation τῇ σκιᾷ τὰ βάθρα ἐτίθεσαν, αὐτοὶ δὲ οὗ ἔτυχεν, ἐκαθέζοντο.

11.25

Τῷ Περδίκκᾳ ὁ Σωκράτης περὶ τοῦ μὴ ἔρχεσθαι παρ᾽ αὐτόν· ἵνα, ἔφη, μὴ τῷ κακίστῳ |ruin ἀπόλωμαι, ᾽ τουτέστι, μὴ εὖ |an experience, pas-sion, condition ὦ ἀντευποιῆσαι.

11.26

Ἐν τοῖς τῶν Ἐπικουρείων |writing, letter παράγγελμα ἔκειτο |continuously μιμνῄσκεσθαι τῶν παλαιῶν τινος τῶν |excellence χρησαμένων.

11.27

Οἱ Πυθαγόρειοι· |at first light τὸν οὐρανὸν |look away, at ᾽ ὑπομιμνῃσκώμεθα τῶν ἀεὶ κατὰ τὰ αὐτὰ καὶ |in the same way τὸ ἑαυτῶν ἔργον |accomplish, arrive καὶ τῆς τάξεως καὶ τῆς καθαρότητος καὶ τῆς γυμνότητος· οὐδὲν γὰρ προκάλυμμα

silly children.

XXII. The Lacedaemonians at their public spectacles were wont to appoint seats and forms for their strangers in the shadow, they themselves were content to sit anywhere.

XXIII. What Socrates answered unto Perdiccas, why he did not come unto him, Lest of all deaths I should die the worst kind of death, said he: that is, not able to requite the good that hath been done unto me.

XXIV. In the ancient mystical letters of the Ephesians, there was an item, that a man should always have in his mind some one or other of the ancient worthies.

XXV. The Pythagoreans were wont betimes in the morning the first thing they did, to look up unto the heavens, to put themselves in mind of them who constantly and invariably did perform their task: as also to put themselves in mind of orderliness, or good order, and of purity, and of naked simplicity. For no

vocabulary
αἰδέομαι respect, be ashamed
ἀναγιγνώσκω recognize, read, understand, persuade
ἀναχωρέω return, retreat ~heir
ἀρετή goodness, excellence
ἄστρον star
βάζω speak, talk, say
βίος life ~biology
βιόω live; (mp) make a living ~biology
γελάω laugh, smile, laugh at
ἱμάτιον toga, cloth
κῆρ heart ~cardiac
μέμφομαι blame; reject
μέτειμι be among, go, follow ~ion
προέρχομαι proceed, come out
στέλλω prepare, send, furl ~apostle
ὑποζώννυμι (ῡ) undergird
φύω produce, beget; clasp ~physics

ἄστρου.

11.28

Οἷος ὁ Σωκράτης τὸ κῴδιον ὑπεζωσμένος, ὅτε ἡ Ξανθίππη λαβοῦσα τὸ ἱμάτιον ἔξω προῆλθε, καὶ ἃ εἶπεν ὁ Σωκράτης τοῖς ἑταίροις αἰδεσθεῖσι καὶ ἀναχωρήσασιν, ὅτε αὐτὸν εἶδον οὕτως ἐσταλμένον.

11.29

Ἐν τῷ γράφειν καὶ ἀναγινώσκειν οὐ πρότερον ἄρξεις πρὶν ἀρχθῇς. τοῦτο πολλῷ μᾶλλον ἐν τῷ βίῳ.

11.30

Δοῦλος πέφυκας, οὐ μέτεστί σοι λόγου.

11.31

Ἐμὸν δ' ἐγέλασσε φίλον κῆρ.

11.32

Μέμψονται δ' ἀρετὴν χαλεποῖς βάζοντες ἔπεσσιν.

|star

11.28

Οἷος ὁ Σωκράτης τὸ κώδιον |undergird ὅτε ἡ Ξανθίππη λαβοῦσα τὸ |toga, cloth ἔξω |proceed, come οὖν εἶπεν ὁ Σωκράτης τοῖς ἑταίροις |respect, ashamed |return, retreat ὅτε αὐτὸν εἶδον οὕτως |prepare, send, furl

11.29

Ἐν τῷ γράφειν καὶ ἀναγινώσκειν οὐ πρότερον ἄρξεις πρὶν ἀρχθῇς. τοῦτο πολλῷ μᾶλλον ἐν τῷ βίῳ.

11.30

Δοῦλος πέφυκας, οὐ |be among οι λόγου.

11.31

Ἐμὸν δ' |laugh, smile φίλον |heart

11.32

|blame; reject δ' |excellence λεποῖς |speak, talk, say σιν.

star or planet hath any cover before it.

XXVI. How Socrates looked, when he was fain to gird himself with a skin, Xanthippe his wife having taken away his clothes, and carried them abroad with her, and what he said to his fellows and friends, who were ashamed; and out of respect to him, did retire themselves when they saw him thus decked.

XXVII. In matter of writing or reading thou must needs be taught before thou can do either: much more in matter of life. 'For thou art born a mere slave, to thy senses and brutish affections;' destitute without teaching of all true knowledge and sound reason.

XXVIII. 'My heart smiled within me.' 'They will accuse even virtue herself; with heinous and opprobrious words.'

XXIX. As they that long after

vocabulary
αὔριον tomorrow
ἔνδον in the house of; within
θερίζω reap, harvest
καταφιλέω kiss, caress
λῃστής -οῦς (m, 3) bandit
λῃστής -οῦ (m, 1) bandit
μαίνομαι be berserk ∼maenad
μεταβολή change, exchange
ὄμφαξ -κος (f) unripe grape
∼umbilicus
ὁρμή pressure, assault, order
∼hormone
παιδίον young child; slave
προαίρεσις -εως (f) plan, preference
σταφυλή cluster of grapes
∼staphylococcus
σῦκον fig
τέχνη craft, art, plan, contrivance
∼technology
φυσικός natural
χειμών -ος (m, 3) winter, storm

11.33

Σῦκον χειμῶνος ζητεῖν μαινομένου· τοιοῦτος ὁ τὸ παιδίον ζητῶν, ὅτε οὐκέτι δίδοται.

11.34

Καταφιλοῦντα τὸ παιδίον δεῖ, ἔλεγεν ὁ Ἐπίκτητος, ἔνδον ἐπιφθέγγεσθαι· αὔριον ἴσως ἀποθανῇ.— δύσφημα ταῦτα.— οὐδὲν δύσφημον, ἔφη, φυσικοῦ τινος ἔργου σημαντικόν· ἢ καὶ τὸ τοὺς στάχυας θερισθῆναι δύσφημον.

11.35

Ὄμφαξ, σταφυλή, σταφίς, πάντα μεταβολαί, οὐκ εἰς τὸ μὴ ὄν, ἀλλὰ εἰς τὸ νῦν μὴ ὄν.

11.36

Λῃστὴς προαιρέσεως οὐ γίνεται· τὸ τοῦ Ἐπικτήτου.

11.37

Τέχνην, ἔφη, δεῖ περὶ τὸ συγκατατίθεσθαι εὑρεῖν καὶ ἐν τῷ περὶ τὰς ὁρμὰς τόπῳ τὸ προσεκτικὸν φυλάσσειν, ἵνα μεθ᾽

11.33

|fig |winter, storm ζητεῖν |be berserk τοιοῦτος ὁ τὸ |young child; slave ζητῶν, ὅτε οὐκέτι δίδοται.

11.34

|kiss, caress τὸ |young child; slave δεῖ, ἔλεγεν ὁ Ἐπίκτητος, |in the house; within μὴ λέγγεσθαι· |tomorrow ὡς ἀποθανῇ.— δύσφημα ταῦτα.— οὐδὲν δύσφημον, ἔφη, |natural τινος ἔργου σημαντικόν· ἢ καὶ τὸ τοὺς στάχυας |reap, harvest δύσφημον.

11.35

|unripe grape |cluster of grapes ὡς, πάντα |change, exchange οὐκ εἰς τὸ μὴ ὄν, ἀλλὰ εἰς τὸ νῦν μὴ ὄν.

11.36

Λῃστὴς |plan, preference οὐ γίνεται· τὸ τοῦ Ἐπικτήτου.

11.37

|craft ἔφη, δεῖ περὶ τὸ συγκατατίθεσθαι εὑρεῖν καὶ ἐν τῷ περὶ τὰς |pressure, assault, order τὸ προσεκτικὸν φυλάσσειν, ἵνα μεθ᾽

figs in winter when they cannot be had; so are they that long after children, before they be granted them.

XXX. 'As often as a father kisseth his child, he should say secretly with himself' (said Epictetus,) 'tomorrow perchance shall he die.' But these words be ominous. No words ominous (said he) that signify anything that is natural: in very truth and deed not more ominous than this, 'to cut down grapes when they are ripe.' Green grapes, ripe grapes, dried grapes, or raisins: so many changes and mutations of one thing, not into that which was not absolutely, but rather so many several changes and mutations, not into that which hath no being at all, but into that which is not yet in being.

XXXI. 'Of the free will there is no thief or robber:' out of Epictetus; Whose is this also: that we should find a certain art and method of assenting; and that we should always observe with great care and heed the inclinations of our minds, that they may always be with their due restraint and reservation, always charitable, and

vocabulary
ἀγών -ος (m, 3) gathering place ∼agony
ἄλογος without speech or reckoning
ἀπέχω ward off, drive off, refrain, be at some distance
ἐπιτρέπω entrust, decide, allow ∼trophy
καταλείπω leave behind, abandon ∼eclipse
καταλιμπάνω leave behind, abandon
μαίνομαι be berserk ∼maenad
παντάπασιν altogether; yes, certainly
παρέρχομαι pass, escape
περίοδος picket, circuit
σαυτοῦ yourself
ὑγιής sound, profitable ∼hygiene
φαῦλος trifling
φθονέω envy

ὑπεξαιρέσεως, ἵνα κοινωνικαί, ἵνα κατ᾽ ἀξίαν, καὶ ὀρέξεως μὲν παντάπασιν ἀπέχεσθαι, ἐκκλίσει δὲ πρὸς μηδὲν τῶν οὐκ ἐφ᾽ ἡμῖν χρῆσθαι.

11.38

Οὐ περὶ τοῦ τυχόντος οὖν, ἔφη, ἐστὶν ὁ ἀγών, ἀλλὰ περὶ τοῦ μαίνεσθαι ἢ μή.

11.39

Ὁ Σωκράτης ἔλεγε· τί θέλετε; λογικῶν ψυχὰς ἔχειν ἢ ἀλόγων;— λογικῶν.— τίνων λογικῶν; ὑγιῶν ἢ φαύλων;— ὑγιῶν.— τί οὖν οὐ ζητεῖτε;— ὅτι ἔχομεν.— τί οὖν μάχεσθε καὶ διαφέρεσθε;

12

12.1

Πάντα ἐκεῖνα, ἐφ᾽ ἃ διὰ περιόδου εὔχῃ ἐλθεῖν, ἤδη ἔχειν δύνασαι, ἐὰν μὴ σαυτῷ φθονῇς. τοῦτο δέ ἐστιν, ἐὰν πᾶν τὸ παρελθὸν καταλίπῃς καὶ τὸ μέλλον ἐπιτρέψῃς τῇ

ὑπεξαιρέσεως, ἵνα κοινωνικαί, ἵνα κατ᾽ ἀξίαν, καὶ ὀρέξεως μὲν |altogether; certainly yes, |ward off, drive off, refrain, πρὸς μηδὲν τῶν |be at some distance οὐκ ἐφ᾽ ἡμῖν χρῆσθαι.

11.38

Οὐ περὶ τοῦ τυχόντος οὖν, ἔφη, ἐστὶν ὁ |gathering place ἀλλὰ περὶ τοῦ |be berserk ἢ μή.

