

**The Enchiridion by Epictetus**  
(Translated by Elizabeth Carter)

*Please note: this essay is located under **Essays: Early Church** simply because that section has more room.*

**Introduction**

This text is not a scholarly presentation but an invitation to read an ancient text in the spirit of *lectio divina*, the theme of this homepage. That means a slow, meditative focus is the aim with a view toward incorporating what we read into our lives. While *lectio divina* more commonly pertains to sacred scripture, there's no reason to confine it there. It's general principles certainly can apply to philosophical texts, especially ancient ones as the **Enchiridion**.

Most Introductions to texts with regard to scripture or as the one at hand take pains to point out, information about the author or text itself can be garnered from plenty of reliable sources. Such is not the purpose of this document. Hopefully Epictetus himself would give his approval to this *lectio divina* approach. It's interesting to note that he was a Stoic philosopher more or less contemporary with Sts. Peter and Paul, all having lived in Rome under the emperor Nero.

It gets even better. Epictetus was born a slave and was crippled either by birth, accident or deliberately. We're simply not sure, but this adds a certain charm as well as authority to his writings. Furthermore, Admiral James Stockdale, a devotee of Epictetus, found support in his Stoic philosophy while a prisoner of war in North Vietnam for seven years. One such website details this and links a book he had written inspired by Epictetus. Although I haven't read it, I recommend it anyway: <https://reasonandmeaning.com/2015/03/08/admiral-james-stockdale-and-epictetus/>

As for the order of this document, sections one through thirteen have the English text (blue) followed by the Greek (red). Notations (black) follow both which are more or less personal reflections on the way Epictetus expresses himself. The paragraphs are identified by lower case letters for easier reference. If there are more than one paragraphs for a given section, they will be designated by a lower case letter (a, b and so forth). Perhaps the text will develop as time goes on, something that remains to be seen.

Note that from section fourteen to the end a different approach is adapted. That is to say, the transliterated Greek words are inserted within the English text. Sometimes they refer to other sections of the text for clarification. Perhaps most people will find this approach better. It's a more one-on-one approach to the document, bringing the reader inside it, if you will. A decision to go this route came after some time or when inserting the notations or ob-

servations seemed too awkward. Regardless, the goal is to make reading the **Enchiridion** easier in the spirit of *lectio divina*. Despite this awkwardness, slogging through the text and notations is a process which has its own rewards, and hopefully they will be manifest here.

Please note that when copying some of the Greek text the spacing did not come out as desired. Unfortunately it can't be corrected although the text in and by itself is perfectly fine.

### The Text

**1a** Some things are in our control and others not. Things in our control are opinion, pursuit, desire, aversion, and, in a word, whatever are our own actions. Things not in our control are body, property, reputation, command, and, in one word, whatever are not our own actions.

Των ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῶν, τὰ δὲ οὐκ ἐφ' ἡμῶν. ἐφ' ἡμῶν μὲν ὑπόληψις, δόξα, ἀρχαὶ, ὄρεξις, ἔκκλησις καὶ ἐνὶ λόγῳ ὅσα ἡμέτερα ἔργα· οὐκ ἐφήμων δὲ τὸ σωμα, ἡ κτήσις, δόαι ἀρχαὶ καὶ ἐνὶ λόγῳ ὅσα οὐχ ἡμέτερα ἔργα.

The first sentence both introduces and sums up Epictetus' Stoic doctrine. It's good to keep this in mind while reading the rest of this book, for if you forget everything else, we have it here. Note two uses of the preposition *eph'* or *epi* [upon]: those things which exist in and by or "upon" themselves and those things which are "upon" us, the latter being more weighty and therefore more troublesome. Thus we could say that Epictetus is concerned with the distinction between these two "upons."

Since the former are out there in and by themselves, why bother with them? They are not under our control...our *epi*...and hence should be of no concern to us. With regard to the latter *epi*, they are external to us and press down upon us, if you will, with a certain immediacy. That means we have the following six under our *epi* or under our control. Note that to some degree all six have an element of stress, of unnecessary straining:

- 1] *hupolepsis*: literally a taking of the matter, hasty judgment
- 2] *doxai*: opinions, notions, opinions
- 3] *archai*: beginning, first principles, origins.
- 4] *orexis*: yearnings, desires
- 5] *ekklisis*: a turning out of one's course
- 6] *erga*: works, deeds, occupations

**1b** The things in our control are by nature free, unrestrained, unhindered; but those not in our control are weak, slavish, restrained, belonging to others. Remember, then, that if you suppose that things which are slavish by nature are also free, and that what belongs to others is your own, then you will be hindered. You will lament, you will be disturbed, and you

will find fault both with gods and men. But if you suppose that only to be your own which is your own, and what belongs to others such as it really is, then no one will ever compel you or restrain you. Further, you will find fault with no one or accuse no one. You will do nothing against your will. No one will hurt you, you will have no enemies, and you not be harmed.

καὶ τὰ μὲν ἐφ' ἡμῖν ἐστὶ φύσει ἐλεύθερα, ἀκώλυτα, ἀπαραπόδιστα, τὰ δὲ οὐκ ἐφ' ἡμῖν ἀσθενῆ, δοῦλα, κωλυτά, ἀλλότρια. μέμνησο οὖν, ὅτι, ἐὰν τὰ φύσει δοῦλα ἐλεύθερα οἰηθῆς παρὰ τὰ ἀλλότρια ἴδια, ἐμποδισθήσῃ, πενθήσῃς, ταραχθήσῃ, μέμψῃ καὶ θεοὺς καὶ ἀδρώπους, ἐὰν δὲ τὸ σὸν μόνον οἰηθῆς σὸν εἶναι, τὸ δὲ ἀλλότριον, ὥσπερ ἐστίν, ἀλλότριον, οὐδεὶς σε ἀναγκάσει οὐδέποτε, οὐδεὶς σε κωλύσει, οὐ μέμψῃ οὐδένα, οὐκ ἐγκαλέσεις τινί, ἄκων πράξεις οὐδὲ ἔν, οὐδεὶς σε βλάψει, ἐχθρὸν οὐχ ἔξεις, οὐδὲ γὰρ βλαβερόν τι πείσῃ.

This paragraph continues with *epi*-ness or upon-ness or the three things in our control which are followed with a set of four things lacking this *epi*-ness. Note their connection with *phusis*, nature:

- 1] *eleuthera*: free
- 2] *akoluta*: unhindered
- 3] *aparapodista*: free from embarrassment, interference

- 1] *asthene*: weak or sick
- 2] *doula*: servile
- 3] *koluta*: hindered
- 4] *allogria*: of another, forced, unnatural

Epictetus bids us to remember [*mimnesko*] the following two, this verb being singled out for the number of occurrences due to its importance for him: 1] if we suppose [*oiomai*] things which are slavish by nature [*doula*] are free and 2] what belongs to another person is one's own [*allogria* and *idia*], we'll be hindered [*empodizo*, literally to put the feet in bonds and prevent us from walking]. The fallout consists in the following three with regard to gods and men:

- 1] *pentheo*: to bewail, lament
- 2] *tarasso*: to stir up, to trouble
- 3] *memphomai*: to blame, to censure
- 4] *memphomai*: to impute as blameworthy [applicable to the human as well as the divine]

A second instance of *oiomai* is put a bit awkwardly: if we suppose that to be our own is our own and what belongs to others [*allotrion*] as it is in reality [*hosper*, in and by itself], no one has the power either to compel or to restrain you, *anagkazo* and *koluo*.

Furthermore, there are three benefits:

- 1] *prasso* with *akon*: [not] to do or to practice involuntarily
- 2] *blapto*: to disable, to hinder or as here, no hurt
- 3] *exthron*: [no] enemy
- 4] *pascho*: [not] suffer or have something done to oneself with *blaperon* or noxious, disadvantageous

**1c** Aiming therefore at such great things, remember that you must not allow yourself to be carried, even with a slight tendency, towards the attainment of lesser things. Instead, you must entirely quit some things and for the present postpone the rest. But if you would both have these great things, along with power and riches, then you will not gain even the latter, because you aim at the former too: but you will absolutely fail of the former, by which alone happiness and freedom are achieved.

τηλικούτων οὖν ἐφιέμενος μέμνησο, ὅτι οὐ δεῖ μετρίως κεκινημένον ἄπτεσθαι αὐτῶν, ἀλλὰ τὰ μὲν ἀφιέναι παντελῶς, τὰ δ' ὑπερτίθεσθαι πρὸς τὸ παρόν. ἐὰν δὲ καὶ τατ' ἐθέλης καὶ ἄρχειν καὶ πλουτεῖν, τυχὸν μὲν οὐδ' αὐτῶν τούτων τεύξη διὰ τὸ καὶ τῶν προτέρων ἐφίεσθαι, πάντως γε μὴν ἐκείνων ἀποτεύξη, δι' ὧν μόνων ἐλευθερία καὶ εὐδαιμονία περιγίνεται

*Telikouton*: of such and such [a quality, for example which here is in the plural] refers to *eleuthera*, *akoluta* and *aparapodista* in 1b [freedom, unhindered and freedom from embarrassment] which are *epi* or upon us or things within our reach. Note the verb *ephiemi* with *epi* prefaced to it, literally to send upon which infers the intent either to exert this *epi* or not with regard to ourselves.

Aiming at [*ephiemi*: to send upon or *epi*-] such great things [refer what's described in 1b or those which are *epi* us] compels us to remember [second time Epictetus uses the verb *mimnesko*; cf. 1b] not allowing ourselves be set in motion [*kineo*], to be touched [*apto*] concerning things which lack measure [*metrios* or moderately; with the negative]. *Alla* [but] introduces a necessary option: to make a whole-hearted [*pantelos*: utterly] decision to leave some things [*aphiemi* or to let go [*apo*- or from] with *ta*] and for the moment, put the rest [*pareimi*: to be present, beside, *para*-] on hold. *Pareimi* [*to paron*] is used with the preposition *pros*, indicative of direction toward-which.

Should you wish to have these great things [refer what's described in 1b or those which are *epi* us] along with power and riches [the verbs *archo*: to begin, to make preparations, to rule and *plouto*], you won't hit upon [*tugchano*] them. The reason? You're aiming at [*ephiemi*: to send upon or *epi*-] the former which will cause failure [*apotugchano*: *tugchano* with *apo*- or from prefaced to it] with regard to the latter, that is, in a big way [*pantos*]. As for the former, it's the only way you obtain [*perigignomai*: to prevail over, to be superior to] both freedom and happiness [*eleutheria* and *eudaimonia*]. As for the latter, it also applies to prosperity and good [*eu*-] fortune, a good *daimon* or genius, guiding spirit.

**1d** Work, therefore to be able to say to every harsh appearance, "You are but an appearance, and not absolutely the thing you appear to be." And then examine it by those rules which you have, and first, and chiefly, by this: whether it concerns the things which are in our own control, or those which are not; and, if it concerns anything not in our control, be prepared to say that it is nothing to you.

εὐθύς οὖν πάσῃ φαντασίᾳ τραχείᾳ μελέτᾳ ἐπιλέγειν ὅτι ἴφανασιᾳ εἰ καὶ οὐ πάντως τὸ φαινόμενον. ἔπειτα ἐξέταζε αὐτὴν καὶ δοκίμαζε τοῖς κανόσι τούτοις οἷς ἔχεις, πρῶτῳ δὲ τούτῳ καὶ μάλιστα, πότερον περὶ τὰ ἐφ' ἡμῖν ἐστὶν ἢ περὶ τὰ οὐκ ἐφ' ἡμῖν· κὰν περὶ τι τῶν οὐκ ἐφ' ἡμῖν ἦ, πρόχειρον ἔστω τὸ διότι ἴουδὲν πρὸς ἐμέ'

The adjective *euthus* [straight, direct] begins this paragraph, conveying a certain urgency with regard to work or *meleta*, a noun implying care or exercise. It is used with regard to making a response, an *epilego* or saying-upon [*epi*-] as it pertains to all appearances [*phantasia*: also as representation, image] which are harsh, *traxeia* [jagged, ruff]. Each of us is an appearance [again, *phantasia*] and not as we appear [*phaino*: to bring to light, to make to appear] in an absolute sense, *pantos* [cf 1c].

The task that follows: *exetazo*, to examine well, to scrutinize each harsh appearance, *ex*- intensifying the verb "from." To do this requires putting to use rules in your possession, *kanon* literally as a straight rod or bar and hence standard. Attention is to be toward what's most important or first and chiefly, *proto* and *malista* [also in front of and especially, an adverb]. In fact, it doesn't concern us whether what's involved is in our control or not, the preposition *epi* or upon applicable to both instances. Should it concern the latter *epi*, we should be ready to say it has nothing to do with [*pros* or direction towards-which] us. Note two uses of the preposition *pros*, direction toward-which: with regard to one's self and *procheiron* or at hand, ready.

**2** Remember that following desire promises the attainment of that of which you are desirous; and aversion promises the avoiding that to which you are averse. However, he who fails to obtain the object of his desire is disappointed, and he who incurs the object of his aversion wretched. If, then, you confine your aversion to those objects only which are contrary to the

natural use of your faculties, which you have in your own control, you will never incur anything to which you are averse. But if you are averse to sickness, or death, or poverty, you will be wretched. Remove aversion, then, from all things that are not in our control, and transfer it to things contrary to the nature of what is in our control. But, for the present, totally suppress desire: for, if you desire any of the things which are not in your own control, you must necessarily be disappointed; and of those which are, and which it would be laudable to desire, nothing is yet in your possession. Use only the appropriate actions of pursuit and avoidance; and even these lightly, and with gentleness and reservation.

Μέμνησο, ὅτι ὀρέξεως ἐπαγγελία ἐπιτυχία, οὐ ὀρέγη, ἐκκλίσεως ἐπαγγελία τὸ μὴ περιπεσεῖν ἐκείνῳ, ὃ ἐκκλίνεται, καὶ ὁ μὲν <έν> ὀρέξει ἀποτυγχάνων ἀτυχής, ὁ δὲ <έν> ἐκκλίσει περιπίπτων δυστυχής. ἂν μὲν οὖν μόνα ἐκκλίνης τὰ παρὰ φύσιν τῶν ἐπί σοι, οὐδενί, ὧν ἐκκλίνεις, περιπεσεῖ· νόσον δ' ἂν ἐκκλίνης ἢ θάνατον ἢ πενίαν, δυστυχήσεις. ἄρον οὖν τὴν ἐκκλισιν ἀπὸ πάντων τῶν οὐκ ἐφ' ἡμῖν καὶ μετάθεσ ἐπὶ τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν. τὴν ὄρεξιν δὲ παντελῶς ἐπὶ τοῦ παρόντος ἄνελε· ἂν τε γὰρ ὀρέγη τῶν οὐκ ἐφ' ἡμῖν τιος, ἀτυχεῖν ἀνάγκη τῶν τε ἐφ' ἡμῖν, ὅσων ὀρέγεσθαι καλὸν ἂν, οὐ δὲν οὐδέπω σοι πάρεστι. μόνῳ δὲ τῷ ὀρμᾶν καὶ ἀφορμᾶν· χρῶ, κούφως μέντοι καὶ μεθ' ὑπεξαίρεσεως παῖ ἀνειμένως.

The third mention of *mimnesko* or to remember concerns attainment or the falling upon [*epitugchano*, *epi-*, upon] desire [*orexis*, also as appetite] which ensures [*epaggelma*, promise; *epi-*] that you will get the object of desire [*orego*; same root as *orexis*]. Similarly, the person who fails [*apotugchano*] with regard to this *orexis* ends up disappointed [*atuches*, luckless]. As for the person who obtains [*peripito*: to fall beside, *peri-*] the object of his aversion [*ekklino*: to bend out of the regular line], he turns out to be wretched [*dustuches*].

On the other hand, should you limit [*ekklino* again] your aversion to objects contrary to the natural use of your faculties [*para* or beside with *phusis* or nature] which are in your control [upon you [*epi*], you won't incur [*ekklino* yet again] that to which you're averse [negative with *epi* you]. Aversion [*ekklino*] to sickness, death or poverty will result in being wretched [*dustugchano*: *dus-* or unlucky prefaced to *tugchano*, to hit upon]. Thus remove aversion [*ekklis*] from what's not in your control [what's not *epi* you] and transfer [*metatithemi*: to places after, *meta-*] it to what's contrary to the nature [*para* or beside *phusis*] of what's in your control, that is, *para* you to *epi* you.

But for now [*pariemi*: to let drop beside, *para-* with *epi*] completely [*pantelos*] put away [*anaireo*: to take up, *ana-*] desire [*orexis*] because if you don't, you'll be disappointed [*atugchano* with *anagke*, necessity]. As for what is worthy of desire [*kalos* or beautiful with *orego*, to stretch out], it isn't as yet in your possession [*pariemi*]. Make use only of pursuit and avoidance [*horme* and *aphorme*: rapid motion forward and starting point, base of operations]. However, the condition is to do this lightly, with gentleness and reservation

[*kouphos*: implies nimbleness, *hupexairesis*: removal or treating as exceptional and *aneimenos*: at ease, without restraint].

3. With regard to whatever objects give you delight, are useful, or are deeply loved, remember to tell yourself of what general nature they are, beginning from the most insignificant things. If, for example, you are fond of a specific ceramic cup, remind yourself that it is only ceramic cups in general of which you are fond. Then, if it breaks, you will not be disturbed. If you kiss your child, or your wife, say that you only kiss things which are human, and thus you will not be disturbed if either of them dies.

