Handbook

EPICTETUS

c. AD 50–135

Handbook

Ἐγχειρίδιον

Translated from the Greek with AI (Claude) and edited



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Handbook · 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 until his death. He wrote nothing himself. His student Arrian took notes, and later condensed the core of the teaching into this short *Handbook*.

It opens with the distinction everything else depends on: some things are up to us, and some are not.

Handbook

Epictetus teaches that only our own judgments and choices are up to us, and how to live by that.

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1	τῶν ὄντων τὰ μέν ἐστιν ἐφ᾽ ἡμῖν, τὰ δὲ οὐκ ἐφ᾽ ἡμῖν. ἐφ᾽ ἡμῖν μὲν ὑπόληψις, ὁρμή, ὄρεξις, ἔκκλισις καὶ ἐνὶ λόγῳ ὅσα ἡμέτερα ἔργα· οὐκ ἐφ᾽ ἡμῖν δὲ τὸ σῶμα, ἡ κτῆσις, δόξαι, ἀρχαὶ καὶ ἐνὶ λόγῳ ὅσα οὐχ ἡμέτερα ἔργα. καὶ τὰ μὲν ἐφ᾽ ἡμῖν ἐστι φύσει ἐλεύθερα, ἀκώλυτα, ἀπαραπόδιστα, τὰ δὲ οὐκ ἐφ᾽ ἡμῖν ἀσθενῆ, δοῦλα, κωλυτά, ἀλλότρια. μέμνησο οὖν, ὅτι, ἐὰν τὰ φύσει δοῦλα ἐλεύθερα οἰηθῇς καὶ τὰ ἀλλότρια ἴδια, ἐμποδισθήσῃ, πενθήσεις, ταραχθήσῃ, μέμψῃ καὶ θεοὺς καὶ ἀνθρώπους, ἐὰν δὲ τὸ σὸν μόνον οἰηθῇς σὸν εἶναι, τὸ δὲ ἀλλότριον, ὥσπερ ἐστίν, ἀλλότριον, οὐδείς σε ἀναγκάσει οὐδέποτε, οὐδείς σε κωλύσει, οὐ μέμψῃ οὐδένα, οὐκ ἐγκαλέσεις τινί, ἄκων πράξεις οὐδὲ ἕν, οὐδείς σε βλάψει, ἐχθρὸν οὐχ ἕξεις, οὐδὲ γὰρ βλαβερόν τι πείσῃ.	Of all the things there are, some are up to us and some are not up to us. Up to us are opinion, impulse, desire, aversion—in a word, whatever is our own doing. Not up to us are the body, property, reputation, public office—in a word, whatever is not our own doing. The things that are up to us are by nature free, unhindered, unimpeded; the things that are not up to us are weak, slavish, hindered, not our own. So remember: if you think that what is by nature slavish is free, and that what belongs to others is your own, you'll be thwarted, you'll grieve, you'll be upset, and you'll blame both gods and human beings. But if you think that only what is yours is yours, and that what belongs to others belongs to others, as it really does, no one will ever compel you, no one will hinder you, you'll blame no one, you'll accuse no one, you won't do a single thing against your will, no one will harm you, you won't have an enemy—for you won't suffer anything harmful at all.
	τηλικούτων οὖν ἐφιέμενος μέμνησο, ὅτι οὐ δεῖ μετρίως κεκινημένον ἅπτεσθαι αὐτῶν, ἀλλὰ τὰ μὲν ἀφιέναι παντελῶς, τὰ δ᾽ ὑπερτίθεσθαι πρὸς τὸ παρόν. ἐὰν δὲ καὶ ταῦτ᾽ ἐθέλῃς καὶ ἄρχειν καὶ πλουτεῖν, τυχὸν μὲν οὐδ᾽ αὐτῶν τούτων τεύξῃ διὰ τὸ καὶ τῶν προτέρων ἐφίεσθαι, πάντως γε μὴν ἐκείνων ἀποτεύξῃ, δι᾽ ὧν μόνων ἐλευθερία καὶ εὐδαιμονία περιγίνεται. εὐθὺς οὖν πάσῃ φαντασίᾳ τραχείᾳ μελέτα ἐπιλέγειν ὅτι "φαντασία εἶ καὶ οὐ πάντως τὸ φαινόμενον." ἔπειτα ἐξέταζε αὐτὴν καὶ δοκίμαζε τοῖς κανόσι τούτοις οἷς ἔχεις, πρώτῳ δὲ τούτῳ καὶ μάλιστα, πότερον περὶ τὰ ἐφ᾽ ἡμῖν ἐστιν ἢ περὶ τὰ οὐκ ἐφ᾽ ἡμῖν· κἂν περί τι τῶν οὐκ ἐφ᾽ ἡμῖν ᾖ, πρόχειρον ἔστω τὸ διότι "οὐδὲν πρὸς ἐμέ"	Since you're aiming at things this great, remember that you mustn't go after them with only moderate effort. Some things you must give up entirely, and others you must put off for the present. But if you want these things too—to hold office and to be rich—then you may well not get even these, because you're also aiming at the others; and you'll certainly miss out on the things through which alone freedom and happiness come. So practice saying straightaway to every harsh impression: "You're an impression, and not at all what you appear to be." Then examine it and test it by the rules you have—first and above all by this one: whether it concerns what is up to us or what is not up to us. And if it concerns something that is not up to us, have the answer ready: "It's nothing to me."
2	μέμνησο, ὅτι ὀρέξεως ἐπαγγελία ἐπιτυχία, οὗ ὀρέγῃ, ἐκκλίσεως ἐπαγγελία τὸ μὴ περιπεσεῖν ἐκείνῳ, ὃ ἐκκλίνεται, καὶ ὁ μὲν ἐν ὀρέξει ἀποτυγχάνων ἀτυχής, ὁ δὲ	Remember that desire promises you'll get what you desire, and aversion promises you won't fall into what you're averse to. Whoever fails to get

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	ἐν ἐκκλίσει περιπίπτων δυστυχής. ἂν μὲν οὖν μόνα ἐκκλίνῃς τὰ παρὰ φύσιν τῶν ἐπὶ σοί, οὐδενί, ὧν ἐκκλίνεις, περιπεσῇ· νόσον δ' ἂν ἐκκλίνῃς ἢ θάνατον ἢ πενίαν, δυστυχήσεις. ἆρον οὖν τὴν ἔκκλισιν ἀπὸ πάντων τῶν οὐκ ἐφ' ἡμῖν καὶ μετάθες ἐπὶ τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν. τὴν ὄρεξιν δὲ παντελῶς ἐπὶ τοῦ παρόντος ἄνελε· ἄν τε γὰρ ὀρέγῃ τῶν οὐκ ἐφ' ἡμῖν τινος, ἀτυχεῖν ἀνάγκη τῶν τε ἐφ' ἡμῖν, ὅσων ὀρέγεσθαι καλὸν ἄν, οὐδὲν οὐδέπω σοι πάρεστι. μόνῳ δὲ τῷ ὁρμᾶν καὶ ἀφορμᾶν χρῶ, κούφως μέντοι καὶ μεθ' ὑπεξαιρέσεως καὶ ἀνειμένως.	what he desires is unlucky, and whoever falls into what he's averse to is unfortunate. So if you're averse only to what is contrary to nature among the things up to you, you'll never fall into anything you're averse to. But if you're averse to sickness, or death, or poverty, you'll be unfortunate. Take your aversion away, then, from everything that is not up to us, and transfer it to what is contrary to nature among the things that are up to us. As for desire, do away with it completely for now. For if you desire something that is not up to us, you're bound to be unlucky; and of the things that are up to us, the ones it would be fine to desire, none is within your reach yet. Use only impulse toward things and away from them—but lightly, with reservation, and without straining.
3	ἐφ' ἑκάστου τῶν ψυχαγωγούντων ἢ χρείαν παρεχόντων ἢ στεργομένων μέμνησο ἐπιλέγειν, ὁποῖόν ἐστιν, ἀπὸ τῶν σμικροτάτων ἀρξάμενος· ἂν χύτραν στέργῃς, ὅτι "χύτραν στέργω." κατεαγείσης γὰρ αὐτῆς οὐ ταραχθήσῃ· ἂν παιδίον σαυτοῦ καταφιλῇς ἢ γυναῖκα, ὅτι ἄνθρωπον καταφιλεῖς· ἀποθανόντος γὰρ οὐ ταραχθήσῃ.	With everything that charms you, or is useful to you, or that you love, remember to tell yourself what kind of thing it is, beginning with the smallest things. If you love a jug, say, "I love a jug"—then when it breaks you won't be upset. If you kiss your child or your wife, tell yourself that you're kissing a human being—then when one of them dies you won't be upset.
4	ὅταν ἅπτεσθαί τινος ἔργου μέλλῃς, ὑπομίμνῃσκε σεαυτόν, ὁποῖόν ἐστι τὸ ἔργον. ἐὰν λουσόμενος ἀπίῃς, πρόβαλλε σεαυτῷ τὰ γινόμενα ἐν βαλανείῳ, τοὺς ἀπορραίνοντας, τοὺς ἐγκρουομένους, τοὺς λοιδοροῦντας, τοὺς κλέπτοντας. καὶ οὕτως ἀσφαλέστερον ἅψῃ τοῦ ἔργου, ἐὰν ἐπιλέγῃς εὐθὺς ὅτι "λούσασθαι θέλω καὶ τὴν ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσαν τηρῆσαι." καὶ ὡσαύτως ἐφ' ἑκάστου ἔργου. οὕτω γὰρ ἄν τι πρὸς τὸ λούσασθαι γένηται ἐμποδών, πρόχειρον ἔσται διότι "ἀλλ' οὐ τοῦτο ἤθελον μόνον, ἀλλὰ καὶ τὴν ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσαν τηρῆσαι· οὐ τηρήσω δέ, ἐὰν ἀγανακτῶ πρὸς τὰ γινόμενα."	Whenever you're about to undertake some activity, remind yourself what kind of activity it is. If you're going out to bathe, picture to yourself what goes on at a bathhouse: people splashing you, people shoving, people hurling insults, people stealing. You'll undertake the activity more securely if you tell yourself straightaway, "I want to bathe, and to keep my choice in accord with nature." Do the same with every activity. That way, if anything gets in the way of your bath, you'll have this ready: "But this isn't all I wanted. I also wanted to keep my choice in accord with nature—and I won't keep it if I get annoyed at what happens."
5	ταράσσει τοὺς ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ τῶν πραγμάτων δόγματα· οἷον ὁ θάνατος οὐδὲν δεινόν (ἐπεὶ καὶ Σωκράτει ἂν ἐφαίνετο), ἀλλὰ τὸ δόγμα τὸ περὶ τοῦ θανάτου, διότι δεινόν, ἐκεῖνο τὸ δεινόν ἐστιν. ὅταν οὖν ἐμποδιζώμεθα ἢ ταρασσώμεθα ἢ λυπώμεθα, μηδέποτε ἄλλον αἰτιώμεθα, ἀλλ' ἑαυτούς, τοῦτ' ἔστι τὰ ἑαυτῶν δόγματα. ἀπαιδεύτου ἔργον τὸ ἄλλοις ἐγκαλεῖν, ἐφ' οἷς αὐτὸς πράσσει κακῶς· ἠργμένου παιδεύεσθαι τὸ ἑαυτῷ· πεπαιδευμένου τὸ μήτε ἄλλῳ μήτε ἑαυτῷ.	What disturbs people isn't things but their judgments about things. Death, for example, is nothing terrible—otherwise it would have seemed so to Socrates too. No, it's the judgment about death, that it is terrible: that is what's terrible. So when we're thwarted, or disturbed, or distressed, let's never blame anyone else, but ourselves—that is, our own judgments. It's the mark of an uneducated person to accuse others when things go badly for him; of someone whose education has begun, to accuse

