Discourses

EPICTETUS

c. AD 50–135

Discourses

Ἀρριανοῦ τῶν Ἐπικτήτου διατριβῶν

Translated from the Greek with AI (Claude) and edited

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Discourses · Epictetus (c. AD 50–135)

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INTRODUCTION

Epictetus was born a slave around AD 50, became a free man, and taught Stoic philosophy, first in Rome and then, after the emperor Domitian banished the philosophers, at Nicopolis in western Greece. He wrote nothing. His student Arrian, later a Roman governor and historian, took down his talks as nearly as he could in Epictetus' own words; four of the original eight books survive.

These are not lectures but the conversations after the lesson: blunt, funny, impatient, full of questions fired at students and visitors, imagined dialogues, and examples from everyday Roman life—the bath, the dinner party, the governor's antechamber, the tyrant's threats. Everything returns to one distinction: some things are up to us—our judgments, choices, desires and aversions—and everything else is not. Freedom and peace of mind come from caring only for the first.

The *Discourses* are the fuller source of the teaching that Arrian condensed into the *Handbook*. Marcus Aurelius read them and quotes them, and they have been read ever since by anyone trying to live steadily under pressure.

Book I

Arrian's preface; what is up to us; kinship with God; providence; progress; how to face tyrants, hardship and death.

ARRIAN TO LUCIUS GELLIUS

	GREEK	ENGLISH
Pref.1	οὔτε συνέγραψα ἐγὼ τοὺς Ἐπικτήτου λόγους οὕτως ὅπως ἄν τις συγγράψειε τὰ τοιαῦτα οὔτε ἐξήνεγκα εἰς ἀνθρώπους αὐτός, ὅς γε οὐδὲ συγγράψαι φημί.	I didn't write up the discourses of Epictetus the way someone might write up such things, and I didn't publish them myself either. In fact, I don't claim to have written them up at all.[1]
Pref.2	ὅσα δὲ ἤκουον αὐτοῦ λέγοντος, ταῦτα αὐτὰ ἐπειράθην αὐτοῖς ὀνόμασιν ὡς οἷόν τε ἦν γραψάμενος ὑπομνήματα εἰς ὕστερον ἐμαυτῷ διαφυλάξαι τῆς ἐκείνου διανοίας καὶ παρρησίας.	What I did was this: whatever I heard him say, I tried to write down, as far as possible in his very words, and keep as notes for myself for later, a record of his thinking and his frankness.
Pref.3	ἔστι δὴ τοιαῦτα ὥσπερ εἰκὸς ὁποῖα ἄν τις αὐτόθεν ὁρμηθεὶς εἴποι πρὸς ἕτερον, οὐχ ὁποῖα ἂν ἐπὶ τῷ ὕστερον ἐντυγχάνειν τινὰς αὐτοῖς συγγράφοι.	So naturally they're the kind of thing one person would say to another on the spur of the moment, not the kind of thing someone would compose for others to read later.
Pref.4	τοιαῦτα δ' ὄντα οὐκ οἶδα ὅπως οὔτε ἑκόντος ἐμοῦ οὔτε εἰδότος ἐξέπεσεν εἰς ἀνθρώπους.	Such as they are, they have somehow, I don't know how, got out into the world, without my consent or knowledge.
Pref.5	ἀλλ' ἐμοί γε οὐ πολὺς λόγος, εἰ οὐχ ἱκανὸς φανοῦμαι συγγράφειν, Ἐπικτήτῳ τε οὐδ' ὀλίγος, εἰ καταφρονήσει τις αὐτοῦ τῶν λόγων, ἐπεὶ καὶ λέγων αὐτοὺς οὐδενὸς ἄλλου δῆλος ἦν ἐφιέμενος ὅτι μὴ κινῆσαι τὰς γνώμας τῶν ἀκουόντων πρὸς τὰ βέλτιστα.	But it matters little to me if I turn out not to be up to writing, and to Epictetus it doesn't matter in the least if anyone despises his discourses. Even when he was speaking them, it was clear that he aimed at nothing except to move his listeners' minds toward what is best.
Pref.6	εἰ μὲν δὴ τοῦτό γε αὐτὸ διαπράττοιντο οἱ λόγοι οὗτοι, ἔχοιεν ἄν οἶμαι ὅπερ χρὴ ἔχειν τοὺς τῶν φιλοσόφων λόγους·	If these discourses achieve just that, they will have, I think, what the discourses of philosophers ought to have.
Pref.7	εἰ δὲ μή, ἀλλ' ἐκεῖνο ἴστωσαν οἱ ἐντυγχάνοντες ὅτι, αὐτὸς ὁπότε ἔλεγεν αὐτούς, ἀνάγκη ἦν τοῦτο πάσχειν τὸν ἀκροώμενον αὐτῶν ὅπερ ἐκεῖνος αὐτὸν παθεῖν ἠβούλετο.	If not, let those who read them know at least this: when he himself spoke them, his listener couldn't help feeling exactly what he wanted him to feel.
Pref.8	εἰ δ' οἱ λόγοι αὐτοὶ ἐφ' αὑτῶν τοῦτο οὐ διαπράττονται, τυχὸν μὲν ἐγὼ αἴτιος, τυχὸν δὲ καὶ ἀνάγκη οὕτως ἔχειν. ἔρρωσο.	If the discourses on their own don't achieve this, perhaps I'm to blame, or perhaps it can't be otherwise. Farewell.

1 Arrian (Lucius Flavius Arrianus, c. AD 86–160), later a Roman senator and historian of Alexander, heard Epictetus at Nicopolis as a young man. Lucius Gellius is otherwise unknown.

CHAPTER 1: WHAT IS UP TO US AND WHAT IS NOT

Only the faculty of reason judges itself; the gods gave us the right use of impressions alone.

	GREEK	ENGLISH
1.1.1	τῶν ἄλλων δυνάμεων οὐδεμίαν εὑρήσετε αὐτὴν αὑτῆς θεωρητικήν, οὐ τοίνυν οὐδὲ δοκιμαστικὴν ἢ ἀποδοκιμαστικήν.	Among all our other faculties you'll find none that can study itself, and so none that can approve or disapprove of itself either.
1.1.2	ἡ γραμματικὴ μέχρι τίνος κέκτηται τὸ θεωρητικόν; μέχρι τοῦ διαγνῶναι τὰ γράμματα. ἡ μουσική; μέχρι τοῦ διαγνῶναι τὸ μέλος.	How far does grammar's power of study extend? As far as telling letters apart. And music's? As far as telling melodies apart.
1.1.3	αὐτὴ οὖν αὑτὴν θεωρεῖ τις αὐτῶν; οὐδαμῶς. ἀλλ' ὅτε μέν, ἄν τι γράφῃς τῷ ἑταίρῳ, δεῖ τούτων τῶν γραπτέων, ἡ γραμματικὴ ἐρεῖ· πότερον δὲ γραπτέον τῷ ἑταίρῳ ἢ οὐ γραπτέον, ἡ γραμματικὴ οὐκ ἐρεῖ. καὶ περὶ τῶν μελῶν ὡσαύτως ἡ μουσική· πότερον δ' ᾀστέον νῦν καὶ κιθαριστέον ἢ οὔτε ᾀστέον οὔτε κιθαριστέον οὐκ ἐρεῖ.	Does either of them study itself, then? Not at all. When you're writing something to a friend, grammar will tell you which letters to write. But whether you should write to your friend or not, grammar won't tell you. It's the same with music and melodies: whether you should sing and play the lyre right now, or neither sing nor play, music won't tell you.
1.1.4	τίς οὖν ἐρεῖ; ἡ καὶ αὑτὴν θεωροῦσα καὶ τἆλλα πάντα. αὕτη δ' ἐστὶ τίς; ἡ δύναμις ἡ λογική· μόνη γὰρ αὕτη καὶ αὑτὴν κατανοήσουσα παρείληπται, τίς τέ ἐστι καὶ τί δύναται καὶ πόσου ἀξία οὖσα ἐλήλυθεν, καὶ τὰς ἄλλας ἁπάσας.	What will tell you, then? The faculty that studies both itself and everything else. And what is that? The faculty of reason. It's the only one we've been given that can understand both itself (what it is, what it can do, and how valuable a thing it is that has come to us) and all the others as well.
1.1.5	τί γάρ ἐστιν ἄλλο τὸ λέγον ὅτι χρυσίον καλόν ἐστιν; αὐτὸ γὰρ οὐ λέγει. δῆλον ὅτι ἡ χρηστικὴ δύναμις ταῖς φαντασίαις.	What else is it that says gold is beautiful? Gold itself doesn't say so. Clearly it's the faculty that makes use of impressions.[2]
1.1.6	τί ἄλλο τὸ μουσικήν, γραμματικήν, τὰς ἄλλας δυνάμεις διακρῖνον, δοκιμάζον τὰς χρήσεις αὐτῶν καὶ τοὺς καιροὺς παραδεικνύον; οὐδὲν ἄλλο.	What else judges music, grammar and the other faculties, assesses how they're used and points out the right moment for using them? Nothing else.
1.1.7	ὥσπερ οὖν ἦν ἄξιον, τὸ κράτιστον ἁπάντων καὶ κυριεῦον οἱ θεοὶ μόνον ἐφ' ἡμῖν ἐποίησαν, τὴν χρῆσιν τὴν ὀρθὴν ταῖς φαντασίαις, τὰ δ' ἄλλα οὐκ ἐφ' ἡμῖν. ἆρά γε ὅτι οὐκ ἤθελον;	So, as was only fitting, the gods have made only the best thing of all, the one that rules the rest, up to us: the right use of impressions. Everything else they have made not up to us. Was it because they didn't want to?
1.1.8	ἐγὼ μὲν δοκῶ ὅτι, εἰ ἠδύναντο, κἀκεῖνα ἂν ἡμῖν ἐπέτρεψαν· ἀλλὰ πάντως οὐκ ἠδύναντο.	I think that if they could have, they'd have entrusted those other things to us too. But they simply couldn't.
1.1.9	ἐπὶ γῆς γὰρ ὄντας καὶ σώματι συνδεδεμένους τοιούτῳ καὶ κοινωνοῖς τοιούτοις πῶς οἷόν τ' ἦν εἰς ταῦτα ὑπὸ τῶν ἐκτὸς μὴ ἐμποδίζεσθαι;	Since we live on earth, bound to a body like this one and to companions like these, how could we

2 "Impression" (φαντασία) is the Stoic term for anything that appears to the mind: a perception, a thought, a sense that something is so.

	GREEK	ENGLISH
		not be hindered in these matters by things outside us?
	ἀλλὰ τί λέγει ὁ Ζεύς;	But what does Zeus say?
1.1.10	“Ἐπίκτητε, εἰ οἷόν τε ἦν, καὶ τὸ σωμάτιον ἄν σου καὶ τὸ κτησίδιον ἐποίησα ἐλεύθερον καὶ ἀπαραπόδιστον.”	“Epictetus, if it had been possible, I would have made your little body and your bit of property free and unhindered as well.”
1.1.11	“νῦν δέ, μή σε λανθανέτω, τοῦτο οὐκ ἔστιν σόν, ἀλλὰ πηλὸς κομψῶς πεφυραμένος.”	“As it is, though, make no mistake: this body isn’t yours. It’s just clay, cleverly kneaded.”
1.1.12	“ἐπεὶ δὲ τοῦτο οὐκ ἠδυνάμην, ἐδώκαμέν σοι μέρος τι ἡμέτερον, τὴν δύναμιν ταύτην τὴν ὁρμητικήν τε καὶ ἀφορμητικὴν καὶ ὀρεκτικήν τε καὶ ἐκκλιτικὴν καὶ ἁπλῶς τὴν χρηστικὴν ταῖς φαντασίαις, ἧς ἐπιμελούμενος καὶ ἐν ᾗ τὰ σαυτοῦ τιθέμενος οὐδέποτε κωλυθήσῃ, οὐδέποτ’ ἐμποδισθήσῃ, οὐ στενάξεις, οὐ μέμψῃ, οὐ κολακεύσεις οὐδένα. τί οὖν; μή τι μικρά σοι φαίνεται ταῦτα;” “μὴ γένοιτο.”	“And since I couldn’t do that, I have given you a small portion of myself: this faculty of impulse and repulsion, of desire and aversion, in a word, the faculty that makes use of impressions. If you take care of it and place what is yours in it, you will never be blocked, never hindered; you won’t groan, you won’t blame, you won’t flatter anyone. Well then? Do these seem small things to you?” “Far from it!”
1.1.13	“ἀρκῇ οὖν αὐτοῖς;” “εὔχομαι δὲ τοῖς θεοῖς.”	“Are you content with them, then?” “I pray to the gods I may be.”
1.1.14	νῦν δ’ ἑνὸς δυνάμενοι ἐπιμελεῖσθαι καὶ ἑνὶ προσηρτηκέναι ἑαυτοὺς μᾶλλον θέλομεν πολλῶν ἐπιμελεῖσθαι καὶ πολλοῖς προσδεδέσθαι καὶ τῷ σώματι καὶ τῇ κτήσει καὶ ἀδελφῷ καὶ φίλῳ καὶ τέκνῳ καὶ δούλῳ.	But as it is, though we could take care of just one thing and attach ourselves to just one, we’d rather take care of many and be tied to many: to our body, our property, a brother, a friend, a child, a slave.
1.1.15	ἅτε οὖν πολλοῖς προσδεδεμένοι βαρούμεθα ὑπ’ αὐτῶν καὶ καθελκόμεθα.	And since we’re tied to many things, we’re weighed down by them and dragged under.
1.1.16	διὰ τοῦτο, ἂν ἅπλοια ᾖ, καθήμεθα σπώμενοι καὶ παρακύπτομεν συνεχῶς· “τίς ἄνεμος πνεῖ; βορέας.” τί ἡμῖν καὶ αὐτῷ; “πότε ὁ ζέφυρος πνεύσει;” ὅταν αὐτῷ δόξῃ, ὦ βέλτιστε, ἢ τῷ Αἰόλῳ. σὲ γὰρ οὐκ ἐποίησεν ὁ θεὸς ταμίαν τῶν ἀνέμων, ἀλλὰ τὸν Αἴολον.	That’s why, if the weather won’t let us sail, we sit there fretting and keep peering out: “What wind is blowing? The north wind.” What’s that to us? “When will the west wind blow?” When it pleases, my good man, or when it pleases Aeolus. God didn’t make you steward of the winds; he made Aeolus.[3]
1.1.17	τί οὖν; δεῖ τὰ ἐφ’ ἡμῖν βέλτιστα κατασκευάζειν, τοῖς δ’ ἄλλοις χρῆσθαι ὡς πέφυκεν. “πῶς οὖν πέφυκεν;” ὡς ἂν ὁ θεὸς θέλῃ.	What then? We must make the best of what is up to us, and take everything else as it comes by nature. “And how does it come by nature?” As God wills.
1.1.18	“ἐμὲ οὖν νῦν τραχηλοκοπεῖσθαι μόνον;” τί οὖν; ἤθελες πάντας τραχηλοκοπηθῆναι, ἵνα σὺ παραμυθίαν ἔχῃς;	“So am I the only one to be beheaded now?” What, then? Did you want everyone beheaded, so you could have some consolation?
1.1.19	οὐ θέλεις οὕτως ἐκτεῖναι τὸν τράχηλον, ὡς Λατερανός τις ἐν τῇ Ῥώμῃ κελευσθεὶς ὑπὸ τοῦ Νέρωνος	Won’t you stretch out your neck the way a certain Lateranus did in Rome, when Nero ordered him

3 In the *Odyssey* (book 10), Aeolus is appointed keeper of the winds.

	GREEK	ENGLISH
	ἀποκεφαλισθῆναι; ἐκτείνας γὰρ τὸν τράχηλον καὶ πληγεὶς καὶ πρὸς αὐτὴν τὴν πληγὴν ἀσθενῆ γενομένην ἐπ᾽ ὀλίγον συνελκυσθεὶς πάλιν ἐξέτεινεν.	beheaded? He stretched out his neck and was struck, and when the blow proved too weak he flinched back a little, and then stretched it out again.[4]
1.1.20	ἀλλὰ καὶ ἔτι πρότερον προσελθόντι τις Ἐπαφροδίτῳ τῷ κυρίῳ τοῦ Νέρωνος καὶ ἀνακρίνοντι αὐτὸν ὑπὲρ τοῦ συγκρουσθῆναι "ἄν τί θέλω," φησίν, "ἐρῶ σου τῷ κυρίῳ."	Even before that, when Epaphroditus, my master and Nero's freedman, came to him and questioned him about the plot, he said, "If I want anything, I'll tell your master."[5]
1.1.21	"τί οὖν δεῖ πρόχειρον ἔχειν ἐν τοῖς τοιούτοις;" τί γὰρ ἄλλο ἢ τί ἐμὸν καὶ τί οὐκ ἐμὸν καὶ τί μοι ἔξεστιν καὶ τί μοι οὐκ ἔξεστιν;	"What, then, should we have ready at hand in situations like these?" What else but this: what is mine and what isn't mine, what I'm allowed and what I'm not?
1.1.22	ἀποθανεῖν με δεῖ· μή τι οὖν καὶ στένοντα; δεθῆναι· μή τι καὶ θρηνοῦντα; φυγαδευθῆναι· μή τις οὖν κωλύει γελῶντα καὶ εὐθυμοῦντα καὶ εὐροοῦντα;	I must die. Must I die groaning too? I must be put in chains. Wailing too? I must go into exile. Does anyone stop me from going laughing and cheerful, with my life flowing smoothly?
1.1.23	"εἰπὲ τὰ ἀπόρρητα." οὐ λέγω· τοῦτο γὰρ ἐπ᾽ ἐμοί ἐστιν. "ἀλλὰ δήσω σε." ἄνθρωπε. τί λέγεις; ἐμέ; τὸ σκέλος μου δήσεις, τὴν προαίρεσιν δὲ οὐδ᾽ ὁ Ζεὺς νικῆσαι δύναται.	"Tell me your secrets." I won't; that's up to me. "Then I'll put you in chains." Man, what are you saying? Chain *me*? You may fetter my leg, but not even Zeus can overcome my choice.[6]
1.1.24	"εἰς φυλακήν σε βαλῶ." τὸ σωμάτιον. "ἀποκεφαλίσω σε." πότε οὖν σοὶ εἶπον, ὅτι μόνου ἐμοῦ ὁ τράχηλος ἀναπότμητός ἐστιν;	"I'll throw you in prison." My poor body, you mean. "I'll have your head cut off." Well, when did I ever tell you that mine was the only neck that couldn't be cut?
1.1.25	ταῦτα ἔδει μελετᾶν τοὺς φιλοσοφοῦντας, ταῦτα καθ᾽ ἡμέραν γράφειν, ἐν τούτοις γυμνάζεσθαι.	These are the things that students of philosophy should rehearse, write down every day and train themselves in.
1.1.26	Θρασέας εἰώθει λέγειν "σήμερον ἀναιρεθῆναι θέλω μᾶλλον ἢ αὔριον φυγαδευθῆναι"	Thrasea used to say, "I'd rather be killed today than exiled tomorrow."[7]
1.1.27	τί οὖν αὐτῷ Ῥοῦφος εἶπεν; "εἰ μὲν ὡς βαρύτερον ἐκλέγῃ, τίς ἡ μωρία τῆς ἐκλογῆς; εἰ δ᾽ ὡς κουφότερον, τίς σοι δέδωκεν; οὐ θέλεις μελετᾶν ἀρκεῖσθαι τῷ δεδομένῳ;"	And what did Rufus say to him? "If you choose death as the heavier fate, what a foolish choice! If as the lighter, who gave you the choice? Won't you practice being content with what you've been given?"[8]
1.1.28	διὰ τοῦτο γὰρ Ἀγριππῖνος τί ἔλεγεν; ὅτι "ἐγὼ ἐμαυτῷ ἐμπόδιος οὐ γίνομαι." ἀπηγγέλη αὐτῷ ὅτι "κρίνῃ ἐν συγκλήτῳ." —	That's why Agrippinus used to say, what? "I don't stand in my own way." Word was brought to him: "You're on trial in the senate." —[9]

4 Plautius Lateranus, consul-designate, was executed in AD 65 for his part in the conspiracy of Piso against Nero.
5 Epaphroditus, Nero's freedman and secretary, owned Epictetus when Epictetus was a slave.
6 "Choice" (προαίρεσις) is the faculty of choice: the self that judges, assents and wills, which for Epictetus is the only thing truly one's own.
7 Publius Clodius Thrasea Paetus, a Stoic senator, was forced to kill himself by Nero in AD 66.
8 Musonius Rufus, the Roman Stoic under whom Epictetus studied.
9 Paconius Agrippinus, a Stoic senator, was condemned to exile under Nero in AD 66.

	GREEK	ENGLISH
1.1.29	"ἀγαθῇ τύχῃ. ἀλλὰ ἦλθεν ἡ πέμπτη" (ταύτῃ δ' εἰώθει γυμνασάμενος ψυχρολουτρεῖν)·	"Good luck to it. But it's the fifth hour" (the time when he used to exercise and then take a cold bath);[10]
1.1.30	"ἀπέλθωμεν καὶ γυμνασθῶμεν." γυμνασαμένῳ λέγει τις, αὐτῷ ἐλθὼν ὅτι "Κατακέκρισαι." — "φυγῇ," φησίν, "ἢ θανάτῳ;" — "φυγῇ." — "τὰ ὑπάρχοντα τί;" — "οὐκ ἀφῃρέθη." — "εἰς Ἀρίκειαν οὖν ἀπελθόντες ἀριστήσωμεν."	"let's go and exercise." When he'd finished exercising, someone came and told him, "You've been condemned." —"To exile," he said, "or to death?" —"To exile." —"And my property?" —"It hasn't been confiscated." —"Then let's go to Aricia and have lunch."[11]
1.1.31	— τοῦτ' ἔστι μεμελετηκέναι ἃ δεῖ μελετᾶν, ὄρεξιν ἔκκλισιν ἀκώλυτα ἀπερίπτωτα παρεσκευακέναι. ἀποθανεῖν με δεῖ.	—That's what it means to have rehearsed what one should rehearse: to have trained desire and aversion so that nothing can thwart the one or trap the other. I must die.
1.1.32	εἰ ἤδη, ἀποθνῄσκω· κἂν μετ' ὀλίγον, νῦν ἀριστῶ τῆς ὥρας ἐλθούσης, εἶτα τότε τεθνήξομαι. πῶς; ὡς προσήκει τὸν τὰ ἀλλότρια ἀποδιδόντα.	If it's now, I die now. If it's a little later, I'll have lunch now, since it's time, and die later. How? As befits someone giving back what belongs to another.

CHAPTER 2: HOW TO KEEP TRUE TO ONE'S ROLE IN EVERY SITUATION

What is reasonable depends on one's role; Helvidius Priscus and Agrippinus refuse to act beneath themselves.

	GREEK	ENGLISH
1.2.1	τῷ λογικῷ ζῴῳ μόνον ἀφόρητόν ἐστι τὸ ἄλογον, τὸ δ' εὔλογον φορητόν.	To a rational creature only what is unreasonable is unbearable; what is reasonable can be borne.
1.2.2	πληγαὶ οὐκ εἰσὶν ἀφόρητοι τῇ φύσει. — τίνα τρόπον; — ὅρα πῶς· Λακεδαιμόνιοι μαστιγοῦνται μαθόντες ὅτι εὔλογόν ἐστιν.	Blows aren't unbearable by nature. —How so? — Look: Spartans let themselves be whipped once they've learned that it's reasonable.[12]
1.2.3	— τὸ δ' ἀπάγξασθαι οὐκ ἔστιν ἀφόρητον; — ὅταν γοῦν πάθῃ τις ὅτι εὔλογον, ἀπελθὼν ἀπήγξατο.	—And hanging yourself, isn't that unbearable? — Well, when someone feels that it's reasonable, he goes off and hangs himself.
1.2.4	ἁπλῶς ἐὰν προσέχωμεν, ὑπ' οὐδενὸς οὕτως εὑρήσομεν τὸ ζῷον θλιβόμενον ὡς ὑπὸ τοῦ ἀλόγου καὶ πάλιν ἐπ' οὐδὲν οὕτως ἑλκόμενον ὡς ἐπὶ τὸ εὔλογον.	In short, if we pay attention, we'll find that nothing distresses this creature so much as what is unreasonable, and nothing attracts it so much as what is reasonable.
1.2.5	ἄλλῳ δ' ἄλλο προσπίπτει τὸ εὔλογον καὶ ἄλογον, καθάπερ καὶ ἀγαθὸν καὶ κακὸν ἄλλο ἄλλῳ καὶ συμφέρον καὶ ἀσύμφορον.	But what strikes one person as reasonable or unreasonable differs from what strikes another, just as good and bad differ from one person to another, and so do the advantageous and the disadvantageous.
1.2.6		That's the main reason we need education: to learn to apply our preconception of the reasonable

10 The Roman day was divided into twelve hours from sunrise; the fifth hour is late morning.
11 Aricia was a town about fifteen miles south of Rome on the Appian Way, the natural first stop on the road into exile.

	GREEK	ENGLISH
	διὰ τοῦτο μάλιστα παιδείας δεόμεθα, ὥστε μαθεῖν τοῦ εὐλόγου καὶ ἀλόγου πρόληψιν ταῖς ἐπὶ μέρους οὐσίαις ἐφαρμόζειν συμφώνως τῇ φύσει.	and the unreasonable to particular cases in harmony with nature.[13]
1.2.7	εἰς δὲ τὴν τοῦ εὐλόγου καὶ ἀλόγου κρίσιν οὐ μόνον ταῖς τῶν ἐκτὸς ἀξίαις συγχρώμεθα, ἀλλὰ καὶ τῶν κατὰ τὸ πρόσωπον ἑαυτοῦ ἕκαστος.	And in judging what is reasonable and unreasonable, we take into account not only the value of external things but also what fits each person's own role.[14]
1.2.8	τῷ ⟨μὲν⟩ γάρ τινι εὔλογον τὸ ἀμίδα παρακρατεῖν αὐτὸ μόνον βλέποντι, ὅτι μὴ παρακρατήσας μὲν πληγὰς λήψεται καὶ τροφὰς οὐ λήψεται, παρακρατήσας δ' οὐ πείσεταί τι τραχὺ ἢ ἀνιαρόν·	For one person it's reasonable to hold the chamber pot, since all he looks at is this: if he doesn't hold it, he'll get a beating and no food, and if he does, he'll suffer nothing harsh or painful.[15]
1.2.9	ἄλλῳ δέ τινι οὐ μόνον τὸ αὐτὸν παρακρατῆσαι ἀφόρητον δοκεῖ, ἀλλὰ καὶ τὸ ἄλλου παρακρατοῦντος ἀνασχέσθαι.	But to someone else, not only holding it himself seems unbearable, but even putting up with someone else holding it.
1.2.10	ἂν οὖν μου πυνθάνῃ "παρακρατήσω τὴν ἀμίδα ἢ μή;" ἐρῶ σοι ὅτι μείζονα ἀξίαν ἔχει τὸ λαβεῖν τροφὰς τοῦ μὴ λαβεῖν καὶ μείζονα ἀπαξίαν τὸ δαρῆναι τοῦ μὴ δαρῆναι· ὥστ' εἰ τούτοις παραμετρεῖς τὰ σαυτοῦ, ἀπελθὼν παρακράτει.	So if you ask me, "Should I hold the chamber pot or not?", I'll tell you that getting food has greater value than not getting it, and being flogged has greater disvalue than not being flogged. So if you measure your affairs by these, go and hold it.
1.2.11	"ἀλλ' οὐκ ἂν κατ' ἐμέ." τοῦτο σὲ δεῖ συνεισφέρειν εἰς τὴν σκέψιν, οὐκ ἐμέ. σὺ γὰρ εἶ ὁ σαυτὸν εἰδώς, πόσου ἄξιος εἶ σεαυτῷ καὶ πόσου σεαυτὸν πιπράσκεις· ἄλλοι γὰρ ἄλλων πιπράσκουσιν.	"But it wouldn't be worthy of me." That's for you to bring into the inquiry, not me. You're the one who knows yourself, how much you're worth to yourself and at what price you sell yourself. Different people sell themselves at different prices.
1.2.12	διὰ τοῦτο Ἀγριππῖνος Φλώρῳ σκεπτομένῳ, εἰ καταβατέον αὐτῷ ἐστιν εἰς Νέρωνος θεωρίας, ὥστε καὶ αὐτόν τι λειτουργῆσαι, ἔφη "κατάβηθι."	That's why, when Florus was considering whether he should go down into Nero's shows and perform some part himself, Agrippinus told him, "Go down."[16]
1.2.13	πυθομένου δ' αὐτοῦ "διὰ τί σὺ οὐ καταβαίνεις;" ἔφη ὅτι "ἐγὼ οὐδὲ βουλεύομαι."	And when Florus asked him, "Why aren't you going down?", he said, "Because I'm not even considering it."
1.2.14	ὁ γὰρ ἅπαξ εἰς τὴν περὶ τῶν τοιούτων σκέψιν καὶ τὰς τῶν ἐκτὸς ἀξίας συγκαθεὶς καὶ ψηφίζων ἐγγύς ἐστι τῶν ἐπιλελησμένων τοῦ ἰδίου προσώπου.	For once someone stoops to considering such things and starts totting up the values of externals, he's close to those who have forgotten their own role.
1.2.15	τί γάρ μου πυνθάνῃ; "θάνατος αἱρετώτερόν ἐστιν ἢ ζωή;" λέγω ζωή.	What are you asking me? "Is death preferable, or life?" I say life.
1.2.16		

12 Spartan youths were flogged at the altar of Artemis Orthia as a test of endurance.
13 A "preconception" (πρόληψις) is a basic notion, such as of good or of justice, that all people share before any teaching; the difficulty lies in applying it correctly.
14 "Role" translates πρόσωπον, literally a face or an actor's mask: the part each person has to play.
15 Holding the chamber pot for his master was the job of a household slave.
16 Nero compelled men of senatorial rank to appear on the stage and in the arena; this Florus is otherwise unknown.

	GREEK	ENGLISH
	“πόνος ἢ ἡδονή;” λέγω ἡδονή. “ἀλλά, ἂν μὴ τραγῳδήσω, τραχηλοκοπηθήσομαι.” ἄπελθε τοίνυν καὶ τραγῴδει, ἐγὼ δ’ οὐ τραγῳδήσω.	“Pain or pleasure?” I say pleasure. “But if I don’t perform in the tragedy, I’ll have my head cut off.” Go and perform in the tragedy, then. But I won’t.
1.2.17	“διὰ τί;” ὅτι σὺ σεαυτὸν ἡγῇ μίαν τινὰ εἶναι κρόκην τῶν ἐκ τοῦ χιτῶνος. τί οὖν; σὲ ἔδει φροντίζειν πῶς ἀνόμοιος ᾖς τοῖς ἄλλοις ἀνθρώποις, ὥσπερ οὐδ’ ἡ κρόκη πρὸς τὰς ἄλλας κρόκας θέλει τι ἔχειν ἐξαίρετον.	“Why?” Because you think of yourself as just one thread among all those in the tunic. What follows? That you should take care not to be unlike other people, just as a thread doesn’t want anything that sets it apart from the other threads.
1.2.18	ἐγὼ δὲ πορφύρα εἶναι βούλομαι, τὸ ὀλίγον ἐκεῖνο καὶ στιλπνὸν καὶ τοῖς ἄλλοις αἴτιον τοῦ εὐπρεπῆ φαίνεσθαι καὶ καλά. τί οὖν μοι λέγεις ὅτι “ἐξομοιώθητι τοῖς πολλοῖς;” καὶ πῶς ἔτι πορφύρα ἔσομαι;	But I want to be the purple, that small bright band that makes the rest look handsome and fine. So why do you tell me, “Be like the majority”? How will I still be the purple then?[17]
1.2.19	ταῦτα εἶδεν καὶ Πρῖσκος Ἑλουίδιος καὶ ἰδὼν ἐποίησε. προσπέμψαντος αὐτῷ Οὐεσπασιανοῦ, ἵνα μὴ εἰσέλθῃ εἰς τὴν σύγκλητον, ἀπεκρίνατο “ἐπὶ σοί ἐστι μὴ ἐᾶσαί με εἶναι συγκλητικόν· μέχρι δὲ ἂν ὦ, δεῖ με εἰσέρχεσθαι.”	Helvidius Priscus saw this too, and having seen it, he acted on it. When Vespasian sent word to him not to attend the senate, he replied, “It’s in your power not to let me be a senator. But as long as I am one, I must attend.”[18]
1.2.20	“ἄγε ἀλλ’ εἰσελθών,” φησίν, “σιώπησον.” “μή μ’ ἐξέταζε καὶ σιωπήσω.” “ἀλλὰ δεῖ με ἐξετάσαι.” “κἀμὲ εἰπεῖν τὸ φαινόμενον δίκαιον.” “ἀλλ’ ἐὰν εἴπῃς, ἀποκτενῶ σε.”	“All right, attend,” he says, “but keep quiet.” “Don’t ask my opinion, and I’ll keep quiet.” “But I have to ask it.” “And I have to say what seems right.” “But if you say it, I’ll have you killed.”
1.2.21	“πότε οὖν σοι εἶπον, ὅτι ἀθάνατός εἰμι; καὶ σὺ τὸ σὸν ποιήσεις κἀγὼ τὸ ἐμόν. σόν ἐστιν ἀποκτεῖναι, ἐμὸν ἀποθανεῖν μὴ τρέμοντα· σὸν φυγαδεῦσαι, ἐμὸν ἐξελθεῖν μὴ λυπούμενον.”	“Well, when did I ever tell you I was immortal? You’ll do your part and I’ll do mine. Yours is to kill, mine to die without trembling; yours to banish, mine to leave without grieving.”
1.2.22	τί οὖν ὠφέλησε Πρῖσκος εἷς ὤν; τί δ’ ὠφελεῖ ἡ πορφύρα τὸ ἱμάτιον; τί γὰρ ἄλλο ἢ διαπρέπει ἐν αὐτῷ ὡς πορφύρα καὶ τοῖς ἄλλοις δὲ καλὸν παράδειγμα ἔκκειται;	What good did Priscus do, then, being only one man? And what good does the purple do the cloak? What else but that it stands out in it as purple and is displayed there as a fine example to the rest?
1.2.23	ἄλλος δ’ ἂν εἰπόντος αὐτῷ Καίσαρος ἐν τοιαύτῃ περὶ στάσει μὴ ἐλθεῖν εἰς σύγκλητον εἶπεν “ἔχω χάριν, ὅτι μου φείδῃ.”	Someone else, if Caesar had told him not to come to the senate at a moment like that, would have said, “Thank you for sparing me.”[19]
1.2.24	τὸν τοιοῦτον οὐδ’ ἂν ἐκώλυεν εἰσελθεῖν, ἀλλ’ ᾔδει, ὅτι ἢ καθεδεῖται ὡς κεράμιον ἢ λέγων ἐρεῖ, ἃ οἶδεν ὅτι ὁ Καῖσαρ θέλει, καὶ προσεπισωρεύσει ἔτι πλείονα.	A man like that he wouldn’t even have kept from attending. He knew he would either sit there like a jug or, if he spoke, say what he knew Caesar wanted, and pile on still more.
1.2.25	τοῦτον τὸν τρόπον καὶ ἀθλητής τις κινδυνεύων ἀποθανεῖν, εἰ μὴ ἀπεκόπη τὸ αἰδοῖον, ἐπελθόντος αὐτῷ τοῦ ἀδελφοῦ (ἦν δ’ ἐκεῖνος φιλόσοφος) καὶ εἰπόντος “ἄγε, ἀδελφέ, τί μέλλεις ποιεῖν; ἀποκόπτομεν τοῦτο τὸ	In the same way there was an athlete who was in danger of dying unless his genitals were cut off. His brother, who was a philosopher, came to him and said, “Come on, brother, what are you going to

17 Roman senators wore a broad purple stripe on the tunic.
18 Helvidius Priscus, a Stoic senator and Thrasea’s son-in-law, was exiled and later executed under Vespasian, around AD 75.
19 “Caesar” is Epictetus’s usual word for the reigning emperor.

	GREEK	ENGLISH
	μέρος καὶ ἔτι εἰς γυμνάσιον προερχόμεθα;” οὐχ ὑπέμεινεν, ἀλλ’ ἐγκαρτερήσας ἀπέθανεν.	do? Are we cutting off this part and still going on to the gymnasium?” He wouldn’t submit to it; he held firm and died.
1.2.26	πυθομένου δέ τινος· πῶς τοῦτο ἐποίησεν; ὡς ἀθλητὴς ἢ ὡς φιλόσοφος; ⟨ὡς⟩ ἀνήρ, ἔφη, ἀνὴρ δ’ Ὀλύμπια κεκηρυγμένος καὶ ἠγωνισμένος, ἐν τοιαύτῃ τινὶ χώρᾳ ἀνεστραμμένος, οὐχὶ παρὰ τῷ Βάτωνι ἀλειφόμενος.	Someone asked: How did he do this, as an athlete or as a philosopher? As a man, said Epictetus, but a man who had been proclaimed at Olympia and had competed there, who had spent his life in a place like that, not someone getting his rubdown at Bato’s.[20]
1.2.27	ἄλλος δὲ κἂν τὸν τράχηλον ἀπετμήθη, εἰ ζῆν ἠδύνατο δίχα τοῦ τραχήλου.	Someone else would even have had his head cut off, if he could have lived without it.
1.2.28	τοιοῦτόν ἐστι τὸ κατὰ πρόσωπον· οὕτως ἰσχυρὸν παρὰ τοῖς εἰθισμένοις αὐτὸ συνεισφέρειν ἐξ αὐτῶν ἐν ταῖς σκέψεσιν.	That’s what regard for one’s role is like, so strong is it in those who make a habit of bringing it, from within themselves, into their deliberations.
1.2.29	“ἄγε οὖν, Ἐπίκτητε, διαξύρησαι.” ἂν ὦ φιλόσοφος, λέγω “οὐ διαξυρῶμαι.” “ἀλλ’ ἀφελῶ σου τὸν τράχηλον.” εἰ σοὶ ἄμεινον, ἄφελε.	“Come on, Epictetus, shave off your beard.” If I’m a philosopher, I say, “I won’t shave.” “Then I’ll take off your head.” If that’s better for you, take it off.[21]
1.2.30	ἐπύθετό τις· πόθεν οὖν αἰσθησόμεθα τοῦ κατὰ πρόσωπον ἕκαστος; — πόθεν δ’ ὁ ταῦρος, ἔφη, λέοντος ἐπελθόντος μόνος αἰσθάνεται τῆς αὐτοῦ παρασκευῆς καὶ προβέβληκεν ἑαυτὸν ὑπὲρ τῆς ἀγέλης πάσης; ἢ δῆλον ὅτι εὐθὺς ἅμα τῷ τὴν παρασκευὴν ἔχειν ἀπαντᾷ καὶ συναίσθησις αὐτῆς;	Someone asked: How, then, will each of us become aware of what fits his role? —How is it, he replied, that when a lion attacks, the bull alone becomes aware of its own strength and throws itself forward to defend the whole herd? Isn’t it clear that as soon as it has the strength, the awareness of it comes too?
1.2.31	καὶ ἡμῶν τοίνυν ὅστις ἂν ἔχῃ τοιαύτην παρασκευήν, οὐκ ἀγνοήσει αὐτήν.	So too with us: whoever has strength like that won’t be unaware of it.
1.2.32	ἄφνω δὲ ταῦρος οὐ γίνεται οὐδὲ γενναῖος ἄνθρωπος, ἀλλὰ δεῖ χειμασκῆσαι, παρασκευάσασθαι καὶ μὴ εἰκῇ προσπηδᾶν ἐπὶ τὰ μηδὲν προσήκοντα.	But no one becomes a bull all at once, nor a noble human being. You have to train through the winter and prepare yourself, and not rush thoughtlessly at things that don’t concern you.
1.2.33	μόνον σκέψαι, πόσου πωλεῖς τὴν σεαυτοῦ προαίρεσιν. ἄνθρωπε, εἰ μηδὲν ἄλλο, μὴ ὀλίγου αὐτὴν πωλήσῃς. τὸ δὲ μέγα καὶ ἐξαίρετον ἄλλοις τάχα προσήκει, Σωκράτει καὶ τοῖς τοιούτοις.	Just consider at what price you’re selling your choice. Man, if nothing else, don’t sell it cheap. The great and extraordinary may belong to others, to Socrates and people like him.
1.2.34	— διὰ τί οὖν, εἰ πρὸς τοῦτο πεφύκαμεν, οὐ πάντες ἢ πολλοὶ γίνονται τοιοῦτοι; — ἵπποι γὰρ ὠκεῖς ἅπαντες γίνονται, κύνες γὰρ ἰχνευτικοὶ πάντες;	—Why, then, if we’re born for this, don’t all of us, or most, become like that? —Do all horses become fast? Do all dogs become good trackers?
1.2.35	τί οὖν; ἐπειδὴ ἀφυὴς εἰμι, ἀποστῶ τῆς ἐπιμελείας τούτου ἕνεκα;	What then? Because I’m not naturally gifted, am I to give up taking care of myself on that account?
1.2.36		

20 Bato was presumably a trainer of the day whose gym stood for soft, easy exercise.
21 A long beard was the mark of a philosopher.

	GREEK	ENGLISH
	μὴ γένοιτο. Ἐπίκτητος κρείσσων Σωκράτους οὐκ ἔσται· εἰ δὲ μή, οὐ χείρων, τοῦτό μοι ἱκανόν ἐστιν.	Heaven forbid! Epictetus won't be better than Socrates; but if he's not worse, that's enough for me.
1.2.37	οὐδὲ γὰρ Μίλων ἔσομαι καὶ ὅμως οὐκ ἀμελῶ τοῦ σώματος· οὐδὲ Κροῖσος καὶ ὅμως οὐκ ἀμελῶ τῆς κτήσεως· οὐδ' ἁπλῶς ἄλλου τινὸς τῆς ἐπιμελείας διὰ τὴν ἀπόγνωσιν τῶν ἄκρων ἀφιστάμεθα.	I won't be Milo either, and yet I don't neglect my body; nor Croesus, and yet I don't neglect my property. In short, we don't give up taking care of anything else just because we despair of reaching the top.[22]

CHAPTER 3: WHAT FOLLOWS FROM GOD BEING THE FATHER OF HUMAN BEINGS

Knowing we are children of God should keep us from thinking anything mean or ignoble of ourselves.

	GREEK	ENGLISH
1.3.1	εἴ τις τῷ δόγματι τούτῳ συμπαθῆσαι κατ' ἀξίαν δύναιτο, ὅτι γεγόναμεν ὑπὸ τοῦ θεοῦ πάντες προηγουμένως καὶ ὁ θεὸς πατήρ ἐστι τῶν τ' ἀνθρώπων καὶ τῶν θεῶν, οἶμαι ὅτι οὐδὲν ἀγεννὲς οὐδὲ ταπεινὸν ἐνθυμηθήσεται περὶ ἑαυτοῦ.	If a person could take this judgment to heart as it deserves, that we have all come from God in a special way and that God is father of both humans and gods, I think he'll never think anything ignoble or mean about himself.
1.3.2	ἀλλ' ἂν μὲν Καῖσαρ εἰσποιήσηταί σε, οὐδείς σου τὴν ὀφρῦν βαστάσει· ἂν δὲ γνῷς, ὅτι τοῦ Διὸς υἱὸς εἶ, οὐκ ἐπαρθήσῃ;	If Caesar adopts you, there'll be no putting up with your airs. And if you know you're a son of Zeus, won't you be elated?
1.3.3	νῦν δ' οὐ ποιοῦμεν, ἀλλ' ἐπειδὴ δύο ταῦτα ἐν τῇ γενέσει ἡμῶν ἐγκαταμέμικται, τὸ σῶμα μὲν κοινὸν πρὸς τὰ ζῷα, ὁ λόγος δὲ καὶ ἡ γνώμη κοινὸν πρὸς τοὺς θεούς, ἄλλοι μὲν ἐπὶ ταύτην ἀποκλίνουσιν τὴν συγγένειαν τὴν ἀτυχῆ καὶ νεκράν, ὀλίγοι δέ τινες ἐπὶ τὴν θείαν καὶ μακαρίαν.	As it is, we aren't. These two things are mingled in our making: the body, which we share with the animals, and reason and intelligence, which we share with the gods. And so most people incline toward the first kinship, the wretched and dead one, and only a few toward the divine and blessed one.
1.3.4	ἐπειδὴ τοίνυν ἀνάγκη πάνθ' ὁντινοῦν οὕτως ἑκάστῳ χρῆσθαι ὡς ἂν περὶ αὐτοῦ ὑπολάβῃ, ἐκεῖνοι μὲν οἱ ὀλίγοι, ὅσοι πρὸς πίστιν οἴονται γεγονέναι καὶ πρὸς αἰδῶ καὶ πρὸς ἀσφάλειαν τῆς χρήσεως τῶν φαντασιῶν, οὐδὲν ταπεινὸν οὐδ' ἀγεννὲς ἐνθυμοῦνται περὶ αὑτῶν, οἱ δὲ πολλοὶ τἀναντία.	Now since everyone necessarily treats each thing according to the opinion he has of it, those few who think they were born for trustworthiness, self-respect and a secure use of impressions think nothing mean or ignoble about themselves, while the majority do the opposite.
1.3.5	"τί γὰρ εἰμί; ταλαίπωρον ἀνθρωπάριον" καὶ "τὰ δύστηνά μου σαρκίδια."	"What am I? A miserable little man," and, "My wretched bits of flesh."
1.3.6	τῷ μὲν ὄντι δύστηνα, ἀλλὰ ἔχεις τι καὶ κρεῖσσον τῶν σαρκιδίων. τί οὖν ἀφεὶς ἐκεῖνο τούτοις προστέτηκας;	Wretched they are, to be sure; but you've also got something better than bits of flesh. Why do you let go of that and cling to these?
1.3.7	διὰ ταύτην τὴν συγγένειαν οἱ μὲν ἀποκλίναντες λύκοις ὅμοιοι γινόμεθα, ἄπιστοι καὶ ἐπίβουλοι καὶ βλαβεροί, οἱ δὲ λέουσιν, ἄγριοι καὶ θηριώδεις καὶ ἀνήμεροι, οἱ πλείους δ' ἡμῶν ἀλώπεκες καὶ ὡς ἐν ζῴοις ἀτυχήματα.	Because of this kinship, those of us who incline toward it become like wolves, faithless, treacherous and harmful; others like lions, wild, savage and untamed; and most of us like foxes, the misfits, as it were, of the animal world.

22 Milo of Croton was the most famous wrestler of the sixth century BC; Croesus, king of Lydia, was a byword for wealth.

	GREEK	ENGLISH
1.3.8	τί γάρ ἐστιν ἄλλο λοίδορος καὶ κακοήθης ἄνθρωπος ἢ ἀλώπηξ ἢ τί ἄλλο ἀτυχέστερον καὶ ταπεινότερον;	For what else is a slanderous, malicious man but a fox, or something even more wretched and base?
1.3.9	ὁρᾶτε οὖν καὶ προσέχετε, μή τι τούτων ἀποβῆτε τῶν ἀτυχημάτων.	So watch out and take care you don't turn out to be one of these misfits.

CHAPTER 4: ON PROGRESS

Progress lies not in reading Chrysippus but in bringing desire, aversion and impulse into line with nature.

	GREEK	ENGLISH
1.4.1	ὁ προκόπτων μεμαθηκὼς παρὰ τῶν φιλοσόφων ὅτι ἡ μὲν ὄρεξις ἀγαθῶν ἐστιν, ἡ δ' ἔκκλισις πρὸς κακά, μεμαθηκὼς δὲ καὶ ὅτι οὐκ ἄλλως τὸ εὔρουν καὶ ἀπαθὲς περιγίνεται τῷ ἀνθρώπῳ ἢ ἐν ὀρέξει μὲν μὴ ἀποτυγχάνοντι, ἐν ἐκκλίσει ⟨δὲ⟩ μὴ περιπίπτοντι, τὴν μὲν ὄρεξιν ἦρκεν ἐξ αὐτοῦ εἰσάπαν καὶ ὑπερτέθειται, τῇ ἐκκλίσει δὲ πρὸς μόνα χρῆται τὰ προαιρετικά.	Someone making progress has learned from the philosophers that desire is for good things and aversion is toward bad things. He has also learned that the smooth flow of life and freedom from passion come to a person only if he doesn't fail to get what he desires or fall into what he wants to avoid. So he has removed desire from himself entirely, or put it off for now, and uses aversion only toward things that lie within his choice.
1.4.2	τῶν γὰρ ἀπροαιρέτων ἄν τι ἐκκλίνῃ, οἶδεν ὅτι περιπεσεῖταί ποτέ τινι παρὰ τὴν ἔκκλισιν τὴν αὑτοῦ καὶ δυστυχήσει.	For he knows that if he avoids any of the things outside his choice, he'll run into one of them someday despite his aversion, and be unhappy.
1.4.3	εἰ δ' ἡ ἀρετὴ ταύτην ἔχει τὴν ἐπαγγελίαν εὐδαιμονίαν ποιῆσαι καὶ ἀπάθειαν καὶ εὔροιαν, πάντως καὶ ἡ προκοπὴ ⟨ἡ⟩ πρὸς αὐτὴν πρὸς ἕκαστον τούτων ἐστὶ προκοπή.	Now if excellence promises to produce happiness, freedom from passion and a smooth flow of life, then progress toward excellence is certainly progress toward each of these too.
1.4.4	ἀεὶ γὰρ πρὸς ὃ ἂν ἡ τελειότης τινὸς καθάπαξ ἄγῃ, πρὸς αὐτὸ ἡ προκοπὴ συνεγγισμός ἐστιν.	For whatever the perfection of anything ultimately leads to, progress is always an approach toward that.
1.4.5	πῶς οὖν τὴν μὲν ἀρετὴν τοιοῦτόν τι ὁμολογοῦμεν, τὴν προκοπὴν δ' ἐν ἄλλοις ζητοῦμεν καὶ ἐπιδείκνυμεν; τί ἔργον ἀρετῆς;	How is it, then, that we agree that excellence is something like this, and yet look for progress, and show it off, in other things? What is the work of excellence?
1.4.6	εὔροια. τίς οὖν προκόπτει; ὁ πολλὰς Χρυσίππου συντάξεις ἀνεγνωκώς;	A smooth flow of life. Who, then, is making progress? The man who has read lots of Chrysippus's treatises?[23]
1.4.7	μὴ γὰρ ἡ ἀρετὴ τοῦτ' ἔστι Χρύσιππον νενοηκέναι; εἰ γὰρ τοῦτ' ἔστιν, ὁμολογουμένως ἡ προκοπὴ οὐδὲν ἄλλο ἐστὶν ἢ τὸ πολλὰ τῶν Χρυσίππου νοεῖν.	Is excellence really this, having understood Chrysippus? Because if it is, then admittedly progress is nothing but understanding a great deal of Chrysippus.
1.4.8	νῦν δ' ἄλλο μέν τι τὴν ἀρετὴν ἐπιφέρειν ὁμολογοῦμεν, ἄλλο δὲ τὸν συνεγγισμόν, τὴν προκοπὴν ἀποφαίνομεν.	

23 Chrysippus (c. 280–207 BC), third head of the Stoic school, was its great systematizer and a prolific writer.

	GREEK	ENGLISH
		As it is, we agree that excellence produces one thing, and yet we declare that the approach to it, progress, produces something else.
1.4.9	"οὗτος," φησίν, "ἤδη καὶ δι' αὑτοῦ δύναται Χρύσιππον ἀναγιγνώσκειν." εὖ, νὴ τοὺς θεούς, προκόπτεις, ἄνθρωπε· ποίαν προκοπήν.	"This fellow," someone says, "can already read Chrysippus on his own." Well done, by the gods, man, you're making progress! Some progress!
1.4.10	"τί ἐμπαίζεις αὐτῷ;" τί δ' ἀπάγεις αὐτὸν τῆς συναισθήσεως τῶν αὑτοῦ κακῶν; οὐ θέλεις δεῖξαι αὐτῷ τὸ ἔργον τῆς ἀρετῆς, ἵνα μάθῃ ποῦ τὴν προκοπὴν ζητῇ;	"Why are you mocking him?" And why are you distracting him from awareness of his own faults? Won't you show him the work of excellence, so he learns where to look for progress?
1.4.11	ἐκεῖ ζήτησον αὐτήν, ταλαίπωρε, ὅπου σου τὸ ἔργον. ποῦ δέ σου τὸ ἔργον; ἐν ὀρέξει καὶ ἐκκλίσει, ἵν' ἀναπότευκτος ᾖς καὶ ἀπερίπτωτος, ἐν ὁρμαῖς καὶ ἀφορμαῖς, ἵν' ἀναμάρτητος, ἐν προσθέσει καὶ ἐποχῇ, ἵν' ἀνεξαπάτητος.	Look for it there, you poor wretch, where your work lies. And where does your work lie? In desire and aversion, so you won't fail to get what you desire or fall into what you'd avoid; in impulse and repulsion, so you won't go wrong; in assent and suspension of judgment, so you won't be deceived.
1.4.12	πρῶτοι δ' εἰσὶν οἱ πρῶτοι τόποι καὶ ἀναγκαιότατοι. ἂν δὲ τρέμων καὶ πενθῶν ζητῇς ἀπερίπτωτος εἶναι, ἄρα πῶς προκόπτεις;	The first fields come first and are the most necessary. But if you're trembling and grieving while you try not to fall into what you'd avoid, how on earth are you making progress?[24]
1.4.13	σὺ οὖν ἐνταῦθά μοι δεῖξόν σου τὴν προκοπήν. καθάπερ εἰ ἀθλητῇ διελεγόμην "δεῖξόν μοι τοὺς ὤμους," εἶτα ἔλεγεν ἐκεῖνος "ἴδε μου τοὺς ἁλτῆρας." ὄψει σὺ καὶ οἱ ἁλτῆρες, ἐγὼ τὸ ἀποτέλεσμα τῶν ἁλτήρων ἰδεῖν βούλομαι.	So show me your progress here. It's as if I said to an athlete, "Show me your shoulders," and he said, "Look at my jumping weights." That's for you and your weights to see to! I want to see what the weights have produced.
1.4.14	"λάβε τὴν περὶ ὁρμῆς σύνταξιν καὶ γνῶθι πῶς αὐτὴν ἀνέγνωκα." ἀνδράποδον, οὐ τοῦτο ζητῶ, ἀλλὰ πῶς ὁρμᾷς καὶ ἀφορμᾷς, πῶς ὀρέγῃ καὶ ἐκκλίνεις, πῶς ἐπιβάλλῃ καὶ προτίθεσαι καὶ παρασκευάζῃ, πότερα συμφώνως τῇ φύσει ἢ ἀσυμφώνως.	"Take the treatise *On Impulse* and see how well I've read it." Slave! That's not what I'm after. I want to know how you exercise impulse and repulsion, how you desire and avoid, how you set about things, plan them and prepare for them: in harmony with nature, or out of harmony with it.
1.4.15	εἰ γὰρ συμφώνως, τοῦτό μοι δείκνυε καὶ ἐρῶ σοι ὅτι προκόπτεις· εἰ δ' ἀσυμφώνως, ἄπελθε καὶ μὴ μόνον ἐξηγοῦ τὰ βιβλία, ἀλλὰ καὶ γράφε αὐτὸς τοιαῦτα.	If in harmony, show me that and I'll tell you you're making progress. If out of harmony, go away, and don't just expound books: write some like them yourself.
1.4.16	καὶ τί σοι ὄφελος; οὐκ οἶδας ὅτι ὅλον τὸ βιβλίον πέντε δηναρίων ἐστίν; ὁ οὖν ἐξηγούμενος αὐτὸ δοκεῖ ὅτι πλείονος ἄξιός ἐστιν ἢ πέντε δηναρίων;	And what good will it do you? Don't you know the whole book costs five denarii? So does the man who expounds it think he's worth more than five denarii?
1.4.17	μηδέποτε οὖν ἀλλαχοῦ τὸ ἔργον ζητεῖτε, ἀλλαχοῦ τὴν προκοπήν.	So never look for your work in one place and your progress in another.

24 Epictetus divides the philosopher's training into three fields: desire and aversion; impulse and repulsion; and assent. The first is the most basic.

	GREEK	ENGLISH
1.4.18	ποῦ οὖν προκοπή; εἴ τις ὑμῶν ἀποστὰς τῶν ἐκτὸς ἐπὶ τὴν προαίρεσιν ἐπέστραπται τὴν αὑτοῦ, ταύτην ἐξεργάζεσθαι καὶ ἐκπονεῖν, ὥστε σύμφωνον ἀποτελέσαι τῇ φύσει, ὑψηλὴν ἐλευθέραν ἀκώλυτον ἀνεμπόδιστον πιστὴν αἰδήμονα·	Where, then, is progress? Suppose one of you has turned away from externals and turned to his own choice, to work on it and perfect it until it's in harmony with nature: lofty, free, unhindered, unimpeded, trustworthy, self-respecting.
1.4.19	μεμάθηκέν τε, ὅτι ὁ τὰ μὴ ἐφ' αὑτῷ ποθῶν ἢ φεύγων οὔτε πιστὸς εἶναι δύναται οὔτ' ἐλεύθερος, ἀλλ' ἀνάγκη μεταπίπτειν καὶ μεταρριπίζεσθαι ἅμα ἐκείνοις καὶ αὐτόν, ἀνάγκη δὲ καὶ ὑποτεταχέναι ἄλλοις ἑαυτόν, τοῖς ἐκεῖνα περιποιεῖν ἢ κωλύειν δυναμένοις·	Suppose he has learned that whoever longs for or flees from what is not up to him can be neither trustworthy nor free, but is bound to be changed and tossed about along with those things, and bound to put himself under others, those who can provide or prevent them.
1.4.20	καὶ λοιπὸν ἕωθεν ἀνιστάμενος ταῦτα τηρεῖ καὶ φυλάσσει, λούεται ὡς πιστός, ὡς αἰδήμων ἐσθίει, ὡσαύτως ἐπὶ τῆς ἀεὶ παραπιπτούσης ὕλης τὰ προηγούμενα ἐκπονῶν, ὡς ὁ δρομεὺς δρομικῶς καὶ ὁ φώνασκος φωνασκικῶς·	And suppose that from then on, when he gets up in the morning, he watches over and guards these things; bathes as a trustworthy man, eats as a self-respecting one; and likewise works out his principles in whatever situation comes his way, as the runner does with running and the voice trainer with training the voice.
1.4.21	οὗτός ἐστιν ὁ προκόπτων ταῖς ἀληθείαις καὶ ὁ μὴ εἰκῇ ἀποδεδημηκὼς οὗτός ἐστιν.	This is the one who is truly making progress, and this is the one who hasn't left home for nothing.
1.4.22	εἰ δ' ἐπὶ τὴν ἐν τοῖς βιβλίοις ἕξιν τέταται καὶ ταύτην ἐκπονεῖ καὶ ἐπὶ τοῦτο ἐκδεδήμηκε, λέγω αὐτῷ αὐτόθεν πορεύεσθαι εἰς οἶκον καὶ μὴ ἀμελεῖν τῶν ἐκεῖ·	But if he's intent on the skill that's found in books, works at that and has left home for that, I tell him to go straight back home and not neglect his affairs there.
1.4.23	τοῦτο γὰρ ἐφ' ὃ ἀποδεδήμηκεν οὐδέν ἐστιν· ἀλλ' ἐκεῖνο, μελετᾶν ἐξελεῖν τοῦ αὐτοῦ βίου πένθη καὶ οἰμωγὰς καὶ 〈τὸ〉 "οἴμοι" καὶ τὸ "τάλας ἐγὼ" καὶ δυστυχίαν καὶ ἀτυχίαν καὶ μαθεῖν,	What he left home for is nothing. The thing is to practice removing from one's life grief and lamentation, "Alas!" and "Poor me!", misfortune and bad luck, and to learn
1.4.24	τί ἐστι θάνατος, τί φυγή, τί δεσμωτήριον, τί κώνειον, ἵνα δύνηται λέγειν ἐν τῇ φυλακῇ "ὦ φίλε Κρίτων, εἰ ταύτῃ τοῖς θεοῖς φίλον, ταύτῃ γινέσθω" καὶ μὴ ἐκεῖνα "τάλας ἐγώ, γέρων ἄνθρωπος, ἐπὶ ταῦτά μου τὰς πολιὰς ἐτήρησα."	what death is, what exile is, what prison is, what hemlock is, so that one can say in prison, "My dear Crito, if this is what pleases the gods, so be it," and not those other things: "Poor me, an old man! Was it for this that I kept my gray hairs?"[25]
1.4.25	τίς λέγει ταῦτα; δοκεῖτε ὅτι ὑμῖν ἄδοξόν τινα ἐρῶ καὶ ταπεινόν; Πρίαμος αὐτὰ οὐ λέγει; Οἰδίπους οὐ λέγει; ἀλλ' ὁπόσοι βασιλεῖς λέγουσιν;	Who says such things? Do you think I'm going to name someone obscure and lowly? Doesn't Priam say them? Doesn't Oedipus? Why, how many kings say them!
1.4.26	τί γάρ εἰσιν ἄλλο τραγῳδίαι ἢ ἀνθρώπων πάθη τεθαυμακότων τὰ ἐκτὸς διὰ μέτρου τοιοῦδ' ἐπιδεικνύμενα;	For what else are tragedies but the sufferings of people who have admired externals, put on display in verse of this kind?
1.4.27	εἰ γὰρ ἐξαπατηθέντα τινὰ ἔδει μαθεῖν, ὅτι τῶν ἐκτὸς καὶ ἀπροαιρέτων οὐδέν ἐστι πρὸς ἡμᾶς, ἐγὼ μὲν ἤθελον τὴν	If one had to be deceived in order to learn that nothing external and outside our choice matters

	GREEK	ENGLISH
	ἀπάτην ταύτην, ἐξ ἧς ἥμελλον εὐρόως καὶ ἀταράχως βιώσεσθαι, ὑμεῖς δ' ὄψεσθ' αὐτοὶ τί θέλετε.	to us, I for one would want that deception, which would let me live with my life flowing smoothly and free of disturbance. As for you, you'll see for yourselves what you want.
1.4.28	τί οὖν ἡμῖν παρέχει Χρύσιππος; ἵνα γνῷς, φησίν, ὅτι οὐ ψευδῆ ταῦτά ἐστιν, ἐξ ὧν ἡ εὔροιά ἐστι καὶ ἀπάθεια ἁπαντᾷ,	What, then, does Chrysippus offer us? So that you may know, he says, that these things are not false from which the smooth flow of life comes and freedom from passion arises,
1.4.29	λάβε μου τὰ βιβλία καὶ γνώσῃ ὡς τε καὶ σύμφωνά ἐστι τῇ φύσει τὰ ἀπαθῆ με ποιοῦντα. ὦ μεγάλης εὐτυχίας, ὦ μεγάλου εὐεργέτου τοῦ δεικνύοντος τὴν ὁδόν.	take my books, and you will learn how and in harmony with nature are the things that make me free from passion. What great good fortune! What a great benefactor, the one who shows the way!
1.4.30	εἶτα Τριπτολέμῳ μὲν ἱερὰ καὶ βωμοὺς πάντες ἄνθρωποι ἀνεστάκασιν,	And yet all people have set up temples and altars to Triptolemus[26]
1.4.31	ὅτι τὰς ἡμέρους τροφὰς ἡμῖν ἔδωκεν, τῷ δὲ τὴν ἀλήθειαν εὑρόντι καὶ φωτίσαντι καὶ εἰς πάντας ἀνθρώπους ἐξενεγκόντι, οὐ τὴν περὶ τὸ ζῆν, ἀλλὰ τὴν πρὸς τὸ εὖ ζῆν, τίς ὑμῶν ἐπὶ τούτῳ βωμὸν ἱδρύσατο ἢ ναὸν ἢ ἄγαλμα ἀνέθηκεν ἢ τὸν θεὸν ἐπὶ τούτῳ προσκυνεῖ;	because he gave us cultivated food. But to the one who discovered the truth, brought it to light and shared it with all people, not the truth about merely living but about living well, which of you has set up an altar for that, or a temple, or dedicated a statue, or worships God for it?
1.4.32	ἀλλ' ὅτι μὲν ἄμπελον ἔδωκαν ἢ πυρούς, ἐπιθύομεν τούτου ἕνεκα, ὅτι δὲ τοιοῦτον ἐξήνεγκαν καρπὸν ἐν ἀνθρωπίνῃ διανοίᾳ, δι' οὗ τὴν ἀλήθειαν τὴν περὶ εὐδαιμονίας δείξειν ἡμῖν ἤμελλον, τούτου δ' ἕνεκα οὐκ εὐχαριστήσωμεν τῷ θεῷ;	Because the gods gave us the vine or wheat, we offer sacrifice for that. And because they have produced such fruit in the human mind, through which they meant to show us the truth about happiness, shall we not give thanks to God for that?

CHAPTER 5: AGAINST THE ACADEMICS

Someone who denies what is evident has let his intellect or his sense of shame turn to stone.

	GREEK	ENGLISH
1.5.1	ἄν τις, φησίν, ἐνίστηται πρὸς τὰ ἄγαν ἐκφανῆ, πρὸς τοῦτον οὐ ῥᾴδιόν ἐστιν εὑρεῖν λόγον, δι' οὗ μεταπείσει τις αὐτόν.	If someone, he says, resists what is utterly obvious, it isn't easy to find an argument that will change his mind.[27]
1.5.2	τοῦτο δ' οὔτε παρὰ τὴν ἐκείνου γίνεται δύναμιν οὔτε παρὰ τὴν τοῦ διδάσκοντος ἀσθένειαν, ἀλλ' ὅταν ἀπαχθεὶς ἀπολιθωθῇ, πῶς ἔτι χρήσηταί τις αὐτῷ διὰ λόγου;	That isn't because of his strength or the teacher's weakness. When a man has been driven into absurdity and turns to stone, how can anyone still deal with him by argument?
1.5.3	Ἀπολιθώσεις δ' εἰσὶ διτταί· ἡ μὲν τοῦ νοητικοῦ ἀπολίθωσις, ἡ δὲ τοῦ ἐντρεπτικοῦ, ὅταν τις παρατεταγμένος ᾖ μὴ ἐπινεύειν τοῖς ἐναργέσι μηδ' ἀπὸ τῶν μαχομένων ἀφίστασθαι.	There are two kinds of petrification: petrification of the intellect, and petrification of the sense of shame, when someone is set on neither assenting to what is evident nor abandoning contradictions.

25 Socrates' words to his friend Crito in Plato's *Crito* (43d), as he awaited execution by hemlock.
26 Triptolemus was the hero of Eleusis who, in myth, taught humankind to grow grain.
27 The Academics were the skeptical successors of Plato in the Academy, who denied that anything can be known with certainty.

	GREEK	ENGLISH
1.5.4	οἱ δὲ πολλοὶ τὴν μὲν σωματικὴν ἀπονέκρωσιν φοβούμεθα καὶ πάντ᾽ ἂν μηχανησαίμεθα ὑπὲρ τοῦ μὴ περιπεσεῖν τοιούτῳ τινί, τῆς ψυχῆς δ᾽ ἀπονεκρουμένης οὐδὲν ἡμῖν μέλει.	Most of us are afraid of the body going dead, and would try anything to avoid something like that happening to us; but when the soul is going dead, we don't care at all.
1.5.5	καὶ νὴ Δία ἐπὶ αὐτῆς τῆς ψυχῆς ἂν μὲν ᾖ οὕτως διακείμενος, ὥστε μηδενὶ παρακολουθεῖν μηδὲ συνιέναι μηδέν, καὶ τοῦτον κακῶς ἔχειν οἰόμεθα· ἂν δέ τινος τὸ ἐντρεπτικὸν καὶ αἰδῆμον ἀπονεκρωθῇ, τοῦτο ἔτι καὶ δύναμιν καλοῦμεν.	And, by Zeus, in the case of the soul itself, if someone is in such a state that he can follow nothing and understand nothing, we think he too is in a bad way. But if someone's sense of shame and self-respect has gone dead, we even call that strength!
	Καταλαμβάνεις ὅτι ἐγρήγορας;	Do you grasp with certainty that you're awake?
1.5.6	"οὔ," φησίν· "οὐδὲ γάρ, ὅταν ἐν τοῖς ὕπνοις φαντάζωμαι, ὅτι ἐγρήγορα." οὐδὲν οὖν διαφέρει αὕτη ἡ φαντασία ἐκείνης; "οὐδέν." ἔτι τούτῳ διαλέγομαι;	"No," he says, "because I don't when I have the impression in my dreams that I'm awake either." So this impression doesn't differ at all from that one? "Not at all." Am I still talking to this man?
1.5.7	καὶ ποῖον αὐτῷ πῦρ ἢ ποῖον σίδηρον προσαγάγω, ἵν᾽ αἴσθηται ὅτι νενέκρωται; αἰσθανόμενος οὐ προσποιεῖται· ἔτι χείρων ἐστὶ τοῦ νεκροῦ. μάχην οὗτος οὐ συνορᾷ· κακῶς ἔχει.	And what fire or what steel am I to apply to him to make him feel that he has gone dead? He feels it and pretends he doesn't: he's even worse than a corpse. One man doesn't see the contradiction: he's in a bad way.
1.5.8	συνορῶν οὗτος οὐ κινεῖται οὐδὲ προκόπτει· ἔτι ἀθλιώτερον ἔχει.	Another sees it but isn't moved and makes no progress: he's in an even more wretched state.
1.5.9	ἐκτέτμηται τὸ αἰδῆμον αὐτοῦ καὶ ἐντρεπτικὸν καὶ τὸ λογικὸν οὐκ ἀποτέτμηται, ἀλλ᾽ ἀποτεθηρίωται.	His self-respect and sense of shame have been cut out of him, and his reason hasn't been cut away but turned into a beast's.
1.5.10	ταύτην ἐγὼ δύναμιν εἴπω; μὴ γένοιτο, εἰ μὴ καὶ τὴν τῶν κιναίδων, καθ᾽ ἣν πᾶν τὸ ἐπελθὸν ἐν μέσῳ καὶ ποιοῦσι καὶ λέγουσι.	Am I to call this strength? Heaven forbid! Not unless I also call it strength in debauchees, the kind that lets them do and say whatever comes into their heads in public.

CHAPTER 6: ON PROVIDENCE

The world's fitting design shows a craftsman, and we have been given faculties to bear whatever happens.

	GREEK	ENGLISH
1.6.1	ἀφ᾽ ἑκάστου τῶν ἐν τῷ κόσμῳ γινομένων ῥᾴδιόν ἐστιν ἐγκωμιάσαι τὴν πρόνοιαν, ἂν δύο ἔχῃ τις ταῦτα ἐν ἑαυτῷ, δύναμίν τε συνορατικὴν τῶν γεγονότων ἑκάστῳ καὶ τὸ εὐχάριστον.	It's easy to praise providence for everything that happens in the world, if you have two things in you: the ability to see how each thing that happens fits the whole, and a sense of gratitude.
1.6.2	εἰ δὲ μή, ὁ μὲν οὐκ ὄψεται τὴν εὐχρηστίαν τῶν γεγονότων, ὁ δ᾽ οὐκ εὐχαριστήσει ἐπ᾽ αὐτοῖς οὐδ᾽ ἂν ἴδῃ.	Otherwise, one person won't see the usefulness of what has happened, and another won't be grateful for it even if he does see it.
1.6.3	χρώματα ὁ θεὸς εἰ πεποιήκει, δύναμιν δὲ θεατικὴν αὐτῶν μὴ πεποιήκει, τί ἂν ἦν ὄφελος;	If God had made colors but hadn't made the power to see them, what use would they have been?

	GREEK	ENGLISH
1.6.4	— οὐδ' ὁτιοῦν. — ἀλλ' ἀνάπαλιν εἰ τὴν μὲν δύναμιν πεποιήκει, τὰ ὄντα δὲ μὴ τοιαῦτα οἷα ὑποπίπτειν τῇ δυνάμει τῇ ὁρατικῇ, καὶ οὕτως τί ὄφελος;	—None at all. —And conversely, if he had made the power, but hadn't made things such as to fall within the power of sight, what use would that have been?
1.6.5	— οὐδ' ὁτιοῦν.	—None at all.
1.6.6	— τί δ', εἰ καὶ ἀμφότερα ταῦτα πεποιήκει, φῶς δὲ μὴ πεποιήκει; — οὐδ' οὕτως τι ὄφελος. — τίς οὖν ὁ ἁρμόσας τοῦτο πρὸς ἐκεῖνο κἀκεῖνο πρὸς τοῦτο; τίς δ' ὁ ἁρμόσας τὴν μάχαιραν πρὸς τὸ κολεὸν καὶ τὸ κολεὸν πρὸς τὴν μάχαιραν;	—And what if he had made both of these, but hadn't made light? —Even then, no use. —Who is it, then, who fitted this to that and that to this? Who fitted the sword to the scabbard and the scabbard to the sword?
1.6.7	οὐδείς; καὶ μὴν ἐξ αὐτῆς τῆς κατασκευῆς τῶν ἐπιτετελεσμένων ἀποφαίνεσθαι εἰώθαμεν, ὅτι τεχνίτου τινὸς πάντως τὸ ἔργον, οὐχὶ δ' εἰκῇ κατεσκευασμένον.	No one? And yet from the very construction of finished products we regularly conclude that they must be the work of some craftsman and weren't put together at random.
1.6.8	ἆρ' οὖν τούτων μὲν ἕκαστον ἐμφαίνει τὸν τεχνίτην, τὰ δ' ὁρατὰ καὶ ὅραςις καὶ φῶς οὐκ ἐμφαίνει;	So does each of these reveal its craftsman, while visible things, sight and light don't?
1.6.9	τὸ δ' ἄρρεν καὶ τὸ θῆλυ καὶ ἡ προθυμία ἡ πρὸς τὴν συνουσίαν ἑκατέρου καὶ δύναμις ἡ χρηστικὴ τοῖς μορίοις τοῖς κατεσκευασμένοις οὐδὲ ταῦτα ἐμφαίνει τὸν τεχνίτην;	And male and female, and each one's eagerness for intercourse, and the capacity to use the organs made for it—don't these reveal the craftsman either?
1.6.10	ἀλλὰ ταῦτα μέν· ἡ δὲ τοιαύτη τῆς διανοίας κατασκευή, καθ' ἣν οὐχ ἁπλῶς ὑποπίπτοντες τοῖς αἰσθητοῖς τυπούμεθα ὑπ' αὐτῶν, ἀλλὰ καὶ ἐκλαμβάνομέν τι καὶ ἀφαιροῦμεν καὶ προστίθεμεν καὶ συντίθεμεν τάδε τινὰ δι' αὐτῶν καὶ νὴ Δία μεταβαίνομεν ἀπ' ἄλλων ἐπ' ἄλλα τινὰ οὕτω πως παρακείμενα, οὐδὲ ταῦτα ἱκανὰ κινῆσαί τινας καὶ διατρέψαι πρὸς τὸ ἀπολιπεῖν τὸν τεχνίτην;	So much for these. But then there's the way our mind is made: we don't simply receive impressions from sensible things when we encounter them; we also pick something out, subtract, add and combine certain things by means of them, and, by Zeus, pass from some things to others that are related to them in some way. Isn't even this enough to move some people and shame them out of leaving the craftsman out of account?
1.6.11	ἢ ἐξηγησάσθωσαν ἡμῖν τί τὸ ποιοῦν ἐστιν ἕκαστον τούτων ἢ πῶς οἷόν τε τὰ οὕτω θαυμαστὰ καὶ τεχνικὰ εἰκῇ καὶ ἀπὸ ταὐτομάτου γίνεσθαι.	Or else let them explain to us what it is that produces each of these things, or how things so wonderful and so skillfully made could come about at random and by chance.
1.6.12	τί οὖν; ἐφ' ἡμῶν μόνων γίνεται ταῦτα; πολλὰ μὲν ἐπὶ μόνων, ὧν ἐξαιρέτως χρείαν εἶχεν τὸ λογικὸν ζῷον, πολλὰ δὲ κοινὰ εὑρήσεις ἡμῖν καὶ πρὸς τὰ ἄλογα.	What then? Do these things happen in us alone? Many do happen in us alone, things the rational creature particularly needed; but you'll find many that we share with irrational animals too.
1.6.13	ἆρ' οὖν καὶ παρακολουθεῖ τοῖς γινομένοις ἐκεῖνα; οὐδαμῶς. ἄλλο γάρ ἐστι χρῆσις καὶ ἄλλο παρακολούθησις. ἐκείνων χρείαν εἶχεν ὁ θεὸς χρωμένων ταῖς φαντασίαις, ἡμῶν δὲ παρακολουθούντων τῇ χρήσει.	Do they also understand what happens, then? Not at all. Using is one thing, understanding another. God needed them as creatures that use impressions, but us as creatures that understand that use.
1.6.14	διὰ τοῦτο ἐκείνοις μὲν ἀρκεῖ τὸ ἐσθίειν καὶ πίνειν καὶ τὸ ἀναπαύεσθαι καὶ ὀχεύειν καὶ τἆλλ' ὅσα ἐπιτελεῖ τῶν	That's why for them it's enough to eat, drink, rest, mate and do whatever else each of them does. But

	GREEK	ENGLISH
	αὐτῶν ἕκαστον, ἡμῖν δ', οἷς καὶ τὴν παρακολουθητικὴν δύναμιν ἔδωκεν,	for us, to whom he gave the faculty of understanding as well,
1.6.15	οὐκέτι ταῦτ' ἀπαρκεῖ, ἀλλ' ἂν μὴ κατὰ τρόπον καὶ τεταγμένως καὶ ἀκολούθως τῇ ἑκάστου φύσει καὶ κατασκευῇ πράττωμεν, οὐκέτι τοῦ τέλους τευξόμεθα τοῦ ἑαυτῶν.	these things are no longer enough. Unless we act properly, in an orderly way and in keeping with each one's nature and constitution, we will no longer attain our own end.
1.6.16	ὧν γὰρ αἱ κατασκευαὶ διάφοροι, τούτων καὶ τὰ ἔργα καὶ τὰ τέλη.	For where constitutions differ, works and ends differ too.
1.6.17	οὗ τοίνυν ἡ κατασκευὴ μόνον χρηστική, τούτῳ χρῆσθαι ὁπωσοῦν ἀπαρκεῖ· οὗ δὲ καὶ παρακολουθητικὴ τῇ χρήσει, τούτῳ τὸ κατὰ τρόπον ἂν μὴ προσῇ οὐδέποτε τεύξεται τοῦ τέλους.	So for a creature whose constitution is suited only to using things, any use at all is enough. But a creature whose constitution is also suited to understanding its use will never attain its end unless it adds acting properly.
1.6.18	τί οὖν; ἐκείνων ἕκαστον κατασκευάζει τὸ μὲν ὥστ' ἐσθίεσθαι, τὸ δ' ὥστε ὑπηρετεῖν εἰς γεωργίαν, τὸ δ' ὥστε τυρὸν φέρειν, τὸ δ' ἄλλο ἐπ' ἄλλῃ χρείᾳ παραπλησίῳ, πρὸς ἃ τίς χρεία τοῦ παρακολουθεῖν ταῖς φαντασίαις καὶ ταύτας διακρίνειν δύνασθαι;	What then? He makes each of those animals, one to be eaten, another to serve in farming, another to produce cheese, and others for other similar uses. For these, what need is there to understand impressions and be able to tell them apart?
1.6.19	τὸν δ' ἄνθρωπον θεατὴν εἰσήγαγεν αὐτοῦ τε καὶ τῶν ἔργων τῶν αὐτοῦ, καὶ οὐ μόνον θεατήν, ἀλλὰ καὶ ἐξηγητὴν αὐτῶν.	But he brought the human being into the world as a spectator of himself and his works, and not only as a spectator, but as an interpreter of them.
1.6.20	διὰ τοῦτο αἰσχρόν ἐστι τῷ ἀνθρώπῳ ἄρχεσθαι καὶ καταλήγειν ὅπου καὶ τὰ ἄλογα, ἀλλὰ μᾶλλον ἔνθεν μὲν ἄρχεσθαι, καταλήγειν δὲ ἐφ' ὃ κατέληξεν ἐφ' ἡμῶν καὶ ἡ φύσις.	That's why it's shameful for a human being to begin and end where the irrational animals do. Rather, he should begin there and end where nature ended with us.
1.6.21	κατέληξεν δ' ἐπὶ θεωρίαν καὶ παρακολούθησιν καὶ σύμφωνον διεξαγωγὴν τῇ φύσει.	And it ended in contemplation, understanding and a way of life in harmony with nature.
1.6.22	ὁρᾶτε οὖν, μὴ ἀθέατοι τούτων ἀποθάνητε.	So take care you don't die without ever having seen these things.
1.6.23	ἀλλ' εἰς Ὀλυμπίαν μὲν ἀποδημεῖτε, ἵν' ἴδητε τὸ ἔργον τοῦ Φειδίου, καὶ ἀτύχημα ἕκαστος ὑμῶν οἴεται τὸ ἀνιστόρητος τούτων ἀποθανεῖν·	You travel to Olympia to see the work of Phidias, and each of you thinks it a misfortune to die without having seen it.[28]
1.6.24	ὅπου δ' οὐδ' ἀποδημῆσαι χρεία ἐστίν, ἀλλ' ἐστὲ ἤδη καὶ πάρεστε τοῖς ἔργοις, ταῦτα δὲ θεάσασθαι καὶ κατανοῆσαι οὐκ ἐπιθυμήσετε;	But where there's no need even to travel, where you're already here, in the presence of his works, will you have no desire to look at them and understand them?
1.6.25	οὐκ αἰσθήσεσθε τοίνυν, οὔτε τίνες ἐστὲ οὔτ' ἐπὶ τί γεγόνατε οὔτε [ἐπὶ] τί τοῦτό ἐστιν, ἐφ' οὗ τὴν θέαν παρείληφθε;	Won't you realize, then, who you are, what you were born for, and what this spectacle you've been admitted to see is [for]?
1.6.26	— ἀλλὰ γίνεταί τινα ἀηδῆ καὶ χαλεπὰ ἐν τῷ βίῳ. — ἐν Ὀλυμπίᾳ δ' οὐ γίνεται; οὐ καυματίζεσθε; οὐ	—But there are unpleasant and hard things in life. —And there aren't at Olympia? Don't you get

	GREEK	ENGLISH
	στενοχωρεῖσθε; οὐ κακῶς λούεσθε; οὐ καταβρέχεσθε, ὅταν βρέχῃ; θορύβου δὲ καὶ βοῆς καὶ τῶν ἄλλων χαλεπῶν οὐκ ἀπολαύετε;	scorched by the heat? Aren't you crammed together? Isn't it hard to get a bath? Don't you get soaked when it rains? Don't you get your fill of noise and shouting and all the other hardships?
1.6.27	ἀλλ' οἶμαι ὅτι ταῦτα πάντα ἀντιτιθέντες πρὸς τὸ ἀξιόλογον τῆς θέας φέρετε καὶ ἀνέχεσθε.	But I suppose you set all this against the splendor of the spectacle, and bear it and put up with it.
1.6.28	ἄγε δυνάμεις δ' οὐκ εἰλήφατε, καθ' ἃς οἴσετε πᾶν τὸ συμβαῖνον; μεγαλοψυχίαν οὐκ εἰλήφατε; ἀνδρείαν οὐκ εἰλήφατε;	Come now, haven't you received faculties with which to bear whatever happens? Haven't you received greatness of soul? Haven't you received courage?
1.6.29	καρτερίαν οὐκ εἰλήφατε; καὶ τί ἔτι μοι μέλει μεγαλοψύχῳ ὄντι τῶν ἀποβῆναι δυναμένων; τί μ' ἐκστήσει ἢ ταράξει ἢ τί ὀδυνηρὸν φανεῖται; οὐ χρήσομαι τῇ δυνάμει πρὸς ἃ εἴληφα αὐτήν, ἀλλ' ἐπὶ τοῖς ἀποβαίνουσιν πενθήσω καὶ στενάξω;	Haven't you received endurance? And if I'm great-souled, what do I care any longer about anything that may happen? What will unsettle or disturb me, or seem painful to me? Shall I not use my faculty for the purpose for which I received it, but grieve and groan over what happens?
1.6.30	"ναί· ἀλλ' αἱ μύξαι μου ῥέουσιν." τίνος οὖν ἕνεκα χεῖρας ἔχεις, ἀνδράποδον; οὐχ ἵνα καὶ ἀπομύσσῃς σεαυτόν;	"Yes, but my nose is running." What have you got hands for, then, slave? Isn't it so you can wipe your nose?
1.6.31	— τοῦτο οὖν εὔλογον μύξας γίνεσθαι ἐν τῷ κόσμῳ;	—But is it reasonable that there should be runny noses in the world?
1.6.32	— καὶ πόσῳ κρεῖττον ἀπομύξασθαί σε ἢ ἐγκαλεῖν; ἢ τί οἴει ὅτι ὁ Ἡρακλῆς ἂν ἀπέβη, εἰ μὴ λέων τοιοῦτος ἐγένετο καὶ ὕδρα καὶ ἔλαφος καὶ σῦς καὶ ἄδικοί τινες ἄνθρωποι καὶ θηριώδεις, οὓς ἐκεῖνος ἐξήλαυνεν καὶ ἐκάθαιρεν;	—And how much better to wipe your nose than to complain! Or what do you think Heracles would have become if there hadn't been a lion like that, and a hydra, a deer, a boar, and certain unjust and brutal men whom he drove out and cleared away?
1.6.33	καὶ τί ἂν ἐποίει μηδενὸς τοιούτου γεγονότος; ἢ δῆλον ὅτι ἐντετυλιγμένος ἂν ἐκάθευδεν; οὐκοῦν πρῶτον μὲν οὐκ ἂν ἐγένετο Ἡρακλῆς ἐν τρυφῇ τοιαύτῃ καὶ ἡσυχίᾳ νυστάζων ὅλον τὸν βίον· εἰ δ' ἄρα καὶ ἐγένετο, τί ὄφελος αὐτοῦ;	And what would he have done if nothing like that had existed? Isn't it obvious that he'd have wrapped himself up and slept? In the first place, then, he'd never have become Heracles, dozing his whole life away in such luxury and ease; and even if he had, what use would he have been?
1.6.34	τίς δὲ χρῆσις τῶν βραχιόνων τῶν ἐκείνου καὶ τῆς ἄλλης ἀλκῆς καὶ καρτερίας καὶ γενναιότητος, εἰ μὴ τοιαῦταί τινες αὐτὸν περιστάσεις καὶ ὕλαι διέσεισαν καὶ ἐγύμνασαν;	What use would his arms have been, and the rest of his strength, his endurance and his nobility, if such circumstances and such material hadn't shaken him up and trained him?
1.6.35	τί οὖν; αὐτῷ ταύτας ἔδει κατασκευάζειν καὶ ζητεῖν ποθεν λέοντα εἰσαγαγεῖν εἰς τὴν χώραν τὴν αὐτοῦ καὶ σῦν καὶ ὕδραν;	What then? Should he have created them for himself, and looked for somewhere to get a lion to bring into his own country, and a boar and a hydra?
1.6.36		

28 Phidias's great gold-and-ivory statue of Zeus at Olympia was counted among the wonders of the world.

	GREEK	ENGLISH
	μωρία τοῦτο καὶ μανία. γενόμενα δὲ καὶ εὑρεθέντα εὔχρηστα ἦν πρὸς τὸ δεῖξαι καὶ γυμνάσαι τὸν Ἡρακλέα.	That would have been folly and madness. But since they did exist and turned up, they were useful for revealing Heracles and training him.
1.6.37	ἄγε οὖν καὶ σὺ τούτων αἰσθόμενος ἀπόβλεψον εἰς τὰς δυνάμεις ἃς ἔχεις καὶ ἀπιδὼν εἰπὲ "φέρε νῦν, ὦ Ζεῦ, ἣν θέλεις περίστασιν· ἔχω γὰρ παρασκευὴν ἐκ σοῦ μοι δεδομένην καὶ ἀφορμὰς πρὸς τὸ κοσμῆσαι διὰ τῶν ἀποβαινόντων ἐμαυτόν"	Come, then, now that you're aware of this, you too look at the faculties you have, and when you've looked, say: "Bring on whatever circumstance you like now, Zeus. I have the equipment you've given me, and the resources to make something fine of myself through whatever happens."
1.6.38	οὔ· ἀλλὰ κάθησθε τὰ μὲν μὴ συμβῇ τρέμοντες, τῶν δὲ συμβαινόντων ὀδυρόμενοι καὶ πενθοῦντες καὶ στένοντες· εἶτα τοῖς θεοῖς ἐγκαλεῖτε.	No; instead you sit trembling that some things may happen, and wailing, grieving and groaning over the things that do. And then you blame the gods.
1.6.39	τί γάρ ἐστιν ἄλλο ἀκόλουθον τῇ τοιαύτῃ ἀγεννείᾳ ἢ καὶ ἀσέβεια;	For what else follows from such meanness of spirit but impiety as well?
1.6.40	καίτοι ὅ γε θεὸς οὐ μόνον ἔδωκεν ἡμῖν τὰς δυνάμεις ταύτας, καθ' ἃς οἴσομεν πᾶν τὸ ἀποβαῖνον μὴ ταπεινούμενοι μηδὲ συγκλώμενοι ὑπ' αὐτοῦ, ἀλλ' ὃ ἦν ἀγαθοῦ βασιλέως καὶ ταῖς ἀληθείαις πατρός, ἀκώλυτον τοῦτο ἔδωκεν, ἀνανάγκαστον, ἀπαραπόδιστον, ὅλον αὐτὸ ἐφ' ἡμῖν ἐποίησεν οὐδ' αὑτῷ τινα πρὸς τοῦτο ἰσχὺν ἀπολιπών, ὥστε κωλῦσαι ἢ ἐμποδίσαι.	And yet God has not only given us these faculties, with which to bear everything that happens without being humbled or broken by it; but, as befitted a good king and a true father, he gave it to us free of hindrance, free of compulsion, unimpeded. He made it wholly up to us, without keeping even for himself any power to prevent or hinder it.
1.6.41	ταῦτα ἔχοντες ἐλεύθερα καὶ ὑμέτερα μὴ χρῆσθε αὐτοῖς μηδ' αἰσθάνεσθε τίνα εἰλήφατε καὶ παρὰ τίνος,	Though you have these things free and your own, you don't use them, and you don't realize what you've received and from whom.
1.6.42	ἀλλὰ κάθησθε πενθοῦντες καὶ στένοντες οἱ μὲν πρὸς αὐτὸν τὸν δόντα ἀποτετυφλωμένοι μηδ' ἐπιγινώσκοντες τὸν εὐεργέτην, οἱ δ' ὑπ' ἀγεννείας εἰς μέμψεις καὶ τὰ ἐγκλήματα τῷ θεῷ ἐκτρεπόμενοι.	Instead you sit grieving and groaning, some of you blind to the giver himself and not recognizing your benefactor, others turning, out of meanness of spirit, to complaints and accusations against God.
1.6.43	καίτοι πρὸς μεγαλοψυχίαν μὲν καὶ ἀνδρείαν ἐγὼ σοὶ δείξω ὅτι ἀφορμὰς καὶ παρασκευὴν ἔχεις, πρὸς δὲ τὸ μέμφεσθαι καὶ ἐγκαλεῖν ποίας ἀφορμὰς ἔχεις σὺ δ' ἐμοὶ δείκνυε.	And yet I'll show you that you have the resources and the equipment for greatness of soul and courage. You show me what resources you have for complaining and accusing.

CHAPTER 7: ON THE USE OF SHIFTING AND HYPOTHETICAL ARGUMENTS

Logic belongs to duty, because a good man must not handle premises and conclusions carelessly.

	GREEK	ENGLISH
1.7.1	ἡ περὶ τοὺς μεταπίπτοντας καὶ ὑποθετικούς, ἔτι δὲ ἠρωτῆσθαι περαίνοντας καὶ πάντας ἁπλῶς τοὺς τοιούτους λόγους πραγματεία λανθάνει τοὺς πολλοὺς περὶ καθήκοντος οὖσα.	The study of arguments with shifting premises, hypothetical arguments, arguments that reach their conclusion through questioning, and in short all arguments of that kind, is concerned with duty, though most people don't realize it.[29]

	GREEK	ENGLISH
1.7.2	ζητοῦμεν γὰρ ἐπὶ πάσης ὕλης πῶς ἂν εὕροι ὁ καλὸς καὶ ἀγαθὸς τὴν διέξοδον καὶ ἀναστροφὴν τὴν ἐν αὐτῇ καθήκουσαν.	For in every matter we're looking for how the good and honorable man may find the right way through it and the right way to conduct himself in it.
1.7.3	οὐκοῦν ἢ τοῦτο λεγέτωσαν, ὅτι οὐ συγκαθήσει εἰς ἐρώτησιν καὶ ἀπόκρισιν ὁ σπουδαῖος ἢ ὅτι συγκαθεὶς οὐκ ἐπιμελήσεται τοῦ μὴ εἰκῇ μηδ' ὡς ἔτυχεν ἐν ἐρωτήσει καὶ ἀποκρίσει ἀναστρέφεσθαι,	So let them say either that the good man won't stoop to question and answer, or that if he does, he won't take care to avoid conducting himself carelessly and haphazardly in question and answer.
1.7.4	ἢ τούτων μηδέτερον προσδεχομένοις ἀναγκαῖον ὁμολογεῖν, ὅτι ἐπίσκεψίν τινα ποιητέον τῶν τόπων τούτων, περὶ οὓς μάλιστα στρέφεται ἐρώτησις καὶ ἀπόκρισις.	Or else, if they accept neither of these, they must admit that some study has to be made of these topics, which question and answer chiefly revolve around.
1.7.5	τί γὰρ ἐπαγγέλλεται ἐν λόγῳ; τἀληθῆ τιθέναι, τὰ ψευδῆ αἴρειν, πρὸς τὰ ἄδηλα ἐπέχειν.	For what does reasoning undertake to do? To affirm what is true, reject what is false and suspend judgment on what is unclear.
1.7.6	ἆρ' οὖν ἀρκεῖ τοῦτο μόνον μαθεῖν; — ἀρκεῖ, φησίν. — οὐκοῦν καὶ τῷ βουλομένῳ ἐν χρήσει νομίσματος μὴ διαπίπτειν ἀρκεῖ τοῦτο ἀκοῦσαι, διὰ τί τὰς μὲν δοκίμους δραχμὰς παραδέχῃ, τὰς δ' ἀδοκίμους ἀποδοκιμάζεις;	So is it enough just to learn this? —It's enough, he says. —Then is it also enough, for someone who doesn't want to go wrong in handling money, to hear why you accept genuine drachmas and reject counterfeit ones?
1.7.7	— οὐκ ἀρκεῖ. — τί οὖν δεῖ τούτῳ προσλαβεῖν; τί γὰρ ἄλλο ἢ δύναμιν δοκιμαστικήν τε καὶ διακριτικὴν τῶν δοκίμων τε καὶ ἀδοκίμων δραχμῶν;	—It isn't enough. —What must he add to this, then? What else but the ability to test and tell apart genuine drachmas and counterfeit?
1.7.8	οὐκοῦν καὶ ἐπὶ λόγου οὐκ ἀρκεῖ τὸ λεχθέν, ἀλλ' ἀνάγκη δοκιμαστικὸν γενέσθαι καὶ διακριτικὸν τοῦ ἀληθοῦς καὶ τοῦ ψεύδους καὶ τοῦ ἀδήλου;	So in reasoning too, what has been said isn't enough; one has to become able to test and tell apart the true, the false and the unclear?
1.7.9	— ἀνάγκη. — ἐπὶ τούτοις τί παραγγέλλεται ἐν λόγῳ; τὸ ἀκόλουθον τοῖς δοθεῖσιν ὑπὸ σοῦ καλῶς παραδέχου.	—One has to. —And besides this, what does reasoning prescribe? Accept what follows properly from what you have granted.
1.7.10	ἄγε ἀρκεῖ οὖν κἀνταῦθα γνῶναι τοῦτο; οὐκ ἀρκεῖ, δεῖ δὲ μαθεῖν πῶς τί τισιν ἀκόλουθον γίνεται καὶ ποτὲ μὲν ἓν ἑνὶ ἀκολουθεῖ, ποτὲ δὲ πλείοσιν κοινῇ.	Come, then, is it enough here too to know this? It isn't. You must learn how one thing follows from others, and how sometimes one thing follows from one, sometimes from several together.
1.7.11	μή ποτε οὖν καὶ τοῦτο ἀνάγκη προσλαβεῖν τὸν μέλλοντα ἐν λόγῳ συνετῶς ἀναστραφήσεσθαι καὶ αὐτόν τ' ἀποδείξειν ἕκαστα ἀποδόντα καὶ τοῖς ἀποδεικνύουσι παρακολουθήσειν μηδ' ὑπὸ τῶν σοφιζομένων διαπλανηθήσεσθαι ὡς ἀποδεικνυόντων;	Isn't it necessary, then, for anyone who means to conduct himself intelligently in argument to acquire this too, so as to give demonstrations himself, setting out each point, and follow those of others, and not be led astray by sophists as if they were demonstrating something?
1.7.12	οὐκοῦν ἐλήλυθεν ἡμῖν περὶ τῶν συναγόντων λόγων καὶ τρόπων πραγματεία καὶ γυμνασία καὶ ἀναγκαία πέφηνεν.	

29 "Duty" (τὸ καθῆκον) is the Stoic term for appropriate action: what befits a rational being in a given situation.

	GREEK	ENGLISH
		So we've arrived at the study of conclusive arguments and logical forms, and training in them, and it has turned out to be necessary.
1.7.13	ἀλλὰ δὴ ἔστιν ἐφ' ὧν δεδώκαμεν ὑγιῶς τὰ λήμματα καὶ συμβαίνει τουτὶ ἐξ αὐτῶν· ψεῦδος δὲ ὂν οὐδὲν ἧττον συμβαίνει.	But there are cases where we have soundly granted the premises and such-and-such follows from them; and though it's false, it follows nonetheless.
1.7.14	τί οὖν μοι καθήκει ποιεῖν; προσδέχεσθαι τὸ ψεῦδος;	What, then, is my duty? To accept the falsehood?
1.7.15	καὶ πῶς οἷόν τ'; ἀλλὰ λέγειν ὅτι "οὐχ ὑγιῶς παρεχώρησα τὰ ὡμολογημένα;" καὶ μὴν οὐδὲ τοῦτο δίδοται. ἀλλ' ὅτι "οὐ συμβαίνει διὰ τῶν παρακεχωρημένων;" ἀλλ' οὐδὲ τοῦτο δίδοται.	And how could I? Should I say, "I wasn't right to grant what was agreed"? But that isn't allowed either. Or, "It doesn't follow from what was granted"? That isn't allowed either.
1.7.16	τί οὖν ἐπὶ τούτων ποιητέον; ἢ μή ποτε ὡς οὐκ ἀρκεῖ τὸ δανείσασθαι πρὸς τὸ ἔτι ὀφείλειν, ἀλλὰ δεῖ προσεῖναι καὶ τὸ ἐπιμένειν ἐπὶ τοῦ δανείου καὶ μὴ διαλελύσθαι αὐτό, οὕτως οὐκ ἀρκεῖ πρὸς τὸ δεῖν παραχωρεῖν τὸ ἐπιφερόμενον τὸ δεδωκέναι τὰ λήμματα, δεῖ δ' ἐπιμένειν ἐπὶ τῆς παραχωρήσεως αὐτῶν.	What should one do in these cases, then? Perhaps this: just as having borrowed isn't enough to make you still in debt (the loan must also still stand and not have been paid off), so having granted the premises isn't enough to oblige you to grant the conclusion; you must also still stand by your granting of them.
1.7.17	καὶ δὴ μενόντων μὲν αὐτῶν εἰς τέλος ὁποῖα παρεχωρήθη πᾶσα ἀνάγκη ἡμᾶς ἐπὶ τῆς παραχωρήσεως ἐπιμένειν καὶ τὸ ἀκόλουθον αὐτοῖς προσδέχεσθαι	And if they do remain to the end as they were when they were granted, we are absolutely bound to stand by our granting of them and accept what follows from them
1.7.19	οὐδὲ γὰρ ἡμῖν ἔτι οὐδὲ καθ' ἡμᾶς συμβαίνει τοῦτο τὸ ἐπιφερόμενον, ἐπειδὴ τῆς συγχωρήσεως τῶν λημμάτων ἀπέστημεν.	for this conclusion no longer follows for us or on our account, since we have withdrawn our granting of the premises.
1.7.20	δεῖ οὖν καὶ τὰ τοιαῦτα τῶν λημμάτων ἱστορῆσαι καὶ τὴν τοιαύτην μεταβολήν τε καὶ μετάπτωσιν αὐτῶν, καθ' ἣν ἐν αὐτῇ τῇ ἐρωτήσει ἢ τῇ ἀποκρίσει ἢ τῷ συλλελογίσθαι ἤ τινι ἄλλῳ τοιούτῳ λαμβάνοντα τὰς μεταπτώσεις ἀφορμὴν παρέχει τοῖς ἀνοήτοις τοῦ ταράσσεσθαι μὴ βλέπουσι τὸ ἀκόλουθον. τίνος ἕνεκα;	So one must also examine premises of this kind, and the kind of change and shift they undergo, through which, as they shift in the course of the questioning itself, or the answering, or the drawing of the conclusion, or at some other such stage, they give foolish people, who don't see what follows, occasion to be disturbed. For what purpose?
1.7.21	ἵν' ἐν τῷ τόπῳ τούτῳ μὴ παρὰ τὸ καθῆκον μηδ' εἰκῇ μηδὲ συγκεχυμένως ἀναστρεφώμεθα.	So that in this area we don't behave contrary to duty, or at random, or in confusion.
1.7.22	καὶ τὸ αὐτὸ ἐπί τε τῶν ὑποθέσεων καὶ τῶν ὑποθετικῶν λόγων. ἀναγκαῖον γὰρ ἔστιν ὅτ' αἰτῆσαί τινα ὑπόθεσιν ὥσπερ ἐπιβάθραν τῷ ἑξῆς λόγῳ.	And the same goes for hypotheses and hypothetical arguments. For it's sometimes necessary to request some hypothesis as a stepping-stone to the argument that follows.
1.7.23	πᾶσαν οὖν τὴν δοθεῖσαν παραχωρητέον ἢ οὐ πᾶσαν; καὶ εἰ οὐ πᾶσαν, τίνα;	Should we, then, accept every hypothesis that is put forward, or not every one? And if not every one, which?
1.7.24	[περὶ τίνος ἡ σκέψις; περὶ καθήκοντος.] παραχωρήσαντι δὲ μενετέον εἰς ἅπαν ἐπὶ τῆς τηρήσεως ἢ ἔστιν ὅτε	

	GREEK	ENGLISH
	ἀποστατέον, τὰ δ' ἀκόλουθα προσδεκτέον καὶ τὰ μαχόμενα οὐ προσδεκτέον;	[What is the inquiry about? About duty.] And once we've accepted it, must we stand by it for good, or sometimes abandon it, accepting what follows and not accepting what conflicts with it?
1.7.25	— ναί. — ἀλλὰ λέγει τις ὅτι "ποιήσω σε δυνατοῦ δεξάμενον ὑπόθεσιν ἐπ' ἀδύνατον ἀπαχθῆναι." πρὸς τοῦτον οὐ συγκαθήσει ὁ φρόνιμος, ἀλλὰ φεύξεται ἐξέτασιν καὶ κοινολογίαν;	—Yes. —But someone says, "I'll make you accept a possible hypothesis and then lead you to an impossibility." Will the man of understanding refuse to engage with him, and run away from examination and discussion?
1.7.26	καὶ τίς ἔτι ἄλλος ἐστὶ λόγῳ χρηστικὸς καὶ δεινὸς ἐρωτήσει καὶ ἀποκρίσει καὶ νὴ Δία ἀνεξαπάτητός τε καὶ ἀσόφιστος;	And who else is there who can use reason and is skilled at question and answer, and, by Zeus, proof against deception and sophistry?
1.7.27	ἀλλὰ συγκαθήσει μέν, οὐκ ἐπιστραφήσεται δὲ τοῦ μὴ εἰκῇ καὶ ὡς ἔτυχεν ἀναστρέφεσθαι ἐν λόγῳ; καὶ πῶς ἔτι ἔσται τοιοῦτος οἷον αὐτὸν ἐπινοοῦμεν;	Or will he engage, but not bother to avoid conducting himself carelessly and haphazardly in argument? Then how will he still be the kind of man we conceive him to be?
1.7.28	ἀλλ' ἄνευ τινὸς τοιαύτης γυμνασίας καὶ παρασκευῆς φυλάττειν οἷός τ' ἐστὶ τὸ ἑξῆς;	But without some such training and preparation, is he able to keep track of what follows?
1.7.29	τοῦτο δεικνύτωσαν καὶ παρέλκει τὰ θεωρήματα ταῦτα πάντα, ἄτοπα ἦν καὶ ἀνακόλουθα τῇ προλήψει τοῦ σπουδαίου.	Let them show that, and then all these theories are superfluous; they were absurd all along and inconsistent with our preconception of the good man.
1.7.30	τί ἔτι ἀργοὶ καὶ ῥᾳθυμοι καὶ νωθροί ἐσμεν καὶ προφάσεις ζητοῦμεν, καθ' ἃς οὐ πονήσομεν οὐδ' ἀγρυπνήσομεν ἐξεργαζόμενοι τὸν αὑτῶν λόγον;	Why are we still lazy, easygoing and sluggish, looking for excuses not to toil or stay up at night perfecting our reason?
1.7.31	— ἂν οὖν ἐν τούτοις πλανηθῶ, μή τι τὸν πατέρα ἀπέκτεινα; — ἀνδράποδον, ποῦ γὰρ ἐνθάδε πατὴρ ἦν, ἵν' αὐτὸν ἀποκτείνῃς; τί οὖν ἐποίησας; ὃ μόνον ἦν κατὰ τὸν τόπον ἁμάρτημα, τοῦτο ἡμάρτηκας.	—So if I go wrong in these things, have I killed my father? —Slave! Where was there a father here for you to kill? What have you done, then? You've committed the only fault there was to commit in this area.
1.7.32	ἐπεί τοι τοῦτ' αὐτὸ καὶ ἐγὼ Ῥούφῳ εἶπον ἐπιτιμῶντί μοι ὅτι τὸ παραλειπόμενον ἓν ἐν συλλογισμῷ τινι οὐχ εὕρισκον. "οὐχ οἷον μέν," φημί, "εἰ τὸ Καπιτώλιον κατέκαυσα," ὁ δ' "ἀνδράποδον," ἔφη, "ἐνθάδε τὸ παραλειπόμενον Καπιτώλιόν ἐστιν."	Why, that's exactly what I said myself to Rufus when he scolded me for not finding the one missing step in some syllogism. "It's not as if I'd burned down the Capitol," I said. And he said, "Slave, here the missing step *is* the Capitol."[30]
1.7.33	ἢ ταῦτα μόνα ἁμαρτήματά ἐστι τὸ Καπιτώλιον ἐμπρῆσαι καὶ τὸν πατέρα ἀποκτεῖναι, τὸ δ' εἰκῇ καὶ μάτην καὶ ὡς ἔτυχεν χρῆσθαι ταῖς φαντασίαις ταῖς αὑτοῦ καὶ μὴ παρακολουθεῖν λόγῳ μηδ' ἀποδείξει μηδὲ σοφίσματι μηδ' ἁπλῶς βλέπειν τὸ καθ' αὑτὸν καὶ οὐ καθ' αὑτὸν ἐν ἐρωτήσει καὶ ἀποκρίσει, τούτων δ' οὐδέν ἐστιν ἁμάρτημα;	Or are these the only faults, burning down the Capitol and killing your father? And using your impressions carelessly, pointlessly and haphazardly, failing to follow an argument, a demonstration or a sophism, and in short failing to see, in question and answer, what fits your position and what doesn't—is none of that a fault?

30 The temple of Jupiter on the Capitol was Rome's chief sanctuary.

CHAPTER 8: THAT FACULTIES ARE NOT SAFE FOR THE UNEDUCATED

Skill in argument and style can make untrained students conceited; the human good lies in choice.

	GREEK	ENGLISH
1.8.1	καθ' ὅσους τρόπους μεταλαμβάνειν ἔστι τὰ ἰσοδυναμοῦντα ἀλλήλοις, κατὰ τοσούτους καὶ τὰ εἴδη τῶν ἐπιχειρημάτων τε καὶ ἐνθυμημάτων ἐν τοῖς λόγοις ἐκποιεῖ μεταλαμβάνειν.	In as many ways as equivalent statements can be interchanged, in just so many ways can the forms of arguments and enthymemes be varied in reasoning.
1.8.2	οἷον φέρε τὸν τρόπον τοῦτον· εἰ ἐδανείσω καὶ μὴ ἀπέδωκας, ὀφείλεις μοι τὸ ἀργύριον· οὐχὶ ἐδανείσω μὲν καὶ οὐκ ἀπέδωκας· οὐ μὴν ὀφείλεις μοι τὸ ἀργύριον.	Take this form, for example: if you borrowed and haven't repaid, you owe me the money; it is not the case that you borrowed and haven't repaid; so you don't owe me the money.
1.8.3	καὶ τοῦτο οὐδενὶ μᾶλλον προσήκει ἢ τῷ φιλοσόφῳ ἐμπείρως ποιεῖν. εἴπερ γὰρ ἀτελὴς συλλογισμός ἐστι τὸ ἐνθύμημα, δῆλον ὅτι ὁ περὶ τὸν τέλειον συλλογισμὸν γεγυμνασμένος οὗτος ἂν ἱκανὸς εἴη καὶ περὶ τὸν ἀτελῆ οὐδὲν ἧττον.	And no one is better suited to do this skillfully than the philosopher. For if the enthymeme is an incomplete syllogism, clearly someone trained in the complete syllogism would be no less capable with the incomplete one.
1.8.4	τί ποτ' οὖν οὐ γυμνάζομεν αὑτούς τε καὶ ἀλλήλους τὸν τρόπον τοῦτον;	Why, then, don't we train ourselves and one another in this way?
1.8.5	ὅτι νῦν καίτοι μὴ γυμναζόμενοι περὶ ταῦτα μηδ' ἀπὸ τῆς ἐπιμελείας τοῦ ἤθους ὑπό γε ἐμοῦ περισπώμενοι ὅμως οὐδὲν ἐπιδίδομεν εἰς καλοκἀγαθίαν.	Because even now, when we aren't training in these things and aren't being distracted from caring for our character, by me at any rate, we still make no advance toward being good and honorable.
1.8.6	τί οὖν χρὴ προσδοκᾶν, εἰ καὶ ταύτην τὴν ἀσχολίαν προσλάβοιμεν; καὶ μάλισθ', ὅτι οὐ μόνον ἀσχολία τις ἀπὸ τῶν ἀναγκαιοτέρων αὐτὴ προσγένοιτ' ἄν, ἀλλὰ καὶ οἰήσεως ἀφορμὴ καὶ τύφου οὐχ ἡ τυχοῦσα.	What should we expect, then, if we took on this occupation as well? Especially since it would not only be a distraction from more necessary things, but also no small occasion for conceit and vanity.
1.8.7	μεγάλη γάρ ἐστι δύναμις ἡ ἐπιχειρητικὴ καὶ πιθανολογική, καὶ μάλιστ' εἰ τύχοι γυμνασίας ἐπιπλέον καί τινα καὶ εὐπρέπειαν ἀπὸ τῶν ὀνομάτων προσλάβοι.	For the faculty of argument and persuasion is a great one, especially if it gets plenty of training and also acquires some polish from fine language.
1.8.8	ὅτι καὶ ἐν τῷ καθόλου πᾶσα δύναμις ἐπισφαλὴς τοῖς ἀπαιδεύτοις καὶ ἀσθενέσι προσγενομένη πρὸς τὸ ἐπᾶραι καὶ χαυνῶσαι ἐπ' αὐτῇ.	For in general any faculty is dangerous when it comes to the uneducated and weak, since it can make them conceited and puffed up over it.
1.8.9	ποίᾳ γὰρ ἄν τις ἔτι μηχανῇ πείσαι τὸν νέον τὸν ἐν τούτοις διαφέροντα, ὅτι οὐ δεῖ προσθήκην αὐτὸν ἐκείνων γενέσθαι, ἀλλ' ἐκεῖνα αὐτῷ προσθεῖναι;	For by what device could you still persuade a young man who excels in these things that he shouldn't become an appendage to them, but make them an appendage to himself?
1.8.10	οὐχὶ δὲ πάντας τοὺς λόγους τούτους καταπατήσας ἐπηρμένος ἡμῖν καὶ πεφυσημένος περιπατεῖ μηδ' ἀνεχόμενος, ἄν τις ἅπτηται [τι] αὐτοῦ ὑπομιμνήσκων, τίνος ἀπολελειμμένος ποῦ ἀποκέκλικεν;	Doesn't he trample all these arguments underfoot and strut about among us, elated and puffed up, unable to bear it if anyone takes hold of him [at all] to remind him what he's lacking and where he has gone astray?

	GREEK	ENGLISH
1.8.11	τί οὖν; Πλάτων φιλόσοφος οὐκ ἦν; — Ἱπποκράτης γὰρ ἰατρὸς οὐκ ἦν; ἀλλ᾽ ὁρᾷς πῶς φράζει Ἱπποκράτης. μή τι οὖν Ἱπποκράτης οὕτω φράζει, καθὸ ἰατρός ἐστιν;	What then? Wasn't Plato a philosopher? —Well, wasn't Hippocrates a doctor? Yet you see how well Hippocrates expresses himself. Does Hippocrates express himself like that insofar as he's a doctor?[31]
1.8.12	τί οὖν μιγνύεις πράγματα ἄλλως ἐπὶ τῶν αὐτῶν ἀνθρώπων συνδραμόντα;	Why, then, do you mix up things that just happen to coincide in the same people?
1.8.13	εἰ δὲ καλὸς ἦν Πλάτων καὶ ἰσχυρός, ἔδει κἀμὲ καθήμενον ἐκπονεῖν, ἵνα καλὸς γένωμαι ἢ ἵνα ἰσχυρός, ὡς τοῦτο ἀναγκαῖον πρὸς φιλοσοφίαν, ἐπεί τις φιλόσοφος ἅμα καὶ καλὸς ἦν καὶ φιλόσοφος;	And if Plato was handsome and strong, should I too sit down and work at becoming handsome or strong, as if this were necessary for philosophy, because a certain philosopher happened to be both handsome and a philosopher?
1.8.14	οὐ θέλεις αἰσθάνεσθαι καὶ διακρῖναι κατὰ τί οἱ ἄνθρωποι γίνονται φιλόσοφοι καὶ τίνα ἄλλως αὐτοῖς πάρεστιν; ἄγε εἰ δ᾽ ἐγὼ φιλόσοφος ἤμην, ἔδει ὑμᾶς καὶ χωλοὺς γενέσθαι; τί οὖν;	Won't you notice and distinguish what it is that makes people philosophers from what just happens to belong to them? Come now, if I were a philosopher, would you all have to be lame too? What then?[32]
1.8.15	αἶρω τὰς δυνάμεις ταύτας; μὴ γένοιτο· οὐδὲ γὰρ τὴν ὁρατικήν.	Am I doing away with these faculties? Heaven forbid! No more than I would with the faculty of sight.
1.8.16	ὅμως δ᾽, ἄν μου πυνθάνῃ τί ἐστιν ἀγαθὸν τοῦ ἀνθρώπου, οὐκ ἔχω σοι ἄλλο εἰπεῖν ἢ ὅτι ποιὰ προαίρεσις [φαντασιῶν].	All the same, if you ask me what a human being's good is, I can tell you nothing except that it is a certain kind of choice [of impressions].

CHAPTER 9: WHAT FOLLOWS FROM OUR KINSHIP WITH GOD

A citizen of the universe, kin to God, should fear nothing, yet must wait for God's signal to leave.

	GREEK	ENGLISH
1.9.1	εἰ ταῦτά ἐστιν ἀληθῆ τὰ περὶ τῆς συγγενείας τοῦ θεοῦ καὶ ἀνθρώπων λεγόμενα ὑπὸ τῶν φιλοσόφων, τί ἄλλο ἀπολείπεται τοῖς ἀνθρώποις ἢ τὸ τοῦ Σωκράτους, μηδέποτε πρὸς τὸν πυθόμενον ποδαπός ἐστιν εἰπεῖν ὅτι Ἀθηναῖος ἢ Κορίνθιος, ἀλλ᾽ ὅτι κόσμιος;	If what the philosophers say about the kinship between God and humans is true, what else is left for people but Socrates' way: never, when someone asks where you're from, to say you're an Athenian or a Corinthian, but a citizen of the universe?
1.9.2	διὰ τί γὰρ λέγεις Ἀθηναῖον εἶναι σεαυτόν, οὐχὶ δ᾽ ἐξ ἐκείνης μόνον τῆς γωνίας, εἰς ἣν ἐρρίφη γεννηθέν σου τὸ σωμάτιον;	For why do you say you're an Athenian, and not just from that corner where your poor body was cast at birth?
1.9.3	ἢ δῆλον ὅτι ἀπὸ τοῦ κυριωτέρου καὶ περιέχοντος οὐ μόνον αὐτὴν ἐκείνην τὴν γωνίαν, ἀλλὰ καὶ ὅλην σου τὴν οἰκίαν καὶ ἁπλῶς ὅθεν σου τὸ γένος τῶν προγόνων εἰς σὲ κατελήλυθεν ἐντεῦθέν ποθεν καλεῖς σεαυτὸν Ἀθηναῖον καὶ Κορίνθιον;	Isn't it obvious that you call yourself an Athenian or a Corinthian from something more authoritative, which takes in not only that corner itself but your whole household and, in short, the place

31 Hippocrates of Cos (fifth century BC), the most famous of ancient physicians, whose writings were admired for their style.
32 Epictetus was lame.

	GREEK	ENGLISH
		your line of ancestors came down to you from, from somewhere there?
1.9.4	ὁ τοίνυν τῇ διοικήσει τοῦ κόσμου παρηκολουθηκὼς καὶ μεμαθηκώς, ὅτι “τὸ μέγιστον καὶ κυριώτατον καὶ περιεκτικώτατον πάντων τοῦτό ἐστι τὸ σύστημα τὸ ἐξ ἀνθρώπων καὶ θεοῦ, ἀπ’ ἐκείνου δὲ τὰ σπέρματα καταπέπτωκεν οὐκ εἰς τὸν πατέρα τὸν ἐμὸν μόνον οὐδ’ εἰς τὸν πάππον, ἀλλ’ εἰς ἅπαντα μὲν τὰ ἐπὶ γῆς γεννώμενά τε καὶ φυόμενα, προηγουμένως δ’ εἰς τὰ λογικά,”	So then, anyone who has studied the government of the universe and learned that “the greatest, most authoritative and most comprehensive of all things is this community made up of humans and God, and that from it the seeds have fallen not only to my father and grandfather, but to all things that are born and grow on earth, and above all to rational beings,
1.9.5	“ὅτι κοινωνεῖν μόνον ταῦτα πέφυκεν τῷ θεῷ τῆς συναναστροφῆς κατὰ τὸν λόγον ἐπι πεπλεγμένα,”	since these alone are by nature fit to share in fellowship with God, being bound up with him through reason,”
1.9.6	διὰ τί μὴ εἴπῃ [τις] αὐτὸν κόσμιον; διὰ τί μὴ υἱὸν τοῦ θεοῦ; διὰ τί δὲ φοβηθήσεταί τι τῶν γιγνομένων ἐν ἀνθρώποις;	why shouldn’t [such a person] call himself a citizen of the universe? Why not a son of God? And why should he fear anything that happens among human beings?
1.9.7	ἀλλὰ πρὸς μὲν τὸν Καίσαρα ἡ συγγένεια ἢ ἄλλον τινὰ τῶν μέγα δυναμένων ἐν Ῥώμῃ ἱκανὴ παρέχειν ἐν ἀσφαλείᾳ διάγοντας καὶ ἀκαταφρονήτους καὶ δεδοικότας μηδ’ ὁτιοῦν, τὸ δὲ τὸν θεὸν ποιητὴν ἔχειν καὶ πατέρα καὶ κηδεμόνα οὐκέτι ἡμᾶς ἐξαιρήσεται λυπῶν καὶ φόβων;	Is kinship with Caesar or some other powerful man in Rome enough to let people live in safety, beyond contempt and fearing nothing at all, while having God as our maker, father and guardian won’t free us from griefs and fears?
1.9.8	— καὶ πόθεν φάγω, φησίν, μηδὲν ἔχων; — καὶ πῶς οἱ δοῦλοι, πῶς οἱ δραπέται, τίνι πεποιθότες ἐκεῖνοι ἀπαλλάττονται τῶν δεσποτῶν; τοῖς ἀγροῖς. ἢ τοῖς οἰκέταις ἢ τοῖς ἀργυρώμασιν; οὐδενί, ἀλλ’ ἑαυτοῖς· καὶ ὅμως οὐκ ἐπιλείπουσιν αὐτοὺς τροφαί.	—And where am I to get food, someone says, if I’ve got nothing? —And how do slaves manage, how do runaways? What do they rely on when they leave their masters? Their fields? Their servants? Their silver plate? Nothing but themselves. And yet they don’t run short of food.
1.9.9	τὸν δὲ φιλόσοφον ἡμῖν δεήσει ἄλλοις θαρροῦντα καὶ ἐπαναπαυόμενον ἀποδημεῖν καὶ μὴ ἐπιμελεῖσθαι αὐτὸν αὑτοῦ καὶ τῶν θηρίων τῶν ἀλόγων εἶναι χείρονα καὶ δειλότερον, ὧν ἕκαστον αὐτὸ αὑτῷ ἀρκούμενον οὔτε τροφῆς ἀπορεῖ τῆς οἰκείας οὔτε διεξαγωγῆς τῆς καταλλήλου καὶ κατὰ φύσιν;	And is our philosopher, when he goes abroad, going to have to rely and lean on others, and not take care of himself, and be worse and more cowardly than the irrational beasts? Each of them is sufficient for itself and lacks neither its proper food nor a suitable way of life in accordance with nature.
1.9.10	ἐγὼ μὲν οἶμαι, ὅτι ἔδει καθῆσθαι τὸν πρεσβύτερον ἐνταῦθα οὐ τοῦτο μηχανώμενον, ὅπως μὴ ταπεινοφρονήσητε μηδὲ ταπεινοὺς μηδ’ ἀγεννεῖς τινας διαλογισμοὺς διαλογιεῖσθε αὐτοὶ περὶ ἑαυτῶν,	For my part, I think your elder ought to be sitting here not trying to contrive how to stop you from thinking meanly of yourselves, or reasoning about yourselves in a mean and ignoble way,
1.9.11	ἀλλὰ μή τινες ἐμπίπτωσιν τοιοῦτοι νέοι, οἳ ἐπιγνόντες τὴν πρὸς τοὺς θεοὺς συγγένειαν καὶ ὅτι δεσμά τινα ταῦτα προσηρτήμεθα τὸ σῶμα καὶ τὴν κτῆσιν αὐτοῦ καὶ ὅσα τούτων ἕνεκα ἀναγκαῖα ἡμῖν γίνεται εἰς οἰκονομίαν καὶ ἀναστροφὴν τὴν ἐν τῷ βίῳ, ὡς βάρη τινὰ καὶ ἀνιαρὰ καὶ	but guarding against young men of another sort turning up: men who have recognized their kinship with the gods, and that we have these chains fastened on us—the body and its possessions and whatever we need on their account for managing

	GREEK	ENGLISH
	ἄχρηστα ἀπορρῖψαι θέλωσιν καὶ ἀπελθεῖν πρὸς τοὺς συγγενεῖς.	and conducting our lives—and who want to throw them off as burdensome, troublesome and useless, and depart to their kin.
1.9.12	καὶ τοῦτον ἔδει τὸν ἀγῶνα ἀγωνίζεσθαι τὸν διδάσκαλον ὑμῶν καὶ παιδευτήν, εἴ τις ἄρα ἦν· ὑμᾶς μὲν ἔρχεσθαι λέγοντας “Ἐπίκτητε, οὐκέτι ἀνεχόμεθα μετὰ τοῦ σωματίου τούτου δεδεμένοι καὶ τοῦτο τρέφοντες καὶ ποτίζοντες καὶ ἀναπαύοντες καὶ καθαίροντες, εἶτα δι’ αὐτὸ συμπεριφερόμενοι τοῖσδε καὶ τοῖσδε.”	That’s the contest your teacher and educator, if you had a real one, ought to be fighting: you’d come and say, “Epictetus, we can’t stand it any longer, being tied to this poor body, feeding it, giving it drink and rest and cleaning it, and then, because of it, having to humor this person and that.
1.9.13	“οὐκ ἀδιάφορα ταῦτα καὶ οὐδὲν πρὸς ἡμᾶς καὶ ὁ θάνατος οὐ κακόν; καὶ συγγενεῖς τινες τοῦ θεοῦ ἐσμεν κἀκεῖθεν ἐληλύθαμεν;”	Aren’t these things indifferents, nothing to us? Isn’t death not bad? Aren’t we kin to God, and didn’t we come from there?
1.9.14	“ἄφες ἡμᾶς ἀπελθεῖν ὅθεν ἐληλύθαμεν, ἄφες λυθῆναί ποτε τῶν δεσμῶν τούτων τῶν ἐξηρτημένων καὶ βαρούντων.”	Let us go back where we came from; let us be freed at last from these chains that hang on us and weigh us down.
1.9.15	“ἐνταῦθα λῃσταὶ καὶ κλέπται καὶ δικαστήρια καὶ οἱ καλούμενοι τύραννοι δοκοῦντες ἔχειν τινὰ ἐφ’ ἡμῖν ἐξουσίαν διὰ τὸ σωμάτιον καὶ τὰ τούτου κτήματα. ἄφες δείξωμεν αὐτοῖς, ὅτι οὐδενὸς ἔχουσιν ἐξουσίαν·”	Here there are robbers and thieves and law courts and so-called tyrants, who think they have some power over us because of our poor bodies and their possessions. Let us show them that they have power over nothing.”
1.9.16	ἐμὲ δ’ ἐν τῷδε λέγειν ὅτι “ἄνθρωποι, ἐκδέξασθε τὸν θεόν. ὅταν ἐκεῖνος σημήνῃ καὶ ἀπολύσῃ ὑμᾶς ταύτης τῆς ὑπηρεσίας, τότ’ ἀπολύεσθε πρὸς αὐτόν· ἐπὶ δὲ τοῦ παρόντος ἀνάσχεσθε ἐνοικοῦντες ταύτην τὴν χώραν, εἰς ἣν ἐκεῖνος ὑμᾶς ἔταξεν.”	and I, for my part, should be telling them: “People, wait for God. When he gives the signal and releases you from this service, then go off to him. But for the present, put up with living in this place where he has stationed you.”
1.9.17	“ὀλίγος ἄρα χρόνος οὗτος ὁ τῆς οἰκήσεως καὶ ῥᾴδιος τοῖς οὕτω διακειμένοις. ποῖος γὰρ ἔτι τύραννος ἢ ποῖος κλέπτης ἢ ποῖα δικαστήρια φοβερὰ τοῖς οὕτως παρ’ οὐδὲν πεποιημένοις τὸ σῶμα καὶ τὰ τούτου κτήματα; μείνατε, μὴ ἀλογίστως ἀπέλθητε.”	“Short, after all, is this time of your stay here, and easy for those who are disposed this way. What tyrant, what thief, what law court can still frighten people who have come to count the body and its possessions as nothing? Stay. Don’t leave without good reason.”
1.9.18	τοιοῦτόν τι ἔδει γίνεσθαι παρὰ τοῦ παιδευτοῦ πρὸς τοὺς εὐφυεῖς τῶν νέων.	Something like this is what should pass between a teacher and the gifted among the young.
1.9.19	νῦν δὲ τί γίνεται; νεκρὸς μὲν ὁ παιδευτής, νεκροὶ δ’ ὑμεῖς. ὅταν χορτασθῆτε σήμερον, κάθησθε κλάοντες περὶ τῆς αὔριον, πόθεν φάγητε.	But as it is, what happens? The teacher is a corpse, and so are you. When you’ve eaten your fill today, you sit there weeping about tomorrow and where your food will come from.
1.9.20	ἀνδράποδον, ἂν σχῇς, ἔξεις· ἂν μὴ σχῇς, ἐξελεύσῃ· ἤνοικται ἡ θύρα. τί πενθεῖς; ποῦ ἔτι τόπος δακρύοις; τίς ἔτι κολακείας ἀφορμή; διὰ τί ἄλλος ἄλλῳ φθονήσει; διὰ τί πολλὰ κεκτημένους θαυμάσει ἢ τοὺς ἐν δυνάμει τεταγμένους, μάλιστ’ ἂν καὶ ἰσχυροὶ ὦσιν καὶ ὀργίλοι;	Slave! If you get it, you’ll have it; if you don’t, you’ll leave. The door is open. Why grieve? Where is there any room left for tears? What occasion for flattery? Why should one person envy another? Why should anyone be awed by people who own a lot, or who are placed in power, especially if they’re strong and hot-tempered?

	GREEK	ENGLISH
1.9.21	τί γὰρ ἡμῖν ποιήσουσιν; ἃ δύνανται ποιῆσαι, τούτων οὐκ ἐπιστρεψόμεθα· ὧν ἡμῖν μέλει, ταῦτα οὐ δύνανται. τίς οὖν ἔτι ἄρξει τοῦ οὕτως διακειμένου;	What will they do to us? What they can do, we won't care about; what we care about, they can't do. Who, then, will still rule over someone disposed like this?
1.9.22	πῶς Σωκράτης εἶχεν πρὸς ταῦτα; πῶς γὰρ ἄλλως ἢ ὡς ἔδει τὸν πεπεισμένον ὅτι ἐστὶ τῶν θεῶν συγγενής;	How did Socrates stand toward these things? How else than as a man convinced that he was kin to the gods ought to stand?
1.9.23	"ἄν μοι λέγητε," φησίν, "νῦν ὅτι "ἀφίεμέν σε ἐπὶ τούτοις, ὅπως μηκέτι διαλέξῃ τούτους τοὺς λόγους οὓς μέχρι νῦν διελέγου μηδὲ παρενοχλήσεις ἡμῶν τοῖς νέοις μηδὲ τοῖς γέρουσιν,""	"If you were to tell me now," he says, "'We acquit you on these terms: that you stop holding these discussions you've been holding up to now, and that you no longer pester our young men, or our old men either,'
1.9.24	"ἀποκρινοῦμαι ὅτι γελοῖοί ἐστε, οἵτινες ἀξιοῦτε, εἰ μέν με ὁ στρατηγὸς ὁ ὑμέτερος ἔταξεν εἴς τινα τάξιν, ὅτι ἔδει με τηρεῖν αὐτὴν καὶ φυλάττειν καὶ μυριάκις πρότερον αἱρεῖσθαι ἀποθνῄσκειν ἢ ἐγκαταλιπεῖν αὐτήν, εἰ δ' ὁ θεὸς ἔν τινι χώρᾳ καὶ ἀναστροφῇ κατατέταχεν, ταύτην δ' ἐγκαταλιπεῖν δεῖ ἡμᾶς."	I'll answer that you're ridiculous if you think that when your general posts me somewhere, I have to hold that post and guard it and choose to die ten thousand times rather than desert it, but when God has stationed us in some place and way of life, that is the post we should desert."
1.9.25	τοῦτ' ἔστιν ἄνθρωπος ταῖς ἀληθείαις συγγενὴς τῶν θεῶν.	That is a human being who is truly kin to the gods.
1.9.26	ἡμεῖς οὖν ὡς κοιλίαι, ὡς ἔντερα, ὡς αἰδοῖα, οὕτω περὶ αὐτῶν διανοούμεθα, ὅτι φοβούμεθα, ὅτι ἐπιθυμοῦμεν· τοὺς εἰς ταῦτα συνεργεῖν δυναμένους κολακεύομεν, τοὺς αὐτοὺς τούτους δεδοίκαμεν.	We, though, think of ourselves as bellies, as guts, as genitals—because we are afraid, because we crave. The people who can help us get these things, we flatter; and those same people, we dread.
1.9.27	ἐμέ τις ἠξίωκεν ὑπὲρ αὐτοῦ γράψαι εἰς τὴν Ῥώμην ὡς ἐδόκει τοῖς πολλοῖς ἠτυχηκὼς καὶ πρότερον μὲν ἐπιφανὴς ὢν καὶ πλούσιος, ὕστερον δ' ἐκπεπτωκὼς ἁπάντων καὶ διάγων ἐνταῦθα.	Someone once asked me to write to Rome on his behalf. In most people's eyes he had met with misfortune: once prominent and rich, he had since lost everything and was living here.
1.9.28	κἀγὼ ἔγραψα ὑπὲρ αὐτοῦ ταπεινῶς. ὁ δ' ἀναγνοὺς τὴν ἐπιστολὴν ἀπέδωκέν μοι αὐτὴν καὶ ἔφη ὅτι "ἐγὼ βοηθηθῆναί τι ὑπὸ σοῦ ἤθελον, οὐχὶ ἐλεηθῆναι· κακὸν δέ μοι οὐθέν ἐστιν."	So I wrote on his behalf, in a humble tone. But when he read the letter, he handed it back to me and said, "I wanted some help from you, not pity. Nothing bad is happening to me."
1.9.29	οὕτως καὶ Ῥοῦφος πειράζων μ' εἰώθει λέγειν "συμβήσεταί σοι τοῦτο καὶ τοῦτο ὑπὸ τοῦ δεσπότου."	In the same way Rufus, to test me, used to say, "This and that is going to happen to you at your master's hands."[33]
1.9.30	κἀμοῦ πρὸς αὐτὸν ἀποκριναμένου ὅτι "ἀνθρώπινα" "τί οὖν ἔτι ἐκεῖνον παρακαλῶ παρὰ σοῦ αὐτὰ λαβεῖν δυνάμενος;"	And when I answered, "Such is human life," he would say, "Then why should I go on petitioning him, when I can get the same things from you?"
1.9.31	τῷ γὰρ ὄντι, ὃ ἐξ αὐτοῦ τις ἔχει, περισσὸς καὶ μάταιος παρ' ἄλλου λαμβάνων.	Really, if a person has something from himself, it's superfluous and pointless for him to get it from someone else.

33 Epictetus was still a slave at the time.

	GREEK	ENGLISH
1.9.32	ἐγὼ οὖν ἔχων ἐξ ἐμαυτοῦ λαβεῖν τὸ μεγαλόψυχον καὶ γενναῖον, ἀγρὸν παρὰ σοῦ λάβω καὶ ἀργύριον ἢ ἀρχήν τινα; μὴ γένοιτο. οὐχ οὕτως ἀναίσθητος ἔσομαι τῶν ἐμῶν κτημάτων.	So when I can get greatness of soul and nobility from myself, am I to get a farm from you, and money, or some office? Far from it! I won't be so blind to my own possessions.
1.9.33	ἀλλ' ὅταν τις ᾖ δειλὸς καὶ ταπεινός, ὑπὲρ τούτου τί ἄλλο ἢ ἀνάγκη γράφειν ἐπιστολὰς ὡς ὑπὲρ νεκροῦ "τὸ πτῶμα ἡμῖν χάρισαι τοῦ δεῖνος καὶ ξέστην αἱματίου;"	But when someone is cowardly and abject, what else can you do for him but write letters as if for a dead man: "Grant us the corpse of so-and-so and a pint of his blood"?
1.9.34	τῷ γὰρ ὄντι πτῶμα ὁ τοιοῦτός ἐστι καὶ ξέστης αἱματίου, πλέον δ' οὐδέν. εἰ δ' ἦν πλέον τι, ᾐσθάνετ' ἄν, ὅτι ἄλλος δι' ἄλλον οὐ δυστυχεῖ.	For in truth that sort of person is a corpse and a pint of blood, and nothing more. If he were anything more, he'd realize that no one is unfortunate because of someone else.

CHAPTER 10: TO THOSE SET ON ADVANCEMENT IN ROME

If we worked at our task as hard as old men in Rome chase office, we might achieve something.

	GREEK	ENGLISH
1.10.1	εἰ οὕτως σφοδρῶς συνετετάμεθα περὶ τὸ ἔργον τὸ ἑαυτῶν ὡς οἱ ἐν Ῥώμῃ γέροντες περὶ ἃ ἐσπουδάκασιν, τάχα ἄν τι ἠνύομεν καὶ αὐτοί.	If we were as intensely devoted to our own work as the old men in Rome are to the things they're keen on, perhaps we too would get something done.
1.10.2	οἶδα ἐγὼ πρεσβύτερον ἄνθρωπον ἐμοῦ τὸν νῦν ἐπὶ τοῦ σίτου ὄντα ἐν Ῥώμῃ, ὅτε ταύτῃ παρῆγεν ἀπὸ τῆς φυγῆς ἀναστρέφων, οἷα εἶπέν μοι, κατατρέχων τοῦ προτέρου ἑαυτοῦ βίου καὶ περὶ τῶν ἐξῆς ἐπαγγελλόμενος, ὅτι ἄλλο οὐδὲν ἀναβὰς σπουδάσει ἢ ἐν ἡσυχίᾳ καὶ ἀταραξίᾳ διεξαγαγεῖν τὸ λοιπὸν τοῦ βίου· "πόσον γὰρ ἔτι ἐστὶν ἐμοὶ τὸ λοιπόν;"	I know a man older than I am, the one who is now in charge of the grain supply in Rome. When he passed through here on his way back from exile, what things he said to me! He ran down the life he'd led before, and promised that for the future, once he was back up there, he'd be keen on nothing but spending the rest of his life in quiet and tranquility. "For how much of it do I have left?"[34]
1.10.3	— κἀγὼ ἔλεγον αὐτῷ ὅτι "οὐ ποιήσεις, ἀλλ' ὀσφρανθεὶς μόνον τῆς Ῥώμης ἁπάντων τούτων ἐπιλήσῃ." ἂν δὲ καὶ εἰς αὐλὴν πάροδός τις δίδωται, ὅτι χαίρων καὶ τῷ θεῷ εὐχαριστῶν ὤσεται.	—And I told him, "You won't. The moment you get a whiff of Rome, you'll forget all this." And I told him that if he were given even a way into the palace, he'd push his way in, delighted and thanking God.
1.10.4	— "ἄν μ' εὕρῃς," ἔφη, "Ἐπίκτητε, τὸν ἕτερον πόδα εἰς τὴν αὐλὴν τιθέντα, ὃ βούλει ὑπολάμβανε."	—"Epictetus," he said, "if you find me setting so much as one foot in the palace, think whatever you like of me."
1.10.5	νῦν οὖν τί ἐποίησεν; πρὶν ἐλθεῖν εἰς τὴν Ῥώμην, ἀπήντησαν αὐτῷ παρὰ Καίσαρος πινακίδες· ὁ δὲ λαβὼν πάντων ἐκείνων ἐξελάθετο καὶ λοιπὸν ἓν ἐξ ἑνὸς ἐπισεσώρευκεν.	Well, what did he do? Before he reached Rome, letters from Caesar met him on the road; and the moment he got them, he forgot all that, and he has been piling up one thing on top of another ever since.

34 The prefect of the grain supply was one of the great imperial officials in Rome.

	GREEK	ENGLISH
1.10.6	ἤθελον αὐτὸν νῦν παραστὰς ὑπομνῆσαι τῶν λόγων, οὓς ἔλεγεν παρερχόμενος, καὶ εἰπεῖν ὅτι “πόσῳ σοῦ ἐγὼ κομψότερος μάντις εἰμί.”	I’d like to stand beside him now and remind him of what he said as he passed through, and tell him, “How much better a prophet I am than you!”
1.10.7	τί οὖν; ἐγὼ λέγω, ὅτι ἄπρακτόν ἐστι τὸ ζῷον; μὴ γένοιτο. ἀλλὰ διὰ τί ἡμεῖς οὐκ ἐσμὲν πρακτικοί;	What, then? Am I saying that the human creature isn’t made for action? Far from it! But why aren’t *we* people of action?
1.10.8	εὐθὺς ἐγὼ πρῶτος, ὅταν ἡμέρα γένηται, μικρὰ ὑπομιμνῄσκομαι, τίνα ἐπαναγνῶναί με δεῖ. εἶτα εὐθὺς ἐμαυτῷ· “τί δέ μοι καὶ μέλει πῶς ὁ δεῖνα ἀναγνῷ; πρῶτόν ἐστιν, ἵνα ἐγὼ κοιμηθῶ.”	Take me, to start with. As soon as it’s day, I remind myself a little of what I need to read over with my students. Then I immediately say to myself, “What do I care how so-and-so reads? The first thing is for me to get some sleep.”
1.10.9	καίτοι τί ὅμοια τὰ ἐκείνων πράγματα τοῖς ἡμετέροις; ἂν ἐπιστῆτε, τί ἐκεῖνοι ποιοῦσιν, αἰσθήσεσθε. τί γὰρ ἄλλο ἢ ὅλην τὴν ἡμέραν ψηφίζουσιν, συζητοῦσι, συμβουλεύουσι περὶ σιταρίου, περὶ ἀγριδίου, περί τινων προκοπῶν τοιούτων;	And yet how are their affairs like ours? If you look at what they do, you’ll see. What else do they do all day but vote, debate, and deliberate about a bit of grain, a little plot of land, some “progress” of that kind?
1.10.10	ὅμοιον οὖν ἐστιν ἐντευξίδιον παρά τινος λαβόντα ἀναγιγνώσκειν “παρακαλῶ σε ἐπιτρέψαι μοι σιτάριον ἐξαγαγεῖν” ἢ “παρακαλῶ σε παρὰ Χρυσίππου ἐπισκέψασθαι τίς ἐστιν ἡ τοῦ κόσμου διοίκησις καὶ ποίαν τινὰ χώραν ἐν αὐτῷ ἔχει τὸ λογικὸν ζῷον· ἐπίσκεψαι δὲ καὶ τίς εἶ σὺ καὶ ποῖόν τι σοῦ τὸ ἀγαθὸν καὶ τὸ κακόν;”	Is it the same, then, to take a petition from someone and read, “I beg you to allow me to export a little grain,” and to read, “I beg you to learn from Chrysippus what the government of the universe is, and what sort of place the rational creature has in it; and learn, too, who you are, and what your good and your bad consist in”?
1.10.11	ταῦτα ἐκείνοις ὅμοιά ἐστιν; ἀλλ’ ὁμοίας σπουδῆς χρείαν ἔχοντα; ἀλλ’ ὡσαύτως ἀμελεῖν αἰσχρὸν τούτων κἀκείνων;	Are these like those? Do they call for the same kind of effort? Is it equally shameful to neglect the one and the other?
1.10.12	τί οὖν; ἡμεῖς μόνοι ῥᾳθυμοῦμεν καὶ νυστάζομεν; οὔ· ἀλλὰ πολὺ πρότερον ὑμεῖς οἱ νέοι.	What, then? Are we old men the only ones who slack off and nod? No—you young men do it far more.
1.10.13	ἐπεί τοι καὶ ἡμεῖς οἱ γέροντες, ὅταν παίζοντας ὁρῶμεν νέους, συμπροθυμούμεθα καὶ αὐτοὶ συμπαίζειν. πολὺ δὲ πλέον, εἰ ἑώρων διεγηγερμένους καὶ συμπροθυμουμένους, προεθυμούμην ἂν συσπουδάζειν καὶ αὐτός.	Why, even we old men, when we see young people playing, get eager to join in the game ourselves. And much more, if I saw them wide awake and eager, would I be eager to join them in serious work myself.

CHAPTER 11: ON FAMILY AFFECTION

Epictetus shows a father who fled his sick daughter that his act was neither reasonable nor truly loving.

	GREEK	ENGLISH
1.11.1	ἀφικομένου δέ τινος πρὸς αὐτὸν τῶν ἐν τέλει πυθόμενος παρ’ αὐτοῦ τὰ ἐπὶ μέρους ἠρώτησεν, εἰ καὶ τέκνα εἴη αὐτῷ καὶ γυνή.	When one of the officials came to see him, Epictetus asked him about his particular circumstances, and then asked whether he had children and a wife.
1.11.2		

	GREEK	ENGLISH
	τοῦ δ' ὁμολογήσαντος προσεπύθετο· πῶς τι οὖν χρῇ τῷ πράγματι; — ἀθλίως, ἔφη.	When the man said he did, he asked further: So how are you getting on with it? —Miserably, he said.
1.11.3	— καὶ ὅς· τίνα τρόπον; οὐ γὰρ δὴ τούτου γ' ἕνεκα γαμοῦσιν ἄνθρωποι καὶ παιδοποιοῦνται, ὅπως ἄθλιοι ὦσιν, ἀλλὰ μᾶλλον ὅπως εὐδαίμονες.	—And Epictetus: How so? People certainly don't marry and have children in order to be miserable, but rather to be happy.
1.11.4	— ἀλλ' ἐγώ, ἔφη, οὕτως ἀθλίως ἔχω περὶ τὰ παιδάρια, ὥστε πρώην νοσοῦντός μου τοῦ θυγατρίου καὶ δόξαντος κινδυνεύειν οὐχ ὑπέμεινα οὐδὲ παρεῖναι αὐτῷ νοσοῦντι, φυγὼν δ' ᾠχόμην, μέχρις οὗ προσήγγειλέ τις μοι ὅτι ἔχει καλῶς.	—But I, he said, am in such a miserable state over my little children that the other day, when my little daughter was sick and seemed to be in danger, I couldn't bear even to be with her while she was ill. I ran off and stayed away until someone brought me word that she was all right.
1.11.5	— τί οὖν; ὀρθῶς φαίνει σαυτῷ ταῦτα πεποιηκέναι; — φυσικῶς, ἔφη. — ἀλλὰ μὴν τοῦτό με πεῖσον, ἔφη, σύ, διότι φυσικῶς, καὶ ἐγώ σε πείσω, ὅτι πᾶν τὸ κατὰ φύσιν γινόμενον ὀρθῶς γίνεται.	—Well then, do you think you acted rightly? —I acted naturally, he said. —Well, convince me of that, he said—that it was natural—and I'll convince you that everything that happens according to nature happens rightly.
1.11.6	— τοῦτο, ἔφη, πάντες ἢ οἵ γε πλεῖστοι πατέρες πάσχομεν. — οὐδ' ἐγώ σοι ἀντιλέγω, ἔφη, ὅτι οὐ γίνεται, τὸ δ' ἀμφισβητούμενον ἡμῖν ἐκεῖνό ἐστιν, εἰ ὀρθῶς.	—This is something, he said, that all of us fathers go through, or most of us, anyway. —I don't dispute with you, he said, that it happens; the question between us is whether it's right.
1.11.7	ἐπεὶ τούτου γ' ἕνεκα καὶ τὰ φύματα δεῖ λέγειν ἐπ' ἀγαθῷ γίνεσθαι τοῦ σώματος, ὅτι γίνεται, καὶ ἁπλῶς τὸ ἁμαρτάνειν εἶναι κατὰ φύσιν, ὅτι πάντες σχεδὸν ἢ οἵ γε πλεῖστοι ἁμαρτάνομεν.	Because on that reasoning you'd have to say that tumors, too, come about for the good of the body, because they happen, and in short that going wrong is natural, because nearly all of us, or most of us anyway, go wrong.
1.11.8	δεῖξον οὖν μοι σύ, πῶς κατὰ φύσιν ἐστίν. — οὐ δύναμαι, ἔφη· ἀλλὰ σύ μοι μᾶλλον δεῖξον, πῶς οὐκ ἔστι κατὰ φύσιν οὐδ' ὀρθῶς γίνεται.	So you show me how it's natural. —I can't, he said. You show me instead how it isn't natural and doesn't happen rightly.
1.11.9	— καὶ ὅς· ἀλλ' εἰ ἐζητοῦμεν, ἔφη, περὶ λευκῶν καὶ μελάνων, ποῖον ἂν κριτήριον παρεκαλοῦμεν πρὸς διάγνωσιν αὐτῶν; — τὴν ὅρασιν, ἔφη. — τί δ' εἰ περὶ θερμῶν καὶ ψυχρῶν καὶ σκληρῶν καὶ μαλακῶν, ποῖόν τι; — τὴν ἁφήν. —	—And Epictetus said: Well, if we were investigating white things and black, what standard would we call in to tell them apart? —Sight, he said. —And if it were hot things and cold, hard and soft, what then? —Touch. —
1.11.10	οὐκοῦν, ἐπειδὴ περὶ τῶν κατὰ φύσιν καὶ τῶν ὀρθῶς ἢ οὐκ ὀρθῶς γινομένων ἀμφισβητοῦμεν, ποῖον θέλεις κριτήριον παραλάβωμεν;	So since we're in dispute about what is natural, and what happens rightly or not rightly, what standard would you have us adopt?
1.11.11	— οὐκ οἶδ', ἔφη. — καὶ μὴν τὸ μὲν τῶν χρωμάτων καὶ ὀσμῶν, ἔτι δὲ χυλῶν κριτήριον ἀγνοεῖν τυχὸν οὐ μεγάλη ζημία, τὸ δὲ τῶν ἀγαθῶν καὶ τῶν κακῶν καὶ τῶν κατὰ φύσιν καὶ παρὰ φύσιν τῷ ἀνθρώπῳ δοκεῖ σοι μικρὰ ζημία εἶναι τῷ ἀγνοοῦντι;	—I don't know, he said. —Well, not knowing the standard for colors and smells, or for flavors, is perhaps no great loss. But not knowing the standard for what is good and bad, and what is natural and unnatural for a human being—does that seem a small loss to you, for the person who doesn't know it?

	GREEK	ENGLISH
1.11.12	— ἡ μεγίστη μὲν οὖν. — φέρε, εἰπέ μοι, πάντα ἃ δοκεῖ τισιν εἶναι καλὰ καὶ προσήκοντα, ὀρθῶς δοκεῖ; καὶ νῦν Ἰουδαίοις καὶ Σύροις καὶ Αἰγυπτίοις καὶ Ῥωμαίοις οἷόν τε πάντα τὰ δοκοῦντα περὶ τροφῆς ὀρθῶς δοκεῖν;	—The very greatest. —Come on, tell me: everything that some people think fine and fitting —do they think it rightly? Can all the views that Jews and Syrians and Egyptians and Romans hold about food, as things stand, be right?
1.11.13	— καὶ πῶς οἷόν τε; — ἀλλ' οἶμαι πᾶσα ἀνάγκη, εἰ ὀρθά ἐστι τὰ Αἰγυπτίων, μὴ ὀρθὰ εἶναι τὰ τῶν ἄλλων, εἰ καλῶς ἔχει τὰ Ἰουδαίων, μὴ καλῶς ἔχειν τὰ τῶν ἄλλων.	—How could they? —No, I think it's absolutely necessary: if the Egyptians' views are right, everyone else's aren't; if the Jews' are sound, everyone else's aren't.
1.11.14	— πῶς γὰρ οὔ; — ὅπου δ' ἄγνοια, ἐκεῖ καὶ ἀμαθία καὶ ἡ περὶ τὰ ἀναγκαῖα ἀπαιδευσία.	—Of course. —And where there's not knowing, there's also ignorance and a lack of education in essential things.
1.11.15	— συνεχώρει. — σὺ οὖν, ἔφη, τούτων αἰσθόμενος οὐδὲν ἄλλο τοῦ λοιποῦ σπουδάσεις οὐδὲ πρὸς ἄλλῳ τινὶ τὴν γνώμην. ἕξεις ἢ ὅπως τὸ κριτήριον τῶν κατὰ φύσιν καταμαθὼν τούτῳ προσχρώμενος διακρινεῖς τῶν ἐπὶ μέρους ἕκαστον.	—He agreed. —So now that you're aware of this, he said, from now on you'll be keen on nothing else, and set your mind on nothing else, than learning the standard for what is natural and using it to judge each particular case.
1.11.16	ἐπὶ δὲ τοῦ παρόντος τὰ τοσαῦτα ἔχω σοι πρὸς ὃ βούλει βοηθῆσαι.	For the present, this is as much help as I can give you toward what you want.
1.11.17	τὸ φιλόστοργον δοκεῖ σοι κατὰ φύσιν τ' εἶναι καὶ καλόν; — πῶς γὰρ οὔ; — τί δέ; τὸ μὲν φιλόστοργον κατὰ φύσιν τ' ἐστὶ καὶ καλόν, τὸ δ' εὐλόγιστον οὐ καλόν;	Does affection for one's family seem to you to be natural and fine? —Of course. —Well then: is affection natural and fine, while being reasonable isn't fine?
1.11.18	— οὐδαμῶς. — μὴ τοίνυν μάχην ἔχει τῷ φιλοστόργῳ τὸ εὐλόγιστον; — οὐ δοκεῖ μοι. — εἰ δὲ μή, τῶν μαχομένων ἀνάγκη θατέρου κατὰ φύσιν ὄντος θάτερον εἶναι παρὰ φύσιν; ἢ γὰρ οὔ; — οὕτως, ἔφη.	—Not at all. —Then does reasonableness conflict with affection? —I don't think so. —Because if it did, then of two things in conflict, if one is natural, the other would have to be unnatural. Isn't that so? —Yes, he said.
1.11.19	— οὐκοῦν ὅ τι ἂν εὑρίσκωμεν ὁμοῦ μὲν φιλόστοργον ὁμοῦ δ' εὐλόγιστον, τοῦτο θαρροῦντες ἀποφαινόμεθα ὀρθόν τε εἶναι καὶ καλόν;	—Then whatever we find to be at once affectionate and reasonable, we can confidently declare to be right and fine?
1.11.20	— ἔστω, ἔφη. — τί οὖν; ἀφεῖναι νοσοῦν τὸ παιδίον καὶ ἀφέντα ἀπελθεῖν ὅτι μὲν οὐκ εὐλόγιστον οὐκ οἶμαί σ' ἀντερεῖν. ὑπολείπεται δ' ἡμᾶς σκοπεῖν εἰ φιλόστοργον. — σκοπῶμεν δή. —	—Granted, he said. —Well then: that leaving your sick child, and going off after you've left her, isn't reasonable, I don't think you'll dispute. What remains for us to consider is whether it's affectionate. —Let's consider it, then. —
1.11.21	ἆρ' οὖν σὺ μὲν ἐπειδὴ φιλοστόργως διέκεισο πρὸς τὸ παιδίον, ὀρθῶς ἐποίεις φεύγων καὶ ἀπολείπων αὐτό; ἡ μήτηρ δ' οὐ φιλοστοργεῖ τὸ παιδίον; — Φιλοστοργεῖ μὲν οὖν.	Since you felt affection for the child, then, did you do right to run away and leave her? And doesn't her mother love the child? —She certainly does.
1.11.22	— οὐκοῦν ἔδει καὶ τὴν μητέρα ἀφεῖναι αὐτὸ ἢ οὐκ ἔδει; — οὐκ ἔδει. — τί δ' ἡ τιτθή; στέργει αὐτό; — στέργει, ἔφη. —	—Then should her mother have left her too, or not? —She shouldn't. —What about the nurse? Does she love her? —She does, he said. —Then should she

	GREEK	ENGLISH
	ἔδει οὖν κἀκείνην ἀφεῖναι αὐτό; — οὐδαμῶς. — τί δ' ὁ παιδαγωγός; οὐ στέργει αὐτό;	have left her too? —Not at all. —And the attendant? Doesn't he love her?[35]
1.11.23	— στέργει. — ἔδει οὖν κἀκεῖνον ἀφέντα ἀπελθεῖν, εἶθ' οὕτως ἔρημον καὶ ἀβοήθητον ἀπολειφθῆναι τὸ παιδίον διὰ τὴν πολλὴν φιλοστοργίαν τῶν γονέων ὑμῶν καὶ τῶν περὶ αὐτὸ ἢ ἐν ταῖς χερσὶν τῶν οὔτε στεργόντων οὔτε κηδομένων ἀποθανεῖν; — μὴ γένοιτο.	—He does. —Then should he, too, have gone off and left her, so that the child was left all alone and helpless because of the great affection of you, her parents, and of those around her—or died in the arms of people who neither loved nor cared for her? —Heaven forbid.
1.11.24	— καὶ μὴν ἐκεῖνό γε ἄνισον καὶ ἄγνωμον, ὅ τις αὑτῷ προσῆκον οἴεται διὰ τὸ φιλόστοργος εἶναι, τοῦτο τοῖς ὁμοίως φιλοστοργοῦσιν μὴ ἐφιέναι;	—And yet isn't it unfair and inconsiderate, when someone thinks something fitting for himself because he is affectionate, not to allow the same to others who are just as affectionate?
1.11.25	— ἄτοπον. — ἄγε, σὺ δ' ἂν νοσῶν ἠβούλου φιλοστόργους οὕτως ἔχειν τοὺς προσήκοντας τούς τ' ἄλλους καὶ αὐτὰ τὰ τέκνα καὶ τὴν γυναῖκα, ὥστ' ἀφεθῆναι μόνος ὑπ' αὐτῶν καὶ ἔρημος;	—It would be absurd. —Come now: if you were sick, would you want your family—the others, and your children and your wife themselves—to be so affectionate that they left you alone and deserted?
1.11.26	— οὐδαμῶς. — εὔξαιο δ' ἂν οὕτως στερχθῆναι ὑπὸ τῶν σαυτοῦ, ὥστε διὰ τὴν ἄγαν αὐτῶν φιλοστοργίαν ἀεὶ μόνος ἀπολείπεσθαι ἐν ταῖς νόσοις, ἢ τούτου γ' ἕνεκα μᾶλλον ἂν ὑπὸ τῶν ἐχθρῶν, εἰ δυνατὸν ἦν, φιλοστοργεῖσθαι ηὔχου, ὥστ' ἀπολείπεσθαι ὑπ' αὐτῶν; εἰ δὲ ταῦτα, ὑπολείπεται μηδαμῶς ἔτι φιλόστοργον εἶναι τὸ πραχθέν.	—Not at all. —Would you pray to be so loved by your own people that, because of their excessive affection, you were always left alone when you were ill? Or, on those terms, would you rather pray to be loved by your enemies, if that were possible, so that they would be the ones to leave you alone? If so, the conclusion is that what you did was in no way affectionate.
1.11.27	τί οὖν; οὐδὲν ἦν τὸ κινῆσάν σε καὶ ἐξορμῆσαν πρὸς τὸ ἀφεῖναι τὸ παιδίον; καὶ πῶς οἷόν τε; ἀλλὰ τοιοῦτόν τι ἄν, οἷον καὶ ἐν Ῥώμῃ τινὰ ἦν τὸ κινοῦν, ὥστ' ἐγκαλύπτεσθαι τοῦ ἵππου τρέχοντος ᾧ ἐσπουδάκει, εἶτα νικήσαντός ποτε παραλόγως σπόγγων δεῆσαι αὐτῷ πρὸς τὸ ἀναληφθῆναι λιποψυχοῦντα.	What, then? Was there nothing that moved you and drove you to leave the child? How could that be? No, it was something like what moved a man in Rome to cover his head while the horse he was backing was running—and then, when it won against all expectation, he needed sponges to bring him round from his faint.
1.11.28	τί οὖν τοῦτό ἐστιν; τὸ μὲν ἀκριβὲς οὐ τοῦ παρόντος καιροῦ τυχόν· ἐκεῖνο δ' ἀπαρκεῖ πεισθῆναι, εἴπερ ὑγιές ἐστι τὸ ὑπὸ τῶν φιλοσόφων λεγόμενον, ὅτι οὐκ ἔξω που δεῖ ζητεῖν αὐτό, ἀλλ' ἓν καὶ ταὐτόν ἐστιν ἐπὶ πάντων τὸ αἴτιον τοῦ ποιεῖν τι ἡμᾶς ἢ μὴ ποιεῖν, τοῦ λέγειν τινὰ ἢ μὴ λέγειν, τοῦ ἐπαίρεσθαι ἢ συστέλλεσθαι ἢ φεύγειν τινὰ ἢ διώκειν,	So what is this thing? The precise account perhaps doesn't belong to the present occasion. But it's enough to be convinced of this—if what the philosophers say is sound—that we mustn't look for it somewhere outside, but that one and the same thing is in every case the cause of our doing something or not doing it, of saying something or not saying it, of being elated or downcast, of avoiding something or pursuing it—
1.11.29	τοῦθ' ὅπερ καὶ νῦν ἐμοί τε καὶ σοὶ γέγονεν αἴτιον, σοὶ μὲν τοῦ ἐλθεῖν πρὸς ἐμὲ καὶ καθῆσθαι νῦν ἀκούοντα, ἐμοὶ δὲ τοῦ λέγειν ταῦτα.	the very thing that has now been the cause for both of us: for you, of coming to me and sitting here now listening; for me, of saying these things.

35 The attendant (παιδαγωγός) was a slave who looked after a child and escorted it about.

	GREEK	ENGLISH
1.11.30	τί δ' ἐστὶ τοῦτο; ἆρά γε ἄλλο ἢ ὅτι ἔδοξεν ἡμῖν; — οὐδέν. — εἰ δ' ἄλλως ἡμῖν ἐφάνη, τί ἂν ἄλλο ἢ τὸ δόξαν ἐπράττομεν;	And what is that? Is it anything other than that it seemed right to us? —Nothing else. —And if things had appeared otherwise to us, what would we have done but what seemed right?
1.11.31	οὐκ οὖν καὶ τῷ Ἀχιλλεῖ τοῦτο αἴτιον τοῦ πενθεῖν, οὐχ ὁ τοῦ Πατρόκλου θάνατος (ἄλλος γάρ τις οὐ πάσχει ταῦτα τοῦ ἑταίρου ἀποθανόντος),	So for Achilles too, this was the cause of his grieving, not the death of Patroclus (someone else doesn't go through all this when his comrade dies),
1.11.32	ἀλλ' ὅτι ἔδοξεν αὐτῷ. καὶ σοὶ τότε φεύγειν τοῦτο αὐτὸ ὅτι ἔδοξέν σοι· καὶ πάλιν, ἐὰν μείνῃς, ὅτι ἔδοξέν σοι. καὶ νῦν ἐν Ῥώμῃ ἀνέρχῃ, ὅτι δοκεῖ σοι· κἂν μεταδόξῃ, οὐκ ἂν ἀπελεύσῃ.	but that it seemed right to him. And for you, the cause of running away then was just this, that it seemed right to you; and again, if you stay, it will be because it seemed right to you. And now you're going up to Rome because it seems right to you; and if you change your mind, you won't go.
1.11.33	καὶ ἁπλῶς οὔτε θάνατος οὔτε φυγὴ οὔτε πόνος οὔτε ἄλλο τι τῶν τοιούτων αἴτιόν ἐστι τοῦ πράττειν τι ἢ μὴ πράττειν ἡμᾶς, ἀλλ' ὑπολήψεις καὶ δόγματα.	In short, neither death nor exile nor pain nor anything else of the sort is the cause of our doing or not doing anything, but our opinions and judgments.
1.11.34	τοῦτό σε πείθω ἢ οὐχί; — Πείθεις, ἔφη. — οἷα δὴ τὰ αἴτια ἐφ' ἑκάστου, τοιαῦτα καὶ τὰ ἀποτελούμενα.	Am I convincing you of this or not? —You are, he said. —Well, as the causes are in each case, so are the results.
1.11.35	οὐκοῦν ὅταν μὴ ὀρθῶς τι πράττωμεν, ἀπὸ ταύτης τῆς ἡμέρας οὐδὲν ἄλλο αἰτιασόμεθα ἢ τὸ δόγμα, ἀφ' οὗ αὐτὸ ἐπράξαμεν, κἀκεῖνο ἐξαίρειν καὶ ἐκτέμνειν πειρασόμεθα μᾶλλον ἢ τὰ φύματα καὶ τὰ ἀποστήματα ἐκ τοῦ σώματος.	So whenever we do something wrongly, from this day on we'll blame nothing but the judgment we did it from, and we'll try to root it out and cut it away even more than tumors and abscesses from the body.
1.11.36	ὡσαύτως δὲ καὶ τῶν ὀρθῶς πραττομένων ταὐτὸν τοῦτο αἴτιον ἀποφανοῦμεν.	And in the same way we'll declare this same thing to be the cause of what we do rightly.
1.11.37	καὶ οὔτ' οἰκέτην ἔτι αἰτιασόμεθα οὔτε γείτονα οὔτε γυναῖκα οὔτε τέκνα ὡς αἰτιά τινων κακῶν ἡμῖν γινόμενα πεπεισμένοι ὅτι, ἂν μὴ ἡμῖν δόξῃ τοιαῦτά τινα εἶναι, οὐ πράττομεν τὰ ἀκόλουθα· τοῦ δόξαι δὲ ἢ μὴ δόξαι, ἡμεῖς κύριοι καὶ οὐ τὰ ἐκτός.	And we'll no longer blame a servant or a neighbor or a wife or children as the causes of any evils for us, since we're convinced that unless it seems to us that things are of a certain kind, we don't act accordingly; and whether it seems so or not is in our control, not in the control of external things.
1.11.38	— οὕτως, ἔφη. — ἀπὸ τῆς σήμερον τοίνυν ἡμέρας οὐδὲν ἄλλο ἐπισκοπήσομεν οὐδ' ἐξετάσομεν, ποῖόν τι ἐστὶν ἢ πῶς ἔχει, οὔτε τὸν ἀγρὸν οὔτε τὰ ἀνδράποδα οὔτε τοὺς ἵππους ἢ κύνας, ἀλλὰ τὰ δόγματα. — εὔχομαι, ἔφη.	—Yes, he said. —From this very day, then, we'll inspect and examine nothing else—what it's like or what state it's in—not our land, not our slaves, not our horses or dogs, but only our judgments. —I hope so, he said.
1.11.39	— ὁρᾷς οὖν, ὅτι σχολαστικόν σε δεῖ γενέσθαι, τοῦτο τὸ ζῷον οὗ πάντες καταγελῶσιν, εἴπερ ἄρα θέλεις ἐπίσκεψιν τῶν σαυτοῦ δογμάτων ποιεῖσθαι.	—So you see that you have to become a student—that creature everyone laughs at—if you really want to make an examination of your own judgments.
1.11.40		

	GREEK	ENGLISH
	τοῦτο δ’ ὅτι μιᾶς ὥρας ἢ ἡμέρας οὐκ ἔστιν, ἐπινοεῖς καὶ αὐτός.	And that this isn’t the work of a single hour or day, you realize yourself.

CHAPTER 12: ON CONTENTMENT

The educated person learns to want things to happen as they do, and so accepts every circumstance.

	GREEK	ENGLISH
1.12.1	περὶ θεῶν οἱ μέν τινές εἰσιν οἱ λέγοντες μηδ’ εἶναι τὸ θεῖον, οἱ δ’ εἶναι μέν, ἀργὸν δὲ καὶ ἀμελὲς καὶ μὴ προνοεῖν μηδενός·	About the gods, there are some who say that the divine doesn’t even exist; others that it exists, but is idle and indifferent and exercises providence over nothing;
1.12.2	τρίτοι δ’ οἱ καὶ εἶναι καὶ προνοεῖν, ἀλλὰ τῶν μεγάλων καὶ οὐρανίων, τῶν δὲ ἐπὶ γῆς μηδενός· τέταρτοι δ’ οἱ καὶ τῶν ἐπὶ γῆς καὶ τῶν ἀνθρωπίνων, εἰς κοινὸν δὲ μόνον καὶ οὐχὶ δὲ καὶ κατ’ ἰδίαν ἑκάστου·	a third group, that it both exists and exercises providence, but over great and heavenly things, and over nothing on earth; a fourth, that it does so over earthly and human things as well, but only in general, and not for each individual too;
1.12.3	πέμπτοι δ’, ὧν ἦν καὶ Ὀδυσσεὺς καὶ Σωκράτης, οἱ λέγοντες ὅτι οὐδέ σε λήθω / κινύμενος.	and a fifth—among them Odysseus and Socrates—who say, “nor do I escape your notice / when I move.”[36]
1.12.4	πολὺ πρότερον οὖν ἀναγκαῖόν ἐστι περὶ ἑκάστου τούτων ἐπεσκέφθαι, πότερα ὑγιῶς ἢ οὐχ ὑγιῶς λεγόμενόν ἐστιν. εἰ γὰρ μὴ εἰσὶν θεοί, πῶς ἐστι τέλος ἕπεσθαι θεοῖς;	Well before anything else, then, we have to examine each of these views and see whether it’s soundly stated or not. For if there are no gods, how can following the gods be our goal?
1.12.5	εἰ δ’ εἰσὶν μέν, μηδενὸς δ’ ἐπιμελούμενοι, καὶ οὕτως πῶς ὑγιὲς ἔσται;	And if they exist but care for nothing, how will that be sound either?
1.12.6	ἀλλὰ δὴ καὶ ὄντων καὶ ἐπιμελομένων εἰ μηδεμία διάδοσις εἰς ἀνθρώπους ἐστὶν ἐξ αὐτῶν καὶ νὴ Δία γε καὶ εἰς ἐμέ, πῶς ἔτι καὶ οὕτως ὑγιές ἐστιν;	And even if they exist and do care, but nothing comes from them to human beings—and, by Zeus, to me in particular—how is it sound even so?
1.12.7	πάντα οὖν ταῦτα ὁ καλὸς καὶ ἀγαθὸς ἐπεσκεμμένος τὴν αὑτοῦ γνώμην ὑποτέταχεν τῷ διοικοῦντι τὰ ὅλα καθάπερ οἱ ἀγαθοὶ πολῖται τῷ νόμῳ τῆς πόλεως.	Having examined all this, then, the good and noble person has submitted his mind to the one who governs the whole, just as good citizens submit to the law of their city.
1.12.8	ὁ δὲ παιδευόμενος ταύτην ὀφείλει τὴν ἐπιβολὴν ἔχων ἐλθεῖν ἐπὶ τὸ παιδεύεσθαι “πῶς ἂν ἐποίμην ἐγὼ ἐν παντὶ τοῖς θεοῖς καὶ πῶς ἂν εὐαρεστοίην τῇ θείᾳ διοικήσει καὶ πῶς ἂν γενοίμην ἐλεύθερος;”	And the person being educated should come to his education with this aim: “How can I follow the gods in everything, how can I be content with the divine government, and how can I become free?”
1.12.9	ἐλεύθερος γάρ ἐστιν, ᾧ γίνεται πάντα κατὰ προαίρεσιν καὶ ὃν οὐδεὶς δύναται κωλῦσαι.	For the free person is the one for whom everything happens according to his choice, and whom no one can hinder.
1.12.10	τί οὖν; ἀπόνοιά ἐστιν ἡ ἐλευθερία; μὴ γένοιτο. μανία γὰρ καὶ ἐλευθερία εἰς ταὐτὸν οὐκ ἔρχεται.	What, then? Is freedom recklessness? Far from it. Madness and freedom don’t go together.

36 Homer, *Iliad* 10.279: Odysseus praying to Athena.

	GREEK	ENGLISH
1.12.11	"ἀλλ' ἐγὼ θέλω πᾶν τὸ δοκοῦν μοι ἀποβαίνειν, κἂν ὁπωσοῦν δοκῇ."	"But I want everything that seems good to me to come off, however it strikes me."
1.12.12	μαινόμενος εἶ, παραφρονεῖς. οὐκ οἶδας, ὅτι καλόν τι ἐλευθερία ἐστὶ καὶ ἀξιόλογον; τὸ δ' ὡς ἔτυχέν με βούλεσθαι τὰ [δ'] ὡς ἔτυχεν δόξαντα γίνεσθαι, τοῦτο κινδυνεύει οὐ μόνον οὐκ εἶναι καλόν, ἀλλὰ καὶ πάντων αἴσχιστον εἶναι.	You're mad; you're out of your mind. Don't you know that freedom is something fine and worth having? But for me to want, any old way, [and] for whatever happens to strike me any old way to come about—that looks like being not only not fine, but the most shameful thing of all.
1.12.13	πῶς γὰρ ἐπὶ γραμματικῶν ποιοῦμεν; βούλομαι γράφειν ὡς θέλω τὸ Δίωνος ὄνομα; οὔ· ἀλλὰ διδάσκομαι θέλειν, ὡς δεῖ γράφεσθαι. τί ἐπὶ μουσικῶν; ὡσαύτως.	What do we do in the case of writing? Do I want to write the name "Dion" however I like? No: I'm taught to want to write it as it ought to be written. What about music? The same.[37]
1.12.14	τί ἐν τῷ καθόλου, ὅπου τέχνη τις ἢ ἐπιστήμη ἐστίν; εἰ δὲ μή, οὐδενὸς ἦν ἄξιον τὸ ἐπίστασθαί τι, εἰ ταῖς ἑκάστων βουλήσεσι προσηρμόζετο.	And in general, wherever there is an art or a science? Otherwise knowing anything would be worthless, if it adapted itself to everyone's wishes.
1.12.15	ἐνταῦθα οὖν μόνον ἐπὶ τοῦ μεγίστου καὶ κυριωτάτου, τῆς ἐλευθερίας, ὡς ἔτυχεν ἐφεῖταί μοι θέλειν; οὐδαμῶς, ἀλλὰ τὸ παιδεύεσθαι τοῦτ' ἔστι μανθάνειν ἕκαστα οὕτω θέλειν ὡς γίνεται. πῶς δὲ γίνεται; ὡς διέταξεν αὐτὰ ὁ διατάσσων.	Is it here alone, then, in the greatest and most important thing of all, freedom, that I'm allowed to want at random? Not at all. Being educated means precisely this: learning to want each thing just as it happens. And how does it happen? As the one who ordains it has ordained it.
1.12.16	διέταξε δὲ θέρος εἶναι καὶ χειμῶνα καὶ φορὰν καὶ ἀφορίαν καὶ ἀρετὴν καὶ κακίαν καὶ πάσας τὰς τοιαύτας ἐναντιότητας ὑπὲρ συμφωνίας τῶν ὅλων ἡμῶν θ' ἑκάστῳ σῶμα καὶ μέρη τοῦ σώματος καὶ κτῆσιν καὶ κοινωνοὺς ἔδωκεν.	And he has ordained that there be summer and winter, abundance and scarcity, excellence and vice, and all such opposites, for the harmony of the whole; and to each of us he has given a body and the parts of a body, and possessions, and companions.
1.12.17	ταύτης οὖν τῆς διατάξεως μεμνημένους ἔρχεσθαι δεῖ ἐπὶ τὸ παιδεύεσθαι, οὐχ ἵν' ἀλλάξωμεν τὰς ὑποθέσεις (οὔτε γὰρ δίδοται ἡμῖν οὔτ' ἄμεινον), ἀλλ' ἵνα οὕτως ἐχόντων τῶν περὶ ἡμᾶς ὡς ἔχει καὶ πέφυκεν αὐτοὶ τὴν γνώμην τὴν αὑτῶν συνηρμοσμένην τοῖς γινομένοις ἔχωμεν.	It is with this ordering in mind, then, that we must come to be educated—not to change the conditions (that isn't given to us, and it wouldn't be better), but so that, with the things around us being as they are and as their nature is, we may keep our own mind in harmony with what happens.
1.12.18	τί γάρ; ἐνδέχεται φυγεῖν ἀνθρώπους; καὶ πῶς οἷόν τε; ἀλλὰ συνόντας αὐτοῖς ἐκείνους ἀλλάξαι; καὶ τίς ἡμῖν δίδωσιν;	Why, can we escape other people? How could we? Well then, can we change them while we live with them? And who grants us that?
1.12.19	τί οὖν ἀπολείπεται ἢ τίς εὑρίσκεται μηχανὴ πρὸς τὴν χρῆσιν αὐτῶν; τοιαύτη, δι' ἧς ἐκεῖνοι μὲν ποιήσουσι τὰ φαινόμενα αὐτοῖς, ἡμεῖς δ' οὐδὲν ἧττον κατὰ φύσιν ἕξομεν.	What's left, then? What means can be found for dealing with them? One by which they will do what seems right to them, while we are in accord with nature all the same.
1.12.20	σὺ δ' ἀταλαίπωρος εἶ καὶ δυσάρεστος κἂν μὲν μόνος ᾖς, ἐρημίαν καλεῖς τοῦτο, ἂν δὲ μετὰ ἀνθρώπων, ἐπιβούλους	But you can't stand any hardship and you're never satisfied. If you're alone, you call it desolation; if

	GREEK	ENGLISH
	λέγεις καὶ λῃστάς, μέμφῃ δὲ καὶ γονεῖς τοὺς σεαυτοῦ καὶ τέκνα καὶ ἀδελφοὺς καὶ γείτονας.	you're with people, you call them schemers and robbers; and you find fault with your own parents and children and brothers and neighbors.
1.12.21	ἔδει δὲ μόνον μένοντα ἡσυχίαν καλεῖν αὐτὸ καὶ ἐλευθερίαν καὶ ὅμοιον τοῖς θεοῖς ἡγεῖσθαι αὐτόν, μετὰ πολλῶν δ' ὄντα μὴ ὄχλον καλεῖν μηδὲ θόρυβον μηδ' ἀηδίαν, ἀλλ' ἑορτὴν καὶ πανήγυριν καὶ οὕτως πάντα εὐαρέστως δέχεσθαι. τίς οὖν ἡ κόλασις τοῖς οὐ προσδεχομένοις;	When you're alone, you ought to call it quiet and freedom, and think of yourself as like the gods; and when you're with many, not call it a mob or an uproar or a nuisance, but a feast and a festival, and so accept everything contentedly. What, then, is the punishment for those who don't accept it?
1.12.22	τὸ οὕτως ἔχειν ὡς ἔχουσιν. δυσαρεστεῖ τις τῷ μόνος εἶναι; ἔστω ἐν ἐρημίᾳ. δυσαρεστεῖ τις τοῖς γονεῦσιν; ἔστω κακὸς υἱὸς καὶ πενθείτω. δυσαρεστεῖ τοῖς τέκνοις;	To be just as they are. Is someone discontented with being alone? Let him be in desolation. Is someone discontented with his parents? Let him be a bad son, and grieve. Is he discontented with his children?
1.12.23	ἔστω κακὸς πατήρ. "βάλε αὐτὸν εἰς φυλακήν." ποίαν φυλακήν; ὅπου νῦν ἐστιν. ἄκων γάρ ἐστιν· ὅπου δέ τις ἄκων ἐστίν, ἐκεῖνο φυλακὴ αὐτῷ ἐστιν. καθὸ καὶ Σωκράτης οὐκ ἦν ἐν φυλακῇ, ἑκὼν γὰρ ἦν.	Let him be a bad father. "Throw him in prison!" What prison? The one he's in now. He's there against his will; and wherever someone is against his will, that is a prison for him. In the same way Socrates wasn't in prison: he was there willingly.
1.12.24	"σκέλος οὖν μοι γενέσθαι πεπηρωμένον." ἀνδράποδον, εἶτα δι' ἓν σκελύδριον τῷ κόσμῳ ἐγκαλεῖς; οὐκ ἐπιδώσεις αὐτὸ τοῖς ὅλοις; οὐκ ἀποστήσῃ; οὐ χαίρων παραχωρήσεις τῷ δεδωκότι;	"So I have to have a lame leg!" Slave! Are you going to accuse the universe over one miserable little leg? Won't you make a present of it to the whole? Won't you give it up? Won't you gladly yield it to the one who gave it?
1.12.25	ἀγανακτήσεις δὲ καὶ δυσαρεστήσεις τοῖς ὑπὸ τοῦ Διὸς διατεταγμένοις, ἃ ἐκεῖνος μετὰ τῶν Μοιρῶν παρουσῶν καὶ ἐπικλωθουσῶν σου τὴν γένεσιν ὥρισεν καὶ διέταξεν;	Will you be indignant and discontented with what Zeus has ordained—what he determined and ordained with the Fates, who were present and spinning the thread of your birth?
1.12.26	οὐκ οἶσθα, ἡλίκον μέρος πρὸς τὰ ὅλα; τοῦτο δὲ κατὰ τὸ σῶμα, ὡς κατά γε τὸν λόγον οὐδὲν χείρων τῶν θεῶν οὐδὲ μικρότερος· λόγου γὰρ μέγεθος οὐ μήκει οὐδ' ὕψει κρίνεται, ἀλλὰ δόγμασιν.	Don't you know how small a part you are compared with the whole? In body, that is; for in reason you are no worse than the gods, and no smaller. The greatness of reason isn't judged by length or height, but by judgments.
1.12.27	οὐ θέλεις οὖν, καθ' ἃ ἴσος εἶ τοῖς θεοῖς, ἐκεῖ που τίθεσθαι τὸ ἀγαθόν;	Won't you, then, place your good there, in that respect in which you are equal to the gods?
1.12.28	"τάλας ἐγώ, τὸν πατέρα ἔχω τοιοῦτον καὶ τὴν μητέρα." τί οὖν; ἐδίδοτό σοι προελθόντι ἐκλέξασθαι καὶ εἰπεῖν "ὁ δεῖνα τῇ δεῖνι συνελθέτω τῇδε τῇ ὥρᾳ, ἵνα ἐγὼ γένωμαι;"	"Poor me, to have a father like this, and a mother like this!" Well? Were you allowed to step forward beforehand, make your choice, and say, "Let so-and-so and so-and-so come together at such-and-such an hour, so that I can be born"?
1.12.29	οὐκ ἐδίδοτο. ἀλλ' ἔδει προυποστῆναί σου τοὺς γονεῖς, εἶτα οὕτως γεννηθῆναι. ἐκ ποίων τινῶν;	

37 "Dion" is a stock name in Stoic examples, like "John Doe."

	GREEK	ENGLISH
		You weren't. Your parents had to exist first, and then you had to be born. From what sort of people?
1.12.30	ἐκ τοιούτων, ὁποῖοι ἦσαν. τί οὖν; τοιούτων αὐτῶν ὄντων οὐδεμία σοι δίδοται μηχανή; εἶτ' εἰ μὲν τὴν ὁρατικὴν δύναμιν ἠγνόεις πρὸς τί κέκτησαι, δυστυχὴς ἂν ἦς καὶ ἄθλιος, εἰ κατέμυες, προσαγόντων σοι τῶν χρωμάτων· ὅτι δὲ μεγαλοψυχίαν ἔχων καὶ γενναιότητα πρὸς ἕκαστα τούτων ἀγνοεῖς, οὐ δυστυχέστερος εἶ καὶ ἀθλιώτερος; προσάγεταί σοι τὰ κατάλληλα τῇ δυνάμει ἣν ἔχεις·	From the sort they were. What, then? Since they're like that, have you been given no means of dealing with it? If you didn't know what you had the faculty of sight for, you'd be unfortunate and wretched if you shut your eyes when colors were put before you. But since you have greatness of soul and nobility to meet each of these things, and don't know it, aren't you even more unfortunate and wretched? Things suited to the faculty you have are put before you;
1.12.31	σὺ δ' αὐτὴν τότε μάλιστα ἀποστρέφεις, ὁπότε ἠνοιγμένην καὶ βλέπουσαν ἔχειν ἔδει.	and you turn it away precisely when you ought to keep it open and seeing.
1.12.32	οὐ μᾶλλον εὐχαριστεῖς τοῖς θεοῖς, ὅτι σε ἐπάνω τούτων ἀφῆκαν ὅσα μηδ' ἐποίησαν ἐπὶ σοί, μόνον δ' ὑπεύθυνον ἀπέφηναν τῶν ἐπὶ σοί; γονέων ἕνεκα ἀνυπεύθυνον ἀφῆκαν·	Why not thank the gods instead, that they've set you above all the things they didn't even make up to you, and made you accountable only for what is up to you? For your parents they've left you unaccountable;
1.12.33	ἀδελφῶν ἕνεκα ἀφῆκαν, σώματος ἕνεκα ἀφῆκαν, κτήσεως, θανάτου, ζωῆς.	for your brothers, they've left you unaccountable; for your body, unaccountable; for possessions, death, life.
1.12.34	τίνος οὖν ὑπεύθυνόν σε ἐποίησαν; τοῦ μόνου ὄντος ἐπὶ σοί, χρήσεως οἵας δεῖ φαντασιῶν.	What, then, have they made you accountable for? For the only thing that is up to you: the proper use of impressions.
1.12.35	τί οὖν ἐπισπᾷς σεαυτῷ ταῦτα ὢν ἀνυπεύθυνος εἶ; τοῦτό ἐστιν ἑαυτῷ παρέχειν πράγματα.	So why do you drag onto yourself the things you're not accountable for? That is making trouble for yourself.

CHAPTER 13: HOW TO DO EVERYTHING IN A WAY PLEASING TO THE GODS

Eating justly and bearing with slaves, who are our kin, is how we please the gods.

	GREEK	ENGLISH
1.13.1	πυθομένου δέ τινος, πῶς ἔστιν ἐσθίειν ἀρεστῶς θεοῖς, Εἰ δικαίως ἔστιν, ἔφη, καὶ εὐγνωμόνως καὶ ἴσως ἐγκρατῶς καὶ κοσμίως, οὐκ ἔστι καὶ ἀρεστῶς τοῖς θεοῖς;	When someone asked how it's possible to eat in a way that pleases the gods, he said: If it's possible to eat justly, graciously, fairly, with self-control and decorum, isn't it also possible to eat in a way that pleases the gods?
1.13.2	ὅταν δὲ θερμὸν αἰτήσαντός σου μὴ ὑπακούσῃ ὁ παῖς ἢ ὑπακούσας χλιαρώτερον ἐνέγκῃ ἢ μηδ' εὑρεθῇ ἐν τῇ οἰκίᾳ, τὸ μὴ χαλεπαίνειν μηδὲ ῥήγνυσθαι οὐκ ἔστιν ἀρεστὸν τοῖς θεοῖς;	And when you've asked for hot water and your slave doesn't respond, or responds but brings it lukewarm, or isn't even to be found in the house—then not to get angry or burst with rage, isn't that pleasing to the gods?

	GREEK	ENGLISH
1.13.3	— πῶς οὖν τις ἀνάσχηται τῶν τοιούτων; — ἀνδράποδον, οὐκ ἀνέξῃ τοῦ ἀδελφοῦ τοῦ σαυτοῦ, ὃς ἔχει τὸν Δία πρόγονον, ὥσπερ υἱὸς ἐκ τῶν αὐτῶν σπερμάτων γέγονεν καὶ τῆς αὐτῆς ἄνωθεν καταβολῆς,	—But how can anyone put up with people like that? —Slave! Won't you put up with your own brother, who has Zeus for his forefather, who has been born, like a son, of the same seed as you and of the same descent from above,
1.13.4	ἀλλ' εἰ ἔν τινι τοιαύτῃ χώρᾳ κατετάγης ὑπερεχούσῃ, εὐθὺς τύραννον καταστήσεις σεαυτόν; οὐ μεμνήσῃ τί εἶ καὶ τίνων ἄρχεις; ὅτι συγγενῶν, ὅτι ἀδελφῶν φύσει, ὅτι τοῦ Διὸς ἀπογόνων;	but if you've been stationed in some such superior position, will you immediately set yourself up as a tyrant? Won't you remember what you are and whom you rule—that they are kin, brothers by nature, the offspring of Zeus?
1.13.5	— ἀλλ' ὠνὴν αὐτῶν ἔχω, ἐκεῖνοι δ' ἐμοῦ οὐκ ἔχουσιν. — ὁρᾷς ποῦ βλέπεις; ὅτι εἰς τὴν γῆν, ὅτι εἰς τὸ βάραθρον, ὅτι εἰς τοὺς ταλαιπώρους τούτους νόμους τοὺς τῶν νεκρῶν, εἰς δὲ τοὺς τῶν θεῶν οὐ βλέπεις;	—But I have a deed of sale for them, and they don't have one for me. —Do you see where you're looking? At the earth, at the pit, at these wretched laws of the dead; and at the laws of the gods you don't look?

CHAPTER 14: THAT GOD WATCHES OVER US ALL

All things are united; God perceives every soul, and each person's guardian spirit never leaves him.

	GREEK	ENGLISH
1.14.1	πυθομένου δέ τινος, πῶς ἄν τις πεισθείη, ὅτι ἕκαστον τῶν ὑπ' αὐτοῦ πραττομένων ἐφορᾶται ὑπὸ τοῦ θεοῦ, Οὐ δοκεῖ σοι, ἔφη, ἡνῶσθαι τὰ πάντα;	When someone asked how a person could be convinced that everything he does is watched over by God, he said: Don't you think that all things are united?
1.14.2	— δοκεῖ, ἔφη. — τί δέ; συμπαθεῖν τὰ ἐπίγεια τοῖς οὐρανίοις οὐ δοκεῖ σοι;	—I do, he said. —Well, don't you think that earthly things are in sympathy with heavenly ones?
1.14.3	— δοκεῖ, ἔφη. — πόθεν γὰρ οὕτω τεταγμένως καθάπερ ἐκ προστάγματος τοῦ θεοῦ, ὅταν ἐκεῖνος εἴπῃ τοῖς φυτοῖς ἀνθεῖν, ἀνθεῖ, ὅταν εἴπῃ βλαστάνειν, βλαστάνει, ὅταν ἐκφέρειν τὸν καρπόν, ἐκφέρει, ὅταν πεπαίνειν, πεπαίνει, ὅταν πάλιν ἀποβάλλειν καὶ φυλλορροεῖν καὶ αὐτὰ εἰς αὐτὰ συνειλούμενα ἐφ' ἡσυχίας μένειν καὶ ἀναπαύεσθαι, μένει καὶ ἀναπαύεται;	—I do, he said. —Otherwise, how is it that so regularly, as if at God's command, when he tells the plants to flower, they flower; when to sprout, they sprout; when to bear fruit, they bear it; when to ripen, they ripen; and when, again, to drop their fruit and shed their leaves, and to draw in on themselves and stay still and rest, they stay still and rest?
1.14.4	πόθεν δὲ πρὸς τὴν αὔξησιν καὶ μείωσιν τῆς σελήνης καὶ τὴν τοῦ ἡλίου πρόσοδον καὶ ἄφοδον τοσαύτη παραλλαγὴ καὶ ἐπὶ τὰ ἐναντία μεταβολὴ τῶν ἐπιγείων θεωρεῖται;	And how is it that, as the moon waxes and wanes and the sun approaches and withdraws, we see such variation in earthly things, and such change to their opposites?
1.14.5	ἀλλὰ τὰ φυτὰ μὲν καὶ τὰ ἡμέτερα σώματα οὕτως ἐνδέδεται τοῖς ὅλοις καὶ συμπέπονθεν, αἱ ψυχαὶ δ' αἱ ἡμέτεραι οὐ πολὺ πλέον;	Are plants and our bodies so bound up with the whole and in sympathy with it, and our souls not much more so?
1.14.6	ἀλλ' αἱ ψυχαὶ μὲν οὕτως εἰσὶν ἐνδεδεμέναι καὶ συναφεῖς τῷ θεῷ ἅτε αὐτοῦ μόρια οὖσαι καὶ ἀποσπάσματα, οὐ	And are our souls so bound up with God and joined to him, being parts and fragments of him,

	GREEK	ENGLISH
	παντὸς δ' αὐτῶν κινήματος ἅτε οἰκείου καὶ συμφυοῦς ὁ θεὸς αἰσθάνεται;	and yet God doesn't perceive their every movement as his own and of one nature with him?
1.14.7	ἀλλὰ σὺ μὲν περὶ τῆς θείας διοικήσεως καὶ περὶ ἑκάστου τῶν θείων, ὁμοῦ δὲ καὶ περὶ τῶν ἀνθρωπίνων πραγμάτων ἐνθυμεῖσθαι δύνασαι καὶ ἅμα μὲν αἰσθητικῶς ἀπὸ μυρίων πραγμάτων κινεῖσθαι, ἅμα δὲ διανοητικῶς, ἅμα δὲ συγκαταθετικῶς, τοῖς δ' ἀνανευστικῶς ἢ ἐφεκτικῶς,	You are able to reflect on the divine government and on each divine thing, and at the same time on human affairs; you can be moved by countless things at once, in your senses and in your thought, assenting to some, rejecting others or suspending judgment on them;
1.14.8	τύπους δὲ τοσούτους ἀφ' οὗτω πολλῶν καὶ ποικίλων πραγμάτων ἐν τῇ σαυτοῦ ψυχῇ φυλάττεις καὶ ἀπ' αὐτῶν κινούμενος εἰς ἐπινοίας ὁμοειδεῖς ἐμπίπτεις τοῖς πρώτως τετυπωκόσι τέχνας τ' ἄλλην ἐπ' ἄλλῃ καὶ μνήμας ἀπὸ μυρίων πραγμάτων διασῴζεις·	you keep in your soul so many imprints from so many and such varied things, and, moved by them, you arrive at ideas corresponding to the things that first made the imprint; you retain art after art, and memories of countless things;
1.14.9	ὁ δὲ θεὸς οὐχ οἷός τ' ἐστὶ πάντα ἐφορᾶν καὶ πᾶσιν συμπαρεῖναι καὶ ἀπὸ πάντων τινὰ ἴσχειν διάδοσιν;	and God isn't able to oversee all things, to be present with all, and to receive some communication from all?
1.14.10	ἀλλὰ φωτίζειν οἷός τ' ἐστὶν ὁ ἥλιος τηλικοῦτον μέρος τοῦ παντός, ὀλίγον δὲ τὸ ἀφώτιστον ἀπολιπεῖν ὅσον οἷόν τ' ἐπέχεσθαι ὑπὸ σκιᾶς, ἣν ἡ γῆ ποιεῖ· ὁ δὲ καὶ τὸν ἥλιον αὐτὸν πεποιηκὼς καὶ περιάγων μέρος ὄντ' αὐτοῦ μικρὸν ὡς πρὸς τὸ ὅλον, οὗτος δ' οὐ δύναται πάντων αἰσθάνεσθαι;	The sun is able to light so great a part of the universe, leaving unlit only as little as can be covered by the shadow the earth casts. And the one who made the sun itself and drives it round—a small part of himself compared with the whole—he is unable to perceive all things?
1.14.11	ἀλλ' ἐγώ, φησίν, οὐ δύναμαι πᾶσιν ἅμα τούτοις παρακολουθεῖν. — τοῦτο δέ σοι καὶ λέγει τις, ὅτι ἴσην ἔχεις δύναμιν τῷ Διί;	But I, he says, can't keep track of all these things at once. —And does anyone tell you that you have power equal to Zeus?
1.14.12	ἀλλ' οὖν οὐδὲν ἧττον καὶ ἐπίτροπον ἑκάστῳ παρέστησεν τὸν ἑκάστου δαίμονα καὶ παρέδωκεν φυλάσσειν αὐτὸν αὐτῷ καὶ τοῦτον ἀκοίμητον καὶ ἀπαραλόγιστον.	Even so, he has nonetheless set beside each person, as a guardian, his own guardian spirit, and entrusted him to its keeping—a guardian that never sleeps and can't be deceived.
1.14.13	τίνι γὰρ ἄλλῳ κρείττονι καὶ ἐπιμελεστέρῳ φύλακι παρέδωκεν ἡμῶν ἕκαστον; ὥσθ', ὅταν κλείσητε τὰς θύρας καὶ σκότος ἔνδον ποιήσητε, μέμνησθε μηδέποτε λέγειν ὅτι μόνοι ἐστέ·	To what other guardian, better or more attentive, could he have entrusted each of us? So when you shut your doors and make it dark inside, remember never to say that you are alone;
1.14.14	οὐ γὰρ ἐστέ, ἀλλ' ὁ θεὸς ἔνδον ἐστὶ καὶ ὁ ὑμέτερος δαίμων ἐστίν. καὶ τίς τούτοις χρεία φωτὸς εἰς τὸ βλέπειν τί ποιεῖτε;	for you aren't. God is inside, and your guardian spirit is too. And what need do they have of light to see what you're doing?
1.14.15	τούτῳ τῷ θεῷ ἔδει καὶ ὑμᾶς ὀμνύειν ὅρκον, οἷον οἱ στρατιῶται τῷ Καίσαρι. ἀλλ' ἐκεῖνοι μὲν τὴν μισθοφορίαν λαμβάνοντες ὀμνύουσιν πάντων προτιμήσειν τὴν τοῦ Καίσαρος σωτηρίαν, ὑμεῖς δὲ δε τοσούτων καὶ τηλικούτων ἠξιωμένοι οὐκ ὀμόσετε ἢ ὀμόσαντες οὐκ ἐμμενεῖτε;	To this God you too ought to swear an oath, as soldiers do to Caesar. They, when they take their pay, swear to put Caesar's safety before everything; and you, who have been thought worthy of so many and such great gifts, won't swear—or, having sworn, won't keep to it?
1.14.16		

	GREEK	ENGLISH
	καὶ τί ὀμόσετε; μὴ ἀπειθήσειν μηδέποτε μηδ' ἐγκαλέσειν μηδὲ μέμψεσθαί τινι τῶν ὑπ' ἐκείνου δεδομένων μηδ' ἄκοντες ποιήσειν τι ἢ πείσεσθαι τῶν ἀναγκαίων.	And what will you swear? Never to disobey, never to accuse, never to find fault with anything he has given, never to do or suffer unwillingly anything that must be.
1.14.17	ὅμοιός γε ὅρκος οὗτος ἐκείνῳ; ἐκεῖ μὲν ὀμνύουσιν αὐτοῦ μὴ προτιμήσειν ἕτερον, ἐνταῦθα δ' αὑτοὺς ἁπάντων.	Is this oath like that one? There they swear to honor no one above Caesar; here, to honor themselves above all.

CHAPTER 15: WHAT PHILOSOPHY PROMISES

Philosophy promises nothing external; its material is one's own life, and its fruit takes time to ripen.

	GREEK	ENGLISH
1.15.1	συμβουλευομένου τινός, πῶς τὸν ἀδελφὸν πείσῃ μηκέτι χαλεπῶς αὐτῷ ἔχειν,	When someone consulted him about how he could persuade his brother to stop being angry with him,
1.15.2	οὐκ ἐπαγγέλλεται, ἔφη, φιλοσοφία τῶν ἐκτός τι περιποιήσειν τῷ ἀνθρώπῳ· εἰ δὲ μή, ἔξω τι τῆς ἰδίας ὕλης ἀναδέξεται. ὡς γὰρ τέκτονος ὕλη τὰ ξύλα, ἀνδριαντοποιοῦ ὁ χαλκός, οὕτως τῆς περὶ βίον τέχνης ὕλη ὁ βίος αὐτοῦ ἑκάστου.	Philosophy, he said, doesn't promise to secure for a person anything external. Otherwise it would be taking on something outside its own proper material. As wood is the carpenter's material, and bronze the sculptor's, so the material of the art of living is each person's own life.
1.15.3	— τί οὖν ὁ τοῦ ἀδελφοῦ; — πάλιν τῆς αὐτοῦ ἐκείνου τέχνης ἐστίν, πρὸς δὲ τὴν σὴν τῶν ἐκτός ἐστιν, ὅμοιον ἀγρῷ, ὅμοιον ὑγείᾳ, ὅμοιον εὐδοξίᾳ. τούτων δ' οὐδὲν ἐπαγγέλλεται· φιλοσοφία.	—What about my brother's life, then? —That, again, belongs to his own art; in relation to yours, it's one of the external things, like land, like health, like a good reputation. Philosophy promises none of these.
1.15.4	"ἐν πάσῃ περιστάσει τηρήσω τὸ ἡγεμονικὸν κατὰ φύσιν ἔχον." — τὸ τίνος; — "τὸ ἐκείνου, ἐν ᾧ εἰμί."	"In every circumstance I will keep the ruling center in accord with nature." —Whose? —"That of the one in whom I exist."[38]
1.15.5	— πῶς οὖν ἐκεῖνός μοι μὴ ὀργίζηται; — "φέρε μοι ἐκεῖνον κἀκείνῳ ἐρῶ, σοὶ δὲ περὶ τῆς ἐκείνου ὀργῆς οὐδὲν ἔχω λέγειν."	—Then how can I stop him from being angry with me? —"Bring him to me and I'll talk to him; but to you I have nothing to say about his anger."
1.15.6	εἰπόντος δὲ τοῦ συμβουλευομένου ὅτι Τοῦτο ζητῶ, πῶς ἂν ἐκείνου καὶ μὴ διαλλασσομένου κατὰ φύσιν ἔχοιμι,	When the man consulting him said, This is what I'm asking: how I can be in accord with nature even if he isn't reconciled with me,
1.15.7	οὐδέν, ἔφη, τῶν μεγάλων ἄφνω γίνεται, ὅπου γε οὐδ' ὁ βότρυς οὐδὲ σῦκον. ἄν μοι νῦν λέγῃς ὅτι "θέλω σῦκον," ἀποκρινοῦμαί σοι ὅτι "χρόνου δεῖ." ἄφες ἀνθήσῃ πρῶτον, εἶτα προβάλῃ τὸν καρπόν, εἶτα πεπανθῇ.	Nothing great, he said, comes into being all at once—not even a bunch of grapes or a fig. If you tell me now, "I want a fig," I'll answer, "That takes time." Let it flower first, then put out its fruit, then ripen.
1.15.8		So the fruit of a fig tree isn't brought to completion all at once, in a single hour—and you want to ac-

38 The "ruling center" (τὸ ἡγεμονικόν) is the command center of the mind, where impressions are judged and assent is given.