11.39

Ὁ Σωκράτης ἔλεγε· τί θέλετε; λογικῶν ψυχὰς ἔχειν ἢ |without speech or reckoning ἀλογικῶν.— τίνων λογικῶν; |sound, profitable ,| trifling ,— |sound, profitable τί οὖν οὐ ζητεῖτε;— ὅτι ἔχομεν.— τί οὖν μάχεσθε καὶ διαφέρεσθε;

12

12.1

Πάντα ἐκεῖνα, ἐφ᾽ ἃ διὰ |picket, circuit εὔχῃ ἐλθεῖν, ἤδη ἔχειν δύνασαι, ἐὰν μὴ |yourself |envy τοῦτο δέ ἐστιν, ἐὰν πᾶν τὸ |pass, escape καταλίπῃς καὶ τὸ μέλλον |entrust, decide, allow τῇ

according to the true worth of every present object. And as for earnest longing, that we should altogether avoid it: and to use averseness in those things only, that wholly depend of our own wills. It is not about ordinary petty matters, believe it, that all our strife and contention is, but whether, with the vulgar, we should be mad, or by the help of philosophy wise and sober, said he. XXXII. Socrates said, 'What will you have? the souls of reasonable, or unreasonable creatures? Of reasonable. But what? Of those whose reason is sound and perfect? or of those whose reason is vitiated and corrupted? Of those whose reason is sound and perfect. Why then labour ye not for such? Because we have them already. What then do ye so strive and contend between you?'

12

I. Whatsoever thou doest hereafter aspire unto, thou mayest even now enjoy and possess, if thou doest not envy thyself thine own happiness. And that will be, if thou shalt forget all that is past, and for the future, refer thyself wholly to the Divine Providence, and

vocabulary
αἴσθησις -εως (f) sense perception
ἀλλότριος someone else's; alien ∼alien
ἀπευθύνω make straight, direct
ἀπονέμω portion out
ἀπροσδόκητος unexpected; unaware
γυμνός naked, unarmed
δήποτε at some time
δικαιοσύνη justice
ἐλεύθερος not enslaved
ἐμποδίζω fetter, hinder
ἔξοδος (f) leaving, way out
ἡγεμονικός showing leadership
καταλιμπάνω leave behind, abandon
κρεμάννυμι (ῡ) hang
μηδέποτε never
ὁσιότης -τος (f) piety
περιπλοκή intertwining
περιτρέφομαι curdle
πότε when?
πρόνοια foresight, providence
τιμάω (ῑ) honor, exalt
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics
χωρίς separately; except, other than ∼heir

προνοίᾳ καὶ τὸ παρὸν μόνον ἀπευθύνῃς πρὸς ὁσιότητα καὶ δικαιοσύνην. ὁσιότητα μέν, ἵνα φιλῇς τὸ ἀπονεμόμενον· σοὶ γὰρ αὐτὸ ἡ φύσις ἔφερε καὶ σὲ τούτῳ· δικαιοσύνην δέ, ἵνα ἐλευθέρως καὶ χωρὶς περιπλοκῆς λέγῃς τε τἀληθῆ καὶ πράσσῃς τὰ κατὰ νόμον καὶ κατ᾽ ἀξίαν· μὴ ἐμποδίζῃ δέ σε μήτε κακία ἀλλοτρία μήτε ὑπόληψις μήτε φωνὴ μηδὲ μὴν αἴσθησις τοῦ περιτεθραμμένου σοι σαρκιδίου· ὄψεται γὰρ τὸ πάσχον.

Ἐὰν οὖν, ὅτε δήποτε πρὸς ἐξόδῳ γένῃ, πάντα τὰ ἄλλα καταλιπὼν μόνον τὸ ἡγεμονικόν σου καὶ τὸ ἐν σοὶ θεῖον τιμήσῃς καὶ μὴ τὸ παύσεσθαί ποτε τοῦ ζῆν φοβηθῇς, ἀλλὰ τό γε μηδέποτε ἄρξασθαι κατὰ φύσιν ζῆν, ἔσῃ ἄνθρωπος ἄξιος τοῦ γεννήσαντος κόσμου καὶ παύσῃ ξένος ὢν τῆς πατρίδος καὶ θαυμάζων ὡς ἀπροσδόκητα τὰ καθ᾽ ἡμέραν γινόμενα καὶ κρεμάμενος ἐκ τοῦδε καὶ τοῦδε.

12.2

Ὁ Θεὸς πάντα τὰ ἡγεμονικὰ γυμνὰ τῶν ὑλικῶν

|foresight, providence ιὶ τὸ παρὸν μόνον |make straight, direct ὸς |piety καὶ |justice |piety μέν, ἵνα φιλῇς τὸ |portion out σοὶ γὰρ αὐτὸ ἡ |nature (of a thing) ὲ τούτῳ· |justice δέ, ἵνα |not enslaved αὶ |separately; except, other than |intertwining λέγῃς τε τἀληθῆ καὶ πράσσῃς τὰ κατὰ μηδὲν καὶ κατ᾽ ἀξίαν· μὴ |fetter, hinder δέ σε μήτε κακία |someone else's; alien μήτε ὑπόληψις μήτε φωνὴ μηδὲ μὴν |sense perception ριτεθραμμένου σοι σαρκιδίου· ὄψεται γὰρ τὸ πάσχον.

Ἐὰν οὖν, ὅτε |at some time ς |leaving, way out ίντα τὰ ἄλλα |leave behind, abandon μόνον τὸ |showing leadership σου καὶ τὸ ἐν σοὶ θεῖον |honor καὶ μὴ τὸ παύσεσθαί ποτε τοῦ ζῆν φοβηθῇς, ἀλλὰ τό γε |never ἄρξασθαι κατὰ φύσιν ζῆν, ἔσῃ ἄνθρωπος ἄξιος τοῦ γεννήσαντος κόσμου καὶ παύσῃ ξένος ὢν τῆς πατρίδος καὶ θαυμάζων ὡς |unexpected; unaware τὰ καθ᾽ ἡμέραν γινόμενα καὶ |hang ἐκ τοῦδε καὶ τοῦδε.

12.2

Ὁ Θεὸς πάντα τὰ |showing leadership |naked, unarmed ῦν ὑλικῶν

shalt bend and apply all thy present thoughts and intentions to holiness and righteousness. To holiness, in accepting willingly whatsoever is sent by the Divine Providence, as being that which the nature of the universe hath appointed unto thee, which also hath appointed thee for that, whatsoever it be. To righteousness, in speaking the truth freely, and without ambiguity; and in doing all things justly and discreetly. Now in this good course, let not other men's either wickedness, or opinion, or voice hinder thee: no, nor the sense of this thy pampered mass of flesh: for let that which suffers, look to itself. If therefore whensoever the time of thy departing shall come, thou shalt readily leave all things, and shalt respect thy mind only, and that divine part of thine, and this shall be thine only fear, not that some time or other thou shalt cease to live, but thou shalt never begin to live according to nature: then shalt thou be a man indeed, worthy of that world, from which thou hadst thy beginning; then shalt thou cease to be a stranger in thy country, and to wonder at those things that happen daily, as things strange and unexpected, and anxiously to depend of divers things that are not in thy power.

II. God beholds our minds and understandings, bare and naked from these material vessels, and outsides,

vocabulary
ἀγγεῖον vessel
ἅπτω set on fire; attach; mid: touch, seize ∼haptic
ἀσχολέω engage, occupy
διάνοια a thought; intelligence
δίνη (ῑ) whirlpool, eddy
ἐθίζω accustom
ἑλίσσω turn, rally ∼helix
ἐξαιρέω pick, steal; dedicate; destroy ∼heresy
ἔξωθεν from outside
ἐπιμελέομαι take care of, oversee
ἐσθής clothes ∼vest
θεάομαι look at, behold, consider ∼theater
μέχρι as far as, until
περιαιρέω strip off
περιβολή a covering; an interior
περίκειμαι set about, cover, be a profit
περιρρέω flow around ∼rheostat
πρόσειμι approach, draw near; add ∼ion
ῥέω flow ∼rheostat
σεαυτοῦ yourself
σκηνή tent; stage
σύμφυτος congenital, innate
συνίστημι unite; confront in battle ∼station
ταράσσω mess things up ∼trachea
φλοιός tree bark
χωρίζω divide; distinguish, pull down

ἀγγείων καὶ φλοιῶν καὶ καθαρμάτων ὁρᾷ· μόνῳ γὰρ τῷ ἑαυτοῦ νοερῷ μόνων ἅπτεται τῶν ἐξ ἑαυτοῦ εἰς ταῦτα ἐρρυηκότων καὶ ἀπωχετευμένων. ἐὰν δὲ καὶ σὺ τοῦτο ἐθίσῃς ποιεῖν, τὸν πολὺν περισπασμὸν σεαυτοῦ περιαιρήσεις· ὁ γὰρ μὴ τὰ περικείμενα κρεάδια ὁρῶν, ἢ πού γε ἐσθῆτα καὶ οἰκίαν καὶ δόξαν καὶ τὴν τοιαύτην περιβολὴν καὶ σκηνὴν θεώμενος, ἀσχολήσεται.

12.3

Τρία ἐστὶν ἐξ ὧν συνέστηκας· σωμάτιον, πνευμάτιον, νοῦς. τούτων τἆλλα μέχρι τοῦ ἐπιμελεῖσθαι δεῖν σά ἐστι, τὸ δὲ τρίτον μόνον κυρίως σόν. ὃ ἐὰν χωρίσῃς ἀπὸ σεαυτοῦ, τουτέστιν ἀπὸ τῆς σῆς διανοίας, ὅσα ἄλλοι ποιοῦσιν ἢ λέγουσιν ἢ ὅσα αὐτὸς ἐποίησας ἢ εἶπας καὶ ὅσα ὡς μέλλοντα ταράσσει σε καὶ ὅσα τοῦ περικειμένου σοι σωματίου ἢ τοῦ συμφύτου πνευματίου ἀπροαίρετα πρόσεστιν καὶ ὅσα ἡ ἔξωθεν περιρρέουσα δίνη ἑλίσσει, ὥστε τῶν συνειμαρμένων ἐξῃρημένην καὶ καθαρὰν τὴν νοερὰν δύναμιν ἀπόλυτον ἐφ᾽ ἑαυτῆς ζῆν,

|vessel καὶ φλοιῶν καὶ καθαρμάτων ὁρᾷ· μόνῳ γὰρ τῷ ἑαυτοῦ νοερῷ μόνων ἅπτεται τῶν ἐξ ἑαυτοῦ εἰς ταῦτα |flow καὶ ἀπωχετευμένων. ἐὰν δὲ καὶ σὺ τοῦτο |accustom οἰεῖν, τὸν πολὺν περισπασμὸν |yourself |strip off ὁ γὰρ μὴ τὰ |set about, cover, be a profit ῥᾴδια ὁρῶν, ἢ πού γε |clothes καὶ οἰκίαν καὶ δόξαν καὶ τὴν τοιαύτην |a covering; an interior |tent; stage θεώμενος, |engage, occupy.

12.3

Τρία ἐστὶν ἐξ ὧν |unite; confront in battle σωμάτιον, πνευμάτιον, νοῦς. τούτων τἄλλα |as far as, until |take care of, oversee δεῖν σά ἐστι, τὸ δὲ τρίτον μόνον κυρίως σόν. ὃ ἐὰν |divide; pull down distinguish, ἀπὸ |yourself, τουτέστιν ἀπὸ τῆς σῆς |a thought; intelligence ἅσα ἄλλοι ποιοῦσιν ἢ λέγουσιν ἢ ὅσα αὐτὸς ἐποίησας ἢ εἶπας καὶ ὅσα ὡς μέλλοντα |mess things up αἱ ὅσα τοῦ |set about, cover, be a profit σοι σωματίου ἢ τοῦ |congenital, innate πνευματίου ἀπροαίρετα |approach καὶ ὅσα ἡ |from outside |flow around |eddy |turn, rally ὥστε τῶν συνειμαρμένων |pick, steal; dedicate; destroy εἰ καθαρὰν τὴν νοερὰν δύναμιν ἀπόλυτον ἐφ' ἑαυτῆς ζῆν,

and all earthly dross. For with His simple and pure understanding, He pierceth into our inmost and purest parts, which from His, as it were by a water pipe and channel, first flowed and issued. This if thou also shalt use to do, thou shalt rid thyself of that manifold luggage, wherewith thou art round about encumbered. For he that does regard neither his body, nor his clothing, nor his dwelling, nor any such external furniture, must needs gain unto himself great rest and ease. Three things there be in all, which thou doest consist of; thy body, thy life, and thy mind. Of these the two former, are so far forth thine, as that thou art bound to take care for them. But the third alone is that which is properly thine. If then thou shalt separate from thyself, that is from thy mind, whatsoever other men either do or say, or whatsoever thou thyself hast heretofore either done or said; and all troublesome thoughts concerning the future, and whatsoever, (as either belonging to thy body or life:) is without the jurisdiction of thine own will, and whatsoever in the ordinary course of human chances and accidents doth happen unto thee; so that thy mind (keeping herself loose and free from all outward coincidental entanglements; always in a readiness to depart:) shall live

vocabulary
ἀμάω (ᾱα) collect
ἀτάρακτος calm
γαίω celebrate ∼joy
γοῦν at least then
δαίμων -ονος (m, 3) a god, fate, doom ∼demon
διανοέω have in mind
διδάσκαλος teacher
ἐκφέρω carry off ∼bear
ἐλαχύς small; comp.: less ∼light
ἔμφρων sane, conscious, rational
ἐνθυμέομαι (ῡ) take to heart
ἐπέκεινα beyond, the far side
ἐπίσταμαι know how, understand
∼station
εὐμενής kind
ἐφίστημι set; (mp) come/be near, direct, stop ∼station
ἡγεμονικός showing leadership
ἵλεως propitious, gracious
κυκλοτερής rounded (by wear) ∼cycle
μέχρι as far as, until
παροίχομαι pass, keep going
σαυτοῦ yourself
σεαυτοῦ yourself
σφαῖρος ball
ὑπολείπω leave as a leftover; leave a person behind ∼eclipse
χωρίζω divide; distinguish, pull down