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		himself; and of someone whose education is complete, to accuse neither anyone else nor himself.
6	ἐπὶ μηδενὶ ἐπαρθῇς ἀλλοτρίῳ προτερήματι. εἰ ὁ ἵππος ἐπαιρόμενος ἔλεγεν ὅτι “καλός εἰμι,” οἰστὸν ἂν ἦν· σὺ δέ, ὅταν λέγῃς ἐπαιρόμενος ὅτι “ἵππον καλὸν ἔχω,” ἴσθι, ὅτι ἐπὶ ἵππου ἀγαθῷ ἐπαίρῃ. τί οὖν ἐστι σόν; χρῆσις φαντασιῶν. ὥσθ’, ὅταν ἐν χρήσει φαντασιῶν κατὰ φύσιν σχῇς, τηνικαῦτα ἐπάρθητι· τότε γὰρ ἐπὶ σῷ τινι ἀγαθῷ ἐπαρθήσῃ.	Don’t pride yourself on any advantage that belongs to someone else. If a horse were proud and said, “I’m beautiful,” that would be bearable. But when you say proudly, “I have a beautiful horse,” understand that you’re proud of something good that belongs to the horse. What, then, is yours? The use of impressions. So when you’re in accord with nature in your use of impressions, then be proud; for then you’ll be proud of something good that is your own.
7	καθάπερ ἐν πλῷ τοῦ πλοίου καθορμισθέντος εἰ ἐξέλθοις ὑδρεύσασθαι, ὁδοῦ μὲν πάρεργον καὶ κοχλίδιον ἀναλέξῃ καὶ βολβάριον, τετάσθαι δὲ δεῖ τὴν διάνοιαν ἐπὶ τὸ πλοῖον καὶ συνεχῶς ἐπιστρέφεσθαι, μή ποτε ὁ κυβερνήτης καλέσῃ, κἂν καλέσῃ, πάντα ἐκεῖνα ἀφιέναι, ἵνα μὴ δεδεμένος ἐμβληθῇς ὡς τὰ πρόβατα· οὕτω καὶ ἐν τῷ βίῳ, ἐὰν διδῶται ἀντὶ βολβαρίου καὶ κοχλιδίου γυναικάριον καὶ παιδίον, οὐδὲν κωλύσει· ἐὰν δὲ ὁ κυβερνήτης καλέσῃ, τρέχε ἐπὶ τὸ πλοῖον ἀφεὶς ἐκεῖνα ἅπαντα μηδὲ ἐπιστρεφόμενος. ἐὰν δὲ γέρων ᾖς, μηδὲ ἀπαλλαγῇς ποτε τοῦ πλοίου μακράν, μή ποτε καλοῦντος ἐλλίπῃς.	When you’re on a voyage and the ship has put in at harbor, if you go ashore to fetch water you may pick up a little shellfish or a bulb along the way, as a sideline. But your mind has to stay fixed on the ship, and you have to keep turning around in case the captain calls; and if he does call, you have to let all those things go, so you’re not thrown on board tied up like the sheep. So it is in life too. If instead of a bulb and a shellfish you’re given a little wife and a child, nothing stops you. But if the captain calls, run to the ship, leaving all those things behind, and don’t even look back. And if you’re old, never go far from the ship at all, or you may not be there when he calls.
8	μὴ ζήτει τὰ γινόμενα γίνεσθαι ὡς θέλεις, ἀλλὰ θέλε τὰ γινόμενα ὡς γίνεται καὶ εὐροήσεις.	Don’t ask for things to happen as you want them to; instead, want them to happen as they do happen, and your life will flow smoothly.
9	νόσος σώματός ἐστιν ἐμπόδιον, προαιρέσεως δὲ οὔ, ἐὰν μὴ αὐτὴ θέλῃ. χώλανσις σκέλους ἐστὶν ἐμπόδιον, προαιρέσεως δὲ οὔ. καὶ τοῦτο ἐφ’ ἑκάστου τῶν ἐμπιπτόντων ἐπίλεγε· εὑρήσεις γὰρ αὐτὸ ἄλλου τινὸς ἐμπόδιον, σὸν δὲ οὔ.	Sickness is a hindrance to the body, but not to your choice, unless your choice itself wants it to be. Lameness is a hindrance to the leg, but not to your choice. Say this to yourself about everything that befalls you, and you’ll find that it hinders something else, but not you.
10	ἐφ’ ἑκάστου τῶν προσπιπτόντων μέμνησο ἐπιστρέφων ἐπὶ σεαυτὸν ζητεῖν, τίνα δύναμιν ἔχεις πρὸς τὴν χρῆσιν αὐτοῦ. ἐὰν καλὸν ἴδῃς ἢ καλήν, εὑρήσεις δύναμιν πρὸς ταῦτα ἐγκράτειαν· ἐὰν πόνος προσφέρηται, εὑρήσεις καρτερίαν· ἂν λοιδορία, εὑρήσεις ἀνεξικακίαν. καὶ οὕτως ἐθιζόμενόν σε οὐ συναρπάσουσιν αἱ φαντασίαι.	With everything that befalls you, remember to turn to yourself and ask what capacity you have for dealing with it. If you see a good-looking man or woman, you’ll find you have the capacity of self-control for that. If hard toil comes your way, you’ll find endurance; if abuse, you’ll find patience. And once you get into this habit, your impressions won’t carry you away.
11	μηδέποτε ἐπὶ μηδενὸς εἴπῃς ὅτι “ἀπώλεσα αὐτό,” ἀλλ’ ὅτι “ἀπέδωκα.” τὸ παιδίον ἀπέθανεν; ἀπεδόθη. ἡ γυνὴ ἀπέθανεν; ἀπεδόθη. “τὸ χωρίον ἀφῃρέθην.” οὐκοῦν καὶ	Never say about anything, “I’ve lost it,” but, “I’ve given it back.” Has your child died? It has been given back. Has your wife died? She has been given

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	τοῦτο ἀπεδόθη. “ἀλλὰ κακὸς ὁ ἀφελόμενος.” τί δὲ σοὶ μέλει, διὰ τίνος σε ὁ δοὺς ἀπῄτησε; μέχρι δ’ ἂν διδῷ, ὡς ἀλλοτρίου αὐτοῦ ἐπιμελοῦ, ὡς τοῦ πανδοχείου οἱ παριόντες.	back. “My land has been taken from me.” Well, that too has been given back. “But the man who took it is a scoundrel.” What does it matter to you through whom the giver asked for it back? For as long as he lets you have it, take care of it as something that isn’t yours, as travelers treat an inn.
12	εἰ προκόψαι θέλεις, ἄφες τοὺς τοιούτους ἐπιλογισμούς. “ἐὰν ἀμελήσω τῶν ἐμῶν, οὐχ ἕξω διατροφάς·” “ἐὰν μὴ κολάσω τὸν παῖδα, πονηρὸς ἔσται.” κρεῖσσον γὰρ λιμῷ ἀποθανεῖν ἄλυπον καὶ ἄφοβον γενόμενον ἢ ζῆν ἐν ἀφθόνοις ταρασσόμενον. κρεῖττον δὲ τὸν παῖδα κακὸν εἶναι ἢ σὲ κακοδαίμονα. ἄρξαι τοιγαροῦν ἀπὸ τῶν σμικρῶν. ἐκχεῖται τὸ ἐλάδιον, κλέπτεται τὸ οἰνάριον· ἐπίλεγε ὅτι “τοσούτου πωλεῖται ἀπάθεια, τοσούτου ἀταραξία·” προῖκα δὲ οὐδὲν περιγίνεται. ὅταν δὲ καλῇς τὸν παῖδα, ἐνθυμοῦ, ὅτι δύναται μὴ ὑπακοῦσαι καὶ ὑπακούσας μηδὲν ποιῆσαι ὧν θέλεις· ἀλλ’ οὐχ οὕτως ἐστὶν αὐτῷ καλῶς, ἵνα ἐπ’ ἐκείνῳ ᾖ τὸ σὲ μὴ ταραχθῆναι.	If you want to make progress, give up reasonings like these: “If I neglect my affairs, I won’t have anything to live on”; “If I don’t punish my slave, he’ll turn out bad.” For it’s better to die of hunger free of distress and fear than to live in plenty and be upset. And it’s better for your slave to be bad than for you to be miserable. So begin with little things. A drop of oil is spilled, a little wine is stolen: tell yourself, “This is the price of freedom from passion; this is the price of tranquility.” Nothing comes free. And when you call your slave, bear in mind that he may not respond, or, if he does, may not do any of the things you want. But he isn’t in such a fine position that whether you’re upset should be up to him.
13	εἰ προκόψαι θέλεις, ὑπόμεινον ἕνεκα τῶν ἐκτὸς ἀνόητος δόξας καὶ ἠλίθιος, μηδὲν βούλου δοκεῖν ἐπίστασθαι· κἂν δόξῃς τις εἶναί τισιν, ἀπίστει σεαυτῷ. ἴσθι γὰρ ὅτι οὐ ῥᾴδιον τὴν προαίρεσιν τὴν σεαυτοῦ κατὰ φύσιν ἔχουσαν φυλάξαι καὶ τὰ ἐκτός, ἀλλὰ τοῦ ἑτέρου ἐπιμελούμενον τοῦ ἑτέρου ἀμελῆσαι πᾶσα ἀνάγκη.	If you want to make progress, put up with being thought foolish and stupid about external things. Don’t want to seem to know anything. And if some people think you’re somebody, distrust yourself. For understand that it isn’t easy to keep both your choice in accord with nature and external things as well; if you attend to the one, you’re bound to neglect the other.
14	ἐὰν θέλῃς τὰ τέκνα σου καὶ τὴν γυναῖκα καὶ τοὺς φίλους σου πάντοτε ζῆν, ἠλίθιος εἶ· τὰ γὰρ μὴ ἐπὶ σοὶ θέλεις ἐπὶ σοὶ εἶναι καὶ τὰ ἀλλότρια σὰ εἶναι. οὕτω κἂν τὸν παῖδα θέλῃς μὴ ἁμαρτάνειν, μωρὸς εἶ· θέλεις γὰρ τὴν κακίαν μὴ εἶναι κακίαν, ἀλλ’ ἄλλο τι. ἐὰν δὲ θέλῃς ὀρεγόμενος μὴ ἀποτυγχάνειν, τοῦτο δύνασαι. τοῦτο οὖν ἄσκει, ὃ δύνασαι. κύριος ἑκάστου ἐστὶν ὁ τῶν ὑπ’ ἐκείνου θελομένων ἢ μὴ θελομένων ἔχων τὴν ἐξουσίαν εἰς τὸ περιποιῆσαι ἢ ἀφελέσθαι. ὅστις οὖν ἐλεύθερος εἶναι βούλεται, μήτε θελέτω τι μήτε φευγέτω τι τῶν ἐπ’ ἄλλοις· εἰ δὲ μή, δουλεύειν ἀνάγκη.	If you want your children and your wife and your friends to live forever, you’re a fool; for you want what is not up to you to be up to you, and what belongs to others to be yours. In the same way, if you want your slave never to do wrong, you’re an idiot; for you want badness not to be badness but something else. But if you want never to fail to get what you desire, that you can do. So practice this—what you can do. Each person’s master is whoever has power over what that person wants or doesn’t want, to secure it or take it away. So whoever wants to be free, let him neither want nor avoid anything that is up to others. Otherwise he’s bound to be a slave.
15	μέμνησο, ὅτι ὡς ἐν συμποσίῳ σε δεῖ ἀναστρέφεσθαι. περιφερόμενον γέγονέ τι κατὰ σέ· ἔκτεινας τὴν χεῖρα κοσμίως μετάλαβε. παρέρχεται· μὴ κάτεχε. οὔπω ἥκει· μὴ ἐπίβαλλε πόρρω τὴν ὄρεξιν, ἀλλὰ περίμενε, μέχρις ἂν	Remember that you should behave as you would at a banquet. Something that is being passed around has reached you: reach out your hand and take a share politely. It goes past you: don’t hold it