Ἐφ' ἐκάστου τῶν ψυχαγωγούντων ἢ χρεῖαν παρεχόντων ἢ στεργομένων μέμνησο ἐπι λέγειν, ὁποῖόν ἐστιν, ἀπὸ τῶν σμικροτάτων ἀρξάμενος· ἂν χύτραν στέργῃς, ὅτι 'χύτραν στέργω'. κατεαγείσης γὰρ αὐτῆς οὐ ταραχθήσῃ· ἂν παιδίον σαυτοῦ καταφιλήῃς ἢ γυναῖκα, ὅτι ἄνθρωπον καταφιλεῖς· ἀποθανόντος γὰρ οὐ ταραχθήσῃ.

The fourth mention of *mimnesko* or to remember when it comes to the following three, first becoming aware of their general nature [*opoion*: what sort of]. This includes their beginning [*archo*: to make a beginning, to lead the way] which develops from what's most insignificant [*mikros*: small]:

1] That which gives you delight [*parecho* and *chreia*: literally, to hold beside or in readiness [*para-*] & use, advantage] are useful or loved deeply.

2] *Psuchagogeio* [fundamentally, to lead souls to the nether world, to evoke, conjure up].

3] *Stergo* [to be fond of, to accept gladly].

Epictetus gives an example of the particular and general. If we're attached [*stergo* again] to a specific thing such as a cup, we need to be aware we're fond of cups in general. So if this cup break, we won't be disturbed, *tarasso* [cf. 1b]. The same applies to people we love [*kataphileo*: to be fond of, to kiss or to caress; prefaced with the preposition *kata-*, in accord with]. We should attribute to them that which is human and thus not be disturbed [*tarasso* again] if one of them dies.

4. When you are going about any action, remind yourself what nature the action is. If you are going to bathe, picture to yourself the things which usually happen in the bath: some people splash the water, some push, some use abusive language, and others steal. Thus you will more safely go about this action if you say to yourself, "I will now go bathe, and keep my own mind in a state conformable to nature." And in the same manner with regard to every other action. For thus, if any hindrance arises in bathing, you will have it ready to say, "It was not only to bathe that I desired, but to keep my mind in a state conformable to nature; and I will not keep it if I am bothered at things that happen.

Ὅταν ἄπτεσθαί τινος ἔργου μέλλης, ὑπομίμησκε σεαυτόν, ὁποῖόν ἐστι τὸ ἔργον. ἔαν λουσόμενος ἀπίης, πρόβαλλε σεαυτῷ τὰ γινόμενα ἐν βαλανείῳ, τοὺς ἀπορραίνοντας, τοὺς ἐγκρουομένους, τοὺς λοιδοροῦντας, τοὺς κλέπτοντας. καὶ οὕτως ἀσφαλέστερον ἄψη τοῦ ἔργου, ἔαν ἐπιλέγης εὐθὺς ὅτι ἴουσασθαι θέλω καὶ τὴν ἑμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσαν τηρήσαι. καὶ ὡσαύτως ἐφ' ἐκάστου ἔργου. οὕτω γὰρ ἂν τι πρὸς τὸ λούσασθαι γένηται ἐμποδῶν, πρόχειρον ἔσται διότι ἄλλ' οὐ τοῦτο ἤθελον μόνον, ἀλλὰ καὶ τὴν ἑμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσαν τηρήσαι· οὐ τηρήσω δέ, ἔαν ἀγανακτῶ πρὸς τὰ γινόμενα.

The verb *apto* refers to things we do [*ergon*: also as work, industry], basically as to touch. When engaged in this *apto*, we're to remind ourselves [*mimnesko*: fifth mention though with the preposition *hupo* or under prefaced to it] about the nature of the action [*hopoios*: what sort, what quality and *ergon*]. Using the example of bathing as in public baths, consider the impolite behavior that transpires there. How to counter [*apto* again] this? You rehearse beforehand, that is, you provide a safe space for yourself [*asphalizomai*: to make safe as from falling] by saying to yourself [*epilego*: to speak upon, *epi*-] while bathing the following: I will maintain [*tereo*: to watch over, to guard with *proairesis*: an act of deliberate choice] my mind conformable to nature [*phusis*, with *kata* or in accord with] as best as possible. This has universal application or *ergon*.

Should you be hindered [*empodion*: literally, at one's feet] as in bathing, you will be ready [*procheiros*: literally, at or *pro*- one's hand] to say that you wish to keep [*tereo*] your mind conformable to nature [*phusis*, with *kata*]. You will fail in this *tereo* if you're bothered [*aganakteo*: to be vexed, to be displeased] by anything that happens.

**5. Men are disturbed, not by things, but by the principles and notions which they form concerning things. Death, for instance, is not terrible, else it would have appeared so to Socrates. But the terror consists in our notion of death that it is terrible. When therefore we are hindered, or disturbed, or grieved, let us never attribute it to others, but to ourselves; that is, to our own principles. An uninstructed person will lay the fault of his own bad condition upon others. Someone just starting instruction will lay the fault on himself. Some one who is perfectly instructed will place blame neither on others nor on himself.**

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 ἐστίν. ὅταν οὖν ἐμποδιζώμεθα ἢ ταρασσώμεθα ἢ λυπώμεθα, μηδέποτε ἄλλον αἰτιώμεθα, ἀλλ' ἑαυτούς, τοῦτ' ἐστὶ τὰ ἑαυτῶν δόγματα. ἀπαιδεύτου ἔργον τὸ ἄλλοις ἐγκαλεῖν, ἐφ' οἷς αὐτὸς πράσσει κακῶς· ἠργμένου παιδεύεσθαι τὸ ἑαυτῷ· πεπαιδευμένου τὸ μήτε ἄλλω μήτε ἑαυτῷ.

What disturbs us [*tarasso*] are not things [*pragma*: that which has been done] but the principles and notions [*dogma*: that which seems to one] we bring to bear upon them. Take the example of death. It isn't terrible [*deinos*: dreadful, dire] as it appeared [*phaino*: to bring to light] to Socrates. The terror associated with death consists in our notion that it's terrible. On those occasions when we're hindered, disturbed or grieved [*empodizo*, *tarasso* and *lupeo*] never should we attribute [*aiteo*: to ask, claim] them to others but to ourselves, that is, our principles [*dogma*].

A person who lacks instruction [*apaideuo*: [not] to bring up as a child] tends to shift [*archo*: to begin] the fault [*egkaleo*: to bring an accusation against] of his bad condition [*ergon* modified by *kakos*, wicked] to other persons. On the other hand, a person who is instructed [*paideuo*] perfectly will blame neither others nor himself.

**6. Don't be prideful with any excellence that is not your own. If a horse should be prideful and say, "I am handsome," it would be supportable. But when you are prideful, and say, "I have a handsome horse," know that you are proud of what is, in fact, only the good of the horse. What, then, is your own? Only your reaction to the appearances of things. Thus, when you behave conformably to nature in reaction to how things appear, you will be proud with reason; for you will take pride in some good of your own.**

Ἐπὶ μηδενὶ ἐπαρθῆς ἀλλοτρίῳ προτερήματι. εἰ ὁ ἵππος ἐπαιρόμενος ἔλεγεν ὅτι ἄκαλός εἰμι, οἰστὸν ἂν ἦν· σὺ δέ, ὅταν λέγῃς ἐπαιρόμενος ὅτι ἵππον καλὸν ἔχω, ἴσθι, ὅτι ἐπὶ ἵππου ἀγαθῶ ἐπαίρη. τί οὖν ἐστὶ σόν; χρήσις φαντασιῶν. ὥσθ', ὅταν ἐν χρήσει φαντασιῶν κατὰ φύσιν σχῆς, τηνικαῦτα ἐπάρθῃτι· τότε γὰρ ἐπὶ σῶ τινὶ ἀγαθῶ ἐπαρθῆση.

*Epauro* means to lift up or to set upon [*epi*-] with *proterema* [advantage or superiority] which Epictetus counsels against because it's alien, *allogrios* [also, forced, unnatural] to our nature. Next he gives the example of a horse. If it could speak and claim to be proud, *epauro* [to lift up or upon, *epi*-] and say that it's handsome [*kalos* fundamentally as beautiful; also admirable as well as auspicious], no problem. On the other hand, if a person is proud and claims to have such a horse, he should know that he is proud only with respect to the good [*kalos*] of the horse.

Epictetus asks rhetorically what is one's own. The answer: our reaction to the appearance of things, *chresis* and *phantasia* [a using or employment and appearance, presentation]. As we go about our business, we are to conform to nature [*phusis* with *kata*] in a proper way, that is, with regard to how things appear. This will make us proud [*epi so*: upon you & *tenikauta*: then, at that particular time] with reason, thereby taking pride in some personal good [*agathos*].

**7. Consider when, on a voyage, your ship is anchored; if you go on shore to get water you**

may along the way amuse yourself with picking up a shell fish, or an onion. However, your thoughts and continual attention ought to be bent towards the ship, waiting for the captain to call on board; you must then immediately leave all these things, otherwise you will be thrown into the ship, bound neck and feet like a sheep. So it is with life. If, instead of an onion or a shellfish, you are given a wife or child, that is fine. But if the captain calls, you must run to the ship, leaving them, and regarding none of them. But if you are old, never go far from the ship: lest, when you are called, you should be unable to come in time.

Καθάπερ ἐν πλῶ τοῦ πλοίου καθορμισθέντος εἰ ἐξέλθοις ὑθρεύσασθαι, ὁδοῦ μὲν πάρεργον καὶ κοχλίδιον ἀναλέξῃ καὶ βολβάριον, τετάσθαι δὲ δεῖ τὴν διάνοιαν ἐπὶ τὸ πλοῖον καὶ συνεχῶς ἐπιστρέφεσθαι, μὴ ποτε ὁ κυβερνήτης καλέσῃ, κἂν καλέσῃ, πάντα ἐκεῖνα ἀφιέναι, ἵνα μὴ δεδεμένος ἐμβληθῆς 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 ἀφείς ἐκεῖνα ἅπαντα μηδὲ ἐπιστρεφόμενος. ἐὰν δὲ γέρων ᾦς, μηδὲ ἀπαλλαγῆς ποτε τοῦ πλοίου μακράν, μὴ ποτε καλοῦντος ἑλλίπῃς.

Epictetus gives the example of a passenger going ashore from a boat who becomes distracted instead setting [*tithemi*] his mind [*dianoia*: thought, intention, purpose] about boarding the ship. If he doesn't board at once [*epistrepheo*: literally, to turn upon or *epi-* & *sunechos*: literally, holding together or *sun-*], he will be treated as a piece of cargo.

So it is with life [*en to bio*: literally, in life]. Should you end up married, you must not allow yourself to be hindered [*koluo*: to prevent] because you're obliged to leave [*aphiemi*: to release, or dispatch; *apo-* or from] our family members as well as disregard them [*epistrepheo*: literally, to turn upon or *epi-*] as you hasten to [*trecho*: to run] to the ship. On the other hand, if you're old, you shouldn't go far from the ship: that is, you'd never come [*ellipes*: leaving out, omitting] on time when called.

**8. Don't demand that things happen as you wish, but wish that they happen as they do happen, and you will go on well.**

Μὴ ζήτηι τὰ γινόμενα γίνεσθαι ὡς θέλεις, ἀλλὰ θέλε τὰ γινόμενα ὡς γίνεται καὶ εὐροήσεις.

A contrast: what you wish [*ethelo*: to be willing] to happen [*zeteo* and *gignomai*: to seek and to become] vs. thing which will happen [*gignomai*] as they do. If you opt for the latter, it will go well [*euoreo*: literally to flow well, *eu-*] for you.

**9. Sickness is a hindrance to the body, but not to your ability to choose, unless that is your choice. Lameness is a hindrance to the leg, but not to your ability to choose. Say this to**

yourself with regard to everything that happens, then you will see such obstacles as hindrances to something else, but not to yourself.

Νόσος σώματός ἐστὶν ἐμπόδιον, προαιρέσεως δὲ οὐ, ἐὰν μὴ αὐτὴ θέλη. χύλωνσις σκέλους ἐστὶν ἐμπόδιον, προαιρέσεως δὲ οὐ. καὶ τοῦτο ἐφ' ἐκάστου τῶν ἐπιπτόντων ἐπίλεγε· εὐρήσεις γὰρ αὐτὸ ἄλλου τινὸς ἐμπόδιον, σὸν δὲ οὐ.

*Nosos* can also mean a disease as well as suffering and misery. *Empodios* or literally at one's feet with regard to corporeal sickness but not with regard to our ability to choose, *proairesis*, of making the choice of one thing before [*pro-*] another, that is, unless one chooses this, *ethelo* also as to will. Epictetus gives the example of lameness which hinders the leg. We are to hold before our eyes [*epilego*: literally, to say upon] this ability to choose regardless of what happens to us, *empipto*, literally to fall in. Such an attitude makes us see [*heurisko*: to find, to discover] things which are *empodios* as belonging to something other than ourselves.

**10.** With every accident, ask yourself what abilities you have for making a proper use of it. If you see an attractive person, you will find that self-restraint is the ability you have against your desire. If you are in pain, you will find fortitude. If you hear unpleasant language, you will find patience. And thus habituated, the appearances of things will not hurry you away along with them.

Ἐφ' ἐκάστου τῶν προσπιπτόντων μέμνησο ἐπιστρέφων ἐπὶ σεαυτὸν ζητεῖν, τίνα δύναμιν ἔχεις πρὸς τὴν χρῆσιν αὐτοῦ. ἐὰν καλὸν ἴδῃς ἢ καλὴν, εὐρήσεις δύναμιν πρὸς ταῦτα ἐγκράτειαν· ἐὰν πόνος προσφέρηται, εὐρήσεις καρτερίαν· ἂν λοιδορία, εὐρήσεις ἀνεξικακίαν. καὶ οὕτως ἐπιζόμενόν σε οὐ συναρπάσουσιν αἱ φαντασίαι.

Each accident [*prospipto*: literally as to fall towards, *pros-*] makes us remember [*mimnesko*, sixth mention of this verb] our resources for making a proper use of it, *epistrepho* and *zeteo*: the first as literally to turn upon [*epi-*] and the second as to seek, this with *epi* with regard to oneself, “upon oneself.”

*Kalos* or beautiful with respect to form. One will find [*heurisko*: used three times in this passage] the ability [*dunamis*, capacity to do something] to refrain [*egkrateia*: mastery over a person or thing] from this, *pros* as direction toward-which. An example of this is when experiencing pain [*ponos*: also as hard work, toil], one can find fortitude or *karteria*, patient endurance. The same applies to unpleasant language, *loidoria* [railing, abuse]: one will discover patience or *anexikakia* [forbearance or from evil, *kakia*]. This creates a habit of sorts, *ethizo* [to accustom] so that appearances [*phantasia*: imagination or the power by which an object is presented to the mind] won't hurry you along with them, *sunarpazo* as to snatch away and carry with, *sun-*.

**11.** Never say of anything, "I have lost it;" but, "I have returned it." Is your child dead? It is returned. Is your wife dead? She is returned. Is your estate taken away? Well, and is not that likewise returned? "But he who took it away is a bad man." What difference is it to you whom the giver assigns to take it back? While he gives it to you to possess, take care of it; but don't view it as your own, just as travelers view a hotel.

Μηδέποτε ἐπὶ μηδενὸς εἶπης ὅτι 'ἀπώλεσα αὐτό', ἀλλ' ὅτι 'ἀπέδωκα'. τὸ παιδίον ἀπέθανεν; ἀπεδόθη. ἢ γυνὴ ἀπέθανεν; ἀπεδόθη. 'τὸ χωρίον ἀφηρέθην.' οὐκοῦν καὶ τὸ ὑπο ἀπεδόθη. 'ἀλλὰ κακὸς ὁ ἀφελόμενος.' τί δὲ σοὶ μέλει, διὰ τίνος σε ὁ δοῦς ἀπήτησε; μέχρι δ' ἂν διδῶ, ὡς ἀλλοτρίου αὐτοῦ ἐπιμελοῦ, ὡς τοῦ πανδοχείου οἱ παριόντες.

A contrast between losing and returning where the preposition *apo-* [essentially as 'from'] is prefaced to the two verbs *apollumi* and *apodidomai*: to destroy utterly and to give back. Epictetus gives three examples of personal losses put as rhetorical questions to answer those whom he's addressing. He adds another similar question with regard to the person responsible for such things. Despite his [bad or *kakos*] character, it makes no difference. This question has the verb *melo* meaning to be an object of care with regard to oneself which is secondary to the person who takes back anything which is dear, *didomai* and *apaiteo*, to give and to demand back [*apo-*].

What's dear to you is in your possession. Once you have it, you have to care for it, *epimelo*, the verb *melo* already noted but here with the preposition *epi-* added for emphasis, "upon." The key? View this not as your own or *allogrios* [alien] but as a traveler views a place to stay overnight.

**12a.** If you want to improve, reject such reasonings as these: "If I neglect my affairs, I'll have no income; if I don't correct my servant, he will be bad." For it is better to die with hunger, exempt from grief and fear, than to live in affluence with perturbation; and it is better your servant should be bad, than you unhappy.

Εἰ προκόψαι θέλεις, ἄφες τοὺς τοιοῦτους ἐπιλογισμούς. 'ἐὰν ἀμελήσω τῶν ἐμῶν, οὐχ ἔξω διατροφάς· 'ἐὰν μὴ κολάσω τὸν παῖδα, πονηρὸς ἔσται.' κρεῖσσον γὰρ λιμῶ ἀποθανεῖν ἄλυπον καὶ ἄφοβον γενόμενον ἢ ζῆν ἐν ἀφθόνοις ταρασσόμενον. κρεῖττον δὲ τὸν παῖδα κακὸν εἶναι ἢ σὲ κακοδαίμονα.