ποιοῦσαν τὰ δίκαια καὶ θέλουσαν τὰ συμβαίνοντα καὶ λέγουσαν τἀληθῆ·

Ἐὰν χωρίσῃς, φημί, τοῦ ἡγεμονικοῦ τούτου τὰ προσηρτημένα ἐκ προσπαθείας καὶ τοῦ χρόνου τὰ ἐπέκεινα ἢ τὰ παρῳχηκότα, ποιήσῃς τε σεαυτόν, οἷος ὁ Ἐμπεδόκλειος σφαῖρος κυκλοτερὴς μονίῃ περιηγέι γαίων, μόνον τε ζῆν ἐκμελετήσῃς ὃ ζῇς, τουτέστι τὸ παρόν· δυνήσῃ τό γε μέχρι τοῦ ἀποθανεῖν ὑπολειπόμενον ἀταράκτως καὶ εὐμενῶς καὶ ἵλεως τῷ σαυτοῦ δαίμονι διαβιῶναι.

12.4

Πολλάκις ἐθαύμασα πῶς ἑαυτὸν μὲν ἕκαστος μᾶλλον πάντων φιλεῖ, τὴν δὲ ἑαυτοῦ περὶ αὑτοῦ ὑπόληψιν ἐν ἐλάττονι λόγῳ τίθεται ἢ τὴν τῶν ἄλλων. ἐὰν γοῦν τινα θεὸς ἐπιστὰς ἢ διδάσκαλος ἔμφρων κελεύσῃ μηδὲν καθ᾽ ἑαυτὸν ἐνθυμεῖσθαι καὶ διανοεῖσθαι ὃ μὴ ἅμα καὶ γεγωνίσκων ἐξοίσει, οὐδὲ πρὸς μίαν ἡμέραν τοῦτο

ποιοῦσαν τὰ δίκαια καὶ θέλουσαν τὰ συμβαίνοντα καὶ λέγουσαν τἀληθῆ·

Ἐὰν |divide; distinguish, pull down τοῦ |showing leadership τούτου τὰ προσηρτημένα ἐκ προσπαθείας καὶ τοῦ χρόνου τὰ

|beyond, the far side |pass, keep going ποιήσῃς τε |yourself οἷος ὁ Ἐμπεδόκλειος |ball |rounded μονίῃ περιηγέι

|celebrate μόνον τε ζῆν ἐκμελετήσῃς ὃ ζῇς, τουτέστι τὸ παρόν· δυνήσῃ τό γε |as far as, until ὑθανεῖν |leave (food, person)

|calm καὶ |kind καὶ |propitious, gracious |yourself |a god, fate, doom διαβιῶναι.

12.4

|often ἐθαύμασα πῶς ἑαυτὸν μὲν ἕκαστος μᾶλλον πάντων φιλεῖ, τὴν δὲ ἑαυτοῦ περὶ αὑτοῦ ὑπόληψιν ἐν

|small λόγῳ τίθεται ἢ τὴν τῶν ἄλλων. ἐὰν |at least then τινα θεὸς ἐπιστὰς ἢ |teacher |sane, conscious, rational ἴσῃ μηδὲν καθ' ἑαυτὸν |take to heart καὶ διανοεῖσθαι ὃ μὴ ἅμα καὶ γεγωνίσκων ἐξοίσει, οὐδὲ πρὸς μίαν ἡμέραν τοῦτο

by herself, and to herself, doing that which is just, accepting whatsoever doth happen, and speaking the truth always; if, I say, thou shalt separate from thy mind, whatsoever by sympathy might adhere unto it, and all time both past and future, and shalt make thyself in all points and respects, like unto Empedocles his allegorical sphere, 'all round and circular,' &c., and shalt think of no longer life than that which is now present: then shalt thou be truly able to pass the remainder of thy days without troubles and distractions; nobly and generously disposed, and in good favour and correspondency, with that spirit which is within thee.

III. I Have often wondered how it should come to pass, that every man loving himself best, should more regard other men's opinions concerning himself than his own. For if any God or grave master standing by, should command any of us to think nothing by himself but what he should presently speak out; no man were able to endure it, though

vocabulary
ἄδικος unfair; obstinate, bad
αἰδέομαι respect, be ashamed
ἄλογος without speech or reckoning
ἀμελέω disregard; (impers.) of course
ἅπαξ once
ἀποσβέννυμι (ῡ) extinguish
διακοσμέω marshal ~cosmos
διαλέγω go through, debate ~legion
διατάσσω arrange, array
δικαιολογέομαι plead one's case
εἴπερ if indeed
ἔνιοι some
ἐπειδάν when, after
ἱερουργία religious ceremony
μηκέτι no more
παντελής complete, absolute
παροράω notice; overlook, neglect
πέλας near, close
περιοράω look around; watch; permit
πιστόω reassure; also (pass) promise
πότε when?
συμβόλαιος contractual
συνήθης habitual, intimate
ὑπομένω stay behind, await ~remain
φιλάνθρωπος humane, benevolent
φύσις -εως (f) nature (of a thing) ~physics
φύω produce, beget; clasp ~physics
χρηστός useful; brave, worthy

ὑπομενεῖ. οὕτως τοὺς πέλας μᾶλλον αἰδούμεθα, τί ποτε περὶ ἡμῶν φρονήσουσιν, ἢ ἑαυτούς.

12.5

Πῶς ποτε πάντα καλῶς καὶ φιλανθρώπως διατάξαντες οἱ θεοὶ τοῦτο μόνον παρεῖδον, τὸ ἐνίους τῶν ἀνθρώπων καὶ πάνυ χρηστοὺς καὶ πλεῖστα πρὸς τὸ θεῖον ὥσπερ συμβόλαια θεμένους καὶ ἐπὶ πλεῖστον δι᾽ ἔργων ὁσίων καὶ ἱερουργιῶν συνήθεις τῷ θείῳ γενομένους, ἐπειδὰν ἅπαξ ἀποθάνωσι, μηκέτι αὖθις γίνεσθαι, ἀλλ᾽ εἰς τὸ παντελὲς ἀπεσβηκέναι; τοῦτο δὲ εἴπερ ἄρα καὶ οὕτως ἔχει, εὖ ἴσθι ὅτι, εἰ ὡς ἑτέρως ἔχειν ἔδει, ἐποίησαν ἄν· εἰ γὰρ δίκαιον ἦν, ἦν ἂν καὶ δυνατόν, καὶ εἰ κατὰ φύσιν, ἤνεγκεν ἂν αὐτὸ ἡ φύσις. ἐκ δὴ τοῦ μὴ οὕτως ἔχειν, εἴπερ οὐχ οὕτως ἔχει, πιστούσθω σοι τὸ μὴ δεῆσαι οὕτως γίνεσθαι· ὁρᾷς γὰρ καὶ αὐτὸς ὅτι τοῦτο παραζητῶν δικαιολογῇ πρὸς τὸν θεόν· οὐκ ἂν δ᾽ οὕτως διελεγόμεθα τοῖς θεοῖς, εἰ μὴ ἄριστοι καὶ δικαιότατοί εἰσιν. εἰ δὲ τοῦτο, οὐκ ἄν τι περιεῖδον ἀδίκως καὶ ἀλόγως ἠμελημένον τῶν ἐν τῇ διακοσμήσει.

|stay behind, await τοὺς |near, close μᾶλλον |respect, be ashamed
περὶ ἡμῶν φρονήσουσιν, ἢ ἑαυτούς.

12.5

Πῶς ποτε πάντα καλῶς καὶ |humane, benevolent |arrange, array
οἱ θεοὶ τοῦτο μόνον |notice; overlook, neglect |some τῶν ἀνθρώπων
καὶ πάνυ |useful; worthy |brave, ἰὶ πλεῖστα πρὸς τὸ θεῖον ὥσπερ
|contractual θεμένους καὶ ἐπὶ πλεῖστον δι᾽ ἔργων ὁσίων καὶ
|religious ceremony |habitual, intimate τῷ θείῳ γενομένους, |when, after |once
ἀποθάνωσι, |no more ιὖθις γίνεσθαι, ἀλλ᾽ εἰς τὸ |complete, absolute
|extinguish τοῦτο δὲ |if indeed α καὶ οὕτως ἔχει, εὖ ἴσθι
ὅτι, εἰ ὡς ἑτέρως ἔχειν ἔδει, ἐποίησαν ἄν· εἰ γὰρ δίκαιον
ἦν, ἦν ἂν καὶ δυνατόν, καὶ εἰ κατὰ φύσιν, ἤνεγκεν ἂν αὐτὸ
ἡ |nature (of a thing) μὴ οὕτως ἔχειν, |if indeed χ οὕτως ἔχει,
|reassure; also (pass) promise ι τὸ μὴ δεῆσαι οὕτως γίνεσθαι· ὁρᾷς γὰρ καὶ
αὐτὸς ὅτι τοῦτο παραζητῶν |plead one's case ὸς τὸν θεόν·
οὐκ ἂν δ᾽ οὕτως |go through, debate θεοῖς, εἰ μὴ ἄριστοι καὶ
δικαιότατοί εἰσιν. εἰ δὲ τοῦτο, οὐκ ἄν τι |look around; watch; permit |unfair; obstinate, bad
καὶ |without speech or reckoning |disregard τῶν ἐν τῇ διακαιμᾶσει.

but for one day. Thus do we fear more what our neighbours will think of us, than what we ourselves.

IV. How come it to pass that the Gods having ordered all other things so well and so lovingly, should be overseen in this one only thing, that whereas then hath been some very good men that have made many covenants as it were with God and by many holy actions and outward services contracted a kind of familiarity with Him; that these men when once they are dead, should never be restored to life, but be extinct for ever. But this thou mayest be sure of, that this (if it be so indeed) would never have been so ordered by the Gods, had it been fit otherwise. For certainly it was possible, had it been more just so and had it been according to nature, the nature of the universe would easily have borne it. But now because it is not so, (if so be that it be not so indeed) be therefore confident that it was not fit it should be so for thou seest thyself, that now seeking after this matter, how freely thou doest argue and contest with God. But were not the Gods both just and good in the highest degree, thou durst not thus reason with them. Now if just and good, it could not be that in the creation of the world, they should either unjustly or unreasonably oversee anything.

V. Use

vocabulary
ἀεργός lazy ∼ergonomics
αἴτιος blameworthy; the cause ∼etiology
ἀναφορά rising, carrying back
ἀπογιγνώσκω give up, desist; reject
ἀργός glistening, swift
ἀριστερός left-hand
ἀσθένεια weakness
ἀσχολία business, being busy
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
γυμνός naked, unarmed
δόγμα -τος (n, 3) belief, legal decision
ἐθίζω accustom
ἐμποδίζω fetter, hinder
ἐρρωμένος vigorous, powerful
ἡδονή pleasure
θεάομαι look at, behold, consider ∼theater
καταλαμβάνω seize, understand, catch, overtake; (mp) happen ∼epilepsy
ξίφος -εος (n, 3) sword
ὀπίσω backwards, later in time, after (+gen)
ὁποῖος whatever kind
πόνος toil, suffering ∼osteopenia
πρᾶξις -εως (f) result, business ∼practice
πρόσω forward, in the future; far
ὕλη (ῡ) forest, firewood
φλοιός tree bark
χαλινός (ῐ) bit for a horse

12.6

Ἔθιζε καὶ ὅσα ἀπογινώσκεις. καὶ γὰρ ἡ χεὶρ ἡ ἀριστερὰ πρὸς τὰ ἄλλα διὰ τὸ ἀνέθιστον ἀργὸς οὖσα τοῦ χαλινοῦ ἐρρωμενέστερον ἢ ἡ δεξιὰ κρατεῖ· τοῦτο γὰρ εἴθισται.