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	γένηται κατὰ σέ. οὕτω πρὸς τέκνα, οὕτω πρὸς γυναῖκα, οὕτω πρὸς ἀρχάς, οὕτω πρὸς πλοῦτον· καὶ ἔσῃ ποτὲ ἄξιος τῶν θεῶν συμπότης. ἂν δὲ καὶ παρατεθέντων σοι μὴ λάβῃς, ἀλλ᾽ ὑπερίδῃς, τότε οὐ μόνον συμπότης τῶν θεῶν ἔσῃ, ἀλλὰ καὶ συνάρχων. οὕτω γὰρ ποιῶν Διογένης καὶ Ἡράκλειτος καὶ οἱ ὅμοιοι ἀξίως θεῖοί τε ἦσαν καὶ ἐλέγοντο.	back. It hasn't reached you yet: don't cast your desire ahead toward it, but wait until it comes to you. Do the same with children, with a wife, with public office, with wealth, and one day you'll be a worthy guest at the banquet of the gods. And if you don't even take what is set before you, but look past it, then you'll not only share the gods' banquet but share their rule. For by doing this Diogenes and Heraclitus and people like them were deservedly divine, and were called so.[1]
16	ὅταν κλαίοντα ἴδῃς τινὰ ἐν πένθει ἢ ἀποδημοῦντος τέκνου ἢ ἀπολωλεκότα τὰ ἑαυτοῦ, πρόσεχε μή σε ἡ φαντασία συναρπάσῃ ὡς ἐν κακοῖς ὄντος αὐτοῦ τοῖς ἐκτός, ἀλλ᾽ εὐθὺς ἔστω πρόχειρον ὅτι "τοῦτον θλίβει οὐ τὸ συμβεβηκός (ἄλλον γὰρ οὐ θλίβει), ἀλλὰ τὸ δόγμα τὸ περὶ τούτου." μέχρι μέντοι λόγου μὴ ὄκνει συμπεριφέρεσθαι αὐτῷ, κἂν οὕτω τύχῃ, καὶ συνεπιστενάξαι· πρόσεχε μέντοι μὴ καὶ ἔσωθεν στενάξῃς.	When you see someone weeping in grief because a child has gone abroad, or because he's lost his property, take care that the impression doesn't carry you away into thinking that he's in a bad way because of external things. Have this ready straightaway: "What distresses him isn't what has happened—for it doesn't distress someone else—but his judgment about it." Still, don't hesitate to go along with him as far as words go, and even, if it comes to that, to groan along with him. But take care not to groan inwardly as well.
17	μέμνησο, ὅτι ὑποκριτὴς εἶ δράματος, οἷου ἂν θέλῃ ὁ διδάσκαλος· ἂν βραχύ, βραχέος· ἂν μακρόν, μακροῦ· ἂν πτωχὸν ὑποκρίνασθαί σε θέλῃ, ἵνα καὶ τοῦτον εὐφυῶς ὑποκρίνῃ ἂν χωλόν, ἂν ἄρχοντα, ἂν ἰδιώτην. σὸν γὰρ τοῦτ᾽ ἔστι, τὸ δοθὲν ὑποκρίνασθαι πρόσωπον καλῶς· ἐκλέξασθαι δ᾽ αὐτὸ ἄλλου.	Remember that you're an actor in a play, and the play is whatever the director wants it to be: if he wants it short, it's short; if long, it's long. If he wants you to play a beggar, see that you play even this part skillfully; and the same if he wants you to play a lame man, a ruler, or a private citizen. For this is yours: to play well the role you are given. Choosing the role belongs to someone else.
18	κόραξ ὅταν μὴ αἴσιον κεκράγῃ, μὴ συναρπαζέτω σε ἡ φαντασία· ἀλλ᾽ εὐθὺς διαίρει παρὰ σεαυτῷ καὶ λέγε ὅτι "τούτων ἐμοὶ οὐδὲν ἐπισημαίνεται, ἀλλ᾽ ἢ τῷ σωματίῳ μου ἢ τῷ κτησειδίῳ μου ἢ τῷ δοξαρίῳ μου ἢ τοῖς τέκνοις ἢ τῇ γυναικί. ἐμοὶ δὲ πάντα αἴσια σημαίνεται, ἐὰν ἐγὼ θέλω· ὅ τι γὰρ ἂν τούτων ἀποβαίνῃ, ἐπ᾽ ἐμοί ἐστιν ὠφεληθῆναι ἀπ᾽ αὐτοῦ."	When a raven croaks an unfavorable omen, don't let the impression carry you away. Make a distinction in your own mind straightaway and say: "None of this signifies anything for me, but only for my poor body, or my bit of property, or my little reputation, or my children, or my wife. For me every sign is favorable, if I want it to be; for whatever comes of these things, it's up to me to benefit from it."
19	ἀνίκητος εἶναι δύνασαι, ἐὰν εἰς μηδένα ἀγῶνα καταβαίνῃς, ὃν οὐκ ἔστιν ἐπὶ σοὶ νικῆσαι. ὅρα μήποτε ἰδών τινα προτιμώμενον ἢ μέγα δυνάμενον ἢ ἄλλως εὐδοκιμοῦντα μακαρίσῃς, ὑπὸ τῆς φαντασίας συναρπασθείς. ἐὰν γὰρ ἐν τοῖς ἐφ᾽ ἡμῖν ἡ οὐσία τοῦ ἀγαθοῦ ᾖ, οὔτε φθόνος οὔτε ζηλοτυπία χώραν ἔχει· σύ τε αὐτὸς οὐ στρατηγός, οὐ πρύτανις ἢ ὕπατος εἶναι θελήσεις,	You can be invincible if you never enter a contest that it isn't up to you to win. When you see someone honored above others, or very powerful, or highly esteemed in some other way, take care that the impression never carries you away into thinking him blessed. For if the essence of the good lies in what is up to us, there's no room for

1 Diogenes the Cynic and the early philosopher Heraclitus were both famous for disregarding wealth and status.

	GREEK	ENGLISH
	ἀλλ᾽ ἐλεύθερος. μία δὲ ὁδὸς πρὸς τοῦτο, καταφρόνησις τῶν οὐκ ἐφ᾽ ἡμῖν.	envy or jealousy. And you yourself won't want to be a general or a magistrate or a consul, but free. There's one road to that: contempt for what is not up to us.
20	μέμνησο, ὅτι οὐχ ὁ λοιδορῶν ἢ ὁ τύπτων ὑβρίζει, ἀλλὰ τὸ δόγμα τὸ περὶ τούτων ὡς ὑβριζόντων. ὅταν οὖν ἐρεθίσῃ σέ τις, ἴσθι, ὅτι ἡ σή σε ὑπόληψις ἠρέθικε. τοιγαροῦν ἐν πρώτοις πειρῶ ὑπὸ τῆς φαντασίας μὴ συναρπασθῆναι· ἂν γὰρ ἅπαξ χρόνου καὶ διατριβῆς τύχῃς, ῥᾷον κρατήσεις σεαυτοῦ.	Remember that it isn't the person who abuses you or hits you who insults you, but your judgment that these people are insulting you. So when someone provokes you, understand that it's your own opinion that has provoked you. Above all, then, try not to be carried away by the impression; for once you gain time and a pause, you'll master yourself more easily.
21	θάνατος καὶ φυγὴ καὶ πάντα τὰ δεινὰ φαινόμενα πρὸ ὀφθαλμῶν ἔστω σοι καθ᾽ ἡμέραν, μάλιστα δὲ πάντων ὁ θάνατος· καὶ οὐδὲν οὐδέποτε οὔτε ταπεινὸν ἐνθυμηθήσῃ οὔτε ἄγαν ἐπιθυμήσεις τινός.	Keep death and exile and everything that seems terrible before your eyes every day, and death most of all. Then you'll never think anything mean, nor desire anything too much.

TAKING UP PHILOSOPHY

Epictetus warns that a beginner in philosophy will be mocked and must give up outward show and status.

	GREEK	ENGLISH
22	εἰ φιλοσοφίας ἐπιθυμεῖς, παρασκευάζου αὐτόθεν ὡς καταγελασθησόμενος, ὡς καταμωκησομένων σου πολλῶν, ὡς ἐρούντων ὅτι "ἄφνω φιλόσοφος ἡμῖν ἐπανελήλυθε" καὶ "πόθεν ἡμῖν αὕτη ἡ ὀφρύς;" σὺ δὲ ὀφρὺν μὲν μὴ σχῇς· τῶν δὲ βελτίστων σοι φαινομένων οὕτως ἔχου, ὡς ὑπὸ τοῦ θεοῦ τεταγμένος εἰς ταύτην τὴν χώραν· μέμνησό τε διότι, ἐὰν μὲν ἐμμείνῃς τοῖς αὐτοῖς, οἱ καταγελῶντές σου τὸ πρότερον οὗτοί σε ὕστερον θαυμάσονται, ἐὰν δὲ ἡττηθῇς αὐτῶν, διπλοῦν προσλήψῃ καταγέλωτα.	If you long for philosophy, prepare yourself right from the start to be laughed at, to have lots of people jeer at you and say, "Suddenly he's come back to us a philosopher!" and "Where did he get that lofty brow?" But don't you put on a lofty brow. Hold fast to what seems best to you, as someone stationed at this post by God. And remember that if you stick to the same course, the very people who laughed at you before will admire you later; but if you let them get the better of you, you'll be laughed at twice over.
23	ἐάν ποτέ σοι γένηται ἔξω στραφῆναι πρὸς τὸ βούλεσθαι ἀρέσαι τινί, ἴσθι ὅτι ἀπώλεσας τὴν ἔνστασιν. ἀρκοῦ οὖν ἐν παντὶ τῷ εἶναι φιλόσοφος· εἰ δὲ καὶ δοκεῖν βούλει τῷ εἶναι, σαυτῷ φαίνου καὶ ἱκανὸς ἔσῃ.	If you ever find yourself turning outward because you want to please someone, understand that you've lost your footing. So be content in everything simply to be a philosopher. And if you want to seem one as well, seem so to yourself, and that will be enough.
24	οὗτοί σε οἱ διαλογισμοὶ μὴ θλιβέτωσαν "ἄτιμος ἐγὼ βιώσομαι καὶ οὐδεὶς οὐδαμοῦ." εἰ γὰρ ἡ ἀτιμία ἐστὶ κακόν, οὐ δύνασαι ἐν κακῷ εἶναι δι᾽ ἄλλον, οὐ μᾶλλον ἢ ἐν αἰσχρῷ· μή τι οὖν σόν ἐστιν ἔργον τὸ ἀρχῆς τυχεῖν ἢ παραληφθῆναι ἐφ᾽ ἑστίασιν; οὐδαμῶς. πῶς οὖν ἔτι τοῦτ᾽ ἔστιν ἀτιμία; πῶς δὲ οὐδεὶς οὐδαμοῦ ἔσῃ, ὃν ἐν μόνοις εἶναί τινα δεῖ τοῖς ἐπὶ σοί, ἐν οἷς ἔξεστί σοι εἶναι πλείστου ἀξίῳ; ἀλλά σοι οἱ φίλοι ἀβοήθητοι ἔσονται. τί λέγεις τὸ ἀβοήθητοι; οὐχ ἕξουσι παρὰ σοῦ κερμάτιον· οὐδὲ πολίτας	Don't let reasonings like these distress you: "I'll live without honor, a nobody anywhere." If lack of honor is an evil, you can't be in an evil through someone else, any more than you can be in disgrace through someone else. Is it your doing, then, to get public office, or to be invited to a dinner? Not at all. How, then, is it still dishonor? And how will you be a nobody anywhere, when you need to be somebody only in the things that are up to you

GREEK	ENGLISH
Ῥωμαίων αὐτοὺς ποιήσεις. τίς οὖν σοι εἶπεν, ὅτι ταῦτα τῶν ἐφ᾽ ἡμῖν ἐστιν, οὐχὶ δὲ ἀλλότρια ἔργα; τίς δὲ δοῦναι δύναται ἑτέρῳ, ἃ μὴ ἔχει αὐτός;	—where you can be worth the most? “But my friends will go without help.” What do you mean, “without help”? They won’t get pocket money from you, and you won’t make them Roman citizens. Well, who told you that these things are among the things up to us, and not other people’s business? And who can give someone else what he doesn’t have himself?
“κτῆσαι οὖν,” φησίν, “ἵνα ἡμεῖς ἔχωμεν.” εἰ δύναμαι κτήσασθαι τηρῶν ἐμαυτὸν αἰδήμονα καὶ πιστὸν καὶ μεγαλόφρονα, δείκνυε τὴν ὁδὸν καὶ κτήσομαι. εἰ δ᾽ ἐμὲ ἀξιοῦτε τὰ ἀγαθὰ τὰ ἐμαυτοῦ ἀπολέσαι, ἵνα ὑμεῖς τὰ μὴ ἀγαθὰ περιποιήσησθε, ὁρᾶτε ὑμεῖς, πῶς ἄνισοί ἐστε καὶ ἀγνώμονες. τί δὲ καὶ βούλεσθε μᾶλλον; ἀργύριον ἢ φίλον πιστὸν καὶ αἰδήμονα; εἰς τοῦτο οὖν μοι μᾶλλον συλλαμβάνετε καὶ μή, δι᾽ ὧν ἀποβαλῶ αὐτὰ ταῦτα, ἐκεῖνά με πράσσειν ἀξιοῦτε. “ἀλλ᾽ ἡ πατρίς, ὅσον ἐπ᾽ ἐμοί,” φησίν, “ἀβοήθητος ἔσται.” πάλιν, ποίαν καὶ ταύτην βοήθειαν; στοὰς οὐχ ἕξει διὰ σὲ οὔτε βαλανεῖα. καὶ τί τοῦτο; οὐδὲ γὰρ ὑποδήματα ἔχει διὰ τὸν χαλκέα οὐδ᾽ ὅπλα διὰ τὸν σκυτέα· ἱκανὸν δέ, ἐὰν ἕκαστος ἐκπληρώσῃ τὸ ἑαυτοῦ ἔργον.	“Then get it,” someone says, “so that we can have it.” If I can get it while keeping myself self-respecting, trustworthy, and high-minded, show me the way and I’ll get it. But if you ask me to lose the goods that are mine so that you can acquire things that aren’t good, see for yourselves how unfair and inconsiderate you’re being. And which would you rather have—money, or a trustworthy and self-respecting friend? Then help me toward that instead, and don’t ask me to do things that will make me throw away these very qualities. “But my country,” he says, “will go without help, as far as I’m concerned.” Again, what sort of help do you mean? It won’t have colonnades or bathhouses thanks to you. So what? It doesn’t get shoes from the blacksmith or weapons from the shoemaker either. It’s enough if each person fulfills his own function.
εἰ δὲ ἄλλον τινὰ αὐτῇ κατεσκεύαζες πολίτην πιστὸν καὶ αἰδήμονα, οὐδὲν ἂν αὐτὴν ὠφέλεις; “ναί.” οὐκοῦν οὐδὲ σὺ αὐτὸς ἀνωφελὴς ἂν εἴῃς αὐτῇ. “τίνα οὖν ἕξω,” φησί, “χώραν ἐν τῇ πόλει;” ἣν ἂν δύνῃ φυλάττων ἅμα τὸν πιστὸν καὶ αἰδήμονα. εἰ δὲ ἐκείνην ὠφελεῖν βουλόμενος ἀποβαλεῖς ταῦτα, τί ὄφελος ἂν αὐτῇ γένοιο ἀναιδὴς καὶ ἄπιστος ἀποτελεσθείς;	And if you provided it with another citizen who was trustworthy and self-respecting, wouldn’t you be doing it some good? “Yes.” Then you yourself wouldn’t be useless to it either. “What place, then,” he says, “will I have in the city?” Whatever place you can hold while keeping yourself trustworthy and self-respecting. But if you throw those qualities away in your wish to benefit it, what use would you be to it once you’ve turned out shameless and untrustworthy?
25 Προετιμήθη σού τις ἐν ἑστιάσει ἢ ἐν προσαγορεύσει ἢ ἐν τῷ παραληφθῆναι εἰς συμβουλίαν; εἰ μὲν ἀγαθὰ ταῦτά ἐστι, χαίρειν σε δεῖ, ὅτι ἔτυχεν αὐτῶν ἐκεῖνος· εἰ δὲ κακά, μὴ ἄχθου, ὅτι σὺ αὐτῶν οὐκ ἔτυχες· μέμνησο δέ, ὅτι οὐ δύνασαι μὴ ταὐτὰ ποιῶν πρὸς τὸ τυγχάνειν τῶν οὐκ ἐφ᾽ ἡμῖν τῶν ἴσων ἀξιοῦσθαι. πῶς γὰρ ἴσον ἔχειν δύναται ὁ μὴ φοιτῶν ἐπὶ θύρας τινὸς τῷ φοιτῶντι; ὁ μὴ παραπέμπων τῷ παραπέμποντι; ὁ μὴ ἐπαινῶν τῷ ἐπαινοῦντι; ἄδικος οὖν ἔσῃ καὶ ἄπληστος, εἰ μὴ προϊέμενος ταῦτα, ἀνθ᾽ ὧν ἐκεῖνα πιπράσκεται, προῖκα αὐτὰ βουλήσῃ λαμβάνειν. ἀλλὰ πόσου πιπράσκονται θρίδακες; ὀβολοῦ, ἂν οὕτω τύχῃ. ἂν οὖν τις προέμενος	Has someone been preferred to you at a dinner, or in being greeted, or in being called in for advice? If these things are good, you should be glad that he got them; if they’re bad, don’t be upset that you didn’t get them. And remember that if you don’t do the same things to get what is not up to us, you can’t expect an equal share of it. How can someone who doesn’t haunt a man’s doorstep get an equal share with someone who does? Or someone who doesn’t escort him with someone who does? Or someone who doesn’t praise him with someone who does? So you’ll be unjust and greedy if you