	GREEK	ENGLISH
	εἶτα συκῆς μὲν καρπὸς ἄφνω καὶ μιᾷ ὥρᾳ οὐ τελειοῦται, γνώμης δ' ἀνθρώπου καρπὸν θέλεις οὕτως δι' ὀλίγου καὶ εὐκόλως κτήσασθαι; μηδ' ἂν ἐγώ σοι λέγω, προσδόκα.	quire the fruit of a human mind in so short a time and so easily? Don't expect it, not even if I tell you so.

CHAPTER 16: ON PROVIDENCE

Animals are provided for ready-made, and even small things show providence; our work is to sing hymns to God.

	GREEK	ENGLISH
1.16.1	μὴ θαυμάζετ' εἰ τοῖς μὲν ἄλλοις ζῴοις τὰ πρὸς τὸ σῶμα ἕτοιμα γέγονεν, οὐ μόνον τροφαὶ καὶ πόμα, ἀλλὰ καὶ κοίτη καὶ τὸ μὴ δεῖσθαι ὑποδημάτων, μὴ ὑποστρωμάτων, μὴ ἐσθῆτος, ἡμεῖς δὲ πάντων τούτων προσδεόμεθα.	Don't be surprised that for the other animals what the body needs has been provided ready-made—not only food and drink but a bed as well—and that they don't need shoes or bedding or clothes, while we need all these things in addition.
1.16.2	τὰ γὰρ οὐκ αὐτῶν ἕνεκα, ἀλλὰ πρὸς ὑπηρεσίαν γεγονότα οὐκ ἐλυσιτέλει προσδεόμενα ἄλλων πεποιηκέναι.	Creatures made not for their own sake but for service—it wouldn't have paid to make them in need of other things.
1.16.3	ἐπεὶ ὅρα οἷον ἦν ἡμᾶς φροντίζειν μὴ περὶ αὐτῶν μόνον ἀλλὰ καὶ περὶ τῶν προβάτων καὶ τῶν ὄνων, πῶς ἐνδύσηται καὶ πῶς ὑποδήσηται, πῶς φάγῃ, πῶς πίῃ.	Just think what it would be like for us to have to worry not only about ourselves but about our sheep and donkeys too: how they'd get dressed, how they'd put on their shoes, how they'd eat, how they'd drink.
1.16.4	ἀλλ' ὥσπερ οἱ στρατιῶται ἕτοιμοί εἰσι τῷ στρατηγῷ ὑποδεδεμένοι ἐνδεδυμένοι ὡπλισμένοι, εἰ δ' ἔδει περιερχόμενον τὸν χιλίαρχον ὑποδεῖν ἢ ἐνδύειν τοὺς χιλίους, δεινὸν ἂν ἦν, οὕτω καὶ ἡ φύσις πεποίηκε τὰ πρὸς ὑπηρεσίαν γεγονότα ἕτοιμα παρεσκευασμένα μηδεμιᾶς ἐπιμελείας ἔτι προσδεόμενα.	No—just as soldiers are ready for their general, shod, clothed, and armed, and it would be dreadful if the commander had to go round putting shoes and clothes on his thousand men, so nature too has made the creatures born for service ready and equipped, needing no further care.
1.16.5	οὕτως ἓν παιδίον μικρὸν καὶ ῥάβδῳ ἐλαύνει τὰ πρόβατα.	That's how one small child with a stick can drive a flock of sheep.
1.16.6	νῦν δ' ἡμεῖς ἀφέντες ἐπὶ τούτοις εὐχαριστεῖν, ὅτι μὴ καὶ αὐτῶν τὴν ἴσην ἐπιμέλειαν ἐπιμελούμεθα, ἐφ' αὐτοῖς ἐγκαλοῦμεν τῷ θεῷ.	But as it is, instead of giving thanks for this—that we don't have to give them the same care as ourselves—we complain to God about our own lot.
1.16.7	καίτοι νὴ τὸν Δία καὶ τοὺς θεοὺς ἓν τῶν γεγονότων ἀπήρκει πρὸς τὸ αἰσθέσθαι τῆς προνοίας τῷ γε αἰδήμονι καὶ εὐχαρίστῳ.	And yet, by Zeus and the gods, any single one of the things that exist would be enough to make you perceive providence—if you have any self-respect and gratitude, that is.
1.16.8	καὶ μή μοι νῦν τὰ μεγάλα· αὐτὸ τοῦτο τὸ ἐκ πόας γάλα γεννᾶσθαι καὶ ἐκ γάλακτος τυρὸν καὶ ἐκ δέρματος ἔρια τίς ἐστιν ὁ πεποιηκὼς ταῦτα ἢ ἐπινενοηκώς; "οὐδὲ εἷς" φησίν. ὦ μεγάλης ἀναισθησίας καὶ ἀναισχυντίας.	And don't start on the great things now. Just this: that milk comes from grass, and cheese from milk, and wool from skin—who is it that made these things, or thought them up? "No one," he says. What colossal obtuseness and shamelessness!
1.16.9	ἄγε ἀφῶμεν τὰ ἔργα τῆς φύσεως, τὰ πάρεργα αὐτῆς θεασώμεθα.	Come on, let's leave aside nature's main works and look at its side-works.
1.16.10		

	GREEK	ENGLISH
	μή τι ἀχρηστότερον τριχῶν τῶν ἐπὶ γενείου; τί οὖν; οὐ συνεχρήσατο καὶ ταύταις ὡς μάλιστα πρεπόντως ἐδύνατο; οὐ διέκρινεν δι' αὐτῶν τὸ ἄρρεν καὶ τὸ θῆλυ;	Is there anything more useless than the hair on a chin? Well then, hasn't nature made use even of this in the most fitting way it could? Hasn't it used it to distinguish male and female?
1.16.11	οὐκ εὐθὺς μακρόθεν κέκραγεν ἡμῶν ἑκάστου ἡ φύσις "ἀνήρ εἰμι· οὕτω μοι προσέρχου, οὕτω μοι λάλει, ἄλλο μηδὲν ζήτει· ἰδοὺ τὰ σύμβολα;"	Doesn't the nature of each of us shout from far off, "I'm a man. Approach me this way, talk to me this way, don't look for anything else. Here are the signs"?
1.16.12	πάλιν ἐπὶ τῶν γυναικῶν ὥσπερ ἐν φωνῇ τι ἐγκατέμιξεν ἁπαλώτερον, οὕτως καὶ τὰς τρίχας ἀφεῖλεν. οὔ· ἀλλ' ἀδιάκριτον ἔδει τὸ ζῷον ἀπολειφθῆναι καὶ κηρύσσειν ἕκαστον ἡμῶν ὅτι "ἀνήρ εἰμι."	And again, with women, just as nature blended something softer into their voices, so it took away the hair. Oh no—the creature should have been left undistinguished, and each of us should have had to announce, "I'm a man"!
1.16.13	πῶς δὲ καλὸν τὸ σύμβολον καὶ εὐπρεπὲς καὶ σεμνόν, πόσῳ κάλλιον τοῦ τῶν ἀλεκτρυόνων λόφου, πόσῳ μεγαλοπρεπέστερον τῆς χαίτης τῶν λεόντων.	How fine the sign is, how becoming and dignified! How much finer than a cock's comb, how much more magnificent than a lion's mane!
1.16.14	διὰ τοῦτο ἔδει σῴζειν τὰ σύμβολα τοῦ θεοῦ, ἔδει αὐτὰ μὴ καταπροίεσθαι, μὴ συγχεῖν ὅσον ἐφ' ἑαυτοῖς τὰ γένη τὰ διῃρημένα.	That's why we ought to preserve the signs God has given; we ought not to throw them away, or, so far as it lies with us, confuse the sexes that have been distinguished.
1.16.15	ταῦτα μόνα ἐστὶν ἔργα ἐφ' ἡμῶν τῆς προνοίας; καὶ τίς ἐξαρκεῖ λόγος ὁμοίως αὐτὰ ἐπαινέσαι ἢ παραστῆσαι; εἰ γὰρ νοῦν εἴχομεν, ἄλλο τι ἔδει ἡμᾶς ποιεῖν καὶ κοινῇ καὶ ἰδίᾳ ἢ ὑμνεῖν τὸ θεῖον καὶ εὐφημεῖν καὶ ἐπεξέρχεσθαι τὰς χάριτας;	Are these the only works of providence in us? And what words are enough to praise them as they deserve, or to set them before our eyes? If we had any sense, what else should we be doing, in public and in private, than hymning the divine, blessing it, and recounting its favors?
1.16.16	οὐκ ἔδει καὶ σκάπτοντας καὶ ἀροῦντας καὶ ἐσθίοντας ᾄδειν τὸν ὕμνον τὸν εἰς τὸν θεόν; "μέγας ὁ θεὸς, ὅτι ἡμῖν παρέσχεν ὄργανα ταῦτα δι' ὧν τὴν γῆν ἐργασόμεθα·"	Shouldn't we, as we dig and plow and eat, sing this hymn to God: "Great is God, who has given us these tools to work the earth with"?
1.16.17	"μέγας ὁ θεός, ὅτι χεῖρας δέδωκεν, ὅτι κατάποσιν, ὅτι κοιλίαν, ὅτι αὔξεσθαι λεληθότως, ὅτι καθεύδοντας ἀναπνεῖν."	"Great is God, who has given us hands, and a throat to swallow with, and a belly, and the power to grow without noticing it, and to breathe while we sleep."
1.16.18	ταῦτα ἐφ' ἑκάστου ἐφυμνεῖν ἔδει καὶ τὸν μέγιστον καὶ θειότατον ὕμνον ἐφυμνεῖν, ὅτι τὴν δύναμιν ἔδωκεν τὴν παρακολουθητικὴν τούτοις καὶ ὁδῷ χρηστικήν.	For each of these we ought to sing hymns, and to sing the greatest and most divine hymn of all for this: that he gave us the faculty of understanding these things and of using them methodically.
1.16.19	τί οὖν; ἐπεὶ οἱ πολλοὶ ἀποτετύφλωσθε, οὐκ ἔδει τινὰ εἶναι τὸν ταύτην ἐκπληροῦντα τὴν χώραν καὶ ὑπὲρ πάντων ᾄδοντα τὸν ὕμνον τὸν εἰς τὸν θεόν;	What, then? Since most of you have gone blind, shouldn't there be someone to fill this role and sing the hymn to God on behalf of everyone?
1.16.20	τί γὰρ ἄλλο δύναμαι γέρων χωλὸς εἰ μὴ ὑμνεῖν τὸν θεόν; εἰ γοῦν ἀηδὼν ἤμην, ἐποίουν τὰ τῆς ἀηδόνος, εἰ κύκνος, τὰ τοῦ κύκνου.	For what else can I do, a lame old man, but sing hymns to God? If I were a nightingale, I'd do what nightingales do; if a swan, what swans do.

	GREEK	ENGLISH
1.16.21	νῦν δὲ λογικός εἰμι· ὑμνεῖν με δεῖ τὸν θεόν. τοῦτό μου τὸ ἔργον ἐστίν, ποιῶ αὐτὸ οὐδ' ἐγκαταλείψω τὴν τάξιν ταύτην, ἐφ' ὅσον ἂν διδῶται, καὶ ὑμᾶς ἐπὶ τὴν αὐτὴν ταύτην ᾠδὴν παρακαλῶ.	But as it is, I'm a rational being: I must sing hymns to God. This is my work. I do it, and I won't desert this post as long as it's granted me; and I call on you to join me in this same song.

CHAPTER 17: THAT LOGIC IS NECESSARY

Reason must be articulated before it judges anything else; the true diviner reads that our choice is free.

	GREEK	ENGLISH
1.17.1	ἐπειδὴ λόγος ἐστὶν ὁ διαρθρῶν καὶ ἐξεργαζόμενος τὰ λοιπά, ἔδει δ' αὐτὸν μὴ ἀδιάρθρωτον εἶναι, ὑπὸ τίνος διαρθρωθῇ;	Since reason is what articulates and works out everything else, and it mustn't itself be left unarticulated, by what is it to be articulated?
1.17.2	δῆλον γὰρ ὅτι ἢ ὑφ' αὑτοῦ ἢ ὑπ' ἄλλου. ἤ τοι λόγος ἐστὶν ἐκεῖνος ἢ ἄλλο τι κρεῖσσον ἔσται τοῦ λόγου, ὅπερ ἀδύνατον.	Clearly, either by itself or by something else. And that something is either reason, or else it will be something superior to reason—which is impossible.
1.17.3	εἰ λόγος, ἐκεῖνον πάλιν τίς διαρθρώσει; εἰ γὰρ αὐτὸς ἑαυτόν, δύναται καὶ οὗτος. εἰ ἄλλου δεησόμεθα, ἄπειρον ἔσται τοῦτο καὶ ἀκατάληκτον.	If it's reason, who in turn will articulate that? If it articulates itself, then so can the first. If we need yet another, this will go on without end and never stop.
1.17.4	"ναί, ἀλλ' ἐπείγει μᾶλλον θεραπεύειν" καὶ τὰ ὅμοια. θέλεις οὖν περὶ ἐκείνων ἀκούειν; ἄκουε.	"Yes, but treatment is more urgent," and so on. So you want to hear about that? Then listen.
1.17.5	ἀλλ' ἄν μοι λέγῃς ὅτι "οὐκ οἶδα πότερον ἀληθῶς ἢ ψευδῶς διαλέγῃ," κἄν τι κατ' ἀμφίβολον φωνὴν εἴπω καὶ λέγῃς μοι "διάστιξον," οὐκ ἔτι ἀνέξομαί σου, ἀλλ' ἐρῶ σοι·	But if you say to me, "I don't know whether your argument is true or false," and if I say something ambiguous and you tell me, "Make a distinction," I won't put up with you any longer; I'll say to you,
1.17.6	"ἀλλ' ἐπείγει μᾶλλον." διὰ τοῦτο γὰρ οἶμαι προτάσσουσιν τὰ λογικά, καθάπερ τῆς μετρήσεως τοῦ σίτου προτάσσομεν τὴν τοῦ μέτρου ἐπίσκεψιν.	"But treatment is more urgent." That, I think, is why they put logic first—just as, before measuring grain, we first examine the measure.
1.17.7	ἂν δὲ μὴ διαλάβωμεν πρῶτον τί ἐστι μόδιος μηδὲ διαλάβωμεν πρῶτον τί ἐστι ζυγός, πῶς ἔτι μετρῆσαί τι ἢ στῆσαι δυνησόμεθα;	If we don't first determine what a bushel is, and don't first determine what a scale is, how will we be able to measure or weigh anything?
1.17.8	ἐνταῦθα οὖν τὸ τῶν ἄλλων κριτήριον καὶ δι' οὗ τἆλλα καταμανθάνεται μὴ καταμεμαθηκότες μηδ' ἠκριβωκότες δυνησόμεθά τι τῶν ἄλλων ἀκριβῶσαι καὶ καταμαθεῖν;	So here, if we haven't learned and mastered the standard for everything else, the means by which everything else is learned, will we be able to master or learn anything else?
1.17.9	καὶ πῶς οἷόν τε; "ναί· ἀλλ' ὁ μόδιος ξύλον ἐστὶ καὶ ἄκαρπον."	How could we? "Yes, but a bushel measure is just wood, and bears no fruit."
1.17.10	ἀλλὰ μετρητικὸν σίτου. "καὶ τὰ λογικὰ ἄκαρπά ἐστι." καὶ περὶ τούτου μὲν ὀψόμεθα. εἰ δ' οὖν καὶ τοῦτο δοίη τις, ἐκεῖνο ἀπαρκεῖ ὅτι τῶν ἄλλων ἐστὶ διακριτικὰ καὶ ἐπισκεπτικὰ καὶ ὡς ἄν τις εἴποι μετρητικὰ καὶ στατικά.	But it measures grain. "Logic, too, bears no fruit." We'll see about that. But even if one were to grant it, this is enough: logic distinguishes and examines everything else—measures and weighs it, you might say.

	GREEK	ENGLISH
1.17.11	τίς λέγει ταῦτα; μόνος Χρύσιππος καὶ Ζήνων καὶ Κλεάνθης;	Who says this? Only Chrysippus and Zeno and Cleanthes?[39]
1.17.12	Ἀντισθένης δ' οὐ λέγει; καὶ τίς ἐστιν ὁ γεγραφὼς ὅτι "ἀρχὴ παιδεύσεως ἡ τῶν ὀνομάτων ἐπίσκεψις;" Σωκράτης δ' οὐ λέγει; καὶ περὶ τίνος γράφει Ξενοφῶν, ὅτι ἤρχετο ἀπὸ τῆς τῶν ὀνομάτων ἐπισκέψεως, τί σημαίνει ἕκαστον;	Doesn't Antisthenes say it? And who was it who wrote, "The beginning of education is the examination of names"? Doesn't Socrates say it? And of whom does Xenophon write that he began with the examination of names, of what each one means?[40]
1.17.13	ἆρ' οὖν τοῦτό ἐστι τὸ μέγα καὶ τὸ θαυμαστὸν νοῆσαι Χρύσιππον ἢ ἐξηγήσασθαι; καὶ τίς λέγει τοῦτο; τί οὖν τὸ θαυμαστόν ἐστιν;	Is this the great and wonderful thing, then—to understand Chrysippus, or explain him? And who says that? Then what is the wonderful thing?
1.17.14	νοῆσαι τὸ βούλημα τῆς φύσεως. τί οὖν; αὐτὸς διὰ σεαυτοῦ παρακολουθεῖς; καὶ τίνος ἔτι χρείαν ἔχεις; εἰ γὰρ ἀληθές ἐστι τὸ πάντας ἄκοντας ἁμαρτάνειν, σὺ δὲ καταμεμάθηκας τὴν ἀλήθειαν, ἀνάγκη σε ἤδη κατορθοῦν.	To understand the will of nature. Well then: do you follow it on your own? Then what more do you need? For if it's true that everyone who does wrong does so unwillingly, and you have learned the truth, you must already be acting rightly.
1.17.15	ἀλλὰ νὴ Δία οὐ παρακολουθῶ τῷ βουλήματι τῆς φύσεως. τίς οὖν ἐξηγεῖται αὐτό; λέγουσιν ὅτι Χρύσιππος.	But, by Zeus, I don't follow the will of nature. Who, then, explains it? Chrysippus, they say.
1.17.16	ἔρχομαι καὶ ἐπιζητῶ τί λέγει οὗτος ὁ ἐξηγητὴς τῆς φύσεως. ἄρχομαι μὴ νοεῖν τί λέγει, ζητῶ τὸν ἐξηγούμενον. "ἴδε ἐπίσκεψαι, πῶς τοῦτο λέγεται, καθάπερ εἰ Ῥωμαϊστί."	I go and look into what this interpreter of nature says. I start not to understand what he means; I look for someone to interpret him. "Look, examine what this means, just as if it were in Latin."
1.17.17	ποία οὖν ἐνθάδ' ὀφρὺς τοῦ ἐξηγουμένου; οὐδ' αὐτοῦ Χρυσίππου δικαίως, εἰ μόνον ἐξηγεῖται τὸ βούλημα τῆς φύσεως, αὐτὸς δ' οὐκ ἀκολουθεῖ· πόσῳ πλέον τοῦ ἐκεῖνον ἐξηγουμένου;	So what call is there here for the interpreter to put on airs? Chrysippus himself wouldn't be entitled to, if all he did was interpret the will of nature without following it himself. How much less the man who interprets him?
1.17.18	οὐδὲ γὰρ Χρυσίππου χρείαν ἔχομεν δι' αὐτόν, ἀλλ' ἵνα παρακολουθήσωμεν τῇ φύσει. οὐδὲ γὰρ τοῦ θύτου δι' αὐτόν, ἀλλ' ὅτι δι' ἐκείνου κατανοήσειν οἰόμεθα τὰ μέλλοντα καὶ σημαινόμενα ὑπὸ τῶν θεῶν, οὐδὲ τῶν σπλάγχνων δι' αὐτά,	We don't need Chrysippus for his own sake, but so that we can follow nature. Nor do we need the diviner for his own sake, but because we think that through him we'll learn the future and the signs the gods give; nor the entrails for their own sake,
1.17.19	ἀλλ' ὅτι δι' ἐκείνων σημαίνεται, οὐδὲ τὸν κόρακα θαυμάζομεν ἢ τὴν κορώνην, ἀλλὰ τὸν θεὸν σημαίνοντα διὰ τούτων.	but because signs are given through them; nor do we revere the raven or the crow, but God, who gives signs through them.
1.17.20	ἔρχομαι τοίνυν ἐπὶ τὸν ἐξηγητὴν τοῦτον καὶ θύτην καὶ λέγω ὅτι "ἐπίσκεψαί μοι τὰ σπλάγχνα, τί μοι σημαίνεται."	So I come to this interpreter and diviner and say, "Inspect the entrails for me: what signs are given me?"
1.17.21		He takes them, spreads them open, and interprets: "Man, you have a choice that is by nature un-

39 Zeno of Citium founded the Stoic school around 300 BC; Cleanthes was his successor.
40 Antisthenes, a follower of Socrates, was regarded as a forerunner of the Cynics.

	GREEK	ENGLISH
	λαβὼν καὶ ἀναπτύξας ἐκεῖνος ἐξηγεῖται ὅτι "ἄνθρωπε, προαίρεσιν ἔχεις ἀκώλυτον φύσει καὶ ἀνανάγκαστον. τοῦτο ἐνταῦθα ἐν τοῖς σπλάγχνοις γέγραπται."	hindered and unconstrained. That is written here in the entrails.
1.17.22	"δείξω σοι αὐτὸ πρῶτον ἐπὶ τοῦ συγκαταθετικοῦ τόπου. μή τίς σε κωλῦσαι δύναται ἐπινεῦσαι ἀληθεῖ; οὐδὲ εἷς. μή τίς σε ἀναγκάσαι δύναται παραδέξασθαι τὸ ψεῦδος;"	I'll show it to you first in the area of assent. Can anyone prevent you from assenting to what is true? No one. Can anyone force you to accept what is false?
1.17.23	"οὐδὲ εἷς. ὁρᾷς ὅτι ἐν τούτῳ τῷ τόπῳ τὸ προαιρετικὸν ἔχεις ἀκώλυτον ἀνανάγκαστον ἀπαραπόδιστον;"	No one. You see that in this area your faculty of choice is unhindered, unconstrained, unimpeded?
1.17.24	"ἄγε ἐπὶ δὲ τοῦ ὀρεκτικοῦ καὶ ὁρμητικοῦ ἄλλως ἔχει; καὶ τίς ὁρμὴν νικῆσαι δύναται ἢ ἄλλη ὁρμή; τίς δ' ὄρεξιν καὶ ἔκκλισιν ἢ ἄλλη ὄρεξις καὶ ἔκκλισις;"	Come on, is it any different in the area of desire and impulse? What can overcome an impulse but another impulse? What can overcome desire and aversion but another desire and aversion?"
1.17.25	"ἄν μοι," φησί, "προσάγῃ θανάτου φόβον, ἀναγκάζει με." "οὐ τὸ προσαγόμενον, ἀλλ' ὅτι δοκεῖ σοι κρεῖττον εἶναι ποιῆσαί τι τούτων ἢ ἀποθανεῖν."	"But if someone," he says, "threatens me with death, he compels me." "It isn't the threat that compels you, but the fact that it seems better to you to do something of the sort than to die.
1.17.26	"πάλιν οὖν τὸ σὸν δόγμα σε ἠνάγκασεν, τοῦτ' ἔστι προαίρεσιν προαίρεσις."	So again it was your own judgment that compelled you: that is, choice compelled choice.
1.17.27	"εἰ γὰρ τὸ ἴδιον μέρος, ὃ ἡμῖν ἔδωκεν ἀποσπάσας ὁ θεός, ὑπ' αὐτοῦ ἢ ὑπ' ἄλλου τινὸς κωλυτὸν ἢ ἀναγκαστὸν κατεσκευάκει, οὐκέτι ἂν ἦν θεὸς οὐδ' ἐπεμελεῖτο ἡμῶν ὃν δεῖ τρόπον."	For if God had made that part of himself which he detached and gave to us capable of being hindered or compelled, whether by himself or by anyone else, he would no longer be God, nor would he be caring for us as he should."
1.17.28	"ταῦτα εὑρίσκω," φησίν, "ἐν τοῖς ἱεροῖς. ταῦτά σοι σημαίνεται. ἐὰν θέλῃς, ἐλεύθερος εἶ· ἐὰν θέλῃς, μέμψῃ οὐδένα, ἐγκαλέσεις οὐδενί, πάντα κατὰ γνώμην ἔσται ἅμα τὴν σὴν καὶ τὴν τοῦ θεοῦ."	"This is what I find in the victims," he says. "These are the signs given you. If you want, you're free. If you want, you'll find fault with no one and accuse no one, and everything will happen according to your mind and God's at once."
1.17.29	διὰ ταύτην τὴν μαντείαν ἔρχομαι ἐπὶ τὸν θύτην τοῦτον καὶ τὸν φιλόσοφον, οὐκ αὐτὸν θαυμάσας ἕνεκά γε τῆς ἐξηγήσεως, ἀλλὰ ἐκεῖνα ἃ ἐξηγεῖται.	It's for this prophecy that I go to this diviner and philosopher—not admiring him for his interpretation, but admiring what he interprets.

CHAPTER 18: THAT WE SHOULD NOT BE ANGRY WITH WRONGDOERS

Wrongdoers are mistaken about good and bad and deserve pity; prizing externals is what makes us angry.

	GREEK	ENGLISH
1.18.1	εἰ ἀληθές ἐστι τὸ ὑπὸ τῶν φιλοσόφων λεγόμενον ὅτι πᾶσιν ἀνθρώποις μία ἀρχὴ καθάπερ τοῦ συγκαταθέσθαι τὸ παθεῖν ὅτι ὑπάρχει καὶ τοῦ ἀνανεῦσαι τὸ παθεῖν ὅτι οὐχ ὑπάρχει καὶ νὴ Δία τοῦ ἐπισχεῖν τὸ παθεῖν ὅτι ἄδηλόν ἐστιν,	If what the philosophers say is true—that all people have one and the same starting point: that for assent it's the feeling that something is so, for dissent the feeling that it isn't, and, by Zeus, for suspending judgment the feeling that it's unclear,
1.18.2	οὕτως καὶ τοῦ ὁρμῆσαι ἐπί τι τὸ παθεῖν ὅτι ἐμοὶ συμφέρει, ἀμήχανον δ' ἄλλο μὲν κρίνειν τὸ συμφέρον, ἄλλου δ'	

	GREEK	ENGLISH
	ὀρέγεσθαι καὶ ἄλλο μὲν κρίνειν καθῆκον, ἐπ᾽ ἄλλο δὲ ὁρμᾶν, τί ἔτι τοῖς πολλοῖς χαλεπαίνομεν;	and likewise for an impulse toward something it's the feeling that it's to my advantage; and that it's impossible to judge one thing advantageous and desire another, or to judge one thing our duty and feel an impulse toward another—then why are we still angry with most people?
1.18.3	— κλέπται, φησίν, εἰσὶ καὶ λωποδύται. — τί ἐστι τὸ κλέπται καὶ λωποδύται; πεπλάνηνται περὶ ἀγαθῶν καὶ κακῶν. χαλεπαίνειν οὖν δεῖ αὐτοῖς ἢ ἐλεεῖν αὐτούς;	—They're thieves, he says, and muggers. —What does it mean, that they're thieves and muggers? They're mistaken about what is good and bad. So should we be angry with them, or pity them?
1.18.4	ἀλλὰ δεῖξον τὴν πλάνην καὶ ὄψει πῶς ἀφίστανται τῶν ἁμαρτημάτων. ἂν δὲ μὴ βλέπωσιν, οὐδὲν ἔχουσιν ἀνώτερον τοῦ δοκοῦντος αὐτοῖς.	Show them their mistake, and you'll see how they give up their wrongdoing. But if they don't see it, they have nothing higher to go by than what seems right to them.
1.18.5	τοῦτον οὖν τὸν λῃστὴν καὶ τοῦτον τὸν μοιχὸν οὐκ ἔδει ἀπολωλέναι;	"So shouldn't this robber and this adulterer be put to death?"
1.18.6	— μηδαμῶς, ἀλλ᾽ ἐκεῖνο μᾶλλον "τοῦτον τὸν πεπλανημένον καὶ ἐξηπατημένον περὶ τῶν μεγίστων καὶ ἀποτετυφλωμένον οὐ τὴν ὄψιν τὴν διακριτικὴν τῶν λευκῶν καὶ μελάνων, ἀλλὰ τὴν γνώμην τὴν διακριτικὴν τῶν ἀγαθῶν καὶ τῶν κακῶν μὴ ἀπολλύναι;"	—Not at all; put it this way instead: "Shouldn't this man who is mistaken and deceived about the most important things, and blinded—not in the sight that tells white from black, but in the mind that tells good from bad—be put to death?"
1.18.7	κἂν οὕτως λέγῃς, γνώσῃ πῶς ἀπάνθρωπόν ἐστιν ὃ λέγεις καὶ ὅτι ἐκείνῳ ὅμοιον "τοῦτον οὖν τὸν τυφλὸν μὴ ἀπολλύναι καὶ τὸν κωφόν;"	Put it like that, and you'll realize how inhuman what you're saying is, and that it's just like saying, "Shouldn't this blind man be put to death, then, and the deaf one?"
1.18.8	εἰ γὰρ μεγίστη βλάβη ἡ τῶν μεγίστων ἀπώλειά ἐστιν, μέγιστον δ᾽ ἐν ἑκάστῳ προαίρεσις οἵα δεῖ καὶ τούτου στέρεταί τις, τί ἔτι χαλεπαίνεις αὐτῷ;	For if the greatest harm is the loss of the greatest things, and the greatest thing in each of us is a choice of the right kind, and someone is deprived of this, why are you still angry with him?
1.18.9	ἄνθρωπε, εἰ σὲ δεῖ παρὰ φύσιν ἐπὶ τοῖς ἀλλοτρίοις κακοῖς διατίθεσθαι, ἐλέει αὐτὸν μᾶλλον ἢ μίσει· ἄφες τοῦτο τὸ προσκοπτικὸν καὶ μισητικόν·	Man, if you must be affected contrary to nature by other people's evils, pity him rather than hate him. Drop this habit of taking offense and hating.
1.18.10	μὴ ᾖ ᾗς τὰς φωνὰς ταύτας ἃς οἱ πολλοὶ τῶν φ των "τούτους οὖν τοὺς καταράτους καὶ μιαροὺς *" ἔστω· σὺ πῶς ποτ᾽ ἀπεσοφώθης ἄφνω ϙ.	Don't *those phrases that most of the* use: "So these cursed and loathsome *!" All right; but how did you suddenly get so wise*
1.18.11	ᾰλλῳς χαλεπὸς εἶ. διὰ τί οὖν χαλεπαίνομεν; ὅτι τὰς ὕλας θαυμάζομεν, ὧν ἡμᾶς ἀφαιροῦνται. ἐπεί τοι μὴ θαύμαζέ σου τὰ ἱμάτια καὶ τῷ κλέπτῃ οὐ χαλεπαίνεις· μὴ θαύμαζε τὸ κάλλος τῆς γυναικὸς καὶ τῷ μοιχῷ οὐ χαλεπαίνεις.	that you're harsh with others? So why do we get angry? Because we prize the material things they take from us. Don't prize your clothes, and you're not angry with the thief; don't prize your wife's beauty, and you're not angry with the adulterer.
1.18.12	γνῶθι ὅτι κλέπτης καὶ μοιχὸς ἐν τοῖς σοῖς τόπον οὐκ ἔχει, ἐν δὲ τοῖς ἀλλοτρίοις καὶ τοῖς οὐκ ἐπὶ σοί. ταῦτα ἂν ἀφῇς καὶ παρὰ μηδὲν ἡγήσῃ, τίνι ἔτι χαλεπαίνεις; μέχρι δ᾽ ἂν	Understand that a thief and an adulterer have no place among the things that are yours, but only among what belongs to others and is not up to

	GREEK	ENGLISH
	ταῦτα θαυμάζῃς, σεαυτῷ χαλέπαινε μᾶλλον ἢ ἐκείνοις. σκόπει γάρ·	you. If you let these things go and count them as nothing, who are you still angry with? But as long as you prize them, be angry with yourself rather than with them. Look at it this way:
1.18.13	ἔχεις καλὰ ἱμάτια, ὁ γείτων σου οὐκ ἔχει· θυρίδα ἔχεις, θέλεις αὐτὰ ψῦξαι. οὐκ οἶδεν ἐκεῖνος τί τὸ ἀγαθόν ἐστι τοῦ ἀνθρώπου, ἀλλὰ φαντάζεται ὅτι τὸ ἔχειν καλὰ ἱμάτια, τοῦτο ὃ καὶ σὺ φαντάζῃ.	you have fine clothes, your neighbor doesn't; you have a window, and you want to air them. He doesn't know what a human being's good is, but imagines it's having fine clothes—the very thing you imagine too.
1.18.14	εἶτα μὴ ἔλθῃ καὶ ἄρῃ αὐτά; ἀλλὰ σὺ πλακοῦντα δεικνύων ἀνθρώποις λίχνοις καὶ μόνος αὐτὸν καταπίνων οὐ θέλεις ἵνα αὐτὸν ἁρπάσωσι; μὴ ἐρέθιζε αὐτούς, θυρίδα μὴ ἔχε, μὴ ψῦχέ σου τὰ ἱμάτια.	So is he not to come and take them? Look: when you show a cake to greedy people and gulp it all down yourself, you expect them not to snatch it? Don't provoke them; don't have a window; don't air your clothes.
1.18.15	κἀγὼ πρῴην σιδηροῦν λύχνον ἔχων παρὰ τοῖς θεοῖς ἀκούσας ψόφον τῆς θυρίδος κατέδραμον. εὗρον ἡρπασμένον τὸν λύχνον. ἐπελογισάμην, ὅτι ἔπαθέν τι ὁ ἄρας οὐκ ἀπίθανον. τί οὖν; αὔριον, φημί, ὀστράκινον εὑρήσεις.	The other day I myself had an iron lamp beside my household gods. I heard a noise at the window and ran down, and found the lamp had been taken. I reasoned that the man who took it had felt an understandable impulse. So what? "Tomorrow," I said, "you'll find an earthenware one."
1.18.16	ἐκεῖνα γὰρ ἀπολλύει, ἃ ἔχει. "ἀπώλεσά μου τὸ ἱμάτιον." εἶχες γὰρ ἱμάτιον. "ἀλγῶ τὴν κεφαλήν." μή τι κέρατα ἀλγεῖς; τί οὖν ἀγανακτεῖς; τούτων γὰρ αἱ ἀπώλειαι, τούτων οἱ πόνοι, ὧν καὶ αἱ κτήσεις.	A person loses only what he has. "I've lost my cloak." Yes, because you had a cloak. "I have a headache." You don't have a pain in your horns, do you? So why are you upset? Losses and pains apply only to the things we also possess.
1.18.17	"ἀλλ' ὁ τύραννος δήσει." τί; τὸ σκέλος. "ἀλλ' ἀφελεῖ." τί; τὸν τράχηλον. τί οὖν οὐ δήσει οὐδ' ἀφελεῖ; τὴν προαίρεσιν. διὰ τοῦτο παρήγγελλον οἱ παλαιοὶ τὸ Γνῶθι σαυτόν.	"But the tyrant will chain me." Chain what? Your leg. "But he'll cut it off." Cut what off? Your neck. What, then, won't he chain or cut off? Your choice. That's why the ancients gave the command "Know yourself."
1.18.18	τί οὖν; ἔδει νὴ τοὺς θεοὺς μελετᾶν ἐπὶ τῶν μικρῶν καὶ ἀπ' ἐκείνων ἀρχομένους διαβαίνειν ἐπὶ τὰ μείζω.	What, then? By the gods, we ought to practice on small things, and, starting from them, move on to greater ones.
1.18.19	"κεφαλὴν ἀλγῶ." "οἴμοι" μὴ λέγε. "ὠτίον ἀλγῶ." "οἴμοι" μὴ λέγε. καὶ οὐ λέγω ὅτι οὐ δέδοται στενάξαι, ἀλλὰ ἔσωθεν μὴ στενάξῃς. μηδ' ἂν βραδέως τὸν ἐπίδεσμον ὁ παῖς φέρῃ, κραύγαζε καὶ σπῶ καὶ λέγε "πάντες με μισοῦσιν." τίς γὰρ μὴ μισήσῃ τὸν τοιοῦτον;	"I have a headache." Don't say "Oh dear!" "I have an earache." Don't say "Oh dear!" I'm not saying you're not allowed to groan—just don't groan inside. And if your slave is slow bringing the bandage, don't yell and writhe and say, "Everyone hates me." Who wouldn't hate someone like that?
1.18.20	τούτοις τὸ λοιπὸν πεποιθὼς τοῖς δόγμασιν ὀρθὸς περιπάτει, ἐλεύθερος, οὐχὶ τῷ μεγέθει πεποιθὼς τοῦ σώματος ὥσπερ ἀθλητής· οὐ γὰρ ὡς ὄνον ἀήττητον εἶναι.	From now on, relying on these judgments, walk about upright and free—not relying on the size of your body, like an athlete. You shouldn't be unbeatable the way a donkey is.
1.18.21		

	GREEK	ENGLISH
	τίς οὖν ὁ ἀήττητος; ὃν οὐκ ἐξίστησιν οὐδὲν τῶν ἀπροαιρέτων. εἶτα λοιπὸν ἑκάστην τῶν περιστάσεων ἐπερχόμενος καταμανθάνω ὡς ἐπὶ τοῦ ἀθλητοῦ. “οὗτος ἐξεβίασε τὸν πρῶτον κλῆρον. τί οὖν τὸν δεύτερον; τί δ’ ἂν καῦμα ᾖ;”	Who, then, is unbeatable? The person whom nothing outside his choice can shake. Then I go through each circumstance in turn and study him as I would an athlete. “He has forced his way through the first round. What about the second? What if there’s scorching heat?
1.18.22	“τί δ’ ἐν Ὀλυμπίᾳ;” καὶ ἐνταῦθα ὡσαύτως. ἂν ἀργυρίδιον προβάλῃς, καταφρονήσει. τί οὖν ἂν κορασίδιον; τί οὖν ἂν ἐν σκότῳ; τί οὖν ἂν δοξάριον; τί οὖν ἂν λοιδορίαν; τί οὖν ἂν ἔπαινον; τί δ’ ἂν θάνατον;	What about at Olympia?” And here it’s the same. If you put a bit of money in his way, he’ll despise it. What if it’s a pretty girl? What if it’s in the dark? What if it’s a bit of fame? What about abuse? What about praise? What about death?
1.18.23	δύναται ταῦτα πάντα νικῆσαι. τί οὖν ἂν καῦμα ᾖ, τοῦτό ἐστι· τί, ἂν οἰνωμένος ᾖ; τί ἂν μελαγχολῶν; τί ἐν ὕπνοις; οὗτός μοί ἐστιν ὁ ἀνίκητος ἀθλητής.	He can overcome them all. What if there’s scorching heat—I mean, what if he’s drunk? What if he’s depressed? What about when he’s asleep? That’s the man I call the invincible athlete.

CHAPTER 19: HOW TO BEHAVE TOWARD TYRANTS

A tyrant rules only body and property; judgments about externals are what make people court the powerful.

	GREEK	ENGLISH
1.19.1	ὅτι ἄν τινι προσῇ τι πλεονέκτημα ἢ δοκῇ γε προσεῖναι μὴ προσόν, τοῦτον πᾶσα ἀνάγκη, ἐὰν ἀπαίδευτος ᾖ, πεφυσῆσθαι δι’ αὐτό.	When someone has some advantage, or thinks he has when he hasn’t, it’s absolutely inevitable, if he’s uneducated, that he gets puffed up by it.
1.19.2	εὐθὺς ὁ τύραννος λέγει “ἐγώ εἰμι ὁ πάντων κράτιστος.” καὶ τί μοι δύνασαι παρασχεῖν; ὄρεξίν μοι δύνασαι περιποιῆσαι ἀκώλυτον; πόθεν σοι; σὺ γὰρ ἔχεις; ἔκκλισιν ἀπερίπτωτον; σὺ γὰρ ἔχεις; ὁρμὴν ἀναμάρτητον;	Straight away the tyrant says, “I am the most powerful man in the world.” And what can you give me? Can you get me a desire that’s unhindered? Where would you get it? Do you have one yourself? An aversion that never falls into what it avoids? Do you have one? An impulse that never goes wrong?
1.19.3	καὶ ποῦ σοι μέτεστιν; ἄγε, ἐν νηὶ δὲ σαυτῷ θαρρεῖς ἢ τῷ εἰδότι; ἐπὶ δ’ ἅρματος τίνι ἢ τῷ εἰδότι;	And where do you have any share in that? Come now: on a ship, do you trust yourself, or the person who knows? And in a chariot, whom do you trust but the person who knows?
1.19.4	τί δ’ ἐν ταῖς ἄλλαις τέχναις; ὡσαύτως. τί οὖν δύνασαι; “πάντες με θεραπεύουσιν.” καὶ γὰρ ἐγὼ τὸ πινάκιον θεραπεύω καὶ πλύνω αὐτὸ καὶ ἐκμάσσω καὶ τῆς ληκύθου ἕνεκα πάσσαλον πήσσω. τί οὖν; ταῦτά μου κρείττονά ἐστιν; οὔ· ἀλλὰ χρείαν μοι παρέχει τινά. ταύτης οὖν ἕνεκα θεραπεύω αὐτά. τί δέ; τὸν ὄνον οὐ θεραπεύω;	And in the other arts? The same. So what can you do? “Everyone attends to me.” Well, I attend to my plate too: I wash it and wipe it, and I drive in a peg for my oil flask. What of it? Are these things better than me? No, but they’re of some use to me, so I attend to them. What else? Don’t I attend to my donkey?
1.19.5	οὐ νίπτω αὐτοῦ τοὺς πόδας; οὐ περικαθαίρω; οὐκ οἶδας ὅτι πᾶς ἄνθρωπος ἑαυτὸν θεραπεύει, σὲ δ’ οὕτως ὡς τὸν ὄνον; ἐπεὶ τίς σε θεραπεύει ὡς ἄνθρωπον; δείκνυε.	Don’t I wash its feet? Don’t I groom it? Don’t you know that every man attends to himself, and to you just as he does to his donkey? Who attends to you as a human being? Show me.

	GREEK	ENGLISH
1.19.6	τίς σοι θέλει ὅμοιος γενέσθαι, τίς σου ζηλωτὴς γίνεται ὡς Σωκράτους; "ἀλλὰ δύναμαί σε τραχηλοκοπῆσαι." καλῶς λέγεις. ἐξελαθόμην ὅτι σε δεῖ θεραπεύειν καὶ ὡς πυρετὸν καὶ ὡς χολέραν καὶ βωμὸν στῆσαι, ὡς ἐν Ῥώμῃ Πυρετοῦ βωμός ἐστιν.	Who wants to be like you? Who becomes your devoted follower, the way people did with Socrates? "But I can have your head cut off." Well said! I'd forgotten that I have to attend to you as I would to a fever or cholera, and set up an altar to you, just as in Rome there's an altar to Fever.[41]
1.19.7	τί οὖν ἐστι τὸ ταράσσον καὶ καταπλῆττον τοὺς πολλούς; ὁ τύραννος καὶ οἱ δορυφόροι; πόθεν; μὴ γένοιτο· οὐκ ἐνδέχεται τὸ φύσει ἐλεύθερον ὑπ' ἄλλου τινὸς ταραχθῆναι ἢ κωλυθῆναι πλὴν ὑφ' ἑαυτοῦ.	So what is it that upsets and terrifies most people? The tyrant and his bodyguards? How could it be? Heaven forbid! What is free by nature can't be disturbed or hindered by anything except itself.
1.19.8	ἀλλὰ τὰ δόγματα αὐτὸν ταράσσει. ὅταν γὰρ ὁ τύραννος εἴπῃ τινὶ "δήσω σου τὸ σκέλος," ὁ μὲν τὸ σκέλος τετιμηκὼς λέγει "μή· ἐλέησον," ὁ δὲ τὴν προαίρεσιν τὴν ἑαυτοῦ λέγει "εἴ σοι λυσιτελέστερον φαίνεται, δῆσον." "οὐκ ἐπιστρέφῃ;"	No, it's his judgments that disturb him. When the tyrant says to someone, "I'll chain your leg," the man who sets a high value on his leg says, "No, have mercy!" The man who sets a high value on his own choice says, "If that looks more profitable to you, chain it." "Don't you care?"
1.19.9	"οὐκ ἐπιστρέφομαι." "ἐγώ σοι δείξω ὅτι κύριός εἰμι." "πόθεν σύ; ἐμὲ ὁ Ζεὺς ἐλεύθερον ἀφῆκεν. ἢ δοκεῖς ὅτι ἔμελλεν τὸν ἴδιον υἱὸν ἐᾶν καταδουλοῦσθαι; τοῦ νεκροῦ δέ μου κύριος εἶ, λάβε αὐτόν."	"I don't care." "I'll show you who's master." "You? How? Zeus has set me free. Or do you think he was going to let his own son be made a slave? You're master of my corpse. Take it."
1.19.10	"ὥσθ' ὅταν μοι προσίῃς, ἐμὲ οὐ θεραπεύεις;" "οὐ· ἀλλ' ἐμαυτόν. εἰ δὲ θέλεις με λέγειν ὅτι καὶ σέ, λέγω σοι οὕτως ὡς τὴν χύτραν."	"So when you come to me, you aren't looking after me?" "No, I'm looking after myself. And if you want me to say I look after you too, I say it the way I look after my cooking pot."
1.19.11	τοῦτο οὐκ ἔστιν φίλαυτον· γέγονε γὰρ οὕτως τὸ ζῷον· αὐτοῦ ἕνεκα πάντα ποιεῖ. καὶ γὰρ ὁ ἥλιος αὐτοῦ ἕνεκα πάντα ποιεῖ καὶ τὸ λοιπὸν αὐτὸς ὁ Ζεύς.	This isn't selfishness. That's how the living creature is made: it does everything for its own sake. Even the sun does everything for its own sake, and so, for that matter, does Zeus himself.
1.19.12	ἀλλ' ὅταν θέλῃ εἶναι Ὑέτιος καὶ Ἐπικάρπιος καὶ πατὴρ ἀνδρῶν τε θεῶν τε, ὁρᾷς ὅτι τούτων τῶν ἔργων καὶ τῶν προσηγοριῶν οὐ δύναται τυχεῖν, ἂν μὴ εἰς τὸ κοινὸν ὠφέλιμος ᾖ.	But when he wants to be the Rain-Giver and the Fruit-Giver and the "father of men and gods," you see that he can't achieve these works or earn these titles unless he's useful to the common good.[42]
1.19.13	καθόλου τε τοιαύτην τὴν φύσιν τοῦ λογικοῦ ζῴου κατεσκεύασεν, ἵνα μηδενὸς τῶν ἰδίων ἀγαθῶν δύνηται τυγχάνειν, ἂν μή τι εἰς τὸ κοινὸν ὠφέλιμον προσφέρηται.	And in general he has made the nature of the rational creature such that it can attain none of its own goods unless it contributes something useful to the common good.
1.19.14	οὕτως οὐκέτι ἀκοινώνητον γίνεται τὸ πάντα αὑτοῦ ἕνεκα ποιεῖν.	So doing everything for one's own sake no longer turns out to be unsociable.
1.19.15	ἐπεὶ τί ἐκδέχῃ; ἵνα τις ἀποστῇ αὐτοῦ καὶ τοῦ ἰδίου συμφέροντος; καὶ πῶς ἔτι μία καὶ ἡ αὐτὴ ἀρχὴ πᾶσιν ἔσται ἡ πρὸς αὐτὰ οἰκείωσις;	What else do you expect? That someone should stand apart from himself and his own interest?

41 Fever (Febris) was worshipped as a goddess in Rome, with a shrine on the Palatine.
42 Rain-Giver and Fruit-Giver were cult titles of Zeus; "father of men and gods" is Homer's phrase.

	GREEK	ENGLISH
		Then how would there still be one and the same starting point for all creatures, their attachment to themselves?[43]
1.19.16	τί οὖν; ὅταν ὑπῇ δόγματα ἀλλόκοτα περὶ τῶν ἀπροαιρέτων ὡς ὄντων ἀγαθῶν καὶ κακῶν, πᾶσα ἀνάγκη θεραπεύειν τοὺς τυράννους.	So what follows? When there are strange judgments underneath about things outside our choice, as though they were good and bad, it's absolutely inevitable that people will court tyrants.
1.19.17	ὤφελον γὰρ τοὺς τυράννους μόνον, τοὺς κοιτωνίτας δ' οὔ. πῶς δὲ καὶ φρόνιμος γίνεται ἐξαίφνης ὁ ἄνθρωπος, ὅταν Καῖσαρ αὐτὸν ἐπὶ τοῦ λασάνου ποιήσῃ· πῶς εὐθὺς λέγομεν "φρονίμως μοι λελάληκεν Φηλικίων."	And if only it were the tyrants alone, and not their chamberlains too! How does a man suddenly become wise when Caesar puts him in charge of the chamber pot? How is it that we immediately say, "Felicio talked such sense to me"?
1.19.18	ἤθελον αὐτὸν ἀποβληθῆναι τοῦ κοπρῶνος, ἵνα πάλιν ἄφρων σοι δοκῇ.	I'd like to see him thrown off the dung heap, so that you'll think him a fool again.
1.19.19	εἶχέν τινα Ἐπαφρόδιτος σκυτέα, ὃν διὰ τὸ ἄχρηστον εἶναι ἐπώλησεν. εἶτα ἐκεῖνος κατά τινα δαίμονα ἀγορασθεὶς ὑπό τινος τῶν Καισαριανῶν τοῦ Καίσαρος σκυτεὺς ἐγένετο. εἶδες ἂν πῶς αὐτὸν ἐτίμα ὁ Ἐπαφρόδιτος·	Epaphroditus had a shoemaker whom he sold because he was useless. Then by some stroke of fortune the man was bought by one of Caesar's household and became Caesar's shoemaker. You should have seen how Epaphroditus honored him:
1.19.20	"τί πράσσει Φηλικίων ὁ ἀγαθός;"	"How is my good Felicio doing?
1.19.21	"φιλῶ σε." εἶτα εἴ τις ἡμῶν ἐπύθετο "τί ποιεῖ αὐτός;" ἐλέγετο ὅτι "μετὰ Φηλικίωνος βουλεύεται περί τινος."	I'm so fond of you." Then if any of us asked, "What's the master doing?" we were told, "He's consulting with Felicio about something."
1.19.22	οὐχὶ γὰρ πεπράκει αὐτὸν ὡς ἄχρηστον; τίς οὖν αὐτὸν ἄφνω φρόνιμον ἐποίησεν;	Hadn't he sold him as useless? So who suddenly made him wise?
1.19.23	τοῦτ' ἔστι τὸ τιμᾶν ἄλλο τι ἢ τὰ προαιρετικά.	That's what it means to value something other than what lies in our choice.
1.19.24	"ἠξίωται δημαρχίας." πάντες οἱ ἀπαντῶντες συνήδονται· ἄλλος τοὺς ὀφθαλμοὺς καταφιλεῖ, ἄλλος τὸν τράχηλον, οἱ δοῦλοι τὰς χεῖρας. ἔρχεται εἰς οἶκον, εὑρίσκει λύχνους ἁπτομένους. ἀναβαίνει εἰς τὸ Καπιτώλιον, ἐπιθύει.	"He's been granted a tribuneship." Everyone who meets him congratulates him: one kisses his eyes, another his neck, his slaves his hands. He goes home and finds the lamps being lit. He goes up to the Capitol and offers a sacrifice.
1.19.25	τίς οὖν πώποτε ὑπὲρ τοῦ ὀρεχθῆναι καλῶς ἔθυσεν; ὑπὲρ τοῦ ὁρμῆσαι κατὰ φύσιν; ἐκεῖ γὰρ καὶ θεοῖς εὐχαριστοῦμεν, ὅπου τὸ ἀγαθὸν τιθέμεθα.	Now who has ever offered a sacrifice for having desired well? For having had an impulse in accordance with nature? We thank the gods for whatever we place our good in.
1.19.26	σήμερόν τις ὑπὲρ ἱερωσύνης ἐλάλει μοι τοῦ Αὐγούστου. λέγω αὐτῷ "ἄνθρωπε, ἄφες τὸ πρᾶγμα· δαπανήσεις πολλὰ εἰς οὐδέν."	Today someone was talking to me about a priesthood of Augustus. I say to him, "Man, drop the whole thing. You'll spend a great deal for nothing."[44]

43 The Stoics taught that every creature's first impulse is an attachment (οἰκείωσις) to itself and its own preservation.
44 Local priesthoods of the imperial cult were costly honors; official documents were dated by the priest's name.

	GREEK	ENGLISH
1.19.27	— “ἀλλ’ οἱ τὰς ὠνάς,” φησί, “γράφοντες γράψουσι τὸ ἐμὸν ὄνομα.” — “μή τι οὖν σὺ τοῖς ἀναγιγνώσκουσι λέγεις παρών· ἐμὲ γεγράφασιν;”	—“But those who draw up contracts of sale,” he says, “will write down my name.” —“So will you be standing there to tell the people reading them, ‘That’s me they’ve written’?
1.19.28	“εἰ δὲ καὶ νῦν δύνασαι παρεῖναι πᾶσιν, ἐὰν ἀποθάνῃς, τί ποιήσεις;” — “μενεῖ μου τὸ ὄνομα.” — “γράψον αὐτὸ εἰς λίθον καὶ μενεῖ. ἄγε ἔξω δὲ Νικοπόλεως τίς σου μνεία;”	And even if you could be there for all of them now, what will you do when you die?” —“My name will remain.” —“Write it on a stone and it’ll remain. But come now, outside Nicopolis who’ll remember you?”[45]
1.19.29	— “ἀλλὰ χρυσοῦν στέφανον φορήσω.” — “εἰ ἅπαξ ἐπιθυμεῖς στεφάνου, ῥόδινον λαβὼν περίθου· ὄψει γὰρ κομψότερον.”	—“But I’ll wear a gold crown.” —“If you’ve set your heart on a crown, get one made of roses and put that on. It’ll look more elegant.”

CHAPTER 20: HOW REASON STUDIES ITSELF

Reason must test its own impressions, as an assayer tests coins, and the chief doctrine is brief.

	GREEK	ENGLISH
1.20.1	πᾶσα τέχνη καὶ δύναμις προηγουμένων τινῶν ἐστι θεωρητική.	Every art and every faculty exists to study certain things that are its chief objects.
1.20.2	ὅταν μὲν οὖν ὁμοειδὴς τοῖς θεωρουμένοις καὶ αὐτή, ἀναγκαίως καὶ αὐτῆς γίνεται θεωρητική· ὅταν δ’ ἀνομογενής, οὐ δύναται θεωρεῖν ἑαυτήν.	Now when the art is itself of the same kind as the things it studies, it necessarily studies itself as well. But when it’s of a different kind, it can’t study itself.
1.20.3	οἷον σκυτικὴ περὶ δέρματα ἀναστρέφεται, αὐτὴ δὲ παντελῶς ἀπήλλακται τῆς ὕλης τῶν δερμάτων· διὰ τοῦτο οὐκ ἔστιν αὐτῆς θεωρητική.	Shoemaking, for instance, deals with leather, but is itself entirely distinct from the material of leather. That’s why it doesn’t study itself.
1.20.4	γραμματικὴ πάλιν περὶ τὴν ἐγγράμματον φωνήν· μή τι οὖν ἐστι καὶ αὐτὴ ἐγγράμματος φωνή; οὐδαμῶς. διὰ τοῦτο οὐ δύναται θεωρεῖν ἑαυτήν. ὁ οὖν λόγος πρὸς τί ποτε ὑπὸ τῆς φύσεως παρείληπται;	Grammar, again, deals with speech written in letters. Is grammar itself speech written in letters? Not at all. That’s why it can’t study itself. Now reason: what on earth has nature given it to us for?
1.20.5	πρὸς χρῆσιν φαντασιῶν οἵαν δεῖ. αὐτὸς οὖν τί ἐστιν; σύστημα ἐκ ποιῶν φαντασιῶν. οὕτως γίνεται φύσει καὶ αὐτοῦ θεωρητικός.	For the right use of impressions. And what is reason itself? A system made up of impressions of a certain kind. So by nature it also studies itself.
1.20.6	πάλιν ἡ φρόνησις τίνα θεωρήσουσα παρελήλυθεν; ἀγαθὰ καὶ κακὰ καὶ οὐδέτερα. αὐτὴ οὖν τί ἐστιν; ἀγαθόν. ἡ δ’ ἀφροσύνη τί ἐστιν; κακόν. ὁρᾷς οὖν ὅτι ἀναγκαίως καὶ αὐτῆς γίνεται καὶ τῆς ἐναντίας θεωρητική;	Again, understanding: what has it come to study? Things good, bad, and neither. What, then, is understanding itself? A good. And what is folly? A bad. So you see that it necessarily studies both itself and its opposite?
1.20.7	διὰ τοῦτο ἔργον τοῦ φιλοσόφου τὸ μέγιστον καὶ πρῶτον δοκιμάζειν τὰς φαντασίας καὶ διακρίνειν καὶ μηδεμίαν ἀδοκίμαστον προσφέρεσθαι.	That’s why the greatest and first task of the philosopher is to test impressions and tell them apart, and to accept none that hasn’t been tested.

45 Nicopolis, in Epirus in northwestern Greece, was where Epictetus had his school.

	GREEK	ENGLISH
1.20.8	ὁρᾶτε ἐπὶ τοῦ νομίσματος, ὅπου δοκεῖ τι εἶναι πρὸς ἡμᾶς, πῶς καὶ τέχνην ἐξευρήκαμεν καὶ ὅσοις ὁ ἀργυρογνώμων προσχρῆται πρὸς δοκιμασίαν τοῦ νομίσματος, τῇ ὄψει, τῇ ἁφῇ, τῇ ὀσφρασίᾳ, τὰ τελευταῖα τῇ ἀκοῇ·	Look at money, where we think something matters to us. See how we've even invented an art for it, and how many means the assayer uses to test a coin—sight, touch, smell, and finally hearing:
1.20.9	ῥήξας τὸ δηνάριον τῷ ψόφῳ προσέχει καὶ οὐχ ἅπαξ ἀρκεῖται ψοφήσαντος, ἀλλ' ὑπὸ τῆς πολλῆς προσοχῆς μουσικὸς γίνεται.	he throws the denarius down and listens to the ring, and he isn't satisfied with a single ring; he pays such close attention that he becomes a musician.
1.20.10	οὕτως ὅπου διαφέρειν οἰόμεθα τὸ πλανᾶσθαι τοῦ μὴ πλανᾶσθαι, ἐνταῦθα πολλὴν προσοχὴν εἰσφέρομεν εἰς διάκρισιν τῶν διαπλανᾶν δυναμένων,	In the same way, where we think it makes a difference whether we go wrong or not, we bring great attention to telling apart the things that can lead us astray.
1.20.11	ἐπὶ δὲ ταλαιπώρου ἡγεμονικοῦ χάσκοντες καὶ καθεύδοντες, πᾶσαν φαντασίαν παραπροσδεχόμεθα· ἡ γὰρ ζημία οὐ προσπίπτει.	But when it comes to our poor ruling center, we yawn and doze and accept every impression that comes along—because the loss doesn't show.
1.20.12	ὅταν οὖν θέλῃς γνῶναι, πῶς ἔχεις περὶ μὲν τἀγαθὰ καὶ κακὰ ἀνειμένως, περὶ τἀδιάφορα δ' ἐσπευσμένως, ἐπίστησον πῶς ἔχεις πρὸς τὸ ἐκτυφλωθῆναι καὶ πῶς πρὸς τὸ ἐξαπατηθῆναι καὶ γνώσῃ ὅτι μακρὰν εἶ τοῦ ὡς δεῖ πεπονθέναι περὶ ἀγαθῶν καὶ κακῶν.	So when you want to know how slack you are about good and bad things and how eager about indifferents, consider how you feel about being blinded and how you feel about being deceived, and you'll realize that you're far from feeling as you should about good and bad.
1.20.13	"ἀλλὰ πολλῆς ἔχει χρείαν παρασκευῆς καὶ πόνου πολλοῦ καὶ μαθημάτων." τί οὖν; ἐλπίζεις ὅτι τὴν μεγίστην τέχνην ἀπὸ ὀλίγων ἔστιν ἀναλαβεῖν;	"But it takes a great deal of preparation, and a great deal of work and study." Well, what of it? Do you expect to acquire the greatest of arts on a small outlay?
1.20.14	καίτοι αὐτὸς μὲν ὁ προηγούμενος λόγος τῶν φιλοσόφων λίαν ἐστὶν ὀλίγος. εἰ θέλεις γνῶναι, ἀνάγνωθι τὰ Ζήνωνος καὶ ὄψει.	And yet the chief doctrine of the philosophers is very short. If you want to know, read Zeno's works and you'll see.
1.20.15	τί γὰρ ἔχει μακρὸν εἰπεῖν ὅτι τέλος ἐστὶ τὸ ἕπεσθαι θεοῖς, οὐσία δ' ἀγαθοῦ χρῆσις οἵα δεῖ φαντασιῶν;	What's so long about saying that the goal is to follow the gods, and that the essence of the good is the right use of impressions?
1.20.16	λέγε "τί οὖν ἐστι θεὸς καὶ τί φαντασία; καὶ τί ἐστι φύσις ἡ ἐπὶ μέρους καὶ τί ἐστι φύσις ἡ τῶν ὅλων;"	Ask, "What, then, is God, and what is an impression? And what is the nature of the individual, and what is the nature of the whole?"
1.20.17	ἤδη μακρόν. ἂν οὖν ἐλθὼν Ἐπίκουρος εἴπῃ, ὅτι ἐν σαρκὶ δεῖ εἶναι τὸ ἀγαθόν, πάλιν μακρὸν γίνεται καὶ ἀνάγκη ἀκοῦσαι τί τὸ προηγούμενόν ἐστιν ἐφ' ἡμῶν, τί τὸ ὑποστατικὸν καὶ οὐσιῶδες. ὅτι τὸ κοχλίου ἀγαθὸν οὐκ εἰκὸς εἶναι ἐν τῷ κελύφει, τὸ οὖν τοῦ ἀνθρώπου εἰκός;	Now it's long. And if Epicurus comes along and says that the good must lie in the flesh, it gets long again, and we have to hear what the chief thing in us is, what our substance and essence are. Since it isn't likely that a snail's good lies in its shell, is it likely that a human being's does?
1.20.18	σὺ δ' αὐτὸς τί κυριώτερον ἔχεις, Ἐπίκουρε; τί ἐστιν ἐν σοὶ τὸ βουλευόμενον, τὸ ἐπισκεπτόμενον ἕκαστα, τὸ περὶ τῆς σαρκὸς αὐτῆς ὅτι τὸ προηγούμενόν ἐστιν [τὸ] ἐπικρῖνον;	And you yourself, Epicurus, what do you have that's more authoritative? What is it in you that de-

	GREEK	ENGLISH
		liberates, that examines each thing, [that] judges about the flesh itself that it is the chief thing?
1.20.19	τί δὲ καὶ λύχνον ἅπτεις καὶ πονεῖς ὑπὲρ ἡμῶν καὶ τηλικαῦτα βιβλία γράφεις; ἵνα μὴ ἀγνοήσωμεν ἡμεῖς τὴν ἀλήθειαν; τίνες ἡμεῖς; τί πρὸς σὲ ὄντες; οὕτω μακρὸς ὁ λόγος γίνεται.	And why do you light your lamp and toil for our sake and write such enormous books? So that we won't be ignorant of the truth? Who are we? What are we to you? And so the argument gets long.

CHAPTER 21: TO THOSE WHO WANT TO BE ADMIRED

Someone with a firm footing in life has no need of admiration from people he thinks are mad.

	GREEK	ENGLISH
1.21.1	ὅταν τις ἦν δεῖ στάσιν ἔχῃ ἐν τῷ βίῳ, ἔξω οὐ κέχηνεν.	When someone has the right footing in life, he doesn't gape at things outside himself.
1.21.2	"ἄνθρωπε, τί θέλεις σοι γενέσθαι; ἐγὼ μὲν ἀρκοῦμαι, ἂν ὀρέγωμαι καὶ ἐκκλίνω κατὰ φύσιν, ἂν ὁρμῇ καὶ ἀφορμῇ χρῶμαι ὡς πέφυκα, ἂν προθέσει, ἂν ἐπιβολῇ, ἂν συγκαταθέσει. τί οὖν ἡμῖν ὀβελίσκον καταπιὼν περιπατεῖς;"	"Man, what do you want to happen to you? For my part, I'm content if my desire and aversion accord with nature, if I use impulse and repulsion as I was born to, and purpose and design and assent. So why do you walk around in front of us as if you'd swallowed a skewer?"
1.21.3	"ἤθελον, ἵνα με καὶ οἱ ἀπαντῶντες θαυμάζωσιν καὶ ἐπακολουθοῦντες ἐπικραυγάζωσιν· ὦ μεγάλου φιλοσόφου."	"I'd like the people who meet me to admire me, and to follow me around shouting, 'What a great philosopher!'"
1.21.4	τίνες εἰσὶν οὗτοι, ὑφ' ὧν θαυμάζεσθαι θέλεις; οὐχ οὗτοί εἰσι, περὶ ὧν εἴωθας λέγειν ὅτι μαίνονται; τί οὖν; ὑπὸ τῶν μαινομένων θαυμάζεσθαι θέλεις;	Who are these people you want to be admired by? Aren't they the ones you usually say are mad? Well then? You want to be admired by madmen?

CHAPTER 22: ON PRECONCEPTIONS

Everyone shares the same preconceptions; conflict arises in applying them, and education teaches how.

	GREEK	ENGLISH
1.22.1	προλήψεις κοιναὶ πᾶσιν ἀνθρώποις εἰσίν· καὶ πρόληψις προλήψει οὐ μάχεται. τίς γὰρ ἡμῶν οὐ τίθησιν, ὅτι τὸ ἀγαθὸν συμφέρον ἐστὶ καὶ αἱρετὸν καὶ ἐκ πάσης αὐτὸ περιστάσεως δεῖ μετιέναι καὶ διώκειν; τίς δ' ἡμῶν οὐ τίθησιν, ὅτι τὸ δίκαιον καλόν ἐστι καὶ πρέπον;	Preconceptions are common to all people, and one preconception doesn't conflict with another. Which of us doesn't assume that the good is beneficial and worth choosing, and that we must seek and pursue it in every circumstance? Which of us doesn't assume that the just is fine and fitting?
1.22.2	πότ' οὖν ἡ μάχη γίνεται; περὶ τὴν ἐφαρμογὴν τῶν προλήψεων ταῖς ἐπὶ μέρους οὐσίαις,	When, then, does the conflict arise? In applying the preconceptions to particular cases,
1.22.3	ὅταν ὁ μὲν εἴπῃ "καλῶς ἐποίησεν, ἀνδρεῖός ἐστιν·" "οὔ, ἀλλ' ἀπονενοημένος." ἔνθεν ἡ μάχη γίνεται τοῖς ἀνθρώποις πρὸς ἀλλήλους.	when one person says, "He did well, he's brave," and another says, "No, he's out of his mind." That's where people's conflict with one another comes from.
1.22.4	αὕτη ἐστὶν ἡ Ἰουδαίων καὶ Σύρων καὶ Αἰγυπτίων καὶ Ῥωμαίων μάχη, οὐ περὶ τοῦ ὅτι τὸ ὅσιον πάντων	This is the conflict among Jews and Syrians and Egyptians and Romans: not over whether holiness

	GREEK	ENGLISH
	προτιμητέον καὶ ἐν παντὶ μεταδιωκτέον, ἀλλὰ πότερόν ἐστιν ὅσιον τοῦτο τὸ χοιρείου φαγεῖν ἢ ἀνόσιον.	should be put before everything and pursued in every case, but over whether this particular thing, eating pork, is holy or unholy.
1.22.5	ταύτην τὴν μάχην εὑρήσετε καὶ Ἀγαμέμνονος καὶ Ἀχιλλέως. κάλει γὰρ αὐτοὺς εἰς τὸ μέσον. τί λέγεις σύ, ὦ Ἀγάμεμνον; οὐ δεῖ γενέσθαι τὰ δέοντα καὶ τὰ καλῶς ἔχοντα;	You'll find this conflict between Agamemnon and Achilles too. Call them up before us. What do you say, Agamemnon? Shouldn't what is proper and right be done?
1.22.6	"δεῖ μὲν οὖν." σὺ δὲ τί λέγεις, ὦ Ἀχιλλεῦ; οὐκ ἀρέσκει σοι γίνεσθαι τὰ καλῶς ἔχοντα; "ἐμοὶ μὲν οὖν πάντων μάλιστα ἀρέσκει." ἐφαρμόσατε οὖν τὰς προλήψεις. ἐντεῦθεν ἡ ἀρχὴ μάχης.	"Of course it should." And what do you say, Achilles? Doesn't it please you that what is right should be done? "Nothing pleases me more." Now apply your preconceptions. That's where the conflict begins.
1.22.7	ὁ μὲν λέγει "οὐ χρὴ ἀποδιδόναι με τὴν Χρυσηίδα τῷ πατρί," ὁ δὲ λέγει "δεῖ μὲν οὖν." πάντως ὁ ἕτερος αὐτῶν κακῶς ἐφαρμόζει τὴν πρόληψιν τοῦ δέοντος.	One says, "I shouldn't have to give Chryseis back to her father." The other says, "Oh yes, you should." One of them is certainly misapplying the preconception of what is proper.[46]
1.22.8	πάλιν ὁ μὲν λέγει "οὐκοῦν, εἴ με δεῖ ἀποδοῦναι τὴν Χρυσηίδα, δεῖ με λαβεῖν ὑμῶν τινος τὸ γέρας," ὁ δέ "τὴν ἐμὴν οὖν λάβῃς ἐρωμένην;" "τὴν σήν" φησίν. "ἐγὼ οὖν μόνος —" "ἀλλ' ἐγὼ μόνος μὴ ἔχω;" οὕτως μάχη γίνεται.	Again, one says, "Very well: if I have to give back Chryseis, I must take the prize of one of you," and the other, "So you'd take the woman I love?" "Yes, yours," he says. "Am I to be the only one—" "And am I to be the only one who has nothing?" That's how conflict arises.
1.22.9	τί οὖν ἐστι τὸ παιδεύεσθαι; μανθάνειν τὰς φυσικὰς προλήψεις ἐφαρμόζειν ταῖς ἐπὶ μέρους οὐσίαις καταλλήλως τῇ φύσει καὶ λοιπὸν διελεῖν,	What, then, is education? Learning to apply our natural preconceptions to particular cases in accordance with nature, and further, to distinguish
1.22.10	ὅτι τῶν ὄντων τὰ μέν ἐστιν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν· ἐφ' ἡμῖν μὲν προαίρεσις καὶ πάντα τὰ προαιρετικὰ ἔργα, οὐκ ἐφ' ἡμῖν δὲ τὸ σῶμα, τὰ μέρη τοῦ σώματος, κτήσεις, γονεῖς, ἀδελφοί, τέκνα, πατρίς, ἁπλῶς οἱ κοινωνοί.	that of the things that exist, some are up to us and others are not up to us. Up to us are choice and all the acts of choice; not up to us are the body, the parts of the body, possessions, parents, brothers, children, country—in short, all those we share our lives with.
1.22.11	ποῦ οὖν θῶμεν τὸ ἀγαθόν; ποίᾳ οὐσίᾳ αὐτὸ ἐφαρμόσομεν; τῇ ἐφ' ἡμῖν;	Where, then, shall we place the good? To what kind of thing shall we apply it? To what is up to us?
1.22.12	— εἶτα οὐκ ἔστιν ἀγαθὸν ὑγίεια καὶ ἀρτιότης καὶ ζωή, ἀλλ' οὐδὲ τέκνα οὐδὲ γονεῖς οὐδὲ πατρίς; — καὶ τίς σου ἀνέξεται;	—Then health and soundness of body and life aren't good, and neither are children or parents or country? —And who's going to put up with you?
1.22.13	μεταθῶμεν οὖν αὐτὸ πάλιν ἐνθάδε. ἐνδέχεται οὖν βλαπτόμενον καὶ ἀποτυγχάνοντα τῶν ἀγαθῶν εὐδαιμονεῖν; — οὐκ ἐνδέχεται. — καὶ τὴν πρὸς τοὺς κοινωνοὺς οἵαν δεῖ ἀναστροφήν; καὶ πῶς ἐνδέχεται;	So let's move it back here again. Is it possible, then, for someone who is harmed and misses out on good things to be happy? —It isn't. —And to keep up the right conduct toward those he shares his life with? How is that possible?

46 In *Iliad* 1, Agamemnon must return his captive Chryseis to her father, a priest of Apollo, and seizes Achilles' captive Briseis instead.

	GREEK	ENGLISH
1.22.14	ἐγὼ γὰρ πέφυκα πρὸς τὸ ἐμὸν συμφέρον. εἰ συμφέρει μοι ἀγρὸν ἔχειν, συμφέρει μοι καὶ ἀφελέσθαι αὐτὸν τοῦ πλησίον· εἰ συμφέρει μοι ἱμάτιον ἔχειν, συμφέρει μοι καὶ κλέψαι αὐτὸ ἐκ βαλανείου. ἔνθεν πόλεμοι, στάσεις, τυραννίδες, ἐπιβουλαί.	For I'm made to pursue my own advantage. If it's to my advantage to have a farm, it's to my advantage to take it from my neighbor too; if it's to my advantage to have a cloak, it's to my advantage to steal it from the baths too. From this come wars, civil strife, tyrannies, conspiracies.
1.22.15	πῶς δ' ἔτι δυνήσομαι τὸ πρὸς τὸν Δία καθῆκον; εἰ γὰρ βλάπτομαι καὶ ἀτυχῶ, οὐκ ἐπιστρέφεταί μου. καὶ "τί μοι καὶ αὐτῷ, εἰ οὐ δύναταί μοι βοηθῆσαι;" καὶ πάλιν "τί μοι καὶ αὐτῷ, εἰ θέλει μ' ἐν τοιούτοις εἶναι ἐν οἷς εἰμι;" ἄρχομαι λοιπὸν μισεῖν αὐτόν.	And how will I still be able to do my duty toward Zeus? If I'm harmed and unlucky, he doesn't care about me. Then it's "What have I got to do with him, if he can't help me?" and again, "What have I got to do with him, if he wants me to be in the state I'm in?" From then on I start to hate him.
1.22.16	τί οὖν ναοὺς ποιοῦμεν, τί οὖν ἀγάλματα, ὡς κακοῖς δαίμοσιν, ὡς πυρετῷ τῷ Διί; καὶ πῶς ἔτι Σωτὴρ καὶ πῶς Ὑέτιος καὶ πῶς Ἐπικάρπιος; καὶ μήν, ἂν ἐνταῦθά που θῶμεν τὴν οὐσίαν τοῦ ἀγαθοῦ, πάντα ταῦτα ἐξακολουθεῖ.	Why, then, do we build temples, why set up statues, as if to evil spirits, as if Zeus were a Fever? And how is he still the Savior, and how the Rain-Giver, and how the Fruit-Giver? And yet if we place the essence of the good somewhere here, all this follows.
1.22.17	τί οὖν ποιήσωμεν;— αὕτη ἐστὶ ζήτησις τοῦ φιλοσοφοῦντος τῷ ὄντι καὶ ὠδίνοντος· νῦν ἐγὼ οὐχ ὁρῶ τί ἐστι τὸ ἀγαθὸν καὶ τὸ κακόν· οὐ μαίνομαι;	What, then, are we to do? —This is the inquiry of someone who truly does philosophy and is in labor with it. Right now I can't see what is good and what is bad. Aren't I mad?
1.22.18	ναί· ἀλλ' ἂν ἐνταῦθά που θῶ τὸ ἀγαθόν, ἐν τοῖς προαιρετικοῖς, πάντες μου καταγελάσονται. ἥξει τις γέρων πολιὸς χρυσοῦς δακτυλίους ἔχων πολλούς, εἶτα ἐπισείσας τὴν κεφαλὴν ἐρεῖ "ἄκουσόν μου, τέκνον· δεῖ μὲν καὶ φιλοσοφεῖν, δεῖ δὲ καὶ ἐγκέφαλον ἔχειν· ταῦτα μωρά ἐστιν. σὺ παρὰ τῶν φιλοσόφων μανθάνεις συλλογισμόν,"	Yes. But if I place the good somewhere here, in what lies in our choice, everyone will laugh at me. Some gray-haired old man wearing lots of gold rings will come along, shake his head, and say, "Listen to me, child. One should do philosophy, yes, but one should also have a brain. This is nonsense. You learn syllogisms from the philosophers,
1.22.19	"τί δέ σοι ποιητέον ἐστίν, σὺ κάλλιον οἶδας ἢ οἱ φιλόσοφοι." ἄνθρωπε, τί οὖν μοι ἐπιτιμᾷς, εἰ οἶδα;	but what you ought to do, you know better than the philosophers." Man, then why are you scolding me, if I know?
1.22.20	τούτῳ τῷ ἀνδραπόδῳ τί εἴπω;	What am I to say to this slave?
1.22.21	ἂν σιωπῶ, ῥήγνυται ἐκεῖνος. ὡς δεῖ λέγειν ὅτι "σύγγνωθί μοι ὡς τοῖς ἐρῶσιν· οὐκ εἰμὶ ἐμαυτοῦ, μαίνομαι."	If I keep quiet, he'll burst. So I have to say, "Forgive me as you'd forgive lovers. I'm not myself. I'm mad."

CHAPTER 23: AGAINST EPICURUS

Epicurus advises against raising children, yet even sheep and wolves do not abandon their young.

	GREEK	ENGLISH
1.23.1	ἐπινοεῖ καὶ Ἐπίκουρος ὅτι φύσει ἐσμὲν κοινωνικοί, ἀλλ' ἅπαξ ἐν τῷ κελύφει θεὶς τὸ ἀγαθὸν ἡμῶν οὐκέτι δύναται ἄλλο οὐδὲν εἰπεῖν.	Even Epicurus understands that we're social by nature; but once he has placed our good in the shell, he can't say anything else.

	GREEK	ENGLISH
1.23.2	πάλιν γὰρ ἐκείνου λίαν κρατεῖ, ὅτι οὐ δεῖ ἀπεσπασμένον οὐδὲν τῆς τοῦ ἀγαθοῦ οὐσίας οὔτε θαυμάζειν οὔτ' ἀποδέχεσθαι· καὶ καλῶς αὐτοῦ κρατεῖ.	For again he holds firmly to this: that nothing detached from the essence of the good should be admired or accepted. And he's right to hold to it.
1.23.3	πῶς οὖν ὑπονοητικοί ἐσμεν, οἷς μὴ φυσικὴ ἔστι πρὸς τὰ ἔγγονα φιλοστοργία; διὰ τί ἀποσυμβουλεύεις τῷ σοφῷ τεκνοτροφεῖν; τί φοβῇ μὴ διὰ ταῦτα εἰς λύπας ἐμπέσῃ;	Why, then, are we so suspicious, as though we had no natural affection for our offspring? Why do you advise the wise man against raising children? Why are you afraid that because of them he'll fall into grief?
1.23.4	διὰ γὰρ τὸν μῦν τὸν ἔσω τρεφόμενον ἐμπίπτει; τί οὖν αὐτῷ μέλει, ἂν μυίδιον μικρὸν ἔσω κατακλαίῃ αὐτοῦ;	Does he fall into grief over the mouse that's raised in his house? What does he care if some tiny mouse cries its heart out indoors?
1.23.5	ἀλλ' οἶδεν, ὅτι, ἂν ἅπαξ γένηται παιδίον, οὐκέτι ἐφ' ἡμῖν ἐστι μὴ στέργειν μηδὲ φροντίζειν ἐπ' αὐτῷ.	But he knows that once a baby is born, it's no longer up to us not to love it and worry about it.
1.23.6	διὰ τοῦτο φησὶν οὐδὲ πολιτεύσεσθαι τὸν νοῦν ἔχοντα· οἶδεν γὰρ τίνα δεῖ ποιεῖν τὸν πολιτευόμενον· ἐπείτοι εἰ ὡς ἐν μυίαις μέλλεις ἀναστρέφεσθαι, τί κωλύει;	That's why he says that a man of sense won't take part in politics either: he knows what a politician has to do. Because of course, if you're going to live as though among flies, what's to stop you?
1.23.7	ἀλλ' ὅμως εἰδὼς ταῦτα τολμᾷ λέγειν ὅτι "μὴ ἀναιρώμεθα τέκνα." ἀλλὰ πρόβατον μὲν οὐκ ἀπολείπει τὸ αὐτοῦ ἔγγονον οὐδὲ λύκος, ἄνθρωπος δ' ἀπολείπει;	And yet, knowing all this, he dares to say, "Let's not raise children." But a sheep doesn't abandon its offspring, nor does a wolf—and a human being does?
1.23.8	τί θέλεις; μωροὺς ἡμᾶς εἶναι ὡς τὰ πρόβατα; οὐδ' ἐκεῖνα ἀπολείπει. θηριώδεις ὡς τοὺς λύκους; οὐδ' ἐκεῖνοι ἀπολείπουσιν.	What do you want? For us to be as stupid as sheep? Even they don't abandon their young. As savage as wolves? Even they don't abandon theirs.
1.23.9	ἄγε, τίς δέ σοι πείθεται ἰδὼν παιδίον αὐτοῦ κλαῖον ἐπὶ τὴν γῆν πεπτωκός;	Come now, who listens to you when he sees his little child fallen on the ground and crying?
1.23.10	ἐγὼ μὲν οἶμαι ὅτι εἰ καὶ ἐμαντεύσατο ἡ μήτηρ σου καὶ ὁ πατήρ, ὅτι μέλλεις ταῦτα λέγειν, οὐκ ἄν σε ἔρριψαν.	For my part, I think that even if your mother and father had foreseen that you were going to say these things, they still wouldn't have abandoned you.[47]

CHAPTER 24: HOW TO STRUGGLE AGAINST DIFFICULTIES

Difficulties are God's sparring partners; Diogenes the scout reports that nothing out there is to be feared.

	GREEK	ENGLISH
1.24.1	αἱ περιστάσεις εἰσὶν αἱ τοὺς ἄνδρας δεικνύουσαι. λοιπὸν ὅταν ἐμπέσῃ περίστασις, μέμνησο ὅτι ὁ θεός σε ὡς ἀλείπτης τραχεῖ νεανίσκῳ συμβέβληκεν. —	It's difficulties that show what men are. So from now on, when a difficulty befalls you, remember that God, like a trainer, has matched you with a rough young opponent. —
1.24.2	ἵνα τί; φησίν. — ἵνα Ὀλυμπιονίκης γένῃ· δίχα δ' ἱδρῶτος οὐ γίγνεται. ἐμοὶ μὲν οὐδεὶς δοκεῖ κρείσσονα ἐσχηκέναι	What for? someone says. —So that you can become an Olympic victor; and that doesn't happen

47 Unwanted newborns in the ancient world were often exposed, that is, left out to die.

	GREEK	ENGLISH
	περίστασιν ἧς σὺ ἔσχηκας, ἂν θέλῃς ὡς ἀθλητὴς νεανίσκῳ χρῆσθαι.	without sweat. It seems to me that no one has had a better difficulty than yours, if you're willing to use it as an athlete uses a young sparring partner.
1.24.3	καὶ νῦν ἡμεῖς γε εἰς τὴν Ῥώμην κατάσκοπον πέμπομεν. οὐδεὶς δὲ δειλὸν κατάσκοπον πέμπει, ἵν', ἂν μόνον ἀκούσῃ ψόφου καὶ σκιάν ποθεν ἴδῃ, τρέχων ἔλθῃ τεταραγμένος καὶ λέγων ἤδη παρεῖναι τοὺς πολεμίους.	And now we're sending you to Rome as a scout. But nobody sends a coward as a scout, the kind who, if he merely hears a noise or sees a shadow anywhere, comes running back in a panic, saying the enemy is already here.
1.24.4	οὕτως νῦν καὶ σὺ ἂν ἐλθὼν ἡμῖν εἴπῃς "φοβερὰ τὰ ἐν Ῥώμῃ πράγματα, δεινόν ἐστι θάνατος, δεινόν ἐστι φυγή, δεινὸν λοιδορία, δεινὸν πενία· φεύγετε ἄνδρες, πάρεισιν οἱ πολέμιοι,"	So now if you too come back and tell us, "Things in Rome are frightening: death is terrible, exile is terrible, abuse is terrible, poverty is terrible; run, gentlemen, the enemy is here!",
1.24.5	ἐροῦμέν σοι "ἄπελθε, σεαυτῷ μαντεύου· ἡμεῖς τοῦτο μόνον ἡμάρτομεν, ὅτι τοιοῦτον κατάσκοπον ἐπέμπομεν."	we'll say to you, "Go away, and make your prophecies to yourself. Our only mistake was sending a scout like you."
1.24.6	πρὸ σοῦ κατάσκοπος ἀποσταλεὶς Διογένης ἄλλα ἡμῖν ἀπήγγελκεν. λέγει ὅτι ὁ θάνατος οὐκ ἔστι κακόν, οὐδὲ γὰρ αἰσχρόν· λέγει ὅτι ἀδοξία ψόφος ἐστὶ μαινομένων ἀνθρώπων.	Diogenes, who was sent out as a scout before you, brought us back a different report. He says that death is not bad, since it isn't shameful either; he says that a bad reputation is the noise of madmen.[48]
1.24.7	οἷα δὲ περὶ πόνου, οἷα δὲ περὶ ἡδονῆς, οἷα περὶ πενίας εἴρηκεν οὗτος ὁ κατάσκοπος. τὸ δὲ γυμνὸν εἶναι λέγει ὅτι κρεῖσσόν ἐστι πάσης περιπορφύρου· τὸ δ' ἐπ' ἀστρώτῳ πέδῳ καθεύδειν λέγει ὅτι μαλακωτάτη κοίτη ἐστίν.	And what things this scout has said about pain, about pleasure, about poverty! He says that being naked is better than any purple-bordered robe; he says that sleeping on the bare ground is the softest bed.
1.24.8	καὶ ἀπόδειξιν φέρει περὶ ἑκάστου τὸ θάρσος τὸ αὐτοῦ, τὴν ἀταραξίαν, τὴν ἐλευθερίαν, εἶτα καὶ τὸ σωμάτιον στίλβον καὶ συνεστραμμένον.	And as proof of each claim he offers his own confidence, his tranquility, his freedom, and then his body too, gleaming and compact.
1.24.9	"οὐδείς," φησίν, "πολέμιος ἐγγύς ἐστιν· πάντα εἰρήνης γέμει." πῶς, ὦ Διόγενες; "ἰδού," φησίν, "μή τι βέβλημαι, μή τι τέτρωμαι, μή τινα πέφευγα;"	"No enemy," he says, "is anywhere near. Everything is full of peace." How so, Diogenes? "Look," he says. "Have I been hit? Have I been wounded? Have I run away from anyone?"
1.24.10	τοῦτ' ἔστιν οἷος δεῖ κατάσκοπος, σὺ δ' ἡμῖν ἐλθὼν ἄλλα ἐξ ἄλλων λέγεις. οὐκ ἀπελεύσῃ πάλιν καὶ ὄψει ἀκριβέστερον δίχα τῆς δειλίας;	That's what a scout should be. But you come back and tell us one thing after another. Won't you go back and take a more careful look, without the cowardice?
1.24.11	τί οὖν ποιήσω;— τί ποιεῖς, ἐκ πλοίου ὅταν ἐξίῃς; μή τι τὸ πηδάλιον αἴρεις, μή τι τὰς κώπας; τί οὖν αἴρεις; τὰ σά, τὴν λήκυθον, τὴν πήραν. καὶ νῦν ἂν ᾖς μεμνημένος τῶν σῶν, οὐδέποτε τῶν ἀλλοτρίων ἀντιποιήσῃ.	What am I to do, then? —What do you do when you get off a ship? You don't take the rudder, do you, or the oars? What do you take, then? Your own things: your oil flask, your bag. So now too, if you remember what's yours, you'll never lay claim to what belongs to others.

48 Diogenes of Sinope (fourth century BC), the founder of Cynicism, famous for living in deliberate poverty.

	GREEK	ENGLISH
1.24.12	λέγει σοι "θὲς τὴν πλατύσημον·" ἰδοὺ στενόσημος. "θὲς καὶ ταύτην·" ἰδοὺ ἱμάτιον μόνον. "θὲς τὸ ἱμάτιον·"	He tells you, "Take off your broad stripe." There: a narrow stripe. "Take that off too." There: just a cloak. "Take off the cloak."[49]
1.24.13	"ἰδοὺ γυμνός." "ἀλλὰ φθόνον μοι κινεῖς." λάβε τοίνυν ὅλον τὸ σωμάτιον. ᾧ δύναμαι ῥῖψαι τὸ σωμάτιον, ἔτι τοῦτον φοβοῦμαι;	"There: I'm naked." "But you make me envious." Then take my whole body. When I can throw my body to a man, am I still afraid of him?
1.24.14	ἀλλὰ κληρονόμον μ' οὐκ ἀπολείψει. τί οὖν; ἐπελαθόμην ὅτι τούτων οὐδὲν ἐμὸν ἦν; πῶς οὖν ἐμὰ αὐτὰ λέγομεν; ὡς τὸν κράβαττον ἐν τῷ πανδοκείῳ. ἂν οὖν ὁ πανδοκεὺς ἀποθανὼν ἀπολίπῃ σοι τοὺς κραβάττους· ἂν δ' ἄλλῳ, ἐκεῖνος ἕξει, σὺ δ' ἄλλον ζητήσεις·	But he won't leave me as his heir. Well? Had I forgotten that none of these things was mine? Then in what sense do we call them ours? As we call the bed in an inn ours. So if the innkeeper dies and leaves you the beds, fine; but if he leaves them to someone else, that person will have them and you'll look for another bed;
1.24.15	ἂν οὖν μὴ εὕρῃς, χαμαὶ κοιμήσῃ μόνον θαρρῶν καὶ ῥέγκων καὶ μεμνημένος ὅτι ἐν τοῖς πλουσίοις καὶ βασιλεῦσι καὶ τυράννοις αἱ τραγῳδίαι τόπον ἔχουσιν, οὐδεὶς δὲ πένης τραγῳδίαν συμπληροῖ εἰ μὴ ὡς χορευτής.	and if you don't find one, you'll sleep on the ground—only do it with confidence, snoring away, and remembering that tragedies find their place among the rich and among kings and tyrants, and no poor man fills a part in a tragedy except as a member of the chorus.
1.24.16	οἱ δὲ βασιλεῖς ἄρχονται μὲν ἀπ' ἀγαθῶν· στέψατε δώματα· εἶτα περὶ τρίτον ἢ τέταρτον μέρος· ἰὼ Κιθαιρών, τί μ' ἐδέχου; ἀνδράποδον, ποῦ οἱ στέφανοι, ποῦ τὸ διάδημα;	Kings start out in good fortune: "Hang the palace with garlands!" Then, around the third or fourth act: "Alas, Cithaeron, why did you receive me?" Slave, where are your crowns, where's your diadem?[50]
1.24.17	οὐδέν σε ὠφελοῦσιν οἱ δορυφόροι;	Are your bodyguards no help to you now?
1.24.18	ὅταν οὖν ἐκείνων τινὶ προσίῃς, τούτων μέμνησο, ὅτι τραγῳδῷ προσέρχῃ, οὐ τῷ ὑποκριτῇ, ἀλλ' αὐτῷ τῷ Οἰδίποδι.	So when you approach one of those people, remember this: you're approaching a tragic figure—not the actor, but Oedipus himself.
1.24.19	"ἀλλὰ μακάριος ὁ δεῖνα· μετὰ πολλῶν γὰρ περιπατεῖ." κἀγὼ συγκατατάττω ἐμαυτὸν σὺν τοῖς πολλοῖς καὶ μετὰ πολλῶν περιπατῶ.	"But so-and-so is blessed: he goes about with a large crowd around him." Well, I too take my place among the crowd and go about with many people.
1.24.20	τὸ δὲ κεφάλαιον· μέμνησο ὅτι ἡ θύρα ἤνοικται. μὴ γίνου τῶν παιδίων δειλότερος, ἀλλ' ὡς ἐκεῖνα, ὅταν αὐτοῖς μὴ ἀρέσκῃ τὸ πρᾶγμα, λέγει "οὐκέτι παίζω," καὶ σύ, ὅταν σοι φαίνηταί τινα εἶναι τοιαῦτα, εἰπὼν "οὐκέτι παίζω" ἀπαλλάσσου, μένων δὲ μὴ θρήνει.	The main point: remember, the door is open. Don't be more cowardly than children. When the game doesn't please them, they say, "I won't play anymore"; so you too, when things seem to you to have come to that, say "I won't play anymore" and leave. But if you stay, don't whine.

49 A narrow purple stripe marked a knight, the rank below a senator.
50 The second line is Oedipus' cry in Sophocles' *Oedipus the King*; Mount Cithaeron is where he was left as a baby.

CHAPTER 25: ON THE SAME SUBJECT

Keep what is yours, play the game while it pleases, and remember that the door is open.

	GREEK	ENGLISH
1.25.1	εἰ ταῦτα ἀληθῆ ἐστι καὶ μὴ βλακεύομεν μηδ' ὑποκρινόμεθα ὅτι τὸ ἀγαθὸν τοῦ ἀνθρώπου ἐν προαιρέσει καὶ τὸ κακόν, τὰ δ' ἄλλα πάντα οὐδὲν πρὸς ἡμᾶς, τί ἔτι ταρασσόμεθα, τί ἔτι φοβούμεθα; περὶ ἃ ἐσπουδάκαμεν, τούτων ἐξουσίαν οὐδεὶς ἔχει·	If these things are true, and we aren't being silly or play-acting when we say that a human being's good lies in choice, and his bad too, and that everything else is nothing to us, why are we still upset, why still afraid? Over the things we care about, no one has any power;
1.25.2	ὧν ἐξουσίαν οἱ ἄλλοι ἔχουσιν, τούτων οὐκ ἐπιστρεφόμεθα. ποῖον ἔτι πρᾶγμα ἔχομεν;	and the things others have power over, we don't care about. What trouble do we have left?
1.25.3	— ἀλλὰ ἔντειλαί μοι. — τί σοι ἐντείλωμαι; ὁ Ζεύς σοι οὐκ ἐντέταλται; οὐ δέδωκέν σοι τὰ μὲν σὰ ἀκώλυτα καὶ ἀπαραπόδιστα, τὰ δὲ μὴ σὰ κωλυτὰ καὶ παραποδιστά;	—But give me instructions. —What instructions am I to give you? Hasn't Zeus given you instructions? Hasn't he given you what is yours free from hindrance and obstruction, and what isn't yours subject to hindrance and obstruction?
1.25.4	τίνα οὖν ἐντολὴν ἔχων ἐκεῖθεν ἐλήλυθας, ποῖον διάταγμα; τὰ σὰ τήρει ἐκ παντὸς τρόπου, τῶν ἀλλοτρίων μὴ ἐφίεσο. τὸ πιστὸν σόν· τίς οὖν ἀφελέσθαι δύναταί σου ταῦτα; τίς κωλύσει χρῆσθαι αὐτοῖς ἄλλος εἰ μὴ σύ; σὺ δὲ πῶς; ὅταν περὶ τὰ μὴ σαυτοῦ σπουδάσῃς, τὰ σαυτοῦ ἀπώλεσας.	So what order did you bring with you when you came from there, what edict? Guard what is yours by every means; don't reach for what belongs to others. Your trustworthiness is yours . Who, then, can take these away from you? Who but you will prevent you from using them? And how would you? When you care about what isn't yours, you've lost what is yours.
1.25.5	τοιαύτας ἔχων ὑποθήκας καὶ ἐντολὰς παρὰ τοῦ Διὸς ποίας ἔτι παρ' ἐμοῦ θέλεις; κρείσσων εἰμὶ ἐκείνου, ἀξιοπιστότερος;	With advice and orders like these from Zeus, what further ones do you want from me? Am I greater than he is, more trustworthy?
1.25.6	ἀλλὰ ταύτας τηρῶν ἄλλων τινῶν προσδέῃ; ἀλλ' ἐκεῖνος οὐκ ἐντέταλται ταῦτα; φέρε τὰς προλήψεις, φέρε τὰς ἀποδείξεις τὰς τῶν φιλοσόφων, φέρε ἃ πολλάκις ἤκουσας, φέρε δ' ἃ εἶπας αὐτός, φέρε ἃ ἀνέγνως, φέρε ἃ ἐμελέτησας.	If you keep these, do you need any others besides? Hasn't he given you these orders? Bring out your preconceptions, bring out the proofs of the philosophers, bring out what you've often heard, bring out what you've said yourself, bring out what you've read, bring out what you've practiced.
1.25.7	μέχρις οὖν τίνος ταῦτα τηρεῖν καλῶς ἔχει καὶ τὴν παιδιὰν μὴ λύειν;	Up to what point, then, is it right to keep these and not break up the game?
1.25.8	μέχρις ἂν κομψῶς διεξάγηται. ἐν Σατορναλίοις λέλογχεν βασιλεύς· ἔδοξε γὰρ παῖξαι ταύτην τὴν παιδιάν. προστάσσει "σὺ πίε, σὺ κέρασον, σὺ ᾄσον, σὺ ἄπελθε, σὺ ἐλθέ." ὑπακούω, ἵνα μὴ παρ' ἐμὲ λύηται ἡ παιδιά.	As long as it's going on pleasantly. At the Saturnalia, someone has been chosen king by lot, since it was decided to play this game. He gives orders: "You, drink; you, mix the wine; you, sing; you, go; you, come." I obey, so that the game won't break up on my account.[51]

51 The Saturnalia was the Roman December festival of license, at which a mock king was chosen by lot to rule the party.

	GREEK	ENGLISH
1.25.9	"ἀλλὰ σὺ ὑπολάμβανε ὅτι ἐν κακοῖς εἶ." οὐχ ὑπολαμβάνω· καὶ τίς μ' ἀναγκάσει ὑπολαμβάνειν;	"But you: believe that you're in a bad way." I don't believe it. And who will force me to believe it?
1.25.10	πάλιν συνεθέμεθα παῖξαι τὰ περὶ Ἀγαμέμνονα καὶ Ἀχιλλέα. καταταγεὶς Ἀγαμέμνων λέγει μοι "πορεύου πρὸς τὸν Ἀχιλλέα καὶ ἀπόσπασον τὴν Βρισηίδα." πορεύομαι.	Again, we've agreed to play the story of Agamemnon and Achilles. The one assigned to be Agamemnon says to me, "Go to Achilles and drag Briseis away." I go.
1.25.11	"ἔρχου." ἔρχομαι. ὡς γὰρ ἐπὶ τῶν ὑποθετικῶν λόγων ἀναστρεφόμεθα, οὕτως δεῖ καὶ ἐπὶ τοῦ βίου. "ἔστω νύξ." ἔστω. "τί οὖν; ἡμέρα ἐστίν;" οὔ· ἔλαβον γὰρ ὑπόθεσιν τοῦ νύκτα εἶναι.	"Come." I come. For as we behave in hypothetical arguments, so we should behave in life too. "Let it be night." So be it. "Well then, is it day?" No, because I've accepted the hypothesis that it's night.
1.25.12	"ἔστω σε ὑπολαμβάνειν ὅτι νύξ ἐστιν." ἔστω. "ἀλλὰ καὶ ὑπόλαβε ὅτι νύξ ἐστιν." οὐκ ἀκολουθεῖ τῇ ὑποθέσει.	"Let it be that you believe it's night." So be it. "Now actually believe that it's night." That doesn't follow from the hypothesis.
1.25.13	οὕτως καὶ ἐνταῦθα. "ἔστω σε εἶναι δυστυχῆ." ἔστω. "ἆρ' οὖν ἀτυχὴς εἶ;" ναί. "τί οὖν; κακοδαιμονεῖς;" ναί. "ἀλλὰ καὶ ὑπόλαβε ὅτι ἐν κακοῖς εἶ." οὐκ ἀκολουθεῖ τῇ ὑποθέσει· καὶ ἄλλος με κωλύει.	So it is here too. "Let it be that you're unfortunate." So be it. "Are you unlucky, then?" Yes. "Well then, are you wretched?" Yes. "Now actually believe that you're in a bad way." That doesn't follow from the hypothesis. And there's another who forbids me.
1.25.14	μέχρι πόσου οὖν ὑπακουστέον τοῖς τοιούτοις; μέχρις ἂν οὗ λυσιτελῇ, τοῦτο δ' ἔστιν μέχρις ἂν οὗ σῴζω τὸ πρέπον καὶ κατάλληλον.	How far, then, should we obey such orders? As far as it's profitable—that is, as long as I preserve what is fitting and consistent.
1.25.15	λοιπὸν οἱ μέν εἰσι κακαύστηροι καὶ κακοστόμαχοι καὶ λέγουσιν "ἐγὼ οὐ δύναμαι παρὰ τούτῳ δειπνεῖν, ἵν' αὐτοῦ ἀνέχομαι καθ' ἡμέραν διηγουμένου, πῶς ἐν Μυσίᾳ ἐπολέμησεν· διηγησάμην σοι, ἀδελφέ, πῶς ἐπὶ τὸν λόφον ἀνέβην· πάλιν ἄρχομαι πολιορκεῖσθαι."	Now some people are sour and have delicate stomachs, and they say, "I can't dine with this fellow and put up with him telling us every day how he fought in Mysia: 'I've told you, brother, how I climbed the hill; now I start to be besieged again…'"
1.25.16	ἄλλος λέγει "ἐγὼ δειπνῆσαι θέλω μᾶλλον καὶ ἀκούειν αὐτοῦ ὅσα θέλει ἀδολεσχοῦντος."	Another says, "I'd rather have dinner and listen to him prattle on as much as he likes."
1.25.17	καὶ σὺ σύγκρινε ταύτας τὰς ἀξίας· μόνον μηδὲν βαρούμενος ποίει, μὴ θλιβόμενος μηδ' ὑπολαμβάνων ἐν κακοῖς εἶναι· τοῦτο γὰρ οὐδείς σε ἀναγκάζει.	You too: weigh up these valuations. Only don't do anything feeling burdened or crushed, or believing that you're in a bad way. No one forces you to that.
1.25.18	καπνὸν πεποίηκεν ἐν τῷ οἰκήματι; ἂν μέτριον, μενῶ· ἂν λίαν πολύν, ἐξέρχομαι. τούτου γὰρ μεμνῆσθαι καὶ κρατεῖν, ὅτι ἡ θύρα ἤνοικται.	Has someone made smoke in the room? If it's moderate, I'll stay; if there's too much, I go out. Remember this and hold fast to it: the door is open.
1.25.19	ἀλλὰ "μὴ οἴκει ἐν Νικοπόλει." οὐκ οἰκῶ. "μηδ' ἐν Ἀθήναις." οὐδ' ἐν Ἀθήναις. "μηδ' ἐν Ῥώμῃ." οὐδ' ἐν Ῥώμῃ. "ἐν Γυάροις οἴκει." οἰκῶ. ἀλλὰ πολύς μοι καπνὸς φαίνεται τὸ ἐν Γυάροις οἰκεῖν.	But "Don't live in Nicopolis." I don't live there. "Nor in Athens." Not in Athens either. "Nor in Rome." Not in Rome either. "Live on Gyara." I live there. But living on Gyara seems to me like a lot of smoke.[52]

52 Gyara, a barren little island in the Aegean, was a place of exile under the emperors.

	GREEK	ENGLISH
1.25.20	ἀποχωρῶ, ὅπου μ᾽ οὐδεὶς κωλύσει οἰκεῖν· ἐκείνη γὰρ ἡ οἴκησις παντὶ ἤνοικται.	I withdraw to where no one will prevent me from living. That dwelling is open to everyone.
1.25.21	καὶ τὸ τελευταῖον χιτωνάριον, τοῦτ᾽ ἔστι τὸ σωμάτιον, τούτου ἀνωτέρω οὐδενὶ οὐδὲν εἰς ἐμὲ ἔξεστιν.	And past the last little tunic, that is, the body, no one can do anything to me.
1.25.22	διὰ τοῦτο ὁ Δημήτριος εἶπεν τῷ Νέρωνι "ἀπειλεῖς μοι θάνατον, σοὶ δ᾽ ἡ φύσις."	That's why Demetrius said to Nero, "You threaten me with death, but nature threatens you."[53]
1.25.23	ἂν δὲ τὸ σωμάτιον θαυμάσω, δοῦλον ἐμαυτὸν παραδέδωκα· ἂν τὸ κτησείδιον, δοῦλον.	But if I admire my body, I've handed myself over as a slave; if my bit of property, as a slave.
1.25.24	εὐθὺς γὰρ αὐτὸς κατ᾽ ἐμαυτοῦ δηλῶ, τίνι ἁλωτός εἰμι. ὡς ὁ ὄφις ἐὰν συσπᾷ τὴν κεφαλήν, λέγω "ἐκεῖνο αὐτοῦ τύπτε ὃ φυλάσσει." καὶ σὺ γίγνωσκε, ὅτι ὃ ἂν φυλάσσειν ἐθέλῃς, κατ᾽ ἐκεῖνο ἐπιβήσεταί σοι ὁ κύριος.	For I immediately give away against myself what I can be caught by. As with the snake that draws in its head, I say, "Strike that part of him he's guarding." And you too should know that whatever you want to guard, that's where your master will attack you.
1.25.25	τούτων μεμνημένος τίνα ἔτι κολακεύσεις ἢ φοβήσῃ;	If you remember these things, whom will you still flatter or fear?
1.25.26	ἀλλὰ θέλω καθῆσθαι ὅπου οἱ συγκλητικοί.— ὁρᾷς ὅτι σὺ σαυτῷ στενοχωρίαν παρέχεις, σὺ σαυτὸν θλίβεις;	But I want to sit where the senators sit. —Do you see that you're putting yourself in a tight spot, that you're squeezing yourself?
1.25.27	— πῶς οὖν ἄλλως θεωρήσω καλῶς ἐν τῷ ἀμφιθεάτρῳ; — ἄνθρωπε, καὶ μὴ θεώρει καὶ οὐ μὴ θλιβῇς. τί πράγματα ἔχεις; ἢ μικρὸν ἔκδεξαι καὶ ἀχθείσης τῆς θεωρίας κάθισον εἰς τοὺς τῶν συγκλητικῶν τόπους καὶ ἡλιάζου.	—How else will I get a good view in the amphitheater? —Man, don't watch, and you won't be squeezed. Why make trouble for yourself? Or wait a little, and when the show is over, sit down in the senators' seats and sun yourself.
1.25.28	καθόλου γὰρ ἐκείνου μέμνησο, ὅτι ἑαυτοὺς θλίβομεν, ἑαυτοὺς στενοχωροῦμεν, τοῦτ᾽ ἔστιν τὰ δόγματα ἡμᾶς θλίβει καὶ στενοχωρεῖ.	In general, remember this: we squeeze ourselves, we put ourselves in tight spots—that is, our judgments squeeze us and hem us in.
1.25.29	ἐπεὶ τί ἐστιν αὐτὸ τὸ λοιδορεῖσθαι; παραστὰς λίθον λοιδόρει· καὶ τί ποιήσεις; ἂν οὖν τις ὡς λίθος ἀκούῃ, τί ὄφελος τῷ λοιδοροῦντι; ἂν δ᾽ ἔχῃ τὴν ἀσθένειαν τοῦ λοιδορουμένου ὁ λοιδορῶν ἐπιβάθραν, τότε ἀνύει τι.	After all, what is being insulted, in itself? Stand beside a stone and insult it. What will you achieve? So if someone listens like a stone, what good is it to the one insulting him? But if the insulter has the weakness of the insulted as a stepping-stone, then he gets somewhere.
1.25.30	"περίσχισον αὐτόν." τί λέγεις αὐτόν; τὸ ἱμάτιον λάβε, περίσχισον.	"Tear his clothes off him." Why do you say "him"? Take the cloak and tear it off.
1.25.31	"ὕβριν σοι πεποίηκα." καλῶς σοι γένοιτο. ταῦτα ἐμελέτα Σωκράτης, διὰ τοῦτο ἓν ἔχων πρόσωπον ἀεὶ διετέλει. ἡμεῖς δὲ θέλομεν πάντα μᾶλλον ἀσκεῖν καὶ μελετᾶν ἢ ὅπως ἀπαραπόδιστοι καὶ ἐλεύθεροι ἐσόμεθα.	"I've insulted you." Much good may it do you. Socrates practiced these things, and that's why he always kept one and the same face. But we would rather train and practice anything than how to be unhindered and free.

53 Demetrius the Cynic, a friend of Seneca, taught in Rome under Nero and was later exiled.

	GREEK	ENGLISH
1.25.32	“παράδοξα λέγουσιν οἱ φιλόσοφοι.” ἐν δὲ ταῖς ἄλλαις τέχναις οὐκ ἔστι παράδοξα; καὶ τί παραδοξότερόν ἐστιν ἢ κεντεῖν τινος τὸν ὀφθαλμόν, ἵνα ἴδῃ; εἴ τις ἀπείρῳ τῶν ἰατρικῶν τοῦτο εἶπεν, οὐκ ἂν κατεγέλα τοῦ λέγοντος;	“The philosophers say paradoxical things.” Aren’t there paradoxes in the other arts? And what’s more paradoxical than piercing someone’s eye so that he can see? If someone said that to a person with no knowledge of medicine, wouldn’t he laugh at the speaker?[54]
1.25.33	τί οὖν θαυμαστὸν εἰ καὶ ἐν φιλοσοφίᾳ πολλὰ τῶν ἀληθῶν παράδοξα φαίνεται τοῖς ἀπείροις;	So what’s surprising if in philosophy too many truths seem paradoxical to those who have no experience of it?

CHAPTER 26: WHAT THE LAW OF LIFE IS

The law of life is to act consistently with nature, and philosophy begins with awareness of one’s weakness.

	GREEK	ENGLISH
1.26.1	ἀναγιγνώσκοντος δὲ τοὺς ὑποθετικοὺς ἔφη Νόμος ὑποθετικός ἐστι καὶ οὗτος τὸ ἀκόλουθον τῇ ὑποθέσει παραδέχεσθαι. πολὺ πρότερον δὲ νόμος βιωτικός ἐστιν οὗτος τὸ ἀκόλουθον τῇ φύσει πράττειν.	When someone was reading hypothetical arguments, he said: This too is a law of hypotheticals, that we must accept what follows from the hypothesis. But far more important is this law of life: to do what follows from nature.
1.26.2	εἰ γὰρ ἐπὶ πάσης ὕλης καὶ περιστάσεως βουλόμεθα τηρῆσαι τὸ κατὰ φύσιν, δῆλον ὅτι ἐν παντὶ στοχαστέον τοῦ μήτε τὸ ἀκόλουθον ἡμᾶς ἐκφυγεῖν μήτε παραδέξασθαι τὸ μαχόμενον.	For if in every matter and circumstance we want to keep to what is in accordance with nature, clearly we must aim in everything neither to let what follows escape us nor to accept what conflicts with it.
1.26.3	πρῶτον οὖν ἐπὶ τῆς θεωρίας γυμνάζουσιν ἡμᾶς οἱ φιλόσοφοι ὅπου ῥᾷον, εἶτα οὕτως ἐπὶ τὰ χαλεπώτερα ἄγουσιν· ἐνταῦθα γὰρ οὐδέν ἐστι τὸ ἀνθέλκον ὡς πρὸς τὸ ἀκολουθῆσαι τοῖς διδασκομένοις, ἐπὶ δὲ τῶν βιωτικῶν πολλὰ τὰ περισπῶντα. γελοῖος οὖν ὁ λέγων πρῶτον βούλεσθαι ἐπ’ ἐκείνων·	So the philosophers first train us in theory, where it’s easier, and only then lead us on to harder things. In theory there’s nothing pulling us back from following what we’re taught, but in the business of life there are many distractions. So the man who says he wants to start with life is ridiculous;
1.26.4	οὐ γὰρ ῥᾴδιον ἄρχεσθαι ἀπὸ τῶν χαλεπωτέρων.	it isn’t easy to begin with the harder things.
1.26.5	καὶ τοῦτον ἀπολογισμὸν ἔδει φέρειν πρὸς τοὺς γονεῖς τοὺς ἀγανακτοῦντας ἐπὶ τῷ φιλοσοφεῖν τὰ τέκνα. “οὐκοῦν ἁμαρτάνω, πάτερ, καὶ οὐκ οἶδα τὸ ἐπιβάλλον ἐμαυτῷ καὶ προσῆκον· εἰ μὲν οὐδὲ μαθητόν ἐστιν οὐδὲ διδακτόν, τί μοι ἐγκαλεῖς; εἰ δὲ διδακτόν, δίδασκε· εἰ δὲ σὺ μὴ δύνασαι, ἄφες με μαθεῖν παρὰ τῶν λεγόντων εἰδέναι.”	And this is the defense one should offer parents who are angry that their children are doing philosophy: “Very well, father, I go wrong and don’t know what’s fitting and proper for me. If it can’t be learned or taught, why do you blame me? If it can be taught, teach me; and if you can’t, let me learn it from those who claim to know.
1.26.6	“ἐπεὶ τί δοκεῖς; ὅτι θέλων περιπίπτω κακῷ καὶ ἀποτυγχάνω τοῦ ἀγαθοῦ; μὴ γένοιτο. τί οὖν ἐστι τὸ αἴτιον τοῦ ἁμαρτάνειν με;”	What do you think? That I fall into what’s bad and miss what’s good on purpose? Heaven forbid! So what is the cause of my going wrong?

54 Ancient surgeons treated cataracts by pushing the clouded lens aside with a needle.

	GREEK	ENGLISH
1.26.7	“ἡ ἄγνοια. οὐ θέλεις οὖν ἀποθῶμαι τὴν ἄγνοιαν; τίνα πώποτε ὀργὴ ἐδίδαξε τὰ κυβερνητικά, τὰ μουσικά; τὰ βιωτικὰ οὖν διὰ τὴν ὀργήν σου δοκεῖς ὅτι μαθήσομαι;”	Ignorance. Don’t you want me to get rid of my ignorance? Whom has anger ever taught to steer a ship, or to play music? So do you think I’ll learn how to live because of your anger?”
1.26.8	ταῦτα ἐκείνῳ μόνῳ λέγειν ἔξεστι τῷ τοιαύτην ἐπιβολὴν ἐνηνοχότι.	Only someone who has come to philosophy with that aim may say these things.
1.26.9	εἰ δέ τις μόνον ἐπιδείκνυσθαι θέλων ἐν συμποσίῳ ὅτι οἶδεν τοὺς ὑποθετικοὺς ἀναγιγνώσκει ταῦτα καὶ προσέρχεται τοῖς φιλοσόφοις, οὗτος ἄλλο τι πράσσει ἵνα αὐτὸν συγκλητικὸς παρακατακείμενος θαυμάσει;	But if someone reads this material and goes to the philosophers only because he wants to show off at a dinner party that he knows hypothetical arguments, what is he doing but trying to get the senator reclining next to him to admire him?
1.26.10	ἐκεῖ γὰρ τῷ ὄντι αἱ μεγάλαι ὕλαί εἰσι καὶ οἱ ἐνθάδε πλοῦτοι ἐκεῖ παίγνια δοκοῦσιν. διὰ τοῦτο ἐκεῖ δύσκολον κρατῆσαι τῶν αὐτοῦ φαντασιῶν, ὅπου τὰ ἐκσείοντα μεγάλα.	For that’s where the really great resources are, and the riches here look like toys there. That’s why it’s hard there to master one’s impressions, where the things that knock you off balance are so great.
1.26.11	ἐγώ τινα οἶδα κλαίοντα Ἐπαφροδίτου τῶν γονάτων ἁπτόμενον καὶ λέγοντα ταλαιπωρεῖν· ἀπολελεῖφθαι γὰρ αὐτῷ μηδέν, εἰ μὴ ἑκατὸν πεντήκοντα μυριάδας.	I know someone who wept, clasping Epaphroditus’ knees and saying he was in misery, since he had nothing left but a million and a half.
1.26.12	τί οὖν ὁ Ἐπαφρόδιτος; κατεγέλασεν ὡς ὑμεῖς; οὔ· ἀλλ’ ἐπιθαυμάσας λέγει “τάλας, πῶς οὖν ἐσιώπας, πῶς ἐκαρτέρεις;”	And what did Epaphroditus do? Laugh at him, as you’re doing? No: he said in amazement, “Poor man, how did you keep silent, how did you bear it?”
1.26.13	ταράξας δὲ τὸν ἀναγιγνώσκοντα τοὺς ὑποθετικοὺς καὶ γελάσαντος τοῦ ὑποθεμένου αὐτῷ τὴν ἀνάγνωσιν Σεαυτοῦ, ἔφη, καταγελᾷς· οὐ προεγύμνασας τὸν νεανίσκον οὐδ’ ἔγνως εἰ δύναται τούτοις παρακολουθεῖν, ἀλλ’ ὡς ἀναγνώστῃ αὐτῷ χρῇ.	When he had thrown the student reading the hypothetical arguments into confusion, and the man who had set him the reading laughed, he said: You’re laughing at yourself. You didn’t train the young man first or find out whether he could follow these things; you’re just using him as a reader.
1.26.14	τί οὖν, ἔφη, μὴ δυναμένῃ διανοίᾳ συμπεπλεγμένου ἐπικρίσει παρακολουθεῖν ἔπαινον πιστεύομεν, ψόγον πιστεύομεν, ἐπίκρισιν περὶ τῶν καλῶς ἢ κακῶς γινομένων; κἄν τινα κακῶς λέγῃ, οὗτος ἐπιστρέφεται, κἂν ἐπαινῇ τινα, ἐπαίρεται; ἐν τοῖς οὕτως μικροῖς μὴ εὑρίσκων τὸ ἑξῆς;	Well then, he said, do we entrust praise and blame to a mind that can’t follow the analysis of a conjunctive proposition, do we entrust it with judging what is done well or badly? If it speaks ill of someone, does that person take notice, and if it praises someone, is he elated—when it can’t find what follows in such small matters?
1.26.15	αὕτη οὖν ἀρχὴ τοῦ φιλοσοφεῖν, αἴσθησις τοῦ ἰδίου ἡγεμονικοῦ πῶς ἔχει· μετὰ γὰρ τὸ γνῶναι ὅτι ἀσθενῶς οὐκ ἔτι θελήσει χρῆσθαι αὐτῷ πρὸς τὰ μεγάλα.	This, then, is the beginning of philosophy: awareness of the state of one’s own ruling center. For once someone recognizes that it’s weak, he’ll no longer want to use it for great things.
1.26.16	νῦν δὲ μὴ δυνάμενοί τινες τὸν ψωμὸν καταπίνειν σύνταξιν ἀγοράσαντες ἐπιβάλλονται ἐσθίειν. διὰ τοῦτο ἐμοῦσιν ἢ ἀπεπτοῦσιν· εἶτα στρόφοι καὶ κατάρροιαι καὶ πυρετοί. ἔδει δ’ ἐφιστάνειν, εἰ δύνανται.	As it is, some people who can’t swallow a morsel buy a whole treatise and set about eating it. So they throw up or get indigestion; then come

	GREEK	ENGLISH
		cramps and fluxes and fevers. They should have considered first whether they could manage it.
1.26.17	ἀλλ᾽ ἐν μὲν θεωρίᾳ ῥᾴδιον ἐξελέγξαι τὸν οὐκ εἰδότα, ἐν δὲ τοῖς κατὰ τὸν βίον οὔτε παρέχει ἑαυτόν τις ἐλέγχῳ τόν τ᾽ ἐξελέγξαντα μισοῦμεν.	In theory it's easy to refute someone who doesn't know; but in matters of life no one submits himself to refutation, and we hate the one who has refuted us.
1.26.18	ὁ δὲ Σωκράτης ἔλεγεν ἀνεξέταστον βίον μὴ ζῆν.	But Socrates used to say that we should not live an unexamined life.

CHAPTER 27: IN HOW MANY WAYS IMPRESSIONS ARISE, AND WHAT AIDS TO HAVE READY

Impressions deceive in four ways; opposite habits and firm preconceptions are the remedies.

	GREEK	ENGLISH
1.27.1	τετραχῶς αἱ φαντασίαι γίνονται ἡμῖν· ἢ γὰρ ἔστι τινὰ καὶ οὕτως φαίνεται ἢ οὐκ ὄντα οὐδὲ φαίνεται ὅτι ἔστιν ἢ ἔστι καὶ οὐ φαίνεται ἢ οὐκ ἔστι καὶ φαίνεται.	Impressions come to us in four ways: either things are so and appear so; or they aren't, and don't appear to be; or they are, and don't appear to be; or they aren't, and appear to be.
1.27.2	λοιπὸν ἐν πᾶσι τούτοις εὐστοχεῖν ἔργον ἐστὶ τοῦ πεπαιδευμένου. ὅ τι δ᾽ ἂν ᾖ τὸ θλῖβον, ἐκείνῳ δεῖ προσάγειν τὴν βοήθειαν. εἰ σοφίσματα ἡμᾶς Πυρρώνεια καὶ Ἀκαδημαικὰ τὰ θλίβοντά ἐστιν, ἐκείνοις προσάγωμεν τὴν βοήθειαν·	So in all these cases, hitting the mark is the job of the educated person. Whatever is troubling us, that's what we must bring help to. If Pyrrhonian and Academic sophisms are what trouble us, let's bring help against them;[55]
1.27.3	εἰ αἱ τῶν πραγμάτων πιθανότητες, καθ᾽ ἃς φαίνεταί τινα ἀγαθὰ οὐκ ὄντα, ἐκεῖ τὴν βοήθειαν ζητῶμεν· εἰ ἔθος ἐστὶ τὸ θλῖβον, πρὸς ἐκεῖνο τὴν βοήθειαν ἀνευρίσκειν πειρατέον.	if it's the persuasiveness of things, which makes some things appear good when they aren't, let's look for help there; if it's habit that troubles us, we must try to find help against that.
1.27.4	τί οὖν πρὸς ἔθος ἔστιν εὑρίσκειν βοήθημα;	So what help can be found against habit?
1.27.5	τὸ ἐναντίον ἔθος. ἀκούεις τῶν ἰδιωτῶν λεγόντων "τάλας ἐκεῖνος, ἀπέθανεν· ἀπώλετο ὁ πατὴρ αὐτοῦ, ἡ μήτηρ· ἐξεκόπη, ἀλλὰ καὶ ἄωρος καὶ ἐπὶ ξένης."	The opposite habit. You hear ordinary people saying, "Poor man, he's dead. His father is gone, his mother; he was cut off, and before his time, too, and in a foreign land."
1.27.6	ἄκουσον τῶν ἐναντίων λόγων, ἀπόσπασον σεαυτὸν τούτων τῶν φωνῶν, ἀντίθες τῷ ἔθει τὸ ἐναντίον ἔθος. πρὸς τοὺς σοφιστικοὺς λόγους τὰ λογικὰ καὶ τὴν ἐν τούτοις γυμνασίαν καὶ τριβήν, πρὸς τὰς τῶν πραγμάτων πιθανότητας τὰς προλήψεις ἐναργεῖς ἐσμηγμένας καὶ προχείρους ἔχειν δεῖ.	Listen to the arguments on the other side, tear yourself away from these voices, set the opposite habit against the habit. Against sophistical arguments we need logic and practice and exercise in it; against the persuasiveness of things we need to keep our preconceptions clear, polished, and ready to hand.
1.27.7	ὅταν θάνατος φαίνηται κακόν, πρόχειρον ἔχειν ὅτι τὰ κακὰ ἐκκλίνειν καθήκει καὶ ἀναγκαῖον ὁ θάνατος. τί γὰρ ποιήσω;	When death appears to be bad, have ready the thought that it's our duty to avoid bad things, and that death is inevitable. For what am I to do?
1.27.8		

55 The Pyrrhonists, followers of Pyrrho of Elis (c. 360–270 BC), were skeptics like the Academics.

	GREEK	ENGLISH
	ποῦ γὰρ αὐτὸν φύγω; ἔστω ἐμὲ εἶναι Σαρπηδόνα τὸν τοῦ Διός, ἵν' οὕτως γενναίως εἴπω "ἀπελθὼν ἢ αὐτὸς ἀριστεῦσαι θέλω ἢ ἄλλῳ παρασχεῖν ἀφορμὴν τοῦ ἀριστεῦσαι· εἰ μὴ δύναμαι κατορθῶσαί τι αὐτός, οὐ φθονήσω ἄλλῳ τοῦ ποιῆσαί τι γενναῖον·" ἔστω ταῦτα ὑπὲρ ἡμᾶς, ἐκεῖνο οὐ πίπτει εἰς ἡμᾶς;	Where am I to escape it? Suppose I'm Sarpedon, son of Zeus, so that I could nobly say, "I'm going out, and I want either to win the prize for valor myself or to give someone else the chance to win it; if I can't succeed at something myself, I won't begrudge someone else doing something noble." Suppose that's beyond us: doesn't this other thing at least fall within our reach?[56]
1.27.9	καὶ ποῦ φύγω τὸν θάνατον; μηνύσατέ μοι τὴν χώραν, μηνύσατε ἀνθρώπους, εἰς οὓς ἀπέλθω, εἰς οὓς οὐ παραβάλλει, μηνύσατε ἐπαοιδήν· εἰ μὴ ἔχω, τί με θέλετε ποιεῖν;	And where can I escape death? Show me the country, show me the people I can go to whom it doesn't visit, show me a magic charm. If I don't have one, what do you want me to do?
1.27.10	οὐ δύναμαι τὸν θάνατον ἀποφυγεῖν· τὸ φοβεῖσθαι αὐτὸν μὴ ἀποφύγω, ἀλλ' ἀποθάνω πενθῶν καὶ τρέμων; αὕτη γὰρ γένεσις πάθους θέλειν τι καὶ μὴ γίνεσθαι.	I can't escape death. Am I not to escape the fear of it, then, but die mourning and trembling? For this is how passion is born: wanting something and not having it happen.
1.27.11	ἔνθεν ἂν μὲν δύνωμαι τὰ ἐκτὸς μετατιθέναι πρὸς τὴν βούλησιν τὴν ἐμαυτοῦ, μετατίθημι· εἰ δὲ μή, τὸν ἐμποδίζοντα ἐκτυφλῶσαι θέλω.	So if I can change external things to suit my own wish, I change them; if not, I want to blind whoever stands in my way.
1.27.12	πέφυκε γὰρ ὁ ἄνθρωπος μὴ ὑπομένειν ἀφαιρεῖσθαι τοῦ ἀγαθοῦ, μὴ ὑπομένειν περιπίπτειν τῷ κακῷ.	For it's human nature not to put up with being deprived of the good, not to put up with falling into the bad.
1.27.13	εἶτα τὸ τελευταῖον, ὅταν μήτε τὰ πράγματα μεταθεῖναι δυνηθῶ μήτε τὸν ἐμποδίζοντα ἐκτυφλῶσαι, κάθημαι καὶ στένω καὶ ὃν δύναμαι λοιδορῶ, τὸν Δία καὶ τοὺς θεοὺς τοὺς ἄλλους· εἰ γὰρ μὴ ἐπιστρέφονταί μου, τί ἐμοὶ καὶ αὐτοῖς;	And then finally, when I can neither change the circumstances nor blind the one in my way, I sit and groan and abuse whomever I can, Zeus and the other gods. For if they don't care about me, what have I got to do with them?
1.27.14	"ναί· ἀλλ' ἀσεβὴς ἔσῃ." τί οὖν μοι χεῖρον ἔσται, ὧν ἔστι μοι νῦν; τὸ σύνολον ἐκείνου μεμνῆσθαι, ὅτι, ἐὰν μὴ ἐν τῷ αὐτῷ ᾖ τὸ εὐσεβὲς καὶ συμφέρον, οὐ δύναται σωθῆναι τὸ εὐσεβὲς ἔν τινι. ταῦτα οὐ δοκεῖ ἐπείγοντα;	"Yes, but you'll be impious." So what will I get that's worse than what I have now? In sum, remember this: unless piety and self-interest coincide, piety can't be preserved in anyone. Don't these things seem urgent?
1.27.15	ἐρχέσθω καὶ ἀπαντάτω Πυρρώνειος καὶ Ἀκαδημαικός. ἐγὼ μὲν γὰρ τὸ ἐμὸν μέρος οὐκ ἄγω σχολὴν πρὸς ταῦτα οὐδὲ δύναμαι συνηγορῆσαι τῇ συνηθείᾳ.	Let the Pyrrhonist and the Academic come and oppose me. For my part, I have no leisure for these things, and I can't argue the case for common experience.
1.27.16	εἰ καὶ περὶ ἀγριδίου πραγμάτιον εἶχον, ἄλλον ἂν παρεκάλεσα τὸν συνηγορήσοντα· τίνι οὖν ἀρκοῦμαι κατὰ τὸν τόπον;	Even if I had a little lawsuit about a plot of land, I'd call in someone else to plead for me. So what am I content with on this subject?
1.27.17	πῶς μὲν αἴσθησις γίνεται, πότερον δι' ὅλων ἢ ἀπὸ μέρους, ἴσως οὐκ οἶδα ἀπολογίσασθαι, ταράσσει δέ με ἀμφότερα. ὅτι δ' ἐγὼ καὶ σὺ οὐκ ἐσμὲν οἱ αὐτοί, λίαν ἀκριβῶς οἶδα.	How perception comes about—whether through the whole or from a part—perhaps I don't know how to explain; both views trouble me. But that

56 Sarpedon, a son of Zeus fighting for Troy, speaks this way to his comrade in *Iliad* 12.

	GREEK	ENGLISH
		you and I are not the same person, I know very precisely.
1.27.18	πόθεν τοῦτο; οὐδέποτε καταπίνειν τι θέλων ἐκεῖ φέρω τὸν ψωμόν, ἀλλ' ὧδε· οὐδέποτ' ἄρτον θέλων λαβεῖν τὸ σάρον ἔλαβον, ἀλλ' ἀεὶ ἐπὶ τὸν ἄρτον ἔρχομαι ὡς πρὸς σκοπόν.	How do I know? When I want to swallow something, I never carry the morsel there, but here; when I want to take bread, I've never taken the broom, but always go for the bread as if at a target.
1.27.19	ὑμεῖς δ' αὐτοὶ οἱ τὰς αἰσθήσεις ἀναιροῦντες ἄλλο τι ποιεῖτε; τίς ὑμῶν εἰς βαλανεῖον ἀπελθεῖν θέλων εἰς μυλῶνα ἀπῆλθεν;	And you who abolish the senses, do you yourselves do anything different? Which of you, wanting to go to the baths, has gone to the mill instead?
1.27.20	— τί οὖν; οὐ δεῖ κατὰ δύναμιν καὶ τούτων ἀντέχεσθαι, τοῦ τηρῆσαι τὴν συνήθειαν, τοῦ πεφράχθαι πρὸς τὰ κατ' αὐτῆς;	—Well then? Shouldn't we, as far as we can, hold on to these things too—preserving common experience and fortifying ourselves against the arguments against it?
1.27.21	— καὶ τίς ἀντιλέγει; ἀλλὰ τὸν δυνάμενον, τὸν σχολάζοντα· τὸν δὲ τρέμοντα καὶ ταρασσόμενον καὶ ῥηγνύμενον ἔσωθεν τὴν καρδίαν ἄλλῳ τινὶ δεῖ προσευκαιρεῖν.	—And who says otherwise? But that's for someone who can, who has the leisure. The one who is trembling and upset and whose heart is breaking inside should spend his time on something else.

CHAPTER 28: THAT WE SHOULD NOT BE ANGRY WITH PEOPLE, AND WHAT IS SMALL AND GREAT IN HUMAN LIFE

Everyone acts on what appears to him; the great losses are of self-respect and trust, not cities.

	GREEK	ENGLISH
1.28.1	τί ἐστιν αἴτιον τοῦ συγκατατίθεσθαί τινι; τὸ φαίνεσθαι ὅτι ὑπάρχει.	What is the cause of our assenting to something? That it appears to be so.
1.28.2	τῷ οὖν φαινομένῳ ὅτι οὐχ ὑπάρχει συγκατατίθεσθαι οὐχ οἷόν τε. διὰ τί; ὅτι ἡ φύσις αὕτη ἐστὶ τῆς διανοίας τοῖς μὲν ἀληθέσιν ἐπινεύειν, τοῖς δὲ ψευδέσι δυσαρεστεῖν, πρὸς δὲ τὰ ἄδηλα ἐπέχειν.	So it's impossible to assent to what appears not to be so. Why? Because this is the nature of the mind: to nod yes to what is true, to be dissatisfied with what is false, and to suspend judgment about what is unclear.
1.28.3	τίς τούτου πίστις; "πάθε, εἰ δύνασαι, νῦν ὅτι νύξ ἐστιν." οὐχ οἷόν τε. "ἀπόπαθε ὅτι ἡμέρα ἐστίν." οὐχ οἷόν τε. "πάθε ἢ ἀπόπαθε ἀπὸ τοῦ ἀρτίους εἶναι τοὺς ἀστέρας." οὐχ οἷόν τε.	What's the proof of this? "Be convinced, if you can, that it's night right now." Impossible. "Stop being convinced that it's day." Impossible. "Be convinced, or stop being convinced, that the number of stars is even." Impossible.
1.28.4	ὅταν οὖν τις συγκατατίθηται τῷ ψεύδει, ἴσθι ὅτι οὐκ ἤθελεν ψεύδει συγκαταθέσθαι· πᾶσα γὰρ ψυχὴ ἄκουσα στέρεται τῆς ἀληθείας, ὡς λέγει Πλάτων· ἀλλὰ ἔδοξεν αὐτῷ τὸ ψεῦδος ἀληθές.	So when someone assents to what is false, know that he didn't want to assent to what is false —"every soul is deprived of truth against its will," as Plato says—but the falsehood seemed true to him.[57]
1.28.5	ἄγε ἐπὶ δὲ τῶν πράξεων τί ἔχομεν τοιοῦτον οἷον ἐνθάδε τὸ ἀληθὲς ἢ τὸ ψεῦδος; τὸ καθῆκον καὶ παρὰ τὸ καθῆκον,	Come now, in actions what do we have corresponding to the true and the false here? Duty and

	GREEK	ENGLISH
	τὸ συμφέρον καὶ τὸ ἀσύμφορον, τὸ κατ᾽ ἐμὲ καὶ οὐ κατ᾽ ἐμὲ καὶ ὅσα τούτοις ὅμοια.	what is contrary to duty, the beneficial and the harmful, what suits me and what doesn't, and so on.
1.28.6	"οὐ δύναται οὖν τις δοκεῖν μέν, ὅτι συμφέρει αὐτῷ, μὴ αἱρεῖσθαι δ᾽ αὐτό;" οὐ δύναται.	"So can't someone think a thing is to his advantage and still not choose it?" He can't.
1.28.7	πῶς ἡ λέγουσα καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακά, / θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων; ὅτι αὐτὸ τοῦτο, τῷ θυμῷ χαρίσασθαι καὶ τιμωρήσασθαι τὸν ἄνδρα, συμφορώτερον ἡγεῖται τοῦ σῶσαι τὰ τέκνα.	What about the woman who says: "I understand what evil I'm about to do, / but my rage is stronger than my better counsels"? It's because she thinks this very thing—indulging her rage and taking revenge on her husband—more advantageous than saving her children.[58]
1.28.8	"ναί· ἀλλ᾽ ἐξηπάτηται." δεῖξον αὐτῇ ἐναργῶς ὅτι ἐξηπάτηται καὶ οὐ ποιήσει· μέχρι δ᾽ ἂν οὖ μὴ δεικνύῃς, τίνι ἔχει ἀκολουθῆσαι ἢ τῷ φαινομένῳ;	"Yes, but she's deceived." Show her clearly that she's deceived and she won't do it. But as long as you don't show her, what can she follow except what appears to her?
1.28.9	οὐδενί. τί οὖν χαλεπαίνεις αὐτῇ, ὅτι πεπλάνηται ἡ ταλαίπωρος περὶ τῶν μεγίστων καὶ ἔχις ἀντὶ ἀνθρώπου γέγονεν; οὐχὶ δ᾽, εἴπερ ἄρα, μᾶλλον ἐλεεῖς, ὡς τοὺς τυφλοὺς ἐλεοῦμεν, ὡς τοὺς χωλούς, οὕτως τοὺς τὰ κυριώτατα τετυφλωμένους καὶ ἀποκεχωλωμένους;	Nothing. So why are you angry with her, because the poor woman has gone astray about the most important things and been turned from a human being into a viper? Why not rather, if anything, pity her? As we pity the blind and the lame, why not pity those blinded and lamed in what matters most?
1.28.10	ὅστις οὖν τούτου μέμνηται καθαρῶς ὅτι ἀνθρώπῳ μέτρον πάσης πράξεως τὸ φαινόμενον (λοιπὸν ἢ καλῶς φαίνεται ἢ κακῶς· εἰ καλῶς, ἀνέγκλητός ἐστιν· εἰ κακῶς, αὐτὸς ἐζημίωται· οὐ δύναται γὰρ ἄλλος μὲν εἶναι ὁ πεπλανημένος, ἄλλος δ᾽ ὁ βλαπτόμενος), οὐδενὶ ὀργισθήσεται, οὐδενὶ χαλεπανεῖ, οὐδένα λοιδορήσει, οὐδένα μέμψεται, οὐ μισήσει, οὐ προσκόψει οὐδενί.	Whoever clearly remembers this—that for a human being the measure of every action is what appears to him (and it either appears rightly or wrongly: if rightly, he's blameless; if wrongly, he himself pays the penalty, since it's impossible for the one who goes astray to be one person and the one harmed another)—will be angry with no one, annoyed with no one, will abuse no one, blame no one, hate no one, take offense at no one.
1.28.11	ὥστε καὶ τὰ οὕτω μεγάλα καὶ δεινὰ ἔργα ταύτην ἔχει τὴν ἀρχήν, τὸ φαινόμενον; ταύτην οὐδ᾽ ἄλλην.	So even such great and terrible deeds have this origin, what appears? This and no other.
1.28.12	ἡ Ἰλιὰς οὐδέν ἐστιν ἢ φαντασία καὶ χρῆσις φαντασιῶν. ἐφάνη τῷ Ἀλεξάνδρῳ ἀπάγειν τοῦ Μενελάου τὴν γυναῖκα, ἐφάνη τῇ Ἑλένῃ ἀκολουθῆσαι αὐτῷ.	The *Iliad* is nothing but an impression and the use of impressions. It appeared right to Alexander to carry off Menelaus' wife; it appeared right to Helen to follow him.[59]
1.28.13	εἰ οὖν ἐφάνη τῷ Μενελάῳ παθεῖν ὅτι κέρδος ἐστὶ τοιαύτης γυναικὸς στερηθῆναι, τί ἂν ἐγένετο; ἀπολώλει ἡ Ἰλιὰς οὐ μόνον ἀλλὰ καὶ ἡ Ὀδύσσεια. —	Now if it had appeared to Menelaus that it was a gain to be rid of such a wife, what would have happened? We'd have lost not only the *Iliad* but the *Odyssey* too. —

57 Plato, *Sophist* 228c; Epictetus quotes the saying often.
58 Medea in Euripides' play, before she kills her children to punish her husband Jason.
59 Alexander is another name for Paris, the Trojan prince who carried off Helen.

	GREEK	ENGLISH
1.28.14	ἐκ τοιούτου οὖν μικροῦ πράγματος ἤρτηται τὰ τηλικαῦτα; — τίνα δὲ καὶ λέγεις τὰ τηλικαῦτα; πολέμους καὶ στάσεις καὶ ἀπωλείας πολλῶν ἀνθρώπων καὶ κατασκαφὰς πόλεων; καὶ τί μέγα ἔχει ταῦτα; — οὐδέν; —	So such great things hang on so small a matter? — And what do you call "such great things"? Wars and civil strife and the deaths of many men and the razing of cities? And what's so great about those? —Nothing? —
1.28.15	τί δ' ἔχει μέγα πολλοὺς βοῦς ἀποθανεῖν καὶ πολλὰ πρόβατα καὶ πολλὰς καλιὰς χελιδόνων ἢ πελαργῶν ἐμπρησθῆναι καὶ κατασκαφῆναι;	What's great about many cattle dying, and many sheep, and many nests of swallows or storks being burned and destroyed?
1.28.16	— ὅμοια οὖν ἐστι ταῦτα ἐκείνοις; — ὁμοιότατα. σώματα ἀπώλετο ἀνθρώπων· καὶ βοῶν καὶ προβάτων. οἰκημάτια ἐνεπρήσθη ἀνθρώπων· καὶ πελαργῶν νεοσσιαί.	—So these things are like those? —Very much alike. Human bodies perished—and so did those of cattle and sheep. Human dwellings were burned—and so were storks' nests.
1.28.17	τί μέγα ἢ δεινόν; ἢ δεῖξόν μοι τί διαφέρει οἰκία ἀνθρώπου καὶ νεοσσιὰ πελαργοῦ ὡς οἴκησις.	What's great or terrible about that? Or show me how a man's house differs from a stork's nest as a dwelling.
1.28.18	— ὅμοιον οὖν ἐστι πελαργὸς καὶ ἄνθρωπος; — τί λέγεις; κατὰ τὸ σῶμα ὁμοιότατον. [πλὴν ὅτι μὲν ἐκ δοκῶν καὶ κεραμίδων καὶ πλίνθων οἰκοδομεῖται τὰ οἰκίδια, ἡ δ' ἐκ ῥάβδων καὶ πηλοῦ.]	—So a stork and a human being are alike? —What are you saying? In body, very much alike. [Except that the houses are built of beams and tiles and bricks, and the nest of sticks and mud.]
1.28.19	οὐδενὶ οὖν διαφέρει ἄνθρωπος πελαργοῦ;— μὴ γένοιτο· ἀλλὰ τούτοις οὐ διαφέρει. — τίνι οὖν διαφέρει;	So a human being differs from a stork in nothing? —Heaven forbid! But he doesn't differ in these things. —In what, then, does he differ?
1.28.20	— ζήτει καὶ εὑρήσεις, ὅτι ἄλλῳ διαφέρει. ὅρα μὴ τῷ παρακολουθεῖν οἷς ποιεῖ, ὅρα μὴ τῷ κοινωνικῷ, μὴ τῷ πιστῷ, τῷ αἰδήμονι, τῷ ἀσφαλεῖ, τῷ συνετῷ.	—Look and you'll find that he differs in something else. See whether it isn't in understanding what he does, whether it isn't in his sociability, his trustworthiness, his self-respect, his steadfastness, his intelligence.
1.28.21	ποῦ οὖν τὸ μέγα ἐν ἀνθρώποις κακὸν καὶ ἀγαθόν; ὅπου ἡ διαφορά. ἂν σῴζηται τοῦτο καὶ περιτετειχισμένον μένῃ καὶ μὴ διαφθείρηται τὸ αἰδῆμον μηδὲ τὸ πιστὸν μηδὲ τὸ συνετόν, τότε σῴζεται καὶ αὐτός· ἂν δ' ἀπολλύηταί τι τούτων καὶ ἐκπολιορκῆται, τότε καὶ αὐτὸς ἀπόλλυται. καὶ τὰ μεγάλα πράγματα ἐν τούτῳ ἐστίν.	Where, then, are the great bad and the great good in human beings? Where the difference is. If this is preserved and stays well walled in, and his self-respect, trustworthiness and intelligence aren't destroyed, then the man himself is preserved; but if any of these is lost or taken by siege, then the man himself is lost too. That is where the great things are.
1.28.22	ἔπταισεν μεγάλα ὁ Ἀλέξανδρος, ὅτ' ἐπῆλθον φασιν οἱ Ἕλληνες καὶ ὅτε ἐπόρθουν τὴν Τροίαν καὶ ὅτε οἱ ἀδελφοὶ αὐτοῦ ἀπώλλυντο;	Did Alexander come to grief in a great way, as they say, when the Greeks attacked, and when they sacked Troy, and when his brothers were dying?
1.28.23	οὐδαμῶς· δι' ἀλλότριον γὰρ ἔργον πταίει οὐδείς· ἀλλὰ τότε πελαργῶν νεοσσιαὶ ἐπορθοῦντο. πταῖσμα δ' ἦν, ὅτε ἀπώλεσε τὸν αἰδήμονα, τὸν πιστόν, τὸν φιλόξενον, τὸν κόσμιον.	Not at all: no one comes to grief through what someone else does. What was being sacked then was storks' nests. His real downfall came when he lost the man of self-respect, the trustworthy man, the man who honored his host, the decent man.

	GREEK	ENGLISH
1.28.24	πότ’ ἔπταισεν ὁ Ἀχιλλεύς; ὅτε ἀπέθανεν ὁ Πάτροκλος; μὴ γένοιτο· ἀλλ’ ὅτε ὠργίζετο, ὅτε κορασίδιον ἔκλαεν, ὅτ’ ἐπελάθετο ὅτι πάρεστιν οὐκ ἐπὶ τὸ ἐρωμένας κτᾶσθαι, ἀλλ’ ἐπὶ τὸ πολεμεῖν.	When did Achilles come to grief? When Patroclus died? Heaven forbid! It was when he got angry, when he wept over a girl, when he forgot that he was there not to acquire mistresses but to make war.
1.28.25	ταῦτ’ ἐστὶ τὰ ἀνθρωπικὰ πταίσματα, τοῦτό ἐστιν ἡ πολιορκία, τοῦτό ἐστι κατασκαφή, ὅταν τὰ δόγματα τὰ ὀρθὰ καθαιρῆται, ὅταν ἐκεῖνα διαφθείρηται.	Those are human downfalls; that is the siege, that is the razing of the city: when right judgments are torn down, when those things are destroyed.
1.28.26	— ὅταν οὖν γυναῖκες ἄγωνται καὶ παιδία αἰχμαλωτίζηται καὶ ὅταν αὐτοὶ κατασφάζωνται, ταῦτα οὐκ ἔστι κακά;	—So when women are carried off and children taken captive, and the men themselves are slaughtered, aren’t these things bad?
1.28.27	— πόθεν τοῦτο προσδοξάζεις; κἀμὲ δίδαξον. — οὔ· ἀλλὰ πόθεν σὺ λέγεις ὅτι οὐκ ἔστι κακά;	—Where do you get this extra opinion from? Teach me too. —No: where do you get the idea that they aren’t bad?
1.28.28	— ἔλθωμεν ἐπὶ τοὺς κανόνας, φέρε τὰς προλήψεις.	—Let’s go to the standards; bring out the preconceptions.
	διὰ τοῦτο γὰρ οὐκ ἔστιν ἱκανῶς θαυμάσαι τὸ γινόμενον. ὅπου βάρη κρῖναι θέλομεν, οὐκ εἰκῇ κρίνομεν· ὅπου τὰ εὐθέα καὶ στρεβλά, οὐκ εἰκῇ·	This is why one can’t marvel enough at what goes on. When we want to judge weights, we don’t judge at random; when we judge what is straight and what is crooked, not at random either;
1.28.29	ἁπλῶς ὅπου διαφέρει ἡμῖν γνῶναι τὸ κατὰ τὸν τόπον ἀληθές, οὐδέποθ’ ἡμῶν οὐδεὶς οὐδὲν εἰκῇ ποιήσει.	in short, where it matters to us to know the truth in a given area, none of us will ever do anything at random.
1.28.30	ὅπου δὲ τὸ πρῶτον καὶ μόνον αἴτιόν ἐστι τοῦ κατορθοῦν ἢ ἁμαρτάνειν, τοῦ εὑροεῖν ἢ δυσροεῖν, τοῦ ἀτυχεῖν ἢ εὐτυχεῖν, ἐνθάδε μόνον εἰκαῖοι καὶ προπετεῖς. οὐδαμοῦ ὅμοιόν τι ζυγῷ, οὐδαμοῦ ὅμοιόν τι κανόνι, ἀλλά τι ἐφάνη καὶ εὐθὺς ποιῶ τὸ φανέν.	But where the first and only cause lies of acting rightly or going wrong, of life flowing smoothly or roughly, of misfortune or good fortune, there alone are we careless and rash. Nowhere anything like a scale, nowhere anything like a ruler: something appears, and at once I act on what appeared.
1.28.31	κρείσσων γάρ εἰμι τοῦ Ἀγαμέμνονος ἢ τοῦ Ἀχιλλέως, ἵν’ ἐκεῖνοι μὲν διὰ τὸ ἀκολουθῆσαι τοῖς φαινομένοις τοιαῦτα κακὰ ποιήσωσι καὶ πάθωσιν, ἐμοὶ δὲ μὴ ἀρκῇ τὸ φαινόμενον;	Am I better than Agamemnon or Achilles, so that, while they did and suffered such terrible things by following what appeared to them, what appears wouldn’t be enough to do the same to me?
1.28.32	καὶ ποία τραγῳδία ἄλλην ἀρχὴν ἔχει; Ἀτρεὺς Εὐριπίδου τί ἐστιν; τὸ φαινόμενον. Οἰδίπους Σοφοκλέους τί ἐστιν; τὸ φαινόμενον. Φοῖνιξ;	And what tragedy has any other origin? Euripides’ *Atreus*—what is it? What appeared. Sophocles’ *Oedipus*—what is it? What appeared. The *Phoenix*?
1.28.33	τὸ φαινόμενον. Ἱππόλυτος; τὸ φαινόμενον. τούτου οὖν μηδεμίαν ἐπιμέλειαν ποιεῖσθαι τίνος ὑμῖν δοκεῖ; τίνες δὲ λέγονται οἱ παντὶ τῷ φαινομένῳ ἀκολουθοῦντες; — μαινόμενοι. — ἡμεῖς οὖν ἄλλο τι ποιοῦμεν;	What appeared. The *Hippolytus*? What appeared. So what kind of person do you think takes no care of this? And what do we call those who follow every appearance? —Madmen. —And are we doing anything different?

CHAPTER 29: ON STEADINESS

The good lies in choice, so threats touch only the body; the educated person is God's witness.

	GREEK	ENGLISH
1.29.1	οὐσία τοῦ ἀγαθοῦ προαίρεσις ποιά, τοῦ κακοῦ προαίρεσις ποιά.	The essence of the good is a certain kind of choice; the essence of the bad, a certain kind of choice.
1.29.2	τί οὖν τὰ ἐκτός; ὕλαι τῇ προαιρέσει, περὶ ἃς ἀναστρεφομένη τεύξεται τοῦ ἰδίου ἀγαθοῦ ἢ κακοῦ. πῶς τοῦ ἀγαθοῦ τεύξεται;	What, then, are external things? Materials for choice, in dealing with which it will attain its own good or bad. How will it attain the good?
1.29.3	ἂν τὰς ὕλας μὴ θαυμάσῃ. τὰ γὰρ περὶ τῶν ὑλῶν δόγματα ὀρθὰ μὲν ὄντα ἀγαθὴν ποιεῖ τὴν προαίρεσιν, στρεβλὰ δὲ καὶ διεστραμμένα κακήν.	If it doesn't marvel at the materials. For judgments about the materials, if they are right, make choice good; if crooked and distorted, bad.
1.29.4	τοῦτον τὸν νόμον ὁ θεὸς τέθεικεν καὶ φησίν "εἰ τι ἀγαθὸν θέλεις, παρὰ σεαυτοῦ λάβε." σὺ λέγεις "οὔ· ἀλλὰ παρ' ἄλλου." μή, ἀλλὰ παρὰ σεαυτοῦ.	This is the law God has laid down, and he says, "If you want something good, get it from yourself." You say, "No, from someone else." No: from yourself.
1.29.5	λοιπὸν ὅταν ἀπειλῇ ὁ τύραννος καὶ μὴ καλῇ, λέγω "τίνι ἀπειλεῖ;" ἂν λέγῃ "δήσω σε," φημὶ ὅτι "ταῖς χερσὶν ἀπειλεῖ καὶ τοῖς ποσίν."	So when the tyrant threatens me instead of inviting me, I say, "Whom is he threatening?" If he says, "I'll put you in chains," I say, "He's threatening my hands and feet."
1.29.6	ἂν λέγῃ "τραχηλοκοπήσω σε," λέγω "τῷ τραχήλῳ ἀπειλεῖ." ἂν λέγῃ "εἰς φυλακήν σε βαλῶ," "ὅλῳ τῷ σαρκιδίῳ·" κἂν ἐξορισμὸν ἀπειλῇ, τὸ αὐτό.	If he says, "I'll cut your head off," I say, "He's threatening my neck." If he says, "I'll throw you in prison," "He's threatening my whole miserable flesh." And if he threatens exile, the same.
1.29.7	— σοὶ οὖν οὐδὲν ἀπειλεῖ; — εἰ πέπονθα ὅτι ταῦτα οὐδέν ἐστι πρὸς ἐμέ, οὐδέν· εἰ δὲ φοβοῦμαί τι τούτων, ἐμοὶ ἀπειλεῖ.	—So he isn't threatening you at all? —If I'm convinced that these things are nothing to me, not at all. But if I'm afraid of any of them, it's me he's threatening.
1.29.8	τίνα λοιπὸν δέδοικα; τὸν τίνων ὄντα κύριον; τῶν ἐπ' ἐμοί; οὐδὲ εἷς ἐστιν. τῶν οὐκ ἐπ' ἐμοί; καὶ τί μοι αὐτῶν μέλει;	So whom am I afraid of? The master of what? Of the things up to me? There's no such person. Of the things not up to me? And what do I care about them?
1.29.9	ὑμεῖς οὖν οἱ φιλόσοφοι διδάσκετε καταφρονεῖν τῶν βασιλέων; — μὴ γένοιτο. τίς ἡμῶν διδάσκει ἀντιποιεῖσθαι πρὸς αὐτούς, ὧν ἐκεῖνοι ἔχουσιν ἐξουσίαν;	So do you philosophers teach contempt for kings? —Heaven forbid! Which of us teaches anyone to dispute with them over the things they have power over?
1.29.10	τὸ σωμάτιον λάβε, τὴν κτῆσιν λάβε, τὴν φήμην λάβε, τοὺς περὶ ἐμὲ λάβε. ἄν τινας τούτων ἀναπείθω ἀντιποιεῖσθαι, τῷ ὄντι ἐγκαλείτω μοι.	Take my body, take my property, take my reputation, take the people around me. If I persuade any of them to dispute you for these, then you really can accuse me.
1.29.11	"ναί· ἀλλὰ καὶ τῶν δογμάτων ἄρχειν θέλω." καὶ τίς σοι ταύτην τὴν ἐξουσίαν δέδωκεν;	"Yes, but I want to rule your judgments too." And who gave you that power?

	GREEK	ENGLISH
1.29.12	ποῦ δύνασαι νικῆσαι δόγμα ἀλλότριον; “προσάγων,” φησίν, “αὐτῷ φόβον νικήσω.” ἀγνοεῖς ὅτι αὐτὸ αὑτὸ ἐνίκησεν, οὐχ ὑπ’ ἄλλου ἐνικήθη· προαίρεσιν δὲ οὐδὲν ἄλλο νικῆσαι δύναται, πλὴν αὐτὴ ἑαυτήν.	How can you conquer another person’s judgment? “By applying fear to it,” he says, “I’ll conquer it.” You don’t realize that it conquered itself; it wasn’t conquered by anything else. Nothing else can conquer choice, except choice itself.
1.29.13	διὰ τοῦτο καὶ ὁ τοῦ θεοῦ νόμος κράτιστός ἐστι καὶ δικαιότατος· τὸ κρεῖσσον ἀεὶ περιγινέσθω τοῦ χείρονος.	That’s why God’s law is the strongest and most just: let the better always prevail over the worse.
1.29.14	“κρείττονές εἰσιν οἱ δέκα τοῦ ἑνός.” πρὸς τί; πρὸς τὸ δῆσαι, πρὸς τὸ ἀποκτεῖναι, πρὸς τὸ ἀπαγαγεῖν ὅπου θέλουσιν, πρὸς τὸ ἀφελέσθαι τὰ ὄντα. νικῶσιν τοίνυν οἱ δέκα τὸν ἕνα ἐν τούτῳ, ἐν ᾧ κρείσσονές εἰσιν.	“Ten are stronger than one.” For what? For chaining, for killing, for dragging off wherever they like, for taking away what a man has. So the ten beat the one in the respect in which they are stronger.
1.29.15	ἐν τίνι οὖν χείρονές εἰσιν; ἂν ὁ μὲν ἔχῃ δόγματα ὀρθά, οἱ δὲ μή. τί οὖν; ἐν τούτῳ δύνανται νικῆσαι; πόθεν; εἰ δ’ ἱστάμεθα ἐπὶ ζυγοῦ, οὐκ ἔδει τὸν βαρύτερον καθελκύσαι;	In what, then, are they worse? If the one has right judgments and they don’t. Well then? Can they win in this? How could they? If we stand on a scale, mustn’t the heavier pull it down?
1.29.16	Σωκράτης οὖν ἵνα πάθῃ ταῦτα ὑπ’ Ἀθηναίων;—ἀνδράποδον, τί λέγεις τὸ Σωκράτης; ὡς ἔχει τὸ πρᾶγμα λέγε· ἵν’ οὖν τὸ Σωκράτους σωμάτιον ἀπαχθῇ καὶ συρῇ ὑπὸ τῶν ἰσχυροτέρων εἰς δεσμωτήριον καὶ κώνειόν τις δῷ τῷ σωματίῳ τῷ Σωκράτους κἀκεῖνο ἀποψυγῇ;	So Socrates had to suffer these things at the hands of the Athenians? —Slave, why do you say “Socrates”? Say it as the matter really is: so Socrates’ poor body had to be carried off and dragged to prison by those who were stronger, and someone had to give hemlock to Socrates’ poor body, and it had to grow cold?
1.29.17	ταῦτά σοι φαίνεται θαυμαστά, ταῦτα ἄδικα, ἐπὶ τούτοις ἐγκαλεῖς τῷ θεῷ; οὐδὲν οὖν εἶχε Σωκράτης ἀντὶ τούτων; ποῦ ἦν ἡ οὐσία αὐτῷ τοῦ ἀγαθοῦ;	Does that seem astonishing to you, unjust? Is that why you blame God? Did Socrates, then, have nothing in exchange for these things? Where did the essence of the good lie for him?
1.29.18	τίνι προσσχῶμεν; σοὶ ἢ αὐτῷ; καὶ τί λέγει ἐκεῖνος; “ἐμὲ δ’ Ἄνυτος καὶ Μέλητος ἀποκτεῖναι μὲν δύνανται, βλάψαι δ’ οὔ.” καὶ πάλιν “εἰ ταύτῃ τῷ θεῷ φίλον, ταύτῃ γινέσθω.”	Whom shall we listen to, you or him? And what does he say? “Anytus and Meletus can kill me, but they can’t harm me.” And again: “If this is what pleases God, so be it.”[60]
1.29.19	ἀλλὰ δεῖξον ὅτι χείρονα ἔχων δόγματα κρατεῖ τοῦ κρείττονος ἐν δόγμασιν. οὐ δείξεις· οὐδ’ ἐγγύς. νόμος γὰρ τῆς φύσεως. καὶ τοῦ θεοῦ οὗτος τὸ κρεῖσσον ἀεὶ περιγινέσθω τοῦ χείρονος. ἐν τίνι; ἐν ᾧ κρεῖσσόν ἐστιν.	But show me that someone with worse judgments gets the better of someone who is better in his judgments. You won’t show it; not even close. For this is the law of nature and of God: let the better always prevail over the worse. In what? In that in which it is better.
1.29.20	σῶμα σώματος ἰσχυρότερον, οἱ πλείονες τοῦ ἑνός, ὁ κλέπτης τοῦ μὴ κλέπτου.	One body is stronger than another, the many than the one, the thief than the one who isn’t a thief.
1.29.21	διὰ τοῦτο κἀγὼ τὸν λύχνον ἀπώλεσα, ὅτι ἐν τῷ ἀγρυπνεῖν μου κρείσσων ἦν ὁ κλέπτης. ἀλλ’ ἐκεῖνος	That’s why I lost my lamp too: in staying awake, the thief was better than I was. But he paid a steep

60 Anytus and Meletus were among Socrates’ accusers at his trial in 399 BC.

	GREEK	ENGLISH
	τοσούτου ὠνήσατο λύχνον· ἀντὶ λύχνου κλέπτης ἐγένετο, ἀντὶ λύχνου ἄπιστος, ἀντὶ λύχνου θηριώδης. τοῦτο ἔδοξεν αὐτῷ λυσιτελεῖν.	price for that lamp: for a lamp he became a thief, for a lamp untrustworthy, for a lamp a brute. That seemed profitable to him.
1.29.22	ἔστω· ἀλλ' εἴληπταί μού τις τοῦ ἱματίου καὶ ἕλκει μ' εἰς τὴν ἀγοράν, εἶτα ἐπικραυγάζουσιν ἄλλοι "φιλόσοφε, τί σε ὠφέληκε τὰ δόγματα; ἰδοὺ σύρῃ εἰς τὸ δεσμωτήριον, ἰδοὺ μέλλεις τραχηλοκοπεῖσθαι."	All right. But someone has grabbed me by the cloak and is dragging me into the marketplace, and then others shout, "Philosopher, what good have your judgments done you? Look, you're being dragged off to prison; look, you're about to have your head cut off."
1.29.23	καὶ ποίαν ἔπραξα ἂν εἰσαγωγήν, ἵν', ἂν ἰσχυρότερος ἐπιλάβηταί μου τοῦ ἱματίου, μὴ σύρωμαι; ἵνα, ἄν με δέκα περισπάσαντες εἰς τὸ δεσμωτήριον ἐμβάλωσιν, μὴ ἐμβληθῶ;	And what introductory course could I have taken so that, if someone stronger grabs my cloak, I won't be dragged? So that, if ten men pull me about and throw me into prison, I won't be thrown in?
1.29.24	ἄλλο οὖν οὐδὲν ἔμαθον; ἔμαθον, ἵνα· πᾶν τὸ γινόμενον ἴδω ὅτι, ἂν ἀπροαίρετον ᾖ, οὐδέν ἐστι πρὸς ἐμέ.	Have I learned nothing else, then? I've learned to see that whatever happens, if it's outside my choice, is nothing to me.
1.29.25	πρὸς τοῦτο οὖν οὐκ ὠφέλησαι; τί οὖν ἐν ἄλλῳ ζητεῖς τὴν ὠφέλειαν ἢ ἐν ᾧ ἔμαθες;	Hasn't that done you any good, then? So why look for the benefit anywhere but in what you learned?
1.29.26	καθήμενος λοιπὸν ἐν τῇ φυλακῇ λέγω "οὗτος ὁ ταῦτα κραυγάζων οὔτε τοῦ σημαινομένου ἀκούει οὔτε τῷ λεγομένῳ παρακολουθεῖ οὔτε ὅλως μεμέληκεν αὐτῷ εἰδέναι περὶ τῶν φιλοσόφων τί λέγουσιν ἢ τί ποιοῦσιν. ἄφες αὐτόν."	So, sitting in prison, I say, "This man shouting these things doesn't hear what the words mean or follow what's being said, and he has never cared at all to know what philosophers say or do. Let him be."
1.29.27	"ἀλλ' ἔξελθε πάλιν ἀπὸ τῆς φυλακῆς." εἰ μηκέτι χρείαν ἔχητέ μου ἐν τῇ φυλακῇ, ἐξέρχομαι· ἂν πάλιν σχῆτε, εἰσελεύσομαι.	"But come out of prison again." If you no longer need me in prison, I come out; if you need me again, I'll go back in.
1.29.28	μέχρι τίνος; μέχρις ἂν οὗ λόγος αἱρῇ συνεῖναί με τῷ σωματίῳ· ὅταν δὲ μὴ αἱρῇ, λάβετε αὐτὸ καὶ ὑγιαίνετε.	For how long? As long as reason chooses that I stay with my body. When it doesn't, take it, and good health to you.
1.29.29	μόνον μὴ ἀλογίστως, μόνον μὴ μαλακῶς, μὴ ἐκ τῆς τυχούσης προφάσεως. πάλιν γὰρ ὁ θεὸς οὐ βούλεται· χρείαν γὰρ ἔχει κόσμου τοιούτου, τῶν ἐπὶ γῆς ἀναστρεφομένων τοιούτων. ἐὰν δὲ σημήνῃ τὸ ἀνακλητικὸν ὡς τῷ Σωκράτει, πείθεσθαι δεῖ τῷ σημαίνοντι ὡς στρατηγῷ.	Only not irrationally, only not out of weakness, not on any passing pretext. For again, God doesn't want that: he needs such a world, and such beings living on the earth. But if he sounds the retreat, as he did for Socrates, we must obey the one who gives the signal, as we would a general.
1.29.30	τί οὖν; λέγειν δεῖ ταῦτα πρὸς τοὺς πολλούς; — ἵνα τί;	Well then? Should we say these things to the crowd? —What for?
1.29.31	οὐ γὰρ ἀρκεῖ τὸ αὐτὸν πείθεσθαι; τοῖς γὰρ παιδίοις, ὅταν προσελθόντα κροτῇ καὶ λέγῃ "σήμερον Σατορνάλια ἀγαθά," λέγομεν "οὐκ ἔστιν ἀγαθὰ ταῦτα;" οὐδαμῶς· ἀλλὰ καὶ αὐτοὶ ἐπικροτοῦμεν.	Isn't it enough to be persuaded oneself? When children come up to us clapping and say, "Today is the good Saturnalia," do we say, "These things aren't good"? Not at all: we clap along with them.
1.29.32		

	GREEK	ENGLISH
	καὶ σὺ τοίνυν, ὅταν μεταπεῖσαί τινα μὴ δύνῃ, γίγνωσκε ὅτι παιδίον ἐστὶ καὶ ἐπικρότει αὐτῷ· ἂν δὲ μὴ τοῦτο θέλῃς, σιώπα λοιπόν.	So you too, when you can't change someone's mind, recognize that he's a child and clap along with him; and if you don't want to do that, just keep quiet.
1.29.33	τούτων δεῖ μεμνῆσθαι καὶ κληθέντα εἴς τινα τοιαύτην περίστασιν εἰδέναι, ὅτι ἐλήλυθεν ὁ καιρὸς τοῦ ἀποδεῖξαι, εἰ πεπαιδεύμεθα.	We must remember these things, and when we're called into some such difficulty, know that the moment has come to show whether we've been educated.

THE CONTEST CALLS

A student leaving school should welcome hardship as his chance to show what he has learned.

	GREEK	ENGLISH
1.29.34	νέος γὰρ ἀπὸ σχολῆς ἀπιὼν εἰς περίστασιν ὅμοιός ἐστι τῷ μεμελετηκότι συλλογισμοὺς ἀναλύειν, κἄν τις εὔλυτον αὐτῷ προτείνῃ, λέγει "μᾶλλόν μοι πεπλεγμένον κομψῶς προτείνατε, ἵνα γυμνασθῶ." καὶ οἱ ἀθληταὶ τοῖς κούφοις νεανίσκοις δυσαρεστοῦσιν·	For a young man going from school into a difficulty is like someone who has practiced analyzing syllogisms: if someone puts an easy one to him, he says, "Give me one that's cleverly tangled instead, so I can get some exercise." And athletes, too, are unhappy with lightweight young sparring partners:
1.29.35	"οὐ βαστάζει με," φησίν. οὗτός ἐστιν εὐφυὴς νέος. οὔ· ἀλλὰ καλέσαντος τοῦ καιροῦ κλάειν δεῖ καὶ λέγειν "ἤθελον ἔτι μανθάνειν." τίνα; εἰ ταῦτα οὐκ ἔμαθες [οὐχ] ὥστ' ἔργῳ δεῖξαι, πρὸς τί αὐτὰ ἔμαθες;	"He can't lift me," he says. Now there's a young man with real talent. But not you: when the moment calls, apparently you have to weep and say, "I wanted to go on learning." Learning what? If you didn't learn these things [not] to show them in action, what did you learn them for?
1.29.36	ἐγώ τινα οἶμαι τῶν καθημένων ἐνταῦθα ὠδίνειν αὐτὸν ἐφ' ἑαυτοῦ καὶ λέγειν "ἐμοὶ νῦν περίστασιν μὴ ἔρχεσθαι τοιαύτην, ὁποία τούτῳ ἐλήλυθεν; ἐμὲ νῦν κατατριβῆναι καθήμενον ἐν γωνίᾳ δυνάμενον στεφανωθῆναι Ὀλύμπια; πότε τις ἐμοὶ καταγγελεῖ τοιοῦτον ἀγῶνα;" οὕτως ἔχειν ἔδει πάντας ὑμᾶς.	I'd expect one of you sitting here to be in agony inside himself and saying, "Why doesn't a crisis like the one that came to him come to me now? Am I to waste away sitting in a corner when I could be crowned at Olympia? When will someone announce a contest like that for me?" That's how you should all feel.
1.29.37	ἀλλ' ἐν μὲν τοῖς Καίσαρος μονομάχοις εἰσί τινες οἱ ἀγανακτοῦντες ὅτι οὐδεὶς αὐτοὺς προάγει οὐδὲ ζευγνύει καὶ εὔχονται τῷ θεῷ καὶ προσέρχονται τοῖς ἐπιτρόποις δεόμενοι μονομαχῆσαι, ἐξ ὑμῶν δ' οὐδεὶς φανήσεται τοιοῦτος;	Among Caesar's gladiators there are some who are indignant that nobody brings them out or matches them against anyone, and they pray to God and go to the managers begging to fight. And will none of you turn out to be like that?
1.29.38	ἤθελον πλεῦσαι ἐπ' αὐτὸ τοῦτο καὶ ἰδεῖν, τί μου ποιεῖ ὁ ἀθλητής, πῶς μελετᾷ τὴν ὑπόθεσιν.	I'd like to sail over for just this purpose and see what my athlete is doing, how he's working at his assigned theme.
1.29.39	"οὐ θέλω," φησίν, "τοιαύτην." ἐπὶ σοὶ γάρ ἐστι λαβεῖν ἣν θέλεις ὑπόθεσιν; δέδοταί σοι σῶμα τοιοῦτον, γονεῖς τοιοῦτοι, ἀδελφοὶ τοιοῦτοι, πατρὶς τοιαύτη, τάξις ἐν αὐτῇ τοιαύτη· εἶτά μοι λέγεις ἐλθὼν "ἄλλαξόν μοι τὴν	"I don't want this sort of theme," he says. What, is it up to you to take whatever theme you like? You've been given a body like this, parents like these, brothers like these, a country like this, a po-

	GREEK	ENGLISH
	ὑπόθεσιν.” εἶτα οὐκ ἔχεις ἀφορμὰς πρὸς τὸ χρήσασθαι τοῖς δοθεῖσιν;	sition in it like this; and then you come and tell me, “Change my theme.” Well then, don’t you have the resources to make use of what you’ve been given?
1.29.40	σόν ἐστι προτεῖναι, ἐμὸν μελετῆσαι καλῶς. οὔ· ἀλλὰ “μὴ τοιοῦτό μοι προβάλῃς τροπικόν, ἀλλὰ τοιοῦτον· μὴ τοιαύτην ἐπενέγκῃς τὴν ἐπιφοράν, ἀλλὰ τοιαύτην.”	“It’s yours to set the problem, mine to work at it well.” But no: “Don’t give me this kind of conditional premise, give me that kind; don’t draw this conclusion, draw that one.”
1.29.41	ἔσται χρόνος τάχα, ἐν ᾧ οἱ τραγῳδοὶ οἰήσονται ἑαυτοὺς εἶναι προσωπεῖα καὶ ἐμβάδας καὶ τὸ σύρμα. ἄνθρωπε, ταῦτα ὕλην ἔχεις καὶ ὑπόθεσιν.	Perhaps a time will come when tragic actors think they are their masks and boots and trailing robes. Man, these are your material and your theme.
1.29.42	φθέγξαι τι, ἵνα εἰδῶμεν πότερον τραγῳδὸς εἶ ἢ γελωτοποιός· κοινὰ γὰρ ἔχουσι τὰ ἄλλα ἀμφότεροι.	Say something, so we know whether you’re a tragic actor or a clown; everything else the two have in common.
1.29.43	διὰ τοῦτο ἂν ἀφέλῃ τις αὐτοῦ καὶ τὰς ἐμβάδας καὶ τὸ προσωπεῖον καὶ ἐν εἰδώλῳ αὐτὸν προαγάγῃ, ἀπώλετο ὁ τραγῳδὸς ἢ μένει; ἂν φωνὴν ἔχῃ, μένει.	That’s why, if someone takes away his boots and his mask and brings him on stage as a mere shade, is the tragic actor lost, or does he remain? If he has a voice, he remains.
1.29.44	καὶ ἐνθάδε. “λάβε ἡγεμονίαν.” λαμβάνω καὶ λαβὼν δεικνύω, πῶς ἄνθρωπος ἀναστρέφεται πεπαιδευμένος.	So too here. “Take a governorship.” I take it, and having taken it I show how an educated man conducts himself.
1.29.45	“θὲς τὴν πλατύσημον καὶ ἀναλαβὼν ῥάκη πρόσελθε ἐν προσώπῳ τοιούτῳ.” τί οὖν; οὐ δέδοταί μοι καλὴν φωνὴν εἰσενεγκεῖν;	“Take off the broad stripe, put on rags, and come forward in that role.” What of it? Haven’t I been given the chance to bring a fine voice to that too?
1.29.46	“πῶς οὖν ἀναβαίνεις νῦν;” ὡς μάρτυς ὑπὸ τοῦ θεοῦ κεκλημένος.	“How do you come on stage now, then?” As a witness summoned by God.
1.29.47	“ἔρχου σὺ καὶ μαρτύρησόν μοι· σὺ γὰρ ἄξιος εἶ προαχθῆναι μάρτυς. ὑπ’ ἐμοῦ. μή τι τῶν ἐκτὸς τῆς προαιρέσεως ἀγαθόν ἐστιν ἢ κακόν; μή τινα βλάπτω; μή τι ἐπ’ ἄλλῳ τὴν ὠφέλειαν ἐποίησα τὴν ἑκάστου ἢ ἐπ’ αὐτῷ;”	“Come, you, and bear witness for me; for you are worthy to be brought forward as a witness by me. Is anything outside choice good or bad? Do I harm anyone? Have I made each person’s benefit depend on someone else, and not on himself?”
1.29.48	τίνα μαρτυρίαν δίδως τῷ θεῷ; “ἐν δεινοῖς εἰμι, κύριε, καὶ δυστυχῶ, οὐδείς μου ἐπιστρέφεται, οὐδείς μοι δίδωσιν οὐδέν, πάντες ψέγουσιν, κακολογοῦσιν.”	What testimony do you give God? “I’m in a terrible state, Lord, and unlucky; nobody cares about me, nobody gives me anything, everyone blames me and speaks ill of me.”
1.29.49	ταῦτα μέλλεις μαρτυρεῖν καὶ καταισχύνειν τὴν κλῆσιν ἣν κέκληκεν, ὅτι σε ἐτίμησεν ταύτην τὴν τιμὴν καὶ ἄξιον ἡγήσατο προσαγαγεῖν εἰς μαρτυρίαν τηλικαύτην;	Is this the testimony you’re going to give, disgracing the summons he issued—because he honored you with this honor and thought you worthy to be brought forward as so important a witness?
1.29.50	ἀλλ’ ἀπεφήνατο ὁ ἔχων τὴν ἐξουσίαν “κρίνω σε ἀσεβῆ καὶ ἀνόσιον εἶναι.” τί σοι γέγονεν; “ἐκρίθην ἀσεβὴς καὶ ἀνόσιος εἶναι.”	But the one with authority has declared, “I judge you to be impious and unholy.” What has

	GREEK	ENGLISH
		happened to you? “I’ve been judged impious and unholy.”
1.29.51	ἄλλο οὐδέν; “οὐδέν.” εἰ δὲ περὶ συνημμένου τινὸς ἐπικεκρίκει καὶ ἐδεδώκει ἀπόφασιν “τὸ εἰ ἡμέρα ἐστίν, φῶς ἐστιν κρίνω ψεῦδος εἶναι,” τί ἐγεγόνει τῷ συνημμένῳ; τίς ἐνθάδε κρίνεται, τίς κατακέκριται; τὸ συνημμένον ἢ ὁ ἐξαπατηθεὶς περὶ αὐτοῦ;	Nothing else? “Nothing.” Now if he had passed judgment on some conditional proposition and declared, “I judge the proposition ‘If it is day, it is light’ to be false,” what would have happened to the conditional? Who is being judged here, who has been condemned? The conditional, or the man who was deceived about it?
1.29.52	οὗτος οὖν τίς ποτε ὁ ἔχων ἐξουσίαν τοῦ ἀποφήνασθαί τι περὶ σοῦ; οἶδεν τί ἐστι τὸ εὐσεβὲς ἢ τὸ ἀσεβές; μεμελέτηκεν αὐτό; μεμάθηκεν; ποῦ; παρὰ τίνι;	So who on earth is this man with the authority to declare anything about you? Does he know what is pious or impious? Has he studied it? Learned it? Where? From whom?
1.29.53	εἶτα μουσικὸς μὲν οὐκ ἐπιστρέφεται αὐτοῦ ἀποφαινομένου περὶ τῆς νήτης ὅτι ἐστὶν ὑπάτη οὐδὲ γεωμετρικός, ἂν ἐπικρίνῃ τὰς ἀπὸ κέντρου πρὸς τὸν κύκλον προσπιπτούσας μὴ εἶναι ἴσας·	And then a musician pays him no attention when he declares that the highest string is the lowest, nor does a geometer, if he rules that the lines drawn from the center to the circumference aren’t equal;
1.29.54	ὁ δὲ ταῖς ἀληθείαις πεπαιδευμένος ἀνθρώπου ἀπαιδεύτου ἐπιστραφήσεται ἐπικρίνοντός τι περὶ ὁσίου καὶ ἀνοσίου καὶ ἀδίκου καὶ δικαίου; ὦ πολλῆς ἀδικίας τῶν πεπαιδευμένων. ταῦτα οὖν ἔμαθες ἐνταῦθα;	and will the truly educated man pay any attention to an uneducated person ruling on what is holy and unholy, unjust and just? What an injustice on the part of the educated that would be! Is this, then, what you learned here?
1.29.55	οὐ θέλεις τὰ μὲν λογάρια τὰ περὶ τούτων ἄλλοις ἀφεῖναι, ἀταλαιπώροις ἀνθρωπαρίοις, ἵν’ ἐν γωνίᾳ καθεζόμενοι μισθάρια λαμβάνωσιν ἢ γογγύζωσιν, ὅτι οὐδεὶς αὐτοῖς παρέχει οὐδέν, σὺ δὲ χρῆσθαι παρελθὼν οἷς ἔμαθες;	Won’t you leave the little arguments about these things to others, to lazy little men, so they can sit in a corner collecting their little fees, or grumbling that nobody gives them anything—while you step forward and put to use what you’ve learned?
1.29.56	οὐ γὰρ λογάριά ἐστι τὰ λείποντα νῦν, ἀλλὰ γέμει τὰ βιβλία τῶν Στωικῶν λογαρίων. τί οὖν τὸ λεῖπόν ἐστιν; ὁ χρησόμενος, ὁ ἔργῳ μαρτυρήσων τοῖς λόγοις.	It isn’t little arguments that are lacking now; the books of the Stoics are crammed with them. What is lacking, then? The one who will use them, who will bear witness to the arguments by what he does.
1.29.57	τοῦτό μοι τὸ πρόσωπον ἀνάλαβε, ἵνα μηκέτι παλαιοῖς ἐν τῇ σχολῇ παραδείγμασι χρώμεθα, ἀλλὰ ἔχωμέν τι καὶ καθ’ ἡμᾶς παράδειγμα.	Take up this role for me, so that we no longer use ancient examples in the school but have an example from our own time too.
1.29.58	ταῦτα οὖν τίνος ἐστὶ θεωρεῖν; τοῦ σχολάζοντος. ἔστι γὰρ φιλοθέωρόν τι ζῷον ὁ ἄνθρωπος.	Whose business is it, then, to be a spectator of these things? The one who has leisure. For the human being is an animal that loves to watch.
1.29.59	ἀλλ’ αἰσχρόν ἐστι θεωρεῖν ταῦτα οὕτως ὡς οἱ δραπέται· ἀλλ’ ἀπερισπάστως καθῆσθαι καὶ ἀκούειν νῦν μὲν τραγῳδοῦ νῦν δὲ κιθαρῳδοῦ, οὐχ ὡς ἐκεῖνοι ποιοῦσιν. ἅμα μὲν ἐπέστη καὶ ἐπῄνεσεν τὸν τραγῳδόν, ἅμα δὲ	But it’s shameful to watch these things the way runaway slaves do. One should sit undistracted and listen now to a tragic actor, now to a lyre-player—not the way they do. One of them stops

	GREEK	ENGLISH
	περιεβλέψατο· εἶτα ἄν τις φθέγξηται κύριον, εὐθὺς σεσόβηνται, ταράσσονται.	and applauds the actor, and at the same moment glances around; then if anyone says the word "master," they're instantly in a flurry and upset.
1.29.60	αἰσχρόν ἐστιν οὕτως καὶ τοὺς φιλοσόφους θεωρεῖν τὰ ἔργα τῆς φύσεως. τί γάρ ἐστι κύριος; ἄνθρωπος ἀνθρώπου κύριος οὐκ ἔστιν, ἀλλὰ θάνατος καὶ ζωὴ καὶ ἡδονὴ καὶ πόνος.	It's shameful for philosophers, too, to watch the works of nature like that. For what is a master? A human being isn't master of a human being; death and life, pleasure and pain are the masters.
1.29.61	ἐπεὶ χωρὶς τούτων ἄγαγέ μοι τὸν Καίσαρα καὶ ὄψει πῶς εὐσταθῶ. ὅταν δὲ μετὰ τούτων ἔλθῃ βροντῶν καὶ ἀστράπτων, ἐγὼ δὲ ταῦτα φοβῶμαι, τί ἄλλο ἢ ἐπέγνωκα τὸν κύριον ὡς ὁ δραπέτης;	Because, without these, bring me Caesar and you'll see how steady I am. But when he comes with them, thundering and lightning, and I'm afraid of them, what else have I done but recognize my master, like the runaway?
1.29.62	μέχρι δ' ἂν οὗ τινα ἀνοχὴν ἀπὸ τούτων ἔχω, ὡς δραπέτης ἐφίσταται θεάτρῳ οὕτως κἀγώ· λούομαι, πίνω, ᾄδω, πάντα δὲ μετὰ φόβου καὶ ταλαιπωρίας.	And as long as I get some respite from these things, I'm like a runaway watching a play: I bathe, I drink, I sing—but all of it in fear and misery.
1.29.63	ἐὰν δ' ἐμαυτὸν ἀπολύσω τῶν δεσποτῶν, τοῦτ' ἔστιν ἐκείνων, δι' ἃ οἱ δεσπόται εἰσὶ φοβεροί, ποῖον ἔτι πρᾶγμα ἔχω, ποῖον ἔτι κύριον;	But if I free myself from my masters—that is, from the things that make masters fearsome—what trouble do I have any more, what master?
1.29.64	τί οὖν; κηρύσσειν δεῖ ταῦτα πρὸς πάντας; — οὔ, ἀλλὰ τοῖς ἰδιώταις συμπεριφέρεσθαι καὶ λέγειν "οὗτος ὃ αὐτῷ ἀγαθὸν οἴεται τοῦτο κἀμοὶ συμβουλεύει· συγγιγνώσκω αὐτῷ."	What then? Should we proclaim this to everyone? —No; we should make allowances for laymen and say, "This man is recommending to me what he thinks is good for himself. I forgive him."
1.29.65	καὶ γὰρ Σωκράτης συνεγίγνωσκεν τῷ ἐπὶ τῆς φυλακῆς κλάοντι, ὅτι ἔμελλεν πίνειν τὸ φάρμακον, καὶ λέγει "ὡς γενναίως ἡμᾶς ἀποδεδάκρυκεν."	Socrates, too, forgave the jailer who wept because he was about to drink the poison, and said, "How nobly he's wept for us!"
1.29.66	μή τι οὖν ἐκείνῳ λέγει ὅτι "διὰ τοῦτο τὰς γυναῖκας ἀπελύσαμεν;" ἀλλὰ τοῖς γνωρίμοις, τοῖς δυναμένοις αὐτὰ ἀκοῦσαι· ἐκείνῳ δὲ συμπεριφέρεται ὡς παιδίῳ.	Does he say to him, then, "That's why we sent the women away"? No, he says that to his friends, to those able to hear it; the jailer he humors like a child.

CHAPTER 30: WHAT TO HAVE READY IN DIFFICULT CIRCUMSTANCES

Before the powerful, remember that another sees from above, and that everything outside choice is indifferent.

	GREEK	ENGLISH
1.30.1	ὅταν εἰσίῃς πρός τινα τῶν ὑπερεχόντων, μέμνησο ὅτι καὶ ἄλλος ἄνωθεν βλέπει τὰ γιγνόμενα καὶ ὅτι ἐκείνῳ σε δεῖ μᾶλλον ἀρέσκειν ἢ τούτῳ.	Whenever you go in to see one of the powerful, remember that there is another who sees from above what is happening, and that you must please him rather than this man.
1.30.2	ἐκεῖνος οὖν σου πυνθάνεται "φυγὴν καὶ φυλακὴν καὶ δεσμὰ καὶ θάνατον καὶ ἀδοξίαν τί ἔλεγες ἐν τῇ σχολῇ;" "ἐγὼ ἀδιάφορα."	So he asks you: "Exile, prison, chains, death, disgrace—what did you call them in the school?" "Indifferents."
1.30.3		

	GREEK	ENGLISH
	“νῦν οὖν τίνα αὐτὰ λέγεις; μή τι ἐκεῖνα ἠλλάγη;” “οὔ.” “σὺ οὖν ἠλλάγης;” “οὔ.” “λέγε οὖν τίνα ἐστὶν ἀδιάφορα.” “τὰ ἀπροαίρετα.” “λέγε καὶ τὰ ἐξῆς.”	“And what do you call them now? Have they changed at all?” “No.” “Have you changed, then?” “No.” “Tell me, then, what things are indifferent.” “Things outside our choice.” “Tell me what follows, too.”
1.30.4	“ἀπροαίρετα οὐδὲν πρὸς ἐμέ.” “λέγε καὶ τὰ ἀγαθὰ τίνα ὑμῖν ἐδόκει;” “προαίρεσις οἵα δεῖ καὶ χρῆσις φαντασιῶν.” “τέλος δὲ τί;” “τὸ σοὶ ἀκολουθεῖν.”	“Things outside our choice are nothing to me.” “Tell me also what you people held to be goods.” “Choice of the right kind, and the use of impressions.” “And the goal?” “To follow you.”
1.30.5	“ταῦτα καὶ νῦν λέγεις;” “ταὐτὰ καὶ νῦν λέγω.” ἄπιθι λοιπὸν ἔσω θαρρῶν καὶ μεμνημένος τούτων καὶ ὄψει τί ἐστι νέος μεμελετηκὼς ἃ δεῖ ἐν ἀνθρώποις ἀμελετήτοις.	“Do you still say this now?” “I say the same now.” Then go in with confidence, remembering these things, and you’ll see what a young man who has trained in what he should is like among people who haven’t.
1.30.6	ἐγὼ μὲν νὴ τοὺς θεοὺς φαντάζομαι ὅτι πείσῃ τὸ τοιοῦτον “τί οὕτως μεγάλα καὶ πολλὰ παρασκευαζόμεθα πρὸς τὸ μηδέν;”	For my part, by the gods, I imagine you’ll feel something like this: “Why were we making such huge, elaborate preparations for nothing?”
1.30.7	“τοῦτο ἦν ἡ ἐξουσία; τοῦτο τὰ πρόθυρα, οἱ κοιτωνῖται, οἱ ἐπὶ τῆς μαχαίρας; τούτων ἕνεκα τοὺς πολλοὺς λόγους ἤκουον; ταῦτα οὐδὲν ἦν, ἐγὼ δ’ ὡς μεγάλα παρεσκευαζόμην.”	“Is this what power was? Is this what the anterooms, the chamberlains, the sword-bearers amounted to? Was it for this I listened to all those lectures? This was nothing, and I was preparing as if for something great.”

Book II

Confidence and caution; tranquillity; finding our duties in our roles; the beginning of philosophy; fighting impressions; friendship.

CHAPTER 1: THAT CONFIDENCE DOES NOT CONFLICT WITH CAUTION

Be confident about things outside our choice and cautious about things within it; death is a bogeyman.

	GREEK	ENGLISH
2.1.1	παράδοξον μὲν τυχὸν φαίνεταί τισιν τὸ ἀξιούμενον ὑπὸ τῶν φιλοσόφων, ὅμως δὲ σκεψώμεθα κατὰ δύναμιν, εἰ ἀληθές ἐστι τὸ δεῖν ἅμα μὲν εὐλαβῶς ἅμα δὲ θαρρούντως πάντα ποιεῖν.	What the philosophers maintain may perhaps seem paradoxical to some; still, let's examine as best we can whether it's true that we should do everything at once cautiously and confidently.
2.1.2	ἐναντίον γάρ πως δοκεῖ τῷ θαρραλέῳ τὸ εὐλαβές, τὰ δ' ἐναντία οὐδαμῶς συνυπάρχει.	For caution seems somehow to be the opposite of confidence, and opposites can't possibly coexist.
2.1.3	τὸ δὲ φαινόμενον πολλοῖς ἐν τῷ τόπῳ παράδοξον δοκεῖ μοι τοιούτου τινὸς ἔχεσθαι· εἰ μὲν γὰρ πρὸς ταὐτὰ ἠξιοῦμεν χρῆσθαι τῇ τ' εὐλαβείᾳ καὶ τῷ θάρσει, δικαίως ἂν ἡμᾶς ἠτιῶντο ὡς τὰ ἀσύνακτα συνάγοντας.	But what many find paradoxical on this topic depends, I think, on something like this: if we claimed that caution and confidence should be applied to the same things, people would be right to accuse us of combining what can't be combined.
2.1.4	νῦν δὲ τί δεινὸν ἔχει τὸ λεγόμενον; εἰ γὰρ ὑγιῆ ταῦτ' ἐστι τὰ πολλάκις μὲν εἰρημένα, πολλάκις δ' ἀποδεδειγμένα, ὅτι ἡ οὐσία τοῦ ἀγαθοῦ ἔστιν ἐν χρήσει φαντασιῶν καὶ τοῦ κακοῦ ὡσαύτως, τὰ δ' ἀπροαίρετα οὔτε τὴν τοῦ κακοῦ δέχεται φύσιν οὔτε τὴν τοῦ ἀγαθοῦ,	As it is, what's so strange about the claim? For if the things we've often said and often demonstrated are sound—that the essence of the good lies in the use of impressions, and likewise that of the bad, while things outside our choice admit the nature neither of the bad nor of the good—
2.1.5	τί παράδοξον ἀξιοῦσιν οἱ φιλόσοφοι, εἰ λέγουσιν "ὅπου μὲν τὰ ἀπροαίρετα, ἐκεῖ τὸ θάρσος ἔστω σοι, ὅπου δὲ τὰ προαιρετικά, ἐκεῖ ἡ εὐλάβεια;"	what paradox are the philosophers maintaining when they say, "Where things outside choice are concerned, have confidence; where things within choice are concerned, have caution"?
2.1.6	εἰ γὰρ ἐν κακῇ προαιρέσει τὸ κακόν, πρὸς μόνα ταῦτα χρῆσθαι ἄξιον εὐλαβείᾳ· εἰ δὲ τὰ ἀπροαίρετα καὶ μὴ ἐφ' ἡμῖν οὐδὲν πρὸς ἡμᾶς, πρὸς ταῦτα τῷ θάρσει χρηστέον.	For if the bad lies in a bad choice, it's right to use caution toward these things alone; and if things outside our choice and not up to us are nothing to us, we should use confidence toward them.
2.1.7	καὶ οὕτως ἅμα μὲν εὐλαβεῖς ἅμα δὲ θαρραλέοι ἐσόμεθα καὶ νὴ Δία διὰ τὴν εὐλάβειαν θαρραλέοι. διὰ γὰρ τὸ εὐλαβεῖσθαι τὰ ὄντως κακὰ συμβήσεται θαρρεῖν ἡμῖν πρὸς τὰ μὴ οὕτως ἔχοντα.	And so we'll be cautious and confident at the same time—yes, by Zeus, confident because of our caution. For by being cautious about what is really bad, we'll end up confident about what isn't.
2.1.8	λοιπὸν ἡμεῖς τὸ τῶν ἐλάφων πάσχομεν· ὅτε φοβοῦνται καὶ φεύγουσιν αἱ ἔλαφοι τὰ πτερά, ποῦ τρέπονται καὶ πρὸς τίνα ἀναχωροῦσιν ὡς ἀσφαλῆ; πρὸς τὰ δίκτυα· καὶ	As it is, we go through what deer go through: when the does take fright and flee the feathers, where do they turn, where do they retreat to as a safe place?

	GREEK	ENGLISH
	οὕτως ἀπόλλυνται ἐναλλάξασαι τὰ φοβερὰ καὶ τὰ θαρραλέα.	To the nets. And so they perish, having got what's frightening and what's safe the wrong way round.[1]
2.1.9	οὕτως καὶ ἡμεῖς ποῦ χρώμεθα τῷ φόβῳ; πρὸς τὰ ἀπροαίρετα. ἐν τίσιν πάλιν θαρροῦντες ἀναστρεφόμεθα ὡς οὐδενὸς ὄντος δεινοῦ; ἐν τοῖς προαιρετικοῖς.	We're the same. Where do we use fear? On things outside our choice. And where, on the other hand, do we carry on confidently, as if there were nothing to fear? In things within our choice.
2.1.10	ἐξαπατηθῆναι ἢ προπεσεῖν ἢ ἀναίσχυντόν τι ποιῆσαι ἢ μετ' ἐπιθυμίας αἰσχρᾶς ὀρεχθῆναί τινος οὐδὲν διαφέρει ἡμῖν, ἂν μόνον ἐν τοῖς ἀπροαιρέτοις εὐστοχῶμεν. ὅπου δὲ θάνατος ἢ φυγὴ ἢ πόνος ἢ ἀδοξία, ἐκεῖ τὸ ἀναχωρητικόν, ἐκεῖ τὸ σεσοβημένον.	Being deceived, acting rashly, doing something shameless, desiring something with shameful lust —none of it matters to us, so long as we hit the mark in things outside our choice. But where there's death or exile or pain or disgrace, there we're ready to retreat, there we're in a flurry.
2.1.11	τοιγαροῦν ὥσπερ εἰκὸς τοὺς περὶ τὰ μέγιστα διαμαρτάνοντας τὸ μὲν φύσει θαρραλέον θρασὺ κατασκευάζομεν, ἀπονενοημένον, ἰταμόν, ἀναίσχυντον, τὸ δ' εὐλαβὲς φύσει καὶ αἰδῆμον δειλὸν καὶ ταπεινόν, φόβων καὶ ταραχῶν μεστόν.	And so, as you'd expect of people who go wrong about the most important things, we turn what is naturally confident into rashness, recklessness, brazenness, shamelessness, and what is naturally cautious and self-respecting into cowardice and abjectness, full of fears and disturbances.
2.1.12	ἂν γάρ τις ἐκεῖ μεταθῇ τὸ εὐλαβές, ὅπου προαίρεσις καὶ ἔργα προαιρέσεως, εὐθὺς ἅμα τῷ θέλειν εὐλαβεῖσθαι καὶ ἐπ' αὐτῷ κειμένην ἕξει τὴν ἔκκλισιν· ἂν δ' ὅπου τὰ μὴ ἐφ' ἡμῖν ἐστι καὶ ἀπροαίρετα, πρὸς τὰ ἐπ' ἄλλοις ὄντα τὴν ἔκκλισιν ἔχων ἀναγκαίως φοβήσεται, ἀκαταστατήσει, ταραχθήσεται.	For if someone moves his caution to where choice and the acts of choice are, then the moment he wants to be cautious he'll also have his aversion in his own power. But if he puts it where things not up to us and outside our choice are, directing his aversion at what is in others' power, he will necessarily be afraid, be unsettled, be disturbed.
2.1.13	οὐ γὰρ θάνατος ἢ πόνος φοβερόν, ἀλλὰ τὸ φοβεῖσθαι πόνον ἢ θάνατον. διὰ τοῦτο ἐπαινοῦμεν τὸν εἰπόντα ὅτι οὐ κατθανεῖν γὰρ δεινόν, ἀλλ' αἰσχρῶς θανεῖν.	For it isn't death or pain that is frightening, but the fear of pain or death. That's why we praise the one who said, "Death is not the terrible thing, but dying shamefully."
2.1.14	ἔδει οὖν πρὸς μὲν τὸν θάνατον τὸ θάρσος ἐστράφθαι, πρὸς δὲ τὸν φόβον τοῦ θανάτου τὴν εὐλάβειαν· νῦν δὲ τὸ ἐναντίον πρὸς μὲν τὸν θάνατον τὴν φυγήν, πρὸς δὲ τὸ περὶ αὐτοῦ δόγμα τὴν ἀνεπιστρεψίαν καὶ τὸ ἀφειδὲς καὶ τὸ ἀδιαφορητικόν.	So our confidence ought to be turned toward death, and our caution toward the fear of death. As it is, we do the opposite: toward death, flight; toward our judgment about it, heedlessness, carelessness, indifference.
2.1.15	ταῦτα δ' ὁ Σωκράτης καλῶς ποιῶν μορμολύκεια ἐκάλει. ὡς γὰρ τοῖς παιδίοις τὰ προσωπεῖα φαίνεται δεινὰ καὶ φοβερὰ δι' ἀπειρίαν, τοιοῦτόν τι καὶ ἡμεῖς πάσχομεν πρὸς τὰ πράγματα δι' οὐδὲν ἄλλο ἢ ὥσπερ καὶ τὰ παιδία πρὸς τὰς μορμολυκείας.	Socrates was right to call these things bogeymen. For just as masks seem terrible and frightening to children through inexperience, we react in much the same way to events, and for no other reason than children do to bogeymen.
2.1.16	τί γάρ ἐστι παιδίον; ἄγνοια. τί ἐστι παιδίον; ἀμαθία. ἐπεὶ ὅπου οἶδεν, κἀκεῖνα οὐδὲν ἡμῶν ἔλαττον ἔχει.	For what is a child? Ignorance. What is a child? Lack of learning. Since where a child does know, it's no worse off than we are.