Note the two verbs with two different prepositions prefaced to them: *prokopto* and *aphiemi* [*pro-* and *apo-* indicative of before and from], to cut one's way forward and to let go. The latter applies to *epilogismos*, literally a reckoning upon [*epi-*].

Two examples of "better" or *kreisson*, stronger more powerful: 1] to die hungry without grief and fear instead of living with wealth and troubles: *alupos* [without pain] and *aphobos*

vs. *aphthonos* and *tarasso* [without envy and to trouble]. 2] A bad servant instead of one being unhappy, *kakos* and *kakodaimon* [evil and possessed by a spirit or *daimon* which is *kakos*].

**12b.** Begin therefore from little things. Is a little oil spill? A little wine stolen? Say to yourself, "This is the price paid for apathy, for tranquility, and nothing is to be had for nothing." When you call your servant, it is possible that he may not come; or, if he does, he may not do what you want. But he is by no means of such importance that it should be in his power to give you any disturbance.

ἄρξαι τοιγαροῦν ἀπὸ τῶν σμικρῶν. ἐκχεῖται τὸ ἐλάδιον, κλέπτεται τὸ οἰνάριον· ἐπίλεγε ὅτι 'τοσοῦτου πωλεῖται ἀπάθεια, τοσοῦτου ἀταραξία'· προῖκα δὲ οὐδὲν περιγίνεται. ὅταν δὲ καλῆς τὸν παῖδα, ἐνθυμοῦ, ὅτι δύναται μὴ ὑπακούσαι καὶ ὑπακούσας μηδὲν ποιῆσαι ὧν θέλεις· ἀλλ' οὐχ οὕτως ἐστὶν αὐτῷ καλῶς, ἵνα ἐπ' ἐκείνῳ ἦ τὸ σὲ μὴ ταραχθῆναι.

*Archo* or to begin connotes the first principle of anything and applies to what is *smikros* or *mikros* [small, little; positive or negative application]. Such an attitude is what we pay for [*poleo*: to exchange, to barter] apathy and tranquility [*apatheia* and *ataraxia* or freedom from passion and freedom from being troubled or *tarasso* as in 12a].

A servant is not of value [*kalos*, adverb] that he has the capacity [*epi* or upon him or that one, the servant] to disturb [*tarasso*] you.

**13.** If you want to improve, be content to be thought foolish and stupid with regard to external things. Don't wish to be thought to know anything; and even if you appear to be somebody important to others, distrust yourself. For, it is difficult to both keep your faculty of choice in a state conformable to nature, and at the same time acquire external things. But while you are careful about the one, you must of necessity neglect the other.

Εἰ προκόψαι θέλεις, ὑπόμεινον ἔνεκα τῶν ἐκτὸς ἀνόητος δόξας καὶ ἡλίθιος, μηδὲν βούλου δοκεῖν ἐπίστασθαι· κἂν δόξης τις εἶναί τισιν, ἀπίσται σεαυτῷ. ἴσθι γὰρ ὅτι οὐ ῥάδιον τὴν προαίρεσιν τὴν σεαυτοῦ κατὰ φύσιν ἔχουσαν φυλάξαι καὶ τὰ ἐκτός, ἀλλὰ τοῦ ἐτέρου ἐπιμελούμενον τοῦ ἐτέρου ἀμελήσαι πᾶσα ἀνάγκη.

*Prokopto* or to improve [cf. 12a] involves contentment or *hupomeno* [to abide, to be patient: *hupo*- or from under with *meno*, to remain]. Its application: to be considered [*dokeo*: to think, to propose] as both foolish and stupid [*anoetos* and *elithios*: lacking intelligence or having no *noos* and to be vain, idle]. They apply to what is external, *ektos* [also as outside].

We should not wish [*boulomai*: also as to will] to be thought [*dokeo*] of knowing [*ephistemi*: to set over or *epi*-, to place] something. This holds true when we seem [*dokeo*] important [*tis*: or anything] to other people. Best to distrust oneself, *apisteo* [to disbelieve]. The difficulty? To keep one's ability to choose [*proairesis*, cf. #9] is to be in accord with nature, *phusis* with *kata*. The verb *phulasso* is used here, to guard. The same applies to external things [*ektos*]. Care is required with regard to one while neglect is with regard to the other, the two verbs being *epimeleomai* and *ameleo*: *epi*- connotes an intensification of care whereas the alpha privative, neglect.

**Please note: at this point the presentation of the text changes as noted in the Introduction. That is to say, transliterated Greek words and notations are inserted within the English text. The Greek text itself follows the English one.**

14. If you wish [*ethelo*: note the frequency of this verb here] your children, and your wife, and your friends to live forever [*pantote*: everywhere, in all directions], you are stupid [*elithios*: cf. #13]; for you wish to be in control of things [*epi soi*, literally upon oneself] which you cannot, you wish for things that belong to others [*allogrios*: belonging to another] to be your own. So likewise, if you wish your servant to be without fault [*hamartano*: to miss the mark], you are a fool [*moros* dull, sluggish]; for you wish vice not to be vice [*kakia* used twice, evil], "but something else. But, if you wish to have your desires un-disappointed [*orego*: to reach out, to stretch out & *apotugchano* cf. #2], this is in your own control [*dunamai*: to be able, to be capable]. Exercise, therefore, what is in your control [*askeo*: to train, to fashion & *dunamai*]. He is the master [*kurios*: lord] of every other person who is able [*exousia*: authority] to confer or remove [*peripoieo* & *aphaireo*: note two prepositions, *peri*- and *aph*- or *apo*-, around and from] whatever that person wishes [*boulomai*: cf. #13; compare with *ethelo*, more to wish with purpose] either to have or to avoid [*pheugo*: to flee]. Whoever, then, would be [*boulomai* & free, *eleutheros*], let him wish [*ethelo*] nothing, let him decline [*phugo*] nothing, which depends on others else he must necessarily [*anagke*: noun] be a slave.

Ἐὰν θέλῃς τὰ τέκνα σου καὶ τὴν γυναῖκα καὶ τοὺς φίλους σου πάντοτε ζῆν, ἡλίθιος εἶτ' ἀ γὰρ μὴ ἐπὶ σοὶ θέλεις ἐπὶ σοὶ εἶναι καὶ τὰ ἀλλότρια σὰ εἶναι. οὕτω κ' ἂν τὸν παῖδα θέλῃς μὴ ἀμαρτάνειν, μωρὸς εἶ. θέλεις γὰρ τὴν κακίαν μὴ εἶναι κακίαν, ἀλλ' ἄλλο τι. ἐὰν δὲ θέλῃς ὀρεγόμενος μὴ ἀποτυγχάνειν, τοῦτο δύνασαι. τοῦτο οὖν ἄσκει, δύνασαι. κύριος ἐκάστου 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.

15. Remember [*mimnesko*, seventh mention of this verb] that you must behave [*anastrepho*: literally, to turn back, *ana*- also as up] in life as at a dinner party [*sumposion*: literally, a drinking with or *sum*-]. Is anything brought around [*periphero*] to you? Put out [*ekteino*: to

extend, *ek-* or from] your hand and take [*metalambano*: to take with, *meta-*] your share with moderation [*kosmios*: well ordered, adverb]. Does it pass by [*parerchomai*: to go beside, *para-*] you? Don't stop [*katecho*: to hold against, *kata-*] it. Is it not yet come? Don't stretch your desire [*orexis*: appetite, yearning] towards [*epiballo*: to cast upon, *epi-* & *porro*: forwards, onward] it, but wait [*parameno*: to remain beside, *para-*] till it reaches you. Do this with regard to [*pros*: indicative of direction toward-which] children, to a wife, to public posts, to riches, and you will eventually be a worthy partner [*axios & sumpotes*: a fellow drinker, *sum-*] of the feasts of the gods. And if you don't even take the things which are set before [*paratithemi*: *para-*] you, but are able even to reject [*hupereorao*: to see beyond, *huper-*] them, then you will not only be a partner at the feasts of the gods, but also of their empire. For, by doing this, Diogenes, Heraclitus and others like them, deservedly [*axios*: adverb] became, and were called, divine [*theios*].

Μέμνησο, ὅτι ὡς ἐν συμποσίῳ σε δεῖ ἀναστρέφεσθαι. περιφερόμενον γέγονέ τι κατὰ σέ· ἐκτείνας τὴν χεῖρα κοσμίως μετάλαβε. παρέρχεται· μὴ κάτεχε. οὐπω ἤκει· μὴ ἐπίβαλλε πόρρω τὴν ὄρεξιν, ἀλλὰ περίμενε, μέχρις ἂν γένηται κατὰ σέ. οὕτω πρὸς τέκνα, οὕτω πρὸς γυναῖκα, οὕτω πρὸς ἀρχάς, οὕτω πρὸς πλοῦτον· καὶ ἔση ποτὲ ἄξιός τῶν θεῶν συμπότης. ἂν δὲ καὶ παρατεθέντων σοι μὴ λάβῃς, ἀλλ' ὑπερίδῃς, τότε οὐ μόνον συμπότης τῶν θεῶν ἔση, ἀλλὰ καὶ συνάρχων. οὕτω γὰρ ποιῶν Διογένης καὶ Ἡράκλειτος καὶ ἰ ὁμοιοὶ ἀξίως θεῶν τε ἦσαν καὶ ἐλέγοντο.

**16.** When you see anyone weeping in grief [*penthos*: sorrow] because his son has gone abroad, or is dead, or because he has suffered [*apollumi*: to destroy, to kill utterly] in his affairs [*ta heautou*: those of himself], be careful [*prosecho*: to hold, offer, bring to or *pros-*] that the appearance [*phantasia*: the power by which an object is presented] may not misdirect [*sunarpazo*: to snatch and carry away with, *sun-*] you. Instead, distinguish [*euthus*: immediately] within your own mind, and be prepared [*procheiros*: at hand, ready; *pro-* before] to say, "It's not the accident that distresses [*thlibo*: to press, squeeze] this person because it doesn't distress [*sumbaino*: to go with, *sum-*] another person; it is the judgment [*dogma*: opinion] which he makes about it." As far as words go, however, don't reduce [*okneo*: to shrink from, hesitate] yourself to his level, and certainly do not moan with [*sunepistenazo*: to groan with: *sun-* & *epi-*] him. Do not moan [*stenazo*: to sigh deeply] inwardly [*eso*] either.

Ὅταν κλαίοντα ἴδῃς τινὰ ἐν πένθει ἢ ἀποδημοῦντος τέκνου ἢ ἀπολωλεκότα τὰ ἑαυτοῦ, πρόσεχε μὴ σε ἢ φαντασία συναρπάσῃ ὡς ἐν κακοῖς ὄντος αὐτοῦ τοῖς ἐκτός, ἀλλ' εὐθὺς ἔστω πρόχειρον ὅτι 'τούτον θλίβει οὐ τὸ συμβεβηκός [ἄλλον γὰρ οὐ θλίβει], ἀλλὰ τὸ δόγμα τὸ περὶ τούτου'. μέχρι μέντοι λόγου μὴ ὀκνεῖ συμπεριφέρεισθαι αὐτῷ, κἂν οὕτω τύχη, καὶ συνεπιστενάξαι· πρόσεχε μέντοι μὴ καὶ ἔσωθεν στενάξῃς.

**17.** Remember [*mimnesko*: eighth mention of this verb] that you are an actor [*hupokrites*: an expounder; *hupo-* from under] in a drama, of such a kind as the author [*didaskalos*:

teacher] pleases [*thelo*: to wish] to make it. If short, of a short one; if long, of a long one. If it is his pleasure you should act a poor man, a cripple, a governor, or a private person, see that you act it naturally [*hupokrinomai*: to reply, expound; *hupo-* & *euphuos*: shapely, well suited; *eu-*]. For this is your business [*idiotes*: one's own], to act well [*hupokrinomai*] the character [*prosopon*: face, countenance] assigned [*didomai*: to give] you; to choose [*eklego*: to pick out, *ek-*] it is another's.

Μέμνησο, ὅτι ὑποκριτῆς εἶ δράματος, οἴου ἂν θέλῃ ὁ διδάσκαλος· ἂν βραχύ, βραχέος· ἂν μακρόν, μακροῦ· ἂν πτωχὸν ὑποκρίνασθαί σε θέλῃ, ἵνα καὶ τοῦτον εὐφυῶς ὑποκρίνη ἂν χωλόν, ἂν ἄρχοντα, ἂν ἰδιώτην. σὸν γὰρ τοῦτ' ἔστι, τὸ δοθὲν ὑποκρίνασθαι πρόσωπον καλῶς· ἐκλέξασθαι δ' αὐτὸ ἄλλου.

**18.** When a raven happens to croak unluckily [*aisios*: auspicious, opportune], don't allow the appearance [*phantasia*, cf. #16] hurry you away with [*sunarpazo*: literally, to seize with, *sun-*] it, but immediately make the distinction [*euthus* (cf. #16) & *diaireo*: to take apart, cleave; *dia-*] to [*para*: also as beside] yourself, and say, "None of these things are foretold [*episemaino*: to set a mark upon, *epi-*] to me; but either to my paltry body, or property, or reputation, or children, or wife. But to me all omens are lucky [*aisios*: & *semaino*: to signify, sign], if I will [*ethelo*, cf. #14]. For whichever of these things happens [*apobaino*: to step off from, *apo-*], it is in my control [*ep' emoi*: literally, upon me] to derive advantage [*opheleo*: to assist, to be of use] from it."

Κόραξ ὅταν μὴ αἴσιον κεκράγη, μὴ συναρπαζέτω σε ἢ 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 ἀποβαίνη, ἐπ' ἐμοὶ ἐστὶν ὠφεληθῆναι ἀπ' αὐτοῦ'.

**19.** You may be unconquerable [*aniketos*], if you enter into no combat [*katabaino*: to go down, *kata-* & *agonia*: distress] in which it is not in your own control to conquer [*epi soi*: literally upon you & *nikao* (cf. *aniketos*)]. When, therefore, you see anyone eminent in honors [*protimao*: to honor before, *pro-*], or power, or in high esteem on any other account, take heed not to be hurried away with the appearance [*sunarpazo* & *phantasia*, cf. #18 for both], and to pronounce him happy [*eudokimeo*: to be of good repute; *eu-* & *makarizo*: to be blessed]; for, if the essence of good [*ousia* & *agathos*] consists in things in our own control [*ep' hemin*: literally, upon us], there will be no room for envy or emulation [*phthonos* & *zelotupia*: jealousy & envy]. But, for your part, don't wish to be a general, or a senator, or a consul, but to be free [*hupatos*: the very top; *hupo-* or above, beyond]; and the only way to this is a contempt [*kataprhonesis*: *phroneo* & *kata-* (to think & below)] of things not in our own control [*ep' hemin*].

Ἄνικητος εἶναι δύνασαι, ἔαν εἰς μηδένα ἀγῶνα καταβαίνης, ὃν οὐκ ἔστιν ἐπὶ σοὶ νικῆσαι. ὄρα μήποτε ἰδὼν τινα προτιμώμενον ἢ μέγα δυνάμενον ἢ ἄλλως εὐδοκιμοῦντα μακαρίσης, ὑπὸ τῆς φαντασίας συναρπασθεῖς. ἔαν γὰρ ἐν τοῖς ἐφ' ἡμῖν ἡ οὐσία τοῦ ἀγαθοῦ ᾗ, οὔτε φθόνος οὔτε ζηλοτυπία χώραν ἔχει· σὺ τε αὐτὸς οὐ στρατηγός, οὐ πρύτανις ἢ ὑπάτος εἶναι θελήσεις, ἀλλ' ἐλεύθερος. μία δὲ ὁδὸς πρὸς τοῦτο, καταφρόνησις τῶν οὐκ ἐφ' ἡμῖν.

**20. Remember** [*mimnesko*: ninth mention of this verb], that not he who gives ill language or a blow [*loidoreo* & *tupto*: to abuse, revile & to strike] insults [*hubrizo*: to run riot, to outrage], but the principle [*dogma*, cf. #16] which represents these things as insulting [*hubrizo*]. When, therefore, anyone provokes [*erithizo*: to rouse to anger] you, be assured that it is your own opinion [*hupolepsis*: a taking up, *hupo-*] which provokes [*erethizo*: to rouse to anger] you. Try [*peirao*: to attempt], therefore, in the first place, not to be hurried away with [*sunarpazo*: cf. #19] the appearance [*phantasia*, cf. #19]. For if you once gain time and respite [*chronos* & *diatribe*: spending time, serious employment], you will more easily command [*krateo*: to be strong] yourself.

Μέμνησο, ὅτι οὐχ ὁ λοιδορῶν ἢ ὁ τύπτων ὑβρίζει, ἀλλὰ τὸ δόγμα τὸ περὶ τούτων ὡς ὑβρίζοντων. ὅταν οὖν ἐρεθίσῃ σέ τις, ἴσθι, ὅτι ἡ σὴ σε ὑπόληψις ἠρέθικε. τοιγαροῦν ἐν πρώτοις πειρῶ ὑπὸ τῆς φαντασίας μὴ συναρπασθῆναι· ἂν γὰρ ἅπαξ χρόνου καὶ διατριβῆς τύχης, ῥᾶον κρατήσεις σεαυτοῦ.