	GREEK	ENGLISH
	τὸν ὀβολὸν λάβῃ θρίδακας, σὺ δὲ μὴ προέμενος μὴ λάβῃς, μὴ οἷου ἔλαττον ἔχειν τοῦ λαβόντος.	want to get these things for nothing, without paying the price they're sold for. Well, how much are lettuces sold for? An obol, say. So if someone pays his obol and gets lettuces, and you don't pay and don't get any, don't think you have less than the one who got them.[2]
	ὡς γὰρ ἐκεῖνος ἔχει θρίδακας, οὕτω σὺ τὸν ὀβολόν, ὃν οὐκ ἔδωκας. τὸν αὐτὸν δὴ τρόπον καὶ ἐνταῦθα. οὐ παρεκλήθης ἐφ' ἑστίασίν τινος; οὐ γὰρ ἔδωκας τῷ καλοῦντι, ὅσου πωλεῖ τὸ δεῖπνον. ἐπαίνου δ' αὐτὸ πωλεῖ, θεραπείας πωλεῖ. δὸς οὖν τὸ διάφορον, εἴ σοι λυσιτελεῖ, ὅσου πωλεῖται. εἰ δὲ κἀκεῖνα θέλεις μὴ προΐεσθαι καὶ ταῦτα λαμβάνειν, ἄπληστος εἶ καὶ ἀβέλτερος. οὐδὲν οὖν ἔχεις ἀντὶ τοῦ δείπνου; ἔχεις μὲν οὖν τὸ μὴ ἐπαινέσαι τοῦτον, ὃν οὐκ ἤθελες, τὸ μὴ ἀνασχέσθαι αὐτοῦ τῶν ἐπὶ τῆς εἰσόδου.	For just as he has his lettuces, so you have the obol you didn't hand over. It's the same here. You weren't invited to someone's dinner? That's because you didn't pay the host the price he sells the dinner for. He sells it for praise; he sells it for attentiveness. So pay the price it sells for, if it's worth it to you. But if you want to get the one without paying the other, you're greedy and a fool. Do you have nothing, then, in place of the dinner? Of course you do: you haven't had to praise someone you didn't want to praise, or to put up with the people at his door.
26	τὸ βούλημα τῆς φύσεως καταμαθεῖν ἔστιν ἐξ ὧν οὐ διαφερόμεθα πρὸς ἀλλήλους. οἷον, ὅταν ἄλλου παιδάριον κατεάξῃ τὸ ποτήριον, πρόχειρον εὐθὺς λέγειν ὅτι "τῶν γινομένων ἐστίν." ἴσθι οὖν, ὅτι, ὅταν καὶ τὸ σὸν κατεαγῇ, τοιοῦτον εἶναί σε δεῖ, ὁποῖον ὅτε καὶ τὸ τοῦ ἄλλου κατεάγη. οὕτω μετατίθει καὶ ἐπὶ τὰ μείζονα. τέκνον ἄλλου τέθνηκεν ἢ γυνή; οὐδείς ἐστιν ὃς οὐκ ἂν εἴποι ὅτι "ἀνθρώπινον·" ἀλλ' ὅταν τὸ αὐτοῦ τινος ἀποθάνῃ, εὐθὺς "οἴμοι, τάλας ἐγώ." ἐχρῆν δὲ μεμνῆσθαι, τί πάσχομεν περὶ ἄλλων αὐτὸ ἀκούσαντες.	We can learn the will of nature from the things on which we don't differ from one another. For example, when someone else's slave breaks his cup, we're ready to say at once, "These things happen." Understand, then, that when your own cup gets broken, you should react just as you did when the other man's was broken. Carry this over to greater things too. Has someone else's child or wife died? There's no one who wouldn't say, "That's the human lot." But when one's own dies, straightaway it's "Oh, poor me, how wretched I am!" We ought to remember how we feel when we hear the same thing about others.
27	ὥσπερ σκοπὸς πρὸς τὸ ἀποτυχεῖν οὐ τίθεται, οὕτως οὐδὲ κακοῦ φύσις ἐν κόσμῳ γίνεται.	Just as a target isn't set up to be missed, so nothing that is by nature evil comes to be in the world.
28	εἰ μὲν τὸ σῶμά σού τις ἐπέτρεπε τῷ ἀπαντήσαντι, ἠγανάκτεις ἄν· ὅτι δὲ σὺ τὴν γνώμην τὴν σεαυτοῦ ἐπιτρέπεις τῷ τυχόντι, ἵνα, ἐὰν λοιδορήσηταί σοι, ταραχθῇ ἐκείνη καὶ συγχυθῇ, οὐκ αἰσχύνῃ τούτου ἕνεκα;	If someone handed your body over to anyone who happened along, you'd be indignant. But you hand your own mind over to whoever happens along, so that if he abuses you it's upset and thrown into confusion—and aren't you ashamed of that?
29	ἑκάστου ἔργου σκόπει τὰ καθηγούμενα καὶ τὰ ἀκόλουθα αὐτοῦ καὶ οὕτως ἔρχου ἐπ' αὐτό. εἰ δὲ μή, τὴν μὲν πρώτην προθύμως ἥξεις ἄτε μηδὲν τῶν ἑξῆς ἐντεθυμημένος, ὕστερον δὲ ἀναφανέντων δυσχερῶν τινων αἰσχρῶς ἀποστήσῃ. θέλεις Ὀλύμπια νικῆσαι; κἀγώ, νὴ τοὺς θεούς· κομψὸν γάρ ἐστιν. ἀλλὰ σκόπει τὰ καθηγούμενα καὶ τὰ ἀκόλουθα καὶ οὕτως ἅπτου τοῦ ἔργου. δεῖ σ' εὐτακτεῖν,	With each undertaking, consider what leads up to it and what follows from it, and only then take it on. Otherwise you'll start out eagerly, since you haven't thought about any of the consequences, but later, when some difficulties show up, you'll give up in disgrace. You want to win at Olympia? So do I, by the gods—it's a fine thing. But consider

2 The obol was a small coin, a sixth of a drachma.

GREEK

ἀναγκοτροφεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρᾳ τεταγμένῃ, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἔτυχεν, ἁπλῶς ὡς ἰατρῷ παραδεδωκέναι σεαυτὸν τῷ ἐπιστάτῃ, εἶτα ἐν τῷ ἀγῶνι παρορύσσεσθαι, ἔστι δὲ ὅτε χεῖρα ἐκβαλεῖν, σφυρὸν στρέψαι, πολλὴν ἀφὴν καταπιεῖν, ἔσθ' ὅτε μαστιγωθῆναι καὶ μετὰ τούτων πάντων νικηθῆναι. ταῦτα ἐπισκεψάμενος, ἂν ἔτι θέλῃς, ἔρχου ἐπὶ τὸ ἀθλεῖν.

ENGLISH

what leads up to it and what follows from it, and only then take the thing on. You have to keep to a regimen, eat to order, stay away from pastries, train on schedule at a fixed hour, in heat and in cold; you can't drink cold water, or wine whenever you like. In short, you have to hand yourself over to your trainer as you would to a doctor. Then, in the contest, you have to dig in, and sometimes dislocate your wrist, twist your ankle, swallow a lot of sand, sometimes be flogged—and after all that, lose. Think all this over, and if you still want to, go in for athletics.[3]

εἰ δὲ μή, ὡς τὰ παιδία ἀναστραφήσῃ, ἃ νῦν μὲν παλαιστὰς παίζει, νῦν δὲ μονομάχους, νῦν δὲ σαλπίζει, εἶτα τραγῳδεῖ· οὕτω καὶ σὺ νῦν μὲν ἀθλητής, νῦν δὲ μονομάχος, εἶτα ῥήτωρ, εἶτα φιλόσοφος, ὅλῃ δὲ τῇ ψυχῇ οὐδέν· ἀλλ' ὡς πίθηκος πᾶσαν θέαν, ἣν ἂν ἴδῃς, μιμῇ καὶ ἄλλο ἐξ ἄλλου σοι ἀρέσκει. οὐ γὰρ μετὰ σκέψεως ἦλθες ἐπί τι οὐδὲ περιοδεύσας, ἀλλ' εἰκῇ καὶ κατὰ ψυχρὰν ἐπιθυμίαν. οὕτω θεασάμενοί τινες φιλόσοφον καὶ ἀκούσαντες οὕτω τινὸς λέγοντος, ὡς Εὐφράτης λέγει (καίτοι τίς οὕτω δύναται εἰπεῖν, ὡς ἐκεῖνος;), θέλουσι καὶ αὐτοὶ φιλοσοφεῖν. ἄνθρωπε, πρῶτον ἐπίσκεψαι, ὁποῖόν ἐστι τὸ πρᾶγμα· εἶτα καὶ τὴν σεαυτοῦ φύσιν κατάμαθε, εἰ δύνασαι βαστάσαι. πένταθλος εἶναι βούλει ἢ παλαιστής; ἴδε σεαυτοῦ τοὺς βραχίονας, τοὺς μηρούς, τὴν ὀσφὺν κατάμαθε.

Otherwise you'll behave like children, who play at wrestlers one moment and gladiators the next, then blow trumpets, then act out tragedies. So you too will be an athlete one moment and a gladiator the next, then an orator, then a philosopher—and with your whole soul, nothing. Like a monkey, you imitate every show you see, and one thing after another takes your fancy. For you haven't approached anything after careful thought, or after looking it over from every side, but at random and with a lukewarm desire. That's how some people, when they've seen a philosopher and heard someone speaking as Euphrates speaks—though who can speak as he does?—want to be philosophers themselves. Man, first consider what sort of thing it is; then study your own nature too, to see whether you can bear it. You want to be a pentathlete, or a wrestler? Look at your arms, your thighs; study your lower back.[4]

ἄλλος γὰρ πρὸς ἄλλο πέφυκε. δοκεῖς, ὅτι ταῦτα ποιῶν ὡσαύτως δύνασαι ἐσθίειν, ὡσαύτως πίνειν, ὁμοίως ὀρέγεσθαι, ὁμοίως δυσαρεστεῖν; ἀγρυπνῆσαι δεῖ, πονῆσαι, ἀπὸ τῶν οἰκείων ἀπελθεῖν, ὑπὸ παιδαρίου καταφρονηθῆναι, ὑπὸ τῶν ἀπαντώντων καταγελασθῆναι, ἐν παντὶ ἧττον ἔχειν, ἐν τιμῇ, ἐν ἀρχῇ, ἐν δίκῃ, ἐν πραγματίῳ παντί. ταῦτα ἐπίσκεψαι. εἰ θέλεις ἀντικαταλλάξασθαι τούτων ἀπάθειαν, ἐλευθερίαν, ἀταραξίαν· εἰ δὲ μή, μὴ προσάγαγε. μὴ ὡς τὰ παιδία νῦν φιλόσοφος, ὕστερον δὲ τελώνης, εἶτα ῥήτωρ, εἶτα ἐπίτροπος Καίσαρος. ταῦτα οὐ συμφωνεῖ. ἕνα σε δεῖ ἄνθρωπον ἢ ἀγαθὸν ἢ κακὸν εἶναι· ἢ τὸ ἡγεμονικόν σε δεῖ ἐξεργάζεσθαι τὸ σαυτοῦ ἢ τὸ ἐκτὸς ἢ περὶ τὰ ἔσω φιλοτεχνεῖν ἢ περὶ τὰ ἔξω· τοῦτ' ἔστιν ἢ φιλοσόφου τάξιν ἐπέχειν ἢ ἰδιώτου.