12.7

Ὁποῖον δεῖ καταληφθῆναι ὑπὸ τοῦ θανάτου καὶ σώματι καὶ ψυχῇ· τὴν βραχύτητα τοῦ βίου· τὴν ἀχάνειαν τοῦ ὀπίσω καὶ πρόσω αἰῶνος· τὴν ἀσθένειαν πάσης ὕλης.

12.8

Γυμνὰ τῶν φλοιῶν θεάσασθαι τὰ αἰτιώδη· τὰς ἀναφορὰς τῶν πράξεων· τί πόνος· τί ἡδονή· τί θάνατος· τί δόξα· τίς ὁ ἑαυτῷ ἀσχολίας αἴτιος· πῶς οὐδεὶς ὑπ᾽ ἄλλου ἐμποδίζεται· ὅτι πάντα ὑπόληψις.

12.9

Ὅμοιον δ᾽ εἶναι δεῖ ἐν τῇ τῶν δογμάτων χρήσει παγκρατιαστῇ, οὐχὶ μονομάχῳ· ὁ μὲν γὰρ τὸ ξίφος ᾧ

12.6

|accustom ὶ ὅσα ἀπογινώσκεις. καὶ γὰρ ἡ χεὶρ ἡ |left-hand

πρὸς τὰ ἄλλα διὰ τὸ ἀνέθιστον ἀργὸς οὖσα τοῦ |bit

|vigorous, powerful ἢ ἡ δεξιὰ κρατεῖ· τοῦτο γὰρ |accustom.

12.7

|whatever kind|seize, understand, catch, overtake; (mp) happen ου θανάτου καὶ σώματι

καὶ ψυχῇ· τὴν βραχύτητα τοῦ βίου· τὴν ἀχάνειαν τοῦ

|after, back |forward, in the future; far ς· τὴν |weakness πάσης ὕλης.

12.8

|naked, unarmed ὧν φλοιῶν θεάσασθαι τὰ αἰτιώδη· τὰς |rising, carrying back

τῶν |result, business τί |toil, suffering suffer-|pleasure ί θάνατος· τί δόξα·

τίς ὁ ἑαυτῷ |business, being busy |blameworthy; the cause οὐδεὶς ὑπ᾽ ἄλλου

|fetter, hinder ὅτι πάντα ὑπόληψις.

12.9

Ὅμοιον δ᾽ εἶναι δεῖ ἐν τῇ τῶν |belief, legal decision χρήσει

παγκρατιαστῇ, οὐχὶ μονομάχῳ· ὁ μὲν γὰρ τὸ |sword ᾧ

thyself even unto those things that thou doest at first despair of. For the left hand we see, which for the most part lieth idle because not used; yet doth it hold the bridle with more strength than the right, because it hath been used unto it.

VI. Let these be the objects of thy ordinary meditation: to consider, what manner of men both for soul and body we ought to be, whensoever death shall surprise us: the shortness of this our mortal life: the immense vastness of the time that hath been before, and will he after us: the frailty of every worldly material object: all these things to consider, and behold clearly in themselves, all disguisement of external outside being removed and taken away. Again, to consider the efficient causes of all things: the proper ends and references of all actions: what pain is in itself; what pleasure, what death: what fame or honour, how every man is the true and proper ground of his own rest and tranquillity, and that no man can truly be hindered by any other: that all is but conceit and opinion. As for the use of thy dogmata, thou must carry thyself in the practice of them, rather like unto a pancratiastes, or one that at the same time both fights and wrestles with hands

vocabulary
ἀέκων unwilling
αἴτιος blameworthy; the cause ~etiology
αἰτίος blameworthy; the cause ~etiology
ἄκων javelin; unwilling ~acme
ἀναιρέω take up ~heresy
ἀναφορά rising, carrying back
ἀποτίθημι put away ~thesis
βίος life ~biology
βιόω live; (mp) make a living ~biology
γελοῖος laughable; joking
διαιρέω divide, distinguish, distribute
ἑκών willingly, on purpose; giving in too easily
ἑξῆς in turn
ἐξουσία authority, office
ἐπαινέω concur, praise, advise
μέμφομαι blame; reject
νέμω to allot, to pasture ~nemesis
συστρέφω get together; condense
ὕλη (ῡ) forest, firewood
ὑλήεις (ῡ) wooded
φύσις -εως (f) nature (of a thing) ~physics
φύω produce, beget; clasp ~physics

χρῆται ἀποτίθεται καὶ ἀναιρεῖται· ὁ δὲ τὴν χεῖρα ἀεὶ ἔχει καὶ οὐδὲν ἄλλο ἢ συστρέψαι αὐτὴν δεῖ.

12.10

Τοιαῦτα τὰ πράγματα ὁρᾶν, διαιροῦντα εἰς ὕλην, αἴτιον, ἀναφοράν.

12.11

Ἡλίκην ἐξουσίαν ἔχει ἄνθρωπος μὴ ποιεῖν ἄλλο ἢ ὅπερ μέλλει ὁ θεὸς ἐπαινεῖν, καὶ δέχεσθαι πᾶν ὃν νέμῃ αὐτῷ ὁ θεός. τὸ ἑξῆς τῇ φύσει.

12.12

Μήτε θεοῖς μεμπτέον· οὐδὲν γὰρ ἑκόντες ἢ ἄκοντες ἁμαρτάνουσι· μήτε ἀνθρώποις· οὐδὲν γὰρ οὐχὶ ἄκοντες. ὥστε οὐδενὶ μεμπτέον.

12.13

Πῶς γελοῖος καὶ ξένος ὁ θαυμάζων ὁτιοῦν τῶν ἐν τῷ βίῳ γινομένων.

χρῆται |put away καὶ |take up ὁ δὲ τὴν χεῖρα ἀεὶ ἔχει καὶ οὐδὲν ἄλλο ἢ |get together; condense αὐτὴν δεῖ.

12.10

Τοιαῦτα τὰ πράγματα ὁρᾶν, |divide, distinguish, distribute ὕλην, αἴτιον, |rising, carrying back

12.11

Ἡλίκην |authority, office ἔχει ἄνθρωπος μὴ ποιεῖν ἄλλο ἢ ὅπερ μέλλει ὁ θεὸς |concur, καὶ δέχεσθαι πᾶν ὃν |distribute ᾧ ὁ θεός. τὸ |in turn φύσει.

12.12

Μήτε θεοῖς |blame; reject οὐδὲν γὰρ |willingly ἢ ἄκοντες ἁμαρτάνουσι· μήτε ἀνθρώποις· οὐδὲν γὰρ οὐχὶ ἄκοντες. ὥστε οὐδενὶ |blame; reject.

12.13

Πῶς |laughable; joking τὶ ξένος ὁ θαυμάζων ὁτιοῦν τῶν ἐν τῷ βίῳ γινομένων.

and feet, than a gladiator. For this, if he lose his sword that he fights with, he is gone: whereas the other hath still his hand free, which he may easily turn and manage at his will.

VII. All worldly things thou must behold and consider, dividing them into matter, form, and reference, or their proper end.

VIII. How happy is man in this his power that hath been granted unto him: that he needs not do anything but what God shall approve, and that he may embrace contentedly, whatsoever God doth send unto him?

IX. Whatsoever doth happen in the ordinary course and consequence of natural events, neither the Gods, (for it is not possible, that they either wittingly or unwittingly should do anything amiss) nor men, (for it is through ignorance, and therefore against their wills that they do anything amiss) must be accused. None then must be accused.

X. How ridiculous and strange is he, that wonders at anything that happens in this life in the ordinary course of

vocabulary
ἁμάρτημα -τος (n, 3) failure, fault
ἀντιτείνω resist
ἀποβάλλω throw away, lose
αὐγή light
βοήθεια help
δαί particle: emphasizes questions
δαίς -τός (f) feast, banquet ∼demon
δαῖς δᾳδός (f) torch
δικαιοσύνη justice
ἡγεμονικός showing leadership
ἤτοι truly; either, or
ἱλάσκομαι appease
κατακρίνω sentence, condemn
κλύδων -ος (m, 3) wave, surge ∼cataclysm
λύχνος lamp
μείρομαι receive as a portion ∼Moira
μέχρι as far as, until
παραφέρω serve; carry past; outdo
πρόνοια foresight, providence
σαυτοῦ yourself
σβέννυμι (ῡ) extinguish, go out
σωφροσύνη discretion, moderation
τάξις -εως (f) arrangement, military unit
φαντασία appearance; imagination
φάος φῶς (n, 3) light; salvation; (pl) eyes ∼photon

12.14

Ἤτοι ἀνάγκη εἱμαρμένης καὶ ἀπαράβατος τάξις ἢ πρόνοια ἱλάσιμος ἢ φυρμὸς εἰκαιότητος ἀπροστάτητος. εἰ μὲν οὖν ἀπαράβατος ἀνάγκη, τί ἀντιτείνεις; εἰ δὲ πρόνοια ἐπιδεχομένη τὸ ἱλάσκεσθαι, ἄξιον σαυτὸν ποίησον τῆς ἐκ τοῦ θείου βοηθείας. εἰ δὲ φυρμὸς ἀνηγεμόνευτος, ἀσμένιζε ὅτι ἐν τοιούτῳ κλύδωνι αὐτὸς ἔχεις ἐν σαυτῷ τινα νοῦν ἡγεμονικόν, κἂν παραφέρῃ σε ὁ κλύδων, παραφερέτω τὸ σαρκίδιον, τὸ πνευμάτιον, τἄλλα· τὸν γὰρ νοῦν οὐ παροίσει.

12.15

Ἢ τὸ μὲν τοῦ λύχνου φῶς, μέχρι σβεσθῇ, φαίνει καὶ τὴν αὐγὴν οὐκ ἀποβάλλει· ἡ δὲ ἐν σοὶ ἀλήθεια καὶ δικαιοσύνη καὶ σωφροσύνη προαποσβήσεται;

12.16

Ἐπὶ τοῦ φαντασίαν παρασχόντος ὅτι ἥμαρτε· τί δαὶ οἶδα εἰ τοῦτο ἁμάρτημα; εἰ δὲ καὶ ἥμαρτεν, ὅτι κατέκρινεν

12.14

|truly; either, or foresight, providence ἀνάγκη |receive as a portion ἀπαράβατος τάξις ἢ ἂ ἄσιμος ἢ φυρμὸς εἰκαιότητος ἀπροστάτητος. εἰ μὲν οὖν ἀπαράβατος ἀνάγκη, τί |resist , εἰ δὲ |foresight, providence ἐπιδεχομένη τὸ |appease , ἄξιον |yourself ποίησον τῆς ἐκ τοῦ θείου |help . εἰ δὲ φυρμὸς ἀνηγεμόνευτος, ἀσμένιζε ὅτι ἐν τοιούτῳ |wave, surge αὐτὸς ἔχεις ἐν |yourself τινα νοῦν |showing leadership , κἂν |serve; carry past; outdo σε ὁ |wave, surge , |serve; carry past; outdo τὸ σαρκίδιον, τὸ πνευμάτιον, τἄλλα· τὸν γὰρ νοῦν οὐ παροίσει.

12.15

Ἢ τὸ μὲν τοῦ |lamp φῶς, |as far as, until |extinguish, go out αἱ τὴν |light οὐκ |throw away, lose ἐν σοὶ |truth καὶ |justice καὶ |discretion, moderation προαποσβήσεται;

12.16

Ἐπὶ τοῦ |appearance; imagination παρασχόντος ὅτι ἥμαρτε· τί δαὶ οἶδα εἰ τοῦτο |failure, fault , εἰ δὲ καὶ ἥμαρτεν, ὅτι |sentence, condemn

nature!

XI. Either fate, (and that either an absolute necessity, and unavoidable decree; or a placable and flexible Providence) or all is a mere casual confusion, void of all order and government. If an absolute and unavoidable necessity, why doest thou resist? If a placable and exorable Providence, make thyself worthy of the divine help and assistance. If all be a mere confusion without any moderator, or governor, then hast thou reason to congratulate thyself; that in such a general flood of confusion thou thyself hast obtained a reasonable faculty, whereby thou mayest govern thine own life and actions. But if thou beest carried away with the flood, it must be thy body perchance, or thy life, or some other thing that belongs unto them that is carried away: thy mind and understanding cannot. Or should it be so, that the light of a candle indeed is still bright and lightsome until it be put out: and should truth, and righteousness, and temperance cease to shine in thee whilest thou thyself hast any being?