1 Hunters strung cords hung with feathers to scare deer toward the nets.

	GREEK	ENGLISH
2.1.17	θάνατος τί ἐστιν; μορμολύκειον. στρέψας αὐτὸ κατάμαθε· ἰδοῦ, πῶς οὐ δάκνει. τὸ σωμάτιον δεῖ χωρισθῆναι τοῦ πνευματίου, ὡς πρότερον ἐκεχώριστο, ἢ νῦν ἢ ὕστερον. τί οὖν ἀγανακτεῖς, εἰ νῦν; εἰ γὰρ μὴ νῦν, ὕστερον.	What is death? A bogeyman. Turn it around and take a good look: see, it doesn't bite. The poor body has to be separated from the little breath, as it was separated before, either now or later. So why are you upset if it's now? If not now, then later.
2.1.18	διὰ τί; ἵνα ἡ περίοδος ἀνύηται τοῦ κόσμου· χρείαν γὰρ ἔχει τῶν μὲν ἐνισταμένων, τῶν δὲ μελλόντων, τῶν δ' ἠνυσμένων.	Why? So that the cycle of the universe may be completed; for it needs things present, things to come, and things already accomplished.
2.1.19	πόνος τί ἐστιν; μορμολύκειον. στρέψον αὐτὸ καὶ κατάμαθε. ταχέως κινεῖται τὸ σαρκίδιον, εἶτα πάλιν λείως. ἄν σοι μὴ λυσιτελῇ, ἡ θύρα ἤνοικται· ἂν λυσιτελῇ, φέρε.	What is pain? A bogeyman. Turn it around and take a good look. The poor flesh is moved roughly, then smoothly again. If it doesn't profit you, the door is open; if it does, bear it.
2.1.20	πρὸς πάντα γὰρ ἠνοῖχθαι δεῖ τὴν θύραν· καὶ πρᾶγμα οὐκ ἔχομεν.	For in every situation the door must be open; and then we have no trouble.
2.1.21	τίς οὖν τούτων τῶν δογμάτων καρπός; ὅνπερ δεῖ κάλλιστόν τ' εἶναι καὶ πρεπωδέστατον τοῖς τῷ ὄντι παιδευομένοις, ἀταραξία ἀφοβία ἐλευθερία.	What, then, is the fruit of these judgments? The one that ought to be finest and most fitting for those who are truly being educated: tranquility, fearlessness, freedom.
2.1.22	οὐ γὰρ τοῖς πολλοῖς περὶ τούτων πιστευτέον, οἳ λέγουσιν μόνοις ἐξεῖναι παιδεύεσθαι τοῖς ἐλευθέροις, ἀλλὰ τοῖς φιλοσόφοις μᾶλλον, οἳ λέγουσι μόνους τοὺς παιδευθέντας ἐλευθέρους εἶναι.	For on these matters we shouldn't trust the many, who say that only the free may be educated, but rather the philosophers, who say that only the educated are free.
2.1.23	— πῶς τοῦτο; — οὕτως· νῦν ἄλλο τί ἐστιν ἐλευθερία ἢ τὸ ἐξεῖναι ὡς βουλόμεθα διεξάγειν; "οὐδέν." λέγετε δή μοι, ὦ ἄνθρωποι, βούλεσθε ζῆν ἁμαρτάνοντες; "οὐ βουλόμεθα." οὐδεὶς τοίνυν ἁμαρτάνων ἐλεύθερός ἐστιν.	—How's that? —Like this: is freedom anything other than being able to live as we wish? "Nothing else." Tell me, then, people: do you wish to live going wrong? "We don't." Then no one who goes wrong is free.
2.1.24	βούλεσθε ζῆν φοβούμενοι, βούλεσθε λυπούμενοι, βούλεσθε ταρασσόμενοι; "οὐδαμῶς." οὐδεὶς ἄρα οὔτε φοβούμενος οὔτε λυπούμενος οὔτε ταρασσόμενος ἐλεύθερός ἐστιν, ὅστις δ' ἀπήλλακται λυπῶν καὶ φόβων καὶ ταραχῶν, οὗτος τῇ αὐτῇ ὁδῷ καὶ τοῦ δουλεύειν ἀπήλλακται.	Do you wish to live in fear, in grief, in disturbance? "Not at all." So no one who is afraid, or grieving, or disturbed is free; but whoever is rid of griefs and fears and disturbances is, by the same road, rid of slavery too.
2.1.25	πῶς οὖν ἔτι ὑμῖν πιστεύσομεν, ὦ φίλτατοι νομοθέται; οὐκ ἐπιτρέπομεν παιδεύεσθαι, εἰ μὴ τοῖς ἐλευθέροις; οἱ φιλόσοφοι γὰρ λέγουσιν ὅτι οὐκ ἐπιτρέπομεν ἐλευθέροις εἶναι εἰ μὴ τοῖς πεπαιδευμένοις, τοῦτό ἐστιν ὁ θεὸς οὐκ ἐπιτρέπει.	So how can we trust you any longer, dearest lawgivers? "We allow no one to be educated except the free"? For the philosophers say, "We allow no one to be free except the educated" —that is, God doesn't allow it.
2.1.26	— ὅταν οὖν στρέψῃ τις ἐπὶ στρατηγοῦ τὸν αὐτοῦ δοῦλον, οὐδὲν ἐποίησεν; — ἐποίησεν. — τί; — ἔστρεψεν τὸν αὐτοῦ δοῦλον ἐπὶ στρατηγοῦ. — ἄλλο οὐδέν; — ναί· καὶ εἰκοστὴν αὐτοῦ δοῦναι ὀφείλει.	—So when someone turns his own slave around before the praetor, has he done nothing? —He's done something. —What? —He's turned his own slave around before the praetor. —Nothing else? —

	GREEK	ENGLISH
		Yes: he also has to pay the five percent tax on him.[2]
2.1.27	— τί οὖν; ὁ ταῦτα παθὼν οὐ γέγονεν ἐλεύθερος; — οὐ μᾶλλον ἢ ἀτάραχος.	—What then? Hasn't the one this was done to become free? —No more than he's become free of disturbance.
2.1.28	ἐπεὶ σὺ ὁ ἄλλους στρέφειν δυνάμενος οὐδένα ἔχεις κύριον; οὐκ ἀργύριον, οὐ κοράσιον, οὐ παιδάριον, οὐ τὸν τύραννον, οὐ φίλον τινὰ τοῦ τυράννου; τί οὖν τρέμεις ἐπί τινα τοιαύτην ἀπιὼν περίστασιν;	Because you, who can turn others around—have you no master? Not money, not a girl, not a boy, not the tyrant, not some friend of the tyrant? Then why do you tremble when you go off to some situation like that?
2.1.29	διὰ τοῦτο λέγω πολλάκις· "ταῦτα μελετᾶτε καὶ ταῦτα πρόχειρα ἔχετε, πρὸς τίνα δεῖ τεθαρρηκέναι καὶ πρὸς τίνα εὐλαβῶς διακεῖσθαι, ὅτι πρὸς τὰ ἀπροαίρετα θαρρεῖν, εὐλαβεῖσθαι τὰ προαιρετικά."	That's why I often say, "Practice these things and keep them ready to hand: toward what you should be confident and toward what cautious—confident toward things outside our choice, cautious about things within it."
2.1.30	— ἀλλ' οὐκ ἀνέγνων σοι οὐδ' ἔγνως τί ποιῶ.	—But haven't I read you my work? Don't you know what I can do?
2.1.31	— ἐν τίνι; ἐν λεξειδίοις. ἔχε σου τὰ λεξείδια· δεῖξον, πῶς ἔχεις πρὸς ὄρεξιν καὶ ἔκκλισιν, εἰ μὴ ἀποτυγχάνεις ὧν θέλεις, εἰ μὴ περιπίπτεις οἷς οὐ θέλεις. ἐκεῖνα δὲ τὰ περιόδια, ἂν νοῦν ἔχῃς, ἄρας πού ποτε ἀπαλείψεις.	—Do in what? In fancy little phrases. Keep your little phrases! Show me how you stand with regard to desire and aversion—whether you fail to get what you want, whether you fall into what you don't want. As for those little periods of yours, if you've any sense, you'll take them off somewhere and blot them out.
2.1.32	— τί οὖν; Σωκράτης οὐκ ἔγραφεν; — καὶ τίς τοσαῦτα; ἀλλὰ πῶς; ἐπεὶ μὴ ἐδύνατο ἔχειν ἀεὶ τὸν ἐλέγχοντα αὐτοῦ τὰ δόγματα ἢ ἐλεγχθησόμενον ἐν τῷ μέρει, αὐτὸς ἑαυτὸν ἤλεγχεν καὶ ἐξήταζεν καὶ ἀεὶ μίαν γέ τινα πρόληψιν ἐγύμναζεν χρηστικῶς.	—What? Didn't Socrates write? —Who wrote as much? But how? Since he couldn't always have someone to test his judgments or to be tested by him in turn, he tested and examined himself, and was always working through some one preconception in a practical way.
2.1.33	ταῦτα γράφει φιλόσοφος· λεξείδια δὲ καὶ ἡ ὁδός, ἣν λέγω, ἄλλοις ἀφίησι, τοῖς ἀναισθήτοις ἢ τοῖς μακαρίοις, τοῖς σχολὴν ἄγουσιν ὑπὸ ἀταραξίας ἢ τοῖς μηδὲν τῶν ἑξῆς ὑπολογιζομένοις διὰ μωρίαν.	That's what a philosopher writes. Fancy phrases, and the method I'm talking about, he leaves to others—to the insensible or the blessed, to those at leisure because of their tranquility, or to those who in their folly take no account of what follows.
2.1.34	καὶ νῦν καιροῦ καλοῦντος ἐκεῖνα δείξεις ἀπελθὼν καὶ ἀναγνώσῃ καὶ ἐμπερπερεύσῃ; "ἰδοῦ, πῶς διαλόγους συντίθημι."	And now, when the moment calls, will you go off and show those things, and read them out, and show off? "Look how I compose dialogues!"
2.1.35	μή, ἄνθρωπε, ἀλλ' ἐκεῖνα μᾶλλον "ἰδοῦ, πῶς ὀρεγόμενος οὐκ ἀποτυγχάνω. ἰδοῦ, πῶς ἐκκλίνων οὐ περιπίπτω. φέρε	Don't, man; say this instead: "Look how I don't fail to get what I desire. Look how I don't fall into what I avoid. Bring on death and you'll see; bring on

2 In Roman manumission the master turned the slave around before a magistrate, and a tax of one twentieth of the slave's value was due.

	GREEK	ENGLISH
	θάνατον καὶ γνώσῃ· φέρε πόνους, φέρε δεσμωτήριον, φέρε ἀδοξίαν, φέρε καταδίκην.”	pains, bring on prison, bring on disgrace, bring on condemnation.”
2.1.36	αὕτη ἐπίδειξις νέου ἐκ σχολῆς ἐληλυθότος. τἆλλα δ’ ἄλλοις ἄφες, μηδὲ φωνήν τις ἀκούσῃ σου περὶ αὐτῶν ποτε μηδ’, ἂν ἐπαινέσῃ τις ἐπ’ αὐτοῖς, ἀνέχου, δόξον δὲ μηδεὶς εἶναι καὶ εἰδέναι μηδέν.	That’s the display of a young man who has come from school. Leave the rest to others; let nobody ever hear a word from you about them, and if anyone praises you for them, don’t put up with it; seem to be nobody and to know nothing.
2.1.37	μόνον τοῦτο εἰδὼς φαίνου, πῶς μήτ’ ἀποτύχῃς ποτὲ μήτε περιπέσῃς.	Let it be clear you know only this: how never to fail to get what you desire and never to fall into what you avoid.
2.1.38	ἄλλοι μελετάτωσαν δίκας, ἄλλοι προβλήματα, ἄλλοι συλλογισμούς· σὺ ἀποθνῄσκειν, σὺ δεδέσθαι, σὺ στρεβλοῦσθαι, σὺ ἐξορίζεσθαι.	Let others practice lawsuits, others problems, others syllogisms; you practice dying, being chained, being tortured, being exiled.
2.1.39	πάντα ταῦτα θαρρούντως, πεποιθότως τῷ κεκληκότι σε ἐπ’ αὐτά, τῷ ἄξιον τῆς χώρας ταύτης κεκρικότι, ἐν ᾗ καταταχθεὶς ἐπιδείξεις, τίνα δύναται λογικὸν ἡγεμονικὸν πρὸς τὰς ἀπροαιρέτους δυνάμεις ἀντιταξάμενον.	Do all this with confidence, trusting in the one who called you to it, who judged you worthy of this post; stationed in it, you’ll show what a rational ruling center can do when it’s drawn up against the forces outside our choice.
2.1.40	καὶ οὕτως τὸ παράδοξον ἐκεῖνο οὐκέτι οὔτ’ ἀδύνατον φανεῖται οὔτε παράδοξον, ὅτι ἅμα μὲν εὐλαβεῖσθαι δεῖ ἅμα δὲ θαρρεῖν, πρὸς μὲν τὰ ἀπροαίρετα θαρρεῖν, ἐν δὲ τοῖς προαιρετικοῖς εὐλαβεῖσθαι.	And so that paradox will no longer seem either impossible or paradoxical: that one must be cautious and confident at the same time—confident toward things outside our choice, cautious in things within it.

CHAPTER 2: ON TRANQUILLITY

Going to court, decide whether you are guarding your choice or your body, and do not waver between them.

	GREEK	ENGLISH
2.2.1	ὅρα σὺ ὁ ἀπιὼν ἐπὶ τὴν δίκην, τί θέλεις τηρῆσαι καὶ ποῦ θέλεις ἀνύσαι.	You who are off to court, see what you want to preserve and where you want to succeed.
2.2.2	εἰ γὰρ προαίρεσιν θέλεις τηρῆσαι κατὰ φύσιν ἔχουσαν, πᾶσά σοι ἀσφάλεια, πᾶσά σοι εὐμάρεια, πρᾶγμα οὐκ ἔχεις.	For if you want to keep your choice in accordance with nature, you have complete security, complete ease; you have no trouble.
2.2.3	τὰ γὰρ ἐπὶ σοὶ αὐτεξούσια καὶ φύσει ἐλεύθερα θέλων τηρῆσαι καὶ τούτοις ἀρκούμενος τίνος ἔτι ἐπιστρέφῃ; τίς γὰρ αὐτῶν κύριος, τίς αὐτὰ δύναται ἀφελέσθαι;	For if you want to preserve what is up to you, which is self-governing and free by nature, and are content with that, what else do you care about? Who is master of these things, who can take them away?
2.2.4	εἰ θέλεις αἰδήμων εἶναι καὶ πιστός, τίς οὐκ ἐάσει σε; εἰ θέλεις μὴ κωλύεσθαι μηδ’ ἀναγκάζεσθαι, τίς σε ἀναγκάσει ὀρέγεσθαι ὧν οὐ δοκεῖ σοι, τίς ἐκκλίνειν ἃ μὴ φαίνεταί σοι;	If you want to be self-respecting and trustworthy, who won’t let you? If you want not to be hindered or compelled, who will compel you to desire what you don’t think you should, who to avoid what doesn’t seem so to you?
2.2.5		

	GREEK	ENGLISH
	ἀλλὰ τί; πράξει μέν σοί τινα ἃ δοκεῖ φοβερὰ εἶναι· ἵνα δὲ καὶ ἐκκλίνων αὐτὰ πάθῃς, πῶς δύναται ποιῆσαι;	But what? He'll do things to you that seem frightening; but how can he make you suffer them while you're trying to avoid them?
2.2.6	ὅταν οὖν ἐπὶ σοὶ ᾖ τὸ ὀρέγεσθαι καὶ ἐκκλίνειν, τίνος ἔτι ἐπιστρέφῃ;	So when desire and aversion are up to you, what else do you care about?
2.2.7	τοῦτό σοι προοίμιον, τοῦτο διήγησις, τοῦτο πίστις, τοῦτο νίκη, τοῦτο ἐπίλογος, τοῦτο εὐδοκίμησις.	This is your introduction, this your narrative, this your proof, this your victory, this your peroration, this your acclaim.
2.2.8	διὰ τοῦτο ὁ Σωκράτης πρὸς τὸν ὑπομιμνήσκοντα, ἵνα παρασκευάζηται πρὸς τὴν δίκην, ἔφη "οὐ δοκῶ οὖν σοι ἅπαντι τῷ βίῳ πρὸς τοῦτο παρασκευάζεσθαι;"	That's why Socrates said to the man reminding him to prepare for his trial, "Don't you think I've been preparing for it my whole life?"
2.2.9	— "ποίαν παρασκευήν;" — "τετήρηκα," φησίν, "τὸ ἐπ' ἐμοί." — "πῶς οὖν;" — "οὐδὲν οὐδέποτ' ἄδικον οὔτ' ἰδίᾳ οὔτε δημοσίᾳ ἔπραξα."	—"What sort of preparation?" —"I've guarded what is up to me," he says. —"How so?" —"I have never done anything wrong, in private or in public."
2.2.10	εἰ δὲ θέλεις καὶ τὰ ἐκτὸς τηρῆσαι, τὸ σωμάτιον καὶ τὸ οὐσίδιον καὶ τὸ ἀξιωμάτιον, λέγω σοι· ἤδη αὐτόθεν παρασκευάζου τὴν δυνατὴν παρασκευὴν πᾶσαν καὶ λοιπὸν σκέπτου καὶ τὴν φύσιν τοῦ δικαστοῦ καὶ τὸν ἀντίδικον.	But if you want to preserve outward things too—your poor body, your bit of property, your little standing—I tell you: start right now making every preparation possible, and then consider both the character of the judge and your opponent.
2.2.11	εἰ γονάτων ἅψασθαι δεῖ, γονάτων ἅψαι· εἰ κλαῦσαι, κλαῦσον· εἰ οἰμῶξαι, οἴμωξον.	If you have to clasp knees, clasp knees; if weep, weep; if wail, wail.
2.2.12	ὅταν γὰρ ὑποθῇς τὰ σὰ τοῖς ἐκτός, δούλευε τὸ λοιπὸν καὶ μὴ ἀντισπῶ καὶ ποτὲ μὲν θέλε δουλεύειν, ποτὲ δὲ μὴ θέλε,	For once you've made what is yours subordinate to outward things, be a slave from then on, and don't pull against it, wanting to be a slave one moment and not wanting to the next,
2.2.13	ἀλλ' ἁπλῶς καὶ ἐξ ὅλης τῆς διανοίας ἢ ταῦτα ἢ ἐκεῖνα· ἢ ἐλεύθερος ἢ δοῦλος, ἢ πεπαιδευμένος ἢ ἀπαίδευτος, ἢ γενναῖος ἀλεκτρυὼν ἢ ἀγεννής, ἢ ὑπόμενε τυπτόμενος, μέχρις ἂν ἀποθάνῃς, ἢ ἀπαγόρευσον εὐθύς. μή σοι γένοιτο πληγὰς πολλὰς λαβεῖν καὶ ὕστερον ἀπαγορεῦσαι.	but simply and with your whole mind be one thing or the other: free or slave, educated or uneducated, a thoroughbred gamecock or a craven one. Either hold out under the blows until you die, or give up at once. Don't let it be your lot to take a great many blows and give up afterward.
2.2.14	εἰ δ' αἰσχρὰ ταῦτα, αὐτόθεν ἤδη δίελε "ποῦ φύσις κακῶν καὶ ἀγαθῶν; οὗ καὶ ἀλήθεια. ὅπου ἀλήθεια καὶ οὗ φύσις, ἐκεῖ τὸ εὐλαβές· ὅπου ἡ ἀλήθεια, ἐκεῖ τὸ θαρραλέον, ὅπου ἡ φύσις."	If that's shameful, draw the distinction right now: "Where is the nature of bad and good? Where truth is. Where truth and nature are, there caution belongs; where truth is, there confidence belongs, where nature is."
2.2.15	ἐπεί τοι δοκεῖς, ὅτι τὰ ἐκτὸς τηρῆσαι θέλων Σωκράτης παρελθὼν ἂν ἔλεγε "ἐμὲ δ' Ἄνυτος καὶ Μέλητος ἀποκτεῖναι μὲν δύνανται, βλάψαι δ' οὔ;"	Because do you think that if Socrates had wanted to preserve outward things, he'd have come forward and said, "Anytus and Meletus can kill me, but they can't harm me"?
2.2.16	οὕτω μωρὸς ἦν, ἵνα μὴ ἴδῃ ὅτι αὕτη ἡ ὁδὸς ἐνταῦθα οὐ φέρει, ἀλλ' ἄλλῃ; τί οὖν ἐστιν, ὅτι οὐκ ἔχει λόγον καὶ προσερεθίζει;	Was he such a fool as not to see that this road doesn't lead there, but somewhere else? Why is it,

	GREEK	ENGLISH
		then, that he takes no account of them and even provokes them?
2.2.17	ὡς ὁ ἐμὸς Ἡράκλειτος περὶ ἀγριδίου πραγμάτιον ἔχων ἐν Ῥόδῳ καὶ ἀποδείξας τοῖς δικασταῖς ὅτι δίκαια λέγει ἐλθὼν ἐπὶ τὸν ἐπίλογον ἔφη ὅτι "ἀλλ' οὔτε δεήσομαι ὑμῶν οὔτ' ἐπιστρέφομαι, τί μέλλετε κρίνειν· ὑμεῖς τε μᾶλλον οἱ κρινόμενοί ἐστε ἢ ἐγώ."	Like my friend Heraclitus: he had a little lawsuit about a bit of land in Rhodes, and after proving to the judges that he was in the right, he came to his peroration and said, "But I won't beg you, nor do I care what judgment you'll give; it's you rather than I who are on trial."[3]
2.2.18	καὶ οὕτως κατέστρεψε τὸ πραγμάτιον. τίς χρεία; μόνον μὴ δέου, μὴ προστίθει δ' ὅτι "καὶ οὐ δέομαι." εἰ μή τι καιρός ἐστιν ἐπίτηδες ἐρεθίσαι τοὺς δικαστὰς ὡς Σωκράτει.	And so he wrecked his little case. What need was there? Just don't beg; don't add, "And I'm not begging." Unless it's the right moment to provoke the judges on purpose, as it was for Socrates.
2.2.19	καὶ σὺ εἰ τοιοῦτον ἐπίλογον παρασκευάζῃ, τί ἀναβαίνεις, τί ὑπακούεις;	And you, if you're preparing a peroration like that, why go up to speak at all, why answer the summons?
2.2.20	εἰ γὰρ σταυρωθῆναι θέλεις, ἔκδεξαι καὶ ἥξει ὁ σταυρός· εἰ δ' ὑπακοῦσαι λόγος αἱρεῖ καὶ πεῖσαι τό γε παρ' αὐτόν, τὰ ἑξῆς τούτῳ ποιητέον τηροῦντι μέντοι τὰ ἴδια.	For if you want to be crucified, wait, and the cross will come. But if reason decides that you should answer the summons and do your part to persuade, you must do what follows from that—while still keeping what is your own.
2.2.21	ταύτῃ καὶ γελοῖόν ἐστι τὸ λέγειν "ὑπόθου μοι." τί σοι ὑποθῶμαι; ἀλλὰ "ποίησόν μου τὴν διάνοιαν ὅ τι ἂν ἀποβαίνῃ πρὸς τοῦτο ἁρμόσασθαι."	That's why it's ridiculous, too, to say, "Give me some advice." What advice should I give you? Say rather, "Make my mind able to adapt to whatever happens."
2.2.22	ἐπεὶ ἐκεῖνό γε ὅμοιόν ἐστιν οἷον εἰ ἀγράμματος λέγοι "εἰπέ μοι τί γράψω, ὅταν μοι προβληθῇ τι ὄνομα."	Because the other is like an illiterate man saying, "Tell me what to write when I'm set some name."
2.2.23	ἂν γὰρ εἴπω ὅτι Δίων, εἶτα παρελθὼν ἐκεῖνος αὐτῷ προβάλῃ μὴ τὸ Δίωνος ὄνομα, ἀλλὰ τὸ Θέωνος, τί γένηται;	For if I say "Dion," and then the teacher comes along and sets him not Dion's name but Theon's, what will happen?
2.2.24	τί γράψῃ; ἀλλ' εἰ μὲν μεμελέτηκας γράφειν, ἔχεις καὶ παρασκευάσασθαι πρὸς πάντα τὰ ὑπαγορευόμενα· εἰ δὲ μή, τί σοι ἐγὼ νῦν ὑποθῶμαι; ἂν γὰρ ἄλλο τι ὑπαγορεύῃ τὰ πράγματα, τί ἐρεῖς ἢ τί πράξεις;	What will he write? But if you've practiced writing, you're prepared for whatever is dictated; if not, what advice can I give you now? For if circumstances dictate something else, what will you say or do?
2.2.25	τούτου οὖν τοῦ καθολικοῦ μέμνησο καὶ ὑποθήκης οὐκ ἀπορήσεις. ἐὰν δὲ πρὸς τὰ ἔξω χάσκῃς, ἀνάγκη σε ἄνω καὶ κάτω κυλίεσθαι πρὸς τὸ βούλημα τοῦ κυρίου.	So remember this general principle and you won't be at a loss for advice. But if you gape after outward things, you'll inevitably be tossed up and down at your master's will.
2.2.26	τίς δ' ἐστὶ κύριος; ὁ τῶν ὑπὸ σοῦ τινος σπουδαζομένων ἢ ἐκκλινομένων ἔχων ἐξουσίαν.	And who is master? Whoever has power over any of the things you're eager for or trying to avoid.

3 Not the early philosopher, but an acquaintance of Epictetus otherwise unknown.

CHAPTER 3: TO THOSE WHO RECOMMEND PEOPLE TO PHILOSOPHERS

As Diogenes said, a good man needs no letter of recommendation to someone able to judge.

	GREEK	ENGLISH
2.3.1	καλῶς ὁ Διογένης πρὸς τὸν ἀξιοῦντα γράμματα παρ' αὐτοῦ λαβεῖν συστατικὰ "ὅτι μὲν ἄνθρωπος," φησίν, "εἶ, καὶ ἰδὼν γνώσεται· εἰ δ' ἀγαθὸς ἢ κακός, εἰ μὲν ἔμπειρός ἐστι διαγνῶναι τοὺς ἀγαθοὺς καὶ κακούς, γνώσεται, εἰ δ' ἄπειρος, οὐδ' ἂν μυριάκις γράψω αὐτῷ."	Diogenes put it well to the man who asked him for a letter of recommendation: "That you're a man," he said, "he'll know as soon as he sees you. Whether you're good or bad he'll know if he has the skill to tell the good from the bad; and if he hasn't, he won't know even if I write to him ten thousand times."
2.3.2	ὅμοιον γὰρ ὥσπερ εἰ δραχμὴ συσταθῆναί τινι ἠξίου, ἵνα δοκιμασθῇ. εἰ ἀργυρογνωμονικός ἐστιν, σὺ σαυτὴν συστήσεις.	It's as if a drachma asked to be recommended to someone so as to be tested. If he's an assayer of silver, you'll recommend yourself.
2.3.3	ἔδει οὖν τοιοῦτόν τι ἔχειν ἡμᾶς καὶ ἐν τῷ βίῳ οἷον ἐπ' ἀργυρίου, ἵν' εἰπεῖν δύνωμαι καθάπερ ὁ ἀργυρογνώμων λέγει "φέρε ἣν θέλεις δραχμὴν καὶ διαγνώσομαι."	So in life, too, we ought to have something like what we have for silver, so that I can say, as the assayer says, "Bring me any drachma you like and I'll tell you what it is."
2.3.4	ἀλλ' ἐπὶ συλλογισμῶν "φέρε ὃν θέλεις καὶ διακρινῶ σοι τὸν ἀναλυτικόν τε καὶ μή." διὰ τί; οἶδα γὰρ ἀναλύειν συλλογισμούς· ἔχω τὴν δύναμιν, ἣν ἔχειν δεῖ τὸν ἐπιγνωστικὸν τῶν περὶ συλλογισμοὺς κατορθούντων.	And with syllogisms I can say, "Bring me any one you like and I'll distinguish for you the one that can be analyzed from the one that can't." Why? Because I know how to analyze syllogisms; I have the ability that someone able to recognize correct reasoning about syllogisms must have.
2.3.5	ἐπὶ δὲ τοῦ βίου τί ποιῶ; νῦν μὲν λέγω ἀγαθόν, νῦν δὲ κακόν. τί τὸ αἴτιον; τὸ ἐναντίον ἢ ἐπὶ τῶν συλλογισμῶν, ἀμαθία καὶ ἀπειρία.	But in life, what do I do? Now I call a thing good, now bad. What's the cause? The opposite of what it is with syllogisms: ignorance and inexperience.

CHAPTER 4: TO A MAN ONCE CAUGHT IN ADULTERY

The adulterer destroys trustworthiness, neighborliness and friendship, and cannot hide behind talk of women held in common.

	GREEK	ENGLISH
2.4.1	λέγοντος αὐτοῦ ὅτι Ὁ ἄνθρωπος πρὸς πίστιν γέγονεν καὶ τοῦτο ὁ ἀνατρέπων ἀνατρέπει τὸ ἴδιον τοῦ ἀνθρώπου ἐπεισῆλθέν τις τῶν δοκούντων φιλολόγων, ὃς κατείληπτό ποτε μοιχὸς ἐν τῇ πόλει.	As he was saying that man is born for trustworthiness, and that whoever overturns it overturns what is distinctive of man, in came one of those reputed to be men of letters, who had once been caught in adultery in the city.
2.4.2	ὁ δ' Ἀλλ' ἄν, φησίν, ἀφέντες τοῦτο τὸ πιστόν, πρὸς ὃ πεφύκαμεν, ἐπιβουλεύωμεν τῇ γυναικὶ τοῦ γείτονος, τί ποιοῦμεν; τί γὰρ ἄλλο ἢ ἀπόλλυμεν καὶ ἀναιροῦμεν; τίνα; τὸν πιστόν, τὸν αἰδήμονα, τὸν ὅσιον.	And he said: But if we set aside this trustworthiness we're born for and make designs on our neighbor's wife, what are we doing? What else but destroying and doing away with something? With what? With the trustworthy man, the self-respecting man, the man of piety.
2.4.3		

	GREEK	ENGLISH
	ταῦτα μόνα; γειτνίασιν δ' οὐκ ἀναιροῦμεν, φιλίαν δ' οὔ, πόλιν δ' οὔ; εἰς τίνα δὲ χώραν αὑτοὺς κατατάσσομεν; ὡς τίνι σοι χρῶμαι, ἄνθρωπε; ὡς γείτονι, ὡς φίλῳ; ποίῳ τινί; ὡς πολίτῃ; τί σοι πιστεύσω;	Only these? Aren't we doing away with neighborliness, and friendship, and the city? What place are we assigning ourselves? What am I to treat you as, man? As a neighbor, as a friend? What sort? As a citizen? What shall I trust you with?
2.4.4	εἶτα σκεύαριον μὲν εἰ ἦς οὕτως σαπρόν, ὥστε σοι πρὸς μηδὲν δύνασθαι χρῆσθαι, ἔξω ἂν ἐπὶ τὰς κοπρίας ἐρρίπτου καὶ οὐδ' ἐκεῖθεν ἄν τίς σε ἀνῃρεῖτο·	Now if you were a pot so rotten that it couldn't be used for anything, you'd be thrown out on the dunghill, and nobody would pick you up even from there;
2.4.5	εἰ δ' ἄνθρωπος ὢν οὐδεμίαν χώραν δύνασαι ἀποπληρῶσαι ἀνθρωπικήν, τί σε ποιήσομεν; ἔστω γάρ, φίλου οὐ δύνασαι τόπον ἔχειν· δούλου δύνασαι; καὶ τίς σοι πιστεύσει; οὐ θέλεις οὖν ῥιφῆναί που καὶ αὐτὸς ἐπὶ κοπρίαν ὡς σκεῦος ἄχρηστον, ὡς κόπριον;	but if, being a man, you can't fill any human place, what shall we do with you? Granted you can't hold the place of a friend—can you hold that of a slave? And who will trust you? So won't you consent to be thrown out on some dunghill yourself, like a useless pot, like dung?
2.4.6	εἶτα ἐρεῖς "οὐδείς μου ἐπιστρέφεται, ἀνθρώπου φιλολόγου;" κακὸς γὰρ εἶ καὶ ἄχρηστος. οἷον εἰ οἱ σφῆκες ἠγανάκτουν, ὅτι οὐδεὶς αὐτῶν ἐπιστρέφεται, ἀλλὰ φεύγουσι πάντες κἄν τις δύνηται, πλήξας κατέβαλεν.	Then you'll say, "Nobody pays any attention to me, a man of letters!" That's because you're bad and useless. It's as if wasps complained that nobody pays attention to them, but everyone runs away from them, and anyone who can swats them and knocks them down.
2.4.7	σὺ κέντρον ἔχεις τοιοῦτον, ὥστε ὃν ἂν πλήξῃς εἰς πράγματα καὶ ὀδύνας ἐμβάλλειν. τί σε θέλεις ποιήσωμεν; οὐκ ἔχεις ποῦ τεθῇς.	You have a sting that throws anyone you strike into trouble and pain. What do you want us to do with you? There's nowhere to put you.
2.4.8	τί οὖν; οὐκ εἰσὶν αἱ γυναῖκες κοιναὶ φύσει; κἀγὼ λέγω. καὶ γὰρ τὸ χοιρίδιον κοινὸν τῶν κεκλημένων· ἀλλ' ὅταν μέρη γένηται, ἄν σοι φανῇ, ἀνάρπασον ἀπελθὼν τὸ τοῦ παρακατακειμένου μέρος, λάθρᾳ κλέψον ἢ παρακαθεὶς τὴν χεῖρα λίχνευε, κἂν μὴ δύνῃ τοῦ κρέως ἀποσπάσαι, λίπαινε τοὺς δακτύλους καὶ περίλειχε. καλὸς συμπότης καὶ σύνδειπνος Σωκρατικός.	What then? Aren't women common property by nature? I say so too. And the roast piglet is common to the guests; but once it's been divided into portions, go on, if you like, and grab your neighbor's portion, steal it on the sly, or slip your hand down beside him and nibble, and if you can't tear off any meat, grease your fingers and lick them. A fine fellow to drink and dine with—a real Socratic! [4]
2.4.9	ἄγε, τὸ δὲ θέατρον οὐκ ἔστι κοινὸν τῶν πολιτῶν; ὅταν οὖν καθίσωσιν, ἐλθών, ἄν σοι φανῇ, ἔκβαλέ τινα αὐτῶν.	Come on, isn't the theater common to the citizens? So when they've taken their seats, go on, if you like, and throw one of them out.
2.4.10	οὕτως καὶ αἱ γυναῖκες φύσει κοιναί. ὅταν δ' ὁ νομοθέτης ὡς ἐστιάτωρ διέλῃ αὐτάς, οὐ θέλεις καὶ αὐτὸς ἴδιον μέρος ζητεῖν, ἀλλὰ τὸ ἀλλότριον ὑφαρπάζεις καὶ λιχνεύεις;	In the same way, women too are common by nature. But once the lawgiver, like a host at dinner, has distributed them, won't you look for your own portion, instead of snatching and nibbling at someone else's?
2.4.11		"But I'm a man of letters, and I understand Archedemus." Well then, understand Archedemus

	GREEK	ENGLISH
	"ἀλλὰ φιλόλογός εἰμι καὶ Ἀρχέδημον νοῶ." Ἀρχέδημον τοίνυν νοῶν μοιχὸς ἴσθι καὶ ἄπιστος καὶ ἀντὶ ἀνθρώπου λύκος ἢ πίθηκος. τί γὰρ κωλύει;	and be an adulterer and untrustworthy, and instead of a man, a wolf or an ape. What's to stop you?[5]

CHAPTER 5: HOW GREATNESS OF MIND CAN GO WITH CAREFULNESS

Materials are indifferent, but their use is not; Socrates at his trial played like a skilled ballplayer.

	GREEK	ENGLISH
2.5.1	αἱ ὕλαι ἀδιάφοροι, ἡ δὲ χρῆσις αὐτῶν οὐκ ἀδιάφορος.	Materials are indifferent, but the use of them is not indifferent.
2.5.2	πῶς οὖν τηρήσῃ τις ἅμα μὲν τὸ εὐσταθὲς καὶ ἀτάραχον, ἅμα δὲ τὸ ἐπιμελὲς καὶ μὴ εἰκαῖον μηδ' ἐπισεσυρμένον;	How, then, is one to preserve steadiness and calm and at the same time carefulness—neither careless nor slapdash?
2.5.3	ἂν μιμῆται τοὺς κυβεύοντας. αἱ ψῆφοι ἀδιάφοροι, οἱ κύβοι ἀδιάφοροι· πόθεν οἶδα, τί μέλλει πίπτειν; τῷ πεσόντι δ' ἐπιμελῶς καὶ τεχνικῶς χρῆσθαι, τοῦτο ἤδη ἐμὸν ἔργον ἐστίν.	By imitating dice players. The counters are indifferent, the dice are indifferent; how do I know how they'll fall? But to use carefully and skillfully the way they've fallen—that is my job.
2.5.4	οὕτως τοίνυν τὸ μὲν προηγούμενον καὶ ἐπὶ τοῦ βίου ἔργον ἐκεῖνο· δίελε τὰ πράγματα καὶ διάστησον καὶ εἰπὲ "τὰ ἔξω οὐκ ἐπ' ἐμοί· προαίρεσις ἐπ' ἐμοί."	So in life, too, the principal task is this: distinguish things, separate them, and say, "Externals are not up to me; choice is up to me.
2.5.5	"ποῦ ζητήσω τὸ ἀγαθὸν καὶ τὸ κακόν; ἔσω ἐν τοῖς ἐμοῖς." ἐν δὲ τοῖς ἀλλοτρίοις μηδέποτε μήτ' ἀγαθὸν ὀνομάσῃς μήτε κακὸν μήτ' ὠφέλειαν μήτε βλάβην μήτ' ἄλλο τι τῶν τοιούτων.	Where shall I look for the good and the bad? Within, in what is mine." But in what belongs to others, never call anything good or bad, benefit or harm, or anything of the sort.
2.5.6	τί οὖν; ἀμελῶς τούτοις χρηστέον; οὐδαμῶς. τοῦτο γὰρ πάλιν τῇ προαιρέσει κακόν ἐστι καὶ ταύτῃ [τὴν] παρὰ φύσιν.	What then? Should we use these things carelessly? Not at all. For that, again, is bad for our choice, and so contrary to [its] nature.
2.5.7	ἀλλ' ἅμα μὲν ἐπιμελῶς, ὅτι ἡ χρῆσις οὐκ ἀδιάφορον, ἅμα δ' εὐσταθῶς καὶ ἀταράχως, ὅτι ἡ ὕλη οὐ διαφέρουσα.	Rather, carefully, because the use is not indifferent, and at the same time steadily and calmly, because the material is not what matters.
2.5.8	ὅπου γὰρ τὸ διαφέρον, ἐκεῖ οὔτε κωλῦσαί μέ τις δύναται οὔτ' ἀναγκάσαι. ὅπου κωλυτὸς καὶ ἀναγκαστός εἰμι, ἐκείνων ἡ μὲν τεῦξις οὐκ ἐπ' ἐμοὶ οὐδ' ἀγαθὸν ἢ κακόν, ἡ χρῆσις δ' ἢ κακὸν ἢ ἀγαθόν, ἀλλ' ἐπ' ἐμοί.	For where what matters is, there nobody can hinder or compel me. Where I can be hindered and compelled, getting those things isn't up to me and isn't good or bad; but the use of them is either bad or good, and that is up to me.
2.5.9	δύσκολον δὲ μῖξαι καὶ συναγαγεῖν ταῦτα, ἐπιμέλειαν τοῦ προσπεπονθότος ταῖς ὕλαις καὶ εὐστάθειαν τοῦ ἀνεπιστρεπτοῦντος, πλὴν οὐκ ἀδύνατον. εἰ δὲ μή, ἀδύνατον τὸ εὐδαιμονῆσαι.	It's hard to mix and combine these—the carefulness of someone attached to materials and the steadiness of someone who pays them no heed—but it isn't impossible. Otherwise happiness would be impossible.
2.5.10		

4 Plato's *Republic* and the early Stoics proposed that wives be held in common; the adulterer is appealing to such doctrines.
5 Archedemus of Tarsus was a Stoic philosopher of the second century BC.

	GREEK	ENGLISH
	ἀλλ’ οἷόν τι ἐπὶ τοῦ πλοῦ ποιοῦμεν. τί μοι δύναται; τὸ ἐκλέξασθαι τὸν κυβερνήτην, τοὺς ναύτας, τὴν ἡμέραν, τὸν καιρόν.	It’s like what we do on a voyage. What can I do? Choose the captain, the sailors, the day, the moment.
2.5.11	εἶτα χειμὼν ἐμπέπτωκεν. τί οὖν ἔτι μοι μέλει; τὰ γὰρ ἐμὰ ἐκπεπλήρωται. ἄλλου ἐστὶν ἡ ὑπόθεσις, τοῦ κυβερνήτου. ἀλλὰ καὶ ἡ ναῦς καταδύεται.	Then a storm strikes. What’s it to me any more? My part has been done. The problem belongs to someone else—the captain. But now the ship is sinking.
2.5.12	τί οὖν ἔχω ποιῆσαι; ὃ δύναμαι, τοῦτο μόνον ποιῶ· μὴ φοβούμενος ἀποπνίγομαι οὐδὲ κεκραγὼς οὐδ’ ἐγκαλῶν τῷ θεῷ, ἀλλ’ εἰδώς, ὅτι τὸ γενόμενον καὶ φθαρῆναι δεῖ.	What can I do, then? The only thing I can: I drown without fear, not screaming or accusing God, but knowing that what has come into being must also perish.
2.5.13	οὐ γάρ εἰμι αἰών, ἀλλ’ ἄνθρωπος, μέρος τῶν πάντων ὡς ὥρα ἡμέρας. ἐνστῆναί με δεῖ ὡς τὴν ὥραν καὶ παρελθεῖν ὡς ὥραν.	For I am not eternity, but a human being, a part of the whole as an hour is of the day. I must come on like the hour and pass like an hour.
2.5.14	τί οὖν μοι διαφέρει πῶς παρέλθω, πότερον πνιγεὶς ἢ πυρέξας; διὰ γὰρ τοιούτου τινὸς δεῖ παρελθεῖν με.	So what difference does it make to me how I pass—by drowning or by fever? For I have to pass by something of the sort.
2.5.15	τοῦτο ὄψει ποιοῦντας καὶ τοὺς σφαιρίζοντας ἐμπείρως. οὐδεὶς αὐτῶν διαφέρεται περὶ τοῦ ἁρπαστοῦ ὡς περὶ ἀγαθοῦ ἢ κακοῦ, περὶ δὲ τοῦ βάλλειν καὶ δέχεσθαι.	You’ll see skilled ballplayers doing this too. None of them fusses about the ball as something good or bad, but about throwing and catching.
2.5.16	λοιπὸν ἐν τούτῳ ἡ εὐρυθμία, ἐν τούτῳ ἡ τέχνη, τὸ τάχος, ἡ εὐγνωμοσύνη, ἵν’ ἐγώ, μηδ’ ἂν τὸν κόλπον ἐκτείνω, δύναμαι λαβεῖν αὐτό, ὁ δέ, ἂν βάλω, λαμβάνει.	That’s where the timing lies, the skill, the speed, the good judgment: I can catch it without even holding out my cloak, and he catches it whenever I throw.
2.5.17	ἂν δὲ μετὰ ταραχῆς καὶ φόβου δεχώμεθα ἢ βάλλωμεν αὐτό, ποία ἔτι παιδιά, ποῦ δέ τις εὐσταθήσει, ποῦ δέ τις τὸ ἐξῆς ὄψεται ἐν αὐτῇ; ἀλλ’ ὁ μὲν ἐρεῖ “βάλε,” ὁ δὲ “μὴ βάλῃς,” ὁ δὲ “μὴ ἀνέβαλες.” τοῦτο δὴ μάχη ἐστὶ καὶ οὐ παιδιά.	But if we catch or throw it anxious and afraid, what game is left? Where will anyone keep steady, where will anyone see the next move in it? One will say “Throw!”, another “Don’t throw!”, another “Don’t toss it up!” That’s a brawl, not a game.
2.5.18	τοιγαροῦν Σωκράτης ᾔδει σφαιρίζειν. πῶς; παίζειν ἐν τῷ δικαστηρίῳ. “λέγε μοι,” φησίν, “Ἄνυτε, πῶς με φῂς θεὸν οὐ νομίζειν; οἱ δαίμονές σοι τίνες εἶναι δοκοῦσιν; οὐχὶ ἤτοι θεῶν παῖδές εἰσιν ἢ ἐξ ἀνθρώπων καὶ θεῶν μεμιγμένοι τινές;”	So Socrates knew how to play ball. How? He knew how to play in the courtroom. “Tell me, Anytus,” he says, “how can you say I don’t believe in a god? What do you think divine spirits are? Aren’t they either children of gods, or some mixture of men and gods?”
2.5.19	ὁμολογήσαντος δὲ “τίς οὖν σοι δοκεῖ δύνασθαι ἡμιόνους μὲν ἡγεῖσθαι εἶναι, ὄνους δὲ μή;” ὡς ἁρπαστίῳ παίζων. καὶ τί ἐκεῖ ἐν μέσῳ ἁρπάστιον τότ’ ἦν; τὸ δεδέσθαι, τὸ φυγαδευθῆναι, τὸ πιεῖν φάρμακον, τὸ γυναικὸς ἀφαιρεθῆναι, τὸ τέκνα ὀρφανὰ καταλιπεῖν.	And when he agreed: “Then who do you think could believe that mules exist but not donkeys?” — as though he were playing with a ball. And what was the ball in play there at the time? Imprisonment, exile, drinking poison, losing his wife, leaving his children orphans.
2.5.20	ταῦτα ἦν ἐν μέσῳ οἷς ἔπαιζεν, ἀλλ’ οὐδὲν ἧττον ἔπαιζεν καὶ ἐσφαίριζεν εὐρύθμως. οὕτως καὶ ἡμεῖς τὴν μὲν	These were the things in play, and he played with them; but he played none the less, and handled

	GREEK	ENGLISH
	ἐπιμέλειαν σφαιριστικωτάτην, τὴν δ' ἀδιαφορίαν ὡς ὑπὲρ ἁρπαστίου.	the ball with perfect timing. So we too should have all the care of the finest ballplayer, but the indifference of someone playing for a mere ball.
2.5.21	δεῖ γὰρ πάντως περί τινα τῶν ἐκτὸς ὑλῶν φιλοτεχνεῖν, ἀλλ' οὐκ ἐκείνην ἀποδεχόμενον, ἀλλ' οἵα ἂν ᾖ ἐκείνη, τὴν περὶ αὐτὴν φιλοτεχνίαν ἐπιδεικνύοντα. οὕτως καὶ ὁ ὑφάντης οὐκ ἔρια ποιεῖ, ἀλλ' οἷα ἂν παραλάβῃ περὶ αὐτὰ φιλοτεχνεῖ.	For in any case one has to exercise skill on some external material—not taking it up for its own sake, but, whatever it is, displaying one's skill in handling it. So too the weaver doesn't make the wool, but works skillfully on whatever wool he's given.
2.5.22	ἄλλος σοι δίδωσι τροφὰς καὶ κτῆσιν καὶ αὐτὰ ταῦτα δύναται ἀφελέσθαι καὶ τὸ σωμάτιον αὐτό. σὺ λοιπὸν παραλαβὼν τὴν ὕλην ἐργάζου. εἶτα ἂν ἐξέλθῃς μηδὲν παθών,	Someone else gives you food and property, and can take these very things away, and the body itself too. You, then, take the material and work it. Then, if you come through unharmed,
2.5.23	οἱ μὲν ἄλλοι ἀπαντῶντές σοι συγχαρήσονται ὅτι ἐσώθης, ὁ δ' εἰδὼς βλέπειν τὰ τοιαῦτα, ἂν μὲν ἴδῃ ὅτι εὐσχημόνως ἀνεστράφης ἐν τούτῳ, ἐπαινέσει καὶ συνησθήσεται· ἂν δὲ δι' ἀσχημοσύνην τινὰ διασεσωσμένον, τὰ ἐναντία. ὅπου γὰρ τὸ χαίρειν εὐλόγως, ἐκεῖ καὶ τὸ συγχαίρειν.	others who meet you will congratulate you on being saved; but the one who knows how to look at such things, if he sees you conducted yourself decently in it, will praise you and share your pleasure, and if he sees you were saved through some disgraceful conduct, the opposite. For where rejoicing is reasonable, so is rejoicing with someone.
2.5.24	πῶς οὖν λέγεται τῶν ἐκτός τινα κατὰ φύσιν καὶ παρὰ φύσιν; ὥσπερ ἂν εἰ ἀπόλυτοι ἦμεν. τῷ γὰρ ποδὶ κατὰ φύσιν εἶναι ἐρῶ τὸ καθαρῷ εἶναι, ἀλλ', ἂν αὐτὸν ὡς πόδα λάβῃς καὶ ὡς μὴ ἀπόλυτον, καθῆξει αὐτὸν καὶ εἰς πηλὸν ἐμβαίνειν καὶ ἀκάνθας πατῆσαι καὶ ἔστιν ὅτε ἀποκοπῆναι ὑπὲρ τοῦ ὅλου· εἰ δὲ μή, οὐκέτι ἔσται πούς. τοιοῦτόν τι καὶ ἐφ' ἡμῶν ὑπολαβεῖν δεῖ.	How, then, are some external things said to be according to nature and others contrary to nature? As if we were detached from everything. For I'll say it's natural for the foot to be clean; but if you take it as a foot and not as something detached, it will be fitting for it to step into mud and tread on thorns, and sometimes to be cut off for the sake of the whole body; otherwise it will no longer be a foot. We should think something like this about ourselves too.
2.5.25	τί εἶ; ἄνθρωπος. εἰ μὲν ὡς ἀπόλυτον σκοπεῖς, κατὰ φύσιν ἐστὶ ζῆσαι μέχρι γήρως, πλουτεῖν, ὑγιαίνειν. εἰ δ' ὡς ἄνθρωπον σκοπεῖς καὶ μέρος ὅλου τινός, δι' ἐκεῖνο τὸ ὅλον νῦν μέν σοι νοσῆσαι καθήκει, νῦν δὲ πλεῦσαι καὶ κινδυνεῦσαι, νῦν δ' ἀπορηθῆναι, πρὸ ὥρας δ' ἔστιν ὅτ' ἀποθανεῖν.	What are you? A human being. If you look at yourself as something detached, it's natural to live to old age, to be rich, to be healthy. But if you look at yourself as a human being and part of some whole, then for the sake of that whole it's fitting for you now to be sick, now to go on a voyage and run risks, now to be in want, and sometimes to die before your time.
2.5.26	τί οὖν ἀγανακτεῖς; οὐκ οἶδας ὅτι ὡς ἐκεῖνος οὐκέτι ἔσται πούς, οὕτως οὐδὲ σὺ ἄνθρωπος; τί γάρ ἐστιν ἄνθρωπος; μέρος πόλεως, πρώτης μὲν τῆς ἐκ θεῶν καὶ ἀνθρώπων, μετὰ ταῦτα δὲ τῆς ὡς ἔγγιστα λεγομένης, ἥ τί ἐστι μικρὸν τῆς ὅλης μίμημα.	So why are you upset? Don't you know that just as that foot would no longer be a foot, so you would no longer be a human being? For what is a human being? Part of a city—first of the one made up of gods and men, and then of the one said to be closest to it, which is a small copy of the whole.
2.5.27		

	GREEK	ENGLISH
	"νῦν οὖν ἐμὲ κρίνεσθαι;" νῦν οὖν ἄλλον πυρέσσειν, ἄλλον πλεῖν, ἄλλον ἀποθνῄσκειν, ἄλλον κατακεκρίσθαι; ἀδύνατον γὰρ ἐν τοιούτῳ σώματι, ἐν τούτῳ τῷ περιέχοντι, τούτοις τοῖς συζῶσιν μὴ συμπίπτειν ἄλλοις ἄλλα τοιαῦτα.	"So I'm to be put on trial now?" So is someone else to have a fever now, someone else go to sea, someone else die, someone else be condemned? For in a body like this, in this world that surrounds us, among these companions of our life, it's impossible that such things shouldn't befall different people in different ways.
2.5.28	σὸν οὖν ἔργον ἐλθόντα εἰπεῖν ἃ δεῖ, διαθέσθαι ταῦτα ὡς ἐπιβάλλει.	So your job is to come and say what you should, and to handle these things as is fitting.
2.5.29	εἶτα ἐκεῖνος λέγει "κρίνω σε ἀδικεῖν." "εὖ σοι γένοιτο. ἐποίησα ἐγὼ τὸ ἐμόν, εἰ δὲ καὶ σὺ τὸ σὸν ἐποίησας, ὄψει αὐτός." ἔστι γάρ τις κἀκείνου κίνδυνος, μή σε λανθανέτω.	Then the judge says, "I judge you guilty." "Good luck to you. I've done my part; whether you've done yours, you'll see for yourself." For he runs some risk too—don't forget that.

CHAPTER 6: ON INDIFFERENCE

Things are indifferent but their use is not; a human being is part of a whole, like ripening grain.

	GREEK	ENGLISH
2.6.1	τὸ συνημμένον ἀδιάφορον· ἡ κρίσις ἡ περὶ αὐτοῦ οὐκ ἀδιάφορος, ἀλλ' ἢ ἐπιστήμη ἢ δόξα ἢ ἀπάτη. οὕτως τὸ ζῆν ἀδιάφορον, ἡ χρῆσις οὐκ ἀδιάφορος.	The conditional proposition is indifferent; the judgment about it is not indifferent, but is either knowledge or opinion or error. So too, life is indifferent; the use of it is not indifferent.
2.6.2	μή ποτ' οὖν, ὅταν εἴπῃ τις ὑμῖν ἀδιαφορεῖν καὶ ταῦτα, ἀμελεῖς γίνεσθε, μήθ' ὅταν εἰς ἐπιμέλειάν τις ὑμᾶς παρακαλῇ, ταπεινοὶ καὶ τᾶς ὕλας τεθαυμακότες.	So when someone tells you that these things too are indifferent, never become careless; and when someone urges you to be careful, never become abject and dazzled by materials.
2.6.3	καλὸν δὲ καὶ τὸ εἰδέναι τὴν αὑτοῦ παρασκευὴν καὶ δύναμιν, ἵν' ἐν οἷς μὴ παρεσκεύασαι, ἡσυχίαν ἄγῃς μηδ' ἀγανακτῇς, εἴ τινες ἄλλοι πλεῖόν σου ἔχουσιν ἐν ἐκείνοις.	It's good, too, to know your own preparation and ability, so that where you haven't prepared you keep quiet and aren't upset if others have the advantage of you there.
2.6.4	καὶ γὰρ σὺ ἐν συλλογισμοῖς πλεῖον ἀξιώσεις σεαυτὸν ἔχειν κἂν ἀγανακτῶσιν ἐπὶ τούτῳ, παραμυθήσῃ αὐτούς· "ἐγὼ ἔμαθον, ὑμεῖς δ' οὔ."	For you, too, will expect to have the advantage in syllogisms, and if they're upset at that, you'll console them: "I learned them, and you didn't."
2.6.5	οὕτως καί, ὅπου τινὸς χρεία τριβῆς, μὴ ζήτει τὸ ἀπὸ τῆς χρείας περιγινόμενον, ἀλλ' ἐκείνου μὲν παραχώρει τοῖς περιτετριμμένοις, σοὶ δ' ἀρκείτω τὸ εὐσταθεῖν.	So too, where some experience is needed, don't look for the advantage that comes from it, but give way on that to those who have the experience, and be content with being steady.
2.6.6	"ἄπελθε καὶ ἄσπασαι τὸν δεῖνα." "ἀσπάζομαι." "πῶς;" "οὐ ταπεινῶς." "ἀλλ' ἐξεκλείσθης." "διὰ θυρίδος γὰρ οὐκ ἔμαθον εἰσέρχεσθαι. ὅταν δὲ κεκλειμένην εὕρω τὴν θύραν, ἀνάγκη μ' ἢ ἀποχωρῆσαι ἢ διὰ τῆς θυρίδος εἰσελθεῖν."	"Go and pay your respects to so-and-so." "I do." "How?" "Not abjectly." "But you were shut out." "Yes, because I haven't learned to get in through the window. When I find the door shut, I have to either go away or go in through the window."
2.6.7	"ἀλλὰ καὶ λάλησον αὐτῷ." "λαλῶ."	"But talk to him, too." "I do."
2.6.8		

	GREEK	ENGLISH
	“τίνα τρόπον;” “οὐ ταπεινῶς.” “ἀλλ’ οὐκ ἐπέτυχες.” μὴ γὰρ σὸν τοῦτο τὸ ἔργον ἦν; ἀλλ’ ἐκείνου. τί οὖν ἀντιποιῇ τοῦ ἀλλοτρίου; ἀεὶ μεμνημένος ὅ τι σὸν καὶ τί ἀλλότριον [καὶ] οὐ ταραχθήσῃ.	“In what way?” “Not abjectly.” “But you didn’t get what you wanted.” Well, was that your job? It was his. So why lay claim to what belongs to someone else? If you always remember what is yours and what belongs to someone else, [and] you won’t be disturbed.
2.6.9	διὰ τοῦτο καλῶς ὁ Χρύσιππος λέγει ὅτι “μέχρις ἂν ἄδηλά μοι ᾖ τὰ ἑξῆς, ἀεὶ τῶν εὐφυεστέρων ἔχομαι πρὸς τὸ τυγχάνειν τῶν κατὰ φύσιν· αὐτὸς γάρ μ’ ὁ θεὸς ἐποίησεν τούτων ἐκλεκτικόν.”	That’s why Chrysippus puts it well: “As long as what comes next is unclear to me, I always hold to what is better suited for obtaining the things in accordance with nature; for God himself made me disposed to select them.
2.6.10	“εἰ δέ γε ᾔδειν ὅτι νοσεῖν μοι καθείμαρται νῦν, καὶ ὥρμων ἂν ἐπ’ αὐτό· καὶ γὰρ ὁ πούς, εἰ φρένας εἶχεν, ὥρμα ἂν ἐπὶ τὸ πηλοῦσθαι.”	But if I knew that I was fated to be sick now, I’d even have an impulse toward it; for the foot too, if it had a mind, would have an impulse to get muddy.”
2.6.11	ἐπεί τοι τίνος ἕνεκα γίνονται στάχυες; οὐχ ἵνα καὶ ξηρανθῶσιν; ἀλλὰ ξηραίνονται μέν, οὐχ ἵνα δὲ καὶ θερισθῶσιν;	Because what are ears of grain produced for? Isn’t it so that they may also ripen and dry? And they do ripen—but isn’t it so that they may also be harvested?
2.6.12	οὐ γὰρ ἀπόλυτοι γίνονται. εἰ οὖν αἴσθησιν εἶχον, εὔχεσθαι αὐτοὺς ἔδει, ἵνα μὴ θερισθῶσιν μηδέποτε; τοῦτο δὲ κατάρα ἐστὶν ἐπὶ σταχύων τὸ μηδέποτε θερισθῆναι.	For they don’t come into being as detached things. So if they had feelings, should they pray never to be harvested? But never to be harvested is a curse for ears of grain.
2.6.13	οὕτως ἴστε ὅτι καὶ ἐπ’ ἀνθρώπων κατάρα ἐστὶ τὸ μὴ ἀποθανεῖν· ὅμοιον τῷ μὴ πεπανθῆναι, μὴ θερισθῆναι.	So too, you should know that for human beings not dying is a curse: it’s like never ripening, never being harvested.
2.6.14	ἡμεῖς δ’ ἐπειδὴ οἱ αὐτοί ἐσμεν, ἅμα μὲν οὓς δεῖ θερισθῆναι, ἅμα δὲ καὶ αὐτῷ τούτῳ παρακολουθοῦντες ὅτι θεριζόμεθα, διὰ τοῦτο ἀγανακτοῦμεν. οὔτε γὰρ ἴσμεν τίνες ἐσμὲν οὔτε μεμελετήκαμεν τὰ ἀνθρωπικὰ ὡς ἱππικοὶ τὰ ἱππικά.	But since we are at once the ones who must be harvested and also aware that we are being harvested, that’s why we’re upset. For we neither know what we are, nor have we studied what belongs to human beings as horsemen study what belongs to horses.
2.6.15	ἀλλὰ Χρυσάντας μὲν παίειν μέλλων τὸν πολέμιον, ἐπειδὴ τῆς σάλπιγγος ἤκουσεν ἀνακαλούσης, ἀνέσχεν· οὕτως προυργιαίτερον ἔδοξεν αὐτῷ τὸ τοῦ στρατηγοῦ πρόσταγμα ἢ τὸ ἴδιον ποιεῖν·	Now Chrysantas, when he was about to strike an enemy, heard the trumpet sounding the recall and held back; so much more important did it seem to him to carry out the general’s order than to do what he himself wanted.[6]
2.6.16	ἡμῶν δ’ οὐδεὶς θέλει οὐδὲ τῆς ἀνάγκης καλούσης εὐλύτως ὑπακοῦσαι αὐτῇ, ἀλλὰ κλάοντες καὶ στένοντες πάσχομεν ἃ πάσχομεν καὶ περιστάσεις αὐτὰ καλοῦντες.	But none of us is willing, even when necessity calls, to obey it readily; instead, weeping and groaning, we suffer what we suffer and call it “circumstances.”
2.6.17		What circumstances, man? If by circumstances you mean what stands around you, everything is

	GREEK	ENGLISH
	ποίας περιστάσεις, ἄνθρωπε; εἰ περιστάσεις λέγεις τὰ περιεστηκότα, πάντα περιστάσεις εἰσίν· εἰ δ' ὡς δύσκολα καλεῖς, ποίαν δυσκολίαν ἔχει τὸ γενόμενον φθαρῆναι;	circumstances; but if you mean hardships, what hardship is there in what has come into being perishing?
2.6.18	τὸ δὲ φθεῖρον ἢ μάχαιρά ἐστιν ἢ τροχὸς ἢ θάλασσα ἢ κεραμὶς ἢ τύραννος. τί σοι μέλει, ποίᾳ ὁδῷ καταβῇς εἰς Ἅιδου;	And what destroys it is a sword, or a wheel, or the sea, or a roof tile, or a tyrant. What does it matter to you by which road you go down to Hades?
2.6.19	ἴσαι πᾶσαί εἰσιν. εἰ δὲ θέλεις ἀκοῦσαι τἀληθῆ, συντομωτέρα ἣν πέμπει ὁ τύραννος. οὐδέποτ' οὐδεὶς τύραννος ἓξ μησίν τινα ἔσφαξεν, πυρετὸς δὲ καὶ ἐνιαυτῷ πολλάκις. ψόφος ἐστὶ πάντα ταῦτα καὶ κόμπος κενῶν ὀνομάτων.	They're all equal. And if you want to hear the truth, the shorter one is the one the tyrant sends you by. No tyrant ever took six months to cut a man's throat, but a fever often takes a year. All these things are noise and the bluster of empty names.
2.6.20	"τῇ κεφαλῇ κινδυνεύω ἐπὶ Καίσαρος." ἐγὼ δ' οὐ κινδυνεύω, ὃς οἰκῶ ἐν Νικοπόλει, ὅπου σεισμοὶ τοσοῦτοι; σὺ δ' αὐτὸς ὅταν διαπλέῃς τὸν Ἀδρίαν, τί κινδυνεύεις; οὐ τῇ κεφαλῇ;	"My head is in danger before Caesar." And isn't mine in danger, living in Nicopolis, where there are so many earthquakes? And you yourself, when you cross the Adriatic, what's in danger? Isn't it your head?
2.6.21	"ἀλλὰ καὶ τῇ ὑπολήψει κινδυνεύω." τῇ σῇ; πῶς; τίς γάρ σε ἀναγκάσαι δύναται ὑπολαβεῖν τι ὧν οὐ θέλεις; ἀλλὰ τῇ ἀλλοτρίᾳ; καὶ ποῖός ἐστι κίνδυνος σὸς ἄλλους τὰ ψεύδη ὑπολαβεῖν;	"But my opinion is in danger too." Your own? How? Who can compel you to hold an opinion you don't want to? Someone else's? And what danger is it to you if others hold false opinions?
2.6.22	"ἀλλ' ἐξορισθῆναι κινδυνεύω." τί ἐστιν ἐξορισθῆναι; ἀλλαχοῦ εἶναι ἢ ἐν Ῥώμῃ; "ναί. τί οὖν; ἂν εἰς Γύαρα πεμφθῶ;" ἄν σοι ποιῇ, ἀπελεύσῃ· εἰ δὲ μή, ἔχεις ποῦ ἀντὶ Γυάρων ἀπέλθῃς, ὅπου κἀκεῖνος ἐλεύσεται, ἄν τε θέλῃ ἄν τε μή, ὁ πέμπων σε εἰς Γύαρα.	"But I'm in danger of being exiled." What is being exiled? Being somewhere other than Rome? "Yes. And what if I'm sent to Gyara?" If it suits you, you'll go; if not, you have somewhere to go instead of Gyara—where the man sending you to Gyara will go too, whether he likes it or not.
2.6.23	τί λοιπὸν ὡς ἐπὶ μεγάλα ἀνέρχῃ; μικρότερά ἐστι τῆς παρασκευῆς, ἵν' εἴπῃ νέος εὐφυὴς ὅτι "οὐκ ἦν τοσούτου τοσούτων μὲν ἀκηκοέναι, τοσαῦτα δὲ γεγραφέναι, τοσούτῳ δὲ χρόνῳ παρακεκαθικέναι γεροντίῳ οὐ πολλοῦ ἀξίῳ."	Why, then, do you go up to it as if to something great? It's smaller than your preparation—so that a talented young man may say, "It wasn't worth it to have heard so much, written so much, and sat so long at the feet of an old man not worth much."
2.6.24	μόνον ἐκείνης τῆς διαιρέσεως μέμνησο, καθ' ἣν διορίζεται τὰ σὰ καὶ οὐ τὰ σά. μή ποτ' ἀντιποιήσῃ τινὸς τῶν ἀλλοτρίων.	Just remember that division by which what is yours is marked off from what is not yours. Never lay claim to anything that belongs to others.
2.6.25	βῆμα καὶ φυλακὴ τόπος ἐστὶν ἑκάτερον, ὁ μὲν ὑψηλός, ὁ δὲ ταπεινός· ἡ προαίρεσις δ' ἴση, ἂν ἴσην αὐτὴν ἐν ἑκατέρῳ φυλάξαι θέλῃς, δύναται φυλαχθῆναι.	The tribunal and the prison are each a place, the one high, the other low; but your choice, if you want to keep it the same in each, can be kept the same.
2.6.26	καὶ τότ' ἐσόμεθα ζηλωταὶ Σωκράτους, ὅταν ἐν φυλακῇ δυνώμεθα παιᾶνας γράφειν.	And we'll be emulators of Socrates when we can write hymns of praise in prison.

6 Chrysantas is a Persian officer in Xenophon's *Education of Cyrus*.

	GREEK	ENGLISH
2.6.27	μέχρι δὲ νῦν ὡς ἔχομεν, ὅρα εἰ ἠνεσχόμεθ' ἂν ἐν τῇ φυλακῇ ἄλλου τινὸς ἡμῖν λέγοντος "θέλεις ἀναγνῶ σοι παιᾶνας;" "τί μοι πράγματα παρέχεις; οὐκ οἶδας τὰ ἔχοντά με κακά; ἐν τούτοις γάρ μοι ἔστιν —" ἐν τίσιν οὖν; "ἀποθνήσκειν μέλλω." ἄνθρωποι δ' ἄλλοι ἀθάνατοι ἔσονται;	But as we are now, consider whether we'd put up with it in prison if someone said to us, "Would you like me to read you some hymns?" "Why are you bothering me? Don't you know the troubles I'm in? For I'm in the middle of—" The middle of what? "I'm about to die." And will other people be immortal?

CHAPTER 7: HOW TO CONSULT DIVINERS

Consult diviners without desire or aversion, since what is good or bad is known only from within.

	GREEK	ENGLISH
2.7.1	διὰ τὸ ἀκαίρως μαντεύεσθαι πολλοὶ καθήκοντα πολλὰ παραλείπομεν.	Because we consult diviners at the wrong time, many of us neglect many duties.
2.7.2	τί γὰρ ὁ μάντις δύναται πλέον ἰδεῖν θανάτου ἢ κινδύνου ἢ νόσου ἢ ὅλως τῶν τοιούτων;	For what can the diviner see beyond death, or danger, or disease, or things of that kind generally?
2.7.3	ἂν οὖν δέῃ κινδυνεῦσαι ὑπὲρ τοῦ φίλου, ἂν δὲ καὶ ἀποθανεῖν ὑπὲρ αὐτοῦ καθήκῃ, ποῦ μοι καιρὸς ἔτι μαντεύεσθαι; οὐκ ἔχω τὸν μάντιν ἔσω τὸν εἰρηκότα μοι τὴν οὐσίαν τοῦ ἀγαθοῦ καὶ τοῦ κακοῦ, τὸν ἐξηγημένον τὰ σημεῖα ἀμφοτέρων;	So if I have to run a risk for a friend, and if it's even my duty to die for him, where's the occasion for consulting a diviner any more? Don't I have the diviner within, who has told me the essence of good and bad, who has explained the signs of both?
2.7.4	τί οὖν ἔτι χρείαν ἔχω τῶν σπλάγχνων ἢ τῶν οἰωνῶν; ἀλλ' ἀνέχομαι λέγοντος ἐκείνου "συμφέρει σοι;" τί γάρ ἐστι συμφέρον οἶδεν;	So what further need do I have of entrails or birds? And am I to put up with him when he says, "It's in your interest"? Does he know what's in anyone's interest?
2.7.5	τί ἐστιν ἀγαθὸν οἶδεν; μεμάθηκεν ὥσπερ τὰ σημεῖα τῶν σπλάγχνων οὕτως σημεῖα τίνα ἀγαθῶν καὶ κακῶν; εἰ γὰρ τούτων οἶδεν σημεῖα, καὶ καλῶν καὶ αἰσχρῶν οἶδεν καὶ δικαίων καὶ ἀδίκων.	Does he know what is good? Has he learned the signs of goods and bad things, as he has the signs in entrails? For if he knows the signs of these, he knows those of the fine and the shameful, the just and the unjust, too.
2.7.6	ἄνθρωπε, σύ μοι λέγε τί σημαίνεται, ζωὴ ἢ θάνατος, πενία ἢ πλοῦτος· πότερον δὲ συμφέρει ταῦτα ἢ ἀσύμφορά ἐστιν, σοῦ μέλλω πυνθάνεσθαι;	Man, you tell me what's signified—life or death, poverty or wealth; but whether these things are beneficial or harmful, am I going to ask you?
2.7.7	διὰ τί ἐν γραμματικοῖς οὐ λέγεις; ἐνθάδ' οὖν, ὅπου πάντες ἄνθρωποι πλανώμεθα καὶ πρὸς ἀλλήλους μαχόμεθα;	Why don't you give your opinion on questions of grammar? And yet here, where all of us human beings go astray and fight with one another, you do?
2.7.8	διὰ τοῦτο ἡ γυνὴ καλῶς εἶπεν ἡ πέμψαι θέλουσα τῇ Γρατίλλῃ ἐξωρισμένῃ τὸ πλοῖον τῶν ἐπιμηνίων κατὰ τὸν εἰπόντα ὅτι "ἀφαιρήσεται αὐτὰ Δομιτιανὸς" "μᾶλλον θέλω," φησίν, "ἵν' ἐκεῖνος αὐτὰ ἀφέληται ἢ ἵν' ἐγὼ μὴ πέμψω."	That's why the woman spoke well who wanted to send Gratilla, in exile, her shipload of monthly provisions; when someone said, "Domitian will confiscate them," she said, "I'd rather he took them than that I didn't send them."[7]

	GREEK	ENGLISH
2.7.9	τί οὖν ἡμᾶς ἐπὶ τὸ οὕτω συνεχῶς μαντεύεσθαι ἄγει; ἡ δειλία, τὸ φοβεῖσθαι τὰς ἐκβάσεις. διὰ τοῦτο κολακεύομεν τοὺς μάντεις· “κληρονομήσω, κύριε, τὸν πατέρα;” “ἴδωμεν· ἐπεκθυσώμεθα.” “ναί, κύριε, ὡς ἡ τύχη θέλει.” εἶτ’ ἂν εἴπῃ “κληρονομήσεις,” ὡς παρ’ αὐτοῦ τὴν κληρονομίαν εἰληφότες εὐχαριστοῦμεν αὐτῷ. διὰ τοῦτο κἀκεῖνοι λοιπὸν ἐμπαίζουσιν ἡμῖν.	What is it, then, that makes us consult diviners so constantly? Cowardice—fear of outcomes. That’s why we flatter the diviners: “Sir, will I inherit from my father?” “Let’s see; let’s make a sacrifice about it.” “Yes, sir, as fortune wills.” Then if he says, “You’ll inherit,” we thank him as if we’d received the inheritance from him. That’s why they go on making fools of us.
2.7.10	τί οὖν; δεῖ δίχα ὀρέξεως ἔρχεσθαι καὶ ἐκκλίσεως, ὡς ὁ ὁδοιπόρος πυνθάνεται παρὰ τοῦ ἀπαντήσαντος, ποτέρα τῶν ὁδῶν φέρει, οὐκ ἔχων ὄρεξιν πρὸς τὸ τὴν δεξιὰν μᾶλλον φέρειν ἢ τὴν ἀριστεράν· οὐ γὰρ τούτων τινὰ ἀπελθεῖν θέλει, ἀλλὰ τὴν φέρουσαν.	What then? We should go without desire or aversion, the way a traveler asks someone he meets which of two roads leads where he’s going, with no desire for the right-hand one to lead there rather than the left; for he doesn’t want to go down either one in particular, but whichever leads there.
2.7.11	οὕτως ἔδει καὶ ἐπὶ τὸν θεὸν ἔρχεσθαι ὡς ὁδηγόν, ὡς τοῖς ὀφθαλμοῖς χρώμεθα, οὐ παρακαλοῦντες αὐτοὺς ἵνα τὰ τοιαῦτα μᾶλλον ἡμῖν δεικνύωσιν, ἀλλ’ οἷα ἐνδείκνυνται τούτων τὰς φαντασίας δεχόμενοι.	That’s how we should come to God as a guide—the way we use our eyes, not begging them to show us these things rather than those, but accepting the impressions of whatever they show us.
2.7.12	νῦν δὲ τρέμοντες τὸ ὀρνιθάριον κρατοῦμεν καὶ τὸν θεὸν ἐπικαλούμενοι δεόμεθα αὐτοῦ·	As it is, we clutch the augur’s bird trembling, and calling on God we beg him:
2.7.13	“κύριε, ἐλέησον· ἐπίτρεψόν μοι ἐξελθεῖν.” ἀνδράποδον, ἄλλο γάρ τι θέλεις ἢ τὸ ἄμεινον; ἄλλο οὖν τι ἄμεινον ἢ τὸ τῷ θεῷ δοκοῦν;	“Lord, have mercy; let me come out of this.” Slave! Do you want anything other than what is best? And is anything better than what seems good to God?
2.7.14	τί τὸ ὅσον ἐπὶ σοὶ διαφθείρεις τὸν κριτήν, παράγεις τὸν σύμβουλον;	Why, as far as it lies with you, do you corrupt the judge and lead the counselor astray?

CHAPTER 8: WHAT THE ESSENCE OF THE GOOD IS

The good lies where God’s essence lies, in reason; we carry a fragment of God within us.

	GREEK	ENGLISH
2.8.1	ὁ θεὸς ὠφέλιμος· ἀλλὰ καὶ τἀγαθὸν ὠφέλιμον. εἰκὸς οὖν, ὅπου ἡ οὐσία τοῦ θεοῦ, ἐκεῖ εἶναι καὶ τὴν τοῦ ἀγαθοῦ.	God is beneficial; but the good is beneficial too. It’s reasonable, then, that where the essence of God is, there too is the essence of the good.
2.8.2	τίς οὖν οὐσία θεοῦ; σάρξ; μὴ γένοιτο. ἀγρός; μὴ γένοιτο. φήμη; μὴ γένοιτο. νοῦς, ἐπιστήμη, λόγος ὀρθός.	What, then, is the essence of God? Flesh? Heaven forbid. Land? Heaven forbid. Reputation? Heaven forbid. Mind, knowledge, right reason.
2.8.3	ἐνταῦθα τοίνυν ἁπλῶς ζήτει τὴν οὐσίαν τοῦ ἀγαθοῦ. ἐπεί τοι μή τι αὐτὴν ἐν φυτῷ ζητεῖς; οὔ. μή τι ἐν ἀλόγῳ; οὔ. ἐν λογικῷ οὖν ζητῶν τί ἔτι ἀλλαχοῦ ζητεῖς ἢ ἐν τῇ παραλλαγῇ τῇ πρὸς τὰ ἄλογα;	There, then, and nowhere else, look for the essence of the good. For do you look for it in a plant? No. In an irrational animal? No. So if you look for it in a rational being, why look anywhere but in what distinguishes it from irrational things?

7 Gratilla, a Roman noblewoman, was exiled by the emperor Domitian around AD 93.

	GREEK	ENGLISH
2.8.4	τὰ φυτὰ οὐδὲ φαντασίαις χρηστικά ἐστιν· διὰ τοῦτο οὐ λέγεις ἐπ᾽ αὐτῶν τὸ ἀγαθόν. δεῖται οὖν τὸ ἀγαθὸν χρήσεως φαντασιῶν.	Plants aren't even capable of using impressions; that's why you don't speak of the good in their case. The good, then, requires the use of impressions.
2.8.5	ἆρά γε μόνης; εἰ γὰρ μόνης, λέγε καὶ ἐν τοῖς ἄλλοις ζῴοις τὰ ἀγαθὰ εἶναι καὶ εὐδαιμονίαν καὶ κακοδαιμονίαν.	Only that? For if only that, then say that goods, and happiness and unhappiness, exist in the other animals too.
2.8.6	νῦν δ᾽ οὐ λέγεις καὶ καλῶς ποιεῖς· εἰ γὰρ καὶ τὰ μάλιστα χρῆσιν φαντασιῶν ἔχει, ἀλλὰ παρακολούθησίν γε τῇ χρήσει τῶν φαντασιῶν οὐκ ἔχει. καὶ εἰκότως. ὑπηρετικὰ γὰρ γέγονεν ἄλλοις, οὐκ αὐτὰ προηγούμενα.	But you don't say so, and you're right; for even if they have the use of impressions in the fullest measure, they certainly don't have awareness of their use of impressions. And with good reason: they were born to serve others, not to be of primary account themselves.
2.8.7	ὁ ὄνος ἐπεὶ γέγονεν μή τι προηγουμένως; οὔ· ἀλλ᾽ ὅτι νώτου χρείαν. εἴχομεν βαστάζειν τι δυναμένου. ἀλλὰ νὴ Δία καὶ περιπατοῦντος αὐτοῦ χρείαν εἴχομεν· διὰ τοῦτο προσείληφε καὶ τὸ χρῆσθαι φαντασίαις· ἄλλως γὰρ περιπατεῖν οὐκ ἐδύνατο.	Take the donkey: was it born to be of primary account? No; but because we needed a back able to carry something. But, by Zeus, we also needed it to walk; that's why it acquired the use of impressions as well, since otherwise it couldn't walk.
2.8.8	καὶ λοιπὸν αὐτοῦ που πέπαυται. εἰ δὲ καὶ αὐτός που προσειλήφει παρακολούθησιν τῇ χρήσει τῶν φαντασιῶν, καὶ δῆλον ὅτι κατὰ λόγον οὐκέτ᾽ ἂν ἡμῖν ὑπετέτακτο οὐδὲ τὰς χρείας ταύτας παρεῖχεν, ἀλλ᾽ ἦν ἂν ἴσος ἡμῖν καὶ ὅμοιος.	And there, more or less, it stops. But if it had somehow also acquired awareness of its use of impressions, then clearly, by reason, it would no longer be subject to us or render us these services, but would be our equal and like us.
2.8.9	οὐ θέλεις οὖν ἐκεῖ ζητεῖν τὴν οὐσίαν τοῦ ἀγαθοῦ, οὗ μὴ παρόντος ἐπ᾽ οὐδενὸς τῶν ἄλλων θέλεις λέγειν τὸ ἀγαθόν;	Won't you, then, look for the essence of the good there, where, if it's absent, you refuse to speak of the good in any other thing?
2.8.10	"τί οὖν; οὐκ ἔστι θεῶν ἔργα κἀκεῖνα;" ἔστιν, ἀλλ᾽ οὐ προηγούμενα οὐδὲ μέρη θεῶν.	"What then? Aren't those creatures works of the gods too?" They are, but not of primary account, nor parts of the gods.
2.8.11	σὺ δὲ προηγούμενον εἶ, σὺ ἀπόσπασμα εἶ τοῦ θεοῦ· ἔχεις τι ἐν σεαυτῷ μέρος ἐκείνου. τί οὖν ἀγνοεῖς σου τὴν συγγένειαν; τί οὐκ οἶδας, πόθεν ἐλήλυθας;	But you are of primary account; you are a fragment of God; you have within yourself a part of him. Why, then, are you ignorant of your kinship? Why don't you know where you have come from?
2.8.12	οὐ θέλεις μεμνῆσθαι, ὅταν ἐσθίῃς, τίς ὢν ἐσθίεις καὶ τίνα τρέφεις; ὅταν συνουσίᾳ χρῇ, τίς ὢν χρῇ; ὅταν ὁμιλίᾳ; ὅταν γυμνάζῃ, ὅταν διαλέγῃ, οὐκ οἶδας ὅτι θεὸν τρέφεις, θεὸν γυμνάζεις; θεὸν περιφέρεις, τάλας, καὶ ἀγνοεῖς.	Won't you remember, when you eat, who you are that eat, and whom you are nourishing? When you have sex, who you are that do it? When you keep company, when you exercise, when you converse, don't you know that you are nourishing God, exercising God? You carry God around with you, you wretch, and you don't know it.
2.8.13	δοκεῖς με λέγειν ἀργυροῦν τινα ἢ χρυσοῦν ἔξωθεν; ἐν σαυτῷ φέρεις αὐτὸν καὶ μολύνων οὐκ αἰσθάνῃ ἀκαθάρτοις μὲν διανοήμασι, ῥυπαραῖς δὲ πράξεσι.	Do you think I mean some god of silver or gold, outside you? You carry him within yourself, and

	GREEK	ENGLISH
		you don't notice that you're defiling him with impure thoughts and filthy actions.
2.8.14	καὶ ἀγάλματος μὲν τοῦ θεοῦ παρόντος οὐκ ἂν τολμήσαις τι τούτων ποιεῖν ὧν ποιεῖς. αὐτοῦ δὲ τοῦ θεοῦ παρόντος ἔσωθεν καὶ ἐφορῶντος πάντα καὶ ἐπακούοντος οὐκ αἰσχύνῃ ταῦτα ἐνθυμούμενος καὶ ποιῶν, ἀναίσθητε τῆς αὐτοῦ φύσεως καὶ θεοχόλωτε;	And if a statue of God were present, you wouldn't dare do any of the things you do. But when God himself is present within you, seeing and hearing everything, aren't you ashamed to think and do such things, you who are blind to your own nature and under God's wrath?
2.8.15	λοιπὸν ἡμεῖς τί φοβούμεθα ἐκπέμποντες νέον ἐπί τινας πράξεις ἐκ τῆς σχολῆς, μὴ ἄλλως ποιήσῃ τι, μὴ ἄλλως φάγῃ, μὴ ἄλλως συνουσιάσῃ, μὴ ταπεινώσῃ αὐτὸν ῥάκη περιτεθέντα, μὴ ἐπάρῃ κομψὰ ἱμάτια;	Why, then, when we send a young man out from school to some line of action, are we afraid that he'll do something badly, eat badly, have sex badly, that rags will humble him or fine clothes puff him up?
2.8.16	οὗτος οὐκ οἶδεν αὐτοῦ θεόν, οὗτος οὐκ οἶδεν, μετὰ τίνος ἀπέρχεται. ἀλλ' ἀνεχόμεθα λέγοντος αὐτοῦ "σὲ ἤθελον ἔχειν;"	This one doesn't know his own god; this one doesn't know with whom he is setting out. And are we to put up with him saying, "I wish I had you with me"?
2.8.17	ἐκεῖ τὸν θεὸν οὐκ ἔχεις; εἶτ' ἄλλον τινὰ ζητεῖς ἐκεῖνον ἔχων;	Don't you have God there? And having him, do you look for someone else?
2.8.18	ἢ ἄλλα σοι ἐρεῖ ἐκεῖνος ἢ ταῦτα; ἀλλ' εἰ μὲν τὸ ἄγαλμα ἦς τὸ Φειδίου, ἡ Ἀθηνᾶ ἢ ὁ Ζεύς, ἐμέμνησο ἂν καὶ σαυτοῦ καὶ τοῦ τεχνίτου καὶ εἶ τινα αἴσθησιν εἶχες, ἐπειρῶ ἂν μηδὲν [ἂν] ἀνάξιον ποιεῖν τοῦ κατασκευάσαντος μηδὲ σεαυτοῦ μηδ' ἐν ἀπρεπεῖ σχήματι φαίνεσθαι τοῖς ὁρῶσι·	Will he tell you anything other than this? Why, if you were a statue by Phidias, his Athena or his Zeus, you'd remember both yourself and the craftsman, and if you had any sense at all, you would try [would] to do nothing unworthy of the one who made you or of yourself, and not to appear in an unbecoming posture to those looking at you;
2.8.19	νῦν δέ σε ὅτι ὁ Ζεὺς πεποίηκεν, διὰ τοῦτο ἀμελεῖς οἷόν τινα δείξεις σεαυτόν; καὶ τί ὁ τεχνίτης τῷ τεχνίτῃ ὅμοιος ἢ τὸ κατασκεύασμα τῷ κατασκευάσματι;	but as it is, because Zeus made you, you don't care what sort of person you show yourself to be? And how is the one craftsman like the other, or the one work like the other?
2.8.20	καὶ ποῖον ἔργον τεχνίτου εὐθὺς ἔχει τὰς δυνάμεις ἐν ἑαυτῷ, ἃς ἐμφαίνει διὰ τῆς κατασκευῆς; οὐχὶ λίθος ἐστὶν ἢ χαλκὸς ἢ χρυσὸς ἢ ἐλέφας; καὶ ἡ Ἀθηνᾶ ἡ Φειδίου ἅπαξ ἐκτείνασα τὴν χεῖρα καὶ τὴν Νίκην ἐπ' αὐτῆς δεξαμένη ἕστηκεν οὕτως ὅλῳ τῷ αἰῶνι, τὰ δὲ τοῦ θεοῦ κινούμενα, ἔμπνοα, χρηστικὰ φαντασιῶν, δοκιμαστικά.	What work of a craftsman has straightaway within itself the powers that its construction displays? Isn't it stone, or bronze, or gold, or ivory? And Phidias's Athena, once she has stretched out her hand and received the Victory on it, stands like that for all eternity; but the works of God move, breathe, use impressions, test them.
2.8.21	τούτου τοῦ δημιουργοῦ κατασκεύασμα ὢν καταισχύνεις αὐτό; τί δ'; ὅτι οὐ μόνον σε κατεσκεύασεν, ἀλλὰ καὶ σοὶ μόνῳ ἐπίστευσεν καὶ παρακατέθετο,	Being the work of this craftsman, do you disgrace it? What's more, he not only made you, but entrusted you to yourself alone and placed you in your own keeping—
2.8.22		

	GREEK	ENGLISH
	οὐδὲ τούτου μεμνήσῃ, ἀλλὰ καὶ καταισχυνεῖς τὴν ἐπιτροπήν; εἰ δέ σοι ὀρφανόν τινα ὁ θεὸς παρέθετο, οὕτως ἂν αὐτοῦ ἠμέλεις;	and won't you remember even that, but disgrace the trust as well? If God had entrusted some orphan to you, would you neglect him like this?
2.8.23	παραδέδωκέ σοι σεαυτὸν καὶ λέγει "οὐκ εἶχον ἄλλον πιστότερόν σου· τοῦτόν μοι φύλασσε τοιοῦτον οἷος πέφυκεν, αἰδήμονα, πιστόν, ὑψηλόν, ἀκατάπληκτον, ἀπαθῆ, ἀτάραχον." εἶτα σὺ οὐ φυλάσσεις;	He has handed you over to yourself and says, "I had no one more trustworthy than you. Keep this person for me as he is by nature: self-respecting, trustworthy, high-minded, undaunted, free from passion, undisturbed." And then you don't keep him?
2.8.24	"ἀλλ' ἐροῦσιν· "πόθεν ἡμῖν οὗτος ὀφρῦν ἐνήνοχεν καὶ σεμνοπροσωπεῖ;"" οὔπω κατ' ἀξίαν. "ἔτι γὰρ οὐ θαρρῶ οἷς ἔμαθον καὶ συγκατεθέμην· ἔτι τὴν ἀσθένειαν τὴν ἐμαυτοῦ φοβοῦμαι."	"But people will say, 'Where did this fellow get that lofty brow and solemn face?'" Not yet as it deserves. "For I don't yet have confidence in what I've learned and assented to; I'm still afraid of my own weakness.
2.8.25	"ἐπεί τοι ἄφετέ με θαρρῆσαι καὶ τότε ὄψεσθε βλέμμα οἷον δεῖ καὶ σχῆμα οἷον δεῖ, τότε ὑμῖν δείξω τὸ ἄγαλμα, ὅταν τελειωθῇ, ὅταν στιλπνωθῇ."	Just let me gain confidence, and then you'll see the look one should have and the bearing one should have; then I'll show you the statue, when it's finished, when it's polished.
2.8.26	"τί δοκεῖτε; ὀφρῦν; μὴ γένοιτο. μὴ γὰρ ὁ Ζεὺς ὁ ἐν Ὀλυμπίᾳ ὀφρῦν ἀνέσπακεν; ἀλλὰ πέπηγεν αὐτοῦ τὸ βλέμμα, οἷον δεῖ εἶναι τοῦ ἐροῦντος οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλόν."	What do you think? A lofty brow? Heaven forbid. Did the Zeus at Olympia put on a lofty brow? No, his gaze is fixed, as befits one about to say, 'No word of mine can be taken back or prove false.'[8]
2.8.27	"τοιοῦτον ὑμῖν δείξω ἐμαυτόν, πιστόν, αἰδήμονα, γενναῖον, ἀτάραχον."	That's how I'll show myself to you: trustworthy, self-respecting, noble, undisturbed—
2.8.28	"μή τι οὖν ἀθάνατον ἀγήρων, μή τι ἄνοσον; ἀλλ' ἀποθνήσκοντα θείως, νοσοῦντα θείως. ταῦτα ἔχω, ταῦτα δύναμαι· τὰ δ' ἄλλα οὔτ' ἔχω οὔτε δύναμαι."	What, then? Someone immortal and ageless, perhaps? Someone who never falls ill? No: someone who dies like a god, who is ill like a god. This I have, this I can do; the rest I neither have nor can do.
2.8.29	"δείξω ὑμῖν νεῦρα φιλοσόφου. ποῖα νεῦρα; ὄρεξιν ἀναπότευκτον, ἔκκλισιν ἀπερίπτωτον, ὁρμὴν καθήκουσαν, πρόθεσιν ἐπιμελῆ, συγκατάθεσιν ἀπρόπτωτον. ταῦτα ὄψεσθε."	I'll show you the sinews of a philosopher. What sinews? Desire that never fails to get what it wants, aversion that never falls into what it would avoid, impulse as it ought to be, purpose that is careful, assent that is never rash. That's what you'll see."

CHAPTER 9: THAT, UNABLE TO FULFILL THE PROMISE OF A HUMAN BEING, WE TAKE ON THAT OF A PHILOSOPHER

Actions preserve or destroy what we are; reciting doctrine without practice is like a pretended conversion.

	GREEK	ENGLISH
2.9.1	οὐκ ἔστι τὸ τυχὸν αὐτὸ μόνον ἀνθρώπου ἐπαγγελίαν πληρῶσαι.	Simply fulfilling the promise of a human being is no ordinary thing.

8 The quotation is Zeus's promise to Thetis in Homer's *Iliad* (1.526).

	GREEK	ENGLISH
2.9.2	τί γάρ ἐστιν ἄνθρωπος; — ζῷον, φησί, λογικὸν θνητόν. — εὐθὺς ἐν τῷ λογικῷ τίνων χωριζόμεθα; — τῶν θηρίων. — καὶ τίνων ἄλλων;	For what is a human being? —"A rational, mortal animal," someone says. —Then, straight away, what does being rational set us apart from? —From wild beasts. —And from what else?
2.9.3	— τῶν προβάτων καὶ τῶν ὁμοίων. — ὅρα οὖν μή τί πως ὡς θηρίον ποιήσῃς· εἰ δὲ μή, ἀπώλεσας τὸν ἄνθρωπον, οὐκ ἐπλήρωσας τὴν ἐπαγγελίαν. ὅρα μή τι ὡς πρόβατον· εἰ δὲ μή, καὶ οὕτως ἀπώλετο ὁ ἄνθρωπος.	—From sheep and the like. —Then take care you never do anything the way a wild beast does. Otherwise you've destroyed the human being; you haven't fulfilled the promise. Take care you never do anything the way a sheep does. Otherwise, that way too, the human being is destroyed.
2.9.4	τίνα οὖν ποιοῦμεν ὡς πρόβατα; ὅταν τῆς γαστρὸς ἕνεκα, ὅταν τῶν αἰδοίων, ὅταν εἰκῇ, ὅταν ῥυπαρῶς, ὅταν ἀνεπιστρέπτως, ποῦ ἀπεκλίναμεν; ἐπὶ τὰ πρόβατα.	So what do we do like sheep? When we act for the sake of our belly, for the sake of our genitals, at random, in a filthy way, without paying attention, where have we sunk to? To the level of sheep.
2.9.5	τί ἀπωλέσαμεν; τὸ λογικόν. ὅταν μαχίμως καὶ βλαβερῶς καὶ θυμικῶς καὶ ὠστικῶς, ποῦ ἀπεκλίναμεν;	What have we destroyed? Our rationality. When we act combatively, harmfully, angrily, aggressively, where have we sunk to?
2.9.6	ἐπὶ τὰ θηρία. λοιπὸν οἱ μὲν ἡμῶν μεγάλα θηρία εἰσίν, οἱ δὲ θηρίδια κακοήθη καὶ μικρά, ἀφ' ὧν ἔστιν εἰπεῖν "λέων με καὶ φαγέτω."	To the level of wild beasts. So then, some of us are big wild beasts, and others small, spiteful little beasts, the kind that make you say, "Let it be a lion that eats me, at least!"
2.9.7	διὰ πάντων δὲ τούτων ἀπόλλυται ἡ τοῦ ἀνθρώπου ἐπαγγελία.	And through all of these the promise of a human being is destroyed.
2.9.8	πότε γὰρ σῴζεται συμπεπλεγμένον; ὅταν τὴν ἐπαγγελίαν πληρώσῃ, ὥστε σωτηρία συμπεπλεγμένου ἐστὶ τὸ ἐξ ἀληθῶν συμπεπλέχθαι. πότε διεζευγμένον; ὅταν τὴν ἐπαγγελίαν πληρώσῃ. πότε αὐλοί, πότε λύρα, πότε ἵππος, πότε κύων;	For when is a conjunction preserved? When it fulfills its promise; so a conjunction is preserved when it is made up of true parts. When is a disjunction? When it fulfills its promise. When are pipes, a lyre, a horse, a dog?
2.9.9	τί οὖν θαυμαστόν, εἰ καὶ ἄνθρωπος ὡσαύτως μὲν σῴζεται, ὡσαύτως δ' ἀπόλλυται;	So what's surprising if a human being too is preserved in the same way, and destroyed in the same way?
2.9.10	αὔξει δ' ἕκαστον καὶ σῴζει τὰ κατάλληλα ἔργα· τὸν τέκτονα τὰ τεκτονικά, τὸν γραμματικὸν τὰ γραμματικά. ἂν δ' ἐθίσῃ γράφειν ἀγραμμάτως, ἀνάγκη καταφθείρεσθαι καὶ ἀπόλλυσθαι τὴν τέχνην.	Each thing is strengthened and preserved by the actions that correspond to it: the carpenter by carpentry, the grammarian by grammar. But if he gets into the habit of writing ungrammatically, his art is bound to be corrupted and destroyed.
2.9.11	οὕτως τὸν μὲν αἰδήμονα σῴζει τὰ αἰδήμονα ἔργα, ἀπολλύει δὲ τὰ ἀναιδῆ· τὸν δὲ πιστὸν τὰ πιστὰ καὶ τὰ ἐναντία ἀπολλύει.	In the same way, self-respecting actions preserve the self-respecting person and shameless ones destroy him; trustworthy actions preserve the trustworthy person, and their opposites destroy him.
2.9.12	καὶ τοὺς ἐναντίους πάλιν ἐπαύξει τὰ ἐναντία· τὸν ἀναίσχυντον ἀναισχυντία, τὸν ἄπιστον ἀπιστία, τὸν	And conversely, the opposite actions strengthen the opposite kinds of people: shamelessness the

	GREEK	ENGLISH
	λοίδορον λοιδορία, τὸν ὀργίλον ὀργή, τὸν φιλάργυρον αἱ ἀκατάλληλοι λήψεις καὶ δόσεις.	shameless, untrustworthiness the untrustworthy, abuse the abusive, anger the angry, and taking and giving out of all proportion the lover of money.
2.9.13	διὰ τοῦτο παραγγέλλουσιν οἱ φιλόσοφοι μὴ ἀρκεῖσθαι μόνῳ τῷ μαθεῖν, ἀλλὰ καὶ μελέτην προσλαμβάνειν, εἶτα ἄσκησιν.	That's why philosophers advise us not to be content with learning alone, but to add practice, and then training.
2.9.14	πολλῷ γὰρ χρόνῳ τὰ ἐναντία ποιεῖν εἰθίσμεθα καὶ τὰς ὑπολήψεις τὰς ἐναντίας ταῖς ὀρθαῖς χρηστικὰς ἔχομεν. ἂν οὖν μὴ καὶ τὰς ὀρθὰς χρηστικὰς ποιήσωμεν, οὐδὲν ἄλλο ἢ ἐξηγηταὶ ἐσόμεθα ἀλλοτρίων δογμάτων.	For over a long time we've grown used to doing the opposite, and it's the opinions opposed to the right ones that we have ready to hand. So unless we make the right ones ready to hand as well, we'll be nothing but interpreters of other people's judgments.
2.9.15	ἄρτι γὰρ τίς ἡμῶν οὐ δύναται τεχνολογῆσαι περὶ ἀγαθῶν καὶ κακῶν; ὅτι τῶν ὄντων τὰ μὲν ἀγαθά, τὰ δὲ κακά, τὰ δ' ἀδιάφορα· ἀγαθὰ μὲν οὖν ἀρεταὶ καὶ τὰ μετέχοντα τῶν ἀρετῶν· κακὰ τὰ δ' ἐναντία· ἀδιάφορα δὲ πλοῦτος, ὑγεία, δόξα.	Right now, which of us can't give a technical lecture on good and bad? That of the things that exist, some are good, some bad, and some indifferent; good are the excellences and what shares in them; bad, the opposite; indifferent, wealth, health, reputation.
2.9.16	εἶτ' ἂν μεταξὺ λεγόντων ἡμῶν ψόφος μείζων γένηται ἢ τῶν παρόντων τις καταγελάσῃ ἡμῶν, ἐξεπλάγημεν.	Then, if in the middle of our talking there's a louder noise than usual, or one of those present laughs at us, we're thrown into a panic.
2.9.17	ποῦ ἐστιν, φιλόσοφε, ἐκεῖνα ἃ ἔλεγες; πόθεν αὐτὰ προφερόμενος ἔλεγες; ἀπὸ τῶν χειλῶν αὐτόθεν. τί οὖν ἀλλότρια βοηθήματα μολύνεις; τί κυβεύεις περὶ τὰ μέγιστα;	Where are those things you were saying, philosopher? Where were you bringing them out from when you said them? From your lips, just from there. So why do you defile help that belongs to others? Why do you gamble with the most important things?
2.9.18	ἄλλο γάρ ἐστιν ὡς εἰς ταμιεῖον ἀποθέσθαι ἄρτους καὶ οἶνον, ἄλλο ἐστὶ φαγεῖν. τὸ βρωθὲν ἐπέφθη, ἀνεδόθη, νεῦρα ἐγένετο, σάρκες, ὀστέα, αἷμα, εὔχροια, εὔπνοια. τὰ ἀποκείμενα ὅταν μὲν θελήσῃς ἐκ προχείρου λαβὼν δεῖξαι δύνασαι, ἀπ' αὐτῶν δέ σοι ὄφελος οὐδὲν εἰ μὴ μέχρι τοῦ δοκεῖν ὅτι ἔχεις. τί γὰρ διαφέρει ταῦτα ἐξηγεῖσθαι ἢ τὰ τῶν ἑτεροδόξων;	For it's one thing to store bread and wine in a pantry, and another to eat them. What's eaten is digested, distributed, and becomes sinews, flesh, bones, blood, a good complexion, easy breathing. What's stored away you can take out and show whenever you like, readily enough, but it does you no good, except so far as it makes you seem to have it. For what difference does it make whether you expound these doctrines or those of people who think differently?
2.9.19	τεχνολόγει νῦν καθίσας τὰ Ἐπικούρου καὶ τάχα ἐκείνου χρηστικώτερον τεχνολογήσεις. τί οὖν Στωικὸν λέγεις σεαυτόν, τί ἐξαπατᾷς τοὺς πολλούς, τί ὑποκρίνῃ Ἰουδαῖον ὢν Ἕλλην;	Sit down now and give a technical lecture on the doctrines of Epicurus, and maybe you'll do it more usefully than Epicurus himself. So why do you call yourself a Stoic? Why do you deceive the multitude? Why do you play the part of a Jew when you're a Greek?
2.9.20		

	GREEK	ENGLISH
	οὐχ ὁρᾷς, πῶς ἕκαστος λέγεται Ἰουδαῖος, πῶς Σύρος, πῶς Αἰγύπτιος; καὶ ὅταν τινὰ ἐπαμφοτερίζοντα ἴδωμεν, εἰώθαμεν λέγειν “οὐκ ἔστιν Ἰουδαῖος, ἀλλ’ ὑποκρίνεται.” ὅταν δ’ ἀναλάβῃ τὸ πάθος τὸ τοῦ βεβαμμένου καὶ ἠρημένου, τότε καὶ ἔστι τῷ ὄντι καὶ καλεῖται Ἰουδαῖος.	Don’t you see how each person comes to be called a Jew, a Syrian, an Egyptian? And when we see someone hedging between the two, we usually say, “He isn’t a Jew, he’s just playing the part.” But when he takes on the state of mind of someone who has been immersed and has made his choice, then he really is a Jew, and is called one.[9]
2.9.21	οὕτως καὶ ἡμεῖς παραβαπτισταί, λόγῳ μὲν Ἰουδαῖοι, ἔργῳ δ’ ἄλλο τι, ἀσυμπαθεῖς πρὸς τὸν λόγον, μακρὰν ἀπὸ τοῦ χρῆσθαι τούτοις ἃ λέγομεν, ἐφ’ οἷς ὡς εἰδότες αὐτὰ ἐπαιρόμεθα.	So we too are counterfeit converts, immersed in name only: Jews in word, something else in deed, with no real feeling for the reasoning we profess, far from putting into practice the things we say—the very things we pride ourselves on, as if we knew them.
2.9.22	οὕτως οὐδὲ τὴν τοῦ ἀνθρώπου ἐπαγγελίαν πληρῶσαι δυνάμενοι προσλαμβάνομεν τὴν τοῦ φιλοσόφου, τηλικοῦτο φορτίον οἷον εἴ τις δέκα λίτρας ἆραι μὴ δυνάμενος τὸν τοῦ Αἴαντος λίθον βαστάζειν ἤθελεν.	So it is that we, who can’t even fulfill the promise of a human being, take on that of a philosopher as well—a burden as heavy as if someone who couldn’t lift ten pounds wanted to hoist the stone of Ajax.[10]

CHAPTER 10: HOW TO DISCOVER OUR DUTIES FROM OUR NAMES

Each role, as human being, citizen, son, brother or councilor, marks out the duties that go with it.

	GREEK	ENGLISH
2.10.1	σκέψαι τίς εἶ. τὸ πρῶτον ἄνθρωπος, τοῦτο δ’ ἔστιν οὐδὲν ἔχων κυριώτερον προαιρέσεως, ἀλλὰ ταύτῃ τὰ ἄλλα ὑποτεταγμένα, αὐτὴν δ’ ἀδούλευτον καὶ ἀνυπότακτον.	Consider who you are. First of all, a human being: that is, someone who has nothing more authoritative than choice, with everything else subordinate to it, while choice itself is not enslaved or subject to anything.
2.10.2	σκόπει οὖν, τίνων κεχώρισαι κατὰ λόγον. κεχώρισαι θηρίων, κεχώρισαι προβάτων.	So consider what reason sets you apart from. You’re set apart from wild beasts, you’re set apart from sheep.
2.10.3	ἐπὶ τούτοις πολίτης εἶ τοῦ κόσμου καὶ μέρος αὐτοῦ, οὐχ ἓν τῶν ὑπηρετικῶν, ἀλλὰ τῶν προηγουμένων· παρακολουθητικὸς γὰρ εἶ τῇ θείᾳ διοικήσει καὶ τοῦ ἑξῆς ἐπιλογιστικός.	Beyond that, you’re a citizen of the world and a part of it—not one of the parts that serve, but one of those that lead; for you can understand the divine government of things and reason out what follows from it.
2.10.4	τίς οὖν ἐπαγγελία πολίτου; μηδὲν ἔχειν ἰδίᾳ συμφέρον, περὶ μηδενὸς βουλεύεσθαι ὡς ἀπόλυτον, ἀλλ’ ὥσπερ ἄν, εἰ ἡ χεὶρ ἢ ὁ ποὺς λογισμὸν εἶχον καὶ παρηκολούθουν τῇ φυσικῇ κατασκευῇ, οὐδέποτ’ ἂν ἄλλως ὥρμησαν ἢ ὡρέχθησαν ἢ ἐπανενεγκόντες ἐπὶ τὸ ὅλον.	What, then, is the promise of a citizen? To treat nothing as a private advantage, to deliberate about nothing as though cut off from the whole, but to be like the hand or the foot: if they had reason and understood their natural constitution, they would never exert impulse or desire in any way except by referring it to the whole.

9 Epictetus alludes to the ritual immersion that marked a convert’s entry into Judaism.
10 In the *Iliad* (7.268–270) Ajax hurls a huge millstone at Hector.

	GREEK	ENGLISH
2.10.5	διὰ τοῦτο καλῶς λέγουσιν οἱ φιλόσοφοι ὅτι εἰ προῄδει ὁ καλὸς καὶ ἀγαθὸς τὰ ἐσόμενα, συνήργει ἂν καὶ τῷ νοσεῖν καὶ τῷ ἀποθνῄσκειν καὶ τῷ πηροῦσθαι, αἰσθανόμενός γε, ὅτι ἀπὸ τῆς τῶν ὅλων διατάξεως τοῦτο ἀπονέμεται, κυριώτερον δὲ τὸ ὅλον τοῦ μέρους καὶ ἡ πόλις τοῦ πολίτου.	That's why the philosophers are right to say that if the good and noble man knew in advance what was going to happen, he would even cooperate with being ill, dying and being maimed, because he would see that this is allotted him by the ordering of the universe, and that the whole is more important than the part, and the city than the citizen.
2.10.6	νῦν δ' ὅτι οὐ προγιγνώσκομεν, καθήκει τῶν πρὸς ἐκλογὴν εὐφυεστέρων ἔχεσθαι, ὅτι καὶ πρὸς τοῦτο γεγόναμεν.	But as it is, since we don't know in advance, it's our duty to hold on to whatever is naturally more fit to be chosen, since we were born for this too.
2.10.7	μετὰ τοῦτο μέμνησο, ὅτι υἱὸς εἶ. τίς τούτου τοῦ προσώπου ἐπαγγελία; πάντα τὰ αὐτοῦ ἡγεῖσθαι τοῦ πατρός, πάντα ὑπακούειν, μηδέποτε ψέξαι πρός τινα μηδὲ βλαβερόν τι αὐτῷ εἰπεῖν ἢ πρᾶξαι, ἐξίστασθαι ἐν πᾶσιν καὶ παραχωρεῖν συνεργοῦντα κατὰ δύναμιν. μετὰ τοῦτο ἴσθι ὅτι καὶ ἀδελφὸς εἶ.	Next, remember that you are a son. What is the promise of this role? To regard everything that is his as his father's, to obey him in everything, never to criticize him to anyone or say or do anything to harm him, to give way to him in everything and yield, helping him as far as he can. After this, know that you are also a brother.
2.10.8	καὶ πρὸς τοῦτο δὲ τὸ πρόσωπον ὀφείλεται παραχώρησις, εὐπείθεια, εὐφημία, μηδέποτ' ἀντιποιήσασθαί τινος πρὸς αὐτὸν τῶν ἀπροαιρέτων, ἀλλ' ἡδέως ἐκεῖνα προίεσθαι, ἵν' ἐν τοῖς προαιρετικοῖς πλέον ἔχῃς.	To this role too you owe deference, obedience, kind words, never contesting with him any of the things outside your choice, but gladly giving them up, so that you may have the larger share in the things within your choice.
2.10.9	ὅρα γὰρ οἷόν ἐστιν ἀντὶ θίδρακος, ἂν οὕτως τύχῃ, καὶ καθέδρας αὐτὸν εὐγνωμοσύνην κτήσασθαι, ὅση ἡ πλεονεξία.	For see what it means to gain his goodwill in exchange for a lettuce, if it comes to that, or a seat—what an advantage that is!
2.10.10	μετὰ ταῦτα εἰ βουλευτὴς πόλεώς τινος, ὅτι βουλευτής· εἰ νέος, ὅτι νέος· εἰ πρεσβύτης, ὅτι πρεσβύτης· εἰ πατήρ, ὅτι πατήρ.	After that, if you're a member of some city's council, remember that you're a councilor; if young, that you're young; if old, that you're old; if a father, that you're a father.
2.10.11	ἀεὶ γὰρ ἕκαστον τῶν τοιούτων ὀνομάτων εἰς ἐπιλογισμὸν ἐρχόμενον ὑπογράφει τὰ οἰκεῖα ἔργα.	For each of these names, when you stop to reflect on it, always sketches out the actions that belong to it.
2.10.12	ἐὰν δ' ἀπελθὼν ψέγῃς σου τὸν ἀδελφόν, λέγω σοι "ἐπελάθου, τίς εἶ καὶ τί σοι ὄνομα."	But if you go off and run down your brother, I tell you, "You've forgotten who you are and what your name is."
2.10.13	εἶτα εἰ μὲν χαλκεὺς ὢν ἐχρῶ τῇ σφύρᾳ ἄλλως, ἐπιλελησμένος ἂν ἧς τοῦ χαλκέως· εἰ δὲ τοῦ ἀδελφοῦ ἐπελάθου καὶ ἀντὶ ἀδελφοῦ ἐχθρὸς ἐγένου, οὐδὲν ἀντ' οὐδενὸς ἠλλάχθαι φανεῖ σεαυτῷ;	Then, if you were a smith and used your hammer the wrong way, you'd have forgotten the smith; but if you've forgotten the brother, and become an enemy instead of a brother, will it seem to you that you've traded nothing for nothing?
2.10.14	εἰ δ' ἀντὶ ἀνθρώπου, ἡμέρου ζῴου καὶ κοινωνικοῦ, θηρίον γέγονας βλαβερόν, ἐπίβουλον, δηκτικόν, οὐδὲν	And if instead of a human being, a gentle and social creature, you've become a wild beast—harm-

	GREEK	ENGLISH
	ἀπολώλεκας; ἀλλὰ δεῖ σε κέρμα ἀπολέσαι, ἵνα ζημιωθῇς, ἄλλου δ' οὐδενὸς ἀπώλεια ζημιοῖ τὸν ἄνθρωπον;	ful, treacherous, biting—have you lost nothing? Must you lose some cash to be harmed? Does the loss of nothing else harm a human being?
2.10.15	εἶτα γραμματικὴν μὲν ἀποβαλὼν ἢ μουσικὴν ζημίαν ἂν ἡγοῦ τὴν ἀπώλειαν αὐτῆς· εἰ δ' αἰδῶ καὶ καταστολὴν καὶ ἡμερότητα ἀποβαλεῖς, οὐδὲν ἡγῇ τὸ πρᾶγμα;	Then if you lost your grammar or your music, you'd count its loss as damage; but if you lose your self-respect, your restraint and your gentleness, you think the matter is nothing?
2.10.16	καίτοι ἐκεῖνα μὲν παρ' ἔξωθέν τινα καὶ ἀπροαίρετον αἰτίαν ἀπόλλυται, ταῦτα δὲ παρ' ἡμᾶς· καὶ ἐκεῖνα μὲν οὔτ' ἔχειν καλόν ἐστιν οὔτ' ἀπολλύειν αἰσχρόν ἐστιν, ταῦτα δὲ καὶ μὴ ἔχειν καὶ ἀπολλύειν καὶ αἰσχρόν ἐστι καὶ ἐπονείδιστον καὶ ἀτύχημα. τί ἀπολλύει ὁ τὰ τοῦ κιναίδου πάσχων;	And yet those things are lost through some external cause outside our choice, but these through our own doing; and those it's neither fine to have nor shameful to lose, but with these, not having them and losing them is shameful, disgraceful and a misfortune. What does the man lose who takes the passive role in sex with men?
2.10.17	τὸν ἄνδρα. ὁ δὲ διατιθείς; πολλὰ μὲν καὶ ἄλλα καὶ αὐτὸς δ' οὐδὲν ἧττον τὸν ἄνδρα. τί ἀπολλύει ὁ μοιχεύων;	His manhood. And the one who does it to him? Many other things, and he too loses his manhood no less. What does the adulterer lose?
2.10.18	τὸν αἰδήμονα, τὸν ἐγκρατῆ, τὸν κόσμιον, τὸν πολίτην, τὸν γείτονα. τί ἀπολλύει ὁ ὀργιζόμενος; ἄλλο τι. ὁ φοβούμενος;	The self-respecting man, the self-controlled man, the decent man, the citizen, the neighbor. What does the angry man lose? Something else. The frightened man?
2.10.19	ἄλλο τι. οὐδεὶς δίχα ἀπωλείας καὶ ζημίας κακός ἐστιν. λοιπὸν εἰ τὴν ζημίαν ζητεῖς ἐν κέρματι, πάντες οὗτοι ἀβλαβεῖς, ἀζήμιοι, ἂν οὕτως τύχῃ, καὶ ὠφελούμενοι καὶ κερδαίνοντες, ὅταν διά τινος τούτων τῶν ἔργων κέρμα αὐτοῖς προσγένηται.	Something else. No one is bad without loss and damage. So then, if you look for damage in terms of cash, all of these are unharmed, have lost nothing, and even, as it may happen, gain and profit, whenever some cash comes their way through one of these deeds.
2.10.20	ὅρα δ' εἰ ἐπὶ κερμάτιον πάντα ἀνάγεις, ὅτι οὐδ' ὁ τὴν ῥῖνά σοι ἀπολλύων ἔσται βεβλαμμένος. — ναί, φησίν, κεκολόβωται γὰρ τὸ σῶμα.	But see: if you reduce everything to a bit of cash, not even the man who loses his nose will have been harmed. —"Yes, he will," he says, "because his body has been mutilated."
2.10.21	— ἄγε, ὁ δὲ τὴν ὀσφρασίαν αὐτὴν ἀπολωλεκὼς οὐδὲν ἀπολλύει; ψυχῆς οὖν δύναμις οὐκ ἔστιν οὐδεμία, ἣν ὁ μὲν κτησάμενος ὠφελεῖται, ὁ δ' ἀποβαλὼν ζημιοῦται;	—Come now: and the man who has lost his very sense of smell, does he lose nothing? Is there no power of the soul, then, that benefits the one who acquires it and damages the one who loses it?
2.10.22	— ποίαν καὶ λέγεις; — οὐδὲν ἔχομεν αἰδῆμον φύσει; — ἔχομεν. — ὁ τοῦτο ἀπολλύων οὐ ζημιοῦται, οὐδενὸς στερίσκεται, οὐδὲν ἀποβάλλει τῶν πρὸς αὐτόν;	—What sort do you mean? —Don't we have a natural sense of self-respect? —We do. —Isn't the man who loses it damaged? Isn't he deprived of something, doesn't he lose something that belongs to him?
2.10.23	οὐκ ἔχομεν φύσει τι πιστόν, φύσει στερκτικόν, φύσει ὠφελητικόν, ἀλλήλων φύσει ἀνεκτικόν; ὅστις οὖν εἰς ταῦτα περιορᾷ ζημιούμενον ἑαυτόν, οὗτος ᾗ ἀβλαβὴς καὶ ἀζήμιος;	Don't we have a natural trustworthiness, a natural affection, a natural wish to help, a natural tolerance of one another? So is the man who lets him-

	GREEK	ENGLISH
		self be damaged in these respects to be unharmed and without loss?
2.10.24	τί οὖν; μὴ βλάψω τὸν βλάψαντα; — πρῶτον μὲν ἰδού, τί ἐστι βλάβη καὶ μνήσθητι ὧν ἤκουσας παρὰ τῶν φιλοσόφων.	What, then? Am I not to harm the one who harmed me? —First look at what harm is, and remember what you've heard from the philosophers.
2.10.25	εἰ γὰρ τὸ ἀγαθὸν ἐν προαιρέσει καὶ τὸ κακὸν ὡσαύτως ἐν προαιρέσει, βλέπε μὴ τοιοῦτ' ἐστιν ὃ λέγεις "τί οὖν;"	For if the good lies in choice, and the bad likewise in choice, see whether what you're saying doesn't come to this: "What, then?
2.10.26	"ἐπειδὴ ἐκεῖνος ἑαυτὸν ἔβλαψεν πρὸς ἐμέ τι ἄδικον ποιήσας, ἐγὼ ἐμαυτὸν μὴ βλάψω πρὸς ἐκεῖνον ἄδικόν τι ποιήσας;"	Since he harmed himself by doing me some wrong, am I not to harm myself by doing him some wrong?"
2.10.27	τί οὖν οὐ τοιοῦτόν τι φανταζόμεθα, ἀλλ' ὅπου τι σωματικὸν ἐλάττωμα ἢ εἰς κτῆσιν, ἐκεῖ ἡ βλάβη, ὅπου εἰς τὴν προαίρεσιν, οὐδεμία βλάβη;	So why don't we picture it like that? Why do we think that where there's some damage to the body or to property, there's harm, but where it's to our choice, there's no harm at all?
2.10.28	οὔτε γὰρ τὴν κεφαλὴν ἀλγεῖ ὁ ἐξαπατηθεὶς ἢ ἀδικήσας οὔτε τὸν ὀφθαλμὸν οὔτε τὸ ἰσχίον οὔτε τὸν ἀγρὸν ἀπολλύει.	For the man who has been deceived, or who has done wrong, doesn't get a headache, or a pain in his eye or his hip; he doesn't lose his field.
2.10.29	ἡμεῖς δ' ἄλλο οὐδὲν ἐθέλομεν ἢ ταῦτα· τὴν προαίρεσιν δὲ πότερον αἰδήμονα καὶ πιστὴν ἕξομεν ἢ ἀναίσχυντον καὶ ἄπιστον, οὐδ' ἐγγὺς διαφερόμεθα πλὴν μόνον ἐν τῇ σχολῇ μέχρι τῶν λογαρίων.	And these are the only things we care about. But whether our choice will be self-respecting and trustworthy or shameless and untrustworthy, that doesn't bother us in the slightest—except in the school, and only as far as our little arguments go.
2.10.30	τοιγαροῦν μέχρι τῶν λογαρίων προκόπτομεν, ἔξω δ' αὐτῶν οὐδὲ τὸ ἐλάχιστον.	And so we make progress as far as our little arguments go, but outside them not the slightest bit.

CHAPTER 11: WHAT THE BEGINNING OF PHILOSOPHY IS

Philosophy begins with seeing that people apply shared preconceptions differently, and looks for a standard to test them.

	GREEK	ENGLISH
2.11.1	ἀρχὴ φιλοσοφίας παρά γε τοῖς ὡς δεῖ καὶ κατὰ θύραν ἁπτομένοις αὐτῆς συναίσθησις τῆς αὐτοῦ ἀσθενείας καὶ ἀδυναμίας περὶ τὰ ἀναγκαῖα.	The beginning of philosophy, at least for those who take it up as they should and come in by the front door, is an awareness of your own weakness and incapacity in the things that matter most.
2.11.2	ὀρθογωνίου μὲν γὰρ τριγώνου ἢ διέσεως ἡμιτονίου οὐδεμίαν φύσει ἔννοιαν ἥκομεν ἔχοντες, ἀλλ' ἔκ τινος τεχνικῆς παραλήψεως διδασκόμεθα ἕκαστον αὐτῶν καὶ διὰ τοῦτο οἱ μὴ εἰδότες αὐτὰ οὐδ' οἴονται εἰδέναι.	For we don't come into the world with any natural concept of a right-angled triangle or a quarter-tone; we're taught each of them through some technical instruction, and that's why those who don't know them don't think they know them, either.
2.11.3	ἀγαθοῦ δὲ καὶ κακοῦ καὶ καλοῦ καὶ αἰσχροῦ καὶ πρέποντος καὶ ἀπρεποῦς καὶ εὐδαιμονίας καὶ προσήκοντος καὶ ἐπιβάλλοντος καὶ ὅ τι δεῖ ποιῆσαι καὶ ὅ	But who has come into the world without an innate concept of good and bad, fine and shameful, fitting and unfitting, happiness, what is proper

	GREEK	ENGLISH
	τι οὐ δεῖ ποιῆσαι τίς οὐκ ἔχων ἔμφυτον ἔννοιαν ἐλήλυθεν;	and what falls to us, what we ought to do and what we ought not to do?
2.11.4	διὰ τοῦτο πάντες χρώμεθα τοῖς ὀνόμασιν καὶ ἐφαρμόζειν πειρώμεθα τὰς προλήψεις ταῖς ἐπὶ μέρους οὐσίαις.	That's why we all use these words and try to apply our preconceptions to particular cases.
2.11.5	καλῶς ἐποίησεν, δεόντως, οὐ δεόντως· ἠτύχησεν, εὐτύχησεν· ἄδικός ἐστιν, δίκαιός ἐστιν. τίς ἡμῶν φείδεται τούτων τῶν ὀνομάτων; τίς ἡμῶν ἀναβάλλεται τὴν χρῆσιν αὐτῶν μέχρι μάθῃ καθάπερ τῶν περὶ τὰς γραμμὰς ἢ τοὺς φθόγγους οἱ οὐκ εἰδότες;	"He did well"; "as he should"; "not as he should"; "he was unlucky"; "he was lucky"; "he's unjust"; "he's just." Which of us holds back from these words? Which of us puts off using them until he's learned, the way people who don't know do with terms about lines or sounds?
2.11.6	τούτου δ' αἴτιον τὸ ἥκειν ἤδη τινὰ ὑπὸ τῆς φύσεως κατὰ τὸν τόπον ὥσπερ δεδιδαγμένους, ἀφ' ὧν ὁρμώμενοι καὶ τὴν οἴησιν προσειλήφαμεν.	The reason is that in this area we come already taught to some extent by nature, as it were, and starting from this we've added conceit as well.
2.11.7	—διὰ γάρ, φησίν, οὐκ οἶδα ἐγὼ τὸ καλὸν καὶ τὸ αἰσχρόν; οὐκ ἔχω ἔννοιαν αὐτοῦ; — ἔχεις. — οὐκ ἐφαρμόζω τοῖς ἐπὶ μέρους; — ἐφαρμόζεις. — οὐ καλῶς οὖν ἐφαρμόζω;	—"Why," he says, "don't I know what's fine and what's shameful? Don't I have a concept of it?" — You do. —"Don't I apply it to particular cases?" — You do. —"Then don't I apply it well?"
2.11.8	— ἐνταῦθά ἐστι τὸ ζήτημα πᾶν καὶ οἴησις ἐνταῦθα προσγίνεται. ἀφ' ὁμολογουμένων γὰρ ὁρμώμενοι τούτων ἐπὶ τὸ ἀμφισβητούμενον προάγουσιν ὑπὸ τῆς ἀκαταλλήλου ἐφαρμογῆς.	—That's where the whole question lies, and that's where conceit comes in. For starting from these agreed points, people advance to what's disputed by applying them inappropriately.
2.11.9	ὡς εἴ γε καὶ τοῦτο ἔτι πρὸς ἐκείνοις ἐκέκτηντο, τί ἐκώλυεν αὐτοὺς εἶναι τελείους;	Since if they had acquired this too, on top of the rest, what would stop them from being perfect?
2.11.10	νῦν δ' ἐπεὶ δοκεῖς ὅτι καὶ καταλλήλως ἐφαρμόζεις τὰς προλήψεις τοῖς ἐπὶ μέρους, εἰπέ μοι, πόθεν τοῦτο λαμβάνεις; — ὅτι δοκεῖ μοι. — τουτὶ οὖν ᾧτινι οὐ δοκεῖ, καὶ οἴεται καὶ αὐτὸς ἐφαρμόζειν καλῶς· ἢ οὐκ οἴεται;	But now, since you think you also apply your preconceptions to particular cases appropriately, tell me, where do you get that from? —"It seems so to me." —But it doesn't seem so to someone else, and he too thinks he applies them well. Or doesn't he?
2.11.11	— οἴεται. — δύνασθε οὖν περὶ ὧν τὰ μαχόμενα δοξάζετε ἀμφότεροι καταλλήλως ἐφαρμόζειν τὰς προλήψεις;	—He does. —So can the two of you apply your preconceptions appropriately in matters where you hold conflicting opinions?
2.11.12	— οὐ δυνάμεθα. — ἔχεις οὖν δεῖξαί τι ἡμῖν πρὸς τὸ αὐτὰς ἐφαρμόζειν ἄμεινον ἀνωτέρω τοῦ δοκεῖν σοι; ὁ δὲ μαινόμενος ἄλλα τινὰ ποιεῖ ἢ τὰ δοκοῦντά οἱ καλά; κἀκείνῳ οὖν ἀρκεῖ τοῦτο τὸ κριτήριον; — οὐκ ἀρκεῖ. — ἐλθὼν οὖν ἐπί τι ἀνωτέρω τοῦ δοκεῖν τί τοῦτό ἐστιν	—We can't. —Then can you show us anything higher than your own opinion that would help us apply them better? And does the madman do anything other than what seems good to him? So is this criterion enough for him too? —It isn't. —Then we must come to something higher than seeming. What is it?
2.11.13	ἴδ' ἀρχὴ φιλοσοφίας· αἴσθησις μάχης τῆς πρὸς ἀλλήλους τῶν ἀνθρώπων καὶ ζήτησις τοῦ παρ' ὃ γίνεται ἡ μάχη καὶ κατάγνωσις καὶ ἀπιστία πρὸς τὸ ψιλῶς δοκοῦν, ἔρευνα δέ τις περὶ τὸ δοκοῦν εἰ ὀρθῶς δοκεῖ καὶ εὕρεσις κανόνος	Look, here's the beginning of philosophy: an awareness of how people conflict with one another, a search for what causes the conflict, a rejection and distrust of mere opinion, an inquiry into whether an opinion is correct, and the discovery

	GREEK	ENGLISH
	τινός, οἷον ἐπὶ βαρῶν τὸν ζυγὸν εὕρομεν, οἷον ἐπὶ εὐθέων καὶ στρεβλῶν τὴν στάθμην.	of a standard, just as we discovered the scale for weights, and the carpenter's rule for straight and crooked.
2.11.14	— τοῦτ' ἔστιν ἀρχὴ φιλοσοφίας; πάντα καλῶς ἔχει τὰ δοκοῦντα ἅπασι; — καὶ πῶς δυνατὸν τὰ μαχόμενα καλῶς ἔχειν; οὐκοῦν οὐ πάντα, ἀλλὰ τὰ ἡμῖν δοκοῦντα.	—Is this the beginning of philosophy? Is everything that seems so to everyone right? —And how can things that conflict be right? —Then not all of them, but the ones that seem so to us.
2.11.15	τί μᾶλλον ἢ τὰ Σύροις, τί μᾶλλον ἢ τὰ Αἰγυπτίοις, τί μᾶλλον ἢ τὰ ἐμοὶ φαινόμενα ἢ τὰ τῷ δεῖνι; — οὐδὲν μᾶλλον. — οὐκ ἄρα ἀρκεῖ τὸ δοκοῦν ἑκάστῳ πρὸς τὸ εἶναι· οὐδὲ γὰρ ἐπὶ βαρῶν ἢ μέτρων ψιλῇ τῇ ἐμφάσει ἀρκούμεθα, ἀλλὰ κανόνα τινὰ ἐφ' ἑκάστου εὕρομεν.	Why those rather than what seems so to the Syrians, why rather than to the Egyptians, why rather than what appears so to me or to so-and-so? —No reason. —So what seems so to each person isn't enough to make it so. For even with weights and measures we aren't content with how things merely look; we've discovered a standard for each.
2.11.16	ἐνταῦθ' οὖν οὐδεὶς κανὼν ἀνωτέρω τοῦ δοκεῖν; καὶ πῶς οἷόν τε ἀτέκμαρτα εἶναι καὶ ἀνεύρετα τὰ ἀναγκαιότατα ἐν ἀνθρώποις; — ἔστιν οὖν.	So here is there no standard higher than seeming? And how can the most necessary things in human life be beyond evidence and discovery? —Then there is one.
2.11.17	— καὶ διὰ τί οὐ ζητοῦμεν αὐτὸν καὶ ἀνευρίσκομεν καὶ ἀνευρόντες λοιπὸν ἀπαραβάτως χρώμεθα δίχα αὐτοῦ μηδὲ τὸν δάκτυλον ἐκτείνοντες;	—Then why don't we look for it and find it, and having found it, use it from then on without deviating, without stretching out so much as a finger without it?
2.11.18	τοῦτο γάρ, οἶμαι, ἐστὶν ὃ εὑρεθὲν ἀπαλλάσσει μανίας τοὺς μόνῳ τῷ δοκεῖν μέτρῳ πάντων χρωμένους, ἵνα λοιπὸν ἀπό τινων γνωρίμων καὶ διευκρινημένων ὁρμώμενοι χρώμεθα ἐπὶ τῶν ἐπὶ μέρους διηρθρωμέναις ταῖς προλήψεσι.	For this, I think, is what, once found, cures of their madness those who use mere seeming as the measure of everything; so that from then on, starting from things that are known and clearly distinguished, we can use our preconceptions, properly articulated, in particular cases.
2.11.19	τίς ὑποπέπτωκεν οὐσία περὶ ἧς ζητοῦμεν;— ἡδονή.	What's the subject under examination? —Pleasure.
2.11.20	— ὕπαγε αὐτὴν τῷ κανόνι, βάλε εἰς τὸν ζυγόν. τὸ ἀγαθὸν δεῖ εἶναι τοιοῦτον, ἐφ' ᾧ θαρρεῖν ἄξιον καὶ ᾧ πεποιθέναι; — δεῖ. — ἀβεβαίῳ οὖν τινι θαρρεῖν ἄξιον;	—Bring it to the standard, throw it on the scale. Must the good be the kind of thing it's right to be confident in and to trust? —It must. —Then is it right to be confident in something unstable?
2.11.21	— οὔ. — μή τι οὖν βέβαιον ἡ ἡδονή; — οὔ. — ἆρον οὖν καὶ βάλε ἔξω ἐκ τοῦ ζυγοῦ καὶ ἀπέλασον τῆς χώρας τῶν ἀγαθῶν μακράν.	—No. —Is pleasure something stable, then? —No. —Then pick it up, throw it off the scale, and drive it far out of the territory of good things.
2.11.22	εἰ δ' οὐκ ὀξυβλεπτεῖς καὶ ἕν σοι ζυγὸν οὐκ ἀρκεῖ, φέρε ἄλλο. ἐπὶ τῷ ἀγαθῷ ἄξιον ἐπαίρεσθαι; — ναί. — ἐφ' ἡδονῇ οὖν παρούσῃ ἄξιον ἐπαίρεσθαι; βλέπε μὴ εἴπῃς ὅτι ἄξιον· εἰ δὲ μή, οὐκέτι σε οὐδὲ τοῦ ζυγοῦ ἄξιον ἡγήσομαι.	But if you're not sharp-sighted and one scale isn't enough for you, bring another. Is it right to be elated at the good? —Yes. —Then is it right to be elated at a pleasure when it's present? Careful you don't say it is; otherwise I won't think you even worthy of the scale.
2.11.23		

	GREEK	ENGLISH
	οὕτως κρίνεται τὰ πράγματα καὶ ἵσταται τῶν κανόνων ἡτοιμασμένων·	That's how things are judged and weighed, once the standards are ready;
2.11.24	καὶ τὸ φιλοσοφεῖν τοῦτό ἐστιν, ἐπισκέπτεσθαι καὶ βεβαιοῦν τοὺς κανόνας,	and this is what doing philosophy is: examining and establishing the standards;
2.11.25	τὸ δ' ἤδη χρῆσθαι τοῖς ἐγνωσμένοις τοῦτο τοῦ καλοῦ καὶ ἀγαθοῦ ἔργον ἐστίν.	while actually using what you've come to know—that is the work of the good and noble man.

CHAPTER 12: ON CONVERSATION

Socrates could lead anyone to see his own contradictions without anger, but the practice is risky now in Rome.

	GREEK	ENGLISH
2.12.1	ἃ μὲν δεῖ μαθόντα εἰδέναι χρῆσθαι λόγῳ, ἠκρίβωται ὑπὸ τῶν ἡμετέρων. περὶ δὲ τὴν χρῆσιν αὐτῶν τὴν προσήκουσαν τελέως ἀγύμναστοί ἐσμεν.	What you have to learn in order to know how to use reason in argument has been worked out precisely by our school. But when it comes to using these things properly, we're completely untrained.
2.12.2	δὸς γοῦν ᾧ θέλεις ἡμῶν ἰδιώτην τινὰ τὸν προσδιαλεγόμενον· καὶ οὐχ εὑρίσκει χρήσασθαι αὐτῷ, ἀλλὰ μικρὰ κινήσας τὸν ἄνθρωπον, ἂν παρὰ σκέλος ἀπαντᾷ ἐκεῖνος, οὐκέτι δύναται μεταχειρίσασθαι, ἀλλ' ἢ λοιδορεῖ λοιπὸν ἢ καταγελᾷ καὶ λέγει "ἰδιώτης ἐστίν· οὐκ ἔστιν αὐτῷ χρήσασθαι."	At any rate, give any one of us you like a layman to talk with, and he can't find a way to deal with him. He stirs the fellow up a little, and if the man answers at cross-purposes, he can't handle him any more; from then on he either abuses him or laughs at him and says, "He's a layman; there's no dealing with him."
2.12.3	ὁ δ' ὁδηγός, ὅταν λάβῃ τινὰ πλανώμενον, ἤγαγεν ἐπὶ τὴν ὁδὸν τὴν δέουσαν, οὐχὶ καταγελάσας ἢ λοιδορησάμενος ἀπῆλθεν.	But a guide, when he comes across someone who's lost, leads him to the right road; he doesn't laugh at him or abuse him and walk off.
2.12.4	καὶ σὺ δεῖξον αὐτῷ τὴν ἀλήθειαν καὶ ὄψει ὅτι ἀκολουθεῖ. μέχρι δ' ἂν οὗ μὴ δεικνύῃς, μὴ ἐκείνου καταγέλα, ἀλλὰ μᾶλλον αἰσθάνου τῆς ἀδυναμίας τῆς αὑτοῦ.	You too: show him the truth, and you'll see that he follows. But as long as you don't show it to him, don't laugh at him; rather, recognize your own incapacity.
2.12.5	πῶς οὖν ἐποίει Σωκράτης; αὐτὸν ἠνάγκαζεν τὸν προσδιαλεγόμενον αὐτῷ μαρτυρεῖν, ἄλλου δ' οὐδενὸς ἐδεῖτο μάρτυρος. τοιγαροῦν ἐξῆν αὐτῷ λέγειν ὅτι "τοὺς μὲν ἄλλους ἐῶ χαίρειν, ἀεὶ δὲ τῷ ἀντιλέγοντι ἀρκοῦμαι μάρτυρι· καὶ τοὺς μὲν ἄλλους οὐκ ἐπιψηφίζω, τὸν δὲ προσδιαλεγόμενον μόνον."	So how did Socrates do it? He compelled the man he was talking with to be his witness, and needed no other witness. That's why he could say, "I don't care about the others; I'm always satisfied with my opponent as my witness. And I don't put the question to the vote of the others, only of the man I'm talking with."
2.12.6	οὕτω γὰρ ἐναργῆ ἐτίθει τὰ ἀπὸ τῶν ἐννοιῶν, ὥστε πάνθ' ὁντιναοῦν συναισθανόμενον τῆς μάχης ἀναχωρεῖν ἀπ' αὐτῆς.	For he set out so clearly what followed from people's concepts that anyone at all would recognize the contradiction and back away from it.
2.12.7	"ἆρά γε ὁ φθονῶν χαίρει;" — "οὐδαμῶς, ἀλλὰ μᾶλλον λυπεῖται." ἀπὸ τοῦ ἐναντίου ἐκίνησε τὸν πλησίον. "τί δ'; ἐπὶ κακοῖς δοκεῖ σοι εἶναι λύπη ὁ φθόνος; καὶ τί ὁ φθόνος ἐστὶ κακῶν;"	"Does the envious man rejoice?" —"Not at all; he's distressed, rather." He moved his partner by proposing the opposite. "Well, then: do you think envy is distress at bad things? And how could there be envy of bad things?"

	GREEK	ENGLISH
2.12.8	οὐκοῦν ἐκεῖνον ἐποίησεν εἰπεῖν ὅτι λύπη ἐστὶν ἐπ᾽ ἀγαθοῖς ὁ φθόνος. “τί δέ; φθονοίη ἄν τις τοῖς οὐδὲν πρὸς αὐτόν;”	So he made the man say that envy is distress at good things. “Well, then: could anyone envy things that are nothing to him?”
2.12.9	— “οὐδαμῶς.” καὶ οὕτως ἐκπεπληρωκὼς τὴν ἔννοιαν καὶ διηρθρωκὼς ἀπηλλάσσετο, οὐ λέγων ὅτι “ὅρισαί μοι τὸν φθόνον,” εἶτα ὁρισαμένου “κακῶς ὡρίσω· οὐ γὰρ ἀντακολουθεῖ τῷ κεφαλαιώδει τὸ ὁρικόν·”	—“Not at all.” And so, having filled out and articulated the concept, he’d leave, without saying, “Define envy for me,” and then, when the man had defined it, “Your definition’s bad, for the definition isn’t coextensive with the thing defined” —
2.12.10	ῥήματα τεχνικὰ καὶ διὰ τοῦτο τοῖς ἰδιώταις φορτικὰ καὶ δυσπαρακολούθητα, ὧν ἡμεῖς ἀποστῆναι οὐ δυνάμεθα.	technical terms, and so tiresome and hard for laymen to follow, and yet we can’t do without them.
2.12.11	ἐξ ὧν δ᾽ αὐτὸς ὁ ἰδιώτης ἐπακολουθῶν ταῖς αὑτοῦ φαντασίαις παραχωρῆσαι δύναιτ᾽ ἄν τι ἢ ἀθετῆσαι, οὐδαμῶς διὰ τούτων αὐτὸν κινῆσαι δυνάμεθα.	But the things by which the layman himself, following his own impressions, might concede a point or reject it—those are exactly what we’re quite unable to move him with.
2.12.12	καὶ λοιπὸν εἰκότως συναισθανόμενοι ταύτης ἡμῶν τῆς ἀδυναμίας ἀπεχόμεθα τοῦ πράγματος, ὅσοις γ᾽ ἐστί τι εὐλαβείας.	And so, naturally enough, those of us with any caution at all, aware of this incapacity of ours, keep away from the business.
2.12.13	οἱ δὲ πολλοὶ καὶ εἰκαῖοι συγκαθέντες εἴς τι τοιοῦτον φύρονται καὶ φύρουσι καὶ τὰ τελευταῖα λοιδορήσαντες καὶ λοιδορηθέντες ἀπέρχονται.	But most people, the rash ones, once they’ve got themselves into something like this, make a muddle and are muddled, and in the end they go off having abused and been abused.
2.12.14	τὸ πρῶτον δὲ τοῦτο καὶ μάλιστα ἴδιον Σωκράτους μηδέποτε παροξυνθῆναι ἐν λόγῳ, μηδέποτε λοίδορον προενέγκασθαι μηδέν, μηδέποθ᾽ ὑβριστικόν, ἀλλὰ τῶν λοιδορούντων ἀνέχεσθαι καὶ παύειν μάχην.	The first and most characteristic thing about Socrates was that he never lost his temper in argument, never came out with anything abusive, never anything insolent, but put up with those who abused him and put an end to quarrels.
2.12.15	εἰ θέλετε γνῶναι, πόσην ἐν τούτῳ δύναμιν εἶχεν, ἀνάγνωτε τὸ Ξενοφῶντος Συμπόσιον καὶ ὄψεσθε πόσας μάχας διαλέλυκεν.	If you want to know how great his power was in this, read Xenophon’s *Symposium*, and you’ll see how many quarrels he settled.
2.12.16	διὰ τοῦτο εἰκότως καὶ παρὰ τοῖς ποιηταῖς ἐν μεγίστῳ ἐπαίνῳ λέλεκται τὸ αἶψά τε καὶ μέγα νεῖκος ἐπισταμένως κατέπαυσεν.	That’s why, reasonably enough, among the poets too, the highest praise goes to the line: “Swiftly and skillfully he put an end even to a great quarrel.”
2.12.17	τί οὖν; οὐ λίαν ἐστὶ νῦν ἀσφαλὲς τὸ πρᾶγμα καὶ μάλιστα ἐν Ῥώμῃ. τὸν γὰρ ποιοῦντα αὐτὸ οὐκ ἐν γωνίᾳ δηλονότι δεήσει ποιεῖν, ἀλλὰ προσελθόντα ὑπατικῷ τινι, ἂν οὕτως τύχῃ, πλουσίῳ πυθέσθαι αὐτοῦ	What then? Nowadays the business isn’t very safe, especially in Rome. For the man who does it obviously won’t be able to do it in a corner; he’ll have to go up to some ex-consul, perhaps, a rich man, and ask him:
2.12.18	“ἔχεις μοι εἰπεῖν, ὦ οὗτος, ᾧ τινι τοὺς ἵππους τοὺς σεαυτοῦ παρέδωκας;” “ἔγωγε.” “ἆρα τῷ τυχόντι καὶ ἀπείρῳ ἱππικῆς;” “οὐδαμῶς.” “τί δ᾽; ᾧ τινι τὸ χρυσίον ἢ τὸ ἀργύριον ἢ τὴν ἐσθῆτα;” “οὐδὲ ταῦτα τῷ τυχόντι.”	“Can you tell me, you there, who you’ve entrusted your horses to?” “I can.” “To just anyone, someone who knows nothing about horses?” “Not at all.” “Well, then: who have you entrusted your gold or

	GREEK	ENGLISH
		your silver or your clothes to?" "Not to just anyone either."
2.12.19	"τὸ σῶμα δὲ τὸ σαυτοῦ ἤδη τινὶ ἔσκεψαι ἐπιτρέψαι εἰς ἐπιμέλειαν αὐτοῦ;" "πῶς γὰρ οὔ;" "ἐμπείρῳ δηλονότι καὶ τούτῳ ἀλειπτικῆς ἢ ἰατρικῆς;" "πάνυ μὲν οὖν."	"And your own body—have you ever considered entrusting it to someone to look after it?" "Of course." "To an expert, obviously, in training or medicine?" "Certainly."
2.12.20	"πότερον ταῦτά σοι τὰ κράτιστά ἐστιν ἢ καὶ ἄλλο τι ἐκτήσω πάντων ἄμεινον;" "ποῖον καὶ λέγεις;" "τὸ αὐτοῖς νὴ Δία τούτοις χρώμενον καὶ δοκιμάζον ἕκαστον καὶ βουλευόμενον."	"Are these the most important things you have, or have you acquired something else better than all of them?" "What do you mean?" "The thing, by Zeus, that uses these very things, and tests each of them, and deliberates."
2.12.21	"ἆρά γε τὴν ψυχὴν λέγεις;" "ὀρθῶς ὑπέλαβες· ταύτην γάρ τοι καὶ λέγω." "πολὺ νὴ Δία τῶν ἄλλων τοῦτο ἄμεινον δοκῶ μοι κεκτῆσθαι."	"Do you mean the soul?" "You've understood correctly; that's exactly what I mean." "By Zeus, I think this is by far the best thing I have."
2.12.22	"ἔχεις οὖν εἰπεῖν, ὅτῳ τρόπῳ τῆς ψυχῆς ἐπιμεμέλησαι; οὐ γὰρ εἰκῇ χὡς ἔτυχεν εἰκός σε οὕτως σοφὸν ὄντα καὶ ἐν τῇ πόλει δόκιμον τὸ κράτιστον τῶν σεαυτοῦ περιορᾶν ἀμελούμενον καὶ ἀπολλύμενον."	"Then can you tell me how you've taken care of your soul? For it's not likely that a man as wise as you and as respected in the city would carelessly and at random let the best thing he has be neglected and go to ruin."
2.12.23	"οὐδαμῶς." "ἀλλ' αὐτὸς ἐπιμεμέλησαι αὐτοῦ; πότερον μαθὼν παρά του ἢ εὑρὼν αὐτός;" ὧδε λοιπὸν ὁ κίνδυνος, μὴ πρῶτον μὲν εἴπῃ	"Not at all." "But have you taken care of it yourself? Did you learn how from someone, or work it out yourself?" From here on comes the danger: first, that he may say,
2.12.24	"τί δέ σοι μέλει, βέλτιστε; κύριός μου εἶ;" εἶτ' ἂν ἐπιμείνῃς πράγματα παρέχων, διαράμενος κονδύλους σοι δῷ.	"What business is it of yours, my good man? Are you my master?" And then, if you keep on bothering him, he may haul off and punch you.
2.12.25	τούτου τοῦ πράγματος ἤμην ποτὲ ζηλωτὴς καὶ αὐτός, πρὶν εἰς ταῦτα ἐμπεσεῖν.	I was once an enthusiast for this practice myself, before I ran into all this.

CHAPTER 13: ON ANXIETY

Anxiety comes from wanting what is not up to us; Zeno felt none before King Antigonus.

	GREEK	ENGLISH
2.13.1	ὅταν ἀγωνιῶντα ἴδω ἄνθρωπον, λέγω· οὗτος τί ποτε θέλει; εἰ μὴ τῶν οὐκ ἐφ' αὑτῷ τι ἤθελεν, πῶς ἂν ἔτι ἠγωνία;	When I see someone anxious, I say: what on earth does this man want? If he didn't want something that isn't up to him, how could he still be anxious?
2.13.2	διὰ τοῦτο καὶ ὁ κιθαρῳδὸς μόνος μὲν ᾄδων οὐκ ἀγωνιᾷ, εἰς θέατρον δ' εἰσερχόμενος, κἂν λίαν εὔφωνος ᾖ καὶ καλῶς κιθαρίζῃ· οὐ γὰρ ᾆσαι μόνον θέλει καλῶς, ἀλλὰ καὶ εὐδοκιμῆσαι, τοῦτο δ' οὐκέτι ἐστὶν ἐπ' αὐτῷ.	That's why the lyre-player isn't anxious when he sings on his own, but he is when he walks into the theater, even if he has a fine voice and plays beautifully. For he wants not only to sing well but also to win applause, and that's no longer up to him.
2.13.3		So where he has knowledge, there he's confident: bring any layman you like, and he pays no atten-

	GREEK	ENGLISH
	λοιπὸν οὗ μὲν ἡ ἐπιστήμη αὐτῷ πρόσεστιν, ἐκεῖ τὸ θάρσος· φέρε ὃν θέλεις ἰδιώτην καὶ οὐκ ἐπιστρέφεται· ὅπου δ' οὐκ οἶδεν οὐδὲ μεμελέτηκεν, ἐκεῖ ἀγωνιᾷ.	tion. But where he doesn't know and hasn't practiced, there he's anxious.
2.13.4	τί δ' ἔστι τοῦτο; οὐκ οἶδεν, τί ἐστιν ὄχλος οὐδὲ τί ὄχλου ἔπαινος· ἀλλὰ τὴν νήτην μὲν τύπτειν ἔμαθεν καὶ τὴν ὑπάτην, ἔπαινος δ' ὁ παρὰ τῶν πολλῶν τί ἐστι καὶ τίνα δύναμιν ἔχει ἐν βίῳ οὔτε οἶδεν οὔτε μεμελέτηκεν αὐτό.	What is it about? He doesn't know what a crowd is, or what a crowd's praise is. He's learned to strike the top string and the bottom one, but what praise from the many is and what power it has in life, he neither knows nor has practiced.
2.13.5	ἀνάγκη λοιπὸν τρέμειν καὶ ὠχριᾶν. κιθαρῳδὸν μὲν οὖν οὐ δύναμαι εἰπεῖν μὴ εἶναι, ὅταν ἴδω τινὰ φοβούμενον, ἄλλο δέ τι δύναμαι εἰπεῖν καὶ οὐδὲ ἕν, ἀλλὰ πολλά.	So he's bound to tremble and turn pale. Now, when I see someone afraid, I can't say he isn't a lyre-player; but I can say something else—and not just one thing, but many.
2.13.6	καὶ πρῶτον πάντων ξένον αὐτὸν καλῶ καὶ λέγω· οὗτος ὁ ἄνθρωπος οὐκ οἶδεν ποῦ τῆς γῆς ἐστιν, ἀλλ' ἐκ τοσούτου χρόνου ἐπιδημῶν ἀγνοεῖ τοὺς νόμους τῆς πόλεως καὶ τὰ ἔθη καὶ τί ἔξεστι καὶ τί οὐκ ἔξεστιν. ἀλλ' οὐδὲ νομικόν τινα παρέλαβεν πώποτε τὸν ἐροῦντα αὐτῷ καὶ ἐξηγησόμενον τὰ νόμιμα·	And first of all I call him a foreigner and say: this man doesn't know where on earth he is; though he's lived here so long, he doesn't know the city's laws and customs, what's permitted and what isn't. He's never even called in a lawyer to tell him and explain what the law is.
2.13.7	ἀλλὰ διαθήκην μὲν οὐ γράφει μὴ εἰδὼς πῶς δεῖ γράφειν ἢ παραλαβὼν τὸν εἰδότα οὐδ' ἐγγύην ἄλλως σφραγίζεται ἢ ἀσφάλειαν γράφει, ὀρέξει δὲ χρῆται δίχα νομικοῦ καὶ ἐκκλίσει καὶ ὁρμῇ καὶ ἐπιβολῇ καὶ προθέσει.	He doesn't write a will without knowing how it should be written or calling in someone who knows, nor does he otherwise seal a bond or draw up a guarantee; but he uses desire and aversion, impulse, intention and purpose without a lawyer.
2.13.8	πῶς δίχα νομικοῦ; οὐκ οἶδεν ὅτι θέλει τὰ μὴ διδόμενα καὶ οὐ θέλει τὰ ἀναγκαῖα καὶ οὐκ οἶδεν οὔτε τὰ ἴδια οὔτε τὰ ἀλλότρια. εἰ δέ γ' ᾔδει, οὐδέποτ' ἂν ἐνεποδίζετο, οὐδέποτ' ἐκωλύετο, οὐκ ἂν ἠγωνία.	How without a lawyer? He doesn't know that he wants what isn't granted and doesn't want what is inevitable, and he doesn't know either what is his own or what belongs to others. If he did know, he'd never be hindered, never be frustrated; he wouldn't be anxious.
2.13.9	πῶς γὰρ οὔ; φοβεῖταί τις οὖν ὑπὲρ τῶν μὴ κακῶν; — οὔ. — τί δ'; ὑπὲρ τῶν κακῶν μέν, ἐπ' αὐτῷ δ' ὄντων ὥστε μὴ συμβῆναι;	Of course not. Does anyone fear things that aren't bad, then? —No. —Well, then: things that are bad, but that it's up to him to prevent from happening?
2.13.10	— οὐδαμῶς. — εἰ οὖν τὰ μὲν ἀπροαίρετα οὔτ' ἀγαθὰ οὔτε κακά, τὰ προαιρετικὰ δὲ πάντα ἐφ' ἡμῖν καὶ οὔτ' ἀφελέσθαι τις ἡμῶν αὐτὰ δύναται οὔτε περιποιῆσαι ἃ οὐ θέλομεν αὐτῶν, ποῦ ἔτι τόπος ἀγωνίας;	—Not at all. —So if the things outside our choice are neither good nor bad, and everything within our choice is up to us, and no one can take those things from us or force on us any of them that we don't want, where's the room for anxiety any more?
2.13.11	ἀλλὰ περὶ τοῦ σωματίου ἀγωνιῶμεν, ὑπὲρ τοῦ κτησιδίου, περὶ τοῦ τί δόξει τῷ Καίσαρι, περὶ τῶν ἔσω δ' οὐδενός. μή τι περὶ τοῦ μὴ ψεῦδος ὑπολαβεῖν; — οὔ· ἐπ' ἐμοὶ γάρ ἐστιν. — μή τι τοῦ ὁρμῆσαι παρὰ φύσιν; — οὐδὲ περὶ τούτου. —	But we're anxious about our poor body, our bit of property, what Caesar will think—and about what's within, not at all. Are we anxious about not forming a false opinion? —No; that's up to me. — About exercising an impulse contrary to nature? — Not about that either. —

	GREEK	ENGLISH
2.13.12	ὅταν οὖν ἴδῃς τινὰ ὠχριῶντα, ὡς ὁ ἰατρὸς ἀπὸ τοῦ χρώματος λέγει “τούτου ὁ σπλὴν πέπονθε, τούτου δὲ τὸ ἦπαρ,” οὕτως καὶ σὺ λέγε “τούτου ὄρεξις καὶ ἔκκλισις πέπονθεν, οὐκ εὐοδεῖ, φλεγμαίνει.”	So when you see someone turning pale, just as the doctor says from his complexion, “This man’s spleen is affected, that one’s liver,” so you too should say, “This man’s desire and aversion are affected; they aren’t going smoothly, they’re inflamed.”
2.13.13	χρῶμα γὰρ οὐ μεταβάλλει οὐδὲν ἄλλο οὐδὲ τρόμον ποιεῖ οὐδὲ ψόφον τῶν ὀδόντων οὐδὲ μετοκλάζει καὶ ἐπ’ ἀμφοτέρους πόδας ἵζει.	For nothing else changes a man’s color, or makes him tremble or his teeth chatter, or makes him shift from knee to knee and crouch on his feet.
2.13.14	διὰ τοῦτο Ζήνων μὲν Ἀντιγόνῳ μέλλων ἐντυγχάνειν οὐκ ἠγωνία· ἃ γὰρ οὗτος ἐθαύμαζεν, τούτων οὐδενὸς εἶχεν ἐκεῖνος ἐξουσίαν, ὧν δ’ εἶχεν ἐκεῖνος οὐκ ἐπεστρέφετο οὗτος·	That’s why Zeno wasn’t anxious when he was about to meet Antigonus: for Antigonus had no power over any of the things Zeno admired, and Zeno paid no attention to the things Antigonus did have power over.[11]
2.13.15	Ἀντίγονος δὲ Ζήνωνι μέλλων ἐντυγχάνειν ἠγωνία, καὶ εἰκότως· ἤθελε γὰρ ἀρέσκειν αὐτῷ, τοῦτο δ’ ἔξω ἔκειτο· οὗτος δ’ ἐκείνῳ οὐκ ἤθελεν, οὐδὲ γὰρ ἄλλος τις τεχνίτης τῷ ἀτέχνῳ.	But Antigonus was anxious when he was about to meet Zeno, and with good reason: he wanted to please him, and that lay outside himself. Zeno didn’t want to please Antigonus, any more than any other expert wants to please someone with no skill.
2.13.16	ἐγώ σοι ἀρέσαι θέλω; ἀντὶ τίνος; οἶδας γὰρ τὰ μέτρα, καθ’ ἃ κρίνεται ἄνθρωπος ὑπ’ ἀνθρώπου; μεμέληκέ σοι γνῶναι, τί ἐστιν ἀγαθὸς ἄνθρωπος καὶ τί κακὸς καὶ πῶς ἑκάτερον γίγνεται; διὰ τί οὖν σὺ αὐτὸς ἀγαθὸς οὐκ εἶ;	Do I want to please you? What for? Do you know the standards by which one human being is judged by another? Have you taken the trouble to learn what a good man is and what a bad man is, and how each comes to be so? Then why aren’t you good yourself?
2.13.17	— πῶς, φησίν, οὐκ εἰμί; — ὅτι οὐδεὶς ἀγαθὸς πενθεῖ οὐδὲ στενάζει, οὐδεὶς οἰμώζει, οὐδεὶς ὠχριᾷ καὶ τρέμει οὐδὲ λέγει “πῶς μ’ ἀποδέξεται, πῶς μου ἀκούσει;”	—“How am I not?” he says. —Because no good man grieves or groans, no one wails, no one turns pale and trembles or says, “How will he receive me? How will he listen to me?”
2.13.18	ἀνδράποδον, ὡς ἂν αὐτῷ δοκῇ. τί οὖν σοὶ μέλει περὶ τῶν ἀλλοτρίων; νῦν οὐκ ἐκείνου ἁμάρτημά ἐστι τὸ κακῶς ἀποδέξασθαι τὰ παρὰ σοῦ; — πῶς γὰρ οὔ; — δύναται δ’ ἄλλου μὲν εἶναι ἁμάρτημα, ἄλλου δὲ κακόν; — οὔ. — τί οὖν ἀγωνιᾷς ὑπὲρ τῶν ἀλλοτρίων;	Slave! However he sees fit. So why do you care about what belongs to others? Now, isn’t it his fault if he receives what comes from you badly? —Of course. —And can the fault be one person’s and the harm another’s? —No. —Then why are you anxious about what belongs to others?
2.13.19	— ναί· ἀλλ’ ἀγωνιῶ, πῶς ἐγὼ αὐτῷ λαλήσω. — εἶτ’ οὐκ ἔξεστι γὰρ ὡς θέλεις αὐτῷ λαλῆσαι; — ἀλλὰ δέδοικα μὴ ἐκκρουσθῶ.	—Yes, but I’m anxious about how I’ll talk to him. — What, can’t you talk to him however you like? — But I’m afraid I’ll be thrown off.
2.13.20	— μή τι γράφειν μέλλων τὸ Δίωνος ὄνομα δέδοικας μὴ ἐκκρουσθῇς; — οὐδαμῶς. — τί τὸ αἴτιον; οὐχ ὅτι μεμελέτηκας γράφειν; — πῶς γὰρ οὔ; — τί δ’;	—When you’re about to write the name “Dion,” you’re not afraid you’ll be thrown off, are you? — Not at all. —What’s the reason? Isn’t it that you’ve

11 Antigonus Gonatas, king of Macedon in the third century BC, admired Zeno and invited him to his court.

	GREEK	ENGLISH
	ἀναγιγνώσκειν μέλλων οὐχ ὡσαύτως ἂν εἶχες; — ὡσαύτως. — τί τὸ αἴτιον; ὅτι πᾶσα τέχνη ἰσχυρόν τι ἔχει καὶ θαρραλέον ἐν τοῖς ἑαυτῆς.	practiced writing? —Of course. —Well, then: if you were about to read, wouldn't you be in the same state? —The same. —What's the reason? That every art has something strong and confident about it within its own sphere.
2.13.21	λαλεῖν οὖν οὐ μεμελέτηκας; καὶ τί ἄλλο ἐμελέτας ἐν τῇ σχολῇ; — συλλογισμοὺς καὶ μεταπίπτοντας. — ἐπὶ τί; οὐχ ὥστε ἐμπείρως διαλέγεσθαι; τὸ δ' ἐμπείρως ἐστὶν οὐχὶ εὐκαίρως καὶ ἀσφαλῶς καὶ συνετῶς, ἔτι δ' ἀπταίστως καὶ ἀπαραποδίστως, ἐπὶ πᾶσι δὲ τούτοις τεθαρρηκότως; — ναί.	So haven't you practiced talking? And what else were you practicing in the school? —Syllogisms and shifting arguments. —What for? Wasn't it so as to converse skillfully? And doesn't "skillfully" mean at the right moment, safely and intelligently, and besides that without stumbling and without being tripped up, and on top of all that, confidently? —Yes.
2.13.22	— ἱππεὺς οὖν ὢν εἰς πεδίον ἐληλυθὼς πρὸς πεζὸν ἀγωνιᾶς, ὅπου σὺ μεμελέτηκας, ἐκεῖνος δ' ἀμελέτητός ἐστιν; — ναί· ἀλλὰ ἐξουσίαν ἔχει ἀποκτεῖναί με.	—So when you're a horseman and you've ridden out onto the plain against a foot soldier, you're anxious—where you're trained and he's untrained? —Yes, but he has the power to kill me.
2.13.23	— λέγε οὖν τὰ ἀληθῆ, δύστηνε, καὶ μὴ ἀλαζονεύου μηδὲ φιλόσοφος εἶναι ἀξίου μηδὲ ἀγνόει σου τοὺς κυρίους, ἀλλὰ μέχρις ἂν ἔχῃς ταύτην τὴν λαβὴν τὴν ἀπὸ τοῦ σώματος, ἀκολούθει παντὶ τῷ ἰσχυροτέρῳ.	—Then tell the truth, you poor wretch; stop bragging, don't claim to be a philosopher, don't ignore who your masters are. But as long as your body gives them this handle to grab you by, follow anyone who's stronger than you.
2.13.24	λέγειν δὲ Σωκράτης ἐμελέτα ὁ πρὸς τοὺς τυράννους οὕτως διαλεγόμενος, ὁ πρὸς τοὺς δικαστάς, ὁ ἐν τῷ δεσμωτηρίῳ. λέγειν Διογένης μεμελετήκει ὁ πρὸς Ἀλέξανδρον οὕτως λαλῶν, ὁ πρὸς Φίλιππον, ὁ πρὸς τοὺς πειρατάς, ὁ πρὸς τὸν ὠνησάμενον αὐτόν	Socrates had practiced speaking—the man who talked the way he did to the tyrants, to the jurors, in prison. Diogenes had practiced speaking—the man who spoke the way he did to Alexander, to Philip, to the pirates, to the man who bought him
2.13.25	ἐκείνοις, οἷς μεμέληκεν, τοῖς θαρροῦσι· σὺ δ' ἐπὶ τὰ σαυτοῦ βάδιζε καὶ ἐκείνων ἀποστῆς μηδέποτε· εἰς τὴν γωνίαν ἀπελθὼν κάθησο καὶ πλέκε συλλογισμοὺς καὶ ἄλλῳ πρότεινε·	to those who have made it their concern, the confident ones. But you, go about your own business and never leave it: go off into your corner, sit down, weave syllogisms and put them to someone else:
2.13.27	οὐκ ἔστι δ' ἐν σοὶ πόλεος ἡγεμὼν ἀνήρ.	there's no man in you to lead a city.

CHAPTER 14: TO NASO

Philosophy is tedious to watch while it is learned; most people at life's festival care only for fodder.

	GREEK	ENGLISH
2.14.1	εἰσελθόντος τινὸς τῶν Ῥωμαικῶν μετὰ υἱοῦ καὶ ἐπακούοντος ἑνὸς ἀναγνώσματος Οὗτος, ἔφη, ὁ τρόπος ἐστὶ τῆς διδασκαλίας καὶ ἀπεσιώπησεν.	When one of the Romans came in with his son and listened to one of the readings, he said, "This is the method of teaching," and fell silent.[12]
2.14.2	ἀξιοῦντος δ' ἐκείνου εὑρεῖν τὰ ἑξῆς Κόπον ἔχει, ἔφη, πᾶσα τέχνη τῷ ἰδιώτῃ καὶ ἀπείρῳ αὐτῆς, ὅταν παραδιδῶται.	When the man asked him to go on to what followed, he said, "Every art is tedious for the lay-

12 The chapter's title names the visitor as Naso, a Roman otherwise unknown.

	GREEK	ENGLISH
		man who has no experience of it, while it's being taught."
2.14.3	καὶ τὰ μὲν ἀπὸ τῶν τεχνῶν γινόμενα τήν τε χρείαν εὐθὺς ἐνδείκνυται πρὸς ὃ γέγονεν καὶ τὰ πλεῖστα αὐτῶν ἔχει τι καὶ ἀγωγὸν καὶ ἐπίχαρι.	And the products of the arts show at once what they're useful for, what they were made for, and most of them also have something attractive and charming about them.
2.14.4	καὶ γὰρ σκυτεὺς πῶς μὲν μανθάνει τις παρεῖναι καὶ παρακολουθεῖν ἀτερπές, τὸ δ' ὑπόδημα χρήσιμον καὶ ἰδεῖν ἄλλως οὐκ ἀηδές.	Take a shoemaker: being there and following how someone learns the trade is no fun, but the shoe is useful, and not unpleasant to look at, either.
2.14.5	καὶ τέκτονος ἡ μὲν μάθησις ἀνιαρὰ μάλιστα τῷ ἰδιώτῃ παρατυγχάνοντι, τὸ δ' ἔργον ἐπιδείκνυσι τὴν χρείαν τῆς τέχνης.	And a carpenter's training is particularly tiresome for a layman who happens to be there, but the work displays what the art is useful for.
2.14.6	πολὺ δὲ μᾶλλον ἐπὶ μουσικῆς ὄψει αὐτό· ἂν γὰρ παρῇς τῷ διδασκομένῳ, φανεῖταί σοι πάντων ἀτερπέστατον τὸ μάθημα, τὰ μέντοι ἀπὸ τῆς μουσικῆς ἡδέα καὶ ἐπιτερπῆ τοῖς ἰδιώταις ἀκούειν.	You'll see it much more with music. If you're there while someone's being taught, the lesson will seem to you the most unpleasant thing of all; yet the products of music are sweet and delightful for laymen to hear.
2.14.7	καὶ ἐνταῦθα τὸ μὲν ἔργον τοῦ φιλοσοφοῦντος τοιοῦτόν τι φανταζόμεθα, ὅτι δεῖ τὴν αὐτοῦ βούλησιν συναρμόσαι τοῖς γινομένοις, ὡς μήτε τι τῶν γινομένων ἀκόντων ἡμῶν γίνεσθαι μήτε τῶν μὴ γινομένων θελόντων ἡμῶν μὴ γίνεσθαι.	And here too, we picture the work of the one who does philosophy as something like this: that he must bring his will into harmony with what happens, so that nothing that happens happens against our will, and nothing that doesn't happen fails to happen when we want it to.
2.14.8	ἐξ οὗ περίεστι τοῖς συστησαμένοις αὐτὸ ἐν ὀρέξει μὴ ἀποτυγχάνειν, ἐν ἐκκλίσει δὲ μὴ περιπίπτειν, ἀλύπως, ἀφόβως, ἀταράχως διεξάγειν καθ' αὑτὸν μετὰ τῶν κοινωνῶν τηροῦντα τὰς σχέσεις τάς τε φυσικὰς καὶ ἐπιθέτους, τὸν υἱόν, τὸν πατέρα, τὸν ἀδελφόν, τὸν πολίτην, τὸν ἄνδρα, τὴν γυναῖκα, τὸν γείτονα, τὸν σύνοδον, τὸν ἄρχοντα, τὸν ἀρχόμενον.	The result for those who have established this is that they never fail to get what they desire, never fall into what they would avoid, and live out their lives free of pain, fear and disturbance, both on their own and with their associates, maintaining their relationships, both natural and acquired: son, father, brother, citizen, husband, wife, neighbor, fellow traveler, ruler, subject.
2.14.9	τὸ ἔργον τοῦ φιλοσοφοῦντος τοιοῦτόν τι φανταζόμεθα. λοιπὸν ἐφεξῆς τούτῳ ζητοῦμεν, πῶς ἔσται τοῦτο.	That's how we picture the work of the one who does philosophy. Next, then, we ask how this is to be achieved.
2.14.10	ὁρῶμεν οὖν ὅτι ὁ τέκτων μαθών τινα γίνεται τέκτων, ὁ κυβερνήτης μαθών τινα γίνεται κυβερνήτης. μή ποτ' οὖν καὶ ἐνθάδε οὐκ ἀπαρκεῖ τὸ βούλεσθαι καλὸν καὶ ἀγαθὸν γενέσθαι, χρεία δὲ καὶ μαθεῖν τινα; ζητοῦμεν οὖν τίνα ταῦτα.	Now, we see that the carpenter becomes a carpenter by learning certain things, and the helmsman becomes a helmsman by learning certain things. So perhaps here too it isn't enough to want to become good and noble, but one also needs to learn certain things? So we ask what these are.
2.14.11	λέγουσιν οἱ φιλόσοφοι, ὅτι μαθεῖν δεῖ πρῶτον τοῦτο, ὅτι ἔστι θεὸς καὶ προνοεῖ τῶν ὅλων καὶ οὐκ ἔστι λαθεῖν αὐτὸν οὐ μόνον ποιοῦντα, ἀλλ' οὐδὲ διανοούμενον ἢ ἐνθυμούμενον· εἶτα ποῖοί τινες εἰσίν.	The philosophers say that the first thing to learn is this: that there is a God, that he provides for the universe, and that it's impossible to escape his no-

	GREEK	ENGLISH
		tice, not only in what you do, but even in what you intend or think. Next, what the gods are like.
2.14.12	οἷοι γὰρ ἂν ἐκεῖνοι εὑρεθῶσιν, τὸν ἐκείνοις ἀρέσοντα καὶ πεισθησόμενον ἀνάγκη πειρᾶσθαι κατὰ δύναμιν ἐξομοιοῦσθαι ἐκείνοις·	For whatever they are found to be like, the man who means to please and obey them must try, as far as he can, to become like them:
2.14.13	εἰ πιστόν ἐστι τὸ θεῖον, καὶ τοῦτον εἶναι πιστόν· εἰ ἐλεύθερον, καὶ τοῦτον ἐλεύθερον· εἰ εὐεργετικόν, καὶ τοῦτον εὐεργετικόν· εἰ μεγαλόφρον, καὶ τοῦτον μεγαλόφρονα· ὡς θεοῦ τοίνυν ζηλωτὴν τὰ ἐξῆς πάντα καὶ ποιεῖν καὶ λέγειν.	if the divine is trustworthy, he too must be trustworthy; if free, he too must be free; if beneficent, he too beneficent; if magnanimous, he too magnanimous; and so, as one who emulates God, he must do and say everything that follows from that.
2.14.14	πόθεν οὖν ἄρξασθαι δεῖ;— ἂν συγκαθῇς, ἐρῶ σοι ὅτι πρῶτον δεῖ σε τοῖς ὀνόμασι παρακολουθεῖν. — ὥστ᾽ ἐγὼ νῦν οὐ παρακολουθῶ τοῖς ὀνόμασιν;	So where should we begin? —If you'll condescend to it, I'll tell you: first you have to understand the words. —So I don't understand the words now?
2.14.15	— οὐ παρακολουθεῖς. — πῶς οὖν χρῶμαι αὐτοῖς; — οὕτως ὡς οἱ ἀγράμματοι ταῖς ἐγγραμμάτοις φωναῖς, ὡς τὰ κτήνη ταῖς φαντασίαις· ἄλλο γάρ ἐστι χρῆσις, ἄλλο παρακολούθησις.	—You don't. —Then how is it that I use them? —The way illiterate people use articulate speech, the way cattle use impressions. Using is one thing, understanding another.
2.14.16	εἰ δ᾽ οἴει παρακολουθεῖν, φέρε ὃ θέλεις ὄνομα καὶ βασανίσωμεν αὐτούς, εἰ παρακολουθοῦμεν.	But if you think you understand them, bring any word you like, and let's test ourselves to see whether we understand it.
2.14.17	— ἀλλ᾽ ἀνιαρὸν τὸ ἐξελέγχεσθαι πρεσβύτερον ἄνθρωπον ἤδη κἂν οὕτως τύχῃ τὰς τρεῖς στρατείας ἐστρατευμένον.	—But it's unpleasant to be cross-examined when you're already getting on in years and have, perhaps, served your three campaigns.
2.14.18	— οἶδα κἀγώ. νῦν γὰρ σὺ ἐλήλυθας πρὸς ἐμὲ ὡς μηδενὸς δεόμενος. τίνος δ᾽ ἂν καὶ φαντασθείης ὡς ἐνδέοντος; πλουτεῖς, τέκνα ἔχεις τυχὸν καὶ γυναῖκα καὶ οἰκέτας πολλούς, ὁ Καῖσάρ σε οἶδεν, ἐν Ῥώμῃ πολλοὺς φίλους κέκτησαι, τὰ καθήκοντα ἀποδίδως, οἶδας τὸν εὖ ποιοῦντα ἀντευποιῆσαι καὶ τὸν κακῶς ποιοῦντα κακῶς ποιῆσαι.	—I know that too. For you've come to me now as someone who needs nothing. And what could you even imagine you lacked? You're rich, you have children, perhaps, and a wife and plenty of slaves; Caesar knows you, you've made lots of friends in Rome, you do your duties, you know how to do good to those who do you good and harm to those who harm you.
2.14.19	τί σοι λείπει; ἂν οὖν σοι δείξω, ὅτι τὰ ἀναγκαιότατα καὶ μέγιστα πρὸς εὐδαιμονίαν καὶ ὅτι μέχρι δεῦρο πάντων μᾶλλον ἢ τῶν προσηκόντων ἐπιμεμέλησαι, καὶ τὸν κολοφῶνα ἐπιθῶ· οὔτε τί θεός ἐστιν οἶδας οὔτε τί ἄνθρωπος οὔτε τί ἀγαθὸν οὔτε τί κακόν,	What are you missing? Well, suppose I show you that you're missing the things most necessary and most important for happiness, and that up to now you've taken care of everything except what you should have, and suppose I add the finishing touch: you don't know what God is, or what a human being is, or what is good, or what is bad—
2.14.20	καὶ τὸ μὲν τῶν ἄλλων ἴσως ἀνεκτόν, ὅτι δ᾽ αὐτὸς αὑτὸν ἀγνοεῖς, πῶς δύνασαι ἀνασχέσθαι μου καὶ ὑποσχεῖν τὸν ἔλεγχον καὶ παραμεῖναι;	and perhaps your ignorance of the rest is bearable, but that you don't know yourself—how can you put up with me, and submit to the cross-examination, and stay?
2.14.21		

	GREEK	ENGLISH
	οὐδαμῶς, ἀλλ' εὐθὺς ἀπαλλάσσῃ χαλεπῶς ἔχων. καίτοι τί σοι ἐγὼ κακὸν πεποίηκα; εἰ μὴ καὶ τὸ ἔσοπτρον τῷ αἰσχρῷ, ὅτι δεικνύει αὐτὸν αὐτῷ οἷός ἐστιν· εἰ μὴ καὶ ὁ ἰατρὸς τὸν νοσοῦντα [ὅταν αὐτὸν] ὑβρίζει, ὅταν εἴπῃ αὐτῷ "ἄνθρωπε, δοκεῖς μηδὲν ἔχειν, πυρέσσεις δέ· ἀσίτησον σήμερον, ὕδωρ πίε·" καὶ οὐδεὶς λέγει "ὦ δεινῆς ὕβρεως."	Not at all: you leave at once, offended. And yet what harm have I done you? None—unless the mirror harms the ugly man too, by showing him what he looks like; unless the doctor too insults the sick man [when him], when he tells him, "My friend, you think there's nothing wrong with you, but you have a fever. Don't eat today; drink water." And nobody says, "What a terrible insult!"
2.14.22	ἐὰν δέ τινι εἴπῃς "αἱ ὀρέξεις σου φλεγμαίνουσιν, αἱ ἐκκλίσεις ταπειναί εἰσιν, αἱ ἐπιβολαὶ ἀνομολογούμεναι, αἱ ὁρμαὶ ἀσύμφωνοι τῇ φύσει, αἱ ὑπολήψεις εἰκαῖαι καὶ ἐψευσμέναι," εὐθὺς ἐξελθὼν λέγει "ὕβρισέν με."	But if you tell someone, "Your desires are inflamed, your aversions are abject, your intentions are inconsistent, your impulses are out of tune with nature, your opinions are random and false," he goes straight out and says, "He insulted me."
2.14.23	τοιαῦτά ἐστι τὰ ἡμέτερα ὡς ἐν πανηγύρει. τὰ μὲν κτήνη πραθησόμενα ἄγεται καὶ οἱ βόες, οἱ δὲ πολλοὶ τῶν ἀνθρώπων οἱ μὲν ὠνησόμενοι οἱ δὲ πωλήσοντες· ὀλίγοι δέ τινές εἰσιν οἱ κατὰ θέαν ἐρχόμενοι τῆς πανηγύρεως, πῶς τοῦτο γίνεται καὶ διὰ τί καὶ τίνες οἱ τιθέντες τὴν πανήγυριν καὶ ἐπὶ τίνι.	Our situation is like a festival fair. The livestock and the oxen are brought there to be sold, and most people come either to buy or to sell; only a few come to look at the festival—how it's done, and why, and who is putting it on, and for what purpose.
2.14.24	οὕτως καὶ ἐνθάδ' ἐν τῇ πανηγύρει ταύτῃ· οἱ μέν τινες ὡς κτήνη οὐδὲν πλέον πολυπραγμονοῦσι τοῦ χόρτου· ὅσοι γὰρ περὶ κτῆσιν καὶ ἀγροὺς καὶ οἰκέτας καὶ ἀρχάς τινας ἀναστρέφεσθε, ταῦτα οὐδὲν ἄλλο ἢ χόρτος ἐστίν·	So too here, in this festival of ours: some, like cattle, busy themselves with nothing beyond fodder. For all of you who concern yourselves with property and fields and slaves and one office or another—that's nothing but fodder.
2.14.25	ὀλίγοι δ' εἰσὶν οἱ πανηγυρίζοντες ἄνθρωποι φιλοθεάμονες. τί ποτ' οὖν ἐστιν ὁ κόσμος, τίς αὐτὸν διοικεῖ. οὐδείς;	Few are the people at the festival who love the spectacle. What is the world, then? Who governs it? No one?
2.14.26	καὶ πῶς οἷόν τε πόλιν μὲν ἢ οἶκον μὴ δύνασθαι διαμένειν μηδ' ὀλιγοστὸν χρόνον δίχα τοῦ διοικοῦντος καὶ ἐπιμελομένου, τὸ δ' οὕτως μέγα καὶ καλὸν κατασκεύασμα εἰκῇ καὶ ὡς ἔτυχεν οὕτως εὐτάκτως οἰκονομεῖσθαι;	And how can it be that a city or a household can't survive even the shortest time without someone to govern it and look after it, while so great and beautiful a structure is managed in such good order at random and by chance?
2.14.27	ἔστιν οὖν ὁ διοικῶν. ποῖός τις καὶ πῶς ὁ διοικῶν; ἡμεῖς δὲ τίνες ὄντες ὑπ' αὐτοῦ γεγόναμεν καὶ πρὸς τί ἔργον; ἆρά γ' ἔχομέν τινα ἐπιπλοκὴν πρὸς αὐτὸν καὶ σχέσιν ἢ οὐδεμίαν;	So there is one who governs it. What sort of being is he, and how does he govern? And what are we, who have been made by him, and for what work? Do we have some connection and relationship with him, or none?
2.14.28	ταῦτ' ἔστιν ἃ πάσχουσιν οὗτοι οἱ ὀλίγοι· καὶ λοιπὸν τούτῳ μόνῳ σχολάζουσι τῷ τὴν πανήγυριν ἱστορήσαντας ἀπελθεῖν.	That's how these few are affected, and from then on they have time for one thing only: to take a good look at the festival and then leave.
2.14.29	τί οὖν; καταγελῶνται ὑπὸ τῶν πολλῶν· καὶ γὰρ ἐκεῖ οἱ θεαταὶ ὑπὸ τῶν ἐμπόρων· καὶ εἰ τὰ κτήνη συναίσθησίν τινα εἶχεν, κατεγέλα τῶν ἄλλο τι τεθαυμακότων ἢ τὸν χόρτον.	What happens? They're laughed at by the many—just as at the fair the sightseers are laughed at by the traders. And if the cattle had any awareness,

	GREEK	ENGLISH
		they'd laugh at those who admired anything other than fodder.

CHAPTER 15: TO THOSE WHO STUBBORNLY HOLD TO THEIR DECISIONS

A decision must first be sound; holding fast to an unsound one, like a friend's starving himself, is madness.

	GREEK	ENGLISH
2.15.1	ὅταν ἀκούσωσί τινες τούτων τῶν λόγων, ὅτι βέβαιον εἶναι δεῖ καὶ ἡ μὲν προαίρεσις ἐλεύθερον φύσει καὶ ἀνανάγκαστον, τὰ δ' ἄλλα κωλυτά, ἀναγκαστά, δοῦλα, ἀλλότρια, φαντάζονται ὅτι δεῖ παντὶ τῷ κριθέντι ὑπ' αὐτῶν ἀπαραβάτως ἐμμένειν.	When some people hear these words—that one must be steadfast, and that choice is by nature free and unconstrained, while everything else can be hindered and compelled, is enslaved and belongs to others—they imagine that they must stick unswervingly to everything they've decided.
2.15.2	ἀλλὰ πρῶτον ὑγιὲς εἶναι δεῖ τὸ κεκριμένον. θέλω γὰρ εἶναι τόνους ἐν σώματι, ἀλλ' ὡς ὑγιαίνοντι, ὡς ἀθλοῦντι·	But first, what has been decided must be sound. For I want there to be vigor in the body, but the vigor of a healthy body, an athlete's body.
2.15.3	ἂν δέ μοι φρενιτικοῦ τόνους ἔχων ἐνδεικνύῃ καὶ ἀλαζονεύῃ ἐπ' αὐτοῖς, ἐρῶ σοι ὅτι "ἄνθρωπε, ζήτει τὸν θεραπεύσοντα. τοῦτο οὐκ εἰσὶ τόνοι, ἀλλ' ἀτονία."	But if you show me that you have the vigor of a man raving with fever, and boast about it, I'll say to you, "My friend, look for someone to cure you. That isn't vigor, it's debility."
2.15.4	ἕτερον τρόπον τοιοῦτόν τι καὶ ἐπὶ τῆς ψυχῆς πάσχουσιν οἱ παρακούοντες τῶν λόγων τούτων. οἷον καὶ ἐμός τις ἑταῖρος ἐξ οὐδεμιᾶς αἰτίας ἔκρινεν ἀποκαρτερεῖν.	In a different way, something like this happens in the soul to those who misunderstand these words. For instance, a friend of mine once decided, for no reason at all, to starve himself to death.
2.15.5	ἔγνων ἐγὼ ἤδη τρίτην ἡμέραν ἔχοντος αὐτοῦ τῆς ἀποχῆς καὶ ἐλθὼν ἐπυνθανόμην τί ἐγένετο.	I found out when he was already on the third day of his fast, and I went and asked him what had happened.
2.15.6	— κέκρικα, φησίν. — ἀλλ' ὅμως τί σε ἦν τὸ ἀναπεῖσαν; εἰ γὰρ ὀρθῶς ἔκρινας, ἰδοὺ παρακαθήμεθά σοι καὶ συνεργοῦμεν, ἵν' ἐξέλθῃς· εἰ δ' ἀλόγως ἔκρινας, μετάθου.	—"I've decided," he says. —All the same, what was it that persuaded you? For if your decision was right, look, here we are, sitting beside you and helping you to depart; but if it was irrational, change your mind.
2.15.7	— τοῖς κριθεῖσιν ἐμμένειν δεῖ. — τί ποιεῖς, ἄνθρωπε; οὐ πᾶσιν, ἀλλὰ τοῖς ὀρθῶς. ἐπεὶ παθὼν ἄρτι ὅτι νύξ ἐστιν, ἄν σοι δοκῇ, μὴ μετατίθεσο, ἀλλ' ἔμμενε καὶ λέγε ὅτι τοῖς κριθεῖσιν ἐμμένειν δεῖ.	—"One must stick to one's decisions." —What are you doing, man? Not to all of them, only to the right ones. Otherwise, if you became convinced just now that it's night, then by all means don't change your mind: stick to it and say that one must stick to one's decisions.
2.15.8	[τί ποιεῖς, ἄνθρωπε; οὐ πᾶσιν.] οὐ θέλεις τὴν ἀρχὴν στῆσαι καὶ τὸν θεμέλιον, τὸ κρίμα σκέψασθαι πότερον ὑγιὲς ἢ οὐχ ὑγιές, καὶ οὕτως λοιπὸν ἐποικοδομεῖν αὐτῷ τὴν εὐτονίαν, τὴν ἀσφάλειαν;	[What are you doing, man? Not to all of them.] Don't you want to lay the starting point and the foundation first—to examine whether the decision is sound or not—and then build your firmness and your security on top of it?
2.15.9		

	GREEK	ENGLISH
	ἂν δὲ σαπρὸν ὑποστήσῃ καὶ καταπῖπτον, οὐκ οἰκοδόμημά τι ὄν, ὅσῳ δ' ἂν πλείονα καὶ ἰσχυρότερα ἐπιθῇς, τοσούτῳ θᾶττον [θᾶττον] κατενεχθήσεται.	But if you lay a rotten and crumbling foundation, you won't have a building at all; and the more and heavier the things you put on it, the faster [faster] it will come down.
2.15.10	ἄνευ πάσης αἰτίας ἐξάγεις ἡμῖν ἄνθρωπον ἐκ τοῦ ζῆν φίλον καὶ συνήθη, τῆς αὐτῆς πόλεως πολίτην καὶ τῆς μεγάλης καὶ τῆς μικρᾶς·	Without any reason at all you're taking out of life, before our eyes, a man who is our friend and companion, a citizen of the same city, both the great one and the small one;
2.15.11	εἶτα φόνον ἐργαζόμενος καὶ ἀπολλύων ἄνθρωπον μηδὲν ἠδικηκότα λέγεις ὅτι τοῖς κριθεῖσιν ἐμμένειν δεῖ.	and then, while you're committing murder and destroying a man who has done no wrong, you say that one must stick to one's decisions.
2.15.12	εἰ δ' ἐπῆλθέν σοί πώς ποτ' ἐμὲ ἀποκτεῖναι, ἔδει σε ἐμμένειν τοῖς κριθεῖσιν;	And if it had somehow occurred to you to kill me, would you have had to stick to your decisions?
2.15.13	ἐκεῖνος μὲν οὖν μόγις μετεπείσθη. τῶν δὲ νῦν τινας οὐκ ἔστι μεταθεῖναι. ὥστε μοι δοκῶ ὃ πρότερον ἠγνόουν νῦν εἰδέναι, τί ἐστι τὸ ἐν τῇ συνηθείᾳ λεγόμενον· μωρὸν οὔτε πεῖσαι οὔτε ῥῆξαι ἔστιν.	Well, that man was persuaded to change his mind, with difficulty. But some people nowadays can't be budged. So I think I now know what I didn't know before, what the common saying means: "A fool you can neither persuade nor break."
2.15.14	μή μοι γένοιτο φίλον ἔχειν σοφὸν μωρόν. δυσμεταχειριστότερον οὐδέν ἐστιν. "κέκρικα." καὶ γὰρ οἱ μαινόμενοι· ἀλλ' ὅσῳ βεβαιότερον κρίνουσι τὰ οὐκ ὄντα, τοσούτῳ πλείονος ἐλλεβόρου δέονται.	May I never have a wise fool for a friend! There's nothing harder to deal with. "I've decided." So do madmen; but the more firmly they decide on things that aren't real, the more hellebore they need.[13]
2.15.15	οὐ θέλεις τὰ τοῦ νοσοῦντος ποιεῖν καὶ τὸν ἰατρὸν παρακαλεῖν; "νοσῶ, κύριε· βοήθησόν μοι. τί με δεῖ ποιεῖν σκέψαι· ἐμόν ἐστι πείθεσθαί σοι."	Won't you do what a sick man does and call in the doctor? "I'm ill, sir; help me. Consider what I should do; my part is to obey you."
2.15.16	οὕτως καὶ ἐνταῦθ'. "ἃ δεῖ με ποιεῖν οὐκ οἶδα, ἐλήλυθα δὲ μαθησόμενος." οὔ, ἀλλὰ "περὶ τῶν ἄλλων μοι λέγε. τοῦτο δὲ κέκρικα."	So too here: "I don't know what I should do, and I've come to learn." No; instead it's "Talk to me about the other things. This I've decided."
2.15.17	περὶ ποίων ἄλλων; τί γάρ ἐστι μεῖζον ἢ προὐργιαίτερον τοῦ πεισθῆναί σε, ὅτι οὐκ ἀρκεῖ τὸ κεκρικέναι καὶ τὸ μὴ μεταθέσθαι;	What other things? What is greater or more urgent than for you to be persuaded that it isn't enough to have decided and not to change your mind?
2.15.18	οὗτοι οἱ μανικοὶ τόνοι, οὐχ ὑγιεινοί. "ἀποθανεῖν θέλω, ἄν με τοῦτο ἀναγκάσῃς." διὰ τί, ἄνθρωπε; τί ἐγένετο; "κέκρικα." ἐσώθην, ὅτι οὐ κέκρικας ἐμὲ ἀποκτεῖναι.	This is a madman's vigor, not a healthy one. "I want to die, if you force me to this." Why, man? What's happened? "I've decided." Lucky for me you haven't decided to kill me!
2.15.19	"ἀργύριον οὐ λαμβάνω." διὰ τί; "κέκρικα." ἴσθι ὅτι ᾧ τόνῳ νῦν χρῇ πρὸς τὸ μὴ λαμβάνειν, οὐδὲν κωλύει σε ἀλόγως ποτὲ ῥέψαι πρὸς τὸ λαμβάνειν καὶ πάλιν λέγειν ὅτι "κέκρικα,"	"I won't take money." Why not? "I've decided." Be sure of this: with the same vigor you now use to refuse it, nothing stops you from one day tipping irrationally toward taking it, and again saying, "I've decided,"

13 Hellebore was the standard ancient remedy for madness.

	GREEK	ENGLISH
2.15.20	ὥσπερ ἐν νοσοῦντι καὶ ῥευματιζομένῳ σώματι ποτὲ μὲν ἐπὶ ταῦτα ποτὲ δ' ἐπ' ἐκεῖνα ῥέπει τὸ ῥεῦμα. οὕτως καὶ ἀσθενὴς ψυχή, ὅπου μὲν κλίνει, ἄδηλον ἔχει· ὅταν δὲ καὶ τόνος προσῇ τῷ κλίματι τούτῳ καὶ τῇ φορᾷ, τότε γίνεται τὸ κακὸν ἀβοήθητον καὶ ἀθεράπευτον.	just as in a sick body suffering from a flux, the flux tips now this way, now that. So too a weak soul: which way it's inclining is unclear; but when vigor is added to this inclination and this momentum, then the evil becomes beyond help and beyond cure.

CHAPTER 16: THAT WE DO NOT PRACTICE USING OUR JUDGMENTS ABOUT GOOD AND BAD

We know the doctrines in school but panic in practice; we must be weaned from what isn't ours.

	GREEK	ENGLISH
2.16.1	ποῦ τὸ ἀγαθόν; — ἐν προαιρέσει. — ποῦ τὸ κακόν; — ἐν προαιρέσει. — ποῦ τὸ οὐδέτερον; — ἐν τοῖς ἀπροαιρέτοις.	Where is the good? —In choice. —Where is the bad? —In choice. —Where is what is neither? —In the things outside our choice.
2.16.2	— τί οὖν; μέμνηταί τις ἡμῶν ἔξω τούτων τῶν λόγων; μελετᾷ τις αὐτὸς ἐφ' αὑτοῦ τοῦτον τὸν τρόπον ἀποκρίνεσθαι τοῖς πράγμασιν ὡς ἐπὶ τῶν ἐρωτημάτων· "ἆρά γε ἡμέρα ἐστίν;" "ναί." "τί δέ; νύξ ἐστιν;" "οὔ." "τί δ'; ἄρτιοί εἰσιν οἱ ἀστέρες;" "οὐκ ἔχω λέγειν."	—What then? Does any of us remember these words outside class? Does anyone practice on his own answering the facts in this way, as he does with questions: "Is it day?" "Yes." "Well, is it night?" "No." "Well, is the number of the stars even?" "I can't say."
2.16.3	ὅταν σοι προφαίνηται ἀργύριον, μεμελέτηκας ἀποκρίνεσθαι τὴν δέουσαν ἀπόκρισιν, ὅτι "οὐκ ἀγαθόν;" ἤσκηκας ἐν ταύταις ταῖς ἀποκρίσεσιν ἢ πρὸς μόνα· τὰ σοφίσματα;	When money turns up in front of you, have you practiced giving the proper answer, "Not a good"? Have you trained yourself in these answers, or only for sophisms?
2.16.4	τί οὖν θαυμάζεις, εἰ, ὅπου μὲν μεμελέτηκας, ἐκεῖ κρείττων γένῃ σεαυτοῦ, ὅπου δ' ἀμελετήτως ἔχεις, ἐκεῖ δ' ὁ αὐτὸς διαμένεις;	So why are you surprised if, where you've practiced, you outdo yourself, but where you're unpracticed, you stay the same?
2.16.5	ἐπεὶ διὰ τί ὁ ῥήτωρ εἰδὼς ὅτι γέγραφε καλῶς, ὅτι ἀνείληφε τὰ γεγραμμένα, φωνὴν εἰσφέρων ἡδεῖαν ὅμως ἔτι ἀγωνιᾷ; ὅτι οὐκ ἀρκεῖται τῷ μελετῆσαι.	After all, why is it that the orator, though he knows he's written well, that he's memorized what he wrote, and that he brings a pleasant voice to it, is still anxious? Because he isn't content with having practiced.
2.16.6	τί οὖν θέλει; ἐπαινεθῆναι ὑπὸ τῶν παρόντων. πρὸς μὲν οὖν τὸ δύνασθαι μελετᾶν ἤσκηται, πρὸς ἔπαινον δὲ καὶ ψόγον οὐκ ἤσκηται.	So what does he want? To be praised by the audience. He's trained himself to be able to declaim, but he hasn't trained himself for praise and blame.
2.16.7	πότε γὰρ ἤκουσεν παρά τινος, τί ἐστιν ἔπαινος, τί ἐστι ψόγος, τίς ἑκατέρου φύσις; τοὺς ποίους τῶν ἐπαίνων διωκτέον ἢ τοὺς ποίους τῶν ψόγων φευκτέον; πότε δ' ἐμελέτησεν ταύτην τὴν μελέτην ἀκόλουθον τούτοις τοῖς λόγοις;	For when did he ever hear from anyone what praise is, what blame is, what the nature of each is? Which kinds of praise should be pursued, which kinds of blame avoided? And when did he ever practice the practice that follows from these principles?
2.16.8	τί οὖν ἔτι θαυμάζεις, εἰ, ὅπου μὲν ἔμαθεν, ἐκεῖ διαφέρει τῶν ἄλλων, ὅπου δ' οὐ μεμελέτηκεν, ἐκεῖ τοῖς πολλοῖς ὁ αὐτός ἐστιν;	So why are you still surprised if, where he's learned, he stands out from the rest, but where he hasn't practiced, he's the same as most people?