For different people are made for different things. Do you think you can do this and eat as you do now, drink as you do now, have the same desires and the same dislikes? You'll have to go without sleep, work hard, leave your family, be looked down on by a slave boy, be laughed at by everyone you meet, and come off worse in everything—in honor, in office, in the courts, in every little bit of business. Think these things over: are you willing to take freedom from passion, freedom, and tranquility in exchange for them? If not, don't come near. Don't be like children—a philosopher now, later a tax collector, then an orator, then an agent of Caesar. These things don't go together. You must be one person, either good or bad. You must work

3 In ancient games, officials could flog competitors who broke the rules.
4 Euphrates was a Stoic philosopher of Epictetus' time, famous for his eloquence.

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either on your own ruling faculty or on external things; you must lavish your skill either on what is inside or on what is outside—that is, you must take up the position either of a philosopher or of a layman.[5]

DUTIES, THE GODS, AND DIVINATION

Epictetus explains duties owed to family and others, correct beliefs about the gods, and the right use of divination.

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30 τὰ καθήκοντα ὡς ἐπίπαν ταῖς σχέσεσι παραμετρεῖται. πατήρ ἐστιν· ὑπαγορεύεται ἐπιμελεῖσθαι, παραχωρεῖν ἁπάντων, ἀνέχεσθαι λοιδοροῦντος, παίοντος. "ἀλλὰ πατὴρ κακός ἐστι." μή τι οὖν πρὸς ἀγαθὸν πατέρα φύσει ᾠκειώθης; ἀλλὰ πρὸς πατέρα. "ὁ ἀδελφὸς ἀδικεῖ." τήρει τοιγαροῦν τὴν τάξιν τὴν σεαυτοῦ πρὸς αὐτὸν μηδὲ σκόπει, τί ἐκεῖνος ποιεῖ, ἀλλὰ τί σοὶ ποιήσαντι κατὰ φύσιν ἡ σὴ ἕξει προαίρεσις· σὲ γὰρ ἄλλος οὐ βλάψει, ἂν μὴ σὺ θέλῃς· τότε δὲ ἕσῃ βεβλαμμένος, ὅταν ὑπολάβῃς βλάπτεσθαι. οὕτως οὖν ἀπὸ τοῦ γείτονος, ἀπὸ τοῦ πολίτου, ἀπὸ τοῦ στρατηγοῦ τὸ καθῆκον εὑρήσεις, ἐὰν τὰς σχέσεις ἐθίζῃ θεωρεῖν.

Duties are, for the most part, measured by relationships. He's your father: you're called on to take care of him, to give way to him in everything, to put up with him when he abuses you or hits you. "But he's a bad father." Well, was it to a good father that nature bound you? No—to a father. "My brother wrongs me." Then keep your own position toward him, and don't look at what he's doing, but at what you must do for your choice to be in accord with nature. For no one else will harm you unless you want it; you'll be harmed only when you think you're being harmed. In the same way, then, you'll discover what duty you owe to a neighbor, to a fellow citizen, to a general, if you get into the habit of looking at relationships.

31 τῆς περὶ τοὺς θεοὺς εὐσεβείας ἴσθι ὅτι τὸ κυριώτατον ἐκεῖνό ἐστιν, ὀρθὰς ὑπολήψεις περὶ αὐτῶν ἔχειν ὡς ὄντων καὶ διοικούντων τὰ ὅλα καλῶς καὶ δικαίως καὶ σαυτὸν εἰς τοῦτο κατατεταχέναι, τὸ πείθεσθαι αὐτοῖς καὶ εἴκειν πᾶσι τοῖς γινομένοις καὶ ἀκολουθεῖν ἑκόντα ὡς ὑπὸ τῆς ἀρίστης γνώμης ἐπιτελουμένοις. οὕτω γὰρ οὐ μέμψῃ ποτὲ τοὺς θεοὺς οὔτε ἐγκαλέσεις ὡς ἀμελούμενος. ἄλλως δὲ οὐχ οἷόν τε τοῦτο γίνεσθαι, ἐὰν μὴ ἄρῃς ἀπὸ τῶν οὐκ ἐφ' ἡμῖν καὶ ἐν τοῖς ἐφ' ἡμῖν μόνοις θῇς τὸ ἀγαθὸν καὶ τὸ κακόν. ὡς, ἄν γέ τι ἐκείνων ὑπολάβῃς ἀγαθὸν ἢ κακόν, πᾶσα ἀνάγκη, ὅταν ἀποτυγχάνῃς ὧν θέλεις καὶ περιπίπτῃς οἷς μὴ θέλεις, μέμψασθαί σε καὶ μισεῖν τοὺς αἰτίους.

As for piety toward the gods, understand that the most important thing is this: to have correct opinions about them—that they exist and govern the universe well and justly—and to have set yourself to obey them, to yield to everything that happens, and to follow it willingly, as brought about by the best mind. That way you'll never blame the gods, or accuse them of neglecting you. And this can't happen unless you take the good and the bad away from what is not up to us and place them only in what is up to us. For if you take any of those other things to be good or bad, then when you fail to get what you want and fall into what you don't want, you're bound to blame and hate those responsible.

πέφυκε γὰρ πρὸς τοῦτο πᾶν ζῷον τὰ μὲν βλαβερὰ φαινόμενα καὶ τὰ αἴτια αὐτῶν φεύγειν καὶ ἐκτρέπεσθαι, τὰ δὲ ὠφέλιμα καὶ τὰ αἴτια αὐτῶν μετιέναι τε καὶ τεθηπέναι. ἀμήχανον οὖν βλάπτεσθαί τινα οἰόμενον χαίρειν τῷ δοκοῦντι βλάπτειν, ὥσπερ καὶ τὸ αὐτῇ τῇ βλάβῃ χαίρειν ἀδύνατον. ἔνθεν καὶ πατὴρ ὑπὸ υἱοῦ λοιδορεῖται, ὅταν τῶν δοκούντων ἀγαθῶν εἶναι τῷ παιδὶ μὴ μεταδιδῷ· καὶ Πολυνείκην καὶ Ἐτεοκλέα τοῦτ' ἐποίησε

For every living creature is made by nature to flee and turn away from things that seem harmful, and from their causes, and to pursue and admire things that are beneficial, and their causes. So it's impossible for someone who thinks he's being harmed to take pleasure in what he thinks is harming him, just as it's impossible to take pleas-

5 The "ruling faculty" (hēgemonikon) is the Stoic term for the mind as the command center of the soul.

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	πολεμίους ἀλλήλοις τὸ ἀγαθὸν οἴεσθαι τὴν τυραννίδα. διὰ τοῦτο καὶ ὁ γεωργὸς λοιδορεῖ τοὺς θεούς, διὰ τοῦτο ὁ ναύτης, διὰ τοῦτο ὁ ἔμπορος, διὰ τοῦτο οἱ τὰς γυναῖκας καὶ τὰ τέκνα ἀπολλύντες. ὅπου γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβές. ὥστε, ὅστις ἐπιμελεῖται τοῦ ὀρέγεσθαι ὡς δεῖ καὶ ἐκκλίνειν, ἐν τῷ αὐτῷ καὶ εὐσεβείας ἐπιμελεῖται.	ure in the harm itself. That's why even a father is abused by his son, when he doesn't give the boy a share of things that seem good; and this is what made Polynices and Eteocles enemies—thinking that kingship was a good. That's why the farmer abuses the gods, and the sailor, and the merchant, and those who lose their wives and children. For where people's advantage lies, there their piety lies too. So whoever takes care to desire and to be averse as he should is, by the same token, taking care of his piety.[6]
	σπένδειν δὲ καὶ θύειν καὶ ἀπάρχεσθαι κατὰ τὰ πάτρια ἑκάστοτε προσήκει καθαρῶς καὶ μὴ ἐπισεσυρμένως μηδὲ ἀμελῶς μηδέ γε γλίσχρως μηδὲ ὑπὲρ δύναμιν.	It's always proper to pour libations, offer sacrifices, and give first fruits according to ancestral custom, with purity, and not sloppily or carelessly —nor, for that matter, stingily, nor beyond your means.
32	ὅταν μαντικῇ προσίῃς, μέμνησο, ὅτι, τί μὲν ἀποβήσεται, οὐκ οἶδας, ἀλλὰ ἥκεις ὡς παρὰ τοῦ μάντεως αὐτὸ πευσόμενος, ὁποῖον δέ τι ἐστίν, ἐλήλυθας εἰδώς, εἴπερ εἶ φιλόσοφος. εἰ γάρ ἐστί τι τῶν οὐκ ἐφ' ἡμῖν, πᾶσα ἀνάγκη μήτε ἀγαθὸν αὐτὸ εἶναι μήτε κακόν. μὴ φέρε οὖν πρὸς τὸν μάντιν ὄρεξιν ἢ ἔκκλισιν μηδὲ τρέμων αὐτῷ πρόσει, ἀλλὰ διεγνωκώς, ὅτι πᾶν τὸ ἀποβησόμενον ἀδιάφορον καὶ οὐδὲν πρὸς σέ, ὁποῖον δ' ἂν ᾖ, ἔσται αὐτῷ χρήσασθαι καλῶς καὶ τοῦτο οὐθεὶς κωλύσει. θαῤῥῶν οὖν ὡς ἐπὶ συμβούλους ἔρχου τοὺς θεούς· καὶ λοιπόν, ὅταν τί σοι συμβουλευθῇ, μέμνησο τίνας συμβούλους παρέλαβες καὶ τίνων παρακούσεις ἀπειθήσας.	When you consult a diviner, remember that you don't know what will happen—you've come to find that out from the diviner—but you've come already knowing what kind of thing it is, if you really are a philosopher. For if it's one of the things not up to us, it must necessarily be neither good nor bad. So don't bring desire or aversion to the diviner, and don't approach him trembling. Go knowing that everything that will happen is indifferent and nothing to you, and that whatever it turns out to be, you'll be able to make good use of it—and no one will prevent that. So go to the gods with confidence, as to advisers. And afterward, when some advice has been given you, remember whose advice you've taken, and whom you'll be ignoring if you disobey.
	ἔρχου δὲ ἐπὶ τὸ μαντεύεσθαι, καθάπερ ἠξίου Σωκράτης, ἐφ' ὧν ἡ πᾶσα σκέψις τὴν ἀναφορὰν εἰς τὴν ἔκβασιν ἔχει καὶ οὔτε ἐκ λόγου οὔτε ἐκ τέχνης τινὸς ἄλλης ἀφορμαὶ δίδονται πρὸς τὸ συνιδεῖν τὸ προκείμενον· ὥστε, ὅταν δεήσῃ συγκινδυνεῦσαι φίλῳ ἢ πατρίδι, μὴ μαντεύεσθαι, εἰ συγκινδυνευτέον. καὶ γὰρ ἂν προείπῃ σοι ὁ μάντις φαῦλα γεγονέναι τὰ ἱερά, δῆλον ὅτι θάνατος σημαίνεται ἢ πήρωσις μέρους τινὸς τοῦ σώματος ἢ φυγή· ἀλλ' αἱρεῖ ὁ λόγος καὶ σὺν τούτοις παρίστασθαι τῷ φίλῳ καὶ τῇ πατρίδι συγκινδυνεύειν. τοιγαροῦν τῷ μείζονι μάντει πρόσεχε, τῷ Πυθίῳ, ὃς ἐξέβαλε τοῦ ναοῦ τὸν οὐ βοηθήσαντα ἀναιρουμένῳ τῷ φίλῳ.	Go to divination, as Socrates thought one should, only in cases where the whole inquiry turns on the outcome, and where neither reason nor any other skill offers a way of seeing what the matter is. So when you have to share a danger with a friend or with your country, don't consult a diviner about whether you should share it. For if the diviner tells you the sacrifices have turned out badly, clearly death is signified, or the maiming of some part of your body, or exile. But reason requires that even with these in prospect you stand by your friend and share your country's danger. So pay attention to the greater diviner, the Pythian god, who threw out of his temple the man who

6 Polynices and Eteocles, sons of Oedipus, killed each other fighting over the throne of Thebes.

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		failed to help his friend when he was being murdered.[7]

RULES FOR EVERYDAY CONDUCT

Epictetus gives rules on speech, company, pleasure, criticism from others, and practicing philosophy without display.