XII. At the conceit and apprehension that such and such a one hath sinned, thus reason with thyself; What do I know whether this be a sin indeed, as it seems to be? But if it be, what do I know but that he himself

vocabulary
αἴτιος blameworthy; the cause ~etiology
αἰτίος blameworthy; the cause ~etiology
ἀναγκαῖος coerced, coercing, slavery
ἀναπτύσσω unfold
ἀναφορά rising, carrying back
βρέφος -ους (n, 3) fetus, baby
γοργός fierce; vigorous
δαιμόνιος voc: you crazy guy
διαιρέω divide, distinguish, distribute
διάνοια a thought; intelligence
ἐντός within
θεραπεύω help, serve ~therapy
καθάπαξ once and for all
καθήκω come down, (a day) to fall, arrive; be proper
κρείσσων more powerful; better
ὀπός fig juice
ὁρμή pressure, assault, order ~hormone
ὄψις ὄψεως (f) sight, view ~thanatopsis
πάθος -ους (n, 3) an experience, passion, condition
σαυτοῦ yourself
συκέα -ᾶς (ῡ) fig tree
σῦκον fig
φαντασία appearance; imagination
φαῦλος trifling
χρεμετίζω neigh

αὐτὸς ἑαυτόν, καὶ οὕτως ὅμοιον τοῦτο τῷ καταδρύπτειν τὴν ἑαυτοῦ ὄψιν.

Ὅτι ὁ μὴ θέλων τὸν φαῦλον ἁμαρτάνειν ὅμοιος τῷ μὴ θέλοντι τὴν συκῆν ὀπὸν ἐν τοῖς σύκοις φέρειν καὶ τὰ βρέφη κλαυθμυρίζεσθαι καὶ τὸν ἵππον χρεμετίζειν καὶ ὅσα ἄλλα ἀναγκαῖα. τί γὰρ πάθῃ τὴν ἕξιν ἔχων τοιαύτην; εἰ οὖν γοργὸς εἶ, ταύτην θεράπευσον.

12.17-18

Εἰ μὴ καθήκει, μὴ πράξῃς· εἰ μὴ ἀληθές ἐστι, μὴ εἴπῃς. ἡ γὰρ ὁρμή σου ἔστω ιη εἰς τὸ πᾶν ἀεὶ ὁρᾶν, τί ἐστιν αὐτὸ ἐκεῖνο τὸ τὴν φαντασίαν σοι ποιοῦν, καὶ ἀναπτύσσειν διαιροῦντα εἰς τὸ αἴτιον, εἰς τὸ ὑλικόν, εἰς τὴν ἀναφοράν, εἰς τὸν χρόνον, ἐντὸς οὗ πεπαῦσθαι αὐτὸ δεήσει.

12.19

Αἴσθου ποτὲ ὅτι κρεῖττόν τι καὶ δαιμονιώτερον ἔχεις ἐν σαυτῷ τῶν τὰ πάθη ποιούντων καὶ καθάπαξ τῶν νευροσπαστούντων σε. τί μου νῦν ἐστιν ἡ διάνοια; μὴ

αὐτὸς ἑαυτόν, καὶ οὕτως ὅμοιον τοῦτο τῷ καταδρύπτειν τὴν ἑαυτοῦ |sight .

Ὅτι ὁ μὴ θέλων τὸν |trifling ἁμαρτάνειν ὅμοιος τῷ μὴ θέλοντι τὴν |fig tree |fig juice τοῖς |fig φέρειν καὶ τὰ |fetus, baby κλαυθμυρίζεσθαι καὶ τὸν ἵππον |neigh καὶ ὅσα ἄλλα ἀναγκαῖα. τί γὰρ πάθῃ τὴν ἕξιν ἔχων τοιαύτην; εἰ οὖν

|fierce; vigorous ῖ, ταύτην |help, serve .

12.17-18

Εἰ μὴ |come down, (a day) to fall, arrive; be proper ἀλλ᾽ ὅτι· εἰ μὴ ἀληθές ἐστι, μὴ εἴπῃς. ἡ γὰρ |pressure, assault, order στω ιη εἰς τὸ πᾶν ἀεὶ ὁρᾶν, τί ἐστιν αὐτὸ ἐκεῖνο τὸ τὴν |appearance; imagination σοι ποιοῦν, καὶ |unfold

|divide, distinguish, distribute τὸ αἴτιον, εἰς τὸ ὑλικόν, εἰς τὴν |rising, carrying back εἰς τὸν χρόνον, |within οὗ πεπαῦσθαι αὐτὸ δεήσει.

12.19

Ἄϊσθου ποτὲ ὅτι κρεῖττόν τι καὶ |voc: you crazy guy ἄλλ᾽ εἰς ἐν |yourself τῶν τὰ |an experience, passion, condition |once and for all νευροσπαστούντων σε. τί μου νῦν ἐστιν ἡ |a thought; intelligence

hath already condemned himself for it? And that is all one as if a man should scratch and tear his own face, an object of compassion rather than of anger. Again, that he that would not have a vicious man to sin, is like unto him that would not have moisture in the fig, nor children to welp nor a horse to neigh, nor anything else that in the course of nature is necessary. For what shall he do that hath such an habit? If thou therefore beest powerful and eloquent, remedy it if thou canst.

XIII. If it be not fitting, do it not. If it be not true, speak it not. Ever maintain thine own purpose and resolution free from all compulsion and necessity.

XIV. Of everything that presents itself unto thee, to consider what the true nature of it is, and to unfold it, as it were, by dividing it into that which is formal: that which is material: the true use or end of it, and the just time that it is appointed to last.

XV. It is high time for thee, to understand that there is somewhat in thee, better and more divine than either thy passions, or thy sensual appetites and affections. What is now the object of my mind, is

vocabulary
ἄκρα at the edge, extreme ∼acute
ἄκρος at the edge, extreme ∼acute
ἀναγωγή bringing up; setting sail
ἀναφορά rising, carrying back
ἄνευ away from; not having; not needing ∼Sp. sin
βιόω live; (mp) make a living ∼biology
γαλήνη stillness of wind or sea
εἰκῇ haphazardly; in vain
ἐπιθυμία (ῡ) desire, thing desired
ἐφεξῆς in order, in a row
κάμπτω bend, bend in exhaustion
κόλπος bosom, lap-fold; gulf
μεταβάλλω alter, transform
οὐδαμοῦ nowhere
ὑποψία suspicion ∼panorama
φθείρω destroy, ruin
φύω produce, beget; clasp ∼physics

φόβος; μὴ ὑποψία; μὴ ἐπιθυμία; μὴ ἄλλο τι τοιοῦτον;

12.20

Πρῶτον τὸ μὴ εἰκῇ μηδὲ ἄνευ ἀναφορᾶς. δεύτερον τὸ μὴ ἐπ᾽ ἄλλο τι ἢ ἐπὶ τὸ κοινωνικὸν τέλος τὴν ἀναγωγὴν ποιεῖσθαι.

12.21

Ὅτι μετ᾽ οὐ πολὺ οὐδεὶς οὐδαμοῦ ἔσῃ οὐδὲ τούτων τι ἃ νῦν βλέπεις οὐδὲ τούτων τις τῶν νῦν βιούντων· ἅπαντα γὰρ μεταβάλλειν καὶ τρέπεσθαι καὶ φθείρεσθαι πέφυκεν, ἵνα ἕτερα ἐφεξῆς γίνηται.

12.22

Ὅτι πάντα ὑπόληψις καὶ αὕτη ἐπὶ σοί. ἆρον οὖν ὅτε θέλεις τὴν ὑπόληψιν καὶ ὥσπερ κάμψαντι τὴν ἄκραν γαλήνη, σταθερὰ πάντα καὶ κόλπος ἀκύμων.

12.23

Μία καὶ ἠτισοῦν ἐνέργεια κατὰ καιρὸν παυσαμένη οὐδὲν

φόβος; μὴ |suspicion μὴ ἐπιθυμία; μὴ ἄλλο τι τοιοῦτον;

12.20

Πρῶτον τὸ μὴ |haphazardly; in vain μὴ |away from; not having; not needing |rising, carrying back δεύτερον τὸ μὴ ἐπ᾽ ἄλλο τι ἢ ἐπὶ τὸ κοινωνικὸν τέλος τὴν |bringing up; setting sail ποιεῖσθαι.

12.21

Ὅτι μετ᾽ οὐ πολὺ οὐδεὶς |nowhere ἔσῃ οὐδὲ τούτων τι ἃ νῦν βλέπεις οὐδὲ τούτων τις τῶν νῦν |live; (mp) make a living παντα γὰρ |alter, transform καὶ τρέπεσθαι καὶ |destroy, ruin πέφυκεν, ἵνα ἕτερα |in order, in a row

12.22

Ὅτι πάντα ὑπόληψις καὶ αὕτη ἐπὶ σοί. ἆρον οὖν ὅτε θέλεις τὴν ὑπόληψιν καὶ ὥσπερ |bend, bend in exhaustion ἦν ἄκραν |stillness of wind or sea σταθερὰ πάντα καὶ |bosom, lap-fold; gulf ὑμῶν.

12.23

Μία καὶ ἠτισοῦν ἐνέργεια κατὰ καιρὸν παυσαμένη οὐδὲν

it fear, or suspicion, or lust, or any such thing? To do nothing rashly without some certain end; let that be thy first care. The next, to have no other end than the common good. For, alas! yet a little while, and thou art no more: no more will any, either of those things that now thou seest, or of those men that now are living, be any more. For all things are by nature appointed soon to be changed, turned, and corrupted, that other things might succeed in their room.

XVI. Remember that all is but opinion, and all opinion depends of the mind. Take thine opinion away, and then as a ship that hath stricken in within the arms and mouth of the harbour, a present calm; all things safe and steady: a bay, not capable of any storms and tempests: as the poet hath it.

XVII. No operation whatsoever it he, ceasing for

vocabulary

αἰσχρός shameful
ἀκμαῖος at one's prime; in season
ἀκοινώνητος not shared, not sharing in
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
γῆρας -ος (n, 3) old age
γηράσκω grow old ∼geriatric
διαμένω continue, persevere
διατίθημι arrange; set out goods for sale ∼thesis
εἴπερ if indeed
καίριος deadly
κατάπαυσις -εως (f) putting down; rest
καταπαύω stop, restrain ∼pause
μεταβάλλω alter, transform
νεαρός young ∼neon
ὅρος boundary marker ∼horizon
πάντως by all means
πρᾶξις -εως (f) result, business ∼practice
σύμπας (ᾱ) all together
συμφέρω bring together; be expedient; agree; (mp) happen ∼bear
φύσις -εως (f) nature (of a thing) ∼physics
ὡραῖος ripe; young adult

κακὸν πάσχει, καθὸ πέπαυται· οὐδὲ ὁ πράξας τὴν πρᾶξιν ταύτην κατ᾽ αὐτὸ τοῦτο, καθὸ πέπαυται, κακόν τι πέπονθεν. ὁμοίως οὖν τὸ ἐκ πασῶν τῶν πράξεων σύστημα, ὅπερ ἐστὶν ὁ βίος, ἐὰν ἐν καιρῷ παύσηται, οὐδὲν κακὸν πάσχει κατ᾽ αὐτὸ τοῦτο, καθὸ πέπαυται· οὐδὲ ὁ καταπαύσας ἐν καιρῷ τὸν εἱρμὸν τοῦτον κακῶς διετέθη. τὸν δὲ καιρὸν καὶ τὸν ὅρον δίδωσιν ἡ φύσις, ποτὲ μὲν καὶ ἡ ἰδία, ὅταν ἐν γήρᾳ, πάντως δὲ ἡ τῶν ὅλων, ἧς τῶν μερῶν μεταβαλλόντων νεαρὸς ἀεὶ καὶ ἀκμαῖος ὁ σύμπας κόσμος διαμένει. καλὸν δὲ ἀεὶ πᾶν καὶ ὡραῖον τὸ συμφέρον τῷ ὅλῳ. ἡ οὖν κατάπαυσις τοῦ βίου ἑκάστῳ οὐ κακὸν μὲν ὅτι οὐδὲ αἰσχρόν, εἴπερ καὶ ἀπροαίρετον καὶ οὐκ ἀκοινώνητον· ἀγαθὸν δὲ εἴπερ τῷ ὅλῳ καίριον καὶ συμφέρον καὶ συμφερόμενον. οὕτως γὰρ καὶ θεοφόρητος ὁ φερόμενος κατὰ ταὐτὰ θεῷ καὶ ἐπὶ ταὐτὰ τῇ γνώμῃ φερόμενος.