**21. Let death and exile** [*phuge*: flight], and all other things which appear terrible [*deinos* & *phaino*: fearful & to bring to light] be daily before your eyes, but chiefly [*malista*] death, and you win never entertain any abject thought [*tapeinos*: humble, lowly], nor too eagerly covet [*epithumeo*: to have intense longing upon, *epi-* & *agan*: in excess] anything.

Θάνατος καὶ φυγὴ καὶ πάντα τὰ δεινὰ φαινόμενα πρὸ ὀφθαλμῶν ἔστω σοὶ καθ' ἡμέραν, μάλιστα δὲ πάντων ὁ θάνατος· καὶ οὐδὲν οὐδέποτε οὔτε ταπεινὸν ἐνθυμηθῆσθαι οὔτε ἄγαν ἐπιθυμήσεις τινός.

**22. If you have an earnest desire of attaining** [*epithumeo*: cf. #21] to philosophy [*philosophia*: *philos* with *sophia*: dear, friend & wisdom, skill], prepare [*paraskeuazo*: provide for what one doesn't have; *para-* or beside] yourself from the very first to be laughed at, to be sneered [*katagelao* & *katamokaomai*: to laugh scornfully & to mock; both are prefaced with *kata-*, indicative of downward motion] by the multitude, to hear them say, "He is returned to [*epanerchomai*: *erchomai* or to come prefaced with *epi-* and *ana-* or upon and back] us a philosopher all at once [*aphno*: unawares]," and "Whence this supercilious look [*ophrus*: the brow, eyebrow]?" Now, for your part, don't have a supercilious look indeed; but keep steadily [the common verb *echo* or to have] to those things which appear [*phaino*: cf. #21] best to you as one appointed [*tasso*: to draw up] by God to this station

[*chora*: space, position]. For remember [*mimnesko*: tenth mention of this verb] that, if you adhere to [*emmeno*: to abide in, cleave to] the same point, those very persons who at first ridiculed [*katagelao*: to mock, jeer; *kata-* or down] will afterwards admire [*thaumazo*: to wonder, marvel] you. But if you are conquered [*hessaomai*: to be weaker or less] by them, you will incur [*proslambano*: to take or receive besides; *pros-*] a double ridicule [*katagelos*: derision; *kata-*].

Εἰ φιλοσοφίας ἐπιθυμεῖς, παρασκευάζου αὐτόθεν ὡς καταγελασθήσόμενος, ὡς καταμωκησομένων σου πολλῶν, ὡς ἐρούντων ὅτι ἄφνω φιλόσοφος ἡμῖν ἐπανελήλυθε· καὶ ἴπ' ἄποθεν ἡμῖν αὕτη ἢ ὀφρῦς;· σὺ δὲ ὀφρῦν μὲν μὴ σχῆς· τῶν δὲ βελτίστων σοι φαινομένων οὕτως ἔχου, ὡς ὑπὸ τοῦ θεοῦ τεταγμένος εἰς ταύτην τὴν χώραν· μέμνησ' ὅτι, ἐὰν μὲν ἐμμείνης τοῖς αὐτοῖς, οἱ καταγελῶντές σου τὸ πρότερον οὕτοί σε ὕστερον θαυμάσονται, ἐὰν δὲ ἠττηθῆς αὐτῶν, διπλοῦν προσλήψῃ καταγέλωτα.

**23.** If you ever happen to turn your attention to externals [*strephe*: to turn aside & *exo* or outside], so as to wish to please [*boulomai*: to will & *aresko*: to satisfy, flatter] anyone, be assured [*eimi*: to be] that you have ruined [*apollumi*: cf. #16] your scheme of life [*enstasis*: literally, in-standing, *en-*]. Be contented [*aresko*], then, in everything with being a philosopher [*philosophos*]; and, if you wish to be thought [*boulomai* & *dokeo*: cf. #13] so likewise by anyone, appear [*phaino*: cf. #22] so to yourself, and it will suffice [*hikanos*: befitting, worthy] you.

Ἐάν ποτέ σοι γένηται ἕξω στραφῆναι πρὸς τὸ βούλεσθαι ἀρέσαι τινί, ἴσθι ὅτι ἀπώλεσας τὴν ἔνστασιν. ἀρκού οὖν ἐν παντὶ τῷ εἶναι φιλόσοφος εἰ δὲ καὶ δοκεῖν βούλει [τῷ εἶναι], σαυτῷ φαίνου καὶ ἰκανὸς ἔση.

*Because section 24 is lengthy, it is divided into three parts.*

**24.1.** Don't allow such considerations [*dialogismos*] as these distress [*thlibo*: cf. #16] you. "I will live in dishonor [*atimia*: disgrace], and be nobody anywhere [*oudeis oudamou*]." For, if dishonor is an evil [*kakos*: cf. #12a], you can no more be involved in any evil by the means of another than be engaged in anything base [*aischros*: shameful with the preposition *en*]. Is it any business [*ergon*: cf. #5] of yours, then, to get power [*arche*: beginning, origin], or to be admitted [*paralambano*: to receive from another; *para-*] to an entertainment [*estiasis*: feasting, banqueting]? By no means. How, then, after all, is this a dishonor [*atimia*]? And how is it true that you will be nobody anywhere, when you ought to be somebody in those things only which are in your own control [*epi soi*: cf. #19], in which you may be of the greatest consequence [*axios*: cf. #15]? "But my friends will be unassisted [*abotheo*: to receive no help]." – What do you mean by unassisted? They will not have money from you, nor will you make them Roman citizens.

Οὗτοί σε οἱ διαλογισμοὶ μὴ θλιβέτωσαν ἄτιμος ἐγὼ βιώσομαι καὶ οὐδεις οὐδαμοῦ. εἰ γὰρ ἡ ἀτιμία ἐστὶ κακόν, οὐ δύνασαι ἐν κακῷ εἶναι δι' ἄλλον, οὐ μᾶλλον ἢ ἐν αἰσχροῦ· μή τι οὖν σόν ἐστιν ἔργον τὸ ἀρχῆς τυχεῖν ἢ παραληφθῆναι ἐφ' ἐστίασιν; οὐδαμῶς. πῶς οὖν ἔτι τοῦτ' ἐστὶν ἀτιμία; πῶς δὲ οὐδεις οὐδαμοῦ ἔση, ὄν ἐν μόνοις εἶν αἰ τινα δεῖ τοῖς ἐπὶ σοί, ἐν οἷς ἔξεστί σοι εἶναι πλείστου ἀξίω; ἀλλὰ σοι οἱ φίλοι ἀβοήθητοι ἔσσονται. τί λέγεις τὸ ἀβοήθητοι; οὐχ ἔξουσι παρὰ σοῦ κερμάτιον· οὐδὲ πολίτας Ῥωμαίων αὐτοὺς ποιήσεις.

**24.2.** Who told you, then, that these are among the things in our own control [*eph' hemin*, cf. #19], and not the affair [*ergon*: cf. #24] of others? And who can give to another the things which he has not himself? "Well, but get [*ktaomai*: to procure for oneself] them, then, that we too may have a share." If I can get them with the preservation [*tereo*: to watch over, guard] of my own honor and fidelity and greatness of mind [*aidemon*: bashful, modest & *pistos*: faithful & *megalophoneo*: to be high-minded], show [*deiknumi*: to set before] me the way [*hodos*] and I will get them; but if you require [*axioo*: to esteem, honor, expect] me to lose my own proper good [*apollumi* & *agathos*: cf. #19 & #23] that you may gain [*peripoieo*: to cause to remain over and above; *peri-* or around] what is not good, consider how inequitable and foolish [*anisos* and *agnomon*: unequal, uneven & ill-judging, unknowing] you are. Besides, which would you rather have [*bouleuo*: to take counsel, to resolve], a sum of money, or a friend of fidelity and honor [*pistos* & *aidemon*]? Rather assist [*sullambano*: to gather together; *sull-* equal to *sum-* or with] me, then, to gain this character [*eis touto*: literally, into this] than require [*axioo*] me to do [*prasso*: to achieve, accomplish] those things by which I may lose [*apoballo*: to cast away, *apo-*] it. Well, but my country, say you, as far as depends on me, will be unassisted [*aboethetos*].

τίς οὖν σοι εἶπεν, ὅτι ταῦτα τῶν ἐφ' ἡμῖν ἐστὶν, οὐχὶ δὲ ἀλλότρια ἔργα; τίς δὲ δοῦναι δύναται ἐτέρω, ἃ μὴ ἔχει αὐτός; κτήσαι οὖν, φησίν, ἵνα ἡμεῖς ἔχωμεν. εἰ δύναμαι κτήσασθαι τηρῶν ἑμαυτὸν αἰδήμονα καὶ πιστὸν καὶ μεγαλόφρονα, δείκνυε τὴν ὁδὸν καὶ κτήσομαι. εἰ δ' ἐμὲ ἀξιούτε τὰ ἀγαθὰ τὰ ἑμαυτοῦ 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 ἀξιούτε. ἄλλ' ἢ πατρίς, ὅσον ἐπ' ἐμοί, φησίν, ἀβοήθητος ἔσται.

**24.3.** Here again, what assistance [*boetheia*] is this you mean? "It will not have porticoes nor baths of your providing." And what signifies that? Why, neither does a smith provide it with shoes, or a shoemaker with arms. It is enough [*hikanos*: cf. #23] if everyone fully performs [*ekpleroo*: literally, to fill from, *ek-*] his own proper business [*ergon*: cf. paragraph above]. And were you to supply [*kataskeuazo*: to equip, furnish; *kata-* or in accord with] it with an-

other citizen of honor and fidelity [*pistos & aidemon*: cf. paragraph above], would not he be of use [*opheleo*: to help] to it? Yes. Therefore neither are you yourself useless [*anopheles*] to it. "What place [*chora*: cf. #22], then, say you, will I hold in the state?" Whatever you can hold [*phulasso*: cf. #13] with the preservation of your fidelity and honor [*pistos & aidemon*]. But if, by desiring [*bouleuo*: cf. paragraph above] to be useful [*opheleo*] to that, you lose these, of what use [*ophelos*: advantageous] can you be to your country when you are become [*apoteleo*: to bring to a complete end; *apo*-] faithless and void of shame [*anaides & apistos*].

πάλιν, ποίαν καὶ ταύτην βοήθειαν; στοὰς οὐχ ἔξει διὰ σέ οὔτε βαλανεῖα. καὶ τί τοῦτο; οὐδὲ γὰρ ὑποδήματα ἔχει διὰ τὸν χαλκέα οὐδ' ὄπλα διὰ τὸν σκυτέα· ἱκανὸν δέ, ἔάν ἕκαστος ἐκπληρώσῃ τὸ ἑαυτοῦ ἔργον. εἰ δὲ ἄλλον τινὰ αὐτῇ κατεσκευάζεις πολίτην πιστὸν καὶ αἰδήμονα, οὐδὲν ἂν αὐτὴν ὠφέλεις;  
 'ναί.' οὐκοῦν οὐδὲ σὺ αὐτὸς ἀνωφελῆς ἂν εἴης αὐτῇ. 'τίνα οὖν ἔξω', φησί, 'χώραν ἐν τῇ πόλει;' ἦν ἂν δύνη φυλάττων ἅμα τὸν πιστὸν καὶ αἰδήμονα. εἰ δὲ ἐκείνην ὠφελεῖν βουλόμενος ἀποβαλεῖς ταῦτα, τί ὄφελος ἂν αὐτῇ γένοιτο ἀναιδῆς καὶ ἄπιστος ἀποτελεσθεῖς;

**25.** Is anyone preferred before [*protithemi*: to set before, *pro*-] you at an entertainment, or in a compliment, or in being admitted to a consultation [*sunboulia*: advice; *sum*-]? If these things are good, you ought to be glad [*chairo*: to rejoice] that he has gotten [*tugchano*: cf. #14] them; and if they are evil [*kakos*: cf. #24], don't be grieved [*achthomai*: to be loaded, vexed] that you have not gotten them. And remember [*mimnesko*: 11<sup>th</sup> mention of this verb] that you cannot, without using [*poieo*] the same means (which others do) to acquire [*tugchano* with *pros* before it] things not in our own control [*eph' hemin*, cf. #24], expect to be thought worthy [*axioo*, cf. #24] of an equal share [*isos*] of them. For how can he who does not frequent [*phoitao*: to go to and fro] the door of any (great) man, does not attend [*parpempo*: to send past, escort; *para*-] him, does not praise [*epaineo*: to approve] him, have an equal share with him who does? You are unjust, then, and insatiable [*adikos & aplestos*: greedy], if you are unwilling [*boulesis* (noun) & *proiemi*: to send forth or forward; *pro*-] to pay the price for which these things are sold [*piprasko*: to sell], and would have [*lambano*; cf. #24 with *sull*- & *bouleo*] them for nothing. For how much is lettuce sold? Fifty cents, for instance. If another, then, paying fifty cents, takes the lettuce, and you, not paying it, go without them, don't imagine that he has gained any advantage over you. For as he has the lettuce, so you have the fifty cents which you did not give. So, in the present case, you have not been invited to such a person's entertainment, because you have not paid him the price for which a supper is sold. It is sold for praise [*epainos*]; it is sold for attendance [*therapeia*: a waiting on, service]. Give him then the value [*diaphoros*: differing, profitable; *dia*-], if it is for your advantage [*lusiteleo*: to profit]. But if you would, at the same time, not pay the one and yet receive the other, you are insatiable, and a blockhead. Have you nothing, then, instead of the supper? Yes, indeed, you have: the not praising [*epaineo*] him,

whom you don't like to praise; the not bearing [*anecho*: to hold up, maintain; *ana*-] with his behavior at coming in.

Προετιμήθη σου τις ἐν ἐστιάσει ἢ ἐν προσαγορεύσει ἢ ἐν τῷ παραληφθῆναι εἰς συμβουλίαν; εἰ μὲν ἀγαθὰ ταῦτά ἐστι, χαίρειν σε δεῖ, ὅτι ἔτυχεν αὐτῶν ἐκεῖνος· εἰ δὲ κακὰ, μὴ ἄχθου, ὅτι σὺ αὐτῶν οὐκ ἔτυχες· μέμνησο δέ, ὅτι οὐ δύνασαι μὴ ταῦτα ποιῶν πρὸς τὸ τυγχάνειν τῶν οὐκ ἐφ' ἡμῖν τῶν ἴσων ἀξιούσθαι. πῶς γὰρ ἴσον ἔχειν δύναται ὁ μὴ φοιτῶν ἐπὶ θύρας τινὸς τῷ φοιτῶντι; ὁ μὴ παραπέμπων τῷ παραπέμποντι; ὁ μὴ ἐπαινῶν τῷ ἐπαινούντι, ἄδικος οὖν ἔση καὶ ἄπληστος, εἰ μὴ προϊέμενος ταῦτα, ἀνθ' ὧν ἐκεῖνα πιπράσκειται, προῖκα αὐτὰ βουλήσῃ λαμβάνειν. ἀλλὰ πόσου πιπράσκονται θρίδακες; ὀβολοῦ, ἂν οὕτω τύχη. ἂν οὖν τις προέμενος τὸν ὀβολὸν λάβῃ θρίδακας, σὺ δὲ μὴ προέμενος μὴ λάβῃς, μὴ οἴου ἔλαττον ἔχειν τοῦ λαβόντος. ὡς γὰρ ἐκεῖνος ἔχει θρίδακας, οὕτω σὺ τὸν ὀβολόν, ὃν οὐκ ἔδωκας. τὸν αὐτὸν δὴ τρόπον καὶ ἐνταῦθα. οὐ παρεκλήθης ἐφ' ἐστίασίν τις; οὐ γὰρ ἔδωκας τῷ καλοῦντι, ὅσου πωλεῖ τὸ δεῖπνον. ἐπαίνου δ' αὐτὸ πωλεῖ, θεραπείας πωλεῖ. δὸς οὖν τὸ διάφορον, εἰ σοι λυσιτελεῖ, ὅσου πωλεῖται. εἰ δὲ κάκεῖνα θέλεις μὴ προῖεσθαι καὶ ταῦτα λαμβάνειν, ἄπληστος εἶ καὶ ἀβέλτερος. οὐδὲν οὖν ἔχεις ἀντὶ τοῦ δεῖπνου; ἔχεις μὲν οὖν τὸ μὴ ἐπαινέσαι τοῦτον, ὃν οὐκ ἠθελες, τὸ μὴ ἀνασχέσθαι αὐτοῦ τῶν ἐπὶ τῆς εἰσόδου.

**26.** The will of nature [*boulema* & *phusis*] may be learned [*katamanthano*: to observe well; *kata*-] from those things in which we don't distinguish [*diaphero*: to carry from one to another; *dia*-] from each other. For example, when our neighbor's boy breaks a cup, or the like, we are presently ready [*procheiros*: literally, at or before (*pro*-) hand] to say, "These things will happen [*gignomai*: to come into existence]." Be assured [*eimi*: cf. #23], then, that when your own cup likewise is broken, you ought to be affected [*toiouton einai se dei*: it is necessary this to be for you] just as when another's cup was broken. Apply [*metatithemi*: to put after, *meta*-] this in like manner to greater things. Is the child or wife of another dead? There is no one who would not say, "This is a human accident [*anthropinos*: belonging to man or what is human]." but if anyone's own child happens to die, it is presently [*euthus*: cf. #18], "Alas I how wretched [*talas*: suffering] am I!" But it should be remembered [*mimnesko*: 12<sup>th</sup> mention of this verb] how we are affected [*pascho*: cf. #1b] in hearing the same thing concerning others.