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33	τάξον τινὰ ἤδη χαρακτῆρα σαυτῷ καὶ τύπον, ὃν φυλάξεις ἐπί τε σεαυτοῦ ὢν καὶ ἀνθρώποις ἐντυγχάνων. καὶ σιωπὴ τὸ πολὺ ἔστω ἢ λαλείσθω τὰ ἀναγκαῖα καὶ δι' ὀλίγων. σπανίως δέ ποτε καιροῦ παρακαλοῦντος ἐπὶ τὸ λέγειν λέξον μέν, ἀλλὰ περὶ οὐδενὸς τῶν τυχόντων· μὴ περὶ μονομαχιῶν, μὴ περὶ ἱπποδρομιῶν, μὴ περὶ ἀθλητῶν, μὴ περὶ βρωμάτων ἢ πομάτων, τῶν ἑκασταχοῦ, μάλιστα δὲ μὴ περὶ ἀνθρώπων ψέγων ἢ ἐπαινῶν ἢ συγκρίνων. ἂν μὲν οὖν οἷός τε ᾖς, μετάγαγε τοῖς σοῖς λόγοις καὶ τοὺς τῶν συνόντων ἐπὶ τὸ προσῆκον. εἰ δὲ ἐν ἀλλοφύλοις ἀποληφθεὶς τύχοις, σιώπα. γέλως μὴ πολὺς ἔστω μηδὲ ἐπὶ πολλοῖς μηδὲ ἀνειμένος. ὅρκον παραίτησαι, εἰ μὲν οἷόν τε, εἰς ἅπαν, εἰ δὲ μή, ἐκ τῶν ἐνόντων.	Set yourself a certain character and pattern now, and keep to it both when you're by yourself and when you're with other people. Be silent for the most part, or say only what's necessary, and in few words. Rarely, when the occasion calls for it, do speak, but not about just anything—not about gladiators, not about horse races, not about athletes, not about food or drink, the usual topics everywhere—and above all not about people, blaming or praising or comparing them. If you can, steer the conversation of your companions toward what is fitting by the way you yourself talk. But if you happen to find yourself cut off among strangers, keep silent. Don't laugh much, or at many things, or without restraint. Refuse to swear oaths—altogether, if you can; if not, as far as circumstances allow.
	ἑστιάσεις τὰς ἔξω καὶ ἰδιωτικὰς διακρούου· ἐὰν δέ ποτε γίνηται καιρός, ἐντετάσθω σοι ἡ προσοχή, μήποτε ἄρα ὑπορρυῇς εἰς ἰδιωτισμόν. ἴσθι γάρ, ὅτι, ἐὰν ὁ ἑταῖρος ᾖ μεμολυσμένος, καὶ τὸν συνανατριβόμενον αὐτῷ συμμολύνεσθαι ἀνάγκη, κἂν αὐτὸς ὢν τύχῃ καθαρός. τὰ περὶ τὸ σῶμα μέχρι τῆς χρείας ψιλῆς παραλάμβανε, οἷον τροφάς, πόμα, ἀμπεχόνην, οἰκίαν, οἰκετίαν· τὸ δὲ πρὸς δόξαν ἢ τρυφὴν ἅπαν περίγραφε. περὶ ἀφροδίσια εἰς δύναμιν πρὸ γάμου καθαρευτέον· ἁπτομένῳ δὲ ὧν νόμιμόν ἐστι μεταληπτέον. μὴ μέντοι ἐπαχθὴς γίνου τοῖς χρωμένοις μηδὲ ἐλεγκτικός· μηδὲ πολλαχοῦ τὸ ὅτι αὐτὸς οὐ χρῇ, παράφερε.	Avoid dinners given by outsiders and laymen. But if the occasion ever arises, keep your attention alert, so you don't slip into vulgar ways without noticing. For understand that if your companion is dirty, whoever rubs up against him is bound to get dirty too, even if he happens to be clean himself. Take what concerns the body—food, drink, clothing, house, household slaves—only as far as bare need requires; cut out entirely whatever is for show or luxury. As for sex, stay pure before marriage as far as you can; and if you do engage in it, take part only in what is lawful. But don't be offensive or censorious toward those who do indulge, and don't keep bringing up the fact that you yourself don't.
	ἐὰν τίς σοι ἀπαγγείλῃ ὅτι ὁ δεῖνά σε κακῶς λέγει, μὴ ἀπολογοῦ πρὸς τὰ λεχθέντα, ἀλλ' ἀποκρίνου διότι "ἠγνόει γὰρ τὰ ἄλλα τὰ προσόντα μοι κακά, ἐπεὶ οὐκ ἂν ταῦτα μόνα ἔλεγεν." εἰς τὰ θέατρα τὸ πολὺ παριέναι οὐκ ἀναγκαῖον. εἰ δέ ποτε καιρὸς εἴη, μηδενὶ σπουδάζων φαίνου ἢ σεαυτῷ, τοῦτ' ἔστι θέλε γίνεσθαι μόνα τὰ γινόμενα καὶ νικᾶν μόνον τὸν νικῶντα· οὕτω γὰρ οὐκ ἐμποδισθήσῃ. βοῆς δὲ καὶ τοῦ ἐπιγελᾶν τινι ἢ ἐπὶ πολὺ	If someone reports to you that so-and-so is speaking badly of you, don't defend yourself against what was said, but reply, "He must not have known my other faults, or he wouldn't have mentioned only these." There's no need to go to the theater often. But if the occasion ever arises, don't show yourself partisan for anyone but yourself—that is, want only what happens to happen, and

7 The Pythian god is Apollo, whose oracle was at Delphi.

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συγκινεῖσθαι παντελῶς ἀπέχου. καὶ μετὰ τὸ ἀπαλλαγῆναι μὴ πολλὰ περὶ τῶν γεγενημένων διαλέγου, ὅσα μὴ φέρει πρὸς τὴν σὴν ἐπανόρθωσιν· ἐμφαίνεται γὰρ ἐκ τοῦ τοιούτου, ὅτι ἐθαύμασας τὴν θέαν. εἰς ἀκροάσεις τινῶν μὴ εἰκῇ μηδὲ ῥᾳδίως πάριθι· παριὼν δὲ τὸ σεμνὸν καὶ τὸ εὐσταθὲς καὶ ἅμα ἀνεπαχθὲς φύλασσε.	only the winner to win; that way you won't be thwarted. Refrain entirely from shouting, from laughing at anyone, and from getting very worked up. And after you've left, don't talk a lot about what happened, beyond what contributes to your own improvement; for that sort of talk shows that you were impressed by the spectacle. Don't go to people's public readings casually or readily; but if you do go, keep your dignity and composure, while not being disagreeable.
ὅταν τινὶ μέλλῃς συμβαλεῖν, μάλιστα τῶν ἐν ὑπεροχῇ δοκούντων, πρόβαλε σαυτῷ, τί ἂν ἐποίησεν ἐν τούτῳ Σωκράτης ἢ Ζήνων, καὶ οὐκ ἀπορήσεις τοῦ χρήσασθαι προσηκόντως τῷ ἐμπεσόντι. ὅταν φοιτᾷς πρός τινα τῶν μέγα δυναμένων, πρόβαλε, ὅτι οὐχ εὑρήσεις αὐτὸν ἔνδον, ὅτι ἀποκλεισθήσῃ, ὅτι ἐντιναχθήσονταί σοι αἱ θύραι, ὅτι οὐ φροντιεῖ σου. κἂν σὺν τούτοις ἐλθεῖν καθήκῃ, ἐλθὼν φέρε τὰ γινόμενα καὶ μηδέποτε εἴπῃς αὐτὸς πρὸς ἑαυτὸν ὅτι "οὐκ ἦν τοσούτου·" ἰδιωτικὸν γὰρ καὶ διαβεβλημένον πρὸς τὰ ἐκτός. ἐν ταῖς ὁμιλίαις ἀπέστω τὸ ἑαυτοῦ τινων ἔργων ἢ κινδύνων ἐπὶ πολὺ καὶ ἀμέτρως μεμνῆσθαι. οὐ γάρ, ὡς σοὶ ἡδύ ἐστι τὸ τῶν σῶν κινδύνων μεμνῆσθαι, οὕτω καὶ τοῖς ἄλλοις ἡδύ ἐστι τὸ τῶν σοὶ συμβεβηκότων ἀκούειν.	When you're about to meet someone, especially someone who seems to be of high standing, ask yourself what Socrates or Zeno would have done in this situation, and you won't be at a loss for how to deal fittingly with what comes up. When you go to call on someone powerful, tell yourself in advance that you won't find him at home, that you'll be shut out, that the door will be slammed in your face, that he'll pay no attention to you. And if, with all this, it's still right to go, go and bear what happens, and never say to yourself, "It wasn't worth it." That's the mark of a layman, of someone at odds with external things. In conversation, avoid mentioning your own deeds or dangers at great length and without measure. For however pleasant it is for you to recall your dangers, it isn't equally pleasant for others to hear about what happened to you.[8]
ἀπέστω δὲ καὶ τὸ γέλωτα κινεῖν· ὀλισθηρὸς γὰρ ὁ τρόπος εἰς ἰδιωτισμὸν καὶ ἅμα ἱκανὸς τὴν αἰδῶ τὴν πρὸς σὲ τῶν πλησίον ἀνιέναι. ἐπισφαλὲς δὲ καὶ τὸ εἰς αἰσχρολογίαν προελθεῖν. ὅταν οὖν τι συμβῇ τοιοῦτον, ἂν μὲν εὔκαιρον ᾖ, καὶ ἐπίπληξον τῷ προελθόντι· εἰ δὲ μή, τῷ γε ἀποσιωπῆσαι καὶ ἐρυθριᾶσαι καὶ σκυθρωπάσαι δῆλος γίνου δυσχεραίνων τῷ λόγῳ.	Avoid, too, trying to raise a laugh; it's a habit that slides easily into vulgarity, and it's apt to lessen the respect your neighbors have for you. It's risky, too, to drift into obscene talk. So when anything like that happens, if the moment is right, go so far as to rebuke the one who has drifted into it; if not, at least make it clear that you dislike the talk by falling silent, blushing, and frowning.
34 ὅταν ἡδονῆς τινος φαντασίαν λάβῃς, καθάπερ ἐπὶ τῶν ἄλλων, φύλασσε σαυτόν, μὴ συναρπασθῇς ὑπ' αὐτῆς· ἀλλ' ἐκδεξάσθω σε τὸ πρᾶγμα, καὶ ἀναβολήν τινα παρὰ σεαυτοῦ λάβε. ἔπειτα μνήσθητι ἀμφοτέρων τῶν χρόνων, καθ' ὅν τε ἀπολαύσεις τῆς ἡδονῆς, καὶ καθ' ὃν ἀπολαύσας ὕστερον μετανοήσεις καὶ αὐτὸς σεαυτῷ λοιδορήσῃ· καὶ τούτοις ἀντίθες ὅπως ἀποσχόμενος χαιρήσεις καὶ ἐπαινέσεις αὐτὸς σεαυτόν. ἐὰν δέ σοι καιρὸς φανῇ ἅψασθαι τοῦ ἔργου, πρόσεχε, μὴ ἡττήσῃ σε τὸ προσηνὲς αὐτοῦ καὶ ἡδὺ καὶ ἐπαγωγόν· ἀλλ' ἀντιτίθει, πόσῳ	When you get an impression of some pleasure, guard yourself, as with other impressions, against being carried away by it. Let the thing wait for you, and grant yourself some delay. Then call to mind both times: the time when you'll enjoy the pleasure, and the later time when, having enjoyed it, you'll regret it and reproach yourself. And set against these how glad you'll be if you refrain, and how you'll praise yourself. But if the right moment seems to have come to act on it, take care that its