12.24

Τρία ταῦτα δεῖ πρόχειρα ἔχειν· ἐπὶ μὲν ὧν ποιεῖς, εἰ μήτε

κακὸν πάσχει, καθὸ πέπαυται· οὐδὲ ὁ πράξας τὴν

result, business ταύτην κατ᾽ αὐτὸ τοῦτο, καθὸ πέπαυται, κακόν

τι πέπονθεν. ὁμοίως οὖν τὸ ἐκ πασῶν τῶν result, business

σύστημα, ὅπερ ἐστὶν ὁ life , ἐὰν ἐν καιρῷ παύσηται, οὐδὲν

κακὸν πάσχει κατ᾽ αὐτὸ τοῦτο, καθὸ πέπαυται· οὐδὲ ὁ

stop, restrain ἐν καιρῷ τὸν εἱρμὸν τοῦτον κακῶς arrange; set out goods for sale

τὸν δὲ καιρὸν καὶ τὸν boundary marker υσιν ἡ nature (of a thing)

καὶ ἡ ἰδία, ὅταν ἐν γήρᾳ, by all means ἡ τῶν ὅλων, ἧς

τῶν μερῶν alter, transform young ἀεὶ καὶ at one's prime; in season

all together σμος continue, persevere καλὸν δὲ ἀεὶ πᾶν καὶ ripe; young adult

τὸ bring together; agree; (mp) happen be expedient; putting down; rest βίου ἑκάστῳ

οὐ κακὸν μὲν ὅτι οὐδὲ shameful if indeed ἀπροαίρετον καὶ

οὐκ not shared, not sharing in ἀγαθὸν δὲ if indeed ὅλῳ deadly καὶ

bring together; be expedient; agree; (mp) happen bring together; be expedient; agree; (mp) happen γὰρ καὶ θεοφόρητος

φερόμενος κατὰ ταὐτὰ θεῷ καὶ ἐπὶ ταὐτὰ τῇ γνώμῃ

φερόμενος.

12.24

Τρία ταῦτα δεῖ πρόχειρα ἔχειν· ἐπὶ μὲν ὧν ποιεῖς, εἰ μήτε

a while, can be truly said to suffer any evil, because it is at an end. Neither can he that is the author of that operation; for this very respect, because his operation is at an end, be said to suffer any evil. Likewise then, neither can the whole body of all our actions (which is our life) if in time it cease, be said to suffer any evil for this very reason, because it is at an end; nor he truly be said to have been ill affected, that did put a period to this series of actions. Now this time or certain period, depends of the determination of nature: sometimes of particular nature, as when a man dieth old; but of nature in general, however; the parts whereof thus changing one after another, the whole world still continues fresh and new. Now that is ever best and most seasonable, which is for the good of the whole. Thus it appears that death of itself can neither be hurtful to any in particular, because it is not a shameful thing (for neither is it a thing that depends of our own will, nor of itself contrary to the common good) and generally, as it is both expedient and seasonable to the whole, that in that respect it must needs be good. It is that also, which is brought unto us by the order and appointment of the Divine Providence; so that he whose will and mind in these things runs along with the Divine ordinance, and by this concurrence of his will and mind with the Divine Providence, is led and driven along, as it were by God Himself; may truly be termed and esteemed the

vocabulary
ἀνθρώπειος human
ἄφνω suddenly, surprisingly
ἐγκαλέω demand payment; accuse
εἰκῇ haphazardly; in vain
ἐκβάλλω throw out, fell, let fall ∼ballistic
ἐνεργέω be active, effect
ἔξωθεν from outside
ἐπιλανθάνω mp: forget ∼Lethe
ἤτοι truly; either, or
κατασκέπτομαι inspect, explore ∼skeptic
καταφρονέω scorn; think of
καταφρόνησις -τος (f) contempt; disregard ∼frenzy
κωλύω (ῡ) hinder, prevent
λύσις -ος (f) a release ∼loose
μέμφομαι blame; reject
μετέωρος up in the air ∼meteor
μέχρι as far as, until
ὀλιγοχρόνιος short-lived; within a short time
ὁποῖος whatever kind
ὁσάκις as often as, whenever
περιοικέω dwell around
πολυτροπία versatility, craft; variety
πρόνοια foresight, providence
σύνοιδα know about someone; think proper
συνοράω be able to see ∼panorama

εἰκῇ μήτε ἄλλως ἢ ὡς ἂν ἡ Δίκη αὐτὴ ἐνήργησεν· ἐπὶ δὲ τῶν ἔξωθεν συμβαινόντων, ὅτι ἤτοι κατ᾽ ἐπιτυχίαν ἢ κατὰ πρόνοιαν· οὔτε δὲ τῇ ἐπιτυχίᾳ μεμπτέον οὔτε τῇ προνοίᾳ ἐγκλητέον. δεύτερον τό· ὁποῖον ἕκαστον ἀπὸ σπέρματος μέχρι ψυχώσεως καὶ ἀπὸ ψυχώσεως μέχρι τοῦ τὴν ψυχὴν ἀποδοῦναι καὶ ἐξ οἵων ἡ σύγκρισις καὶ εἰς οἷα ἡ λύσις. τρίτον, εἰ ἄφνω μετέωρος ἐξαρθεὶς κατασκέψαιο τὰ ἀνθρώπεια καὶ τὴν πολυτροπίαν, ὅτι καταφρονήσεις συνιδὼν ἅμα καὶ ὅσον τὸ περιοικοῦν ἐναερίων καὶ ἐναιθερίων· καὶ ὅτι, ὁσάκις ἂν ἐξαρθῇς, ταὐτὰ ὄψῃ, τὸ ὁμοειδές, τὸ ὀλιγοχρόνιον. ἐπὶ τούτοις ὁ τῦφος.

12.25

Βάλε ἔξω τὴν ὑπόληψιν· σέσωσαι. τίς οὖν ὁ κωλύων ἐκβάλλειν;

12.26

Ὅταν δυσφορῇς ἐπί τινι, ἐπελάθου τοῦ, ὅτι πάντα

haphazardly; in vain ἢ ὡς ἂν ἡ Δίκη αὐτὴ be active, effect τὶ δὲ τῶν from outside βαινόντων, ὅτι truly; either, or κατὰ foresight, providence οὔτε δὲ τῇ ἐπιτυχίᾳ blame; reject οὔτε τῇ foresight, providence demand payment; accuse δεύτερον τό· whatever kind ον ἀπὸ σπέρματος as far as, until ως καὶ ἀπὸ ψυχώσεως as far as, until τοῦ τὴν ψυχὴν ἀποδοῦναι καὶ ἐξ οἵων ἡ σύγκρισις καὶ εἰς οἷα ἡ a release τρίτον, εἰ sudden, surprisingly up in the air ξαρθεὶς inspect, explore τὰ human καὶ τὴν versatility, craft; variety ὅτι καταφρονήσεις συνιδὼν ἅμα καὶ ὅσον τὸ dwell around ἐναερίων καὶ ἐναιθερίων· καὶ ὅτι, as often as, whenever ἐξαρθῇς, ταὐτὰ ὄψῃ, τὸ ὁμοειδές, τὸ short-lived; within τὶ τούτοις ὁ τῦφος.

12.25

Βάλε ἔξω τὴν ὑπόληψιν· σέσωσαι. τίς οὖν ὁ hinder, prevent throw out, fell, let fall

12.26

Ὅταν δυσφορῇς ἐπί τινι, ἐπελάθου τοῦ, ὅτι πάντα

θεοφόρητος, or divinely led and inspired.

XVIII. These three things thou must have always in a readiness: first concerning thine own actions, whether thou doest nothing either idly, or otherwise, than justice and equity do require: and concerning those things that happen unto thee externally, that either they happen unto thee by chance, or by providence; of which two to accuse either, is equally against reason. Secondly, what like unto our bodies are whilest yet rude and imperfect, until they be animated: and from their animation, until their expiration: of what things they are compounded, and into what things they shall be dissolved. Thirdly, how vain all things will appear unto thee when, from on high as it were, looking down thou shalt contemplate all things upon earth, and the wonderful mutability, that they are subject unto: considering withal, the infinite both greatness and variety of things aerial and things celestial that are round about it. And that as often as thou shalt behold them, thou shalt still see the same: as the same things, so the same shortness of continuance of all those things. And, behold, these be the things that we are so proud and puffed up for.

XIX. Cast away from thee opinion, and thou art safe. And what is it that hinders thee from casting of it away? When thou art grieved at anything, hast thou forgotten that all things happen according

vocabulary
ἀγανακτέω be vexed, in a ferment
ἀγρέω come!
ἀγρός field, wild ∼agriculture
ἀκμάζω be in top form, flourish
ἀλλότριος someone else's; alien ∼alien
ἀνθρώπειος human
ἀποβάλλω throw away, lose
δοῦπος roar
εἶτα then, therefore, next
ἐπιλανθάνω mp: forget ∼Lethe
ἔχθρη hate
καπνός smoke
κῆπος garden, orchard
κοινωνία association
λίαν very
πανταχοῦ everywhere; completely
ποῦ where?
ῥέω flow ∼rheostat
σποδός (f) embers; ashes
συγγένεια kinship
συμφορά collecting; accident, misfortune
συνεχής (ῡ) continuously
φύσις -εως (f) nature (of a thing) ∼physics
φύω produce, beget; clasp ∼physics

κατὰ τὴν τῶν ὅλων φύσιν γίνεται, καὶ τοῦ, ὅτι τὸ ἁμαρτανόμενον ἀλλότριον, καὶ ἐπὶ τούτοις τοῦ, ὅτι πᾶν τὸ γινόμενον οὕτως ἀεὶ ἐγίνετο καὶ γενήσεται καὶ νῦν πανταχοῦ γίνεται· τοῦ, ὅση ἡ συγγένεια ἀνθρώπου πρὸς πᾶν τὸ ἀνθρώπειον γένος· οὐ γὰρ αἱματίου ἢ σπερματίου, ἀλλὰ νοῦ κοινωνία. ἐπελάθου δὲ καὶ τοῦ, ὅτι ὁ ἑκάστου νοῦς θεὸς καὶ ἐκεῖθεν ἐρρύηκεν· τοῦ, ὅτι οὐδὲν ἴδιον οὐδενός, ἀλλὰ καὶ τὸ τεκνίον καὶ τὸ σωμάτιον καὶ αὐτὸ τὸ ψυχάριον ἐκεῖθεν ἐλήλυθεν· τοῦ, ὅτι πάνθ' ὑπόληψις· τοῦ, ὅτι τὸ παρὸν μόνον ἕκαστος ζῇ καὶ τοῦτο ἀποβάλλει.