Τὸ βούλημα τῆς φύσεως καταμαθεῖν ἔστιν ἐξ ὧν οὐ διαφερόμεθα πρὸς ἀλλήλους. οἶον, ὅταν ἄλλου παιδάριον κατεάξῃ τὸ ποτήριον, πρόχειρον εὐθύς λέγειν ὅτι 'τῶν γινομένων ἐστίν'. ἴσθι οὖν, ὅτι, ὅταν καὶ τὸ σὸν κατεαγῇ, τοιοῦτον εἶναι σε δεῖ, ὁποῖον ὅτε καὶ τὸ τοῦ ἄλλου κατεάγῃ. οὕτω μετατίθει καὶ ἐπὶ τὰ μείζονα. τέκνον ἄλλου τέθνηκεν ἢ γυνή; οὐδεὶς ἐστίν ὃς οὐκ ἂν εἴποι ὅτι 'ἀνθρώπινον'. ἀλλ' ὅταν τὸ αὐτοῦ τινος ἀποθάνῃ, εὐθύς 'οἴμοι, τάλας ἐγώ'. ἐχρῆν δὲ μεμνησθαι, τί πάσχομεν περὶ ἄλλων αὐτὸ ἀκούσαντες.

27. As a mark [*skopos*: the object on which one fixes the eye] is not set up for [*apotugchano* with *pros*] the sake of missing the aim [*apotugchano* with *pros*, to miss, lose], so neither does the nature of evil [*phusis* & *kakos*: cf. #16 & #25] exist in the world.

Ὡσπερ σκοπὸς πρὸς τὸ ἀποτυχεῖν οὐ τίθεται, οὕτως οὐδὲ κακοῦ φύσις ἐν κόσμῳ γίνεταί.

28. If a person gave [*epitrepo*: literally, to turn over, *epi*-] your body to any stranger he met [*apantao*: to encounter] on his way, you would certainly be angry [*aganakteo*: to feel a violent irritation]. And do you feel no shame [*aischuno*: to dishonor] in handing over [*tugchano*: cf. #25] your own mind [*gnome*: a means of knowing, judgment] to be confused and mystified [*tarasso* & *sugcheo*: cf. #12 & literally, to pour together, confound; *sug*-] by anyone who happens to verbally attack [*loidoreo*: to rebuke] you?

Εἰ μὲν τὸ σῶμά σου τις ἐπέτρεπε τῷ ἀπαντήσαντι, ἡγανάκεις ἄν· ὅτι δὲ σὺ τὴν γνώμην τὴν σεαυτοῦ ἐπιτρέπεις τῷ τυχόντι, ἵνα, ἐὰν λοιδορήσῃται σοι, παραχθῇ ἐκείνη καὶ συγχυθῇ, οὐκ αἰσχύνῃ τούτου ἕνεκα;

29. In every [*ergon*: cf. #24] affair consider what precedes and follows [*skopeo*: to examine, the objects being *kathegomai* & *akoloutheo*: to act as guide (*kata*-) & to follow up on], and then undertake it [*ergon* with *ep' auto*, literally upon it]. Otherwise you will begin with spirit [*heko*: to be present & *prothumos*: adverb: readily, willingly: *pro*- prefaced to *thumos*, soul, spirit, heart]; but not having thought of the consequences [*enthumeomai*: to lay to heart, *en*- & *exes*: after], when some of them appear [*anaphaino*: to bring to light, *ana*-] you will shamefully desist [*aischros*: adverb & *aphistemi*: to put away, *apo*-]. "I would conquer at the Olympic games." But consider what precedes and follows [*skopeo*, *kathegomai* & *akoloutheo*], and then, if it is for your advantage [*kompsos*: nice, refined], engage in the affair [*hapto*: to touch & *ergon*]. You must conform to rules, submit to a diet, refrain from dainties; exercise your body, whether you choose it or not, at a stated hour, in heat and cold; you must drink no cold water, nor sometimes even wine. In a word [*haplos*: simply], you must give yourself up [*paradidomai*: to hand over beside, *para*-] to your master [*epistates*: literally, one who stands upon, *epi*-], as to a physician. Then, in the combat, you may be thrown into a ditch, dislocate your arm, turn your ankle, swallow dust, be whipped, and, after all, lose the victory. When you have evaluated [*episkopeo*: to look upon, *epi*-] all this, if your inclination still holds [*ethelo*: cf. #18], then go to war. Otherwise, take notice, you will behave [*anastrepho*: literally, to turn upside down, *ana*-] like children who sometimes play like wrestlers, sometimes gladiators, sometimes blow a trumpet, and sometimes act a tragedy when they have seen and admired these shows. Thus you too will be at one time a wrestler, at another a gladiator, now a philosopher [*philosophos*, cf. #23], then an orator; but with your whole soul [*psuche*], nothing at all. Like an ape, you mimic [*mimeomai*: to imitate, portray]

all you see, and one thing after another is sure to please [*aresko*: to make good, make up] you, but is out of favor [*periodeuo*: to go all around, *peri-*] as soon as it becomes familiar [*erchomai* (cf. #22) or to come with *epi ti oude*, upon nothing]. For you have never entered upon anything considerately [*erchomai* & *skepsis*: to come & pretext, plan], nor after having viewed [*theaomai*: to view as a spectator] the whole matter on all sides, or made any scrutiny [*skepsis*: pretext, plea] into it, but rashly [*eike*: without a plan], and with a cold inclination [*epithumia*: desire, yearning; *epi-*]. Thus some, when they have seen a philosopher [*theaomai* & *philosophos*, cf. #23] and heard a man speaking like Euphrates (though, indeed, who can speak like him?), have a mind [*ethelo*, cf. #18] to be philosophers too. Consider [*episkeptomai*: to pass in review, *epi-*] first, man, what the matter [*pragma*, cf. #5] is, and what your own nature is able to bear [*phusis* & *katamanthano*: #27 & #26]. If you would be [*bouleuo*: cf. #24] a wrestler, consider [*katamanthano*] your shoulders, your back, your thighs; for different persons are made for different things. Do you think [*dokeo*, cf. #23] that you can act as you do, and be a philosopher? That you can eat and drink, and be angry and discontented [*orgao* & *dusaresteo*: to swell & to suffer annoyance] as you are now? You must watch [*agrupneo*: to lie awake], you must labor [*poneo*: to suffer], you must get the better of certain appetites [is this text present in the Greek?], must quit your acquaintance [*aperchomai*: to away, *apo-* & *oikeios*: of the household], be despised by your servant [*kataphroneo*: to think down upon, *kata-* & *paidarios*: a young child], be laughed at by those you meet [*katagelao*: to ridicule, *kata-* & *apanto*: to encounter]; come off worse than others in everything [literally, in all to have worse], in magistracies, in honors, in courts of judicature. When you have considered [*episkopeo*: to look upon, *epi-*] all these things round, approach, if you please by parting with them [*antikatallassomai*: to exchange, submit a justification a balance, *anti-* & *kata-*], you have a mind to purchase apathy, freedom, and tranquility [*apatheia*, *eleutheria* & *ataraxia*: freedom from passion, freedom & a state of being untroubled]. If not, don't come here; don't, like children, be one while a philosopher [*philosophos*], then a publican, then an orator, and then one of Caesar's officers. These things are not consistent [*sunphoneo*: to sound together as in harmony, *sun-*]. You must be one man, either good or bad [*agathos* & *kakos*: cf. #24 & #27]. You must cultivate [*exergazomai*: to work out, *ex-*] either your own ruling faculty or externals [*to hegemonikon* & *to ekatos*: that which guides & that which is external], and apply [*philotechneo*: to love or practice art] yourself either to things within or without [*eso* & *exo* (cf. #23)] you; that is, be either a philosopher [*philosophos*], or one of the vulgar [*idiotes*: private person, individual]

Ἐκάστου ἔργου σκόπει τὰ καθηγούμενα καὶ τὰ ἀκόλουθα αὐτοῦ καὶ οὕτως ἔρχου ἐπ' αὐτό. εἰ δὲ μή, τὴν μὲν πρώτην προθύμως ἤξεις ἅτε μηδὲν τῶν ἐξῆς ἐντεθυμημένος, ὕστερον δὲ ἀναφανέντων δυσχερῶν τινων αἰσchrῶς ἀποστήσῃ. θέλεις Ὀλύμπια νικῆσαι; κάγω, νῆ τοὺς θεοὺς· κομψὸν γάρ ἐστιν. ἀλλὰ σκόπει τὰ καθηγούμενα καὶ τὰ ἀκόλουθα καὶ οὕτως ἅπτου τοῦ ἔργου. δεῖ σ' εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρᾳ τεταγμένη, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἔτυχεν, ἀπλῶς ὡς ἰατρῶ παραδεδωκέναι σεαυτὸν τῷ

ἐπιστάτη, εἶτα ἐν τῷ ἀγῶνι παρορύσσεσθαι, ἔστι δὲ ὅτε χεῖρα ἐκβαλεῖν, σφυρὸν στρέψαι, πολλὴν ἀφὴν καταπιεῖν, ἔσθ' ὅτε μαστιγωθῆναι καὶ μετὰ τούτων πάντων νικηθῆναι. ταῦτα ἐπίσκεψάμενος, ἂν ἔτι θέλης, ἔρχου ἐπὶ τὸ ἀθλεῖν. εἰ δὲ μή, ὡς τὰ παιδία ἀναστραφήση, ἃ νῦν μὲν παλαιστὰς παίζει, νῦν δὲ μονομάχους, νῦν δὲ σαλπίζει, εἶτα τραγωδεῖ· οὔτω καὶ σὺ νῦν μὲν ἀθλητής, νῦν δὲ μονομάχος, εἶτα ῥήτωρ, εἶτα φιλόσοφος, ὅλη δὲ τῇ ψυχῇ οὐδέν· ἀλλ' ὡς πίθηκος πᾶσαν θέαν, ἣν ἂν ἴδῃς, μιμῆ καὶ ἄλλο ἐξ ἄλλου σοι ἀρέσκει. οὐ γὰρ μετὰ σκέψεως ἦλθες ἐπὶ τι οὐδὲ περιοδεύσας, ἀλλ' εἰκῆ καὶ κατὰ ψυχρὰν ἐπιθυμίαν. οὔτω θεασάμενοί τινες φιλόσοφον καὶ ἀκούσαντες οὔτω τινὸς λέγοντος, ὡς Εὐφράτης λέγει (καίτοι τίς οὔτω 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 ἵνα βούλει ἢ παλαιστής; ἴδε σεαυτοῦ τοὺς βραχίονας, τοὺς μηρούς, τὴν ὀσφὺν κατάμαθε. ἄλλος γὰρ πρὸς ἄλλο πέφυκε. δοκεῖς, ὅτι ταῦτα ποιῶν ὡσαύτως δύνασαι εσθίειν, ὡσαύτως πίνειν, ὁμοίως ὀρέγεσθαι, ὁμοίως δυσαρεστεῖν; γρυπνήσαι δεῖ, πονῆσαι, ἀπὸ τῶν οἰκείων ἀπελθεῖν, ὑπὸ παιδαρίου καταφρονηθῆναι, ὑπὸ τῶν ἀπαντῶντων καταγελασθῆναι, ἐν παντὶ ἡττον 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. ἔνα σε δεῖ ἄνθρωπον ἢ ἀγαθὸν ἢ κακὸν εἶναι· ἢ τὸ ἡγεμονικὸν 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.

**30. Duties** [*katheko*: to come down, come in due course; *kata*-] are universally measured [*parametreo*: to measure one thing by another; *para*-] by relations [*schesis*: state, condition]. Is anyone a father? If so, it is implied [*hupagoreuo*: to dictate, suggest; *hupo*-] that the children should take care [*melo*: to be an object of care] of him, submit to [*parachoreo*: to give place; *para*-] him in everything, patiently listen to his reproaches, his correction [*anecho*: cf. #25 & *loidoreo*: to abuse, rail against & *paio*: to strike, to smite]. But he is a bad father. Are you naturally entitled [*phusis*: cf. #29 & *oikeoo*: to make or claim as one's own], then, to a good father? No, only to a father. Is a brother unjust? Well, keep your own situation [*tereo*: cf. #24.2 & *taxis*: order] towards [*pros*] him. Consider [*skopeo*: cf. #29] not what he does, but what you are to do to keep your own faculty of choice [*proairesis*: a bringing forth, *pro*-] in a state conformable to nature [*phusis* with *kata*]. For another will not hurt you unless you please [*blapto*: strike & *ethelo*: cf. #29]. You will then be hurt when you think [*hupolambano*: to take up by getting under, *hupo*-] you are hurt. In this manner, therefore, you will find [*heurisko*: cf. #10], from the idea of a neighbor, a citizen, a general, the corresponding duties if you accustom [*ethizo*: to be used to] yourself to contemplate [*theo*: to inspect, to look at] the several relations [*schesis*].

Τὰ καθήκοντα ὡς ἐπίπαν ταῖς σχέσεσι παραμετρεῖται. πατήρ ἐστίν· ὑπαγορεύεται ἐπιμελεῖσθαι, παραχωρεῖν ἀπάντων, ἀνέχεσθαι λοιδοροῦντος, παίοντος. 'ἀλλὰ πατήρ κακός ἐστί'. μή τι οὖν πρὸς ἀγαθὸν πατέρα φύσει ὤκειώθης; 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 ἢ σὴ ἔξει προαίρεσις· σὲ γὰρ ἄλλος οὐ βλάψει, ἂν μὴ σὺ θέλῃς· τότε δὲ ἔση βεβλαμμένος, ὅταν ὑπολάβῃς βλάπτεσθαι. οὕτως οὖν ἀπὸ τοῦ γείτονος, ἀπὸ τοῦ πολίτου, ἀπὸ τοῦ στρατηγοῦ τὸ καθήκον εὐρήσεις, ἔαν τὰς σχέσεις ἐθίζῃ θεωρεῖν.

**31.** Be assured [*histemi*: to make to stand] that the essential property of piety towards the gods [*eusebia*: filial respect with *peri*] is to form right opinions [*orthos*: straight & *hupolepsis*: cf. #20] them, as existing and as governing [*eimi* & *dioikeo*: cf. #26 & to manage a household] the universe [*ta hola*: literally the all, plural] with goodness and justice [*kalos* & *dikaios*: adverbs]. And fix yourself in this resolution [*katatasso*: to draw up in order, *kata-* & *eis touto*, into this], to obey them, and yield to them [*peitho*: to prevail upon, to persuade & *eoika*: to be like, it was opportune], and willingly follow them [*hekon*: readily & *akoloutho*: cf. #29] in all events, as produced by the most perfect understanding [*epiteleo*: to complete, *epi-* & *aristos* & *gnome*: cf. #28]. For thus you will never find fault [*memphomai*: to blame, censure] with the gods, nor accuse them as neglecting you [*egkaleo*: to bring a charge against & *ameleo*: to have no care for]. And it is not possible for this to be effected any other way than by withdrawing yourself from things not in our own control [*aeiro*: to lift up & *eph' hemin*: cf. #25], and placing [*tithemi*: cf. #7] good or evil [*agathos* & *kakos*: cf. #29] in those only which are. For if you suppose [*hupolambano*: to take up by getting under, *hupo-*] any of the things not in our own control [*apotugchano*: to fail in hitting or gaining, *apo-*] to be either good or evil [*agathos* & *kakos*], when you are disappointed of what you wish [*ektrepo*: to turn aside from, *ek-* & *ethelo*: cf. #30], or incur what you would avoid [*tugchano*: cf. #28 & *peripipto*: to fall around, *peri-*], you must necessarily find fault with and blame [*memphomai* & *miseo*: to hate] the authors. For every animal is naturally formed to fly and abhor [*ektrepo*: to turn *aside*, *ek-*] things that appear hurtful [*phaino* & *blapto*: cf. #23 & 30], and the causes [*aitios*: culpable, responsible for] of them; and to pursue and admire [*meteimi*: to go after, *meta-* & *tethepa*: to be amazed at] those which appear beneficial [*ophelimos*: advantageous], and the causes of them. It is impractical [*amechanos*: without means] then, that one who supposes [*oiomai*: cf. #1b] himself to be hurt should be happy [*blapto* & *chairo*: cf. #25] about the person who, he thinks [*dokeo*: cf. #29], hurts him, just as it is impossible [*adunatos*] to be happy about the hurt itself. Hence, also, a father is reviled [*loidoreo*: cf. #30] by a son, when he does not impart [*metadidomai*: to give after, *meta-*] to him the things which he takes to be good [*dokeo* & *agathos*]; and the supposing empire to be a good made Polynices and Eteocles<sup>1</sup> mutually enemies. On this account the husbandman, the sailor, the merchant, on this account those who lose wives and

<sup>1</sup> In Greek mythology, the former is the son of Oedipus and the latter is his brother.

children, revile [*loidoreo*] the gods. For where interest is, there too is piety [*eusebes*: righteous, sacred] placed. So that, whoever is careful to regulate [*epimeleomai*, *epi-*; cf. #13] his desires and aversions [*orego*: cf. #14 & *ekklino*: to bend out of the regular line, *ek-*] as he ought, is, by the very same means, careful of piety [*eusebeia*: reverence towards gods & family] likewise. But it is also incumbent [*proseko*: to be near at hand, to belong] on everyone to offer libations and sacrifices and first fruits, conformably to the customs of his country, with purity, and not in a slovenly [*episesurmenos*] manner, nor negligently, nor sparingly, nor beyond his ability [*amelos*, *glischros* & *dunamis*: without care, greedy & cf. #10].