8 Zeno of Citium founded the Stoic school in Athens around 300 BC.

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	ἄμεινον τὸ συνειδέναι σεαυτῷ ταύτην τὴν νίκην νενικηκότι.	charm, sweetness, and allure don't overcome you. Set against them how much better it is to be conscious of having won this victory.
35	ὅταν τι διαγνούς, ὅτι ποιητέον ἐστί, ποιῇς, μηδέποτε φύγῃς ὀφθῆναι πράσσων αὐτό, κἂν ἀλλοῖόν τι μέλλωσιν οἱ πολλοὶ περὶ αὐτοῦ ὑπολαμβάνειν. εἰ μὲν γὰρ οὐκ ὀρθῶς ποιεῖς, αὐτὸ τὸ ἔργον φεῦγε· εἰ δὲ ὀρθῶς, τί φοβῇ τοὺς ἐπιπλήξοντας οὐκ ὀρθῶς;	When you do something because you've determined that it ought to be done, never avoid being seen doing it, even if most people are going to think badly of it. For if you're not doing right, avoid the deed itself; but if you are doing right, why fear those who will wrongly rebuke you?
36	ὡς τὸ "ἡμέρα ἐστί" καὶ "νύξ ἐστι" πρὸς μὲν τὸ διεζευγμένον μεγάλην ἔχει ἀξίαν, πρὸς δὲ τὸ συμπεπλεγμένον ἀπαξίαν, οὕτω καὶ τὸ τὴν μείζω μερίδα ἐκλέξασθαι πρὸς μὲν τὸ σῶμα ἐχέτω ἀξίαν, πρὸς δὲ τὸ τὸ κοινωνικὸν ἐν ἑστιάσει, οἷον δεῖ, φυλάξαι, ἀπαξίαν ἔχει. ὅταν οὖν συνεσθίῃς ἑτέρῳ, μέμνησο, μὴ μόνον τὴν πρὸς τὸ σῶμα ἀξίαν τῶν παρακειμένων ὁρᾶν, ἀλλὰ καὶ τὴν πρὸς τὸν ἑστιάτορα αἰδῶ φυλάξαι.	Just as "It is day" and "It is night" are of great value in a disjunction but of no value in a conjunction, so too taking the larger portion may have value with respect to the body, but it has no value with respect to keeping up the fellowship one should at a dinner. So when you eat with someone else, remember not only to look at the value of what's set before you for your body, but also to keep up your respect for your host.[9]
37	ἐὰν ὑπὲρ δύναμιν ἀναλάβῃς τι πρόσωπον, καὶ ἐν τούτῳ ἠσχημόνησας καί, ὃ ἠδύνασο ἐκπληρῶσαι, παρέλιπες.	If you take on a role beyond your powers, you both disgrace yourself in it and neglect the role you could have fulfilled.
38	ἐν τῷ περιπατεῖν καθάπερ προσέχεις, μὴ ἐπιβῇς ἥλῳ ἢ στρέψῃς τὸν πόδα σου, οὕτω πρόσεχε, μὴ καὶ τὸ ἡγεμονικὸν βλάψῃς τὸ σεαυτοῦ. καὶ τοῦτο ἐὰν ἐφ' ἑκάστου ἔργου παραφυλάσσωμεν, ἀσφαλέστερον ἁψόμεθα τοῦ ἔργου.	Just as, when you walk, you take care not to step on a nail or twist your ankle, so take care not to harm your ruling faculty as well. And if we watch out for this in every activity, we'll undertake the activity more securely.
39	μέτρον κτήσεως τὸ σῶμα ἑκάστῳ ὡς ὁ ποὺς ὑποδήματος. ἐὰν μὲν οὖν ἐπὶ τούτου στῇς, φυλάξεις τὸ μέτρον· ἐὰν δὲ ὑπερβῇς, ὡς κατὰ κρημνοῦ λοιπὸν ἀνάγκη φέρεσθαι· καθάπερ καὶ ἐπὶ τοῦ ὑποδήματος, ἐὰν ὑπὲρ τὸν πόδα ὑπερβῇς, γίνεται κατάχρυσον ὑπόδημα, εἶτα πορφυροῦν, κεντητόν. τοῦ γὰρ ἅπαξ ὑπὲρ τὸ μέτρον ὅρος οὐθείς ἐστιν.	Each person's body is the measure of his property, as the foot is of the shoe. If you stand by this, you'll keep to the measure; but if you go beyond it, you're bound from then on to be swept along as if over a cliff. It's the same with the shoe: if you go beyond the foot, you get a gilded shoe, then a purple one, then an embroidered one. For once you go beyond the measure, there's no limit.
40	αἱ γυναῖκες εὐθὺς ἀπὸ τεσσαρεσκαίδεκα ἐτῶν ὑπὸ τῶν ἀνδρῶν κυρίαι καλοῦνται. τοιγαροῦν ὁρῶσαι, ὅτι ἄλλο μὲν οὐδὲν αὐταῖς πρόσεστι, μόνον δὲ συγκοιμῶνται τοῖς ἀνδράσι, ἄρχονται καλλωπίζεσθαι καὶ ἐν τούτῳ πάσας ἔχειν τὰς ἐλπίδας. προσέχειν οὖν ἄξιον, ἵνα αἴσθωνται, διότι ἐπ' οὐδενὶ ἄλλῳ τιμῶνται ἢ τῷ κόσμιαι φαίνεσθαι καὶ αἰδήμονες.	As soon as women reach fourteen, men start calling them "ladies." So when they see that nothing else is in store for them but to sleep with men, they begin to beautify themselves and put all their hopes in that. It's worth taking pains, then, to make them realize that they are honored for nothing other than appearing modest and self-respecting.
41	Ἀφυΐας σημεῖον τὸ ἐνδιατρίβειν τοῖς περὶ τὸ σῶμα, οἷον ἐπὶ πολὺ γυμνάζεσθαι, ἐπὶ πολὺ ἐσθίειν, ἐπὶ πολὺ πίνειν,	It's a sign of a lack of natural talent to spend a lot of time on bodily things—exercising a lot, eating a

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	ἐπὶ πολὺ ἀποπατεῖν, ὀχεύειν. ἀλλὰ ταῦτα μὲν ἐν παρέργῳ ποιητέον· περὶ δὲ τὴν γνώμην ἡ πᾶσα ἔστω ἐπιστροφή.	lot, drinking a lot, defecating a lot, having sex. These things should be done in passing; all your attention should be devoted to your mind.
42	ὅταν σέ τις κακῶς ποιῇ ἢ κακῶς λέγῃ, μέμνησο, ὅτι καθήκειν αὐτῷ οἰόμενος ποιεῖ ἢ λέγει. οὐχ οἷόν τε οὖν ἀκολουθεῖν αὐτὸν τῷ σοὶ φαινομένῳ, ἀλλὰ τῷ ἑαυτῷ, ὥστε, εἰ κακῶς αὐτῷ φαίνεται, ἐκεῖνος βλάπτεται, ὅστις καὶ ἐξηπάτηται. καὶ γὰρ τὸ ἀληθὲς συμπεπλεγμένον ἄν τις ὑπολάβῃ ψεῦδος, οὐ τὸ συμπεπλεγμένον βέβλαπται, ἀλλ᾽ ὁ ἐξαπατηθείς. ἀπὸ τούτων οὖν ὁρμώμενος πρᾴως ἕξεις πρὸς τὸν λοιδοροῦντα. ἐπιφθέγγου γὰρ ἐφ᾽ ἑκάστῳ ὅτι “ἔδοξεν αὐτῷ.”	When someone treats you badly or speaks badly of you, remember that he does or says it because he thinks it’s the right thing for him to do. He can’t follow what seems right to you, only what seems right to him. So if he sees things wrongly, he is the one harmed, since he is the one deceived. After all, if someone takes a true conjunction to be false, it isn’t the conjunction that’s harmed but the person who’s deceived. If you start from these considerations, you’ll be gentle toward the person who abuses you. Say to yourself each time, “That’s how it seemed to him.”
43	πᾶν πρᾶγμα δύο ἔχει λαβάς, τὴν μὲν φορητήν, τὴν δὲ ἀφόρητον. ὁ ἀδελφὸς ἐὰν ἀδικῇ, ἐντεῦθεν αὐτὸ μὴ λάμβανε, ὅτι ἀδικεῖ (αὕτη γὰρ ἡ λαβὴ ἐστιν αὐτοῦ οὐ φορητή), ἀλλὰ ἐκεῖθεν μᾶλλον, ὅτι ἀδελφός, ὅτι σύντροφος, καὶ λήψῃ αὐτὸ καθ᾽ ὃ φορητόν.	Everything has two handles, one by which it can be carried and one by which it can’t. If your brother wrongs you, don’t take hold of the matter by that handle, the fact that he wrongs you—for that’s the handle by which it can’t be carried—but rather by the other, that he’s your brother, that you were brought up together. Then you’ll take hold of it by the handle by which it can be carried.
44	οὗτοι οἱ λόγοι ἀσύνακτοι “ἐγώ σου πλουσιώτερός εἰμι, ἐγώ σου ἄρα κρείσσων·” “ἐγώ σου λογιώτερος, ἐγώ σου ἄρα κρείσσων.” ἐκεῖνοι δὲ μᾶλλον συνακτικοί “ἐγώ σου πλουσιώτερός εἰμι, ἡ ἐμὴ ἄρα κτῆσις τῆς σῆς κρείσσων·” “ἐγώ σου λογιώτερος, ἡ ἐμὴ ἄρα λέξις τῆς σῆς κρείσσων.” σὺ δέ γε οὔτε κτῆσις εἶ οὔτε λέξις.	These arguments don’t follow: “I’m richer than you, so I’m better than you”; “I’m more eloquent than you, so I’m better than you.” These follow better: “I’m richer than you, so my property is better than yours”; “I’m more eloquent than you, so my speech is better than yours.” But you are neither property nor speech.
45	λούεταί τις ταχέως· μὴ εἴπῃς ὅτι κακῶς, ἀλλ᾽ ὅτι ταχέως. πίνει τις πολὺν οἶνον· μὴ εἴπῃς ὅτι κακῶς, ἀλλ᾽ ὅτι πολύν. πρὶν γὰρ διαγνῶναι τὸ δόγμα, πόθεν οἶσθα, εἰ κακῶς; οὕτως οὐ συμβήσεταί σοι ἄλλων μὲν φαντασίας καταληπτικὰς λαμβάνειν, ἄλλοις δὲ συγκατατίθεσθαι.	Someone bathes quickly: don’t say that he bathes badly, but quickly. Someone drinks a lot of wine: don’t say that he drinks badly, but a lot. For until you’ve made out his judgment, how do you know whether he’s doing badly? That way you won’t end up receiving cognitive impressions of some things but giving your assent to others.[10]
46	μηδαμοῦ σεαυτὸν εἴπῃς φιλόσοφον μηδὲ λάλει τὸ πολὺ ἐν ἰδιώταις περὶ τῶν θεωρημάτων, ἀλλὰ ποίει τὸ ἀπὸ τῶν θεωρημάτων· οἷον ἐν συμποσίῳ μὴ λέγε, πῶς δεῖ ἐσθίειν, ἀλλ᾽ ἔσθιε, ὡς δεῖ. μέμνησο γάρ, ὅτι οὕτως ἀφῃρήκει πανταχόθεν Σωκράτης τὸ ἐπιδεικτικόν, ὥστε ἤρχοντο πρὸς αὐτὸν βουλόμενοι φιλοσόφοις ὑπ᾽ αὐτοῦ συσταθῆναι, κἀκεῖνος ἀπῆγεν αὐτούς. οὕτως ἠνείχετο	Never call yourself a philosopher, and don’t talk much among laymen about principles; instead, do what follows from the principles. At a banquet, for example, don’t say how one ought to eat, but eat as one ought. For remember that Socrates had so completely got rid of showing off that people would come to him wanting him to introduce

9 In Stoic logic, “Either it is day or it is night” is true, while “It is day and it is night” is false.
10 In Stoic theory, a “cognitive” impression is one so clear it guarantees its own truth; only such impressions deserve assent.

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	παρορώμενος. κἂν περὶ θεωρήματός τινος ἐν ἰδιώταις ἐμπίπτῃ λόγος, σιώπα τὸ πολύ· μέγας γὰρ ὁ κίνδυνος εὐθὺς ἐξεμέσαι, ὃ οὐκ ἔπεψας. καὶ ὅταν εἴπῃ σοί τις, ὅτι οὐδὲν οἶσθα, καὶ σὺ μὴ δηχθῇς, τότε ἴσθι, ὅτι ἄρχῃ τοῦ ἔργου.	them to philosophers, and he would take them along. That's how well he put up with being overlooked. And if among laymen the talk turns to some principle, keep silent for the most part; for there's a great danger that you'll straightaway vomit up what you haven't digested. And when someone tells you that you know nothing and you aren't stung, then know that you've begun the work.
	ἐπεὶ καὶ τὰ πρόβατα οὐ χόρτον φέροντα τοῖς ποιμέσιν ἐπιδεικνύει πόσον ἔφαγεν, ἀλλὰ τὴν νομὴν ἔσω πέψαντα ἔρια ἔξω φέρει καὶ γάλα· καὶ σὺ τοίνυν μὴ τὰ θεωρήματα τοῖς ἰδιώταις ἐπιδείκνυε, ἀλλ' ἀπ' αὐτῶν πεφθέντων τὰ ἔργα.	Sheep, after all, don't bring their fodder to the shepherds to show how much they've eaten; they digest their pasture inside and produce wool and milk outside. So you too: don't show off your principles to laymen, but show them the actions that come from the principles once they're digested.
47	ὅταν εὐτελῶς ἡρμοσμένος ᾖς κατὰ τὸ σῶμα, μὴ καλλωπίζου ἐπὶ τούτῳ μήδ', ἂν ὕδωρ πίνῃς, ἐκ πάσης ἀφορμῆς λέγε, ὅτι ὕδωρ πίνεις. κἂν ἀσκῆσαί ποτε πρὸς πόνον θέλῃς, σεαυτῷ καὶ μὴ τοῖς ἔξω· μὴ τοὺς ἀνδριάντας περιλάμβανε· ἀλλὰ διψῶν ποτε σφοδρῶς ἐπίσπασαι ψυχροῦ ὕδατος καὶ ἔκπτυσον καὶ μηδενὶ εἴπῃς.	When you've adapted your body to plain living, don't preen yourself on it; and if you drink water, don't say at every opportunity that you drink water. And if you ever want to train yourself for hardship, do it for yourself and not for outsiders. Don't go embracing statues. But sometime when you're terribly thirsty, take a mouthful of cold water, spit it out, and tell no one.[11]

SIGNS OF PROGRESS

Epictetus contrasts the layman and the philosopher, lists signs of progress, and ends with sayings to keep at hand.