12.27

Συνεχῶς ἀναπολεῖν τοὺς ἐπί τινι λίαν ἀγανακτήσαντας, τοὺς ἐν μεγίσταις δόξαις ἢ συμφοραῖς ἢ ἔχθραις ἢ ὁποιαισοῦν τύχαις ἀκμάσαντας· εἶτα ἐφιστάνειν· ποῦ νῦν πάντα ἐκεῖνα; καπνὸς καὶ σποδὸς καὶ μῦθος ἢ οὐδὲ μῦθος. συμπροσπιπτέτω δὲ καὶ τὸ τοιοῦτο πᾶν, οἷον· Φάβιος Κατουλλῖνος ἐπ' ἀγροῦ καὶ Λούσιος Δοῦπος ἐν τοῖς κήποις καὶ Στερτίνιος ἐν Βαίαις καὶ Τιβέριος ἐν Καπρίαις καὶ

κατὰ τὴν τῶν ὅλων φύσιν γίνεται, καὶ τοῦ, ὅτι τὸ ἁμαρτανόμενον |someone else's; alien , καὶ ἐπὶ τούτοις τοῦ, ὅτι πᾶν τὸ γινόμενον οὕτως ἀεὶ ἐγίνετο καὶ γενήσεται καὶ νῦν |everywhere; completely ίνεται· τοῦ, ὅση ἡ |kinship ἀνθρώπου πρὸς πᾶν τὸ |human γένος· οὐ γὰρ αἱματίου ἢ σπερματίου, ἀλλὰ νοῦ |association ἐπελάθου δὲ καὶ τοῦ, ὅτι ὁ ἑκάστου νοῦς θεὸς καὶ ἐκεῖθεν |flow τοῦ, ὅτι οὐδὲν ἴδιον οὐδενός, ἀλλὰ καὶ τὸ τεκνίον καὶ τὸ σωμάτιον καὶ αὐτὸ τὸ ψυχάριον ἐκεῖθεν ἐλήλυθεν· τοῦ, ὅτι πάνθ' ὑπόληψις· τοῦ, ὅτι τὸ παρὸν μόνον ἕκαστος ζῇ καὶ τοῦτο |throw away, lose

12.27

|continuously ἀπολεῖν τοὺς ἐπί τινι |very |be vexed, in a ferment , τοὺς ἐν μεγίσταις δόξαις ἢ συμφοραῖς ἢ |hate ἢ ὁποιαισοῦν τύχαις |be in top form, flourish |then, therefore, next ἴνειν· |where? πάντα ἐκεῖνα; |smoke καὶ |embers; ashes καὶ μῦθος ἢ οὐδὲ μῦθος. συμπροσπιπτέτω δὲ καὶ τὸ τοιοῦτο πᾶν, οἷον· Φάβιος Κατουλλῖνος ἐπ' ἀγροῦ καὶ Λούσιος |roar ἐν τοῖς |garden, orchard καὶ Στερτίνιος ἐν Βαίαις καὶ Τιβέριος ἐν Καπρίαις καὶ

to the nature of the universe; and that him only it concerns, who is in fault; and moreover, that what is now done, is that which from ever hath been done in the world, and will ever be done, and is now done everywhere: how nearly all men are allied one to another by a kindred not of blood, nor of seed, but of the same mind. Thou hast also forgotten that every man's mind partakes of the Deity, and issueth from thence; and that no man can properly call anything his own, no not his son, nor his body, nor his life; for that they all proceed from that One who is the giver of all things: that all things are but opinion; that no man lives properly, but that very instant of time which is now present. And therefore that no man whensoever he dieth can properly be said to lose any more, than an instant of time.

XX. Let thy thoughts ever run upon them, who once for some one thing or other, were moved with extraordinary indignation; who were once in the highest pitch of either honour, or calamity; or mutual hatred and enmity; or of any other fortune or condition whatsoever. Then consider what's now become of all those things. All is turned to smoke; all to ashes, and a mere fable; and perchance not so much as a fable. As also whatsoever is of this nature, as Fabius Catulinus in the field; Lucius Lupus, and Stertinius, at Baiae Tiberius at Capreae and Velius Rufus, and all such

vocabulary
αἰδέομαι respect, be ashamed
ἀπολαύω have use, have a benefit
ἀφελής smooth; artless, unintelligent
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
διαφορά disagreement
ἑκάστοτε each time
εὐτελής of little worth
καταλαμβάνω seize, understand, catch, overtake; (mp) happen ∼epilepsy
ὅμως anyway, nevertheless
πόθεν from where?
ποῦ where?
σέβομαι feel shame, awe
συνάπτω join, partake; adjoin; consult; fight ∼haptic
σωτηρία saving, preservation
σώφρων sensible, prudent ∼frenzy
τιμάω (ī) honor, exalt
τιμόω honor, exalt
τύφω (ū) to smoke
ὕλη (ū) forest, firewood
φιλόσοφος wisdom-loving

Οὐήλιος Ῥοῦφος καὶ ὅλως ἡ πρὸς ὁτιοῦν μετ᾽ οἰήσεως διαφορά· καὶ ὡς εὐτελὲς πᾶν τὸ κατεντεινόμενον καὶ ὅσῳ φιλοσοφώτερον τὸ ἐπὶ τῆς δοθείσης ὕλης ἑαυτὸν δίκαιον, σώφρονα, θεοῖς ἑπόμενον ἀφελῶς παρέχειν· ὁ γὰρ ὑπὸ ἀτυφίᾳ τῦφος τυφόμενος πάντων χαλεπώτατος.

12.28

Πρὸς τοὺς ἐπιζητοῦντας· ποῦ γὰρ ἰδὼν τοὺς θεοὺς ἢ πόθεν κατειληφὼς ὅτι εἰσὶν οὕτως σέβεις; πρῶτον μὲν καὶ ὄψει ὁρατοί εἰσιν· ἔπειτα μέντοι οὐδὲ τὴν ψυχὴν τὴν ἐμαυτοῦ ἑώρακα καὶ ὅμως τιμῶ· οὕτως οὖν καὶ τοὺς θεούς, ἐξ ὧν τῆς δυνάμεως αὐτῶν ἑκάστοτε πειρῶμαι, ἐκ τούτων ὅτι τε εἰσὶ καταλαμβάνω καὶ αἰδοῦμαι.

12.29

Σωτηρία βίου ἕκαστον δι᾽ ὅλου αὐτὸ τί ἐστιν ὁρᾶν, τί μὲν αὐτοῦ τὸ ὑλικόν, τί δὲ τὸ αἰτιῶδες· ἐξ ὅλης τῆς ψυχῆς τὰ δίκαια ποιεῖν καὶ τἀληθῆ λέγειν. τί λοιπὸν ἢ ἀπολαύειν τοῦ ζῆν συνάπτοντα ἄλλο ἐπ᾽ ἄλλῳ ἀγαθόν, ὥστε μηδὲ

Οὐήλιος Ῥοῦφος καὶ ὅλως ἡ πρὸς ὁτιοῦν μετ᾽ οἰήσεως

|disagreement ὶ ὡς |of little worth ὸ κατεντεινόμενον καὶ ὅσῳ

|wisdom-loving τὸ ἐπὶ τῆς δοθείσης ὕλης ἑαυτὸν δίκαιον,

|sensible, prudent θεοῖς ἑπόμενον |smooth; artless, unintelligent εἰν· ὁ γὰρ ὑπὸ

ἀτυφίᾳ τῦφος |to smoke πάντων χαλεπώτατος.

12.28

Πρὸς τοὺς ἐπιζητοῦντας· |where? ρ ἰδὼν τοὺς θεοὺς ἢ |from where?

|seize, understand, catch, overtake; (mp) happen οὕτως σέβεις; πρῶτον μὲν καὶ ὄψει

ὁρατοί εἰσιν· ἔπειτα μέντοι οὐδὲ τὴν ψυχὴν τὴν ἐμαυτοῦ

ἑώρακα καὶ |anyway, nevertheless οὖν καὶ τοὺς θεούς, ἐξ ὧν

τῆς δυνάμεως αὐτῶν |each time πειρῶμαι, ἐκ τούτων ὅτι

τε εἰσὶ |seize, catch, overtake; (mp) happen understand, respect, be ashamed

12.29

Σωτηρία βίου ἕκαστον δι᾽ ὅλου αὐτὸ τί ἐστιν ὁρᾶν, τί μὲν

αὐτοῦ τὸ ὑλικόν, τί δὲ τὸ αἰτιῶδες· ἐξ ὅλης τῆς ψυχῆς τὰ

δίκαια ποιεῖν καὶ τἀληθῆ λέγειν. τί λοιπὸν ἢ |have use, have a benefit

τοῦ ζῆν |join, partake; ad- join; consult; fight ο ἐπ᾽ ἄλλῳ ἀγαθόν, ὥστε μηδὲ

examples of vehement prosecution in worldly matters; let these also run in thy mind at the same time; and how vile every object of such earnest and vehement prosecution is; and how much more agreeable to true philosophy it is, for a man to carry himself in every matter that offers itself; justly, and moderately, as one that followeth the Gods with all simplicity. For, for a man to be proud and high conceited, that he is not proud and high conceited, is of all kind of pride and presumption, the most intolerable.

XXI. To them that ask thee, Where hast thou seen the Gods, or how knowest thou certainly that there be Gods, that thou art so devout in their worship? I answer first of all, that even to the very eye, they are in some manner visible and apparent. Secondly, neither have I ever seen mine own soul, and yet I respect and honour it. So then for the Gods, by the daily experience that I have of their power and providence towards myself and others, I know certainly that they are, and therefore worship them.

XXII. Herein doth consist happiness of life, for a man to know thoroughly the true nature of everything; what is the matter, and what is the form of it: with all his heart and soul, ever to do that which is just, and to speak the truth. What then remaineth but to enjoy thy life in a course and coherence of good actions, one upon another immediately succeeding, and never

vocabulary
ἀναίσθητος unfeeling, stupid
ἀπολείπω leave behind, fail ∼eclipse
ἀπολιμπάνω leave behind, fail
αὐξάνω strengthen
βραχύς low, short
βρίθω (ῑ) be loaded down, press down on
διακρίνω (ιῑ) separate, sort ∼critic
διανοέω have in mind
διάνοια a thought; intelligence
διάστημα -τος (n, 3) difference; ratio
διείργω keep apart
ἑνόω unite
εὐκαταφρόνητος contemptible
καίτοι and yet; and in fact; although
κοινός communal, ordinary
λήγω cease, (+gen+ppl) cause to cease ∼lax
μυρίος (ῡ) 10,000 ∼myriad
οὐσία property; essence
πάθος -ους (n, 3) an experience, passion, condition
περιγραφή outline, limit
πόθος longing, regret ∼bid
πρόειμι to have been before, earlier ∼ion
προίημι send forth, abandon ∼jet
συγχέω entangle, destroy, confound
συνέχω keep together, constrain
συνίστημι unite; confront in battle ∼station
τείνω stretch, tend ∼tense
τελευταῖος last, final
τιμάω (ῑ) honor, exalt
τοῖχος wall of a house
ὑπόκειμαι lie under; be assumed; allow, submit
φάος φῶς (n, 3) light; salvation; (pl) eyes ∼photon
φύσις -εως (f) nature (of a thing) ∼physics

τὸ βραχύτατον διάστημα ἀπολείπειν;

12.30

Ἓν φῶς ἡλίου, κἂν διείργηται τοίχοις, ὄρεσιν, ἄλλοις μυρίοις. μία οὐσία κοινή, κἂν διείργηται ἰδίως ποιοῖς σώμασι μυρίοις. μία ψυχή, κἂν φύσεσι διείργηται μυρίαις καὶ ἰδίαις περιγραφαῖς. μία νοερὰ ψυχή, κἂν διακεκρίσθαι δοκῇ. τὰ μὲν οὖν ἄλλα μέρη τῶν εἰρημένων, οἷον πνεύματα καὶ ὑποκείμενα, ἀναίσθητα καὶ ἀνοικείωτα ἀλλήλοις· καίτοι κἀκεῖνα τὸ ἑνοῦν συνέχει καὶ τὸ ἐπὶ τὰ αὐτὰ βρῖθον. διάνοια δὲ ἰδίως ἐπὶ τὸ ὁμόφυλον τείνεται καὶ συνίσταται καὶ οὐ διείργεται τὸ κοινωνικὸν πάθος.

12.31

Τί ἐπιζητεῖς; τὸ διαπνεῖσθαι; ἀλλὰ τὸ αἰσθάνεσθαι; τὸ ὁρμᾶν; τὸ αὔξεσθαι; τὸ λήγειν αὖθις; τὸ φωνῇ χρῆσθαι; τὸ διανοεῖσθαι; τί τούτων πόθου σοι ἄξιον δοκεῖ; εἰ δὲ ἕκαστα εὐκαταφρόνητα, πρόιθι ἐπὶ τελευταῖον τὸ ἕπεσθαι τῷ λόγῳ καὶ τῷ θεῷ. ἀλλὰ μάχεται τὸ τιμᾶν ταῦτα, τὸ

τὸ |low, short |difference; ratio ἀπολείπειν;

12.30

Ἓν φῶς ἡλίου, κἂν |keep apart |wall of a house ν, ἄλλοις μυρίοις. μία |property; essence |communal, ordinary |keep apart ἰδίως ποιοῖς σώμασι μυρίοις. μία ψυχή, κἂν |nature (of a thing) |keep apart |10,000 καὶ ἰδίαις |outline, limit μία νοερὰ ψυχή, κἂν |separate, sort δοκῇ. τὰ μὲν οὖν ἄλλα μέρη τῶν εἰρημένων, οἷον πνεύματα καὶ |lie under; be assumed; allow, submit |unfeeling, stupid καὶ ἀνοικείωτα ἀλλήλοις· |and yet; although |and in fact; |unite συνέχει καὶ τὸ ἐπὶ τὰ αὐτὰ |be loaded down, press down on |a thought; intelligence ἰδίως ἐπὶ τὸ ὁμόφυλον |stretch, tend καὶ |unite; confront in battle ὶ οὐ |keep apart τὸ κοινωνικὸν |an experience, passion, condition

12.31

Τί ἐπιζητεῖς; τὸ διαπνεῖσθαι; ἀλλὰ τὸ αἰσθάνεσθαι; τὸ ὁρμᾶν; τὸ |strengthen, τὸ |cease αὖθις; τὸ φωνῇ χρῆσθαι; τὸ διανοεῖσθαι; τί τούτων |longing, regret οι ἄξιον δοκεῖ; εἰ δὲ ἕκαστα |contemptible , πρόιθι ἐπὶ |last, final τὸ ἕπεσθαι τῷ λόγῳ καὶ τῷ θεῷ. ἀλλὰ μάχεται τὸ |honor ταῦτα, τὸ

interrupted, though for never so little a while?