	GREEK	ENGLISH
2.16.9	ὡς ὁ κιθαρῳδὸς οἶδεν κιθαρίζειν, ᾄδει καλῶς, στατὸν ἔχει καλὸν καὶ ὅμως εἰσερχόμενος τρέμει· ταῦτα γὰρ οἶδεν, ὄχλος δὲ τί ἐστιν οὐκ οἶδεν οὐδ' ὄχλου βοὴ οὐδὲ κατάγελως.	It's like the lyre-player: he knows how to play, he sings well, he has a fine robe, and yet he trembles when he walks on stage. For these things he knows, but what a crowd is he doesn't know, nor what a crowd's shouting or ridicule is.
2.16.10	ἀλλ' οὐδ' αὐτὸ τὸ ἀγωνιᾶν τί ἐστιν οἶδεν, πότερον ἡμέτερον ἔργον ἐστὶν ἢ ἀλλότριον, ἔστιν αὐτὸ παῦσαι ἢ οὐκ ἔστιν. διὰ τοῦτο ἐὰν μὲν ἐπαινεθῇ, φυσηθεὶς ἐξῆλθεν· ἐὰν δὲ καταγελασθῇ, τὸ φυσημάτιον ἐκεῖνο ἐκεντήθη καὶ προσεκάθισεν.	Why, he doesn't even know what anxiety itself is: whether it's our own doing or someone else's, whether it can be stopped or not. That's why, if he's praised, he goes off all puffed up; but if he's laughed at, that little bubble of his is pricked and collapses.
2.16.11	τοιοῦτόν τι καὶ ἡμεῖς πάσχομεν. τίνα θαυμάζομεν; τὰ ἐκτός. περὶ τίνα σπουδάζομεν; περὶ τὰ ἐκτός. εἶτ' ἀποροῦμεν, πῶς φοβούμεθα ἢ πῶς ἀγωνιῶμεν;	Something like this happens to us too. What do we admire? External things. What do we take seriously? External things. And then we're puzzled about why we're afraid, or why we're anxious?
2.16.12	τί οὖν ἐνδέχεται, ὅταν τὰ ἐπιφερόμενα κακὰ ἡγώμεθα; οὐ δυνάμεθα μὴ φοβεῖσθαι, οὐ δυνάμεθα μὴ ἀγωνιᾶν.	What else can happen, when we think the things that befall us are bad? We can't help being afraid, we can't help being anxious.
2.16.13	εἶτα λέγομεν "κύριε ὁ θεός, πῶς μὴ ἀγωνιῶ;" μωρέ, χεῖρας οὐκ ἔχεις; οὐκ ἐποίησέν σοι αὐτὰς ὁ θεός; εὖχου νῦν καθήμενος, ὅπως αἱ μύξαι σου μὴ ῥέωσιν· ἀπόμυξαι μᾶλλον καὶ μὴ ἐγκάλει.	Then we say, "Lord God, how can I stop being anxious?" You fool, don't you have hands? Didn't God make them for you? Go on, sit there and pray that your nose won't run! Wipe it instead, and stop complaining.
2.16.14	τί οὖν; ἐνταῦθά σοι οὐδὲν δέδωκεν; οὐ δέδωκέ σοι καρτερίαν, οὐ δέδωκέ σοι μεγαλοψυχίαν, οὐ δέδωκεν ἀνδρείαν; τηλικαύτας ἔχων χεῖρας ἔτι ζητεῖς τὸν ἀπομύξοντα;	What then? Has he given you nothing for this case? Hasn't he given you endurance, hasn't he given you greatness of soul, hasn't he given you courage? With hands like these, are you still looking for someone to wipe your nose?
2.16.15	ἀλλ' οὐδὲ μελετῶμεν ταῦτα οὐδ' ἐπιστρεφόμεθα. ἐπεὶ δότε μοι ἕνα, ᾧ μέλει πῶς τι ποιήσῃ, ὃς ἐπιστρέφεται οὐ τοῦ τυχεῖν τινος, ἀλλὰ τῆς ἐνεργείας τῆς αὑτοῦ· τίς περιπατῶν τῆς ἐνεργείας τῆς αὑτοῦ ἐπιστρέφεται; τίς βουλευόμενος αὐτῆς τῆς βουλῆς, οὐχὶ δὲ τοῦ τυχεῖν ἐκείνου περὶ οὗ βουλεύεται;	But we don't practice these things or pay attention to them. Just give me one person who cares how he does something, who pays attention not to getting something but to his own activity. Who, when he's walking, pays attention to his own activity? Who, when he's deliberating, pays attention to the deliberation itself, and not to getting what he's deliberating about?
2.16.16	κἂν μὲν τύχῃ, ἐπῆρται καὶ λέγει "πῶς γὰρ ἡμεῖς καλῶς ἐβουλευσάμεθα; οὐκ ἔλεγόν σοι, ἀδελφέ, ὅτι ἀδύνατόν ἐστιν ἡμῶν τι σκεψαμένων μὴ οὕτως ἐκβῆναι;" ἂν δ' ἑτέρως χωρήσῃ, τεταπείνωται τάλας, οὐχ εὑρίσκει οὐδὲ τί εἴπῃ περὶ τῶν γεγονότων. τίς ἡμῶν τούτου ἕνεκα μάντιν παρέλαβεν;	And if he gets it, he's elated and says, "Didn't we deliberate well? Didn't I tell you, brother, that when we've thought something through, it can't turn out any other way?" But if it goes differently, the poor wretch is crushed; he can't even find anything to say about what happened. Which of us has ever consulted a diviner about this?
2.16.17		

	GREEK	ENGLISH
	τίς ἡμῶν οὐκ ἐνεκοιμήθη ὑπὲρ ἐνεργείας; τίς; ἕνα μοι δότε, ἵνα ἴδω τοῦτον, ὃν ἐκ πολλοῦ χρόνου ζητῶ, τὸν ταῖς ἀληθείαις εὐγενῆ καὶ εὐφυᾶ· εἴτε νέον εἴτε πρεσβύτερον, δότε.	Which of us has ever slept in a temple for guidance about his activity? Who? Give me one person, so I can see him—the man I've been looking for all this time—the truly noble and gifted one. Young or old, give him to me.[14]
2.16.18	τί οὖν ἔτι θαυμάζομεν εἰ περὶ μὲν τὰς ὕλας τετρίμμεθα, ἐν δὲ ταῖς ἐνεργείαις ταπεινοί, ἀσχήμονες, οὐδενὸς ἄξιοι, δειλοί, ἀταλαίπωροι, ὅλοι ἀτυχήματα; οὐ γὰρ μεμέληκεν ἡμῖν οὐδὲ μελετῶμεν.	So why are we still surprised if we're well practiced in dealing with materials, but in our activities we're abject, unseemly, worthless, cowardly, shirkers of effort, total disasters? It's because we haven't cared about it and we don't practice it.
2.16.19	εἰ δὲ μὴ τὸν θάνατον ἢ τὴν φυγὴν ἐφοβούμεθα, ἀλλὰ τὸν φόβον, ἐμελετῶμεν ἂν ἐκείνοις μὴ περιπίπτειν ἃ φαίνεται ἡμῖν κακά.	If we were afraid, not of death or exile, but of fear itself, we'd practice not falling into the things that appear bad to us.
2.16.20	νῦν δ' ἐν μὲν τῇ σχολῇ γοργοὶ καὶ κατάγλωσσοι, κἂν ζητημάτιον ἐμπέσῃ περί τινος τούτων, ἱκανοὶ τὰ ἑξῆς ἐπελθεῖν· ἔλκυσον δ' εἰς χρῆσιν καὶ εὑρήσεις τάλανας ναυαγούς. προσπεσέτω φαντασία ταρακτικὴ καὶ γνώσῃ, τί ἐμελετῶμεν καὶ πρὸς τί ἐγυμναζόμεθα.	As it is, in the school we're fierce and glib, and if some little question about one of these things comes up, we can follow it through step by step. But drag us out into practice, and you'll find poor shipwrecked wretches. Let a disturbing impression hit us, and you'll find out what we were practicing and what we were training for.
2.16.21	λοιπὸν ὑπὸ τῆς ἀμελετησίας προσεπισωρεύομεν ἀεί τινα καὶ προσπλάσσομεν μείζονα τῶν καθεστώτων.	So, through lack of practice, we keep piling things up and imagining them bigger than they really are.
2.16.22	εὐθὺς ἐγώ, ὅταν πλέω, κατακύψας εἰς τὸν βυθὸν ἢ τὸ πέλαγος περιβλεψάμενος καὶ μὴ ἰδὼν γῆν ἐξίσταμαι καὶ φανταζόμενος, ὅτι ὅλον με δεῖ τὸ πέλαγος τοῦτο ἐκπιεῖν, ἂν ναυαγήσω, οὐκ ἐπέρχεταί μοι, ὅτι μοι τρεῖς ξέσται ἀρκοῦσιν. τί οὖν με ταράσσει; τὸ πέλαγος; οὔ, ἀλλὰ τὸ δόγμα.	Me, for instance: as soon as I'm at sea, I peer down into the depths or look around at the open sea and see no land, and I'm beside myself, imagining that if I'm shipwrecked I'll have to drink this whole sea; it doesn't occur to me that three pints will do for me. So what's disturbing me? The sea? No: my judgment.
2.16.23	πάλιν ὅταν σεισμὸς γένηται, φαντάζομαι ὅτι ἡ πόλις ἐπιπίπτειν μοι μέλλει· οὐ γὰρ ἀρκεῖ μικρὸν λιθάριον, ἵν' ἔξω μου τὸν ἐγκέφαλον βάλῃ;	Again, when there's an earthquake, I imagine the city is about to fall on me. Isn't a little stone enough to knock my brains out?
2.16.24	τίνα οὖν ἐστι τὰ βαροῦντα καὶ ἐξιστάντα ἡμᾶς; τίνα γὰρ ἄλλα ἢ τὰ δόγματα; τὸν γὰρ ἐξιόντα καὶ ἀπαλλαττόμενον τῶν συνήθων καὶ ἑταίρων καὶ τόπων καὶ συναναστροφῆς τί ἐστι τὸ βαροῦν ἄλλο ἢ δόγμα;	So what is it that weighs us down and puts us beside ourselves? What else but our judgments? When a man goes away and leaves his acquaintances, his companions, his places and his way of life, what weighs him down but a judgment?
2.16.25	τὰ γοῦν παιδία εὐθὺς ὅταν κλαύσῃ μικρὰ τῆς τιτθῆς ἀπελθούσης, πλακούντιον λαβόντα ἐπιλέλησται.	Little children, at any rate, when they cry a bit because their nurse has gone out, forget all about it as soon as they're given a cake.
2.16.26		

14 People slept in temples, at shrines of Asclepius for instance, hoping for guidance in their dreams.

	GREEK	ENGLISH
	θέλεις οὖν καὶ ἡμεῖς τοῖς παιδίοις ὁμοιῶμεν; οὔ, νὴ τὸν Δία. οὐ γὰρ ὑπὸ πλακουντίου τοῦτο πάσχειν ἀξιῶ, ἀλλ' ὑπὸ δογμάτων ὀρθῶν.	So do you want us to be like little children too? No, by Zeus. I don't expect a cake to have this effect on me, but correct judgments.

THE DIVINE LAW

Keep what is yours, give back what is taken, and dare to tell God, "Use me as you wish."

	GREEK	ENGLISH
2.16.27	τίνα δ' ἐστὶ ταῦτα; ἃ δεῖ τὸν ἄνθρωπον ὅλην τὴν ἡμέραν μελετῶντα μηδενὶ προσπάσχειν τῶν ἀλλοτρίων, μηθ' ἑταίρῳ μήτε τόπῳ μήτε γυμνασίοις, ἀλλὰ μηδὲ τῷ σώματι τῷ αὐτοῦ, μεμνῆσθαι δὲ τοῦ νόμου καὶ τοῦτον πρὸ ὀφθαλμῶν ἔχειν. τίς δ' ὁ νόμος ὁ θεῖος;	And what are these? The ones a person should practice all day long, so as not to become attached to anything that isn't his own—not a companion, not a place, not the gymnasium, not even his own body—but to remember the law and keep it before his eyes. And what is the divine law?
2.16.28	τὰ ἴδια τηρεῖν, τῶν ἀλλοτρίων μὴ ἀντιποιεῖσθαι, ἀλλὰ διδομένοις μὲν χρῆσθαι, μὴ διδόμενα δὲ μὴ ποθεῖν, ἀφαιρουμένου δέ τινος ἀποδιδόναι εὐλύτως καὶ αὐτόθεν, χάριν εἰδότα οὗ ἐχρήσατο χρόνου, εἰ θέλεις μὴ κλάειν τὴν τιτθὴν καὶ μάμμην.	To keep what is your own, not to lay claim to what belongs to others, but to use what is given you and not to long for what isn't; and when something is taken away, to give it back willingly and at once, grateful for the time you had the use of it—if you don't want to cry for your nurse and your mama.
2.16.29	τί γὰρ διαφέρει, τίνος ἥττων ἐστὶ καὶ ἐκ τίνος κρέμαται; τί κρείττων εἶ τοῦ διὰ κοράσιον κλάοντος, εἰ διὰ γυμνασίδιον καὶ στωίδια καὶ νεανισκάρια καὶ τοιαύτην διατριβὴν πενθεῖς;	For what difference does it make what gets the better of you and what you depend on? How are you better than the man who cries over a girl, if you grieve over a little gymnasium, some little colonnades, some young fellows, and that sort of way of passing the time?
2.16.30	ἄλλος ἐλθὼν ὅτι οὐκέτι τὸ τῆς Δίρκης ὕδωρ πίνειν μέλλει. τὸ γὰρ Μάρκιον χεῖρόν ἐστι τοῦ τῆς Δίρκης; "ἀλλ' ἐκεῖνό μοι σύνηθες ἦν."	Another comes along complaining that he won't be drinking the water of Dirce any more. Is the Marcian water worse than Dirce's? "But I was used to that."[15]
2.16.31	καὶ τοῦτο πάλιν ἔσται σοι σύνηθες. εἶτ' ἂν μὲν τοιούτῳ προσπάθῃς, καὶ τοῦτο πάλιν κλαῖε καὶ ζήτει στίχον ὅμοιον τῷ Εὐριπίδου ποιῆσαι θερμάς τε τὰς Νέρωνος Μάρκιόν θ' ὕδωρ. ἴδε πῶς τραγῳδία γίνεται, ὅταν εἰς μωροὺς ἀνθρώπους πράγματα τὰ τυγχάνοντ' ἐμπέσῃ.	And you'll get used to this one in its turn. Then, if you get attached to something like that, cry over this too, and try to write a line like the one in Euripides: "The baths of Nero and the Marcian water." See how tragedy comes about, when ordinary events befall foolish people.[16]
2.16.32	"πότε οὖν Ἀθήνας πάλιν ὄψομαι καὶ τὴν ἀκρόπολιν;" τάλας, οὐκ ἀρκεῖ σοι ἃ βλέπεις καθ' ἡμέραν; κρεῖττόν τι ἔχεις ἢ μεῖζον ἰδεῖν τοῦ ἡλίου, τῆς σελήνης, τῶν ἄστρων, τῆς γῆς ὅλης, τῆς θαλάσσης;	"When will I see Athens again, and the Acropolis?" You poor wretch, isn't what you see every day enough for you? Do you have anything better or greater to see than the sun, the moon, the stars, the whole earth, the sea?
2.16.33	εἰ δὲ δὴ παρακολουθεῖς τῷ διοικοῦντι τὰ ὅλα κἀκεῖνον ἐν σαυτῷ περιφέρεις, ἔτι ποθεῖς λιθάρια καὶ πέτραν κομψήν;	And if you really do understand the one who governs the universe, and carry him around within

15 Dirce was a famous spring at Thebes; the Aqua Marcia was one of Rome's great aqueducts.

	GREEK	ENGLISH
	ὅταν οὖν μέλλῃς ἀπολιπεῖν αὐτὸν τὸν ἥλιον καὶ τὴν σελήνην, τί ποιήσεις;	you, do you still long for bits of stone and a pretty rock? So when you're about to leave the sun and the moon themselves, what will you do?
2.16.34	κλαύσεις καθήμενος ὡς τὰ παιδία; τί οὖν ἐν τῇ σχολῇ ἐποίεις, τί ἤκουες, τί ἐμάνθανες; τί σαυτὸν φιλόσοφον ἐπέγραφες ἐξὸν τὰ ὄντα ἐπιγράφειν; ὅτι "εἰσαγωγὰς ἔπραξά τινας καὶ Χρυσίππεια ἀνέγνων, φιλοσόφου δ' οὐδὲ θύραν παρῆλθον."	Sit and cry like little children? Then what were you doing in the school, what were you listening to, what were you learning? Why did you put the label "philosopher" on yourself, when you could have put the truth: "I did a few introductory courses and read some Chrysippus, but I never even got past a philosopher's front door"?
2.16.35	"ποῦ γάρ μοι μέτεστι τούτου τοῦ πράγματος, οὗ Σωκράτει μετῆν τῷ οὕτως ἀποθανόντι, οὕτως ζήσαντι; οὗ Διογένει μετῆν;"	"For how do I have any share in the thing Socrates had a share in, who died as he did and lived as he did? The thing Diogenes had a share in?"
2.16.36	ἐπινοεῖς τούτων τινὰ κλάοντα ἢ ἀγανακτοῦντα, ὅτι τὸν δεῖνα οὐ μέλλει βλέπειν οὐδὲ τὴν δεῖνα οὐδ' ἐν Ἀθήναις ἔσεσθαι ἢ ἐν Κορίνθῳ, ἀλλ', ἂν οὕτως τύχῃ, ἐν Σούσοις ἢ ἐν Ἐκβατάνοις;	Can you imagine any of them weeping or resenting it because he won't see so-and-so, or so-and-so's wife, or won't be in Athens or in Corinth, but, as it happens, in Susa or Ecbatana?[17]
2.16.37	ᾧ γὰρ ἔξεστιν ἐξελθεῖν, ὅταν θέλῃ, τοῦ συμποσίου καὶ μηκέτι παίζειν, ἔτι οὗτος ἀνιᾶται μένων; οὐχὶ δ' ὡς παιδιᾷ παραμένει, μέχρις ἂν ψυχαγωγῆται;	Someone who's free to leave the party whenever he likes and stop playing, does he still fret while he stays? Doesn't he stay, as at a game, just as long as he's enjoying himself?
2.16.38	ταχύ γ' ἂν ὁ τοιοῦτος ὑπομείναι φυγήν τινα φυγεῖν εἰς ἅπαντα ἢ τὴν ἐπὶ θανάτῳ κατακριθείς.	A man like that would readily put up with permanent exile, or with being condemned to death.
2.16.39	οὐ θέλεις ἤδη ὡς τὰ παιδία ἀπογαλακτισθῆναι καὶ ἅπτεσθαι τροφῆς στερεωτέρας μηδὲ κλάειν μάμμας καὶ τιτθάς, γραῶν ἀποκλαύματα;	Won't you finally let yourself be weaned, as children are, and take more solid food, and stop crying for your mamas and your nurses, whimpering fit for old women?
2.16.40	"ἀλλ' ἐκείνας ἀπαλλασσόμενος ἀνιάσω." σὺ αὐτὰς ἀνιάσεις; οὐδαμῶς, ἀλλ' ὅπερ καὶ σέ, τὸ δόγμα. τί οὖν ἔχεις ποιῆσαι; ἔξελε, τὸ δ' ἐκείνων, ἂν εὖ ποιῶσιν, αὐταὶ ἐξελοῦσιν· εἰ δὲ μή, οἰμώξουσι δι' αὐτάς.	"But if I go away I'll upset them." You'll upset them? Not at all. What upsets them is the same thing that upsets you: their judgment. So what can you do? Get rid of yours. As for theirs, if they're sensible they'll get rid of it themselves; if not, they'll have themselves to thank for their wailing.
2.16.41	ἄνθρωπε, τὸ λεγόμενον τοῦτο ἀπονοήθητι ἤδη ὑπὲρ εὐροίας, ὑπὲρ ἐλευθερίας, ὑπὲρ μεγαλοψυχίας. ἀνάτεινόν ποτε τὸν τράχηλον ὡς ἀπηλλαγμένος δουλείας,	Man, take the plunge now, as the saying goes, for the sake of a smooth flow of life, for freedom, for greatness of soul. Lift up your neck for once, like someone released from slavery,
2.16.42	τόλμησον ἀναβλέψας πρὸς τὸν θεὸν εἰπεῖν ὅτι "χρῶ μοι λοιπὸν εἰς ὃ ἂν θέλῃς· ὁμογνωμονῶ σοι, σός εἰμι· οὐδὲν παραιτοῦμαι τῶν σοὶ δοκούντων· ὅπου θέλεις, ἄγε· ἣν	and dare to look up to God and say: "Use me from now on for whatever you want. I'm of one mind with you; I'm yours. I refuse nothing that seems

16 A parody of Euripides, *Phoenician Women* 368, where the exiled Polynices longs for "the gymnasia where I was raised and Dirce's water."

17 Susa and Ecbatana were royal cities of the old Persian empire: in effect, the far end of the world.

	GREEK	ENGLISH
	θέλεις ἐσθῆτα περίθες. ἄρχειν με θέλεις, ἰδιωτεύειν, μένειν, φεύγειν, πένεσθαι, πλουτεῖν; ἐγώ σοι ὑπὲρ ἁπάντων τούτων πρὸς τοὺς ἀνθρώπους ἀπολογήσομαι· δείξω τὴν ἑκάστου φύσιν οἵα ἐστίν.”	good to you. Lead me where you like; dress me in whatever clothes you like. Do you want me to hold office or be a private citizen, to stay or go into exile, to be poor or rich? I’ll defend you on all these counts before people. I’ll show what the nature of each of them really is.”
2.16.43	οὔ·	No:
2.16.44	ἀλλ’ ἐν βοὸς κοιλίᾳ καθήμενος ἐκδέχου σου τὴν μάμμην, μέχρις σε χορτάσῃ. ὁ Ἡρακλῆς εἰ τοῖς ἐν οἴκῳ παρεκάθητο, τίς ἂν ἦν; Εὐρυσθεὺς καὶ οὐχὶ Ἡρακλῆς. ἄγε, πόσους δὲ περιερχόμενος τὴν οἰκουμένην συνήθεις ἔσχεν, φίλους; ἀλλ’ οὐδὲν φίλτερον τοῦ θεοῦ· διὰ τοῦτο ἐπιστεύθη Διὸς υἱὸς εἶναι καὶ ἦν. ἐκείνῳ τοίνυν πειθόμενος περιῄει καθαίρων ἀδικίαν καὶ ἀνομίαν.	instead you sit in the belly of an ox and wait for your mama to feed you full. If Heracles had sat around with the people at home, what would he have been? Eurystheus, not Heracles. Come on, how many acquaintances, how many friends did he have as he went around the whole inhabited world? But nothing was dearer to him than God. That’s why he was believed to be the son of Zeus, and he was. So it was in obedience to God that he went around cleansing the world of injustice and lawlessness.[18]
2.16.45	ἀλλ’ οὐκ εἶ Ἡρακλῆς καὶ οὐ δύνασαι καθαίρειν τὰ ἀλλότρια κακά, ἀλλ’ οὐδὲ Θησεύς, ἵνα τὰ τῆς Ἀττικῆς καθάρῃς· τὰ σαυτοῦ κάθαρον. ἐντεῦθεν ἐκ τῆς διανοίας ἔκβαλε ἀντὶ Προκρούστου καὶ Σκίρωνος λύπην, φόβον, ἐπιθυμίαν, φθόνον, ἐπιχαιρεκακίαν, φιλαργυρίαν, μαλακίαν, ἀκρασίαν.	But you aren’t Heracles, and you can’t cleanse away other people’s evils; you aren’t even Theseus, to cleanse Attica of its evils. Clean up your own. Cast out from here, from your own mind, instead of Procrustes and Sciron: grief, fear, craving, envy, gloating over others’ misfortunes, greed, softness, lack of self-control.[19]
2.16.46	ταῦτα δ’ οὐκ ἔστιν ἄλλως ἐκβαλεῖν, εἰ μὴ πρὸς μόνον τὸν θεὸν ἀποβλέποντα, ἐκείνῳ μόνῳ προσπεπονθότα, τοῖς ἐκείνου προστάγμασι καθωσιωμένον. ἂν δ’ ἄλλο τι θέλῃς,	And there’s no other way to cast these out than by looking to God alone, being attached to him alone, being devoted to his commands. But if you want anything else,
2.16.47	οἰμώζων καὶ στένων ἀκολουθήσεις τῷ ἰσχυροτέρῳ ἔξω ζητῶν ἀεὶ τὴν εὔροιαν καὶ μηδέποτ’ εὑροεῖν δυνάμενος. ἐκεῖ γὰρ αὐτὴν ζητεῖς, οὗ μή ἐστιν, ἀφεὶς ἐκεῖ ζητεῖν, ὅπου ἐστίν.	you’ll follow whatever is stronger than you, wailing and groaning, always looking for the smooth flow of life outside yourself and never able to have it. For you’re looking for it where it isn’t, and you’ve given up looking for it where it is.

CHAPTER 17: HOW TO APPLY PRECONCEPTIONS TO PARTICULAR CASES

Philosophy starts by giving up conceit; our failure to get what we want shows we misapply our preconceptions.

	GREEK	ENGLISH
2.17.1	τί πρῶτόν ἐστιν ἔργον τοῦ φιλοσοφοῦντος; ἀποβαλεῖν οἴησιν· ἀμήχανον γάρ, ἅ τις εἰδέναι οἴεται, ταῦτα ἄρξασθαι μανθάνειν.	What is the first task of someone doing philosophy? To throw away conceit. For it’s impossible for anyone to begin learning what he thinks he already knows.

18 Eurystheus was the king who stayed at home and set Heracles his labors.
19 Procrustes and Sciron were brigands whom Theseus killed on the road to Athens.

	GREEK	ENGLISH
2.17.2	τὰ μὲν οὖν ποιητέα καὶ οὐ ποιητέα καὶ ἀγαθὰ καὶ κακὰ καὶ καλὰ καὶ αἰσχρὰ πάντες ἄνω καὶ κάτω λαλοῦντες ἐρχόμεθα πρὸς τοὺς φιλοσόφους, ἐπὶ τούτοις ἐπαινοῦντες ψέγοντες, ἐγκαλοῦντες μεμφόμενοι, περὶ ἐπιτηδευμάτων καλῶν καὶ αἰσχρῶν ἐπικρίνοντες καὶ διαλαμβάνοντες.	What should be done and what shouldn't, what's good and bad, fine and shameful: we all come to the philosophers already chattering about these things every which way. On this basis we praise and blame, accuse and find fault, pass judgment on fine and shameful practices and draw distinctions between them.
2.17.3	τίνος δ' ἕνεκα προσερχόμεθα τοῖς φιλοσόφοις; ἃ οὐκ οἰόμεθα εἰδέναι. τίνα δ' ἐστὶ ταῦτα; τὰ θεωρήματα. ἃ γὰρ λαλοῦσιν οἱ φιλόσοφοι, μαθεῖν θέλομεν ὡς κομψὰ καὶ δριμέα, οἱ δ', ἵν' ἀπ' αὐτῶν περιποιήσωνται.	And what do we go to the philosophers for? For what we don't think we know. And what's that? Their principles. What the philosophers talk about, some of us want to learn because it's clever and sharp; others, so as to make something out of it.
2.17.4	γελοῖον οὖν τὸ οἴεσθαι, ὅτι ἄλλα μέν τις μαθεῖν βούλεται, ἄλλα δὲ μαθήσεται, ἢ λοιπὸν ὅτι προκόψει τις ἐν οἷς οὐ μανθάνει.	So it's ridiculous to think that someone who wants to learn one thing will learn another, or, for that matter, that someone will make progress in what he isn't learning.
2.17.5	τὸ δ' ἐξαπατῶν τοὺς πολλοὺς τοῦτ' ἔστιν, ὅπερ καὶ Θεόπομπον τὸν ῥήτορα, ὅπου καὶ Πλάτωνι ἐγκαλεῖ ἐπὶ τῷ βούλεσθαι ἕκαστα ὁρίζεσθαι.	What deceives most people is the same thing that deceived Theopompus the orator too, where he actually criticizes Plato for wanting to define every term.[20]
2.17.6	τί γὰρ λέγει; "οὐδεὶς ἡμῶν πρὸ σοῦ ἔλεγεν ἀγαθὸν ἢ δίκαιον; ἢ μὴ παρακολουθοῦντες τί ἐστι τούτων ἕκαστον ἀσήμως καὶ κενῶς ἐφθεγγόμεθα τὰς φωνάς;"	What does he say? "Did none of us before you say 'good' or 'just'? Or did we utter the words meaninglessly and emptily, without understanding what each of them is?"
2.17.7	τίς γάρ σοι λέγει, Θεόπομπε, ὅτι ἐννοίας οὐκ εἴχομεν ἑκάστου τούτων φυσικὰς καὶ προλήψεις; ἀλλ' οὐχ οἷόν τ' ἐφαρμόζειν τὰς προλήψεις ταῖς καταλλήλοις οὐσίαις μὴ διαρθρώσαντα αὐτὰς καὶ αὐτὸ τοῦτο σκεψάμενον, ποίαν τινὰ ἑκάστῃ αὐτῶν οὐσίαν ὑποτακτέον.	Who's telling you, Theopompus, that we didn't have natural notions and preconceptions of each of these? But it isn't possible to apply the preconceptions to the realities that correspond to them without articulating them and considering precisely this: which reality should be brought under each of them.
2.17.8	ἐπεὶ τοιαῦτα λέγε καὶ πρὸς τοὺς ἰατρούς· "τίς γὰρ ἡμῶν οὐκ ἔλεγεν ὑγιεινόν τι καὶ νοσερόν, πρὶν Ἱπποκράτη γενέσθαι; ἢ κενῶς τὰς φωνὰς ταύτας ἀπηχοῦμεν;"	Otherwise, say the same sort of thing to the doctors: "Who of us didn't say 'healthy' and 'unhealthy' before Hippocrates was born? Or were we just making empty noises?"
2.17.9	ἔχομεν γάρ τινα καὶ ὑγιεινοῦ πρόληψιν, ἀλλ' ἐφαρμόσαι οὐ δυνάμεθα. διὰ τοῦτο ὁ μὲν λέγει "ἀνάτεινον," ὁ δὲ λέγει "δὸς τροφήν·" καὶ ὁ μὲν λέγει "φλεβοτόμησον," ὁ δὲ λέγει "σικύασον." τί τὸ αἴτιον; ἄλλο γε ἢ ὅτι τὴν τοῦ ὑγιεινοῦ πρόληψιν οὐ δύναται καλῶς ἐφαρμόσαι τοῖς ἐπὶ μέρους;	For we do have some preconception of what's healthy too, but we can't apply it. That's why one says, "Let him fast," and another says, "Feed him"; one says, "Bleed him," and another says, "Cup him." What's the cause? What else but that he can't

20 Theopompus of Chios, historian and orator of the fourth century BC.

	GREEK	ENGLISH
		properly apply the preconception of the healthy to particular cases?
2.17.10	οὕτως ἔχει καὶ ἐνθάδ’ ἐπὶ τῶν κατὰ τὸν βίον. ἀγαθὸν καὶ κακὸν καὶ συμφέρον καὶ ἀσύμφορον τίς ἡμῶν οὐ λαλεῖ; τίς γὰρ ἡμῶν οὐκ ἔχει τούτων ἑκάστου πρόληψιν; ἆρ’ οὖν διηρθρωμένην καὶ τελείαν;	So it is here too, with the things of life. Good and bad, beneficial and harmful: who of us doesn’t talk about them? Who of us doesn’t have a preconception of each of them? But is it articulated and complete?
2.17.11	τοῦτο δεῖξον. “πῶς δείξω;” ἐφάρμοσον αὐτὴν καλῶς ταῖς ἐπὶ μέρους οὐσίαις. εὐθὺς τοὺς ὅρους Πλάτων μὲν ὑποτάσσει τῇ τοῦ χρησίμου προλήψει, σὺ δὲ τῇ τοῦ ἀχρήστου.	Show me that. “How am I to show it?” Apply it properly to particular realities. To start with, Plato brings definitions under the preconception of the useful, and you under that of the useless.
2.17.12	δυνατὸν οὖν ἐστιν ἀμφοτέρους ὑμᾶς ἐπιτυγχάνειν; πῶς οἷόν τε; τῇ δὲ τοῦ πλούτου οὐσίᾳ οὐχ ὁ μέν τις ἐφαρμόζει τὴν τοῦ ἀγαθοῦ πρόληψιν, ὁ δ’ οὔ; τῇ δὲ τῆς ἡδονῆς, τῇ δὲ τῆς ὑγείας;	Can you both be right, then? How could you be? And doesn’t one person apply the preconception of the good to the reality of wealth, and another not? And the same with pleasure, and with health?
2.17.13	καθόλου γὰρ εἰ πάντες οἱ τὰ ὀνόματα λαλοῦντες μὴ κενῶς ἴσμεν ἕκαστα τούτων καὶ μηδεμιᾶς ἐπιμελείας περὶ τὴν διάρθρωσιν τῶν προλήψεων δεόμεθα, τί διαφερόμεθα, τί πολεμοῦμεν, τί ψέγομεν ἀλλήλους;	In general, if all of us who use these words know each of them, and not emptily, and need to take no trouble over articulating our preconceptions, why do we disagree, why do we fight, why do we blame one another?
2.17.14	καὶ τί μοι νῦν τὴν πρὸς ἀλλήλους μάχην παραφέρειν καὶ ταύτης μεμνῆσθαι; σὺ αὐτὸς εἰ ἐφαρμόζεις καλῶς τὰς προλήψεις, διὰ τί δυσροεῖς, διὰ τί ἐμποδίζῃ;	And why should I bring up our fights with one another now, and dwell on them? You yourself: if you apply your preconceptions properly, why isn’t your life flowing smoothly, why are you hindered?
2.17.15	ἀφῶμεν ἄρτι τὸν δεύτερον τόπον τὸν περὶ τὰς ὁρμὰς καὶ τὴν κατὰ ταύτας περὶ τὸ καθῆκον φιλοτεχνίαν. ἀφῶμεν καὶ τὸν τρίτον τὸν περὶ τὰς συγκαταθέσεις.	Let’s leave aside for now the second area, the one concerned with impulses and the expertise in duty that goes with them. Let’s leave aside the third as well, the one concerned with assents.
2.17.16	χαρίζομαί σοι ταῦτα πάντα. στῶμεν ἐπὶ τοῦ πρώτου καὶ σχεδὸν αἰσθητὴν παρέχοντος τὴν ἀπόδειξιν τοῦ μὴ ἐφαρμόζειν καλῶς τὰς προλήψεις.	I’ll grant you all of that. Let’s stay with the first, which gives almost tangible proof that you don’t apply your preconceptions properly.
2.17.17	νῦν σὺ θέλεις τὰ δυνατὰ καὶ τὰ σοὶ δυνατά; τί οὖν ἐμποδίζῃ; διὰ τί δυσροεῖς; νῦν οὐ φεύγεις τὰ ἀναγκαῖα; διὰ τί οὖν περιπίπτεις τινί, διὰ τί δυστυχεῖς; διὰ τί θέλοντός σού τι οὐ γίνεται καὶ μὴ θέλοντος γίνεται;	Right now, do you want what’s possible, and possible for you? Then why are you hindered? Why isn’t your life flowing smoothly? And right now, you don’t try to avoid what’s inevitable, do you? Then why do you run into things, why are you unfortunate? Why is it that when you want something it doesn’t happen, and when you don’t want it, it does?
2.17.18	ἀπόδειξις γὰρ αὕτη μεγίστη δυσροίας καὶ κακοδαιμονίας. θέλω τι καὶ οὐ γίνεται· καὶ τί ἐστιν ἀθλιώτερον ἐμοῦ; οὐ θέλω τι καὶ γίνεται· καὶ τί ἐστιν ἀθλιώτερον ἐμοῦ;	For that’s the greatest proof of a life that doesn’t flow smoothly, and of unhappiness. I want something and it doesn’t happen: and who is more wretched than me? I don’t want something and it happens: and who is more wretched than me?

	GREEK	ENGLISH
2.17.19	τοῦτο καὶ ἡ Μήδεια οὐχ ὑπομείνασα ἦλθεν ἐπὶ τὸ ἀποκτεῖναι τὰ τέκνα. μεγαλοφυῶς κατά γε τοῦτο. εἶχε γὰρ ἣν δεῖ φαντασίαν, οἷόν ἐστι τὸ ἃ θέλει τινὶ μὴ προχωρεῖν.	Medea couldn't bear this either, and so she went as far as killing her children. A grand-spirited act, in this respect at least. For she had the right impression of what it means for someone's wishes not to come about.
2.17.20	"εἶτα οὕτως τιμωρήσομαι τὸν ἀδικήσαντά με καὶ ὑβρίσαντα. καὶ τί ὄφελος τοῦ κακῶς οὕτως διακειμένου; πῶς οὖν γένηται; ἀποκτείνω μὲν τὰ τέκνα. ἀλλὰ καὶ ἐμαυτὴν τιμωρήσομαι. καὶ τί μοι μέλει;"	"So this is how I'll take revenge on the man who wronged me and treated me with contempt. And what good is it, his being in such a bad way? How is it to be done, then? I'll kill the children. But then I'll be punishing myself too. And what do I care?"
2.17.21	τοῦτ' ἔστιν ἔκπτωσις ψυχῆς μεγάλα νεῦρα ἐχούσης. οὐ γὰρ ᾔδει, ποῦ κεῖται τὸ ποιεῖν ἃ θέλομεν, ὅτι τοῦτο οὐκ ἔξωθεν δεῖ λαμβάνειν οὐδὲ τὰ πράγματα μετατιθέντα καὶ μεθαρμοζόμενον.	This is what happens when a soul of great vigor goes astray. For she didn't know where the power to do what we want lies: that we mustn't get it from outside, or by rearranging and readjusting things.
2.17.22	μὴ θέλε τὸν ἄνδρα, καὶ οὐδὲν ὧν θέλεις οὐ γίνεται. μὴ θέλε αὐτὸν ἐξ ἅπαντός σοι συνοικεῖν, μὴ θέλε μένειν ἐν Κορίνθῳ καὶ ἁπλῶς μηδὲν ἄλλο θέλε ἢ ἃ ὁ θεὸς θέλει. καὶ τίς σε κωλύσει, τίς ἀναγκάσει; οὐ μᾶλλον ἢ τὸν Δία.	Don't want your husband, and nothing you want will fail to happen. Don't want him to live with you no matter what, don't want to stay in Corinth, and, in short, don't want anything but what God wants. And who will stop you, who will compel you? No more than anyone can Zeus.
2.17.23	ὅταν τοιοῦτον ἔχῃς ἡγεμόνα καὶ τοιούτῳ συνθέλῃς καὶ συνορέγῃ, τί φοβῇ ἔτι μὴ ἀποτύχῃς;	When you have a leader like that, and want along with him and desire along with him, why are you still afraid of failing?
2.17.24	χάρισαί σου τὴν ὄρεξιν καὶ τὴν ἔκκλισιν πενίᾳ καὶ πλούτῳ· ἀποτεύξῃ, περιπεσῇ. ἀλλ' ὑγιείᾳ· δυστυχήσεις· ἀρχαῖς, τιμαῖς, πατρίδι, φίλοις, τέκνοις, ἁπλῶς ἄν τινι τῶν ἀπροαιρέτων. ἀλλὰ τῷ Διὶ χάρισαι αὐτάς, τοῖς ἄλλοις θεοῖς·	Make a gift of your desire and your aversion to poverty and wealth: you'll miss what you want and run into what you don't. To health: you'll be unfortunate. To offices, honors, your country, friends, children, in short to any of the things outside our choice. No, make a gift of them to Zeus and to the other gods:
2.17.25	ἐκείνοις παράδος, ἐκεῖνοι κυβερνάτωσαν, μετ' ἐκείνων τετάχθωσαν· καὶ ποῦ ἔτι δυσροήσεις;	hand them over to them, let them steer, let your desire and aversion take their place on their side. And where will your life still fail to flow smoothly?
2.17.26	εἰ δὲ φθονεῖς, ἀταλαίπωρε, καὶ ἐλεεῖς καὶ ζηλοτυπεῖς καὶ τρέμεις καὶ μίαν ἡμέραν οὐ διαλείπεις, ἐν ᾗ οὐ κατακλάεις καὶ σαυτοῦ καὶ τῶν θεῶν, καὶ τί ἔτι λέγεις πεπαιδεῦσθαι;	But if you envy, you lazy fool, and pity and are jealous and tremble, and don't let a single day go by without wailing over yourself and over the gods, how can you still say you've been educated?
2.17.27	ποίαν παιδείαν, ἄνθρωπε; ὅτι συλλογισμοὺς ἔπραξας, μεταπίπτοντας; οὐ θέλεις ἀπομαθεῖν, εἰ δυνατόν, πάντα ταῦτα καὶ ἄνωθεν ἄρξασθαι συναισθανόμενος ὅτι μέχρι νῦν οὐδ' ἥψω τοῦ πράγματος,	What kind of education, man? That you've worked through syllogisms and shifting arguments? Don't you want to unlearn all of this, if you can, and start again from the beginning, realizing that until now you haven't even touched the thing,

	GREEK	ENGLISH
2.17.28	καὶ λοιπὸν ἔνθεν ἀρξάμενος προσοικοδομεῖν τὰ ἑξῆς, πῶς μηδὲν ἔσται σοῦ μὴ θέλοντος, θέλοντος μηδὲν οὐκ ἔσται;	and from then on, starting from there, build up what comes next: how nothing will happen that you don't want, and nothing you want will fail to happen?
2.17.29	δότε μοι ἕνα νέον κατὰ ταύτην τὴν ἐπιβολὴν ἐληλυθότα εἰς σχολήν, τούτου τοῦ πράγματος ἀθλητὴν γενόμενον καὶ λέγοντα ὅτι "ἐμοὶ τὰ μὲν ἄλλα πάντα χαιρέτω, ἀρκεῖ δ' εἰ ἐξέσται ποτὲ ἀπαραποδίστῳ καὶ ἀλύπῳ διαγαγεῖν καὶ ἀνατεῖναι τὸν τράχηλον πρὸς τὰ πράγματα ὡς ἐλεύθερον καὶ εἰς τὸν οὐρανὸν ἀναβλέπειν ὡς φίλον τοῦ θεοῦ μηδὲν φοβούμενον τῶν συμβῆναι δυναμένων." δειξάτω τις ὑμῶν αὐτὸν τοιοῦτον, ἵνα εἴπω·	Give me one young man who has come to school with this purpose, who has become an athlete at this, and says: "As for me, goodbye to everything else. It's enough for me if I can ever get through life unimpeded and free from grief, and lift up my neck to face things as a free man, and look up to heaven as a friend of God, afraid of nothing that can happen." Let one of you show me such a man, so that I can say:
2.17.30	ἔρχου, νεανίσκε, εἰς τὰ σά· σοὶ γὰρ εἵμαρται κοσμῆσαι φιλοσοφίαν, σά ἐστι ταῦτα τὰ κτήματα, σὰ τὰ βιβλία, σοὶ οἱ λόγοι.	Come, young man, into what's yours. It's your destiny to adorn philosophy. These possessions are yours, the books are yours, the discourses are yours.
2.17.31	εἶθ', ὅταν τοιοῦτον ἐκπονήσῃ καὶ καταθλήσῃ τὸν τόπον, πάλιν ἐλθών μοι εἰπάτω "ἐγὼ θέλω μὲν καὶ ἀπαθὴς εἶναι καὶ ἀτάραχος, θέλω δ' ὡς εὐσεβὴς καὶ φιλόσοφος καὶ ἐπιμελὴς εἰδέναι τί μοι πρὸς θεούς ἐστι καθῆκον, τί πρὸς γονεῖς, τί πρὸς ἀδελφούς, τί πρὸς τὴν πατρίδα, τί πρὸς ξένους."	Then, when he has worked hard at this area and mastered it, let him come back to me and say: "I do want to be free from passion and undisturbed; but I also want, as a pious man, a philosopher, and a conscientious one, to know what my duty is toward the gods, toward my parents, toward my brothers, toward my country, toward strangers."
2.17.32	ἔρχου καὶ ἐπὶ τὸν δεύτερον τόπον· σός ἐστι καὶ οὗτος.	Come on to the second area too; this one is yours as well.
2.17.33	"ἀλλ' ἤδη καὶ τὸν δεύτερον τόπον ἐκμεμελέτηκα. ἤθελον δ' ἀσφαλῶς καὶ ἀσείστως καὶ οὐ μόνον ἐγρηγορώς, ἀλλὰ καὶ καθεύδων καὶ οἰνωμένος καὶ ἐν μελαγχολίᾳ." σὺ θεὸς εἶ, ὦ ἄνθρωπε, σὺ μεγάλας ἔχεις ἐπιβολάς.	"But I've already studied the second area thoroughly. What I'd like is to hold it securely and unshakably, not only while I'm awake but also while I'm asleep, and drunk, and in a fit of melancholy." Man, you're a god; you have great aims!
2.17.34	οὔ· ἀλλ' "ἐγὼ θέλω γνῶναι, τί λέγει Χρύσιππος ἐν τοῖς περὶ τοῦ Ψευδομένου." οὐκ ἀπάγξῃ μετὰ τῆς ἐπιβολῆς ταύτης, τάλας; καὶ τί σοι ὄφελος ἔσται; πενθῶν ἅπαν ἀναγνώσῃ καὶ τρέμων πρὸς ἄλλους ἐρεῖς.	No: instead, "I want to know what Chrysippus says in his books on the Liar." Go hang yourself, you wretch, you and that aim of yours! And what good will it do you? You'll read the whole thing in misery, and you'll talk about it to others trembling.[21]
2.17.35	οὕτως καὶ ὑμεῖς ποιεῖτε. "θέλεις ἀναγνῶ σοι, ἀδελφέ;" "καὶ σὺ ἐμοί." "θαυμαστῶς, ἄνθρωπε, γράφεις·" καὶ "σὺ μεγάλως εἰς τὸν Ξενοφῶντος χαρακτῆρα," "σὺ εἰς τὸν Πλάτωνος,"	That's what you people do too. "Would you like me to read to you, brother?" "And you to me." "You write wonderfully, man." And, "You're superb in the style of Xenophon," "You in the style of Plato,"
2.17.36	"σὺ εἰς τὸν Ἀντισθένους." εἶτ' ἀλλήλοις ὀνείρους διηγησάμενοι πάλιν ἐπὶ ταὐτὰ ἐπανέρχεσθε· ὡσαύτως	"You in the style of Antisthenes." Then, having told each other your dreams, you go back to the same

	GREEK	ENGLISH
	ὀρέγεσθε, ὡσαύτως ἐκκλίνετε, ὁμοίως ὁρμᾶτε, ἐπιβάλλεσθε, προτίθεσθε, ταὐτὰ εὔχεσθε, περὶ ταὐτὰ σπουδάζετε. εἶτα οὐδὲ ζητεῖτε τὸν ὑπομνήσοντα ὑμᾶς,	things. Your desires are just as before, your aversions just as before, your impulses the same; the same designs, the same purposes; you pray for the same things, you're serious about the same things. And then you don't even look for someone to remind you,
2.17.37	ἀλλ' ἄχθεσθε, ἐὰν ἀκούητε τούτων. εἶτα λέγετε "ἀφιλόστοργος γέρων· ἐξερχομένου μου οὐκ ἔκλαυσεν οὐδ' εἶπεν "εἰς οἵαν περίστασιν ἀπέρχῃ μοι, τέκνον· ἂν σωθῇς, ἄψω λύχνους"." ταῦτ' ἔστι τὰ τοῦ φιλοστόργου;	but you get annoyed if you hear these things. Then you say: "A heartless old man! When I left he didn't cry or say, 'What a hard situation you're going off into, my child! If you come through safe, I'll light lamps.'" Is that what a loving man does?[22]
2.17.38	μέγα σοι ἀγαθὸν ἔσται σωθέντι τοιούτῳ καὶ λύχνων ἄξιον. ἀθάνατον γὰρ εἶναί σε δεῖ καὶ ἄνοσον.	It will be a great good for you to come through safe, a fine specimen like you, and well worth lighting lamps for! For of course you must be immortal and never fall ill.
2.17.39	ταύτην οὖν, ὅπερ λέγω, τὴν οἴησιν τὴν τοῦ δοκεῖν εἰδέναι τι τῶν χρησίμων ἀποβάλλοντας ἔρχεσθαι δεῖ πρὸς τὸν λόγον, ὡς πρὸς τὰ γεωμετρικὰ προσάγομεν, ὡς πρὸς τὰ μουσικά·	So, as I say, we must throw off this conceit of thinking we know something useful, and come to reason the way we approach geometry, or music;
2.17.40	εἰ δὲ μή, οὐδ' ἐγγὺς ἐσόμεθα τῷ προκόψαι, κἂν πάσας τὰς εἰσαγωγὰς καὶ τὰς συντάξεις τὰς Χρυσίππου μετὰ τῶν Ἀντιπάτρου καὶ Ἀρχεδήμου διέλθωμεν.	otherwise we won't even come close to making progress, even if we go through all the introductions and treatises of Chrysippus, along with those of Antipater and Archedemus.[23]

CHAPTER 18: HOW TO FIGHT AGAINST IMPRESSIONS

Habits grow with use, so resist each impression, test it, and count the days without anger.

	GREEK	ENGLISH
2.18.1	πᾶσα ἕξις καὶ δύναμις ὑπὸ τῶν καταλλήλων ἔργων συνέχεται καὶ αὔξεται, ἡ περιπατητικὴ ὑπὸ τοῦ περιπατεῖν, ἡ τροχαστικὴ ὑπὸ τοῦ τρέχειν.	Every habit and capacity is maintained and strengthened by the corresponding actions: the capacity for walking by walking, for running by running.
2.18.2	ἂν θέλῃς ἀναγνωστικὸς εἶναι, ἀναγίγνωσκε· ἂν γραφικός, γράφε. ὅταν δὲ τριάκοντα ἐφεξῆς ἡμέρας μὴ ἀναγνῷς, ἀλλ' ἄλλο τι πράξῃς, γνώσῃ τὸ γινόμενον.	If you want to be a good reader, read; if a good writer, write. And when you go thirty days in a row without reading, doing something else instead, you'll see what happens.
2.18.3	οὕτως κἂν ἀναπέσῃς δέκα ἡμέρας, ἀναστὰς ἐπιχείρησον μακροτέραν ὁδὸν περιπατῆσαι καὶ ὄψει, πῶς σου τὰ σκέλη παραλύεται.	In the same way, if you lie in bed for ten days, get up and try to take a fairly long walk, and you'll see how your legs give way.
2.18.4		In general, then, if you want to do something, make a habit of it; if you don't want to do some-

21 The Liar was a famous logical paradox ("I am lying": is that true or false?), on which Chrysippus wrote several books.
22 Lamps were lit in thanksgiving for a safe return.
23 Antipater of Tarsus headed the Stoic school in the second century BC.

	GREEK	ENGLISH
	καθόλου οὖν εἴ τι ποιεῖν ἐθέλῃς, ἐκτικὸν ποίει αὐτό· εἴ τι μὴ ποιεῖν ἐθέλῃς, μὴ ποίει αὐτό, ἀλλ᾽ ἔθισον ἄλλο τι πράττειν μᾶλλον ἀντ᾽ αὐτοῦ.	thing, don't do it, but get used to doing something else instead.
2.18.5	οὕτως ἔχει καὶ ἐπὶ τῶν ψυχικῶν· ὅταν ὀργισθῇς, γίγνωσκε ὅτι οὐ μόνον σοι τοῦτο γέγονεν κακόν, ἀλλ᾽ ὅτι καὶ τὴν ἕξιν ηὔξησας καὶ ὡς πυρὶ φρύγανα παρέβαλες.	It's the same with the things of the soul. When you get angry, know that it isn't just this one bad thing that has happened to you, but that you've also strengthened the habit, and thrown dry sticks on the fire.
2.18.6	ὅταν ἡττηθῇς τινος ἐν συνουσίᾳ, μὴ τὴν μίαν ἧτταν ταύτην λογίζου, ἀλλ᾽ ὅτι καὶ τὴν ἀκρασίαν σου τέτροφας, ἐπηύξησας.	When you give in to sex with someone, don't count just this one defeat, but also that you've fed your lack of self-control and made it grow.
2.18.7	ἀδύνατον γὰρ ἀπὸ τῶν καταλλήλων ἔργων μὴ καὶ τὰς ἕξεις καὶ τὰς δυνάμεις τὰς μὲν ἐμφύεσθαι μὴ πρότερον οὔσας, τὰς δ᾽ ἐπιτείνεσθαι καὶ ἰσχυροποιεῖσθαι.	For it's impossible for the corresponding actions not to implant some habits and capacities that weren't there before, and to intensify and strengthen others.
2.18.8	οὕτως ἀμέλει καὶ τὰ ἀρρωστήματα ὑποφύεσθαι λέγουσιν οἱ φιλόσοφοι. ὅταν γὰρ ἅπαξ ἐπιθυμήσῃς ἀργυρίου, ἂν μὲν προσαχθῇ λόγος εἰς αἴσθησιν ἄξων τοῦ κακοῦ, πέπαυταί τε ἡ ἐπιθυμία καὶ τὸ ἡγεμονικὸν ἡμῶν εἰς τὸ ἐξαρχῆς ἀποκατέστη·	That, surely, is how the philosophers say infirmities of the soul grow up too. For once you've craved money, if reason is applied to make you aware of the evil, the craving stops and our ruling center is restored to its original state;
2.18.9	ἐὰν δὲ μηδὲν προσαγάγῃς εἰς θεραπείαν, οὐκέτι εἰς ταὐτὰ ἐπάνεισιν, ἀλλὰ πάλιν ἐρεθισθὲν ὑπὸ τῆς καταλλήλου φαντασίας θᾶττον ἢ πρότερον ἐξήφθη πρὸς τὴν ἐπιθυμίαν. καὶ τούτου συνεχῶς γινομένου τυλοῦται λοιπὸν καὶ τὸ ἀρρώστημα βεβαιοῖ τὴν φιλαργυρίαν.	but if you apply nothing to treat it, it doesn't go back to the same state; instead, stirred up again by the corresponding impression, it flares into craving faster than before. And as this keeps happening, it grows calloused at last, and the infirmity makes the love of money firm.
2.18.10	ὁ γὰρ πυρέξας, εἶτα παυσάμενος οὐχ ὁμοίως ἔχει τῷ πρὸ τοῦ πυρέξαι, ἂν μή τι θεραπευθῇ εἰς ἄπαν.	For someone who has had a fever and then got over it isn't in the same condition as before he had the fever, unless he has been completely cured.
2.18.11	τοιοῦτόν τι καὶ ἐπὶ τῶν τῆς ψυχῆς παθῶν γίνεται. ἴχνη τινὰ καὶ μώλωπες ἀπολείπονται ἐν αὐτῇ, οὓς εἰ μή τις ἐξαλείψῃ καλῶς, πάλιν κατὰ τῶν αὐτῶν μαστιγωθεὶς οὐκέτι μώλωπας, ἀλλ᾽ ἕλκη ποιεῖ.	Something like this happens with the passions of the soul too. Traces and welts are left in it, and unless you wipe them out properly, when it's whipped again in the same places it's no longer welts it gets, but open sores.
2.18.12	εἰ οὖν θέλεις μὴ εἶναι ὀργίλος, μὴ τρέφε σου τὴν ἕξιν, μηδὲν αὐτῇ παράβαλλε αὐξητικόν. τὴν πρώτην ἡσύχασον καὶ τὰς ἡμέρας ἀρίθμει ἃς οὐκ ὠργίσθης.	So if you want not to be quick-tempered, don't feed the habit; don't throw anything on it that will make it grow. To begin with, keep quiet, and count the days on which you haven't been angry.
2.18.13	"καθ᾽ ἡμέραν εἰώθειν ὀργίζεσθαι, νῦν παρ᾽ ἡμέραν, εἶτα παρὰ δύο, εἶτα παρὰ τρεῖς." ἂν δὲ καὶ τριάκοντα παραλίπῃς, ἐπίθυσον τῷ θεῷ. ἡ γὰρ ἕξις ἐκλύεται τὴν πρώτην, εἶτα καὶ παντελῶς ἀναιρεῖται.	"I used to get angry every day; now every other day, then every third, then every fourth." And if you go thirty days, make a sacrifice to God. For the habit is first weakened, and then destroyed completely.

	GREEK	ENGLISH
2.18.14	"σήμερον οὐκ ἐλυπήθην οὐδ' αὔριον οὐδ' ἐφεξῆς διμήνῳ καὶ τριμήνῳ· ἀλλὰ προσέσχον γενομένων τινῶν ἐρεθιστικῶν." γίγνωσκε ὅτι κομψῶς σοί ἐστιν.	"Today I wasn't distressed, nor tomorrow, nor for two or three months in a row; I kept watch over myself when things happened that could provoke me." Know that you're in fine shape.
2.18.15	"σήμερον καλὸν ἰδὼν ἢ καλὴν" οὐκ εἶπον αὐτὸς ἐμαυτῷ ὅτι "ὤφελόν τις μετὰ ταύτης ἐκοιμήθη" καὶ "μακάριος ὁ ἀνὴρ αὐτῆς·" ὁ γὰρ τοῦτ' εἰπὼν "μακάριος" καὶ "ὁ μοιχός·"	"Today, when I saw a handsome young man or a beautiful woman," I didn't say to myself, "If only someone could sleep with her," and, "Lucky her husband!" For whoever says that says, "Lucky the adulterer," too.
2.18.16	οὐδὲ τὰ ἑξῆς ἀναζωγραφῶ, παροῦσαν αὐτὴν καὶ ἀποδυομένην καὶ παρακατακλινομένην.	Nor do I go on to picture what comes next: her there beside me, undressing, lying down next to me.
2.18.17	καταψῶ τὴν κορυφήν μου καὶ λέγω· εὖ, Ἐπίκτητε, κομψὸν σοφισμάτιον ἔλυσας, πολλῷ κομψότερον τοῦ Κυριεύοντος.	I pat myself on the head and say: Well done, Epictetus, you've solved a clever little sophism, much cleverer than the Master Argument.[24]
2.18.18	ἂν δὲ καὶ βουλομένου τοῦ γυναικαρίου καὶ νεύοντος καὶ προσπέμποντος, ἂν δὲ καὶ ἁπτομένου καὶ συνεγγίζοντος ἀπόσχωμαι καὶ νικήσω, τοῦτο μὲν ἤδη τὸ σόφισμα ὑπὲρ τὸν Ψευδόμενον, ὑπὲρ τὸν Ἡσυχάζοντα. ἐπὶ τούτῳ καὶ μέγα φρονεῖν ἄξιον, οὐκ ἐπὶ τῷ τὸν Κυριεύοντα ἐρωτῆσαι.	And if the woman is willing too, and nods and sends messages, and even touches me and comes close, and I hold back and win, that's a sophism beyond the Liar, beyond the Quiet Man. That's something to be really proud of, not propounding the Master Argument.[25]
2.18.19	πῶς οὖν γένηται τοῦτο; θέλησον ἀρέσαι αὐτός ποτε σεαυτῷ, θέλησον καλὸς φανῆναι τῷ θεῷ· ἐπιθύμησον καθαρὸς μετὰ καθαροῦ σαυτοῦ γενέσθαι καὶ μετὰ τοῦ θεοῦ.	So how can this be done? Want, for once, to please yourself; want to look beautiful to God. Long to become pure, with your own pure self and with God.
2.18.20	εἶθ' ὅταν προσπίπτῃ σοί τις φαντασία τοιαύτη, Πλάτων μὲν ὅτι ἴθι ἐπὶ τὰς ἀποδιοπομπήσεις, ἴθι ἐπὶ θεῶν ἀποτροπαίων ἱερὰ ἱκέτης·	Then, when some such impression strikes you, Plato says: go to the rites of expiation, go as a suppliant to the temples of the gods who avert evil;[26]
2.18.21	ἀρκεῖ κἂν ἐπὶ τὰς τῶν καλῶν καὶ ἀγαθῶν ἀνδρῶν συνουσίας ἀποχωρήσας πρὸς τούτῳ γίνῃ ἀντεξετάζων, ἄν τε τῶν ζώντων τινὰ ἔχῃς ἄν τε τῶν ἀποθανόντων.	it's enough, even, if you withdraw into the company of good and noble men and set about measuring yourself against them, whether you have one of the living or one of the dead.
2.18.22	ἄπελθε πρὸς Σωκράτη καὶ ἴδε αὐτὸν συγκατακείμενον Ἀλκιβιάδῃ καὶ διαπαίζοντα αὐτοῦ τὴν ὥραν. ἐνθυμήθητι οἵαν νίκην ποτὲ ἔγνω ἐκεῖνος νενικηκότα ἑαυτόν, οἷα Ὀλύμπια, πόστος ἀφ' Ἡρακλέους ἐγένετο· ἵνα τις, νὴ τοὺς θεούς, δικαίως ἀσπάζηται αὐτὸν "χαῖρε, παράδοξε," οὐχὶ τοὺς σαπροὺς τούτους πύκτας καὶ παγκρατιαστὰς οὐδὲ τοὺς ὁμοίους αὐτοῖς, τοὺς μονομάχους.	Go to Socrates, and look at him lying beside Alcibiades and making light of his youthful beauty. Think what a victory that man once knew he had won over himself, what an Olympic victory, what place he took in the line of victors from Heracles on! So that, by the gods, one might rightly greet him, "Hail, marvel of a man!", and not these rotten

24 The Master Argument, devised by Diodorus Cronus, was a celebrated puzzle about what is possible; it is the subject of the next chapter.
25 The Quiet Man was another logical puzzle, in which one falls silent to escape a chain of questions.
26 Plato, *Laws* 854b, prescribes these rites for someone seized by a criminal urge.

	GREEK	ENGLISH
		boxers and pancratiasts, or their like, the gladiators.[27]
2.18.23	ταῦτα ἀντιθεὶς νικήσεις τὴν φαντασίαν, οὐχ ἑλκυσθήσῃ ὑπ᾽ αὐτῆς.	Set these things against it, and you'll conquer the impression and not be dragged along by it.
2.18.24	τὸ πρῶτον δ᾽ ὑπὸ τῆς ὀξύτητος μὴ συναρπασθῇς, ἀλλ᾽ εἰπὲ "ἔκδεξαί με μικρόν, φαντασία· ἄφες ἴδω τίς εἶ καὶ περὶ τίνος, ἄφες σε δοκιμάσω."	But first, don't let yourself be swept away by its intensity. Say: "Wait for me a little, impression. Let me see what you are and what you're about; let me test you."
2.18.25	καὶ τὸ λοιπὸν μὴ ἐφῇς αὐτῇ προάγειν ἀναζωγραφούσῃ τὰ ἑξῆς. εἰ δὲ μή, οἴχεταί σε ἔχουσα ὅπου ἂν θέλῃ. ἀλλὰ μᾶλλον ἄλλην τινὰ ἀντεισάγαγε καλὴν καὶ γενναίαν φαντασίαν καὶ ταύτην τὴν ῥυπαρὰν ἔκβαλε.	And after that, don't let it go on picturing what comes next. Otherwise it's off with you wherever it likes. Instead, bring in some other fine and noble impression to oppose it, and throw this filthy one out.
2.18.26	κἂν ἐθισθῇς οὕτως γυμνάζεσθαι, ὄψει, οἷοι ὦμοι γίνονται, οἷα νεῦρα, οἷοι τόνοι· νῦν δὲ μόνον τὰ λογάρια καὶ πλέον οὐδὲ ἕν.	And if you get used to training like this, you'll see what shoulders you get, what sinews, what muscle; but as things are, it's nothing but clever little arguments, and not one thing more.
2.18.27	οὗτός ἐστιν ὁ ταῖς ἀληθείαις ἀσκητὴς ὁ πρὸς τὰς τοιαύτας φαντασίας γυμνάζων ἑαυτόν.	The one who is truly in training is the one who trains himself against impressions like these.
2.18.28	μεῖνον, τάλας, μὴ συναρπασθῇς. μέγας ὁ ἀγών ἐστιν, θεῖον τὸ ἔργον, ὑπὲρ βασιλείας, ὑπὲρ ἐλευθερίας, ὑπὲρ εὐροίας, ὑπὲρ ἀταραξίας.	Hold on, you wretch, don't be swept away. The contest is great, the task divine: it's for kingship, for freedom, for a smooth flow of life, for tranquility.
2.18.29	τοῦ θεοῦ μέμνησο, ἐκεῖνον ἐπικαλοῦ βοηθὸν καὶ παραστάτην ὡς τοὺς Διοσκόρους ἐν χειμῶνι οἱ πλέοντες. ποῖος γὰρ μείζων χειμὼν ἢ ὁ ἐκ φαντασιῶν ἰσχυρῶν καὶ ἐκκρουστικῶν τοῦ λόγου; αὐτὸς γὰρ ὁ χειμὼν τί ἄλλο ἐστὶν ἢ φαντασία;	Remember God; call on him as your helper and protector, as sailors call on the Dioscuri in a storm. For what storm is greater than the one that comes from powerful impressions that knock reason out of place? And the storm itself, what else is it but an impression?[28]
2.18.30	ἐπεί τοι ἆρον τὸν φόβον τοῦ θανάτου καὶ φέρε ὅσας θέλεις βροντὰς καὶ ἀστραπὰς καὶ γνώσῃ, ὅση γαλήνη ἐστὶν ἐν τῷ ἡγεμονικῷ καὶ εὐδία.	Look: take away the fear of death, and bring on as many thunderclaps and lightning bolts as you like, and you'll find out how much calm and fair weather there is in the ruling center.
2.18.31	ἂν δ᾽ ἅπαξ ἡττηθεὶς εἴπῃς ὅτι ὕστερον νικήσεις, εἶτα πάλιν τὸ αὐτό, ἴσθι ὅτι οὕτως ποθ᾽ ἕξεις κακῶς καὶ ἀσθενῶς, ὥστε μηδ᾽ ἐφιστάνειν ὕστερον ὅτι ἁμαρτάνεις, ἀλλὰ καὶ ἀπολογίας ἄρξῃ πορίζειν ὑπὲρ τοῦ πράγματος·	But if you're defeated once and say you'll win next time, and then do the same again, know that you'll end up in such a bad and weak state that later you won't even notice you're going wrong; you'll even start supplying excuses for it;
2.18.32	καὶ τότε βεβαιώσεις τὸ τοῦ Ἡσιόδου, ὅτι ἀληθές ἐστιν αἰεὶ δ᾽ ἀμβολιεργὸς ἀνὴρ ἄτῃσι παλαίει.	

27 In Plato's *Symposium* (217–219) Alcibiades tells how he spent a night beside Socrates, who resisted his advances.
28 The Dioscuri, Castor and Pollux, were patrons of sailors.

	GREEK	ENGLISH
		and then you'll confirm that Hesiod's line is true: "The man who puts things off is always wrestling with ruin."

CHAPTER 19: TO THOSE WHO TAKE UP PHILOSOPHERS' TEACHINGS ONLY IN WORDS

Knowing who wrote on the Master Argument is not having a judgment; Epictetus longs to see one real Stoic.

	GREEK	ENGLISH
2.19.1	ὁ κυριεύων λόγος ἀπὸ τοιούτων τινῶν ἀφορμῶν ἠρωτῆσθαι φαίνεται· κοινῆς γὰρ οὔσης μάχης τοῖς τρισὶ τούτοις πρὸς ἄλληλα, τῷ [τὸ] πᾶν παρεληλυθὸς ἀληθὲς ἀναγκαῖον εἶναι καὶ τῷ δυνατῷ ἀδύνατον μὴ ἀκολουθεῖν καὶ τῷ [] δυνατὸν εἶναι ὃ οὔτ' ἔστιν ἀληθὲς οὔτ' ἔσται, συνιδὼν τὴν μάχην ταύτην ὁ Διόδωρος τῇ τῶν πρώτων δυεῖν πιθανότητι συνεχρήσατο πρὸς παράστασιν τοῦ μηδὲν εἶναι δυνατόν, ὃ οὔτ' ἔστιν ἀληθὲς οὔτ' ἔσται.	The Master Argument seems to have been posed from some such starting points as these. There is a general conflict among these three propositions: that every past truth is necessary; that the impossible does not follow from the possible; and that something is possible which neither is true nor will be. Seeing this conflict, Diodorus used the plausibility of the first two to establish that nothing is possible which neither is true nor will be.
2.19.2	λοιπὸν ὁ μέν τις ταῦτα τηρήσει τῶν δυεῖν, ὅτι ἔστι τέ τι δυνατόν, ὃ οὔτ' ἔστιν ἀληθὲς οὔτ' ἔσται, καὶ δυνατῷ ἀδύνατον οὐκ ἀκολουθεῖ· οὐ πᾶν δὲ παρεληλυθὸς ἀληθὲς ἀναγκαῖόν ἐστιν, καθάπερ οἱ περὶ Κλεάνθην φέρεσθαι δοκοῦσιν, οἷς ἐπὶ πολὺ συνηγόρησεν Ἀντίπατρος.	So one person will hold on to these two: that there is something possible which neither is true nor will be, and that the impossible does not follow from the possible; but not every past truth is necessary. That seems to be the view of Cleanthes and his followers, and Antipater largely defended them.
2.19.3	οἱ δὲ τἆλλα δύο, ὅτι δυνατόν τ' ἐστίν, ὃ οὔτ' ἔστιν ἀληθὲς οὔτ' ἔσται, καὶ πᾶν παρεληλυθὸς ἀληθὲς ἀναγκαῖόν ἐστιν, δυνατῷ δ' ἀδύνατον ἀκολουθεῖ.	Others hold the other two: that something is possible which neither is true nor will be, and that every past truth is necessary; but the impossible does follow from the possible.
2.19.4	τὰ τρία δ' ἐκεῖνα τηρῆσαι ἀμήχανον διὰ τὸ κοινὴν εἶναι αὐτῶν μάχην.	But it's impossible to hold all three, because of the general conflict among them.
2.19.5	ἂν οὖν τίς μου πύθηται "σὺ δὲ ποῖα αὐτῶν τηρεῖς;" ἀποκρινοῦμαι πρὸς αὐτὸν ὅτι οὐκ οἶδα· παρείληφα δ' ἱστορίαν τοιαύτην, ὅτι Διόδωρος μὲν ἐκεῖνα ἐτήρει, οἱ δὲ περὶ Πανθοίδην οἶμαι καὶ Κλεάνθην τὰ ἄλλα, οἱ δὲ περὶ Χρύσιππον τὰ ἄλλα.	So if someone asks me, "And which of them do you hold?", I'll answer that I don't know. I've received a report to this effect: that Diodorus held those two, the followers of Panthoides, I think, and of Cleanthes held the others, and the followers of Chrysippus held the others again.
2.19.6	"σὺ οὖν τί;" οὐδὲ γέγονα πρὸς τούτῳ, τῷ βασανίσαι τὴν ἐμαυτοῦ φαντασίαν καὶ συγκρῖναι τὰ λεγόμενα καὶ δόγμα τι ἐμαυτοῦ ποιήσασθαι κατὰ τὸν τόπον. διὰ τοῦτο οὐδὲν διαφέρω τοῦ γραμματικοῦ.	"And you, then?" I've never applied myself to this: to testing my own impression, comparing what has been said, and forming a judgment of my own on the subject. That's why I'm no different from the literary scholar.
2.19.7	"τίς ἦν ὁ τοῦ Ἕκτορος πατήρ;" "Πρίαμος." "τίνες ἀδελφοί;" "Ἀλέξανδρος καὶ Δηίφοβος." "μήτηρ δ' αὐτῶν τίς;" "Ἑκάβη. παρείληφα ταύτην τὴν ἱστορίαν." "παρὰ	"Who was Hector's father?" "Priam." "Who were his brothers?" "Alexander and Deiphobus." "And who was their mother?" "Hecuba. That's the report I've received." "From whom?" "From Homer. Hel-

	GREEK	ENGLISH
	τίνος;" "παρ' Ὁμήρου. γράφει δὲ περὶ τῶν αὐτῶν δοκῶ καὶ Ἑλλάνικος καὶ εἴ τις ἄλλος τοιοῦτος."	lanicus writes about the same things too, I believe, and others like him."[29]
2.19.8	κἀγὼ περὶ τοῦ Κυριεύοντος τί ἄλλο ἔχω ἀνωτέρω; ἀλλ' ἂν ᾖ κενός, μάλιστα ἐπὶ συμποσίῳ καταπλήσσομαι τοὺς παρόντας ἐξαριθμούμενος τοὺς γεγραφότας.	And what more do I have than that on the Master Argument? But if I'm an empty-headed man, I astound the company, especially at a dinner party, by listing the people who have written on it.
2.19.9	"γέγραφεν δὲ καὶ Χρύσιππος θαυμαστῶς ἐν τῷ πρώτῳ περὶ Δυνατῶν. καὶ Κλεάνθης δ' ἰδίᾳ γέγραφεν περὶ τούτου καὶ Ἀρχέδημος. γέγραφεν δὲ καὶ Ἀντίπατρος, οὐ μόνον δ' ἐν τοῖς περὶ Δυνατῶν, ἀλλὰ καὶ κατ' ἰδίαν ἐν τοῖς περὶ τοῦ Κυριεύοντος. οὐκ ἀνέγνωκας τὴν σύνταξιν;"	"Chrysippus wrote on it brilliantly too, in the first book of his *On Possibles*. And Cleanthes wrote on it separately, and so did Archedemus. Antipater wrote on it too, not only in his *On Possibles* but also separately, in his books on the Master Argument. Haven't you read the treatise?"
2.19.10	"οὐκ ἀνέγνωκα." "ἀνάγνωθι." καὶ τί ὠφεληθήσεται; φλυαρότερος ἔσται καὶ ἀκαιρότερος ἢ νῦν ἐστιν. σοὶ γὰρ τί ἄλλο προσγέγονεν ἀναγνόντι; ποῖον δόγμα πεποίησαι κατὰ τὸν τόπον; ἀλλ' ἐρεῖς ἡμῖν Ἑλένην καὶ Πρίαμον καὶ τὴν τῆς Καλυψοῦς νῆσον τὴν οὔτε γενομένην οὔτ' ἐσομένην.	"No, I haven't." "Read it." And what good will it do him? He'll be more of a babbler and more of a bore than he is now. For what else have you gained from reading it? What judgment have you formed on the subject? No: you'll tell us about Helen and Priam and Calypso's island, which never was and never will be.
2.19.11	καὶ ἐνταῦθα μὲν οὐδὲν μέγα τῆς ἱστορίας κρατεῖν, ἴδιον δὲ δόγμα μηδὲν πεποιῆσθαι. ἐπὶ τῶν ἠθικῶν δὲ πάσχομεν αὐτὸ πολὺ μᾶλλον ἢ ἐπὶ τούτων.	And here it's no great matter to have mastered the report but formed no judgment of your own. But in ethical matters this happens to us far more than in these.
2.19.12	"εἰπέ μοι περὶ ἀγαθῶν καὶ κακῶν." "ἄκουε· Ἰλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσεν. τῶν ὄντων τὰ μέν ἐστιν ἀγαθά,"	"Tell me about good and bad things." "Listen: 'From Ilium the wind bore me and brought me to the Cicones.' Of the things that are, some are good,[30]
2.19.13	"τὰ δὲ κακά, τὰ δ' ἀδιάφορα. ἀγαθὰ μὲν οὖν αἱ ἀρεταὶ καὶ τὰ μετέχοντα αὐτῶν, κακὰ δὲ κακίαι καὶ τὰ μετέχοντα κακίας, ἀδιάφορα δὲ τὰ μεταξὺ τούτων, πλοῦτος, ὑγίεια, ζωή, θάνατος, ἡδονή, πόνος."	some bad, and some indifferent. The good are the excellences and what shares in them; the bad are the vices and what shares in vice; and the indifferent are those in between: wealth, health, life, death, pleasure, pain."
2.19.14	"πόθεν οἶδας;" "Ἑλλάνικος λέγει ἐν τοῖς Αἰγυπτιακοῖς." τί γὰρ διαφέρει τοῦτο εἰπεῖν ἢ ὅτι Διογένης ἐν τῇ Ἠθικῇ ἢ Χρύσιππος ἢ Κλεάνθης; βεβασάνικας οὖν τι αὐτῶν καὶ δόγμα σεαυτοῦ πεποίησαι;	"How do you know?" "Hellanicus says so in his *Egyptian History*." For what difference is there between saying that and saying that Diogenes says so in his *Ethics*, or Chrysippus, or Cleanthes? Have you tested any of it, then, and formed a judgment of your own?[31]
2.19.15	δείκνυε πῶς εἴωθας ἐν πλοίῳ χειμάζεσθαι. μέμνησαι ταύτης τῆς διαιρέσεως, ὅταν ψοφήσῃ τὸ ἱστίον καὶ ἀνακραυγάσαντί σοι κακόσχολός πως παραστὰς εἴπῃ	Show me how you usually behave in a storm at sea. Do you remember this classification when the sail cracks and you've screamed, and some mis-

29 Hellanicus of Lesbos was a fifth-century BC writer on myth and history.
30 The opening line of Odysseus's tale (*Odyssey* 9.39): the student recites doctrine the way he would recite Homer.
31 Diogenes here is Diogenes of Babylon, a Stoic of the second century BC.

	GREEK	ENGLISH
	"λέγε μοι τοὺς θεούς σοι ἃ πρώην ἔλεγες· μή τι κακία ἐστὶ τὸ ναυαγῆσαι, μή τι κακίας μετέχον;"	chievous idler stands beside you and says, "Tell me, by the gods, what you were saying the other day: is being shipwrecked a vice, by any chance? Or something that shares in vice?"
2.19.16	οὐκ ἄρας ξύλον ἐνσείσεις αὐτῷ; "τί ἡμῖν καὶ σοί, ἄνθρωπε; ἀπολλύμεθα καὶ σὺ ἐλθὼν παίζεις."	Won't you pick up a piece of wood and let him have it? "What business have you with us, man? We're dying, and you come and make jokes!"
2.19.17	ἂν δέ σε ὁ Καῖσαρ μεταπέμψηται κατηγορούμενον, μέμνησαι τῆς διαιρέσεως, ἄν τίς σοι εἰσιόντι καὶ ὠχριῶντι ἅμα καὶ τρέμοντι προσελθὼν εἴπῃ "τί τρέμεις, ἄνθρωπε; περὶ τίνων σοί ἐστιν ὁ λόγος; μή τι ἔσω ὁ Καῖσαρ ἀρετὴν καὶ κακίαν τοῖς εἰσερχομένοις δίδωσι;"	And if Caesar summons you to face a charge, do you remember the classification, if someone comes up to you as you go in, pale and trembling, and says, "Why are you trembling, man? What's this case of yours about? Is Caesar in there handing out excellence and vice to those who go in?"
2.19.18	"τί μοι ἐμπαίζεις καὶ σὺ πρὸς τοῖς ἐμοῖς κακοῖς;" "ὅμως, φιλόσοφε, εἰπέ μοι, τί τρέμεις; οὐχὶ θάνατός ἐστι τὸ κινδυνευόμενον ἢ δεσμωτήριον ἢ πόνος τοῦ σώματος ἢ φυγὴ ἢ ἀδοξία; τί γὰρ ἄλλο; μή τι κακία, μή τι μέτοχον κακίας; σὺ οὖν τίνα ταῦτα ἔλεγες;"	"Why are you mocking me too, on top of my miseries?" "All the same, philosopher, tell me: why are you trembling? Isn't what's at stake death, or prison, or bodily pain, or exile, or disgrace? What else? Vice, by any chance? Something that shares in vice? So what did you use to say these things were?"
2.19.19	"τί ἐμοὶ καὶ σοί, ἄνθρωπε; ἀρκεῖ ἐμοὶ τὰ ἐμὰ κακά." καὶ καλῶς λέγεις. ἀρκεῖ γάρ σοι τὰ σὰ κακά, ἡ ἀγέννεια, ἡ δειλία, ἡ ἀλαζονεία, ἣν ἠλαζονεύου ἐν τῇ σχολῇ καθήμενος. τί τοῖς ἀλλοτρίοις ἐκαλλωπίζου; τί Στωικὸν ἔλεγες σεαυτόν;	"What have I to do with you, man? My own miseries are enough for me." And quite right too. Your own miseries are enough for you: your baseness, your cowardice, the bragging you did as you sat in the lecture room. Why did you deck yourself out in other people's finery? Why did you call yourself a Stoic?
2.19.20	Τηρεῖτε οὕτως ἑαυτοὺς ἐν οἷς ἐπράσσετε καὶ εὑρήσετε τίνος ἔσθ' αἱρέσεως. τοὺς πλείστους ὑμῶν Ἐπικουρείους εὑρήσετε, ὀλίγους τινὰς Περιπατητικοὺς καὶ τούτους ἐκλελυμένους.	Watch yourselves like this in what you do, and you'll find out which school you belong to. You'll find that most of you are Epicureans, a few Peripatetics, and flabby ones at that.
2.19.21	ποῦ γὰρ ἵν' ὑμεῖς τὴν ἀρετὴν πᾶσιν τοῖς ἄλλοις ἴσην ἢ καὶ κρείττονα ἔργῳ ὑπολάβητε; Στωικὸν δὲ δείξατέ μοι, εἴ τινα ἔχητε.	For where is it that you, in practice, take excellence to be equal to everything else, or even superior? But show me a Stoic, if you have one.
2.19.22	ποῦ ἢ πῶς; ἀλλὰ τὰ λογάρια τὰ Στωικὰ λέγοντας μυρίους. τὰ γὰρ Ἐπικούρεια αὐτοὶ οὗτοι χεῖρον λέγουσι; τὰ γὰρ Περιπατητικὰ οὐ καὶ αὐτὰ ὁμοίως ἀκριβοῦσιν;	Where, or how? Oh, you can show me thousands reciting the little Stoic arguments. But do these same people recite the Epicurean ones any worse? And aren't they just as precise with the Peripatetic ones too?
2.19.23	τίς οὖν ἐστι Στωικός; ὡς λέγομεν ἀνδριάντα Φειδιακὸν τὸν τετυπωμένον κατὰ τὴν τέχνην τὴν Φειδίου, οὕτως τινά μοι δείξατε κατὰ τὰ δόγματα ἃ λαλεῖ τετυπωμένον.	So who is a Stoic? Just as we call a statue "Phidian" when it has been shaped by the art of Phidias, so show me someone shaped by the judgments he talks about.
2.19.24		

	GREEK	ENGLISH
	δείξατέ μοί τινα νοσοῦντα καὶ εὐτυχοῦντα, κινδυνεύοντα καὶ εὐτυχοῦντα, ἀποθνῄσκοντα καὶ εὐτυχοῦντα, πεφυγαδευμένον καὶ εὐτυχοῦντα, ἀδοξοῦντα καὶ εὐτυχοῦντα. δείξατ'· ἐπιθυμῶ τινα νὴ τοὺς θεοὺς ἰδεῖν Στωικόν.	Show me someone who is sick and happy, in danger and happy, dying and happy, exiled and happy, disgraced and happy. Show me! By the gods, I long to see a Stoic!
2.19.25	ἀλλ' οὐκ ἔχετε τὸν τετυπωμένον δεῖξαι· τόν γε τυπούμενον δείξατε, τὸν ἐπὶ ταῦτα κεκλικότα. εὐεργετήσατέ με· μὴ φθονήσητε ἀνθρώπῳ γέροντι ἰδεῖν θέαμα, ὃ μέχρι νῦν οὐκ εἶδον.	But you can't show me one who is fully shaped; then show me one being shaped, one who is inclined that way. Do me this kindness. Don't begrudge an old man the sight of something he hasn't seen to this day.
2.19.26	οἴεσθε ὅτι τὸν Δία τὸν Φειδίου δείξετε ἢ τὴν Ἀθηνᾶν, ἐλεφάντινον καὶ χρυσοῦν κατασκεύασμα. ψυχὴν δειξάτω τις ὑμῶν ἀνθρώπου θέλοντος ὁμογνωμονῆσαι τῷ θεῷ καὶ μηκέτι μήτε θεὸν μήτ' ἄνθρωπον μέμφεσθαι, μὴ ἀποτυχεῖν τινος, μὴ περιπεσεῖν τινι, μὴ ὀργισθῆναι, μὴ φθονῆσαι, μὴ ζηλοτυπῆσαι (τί γὰρ δεῖ περιπλέκειν;),	Do you think you're going to show me Phidias's Zeus, or his Athena, a work of ivory and gold? Let one of you show me the soul of a person who wants to be of one mind with God, and never again to blame God or man, never to fail to get anything, never to run into anything, never to be angry, never to envy, never to be jealous (why go round in circles?),
2.19.27	θεὸν ἐξ ἀνθρώπου ἐπιθυμοῦντα γενέσθαι καὶ ἐν τῷ σωματίῳ τούτῳ τῷ νεκρῷ περὶ τῆς πρὸς τὸν Δία κοινωνίας βουλευόμενον. δείξατε. ἀλλὰ οὐκ ἔχετε. τί οὖν αὐτοῖς ἐμπαίζετε καὶ τοὺς ἄλλους κυβεύετε;	who longs to become a god instead of a man, and who, in this poor dead body of his, is set on fellowship with Zeus. Show me! But you can't. So why do you make fools of yourselves and cheat everyone else?
2.19.28	καὶ περιθέμενοι σχῆμα ἀλλότριον περιπατεῖτε κλέπται καὶ λωποδύται τούτων τῶν οὐδὲν προσηκόντων ὀνομάτων καὶ πραγμάτων;	And why do you dress up in someone else's costume and walk around as thieves and robbers of names and things that don't belong to you at all?
2.19.29	καὶ νῦν ἐγὼ μὲν παιδευτής εἰμι ὑμέτερος, ὑμεῖς δὲ παρ' ἐμοὶ παιδεύεσθε. κἀγὼ μὲν ἔχω ταύτην τὴν ἐπιβολήν, ἀποτελέσαι ὑμᾶς ἀκωλύτους, ἀναναγκάστους, ἀπαραποδίστους, ἐλευθέρους, εὐροοῦντας, εὐδαιμονοῦντας, εἰς τὸν θεὸν ἀφορῶντας ἐν παντὶ καὶ μικρῷ καὶ μεγάλῳ· ὑμεῖς δὲ ταῦτα μαθησόμενοι καὶ μελετήσοντες πάρεστε.	And now I am your teacher, and you're being educated with me. My aim is this: to turn you out unhindered, uncompelled, unimpeded, free, with your lives flowing smoothly, happy, looking to God in everything, small and great. And you're here to learn these things and practice them.
2.19.30	διὰ τί οὖν οὐκ ἀνύετε τὸ ἔργον, εἰ καὶ ὑμεῖς ἔχετ' ἐπιβολὴν οἵαν δεῖ κἀγὼ πρὸς τῇ ἐπιβολῇ καὶ παρασκευὴν οἵαν δεῖ;	So why don't you finish the work, if you too have the right aim, and I have, besides the right aim, the right preparation?
2.19.31	τί τὸ λεῖπόν ἐστιν; ὅταν ἴδω τέκτονα, ὅτῳ ὕλη πάρεστιν παρακειμένη, ἐκδέχομαι τὸ ἔργον. καὶ ἐνθάδε τοίνυν ὁ τέκτων ἐστίν, ἡ ὕλη ἐστίν· τί ἡμῖν λείπει;	What's missing? When I see a carpenter with his material lying ready beside him, I expect the finished work. Well, here too there's the carpenter, and there's the material; what are we missing?
2.19.32	οὐκ ἔστι διδακτὸν τὸ πρᾶγμα; διδακτόν. οὐκ ἔστιν οὖν ἐφ' ἡμῖν; μόνον μὲν οὖν τῶν ἄλλων πάντων. οὔτε πλοῦτός ἐστιν ἐφ' ἡμῖν οὔθ' ὑγίεια οὔτε δόξα οὔτε ἄλλο τι ἁπλῶς πλὴν ὀρθὴ χρῆσις φαντασιῶν. τοῦτο ἀκώλυτον φύσει μόνον, τοῦτο ἀνεμπόδιστον.	Can't the thing be taught? It can. Then isn't it up to us? Yes: it alone of all things. Neither wealth is up to us, nor health, nor reputation, nor anything else at all, except the right use of impressions. This

	GREEK	ENGLISH
		alone is by nature unhindered, this alone unimpeded.
2.19.33	διὰ τί οὖν οὐκ ἀνύετε; εἴπατέ μοι τὴν αἰτίαν. ἢ γὰρ παρ᾽ ἐμὲ γίνεται ἢ παρ᾽ ὑμᾶς ἢ παρὰ τὴν φύσιν τοῦ πράγματος. αὐτὸ τὸ πρᾶγμα ἐνδεχόμενον καὶ μόνον ἐφ᾽ ἡμῖν. λοιπὸν οὖν ἢ παρ᾽ ἐμέ ἐστιν ἢ παρ᾽ ὑμᾶς ἤ, ὅπερ ἀληθέστερον, παρ᾽ ἀμφοτέρους. τί οὖν;	So why don't you finish? Tell me the cause. For it lies either with me, or with you, or with the nature of the thing. The thing itself is feasible, and the only thing that's up to us. What remains, then, is that it lies either with me or with you, or, more truly, with both. Well then?
2.19.34	θέλετε ἀρξώμεθά ποτε τοιαύτην ἐπιβολὴν κομίζειν ἐνταῦθα; τὰ μέχρι νῦν ἀφῶμεν. ἀρξώμεθα μόνον, πιστεύσατέ μοι, καὶ ὄψεσθε.	Would you like us to start bringing an aim like this here at last? Let's let go of everything up till now. Let's just begin, trust me, and you'll see.

CHAPTER 20: AGAINST EPICUREANS AND ACADEMICS

Those who deny fellowship and knowledge rely on both in their own lives and writings.

	GREEK	ENGLISH
2.20.1	τοῖς ὑγιέσι καὶ ἐναργέσιν ἐξ ἀνάγκης καὶ οἱ ἀντιλέγοντες προσχρῶνται. καὶ σχεδὸν τοῦτο μέγιστον ἄν τις ποιήσαιτο τεκμήριον τοῦ ἐναργές τι εἶναι, τὸ ἐπάναγκες εὑρίσκεσθαι καὶ τῷ ἀντιλέγοντι συγχρήσασθαι αὐτῷ·	Sound and evident truths are necessarily used even by those who contradict them. And one might almost take this as the strongest sign that something is evident: that even the person who contradicts it finds himself compelled to make use of it.
2.20.2	οἷον εἴ τις ἀντιλέγοι τῷ εἶναί τι καθολικὸν ἀληθές, δῆλον ὅτι τὴν ἐναντίαν ἀπόφασιν οὗτος ὀφείλει ποιήσασθαι· οὐδέν ἐστι καθολικὸν ἀληθές. ἀνδράποδον, οὐδὲ τοῦτο.	For example, if someone denied that anything is universally true, he'd obviously have to make the contrary negative statement: "Nothing is universally true." Slave! Not even that.
2.20.3	τί γὰρ ἄλλο ἐστὶ τοῦτο ἢ οἷον εἴ τι ἔστι καθολικόν, ψεῦδός ἐστιν;	For what else is this but, in effect, "If anything is universal, it's false"?
2.20.4	πάλιν ἄν τις παρελθὼν λέγῃ "γίγνωσκε, ὅτι οὐδέν ἐστι γνωστόν, ἀλλὰ πάντα ἀτέκμαρτα" ἢ ἄλλος ὅτι "πίστευσόν μοι καὶ ὠφεληθήσῃ· οὐδὲν δεῖ ἀνθρώπῳ πιστεύειν" ἢ πάλιν ἄλλος "μάθε παρ᾽ ἐμοῦ, ἄνθρωπε, ὅτι οὐδὲν ἐνδέχεται μαθεῖν· ἐγώ σοι λέγω τοῦτο καὶ διδάξω σε, ἐὰν θέλῃς·"	Again, suppose someone comes forward and says, "Know that nothing is knowable, but everything is uncertain"; or another, "Believe me and you'll benefit: you shouldn't believe anyone"; or yet another, "Learn from me, man, that it isn't possible to learn anything. I'm telling you this, and I'll teach it to you, if you like."
2.20.5	τίνι οὖν τούτων διαφέρουσιν οὗτοι — τίνες ποτέ; — οἱ Ἀκαδημαικοὺς αὐτοὺς λέγοντες; "ὦ ἄνθρωποι, συγκατάθεσθε ὅτι οὐδεὶς συγκατατίθεται· πιστεύσατε ἡμῖν ὅτι οὐδεὶς πιστεύει οὐδενί."	How do these differ from—who exactly? —those who call themselves Academics? "People, assent to the fact that nobody assents; believe us that nobody believes anybody."
2.20.6	οὕτως καὶ Ἐπίκουρος, ὅταν ἀναιρεῖν θέλῃ τὴν φυσικὴν κοινωνίαν ἀνθρώποις πρὸς ἀλλήλους, αὐτῷ τῷ ἀναιρουμένῳ συγχρῆται.	So too Epicurus, when he wants to abolish the natural fellowship of human beings with one another, makes use of the very thing he is abolishing.
2.20.7	τί γὰρ λέγει; "μὴ ἐξαπατᾶσθε, ἄνθρωποι, μηδὲ παράγεσθε μηδὲ διαπίπτετε· οὐκ ἔστι φυσικὴ κοινωνία τοῖς λογικοῖς	For what does he say? "Don't be deceived, people, don't be led astray, don't go wrong: there is no nat-

	GREEK	ENGLISH
	πρὸς ἀλλήλους· πιστεύσατέ μοι. οἱ δὲ τὰ ἕτερα λέγοντες ἐξαπατῶσιν ὑμᾶς καὶ παραλογίζονται.”	ural fellowship among rational beings. Believe me. Those who say otherwise are deceiving you and misleading you with false reasoning.”
2.20.8	τί οὖν σοι μέλει; ἄφες ἡμᾶς ἐξαπατηθῆναι. μή τι χεῖρον ἀπαλλάξεις, ἂν πάντες οἱ ἄλλοι πεισθῶμεν, ὅτι φυσική ἐστιν ἡμῖν κοινωνία πρὸς ἀλλήλους καὶ ταύτην δεῖ παντὶ τρόπῳ φυλάσσειν; καὶ πολὺ κρεῖσσον καὶ ἀσφαλέστερον.	Then what’s it to you? Let us be deceived. Will you be any worse off if all the rest of us are persuaded that we have a natural fellowship with one another and must guard it in every way? On the contrary: you’ll be much better off, and safer.
2.20.9	ἄνθρωπε, τί ὑπὲρ ἡμῶν φροντίζεις, τί δι’ ἡμᾶς ἀγρυπνεῖς, τί λύχνον ἅπτεις, τί ἐπανίστασαι, τί τηλικαῦτα βιβλία συγγράφεις; μή τις ἡμῶν ἐξαπατηθῇ περὶ θεῶν ὡς ἐπιμελουμένων ἀνθρώπων ἢ μή τις ἄλλην οὐσίαν ὑπολάβῃ τοῦ ἀγαθοῦ ἢ ἡδονήν;	Man, why do you worry on our behalf, why do you stay awake for our sake, why do you light your lamp, why do you get up, why do you write such enormous books? So that none of us is deceived into thinking the gods care for human beings, or supposes that the essence of the good is anything other than pleasure?
2.20.10	εἰ γὰρ οὕτως ταῦτα ἔχει, βαλὼν κάθευδε καὶ τὰ τοῦ σκώληκος ποίει, ὧν ἄξιον ἔκρινας σεαυτόν· ἔσθιε καὶ πῖνε καὶ συνουσίαζε καὶ ἀφόδευε καὶ ῥέγκε.	For if that’s how things are, lie down and sleep, and do what a worm does, since that’s what you’ve judged yourself fit for: eat and drink and have sex and empty your bowels and snore.
2.20.11	τί δὲ σοὶ μέλει, πῶς οἱ ἄλλοι ὑπολήψονται περὶ τούτων, πότερον ὑγιῶς ἢ οὐχ ὑγιῶς; τί γὰρ σοὶ καὶ ἡμῖν; τῶν γὰρ προβάτων σοι μέλει, ὅτι παρέχει ἡμῖν αὐτὰ καρησόμενα καὶ ἀμελχθησόμενα καὶ τὸ τελευταῖον κατακοπησόμενα;	What do you care how other people will think about these things, whether soundly or not? What have you to do with us? Do you care about sheep because they offer themselves to us to be shorn and milked and, in the end, butchered?
2.20.12	οὐχὶ δ’ εὐκταῖον ἦν, εἰ ἐδύναντο οἱ ἄνθρωποι κατακηληθέντες καὶ ἐπᾳσθέντες ὑπὸ τῶν Στωικῶν ἀπονυστάζειν καὶ παρέχειν σοι καὶ τοῖς ὁμοίοις καρησομένους καὶ ἀμελχθησομένους ἑαυτούς;	Wouldn’t it be something to pray for, if people could be charmed and spellbound by the Stoics into dozing off, and offering themselves to you and your like to be shorn and milked?
2.20.13	πρὸς γὰρ τοὺς Συνεπικουρείους ἔδει σε ταῦτα λέγειν, οὐχὶ δὲ πρὸς ἐκείνους ἀποκρύπτεσθαι, πολὺ μάλιστ’ ἐκείνους πρὸ πάντων ἀναπείθειν, ὅτι φύσει κοινωνικοὶ γεγόναμεν, ὅτι ἀγαθὸν ἡ ἐγκράτεια, ἵνα σοι πάντα τηρῆται;	Shouldn’t you have said these things to your fellow Epicureans, and hidden them from the others, and above all persuaded those others, before anyone, that we’re social by nature and that self-control is a good thing, so that everything would be kept safe for you?
2.20.14	ἢ πρός τινας μὲν δεῖ φυλάττειν ταύτην τὴν κοινωνίαν, πρός τινας δ’ οὔ; πρὸς τίνας οὖν δεῖ τηρεῖν; πρὸς τοὺς ἀντιτηροῦντας ἢ πρὸς τοὺς παραβατικῶς αὐτῆς ἔχοντας; καὶ τίνες παραβατικώτερον αὐτῆς ἔχουσιν ὑμῶν τῶν ταῦτα διειληφότων;	Or should this fellowship be kept with some people and not with others? With whom should it be kept, then? With those who keep it in return, or with those who violate it? And who violates it more than you people who hold these views?
2.20.15	τί οὖν ἦν τὸ ἐγεῖρον αὐτὸν ἐκ τῶν ὕπνων καὶ ἀναγκάζον γράφειν ἃ ἔγραφεν; τί γὰρ ἄλλο ἢ τὸ πάντων τῶν ἐν ἀνθρώποις ἰσχυρότατον, ἡ φύσις ἕλκουσα ἐπὶ τὸ αὑτῆς βούλημα ἄκοντα καὶ στένοντα;	So what was it that roused him from his sleep and forced him to write what he wrote? What else but the strongest of all things in human beings: nature, dragging him to her own will, unwilling and groaning?

	GREEK	ENGLISH
2.20.16	"ὅτι γὰρ δοκεῖ σοι ταῦτα τὰ ἀκοινώνητα, γράψον αὐτὰ καὶ ἄλλοις ἀπόλιπε καὶ ἀγρύπνησον δι' αὐτὰ καὶ αὐτὸς ἔργῳ κατήγορος γενοῦ τῶν σαυτοῦ δογμάτων."	"Since you hold these antisocial views, write them down and leave them to others, and stay up at night over them, and by your own actions become the accuser of your own judgments."
2.20.17	εἶτα Ὀρέστην μὲν ὑπὸ Ἐρινύων ἐλαυνόμενον φῶμεν ἐκ τῶν ὕπνων ἐξεγείρεσθαι· τούτῳ δ' οὐ χαλεπώτεραι αἱ Ἐρινύες καὶ Ποιναί; ἐξήγειρον καθεύδοντα καὶ οὐκ εἴων ἠρεμεῖν, ἀλλ' ἠνάγκαζον ἐξαγγέλλειν τὰ αὐτοῦ κακὰ ὥσπερ τοὺς Γάλλους ἡ μανία καὶ ὁ οἶνος.	And then we say that Orestes, hounded by the Furies, was roused from his sleep; but aren't the Furies and Avengers harsher with this man? They roused him as he slept and wouldn't let him rest, but forced him to proclaim his own evils, the way madness and wine drive the Galli.[32]
2.20.18	οὕτως ἰσχυρόν τι καὶ ἀνίκητόν ἐστιν ἡ φύσις ἡ ἀνθρωπίνη. πῶς γὰρ δύναται ἄμπελος μὴ ἀμπελικῶς κινεῖσθαι, ἀλλ' ἐλαικῶς, ἢ ἐλαία πάλιν μὴ ἐλαικῶς, ἀλλ' ἀμπελικῶς; ἀμήχανον, ἀδιανόητον.	That's how strong and invincible human nature is. For how can a vine move not like a vine but like an olive, or an olive, again, not like an olive but like a vine? It's impossible, unthinkable.
2.20.19	οὐ τοίνυν οὐδ' ἄνθρωπον οἷόν τε παντελῶς ἀπολέσαι τὰς κινήσεις τὰς ἀνθρωπικὰς καὶ οἱ ἀποκοπτόμενοι τάς γε προθυμίας τὰς τῶν ἀνδρῶν ἀποκόψασθαι οὐ δύνανται.	So it isn't possible for a human being, either, to lose human motions completely; even men who are castrated can't cut off men's desires, at any rate.
2.20.20	οὕτως καὶ Ἐπίκουρος τὰ μὲν ἀνδρὸς πάντ' ἀπεκόψατο καὶ τὰ οἰκοδεσπότου καὶ πολίτου καὶ φίλου, τὰς δὲ προθυμίας τὰς ἀνθρωπικὰς οὐκ ἀπεκόψατο· οὐ γὰρ ἠδύνατο, οὐ μᾶλλον ἢ οἱ ἀταλαίπωροι Ἀκαδημαικοὶ τὰς αἰσθήσεις τὰς αὐτῶν ἀποβαλεῖν ἢ ἀποτυφλῶσαι δύνανται καίτοι τοῦτο μάλιστα πάντων ἐσπουδακότες.	In the same way Epicurus cut off everything that belongs to a man, and to a head of household, a citizen and a friend; but human desires he didn't cut off. He couldn't, any more than those sorry Academics can throw away or blind their own senses, though that's what they've worked hardest of all to do.
2.20.21	τίς ἢ ἀτυχίας; λαβών τις παρὰ τῆς φύσεως μέτρα καὶ κανόνας εἰς ἐπίγνωσιν τῆς ἀληθείας οὐ προσφιλοτεχνεῖ τούτοις προσθεῖναι καὶ προσεξεργάσασθαι τὰ λείποντα, ἀλλὰ πᾶν τοὐναντίον, εἴ τι καὶ ἔχει γνωριστικὸν τῆς ἀληθείας, ἐξαιρεῖν πειρᾶται καὶ ἀπολλύειν.	What a misfortune! Someone receives from nature measures and standards for recognizing the truth, and doesn't take the trouble to add to them and work out what's lacking; quite the opposite: whatever he has that can recognize the truth, he tries to remove and destroy.

PIETY ARGUED AWAY

Epictetus mocks the philosopher who argues the gods away while eating bread and consulting oracles.

	GREEK	ENGLISH
2.20.22	τί λέγεις, φιλόσοφε; τὸ εὐσεβὲς καὶ τὸ ὅσιον ποῖόν τί σοι φαίνεται; "ἂν θέλῃς, κατασκευάσω ὅτι ἀγαθόν." ναὶ κατασκεύασον, ἵν' οἱ πολῖται ἡμῶν ἐπιστραφέντες τιμῶσι τὸ θεῖον καὶ παύσωνταί ποτε ῥᾳθυμοῦντες περὶ τὰ μέγιστα. "ἔχεις οὖν τὰς κατασκευάς;" ἔχω καὶ χάριν οἶδα.	What do you say, philosopher? What do you think piety and holiness are? "If you like, I'll prove that they're good." Yes, do prove it, so that our fellow citizens may be converted and honor the divine, and stop at last being careless about the most important things. "So have you got the proofs?" I have, and I'm grateful.

32 The Galli were the castrated priests of the goddess Cybele, known for their ecstatic frenzies.

	GREEK	ENGLISH
2.20.23	"ἐπεὶ οὖν ταῦτά σοι λίαν ἀρέσκει, λάβε τὰ ἐναντία· ὅτι θεοὶ οὔτ' εἰσίν, εἴ τε καὶ εἰσίν, οὐκ ἐπιμελοῦνται ἀνθρώπων οὐδὲ κοινόν τι ἡμῖν ἐστι πρὸς αὐτοὺς τό τ' εὐσεβὲς τοῦτο καὶ ὅσιον παρὰ τοῖς πολλοῖς ἀνθρώποις λαλούμενον κατάψευσμά ἐστιν ἀλαζόνων ἀνθρώπων καὶ σοφιστῶν ἢ νὴ Δία νομοθετῶν εἰς φόβον καὶ ἐπίσχεσιν τῶν ἀδικούντων."	"Well, since you like these so much, take the opposite: that gods don't exist, or, if they do, they don't care for human beings, and we have nothing in common with them; and that this piety and holiness most people chatter about is a lie told by impostors and sophists, or, by Zeus, by lawgivers, to frighten and restrain wrongdoers."
2.20.24	εὖ, φιλόσοφε· ὠφέλησας ἡμῶν τοὺς πολίτας, ἀνεκτήσω τοὺς νέους ῥέποντας ἤδη πρὸς καταφρόνησιν τῶν θείων.	Well done, philosopher! You've done our citizens a service; you've won back our young people, who were already leaning toward contempt for the divine.
2.20.25	"τί οὖν; οὐκ ἀρέσκει σοι ταῦτα; λάβε νῦν, πῶς ἡ δικαιοσύνη οὐδέν ἐστιν, πῶς ἡ αἰδὼς μωρία ἐστίν, πῶς πατὴρ οὐδέν ἐστιν, πῶς ὁ υἱὸς οὐδέν ἐστιν."	"What's this? Don't you like that? Now take how justice is nothing, how self-respect is foolishness, how a father is nothing, how a son is nothing."
2.20.26	εὖ, φιλόσοφε· ἐπίμενε, πεῖθε τοὺς νέους, ἵνα πλείονας ἔχωμεν ταὐτά σοι πεπονθότας καὶ λέγοντας. ἐκ τούτων τῶν λόγων ηὐξήθησαν ἡμῖν αἱ εὐνομούμεναι πόλεις, Λακεδαίμων διὰ τούτους τοὺς λόγους ἐγένετο, Λυκοῦργος ταῦτα τὰ πείσματα ἐνεποίησεν αὐτοῖς διὰ τῶν νόμων αὐτοῦ καὶ τῆς παιδείας, ὅτι οὔτε τὸ δουλεύειν αἰσχρόν ἐστι μᾶλλον ἢ καλὸν οὔτε τὸ ἐλευθέρους εἶναι καλὸν μᾶλλον ἢ αἰσχρόν, οἱ ἐν Θερμοπύλαις ἀποθανόντες διὰ ταῦτα τὰ δόγματα ἀπέθανον, Ἀθηναῖοι δὲ τὴν πόλιν διὰ ποίους ἄλλους λόγους ἀπέλιπον;	Well done, philosopher! Keep at it, persuade the young, so that we'll have more people who feel and talk the way you do. It's from arguments like these that our well-governed cities grew great; it was through these arguments that Sparta came to be; these are the convictions Lycurgus instilled in the Spartans through his laws and his education: that being a slave is no more shameful than fine, and being free no more fine than shameful. Those who died at Thermopylae died because of these judgments. And what other arguments made the Athenians abandon their city?[33]
2.20.27	εἶτα οἱ λέγοντες ταῦτα γαμοῦσι καὶ παιδοποιοῦνται καὶ πολιτεύονται καὶ ἱερεῖς καθιστᾶσιν αὑτοὺς καὶ προφήτας. τίνων; τῶν οὐκ ὄντων· καὶ τὴν Πυθίαν ἀνακρίνουσιν αὐτοί, ἵνα τὰ ψευδῆ πύθωνται, καὶ ἄλλοις τοὺς χρησμοὺς ἐξηγοῦνται. ὦ μεγάλης ἀναισχυντίας καὶ γοητείας.	And then the people who say these things marry and have children and take part in public life, and appoint themselves priests and prophets. Of whom? Of gods who don't exist. And they themselves consult the Pythia, to learn falsehoods, and interpret the oracles for others. What monstrous shamelessness and fraud![34]
2.20.28	ἄνθρωπε, τί ποιεῖς; αὐτὸς σεαυτὸν ἐξελέγχεις καθ' ἡμέραν καὶ οὐ θέλεις ἀφεῖναι τὰ ψυχρὰ ταῦτα ἐπιχειρήματα; ἐσθίων ποῦ φέρεις τὴν χεῖρα; εἰς τὸ στόμα ἢ εἰς τὸν ὀφθαλμόν; λουόμενος ποῦ ἐμβαίνεις; πότε τὴν χύτραν εἶπες λοπάδα ἢ τὴν τορύνην ὀβελίσκον;	Man, what are you doing? You refute yourself every day, and you won't give up these feeble arguments? When you eat, where do you bring your hand? To your mouth, or to your eye? When you bathe, what do you step into? When did you ever call a pot a dish, or a ladle a spit?
2.20.29	εἴ τινος αὐτῶν δοῦλος ἤμην, εἰ καὶ ἔδει με καθ' ἡμέραν ὑπ' αὐτοῦ ἐκδέρεσθαι, ἐγὼ ἂν αὐτὸν ἐστρέβλουν. "βάλε ἐλάδιον, παιδάριον, εἰς τὸ βαλανεῖον." ἔβαλον ἂν γάριον	If I were the slave of one of them, even if I had to be flayed by him every day, I'd torment him. "Boy, put some oil in the bath." I'd put in fish sauce and

33 Lycurgus was Sparta's legendary lawgiver. In 480 BC Spartans died holding the pass at Thermopylae, and the Athenians abandoned their city to the Persians rather than submit.
34 The Pythia was the priestess who spoke Apollo's oracles at Delphi.

	GREEK	ENGLISH
	καὶ ἀπελθὼν κατὰ τῆς κεφαλῆς αὐτοῦ κατέχεον. “τί τοῦτο;” “φαντασία μοι ἐγένετο ἐλαίου ἀδιάκριτος, ὁμοιοτάτη, νὴ τὴν σὴν τύχην.”	go and pour it over his head. “What’s this?” “I had an impression of oil that I couldn’t tell apart from the real thing, exactly like it, I swear by your fortune.”
2.20.30	“δὸς ὦδε τὴν πτισάνην.” ἤνεγκα ἂν αὐτῷ γεμίσας παροψίδα ὀξογάρου. “οὐκ ᾔτησα τὴν πτισάνην;” “ναὶ κύριε· τοῦτο πτισάνη ἐστίν.” “τοῦτο οὐκ ἔστιν ὀξόγαρον;” “τί μᾶλλον ἢ πτισάνη;” “λάβε καὶ ὀσφράνθητι, λάβε καὶ γεῦσαι.” “πόθεν οὖν οἶδας, εἰ αἱ αἰσθήσεις ἡμᾶς ψεύδονται;”	“Give me the barley soup.” I’d fill a dish with vinegar and fish sauce and bring it to him. “Didn’t I ask for the barley soup?” “Yes, master; this is barley soup.” “Isn’t this vinegar and fish sauce?” “Why that any more than barley soup?” “Take it and smell it, take it and taste it.” “But how do you know, if our senses deceive us?”
2.20.31	τρεῖς, τέσσαρας τῶν συνδούλων εἰ ἔσχον ὁμονοοῦντας, ἀπάγξασθαι ἂν αὐτὸν ἐποίησα ῥηγνύμενον ἢ μεταθέσθαι. νῦν δ’ ἐντρυφῶσιν ἡμῖν τοῖς μὲν παρὰ τῆς φύσεως διδομένοις πᾶσι χρώμενοι, λόγῳ δ’ αὐτὰ ἀναιροῦντες.	If I had three or four fellow slaves who agreed with me, I’d make him burst with rage and hang himself, or else change his mind. But as it is, they make game of us, using all the gifts of nature while abolishing them in argument.
2.20.32	εὐχάριστοί γ’ ἄνθρωποι καὶ αἰδήμονες. εἰ μηδὲν ἄλλο καθ’ ἡμέραν ἄρτους ἐσθίοντες τολμῶσι λέγειν ὅτι “οὐκ οἴδαμεν, εἰ ἔστι τις Δημήτηρ ἢ Κόρη ἢ Πλούτων·”	Grateful people, and so full of self-respect! If nothing else, they eat bread every day, and have the nerve to say, “We don’t know whether there is any Demeter, or Kore, or Pluto”;[35]
2.20.33	ἵνα μὴ λέγω, ὅτι νυκτὸς καὶ ἡμέρας ἀπολαύοντες καὶ μεταβολῶν τοῦ ἔτους καὶ ἄστρων καὶ θαλάσσης καὶ γῆς καὶ τῆς παρ’ ἀνθρώπων συνεργίας ὑπ’ οὐδενὸς τούτων οὐδὲ κατὰ ποσὸν ἐπιστρέφονται, ἀλλὰ μόνον ἐξεμέσαι τὸ προβλημάτιον ζητοῦσι καὶ τὸν στόμαχον γυμνάσαντες ἀπελθεῖν εἰς βαλανεῖον.	not to mention that they enjoy night and day, the changes of the seasons, the stars, the sea, the earth, the help of other people, and aren’t moved by any of it in the least, but only look to spew up their little problem and, having given their stomachs a workout, go off to the bath.
2.20.34	τί δ’ ἐροῦσι καὶ περὶ τίνων ἢ πρὸς τίνας καὶ τί ἔσται αὐτοῖς ἐκ τῶν λόγων τούτων, οὐδὲ κατὰ βραχὺ πεφροντίκασι· μή τι νέος εὐγενὴς ἀκούσας τῶν λόγων τούτων πάθῃ τι ὑπ’ αὐτῶν ἢ καὶ παθὼν πάντ’ ἀπολέσῃ τὰ τῆς εὐγενείας σπέρματα·	What they’ll say, and about what, and to whom, and what will come of these arguments of theirs, they haven’t given a moment’s thought: whether some well-born young man, hearing these arguments, may be influenced by them, or, once influenced, may lose all the seeds of his nobility;
2.20.35	μή τινι μοιχεύοντι ἀφορμὰς παράσχωμεν τοῦ ἀναισχυντῆσαι πρὸς τὰ γινόμενα· μή τις τῶν νοσφιζομένων τὰ δημόσια εὑρεσιλογίας τινὸς ἐπιλάβηται ἀπὸ τῶν λόγων τούτων· μή τις τῶν αὐτοῦ γονέων ἀμελῶν θράσος τι καὶ ἀπὸ τούτων προσλάβῃ.	whether we may be giving an adulterer pretexts for shamelessness about what he does; whether someone who embezzles public funds may seize on some clever excuse from these arguments; whether someone who neglects his parents may gain extra boldness from them too.
2.20.36	τί οὖν κατὰ σὲ ἀγαθὸν ἢ κακόν, αἰσχρὸν ἢ καλόν; ταῦτα ἢ ταῦτα; τί οὖν; ἔτι τούτων τις ἀντιλέγει τινὶ ἢ λόγον δίδωσιν ἢ λαμβάνει ἢ μεταπείθειν πειρᾶται;	So what, in your view, is good or bad, shameful or fine? This or that? Well then? Would anyone still argue with any of these people, or give or accept an argument, or try to change their minds?

35 Demeter, goddess of grain, her daughter Kore (Persephone), and Pluto, god of the underworld, were worshipped together as givers of the harvest.

	GREEK	ENGLISH
2.20.37	πολὺ νὴ Δία μᾶλλον τοὺς κιναίδους ἐλπίσαι τις ἂν μεταπείσειν ἢ τοὺς ἐπὶ τοσοῦτον ἀποκεκωφωμένους καὶ ἀποτετυφλωμένους τῶν περὶ αὑτοὺς κακῶν.	By Zeus, you'd have a much better hope of changing the minds of debauchees than of people so deaf and blind to their own evils.

CHAPTER 21: ON INCONSISTENCY

People admit faults they think involuntary and hide others; students take home the faults they bring.

	GREEK	ENGLISH
2.21.1	τὰ μὲν ῥᾳδίως ὁμολογοῦσιν ἄνθρωποι, τὰ δ' οὐ ῥᾳδίως. οὐδεὶς οὖν ὁμολογήσει ὅτι ἄφρων ἐστὶν ἢ ἀνόητος, ἀλλὰ πᾶν τοὐναντίον πάντων ἀκούσεις λεγόντων "ὤφελον ὡς φρένας ἔχω οὕτως καὶ τύχην εἶχον."	Some things people admit readily, others not readily. No one will admit that he's foolish or stupid; quite the opposite, you'll hear everyone saying, "I wish I had as much luck as I have sense."
2.21.2	δειλοὺς δὲ ῥᾳδίως ἑαυτοὺς ὁμολογοῦσι καὶ λέγουσιν "ἐγὼ δειλότερός εἰμι, ὁμολογῶ· τὰ δ' ἄλλ' οὐχ εὑρήσεις με μωρὸν ἄνθρωπον."	But they readily admit they're timid, and say, "I'm rather timid, I admit; but otherwise you won't find me a fool."
2.21.3	ἀκρατῆ οὐ ῥᾳδίως ὁμολογήσει τις, ἄδικον οὐδ' ὅλως, φθονερὸν οὐ πάνυ ἢ περίεργον, ἐλεήμονα οἱ πλεῖστοι.	No one will readily admit that he lacks self-control; that he's unjust, not at all; that he's envious or a busybody, hardly ever; that he's soft-hearted, most people will.
2.21.4	τί οὖν τὸ αἴτιον; τὸ μὲν κυριώτατον ἀνομολογία καὶ ταραχὴ ἐν τοῖς περὶ ἀγαθῶν καὶ κακῶν, ἄλλοις δ' ἄλλα αἴτια καὶ σχεδὸν ὅσα ἂν αἰσχρὰ φαντάζωνται, ταῦτα οὐ πάνυ ὁμολογοῦσι·	So what's the reason? The chief one is inconsistency and disturbance in their ideas about good and bad things; but different people have different reasons, and, more or less, whatever they imagine to be shameful they won't admit at all.
2.21.5	τὸ δὲ δειλὸν εἶναι εὐγνώμονος ἤθους φαντάζονται καὶ τὸ ἐλεήμονα, τὸ δ' ἠλίθιον εἶναι παντελῶς ἀνδραπόδου· καὶ τὰ περὶ κοινωνίαν δὲ πλημμελήματα οὐ πάνυ προσίενται.	Being timid, they imagine, is a sign of a considerate character, and so is being soft-hearted; but being stupid is the mark of a slave through and through. And offenses against society they won't own up to at all.
2.21.6	ἐπὶ δὲ τῶν πλείστων ἁμαρτημάτων κατὰ τοῦτο μάλιστα φέρονται ἐπὶ τὸ ὁμολογεῖν αὐτά, ὅτι φαντάζονταί τι ἐν αὐτοῖς εἶναι ἀκούσιον καθάπερ ἐν τῷ δειλῷ καὶ ἐλεήμονι.	With most faults, what chiefly leads them to admit them is that they imagine there's something involuntary in them, as with timidity and soft-heartedness.
2.21.7	κἂν ἀκρατῆ που παρομολογῇ τις αὑτόν, ἔρωτα προσέθηκεν, ὥστε συγγνωσθῆναι ὡς ἐπ' ἀκουσίῳ. τὸ δ' ἄδικον οὐδαμῶς φαντάζονται ἀκούσιον. ἔνι τι καὶ τῷ ζηλοτύπῳ, ὡς οἴονται, τοῦ ἀκουσίου· διὰ τοῦτο καὶ περὶ τούτου παρομολογοῦσιν.	And if someone does grudgingly admit that he lacks self-control, he adds that he's in love, so as to be forgiven as for something involuntary. But injustice they don't imagine to be involuntary at all. There's also something involuntary about jealousy, they think; that's why they grudgingly admit to that too.
2.21.8	ἐν οὖν τοιούτοις ἀνθρώποις ἀναστρεφόμενον, οὕτως τεταραγμένοις, οὕτως οὐκ εἰδόσιν οὔθ' ὅ τι λέγουσιν οὔθ' ὅ τι ἔχουσιν κακὸν ἢ εἰ ἔχουσιν ἢ παρὰ τί ἔχουσιν ἢ πῶς	Living among people like this, then, so disturbed, so ignorant of what they're saying, or of what evils they have, or whether they have them, or why they have them, or how they'll be rid of them, I

	GREEK	ENGLISH
	παύσονται αὐτῶν, καὶ αὐτὸν οἶμαι ἐφιστάνειν ἄξιον συνεχὲς	think it's worth watching oneself constantly as well:
2.21.9	"μή που καὶ αὐτὸς εἷς εἰμι ἐκείνων; τίνα φαντασίαν ἔχω περὶ ἐμαυτοῦ; πῶς ἐμαυτῷ χρῶμαι; μή τι καὶ αὐτὸς ὡς φρονίμῳ, μή τι καὶ αὐτὸς ὡς ἐγκρατεῖ; μὴ καὶ αὐτὸς λέγω ποτὲ ταῦτα, ὅτι εἰς τὸ ἐπιὸν πεπαίδευμαι;"	"Could I be one of them too? What impression do I have of myself? How do I treat myself? Do I too treat myself as a sensible man, as a self-controlled man? Do I too ever say that I've been educated to face whatever comes?
2.21.10	"ἔχω ἣν δεῖ συναίσθησιν τὸν μηδὲν εἰδότα, ὅτι οὐδὲν οἶδα; ἔρχομαι πρὸς τὸν διδάσκαλον ὡς ἐπὶ τὰ χρηστήρια πείθεσθαι παρεσκευασμένος; ἢ καὶ αὐτὸς κορύζης μεστὸς εἰς τὴν σχολὴν εἰσέρχομαι μόνην τὴν ἱστορίαν μαθησόμενος καὶ τὰ βιβλία νοήσων, ἃ πρότερον οὐκ ἐνόουν, ἂν δ' οὕτως τύχῃ, καὶ ἄλλοις ἐξηγησόμενος;"	Am I aware, as someone who knows nothing should be, that I know nothing? Do I go to my teacher ready to obey, as I would to an oracle? Or do I too come into the school with a runny nose, just to learn the history of doctrines and to understand the books I didn't understand before, and, if it so happens, to explain them to others?"
2.21.11	ἄνθρωπ', ἐν οἴκῳ διαπεπύκτευκας τῷ δουλαρίῳ, τὴν οἰκίαν ἀνάστατον πεποίηκας, τοὺς γείτονας συντετάραχας· καὶ ἔρχῃ μοι καταστολὰς ποιήσας ὡς σοφὸς καὶ καθήμενος κρίνεις, πῶς ἐξηγησάμην τὴν λέξιν, πῶς τί ποτ' ἐφλυάρησα τὰ ἐπελθόντα μοι;	Man, at home you've come to blows with your slave, you've turned the house upside down, you've upset the neighbors; and you come to me putting on a solemn face like a wise man, and sit passing judgment on how I explained the text, how I babbled whatever came into my head?
2.21.12	φθονῶν ἐλήλυθας, τεταπεινωμένος, ὅτι σοι ἐξ οἴκου φέρεται οὐδέν, καὶ κάθῃ μεταξὺ λεγομένων τῶν λόγων αὐτὸς οὐδὲν ἄλλο ἐνθυμούμενος ἢ πῶς ὁ πατὴρ τὰ πρός σε ἢ πῶς ὁ ἀδελφός;	You've come here envious, and crushed because nothing is sent to you from home; and you sit there while the discourses are going on, thinking of nothing but how things stand between you and your father, or your brother.
2.21.13	"τί λέγουσιν οἱ ἐκεῖ ἄνθρωποι περὶ ἐμοῦ; νῦν οἴονταί με προκόπτειν καὶ λέγουσιν ὅτι "ἥξει ἐκεῖνος πάντα εἰδώς.""	"What are the people back home saying about me? Right now they think I'm making progress, and they're saying, 'He'll come back knowing everything.'
2.21.14	"ἤθελόν πώς ποτε πάντα μαθὼν ἐπανελθεῖν, ἀλλὰ πολλοῦ πόνου χρεία καὶ οὐδεὶς οὐδὲν πέμπει καὶ ἐν Νικοπόλει σαπρῶς λούει τὰ βαλανεῖα καὶ ἐν οἴκῳ κακῶς καὶ ὧδε κακῶς."	I did want to learn everything somehow and go back some day, but it takes a lot of work, and nobody sends me anything, and in Nicopolis the baths are lousy, and things are bad at home and bad here."
2.21.15	εἶτα λέγουσιν "οὐδεὶς ὠφελεῖται ἐκ τῆς σχολῆς." τίς γὰρ ἔρχεται εἰς σχολήν, τίς γάρ, ὡς θεραπευθησόμενος; τίς ὡς παρέξων αὐτοῦ τὰ δόγματα ἐκκαθαρθησόμενα, τίς συναισθησόμενος τίνων δεῖται;	And then they say, "Nobody gets any benefit from the school." Well, who comes to school, who, I ask you, to be cured? Who comes to hand over his judgments to be purged? Who comes to realize what he needs?
2.21.16	τί οὖν θαυμάζετ', εἰ ἃ φέρετ' εἰς τὴν σχολήν, αὐτὰ ταῦτα ἀποφέρετε πάλιν; οὐ γὰρ ὡς ἀποθησόμενοι ἢ ἐπανορθώσοντες ἢ ἄλλ' ἀντ' αὐτῶν ληψόμενοι ἔρχεσθε.	So why are you surprised if you carry away from school exactly what you brought to it? For you don't come to put these things aside, or correct them, or take others in their place.
2.21.17		

	GREEK	ENGLISH
	πόθεν; οὐδ' ἐγγύς. ἐκεῖνο γοῦν βλέπετε μᾶλλον, εἰ ἐφ' ὃ ἔρχεσθε τοῦτο ὑμῖν γίνεται. θέλετε λαλεῖν περὶ τῶν θεωρημάτων. τί οὖν; οὐ φλυαρότεροι γίνεσθε; οὐχὶ δὲ παρέχει τινὰ ὕλην ὑμῖν πρὸς τὸ ἐπιδείκνυσθαι τὰ θεωρημάτια; οὐ συλλογισμοὺς ἀναλύετε, μεταπίπτοντας; οὐκ ἐφοδεύετε Ψευδομένου λήμματα, ὑποθετικούς; τί οὖν ἔτι ἀγανακτεῖτε εἰ ἐφ' ἃ πάρεστε, ταῦτα λαμβάνετε;	How could you? Not even close. Look at this instead: whether you get what you come for. You want to chatter about principles. Well then? Don't you become bigger babblers? Doesn't the school give you material for showing off your little principles? Don't you analyze syllogisms and shifting arguments? Don't you work through the premises of the Liar, and hypothetical arguments? So why are you still annoyed if you get what you're here for?
2.21.18	"ναί· ἀλλ' ἂν ἀποθάνῃ μου τὸ παιδίον ἢ ὁ ἀδελφὸς ἢ ἐμὲ ἀποθνῄσκειν δέῃ ἢ στρεβλοῦσθαι, τί με τὰ τοιαῦτα ὠφελήσει;"	"Yes; but if my child dies, or my brother, or if I have to die or be tortured, what good will stuff like that do me?"
2.21.19	μὴ γὰρ ἐπὶ τοῦτο ἦλθες, μὴ γὰρ τούτου ἕνεκά μοι παρακάθησαι, μὴ γὰρ διὰ τοῦτό ποτε λύχνον ἧψας ἢ ἠγρύπνησας; ἢ εἰς τὸν περίπατον ἐξελθὼν προέβαλές ποτε σαυτῷ φαντασίαν τινὰ ἀντὶ συλλογισμοῦ καὶ ταύτην κοινῇ ἐφωδεύσατε;	Is that what you came for? Is that why you sit beside me? Is that why you ever lit your lamp or stayed up at night? Or when you went out into the colonnade, did you ever set yourself an impression to work on instead of a syllogism, and examine it together with the others?
2.21.20	ποῦ ποτε; εἶτα λέγετε "ἄχρηστα τὰ θεωρήματα." τίσιν; τοῖς οὐχ ὡς δεῖ χρωμένοις. τὰ γὰρ κολλύρια οὐκ ἄχρηστα τοῖς ὅτε δεῖ καὶ ὡς δεῖ ἐγχριομένοις, τὰ μαλάγματα δ' οὐκ ἄχρηστα, οἱ ἁλτῆρες οὐκ ἄχρηστοι, ἀλλὰ τισὶν ἄχρηστοι, τισὶν πάλιν χρήσιμοι.	When, ever? And then you say, "Principles are useless." To whom? To those who don't use them as they should. For eye salves aren't useless to those who apply them when and as they should; poultices aren't useless; jumping weights aren't useless: they're useless to some people, and useful again to others.
2.21.21	ἄν μου πυνθάνῃ νῦν "χρήσιμοί εἰσιν οἱ συλλογισμοί;" ἐρῶ σοι ὅτι χρήσιμοι, κἂν θέλῃς, ἀποδείξω, πῶς. "ἐμὲ οὖν τι ὠφελήκασιν;" ἄνθρωπε, μὴ γὰρ ἐπύθου, εἰ σοὶ χρήσιμοι, ἀλλὰ καθόλου;	If you ask me now, "Are syllogisms useful?", I'll tell you they're useful, and if you like, I'll prove how. "So have they done me any good?" Man, you didn't ask whether they're useful to you, did you, but whether they're useful in general?
2.21.22	πυθέσθω μου καὶ ὁ δυσεντερικός, εἰ χρήσιμον ὄξος, ἐρῶ ὅτι χρήσιμον. "ἐμοὶ οὖν χρήσιμον;" ἐρῶ "οὔ." ζήτησον πρῶτον σταλῆναί σου τὸ ῥεῦμα, τὰ ἑλκύδρια ἀπουλωθῆναι. καὶ ὑμεῖς, ἄνδρες, τὰ ἕλκη πρῶτον θεραπεύετε, τὰ ῥεύματα ἐπιστήσατε, ἠρεμήσατε τῇ διανοίᾳ, ἀπερίσπαστον αὐτὴν ἐνέγκατε εἰς τὴν σχολήν· καὶ γνώσεσθε οἵαν ἰσχὺν ὁ λόγος ἔχει.	Let someone with dysentery ask me too whether vinegar is useful: I'll say it's useful. "Useful to me, then?" I'll say, "No." First see to getting your flux stopped and your little ulcers healed. And you too, gentlemen: first treat your ulcers, stop your fluxes, calm your minds, bring them to school undistracted; and you'll find out what power reason has.

CHAPTER 22: ON FRIENDSHIP

Only the wise can love, for friendship lasts only where people place their good in choice rather than externals.

	GREEK	ENGLISH
2.22.1	περὶ ἅ τις ἐσπούδακεν, φιλεῖ ταῦτα εἰκότως. μή τι οὖν περὶ τὰ κακὰ ἐσπουδάκασιν οἱ ἄνθρωποι; οὐδαμῶς. ἀλλὰ μή τι περὶ τὰ μηδὲν πρὸς αὐτούς; οὐδὲ περὶ ταῦτα.	What someone is serious about, he naturally loves. Are people serious about bad things, then?

	GREEK	ENGLISH
		Not at all. About things that have nothing to do with them, perhaps? Not those either.
2.22.2	ὑπολείπεται τοίνυν περὶ μόνα τὰ ἀγαθὰ ἐσπουδακέναι αὐτούς· εἰ δ' ἐσπουδακέναι, καὶ φιλεῖν ταῦτα.	It remains, then, that they're serious only about good things; and if they're serious about them, they love them too.
2.22.3	ὅστις οὖν ἀγαθῶν ἐπιστήμων ἐστίν, οὗτος ἂν καὶ φιλεῖν εἰδείη· ὁ δὲ μὴ δυνάμενος διακρῖναι τὰ ἀγαθὰ ἀπὸ τῶν κακῶν καὶ τὰ οὐδέτερα ἀπ' ἀμφοτέρων πῶς ἂν ἔτι οὗτος φιλεῖν δύναιτο; τοῦ φρονίμου τοίνυν ἐστὶ μόνου τὸ φιλεῖν.	So whoever has knowledge of good things would know how to love too; but someone who can't distinguish good things from bad, and what is neither from both, how could he still be able to love? Loving, then, belongs to the person of understanding alone.
2.22.4	καὶ πῶς; φησίν· ἐγὼ γὰρ ἄφρων ὢν ὅμως φιλῶ μου τὸ παιδίον.	"How so?" someone says. "I'm a fool, and yet I love my child."
2.22.5	— θαυμάζω μὲν νὴ τοὺς θεούς, πῶς καὶ τὸ πρῶτον ὡμολόγηκας ἄφρονα εἶναι σεαυτόν. τί γάρ σοι λείπει; οὐ χρῇ αἰσθήσει, οὐ φαντασίας διακρίνεις, οὐ τροφὰς προσφέρῃ τὰς ἐπιτηδείους τῷ σώματι, οὐ σκέπην, οὐκ οἴκησιν;	—By the gods, I'm amazed that you've admitted you're a fool in the first place. What do you lack? Don't you use your senses, don't you distinguish impressions, don't you give your body suitable food, and clothing, and shelter?
2.22.6	πόθεν οὖν ὁμολογεῖς ἄφρων εἶναι; ὅτι νὴ Δία πολλάκις ἐξίστασαι ὑπὸ τῶν φαντασιῶν καὶ ταράττῃ καὶ ἡττῶσίν σε αἱ πιθανότητες αὐτῶν· καὶ ποτὲ μὲν ταῦτα ἀγαθὰ ὑπολαμβάνεις, εἶτα ἐκεῖνα αὐτὰ κακά, ὕστερον δ' οὐδέτερα· καὶ ὅλως λυπῇ, φοβῇ, φθονεῖς, ταράσσῃ, μεταβάλλῃ· διὰ ταῦτα ὁμολογεῖς ἄφρων εἶναι.	So why do you admit you're a fool? Because, by Zeus, you're often knocked off balance by your impressions and upset, and their persuasiveness gets the better of you. At one time you think these things are good, then the very same things bad, and later neither; and in general you grieve, fear, envy, are upset, change your mind. That's why you admit you're a fool.
2.22.7	ἐν δὲ τῷ φιλεῖν οὐ μεταβάλλῃ; ἀλλὰ πλοῦτον μὲν καὶ ἡδονὴν καὶ ἁπλῶς αὐτὰ τὰ πράγματα ποτὲ μὲν ἀγαθὰ ὑπολαμβάνεις εἶναι, ποτὲ δὲ κακά· ἀνθρώπους δὲ τοὺς αὐτοὺς οὐχὶ ποτὲ μὲν ἀγαθούς, ποτὲ δὲ κακοὺς καὶ ποτὲ μὲν οἰκείως ἔχεις, ποτὲ δ' ἐχθρῶς αὐτοῖς καὶ ποτὲ μὲν ἐπαινεῖς, ποτὲ δὲ ψέγεις; — ναὶ καὶ ταῦτα πάσχω.	And in loving, don't you change? Wealth and pleasure and, in short, things themselves you think good at one time and bad at another; and the same people, don't you think them good at one time and bad at another, feel friendly toward them at one time and hostile at another, praise them at one time and blame them at another? —Yes, that happens to me too.
2.22.8	— τί οὖν; ὁ ἐξηπατημένος περί τινος δοκεῖ σοι φίλος εἶναι αὐτοῦ; — οὐ πάνυ. — οὐδ' ὁ μεταπτώτως ἑλόμενος αὐτὸν εἶναι εὔνους αὐτῷ; — οὐδ' οὗτος. — ὁ δὲ νῦν λοιδορῶν μέν τινα, ὕστερον δὲ θαυμάζων;	—Well then? Do you think someone who has been deceived about a person is his friend? —Not at all. —Nor someone who has chosen to be well disposed toward him, but fickly? —Not him either. —And someone who abuses a person now, but later admires him?
2.22.9	— οὐδ' οὗτος. — τί οὖν; κυνάρια οὐδέποτ' εἶδες σαίνοντα καὶ προσπαίζοντα ἀλλήλοις, ἵν' εἴπῃς "οὐδὲν φιλικώτερον;" ἀλλ' ὅπως ἴδῃς, τί ἐστι φιλία, βάλε κρέας εἰς μέσον καὶ γνώσῃ.	—Not him either. —Well? Have you never seen little dogs fawning on each other and playing together, so that you'd say, "Nothing could be friendlier"?

	GREEK	ENGLISH
		But to see what friendship is, throw a piece of meat between them, and you'll find out.
2.22.10	βάλε καὶ σοῦ καὶ τοῦ παιδίου μέσον ἀγρίδιον καὶ γνώσῃ, πῶς σὲ τὸ παιδίον ταχέως κατορύξαι θέλει καὶ σὺ τὸ παιδίον εὖχῃ ἀποθανεῖν. εἶτα σὺ πάλιν "οἷον ἐξέθρεψα τεκνίον· πάλαι ἐκφέρει."	Throw a bit of land between you and your child, too, and you'll find out how soon your child wants to bury you, and how you pray for your child to die. Then you, in your turn: "What a child I've raised! He's been itching to carry me out for burial for ages!"
2.22.11	βάλε κορασίδιον κομψὸν καὶ αὐτὸ ὁ γέρων φίλει κἀκεῖνος ὁ νέος· ἂν δέ, δοξάριον. ἂν δὲ κινδυνεῦσαι δέῃ, ἐρεῖς τὰς φωνὰς τὰς τοῦ Ἀδμήτου πατρός· [χαίρεις ὁρῶν φῶς, πατέρα δ' οὐ χαίρειν δοκεῖς;] / θέλεις βλέπειν φῶς, πατέρα δ' οὐ θέλειν δοκεῖς;	Throw in a pretty girl, and the old man and the young one both love her; or else a scrap of glory. And if you have to face danger, you'll say the words of Admetus's father: "[You're glad to see the light; do you think your father isn't?] / You want to see the light; do you think your father doesn't?"[36]
2.22.12	οἴει ὅτι ἐκεῖνος οὐκ ἐφίλει τὸ ἴδιον παιδίον, ὅτε μικρὸν ἦν, οὐδὲ πυρέσσοντος αὐτοῦ ἠγωνία οὐδ' ἔλεγεν πολλάκις ὅτι "ὤφελον ἐγὼ μᾶλλον ἐπύρεσσον;" εἶτα ἐλθόντος τοῦ πράγματος καὶ ἐγγίσαντος ὅρα οἵας φωνὰς ἀφιᾶσιν.	Do you think he didn't love his own child when the boy was small, or wasn't in agony when he had a fever, or didn't often say, "I wish it were me who had the fever instead"? Then, when the moment came and drew near, look what words they utter!
2.22.13	ὁ Ἐτεοκλῆς καὶ ὁ Πολυνείκης οὐκ ἦσαν ἐκ τῆς αὐτῆς μητρὸς καὶ τοῦ αὐτοῦ πατρός; οὐκ ἦσαν συντεθραμμένοι, συμβεβιωκότες, συμπεπωκότες, συγκεκοιμημένοι, πολλάκις ἀλλήλους καταπεφιληκότες; ὥστ' εἴ τις οἶμαι εἶδεν αὐτούς, κατεγέλασεν ἂν τῶν φιλοσόφων ἐφ' οἷς περὶ φιλίας παραδοξολογοῦσιν.	Weren't Eteocles and Polynices born of the same mother and the same father? Weren't they brought up together, didn't they live together, drink together, sleep together, often kiss each other? So that, I think, if anyone had seen them, he'd have laughed at the philosophers for the paradoxes they tell about friendship.[37]
2.22.14	ἀλλ' ἐμπεσούσης εἰς τὸ μέσον ὥσπερ κρέως τῆς τυραννίδος ὅρα οἷα λέγουσι· ποῦ ποτε στήσῃ πρὸ πύργων; — ὡς τί μ' ἐρωτᾷς τῷδ'; — / ἀντιτάξομαι κτενῶν σε. — κἀμὲ τοῦδ' ἔρως ἔχει. καὶ εὔχονται εὐχὰς τοιάσδε.	But when the throne fell between them like a piece of meat, look what they say: "Where will you take your stand before the towers?" —"Why do you ask me this?" / "I'll face you and I'll kill you." —"I too am gripped by that desire." And those are the prayers they pray.
2.22.15	καθόλου γὰρ — μὴ ἐξαπατᾶσθε — πᾶν ζῷον οὐδενὶ οὕτως ὠκείωται ὡς τῷ ἰδίῳ συμφέροντι. ὅ τι ἂν οὖν πρὸς τοῦτο φαίνηται αὐτῷ ἐμποδίζειν, ἄν τ' ἀδελφὸς ᾖ τοῦτο ἄν τε πατὴρ ἄν τε τέκνον ἄν τ' ἐρώμενος ἄν τ' ἐραστής, μισεῖ, προβάλλεται, καταρᾶται.	For in general—don't be deceived—every living creature is attached to nothing so much as to its own interest. So whatever seems to stand in the way of that, whether it's a brother or a father or a child, a beloved or a lover, it hates it, spurns it, curses it.
2.22.16	οὐδὲν γὰρ οὕτως φιλεῖν πέφυκεν ὡς τὸ αὐτοῦ συμφέρον· τοῦτο πατὴρ καὶ ἀδελφὸς καὶ συγγενεῖς καὶ πατρὶς καὶ θεός.	Nothing is so naturally loved as one's own advantage. That is father, and brother, and kin, and country, and God.

36 In Euripides' *Alcestis*, Admetus's father Pheres refuses to die in his son's place and answers his reproaches with these words.
37 The sons of Oedipus, who killed each other fighting over the throne of Thebes; the lines quoted next are from Euripides' *Phoenician Women*.

	GREEK	ENGLISH
2.22.17	ὅταν γοῦν εἰς τοῦτο ἐμποδίζειν ἡμῖν οἱ θεοὶ δοκῶσιν, κἀκείνους λοιδοροῦμεν καὶ τὰ ἱδρύματα αὐτῶν καταστρέφομεν καὶ τοὺς ναοὺς ἐμπιπρῶμεν, ὥσπερ Ἀλέξανδρος ἐκέλευσεν ἐμπρησθῆναι τὰ Ἀσκλήπεια ἀποθανόντος τοῦ ἐρωμένου.	At any rate, when the gods seem to stand in the way of it, we curse them too, overturn their statues and set fire to their temples, as Alexander ordered the temples of Asclepius burned when his beloved died.[38]
2.22.18	διὰ τοῦτο ἂν μὲν ἐν ταὐτῷ τις θῇ τὸ συμφέρον καὶ τὸ ὅσιον καὶ τὸ καλὸν καὶ πατρίδα καὶ γονεῖς καὶ φίλους, σῴζεται ταῦτα πάντα· ἂν δ' ἀλλαχοῦ μὲν τὸ συμφέρον, ἀλλαχοῦ δὲ τοὺς φίλους καὶ τὴν πατρίδα καὶ τοὺς συγγενεῖς καὶ αὐτὸ τὸ δίκαιον, οἴχεται πάντα ταῦτα καταβαρούμενα ὑπὸ τοῦ συμφέροντος.	That's why, if someone puts his advantage in the same place as piety, and what's fine, and country, parents and friends, all of these are safe. But if he puts his advantage in one place, and friends, country, kin and justice itself in another, they all go under, outweighed by his advantage.
2.22.19	ὅπου γὰρ ἂν τὸ "ἐγὼ" καὶ τὸ "ἐμόν," ἐκεῖ ἀνάγκη ῥέπειν τὸ ζῷον· εἰ ἐν σαρκί, ἐκεῖ τὸ κυριεῦον εἶναι· εἰ ἐν προαιρέσει, ἐκεῖ εἶναι· εἰ ἐν τοῖς ἐκτός, ἐκεῖ.	For wherever the "I" and the "mine" are, that's the way the creature is bound to lean. If they're in the flesh, that's where the controlling power must be; if in choice, it must be there; if in externals, there.
2.22.20	εἰ τοίνυν ἐκεῖ εἰμι ἐγώ, ὅπου ἡ προαίρεσις, οὕτως μόνως καὶ φίλος ἔσομαι οἷος δεῖ καὶ υἱὸς καὶ πατήρ. τοῦτο γάρ μοι συνοίσει τηρεῖν τὸν πιστόν, τὸν αἰδήμονα, τὸν ἀνεκτικόν, τὸν ἀφεκτικὸν καὶ συνεργητικόν, φυλάσσειν τὰς σχέσεις.	If, then, I am where my choice is, then and only then will I be the friend I ought to be, and the son, and the father. For then it will be to my advantage to keep up the trustworthy man, the self-respecting, the patient, the self-restrained and helpful man, and to preserve my relationships.
2.22.21	ἂν δ' ἀλλαχοῦ μὲν ἐμαυτὸν θῶ, ἀλλαχοῦ δὲ τὸ καλόν, οὕτως ἰσχυρὸς γίνεται ὁ Ἐπικούρου λόγος, ἀποφαίνων ἢ μηδὲν εἶναι τὸ καλὸν ἢ εἰ ἄρα τὸ ἔνδοξον.	But if I put myself in one place and the fine in another, then Epicurus's argument gains strength, declaring either that the fine is nothing at all, or, at most, what people think well of.
2.22.22	διὰ ταύτην τὴν ἄγνοιαν καὶ Ἀθηναῖοι καὶ Λακεδαιμόνιοι διεφέροντο καὶ Θηβαῖοι πρὸς ἀμφοτέρους καὶ μέγας βασιλεὺς πρὸς τὴν Ἑλλάδα καὶ Μακεδόνες πρὸς ἀμφοτέρους καὶ νῦν Ῥωμαῖοι πρὸς Γέτας καὶ ἔτι πρότερον τὰ ἐν Ἰλίῳ διὰ ταῦτα ἐγένετο.	It was through this ignorance that the Athenians and the Spartans fell out, and the Thebans with both, and the Great King with Greece, and the Macedonians with both, and now the Romans with the Getae. And earlier still, the events at Troy happened for these reasons.[39]
2.22.23	ὁ Ἀλέξανδρος τοῦ Μενελάου ξένος ἦν, καὶ εἴ τις αὐτοὺς εἶδεν φιλοφρονουμένους ἀλλήλους, ἠπίστησεν ἂν τῷ λέγοντι οὐκ εἶναι φίλους αὐτούς. ἀλλ' ἐβλήθη εἰς τὸ μέσον μερίδιον, κομψὸν γυναικάριον, καὶ περὶ αὐτοῦ πόλεμος.	Paris was Menelaus's guest-friend, and if anyone had seen how warmly they treated each other, he wouldn't have believed anyone who told him they weren't friends. But a morsel was tossed between them, a pretty little woman, and over it came war.
2.22.24	καὶ νῦν ὅταν ἴδῃς φίλους, ἀδελφοὺς ὁμονοεῖν δοκοῦντας, μὴ αὐτόθεν ἀποφήνῃ περὶ τῆς φιλίας τι αὐτῶν μηδ' ἂν ὀμνύωσιν μηδ' ἂν ἀδυνάτως ἔχειν λέγωσιν ἀπηλλάχθαι ἀλλήλων.	So now too, when you see friends, or brothers, who seem to be of one mind, don't pronounce straight off on their friendship, not even if they swear to it, not even if they say they can't bear to be parted from each other.

38 Alexander the Great, after the death of his companion Hephaestion in 324 BC. Arrian reports the story in his *Anabasis* (7.14).
39 The Getae were a Thracian people on the lower Danube, often identified with the Dacians; Trajan fought wars against the Dacians in AD 101–106.

	GREEK	ENGLISH
2.22.25	οὐκ ἔστι πιστὸν τὸ τοῦ φαύλου ἡγεμονικόν· ἀβέβαιόν ἐστιν, ἄκριτον, ἄλλοθ' ὑπ' ἄλλης φαντασίας νικώμενον.	The ruling center of a bad man isn't trustworthy. It's unstable, undiscerning, overpowered now by one impression, now by another.
2.22.26	ἀλλ' ἐξέτασον μὴ ταῦθ' ἃ οἱ ἄλλοι, εἰ ἐκ τῶν αὐτῶν γονέων καὶ ὁμοῦ ἀνατεθραμμένοι καὶ ὑπὸ τῷ αὐτῷ παιδαγωγῷ, ἀλλ' ἐκεῖνο μόνον, ποῦ τὸ συμφέρον αὐτοῖς τίθενται, πότερον ἐκτὸς ἢ ἐν προαιρέσει.	Don't examine what other people examine, whether they come from the same parents and were brought up together and under the same tutor. Examine only this: where they place their advantage, outside or in their choice.
2.22.27	ἂν ἐκτός, μὴ εἴπῃς φίλους οὐ μᾶλλον ἢ πιστοὺς ἢ βεβαίους ἢ θαρραλέους ἢ ἐλευθέρους, ἀλλὰ μηδ' ἀνθρώπους, εἰ νοῦν ἔχεις.	If outside, don't call them friends, any more than trustworthy, or steady, or confident, or free. No, don't even call them human beings, if you have any sense.
2.22.28	οὐ γὰρ ἀνθρωπικὸν δόγμα ἐστὶ τὸ ποιοῦν δάκνειν ἀλλήλους καὶ λοιδορεῖσθαι καὶ τὰς ἐρημίας καταλαμβάνειν ἢ τὰς ἀγορὰς ὡς τὰ ὄρη καὶ ἐν τοῖς δικαστηρίοις ἀποδείκνυσθαι τὰ ληστῶν· οὐδὲ τὸ ἀκρατεῖς καὶ μοιχοὺς καὶ φθορεῖς ἀπεργαζόμενον οὐδ' ὅσ' ἄλλα πλημμελοῦσιν ἄνθρωποι κατ' ἀλλήλων δι' ἓν καὶ μόνον τοῦτο δόγμα, τὸ ἐν τοῖς ἀπροαιρέτοις τίθεσθαι αὐτοὺς καὶ τὰ ἑαυτῶν.	For it isn't a human judgment that makes them bite and abuse each other, and take over the wilds, or the marketplaces as if they were the mountains, and show off the ways of bandits in the law courts. Nor is it a human judgment that turns out the intemperate, the adulterers and the seducers, or any of the other wrongs people commit against each other through this one single judgment: placing themselves and what is theirs among things outside their choice.
2.22.29	ἂν δ' ἀκούσῃς, ὅτι ταῖς ἀληθείαις οὗτοι οἱ ἄνθρωποι ἐκεῖ μόνον οἴονται τὸ ἀγαθὸν ὅπου προαίρεσις, ὅπου χρῆσις ὀρθὴ φαντασιῶν, μηκέτι πολυπραγμονήσῃς μήτ' εἰ υἱὸς καὶ πατήρ ἐστι μήτ' εἰ ἀδελφοὶ μήτ' εἰ πολὺν χρόνον συμπεφοιτηκότες καὶ ἑταῖροι, ἀλλὰ μόνον αὐτὸ τοῦτο γνοὺς θαρρῶν ἀποφαίνου, ὅτι φίλοι, ὥσπερ ὅτι πιστοί, ὅτι δίκαιοι.	But if you hear that these people truly believe that the good lies only where choice is, where the right use of impressions is, don't bother any more about whether they're son and father, or brothers, or have long been schoolmates and companions. Knowing this alone, declare with confidence that they're friends, just as you'd declare them trustworthy and just.
2.22.30	ποῦ γὰρ ἀλλαχοῦ φιλία ἢ ὅπου πίστις, ὅπου αἰδώς, ὅπου δόσις τοῦ καλοῦ, τῶν δ' ἄλλων οὐδενός;	For where else is friendship to be found than where there is trustworthiness, self-respect, where what they give each other is the fine, and nothing else?
2.22.31	"ἀλλὰ τεθεράπευκέ με τοσούτῳ χρόνῳ· καὶ οὐκ ἐφίλει με;" πόθεν οἶδας, ἀνδράποδον, εἰ οὕτως τεθεράπευκεν ὡς τὰ ὑποδήματα σπογγίζει τὰ ἑαυτοῦ, ὡς τὸ κτῆνος; πόθεν οἶδας, εἰ τὴν χρείαν σ' ἀποβαλόντα τὴν τοῦ σκευαρίου ῥίψει ὡς κατεαγὸς πινάκιον;	"But he's looked after me all this time; didn't he love me?" How do you know, slave, whether he looked after you the way he sponges his shoes, or his pack animal? How do you know that when you've lost your usefulness as a utensil he won't throw you out like a broken plate?
2.22.32	"ἀλλὰ γυνή μου ἐστὶ καὶ τοσούτῳ χρόνῳ συμβεβιώκαμεν." πόσῳ δ' ἡ Ἐριφύλη μετὰ τοῦ Ἀμφιαράου καὶ τέκνων μήτηρ καὶ πολλῶν;	

	GREEK	ENGLISH
		"But she's my wife, and we've lived together all this time." And how long was Eriphyle with Amphiaraus, and the mother of his children, and plenty of them?[40]
2.22.33	ἀλλ' ὅρμος ἦλθεν εἰς τὸ μέσον. τί δ' ἐστὶν ὅρμος; τὸ δόγμα τὸ περὶ τῶν τοιούτων. ἐκεῖνο ἦν τὸ θηριῶδες, ἐκεῖνο τὸ διακόπτον τὴν φιλίαν, τὸ οὐκ ἐῶν εἶναι γυναῖκα γαμετήν, [τὴν] μητέρα μητέρα.	But a necklace came between them. And what is a necklace? The judgment about things like that. That was the brutish thing, that was what cut the friendship apart, what wouldn't let the wife be a wife, [the] mother a mother.
2.22.34	καὶ ὑμῶν ὅστις ἐσπούδακεν ἢ αὐτός τινι εἶναι φίλος ἢ ἄλλον κτήσασθαι φίλον, ταῦτα τὰ δόγματα ἐκκοπτέτω, ταῦτα μισησάτω, ταῦτα ἐξελασάτω ἐκ τῆς ψυχῆς τῆς ἑαυτοῦ.	And whoever among you is set on being a friend to someone, or on winning someone else as a friend, let him cut out these judgments, hate them, drive them out of his own soul.
2.22.35	καὶ οὕτως ἔσται πρῶτον μὲν αὐτὸς ἑαυτῷ μὴ λοιδορούμενος, μὴ μαχόμενος, μὴ μετανοῶν, μὴ βασανίζων ἑαυτόν·	And in this way, first of all, he won't be abusing himself, fighting with himself, full of regret, tormenting himself;
2.22.36	ἔπειτα καὶ ἑτέρῳ, τῷ μὲν ὁμοίῳ παντὶ ἁπλῶς, τοῦ δ' ἀνομοίου ἀνεκτικός, πρᾷος πρὸς αὐτόν, ἥμερος, συγγνωμονικὸς ὡς πρὸς ἀγνοοῦντα, ὡς πρὸς διαπίπτοντα περὶ τῶν μεγίστων· οὐδενὶ χαλεπός, ἅτ' εἰδὼς ἀκριβῶς τὸ τοῦ Πλάτωνος, ὅτι πᾶσα ψυχὴ ἄκουσα στέρεται τῆς ἀληθείας.	and then, toward another person, he'll be entirely straightforward with someone like himself, and tolerant of someone unlike himself, gentle with him, kind, forgiving, as toward someone ignorant, someone going wrong about the most important things. He'll be harsh with no one, since he knows full well Plato's saying, that every soul is deprived of the truth against its will.
2.22.37	εἰ δὲ μή, τὰ μὲν ἄλλα πράξετε πάντα ὅσα οἱ φίλοι καὶ συμπιεῖσθε καὶ συσκηνήσετε καὶ συμπλεύσετε καὶ ἐκ τῶν αὐτῶν γεγενημένοι ἔσεσθε· καὶ γὰρ οἱ ὄφεις· φίλοι δ' οὔτ' ἐκεῖνοι οὔθ' ὑμεῖς, μέχρις ἂν ἔχητε τὰ θηριώδη ταῦτα καὶ μιαρὰ δόγματα.	Otherwise you'll do everything else that friends do: drink together, share a tent, sail together, even be born of the same parents. So do snakes. But neither they nor you are friends, as long as you keep these brutish and foul judgments.

CHAPTER 23: ON THE FACULTY OF EXPRESSION

Expression has real value, but choice ranks above it; fine style is only an inn on the road.

	GREEK	ENGLISH
2.23.1	βιβλίον πᾶς ἂν ἥδιον ἀναγνῴη καὶ ῥᾷον τὸ εὐσημοτέροις γράμμασι γεγραμμένον οὐκοῦν καὶ λόγους πᾶς ἄν τις ῥᾷον ἀκούσειε τοὺς εὐσχήμοσιν ἅμα καὶ εὐπρεπέσιν ὀνόμασι σεσημασμένους.	Everyone would read a book with more pleasure and more ease if it were written in clearer letters; so too everyone would more easily listen to speeches expressed in words that are both graceful and becoming.
2.23.2	οὐκ ἄρα τοῦτο ῥητέον, ὡς οὐδεμία δύναμίς ἐστιν ἀπαγγελτική· τοῦτο γὰρ ἅμα μὲν ἀσεβοῦς ἐστιν ἀνθρώπου, ἅμα δὲ δειλοῦ. ἀσεβοῦς μέν, ὅτι τὰς παρὰ τοῦ θεοῦ χάριτας ἀτιμάζει, ὥσπερ εἰ ἀνῄρει τὴν εὐχρηστίαν	So we mustn't say that there's no faculty of expression. That's the mark of a man at once impious and cowardly. Impious, because he dishonors the gifts that come from God, as if he were doing away

40 Bribed with a golden necklace, Eriphyle persuaded her husband Amphiaraus to join the expedition against Thebes, on which she knew he would die.

	GREEK	ENGLISH
	τῆς ὁρατικῆς ἢ τῆς ἀκουστικῆς δυνάμεως ἢ αὐτῆς τῆς φωνητικῆς.	with the usefulness of the faculty of sight, or of hearing, or of speech itself.
2.23.3	εἰκῇ οὖν σοι ὁ θεὸς ὀφθαλμοὺς ἔδωκεν, εἰκῇ πνεῦμα ἐνεκέρασεν αὐτοῖς οὕτως ἰσχυρὸν καὶ φιλότεχνον, ὥστε μακρὰν ἐξικνούμενον ἀναμάσσεσθαι τοὺς τύπους τῶν ὁρωμένων;	Did God give you eyes for nothing, then? Did he mix into them for nothing a spirit so strong and so ingenious that it reaches far out and takes the imprint of the shapes of what's seen?
2.23.4	καὶ ποῖος ἄγγελος οὕτως ὠκὺς καὶ ἐπιμελής; εἰκῇ δὲ καὶ τὸν μεταξὺ ἀέρα οὕτως ἐνεργὸν ἐποίησεν καὶ ἔντονον, ὥστε δι' αὐτοῦ τεινομένου πως διικνεῖσθαι τὴν ὅρασιν; εἰκῇ δὲ φῶς ἐποίησεν, οὗ μὴ παρόντος οὐδενὸς τῶν ἄλλων ὄφελος ἦν;	And what messenger is so swift and so careful? Was it for nothing that he made the air in between so active and so taut that sight passes through it as it's somehow stretched? Was it for nothing he made light, without which none of the rest would be any use?
2.23.5	ἄνθρωπε, μήτ' ἀχάριστος ἴσθι μήτε πάλιν ἀμνήμων τῶν κρεισσόνων, ἀλλ' ὑπὲρ μὲν τοῦ ὁρᾶν καὶ ἀκούειν καὶ νὴ Δία ὑπὲρ αὐτοῦ τοῦ ζῆν καὶ τῶν συνεργῶν πρὸς αὐτό, ὑπὲρ καρπῶν ξηρῶν, ὑπὲρ οἴνου, ὑπὲρ ἐλαίου εὐχαρίστει τῷ θεῷ·	Man, don't be ungrateful, and don't forget the higher things either. For seeing and hearing, and, by Zeus, for life itself and what sustains it, for grain, for wine, for olive oil, give thanks to God;
2.23.6	μέμνησο δ' ὅτι ἄλλο τί σοι δέδωκεν κρεῖττον ἁπάντων τούτων, τὸ χρησόμενον αὐτοῖς, τὸ δοκιμάσον, τὸ τὴν ἀξίαν ἑκάστου λογιούμενον.	but remember that he has given you something else, better than all of these: the thing that will use them, test them, and reckon the worth of each.
2.23.7	τί γάρ ἐστι τὸ ἀποφαινόμενον ὑπὲρ ἑκάστης τούτων τῶν δυνάμεων, πόσου τις ἀξία ἐστὶν αὐτῶν; μή τι αὐτὴ ἑκάστη ἡ δύναμις; μή τι τῆς ὁρατικῆς ποτ' ἤκουσας λεγούσης τι περὶ ἑαυτῆς, μή τι τῆς ἀκουστικῆς; [μή τι πυρῶν; μή τι κριθῶν; μή τι ἵππου; μή τι κυνός;] ἀλλ' ὡς διάκονοι καὶ δοῦλαι τεταγμέναι εἰσὶν ὑπηρετεῖν τῇ χρηστικῇ τῶν φαντασιῶν.	For what is it that pronounces on each of these faculties, how much each is worth? Is it each faculty itself? Have you ever heard the faculty of sight say anything about itself, or the faculty of hearing? [Or wheat? Or barley? Or a horse? Or a dog?] No: they've been appointed as servants and slaves, to serve the faculty that uses impressions.
2.23.8	κἂν πύθῃ, πόσου ἕκαστον ἄξιόν ἐστιν, τίνος πυνθάνῃ; τίς σοι ἀποκρίνεται; πῶς οὖν δύναταί τις ἄλλη δύναμις κρείσσων εἶναι ταύτης, ἢ καὶ ταῖς λοιπαῖς διακόνοις χρῆται καὶ δοκιμάζει αὐτὴ ἕκαστα καὶ ἀποφαίνεται;	And if you ask what each thing is worth, whom do you ask? Who answers you? How, then, can any other faculty be superior to this one, which uses the rest as its servants and itself tests and pronounces on each of them?
2.23.9	τίς γὰρ ἐκείνων οἶδεν, τίς ἐστιν αὐτὴ καὶ πόσου ἀξία; τίς ἐκείνων οἶδεν, ὁπότε δεῖ χρῆσθαι αὐτῇ καὶ πότε μή; τίς ἐστιν ἡ ἀνοίγουσα καὶ κλείουσα τοὺς ὀφθαλμοὺς καὶ ἀφ' ὧν δεῖ ἀποστρέφουσα, τοῖς δὲ προσάγουσα; ἡ ὁρατική; οὔ, ἀλλ' ἡ προαιρετική. τίς ἡ τὰ ὦτα ἐπικλείουσα καὶ ἀνοίγουσα;	For which of them knows what it is itself and what it's worth? Which of them knows when it should be used and when not? What is it that opens and shuts the eyes, turns them away from what it should and directs them to other things? The faculty of sight? No, the faculty of choice. What is it that shuts and opens the ears?
2.23.10	τίς, καθ' ἣν περίεργοι καὶ πευθῆνες ἢ πάλιν ἀκίνητοι ὑπὸ λόγου; ἡ ἀκουστική;	What is it that makes us curious and inquisitive, or again unmoved by what's said? The faculty of hearing?
2.23.11	οὐκ ἄλλη ἢ ἡ προαιρετικὴ δύναμις. εἶτ' αὐτὴ ἰδοῦσα, ὅτι ἐν τυφλαῖς καὶ κωφαῖς ταῖς ἄλλαις ἁπάσαις δυνάμεσίν	None other than the faculty of choice. Then, when it sees that it's surrounded by all the other fac-

	GREEK	ENGLISH
	ἐστι μηδέ τι ἄλλο συνορᾶν δυναμέναις πλὴν αὐτὰ ἐκεῖνα τὰ ἔργα, ἐφ᾽ οἷς τεταγμέναι εἰσὶ διακονεῖν ταύτῃ καὶ ὑπηρετεῖν, αὐτὴ δὲ μόνη ὀξὺ βλέπει καὶ τάς τ᾽ ἄλλας καθορᾷ, πόσου ἑκάστη ἀξία, καὶ αὑτήν, μέλλει ἡμῖν ἄλλο τι ἀποφαίνεσθαι τὸ κράτιστον εἶναι ἢ αὐτήν;	ulties, blind and deaf, unable to perceive anything except the very tasks they've been appointed to perform in its service, while it alone sees sharply and surveys both the others, how much each is worth, and itself—is it going to tell us that something other than itself is the most excellent?
2.23.12	καὶ τί ποιεῖ ἄλλο ὀφθαλμὸς ἀνοιχθεὶς ἢ ὁρᾷ; εἰ δὲ δεῖ τὴν τοῦ τινος ἰδεῖν γυναῖκα καὶ πῶς, τίς λέγει;	And what does an eye do, once it's opened, except see? But whether one should look at someone's wife, and how—what tells you that?
2.23.13	ἡ προαιρετική. εἰ δὲ δεῖ πιστεῦσαι τοῖς λεχθεῖσιν ἢ ἀπιστῆσαι καὶ πιστεύσαντα ἐρεθισθῆναι ἢ μή, τίς λέγει;	The faculty of choice. And whether one should believe what's said or disbelieve it, and if one believes it, whether to be provoked or not—what tells you that?
2.23.14	οὐχ ἡ προαιρετική; ἡ δὲ φραστικὴ αὕτη καὶ καλλωπιστικὴ τῶν ὀνομάτων, εἴ τις ἄρα ἰδία δύναμις, τί ἄλλο ποιεῖ ἤ, ὅταν ἐμπέσῃ λόγος περί τινος, καλλωπίζει τὰ ὀνομάτια καὶ συντίθησιν ὥσπερ οἱ κομμωταὶ τὴν κόμην;	Isn't it the faculty of choice? And this faculty of expression and ornamenting words, if it really is a faculty of its own, what else does it do, when there's talk about something, but dress up the little words and arrange them, as hairdressers do hair?
2.23.15	πότερον δ᾽ εἰπεῖν ἄμεινον ἢ σιωπῆσαι καὶ οὕτως ἄμεινον ἢ ἐκείνως καὶ τοῦτο πρέπον ἢ οὐ πρέπον, καὶ τὸν καιρὸν ἑκάστου καὶ τὴν χρείαν τίς ἄλλη λέγει ἢ ἡ προαιρετική; θέλεις οὖν αὐτὴν παρελθοῦσαν αὐτῆς καταψηφίσασθαι;	But whether it's better to speak or to keep quiet, better this way or that, whether this is fitting or not, and the right moment and use for each—what else tells you that but the faculty of choice? Do you want it, then, to come forward and vote against itself?
2.23.16	"τί οὖν;" φησίν, "εἰ οὕτως τὸ πρᾶγμα ἔχει, καὶ δύναται τὸ διακονοῦν κρεῖσσον εἶναι ἐκείνου ᾧ διακονεῖ, ὁ ἵππος τοῦ ἱππέως ἢ ὁ κύων τοῦ κυνηγοῦ ἢ τὸ ὄργανον τοῦ κιθαριστοῦ ἢ οἱ ὑπηρέται τοῦ βασιλέως." — τί ἐστι τὸ χρώμενον;	"What then?" someone says. "If that's how things are, can what serves be superior to what it serves —the horse to the rider, the dog to the hunter, the instrument to the lyre-player, the attendants to the king?" —What is it that does the using?
2.23.17	προαίρεσις. τί ἐπιμελεῖται πάντων; προαίρεσις. τί ὅλον ἀναιρεῖ τὸν ἄνθρωπον ποτὲ μὲν λιμῷ, ποτὲ δ᾽ ἀγχόνῃ, ποτὲ δὲ κατὰ κρημνοῦ; προαίρεσις.	Choice. What takes care of everything? Choice. What destroys the whole man, sometimes by starvation, sometimes by the noose, sometimes over a cliff? Choice.
2.23.18	εἶτα τούτου τί ἰσχυρότερον ἐν ἀνθρώποις ἐστίν; καὶ πῶς οἷόν τε τοῦ ἀκωλύτου τὰ κωλυόμενα; τὴν ὁρατικὴν δύναμιν τίνα πέφυκεν ἐμποδίζειν;	Then what is stronger than this in human beings? And how can what is hindered be stronger than what is unhindered? What things are by nature able to hinder the faculty of sight?
2.23.19	καὶ προαίρεσις καὶ ἀπροαίρετα. τὴν ἀκουστικὴν ταὐτά, τὴν φραστικὴν ὡσαύτως. προαίρεσιν δὲ τί ἐμποδίζειν πέφυκεν; ἀπροαίρετον οὐδέν, αὐτὴ δ᾽ ἑαυτὴν διαστραφεῖσα. διὰ τοῦτο κακία μόνη αὕτη γίνεται ἢ ἀρετὴ μόνη.	Both choice and things outside our choice. The same with the faculty of hearing, and likewise with the faculty of speech. But what is by nature able to hinder choice? Nothing outside our choice; only choice itself, when it's been perverted. That's why it alone becomes vice, or it alone excellence.

	GREEK	ENGLISH
2.23.20	εἶτα τηλικαύτη δύναμις οὖσα καὶ πᾶσι τοῖς ἄλλοις ἐπιτεταγμένη παρελθοῦσα ἡμῖν λεγέτω κράτιστον εἶναι τῶν ὄντων τὴν σάρκα. οὐδὲ εἰ αὐτὴ ἡ σὰρξ ἑαυτὴν ἔλεγεν εἶναι κράτιστον, ἠνέσχετο ἄν τις αὐτῆς.	So a faculty this great, set over all the others, is to come forward and tell us that the flesh is the most excellent of things! Not even if the flesh itself said it was the most excellent would anyone put up with it.
2.23.21	νῦν δὲ τί ἐστιν, Ἐπίκουρε, τὸ ταῦτα ἀποφαινόμενον; τὸ περὶ Τέλους συγγεγραφός, τὸ τὰ Φυσικά, τὸ περὶ Κανόνος; τὸ τὸν πώγωνα καθεικός; τὸ γράφον, ὅτε ἀπέθνῃσκεν, ὅτι "τὴν τελευταίαν ἄγοντες ἅμα καὶ μακαρίαν ἡμέραν;"	As it is, Epicurus, what is it that declares this? What wrote *On the End*, the *Physics*, *On the Canon*? What let your beard grow long? What wrote, when it was dying, "Spending our last and at the same time blessed day"?[41]
2.23.22	ἡ σὰρξ ἢ ἡ προαίρεσις; εἶτα τούτου τι κρεῖσσον ἔχειν ὁμολογεῖς καὶ οὐ μαίνῃ; οὕτως τυφλὸς ταῖς ἀληθείαις καὶ κωφὸς εἶ;	The flesh, or choice? Then you admit having something better than this, and you're not mad? Are you really so blind and deaf?
2.23.23	τί οὖν; ἀτιμάζει τις τὰς ἄλλας δυνάμεις; μὴ γένοιτο. λέγει τις μηδεμίαν εἶναι χρείαν ἢ προαγωγὴν τῆς προαιρετικῆς δυνάμεως; μὴ γένοιτο. ἀνόητον, ἀσεβές, ἀχάριστον πρὸς τὸν θεόν. ἀλλὰ τὴν ἀξίαν ἑκάστῳ ἀποδίδωσιν.	What then? Does anyone dishonor the other faculties? Certainly not. Does anyone say there's no use or advancement the faculty of choice? Certainly not. That would be senseless, impious, ungrateful to God. No, he gives each its due worth.
2.23.24	ἔστι γάρ τις καὶ ὄνου χρεία, ἀλλ' οὐχ ἡλίκη βοός· ἔστι καὶ κυνός, ἀλλ' οὐχ ἡλίκη οἰκέτου· ἔστι καὶ οἰκέτου, ἀλλ' οὐχ ἡλίκη τῶν πολιτῶν· ἔστι καὶ τούτων, ἀλλ' οὐχ ἡλίκη τῶν ἀρχόντων.	For there's some use in a donkey too, but not as much as in an ox; in a dog too, but not as much as in a household slave; in a household slave too, but not as much as in one's fellow citizens; in them too, but not as much as in the magistrates.
2.23.25	οὐ μέντοι διὰ τὸ ἄλλα εἶναι κρείττονα καὶ ἣν παρέχει τὰ ἕτερα χρείαν ἀτιμαστέον. ἔστι τις ἀξία καὶ τῆς φραστικῆς δυνάμεως, ἀλλ' οὐχ ἡλίκη τῆς προαιρετικῆς.	Still, just because some things are better, we mustn't disdain the usefulness the others provide. The faculty of expression has some worth too, but not as much as the faculty of choice.
2.23.26	ὅταν οὖν ταῦτα λέγω, μή τις οἰέσθω ὅτι ἀμελεῖν ὑμᾶς ἀξιῶ φράσεως· οὐδὲ γὰρ ὀφθαλμῶν οὐδ' ὤτων οὐδὲ χειρῶν οὐδὲ ποδῶν οὐδ' ἐσθῆτος οὐδ' ὑποδημάτων.	So when I say this, let no one think I'm telling you to neglect expression—any more than your eyes, or ears, or hands, or feet, or clothes, or shoes.
2.23.27	ἀλλ' ἄν μου πυνθάνῃ "τί οὖν ἐστι κράτιστον τῶν ὄντων;" τί εἴπω; τὴν φραστικήν; οὐ δύναμαι· ἀλλὰ τὴν προαιρετικήν, ὅταν ὀρθὴ γένηται.	But if you ask me, "What, then, is the most excellent of things?" what am I to say? The faculty of expression? I can't. The faculty of choice, when it becomes right.
2.23.28	τοῦτο γάρ ἐστι τὸ κἀκείνῃ χρώμενον καὶ ταῖς ἄλλαις πάσαις καὶ μικραῖς καὶ μεγάλαις δυνάμεσιν· τούτου κατορθωθέντος ἀγαθὸς ἄνθρωπος [ἀγαθὸς] γίνεται, ἀποτευχθέντος κακὸς ἄνθρωπος γίνεται·	For this is what uses both that faculty and all the others, small and great. When it goes right, a man becomes good [good]; when it fails, a man becomes bad;
2.23.29	παρ' ὃ ἀτυχοῦμεν, εὐτυχοῦμεν, μεμφόμεθ' ἀλλήλους, εὐαρεστοῦμεν, ἁπλῶς ὃ λεληθὸς μὲν κακοδαιμονίαν ποιεῖται, τυχὸν δ' ἐπιμελείας εὐδαιμονίαν.	it's through it that we're unfortunate or fortunate, that we blame one another or are well pleased; in

41 Works of Epicurus: *On the End* (the goal of life), the *Physics*, and *The Canon* (on the criterion of truth). His deathbed letter is preserved in Diogenes Laertius 10.22.

	GREEK	ENGLISH
		short, it's what brings about unhappiness when it's overlooked, and happiness when it gets attention.
2.23.30	τὸ δ' αἴρειν τὴν δύναμιν τῆς φραστικῆς καὶ λέγειν μὴ εἶναι μηδεμίαν ταῖς ἀληθείαις οὐ μόνον ἀχαρίστου ἐστὶ πρὸς τοὺς δεδωκότας, ἀλλὰ καὶ δειλοῦ.	But to abolish the faculty of expression and say that in truth there's no such thing is not only ungrateful to those who gave it, but cowardly too.
2.23.31	ὁ γὰρ τοιοῦτος φοβεῖσθαί μοι δοκεῖ, μή, εἴπερ ἐστί τις δύναμις κατὰ τὸν τόπον, οὐ δυνηθῶμεν αὐτῆς καταφρονῆσαι.	For a person like that seems to me to be afraid that if there is some faculty in this area, we won't be able to despise it.
2.23.32	τοιοῦτοί εἰσι καὶ οἱ λέγοντες μηδεμίαν εἶναι παραλλαγὴν κάλλους πρὸς αἶσχος. εἶτα ὁμοίως ἦν κινηθῆναι τὸν Θερσίτην ἰδόντα καὶ τὸν Ἀχιλλέα; ὁμοίως τὴν Ἑλένην καὶ ἣν ἔτυχε γυναῖκα;	Those who say there's no difference between beauty and ugliness are the same sort. So was it possible to be affected the same way seeing Thersites as seeing Achilles? The same way by Helen as by any woman at all?[42]
2.23.33	καὶ ταῦτα μωρὰ καὶ ἄγροικα καὶ οὐκ εἰδότων τὴν ἑκάστου φύσιν, ἀλλὰ φοβουμένων μὴ ἄν τις αἴσθηται τῆς διαφορᾶς, εὐθὺς συναρπασθεὶς καὶ ἡττηθεὶς ἀπέλθῃ.	This too is foolish and boorish, the talk of people who don't know the nature of each thing and are afraid that if someone notices the difference, he'll be swept off his feet at once and go away beaten.
2.23.34	ἀλλὰ τὸ μέγα τοῦτο, ἀπολιπεῖν ἑκάστῳ τὴν αὐτοῦ δύναμιν ἣν ἔχει καὶ ἀπολιπόντα ἰδεῖν τὴν ἀξίαν τῆς δυνάμεως καὶ τὸ κράτιστον τῶν ὄντων καταμαθεῖν καὶ τοῦτο ἐν παντὶ μεταδιώκειν, περὶ τοῦτο ἐσπουδακέναι, πάρεργα τἆλλα πρὸς τοῦτο πεποιημένον, οὐ μέντοι ἀμελοῦντα οὐδ' ἐκείνων κατὰ δύναμιν.	No, the great thing is this: to leave each thing the faculty it has, and having left it, to see what that faculty is worth, and to learn what is the most excellent of things, and to pursue that in everything, to make it your serious concern, treating everything else as secondary to it—without neglecting those other things either, as far as you can.
2.23.35	καὶ γὰρ ὀφθαλμῶν ἐπιμελητέον, ἀλλ' οὐχ ὡς τοῦ κρατίστου, ἀλλὰ καὶ τούτων διὰ τὸ κράτιστον· ὅτι ἐκεῖνο οὐκ ἄλλως ἕξει κατὰ φύσιν εἰ μὴ ἐν τούτοις εὐλογιστοῦν καὶ τὰ ἕτερα παρὰ τὰ ἕτερα αἱρούμενον.	For the eyes must be looked after too—not as the most excellent thing, but for the sake of the most excellent; because that will not be in its natural state unless it reasons well about these things and chooses some over others.
2.23.36	τί οὖν ἐστι τὸ γινόμενον; οἷον εἴ τις ἀπιὼν εἰς τὴν πατρίδα τὴν ἑαυτοῦ καὶ διοδεύων πανδοκεῖον καλὸν ἀρέσαντος αὐτῷ τοῦ πανδοκείου καταμένοι ἐν τῷ πανδοκείῳ.	What is it, then, that happens? It's as if someone on his way home to his own country, passing a fine inn, took a liking to the inn and stayed on there.
2.23.37	ἄνθρωπε, ἐπελάθου σου τῆς προθέσεως· οὐκ εἰς τοῦτο ὥδευες, ἀλλὰ διὰ τούτου. "ἀλλὰ κομψὸν τοῦτο." πόσα δ' ἄλλα πανδοκεῖα κομψά, πόσοι δὲ λειμῶνες· ἁπλῶς ὡς δίοδος.	Man, you've forgotten your purpose. You weren't traveling to this, but through it. "But it's lovely." And how many other inns are lovely, how many meadows? Simply as places to pass through.
2.23.38	τὸ δὲ προκείμενον ἐκεῖνο· εἰς τὴν πατρίδα ἐπανελθεῖν, τοὺς οἰκείους ἀπαλλάξαι δέους, αὐτὸν τὰ τοῦ πολίτου ποιεῖν, γῆμαι, παιδοποιεῖσθαι, ἄρξαι τὰς νομιζομένας ἀρχάς.	Your purpose was this: to get back to your country, to relieve your family of their worry, to do a citizen's part yourself, to marry, have children, hold the customary offices.

42 Thersites is the ugliest man at Troy in Homer's *Iliad* (2.216–219).

	GREEK	ENGLISH
2.23.39	οὐ γὰρ τοὺς κομψοτέρους ἡμῖν τόπους ἐκλεξόμενος ἐλήλυθας, ἀλλ᾽ ἐν οἷς ἐγένου καὶ ὧν κατατέταξαι πολίτης, ἐν τούτοις ἀναστραφησόμενος. τοιοῦτόν τι καὶ ἐνταῦθά ἐστι τὸ γινόμενον.	For you didn't come to pick out the lovelier spots for us, but to spend your life where you were born and where you're enrolled as a citizen. Something like that is what happens here too.
2.23.40	ἐπεὶ διὰ λόγου καὶ τοιαύτης παραδόσεως ἐλθεῖν ἐπὶ τὸ τέλειον δεῖ καὶ τὴν αὐτοῦ προαίρεσιν ἐκκαθᾶραι καὶ τὴν δύναμιν τὴν χρηστικὴν τῶν φαντασιῶν ὀρθὴν κατασκευάσαι, ἀνάγκη δὲ τὴν παράδοσιν γίνεσθαι διά τινων θεωρημάτων καὶ διὰ λέξεως ποιᾶς καὶ μετά τινος ποικιλίας καὶ δριμύτητος τῶν θεωρημάτων,	Since one has to reach perfection through reason and this kind of teaching, and purify one's own choice and make right the faculty that uses impressions; and since the teaching has to be delivered through certain principles, in a certain style, and with a certain variety and subtlety in the principles,
2.23.41	ὑπ᾽ αὐτῶν τινες τούτων ἁλισκόμενοι καταμένουσιν αὐτοῦ, ὁ μὲν ὑπὸ τῆς λέξεως, ὁ δ᾽ ὑπὸ συλλογισμῶν, ὁ δ᾽ ὑπὸ μεταπιπτόντων, ὁ δ᾽ ὑπ᾽ ἄλλου τινὸς τοιούτου πανδοκείου, καὶ προσμείναντες κατασήπονται ὡς παρὰ ταῖς Σειρῆσιν.	some people are captivated by these very things and stay put right there, one by the style, another by syllogisms, another by shifting arguments, another by some other inn of that kind; and staying on, they rot away, as among the Sirens.
2.23.42	ἄνθρωπε, τὸ προκείμενον ἦν σοι κατασκευάσαι σαυτὸν χρηστικὸν ταῖς προσπιπτούσαις φαντασίαις κατὰ φύσιν, ἐν ὀρέξει ἀναπότευκτον, ἐν δ᾽ ἐκκλίσει ἀπερίπτωτον, μηδέποτ᾽ ἀτυχοῦντα, μηδέποτε δυστυχοῦντα, ἐλεύθερον, ἀκώλυτον, ἀνανάγκαστον, συναρμόζοντα τῇ τοῦ Διὸς διοικήσει, ταύτῃ πειθόμενον, ταύτῃ εὐαρεστοῦντα, μηδένα μεμφόμενον, μηδέν᾽ αἰτιώμενον, δυνάμενον εἰπεῖν τούτους τοὺς στίχους ἐξ ὅλης ψυχῆς ἄγου δέ μ᾽, ὦ Ζεῦ, καὶ σύ γ᾽ ἡ Πεπρωμένη.	Man, your purpose was to make yourself able to use the impressions that strike you in accordance with nature: in desire never failing to get, in aversion never falling into what you avoid, never unlucky, never miserable, free, unhindered, unconstrained, in harmony with the governance of Zeus, obeying it, well pleased with it, blaming no one, accusing no one, able to say these lines with your whole soul: "Lead me, Zeus, and you too, Destiny."[43]
2.23.43	εἶτα τοῦτο τὸ προκείμενον ἔχων ἀρέσαντός σοι λεξειδίου, ἀρεσάντων θεωρημάτων τινῶν αὐτοῦ καταμένεις καὶ κατοικεῖν προαιρῇ ἐπιλαθόμενος τῶν ἐν οἴκῳ καὶ λέγεις "ταῦτα κομψά ἐστιν;" τίς γὰρ λέγει μὴ εἶναι αὐτὰ κομψά;	And then, with this purpose before you, because you've taken a liking to some little turn of phrase, to certain principles, you stay put there and choose to settle down, forgetting the people at home, and you say, "These things are lovely"? Who says they aren't lovely?
2.23.44	ἀλλ᾽ ὡς δίοδον, ὡς πανδοκεῖα. τί γὰρ κωλύει φράζοντα ὡς Δημοσθένης ἀτυχεῖν; τί δὲ κωλύει συλλογισμοὺς ἀναλύοντα ὡς Χρύσιππος ἄθλιον εἶναι, πενθεῖν, φθονεῖν, ἁπλῶς ταράσσεσθαι, κακοδαιμονεῖν;	But as a way through, as inns. For what prevents someone who speaks like Demosthenes from being unlucky? What prevents someone who analyzes syllogisms like Chrysippus from being wretched, grieving, envious, in short disturbed and unhappy?
2.23.45	οὐδὲ ἕν. ὁρᾷς οὖν ὅτι πανδοκεῖα ἦν ταῦτα οὐδενὸς ἄξια, τὸ δὲ προκείμενον ἄλλο ἦν.	Nothing at all. So you see that these were inns, worth nothing, and the purpose was something else.
2.23.46	ταῦτα ὅταν λέγω πρός τινας, οἴονταί με καταβάλλειν τὴν περὶ τὸ λέγειν ἐπιμέλειαν ἢ τὴν περὶ τὰ θεωρήματα. ἐγὼ	When I say this to some people, they think I'm running down the study of speaking, or of prin-

	GREEK	ENGLISH
	δ' οὐ ταύτην καταβάλλω, ἀλλὰ τὸ περὶ ταῦτ' ἀκαταληκτικῶς ἔχειν καὶ ἐνταῦθα τίθεσθαι τὰς αὐτῶν ἐλπίδας.	ciples. It's not that I'm running down, but spending endless time on these things and setting one's hopes there.
2.23.47	εἴ τις τοῦτο παριστὰς βλάπτει τοὺς ἀκούοντας, κἀμὲ τίθεσθε ἕνα τῶν βλαπτόντων. οὐ δύναμαι δ' ἄλλο βλέπων τὸ κράτιστον καὶ τὸ κυριώτατον ἄλλο λέγειν εἶναι, ἵν' ὑμῖν χαρίσωμαι.	If anyone harms his listeners by presenting this view, count me as one of those who do harm. But I can't see one thing as the most excellent and most important and call something else that, just to please you.

CHAPTER 24: TO ONE WHOM HE DID NOT THINK WORTH SPEAKING TO

A listener must show himself fit to hear; Epictetus has nothing to say to one who doesn't stir him.

	GREEK	ENGLISH
2.24.1	εἰπόντος αὐτῷ τινος ὅτι Πολλάκις ἐπιθυμῶν σου ἀκοῦσαι ἦλθον πρὸς σὲ καὶ οὐδέποτέ μοι ἀπεκρίνω·	When someone said to him, "I've often come to you wanting to hear you, and you've never answered me;
2.24.2	καὶ νῦν, εἰ δυνατόν, παρακαλῶ σε εἰπεῖν τί μοι, Δοκεῖ σοι, ἔφη, καθάπερ ἄλλου τινὸς εἶναι τέχνη οὕτως δὲ καὶ τοῦ λέγειν, ἣν ὁ μὲν ἔχων ἐμπείρως ἐρεῖ, ὁ δὲ μὴ ἔχων ἀπείρως;	and now, if possible, I beg you to say something to me," he replied: "Do you think that just as there's an art of anything else, so there's an art of speaking, and that the man who has it will speak with skill, and the man who doesn't, without it?"
2.24.3	— δοκεῖ. — οὐκοῦν ὁ μὲν διὰ τοῦ λέγειν αὐτός τε ὠφελούμενος καὶ ἄλλους οἷός τε ὢν ὠφελεῖν οὗτος ἐμπείρως ἂν λέγοι, ὁ δὲ βλαπτόμενος μᾶλλον καὶ βλάπτων οὗτος ἄπειρος ἂν εἴη τῆς τέχνης ταύτης τῆς τοῦ λέγειν; εὕροις ἂν τοὺς μὲν βλαπτομένους τοὺς δ' ὠφελουμένους.	—I do. —Then the man who through speaking both benefits himself and is able to benefit others would be speaking with skill, while the man who is rather harmed, and does harm, would be unskilled in this art of speaking? You'd find some being harmed and some being benefited.
2.24.4	οἱ δ' ἀκούοντες πάντες ὠφελοῦνται ἀφ' ὧν ἀκούουσιν ἢ καὶ τούτων εὕροις ἂν τοὺς μὲν ὠφελουμένους τοὺς δὲ βλαπτομένους; — καὶ τούτων, ἔφη. — οὐκοῦν καὶ ἐνταῦθα ὅσοι μὲν ἐμπείρως ἀκούουσιν ὠφελοῦνται, ὅσοι δ' ἀπείρως βλάπτονται;	And do all those who listen benefit from what they hear, or would you find among them too some benefited and some harmed? —Among them too, he said. —So here too, those who listen with skill are benefited, and those who listen without it are harmed?
2.24.5	— ὡμολόγει. — ἔστιν ἄρα τις ἐμπειρία καθάπερ τοῦ λέγειν οὕτως καὶ τοῦ ἀκούειν; — ἔοικεν.	—He agreed. —So there is a skill in listening, just as there is in speaking? —So it seems.
2.24.6	— εἰ δὲ βούλει, καὶ οὕτως σκέψαι αὐτό. τὸ μουσικῶς ἅψασθαι τίνος σοι δοκεῖ; — μουσικοῦ. — τί δέ;	—If you like, look at it this way too. Whose job do you think it is to play an instrument musically? —The musician's. —And what about this:
2.24.7	τὸν ἀνδριάντα ὡς δεῖ κατασκευάσαι τίνος σοι φαίνεται; — ἀνδριαντοποιοῦ. — τὸ ἰδεῖν ἐμπείρως οὐδεμιᾶς σοι προσδεῖσθαι φαίνεται τέχνης; — προσδεῖται καὶ τοῦτο.	whose job do you think it is to make a statue as it should be made? —The sculptor's. —And does looking at one with skill seem to you to need no art at all? —That needs one too.

43 The opening of a prayer by the Stoic Cleanthes (third century BC), quoted in full in the *Handbook* (53).

	GREEK	ENGLISH
2.24.8	— οὐκοῦν εἰ καὶ τὸ λέγειν ὡς δεῖ τοῦ ἐμπείρου ἐστίν, ὁρᾷς ὅτι καὶ τὸ ἀκούειν ὠφελίμως τοῦ ἐμπείρου ἐστίν;	—Then if speaking as one should is the business of the skilled person, you see that listening with benefit is the business of the skilled person too?
2.24.9	καὶ τὸ μὲν τελείως καὶ ὠφελίμως, εἰ βούλει, πρὸς τὸ παρὸν ἀφῶμεν, ἐπεὶ καὶ μακράν ἐσμεν ἀμφότεροι παντὸς τοῦ τοιούτου·	Let's leave aside for the moment, if you like, listening perfectly and with benefit, since we're both far from anything of the kind;
2.24.10	ἐκεῖνο δὲ πᾶς ἄν τις ὁμολογῆσαί μοι δοκεῖ, ὅτι ποσῆς γέ τινος τριβῆς περὶ τὸ ἀκούειν προσδεῖται ὁ τῶν φιλοσόφων ἀκουσόμενος. ἢ γὰρ οὔ;	but this, I think, anyone would grant: that whoever is going to listen to philosophers needs at least a certain amount of practice in listening. Or not?
2.24.11	περὶ τίνος οὖν λέγω πρὸς σέ; δεῖξόν μοι. περὶ τίνος ἀκοῦσαι δύνασαι; περὶ ἀγαθῶν καὶ κακῶν; τίνος; ἆρά γε ἵππου; — οὔ. — ἀλλὰ βοός; — οὔ. — τί οὖν;	So what am I to talk to you about? Show me. What can you listen to? About good and bad things? Good and bad for what? A horse? —No. —An ox? —No. —What then?
2.24.12	ἀνθρώπου; — ναί. — οἴδαμεν οὖν, τί ἐστιν ἄνθρωπος, τίς ἡ φύσις αὐτοῦ, τίς ἡ ἔννοια; ἔχομεν καὶ κατὰ ποσὸν περὶ τοῦτο τὰ ὦτα τετρημένα; ἀλλὰ φύσις τί ἐστιν ἐννοεῖς ἢ δύνασαι καὶ κατὰ ποσὸν ἀκολουθῆσαί μοι λέγοντι;	A human being? —Yes. —Do we know, then, what a human being is, what his nature is, what our concept of him is? And are our ears bored open to this at all? Well, do you have any notion what nature is, or can you follow me at all when I speak?
2.24.13	ἀλλ' ἀποδείξει χρήσομαι πρὸς σέ; πῶς; παρακολουθεῖς γὰρ αὐτῷ τούτῳ, τί ἐστιν ἀπόδειξις ἢ πῶς τι ἀποδείκνυται ἢ διὰ τίνων; ἢ τίνα ὅμοια μὲν ἀποδείξει ἐστίν, ἀπόδειξις δ' οὐκ ἔστιν;	Shall I use a demonstration with you, then? How? Do you understand this very thing, what a demonstration is, or how something is demonstrated, or by what means? Or what things resemble a demonstration without being one?
2.24.14	τί γάρ ἐστιν ἀληθὲς οἶδας ἢ τί ἐστι ψεῦδος; τί τίνι ἀκολουθεῖ, τί τίνι μάχεται ἢ ἀνομολογούμενόν ἐστιν ἢ ἀσύμφωνον;	Do you know what is true, or what is false? What follows from what, what conflicts with what, or is inconsistent or discordant?
2.24.15	ἀλλὰ κινῶ σε πρὸς φιλοσοφίαν; πῶς παραδεικνύω σοι τὴν μάχην τῶν πολλῶν ἀνθρώπων, καθ' ἣν διαφέρονται περὶ ἀγαθῶν καὶ κακῶν καὶ συμφερόντων καὶ ἀσυμφόρων, αὐτὸ τοῦτο τί ἐστι μάχη οὐκ εἰδότι; δεῖξον οὖν μοι, τί περανῶ διαλεγόμενός σοι. κίνησόν μοι προθυμίαν.	Well, shall I stir you to philosophy? How am I to point out to you the conflict among most people, the way they disagree about good and bad, advantageous and disadvantageous, when you don't know this very thing, what conflict is? So show me what I'll achieve by talking with you. Stir up my eagerness.
2.24.16	ὡς ἡ κατάλληλος πόα τῷ προβάτῳ φανεῖσα προθυμίαν αὐτῷ κινεῖ πρὸς τὸ φαγεῖν, ἂν δὲ λίθον ἢ ἄρτον παραθῇς, οὐ κινηθήσεται, οὕτως εἰσί τινες ἡμῖν φυσικαὶ προθυμίαι καὶ πρὸς τὸ λέγειν, ὅταν ὁ ἀκουσόμενος φανῇ τις, ὅταν αὐτὸς ἐρεθίσῃ. ἂν δ' ὡς λίθος ἢ χόρτος ᾖ παρακείμενος, πῶς δύναται ἀνθρώπῳ ὄρεξιν κινῆσαι;	Just as the right grass, when it shows itself to a sheep, stirs its eagerness to eat, but if you set a stone or bread before it, it won't be stirred, so we too have a certain natural eagerness to speak, when the listener shows himself to be somebody, when he himself excites us. But if he lies there like a stone or a clump of grass, how can he stir desire in a man?

	GREEK	ENGLISH
2.24.17	ἡ ἄμπελος μή τι λέγει τῷ γεωργῷ "ἐπιμελοῦ μου;" ἀλλ' αὐτὴ δι' αὑτῆς ἐμφαίνουσα, ὅτι ἐπιμεληθέντι λυσιτελήσει αὐτῷ, ἐκκαλεῖται πρὸς τὴν ἐπιμέλειαν.	Does the vine say to the farmer, "Take care of me"? No: by showing of itself that it will repay him if he takes care of it, it invites him to take care of it.
2.24.18	τὰ παιδία τὰ πιθανὰ καὶ δριμέα τίνα οὐκ ἐκκαλεῖται πρὸς τὸ συμπαίζειν αὐτοῖς καὶ συνέρπειν καὶ πρὸς τὸ συμψελλίζειν; ὄνῳ δὲ τίς προθυμεῖται συμπαίζειν ἢ συνογκᾶσθαι; καὶ γὰρ εἰ μικρόν, ὅμως ὀνάριόν ἐστιν.	Charming, lively children—whom don't they invite to play with them, and crawl with them, and babble with them? But who's eager to play with a donkey, or bray along with it? Even if it's small, it's still a little donkey.
2.24.19	τί οὖν μοι οὐδὲν λέγεις;— ἐκεῖνο μόνον ἔχω σοι εἰπεῖν, ὅτι ὁ ἀγνοῶν, τίς ἐστι καὶ ἐπὶ τί γέγονεν καὶ ἐν τίνι τούτῳ τῷ κόσμῳ καὶ μετὰ τίνων κοινωνῶν καὶ τίνα τὰ ἀγαθά ἐστι καὶ τὰ κακὰ καὶ τὰ καλὰ καὶ τὰ αἰσχρά, καὶ μήτε λόγῳ παρακολουθῶν μήτ' ἀποδείξει, μήτε τί ἐστιν ἀληθὲς ἢ τί ψεῦδος, μήτε διακρῖναι ταῦτα δυνάμενος οὔτ' ὀρέξεται κατὰ φύσιν οὔτ' ἐκκλινεῖ οὔθ' ὁρμήσει οὔτ' ἐπιβαλεῖται, οὐ συγκαταθήσεται, οὐκ ἀνανεύσει, οὐκ ἐφέξει, τὸ σύνολον. κωφὸς καὶ τυφλὸς περιελεύσεται δοκῶν μέν τις εἶναι, ὢν δ' οὐδείς.	Why, then, don't you say anything to me? —I have only this to tell you: that the man who doesn't know who he is, what he was born for, what kind of world this is he's in and with whom he shares it, what the good things are and the bad, the fine and the shameful; who can't follow an argument or a demonstration, or tell what's true or false, and can't distinguish them—he won't desire in accordance with nature, or avoid, or have an impulse, or form a purpose; he won't assent, won't deny, won't suspend judgment—nothing at all. He'll go about deaf and blind, seeming to be somebody, and being nobody.
2.24.20	νῦν γὰρ πρῶτον τοῦθ' οὕτως ἔχει; οὐχὶ ἐξ οὗ γένος ἀνθρώπων ἐστίν, ἐξ ἐκείνου πάντα τὰ ἁμαρτήματα καὶ τὰ ἀτυχήματα παρὰ ταύτην τὴν ἄγνοιαν γεγένηται;	Is this the first time things have been like this? Haven't all the errors and misfortunes, ever since there's been a human race, come about through this ignorance?
2.24.21	Ἀγαμέμνων καὶ Ἀχιλλεὺς διὰ τί ἀλλήλοις διεφέροντο; οὐχὶ διὰ τὸ μὴ εἰδέναι, τίνα ἐστὶ συμφέροντα καὶ ἀσύμφορα; οὐχὶ ὁ μὲν λέγει, ὅτι συμφέρει ἀποδοῦναι τῷ πατρὶ τὴν Χρυσηίδα, ὁ δὲ λέγει, ὅτι οὐ συμφέρει; οὐχὶ ὁ μὲν λέγει, ὅτι δεῖ αὐτὸν λαβεῖν τὸ ἄλλου γέρας, ὁ δέ, ὅτι οὐ δεῖ; οὐχὶ διὰ ταῦτα ἐπελάθοντο καὶ τίνες ἦσαν καὶ ἐπὶ τί ἐληλύθεσαν;	Why did Agamemnon and Achilles quarrel? Wasn't it because they didn't know what is advantageous and disadvantageous? Doesn't one say it's to their advantage to give Chryseis back to her father, and the other that it isn't? Doesn't one say he should take another man's prize, and the other that he shouldn't? Wasn't it because of this that they forgot both who they were and what they had come for?
2.24.22	ἔα, ἄνθρωπε, ἐπὶ τί ἐλήλυθας; ἐρωμένας κτησόμενος ἢ πολεμήσων; "πολεμήσων." τίσι; τοῖς Τρωσὶν ἢ τοῖς Ἕλλησιν; "τοῖς Τρωσίν." ἀφεὶς οὖν τὸν Ἕκτορα ἐπὶ τὸν βασιλέα τὸν σαυτοῦ σπᾷς τὸ ξίφος;	Come now, man, what did you come for? To get yourself mistresses, or to fight? "To fight." Whom? The Trojans or the Greeks? "The Trojans." So you leave Hector alone and draw your sword on your own king?
2.24.23	σὺ δ', ὦ βέλτιστε, ἀφεὶς τὰ τοῦ βασιλέως ἔργα, ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν, περὶ κορασιδίου διαπυκτεύεις τῷ πολεμικωτάτῳ τῶν συμμάχων, ὃν δεῖ παντὶ τρόπῳ περιέπειν καὶ φυλάττειν; καὶ χείρων γίνῃ κομψοῦ ἀρχιερέως, ὃς τοὺς καλοὺς μονομάχους διὰ πάσης ἐπιμελείας ἔχει; ὁρᾷς, οἷα ποιεῖ ἄγνοια περὶ τῶν συμφερόντων;	And you, my good sir, neglecting a king's work —"to whom the people are entrusted, and so many cares belong" —are you brawling over a little girl with the most warlike of your allies, whom you ought to court and protect in every way? And you turn out worse than a smart high priest, who takes

	GREEK	ENGLISH
		every care of his fine gladiators? You see what ignorance of what's advantageous does?[44]
2.24.24	"ἀλλὰ κἀγὼ πλούσιός εἰμι." μή τι οὖν τοῦ Ἀγαμέμνονος πλουσιώτερος; "ἀλλὰ καὶ καλός εἰμι." μή τι οὖν τοῦ Ἀχιλλέως καλλίων; "ἀλλὰ καὶ κόμιον κομψὸν ἔχω." ὁ δ' Ἀχιλλεὺς οὐ κάλλιον καὶ ξανθόν; καὶ οὐκ ἐκτένιζεν αὐτὸ κομψῶς οὐδ' ἔπλασσεν.	"But I'm rich too." Richer than Agamemnon, then? "But I'm good-looking too." Better-looking than Achilles, then? "But I have lovely hair too." And didn't Achilles have lovelier hair, and blond? And he didn't comb it prettily or style it.
2.24.25	"ἀλλὰ καὶ ἰσχυρός εἰμι." μή τι οὖν δύνασαι λίθον ἆραι ἡλίκον ὁ Ἕκτωρ ἢ ὁ Αἴας; "ἀλλὰ καὶ εὐγενής." μή τι ἐκ θεᾶς μητρός, μή τι πατρὸς ἐγγόνου Διός; τί οὖν ἐκεῖνον ὠφελεῖ ταῦτα, ὅταν καθήμενος κλαίῃ διὰ τὸ κορασίδιον; "ἀλλὰ ῥήτωρ εἰμί."	"But I'm strong too." Can you lift a stone as big as Hector or Ajax could, then? "But I'm well born too." With a goddess for a mother, then? With a father descended from Zeus? So what good do these things do him, when he sits weeping over a little girl? "But I'm an orator."
2.24.26	ἐκεῖνος δ' οὐκ ἦν; οὐ βλέπεις πῶς κέχρηται τοῖς δεινοτάτοις τῶν Ἑλλήνων περὶ λόγους Ὀδυσσεῖ καὶ Φοίνικι, πῶς αὐτοὺς ἀστόμους πεποίηκε;	And wasn't he? Don't you see how he handles Odysseus and Phoenix, the most formidable speakers among the Greeks, how he leaves them speechless?
2.24.27	ταῦτά σοι μόνα ἔχω εἰπεῖν καὶ οὐδὲ ταῦτα προθύμως. — διὰ τί; — ὅτι με οὐκ ἠρέθισας.	That's all I have to tell you, and even that without enthusiasm. —Why? —Because you haven't excited me.
2.24.28	εἰς τί γὰρ ἀπιδὼν ἐρεθισθῶ ὡς οἱ ἱππικοὶ περὶ τοὺς ἵππους τοὺς εὐφυεῖς; εἰς τὸ σωμάτιον; αἰσχρῶς αὐτὸ πλάσσεις. εἰς τὴν ἐσθῆτα; καὶ ταύτην τρυφερὰν ἔχεις. εἰς σχῆμα, εἰς βλέμμα;	For what am I to look at and be excited, the way horsemen are by well-bred horses? Your body? You shape it disgracefully. Your clothes? Those too you keep luxurious. Your bearing, your look?
2.24.29	εἰς οὐδέν. ὅταν ἀκοῦσαι θέλῃς φιλοσόφου, μὴ λέγε αὐτῷ ὅτι "οὐδέν μοι λέγεις," ἀλλὰ μόνον δείκνυε σαυτὸν τοῦ ἀκούειν καὶ ὄψει, πῶς κινήσεις τὸν λέγοντα.	Nothing. When you want to hear a philosopher, don't say to him, "You're not telling me anything"; just show yourself fit to listen, and you'll see how you stir the speaker.