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48	ἰδιώτου στάσις καὶ χαρακτήρ· οὐδέποτε ἐξ ἑαυτοῦ προσδοκᾷ ὠφέλειαν ἢ βλάβην, ἀλλ' ἀπὸ τῶν ἔξω. φιλοσόφου στάσις καὶ χαρακτήρ· πᾶσαν ὠφέλειαν καὶ βλάβην ἐξ ἑαυτοῦ προσδοκᾷ. σημεῖα προκόπτοντος· οὐδένα ψέγει, οὐδένα ἐπαινεῖ, οὐδένα μέμφεται, οὐδενὶ ἐγκαλεῖ, οὐδὲν περὶ ἑαυτοῦ λέγει ὡς ὄντος τινὸς ἢ εἰδότος τι. ὅταν ἐμποδισθῇ τι ἢ κωλυθῇ, ἑαυτῷ ἐγκαλεῖ. κἄν τις αὐτὸν ἐπαινῇ, καταγελᾷ τοῦ ἐπαινοῦντος αὐτὸς παρ' ἑαυτῷ· κἂν ψέγῃ, οὐκ ἀπολογεῖται. περίεισι δὲ καθάπερ οἱ ἄρρωστοι, εὐλαβούμενός τι κινῆσαι τῶν καθισταμένων, πρὶν πῆξιν λαβεῖν. ὄρεξιν ἅπασαν ἦρκεν ἐξ ἑαυτοῦ· τὴν δ' ἔκκλισιν εἰς μόνα τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν μετατέθεικεν. ὁρμῇ πρὸς ἅπαντα ἀνειμένῃ χρῆται. ἂν ἠλίθιος ἢ ἀμαθὴς δοκῇ, οὐ πεφρόντικεν. ἑνί τε λόγῳ, ὡς ἐχθρὸν ἑαυτὸν παραφυλάσσει καὶ ἐπίβουλον.	The stance and character of a layman: he never expects benefit or harm from himself, but from external things. The stance and character of a philosopher: he expects all benefit and harm from himself. Signs of someone making progress: he criticizes no one, praises no one, blames no one, accuses no one, says nothing about himself as though he were somebody or knew something. When he's thwarted or prevented in something, he accuses himself. If someone praises him, he laughs to himself at the one praising him; if someone criticizes him, he doesn't defend himself. He goes about like an invalid, careful not to disturb any part that is mending before it has set firmly. He has removed all desire from himself, and has transferred his aversion only to what is contrary to nature among the things up to us. He uses a relaxed impulse toward everything. If he

11 Embracing statues in winter was a showy endurance exercise associated with Diogenes the Cynic.

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		seems foolish or ignorant, he doesn't care. In a word, he keeps watch over himself as over an enemy lying in wait.
49	ὅταν τις ἐπὶ τῷ νοεῖν καὶ ἐξηγεῖσθαι δύνασθαι τὰ Χρυσίππου βιβλία σεμνύνηται, λέγε αὐτὸς πρὸς ἑαυτὸν ὅτι "εἰ μὴ Χρύσιππος ἀσαφῶς ἐγεγράφει, οὐδὲν ἂν εἶχεν οὗτος, ἐφ' ᾧ ἐσεμνύνετο." ἐγὼ δὲ τί βούλομαι; καταμαθεῖν τὴν φύσιν καὶ ταύτῃ ἕπεσθαι. ζητῶ οὖν, τίς ἐστιν ὁ ἐξηγούμενος· καὶ ἀκούσας, ὅτι Χρύσιππος, ἔρχομαι πρὸς αὐτόν. ἀλλ' οὐ νοῶ τὰ γεγραμμένα· ζητῶ οὖν τὸν ἐξηγούμενον. καὶ μέχρι τούτων οὔπω σεμνὸν οὐδέν. ὅταν δὲ εὕρω τὸν ἐξηγούμενον, ἀπολείπεται χρῆσθαι τοῖς παρηγγελμένοις· τοῦτο αὐτὸ μόνον σεμνόν ἐστιν. ἂν δὲ αὐτὸ τοῦτο τὸ ἐξηγεῖσθαι θαυμάσω, τί ἄλλο ἢ γραμματικὸς ἀπετελέσθην ἀντὶ φιλοσόφου; πλήν γε δὴ ὅτι ἀντὶ Ὁμήρου Χρύσιππον ἐξηγούμενος. μᾶλλον οὖν, ὅταν τις εἴπῃ μοι "ἐπανάγνωθί μοι Χρύσιππον," ἐρυθριῶ, ὅταν μὴ δύνωμαι ὅμοια τὰ ἔργα καὶ σύμφωνα ἐπιδεικνύειν τοῖς λόγοις.	When someone gives himself airs because he can understand and explain the books of Chrysippus, say to yourself: "If Chrysippus hadn't written obscurely, this man would have nothing to give himself airs about." But what do I want? To understand nature and to follow it. So I look for someone who explains it, and hearing that Chrysippus does, I go to him. But I don't understand what he's written, so I look for someone to explain it. So far, there's nothing to be proud of. When I find the explainer, what remains is to put the instructions into practice; that alone is something to be proud of. But if I admire the explaining itself, what have I become but a literary scholar instead of a philosopher—except that I'm explaining Chrysippus instead of Homer? So when someone says to me, "Read Chrysippus with me," I blush instead, when I can't show deeds that match his words and are in harmony with them.[12]
50	ὅσα προτίθεται, τούτοις ὡς νόμοις, ὡς ἀσεβήσων, ἂν παραβῇς, ἔμμενε. ὅ τι δ' ἂν ἐρῇ τις περὶ σοῦ, μὴ ἐπιστρέφου· τοῦτο γὰρ οὐκ ἔτ' ἔστι σόν.	Whatever rules are set before you, stand by them as laws, as if you'd be committing an impiety by breaking them. And whatever anyone says about you, pay no attention; for that is no longer yours.
51	εἰς ποῖον ἔτι χρόνον ἀναβάλλῃ τὸ τῶν βελτίστων ἀξιοῦν σεαυτὸν καὶ ἐν μηδενὶ παραβαίνειν τὸν διαιροῦντα λόγον; παρείληφας τὰ θεωρήματα, οἷς ἔδει σε συμβάλλειν, καὶ συμβέβληκας. ποῖον οὖν ἔτι διδάσκαλον προσδοκᾷς, ἵνα εἰς ἐκεῖνον ὑπερθῇ τὴν ἐπανόρθωσιν ποιῆσαι τὴν σεαυτοῦ; οὐκ ἔτι εἶ μειράκιον, ἀλλὰ ἀνὴρ ἤδη τέλειος. ἂν νῦν ἀμελήσῃς καὶ ῥᾳθυμήσῃς καὶ ἀεὶ προθέσεις ἐκ προθέσεως ποιῇ καὶ ἡμέρας ἄλλας ἐπ' ἄλλαις ὁρίζῃς, μεθ' ἃς προσέξεις σεαυτῷ, λήσεις σεαυτὸν οὐ προκόψας, ἀλλ' ἰδιώτης διατελέσεις καὶ ζῶν καὶ ἀποθνῄσκων. ἤδη οὖν ἀξίωσον σεαυτὸν βιοῦν ὡς τέλειον καὶ προκόπτοντα· καὶ πᾶν τὸ βέλτιστον φαινόμενον ἔστω σοι νόμος ἀπαράβατος.	How much longer will you put off thinking yourself worthy of the best things, and never overstepping the distinctions of reason? You've received the principles you ought to accept, and you've accepted them. What sort of teacher are you still waiting for, then, so that you can put off your own improvement until he comes? You're no longer a boy, but already a grown man. If you're careless and lazy now, and keep making one postponement after another, and setting one day after another as the day you'll start paying attention to yourself, you won't notice that you're making no progress, and you'll go on being a layman in life and in death. So think yourself worthy, right now, of living as a grown man who is making progress. And let everything that seems best be an inviolable law for you.
	κἂν ἐπίπονόν τι ᾖ ἡδὺ ἢ ἔνδοξον ἢ ἄδοξον προσάγηται, μέμνησο, ὅτι νῦν ὁ ἀγὼν καὶ ἤδη πάρεστι τὰ Ὀλύμπια καὶ οὐκ ἔστιν ἀναβάλλεσθαι οὐκέτι καὶ ὅτι παρὰ μίαν ἡμέραν	And when anything painful or pleasant, glorious or inglorious, comes your way, remember that the

12 Chrysippus, the third head of the Stoic school, was its great systematizer and a notoriously difficult writer.

	GREEK	ENGLISH
	καὶ ἓν πρᾶγμα καὶ ἀπόλλυται προκοπὴ καὶ σῴζεται. Σωκράτης οὕτως ἀπετελέσθη, ἐπὶ πάντων τῶν προσαγομένων αὐτῷ μηδενὶ ἄλλῳ προσέχων ἢ τῷ λόγῳ. σὺ δὲ εἰ καὶ μήπω εἶ Σωκράτης, ὡς Σωκράτης γε εἶναι βουλόμενος ὀφείλεις βιοῦν.	contest is now, the Olympic Games are already here, you can't put them off any longer, and progress is lost or saved by a single day and a single deed. That's how Socrates reached perfection: in everything that came his way, he paid attention to nothing but reason. And you, even if you're not yet Socrates, ought to live as someone who wants to be Socrates.
52	ὁ πρῶτος καὶ ἀναγκαιότατος τόπος ἐστὶν ἐν φιλοσοφίᾳ ὁ τῆς χρήσεως τῶν θεωρημάτων, οἷον τὸ μὴ ψεύδεσθαι· ὁ δεύτερος ὁ τῶν ἀποδείξεων, οἷον πόθεν ὅτι οὐ δεῖ ψεύδεσθαι· τρίτος ὁ αὐτῶν τούτων βεβαιωτικὸς καὶ διαρθρωτικός, οἷον πόθεν ὅτι τοῦτο ἀπόδειξις; τί γάρ ἐστιν ἀπόδειξις, τί ἀκολουθία, τί μάχη, τί ἀληθές, τί ψεῦδος; οὐκοῦν ὁ μὲν τρίτος τόπος ἀναγκαῖος διὰ τὸν δεύτερον, ὁ δὲ δεύτερος διὰ τὸν πρῶτον· ὁ δὲ ἀναγκαιότατος καὶ ὅπου ἀναπαύεσθαι δεῖ, ὁ πρῶτος. ἡμεῖς δὲ ἔμπαλιν ποιοῦμεν· ἐν γὰρ τῷ τρίτῳ τόπῳ διατρίβομεν καὶ περὶ ἐκεῖνόν ἐστιν ἡμῖν ἡ πᾶσα σπουδή· τοῦ δὲ πρώτου παντελῶς ἀμελοῦμεν. τοιγαροῦν ψευδόμεθα μέν, πῶς δὲ ἀποδείκνυται ὅτι οὐ δεῖ ψεύδεσθαι, πρόχειρον ἔχομεν.	The first and most necessary area in philosophy is the application of principles—for example, not lying. The second is that of proofs—for example, why it is that we ought not to lie. The third is the one that confirms and articulates these—for example, why it is that this is a proof. For what is a proof, what is logical consequence, what is contradiction, what is true, what is false? So the third area is necessary because of the second, and the second because of the first; but the most necessary, and the one where we should come to rest, is the first. But we do the opposite. We spend our time on the third area, and all our effort goes into that; the first we neglect completely. So we lie—but we have ready to hand how to prove that we ought not to lie.
53	ἐπὶ παντὸς πρόχειρα ἑκτέον ταῦτα· ἄγου δέ μ', ὦ Ζεῦ, καὶ σύ γ' ἡ Πεπρωμένη, ὅποι ποθ' ὑμῖν εἰμι διατεταγμένος· ὡς ἕψομαί γ' ἄοκνος· ἢν δέ γε μὴ θέλω, κακὸς γενόμενος, οὐδὲν ἧττον ἕψομαι. ὅστις δ' ἀνάγκῃ συγκεχώρηκεν καλῶς, σοφὸς παρ' ἡμῖν, καὶ τὰ θεῖ' ἐπίσταται. "ἀλλ', ὦ Κρίτων, εἰ ταύτῃ τοῖς θεοῖς φίλον, ταύτῃ γενέσθω." "ἐμὲ δὲ Ἄνυτος καὶ Μέλιτος ἀποκτεῖναι μὲν δύνανται, βλάψαι δὲ οὔ."	On every occasion we should have these thoughts ready to hand: "Lead me, Zeus, and you too, Destiny, wherever you have assigned me to go. I'll follow without flinching; and if I'm unwilling, I'll turn coward, and follow all the same." "Whoever has yielded well to necessity we count as wise; he understands the divine." "Well, Crito, if this is what pleases the gods, so be it." "Anytus and Meletus can kill me, but they cannot harm me."[13]

13 The quotations are from the Stoic Cleanthes, from Euripides, and from Plato's *Crito* and *Apology*; Anytus and Meletus prosecuted Socrates.