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 εἶκειν πᾶσι τοῖς γινομένοις καὶ ἀκολουθεῖν ἐκόντα ὡς ὑπὸ τῆς ἀρίστης γνώμης ἐπιτελουμένοις. οὕτω γὰρ οὐ μέμψη ποτὲ τοὺς θεοὺς οὔτε ἐγκαλέσεις ὡς ἀμελούμενος. ἄλλως δὲ οὐχ οἶόν τε τοῦτο γίνεσθαι, ἐὰν μὴ ἄρῃς ἀπὸ τῶν οὐκ ἐφ' ἡμῖν καὶ ἐν τοῖς ἐφ' ἡμῖν μόνοις θῆς τὸ ἀγαθὸν καὶ τὸ κακόν.

ὡς, ἂν γέ τι ἐκείνων ὑπολάβῃς ἀγαθὸν ἢ κακόν, πᾶσα ἀνάγκη, ὅταν ἀποτυγχάνῃς ὧν θέλεις καὶ περιπίπτῃς οἷς μὴ θέλεις, μέμψασθαι σε καὶ μισεῖν τοὺς αἰτίους. πέφυκε γὰρ πρὸς τοῦτο πᾶν ζῶον τὰ μὲν βλαβερὰ φαινόμενα καὶ τὰ αἴτια αὐτῶν φεύγειν καὶ ἐκτρέπεσθαι, τὰ δὲ ὠφέλιμα καὶ τὰ αἴτια αὐτῶν μετιέναι τε καὶ τεθηπέναι. ἀμῆχανον οὖν βλάπτεσθαι τινα οἰόμενον χαίρειν τῷ δοκοῦντι βλάπτειν, ὡσπερ καὶ τὸ αὐτῆ τῆ βλάβῃ χαίρειν ἀδύνατον. ἔνθεν καὶ πατὴρ ὑπὸ υἱοῦ λοιδορεῖται, ὅταν τῶν δοκούντων ἀγαθῶν εἶναι τῷ παιδί μὴ μεταδιδῷ· καὶ Πολυνείκην καὶ Ἐτεοκλέα τοῦτ' ἐποίησε πολεμίους ἀλλήλοις τὸ ἀγαθὸν οἶεσθαι τὴν τυραννίδα. διὰ τοῦτο καὶ ὁ γεωργὸς λοιδορεῖ τοὺς θεοὺς, διὰ τοῦτο ὁ ναύτης, διὰ τοῦτο ὁ ἔμπορος, διὰ τοῦτο οἱ τὰς γυναῖκας καὶ τὰ τέκνα ἀπολλύντες. ὅπου γὰρ τὸ συμφέρον, ἐπεὶ καὶ τὸ εὐσεβές. ὥστε, ὅστις ἐπιμελεῖται τοῦ ὀρέγεσθαι ὡς δεῖ καὶ ἐκκλίνειν, ἐν τῷ αὐτῷ καὶ εὐσεβείας ἐπιμελεῖται. σπένδειν δὲ καὶ θύειν καὶ ἀπάρχεσθαι κατὰ τὰ πάτρια ἐκάστοτε προσήκει καθαρῶς καὶ μὴ ἐπισεσυρμένως μηδὲ ἀμελῶς μηδέ γε γλίσχρως μηδὲ ὑπὲρ δύναμιν.

**32.** When you have recourse to divination [*proseimi*: to be added to, belong to; *pros-* & *mantikos*: oracular; adjective], remember [*mimnesko*: 13<sup>th</sup> mention of this verb; cf. #26] that you know not what the event will be [*eidon*: to see, behold & *apobaino*: cf. #18], and you come to learn it of [*para*] the diviner [*mantis*]; but of what nature [*hopoios*: cf. #4] it is you know before you come [*eidon* & *erchomai*: cf. #29], at least if you are a philosopher. For if it is among the things not in our own control [*eph' hemin*, cf. #31], it can by no means be either good or evil [*agathos* & *kakos*: cf. #31]. Don't, therefore, bring [*phero*] either desire or aversion [*orexis*: cf. #15 & *ekklisis*: a turning from one's course, *ek-*] with you to [*pros*] the diviner (else you will approach him trembling [*proserchomai*: to go toward or *pros-* & *tremo*: to shake]), but first acquire a distinct knowledge [*diagignosko*: to know one

from the other, *dia-*] that every event is indifferent [*apobaino*: *apo-* & *adiaphoros*: not different: alpha privative & *dia-*] and nothing to [*pros*] you, of whatever sort it may be, for it will be in your power to make a right use of [*chrao*: to furnish, to pronounce & *kalos*, adverb; cf. #31] it, and this no one can hinder [*koluo*, cf. #7]; then come with confidence to the gods [*tharseo*: to be audacious], as your counselors [*sumbouleuo*: to advise; *sum-*], and afterwards, when any counsel is given you, remember [*mimnesko*: 13<sup>th</sup> mention of this verb] what counselors you have assumed [*paralambano*: cf. #24.1], and whose advice you will neglect if you disobey [*apeitheo*: to be disobedient & *parakouo*: to hear accidentally, *para-*]. Come to divination [*manteuomai*: to prophesy], as Socrates prescribed [*axioo*: to deem worthy], in cases of which the whole consideration [*skepsis*: cf. #29] relates to the event [*anaphora*: a carrying back or reference; *ana-* & *ekbasis*: a coming from, *ek-* with preposition *eis*], and in which no opportunities [*aphorme*: a starting point, occasion] are afforded by reason [*logos*], or any other art [*techne*: skill], to discover the thing proposed to be learned [*sunorao*: to see together; *sun-* & *prokeimai*: to set before, *pro-*]. When, therefore, it is our duty to share the danger [*deo*: to bind or tie & *sugkinduneuo*: *sug-*] of a friend or of our country, we ought not to consult the oracle whether we will share it with them or not. For, though the diviner [*mantis*] should forewarn [*proeipon*: to foretell; *pro-*] you that the victims are unfavorable, this means no more than that either death or mutilation or exile is portended [*semaino*: to point out]. But we have reason [*logos*] within us, and it directs [*prosecho*: cf. #16], even with these hazards, to the greater diviner, the Pythian god, who cast out of the temple the person who gave no assistance [*anaireo*: to take up, carry away; *ana-*] to his friend while another was murdering him.

Ὅταν μαντικῇ προσίης, μέμνησο, ὅτι, τί μὲν ἀποβήσεται, οὐκ οἶδας, ἀλλὰ ἤκεις ὡς παρὰ τοῦ μάντεως αὐτὸ πεισόμενος, ὁποῖον δέ τι ἐστίν, ἐλήλυθας εἰδώς, εἴπερ εἶ φιλόσοφος. εἰ γὰρ ἐστὶ 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 διεγνωνκώς, ὅτι πᾶν τὸ ἀποβησόμενον ἀδιάφορον καὶ οὐδὲν πρὸς σέ, ποῖον δ' ἂν ᾖ, ἔσται αὐτῷ χρήσασθαι καλῶς καὶ τοῦτο οὐθεὶς κωλύσει. θαρρῶν οὖν ὡς ἐπὶ συμβούλους ἔρχου τοὺς θεοὺς· καὶ λοιπόν, ὅταν τί σοι συμβουλευθῇ, μέμνησο τίνας συμβούλους παρέλαβες καὶ τίνων παρακούσεις ἀπειθήσας. ἔρχου δὲ ἐπὶ τὸ μαντεύεσθαι, καθάπερ ἠξίου Σωκράτης, ἐφ' ὧν ἢ πᾶσα σκέψις τὴν ἀναφορὰν εἰς τὴν εκβασιν ἔχει καὶ οὔτε ἐκ λόγου οὔτε ἐκ τέχνης τινὸς ἄλλης ἀφορμαὶ δίδονται πρὸς τὸ συνιδεῖν τὸ προκειμένον· ὥστε, ὅταν δεῆσῃ συγκινδυνεῦσαι φίλῳ ἢ πατρίδι, μὴ μαντεύεσθαι, εἰ συγκινδυνευτέον. καὶ γὰρ ἂν προείπη σοι ὁ μάντις φαῦλα γεγονέναι τὰ ἱερά, δῆλον ὅτι θάνατος σημαίνεται ἢ πῆρωσις μέρους τινὸς τοῦ σώματος ἢ φυγή· ἀλλ' αἰρεῖ 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.

**33.1. Immediately prescribe** [*entugchano*: to fall in with, to meet; *en-*] some character and

form of conduct [*charakter & tupos*: a mark which is impressed & type] for yourself, which you may keep [*phulasso*: cf. #24.3] both alone and in company [*seautos & anthropos*].

Τάξον τινὰ ἤδη χαρακτῆρα σαυτῷ καὶ τύπον, ὃν φυλάξεις ἐπὶ τε σεαυτοῦ ὦν καὶ ἀνθρώποις ἐντυγχάνων.

**33.2.** Be for the most part silent [*siopē*: the habit of silence], or speak merely what is necessary [*anagkaios*], and in few words [*di' oligon*: through little]. We may, however, enter [*parakaleo*: to call on, invoke; *para-*], though sparingly [*spanios*], into discourse sometimes when occasion [*kairos*: special event] calls for [*tugchano*: to hit upon] it, but not on any of the common subjects, of gladiators, or horse races, or athletic champions, or feasts, the vulgar topics of conversation; but principally not of men, so as either to blame, or praise, or make comparisons [*psego, epaino & sugkrino*: to censure, to praise & to judge-with]. If you are able, then, by your own conversation bring over [*logos & metago*: cf. #32 & to carry from one place to another, *meta-*] that of your company [*proseko* with *epi* & *suneimi*: to be at hand, *pros-* & to be with, *sun-*] to proper subjects [*logos*]; but, if you happen to be taken among strangers [*allophulos & apolambano*: of another tribe & to take or receive from, *apo-*], be silent [*siopo*]. Don't allow your laughter be much, nor on [*epi*] many occasions, nor profuse [*aniemi*: make to spring up].

καὶ σιωπῆ τὸ πολὺ ἔστω ἢ λαλείσθω τὰ ἀναγκαῖα παρὰ δι' ὀλίγων. σπανίως δέ ποτε καιροῦ παρακαλοῦντος ἐπὶ τὸ λέγειν λέξον μὲν, ἀλλὰ περὶ οὐδενὸς τῶν τυχόντων· μὴ περὶ μονομαχιῶν, μὴ περὶ ἵπποδρομιῶν, μὴ περὶ ἀθλητῶν, μὴ περὶ βρωμάτων ἢ πομάτων, τῶν ἐκασταχοῦ, μάλιστα δὲ μὴ περὶ ἀνθρώπων ψέγων ἢ ἐπαινῶν ἢ συγκρίνων. ἂν μὲν οὖν οἷός τε ᾦς, 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.

**33.3.** Avoid swearing [*paraiteomai*: to ask a favor, *para-* & *orkos*], if possible, altogether; if not, as far as you are able.

ὄρκον παραίτησαι, εἰ μὲν οἷόν τε, εἰς ἅπαν, εἰ δὲ μή, ἐκ τῶν ἐνόντων.

**33.4.** Avoid public and vulgar entertainments [*diakrouo*: to knock, drive through, *dia-* & *echo*: cf. #22 & *idiotikos*: for a private person]; but, if ever an occasion calls you [*kairos*: cf. 33.2] to them, keep your attention upon the stretch [*enteino*: to stretch tight, *en-* & *prosoche*: *pros-*, direction towards-which], that you may not imperceptibly slide into [*huporro*: to flow away gradually, *hupo-*] vulgar manners [*idiotikos*]. For be assured [*histemi*: cf. #31] that if a person be [*tugchano*: cf. #33.2] ever so sound [*katharos*: clean] himself, yet, if his companion be infected [*moluno*: to stain], he who converses with him will be infected likewise [two verbs with *sun-* as preface: *sunanatribo*: to rub, chafe & *summoluno*].

ἐστιάσεις τὰς ἔξω καὶ ἰδιωτικὰς διακρούου· ἐὰν δέ ποτε γίνηται καιρός, ἐντετάσθω σοι ἢ προσοχή, μήποτε ἄρα ὑπορρυῆς εἰς ἰδιωτισμόν. ἴσθι γάρ, ὅτι, ἐὰν ὁ ἑταῖρος ᾗ μεμολυσμένος, καὶ τὸν συνανατριβόμενον αὐτῷ συμμολύνεσθαι ἀνάγκη, κἂν αὐτὸς ὦν τύχη καθαρός.

**33.5.** Provide things [*paralambano*: cf. #32] relating to the body no further than mere use [*psilos*: mere & *chreia*: cf. #3]; as meat drink, clothing, house, family. But strike off and reject [*perigrapho*: to mark around, *peri-*] everything relating to [*pros*] show and delicacy [*doxa*: cf. #1a & *truphe*: softness].

τὰ περὶ τὸ σῶμα μέχρι τῆς χρείας ψιλῆς παραλάμβανε, οἶον τροφάς, πόμα, ἀμπεχόνην, οἰκίαν, οἰκετίαν· τὸ δὲ πρὸς δόξαν ἢ τρυφήν ἅπαν περιέγραφε.

**33.6.** As far as possible [*eis* & *dunamis*: cf. #31], before marriage, keep yourself pure [*kathareuo*: to be clean] from familiarities with [*pro*] women, and, if you indulge [*metaleptikos*: capable of partaking, *meta-*] them, let it be lawfully [*nomimos*]." But don't therefore be troublesome and full of reproofs [*epachthes*: heavy, ponderous & *elegktikos*: fond of cross-questioning] to those who use [*chraomai*] these liberties, nor frequently boast [*paraphero*: to bring to one side, *para-*] that you yourself don't.

περὶ ἀφροδίσια εἰς δύναμιν πρὸ γάμου καθαρευτέον· ἀπτομένω δὲ ὦν νόμιμόν ἐστι μεταληπτέον. μὴ μέντοι ἐπαχθῆς γίνου τοῖς χρωμένοις μηδὲ ἐλεγκτικός· μηδὲ πολλοῦ τὸ ὅτι αὐτὸς οὐ χρῆ, παράφερε.

**33.7.** If anyone tells [*apaggello*: to bring tidings] you that such a person [*deinos*: cf. #21] speaks ill [*kakos*, adverb] of you, don't make excuses [*apologeio*: to apologize, *apo-*] about what is said of you, but answer: " He does not know [*hegeomai*: to suppose, to go before] my other faults [*kakos*: cf. #32], else he would not have mentioned only these."

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'.

**33.8.** It is not necessary [*anagkaios*, cf. #33.2] for you to appear often [*pariemi*: cf. #2 & *polu*, *polus* as adjective for much] at public spectacles [*theatron*: a place for seeing]; but if ever there is a proper occasion [*kairos*: cf. #33.4] for you to be there, don't appear more solicitous [*phaino*: cf. #31 & *spoudazo*: to be eager, zealous] for anyone than for yourself; that is, wish [*ethelo*: cf. #31] things to be only just as they are, and him only to conquer [*nikao*] who is the conqueror, for thus you will meet with no hindrance [*empodizo*: literally to put the feet in bonds]. But abstain [*apecho*: to keep away from, *apo-*] entirely from decla-

mations and derision and violent emotions [*boe*, *epigelao* and *sugkineo*: loud cry or shout, literally, to laugh upon or *epi*- and to stir up with, *sug*-]. And when you come away [*apallasso*: to set free or release, *apo*-], don't discourse [*dialego*: to speak through, *dia*-] a great deal on what has passed, and what does not contribute to [*phero*: cf. #33.6 & *pros*] your own amendment [*epanorthosis*: *epi*- & *ana*-: setting right, correction]. For it would appear [*emphaino*: to exhibit, display] by such discourse that you were immoderately struck [*thaumazio*: to wonder, marvel] with the show [*thea*].

εἰς τὰ θεάτρα τὸ πολὺ παριέναι οὐκ ἀναγκαῖον. εἰ δέ ποτε καιρὸς εἶη, 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 τινὶ ἢ ἐπὶ πολὺ 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 θεάν.

**33.9.** Go [*akroaomai*: to hearken to] not (of your own accord) to the rehearsals of any (authors), nor appear (at them) readily [*rhadios*: lightly]. But, if you do appear [*pariemi*: cf. #33.8], keep [*phulasso*: cf. #33.1] your gravity and sedateness [*semnos* & *eustathes*: worthy & well based or well built], and at the same time avoid being morose [*anepachthes*: not burdensome, without offense].

εἰς ἀκροάσεις τινῶν μὴ εἰκῆ μηδὲ ῥαδίως πάριθι· παριῶν δὲ τὸ σεμνὸν καὶ τὸ εὐσταθὲς καὶ ἅμα ἀνεπαχθὲς φύλασσε.

**33.10.** When you are going to confer with [*sumballo*: literally, to throw with, *sum*-] anyone, and particularly of those in a superior station [*hyperoche*: a projection, *hyper*-], represent [*proballo*: literally, to cast before] to yourself how Socrates or Zeno would behave [*poieo*: cf. #25] in such a case, and you will not be at a loss [*aporeo*: to be left wanting] to make a proper use of [*chraomai*: cf. #33.6] whatever may occur [*empitno*: to fall upon, *en*- or here, in].

ὅταν τινὶ μέλλῃς συμβαλεῖν, μάλιστα τῶν ἐν ὑπεροχῇ δοκούντων, πρόβαλε σεαυτῷ, τί ἂν ἐποίησεν ἐν τούτῳ Σωκράτης ἢ Ζήνων, καὶ οὐκ ἀπορήσεις τοῦ χρήσασθαι πρὸς ἡκόντως τῷ ἐμπεσόντι.