CHAPTER 25: HOW LOGIC IS NECESSARY

Without logic one cannot even learn whether logic is necessary.

	GREEK	ENGLISH
2.25.1	τῶν παρόντων δέ τινος εἰπόντος Πεῖσόν με, ὅτι τὰ λογικὰ χρήσιμά ἐστιν, Θέλεις, ἔφη, ἀποδείξω σοι τοῦτο;	When one of those present said, "Convince me that logic is useful," he said, "Would you like me to prove it to you?"
2.25.2	— ναί. — οὐκοῦν λόγον μ' ἀποδεικτικὸν διαλεχθῆναι δεῖ; — ὁμολογήσαντος δὲ Πόθεν οὖν εἴσῃ, ἄν σε σοφίσωμαι;	—Yes. —Then I have to present a demonstrative argument? —And when the man agreed: "How, then, will you know if I trick you with a sophism?"
2.25.3	— σιωπήσαντος δὲ τοῦ ἀνθρώπου Ὁρᾷς, ἔφη, πῶς αὐτὸς ὁμολογεῖς ὅτι ταῦτα ἀναγκαῖά ἐστιν, εἰ χωρὶς αὐτῶν οὐδ'	—And when the man said nothing: "You see," he said, "how you yourself admit that these things

44 The quotation is *Iliad* 2.25. The high priest of the imperial cult in a province paid for gladiatorial games, and so looked after his gladiators.

	GREEK	ENGLISH
	αὐτὸ τοῦτο δύνασαι μαθεῖν, πότερον ἀναγκαῖα ἢ οὐκ ἀναγκαῖά ἐστιν.	are necessary, if without them you can't even learn this very point, whether they're necessary or not."

CHAPTER 26: WHAT IS DISTINCTIVE OF ERROR

Every error contains a conflict; show a rational mind its conflict and it will withdraw.

	GREEK	ENGLISH
2.26.1	πᾶν ἁμάρτημα μάχην περιέχει. ἐπεὶ γὰρ ὁ ἁμαρτάνων οὐ θέλει ἁμαρτάνειν, ἀλλὰ κατορθῶσαι, δῆλον ὅτι ὃ μὲν θέλει οὐ ποιεῖ.	Every error involves a conflict. For since the person who errs doesn't want to err but to get it right, clearly he isn't doing what he wants.
2.26.2	τί γὰρ ὁ κλέπτης θέλει πρᾶξαι; τὸ αὑτῷ συμφέρον. οὐκ οὖν, εἰ ἀσύμφορόν ἐστιν αὐτῷ τὸ κλέπτειν, ὃ μὲν θέλει ποιεῖ.	For what does the thief want to do? What's to his own advantage. So if stealing is to his disadvantage, he isn't doing what he wants.
2.26.3	πᾶσα δὲ ψυχὴ λογικὴ φύσει διαβέβληται πρὸς μάχην· καὶ μέχρι μὲν ἂν μὴ παρακολουθῇ τούτῳ, ὅτι ἐν μάχῃ ἐστίν, οὐδὲν κωλύεται τὰ μαχόμενα ποιεῖν· παρακολουθήσαντα δὲ πολλὴ ἀνάγκη ἀποστῆναι τῆς μάχης καὶ φυγεῖν οὕτως ὡς καὶ ἀπὸ τοῦ ψεύδους ἀνανεῦσαι πικρὰ ἀνάγκη τῷ αἰσθανομένῳ, ὅτι ψεῦδός ἐστιν· μέχρι δὲ τοῦτο μὴ φαντάζηται, ὡς ἀληθεῖ ἐπινεύει αὐτῷ.	Now every rational soul is by nature averse to conflict. As long as it doesn't realize that it's in conflict, nothing prevents it from doing conflicting things; but once it realizes, it's under strong necessity to withdraw from the conflict and flee it, just as a bitter necessity forces someone who perceives that something is false to reject it—though as long as that doesn't appear to him, he assents to it as true.
2.26.4	δεινὸς οὖν ἐν λόγῳ, ὁ δ' αὐτὸς καὶ προτρεπτικὸς καὶ ἐλεγκτικὸς οὗτος ὁ δυνάμενος ἑκάστῳ παραδεῖξαι τὴν μάχην, καθ' ἣν ἁμαρτάνει, καὶ σαφῶς παραστῆσαι, πῶς ὃ θέλει οὐ ποιεῖ καὶ ὃ μὴ θέλει ποιεῖ.	So the man who is skilled in argument, and at the same time good at exhorting and refuting, is the one who can show each person the conflict that makes him go wrong, and make it clear to him how he isn't doing what he wants and is doing what he doesn't want.
2.26.5	ἂν γὰρ τοῦτο δείξῃ τις, αὐτὸς ἀφ' αὑτοῦ ἀναποχωρήσει. μέχρι δὲ μὴ δεικνύῃς, μὴ θαύμαζε, εἰ ἐπιμένει· κατορθώματος γὰρ φαντασίαν λαμβάνων ποιεῖ αὐτό.	For if someone shows him that, he'll withdraw of his own accord. But as long as you don't show it, don't be surprised if he persists; for he's doing it under the impression that he's doing right.
2.26.6	διὰ τοῦτο καὶ Σωκράτης ταύτῃ τῇ δυνάμει πεποιθὼς ἔλεγεν ὅτι "ἐγὼ ἄλλον μὲν οὐδένα εἴωθα παρέχειν μάρτυρα ὧν λέγω, ἀρκοῦμαι δ' ἀεὶ τῷ προσδιαλεγομένῳ καὶ ἐκεῖνον ἐπιψηφίζω καὶ καλῶ μάρτυρα καὶ εἷς ὢν οὗτος ἀρκεῖ μοι ἀντὶ πάντων."	That's why Socrates too, trusting in this power, used to say, "I'm not in the habit of bringing forward any other witness to what I say. I'm always content with the person I'm talking to: I call for his vote and summon him as my witness, and he, just one, is enough for me in place of all."
2.26.7	ᾔδει γάρ, ὑπὸ τίνος λογικὴ ψυχὴ κινεῖται, ζυγῷ ἐπιρρέψει, ἄν τε θέλῃς ἄν τε μή. λογικῷ ἡγεμονικῷ δεῖξον μάχην καὶ ἀποστήσεται· ἂν δὲ μὴ δεικνύῃς, αὐτὸς σαυτῷ μᾶλλον ἐγκάλει ἢ τῷ μὴ πειθομένῳ.	For he knew what moves a rational soul: it will tip, like a scale, whether you like it or not. Show the rational ruling center a conflict, and it will withdraw; but if you don't show it, blame yourself rather than the one who isn't persuaded.

Book III

Training; what is good; solitude and constancy; the true Cynic; on not being troubled by what is not up to us.

CHAPTER 1: ΠΕΡῚ ΚΑΛΛΩΠΙΣΜΟΥ̃

	GREEK	ENGLISH
3.1.1	εἰσιόντος τινὸς πρὸς αὐτὸν νεανίσκου ῥητορικοῦ περιεργότερον ἡρμοσμένου τὴν κόμην καὶ τὴν ἄλλην περιβολὴν κατακοσμοῦντος Εἰπέ μοι, ἔφη, εἰ οὐ δοκοῦσίν σοι κύνες τ᾽ εἶναι καλοί τινες καὶ ἵπποι καὶ οὕτως τῶν ἄλλων ζῴων ἕκαστον;	When a young student of rhetoric came in to see him, with his hair too elaborately done and the rest of his attire all dressed up, he said, “Tell me, don’t you think some dogs are beautiful, and some horses, and so with each of the other animals?”
3.1.2	— δοκοῦσιν, ἔφη. — οὐκοῦν καὶ ἄνθρωποι οἱ μὲν καλοί, οἱ δ᾽ αἰσχροί; — πῶς γὰρ οὔ; — πότερον οὖν κατὰ τὸ αὐτὸ ἕκαστα τούτων ἐν τῷ αὐτῷ γένει καλὰ προσαγορεύομεν ἢ ἰδίως ἕκαστον; οὕτως δ᾽ ὄψει αὐτό.	—I do, he said. —And human beings too, some beautiful, some ugly? —Of course. —Then do we call each of these beautiful in its kind on the same basis, or each in its own particular way? You’ll see it like this.
3.1.3	ἐπειδὴ πρὸς ἄλλο μὲν ὁρῶμεν κύνα πεφυκότα, πρὸς ἄλλο δ᾽ ἵππον, πρὸς ἄλλο δ᾽ εἰ οὕτως τύχοι ἀηδόνα, καθόλου μὲν οὐκ ἀτόπως ἀποφήναιτ᾽ ἄν τις ἕκαστον τηνικαῦτα καλὸν εἶναι, ὁπότε κατὰ τὴν αὐτοῦ φύσιν κράτιστ᾽ ἔχοι· ἐπεὶ δ᾽ ἡ φύσις ἑκάστου διάφορός ἐστιν, διαφόρως εἶναί μοι δοκεῖ ἕκαστον αὐτῶν καλόν· ἢ γὰρ οὔ;	Since we see that a dog is born for one thing, a horse for another, and, say, a nightingale for another, one could reasonably declare, in general, that each of them is beautiful when it is at its best according to its own nature; but since the nature of each is different, each of them seems to me to be beautiful in a different way. Or not?
3.1.4	— ὡμολόγει. — οὐκ οὖν ὅπερ κύνα ποιεῖ καλόν, τοῦτο ἵππον αἰσχρόν, ὅπερ δ᾽ ἵππον καλόν, τοῦτο κύνα αἰσχρόν, εἴ γε διάφοροι αἱ φύσεις εἰσὶν αὐτῶν;	—He agreed. —Then doesn’t what makes a dog beautiful make a horse ugly, and what makes a horse beautiful make a dog ugly, if their natures really are different?
3.1.5	— ἔοικεν. — καὶ γὰρ τὸ παγκρατιαστὴν οἶμαι ποιοῦν καλὸν τοῦτο παλαιστὴν οὐκ ἀγαθὸν ποιεῖ, δρομέα δὲ καὶ γελοιότατον· καὶ ὁ πρὸς πενταθλίαν καλὸς ὁ αὐτὸς οὗτος πρὸς πάλην αἴσχιστος; — οὕτως, ἔφη.	—So it seems. —And what makes a pancratiast beautiful, I think, doesn’t make a wrestler good, and makes a runner utterly ridiculous; and the same man who is beautiful for the pentathlon is very ugly for wrestling? —Just so, he said.[1]
3.1.6	— τί οὖν ποιεῖ ἄνθρωπον καλὸν ἢ ὅπερ τῷ γένει καὶ κύνα καὶ ἵππον; — τοῦτο, ἔφη. — τί οὖν ποιεῖ κύνα καλόν; ἡ ἀρετὴ ἡ κυνὸς παροῦσα. τί ἵππον; ἡ ἀρετὴ ἡ ἵππου παροῦσα. τί οὖν ἄνθρωπον; μή ποθ᾽ ἡ ἀρετὴ ἡ ἀνθρώπου παροῦσα;	—What, then, makes a human being beautiful, if not the same thing that makes a dog or a horse beautiful in its kind? —That, he said. —Then what makes a dog beautiful? The presence of a dog’s excellence. What makes a horse beautiful? The presence of a horse’s excellence. What, then, makes a

1 The pancratium was an all-in combat sport combining boxing and wrestling; its fighters were pancratiasts.

	GREEK	ENGLISH
		human being beautiful? Isn't it the presence of a human being's excellence?
3.1.7	καὶ σὺ οὖν εἰ θέλεις καλὸς εἶναι, νεανίσκε, τοῦτο ἐκπόνει, τὴν ἀρετὴν τὴν ἀνθρωπικήν.	So you too, young man, if you want to be beautiful, work hard at this: human excellence.
3.1.8	— τίς δ' ἐστὶν αὕτη; — ὅρα, τίνας αὐτὸς ἐπαινεῖς, ὅταν δίχα πάθους τινὰς ἐπαινῇς· πότερα τοὺς δικαίους ἢ τοὺς ἀδίκους; — τοὺς δικαίους. — πότερον τοὺς σώφρονας ἢ τοὺς ἀκολάστους; — τοὺς σώφρονας. — τοὺς ἐγκρατεῖς δ' ἢ τοὺς ἀκρατεῖς; — τοὺς ἐγκρατεῖς.	—And what is that? —Look at whom you yourself praise, when you praise people without partiality. The just or the unjust? —The just. —The temperate or the licentious? —The temperate. —The self-controlled or those without self-control? —The self-controlled.
3.1.9	— οὐκοῦν τοιοῦτόν τινα ποιῶν σαυτὸν ἴσθι ὅτι καλὸν ποιήσεις· μέχρις δ' ἂν τούτων ἀμελῇς, αἰσχρόν σ' εἶναι ἀνάγκη, κἂν πάντα μηχανᾷ ὑπὲρ τοῦ φαίνεσθαί σε καλόν.	—Then if you make yourself someone like that, you can be sure you'll make yourself beautiful; but as long as you neglect these things, you're bound to be ugly, however hard you contrive to look beautiful.
3.1.10	ἐντεῦθεν οὐκέτι ἔχω σοι πῶς εἴπω· ἄν τε γὰρ λέγω ἃ φρονῶ, ἀνιάσω σε καὶ ἐξελθὼν τάχα οὐδ' εἰσελεύσῃ· ἄν τε μὴ λέγω, ὅρα οἷον ποιήσω, εἰ σὺ μὲν ἔρχῃ πρὸς ἐμὲ ὠφεληθησόμενος, ἐγὼ δ' οὐκ ὠφελήσω σ' οὐδέν, καὶ σὺ μὲν ὡς πρὸς φιλόσοφον, ἐγὼ δ' οὐδὲν ἐρῶ σοι ὡς φιλόσοφος.	Beyond this I don't know how to put it to you. For if I say what I think, I'll hurt you, and you may walk out and never come back; and if I don't say it, look what I'll be doing: you come to me to be helped, and I won't help you at all; you come to me as to a philosopher, and I won't say a thing to you as a philosopher.
3.1.11	πῶς δὲ καὶ ὠμόν ἐστι πρὸς αὐτόν σε τὸ περιιδεῖν ἀνεπανόρθωτον ἄν ποθ' ὕστερον φρένας σχῇς, εὐλόγως μοι ἐγκαλέσεις·	And how cruel it is, to you yourself, to leave you uncorrected! If someday later you come to your senses, you'll have good reason to reproach me:
3.1.12	"τί εἶδεν ἐν ἐμοὶ ὁ Ἐπίκτητος, ἵνα βλέπων με τοιοῦτον εἰσερχόμενον πρὸς αὐτὸν οὕτως αἰσχρῶς ἔχοντα περιίδῃ καὶ μηδέποτε μηδὲ ῥῆμα εἴπῃ;"	"What did Epictetus see in me, that he watched me come to him like that, in such a disgraceful state, and let it go, and never said so much as a word?"
3.1.13	"οὕτως μου ἀπέγνω; νέος οὐκ ἤμην; οὐκ ἤμην λόγου ἀκουστικός; πόσοι δ' ἄλλοι νέοι ἐφ' ἡλικίας πολλὰ τοιαῦτα διαμαρτάνουσιν;"	"Did he give up on me so completely? Wasn't I young? Wasn't I able to listen to reason? And how many other young men make plenty of mistakes like that at that age?"
3.1.14	"τινά ποτ' ἀκούω Πολέμωνα ἐξ ἀκολαστοτάτου νεανίσκου τοσαύτην μεταβολὴν μεταβαλεῖν. ἔστω, οὐκ ᾠετό με Πολέμωνα ἔσεσθαι· τὴν μὲν κόμην ἠδύνατό μου διορθῶσαι, τὰ μὲν περιάμματά μου περιελεῖν, ψιλούμενόν με παῦσαι ἠδύνατο, ἀλλὰ βλέπων με — τίνος εἴπω; — σχῆμα ἔχοντα ἐσιώπα."	"I hear that a certain Polemo, once the most dissolute of young men, went through a great change. All right, he didn't think I'd become a Polemo; but he could have straightened out my hair, he could have stripped off my trinkets, he could have stopped me depilating myself—but seeing me with the look of—whom shall I say?—he said nothing."[2]
3.1.15		

2 Polemo, a dissolute young Athenian, burst drunk into a lecture by Xenocrates and was converted to philosophy; he later headed Plato's Academy (c. 314–270 BC).

	GREEK	ENGLISH
	ἐγὼ οὐ λέγω, τίνος ἐστὶ τὸ σχῆμα τοῦτο· σὺ δ' αὐτὸ ἐρεῖς τόθ', ὅταν εἰς σαυτὸν ἔλθῃς, καὶ γνώσει, οἷόν ἐστι καὶ τίνες αὐτὸ ἐπιτηδεύουσι.	I don't say whose look this is. You'll say it yourself, when you come to yourself, and you'll know what it is and what sort of people cultivate it.
3.1.16	τοῦτό μοι ὕστερον ἂν ἐγκαλῇς, τί ἔξω ἀπολογήσασθαι; ναί· ἀλλ' ἐρῶ καὶ οὐ πεισθήσεται. τῷ γὰρ Ἀπόλλωνι ἐπείσθη ὁ Λάιος; οὐκ ἀπελθὼν καὶ μεθυσθεὶς χαίρειν εἶπεν τῷ χρησμῷ; τί οὖν; παρὰ τοῦτο οὐκ εἶπεν αὐτῷ ὁ Ἀπόλλων τὰς ἀληθείας;	If you reproach me with this later, what will I have to say in my defense? "Yes, but I'll speak and he won't listen." Well, did Laius listen to Apollo? Didn't he go off, get drunk, and say goodbye to the oracle? So what? Did Apollo not tell him the truth for all that?[3]
3.1.17	καίτοι ἐγὼ μὲν οὐκ οἶδα οὔτ' εἰ πεισθήσῃ μοι οὔτ' εἰ μή· ἐκεῖνος δ' ἀκριβέστατα ᾔδει, ὅτι οὐ πεισθήσεται, καὶ ὅμως εἶπεν.	And yet I don't know whether you'll listen to me or not; but Apollo knew perfectly well that Laius wouldn't listen, and he still spoke.
3.1.18	— διὰ τί δ' εἶπεν; — διὰ τί δὲ Ἀπόλλων ἐστίν; διὰ τί δὲ χρησμῳδεῖ; διὰ τί δ' εἰς ταύτην τὴν χώραν ἑαυτὸν κατατέταχεν, ὥστε μάντις εἶναι καὶ πηγὴ τῆς ἀληθείας καὶ πρὸς αὐτὸν ἔρχεσθαι τοὺς ἐκ τῆς οἰκουμένης; διὰ τί δὲ προγέγραπται τὸ γνῶθι σαυτὸν μηδενὸς αὐτὸ νοοῦντος;	—Why did he speak? —And why is he Apollo? Why does he give oracles? Why has he stationed himself in this post, to be a prophet and a fountain of truth, and to have people come to him from all over the world? Why is "Know yourself" inscribed at the front, though no one understands it?[4]
3.1.19	Σωκράτης πάντας ἔπειθε τοὺς προσιόντας ἐπιμελεῖσθαι ἑαυτῶν; οὐδὲ τὸ χιλιοστὸν μέρος. ἀλλ' ὅμως ἐπειδὴ εἰς ταύτην τὴν τάξιν ὑπὸ τοῦ δαιμονίου, ὥς φησιν αὐτός, κατετάχθη, μηκέτι ἐξέλιπεν. ἀλλὰ καὶ πρὸς τοὺς δικαστὰς τί λέγει;	Did Socrates persuade everyone who came to him to take care of themselves? Not one in a thousand. But still, since he had been stationed at this post by the divine sign, as he says himself, he never deserted it. And what does he say even to his judges?
3.1.20	"ἄν μ' ἀφῆτε," φησίν, "ἐπὶ τούτοις, ἵνα μηκέτι ταῦτα πράσσω ἃ νῦν, οὐκ ἀνέξομαι οὐδ' ἀνήσω· ἀλλὰ καὶ νέῳ καὶ πρεσβυτέρῳ καὶ ἁπλῶς ἀεὶ τῷ ἐντυγχάνοντι προσελθὼν πεύσομαι ταῦτα ἃ καὶ νῦν πυνθάνομαι, πολὺ δὲ μάλιστα ὑμῶν, φησί, τῶν πολιτῶν, ὅτι ἐγγυτέρω μου γένει ἐστέ."	"If you acquit me," he says, "on condition that I stop doing what I'm doing now, I won't accept it and I won't give it up. I'll go up to young and old, in short to anyone I meet, and ask the very questions I ask now, and most of all you," he says, "my fellow citizens, since you're closer kin to me."
3.1.21	οὕτως περίεργος εἶ, ὦ Σώκρατες, καὶ πολυπράγμων; τί δέ σοι μέλει, τί ποιοῦμεν; "οἷον καὶ λέγεις; κοινωνός μου ὢν καὶ συγγενὴς ἀμελεῖς σεαυτοῦ καὶ τῇ πόλει παρέχεις πολίτην κακὸν καὶ τοῖς συγγενέσι συγγενῆ καὶ τοῖς γείτοσι γείτονα."	Are you such a meddler, Socrates, such a busybody? What does it matter to you what we do? "What a thing to say! You're my partner and my kinsman, and you neglect yourself, and give the city a bad citizen, your kin a bad kinsman, and your neighbors a bad neighbor."
3.1.22	"σὺ οὖν τίς εἶ;" ἐνταῦθα μέγα ἐστὶ τὸ εἰπεῖν ὅτι "οὗτός εἰμι, ᾧ δεῖ μέλειν ἀνθρώπων." οὐδὲ γὰρ λέοντι τὸ τυχὸν βοίδιον τολμᾷ ἀντιστῆναι αὐτῷ· ἂν δ' ὁ ταῦρος προσελθὼν ἀνθίστηται, λέγε αὐτῷ, ἄν σοι δόξῃ, "σὺ δὲ τίς εἶ;" καὶ "τί σοὶ μέλει;"	"And who are you, then?" This is where it's a great thing to be able to say, "I'm the one who has to care about human beings." For it isn't just any calf that dares stand up to a lion; but if the bull comes up and stands against him, say to the bull, if you

3 Apollo warned Laius, king of Thebes, not to father a son; he did so while drunk, and the son, Oedipus, killed him.
4 "Know yourself" was inscribed at Apollo's temple at Delphi.

	GREEK	ENGLISH
		like, “And who are you?” and “What does it matter to you?”
3.1.23	ἄνθρωπε, ἐν παντὶ γένει φύεταί τι ἐξαίρετον· ἐν βουσίν, ἐν κυσίν, ἐν μελίσσαις, ἐν ἵπποις. μὴ δὴ λέγε τῷ ἐξαιρέτῳ “σὺ οὖν τί εἶ;” εἰ δὲ μή, ἐρεῖ σοι φωνήν ποθεν λαβὸν “ἐγώ εἰμι τοιοῦτον οἷον ἐν ἱματίῳ πορφύρα· μή μ’ ἀξίου ὅμοιον εἶναι τοῖς ἄλλοις ἢ τῇ φύσει μου μέμφου, ὅτι με διαφέροντα παρὰ τοὺς ἄλλους ἐποίησεν.”	Man, in every kind something exceptional is born: among cattle, among dogs, among bees, among horses. So don’t say to the exceptional one, “And what are you?” Otherwise it will find a voice from somewhere and tell you, “I am like the purple in a garment. Don’t expect me to be like the others, or else blame my nature for making me different from the others.”
3.1.24	τί οὖν; ἐγὼ τοιοῦτος; πόθεν; σὺ γὰρ τοιοῦτος οἷος ἀκούειν τἀληθῆ; ὤφελεν. ἀλλ’ ὅμως ἐπεί πως κατεκρίθην πώγωνα ἔχειν πολιὸν καὶ τρίβωνα καὶ σὺ εἰσέρχῃ πρὸς ἐμὲ ὡς πρὸς φιλόσοφον, οὐ χρήσομαί σοι ὠμῶς οὐδ’ ἀπογνωστικῶς, ἀλλ’ ἐρῶ· νεανίσκε, τίνα θέλεις καλὸν ποιεῖν; γνῶθι πρῶτον τίς εἶ καὶ οὕτως κόσμει σεαυτόν.	What then? Am I like that? How could I be? And are you the sort to hear the truth? I wish you were. But still, since I’ve somehow been condemned to wear a gray beard and a rough cloak, and you come to me as to a philosopher, I won’t treat you cruelly or as a hopeless case. I’ll say: Young man, whom do you want to make beautiful? First learn who you are, and then adorn yourself accordingly.
3.1.25	ἄνθρωπος εἶ· τοῦτο δ’ ἐστὶ θνητὸν ζῷον χρηστικὸν φαντασίαις λογικῶς. τὸ δὲ λογικῶς τί ἐστιν; φύσει ὁμολογουμένως καὶ τελέως. τί οὖν ἐξαίρετον ἔχεις; τὸ ζῷον; οὔ. τὸ θνητόν; οὔ. τὸ χρηστικὸν φαντασίαις;	You’re a human being; that is, a mortal animal able to use impressions rationally. And what does “rationally” mean? In agreement with nature, and perfectly. What, then, do you have that’s exceptional? The animal? No. The mortal? No. The ability to use impressions?
3.1.26	οὔ. τὸ λογικὸν ἔχεις ἐξαίρετον· τοῦτο κόσμει καὶ καλλώπιζε· τὴν κόμην δ’ ἄφες τῷ πλάσαντι ὡς αὐτὸς ἠθέλησεν.	No. What you have that’s exceptional is the rational: adorn that, make that beautiful. Leave your hair to the one who shaped it as he wished.
3.1.27	ἄγε, τίνας ἄλλας ἔχεις προσηγορίας; ἀνὴρ εἶ ἢ γυνή; — ἀνήρ. — ἄνδρα οὖν καλλώπιζε, μὴ γυναῖκα. ἐκείνη φύσει λεία γέγονε καὶ τρυφερά· κἂν ἔχῃ τρίχας πολλάς, τέρας ἐστὶ καὶ ἐν τοῖς τέρασιν ἐν Ῥώμῃ δείκνυται.	Come on, what other names do you go by? Are you a man or a woman? —A man. —Then make a man beautiful, not a woman. Woman was made smooth and delicate by nature, and if she has a lot of hair, she’s a freak, and they show her among the freaks in Rome.
3.1.28	τοῦτο δ’ ἐπ’ ἀνδρός ἐστι τὸ μὴ ἔχειν· κἂν μὲν φύσει μὴ ἔχῃ, τέρας ἐστίν, ἂν δ’ αὐτὸς ἑαυτοῦ ἐκκόπτῃ καὶ ἀποτίλλῃ, τί αὐτὸν ποιήσωμεν; ποῦ αὐτὸν δείξωμεν καὶ τί προγράψωμεν; “δείξω ὑμῖν ἄνδρα, ὃς θέλει μᾶλλον γυνὴ εἶναι ἢ ἀνήρ.”	In a man it’s the lack of it that’s freakish: if he lacks it by nature, he’s a freak; but if he cuts it and plucks it out himself, what are we to do with him? Where are we to exhibit him, and what notice are we to put up? “I’ll show you a man who would rather be a woman than a man.”
3.1.29	ὦ δεινοῦ θεάματος· οὐδεὶς οὐχὶ θαυμάσει τὴν προγραφήν· νὴ τὸν Δία, οἶμαι ὅτι αὐτοὶ οἱ τιλλόμενοι οὐ παρακολουθοῦντες, ὅτι τοῦτ’ αὐτό ἐστιν, ὃ ποιοῦσιν, ποιοῦσιν. ἄνθρωπε, τί ἔχεις ἐγκαλέσαι σου τῇ φύσει;	What a dreadful sight! Everyone will be amazed at the notice. By Zeus, I think the pluckers themselves do what they do without realizing that this is exactly what they’re doing. Man, what have you got to accuse your nature of?
3.1.30		

	GREEK	ENGLISH
	ὅτι σε ἄνδρα ἐγέννησεν; τί οὖν; πάσας ἔδει γυναῖκας γεννῆσαι; καὶ τί ἂν ὄφελος ἦν σοι τοῦ κοσμεῖσθαι; τίνι ἂν ἐκοσμοῦ, εἰ πάντες ἦσαν γυναῖκες;	That it made you a man? What then? Should it have made everyone a woman? And then what good would adorning yourself do you? For whom would you be adorning yourself, if everyone were a woman?
3.1.31	ἀλλ' οὐκ ἀρέσκει σοι τὸ πραγμάτιον· ὅλον δι' ὅλων αὐτὸ ποίησον· ἆρον — τί ποτ' ἐκεῖνο; — τὸ αἴτιον τῶν τριχῶν· ποίησον εἰς ἅπαντα σαυτὸν γυναῖκα, ἵνα μὴ πλανώμεθα, μὴ τὸ μὲν ἥμισυ ἀνδρός, τὸ δ' ἥμισυ γυναικός.	But you don't like the little matter. Then do a thorough job of it: remove—what's it called?—the cause of the hair. Make yourself a woman in every respect, so we won't be confused: not half man and half woman.
3.1.32	τίνι θέλεις ἀρέσαι; τοῖς γυναικαρίοις; ὡς ἀνὴρ αὐτοῖς ἄρεσον. "ναί· ἀλλὰ τοῖς λείοις χαίρουσιν." οὐκ ἀπάγξῃ; καὶ εἰ τοῖς κιναίδοις ἔχαιρον, ἐγένου ἂν κίναιδος;	Whom do you want to please? The ladies? Please them as a man. "Yes, but they like smooth men." Why don't you go hang yourself? And if they liked men who play the passive part in sex with men, would you become one?
3.1.33	τοῦτό σοι τὸ ἔργον ἐστίν, ἐπὶ τοῦτο ἐγεννήθης, ἵνα σοι αἱ γυναῖκες αἱ ἀκόλαστοι χαίρωσιν;	Is this your job, is this what you were born for, to give dissolute women pleasure?
3.1.34	τοιοῦτόν σε θῶμεν πολίτην Κορινθίων, κἂν οὕτως τύχῃ, ἀστυνόμον ἢ ἐφήβαρχον ἢ στρατηγὸν ἢ ἀγωνοθέτην;	Are we to make someone like you a citizen of Corinth, and perhaps a city warden, or supervisor of the youths, or general, or president of the games?[5]
3.1.35	ἄγε καὶ γαμήσας τίλλεσθαι μέλλεις; τίνι καὶ ἐπὶ τί; καὶ παιδία ποιήσας εἶτα κἀκεῖνα τιλλόμενα ἡμῖν εἰσάξεις εἰς τὸ πολίτευμα; καλὸς πολίτης καὶ βουλευτὴς καὶ ῥήτωρ. τοιούτους δεῖ νέους εὔχεσθαι ἡμῖν φύεσθαι καὶ ἀνατρέφεσθαι;	Come on, and when you're married, are you going to go on plucking yourself? For whom, and to what end? And when you've had children, will you then bring them too into the citizen body plucked? A fine citizen and councilor and orator! Are these the kind of young men we should pray to have born and brought up among us?
3.1.36	μή, τοὺς θεούς σοι, νεανίσκε· ἀλλ' ἅπαξ ἀκούσας τῶν λόγων τούτων ἀπελθὼν σαυτῷ εἰπὲ "ταῦτά μοι Ἐπίκτητος οὐκ εἴρηκεν· πόθεν γὰρ ἐκείνῳ; ἀλλὰ θεός τίς ποτ' εὐμενὴς δι' ἐκείνου. οὐδὲ γὰρ ἂν ἐπῆλθεν Ἐπικτήτῳ ταῦτα εἰπεῖν οὐκ εἰωθότι λέγειν πρὸς οὐδένα. ἄγε οὖν τῷ θεῷ πεισθῶμεν, ἵνα μὴ θεοχόλωτοι ὦμεν."	By the gods, young man, don't! Once you've heard these words, go away and say to yourself, "It wasn't Epictetus who told me these things—where would he get them?—but some kindly god through him. For it would never have occurred to Epictetus to say these things; he isn't in the habit of saying them to anyone. Come on, then, let's obey God, so as not to bring down the gods' anger on ourselves."
3.1.37	οὔ· ἀλλ' ἂν μὲν κόραξ κραυγάζων σημαίνῃ σοί τι, οὐχ ὁ κόραξ ἐστὶν ὁ σημαίνων, ἀλλ' ὁ θεὸς δι' αὐτοῦ· ἂν δὲ δι' ἀνθρωπίνης φωνῆς σημαίνῃ τι, τὸν ἄνθρωπον ποιήσει λέγειν σοι ταῦτα, ἵν' ἀγνοῇς τὴν δύναμιν τοῦ δαιμονίου, ὅτι τοῖς μὲν οὕτως, τοῖς δ' ἐκείνως σημαίνει, περὶ δὲ τῶν μεγίστων καὶ κυριωτάτων διὰ καλλίστου ἀγγέλου σημαίνει;	Won't you? If a raven croaks and gives you a sign, it isn't the raven that gives the sign, but God through it; and if he gives you a sign through a human voice, will you pretend it's the man telling you this, so as not to recognize the power of the divine—that it gives signs to some in one way and

5 The young man is evidently a Corinthian; these are the offices of a Greek city: overseer of streets and buildings, supervisor of the ephebes (young men in training), general, and president of the games.

	GREEK	ENGLISH
		to others in another, but about the greatest and most important things it gives its sign through the finest messenger?
3.1.38	τί ἐστιν ἄλλο, ὃ λέγει ὁ ποιητής; ἐπεὶ πρό οἱ εἴπομεν ἡμεῖς, Ἑρμείαν πέμψαντες ἐύσκοπον ἀργειφόντην, μήτ' αὐτὸν κτείνειν μήτε μνάασθαι ἄκοιτιν.	What else is the poet saying? "Since we ourselves warned him beforehand, sending Hermes, the keen-sighted slayer of Argus, neither to kill the man himself nor court his wife."[6]
3.1.39	ὁ Ἑρμῆς καταβὰς ἔμελλεν αὐτῷ λέγειν ταῦτα καὶ σοὶ νῦν λέγουσιν οἱ θεοὶ ταῦτα Ἑρμείαν πέμψαντες διάκτορον ἀργειφόντην μὴ ἐκστρέφειν τὰ καλῶς ἔχοντα μηδὲ περιεργάζεσθαι, ἀλλ' ἀφεῖναι τὸν ἄνδρα ἄνδρα, τὴν γυναῖκα γυναῖκα, τὸν καλὸν ἄνθρωπον ὡς καλὸν ἄνθρωπον, τὸν αἰσχρὸν ὡς ἄνθρωπον αἰσχρόν. ὅτι οὐκ εἶ κρέας οὐδὲ τρίχες, ἀλλὰ προαίρεσις·	Hermes was to come down and tell him that; and now the gods are telling you, "sending Hermes, the messenger, the slayer of Argus," not to twist out of shape what is well as it is, and not to meddle, but to leave the man a man and the woman a woman, the beautiful person as a beautiful person and the ugly as an ugly person. Because you are not meat, or hair, but choice;
3.1.40	ταύτην ἂν σχῇς καλήν, τότ' ἔστι καλός.	if you make that beautiful, then you'll be beautiful.
3.1.41	μέχρι δὲ νῦν οὐ τολμῶ σοι λέγειν, ὅτι αἰσχρὸς εἶ· δοκεῖς γάρ μοι πάντα θέλειν ἀκοῦσαι ἢ τοῦτο.	Up to now I haven't dared tell you that you're ugly; you seem to me ready to hear anything but that.
3.1.42	ἀλλ' ὅρα, τί λέγει Σωκράτης τῷ καλλίστῳ πάντων καὶ ὡραιοτάτῳ Ἀλκιβιάδῃ· "πειρῶ οὖν καλὸς εἶναι." τί αὐτῷ λέγει; "πλάσσε σου τὴν κόμην καὶ τίλλε σου τὰ σκέλη;" μὴ γένοιτο· ἀλλὰ "κόσμει σου τὴν προαίρεσιν, ἔξαιρε τὰ φαῦλα δόγματα."	But look what Socrates says to Alcibiades, the most beautiful and youthful of them all: "Try, then, to be beautiful." What is he telling him? "Style your hair and pluck your legs"? Certainly not! No: "Adorn your choice, root out your bad judgments."
3.1.43	τὸ σωμάτιον οὖν πῶς; ὡς πέφυκεν. ἄλλῳ τούτων ἐμέλησεν· ἐκείνῳ ἐπίτρεψον.	Then what about the body? Leave it as it is by nature. Someone else has seen to these things; entrust them to him.
3.1.44	— τί οὖν; ἀκάθαρτον δεῖ εἶναι; — μὴ γένοιτο· ἀλλ' ὃς εἶ καὶ πέφυκας, τοῦτον κάθαιρε, ἄνδρα ὡς ἄνδρα καθάριον εἶναι, γυναῖκα ὡς γυναῖκα, παιδίον ὡς παιδίον.	—What then? Should it be dirty? —Certainly not. But clean the one you are and were born to be: a man to be clean as a man, a woman as a woman, a child as a child.
3.1.45	οὔ· ἀλλὰ καὶ τοῦ λέοντος ἐκτίλωμεν τὴν κόμην, ἵνα μὴ ἀκάθαρτος ᾖ, καὶ τοῦ ἀλεκτρυόνος τὸν λόφον· δεῖ γὰρ καὶ τοῦτον καθάριον εἶναι. ἀλλ' ὡς ἀλεκτρυόνα καὶ ἐκεῖνον ὡς λέοντα καὶ τὸν κυνηγετικὸν κύνα ὡς κυνηγετικόν.	No—let's pluck out the lion's mane too, so he won't be dirty, and the rooster's comb, since he ought to be clean too! No: the rooster as a rooster, the lion as a lion, and the hunting dog as a hunting dog.

6 Zeus in the *Odyssey* (1.37–39), on the warning sent to Aegisthus not to kill Agamemnon or court his wife Clytemnestra.

CHAPTER 2: WHAT SOMEONE MAKING PROGRESS MUST TRAIN IN, AND HOW WE NEGLECT WHAT MATTERS MOST

Epictetus sets out the three fields of training and scolds students who skip to logic.

	GREEK	ENGLISH
3.2.1	τρεῖς εἰσι τόποι, περὶ οὓς ἀσκηθῆναι δεῖ τὸν ἐσόμενον καλὸν καὶ ἀγαθόν· ὁ περὶ τὰς ὀρέξεις καὶ τὰς ἐκκλίσεις, ἵνα μήτ' ὀρεγόμενος ἀποτυγχάνῃ μήτ' ἐκκλίνων περιπίπτῃ·	There are three areas in which someone who is going to be fine and good must train himself: the one concerning desires and aversions, so that he may neither fail to get what he desires nor fall into what he wants to avoid;
3.2.2	ὁ περὶ τὰς ὁρμὰς καὶ ἀφορμὰς καὶ ἁπλῶς ὁ περὶ τὸ καθῆκον, ἵνα τάξει, ἵνα εὐλογίστως, ἵνα μὴ ἀμελῶς· τρίτος ἐστὶν ὁ περὶ τὴν ἀνεξαπατησίαν καὶ ἀνεικαιότητα καὶ ὅλως ὁ περὶ τὰς συγκαταθέσεις.	the one concerning impulses and repulsions, and in short concerning duty, so that he may act in an orderly way, with good reason, and not carelessly; and the third is the one concerning freedom from deception and from rash judgment, and in general concerning assents.
3.2.3	τούτων κυριώτατος καὶ μάλιστα ἐπείγων ἐστὶν ὁ περὶ τὰ πάθη· πάθος γὰρ ἄλλως οὐ γίνεται εἰ μὴ ὀρέξεως ἀποτυγχανούσης ἢ ἐκκλίσεως περιπιπτούσης. οὗτός ἐστιν ὁ ταραχάς, θορύβους, ἀτυχίας, ὁ δυστυχίας ἐπιφέρων, ὁ πένθη, οἰμωγάς, φθόνους, ὁ φθονερούς, ὁ ζηλοτύπους ποιῶν, δι' ὧν οὐδ' ἀκοῦσαι λόγου δυνάμεθα.	Of these the most important and most urgent is the one concerning the passions; for a passion arises in no other way than when desire fails to get what it wants, or aversion falls into what it would avoid. This is what brings disturbances, turmoil, misfortunes and calamities; what produces griefs, laments and envies; what makes people envious and jealous—things that leave us unable even to listen to reason.
3.2.4	δεύτερός ἐστιν ὁ περὶ τὸ καθῆκον· οὐ δεῖ γάρ με εἶναι ἀπαθῆ ὡς ἀνδριάντα, ἀλλὰ τὰς σχέσεις τηροῦντα τὰς φυσικὰς καὶ ἐπιθέτους ὡς εὐσεβῆ, ὡς υἱόν, ὡς ἀδελφόν, ὡς πατέρα, ὡς πολίτην.	The second is the one concerning duty. For I shouldn't be free from passion the way a statue is, but should maintain my relationships, natural and acquired, as a pious man, as a son, as a brother, as a father, as a citizen.
3.2.5	τρίτος ἐστὶν ὁ ἤδη τοῖς προκόπτουσιν ἐπιβάλλων, ὁ περὶ τὴν αὐτῶν τούτων ἀσφάλειαν, ἵνα μηδ' ἐν ὕπνοις λάθῃ τις ἀνεξέταστος παρελθοῦσα φαντασία μηδ' ἐν οἰνώσει μηδὲ μελαγχολῶντος. — τοῦτο ὑπὲρ ἡμᾶς, φησίν, ἐστίν.	The third is for those already making progress: it concerns the security of these very things, so that not even in sleep, or when drunk, or in a fit of depression, may any impression slip past unexamined. —That's beyond us, someone says.
3.2.6	— οἱ δὲ νῦν φιλόσοφοι ἀφέντες τὸν πρῶτον τόπον καὶ τὸν δεύτερον καταγίνονται περὶ τὸν τρίτον· μεταπίπτοντας, ἠρωτῆσθαι περαίνοντας, ὑποθετικούς, ψευδομένους.	—But the philosophers of today skip the first area and the second and busy themselves with the third: shifting arguments, arguments that conclude by questioning, hypothetical arguments, the Liar.[7]
3.2.7	— δεῖ γάρ, φησίν, καὶ ἐν ταῖς ὕλαις ταύταις γενόμενον διαφυλάξαι τὸ ἀνεξαπάτητον.	—Yes, someone says, because even when you're engaged in these subjects you have to preserve your freedom from deception.

7 Kinds of logical argument studied by the Stoics.

	GREEK	ENGLISH
3.2.8	— τίνα; τὸν καλὸν καὶ ἀγαθόν. σοὶ οὖν τοῦτο λείπει; τὰς ἄλλας ἐκπεπόνηκας; περὶ κερμάτιον ἀνεξαπάτητος εἶ; ἐὰν ἴδῃς κοράσιον καλόν, ἀντέχεις τῇ φαντασίᾳ; ἂν ὁ γείτων σου κληρονομήσῃ, οὐ δάκνῃ; νῦν οὐδὲν ἄλλο σοι λείπει ἢ ἀμεταπτωσία;	—Who does? The fine and good man. So is this what you lack? Have you worked through the other areas? Are you undeceivable about small change? If you see a pretty girl, do you hold out against the impression? If your neighbor comes into an inheritance, doesn't it sting? Is the only thing you lack now not being argued out of your position?
3.2.9	τάλας, αὐτὰ ταῦτα τρέμων μανθάνεις καὶ ἀγωνιῶν, μή τίς σου καταφρονήσῃ, καὶ πυνθανόμενος, μή τίς τι περὶ σοῦ λέγει.	You poor wretch, you learn these very things trembling and anxious that someone may despise you, and asking around whether anyone is saying anything about you.
3.2.10	κἄν τις ἐλθὼν εἴπῃ σοι ὅτι "λόγου γινομένου, τίς ἄριστός ἐστι τῶν φιλοσόφων, παρών τις ἔλεγεν, ὅτι εἷς φιλόσοφος ὁ δεῖνα," γέγονέ σου τὸ ψυχάριον ἀντὶ δακτυλιαίου δίπηχυ. ἂν δ' ἄλλος παρὼν εἴπῃ "οὐδὲν εἴρηκας, οὐκ ἔστιν ἄξιον τοῦ δεῖνος ἀκροᾶσθαι· τί γὰρ οἶδεν; τὰς πρώτας ἀφορμὰς ἔχει, πλέον δ' οὐδέν," ἐξέστηκας, ὠχρίακας, εὐθὺς κέκραγας "ἐγὼ αὐτῷ δείξω, τίς εἰμι, ὅτι μέγας φιλόσοφος."	And if someone comes and tells you, "When there was a discussion about who is the best of the philosophers, someone there said that So-and-so is the only real philosopher," your little soul has grown from an inch high to three feet tall. But if someone else there says, "Nonsense, So-and-so isn't worth listening to. What does he know? He has the first rudiments, nothing more," you're beside yourself, you've gone pale, and at once you're shouting, "I'll show him who I am, that I'm a great philosopher!"
3.2.11	βλέπεται ἐξ αὐτῶν τούτων. τί θέλεις ἐξ ἄλλων δεῖξαι; οὐκ οἶδας, ὅτι Διογένης τῶν σοφιστῶν τινα οὕτως ἔδειξεν ἐκτείνας τὸν μέσον δάκτυλον, εἶτα ἐκμανέντος αὐτοῦ "οὗτός ἐστιν," ἔφη, "ὁ δεῖνα· ἔδειξα ὑμῖν αὐτόν;"	It's seen from these very things. Why do you want to show it from others? Don't you know that Diogenes pointed out one of the sophists like this, by sticking out his middle finger, and then, when the man flew into a rage, said, "That's So-and-so; I've pointed him out to you"?[8]
3.2.12	ἄνθρωπος γὰρ δακτύλῳ οὐ δείκνυται ὡς λίθος ἢ ὡς ξύλον, ἀλλ' ὅταν τις τὰ δόγματα αὐτοῦ δείξῃ, τότε αὐτὸν ὡς ἄνθρωπον ἔδειξεν.	For a human being isn't pointed out with a finger, like a stone or a piece of wood; but when someone shows his judgments, then he has shown him as a human being.
3.2.13	βλέπωμεν καὶ σοῦ τὰ δόγματα. μὴ γὰρ οὐ δῆλόν ἐστιν, ὅτι σὺ τὴν προαίρεσιν τὴν σαυτοῦ ἐν οὐδενὶ τίθεσαι, ἔξω δὲ βλέπεις εἰς τὰ ἀπροαίρετα, τί ἐρεῖ ὁ δεῖνα καὶ τίς εἶναι δόξεις, εἰ φιλόλογος, εἰ Χρύσιππον ἀνεγνωκὼς ἢ Ἀντίπατρον; εἰ μὲν γὰρ καὶ Ἀρχέδημον, ἀπέχεις ἅπαντα.	Let's look at your judgments too. Isn't it obvious that you count your own choice as nothing, and look outside, at things outside your choice: what So-and-so will say, and what people will think you are—a scholar, someone who has read Chrysippus or Antipater? And if Archedemus too, you've got it all!
3.2.14	τί ἔτι ἀγωνιᾷς, μὴ οὐ δείξῃς ἡμῖν, τίς εἶ; θέλεις σοι εἴπω, τίνα ἡμῖν ἔδειξας; ἄνθρωπον παριόντα ταπεινόν, μεμψίμοιρον, ὀξύθυμον, δειλόν, πάντα μεμφόμενον,	Why are you still anxious that you won't show us who you are? Do you want me to tell you what kind of person you've shown us? A man who

8 Then as now, the extended middle finger was an obscene insult.

	GREEK	ENGLISH
	πᾶσιν ἐγκαλοῦντα, μηδέποτε ἡσυχίαν ἄγοντα, πέρπερον· ταῦτα ἡμῖν ἔδειξας.	comes before us abject, discontented, quick-tempered, cowardly, blaming everything, accusing everyone, never at peace, a braggart. That's what you've shown us.
3.2.15	ἄπελθε νῦν καὶ ἀναγίγνωσκε Ἀρχέδημον· εἶτα μῦς ἂν καταπέσῃ καὶ ψοφήσῃ, ἀπέθανες. τοιοῦτος γάρ σε μένει θάνατος, οἷον καὶ τὸν — τίνα ποτ' ἐκεῖνον; — τὸν Κρῖνιν. καὶ ἐκεῖνος μέγα ἐφρόνει, ὅτι ἐνόει Ἀρχέδημον.	Go off now and read Archedemus. Then if a mouse falls and makes a noise, you're dead. For the death that awaits you is like that of—what was his name? —Crinis. He too was very proud of understanding Archedemus.[9]
3.2.16	τάλας, οὐ θέλεις ἀφεῖναι ταῦτα τὰ μηδὲν πρὸς σέ; πρέπει ταῦτα τοῖς δυναμένοις δίχα ταραχῆς αὐτὰ μανθάνειν, οἷς ἔξεστιν εἰπεῖν "οὐκ ὀργίζομαι, οὐ λυποῦμαι, οὐ φθονῶ, οὐ κωλύομαι, οὐκ ἀναγκάζομαι. τί μοι λοιπόν; εὐσχολῶ, ἡσυχίαν ἄγω."	You poor wretch, won't you let go of these things that are nothing to you? They suit people who can learn them without disturbance, who can say, "I'm not angry, I'm not grieving, I'm not envious, I'm not hindered, I'm not compelled. What's left for me? I have leisure, I'm at peace."
3.2.17	"ἴδωμεν, πῶς περὶ τὰς μεταπτώσεις τῶν λόγων δεῖ ἀναστρέφεσθαι· ἴδωμεν, πῶς ὑπόθεσίν τις λαβὼν εἰς οὐδὲν ἄτοπον ἀπαχθήσεται." ἐκείνων ἐστὶ ταῦτα.	"Let's see how we should deal with arguments that shift; let's see how someone who adopts a hypothesis can avoid being led into absurdity." These things belong to them.
3.2.18	τοῖς εὖ παθοῦσι πρέπει πῦρ καίειν, ἀριστᾶν, ἂν οὕτως τύχῃ, καὶ ᾄδειν καὶ ὀρχεῖσθαι· βυθιζομένου δὲ τοῦ πλοίου σύ μοι παρελθὼν ἐπαίρεις τοὺς σιφάρους.	For those who have come through safely it's fitting to light a fire, to have lunch, if that's how it turns out, and to sing and dance. But when the ship is sinking, you come to me and hoist the topsails!

CHAPTER 3: THE MATERIAL OF THE GOOD MAN, AND WHAT WE SHOULD CHIEFLY TRAIN FOR

The good person works on his own ruling center and tests every impression against a rule.

	GREEK	ENGLISH
3.3.1	ὕλη τοῦ καλοῦ καὶ ἀγαθοῦ τὸ ἴδιον ἡγεμονικόν, τὸ σῶμα δ' ἰατροῦ καὶ ἀλείπτου, ὁ ἀγρὸς γεωργοῦ ὕλη· ἔργον δὲ καλοῦ καὶ ἀγαθοῦ τὸ χρῆσθαι ταῖς φαντασίαις κατὰ φύσιν.	The material of the fine and good man is his own ruling center, just as the body is the material of the doctor and the trainer, and the field the material of the farmer; and the work of the fine and good man is to use impressions in accordance with nature.
3.3.2	πέφυκεν δὲ πᾶσα ψυχὴ ὥσπερ τῷ ἀληθεῖ ἐπινεύειν, πρὸς τὸ ψεῦδος ἀνανεύειν, πρὸς τὸ ἄδηλον ἐπέχειν, οὕτως πρὸς μὲν τὸ ἀγαθὸν ὀρεκτικῶς κινεῖσθαι, πρὸς δὲ τὸ κακὸν ἐκκλιτικῶς, πρὸς δὲ τὸ μήτε κακὸν μήτ' ἀγαθὸν οὐδετέρως.	Every soul is naturally made, just as it assents to the true, dissents from the false and suspends judgment about the uncertain, so to be moved with desire toward the good, with aversion toward the bad, and neither way toward what is neither bad nor good.
3.3.3	ὡς γὰρ τὸ τοῦ Καίσαρος νόμισμα οὐκ ἔξεστιν ἀποδοκιμάσαι τῷ τραπεζίτῃ οὐδὲ τῷ λαχανοπώλῃ, ἀλλ'	For just as the banker and the greengrocer aren't allowed to reject Caesar's coin, but if you show it,

9 Crinis was a Stoic logician; the story of his death is not otherwise known.

	GREEK	ENGLISH
	ἂν δείξῃς, θέλει οὐ θέλει, προέσθαι αὐτὸν δεῖ τὸ ἀντ' αὐτοῦ πωλούμενον, οὕτως ἔχει καὶ ἐπὶ τῆς ψυχῆς.	they have to hand over what's being sold for it, like it or not, so it is with the soul too.
3.3.4	τὸ ἀγαθὸν φανὲν εὐθὺς ἐκίνησεν ἐφ' αὑτό, τὸ κακὸν ἀφ' αὑτοῦ. οὐδέποτε δ' ἀγαθοῦ φαντασίαν ἐναργῆ ἀποδοκιμάσει ψυχή, οὐ μᾶλλον ἢ τὸ Καίσαρος νόμισμα. ἔνθεν ἐξήρτηται πᾶσα κίνησις καὶ ἀνθρώπου καὶ θεοῦ.	The good, as soon as it appears, moves the soul toward itself, and the bad away from itself. A soul will never reject a clear impression of the good, any more than Caesar's coin. On this depends every movement, of both man and God.
3.3.5	διὰ τοῦτο πάσης οἰκειότητος προκρίνεται τὸ ἀγαθόν. οὐδὲν ἐμοὶ καὶ τῷ πατρί, ἀλλὰ τῷ ἀγαθῷ. "οὕτως εἶ σκληρός;" οὕτως γὰρ πέφυκα· τοῦτό μοι τὸ νόμισμα δέδωκεν ὁ θεός.	That's why the good is preferred over every kind of kinship. My father is nothing to me; only the good is. "Are you so hard?" That's how I'm made by nature; this is the coin God has given me.
3.3.6	διὰ τοῦτο, εἰ τοῦ καλοῦ καὶ δικαίου τὸ ἀγαθὸν ἕτερόν ἐστιν, οἴχεται καὶ πατὴρ καὶ ἀδελφὸς καὶ πατρὶς καὶ πάντα τὰ πράγματα.	That's why, if the good is something other than the fine and the just, then father and brother and country and everything else are gone.
3.3.7	ἀλλ' ἐγὼ τὸ ἐμὸν ἀγαθὸν ὑπερίδω, ἵνα σὺ σχῇς, καὶ παραχωρήσω σοι; ἀντὶ τίνος; "πατήρ σου εἰμί." ἀλλ' οὐκ ἀγαθόν. "ἀδελφός σου εἰμί."	Am I to neglect my own good so that you can have it, and give way to you? In exchange for what? "I'm your father." But not a good. "I'm your brother."
3.3.8	ἀλλ' οὐκ ἀγαθόν. ἐὰν δ' ἐν ὀρθῇ προαιρέσει θῶμεν, αὐτὸ τὸ τηρεῖν τὰς σχέσεις ἀγαθὸν γίνεται· καὶ λοιπὸν ὁ τῶν ἐκτός τινων ἐκχωρῶν, οὗτος τοῦ ἀγαθοῦ τυγχάνει.	But not a good. If, however, we place the good in right choice, then keeping up one's relationships itself becomes a good; and from then on, the man who gives up some external things is the one who gets the good.
3.3.9	"αἴρει τὰ χρήματα ὁ πατήρ." ἀλλ' οὐ βλάπτει. "ἔξει τὸ πλέον τοῦ ἀγροῦ ὁ ἀδελφός." ὅσον καὶ θέλει. μή τι οὖν τοῦ αἰδήμονος, μή τι τοῦ πιστοῦ, μή τι τοῦ φιλαδέλφου;	"My father is taking my money." But he isn't harming you. "My brother will get the bigger share of the farm." As much as he likes. He won't get more of your self-respect, will he, or your trustworthiness, or your brotherly love?
3.3.10	ἐκ ταύτης γὰρ τῆς οὐσίας τίς δύναται ἐκβαλεῖν; οὐδ' ὁ Ζεύς. οὐδὲ γὰρ ἠθέλησεν, ἀλλ' ἐπ' ἐμοὶ αὐτὸ ἐποίησεν καὶ ἔδωκεν οἷον εἶχεν αὐτός, ἀκώλυτον, ἀνανάγκαστον, ἀπαραπόδιστον.	For who can throw you out of this property? Not even Zeus. Nor did he wish to: he made it up to me, and gave it as he had it himself, unhindered, unconstrained, unimpeded.
3.3.11	ὅταν οὖν ἄλλῳ ἄλλο τὸ νόμισμα ᾖ, ἐκεῖνό τις δείξας ἔχει τὸ ἀντ' αὐτοῦ πιπρασκόμενον.	So when different people have different coin, whoever shows that coin gets what's sold in exchange for it.
3.3.12	ἐλήλυθεν εἰς τὴν ἐπαρχίαν κλέπτης ἀνθύπατος. τίνι νομίσματι χρῆται; ἀργυρίῳ. δεῖξον καὶ ἀπόφερε ὃ θέλεις. ἐλήλυθεν μοιχός. τίνι νομίσματι χρῆται; κορασιδίοις. "λάβε," φησίν, "τὸ νόμισμα καὶ πώλησόν μοι τὸ πραγμάτιον." δὸς καὶ ἀγόραζε.	A thieving proconsul has come to the province. What coin does he use? Silver. Show it and carry off what you want. An adulterer has come. What coin does he use? Pretty girls. "Take the coin," someone says, "and sell me the little item." Give, and buy.
3.3.13	ἄλλος περὶ παιδάρια ἐσπούδακεν. δὸς αὐτῷ τὸ νόμισμα καὶ λάβε ὃ θέλεις. ἄλλος φιλόθηρος. δὸς ἱππάριον καλὸν ἢ κυνάριον· οἰμώζων καὶ στένων πωλήσει ἀντ' αὐτοῦ ὃ	Another man is keen on boys. Give him the coin and take what you want. Another loves hunting. Give him a fine horse or a puppy; groaning and

	GREEK	ENGLISH
	θέλεις. ἄλλος γὰρ αὐτὸν ἀναγκάζει ἔσωθεν, ὁ τὸ νόμισμα τοῦτο τεταχώς.	moaning, he'll sell you whatever you want in exchange. For someone else compels him from within: the one who fixed this as his currency.
3.3.14	πρὸς τοῦτο μάλιστα τὸ εἶδος αὐτὸν γυμναστέον. εὐθὺς ὄρθρου προελθὼν ὃν ἂν ἴδῃς, ὃν ἂν ἀκούσῃς, ἐξέταζε, ἀποκρίνου ὡς πρὸς ἐρώτημα. τί εἶδες; καλὸν ἢ καλήν; ἔπαγε τὸν κανόνα. ἀπροαίρετον ἢ προαιρετικόν; ἀπροαίρετον· αἶρε ἔξω.	This is the kind of thing we must train ourselves in above all. As soon as you go out at dawn, examine whoever you see and whoever you hear, and answer as if to a question. What did you see? A handsome man or a beautiful woman? Apply the rule. Outside our choice or within it? Outside our choice: throw it out.
3.3.15	τί εἶδες; πενθοῦντ' ἐπὶ τέκνου τελευτῇ; ἔπαγε τὸν κανόνα. ὁ θάνατός ἐστιν ἀπροαίρετον· αἶρε ἐκ τοῦ μέσου. ἀπήντησέ σοι ὕπατος; ἔπαγε τὸν κανόνα. ὑπατεία ποῖόν τι ἐστίν; ἀπροαίρετον ἢ προαιρετικόν; ἀπροαίρετον· αἶρε καὶ τοῦτο, οὐκ ἔστι δόκιμον· ἀπόβαλε, οὐδὲν πρὸς σέ.	What did you see? Someone grieving over the death of a child? Apply the rule. Death is outside our choice: get it out of the way. Did you meet a consul? Apply the rule. What sort of thing is a consulship? Outside our choice or within it? Outside our choice: throw this out too. It isn't good currency. Get rid of it, it's nothing to you.
3.3.16	καὶ τοῦτο εἰ ἐποιοῦμεν καὶ πρὸς τοῦτο ἠσκούμεθα καθ' ἡμέραν ἐξ ὄρθρου μέχρι νυκτός, ἐγίνετο ἄν τι, νὴ τοὺς θεούς.	If we did this, and trained at it every day from dawn till night, something would come of it, by the gods!
3.3.17	νῦν δ' εὐθὺς ὑπὸ πάσης φαντασίας κεχηνότες λαμβανόμεθα καὶ μόνον, εἴπερ ἄρα, ἐν τῇ σχολῇ μικρόν τι διεγειρόμεθα· εἶτ' ἐξελθόντες ἂν ἴδωμεν πενθοῦντα, λέγομεν "ἀπώλετο·" ἂν ὕπατον, "μακάριος·" ἂν ἐξωρισμένον, "ταλαίπωρος·" ἂν πένητα, "ἄθλιος, οὐκ ἔχει πόθεν φάγῃ."	As it is, every impression catches us gaping straight away, and only in class, if at all, do we wake up a little. Then we go out, and if we see someone grieving, we say, "He's done for"; if we see a consul, "Lucky man"; if an exile, "Poor wretch"; if a poor man, "Miserable fellow, he has nothing to eat."
3.3.18	ταῦτ' οὖν ἐκκόπτειν δεῖ τὰ πονηρὰ δόγματα, περὶ τοῦτο συντετάσθαι. τί γάρ ἐστι τὸ κλαίειν καὶ οἰμώζειν; δόγμα. τί δυστυχία; δόγμα. τί στάσις, τί διχόνοια, τί μέμψις, τί κατηγορία, τί ἀσέβεια, τί φλυαρία;	These, then, are the bad judgments we must cut out, and this is what we must concentrate on. For what is weeping and wailing? A judgment. What is misfortune? A judgment. What are civil strife, discord, blame, accusation, impiety, foolish chatter?
3.3.19	ταῦτα πάντα δόγματά ἐστι καὶ ἄλλο οὐδὲν καὶ δόγματα περὶ τῶν ἀπροαιρέτων ὡς ὄντων ἀγαθῶν καὶ κακῶν. ταῦτά τις ἐπὶ τὰ προαιρετικὰ μεταθέτω, κἀγὼ αὐτὸν ἐγγυῶμαι ὅτι εὐσταθήσει, ὡς ἂν ἔχῃ τὰ περὶ αὐτόν.	All of them are judgments and nothing else: judgments about things outside our choice, as if they were good and bad. Let someone transfer these judgments to things within his choice, and I guarantee he'll have steadiness, whatever his circumstances.
3.3.20	οἷόν ἐστιν ἡ λεκάνη τοῦ ὕδατος, τοιοῦτον ἡ ψυχή, οἷον ἡ αὐγὴ ἡ προσπίπτουσα τῷ ὕδατι, τοιοῦτον αἱ φαντασίαι.	The soul is like a bowl of water, and impressions are like the ray of light that falls on the water.
3.3.21	ὅταν οὖν τὸ ὕδωρ κινηθῇ, δοκεῖ μὲν καὶ ἡ αὐγὴ κινεῖσθαι, οὐ μέντοι κινεῖται.	So when the water is stirred, the ray seems to move too, but it doesn't really move.
3.3.22		So too when someone has a dizzy spell, it isn't the arts and the excellences that are thrown into con-

	GREEK	ENGLISH
	καὶ ὅταν τοίνυν σκοτωθῇ τις, οὐχ αἱ τέχναι καὶ αἱ ἀρεταὶ συγχέονται, ἀλλὰ τὸ πνεῦμα, ἐφ' οὗ εἰσιν· καταστάντος δὲ καθίσταται κἀκεῖνα.	fusion. It is the vital breath they reside in, and when that settles, they settle too.

CHAPTER 4: TO A MAN WHO CHEERED IN THE THEATER IN AN UNSEEMLY WAY

A procurator jeered for rowdy cheering is told that officials set the example for the crowd.

	GREEK	ENGLISH
3.4.1	τοῦ δ' ἐπιτρόπου τῆς Ἠπείρου ἀκοσμότερον σπουδάσαντος κωμῳδῷ τινι καὶ ἐπὶ τούτῳ δημοσίᾳ λοιδορηθέντος, εἶτα ἐξῆς ἀπαγγείλαντος πρὸς αὐτόν, ὅτι ἐλοιδορήθη, καὶ ἀγανακτοῦντος πρὸς τοὺς λοιδορήσαντας Καὶ τί κακόν, ἔφη, ἐποίουν; ἐσπούδαζον καὶ οὗτοι ὡς καὶ σύ.	The procurator of Epirus had cheered for a comic actor in a rather unseemly way and had been abused in public for it. When he then came and told Epictetus that he had been abused, and was indignant with those who had abused him, Epictetus said, "And what harm were they doing? They were cheering just as you were."[10]
3.4.2	εἰπόντος δ' ἐκείνου Οὕτως οὖν τις σπουδάζει; σέ, ἔφη, βλέποντες τὸν αὐτῶν ἄρχοντα, τοῦ Καίσαρος φίλον καὶ ἐπίτροπον, οὕτως σπουδάζοντα οὐκ ἔμελλον καὶ αὐτοὶ οὕτως σπουδάζειν;	When the man said, "Is that the way anyone cheers, then?" Epictetus replied: They saw you, their own governor, Caesar's friend and procurator, cheering like that. Weren't they bound to cheer like that themselves?
3.4.3	εἰ γὰρ μὴ δεῖ οὕτως σπουδάζειν, μηδὲ σὺ σπούδαζε· εἰ δὲ δεῖ, τί χαλεπαίνεις, εἴ σε ἐμιμήσαντο; τίνας γὰρ ἔχουσιν μιμήσασθαι οἱ πολλοὶ ἢ τοὺς ὑπερέχοντας ὑμᾶς; εἰς τίνας ἀπίδωσιν ἐλθόντες εἰς τὰ θέατρα ἢ ὑμᾶς;	If one shouldn't cheer like that, don't you do it either. And if one should, why are you angry that they imitated you? Whom do the many have to imitate but you, their superiors? Whom should they look to when they come into the theaters but you?
3.4.4	"ὅρα πῶς ὁ ἐπίτροπος τοῦ Καίσαρος θεωρεῖ· κέκραγεν· κἀγὼ τοίνυν κραυγάσω. ἀναπηδᾷ· κἀγὼ ἀναπηδήσω. οἱ δοῦλοι αὐτοῦ διακάθηνται κραυγάζοντες· ἐγὼ δ' οὐκ ἔχω δούλους· ἀντὶ πάντων αὐτὸς ὅσον δύναμαι κραυγάσω."	"Look how Caesar's procurator watches the show. He's shouting, so I'll shout too. He's jumping up, so I'll jump up too. His slaves are sitting all over the place shouting. I don't have slaves, so I'll shout as loud as I can in place of all of them."
3.4.5	εἰδέναι σε οὖν δεῖ, ὅταν εἰσέρχῃ εἰς τὸ θέατρον, ὅτι κανὼν εἰσέρχῃ καὶ παράδειγμα τοῖς ἄλλοις, πῶς αὐτοὺς δεῖ θεωρεῖν.	So you must realize, when you enter the theater, that you enter as a standard and an example to the others of how they should watch.
3.4.6	τί οὖν σε ἐλοιδόρουν; ὅτι πᾶς ἄνθρωπος μισεῖ τὸ ἐμποδίζον. ἐκεῖνοι στεφανωθῆναι ἤθελον τὸν δεῖνα, σὺ ἕτερον· ἐκεῖνοι σοὶ ἐνεπόδιζον καὶ σὺ ἐκείνοις. σὺ εὑρίσκου ἰσχυρότερος· ἐκεῖνοι ὃ ἐδύναντο ἐποίουν, ἐλοιδόρουν τὸ ἐμποδίζον.	Why did they abuse you, then? Because every human being hates whatever stands in his way. They wanted so-and-so to be crowned, you wanted someone else. They were in your way and you were in theirs. You turned out to be the stronger, and they did what they could: they abused what stood in their way.
3.4.7	τί οὖν θέλεις; ἵνα σὺ μὲν ποιῇς ὃ θέλεις, ἐκεῖνοι δὲ μηδ' εἴπωσιν ἃ θέλουσιν; καὶ τί θαυμαστόν; οἱ γεωργοὶ τὸν Δία οὐ λοιδοροῦσιν, ὅταν ἐμποδίζωνται ὑπ' αὐτοῦ; οἱ ναῦται οὐ λοιδοροῦσι; τὸν Καίσαρα παύονται λοιδοροῦντες;	So what do you want? That you should do what you want, and they shouldn't even say what they want? And what's surprising about it? Don't farm-

10 The procurator was the emperor's agent in a province. Epirus was the province in which Epictetus' school at Nicopolis lay.

	GREEK	ENGLISH
		ers abuse Zeus when he stands in their way? Don't sailors abuse him? Do people ever stop abusing Caesar?
3.4.8	τί οὖν; οὐ γιγνώσκει ὁ Ζεύς; τῷ Καίσαρι οὐκ ἀπαγγέλλονται τὰ λεγόμενα; τί οὖν ποιεῖ; οἶδεν ὅτι, ἂν πάντας τοὺς λοιδοροῦντας κολάζῃ, οὐχ ἕξει τίνων ἄρξει.	Well then? Doesn't Zeus know? Isn't Caesar told what's said? So what does he do? He knows that if he punishes everyone who abuses him, he'll have no one left to rule.
3.4.9	τί οὖν; ἔδει εἰσερχόμενον εἰς τὸ θέατρον τοῦτο εἰπεῖν "ἄγε ἵνα Σώφρων στεφανωθῇ;" ἀλλ' ἐκεῖνο "ἄγε ἵνα τηρήσω τὴν ἐμαυτοῦ προαίρεσιν ἐπὶ ταύτης τῆς ὕλης κατὰ φύσιν ἔχουσαν."	What then? When you entered the theater, should you have said, "Come on, let Sophron be crowned"? No, you should have said, "Come on, let me keep my choice in accord with nature in this matter."
3.4.10	ἐμοὶ παρ' ἐμὲ φίλτερος οὐδείς· γελοῖον οὖν, ἵν' ἄλλος νικήσῃ κωμῳδῶν, ἐμὲ βλάπτεσθαι.	No one is dearer to me than myself. So it's absurd for me to be harmed so that someone else can win as a comic actor.
3.4.11	— τίνα οὖν θέλω νικῆσαι; — τὸν νικῶντα· καὶ οὕτως ἀεὶ νικήσει, ὃν θέλω. — ἀλλὰ θέλω στεφανωθῆναι Σώφρονα. — ἐν οἴκῳ ὅσους θέλεις ἀγῶνας ἄγων ἀνακήρυξον αὐτὸν Νέμεα, Πύθια, Ἴσθμια, Ὀλύμπια· ἐν φανερῷ δὲ μὴ πλεονέκτει μηδ' ὑφάρπαζε τὸ κοινόν. εἰ δὲ μή, ἀνέχου λοιδορούμενος·	—Whom should I want to win, then? —Whoever wins. That way the one you want will always win. —But I want Sophron to be crowned. —Hold as many contests as you like at home, and proclaim him victor at the Nemean, Pythian, Isthmian and Olympic Games. But in public don't grab more than your share, and don't snatch for yourself what belongs to everyone. Otherwise, put up with being abused;
3.4.12	ὡς, ὅταν ταὐτὰ ποιῇς τοῖς πολλοῖς, εἰς ἴσον ἐκείνοις καθιστᾷς σαυτόν.	for when you do the same as the many, you put yourself on their level.

CHAPTER 5: TO THOSE WHO LEAVE BECAUSE OF ILLNESS

A student who wants to leave when ill is asked what he wants death to find him doing.

	GREEK	ENGLISH
3.5.1	νοσῶ, φησίν, ἐνθάδε καὶ βούλομαι ἀπιέναι εἰς οἶκον.	"I'm ill here," someone says, "and I want to go home."
3.5.2	— ἐν οἴκῳ γὰρ ἄνοσος ἦς σύ; οὐ σκοπεῖς, εἴ τι ποιεῖς ἐνθάδε τῶν πρὸς τὴν προαίρεσιν τὴν σαυτοῦ φερόντων, ἵν' ἐπανορθωθῇς; εἰ μὲν γὰρ μηδὲν ἀνύεις, περισσῶς καὶ ἦλθες.	—Were you free of illness at home, then? Don't you ask whether you're doing anything here that bears on your own choice, so that it may be set right? If you're achieving nothing, there was no point in your coming at all.
3.5.3	ἄπιθι, ἐπιμελοῦ τῶν ἐν οἴκῳ. εἰ γὰρ μὴ δύναταί σου τὸ ἡγεμονικὸν σχεῖν κατὰ φύσιν, τό γ' ἀγρίδιον δυνήσεται· τό γε κερμάτιον αὐξήσεις, τὸν πατέρα γηροκομήσεις, ἐν τῇ ἀγορᾷ ἀναστραφήσῃ, ἄρξεις· κακὸς κακῶς τί ποτε ποιήσεις τῶν ἐξῆς.	Go away and look after things at home. If your ruling center can't be brought into accord with nature, your bit of land at least can be. You'll increase your bit of cash, you'll look after your father in his old age, you'll hang about the marketplace, you'll hold office. A bad man, you'll do badly whatever comes next.

	GREEK	ENGLISH
3.5.4	εἰ δὲ παρακολουθεῖς σαυτῷ, ὅτι ἀποβάλλεις τινὰ δόγματα φαῦλα καὶ ἄλλ' ἀντ' αὐτῶν ἀναλαμβάνεις καὶ τὴν σαυτοῦ στάσιν μετατέθεικας ἀπὸ τῶν ἀπροαιρέτων ἐπὶ τὰ προαιρετικά, κἄν ποτ' εἴπῃς "οἴμοι," οὐ λέγεις διὰ τὸν πατέρα, τὸν ἀδελφόν, ἀλλὰ "δι' ἐμέ," ἔτι ὑπολογίζῃ νόσον;	But suppose you're aware that you're casting off some bad judgments and taking up others in their place. Suppose you've moved your stance from things outside your choice to things within it, and if you ever say "Alas!" you don't say it for your father or your brother, but "for myself." Then do you still take illness into account?
3.5.5	οὐκ οἶδας, ὅτι καὶ νόσος καὶ θάνατος καταλαβεῖν ἡμᾶς ὀφείλουσίν τί ποτε ποιοῦντας; τὸν γεωργὸν γεωργοῦντα καταλαμβάνουσι, τὸν ναυτικὸν πλέοντα.	Don't you know that illness and death have to catch us doing something? They catch the farmer farming and the sailor at sea.
3.5.6	σὺ τί θέλεις ποιῶν καταληφθῆναι; τί ποτε μὲν γὰρ ποιοῦντά σε δεῖ καταληφθῆναι. εἴ τι ἔχεις τούτου κρεῖσσον ποιῶν καταληφθῆναι, ποίει ἐκεῖνο.	What do you want to be doing when you're caught? You have to be caught doing something. If you have anything better than this to be doing when you're caught, do that.
3.5.7	ἐμοὶ μὲν γὰρ καταληφθῆναι γένοιτο μηδενὸς ἄλλου ἐπιμελουμένῳ ἢ τῆς προαιρέσεως τῆς ἐμῆς, ἵν' ἀπαθής, ἵν' ἀκώλυτος, ἵν' ἀνανάγκαστος, ἵν' ἐλεύθερος.	As for me, may I be caught taking care of nothing but my own choice, so that it may be free from passion, unhindered, unconstrained, free.
3.5.8	ταῦτα ἐπιτηδεύων θέλω εὑρεθῆναι, ἵν' εἰπεῖν δύνωμαι τῷ θεῷ "μή τι παρέβην σου τὰς ἐντολάς; μή τι πρὸς ἄλλα ἐχρησάμην ταῖς ἀφορμαῖς ἃς ἔδωκας; μή τι ταῖς αἰσθήσεσιν ἄλλως, μή τι ταῖς προλήψεσιν; μή τί σοί ποτ' ἐνεκάλεσα;"	This is what I want to be found practicing, so that I can say to God: "Did I ever transgress your commands? Did I ever use the resources you gave me for other ends? Did I use my senses wrongly, or my preconceptions? Did I ever find fault with you?"
3.5.9	"μή τι ἐμεμψάμην σου τὴν διοίκησιν; ἐνόσησα, ὅτε ἠθέλησας· καὶ οἱ ἄλλοι, ἀλλ' ἐγὼ ἑκών. πένης ἐγενόμην σου θέλοντος, ἀλλὰ χαίρων. οὐκ ἦρξα, ὅτι σὺ οὐκ ἠθέλησας· οὐδέποτ' ἐπεθύμησα ἀρχῆς. μή τί με τούτου ἕνεκα στυγνότερον εἶδες; μὴ οὐ προσῆλθόν σοί ποτε φαιδρῷ τῷ προσώπῳ, ἕτοιμος εἴ τι ἐπιτάσσεις, εἴ τι σημαίνεις;"	"Did I ever blame the way you govern? I fell ill when you wished it. So do others, but I did so willingly. I became poor at your wish, but I was glad of it. I held no office, because you didn't wish it, and I never desired office. Did you ever see me gloomier on that account? Did I ever come before you without a cheerful face, ready for whatever you command, whatever you signal?"
3.5.10	"νῦν με θέλεις ἀπελθεῖν ἐκ τῆς πανηγύρεως· ἄπειμι, χάριν σοι ἔχω πᾶσαν, ὅτι ἠξίωσάς με συμπανηγυρίσαι σοι καὶ ἰδεῖν ἔργα τὰ σὰ καὶ τῇ διοικήσει σου συμπαρακολουθῆσαι [σοί]."	"Now you want me to leave the festival. I'm going, and I'm entirely grateful to you for thinking me worthy to share the festival with you, to see your works and to follow your governance [with you]."
3.5.11	ταῦτά με ἐνθυμούμενον, ταῦτα γράφοντα, ταῦτα ἀναγιγνώσκοντα καταλάβοι ὁ θάνατος.	May death catch me thinking these thoughts, writing these things, reading these things.
3.5.12	ἀλλ' ἡ μήτηρ μου τὴν κεφαλὴν νοσοῦντος οὐ κρατήσει. — ἄπιθι τοίνυν πρὸς τὴν μητέρα· ἄξιος γὰρ εἶ τὴν κεφαλὴν κρατούμενος νοσεῖν.	But my mother won't hold my head when I'm ill. — Then go off to your mother. You deserve to be ill with someone holding your head.
3.5.13	— ἀλλ' ἐπὶ κλιναρίου κομψοῦ ἐν οἴκῳ κατεκείμην. — ἄπιθί σου ἐπὶ τὸ κλινάριον· ἢ ὑγιαίνων ἄξιος εἶ ἐπὶ τοιούτου κατακεῖσθαι. μὴ τοίνυν ἀπόλλυε, ἃ δύνασαι ἐκεῖ ποιεῖν.	—But at home I used to lie on a nice little couch. — Go back to your little couch. You deserve to lie on one like that even when you're healthy. So don't miss out on what you can do there.

	GREEK	ENGLISH
3.5.14	ἀλλ᾽ ὁ Σωκράτης τί λέγει; “ὥσπερ ἄλλος τις,” φησίν, “χαίρει τὸν ἀγρὸν τὸν αὑτοῦ ποιῶν κρείσσονα, ἄλλος τὸν ἵππον, οὕτως ἐγὼ καθ᾽ ἡμέραν χαίρω παρακολουθῶν ἐμαυτῷ βελτίονι γινομένῳ.”	But what does Socrates say? “Just as one man enjoys improving his own farm,” he says, “and another his horse, so I enjoy watching myself become better every day.”
3.5.15	— πρὸς τί; μή τι πρὸς λεξείδια; — ἄνθρωπε, εὐφήμει. — μή τι πρὸς θεωρημάτια; — τί ποιεῖς; —	—Better at what? Little turns of phrase? —Man, watch your tongue. —Little theories, then? —What are you doing? —
3.5.16	καὶ μὴν οὐ βλέπω, τί ἐστιν ἄλλο, περὶ ὃ ἀσχολοῦνται οἱ φιλόσοφοι. — οὐδέν σοι δοκεῖ εἶναι τὸ μηδέποτε ἐγκαλέσαι τινί, μὴ θεῷ, μὴ ἀνθρώπῳ· μὴ μέμψασθαι μηδένα· τὸ αὐτὸ πρόσωπον ἀεὶ καὶ ἐκφέρειν καὶ εἰσφέρειν;	And yet I don’t see what else philosophers busy themselves with. —Does it seem nothing to you never to accuse anyone, neither god nor man? Never to blame anyone? Always to carry the same face out of the house and back in?
3.5.17	ταῦτα ἦν, ἃ ᾔδει ὁ Σωκράτης, καὶ ὅμως οὐδέποτε εἶπεν, ὅτι οἶδέν τι ἢ διδάσκει. εἰ δέ τις λεξείδια ᾔτει ἢ θεωρημάτια, ἀπῆγεν πρὸς Πρωταγόραν, πρὸς Ἱππίαν. καὶ γὰρ εἰ λάχανά τις ζητῶν ἐλήλυθεν, πρὸς τὸν κηπουρὸν ἂν αὐτὸν ἀπήγαγεν· τίς οὖν ὑμῶν ἔχει ταύτην τὴν ἐπιβολήν;	These were the things Socrates knew, and yet he never said that he knew anything or taught anything. If anyone asked for little turns of phrase or little theories, he would take them off to Protagoras or to Hippias. Just so, if someone had come looking for vegetables, he’d have taken him to the gardener. Which of you, then, has this aim?[11]
3.5.18	ἐπεί τοι εἰ εἴχετε, καὶ ἐνοσεῖτε ἂν ἡδέως καὶ ἐπεινᾶτε καὶ ἀπεθνήσκετε.	For if you had it, you’d be glad to be ill, and to go hungry, and to die.
3.5.19	εἴ τις ὑμῶν ἠράσθη κορασίου κομψοῦ, οἶδεν ὅτι ἀληθῆ λέγω.	If any of you has been in love with a pretty girl, he knows I’m telling the truth.

CHAPTER 6: MISCELLANEOUS REMARKS

Short remarks on progress, the unbeatable good man, common sense, and testing talented students.

	GREEK	ENGLISH
3.6.1	πυθομένου δέ τινος, πῶς νῦν μᾶλλον ἐκπεπονημένου τοῦ λόγου πρότερον μείζονες προκοπαὶ ἦσαν,	When someone asked how it was that more work was now devoted to reason, and yet there had been greater progress in earlier times,
3.6.2	κατὰ τί, ἔφη, ἐκπεπόνηται καὶ κατὰ τί μείζους αἱ προκοπαὶ τότε ἦσαν; καθὸ γὰρ νῦν ἐκπεπόνηται, κατὰ τοῦτο καὶ προκοπαὶ νῦν εὑρεθήσονται.	he said, “In what respect has more work been devoted to it, and in what respect was there greater progress then? In whatever respect it is worked at now, in that respect progress will also be found now.”
3.6.3	καὶ νῦν μὲν ὥστε συλλογισμοὺς ἀναλύειν ἐκπεπόνηται καὶ προκοπαὶ γίνονται· τότε δ᾽ ὥστε τὸ ἡγεμονικὸν κατὰ φύσιν ἔχον τηρῆσαι καὶ ἐξεπονεῖτο καὶ προκοπαὶ ἦσαν.	Now the work goes into analyzing syllogisms, and progress is made there. Then the work went into keeping the ruling center in accord with nature, and there was progress in that.
3.6.4	μὴ οὖν ἐνάλλασσε μηδὲ ζήτει, ὅταν ἄλλο ἐκπονῇς, ἐν ἄλλῳ προκόπτειν. ἀλλ᾽ ἴδε, εἴ τις ἡμῶν πρὸς τούτῳ ὤν,	So don’t mix them up, and don’t expect to make progress in one thing when you’re working at an-

	GREEK	ENGLISH
	ὥστε κατὰ φύσιν ἔχειν καὶ διεξάγειν, οὐ προκόπτει. οὐδένα γὰρ εὑρήσεις.	other. Instead, see whether any of us who is devoted to being and living in accord with nature fails to make progress. You won't find a single one.
3.6.5	ὁ σπουδαῖος ἀήττητος· ἢ γὰρ οὐκ ἀγωνίζεται, ὅπου μὴ κρείσσων, εἰ μὴ ὅπου κρείσσων ἐστίν.	The good man is unbeatable, for he doesn't compete where he isn't the stronger, only where he is.
3.6.6	"εἰ κατὰ τὸν ἀγρὸν θέλεις, λάβε· λάβε τοὺς οἰκέτας, λάβε τὴν ἀρχήν, λάβε τὸ σωμάτιον. τὴν δ' ὄρεξιν οὐ ποιήσεις ἀποτευκτικὴν οὐδὲ τὴν ἔκκλισιν περιπτωτικήν."	"If you want my farm, take it. Take my servants, take my office, take my poor body. But you won't make my desire fail to get what it wants, or my aversion fall into what it avoids."
3.6.7	εἰς τοῦτον μόνον τὸν ἀγῶνα καθίησιν τὸν περὶ τῶν προαιρετικῶν· πῶς οὖν οὐ μέλλει ἀήττητος εἶναι;	The only contest he enters is the one about things within his choice. How, then, can he not be unbeatable?
3.6.8	πυθομένου δέ τινος, τί ἐστιν ὁ κοινὸς νοῦς, Ὥσπερ, φησίν, κοινή τις ἀκοὴ λέγοιτ' ἂν ἡ μόνον φωνῶν διακριτική, ἡ δὲ τῶν φθόγγων οὐκέτι κοινή, ἀλλὰ τεχνική, οὕτως ἐστί τινα, ἃ οἱ μὴ παντάπασιν διεστραμμένοι τῶν ἀνθρώπων κατὰ τὰς κοινὰς ἀφορμὰς ὁρῶσιν. ἡ τοιαύτη κατάστασις κοινὸς νοῦς καλεῖται.	When someone asked what common sense is, he said, "There is what might be called a common hearing, which only distinguishes sounds, while the hearing that distinguishes musical notes is no longer common but expert. In the same way, there are some things that people who aren't completely perverted see by virtue of the faculties we all share. That condition is called common sense."
3.6.9	τῶν νέων τοὺς μαλακοὺς οὐκ ἔστι προτρέψαι ῥᾴδιον· οὐδὲ γὰρ τυρὸν ἀγκίστρῳ λαβεῖν· οἱ δ' εὐφυεῖς, κἂν ἀποτρέπῃς, ἔτι μᾶλλον ἔχονται τοῦ λόγου.	It isn't easy to win over young men who are soft, any more than you can catch soft cheese on a hook. But those with good natural ability cling all the more to reason, even if you try to turn them away.
3.6.10	διὸ καὶ ὁ Ῥοῦφος τὰ πολλὰ ἀπέτρεπεν τούτῳ δοκιμαστηρίῳ χρώμενος τῶν εὐφυῶν καὶ ἀφυῶν. ἔλεγε γὰρ ὅτι "ὡς ὁ λίθος, κἂν ἀναβάλῃς, ἐνεχθήσεται κάτω ἐπὶ γῆν κατὰ τὴν αὑτοῦ κατασκευήν, οὕτως καὶ ὁ εὐφυής, ὅσῳ μᾶλλον ἀποκρούεταί τις αὐτόν, τοσούτῳ μᾶλλον νεύει ἐφ' ὃ πέφυκεν."	That's why Rufus often tried to dissuade people, using this as a test of who had natural ability and who didn't. He used to say, "A stone, even if you throw it upward, will fall down to earth by its own constitution. Just so with the naturally gifted man: the more one pushes him away, the more he inclines toward what he is made by nature for."

CHAPTER 7: TO THE INSPECTOR OF THE FREE CITIES, AN EPICUREAN

Epictetus argues with an Epicurean inspector that pleasure cannot be the good and would ruin a city.

	GREEK	ENGLISH
3.7.1	τοῦ δὲ διορθωτοῦ εἰσελθόντος πρὸς αὐτὸν (ἦν δ' οὗτος Ἐπικούρειος) ἄξιον, ἔφη, τοὺς ἰδιώτας ἡμᾶς παρ' ὑμῶν τῶν φιλοσόφων πυνθάνεσθαι, καθάπερ τοὺς εἰς ξένην πόλιν ἐλθόντας παρὰ τῶν πολιτῶν καὶ εἰδότων, τί κράτιστόν ἐστιν ἐν κόσμῳ, ἵνα καὶ αὐτοὶ ἱστορήσαντες μετίωμεν, ὡς ἐκεῖνοι τὰ ἐν ταῖς πόλεσι, καὶ θεώμεθα.	When the inspector, who was an Epicurean, came to see him, he said, "It's right for us laymen to find out from you philosophers what is the best thing in the world. Visitors to a foreign city do the same with the citizens who know it, so that, once we

11 Protagoras and Hippias were famous sophists, paid teachers of the fifth century BC.

	GREEK	ENGLISH
		have found out, we too may go looking for it and view it, as they do the sights in cities."[12]
3.7.2	ὅτι μὲν γὰρ τρία ἐστὶ περὶ τὸν ἄνθρωπον, ψυχὴ καὶ σῶμα καὶ τὰ ἐκτός, σχεδὸν οὐδεὶς ἀντιλέγει· λοιπὸν ὑμέτερόν ἐστιν ἀποκρίνασθαι, τί ἐστι τὸ κράτιστον. τί ἐροῦμεν τοῖς ἀνθρώποις;	Hardly anyone denies that there are three things belonging to a human being: soul, body and externals. It remains for you people to answer which of them is the best. What shall we tell people?
3.7.3	τὴν σάρκα; καὶ διὰ ταύτην Μάξιμος ἔπλευσεν μέχρι Κασσιόπης χειμῶνος μετὰ τοῦ υἱοῦ προπέμπων, ἵν' ἡσθῇ τῇ σαρκί;	The flesh? And was it for the flesh that Maximus sailed all the way to Cassiope in winter to see his son off, so as to have pleasure in the flesh?[13]
3.7.4	ἀρνησαμένου δ' ἐκείνου καὶ εἰπόντος Μὴ γένοιτο· οὐ προσήκει περὶ τὸ κράτιστον ἐσπουδακέναι; — πάντων μάλιστα προσήκει. — τί οὖν κρεῖσσον ἔχομεν τῆς σαρκός; — τὴν ψυχήν, ἔφη. — ἀγαθὰ δὲ τὰ τοῦ κρατίστου κρείττονά ἐστιν ἢ τὰ τοῦ φαυλοτέρου;	When he denied it and said, "Heaven forbid!" —Isn't it right to be devoted to the best thing? —Most right of all. —So what do we have that's better than the flesh? —The soul, he said. —And are the goods of the best thing better than those of the inferior?
3.7.5	— τὰ τοῦ κρατίστου. — ψυχῆς δὲ ἀγαθὰ πότερον προαιρετικά ἐστιν ἢ ἀπροαίρετα; — προαιρετικά. — προαιρετικὸν οὖν ἐστιν ἡ ἡδονὴ ἡ ψυχική;	—Those of the best. —And are the goods of the soul within our choice or outside it? —Within our choice. —So is the soul's pleasure within our choice?
3.7.6	— ἔφη. — αὕτη δ' ἐπὶ τίσιν γίνεται; πότερον ἐφ' αὑτῇ; ἀλλ' ἀδιανόητόν ἐστιν· προηγουμένην γάρ τινα ὑφεστάναι δεῖ οὐσίαν τοῦ ἀγαθοῦ, ἧς τυγχάνοντες ἡσθησόμεθα κατὰ ψυχήν. — ὡμολόγει καὶ τοῦτο. — ἐπὶ τίνι οὖν ἡσθησόμεθα ταύτην τὴν ψυχικὴν ἡδονήν;	—He said it was. —And what does it arise from? From itself? That's inconceivable. There must first exist some substance of the good, primary and underlying, and when we attain it we shall have pleasure in the soul. —He agreed to this too. —Then what shall we take this pleasure of the soul in?
3.7.7	εἰ γὰρ ἐπὶ τοῖς ψυχικοῖς ἀγαθοῖς, εὕρηται ἡ οὐσία τοῦ ἀγαθοῦ. οὐ γὰρ δύναται ἄλλο μὲν εἶναι ἀγαθόν, ἄλλο δ' ἐφ' ᾧ εὐλόγως ἐπαιρόμεθα, οὐδὲ τοῦ προηγουμένου μὴ ὄντος ἀγαθοῦ τὸ ἐπιγέννημα ἀγαθὸν εἶναι. ἵνα γὰρ εὔλογον ᾖ τὸ ἐπιγέννημα, τὸ προηγούμενον δεῖ ἀγαθὸν εἶναι.	If it's in the goods of the soul, the substance of the good has been found. For it can't be that one thing is good and another thing is what we are rightly elated at. Nor, if the primary thing isn't good, can its by-product be good. For the by-product to be reasonable, the primary thing must be good.
3.7.8	ἀλλ' οὐ μὴ εἴπητε φρένας ἔχοντες· ἀνακόλουθα γὰρ ἐρεῖτε καὶ Ἐπικούρῳ καὶ τοῖς ἄλλοις ὑμῶν δόγμασιν.	But if you have any sense, you people won't say so, for what you'd be saying would be inconsistent with Epicurus and with the rest of your judgments.
3.7.9	ὑπολείπεται λοιπὸν ἐπὶ τοῖς σωματικοῖς ἥδεσθαι τὴν κατὰ ψυχὴν ἡδονήν· πάλιν ἐκεῖνα γίνεται προηγούμενα καὶ οὐσία τοῦ ἀγαθοῦ.	What remains is that the pleasure in the soul is taken in bodily things. Then those become, once again, the primary thing and the substance of the good.
3.7.10	διὰ τοῦτο ἀφρόνως ἐποίησε Μάξιμος, εἰ δι' ἄλλο τι ἔπλευσεν ἢ διὰ τὴν σάρκα, τοῦτ' ἔστι διὰ τὸ κράτιστον.	

12 The inspector (Greek *diorthōtēs*, Latin *corrector*) was a Roman official sent to put in order the affairs of the free cities of Greece.
13 Maximus is apparently the inspector himself. Cassiope was a harbor town on Corcyra (Corfu).

	GREEK	ENGLISH
		That's why Maximus acted foolishly if he sailed for any reason other than the flesh, that is, for the best thing.
3.7.11	ἀφρόνως δὲ ποιεῖ καὶ εἰ ἀπέχεται τῶν ἀλλοτρίων δικαστὴς ὢν καὶ δυνάμενος λαμβάνειν. ἀλλ' ἄν σοι δόξῃ, ἐκεῖνο μόνον σκεπτώμεθα, ἵνα κεκρυμμένως, ἵν' ἀσφαλῶς, ἵνα μή τις γνῷ.	And a man acts foolishly, too, if he keeps his hands off other people's property when he's a judge and could take it. But if you like, let's consider only this: how it can be done secretly, safely, without anyone knowing.
3.7.12	τὸ γὰρ κλέψαι οὐδ' αὐτὸς Ἐπίκουρος ἀποφαίνει κακόν, ἀλλὰ τὸ ἐμπεσεῖν· καὶ ὅτι πίστιν περὶ τοῦ λαθεῖν λαβεῖν ἀδύνατον, διὰ τοῦτο λέγει "μὴ κλέπτετε."	For not even Epicurus himself declares that stealing is bad, only getting caught. And it's because you can't be confident of escaping notice that he says, "Don't steal."
3.7.13	ἀλλ' "ἐγώ σοι λέγω, ὅτι ἐὰν κομψῶς καὶ περιεσταλμένως γίνηται, λησόμεθα·" εἶτα καὶ "φίλους ἐν τῇ Ῥώμῃ ἔχομεν δυνατοὺς καὶ φίλας" καὶ "οἱ Ἕλληνες ἀδρανεῖς εἰσιν· οὐδεὶς τολμήσει ἀναβῆναι τούτου ἕνεκα."	But "I tell you, if it's done cleverly and discreetly, we won't be found out." And then, "We have powerful friends in Rome, men and women," and, "The Greeks are feeble; no one will dare go up to Rome over this."
3.7.14	τί ἀπέχῃ τοῦ ἰδίου ἀγαθοῦ; ἄφρον ἐστὶ τοῦτο, ἠλίθιόν ἐστιν. ἀλλ' οὐδ' ἂν λέγῃς μοι, ὅτι ἀπέχῃ, πιστεύσω σοι.	Why hold back from your own good? This is senseless, it's stupid. But even if you tell me that you do hold back, I won't believe you.
3.7.15	ὡς γὰρ ἀδύνατόν ἐστι τῷ ψευδεῖ φαινομένῳ συγκαταθέσθαι καὶ ἀπὸ τοῦ ἀληθοῦς ἀπονεῦσαι, οὕτως ἀδύνατόν ἐστι τοῦ φαινομένου ἀγαθοῦ ἀποστῆναι. ὁ πλοῦτος δ' ἀγαθὸν καὶ οἱονανεὶ τὸ ποιητικώτατόν γε τῶν ἡδονῶν.	For just as it's impossible to assent to what appears false or to turn away from what appears true, so it's impossible to stand aside from what appears good. And wealth is a good, and just about the most productive source of pleasures there is.
3.7.16	διὰ τί μὴ περιποιήσῃ αὐτόν; διὰ τί δὲ μὴ τὴν τοῦ γείτονος γυναῖκα διαφθείρωμεν, ἂν δυνώμεθα λαθεῖν, ἂν δὲ φλυαρῇ ὁ ἀνήρ, καὶ αὐτὸν προσεκτραχηλίσωμεν;	Why not acquire it? And why shouldn't we seduce our neighbor's wife, if we can do it without being noticed? And if the husband makes a fuss, why not break his neck into the bargain?
3.7.17	εἰ θέλεις εἶναι φιλόσοφος οἷος δεῖ, εἴ γε τέλειος, εἰ ἀκολουθῶν σου τοῖς δόγμασιν· εἰ δὲ μή, οὐδὲν διοίσεις ἡμῶν τῶν λεγομένων Στωικῶν· καὶ αὐτοὶ γὰρ ἄλλα λέγομεν, ἄλλα δὲ ποιοῦμεν.	That's if you want to be a philosopher of the proper sort, a complete one, consistent with your judgments. Otherwise you'll be no different from us so-called Stoics, for we too say one thing and do another.
3.7.18	ἡμεῖς λέγομεν τὰ καλά, ποιοῦμεν τὰ αἰσχρά· σὺ τὴν ἐναντίαν διαστροφὴν ἔσῃ διεστραμμένος δογματίζων τὰ αἰσχρά, ποιῶν τὰ καλά.	We say what's fine and do what's shameful. You'll be perverse in the opposite way, holding shameful judgments and doing fine things.
3.7.19	τὸν θεόν σοι, ἐπινοεῖς Ἐπικουρείων πόλιν; "ἐγὼ οὐ γαμῶ." "οὐδ' ἐγώ· οὐ γὰρ γαμητέον." ἀλλ' οὐδὲ παιδοποιητέον, ἀλλ' οὐδὲ πολιτευτέον. τί οὖν γένηται; πόθεν οἱ πολῖται; τίς αὐτοὺς παιδεύσει; τίς ἐφήβαρχος, τίς γυμνασίαρχος; τί δὲ καὶ παιδεύσει αὐτούς; ἃ Λακεδαιμόνιοι ἐπαιδεύοντο ἢ Ἀθηναῖοι;	For God's sake, can you imagine a city of Epicureans? "I'm not marrying." "Nor am I, for one shouldn't marry." Nor have children, nor take part in public life. So what will happen? Where will the citizens come from? Who will educate them? Who will supervise the young men, who will run the

	GREEK	ENGLISH
		gymnasium? And what will he teach them? What the Spartans were taught, or the Athenians?
3.7.20	λάβε μοι νέον, ἄγαγε κατὰ τὰ δόγματά σου. πονηρά ἐστι τὰ δόγματα, ἀνατρεπτικὰ πόλεως, λυμαντικὰ οἴκων, οὐδὲ γυναιξὶ πρέποντα. ἄφες ταῦτ', ἄνθρωπε.	Take me a young man and bring him up according to your judgments. The judgments are wicked. They subvert the city, they ruin households, they aren't even fit for women. Drop them, man.
3.7.21	ζῇς ἐν ἡγεμονούσῃ πόλει· ἄρχειν σε δεῖ, κρίνειν δικαίως, ἀπέχεσθαι τῶν ἀλλοτρίων, σοὶ καλὴν γυναῖκα φαίνεσθαι μηδεμίαν ἢ τὴν σήν, καλὸν παῖδα μηδένα, καλὸν ἀργύρωμα μηδέν, χρύσωμα μηδέν.	You live in an imperial city. You must hold office, judge justly, keep your hands off other people's property. No woman must look beautiful to you but your own wife, no boy beautiful, no silver plate beautiful, no gold plate.
3.7.22	τούτοις σύμφωνα δόγματα ζήτησον, ἀφ' ὧν ὁρμώμενος ἡδέως ἀφέξῃ πραγμάτων οὕτως πιθανῶν πρὸς τὸ ἀγαγεῖν καὶ νικῆσαι.	Look for judgments consistent with these. Starting from them, you'll gladly keep away from things that are so persuasive at leading us on and overpowering us.
3.7.23	ἂν δὲ πρὸς τῇ πιθανότητι τῇ ἐκείνων καὶ φιλοσοφίαν τινά ποτε ταύτην ἐξευρηκότες ὦμεν συνεπωθοῦσαν ἡμᾶς ἐπ' αὐτὰ καὶ ἐπιρρωννύουσαν, τί γένηται;	But if, on top of their persuasiveness, we've gone and invented a philosophy like this one, which helps push us toward them and strengthens us in it, what will happen?
3.7.24	ἐν τορεύματι τί κράτιστόν ἐστιν, ὁ ἄργυρος ἢ ἡ τέχνη; χειρὸς οὐσία μὲν ἡ σάρξ, προηγούμενα δὲ τὰ χειρὸς ἔργα.	In a piece of embossed silverwork, what is best, the silver or the craftsmanship? The substance of the hand is flesh, but what is primary is the work the hand does.
3.7.25	οὐκοῦν καὶ καθήκοντα τρισσά· τὰ μὲν πρὸς τὸ εἶναι, τὰ δὲ πρὸς τὸ ποιὰ εἶναι, τὰ δ' αὐτὰ τὰ προηγούμενα. οὕτως καὶ ἀνθρώπου οὐ τὴν ὕλην δεῖ τιμᾶν, τὰ σαρκίδια, ἀλλὰ τὰ προηγούμενα.	So duties, too, are of three kinds: some concern existing, some existing in a certain way, and some are the primary things themselves. So in a human being, too, we mustn't value the material, the poor flesh, but what is primary.
3.7.26	τίνα ἐστὶ ταῦτα; πολιτεύεσθαι, γαμεῖν, παιδοποιεῖσθαι, θεὸν σέβειν, γονέων ἐπιμελεῖσθαι, καθόλου ὀρέγεσθαι, ἐκκλίνειν, ὁρμᾶν, ἀφορμᾶν, ὡς ἕκαστον τούτων δεῖ ποιεῖν, ὡς πεφύκαμεν. πεφύκαμεν δὲ πῶς;	What are these things? Taking part in public life, marrying, having children, revering God, caring for one's parents. In general: desiring, having aversion, having impulse and repulsion, each of them as it ought to be done, as we are by nature made to do. And how are we made by nature?
3.7.27	ὡς ἐλεύθεροι, ὡς γενναῖοι, ὡς αἰδήμονες. ποῖον γὰρ ἄλλο ζῷον ἐρυθριᾷ, ποῖον αἰσχροῦ φαντασίαν λαμβάνει;	As free, as noble, as having self-respect. What other animal blushes? What other animal gets an impression of what is shameful?
3.7.28	τὴν ἡδονὴν δ' ὑπόταξαι τούτοις ὡς διάκονον, ὡς ὑπηρέτιν, ἵνα προθυμίας ἐκκαλέσηται, ἵν' ἐν τοῖς κατὰ φύσιν ἔργοις παρακρατῇ.	Subordinate pleasure to these as an attendant, a servant, to call forth our eagerness and to keep us steady in the works that accord with nature.
3.7.29	ἀλλ' ἐγὼ πλούσιός εἰμι καὶ οὐδενὸς χρεία μοί ἐστιν. — τί οὖν ἔτι προσποιῇ φιλοσοφεῖν; ἀρκεῖ τὰ χρυσώματα καὶ τὰ ἀργυρώματα· τί σοι χρεία δογμάτων;	But I'm rich and I need nothing. —Then why do you still pretend to be a philosopher? Your gold

	GREEK	ENGLISH
		and silver plate are enough. What do you need judgments for?
3.7.30	— ἀλλὰ καὶ κριτής εἰμι τῶν Ἑλλήνων. — οἶδας κρίνειν; τί σε ἐποίησεν εἰδέναι; — Καῖσάρ μοι κωδίκελλον ἔγραψεν. — Γραψάτω σοι, ἵνα κρίνῃς περὶ τῶν μουσικῶν· καὶ τί σοι ὄφελος;	—But I'm also a judge of the Greeks. —Do you know how to judge? What made you know? —Caesar wrote me a letter of appointment. —Let him write you one to judge music too. What good will it do you?
3.7.31	ὅμως δὲ πῶς κριτὴς ἐγένου; τὴν τίνος χεῖρα καταφιλήσας, τὴν Συμφόρου ἢ τὴν Νουμηνίου; τίνος πρὸ τοῦ κοιτῶνος κοιμηθείς; τίνι πέμψας δῶρα; εἶτα οὐκ αἰσθάνῃ, ὅτι τοσούτου ἄξιόν ἐστι κριτὴν εἶναι ὅσου Νουμήνιος; — ἀλλὰ δύναμαι ὃν θέλω εἰς φυλακὴν βαλεῖν.	Still, how did you become a judge? Whose hand did you kiss, Symphorus' or Numenius'? Outside whose bedroom did you sleep? To whom did you send gifts? And then don't you realize that being a judge is worth exactly as much as Numenius? — But I can throw anyone I like into prison.[14]
3.7.32	— ὡς λίθον. — ἀλλὰ δύναμαι ξυλοκοπῆσαι ὃν θέλω. — ὡς ὄνον. οὐκ ἔστι τοῦτο ἀνθρώπων ἀρχή.	—As you might a stone. —But I can have anyone I like beaten with a club. —As you might a donkey. That isn't ruling over human beings.
3.7.33	ὡς λογικῶν ἡμῶν ἄρξον δεικνὺς ἡμῖν τὰ συμφέροντα καὶ ἀκολουθήσομεν· δείκνυε τὰ ἀσύμφορα καὶ ἀποστραφησόμεθα.	Rule us as rational beings. Show us what is to our advantage, and we'll follow. Show us what is to our disadvantage, and we'll turn away from it.
3.7.34	ζηλωτὰς ἡμᾶς κατασκεύασον σεαυτοῦ ὡς Σωκράτης ἑαυτοῦ. ἐκεῖνος ἦν ὁ ὡς ἀνθρώπων ἄρχων, ὁ κατεσκευακὼς ὑποτεταχότας αὐτῷ τὴν ὄρεξιν τὴν αὐτῶν, τὴν ἔκκλισιν, τὴν ὁρμήν, τὴν ἀφορμήν.	Make us want to be like you, as Socrates made people want to be like him. He was the one who ruled people as human beings, who had brought them to subordinate to him their desire, their aversion, their impulse, their repulsion.
3.7.35	"τοῦτο ποίησον, τοῦτο μὴ ποιήσῃς· εἰ δὲ μή, εἰς φυλακήν σε βαλῶ." οὐκέτι ὡς λογικῶν ἡ ἀρχὴ γίνεται.	"Do this, don't do that, or I'll throw you into prison." That is no longer rule over rational beings.
3.7.36	ἀλλ' "ὡς ὁ Ζεὺς διέταξεν, τοῦτο ποίησον· ἂν δὲ μὴ ποιήσῃς, ζημιωθήσῃ, βλαβήσῃ." ποίαν βλάβην; ἄλλην οὐδεμίαν, ἀλλὰ τὸ μὴ ποιῆσαι ἃ δεῖ· ἀπολέσεις τὸν πιστόν, τὸν αἰδήμονα, τὸν κόσμιον. τούτων ἄλλας βλάβας μείζονας μὴ ζήτει.	Instead: "Do this, as Zeus has ordained. If you don't, you'll be penalized, you'll be harmed." What harm? No other than not doing what you ought. You'll destroy the trustworthy man in you, the self-respecting man, the orderly man. Don't look for other harms greater than these.

CHAPTER 8: HOW TO TRAIN OURSELVES AGAINST IMPRESSIONS

We should question impressions daily, labeling each event as within or outside our choice.

	GREEK	ENGLISH
3.8.1	ὡς πρὸς τὰ ἐρωτήματα τὰ σοφιστικὰ γυμναζόμεθα, οὕτως καὶ πρὸς τὰς φαντασίας καθ' ἡμέραν ἔδει γυμνάζεσθαι· προτείνουσι γὰρ ἡμῖν καὶ αὗται ἐρωτήματα.	Just as we train ourselves to deal with sophistical questions, so we ought to train ourselves every day to deal with impressions, for they too put questions to us.
3.8.2	ὁ υἱὸς ἀπέθανε τοῦ δεῖνος. ἀπόκριναι "ἀπροαίρετον, οὐ κακόν." ὁ πατὴρ τὸν δεῖνα ἀποκληρονόμον ἀπέλιπεν. τί	So-and-so's son has died. Answer: "Outside our choice, not bad." His father has left so-and-so dis-

	GREEK	ENGLISH
	σοι δοκεῖ; "ἀπροαίρετον, οὐ κακόν." Καῖσαρ αὐτὸν κατέκρινεν.	inherited. What do you think? "Outside our choice, not bad." Caesar has condemned him.
3.8.3	"ἀπροαίρετον, οὐ κακόν." ἐλυπήθη ἐπὶ τούτοις. "προαιρετικόν, κακόν." γενναίως ὑπέμεινεν. "προαιρετικόν, ἀγαθόν."	"Outside our choice, not bad." He was distressed at this. "Within our choice, bad." He bore it nobly. "Within our choice, good."
3.8.4	κἂν οὕτως ἐθιζώμεθα, προκόψομεν· οὐδέποτε γὰρ ἄλλῳ συγκαταθησόμεθα ἢ οὗ φαντασία καταληπτικὴ γίνεται.	If we get into this habit, we'll make progress, for we'll never assent to anything except what we get a cognitive impression of.[15]
3.8.5	ὁ υἱὸς ἀπέθανε. τί ἐγένετο; ὁ υἱὸς ἀπέθανεν. ἄλλο οὐδέν; οὐδέν. τὸ πλοῖον ἀπώλετο. τί ἐγένετο; τὸ πλοῖον ἀπώλετο. εἰς φυλακὴν ἀπήχθη. τί γέγονεν; εἰς φυλακὴν ἀπήχθη. τὸ δ' ὅτι "κακῶς πέπραχεν"	His son has died. What happened? His son has died. Nothing else? Nothing. His ship was lost. What happened? His ship was lost. He was led off to prison. What has happened? He was led off to prison. But the idea that "he has fared badly"
3.8.6	ἐξ αὐτοῦ ἕκαστος προστίθησιν. "ἀλλ' οὐκ ὀρθῶς ταῦτα ὁ Ζεὺς ποιεῖ." διὰ τί; ὅτι σε ὑπομενητικὸν ἐποίησεν, ὅτι μεγαλόψυχον, ὅτι ἀφεῖλεν αὐτῶν τὸ εἶναι κακά, ὅτι ἔξεστίν σοι πάσχοντι ταῦτα εὐδαιμονεῖν, ὅτι σοι τὴν θύραν ἤνοιξεν, ὅταν σοι μὴ ποιῇ; ἄνθρωπε, ἔξελθε καὶ μὴ ἐγκάλει.	is something each person adds from himself. "But Zeus is wrong to do these things." Why? Because he made you capable of endurance? Because he made you great-souled? Because he took away their being bad? Because you can be happy while suffering them? Because he opened the door for you when they don't suit you? Man, walk out, and don't complain.
3.8.7	πῶς ἔχουσι Ῥωμαῖοι πρὸς φιλοσόφους ἂν θέλῃς γνῶναι, ἄκουσον. Ἰταλικὸς ὁ μάλιστα δοκῶν αὐτῶν φιλόσοφος εἶναι παρόντος ποτέ μου χαλεπήνας τοῖς ἰδίοις, ὡς ἀνήκεστα πάσχων, "οὐ δύναμαι," ἔφη, "φέρειν· ἀπόλλυτέ με, ποιήσετέ με τοιοῦτον γενέσθαι," δείξας ἐμέ.	If you want to know how the Romans regard philosophers, listen. Italicus, who has the greatest reputation among them as a philosopher, once got angry with his own people when I was there. He behaved as though he were suffering something unbearable, and said, "I can't bear it. You're killing me. You'll make me turn out like him," and pointed at me.

CHAPTER 9: TO AN ORATOR GOING UP TO ROME FOR A LAWSUIT

A man traveling to Rome for an honor is told that everything depends on his judgments.

	GREEK	ENGLISH
3.9.1	εἰσελθόντος δέ τινος πρὸς αὐτόν, ὃς εἰς Ῥώμην ἀνῄει δίκην ἔχων περὶ τιμῆς τῆς αὐτοῦ, πυθόμενος τὴν αἰτίαν, δι' ἣν ἄνεισιν, ἐπερωτήσαντος ἐκείνου, τίνα γνώμην ἔχει περὶ τοῦ πράγματος,	Someone came to see him who was going up to Rome for a lawsuit concerning an honor of his. He asked the reason for his journey, and when the man in turn asked him what he thought of the matter,
3.9.2	εἴ μου πυνθάνῃ, τί πράξεις ἐν Ῥώμῃ, φησίν, πότερον κατορθώσεις ἢ ἀποτεύξῃ, θεώρημα πρὸς τοῦτο οὐκ ἔχω· εἰ δὲ πυνθάνῃ, πῶς πράξεις, τοῦτο εἰπεῖν, ὅτι, εἰ μὲν ὀρθὰ	he said, "If you're asking me what you'll achieve in Rome, whether you'll succeed or fail, I have no theory for that. But if you're asking how you'll get on, I can tell you this: if you have right judgments,

14 Symphorus and Numenius were presumably influential freedmen at the imperial court.
15 In Stoic theory, a "cognitive" impression is one so clear and distinct that it can only come from what is really there.

	GREEK	ENGLISH
	δόγματα ἔχεις, καλῶς, εἰ δὲ φαῦλα, κακῶς. παντὶ γὰρ αἴτιον τοῦ πράσσειν τι δόγμα.	well; if bad ones, badly. For in every case, what causes a person to do something is a judgment."
3.9.3	τί γάρ ἐστιν, ὃ ἐπεθύμησας προστάτης χειροτονηθῆναι Κνωσίων; τὸ δόγμα. τί ἐστιν, δι' ὃ νῦν εἰς Ῥώμην ἀνέρχῃ; τὸ δόγμα. καὶ μετὰ χειμῶνος καὶ κινδύνου καὶ ἀναλωμάτων; — ἀνάγκη γάρ ἐστιν. — τίς σοι λέγει τοῦτο;	What made you want to be elected patron of Cnossus? Your judgment. What makes you go up to Rome now? Your judgment. And in winter, with danger and expense? —Yes, I have to. —Who tells you that?[16]
3.9.4	τὸ δόγμα. οὐκοῦν εἰ πάντων αἴτια τὰ δόγματα, φαῦλα δέ τις ἔχει δόγματα, οἷον ἂν ᾖ τὸ αἴτιον, τοιοῦτον καὶ τὸ ἀποτελούμενον.	Your judgment. So if judgments are the causes of everything, and someone has bad judgments, then the result will be like the cause.
3.9.5	ἆρ' οὖν πάντες ἔχομεν ὑγιῆ δόγματα καὶ σὺ καὶ ὁ ἀντίδικός σου; καὶ πῶς διαφέρεσθε; ἀλλὰ σὺ μᾶλλον ἢ ἐκεῖνος; διὰ τί; δοκεῖ σοι. κἀκείνῳ καὶ τοῖς μαινομένοις. τοῦτο πονηρὸν κριτήριον.	Well, do we all have sound judgments, you and your opponent too? Then how is it you disagree? Or is it you rather than he who has them? Why? Because it seems so to you. It seems so to him too, and to madmen. That's a poor criterion.
3.9.6	ἀλλὰ δεῖξόν μοι, ὅτι ἐπίσκεψίν τινα καὶ ἐπιμέλειαν πεποίησαι τῶν σαυτοῦ δογμάτων. καὶ ὡς νῦν εἰς Ῥώμην πλεῖς ἐπὶ τῷ προστάτης εἶναι Κνωσίων καὶ οὐκ ἐξαρκεῖ σοι μένειν ἐν οἴκῳ τὰς τιμὰς ἔχοντι ἃς εἶχες, ἀλλὰ μείζονός τινος ἐπιθυμεῖς καὶ ἐπιφανεστέρου, πότε οὕτως ἔπλευσας ὑπὲρ τοῦ τὰ δόγματα ἐπισκέψασθαι τὰ σαυτοῦ καὶ εἴ τι φαῦλον ἔχεις, ἐκβαλεῖν;	Show me instead that you've given some examination and some attention to your judgments. You are sailing to Rome now to become patron of Cnossus; it isn't enough for you to stay at home with the honors you had, but you desire something greater and more conspicuous. When did you ever sail like that in order to examine your own judgments, and to throw out any bad one you have?
3.9.7	τίνι προσελήλυθας τούτου ἕνεκα; ποῖον χρόνον ἐπέταξας σαυτῷ, ποίαν ἡλικίαν; ἔπελθέ σου τοὺς χρόνους, εἰ ἐμὲ αἰσχύνῃ, αὐτὸς πρὸς σαυτόν.	Whom have you gone to for this purpose? What time did you set yourself for it, at what age? Go over the periods of your life by yourself, if you're ashamed to do it in front of me.
3.9.8	ὅτε παῖς ἦς, ἐξήταζες τὰ σαυτοῦ δόγματα; οὐχὶ δ' ὡς πάντα ποιεῖς, ἐποίεις ἃ ἐποίεις; ὅτε δὲ μειράκιον ἤδη καὶ τῶν ῥητόρων ἤκουες καὶ αὐτὸς ἐμελέτας, τί σοι λείπειν ἐφαντάζου;	When you were a boy, did you examine your judgments? Didn't you do what you did the way you do everything now? And when you were a youth, listening to the orators and practicing declamation yourself, what did you imagine you lacked?
3.9.9	ὅτε δὲ νεανίσκος καὶ ἤδη ἐπολιτεύου καὶ δίκας αὐτὸς ἔλεγες καὶ εὐδοκίμεις, τίς σοι ἔτι ἴσος ἐφαίνετο; ποῦ δ' ἂν ἠνέσχου ὑπό τινος ἐξεταζόμενος, ὅτι πονηρὰ ἔχεις δόγματα;	And when you were a young man, already in public life, pleading cases yourself and making a name for yourself, who still seemed your equal? When would you have put up with being examined by someone and told that your judgments were bad?
3.9.10	τί οὖν σοι θέλεις εἴπω; — βοήθησόν μοι εἰς τὸ πρᾶγμα. — οὐκ ἔχω πρὸς τοῦτο θεωρήματα· οὐδὲ σύ, εἰ τούτου ἕνεκα ἐλήλυθας πρὸς ἐμέ, ὡς πρὸς φιλόσοφον ἐλήλυθας, ἀλλ' ὡς πρὸς λαχανοπώλην, ἀλλ' ὡς πρὸς σκυτέα.	So what do you want me to tell you? —Help me with this business. —I have no theories for that. And if that's why you've come to me, you haven't

16 Cnossus was a leading city of Crete. Its patron would represent its interests, here evidently at Rome.

	GREEK	ENGLISH
		come to me as to a philosopher, but as to a greengrocer, or a cobbler.
3.9.11	— πρὸς τί οὖν ἔχουσιν οἱ φιλόσοφοι θεωρήματα; — πρὸς τοῦτο, ὅ τι ἂν ἀποβῇ, τὸ ἡγεμονικὸν ἡμῶν κατὰ φύσιν ἔχειν καὶ διεξάγειν. μικρόν σοι δοκεῖ τοῦτο; — οὔ· ἀλλὰ τὸ μέγιστον. — τί οὖν; ὀλίγου χρόνου χρείαν ἔχει καὶ ἔστι παρερχόμενον αὐτὸ λαβεῖν; εἰ δύνασαι, λάμβανε.	—Then what do philosophers have theories for? —For this: that whatever happens, our ruling center should be and remain in accord with nature. Does that seem a small thing to you? —No, the greatest. —Well then? Does it need only a little time, and can you pick it up in passing? If you can, pick it up.
3.9.12	εἶτ' ἐρεῖς "συνέβαλον Ἐπικτήτῳ ὡς λίθῳ, ὡς ἀνδριάντι." εἶδες γάρ με καὶ πλέον οὐδέν. ἀνθρώπῳ δ' ὡς ἀνθρώπῳ συμβάλλει ὁ τὰ δόγματα αὐτοῦ καταμανθάνων καὶ ἐν τῷ μέρει τὰ ἴδια δεικνύων.	Then you'll say, "I met Epictetus, as I might a stone or a statue." Yes, because you saw me, and nothing more. The one who meets a human being as a human being is the one who learns his judgments and shows his own in turn.
3.9.13	κατάμαθέ μου τὰ δόγματα, δεῖξόν μοι τὰ σὰ καὶ οὕτως λέγε συμβεβληκέναι μοι. ἐλέγξωμεν ἀλλήλους· εἴ τι ἔχω κακὸν δόγμα, ἄφελε αὐτό· εἴ τι ἔχεις, θὲς εἰς τὸ μέσον. τοῦτό ἐστι φιλοσόφῳ συμβάλλειν.	Learn my judgments, show me yours, and then say you've met me. Let's test each other. If I have some bad judgment, take it away. If you have one, bring it out into the open. That is what meeting a philosopher means.
3.9.14	οὔ· ἀλλὰ "πάροδός ἐστι καὶ ἕως τὸ πλοῖον μισθούμεθα, δυνάμεθα καὶ Ἐπίκτητον ἰδεῖν· ἴδωμεν, τί ποτε λέγει." εἶτ' ἐξελθὼν "οὐδὲν ἦν ὁ Ἐπίκτητος, ἐσολοίκιζεν, ἐβαρβάριζεν." τίνος γὰρ ἄλλου κριταὶ εἰσέρχεσθε;	No; instead it's: "We're passing through, and while we're hiring the ship we can see Epictetus too. Let's see what on earth he has to say." Then, when you leave: "Epictetus was nothing. His grammar was bad, his Greek was barbarous." What else do you people come in to judge?
3.9.15	"ἀλλ' ἂν πρὸς τούτοις," φησίν, "ὦ, ἀγρὸν οὐχ ἕξω ὡς οὐδὲ σύ, ποτήρια ἀργυρᾶ οὐχ ἕξω ὡς οὐδὲ σύ, κτήνη καλὰ ὡς οὐδὲ σύ."	"But if I devote myself to these things," he says, "I won't have a farm, just as you don't; I won't have silver cups, just as you don't, or fine cattle, just as you don't."
3.9.16	πρὸς ταῦτα ἴσως ἀρκεῖ ἐκεῖνο εἰπεῖν ὅτι "ἀλλὰ χρείαν αὐτῶν οὐκ ἔχω· σὺ δ' ἂν πολλὰ κτήσῃ, ἄλλων χρείαν ἔχεις, θέλεις οὐ θέλεις, πτωχότερός μου."	To this it may be enough to reply: "But I don't need them. While you, even if you acquire a lot, need other things. Like it or not, you're poorer than I am."
3.9.17	— τίνος οὖν ἔχω χρείαν; — τοῦ σοὶ μὴ παρόντος· τοῦ εὐσταθεῖν, τοῦ κατὰ φύσιν ἔχειν τὴν διάνοιαν, τοῦ μὴ ταράττεσθαι.	—Then what do I need? —What you don't have: steadiness, a mind in accord with nature, not being disturbed.
3.9.18	πάτρων, οὐ πάτρων, τί μοι μέλει; σοὶ μέλει. πλουσιώτερός σου εἰμί· οὐκ ἀγωνιῶ, τί φρονήσει περὶ ἐμοῦ ὁ Καῖσαρ· οὐδένα κολακεύω τούτου ἕνεκα. ταῦτα ἔχω ἀντὶ τῶν ἀργυρωμάτων, ἀντὶ τῶν χρυσωμάτων. σὺ χρυσᾶ σκεύη, ὀστράκινον τὸν λόγον, τὰ δόγματα, τὰς συγκαταθέσεις, τὰς ὁρμάς, τὰς ὀρέξεις.	Patron or no patron, what do I care? You care. I'm richer than you. I'm not anxious about what Caesar will think of me, and I flatter no one for that purpose. This is what I have in place of silver plate, in place of gold plate. Your vessels are gold, but your reason is made of clay: your judgments, your assents, your impulses, your desires.
3.9.19	ὅταν δὲ ταῦτα ἔχω κατὰ φύσιν, διὰ τί μὴ φιλοτεχνήσω καὶ περὶ τὸν λόγον; εὐσχολῶ γάρ· οὐ περισπᾶταί μου ἡ	And when I have these in accord with nature, why shouldn't I take some pains over my reasoning

	GREEK	ENGLISH
	διάνοια. τί ποιήσω μὴ περισπώμενος; τούτου τί ἀνθρωπικώτερον ἔχω;	too? I have the leisure; my mind isn't distracted. What shall I do, since I'm not distracted? What is there more human that I could do than this?
3.9.20	ὑμεῖς ὅταν μηδὲν ἔχητε, ταράσσεσθε, εἰς θέατρον εἰσέρχεσθε ἢ ἀναλύετε· διὰ τί ὁ φιλόσοφος μὴ ἐξεργάσηται τὸν αὐτοῦ λόγον;	When you people have nothing to do, you get upset, and you go to the theater or wander about. Why shouldn't the philosopher work out his own reasoning?
3.9.21	σὺ κρυστάλλινα, ἐγὼ τὰ τοῦ Ψευδομένου· σὺ μούρρινα, ἐγὼ τὰ τοῦ Ἀποφάσκοντος. σοὶ πάντα μικρὰ φαίνεται ἃ ἔχεις, ἐμοὶ τὰ ἐμὰ πάντα μεγάλα. ἀπλήρωτός σου ἐστὶν ἡ ἐπιθυμία, ἡ ἐμὴ πεπλήρωται.	You have crystal ware, I have the Liar argument. You have murrhine ware, I have the Denier. Everything you have seems small to you; everything of mine seems great to me. Your desire can't be satisfied; mine has been satisfied.[17]
3.9.22	τοῖς παιδίοις εἰς στενόβρογχον κεράμιον καθιεῖσιν τὴν χεῖρα καὶ ἐκφέρουσιν ἰσχαδοκάρυα τοῦτο συμβαίνει· ἂν πληρώσῃ τὴν χεῖρα, ἐξενεγκεῖν οὐ δύναται, εἶτα κλάει. ἄφες ὀλίγα ἐξ αὐτῶν καὶ ἐξοίσεις. καὶ σὺ ἄφες τὴν ὄρεξιν· μὴ πολλῶν ἐπιθύμει καὶ οἴσεις.	This is what happens to children who put their hand into a narrow-necked jar and try to pull out figs and nuts: if a child fills his hand, he can't get it out, and then he cries. Let go of a few and you'll get your hand out. You too: let go of your desire. Don't desire many things, and you'll get what you want.

CHAPTER 10: HOW TO BEAR ILLNESS

A fever is part of life, and the time to show what philosophy has taught.

	GREEK	ENGLISH
3.10.1	ἑκάστου δόγματος ὅταν ἡ χρεία παρῇ, πρόχειρον αὐτὸ ἔχειν δεῖ· ἐπ' ἀρίστῳ τὰ περὶ ἀρίστου, ἐν βαλανείῳ τὰ περὶ βαλανείου, ἐν κοίτῃ τὰ περὶ κοίτης.	When the need for each judgment arises, you must have it ready to hand: at breakfast the ones about breakfast, in the bath the ones about the bath, in bed the ones about bed.
3.10.2	μηδ' ὕπνον μαλακοῖσιν ἐπ' ὄμμασι προσδέξασθαι, / πρὶν τῶν ἡμερινῶν ἔργων λογίσασθαι ἕκαστα·	Let not sleep come to your tender eyes / before you have reckoned up each of the day's deeds:[18]
3.10.3	πῇ παρέβην; τί δ' ἔρεξα; τί μοι δέον οὐ τετέλεσται; ἀρξάμενος δ' ἀπὸ τοῦδε ἐπέξιθι· καὶ μετέπειτα δειλὰ μὲν ῥέξας ἐπιπλήσσεο, χρηστὰ δὲ τέρπου.	Where did I go wrong? What did I do? What duty have I left undone? Begin with this and go through them all; and then, for what you did badly, reproach yourself; for what you did well, rejoice.
3.10.4	καὶ τούτους τοὺς στίχους κατέχειν χρηστικῶς, οὐχ ἵνα δι' αὐτῶν ἀναφωνῶμεν, ὡς διὰ τοῦ Παιὰν Ἄπολλον. πάλιν ἐν πυρετῷ τὰ πρὸς τοῦτο·	And we must keep these verses for use, not so as to recite them aloud like "Paean Apollo!" Again, in a fever, have ready the judgments that bear on it:
3.10.5	μή, ἂν πυρέξωμεν, ἀφιέναι πάντα καὶ ἐπιλανθάνεσθαι· "ἂν ἐγὼ ἔτι φιλοσοφήσω, ὃ θέλει γινέσθω. πού ποτ' ἀπελθόντα τοῦ σωματίου ἐπιμελεῖσθαι"	not to give up everything and forget it all if we get a fever. "If I ever philosophize again, let whatever happen, happen! I must go away somewhere and look after my poor body"

17 The Denier was another logical puzzle. Murrhine ware was made from a costly stone and prized for luxury cups.
18 These lines come from the *Golden Verses,* a collection of moral maxims ascribed to Pythagoras.

	GREEK	ENGLISH
3.10.6	εἴ τε καὶ πυρετὸς οὐκ ἔρχεται. τὸ δὲ φιλοσοφῆσαι τί ἐστιν; οὐχὶ παρασκευάσασθαι πρὸς τὰ συμβαίνοντα; οὐ παρακολουθεῖς οὖν, ὅτι τοιοῦτόν τι λέγεις "ἂν ἔτι ἐγὼ παρασκευάσωμαι πρὸς τὸ πράως φέρειν τὰ συμβαίνοντα, ὃ θέλει γινέσθω;" οἷον εἴ τις πληγὰς λαβὼν ἀποσταίη τοῦ παγκρατιάζειν.	—as if fever won't come there too! And what is philosophizing? Isn't it preparing oneself for what happens? Don't you realize, then, that what you're saying amounts to this: "If I ever again prepare myself to bear calmly what happens, let whatever happen, happen"? It's as if someone took some blows and gave up the pancratium.
3.10.7	ἀλλ' ἐκεῖ μὲν ἔξεστι καταλῦσαι καὶ μὴ δέρεσθαι, ἐνθάδε δ' ἂν καταλύσωμεν φιλοσοφοῦντες, τί ὄφελος; τί οὖν δεῖ λέγειν αὐτὸν ἐφ' ἑκάστου τῶν τραχέων; ὅτι "ἕνεκα τούτου ἐγυμναζόμην, ἐπὶ τοῦτο ἤσκουν."	But there, you can quit and not be beaten. Here, if we quit philosophizing, what good is it? So what should a man say to himself in each hardship? "This is what I was training for, this is what I was practicing for."
3.10.8	ὁ θεός σοι λέγει "δός μοι ἀπόδειξιν, εἰ νομίμως ἤθλησας, εἰ ἔφαγες ὅσα δεῖ, εἰ ἐγυμνάσθης, εἰ τοῦ ἀλείπτου ἤκουσας·" εἶτ' ἐπ' αὐτοῦ τοῦ ἔργου καταμαλακίζῃ; νῦν τοῦ πυρέττειν καιρός ἐστιν, τοῦτο καλῶς γινέσθω· τοῦ διψᾶν, δίψα καλῶς· τοῦ πεινᾶν, πείνα καλῶς.	God says to you, "Show me proof: did you compete according to the rules, did you eat what you should, did you train, did you listen to your trainer?" And then, at the very moment for action, do you go soft? Now is the time for fever: let it be done well. The time for thirst: thirst well. The time for hunger: hunger well.
3.10.9	οὐκ ἔστιν ἐπὶ σοί; τίς σε κωλύσει; ἀλλὰ πιεῖν μὲν κωλύσει ὁ ἰατρός, καλῶς δὲ διψᾶν οὐ δύναται· καὶ φαγεῖν μὲν κωλύσει, πεινᾶν δὲ καλῶς οὐ δύναται.	Isn't it up to you? Who will stop you? The doctor will stop you drinking, but he can't stop you thirsting well. He'll stop you eating, but he can't stop you hungering well.
3.10.10	ἀλλ' οὐ φιλολογῶ;— τίνος δ' ἕνεκα φιλολογεῖς; ἀνδράποδον, οὐχ ἵνα εὐροῇς; οὐχ ἵνα εὐσταθῇς; οὐχ ἵνα κατὰ φύσιν ἔχῃς καὶ διεξάγῃς;	But am I not a student? —And why are you a student? Slave! Isn't it so that you may enjoy the smooth flow of life? So that you may have steadiness? So that you may be and remain in accord with nature?
3.10.11	τί κωλύει πυρέσσοντα κατὰ φύσιν ἔχειν τὸ ἡγεμονικόν; ἐνθάδ' ὁ ἔλεγχος τοῦ πράγματος, ἡ δοκιμασία τοῦ φιλοσοφοῦντος. μέρος γάρ ἐστι καὶ τοῦτο τοῦ βίου, ὡς περίπατος, ὡς πλοῦς, ὡς ὁδοιπορία, οὕτως καὶ πυρετός.	What prevents you from keeping your ruling center in accord with nature while you have a fever? This is where the matter is tested, where the philosopher is put on trial. For this too is part of life. Like a walk, like a voyage, like a journey, so too a fever.
3.10.12	μή τι περιπατῶν ἀναγιγνώσκεις; — οὔ. — οὕτως οὐδὲ πυρέσσων. ἀλλ' ἂν καλῶς περιπατῇς, ἔχεις τὸ τοῦ περιπατοῦντος· ἂν καλῶς πυρέξῃς, ἔχεις τὰ τοῦ πυρέσσοντος.	You don't read while you're walking, do you? —No. —Nor do you while you have a fever. But if you walk well, you have what belongs to someone walking; if you have your fever well, you have what belongs to someone with a fever.
3.10.13	τί ἐστι καλῶς πυρέσσειν; μὴ θεὸν μέμψασθαι, μὴ ἄνθρωπον, μὴ θλιβῆναι ὑπὸ τῶν γινομένων, εὖ καὶ καλῶς προσδέχεσθαι τὸν θάνατον, ποιεῖν τὰ προστασσόμενα· ὅταν ὁ ἰατρὸς εἰσέρχηται, μὴ φοβεῖσθαι, τί εἴπῃ, μηδ' ἂν εἴπῃ "κομψῶς ἔχεις," ὑπερχαίρειν· τί γάρ σοι ἀγαθὸν εἶπεν; ὅτε γὰρ ὑγίαινες, τί σοι ἦν ἀγαθόν;	What is having a fever well? Not blaming God or man, not being crushed by what happens, welcoming death well and nobly, doing what you're told. When the doctor comes in, not being afraid of what he'll say, and not being overjoyed if he

	GREEK	ENGLISH
		says, "You're doing nicely." For what good has he told you? When you were healthy, what good was that to you?
3.10.14	μηδ' ἂν εἴπῃ "κακῶς ἔχεις," ἀθυμεῖν· τί γάρ ἐστι τὸ κακῶς ἔχειν; ἐγγίζειν τῷ διαλυθῆναι τὴν ψυχὴν ἀπὸ τοῦ σώματος. τί οὖν δεινόν ἐστιν; ἐὰν νῦν μὴ ἐγγίσῃς, ὕστερον οὐκ ἐγγιεῖς; ἀλλὰ ὁ κόσμος μέλλει ἀνατρέπεσθαι σοῦ ἀποθανόντος;	Nor being disheartened if he says, "You're doing badly." For what is doing badly? Coming close to the soul's separation from the body. So what's terrible about that? If you don't come close to it now, won't you come close to it later? Is the world going to be turned upside down when you die?
3.10.15	τί οὖν κολακεύεις τὸν ἰατρόν; τί λέγεις "ἐὰν σὺ θέλῃς, κύριε, καλῶς ἔξω;" τί παρέχεις αὐτῷ ἀφορμὴν τοῦ ἐπᾶραι ὀφρῦν; οὐχὶ δὲ τὴν αὐτοῦ ἀξίαν αὐτῷ ἀποδίδως, ὡς σκυτεῖ περὶ τὸν πόδα, ὡς τέκτονι περὶ τὴν οἰκίαν, οὕτως καὶ τῷ ἰατρῷ περὶ τὸ σωμάτιον, τὸ οὐκ ἐμόν, τὸ φύσει νεκρόν; τούτων ὁ καιρός ἐστι τῷ πυρέσσοντι· ἂν ταῦτα ἐκπληρώσῃ, ἔχει τὰ αὑτοῦ.	So why flatter the doctor? Why say, "If you wish it, sir, I'll get well"? Why give him occasion to raise his eyebrows at you? Why not give him his due? As you would a cobbler for your foot, or a carpenter for your house, so give the doctor his due for your poor body, which isn't mine, which is by nature a corpse. This is what the time of fever calls for. If the patient fulfills it, he has what belongs to him.
3.10.16	οὐ γάρ ἐστιν ἔργον τοῦ φιλοσόφου ταῦτα ⟨τὰ⟩ ἐκτὸς τηρεῖν, οὔτε ⟨τὸ⟩ οἰνάριον οὔτε τὸ ἐλάδιον οὔτε τὸ σωμάτιον, ἀλλὰ τί; τὸ ἴδιον ἡγεμονικόν. τὰ δ' ἔξω πῶς; μέχρι τοῦ μὴ ἀλογίστως κατὰ ταῦτα ἀναστρέφεσθαι.	For it isn't the philosopher's job to protect these external things, his bit of wine, his bit of oil, his poor body. Then what? His own ruling center. And external things, how far? Just so far as not to behave thoughtlessly with regard to them.
3.10.17	ποῦ οὖν ἔτι καιρὸς τοῦ φοβεῖσθαι; ποῦ οὖν ἔτι καιρὸς ὀργῆς; ποῦ φόβου περὶ τῶν ἀλλοτρίων, περὶ τῶν μηδενὸς ἀξίων;	Where, then, is there still room for fear? Where is there still room for anger? Where for fear about things that are someone else's, things worth nothing?
3.10.18	δύο γὰρ ταῦτα πρόχειρα ἔχειν δεῖ· ὅτι ἔξω τῆς προαιρέσεως οὐδέν ἐστιν οὔτε ἀγαθὸν οὔτε κακὸν καὶ ὅτι οὐ δεῖ προηγεῖσθαι τῶν πραγμάτων, ἀλλ' ἐπακολουθεῖν.	For these are the two things we must have ready to hand: that outside our choice there is nothing either good or bad, and that we mustn't try to lead events, but follow them.
3.10.19	"οὐκ ἔδει οὕτως μοι προσενεχθῆναι τὸν ἀδελφόν." οὔ· ἀλλὰ τοῦτο μὲν ἐκεῖνος ὄψεται. ἐγὼ δ', ὡς ἂν προσενεχθῇ, αὐτὸς ὡς δεῖ χρήσομαι τοῖς πρὸς ἐκεῖνον.	"My brother shouldn't have treated me like that." No, but that's for him to see to. As for me, however he treats me, I'll behave toward him as I should.
3.10.20	τοῦτο γὰρ ἐμόν ἐστιν, ἐκεῖνο δ' ἀλλότριον· τοῦτο οὐδεὶς κωλῦσαι δύναται, ἐκεῖνο κωλύεται.	For this is mine, and that is someone else's. This no one can prevent; that can be prevented.

CHAPTER 11: MISCELLANEOUS REMARKS

The punishments for disobeying God, and Zeus as guardian of strangers, fathers and kin.

	GREEK	ENGLISH
3.11.1	εἰσί τινες ὡς ἐκ νόμου διατεταγμέναι κολάσεις τοῖς ἀπειθοῦσι τῇ θείᾳ διοικήσει·	There are certain punishments laid down, as if by law, for those who disobey the divine governance:
3.11.2		"Whoever thinks anything good other than what lies within his choice, let him envy, crave, flatter,

	GREEK	ENGLISH
	"ὃς ἂν ἄλλο τι ἡγήσηται ἀγαθὸν παρὰ τὰ προαιρετικά, φθονείτω, ἐπιθυμείτω, κολακευέτω, ταρασσέσθω· ὃς ἂν ἄλλο κακόν, λυπείσθω, πενθείτω, θρηνείτω, δυστυχείτω."	be disturbed. Whoever thinks anything else bad, let him grieve, mourn, lament, be unhappy."
3.11.3	καὶ ὅμως οὕτως πικρῶς κολαζόμενοι ἀποστῆναι οὐ δυνάμεθα.	And yet, though we're so harshly punished, we can't give it up.
3.11.4	μέμνησο, τί λέγει ὁ ποιητὴς περὶ τοῦ ξένου· ξεῖν', οὔ μοι θέμις ἔστ', οὐδ' εἰ κακίων σέθεν ⟨ἔλθοι,⟩ ξεῖνον ἀτιμῆσαι· πρὸς γὰρ Διός εἰσιν ἅπαντες ξεῖνοί τε πτωχοί τε.	Remember what the poet says about the stranger: Stranger, it isn't right for me, even if a worse man than you should come, to dishonor a stranger; for all come from Zeus, strangers and beggars alike.[19]
3.11.5	τοῦτο οὖν καὶ ἐπὶ πατρὸς πρόχειρον ἔχειν· οὔ μοι θέμις ἔστ' οὐδ' εἰ κακίων σέθεν ἔλθοι, πατέρ' ἀτιμῆσαι· πρὸς γὰρ Διός εἰσιν ἅπαντες τοῦ Πατρῴου·	Have this ready in the case of a father too: it isn't right for me, even if a worse man than you should come, to dishonor a father; for all come from Zeus, god of fathers.
3.11.6	καὶ ἐπ' ἀδελφῷ· πρὸς γὰρ Διός εἰσιν ἅπαντες τοῦ Ὁμογνίου. καὶ οὕτως κατὰ τὰς ἄλλας σχέσεις εὑρήσομεν ἐπόπτην τὸν Δία.	And in the case of a brother: for all come from Zeus, god of kin. And so in our other relationships too we'll find Zeus watching over them.

CHAPTER 12: ON TRAINING

Real training targets our own desires, impulses and assents, not showy feats of endurance.

	GREEK	ENGLISH
3.12.1	τὰς ἀσκήσεις οὐ δεῖ διὰ τῶν παρὰ φύσιν καὶ παραδόξων ποιεῖσθαι, ἐπεί τοι τῶν θαυματοποιῶν οὐδὲν διοίσομεν οἱ λέγοντες φιλοσοφεῖν.	We shouldn't do our training by means of things that are unnatural and bizarre. Otherwise we who claim to be philosophers will be no different from street performers.
3.12.2	δύσκολον γάρ ἐστι καὶ τὸ ἐπὶ σχοινίου περιπατεῖν καὶ οὐ μόνον δύσκολον, ἀλλὰ καὶ ἐπικίνδυνον. τούτου ἕνεκα δεῖ καὶ ἡμᾶς μελετᾶν ἐπὶ σχοινίου περιπατεῖν ἢ φοίνικα ἱστάνειν ἢ ἀνδριάντας περιλαμβάνειν;	Walking on a tightrope is difficult too, and not only difficult but dangerous. Should we practice tightrope-walking for that reason, or setting up a palm tree, or hugging statues?[20]
3.12.3	οὐδαμῶς. οὐκ ἔστι τὸ δύσκολον πᾶν καὶ ἐπικίνδυνον ἐπιτήδειον πρὸς ἄσκησιν, ἀλλὰ τὸ πρόσφορον τῷ προκειμένῳ ἐκπονηθῆναι.	Not at all. Not everything difficult and dangerous is suitable for training, only what helps with the task we have set out to accomplish.
3.12.4	τί δ' ἐστὶ τὸ προκείμενον ἐκπονηθῆναι; ὀρέξει καὶ ἐκκλίσει ἀκωλύτως ἀναστρέφεσθαι. τοῦτο δὲ τί ἐστιν, μήτε ὀρεγόμενον ἀποτυγχάνειν μήτ' ἐκκλίνοντα περιπίπτειν. πρὸς τοῦτο οὖν καὶ τὴν ἄσκησιν ῥέπειν δεῖ.	And what is the task we have set out to accomplish? To live with desire and aversion unhindered. And what does that mean? Neither to fail to get what we desire, nor to fall into what we avoid. That, then, is what our training should aim at.
3.12.5	ἐπεὶ γὰρ οὐκ ἔστιν ἀναπότευκτον σχεῖν τὴν ὄρεξιν καὶ τὴν ἔκκλισιν ἀπερίπτωτον ἄνευ μεγάλης καὶ συνεχοῦς	It's impossible to have a desire that never fails and an aversion that never falls into what it avoids

19 Homer, *Odyssey* 14.56–58: the swineherd Eumaeus welcoming the disguised Odysseus.
20 Diogenes the Cynic is said to have hugged bronze statues in winter to harden himself; "setting up a palm tree" was apparently a feat of balancing a pole.

	GREEK	ENGLISH
	ἀσκήσεως, ἴσθι ὅτι, ἐὰν ἔξω ἐάσῃς ἀποστρέφεσθαι αὐτὴν ἐπὶ τὰ ἀπροαίρετα, οὔτε τὴν ὄρεξιν ἐπιτευκτικὴν ἕξεις οὔτε τὴν ἔκκλισιν ἀπερίπτωτον.	without great and continuous training. So know that if you let it turn outward, toward things outside our choice, your desire won't succeed and your aversion won't avoid what it wants to avoid.
3.12.6	καὶ ἐπεὶ τὸ ἔθος ἰσχυρὸν προηγῆται πρὸς μόνα ταῦτα εἰθισμένων ἡμῶν χρῆσθαι ὀρέξει καὶ ἐκκλίσει, δεῖ τῷ ἔθει τούτῳ ἐναντίον ἔθος ἀντιθεῖναι καὶ ὅπου ὁ πολὺς ὄλισθος τῶν φαντασιῶν, ἐκεῖ ἀντιτιθέναι τὸ ἀσκητικόν.	And since a strong habit has got in first, and we're used to directing desire and aversion only toward these things, we must set a contrary habit against this habit. Where impressions make us slip most, there we must set up our training against them.
3.12.7	Ἑτεροκλινῶς ἔχω πρὸς ἡδονήν· ἀνατοιχήσω ἐπὶ τὸ ἐναντίον ὑπὲρ τὸ μέτρον τῆς ἀσκήσεως ἕνεκα. ἐκκλιτικῶς ἔχω πόνου· τρίψω μου καὶ γυμνάσω πρὸς τοῦτο τὰς φαντασίας ὑπὲρ τοῦ ἀποστῆναι τὴν ἔκκλισιν ἀπὸ παντὸς τοῦ τοιούτου.	I'm inclined toward pleasure: I'll swing over to the opposite side, beyond due measure, for the sake of training. I'm averse to hard work: I'll rub down and exercise my impressions for this, so that my aversion withdraws from everything of that sort.
3.12.8	τίς γάρ ἐστιν ἀσκητής; ὁ μελετῶν ὀρέξει μὲν μὴ χρῆσθαι, ἐκκλίσει δὲ πρὸς μόνα τὰ προαιρετικὰ χρῆσθαι καὶ μελετῶν μᾶλλον ἐν τοῖς δυσκαταπονήτοις. καθ' ὃ καὶ ἄλλῳ πρὸς ἄλλα μᾶλλον ἀσκητέον.	For who is in training? The man who practices not using desire, and using aversion only for things within his choice, and practices more on things that are hard to master. That's why different people must train more for different things.
3.12.9	τί οὖν ὧδε ποιεῖ τὸ φοίνικα στῆσαι ἢ τὸ στέγην δερματίνην καὶ ὅλμον καὶ ὕπερον περιφέρειν;	So what good does it do here to set up a palm tree, or to carry around a leather tent and a mortar and pestle?
3.12.10	ἄνθρωπε, ἄσκησον, εἰ γοργὸς εἶ, λοιδορούμενος ἀνέχεσθαι, ἀτιμασθεὶς μὴ ἀχθεσθῆναι. εἶθ' οὕτως προβήσῃ, ἵνα, κἂν πλήξῃ σέ τις, εἴπῃς αὐτὸς πρὸς αὑτὸν ὅτι "δόξον ἀνδριάντα περιειληφέναι."	Man, if you're hot-tempered, train yourself to put up with abuse and not to be upset when you're insulted. Then you'll progress so far that even if someone hits you, you'll say to yourself, "Pretend you've hugged a statue."
3.12.11	εἶτα καὶ οἰναρίῳ κομψῶς χρῆσθαι, μὴ εἰς τὸ πολὺ πίνειν (καὶ γὰρ περὶ τοῦτο ἐπαρίστεροι ἀσκηταί εἰσιν), ἀλλὰ πρῶτον εἰς τὸ ἀποσχέσθαι, καὶ κορασιδίου ἀπέχεσθαι καὶ πλακουνταρίου. εἶτά ποτε ὑπὲρ δοκιμασίας, εἰ ἄρα, καθήσεις εὐκαίρως αὐτὸς σαυτὸν ὑπὲρ τοῦ γνῶναι, εἰ ὁμοίως ἡττῶσίν σε αἱ φαντασίαι.	Next, use wine with refinement. Not so as to drink a lot (there are wrong-headed trainees who practice that too), but first so as to abstain from it. And abstain from girls, and from little cakes. Then one day, as a test, if at all, at a suitable time, you'll enter the lists yourself to find out whether your impressions get the better of you as they used to.
3.12.12	τὰ πρῶτα δὲ φεῦγε μακρὰν ἀπὸ τῶν ἰσχυροτέρων. ἄνισος ἡ μάχη κορασιδίῳ κομψῷ πρὸς νέον ἀρχόμενον φιλοσοφεῖν· χύτρα, φασί, καὶ πέτρα οὐ συμφωνεῖ.	But at first, flee far from what is stronger than you. A pretty girl against a young man just starting philosophy is an unequal fight. The pot and the rock, as they say, don't get along.
3.12.13	μετὰ τὴν ὄρεξιν καὶ τὴν ἔκκλισιν δεύτερος τόπος ὁ περὶ τὴν ὁρμὴν καὶ ἀφορμήν· ⟨ἵν'⟩ εὐπειθὴς τῷ λόγῳ, ἵνα μὴ παρὰ καιρόν, μὴ παρὰ τόπον, μὴ παρὰ ἄλλην τινὰ τοιαύτην συμμετρίαν.	After desire and aversion, the second area is that of impulse and repulsion: that it should be obedient to reason, not out of season, not out of place, not out of any other such due proportion.
3.12.14	τρίτος ὁ περὶ τὰς συγκαταθέσεις, ὁ πρὸς τὰ πιθανὰ καὶ ἑλκυστικά.	The third is the area of assent, concerned with what is plausible and attractive.

	GREEK	ENGLISH
3.12.15	ὡς γὰρ ὁ Σωκράτης ἔλεγεν ἀνεξέταστον βίον μὴ ζῆν, οὕτως ἀνεξέταστον φαντασίαν μὴ παραδέχεσθαι, ἀλλὰ λέγειν "ἔκδεξαι, ἄφες ἴδω, τίς εἶ καὶ πόθεν ἔρχῃ," ὡς οἱ νυκτοφύλακες "δεῖξόν μοι τὰ συνθήματα." "ἔχεις τὸ παρὰ τῆς φύσεως σύμβολον, ὃ δεῖ τὴν παραδεχθησομένην ἔχειν φαντασίαν;"	Socrates said we shouldn't live an unexamined life; just so, we shouldn't accept an unexamined impression. We should say, "Wait, let me see who you are and where you come from," as the night watchmen say, "Show me the password." "Do you have the token from nature that an impression must have if it is to be accepted?"
3.12.16	καὶ λοιπὸν ὅσα τῷ σώματι προσάγεται ὑπὸ τῶν γυμναζόντων αὐτό, ἂν μὲν ᾧδέ που ῥέπῃ πρὸς ὄρεξιν καὶ ἔκκλισιν, εἴη ἂν καὶ αὐτὰ ἀσκητικά· ἂν δὲ πρὸς ἐπίδειξιν, ἔξω νενευκότος ἐστὶ καὶ ἄλλο τι θηρωμένου καὶ θεατὰς ζητοῦντος τοὺς ἐροῦντας "ὦ μεγάλου ἀνθρώπου."	As for the rest, whatever is applied to the body by those who exercise it: if it somehow tends toward desire and aversion, it too may count as training. But if it is for display, it belongs to someone who has turned outward, who is hunting for something else and looking for spectators to say, "What a great man!"
3.12.17	διὰ τοῦτο καλῶς ὁ Ἀπολλώνιος ἔλεγεν ὅτι "ὅταν θέλῃς σαυτῷ ἀσκῆσαι, διψῶν ποτε καύματος ἐφέλκυσαι βρόγχον ψυχροῦ καὶ ἔκπτυσον καὶ μηδενὶ εἴπῃς."	That's why Apollonius put it well: "When you want to train for your own sake, some day when you're thirsty in the heat, take a mouthful of cold water, spit it out, and tell no one."

CHAPTER 13: WHAT LONELINESS IS, AND WHO IS LONELY

Being alone differs from being helpless; like Zeus, we should learn to keep our own company.

	GREEK	ENGLISH
3.13.1	ἐρημία ἐστὶ κατάστασίς τις ἀβοηθήτου. οὐ γὰρ ὁ μόνος ὢν εὐθὺς καὶ ἔρημος, ὥσπερ οὐδ' ὁ ἐν πολλοῖς ὢν οὐκ ἔρημος.	Loneliness is the condition of someone who has no help. A man isn't lonely just because he is alone, any more than a man in a crowd is necessarily not lonely.
3.13.2	ὅταν γοῦν ἀπολέσωμεν ἢ ἀδελφὸν ἢ υἱὸν ἢ φίλον, ᾧ προσαναπαυόμεθα, λέγομεν ἀπολελεῖφθαι ἔρημοι, πολλάκις ἐν Ῥώμῃ ὄντες, τοσούτου ὄχλου ἡμῖν ἀπαντῶντος καὶ τοσούτων συνοικούντων, ἔσθ' ὅτε πλῆθος δούλων ἔχοντες.	At any rate, when we lose a brother or a son or a friend we used to rely on, we say we've been left lonely, often while we're in Rome, with such a crowd meeting us and so many people living with us, and sometimes with a host of slaves.
3.13.3	θέλει γὰρ ὁ ἔρημος κατὰ τὴν ἔννοιαν ἀβοήθητός τις εἶναι καὶ ἐκκείμενος τοῖς βλάπτειν βουλομένοις. διὰ τοῦτο, ὅταν ὁδεύωμεν, τότε μάλιστα ἐρήμους λέγομεν ἑαυτούς, ὅταν εἰς λῃστὰς ἐμπέσωμεν. οὐ γὰρ ἀνθρώπου ὄψις ἐξαιρεῖται ἐρημίας, ἀλλὰ πιστοῦ καὶ αἰδήμονος καὶ ὠφελίμου.	For according to its concept, a lonely man means someone helpless and exposed to those who want to harm him. That's why, when we're traveling, we call ourselves lonely above all when we fall among robbers. It isn't the sight of a human being that frees us from loneliness, but the sight of one who is trustworthy, self-respecting and helpful.
3.13.4	ἐπεὶ εἰ τὸ μόνον εἶναι ἀρκεῖ πρὸς τὸ ἔρημον εἶναι, λέγε ὅτι καὶ ὁ Ζεὺς ἐν τῇ ἐκπυρώσει ἔρημός ἐστι καὶ κατακλαίει αὐτὸς ἑαυτοῦ· "τάλας ἐγώ, οὔτε τὴν Ἥραν ἔχω οὔτε τὴν Ἀθηνᾶν οὔτε τὸν Ἀπόλλωνα οὔτε ὅλως ἢ ἀδελφὸν ἢ υἱὸν ἢ ἔγγονον ἢ συγγενῆ."	For if being alone is enough to make one lonely, you'd have to say that Zeus too is lonely at the conflagration and bewails his lot: "Poor me, I have neither Hera nor Athena nor Apollo, nor any brother at all, or son, or grandson, or kinsman."[21]

	GREEK	ENGLISH
3.13.5	ταῦτα καὶ λέγουσί τινες ὅτι ποιεῖ μόνος ἐν τῇ ἐκπυρώσει. οὐ γὰρ ἐπινοοῦσι διεξαγωγὴν μόνου καὶ ἀπό τινος φυσικοῦ ὁρμώμενοι, ἀπὸ τοῦ φύσει κοινωνικοῦ εἶναι καὶ φιλαλλήλου καὶ ἡδέως συναναστρέφεσθαι ἀνθρώποις.	Some people do say that this is what he does when he's alone at the conflagration. For they can't conceive how one lives alone, because they start from something natural: that we are by nature sociable, fond of one another, and glad to spend time with other people.
3.13.6	ἀλλ' οὐδὲν ἧττον δεῖ τινα καὶ πρὸς τοῦτο παρασκευὴν ἔχειν τὸ δύνασθαι αὐτὸν ἑαυτῷ ἀρκεῖν, δύνασθαι αὐτὸν ἑαυτῷ συνεῖναι·	But nonetheless one should also be prepared for this: to be able to be sufficient to oneself, to be able to keep one's own company;
3.13.7	ὡς ὁ Ζεὺς αὐτὸς ἑαυτῷ σύνεστιν καὶ ἡσυχάζει ἐφ' ἑαυτοῦ καὶ ἐννοεῖ τὴν διοίκησιν τὴν ἑαυτοῦ οἵα ἐστὶ καὶ ἐν ἐπινοίαις γίνεται πρεπούσαις ἑαυτῷ, οὕτως καὶ ἡμᾶς δύνασθαι αὐτοὺς ἑαυτοῖς λαλεῖν, μὴ προσδεῖσθαι ἄλλων, διαγωγῆς μὴ ἀπορεῖν·	just as Zeus keeps his own company, and is at rest by himself, and considers what his governance is like, and occupies himself with thoughts befitting himself, so we too should be able to talk to ourselves, not need others, not be at a loss for how to spend our time;
3.13.8	ἐφιστάνειν τῇ θείᾳ διοικήσει, τῇ αὐτῶν πρὸς τἆλλα σχέσει· ἐπιβλέπειν, πῶς πρότερον εἴχομεν πρὸς τὰ συμβαίνοντα, πῶς νῦν· τίνα ἐστὶν ἔτι τὰ θλίβοντα· πῶς ἂν θεραπευθῇ καὶ ταῦτα, πῶς ἐξαιρεθῇ· εἴ τινα ἐξεργασίας δεῖται τούτων, κατὰ τὸν αὐτῶν λόγον ἐξεργάζεσθαι.	to attend to the divine governance, and to our own relation to everything else; to look at how we used to respond to what happens, and how we do now; what things still oppress us; how these too might be cured, how removed; and if any of them need finishing off, to finish them off according to the principle that applies to them.
3.13.9	ὁρᾶτε γάρ, ὅτι εἰρήνην μεγάλην ὁ Καῖσαρ ἡμῖν δοκεῖ παρέχειν, ὅτι οὐκ εἰσὶν οὐκέτι πόλεμοι οὐδὲ μάχαι οὐδὲ λῃστήρια μεγάλα οὐδὲ πειρατικά, ἀλλ' ἔξεστιν πάσῃ ὥρᾳ ὁδεύειν, πλεῖν ἀπ' ἀνατολῶν ἐπὶ δυσμάς.	You see that Caesar seems to provide us with a great peace. There are no longer wars or battles, no brigandage or piracy on a large scale; one can travel at any season and sail from east to west.
3.13.10	μή τι οὖν καὶ ἀπὸ πυρετοῦ δύναται ἡμῖν εἰρήνην παρασχεῖν, μή τι καὶ ἀπὸ ναυαγίου, μή τι καὶ ἀπὸ ἐμπρησμοῦ ἢ ἀπὸ σεισμοῦ ἢ ἀπὸ κεραυνοῦ; ἄγε ἀπ' ἔρωτος; οὐ δύναται. ἀπὸ πένθους; οὐ δύναται. ἀπὸ φθόνου; οὐ δύναται. ἀπ' οὐδενὸς ἁπλῶς τούτων·	But can he give us peace from fever too? From shipwreck? From fire, or earthquake, or lightning? Come, from love? He can't. From grief? He can't. From envy? He can't. In short, from none of these;
3.13.11	ὁ δὲ λόγος ὁ τῶν φιλοσόφων ὑπισχνεῖται καὶ ἀπὸ τούτων εἰρήνην παρέχειν. καὶ τί λέγει; "ἄν μοι προσέχητε, ὦ ἄνθρωποι, ὅπου ἂν ἦτε, ὅ τι ἂν ποιῆτε, οὐ λυπηθήσεσθε, οὐκ ὀργισθήσεσθε, οὐκ ἀναγκασθήσεσθε, οὐ κωλυθήσεσθε, ἀπαθεῖς δὲ καὶ ἐλεύθεροι διάξετε ἀπὸ πάντων."	but the reasoning of the philosophers promises to give us peace from these too. And what does it say? "If you pay attention to me, people, wherever you are and whatever you're doing, you won't be distressed, you won't be angry, you won't be compelled, you won't be hindered. You'll live free from passion and free from everything."
3.13.12	ταύτην τὴν εἰρήνην τις ἔχων [οὐχὶ] κεκηρυγμένην οὐχ ὑπὸ τοῦ Καίσαρος (πόθεν γὰρ αὐτῷ ταύτην κηρύξαι;), ἀλλ' ὑπὸ τοῦ θεοῦ κεκηρυγμένην διὰ τοῦ λόγου οὐκ ἀρκεῖται, ὅταν ᾖ μόνος, ἐπιβλέπων καὶ ἐνθυμούμενος	When someone has this peace, [not] proclaimed not by Caesar (for how could he proclaim it?) but by God through reason, isn't he content, when he's alone, to look about and reflect:

21 The Stoics taught that the world periodically dissolves into fire (the "conflagration"), leaving Zeus alone until it is formed again.

	GREEK	ENGLISH
3.13.13	"νῦν ἐμοὶ κακὸν οὐδὲν δύναται συμβῆναι, ἐμοὶ λῃστὴς οὐκ ἔστιν, ἐμοὶ σεισμὸς οὐκ ἔστιν, πάντα εἰρήνης μεστά, πάντα ἀταραξίας· πᾶσα ὁδός, πᾶσα πόλις, πᾶς σύνοδος, γείτων, κοινωνὸς ἀβλαβής. ἄλλος παρέχει τροφάς, ᾧ μέλει, ἄλλος ἐσθῆτα, ἄλλος αἰσθήσεις ἔδωκεν, ἄλλος προλήψεις."	"Now nothing bad can happen to me. For me there are no robbers, for me there are no earthquakes; everything is full of peace, full of tranquility. Every road, every city, every fellow traveler, neighbor and companion is harmless. Someone else, whose concern it is, provides food; someone else, clothing; someone else has given me senses, and preconceptions."
3.13.14	"ὅταν δὲ μὴ παρέχῃ τἀναγκαῖα, τὸ ἀνακλητικὸν σημαίνει, τὴν θύραν ἤνοιξεν καὶ λέγει σοι "ἔρχου." ποῦ; εἰς οὐδὲν δεινόν, ἀλλ' ὅθεν ἐγένου, εἰς τὰ φίλα καὶ συγγενῆ, εἰς τὰ στοιχεῖα."	"And when he doesn't provide the necessities, he sounds the retreat, he has opened the door and says to you, 'Come.' Where? To nothing terrible, but to where you came from, to what is friendly and akin to you, to the elements."
3.13.15	"ὅσον ἦν ἐν σοὶ πυρός, εἰς πῦρ ἄπεισιν, ὅσον ἦν γῃδίου, εἰς γῇδιον, ὅσον πνευματίου, εἰς πνευμάτιον, ὅσον ὑδατίου, εἰς ὑδάτιον. οὐδεὶς Ἅιδης οὐδ' Ἀχέρων οὐδὲ Κωκυτὸς οὐδὲ Πυριφλεγέθων, ἀλλὰ πάντα θεῶν μεστὰ καὶ δαιμόνων;"	"Whatever fire there was in you will go back to fire; whatever earth, to earth; whatever breath, to breath; whatever water, to water. There is no Hades, no Acheron, no Cocytus, no Pyriphlegethon; everything is full of gods and spirits"?
3.13.16	ταῦτά τις ἐνθυμεῖσθαι ἔχων καὶ βλέπων τὸν ἥλιον καὶ σελήνην καὶ ἄστρα καὶ γῆς ἀπολαύων καὶ θαλάσσης ἔρημός ἐστιν οὐ μᾶλλον ἢ καὶ ἀβοήθητος.	Someone who can reflect on these things, and who sees the sun and moon and stars and enjoys land and sea, is no more lonely than he is helpless.
3.13.17	"τί οὖν; ἄν τις ἐπελθών μοι μόνῳ ἀποσφάξῃ με;" μωρέ, σὲ οὔ, ἀλλὰ τὸ σωμάτιον.	"What then? Suppose someone attacks me when I'm alone and murders me?" Fool, not you, only your poor body.
3.13.18	ποία οὖν ἔτι ἐρημία, ποία ἀπορία; τί χείρονας ἑαυτοὺς ποιῶμεν τῶν παιδαρίων; ἅ τινα ὅταν ἀπολειφθῇ μόνα, τί ποιεῖ; ἄραντα ὀστράκια καὶ σποδὸν οἰκοδομεῖ τί ποτε, εἶτα καταστρέφει καὶ πάλιν ἄλλο οἰκοδομεῖ· καὶ οὕτως οὐδέποτε ἀπορεῖ διαγωγῆς.	So what loneliness is there any more, what helplessness? Why make ourselves worse than little children? When they're left alone, what do they do? They pick up bits of pottery and ashes and build something, then knock it down and build something else; and so they're never at a loss for how to pass the time.
3.13.19	ἐγὼ οὖν, ἂν πλεύσητε ὑμεῖς, μέλλω καθήμενος κλαίειν ὅτι μόνος ἀπελείφθην καὶ ἔρημος οὕτως; οὐκ ὀστράκια ἔξω, οὐ σποδόν; ἀλλ' ἐκεῖνα ὑπ' ἀφροσύνης ταῦτα ποιεῖ, ἡμεῖς δ' ὑπὸ φρονήσεως δυστυχοῦμεν;	So if you all set sail, am I going to sit and cry because I've been left alone and lonely like this? Won't I have bits of pottery, won't I have ashes? Do children do this out of foolishness, while we are made unhappy by our understanding?
3.13.20	πᾶσα μεγάλη δύναμις ἐπισφαλὴς τῷ ἀρχομένῳ. φέρειν οὖν δεῖ τὰ τοιαῦτα κατὰ δύναμιν, ἀλλὰ κατὰ φύσιν.	Every great power is dangerous for a beginner. So one must bear such things according to one's ability, but in accord with nature.
3.13.21	ἀλλ' οὐχὶ τῷ φθισικῷ. μελέτησόν ποτε διαγωγὴν ὡς ἄρρωστος, ἵνα ποθ' ὡς ὑγιαίνων διαγάγῃς. ἀσίτησον, ὑδροπότησον· ἀπόσχου ποτὲ παντάπασιν ὀρέξεως, ἵνα ποτὲ καὶ εὐλόγως ὀρεχθῇς. εἰ δ' εὐλόγως, ὅταν ἔχῃς τι ἐν σεαυτῷ ἀγαθόν, εὖ ὀρεχθήσῃ.	but not for a consumptive. Practice sometimes living like a sick man, so that some day you may live like a healthy one. Fast, drink only water. Abstain entirely from desire for a while, so that some day you may desire reasonably too. And if reasonably,

	GREEK	ENGLISH
		then when you have some good in yourself, you'll desire well.
3.13.22	οὔ· ἀλλ' εὐθέως ὡς σοφοὶ διάγειν ἐθέλομεν καὶ ὠφελεῖν ἀνθρώπους. ποίαν ὠφέλειαν; τί ποιεῖς; σαυτὸν γὰρ ὠφέλησας; ἀλλὰ προτρέψαι αὐτοὺς θέλεις. σὺ γὰρ προτέτρεψαι; θέλεις αὐτοὺς ὠφελῆσαι.	No; we want to live like wise men straight away, and to help people. What help? What are you doing? Have you helped yourself? But you want to exhort them. Have you been exhorted yourself? You want to help them.
3.13.23	δεῖξον αὐτοῖς ἐπὶ σεαυτοῦ, οἵους ποιεῖ φιλοσοφία, καὶ μὴ φλυάρει. ἐσθίων τοὺς συνεσθίοντας ὠφέλει, πίνων τοὺς πίνοντας, εἴκων πᾶσι, παραχωρῶν, ἀνεχόμενος, οὕτως αὐτοὺς ὠφέλει καὶ μὴ κατεξέρα αὐτῶν τὸ σαυτοῦ φλέγμα.	Show them in your own person what kind of people philosophy makes, and stop babbling. When you eat, help those eating with you; when you drink, help those drinking with you. By giving way to everyone, yielding, putting up with them: help them that way, and don't spew your bile all over them.

CHAPTER 14: MISCELLANEOUS REMARKS

Remarks on walking alone, showing off abstinence, conceit and lack of confidence.

	GREEK	ENGLISH
3.14.1	ὡς οἱ κακοὶ τραγῳδοὶ μόνοι ᾄσαι οὐ δύνανται, ἀλλὰ μετὰ πολλῶν, οὕτως ἔνιοι μόνοι περιπατῆσαι οὐ δύνανται.	Just as bad tragic actors can't sing alone, only with many others, so some people can't walk alone.
3.14.2	ἄνθρωπε, εἴ τις εἶ, καὶ μόνος περιπάτησον καὶ σαυτῷ λάλησον καὶ μὴ ἐν τῷ χορῷ κρύπτου.	Man, if you're anyone, walk alone too, and talk to yourself, and don't hide in the chorus.
3.14.3	σκώφθητί ποτε, περίβλεψαι, ἐνσείσθητι, ἵνα γνῷς, τίς εἶ.	Let yourself be mocked sometimes, look around you, be shaken up, so that you may know who you are.
3.14.4	ὅταν τις ὕδωρ πίνῃ ἢ ποιῇ τι ἀσκητικόν, ἐκ πάσης ἀφορμῆς λέγει αὐτὸ πρὸς πάντας.	When someone drinks only water or does something for his training, he takes every opportunity to tell everyone about it.
3.14.5	"ἐγὼ ὕδωρ πίνω." διὰ γὰρ τοῦτο ὕδωρ πίνεις, διὰ γὰρ τὸ ὕδωρ πίνειν; ἄνθρωπε, εἴ σοι λυσιτελεῖ πίνειν, πῖνε· εἰ δὲ μή, γελοίως ποιεῖς.	"I drink only water." Is that why you drink water, just for the sake of drinking water? Man, if it does you good to drink it, drink it. If not, you're being ridiculous.
3.14.6	εἰ δὲ συμφέρει σοι καὶ πίνεις, σιώπα πρὸς τοὺς δυσαρεστοῦντας τοῖς ἀνθρώποις. τί οὖν; αὐτοῖς τούτοις ἀρέσκειν θέλεις;	But if it's good for you and you drink it, say nothing in front of those who are irritated by people like that. What's this? Is it these very people you want to please?
3.14.7	τῶν πραττομένων τὰ μὲν προηγουμένως πράττεται, τὰ δὲ κατὰ περίστασιν, τὰ δὲ κατ' οἰκονομίαν, τὰ δὲ κατὰ συμπεριφοράν, τὰ δὲ κατ' ἔνστασιν.	Of the things we do, some are done as primary aims, some because of circumstances, some by way of management, some out of accommodation to others, some from firmness of purpose.
3.14.8	δύο ταῦτα ἐξελεῖν τῶν ἀνθρώπων, οἴησιν καὶ ἀπιστίαν. οἴησις μὲν οὖν ἐστι τὸ δοκεῖν μηδενὸς προσδεῖσθαι,	Two things must be rooted out of people: conceit and lack of confidence. Conceit is thinking you

	GREEK	ENGLISH
	ἀπιστία δὲ τὸ ὑπολαμβάνειν μὴ δυνατὸν εἶναι εὐροεῖν τοσούτων περιεστηκότων.	need nothing more; lack of confidence is supposing that the smooth flow of life is impossible with so many things standing around you.
3.14.9	τὴν μὲν οὖν οἴησιν ἔλεγχος ἐξαιρεῖ, καὶ τοῦτο πρῶτον ποιεῖ Σωκράτης. ὅτι δ' οὐκ ἀδύνατόν ἐστι τὸ πρᾶγμα, σκέψαι καὶ ζήτησον. οὐδέν σε βλάψει ἡ ζήτησις αὕτη·	Conceit is rooted out by cross-examination, and this is the first thing Socrates does. As for the thing not being impossible, consider it and investigate. This investigation won't harm you;
3.14.10	καὶ σχεδὸν τὸ φιλοσοφεῖν τοῦτ' ἔστι, ζητεῖν, πῶς ἐνδέχεται ἀπαραποδίστως ὀρέξει χρῆσθαι καὶ ἐκκλίσει.	and philosophizing pretty much comes down to this: investigating how one can use desire and aversion without being thwarted.
3.14.11	"κρείσσων εἰμὶ σοῦ· ὁ γὰρ πατήρ μου ὑπατικός ἐστιν." ἄλλος λέγει "ἐγὼ δεδημάρχηκα, σὺ δ' οὔ."	"I'm better than you: my father is of consular rank." Another says, "I've been a tribune, and you haven't."
3.14.12	εἰ δ' ἵπποι ἦμεν, ἔλεγες ἂν ὅτι "ὁ πατήρ μου ὠκύτερος ἦν" ἢ ὅτι "ἐγὼ ἔχω πολλὰς κριθὰς καὶ χόρτον" ἢ ὅτι "κομψὰ περιτραχήλια;" εἰ οὖν ταῦτά σου λέγοντος εἶπον ὅτι "ἔστω ταῦτα, τρέχωμεν οὖν;"	If we were horses, would you say, "My father was faster," or "I have plenty of barley and hay," or "I have fine neck-trappings"? So what if, while you were saying this, I said, "Granted. So let's race"?
3.14.13	ἄγε, ἐπ' ἀνθρώπου οὖν οὐδέν ἐστι τοιοῦτον οἷον ἐφ' ἵππου δρόμος, ἐξ οὗ γνωσθήσεται ὁ χείρων καὶ ὁ κρείττων; μήποτ' ἐστὶν αἰδώς, πίστις, δικαιοσύνη;	Come, then: is there nothing in a human being like racing in a horse, by which the worse and the better will be known? Isn't there self-respect, trustworthiness, justice?
3.14.14	τούτοις δείκνυε κρείττονα σεαυτόν, ἵν' ὡς ἄνθρωπος ᾖ κρείττων. ἄν μοι λέγῃς ὅτι "μεγάλα λακτίζω," ἐρῶ σοι κἀγὼ ὅτι "ἐπὶ ὄνου ἔργῳ μέγα φρονεῖς."	Show that you're better in these, so that you may be better as a human being. If you tell me, "I kick hard," I'll tell you in turn, "You're proud of what a donkey does."

CHAPTER 15: THAT WE SHOULD APPROACH EACH THING WITH FORETHOUGHT

Consider what any undertaking involves, as an athlete must, before taking up philosophy.

	GREEK	ENGLISH
3.15.1	ἑκάστου ἔργου σκόπει τὰ καθηγούμενα καὶ τὰ ἀκόλουθα καὶ οὕτως ἔρχου ἐπ' αὐτό. εἰ δὲ μή, τὴν μὲν πρώτην ἥξεις προθύμως ἅτε μηδὲν τῶν ἑξῆς ἐντεθυμημένος, ὕστερον δ' ἀναφανέντων τινῶν αἰσχρῶς ἀποστήσῃ.	In each undertaking, consider what leads up to it and what follows from it, and only then set about it. Otherwise you'll come to it eagerly at first, since you haven't thought about any of the consequences. Then later, when difficulties appear, you'll give up in disgrace.
3.15.2	"θέλω Ὀλύμπια νικῆσαι." ἀλλὰ σκόπει τὰ καθηγούμενα αὐτοῦ καὶ τὰ ἀκόλουθα· καὶ οὕτως ἄν σοι λυσιτελῇ, ἅπτου τοῦ ἔργου.	"I want to win at Olympia." Then consider what leads up to it and what follows from it. And then, if it's to your advantage, set to work.
3.15.3	δεῖ σε εὐτακτεῖν, ἀναγκοφαγεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ὥρᾳ τεταγμένῃ, ἐν καύματι, ἐν ψύχει· μὴ ψυχρὸν πίνειν, μὴ οἶνον ὅτ' ἔτυχεν· ἁπλῶς ὡς ἰατρῷ [γὰρ] παραδεδωκέναι σεαυτὸν τῷ ἐπιστάτῃ·	You must keep to a routine, eat on a strict diet, give up pastries, train under compulsion at a fixed hour, in heat and in cold. You mustn't drink cold water, or wine whenever you feel like it. In short,

	GREEK	ENGLISH
		you must hand yourself over to your trainer as, [you see,] to a doctor;
3.15.4	εἶτα ἐν τῷ ἀγῶνι παρορύσσεσθαι, ἔστιν ὅτε χεῖρα ἐκβαλεῖν, σφυρὸν στρέψαι, πολλὴν ἀφὴν καταπιεῖν, μαστιγωθῆναι· καὶ μετὰ τούτων πάντων ἔσθ' ὅτε νικηθῆναι.	then in the contest, you must dig in, sometimes dislocate a wrist, twist an ankle, swallow a lot of sand, get flogged. And after all that, sometimes lose.
3.15.5	ταῦτα λογισάμενος, ἂν ἔτι θέλῃς, ἔρχου ἐπὶ τὸ ἀθλεῖν· εἰ δὲ μή, ὅρα ὅτι ὡς τὰ παιδία ἀναστραφήσῃ, ἃ νῦν μὲν ἀθλητὰς παίζει, νῦν δὲ μονομάχους, νῦν δὲ σαλπίζει, εἶτα τραγῳδεῖ ὅ τι ἂν ἴδῃ καὶ θαυμάσῃ.	Reckon all this up, and if you still want to, go in for athletics. Otherwise, you know, you'll behave like children, who play athletes one moment and gladiators the next, then blow trumpets, then act out tragedies, whatever they've seen and admired.
3.15.6	οὕτως καὶ σὺ νῦν μὲν ἀθλητής, νῦν δὲ μονομάχος, εἶτα φιλόσοφος, εἶτα ῥήτωρ, ὅλῃ δὲ τῇ ψυχῇ οὐδέν, ἀλλ' ὡς ὁ πίθηκος πᾶν ὃ ἂν ἴδῃς μιμῇ καὶ ἀεί σοι ἄλλο ἐξ ἄλλου ἀρέσκει, τὸ σύνηθες δ' ἀπαρέσκει.	That's you too: an athlete one moment, a gladiator the next, then a philosopher, then an orator, but with your whole soul nothing. Like an ape, you imitate whatever you see, and one thing after another always takes your fancy, while whatever you're used to bores you.
3.15.7	οὐ γὰρ μετὰ σκέψεως ἦλθες ἐπί τι οὐδὲ περιοδεύσας ὅλον τὸ πρᾶγμα οὐδὲ βασανίσας, ἀλλ' εἰκῇ καὶ κατὰ ψυχρὰν ἐπιθυμίαν.	For you never approached anything after thinking it over, or after going round the whole matter and testing it, but at random and with a lukewarm desire.
3.15.8	οὕτως τινὲς ἰδόντες φιλόσοφον καὶ ἀκούσαντές τινος οὕτως λέγοντος, ὡς Εὐφράτης λέγει (καίτοι τίς οὕτως δύναται εἰπεῖν ὡς ἐκεῖνος;), θέλουσιν καὶ αὐτοὶ φιλοσοφεῖν.	In the same way, some people see a philosopher, or hear someone speaking the way Euphrates speaks (and yet who can speak as he does?), and want to be philosophers themselves.[22]
3.15.9	ἄνθρωπε, σκέψαι πρῶτον τί ἐστι τὸ πρᾶγμα, εἶτα καὶ τὴν σαυτοῦ φύσιν, τί δύνασαι βαστάσαι. εἰ παλαιστής, ἰδού σου τοὺς ὤμους, τοὺς μηρούς, τὴν ὀσφῦν.	Man, first consider what the thing is, and then your own nature too, what you can carry. If you want to be a wrestler, look at your shoulders, your thighs, your loins.
3.15.10	ἄλλος γὰρ πρὸς ἄλλο τι πέφυκεν. δοκεῖς ὅτι ταῦτα ποιῶν δύνασαι φιλοσοφεῖν; δοκεῖς ὅτι δύνασαι ὡσαύτως ἐσθίειν, ὡσαύτως πίνειν, ὁμοίως ὀργίζεσθαι, ὁμοίως δυσαρεστεῖν;	For different people are made by nature for different things. Do you think you can be a philosopher and still do these things? Do you think you can eat as you do now, drink as you do now, get angry just as you do, and be irritable just as you are?
3.15.11	ἀγρυπνῆσαι δεῖ, πονῆσαι, νικῆσαί τινας ἐπιθυμίας, ἀπελθεῖν ἀπὸ τῶν οἰκείων, ὑπὸ παιδαρίου καταφρονηθῆναι, ὑπὸ τῶν ἀπαντώντων καταγελασθῆναι, ἐν παντὶ ἔλασσον ἔχειν, ἐν ἀρχῇ, ἐν τιμῇ, ἐν δίκῃ.	You must go without sleep, toil hard, overcome certain desires, leave your family, be despised by a slave boy, be laughed at by those you meet, come off worse in everything: in office, in honor, in the courts.
3.15.12	ταῦτα περισκεψάμενος, εἴ σοι δοκεῖ, προσέρχου, εἰ θέλεις ἀντικαταλλάξασθαι τούτων ἀπάθειαν, ἐλευθερίαν, ἀταραξίαν. εἰ δὲ μή, μὴ πρόσαγε, μὴ ὡς τὰ παιδία νῦν μὲν	Think these things over carefully, and then, if you see fit, come forward, if you're willing to have in exchange for them freedom from passion, free-

22 Euphrates of Tyre was a Stoic philosopher of Epictetus' time, famous for his eloquence.

	GREEK	ENGLISH
	φιλόσοφος, ὕστερον δὲ τελώνης, εἶτα ῥήτωρ, εἶτα ἐπίτροπος Καίσαρος.	dom and tranquility. If not, don't come near. Don't be like children: a philosopher now, later a tax collector, then an orator, then one of Caesar's procurators.
3.15.13	ταῦτα οὐ συμφωνεῖ· ἕνα σε δεῖ ἄνθρωπον εἶναι ἢ ἀγαθὸν ἢ κακόν· ἢ τὸ ἡγεμονικόν σε δεῖ ἐξεργάζεσθαι τὸ σαυτοῦ ἢ τὰ ἐκτός· ἢ περὶ τὰ ἔσω φιλοπονεῖν ἢ περὶ τὰ ἔξω· τοῦτ' ἔστι φιλοσόφου στάσιν ἔχειν ἢ ἰδιώτου.	These things don't go together. You have to be one person, either good or bad. You have to work on either your own ruling center or on externals; put your effort into what's inside or into what's outside. That is, you have to hold the position of a philosopher or of a layman.
3.15.14	Ῥούφῳ τις ἔλεγεν Γάλβα σφαγέντος ὅτι "νῦν προνοίᾳ ὁ κόσμος διοικεῖται;" ὁ δὲ "μὴ παρέργως ποτ'," ἔφη, "ἀπὸ Γάλβα κατεσκεύασα, ὅτι προνοίᾳ ὁ κόσμος διοικεῖται;"	When Galba had been murdered, someone said to Rufus, "So is the world governed by providence now?" And he said, "Did I ever, even in passing, build my case that the world is governed by providence on Galba?"[23]

CHAPTER 16: THAT WE SHOULD BE CAUTIOUS IN SOCIAL DEALINGS

Beginners who mix freely with laymen will be dragged down unless their principles are firm.

	GREEK	ENGLISH
3.16.1	ἀνάγκη τὸν συγκαθιέντα τισὶν ἐπιπλέον ἢ εἰς λαλιὰν ἢ εἰς συμπόσια ἢ ἁπλῶς εἰς συμβίωσιν ἢ αὐτὸν ἐκείνοις ἐξομοιωθῆναι ἢ ἐκείνους μεταθεῖναι ἐπὶ τὰ αὑτοῦ.	Anyone who mixes a lot with other people, whether for conversation or at drinking parties or simply in daily life, is bound either to become like them himself or to bring them over to his own ways.
3.16.2	καὶ γὰρ ἄνθρακα ἀπεσβεσμένον ἂν θῇ παρὰ τὸν καιόμενον, ἢ αὐτὸς ἐκεῖνον ἀποσβέσει ἢ ἐκεῖνος τοῦτον ἐκκαύσει.	Put a dead coal next to a burning one, and either the first will put out the second or the second will set the first alight.
3.16.3	τηλικούτου οὖν τοῦ κινδύνου ὄντος εὐλαβῶς δεῖ τοῖς ἰδιώταις συγκαθίεσθαι εἰς τὰς τοιαύτας συμπεριφορὰς μεμνημένους, ὅτι ἀμήχανον τὸν συνανατριβόμενον τῷ ἠσβολωμένῳ μὴ καὶ αὐτὸν ἀπολαῦσαι τῆς ἀσβόλης·	Since the danger is so great, we have to be careful about mixing with laymen in social dealings of this kind. Remember that it's impossible to rub up against someone covered in soot without getting some of the soot on yourself.
3.16.4	τί γὰρ ποιήσεις, ἂν περὶ μονομάχων λαλῇ, ἂν περὶ ἵππων, ἂν περὶ ἀθλητῶν, ἂν τὸ ἔτι τούτων χεῖρον περὶ ἀνθρώπων· "ὁ δεῖνα κακός, ὁ δεῖνα ἀγαθός· τοῦτο καλῶς ἐγένετο, τοῦτο κακῶς·" ἔτι ἂν σκώπτῃ, ἂν γελοιάζῃ, ἂν κακοηθίζηται;	What will you do if he talks about gladiators, about horses, about athletes, or, worse still, about people: "So-and-so is bad, so-and-so is good; this was done well, that was done badly"? Or if he mocks, or clowns around, or turns spiteful?
3.16.5	ἔχει τις ὑμῶν παρασκευὴν οἵαν ὁ κιθαριστικὸς τὴν λύραν λαβών, ὥστ' εὐθὺς ἁψάμενος τῶν χορδῶν γνῶναι τὰς ἀσυμφώνους καὶ ἁρμόσασθαι τὸ ὄργανον; οἵαν εἶχεν δύναμιν Σωκράτης, ὥστ' ἐν πάσῃ συμπεριφορᾷ ἄγειν ἐπὶ τὸ αὐτοῦ τοὺς συνόντας;	Does any of you have the kind of preparation a musician has when he picks up the lyre, so that as soon as he touches the strings he knows which are out of tune and tunes the instrument? The kind of power Socrates had, so that in every social en-

23 The emperor Galba was murdered in AD 69.

	GREEK	ENGLISH
		counter he brought the people with him round to his own concerns?
3.16.6	πόθεν ὑμῖν; ἀλλ’ ἀνάγκη ὑπὸ τῶν ἰδιωτῶν ὑμᾶς περιάγεσθαι.	Where would you get it from? No, you’re bound to be led around by the laymen.
3.16.7	διὰ τί οὖν ἐκεῖνοι ὑμῶν ἰσχυρότεροι; ὅτι ἐκεῖνοι μὲν τὰ σαπρὰ ταῦτα ἀπὸ δογμάτων λαλοῦσιν, ὑμεῖς δὲ τὰ κομψὰ ἀπὸ τῶν χειλῶν· διὰ τοῦτο ἄτονά ἐστι καὶ νεκρά, καὶ σικχᾶναι ἔστιν ἀκούοντα ὑμῶν τοὺς προτρεπτικοὺς καὶ τὴν ἀρετὴν τὴν ταλαίπωρον, ἢ ἄνω κάτω θρυλεῖται. οὕτως ὑμᾶς οἱ ἰδιῶται νικῶσιν.	Then why are they stronger than you? Because they speak their rotten talk from their judgments, while you speak your elegant talk from your lips. That’s why what you say is limp and dead, and it’s sickening to listen to your exhortations and that wretched “excellence” of yours, which gets babbled about up and down. That’s how the laymen beat you.
3.16.8	πανταχοῦ γὰρ ἰσχυρὸν τὸ δόγμα, ἀνίκητον τὸ δόγμα.	For judgment is strong everywhere; judgment is invincible.
3.16.9	μέχρις ἂν οὖν παγῶσιν ἐν ὑμῖν αἱ κομψαὶ ὑπολήψεις καὶ δυναμίν τινα περιποιήσησθε πρὸς ἀσφάλειαν, συμβουλεύω ὑμῖν εὐλαβῶς τοῖς ἰδιώταις συγκαταβαίνειν· εἰ δὲ μή, καθ’ ἡμέραν ὡς κηρὸς ἐν ἡλίῳ διατακήσεται, ὑμῶν εἴ τινα ἐν τῇ σχολῇ ἐγγράφετε.	So until those fine opinions have set firm in you, and you’ve acquired some power to keep you safe, I advise you to be careful about stooping to the level of laymen. Otherwise, whatever you write down in school will melt away day by day, like wax in the sun.
3.16.10	μακρὰν οὖν ἀπὸ τοῦ ἡλίου πού ποτε ὑπάγετε, μέχρις ἂν κηρίνας τὰς ὑπολήψεις ἔχητε.	So keep well away from the sun, for as long as your opinions are made of wax.
3.16.11	διὰ τοῦτο καὶ τῶν πατρίδων συμβουλεύουσιν ἀποχωρεῖν οἱ φιλόσοφοι, ὅτι τὰ παλαιὰ ἔθη περισπᾷ καὶ οὐκ ἐᾷ ἀρχὴν γενέσθαι τινὰ ἄλλου ἐθισμοῦ, οὐδὲ φέρομεν τοὺς ἀπαντῶντας καὶ λέγοντας “ἴδ’ ὁ δεῖνα φιλοσοφεῖ, ὁ τοῖος καὶ ὁ τοῖος.”	That’s why philosophers even advise people to leave their own countries: old habits pull us away and don’t let any other habit get started, and we can’t stand the people we meet who say, “Look, so-and-so is doing philosophy—him, the one who was like this and like that.”
3.16.12	οὕτως καὶ οἱ ἰατροὶ τοὺς μακρονοσοῦντας ἐκπέμπουσιν εἰς ἄλλην χώραν καὶ ἄλλον ἀέρα καλῶς ποιοῦντες.	So too doctors send the chronically ill to another place and another climate, and they’re right to do it.
3.16.13	καὶ ὑμεῖς ἀντεισαγάγετε ἄλλα ἔθη· πήξατε ὑμῶν τὰς ὑπολήψεις, ἐναθλεῖτε αὐταῖς.	You too, bring in other habits to replace the old ones. Make your opinions set firm; train in them.
3.16.14	οὔ· ἀλλ’ ἔνθεν ἐπὶ θεωρίαν, εἰς μονομαχίαν, εἰς ξυστόν, εἰς κίρκον· εἶτ’ ἐκεῖθεν ὧδε καὶ πάλιν ἔνθεν ἐκεῖ οἱ αὐτοί.	But no: from here you’re off to a show, to a gladiatorial fight, to the exercise ground, to the circus; then from there back here, and from here back there again—the same people as ever.
3.16.15	καὶ ἔθος κομψὸν οὐδέν, οὔτε προσοχὴ οὔτ’ ἐπιστροφὴ ἐφ’ αὑτὸν καὶ παρατήρησις “πῶς χρῶμαι ταῖς προσπιπτούσαις φαντασίαις; κατὰ φύσιν ἢ παρὰ φύσιν; πῶς ἀποκρίνωμαι πρὸς αὐτάς; ὡς δεῖ ἢ ὡς οὐ δεῖ; ἐπιλέγω τοῖς ἀπροαιρέτοις, ὅτι οὐδὲν πρὸς ἐμέ;”	And no fine habit, no attention, no turning back on yourself and keeping watch: “How am I using the impressions that strike me? In accordance with nature or against it? How do I respond to them? As I should, or as I shouldn’t? Do I tell my-

	GREEK	ENGLISH
		self, about things outside my choice, that they're nothing to me?"
3.16.16	εἰ γὰρ μήπω οὕτως ἔχητε, φεύγετε ἔθη τὰ πρότερον, φεύγετε τοὺς ἰδιώτας, εἰ θέλετε ἄρξασθαί ποτέ τινες εἶναι.	For if you're not yet in that condition, flee your former habits, flee laymen, if you ever want to start being somebody.

CHAPTER 17: ON PROVIDENCE

Those who seem to prosper unfairly have paid for their gains with what the good man keeps.

	GREEK	ENGLISH
3.17.1	ὅταν τῇ προνοίᾳ ἐγκαλῇς, ἐπιστράφηθι καὶ γνώσῃ, ὅτι κατὰ λόγον γέγονεν.	Whenever you find fault with providence, just think about it, and you'll recognize that what has happened is in accordance with reason.
3.17.2	"ναί, ἀλλ' ὁ ἄδικος πλέον ἔχει." ἐν τίνι; ἐν ἀργυρίῳ· πρὸς γὰρ τοῦτό σου κρείττων ἐστίν, ὅτι κολακεύει, ἀναισχυντεῖ, ἀγρυπνεῖ. τί θαυμαστόν;	"Yes, but the wrongdoer gets more." More of what? Of money. In that respect he's better than you, because he flatters, he's shameless, he stays up nights. What's surprising about that?
3.17.3	ἀλλ' ἐκεῖνο βλέπε, εἰ ἐν τῷ πιστὸς εἶναι πλέον σου ἔχει, εἰ ἐν τῷ αἰδήμων. οὐ γὰρ εὑρήσεις· ἀλλ' ὅπου κρείττων, ἐκεῖ σαυτὸν εὑρήσεις πλέον ἔχοντα.	But look at this: does he get more than you in being trustworthy, in having self-respect? You won't find that he does. No, where you're better, there you'll find that you're the one who has more.
3.17.4	κἀγώ ποτ' εἶπόν τινι ἀγανακτοῦντι, ὅτι Φιλόστοργος εὐτυχεῖ, Ἤθελες ἂν σὺ μετὰ Σούρα κοιμᾶσθαι; — "μὴ γένοιτο," φησίν, "ἐκείνη ἡ ἡμέρα." —	I once said to someone who was annoyed that Philostorgus was doing so well, Would you want to sleep with Sura? —"May that day never come!" he said. —[24]
3.17.5	τί οὖν ἀγανακτεῖς, εἰ λαμβάνει τι ἀνθ' οὗ πωλεῖ; ἢ πῶς μακαρίζεις τὸν διὰ τούτων, ἃ σὺ ἀπεύχῃ, κτώμενον ἐκεῖνα; ἢ τί κακὸν ποιεῖ ἡ πρόνοια, εἰ τοῖς κρείττοσι τὰ κρείττω δίδωσιν; ἢ οὐκ ἔστι κρεῖττον αἰδήμονα εἶναι ἢ πλούσιον; ὡμολόγει. τί οὖν ἀγανακτεῖς, ἄνθρωπε, ἔχων τὸ κρεῖττον;	Then why are you annoyed if he gets something in return for what he sells? Or how can you call someone blessed who gets those things by means you pray to be spared? Or what harm is providence doing if it gives the better things to the better people? Or isn't it better to have self-respect than to be rich? He agreed. Then why are you annoyed, man, when you have what's better?
3.17.6	μέμνησθε οὖν ἀεὶ καὶ πρόχειρον ἔχετε, ὅτι νόμος οὗτος φυσικὸς τὸν κρείττονα τοῦ χείρονος πλέον ἔχειν, ἐν ᾧ κρείττων ἐστίν, καὶ οὐδέποτ' ἀγανακτήσετε.	So always remember this, and keep it at hand: it's a law of nature that the better has more than the worse in the respect in which it is better. And you'll never be annoyed.
3.17.7	"ἀλλ' ἡ γυνή μοι κακῶς χρῆται." καλῶς. ἄν τίς σου πυνθάνηται, τί ἐστι τοῦτο, λέγε "ἡ γυνή μοι κακῶς χρῆται." "ἄλλο οὖν οὐδέν;"	"But my wife treats me badly." Fine. If anyone asks you what this is, say, "My wife treats me badly." "Nothing else, then?"
3.17.8		

24 Philostorgus had evidently prospered as the lover of a rich and powerful man named Sura.

	GREEK	ENGLISH
	οὐδέν. “ὁ πατήρ μοι οὐδὲν δίδωσιν.” ὅτι δὲ κακόν ἐστιν, τοῦτο ἔσωθεν αὐτῷ δεῖ προσθεῖναι καὶ προσκαταψεύσασθαι;	Nothing. “My father gives me nothing.” But that it’s bad—do you have to add that from inside yourself, and tack on a lie?
3.17.9	διὰ τοῦτο οὐ δεῖ τὴν πενίαν ἐκβάλλειν, ἀλλὰ τὸ δόγμα τὸ περὶ αὐτῆς, καὶ οὕτως εὐροήσομεν.	That’s why it’s not poverty we should throw out, but our judgment about it; and that way we’ll have the smooth flow of life.