XXIII. There is but one light of the sun, though it be intercepted by walls and mountains, and other thousand objects. There is but one common substance of the whole world, though it be concluded and restrained into several different bodies, in number infinite. There is but one common soul, though divided into innumerable particular essences and natures. So is there but one common intellectual soul, though it seem to be divided. And as for all other parts of those generals which we have mentioned, as either sensitive souls or subjects, these of themselves (as naturally irrational) have no common mutual reference one unto another, though many of them contain a mind, or reasonable faculty in them, whereby they are ruled and governed. But of every reasonable mind, this the particular nature, that it hath reference to whatsoever is of her own kind, and desireth to be united: neither can this common affection, or mutual unity and correspondency, be here intercepted or divided, or confined to particulars as those other common things are.

XXIV. What doest thou desire? To live long. What? To enjoy the operations of a sensitive soul; or of the appetitive faculty? or wouldst thou grow, and then decrease again? Wouldst thou long be able to talk, to think and reason with thyself? Which of all these seems unto thee a worthy object of thy desire? Now if of all these thou doest find that they be but little worth in themselves, proceed on unto the last, which is, in all things to follow God and reason. But for a man to grieve that by death he shall be deprived of

vocabulary
ἄπειρος untested; infinite
ἄχθομαι be burdened with
ἐναφανίζω cause to disappear
ἐνθυμέομαι (ū) take to heart
ἕρπω be able to move ∼serpent
ἡγεμονικός showing leadership
ἡδονή pleasure
καπνός smoke
καταφρόνησις -τος (f) contempt; disregard ∼frenzy
κοινός communal, ordinary
ὅμως anyway, nevertheless
οὐσία property; essence
πόνος toil, suffering ∼osteopenia
πόστος which in a series of numbers?
στερέω steal, take
στέρομαι lack, lose
φαντάζω make visible; imagine
φύσις -εως (f) nature (of a thing) ∼physics

ἄχθεσθαι εἰ διὰ τοῦ τεθνηκέναι στερήσεταί τις αὐτῶν.

12.32

Πόστον μέρος τοῦ ἀπείρου καὶ ἀχανοῦς αἰῶνος ἀπομεμέρισται ἑκάστῳ· τάχιστα γὰρ ἐναφανίζεται τῷ ἀιδίῳ· πόστον δὲ τῆς ὅλης οὐσίας· πόστον δὲ τῆς ὅλης ψυχῆς· ἐν πόστῳ δὲ βωλαρίῳ τῆς ὅλης γῆς ἕρπεις. πάντα ταῦτα ἐνθυμούμενος μηδὲν μέγα φαντάζου ἢ τό, ὡς μὲν ἡ σὴ φύσις ἄγει ποιεῖν, πάσχειν δὲ ὡς ἡ κοινὴ φύσις φέρει.

12.33

Πῶς ἑαυτῷ χρῆται τὸ ἡγεμονικόν; ἐν γὰρ τούτῳ τὸ πᾶν ἐστι. τὰ δὲ λοιπὰ ἢ προαιρετικά ἐστιν ἢ ἀπροαίρετα, νεκρὰ καὶ καπνός.

12.34

Πρὸς θανάτου καταφρόνησιν ἐγερτικώτατον ὅτι καὶ οἱ τὴν ἡδονὴν ἀγαθὸν καὶ τὸν πόνον κακὸν κρίνοντες ὅμως

|be burdened with τοῦ τεθνηκέναι στερήσεταί τις αὐτῶν.

12.32

|which in a series of numbers? τοῦ |untested; infinite καὶ ἀχανοῦς αἰῶνος ἀπομεμέρισται ἑκάστῳ· τάχιστα γὰρ |cause to disappear τῷ ἀιδίῳ· |which in a series of numbers? ὅλης |property; essence |which in a series of numbers? ὅλης ψυχῆς· ἐν |which in a series of numbers? ιρίῳ τῆς ὅλης γῆς ἕρπεις. πάντα ταῦτα |take to heart μηδὲν μέγα |make visible; imagine τό, ὡς μὲν ἡ σὴ |nature (of a thing) , πάσχειν δὲ ὡς ἡ |communal, ordinary

|nature (of a thing)

12.33

Πῶς ἑαυτῷ χρῆται τὸ |showing leadership , ἐν γὰρ τούτῳ τὸ πᾶν ἐστι. τὰ δὲ λοιπὰ ἢ προαιρετικά ἐστιν ἢ ἀπροαίρετα, νεκρὰ καὶ |smoke

12.34

Πρὸς θανάτου |contempt; disregard ἐγερτικώτατον ὅτι καὶ οἱ τὴν |pleasure ἀγαθὸν καὶ τὸν |toil, suffering κρίνοντες |anyway, nevertheless

any of these things, is both against God and reason.

XXV. What a small portion of vast and infinite eternity it is, that is allowed unto every one of us, and how soon it vanisheth into the general age of the world: of the common substance, and of the common soul also what a small portion is allotted unto us: and in what a little clod of the whole earth (as it were) it is that thou doest crawl. After thou shalt rightly have considered these things with thyself; fancy not anything else in the world any more to be of any weight and moment but this, to do that only which thine own nature doth require; and to conform thyself to that which the common nature doth afford.

XXVI. What is the present estate of my understanding? For herein lieth all indeed. As for all other things, they are without the compass of mine own will: and if without the compass of my will, then are they as dead things unto me, and as it were mere smoke.

XXVII. To stir up a man to the contempt of death this among other things, is of good power and efficacy, that even they who esteemed pleasure to be happiness, and pain misery,

vocabulary
ἄδικος unfair; obstinate, bad
αἴτιος blameworthy; the cause ∼etiology
ἀναίτιος blameless ∼etiology
ἀπολύω loose, free from ∼loose
ἀποπέμπω send away ∼pomp
βίος life ∼biology
βιόω live; (mp) make a living ∼biology
διάλυσις -εως (f) breaking up
δικαστής -οῦ (m, 1) judge, juror
δρᾶμα deed, business, drama
εἰσάγω lead in ∼demagogue
ἐλαχύς small; comp.: less ∼light
εὔκαιρος convenient; wealthy
θεωρέω be sent to consult an oracle; observe, contemplate
ἵλεως propitious, gracious
καταφρονέω scorn; think of
ὀρθός upright, straight; correct, just ∼orthogonal
ὁρίζω divide; ordain, define ∼horizon
παραλαμβάνω receive, undertake, associate with
πολιτεύω (ῑ) be a free citizen
σκηνή tent; stage
τέλειος finished ∼apostle
τύραννος tyrant
φοβερός frightful, afraid
φύσις -εως (f) nature (of a thing) ∼physics

τούτου κατεφρόνησαν.

12.35

Ὦι τὸ εὔκαιρον μόνον ἀγαθὸν καὶ ᾧ τὸ πλείους κατὰ λόγον ὀρθὸν πράξεις ἀποδοῦναι τῷ ὀλιγωτέρας ἐν ἴσῳ ἐστὶ καὶ ᾧ τὸν κόσμον θεωρῆσαι πλείονι ἢ ἐλάσσονι χρόνῳ οὐ διαφέρει, τούτῳ οὐδὲ ὁ θάνατος φοβερόν.

12.36

Ἄνθρωπε, ἐπολιτεύσω ἐν τῇ μεγάλῃ ταύτῃ πόλει· τί σοι διαφέρει, εἰ πέντε ἔτεσιν ἢ τρισί; τὸ γὰρ κατὰ τοὺς νόμους ἴσον ἑκάστῳ. τί οὖν δεινόν, εἰ τῆς πόλεως ἀποπέμπει σε οὐ τύραννος οὐδὲ δικαστὴς ἄδικος, ἀλλ᾽ ἡ φύσις ἡ εἰσαγαγοῦσα, οἷον εἰ κωμῳδὸν ἀπολύοι τῆς σκηνῆς ὁ παραλαβὼν στρατηγός;— ἀλλ᾽ οὐκ εἶπον τὰ πέντε μέρη, ἀλλὰ τὰ τρία.— καλῶς εἶπας· ἐν μέντοι τῷ βίῳ τὰ τρία ὅλον τὸ δρᾶμά ἐστι. τὸ γὰρ τέλειον ἐκεῖνος ὁρίζει ὁ τότε μὲν τῆς συγκρίσεως. νῦν δὲ τῆς διαλύσεως αἴτιος· σὺ δὲ ἀναίτιος ἀμφοτέρων. ἄπιθι οὖν ἵλεως· καὶ γὰρ ὁ ἀπολύων

τούτου |scorn; think of

12.35

Ὦι τὸ |convenient; wealthy μόνον ἀγαθὸν καὶ ᾧ τὸ πλείους κατὰ λόγον |upright, straight; correct, just ἀποδοῦναι τῷ ὀλιγωτέρας ἐν ἴσῳ ἐστὶ καὶ ᾧ τὸν κόσμον |be sent to consult an oracle; observe, contemplate |small χρόνῳ οὐ διαφέρει, τούτῳ οὐδὲ ὁ θάνατος |frightful, afraid

12.36

Ἄνθρωπε, |be a free citizen τῇ μεγάλῃ ταύτῃ πόλει· τί σοι διαφέρει, εἰ πέντε ἔτεσιν ἢ τρισί; τὸ γὰρ κατὰ τοὺς νόμους ἴσον ἑκάστῳ. τί οὖν δεινόν, εἰ τῆς πόλεως |send away σε οὐ |tyrant οὐδὲ |judge, juror |unfair; obstinate, bad λ' ἡ |nature (of a thing) |lead in οἷον εἰ κωμῳδὸν |loose, free from |tent; stage ὁ |receive, undertake, associate with ιτηγός;— ἀλλ' οὐκ εἶπον τὰ πέντε μέρη, ἀλλὰ τὰ τρία.— καλῶς εἶπας· ἐν μέντοι τῷ βίῳ τὰ τρία ὅλον τὸ |deed, business, drama τὸ γὰρ |finished ἐκεῖνος |divide; ordain, define τε μὲν τῆς συγκρίσεως. νῦν δὲ τῆς |breaking up |blameworthy; the cause |blameless ἀμφοτέρων. ἄπιθι οὖν |propitious, gracious γὰρ ὁ |loose, free from

did nevertheless many of them contemn death as much as any. And can death be terrible to him, to whom that only seems good, which in the ordinary course of nature is seasonable? to him, to whom, whether his actions be many or few, so they be all good, is all one; and who whether he behold the things of the world being always the same either for many years, or for few years only, is altogether indifferent? O man! as a citizen thou hast lived, and conversed in this great city the world. Whether just for so many years, or no, what is it unto thee? Thou hast lived (thou mayest be sure) as long as the laws and orders of the city required; which may be the common comfort of all. Why then should it be grievous unto thee, if (not a tyrant, nor an unjust judge, but) the same nature that brought thee in, doth now send thee out of the world? As if the praetor should fairly dismiss him from the stage, whom he had taken in to act a while. Oh, but the play is not yet at an end, there are but three acts yet acted of it? Thou hast well said: for in matter of life, three acts is the whole play. Now to set a certain time to every man's acting, belongs unto him only, who as first he was of thy composition, so is now the cause of thy dissolution. As for thyself; thou hast to do with neither. Go thy ways then well pleased and contented: for so is He that

vocabulary

ἵλεως propitious, gracious

ἵλεως.

propitious,
gracious

dismisseth