**33.11.** When you are going to [*phoitaio*: to go to and fro & *pros*] any of the people in power [*dunamai*: cf. #14], represent to yourself that you will not find [*proballo* & *heurisko*: cf. #33.10 & #30] him at home; that you will not be admitted [*apokleio*: to shut off from, *apo*-]; that the doors will not be opened to you; that he will take no notice of [*phrontizo*: to think, consider] you. If, with all this, it is your duty to go, bear what happens [*phero* & *gignomai*: cf. #26 & #33.8], and never say (to [*pros*] yourself), "It was not worth so much."

For this is vulgar [*idiotikos*: cf. #33.4], and like a man dazed by [*diaballo*: literally, to cast through, *dia*-] external thing [*pros* & *ta ektos*].

ὅταν φοιτᾶς πρὸς τινα τῶν μέγα δυναμένων, πρόβαλε, ὅτι οὐχ εὐρήσεις αὐτὸν ἔνδον, ὅτι ἀποκλεισθήσῃ, ὅτι ἐντιναχθήσονται σοι αἱ θύραι, ὅτι οὐ φροντιεῖ σου. κἂν σὺν τούτοις ἐλθεῖν καθήκη, ἐλθὼν φέρε τὰ γινόμενα καὶ μηδέποτε εἴπῃς αὐτὸς πρὸς ἑαυτὸν ὅτι 'οὐκ ἦν τοσοῦτου'· ἰδιωτικὸν γὰρ καὶ διαβεβλημένον πρὸς τὰ ἔκτος.

**33.12.** In parties of conversation [*homilia*: a being together], avoid [*apeimi*: to be away from, *apo*-] frequent and excessive [*epi polu* & *ametros*: without measure] mention [*mimnesko*: cf. #32; 14<sup>th</sup> occurrence of this verb] of your own actions and dangers [*to son* or what of yours & *kindunos*]. For, however agreeable [*sumbaino*: cf. #16] it may be to yourself to mention the risks you have run, it is not equally agreeable to others to hear your adventures. Avoid, likewise, an endeavor to excite laughter [*kineo* & *gelao*: cf. #1c & #33.8]. For this is a slippery point [*tropos*: turn, direction, course], which may throw you into vulgar manners [*idiotismos*: of a common person], and, besides, may be apt to lessen [*aniemi*: cf. #33.2] you in the esteem of [*pros*] your acquaintance [*plesios*: near, close]. Approaches to indecent discourse are likewise dangerous [*proerchomai*: to go forward, *pro*- & *aischrologia* with *eis*: foul language & *episphales*: prone to fall, *epi*-]. Whenever, therefore, anything of this sort happens [*sumbaino*: above as agreeable], if there be a proper opportunity [*eukairos*: *eu*-], rebuke him who makes advances that way [*epiplesso*: to strike upon with *epi*- & *proerchomai* as just above]; or, at least, by silence and blushing and a forbidding look [*aposiopao*: to cease from speaking (*apo*-), *eruthiao*: to color & *skuthrazo*: to be peevish], show yourself to be displeased [*gignomai*: cf. #33.11 & *duscheraino*: to be discontent, *dus*- or hard] by such talk [*logos*: cf. #33.2].

ἐν ταῖς ὁμιλίαις ἀπέστω τὸ ἑαυτοῦ τινων ἔργων ἢ κινδύνων ἐπὶ πολὺ καὶ ἀμέτρως μεμνήσθαι. οὐ γάρ, ὡς σοὶ ἡδύ ἐστι τὸ τῶν σῶν κινδύνων μεμνήσθαι, οὕτω καὶ τοῖς ἄλλοις ἡδύ ἐστι τὸ τῶν σοὶ συμβεβηκότων ἀκούειν. ἀπέστω δὲ καὶ τὸ γέλωτα κινεῖν· ὀλισθηρὸς γὰρ ὁ τρόπος εἰς ἰδιωτισμὸν καὶ ἅμα ἱκανὸς τὴν αἰδῶ τὴν πρὸς σέ τῶν πλησίον ἀνιέναι. ἐπισφαλές δὲ καὶ τὸ εἰς αἰσχρολογίαν προελθεῖν. ὅταν οὖν τι συμβῆ τοιοῦτον, ἂν μὲν εὐκαιρον ἦ, καὶ ἐπίπληξον τῷ προελθόντι· εἰ δὲ μή, τῷ γε ἀποσιωπήσαι καὶ ἐρυθριάσαι καὶ σκυθρωπάσαι δηλὸς γίνου δυσχεραίνων τῷ λόγῳ.

**34.** If you are struck [*lambano*: cf. #33.5] by the appearance of any promised pleasure [*phantasia*: cf. #20 & *hedone*], guard [*phulasso*: cf. #33.9] yourself against being hurried away by [*sunarpazo*: *sun*- with] it; but let the affair [*pragma*: cf. #29] wait your leisure [*ekdechomai*: to take or receive from, *ek*-], and procure yourself some delay [*para seautou*: beside yourself, *lambano* & *anabole*: literally, that which is thrown up, *ana*-]. Then bring to your mind [*mimnesko*: cf. #33.12, 15<sup>th</sup> occurrence of this verb] both points of time [*chronos*: cf. #20]: that in which you will enjoy the pleasure [*apolauo*: to have enjoyment of

a thing, *apo-* & *hedone*], and that in which you will repent and reproach [*metanoeo*: to change one's mind, *meta-* & *loidoreo*: cf. #31] yourself after you have enjoyed it; and set before you in opposition to these [*antithemi*: to set against, to match, *anti-*], how you will be glad and applaud yourself [*chairo* & *epaino*: cf. #31 & #25] if you abstain [*apecho*: cf. #33.8]. And even though it should appear [*phaino*: cf. #33.8] to you a reasonable gratification [*kairos*: cf. #33.8], take heed that its enticing [*hapto* & *ergon*: cf. #29 for both], and agreeable and attractive [*prosenes* & *hedus*: soft, gentle & glad] force [*epago*: to bring upon, *epi-*] may not subdue [*hessaomai*: to be less, inferior] you; but set in opposition to [*antithemi*] this how much better it is to be conscious of [*sunoido*: to know together, *sun-*] having gained so great a victory [*nike* & *nikao*: cf. #19 & #33.8].

Ὅταν ἡδονῆς τινος φαντασίαν λάβῃς, καθάπερ ἐπὶ τῶν ἄλλων, φύλασσε σαυτόν, μὴ συναρπασθῆς ὑπ' αὐτῆς· ἀλλ' ἐκδεξάσθω σε τὸ πρᾶγμα, καὶ ἀναβολὴν τινα παρὰ σεαυτοῦ λάβε. ἔπειτα μνήσθητι ἀμφοτέρων τῶν χρόνων, καθ' ὃν τε ἀπολαύσεις τῆς ἡδονῆς, καὶ καθ' ὃν ἀπολαύσας ὕστερον μετανοήσεις καὶ αὐτὸς σεαυτῷ λοιδορήσῃ· καὶ τούτοις ἀντίθετες ὅπως ἀποσχόμενος χαιρήσεις καὶ ἐπαινέσεις αὐτὸς σεαυτόν. ἔὰν δέ σοι καιρὸς φανῇ ἄψασθαι τοῦ ἔργου, πρόσεχε, μὴ ἠττήσῃ σε τὸ προσηγές αὐτοῦ καὶ ἡδὺ καὶ ἐπαγωγόν· ἀλλ' ἀντιτίθει, πόσω ἄμεινον τὸ συνειδέναι σεαυτῷ ταύτην τὴν νίκην νενικηκότι.

**35.** When you do anything from a clear judgment [*diagignosko*: cf. #32] that it ought to be done, never shun [*phugo*: cf. #14] the being seen [*horao*: to give heed] to do it, even though the world [*polus*: cf. #33.8] should make a wrong supposition [*hupolambano*: cf. #31] about it; for, if you don't act right [*orthos*: cf. #35], shun the action itself; but, if you do, why are you afraid [*phobeo*] of those who censure you wrongly [*epiplesso*: cf. #33.12 & *ouk orthos*]?

Ὅταν τι διαγνούς, ὅτι ποιητέον ἐστὶ, ποιῆς, μηδέποτε φύγῃς ὀφθῆναι πράσσων αὐτό, κἂν ἀλλοίον τι μέλλωσιν οἱ πολλοὶ περὶ αὐτοῦ ὑπολαμβάνειν. εἰ μὲν γὰρ οὐκ ὀρθῶς ποιεῖς, αὐτὸ τὸ ἔργον φεύγε· εἰ δὲ ὀρθῶς, τί φοβῆ τούς ἐπιπλήξοντας οὐκ ὀρθῶς;

**36.** As the proposition, "Either it is day or it is night," is extremely proper [*axios*: 24.1] for a disjunctive argument [*pros* & *diazeugnumai*: to be separated, *dia-*], but quite improper in a conjunctive one [*apaxia* & *sumpleko*: to twine or plait together, *sum-*], so, at a feast, to choose the largest share is very suitable [*axios*] to the bodily appetite [*pros* with *soma* or body], but utterly inconsistent [*phulasso*: cf. #34 & *apaxia*] with the social spirit of an entertainment [*koinonikos* & *estiasis*: banqueting]. When you eat with another, then, remember [*mimnesko*: cf. #34, 16<sup>th</sup> use of this verb] not only the value [*axios*] of those things which are set before [*parakeimai*: *para-*] you to the body [*pros* with *soma*], but the value of that behavior [*aidos*: reverence, respect] which ought to be observed [*phulasso*] towards [*pros*] the person who gives the entertainment.

Ὡς τὸ ἡμέρα ἐστὶ καὶ ἡ νύξ ἐστὶ 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 ἐστιάσει, οἷον δεῖ, φυλάξαι, ἀπαξίαν ἔχει. ὅταν οὖν συνεσθίης ἐτέρω, μέμνησο, μὴ μόνον τὴν πρὸς τὸ σῶμα ἀξίαν τῶν παρακειμένων ὀρᾶν, ἀλλὰ καὶ τὴν πρὸς τὸν ἐστιάτορα αἰδῶ φυλάξαι.

**37. If you have assumed any character** [*analambano*: to take up, *ana-* & *prosopon*: cf. #17] **above your strength** [*dunamis*: cf. #33.6], **you have both made an ill figure** [*aischonuo*: to dishonor] **in that and have quit** [*paraleipo*: to leave on one side, *para-*] **the one which you might have supported** [*edumos*: sweet, pleasant & *ekpleroo*: cf. #24.3].

Ἐὰν ὑπὲρ δύναμιν ἀναλάβῃς τι πρόσωπον, καὶ ἐν τούτῳ ἡσχημόνησας καί, ὃ ἡδύνασο ἐκπληρῶσαι, παρέλιπες.

**38. When walking** [*peripateo*: to walk around, *peri-*], **you are careful** [*prosecho*: cf. #32, *pros-*] **not to step on a nail or turn your foot; so likewise be careful not to hurt** [*blapto*: cf. #31] **the ruling faculty of your mind** [*to hegemonikon*: *hegeomai*: to go before, lead the way]. **And, if we were to guard against this in every action** [*ergon*: cf. #34], **we should undertake** [*paraphulasso*: *phulasso* (cf. #36) with the preposition *para-*] **the action with the greater safety** [*asphales*: safe from slipping].

Ἐν τῷ περιπατεῖν καθάπερ προσέχεις, μὴ ἐπιβῆς ἥλω ἢ στρέψῃς τὸν πόδα σου, οὕτω πρόσεχε, μὴ καὶ τὸ ἡγεμονικὸν βλάβῃς τὸ σεαυτοῦ. καὶ τοῦτο ἐὰν ἐφ' ἐκάστου ἔργου παραφυλάσσωμεν, ἀσφαλέστερον ἀψόμεθα τοῦ ἔργου.

**39. The body is to everyone the measure of the possessions** [*metron*: that by which anything is measured & *ktesis*] **proper for it, just as the foot is of the shoe. If, therefore, you stop** [*histemi*:33.4] **at this, you will keep** [*phulasso*: cf. #38] **the measure; but if you move beyond** [*hyperbaino*: *hyper-*] **it, you must necessarily be carried forward** [*phero* & *anagke*: cf. #33.11 & #14], **as down a cliff; as in the case of a shoe, if you go beyond its fitness to the foot, it comes first to be gilded, then purple, and then studded with jewels. For to that which once exceeds** [*hyper*] **a due measure** [*metron*], **there is no bound** [*horos*: boundary, measure].

Μέτρον κτήσεως τὸ σῶμα ἐκάστῳ ὡς ὁ ποὺς ὑποδήματος. ἐὰν μὲν οὖν ἐπὶ τούτου στήῃς, φυλάξεις τὸ μέτρον· ἐὰν δὲ ὑπερβῆς, ὡς κατὰ κρημνοῦ λοιπὸν ἀνάγκη φέρεσθαι· καθάπερ καὶ ἐπὶ τοῦ υποδήματος, ἐὰν ὑπὲρ τὸν πόδα ὑπερβῆς, γίνεται κατάχρυσον ὑπόδημα, εἶτα πορφυροῦν, κεντητόν. τοῦ γὰρ ἅπαξ ὑπὲρ τὸ μέτρον ὄρος οὐθείς ἐστίν.

**40. Women from fourteen years old are flattered** [*kaleo*: to call, summon] **with the title of**

"mistresses" by the men. Therefore, perceiving that they are regarded only as qualified [*prosecho*: cf. #38, *pros-*] to give the men pleasure [*sugkoimaomai*: to sleep with, *sug-*], they begin to adorn themselves [*kallopizo*: to make the face beautiful], and in that to place have their hopes [*elpis*]. We should, therefore, fix our attention [*prosecho* & *axios*: cf. #36] on making them sensible [*aisthanomai*: to perceive, apprehend by the senses] that they are valued [*timao*: to honor] for the appearance [*phaino*: cf. #34] of decent, modest and discreet behavior [*kosmios*: well-ordered, regulated & *aidemon*: bashful].

Αἱ γυναῖκες εὐθύς ἀπὸ τεσσαρεσκαίδεκα ἐτῶν ὑπὸ τῶν ἀνδρῶν κυρία καλοῦνται. τοιγαροῦν ὀρώσαι, ὅτι ἄλλο μὲν οὐδὲν αὐταῖς πρόσεστι, μόνον δὲ συγκοιμῶνται τοῖς ἀνδράσι, ἄρχονται καλλωπίζεσθαι καὶ ἐν τούτῳ πάσας ἔχειν τὰς ἐλπίδας, προσέχειν οὖν ἄξιον, ἵνα αἰσθωνται, διότι ἐπ' οὐδενὶ ἄλλῳ τιμῶνται ἢ τῷ κόσμῳ φαίνεσθαι καὶ αἰδήμονες.

41. It is a mark of want of genius [*semeion*: token & *aphuia*: want of natural power] to spend much time [*endiatribo*: *en-* & *dia-* prefaced to the root *tribo*, to rub down] in things relating to the body [*peri* with *soma*: cf. #36], as to be long [*epi polu* or literally upon much & *apopateo*: to retire from the way] in our exercises, in eating and drinking, and in the discharge of other animal functions. These should be done incidentally and slightly [*parergon*: secondary business; *para-*], and our whole attention [*epistrophe*: a turning about, *epi-*] be engaged in the care of the understanding [*gnome*: cf. #31].

Ἀφυΐας σημεῖον τὸ ἐνδιατρίβειν τοῖς περὶ τὸ σῶμα, οἷον ἐπὶ πολὺ γυμνάζεσθαι, ἐπὶ πολὺ ἐσθίειν, ἐπὶ πολὺ πίνειν, ἐπὶ πολὺ ἀποπατεῖν, ὀχεύειν. ἀλλὰ ταῦτα μὲν ἐν παρέργῳ ποιητέον· περὶ δὲ τὴν γνώμην ἢ πᾶσα ἔστω ἐπιστροφή.

42. When any person harms you, or speaks badly [*kakos*: cf. #33.7 as adverb used twice] of you, remember [*mimnesko*: cf. #36, 17<sup>th</sup> mention of this verb] that he acts or speaks from a supposition [*oiomai*: cf. #31] of its being his duty [*katheko* cf. #30]. Now, it is not possible that he should follow what appears [*akoloutheo* & *phaino*: cf. #31 & #40] right to you, but what appears [*phaino*] so to himself. Therefore, if he judges from a wrong appearance [*phaino* & *kakos*, adverb], he is the person hurt [*blapto*: cf. #38], since he too is the person deceived [*exapatao*: to deceive thoroughly, *ex-*]. For if anyone should suppose [*hupolambano*: cf. #35] a true proposition to be false [*sumpleko*: cf. #36 with *alethes* & *pseudos*], the proposition is not hurt [*blapto*], but he who is deceived [*exapateo*] about it. Setting out [*hormao*: to set in motion], then, from these principles, you will meekly [*praos*] bear a person who reviles [*loidoreo*: cf. #34] you, for you will say [*epiphtheggomai*: to utter after or in accordance, *epi-*] upon every occasion, "It seemed [*dokeo*: cf. #31] so to him."

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 ἀληθές συμπεπλεγμένον ἂν τις ὑπολάβῃ ψεῦδος, οὐ τὸ συμπεπλεγμένον βέβλαπται, ἀλλ' ὁ ἐξαπατηθεῖς. ἀπὸ τούτων οὖν ὀρμώμενος πράως ἕξεις πρὸς τὸν λοιδοροῦντα. ἐπιφθέγγου γὰρ ἐφ' ἐκάστῳ ὅτι 'ἔδοξεν αὐτῷ'.