CHAPTER 18: THAT WE SHOULD NOT BE DISTURBED BY NEWS

No news can ever concern what lies within our choice, so none should disturb us.

	GREEK	ENGLISH
3.18.1	ὅταν σοί τι προσαγγελθῇ ταρακτικόν, ἐκεῖνο ἔχε πρόχειρον, ὅτι ἀγγελία περὶ οὐδενὸς προαιρετικοῦ γίνεται.	Whenever you’re told some disturbing news, keep this at hand: news is never about anything within your choice.
3.18.2	μή τι γὰρ δύναταί σοί τις ἀγγεῖλαι, ὅτι κακῶς ὑπέλαβες ἢ κακῶς ὠρέχθης; — οὐδαμῶς. — ἀλλ’ ὅτι ἀπέθανέν τις· τί οὖν πρὸς σέ; ὅτι σε κακῶς τις λέγει· τί οὖν πρὸς σέ;	Can anyone bring you news that you formed a bad opinion, or had a bad desire? —Not at all. —No, but that someone has died. So what’s that to you? That someone is speaking badly of you. So what’s that to you?
3.18.3	ὅτι ὁ πατὴρ τάδε τινὰ ἑτοιμάζεται· ἐπὶ τίνα; μή τι ἐπὶ τὴν προαίρεσιν; πόθεν δύναται; ἀλλ’ ἐπὶ τὸ σωμάτιον, ἐπὶ τὸ κτησείδιον· ἐσώθης, οὐκ ἐπὶ σέ.	That your father is preparing this or that. Against what? Not against your choice, surely? How could he? No, against your poor body, your bit of property. You’re safe: it’s not against you.
3.18.4	[οὐκοῦν] ἀλλ’ ὁ κριτὴς ἀποφαίνεται ὅτι ἠσέβησας. περὶ Σωκράτους δ’ οὐκ ἀπεφήναντο οἱ δικασταί; μή τι σὸν ἔργον ἐστὶ τὸ ἐκεῖνον ἀποφήνασθαι; — οὔ. — τί οὖν ἔτι σοι μέλει;	[So then:] but the judge pronounces that you’ve committed impiety. Didn’t the jurors pronounce the same about Socrates? Is it your job to pronounce that verdict? —No. —Then why do you still care?
3.18.5	ἔστι τι τοῦ πατρός σου ἔργον, ὃ ἂν μὴ ἐκπληρώσῃ, ἀπώλεσεν τὸν πατέρα, τὸν φιλόστοργον, τὸν ἥμερον. ἄλλο δὲ μηδὲν ζήτει τούτου ἕνεκα αὐτὸν ἀπολέσαι. οὐδέποτε γὰρ ἐν ἄλλῳ μέν τις ἁμαρτάνει, εἰς ἄλλο δὲ βλάπτεται.	Your father has a job of his own, and if he doesn’t fulfill it, he has destroyed the father in himself, the loving, gentle father. Don’t look for him to lose anything else on this account. For no one ever goes wrong in one thing and is harmed in another.
3.18.6	πάλιν σὸν ἔργον τὸ ἀπολογηθῆναι εὐσταθῶς, αἰδημόνως, ἀοργήτως. εἰ δὲ μή, ἀπώλεσας καὶ σὺ τὸν υἱόν, τὸν αἰδήμονα, τὸν γενναῖον.	Again, your job is to make your defense steadily, with self-respect, without anger. Otherwise you too have destroyed the son in yourself, the self-respecting, noble son.
3.18.7	τί οὖν; ὁ κριτὴς ἀκίνδυνός ἐστιν; οὔ· ἀλλὰ κἀκείνῳ τὰ ἴσα κινδυνεύεται. τί οὖν ἔτι φοβῇ, τί ἐκεῖνος κρινεῖ; τί σοὶ καὶ τῷ ἀλλοτρίῳ κακῷ;	What then? Is the judge in no danger? No: he runs just as much risk. So why are you still afraid of what he’ll decide? What have you to do with someone else’s evil?
3.18.8	σὸν κακόν ἐστι τὸ κακῶς ἀπολογηθῆναι· τοῦτο φυλάσσου μόνον· κριθῆναι δ’ ἢ μὴ κριθῆναι ὥσπερ ἄλλου ἐστὶν ἔργον, οὕτως κακὸν ἄλλου ἐστίν.	Your evil is making a bad defense: guard against that alone. Being condemned or not being con-

	GREEK	ENGLISH
		demned is someone else's job, and just so, it's someone else's evil.
3.18.9	"ἀπειλεῖ σοι ὁ δεῖνα." ἐμοί; οὔ. "ψέγει σε." αὐτὸς ὄψεται, πῶς ποιεῖ τὸ ἴδιον ἔργον. "μέλλει σε κατακρινεῖν ἀδίκως." ἄθλιος.	"So-and-so is threatening you." Me? No. "He's finding fault with you." He'll see to how he's doing his own job. "He's going to condemn you unjustly." Poor wretch.

CHAPTER 19: THE POSITION OF THE LAYMAN AND OF THE PHILOSOPHER

The layman blames others for his troubles; the philosopher blames only himself.

	GREEK	ENGLISH
3.19.1	ἡ πρώτη διαφορὰ ἰδιώτου καὶ φιλοσόφου· ὁ μὲν λέγει "οὐαί μοι διὰ τὸ παιδάριον, διὰ τὸν ἀδελφόν, οὐαὶ διὰ τὸν πατέρα," ὁ δ', ἄν ποτ' εἰπεῖν ἀναγκασθῇ, "οὐαί μοι"	The first difference between a layman and a philosopher: the one says, "Woe is me because of my child, because of my brother; woe because of my father," while the other, if he's ever forced to say "woe is me,"
3.19.2	ἐπιστήσας λέγει "δι' ἐμέ." προαίρεσιν γὰρ οὐδὲν δύναται κωλῦσαι ἢ βλάψαι ἀπροαίρετον εἰ μὴ αὐτὴ ἑαυτήν.	stops to think and says, "because of me." For nothing outside our choice can hinder or harm our choice; only choice can do that to itself.
3.19.3	ἂν οὖν ἐπὶ τοῦτο ῥέψωμεν καὶ αὐτοί, ὥσθ' ὅταν δυσοδῶμεν, αὐτοὺς αἰτιᾶσθαι καὶ μεμνῆσθαι, ὅτι οὐδὲν ἄλλο ταραχῆς ἢ ἀκαταστασίας αἴτιόν ἐστιν ἢ δόγμα, ὀμνύω ὑμῖν πάντας θεούς, ὅτι προεκόψαμεν.	So if we too lean that way, so that when things go badly we blame ourselves, and remember that nothing but judgment is the cause of disturbance or instability, I swear to you by all the gods, we've made progress.
3.19.4	νῦν δ' ἄλλην ὁδὸν ἐξ ἀρχῆς ἐληλύθαμεν. εὐθὺς ἔτι παίδων ἡμῶν ὄντων ἡ τιτθή, εἴ ποτε προσεπταίσαμεν χάσκοντες, οὐχὶ ἡμῖν ἐπέπλησσεν, ἀλλὰ τὸν λίθον ἔτυπτεν. τί γὰρ ἐποίησεν ὁ λίθος; διὰ τὴν τοῦ παιδίου σου μωρίαν ἔδει μεταβῆναι αὐτόν;	As it is, we've taken a different road from the start. Right from when we were still children, whenever we stumbled while gaping about, our nurse didn't scold us; she beat the stone. Why, what did the stone do? Was it supposed to move out of the way because of your child's foolishness?
3.19.5	πάλιν ἂν μὴ εὕρωμεν φαγεῖν ἐκ βαλανείου, οὐδέποθ' ἡμῶν καταστέλλει τὴν ἐπιθυμίαν ὁ παιδαγωγός, ἀλλὰ δέρει τὸν μάγειρον. ἄνθρωπε, μὴ γὰρ ἐκείνου σε παιδαγωγὸν κατεστήσαμεν; ἀλλὰ τοῦ παιδίου ἡμῶν· τοῦτο ἐπανόρθου, τοῦτο ὠφέλει.	Again, if we don't find anything to eat after the bath, our attendant never checks our appetite; he flogs the cook instead. Man, did we appoint you his attendant? No, our child's: correct him, help him.
3.19.6	οὕτως καὶ αὐξηθέντες φαινόμεθα παιδία. παῖς γὰρ ἐν μουσικοῖς ὁ ἄμουσος, ἐν γραμματικοῖς ὁ ἀγράμματος, ἐν βίῳ ὁ ἀπαίδευτος.	That's how we come to seem like children even when we're grown up. For in music the unmusical man is a child; in letters, the illiterate; in life, the uneducated.

CHAPTER 20: THAT WE CAN BENEFIT FROM ALL EXTERNAL THINGS

Illness, death, abuse and a bad neighbor can all benefit the person who uses them well.

	GREEK	ENGLISH
3.20.1		

	GREEK	ENGLISH
	ἐπὶ τῶν θεωρητικῶν φαντασιῶν πάντες σχεδὸν τὸ ἀγαθὸν καὶ τὸ κακὸν ἐν ἡμῖν ἀπέλιπον, οὐχὶ δ' ἐν τοῖς ἐκτός.	When it comes to theoretical impressions, nearly everyone has placed good and bad in ourselves, not in externals.
3.20.2	οὐδεὶς λέγει ἀγαθὸν τὸ ἡμέραν εἶναι, κακὸν τὸ νύκτα εἶναι, μέγιστον δὲ κακῶν τὸ τρία τέσσαρα εἶναι. ἀλλὰ τί;	No one says it's good that it's day, bad that it's night, and the greatest of evils that three is four. What do they say?
3.20.3	τὴν μὲν ἐπιστήμην ἀγαθόν, τὴν δ' ἀπάτην κακόν, ὥστε καὶ περὶ αὐτὸ τὸ ψεῦδος ἀγαθὸν συνίστασθαι, τὴν ἐπιστήμην τοῦ ψεῦδος εἶναι αὐτό.	That knowledge is good and error bad, so that even in connection with falsehood itself a good arises: the knowledge that it is false.
3.20.4	ἔδει οὖν οὕτως καὶ ἐπὶ τοῦ βίου. ὑγεία ἀγαθόν, νόσος δὲ κακόν; οὔ, ἄνθρωπε. ἀλλὰ τί; τὸ καλῶς ὑγιαίνειν ἀγαθόν, τὸ κακῶς κακόν. — ὥστε καὶ ἀπὸ νόσου ἔστιν ὠφεληθῆναι; — τὸν θεόν σοι, ἀπὸ θανάτου γὰρ οὐκ ἔστιν; ἀπὸ πηρώσεως γὰρ οὐκ ἔστιν,	It ought to be the same with life. Health is good and illness bad? No, man. What then? Being healthy well is good, being healthy badly is bad. — So one can benefit even from illness? —By God, can't one benefit from death? Can't one from being lame?
3.20.5	μικρά σοι δοκεῖ ὁ Μενοικεὺς ὠφεληθῆναι, ὅτ' ἀπέθνῃσκεν; — τοιαῦτά τις εἰπὼν ὠφεληθείη [ἢ] οἷα ἐκεῖνος ὠφελήθη. — ἔα, ἄνθρωπε, οὐκ ἐτήρησεν τὸν φιλόπατριν, τὸν μεγαλόφρονα, τὸν πιστόν, τὸν γενναῖον; ἐπιζήσας δὲ οὐκ ἀπώλλυεν ταῦτα πάντα;	Do you think Menoeceus gained only a little when he died? —May anyone who says such things gain [or] what he gained! —Come, man, didn't he preserve the patriot, the high-minded man, the trustworthy, the noble man in himself? And if he'd lived on, wouldn't he have lost all that?[25]
3.20.6	οὐ περιεποιεῖτο τὰ ἐναντία; τὸν δειλὸν οὐκ ἀνελάμβανεν, τὸν ἀγεννῆ, τὸν μισόπατριν, τὸν φιλόψυχον; ἄγε δοκεῖ σοι μικρὰ ὠφεληθῆναι ἀποθανών;	Wouldn't he have acquired the opposites? Wouldn't he have taken on the coward, the base man, the traitor to his country, the man who clings to life? Come now, do you still think he gained little by dying?
3.20.7	οὔ· ἀλλ' ὁ τοῦ Ἀδμήτου πατὴρ μεγάλα ὠφελήθη ζήσας οὕτως ἀγεννῶς καὶ ἀθλίως;	No? But did Admetus' father gain much by living on so basely and wretchedly?
3.20.8	ὕστερον γὰρ οὐκ ἀπέθανεν; παύσασθε, τοὺς θεοὺς ὑμῖν, τὰς ὕλας θαυμάζοντες, παύσασθ' ἑαυτοὺς δούλους ποιοῦντες πρῶτον τῶν πραγμάτων, εἶτα δι' αὐτὰ καὶ τῶν ἀνθρώπων τῶν ταῦτα περιποιεῖν ἢ ἀφαιρεῖσθαι δυναμένων.	Didn't he die later anyway? Stop, for the gods' sake, admiring material things. Stop making yourselves slaves, first of things, and then, because of them, of the people who can get them for you or take them away.
3.20.9	ἔστιν οὖν ἀπὸ τούτων ὠφεληθῆναι;— ἀπὸ πάντων. — καὶ ἀπὸ τοῦ λοιδοροῦντος; — τί δ' ὠφελεῖ τὸν ἀθλητὴν ὁ προσγυμναζόμενος; τὰ μέγιστα. καὶ οὗτος ἐμοῦ προγυμναστὴς γίνεται· τὸ ἀνεκτικόν μου γυμνάζει, τὸ ἀόργητον, τὸ πρᾷον.	So can one benefit from these things? —From everything. —Even from someone who abuses you? —What good does a sparring partner do an athlete? The greatest. This man too becomes my training partner: he trains my patience, my freedom from anger, my gentleness.
3.20.10	οὔ· ἀλλ' ὁ μὲν τοῦ τραχήλου καθάπτων καὶ τὴν ὀσφῦν μου καὶ τοὺς ὤμους καταρτίζων ὠφελεῖ με καὶ ὁ ἀλείπτης καλῶς ποιῶν λέγει "ἆρον ὕπερον ἀμφοτέραις" καὶ ὅσῳ	No? The man who grips me by the neck and gets my hips and shoulders into shape does me good, and the trainer is right to say, "Lift the pestle with

25 In myth Menoeceus, son of Creon, killed himself to save Thebes.

	GREEK	ENGLISH
	βαρύτερός ἐστιν ἐκεῖνος, τοσούτῳ μᾶλλον ὠφελοῦμαι ἐγώ· εἰ δέ τις πρὸς ἀοργησίαν με γυμνάζει, οὐκ ὠφελεῖ με;	both hands," and the heavier it is, the more I benefit; but if someone trains me in freedom from anger, doesn't he do me good?
3.20.11	τοῦτ' ἔστι τὸ μὴ εἰδέναι ἀπ' ἀνθρώπων ὠφελεῖσθαι. κακὸς γείτων; αὐτῷ· ἀλλ' ἐμοὶ ἀγαθός· γυμνάζει μου τὸ εὔγνωμον, τὸ ἐπιεικές.	This is what it is not to know how to benefit from people. A bad neighbor? Bad for himself, but good for me: he trains my good temper, my fairness.
3.20.12	κακὸς πατήρ; αὐτῷ· ἀλλ' ἐμοὶ ἀγαθός. τοῦτ' ἔστι τὸ τοῦ Ἑρμοῦ ῥαβδίον· "οὗ θέλεις," φησίν, "ἅψαι καὶ χρυσοῦν ἔσται." οὔ· ἀλλ' ὃ θέλεις φέρε κἀγὼ αὐτὸ ἀγαθὸν ποιήσω. φέρε νόσον, φέρε θάνατον, φέρε ἀπορίαν, φέρε λοιδορίαν, δίκην τὴν περὶ τῶν ἐσχάτων· πάντα ταῦτα τῷ ῥαβδίῳ τοῦ Ἑρμοῦ ὠφέλιμα ἔσται.	A bad father? Bad for himself, but good for me. This is Hermes' wand: "Touch whatever you like," he says, "and it will turn to gold." No, rather: bring whatever you like, and I'll make it good. Bring illness, bring death, bring poverty, bring abuse, a trial for my life: all these things will become beneficial with Hermes' wand.
3.20.13	"τὸν θάνατον τί ποιήσεις;" τί γὰρ ἄλλο ἢ ἵνα σε κοσμήσῃ ἢ ἵνα δείξῃς ἔργῳ δι' αὐτοῦ, τί ἐστιν ἄνθρωπος τῷ βουλήματι τῆς φύσεως παρακολουθῶν;	"What will you do with death?" Why, what else but make it do you credit, or show through it, in action, what a man is who follows the will of nature?
3.20.14	"τὴν νόσον τί ποιήσεις;" δείξω αὐτῆς τὴν φύσιν, διαπρέψω ἐν αὐτῇ, εὐσταθήσω, εὑροήσω, τὸν ἰατρὸν οὐ κολακεύσω, οὐκ εὔξομαι ἀποθανεῖν.	"What will you do with illness?" I'll show its nature, I'll shine in it, I'll be steady, I'll keep the smooth flow of life, I won't flatter the doctor, I won't pray to die.
3.20.15	τί ἔτι ἄλλο ζητεῖς; πᾶν ὃ ἂν δῷς, ἐγὼ αὐτὸ ποιήσω μακάριον, εὐδαιμονικόν, σεμνόν, ζηλωτόν.	What more do you want? Whatever you give me, I'll make it blessed, a source of happiness, dignified, enviable.
3.20.16	οὔ· ἀλλὰ "βλέπε μὴ νοσήσῃς· κακόν ἐστιν." οἷον εἴ τις ἔλεγεν "βλέπε μὴ λάβῃς ποτὲ φαντασίαν τοῦ τὰ τρία τέσσαρα εἶναι· κακόν ἐστιν." ἄνθρωπε, πῶς κακόν; ἂν ὃ δεῖ περὶ αὐτοῦ ὑπολάβω, πῶς ἔτι με βλάψει; οὐχὶ δὲ μᾶλλον καὶ ὠφελήσει;	No; instead it's "Watch out you don't get ill: it's bad." As if someone said, "Watch out you never get the impression that three is four: it's bad." Man, how is it bad? If I form the right opinion about it, how can it harm me any more? Won't it rather benefit me?
3.20.17	ἂν οὖν περὶ πενίας ὃ δεῖ ὑπολάβω, ἂν περὶ νόσου, ἂν περὶ ἀναρχίας, οὐκ ἀρκεῖ μοι; οὐκ ὠφέλιμα ἔσται; πῶς οὖν ἔτι ἐν τοῖς ἐκτὸς τὰ κακὰ καὶ τἀγαθὰ δεῖ με ζητεῖν;	So if I form the right opinion about poverty, about illness, about not holding office, isn't that enough for me? Won't they be beneficial? How then must I still look for bad and good in externals?
3.20.18	ἀλλὰ τί; ταῦτα μέχρι ὧδε, εἰς οἶκον δ' οὐδεὶς ἀποφέρει· ἀλλ' εὐθὺς πρὸς τὸ παιδάριον πόλεμος, πρὸς τοὺς γείτονας, πρὸς τοὺς σκώψαντας, πρὸς τοὺς καταγελάσαντας.	But what happens? All this goes as far as here, and nobody takes it home. Straightaway it's war with the slave boy, with the neighbors, with those who mocked us, with those who laughed at us.
3.20.19	καλῶς γένοιτο Λεσβίῳ, ὅτι με καθ' ἡμέραν ἐξελέγχει μηδὲν εἰδότα.	Bless Lesbius, because every day he proves that I know nothing.[26]

26 Lesbius is otherwise unknown, presumably someone in Epictetus' household or circle.

CHAPTER 21: TO THOSE WHO LIGHTLY SET UP AS TEACHERS

Epictetus warns students against setting up as teachers before they have digested philosophy.

	GREEK	ENGLISH
3.21.1	ὅτι τὰ θεωρήματα ἀναλαβόντες ψιλὰ εὐθὺς αὐτὰ ἐξεμέσαι θέλουσιν ὡς οἱ στομαχικοὶ τὴν τροφήν.	Some people take in the principles raw and immediately want to vomit them up again, as people with weak stomachs do their food.
3.21.2	πρῶτον αὐτὸ πέψον, εἶθ' οὕτω μὴ ἐξεμέσῃς· εἰ δὲ μή, ἔμετος τῷ ὄντι γίνεται, πρᾶγμ' ἀκάθαρτον καὶ ἄβρωτον.	First digest it; then you won't vomit it up like that. Otherwise it really does become vomit, a filthy thing, not fit to eat.
3.21.3	ἀλλ' ἀπ' αὐτῶν ἀναδοθέντων δεῖξόν τινα ἡμῖν μεταβολὴν τοῦ ἡγεμονικοῦ τοῦ σεαυτοῦ, ὡς οἱ ἀθληταὶ τοὺς ὤμους, ἀφ' ὧν ἐγυμνάσθησαν καὶ ἔφαγον, ὡς οἱ τὰς τέχνας ἀναλαβόντες, ἀφ' ὧν ἔμαθον.	Instead, once you've absorbed them, show us some change in your ruling center, the way athletes show their shoulders as the result of their training and eating, the way those who have mastered crafts show what they've learned.
3.21.4	οὐκ ἔρχεται ὁ τέκτων καὶ λέγει "ἀκούσατέ μου διαλεγομένου περὶ τῶν τεκτονικῶν," ἀλλ' ἐκμισθωσάμενος οἰκίαν ταύτην κατασκευάσας δείκνυσιν, ὅτι ἔχει τὴν τέχνην.	The builder doesn't come and say, "Listen to me lecture on building." He takes a contract for a house, builds it, and shows that he has the skill.
3.21.5	τοιοῦτόν τι καὶ σὺ ποίησον· φάγε ὡς ἄνθρωπος, πίε ὡς ἄνθρωπος, κοσμήθητι, γάμησον, παιδοποίησον, πολίτευσαι· ἀνάσχου λοιδορίας, ἔνεγκε ἀδελφὸν ἀγνώμονα, ἔνεγκε πατέρα, ἔνεγκε υἱόν, γείτονα, σύνοδον.	You do something like that too. Eat like a human being, drink like a human being, dress, marry, have children, take part in public life; put up with abuse, bear with an inconsiderate brother, bear with a father, bear with a son, a neighbor, a traveling companion.
3.21.6	ταῦτα ἡμῖν δεῖξον, ἵν' ἴδωμεν, ὅτι μεμάθηκας ταῖς ἀληθείαις τι τῶν φιλοσόφων. οὔ· ἀλλ' "ἐλθόντες ἀκούσατέ μου σχόλια λέγοντος." ὕπαγε, ζήτει τίνων κατεξεράσεις.	Show us these, so we can see that you really have learned something from the philosophers. No: "Come and hear me give my commentaries." Go away, look for people to throw up on.
3.21.7	"καὶ μὴν ἐγὼ ὑμῖν ἐξηγήσομαι τὰ Χρυσίππεια ὡς οὐδείς, τὴν λέξιν διαλύσω καθαρώτατα, προσθήσω ἄν που καὶ Ἀντιπάτρου καὶ Ἀρχεδήμου φοράν."	"But I'll explain Chrysippus to you like no one else, I'll analyze his language with perfect clarity, and I might even throw in a dash of Antipater and Archedemus."
3.21.8	εἶτα τούτου ἕνεκα ἀπολίπωσιν οἱ νέοι τὰς πατρίδας καὶ τοὺς γονεῖς τοὺς αὐτῶν, ἵν' ἐλθόντες λεξείδιά σου ἐξηγουμένου ἀκούσωσιν;	And is it for this that young men are to leave their countries and their own parents—to come and hear you explain little phrases?
3.21.9	οὐ δεῖ αὐτοὺς ὑποστρέψαι ἀνεκτικούς, συνεργητικούς, ἀπαθεῖς, ἀταράχους, ἔχοντάς τι ἐφόδιον τοιοῦτον εἰς τὸν βίον, ἀφ' οὗ ὁρμώμενοι φέρειν δυνήσονται τὰ συμπίπτοντα καλῶς καὶ κοσμεῖσθαι ὑπ' αὐτῶν;	Shouldn't they go home patient, cooperative, free from passion, tranquil, with the kind of provisions for life that let them set out and bear what happens well, and win distinction from it?
3.21.10	καὶ πόθεν σοι μεταδιδόναι τούτων ὧν οὐκ ἔχεις; αὐτὸς γὰρ ἄλλο τι ἐποίησας ἐξ ἀρχῆς ἢ περὶ ταῦτα κατετρίβης, πῶς οἱ συλλογισμοὶ ἀναλυθήσονται, πῶς οἱ μεταπίπτοντες, πῶς οἱ τῷ ἠρωτῆσθαι περαίνοντες;	And how can you share with them what you don't have? What have you yourself done from the start but wear yourself out on this: how syllogisms are

	GREEK	ENGLISH
		to be resolved, and shifting arguments, and arguments that conclude by questioning?
3.21.11	"ἀλλ' ὁ δεῖνα σχολὴν ἔχει· διὰ τί μὴ κἀγὼ σχῶ;" οὐκ εἰκῇ ταῦτα γίνεται, ἀνδράποδον, οὐδ' ὡς ἔτυχεν, ἀλλὰ καὶ ἡλικίαν εἶναι δεῖ καὶ βίον καὶ θεὸν ἡγεμόνα.	"But so-and-so runs a school; why shouldn't I have one too?" These things don't happen at random, slave, or by chance. There must be the right age, and the right way of life, and God as guide.
3.21.12	οὔ· ἀλλ' ἀπὸ λιμένος μὲν οὐδεὶς ἀνάγεται μὴ θύσας τοῖς θεοῖς καὶ παρακαλέσας αὐτοὺς βοηθοὺς οὐδὲ σπείρουσιν ἄλλως οἱ ἄνθρωποι εἰ μὴ τὴν Δήμητρα ἐπικαλεσάμενοι· τηλικούτου δ' ἔργου ἁψάμενός τις ἄνευ θεῶν ἀσφαλῶς ἅψεται καὶ οἱ τούτῳ προσιόντες εὐτυχῶς προσελεύσονται;	No? Nobody sets sail from a harbor without sacrificing to the gods and calling on them for help, and people don't sow without first invoking Demeter; but will someone who takes on so great a task without the gods take it on safely, and will those who come to him come to good fortune?
3.21.13	τί ἄλλο ποιεῖς, ἄνθρωπε, ἢ τὰ μυστήρια ἐξορχῇ καὶ λέγεις "οἴκημά ἐστι καὶ ἐν Ἐλευσῖνι, ἰδοὺ καὶ ἐνθάδε. ἐκεῖ ἱεροφάντης· καὶ ἐγὼ ποιήσω ἱεροφάντην. ἐκεῖ κήρυξ· κἀγὼ κήρυκα καταστήσω. ἐκεῖ δᾳδοῦχος· κἀγὼ δᾳδοῦχον. ἐκεῖ δᾷδες· καὶ ἐνθάδε. αἱ φωναὶ αἱ αὐταί· τὰ γινόμενα τί διαφέρει ταῦτα ἐκείνων;"	What else are you doing, man, but profaning the Mysteries and saying, "There's a hall at Eleusis; look, there's one here too. There's a hierophant there; I'll make a hierophant too. There's a herald there; I'll appoint a herald. There's a torchbearer there; I'll have a torchbearer. There are torches there; here too. The words are the same. How is what goes on here different from what goes on there?"[27]
3.21.14	ἀσεβέστατε ἄνθρωπε, οὐδὲν διαφέρει; καὶ παρὰ τόπον ταῦτα ὠφελεῖ καὶ παρὰ καιρόν· καὶ μετὰ θυσίας δὲ καὶ μετ' εὐχῶν καὶ προηγνευκότα καὶ προδιακείμενον τῇ γνώμῃ, ὅτι ἱεροῖς προσελεύσεται καὶ ἱεροῖς παλαιοῖς. οὕτως ὠφέλιμα γίνεται τὰ μυστήρια,	Most impious man, is there no difference? These things do good according to the place and the time; and with sacrifice, and with prayers, when one has purified oneself beforehand and is disposed in one's mind to approach sacred rites, and ancient sacred rites. That's how the Mysteries become beneficial;
3.21.15	οὕτως εἰς φαντασίαν ἐρχόμεθα, ὅτι ἐπὶ παιδείᾳ καὶ ἐπανορθώσει τοῦ βίου κατεστάθη πάντα ταῦτα ὑπὸ τῶν παλαιῶν.	that's how we come to the impression that all these things were established by the ancients for education and for the correction of life.
3.21.16	σὺ δ' ἐξαγγέλλεις αὐτὰ καὶ ἐξορχῇ παρὰ καιρόν, παρὰ τόπον, ἄνευ θυμάτων, ἄνευ ἁγνείας· οὐκ ἐσθῆτα ἔχεις ἣν δεῖ τὸν ἱεροφάντην, οὐ κόμην, οὐ στρόφιον οἷον δεῖ, οὐ φωνήν, οὐχ ἡλικίαν, οὐχ ἧγνευκας ὡς ἐκεῖνος, ἀλλ' αὐτὰς μόνας τὰς φωνὰς ἀνειληφὼς λέγεις. ἱεραί εἰσιν αἱ φωναὶ αὐταὶ καθ' αὑτάς;	But you divulge them and profane them at the wrong time, in the wrong place, without sacrifices, without purity. You don't have the robe a hierophant must have, or the hair, or the right headband, or the voice, or the age; you haven't kept yourself pure as he has. You've simply picked up the words by themselves, and you recite them. Are the words sacred in and of themselves?
3.21.17	ἄλλον τρόπον δεῖ ἐπὶ ταῦτα ἐλθεῖν· μέγα ἐστὶ τὸ πρᾶγμα, μυστικόν ἐστιν, οὐχ ὡς ἔτυχεν οὐδὲ τῷ τυχόντι δεδομένον.	You have to come to these things in a different way. It's a great matter, it's a mystery; it's not given at random or to just anyone.

27 The Mysteries of Demeter at Eleusis, near Athens, were secret rites led by the hierophant, who revealed the sacred objects; divulging them was sacrilege.

	GREEK	ENGLISH
3.21.18	ἀλλ’ οὐδὲ σοφὸν εἶναι τυχὸν ἐξαρκεῖ πρὸς τὸ ἐπιμεληθῆναι νέων· δεῖ δὲ καὶ προχειρότητά τινα εἶναι καὶ ἐπιτηδειότητα πρὸς τοῦτο, νὴ τὸν Δία, καὶ σῶμα ποιὸν καὶ πρὸ πάντων τὸν θεὸν συμβουλεύειν ταύτην τὴν χώραν κατασχεῖν,	But perhaps not even being wise is enough for taking care of the young. There also has to be a certain readiness and aptitude for it, by Zeus, and a certain kind of body, and above all God must advise you to take up this position,
3.21.19	ὡς Σωκράτει συνεβούλευεν τὴν ἐλεγκτικὴν χώραν ἔχειν, ὡς Διογένει τὴν βασιλικὴν καὶ ἐπιπληκτικήν, ὡς Ζήνωνι τὴν διδασκαλικὴν καὶ δογματικήν.	as he advised Socrates to take up the role of refuting, Diogenes the kingly role of rebuking, Zeno the role of teaching and laying down doctrine.
3.21.20	σὺ δ’ ἰατρεῖον ἀνοίγεις ἄλλο οὐδὲν ἔχων ἢ φάρμακα, ποῦ δὲ ἢ πῶς ἐπιτίθεται ταῦτα, μήτε εἰδὼς μήτε πολυπραγμονήσας.	But you open a clinic with nothing but drugs, without knowing where or how they’re applied, or having bothered to find out.
3.21.21	“ἰδοὺ ἐκεῖνος ταῦτα, κολλύρια· κἀγὼ ἔχω.” μή τι οὖν καὶ τὴν δύναμιν τὴν χρηστικὴν αὐτοῖς; μή τι οἶδας καὶ πότε καὶ πῶς ὠφελήσει καὶ τίνα;	“Look, he has these eye salves; I have them too.” Do you also have the power to use them, then? Do you know when and how and whom they’ll help?
3.21.22	τί οὖν κυβεύεις ἐν τοῖς μεγίστοις, τί ῥᾳδιουργεῖς, τί ἐπιχειρεῖς πράγματι μηδέν σοι προσήκοντι; ἄφες αὐτὸ τοῖς δυναμένοις, τοῖς κοσμοῦσι. μὴ προστρίβου καὶ αὐτὸς αἶσχος φιλοσοφίᾳ διὰ σαυτοῦ, μηδὲ γίνου μέρος τῶν διαβαλλόντων τὸ ἔργον.	Then why are you gambling with the most important things, why are you being reckless, why are you taking on something that has nothing to do with you? Leave it to those who are able, to those who do it credit. Don’t you heap disgrace on philosophy too, through yourself, and don’t become one of those who bring the work into disrepute.
3.21.23	ἀλλὰ εἴ σε ψυχαγωγεῖ τὰ θεωρήματα, καθήμενος αὐτὰ στρέφε αὐτὸς ἐπὶ σεαυτοῦ· φιλόσοφον δὲ μηδέποτ’ εἴπῃς σεαυτὸν μηδ’ ἄλλου ἀνάσχῃ λέγοντος, ἀλλὰ λέγε “πεπλάνηται· ἐγὼ γὰρ οὔτ’ ὀρέγομαι ἄλλως ἢ πρότερον οὐδ’ ὁρμῶ ἐπ’ ἄλλα οὐδὲ συγκατατίθεμαι ἄλλοις οὐδ’ ὅλως ἐν χρήσει φαντασιῶν παρήλλαχά τι ἀπὸ τῆς πρότερον καταστάσεως.”	If the principles fascinate you, sit down and turn them over by yourself. But never call yourself a philosopher, or let anyone else call you one; say instead, “He’s mistaken. For I don’t desire any differently from before, or have impulses toward other things, or assent to other things, and in general I haven’t changed at all from my former condition in my use of impressions.”
3.21.24	ταῦτα φρόνει καὶ λέγε περὶ σεαυτοῦ, εἰ θέλεις τὰ κατ’ ἀξίαν φρονεῖν· εἰ δὲ μή, κύβευε καὶ ποίει ἃ ποιεῖς. ταῦτα γάρ σοι πρέπει.	Think this, and say it about yourself, if you want to think as you deserve. Otherwise, go on gambling and doing what you’re doing. That’s what suits you.

CHAPTER 22: ON THE CYNIC CALLING

A student drawn to the Cynic life is told what that calling demands.

	GREEK	ENGLISH
3.22.1	πυθομένου δὲ τῶν γνωρίμων τινὸς αὐτοῦ, ὃς ἐφαίνετο ἐπιρρεπῶς ἔχων πρὸς τὸ κυνίσαι, Ποῖόν τινα εἶναι δεῖ τὸν κυνίζοντα καὶ τίς ἡ πρόληψις ἡ τοῦ πράγματος, Σκεψόμεθα κατὰ σχολήν.	When one of his students, who seemed inclined to take up the Cynic life, asked him what sort of person the Cynic has to be, and what the preconception of the thing is, he replied: We’ll look into it at leisure.
3.22.2		

	GREEK	ENGLISH
	τοσοῦτον δ’ ἔχω σοι εἰπεῖν, ὅτι ὁ δίχα θεοῦ τηλικούτῳ πράγματι ἐπιβαλλόμενος θεοχόλωτός ἐστι καὶ οὐδὲν ἄλλο ἢ δημοσίᾳ θέλει ἀσχημονεῖν.	But this much I can tell you: anyone who takes on so great a thing without God is hateful to God, and wants nothing else than to disgrace himself in public.
3.22.3	οὐδὲ γὰρ ἐν οἰκίᾳ καλῶς οἰκουμένῃ παρελθών τις αὐτὸς ἑαυτῷ λέγει “ἐμὲ δεῖ οἰκονόμον εἶναι·” εἰ δὲ μή, ἐπιστραφεὶς ὁ κύριος καὶ ἰδὼν αὐτὸν σοβαρῶς διατασσόμενον, ἑλκύσας ἔτεμεν.	Nobody comes into a well-run household and says to himself, “I ought to be the steward.” Otherwise the master turns round, sees him arrogantly giving orders, drags him out and thrashes him.
3.22.4	οὕτως γίνεται καὶ ἐν τῇ μεγάλῃ ταύτῃ πόλει. ἔστι γάρ τις καὶ ἐνθάδ’ οἰκοδεσπότης ἕκαστα ὁ διατάσσων.	So it is in this great city too. For here too there is a master of the house who assigns each thing.
3.22.5	“σὺ ἥλιος εἶ· δύνασαι περιερχόμενος ἐνιαυτὸν ποιεῖν καὶ ὥρας καὶ τοὺς καρποὺς αὔξειν καὶ τρέφειν καὶ ἀνέμους κινεῖν καὶ ἀνιέναι καὶ τὰ σώματα τῶν ἀνθρώπων θερμαίνειν συμμέτρως· ὕπαγε, περιέρχου καὶ οὕτως διακίνει ἀπὸ τῶν μεγίστων ἐπὶ τὰ μικρότατα.”	“You are the sun. You can make your round and produce the year and the seasons, make the fruits grow and nourish them, stir up the winds and calm them, and warm people’s bodies in due measure. Go, make your round, and so set everything in motion, from the greatest to the smallest.”
3.22.6	“σὺ μοσχάριον εἶ· ὅταν ἐπιφανῇ λέων, τὰ σαυτοῦ πρᾶσσε· εἰ δὲ μή, οἰμώξεις. σὺ ταῦρος εἶ, προσελθὼν μάχου· σοὶ γὰρ τοῦτο ἐπιβάλλει καὶ πρέπει καὶ δύνασαι αὐτὸ ποιεῖν.”	“You are a calf. When a lion appears, mind your own business; otherwise you’ll be sorry. You are a bull: step forward and fight. For this is your part, it befits you, and you can do it.”
3.22.7	“σὺ δύνασαι ἡγεῖσθαι τοῦ στρατεύματος ἐπὶ Ἴλιον· ἴσθι Ἀγαμέμνων. σὺ δύνασαι τῷ Ἕκτορι μονομαχῆσαι· ἴσθι Ἀχιλλεύς.”	“You can lead the army against Troy: be Agamemnon. You can fight Hector in single combat: be Achilles.”
3.22.8	εἰ δὲ Θερσίτης παρελθὼν ἀντεποιεῖτο τῆς ἀρχῆς, ἢ οὐκ ἂν ἔτυχεν ἢ τυχὼν ἂν ἠσχημόνησεν ἐν πλείοσι μάρτυσι.	But if Thersites had come forward and laid claim to the command, either he wouldn’t have got it, or, if he had, he would have disgraced himself before more witnesses.
3.22.9	καὶ σὺ βούλευσαι περὶ πράγματος ἐπιμελῶς· οὐκ ἔστιν οἷον δοκεῖ σοι.	You too, think the matter over carefully: it’s not what you think it is.
3.22.10	“τριβώνιον καὶ νῦν φορῶ καὶ τόθ’ ἕξω, κοιμῶμαι καὶ νῦν σκληρῶς καὶ τότε κοιμήσομαι, πηρίδιον προσλήψομαι καὶ ξύλον καὶ περιερχόμενος αἰτεῖν ἄρξομαι τοὺς ἁπαντῶντας, λοιδορεῖν· κἂν ἴδω τινὰ δρωπακιζόμενον, ἐπιτιμήσω αὐτῷ, κἂν τὸ κόμιον πεπλακότα ἢ ἐν κοκκίνοις περιπατοῦντα.”	“I wear a rough cloak now, and I’ll have one then. I sleep hard now, and I’ll sleep hard then. I’ll take a little bag and a stick, and I’ll start going round begging from the people I meet, and abusing them. And if I see someone getting his body hair plucked, I’ll rebuke him, or someone with his hair curled, or strutting about in scarlet.”
3.22.11	εἰ τοιοῦτόν τι φαντάζῃ τὸ πρᾶγμα, μακρὰν ἀπ’ αὐτοῦ· μὴ προσέλθῃς, οὐδέν ἐστι πρὸς σέ.	If you imagine the thing to be something like that, keep well away from it. Don’t go near it; it’s nothing to do with you.
3.22.12	εἰ δ’ οἷόν ἐστι φανταζόμενος οὐκ ἀπαξιοῖς σεαυτόν, σκέψαι ἡλίκῳ πράγματι ἐπιχειρεῖς.	But if you imagine it as it really is and don’t count yourself unworthy of it, consider how great a thing you’re undertaking.

	GREEK	ENGLISH
3.22.13	πρῶτον ἐν τοῖς κατὰ σαυτὸν οὐκέτι δεῖ σε ὅμοιον ἐν οὐδενὶ φαίνεσθαι οἷς νῦν ποιεῖς, οὐ θεῷ ἐγκαλοῦντα, οὐκ ἀνθρώπῳ· ὄρεξιν ἆραί σε δεῖ παντελῶς, ἔκκλισιν ἐπὶ μόνα μεταθεῖναι τὰ προαιρετικά· σοὶ μὴ ὀργὴν εἶναι, μὴ μῆνιν, μὴ φθόνον, μὴ ἔλεον· μὴ κοράσιόν σοι φαίνεσθαι καλόν, μὴ δοξάριον, μὴ παιδάριον, μὴ πλακουντάριον.	First, in what concerns yourself, you mustn't appear the same in anything as you do in what you're doing now: not blaming God, not blaming any human being. You must remove desire entirely, and transfer your aversion to what is within your choice alone. You must have no anger, no rage, no envy, no pity. No girl must look beautiful to you, no scrap of reputation, no boy, no little cake.
3.22.14	ἐκεῖνο γὰρ εἰδέναι σε δεῖ, ὅτι οἱ ἄλλοι ἄνθρωποι τοὺς τοίχους προβέβληνται καὶ τὰς οἰκίας καὶ τὸ σκότος, ὅταν τι τῶν τοιούτων ποιῶσιν, καὶ τὰ κρύψοντα πολλὰ ἔχουσιν. κέκλεικε τὴν θύραν, ἔστακέν τινα πρὸ τοῦ κοιτῶνος· "ἄν τις ἔλθῃ, λέγε ὅτι ἔξω ἐστίν, οὐ σχολάζει."	For you have to understand this: other people have walls and houses and darkness to shield them when they do any such thing, and they have plenty of ways to hide it. A man shuts his door, posts someone at his bedroom: "If anyone comes, say he's out, he's busy."
3.22.15	ὁ Κυνικὸς δ' ἀντὶ πάντων τούτων ὀφείλει τὴν αἰδῶ προβεβλῆσθαι· εἰ δὲ μή, γυμνὸς καὶ ἐν ὑπαίθρῳ ἀσχημονήσει. τοῦτο οἰκία ἐστὶν αὐτῷ, τοῦτο θύρα, τοῦτο οἱ ἐπὶ τοῦ κοιτῶνος, τοῦτο σκότος.	But the Cynic, instead of all these, has to shield himself with self-respect. Otherwise he'll be disgracing himself naked and under the open sky. That is his house, that his door, that the guards at his bedroom, that his darkness.
3.22.16	οὔτε γὰρ θέλειν τι δεῖ ἀποκρύπτειν αὐτὸν τῶν ἑαυτοῦ (εἰ δὲ μή, ἀπῆλθεν, ἀπώλεσε τὸν Κυνικόν, τὸν ὕπαιθρον, τὸν ἐλεύθερον, ἤρκταί τι τῶν ἐντὸς φοβεῖσθαι, ἤρκται χρείαν ἔχειν τοῦ ἀποκρύψοντος) οὔτε ὅταν θέλῃ δύναται. ποῦ γὰρ αὐτὸν ἀποκρύψῃ ἢ πῶς;	For he mustn't want to hide anything of his own (otherwise he's gone, he's destroyed the Cynic in himself, the man of the open air, the free man; he has begun to fear something within, he has begun to need something to hide him), nor can he, even if he wants to. Where will he hide himself, or how?
3.22.17	ἂν δ' ἀπὸ τύχης ἐμπέσῃ ὁ παιδευτὴς ὁ κοινός, ὁ παιδαγωγός, οἷα πάσχειν ἀνάγκη;	And if by chance he, the public teacher, the tutor of all, gets caught out, what must he go through?
3.22.18	ταῦτ' οὖν δεδοικότα ἐπιθαρρεῖν οἷόν τ' ἔτι ἐξ ὅλης ψυχῆς ἐπιστατεῖν τοῖς ἄλλοις ἀνθρώποις;	So if he's afraid of these things, can he still have the confidence, with his whole soul, to oversee other people?
3.22.19	ἀμήχανον, ἀδύνατον. πρῶτον οὖν τὸ ἡγεμονικόν σε δεῖ τὸ σαυτοῦ καθαρὸν ποιῆσαι καὶ τὴν ἕνστασιν ταύτην·	Impossible; it can't be done. First, then, you must make your ruling center pure, and this your plan of life:
3.22.20	"νῦν ἐμοὶ ὕλη ἐστὶν ἡ ἐμὴ διάνοια, ὡς τῷ τέκτονι τὰ ξύλα, ὡς τῷ σκυτεῖ τὰ δέρματα· ἔργον δ' ὀρθὴ χρῆσις τῶν φαντασιῶν."	"Now my material is my mind, as timber is the carpenter's, as leather is the shoemaker's; and my work is the right use of impressions."
3.22.21	"τὸ σωμάτιον δὲ οὐδὲν πρὸς ἐμέ· τὰ τούτου μέρη οὐδὲν πρὸς ἐμέ. θάνατος; ἐρχέσθω, ὅταν θέλῃ, εἴτε ὅλου εἴτε μέρους τινός."	"My poor body is nothing to me; its parts are nothing to me. Death? Let it come when it wants, whether to the whole or to some part."
3.22.22	"φυγή; καὶ ποῦ δύναταί τις ἐκβαλεῖν; ἔξω τοῦ κόσμου οὐ δύναται. ὅπου δ' ἂν ἀπέλθω, ἐκεῖ ἥλιος, ἐκεῖ σελήνη, ἐκεῖ ἄστρα, ἐνύπνια, οἰωνοί, ἡ πρὸς θεοὺς ὁμιλία."	"Exile? And where can anyone throw me out to? Outside the universe he can't. Wherever I go, there's the sun, there's the moon, there are the stars, dreams, omens, communion with the gods."

MESSENGER AND SCOUT

The true Cynic is sent by Zeus to show people where good and bad really lie.

	GREEK	ENGLISH
3.22.23	εἶθ' οὕτως παρασκευασάμενον οὐκ ἔστι τούτοις ἀρκεῖσθαι τὸν ταῖς ἀληθείαις Κυνικόν, ἀλλ' εἰδέναι δεῖ, ὅτι ἄγγελος ἀπὸ τοῦ Διὸς ἀπέσταλται καὶ πρὸς τοὺς ἀνθρώπους περὶ ἀγαθῶν καὶ κακῶν ὑποδείξων αὐτοῖς, ὅτι πεπλάνηνται καὶ ἀλλαχοῦ ζητοῦσι τὴν οὐσίαν τοῦ ἀγαθοῦ καὶ τοῦ κακοῦ, ὅπου οὐκ ἔστιν, ὅπου δ' ἔστιν, οὐκ ἐνθυμοῦνται,	Then, prepared in this way, the true Cynic can't rest content with this. He must know that he has been sent by Zeus as a messenger to human beings about good and bad things, to show them that they've gone astray and are looking for the nature of good and bad elsewhere, where it isn't, and don't consider where it is;
3.22.24	καὶ ὡς ὁ Διογένης ἀπαχθεὶς πρὸς Φίλιππον μετὰ τὴν ἐν Χαιρωνείᾳ μάχην κατάσκοπος εἶναι. τῷ γὰρ ὄντι κατάσκοπός ἐστιν ὁ Κυνικὸς τοῦ τίνα ἐστὶ τοῖς ἀνθρώποις φίλα καὶ τίνα πολέμια.	and that, like Diogenes when he was led off to Philip after the battle of Chaeronea, he is a scout. For the Cynic really is a scout of what is friendly to human beings and what is hostile.[28]
3.22.25	καὶ δεῖ αὐτὸν ἀκριβῶς κατασκεψάμενον ἐλθόντ' ἀπαγγεῖλαι τἀληθῆ μήθ' ὑπὸ φόβου ἐκπλαγέντα, ὥστε τοὺς μὴ ὄντας πολεμίους δεῖξαι, μήτε τινὰ ἄλλον τρόπον ὑπὸ τῶν φαντασιῶν παραταραχθέντα ἢ συγχυθέντα.	And he must scout the ground carefully, then come back and report the truth, not so terrified that he points out as enemies those who aren't, and not thrown into disturbance or confusion by his impressions in any other way.
3.22.26	δεῖ οὖν αὐτὸν δύνασθαι ἀνατεινάμενον, ἂν οὕτως τύχῃ, καὶ ἐπὶ σκηνὴν τραγικὴν ἀνερχόμενον λέγειν τὸ τοῦ Σωκράτους· ἰὼ ἄνθρωποι, ποῖ φέρεσθε; τί ποιεῖτε, ὦ ταλαίπωροι; ὡς τυφλοὶ ἄνω καὶ κάτω κυλίεσθε· ἄλλην ὁδὸν ἀπέρχεσθε τὴν οὖσαν ἀπολελοιπότες, ἀλλαχοῦ ζητεῖτε τὸ εὕρουν καὶ τὸ εὐδαιμονικόν, ὅπου οὐκ ἔστιν, οὐδ' ἄλλου δεικνύοντος πιστεύετε.	So he must be able, if it so happens, to raise his voice, step up onto the tragic stage, and say Socrates' words: Ah, people, where are you rushing? What are you doing, you wretches? You're tumbling up and down like blind men. You've abandoned the real road and are going off by another; you're looking for the smooth flow of life and happiness elsewhere, where they aren't, and when someone else shows you, you don't believe him.[29]
3.22.27	τί αὐτὸ ἔξω ζητεῖτε; ἐν σώματι οὐκ ἔστιν. εἰ ἀπιστεῖτε, ἴδετε Μύρωνα, ἴδετε Ὀφέλλιον. ἐν κτήσει οὐκ ἔστιν. εἰ δ' ἀπιστεῖτε, ἴδετε Κροῖσον, ἴδετε τοὺς νῦν πλουσίους, ὅσης οἰμωγῆς ὁ βίος αὐτῶν μεστός ἐστιν. ἐν ἀρχῇ οὐκ ἔστιν. εἰ δὲ μή γε, ἔδει τοὺς δὶς καὶ τρὶς ὑπάτους εὐδαίμονας εἶναι· οὐκ εἰσὶ δέ.	Why are you looking for it outside? It isn't in the body. If you don't believe it, look at Myron, look at Ophellius. It isn't in possessions. If you don't believe it, look at Croesus, look at the rich today, how full of lamentation their lives are. It isn't in office. Otherwise those who've been consul two or three times ought to be happy; but they aren't.[30]
3.22.28	τίσιν περὶ τούτου πιστεύσομεν; ὑμῖν τοῖς ἔξωθεν τὰ ἐκείνων βλέπουσιν καὶ ὑπὸ τῆς φαντασίας περιλαμπομένοις ἢ αὐτοῖς ἐκείνοις;	Whom shall we believe about this? You, who see their affairs from outside and are dazzled by the impression, or the men themselves?
3.22.29	τί λέγουσιν; ἀκούσατε αὐτῶν, ὅταν οἰμώζωσιν, ὅταν στένωσιν, ὅταν δι' αὐτὰς τὰς ὑπατείας καὶ τὴν δόξαν καὶ	What do they say? Listen to them when they lament, when they groan, when they think that

28 Philip II of Macedon defeated Athens and Thebes at Chaeronea in 338 BC; Diogenes, taken prisoner and accused of spying, said he had come to spy out Philip's insatiable greed.
29 The words echo the *Clitophon*, a dialogue attributed to Plato, in which Socrates harangues people like a god on the tragic stage.
30 Myron and Ophellius were presumably famous strongmen or athletes of the day.

	GREEK	ENGLISH
	τὴν ἐπιφάνειαν ἀθλιώτερον οἴωνται καὶ ἐπικινδυνότερον ἔχειν.	because of those very consulships, and their reputation and prominence, they're more wretched and in greater danger.
3.22.30	ἐν βασιλείᾳ οὐκ ἔστιν. εἰ δὲ μή, Νέρων ἂν εὐδαίμων ἐγένετο καὶ Σαρδανάπαλλος. ἀλλ' οὐδ' Ἀγαμέμνων εὐδαίμων ἦν καίτοι κομψότερος ὢν Σαρδαναπάλλου καὶ Νέρωνος, ἀλλὰ τῶν ἄλλων ῥεγκόντων ἐκεῖνος τί ποιεῖ; πολλὰς ἐκ κεφαλῆς προθελύμνους ἕλκετο χαίτας. καὶ αὐτὸς τί λέγει; πλάζομαι ὧδε, φησίν, καὶ ἀλαλύκτημαι· κραδίη δέ μοι ἔξω / στηθέων ἐκθρῴσκει. τάλας, τί τῶν σῶν ἔχει κακῶς;	It isn't in kingship. Otherwise Nero would have been happy, and Sardanapalus. But not even Agamemnon was happy, though he was a finer man than Sardanapalus and Nero. While the others are snoring, what is he doing? "Many a hair he tore from his head by the roots." And what does he himself say? "I wander thus," he says, "and I am distraught; my heart / leaps out of my breast." Poor man, which of your things is in a bad way?[31]
3.22.31	ἡ κτῆσις; οὐκ ἔχει. τὸ σῶμα; οὐκ ἔχει. ἀλλὰ πολύχρυσος εἶ καὶ πολύχαλκος· τί οὖν σοι κακόν ἐστιν; ἐκεῖνο, ὅ τι ποτὲ ἠμέληταί σου καὶ κατέφθαρται, ᾧ ὀρεγόμεθα, ᾧ ἐκκλίνομεν, ᾧ ὁρμῶμεν καὶ ἀφορμῶμεν.	Your possessions? They aren't. Your body? It isn't. But you're rich in gold and rich in bronze. Then what's wrong with you? That part of you, whatever it is, has been neglected and ruined: the part with which we desire, with which we feel aversion, with which we have impulses and repulsions.
3.22.32	πῶς ἠμέληται; ἀγνοεῖ τὴν οὐσίαν τοῦ ἀγαθοῦ πρὸς ἣν πέφυκε καὶ τὴν τοῦ κακοῦ καὶ τί ἴδιον ἔχει καὶ τί ἀλλότριον. καὶ ὅταν τι τῶν ἀλλοτρίων κακῶς ἔχῃ, λέγει "οὐαί μοι, οἱ γὰρ Ἕλληνες κινδυνεύουσι."	How has it been neglected? It doesn't know the nature of the good, for which it was born, or the nature of the bad, or what is its own and what belongs to others. And when something that belongs to others is in a bad way, it says, "Woe is me, the Greeks are in danger!"
3.22.33	ταλαίπωρον ἡγεμονικὸν καὶ μόνον ἀτημέλητον καὶ ἀθεράπευτον. "μέλλουσιν ἀποθνῄσκειν ὑπὸ τῶν Τρώων ἀναιρεθέντες." ἂν δ' αὐτοὺς οἱ Τρῶες μὴ ἀποκτείνωσιν, οὐ μὴ ἀποθάνωσιν; "ναί, ἀλλ' οὐχ' ὑφ' ἓν πάντες." τί οὖν διαφέρει; εἰ γὰρ κακόν ἐστι τὸ ἀποθανεῖν, ἄν τε ὁμοῦ ἄν τε καθ' ἕνα ὁμοίως κακόν ἐστιν. μή τι ἄλλο τι μέλλει γίνεσθαι ἢ τὸ σωμάτιον χωρίζεσθαι καὶ ἡ ψυχή;	Wretched ruling center, the only thing left neglected and uncared for! "They're going to die, killed by the Trojans." And if the Trojans don't kill them, won't they die anyway? "Yes, but not all at once." What difference does that make? If dying is bad, it's just as bad whether it happens together or one by one. Is anything else going to happen than the separation of the poor body and the soul?
3.22.34	οὐδέν. σοὶ δὲ ἀπολλυμένων τῶν Ἑλλήνων ἡ θύρα κέκλεισται; οὐκ ἔξεστιν ἀποθανεῖν; "ἔξεστιν." τί οὖν πενθεῖς; "οὐᾶ, βασιλεὺς καὶ τὸ τοῦ Διὸς σκῆπτρον ἔχων." ἀτυχὴς βασιλεὺς οὐ γίνεται· οὐ μᾶλλον ἢ ἀτυχὴς θεός.	Nothing. And if the Greeks are destroyed, is the door shut for you? Can't you die? "I can." Then why are you grieving? "Alas, I'm a king, and I hold the scepter of Zeus!" A king doesn't become unfortunate, any more than a god does.
3.22.35	τί οὖν εἶ; ποιμὴν ταῖς ἀληθείαις· οὕτως γὰρ κλάεις ὡς οἱ ποιμένες, ὅταν λύκος ἁρπάσῃ τι τῶν προβάτων αὐτῶν· καὶ οὗτοι δὲ πρόβατά εἰσιν οἱ ὑπὸ σοῦ ἀρχόμενοι.	What are you, then? A shepherd, truly: you weep the way shepherds do when a wolf carries off one of their sheep. And these people you rule are sheep.
3.22.36		And why did you come here at all? Was your desire in danger, your aversion, your impulse, your re-

31 Sardanapalus was a legendary Assyrian king famous for luxury; the lines on Agamemnon are from Homer's *Iliad* (Book 10).

	GREEK	ENGLISH
	τί δὲ καὶ ἤρχου; μή τι ὄρεξις ὑμῖν ἐκινδυνεύετο, μή τι ἔκκλισις, μή τι ὁρμή, μή τι ἀφορμή; "οὔ," φησίν, "ἀλλὰ τοῦ ἀδελφοῦ μου τὸ γυναικάριον ἡρπάγη."	pulsion? "No," he says, "but my brother's little wife was carried off."
3.22.37	οὐκ οὖν κέρδος μέγα στερηθῆναι μοιχικοῦ γυναικαρίου; "καταφρονηθῶμεν οὖν ὑπὸ τῶν Τρώων;" τίνων ὄντων; φρονίμων ἢ ἀφρόνων; εἰ φρονίμων, τί αὐτοῖς πολεμεῖτε; εἰ ἀφρόνων, τί ὑμῖν μέλει;	Isn't it a great gain to be rid of an adulterous little wife? "Are we to be despised by the Trojans, then?" What sort of people are they, wise or foolish? If wise, why are you fighting them? If foolish, why do you care?
3.22.38	"ἐν τίνι οὖν ἔστι τὸ ἀγαθόν, ἐπειδὴ ἐν τούτοις οὐκ ἔστιν; εἰπὲ ἡμῖν, κύριε ἄγγελε καὶ κατάσκοπε." "ὅπου οὐ δοκεῖτε οὐδὲ θέλετε ζητῆσαι αὐτό. εἰ γὰρ ἠθέλετε, εὕρετε ἂν αὐτὸ ἐν ὑμῖν ὂν οὐδ' ἂν ἔξω ἐπλάζεσθε οὐδ' ἂν ἐζητεῖτε τὰ ἀλλότρια ὡς ἴδια."	"Where is the good, then, since it isn't in these things? Tell us, lord messenger and scout." "Where you don't think it is, and where you don't want to look for it. For if you wanted to, you'd have found it in yourselves, and you wouldn't be wandering about outside or looking for what belongs to others as if it were your own."
3.22.39	"ἐπιστρέψατε αὐτοὶ ἐφ' ἑαυτούς, καταμάθετε τὰς προλήψεις ἃς ἔχετε. ποῖόν τι φαντάζεσθε τὸ ἀγαθόν; τὸ εὔρουν, τὸ εὐδαιμονικόν, τὸ ἀπαραπόδιστον. ἄγε, μέγα δ' αὐτὸ φυσικῶς οὐ φαντάζεσθε; ἀξιόλογον οὐ φαντάζεσθε; ἀβλαβὲς οὐ φαντάζεσθε;"	"Turn to yourselves; learn the preconceptions you have. What sort of thing do you imagine the good to be? The smooth flow of life, happiness, freedom from hindrance. Come, don't you naturally imagine it as something great? As something precious? As something that can't be harmed?"
3.22.40	"ἐν ποίᾳ οὖν ὕλῃ δεῖ ζητεῖν τὸ εὔρουν καὶ ἀπαραπόδιστον; ἐν τῇ δούλῃ ἢ ἐν τῇ ἐλευθέρᾳ;" "ἐν τῇ ἐλευθέρᾳ." "τὸ σωμάτιον οὖν ἐλεύθερον ἔχετε ἢ δοῦλον;" "οὐκ ἴσμεν." "οὐκ ἴστε ὅτι πυρετοῦ δοῦλόν ἐστιν, ποδάγρας, ὀφθαλμίας, δυσεντερίας, τυράννου, πυρός, σιδήρου, παντὸς τοῦ ἰσχυροτέρου;"	"In what sort of material, then, should you look for the smooth flow of life and freedom from hindrance? In material that's slave, or in material that's free?" "In what's free." "Then is your poor body free, or a slave?" "We don't know." "Don't you know that it's a slave of fever, of gout, of eye disease, of dysentery, of a tyrant, of fire, of iron, of everything stronger than it?"
3.22.41	"ναὶ δοῦλον." "πῶς οὖν ἔτι ἀνεμπόδιστον εἶναί τι δύναται τῶν τοῦ σώματος; πῶς δὲ μέγα ἢ ἀξιόλογον τὸ φύσει νεκρόν, ἡ γῆ, ὁ πηλός; τί οὖν; οὐδὲν ἔχετε ἐλεύθερον;" "μήποτε οὐδέν."	"Yes, a slave." "How, then, can anything to do with the body still be unhindered? And how can what is by nature dead—earth, clay—be great or precious? What then? Have you nothing that's free?" "Perhaps nothing."
3.22.42	"καὶ τίς ὑμᾶς ἀναγκάσαι δύναται συγκαταθέσθαι τῷ ψευδεῖ φαινομένῳ;" "οὐδείς." "τίς δὲ μὴ συγκαταθέσθαι τῷ φαινομένῳ ἀληθεῖ;" "οὐδείς."	"And who can force you to assent to what appears false?" "No one." "And who can force you not to assent to what appears true?" "No one."
3.22.43	"ἐνθάδ' οὖν ὁρᾶτε, ὅτι ἔστι τι ἐν ὑμῖν ἐλεύθερον φύσει. ὀρέγεσθαι δ' ἢ ἐκκλίνειν ἢ ὁρμᾶν ἢ ἀφορμᾶν ἢ παρασκευάζεσθαι ἢ προτίθεσθαι τίς ὑμῶν δύναται μὴ λαβὼν φαντασίαν λυσιτελοῦς ἢ μὴ καθήκοντος;" "οὐδείς."	"Here, then, you see that there is something in you that is free by nature. And which of you can desire, or feel aversion, or have an impulse or a repulsion, or prepare or propose anything, without having received an impression of something advantageous, or of something that isn't his duty?" "No one."
3.22.44		

	GREEK	ENGLISH
	"ἔχετε οὖν καὶ ἐν τούτοις ἀκώλυτον καὶ ἐλεύθερον. ταλαίπωροι, τοῦτο ἐξεργάζεσθε, τούτου ἐπιμέλεσθε, ἐνταῦθα ζητεῖτε τὸ ἀγαθόν."	"So here too you have something unhindered and free. You wretches, work on this, take care of this, look for the good here."
3.22.45	καὶ πῶς ἐνδέχεται μηδὲν ἔχοντα, γυμνόν, ἄοικον, ἀνέστιον, αὐχμῶντα, ἄδουλον, ἄπολιν διεξάγειν εὐρόως;	And how is it possible for someone who has nothing—naked, homeless, without a hearth, filthy, without a slave, without a city—to live a life that flows smoothly?
3.22.46	ἰδοὺ ἀπέσταλκεν ὑμῖν ὁ θεὸς τὸν δείξοντα ἔργῳ, ὅτι ἐνδέχεται.	Look, God has sent you someone to show you in action that it is possible.
3.22.47	"ἴδετέ με, ἄοικός εἰμι, ἄπολις, ἀκτήμων, ἄδουλος· χαμαὶ κοιμῶμαι· οὐ γυνή, οὐ παιδία, οὐ πραιτωρίδιον, ἀλλὰ γῆ μόνον καὶ οὐρανὸς καὶ ἓν τριβωνάριον."	"Look at me: I'm without a home, without a city, without property, without a slave. I sleep on the ground. No wife, no children, no little governor's mansion, only earth and sky and one rough cloak."
3.22.48	"καὶ τί μοι λείπει; οὐκ εἰμὶ ἄλυπος, οὐκ εἰμὶ ἄφοβος, οὐκ εἰμὶ ἐλεύθερος; πότε ὑμῶν εἶδέν μέ τις ἐν ὀρέξει [με] ἀποτυγχάνοντα, πότ' ἐν ἐκκλίσει περιπίπτοντα; πότ' ἐμεμψάμην ἢ θεὸν ἢ ἄνθρωπον, πότ' ἐνεκάλεσά τινι; μή τις ὑμῶν ἐσκυθρωπακότα με εἶδεν;"	"And what do I lack? Am I not free from pain, free from fear, free? When has any of you seen me [me] failing to get what I desire, or falling into what I'm averse to? When have I blamed God or man, when have I accused anyone? Has any of you seen me with a gloomy face?"
3.22.49	"πῶς δ' ἐντυγχάνω τούτοις, οὓς ὑμεῖς φοβεῖσθε καὶ θαυμάζετε; οὐχ ὡς ἀνδραπόδοις; τίς με ἰδὼν οὐχὶ τὸν βασιλέα τὸν ἑαυτοῦ ὁρᾶν οἴεται καὶ δεσπότην;"	"And how do I deal with the people you fear and admire? Don't I treat them as slaves? Who sees me and doesn't think he's seeing his king and master?"
3.22.50	ἴδε κυνικαὶ φωναί, ἴδε χαρακτήρ, ἴδ' ἐπιβολή. οὔ· ἀλλὰ πηρίδιον καὶ ξύλον καὶ γνάθοι μεγάλαι· καταφαγεῖν πᾶν ὃ ἂν δῷς ἢ ἀποθησαυρίσαι ἢ τοῖς ἀπαντῶσι λοιδορεῖσθαι ἀκαίρως ἢ καλὸν τὸν ὦμον δεικνύειν.	There you have the words of a Cynic, there's his character, there's his purpose. But no: it's a little bag and a stick and big jaws; gulping down everything you give him, or hoarding it, or abusing the people he meets at the wrong moment, or showing off his fine shoulder.
3.22.51	τηλικούτῳ πράγματι ὁρᾷς πῶς μέλλεις ἐγχειρεῖν; ἔσοπτρον πρῶτον λάβε, ἴδε σου τοὺς ὤμους, κατάμαθε τὴν ὀσφύν, τοὺς μηρούς. Ὀλύμπια μέλλεις ἀπογράφεσθαι, ἄνθρωπε, οὐχί τινά ποτε ἀγῶνα ψυχρὸν καὶ ταλαίπωρον.	Do you see how you're about to set your hand to so great a thing? First take a mirror, look at your shoulders, examine your loins, your thighs. You're about to enter your name for the Olympics, man, not some cold, miserable little contest.
3.22.52	οὐκ ἔστιν ἐν Ὀλυμπίοις νικηθῆναι μόνον καὶ ἐξελθεῖν, ἀλλὰ πρῶτον μὲν ὅλης τῆς οἰκουμένης βλεπούσης δεῖ ἀσχημονῆσαι, οὐχὶ Ἀθηναίων μόνον ἢ Λακεδαιμονίων ἢ Νικοπολιτῶν, εἶτα καὶ δέρεσθαι δεῖ τὸν εἰκῇ ἐξελθόντα, πρὸ δὲ τοῦ δαρῆναι διψῆσαι, καυματισθῆναι, πολλὴν ἀφὴν καταπιεῖν.	At the Olympics you can't simply be beaten and leave. First you have to be disgraced with the whole world watching, not just Athenians or Spartans or people from Nicopolis; then the man who entered rashly has to be flogged, and before the flogging he has to go thirsty, be scorched by the sun, and swallow a lot of sand.
3.22.53	βούλευσαι ἐπιμελέστερον, γνῶθι σαυτόν, ἀνάκρινον τὸ δαιμόνιον, δίχα θεοῦ μὴ ἐπιχειρήσῃς. ἂν γὰρ συμβουλεύσῃ, ἴσθι ὅτι μέγαν σε θέλει γενέσθαι ἢ πολλὰς πληγὰς λαβεῖν.	Think it over more carefully, know yourself, consult the divine sign, don't attempt it without God. For if he advises you to, know that he wants you either to become great or to take a lot of blows.

	GREEK	ENGLISH
3.22.54	καὶ γὰρ τοῦτο λίαν κομψὸν τῷ Κυνικῷ παραπέπλεκται· δέρεσθαι αὐτὸν δεῖ ὡς ὄνον καὶ δερόμενον φιλεῖν αὐτοὺς τοὺς δέροντας ὡς πατέρα πάντων, ὡς ἀδελφόν.	For this very fine thing is also woven into the Cynic's lot: he has to be beaten like a donkey, and while he's being beaten, love the very people who beat him, as the father of all, as their brother.
3.22.55	οὔ· ἀλλ' ἄν τίς σε δέρῃ, κραύγαζε στὰς ἐν τῷ μέσῳ "ὦ Καῖσαρ, ἐν τῇ σῇ εἰρήνῃ οἷα πάσχω; ἄγωμεν ἐπὶ τὸν ἀνθύπατον."	No? If someone beats you, stand in the middle of the street and shout, "Caesar, look what I'm suffering in your peace! Let's go to the proconsul!"
3.22.56	Κυνικῷ δὲ Καῖσαρ τί ἐστιν ἢ ἀνθύπατος ἢ ἄλλος ἢ ὁ καταπεπομφὼς αὐτὸν καὶ ᾧ λατρεύει, ὁ Ζεύς; ἄλλον τινὰ ἐπικαλεῖται ἢ ἐκεῖνον; οὐ πέπεισται δ', ὅ τι ἂν πάσχῃ τούτων, ὅτι ἐκεῖνος αὐτὸν γυμνάζει;	But what is Caesar to a Cynic, or a proconsul, or anyone else, except the one who has sent him down and whom he serves, Zeus? Does he call on anyone but him? And isn't he convinced that whatever he suffers of these things, it's Zeus training him?
3.22.57	ἀλλ' ὁ μὲν Ἡρακλῆς ὑπὸ Εὐρυσθέως γυμναζόμενος οὐκ ἐνόμιζεν ἄθλιος εἶναι, ἀλλ' ἀόκνως ἐπετέλει πάντα τὰ προσταττόμενα· οὗτος δ' ὑπὸ τοῦ Διὸς ἀθλούμενος καὶ γυμναζόμενος μέλλει κεκραγέναι καὶ ἀγανακτεῖν, ἄξιος φορεῖν τὸ σκῆπτρον τὸ Διογένους; ἄκουε, τί λέγει ἐκεῖνος πυρέσσων πρὸς τοὺς παριόντας·	Heracles, when he was being trained by Eurystheus, didn't consider himself wretched; he carried out everything he was ordered to do without hesitation. And is this man, when he's being put to the contest and trained by Zeus, going to shout and complain—and still be worthy to carry the scepter of Diogenes? Listen to what Diogenes says, sick with fever, to the passers-by:
3.22.58	"κακαί," ἔφη, "κεφαλαί, οὐ μενεῖτε; ἀλλ' ἀθλητῶν μὲν ὄλεθρον ἢ μάχην ὀψόμενοι ἅπιτε ὁδὸν τοσαύτην εἰς Ὀλυμπίαν· πυρετοῦ δὲ καὶ ἀνθρώπου μάχην ἰδεῖν οὐ βούλεσθε;"	"You wretches," he said, "won't you stay? You go all that way to Olympia to see athletes destroy each other or fight; don't you want to see a fight between a fever and a man?"
3.22.59	ταχύ γ' ἂν ὁ τοιοῦτος ἐνεκάλεσεν τῷ θεῷ καταπεπομφότι αὐτὸν ὡς παρ' ἀξίαν αὐτῷ χρωμένῳ, ὅς γε ἐνεκαλλωπίζετο ταῖς περιστάσεσι καὶ θέαμα εἶναι ἠξίου τῶν παριόντων. ἐπὶ τίνι γὰρ ἐγκαλέσει; ὅτι εὐσχημονεῖ; τί κατηγορεῖ; ὅτι λαμπροτέραν ἐπιδείκνυται τὴν ἀρετὴν τὴν ἑαυτοῦ;	A man like that would have been quick, wouldn't he, to accuse God, who sent him down, of treating him unworthily—he who gloried in his troubles and thought himself worth being a spectacle for passers-by! What would he accuse him of? That he behaves with dignity? What would he charge him with? That he displays his excellence more brilliantly?
3.22.60	ἄγε, περὶ πενίας δὲ τί λέγει, περὶ θανάτου, περὶ πόνου; πῶς συνέκρινεν τὴν εὐδαιμονίαν τὴν αὐτοῦ τῇ μεγάλου βασιλέως;	Come, what does he say about poverty, about death, about hardship? How did he compare his own happiness with that of the Great King?
3.22.61	μᾶλλον δ' οὐδὲ συγκριτὸν ᾤετο εἶναι. ὅπου γὰρ ταραχαὶ καὶ λῦπαι καὶ φόβοι καὶ ὀρέξεις ἀτελεῖς καὶ ἐκκλίσεις περιπίπτουσαι καὶ φθόνοι καὶ ζηλοτυπίαι, ποῦ ἐκεῖ πάροδος εὐδαιμονίας; ὅπου δ' ἂν ᾖ σαπρὰ δόγματα, ἐκεῖ πάντα ταῦτα εἶναι ἀνάγκη.	Or rather, he didn't think they could be compared at all. For where there are disturbances and pains and fears and unfulfilled desires and aversions that fall into what they avoid, and envies and jealousies, where is there any way in for happiness? And wherever there are rotten judgments, all these things are bound to be there.
3.22.62		

	GREEK	ENGLISH
	πυθομένου δὲ τοῦ νεανίσκου, εἰ νοσήσας ἀξιοῦντος φίλου πρὸς αὐτὸν ἐλθεῖν ὥστε νοσοκομηθῆναι ὑπακούσει, Ποῦ δὲ φίλον μοι δώσεις Κυνικοῦ;	When the young man asked whether, if he fell ill and a friend asked him to come to his house to be nursed, he should accept: "And where will you find me a Cynic's friend?"
3.22.63	ἔφη. δεῖ γὰρ αὐτὸν ἄλλον εἶναι τοιοῦτον, ἵν' ἄξιος ᾖ φίλος αὐτοῦ ἀριθμεῖσθαι. κοινωνὸν αὐτὸν εἶναι δεῖ τοῦ σκήπτρου καὶ τῆς βασιλείας καὶ διάκονον ἄξιον, εἰ μέλλει φιλίας ἀξιωθήσεσθαι, ὡς Διογένης Ἀντισθένους ἐγένετο, ὡς Κράτης Διογένους.	he said. For he must be another man like him, if he's to be worthy of being counted his friend. He must share his scepter and his kingship, and be a worthy servant, if he's to be thought worthy of his friendship, as Diogenes was of Antisthenes', as Crates was of Diogenes'.[32]
3.22.64	ἢ δοκεῖ σοι, ὅτι, ἂν χαίρειν αὐτῷ λέγῃ προσερχόμενος, φίλος ἐστὶν αὐτοῦ κἀκεῖνος αὐτὸν ἄξιον ἡγήσεται τοῦ πρὸς αὐτὸν εἰσελθεῖν;	Or do you think that anyone who comes up and says hello to him is his friend, and that he'll think him worthy of being gone to stay with?
3.22.65	ὥστε ἄν σοι δοκῇ καὶ ἐνθυμηθῇς τι τοιοῦτον, κοπρίαν μᾶλλον περιβλέπου κομψήν, ἐν ᾗ πυρέξεις, ἀποσκέπουσαν τὸν βορέαν, ἵνα μὴ περιψυγῇς.	So if you like the idea and have something like that in mind, look instead for a nice dunghill to have your fever on, one that shelters you from the north wind so you don't catch a chill.
3.22.66	σὺ δέ μοι δοκεῖς θέλειν εἰς οἰκόν τινος ἀπελθὼν διὰ χρόνου χορτασθῆναι. τί οὖν σοι καὶ ἐπιχειρεῖν πράγματι τηλικούτῳ;	But you seem to me to want to go off to someone's house and have a good feed for once. What business have you, then, taking on so great a thing?

MARRIAGE, CHILDREN AND POLITICS

In the present world the Cynic should stay unattached, serving all humanity as father and citizen.

	GREEK	ENGLISH
3.22.67	γάμος δ', ἔφη, καὶ παῖδες προηγουμένως παραληφθήσονται ὑπὸ τοῦ Κυνικοῦ; — ἄν μοι σοφῶν, ἔφη, δῷς πόλιν, τάχα μὲν οὐδ' ἥξει τις ῥᾳδίως ἐπὶ τὸ κυνίζειν. τίνων γὰρ ἕνεκα ἀναδέξηται ταύτην τὴν διεξαγωγήν;	But marriage, he said, and children—will the Cynic take these on as a matter of principle? —If you give me a city of wise men, he said, perhaps no one will readily take up the Cynic life at all. For why should he take on that way of life?
3.22.68	ὅμως δ' ἂν ὑποθώμεθα, οὐδὲν κωλύσει καὶ γῆμαι αὐτὸν καὶ παιδοποιήσασθαι. καὶ γὰρ ἡ γυνὴ αὐτοῦ ἔσται ἄλλη τοιαύτη καὶ ὁ πενθερὸς ἄλλος τοιοῦτος καὶ τὰ παιδία οὕτως ἀνατραφήσεται.	Still, if we suppose it, nothing will prevent him from marrying and having children. For his wife will be another like him, and his father-in-law another like him, and the children will be brought up in the same way.
3.22.69	τοιαύτης δ' οὔσης καταστάσεως, οἵα νῦν ἐστιν, ὡς ἐν παρατάξει, μή ποτ' ἀπερίσπαστον εἶναι δεῖ τὸν Κυνικόν, ὅλον πρὸς τῇ διακονίᾳ τοῦ θεοῦ, ἐπιφοιτᾶν ἀνθρώποις δυνάμενον, οὐ προσδεδεμένον καθήκουσιν ἰδιωτικοῖς οὐδ' ἐμπεπλεγμένον σχέσεσιν, ἃς παραβαίνων οὐκέτι σώσει τὸ τοῦ καλοῦ καὶ ἀγαθοῦ πρόσωπον, τηρῶν δ' ἀπολεῖ τὸν ἄγγελον καὶ κατάσκοπον καὶ κήρυκα τῶν θεῶν;	But with things as they are now, as if in battle formation, shouldn't the Cynic be free of distraction, wholly devoted to the service of God, able to go about among people, not tied down by the duties of private life, or entangled in relationships? If he violates them, he'll no longer keep the role of a fine and good man; if he keeps them, he'll destroy the messenger and scout and herald of the gods.

32 Crates was the pupil of Diogenes.

	GREEK	ENGLISH
3.22.70	ὅρα γάρ, ὅτι αὐτὸν ἀποδεικνύναι δεῖ τινα τῷ πενθερῷ, ἀποδιδόναι τοῖς ἄλλοις συγγενέσι τῆς γυναικός, αὐτῇ τῇ γυναικί· εἰς νοσοκομίας λοιπὸν ἐκκλείεται, εἰς πορισμόν.	For look: he has to perform certain services for his father-in-law, pay his dues to his wife's other relatives, and to his wife herself. From then on he's shut into nursing the sick, into earning a living.
3.22.71	ἵνα τἆλλα ἀφῶ, δεῖ αὐτὸν κουκκούμιον, ὅπου θερμὸν ποιήσει τῷ παιδίῳ, ἵν' αὐτὸ λούσῃ εἰς σκάφην· ἐρίδια τεκούσῃ τῇ γυναικί, ἔλαιον, κραβάττιον, ποτήριον (γίνεται ἤδη πλείω σκευάρια)·	To leave everything else aside, he needs a kettle to heat water for the baby, so he can bathe it in a tub; wool for his wife when she's given birth, oil, a cot, a cup (the bits of equipment are multiplying already);
3.22.72	τὴν ἄλλην ἀσχολίαν, τὸν περισπασμόν. ποῦ μοι λοιπὸν ἐκεῖνος ὁ βασιλεὺς ὁ τοῖς κοινοῖς προσευκαιρῶν, ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν· ὃν δεῖ τοὺς ἄλλους ἐπισκοπεῖν, τοὺς γεγαμηκότας, τοὺς πεπαιδοποιημένους, τίς καλῶς χρῆται τῇ αὐτοῦ γυναικί, τίς κακῶς, τίς διαφέρεται, ποία οἰκία εὐσταθεῖ, ποία οὔ, ὡς ἰατρὸν περιερχόμενον καὶ τῶν σφυγμῶν ἁπτόμενον;	all the rest of the business, the distraction. Where, now, is that king of mine who has time for the common good, "to whom the people are entrusted, and so many cares belong"? Who must watch over others—the married, those with children—seeing who treats his wife well, who badly, who quarrels, which household is stable and which isn't, going round like a doctor and feeling pulses?
3.22.73	"σὺ πυρέττεις, σὺ κεφαλαλγεῖς, σὺ ποδαγρᾷς· σὺ ἀνάτεινον, σὺ φάγε, σὺ ἀλούτησον· σὲ δεῖ τμηθῆναι, σὲ δεῖ καυθῆναι."	"You have a fever, you have a headache, you have gout. You, fast; you, eat; you, no bath. You need surgery; you need cautery."
3.22.74	ποῦ σχολὴ τῷ εἰς τὰ ἰδιωτικὰ καθήκοντα ἐνδεδεμένῳ; οὐ δεῖ αὐτὸν πορίσαι ἱματίδια τοῖς παιδίοις; ἄγε, πρὸς γραμματιστὴν ἀποστεῖλαι πινακίδια ἔχοντα, γραφεῖα, τιτλάρια, καὶ τούτοις κραβάττιον ἑτοιμάσαι; οὐ γὰρ ἐκ τῆς κοιλίας ἐξελθόντα δύναται Κυνικὰ εἶναι· εἰ δὲ μή, κρεῖσσον ἦν αὐτὰ γενόμενα ῥῖψαι ἢ οὕτως ἀποκτεῖναι.	Where is the leisure for someone tied down by the duties of private life? Doesn't he have to get little cloaks for the children? Come, and send them off to the schoolmaster with their writing tablets, their pens, their notebooks, and get a cot ready for them too? For they can't be Cynics straight out of the womb. Otherwise it would have been better to expose them at birth than to kill them this way.
3.22.75	σκόπει, ποῦ κατάγομεν τὸν Κυνικόν, πῶς αὐτοῦ τὴν βασιλείαν ἀφαιρούμεθα.	See what we're reducing the Cynic to, how we're taking away his kingship.
3.22.76	— ναί· ἀλλὰ Κράτης ἔγημεν. — περίστασίν μοι λέγεις ἐξ ἔρωτος γενομένην καὶ γυναῖκα τιθεῖς ἄλλον Κράτητα. ἡμεῖς δὲ περὶ τῶν κοινῶν γάμων καὶ ἀπεριστάτων ζητοῦμεν καὶ οὕτως ζητοῦντες οὐχ εὑρίσκομεν ἐν ταύτῃ τῇ καταστάσει προηγούμενον τῷ Κυνικῷ τὸ πρᾶγμα.	—Yes, but Crates married. —You're telling me about a special circumstance that arose from love, and you're positing a wife who was another Crates. We, though, are inquiring about ordinary marriage, without special circumstances; and inquiring that way, we don't find that, in the present state of things, it's a priority for the Cynic.[33]
3.22.77	πῶς οὖν ἔτι, φησίν, διασώσει τὴν κοινωνίαν;— τὸν θεόν σοι· μείζονα δ' εὐεργετοῦσιν ἀνθρώπους οἱ ἢ δύο ἢ τρία κακόρυγχα παιδία ἀνθ' αὐτῶν εἰσάγοντες ἢ οἱ ἐπισκοποῦντες πάντας κατὰ δύναμιν ἀνθρώπους, τί ποιοῦσιν, πῶς διάγουσιν, τίνος ἐπιμελοῦνται, τίνος ἀμελοῦσι παρὰ τὸ προσῆκον;	Then how, he says, will he still preserve society? —Good God! Do people do more good for mankind by bringing into the world two or three snotty-nosed brats to replace them, than by watching over all people as far as they can—what they're do-

33 Crates' wife, Hipparchia, herself took up the Cynic life.

	GREEK	ENGLISH
		ing, how they're living, what they're taking care of, what they're neglecting against what's fitting?
3.22.78	καὶ Θηβαίους μείζονα ὠφέλησαν ὅσοι τεκνία αὐτοῖς κατέλιπον Ἐπαμινώνδου τοῦ ἀτέκνου ἀποθανόντος; καὶ Ὁμήρου πλείονα τῇ κοινωνίᾳ συνεβάλετο Πρίαμος ὁ πεντήκοντα γεννήσας περικαθάρματα ἢ Δαναὸς ἢ Αἴολος;	Did those who left little children to the Thebans do them more good than Epaminondas, who died childless? And did Priam, who fathered fifty good-for-nothings, or Danaus, or Aeolus, contribute more to society than Homer?[34]
3.22.79	εἶτα στρατηγία μὲν ἢ σύνταγμά τινα ἀπείρξει γάμου ἢ παιδοποιίας καὶ οὐ δόξει οὗτος ἀντ' οὐδενὸς ἠλλάχθαι τὴν ἀτεκνίαν, ἡ δὲ τοῦ Κυνικοῦ βασιλεία οὐκ ἔσται ἀνταξία;	And then, a military command or a piece of writing will keep a man from marriage or having children, and he won't be thought to have traded his childlessness for nothing; but the Cynic's kingship won't be worth the price?
3.22.80	μήποτε οὐκ αἰσθανόμεθα τοῦ μεγέθους αὐτοῦ οὐδὲ φανταζόμεθα κατ' ἀξίαν τὸν χαρακτῆρα τὸν Διογένους, ἀλλ' εἰς τοὺς νῦν ἀποβλέπομεν, τοὺς τραπεζῆας πυλαωρούς, οἳ οὐδὲν μιμοῦνται ἐκείνους ἢ εἴ τι ἄρα πόρδωνες γίνονται, ἄλλο δ' οὐδέν;	Perhaps we don't perceive its greatness, and don't imagine Diogenes' character as it deserves, but look at the present lot, "dogs of the table, keepers of the gate," who imitate those men in nothing, unless perhaps they turn into farters, and nothing more?
3.22.81	ἐπεὶ οὐκ ἂν ἡμᾶς ἐκίνει ταῦτα οὐδ' ἂν ἐπεθαυμάζομεν, εἰ μὴ γαμήσει ἢ παιδοποιήσεται. ἄνθρωπε, πάντας ἀνθρώπους πεπαιδοποίηται, τοὺς ἄνδρας υἱοὺς ἔχει, τὰς γυναῖκας θυγατέρας· πᾶσιν οὕτως προσέρχεται, οὕτως πάντων κήδεται.	Otherwise these things wouldn't bother us, and we wouldn't be amazed if he doesn't marry or have children. Man, he has fathered all people: he has the men as his sons, the women as his daughters. That's how he approaches everyone, that's how he cares for everyone.
3.22.82	ἢ σὺ δοκεῖς ὑπὸ περιεργίας λοιδορεῖσθαι τοῖς ἀπαντῶσιν; ὡς πατὴρ αὐτὸ ποιεῖ, ὡς ἀδελφὸς καὶ τοῦ κοινοῦ πατρὸς ὑπηρέτης τοῦ Διός.	Or do you think it's out of meddlesomeness that he abuses the people he meets? He does it as a father, as a brother, and as a servant of the common father, Zeus.
3.22.83	ἄν σοι δόξῃ, πυθοῦ μου καὶ εἰ πολιτεύσεται. σαννίων, μείζονα πολιτείαν ζητεῖς, ἧς πολιτεύεται;	If you like, ask me whether he'll take part in politics too. You nitwit, are you looking for a greater politics than the one he's engaged in?
3.22.84	ἢ ἐν Ἀθηναίοις παρελθὼν ἐρεῖ τις περὶ προσόδων ἢ πόρων, ὃν δεῖ πᾶσιν ἀνθρώποις διαλέγεσθαι, ἐπίσης μὲν Ἀθηναίοις, ἐπίσης δὲ Κορινθίοις, ἐπίσης δὲ Ῥωμαίοις οὐ περὶ πόρων οὐδὲ περὶ προσόδων οὐδὲ περὶ εἰρήνης ἢ πολέμου, ἀλλὰ περὶ εὐδαιμονίας [ἢ] καὶ κακοδαιμονίας, περὶ εὐτυχίας καὶ δυστυχίας, περὶ δουλείας καὶ ἐλευθερίας;	Or is he going to come forward among the Athenians and speak about revenues or ways and means, when he ought to converse with all people, with Athenians alike, with Corinthians alike, with Romans alike, not about ways and means or revenues, or peace or war, but about happiness [or] and unhappiness, about good fortune and bad, about slavery and freedom?
3.22.85	τηλικαύτην πολιτείαν πολιτευομένου ἀνθρώπου σύ μου πυνθάνῃ εἰ πολιτεύσεται; πυθοῦ μου καί, εἰ ἄρξει· πάλιν ἐρῶ σοι· μωρέ, ποίαν ἀρχὴν μείζονα, ἧς ἄρχει;	When a man is engaged in politics on that scale, you ask me whether he'll take part in politics? Ask me too whether he'll hold office. Again I'll tell you:

34 Epaminondas, the great Theban general (died 362 BC), had no children; Danaus and Aeolus were mythical fathers of large families.

	GREEK	ENGLISH
		you fool, what office is greater than the one he holds?
3.22.86	χρεία μέντοι καὶ σώματος ποιοῦ τῷ τοιούτῳ. ἐπεί τοι ἂν φθισικὸς προέρχηται, λεπτὸς καὶ ὠχρός, οὐκέτι ὁμοίαν ἔμφασιν ἡ μαρτυρία αὐτοῦ ἔχει.	Such a man does, though, need a certain kind of body too. For if he comes forward consumptive, thin and pale, his testimony no longer makes the same impression.
3.22.87	δεῖ γὰρ αὐτὸν οὐ μόνον τὰ τῆς ψυχῆς ἐπιδεικνύοντα παριστάνειν τοῖς ἰδιώταις ὅτι ἐνδέχεται δίχα τῶν θαυμαζομένων εἶναι ὑπ' αὐτῶν καλὸν καὶ ἀγαθόν, ἀλλὰ καὶ διὰ τοῦ σώματος ἐνδείκνυσθαι, ὅτι ἡ ἀφελὴς καὶ λιτὴ καὶ ὕπαιθρος δίαιτα οὐδὲ τὸ σῶμα λυμαίνεται·	He must not only show the qualities of his soul and prove to laymen that it's possible to be fine and good without the things they admire, but also demonstrate through his body that a simple, frugal, open-air life doesn't damage even the body:
3.22.88	"ἰδοὺ καὶ τούτου μάρτυς εἰμὶ ἐγὼ καὶ τὸ σῶμα τὸ ἐμόν." ὡς Διογένης ἐποίει· στίλβων γὰρ περιήρχετο καὶ κατ' αὐτὸ τὸ σῶμα ἐπέστρεφε τοὺς πολλούς.	"Look, I and my body are witnesses to this too." That's what Diogenes used to do: he went about glowing with health, and turned the heads of the many by his very body.
3.22.89	ἐλεούμενος δὲ Κυνικὸς ἐπαίτης δοκεῖ· πάντες ἀποστρέφονται, πάντες προσκόπτουσιν. οὐδὲ γὰρ ῥυπαρὸν αὐτὸν δεῖ φαίνεσθαι, ὡς μηδὲ κατὰ τοῦτο τοὺς ἀνθρώπους ἀποσοβεῖν, ἀλλ' αὐτὸν τὸν αὐχμὸν αὐτοῦ δεῖ καθαρὸν εἶναι καὶ ἀγωγόν.	But a Cynic who is pitied looks like a beggar: everyone turns away, everyone is offended. Nor should he look dirty, so that he doesn't drive people away that way either; even his squalor should be clean and attractive.
3.22.90	δεῖ δὲ καὶ χάριν πολλὴν προσεῖναι φυσικὴν τῷ Κυνικῷ καὶ ὀξύτητα (εἰ δὲ μή, μύξα γίνεται, ἄλλο δ' οὐδέν), ἵνα ἑτοίμως δύνηται καὶ παρακειμένως πρὸς τὰ ἐμπίπτοντα ἁπαντᾶν.	The Cynic also needs a great deal of natural charm and sharpness (otherwise he's just snot, nothing more), so that he can meet whatever comes up readily and aptly.
3.22.91	ὡς Διογένης πρὸς τὸν εἰπόντα "σὺ εἶ ὁ Διογένης ὁ μὴ οἰόμενος εἶναι θεούς;" "καὶ πῶς," ἔφη, "σὲ θεοῖς ἐχθρὸν νομίζων;"	As Diogenes did with the man who said, "Are you the Diogenes who doesn't believe the gods exist?" "How can that be," he said, "when I consider you hateful to the gods?"
3.22.92	πάλιν Ἀλεξάνδρῳ ἐπιστάντι αὐτῷ κοιμωμένῳ καὶ εἰπόντι οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα ἔνυπνος ἔτι ὧν ἀπήντησεν ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.	Again, when Alexander stood over him as he slept and said, "A man of counsel should not sleep all night," he answered, still half asleep, "to whom the people are entrusted, and so many cares belong."[35]
3.22.93	πρὸ πάντων δὲ τὸ ἡγεμονικὸν αὐτοῦ δεῖ καθαρώτερον εἶναι τοῦ ἡλίου· εἰ δὲ μή, κυβευτὴν ἀνάγκη καὶ ῥᾳδιουργόν, ὅστις ἐνεχόμενός τινι αὐτὸς κακῷ ἐπιτιμήσει τοῖς ἄλλοις.	Above all, his ruling center must be purer than the sun. Otherwise he's bound to be a gambler and a cheat, a man who is caught up in some evil himself and yet rebukes others.
3.22.94	ὅρα γάρ, οἷόν ἐστιν. τοῖς βασιλεῦσι τούτοις καὶ τυράννοις οἱ δορυφόροι καὶ τὰ ὅπλα παρεῖχε τὸ ἐπιτιμᾶν τισιν καὶ δύνασθαι καὶ κολάζειν τοὺς ἁμαρτάνοντας καὶ αὐτοῖς οὖσι κακοῖς, τῷ Κυνικῷ ἀντὶ τῶν ὅπλων καὶ τῶν δορυφόρων τὸ συνειδὸς τὴν ἐξουσίαν ταύτην παραδίδωσιν.	For see what it's like. For these kings and tyrants, it was their bodyguards and weapons that gave them the power to rebuke people and to punish wrongdoers, even when they were bad themselves. For the Cynic, instead of weapons and

35 Both lines come from Homer's *Iliad* (2.24–25), where a dream rebukes the sleeping Agamemnon.

	GREEK	ENGLISH
		bodyguards, it's his conscience that hands him this authority,
3.22.95	ὅταν ἴδῃ, ὅτι ὑπερηγρύπνηκεν ὑπὲρ ἀνθρώπων καὶ πεπόνηκεν καὶ καθαρὸς μὲν κεκοίμηται, καθαρώτερον δ' αὐτὸν ἔτι ὁ ὕπνος ἀφῆκεν, ἐντεθύμηται δ', ὅσα ἐντεθύμηται ὡς φίλος τοῖς θεοῖς, ὡς ὑπηρέτης, ὡς μετέχων τῆς ἀρχῆς τοῦ Διός, πανταχοῦ δ' αὐτῷ πρόχειρον τὸ ἄγου δέ μ' ὦ Ζεῦ καὶ σύ γ' ἡ Πεπρωμένη, καὶ ὅτι εἰ ταύτῃ τοῖς θεοῖς φίλον, ταύτῃ γινέσθω·	when he sees that he has kept watch and toiled on behalf of human beings; that he has gone to sleep pure and sleep has left him purer still; that whatever he has thought, he has thought as a friend of the gods, as a servant, as one who shares in the rule of Zeus; and that everywhere he has at hand the line "Lead me, Zeus, and you too, Destiny," and also "If this is what pleases the gods, so be it"—[36]
3.22.96	διὰ τί μὴ θαρρήσῃ παρρησιάζεσθαι πρὸς τοὺς ἀδελφοὺς τοὺς ἑαυτοῦ, πρὸς τὰ τέκνα, ἁπλῶς πρὸς τοὺς συγγενεῖς;	why shouldn't he have the confidence to speak freely to his own brothers, to his children, in a word to his kin?
3.22.97	διὰ τοῦτο οὔτε περίεργος οὔτε πολυπράγμων ἐστὶν ὁ οὕτω διακείμενος· οὐ γὰρ τὰ ἀλλότρια πολυπραγμονεῖ, ὅταν τὰ ἀνθρώπινα ἐπισκοπῇ, ἀλλὰ τὰ ἴδια. εἰ δὲ μή, λέγε καὶ τὸν στρατηγὸν πολυπράγμονα, ὅταν τοὺς στρατιώτας ἐπισκοπῇ καὶ ἐξετάζῃ καὶ παραφυλάσσῃ καὶ τοὺς ἀκοσμοῦντας κολάζῃ.	That's why someone in this state is neither a busybody nor a meddler. For he isn't meddling in other people's affairs when he oversees human affairs, but in his own. Otherwise, call the general a meddler too when he oversees his soldiers, inspects them, keeps watch on them, and punishes the disorderly.
3.22.98	ἐὰν δ' ὑπὸ μάλης ἔχων πλακουντάριον ἐπιτιμᾷς ἄλλοις, ἐρῶ σοι· οὐ θέλεις μᾶλλον ἀπελθὼν εἰς γωνίαν καταφαγεῖν ἐκεῖνο ὃ κέκλοφας; τί δὲ σοὶ καὶ τοῖς ἀλλοτρίοις;	But if you rebuke others while you've got a little cake under your arm, I'll say to you: Wouldn't you rather go off into a corner and eat up what you've stolen? What have you to do with other people's affairs?
3.22.99	τίς γὰρ εἶ; ὁ ταῦρος εἶ ἢ ἡ βασίλισσα τῶν μελισσῶν; δεῖξόν μοι τὰ σύμβολα τῆς ἡγεμονίας, οἷα ἐκείνη ἐκ φύσεως ἔχει. εἰ δὲ κηφὴν εἶ ἐπιδικαζόμενος τῆς βασιλείας τῶν μελισσῶν, οὐ δοκεῖς ὅτι καὶ σὲ καταβαλοῦσιν οἱ συμπολιτευόμενοι, ὡς αἱ μέλισσαι τοὺς κηφῆνας;	For who are you? Are you the bull of the herd, or the queen of the bees? Show me the tokens of your leadership, like the ones she has from nature. But if you're a drone laying claim to the kingship of the bees, don't you think your fellow citizens will throw you out too, as the bees do the drones?
3.22.100	τὸ μὲν γὰρ ἀνεκτικὸν τοσοῦτον ἔχειν δεῖ τὸν Κυνικόν, ὥστ' αὐτὸν ἀναίσθητον δοκεῖν τοῖς πολλοῖς καὶ λίθον· οὐδεὶς αὐτὸν λοιδορεῖ, οὐδεὶς τύπτει, οὐδεὶς ὑβρίζει· τὸ σωμάτιον δ' αὐτοῦ δέδωκεν αὐτὸς χρῆσθαι τῷ θέλοντι ὡς βούλεται.	The Cynic must have so much patience that the many think him insensible, a stone. No one abuses him, no one strikes him, no one insults him; his poor body he has himself handed over to anyone who wants it, to use as he pleases.
3.22.101	μέμνηται γάρ, ὅτι τὸ χεῖρον ἀνάγκη νικᾶσθαι ὑπὸ τοῦ κρείττονος, ὅπου χεῖρόν ἐστιν, τὸ δὲ σωμάτιον τῶν πολλῶν χεῖρον, τὸ ἀσθενέστερον τῶν ἰσχυροτέρων.	For he remembers that the worse must be overcome by the better, where it is worse; and his poor body is inferior to the many, as the weaker is to the stronger.
3.22.102		

36 The first line is from Cleanthes' prayer; the second echoes Socrates in Plato's *Crito*.

	GREEK	ENGLISH
	οὐδέποτ’ οὖν εἰς τοῦτον καταβαίνει τὸν ἀγῶνα, ὅπου δύναται νικηθῆναι, ἀλλὰ τῶν ἀλλοτρίων εὐθὺς ἐξίσταται, τῶν δούλων οὐκ ἀντιποιεῖται.	So he never goes down into this contest, where he can be beaten; he gives up at once what belongs to others, and lays no claim to what is slave.
3.22.103	ὅπου δὲ προαίρεσις καὶ χρῆσις τῶν φαντασιῶν, ἐκεῖ ὄψει, ὅσα ὄμματα ἔχει, ἵν’ εἴπῃς, ὅτι Ἄργος τυφλὸς ἦν πρὸς αὐτόν.	But where choice and the use of impressions are concerned, there you’ll see how many eyes he has, so that you’d say Argus was blind compared with him.[37]
3.22.104	μή που συγκατάθεσις προπετής, μή που ὁρμὴ εἰκαία, μή που ὄρεξις ἀποτευκτική, μή που ἔκκλισις περιπτωτική, μή που ἐπιβολὴ ἀτελής, μή που μέμψις, μή που ταπείνωσις ἢ φθόνος;	Is there anywhere a hasty assent, anywhere a random impulse, anywhere a desire that fails, an aversion that falls into what it avoids, an unfulfilled purpose, anywhere blame, anywhere self-abasement or envy?
3.22.105	ὧδε ἡ πολλὴ προσοχὴ καὶ σύντασις, τῶν δ’ ἄλλων ἕνεκα ὕπτιος ῥέγκει· εἰρήνη πᾶσα. λῃστὴς προαιρέσεως οὐ γίνεται, τύραννος οὐ γίνεται.	Here is where his close attention and intensity go; as for the rest, he lies on his back and snores. Perfect peace. No one becomes a robber of choice; no one becomes its tyrant.
3.22.106	σωματίου δέ; ναί. καὶ κτησειδίου; ναί· καὶ ἀρχῶν καὶ τιμῶν. τί οὖν αὐτῷ τούτων μέλει; ὅταν οὖν τις διὰ τούτων αὐτὸν ἐκφοβῇ, λέγει αὐτῷ “ὕπαγε, ζήτει τὰ παιδία· ἐκείνοις τὰ προσωπεῖα φοβερά ἐστιν, ἐγὼ δ’ οἶδα, ὅτι ὀστράκινά ἐστιν, ἔσωθεν δὲ οὐδὲν ἔχει.”	Of the body? Yes. And of property? Yes; and of offices and honors. So what does he care about these? When someone tries to frighten him with them, he says, “Go away, look for children. Masks are frightening to them, but I know they’re made of clay and there’s nothing inside.”
3.22.107	περὶ τοιούτου πράγματος βουλεύῃ. ὥστε ἐάν σοι δόξῃ, τὸν θεόν σοι, ὑπέρθου καὶ ἰδού σοι πρῶτον τὴν παρασκευήν.	That’s the kind of thing you’re deliberating about. So, if you like, for God’s sake, put it off, and first look at your preparation.
3.22.108	ἰδοὺ γάρ, τί καὶ ὁ Ἕκτωρ λέγει τῇ Ἀνδρομάχῃ· “ὕπαγε,” φησίν, “μᾶλλον εἰς οἶκον καὶ ὕφαινε· πόλεμος δ’ ἄνδρεσσι μελήσει / πᾶσι, μάλιστα δ’ ἐμοί.”	For look what Hector says to Andromache: “Go home instead,” he says, “and weave; war will be the concern of men, / all of them, and above all mine.”
3.22.109	οὕτως καὶ τῆς ἰδίας παρασκευῆς συνῄσθετο καὶ τῆς ἐκείνης ἀδυναμίας.	So he was aware both of his own preparation and of her weakness.

CHAPTER 23: TO THOSE WHO READ AND LECTURE FOR DISPLAY

Epictetus mocks philosophers who give readings and lectures to win praise rather than help.

	GREEK	ENGLISH
3.23.1	τίς εἶναι θέλεις, σαυτῷ πρῶτον εἰπέ· εἶθ’ οὕτως ποίει ἃ ποιεῖς. καὶ γὰρ ἐπὶ τῶν ἄλλων σχεδὸν ἁπάντων οὕτως ὁρῶμεν γινόμενα.	First tell yourself who you want to be; then do what you do accordingly. For that’s how we see things work in almost everything else too.
3.23.2	οἱ ἀθλοῦντες πρῶτον κρίνουσιν, τίνες εἶναι θέλουσιν, εἶθ’ οὕτως τὰ ἑξῆς ποιοῦσιν. εἰ δολιχοδρόμος, τοιαύτη τροφή, τοιοῦτος περίπατος, τοιαύτη τρῖψις, τοιαύτη γυμνασία· εἰ	Athletes first decide who they want to be, and then do what follows from it. If it’s a long-distance runner, such-and-such a diet, such-and-such walking,

37 Argus was the many-eyed watchman of Greek myth.

	GREEK	ENGLISH
	σταδιοδρόμος, πάντα ταῦτα ἀλλοῖα· εἰ πένταθλος, ἔτι ἀλλοιότερα. οὕτως εὑρήσεις καὶ ἐπὶ τῶν τεχνῶν.	such-and-such massage, such-and-such exercise; if a sprinter, all these are different; if a pentathlete, more different still. You'll find the same with the crafts.
3.23.3	εἰ τέκτων, τοιαῦτα ἕξεις· εἰ χαλκεύς, τοιαῦτα. ἕκαστον γὰρ τῶν γινομένων ὑφ' ἡμῶν ἂν μὲν ἐπὶ μηδὲν ἀναφέρωμεν, εἰκῇ ποιήσομεν· ἐὰν δ' ἐφ' ὃ μὴ δεῖ, διεσφαλμένως.	If you're a carpenter, you'll have such-and-such; if a smith, such-and-such. For whatever we do, if we refer it to no purpose, we'll do it at random; and if to a purpose we shouldn't, we'll do it wrongly.
3.23.4	λοιπὸν ἡ μέν τίς ἐστι κοινὴ ἀναφορά, ἡ δ' ἰδία. πρῶτον ἴν' ὡς ἄνθρωπος. ἐν τούτῳ τί περιέχεται; μὴ ὡς πρόβατον, εἰ βλαπτικῶς καὶ ἐπιεικῶς, ὡς θηρίον.	Now, there's a general reference and a particular one. First, to act as a human being. What does this include? Not like a sheep, if gently; if harmfully, not like a wild beast.
3.23.5	ἡ δ' ἰδία πρὸς τὸ ἐπιτήδευμα ἑκάστου καὶ τὴν προαίρεσιν. ὁ κιθαρῳδὸς ὡς κιθαρῳδός, ὁ τέκτων ὡς τέκτων, ὁ φιλόσοφος ὡς φιλόσοφος, ὁ ῥήτωρ ὡς ῥήτωρ.	The particular reference is to each person's pursuit and choice. The lyre-player acts as a lyre-player, the carpenter as a carpenter, the philosopher as a philosopher, the orator as an orator.
3.23.6	ὅταν οὖν λέγῃς "δεῦτε καὶ ἀκούσατέ μου ἀναγιγνώσκοντος ὑμῖν," σκέψαι πρῶτον μὴ εἰκῇ αὐτὸ ποιεῖν. εἶτ' ἂν εὕρῃς, ὅτι ἀναφέρεις, σκέψαι, εἰ ἐφ' ὃ δεῖ. ὠφελῆσαι θέλεις ἢ ἐπαινεθῆναι;	So when you say, "Come and listen to me read to you," first consider whether you're doing it at random. Then, if you find you're referring it to some purpose, consider whether it's the right one. Do you want to do good, or to be praised?
3.23.7	εὐθὺς ἀκούεις λέγοντος "ἐμοὶ δὲ τοῦ παρὰ τῶν πολλῶν ἐπαίνου τίς λόγος;" καὶ καλῶς λέγει. οὐδὲ γὰρ τῷ μουσικῷ, καθὸ μουσικός ἐστιν, οὐδὲ τῷ γεωμετρικῷ.	Straightaway you hear him say, "What do I care about praise from the many?" And he's right to say it. Nor does the musician care, insofar as he's a musician, or the geometer.
3.23.8	οὐκοῦν ὠφελῆσαι θέλεις; πρὸς τί; εἰπὲ καὶ ἡμῖν, ἵνα καὶ αὐτοὶ τρέχωμεν εἰς τὸ ἀκροατήριόν σου. νῦν δύναταί τις ὠφελῆσαι ἄλλους μὴ αὐτὸς ὠφελημένος; οὔ. οὐδὲ γὰρ εἰς τεκτονικὴν ὁ μὴ τέκτων οὐδ' εἰς σκυτικὴν ὁ μὴ σκυτεύς.	So you want to do good? For what purpose? Tell us too, so that we can run to your lecture hall ourselves. Now, can anyone do others good who hasn't been benefited himself? No. No more than someone who isn't a carpenter can in carpentry, or someone who isn't a shoemaker in shoemaking.
3.23.9	θέλεις οὖν γνῶναι, εἰ ὠφέλησαι; φέρε σου τὰ δόγματα, φιλόσοφε. τίς ἐπαγγελία ὀρέξεως; μὴ ἀποτυγχάνειν. τίς ἐκκλίσεως;	So do you want to know whether you've been benefited? Bring out your judgments, philosopher. What does desire promise? Not to fail to get. What does aversion promise?
3.23.10	μὴ περιπίπτειν. ἄγε, πληροῦμεν αὐτῶν τὴν ἐπαγγελίαν; εἰπέ μοι τἀληθῆ· ἂν δὲ ψεύσῃ, ἐρῶ σοι· πρῴην ψυχρότερόν σου τῶν ἀκροατῶν συνελθόντων καὶ μὴ ἐπιβοησάντων σοι τεταπεινωμένος ἐξῆλθες·	Not to fall into what it avoids. Well, are we fulfilling their promise? Tell me the truth; and if you lie, I'll tell you: the other day, when your audience gathered rather coolly and didn't cheer you, you walked out crushed;
3.23.11	πρῴην ἐπαινεθεὶς περιήρχου καὶ πᾶσιν ἔλεγες "τί σοι ἔδοξα;" "θαυμαστῶς, κύριε, τὴν ἐμήν σοι σωτηρίαν." "πῶς δ' εἶπον ἐκεῖνο;" "τὸ ποῖον;" "ὅπου διέγραψα τὸν Πᾶνα καὶ τὰς Νύμφας."	the other day, when you'd been praised, you went round asking everyone, "What did you think of me?" "Wonderful, sir, upon my life." "How did I do

	GREEK	ENGLISH
		that bit?" "Which bit?" "Where I described Pan and the Nymphs."
3.23.12	"ὑπερφυῶς." εἶτά μοι λέγεις, ἐν ὀρέξει καὶ ἐκκλίσει κατὰ φύσιν ἀναστρέφῃ; ὕπαγε, ἄλλον πεῖθε.	"Superb." And then you tell me you conduct yourself in accordance with nature in desire and aversion? Get along with you. Go and convince someone else.
3.23.13	τὸν δεῖνα δὲ πρῴην οὐκ ἐπῄνεις παρὰ τὸ σοὶ φαινόμενον; τὸν δεῖνα δ' οὐκ ἐκολάκευες τὸν συγκλητικόν; ἤθελές σου τὰ παιδία εἶναι τοιαῦτα; — μὴ γένοιτο.	And didn't you praise so-and-so the other day, against your own judgment? Didn't you flatter so-and-so, the senator? Would you have wanted your children to be like that? —Heaven forbid!
3.23.14	— τίνος οὖν ἕνεκα ἐπῄνεις καὶ περιεῖπες αὐτόν; — εὐφυὴς νεανίσκος καὶ λόγων ἀκουστικός. — πόθεν τοῦτο; — ἐμὲ θαυμάζει. — εἴρηκας τὴν ἀπόδειξιν. εἶτα τί δοκεῖ σοι; αὐτοί σου οὗτοι οὐ καταφρονοῦσιν λεληθότως;	—Then why were you praising him and fussing over him? —He's a gifted young man, and he loves listening to discourses. —How do you know? —He admires me. —There's your proof. And then what do you think? Don't these very people secretly despise you?
3.23.15	ὅταν οὖν ἄνθρωπος συνειδὼς ἑαυτῷ μηθὲν ἀγαθὸν μήτε πεποιηκότι μήτ' ἐνθυμουμένῳ εὕρῃ φιλόσοφον τὸν λέγοντα "μεγαλοφυὴς καὶ ἁπλοῦς καὶ ἀκέραιος," τί δοκεῖς ἄλλο αὐτὸν λέγειν ἢ "οὗτός τινά ποτέ μου χρείαν ἕξει;"	So when a man who knows perfectly well that he has neither done nor thought anything good finds a philosopher calling him "gifted, straightforward, unspoiled," what else do you think he says to himself but "This fellow is going to want something from me one of these days"?
3.23.16	ἢ εἰπέ μοι, τί μεγαλοφυοῦς ἔργον ἐπιδέδεικται; ἰδοὺ σύνεστί σοι τοσούτῳ χρόνῳ, διαλεγομένου σου ἀκήκοεν, ἀναγιγνώσκοντος ἀκήκοεν. κατέσταλται, ἐπέστραπται ἐφ' αὑτόν; ᾔσθηται, ἐν οἵοις κακοῖς ἐστιν; ἀποβέβληκεν οἴησιν; ζητεῖ τὸν διδάξοντα;	Or tell me, what has he done that shows a gifted nature? Look, he's been with you all this time. He's heard you discoursing, he's heard you reading. Has he calmed down? Has he turned his attention to himself? Has he realized what evils he's in? Has he thrown off his conceit? Is he looking for someone to teach him?
3.23.17	— ζητεῖ, φησί. — τὸν διδάξοντα, πῶς δεῖ βιοῦν; οὔ, μωρέ· ἀλλὰ πῶς δεῖ φράζειν· τούτου γὰρ ἕνεκα καὶ σὲ θαυμάζει. ἄκουσον αὐτοῦ, τίνα λέγει. "οὗτος ὁ ἄνθρωπος πάνυ τεχνικώτατα γράφει, Δίωνος πολὺ κάλλιον." ὅλον ἄλλο ἐστίν.	—He is, he says. —Someone to teach him how to live? No, you fool, how to express himself. That's why he admires you, too. Listen to what he says: "This man writes with the greatest artistry, far better than Dio." That's a completely different thing.[38]
3.23.18	μή τι λέγει "ὁ ἄνθρωπος αἰδήμων ἐστίν, οὗτος πιστός ἐστιν, οὗτος ἀτάραχός ἐστιν;" εἰ δὲ καὶ ἔλεγεν, εἶπον ἂν αὐτῷ "ἐπειδὴ οὗτος πιστός ἐστιν, οὗτος ὁ πιστὸς τί ἐστιν;" καὶ εἰ μὴ εἶχεν εἰπεῖν, προσέθηκα ἂν ὅτι "πρῶτον μάθε, τί λέγεις, εἶθ' οὕτως λέγε."	Does he ever say, "The man has self-respect, he's trustworthy, he's undisturbed"? And even if he had said so, I'd have said to him, "Since this man is trustworthy, what is this 'trustworthy man'?" And if he couldn't say, I'd have added, "First learn what you're saying, and then say it."
3.23.19	οὕτως οὖν κακῶς διακείμενος καὶ χάσκων περὶ τοὺς ἐπαινέσοντας καὶ ἀριθμῶν τοὺς ἀκούοντάς σου θέλεις ἄλλους ὠφελεῖν; "σήμερόν μου πολλῷ πλείονες	So you're in this bad state, gaping after people who'll praise you and counting your listeners, and

38 Dio of Prusa (Dio Chrysostom), the most celebrated orator of Epictetus' day.

	GREEK	ENGLISH
	ἤκουσαν.” “ναί, πολλοί.” “δοκοῦμεν ὅτι πεντακόσιοι.” “οὐδὲν λέγεις· θὲς αὐτοὺς χιλίους.” “Δίωνος οὐδέποτ’ ἤκουσαν τοσοῦτοι.” “πόθεν αὐτῷ;” “καὶ κομψῶς αἰσθάνονται λόγων.”	you want to benefit others? “Today many more people came to hear me.” “Yes, a lot.” “Five hundred, we reckon.” “Nonsense. Make it a thousand.” “Dio never had so many listeners.” “How could he?” “And they have a fine ear for speeches, too.”
3.23.20	“τὸ καλόν, κύριε, καὶ λίθον κινῆσαι δύναται.” ἰδοὺ φωναὶ φιλοσόφου, ἰδοὺ διάθεσις ὠφελήσοντος ἀνθρώπους· ἰδοὺ ἀκηκοὼς ἄνθρωπος λόγου, ἀνεγνωκὼς τὰ Σωκρατικὰ ὡς Σωκρατικά, οὐχὶ δ’ ὡς Λυσίου καὶ Ἰσοκράτους. “πολλάκις ἐθαύμασα, τίσιν ποτὲ λόγοις. οὔ· ἀλλὰ τίνι ποτὲ λόγῳ· τοῦτ’ ἐκείνου λειότερον.”	“Beauty, sir, can move even a stone.” There you have the words of a philosopher! There’s the disposition of a man who’ll benefit others! There’s a man who has listened to reason, who has read the Socratic writings as Socratic, and not as if they were by Lysias and Isocrates! “‘I have often wondered by what arguments ever’—no: ‘by what argument ever’—that’s smoother than the other.”[39]
3.23.21	μὴ γὰρ ἄλλως αὐτὰ ἀνεγνώκατε ἢ ὡς ᾠδάρια; ὡς εἴ γε ἀνεγιγνώσκετε ὡς δεῖ, οὐκ ἂν πρὸς τούτοις ἐγίνεσθε, ἀλλ’ ἐκεῖνο μᾶλλον ἐβλέπετε “ἐμὲ δ’ Ἄνυτος καὶ Μέλητος ἀποκτεῖναι μὲν δύνανται, βλάψαι δ’ οὔ” καὶ ὅτι “ὡς ἐγὼ ἀεὶ τοιοῦτος οἷος μηδενὶ προσέχειν τῶν ἐμῶν ἢ τῷ λόγῳ, ὃς ἄν μοι σκοπουμένῳ βέλτιστος φαίνηται.”	Have you read them any other way than as little songs? Because if you’d read them as you should, you wouldn’t be occupied with these things. You’d be looking at that other line instead: “Anytus and Meletus can kill me, but they can’t harm me,” and “I have always been the kind of man who heeds nothing of mine except the argument that seems best to me when I reflect on it.”
3.23.22	διὰ τοῦτο τίς ἤκουσέ ποτε Σωκράτους λέγοντος ὅτι “οἶδά τι καὶ διδάσκω;” ἀλλὰ ἄλλον ἀλλαχοῦ ἔπεμπεν. τοιγαροῦν ἤρχοντο πρὸς αὐτὸν ἀξιοῦντες φιλοσόφοις ὑπ’ αὐτοῦ συσταθῆναι κἀκεῖνος ἀπῆγεν καὶ συνίστανεν.	That’s why—who ever heard Socrates say, “I know something, and I teach it”? No, he’d send one person here and another there. So people used to come to him asking to be introduced to philosophers, and he’d take them along and introduce them.
3.23.23	οὔ· ἀλλὰ προσπέμπων ἔλεγεν “ἄκουσόν μου σήμερον διαλεγομένου ἐν τῇ οἰκίᾳ τῇ Κοδράτου.” τί σου ἀκούσω; ἐπιδεῖξαί μοι θέλεις, ὅτι κομψῶς συντιθεῖς τὰ ὀνόματα; συντιθεῖς, ἄνθρωπε· καὶ τί σοι ἀγαθόν ἐστιν;	Oh no—he’d send them off saying, “Come and hear me lecture today at Quadratus’ house”! Why should I hear you? Do you want to show me that you put words together elegantly? So you put them together, man. And what good does that do you?
3.23.24	“ἀλλ’ ἐπαίνεσόν με.” τί λέγεις τὸ ἐπαίνεσον; “εἰπέ μοι “οὐᾶ” καὶ “θαυμαστῶς”.” ἰδοὺ λέγω. εἰ δ’ ἐστὶν ἔπαινος ἐκεῖνο, ὅ τι ποτὲ λέγουσιν οἱ φιλόσοφοι τῶν ἐν τῇ τοῦ ἀγαθοῦ κατηγορίᾳ, τί σε ἔχω ἐπαινέσαι; εἰ ἀγαθόν ἐστι τὸ φράζειν ὀρθῶς, δίδαξόν με καὶ ἐπαινέσω.	“But praise me.” What do you mean by “praise”? “Say ‘Bravo!’ and ‘Marvelous!’ to me.” There, I’m saying it. But if praise is what the philosophers mean by something that falls in the category of the good, what have I got to praise you for? If speaking well is a good, teach me, and I’ll praise you.
3.23.25	τί οὖν; ἀηδῶς δεῖ τῶν τοιούτων ἀκούειν; μὴ γένοιτο. ἐγὼ μὲν οὐδὲ κιθαρῳδοῦ ἀηδῶς ἀκούω· μή τι οὖν τούτου ἕνεκα κιθαρῳδεῖν με δεῖ στάντα; ἄκουσον, τί λέγει Σωκράτης· “οὐδὲ γὰρ ἂν πρέποι, ὦ ἄνδρες, τῇδε τῇ ἡλικίᾳ	What then? Should we take no pleasure in listening to such things? Heaven forbid. I take pleasure in listening to a lyre-player, too. But does that mean I have to stand up and play the lyre myself? Listen to what Socrates says: “It would not be fit-

39 He is fussing over the wording of the opening of Xenophon’s *Memorabilia*: “I have often wondered by what arguments the accusers of Socrates persuaded the Athenians…”

	GREEK	ENGLISH
	ὥσπερ μειρακίῳ πλάττοντι λόγους εἰς ὑμᾶς εἰσιέναι." "ὥσπερ μειρακίῳ" φησίν.	ting, gentlemen, for a man of my age to come before you like a youth making up speeches." "Like a youth," he says.
3.23.26	ἔστι γὰρ τῷ ὄντι κομψὸν τὸ τεχνίον ἐκλέξαι ὀνομάτια καὶ ταῦτα συνθεῖναι καὶ παρελθόντα εὐφυῶς ἀναγνῶναι ἢ εἰπεῖν καὶ μεταξὺ ἀναγιγνώσκοντα ἐπιφθέγξασθαι ὅτι "τούτοις οὐ πολλοὶ δύνανται παρακολουθεῖν, μὰ τὴν ὑμετέραν σωτηρίαν."	For it really is a pretty little skill: picking out nice little words and putting them together, coming forward and reading or reciting them gracefully, and exclaiming in the middle of the reading, "Not many people can follow this, I swear by your lives."
3.23.27	φιλόσοφος δ' ἐπ' ἀκρόασιν παρακαλεῖ;— οὐχὶ δ' ὡς ὁ ἥλιος ἄγει αὐτὸς ἐφ' ἑαυτὸν τὴν τροφήν, οὕτως δὲ καὶ οὗτος ἄγει τοὺς ὠφεληθησομένους; ποῖος ἰατρὸς παρακαλεῖ, ἵνα τις ὑπ' αὐτοῦ θεραπευθῇ; καίτοι νῦν ἀκούω ὅτι καὶ οἱ ἰατροὶ παρακαλοῦσιν ἐν Ῥώμῃ· πλὴν ἐπ' ἐμοῦ παρεκαλοῦντο.	Does a philosopher invite people to come and hear him? —Isn't it rather that, just as the sun draws its own nourishment to itself, so he draws to himself those who are going to be benefited? What doctor invites anyone to come and be treated by him? Though I hear that nowadays doctors in Rome do the inviting. In my day, though, they were the ones invited.
3.23.28	"παρακαλῶ σε ἐλθόντα ἀκοῦσαι, ὅτι σοι κακῶς ἐστι καὶ πάντων μᾶλλον ἐπιμελῇ ἢ οὗ δεῖ σε ἐπιμελεῖσθαι καὶ ὅτι ἀγνοεῖς τὰ ἀγαθὰ καὶ τὰ κακὰ καὶ κακοδαίμων εἶ καὶ δυστυχής." κομψὴ παράκλησις. καὶ μὴν ἂν μὴ ταῦτα ἐμποιῇ ὁ τοῦ φιλοσόφου λόγος, νεκρός ἐστι καὶ αὐτὸς καὶ ὁ λέγων.	"I invite you to come and hear that you're in a bad way, that you care about everything rather than what you ought to care about, that you don't know what's good and what's bad, and that you're miserable and unfortunate." A charming invitation! And yet if the philosopher's words don't produce this effect, both they and the speaker are dead.
3.23.29	εἴωθε λέγειν ὁ Ῥοῦφος "εἰ εὐσχολεῖτε ἐπαινέσαι με, ἐγὼ δ' οὐδὲν λέγω." τοιγαροῦν οὕτως ἔλεγεν, ὥσθ' ἕκαστον ἡμῶν καθήμενον οἴεσθαι, ὅτι τίς ποτε αὐτὸν διαβέβληκεν· οὕτως ἥπτετο τῶν γιγνομένων, οὕτως πρὸ ὀφθαλμῶν ἐτίθει τὰ ἑκάστου κακά.	Rufus used to say, "If you have the leisure to praise me, then I'm saying nothing." And so he spoke in such a way that each of us, sitting there, thought someone had been telling tales about him. That's how well he got a grip on what we were doing, how vividly he put each person's faults before his eyes.
3.23.30	ἰατρεῖόν ἐστιν, ἄνδρες, τὸ τοῦ φιλοσόφου σχολεῖον· οὐ δεῖ ἡσθέντας ἐξελθεῖν, ἀλλ' ἀλγήσαντας. ἔρχεσθε γὰρ οὐχ ὑγιεῖς, ἀλλ' ὁ μὲν ὦμον ἐκβεβληκώς, ὁ δ' ἀπόστημα ἔχων, ὁ δὲ σύριγγα, ὁ δὲ κεφαλαλγῶν.	A philosopher's school, gentlemen, is a doctor's clinic. You shouldn't leave it having enjoyed yourselves, but having been in pain. For you don't come in healthy: one of you has a dislocated shoulder, another an abscess, another a fistula, another a headache.
3.23.31	εἶτ' ἐγὼ καθίσας ὑμῖν λέγω νοημάτια καὶ ἐπιφωνημάτια, ἵν' ὑμεῖς ἐπαινέσαντές με ἐξέλθητε, ὁ μὲν τὸν ὦμον ἐκφέρων οἷον εἰσήνεγκεν, ὁ δὲ τὴν κεφαλὴν ὡσαύτως ἔχουσαν, ὁ δὲ τὴν σύριγγα, ὁ δὲ τὸ ἀπόστημα;	And then am I to sit down and recite little thoughts and clever little epigrams to you, so that you go out praising me—one carrying his shoulder out just as he brought it in, another with his head in the same state, another with his fistula, another with his abscess?
3.23.32	εἶτα τούτου ἕνεκα ἀποδημήσωσιν ἄνθρωποι νεώτεροι καὶ τοὺς γονεῖς τοὺς αὑτῶν ἀπολίπωσιν καὶ τοὺς φίλους καὶ	And is it for this that young men are to leave home and abandon their parents, their friends, their rel-

	GREEK	ENGLISH
	τοὺς συγγενεῖς καὶ τὸ κτησίδιον, ἵνα σοι "οὐᾶ" φῶσιν ἐπιφωνημάτια λέγοντι; τοῦτο Σωκράτης ἐποίει, τοῦτο Ζήνων, τοῦτο Κλεάνθης;	atives and their bit of property—so that they can say "Bravo!" to you as you deliver your little epigrams? Is this what Socrates did, what Zeno did, what Cleanthes did?
3.23.33	τί οὖν; οὐκ ἔστιν ὁ προτρεπτικὸς χαρακτήρ; — τίς γὰρ οὐ λέγει; ὡς ὁ ἐλεγκτικός, ὡς ὁ διδασκαλικός. τίς οὖν πώποτε τέταρτον εἶπεν μετὰ τούτων τὸν ἐπιδεικτικόν;	What then? Is there no such thing as the style of exhortation? —Who says there isn't? Just as there's the style of refutation and the style of instruction. But who ever named a fourth alongside these, the style of display?
3.23.34	τίς γάρ ἐστιν ὁ προτρεπτικός; δύνασθαι καὶ ἑνὶ καὶ πολλοῖς δεῖξαι τὴν μάχην ἐν ᾗ κυλίονται· καὶ ὅτι μᾶλλον πάντων φροντίζουσιν ἢ ὧν θέλουσιν. θέλουσι μὲν γὰρ τὰ πρὸς εὐδαιμονίαν φέροντα, ἀλλαχοῦ δ' αὐτὰ ζητοῦσι.	For what is the style of exhortation? Being able to show one person or many the conflict they're floundering in, and that they care about everything rather than what they really want. For they want the things that lead to happiness, but they look for them in the wrong place.
3.23.35	τοῦτο ἵνα γένηται, δεῖ τεθῆναι χίλια βάθρα καὶ παρακληθῆναι τοὺς ἀκουσομένους καὶ σὲ ἐν κομψῷ στολίῳ ἢ τριβωναρίῳ ἀναβάντα ἐπὶ πούλβινον διαγράφειν, πῶς Ἀχιλλεὺς ἀπέθανεν; παύσασθε, τοὺς θεοὺς ὑμῖν, καλὰ ὀνόματα καὶ πράγματα καταισχύνοντες, ὅσον ἐφ' ἑαυτοῖς.	For that to happen, do a thousand benches have to be set out and an audience invited, and you climb up onto a cushioned platform in a fancy robe or a little philosopher's cloak and describe how Achilles died? For the gods' sake, stop disgracing fine words and fine things, as far as it lies with you!
3.23.36	οὐδὲν προτρεπτικώτερον ἢ ὅταν ὁ λέγων ἐμφαίνῃ τοῖς ἀκούουσιν ὅτι χρείαν αὐτῶν ἔχει.	Nothing is more effective as exhortation than when the speaker makes it clear to his listeners that he needs them.
3.23.37	ἢ εἰπέ μοι, τίς ἀκούων ἀναγιγνώσκοντός σου ἢ διαλεγομένου περὶ αὐτοῦ ἠγωνίασεν ἢ ἐπεστράφη· εἰς αὐτὸν ἢ ἐξελθὼν εἶπεν ὅτι "καλῶς μου ἥψατο ὁ φιλόσοφος· οὐκέτι δεῖ ταῦτα ποιεῖν;"	Or tell me, who ever heard you reading or discoursing and became anxious about himself, or turned his attention inward, or said as he left, "The philosopher really got to me; I mustn't go on doing these things"?
3.23.38	οὐχὶ δ', ἂν λίαν εὐδοκιμῇς, λέγει πρός τινα "κομψῶς ἔφρασεν τὰ περὶ τὸν Ξέρξην," ἄλλος "οὔ· ἀλλὰ τὴν ἐπὶ Πύλαις μάχην;" τοῦτό ἐστιν ἀκρόασις φιλοσόφου;	Isn't it rather that, if you're a great success, one says to another, "He put that bit about Xerxes elegantly," and another, "No, the battle at Thermopylae was better"? Is that what listening to a philosopher is?

CHAPTER 24: THAT WE SHOULD NOT BECOME ATTACHED TO WHAT IS NOT UP TO US

One should love others without being disturbed at parting from them or losing them.

	GREEK	ENGLISH
3.24.1	τὸ ἄλλου παρὰ φύσιν σοὶ κακὸν μὴ γινέσθω· οὐ γὰρ συνταπεινοῦσθαι πέφυκας οὐδὲ συνατυχεῖν, ἀλλὰ συνευτυχεῖν.	Don't let another person's going against nature become something bad for you. For you weren't born to share other people's humiliation or misfortune, but to share their good fortune.
3.24.2		

	GREEK	ENGLISH
	ἂν δέ τις ἀτυχῇ, μέμνησο, ὅτι παρ' αὐτὸν ἀτυχεῖ. ὁ γὰρ θεὸς πάντας ἀνθρώπους ἐπὶ τὸ εὐδαιμονεῖν, ἐπὶ τὸ εὐσταθεῖν ἐποίησεν.	And if someone is unfortunate, remember that his misfortune is his own doing. For God made all human beings to be happy, to be steady.
3.24.3	πρὸς τοῦτο ἀφορμὰς ἔδωκεν, τὰ μὲν ἴδια δοὺς ἑκάστῳ, τὰ δ' ἀλλότρια· τὰ μὲν κωλυτὰ καὶ ἀφαιρετὰ καὶ ἀναγκαστὰ οὐκ ἴδια, τὰ δ' ἀκώλυτα ἴδια· τὴν δ' οὐσίαν τοῦ ἀγαθοῦ καὶ τοῦ κακοῦ, ὥσπερ ἦν ἄξιον τὸν κηδόμενον ἡμῶν καὶ πατρικῶς προιστάμενον, ἐν τοῖς ἰδίοις.	To this end he gave them resources, giving each person some things as his own and others as not his own. The things that can be hindered, taken away and compelled are not our own; the things that can't be hindered are our own. And the essence of good and bad he placed, as was fitting for one who cares for us and watches over us like a father, among the things that are our own.
3.24.4	"ἀλλ' ἀποκεχώρηκα τοῦ δεῖνος καὶ ὀδυνᾶται." διὰ τί γὰρ τὰ ἀλλότρια ἴδια ἡγήσατο; διὰ τί, ὅτε σε βλέπων ἔχαιρεν, οὐκ ἐπελογίζετο, ὅτι θνητὸς εἶ, ἀποδημητικὸς εἶ; τοιγαροῦν τίνει δίκας τῆς αὐτοῦ μωρίας.	"But I've left so-and-so, and he's distressed." Well, why did he regard what wasn't his as his own? Why, when he was enjoying seeing you, didn't he reflect that you're mortal, that you might go away? So he's paying the penalty for his own folly.
3.24.5	σὺ δ' ἀντὶ τίνος; ἐπὶ τί κλάεις σεαυτόν; ἢ οὐδὲ σὺ ταῦτα ἐμελέτησας, ἀλλ' ὡς τὰ γύναια τὰ οὐδενὸς ἄξια πᾶσιν οἷς ἔχαιρες ὡς ἀεὶ συνεσόμενος συνῆς, τοῖς τόποις, τοῖς ἀνθρώποις, ταῖς διατριβαῖς; καὶ νῦν κλαίων ἐκάθισας, ὅτι μὴ τοὺς αὐτοὺς βλέπεις καὶ ἐν τοῖς αὐτοῖς τόποις διατρίβεις.	But you—what's your excuse? What are you weeping over yourself for? Or did you, too, never practice these things? Did you, like silly, worthless women, live with everything you enjoyed—places, people, pastimes—as if you'd always be with them? And now you sit there crying because you don't see the same people and don't spend your time in the same places.
3.24.6	τούτου γὰρ ἄξιος εἶ, ἵνα καὶ τῶν κοράκων καὶ κορωνῶν ἀθλιώτερος ᾖς, οἷς ἔξεστιν ἵπτασθαι, ὅπου θέλουσιν, καὶ μετοικοδομεῖν τὰς νεοσσιὰς καὶ τὰ πελάγη διαπερᾶν μὴ στένουσιν μηδὲ ποθοῦσι τὰ πρῶτα.	Yes, that's what you deserve: to be more wretched than ravens and crows, which can fly wherever they like, move their nests and cross the seas without groaning or longing for what they had before.
3.24.7	— ναί· ἀλλ' ὑπὸ τοῦ ἄλογα εἶναι πάσχει αὐτά. — ἡμῖν οὖν λόγος ἐπὶ ἀτυχίᾳ καὶ κακοδαιμονίᾳ δέδοται ὑπὸ τῶν θεῶν, ἵν' ἄθλιοι, ἵνα πενθοῦντες διατελῶμεν;	—Yes, but they feel that way because they lack reason. —So we've been given reason by the gods for misfortune and misery, so that we can go on being wretched and mourning all our lives?
3.24.8	ἢ πάντες ἔστωσαν ἀθάνατοι καὶ μηδεὶς ἀποδημείτω, μηδ' ἡμεῖς ποῦ ἀποδημῶμεν, ἀλλὰ μένωμεν ὡς τὰ φυτὰ προσερριζωμένοι· ἂν δέ τις ἀποδημήσῃ τῶν συνήθων, καθήμενοι κλαίωμεν καὶ πάλιν, ἂν ἔλθῃ, ὀρχώμεθα καὶ κροτῶμεν ὡς τὰ παιδία;	Or should everyone be immortal, and no one ever go away, and we ourselves never go anywhere, but stay rooted to the spot like plants? And if one of our friends goes away, should we sit and cry, and then, if he comes back, dance and clap our hands like children?
3.24.9	οὐκ ἀπογαλακτίσομεν ἤδη ποθ' ἑαυτοὺς καὶ μεμνησόμεθα ὧν ἠκούσαμεν παρὰ τῶν φιλοσόφων;	Won't we wean ourselves at last, and remember what we've heard from the philosophers—
3.24.10	εἴ γε μὴ ὡς ἐπαοιδῶν αὐτῶν ἠκούομεν, ὅτι ὁ κόσμος οὗτος μία πόλις ἐστὶ καὶ ἡ οὐσία, ἐξ ἧς δεδημιούργηται, μία καὶ ἀνάγκη περίοδόν τινα εἶναι καὶ παραχώρησιν	if, that is, we didn't listen to them as if they were chanting spells: that this universe is one city, and the substance it's made of is one, and that there

	GREEK	ENGLISH
	ἄλλων ἄλλοις καὶ τὰ μὲν διαλύεσθαι, τὰ δ' ἐπιγίνεσθαι, τὰ μὲν μένειν ἐν τῷ αὐτῷ, τὰ δὲ κινεῖσθαι.	must be a certain cycle, with some things giving way to others, some dissolving and others coming into being, some staying in the same place and others moving?
3.24.11	πάντα δὲ φίλων μεστά, πρῶτα μὲν θεῶν, εἶτα καὶ ἀνθρώπων φύσει πρὸς ἀλλήλους ᾠκειωμένων· καὶ δεῖ τοὺς μὲν παρεῖναι ἀλλήλοις, τοὺς δ' ἀπαλλάττεσθαι, τοῖς μὲν συνοῦσι χαίροντας, τοῖς δ' ἀπαλλαττομένοις μὴ ἀχθομένους.	Everything is full of friends: first gods, and then human beings, who are bound to one another by nature. Some must be together, others must part; and we must rejoice in those who are with us and not be distressed at those who leave.
3.24.12	ὁ δ' ἄνθρωπος πρὸς τῷ φύσει μεγαλόφρων εἶναι καὶ πάντων τῶν ἀπροαιρέτων καταφρονητικὸς ἔτι κἀκεῖνο ἔσχηκε τὸ μὴ ἐρριζῶσθαι μηδὲ προσπεφυκέναι τῇ γῇ, ἀλλὰ ἄλλοτ' ἐπ' ἄλλους ἴεσθαι τόπους ποτὲ μὲν χρειῶν τινων ἐπειγουσῶν, ποτὲ δὲ καὶ αὐτῆς τῆς θέας ἕνεκα.	And a human being, besides being by nature high-minded and disdainful of everything outside our choice, has this further gift: he isn't rooted in the earth or grown into it, but moves from one place to another, sometimes under the pressure of some need, and sometimes just for the sake of seeing things.
3.24.13	καὶ τῷ Ὀδυσσεῖ τὸ συμβὰν τοιοῦτόν τι ἦν· πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω· καὶ ἔτι πρόσθεν τῷ Ἡρακλεῖ περιελθεῖν τὴν οἰκουμένην ὅλην ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφορῶντα καὶ τὴν μὲν ἐκβάλλοντα καὶ καθαίροντα, τὴν δ' ἀντεισάγοντα.	And what happened to Odysseus was something of this sort: "Many were the men whose cities he saw, and whose minds he came to know." And before him, Heracles went round the whole inhabited world "beholding the violence and the lawfulness of men," casting out and purging the one and bringing in the other in its place.
3.24.14	καίτοι πόσους οἴει φίλους ἔσχεν ἐν Θήβαις, πόσους ἐν Ἄργει, πόσους ἐν Ἀθήναις, πόσους δὲ περιερχόμενος ἐκτήσατο, ὅς γε καὶ ἐγάμει, ὅπου καιρὸς ἐφάνη αὐτῷ, καὶ ἐπαιδοποιεῖτο καὶ τοὺς παῖδας ἀπέλειπεν οὐ στένων οὐδὲ ποθῶν οὐδ' ὡς ὀρφανοὺς ἀφιείς;	And yet how many friends do you think he had in Thebes, how many in Argos, how many in Athens, and how many he made on his travels? He even married wherever the moment seemed right to him, and fathered children, and left his children behind without groaning or longing for them, and without leaving them as orphans.
3.24.15	ᾔδει γάρ, ὅτι οὐδείς ἐστιν ἄνθρωπος ὀρφανός, ἀλλὰ πάντων ἀεὶ καὶ διηνεκῶς ὁ πατήρ ἐστιν ὁ κηδόμενος.	For he knew that no human being is an orphan, but that there is a father who always and unceasingly cares for all.
3.24.16	οὐ γὰρ μέχρι λόγου ἠκηκόει, ὅτι πατήρ ἐστιν ὁ Ζεὺς τῶν ἀνθρώπων, ὅς γε καὶ αὑτοῦ πατέρα ᾤετο αὐτὸν καὶ ἐκάλει καὶ πρὸς ἐκεῖνον ἀφορῶν ἔπραττεν ἃ ἔπραττεν. τοιγάρτοι πανταχοῦ ἐξῆν αὐτῷ διάγειν εὐδαιμόνως.	For he hadn't just heard it as a form of words that Zeus is the father of human beings: he thought of him as his own father, and called him that, and he did what he did with his eyes on him. That's why he could live happily anywhere.
3.24.17	οὐδέποτε δ' ἐστὶν οἷόν τ' εἰς τὸ αὐτὸ ἐλθεῖν εὐδαιμονίαν καὶ πόθον τῶν οὐ παρόντων τὸ γὰρ εὐδαιμονοῦν ἀπέχειν δεῖ πάντα ἃ θέλει, πεπληρωμένῳ τινὶ ἐοικέναι· οὐ δίψος δεῖ προσεῖναι αὐτῷ, οὐ λιμόν.	But happiness and longing for what isn't there can never go together. For what is happy must have everything it wants; it must be like someone who has eaten his fill. There mustn't be any thirst in it, any hunger.
3.24.18		

	GREEK	ENGLISH
	— ἀλλ᾽ ὁ Ὀδυσσεὺς ἐπεπόνθει πρὸς τὴν γυναῖκα καὶ ἔκλαιεν ἐπὶ πέτρας καθεζόμενος. — σὺ δ᾽ Ὁμήρῳ πάντα προσέχεις καὶ τοῖς μύθοις αὐτοῦ; ἢ εἰ ταῖς ἀληθείαις ἔκλαεν, τί ἄλλο ἢ ἐδυστύχει; τίς δὲ καλός τε καὶ ἀγαθὸς δυστυχεῖ;	—But Odysseus longed for his wife, and wept sitting on a rock. —Do you pay attention to Homer and his stories in everything? Or, if he really did weep, what else was he but unfortunate? And what fine and good man is unfortunate?
3.24.19	τῷ ὄντι κακῶς διοικεῖται τὰ ὅλα, εἰ μὴ ἐπιμελεῖται ὁ Ζεὺς τῶν ἑαυτοῦ πολιτῶν, ἵν᾽ ὦσιν ὅμοιοι αὐτῷ, εὐδαίμονες. ἀλλὰ ταῦτα οὐ θεμιτὰ οὐδ᾽ ὅσια ἐνθυμηθῆναι,	The universe really is badly governed if Zeus doesn't take care that his own citizens are like him: happy. But it isn't lawful or holy even to think such things.
3.24.20	ἀλλ᾽ ὁ Ὀδυσσεύς, εἰ μὲν ἔκλαεν καὶ ὠδύρετο, οὐκ ἦν ἀγαθός. τίς γὰρ ἀγαθός ἐστιν ὁ οὐκ εἰδώς, ὅς ἐστιν; τίς δ᾽ οἶδεν ταῦτα ἐπιλελησμένος, ὅτι φθαρτὰ τὰ γενόμενα καὶ ἄνθρωπον ἀνθρώπῳ συνεῖναι οὐ δυνατὸν ἀεί;	No: if Odysseus wept and lamented, he wasn't a good man. For who is good if he doesn't know who he is? And who knows that, if he has forgotten that what comes into being perishes, and that it's impossible for one human being to be with another forever?
3.24.21	τί οὖν; τῶν μὴ δυνατῶν ἐφίεσθαι ἀνδραποδῶδες, ἠλίθιον, ξένου θεομαχοῦντος, ὡς μόνον οἷόν τε, τοῖς δόγμασι τοῖς ἑαυτοῦ.	What then? To reach for what's impossible is slavish and stupid; it's the act of a stranger in the universe, fighting against God in the only way he can —with his own judgments.
3.24.22	ἀλλ᾽ ἡ μήτηρ μου στένει μὴ ὁρῶσά με.— διὰ τί γὰρ οὐκ ἔμαθεν τούτους τοὺς λόγους; καὶ οὐ τοῦτό φημι, ὅτι οὐκ ἐπιμελητέον τοῦ μὴ οἰμώζειν αὐτήν, ἀλλ᾽ ὅτι οὐ δεῖ θέλειν τὰ ἀλλότρια ἐξ ἅπαντος.	But my mother grieves when she doesn't see me. —Well, why didn't she learn these teachings? And I'm not saying that you shouldn't try to keep her from lamenting, but that you shouldn't want what isn't your own at all costs.
3.24.23	λύπη δ᾽ ἡ ἄλλου ἀλλότριόν ἐστιν, ἡ δ᾽ ἐμὴ ἐμόν. ἐγὼ οὖν τὸ μὲν ἐμὸν παύσω ἐξ ἅπαντος, ἐπ᾽ ἐμοὶ γάρ ἐστιν· τὸ δ᾽ ἀλλότριον πειράσομαι κατὰ δύναμιν, ἐξ ἅπαντος δ᾽ οὐ πειράσομαι.	Another person's grief isn't mine; my own grief is mine. So I'll put an end to mine at all costs, because that is up to me. The other's I'll try to stop as far as I can, but I won't try at all costs.
3.24.24	εἰ δὲ μή, θεομαχήσω, ἀντιθήσω πρὸς τὸν Δία, ἀντιδιατάξομαι αὐτῷ πρὸς τὰ ὅλα. καὶ τἀπίχειρα τῆς θεομαχίας ταύτης καὶ ἀπειθείας οὐ παῖδες παίδων ἐκτίσουσιν, ἀλλ᾽ αὐτὸς ἐγὼ μεθ᾽ ἡμέραν, νυκτὸς διὰ τῶν ἐνυπνίων ἐκπηδῶν, ταρασσόμενος, πρὸς πᾶσαν ἀπαγγελίαν τρέμων, ἐξ ἐπιστολῶν ἀλλοτρίων ἠρτημένην ἔχων τὴν ἐμαυτοῦ ἀπάθειαν.	Otherwise I'll be fighting against God, setting myself up against Zeus, ranging myself against him over the ordering of the universe. And the wages of this fight against God and this disobedience won't be paid by my children's children, but by me myself—by day, and at night as I start up out of my dreams, disturbed, trembling at every piece of news, with my freedom from passion hanging on other people's letters.
3.24.25	ἀπὸ Ῥώμης τις ἥκει. "μόνον μή τι κακόν." τί δὲ κακὸν ἐκεῖ σοι συμβῆναι δύναται, ὅπου μὴ εἶ; ἀπὸ τῆς Ἑλλάδος. "μόνον μή τι κακόν." οὕτως σοι πᾶς τόπος δύναται δυστυχίας εἶναι αἴτιος.	Someone's arrived from Rome. "I only hope it's not bad news!" But what bad thing can happen to you there, where you aren't? Someone from Greece: "I only hope it's not bad news!" At this rate, every place in the world can be a cause of misfortune for you.
3.24.26		

	GREEK	ENGLISH
	οὐχ ἱκανὸν ἐκεῖ σε ἀτυχεῖν, ὅπου αὐτὸς εἶ, ἀλλὰ καὶ πέραν θαλάσσης καὶ διὰ γραμμάτων; οὕτως ἀσφαλῶς σοι τὰ πράγματα ἔχει;	Isn't it enough for you to be unfortunate where you are, without being so across the sea and by letter, too? Is that how secure your affairs are?
3.24.27	— τί οὖν, ἂν ἀποθάνωσιν οἱ ἐκεῖ φίλοι; — τί γὰρ ἂν ἄλλο ἢ οἱ θνητοὶ ἀπέθανον; ἢ πῶς ἅμα μὲν γηρᾶσαι θέλεις, ἅμα δὲ μηδενὸς τῶν στεργομένων μὴ ἰδεῖν θάνατον;	—What then, if my friends there die? —What else has happened but that mortals have died? Or how can you want to grow old and at the same time never see the death of anyone you love?
3.24.28	οὐκ οἶσθ', ὅτι ἐν τῷ μακρῷ χρόνῳ πολλὰ καὶ ποικίλα ἀποβαίνειν ἀνάγκη, τοῦ μὲν πυρετὸν γενέσθαι κρείττονα, τοῦ δὲ λῃστήν, τοῦ δὲ τύραννον;	Don't you know that over a long span of time many different things are bound to happen: fever will get the better of one person, a bandit of another, a tyrant of another?
3.24.29	τοιοῦτο γὰρ τὸ περιέχον, τοιοῦτον οἱ συνόντες, ψύχη καὶ καύματα καὶ τροφαὶ ἀσύμμετροι καὶ ὁδοιπορίαι καὶ πλοῦς καὶ ἄνεμοι καὶ περιστάσεις ποικίλαι· τὸν μὲν ἀπώλεσαν, τὸν δ' ἐξώρισαν, τὸν δ' εἰς πρεσβείαν, ἄλλον δ' εἰς στρατείαν ἐνέβαλον.	For that's what the world around us is like, and the people we live with: cold and heat, unsuitable food, journeys by land and by sea, winds, and all kinds of circumstances. They kill one man and exile another; they throw one into an embassy and another into a campaign.
3.24.30	κάθησο τοίνυν πρὸς πάντα ταῦτα ἐπτοημένος, πενθῶν, ἀτυχῶν, δυστυχῶν, ἐξ ἄλλου ἠρτημένος καὶ τούτου οὐχ ἑνός, οὐ δυεῖν, ἀλλὰ μυρίων ἐπὶ μυρίοις.	So sit there in a flutter at all these things, mourning, unlucky, unhappy, dependent on another—and not on one or two, but on thousands upon thousands.
3.24.31	ταῦτα ἤκουες παρὰ τοῖς φιλοσόφοις, ταῦτ' ἐμάνθανες; οὐκ οἶσθ', ὅτι στρατεία τὸ χρῆμά ἐστιν; τὸν μὲν δεῖ φυλάττειν, τὸν δὲ κατασκοπήσοντα ἐξιέναι, τὸν δὲ καὶ πολεμήσοντα· οὐχ οἷόν τ' εἶναι πάντας ἐν τῷ αὐτῷ οὐδ' ἄμεινον.	Is this what you heard from the philosophers? Is this what you learned? Don't you know that the whole business is a military campaign? One man has to stand guard, another has to go out and reconnoiter, another has to fight. It isn't possible for everyone to be in the same place, and it wouldn't be better if they were.
3.24.32	σὺ δ' ἀφεὶς ἐκτελεῖν τὰ προστάγματα τοῦ στρατηγοῦ ἐγκαλεῖς, ὅταν τί σοι προσταχθῇ τραχύτερον, καὶ οὐ παρακολουθεῖς, οἷον ἀποφαίνεις, ὅσον ἐπὶ σοί, τὸ στράτευμα, ὅτι ἄν σε πάντες μιμήσωνται, οὐ τάφρον σκάψει τις, οὐ χάρακα περιβαλεῖ, οὐκ ἀγρυπνήσει, οὐ κινδυνεύσει, ἀλλὰ ἄχρηστος δόξει στρατεύεσθαι.	But you neglect to carry out the general's orders and complain whenever you're given a harsher one, and you don't see what you're making of the army, as far as it depends on you: that if everyone imitates you, no one will dig a trench, no one will put up a palisade, no one will stay awake on watch, no one will face danger, and every one of them will seem useless for service.
3.24.33	πάλιν ἐν πλοίῳ ναύτης ἂν πλέῃς, μίαν χώραν κάτεχε καὶ ταύτην προσλιπάρει· ἂν δ' ἐπὶ τὸν ἱστὸν ἀναβῆναι δέῃ, μὴ θέλε, ἂν εἰς τὴν πρῴραν διαδραμεῖν, μὴ θέλε· καὶ τίς ἀνέξεταί σου κυβερνήτης; οὐχὶ δ' ὡς σκεῦος ἄχρηστον ἐκβαλεῖ, οὐδὲν ἄλλο ἢ ἐμπόδιον καὶ κακὸν παράδειγμα τῶν ἄλλων ναυτῶν;	Again, if you sail as a sailor on a ship, take one spot and stick to it doggedly. If you have to climb the mast, refuse; if you have to run to the bow, refuse. And what captain will put up with you? Won't he throw you overboard like a useless piece of gear, nothing but a nuisance and a bad example to the other sailors?
3.24.34		

	GREEK	ENGLISH
	οὕτως δὲ καὶ ἐνθάδε· στρατεία τίς ἐστιν ὁ βίος ἑκάστου καὶ αὕτη μακρὰ καὶ ποικίλη. τηρεῖν σε δεῖ τὸ τοῦ στρατιώτου καὶ τοῦ στρατηγοῦ πρὸς νεῦμα πράσσειν ἕκαστα·	So it is here too: each person's life is a kind of campaign, and a long and varied one at that. You have to keep to the soldier's part and do each thing at the general's nod—
3.24.35	εἰ οἷόν τε, μαντευόμενον ἃ θέλει. οὐδὲ γὰρ ὅμοιος ἐκεῖνος ὁ στρατηγὸς καὶ οὗτος οὔτε κατὰ τὴν ἰσχὺν οὔτε κατὰ τὴν τοῦ ἤθους ὑπεροχήν.	and, if possible, guess what he wants before he says it. For that general and this one are not alike, either in power or in the excellence of their character.
3.24.36	τέταξαι ἐν πόλει ἡγεμονίᾳ καὶ οὐκ ἐν ταπεινῇ τινι χώρᾳ, ἀλλ' ἀεὶ βουλευτής. οὐκ οἶσθ', ὅτι τὸν τοιοῦτον ὀλίγα μὲν δεῖ οἰκονομεῖν, τὰ πολλὰ δ' ἀποδημεῖν ἄρχοντα ἢ ἀρχόμενον ἢ ὑπηρετοῦντά τινι ἀρχῇ ἢ στρατευόμενον ἢ δικάζοντα; εἶτά μοι θέλεις ὡς φυτὸν προσηρτῆσθαι τοῖς αὐτοῖς τόποις καὶ προσερριζῶσθαι;	You've been posted in an imperial city, and not in some lowly position, but as a senator for life. Don't you know that a man like that has to spend little time on his household and most of it away from home, governing or being governed, or serving some official, or on campaign, or sitting in judgment? And then you want to be fixed to the same places and rooted there like a plant?
3.24.37	— ἡδὺ γάρ ἐστιν. — τίς οὔ φησιν; ἀλλὰ καὶ ζωμὸς ἡδύς ἐστι καὶ γυνὴ καλὴ ἡδύ ἐστιν. τί ἄλλο λέγουσιν οἱ τέλος ποιούμενοι τὴν ἡδονήν;	—Yes, because it's pleasant. —Who says it isn't? But soup is pleasant too, and a beautiful woman is pleasant. What else do those who make pleasure their goal say?
3.24.38	οὐκ αἰσθάνῃ, τίνων ἀνθρώπων φωνὴν ἀφῆκας; ὅτι Ἐπικουρείων καὶ κιναίδων; εἶτα τὰ ἐκείνων ἔργα πράσσων καὶ τὰ δόγματα ἔχων τοὺς λόγους ἡμῖν λέγεις τοὺς Ζήνωνος καὶ Σωκράτους; οὐκ ἀπορρίψεις ὡς μακροτάτω τἀλλότρια, οἷς κοσμῇ μηδέν σοι προσήκουσιν;	Don't you see whose language you've come out with? That of Epicureans and debauchees! And then, while you do what they do and hold their judgments, you recite to us the words of Zeno and Socrates? Won't you throw as far away as you can the borrowed finery you deck yourself out in, which has nothing to do with you?
3.24.39	ἢ τί ἄλλο θέλουσιν ἐκεῖνοι ἢ καθεύδειν ἀπαραποδίστως καὶ ἀναναγκάστως καὶ ἀναστάντες ἐφ' ἡσυχίας χασμήσασθαι καὶ τὸ πρόσωπον ἀποπλῦναι, εἶτα γράψαι καὶ ἀναγνῶναι ἃ θέλουσιν, εἶτα φλυαρῆσαί τί ποτ' ἐπαινούμενοι ὑπὸ τῶν φίλων, ὅ τι ἂν λέγωσιν, εἶτα εἰς περίπατον προελθόντες καὶ ὀλίγα περιπατήσαντες λούσασθαι, εἶτα φαγεῖν, εἶτα κοιμηθῆναι, οἵαν δὴ κοίτην καθεύδειν τοὺς τοιούτους εἰκός — τί ἄν τις λέγοι; ἔξεστιν γὰρ τεκμαίρεσθαι.	Or what else do those people want but to sleep without hindrance or compulsion, to get up and yawn at their leisure and wash their faces, then write and read whatever they like, then babble some nonsense or other and be praised by their friends for whatever they say, then go out for a stroll, and after a short walk take a bath, then eat, then go to bed—and as for the kind of bed such people are likely to sleep in, why say it? One can guess.
3.24.40	ἄγε, φέρε μοι καὶ σὺ τὴν σαυτοῦ διατριβήν, ἣν ποθεῖς, ζηλωτὰ τῆς ἀληθείας καὶ Σωκράτους καὶ Διογένους. τί θέλεις ἐν Ἀθήναις ποιεῖν; ταῦτα αὐτά;	Come on, then, show me the way of life you're longing for, too, you zealot for truth and for Socrates and Diogenes! What do you want to do in Athens? These very things?
3.24.41	μή τι ἕτερα; τί οὖν Στωικὸν σαυτὸν εἶναι λέγεις; εἶτα οἱ μὲν τῆς Ῥωμαίων πολιτείας καταψευδόμενοι κολάζονται πικρῶς, τοὺς δ' οὕτως μεγάλου καὶ σεμνοῦ	Nothing different? Then why do you call yourself a Stoic? And then, people who falsely claim Roman citizenship are punished severely, but those who

	GREEK	ENGLISH
	καταψευδομένους πράγματος καὶ ὀνόματος ἀθῴους ἀπαλλάττεσθαι δεῖ;	falsely claim so great and solemn a calling and name should get off scot-free?
3.24.42	ἢ τοῦτό γε οὐ δυνατόν, ἀλλ᾽ ὁ νόμος θεῖος καὶ ἰσχυρὸς καὶ ἀναπόδραστος οὗτός ἐστιν ὁ τὰς μεγίστας εἰσπρασσόμενος κολάσεις παρὰ τῶν τὰ μέγιστα ἁμαρτανόντων;	Or is that impossible? Isn't this the divine law, mighty and inescapable, that exacts the greatest punishments from those who commit the greatest wrongs?
3.24.43	τί γὰρ λέγει; "ὁ προσποιούμενος τὰ μηδὲν πρὸς αὐτὸν ἔστω ἀλαζών, ἔστω κενόδοξος· ὁ ἀπειθῶν τῇ θείᾳ διοικήσει ἔστω ταπεινός, ἔστω δοῦλος, λυπείσθω, φθονείτω, ἐλεείτω, τὸ κεφάλαιον πάντων, δυστυχείτω, θρηνείτω."	For what does it say? "Let the one who lays claim to what has nothing to do with him be a braggart, be vain; let the one who disobeys the divine governance be abject, be a slave; let him grieve, let him envy, let him pity—and, to sum it all up, let him be unhappy, let him lament."

VISITING THE POWERFUL

One may call on the rich when duty requires it, but must never flatter them.

	GREEK	ENGLISH
3.24.44	τί οὖν; θέλεις με τὸν δεῖνα θεραπεύειν; ἐπὶ θύρας αὐτοῦ πορεύεσθαι; — εἰ τοῦτο αἱρεῖ λόγος, ὑπὲρ τῆς πατρίδος, ὑπὲρ τῶν συγγενῶν, ὑπὲρ ἀνθρώπων, διὰ τί μὴ ἀπέλθῃς; ἀλλ᾽ ἐπὶ μὲν τὰς τοῦ σκυτέως οὐκ αἰσχύνῃ πορευόμενος, ὅταν δέῃ ὑποδημάτων, οὐδ᾽ ἐπὶ τὰς τοῦ κηπουροῦ, ὅταν θιδράκων, ἐπὶ δὲ τὰς τῶν πλουσίων, ὅταν τινὸς ὁμοίου δέῃ;	What then? Do you want me to pay court to so-and-so? To go to his door? —If reason chooses this —for the sake of your country, your relatives, humanity—why shouldn't you go? You're not ashamed to go to the shoemaker's door when you need shoes, or to the gardener's when you need lettuces; but you are ashamed to go to the rich man's when you need something of the same sort?
3.24.45	— ναί· τὸν σκυτέα γὰρ οὐ θαυμάζω. — μηδὲ τὸν πλούσιον. — οὐδὲ τὸν κηπουρὸν κολακεύσω. — μηδὲ τὸν πλούσιον. πῶς οὖν τύχω οὗ δέομαι;	—Yes, because I don't admire the shoemaker. —Then don't admire the rich man either. —And I won't flatter the gardener. —Then don't flatter the rich man either. —So how am I to get what I need?
3.24.46	— ἐγὼ δέ σοι λέγω ὅτι "ὡς τευξόμενος ἀπέρχου;" οὐχὶ δὲ μόνον, ἵνα πράξῃς τὸ σαυτῷ πρέπον;	—Did I tell you to go on the assumption that you'll get it? Didn't I tell you only to go so that you do what befits you?
3.24.47	— τί οὖν ἔτι πορεύομαι; — ἵν᾽ ἀπέλθῃς, ἵνα ἀποδεδωκὼς ᾖς τὰ τοῦ πολίτου ἔργα, τὰ ἀδελφοῦ, τὰ φίλου.	—Then why do I still go? —So that you'll have gone, so that you'll have carried out the duties of a citizen, of a brother, of a friend.
3.24.48	καὶ λοιπὸν μέμνησο, ὅτι πρὸς σκυτέα ἀφῖξαι, πρὸς λαχανοπώλην, οὐδενὸς μεγάλου ἢ σεμνοῦ ἔχοντα τὴν ἐξουσίαν, κἂν αὐτὸ πολλοῦ πωλῇ. ὡς ἐπὶ τὰς θίδρακας ἀπέρχῃ· ὀβολοῦ γάρ εἰσιν, ταλάντου δ᾽ οὐκ εἰσίν.	And after that, remember that you've come to a shoemaker, a vegetable-seller, who has power over nothing great or solemn, even if he sells it dear. You're going as if for lettuces: they cost an obol, not a talent.
3.24.49	οὕτως κἀνταῦθα. τοῦ ἐπὶ θύρας ἐλθεῖν ἄξιον τὸ πρᾶγμα· ἔστω, ἀφίξομαι. τοῦ διαλεχθῆναι οὕτως· ἔστω, διαλεχθήσομαι. ἀλλὰ καὶ τὴν χεῖρα δεῖ καταφιλῆσαι καὶ θωπεῦσαι δι᾽ ἐπαίνου. ἄπαγε, ταλάντου ἐστίν· οὐ	So it is here, too. The matter is worth going to his door for: all right, I'll go. It's worth talking to him about: all right, I'll talk. But I also have to kiss his hand and flatter him with praise. Away with that! That costs a talent. It isn't in my interest, or the

	GREEK	ENGLISH
	λυσιτελεῖ μοι οὐδὲ τῇ πόλει οὐδὲ τοῖς φίλοις ἀπολέσαι καὶ πολίτην ἀγαθὸν καὶ φίλον.	city's, or my friends', to lose both a good citizen and a friend.
3.24.50	ἀλλὰ δόξεις μὴ προτεθυμῆσθαι μὴ ἀνύσας. πάλιν ἐπελάθου, τίνος ἕνεκα ἐλήλυθας; οὐκ οἶσθ', ὅτι ἀνὴρ καλὸς καὶ ἀγαθὸς οὐδὲν ποιεῖ τοῦ δόξαι ἕνεκα, ἀλλὰ τοῦ πεπρᾶχθαι καλῶς;	But if you don't succeed, it'll look as if you weren't keen. Have you forgotten again why you went? Don't you know that a fine and good man does nothing for the sake of appearances, but for the sake of having acted well?
3.24.51	— τί οὖν ὄφελος αὐτῷ τοῦ πρᾶξαι καλῶς; — τί δ' ὄφελος τῷ γράφοντι τὸ Δίωνος ὄνομα, ὡς χρὴ γράφειν; αὐτὸ τὸ γράψαι. — ἔπαθλον οὖν οὐδέν; — σὺ δὲ ζητεῖς ἔπαθλον ἀνδρὶ ἀγαθῷ μεῖζον τοῦ τὰ καλὰ καὶ δίκαια πράττειν;	—Then what does he get out of acting well? —What does someone get out of writing the name "Dion" the way it should be written? The writing itself. —So there's no prize? —Are you looking for a greater prize for a good man than doing what is fine and just?
3.24.52	ἐν Ὀλυμπίᾳ δ' οὐδεὶς ἄλλο οὐδέν, ἀλλ' ἀρκεῖν σοι δοκεῖ τὸ ἐστεφανῶσθαι Ὀλύμπια. οὕτως σοι μικρὸν καὶ οὐδενὸς ἄξιον εἶναι φαίνεται τὸ εἶναι καλὸν καὶ ἀγαθὸν καὶ εὐδαίμονα;	At Olympia nobody looks for anything more; you think it's enough to have won the Olympic crown. Does it seem so small and worthless to you to be fine and good and happy?
3.24.53	πρὸς ταῦτα ὑπὸ θεῶν εἰς τὴν πόλιν ταύτην εἰσηγμένος καὶ ἤδη τῶν ἀνδρὸς ἔργων ὀφείλων ἅπτεσθαι τιτθὰς ἐπιποθεῖς καὶ μάμμην καὶ κάμπτει σε καὶ ἀποθηλύνει κλαίοντα γύναια μωρά; οὕτως οὐδέποτε παύσει παιδίον· ὢν νήπιον; οὐκ οἶσθ', ὅτι ὁ τὰ παιδίου ποιῶν ὅσῳ πρεσβύτερος τοσούτῳ γελοιότερος;	Brought into this city by the gods for these purposes, and already obliged to take on the work of a man, are you longing for nurses and mama? Do foolish women with their weeping bend you and make you soft? Will you never stop being a little child, a baby? Don't you know that someone who acts like a child is all the more ridiculous the older he is?
3.24.54	ἐν Ἀθήναις δ' οὐδένα ἑώρας εἰς οἶκον αὐτοῦ φοιτῶν; — ὃν ἐβουλόμην. — καὶ ἐνθάδε τοῦτον θέλε ὁρᾶν καὶ ὃν βούλει ὄψει· μόνον μὴ ταπεινῶς, μὴ μετ' ὀρέξεως ἢ ἐκκλίσεως καὶ ἔσται τὰ σὰ καλῶς.	In Athens did you never see anyone when you went to his house? —Whoever I wanted. —Then here too, want to see this man, and you'll see whoever you want. Only not abjectly, not with desire or aversion, and all will be well with you.
3.24.55	τοῦτο δ' οὐκ ἐν τῷ ἐλθεῖν ἐστιν οὐδ' ἐν τῷ ἐπὶ θύραις στῆναι, ἀλλ' ἔνδον ἐν τοῖς δόγμασιν.	And that doesn't lie in going, or in standing at his door, but within, in your judgments.
3.24.56	ὅταν τὰ ἐκτὸς καὶ ἀπροαίρετα ἠτιμακὼς ᾖς καὶ μηδὲν αὐτῶν σὸν ἡγημένος, μόνα δ' ἐκεῖνα σά, τὸ κρῖναι καλῶς, τὸ ὑπολαβεῖν, τὸ ὁρμῆσαι, τὸ ὀρεχθῆναι, τὸ ἐκκλῖναι, ποῦ ἔτι κολακείας τόπος, ποῦ ταπεινοφροσύνης; τί ἔτι ποθεῖς τὴν ἡσυχίαν τὴν ἐκεῖ, τί τοὺς συνήθεις τόπους;	When you've come to hold external things, the things outside your choice, in contempt, and to regard none of them as yours, but only these as yours—judging well, forming opinions, having impulses, feeling desire and aversion—where is there any room left for flattery, for abjectness? Why do you still long for the quiet life there, for your familiar places?
3.24.57	ἔκδεξαι βραχὺ καὶ τούτους πάλιν ἕξεις συνήθεις. εἶτα ἂν οὕτως ἀγεννῶς ἔχῃς, πάλιν καὶ τούτων ἀπαλλαττόμενος κλαῖε καὶ στένε.	Wait a little, and these places will be familiar to you in their turn. And then, if you're so ignoble, weep and groan again when you have to leave these too.

	GREEK	ENGLISH
3.24.58	πῶς οὖν γένωμαι φιλόστοργος;— ὡς γενναῖος, ὡς εὐτυχής· οὐδέποτε γὰρ αἱρεῖ ὁ λόγος ταπεινὸν εἶναι οὐδὲ κατακλᾶσθαι οὐδ' ἐξ ἄλλου κρέμασθαι οὐδὲ μέμψασθαί ποτε θεὸν ἢ ἄνθρωπον.	How, then, am I to be affectionate? —As a noble person, as a fortunate one. For reason never chooses that you be abject, or broken down, or dependent on another, or ever blame God or man.
3.24.59	οὕτως μοι γίνου φιλόστοργος ὡς ταῦτα τηρήσων· εἰ δὲ διὰ τὴν φιλοστοργίαν ταύτην, ἥντινά ποτε καὶ καλεῖς φιλοστοργίαν, δοῦλος μέλλεις εἶναι καὶ ἄθλιος, οὐ λυσιτελεῖ φιλόστοργον εἶναι.	Be affectionate in this way, I tell you, as someone who will keep to these principles. But if this affection—whatever it is you call affection—is going to make you a slave and wretched, it doesn't pay to be affectionate.
3.24.60	καὶ τί κωλύει φιλεῖν τινα ὡς θνητόν, ὡς ἀποδημητικόν; ἢ Σωκράτης οὐκ ἐφίλει τοὺς παῖδας τοὺς ἑαυτοῦ; ἀλλ' ὡς ἐλεύθερος, ὡς μεμνημένος, ὅτι πρῶτον δεῖ θεοῖς εἶναι φίλον.	And what's to stop you loving someone as a mortal, as someone who may go away? Didn't Socrates love his children? He did, but as a free man, as someone who remembered that his first duty was to be a friend to the gods.
3.24.61	διὰ τοῦτο οὐδὲν παρέβη τῶν πρεπόντων ἀνδρὶ ἀγαθῷ οὔτ' ἀπολογούμενος οὐθ' ὑποτιμώμενος οὔτ' ἔτι πρόσθεν βουλεύων ἢ στρατευόμενος.	That's why he never overstepped anything that befits a good man, whether in making his defense, or in proposing his penalty, or earlier, when he served on the Council or went on campaign.
3.24.62	ἡμεῖς δὲ πάσης προφάσεως πρὸς τὸ ἀγεννεῖς εἶναι εὐπορούμεν, οἱ μὲν διὰ παῖδα, οἱ δὲ διὰ μητέρα, ἄλλοι δὲ δι' ἀδελφούς.	But we're well supplied with every excuse for being ignoble: some because of a child, some because of a mother, others because of brothers.
3.24.63	δι' οὐδένα δὲ προσήκει δυστυχεῖν, ἀλλὰ εὐτυχεῖν διὰ πάντας, μάλιστα δὲ διὰ τὸν θεὸν τὸν ἐπὶ τοῦτο ἡμᾶς κατασκευάσαντα.	But it's not fitting to be unfortunate because of anyone; rather, to be fortunate because of everyone, and above all because of God, who made us for this.
3.24.64	ἄγε, Διογένης δ' οὐκ ἐφίλει οὐδένα, ὃς οὕτως ἥμερος ἦν καὶ φιλάνθρωπος, ὥστε ὑπὲρ τοῦ κοινοῦ τῶν ἀνθρώπων τοσούτους πόνους καὶ ταλαιπωρίας τοῦ σώματος ἄσμενος ἀναδέχεσθαι;	Come now, did Diogenes love no one—he who was so gentle and such a lover of humanity that he gladly took on so many labors and bodily hardships for the common good of mankind?
3.24.65	ἀλλ' ἐφίλει πῶς; ὡς τοῦ Διὸς διάκονον ἔδει, ἅμα μὲν κηδόμενος, ἅμα δ' ὡς τῷ θεῷ ὑποτεταγμένος.	But how did he love? As a servant of Zeus should: caring, and at the same time submitting to God.
3.24.66	διὰ τοῦτο πᾶσα γῆ πατρὶς ἦν ἐκείνῳ μόνῳ, ἐξαίρετος δ' οὐδεμία· καὶ ἁλοὺς οὐκ ἐπόθει τὰς Ἀθήνας οὐδὲ τοὺς ἐκεῖ συνήθεις καὶ φίλους, ἀλλ' αὐτοῖς τοῖς πειραταῖς συνήθης ἐγίνετο καὶ ἐπανορθοῦν ἐπειρᾶτο. καὶ πραθεὶς ὕστερον ἐν Κορίνθῳ διῆγεν οὕτως ὡς πρόσθεν ἐν Ἀθήναις καὶ εἰς Περραιβοὺς δ' ἂν ἀπελθὼν ὡσαύτως εἶχεν.	That's why the whole earth, and no particular place, was his fatherland—his alone. And when he was taken captive he didn't long for Athens or for his acquaintances and friends there, but got on familiar terms with the pirates themselves and tried to reform them. And later, when he was sold, he lived in Corinth just as he had before in Athens; and if he'd gone off to the Perrhaebians, he'd have been just the same.[40]
3.24.67		

40 According to the story, Diogenes was captured by pirates and sold as a slave to a Corinthian. The Perrhaebians were a remote people of northern Thessaly.

	GREEK	ENGLISH
	οὕτως ἐλευθερία γίνεται. διὰ τοῦτο ἔλεγεν ὅτι “ἐξ οὗ μ’ Ἀντισθένης ἠλευθέρωσεν, οὐκέτι ἐδούλευσα.”	That’s how freedom comes about. That’s why he used to say, “Ever since Antisthenes set me free, I’ve never been a slave.”
3.24.68	πῶς ἠλευθέρωσεν; ἄκουε, τί λέγει· “ἐδίδαξέν με τὰ ἐμὰ καὶ τὰ οὐκ ἐμά. κτῆσις οὐκ ἐμή· συγγενεῖς, οἰκεῖοι, φίλοι, φήμη, συνήθεις τόποι, διατριβή, πάντα ταῦτα ὅτι ἀλλότρια.”	How did he set him free? Listen to what he says: “He taught me what is mine and what is not mine. Property is not mine. Relatives, household, friends, reputation, familiar places, way of life—all these belong to others.”
3.24.69	““σὸν οὖν τί; χρῆσις φαντασιῶν.” ταύτην ἔδειξέν μοι ὅτι ἀκώλυτον ἔχω, ἀνανάγκαστον· οὐδεὶς ἐμποδίσαι δύναται, οὐδεὶς βιάσασθαι ἄλλως χρήσασθαι ἢ ὡς θέλω.”	“‘What, then, is yours? The use of impressions.’ He showed me that I have this free from hindrance and compulsion: no one can obstruct me, no one can force me to use my impressions otherwise than as I want.”
3.24.70	“τίς οὖν ἔτι ἔχει μου ἐξουσίαν; Φίλιππος ἢ Ἀλέξανδρος ἢ Περδίκκας ἢ ὁ μέγας βασιλεύς; πόθεν αὐτοῖς; τὸν γὰρ ὑπ’ ἀνθρώπου μέλλοντα ἡττᾶσθαι πολὺ πρότερον ὑπὸ τῶν πραγμάτων δεῖ ἡττᾶσθαι.”	“So who has any power over me any more? Philip, or Alexander, or Perdiccas, or the Great King? How could they? For anyone who is going to be defeated by a human being must long before have been defeated by things.”
3.24.71	οὗτινος οὖν οὐχ ἡδονὴ κρείττων ἐστίν, οὐ πόνος, οὐ δόξα, οὐ πλοῦτος, δύναται δ’, ὅταν αὐτῷ δόξῃ, τὸ σωμάτιον ὅλον προσπτύσας τινὶ ἀπελθεῖν, τίνος ἔτι οὗτος δοῦλός ἐστιν, τίνι ὑποτέτακται;	So a man whom pleasure doesn’t get the better of, nor pain, nor reputation, nor wealth, and who, whenever he sees fit, can spit his whole paltry body in someone’s face and depart—whose slave is he any more? To whom is he subject?
3.24.72	εἰ δ’ ἡδέως ἐν Ἀθήναις διῆγεν καὶ ἥττητο ταύτης τῆς διατριβῆς, ἐπὶ παντὶ ἂν ἦν τὰ ἐκείνου πράγματα, ὁ ἰσχυρότερος κύριος ἂν ἦν λυπῆσαι αὐτόν.	But if he’d been living pleasantly in Athens and been overcome by that way of life, his affairs would have been at everyone’s mercy, and anyone stronger than him would have had the power to cause him grief.
3.24.73	πῶς ἂν δοκεῖς τοὺς πειρατὰς ἐκολάκευεν, ἵν’ αὐτὸν Ἀθηναίων τινὶ πωλήσωσιν, ἵν’ ἴδῃ ποτὲ τὸν Πειραιᾶ τὸν καλὸν καὶ τὰ μακρὰ τείχη καὶ τὴν ἀκρόπολιν;	How do you think he’d have flattered the pirates to get them to sell him to some Athenian, so that he could see the beautiful Piraeus again one day, and the Long Walls, and the Acropolis?
3.24.74	τίς ὢν ἴδῃς, ἀνδράποδον;	And what would you be when you saw them, slave?
3.24.75	δοῦλος καὶ ταπεινός· καὶ τί σοι ὄφελος; — οὔ· ἀλλ’ ἐλεύθερος. — δεῖξον, πῶς ἐλεύθερος. ἰδοὺ ἐπείληπταί σου τίς ποτε οὗτος ὁ ἐξάγων σε ἀπὸ τῆς συνήθους σοι διατριβῆς καὶ λέγει “δοῦλος ἐμὸς εἶ· ἐπ’ ἐμοὶ γάρ ἐστι κωλῦσαί σε διάγειν ὡς θέλεις, ἐπ’ ἐμοὶ τὸ ἀνεῖναί σε, τὸ ταπεινοῦν· ὅταν θέλω, πάλιν εὐφραίνῃ καὶ μετέωρος πορεύῃ εἰς Ἀθήνας.”	A slave, and abject. And what good would it do you? —No, a free man. —Show me how you’re free. Look, someone or other has got hold of you—this fellow who’s taking you away from your familiar way of life—and he says, “You’re my slave. For it’s up to me to prevent you from living as you want, up to me to let you off, to humble you. Whenever I want, you’ll be cheerful again and go off to Athens walking on air.”
3.24.76		

	GREEK	ENGLISH
	τί λέγεις πρὸς τοῦτον τὸν δουλαγωγοῦντά σε; ποῖον αὐτῷ καρπιστὴν δίδως; ἢ οὐδ' ὅλως ἀντιβλέπεις, ἀλλ' ἀφεὶς τοὺς πολλοὺς λόγους ἱκετεύεις, ἵνα ἀφεθῇς;	What do you say to this man who's making you his slave? Whom do you offer him as the one who will set you free? Or can't you even look him in the face, but drop all your long speeches and beg to be let go?[41]
3.24.77	ἄνθρωπε, εἰς φυλακήν σε δεῖ χαίροντα ἀπιέναι, σπεύδοντα, φθάνοντα τοὺς ἀπάγοντας. εἶτά μοι σὺ μὲν ἐν Ῥώμῃ διάγειν ὀκνεῖς, τὴν Ἑλλάδα ποθεῖς; ὅταν δ' ἀποθνῄσκειν δέῃ, καὶ τότε μέλλεις ἡμῶν κατακλαίειν, ὅτι τὰς Ἀθήνας οὐ μέλλεις βλέπειν καὶ ἐν Λυκείῳ οὐ περιπατήσεις;	Man, you ought to go off to prison gladly, hurrying, getting there ahead of the men taking you away. And then you tell me you're reluctant to live in Rome, and you long for Greece? And when you have to die, will you weep all over us then too, because you won't see Athens and won't stroll in the Lyceum?
3.24.78	ἐπὶ τοῦτο ἀπεδήμησας; τούτου ἕνεκα ἐζήτησάς τινι συμβαλεῖν, ἵν' ὠφεληθῇς ὑπ' αὐτοῦ; ποίαν ὠφέλειαν; συλλογισμοὺς ἵν' ἀναλύσῃς ἐκτικώτερον ἢ ἐφοδεύσῃς ὑποθετικούς; καὶ διὰ ταύτην τὴν αἰτίαν ἀδελφὸν ἀπέλιπες, πατρίδα, φίλους, οἰκείους, ἵνα ταῦτα μαθὼν ἐπανέλθῃς;	Is this what you went abroad for? Is this why you looked for someone to spend time with—to be benefited by him? What benefit? To analyze syllogisms more skillfully, or to work through hypothetical arguments? And for this reason you left brother, country, friends, household—to come back having learned these things?
3.24.79	ὥστ' οὐχ ὑπὲρ εὐσταθείας ἀπεδήμεις, οὐχ ὑπὲρ ἀταραξίας, οὐχ ἵν' ἀβλαβὴς γενόμενος μηκέτι μηδένα μέμφῃ, μηδενὶ ἐγκαλῇς, μηδείς σε ἀδικῇ καὶ οὕτως τὰς σχέσεις ἀποσῴζῃς ἀπαραποδίστως;	So you didn't go abroad for the sake of steadiness, or of tranquility, or so that, having become immune to harm, you'd no longer blame anyone or accuse anyone, no one would wrong you, and you'd keep your relationships intact without hindrance?
3.24.80	καλὴν ἐστείλω ταύτην τὴν ἐμπορίαν, συλλογισμοὺς καὶ μεταπίπτοντας καὶ ὑποθετικούς· κἂν σοι φανῇ, ἐν τῇ ἀγορᾷ καθίσας πρόγραψον ὡς οἱ φαρμακοπῶλαι.	A fine line of business you've gone into: syllogisms, and shifting arguments, and hypothetical ones! If you like, sit down in the marketplace and put up a sign, like the drug-sellers.
3.24.81	οὐκ ἀρνήσῃ καὶ ὅσα ἔμαθες εἰδέναι, ἵνα μὴ διαβάλῃς τὰ θεωρήματα ὡς ἄχρηστα; τί σοι κακὸν ἐποίησεν φιλοσοφία; τί σε ἠδίκησε Χρύσιππος, ἵν' αὐτοῦ τοὺς πόνους ἔργῳ αὐτὸς ἀχρήστους ἐξελέγχῃς; οὐκ ἤρκει σοι τὰ ἐκεῖ κακά, ὅσα εἶχες αἴτια τοῦ λυπεῖσθαι καὶ πενθεῖν, εἰ καὶ μὴ ἀπεδήμησας, ἀλλὰ πλείω προσέλαβες;	Won't you deny that you even know what you've learned, so as not to bring the doctrines into disrepute as useless? What harm has philosophy done you? What wrong has Chrysippus done you, that you should prove by your own conduct that his labors were useless? Weren't the troubles at home enough for you—all the causes of grief and mourning you had even if you hadn't gone abroad? Did you have to take on more?
3.24.82	κἂν ἄλλους πάλιν ἔχῃς συνήθεις καὶ φίλους, ἕξεις πλείονα τοῦ οἰμώζειν αἴτια, κἂν πρὸς ἄλλην χώραν προσπαθῇς. τί οὖν ζῇς; ἵνα λύπας ἄλλας ἐπ' ἄλλαις περιβάλῃ, δι' ἃς ἀτυχεῖς;	And if you make other acquaintances and friends in turn, you'll have more reasons to lament; and so too if you become attached to another country. Why live at all, then? To wrap yourself in one grief after another, and be unhappy because of them?

41 In Roman law, a slave's freedom was claimed before a magistrate by a free third party who formally asserted it on his behalf.

	GREEK	ENGLISH
3.24.83	εἶτά μοι καλεῖς τοῦτο φιλοστοργίαν; ποίαν, ἄνθρωπε, φιλοστοργίαν; εἰ ἀγαθόν ἐστιν, οὐδενὸς κακοῦ αἴτιον γίνεται· εἰ κακόν ἐστιν, οὐδέν μοι καὶ αὐτῇ ἐγὼ πρὸς τὰ ἀγαθὰ τὰ ἐμαυτοῦ πέφυκα, πρὸς κακὰ οὐ πέφυκα.	And then you call this affection? What kind of affection, man? If it's good, it's never the cause of anything bad; if it's bad, I'll have nothing to do with it. I was born for my own goods; I wasn't born for evils.

TRAINING AGAINST ATTACHMENT

Remember that what you love is mortal, and hold yourself ready for any post God assigns.

	GREEK	ENGLISH
3.24.84	τίς οὖν ἡ πρὸς τοῦτο ἄσκησις; πρῶτον μὲν ἡ ἀνωτάτω καὶ κυριωτάτη καὶ εὐθὺς ὥσπερ ἐν πύλαις, ὅταν τινὶ προσπάσχῃς, οὐδενὶ τῶν ἀναφαιρέτων, ἀλλά τινι τοιούτῳ γένει, οἷόν ἐστι χύτρα, οἷον ὑάλινον ποτήριον, ἵν' ὅταν καταγῇ, μεμνημένος [μὴν] μὴ ταραχθῇς.	What, then, is the training for this? First, the highest and most important, and the one that stands right at the entrance, so to speak: whenever you become attached to something, don't treat it as something that can't be taken away, but as belonging to the same class as a pot or a glass cup, so that when it breaks you'll remember [indeed] and not be upset.
3.24.85	οὕτως καὶ ἐνθάδ', ἐὰν παιδίον σαυτοῦ καταφιλῇς, ἐὰν ἀδελφόν, ἐὰν φίλον, μηδέποτε ἐπιδῷς τὴν φαντασίαν εἰς ἅπαν μηδὲ τὴν διάχυσιν ἐάσῃς προελθεῖν ἐφ' ὅσον αὐτὴ θέλει, ἀλλ' ἀντίσπασον, κώλυσον, οἷον οἱ τοῖς θριαμβεύουσιν ἐφεστῶτες ὄπισθεν καὶ ὑπομιμνήσκοντες, ὅτι ἄνθρωποί εἰσιν.	So too here: if you kiss your child, your brother, your friend, never give the impression free rein, and don't let your delight go as far as it wants. Pull it back, check it, like the men who stand behind generals in their triumphs and remind them that they are human.[42]
3.24.86	τοιοῦτόν τι καὶ σὺ ὑπομίμνῃσκε σεαυτόν, ὅτι θνητὸν φιλεῖς, οὐδὲν τῶν σεαυτοῦ φιλεῖς· ἐπὶ τοῦ παρόντος σοι δέδοται, οὐκ ἀναφαίρετον οὐδ' εἰς ἅπαν, ἀλλ' ὡς σῦκον, ὡς σταφυλή, τῇ τεταγμένῃ ὥρᾳ τοῦ ἔτους· ἂν δὲ χειμῶνος ἐπιποθῇς, μωρὸς εἶ.	Remind yourself of something similar: that what you love is mortal, that nothing you love is your own. It's been given to you for the present, not irrevocably or forever, but like a fig or a bunch of grapes, at the appointed season of the year. And if you long for it in winter, you're a fool.
3.24.87	οὕτως κἂν τὸν υἱὸν ἢ τὸν φίλον τότε ποθῇς, ὅτε οὐ δέδοταί σοι, ἴσθι, ὅτι χειμῶνος σῦκον ἐπιποθεῖς. οἷον γάρ ἐστι χειμὼν πρὸς σῦκον, τοιοῦτόν ἐστι πᾶσα ἡ ἀπὸ τῶν ὅλων περίστασις πρὸς τὰ κατ' αὐτὴν ἀναιρούμενα.	In the same way, if you long for your son or your friend when he isn't given to you, know that you're longing for a fig in winter. For as winter is to a fig, so is every circumstance that arises from the universe to the things it removes.
3.24.88	καὶ λοιπὸν ἐν αὐτοῖς οἷς χαίρεις τινί, τὰς ἐναντίας φαντασίας σαυτῷ πρόβαλε. τί κακόν ἐστι μεταξὺ καταφιλοῦντα τὸ παιδίον ἐπιψελλίζοντα λέγειν "αὔριον ἀποθανῇ," τῷ φίλῳ ὡσαύτως "αὔριον ἀποδημήσεις ἢ σὺ ἢ ἐγὼ καὶ οὐκέτι ὀψόμεθα ἀλλήλους;"	And furthermore, in the very moments when you're taking delight in something, set the opposite impressions before yourself. What harm is there in whispering, while you kiss your child, "Tomorrow you'll die," and likewise to your friend, "Tomorrow you'll go away, or I will, and we'll never see each other again"?
3.24.89	— ἀλλὰ δύσφημά ἐστι ταῦτα. — καὶ γὰρ τῶν ἐπαοιδῶν ἔνιαι, ἀλλ' ὅτι ὠφελοῦσιν, οὐκ ἐπιστρέφομαι, μόνον	—But these are words of ill omen. —So are some incantations; but because they help, I don't care—

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	ὠφελείτω. σὺ δὲ δύσφημα καλεῖς ἄλλα ἢ τὰ κακοῦ τινος σημαντικά;	just let them help. But do you call anything ill-omened other than what signifies something bad?
3.24.90	δύσφημόν ἐστι δειλία, δύσφημον ἀγέννεια, πένθος, λύπη, ἀναισχυντία· ταῦτα τὰ ὀνόματα δύσφημά ἐστιν. καίτοι γε οὐδὲ ταῦτα ὀκνεῖν δεῖ φθέγγεσθαι ὑπὲρ φυλακῆς τῶν πραγμάτων.	Cowardice is ill-omened; so are meanness of spirit, mourning, grief, shamelessness. These are the words of ill omen. And yet we shouldn't hesitate to utter even these, if it helps us guard against the things themselves.
3.24.91	δύσφημον δέ μοι λέγεις ὄνομα φυσικοῦ τινὸς πράγματος σημαντικόν; λέγε δύσφημον εἶναι καὶ τὸ θερισθῆναι τοὺς στάχυας· ἀπώλειαν γὰρ σημαίνει τῶν σταχύων· ἀλλ' οὐχὶ τοῦ κόσμου. λέγε δύσφημον καὶ τὸ φυλλορροεῖν καὶ τὸ ἰσχάδα γίνεσθαι ἀντὶ σύκου καὶ ἀσταφίδας ἐκ σταφυλῆς.	But you tell me a word is ill-omened when it signifies something natural? Then call it ill-omened, too, that the ears of grain are harvested, since it signifies the destruction of the ears—but not of the universe. Call it ill-omened that leaves fall, that a fresh fig turns into a dried one, and grapes into raisins.
3.24.92	πάντα γὰρ ταῦτα τῶν προτέρων εἰσὶν εἰς ἕτερα μεταβολαί· οὐκ ἀπώλεια, ἀλλὰ τεταγμένη τις οἰκονομία καὶ διοίκησις. τοῦτ' ἔστιν ἀποδημία, [καὶ] μεταβολὴ μικρά·	For all these are changes of earlier states into others: not destruction, but a certain ordered management and governance. That's what going away is, [and] a small change;
3.24.93	τοῦτο θάνατος, μεταβολὴ μείζων ἐκ τοῦ νῦν ὄντος οὐκ εἰς τὸ μὴ ὄν, ἀλλ' εἰς τὸ νῦν μὴ ὄν.	that's what death is: a greater change, from what now is, not into what is not, but into what now is not.
3.24.94	— οὐκέτι οὖν ἔσομαι; — οὐκ ἔσει· ἀλλ' ἄλλο τι, οὗ νῦν ὁ κόσμος χρείαν ἔχει. καὶ γὰρ σὺ ἐγένου οὐχ ὅτε σὺ ἠθέλησας, ἀλλ' ὅτε ὁ κόσμος χρείαν ἔσχεν.	—So I'll no longer exist? —You won't; but something else will, something the universe now needs. For you, too, came into being not when you wanted, but when the universe had need of you.
3.24.95	διὰ τοῦτο ὁ καλὸς καὶ ἀγαθὸς μεμνημένος, τίς τ' ἐστὶ καὶ πόθεν ἐλήλυθεν καὶ ὑπὸ τίνος γέγονεν, πρὸς μόνῳ τούτῳ ἐστίν, πῶς τὴν αὑτοῦ χώραν ἐκπληρώσῃ εὐτάκτως καὶ εὐπειθῶς τῷ θεῷ.	That's why the fine and good man, remembering who he is, and where he has come from, and by whom he was made, concerns himself with this alone: how to fill his own place in good order and in obedience to God.
3.24.96	"ἔτι μ' εἶναι θέλεις; ὡς ἐλεύθερος, ὡς γενναῖος, ὡς σὺ ἠθέλησας· σὺ γάρ με ἀκώλυτον ἐποίησας ἐν τοῖς ἐμοῖς."	"Do you want me to go on existing? Then I will, as a free man, as a noble one, as you wanted; for you made me free from hindrance in what is my own."
3.24.97	"ἀλλ' οὐκέτι μου χρείαν ἔχεις; καλῶς σοι γένοιτο· καὶ μέχρι νῦν διὰ σὲ ἔμενον, δι' ἄλλον οὐδένα, καὶ νῦν σοι πειθόμενος ἀπέρχομαι."	"But you have no more need of me? May all be well with you. Up till now I stayed because of you and no one else, and now, in obedience to you, I depart."
3.24.98	"πῶς ἀπέρχῃ;" "πάλιν ὡς σὺ ἠθέλησας, ὡς ἐλεύθερος, ὡς ὑπηρέτης σός, ὡς ᾐσθημένος σου τῶν προσταγμάτων καὶ ἀπαγορευμάτων."	"How do you depart?" "Again, as you wanted: as a free man, as your servant, as one who has understood your commands and your prohibitions."
3.24.99	"μέχρι δ' ἂν οὗ διατρίβω ἐν τοῖς σοῖς, τίνα με θέλεις εἶναι; ἄρχοντα ἢ ἰδιώτην, βουλευτὴν ἢ δημότην, στρατιώτην ἢ	"And as long as I'm spending my time in your service, what do you want me to be? A ruler or a

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	στρατηγόν, παιδευτὴν ἢ οἰκοδεσπότην; ἣν ἂν χώραν καὶ τάξιν ἐγχειρίσῃς, ὡς λέγει ὁ Σωκράτης, μυριάκις ἀποθανοῦμαι πρότερον ἢ ταύτην ἐγκαταλείψω."	private citizen, a senator or a commoner, a soldier or a general, a teacher or the head of a household? Whatever post and station you entrust to me, as Socrates says, I'll die ten thousand times before I abandon it."
3.24.100	"ποῦ δέ μ' εἶναι θέλεις; ἐν Ῥώμῃ ἢ ἐν Ἀθήναις ἢ ἐν Θήβαις ἢ ἐν Γυάροις; μόνον ἐκεῖ μου μέμνησο."	"And where do you want me to be? In Rome, or Athens, or Thebes, or Gyara? Only remember me there."
3.24.101	"ἄν μ' ἐκεῖ πέμπῃς, ὅπου κατὰ φύσιν διεξαγωγὴ οὐκ ἔστιν ἀνθρώπων, οὐ σοὶ ἀπειθῶν ἔξειμι, ἀλλ' ὡς σοῦ μοι σημαίνοντος τὸ ἀνακλητικόν· οὐκ ἀπολείπω σε· μὴ γένοιτο· ἀλλ' αἰσθάνομαι, ὅτι μου χρείαν οὐκ ἔχεις."	"If you send me somewhere where people can't live in accordance with nature, I'll depart, not in disobedience to you, but as though you were sounding the retreat for me. I'm not deserting you —heaven forbid!—but I see that you have no need of me."
3.24.102	"ἂν δὲ διδῶται κατὰ φύσιν διεξαγωγή, οὐ ζητήσω ἄλλον τόπον ἢ ἐν ᾧ εἰμὶ ἢ ἄλλους ἀνθρώπους ἢ μεθ' ὧν εἰμί."	"But if a life in accordance with nature is granted to me, I won't look for any other place than the one I'm in, or any other people than the ones I'm with."
3.24.103	ταῦτα νυκτός, ταῦτα ἡμέρας πρόχειρα ἔστω· ταῦτα γράφειν, ταῦτα ἀναγιγνώσκειν· περὶ τούτων τοὺς λόγους ποιεῖσθαι, αὐτὸν πρὸς αὑτόν, πρὸς ἕτερον "μή τι ἔχεις μοι πρὸς τοῦτο βοηθῆσαι;" καὶ πάλιν ἄλλῳ προσελθεῖν καὶ ἄλλῳ.	Keep these thoughts at hand night and day. Write them, read them, make them the subject of your conversations, with yourself and with another: "Can you help me with this?" And then go to another person, and another.
3.24.104	εἶτα ἄν τι γένηται τῶν λεγομένων ἀβουλήτων, εὐθὺς ἐκεῖνο πρῶτον ἐπικουφίσει σε, ὅτι οὐκ ἀπροσδόκητον.	Then, if one of the things people call unwelcome happens, the first thing that will immediately lighten it for you is that it wasn't unexpected.
3.24.105	μέγα γὰρ ἐπὶ πάντων τὸ "ᾔδειν θνητὸν γεγεννηκώς." οὕτως γὰρ ἐρεῖς καὶ ὅτι "ᾔδειν θνητὸς ὤν," "ᾔδειν ἀποδημητικὸς ὤν," "ᾔδειν ἔκβλητος ὤν,"	For in every case it's a great thing to be able to say, "I knew that my son was mortal." For that's how you'll say, "I knew I was mortal," "I knew I might have to leave home," "I knew I might be banished,"[43]
3.24.106	"ᾔδειν εἰς φυλακὴν ἀπότακτος ὤν." εἶτ' ἂν ἐπιστρέφῃς κατὰ σαυτὸν καὶ ζητήσῃς τὴν χώραν, ἐξ ἧς ἐστι τὸ συμβεβηκός, εὐθὺς ἀναμνησθήσῃ, ὅτι "ἐκ τῆς τῶν ἀπροαιρέτων, τῶν οὐκ ἐμῶν· τί οὖν πρὸς ἐμέ;" εἶτα τὸ κυριώτατον "τίς δ' αὐτὸ καὶ ἐπιπέπομφεν;"	"I knew I might be sent off to prison." And then, if you turn inward and look for the region the event comes from, you'll immediately remember: "It comes from the region of things outside my choice, the things that aren't mine. So what is it to me?" And then the most decisive question of all: "And who has sent it?"
3.24.107	ὁ ἡγεμὼν ἢ ὁ στρατηγός, ἡ πόλις, ὁ τῆς πόλεως νόμος. "δὸς οὖν αὐτό· δεῖ γάρ με ἀεὶ τῷ νόμῳ πείθεσθαι ἐν παντί."	The ruler, or the general, the city, the city's law. "Then give it to me; for I must always obey the law in everything."
3.24.108	εἶθ' ὅταν σε ἡ φαντασία δάκνῃ (τοῦτο γὰρ οὐκ ἐπὶ σοί), ἀναμάχου τῷ λόγῳ, καταγωνίζου αὐτήν, μὴ ἐάσῃς	Then, when the impression stings you (for that isn't up to you), fight back with reason, wrestle it

42 In a Roman triumph, a slave riding behind the victorious general is said to have reminded him that he was mortal.

	GREEK	ENGLISH
	ἐνισχύειν μηδὲ προάγειν ἐπὶ τὰ ἑξῆς ἀναπλάσσουσαν ὅσα θέλει καὶ ὡς θέλει.	down; don't let it gain strength, or lead on to what comes next, picturing whatever it wants, however it wants.
3.24.109	ἂν ἐν Γυάροις ᾖς, μὴ ἀνάπλασσε τὴν ἐν Ῥώμῃ διατριβὴν καὶ ὅσαι διαχύσεις ἦσαν ἐκεῖ διάγοντι, ὅσαι γένοιντ' ἂν ἐπανελθόντι· ἀλλ' ἐκεῖ τέτασο, ὅπως δεῖ τὸν ἐν Γυάροις διάγοντα, ἐν Γυάροις ἐρρωμένως διάγειν. κἂν ἐν Ῥώμῃ ᾖς, μὴ ἀνάπλασσε τὴν ἐν Ἀθήναις διατριβήν, ἀλλὰ περὶ μόνης τῆς ἐκεῖ μελέτα.	If you're on Gyara, don't picture your life in Rome, and all the pleasures you had when you lived there, and all you'd have if you went back. Set your mind there on this: how someone living on Gyara ought to live on Gyara with courage. And if you're in Rome, don't picture your life in Athens; practice only your life where you are.
3.24.110	εἶτ' ἀντὶ τῶν ἄλλων ἁπασῶν διαχύσεων ἐκείνην ἀντείσαγε, τὴν ἀπὸ τοῦ παρακολουθεῖν, ὅτι πείθῃ τῷ θεῷ, ὅτι οὐ λόγῳ, ἀλλ' ἔργῳ τὰ τοῦ καλοῦ καὶ ἀγαθοῦ ἐκτελεῖς.	Then, in place of all other pleasures, bring in that one which comes from being aware that you're obeying God, that you're doing the work of a fine and good man not in word but in deed.
3.24.111	οἷον γάρ ἐστιν αὐτὸν αὑτῷ δύνασθαι εἰπεῖν "νῦν ἃ οἱ ἄλλοι ἐν ταῖς σχολαῖς σεμνολογοῦσιν καὶ παραδοξολογεῖν δοκοῦσι, ταῦτα ἐγὼ ἐπιτελῶ· κἀκεῖνοι καθήμενοι τὰς ἐμὰς ἀρετὰς ἐξηγοῦνται καὶ περὶ ἐμοῦ ζητοῦσιν καὶ ἐμὲ ὑμνοῦσιν·"	For what a thing it is to be able to say to yourself: "Now what the others hold forth about so solemnly in the schools, and are thought to be spouting paradoxes about, I am actually carrying out. They sit there expounding my excellences, and inquiring into me, and singing my praises;"
3.24.112	"καὶ τούτου με ὁ Ζεὺς αὐτὸν παρ' ἐμαυτοῦ λαβεῖν ἀπόδειξιν ἠθέλησεν καὶ αὐτὸς δὲ γνῶναι, εἰ ἔχει στρατιώτην οἷον δεῖ, πολίτην οἷον δεῖ, καὶ τοῖς ἄλλοις ἀνθρώποις προάγειν με μάρτυρα τῶν ἀπροαιρέτων. ἴδετε, ὅτι εἰκῇ φοβεῖσθε, μάτην ἐπιθυμεῖτε ὧν ἐπιθυμεῖτε. τὰ ἀγαθὰ ἔξω μὴ ζητεῖτε, ἐν ἑαυτοῖς ζητεῖτε· εἰ δὲ μή, οὐχ εὑρήσετε."	"And Zeus wanted me to get the proof of this from myself, and wanted to find out for himself whether he has the right kind of soldier, the right kind of citizen, and to bring me forward before other people as a witness about the things outside our choice: 'See, you're afraid for no reason, and you desire what you desire in vain. Don't look for good things outside; look for them in yourselves. Otherwise you won't find them.'"
3.24.113	"ἐπὶ τούτοις με νῦν μὲν ἐνταῦθα ἄγει, νῦν δ' ἐκεῖ πέμπει, πένητα δείκνυσι τοῖς ἀνθρώποις, δίχα ἀρχῆς, νοσοῦντα· εἰς Γύαρα ἀποστέλλει, εἰς δεσμωτήριον εἰσάγει. οὐ μισῶν· μὴ γένοιτο· τίς δὲ μισεῖ τὸν ἄριστον τῶν ὑπηρετῶν τῶν ἑαυτοῦ; οὐδ' ἀμελῶν, ὅς γε οὐδὲ τῶν μικροτάτων τινὸς ἀμελεῖ, ἀλλὰ γυμνάζων καὶ μάρτυρι πρὸς τοὺς ἄλλους χρώμενος."	"For this purpose he now brings me here and now sends me there; he shows me to mankind poor, without office, sick; he sends me off to Gyara, he puts me in prison. Not because he hates me—heaven forbid! Who hates the best of his servants? Nor because he neglects me, he who doesn't neglect even the smallest thing; but because he's training me and using me as a witness to the others."
3.24.114	"εἰς τοιαύτην ὑπηρεσίαν κατατεταγμένος ἔτι φροντίζω, ποῦ εἰμι ἢ μετὰ τίνων ἢ τί περὶ ἐμοῦ λέγουσιν; οὐχὶ δ' ὅλος πρὸς τὸν θεὸν τέταμαι καὶ τὰς ἐκείνου ἐντολὰς καὶ τὰ προστάγματα;"	"Appointed to such a service, am I still to worry about where I am, or whom I'm with, or what people say about me? Am I not wholly intent on God, and on his commands and orders?"
3.24.115		If you always have these thoughts in hand, and rub them in by yourself, and keep them ready for

43 The first saying was attributed to the philosopher Anaxagoras on hearing of his son's death.

	GREEK	ENGLISH
	ταῦτα ἔχων ἀεὶ ἐν χερσὶ καὶ τρίβων αὐτὸς παρὰ σαυτῷ καὶ πρόχειρα ποιῶν οὐδέποτε δεήσῃ τοῦ παραμυθουμένου, τοῦ ἐπιρρωννύντος.	use, you'll never need anyone to comfort you or to strengthen you.
3.24.116	καὶ γὰρ αἰσχρὸν οὐ τὸ φαγεῖν μὴ ἔχειν, ἀλλὰ τὸ λόγον μὴ ἔχειν ἀρκοῦντα πρὸς ἀφοβίαν, πρὸς ἀλυπίαν.	For what's shameful isn't having nothing to eat, but not having reason enough to keep you free from fear and grief.
3.24.117	ἂν δ' ἅπαξ περιποιήσῃ τὸ ἄλυπον καὶ ἄφοβον, ἔτι σοι τύραννος ἔσται τις ἢ δορυφόρος ἢ Καισαριανοὶ ἢ ὀρδινατίων δήξεταί σε ἢ οἱ ἐπιθύοντες ἐν τῷ Καπιτωλίῳ ἐπὶ τοῖς ὀπτικίοις τὸν τηλικαύτην ἀρχὴν παρὰ τοῦ Διὸς εἰληφότα;	And once you've secured freedom from grief and fear, will there be any tyrant for you any more, or bodyguard, or members of Caesar's household? Will some appointment sting you, or the people offering sacrifice on the Capitol for their commissions—you who have received so great an office from Zeus?[44]
3.24.118	μόνον μὴ πόμπευε αὐτὴν μηδ' ἀλαζονεύου ἐπ' αὐτῇ, ἀλλ' ἔργῳ δείκνυε· κἂν μηδεὶς αἰσθάνηται, ἀρκοῦ αὐτὸς ὑγιαίνων καὶ εὐδαιμονῶν.	Only don't parade it or boast about it; show it by what you do. And even if nobody notices, be content to be healthy and happy yourself.

CHAPTER 25: TO THOSE WHO FALL SHORT OF THEIR PURPOSES

Those who fall short of their aims can always start the contest again.

	GREEK	ENGLISH
3.25.1	σκέψαι, ὧν προέθου ἀρχόμενος, τίνων μὲν ἐκράτησας, τίνων δ' οὔ, καὶ πῶς ἐφ' οἷς μὲν εὐφραίνῃ ἀναμιμνῃσκόμενος, ἐφ' οἷς δ' ἄχθῃ, καὶ εἰ δυνατόν, ἀνάλαβε κἀκεῖνα ὧν ἀπώλισθες.	Consider which of the things you set out to do at the start you've mastered and which you haven't; how it cheers you to remember some of them and pains you to remember others; and, if possible, recover the ones that have slipped from your grasp.
3.25.2	οὐ γὰρ ἀποκνητέον τὸν ἀγῶνα τὸν μέγιστον ἀγωνιζομένοις, ἀλλὰ καὶ πληγὰς ληπτέον·	For those engaged in the greatest of contests mustn't shrink from it; they must be ready to take blows, too.
3.25.3	οὐ γὰρ ὑπὲρ πάλης καὶ παγκρατίου ὁ ἀγὼν πρόκειται, οὗ καὶ τυχόντι καὶ μὴ τυχόντι ἔξεστιν μὲν πλείστου ἀξίῳ, ἔξεστι δὲ ὀλίγου εἶναι καὶ νὴ Δία ἔξεστιν μὲν εὐτυχεστάτῳ, ἔξεστι δὲ κακοδαιμονεστάτῳ εἶναι, ἀλλ' ὑπὲρ αὐτῆς εὐτυχίας καὶ εὐδαιμονίας.	For the contest before us isn't about wrestling or the pancratium, where, whether you win or not, you may be worth a great deal or very little—and, by Zeus, may be very fortunate or very miserable. It's about good fortune and happiness itself.
3.25.4	τί οὖν; οὐδ' ἂν ἀπαυδήσωμεν ἐνταῦθα, κωλύει τις πάλιν ἀγωνίζεσθαι οὐδὲ δεῖ περιμεῖναι τετραετίαν ἄλλην, ἵν' ἔλθῃ ἄλλα Ὀλύμπια, ἀλλ' εὐθὺς ἀναλαβόντι καὶ ἀνακτησαμένῳ ἑαυτὸν καὶ τὴν αὐτὴν εἰσφέροντι προθυμίαν ἔξεστιν ἀγωνίζεσθαι· κἂν πάλιν ἀπείπῃς, πάλιν ἔξεστιν, κἂν ἅπαξ νικήσῃς, ὅμοιος εἶ τῷ μηδέποτε ἀπειπόντι.	What then? Even if we give up here, no one stops us from competing again, and we don't have to wait another four years for the next Olympics. As soon as you've recovered and pulled yourself together and bring the same eagerness, you can compete. And if you give up again, you can compete again; and if you win just once, you're like someone who has never given up.

44 Epictetus uses Latin terms: an *ordinatio* is an appointment to office, and the *optikia* are posts such as that of *optio* (a junior officer), for which the successful gave thank-offerings on the Capitol.

	GREEK	ENGLISH
3.25.5	μόνον μὴ ὑπὸ ἔθους τοῦ αὐτοῦ ἡδέως αὐτὸ ἄρξῃ ποιεῖν· καὶ λοιπὸν ὡς κακὸς ἀθλητὴς περιέρχῃ νικώμενος τὴν περίοδον ὅμοιος τοῖς ἀποφυγοῦσιν ὄρτυξιν.	Only don't start doing the same thing gladly out of sheer habit, and then go round the whole circuit like a bad athlete, getting beaten, like quails that have run away from the fight.
3.25.6	"ἥττᾷ με φαντασία παιδισκαρίου καλοῦ. τί γάρ; πρῴην οὐχ ἡττήθην;" "προθυμία μοι γίνεται ψέξαι τινά. πρῴην γὰρ οὐκ ἔψεξα;"	"The impression of a pretty girl gets the better of me. So what? Didn't it get the better of me the other day?" "I feel an urge to criticize someone. Well, didn't I criticize someone the other day?"
3.25.7	οὕτως ἡμῖν λαλεῖς ὡς ἀζήμιος ἐξεληλυθώς, οἱονεί τις τῷ ἰατρῷ κωλύοντι λούσασθαι λέγοι "πρῴην γὰρ οὐκ ἐλουσάμην;" ἂν οὖν ὁ ἰατρὸς αὐτῷ ἔχῃ λέγειν "ἄγε, λουσάμενος οὖν τί ἔπαθες; οὐκ ἐπύρεξας; οὐκ ἐκεφαλάλγησας;"	You talk to us as though you'd come out of it unscathed—as if a man whose doctor had forbidden him to bathe were to say, "Well, didn't I bathe the other day?" Suppose the doctor could say to him, "Come on, then: after you bathed, what happened to you? Didn't you get a fever? Didn't you get a headache?"
3.25.8	καὶ σὺ ψέξας πρῴην τινὰ οὐ κακοήθους ἔργον ἔπραξας; οὐ φλυάρου; οὐκ ἔθρεψάς σου τὴν ἕξιν ταύτην παραβάλλων αὐτῇ τὰ οἰκεῖα ἔργα; ἡττηθεὶς δὲ τοῦ παιδισκαρίου ἀπῆλθες ἀζήμιος; τί οὖν τὰ πρῴην λέγεις;	And you, when you criticized someone the other day, weren't you acting like a malicious person? Like a babbler? Didn't you feed this habit of yours by throwing it the deeds that belong to it? And when the girl got the better of you, did you get away unscathed? So why talk about the other day?
3.25.9	ἔδει δ' οἶμαι μεμνημένον, ὡς οἱ δοῦλοι τῶν πληγῶν, ἀπέχεσθαι τῶν αὐτῶν ἁμαρτημάτων.	You ought, I think, to remember, the way slaves remember their beatings, and keep away from the same faults.
3.25.10	ἀλλ' οὐχ ὅμοιον· ἐνταῦθα μὲν γὰρ ὁ πόνος τὴν μνήμην ποιεῖ, ἐπὶ δὲ τῶν ἁμαρτημάτων ποῖος πόνος, ποία ζημία; πότε γὰρ εἰθίσθης φεύγειν τὸ κακῶς ἐνεργῆσαι;	But it isn't the same. There the pain produces the memory; but with faults, what pain is there, what penalty? For when did you ever get into the habit of avoiding acting badly?

CHAPTER 26: TO THOSE WHO FEAR WANT

A student afraid of want is shamed by runaway slaves and reminded that God provides.

	GREEK	ENGLISH
3.26.1	οὐκ αἰσχύνῃ δειλότερος ὢν καὶ ἀγεννέστερος τῶν δραπετῶν; πῶς ἐκεῖνοι φεύγοντες ἀπολείπουσι τοὺς δεσπότας, ποίοις ἀγροῖς πεποιθότες, ποίοις οἰκέταις; οὐχὶ δ' ὀλίγον ὅσον πρὸς τὰς πρώτας ἡμέρας ὑφελόμενοι εἶθ' ὕστερον διὰ γῆς ἢ καὶ θαλάττης φέρονται ἄλλην ἐξ ἄλλης ἀφορμὴν πρὸς τὸ διατρέφεσθαι φιλοτεχνοῦντες;	Aren't you ashamed to be more cowardly and ignoble than runaway slaves? How do they leave their masters when they run away? What estates, what servants do they rely on? Don't they steal a little, just enough for the first few days, and then make their way over land or even sea, contriving one means after another of keeping themselves fed?
3.26.2	καὶ τίς πώποτε δραπέτης λιμῷ ἀπέθανεν; σὺ δὲ τρέμεις, μή σοι λείπῃ τὰ ἀναγκαῖα, καὶ τὰς νύκτας ἀγρυπνεῖς.	And what runaway slave ever died of hunger? But you tremble in case you run short of the necessities, and lie awake at night.

	GREEK	ENGLISH
3.26.3	ταλαίπωρε, οὕτως τυφλὸς εἶ καὶ τὴν ὁδὸν οὐχ ὁρᾷς, ὅποι φέρει ἡ τῶν ἀναγκαίων ἔνδεια; ποῦ γὰρ φέρει; ὅπου καὶ ὁ πυρετός, ὅπου καὶ λίθος ἐπιπεσών, εἰς θάνατον. τοῦτο οὖν οὐ πολλάκις σὺ αὐτὸς εἶπες πρὸς τοὺς ἑταίρους, πολλὰ δ' ἀνέγνως τοιαῦτα, πολλὰ δ' ἔγραφες; ποσάκις δ' ἠλαζονεύσω, ὅτι πρός γε τὸ ἀποθανεῖν μετρίως ἔχεις;	You poor wretch, are you so blind that you don't see the road that the lack of necessities leads to? Where does it lead? Where fever leads, too, and a falling stone: to death. Haven't you often said this yourself to your companions? Haven't you read a lot of this sort of thing, and written a lot? And how often have you boasted that where death at least is concerned you're in reasonable shape?
3.26.4	— ναί· ἀλλὰ καὶ οἱ ἐμοὶ πεινήσουσιν. — τί οὖν; μή τι καὶ ὁ ἐκείνων λιμὸς ἀλλαχοῦ που φέρει; οὐχὶ καὶ ἡ αὐτή που κάθοδος;	—Yes, but my family will go hungry too. —So what? Does their hunger lead somewhere else? Isn't there the same road down?
3.26.5	τὰ κάτω τὰ αὐτά; οὐ θέλεις οὖν ἐκεῖ βλέπειν θαρρῶν πρὸς πᾶσαν ἀπορίαν καὶ ἔνδειαν, ὅπου καὶ τοὺς πλουσιωτάτους καὶ τὰς ἀρχὰς τὰς μεγίστας ἄρξαντας καὶ αὐτοὺς τοὺς βασιλεῖς καὶ τυράννους δεῖ κατελθεῖν, καὶ σὲ πεινῶντα, ἂν οὕτως τύχῃ, ἐκείνους δὲ διαρραγέντας ὑπὸ ἀπεψιῶν καὶ μέθης;	The same world below? So won't you look there with confidence in the face of every want and lack —there where the richest men, and those who have held the highest offices, and kings and tyrants themselves have to go down: you hungry, perhaps, if that's how it turns out, and they bursting from indigestion and drunkenness?
3.26.6	τίνα πώποτ' ἐπαίτην ῥᾳδίως εἶδες μὴ γέροντα; τίνα δ' οὐκ ἐσχατόγηρων; ἀλλὰ ῥιγῶντες τὰς νύκτας καὶ τὰς ἡμέρας καὶ χαμαὶ ἐρριμμένοι καὶ ὅσον αὐτὸ τὸ ἀναγκαῖον σιτούμενοι ἐγγὺς ἥκουσιν τῷ μηδ' ἀποθανεῖν δύνασθαι,	What beggar have you ever easily found who wasn't old? Who wasn't extremely old? And yet, freezing night and day, thrown down on the ground, eating only the bare necessities, they come close to not even being able to die;
3.26.7	σὺ δ' ὁλόκληρος ἄνθρωπος χεῖρας ἔχων καὶ πόδας περὶ λιμοῦ δέδοικας οὕτως; οὐκ ἀντλεῖν δύνασθαι, οὐ γράφειν, οὐ παιδαγωγεῖν, οὐ θύραν ἀλλοτρίαν φυλάττειν; — ἀλλ' αἰσχρὸν εἰς ταύτην ἐλθεῖν τὴν ἀνάγκην. — μάθε οὖν πρῶτον, τίνα τὰ αἰσχρά ἐστιν, καὶ οὕτως ἡμῖν λέγε σαυτὸν φιλόσοφον. τὸ νῦν δὲ μηδ' ἂν ἄλλος τις εἴπῃ σε, ἀνέχου.	and you, a sound man, with hands and feet, are so afraid of hunger? Can't you draw water, write, look after children, guard someone else's door? —But it's shameful to be reduced to that necessity. — Then first learn what things are shameful, and after that call yourself a philosopher in front of us. For now, don't allow it even if someone else calls you one.
3.26.8	αἰσχρόν ἐστί σοι τὸ μὴ σὸν ἔργον, οὗ σὺ αἴτιος οὐκ εἶ, ὃ ἄλλως ἀπήντησέν σοι, ὡς κεφαλαλγία, ὡς πυρετός; εἴ σου οἱ γονεῖς πένητες ἦσαν ἢ πλούσιοι μὲν ἦσαν, ἄλλους δὲ κληρονόμους ἀπέλιπον καὶ ζῶντες οὐκ ἐπαρκοῦσιν οὐδέν, σοὶ ταῦτα αἰσχρά ἐστιν;	Is something shameful for you that isn't your own doing, that you aren't responsible for, that just happened to you, like a headache, like a fever? If your parents were poor, or were rich but left others as their heirs, and give you no help while they're alive, is that shameful for you?
3.26.9	ταῦτα ἐμάνθανες παρὰ τοῖς φιλοσόφοις; οὐδέποτε ἤκουσας, ὅτι τὸ αἰσχρὸν ψεκτόν ἐστιν, τὸ δὲ ψεκτὸν ἄξιόν ἐστι τοῦ ψέγεσθαι; τίνα ἐπὶ τῷ μὴ αὐτοῦ ἔργῳ, ὃ αὐτὸς οὐκ ἐποίησεν;	Is that what you learned from the philosophers? Did you never hear that what is shameful is blameworthy, and what is blameworthy deserves to be blamed? And whom do we blame for what isn't his own doing, for what he didn't do himself?
3.26.10	σὺ οὖν ἐποίησας τοῦτο, τὸν πατέρα τοιοῦτον; ἢ ἔξεστίν σοι ἐπανορθῶσαι αὐτόν; δίδοταί σοι τοῦτο; τί οὖν; δεῖ σε	So did you make your father what he is? Or is it in your power to reform him? Is that granted to you?

	GREEK	ENGLISH
	θέλειν τὰ μὴ διδόμενα ἢ μὴ τυγχάνοντα αὐτῶν αἰσχύνεσθαι;	What then? Should you want what isn't granted, or be ashamed when you don't get it?
3.26.11	οὕτως δὲ καὶ εἰθίζου φιλοσοφῶν ἀφορᾶν εἰς ἄλλους καὶ μηδὲν αὐτὸς ἐλπίζειν ἐκ σεαυτοῦ;	And is this the habit you got into while you were studying philosophy—looking to others and hoping for nothing from yourself?
3.26.12	τοιγαροῦν οἴμωζε καὶ στένε καὶ ἔσθιε δεδοικώς, μὴ οὐ σχῇς τροφὰς αὔριον· περὶ τῶν δουλαρίων τρέμε, μὴ κλέψῃ τι, μὴ φύγῃ, μὴ ἀποθάνῃ.	Well then, groan and lament, and eat in fear that you won't have food tomorrow. Tremble over your wretched slaves, in case one of them steals something, or runs away, or dies.
3.26.13	οὕτως σὺ ζῆθι καὶ μὴ παύσῃ μηδέποτε, ὅστις ὀνόματι μόνον πρὸς φιλοσοφίαν προσῆλθες καὶ τὰ θεωρήματα αὐτῆς ὅσον ἐπὶ σοὶ κατῄσχυνας ἄχρηστα ἐπιδείξας καὶ ἀνωφελῆ τοῖς ἀναλαμβάνουσιν· οὐδέποτε δ' εὐσταθείας ὠρέχθης, ἀταραξίας, ἀπαθείας· οὐδένα τούτου ἕνεκα ἐθεράπευσας, συλλογισμῶν δ' ἕνεκα πολλούς· οὐδέποτε τούτων τινὰ τῶν φαντασιῶν διεβασάνισας αὐτὸς ἐπὶ σεαυτοῦ "δύναμαι φέρειν ἢ οὐ δύναμαι; τί μοι τὸ λοιπόν ἐστιν;"	Live like that, and never stop—you who came to philosophy in name only, and have disgraced its doctrines as far as you could, by showing them to be useless and unprofitable to those who take them up. You never set your desire on steadiness, tranquility, freedom from passion. You never attended anyone for that purpose, though you attended many for the sake of syllogisms. You never put any of these impressions to the test by yourself —"Can I bear it or can't I? What remains for me to do?" —
3.26.14	ἀλλ' ὡς πάντων ἐχόντων σοι καλῶς καὶ ἀσφαλῶς περὶ τὸν τελευταῖον κατεγίνου τόπον, τὸν τῆς ἀμεταπτωσίας, ἵν' ἀμετάπτωτα σχῇς τίνα; τὴν δειλίαν, τὴν ἀγέννειαν, τὸν θαυμασμὸν τῶν πλουσίων, τὴν ἀτελῆ ὄρεξιν, τὴν ἀποτευκτικὴν ἔκκλισιν· περὶ τῆς τούτων ἀσφαλείας ἐφρόντιζες.	but, as though everything were fine and secure with you, you busied yourself with the last topic, the one about being unshakable—so that you could hold what unshakably? Your cowardice, your meanness of spirit, your admiration of the rich, your desire that doesn't get what it wants, your aversion that falls into what it avoids. These are what you were worried about keeping secure.
3.26.15	οὐκ ἔδει προσκτήσασθαι πρῶτον ἐκ τοῦ λόγου, εἶτα τούτῳ περιποιεῖν τὴν ἀσφάλειαν; καὶ τίνα πώποτ' εἶδες τριγχὸν περιοικοδομοῦντα μηδενὶ τειχίον περιβαλλόμενον αὐτὸ αὐτοῦ; ποῖος δὲ θυρωρὸς καθίσταται ἐπὶ οὐδεμιᾷ θύρᾳ;	Shouldn't you first have gained something from reason, and then made that secure? Whoever saw anyone building a coping all the way round and putting it on no wall at all? And what doorkeeper is posted at no door?
3.26.16	ἀλλὰ σὺ μελετᾷς ἀποδεικνύειν δύνασθαι· τίνα; μελετᾷς μὴ ἀποσαλεύεσθαι διὰ σοφισμάτων· ἀπὸ τίνων;	But you practice being able to demonstrate—what? You practice not being shaken by sophisms—shaken from what?
3.26.17	δεῖξόν μοι πρῶτον, τί τηρεῖς, τί μετρεῖς ἢ τί ἱστάνεις· εἶθ' οὕτως ἐπιδείκνυε τὸν ζυγὸν ἢ τὸν μέδιμνον.	Show me first what you're guarding, what you're measuring or weighing; then, and only then, show off your scales or your grain-measure.
3.26.18	ἢ μέχρι τίνος μετρήσεις τὴν σποδόν; οὐ ταῦτά σε ἀποδεικνύειν δεῖ, ἃ ποιεῖ τοὺς ἀνθρώπους εὐδαίμονας, ἃ ποιεῖ προχωρεῖν αὐτοῖς τὰ πράγματα ὡς θέλουσιν, δι' ἃ οὐ δεῖ μέμφεσθαι οὐδενί, ἐγκαλεῖν οὐδενί, πείθεσθαι τῇ διοικήσει τῶν ὅλων; ταῦτά μοι δείκνυε.	Or how long will you go on measuring ashes? Isn't it these things you ought to be demonstrating: what makes people happy, what makes their affairs go as they want, what makes it unnecessary to blame anyone or accuse anyone, and how to

	GREEK	ENGLISH
		obey the governance of the universe? Show me these.
3.26.19	"ἰδοὺ δεικνύω," φησίν, "ἀναλύσω σοι συλλογισμούς." τοῦτο τὸ μετροῦν ἐστιν, ἀνδράποδον· τὸ μετρούμενον δ' οὐκ ἔστιν.	"Look, I'm showing you," he says. "I'll analyze syllogisms for you." That's the measuring instrument, slave! It isn't the thing measured.
3.26.20	διὰ ταῦτα νῦν τίνεις δίκας ὧν ἠμέλησας [φιλοσοφίας]· τρέμεις, ἀγρυπνεῖς, μετὰ πάντων βουλεύῃ· κἂν μὴ πᾶσιν ἀρέσκειν μέλλῃ τὰ βουλεύματα, κακῶς οἴει βεβουλεῦσθαι.	That's why you're now paying the penalty for what you neglected [of philosophy]: you tremble, you lie awake, you take advice from everyone; and if your plans aren't going to please everyone, you think you've planned badly.
3.26.21	εἶτα φοβῇ λιμόν, ὡς δοκεῖς. σὺ δ' οὐ λιμὸν φοβῇ, ἀλλὰ δέδοικας μὴ οὐ σχῇς μάγειρον, μὴ οὐ σχῇς ἄλλον ὀψωνητήν, ἄλλον τὸν ὑποδήσοντα, ἄλλον τὸν ἐνδύσοντα, ἄλλους τοὺς τρίψοντας, ἄλλους τοὺς ἀκολουθήσοντας,	And then you're afraid of hunger, so you think. But it isn't hunger you're afraid of. You're afraid you won't have a cook, won't have someone else to buy your food, someone else to put on your shoes, someone else to dress you, others to give you your massage, others to follow you around,
3.26.22	ἵν' ἐν τῷ βαλανείῳ ἐκδυσάμενος καὶ ἐκτείνας σεαυτὸν ὡς οἱ ἐσταυρωμένοι τρίβῃ ἔνθεν καὶ ἔνθεν, εἶθ' ὁ ἀλείπτης ἐπιστὰς λέγῃ "μετάβηθι, δὸς πλευρόν, κεφαλὴν αὐτοῦ λάβε, παράθες τὸν ὦμον," εἶτ' ἐλθὼν ἐκ τοῦ βαλανείου εἰς οἶκον κραυγάσῃς "οὐδεὶς φέρει φαγεῖν;",	so that in the baths you can strip and stretch yourself out like a crucified man and be rubbed down on this side and that, with the trainer standing over you saying, "Move over, give me his side, you take his head, hand me his shoulder"; and then, when you've come home from the baths, you can shout, "Isn't anyone bringing me something to eat?"
3.26.23	εἶτ' "ἆρον τὰς τραπέζας," "σπόγγισον." τοῦτο φοβῇ, μὴ οὐ δύνῃ ζῆν ἀρρώστου βίον, ἐπεί τοι τὸν τῶν ὑγιαινόντων μάθε, πῶς οἱ δοῦλοι ζῶσιν, πῶς οἱ ἐργάται, πῶς οἱ γνησίως φιλοσοφοῦντες, πῶς Σωκράτης ἔζησεν, ἐκεῖνος μὲν καὶ μετὰ γυναικὸς καὶ παίδων, πῶς Διογένης, πῶς Κλεάνθης ἅμα σχολάζων καὶ ἀντλῶν.	and then, "Clear the tables," "Wipe them down." That's what you're afraid of: not being able to live the life of an invalid. As for the life of the healthy, learn it: how slaves live, how workmen live, how genuine philosophers live, how Socrates lived—and he with a wife and children—how Diogenes lived, how Cleanthes lived, studying and drawing water at the same time.[45]
3.26.24	ταῦτα ἂν θέλῃς ἔχειν, ἕξεις πανταχοῦ καὶ ζήσεις θαρρῶν. τίνι; ᾧ μόνῳ θαρρεῖν ἐνδέχεται, τῷ πιστῷ, τῷ ἀκωλύτῳ, τῷ ἀναφαιρέτῳ, τοῦτ' ἔστι τῇ προαιρέσει τῇ σεαυτοῦ.	If you want to have that, you'll have it everywhere, and you'll live with confidence. Confidence in what? In the only thing one can have confidence in: what is trustworthy, unhindered, and can't be taken away—that is, your own choice.
3.26.25	διὰ τί δ' οὕτως ἄχρηστον καὶ ἀνωφελῆ σαυτὸν παρεσκεύακας, ἵνα μηδείς σε εἰς οἰκίαν θέλῃ δέξασθαι, μηδεὶς ἐπιμεληθῆναι; ἀλλὰ σκεῦος μὲν ὁλόκληρον καὶ χρήσιμον ἔξω ἐρριμμένον πᾶς τις εὑρὼν ἀναιρήσεται καὶ κέρδος ἡγήσεται, σὲ δ' οὐδείς, ἀλλὰ πᾶς ζημίαν.	Why have you made yourself so useless and unprofitable that no one wants to take you into his house, no one wants to look after you? When a sound and useful vessel has been thrown out, anyone who finds it will pick it up and count it a gain;

45 Cleanthes supported himself while studying by drawing water at night.

	GREEK	ENGLISH
		but no one will pick you up, and everyone will count you a loss.
3.26.26	οὕτως οὐδὲ κυνὸς δύνασαι χρείαν παρασχεῖν οὐδ' ἀλεκτρυόνος. τί οὖν ἔτι ζῆν θέλεις τοιοῦτος ὤν;	So you can't even do the job of a dog or a rooster. Then why do you still want to live, being what you are?
3.26.27	φοβεῖταί τις ἀνὴρ ἀγαθός, μὴ λείπωσιν αὐτῷ τροφαί; τοῖς τυφλοῖς οὐ λείπουσι, τοῖς χωλοῖς οὐ λείπουσι· λείψουσιν ἀνδρὶ ἀγαθῷ; καὶ στρατιώτῃ μὲν ἀγαθῷ οὐ λείπει ὁ μισθοδοτῶν οὐδ' ἐργάτῃ οὐδὲ σκυτεῖ· τῷ δ' ἀγαθῷ λείψει;	Is a good man afraid that he'll run out of food? The blind don't run out, the lame don't run out; will a good man run out? A good soldier doesn't lack someone to pay him, nor does a workman or a shoemaker; and will the good man lack it?
3.26.28	οὕτως ὁ θεὸς ἀμελεῖ τῶν αὑτοῦ ἐπιτευγμάτων, τῶν διακόνων, τῶν μαρτύρων, οἷς μόνοις χρῆται παραδείγμασιν πρὸς τοὺς ἀπαιδεύτους, ὅτι καὶ ἔστι καὶ καλῶς διοικεῖ τὰ ὅλα καὶ οὐκ ἀμελεῖ τῶν ἀνθρωπίνων πραγμάτων καὶ ὅτι ἀνδρὶ ἀγαθῷ οὐδέν ἐστι κακὸν οὔτε ζῶντι οὔτ' ἀποθανόντι;	Does God neglect his own handiwork like that—his servants, his witnesses, the only ones he uses as examples to the uneducated, to show that he exists, and governs the universe well, and doesn't neglect human affairs, and that nothing bad happens to a good man either in life or in death?
3.26.29	— τί οὖν, ὅταν μὴ παρέχῃ τροφάς; — τί γὰρ ἄλλο ἢ ὡς ἀγαθὸς στρατηγὸς τὸ ἀνακλητικόν μοι σεσήμαγκεν; πείθομαι, ἀκολουθῶ, ἐπευφημῶν τὸν ἡγεμόνα, ὑμνῶν αὐτοῦ τὰ ἔργα.	—What, then, when he doesn't provide food? — What else can it mean but that, like a good general, he has sounded the retreat for me? I obey, I follow, praising my commander and singing hymns to his works.
3.26.30	καὶ γὰρ ἦλθον, ὅτ' ἐκείνῳ ἔδοξεν, καὶ ἄπειμι πάλιν ἐκείνῳ δοκοῦν καὶ ζῶντός μου τοῦτο τὸ ἔργον ἦν, ὑμνεῖν τὸν θεὸν καὶ αὐτὸν ἐπ' ἐμαυτοῦ καὶ πρὸς ἕνα καὶ πρὸς πολλούς.	For I came when he saw fit, and I go away again when he sees fit. And while I was alive this was my work: to sing hymns to God, by myself, and to one person, and to many.
3.26.31	οὐ παρέχει μοι πολλά, οὐκ ἄφθονα, τρυφᾶν με οὐ θέλει οὐδὲ γὰρ τῷ Ἡρακλεῖ παρεῖχεν, τῷ υἱεῖ τῷ ἑαυτοῦ, ἀλλ' ἄλλος ἐβασίλευεν Ἄργους καὶ Μυκηνῶν, ὁ δ' ἐπετάσσετο καὶ ἐπόνει καὶ ἐγυμνάζετο.	He doesn't give me much, or in abundance; he doesn't want me to live in luxury. He didn't give that to Heracles either, his own son. Someone else was king of Argos and Mycenae, while Heracles took orders, and toiled, and trained.
3.26.32	καὶ ἦν Εὐρυσθεὺς μέν, ὃς ἦν, οὔτε Ἄργους οὔτε Μυκηνῶν βασιλεύς, ὅς γ' οὐδ' αὐτὸς ἑαυτοῦ, ὁ δ' Ἡρακλῆς ἁπάσης γῆς καὶ θαλάττης ἄρχων καὶ ἡγεμὼν ἦν, καθαρτὴς ἀδικίας καὶ ἀνομίας, εἰσαγωγεὺς δὲ δικαιοσύνης καὶ ὁσιότητος· καὶ ταῦτα ἐποίει καὶ γυμνὸς καὶ μόνος.	And Eurystheus, being what he was, was king neither of Argos nor of Mycenae, since he wasn't even king of himself. Heracles, on the other hand, was ruler and leader of every land and sea, purger of injustice and lawlessness, bringer of justice and holiness. And he did all this naked and alone.
3.26.33	ὁ δ' Ὀδυσσεὺς ὅτε ναυαγὸς ἐξερρίφη, μή τι ἐταπείνωσεν αὐτὸν ἡ ἀπορία, μή τι ἐπέκλασεν; ἀλλὰ πῶς ἀπῄει πρὸς τὰς παρθένους αἰτήσων τὰ ἀναγκαῖα, ὧν αἴσχιστον εἶναι δοκεῖ δεῖσθαι παρ' ἄλλου; ὥς τε λέων ὀρεσίτροφος. τίνι πεποιθώς;	And Odysseus, when he was cast ashore after his shipwreck, did his helplessness humble him at all, did it break him at all? No: how did he go up to the girls to ask for the bare necessities, the very things it's thought most shameful to have to beg from someone else? "Like a lion reared in the mountains." Trusting in what?[46]

	GREEK	ENGLISH
3.26.34	οὐ δόξῃ οὐδὲ χρήμασιν οὐδ' ἀρχαῖς, ἀλλ' ἀλκῇ τῇ ἑαυτοῦ, τοῦτ' ἔστι δόγμασι περὶ τῶν ἐφ' ἡμῖν καὶ οὐκ ἐφ' ἡμῖν.	Not in reputation, or money, or office, but in his own strength—that is, in his judgments about what is up to us and what is not.
3.26.35	ταῦτα γάρ ἐστι μόνα τὰ τοὺς ἐλευθέρους ποιοῦντα, τὰ τοὺς ἀκωλύτους, τὰ τὸν τράχηλον ἐπαίροντα τῶν τεταπεινομένων, τὰ ἀντιβλέπειν ποιοῦντα ὀρθοῖς τοῖς ὀφθαλμοῖς πρὸς τοὺς πλουσίους, πρὸς τοὺς τυράννους.	For these are the only things that make people free, that make them unhindered, that lift the necks of the humbled, that make them look the rich and the tyrants straight in the eye.
3.26.36	καὶ τὸ τοῦ φιλοσόφου δῶρον τοῦτο ἦν, σὺ δ' οὐκ ἐξελεύσῃ θαρρῶν, ἀλλὰ περιτρέμων τοῖς ἱματιδίοις καὶ τοῖς ἀργυρωματίοις; δύστηνε, οὕτως ἀπώλεσας τὸν μέχρι νῦν χρόνον;	And this was the philosopher's gift. And you won't go out with confidence, but trembling all over for your bits of clothing and your bits of silver? Poor wretch, is this how you've wasted all your time up to now?
3.26.37	τί οὖν, ἂν νοσήσω;— νοσήσεις καλῶς. — τίς με θεραπεύσει; — ὁ θεός, οἱ φίλοι. — σκληρῶς κατακείσομαι. — ἀλλ' ὡς ἀνήρ. — οἴκημα ἐπιτήδειον οὐχ ἕξω. — ἐν ἐπιτηδείῳ οὐ νοσήσεις; — τίς μοι ποιήσει τὰ τροφεῖα; — οἱ καὶ τοῖς ἄλλοις ποιοῦντες· ὡς Μάνης νοσήσεις. — τί δὲ καὶ τὸ πέρας τῆς νόσου;	What, then, if I fall ill? —You'll be ill well. —Who'll take care of me? —God, your friends. —I'll lie on a hard bed. —But like a man. —I won't have suitable lodging. —Then you'll be ill in lodging that isn't suitable. —Who'll provide my keep? —The people who provide it for others too. You'll be ill like Manes. —And what's the end of the illness?[47]
3.26.38	— ἄλλο τι ἢ θάνατος; ἆρ' οὖν ἐνθυμῇ, ὅτι κεφάλαιον τοῦτο πάντων τῶν κακῶν τῷ ἀνθρώπῳ καὶ ἀγεννείας καὶ δειλίας οὐ θάνατός ἐστιν, μᾶλλον δ' ὁ τοῦ θανάτου φόβος;	—What else but death? Don't you realize, then, that the chief of all evils for a human being, the source of all meanness of spirit and cowardice, is not death but rather the fear of death?
3.26.39	ἐπὶ τοῦτον οὖν μοι γυμνάζου, ἐνταῦθα νευέτωσαν οἱ λόγοι πάντες, τὰ ἀσκήματα, τὰ ἀναγνώσματα, καὶ εἴσῃ, ὅτι οὕτως μόνως ἐλευθεροῦνται ἄνθρωποι.	So train yourself against this, I tell you. Let all your reasoning, your exercises, your reading tend in this direction, and you'll know that this is the only way human beings become free.

46 In Homer's *Odyssey* (Book 6) the naked, shipwrecked Odysseus approaches the princess Nausicaa and her maids; the lion simile is Homer's.

47 Manes was a typical name for a slave.

Book IV

Freedom; how to live with others; tranquillity; fearlessness; what to despise and what to care for.

CHAPTER 1: ΠΕΡΙ ἘΛΕΥΘΕΡΙΑΣ

	GREEK	ENGLISH
4.1.1	ἐλεύθερός ἐστιν ὁ ζῶν ὡς βούλεται, ὃν οὔτ' ἀναγκάσαι ἔστιν οὔτε κωλῦσαι οὔτε βιάσασθαι, οὗ αἱ ὁρμαὶ ἀνεμπόδιστοι, αἱ ὀρέξεις ἐπιτευκτικαί, αἱ ἐκκλίσεις ἀπερίπτωτοι.	Free is the person who lives as he wishes, who can be neither compelled nor hindered nor forced, whose impulses are unimpeded, whose desires get what they aim at, whose aversions never meet what they're averse to.
4.1.2	τίς οὖν θέλει ζῆν ἁμαρτάνων; — οὐδείς. — τίς θέλει ζῆν ἐξαπατώμενος, προπίπτων, ἄδικος ὤν, ἀκόλαστος, μεμψίμοιρος, ταπεινός;	Who, then, wants to live in error? —No one. —Who wants to live deceived, rash, unjust, undisciplined, grumbling at his lot, abject?
4.1.3	— οὐδείς. — οὐδεὶς ἄρα τῶν φαύλων ζῇ ὡς βούλεται· οὐ τοίνυν οὐδ' ἐλεύθερός ἐστιν.	—No one. —So no bad person lives as he wishes; and so no bad person is free either.
4.1.4	τίς δὲ θέλει λυπούμενος ζῆν, φοβούμενος, φθονῶν, ἐλεῶν, ὀρεγόμενος καὶ ἀποτυγχάνων, ἐκκλίνων καὶ περιπίπτων;	And who wants to live in grief, in fear, in envy, in pity, desiring and failing to get, averse to things and falling into them?
4.1.5	— οὐδὲ εἷς. — ἔχομεν οὖν τινα τῶν φαύλων ἄλυπον, ἄφοβον, ἀπερίπτωτον, ἀναπότευκτον; — οὐδένα. — οὐκ ἄρα οὐδὲ ἐλεύθερον.	—Not a single person. —Do we have any bad person, then, who is free of grief, free of fear, who never falls into what he's averse to and never fails to get what he desires? —Not one. —Then not a free one either.
4.1.6	ταῦτα ἄν τις ἀκούσῃ δισύπατος, ἂν μὲν προσθῇς ὅτι "ἀλλὰ σύ γε σοφὸς εἶ, οὐδὲν πρὸς σὲ ταῦτα," συγγνώσεταί σοι.	If a man who has been consul twice hears this, he'll forgive you—provided you add, "But you, of course, are a wise man; none of this applies to you."
4.1.7	ἂν δ' αὐτῷ τὰς ἀληθείας εἴπῃς ὅτι "τῶν τρὶς πεπραμένων οὐδὲν διαφέρεις πρὸς τὸ μὴ καὶ αὐτὸς δοῦλος εἶναι," τί ἄλλο ἢ πληγάς σε δεῖ προσδοκᾶν;	But if you tell him the truth—"When it comes to being a slave yourself, you're no different from people who've been sold three times over"—what else can you expect but a beating?
4.1.8	"πῶς γάρ," φησίν, "ἐγὼ δοῦλός εἰμι; ὁ πατὴρ ἐλεύθερος, ἡ μήτηρ ἐλευθέρα, οὗ ὠνὴν οὐδεὶς ἔχει· ἀλλὰ καὶ συγκλητικός εἰμι καὶ Καίσαρος φίλος καὶ ὑπάτευκα καὶ δούλους πολλοὺς ἔχω."	"How can I be a slave?" he says. "My father was free, my mother was free, nobody holds a bill of sale for me. What's more, I'm a senator, and a friend of Caesar, and I've been consul, and I own lots of slaves."
4.1.9	πρῶτον μέν, ὦ βέλτιστε συγκλητικέ, τάχα σου καὶ ὁ πατὴρ τὴν αὐτὴν δουλείαν δοῦλος ἦν καὶ ἡ μήτηρ καὶ ὁ πάππος καὶ ἐφεξῆς πάντες οἱ πρόγονοι.	In the first place, my excellent senator, perhaps your father too was a slave, in the very same

	GREEK	ENGLISH
		slavery, and your mother, and your grandfather, and all your ancestors one after another.
4.1.10	εἰ δὲ δὴ καὶ τὰ μάλιστα ἦσαν ἐλεύθεροι, τί τοῦτο πρὸς σέ; τί γάρ, εἰ ἐκεῖνοι μὲν γενναῖοι ἦσαν, σὺ δ' ἀγεννής; ἐκεῖνοι μὲν ἄφοβοι, σὺ δὲ δειλός; ἐκεῖνοι μὲν ἐγκρατεῖς, σὺ δ' ἀκόλαστος;	But even if they were as free as can be, what's that to you? What if they were noble and you are base? They fearless and you a coward? They self-controlled and you undisciplined?
4.1.11	καὶ τί, φησί, τοῦτο πρὸς τὸ δοῦλον εἶναι;— οὐδέν σοι φαίνεται εἶναι τὸ ἄκοντά τι ποιεῖν, τὸ ἀναγκαζόμενον, τὸ στένοντα πρὸς τὸ δοῦλον εἶναι;	"And what," he says, "does that have to do with being a slave?" —Doesn't doing something against your will, under compulsion, groaning, seem to you to have anything to do with being a slave?
4.1.12	— τοῦτο μὲν ἔστω, φησίν. ἀλλὰ τίς με δύναται ἀναγκάσαι, εἰ μὴ ὁ πάντων κύριος Καῖσαρ;	—All right, grant that, he says. But who can compel me, except Caesar, the lord of all?
4.1.13	— οὐκοῦν ἕνα μὲν δεσπότην σαυτοῦ καὶ σὺ αὐτὸς ὡμολόγησας. ὅτι δὲ πάντων, ὡς λέγεις, κοινός ἐστιν, μηδέν σε τοῦτο παραμυθείσθω, ἀλλὰ γίγνωσκε, ὅτι ἐκ μεγάλης οἰκίας δοῦλος εἶ.	—So even you have admitted that you have one master. And don't take any comfort from the fact that he is, as you say, the common master of everyone: recognize that you're a slave in a large household.
4.1.14	οὕτως καὶ Νικοπολῖται ἐπιβοᾶν εἰώθασι "νὴ τὴν Καίσαρος τύχην, ἐλεύθεροί ἐσμεν."	That's how the people of Nicopolis too like to shout, "By Caesar's fortune, we are free!"
4.1.15	ὅμως δ', ἐάν σοι δοκῇ, τὸν μὲν Καίσαρα πρὸς τὸ παρὸν ἀφῶμεν, ἐκεῖνο δέ μοι εἰπέ· οὐδέποτ' ἠράσθης τινός; οὐ παιδισκαρίου, οὐ παιδαρίου, οὐ δούλου, οὐκ ἐλευθέρου;	Still, if you like, let's leave Caesar aside for the moment, and tell me this: have you never been in love with anyone? A girl, a boy, a slave, a free person?
4.1.16	— τί οὖν τοῦτο πρὸς τὸ δοῦλον εἶναι ἢ ἐλεύθερον;	—What does that have to do with being a slave or free?
4.1.17	— οὐδέποθ' ὑπὸ τῆς ἐρωμένης ἐπετάγης οὐδὲν ὧν οὐκ ἤθελες; οὐδέποτέ σου τὸ δουλάριον ἐκολάκευσας; οὐδέποτ' αὐτοῦ τοὺς πόδας κατεφίλησας; καίτοι τοῦ Καίσαρος ἄν σέ τις ἀναγκάσῃ, ὕβριν αὐτὸ ἡγῇ καὶ ὑπερβολὴν τυραννίδος.	—Were you never ordered by the woman you loved to do something you didn't want to do? Did you never flatter your pet slave? Never kiss the slave's feet? And yet if someone forces you to kiss Caesar's, you consider it an outrage and the height of tyranny.
4.1.18	τί οὖν ἄλλο ἐστὶ δουλεία; νυκτὸς οὐδέποτ' ἀπῆλθες, ὅπου οὐκ ἤθελες; ἀνάλωσας, ὅσα οὐκ ἤθελες; εἶπάς τινα οἰμώζων καὶ στένων, ἠνέσχου λοιδορούμενος, ἀποκλειόμενος;	What else, then, is slavery? Did you never go out at night where you didn't want to go? Spend more than you wanted? Say things moaning and groaning, put up with being abused, with being shut out?
4.1.19	ἀλλ' εἰ σὺ αἰσχύνῃ τὰ σαυτοῦ ὁμολογεῖν, ὅρα ἃ λέγει καὶ ποιεῖ ὁ Θρασωνίδης, ὃς τοσαῦτα στρατευσάμενος, ὅσα τάχα οὐδὲ σύ, πρῶτον μὲν ἐξελήλυθε νυκτός, ὅτε ὁ Γέτας οὐ τολμᾷ ἐξελθεῖν, ἀλλ' εἰ προσηναγκάζετο ὑπ' αὐτοῦ, πόλλ' ἂν ἐπικραυγάσας καὶ τὴν πικρὰν δουλείαν ἀπολοφυράμενος ἐξῆλθεν.	

	GREEK	ENGLISH
		But if you're ashamed to admit your own experiences, look at what Thrasonides says and does—a man who had served on as many campaigns as perhaps even you haven't. First, he has gone out at night, when Getas doesn't dare go out; no, if Getas were made to go by him, he'd have gone out with a lot of shouting and bewailing of his bitter slavery.[1]
4.1.20	εἶτα, τί λέγει; παιδισκάριόν με, φησίν, καταδεδούλωκ' εὐτελές, / ὃν οὐδὲ εἷς τῶν πολεμίων οὐπώποτε.	Then what does he say? "A cheap little girl," he says, "has made a slave of me, / me, whom no enemy ever did."
4.1.21	τάλας, ὅς γε καὶ παιδισκαρίου δοῦλος εἶ καὶ παιδισκαρίου εὐτελοῦς. τί οὖν ἔτι σαυτὸν ἐλεύθερον λέγεις; τί δὲ προφέρεις σου τὰς στρατείας;	Poor wretch—a slave of a girl, and a cheap girl at that! Why do you still call yourself free, then? Why do you keep bringing up your campaigns?
4.1.22	εἶτα ξίφος αἰτεῖ καὶ πρὸς τὸν ὑπ' εὐνοίας μὴ διδόντα χαλεπαίνει καὶ δῶρα τῇ μισούσῃ πέμπει καὶ δεῖται καὶ κλαίει, πάλιν δὲ μικρὰ εὐημερήσας ἐπαίρεται· πλὴν καὶ τότε πῶς;	Then he asks for a sword, and gets angry with the man who, out of goodwill, won't give it to him, and sends gifts to the woman who hates him, and begs and weeps; and then again, when he has a bit of luck, he's elated. But even then, how?
4.1.23	μηδ' ἐπιθυμεῖν ἢ φοβεῖσθαι οὔτ' ἐλευθερίαν.	not to desire or to fear—nor freedom.[2]

FREEDOM AND SLAVERY

Caged animals, freedmen and senators show that outward liberty and rank do not make anyone free.

	GREEK	ENGLISH
4.1.24	σκέψαι δ' ἐπὶ τῶν ζῴων, πῶς χρώμεθα τῇ ἐννοίᾳ τῆς ἐλευθερίας.	Look at animals, and see how we use the concept of freedom.
4.1.25	λέοντας τρέφουσιν ἡμέρους ἐγκλείσαντες καὶ σιτίζουσι καὶ κομίζουσιν ἔνιοι μεθ' αὑτῶν. καὶ τίς ἐρεῖ τοῦτον τὸν λέοντα ἐλεύθερον; οὐχὶ δ' ὅσῳ μαλακώτερον διεξάγει, τοσούτῳ δουλικώτερον; τίς δ' ἂν λέων αἴσθησιν καὶ λογισμὸν λαβὼν βούλοιτο τούτων τις εἶναι τῶν λεόντων;	People keep tame lions shut up, and feed them, and some take them around with them. And who will call such a lion free? Isn't it true that the softer its life, the more slavish it is? And what lion, if it acquired sense and reason, would want to be one of those lions?
4.1.26	ἄγε, τὰ δὲ πτηνὰ ταῦτα ὅταν ληφθῇ καὶ ἐγκεκλειμένα τρέφηται, οἷα πάσχει ζητοῦντα ἐκφυγεῖν; καὶ ἔνιά γε αὐτῶν λιμῷ διαφθείρεται μᾶλλον ἢ ὑπομένει τὴν τοιαύτην διεξαγωγήν,	Come now, these birds: when they're caught and kept shut up and fed, what do they go through trying to escape? Some of them even starve to death rather than endure that kind of life,
4.1.27	ὅσα δ' οὖν διασῴζεται, μόγις καὶ χαλεπῶς καὶ φθίνοντα, κἂν ὅλως εὕρῃ τι παρεῳγμένον, ἐξεπήδησεν. οὕτως ὀρέγεται τῆς φυσικῆς ἐλευθερίας καὶ τοῦ αὐτόνομα καὶ ἀκώλυτα εἶναι.	and those that do survive barely hang on, with difficulty, wasting away—and if they find the slightest opening, they're out. That's how much they long for their natural freedom, for living on their own terms, unhindered.

1 Thrasonides is the soldier-lover in Menander's comedy *The Man She Hated*; Getas is his slave.
2 The Greek is damaged here; the sense seems to be that even at his happiest he hasn't learned to be free of desire and fear, and so hasn't got freedom.

	GREEK	ENGLISH
4.1.28	καὶ τί σοι κακόν ἐστιν ἐνταῦθα; “οἷα λέγεις; πέτεσθαι πέφυκα ὅπου θέλω, ὕπαιθρον διάγειν, ᾄδειν ὅταν θέλω· σύ με πάντων τούτων ἀφαιρῇ καὶ λέγεις “τί σοι κακόν ἐστιν;””	And what’s bad for you here? “What a thing to say! It’s my nature to fly where I want, to live in the open air, to sing when I want. You take all this away from me and ask, ‘What’s bad for you here?’”
4.1.29	διὰ τοῦτο ἐκεῖνα μόνα ἐροῦμεν ἐλεύθερα, ὅσα τὴν ἅλωσιν οὐ φέρει, ἀλλ’ ἅμα τε ἑάλω καὶ ἀποθανόντα διέφυγεν.	That’s why we’ll call free only those creatures that don’t tolerate captivity, but, as soon as they’re caught, escape by dying.
4.1.30	οὕτως καὶ Διογένης που λέγει μίαν εἶναι μηχανὴν πρὸς ἐλευθερίαν τὸ εὐκόλως ἀποθνῄσκειν, καὶ τῷ Περσῶν βασιλεῖ γράφει ὅτι “τὴν Ἀθηναίων πόλιν καταδουλώσασθαι οὐ δύνασαι· οὐ μᾶλλον,” φησίν, “ἢ τοὺς ἰχθύας.”	So Diogenes too says somewhere that the one device for securing freedom is to die cheerfully; and he writes to the king of the Persians: “You can’t enslave the city of Athens,” he says, “any more than you can the fish.”
4.1.31	“πῶς; οὐ γὰρ λήψομαι αὐτούς;” “ἂν λάβῃς,” φησίν, “εὐθὺς ἀπολιπόντες σε οἰχήσονται, καθάπερ οἱ ἰχθύες.” καὶ γὰρ ἐκείνων ὃν ἂν λάβῃς, ἀπέθανεν· καὶ οὗτοι ληφθέντες ἐὰν ἀποθνῄσκωσιν, τί σοί ἐστι τῆς παρασκευῆς ὄφελος;	“How so? Won’t I catch them?” “If you catch them,” he says, “they’ll leave you and be gone at once, just like the fish.” And it’s true: whichever of the fish you catch dies. And if these people too die when they’re caught, what good is all your preparation to you?
4.1.32	τοῦτ’ ἔστιν ἐλευθέρου ἀνδρὸς φωνὴ σπουδῇ ἐξητακότος τὸ πρᾶγμα καὶ ὥσπερ εἰκὸς εὑρηκότος. ἂν δ’ ἀλλαχοῦ ζητῇς ἢ ὅπου ἐστίν, τί θαυμαστόν, εἰ οὐδέποτε αὐτὸ εὑρίσκεις;	That’s the voice of a free man, who has examined the matter seriously and, as you’d expect, found the answer. But if you look for it somewhere other than where it is, is it any wonder if you never find it?
4.1.33	ὁ δοῦλος εὐθὺς εὔχεται ἀφεθῆναι ἐλεύθερος. διὰ τί; δοκεῖτε, ὅτι τοῖς εἰκοστώναις ἐπιθυμεῖ δοῦναι ἀργύριον; οὔ· ἀλλ’ ὅτι φαντάζεται μέχρι νῦν διὰ τὸ μὴ τετυχηκέναι τούτου ἐμποδίζεσθαι καὶ δυσροεῖν.	The slave immediately prays to be set free. Why? Do you think it’s because he’s longing to pay money to the collectors of the five-percent tax? No: it’s because he imagines that up to now, for lack of it, he’s been hampered and his life hasn’t flowed smoothly.
4.1.34	“ἂν ἀφεθῶ,” φησίν, “εὐθὺς πᾶσα εὔροια, οὐδενὸς ἐπιστρέφομαι, πᾶσιν ὡς ἴσος καὶ ὅμοιος λαλῶ, πορεύομαι ὅπου θέλω, ἔρχομαι ὅθεν θέλω καὶ ὅπου θέλω.”	“If I’m set free,” he says, “everything flows smoothly at once. I don’t pay attention to anyone, I talk to everyone as an equal, on the same footing, I go where I want, I come from where I want and go where I want.”
4.1.35	εἶτα ἀπηλευθέρωται καὶ εὐθὺς μὲν οὐκ ἔχων, ποῖ φάγῃ, ζητεῖ, τίνα κολακεύσῃ, παρὰ τίνι δειπνήσῃ· εἶτα ἢ ἐργάζεται τῷ σώματι καὶ πάσχει τὰ δεινότατα κἂν σχῇ τινα φάτνην, ἐμπέπτωκεν εἰς δουλείαν πολὺ τῆς προτέρας χαλεπω	Then he’s freed, and straight away, having nowhere to eat, he looks for someone to flatter, someone to dine with. Then either he works with his body and suffers the most dreadful things—and if he finds himself a manger, he has fallen into a slavery much harsher
4.1.36	τέραν ἢ καὶ εὐπορήσας ἄνθρωπος ἀπειρόκαλος πεφίληκε παιδισκάριον καὶ δυστυχῶν ἀνακλαίεται καὶ τὴν δουλείαν ποθεῖ.	than the first; or even if he gets rich, being a man without taste he falls for some girl, and when things go badly he weeps and longs for his slavery again.

	GREEK	ENGLISH
4.1.37	"τί γάρ μοι κακὸν ἦν; ἄλλος μ' ἐνέδυεν, ἄλλος μ' ὑπέδει, ἄλλος ἔτρεφεν, ἄλλος ἐνοσοκόμει, ὀλίγα αὐτῷ ὑπηρέτουν. νῦν δὲ τάλας οἷα πάσχω πλείοσι δουλεύων ἀνθ' ἑνός;"	"What was wrong with me? Someone else clothed me, someone else shod me, someone else fed me, someone else nursed me when I was sick; I did a few little jobs for him. But now, poor me, what I go through, a slave to many instead of one!"
4.1.38	"ὅμως δ' ἐὰν δακτυλίους," φησίν, "λάβω, τότε γ' εὐρούστατα διάξω καὶ εὐδαιμονέστατα." πρῶτον μὲν ἵνα λάβῃ, πάσχει ὧν ἐστιν ἄξιος· εἶτα λαβὼν πάλιν ταὐτά.	"Still," he says, "if I get the gold rings, then I'll live most smoothly and happily of all." First, to get them, he suffers what he deserves; then, once he has them, the same all over again.[3]
4.1.39	εἶτά φησιν "ἂν μὲν στρατεύσωμαι, ἀπηλλάγην πάντων τῶν κακῶν." στρατεύεται, πάσχει ὅσα μαστιγίας καὶ οὐδὲν ἧττον δευτέραν αἰτεῖ στρατείαν καὶ τρίτην.	Then he says, "If I serve in the army, I'm rid of all my troubles." He serves, he suffers everything a slave who's fit for the whip does, and nonetheless asks for a second campaign, and a third.
4.1.40	εἶθ' ὅταν αὐτὸν τὸν κολοφῶνα ἐπιθῇ καὶ γένηται συγκλητικός, τότε γίνεται δοῦλος εἰς σύλλογον ἐρχόμενος, τότε τὴν καλλίστην καὶ λιπαρωτάτην δουλείαν δουλεύει.	Then, when he puts the finishing touch on it all and becomes a senator, then he becomes a slave as he walks into the Senate; then he serves the finest and sleekest slavery of all.
4.1.41	ἵνα μὴ μωρὸς ᾖ, ἀλλ' ἵνα μάθῃ, ἃ ἔλεγεν ὁ Σωκράτης, τί ἐστι τῶν ὄντων ἕκαστον, καὶ μὴ εἰκῇ τὰς προλήψεις ἐφαρμόζῃ ταῖς ἐπὶ μέρους οὐσίαις.	To stop being a fool, he needs to learn what Socrates used to talk about—what each thing is—and not apply his preconceptions at random to particular realities.
4.1.42	τοῦτο γάρ ἐστι τὸ αἴτιον τοῖς ἀνθρώποις πάντων τῶν κακῶν, τὸ τὰς προλήψεις τὰς κοινὰς μὴ δύνασθαι ἐφαρμόζειν. τοῖς ἐπὶ μέρους.	For this is the cause of all people's evils: not being able to apply their common preconceptions to particular cases.
4.1.43	ἡμεῖς δ' ἄλλοι ἄλλο οἰόμεθα. ὁ μὲν ὅτι νοσεῖ. οὐδαμῶς, ἀλλ' ὅτι τὰς προλήψεις οὐκ ἐφαρμόζει. ὁ δ' ὅτι πτωχός ἐστιν, ὁ δ' ὅτι πατέρα χαλεπὸν ἔχει ἢ μητέρα, τῷ δ' ὅτι ὁ Καῖσαρ οὐχ ἵλεώς ἐστιν. τοῦτο δ' ἐστὶν ἓν καὶ μόνον τὸ τὰς προλήψεις ἐφαρμόζειν μὴ εἰδέναι.	But we each think it's something different. One thinks it's because he's ill. Not at all—it's because he doesn't apply his preconceptions. Another thinks it's because he's poor, another because he has a harsh father or mother, another because Caesar isn't gracious to him. But this is one thing and one thing only: not knowing how to apply one's preconceptions.
4.1.44	ἐπεὶ τίς οὐκ ἔχει κακοῦ πρόληψιν, ὅτι βλαβερόν ἐστιν, ὅτι φευκτόν ἐστιν, ὅτι παντὶ τρόπῳ ἀποικονόμητόν ἐστιν; πρόληψις προλήψει οὐ μάχεται, ἀλλ' ὅταν ἔλθῃ ἐπὶ τὸ ἐφαρμόζειν.	For who doesn't have a preconception of what's bad—that it's harmful, that it's to be avoided, that it's to be got rid of by every means? One preconception doesn't conflict with another; the conflict comes when it's a matter of applying them.
4.1.45	τί οὖν τὸ κακόν ἐστι τοῦτο καὶ βλαβερὸν καὶ φευκτόν; λέγει τὸ Καίσαρος μὴ εἶναι φίλον· ἀπῆλθεν, ἀπέπεσεν τῆς ἐφαρμογῆς, θλίβεται, ζητεῖ τὰ μηδὲν πρὸς τὸ προκείμενον· ὅτι τυχὼν τοῦ φίλος εἶναι Καίσαρος οὐδὲν ἧττον τοῦ ζητουμένου οὐ τέτευχεν.	What, then, is this bad thing, harmful and to be avoided? One man says it's not being Caesar's friend. He's gone off track, he's missed the right application, he's in distress, he's looking for things that have nothing to do with the matter at hand.

3 The gold ring marked admission to the equestrian order, the rank below the senate.

	GREEK	ENGLISH
		Because even when he has managed to become Caesar's friend, he still hasn't got what he was looking for.
4.1.46	τί γάρ ἐστιν, ὃ ζητεῖ πᾶς ἄνθρωπος; εὐσταθῆσαι, εὐδαιμονῆσαι, πάντα ὡς θέλει ποιεῖν, μὴ κωλύεσθαι, μὴ ἀναγκάζεσθαι. ὅταν οὖν γένηται Καίσαρος φίλος, πέπαυται κωλυόμενος, πέπαυται ἀναγκαζόμενος, εὐσταθεῖ, εὐροεῖ; τίνος πυθώμεθα; τίνα ἔχομεν ἀξιοπιστότερον ἢ αὐτὸν τοῦτον τὸν γεγονότα φίλον;	For what is it that every human being seeks? To be steady, to be happy, to do everything as he wishes, not to be hindered, not to be compelled. Well then, when he becomes Caesar's friend, has he stopped being hindered, stopped being compelled? Is he steady, does his life flow smoothly? Whom shall we ask? Whom do we have more trustworthy than this very man who has become his friend?
4.1.47	ἐλθὲ εἰς τὸ μέσον καὶ εἰπὲ ἡμῖν, πότε ἀταραχώτερον ἐκάθευδες, νῦν ἢ πρὶν γενέσθαι φίλος τοῦ Καίσαρος; εὐθὺς ἀκούεις ὅτι "παῦσαι, τοὺς θεούς σοι, ἐμπαίζων μου τῇ τύχῃ· οὐκ οἶδας, οἷα πάσχω τάλας· οὐδ' ὕπνος ἐπέρχεταί μοι, ἀλλ' ἄλλος ἐλθὼν λέγει, ὅτι ἤδη ἐγρηγορεῖ, ἤδη πρόεισιν· εἶτα ταραχαί, εἶτα φροντίδες."	Come forward and tell us: when did you sleep more free of disturbance—now, or before you became Caesar's friend? At once you hear: "Stop, for the gods' sake, making fun of my fortune! You don't know what I go through, poor me. Sleep doesn't even come to me; somebody comes in and says he's already awake, he's already coming out. Then disturbances, then worries."
4.1.48	ἄγε, ἐδείπνεις δὲ πότε εὐαρεστότερον, νῦν ἢ πρότερον; ἄκουσον αὐτοῦ καὶ περὶ τούτων τί λέγει· ὅτι, ἂν μὲν μὴ κληθῇ, ὀδυνᾶται, ἂν δὲ κληθῇ, ὡς δοῦλος παρὰ κυρίῳ δειπνεῖ μεταξὺ προσέχων, μή τι μωρὸν εἴπῃ ἢ ποιήσῃ. καὶ τί δοκεῖς φοβεῖται; μὴ μαστιγωθῇ ὡς δοῦλος; πόθεν αὐτῷ οὕτως καλῶς; ἀλλ' ὡς πρέπει τηλικοῦτον ἄνδρα, Καίσαρος φίλον, μὴ ἀπολέσῃ τὸν τράχηλον.	Come, when did you dine more contentedly, now or before? Listen to what he says about this too: if he's not invited, it hurts, and if he is invited, he dines like a slave at his master's table, the whole time watching out that he doesn't say or do anything foolish. And what do you think he's afraid of? Of being whipped like a slave? How could he get off that lightly? No—as befits so great a man, a friend of Caesar, he's afraid of losing his head.
4.1.49	ἐλούου δὲ πότ' ἀταραχώτερον; ἐγυμνάζου δὲ πότε σχολαίτερον; τὸ σύνολον ποῖον μᾶλλον ἤθελες βίον βιοῦν, τὸν νῦν ἢ τὸν τότε;	When did you bathe more free of disturbance? When did you exercise more at your leisure? In short, which life would you rather live, the one now or the one then?
4.1.50	ὀμόσαι δύναμαι, ὅτι οὐδεὶς οὕτως ἐστὶν ἀναίσθητος ἢ ἀναλήθης, μὴ ἀποδύρασθαι τὰς αὐτοῦ συμφοράς, ὅσῳ ἂν ᾖ φίλτερος.	I can swear that no one is so insensible or so untruthful as not to lament his misfortunes all the more, the closer a friend he is.
4.1.51	ὅταν οὖν μήτε οἱ βασιλεῖς λεγόμενοι ζῶσιν ὡς θέλουσι μήθ' οἱ φίλοι τῶν βασιλέων, τίνες ἔτι εἰσὶν ἐλεύθεροι; — ζήτει καὶ εὑρήσεις. ἔχεις γὰρ ἀφορμὰς παρὰ τῆς φύσεως πρὸς εὕρεσιν τῆς ἀληθείας. εἰ δ' αὐτὸς οὐχ οἷός τε εἶ κατὰ ταύτας ψιλὰς πορευόμενος εὑρεῖν τὸ ἑξῆς, ἄκουσον παρὰ τῶν ἐζητηκότων.	When, then, neither the so-called kings live as they wish nor the friends of kings, who is still free? —Seek and you'll find. For you have starting points from nature for finding the truth. But if you can't find the next step by yourself, proceeding from these alone, listen to those who have done the searching.
4.1.52	τί λέγουσιν; ἀγαθόν σοι δοκεῖ ἡ ἐλευθερία; — τὸ μέγιστον. — δύναται οὖν τις τοῦ μεγίστου ἀγαθοῦ τυγχάνων κακοδαιμονεῖν ἢ κακῶς πράσσειν; — οὔ. — ὅσους οὖν ἂν	What do they say? Does freedom seem to you a good? —The greatest. —Can anyone who attains the greatest good be unhappy or fare badly? —No. —So

	GREEK	ENGLISH
	ἴδῃς κακοδαιμονοῦντας, δυσροοῦντας, πενθοῦντας, ἀποφαίνου θαρρῶν μὴ εἶναι ἐλευθέρους. — ἀποφαίνομαι.	whenever you see people unhappy, their lives not flowing smoothly, grieving, declare with confidence that they are not free. —I do.
4.1.53	— οὐκοῦν ἀπὸ μὲν ὠνῆς καὶ πράσεως καὶ τῆς τοιαύτης ἐν κτήσει κατατάξεως ἤδη ἀποκεχωρήκαμεν. εἰ γὰρ ὀρθῶς ὡμολόγησας ταῦτα, ἄν τε μέγας βασιλεὺς κακοδαιμονῇ, οὐκ ἂν ἐλεύθερος, ἄν τε μικρὸς ἄν θ' ὑπατικὸς ἄν τε δισύπατος. — ἔστω.	—So we've now left behind buying and selling and that kind of classification by ownership. For if you were right to agree to this, then if the Great King is unhappy, he wouldn't be free, nor would a petty king, nor a man of consular rank, nor a man who has been consul twice. —Granted.
4.1.54	ἔτι οὖν ἀπόκριναί μοι κἀκεῖνο· δοκεῖ σοι μέγα τι εἶναι καὶ γενναῖον ἡ ἐλευθερία καὶ ἀξιόλογον; — πῶς γὰρ οὔ; — ἔστιν οὖν τυγχάνοντά τινος οὕτως μεγάλου καὶ ἀξιολόγου καὶ γενναίου ταπεινὸν εἶναι; — οὐκ ἔστιν.	Answer me this too, then: does freedom seem to you something great and noble and valuable? —Of course. —Is it possible, then, for someone who attains something so great and valuable and noble to be abject? —It isn't.
4.1.55	— ὅταν οὖν ἴδῃς τινὰ ὑποπεπτωκότα ἑτέρῳ ἢ κολακεύοντα παρὰ τὸ φαινόμενον αὐτῷ, λέγε καὶ τοῦτον θαρρῶν μὴ εἶναι ἐλεύθερον· καὶ μὴ μόνον, ἂν δειπναρίου ἕνεκα αὐτὸ ποιῇ, ἀλλὰ κἂν ἐπαρχίας ἕνεκα κἂν ὑπατείας. ἀλλ' ἐκείνους μὲν μικροδούλους λέγε τοὺς μικρῶν τινων ἕνεκα ταῦτα ποιοῦντας, τούτους δ', ὡς εἰσὶν ἄξιοι, μεγαλοδούλους.	—So when you see someone cringing before another, or flattering him against his own judgment, say with confidence that this man too isn't free; and not only if he does it for a little dinner, but even if he does it for a governorship or a consulship. But call those who do it for small things little slaves, and these others, as they deserve, big slaves.
4.1.56	— ἔστω καὶ ταῦτα. — δοκεῖ δέ σοι ἡ ἐλευθερία αὐτεξούσιόν τι εἶναι καὶ αὐτόνομον; — πῶς γὰρ οὔ; — ὄντινα οὖν ἐπ' ἄλλῳ κωλῦσαι ἔστι καὶ ἀναγκάσαι, θαρρῶν λέγε μὴ εἶναι ἐλεύθερον.	—Granted, that too. —And does freedom seem to you something self-governing and independent? —Of course. —Then anyone whom it's in another's power to hinder and compel, say with confidence that he isn't free.
4.1.57	καὶ μή μοι πάππους αὐτοῦ καὶ προπάππους βλέπε καὶ ὠνὴν ζήτει καὶ πρᾶσιν, ἀλλ' ἂν ἀκούσῃς λέγοντος ἔσωθεν καὶ ἐκ πάθους "κύριε," κἂν δώδεκα ῥάβδοι προάγωσιν, λέγε δοῦλον· κἂν ἀκούσῃς λέγοντος "τάλας ἐγώ, οἷα πάσχω," λέγε δοῦλον· ἂν ἁπλῶς ἀποκλαιόμενον ἴδῃς, μεμφόμενον, δυσροοῦντα, λέγε δοῦλον περιπόρφυρον ἔχοντα.	And please don't look at his grandfathers and great-grandfathers or go looking for a bill of sale. If you hear him say "master" from the heart, with feeling, then even if twelve rods go before him, call him a slave. If you hear him say, "Poor me, what I'm going through!", call him a slave. In short, if you see him wailing, complaining, his life not flowing smoothly, call him a slave in a purple-bordered toga.[4]
4.1.58	ἂν οὖν μηδὲν τούτων ποιῇ, μήπω εἴπῃς ἐλεύθερον, ἀλλὰ τὰ δόγματα αὐτοῦ κατάμαθε, μή τι ἀναγκαστά, μή τι κωλυτικά, μή τι δυσροητικά· κἂν εὕρῃς τοιοῦτον, λέγε δοῦλον ἀνοχὰς ἔχοντα ἐν Σατορναλίοις· λέγε, ὅτι ὁ κύριος αὐτοῦ ἀποδημεῖ· εἶθ' ἥξει καὶ γνώσῃ οἷα πάσχει.	So if he does none of these things, don't call him free yet; find out what his judgments are, whether there's anything in them that's compelled, anything that hinders, anything that disturbs the flow of his life. And if you find something like that, call him a slave on holiday at the Saturnalia; say his master is away. Then he'll come back, and you'll see what the man goes through.

4 A consul was preceded by twelve attendants carrying the rods of office (the fasces); the purple-bordered toga marked senior magistrates.

	GREEK	ENGLISH
4.1.59	— τίς ἥξει; — πᾶς ὃς ἂν ἐξουσίαν ἔχῃ τῶν ὑπ' αὐτοῦ τινος θελομένων πρὸς τὸ περιποιῆσαι ταῦτα ἢ ἀφελέσθαι. — οὕτως οὖν πολλοὺς κυρίους ἔχομεν; — οὕτως. τὰ γὰρ πράγματα προτέρους τούτων κυρίους ἔχομεν· ἐκεῖνα δὲ πολλά ἐστιν. διὰ ταῦτα ἀνάγκη καὶ τοὺς τούτων τινὸς ἔχοντας ἐξουσίαν κυρίους εἶναι·	—Who'll come back? —Anyone who has the power to secure or take away any of the things he wants. —Do we have that many masters, then? —That many. For before these, we have things themselves as our masters, and those are many. And because of this, those who have power over any of those things must necessarily be our masters too.
4.1.60	ἐπεί τοι οὐδεὶς αὐτὸν τὸν Καίσαρα φοβεῖται, ἀλλὰ θάνατον, φυγήν, ἀφαίρεσιν τῶν ὄντων, φυλακήν, ἀτιμίαν. οὐδὲ φιλεῖ τις τὸν Καίσαρα, ἂν μή τι ᾖ πολλοῦ ἄξιος, ἀλλὰ πλοῦτον φιλοῦμεν, δημαρχίαν, στρατηγίαν, ὑπατείαν. ὅταν ταῦτα φιλῶμεν καὶ μισῶμεν καὶ φοβώμεθα, ἀνάγκη τοὺς ἐξουσίαν αὐτῶν ἔχοντας κυρίους ἡμῶν εἶναι. διὰ τοῦτο καὶ ὡς θεοὺς αὐτοὺς προσκυνοῦμεν·	since, you see, nobody fears Caesar himself, but death, exile, confiscation of property, prison, disgrace. Nor does anyone love Caesar, unless he happens to be a man of real worth; we love wealth, a tribuneship, a praetorship, a consulship. When we love and hate and fear these things, those who have power over them must be our masters. That's why we even worship them as gods;
4.1.61	ἐννοοῦμεν γάρ, ὅτι τὸ ἔχον ἐξουσίαν τῆς μεγίστης ὠφελείας θεῖόν ἐστιν, εἶθ' ὑποτάσσομεν κακῶς "οὗτος δ' ἔχει [τῆς μεγίστης ὠφελείας· θεῖόν ἐστιν. εἶθ' ὑποτάσσομεν κακῶς, οὗτος δ' ἔχει] τῆς μεγίστης ὠφελείας ἐξουσίαν." ἀνάγκη καὶ τὸ γενόμενον ἐξ αὐτῶν ἐπενεχθῆναι κακῶς.	for we assume that whatever has power over the greatest benefit is divine; and then we wrongly add the minor premise, "This man has [the greatest benefit; it is divine. And then we wrongly add the minor premise, This man has] power over the greatest benefit." The conclusion drawn from these premises must necessarily be wrong too.

WHAT MAKES US FREE

Only knowing what is ours and what is not makes a person unhindered and free.

	GREEK	ENGLISH
4.1.62	τί οὖν ἐστι τὸ ποιοῦν ἀκώλυτον τὸν ἄνθρωπον καὶ αὐτεξούσιον; πλοῦτος γὰρ οὐ ποιεῖ οὐδ' ὑπατεία οὐδ' ἐπαρχία οὐδὲ βασιλεία, ἀλλὰ δεῖ τι ἄλλο εὑρεθῆναι.	What is it, then, that makes a person unhindered and self-governing? Wealth doesn't, nor a consulship, nor a governorship, nor a kingdom; something else has to be found.
4.1.63	τί οὖν ἐστι τὸ ἐν τῷ γράφειν ἀκώλυτον ποιοῦν καὶ ἀπαραπόδιστον; — ἡ ἐπιστήμη τοῦ γράφειν. — τί δ' ἐν τῷ κιθαρίζειν; — ἡ ἐπιστήμη τοῦ κιθαρίζειν. — οὐκοῦν καὶ ἐν τῷ βιοῦν ἡ ἐπιστήμη τοῦ βιοῦν.	What is it, then, that makes you unhindered and unimpeded in writing? —The knowledge of writing. —And in playing the lyre? —The knowledge of playing the lyre. —So in living too, it's the knowledge of living.
4.1.64	ὡς μὲν οὖν ἁπλῶς, ἀκήκοας· σκέψαι δ' αὐτὸ καὶ ἐκ τῶν ἐπὶ μέρους. τὸν ἐφιέμενόν τινος τῶν ἐπ' ἄλλοις ὄντων ἐνδέχεται ἀκώλυτον εἶναι; — οὔ. — ἐνδέχεται ἀπαραπόδιστον;	You've heard it, then, in general terms; now look at it in particular cases too. Can someone who aims at something that is up to others be unhindered? —No. —Can he be unimpeded?
4.1.65	— οὔ. — οὐκοῦν οὐδ' ἐλεύθερον. ὅρα οὖν· πότερον οὐδὲν ἔχομεν, ὃ ἐφ' ἡμῖν μόνοις ἐστίν, ἢ πάντα ἢ τὰ μὲν ἐφ' ἡμῖν ἐστιν, τὰ δ' ἐπ' ἄλλοις;	—No. —Then he can't be free either. So consider: do we have nothing that is up to us alone, or is everything up to us, or are some things up to us and others up to others?
4.1.66		

	GREEK	ENGLISH
	— πῶς λέγεις; — τὸ σῶμα ὅταν θέλῃς ὁλόκληρον εἶναι, ἐπὶ σοί ἐστιν ἢ οὔ; — οὐκ ἐπ' ἐμοί. — ὅταν δ' ὑγιαίνειν; — οὐδὲ τοῦτο. — ὅταν δὲ καλὸν εἶναι; — οὐδὲ τοῦτο. — ζῆν δὲ καὶ ἀποθανεῖν; — οὐδὲ τοῦτο. — οὐκοῦν τὸ μὲν σῶμα ἀλλότριον, ὑπεύθυνον παντὸς τοῦ ἰσχυροτέρου.	—What do you mean? —When you want your body to be whole, is that up to you or not? —Not up to me. —And when you want it healthy? —Not that either. —And beautiful? —Not that either. —And to live or die? —Not that either. —So your body isn't your own; it's answerable to anyone stronger.
4.1.67	— ἔστω. — τὸν ἀγρὸν δ' ἐπὶ σοί ἐστιν ἔχειν, ὅταν θέλῃς καὶ ἐφ' ὅσον θέλεις καὶ οἷον θέλεις; — οὔ. — τὰ δὲ δουλάρια; — οὔ. — τὰ δ' ἱμάτια; — οὔ. — τὸ δὲ οἰκίδιον; — οὔ. — τοὺς δ' ἵππους; — τούτων μὲν οὐδέν. — ἂν δὲ τὰ τέκνα σου ζῆν θέλῃς ἐξ ἅπαντος ἢ τὴν γυναῖκα ἢ τὸν ἀδελφὸν ἢ τοὺς φίλους, ἐπὶ σοί ἐστιν; — οὐδὲ ταῦτα.	—Granted. —And is it up to you to have your farm when you want, for as long as you want, and in the condition you want? —No. —And your slaves? —No. —Your clothes? —No. —Your house? —No. —Your horses? —None of these. —And if you want your children to live no matter what, or your wife, or your brother, or your friends, is that up to you? —Not that either.
4.1.68	πότερον οὖν οὐδὲν ἔχεις αὐτεξούσιον, ὃ ἐπὶ μόνῳ ἐστὶ σοί, ἢ ἔχεις τι τοιοῦτον; — οὐκ οἶδα. — ὅρα οὖν οὕτως καὶ σκέψαι αὐτό.	Do you have nothing self-governing, then, nothing that is up to you alone, or do you have something of that kind? —I don't know. —Then look at it this way and consider it.
4.1.69	μή τις δύναταί σε ποιῆσαι συγκαταθέσθαι τῷ ψεύδει; — οὐδείς. — οὐκοῦν ἐν μὲν τῷ συγκαταθετικῷ τόπῳ ἀκώλυτος εἶ καὶ ἀνεμπόδιστος.	Can anyone make you assent to what's false? —No one. —So in the domain of assent you're unhindered and unimpeded.
4.1.70	— ἔστω. — ἄγε, ὁρμῆσαι δέ σε ἐφ' ὃ μὴ θέλεις τις δύναται ἀναγκάσαι; — δύναται. ὅταν γάρ μοι θάνατον ἢ δεσμὰ ἀπειλῇ, ἀναγκάζει μ' ὁρμῆσαι. — ἂν οὖν καταφρονῇς τοῦ ἀποθανεῖν καὶ τοῦ δεδέσθαι, ἔτι αὐτοῦ ἐπιστρέφῃ;	—Granted. —Come now, can anyone compel you to have an impulse toward what you don't want? —He can. When he threatens me with death or chains, he compels me to have an impulse. —Well then, if you despise dying and being in chains, do you still pay any attention to him?
4.1.71	— οὔ. — σὸν οὖν ἐστιν ἔργον τὸ καταφρονεῖν θανάτου ἢ οὐ σόν; — ἐμόν. — σὸν ἄρα ἐστὶ καὶ τὸ ὁρμῆσαι ἢ οὔ; — ἔστω ἐμόν. — τὸ δ' ἀφορμῆσαι τίνος;	—No. —So is despising death your own work, or not? —Mine. —So having an impulse is yours too, isn't it? —All right, it's mine. —And repulsion—whose is that?
4.1.72	σὸν καὶ τοῦτο. — τί οὖν, ἂν ἐμοῦ ὁρμήσαντος περιπατῆσαι ἐκεῖνός με κωλύσῃ; — τί σου κωλύσει; μή τι τὴν συγκατάθεσιν; — οὔ· ἀλλὰ τὸ σωμάτιον. — ναί, ὡς λίθον. — ἔστω· ἀλλ' οὐκέτι ἐγὼ περιπατῶ.	That's yours too. —What, then, if I have an impulse to go for a walk and someone hinders me? —What of yours will he hinder? Your assent? —No, my poor body. —Yes, as he would a stone. —Granted; but I'm no longer walking.
4.1.73	— τίς δέ σοι εἶπεν "τὸ περιπατῆσαι σὸν ἔργον ἐστὶν ἀκώλυτον;" ἐγὼ γὰρ ἐκεῖνο ἔλεγον ἀκώλυτον μόνον τὸ ὁρμῆσαι· ὅπου δὲ σώματος χρεία καὶ τῆς ἐκ τούτου συνεργείας, πάλαι ἀκήκοας, ὅτι οὐδέν ἐστι σόν.	—And who told you, "Walking is your own work, and can't be hindered"? What I said couldn't be hindered was only having the impulse. Where you need the body and its cooperation, you heard long ago that nothing there is yours.
4.1.74	— ἔστω καὶ ταῦτα. — ὀρέγεσθαι δέ σε οὗ μὴ θέλεις τις ἀναγκάσαι δύναται; — οὐδείς. — προθέσθαι δ' ἢ ἐπιβαλέσθαι τις ἢ ἁπλῶς χρῆσθαι ταῖς προσπιπτούσαις φαντασίαις;	—Granted, that too. —Can anyone compel you to desire what you don't want? —No one. —Or to pur-

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		pose something, or to plan something, or in general to use the impressions that come to you?
4.1.75	— οὐδὲ τοῦτο· ἀλλὰ ὀρεγόμενόν με κωλύσει τυχεῖν οὗ ὀρέγομαι. — ἂν τῶν σῶν τινος ὀρέγῃ καὶ τῶν ἀκωλύτων, πῶς σε κωλύσει; — οὐδαμῶς. — τίς οὖν σοι λέγει, ὅτι ὁ τῶν ἀλλοτρίων ὀρεγόμενος ἀκώλυτός ἐστιν;	—Not that either. But when I desire something, he'll hinder me from getting what I desire. —If you desire something that is yours and can't be hindered, how will he hinder you? —He can't at all. —Then who tells you that someone who desires what isn't his own is unhindered?
4.1.76	Ὑγείας οὖν μὴ ὀρέγωμαι;— μηδαμῶς, μηδ' ἄλλου ἀλλοτρίου μηδενός.	So I shouldn't desire health? —Not at all; nor anything else that isn't your own.
4.1.77	ὃ γὰρ οὐκ ἔστιν ἐπὶ σοὶ παρασκευάσαι ἢ τηρῆσαι ὅτε θέλεις, τοῦτο ἀλλότριόν ἐστιν. μακρὰν ἀπ' αὐτοῦ οὐ μόνον τὰς χεῖρας, ἀλλὰ πολὺ πρότερον τὴν ὄρεξιν· εἰ δὲ μή, παρέδωκας σαυτὸν δοῦλον, ὑπέθηκας τὸν τράχηλον, ἂν θαυμάσῃς τῶν [τι] μὴ σῶν ᾧ τινι ἂν τῶν ὑπευθύνων καὶ θνητῶν προσπαθῇς. — ἡ χεὶρ οὐκ ἔστιν ἐμή;	For whatever it isn't up to you to procure or keep when you want, that isn't your own. Keep far from it not only your hands but, long before that, your desire. Otherwise you've handed yourself over as a slave, you've put your neck under the yoke, if you admire [any] of the things that aren't yours, whichever of the mortal things that answer to others you set your heart on. —Isn't my hand mine?
4.1.78	— μέρος ἐστὶ σόν, φύσει δὲ πηλός, κωλυτόν, ἀναγκαστόν, δοῦλον παντὸς τοῦ ἰσχυροτέρου.	—It's a part of you, but by nature it's clay, subject to hindrance and compulsion, the slave of anything stronger.
4.1.79	καὶ τί σοι λέγω χεῖρα; ὅλον τὸ σῶμα οὕτως ἔχειν σε δεῖ ὡς ὀνάριον ἐπισεσαγμένον, ἐφ' ὅσον ἂν οἷόν τε ᾖ, ἐφ' ὅσον ἂν διδῶται· ἂν δ' ἀγγαρεία ᾖ καὶ στρατιώτης ἐπιλάβηται, ἄφες, μὴ ἀντίτεινε μηδὲ γόγγυζε. εἰ δὲ μή, πληγὰς λαβὼν οὐδὲν ἧττον ἀπολεῖς καὶ τὸ ὀνάριον.	And why do I say your hand? You should treat your whole body like a loaded-up little donkey, for as long as it's possible, for as long as it's granted. And if it's requisitioned and a soldier grabs it, let it go; don't resist or grumble. Otherwise you'll take a beating and lose the donkey anyway.[5]
4.1.80	ὅταν δὲ πρὸς τὸ σῶμα οὕτως ἔχειν σε δέῃ, ὅρα, τί ἀπολείπεται περὶ τὰ ἄλλα, ὅσα τοῦ σώματος ἕνεκα παρασκευάζεται. ὅταν ἐκεῖνο ὀνάριον ᾖ, τἆλλα γίνεται χαλινάρια τοῦ ὀναρίου, σαγμάτια, ὑποδημάτια, κριθαί, χόρτος. ἄφες κἀκεῖνα, ἀπόλυε θᾶττον καὶ εὐκολώτερον ἢ τὸ ὀνάριον.	And when this is how you must treat the body, consider what's left for the other things that are acquired for the body's sake. When the body is a little donkey, the other things become the donkey's little bridles, little packsaddles, little shoes, its barley, its fodder. Let those go too; release them faster and more cheerfully than the donkey.
4.1.81	καὶ ταύτην τὴν παρασκευὴν παρασκευασάμενος καὶ τὴν ἄσκησιν ἀσκήσας τὰ ἀλλότρια ἀπὸ τῶν ἰδίων διακρίνειν, τὰ κωλυτὰ ἀπὸ τῶν ἀκωλύτων, ταῦτα πρὸς σαυτὸν ἡγεῖσθαι, ἐκεῖνα μὴ πρὸς σαυτόν, ἐνταῦθα ἐπιστρόφως ἔχειν τὴν ὄρεξιν, ἐνταῦθα τὴν ἔκκλισιν, μή τι ἔτι φοβῇ τινα;	And once you've made this preparation and gone through this training—distinguishing what isn't yours from what is, what can be hindered from what can't, regarding the one as your concern and the other as not, keeping your desire carefully fixed on the one, and your aversion there too—do you still fear anyone?
4.1.82	— οὐδένα. — περὶ τίνος γὰρ φοβήσῃ; περὶ τῶν σεαυτοῦ, ὅπου σοι ἡ οὐσία τοῦ ἀγαθοῦ καὶ τοῦ κακοῦ; καὶ τίς	—No one. —For what would you fear for? For what is yours, where the essence of good and bad lies

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	τούτων ἐξουσίαν ἔχει; τίς ἀφελέσθαι αὐτὰ δύναται, τίς ἐμποδίσαι; οὐ μᾶλλον ἢ τὸν θεόν.	for you? And who has power over these things? Who can take them away, who can impede them? No more than anyone can God.
4.1.83	ἀλλ' ὑπὲρ τοῦ σώματος καὶ τῆς κτήσεως; ὑπὲρ τῶν ἀλλοτρίων; ὑπὲρ τῶν οὐδὲν πρὸς σέ; καὶ τί ἄλλο ἐξ ἀρχῆς ἐμελέτας ἢ διακρίνειν τὰ σὰ καὶ οὐ σά, τὰ ἐπὶ σοὶ καὶ οὐκ ἐπὶ σοί, τὰ κωλυτὰ καὶ ἀκώλυτα; τίνος δὲ ἕνεκα προσῆλθες τοῖς φιλοσόφοις; ἵνα μηδὲν ἧττον ἀτυχῇς καὶ δυστυχῇς;	Or for your body and your property? For what isn't yours? For what's nothing to you? And what else were you practicing from the start but to distinguish what's yours and what isn't, what is up to you and what is not up to you, what can be hindered and what can't? And why did you come to the philosophers? So that you could be just as unfortunate and miserable as before?
4.1.84	οὐκοῦν ἄφοβος μὲν οὕτως ἔσει καὶ ἀτάραχος. λύπη δὲ τί πρὸς σέ; ὧν γὰρ προσδοκωμένων φόβος γίνεται, καὶ λύπη παρόντων. ἐπιθυμήσεις δὲ τίνος ἔτι; τῶν μὲν γὰρ προαιρετικῶν ἅτε καλῶν ὄντων καὶ παρόντων σύμμετρον ἕξεις καὶ καθισταμένην τὴν ὄρεξιν, τῶν δ' ἀπροαιρέτων οὐδενὸς ὀρέγῃ, ἵνα καὶ τόπον σχῇ τὸ ἄλογον ἐκεῖνο καὶ ὠστικὸν καὶ παρὰ τὰ μέτρα ἠπειγμένον;	So in this way you'll be free of fear and free of disturbance. And what is grief to you? For what we fear when it's expected, we grieve over when it's present. And what will you still desire? For the things within your choice, since they are fine and present, you have a measured and settled desire; and of the things outside your choice you desire none—so where is there room for that irrational element, pushy and rushing beyond all measure?
4.1.85	ὅταν οὖν πρὸς τὰ πράγματα οὕτως ἔχῃς, τίς ἔτι ἄνθρωπος δύναται φοβερὸς εἶναι; τί γὰρ ἔχει ἄνθρωπος ἀνθρώπῳ φοβερὸν ἢ ὀφθεὶς ἢ λαλήσας ἢ ὅλως συναναστραφείς; οὐ μᾶλλον ἢ ἵππος ἵππῳ ἢ κύων κυνὶ ἢ μέλισσα μελίσσῃ. ἀλλὰ τὰ πράγματα ἑκάστῳ φοβερά ἐστιν· ταῦτα δ' ὅταν περιποιεῖν τις δύνηταί τινι ἢ ἀφελέσθαι, τότε καὶ αὐτὸς φοβερὸς γίνεται.	When, then, this is your attitude to things, what human being can still be frightening? What does one human being have that's frightening to another, in his looks or his talk or his company in general? No more than a horse to a horse, a dog to a dog, or a bee to a bee. No, it's things that are frightening to each of us; and when someone is able to secure them for someone or take them away, then he too becomes frightening.

TEARING DOWN THE CITADEL

The tyrants within us are overthrown by judgments, not by force.

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4.1.86	πῶς οὖν ἀκρόπολις καταλύεται; οὐ σιδήρῳ οὐδὲ πυρί, ἀλλὰ δόγμασιν. ἂν γὰρ τὴν οὖσαν ἐν τῇ πόλει καθέλωμεν, μή τι καὶ τὴν τοῦ πυρετοῦ, μή τι καὶ τὴν τῶν καλῶν γυναικαρίων, μή τι ἁπλῶς τὴν ἐν ἡμῖν ἀκρόπολιν καὶ τοὺς ἐν ἡμῖν τυράννους ἀποβεβλήκαμεν, οὓς ἐφ' ἑκάστοις καθ' ἡμέραν ἔχομεν, ποτὲ μὲν τοὺς αὐτούς, ποτὲ δ' ἄλλους;	How, then, is a citadel destroyed? Not with iron or fire, but with judgments. For if we tear down the one in the city, have we also torn down the citadel of fever, the citadel of pretty women—in short, the citadel within us—and thrown out the tyrants within us, whom we have over every single thing every day, sometimes the same ones, sometimes others?
4.1.87	ἀλλ' ἔνθεν ἄρξασθαι δεῖ καὶ ἔνθεν καθελεῖν τὴν ἀκρόπολιν, ἐκβάλλειν τοὺς τυράννους· τὸ σωμάτιον ἀφεῖναι, τὰ μέρη αὐτοῦ, τὰς δυνάμεις, τὴν κτῆσιν, τὴν	No, it's here we must begin, here we must tear down the citadel and throw out the tyrants: give up the poor body, its parts, its faculties, posses-

5 Roman soldiers had the right to commandeer civilians' animals and labor for transport.

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	φήμην, ἀρχάς, τιμάς, τέκνα, ἀδελφούς, φίλους, πάντα ταῦτα ἡγήσασθαι ἀλλότρια.	sions, reputation, offices, honors, children, brothers, friends—regard all these as not our own.
4.1.88	κἂν ἔνθεν ἐκβληθῶσιν οἱ τύραννοι, τί ἔτι ἀποτειχίζω τὴν ἀκρόπολιν ἐμοῦ γε ἕνεκα; ἑστῶσα γὰρ τί μοι ποιεῖ; τί ἔτι ἐκβάλλω τοὺς δορυφόρους; ποῦ γὰρ αὐτῶν αἰσθάνομαι; ἐπ' ἄλλους ἔχουσιν τὰς ῥάβδους καὶ τοὺς κοντοὺς καὶ τὰς μαχαίρας.	And if the tyrants are thrown out of here, why should I still lay siege to the citadel, as far as I'm concerned? What does it do to me by standing? Why should I still throw out the bodyguards? Where do I feel them? It's against others that they carry their rods and their pikes and their swords.
4.1.89	ἐγὼ δ' οὐπώποτ' οὔτε θέλων ἐκωλύθην οὔτ' ἠναγκάσθην μὴ θέλων καὶ πῶς τοῦτο δυνατόν; προσκατατέταχά μου τὴν ὁρμὴν τῷ θεῷ. θέλει μ' ἐκεῖνος πυρέσσειν· κἀγὼ θέλω. θέλει ὁρμᾶν ἐπί τι· κἀγὼ θέλω. θέλει ὀρέγεσθαι· κἀγὼ θέλω. θέλει με τυχεῖν τινος· κἀγὼ βούλομαι.	I have never been hindered when I wanted something, nor compelled when I didn't. And how is that possible? I've attached my impulse to God. He wants me to have a fever; I want it too. He wants me to have an impulse toward something; I want it too. He wants me to desire; I want it too. He wants me to get something; I wish it too.
4.1.90	οὐ θέλει· οὐ βούλομαι. ἀποθανεῖν οὖν θέλω· στρεβλωθῆναι οὖν θέλω. τίς ἔτι με κωλῦσαι δύναται παρὰ τὸ ἐμοὶ φαινόμενον ἢ ἀναγκάσαι; οὐ μᾶλλον ἢ τὸν Δία.	He doesn't want it; I don't wish it. So I want to die; so I want to be tortured. Who can still hinder me against my own judgment, or compel me? No more than anyone can Zeus.
4.1.91	οὕτως ποιοῦσι καὶ τῶν ὁδοιπόρων οἱ ἀσφαλέστεροι. ἀκήκοεν ὅτι λῃστεύεται ἡ ὁδός· μόνος οὐ τολμᾷ καθεῖναι, ἀλλὰ περιέμεινεν συνοδίαν ἢ πρεσβευτοῦ ἢ ταμίου ἢ ἀνθυπάτου καὶ προσκατατάξας ἑαυτὸν παρέρχεται ἀσφαλῶς.	That's what the more cautious travelers do too. One of them has heard that the road is infested with robbers; he doesn't dare set out alone, but waits for a company—an envoy's, or a quaestor's, or a proconsul's—and, attaching himself to it, he travels through safely.
4.1.92	οὕτως καὶ ἐν τῷ κόσμῳ ποιεῖ ὁ φρόνιμος. πολλὰ λῃστήρια, τύραννοι, χειμῶνες, ἀπορίαι, ἀποβολαὶ τῶν φιλτάτων.	The sensible person does the same in the world. There are many robber bands, tyrants, storms, hardships, losses of those dearest to us.
4.1.93	"ποῦ τις καταφύγῃ; πῶς ἀλῄστευτος παρέλθῃ; ποίαν συνοδίαν περιμείνας ἀσφαλῶς διέλθῃ; τίνι προσκατατάξας ἑαυτόν;"	"Where can one take refuge? How can one get through without being robbed? What company should one wait for, to get through safely? To whom should one attach oneself?"
4.1.94	"τῷ δεῖνι, τῷ πλουσίῳ, τῷ ὑπατικῷ. καὶ τί μοι ὄφελος; αὐτὸς ἐκδύεται, οἰμώζει, πενθεῖ. τί δ', ἂν ὁ συνοδοιπόρος αὐτὸς ἐπ' ἐμὲ στραφεὶς λῃστής μου γένηται;"	"To so-and-so, the rich man, the man of consular rank? And what good is that to me? He himself gets stripped, groans, grieves. And what if my fellow traveler himself turns on me and becomes my robber?"
4.1.95	"τί ποιήσω; φίλος ἔσομαι Καίσαρος· ἐκείνου με ὄντα ἑταῖρον οὐδεὶς ἀδικήσει. πρῶτον μέν, ἵνα γένωμαι, πόσα με δεῖ τλῆναι καὶ παθεῖν, ποσάκις καὶ ὑπὸ πόσων λῃστευθῆναι· εἶτα ἐὰν γένωμαι, καὶ οὗτος θνητός ἐστιν [καὶ οὗτος θνητός]."	"What shall I do? I'll become a friend of Caesar; if I'm his companion, no one will wrong me. First, to become one, how much must I endure and suffer, how often and by how many people must I be robbed! Then, if I do become one, he too is mortal [he too is mortal]."
4.1.96		

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	"ἂν δ' αὐτὸς ἔκ τινος περιστάσεως ἐχθρός μου γένηται, ἀναχωρῆσαί πού ποτε κρεῖσσον;"	"And if he himself, through some turn of events, becomes my enemy, is it better to withdraw somewhere?"
4.1.97	"εἰς ἐρημίαν; ἄγε, ἐκεῖ πυρετὸς οὐκ ἔρχεται; τί οὖν γένηται; οὐκ ἔστιν εὑρεῖν ἀσφαλῆ σύνοδον, πιστόν, ἰσχυρόν, ἀνεπιβούλευτον;"	"Into the wilderness? Come now, doesn't fever get there too? What's to become of me, then? Isn't it possible to find a safe traveling companion, trustworthy, strong, beyond the reach of treachery?"
4.1.98	οὕτως ἐφίστησιν καὶ ἐννοεῖ, ὅτι, ἐὰν τῷ θεῷ προσκατατάξῃ ἑαυτόν, διελεύσεται ἀσφαλῶς.	In this way he stops to reflect, and realizes that if he attaches himself to God, he will get through safely.
4.1.99	πῶς λέγεις προσκατατάξαι;— ἵν', ὃ ἂν ἐκεῖνος θέλῃ, καὶ αὐτὸς θέλῃ καί, ὃ ἂν ἐκεῖνος μὴ θέλῃ, τοῦτο μηδ' αὐτὸς θέλῃ.	What do you mean, attach himself? —That whatever God wants, he wants too, and whatever God doesn't want, he doesn't want either.
4.1.100	— πῶς οὖν τοῦτο γένηται; — πῶς γὰρ ἄλλως ἢ ἐπισκεψαμένῳ τὰς ὁρμὰς τοῦ θεοῦ καὶ τὴν διοίκησιν; τί μοι δέδωκεν ἐμὸν καὶ αὐτεξούσιον, τί αὐτῷ κατέλιπεν; τὰ προαιρετικά μοι δέδωκεν, ἐπ' ἐμοὶ πεποίηκεν, ἀνεμπόδιστα, ἀκώλυτα. τὸ σῶμα τὸ πήλινον πῶς ἐδύνατο ἀκώλυτον ποιῆσαι; ὑπέταξεν οὖν τῇ τῶν ὅλων περιόδῳ, τὴν κτῆσιν, τὰ σκεύη, τὴν οἰκίαν, τὰ τέκνα, τὴν γυναῖκα.	—How, then, is that to come about? —How else but by examining God's impulses and his governance? What has he given me as my own and self-governing, and what has he kept for himself? He has given me the things within my choice, he has made them up to me, unimpeded, unhindered. The body of clay—how could he make that unhindered? So he subjected it to the cycle of the universe, along with my property, my furniture, my house, my children, my wife.
4.1.101	τί οὖν θεομαχῶ; τί θέλω τὰ μὴ θελητά, τὰ μὴ δοθέντα μοι ἐξ ἅπαντος ἔχειν; ἀλλὰ πῶς; ὡς δέδοται καὶ ἐφ' ὅσον δύναται. ἀλλ' ὁ δοὺς ἀφαιρεῖται. τί οὖν ἀντιτείνω; οὐ λέγω, ὅτι ἠλίθιος ἔσομαι τὸν ἰσχυρότερον βιαζόμενος, ἀλλ' ἔτι πρότερον ἄδικος.	Why, then, do I fight against God? Why do I want what's not mine to want—to have at all costs what hasn't been given to me? How should I have them, then? As they've been given, and for as long as possible. But the one who gave them takes them away. Why, then, do I resist? I don't just say I'll be a fool, trying to force one who is stronger; even before that, I'll be unjust.
4.1.102	πόθεν γὰρ ἔχων αὐτὰ ἦλθον; ὁ πατήρ μου αὐτὰ ἔδωκεν. ἐκείνῳ δὲ τίς; τὸν ἥλιον δὲ τίς πεποίηκε, τοὺς καρποὺς δὲ τίς, τὰς δ' ὥρας τίς, τὴν δὲ πρὸς ἀλλήλους συμπλοκὴν καὶ κοινωνίαν τίς;	For where did I get these things when I came into the world? My father gave them to me. And who gave them to him? And who made the sun, who the fruits of the earth, who the seasons, who the bond and fellowship between people?
4.1.103	εἶτα σύμπαντα εἰληφὼς παρ' ἄλλου καὶ αὐτὸν σεαυτόν, ἀγανακτεῖς καὶ μέμφῃ τὸν δόντα, ἄν σού τι ἀφέληται;	And then, having received everything from another, even your very self, you get angry and blame the giver if he takes something away from you?
4.1.104	τίς ὢν καὶ ἐπὶ τί ἐληλυθώς; οὐχὶ ἐκεῖνός σε εἰσήγαγεν; οὐχὶ τὸ φῶς ἐκεῖνός σοι ἔδειξεν; οὐ συνεργοὺς δέδωκεν; οὐ καὶ αἰσθήσεις; οὐ λόγον; ὡς τίνα δὲ εἰσήγαγεν; οὐχ ὡς θνητόν; οὐχ ὡς μετὰ ὀλίγου σαρκιδίου ζήσοντα ἐπὶ γῆς καὶ θεασόμενον τὴν διοίκησιν αὐτοῦ καὶ συμπομπεύσοντα αὐτῷ καὶ συνεορτάσοντα πρὸς ὀλίγον;	Who are you, and what did you come here for? Wasn't it he who brought you into the world? Wasn't it he who showed you the light? Didn't he give you fellow workers? And senses? And reason? And as what did he bring you in? Wasn't it as a

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		mortal? As one who would live on earth with a little bit of flesh, and watch his governance, and join him in his procession and his festival for a little while?
4.1.105	οὐ θέλεις οὖν, ἕως δέδοταί σοι, θεασάμενος τὴν πομπὴν καὶ τὴν πανήγυριν εἶτα, ὅταν σ' ἐξάγῃ, πορεύεσθαι προσκυνήσας καὶ εὐχαριστήσας ὑπὲρ ὧν ἤκουσας καὶ εἶδες;	Won't you, then, for as long as it's been granted you, watch the procession and the festival, and then, when he leads you out, go, with a bow of reverence and thanks for all you've heard and seen?
4.1.106	"οὔ· ἀλλ' ἔτι ἑορτάζειν ἤθελον." καὶ γὰρ οἱ μύσται μυεῖσθαι; τάχα καὶ οἱ ἐν Ὀλυμπίᾳ ἄλλους ἀθλητὰς βλέπειν· ἀλλὰ ἡ πανήγυρις πέρας ἔχει· ἔξελθε, ἀπαλλάγηθι ὡς εὐχάριστος, ὡς αἰδήμων· δὸς ἄλλοις τόπον· δεῖ γενέσθαι καὶ ἄλλους, καθάπερ καὶ σὺ ἐγένου, καὶ γενομένους ἔχειν χώραν καὶ οἰκήσεις, τὰ ἐπιτήδεια. ἂν δ' οἱ πρῶτοι μὴ ὑπεξάγωσιν, τί ὑπολείπεται; τί ἄπληστος εἶ; τί ἀνίκανος; τί στενοχωρεῖς τὸν κόσμον;	"No; I wanted to go on celebrating." Yes, and the initiates want to go on being initiated, and perhaps the crowds at Olympia want to see more athletes. But the festival has an end. Leave; depart as someone grateful, someone with self-respect; make room for others. Others too must be born, just as you were born, and once born they must have space and houses and the necessities of life. If the first don't step aside, what's left? Why are you insatiable? Why are you never satisfied? Why are you crowding the world?
4.1.107	— ναί· ἀλλὰ τὰ τεκνία μετ' ἐμαυτοῦ εἶναι θέλω καὶ τὴν γυναῖκα. — σὰ γάρ ἐστιν; οὐχὶ τοῦ δόντος; οὐχὶ καὶ τοῦ σὲ πεποιηκότος; εἶτα οὐκ ἐκστήσῃ τῶν ἀλλοτρίων; οὐ παραχωρήσεις τῷ κρείσσονι;	—Yes, but I want my little children with me, and my wife. —Are they yours? Don't they belong to the one who gave them? To the one who made you too? Then won't you give up what isn't yours? Won't you yield to your better?
4.1.108	— τί οὖν μ' εἰσῆγεν ἐπὶ τούτοις; — καὶ εἰ μὴ ποιεῖ σοι, ἔξελθε· οὐκ ἔχει χρείαν θεατοῦ μεμψιμοίρου. τῶν συνεορταζόντων δεῖται, τῶν συγχορευόντων, ἵν' ἐπικροτῶσι μᾶλλον, ἐπιθειάζωσιν, ὑμνῶσι δὲ τὴν πανήγυριν.	—Why, then, did he bring me in on these terms? —And if they don't suit you, leave; he has no need of a spectator who complains. He needs people who'll celebrate with him, dance with him, so that they applaud instead, praise it as divine, and sing hymns to the festival.
4.1.109	τοὺς ἀταλαιπώρους δὲ καὶ δειλοὺς οὐκ ἀηδῶς ὄψεται ἀπολελειμμένους τῆς πανηγύρεως· οὐδὲ γὰρ παρόντες ὡς ἐν ἑορτῇ διῆγον οὐδ' ἐξεπλήρουν τὴν χώραν τὴν πρέπουσαν, ἀλλ' ὠδυνῶντο, ἐμέμφοντο τὸν δαίμονα, τὴν τύχην, τοὺς συνόντας· ἀναίσθητοι καὶ ὧν ἔτυχον καὶ τῶν ἑαυτῶν δυνάμεων, ἃς εἰλήφασι πρὸς τὰ ἐναντία, μεγαλοψυχίας, γενναιότητος, ἀνδρείας, αὐτῆς τῆς νῦν ζητουμένης ἐλευθερίας.	The shirkers and cowards he won't be sorry to see left out of the festival. For even when they were there, they didn't spend their time as people at a feast, or fill their proper place; they were in pain, blaming their guardian spirit, their fortune, their companions—insensible both of what they'd been given and of their own powers, which they had received for facing adversity: greatness of soul, nobility, courage, and that very freedom we're now looking for.
4.1.110	— ἐπὶ τί οὖν εἴληφα ταῦτα; — χρησόμενος. — μέχρι τίνος; — μέχρις ἂν ὁ χρήσας θέλῃ. — ἂν οὖν ἀναγκαῖά μοι ᾖ; — μὴ πρόσπασχε αὐτοῖς καὶ οὐκ ἔσται. σὺ αὐτὰ αὑτῷ μὴ εἴπῃς ἀναγκαῖα καὶ οὐκ ἔστιν.	—What have I received these things for, then? —To use them. —For how long? —For as long as the lender wants. —What if they're necessary to me? —Don't get attached to them, and they won't be. Don't tell yourself they're necessary, and they aren't.

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4.1.111	ταύτην τὴν μελέτην ἔωθεν εἰς ἑσπέραν μελετᾶν ἔδει. ἀπὸ τῶν μικροτάτων, ἀπὸ τῶν εὐεπηρεαστοτάτων ἀρξάμενος, ἀπὸ χύτρας, ἀπὸ ποτηρίου, εἶθ' οὕτως ἐπὶ χιτωνάριον πρόσελθε, ἐπὶ κυνάριον, ἐπὶ ἱππάριον, ἐπὶ ἀγρίδιον· ἔνθεν ἐπὶ σαυτόν, τὸ σῶμα, τὰ μέρη τοῦ σώματος, τὰ τέκνα, τὴν γυναῖκα, τοὺς ἀδελφούς.	This is the exercise you should have been practicing from morning to evening. Start with the smallest and most fragile things, a pot, a cup; then move on in the same way to a tunic, a little dog, a little horse, a bit of land; from there to yourself, your body, the parts of your body, your children, your wife, your brothers.
4.1.112	πανταχοῦ περιβλέψας ἀπόρριψον ἀπὸ σεαυτοῦ· κάθηρον τὰ δόγματα, μή τι προσήρτηταί σοι τῶν οὐ σῶν, μή τι συμπέφυκεν, μή τι ὀδυνήσει σ' ἀποσπώμενον.	Look all around and throw them away from you. Purify your judgments, in case something that isn't yours has got attached to you, or grown into you, or will hurt you when it's torn away.
4.1.113	καὶ λέγε γυμναζόμενος καθ' ἡμέραν, ὡς ἐκεῖ, μὴ ὅτι φιλοσοφεῖς (ἔστω φορτικὸν τὸ ὄνομα), ἀλλ' ὅτι καρπιστὴν δίδως. τοῦτο γάρ ἐστιν ἡ ταῖς ἀληθείαις ἐλευθερία.	And say, as you train every day, as you do there, not that you're doing philosophy (grant that it's a pretentious word), but that you're going through the rite of emancipation. For this is freedom in truth.
4.1.114	ταύτην ἠλευθερώθη Διογένης παρ' Ἀντισθένους καὶ οὐκέτι ἔφη καταδουλωθῆναι δύνασθαι ὑπ' οὐδενός.	This is the freedom Diogenes received from Antisthenes, and afterward he said he could no longer be enslaved by anyone.
4.1.115	διὰ τοῦτο πῶς ἐάλω, πῶς τοῖς πειραταῖς ἐχρῆτο· μή τι κύριον εἶπέν τινα αὐτῶν; καὶ οὐ λέγω τὸ ὄνομα· οὐ γὰρ τὴν φωνὴν φοβοῦμαι, ἀλλὰ τὸ πάθος, ἀφ' οὗ ἡ φωνὴ ἐκπέμπεται.	That's why—look how he behaved when he was captured, how he treated the pirates! Did he call any of them master? And I don't mean the word: it's not the sound I'm afraid of, but the emotion the sound comes out of.
4.1.116	πῶς ἐπιτιμᾷ αὐτοῖς, ὅτι κακῶς ἔτρεφον τοὺς ἁλωκότας· πῶς ἐπράθη· μή τι κύριον ἐζήτει; ἀλλὰ δοῦλον. πῶς δὲ πραθεὶς ἀνεστρέφετο πρὸς τὸν δεσπότην· εὐθὺς διελέγετο πρὸς αὐτόν, ὅτι οὐχ οὕτως ἐστολίσθαι δεῖ αὐτόν, οὐχ οὕτως κεκάρθαι, περὶ τῶν υἱῶν, πῶς δεῖ αὐτοὺς διάγειν.	Look how he rebukes them for feeding their captives badly! Look how he was sold! Did he look for a master? No—for a slave. And once he was sold, look how he behaved toward his owner! He immediately started discussing with him that he shouldn't dress like that, or have his hair cut like that, and about his sons, how they ought to live.
4.1.117	καὶ τί θαυμαστόν; εἰ γὰρ παιδοτρίβην ἐώνητο, ἐν τοῖς παλαιστρικοῖς ὑπηρέτῃ ἂν αὐτῷ ἐχρῆτο ἢ κυρίῳ; εἰ δ' ἰατρόν, ὡσαύτως, εἰ δ' ἀρχιτέκτονα. καὶ οὕτως ἐφ' ἑκάστης ὕλης τὸν ἔμπειρον τοῦ ἀπείρου κρατεῖν πᾶσα ἀνάγκη.	And what's surprising in that? If he'd bought a gymnastics trainer, would he have treated him as his servant or as his master in matters of wrestling? Likewise if he'd bought a doctor, or an architect. And so in every field, the expert must necessarily be in charge of the non-expert.
4.1.118	ὅστις οὖν καθόλου τὴν περὶ βίον ἐπιστήμην κέκτηται, τί ἄλλο ἢ τοῦτον εἶναι δεῖ τὸν δεσπότην; τίς γάρ ἐστιν ἐν νηὶ κύριος; — ὁ κυβερνήτης. — διὰ τί; ὅτι ὁ ἀπειθῶν αὐτῷ ζημιοῦται.	Whoever, then, has acquired the knowledge of how to live, in general, what else can he be but the master? For who is master on a ship? —The helmsman. —Why? Because whoever disobeys him pays the penalty.
4.1.119		—But my master can flog me. —Without paying a penalty? —That's what I used to think too. —But be-

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	— ἀλλὰ δεῖραί με δύναται. — μή τι οὖν ἀζημίως; — οὕτως μὲν κἀγὼ ἔκρινον. — ἀλλ' ὅτι οὐκ ἀζημίως, διὰ τοῦτο οὐκ ἔξεστιν· οὐδενὶ δ' ἀζήμιόν ἐστι τὸ ποιεῖν τὰ ἄδικα.	cause he can't do it without paying a penalty, he isn't permitted to; and no one does wrong without paying a penalty.
4.1.120	— καὶ τίς ἡ ζημία τῷ δήσαντι τὸν αὑτοῦ δοῦλον, ἣν δοκεῖς; — τὸ δῆσαι· τοῦτο ὃ καὶ σὺ ὁμολογήσεις, ἂν θέλῃς σῴζειν, ὅτι ἄνθρωπος οὐκ ἔστι θηρίον, ἀλλ' ἥμερον ζῷον.	—And what penalty, in your view, does the man who chains up his own slave pay? —The chaining itself. You'll admit that too, if you want to hold on to the truth that a human being is not a wild beast but a tame animal.
4.1.121	ἐπεὶ πότ' ἄμπελος πράσσει κακῶς; ὅταν παρὰ τὴν ἑαυτῆς φύσιν πράσσῃ. πότ' ἀλεκτρυών;	For when does a vine fare badly? When it acts contrary to its own nature. When does a rooster?
4.1.122	ὡσαύτως. οὐκοῦν καὶ ἄνθρωπος. τίς οὖν αὐτοῦ ἡ φύσις; δάκνειν καὶ λακτίζειν καὶ εἰς φυλακὴν βάλλειν καὶ ἀποκεφαλίζειν; οὔ· ἀλλ' εὖ ποιεῖν, συνεργεῖν, ἐπεύχεσθαι. τότ' οὖν κακῶς πράσσει, ἄν τε θέλῃς ἄν τε μή, ὅταν ἀγνωμονῇ.	The same. So a human being too. What, then, is his nature? To bite and kick and throw people in prison and cut off heads? No: to do good, to cooperate, to wish others well. So he fares badly, whether you like it or not, when he acts unkindly.
4.1.123	ὥστε Σωκράτης οὐκ ἔπραξε κακῶς;— οὔ, ἀλλ' οἱ δικασταὶ καὶ οἱ κατήγοροι. — οὐδ' ἐν Ῥώμῃ Ἑλουίδιος; — οὔ, ἀλλ' ὁ ἀποκτείνας αὐτόν. — πῶς λέγεις;	So Socrates didn't fare badly? —No, his judges and accusers did. —Nor Helvidius at Rome? —No, but the man who killed him did. —What do you mean?
4.1.124	— ὡς καὶ σὺ ἀλεκτρυόνα οὐ λέγεις κακῶς πρᾶξαι τὸν νικήσαντα καὶ κατακοπέντα, ἀλλὰ τὸν ἁπλῆγα ἡττηθέντα· οὐδὲ κύνα εὐδαιμονίζεις τὸν μήτε διώκοντα μήτε πονοῦντα, ἀλλ' ὅταν ἰδρῶντα ἴδῃς, ὅταν ὀδυνώμενον, ὅταν ῥηγνύμενον ὑπὸ τοῦ δρόμου.	—Just as you don't say that the rooster that won but was cut to pieces has fared badly, but the one that was beaten without a scratch; nor do you call a dog happy that neither chases nor exerts itself, but when you see it sweating, in pain, bursting from the run.
4.1.125	τί παραδοξολογοῦμεν, εἰ λέγομεν παντὸς κακὸν εἶναι τὸ παρὰ τὴν ἐκείνου φύσιν; τοῦτο παράδοξόν ἐστιν; σὺ γὰρ αὐτὸ ἐπὶ πάντων τῶν ἄλλων οὐ λέγεις; διὰ τί ἐπὶ μόνου οὖν τοῦ ἀνθρώπου ἄλλως φέρῃ;	What paradox are we uttering, if we say that for each thing what is contrary to its nature is bad? Is that a paradox? Don't you say it yourself about everything else? Why, then, do you take a different line about human beings alone?
4.1.126	ἀλλ' ὅτι λέγομεν ἥμερον εἶναι τοῦ ἀνθρώπου τὴν φύσιν καὶ φιλάλληλον καὶ πιστήν, τοῦτο παράδοξον οὐκ ἔστιν; — οὐδὲ τοῦτο.	But when we say that human nature is gentle, affectionate, and trustworthy, isn't that a paradox? —Not that either.
4.1.127	— πῶς οὖν ἔτι οὐ δερόμενος βλάπτεται ἢ δεσμευόμενος ἢ ἀποκεφαλιζόμενος; οὐχὶ οὕτως μέν· εἰ γενναίως πάσχει, καὶ προσκερδαίνων καὶ προσωφελούμενος ἀπέρχεται, ἐκεῖνος δὲ βλαπτόμενός ἐστιν ὁ τὰ οἰκτρότατα πάσχων καὶ αἴσχιστα, ὁ ἀντὶ ἀνθρώπου λύκος γινόμενος ἢ ἔχις ἢ σφήξ;	—How, then, is a person not harmed when he's flogged, or chained, or beheaded? Isn't it rather like this: if he suffers nobly, he goes away having gained and profited besides, while the one who is harmed is the one who suffers the most pitiful and shameful fate, who becomes a wolf instead of a human being, or a viper, or a wasp?
4.1.128	ἄγε οὖν ἐπέλθωμεν τὰ ὡμολογημένα. ὁ ἀκώλυτος ἄνθρωπος ἐλεύθερος, ᾧ πρόχειρα τὰ πράγματα ὡς βούλεται. ὃν δ' ἔστιν ἢ κωλῦσαι ἢ ἀναγκάσαι ἢ ἐμποδίσαι ἢ ἄκοντα εἴς τι ἐμβαλεῖν, δοῦλός ἐστιν.	Come, then, let's go over what we've agreed. The unhindered person is free, the one who has things ready to hand as he wishes. But anyone who can be hindered, or compelled, or impeded, or thrown into something against his will, is a slave.

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4.1.129	τίς δ' ἀκώλυτος; ὁ μηδενὸς τῶν ἀλλοτρίων ἐφιέμενος. τίνα δ' ἀλλότρια; ἃ οὐκ ἔστιν ἐφ' ἡμῖν οὔτ' ἔχειν οὔτε μὴ ἔχειν οὔτε ποιὰ ἔχειν ἢ πῶς ἔχοντα.	And who is unhindered? The one who aims at nothing that isn't his own. And what isn't his own? What isn't up to us to have or not to have, or to have of a certain kind or in a certain condition.
4.1.130	οὐκοῦν τὸ σῶμα ἀλλότριον, τὰ μέρη αὐτοῦ ἀλλότρια, ἡ κτῆσις ἀλλοτρία. ἂν οὖν τινι τούτων ὡς ἰδίῳ προσπαθῇς, δώσεις δίκας ἃς ἄξιον τὸν τῶν ἀλλοτρίων ἐφιέμενον.	So the body isn't your own, its parts aren't your own, your property isn't your own. If, then, you get attached to any of these as your own, you'll pay the penalty that someone deserves who aims at what isn't his own.
4.1.131	αὕτη ἡ ὁδὸς ἐπ' ἐλευθερίαν ἄγει, αὕτη μόνη ἀπαλλαγὴ δουλείας, [μόνη] τὸ δυνηθῆναί ποτ' εἰπεῖν ἐξ ὅλης ψυχῆς τὸ ἄγου δέ μ', ὦ Ζεῦ, καὶ σύ γ' ἡ Πεπρωμένη, / ὅποι ποθ' ὑμῖν εἰμι διατεταγμένος.	This road leads to freedom, this alone is release from slavery, [alone]: being able at last to say with your whole soul, "Lead me, Zeus, and you too, Destiny, / wherever you have assigned me."
4.1.132	ἀλλὰ τί λέγεις, φιλόσοφε; καλεῖ σε ὁ τύραννος ἐροῦντά τι ὧν οὐ πρέπει σοι. λέγεις ἢ οὐ λέγεις; εἰπέ μοι. — ἄφες σκέψωμαι. — νῦν σκέψῃ; ὅτε δ' ἐν τῇ σχολῇ ἦς, τί ἐσκέπτου; οὐκ ἐμελέτας, τίνα ἐστὶ τὰ ἀγαθὰ καὶ τὰ κακὰ καὶ τίνα οὐδέτερα; — Ἐσκεπτόμην. — τίνα οὖν ἤρεσκεν ὑμῖν;	But what do you say, philosopher? The tyrant summons you to say something that's beneath you. Do you say it or not? Tell me. —Let me think about it. —Now you'll think about it? When you were in school, what did you think about? Didn't you practice what things are good, what bad, and what neither? —I thought about it. —And what conclusions did you people reach?
4.1.133	— τὰ δίκαια καὶ καλὰ ἀγαθὰ εἶναι, τὰ ἄδικα καὶ αἰσχρὰ κακά. — μή τι τὸ ζῆν ἀγαθόν; — οὔ. — μή τι τὸ ἀποθανεῖν κακόν; — οὔ. — μή τι φυλακή; — οὔ. — λόγος δ' ἀγεννὴς καὶ ἄπιστος καὶ φίλου προδοσία καὶ κολακεία τυράννου τί ὑμῖν ἐφαίνετο;	—That just and fine things are good, and unjust and shameful things bad. —Life isn't a good, is it? —No. —Dying isn't bad, is it? —No. —Or prison? —No. —And ignoble, untrustworthy speech, betrayal of a friend, flattery of a tyrant—how did those seem to you?
4.1.134	— κακά. — τί οὖν; οὐχὶ σκέπτῃ, οὐχὶ δ' ἔσκεψαι καὶ βεβούλευσαι. ποία γὰρ σκέψις, εἰ καθήκει μοὶ δυναμένῳ τὰ μέγιστα ἀγαθὰ ἐμαυτῷ περιποιῆσαι, τὰ μέγιστα κακὰ μὴ περιποιῆσαι; καλὴ σκέψις καὶ ἀναγκαία, πολλῆς βουλῆς δεομένη. τί ἡμῖν ἐμπαίζεις, ἄνθρωπε;	—Bad. —Well then? You aren't thinking it over; you've already thought it over and decided. For what sort of question is this: "whether it's my duty, when I can secure the greatest goods for myself, not to secure the greatest evils for myself"? A fine question, and a necessary one, calling for a great deal of deliberation! Why are you making fun of us, man?
4.1.135	οὐδέποτε τοιαύτη σκέψις γίνεται. οὐδ' εἰ ταῖς ἀληθείαις κακὰ μὲν ἐφαντάζου τὰ αἰσχρά, τὰ δ' ἄλλα οὐδέτερα, ἦλθες ἂν ἐπὶ ταύτην τὴν ἐπίστασιν, οὐδ' ἐγγύς· ἀλλ' αὐτόθεν διακρίνειν εἶχες, ὥσπερ ὄψει τῇ διανοίᾳ.	No such question ever arises. If you really believed that shameful things were bad and everything else neither, you'd never have come to this hesitation, not even close; you'd have been able to decide on the spot, with your mind, as you do with your sight.
4.1.136	πότε γὰρ σκέπτῃ, εἰ τὰ μέλανα λευκά ἐστιν, εἰ τὰ βαρέα κοῦφα; οὐχὶ δὲ τοῖς ἐναργῶς φαινομένοις ἐπακολουθεῖς; πῶς οὖν νῦν σκέπτεσθαι λέγεις, εἰ τὰ οὐδέτερα τῶν κακῶν φευκτότερα;	For when do you stop to consider whether black things are white, or heavy things light? Don't you just go along with what plainly appears? So how

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		can you say you're now considering whether things that are neither good nor bad are more to be avoided than bad things?
4.1.137	ἀλλ' οὐκ ἔχεις τὰ δόγματα ταῦτα, ἀλλὰ φαίνεταί σοι οὔτε ταῦτα οὐδέτερα, ἀλλὰ τὰ μέγιστα κακά, οὔτ' ἐκεῖνα κακά, ἀλλ' οὐδὲν πρὸς ἡμᾶς.	But you don't hold these judgments. To you, these things seem not neither but the greatest evils, and those others not evils but nothing to do with us.
4.1.138	οὕτως γὰρ ἐξ ἀρχῆς εἴθισας σεαυτόν· "ποῦ εἰμι; ἐν σχολῇ. καὶ ἀκούουσί μου τίνες; λέγω μετὰ τῶν φιλοσόφων. ἀλλ' ἐξελήλυθα τῆς σχολῆς· ἆρον ἐκεῖνα τὰ τῶν σχολαστικῶν καὶ τῶν μωρῶν." οὕτως καταμαρτυρεῖται φίλος ὑπὸ φιλοσόφου, οὕτως παρασιτεῖ φιλόσοφος,	For that's how you've trained yourself from the start: "Where am I? In school. And who's listening to me? I'm talking among philosophers. But I've left school: away with all that stuff for bookworms and fools!" That's how a friend is convicted on a philosopher's testimony, that's how a philosopher becomes a hanger-on at other men's tables,
4.1.139	οὕτως ἐπ' ἀργυρίῳ ἐκμισθοῖ ἑαυτόν, οὕτως ἐν συγκλήτῳ τις οὐ λέγει τὰ φαινόμενα· ἔνδοθεν τὸ δόγμα αὐτοῦ βοᾷ,	that's how he hires himself out for money, that's how a man in the Senate doesn't say what he thinks. Inside him his judgment is shouting,
4.1.140	οὐ ψυχρὸν καὶ ταλαίπωρον ὑποληψείδιον ἐκ λόγων εἰκαίων ὡς ἐκ τριχὸς ἠρτημένον, ἀλλὰ ἰσχυρὸν καὶ χρηστικὸν καὶ ὑπὸ τοῦ διὰ τῶν ἔργων γεγυμνάσθαι μεμυημένον.	not some cold, wretched little opinion hanging by a hair from random arguments, but a strong, effective judgment, initiated by training in action.
4.1.141	παραφύλαξον σαυτόν, πῶς ἀκούεις — οὐ λέγω, ὅτι τὸ παιδίον σου ἀπέθανεν· πόθεν σοι; ἀλλ' ὅτι σου τὸ ἔλαιον ἐξεχέθη, ὁ οἶνος ἐξεπόθη,	Watch yourself, how you take news—I don't say news that your child has died; how could you manage that?—but that your oil has been spilled, your wine drunk up,
4.1.142	ἵνα τις ἐπιστὰς διατεινομένῳ σοι τοῦτ' αὐτὸ μόνον εἴπῃ "φιλόσοφε, ἄλλα λέγεις ἐν τῇ σχολῇ· τί ἡμᾶς ἐξαπατᾷς; τί σκώληξ ὢν λέγεις, ὅτι ἄνθρωπος εἶ;"	so that someone might stand over you as you get worked up and say just this: "Philosopher, you talk differently in school. Why are you deceiving us? Why, when you're a worm, do you say you're a human being?"
4.1.143	ἤθελον ἐπιστῆναί τινι αὐτῶν συνουσιάζοντι, ἵνα ἴδω, πῶς τείνεται καὶ ποίας φωνὰς ἀφίησιν, εἰ μέμνηται τοῦ ὀνόματος αὐτοῦ, τῶν λόγων οὓς ἀκούει ἢ λέγει ἢ ἀναγιγνώσκει.	I'd like to stand over one of them while he's having sex, to see how he strains and what sounds he makes, whether he remembers his own name, or the discourses he hears or gives or reads.
4.1.144	καὶ τί ταῦτα πρὸς ἐλευθερίαν;— οὐκ ἄλλα μὲν οὖν ἢ ταῦτ', ἄν τε θέλητε ὑμεῖς οἱ πλούσιοι ἄν τε μή.	And what does this have to do with freedom? — Nothing else has to do with it but this, whether you rich people like it or not.
4.1.145	— καὶ τί σοι μαρτυρεῖ ταῦτα; — τί γὰρ ἄλλο ἢ αὐτοὶ ὑμεῖς οἱ τὸν κύριον τὸν μέγαν ἔχοντες καὶ πρὸς τὸ ἐκείνου νεῦμα καὶ κίνημα ζῶντες, κἄν τινα ὑμῶν ἴδῃ μόνον συνεστραμμένῳ βλέμματι, ἀποψυχόμενοι, τὰς γραίας θεραπεύοντες καὶ τοὺς γέροντας καὶ λέγοντες ὅτι "οὐ δύναμαι τοῦτο ποιῆσαι· οὐκ ἐξεστί μοι;"	—And what's your evidence for this? —What else but you yourselves, who have that great lord of yours and live by his every nod and gesture, who faint away if he so much as looks at one of you with a scowl, who pay court to old women and old men, and say, "I can't do this; I'm not allowed"?[6]

6 Courting rich, childless old people in hopes of an inheritance was a notorious Roman pursuit.

	GREEK	ENGLISH
4.1.146	διὰ τί οὐκ ἔξεστίν σοι; οὐκ ἄρτι ἐμάχου μοι λέγων ἐλεύθερος εἶναι; "ἀλλὰ Ἄπρυλλά με κεκώλυκεν." λέγε οὖν τὰς ἀληθείας, δοῦλε, καὶ μὴ δραπέτευέ σου τοὺς κυρίους μηδ' ἀπαρνοῦ μηδὲ τόλμα καρπιστὴν διδόναι τοσούτους ἔχων τῆς δουλείας ἐλέγχους.	Why aren't you allowed? Weren't you arguing with me just now, claiming you were free? "But Aprulla has stopped me." Then tell the truth, slave; don't run away from your masters, or disown them, or dare to go through the rite of emancipation when you have so many proofs of your slavery.
4.1.147	καίτοι τὸν μὲν ὑπ' ἔρωτος ἀναγκαζόμενόν τι ποιεῖν παρὰ τὸ φαινόμενον καὶ ἅμα μὲν ὁρῶντα τὸ ἄμεινον, ἅμα δ' οὐκ ἐξευτονοῦντα ἀκολουθῆσαι αὐτῷ ἔτι μᾶλλον ἄν τις συγγνώμης ἄξιον ὑπολάβοι, ἆθ' ὑπό τινος βιαίου καὶ τρόπον τινὰ θείου κατεσχημένον.	And yet someone who is compelled by love to do something against his own judgment, who sees what is better but lacks the strength to follow it, one might think all the more deserving of forgiveness, since he's in the grip of something violent and, in a way, divine.
4.1.148	σοῦ δὲ τίς ἀνάσχοιτο τῶν γραῶν ἐρῶντος καὶ τῶν γερόντων καὶ ἐκείνας ἀπομύσσοντος καὶ ἀποπλύνοντος καὶ δωροδοκοῦντος καὶ ἅμα μὲν νοσούσας θεραπεύοντος ὡς δούλου, ἅμα δ' ἀποθανεῖν εὐχομένου καὶ τοὺς ἰατροὺς διακρίνοντος, εἰ ἤδη θανασίμως ἔχουσιν; ἢ πάλιν ὅταν ὑπὲρ τῶν μεγάλων τούτων καὶ σεμνῶν ἀρχῶν καὶ τιμῶν τὰς χεῖρας τῶν ἀλλοτρίων δούλων καταφιλῇς, ἵνα μηδ' ἐλευθέρων δοῦλος ᾖς;	But who could put up with you, in love with old women and old men, wiping their noses and washing them, bribing them with presents, and at the same time nursing them like a slave when they're sick and praying for them to die, and quizzing the doctors whether they're mortally ill yet? Or again, when for the sake of these great and august offices and honors you kiss the hands of other people's slaves—so that you're the slave of people who aren't even free?
4.1.149	εἶτά μοι σεμνὸς περιπατεῖς στρατηγῶν, ὑπατεύων, οὐκ οἶδα, πῶς ἐστρατήγησας, πόθεν τὴν ὑπατείαν ἔλαβες, τίς σοι αὐτὴν ἔδωκεν;	And then you go strutting around in front of me as praetor, as consul. Don't I know how you became praetor, where you got your consulship, who gave it to you?
4.1.150	ἐγὼ μὲν οὐδὲ ζῆν ἤθελον, εἰ διὰ Φηλικίωνα ἔδει ζῆσαι τῆς ὀφρύος αὐτοῦ καὶ τοῦ δουλικοῦ φρυάγματος ἀνασχόμενον. οἶδα γάρ, τί ἐστι δοῦλος εὐτυχῶν ὡς δοκεῖ καὶ τετυφωμένος.	For my part, I wouldn't even want to live, if I had to live by Felicio's favor, putting up with his haughtiness and his slavish insolence. For I know what a slave is like who is fortunate, as people think, and puffed up with conceit.[7]
4.1.151	σὺ οὖν, φησίν, ἐλεύθερος εἶ;— θέλω νὴ τοὺς θεοὺς καὶ εὔχομαι, ἀλλ' οὔπω δύναμαι ἀντιβλέψαι τοῖς κυρίοις, ἔτι τιμῶ τὸ σωμάτιον, ὁλόκληρον αὐτὸ ἔχειν ἀντὶ πολλοῦ ποιοῦμαι καίτοι μηδ' ὁλόκληρον ἔχων.	"Are you free yourself, then?" he says. —I want to be, by the gods, and I pray to be, but I can't yet look my masters in the face. I still value my poor body; I set great store by keeping it whole, though I don't even have it whole.

DIOGENES AND SOCRATES

Diogenes and Socrates show freedom in practice, even in the face of death.

	GREEK	ENGLISH
4.1.152	ἀλλὰ δύναμαί σοι δεῖξαι ἐλεύθερον, ἵνα μηκέτι ζητῇς τὸ παράδειγμα. Διογένης ἦν ἐλεύθερος. πόθεν τοῦτο; οὐχ ὅτι	But I can show you a free man, so that you won't have to look for an example any more. Diogenes

7 Felicio was evidently a slave who rose to influence at court, possibly one once owned by Epaphroditus, Epictetus' own former master.

	GREEK	ENGLISH
	ἐξ ἐλευθέρων ἦν (οὐ γὰρ ἦν), ἀλλ' ὅτι αὐτὸς ἦν, ὅτι ἀποβεβλήκει πάσας τὰς τῆς δουλείας λαβὰς οὐδ' ἦν, ὅπως τις προσέλθῃ πρὸς αὐτὸν οὐδ' ὅθεν λάβηται πρὸς τὸ καταδουλώσασθαι.	was free. How so? Not because he was born of free parents (he wasn't), but because he himself was free, because he had thrown away every handle of slavery, and there was no way for anyone to get near him, nothing to grab him by to enslave him.
4.1.153	πάντα εὔλυτα εἶχεν, πάντα μόνον προσηρτημένα. εἰ τῆς κτήσεως ἐπελάβου, αὐτὴν ἀφῆκεν ἄν σοι μᾶλλον ἢ ἠκολούθησεν δι' αὐτήν· εἰ τοῦ σκέλους, τὸ σκέλος· εἰ ὅλου τοῦ σωματίου, ὅλον τὸ σωμάτιον· οἰκείους, φίλους, πατρίδα ὡσαύτως. ᾔδει, πόθεν ἔχει καὶ παρὰ τίνος καὶ ἐπὶ τίσιν λαβών.	Everything he had came away easily; everything was only loosely attached. If you took hold of his property, he'd have let it go to you rather than follow you for its sake; if of his leg, his leg; if of his whole poor body, his whole poor body; and the same with his family, friends, country. He knew where he had them from, and from whom, and on what terms he had received them.
4.1.154	τοὺς μέν γ' ἀληθινοὺς προγόνους, τοὺς θεούς, καὶ τὴν τῷ ὄντι πατρίδα οὐδεπώποτ' ἂν ἐγκατέλιπεν οὐδὲ παρεχώρησεν ἄλλῳ μᾶλλον πείθεσθαι αὐτοῖς καὶ ὑπακούειν οὐδ' ὑπεραπέθανεν ἂν εὐκολώτερον τῆς πατρίδος ἄλλος.	His true ancestors, the gods, and his real country he would never have abandoned, nor would he have let anyone else outdo him in obeying and submitting to them, nor would anyone else have died more readily for his country.
4.1.155	οὐ γὰρ ἐζήτει ποτὲ δόξαι τι ποιεῖν ὑπὲρ τῶν ὅλων, ἀλλ' ἐμέμνητο, ὅτι πᾶν τὸ γενόμενον ἐκεῖθέν ἐστιν καὶ ὑπὲρ ἐκείνης πράττεται καὶ ὑπὸ τοῦ διοικοῦντος αὐτὴν παρεγγυᾶται.	For he never sought to seem to be doing something for the sake of the universe; he remembered that everything that happens comes from there, and is done for the sake of that country, and is enjoined on us by the one who governs it.
4.1.156	τοιγαροῦν ὅρα, τί λέγει αὐτὸς καὶ γράφει· "διὰ τοῦτό σοι," φησίν, "ἔξεστιν, ὦ Διόγενες, καὶ τῷ Περσῶν βασιλεῖ καὶ Ἀρχιδάμῳ τῷ Λακεδαιμονίων ὡς βούλει διαλέγεσθαι."	So look at what he himself says and writes: "That's why," he says, "you're allowed, Diogenes, to talk as you like both with the king of the Persians and with Archidamus, king of the Spartans."
4.1.157	ἆρά γ' ὅτι ἐξ ἐλευθέρων ἦν; πάντες γὰρ Ἀθηναῖοι καὶ πάντες Λακεδαιμόνιοι καὶ Κορίνθιοι διὰ τὸ ἐκ δούλων εἶναι οὐκ ἠδύναντο αὐτοῖς ὡς ἠβούλοντο διαλέγεσθαι, ἀλλ' ἐδεδοίκεσαν καὶ ἐθεράπευον;	Was it because he was born of free parents? Were all the Athenians, and all the Spartans and Corinthians, unable to talk with those kings as they liked because they were born of slaves—was that why they were afraid of them and paid court to them?
4.1.158	διὰ τί οὖν, φησίν, ἔξεστιν; "ὅτι τὸ σωμάτιον ἐμὸν οὐχ ἡγοῦμαι, ὅτι οὐδενὸς δέομαι, ὅτι ὁ νόμος μοι πάντα ἐστὶ καὶ ἄλλο οὐδέν." ταῦτα ἦν τὰ ἐλεύθερον ἐκεῖνον ἐάσαντα.	Why, then, he asks, am I allowed? "Because I don't consider my poor body my own, because I need nothing, because the law is everything to me and nothing else is." These were the things that allowed him to be free.
4.1.159	καὶ ἵνα μὴ δόξῃς, ὅτι παράδειγμα δείκνυμι ἀνδρὸς ἀπεριστάτου μήτε γυναῖκα ἔχοντος μήτε τέκνα μήτε πατρίδα ἢ φίλους ἢ συγγενεῖς, ὑφ' ὧν κάμπτεσθαι καὶ περισπᾶσθαι ἠδύνατο, λάβε Σωκράτη καὶ θέασαι γυναῖκα καὶ παιδία ἔχοντα, ἀλλὰ ὡς ἀλλότρια, πατρίδα, ἐφ' ὅσον ἔδει καὶ ὡς ἔδει, φίλους, συγγενεῖς, πάντα ταῦτα ὑποτεταχότα τῷ νόμῳ καὶ τῇ πρὸς ἐκεῖνον εὐπειθείᾳ.	And so that you won't think I'm showing you the example of a man without ties, who had neither wife nor children nor country nor friends nor relatives to bend him and pull him this way and that, take Socrates, and look at a man who had a wife and children—but as not his own—and a country, as far as he ought and in the way he ought, and

	GREEK	ENGLISH
		friends and relatives, all of which he subordinated to the law and to obedience to it.
4.1.160	διὰ τοῦτο, στρατεύεσθαι μὲν ὁπότ' ἔδει, πρῶτος ἀπῄει κἀκεῖ ἐκινδύνευεν ἀφειδέστατα· ἐπὶ Λέοντα δ' ὑπὸ τῶν τυράννων πεμφθείς, ὅτι αἰσχρὸν ἡγεῖτο, οὐδ' ἐπεβουλεύσατο εἰδώς, ὅτι ἀποθανεῖν δεήσει, ἂν οὕτως τύχῃ.	That's why, when he had to serve in the army, he was the first to go, and there he faced danger without sparing himself at all; and when he was sent by the tyrants to fetch Leon, he didn't even deliberate, because he considered it shameful, though he knew he would have to die if it came to that.[8]
4.1.161	καὶ τί αὐτῷ διέφερεν; ἄλλο γάρ τι σῴζειν ἤθελεν· οὐ τὸ σαρκίδιον, ἀλλὰ τὸν πιστόν, τὸν αἰδήμονα.	And what difference did it make to him? He wanted to preserve something else: not his bit of flesh, but the trustworthy, self-respecting man he was.
4.1.162	ταῦτα ἀπαρεγχείρητα, ἀνυπότακτα. εἶθ' ὅτ' ἀπολογεῖσθαι ἔδει ὑπὲρ τοῦ ζῆν, μή τι ὡς τέκνα ἔχων ἀναστρέφεται, μή τι ὡς γυναῖκα; ἀλλ' ὡς μόνος. τί δ', ὅτε πιεῖν ἔδει τὸ φάρμακον, πῶς ἀναστρέφεται;	These things can't be tampered with or made to submit. Then, when he had to defend his life in court, does he behave like a man with children, or with a wife? No, like a man alone. And when he had to drink the poison, how does he behave?
4.1.163	δυνάμενος διασωθῆναι καὶ τοῦ Κρίτωνος αὐτῷ λέγοντος ὅτι "ἔξελθε διὰ τὰ παιδία" τί λέγει; ἔρμαιον ἡγεῖτο αὐτό; πόθεν; ἀλλὰ τὸ εὔσχημον σκοπεῖ, τἆλλα δ' οὐδ' ὁρᾷ, οὐδ' ἐπιλογίζεται. οὐ γὰρ ἤθελεν, φησίν, σῶσαι τὸ σωμάτιον, ἀλλ' ἐκεῖνο, ὃ τῷ δικαίῳ μὲν αὔξεται καὶ σῴζεται, τῷ δ' ἀδίκῳ μειοῦται καὶ ἀπόλλυται.	He could have been saved, and when Crito told him, "Escape, for your children's sake," what does he say? Did he consider it a stroke of luck? How could he? He looks to what is fitting, and the rest he doesn't even look at or take into account. For he didn't want, he says, to save his poor body, but that which is increased and preserved by justice, and diminished and destroyed by injustice.
4.1.164	Σωκράτης δ' αἰσχρῶς οὐ σῴζεται, ὁ μὴ ἐπιψηφίσας Ἀθηναίων κελευόντων, ὁ τοὺς τυράννους ὑπεριδών, ὁ τοιαῦτα περὶ ἀρετῆς καὶ καλοκἀγαθίας διαλεγόμενος·	And Socrates isn't saved by shameful means—the man who refused to put the question to the vote when the Athenians demanded it, who looked down on the tyrants, who held such discussions about excellence and being a fine and good man;[9]
4.1.165	τοῦτον οὐκ ἔστι σῶσαι αἰσχρῶς, ἀλλ' ἀποθνῄσκων σῴζεται, οὐ φεύγων. καὶ γὰρ ὁ ἀγαθὸς ὑποκριτὴς παυόμενος ὅτε δεῖ σῴζεται μᾶλλον ἢ ὑποκρινόμενος παρὰ καιρόν.	this man can't be saved by shameful means. He is saved by dying, not by running away. And a good actor, too, is saved by stopping when he should, rather than by acting on past the right moment.
4.1.166	τί οὖν ποιήσει τὰ παιδία; "εἰ μὲν εἰς Θετταλίαν ἀπῄειν, ἐπεμελήθητε αὐτῶν· εἰς Ἅιδου δέ μου ἀποδημήσαντος οὐδεὶς ἔσται ὁ ἐπιμελησόμενος;" ὅρα, πῶς ὑποκορίζεται καὶ σκώπτει τὸν θάνατον.	What, then, will become of his children? "If I were going away to Thessaly, you'd take care of them; and when I've gone abroad to Hades, will there be no one to take care of them?" See how he gives death a pet name, and makes fun of it.
4.1.167	εἰ δ' ἐγὼ καὶ σὺ ἦμεν, εὐθὺς ἂν καταφιλοσοφήσαντες ὅτι "τοὺς ἀδικοῦντας δεῖ τοῖς ἴσοις ἀμύνεσθαι" καὶ	But if it had been you and me, we'd have immediately philosophized our way to "Those who do

8 In 404 BC the Thirty Tyrants ordered Socrates and four others to arrest Leon of Salamis for execution; Socrates simply went home.

	GREEK	ENGLISH
	προσθέντες ὅτι "ὄφελος ἔσομαι πολλοῖς ἀνθρώποις σωθείς, ἀποθανὼν δ' οὐδενί," εἰ ἄρ' ἔδει διὰ τρώγλης ἐκδύντας, ἐξήλθομεν ἄν.	wrong should be paid back in kind," and added, "If I'm saved I'll be of use to many people, but if I die, to no one"; and if we'd had to crawl out through a hole, we'd have got out.
4.1.168	καὶ πῶς ἂν ὠφελήσαμέν τινα; ποῦ γὰρ ἂν ἔτι ἔμενον ἐκεῖνοι; ἢ οἳ ὄντες ἦμεν ὠφέλιμοι, οὐχὶ πολὺ μᾶλλον ἀποθανόντες ἂν ὅτε ἔδει καὶ ὡς ἔδει ὠφελήσαμεν ἀνθρώπους;	And how would we have been of use to anyone? Where would those people still have been? Or if we were useful while alive, wouldn't we have been much more useful to people by dying when we should and as we should?
4.1.169	καὶ νῦν Σωκράτους ἀποθανόντος οὐθὲν ἧττον ἢ καὶ πλεῖον ὠφέλιμός ἐστιν ἀνθρώποις ἡ μνήμη ὧν ἔτι ζῶν ἔπραξεν ἢ εἶπεν.	And now that Socrates is dead, the memory of what he did and said while he was still alive is no less useful to people, or even more so.
4.1.170	ταῦτα μελέτα, ταῦτα τὰ δόγματα, τούτους τοὺς λόγους, εἰς ταῦτα ἀφόρα τὰ παραδείγματα, εἰ θέλεις ἐλεύθερος εἶναι, εἰ ἐπιθυμεῖς κατ' ἀξίαν τοῦ πράγματος.	Practice these things, these judgments, these arguments; keep your eyes on these examples, if you want to be free, if you desire it as the thing deserves.
4.1.171	καὶ τί θαυμαστόν, εἰ τηλικοῦτο πρᾶγμα τοσούτων καὶ τηλικούτων ὠνῇ; ὑπὲρ τῆς νομιζομένης ἐλευθερίας ταύτης οἱ μὲν ἀπάγχονται, οἱ δὲ κατακρημνίζουσιν αὑτούς, ἔστι δ' ὅτε καὶ πόλεις ὅλαι ἀπώλοντο·	And is it any wonder if you buy so great a thing at the price of so many and such great things? For the sake of what people call freedom, some hang themselves, others throw themselves off cliffs, and sometimes whole cities have been destroyed;
4.1.172	ὑπὲρ τῆς ἀληθινῆς καὶ ἀνεπιβουλεύτου καὶ ἀσφαλοῦς ἐλευθερίας ἀπαιτοῦντι τῷ θεῷ ἃ δέδωκεν οὐκ ἐκστήσῃ; οὐχ, ὡς Πλάτων λέγει, μελετήσεις οὐχὶ ἀποθνῄσκειν μόνον, ἀλλὰ καὶ στρεβλοῦσθαι καὶ φεύγειν καὶ δέρεσθαι καὶ πάνθ' ἁπλῶς ἀποδιδόναι τἀλλότρια;	for the sake of true freedom, which is secure and beyond the reach of any plot, won't you give way when God asks for what he has given you? Won't you practice, as Plato says, not only dying but also being tortured, being exiled, being flogged, and in short giving back everything that belongs to others?
4.1.173	ἔσει τοίνυν δοῦλος ἐν δούλοις, κἂν μυριάκις ὑπατεύσῃς, κἂν εἰς τὸ παλάτιον ἀναβῇς, οὐδὲν ἧττον· καὶ αἰσθήσει, ὅτι παράδοξα μὲν ἴσως φασὶν οἱ φιλόσοφοι, καθάπερ καὶ ὁ Κλεάνθης ἔλεγεν, οὐ μὴν παράλογα.	Otherwise you'll be a slave among slaves, even if you're consul ten thousand times, even if you go up to the Palace, none the less. And you'll realize that what philosophers say may go against common opinion, as Cleanthes used to say, but not against reason.
4.1.174	ἔργῳ γὰρ εἴσῃ, ὅτι ἀληθῆ ἐστι καὶ τούτων τῶν θαυμαζομένων καὶ σπουδαζομένων ὄφελος οὐδέν ἐστι τοῖς τυχοῦσι· τοῖς δὲ μηδέπω τετευχόσι φαντασία γίνεται, ὅτι παραγενομένων αὐτῶν ἅπαντα παρέσται αὐτοῖς τὰ ἀγαθά· εἶθ' ὅταν παραγένηται, τὸ καῦμα ἴσον, ὁ ῥιπτασμὸς ὁ αὐτός, ἡ ἄση, ἡ τῶν οὐ παρόντων ἐπιθυμία.	For you'll learn by experience that it's true, and that these things people admire and strive for are no use to those who get them. Those who haven't got them yet have the impression that once these things arrive, every good thing will arrive with them. Then, when they do arrive, the fever is just as high, the tossing the same, the nausea, the craving for what isn't there.

9 In 406 BC, as presiding officer of the Assembly, Socrates refused to put to the vote an illegal motion to try the generals of Arginusae together.

	GREEK	ENGLISH
4.1.175	οὐ γὰρ ἐκπληρώσει τῶν ἐπιθυμουμένων ἐλευθερία παρασκευάζεται, ἀλλὰ ἀνασκευῇ τῆς ἐπιθυμίας.	For freedom is not won by satisfying what you desire, but by removing desire.
4.1.176	καὶ ἵν' εἰδῇς, ὅτι ἀληθῆ ταῦτά ἐστιν, ὡς ἐκείνων ἕνεκα πεπόνηκας, οὕτως καὶ ἐπὶ ταῦτα μετάθες τὸν πόνον· ἀγρύπνησον ἕνεκα τοῦ δόγμα περιποιήσασθαι ἐλευθεροποιόν,	And so that you know this is true: just as you've toiled for those things, shift your toil over to these. Stay up at night to acquire a judgment that makes you free;
4.1.177	θεράπευσον ἀντὶ γέροντος πλουσίου φιλόσοφον, περὶ θύρας ὄφθητι τὰς τούτου· οὐκ ἀσχημονήσεις ὀφθείς, οὐκ ἀπελεύσῃ κενὸς οὐδ' ἀκερδής, ἂν ὡς δεῖ προσέλθῃς. εἰ δὲ μή, πείρασόν γ'· οὐκ ἔστιν αἰσχρὰ ἡ πεῖρα.	pay court to a philosopher instead of a rich old man; be seen hanging around his doors. You won't disgrace yourself by being seen there, and you won't go away empty-handed or without profit, if you approach him as you should. If you don't believe it, at least try it: there's no disgrace in trying.

CHAPTER 2: ON SOCIAL DEALINGS

You cannot keep your old friends' good opinion and also improve; you must choose.

	GREEK	ENGLISH
4.2.1	τούτῳ τῷ τόπῳ πρὸ πάντων σε δεῖ προσέχειν, μή ποτε ἄρα τῶν προτέρων συνήθων ἢ φίλων ἀνακραθῇς τινι οὕτως, ὥστ' εἰς τὰ αὐτὰ συγκαταβῆναι αὐτῷ· εἰ δὲ μή, ἀπολεῖς σεαυτόν.	This is the point you must attend to above all: never become so intimate with any of your former acquaintances or friends that you sink to the same level as him. Otherwise you'll ruin yourself.
4.2.2	ἂν δέ σ' ὑποτρέχῃ ὅτι "ἀδέξιος αὐτῷ φανοῦμαι καὶ οὐχ ὁμοίως ἕξει ὡς πρότερον," μέμνησο, ὅτι προῖκα οὐδὲν γίνεται οὐδ' ἔστι δυνατὸν μὴ τὰ αὐτὰ ποιοῦντα [μὴ] τὸν αὐτὸν εἶναι τῷ ποτέ.	And if the thought creeps in, "He'll think I'm awkward, and he won't feel the same toward me as before," remember that nothing comes free, and it isn't possible to stop doing the same things and [not] still be the same person you once were.
4.2.3	ἑλοῦ οὖν πότερον θέλεις, ὁμοίως φιλεῖσθαι ὑφ' ὧν πρότερον ὅμοιος ὢν τῷ πρότερον σεαυτῷ ἢ κρείσσων ὢν μὴ τυγχάνειν τῶν ἴσων.	So choose which you want: to be loved as much as before by the people who loved you, by staying like your former self; or to be better and not get the same treatment.
4.2.4	εἰ γὰρ τοῦτο κρεῖσσον, αὐτόθεν ἀπόνευσον ἐπὶ τοῦτο μηδέ σε περισπάτωσαν οἱ ἕτεροι διαλογισμοί. οὐδεὶς γὰρ ἐπαμφοτερίζων δύναται προκόψαι, ἀλλ' εἰ τοῦτο πάντων προκέκρικας, εἰ πρὸς τούτῳ μόνῳ θέλεις εἶναι, εἰ τοῦτο ἐκπονῆσαι, ἄφες ἅπαντα τἆλλα·	For if the second is better, turn to it straight away, and don't let other calculations pull you off course. No one who plays both sides can make progress. If you've preferred this to everything, if you want to devote yourself to this alone, to work hard at this, let everything else go.
4.2.5	εἰ δὲ μή, οὗτος ὁ ἐπαμφοτερισμὸς ἑκάτερόν σοι ποιήσει, οὔτε προκόψεις κατ' ἀξίαν οὔτ' ἐκείνων τεύξῃ, ὧν πρότερον ἐτύγχανες.	Otherwise this double game will cost you both ways: you won't make the progress you should, and you won't get what you used to get before.
4.2.6	πρότερον γὰρ εἰλικρινῶς ἐφιέμενος τῶν οὐδενὸς ἀξίων ἡδὺς ἦς τοῖς συνοῦσιν.	For before, when you went after worthless things wholeheartedly, you were pleasant company.
4.2.7	οὐ δύνασαι δ' ἐν ἀμφοτέρῳ τῷ εἴδει διενεγκεῖν· ἀλλ' ἀνάγκη, καθόσον ἂν τοῦ ἑτέρου κοινωνῇς, ἀπολείπεσθαί	You can't excel in both kinds of thing. Necessarily, to the extent that you take part in the one, you'll

	GREEK	ENGLISH
	σ’ ἐν θατέρῳ. οὐ δύνασαι μὴ πίνων μεθ’ ὧν ἔπινες ὁμοίως ἡδὺς αὐτοῖς φαίνεσθαι· ἑλοῦ οὖν, πότερον μεθυστὴς εἶναι θέλεις καὶ ἡδὺς ἐκείνοις ἢ νήφων ἀηδής. οὐ δύνασαι μὴ ᾄδων μεθ’ ὧν ᾖδες ὁμοίως φιλεῖσθαι ὑπ’ αὐτῶν· ἑλοῦ οὖν καὶ ἐνταῦθα, πότερον θέλεις.	fall short in the other. You can’t stop drinking with the people you used to drink with and still seem as pleasant to them. So choose whether you want to be a drunkard and pleasant to them, or sober and unpleasant. You can’t stop singing with the people you used to sing with and still be loved by them as much. So here too, choose which you want.
4.2.8	εἰ γὰρ κρεῖσσον τὸ αἰδήμονα εἶναι καὶ κόσμιον τοῦ εἰπεῖν τινα “ἡδὺς ἄνθρωπος,” ἄφες τὰ ἕτερα, ἀπόγνωθι, ἀποστράφηθι, μηδὲν σοὶ καὶ αὐτοῖς.	For if it’s better to have self-respect and decency than to have someone say, “What a pleasant fellow!”, let the rest go, give up on it, turn away from it, have nothing to do with those people.
4.2.9	εἰ δὲ μὴ ἀρέσει ταῦτα, ὅλος ἀπόκλινον ἐπὶ τἀναντία· γενοῦ εἷς τῶν κιναίδων, εἷς τῶν μοιχῶν καὶ ποίει τὰ ἑξῆς καὶ τεύξῃ ὧν θέλεις. καὶ ἀναπηδῶν ἐπικραύγαζε τῷ ὀρχηστῇ.	But if that doesn’t suit you, turn wholeheartedly to the opposite: become one of the debauchees, one of the adulterers, do everything that goes with it, and you’ll get what you want. Jump up and cheer the dancer too.
4.2.10	διάφορα δ’ οὕτως πρόσωπα οὐ μίγνυται· οὐ δύνασαι καὶ Θερσίτην ὑποκρίνασθαι καὶ Ἀγαμέμνονα. ἂν Θερσίτης εἶναι θέλῃς, κυρτόν σε εἶναι δεῖ, φαλακρόν· ἂν Ἀγαμέμνων, μέγαν καὶ καλὸν καὶ τοὺς ὑποτεταγμένους φιλοῦντα.	Roles as different as that don’t mix. You can’t play both Thersites and Agamemnon. If you want to be Thersites, you have to be hunchbacked and bald; if Agamemnon, tall and handsome, and loving those under your command.

CHAPTER 3: WHAT TO EXCHANGE FOR WHAT

Whatever external thing you lose, consider the self-respect and freedom you gain in exchange.

	GREEK	ENGLISH
4.3.1	ἐκεῖνο πρόχειρον ἔχε, ὅταν τινὸς ἀπολείπῃ τῶν ἐκτός, τί ἀντ’ αὐτοῦ περιποιῇ· κἂν ᾖ πλείονος ἄξιον, μηδέποτ’ εἴπῃς ὅτι “ἐζημίωμαι·”	Keep this ready at hand: whenever you lose something external, ask what you’re getting in its place. And if that’s worth more, never say, “I’ve suffered a loss”—
4.3.2	οὐδ’ ἂν ἀντὶ ὄνου ἵππον, οὐδ’ ἀντὶ προβάτου βοῦν, οὐδ’ ἀντὶ κέρματος πρᾶξιν καλήν, οὐδ’ ἀντὶ ψυχρολογίας ἡσυχίαν οἵαν δεῖ, οὐδ’ ἀντὶ αἰσχρολογίας αἰδῶ.	not if you get a horse for a donkey, an ox for a sheep, a fine action for some small change, the right kind of quiet for empty chatter, self-respect for foul talk.
4.3.3	τούτων μεμνημένος πανταχοῦ διασώσεις τὸ σαυτοῦ πρόσωπον οἷον ἔχειν σε δεῖ. εἰ δὲ μή, σκόπει, ὅτι ἀπόλλυνται οἱ χρόνοι εἰκῇ καὶ ὅσα νῦν προσέχεις σεαυτῷ, μέλλεις ἐκχεῖν ἅπαντα ταῦτα καὶ ἀνατρέπειν.	Remember this, and you’ll keep your role everywhere as it ought to be. Otherwise, consider that your time is being wasted for nothing, and all the attention you’re now paying to yourself, you’re about to spill and overturn completely.
4.3.4	ὀλίγου δὲ χρεία ἐστὶ πρὸς τὴν ἀπώλειαν τὴν πάντων καὶ ἀνατροπήν, μικρᾶς ἀποστροφῆς τοῦ λόγου.	And it takes very little to lose and overturn everything: a slight turning away from reason.
4.3.5	ἵνα ὁ κυβερνήτης ἀνατρέψῃ τὸ πλοῖον, οὐ χρείαν ἔχει τῆς αὐτῆς παρασκευῆς, ὅσης εἰς τὸ σῶσαι· ἀλλὰ μικρὸν πρὸς τὸν ἄνεμον ἂν ἐπιστρέψῃ, ἀπώλετο· κἂν μὴ αὐτὸς ἑκών, ὑποπαρενθυμηθῇ δ’, ἀπώλετο.	For a helmsman to capsize his ship, he doesn’t need the same preparation as to save it. If he turns it a little into the wind, it’s lost; and even if he

	GREEK	ENGLISH
		doesn't do it deliberately but just lets his attention wander a little, it's lost.
4.3.6	τοιοῦτόν ἐστί τι καὶ ἐνθάδε· μικρὸν ἂν ἀπονυστάξῃς, ἀπῆλθεν πάντα τὰ μέχρι νῦν συνειλεγμένα. πρόσεχε οὖν ταῖς φαντασίαις, ἐπαγρύπνει.	It's much the same here too: doze off for a moment, and everything you've gathered up to now is gone. So pay attention to your impressions; stay awake.
4.3.7	οὐ γὰρ μικρὸν τὸ τηρούμενον, ἀλλ' αἰδὼς καὶ πίστις καὶ εὐστάθεια, ἀπάθεια, ἀλυπία, ἀφοβία, ἀταραξία, ἁπλῶς ἐλευθερία.	What you're guarding is no small thing: it's self-respect, trustworthiness, steadiness, freedom from passion, from distress, from fear, tranquility—in a word, freedom.
4.3.8	τίνων μέλλεις ταῦτα πωλεῖν; βλέπε, πόσου ἀξίων. — ἀλλ' οὐ τεύξομαι τοιούτου τινὸς ἀντ' αὐτοῦ. — βλέπε καὶ τυγχάνων πάλιν ἐκείνου, τί ἀντ' αὐτοῦ λαμβάνεις.	What are you going to sell these for? Look at what they're worth. —But I won't get anything like that in exchange for it. —Then when you do get that other thing, look again at what you're getting in exchange.
4.3.9	"ἐγὼ εὐκοσμίαν, ἐκεῖνος δημαρχίαν· ἐκεῖνος στρατηγίαν, ἐγὼ αἰδῶ. ἀλλ' οὐ κραυγάζω, ὅπου ἀπρεπές· ἀλλ' οὐκ ἀναστήσομαι, ὅπου μὴ δεῖ. ἐλεύθερος γάρ εἰμι καὶ φίλος τοῦ θεοῦ, ἵν' ἑκὼν πείθωμαι αὐτῷ."	"I have decency, he has a tribuneship; he has a generalship, I have self-respect. But I don't shout where it's unseemly; I won't stand up where I shouldn't. For I'm free and a friend of God, so as to obey him willingly."
4.3.10	"τῶν δ' ἄλλων οὐδενὸς ἀντιποιεῖσθαί με δεῖ, οὐ σώματος, οὐ κτήσεως, οὐκ ἀρχῆς, οὐ φήμης, ἁπλῶς οὐδενός· οὐδὲ γὰρ ἐκεῖνος βούλεταί μ' ἀντιποιεῖσθαι αὐτῶν. εἰ γὰρ ἤθελεν, ἀγαθὰ πεποιήκει αὐτὰ ἂν ἐμοί. νῦν δ' οὐ πεποίηκεν· διὰ τοῦτο οὐδὲν δύναμαι παραβῆναι τῶν ἐντολῶν."	"Nothing else should I lay claim to: not body, not property, not office, not reputation, nothing at all. For he doesn't want me to lay claim to them either. If he had wanted that, he would have made them good for me. As it is, he hasn't; and that's why I can't disobey any of his commands."
4.3.11	τήρει τὸ ἀγαθὸν τὸ σαυτοῦ ἐν παντί, τῶν δ' ἄλλων κατὰ τὸ διδόμενον μέχρι τοῦ εὐλογιστεῖν ἐν αὐτοῖς, τούτῳ μόνῳ ἀρκούμενος. εἰ δὲ μή, δυστυχήσεις, ἀτυχήσεις, κωλυθήσῃ, ἐμποδισθήσῃ.	Guard your own good in everything; and as for the rest, take what's given, so far as you can use it reasonably, and be content with that alone. Otherwise you'll be unhappy, you'll fail, you'll be hindered, you'll be blocked.
4.3.12	οὗτοί εἰσιν οἱ ἐκεῖθεν ἀπεσταλμένοι νόμοι, ταῦτα τὰ διατάγματα· τούτων ἐξηγητὴν δεῖ γενέσθαι, τούτοις ὑποτεταγμένον, οὐ τοῖς Μασουρίου καὶ Κασσίου.	These are the laws sent from up there, these are the edicts. It's these you must become an interpreter of, these you must be subject to, not those of Masurius and Cassius.[10]

CHAPTER 4: TO THOSE SET ON LIVING IN QUIET

Craving leisure and books enslaves us as much as craving office; use whatever circumstances come.

	GREEK	ENGLISH
4.4.1	μέμνησο, ὅτι οὐ μόνον ἐπιθυμία ἀρχῆς καὶ πλούτου ταπεινοὺς ποιεῖ καὶ ἄλλοις ὑποτεταγμένους, ἀλλὰ καὶ ἡσυχίας καὶ σχολῆς καὶ ἀποδημίας καὶ φιλολογίας.	Remember that it isn't only desire for office and wealth that makes people abject and subservient to others, but also desire for quiet, and leisure,

10 Masurius Sabinus and Cassius Longinus were celebrated Roman jurists of the first century AD.

	GREEK	ENGLISH
	ἁπλῶς γὰρ οἷον ἂν ᾖ τὸ ἐκτός, ἡ τιμὴ αὐτοῦ ὑποτάσσει ἄλλῳ.	and travel, and learning. For, in short, whatever the external thing may be, the value you set on it makes you subservient to someone else.
4.4.2	τί οὖν διαφέρει συγκλήτου ἐπιθυμεῖν ἢ τοῦ μὴ εἶναι συγκλητικόν; τί διαφέρει ἀρχῆς ἐπιθυμεῖν ἢ ἀναρχίας; τί διαφέρει λέγειν ὅτι “κακῶς μοί ἐστιν, οὐδὲν ἔχω τί πράξω, ἀλλὰ τοῖς βιβλίοις προσδέδεμαι ὡς νεκρὸς” ἢ λέγειν “κακῶς μοί ἐστιν, οὐκ εὐσχολῶ ἀναγνῶναι;”	So what difference does it make whether you long for a seat in the Senate or long not to be a senator? Whether you long for office or for freedom from office? Whether you say, “I’m miserable, I have nothing to do, I’m tied to my books like a corpse,” or “I’m miserable, I have no time to read”?
4.4.3	ὡς γὰρ ἀσπασμοὶ καὶ ἀρχὴ τῶν ἐκτός ἐστι καὶ ἀπροαιρέτων, οὕτως καὶ βιβλίον.	For just as morning calls and office belong to things external and outside our choice, so does a book.
4.4.4	ἢ τίνος ἕνεκα θέλεις ἀναγνῶναι; εἰπέ μοι. εἰ μὲν γὰρ ἐπ’ αὐτὸ καταστρέφεις [ἐπ’ αὐτό] τὸ ψυχαγωγηθῆναι ἢ μαθεῖν τι, ψυχρὸς εἶ καὶ ταλαίπωρος. εἰ δ’ ἐφ’ ὃ δεῖ ἀναφέρεις, τί τοῦτ’ ἔστιν ἄλλο ἢ εὔροια; εἰ δέ σοι τὸ ἀναγιγνώσκειν εὔροιαν μὴ περιποιῇ, τί ὄφελος αὐτοῦ;	Or else tell me: why do you want to read? If you make it end in just this [just this], being entertained or learning something, you’re a frigid, wretched creature. But if you refer it to what you should, what is that but the smooth flow of life? And if reading doesn’t get you the smooth flow of life, what use is it?
4.4.5	— ἀλλὰ περιποιεῖ, φησίν, καὶ διὰ τοῦτο ἀγανακτῶ ὡς ἀπολειπόμενος αὐτοῦ. — καὶ τίς αὕτη ἡ εὔροια, ἣν ὁ τυχὼν ἐμποδίσαι δύναται, οὐ λέγω Καῖσαρ ἢ Καίσαρος φίλος, ἀλλὰ κόραξ, αὐλητής, πυρετός, ἄλλα τρισμύρια; ἡ δ’ εὔροια οὐδὲν οὕτως ἔχει ὡς τὸ διηνεκὲς καὶ ἀνεμπόδιστον.	—But it does get it for me, he says, and that’s why I’m annoyed at being deprived of it. —And what sort of smooth flow is it that anyone at all can obstruct—I don’t mean Caesar or a friend of Caesar, but a crow, a flute-player, a fever, thirty thousand other things? Nothing is so characteristic of the smooth flow of life as being continuous and unobstructed.
4.4.6	νῦν καλοῦμαι πράξων τι, ἄπειμι νῦν προσέξων τοῖς μέτροις ἃ δεῖ τηρεῖν, ὅτι αἰδημόνως, ὅτι ἀσφαλῶς, ὅτι δίχα ὀρέξεως καὶ ἐκκλίσεως τῆς πρὸς τὰ ἐκτός,	Now I’m called to do something; now I’ll go and attend to the standards I have to keep: to act with self-respect, with security, without desire or aversion toward externals;
4.4.7	καὶ λοιπὸν προσέχω τοῖς ἀνθρώποις, τίνα φασί, πῶς κινοῦνται, καὶ τοῦτο οὐ κακοήθως οὐδ’ ἵνα ἔχω ψέγειν ἢ καταγελῶ, ἀλλ’ ἐπ’ ἐμαυτὸν ἐπιστρέφω, εἰ ταὐτὰ κἀγὼ ἁμαρτάνω. “πῶς οὖν παύσωμαι; τότε καὶ ἐγὼ ἡμάρτανον· νῦν δ’ οὐκέτι, χάρις τῷ θεῷ.”	and then I pay attention to people, what they say, how they behave—and not out of malice, or so as to have something to criticize or laugh at, but I turn back to myself, to see whether I make the same mistakes too. “How, then, am I to stop? Once I made that mistake too; but not any more, thank God.”
4.4.8	ἄγε, ταῦτα ποιήσας καὶ πρὸς τούτοις γενόμενος χεῖρον ἔργον πεποίηκας ἢ χιλίους στίχους ἀναγνοὺς ἢ γράψας ἄλλους τοσούτους; ὅταν γὰρ ἐσθίῃς, ἄχθῃ, ὅτι μὴ ἀναγιγνώσκεις; οὐκ ἀρκῇ τῷ καθ’ ἃ ἀνέγνωκας ἐσθίειν;	Come now: when you’ve done this and been occupied with it, have you done a worse job than if you’d read a thousand lines or written as many? When you eat, are you upset that you’re not reading? Aren’t you content to eat in accordance with what you’ve read?
4.4.9		

	GREEK	ENGLISH
	ὅταν λούῃ; ὅταν γυμνάζῃ; διὰ τί οὖν ἐπὶ πάντων οὐχ ὁμαλίζεις, καὶ ὅταν Καίσαρι προσίῃς καὶ ὅταν τῷ δεῖνι; εἰ τὸν ἀπαθῆ τηρεῖς, εἰ τὸν ἀκατάπληκτον,	When you bathe? When you exercise? Then why don't you keep an even keel in everything, both when you go to see Caesar and when you go to see so-and-so? If you keep yourself free from passion, unshaken,
4.4.10	εἰ τὸν κατεσταλμένον, εἰ βλέπεις μᾶλλον τὰ γινόμενα ἢ βλέπῃ, εἰ μὴ φθονεῖς τοῖς προτιμωμένοις, εἰ μὴ ἐκπλήσσουσίν σε αἱ ὗλαι, τί σοι λείπει; βιβλία; πῶς ἢ ἐπὶ τί;	composed; if you observe what happens rather than being observed; if you don't envy those preferred over you; if material things don't dazzle you —what are you missing? Books? How, or for what?
4.4.11	οὐχὶ γὰρ ἐπὶ τὸ βιοῦν παρασκευή τίς ἐστιν αὕτη; τὸ βιοῦν δ' ἐξ ἄλλων τινῶν ἢ τούτων συμπληροῦται. οἷον ἂν εἰ ὁ ἀθλητὴς κλαίῃ εἰς τὸ στάδιον εἰσιών, ὅτι μὴ ἔξω γυμνάζεται.	Isn't this a kind of preparation for living? But living is made up of other things than these. It's as if an athlete, on entering the stadium, were to burst into tears because he isn't training outside.
4.4.12	τούτων ἕνεκα ἐγυμνάζου, ἐπὶ τοῦτο οἱ ἁλτῆρες, ἡ ἄφη, οἱ νεανίσκοι. καὶ νῦν ἐκεῖνα ζητεῖς, ὅτε τοῦ ἔργου καιρός ἐστιν;	This is what you trained for; this is what the jumping weights were for, the sand, the young sparring partners. And now you're looking for those, when it's time for action?
4.4.13	οἷον εἰ ἐπὶ τοῦ συγκαταθετικοῦ τόπου παρισταμένων φαντασιῶν τῶν μὲν καταληπτικῶν, τῶν δ' ἀκαταλήπτων μὴ ταύτας διακρίνειν θέλοιμεν, ἀλλ' ἀναγιγνώσκειν τὰ Περὶ καταλήψεως.	It's as if, in the area of assent, when impressions present themselves, some cognitive and some not, we didn't want to tell them apart but to read the books *On Cognition*.
4.4.14	τί οὖν τὸ αἴτιον; ὅτι οὐδέποτε τούτου ἕνεκα ἀνέγνωμεν, οὐδέποτε τούτου ἕνεκα ἐγράψαμεν, ἵν' ἐπὶ τῶν ἔργων κατὰ φύσιν χρώμεθα ταῖς προσπιπτούσαις φαντασίαις, ἀλλ' αὐτοῦ καταλήγομεν μαθεῖν, τί λέγεται, καὶ ἄλλῳ δύνασθαι ἐξηγήσασθαι, τὸν συλλογισμὸν ἀναλῦσαι καὶ τὸν ὑποθετικὸν ἐφοδεῦσαι.	What's the reason, then? That we've never read for this purpose, never written for this purpose: to deal with the impressions that strike us in our actions in accordance with nature. We stop short at learning what is said and being able to explain it to someone else, at analyzing a syllogism and working through a hypothetical argument.
4.4.15	διὰ τοῦτο ὅπου ἡ σπουδή, ἐκεῖ καὶ ὁ ἐμποδισμός. θέλεις τὰ μὴ ἐπὶ σοὶ ἐξ ἅπαντος; κωλύου τοίνυν, ἐμποδίζου, ἀποτύγχανε.	That's why where your eagerness lies, there your obstruction lies too. Do you want what is not up to you, at all costs? Then be prevented, be obstructed, fail.
4.4.16	εἰ δὲ τὰ Περὶ ὁρμῆς τούτου ἕνεκα ἀναγιγνώσκοιμεν, οὐχ ἵνα ἴδωμεν, τί λέγεται περὶ ὁρμῆς, ἀλλ' ἵνα ὁρμῶμεν· τὰ Περὶ ὀρέξεως δὲ καὶ ἐκκλίσεως, ἵνα μήποτ' ὀρεγόμενοι ἀποτυγχάνωμεν μήτ' ἐκκλίνοντες περιπίπτωμεν· τὰ Περὶ καθήκοντος δ', ἵνα μεμνημένοι τῶν σχέσεων μηδὲν ἀλογίστως μηδὲ παρ' αὐτὰ ποιῶμεν·	But if we read *On Impulse* not to see what is said about impulse, but so as to put impulse into practice; and *On Desire and Aversion* so that we never fail to get what we desire nor fall into what we avoid; and *On Duty* so that, remembering our relationships, we do nothing irrationally or against them—
4.4.17	οὐκ ἂν ἠγανακτοῦμεν πρὸς τὰ ἀναγνώσματα ἐμποδιζόμενοι, ἀλλὰ τῷ τὰ ἔργα ἀποδιδόναι τὰ κατάλληλα ἠρκούμεθα καὶ ἠριθμοῦμεν ἂν οὐ ταῦτα, ἃ μέχρι νῦν ἀριθμεῖν εἰθίσμεθα "σήμερον ἀνέγνων στίχους τοσούσδε, ἔγραψα τοσούσδε,"	then we wouldn't be annoyed at being hindered in our reading, but would be content with performing the corresponding actions, and we wouldn't count up what we've been used to counting till

	GREEK	ENGLISH
		now: "Today I read so many lines, I wrote so many,"
4.4.18	ἀλλὰ "σήμερον ὁρμῇ ἐχρησάμην, ὡς παραγγέλλεται ὑπὸ τῶν φιλοσόφων, ὀρέξει οὐκ ἐχρησάμην, ἐκκλίσει πρὸς μόνα τὰ προαιρετικά, οὐ κατεπλάγην τὸν δεῖνα, οὐκ ἐδυσωπήθην ὑπὸ τοῦ δεῖνος, τὸ ἀνεκτικὸν ἐγύμνασα, τὸ ἀφεκτικόν, τὸ συνεργητικόν" καὶ οὕτως ἂν ηὐχαριστοῦμεν τῷ θεῷ ἐφ' οἷς δεῖ εὐχαριστεῖν.	but "Today I used impulse as the philosophers teach, I didn't use desire, I used aversion only toward things within the scope of choice, I wasn't overawed by so-and-so, I wasn't put out of countenance by so-and-so, I trained my endurance, my self-restraint, my cooperation"; and in this way we'd thank God for the things we ought to thank him for.
4.4.19	νῦν δ' ἡμεῖς οὐκ ἴσμεν, ὅτι καὶ αὐτοὶ ἄλλον τρόπον ὅμοιοι τοῖς πολλοῖς γινόμεθα. ἄλλος φοβεῖται, μὴ οὐκ ἄρξῃ· σύ, μὴ ἄρξῃς.	As it is, we don't realize that we ourselves, in a different way, become just like the many. One man is afraid he won't hold office; you, that you will.
4.4.20	μηδαμῶς, ἄνθρωπε. ἀλλ' ὡς καταγελᾷς τοῦ φοβουμένου μὴ ἄρξαι, οὕτως καὶ σαυτοῦ καταγέλα. οὐδὲν γὰρ διαφέρει ἢ διψῆν πυρέσσοντα ἢ ὡς λυσσώδη ὑδροφόβον εἶναι.	Don't be, man! Just as you laugh at the man who's afraid of not holding office, laugh at yourself too. It makes no difference whether you're thirsty with fever or afraid of water like someone with rabies.
4.4.21	ἢ πῶς ἔτι δυνήσῃ εἰπεῖν τὸ τοῦ Σωκράτους "εἰ ταύτῃ φίλον τῷ θεῷ, ταύτῃ γινέσθω;" δοκεῖς, Σωκράτης εἰ ἐπεθύμει ἐν Λυκείῳ ἢ ἐν Ἀκαδημείᾳ σχολάζειν καὶ διαλέγεσθαι καθ' ἡμέραν τοῖς νέοις, εὐκόλως ἂν ἐστρατεύσατο ὁσάκις ἐστρατεύσατο; οὐχὶ δ' ὠδύρετ' ἂν καὶ ἔστενεν "τάλας ἐγώ, νῦν ἐνθάδ' ἀτυχῶ ἄθλιος δυνάμενος ἐν Λυκείῳ ἡλιάζεσθαι;"	Or how will you still be able to say Socrates' words, "If this is what pleases God, so be it"? Do you think that if Socrates had longed to spend his leisure in the Lyceum or the Academy, talking every day with the young men, he would have gone on campaign as readily as he did, every time he did? Wouldn't he have wailed and groaned, "Poor me, here I am, miserable and wretched, when I could be sunning myself in the Lyceum"?
4.4.22	τοῦτο γάρ σου τὸ ἔργον ἦν, ἡλιάζεσθαι; οὐχὶ δὲ τὸ εὑροεῖν, τὸ ἀκώλυτον εἶναι, τὸ ἀπαραπόδιστον; καὶ πῶς ἂν ἔτι ἦν Σωκράτης, εἰ ταῦτα ὠδύρετο; πῶς ἂν ἔτι ἐν τῇ φυλακῇ παιᾶνας ἔγραφεν;	Was that your task, then—sunning yourself? Wasn't it rather to have a smooth flow of life, to be unhindered, unobstructed? And how would he still have been Socrates if he'd wailed like that? How would he still have written hymns in prison?
4.4.23	ἁπλῶς οὖν ἐκείνου μέμνησο, ὅτι, πᾶν ὃ ἔξω τῆς προαιρέσεως τῆς σαυτοῦ τιμήσεις, ἀπώλεσας τὴν προαίρεσιν. ἔξω δ' ἐστὶν οὐ μόνον ἀρχή, ἀλλὰ καὶ ἀναρχία, οὐ μόνον ἀσχολία, ἀλλὰ καὶ σχολή.	In short, then, remember this: if you value anything outside your own choice, you've destroyed your choice. And outside it lies not only office but also freedom from office, not only being busy but also leisure.
4.4.24	"νῦν οὖν ἐμὲ ἐν τῷ θορύβῳ τούτῳ διεξάγειν." τί λέγεις θορύβῳ; ἐν πολλοῖς ἀνθρώποις; καὶ τί χαλεπόν; δόξον ἐν Ὀλυμπίᾳ εἶναι, πανήγυριν αὐτὸν ἥγησαι. κἀκεῖ ἄλλος ἄλλο τι κέκραγεν, ἄλλος ἄλλο τι πράσσει, ἄλλος τῷ ἄλλῳ ἐνσείεται. ἐν τοῖς βαλανείοις ὄχλος· καὶ τίς ἡμῶν οὐ χαίρει τῇ πανηγύρει ταύτῃ καὶ ὀδυνώμενος αὐτῆς ἀπαλλάσσεται;	"So now I have to spend my life in this uproar." What do you mean, uproar? Among lots of people? What's hard about that? Imagine you're at Olympia; think of it as a festival. There too one person shouts one thing, another does something else, another jostles someone else. In the baths there's a crowd; and which of us doesn't enjoy that festival, and leave it sorry to go?
4.4.25		

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	μὴ γίνου δυσάρεστος μηδὲ κακοστόμαχος πρὸς τὰ γινόμενα. “τὸ ὄξος σαπρόν, δριμὺ γάρ·” “τὸ μέλι σαπρόν, ἀνατρέπει γάρ μου τὴν ἕξιν·” “λάχανα οὐ θέλω.” οὕτως καὶ “σχολὴν οὐ θέλω, ἐρημία ἐστίν,” “ὄχλον οὐ θέλω, θόρυβός ἐστιν.”	Don’t be hard to please, or squeamish about what happens. “The vinegar’s off: it’s sour.” “The honey’s off: it upsets my constitution.” “I don’t want vegetables.” In the same way: “I don’t want leisure: it’s a wilderness.” “I don’t want a crowd: it’s an uproar.”
4.4.26	ἀλλ’ ἂν μὲν οὕτως φέρῃ τὰ πράγματα, ὥστε μόνον ἢ μετ’ ὀλίγων διεξαγαγεῖν, ἡσυχίαν αὐτὸ κάλει καὶ χρῶ τῷ πράγματι, εἰς ὃ δεῖ· λάλει σεαυτῷ, γύμναζε τὰς φαντασίας, ἐξεργάζου τὰς προλήψεις. ἂν δ’ εἰς ὄχλον ἐμπέσῃς, ἀγῶνα αὐτὸ λέγε, πανήγυριν, ἑορτήν, συνεορτάζειν πειρῶ τοῖς ἀνθρώποις.	But if things turn out so that you spend your life alone or with a few people, call it quiet and use the situation for what you should: talk to yourself, train your impressions, work out your preconceptions. And if you fall in with a crowd, call it games, a festival, a holiday, and try to celebrate along with everyone.
4.4.27	τί γάρ ἐστιν ἥδιον θέαμα τῷ φιλανθρώπῳ ἢ ἄνθρωποι πολλοί; ἵππων ἀγέλας ἢ βοῶν ἡδέως ὁρῶμεν, πλοῖα πολλὰ ὅταν ἴδωμεν, διαχεόμεθα· ἀνθρώπους πολλοὺς βλέπων τις ἀνιᾶται;	For what sight is more pleasant to someone who loves people than lots of people? We enjoy seeing herds of horses or cattle; when we see many ships, we’re delighted. Is anyone upset at seeing lots of people?
4.4.28	“ἀλλὰ κατακραυγάζουσί μου.” οὐκοῦν ἡ ἀκοή σου ἐμποδίζεται. τί οὖν πρὸς σέ; μή τι καὶ δύναμις ἡ ταῖς φαντασίαις χρηστική; καὶ τίς σε κωλύει ὀρέξει καὶ ἐκκλίσει χρῆσθαι κατὰ φύσιν, ὁρμῇ καὶ ἀφορμῇ; ποῖος θόρυβος πρὸς τοῦτο ἱκανός;	“But they’re shouting me down.” Then it’s your hearing that’s obstructed. What’s that to you? Surely not the faculty that uses impressions as well? And who prevents you from using desire and aversion in accordance with nature, impulse and repulsion? What uproar is equal to that?
4.4.29	σὺ μόνον μέμνησο τῶν καθολικῶν· “τί ἐμόν, τί οὐκ ἐμόν; τί μοι δίδοται; τί θέλει με ποιεῖν ὁ θεὸς νῦν, τί οὐ θέλει;”	Just remember your general principles: “What’s mine, what isn’t mine? What’s been given to me? What does God want me to do now, and what doesn’t he want?”
4.4.30	πρὸ ὀλίγου χρόνου ἤθελέν σε σχολάζειν, σαυτῷ λαλεῖν, γράφειν περὶ τούτων, ἀναγιγνώσκειν, ἀκούειν, παρασκευάζεσθαι· ἔσχες εἰς τοῦτο ἱκανὸν χρόνον. νῦν σοι λέγει “ἐλθὲ ἤδη ἐπὶ τὸν ἀγῶνα, δεῖξον ἡμῖν, τί ἔμαθες, πῶς ἤθλησας. μέχρι τίνος γυμνασθήσῃ μόνος; ἤδη καιρὸς γνῶναί σε, πότερον τῶν ἀξιονίκων εἶ τις ἀθλητῶν ἢ ἐκείνων, οἳ τὴν οἰκουμένην περιέρχονται νικώμενοι.”	A little while ago he wanted you to have leisure, to talk to yourself, to write about these things, to read, to listen, to prepare; you had enough time for that. Now he says to you, “Come to the contest now, show us what you’ve learned, how you’ve trained. How long will you go on exercising by yourself? Now it’s time for you to find out whether you’re one of the athletes worthy of victory, or one of those who go around the world losing.”
4.4.31	τί οὖν ἀγανακτεῖς; οὐδεὶς ἀγὼν δίχα θορύβου γίνεται. πολλοὺς δεῖ προγυμναστὰς εἶναι, πολλοὺς τοὺς ἐπικραυγάζοντας, πολλοὺς ἐπιστάτας, πολλοὺς θεατάς.	So why are you annoyed? No contest happens without uproar. There have to be lots of trainers, lots of people cheering, lots of officials, lots of spectators.
4.4.32	— ἀλλ’ ἐγὼ ἤθελον ἐφ’ ἡσυχίας διάγειν. — οἴμωζε τοίνυν καὶ στένε, ὥσπερ ἄξιος εἶ. τίς γὰρ ἄλλη μείζων ταύτης ζημία τῷ ἀπαιδεύτῳ καὶ ἀπειθοῦντι τοῖς θείοις διατάγμασιν ἢ τὸ λυπεῖσθαι, τὸ πενθεῖν, τὸ φθονεῖν,	—But I wanted to live in quiet. —Then groan and wail, as you deserve. For what greater penalty is there for someone uneducated who disobeys the divine edicts than to grieve, to mourn, to envy—in

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	ἁπλῶς τὸ ἀτυχεῖν καὶ δυστυχεῖν; τούτων οὐ θέλεις ἀπαλλάξαι σεαυτόν;	short, to be unfortunate and miserable? Don't you want to free yourself from these things?
	καὶ πῶς ἀπαλλάξω;	And how am I to free myself?
4.4.33	— οὐ πολλάκις ἤκουσας, ὅτι ὄρεξιν ἆραί σε δεῖ παντελῶς, τὴν ἔκκλισιν ἐπὶ μόνα τρέψαι τὰ προαιρετικά, ἀφεῖναί σε δεῖ πάντα, τὸ σῶμα, τὴν κτῆσιν, τὴν φήμην, τὰ βιβλία, θόρυβον, ἀρχάς, ἀναρχίαν; ὅπου γὰρ ἂν κλίνῃς, ἐδούλευσας, ὑπετάγης, κωλυτὸς ἐγένου, ἀναγκαστός, ὅλος ἐπ' ἄλλοις.	—Haven't you often heard that you must eliminate desire entirely, turn your aversion only toward things within the scope of choice, and that you must let everything go—body, property, reputation, books, uproar, offices, freedom from office? For wherever you lean, you're a slave, you're subjected, you become open to hindrance and compulsion, wholly in the power of others.
4.4.34	ἀλλὰ τὸ Κλεάνθους πρόχειρον ἄγου δέ μ', ὦ Ζεῦ, καὶ σύ γ' ἡ Πεπρωμένη. θέλετ' εἰς Ῥώμην; εἰς Ῥώμην. εἰς Γύαρα; εἰς Γύαρα. εἰς Ἀθήνας; εἰς Ἀθήνας. εἰς φυλακήν; εἰς φυλακήν.	Instead, keep Cleanthes' line ready: "Lead me, Zeus, and you too, Destiny." Do you want me to go to Rome? To Rome. To Gyara? To Gyara. To Athens? To Athens. To prison? To prison.
4.4.35	ἂν ἅπαξ εἴπῃς "πότε τις εἰς Ἀθήνας ἀπέλθῃ;", ἀπώλου. ἀνάγκη γε ταύτην τὴν ὄρεξιν ἀτελῆ μὲν οὖσαν ἀτυχῆ σε ποιεῖν, τελειωθεῖσαν δὲ κενόν, ἐφ' οἷς οὐ δεῖ ἐπαιρόμενον· πάλιν ἂν ἐμποδισθῇς, δυστυχῆ, περιπίπτοντα οἷς οὐ θέλεις.	If you once say, "When can I get away to Athens?", you're lost. This desire, if it's unfulfilled, is bound to make you unfortunate; if it's fulfilled, vain, puffed up about things you shouldn't be; and again, if you're obstructed, miserable, falling into what you don't want.
4.4.36	ἄφες οὖν ταῦτα πάντα. "καλαὶ αἱ Ἀθῆναι." ἀλλὰ τὸ εὐδαιμονεῖν κάλλιον πολύ, τὸ ἀπαθῆ εἶναι, τὸ ἀτάραχον, τὸ ἐπὶ μηδενὶ κεῖσθαι τὰ σὰ πράγματα.	So let all these things go. "Athens is beautiful." But happiness is far more beautiful: being free from passion, undisturbed, with your affairs dependent on no one.
4.4.37	"θόρυβος ἐν Ῥώμῃ καὶ ἀσπασμοί." ἀλλὰ τὸ εὐροεῖν ἀντὶ πάντων τῶν δυσκόλων. εἰ οὖν τούτων καιρός ἐστιν, διὰ τί οὐκ αἴρεις αὐτῶν τὴν ἔκκλισιν; τίς ἀνάγκη ὡς ὄνον ξυλοκοπούμενον ἀχθοφορεῖν;	"There's uproar in Rome, and morning calls." But the smooth flow of life makes up for all the annoyances. So if this is the time for them, why don't you get rid of your aversion to them? What need is there to carry loads like a donkey being beaten with a stick?
4.4.38	εἰ δὲ μή, ὅρα ὅτι δεῖ σε δουλεύειν ἀεὶ τῷ δυναμένῳ σοι διαπράξασθαι τὴν ἔξοδον, τῷ πᾶν ἐμποδίσαι δυναμένῳ κἀκεῖνον θεραπεύειν ὡς Κακοδαίμονα.	Otherwise, you'll see that you must always be a slave to whoever can arrange your release, to whoever can obstruct everything, and pay court to him as to an Evil Spirit.[11]
4.4.39	μία ὁδὸς ἐπὶ εὔροιαν (τοῦτο καὶ ὄρθρου καὶ μεθ' ἡμέραν καὶ νύκτωρ ἔστω πρόχειρον), ἀπόστασις τῶν ἀπροαιρέτων, τὸ μηδὲν ἴδιον ἡγεῖσθαι, τὸ παραδοῦναι πάντα τῷ δαιμονίῳ, τῇ τύχῃ, ἐκείνους ἐπιτρόπους αὐτῶν ποιήσασθαι,	There is one road to the smooth flow of life (keep this ready at dawn, by day and at night): to stand aside from what is outside our choice, to regard nothing as your own, to hand everything over to the divine, to fortune, to make them the stewards of these things,
4.4.40		as Zeus too has made them, and to devote yourself to one thing alone, what is your own, what is un-

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	οὓς καὶ ὁ Ζεὺς πεποίηκεν, αὐτὸν δὲ πρὸς ἑνὶ εἶναι μόνῳ, τῷ ἰδίῳ, τῷ ἀκωλύτῳ, καὶ ἀναγιγνώσκειν ἐπὶ τοῦτο ἀναφέροντα τὴν ἀνάγνωσιν καὶ γράφειν καὶ ἀκούειν.	hindered; and to read referring your reading to this, and to write and listen in the same way.
4.4.41	διὰ τοῦτο οὐ δύναμαι εἰπεῖν φιλόπονον, ἂν ἀκούσω τοῦτο μόνον, ὅτι ἀναγιγνώσκει ἢ γράφει, κἂν προσθῇ τις, ὅτι ὅλας τὰς νύκτας, οὕπω λέγω, ἂν μὴ γνῶ τὴν ἀναφοράν. οὐδὲ γὰρ σὺ λέγεις φιλόπονον τὸν διὰ παιδισκάριον ἀγρυπνοῦντα· οὐ τοίνυν οὐδ' ἐγώ.	That's why I can't call someone hardworking if all I hear is that he reads or writes; and even if someone adds that he does it all night long, I still won't say it until I know what he's doing it for. For you don't call a man hardworking who stays up for the sake of a girl; nor, then, do I.
4.4.42	ἀλλ' ἐὰν μὲν ἕνεκα δόξης αὐτὸ ποιῇ, λέγω φιλόδοξον, ἂν δ' ἕνεκα ἀργυρίου, φιλάργυρον, οὐ φιλόπονον.	But if he does it for reputation, I call him reputation-hungry; if for money, money-hungry, not hardworking.
4.4.43	ἂν δ' ἐπὶ τὸ ἴδιον ἡγεμονικὸν ἀναφέρῃ τὸν πόνον, ἵν' ἐκεῖνο κατὰ φύσιν ἔχῃ καὶ διεξάγῃ, τότε λέγω μόνον φιλόπονον.	But if he refers his labor to his own ruling center, so that it may be and remain in accordance with nature, then and only then do I call him hardworking.
4.4.44	μηδέποτε γὰρ ἀπὸ τῶν κοινῶν μήτ' ἐπαινεῖτε μήτε ψέγετε, ἀλλὰ ἀπὸ δογμάτων. ταῦτα γάρ ἐστι τὰ ἴδια ἑκάστου, τὰ καὶ τὰς πράξεις αἰσχρὰς ἢ καλὰς ποιοῦντα·	Never praise or blame people on the basis of things anyone can do, but on the basis of their judgments. For these are what belong to each person, and what make actions shameful or fine.
4.4.45	τούτων μεμνημένος χαῖρε τοῖς παροῦσιν καὶ ἀγάπα ταῦτα, ὧν καιρός ἐστιν.	Remember this, and rejoice in what you have, and love the things the moment calls for.
4.4.46	εἴ τινα ὁρᾷς, ὧν ἔμαθες καὶ διεσκέψω, ἀπαντῶντά σοι εἰς τὰ ἔργα, εὐφραίνου ἐπ' αὐτοῖς. εἰ τὸ κακόηθες καὶ λοίδορον ἀποτέθεισαι, μεμείωκας, εἰ τὸ προπετές, εἰ τὸ αἰσχρολόγον, εἰ τὸ εἰκαῖον, εἰ τὸ ἐπισεσυρμένον, εἰ οὐ κινῇ ἐφ' οἷς πρότερον, εἰ οὐχ ὁμοίως γ' ὡς πρότερον, ἑορτὴν ἄγειν δύνασαι καθ' ἡμέραν, σήμερον, ὅτι καλῶς ἀνεστράφης ἐν τῷδε τῷ ἔργῳ, αὔριον, ὅτι ἐν ἑτέρῳ.	If you see any of what you've learned and examined coming to meet you in your actions, be glad of it. If you've put away or reduced malice and abusiveness, if rashness, foul language, carelessness, sloppiness; if you're not moved by what used to move you, or at least not as much as before —then you can hold a festival every day: today because you behaved well in this action, tomorrow because you did in another.
4.4.47	πόσῳ μείζων αἰτία θυσίας ἢ ὑπατεία ἢ ἐπαρχία. ταῦτα ἐκ σοῦ αὐτοῦ γίνεταί σοι καὶ ἀπὸ τῶν θεῶν. ἐκεῖνο μέμνησο, τίς ὁ διδούς ἐστι καὶ τίσιν καὶ διὰ τίνα.	How much better a reason for sacrifice than a consulship or a governorship! These things come to you from yourself and from the gods. Remember this: who the giver is, and to whom he gives, and for whose sake.
4.4.48	τούτοις τοῖς διαλογισμοῖς ἐντρεφόμενος ἔτι διαφέρῃ, ποῦ ὢν εὐδαιμονήσεις, ποῦ ὢν ἀρέσεις τῷ θεῷ; οὐ πανταχόθεν τὸ ἴσον ἀπέχουσιν; οὐ πανταχόθεν ὁμοίως ὁρῶσιν τὰ γινόμενα;	Nourished on these reflections, does it still matter to you where you'll be happy, where you'll please God? Aren't the gods equally far from every place? Don't they see what happens equally well from everywhere?

11 People made offerings to evil spirits to avert harm, as a counterpart to the worship of the "Good Spirit."

CHAPTER 5: AGAINST THE QUARRELSOME AND BRUTAL

The good man, like Socrates, avoids fighting, since no one can harm what is his own.

	GREEK	ENGLISH
4.5.1	ὁ καλὸς καὶ ἀγαθὸς οὔτ' αὐτὸς μάχεταί τινι οὔτ' ἄλλον ἐᾷ κατὰ δύναμιν.	The fine and good man neither fights with anyone himself nor, as far as he can, lets anyone else fight.
4.5.2	παράδειγμα δὲ καὶ τούτου καθάπερ καὶ τῶν ἄλλων ἔκκειται ἡμῖν ὁ βίος ὁ Σωκράτους, ὃς οὐ μόνον αὐτὸς πανταχοῦ ἐξέφυγεν μάχην, ἀλλ' οὐδ' ἄλλους μάχεσθαι εἴα.	And for this, as for everything else, we have an example set before us in the life of Socrates, who not only avoided fighting everywhere himself, but wouldn't let others fight either.
4.5.3	ὅρα παρὰ Ξενοφῶντι ἐν τῷ Συμποσίῳ πόσας μάχας λέλυκεν, πῶς πάλιν ἠνέσχετο Θρασυμάχου, πῶς Πώλου, πῶς Καλλικλέους, πῶς τῆς γυναικὸς ἠνείχετο, πῶς τοῦ υἱοῦ ἐξελεγχόμενος ὑπ' αὐτοῦ, σοφιζόμενος.	Look in Xenophon's *Symposium* at how many fights he broke up; and again, how he put up with Thrasymachus, with Polus, with Callicles; how he put up with his wife, and with his son when the boy tried to refute him with sophistries.[12]
4.5.4	λίαν γὰρ ἀσφαλῶς ἐμέμνητο, ὅτι οὐδεὶς ἀλλοτρίου ἡγεμονικοῦ κυριεύει. οὐδὲν οὖν ἄλλο ἤθελεν ἢ τὸ ἴδιον.	For he remembered very firmly that no one has power over another's ruling center. So he wanted nothing but what was his own.
4.5.5	τί δ' ἔστι τοῦτο; οὐχ ἱκ *ος οὗτος* κατὰ φύσιν· τοῦτο γὰρ ἀλλότριον· ἀλλ' ὅπως ἐκείνων τὰ ἴδια ποιούντων, ὡς αὐτοῖς δοκεῖ, αὐτὸς μηδὲν ἧττον κατὰ φύσιν ἕξει καὶ διεξάξει μόνον τὰ αὐτοῦ ποιῶν πρὸς τὸ κἀκείνους ἔχειν κατὰ φύσιν.	And what is that? Not *this man* in accordance with nature—for that belongs to someone else—but that while they do their own part as they see fit, he himself will nonetheless be and remain in accordance with nature, doing only his own part so that they too may be in accordance with nature.
4.5.6	τοῦτο γάρ ἐστιν, ὃ ἀεὶ πρόκειται τῷ καλῷ καὶ ἀγαθῷ. στρατηγῆσαι; οὔ· ἀλλ', ἂν διδῶται, ἐπὶ ταύτης τῆς ὕλης τὸ ἴδιον ἡγεμονικὸν τηρῆσαι. γῆμαι; οὔ· ἄλλ', ἂν διδῶται γάμος, ἐν ταύτῃ τῇ ὕλῃ κατὰ φύσιν ἔχοντα αὐτὸν τηρῆσαι.	For this is what the fine and good man always has before him. To be a general? No; but, if it's given him, to preserve his own ruling center in dealing with that material. To marry? No; but, if marriage is given him, to keep himself in accordance with nature in dealing with that material.
4.5.7	ἂν δὲ θέλῃ τὸν υἱὸν μὴ ἁμαρτάνειν ἢ τὴν γυναῖκα, θέλει τὰ ἀλλότρια μὴ εἶναι ἀλλότρια. καὶ τὸ παιδεύεσθαι, τοῦτ' ἔστιν μανθάνειν τὰ ἴδια καὶ τὰ ἀλλότρια.	But if he wants his son or his wife not to go wrong, he wants what isn't his own not to be not his own. And being educated is exactly this: learning what is your own and what belongs to others.
4.5.8	ποῦ οὖν ἔτι μάχης τόπος τῷ οὕτως ἔχοντι; μὴ γὰρ θαυμάζει τι τῶν γινομένων; μὴ γὰρ καινὸν αὐτῷ φαίνεται; μὴ γὰρ οὐ χείρονα καὶ χαλεπώτερα προσδέχεται τὰ παρὰ τῶν φαύλων ἢ ἀποβαίνει αὐτῷ; μὴ γὰρ οὐ κέρδος λογίζεται πᾶν ὅ τι ἀπολείπουσιν τοῦ ἐσχάτου;	So where is there room for fighting any more, for someone in that state? Is he surprised at anything that happens? Does anything seem new to him? Doesn't he expect worse and harsher things from bad people than actually befall him? Doesn't he count as a gain whatever they fall short of the worst?
4.5.9	"ἐλοιδόρησέν σε ὁ δεῖνα." πολλὴ χάρις αὐτῷ, ὅτι μὴ ἔπληξεν. "ἀλλὰ καὶ ἔπληξεν." πολλὴ χάρις, ὅτι μὴ	"So-and-so insulted you." Many thanks to him for not hitting me. "But he hit you too." Many thanks

	GREEK	ENGLISH
	ἔτρωσεν. “ἀλλὰ καὶ ἔτρωσεν.” πολλὴ χάρις, ὅτι μὴ ἀπέκτεινεν.	for not wounding me. “But he wounded you too.” Many thanks for not killing me.
4.5.10	πότε γὰρ ἔμαθεν ἢ παρὰ τίνι, ὅτι ἥμερόν ἐστι ζῷον, ὅτι φιλάλληλον, ὅτι μεγάλη βλάβη τῷ ἀδικοῦντι αὐτὴ ἡ ἀδικία; ταῦτα οὖν μὴ μεμαθηκὼς μηδὲ πεπεισμένος, διὰ τί μὴ ἀκολουθήσῃ τῷ φαινομένῳ συμφέροντι;	For when did he learn, or from whom, that man is a gentle animal, that we love one another, that wrongdoing itself is a great harm to the one who does wrong? Since he hasn’t learned these things or been convinced of them, why shouldn’t he follow what appears to be to his advantage?
4.5.11	“βέβληκεν ὁ γείτων λίθους.” μή τι οὖν σὺ ἡμάρτηκας; “ἀλλὰ τὰ ἐν οἴκῳ κατεάγη.” σὺ οὖν σκευάριον εἶ;	“Your neighbor threw stones.” Well, did you do anything wrong? “But the things in the house got broken.” Are you a bit of crockery, then?
4.5.12	οὔ, ἀλλὰ προαίρεσις. τί οὖν σοι δίδοται πρὸς τοῦτο; ὡς μὲν λύκῳ ἀντιδάκνειν καὶ ἄλλους πλείονας λίθους βάλλειν· ἀνθρώπῳ δ’ ἐὰν ζητῇς, ἐπίσκεψαί σου τὸ ταμιεῖον, ἴδε τίνας δυνάμεις ἔχων ἐλήλυθας· μή τι τὴν θηριώδη; μή τι τὴν μνησικακητικήν;	No—you’re choice. So what’s been given you for dealing with this? If you’re asking as a wolf: to bite back and throw more stones in return. But if you’re asking as a human being, look into your storeroom, see what faculties you came into the world with. The faculty of a wild beast? The faculty of bearing grudges?
4.5.13	ἵππος οὖν πότ’ ἄθλιός ἐστιν; ὅταν τῶν φυσικῶν δυνάμεων στέρηται· οὐχ ὅταν μὴ δύνηται κοκκύζειν, ἀλλ’ ὅταν μὴ τρέχειν. ὁ δὲ κύων; ὅταν πέτεσθαι μὴ δύνηται;	When, then, is a horse wretched? When it’s deprived of its natural faculties—not when it can’t crow, but when it can’t run. And a dog? When it can’t fly?
4.5.14	ἀλλ’ ὅταν μὴ ἰχνεύειν. μή ποτ’ οὖν οὕτως καὶ ἄνθρωπος δυστυχής ἐστιν οὐχ ὁ μὴ δυνάμενος λέοντας πνίγειν ἢ ἀνδριάντας περιλαμβάνειν (οὐ γὰρ πρὸς τοῦτο δυνάμεις τινὰς ἔχων ἐλήλυθεν παρὰ τῆς φύσεως), ἀλλ’ ὁ ἀπολωλεκὼς τὸ εὔγνωμον, ὁ τὸ πιστόν;	No, when it can’t follow a scent. Isn’t it the same, then, with a human being? The unfortunate one isn’t the one who can’t strangle lions or throw his arms around statues (he didn’t come into the world with any faculties from nature for that), but the one who has lost his fair-mindedness, his trustworthiness.
4.5.15	τοῦτον ἔδει συνελθόντας θρηνεῖν, εἰς ὅσα κακὰ ἐλήλυθεν· οὐχὶ μὰ Δία τὸν φύντα ἢ τὸν ἀποθανόντα, ἀλλ’ ᾧ ζῶντι συμβεβήκει ἀπολέσαι τὰ ἴδια, οὐ τὰ πατρῷα, τὸ ἀγρίδιον καὶ τὸ οἰκίδιον καὶ τὸ πανδοκεῖον καὶ τὰ δουλάρια (τούτων γὰρ οὐδὲν ἴδιον τῷ ἀνθρώπῳ ἐστίν, ἀλλὰ πάντα ἀλλότρια, δοῦλα, ὑπεύθυνα ἄλλοτε ἄλλοις διδόμενα ὑπὸ τῶν κυρίων),	That’s the man people should gather to mourn, for all the evils he’s fallen into—not, by Zeus, the one who’s been born or the one who’s died, but the one who, while still alive, has happened to lose what’s his own. Not his inheritance, his little field and little house and his inn and his few slaves (for none of these is a human being’s own; they all belong to others, they’re slaves, subject to account, handed now to one person, now to another, by their masters),
4.5.16	ἀλλὰ τὰ ἀνθρωπικά, τοὺς χαρακτῆρας, οὓς ἔχων ἐν τῇ διανοίᾳ ἐλήλυθεν, οἵους καὶ ἐπὶ τῶν νομισμάτων ζητοῦντες, ἂν μὲν εὕρωμεν, δοκιμάζομεν, ἂν δὲ μὴ εὕρωμεν, ῥιπτοῦμεν.	but his human qualities, the stamps he came into the world with in his mind—the kind we look for on coins too: if we find them, we accept the coin; if we don’t, we throw it away.

12 Thrasymachus, Polus and Callicles are Socrates’ combative opponents in Plato’s *Republic* and *Gorgias*.

	GREEK	ENGLISH
4.5.17	“τίνος ἔχει τὸν χαρακτῆρα τοῦτο τὸ τετράσσαρον;” “Τραιανοῦ;” “φέρε.” “Νέρωνος;” “ῥῖψον ἔξω, ἀδόκιμόν ἐστιν, σαπρόν.” οὕτως καὶ ἐνθάδε. τίνα ἔχει χαρακτῆρα τὰ δόγματα αὐτοῦ; “ἥμερον, κοινωνικόν, ἀνεκτικόν, φιλάλληλον.” φέρε, παραδέχομαι, ποιῶ πολίτην τοῦτον, παραδέχομαι γείτονα, σύμπλουν.	“Whose stamp is on this sestertius?” “Trajan’s?” “Hand it over.” “Nero’s?” “Throw it out, it’s no good, it’s rotten.” So too here. What stamp do his judgments bear? “Gentle, sociable, tolerant, affectionate.” Hand him over, I accept him, I make this man a citizen, I accept him as a neighbor, a fellow passenger.
4.5.18	ὅρα μόνον, μὴ Νερωνιανὸν ἔχει χαρακτῆρα. μή τι ὀργίλος ἐστίν, μή τι μηνιτής, μή τι μεμψίμοιρος; “ἂν αὐτῷ φανῇ, πατάσσει τὰς κεφαλὰς τῶν ἀπαντώντων.”	Only make sure he doesn’t have a Neronian stamp. Is he irascible, vindictive, forever complaining about his lot? “If he feels like it, he smashes the heads of the people he meets.”
4.5.19	τί οὖν ἔλεγες, ὅτι ἄνθρωπός ἐστιν; μὴ γὰρ ἐκ ψιλῆς μορφῆς κρίνεται τῶν ὄντων ἕκαστον; ἐπεὶ οὕτως λέγε καὶ τὸ κήρινον μῆλον εἶναι.	Then why did you say he’s a human being? Is each thing judged by its bare shape? In that case, call the wax apple an apple too.
4.5.20	καὶ ὀδμὴν ἔχειν αὐτὸ δεῖ καὶ γεῦσιν· οὐκ ἀρκεῖ ἡ ἐκτὸς περιγραφή. οὐκοῦν οὐδὲ πρὸς τὸν ἄνθρωπον ἡ ῥὶς ἐξαρκεῖ καὶ οἱ ὀφθαλμοί, ἀλλ’ ἂν τὰ δόγματα ἔχῃ ἀνθρωπικά.	It has to have the smell and the taste as well; the outward outline isn’t enough. So neither are the nose and the eyes enough to make a human being; he has to have human judgments.
4.5.21	οὗτος οὐκ ἀκούει λόγου, οὐ παρακολουθεῖ ἐλεγχόμενος· ὄνος ἐστίν. τούτου τὸ αἰδῆμον ἀπονενέκρωται· ἄχρηστός ἐστιν, πάντα μᾶλλον ἢ ἄνθρωπος. οὗτος ζητεῖ, τίνα ἀπαντήσας λακτίσῃ ἢ δάκῃ· ὥστε οὐδὲ πρόβατον ἢ ὄνος, ἀλλά τί ποτε ἄγριον θηρίον.	This one doesn’t listen to reason, doesn’t follow when he’s refuted: he’s a donkey. This one’s self-respect has died: he’s useless, anything but a human being. This one looks for someone to meet and kick or bite: so he isn’t even a sheep or a donkey, but some kind of wild beast.
4.5.22	τί οὖν; θέλεις με καταφρονεῖσθαι; — ὑπὸ τίνων; ὑπὸ εἰδότων; καὶ πῶς καταφρονήσουσιν εἰδότες τοῦ πράου, τοῦ αἰδήμονος; ἀλλ’ ὑπὸ τῶν ἀγνοούντων; τί σοι μέλει; οὔ τινι γὰρ ἄλλῳ τεχνίτῃ τῶν ἀτέχνων. — ἀλλὰ πολὺ μᾶλλον ἐπιφυήσονταί μοι.	What then? Do you want me to be despised? —By whom? By people who know? And how will people who know despise someone gentle and self-respecting? By people who don’t know, then? What do you care? No other craftsman cares about those who lack his craft. —But they’ll go for me all the more.
4.5.23	—τί λέγεις τὸ ἐμοί; δύναταί τις τὴν προαίρεσιν τὴν σὴν βλάψαι ἢ κωλῦσαι ταῖς προσπιπτούσαις φαντασίαις χρῆσθαι ὡς πέφυκεν;—	—What do you mean, “me”? Can anyone harm your choice, or prevent you from using the impressions that come to you as nature intended? —
4.5.24	οὔ. — τί οὖν ἔτι ταράσσῃ καὶ φοβερὸν σαυτὸν θέλεις ἐπιδεικνύειν; οὐχὶ δὲ παρελθὼν εἰς μέσον κηρύσσεις, ὅτι εἰρήνην ἄγεις πρὸς πάντας ἀνθρώπους, ὅ τι ἂν ἐκεῖνοι ποιῶσι, καὶ μάλιστ’ ἐκείνων καταγελᾷς, ὅσοι σε βλάπτειν δοκοῦσιν; “ἀνδράποδα ταῦτα οὐκ οἶδεν οὐδὲ τίς εἰμὶ οὐδὲ ποῦ μου τὸ ἀγαθὸν καὶ τὸ κακόν· οὐ πρόσοδος αὐτοῖς πρὸς τὰ ἐμά.”	No. —Then why are you still upset, and why do you want to make yourself look fearsome? Why don’t you step forward in public and proclaim that you’re at peace with all people, whatever they do, and that you laugh most of all at those who think they’re harming you? “These slaves don’t know who I am, or where my good and bad lie; they have no access to what’s mine.”
4.5.25	οὕτως καὶ ἐχυρὰν πόλιν οἱ οἰκοῦντες καταγελῶσι τῶν πολιορκούντων· “νῦν οὗτοι τί πρᾶγμα ἔχουσιν ἐπὶ τῷ	In the same way the people living in a strong city laugh at the besiegers: “Now what are these people

	GREEK	ENGLISH
	μηδενί; ἀσφαλές ἐστιν ἡμῶν τὸ τεῖχος, τροφὰς ἔχομεν ἐπὶ πάμπολυν χρόνον, τὴν ἄλλην ἅπασαν παρασκευήν.”	going to all this trouble for, for nothing? Our wall is secure, we have food for a very long time, and every other supply.”
4.5.26	ταῦτά ἐστι τὰ πόλιν ἐχυρὰν καὶ ἀνάλωτον ποιοῦντα, ἀνθρώπου δὲ ψυχὴν οὐδὲν ἄλλο ἢ δόγματα. ποῖον γὰρ τεῖχος οὕτως ἰσχυρὸν ἢ ποῖον σῶμα οὕτως ἀδαμάντινον ἢ ποία κτῆσις ἀναφαίρετος ἢ ποῖον ἀξίωμα οὕτως ἀνεπιβούλευτον;	These are what make a city strong and impregnable; but for a human soul, nothing does except judgments. For what wall is so strong, what body so unbreakable, what possession so secure from being taken away, what rank so safe from plots?
4.5.27	πάντα πανταχοῦ θνητά, εὐάλωτα, οἷς τισιν τὸν ὀπωσοῦν προσέχοντα πᾶσα ἀνάγκη ταράσσεσθαι, κακελπιστεῖν, φοβεῖσθαι, πενθεῖν, ἀτελεῖς ἔχειν τὰς ὀρέξεις, περιπτωτικὰς ἔχειν τὰς ἐκκλίσεις.	Everything everywhere is mortal, easily captured; and whoever pays any attention at all to such things is bound to be upset, to expect the worst, to fear, to mourn, to have his desires unfulfilled and his aversions falling into what they avoid.
4.5.28	εἶτα οὐ θέλομεν τὴν μόνην δεδομένην ἡμῖν ἀσφάλειαν ἐχυρὰν ποιεῖν; οὐδ’ ἀποστάντες τῶν θνητῶν καὶ δούλων τὰ ἀθάνατα καὶ φύσει ἐλεύθερα ἐκπονεῖν; οὐδὲ μεμνήμεθα, ὅτι οὔτε βλάπτει ἄλλος ἄλλον οὔτε ὠφελεῖ, ἀλλὰ τὸ περὶ ἑκάστου τούτων δόγμα, τοῦτό ἐστι τὸ βλάπτον, τοῦτο τὸ ἀνατρέπον, τοῦτο μάχη, τοῦτο στάσις, τοῦτο πόλεμος;	Then won’t we make strong the only security we’ve been given? Won’t we withdraw from what is mortal and slavish and work at what is immortal and free by nature? Don’t we remember that no one harms or benefits anyone else, but that it’s the judgment about each of these things that harms, that overturns—that this is fighting, this is civil strife, this is war?
4.5.29	Ἐτεοκλέα καὶ Πολυνείκη τὸ πεποιηκὸς οὐκ ἄλλο ἢ τοῦτο, τὸ δόγμα τὸ περὶ τυραννίδος, τὸ δόγμα τὸ περὶ φυγῆς, ὅτι τὸ μὲν ἔσχατον τῶν κακῶν, τὸ δὲ μέγιστον τῶν ἀγαθῶν.	What made Eteocles and Polynices what they were was nothing but this: the judgment about sole rule, the judgment about exile—that the one is the worst of evils, the other the greatest of goods.
4.5.30	φύσις δ’ αὕτη παντός, τὸ διώκειν τὸ ἀγαθόν, φεύγειν τὸ κακόν· τὸν ἀφαιρούμενον θατέρου καὶ περιβάλλοντα τῷ ἐναντίῳ, τοῦτον ἡγεῖσθαι πολέμιον, ἐπίβουλον, κἂν ἀδελφὸς ᾖ, κἂν υἱός, κἂν πατήρ.	This is the nature of every creature: to pursue the good and flee the bad, and to regard whoever deprives it of the one and involves it in the other as an enemy and a plotter, even if he’s a brother, or a son, or a father.
4.5.31	τοῦ γὰρ ἀγαθοῦ συγγενέστερον οὐδέν· λοιπὸν εἰ ταῦτα ἀγαθὰ καὶ κακά, οὔτε πατὴρ υἱοῖς φίλος οὔτ’ ἀδελφὸς ἀδελφῷ, πάντα δὲ πανταχοῦ μεστὰ πολεμίων, ἐπιβούλων, συκοφαντῶν.	For nothing is closer kin to us than the good. So if these things are good and bad, then neither is a father a friend to his sons, nor a brother to his brother, but everything everywhere is full of enemies, plotters, informers.
4.5.32	εἰ δ’ οἷα δεῖ προαίρεσις, τοῦτο μόνον ἀγαθόν ἐστιν, καὶ οἷα μὴ δεῖ, τοῦτο μόνον κακόν, ποῦ ἔτι μάχη, ποῦ λοιδορία; περὶ τίνων; περὶ τῶν οὐδὲν πρὸς ἡμᾶς; πρὸς τίνας; πρὸς τοὺς ἀγνοοῦντας, πρὸς τοὺς δυστυχοῦντας, πρὸς τοὺς ἠπατημένους περὶ τῶν μεγίστων;	But if choice as it should be is the only good, and choice as it shouldn’t be the only bad, where is there room any more for fighting, for abuse? About what? About things that are nothing to us? Against whom? Against the ignorant, the unfortunate, those who are deceived about the most important things?
4.5.33	τούτων Σωκράτης μεμνημένος τὴν οἰκίαν τὴν αὑτοῦ ᾤκει γυναικὸς ἀνεχόμενος τραχυτάτης, υἱοῦ ἀγνώμονος.	Remembering this, Socrates ran his own household, putting up with a very harsh wife and a

	GREEK	ENGLISH
	τραχεῖα γὰρ πρὸς τί ἦν; ἵν' ὕδωρ καταχέῃ τῆς κεφαλῆς ὅσον καὶ θέλει, ἵνα καταπατήσῃ τὸν πλακοῦντα· καὶ τί πρὸς ἐμέ, ἂν ὑπολάβω, ὅτι ταῦτα οὐκ ἔστι πρὸς ἐμέ;	thankless son. For how far did her harshness go? To pouring as much water over his head as she liked, to trampling on his cake. And what's that to me, if I take the view that these things are nothing to me?
4.5.34	τοῦτο δ' ἐμὸν ἔργον ἐστὶ καὶ οὔτε τύραννος κωλύσει με θέλοντα οὔτε δεσπότης οὔτε οἱ πολλοὶ τὸν ἕνα οὔθ' ὁ ἰσχυρότερος τὸν ἀσθενέστερον· τοῦτο γὰρ ἀκώλυτον δέδοται ὑπὸ τοῦ θεοῦ ἑκάστῳ.	But this is my task, and no tyrant will prevent me if I'm willing, nor any master, nor the many the one, nor the stronger the weaker; for this has been given by God to each person free from hindrance.
4.5.35	ταῦτα τὰ δόγματα ἐν οἰκίᾳ φιλίαν ποιεῖ, ἐν πόλει ὁμόνοιαν, ἐν ἔθνεσιν εἰρήνην, πρὸς θεὸν εὐχάριστον, πανταχοῦ θαρροῦντα, ὡς περὶ τῶν ἀλλοτρίων, ὡς περὶ οὐδενὸς ἀξίων.	These judgments create friendship in a household, concord in a city, peace among nations; they make a person grateful to God, confident everywhere, since what he's dealing with belongs to others and is worth nothing.
4.5.36	ἀλλ' ἡμεῖς γράψαι μὲν καὶ ἀναγνῶναι ταῦτα καὶ ἀναγιγνωσκόμενα ἐπαινέσαι ἱκανοί, πεισθῆναι δ' οὐδ' ἐγγύς.	But we—we're good at writing these things and reading them, and at praising them when they're read out; but as for being convinced by them, we're nowhere near.
4.5.37	τοιγαροῦν τὸ περὶ τῶν Λακεδαιμονίων λεγόμενον οἴκοι λέοντες, ἐν Ἐφέσῳ δ' ἀλώπεκες καὶ ἐφ' ἡμῶν ἁρμόσει· ἐν σχολῇ λέοντες, ἔξω δ' ἀλώπεκες.	So the saying about the Spartans, "Lions at home, but foxes at Ephesus," will fit us too: lions in the lecture room, foxes outside.

CHAPTER 6: TO THOSE UPSET AT BEING PITIED

If you mind being pitied, you have not yet convinced yourself about good and bad.

	GREEK	ENGLISH
4.6.1	ἀνιῶμαι, φησίν, ἐλεούμενος. — πότερον οὖν σὸν ἔργον ἐστὶ τὸ ἐλεεῖσθαί σε ἢ τῶν ἐλεούντων; τί δ'; ἐπὶ σοί ἐστι τὸ παῦσαι αὐτό; — ἐπ' ἐμοί, ἂν δεικνύω αὐτοῖς μὴ ἄξιον ἐλέου ὄντα ἐμαυτόν.	It upsets me, he says, to be pitied. —Is it your business, then, that you're pitied, or the business of those who pity you? Well? Is it up to you to stop it? —It is, if I show them that I don't deserve pity.
4.6.2	— πότερον δ' ἤδη σοι ὑπάρχει τοῦτο, τὸ μὴ εἶναι ἐλέου ἄξιον ἢ οὐχ ὑπάρχει; — δοκῶ ἔγωγε, ὅτι ὑπάρχει. ἀλλ' οὗτοί γ' οὐκ ἐπὶ τούτοις ἐλεοῦσιν, ἐφ' οἷς, εἴπερ ἄρα, ἦν ἄξιον, ἐπὶ τοῖς ἁμαρτανομένοις, ἀλλ' ἐπὶ πενίᾳ καὶ ἀναρχίᾳ καὶ νόσοις καὶ θανάτοις καὶ ἄλλοις τοιούτοις.	—And is this already true of you, not deserving pity, or not? —I think it is. But these people don't pity me for the things that would deserve it, if anything does, my mistakes; they pity me for poverty and lack of office and illnesses and deaths and other things like that.
4.6.3	— πότερον οὖν πείθειν παρεσκεύασαι τοὺς πολλούς, ὡς ἄρα οὐδὲν τούτων κακόν ἐστιν, ἀλλ' οἷόν τε καὶ πένητι καὶ ἄρχοντι καὶ ἀτίμῳ εὐδαιμονεῖν, ἢ σαυτὸν ἐπιδεικνύειν αὐτοῖς πλουτοῦντα καὶ ἄρχοντα;	—So are you ready to convince the many that none of these things is bad, and that it's possible to be happy even when poor, or in office, or without honor? Or to show yourself to them as rich and in office?
4.6.4	τούτων γὰρ τὰ μὲν δεύτερα ἀλαζόνος καὶ ψυχροῦ καὶ οὐδενὸς ἀξίου. καὶ ἡ προσποίησις ὅρα δι' οἵων ἂν γένοιτο· δουλάριά σε χρήσασθαι δεήσει καὶ ἀργυρωμάτια ὀλίγα κεκτῆσθαι καὶ ταῦτα ἐν φανερῷ δεικνύειν, εἰ οἷόν τε,	The second of these is for a braggart, a frigid, worthless man. And look at what the pretense would take. You'll have to borrow some slaves and get hold of a few pieces of silver plate, and show

	GREEK	ENGLISH
	ταὐτὰ πολλάκις καὶ λανθάνειν πειρᾶσθαι ὅτι ταὐτά ἐστιν, καὶ ἱματίδια στιλπνὰ καὶ τὴν ἄλλην πομπὴν καὶ τὸν τιμώμενον ἐπιφαίνειν ὑπὸ τῶν ἐπιφανῶν τούτων καὶ δειπνεῖν πειρᾶσθαι παρ' αὐτοῖς ἢ δοκεῖν γε, ὅτι δειπνεῖς, καὶ περὶ τὸ σῶμα δέ τινα κακοτεχνεῖν, ὡς εὐμορφότερον φαίνεσθαι καὶ γενναιότερον τοῦ ὄντος·	them off in public, the same ones over and over if possible, and try to hide that they're the same; and shiny clothes and the rest of the display; and show yourself being honored by the prominent people, and try to dine with them, or at least seem to; and play some tricks with your body, to look handsomer and more well-bred than you are.
4.6.5	ταῦτά σε δεῖ μηχανᾶσθαι, εἰ τὴν δευτέραν ὁδὸν ἀπιέναι θέλεις ὥστε μὴ ἐλεεῖσθαι. ἡ πρώτη δὲ καὶ ἀνήνυτος καὶ μακρά, ὃ ὁ Ζεὺς οὐκ ἠδυνήθη ποιῆσαι, τοῦτο αὐτὸ ἐπιχειρεῖν, πάντας ἀνθρώπους πεῖσαι, τίνα ἐστὶν ἀγαθὰ καὶ κακά.	That's what you'll have to contrive if you want to take the second road so as not to be pitied. The first is endless and long: attempting the very thing Zeus couldn't do—convincing all human beings what things are good and bad.
4.6.6	μὴ γὰρ δέδοταί σοι τοῦτο; ἐκεῖνο μόνον σοι δέδοται, σαυτὸν πεῖσαι. καὶ οὔπω πέπεικας· εἶτά μοι νῦν ἐπιχειρεῖς πείθειν τοὺς ἄλλους;	Has that been given to you? Only this has been given to you: to convince yourself. And you haven't convinced yourself yet; and now, if you please, you're trying to convince others?
4.6.7	καὶ τίς σοι τοσούτῳ χρόνῳ σύνεστιν ὡς σὺ σαυτῷ; τίς δὲ οὕτως πιθανός ἐστί σοι πρὸς τὸ πεῖσαι ὡς σὺ σαυτῷ; τίς δ' εὐνούστερον καὶ οἰκειότερον ἔχων ἢ σὺ σαυτῷ;	And who spends as much time with you as you do with yourself? Who is as persuasive to you as you are to yourself? Who is more kindly disposed and closer to you than you are to yourself?
4.6.8	πῶς οὖν οὔπω πέπεικας σαυτὸν μαθεῖν; νῦν οὐχὶ ἄνω κάτω; τοῦτ' ἔστι περὶ ὃ ἐσπούδακας; οὐ μανθάνειν, ὥστε ἄλυπος εἶναι καὶ ἀτάραχος καὶ ἀταπείνωτος καὶ ἐλεύθερος;	How is it, then, that you haven't yet persuaded yourself to learn? Isn't everything upside down now? Is this what you've been working at? Not at learning how to be free from distress, undisturbed, unhumbled, and free?
4.6.9	πρὸς ταῦτα οὖν οὐκ ἀκήκοας, ὅτι μία ἐστὶν ἡ ὁδὸς ἡ φέρουσα, ἀφεῖναι τὰ ἀπροαίρετα καὶ ἐκστῆναι αὐτῶν καὶ ὁμολογῆσαι αὐτὰ ἀλλότρια;	Haven't you heard, then, that there's only one road leading there: letting go of what is outside our choice, standing aside from it, and admitting that it belongs to others?
4.6.10	τὸ οὖν ἄλλον τι ὑπολαβεῖν περὶ σοῦ ποίου εἴδους ἐστίν; — τοῦ ἀπροαιρέτου. — οὐκοῦν οὐδὲν πρὸς σέ; — οὐδέν. — ἔτι οὖν δακνόμενος ἐπὶ τούτῳ καὶ ταρασσόμενος οἴει πεπεῖσθαι περὶ ἀγαθῶν καὶ κακῶν;	So what kind of thing is someone else's opinion of you? —Something outside our choice. —So it's nothing to you? —Nothing. —Then when you're still stung and upset by it, do you think you're convinced about good and bad?
4.6.11	οὐ θέλεις οὖν ἀφεὶς τοὺς ἄλλους αὐτὸς σαυτῷ γενέσθαι καὶ μαθητὴς καὶ διδάσκαλος; "ὄψονται οἱ ἄλλοι, εἰ λυσιτελεῖ αὐτοῖς παρὰ φύσιν ἔχειν καὶ διεξάγειν, ἐμοὶ δ' οὐδείς ἐστιν ἐγγίων ἐμοῦ."	Won't you leave the others alone, then, and become your own pupil and your own teacher? "Others will see to whether it pays them to be and live contrary to nature; but no one is closer to me than I am."
4.6.12	"τί οὖν τοῦτό ἐστιν, ὅτι τοὺς μὲν λόγους ἀκήκοα τοὺς τῶν φιλοσόφων καὶ συγκατατίθεμαι αὐτοῖς, ἔργῳ δ' οὐδὲν γέγονα κουφότερος; μή τι οὕτως ἀφυής εἰμι; καὶ μὴν περὶ τὰ ἄλλα, ὅσα ἐβουλήθην, οὐ λίαν ἀφυὴς εὑρέθην, ἀλλὰ καὶ γράμματα ταχέως ἔμαθον καὶ παλαίειν καὶ γεωμετρεῖν καὶ συλλογισμοὺς ἀναλύειν."	"So what does it mean that I've heard the philosophers' arguments and I assent to them, and yet in practice I'm no lighter than before? Am I really so ungifted? And yet in other things, whatever I set my mind to, I didn't turn out too ungifted: I

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		learned to read and write quickly, and to wrestle, and to do geometry, and to analyze syllogisms."
4.6.13	"μή τι οὖν οὐ πέπεικέ με ὁ λόγος; καὶ μὴν οὐκ ἄλλα τινὰ οὕτως ἐξ ἀρχῆς ἐδοκίμασα ἢ εἰλόμην καὶ νῦν περὶ τούτων ἀναγιγνώσκω, ταῦτα ἀκούω, ταῦτα γράφω· ἄλλον οὐχ εὑρήκαμεν μέχρι νῦν ἰσχυρότερον τούτου λόγον."	"Can it be that reason hasn't convinced me? And yet there's nothing else I approved of so much from the beginning, or chose; and now I read about these things, hear them, write them. So far we haven't found any argument stronger than this one."
4.6.14	"τί οὖν τὸ λεῖπόν μοι ἐστίν; μὴ οὐκ ἐξῄρηται τἀναντία δόγματα; μὴ αὐταὶ αἱ ὑπολήψεις ἀγύμναστοί εἰσιν οὐδ' εἰθισμέναι ἁπαντᾶν ἐπὶ τὰ ἔργα, ἀλλ' ὡς ὁπλάρια ἀποκείμενα κατίωται καὶ οὐδὲ περιαρμόσαι μοι δύναται;"	"So what am I missing? Could it be that the opposite judgments haven't been rooted out? That my opinions themselves are untrained and not used to facing action, but have rusted like weapons put away in storage, and can't even be strapped onto me?"
4.6.15	"καίτοι οὔτ' ἐπὶ τοῦ παλαίειν οὔτ' ἐπὶ τοῦ γράφειν ἢ ἀναγιγνώσκειν ἀρκοῦμαι τῷ μαθεῖν, ἀλλ' ἄνω κάτω στρέφω τοὺς προτεινομένους καὶ ἄλλους πλέκω καὶ μεταπίπτοντας ὡσαύτως."	"And yet in wrestling, or in writing or reading, I'm not content with having learned; I turn the problems put to me upside down and inside out, and weave new ones, and shifting arguments likewise."
4.6.16	"τὰ δ' ἀναγκαῖα θεωρήματα, ἀφ' ὧν ἔστιν ὁρμώμενον ἄλυπον γενέσθαι, ἄφοβον ἀπαθῆ, ἀκώλυτον, ἐλεύθερον, ταῦτα δ' οὐ γυμνάζω οὐδὲ μελετῶ κατὰ ταῦτα τὴν προσήκουσαν μελέτην."	"But the essential principles, starting from which one can become free from distress, free from fear and passion, unhindered, free—these I don't train in, nor do I practice them as they ought to be practiced."
4.6.17	"εἶτά μοι μέλει, τί οἱ ἄλλοι περὶ ἐμοῦ ἐροῦσιν, εἰ φανοῦμαι αὐτοῖς ἀξιόλογος, εἰ φανοῦμαι εὐδαίμων;"	"And then I care what others will say about me—whether I'll seem to them someone to reckon with, whether I'll seem happy?"
4.6.18	ταλαίπωρε, οὐ θέλεις βλέπειν, τί σὺ λέγεις περὶ σαυτοῦ; τίς φαίνῃ σαυτῷ; τίς ἐν τῷ ὑπολαμβάνειν, τίς ἐν τῷ ὀρέγεσθαι, τίς ἐν τῷ ἐκκλίνειν· τίς ἐν ὁρμῇ, παρασκευῇ, ἐπιβολῇ, τοῖς ἄλλοις τοῖς ἀνθρωπικοῖς ἔργοις;	You poor wretch, won't you look at what you're saying about yourself? What do you seem to yourself? What are you like in forming opinions, in desire, in aversion, in impulse, in preparation, in purpose, and in the other human activities?
4.6.19	ἀλλὰ μέλει σοι, εἴ σε ἐλεοῦσιν οἱ ἄλλοι; — ναί· ἀλλὰ παρὰ τὴν ἀξίαν ἐλεοῦμαι. — οὐκοῦν ἐπὶ τούτῳ ὀδυνᾷ; ὁ δέ γε ὀδυνώμενος ἐλεεινός ἐστιν; — ναί. — πῶς οὖν ἔτι παρὰ ἀξίαν ἐλεῇ; αὐτοῖς γὰρ οἷς περὶ τὸν ἔλεον πάσχεις κατασκευάζεις σεαυτὸν ἄξιον τοῦ ἐλεεῖσθαι.	But you care whether others pity you? —Yes; but I'm pitied undeservedly. —So you're pained by that? And isn't someone who's pained pitiable? —Yes. —Then how are you still pitied undeservedly? By the very way you feel about pity, you make yourself deserve to be pitied.
4.6.20	τί οὖν λέγει Ἀντισθένης; οὐδέποτ' ἤκουσας; "βασιλικόν, ὦ Κῦρε, πράττειν μὲν εὖ, κακῶς δ' ἀκούειν."	What does Antisthenes say, then? Have you never heard? "It's a king's lot, Cyrus, to do good and be spoken ill of."
4.6.21	τὴν κεφαλὴν ὑγιᾶ ἔχω καὶ πάντες οἴονται ὅτι κεφαλαλγῶ. τί μοι μέλει; ἀπύρετός εἰμι καὶ ὡς πυρέσσοντί μοι συνάχθονται· "τάλας, ἐκ τοσούτου χρόνου οὐ διέλειπες πυρέσσων." λέγω καὶ ἐγὼ σκυθρωπάσας ὅτι	My head is fine, and everyone thinks I have a headache. What do I care? I have no fever, and they commiserate with me as if I had one: "Poor thing, you've had a fever for so long without a

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	"ναί· ταῖς ἀληθείαις πολὺς ἤδη χρόνος, ἐξ οὗ μοι κακῶς ἐστιν." "τί οὖν γένηται;" ὡς ἂν ὁ θεὸς θέλῃ. καὶ ἅμα ὑποκαταγελῶ τῶν οἰκτειρόντων με.	break." And I put on a gloomy face too and say, "Yes, truly, it's a long time now that I've been ill." "So what will happen?" Whatever God wants. And all the while I'm quietly laughing at the people who pity me.
4.6.22	τί οὖν κωλύει καὶ ἐνταῦθα ὁμοίως; πένης εἰμί, ἀλλὰ ὀρθὸν δόγμα ἔχω περὶ πενίας. τί οὖν μοι μέλει, εἴ μ' ἐπὶ τῇ πενίᾳ ἐλεοῦσιν; οὐκ ἄρχω, ἄλλοι δ' ἄρχουσιν. ἀλλ' ὃ δεῖ ὑπειληφέναι, ὑπείληφα περὶ τοῦ ἄρχειν καὶ μὴ ἄρχειν.	What prevents the same thing here too, then? I'm poor, but I have the right judgment about poverty. So what do I care if they pity me for my poverty? I don't hold office, and others do. But I've formed the opinion I should about holding office and not holding it.
4.6.23	ὄψονται οἱ ἐλεοῦντές με, ἐγὼ δ' οὔτε πεινῶ οὔτε διψῶ οὔτε ῥιγῶ, ἀλλ' ἀφ' ὧν αὐτοὶ πεινῶσιν ἢ διψῶσιν οἴονται κἀμέ. τί οὖν αὐτοῖς ποιήσω; περιερχόμενος κηρύσσω καὶ λέγω "μὴ πλανᾶσθε, ἄνδρες, ἐμοὶ καλῶς ἐστιν· οὔτε πενίας ἐπιστρέφομαι οὔτε ἀναρχίας οὔτε ἁπλῶς ἄλλου οὐδενὸς ἢ δογμάτων ὀρθῶν· ταῦτα ἔχω ἀκώλυτα, οὐδενὸς πεφρόντικα ἔτι;"	The people who pity me can see to that. I'm not hungry, not thirsty, not cold; but because they themselves are hungry or thirsty, they think I am too. So what am I to do for them? Go around proclaiming, "Don't be deceived, gentlemen, I'm fine; I pay no attention to poverty, or lack of office, or in short to anything but right judgments; these I have unhindered, and I don't care about anything else"?
4.6.24	καὶ τίς αὕτη φλυαρία; πῶς ἔτι ὀρθὰ δόγματα ἔχω μὴ ἀρκούμενος τῷ εἶναι ὅς εἰμι, ἀλλ' ἐπτοημένος ὑπὲρ τοῦ δοκεῖν;	And what nonsense is that? How do I still have right judgments if I'm not content to be who I am, but get all in a flutter about how I seem?
4.6.25	ἀλλ' ἄλλοι πλειόνων τεύξονται καὶ προτιμηθήσονται. — τί οὖν εὐλογώτερον ἢ τοὺς περί τι ἐσπουδακότας ἐν ἐκείνῳ πλεῖον ἔχειν, ἐν ᾧ ἐσπουδάκασιν; περὶ ἀρχὰς ἐσπουδάκασιν, σὺ περὶ δόγματα· καὶ περὶ πλοῦτον, σὺ περὶ τὴν χρῆσιν τῶν φαντασιῶν.	But others will get more and be preferred to me. — Well, what's more reasonable than that people who've worked hard at something should have more of the thing they've worked at? They've worked at offices, you at judgments; they at wealth, you at the use of impressions.
4.6.26	ὅρα, εἰ ἐν τούτῳ σου πλέον ἔχουσιν, περὶ ὃ σὺ μὲν ἐσπούδακας, ἐκεῖνοι δ' ἀμελοῦσιν· εἰ συγκατατίθενται μᾶλλον περὶ τὰ φυσικὰ μέτρα, εἰ ὀρέγονταί σου ἀναποτευκτότερον, εἰ ἐκκλίνουσιν ἀπεριπτωτότερον, εἰ ἐν ἐπιβολῇ, ἐν προθέσει, εἰ ἐν ὁρμῇ μᾶλλον εὐστοχοῦσιν, εἰ τὸ πρέπον σῴζουσιν ὡς ἄνδρες, ὡς υἱοί, ὡς γονεῖς, εἶθ' ἑξῆς κατὰ τὰ ἄλλα τῶν σχέσεων ὀνόματα.	See whether they have more than you in the thing you've worked at and they neglect: whether they assent more in line with natural standards, whether their desires fail less often than yours, whether their aversions fall less often into what they avoid, whether they aim better in intention, in purpose, in impulse, whether they keep to what's fitting as husbands, as sons, as parents, and so on through the other names of relationships.
4.6.27	εἰ δ' ἄρχουσιν ἐκεῖνοι, σὺ δ' οὐ θέλεις σαυτῷ τὰς ἀληθείας εἰπεῖν, ὅτι σὺ μὲν οὐδὲν τούτου ἕνεκα ποιεῖς, ἐκεῖνοι δὲ πάντα, ἀλογώτατον δὲ τὸν ἐπιμελούμενόν τινος ἔλαττον φέρεσθαι [οὐ] ἢ τὸν ἀμελοῦντα;	But if they hold office, won't you tell yourself the truth: that you do nothing for the sake of it, while they do everything, and that it would be utterly unreasonable for the one who takes trouble over something to come off worse [not] than the one who neglects it?
4.6.28		

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	⟨οὔ,⟩ ἀλλ' ἐπειδὴ φροντίζω ἐγὼ δογμάτων ὀρθῶν, εὐλογώτερόν μέ ἐστιν ἄρχειν. — ἐν ᾧ φροντίζεις, ἐν δόγμασιν· ἐν ᾧ δ' ἄλλοι μᾶλλόν σου πεφροντίκασιν, ἐκείνοις παραχώρει. οἷον εἰ διὰ τὸ δόγματα ἔχειν ὀρθὰ ἠξίους τοξεύων μᾶλλον ἐπιτυγχάνειν τῶν τοξοτῶν ἢ χαλκεύων μᾶλλον τῶν χαλκέων.	No, but since I care about right judgments, it's more reasonable that I should hold office. —In what you care about, in judgments. But in what others have cared about more than you, give way to them. It's as if, because you had right judgments, you expected to hit the target better than the archers when you shot, or to do better at metalwork than the smiths.
4.6.29	ἄφες οὖν τὴν περὶ τὰ δόγματα σπουδὴν καὶ περὶ ἐκεῖνα ἀναστρέφου, ἃ κτήσασθαι θέλεις, καὶ τότε κλαῖε, ἐάν σοι μὴ προχωρῇ· κλαίειν γὰρ ἄξιος εἶ.	So give up your concern for judgments and busy yourself with the things you want to acquire; and then weep if you don't succeed, since then you deserve to weep.
4.6.30	νῦν δὲ πρὸς ἄλλοις γίνεσθαι λέγεις, ἄλλων ἐπιμελεῖσθαι, οἱ πολλοὶ δὲ τοῦτο καλῶς λέγουσιν, ὅτι ἔργον ἔργῳ οὐ κοινωνεῖ.	But as it is, you say you're devoted to other things, that you care about other things; and people are right when they say that one job has nothing in common with another.
4.6.31	ὁ μὲν ἐξ ὄρθρου ἀναστὰς ζητεῖ, τίνα ἐξ οἴκου ἀσπάσηται, τίνι κεχαρισμένον λόγον εἴπῃ, τίνι δῶρον πέμψῃ, πῶς τῷ ὀρχηστῇ ἀρέσῃ, πῶς κακοηθισάμενος ἄλλον ἄλλῳ χαρίσηται.	One man gets up at dawn and looks for someone from the household to pay his respects to, someone to say something flattering to, someone to send a present to; how to please the dancer, how to curry favor with one person by slandering another.
4.6.32	ὅταν εὔχηται, περὶ τούτων εὔχεται· ὅταν θύῃ, ἐπὶ τούτοις θύει· τὸ τοῦ Πυθαγόρου μὴ δ' ὕπνον μαλακοῖσιν ἐπ' ὄμμασι προσδέξασθαι ἐνταῦθα παρατέθεικεν.	When he prays, he prays about these things; when he sacrifices, he sacrifices for these things. Pythagoras' line, "Let not sleep come upon your tender eyes," he has transferred to this.[13]
4.6.33	"πῇ παρέβην;" τῶν πρὸς κολακείαν. "τί ἔρεξα;" μή τι ὡς ἐλεύθερος, μή τι ὡς γενναῖος; κἂν εὕρῃ τι τοιοῦτον, ἐπιτιμᾷ ἑαυτῷ καὶ ἐγκαλεῖ "τί γάρ σοι καὶ τοῦτο εἰπεῖν; οὐ γὰρ ἐνῆν ψεύσασθαι; λέγουσιν καὶ οἱ φιλόσοφοι, ὅτι οὐδὲν κωλύει ψεῦδος εἰπεῖν."	"Where did I go wrong?" In matters of flattery. "What did I do?" Did I act like a free man, like a noble one? And if he finds anything like that, he rebukes and reproaches himself: "What did you have to say that for? Couldn't you have lied? Even the philosophers say nothing prevents you from telling a lie."
4.6.34	σὺ δ' εἴπερ ταῖς ἀληθείαις οὐδενὸς ἄλλου πεφρόντικας ἢ χρήσεως οἵας δεῖ φαντασιῶν, εὐθὺς ἀναστὰς ἔωθεν ἐνθυμοῦ "τίνα μοι λείπει πρὸς ἀπάθειαν; τίνα πρὸς ἀταραξίαν; τίς εἰμι; μή τι σωμάτιον, μή τι κτῆσις, μή τι φήμη; οὐδὲν τούτων. ἀλλὰ τί; λογικόν εἰμι ζῷον."	But you, if you truly care about nothing but the right use of impressions, the moment you get up in the morning, reflect: "What do I still need for freedom from passion? What for tranquility? Who am I? A mere body? Property? Reputation? None of these. What, then? I am a rational animal."
4.6.35	τίνα οὖν τὰ ἀπαιτήματα; ἀναπόλει τὰ πεπραγμένα. "πῇ παρέβην τῶν πρὸς εὔροιαν; τί ἔρεξα ἢ ἄφιλον ἢ ἀκοινώνητον ἢ ἄγνωμον; τί μοι δέον οὐκ ἐτελέσθη πρὸς ταῦτα;"	What, then, are the demands on me? Go over what you've done. "Where did I go wrong in matters that bear on the smooth flow of life? What did I do that was unfriendly, unsociable, or inconsiderate?

13 The line is from the Pythagorean *Golden Verses* quoted in 3.10.

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		What that I should have done in these respects did I leave undone?”
4.6.36	τοσαύτης οὖν διαφορᾶς οὔσης τῶν ἐπιθυμουμένων, τῶν ἔργων, τῶν εὐχῶν ἔτι θέλεις τὸ ἴσον ἔχειν ἐκείνοις, περὶ ἃ σὺ μὲν οὐκ ἐσπούδακας, ἐκεῖνοι δ’ ἐσπουδάκασιν;	With such a difference, then, in what you desire, in what you do, in what you pray for, do you still want an equal share with them in the things you haven’t worked at and they have?
4.6.37	εἶτα θαυμάζεις, εἴ σ’ ἐλεοῦσιν, καὶ ἀγανακτεῖς; ἐκεῖνοι δ’ οὐκ ἀγανακτοῦσιν, εἰ σὺ αὐτοὺς ἐλεεῖς. διὰ τί; ὅτι ἐκεῖνοι μὲν πεπεισμένοι εἰσίν, ὅτι ἀγαθῶν τυγχάνουσιν, σὺ δ’ οὐ πέπεισαι.	And then you’re surprised if they pity you, and annoyed? But they aren’t annoyed if you pity them. Why? Because they’re convinced they’re getting good things, and you aren’t convinced.
4.6.38	διὰ τοῦτο σὺ μὲν οὐκ ἀρκῇ τοῖς σοῖς, ἀλλ’ ἐφίεσαι τῶν ἐκείνων· ἐκεῖνοι δ’ ἀρκοῦνται τοῖς ἑαυτῶν καὶ οὐκ ἐφίενται τῶν σῶν. ἐπεί τοι εἰ ταῖς ἀληθείαις ἐπέπεισο, ὅτι περὶ τὰ ἀγαθὰ σὺ ὁ ἐπιτυγχάνων εἶ, ἐκεῖνοι δ’ ἀποπεπλάνηνται, οὐδ’ ἂν ἐνεθυμοῦ, τί λέγουσι περὶ σοῦ.	That’s why you aren’t content with what’s yours but reach for what’s theirs, while they’re content with their own and don’t reach for yours. For if you were truly convinced that you’re the one who’s succeeding where good things are concerned, and they’ve gone astray, you wouldn’t even give a thought to what they say about you.

CHAPTER 7: ON FREEDOM FROM FEAR

The tyrant’s guards frighten only those who value the body and property he can take.

	GREEK	ENGLISH
4.7.1	τί ποιεῖ φοβερὸν τὸν τύραννον; — οἱ δορυφόροι, φησίν, καὶ αἱ μάχαιραι αὐτῶν καὶ ὁ ἐπὶ τοῦ κοιτῶνος καὶ οἱ ἀποκλείοντες τοὺς εἰσιόντας.	What makes the tyrant fearsome? —His bodyguards, he says, and their swords, and the chamberlain, and the men who shut out those trying to get in.
4.7.2	— διὰ τί οὖν, ἂν παιδίον αὐτῷ προσαγάγῃς μετὰ τῶν δορυφόρων ὄντι, οὐ φοβεῖται; ἢ ὅτι οὐκ αἰσθάνεται τούτων τὸ παιδίον;	—Then why is it that if you bring a child to him when he’s with his bodyguards, it isn’t afraid? Is it because the child isn’t aware of these things?
4.7.3	ἂν οὖν τῶν δορυφόρων τις αἰσθάνηται καὶ ὅτι μαχαίρας ἔχουσιν, ἐπ’ αὐτὸ δὲ τοῦτο προσέρχηται αὐτῷ θέλων ἀποθανεῖν διά τινα περίστασιν καὶ ζητῶν ὑπ’ ἄλλου παθεῖν αὐτὸ εὐκόλως, μή τι φοβεῖται τοὺς δορυφόρους; — θέλει γὰρ τοῦτο, δι’ ὃ φοβεροί εἰσιν. —	So if someone is aware of the bodyguards, and that they have swords, but goes up to him for that very reason, wanting to die because of some circumstance and looking to have it done easily by someone else—is he afraid of the bodyguards? — Why, he wants the very thing that makes them fearsome. —
4.7.4	ἂν οὖν τις μήτ’ ἀποθανεῖν μήτε ζῆν θέλων ἐξ ἅπαντος ἀλλ’ ὡς ἂν διδῶται, προσέρχηται αὐτῷ, τί κωλύει μὴ δεδοικότα προσέρχεσθαι αὐτόν;	So if someone goes up to him wanting neither to die nor to live at all costs, but as it may be granted, what prevents him from going up without fear?
4.7.5	— οὐδέν. — ἄν τις οὖν καὶ πρὸς τὴν κτῆσιν ὡσαύτως ἔχῃ καθάπερ οὗτος πρὸς τὸ σῶμα καὶ πρὸς τὰ τέκνα καὶ τὴν γυναῖκα καὶ ἁπλῶς ὑπό τινος μανίας καὶ ἀπονοίας οὕτως ᾖ διακείμενος, ὥστ’ ἐν μηδενὶ ποιεῖσθαι τὸ ἔχειν ταῦτα ἢ μὴ ἔχειν, ἀλλ’ ὡς ὀστρακίοις τὰ παιδία παίζοντα περὶ μὲν τῆς παιδιᾶς διαφέρεται, τῶν ὀστρακίων δ’ οὐ	—Nothing. —So if someone feels about his property the way this man feels about his body, and about his children and his wife as well, and in short is so disposed, through some madness or desperation, that it means nothing to him whether he has them or not—but just as children playing

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	πεφρόντικεν, οὕτως δὲ καὶ οὗτος τὰς μὲν ὕλας παρ' οὐδὲν ᾗ πεποιημένος, τὴν παιδιὰν δὲ τὴν περὶ αὐτὰς καὶ ἀναστροφὴν ἀσπάζηται· ποῖος ἔτι τούτῳ τύραννος φοβερὸς ἢ ποῖοι δορυφόροι ἢ ποῖαι μάχαιραι αὐτῶν;	with potsherds quarrel about the game and don't care about the potsherds, so he too counts the materials as nothing but embraces the play with them and the handling of them—what tyrant is still fearsome to him, what bodyguards, what swords of theirs?
4.7.6	εἶτα ὑπὸ μανίας μὲν δύναταί τις οὕτως διατεθῆναι πρὸς ταῦτα καὶ ὑπὸ ἔθους οἱ Γαλιλαῖοι· ὑπὸ λόγου δὲ καὶ ἀποδείξεως οὐδεὶς δύναται μαθεῖν, ὅτι ὁ θεὸς πάντα πεποίηκεν τὰ ἐν τῷ κόσμῳ καὶ αὐτὸν τὸν κόσμον ὅλον μὲν ἀκώλυτον καὶ αὐτοτελῆ, τὰ ἐν μέρει δ' αὐτοῦ πρὸς χρείαν τῶν ὅλων;	So someone can be disposed like this toward these things through madness, and the Galileans through habit; and yet no one can learn through reason and demonstration that God has made everything in the world, and the world itself as a whole, unhindered and complete in itself, and its parts for the use of the whole?[14]
4.7.7	τὰ μὲν οὖν ἄλλα πάντα ἀπήλλακται τοῦ δύνασθαι παρακολουθεῖν τῇ διοικήσει αὐτοῦ· τὸ δὲ λογικὸν ζῷον ἀφορμὰς ἔχει πρὸς ἀναλογισμὸν τούτων ἁπάντων, ὅτι τε μέρος ἐστὶ καὶ ποῖόν τι μέρος καὶ ὅτι τὰ μέρη τοῖς ὅλοις εἴκειν ἔχει καλῶς.	All other creatures are excluded from being able to understand how it is governed; but the rational animal has the resources to reason about all these things: that it is a part, and what kind of part, and that it is right for the parts to yield to the whole.
4.7.8	πρὸς τούτοις δὲ φύσει γενναῖον καὶ μεγαλόψυχον καὶ ἐλεύθερον γενόμενον ὁρᾷ, διότι τῶν περὶ αὐτὸ τὰ μὲν ἀκώλυτα ἔχει καὶ ἐπ' αὐτῷ, τὰ δὲ κωλυτὰ καὶ ἐπ' ἄλλοις· ἀκώλυτα μὲν τὰ προαιρετικά, κωλυτὰ δὲ τὰ ἀπροαίρετα.	Besides this, being by nature noble, great-souled and free, it sees that of the things around it, some are unhindered and up to it, while others are open to hindrance and up to others: unhindered are the things within its choice, open to hindrance those outside its choice.
4.7.9	καὶ διὰ τοῦτο, ἐὰν μὲν ἐν τούτοις μόνοις ἡγήσηται τὸ ἀγαθὸν τὸ αὑτοῦ καὶ συμφέρον, τοῖς ἀκωλύτοις καὶ ἐφ' ἑαυτῷ, ἐλεύθερον ἔσται, εὔρουν, εὔδαιμον, ἀβλαβές, μεγαλόφρον, εὐσεβές, χάριν ἔχον ὑπὲρ πάντων τῷ θεῷ, μηδαμοῦ μεμφόμενον μηδενὶ τῶν γενομένων, μηδενὶ ἐγκαλοῦν·	And that's why, if it considers its own good and advantage to lie only in these, the things that are unhindered and up to it, it will be free, its life flowing smoothly, happy, unharmed, high-minded, pious, grateful to God for everything, never finding fault with anything that happens, never blaming anyone.
4.7.10	ἂν δ' ἐν τοῖς ἐκτὸς καὶ ἀπροαιρέτοις, ἀνάγκη κωλύεσθαι αὐτό, ἐμποδίζεσθαι, δουλεύειν τοῖς ἐκείνων ἔχουσιν ἐξουσίαν, ἃ τεθαύμακεν καὶ φοβεῖται,	But if it considers them to lie in things external and outside its choice, it's bound to be hindered, obstructed, a slave to those who have power over the things it admires and fears;
4.7.11	ἀνάγκη δ' ἀσεβὲς εἶναι ἅτε βλάπτεσθαι οἰόμενον ὑπὸ τοῦ θεοῦ καὶ ἄνισον, ἀεὶ αὐτῷ τοῦ πλείονος περιποιητικόν, ἀνάγκη δὲ καὶ ταπεινὸν εἶναι καὶ μικροπρεπές.	and it's bound to be impious, since it thinks it's being harmed by God, and unfair, always grabbing more for itself; and it's bound to be abject and mean-spirited as well.
4.7.12	ταῦτα τί κωλύει διαλαβόντα ζῆν κούφως καὶ εὐηνίως, πάντα τὰ συμβαίνειν δυνάμενα πρᾴως ἐκδεχόμενον, τὰ δ' ἤδη συμβεβηκότα φέροντα;	Once you've grasped this, what prevents you from living lightly and easily guided, calmly awaiting everything that can happen and bearing what has already happened?

14 The Galileans are probably the Christians, known for facing death without flinching.

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4.7.13	"θέλεις πενίαν;" φέρε καὶ γνώσῃ, τί ἐστι πενία τυχοῦσα καλοῦ ὑποκριτοῦ.	"Do you want poverty?" Bring it on, and you'll see what poverty is when it gets a good actor.
4.7.14	"θέλεις ἀρχάς;" φέρε, καὶ πόνους. "ἀλλ' ἐξορισμόν;" ὅπου ἂν ἀπέλθω, ἐκεῖ μοι καλῶς ἔσται· καὶ γὰρ ἐνθάδε οὐ διὰ τὸν τόπον ἦν μοι καλῶς, ἀλλὰ διὰ τὰ δόγματα, ἃ μέλλω μετ' ἐμαυτοῦ ἀποφέρειν. οὐδὲ γὰρ δύναταί τις ἀφελέσθαι αὐτά, ἀλλὰ ταῦτα μόνα ἐμά ἐστι καὶ ἀναφαίρετα καὶ ἀρκεῖ μοι παρόντα, ὅπου ἂν ὦ καὶ ὅ τι ἂν ποιῶ.	"Do you want offices?" Bring them on—and the toil too. "Exile, then?" Wherever I go, I'll be fine there; for here too it wasn't because of the place that I was fine, but because of my judgments, which I'll take away with me. No one can take them from me; these alone are mine and can't be taken away, and having them is enough for me, wherever I am and whatever I'm doing.
4.7.15	"ἀλλ' ἤδη καιρὸς ἀποθανεῖν." τί λέγεις ἀποθανεῖν; μὴ τραγῴδει τὸ πρᾶγμα, ἀλλ' εἰπὲ ὡς ἔχει "ἤδη καιρὸς τὴν ὕλην, ἐξ ὧν συνῆλθεν, εἰς ἐκεῖνα πάλιν ἀποκαταστῆναι." καὶ τί δεινόν; τί μέλλει ἀπόλλυσθαι τῶν ἐν τῷ κόσμῳ, τί γενέσθαι καινόν, παράλογον; τούτων ἕνεκα φοβερός ἐστιν ὁ τύραννος;	"But now it's time to die." What do you mean, die? Don't make a tragedy of it, but say it as it is: "Now it's time for the material to return to the things it came together from." And what's terrible about that? Which of the things in the world is going to perish? What new or unaccountable thing is going to happen? Is it for things like these that the tyrant is fearsome?
4.7.16	διὰ ταῦτα οἱ δορυφόροι μεγάλας δοκοῦσιν ἔχειν τὰς μαχαίρας καὶ ὀξείας; ἄλλοις ταῦτα· ἐμοὶ δ' ἔσκεπται περὶ πάντων, εἰς ἐμὲ οὐδεὶς ἐξουσίαν ἔχει.	Is this why the bodyguards' swords seem so big and sharp? That's for others. I've thought it all through; no one has power over me.
4.7.17	ἠλευθέρωμαι ὑπὸ τοῦ θεοῦ, ἔγνωκα αὐτοῦ τὰς ἐντολάς, οὐκέτι οὐδεὶς δουλαγωγῆσαί με δύναται, καρπιστὴν ἔχω οἷον δεῖ, δικαστὰς οἵους δεῖ.	I've been set free by God, I know his commands, no one can enslave me any more; I have the liberator I should have, the judges I should have.
4.7.18	"οὐχὶ τοῦ σώματός σου κύριός εἰμι;" τί οὖν πρὸς ἐμέ; "οὐχὶ τοῦ κτησιδίου;" τί οὖν πρὸς ἐμέ; "οὐχὶ φυγῆς ἢ δεσμῶν;" πάλιν τούτων πάντων καὶ τοῦ σωματίου ὅλου σοι αὐτοῦ ἐξίσταμαι, ὅταν θέλῃς. πείρασαί μοί σου τῆς ἀρχῆς καὶ γνώσῃ, μέχρι τίνος αὐτὴν ἔχεις.	"Aren't I master of your body?" So what's that to me? "Of your bit of property?" So what's that to me? "Of exile, or chains?" Again, all these, and my whole poor body itself, I give up to you whenever you like. Try your power on me and you'll find out how far it reaches.
4.7.19	τίνα οὖν ἔτι φοβηθῆναι δύναμαι; τοὺς ἐπὶ τοῦ κοιτῶνος; μὴ τί ποιήσωσιν; ἀποκλείσωσί με; ἄν με εὕρωσι θέλοντα εἰσελθεῖν, ἀποκλεισάτωσαν. — τί οὖν ἔρχῃ ἐπὶ θύρας; — ὅτι καθήκειν ἐμαυτῷ δοκῶ μενούσης τῆς παιδιᾶς συμπαίζειν.	Whom, then, can I still be afraid of? The chamberlains? Afraid they'll do what? Shut me out? If they find me wanting to go in, let them shut me out. — Then why do you go to the doors? —Because I think it's right for me to join in the game while it lasts.
4.7.20	— πῶς οὖν οὐκ ἀποκλείῃ; — ὅτι ἂν μή τίς με δέχηται, οὐ θέλω εἰσελθεῖν, ἀλλ' ἀεὶ μᾶλλον ἐκεῖνο θέλω τὸ γινόμενον. κρεῖττον γὰρ ἡγοῦμαι ὃ ὁ θεὸς θέλει ἢ ὃ ἐγώ. προσκείσομαι διάκονος καὶ ἀκόλουθος ἐκείνῳ, συνορμῶ, συνορέγομαι, ἁπλῶς συνθέλω. ἀποκλεισμὸς ἐμοὶ οὐ γίνεται, ἀλλὰ τοῖς βιαζομένοις.	—Then how is it you aren't shut out? —Because if someone won't receive me, I don't want to go in; I always want what happens instead. For I consider what God wants better than what I want. I'll attach myself to him as his servant and follower; my impulses go with his, my desires go with his, in short my will goes with his. Being shut out doesn't hap-

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		pen to me, only to those who try to force their way in.
4.7.21	διὰ τί οὖν οὐ βιάζομαι; οἶδα γάρ, ὅτι ἔσω ἀγαθὸν οὐδὲν διαδίδοται τοῖς εἰσελθοῦσιν. ἀλλ' ὅταν ἀκούσω τινὰ μακαριζόμενον, ὅτι τιμᾶται ὑπὸ τοῦ Καίσαρος, λέγω "τί αὐτῷ συμβαίνει; μή τι οὖν καὶ δόγμα, οἷον δεῖ ἐπαρχίαν; μή τι οὖν καὶ τὸ χρῆσθαι ἐπιτροπῇ;"	Why don't I force my way in, then? Because I know that nothing good is handed out inside to those who go in. But when I hear someone being congratulated because he's honored by Caesar, I say, "What does he get? A judgment of the right kind, along with his governorship? The ability to use a procuratorship, as well?"
4.7.22	"τί ἔτι διωθοῦμαι; ἰσχαδοκάρυά τις διαρριπτεῖ· τὰ παιδία ἁρπάζει καὶ ἀλλήλοις διαμάχεται· οἱ ἄνδρες οὐχί, μικρὸν γὰρ αὐτὸ ἡγοῦνται. ἂν δ' ὀστράκια διαρριπτῇ τις, οὐδὲ τὰ παιδία ἁρπάζει."	"Why should I still push and shove? Someone is scattering dried figs and nuts: the children grab them and fight each other for them; grown men don't, because they think it's a trifle. And if someone scatters potsherds, not even the children grab them."
4.7.23	"ἐπαρχίαι διαδίδονται· ὄψεται τὰ παιδία. ἀργύριον· ὄψεται τὰ παιδία. στρατηγία, ὑπατεία· διαρπαζέτω τὰ παιδία· ἐκκλειέσθω, τυπτέσθω, καταφιλείτω τὰς χεῖρας τοῦ διδόντος, τῶν δούλων· ἐμοὶ δ' ἰσχαδοκάρυόν ἐστιν."	"Governorships are being handed out: that's for the children. Money: that's for the children. A generalship, a consulship: let the children scramble for them, let them be shut out, be beaten, kiss the hands of the giver, of his slaves; for me it's figs and nuts."
4.7.24	τί οὖν, ἂν ἀπὸ τύχης ῥιπτοῦντος αὐτοῦ ἔλθῃ εἰς τὸν κόλπον ἰσχάς; ἆρας κατάφαγε· μέχρι τοσούτου γὰρ ἔστι καὶ ἰσχάδα τιμῆσαι. ἵνα δὲ κύψω καὶ ἄλλον ἀνατρέψω ἢ ὑπ' ἄλλου ἀνατραπῶ καὶ κολακεύσω τοὺς εἰσιόντας, οὐκ ἀξία οὔτ' ἰσχὰς οὔτ' ἄλλο τι τῶν οὐκ ἀγαθῶν, ἅ με ἀναπεπείκασιν οἱ φιλόσοφοι μὴ δοκεῖν ἀγαθὰ εἶναι.	What, then, if as he's throwing them a fig happens to land in your lap? Pick it up and eat it; that far you can value even a fig. But to stoop down and knock someone over, or be knocked over by someone, and flatter those who go in—neither a fig is worth that, nor any other of the things that aren't good, which the philosophers have persuaded me not to think are good.
4.7.25	δείκνυέ μοι τὰς μαχαίρας τῶν δορυφόρων. "ἰδοῦ, ἡλίκαι εἰσὶ καὶ πῶς ὀξεῖαι." τί οὖν ποιοῦσιν αἱ μεγάλαι αὗται μάχαιραι καὶ ὀξεῖαι;	Show me the bodyguards' swords. "Look how big they are, and how sharp." So what do these big, sharp swords do?
4.7.26	"ἀποκτιννύουσιν." πυρετὸς δὲ τί ποιεῖ; "ἄλλο οὐδέν." κεραμὶς δὲ τί ποιεῖ; "ἄλλο οὐδέν." θέλεις οὖν πάντα ταῦτα θαυμάζω καὶ προσκυνῶ καὶ δοῦλος πάντων περιέρχωμαι;	"They kill." And what does a fever do? "Nothing else." And a roof tile? "Nothing else." So do you want me to admire all these, and bow down before them, and go around as the slave of them all?
4.7.27	μὴ γένοιτο· ἀλλ' ἅπαξ μαθών, ὅτι τὸ γενόμενον καὶ φθαρῆναι δεῖ, ἵνα ὁ κόσμος μὴ ἵστηται μηδ' ἐμποδίζηται, οὐκέτι διαφέρομαι, πότερον πυρετὸς αὐτὸ ποιήσει ἢ κεραμὶς ἢ στρατιώτης, ἀλλ' εἰ δεῖ συγκρῖναι, οἶδ' ὅτι ἀπονώτερον αὐτὸ καὶ ταχύτερον ὁ στρατιώτης ποιήσει.	Heaven forbid! No: once I've learned that what has come into being must also perish, so that the universe doesn't stand still or get obstructed, it no longer makes any difference to me whether a fever does it, or a roof tile, or a soldier. But if I must compare, I know that the soldier will do it with less pain and more quickly.
4.7.28		

	GREEK	ENGLISH
	ὅταν οὖν μήτε φοβῶμαί τι ὧν διαθεῖναί με δύναται μήτ' ἐπιθυμῶ τινος ὧν παρασχεῖν, τί ἔτι θαυμάζω αὐτόν, τί ἔτι τέθηπα; τί φοβοῦμαι τοὺς δορυφόρους; τί χαίρω, ἄν μοι φιλανθρώπως λαλήσῃ καὶ ἀποδέξηταί με, καὶ ἄλλοις διηγοῦμαι, πῶς μοι ἐλάλησεν;	So when I neither fear anything he can do to me nor desire anything he can provide, why should I still admire him, why still gape at him in awe? Why fear the bodyguards? Why be glad if he talks to me kindly and receives me, and tell others how he talked to me?
4.7.29	μὴ γὰρ Σωκράτης ἐστίν, μὴ γὰρ Διογένης, ἵν' ὁ ἔπαινος αὐτοῦ ἀπόδειξις ᾖ περὶ ἐμοῦ;	Is he Socrates, then, or Diogenes, that his praise should be proof of what I am?
4.7.30	μὴ γὰρ τὸ ἦθος ἐζήλωκα αὐτοῦ; ἀλλὰ τὴν παιδιὰν σῴζων ἔρχομαι πρὸς αὐτὸν καὶ ὑπηρετῶ, μέχρις ἂν ὅτου μηδὲν ἀβέλτερον κελεύῃ μηδ' ἄρρυθμον. ἂν δέ μοι λέγῃ "ἄπελθε ἐπὶ Λέοντα τὸν Σαλαμίνιον," λέγω αὐτῷ "ζήτει ἄλλον· ἐγὼ γὰρ οὐκέτι παίζω."	Have I set my heart on imitating his character? No. I keep the game going: I go to him and serve him, as long as he orders nothing stupid or out of keeping. But if he tells me, "Go and fetch Leon of Salamis," I tell him, "Find someone else. I'm not playing any more."
4.7.31	"ἄπαγε αὐτόν." ἀκολουθῶ ἐν παιδιᾷ. "ἀλλ' ἀφαιρεῖταί σου ὁ τράχηλος." ἐκείνου δ' αὐτοῦ ἀεὶ ἐπιμένει, ὑμῶν δὲ τῶν πειθομένων; "ἀλλ' ἄταφος ῥιφήσῃ." εἰ ἐγώ εἰμι ὁ νεκρός, ῥιφήσομαι· εἰ δ' ἄλλος εἰμὶ τοῦ νεκροῦ, κομψότερον λέγε, ὡς ἔχει τὸ πρᾶγμα, καὶ μὴ ἐκφόβει με.	"Take him away." I follow, still playing the game. "But you'll have your head cut off." And will his own head stay on forever? Or yours, you who obey him? "But you'll be thrown out unburied." If I am the corpse, I'll be thrown out. But if I'm something other than the corpse, put it more precisely, the way things really are, and don't try to frighten me.
4.7.32	τοῖς παιδίοις ταῦτα φοβερά ἐστι καὶ τοῖς ἀνοήτοις. εἰ δέ τις εἰς φιλοσόφου σχολὴν ἅπαξ εἰσελθὼν οὐκ οἶδεν, τί ἐστιν αὐτός, ἄξιός ἐστι φοβεῖσθαι καὶ κολακεύειν ὃ ὕστερον ἐκολάκευεν· εἰ μήπω μεμάθηκεν, ὅτι οὐκ ἔστι σὰρξ οὐδ' ὀστᾶ οὐδὲ νεῦρα, ἀλλὰ τὸ τούτοις χρώμενον, τὸ καὶ διοικοῦν καὶ παρακολουθοῦν ταῖς φαντασίαις.	These things are frightening to children and to fools. But if someone who has once set foot in a philosopher's school doesn't know what he himself is, he deserves to be afraid, and to flatter the man he went on flattering; if he hasn't yet learned that he isn't flesh, or bones, or sinews, but that which uses them, which governs them and understands its impressions.
4.7.33	ναί· ἀλλ' οἱ λόγοι οὗτοι καταφρονητὰς ποιοῦσι τῶν νόμων. — καὶ ποῖοι μᾶλλον λόγοι πειθομένους παρέχουσι τοῖς νόμοις τοὺς χρωμένους; νόμος δ' οὐκ ἔστι τὰ ἐπὶ μωρῷ.	Yes, but these doctrines make people despise the laws. —And what doctrines make those who adopt them more obedient to the laws? But the law isn't whatever lies in a fool's power.
4.7.34	καὶ ὅμως ὅρα, πῶς καὶ πρὸς τούτους ὡς δεῖ ἔχοντας παρασκευάζουσιν, οἵ γε διδάσκουσιν μηδενὸς ἀντιποιεῖσθαι πρὸς αὐτούς, ἐν οἷς ἂν ἡμᾶς νικῆσαι δύνωνται.	And yet look how they prepare us to behave as we should even toward these people, since they teach us not to contend with them over anything in which they can beat us.
4.7.35	περὶ τὸ σωμάτιον διδάσκουσιν ἐξίστασθαι, περὶ τὴν κτῆσιν ἐξίστασθαι, περὶ τὰ τέκνα, γονεῖς [δ'], ἀδελφούς, πάντων παραχωρεῖν, πάντα ἀφιέναι· μόνα τὰ δόγματα ὑπεξαιροῦνται, ἃ καὶ ὁ Ζεὺς ἐξαίρετα ἑκάστου εἶναι ἠθέλησεν.	They teach us to give way over our poor body, to give way over property, over children, [and] parents, brothers: to yield everything, to let everything go. The only exception they make is our judgments, which Zeus himself willed to be each person's own special possession.
4.7.36		

	GREEK	ENGLISH
	ποία ἐνθάδε παρανομία, ποία ἀβελτερία; ὅπου κρείττων εἶ καὶ ἰσχυρότερος, ἐκεῖ σοι ἐξίσταμαι· ὅπου πάλιν ἐγὼ κρείττων, σὺ παραχώρει μοι. ἐμοὶ γὰρ μεμέληκεν, σοὶ δ' οὔ.	What lawlessness is there in that, what stupidity? Where you are superior and stronger, there I give way to you; where I, in turn, am superior, you give way to me. For I have made this my concern, and you haven't.
4.7.37	σοὶ μέλει, πῶς ἐν ὀρθοστρώτοις οἰκῇς, ἔτι πῶς παῖδές σοι καὶ πιλλᾶτοι διακονῶσιν, πῶς ἐσθῆτα περίβλεπτον φορῇς, πῶς κυνηγοὺς πολλοὺς ἔχῃς, πῶς κιθαρῳδούς, τραγῳδούς.	Your concern is how you'll live in houses with marble floors, how your slave boys and your freedmen in their felt caps will wait on you, how you'll wear clothes that turn heads, how you'll have lots of huntsmen, singers to the lyre, tragic actors.
4.7.38	μή τι ἀντιποιοῦμαι; μή τι οὖν δογμάτων σοι μεμέληκε; μή τι τοῦ λόγου τοῦ σεαυτοῦ; μή τι οἶδας, ἐκ τίνων μορίων συνέστηκεν, πῶς συνάγεται, τίς ἡ διάρθρωσις αὐτοῦ, τίνας ἔχει δυνάμεις καὶ ποίας τινάς;	Do I lay claim to any of that? And you—have you concerned yourself with judgments? With your own reason? Do you know what parts it's made up of, how it's put together, how it's articulated, what powers it has, and of what sort?
4.7.39	τί οὖν ἀγανακτεῖς, εἰ ἄλλος ἐν τούτοις σου πλέον ἔχει ὁ μεμελετηκώς; — ἀλλὰ ταῦτ' ἔστι τὰ μέγιστα. — καὶ τίς σε κωλύει περὶ ταῦτ' ἀναστρέφεσθαι καὶ τούτων ἐπιμελεῖσθαι; τίς δὲ μείζονα ἔχει παρασκευὴν βιβλίων, εὐσχολίας, τῶν ὠφελησόντων;	Why, then, are you annoyed if someone else, who has studied these things, has more of them than you? —But these are the most important things. — And who stops you from spending your time on them and taking care of them? Who has a better supply of books, of leisure, of people who can help him?
4.7.40	μόνον ἀπόνευσόν ποτε ἐπὶ ταῦτα, ἀπόνειμον κἂν ὀλίγον χρόνον τῷ σαυτοῦ ἡγεμονικῷ· σκέψαι τί ποτ' ἔχεις τοῦτο καὶ πόθεν ἐληλυθός, τὸ πᾶσιν τοῖς ἄλλοις χρώμενον, πάντα τἆλλα δοκιμάζον, ἐκλεγόμενον, ἀπεκλεγόμενον.	Just turn your attention to these things at some point; give even a little time to your own ruling center. Consider what this thing is that you have, and where it has come from—this thing that uses all the others, tests all the others, chooses and rejects.
4.7.41	μέχρι δ' ἂν οὗ περὶ τὰ ἐκτὸς ἀναστρέφῃ, ἐκεῖνα ἕξεις οἷα οὐδείς, τοῦτο δ' οἷον αὐτὸ ἔχειν θέλεις, ῥυπαρὸν καὶ ἀτημέλητον.	But as long as you spend your time on externals, you'll have those as no one else does, and this the way you want to have it: filthy and neglected.

CHAPTER 8: TO THOSE WHO RUSH TO PUT ON THE PHILOSOPHER'S GARB

Philosophy is not a cloak and beard; beginners should practice quietly before claiming the name.

	GREEK	ENGLISH
4.8.1	μηδέποτ' ἀπὸ τῶν κοινῶν τινα μήτ' ἐπαινέσητε μήτε ψέξητε μήτε τέχνην τινὰ ἢ ἀτεχνίαν προσμαρτυρήσητε· καὶ ἅμα μὲν προπετείας ἑαυτοὺς ἀπαλλάξετε, ἅμα δὲ κακοηθείας.	Never praise or blame anyone on grounds that apply to everybody, and don't credit anyone with skill or lack of skill on that basis. That way you'll rid yourselves both of rashness and of malice.
4.8.2	"οὗτος ταχέως λούεται." κακῶς οὖν ποιεῖ; οὐ πάντως.	"This man bathes in a hurry." Is he doing wrong, then? Not necessarily.
4.8.3	ἀλλὰ τί; ταχέως λούεται. — πάντα οὖν καλῶς γίνεται; — οὐδαμῶς· ἀλλὰ τὰ μὲν ἀπὸ δογμάτων ὀρθῶν καλῶς, τὰ δ'	Then what? He bathes in a hurry. —So is everything done well? —Not at all. What's done

	GREEK	ENGLISH
	ἀπὸ μοχθηρῶν μοχθηρῶς. σὺ δὲ μέχρις ἂν καταμάθῃς τὸ δόγμα, ἀφ᾽ οὗ τις ποιεῖ ἕκαστα, μήτ᾽ ἐπαίνει τὸ ἔργον μήτε ψέγε.	from right judgments is done well, and what's done from bad ones is done badly. But until you've grasped the judgment from which someone does each thing, don't praise the act or blame it.
4.8.4	δόγμα δ᾽ ἐκ τῶν ἐκτὸς οὐ ῥᾳδίως κρίνεται. "οὗτος τέκτων ἐστίν." διὰ τί; "χρῆται σκεπάρνῳ." τί οὖν τοῦτο; "οὗτος μουσικός· ᾄδει γάρ." καὶ τί τοῦτο; "οὗτος φιλόσοφος." διὰ τί;	And a judgment isn't easily discerned from externals. "This man's a carpenter." Why? "He uses an adze." So what? "This man's a musician—he sings." And so what? "This man's a philosopher." Why?
4.8.5	"τρίβωνα γὰρ ἔχει καὶ κόμην." οἱ δ᾽ ἀγύρται τί ἔχουσιν; διὰ τοῦτο, ἂν ἀσχημονοῦντά τις ἴδῃ τινὰ αὐτῶν, εὐθὺς λέγει "ἰδοὺ ὁ φιλόσοφος τί ποιεῖ." ἔδει δ᾽ ἀφ᾽ ὧν ἠσχημόνει μᾶλλον λέγειν αὐτὸν μὴ εἶναι φιλόσοφον.	"Because he has a rough cloak and long hair." And what do the wandering beggar-priests have? That's why, when people see one of them behaving disgracefully, they say at once, "Look what the philosopher's doing!" But from his disgraceful behavior they should rather have concluded that he's no philosopher.
4.8.6	εἰ μὲν γὰρ αὕτη ἐστὶν ἡ τοῦ φιλοσόφου πρόληψις καὶ ἐπαγγελία, ἔχειν τρίβωνα καὶ κόμην, καλῶς ἂν ἔλεγον· εἰ δ᾽ ἐκείνη μᾶλλον, ἀναμάρτητον εἶναι, διὰ τί οὐχὶ διὰ τὸ μὴ πληροῦν τὴν ἐπαγγελίαν ἀφαιροῦνται αὐτὸν τῆς προσηγορίας;	If the preconception of a philosopher, what he professes, were to have a rough cloak and long hair, they'd be right. But if it's rather that other thing, to be free from error, why don't they strip him of the title, since he doesn't live up to what he professes?
4.8.7	οὕτως γὰρ καὶ ἐπὶ τῶν ἄλλων τεχνῶν. ὅταν ἴδῃ τις κακῶς πελεκῶντα, οὐ λέγει "τί ὄφελος τεκτονικῆς; ἰδοὺ οἱ τέκτονες οἷα ποιοῦσι κακά," ἀλλὰ πᾶν τοὐναντίον λέγει "οὗτος οὐκ ἔστι τέκτων, πελεκᾷ γὰρ κακῶς."	That's how it goes with the other arts. When someone sees a man making a bad job of his ax-work, he doesn't say, "What's the use of carpentry? Look what bad work carpenters do!" He says the exact opposite: "This man's no carpenter—look how badly he uses the ax."
4.8.8	ὁμοίως κἂν ᾄδοντός τινος ἀκούσῃ κακῶς, οὐ λέγει "ἰδοὺ πῶς ᾄδουσιν οἱ μουσικοί," ἀλλὰ μᾶλλον "οὗτος [ὅτι] οὐκ ἔστι μουσικός."	Likewise, if he hears someone singing badly, he doesn't say, "Look how musicians sing," but rather [that] "This man's no musician."
4.8.9	ἐπὶ φιλοσοφίας δὲ μόνης τοῦτο πάσχουσιν· ὅταν τινὰ ἴδωσι παρὰ τὸ ἐπάγγελμα τὸ τοῦ φιλοσόφου ποιοῦντα, οὐχὶ τῆς προσηγορίας ἀφαιροῦνται αὐτόν, ἀλλὰ θέντες εἶναι φιλόσοφον, εἶτ᾽ ἀπ᾽ αὐτοῦ τοῦ γινομένου λαβόντες, ὅτι ἀσχημονεῖ, ἐπάγουσι μηδὲν ὄφελος εἶναι τοῦ φιλοσοφεῖν. τί οὖν τὸ αἴτιον;	It's only with philosophy that people react like this. When they see someone acting contrary to what a philosopher professes, they don't strip him of the title. Instead they assume he's a philosopher, and then, taking it from the fact that he's behaving disgracefully, they infer that there's no use in practicing philosophy. What's the reason for this?
4.8.10	ὅτι τὴν μὲν τοῦ τέκτονος πρόληψιν πρεσβεύομεν καὶ τὴν τοῦ μουσικοῦ καὶ ὡσαύτως τῶν ἄλλων τεχνιτῶν, τὴν τοῦ φιλοσόφου δ᾽ οὔ, ἀλλ᾽ ἅτε συγκεχυμένην καὶ ἀδιάρθρωτον ἀπὸ τῶν ἐκτὸς μόνον κρίνομεν.	It's that we respect our preconception of a carpenter, and of a musician, and likewise of the other craftsmen, but not our preconception of a philosopher. Since that one is confused and unarticulated, we judge by externals alone.
4.8.11	καὶ ποία ἄλλη τέχνη ἀπὸ σχήματος ἀναλαμβάνεται καὶ κόμης, οὐχὶ δὲ καὶ θεωρήματα ἔχει καὶ ὕλην καὶ τέλος;	

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		And what other art is taken up by putting on a costume and growing your hair, instead of having its own principles, its material, and its end?
4.8.12	τίς οὖν ὕλη τοῦ φιλοσόφου; μὴ τρίβων; οὔ, ἀλλὰ ὁ λόγος. τί τέλος; μή τι φορεῖν τρίβωνα; οὔ, ἀλλὰ τὸ ὀρθὸν ἔχειν τὸν λόγον. ποῖα θεωρήματα; μή τι τὰ περὶ τοῦ πῶς πώγων μέγας γίνεται ἢ κόμη βαθεῖα; ἀλλὰ μᾶλλον ἃ Ζήνων λέγει, γνῶναι τὰ τοῦ λόγου στοιχεῖα, ποῖόν τι ἕκαστον αὐτῶν ἐστι καὶ πῶς ἁρμόττεται πρὸς ἄλληλα καὶ ὅσα τούτοις ἀκόλουθά ἐστιν.	What, then, is the philosopher's material? His rough cloak? No: his reason. What is his end? To wear a rough cloak? No: to keep his reason right. What are his principles? Ones about how you grow a long beard or thick hair? No, rather what Zeno says: to know the elements of reason, what sort of thing each of them is, how they fit together with one another, and everything that follows from them.
4.8.13	οὐ θέλεις οὖν ἰδεῖν πρῶτον, εἰ πληροῖ τὴν ἐπαγγελίαν ἀσχημονῶν, καὶ οὕτως τῷ ἐπιτηδεύματι ἐγκαλεῖν; νῦν δ', αὐτὸς ὅταν σωφρονῇς, ἐξ ὧν ποιεῖν σοι δοκεῖ κακῶς, λέγεις "ὅρα τὸν φιλόσοφον" (ὡς οὐ πρέποντος λέγειν τὸν ταῦτα ποιοῦντα φιλόσοφον) καὶ πάλιν "τοῦτο φιλόσοφός ἐστιν." "ὅρα" δὲ "τὸν τέκτονα" οὐ λέγεις, ὅταν μοιχεύοντά τινα γνῷς ἢ λιχνεύοντα ἴδῃς, οὐδὲ "ὅρα τὸν μουσικόν."	Won't you, then, first see whether he lives up to what he professes when he behaves disgracefully, and only then find fault with the pursuit? As it is, when you yourself are being sensible, you look at what he seems to you to be doing badly and say, "Look at the philosopher!" (as if it were fitting to call a man who does such things a philosopher), and again, "So this is a philosopher!" But you don't say "Look at the carpenter" when you learn that someone is an adulterer or see him stuffing himself, or "Look at the musician."
4.8.14	οὕτως ἐπὶ ποσὸν αἰσθάνῃ καὶ αὐτὸς τῆς ἐπαγγελίας τοῦ φιλοσόφου, ἀπολισθάνεις δὲ καὶ συγχέῃ ὑπὸ ἀμελετησίας.	So to some extent even you perceive what a philosopher professes, but you slip away from it and get confused for lack of practice.
4.8.15	ἀλλὰ καὶ αὐτοὶ οἱ καλούμενοι φιλόσοφοι ἀπὸ τῶν κοινῶν τὸ πρᾶγμα μετίασιν· εὐθὺς ἀναλαβόντες τρίβωνα καὶ πώγωνα καθέντες φασὶν "ἐγὼ φιλόσοφός εἰμι."	But even the so-called philosophers themselves go after the thing by way of what anyone can put on. As soon as they've taken up a rough cloak and let their beards grow, they say, "I'm a philosopher."
4.8.16	οὐδεὶς δ' ἐρεῖ "ἐγὼ μουσικός εἰμι," ἂν πλῆκτρον καὶ κιθάραν ἀγοράσῃ, οὐδ' "ἐγὼ χαλκεύς εἰμι," ἂν πιλίον καὶ περίζωμα περιθῆται, ἀλλ' ἁρμόζεται μὲν τὸ σχῆμα πρὸς τὴν τέχνην, ἀπὸ τῆς τέχνης δὲ τὸ ὄνομα, οὐκ ἀπὸ τοῦ σχήματος ἀναλαμβάνουσιν.	No one will say "I'm a musician" if he buys a plectrum and a lyre, or "I'm a smith" if he puts on a felt cap and an apron. The costume is made to suit the art, but people take their name from the art, not from the costume.
4.8.17	διὰ τοῦτο καλῶς Εὐφράτης ἔλεγεν ὅτι "ἐπὶ πολὺ ἐπειρώμην λανθάνειν φιλοσοφῶν καὶ ἦν μοι," φησίν, "τοῦτο ὠφέλιμον. πρῶτον μὲν γὰρ ᾔδειν, ὅσα καλῶς ἐποίουν, ὅτι οὐ διὰ τοὺς θεατὰς ἐποίουν, ἀλλὰ δι' ἐμαυτόν· ἤσθιον ἐμαυτῷ καλῶς, κατεσταλμένον εἶχον τὸ βλέμμα, τὸν περίπατον· πάντα ἐμαυτῷ καὶ θεῷ."	That's why Euphrates was right to say, "For a long time I tried to keep it hidden that I was practicing philosophy, and this," he says, "did me good. In the first place, I knew that whatever I did well I did not for the spectators but for myself. I ate well for my own sake, I kept my gaze and my walk composed—all for myself and for God."
4.8.18	"εἶτα ὥσπερ μόνος ἠγωνιζόμην, οὕτως μόνος καὶ ἐκινδύνευον· οὐδὲν ἐμοὶ δράσαντι τὸ αἰσχρὸν ἢ ἀπρεπὲς	"Then, just as I was competing alone, so I was also running risks alone. If I did something shameful or unseemly, it wasn't the cause of philosophy that

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	τὸ τῆς φιλοσοφίας ἐκινδυνεύετο, οὐδ' ἔβλαπτον τοὺς πολλοὺς ὡς φιλόσοφος ἁμαρτάνων."	was put at risk, and I didn't harm the public by going wrong as a philosopher."
4.8.19	"διὰ τοῦτο οἱ μὴ εἰδότες μου τὴν ἐπιβολὴν ἐθαύμαζον, πῶς πᾶσι φιλοσόφοις χρώμενος καὶ συζῶν αὐτὸς οὐκ ἐφιλοσόφουν."	"That's why people who didn't know what I was aiming at used to wonder how it was that, though I spent my time and lived with all the philosophers, I wasn't one myself."
4.8.20	"καὶ τί κακόν, ἐν οἷς ἐποίουν ἐπιγιγνώσκεσθαι τὸν φιλόσοφον, ἐν δὲ τοῖς συμβόλοις μή;" βλέπε, πῶς ἐσθίω, πῶς πίνω, πῶς καθεύδω, πῶς ἀνέχομαι, πῶς ἀπέχομαι, πῶς συνεργῶ, πῶς ὀρέξει χρῶμαι, πῶς ἐκκλίσει, πῶς τηρῶ τὰς σχέσεις τὰς φυσικὰς ἢ ἐπιθέτους ἀσυγχύτως καὶ ἀπαραποδίστως· ἐκεῖθέν με κρῖνε, εἰ δύνασαι.	"And what harm was there in being recognized as a philosopher by what I did, and not by the insignia?" Look how I eat, how I drink, how I sleep, how I bear and forbear, how I cooperate, how I use desire, how I use aversion, how I maintain my relationships, natural or acquired, without confusion and without hindrance: judge me by that, if you can.
4.8.21	εἰ δ' οὕτως κωφὸς εἶ καὶ τυφλός, ἵνα μηδὲ τὸν Ἥφαιστον ὑπολαμβάνῃς καλὸν χαλκέα, ἂν μὴ τὸ πιλίον ἴδῃς περὶ τὴν κεφαλὴν περικείμενον, τί κακὸν ὑφ' οὕτως ἠλιθίου κριτοῦ ἀγνοεῖσθαι;	But if you're so deaf and blind that you wouldn't even take Hephaestus for a good smith unless you saw the felt cap on his head, what harm is there in going unrecognized by so foolish a judge?
4.8.22	οὕτως ἐλάνθανε παρὰ τοῖς πλείστοις Σωκράτης καὶ ἤρχοντο πρὸς αὐτὸν ἀξιοῦντες φιλοσόφοις συσταθῆναι.	That's how Socrates went unrecognized by most people, and they would come to him asking to be introduced to philosophers.
4.8.23	μή τι οὖν ἠγανάκτει ὡς ἡμεῖς καὶ ἔλεγεν "ἐγὼ δέ σοι οὐ φαίνομαι φιλόσοφος;" ἀλλ' ἀπῆγεν καὶ συνίστα ἑνὶ ἀρκούμενος τῷ εἶναι φιλόσοφος, χαίρων δὲ καί, ὅτι μὴ δοκῶν οὐκ ἐδάκνετο· ἐμέμνητο γὰρ τοῦ ἰδίου ἔργου.	Did he get annoyed, as we do, and say, "And don't I look like a philosopher to you?" No, he would take them along and introduce them, content with one thing, being a philosopher, and glad, too, that he wasn't stung at not seeming to be one. For he remembered his own work.
4.8.24	τί ἔργον καλοῦ καὶ ἀγαθοῦ; μαθητὰς πολλοὺς ἔχειν; οὐδαμῶς. ὄψονται οἱ περὶ τοῦτο ἐσπουδακότες. ἀλλὰ θεωρήματα δύσκολα ἀκριβοῦν; ὄψονται καὶ περὶ τούτων ἄλλοι.	What is the work of a fine and good person? To have lots of students? Not at all. Let those who have made that their business see to it. To work out difficult principles precisely? Others will see to that too.
4.8.25	ποῦ οὖν αὐτὸς καὶ ἦν τις καὶ εἶναι ἤθελεν; ὅπου βλάβη καὶ ὠφέλεια. "εἴ μέ τις," φησίν, "βλάψαι δύναται, ἐγὼ οὐδὲν ποιῶ· εἰ ἄλλον περιμένω, ἵνα με ὠφελήσῃ, ἐγὼ οὐδέν εἰμι. θέλω τι καὶ οὐ γίνεται· ἐγὼ ἀτυχής εἰμι."	Where, then, was he somebody, and where did he want to be? Where harm and benefit lie. "If anyone can harm me," he says, "I'm accomplishing nothing. If I wait for someone else to benefit me, I'm nothing. I want something and it doesn't happen: I'm unfortunate."
4.8.26	εἰς τοσοῦτο σκάμμα προεκαλεῖτο πάντα ὁντινανοῦν καὶ οὐκ ἄν μοι δοκεῖ ἐκστῆναι οὐδενί — τί δοκεῖτε; καταγγέλλων καὶ λέγων "ἐγὼ τοιοῦτός εἰμι;" μὴ γένοιτο, ἀλλὰ ὢν τοιοῦτος.	Into an arena as great as that he challenged anyone at all, and I don't think he would have given way to anyone—by doing what, do you think? By announcing, "This is the sort of man I am"? Far from it: by being that sort of man.
4.8.27		

	GREEK	ENGLISH
	πάλιν γὰρ τοῦτο μωροῦ καὶ ἀλαζόνος “ἐγὼ ἀπαθής εἰμι καὶ ἀτάραχος· μὴ ἀγνοεῖτε, ὦ ἄνθρωποι, ὅτι ὑμῶν κυκωμένων καὶ θορυβουμένων περὶ τὰ μηδενὸς ἄξια μόνος ἐγὼ ἀπήλλαγμαι πάσης ταραχῆς.”	Because, again, this is how a fool and a braggart talks: “I’m free from passion and undisturbed. Make no mistake, people: while you’re in turmoil and uproar over things of no value, I alone am rid of all disturbance.”
4.8.28	οὕτως οὐκ ἀρκεῖ σοι τὸ μηδὲν ἀλγεῖν, ἂν μὴ κηρύσσῃς “συνέλθετε πάντες οἱ ποδαγρῶντες, οἱ κεφαλαλγοῦντες, οἱ πυρέσσοντες, οἱ χωλοί, οἱ τυφλοί, καὶ ἴδετέ με ἀπὸ παντὸς πάθους ὑγιᾶ;”	So it isn’t enough for you to feel no pain unless you proclaim, “Gather round, all of you with gout, with headaches, with fevers, the lame, the blind, and see how sound I am, free from every affliction”?
4.8.29	τοῦτο κενὸν καὶ φορτικόν, εἰ μή τι ὡς ὁ Ἀσκληπιὸς εὐθὺς ὑποδεῖξαι δύνασαι, πῶς θεραπεύοντες εὐθὺς ἔσονται ἄνοσοι κἀκεῖνοι, καὶ εἰς τοῦτο φέρεις παράδειγμα τὴν ὑγίειαν τὴν σεαυτοῦ.	That’s empty and vulgar—unless, like Asclepius, you can show them straight away how, by being treated, they too will immediately be free of disease, and that’s why you’re holding up your own health as an example.
4.8.30	τοιοῦτος γάρ τίς ἐστιν ὁ Κυνικὸς τοῦ σκήπτρου καὶ διαδήματος ἠξιωμένος παρὰ τοῦ Διὸς καὶ λέγων “ἵν’ ἴδητε, ὦ ἄνθρωποι, ὅτι τὴν εὐδαιμονίαν καὶ ἀταραξίαν οὐχ ὅπου ἐστὶ ζητεῖτε,”	That’s the sort of person the Cynic is, the one Zeus has judged worthy of the scepter and the diadem, who says, “So that you may see, people, that you’re looking for happiness and tranquility not where it is,”
4.8.31	“ἀλλ’ ὅπου μή ἐστιν, ἰδοὺ ἐγὼ ὑμῖν παράδειγμα ὑπὸ τοῦ θεοῦ ἀπέσταλμαι μήτε κτῆσιν ἔχων μήτε οἶκον μήτε γυναῖκα μήτε τέκνα, ἀλλὰ μηδ’ ὑπόστρωμα μηδὲ χιτῶνα μηδὲ σκεῦος· καὶ ἴδετε, πῶς ὑγιαίνω· πειράθητέ μου κἂν ἴδητε ἀτάραχον, ἀκούσατε τὰ φάρμακα καὶ ὑφ’ ὧν ἐθεραπεύθην.”	“but where it isn’t, look, I have been sent to you by God as an example: I have no property, no house, no wife, no children, not even a mattress, or a tunic, or a pot. And see how healthy I am. Put me to the test, and if you see that I’m undisturbed, hear the remedies, and what treatment cured me.”
4.8.32	τοῦτο γὰρ ἤδη καὶ φιλάνθρωπον καὶ γενναῖον. ἀλλ’ ὁρᾶτε, τίνος ἔργον ἐστίν· τοῦ Διὸς ἢ ὃν ἂν ἐκεῖνος ἄξιον κρίνῃ ταύτης τῆς ὑπηρεσίας, ἵνα μηδαμοῦ μηδὲν παραγυμνώσῃ πρὸς τοὺς πολλούς, δι’ οὗ τὴν μαρτυρίαν τὴν αὐτοῦ, ἣν τῇ ἀρετῇ μαρτυρεῖ καὶ τῶν ἐκτὸς καταμαρτυρεῖ, αὐτὸς ἄκυρον ποιήσῃ· οὔτ’ ὠχρήσαντα χρόα κάλλιμον οὔτε παρειῶν / δάκρυ’ ὀμορξάμενον.	Now that is humane and noble. But see whose work it is: Zeus’, or of whomever he judges worthy of this service, so that he never lays anything bare before the public by which he himself would make void the testimony he gives in favor of excellence and against externals: “neither did his fair skin turn pale, nor did he wipe / the tears from his cheeks.”[15]
4.8.33	καὶ οὐ μόνον ταῦτα, ἀλλ’ οὐδὲ ποθοῦντά τι ἢ ἐπιζητοῦντα, ἄνθρωπον ἢ τόπον ἢ διαγωγήν, ὡς τὰ παιδία τὸν τρυγητὸν ἢ τὰς ἀργίας, αἰδοῖ πανταχοῦ κεκοσμημένον, ὡς οἱ ἄλλοι τοίχοις καὶ θύραις καὶ θυρωροῖς.	And not only that, but he mustn’t long for or miss anything, a person or a place or a way of life, as children long for the grape harvest or the holidays. He must be protected everywhere by his self-respect, as others are by walls and doors and doorkeepers.
4.8.34	νῦν δ’ αὐτὸ μόνον κινηθέντες πρὸς φιλοσοφίαν, ὡς οἱ κακοστόμαχοι πρός τι βρωμάτιον, ὃ μετὰ μικρὸν σικχαίνειν μέλλουσιν, εὐθὺς ἐπὶ τὸ σκῆπτρον, ἐπὶ τὴν	But as it is, having merely felt some urge toward philosophy, like people with a queasy stomach toward some tidbit they’ll soon be sick of, they rush

15 Homer, *Odyssey* 11.529–30, Odysseus describing Achilles’ son Neoptolemus inside the Wooden Horse.

	GREEK	ENGLISH
	βασιλείαν. καθεῖκε τὴν κόμην, ἀνείληφε τρίβωνα, γυμνὸν δεικνύει τὸν ὦμον, μάχεται τοῖς ἀπαντῶσιν κἂν ἐν φαινόλῃ τινὰ ἴδῃ, μάχεται αὐτῷ.	straight for the scepter, for the kingship. He lets his hair grow, takes up the rough cloak, shows his bare shoulder, picks fights with everyone he meets, and if he sees someone in a good heavy cloak, he picks a fight with him.
4.8.35	ἄνθρωπε, χειμάσκησον πρῶτον· ἰδοῦ σου τὴν ὁρμήν, μὴ κακοστομάχου ἢ κισσώσης γυναικός ἐστιν. ἀγνοεῖσθαι μελέτησον πρῶτον, τίς εἶ· σαυτῷ φιλοσόφησον ὀλίγον χρόνον.	Man, train through a winter first. Look at your impulse: isn't it that of someone with a queasy stomach, or of a pregnant woman with cravings? First practice not being recognized for who you are. Do philosophy by yourself for a little while.
4.8.36	οὕτως καρπὸς γίνεται· κατορυγῆναι δεῖ εἰς χρόνον τὸ σπέρμα, κρυφθῆναι, κατὰ μικρὸν αὐξηθῆναι, ἵνα τελεσφορήσῃ. ἂν δὲ πρὸ τοῦ γόνυ φῦσαι τὸν στάχυν ἐξενέγκῃ, ἀτελές ἐστιν, ἐκ κήπου Ἀδωνιακοῦ.	That's how fruit comes. The seed has to be buried for a time, stay hidden, grow little by little, so that it can come to maturity. But if it puts out its ear before the stalk has formed a joint, it never ripens: it's from a garden of Adonis.[16]
4.8.37	τοιοῦτον εἶ καὶ σὺ φυτάριον· θᾶττον τοῦ δέοντος ἤνθηκας, ἀποκαύσει σε ὁ χειμών.	You too are a little plant like that. You've flowered sooner than you should; the winter will scorch you.
4.8.38	ἰδοῦ, τί λέγουσιν οἱ γεωργοὶ περὶ τῶν σπερμάτων, ὅταν πρὸ ὥρας θερμασίαι γένωνται. ἀγωνιῶσιν, μὴ ἐξυβρίσῃ τὰ σπέρματα, εἶτα αὐτὰ πάγος εἷς λαβὼν ἐξελέγξῃ.	See what farmers say about their seeds when warm weather comes before its time. They worry that the seeds will run riot, and then a single frost will catch them and show them up.
4.8.39	ὅρα καὶ σύ, ἄνθρωπε· ἐξύβρικας, ἐπιπεπήδηκας δοξαρίῳ πρὸ ὥρας· δοκεῖς τις εἶναι, μωρὸς παρὰ μωροῖς· ἀποπαγήσῃ, μᾶλλον δ' ἀποπέπηγας ἤδη ἐν τῇ ῥίζῃ κάτω, τὰ δ' ἄνω σου μικρὸν ἔτι ἀνθεῖ καὶ διὰ τοῦτο δοκεῖς ἔτι ζῆν καὶ θάλλειν.	You watch out too, man. You've run riot, you've leapt at a scrap of fame before your time. You think you're somebody, a fool among fools. You'll be frost-bitten; or rather you already are, down at the root, while your top is still flowering a little, and that's why you think you're still alive and flourishing.
4.8.40	ἄφες ἡμᾶς γε κατὰ φύσιν πεπανθῆναι. τί ἡμᾶς ἀποδύεις, τί βιάζῃ; οὔπω δυνάμεθα ἐνεγκεῖν τὸν ἀέρα. ἔασον τὴν ῥίζαν αὐξηθῆναι, εἶτα γόνυ λαβεῖν τὸ πρῶτον, εἶτα τὸ δεύτερον, εἶτα τὸ τρίτον· εἶθ' οὕτως ὁ καρπὸς ἐκβιάσεται τὴν φύσιν, κἂν ἐγὼ μὴ θέλω.	Let us, at least, ripen naturally. Why do you strip us bare? Why force us? We can't stand the open air yet. Let the root grow, then put on its first joint, then its second, then its third; and then, in this way, the fruit will force its way out by nature, even if I don't want it to.
4.8.41	τίς γὰρ ἐγκύμων γενόμενος καὶ πλήρης τηλικούτων δογμάτων οὐχὶ αἰσθάνεταί τε τῆς αὑτοῦ παρασκευῆς καὶ ἐπὶ τὰ κατάλληλα ἔργα ὁρμᾷ;	For who that has become pregnant with, and full of, such great judgments doesn't sense how ready he is, and set out toward the works that match them?
4.8.42	ἀλλὰ ταῦρος μὲν οὐκ ἀγνοεῖ τὴν αὑτοῦ φύσιν καὶ παρασκευήν, ὅταν ἐπιφανῇ τι θηρίον, οὐδ' ἀναμένει τὸν	A bull isn't ignorant of its own nature and readiness when some wild beast appears, and doesn't

16 For the festival of Adonis, women sowed seeds in pots that sprang up fast and withered at once; the "garden of Adonis" was proverbial for what is quick and short-lived.

	GREEK	ENGLISH
	προτρεψόμενον, οὐδὲ κύων, ὅταν ἴδῃ τι τῶν ἀγρίων ζῴων·	wait for someone to spur it on; nor does a dog when it sees some wild animal.
4.8.43	ἐγὼ δ' ἂν ἴσχω τὴν ἀνδρὸς ἀγαθοῦ παρασκευήν, ἐκδέξομαι, ἵνα με σὺ παρασκευάσῃς ἐπὶ τὰ οἰκεῖα ἔργα; νῦν δ' οὔπω ἔχω, πίστευσόν μοι. τί οὖν με πρὸ ὥρας ἀποξηρᾶναι θέλεις, ὡς αὐτὸς ἐξηράνθης;	And if I have a good man's readiness, am I going to wait for you to make me ready for my proper work? As it is, I don't have it yet, believe me. So why do you want me to wither before my time, as you withered yourself?

CHAPTER 9: TO A MAN WHO HAD TURNED SHAMELESS

A former student who has lost his self-respect is urged to fight his way back.

	GREEK	ENGLISH
4.9.1	ὅταν ἄλλον ἴδῃς ἄρχοντα, ἀντίθες, ὅτι σὺ ἔχεις τὸ μὴ δεῖσθαι ἀρχῆς· ὅταν ἄλλον πλουτοῦντα, ἰδοῦ, τί ἀντὶ τούτου ἔχεις.	When you see someone else holding office, set against it the fact that you have the ability not to need office. When you see someone else rich, look at what you have in exchange.
4.9.2	εἰ μὲν γὰρ μηδὲν ἔχεις ἀντ' αὐτοῦ, ἄθλιος εἶ· εἰ δ' ἔχεις τὸ μὴ χρείαν ἔχειν πλούτου, γίγνωσκε, ὅτι πλεῖον ἔχεις καὶ πολλῷ πλείονος ἄξιον.	If you have nothing in exchange, you're miserable. But if what you have is not needing wealth, know that you have more, and something worth much more.
4.9.3	ἄλλος γυναῖκα εὔμορφον, σὺ τὸ μὴ ἐπιθυμεῖν εὐμόρφου γυναικός. μικρά σοι δοκεῖ ταῦτα; καὶ πόσου ἂν τιμήσαιντο οὗτοι αὐτοὶ οἱ πλουτοῦντες καὶ ἄρχοντες καὶ μετ' εὐμόρφων διαιτώμενοι δύνασθαι πλούτου καταφρονεῖν καὶ ἀρχῶν καὶ αὐτῶν τούτων τῶν γυναικῶν, ὧν ἐρῶσιν καὶ ὧν τυγχάνουσιν;	Someone else has a beautiful wife; you have not desiring a beautiful wife. Do these seem small things to you? And how much would these very people—the rich, the office-holders, the men who live with beautiful women—give to be able to despise wealth and office and these very women they love and have won?
4.9.4	ἀγνοεῖς οἷόν τί ἐστι δίψος πυρέσσοντος; οὐδὲν ὅμοιον ἔχει τῷ τοῦ ὑγιαίνοντος. ἐκεῖνος πιὼν ἀποπέπαυται· ὁ δὲ πρὸς ὀλίγον ἡσθεὶς ναυτιᾷ, χολὴν αὐτὸ ποιεῖ ἀντὶ ὕδατος, ἐμεῖ, στροφοῦται, διψῇ σφοδρότερον.	Don't you know what the thirst of a man with a fever is like? It's nothing like a healthy man's. The healthy man drinks and his thirst is gone. The other enjoys it for a moment, then feels sick, turns the water into bile, vomits, gets cramps, and is thirstier than ever.
4.9.5	τοιοῦτόν ἐστι μετ' ἐπιθυμίας πλουτεῖν, μετ' ἐπιθυμίας ἄρχειν, μετ' ἐπιθυμίας καλῇ συγκαθεύδειν· ζηλοτυπία πρόσεστιν, φόβος τοῦ στερηθῆναι, αἰσχροὶ λόγοι, αἰσχρὰ ἐνθυμήματα, ἔργα ἀσχήμονα.	That's what it is like to be rich with desire, to hold office with desire, to sleep with a beautiful woman with desire. Along with it come jealousy, fear of losing it, shameful words, shameful thoughts, disgraceful deeds.
4.9.6	καὶ τί, φησίν, ἀπολλύω;— ἄνθρωπε, ὑπῆρχες αἰδήμων καὶ νῦν οὐκέτι εἶ· οὐδὲν ἀπολώλεκας; ἀντὶ Χρυσίππου καὶ Ζήνωνος Ἀριστείδην ἀναγιγνώσκεις καὶ Εὐηνόν· οὐδὲν ἀπολώλεκας; ἀντὶ Σωκράτους καὶ Διογένους τεθαύμακας τὸν πλείστας διαφθεῖραι καὶ ἀναπεῖσαι δυνάμενον.	

	GREEK	ENGLISH
		"And what am I losing?" he says. —Man, you used to have self-respect and now you don't. Have you lost nothing? Instead of Chrysippus and Zeno you read Aristides and Evenus. Have you lost nothing? Instead of Socrates and Diogenes you've come to admire the man who can corrupt and seduce the most women.[17]
4.9.7	καλὸς εἶναι θέλεις καὶ πλάσσεις σεαυτὸν μὴ ὢν καὶ ἐσθῆτα ἐπιδεικνύειν θέλεις στιλπνήν, ἵνα τὰς γυναῖκας ἐπιστρέφῃς, κἄν που μυραφίου ἐπιτύχῃς, μακάριος εἶναι δοκεῖς.	You want to be handsome, and since you aren't, you do yourself up; you want to show off gleaming clothes to turn women's heads, and if you happen to get hold of some scent, you think you're in heaven.
4.9.8	πρότερον δ' οὐδὲ ἐνεθυμοῦ τι τούτων, ἀλλὰ ποῦ εὐσχήμων λόγος, ἀνὴρ ἀξιόλογος, ἐνθύμημα γενναῖον. τοιγαροῦν ἐκάθευδες ὡς ἀνήρ, προῄεις ὡς ἀνήρ, ἐσθῆτα ἐφόρεις ἀνδρικήν, λόγους ἐλάλεις πρέποντας ἀνδρὶ ἀγαθῷ· εἶτά μοι λέγεις "οὐδὲν ἀπώλεσα;"	Before, you didn't give a thought to any of these things, only to where you might find decent talk, a man worth knowing, a noble thought. And so you slept like a man, went out like a man, wore a man's clothes, spoke words fit for a good man. And then you tell me, "I haven't lost anything"?
4.9.9	οὕτως οὐδὲν ἄλλο ἢ κέρμα ἀπολλύουσιν ἄνθρωποι; αἰδὼς οὐκ ἀπόλλυται, εὐσχημοσύνη οὐκ ἀπόλλυται; ἢ οὐκ ἔστι ζημιωθῆναι ταῦτα ἀπολέσαντα;	So people lose nothing but cash? Isn't self-respect lost? Isn't decency lost? Or is it impossible to suffer loss when you lose these?
4.9.10	σοὶ μὲν οὖν δοκεῖ τάχα τούτων οὐδὲν οὐκέτι εἶναι ζημία· ἦν δέ ποτε χρόνος, ὅτε μόνην αὐτὴν ὑπελογίζου καὶ ζημίαν καὶ βλάβην, ὅτε ἠγωνίας, μή τις ἐκσείσῃ σε τούτων τῶν λόγων καὶ ἔργων.	To you, perhaps, none of these seems a loss any more. But there was a time when this was the only thing you counted as loss and harm, when you were anxious that someone might shake you loose from those words and deeds.
4.9.11	ἰδού, ἐκσέσεισαι ὑπ' ἄλλου μὲν οὐδενός, ὑπὸ σαυτοῦ δέ. μαχέσθητι σαυτῷ, ἀφελοῦ σαυτὸν εἰς εὐσχημοσύνην, εἰς αἰδῶ, εἰς ἐλευθερίαν.	Look, you've been shaken loose—by no one else, but by yourself. Fight against yourself; claim yourself back for decency, for self-respect, for freedom.
4.9.12	εἴ σοί τίς που ἔλεγεν περὶ ἐμοῦ ταῦτα, ὅτι μέ τις μοιχεύειν ἀναγκάζει, ὅτι ἐσθῆτα φορεῖν τοιαύτην, ὅτι μυρίζεσθαι, οὐκ ἂν ἀπελθὼν αὐτόχειρ ἐγένου τούτου τοῦ ἀνθρώπου τοῦ οὕτως μοι παραχρωμένου;	If someone had told you about me that someone was forcing me to commit adultery, to wear clothes like that, to wear perfume, wouldn't you have gone and killed that man with your own hands for abusing me so?
4.9.13	νῦν οὖν οὐ θέλεις σαυτῷ βοηθῆσαι; καὶ πόσῳ ῥᾴων αὕτη ἡ βοήθεια; οὐκ ἀποκτεῖναί τινα δεῖ, οὐ δῆσαι, οὐχ ὑβρίσαι, οὐκ εἰς ἀγορὰν προελθεῖν, ἀλλ' αὐτὸν αὑτῷ λαλῆσαι, τῷ μάλιστα πεισθησομένῳ, πρὸς ὃν οὐδείς ἐστί σου πιθανώτερος.	So now won't you come to your own help? And how much easier this help is! You don't have to kill anyone, or tie anyone up, or assault anyone, or go into the marketplace—just talk to yourself, the person most likely to be persuaded, the one no one is more convincing to than you.
4.9.14	καὶ πρῶτον μὲν κατάγνωθι τῶν γιγνομένων, εἶτα καταγνοὺς μὴ ἀπογνῷς σεαυτοῦ μηδὲ πάθῃς τὸ τῶν ἀγεννῶν ἀνθρώπων, οἳ ἅπαξ ἐνδόντες εἰσάπαν ἐπέδωκαν	And first condemn what's going on. Then, having condemned it, don't despair of yourself, and don't

17 Aristides of Miletus wrote the risqué *Milesian Tales*; Evenus of Paros was an elegiac poet, here evidently read for his love poetry.

	GREEK	ENGLISH
	ἑαυτοὺς καὶ ὡς ὑπὸ ῥεύματος παρεσύρησαν, ἀλλὰ μάθε τὸ τῶν παιδοτριβῶν.	do what spineless people do, who once they've given in, give themselves up altogether and are swept away as if by a current. Learn instead what the wrestling trainers do.
4.9.15	πέπτωκε τὸ παιδίον· "ἀναστάς," φησίν, "πάλιν πάλαιε, μέχρις ἂν ἰσχυροποιηθῇς."	The boy has fallen. "Get up," he says, "and wrestle again, until you've been made strong."
4.9.16	τοιοῦτόν τι καὶ σὺ πάθε· ἴσθι γάρ, ὅτι οὐδέν ἐστιν εὐαγωγότερον ἀνθρωπίνης ψυχῆς. θελῆσαι δεῖ καὶ γέγονεν, διώρθωται· ὡς πάλιν ἀπονυστάσαι καὶ ἀπόλωλεν. ἔσωθεν γάρ ἐστι καὶ ἀπώλεια καὶ βοήθεια.	You react like that too. For know that nothing is more tractable than a human soul. You have only to will it, and it's done, it's been set right; just as, on the other hand, you have only to doze off, and it's lost. For both ruin and help come from within.
4.9.17	— εἶτα τί μοι ἀγαθόν; — καὶ τί ζητεῖς τούτου μεῖζον; ἐξ ἀναισχύντου αἰδήμων ἔσῃ, ἐξ ἀκόσμου κόσμιος, ἐξ ἀπίστου πιστός, ἐξ ἀκολάστου σώφρων.	—And then what good do I get out of it? —And what greater good are you looking for? From shameless you'll become self-respecting, from disorderly orderly, from untrustworthy trustworthy, from dissolute self-controlled.
4.9.18	εἴ τινα ἄλλα τούτων μείζονα ζητεῖς, ποίει ἃ ποιεῖς· οὐδὲ θεῶν σέ τις ἔτι σῶσαι δύναται.	If you're looking for other things greater than these, go on doing what you're doing. Not even a god can save you any more.

CHAPTER 10: WHAT WE SHOULD DESPISE AND WHAT WE SHOULD VALUE

Anxiety concerns externals; the good person cares for his own choice and is ready for death.

	GREEK	ENGLISH
4.10.1	ἀπορία πᾶσι τοῖς ἀνθρώποις περὶ τὰ ἐκτὸς γίνεται, ἀμηχανία περὶ τὰ ἐκτός. "τί ποιήσω; πῶς γένηται; πῶς ἀποβῇ; μὴ τόδε ἀπαντήσῃ, μὴ τόδε."	Everyone is at a loss about externals, helpless about externals. "What shall I do? How will it happen? How will it turn out? What if this happens, or that?"
4.10.2	πᾶσαι αὗται αἱ φωναὶ περὶ τὰ ἀπροαίρετα στρεφομένων εἰσίν· τίς γὰρ λέγει "πῶς μὴ συγκατατιθῶμαι τῷ ψεύδει; πῶς μὴ ἀπονεύσω ἀπὸ τοῦ ἀληθοῦς;"	All these are the words of people taken up with things outside their choice. For who says, "How can I avoid assenting to what's false? How can I avoid turning away from the truth?"
4.10.3	ἐὰν οὕτως ᾖ εὐφυής, ὥστε περὶ τούτων ἀγωνιᾶν, ὑπομνήσω αὐτὸν ὅτι "τί ἀγωνιᾷς; ἐπὶ σοί ἐστιν· ἀσφαλὴς ἴσθι· μὴ πρὸ τοῦ ἐπάγειν τὸν φυσικὸν κανόνα προπήδα ἐν τῷ συγκατατίθεσθαι."	If someone is so well endowed by nature as to be anxious about these things, I'll remind him: "Why are you anxious? It's up to you. Rest assured. Don't rush into assent before you've applied the natural standard."
4.10.4	πάλιν ἂν περὶ ὀρέξεως [μὴ] ἀγωνιᾷ, μὴ ἀτελὴς γένηται καὶ ἀποτευκτική,	Again, if he's [not] anxious about his desire, that it may turn out unfulfilled and miss its object,
4.10.5	περὶ ἐκκλίσεως, μὴ περιπτωτική, πρῶτον μὲν αὐτὸν καταφιλήσω, ὅτι ἀφεὶς περὶ ἃ οἱ ἄλλοι ἐπτόηνται καὶ τοὺς ἐκείνων φόβους περὶ τῶν ἰδίων ἔργων πεφρόντικεν, ὅπου αὐτός ἐστιν·	and about his aversion, that it may fall into what it avoids, first of all I'll kiss him, because he has let go of the things that excite others, and their fears, and has thought about his own work, where he himself is.

	GREEK	ENGLISH
4.10.6	εἶτα ἐρῶ αὐτῷ “εἰ μὴ θέλῃς ὀρέγεσθαι ἀποτευκτικῶς μηδ’ ἐκκλίνειν περιπτωτικῶς, μηδενὸς ὀρέγου τῶν ἀλλοτρίων, μηδὲν ἔκκλινε τῶν μὴ ἐπὶ σοί. εἰ δὲ μή, καὶ ἀποτυχεῖν καὶ περιπεσεῖν ἀνάγκη.”	Then I’ll tell him, “If you don’t want to desire and fail to get, or to avoid and fall into what you avoid, don’t desire anything that belongs to others, and don’t avoid anything that isn’t up to you. Otherwise you’re bound both to fail to get and to fall into what you avoid.”
4.10.7	ποία ἐνθάδ’ ἀπορία; ποῦ τόπον ἔχει “πῶς γένηται;” καὶ “πῶς ἀποβῇ;” καὶ “μὴ ἀπαντήσῃ τόδε ἢ τόδε;”	Where’s the perplexity in that? Where is there room for “How will it happen?” and “How will it turn out?” and “What if this or that happens?”
4.10.8	νῦν οὐχὶ τὸ ἐκβησόμενον ἀπροαίρετον;— ναί. — ἡ δ’ οὐσία τοῦ ἀγαθοῦ καὶ κακοῦ ἐστιν ἐν τοῖς προαιρετικοῖς; — ναί. — ἔξεστιν οὖν σοι παντὶ τῷ ἀποβάντι χρῆσθαι κατὰ φύσιν; μή τις σε κωλῦσαι δύναται;	Now, isn’t what will happen outside your choice? —Yes. —And the essence of good and bad lies in what falls within your choice? —Yes. —So you can deal with every outcome in accordance with nature? Can anyone stop you?
4.10.9	— οὐδείς. — μηκέτι οὖν μοι λέγε “πῶς γένηται;” ὅπως γὰρ ἂν γένηται, σὺ αὐτὸ θήσεις καλῶς καὶ ἔσται σοι τὸ ἀποβὰν εὐτύχημα.	—No one. —Then don’t say to me any more, “How will it happen?” However it happens, you’ll turn it to good account, and the outcome will be a piece of good fortune for you.
4.10.10	ἢ τίς ἂν ἦν ὁ Ἡρακλῆς λέγων “πῶς μοι μὴ μέγας λέων ἐπιφανῇ μηδὲ μέγας σῦς μηδὲ θηριώδεις ἄνθρωποι;” καὶ τί σοι μέλει; ἂν μέγας σῦς ἐπιφανῇ, μεῖζον ἆθλον ἀθλήσεις· ἂν κακοὶ ἄνθρωποι, κακῶν ἀπαλλάξεις τὴν οἰκουμένην.	Or what would Heracles have been if he’d said, “How can I keep a great lion from appearing, or a great boar, or savage men?” And what’s that to you? If a great boar appears, you’ll fight a greater contest; if bad men appear, you’ll rid the world of bad men.
4.10.11	— ἂν οὖν οὕτως ἀποθάνω; — ἀγαθὸς ὢν ἀποθανῇ, γενναίαν πρᾶξιν ἐπιτελῶν ἐπεὶ γὰρ δεῖ πάντως ἀποθανεῖν, ἀνάγκη τί ποτε ποιοῦντα εὑρεθῆναι, ἢ γεωργοῦντα ἢ σκάπτοντα ἢ ἐμπορευόμενον ἢ ὑπατεύοντα ἢ ἀπεπτοῦντα ἢ διαρροιζόμενον.	—And what if I die in the process? —You’ll die a good man, performing a noble action. Since you have to die anyway, you’re bound to be found doing something—farming, or digging, or trading, or serving as consul, or suffering from indigestion or diarrhea.
4.10.12	τί οὖν θέλεις ποιῶν εὑρεθῆναι ὑπὸ τοῦ θανάτου; ἐγὼ μὲν τὸ ἐμὸν μέρος ἔργον τί ποτε ἀνθρωπικόν, εὐεργετικόν, κοινωφελές, γενναῖον.	So what do you want to be doing when death finds you? For my part, I’d want it to be some work that is humane, beneficent, for the common good, noble.
4.10.13	εἰ δὲ μὴ δύναμαι τὰ τηλικαῦτα ποιῶν εὑρεθῆναι, ἐκεῖνό γε τὸ ἀκώλυτον, τὸ διδόμενον, ἐμαυτὸν ἐπανορθῶν, ἐξεργαζόμενος τὴν δύναμιν τὴν χρηστικὴν τῶν φαντασιῶν, ἀπάθειαν ἐκπονῶν, ταῖς σχέσεσι τὰ οἰκεῖα ἀποδιδούς· εἰ οὕτως εὐτυχής εἰμι, καὶ τοῦ τρίτου τόπου παραπτόμενος, τοῦ περὶ τὴν τῶν κριμάτων ἀσφάλειαν.	And if I can’t be found doing things as great as that, then at least what can’t be hindered, what is granted to me: correcting myself, perfecting the faculty that makes use of impressions, working at freedom from passion, giving my relationships their due; and, if I’m lucky enough, touching on the third area too, the one concerned with the security of our judgments.
4.10.14	ἂν μετὰ τούτων με ὁ θάνατος καταλάβῃ, ἀρκεῖ μοι ἂν δύνωμαι πρὸς τὸν θεὸν ἀνατεῖναι τὰς χεῖρας, εἰπεῖν ὅτι	If death overtakes me while I’m engaged in these things, it’s enough for me if I can lift up my hands

	GREEK	ENGLISH
	"ἃς ἔλαβον ἀφορμὰς παρὰ σοῦ πρὸς τὸ αἰσθέσθαι σου τῆς διοικήσεως καὶ ἀκολουθῆσαι αὐτῇ, τούτων οὐκ ἠμέλησα· οὐ κατῄσχυνά σε τὸ ἐμὸν μέρος."	to God and say, "The resources I received from you for perceiving your governance and following it I have not neglected. As far as it lay with me, I haven't disgraced you."
4.10.15	"ἰδοῦ, πῶς κέχρημαι ταῖς αἰσθήσεσιν, ἰδοῦ, πῶς ταῖς προλήψεσιν. μή ποτέ σε ἐμεμψάμην, μή τι τῶν γινομένων τινὶ δυσηρέστησα ἢ ἄλλως γενέσθαι ἠθέλησα, μή τι τὰς σχέσεις παρέβην;"	"See how I have used my senses, see how I have used my preconceptions. Have I ever blamed you? Have I been dissatisfied with anything that happened, or wanted it to happen otherwise? Have I transgressed against my relationships?"
4.10.16	"ὅ με σὺ ἐγέννησας, χάριν ἔχω, ὧν ἔδωκας· ἐφ' ὅσον ἐχρησάμην τοῖς σοῖς, ἀρκεῖ μοι. πάλιν αὐτὰ ἀπόλαβε καὶ κατάταξον εἰς ἣν θέλεις χώραν. σὰ γὰρ ἦν πάντα, σύ μοι αὐτὰ δέδωκας."	"For bringing me into being, I thank you for what you gave. The time I've had the use of your things is enough for me. Take them back again and assign them to whatever place you wish. For they were all yours; you gave them to me."
4.10.17	οὐκ ἀρκεῖ οὕτως ἔχοντα ἐξελθεῖν; καὶ τίς βίων κρείττων ἢ εὐσχημονέστερος τοῦ οὕτως ἔχοντος, ποία δὲ καταστροφὴ εὐδαιμονεστέρα;	Isn't it enough to depart in that state? And what life is better or more seemly than the life of a man in that state? What end could be happier?
4.10.18	ἵνα δὲ ταῦτα γένηται, οὐ μικρὰ δέξασθαι οὐδὲ μικρῶν ἀποτυχεῖν. οὐ δύνασαι καὶ ὑπατεῦσαι θέλειν καὶ ταῦτα καὶ ἀγροὺς ἔχειν ἐσπουδακέναι καὶ ταῦτα καὶ τῶν δουλαρίων φροντίζειν καὶ σεαυτοῦ.	But for this to happen, you have to put up with no small things, and do without no small things. You can't want to be consul and want this too, be bent on owning land and want this too, look after your wretched slaves and after yourself too.
4.10.19	ἀλλ' ἄν τι τῶν ἀλλοτρίων θέλῃς, τὰ σὰ ἀπώλετο. αὕτη τοῦ πράγματος ἡ φύσις· προῖκα οὐδὲν γίνεται.	No: if you want anything that belongs to others, what's yours is lost. That's the nature of the thing: nothing comes for free.
4.10.20	καὶ τί θαυμαστόν; ἂν ὑπατεῦσαι θέλῃς, ἀγρυπνῆσαί σε δεῖ, περιδραμεῖν, τὰς χεῖρας καταφιλῆσαι, πρὸς ταῖς ἀλλοτρίαις θύραις κατασαπῆναι, πολλὰ μὲν εἰπεῖν, πολλὰ δὲ πρᾶξαι ἀνελεύθερα, δῶρα πέμψαι πολλοῖς, ξένια καθ' ἡμέραν ἐνίοις· καὶ τί τὸ γινόμενόν ἐστιν;	And why be surprised? If you want to be consul, you have to go without sleep, run around, kiss hands, rot away at other people's doors, say many things and do many things unworthy of a free man, send gifts to lots of people, and presents to some every day. And what does it all come to?
4.10.21	δώδεκα δεσμὰ ῥάβδων καὶ τρὶς ἢ τετράκις ἐπὶ βῆμα καθίσαι καὶ κιρκήσια δοῦναι καὶ σπυρίσιν δειπνίσαι. ἢ δειξάτω μοί τις, τί ἐστι παρὰ ταῦτα.	Twelve bundles of rods, sitting on the tribunal three or four times, putting on games in the Circus, and handing out dinners in little baskets. Or let someone show me what there is besides that.[18]
4.10.22	ὑπὲρ ἀπαθείας οὖν, ὑπὲρ ἀταραξίας, ὑπὲρ τοῦ καθεύδοντα καθεύδειν, ἐγρηγορότα ἐγρηγορέναι, μὴ φοβεῖσθαι μηδέν, μὴ ἀγωνιᾶν ὑπὲρ μηδενὸς οὐδὲν ἀναλῶσαι θέλεις, οὐδὲν πονῆσαι;	So for the sake of freedom from passion, for the sake of tranquility, of sleeping when you sleep and being awake when you're awake, of fearing nothing, of being anxious about nothing, you're not willing to spend anything, or put in any work?
4.10.23		But if something of yours gets lost while you're occupied with these things, or is wasted, or someone

18 The "little baskets" are the food handouts given to clients.

	GREEK	ENGLISH
	ἀλλ᾽ ἄν τι ἀπόληταί σου περὶ ταῦτα γινομένου ἢ ἀναλωθῇ κακῶς ἢ ἄλλος τύχῃ ὧν ἔδει σε τυχεῖν, εὐθὺς [μὴ] δηχθήσῃ ἐπὶ τῷ γενομένῳ;	else gets what you should have got, will you [not] be stung straight away at what's happened?
4.10.24	οὐκ ἀντιθήσεις, τί ἀντὶ τίνος λαμβάνεις, πόσον ἀντὶ πόσου; ἀλλὰ προῖκα θέλεις τὰ τηλικαῦτα λαβεῖν; καὶ πῶς δύνασαι;	Won't you set against it what you're getting in exchange for what, and how much for how much? Or do you want to get such great things for nothing? And how can you?
4.10.25	ἔργον ἔργῳ. οὐ δύνασαι καὶ τὰ ἐκτὸς ἔχειν ἐπιμελείας τετυχηκότα καὶ τὸ σαυτοῦ ἡγεμονικόν. εἰ δ᾽ ἐκεῖνα θέλεις, τοῦτο ἄφες· εἰ δὲ μή, οὔτε τοῦτο ἕξεις οὔτ᾽ ἐκεῖνα, περισπώμενος ἐπ᾽ ἀμφότερα. εἰ τοῦτο θέλεις, ἐκεῖνά σε ἀφεῖναι δεῖ.	One job for another. You can't have both your externals well looked after and your own ruling center. If you want those, let this go. Otherwise you'll have neither this nor those, pulled in both directions. If you want this, you have to let those go.
4.10.26	ἐκχεθήσεται τὸ ἔλαιον, ἀπολεῖται τὰ σκευάρια, ἀλλ᾽ ἐγὼ ἀπαθὴς ἔσομαι. ἐμπρησμὸς ἔσται ἐμοῦ μὴ παρόντος καὶ ἀπολεῖται τὰ βιβλία, ἀλλ᾽ ἐγὼ χρήσομαι ταῖς φαντασίαις κατὰ φύσιν. ἀλλ᾽ οὐχ ἕξω φαγεῖν.	The oil will be spilled, my bits of furniture will be lost, but I'll be free from passion. There'll be a fire while I'm out, and my books will be lost, but I'll use my impressions in accordance with nature. But I won't have anything to eat.
4.10.27	εἰ οὕτως τάλας εἰμί, λιμὴν τὸ ἀποθανεῖν. οὗτος δ᾽ ἐστὶν ὁ λιμὴν πάντων, ὁ θάνατος, αὕτη ἡ καταφυγή. διὰ τοῦτο οὐδὲν τῶν ἐν τῷ βίῳ χαλεπόν ἐστιν.	If I'm as badly off as that, dying is a harbor. And this is everyone's harbor, death; this is the refuge. That's why nothing in life is hard.
4.10.28	ὅταν θέλῃς, ἐξῆλθες καὶ οὐ καπνίζῃ. τί οὖν ἀγωνιᾷς, τί ἀγρυπνεῖς; οὐχὶ δὲ εὐθὺς ἀναλογισάμενος, ποῦ σου τὸ ἀγαθόν ἐστι καὶ τὸ κακόν, λέγεις ὅτι "ἐπ᾽ ἐμοὶ ἀμφότερα· οὔτε τούτου τις ἀφελέσθαι με δύναται οὔτ᾽ ἐκείνῳ ἄκοντα περιβαλεῖν."	Whenever you want, you're out, and the smoke doesn't bother you. So why are you anxious? Why do you lie awake? Why don't you work out at once where your good and bad lie, and say, "Both are up to me. No one can take this away from me, or plunge me into that against my will"?
4.10.29	"τί οὖν οὐ ῥέγχω βαλών; τὰ ἐμὰ ἀσφαλῶς ἔχει· τὰ ἀλλότρια ὄψεται αὐτὰ ὃς ἂν φέρῃ, ὡς ἂν διδῶται παρὰ τοῦ ἔχοντος ἐξουσίαν."	"So why don't I lie down and snore? What's mine is safe. As for what belongs to others, whoever carries it off will see to it, as it's granted by the one who has authority over it."
4.10.30	"τίς εἰμι ὁ θέλων αὐτὰ οὕτως ἔχειν ἢ οὕτως; μὴ γάρ μοι δέδοται ἐκλογὴ αὐτῶν; μὴ γὰρ ἐμέ τις αὐτῶν διοικητὴν πεποίηκεν; ἀρκεῖ μοι ὧν ἔχω ἐξουσίαν. ταῦτά με δεῖ κάλλιστα παρασκευάσαι, τὰ δ᾽ ἄλλα ὡς ἂν θέλῃ ὁ ἐκείνων κύριος."	"Who am I to want them to be this way or that? Have I been given the choice of them? Has anyone made me their steward? It's enough for me to have the things I have authority over. These I must put in the best possible order; the rest, as their master wishes."
4.10.31	ταῦτά τις ἔχων πρὸ ὀφθαλμῶν ἀγρυπνεῖ, καὶ στρέφεται ἔνθα καὶ ἔνθα; τί θέλων ἢ τί ποθῶν; Πάτροκλον ἢ Ἀντίλοχον ἢ Μενέλαον; πότε γὰρ ἡγήσατο ἀθάνατόν τινα τῶν φίλων; πότε γὰρ οὐκ εἶχεν πρὸ ὀφθαλμῶν, ὅτι αὔριον ἢ εἰς τρίτην δεῖ ἢ αὐτὸν ἀποθανεῖν ἢ ἐκεῖνον;	Does anyone who has these things before his eyes lie awake and toss and turn this way and that? Wanting what, or longing for what? For Patroclus, or Antilochus, or Menelaus? When did he ever think any of his friends immortal? When didn't he have it before his eyes that tomorrow or the day after either he or his friend must die?[19]

	GREEK	ENGLISH
4.10.32	"ναί," φησίν, "ἀλλ' ᾤμην, ὅτι ἐκεῖνος ἐπιβιώσεταί μοι καὶ αὐξήσει μου τὸν υἱόν." μωρὸς γὰρ ἦς καὶ τὰ ἄδηλα ᾤου. τί οὖν οὐκ ἐγκαλεῖς σεαυτῷ, ἀλλὰ κλαίων κάθησαι ὡς τὰ κοράσια;	"Yes," he says, "but I thought he'd outlive me and bring up my son." That's because you were a fool, and counted on what was uncertain. So why don't you blame yourself, instead of sitting there crying like a little girl?
4.10.33	"ἀλλ' ἐκεῖνός μοι φαγεῖν παρετίθει." ἔζη γάρ, μωρέ· νῦν δ' οὐ δύναται. ἀλλ' Αὐτομέδων σοι παραθήσει· ἂν δὲ καὶ Αὐτομέδων ἀποθάνῃ, ἄλλον εὑρήσεις.	"But he used to set my food before me." Because he was alive, you fool. Now he can't. But Automedon will serve you, and if Automedon dies too, you'll find someone else.[20]
4.10.34	ἂν δ' ἡ χύτρα, ἐν ᾗ ἥψετό σοι τὸ κρέας, καταγῇ, λιμῷ σε δεῖ ἀποθανεῖν, ὅτι μὴ ἔχεις τὴν συνήθη χύτραν; οὐ πέμπεις καὶ ἄλλην καινὴν ἀγοράζεις; οὐ μὲν γάρ τι,	And if the pot your meat used to be cooked in breaks, do you have to die of hunger because you don't have your usual pot? Won't you send out and buy another, a new one? "Nothing else,"
4.10.35	φησίν, κακώτερον ἄλλο πάθοιμι. τοῦτο γάρ σοι κακόν ἐστιν; εἶτ' ἀφεὶς τοῦτο ἐξελεῖν αἰτιᾷ τὴν μητέρα, ὅτι σοι οὐ προεῖπεν, ἵν' ὀδυνώμενος ἐξ ἐκείνου διατελῇς;	he says, "could I suffer that is worse." So this is a bad thing to you? And then, instead of setting about removing it, you blame your mother for not warning you, so that you could have been grieving from then on?[21]
4.10.36	τί δοκεῖτε; μὴ ἐπίτηδες ταῦτα συνθεῖναι Ὅμηρον, ἵν' ἴδωμεν, ὅτι οἱ εὐγενέστατοι, οἱ ἰσχυρότατοι, οἱ πλουσιώτατοι, οἱ εὐμορφότατοι, ὅταν οἷα δεῖ δόγματα μὴ ἔχωσιν, οὐδὲν κωλύονται ἀθλιώτατοι εἶναι καὶ δυστυχέστατοι;	What do you think? Didn't Homer compose this on purpose, so that we might see that the noblest, the strongest, the richest, the handsomest, when they don't have the judgments they should, are no less liable to be the most wretched and unfortunate of all?

CHAPTER 11: ON CLEANLINESS

Cleanliness of body, after purity of judgments, keeps a philosopher from repelling others.

	GREEK	ENGLISH
4.11.1	ἀμφισβητοῦσί τινες, εἰ ἐν τῇ φύσει τοῦ ἀνθρώπου περιέχεται τὸ κοινωνικόν· ὅμως δ' αὐτοὶ οὗτοι οὐκ ἄν μοι δοκοῦσιν ἀμφισβητῆσαι, ὅτι τό γε καθάριον πάντως περιέχεται καὶ εἴ τινι ἄλλῳ καὶ τούτῳ τῶν ζῴων χωρίζεται.	Some people dispute whether sociability is part of human nature. And yet I don't think even these very people would dispute that cleanliness, at any rate, is certainly part of it, and that if anything sets us apart from the other animals, this does.
4.11.2	ὅταν οὖν ἄλλο τι ζῷον ἴδωμεν ἀποκαθαῖρον ἑαυτό, ἐπιλέγειν εἰώθαμεν θαυμάζοντες ὅτι "ὡς ἄνθρωπος." καὶ πάλιν ἄν τις ἐγκαλῇ τινι ζῴῳ, εὐθὺς εἰώθαμεν ὥσπερ ἀπολογούμενοι λέγειν ὅτι "οὐ δήπου ἄνθρωπός ἐστιν."	So when we see some other animal cleaning itself, we tend to remark in surprise, "Just like a human!" And again, if someone complains about some animal, we tend to say straight away, as if apologizing for it, "Well, it isn't human, after all."
4.11.3	οὕτως ἐξαίρετόν τι περὶ τὸν ἄνθρωπον εἶναι οἰόμεθα ἀπὸ τῶν θεῶν αὐτὸ πρῶτον λαμβάνοντες. ἐπεὶ γὰρ ἐκεῖνοι	So we think there's something special about human beings here, and we get it in the first place

19 The allusion is to Achilles in the *Iliad*, tossing sleepless after the death of his friend Patroclus; Antilochus and Menelaus were among his companions at Troy.
20 Automedon was Achilles' charioteer.

	GREEK	ENGLISH
	φύσει καθαροὶ καὶ ἀκήρατοι, ἐφ' ὅσον ἠγγίκασιν αὐτοῖς οἱ ἄνθρωποι κατὰ τὸν λόγον, ἐπὶ τοσοῦτον καὶ τοῦ καθαροῦ καὶ τοῦ καθαρίου εἰσὶν ἀνθεκτικοί.	from the gods. For since they are by nature pure and undefiled, to the extent that human beings have come near them through reason, to that extent they cling to purity and cleanliness.
4.11.4	ἐπεὶ δ' ἀμήχανον τὴν οὐσίαν αὐτῶν παντάπασιν εἶναι καθαρὰν ἐκ τοιαύτης ὕλης κεκραμένην, ὁ λόγος παραληφθεὶς εἰς τὸ ἐνδεχόμενον ταύτην καθάριον ἀποτελεῖν πειρᾶται.	But since it's impossible for human substance to be entirely pure, blended as it is from such material, reason, once taken on, tries as far as possible to make it clean.
4.11.5	πρώτη οὖν καὶ ἀνωτάτω καθαρότης ἡ ἐν ψυχῇ γενομένη καὶ ὁμοίως ἀκαθαρσία. ψυχῆς δ' ὡς σώματος μὲν ἀκαθαρσίαν οὐκ ἂν εὕροις, ὡς ψυχῆς δὲ τί ἂν ἄλλο εὕροις ἢ τὸ παρέχον αὐτὴν ῥυπαρὰν πρὸς τὰ ἔργα τὰ αὐτῆς;	The first and highest purity, then, is the one that arises in the soul, and likewise impurity. You wouldn't find impurity of the soul in the way you'd find impurity of the body. As for the soul's impurity, what else would you find but what makes it filthy with respect to its own works?
4.11.6	ἔργα δὲ ψυχῆς ὁρμᾶν, ἀφορμᾶν, ὀρέγεσθαι, ἐκκλίνειν, παρασκευάζεσθαι, ἐπιβάλλεσθαι, συγκατατίθεσθαι.	And the works of the soul are impulse, repulsion, desire, aversion, preparing, purposing, assenting.
4.11.7	τί ποτ' οὖν ἐστι τὸ ἐν τούτοις τοῖς ἔργοις ῥυπαρὰν παρέχον αὐτὴν καὶ ἀκάθαρτον; οὐδὲν ἄλλο ἢ τὰ μοχθηρὰ κρίματα αὐτῆς.	What is it, then, that makes the soul filthy and impure in these works? Nothing other than its bad judgments.
4.11.8	ὥστε ψυχῆς μὲν ἀκαθαρσία δόγματα πονηρά, κάθαρσις δ' ἐμποίησις οἵων δεῖ δογμάτων. καθαρὰ δ' ἡ ἔχουσα οἷα δεῖ δόγματα· μόνη γὰρ αὕτη ἐν τοῖς ἔργοις τοῖς αὐτῆς ἀσύγχυτος καὶ ἀμόλυντος.	So the soul's impurity is wicked judgments, and its purification is the instilling of the judgments it should have. And the pure soul is the one that has the judgments it should, since this alone is free from confusion and pollution in its own works.
4.11.9	δεῖ δέ τι ἐοικὸς τούτῳ καὶ ἐπὶ σώματος φιλοτεχνεῖν κατὰ τὸ ἐνδεχόμενον. ἀμήχανον ἦν μύξας μὴ ῥεῖν τοῦ ἀνθρώπου τοιοῦτον ἔχοντος τὸ σύγκραμα· διὰ τοῦτο χεῖρας ἐποίησεν ἡ φύσις καὶ αὐτὰς τὰς ῥῖνας ὡς σωλῆνας πρὸς τὸ ἐκδιδόναι τὰ ὑγρά. ἂν οὖν ἀναρροφῇ τις αὐτάς, λέγω ὅτι οὐ ποιεῖ ἔργον ἀνθρωπικόν.	And we should work at something like this with the body too, as far as possible. It was impossible for a human being's nose not to run, given the mixture he's made of; that's why nature made hands, and the nostrils themselves like pipes, to let the fluids out. So if someone sniffs it back up, I say he isn't doing what a human being does.
4.11.10	ἀμήχανον ἦν μὴ πηλοῦσθαι τοὺς πόδας μηδὲ ὅλως μολύνεσθαι διὰ τοιούτων τινῶν πορευομένους· διὰ τοῦτο ὕδωρ παρεσκεύασεν, διὰ τοῦτο χεῖρας.	It was impossible for our feet not to get muddy, and dirty generally, walking through the sort of things we walk through; that's why nature has provided water, that's why she has provided hands.
4.11.11	ἀμήχανον ἦν ἀπὸ τοῦ τρώγειν μὴ ῥυπαρόν τι προσμένειν τοῖς ὀδοῦσι· διὰ τοῦτο "πλῦνον," φησίν, "τοὺς ὀδόντας." διὰ τί; ἵν' ἄνθρωπος ᾖς καὶ μὴ θηρίον μηδὲ συίδιον.	It was impossible for some dirt not to stay on the teeth from eating; that's why she says, "Wash your teeth." Why? So that you may be a human being, and not a wild beast or a piglet.
4.11.12	ἀμήχανον μὴ ἀπὸ τοῦ ἱδρῶτος καὶ τῆς κατὰ τὴν ἐσθῆτα συνοχῆς ὑπολείπεσθαί τι περὶ τὸ σῶμα ῥυπαρὸν καὶ	It is impossible for something dirty, in need of cleaning, not to be left on the body from sweat and

21 The line is Achilles' lament for Patroclus (*Iliad* 19.321); his mother is the goddess Thetis.

	GREEK	ENGLISH
	δεόμενον ἀποκαθάρσεως· διὰ τοῦτο ὕδωρ, ἔλαιον, χεῖρες, ὀθόνιον, ξύστρα, νίτρον, ἔσθ' ὅθ' ἡ ἄλλη πᾶσα παρασκευὴ πρὸς τὸ καθῆραι αὐτό.	the chafing of clothes; that's why there are water, oil, hands, towel, scraper, soda, and at times every other kind of equipment for cleaning it.
4.11.13	οὔ· ἀλλ' ὁ μὲν χαλκεὺς [ὡς χαλκεὺς] ἐξιώσει τὸ σιδήριον καὶ ὄργανα πρὸς τοῦτο ἕξει κατεσκευασμένα καὶ τὸ πινάκιον αὐτὸς σὺ πλυνεῖς, ὅταν μέλλῃς ἐσθίειν, ἐὰν μὴ ᾖς παντελῶς ἀκάθαρτος καὶ ῥυπαρός· τὸ σωμάτιον δ' οὐ πλυνεῖς οὐδὲ καθαρὸν ποιήσεις;	No? The smith [as a smith] will clean the rust off his iron and have tools made for the purpose, and you yourself will wash your plate when you're going to eat, unless you're utterly unclean and filthy; but you won't wash your poor body or make it clean?
4.11.14	— διὰ τί; φησίν. — πάλιν ἐρῶ σοι· πρῶτον μὲν ἵνα τὰ ἀνθρώπου ποιῇς, εἶτα ἵνα μὴ ἀνιᾷς τοὺς ἐντυγχάνοντας.	—Why should I? he says. —I'll tell you again: first, so that you may act as a human being; and then, so as not to offend the people you meet.
4.11.15	τοιοῦτόν τι καὶ ἐνθάδε ποιεῖς καὶ οὐκ αἰσθάνῃ. σαυτὸν ἄξιον ἡγῇ τοῦ ὄζειν· ἔστω, ἴσθι ἄξιος. μή τι καὶ τοὺς παρακαθίζοντας, μή τι καὶ τοὺς συγκατακλινομένους, μή τι καὶ τοὺς καταφιλοῦντας;	You're doing something like that here too, without noticing. You think you deserve to smell. All right, suppose you deserve it. Do the people sitting next to you deserve it too, the people reclining beside you at dinner, the people who kiss you?
4.11.16	ἢ ἄπελθ' εἰς ἐρημίαν πού ποτε, ἧς ἄξιος εἶ, καὶ μόνος δίαγε κατόζων σεαυτοῦ. δίκαιον γάρ ἐστι τῆς σῆς ἀκαθαρσίας σὲ μόνον ἀπολαύειν. ἐν πόλει δ' ὄντα οὕτως ἀπερισκέπτως καὶ ἀγνωμόνως ἀναστρέφεσθαι τίνος σοι φαίνεται;	Either go off into some wilderness, which is what you deserve, and spend your life alone, reeking of yourself. It's only just that you should be the only one to enjoy your filth. But living in a city and behaving so thoughtlessly and inconsiderately—what sort of person does that seem to you?
4.11.17	εἰ δ' ἵππον σοι πεπιστεύκει ἡ φύσις, περιεώρας αὐτὸν καὶ ἀτημέλητον; καὶ νῦν οἷου σου τὸ σῶμα ὡς ἵππον ἐγκεχειρίσθαι· πλῦνον αὐτό, ἀπόσμηξον, ποίησον, ἵνα σε μηδεὶς ἀποστρέφηται, μηδεὶς ἐκτρέπηται.	If nature had entrusted a horse to you, would you have ignored it and left it uncared for? Well, now think of your body as handed over to you like a horse. Wash it, rub it down, make sure no one turns away from you, no one steps out of your path.
4.11.18	τίς δ' οὐκ ἐκτρέπεται ῥυπαρὸν ἄνθρωπον, ὄζοντα, κακόχρουν μᾶλλον ἢ τὸν κεκοπρωμένον; ἐκείνη ἡ ὀσμὴ ἔξωθέν ἐστιν ἐπίθετος, ἡ δ' ἐξ ἀθεραπευσίας ἔσωθεν καὶ οἱονεὶ διασεσηπότος.	And who doesn't step out of the path of a filthy, smelly, sallow person even more than of someone smeared with dung? That smell is from outside and put on; but the one from neglect comes from within, as if from something rotten through.
4.11.19	ἀλλὰ Σωκράτης ὀλιγάκις ἐλούετο.— ἀλλὰ ἔστιλβεν αὐτοῦ τὸ σῶμα, ἀλλ' ἦν οὕτως ἐπίχαρι καὶ ἡδύ, ὥστ' ἤρων αὐτοῦ οἱ ὡραιότατοι καὶ εὐγενέστατοι καὶ ἐπεθύμουν ἐκείνῳ παρακατακλίνεσθαι μᾶλλον ἢ τοῖς εὐμορφοτάτοις. ἐξῆν ἐκείνῳ μήτε λούεσθαι μήτε πλύνεσθαι, εἰ ἤθελεν· καίτοι καὶ τὸ ὀλιγάκις ἰσχὺν εἶχεν. κἂν θερμῷ μὴ θέλῃς, ψυχρῷ.	But Socrates rarely bathed. —But his body was radiant; he was so attractive and pleasant that the handsomest and noblest young men were in love with him and wanted to recline beside him rather than beside the best-looking. He could have gone without bathing or washing, if he'd wanted to; and yet even his rare bathing had its effect. And if you don't want hot water, use cold.
4.11.20		—But Aristophanes speaks of "the pale ones, the barefoot ones," I mean. —Yes, and he also says So-

	GREEK	ENGLISH
	— ἀλλὰ λέγει Ἀριστοφάνης τοὺς ὠχριῶντας, τοὺς ἀνυποδήτους λέγω. — Λέγει γὰρ καὶ ἀεροβατεῖν αὐτὸν καὶ ἐκ τῆς παλαίστρας κλέπτειν τὰ ἱμάτια.	crates walks on air, and steals clothes from the wrestling school.[22]
4.11.21	ἐπεί τοι πάντες οἱ γεγραφότες περὶ Σωκράτους πάντα τἀναντία αὐτῷ προσμαρτυροῦσιν, ὅτι ἡδὺς οὐ μόνον ἀκοῦσαι, ἀλλὰ καὶ ἰδεῖν ἦν. πάλιν περὶ Διογένους ταὐτὰ γράφουσι.	For all who have written about Socrates testify to the very opposite: that he was pleasant not only to listen to but also to look at. And again, they write the same about Diogenes.
4.11.22	δεῖ γὰρ μηδὲ κατὰ τὴν ἀπὸ τοῦ σώματος ἔμφασιν ἀπὸ φιλοσοφίας ἀποσοβεῖν τοὺς πολλούς, ἀλλ᾽ ὥσπερ τὰ ἄλλα εὔθυμον καὶ ἀτάραχον ἐπιδεικνύειν αὑτὸν οὕτως καὶ ἀπὸ τοῦ σώματος.	For one shouldn't scare the public away from philosophy even by the look of one's body. One should show oneself cheerful and undisturbed in everything else, and in one's body as well.
4.11.23	"ἴδετε, ὦ ἄνθρωποι, ὅτι οὐδὲν ἔχω, οὐδενὸς δέομαι· ἴδετε, πῶς ἄοικος ὢν καὶ ἄπολις καὶ φυγάς, ἂν οὕτως τύχῃ, καὶ ἀνέστιος πάντων τῶν εὐπατριδῶν καὶ πλουσίων ἀταραχώτερον διάγω καὶ εὐρούστερον. ἀλλὰ καὶ τὸ σωμάτιον ὁρᾶτε ὅτι οὐ κακοῦται ὑπὸ τῆς αὐστηρᾶς διαίτης."	"Look, people, I have nothing, I need nothing. See how, without a house, without a city, an exile if it so happens, without a hearth, I live more free from disturbance and with a smoother flow of life than all the nobles and the rich. And look at my poor body too: you can see it isn't harmed by my austere way of life."
4.11.24	ἂν δέ μοι ταῦτα λέγῃ τις ἀνθρώπου σχῆμα καταδίκου ἔχων καὶ πρόσωπον, τίς με πείσει θεῶν προσελθεῖν φιλοσοφίᾳ, ἥ γε τοιούτους ποιεῖ; μὴ γένοιτο· οὐδ᾽, εἰ σοφὸς ἔμελλον εἶναι, ἤθελον.	But if someone tells me this with the bearing and face of a condemned man, which of the gods will persuade me to take up philosophy, if this is the kind of person it produces? Heaven forbid! I wouldn't want to, not even if I were going to become wise.
4.11.25	ἐγὼ μὲν νὴ τοὺς θεοὺς τὸν νέον τὸν πρώτως κινούμενον θέλω μᾶλλον ἐλθεῖν πρός με πεπλασμένον τὴν κόμην ἢ κατεφθινηκότα καὶ ῥυπαρόν. βλέπεται γάρ τις ἐν ἐκείνῳ τοῦ καλοῦ φαντασία, ἔφεσις δὲ τοῦ εὐσχήμονος. ὅπου δ᾽ αὐτὸ εἶναι φαντάζεται, ἐκεῖ καὶ φιλοτεχνεῖ.	By the gods, I would rather a young man who is first feeling the urge came to me with his hair carefully styled than wasted and filthy. For in him one sees some impression of beauty, a longing for what is seemly; and where he imagines it to be, there he takes pains.
4.11.26	λοιπὸν ὑποδεῖξαι μόνον αὐτῷ δεῖ καὶ εἰπεῖν "νεανίσκε, τὸ καλὸν ζητεῖς καὶ εὖ ποιεῖς. ἴσθι οὖν, ὅτι ἐκεῖ φύεται, ὅπου τὸν λόγον ἔχεις· ἐκεῖ αὐτὸ ζήτει, ὅπου τὰς ὁρμὰς καὶ τὰς ἀφορμάς, ὅπου τὰς ὀρέξεις, τὰς ἐκκλίσεις."	All that's left is to show him and say, "Young man, you're looking for beauty, and you do well. Know, then, that it grows where your reason is. Look for it there, where your impulses and repulsions are, where your desires and aversions are."
4.11.27	"τοῦτο γὰρ ἔχεις ἐν σεαυτῷ ἐξαίρετον, τὸ σωμάτιον δὲ φύσει πηλός ἐστιν. τί πονεῖς εἰκῇ περὶ αὐτό; εἰ μηδὲν ἕτερον, τῷ χρόνῳ γνώσῃ, ὅτι οὐδέν ἐστιν."	"For this is what you have as something special within you; your poor body is by nature clay. Why labor over it for nothing? If nothing else, time will teach you that it is nothing."
4.11.28	ἂν δέ μοι ἔλθῃ κεκοπρωμένος, ῥυπαρός, μύστακα ἔχων μέχρι τῶν γονάτων, τί αὐτῷ εἰπεῖν ἔχω, ἀπὸ ποίας αὐτὸν ὁμοιότητος ἐπαγαγεῖν;	But if he comes to me smeared with dung, filthy, with a mustache down to his knees, what can I say to him? From what resemblance can I lead him on?

22 In his comedy *Clouds* (423 BC), Aristophanes caricatured Socrates and his pupils as pale, barefoot, and thieving.

	GREEK	ENGLISH
4.11.29	περὶ τί γὰρ ἐσπούδακεν ὅμοιον τῷ καλῷ, ἵν' αὐτὸν μεταθῶ καὶ εἴπω "οὐκ ἔστιν ἐνθάδε τὸ καλόν, ἀλλ' ἐνθάδε;" θέλεις αὐτῷ λέγω "οὐκ ἔστιν ἐν τῷ κεκοπρῶσθαι τὸ καλόν, ἀλλ' ἐν τῷ λόγῳ;" ἐφίεται γὰρ τοῦ καλοῦ; ἔμφασιν γάρ τινα αὐτοῦ ἔχει; ἄπελθε καὶ χοίρῳ διαλέγου, ἵν' ἐν βορβόρῳ μὴ κυλίηται.	For what has he been serious about that resembles beauty, so that I can redirect him and say, "Beauty isn't here, but here"? Do you want me to tell him, "Beauty doesn't lie in being smeared with dung, but in reason"? Does he aspire to beauty? Does he have any glimmer of it? Go and argue with a pig, to stop it wallowing in the mud!
4.11.30	διὰ τοῦτο καὶ Πολέμωνος ἥψαντο οἱ λόγοι οἱ Ξενοκράτους ὡς φιλοκάλου νεανίσκου· εἰσῆλθεν γὰρ ἔχων ἐναύσματα τῆς περὶ τὸ καλὸν σπουδῆς, ἀλλαχοῦ δ' αὐτὸ ζητῶν.	That's why Xenocrates' words took hold of Polemo too: he was a young man who loved beauty. He came in with sparks of enthusiasm for beauty, but he was looking for it elsewhere.
4.11.31	ἐπεί τοι οὐδὲ τὰ ζῷα τὰ ἀνθρώποις σύντροφα ῥυπαρὰ ἐποίησεν ἡ φύσις. μή τι ἵππος κυλίεται ἐν βορβόρῳ, μή τι κύων γενναῖος; ἀλλ' ὁ ὗς καὶ τὰ σαπρὰ χηνίδια καὶ σκώληκες καὶ ἀράχναι, τὰ μακροτάτω τῆς ἀνθρωπίνης συναναστροφῆς ἀπεληλασμένα.	Indeed, nature didn't even make the animals that live alongside humans dirty. Does a horse roll in the mud? Does a well-bred dog? No, but the pig does, and the filthy geese, and worms, and spiders —the creatures banished farthest from human company.
4.11.32	σὺ οὖν ἄνθρωπος ὢν οὐδὲ ζῷον εἶναι θέλεις τῶν ἀνθρώποις συντρόφων, ἀλλὰ σκώληξ μᾶλλον ἢ ἀράχνιον; οὐ λούσῃ πού ποτε ὡς θέλεις, οὐκ ἀποπλυνεῖς σεαυτόν, οὐχ ἥξεις καθαρός, ἵνα σοι χαίρωσιν οἱ συνόντες; ἀλλὰ καὶ εἰς τὰ ἱερὰ ἡμῖν συνέρχῃ τοιοῦτος, ὅπου πτῦσαι οὐ νενόμισται οὐδ' ἀπομύξασθαι, ὅλος ὢν πτύσμα καὶ μύξα;	So you, a human being, don't even want to be one of the animals that live alongside humans, but would rather be a worm or a spider? Won't you have a bath sometime, somewhere, however you like? Won't you wash yourself off? Won't you come clean, so that the people you're with can enjoy your company? But you even come into the temples with us like that, where it isn't done to spit or blow your nose—you, who are nothing but spit and snot?
4.11.33	τί οὖν; καλλωπίζεσθαί τις ἀξιοῖ; μὴ γένοιτο, εἰ μὴ ἐκεῖνο ὃ πεφύκαμεν, τὸν λόγον, τὰ δόγματα, τὰς ἐνεργείας, τὸ δὲ σῶμα μέχρι τοῦ καθαρίου, μέχρι τοῦ μὴ προσκόπτειν.	What, then? Is anyone asking you to prettify yourself? Heaven forbid—except for what we are by nature: our reason, our judgments, our activities. As for the body, only to the point of cleanliness, only so as not to give offense.
4.11.34	ἀλλ' ἂν ἀκούσῃς, ὅτι οὐ δεῖ φορεῖν κόκκινα, ἀπελθὼν κόπρωσόν σου τὸν τρίβωνα ἢ κατάρρηξον. — ἀλλὰ πόθεν ἔχω καλὸν τρίβωνα; — ἄνθρωπε, ὕδωρ ἔχεις, πλῦνον αὐτόν.	But if you hear that you shouldn't wear scarlet, go and smear your rough cloak with dung, or tear it to shreds! —But where am I to get a nice rough cloak? —Man, you have water: wash it.
4.11.35	ἰδοὺ νέος ἀξιέραστος, ἰδοὺ πρεσβύτης ἄξιος τοῦ ἐρᾶν καὶ ἀντερᾶσθαι, ᾧ τις υἱὸν αὐτοῦ παραδῷ θησόμενον, ᾧ θυγατέρες, ᾧ νέοι προσελεύσονται, ἂν οὕτως τύχῃ, ἵνα ἐν κοπρῶνι λέγῃ τὰς σχολάς.	Look, a young man worthy of love! Look, an old man worthy to love and be loved in return, to whom someone might hand over his son to be placed, to whom daughters, to whom young men will come, if it so happens—so that he can give his lectures on a dung heap!
4.11.36	μὴ γένοιτο. πᾶσα ἐκτροπὴ ἀπό τινος ἀνθρωπικοῦ γίνεται, αὕτη ἐγγύς ἐστι τῷ μὴ ἀνθρωπικὴ εἶναι.	

	GREEK	ENGLISH
		Heaven forbid! Every aberration springs from something human; this one comes close to not being human at all.

CHAPTER 12: ON ATTENTION

Relaxing attention even briefly breeds a habit of carelessness that is hard to break.

	GREEK	ENGLISH
4.12.1	ὅταν ἀφῇς πρὸς ὀλίγον τὴν προσοχήν, μὴ τοῦτο φαντάζου, ὅτι, ὁπόταν θέλῃς, ἀναλήψῃ αὐτήν, ἀλλ᾽ ἐκεῖνο πρόχειρον ἔστω σοι, ὅτι παρὰ τὸ σήμερον ἁμαρτηθὲν εἰς τἆλλα χεῖρον ἀνάγκη σοι τὰ πράγματα ἔχειν.	When you relax your attention for a little while, don't imagine that you'll get it back whenever you like. Keep this at hand instead: that because of today's mistake, things are bound to go worse for you in everything else.
4.12.2	πρῶτον μὲν γὰρ τὸ πάντων χαλεπώτατον ἔθος τοῦ μὴ προσέχειν ἐγγίνεται, εἶτα ἔθος τοῦ ἀναβάλλεσθαι τὴν προσοχήν· ἀεὶ δ᾽ εἰς ἄλλον καὶ ἄλλον χρόνον εἴωθας ὑπερτίθεσθαι τὸ εὐροεῖν, τὸ εὐσχημονεῖν, τὸ κατὰ φύσιν ἔχειν καὶ διεξάγειν.	For first, the worst habit of all takes root, the habit of not paying attention; and then the habit of putting attention off. And you get used to postponing, always to one time after another, the smooth flow of life, seemliness, being and living in accordance with nature.
4.12.3	εἰ μὲν οὖν λυσιτελὴς ἡ ὑπέρθεσίς ἐστιν, ἡ παντελὴς ἀπόστασις αὐτῆς ἐστι λυσιτελεστέρα· εἰ δ᾽ οὐ λυσιτελεῖ, τί οὐχὶ διηνεκῆ τὴν προσοχὴν φυλάσσεις;	Now, if putting it off is profitable, giving up attention altogether is more profitable still. And if it isn't profitable, why don't you keep your attention up continuously?
4.12.4	"σήμερον παῖξαι θέλω." τί οὖν κωλύει προσέχοντα; "ᾄσαι." τί οὖν κωλύει προσέχοντα; μὴ γὰρ ἐξαιρεῖταί τι μέρος τοῦ βίου, ἐφ᾽ ὃ οὐ διατείνει τὸ προσέχειν; χεῖρον γὰρ αὐτὸ προσέχων ποιήσεις, βέλτιον δὲ μὴ προσέχων;	"Today I want to play." Then what stops you from doing it with attention? "To sing." Then what stops you from doing it with attention? Is some part of life exempt, one that attention doesn't extend to? Will you do it worse by paying attention, and better by not paying attention?
4.12.5	καὶ τί ἄλλο τῶν ἐν τῷ βίῳ κρεῖσσον ὑπὸ τῶν μὴ προσεχόντων γίνεται; ὁ τέκτων μὴ προσέχων ; ⟨ὁ κυβερνήτης μὴ προσέχων⟩ κυβερνᾷ ἀσφαλέστερον; ἄλλο δέ τι τῶν μικροτέρων ἔργων ὑπὸ ἀπροσεξίας ἐπιτελεῖται κρεῖσσον;	And what else in life is done better by people who don't pay attention? Does the carpenter who doesn't pay attention ? Does the helmsman who doesn't pay attention steer more safely? Is any other of the lesser tasks done better through inattention?
4.12.6	οὐκ αἰσθάνῃ, ὅτι, ἐπειδὰν ἀφῇς τὴν γνώμην, οὐκ ἔτι ἐπὶ σοί ἐστιν ἀνακαλέσασθαι αὐτήν, οὐκ ἐπὶ τὸ εὔσχημον, οὐκ ἐπὶ τὸ αἰδῆμον, οὐκ ἐπὶ τὸ κατεσταλμένον; ἀλλὰ πᾶν τὸ ἐπελθὸν ποιεῖς, ταῖς προθυμίαις ἐπακολουθεῖς.	Don't you realize that once you let your mind go, it's no longer up to you to call it back—to seemliness, to self-respect, to composure? Instead you do whatever comes into your head; you follow your whims.
4.12.7	τίσιν οὖν δεῖ με προσέχειν;— πρῶτον μὲν ἐκείνοις τοῖς καθολικοῖς καὶ ἐκεῖνα πρόχειρα ἔχειν καὶ χωρὶς ἐκείνων μὴ καθεύδειν, μὴ ἀνίστασθαι, μὴ πίνειν, μὴ ἐσθίειν, μὴ συμβάλλειν ἀνθρώποις· ὅτι προαιρέσεως ἀλλοτρίας κύριος οὐδείς, ἐν ταύτῃ δὲ μόνῃ τἀγαθὸν καὶ κακόν.	What, then, should I pay attention to? —First, to those general principles: keep them at hand, and don't sleep, or get up, or drink, or eat, or deal with people without them. That no one is master of an-

	GREEK	ENGLISH
		other's choice, and that in choice alone lie good and bad.
4.12.8	οὐδεὶς οὖν κύριος οὔτ' ἀγαθόν μοι περιποιῆσαι οὔτε κακῷ με περιβαλεῖν, ἀλλ' ἐγὼ αὐτὸς ἐμαυτοῦ κατὰ ταῦτα ἐξουσίαν ἔχω μόνος.	So no one has the power either to procure me good or to involve me in bad; I alone have authority over myself in these matters.
4.12.9	ὅταν οὖν ταῦτα ἀσφαλῆ μοι ᾖ, τί ἔχω περὶ τὰ ἐκτὸς ταράσσεσθαι; ποῖος τύραννος φοβερός, ποία νόσος, ποία πενία, ποῖον πρόσκρουσμα;	So when these things are secure for me, why should I be disturbed about externals? What tyrant is frightening, what disease, what poverty, what setback?
4.12.10	— ἀλλ' οὐκ ἤρεσα τῷ δεῖνι. — μὴ οὖν ἐκεῖνος ἐμόν ἐστιν ἔργον, μή τι ἐμὸν κρίμα; — οὔ. — τί οὖν ἔτι μοι μέλει; — ἀλλὰ δοκεῖ τις εἶναι. —	—But I didn't please so-and-so. —Well, is he my work? Is he my judgment? —No. —Then why do I still care? —But he seems to be somebody. —
4.12.11	ὄψεται αὐτὸς καὶ οἷς δοκεῖ, ἐγὼ δ' ἔχω, τίνι με δεῖ ἀρέσκειν, τίνι ὑποτετάχθαι, τίνι πείθεσθαι· τῷ θεῷ καὶ μετ' ἐκεῖνον	He'll see to that himself, and so will those who think so. But I have the one I must please, whom I must submit to, whom I must obey: God, and after him
4.12.12	ἐμὲ ἐκεῖνος συνέστησεν ἐμαυτῷ καὶ τὴν ἐμὴν προαίρεσιν ὑπέταξεν ἐμοὶ μόνῳ δοὺς κανόνας εἰς χρῆσιν αὐτῆς τὴν ὀρθήν, οἷς ὅταν κατακολουθήσω, ἐν συλλογισμοῖς οὐκ ἐπιστρέφομαι οὐδενὸς τῶν ἄλλο τι λεγόντων, ἐν μεταπίπτουσιν οὐ φροντίζω οὐδενός. διὰ τί οὖν ἐν τοῖς μείζοσιν ἀνιῶσί με οἱ ψέγοντες;	he has entrusted me to myself, and has subjected my choice to me alone, giving me standards for its right use. When I follow them, in syllogisms I pay no attention to anyone who says anything different, and in shifting arguments I don't care about anyone. Why, then, in greater matters do my critics upset me?
4.12.13	τί τὸ αἴτιον ταύτης τῆς ταραχῆς; οὐδὲν ἄλλο ἢ ὅτι ἐν τούτῳ τῷ τόπῳ ἀγύμναστός εἰμι.	What is the cause of this disturbance? Nothing other than that I'm untrained in this area.
4.12.14	ἐπεί τοι πᾶσα ἐπιστήμη καταφρονητική ἐστι τῆς ἀγνοίας καὶ τῶν ἀγνοούντων καὶ οὐ μόνον αἱ ἐπιστῆμαι, ἀλλὰ καὶ αἱ τέχναι. φέρε ὃν θέλεις σκυτέα καὶ τῶν πολλῶν καταγελᾷ περὶ τὸ αὐτοῦ ἔργον· φέρε ὃν θέλεις τέκτονα.	For every science looks down on ignorance and the ignorant, and not only the sciences but the arts too. Take any shoemaker you like: he laughs at ordinary people when it comes to his own work. Take any carpenter you like.
4.12.15	πρῶτον μὲν οὖν ταῦτα ἔχειν πρόχειρα καὶ μηδὲν δίχα τούτων ποιεῖν, ἀλλὰ τετάσθαι τὴν ψυχὴν ἐπὶ τοῦτον τὸν σκοπόν, μηδὲν τῶν ἔξω διώκειν, μηδὲν τῶν ἀλλοτρίων, ἀλλ' ὡς διέταξεν ὁ δυνάμενος, τὰ προαιρετικὰ ἐξ ἅπαντος, τὰ δ' ἄλλα ὡς ἂν διδῶται.	So first, keep these things at hand and do nothing without them, but keep your soul intent on this target: to pursue nothing external, nothing that belongs to others, but, as the one who has the power has ordained, the things within our choice at all costs, and the rest as they're given.
4.12.16	ἐπὶ τούτοις δὲ μεμνῆσθαι, τίνες ἐσμὲν καὶ τί ἡμῖν ὄνομα, καὶ πρὸς τὰς δυνάμεις τῶν σχέσεων πειρᾶσθαι τὰ καθήκοντα ἀπευθύνειν·	And on top of that, to remember who we are and what our name is, and to try to direct our duties according to what our relationships call for:
4.12.17	τίς καιρὸς ᾠδῆς, τίς καιρὸς παιδιᾶς, τίνων παρόντων· τί ἔσται ἀπὸ τοῦ πράγματος· μή τι καταφρονήσωσιν ἡμῶν οἱ συνόντες, μή τι ἡμεῖς αὐτῶν· πότε σκῶψαι καὶ τίνας ποτὲ καταγελάσαι καὶ ἐπὶ τίνι ποτὲ συμπεριενεχθῆναι καὶ τίνι,	when is the right time for singing, when for play, and with whom present; what will come of the thing; whether our companions will despise us, whether we'll despise them; when to joke, and

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	καὶ λοιπὸν ἐν τῇ συμπεριφορᾷ πῶς τηρῆσαι τὸ αὑτοῦ. ὅπου δ' ἂν ἀπονεύσῃς ἀπό τινος τούτων, εὐθὺς ζημία,	whom to laugh at, and on what occasion to go along with others, and with whom; and then, in going along, how to keep one's own character. Wherever you swerve from any of these, there's loss straight away,
4.12.18	οὐκ ἔξωθέν ποθεν, ἀλλ' ἐξ αὐτῆς τῆς ἐνεργείας.	not from somewhere outside, but from the activity itself.
4.12.19	τί οὖν; δυνατὸν ἀναμάρτητον ἤδη εἶναι; ἀμήχανον, ἀλλ' ἐκεῖνο δυνατὸν πρὸς τὸ μὴ ἁμαρτάνειν τετάσθαι διηνεκῶς. ἀγαπητὸν γάρ, εἰ μηδέποτ' ἀνιέντες ταύτην τὴν προσοχὴν ὀλίγων γε ἁμαρτημάτων ἐκτὸς ἐσόμεθα. νῦν δ' ὅταν εἴπῃς	What, then? Is it possible to be faultless now? Impossible; but this much is possible: to be continually intent on not going wrong. For we must be content if, by never relaxing this attention, we escape at least a few errors. But as it is, when you say
4.12.20	"ἀπαύριον προσέξω," ἴσθι ὅτι τοῦτο λέγεις "σήμερον ἔσομαι ἀναίσχυντος, ἄκαιρος, ταπεινός· ἐπ' ἄλλοις ἔσται τὸ λυπεῖν με· ὀργισθήσομαι σήμερον, φθονήσω."	"I'll pay attention tomorrow," know that what you're saying is: "Today I'll be shameless, tactless, abject; it'll be in others' power to upset me; today I'll get angry, I'll be envious."
4.12.21	βλέπε, ὅσα κακὰ σεαυτῷ ἐπιτρέπεις. ἀλλ' εἴ σοι αὔριον καλῶς ἔχει, πόσῳ κρεῖττον σήμερον· εἰ αὔριον συμφέρει, πολὺ μᾶλλον σήμερον, ἵνα καὶ αὔριον δυνηθῇς καὶ μὴ πάλιν ἀναβάλῃ εἰς τρίτην.	Look at all the bad things you're allowing yourself. But if it's good for you tomorrow, how much better today! If it's advantageous tomorrow, much more so today, so that you can manage it tomorrow too, and not put it off again to the day after.

CHAPTER 13: TO THOSE WHO READILY DISCLOSE THEIR OWN AFFAIRS

Do not share your secrets just because others have shared theirs; trust needs sound judgments.

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4.13.1	ὅταν τις ἡμῖν ἁπλῶς δόξῃ διειλέχθαι περὶ τῶν ἑαυτοῦ πραγμάτων, πώς ποτε ἐξαγόμεθα καὶ αὐτοὶ πρὸς τὸ ἐκφέρειν πρὸς αὐτὸν τὰ ἑαυτῶν ἀπόρρητα καὶ τοῦτο ἁπλοῦν οἰόμεθα εἶναι·	When someone seems to us to have spoken frankly about his own affairs, somehow we too get drawn into disclosing our secrets to him, and we think this is being frank.
4.13.2	πρῶτον μὲν ὅτι ἄνισον εἶναι δοκεῖ αὐτὸν μὲν ἀκηκοέναι τὰ τοῦ πλησίον, μὴ μέντοι μεταδιδόναι κἀκείνῳ ἐν τῷ μέρει τῶν ἡμετέρων. εἶθ' ὅτι οἰόμεθα οὐχ ἁπλῶν ἀνθρώπων παρέξειν αὐτοῖς φαντασίαν σιωπῶντες τὰ ἴδια.	First, because it seems unfair to have heard our neighbor's affairs without giving him a share of ours in return. Then, because we think we'll give the impression of not being frank people if we keep quiet about our own affairs.
4.13.3	ἀμέλει πολλάκις εἰώθασιν λέγειν "ἐγώ σοι πάντα τἀμαυτοῦ εἴρηκα, σύ μοι οὐδὲν τῶν σῶν εἰπεῖν θέλεις; ποῦ γίνεται τοῦτο;"	Indeed, people often say, "I've told you everything about myself, and you won't tell me anything about yourself? Where's that ever done?"
4.13.4	πρόσεστι δὲ καὶ τὸ οἴεσθαι ἀσφαλῶς πιστεύειν τῷ ἤδη τὰ αὐτοῦ πεπιστευκότι· ὑπέρχεται γὰρ ἡμᾶς, ὅτι οὐκ ἄν ποτε οὗτος ἐξείποι τὰ ἡμέτερα εὐλαβούμενος, μήποτε καὶ ἡμεῖς ἐξείπωμεν τὰ ἐκείνου.	There's also the idea that we can safely trust someone who has already trusted us with his own affairs. The thought steals over us that this man would never divulge our affairs, since he'd be wary of our divulging his.
4.13.5		

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	οὕτως καὶ ὑπὸ τῶν στρατιωτῶν ἐν Ῥώμῃ οἱ προπετεῖς λαμβάνονται. παρακεκάθικέ σοι στρατιώτης ἐν σχήματι ἰδιωτικῷ καὶ ἀρξάμενος κακῶς λέγει τὸν Καίσαρα, εἶτα σὺ ὥσπερ ἐνέχυρον παρ' αὐτοῦ λαβὼν τῆς πίστεως τὸ αὐτὸν τῆς λοιδορίας κατῆρχθαι λέγεις καὶ αὐτὸς ὅσα φρονεῖς, εἶτα δεθεὶς ἀπάγῃ.	That's also how rash people get caught by the soldiers in Rome. A soldier in civilian clothes sits down beside you and starts running down Caesar. Then you, as if you'd received a pledge of good faith from him in the fact that he started the abuse, say everything you think yourself; and then you're chained up and led away.
4.13.6	τοιοῦτόν τι καὶ ἐν τῷ καθόλου πάσχομεν. οὐ γὰρ ὡς ἐμοὶ ἐκεῖνος ἀσφαλῶς πεπίστευκεν τὰ ἑαυτοῦ, οὕτως κἀγὼ τῷ ἐπιτυχόντι·	Something like that happens to us generally too. For it doesn't follow that, because he has safely trusted his affairs to me, I can likewise safely trust mine to just anyone.
4.13.7	ἀλλ' ἐγὼ μὲν ἀκούσας σιωπῶ, ἄν γε ᾖ τοιοῦτος, ὁ δ' ἐξελθὼν ἐκφέρει πρὸς πάντας. εἶτ' ἂν γνῶ τὸ γενόμενον, ἂν μὲν ᾖ καὶ αὐτὸς ἐκείνῳ ὅμοιος, ἀμύνασθαι θέλων ἐκφέρω τὰ ἐκείνου καὶ φύρω καὶ φύρομαι.	No: I hear, and keep quiet, if I'm that sort of person; but he goes out and blabs to everyone. Then, when I find out what's happened, if I'm like him myself, I want revenge, and I blab his affairs, and I make a mess of things and am in a mess myself.
4.13.8	ἂν δὲ μνημονεύω, ὅτι ἄλλος ἄλλον οὐ βλάπτει, ἀλλὰ τὰ αὑτοῦ ἔργα ἕκαστον καὶ βλάπτει καὶ ὠφελεῖ, τούτου μὲν κρατῶ τοῦ μὴ ὅμοιόν τι ποιῆσαι ἐκείνῳ, ὅμως δ' ὑπὸ φλυαρίας τῆς ἐμαυτοῦ πέπονθα ἃ πέπονθα.	But if I remember that one person doesn't harm another, but that each is harmed and benefited by his own actions, I manage at least not to do anything like what he did; but all the same, I've suffered what I've suffered through my own chatter.
4.13.9	ναί· ἀλλ' ἄνισόν ἐστιν ἀκούσαντα τὰ τοῦ πλησίον ἀπόρρητα αὐτὸν ἐν τῷ μέρει μηδενὸς μεταδιδόναι αὐτῷ.	Yes, but it's unfair, when you've heard your neighbor's secrets, not to share any of your own with him in return.
4.13.10	— μὴ γάρ σε παρεκάλουν, ἄνθρωπε; μὴ γὰρ ἐπὶ συνθήκαις τισὶν ἐξήνεγκας τὰ σαυτοῦ, ἵν' ἀκούσῃς ἐν τῷ μέρει καὶ τὰ ἐμά;	—Did I ask you to, man? Did you disclose your affairs on certain terms, so that you'd hear mine in return?
4.13.11	εἰ σὺ φλύαρος εἶ καὶ πάντας τοὺς ἀπαντήσαντας φίλους εἶναι δοκεῖς, θέλεις καὶ ἐμὲ ὅμοιόν σοι γενέσθαι; τί δ', εἰ σὺ καλῶς μοι πεπίστευκας τὰ σαυτοῦ, σοὶ δ' οὐκ ἔστι καλῶς πιστεῦσαι, θέλεις με προπεσεῖν;	If you're a chatterbox and think everyone you meet is a friend, do you want me to become like you too? And what if you did well to trust me with your affairs, but it isn't possible to trust you safely? Do you want me to act rashly?
4.13.12	οἷον εἰ πίθον εἶχον ἐγὼ μὲν στεγνόν, σὺ δὲ τετρυπημένον καὶ ἐλθὼν παρακατέθου μοι τὸν σαυτοῦ οἶνον, ἵνα βάλω εἰς τὸν ἐμὸν πίθον, εἶτ' ἠγανάκτεις ὅτι μὴ κἀγὼ σοὶ πιστεύω τὸν ἐμαυτοῦ οἶνον· σὺ γὰρ τετρυπημένον ἔχεις τὸν πίθον.	It's as if I had a sound jar and you a leaky one, and you came and deposited your wine with me to put in my jar, and then got annoyed that I didn't trust you with my own wine too. You've got a leaky jar!
4.13.13	πῶς οὖν ἔτι ἴσον γίνεται; σὺ πιστῷ παρακατέθου, σὺ αἰδήμονι, τὰς ἑαυτοῦ ἐνεργείας μόνας βλαβερὰς ἡγουμένῳ καὶ ὠφελίμους, τῶν δ' ἐκτὸς οὐδέν·	So how is that equal any more? You deposited with someone trustworthy, someone with self-respect, who thinks his own actions alone harmful and beneficial, and nothing external;
4.13.14	ἐγὼ σοὶ θέλεις παρακαταθῶμαι, ἀνθρώπῳ τὴν ἑαυτοῦ προαίρεσιν ἠτιμακότι, θέλοντι δὲ κερματίου τυχεῖν ἢ	do you want me to deposit with you, a man who has dishonored his own choice, who wants to get a

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	ἀρχῆς τινος ἢ προαγωγῆς ἐν τῇ αὐλῇ, κἂν μέλλῃς τὰ τέκνα σου κατασφάζειν, ὡς ἡ Μήδεια;	bit of cash, or some office, or promotion at court, even if you're going to butcher your children, like Medea?
4.13.15	ποῦ τοῦτο ἴσον ἐστίν; ἀλλὰ δεῖξόν μοι σαυτὸν πιστόν, αἰδήμονα, βέβαιον, δεῖξον, ὅτι δόγματα ἔχεις φιλικά, δεῖξόν σου τὸ ἀγγεῖον ὅτι οὐ τέτρηται καὶ ὄψει, πῶς οὐκ ἀναμένω ἵνα μοι σὺ πιστεύσῃς τὰ σαυτοῦ, ἀλλ' αὐτὸς ἐλθὼν σὲ παρακαλῶ ἀκοῦσαι τῶν ἐμῶν.	Where's the equality in that? But show me that you're trustworthy, self-respecting, steady; show me that you have the judgments of a friend; show me that your vessel isn't leaky, and you'll see how I won't wait for you to trust me with your affairs, but will come myself and ask you to hear mine.
4.13.16	τίς γὰρ οὐ θέλει χρήσασθαι ἀγγείῳ καλῷ, τίς ἀτιμάζει σύμβουλον εὔνουν καὶ πιστόν, τίς οὐκ ἄσμενος δέξηται τὸν ὥσπερ φορτίου μεταληψόμενον τῶν αὐτοῦ περιστάσεων καὶ αὐτῷ τούτῳ κουφιοῦντα αὐτὸν τῷ μεταλαβεῖν;	For who doesn't want to use a good vessel? Who scorns a well-disposed and trustworthy adviser? Who wouldn't gladly welcome someone who'll share his troubles as if sharing a load, and lighten it for him by that very sharing?
4.13.17	ναί· ἀλλ' ἐγὼ σοὶ πιστεύω, σὺ ἐμοὶ οὐ πιστεύεις. — πρῶτον μὲν οὐδὲ σὺ ἐμοὶ πιστεύεις, ἀλλὰ φλύαρος εἶ καὶ διὰ τοῦτο οὐδὲν δύνασαι κατασχεῖν. ἐπεί τοι εἰ τοῦτό ἐστιν, ἐμοὶ μόνῳ αὐτὰ πίστευσον·	Yes, but I trust you, and you don't trust me. —First of all, you don't trust me either; you're a chatterbox, and that's why you can't hold anything in. Because if that's how it is, trust your affairs to me alone;
4.13.18	νῦν δ' ὃν ἂν εὐσχολοῦντα ἴδῃς, παρακαθίσας αὐτῷ λέγεις "ἀδελφέ, οὐδένα σου ἔχω εὐνούστερον οὐδὲ φίλτερον, παρακαλῶ σε ἀκοῦσαι τὰ ἐμά·" καὶ τοῦτο πρὸς τοὺς οὐδέ τι ὀλίγον ἐγνωσμένους ποιεῖς.	but as it is, whenever you see someone at leisure, you sit down beside him and say, "Brother, I have no one more kindly disposed to me or dearer than you; please hear my affairs." And you do this with people you don't know in the slightest.
4.13.19	εἰ δὲ καὶ πιστεύεις ἐμοί, δῆλον ὅτι ὡς πιστῷ καὶ αἰδήμονι, οὐχ ὅτι σοὶ τὰ ἐμαυτοῦ ἐξεῖπον.	And even if you do trust me, it's obviously because you take me for trustworthy and self-respecting, not because I've told you my affairs.
4.13.20	ἄφες οὖν, ἵνα κἀγὼ ταὐτὰ ὑπολάβω. δεῖξόν μοι, ὅτι, ἄν τις τινὶ τὰ αὑτοῦ ἐξείπῃ, ἐκεῖνος πιστός ἐστι καὶ αἰδήμων. εἰ γὰρ τοῦτο ἦν, ἐγὼ περιερχόμενος πᾶσιν ἀνθρώποις τὰ ἐμαυτοῦ ἂν ἔλεγον, εἰ τούτου ἕνεκα ἔμελλον πιστὸς καὶ αἰδήμων ἔσεσθαι. τὸ δ' ἐστὶν οὐ τοιοῦτον, ἀλλὰ δογμάτων δεῖ οὐχ ὧν ἔτυχεν.	So let me think the same way too. Show me that if someone tells another person his affairs, that makes him trustworthy and self-respecting. If that were so, I'd go around telling everyone my affairs, if that was going to make me trustworthy and self-respecting. But that's not how it is: it takes judgments, and not just any judgments.
4.13.21	ἂν γοῦν τινα ἴδῃς περὶ τὰ ἀπροαίρετα ἐσπουδακότα καὶ τούτοις ὑποτεταχότα τὴν αὑτοῦ προαίρεσιν, ἴσθι ὅτι ὁ ἄνθρωπος οὗτος μυρίους ἔχει τοὺς ἀναγκάζοντας, τοὺς κωλύοντας.	At any rate, if you see someone who is serious about things outside his choice and has subordinated his own choice to them, know that this man has countless people who can compel him, who can hinder him.
4.13.22	οὐκ ἔστιν αὐτῷ χρεία πίσσης ἢ τροχοῦ πρὸς τὸ ἐξειπεῖν ἃ οἶδεν, ἀλλὰ παιδισκαρίου νευμάτιον, ἂν οὕτως τύχῃ, ἐκσείσει αὐτόν, Καισαριανοῦ φιλοφροσύνη, ἀρχῆς ἐπιθυμία, κληρονομίας, ἄλλα τούτοις ὅμοια τρισμύρια.	He doesn't need pitch or the wheel to make him tell what he knows. A little nod from some slave girl, if it so happens, will shake it out of him, a friendly word from one of Caesar's people, a de-

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		sire for office, or for an inheritance, and thirty thousand other things like these.
4.13.23	μεμνῆσθαι οὖν ἐν τοῖς καθόλου, ὅτι οἱ ἀπόρρητοι λόγοι πίστεως χρείαν ἔχουσι καὶ δογμάτων τοιούτων· ταῦτα δὲ ποῦ νῦν εὑρεῖν ῥᾳδίως;	So remember, as a general rule, that confidential talk requires trustworthiness and judgments to match; and where can these easily be found nowadays?
4.13.24	ἢ δειξάτω μοί τις τὸν οὕτως ἔχοντα, ὥστε λέγειν “ἐμοὶ μόνων μέλει τῶν ἐμῶν, τῶν ἀκωλύτων, τῶν φύσει ἐλευθέρων. ταύτην οὐσίαν ἔχω τοῦ ἀγαθοῦ, τὰ δὲ ἄλλα γινέσθω ὡς ἂν διδῶται· οὐ διαφέρομαι.”	Or let someone show me a man in such a state that he says, “I care only for what is my own, what can’t be hindered, what is free by nature. This is what I hold to be the essence of the good; let everything else happen as it’s given. It makes no difference to me.”