**43.** Everything [*pragma*: cf. #34] has two handles, the one by which it may be carried, the other by which it cannot. If your brother acts unjustly [*adikeo*], don't lay hold on [*lambano*: cf. #34] the action by the handle of his injustice [*adikeo*: to be or do wrong], for by that it cannot be carried; but by the opposite, that he is your brother, that he was brought up with [*suntrophos*: *sun-*] you; and thus you will lay hold on it, as it is to be carried.

Πᾶν πράγμα δύο ἔχει λαβὰς, τὴν μὲν φορητὴν, τὴν δὲ ἀφόρητον. ὁ ἀδελφὸς ἐὰν ἀδικῇ, ἐντεῦθεν αὐτὸ μὴ λάμβανε, ὅτι ἀδικεῖ (αὕτη γὰρ ἡ λαβὴ ἐστὶν αὐτοῦ οὐ φορητὴ), ἀλλὰ ἐκεῖθεν μάλλον, ὅτι ἀδελφός, ὅτι σύντροφος, καὶ λήψῃ αὐτὸ καθ' ὃ φορητόν.

**44.** These reasonings [*logos*: cf. #33.12] are unconnected [*asunaktos*: incoherent; alpha privative & *sun-*]: "I am richer than you, therefore I am better"; "I am more eloquent than you, therefore I am better." The connection is rather this: "I am richer than you, therefore my property is greater than yours;" "I am more eloquent than you, therefore my style is better than yours." But you, after all, are neither property nor style [*ktesis*: cf. #39 & *lexis*: a way of speaking, diction].

Οὗτοι οἱ λόγοι ἀσύνακτοι 'ἐγὼ σου πλουσιώτερός εἰμι, ἐγὼ σου ἄρα κρείσσων'. 'ἐγὼ σου λογιώτερος, ἐγὼ σου ἄρα κρείσσων'. ἐκεῖνοι δὲ μάλλον συνακτικοὶ 'ἐγὼ σου πλουσιώτερός εἰμι, ἢ ἐμὴ ἄρα κτήσις τῆς σῆς κρείσσων'. 'ἐγὼ σου λογιώτερος, ἢ ἐμὴ ἄρα λέξις τῆς σῆς κρείσσων'. σὺ δὲ γε οὔτε κτήσις εἶ οὔτε λέξις.

**45.** Does anyone bathe in a mighty little time [*tacheos*: immediately]? Don't say that he does it ill [*kakos*, adverb: cf. #42], but in a mighty little time. Does anyone drink a great quantity of wine? Don't say that he does ill, but that he drinks a great quantity. For, unless you perfectly understand the principle from which anyone acts, how should you know if he acts ill? Thus you will not run the hazard [*sumbaino*: cf. #33.12] of assenting to [*katalambano*: to grasp, comprehend; *kata-*] any appearances [*phantasia*: cf. #34] but such as you fully comprehend [*sugkatatithemi*: to deposit at the same time, *sug-* & *kata-*].

Λούεται τις ταχέως· μὴ εἴπῃς ὅτι κακῶς, ἀλλ' ὅτι ταχέως. πίνει τις πολὺν οἶνον· μὴ εἴπῃς ὅτι κακῶς, ἀλλ' ὅτι πολὺν. πρὶν γὰρ διαγνῶναι τὸ δόγμα, πόθεν οἶσθα, εἰ κακῶς; οὕτως οὐ συμβήσεται σοι ἄλλων μὲν φαντασίας καταληπτικὰς λαμβάνειν, ἄλλοις δὲ συγκατατίθεσθαι.

46. Never call yourself a philosopher [*philosophos*: cf. #29], nor talk a great deal among the unlearned [*idiotes*: cf. #29] about theorems [*theorema*: that which is looked at], but act conformably to them [literally, make from the theorems]. Thus, at an entertainment, don't talk how persons ought to eat, but eat as you ought [*deo*: cf. #32 for alternate meaning]. For remember [*mimnesko*: cf. #42, eighteenth mention of this verb] that in this manner Socrates also universally [*pantachothēn*: from all quarters] avoided all ostentation [*epideiktikon*: that which is shown upon, *epi*-]. And when persons came to him and desired [*boulomai*: cf. #23] to be recommended [*sunistemi*: to stand together, *sun*-] by him to philosophers, he took and recommended them, so well did he bear being overlooked [*anēcho*: cf. #30 & *parorao*: to look at by the way, *para*-]. So that if ever any talk should happen [*logos* & *empipto*: cf. #44 & #9] among the unlearned concerning philosophic theorems, be you, for the most part, silent [*siopo*: cf. #3.2]. For there is great danger [*kindunos*: cf. #33.12] in immediately throwing out [*exemeo*: to vomit, *ex*-] what you have not digested. And, if anyone tells you that you know [*oiomai*: cf. #42] nothing, and you are not nettled [*dakno*: to bite] at it, then you may be sure that you have begun your business [*archo* & *ergon*: cf. #12.b & 41]. For sheep don't throw up the grass to show the shepherds how much they have eaten; but, inwardly digesting their food, they outwardly produce [*echo* & *phero*: cf. #33.4 & #39] wool and milk. Thus, therefore, do you likewise not show [*epideiknumi*: to show upon, *epi*-] theorems to the unlearned, but the actions produced [*pesso*: to digest] by them after they have been digested.

Μηδαμοῦ σεαυτὸν εἶπης φιλόσοφον μηδὲ λάλει τὸ πολὺ ἐν ἰδιώταις περὶ τῶν θεωρημάτων, ἀλλὰ ποιεῖ τὸ ἀπὸ τῶν θεωρημάτων· οἷον ἐν συμποσίῳ μὴ λέγε, πῶς δεῖ ἐσθίειν, ἀλλ' ἐσθιε, ὡς δεῖ. μέμνησο γάρ, ὅτι οὕτως ἀφηρήκει πανταχόθεν Σωκράτης τὸ ἐπιδεικτικόν, ὥστε ἤρχοντο πρὸς αὐτὸν βουλόμενοι φιλοσόφοις ὑπ' αὐτοῦ συσταθῆναι, κάκεινος ἀπήγεν αὐτοῦς. οὕτως ἠνείχετο παρορώμενος. κἂν περὶ θεωρήματός τινος ἐν ἰδιώταις ἐμπίπτῃ λόγος, σιώπα τὸ πολὺ· μέγας γὰρ ὁ κίνδυνος εὐθὺς ἐξεμέσαι, ὃ οὐκ ἔπεψας. καὶ ὅταν εἶπῃ σοὶ τις, ὅτι οὐδὲν οἶσθα, καὶ σὺ μὴ δηχθῆς, τότε ἴσθι, ὅτι ἄρχῃ τοῦ ἔργου. 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.

47. When you have brought yourself to supply the necessities of [*harmozo*: to fit together, join] your body [*kata* with *soma*: cf. #41] at a small price [*euteos*: easily paid for, *eu*-], don't pique [*kallopizo*: cf. #40] yourself upon it; nor, if you drink water, be saying upon every occasion [*aphorme*: cf. 332], "I drink water." But first consider [*ethelo*: cf. #33.8] how much more sparing and patient of hardship the poor are than we. But if at any time you would injure yourself by exercise to labor, and bearing hard trials [*askeo*: to form by art, to exercise & *pros* with *ponos*: cf. #10], do it for your own sake, and not for the world [*echo*: cf. #46]; don't grasp statues [*perilambano*: to seize around; *peri*- & *andriazo*: to behave like a man],

but, when you are violently thirsty, take a little cold water in your mouth, and spurt it out and tell nobody.

Ὅταν εὐτελῶς ἡρμοσμένος ἦς κατὰ τὸ σῶμα, μὴ καλλωπίζου ἐπὶ τούτῳ μήδ', ἂν ὕδωρ πίνης, ἐκ πάσης ἀφορμῆς λέγε, ὅτι ὕδωρ πίνεις. κἂν ἀσκήσαι ποτε πρὸς πόνον θέλης. σεαυτῷ καὶ μὴ τοῖς ἕξω· μὴ τοὺς ἀνδριάντας περιλάμβανε· ἀλλὰ διψῶν ποτε σφοδρῶς ἐπίσπασαι ψυχροῦ ὕδατος καὶ ἔκπτυσσον καὶ μηδενὶ εἴπης.

**48** The condition and characteristic [*stasis*: a standing & *charakter*: cf. #33.1] of a vulgar person [*idiotes*: cf. #46], is, that he never expects [*prosdokao*: *pros*-] either benefit or hurt [*opheleia* & *blabe*: assistance & harm] from himself, but from externals [*ex heautou* & *apo echo*: cf. #47]. The condition and characteristic of a philosopher [*philosophos*: cf. #46] is, that he expects all hurt and benefit from himself. The marks [*semeion*: cf. #41] of a proficient are, that he censures [*psego*: to blame] no one, praises [*empaino*] no one, blames [*memphomai*: cf. #31] no one, accuses [*egkaleo*: cf. #31] no one, says nothing concerning himself as being anybody, or knowing [*eido*: cf. #32] anything: when he is, in any instance, hindered or restrained [*empodizo*: cf. #33.8 & *kolazo*: to curtail], he accuses himself; and, if he is praised, he secretly [*par' heato*] laughs at the person who praises [*epaino* & *katagelao*: cf. 33.2 & #29] him; and, if he is censured, he makes no defense [*psego*]. But he goes about [*perieimi*: to be around, *peri*-] with the caution of sick or injured people, dreading [*eulabeomai*: to be discreet; *eu*-] to move anything that is set right [*kathistemi*: to place, set down; *kata*-], before it is perfectly fixed [*lambano*: cf. #43 & *pexis*: a fixing]. He suppresses all desire [*aeiro* & *orexis*: cf. #31 & #32] in himself; he transfers his aversion [*metatithemi*: cf. #26 & *para* with *phusis*: cf. #30] to those things only which thwart the proper use of our own faculty of choice [*ekklisis*: turning]; the exertion of his active powers [*chraomai* & *horme*: cf. #33.10 & #2] towards anything is very gentle [*aniemi*: to send up, *ana*-]; if he appears stupid or ignorant [*dokeo*: cf. #42 & *elithios*: cf. #14 & *amathes*], he does not care [*periphroneo*: to compass in thought; *peri*-], and, in a word, he watches [*paraphulasso*: cf. #38; *para*-] himself as an enemy, and one in ambush.

Ἰδιώτου στάσις καὶ χαρακτήρ· οὐδέποτε ἐξ ἑαυτοῦ προσδοκᾷ ὠφέλειαν ἢ βλάβην, ἀλλ' ἀπὸ τῶν ἕξω. 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. κἂν τις αὐτὸν ἐπαινῇ, καταγελᾷ τοῦ ἐπαινοῦντος αὐτὸς παρ' ἑαυτῷ· κἂν ψέγη, οὐκ ἀπολογεῖται. περίεσι δὲ καθάπερ οἱ ἄρρωστοι, εὐλαβούμενός τι κινήσαι τῶν καθισταμένων, πρὶν πῆξιν λαβεῖν. ὄρεξιν ἅπασαν ἤρκεν ἐξ ἑαυτοῦ· τὴν δ' ἐκκλίσιν εἰς μόνα τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν μετατέθεικεν. ὄρμη πρὸς ἅπαντα ἀνειμένη χρῆται. ἂν ἠλίθιος ἢ ἀμαθὴς δοκῇ, οὐ πεφρόντικεν. ἐνὶ τε λόγῳ, ὡς ἐχθρὸν ἑαυτὸν παραφυλάσσει καὶ ἐπίβουλον.

49. When anyone shows himself overly confident [*sebomai*: to feel awe, shame] in ability to understand and interpret [*noeo* & *exegeomai*: to lead, govern; *ex-*] the works of Chrysippus [Stoic philosopher], say to [*pros*] yourself, " Unless Chrysippus had written obscurely [*asaphes*: indistinct], this person would have had no subject for his vanity [*semnuno*: to exalt]. But what do I desire [*boulomai*: cf. #456]? To understand nature and follow her [*katamanthano*: to observe well; *kata-*]. I ask [*zeteo*], then, who interprets [*exegeomai*] her, and, finding [*akouo*: to hear] Chrysippus does, I have recourse to [*erchomai*: cf. 332 & *pros*] him. I don't understand [*noeo*] his writings. I seek, therefore, one to interpret them." So far there is nothing to value [*semnos*: cf. #33.9] myself upon. And when I find [*heurisko*: cf. #33.11] an interpreter, what remains is to make use of his instructions [*apoleipo*: to leave over, *apo-* & *paraggello*: to transmit as a message, *para-*]. This alone is the valuable thing [*semnos*]. But, if I admire [*thaumazo*: cf. #22] nothing but merely the interpretation, what do I become more than a grammarian instead of a philosopher [*philosophos*: cf. #48]? Except, indeed, that instead of Homer I interpret Chrysippus. When anyone, therefore, desires me to read [*epanagignosko*: to know again, recognize; *epi-* & *ana-*] Chrysippus to him, I rather blush when I cannot show [*epideiknumi*: cf. #46] my actions agreeable and consonant [*ergon*: cf. #46 & *omoios*: like & *sumphonos*: similar sounding, *sum-*] his discourse [*logos*: cf. #46].

“Όταν τις ἐπὶ τῷ νοεῖν καὶ ἐξηγεῖσθαι δύνασθαι τὰ Χρυσίππου βιβλία σεμνύνηται, λέγε αὐτὸς πρὸς ἑαυτὸν ὅτι ‘εἰ μὴ Χρύσιππος ἀσαφῶς ἐγεγράφει, οὐδὲν ἂν εἶχεν οὔτος, ἐφ’ ᾧ ἐσεμνύνετο.’ ἐγὼ δὲ τί βούλομαι; καταμαθεῖν τὴν φύσιν. καὶ ταύτη ἔπρασθαι. ζητῶ οὖν, τίς ἐστὶν 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 σεμνὸν ἐστίν. ἂν δὲ αὐτὸ τοῦτο τὸ ἐξηγεῖσθαι θαυμάσω, τί ἄλλο ἢ γραμματικὸς ἀπετελέσθην ἀντὶ φιλοσόφου; πλὴν γε δὴ ὅτι ἀντὶ Ὁμήρου Χρύσιππον ἐξηγούμενος. μάλλον οὖν, ὅταν τις εἴπῃ μοι ‘ἐπανάγνωθί μοι Χρύσιππον’, ἐρυθριῶ, ὅταν μὴ δύνωμαι ὁμοία τὰ ἔργα καὶ σύμφωνα ἐπιδεικνύειν τοῖς λόγοις.

50. Whatever moral rules [*nomos*] you have deliberately proposed [*protithemi*: cf. #25] to yourself. abide by [*emmeno*: to stand by] them as they were laws, and as if you would be guilty of impiety [*asebeo*: to be impious] by violating [*parabaino*: to go beside or near; *para-*] any of them. Don't regard [*epistrepho*: cf. #10] what anyone says of you, for this, after all, is no concern of yours. How long [*eis poion chronon*: literally, into what time], then, will you put off [*anaballo*: to cast up; *ana-*] thinking yourself worthy of the highest improvements and follow the distinctions of reason [*diaireo* & *logos*: cf. #18 & #49]? You have received the philosophical theorems [*paralambano* & *theorema*: cf. #33.5 & #46], with which you ought to be familiar, and you have been familiar with [*suballumo*: cf. #33.10] them. What other master [*ddaskalos*: teacher], then, do you wait for [*prosdokao*: cf. #48], to throw upon [*hupertheo*: to outstrip; *huper-*] that the delay of reforming

[*epanorthoio*: a setting right, correcting; *epi-* & *ana-*] yourself? You are no longer a boy, but a grown man [*teleios*: complete]. If, therefore, you will be negligent and slothful [*ameleo*: cf. #31 & *rathumeo*: to leave off work], and always add procrastination to procrastination [*prothesis*: purpose, end; *pro-*], purpose to purpose, and fix [*horizo*: to bound] day after day in which you will attend to [*prosexis*: application; *pros-*] yourself, you will insensibly continue without proficiency [*lanthano*: to forget & *prokopto*: cf. #13], and, living and dying, persevere [*diateleo*: to bring to and end, accomplish; *dia-*] in being one of the vulgar [*idiotes*: cf. #48]. This instant, then, think yourself worthy [*axioo*: cf. #32] of living as a man grown up, and a proficient [*prokopto*]. Let whatever appears [*phaino*: cf. #42] to be the best be to you an inviolable law [*nomos*: cf. #50 & *aparabatos*: not transgressed; *para-*]. And if any instance of pain or pleasure [*epiponos*: toilsome; *epi-* & *hedus*: cf. #34], or glory or disgrace [*endoxos* & *adoxos*], is set before [*prosago*: to add; *pros-*] you, remember [*mimnesko*: cf. #46, nineteenth use of this verb] that now is the combat [*agon*: struggle], now the Olympiad comes on [*pareimi*: cf. #1c], nor can it be put off [*anaballo*: cf. #50]. By once being defeated and giving way [*para mian hemeran*: literally, beside one day & *hen pragma*: literally, beside one deed: cf. #43], proficiency [*prokope*: progress; *pro-*] is lost [*apollumi*: cf. #24.2], or by the contrary preserved [*sozo*: to save]. Thus Socrates became perfect [*apoteleo*: to bring to an end; *apo-*], improving himself by everything [*prosago* & *epi panton*: literally, upon all]. attending to nothing but reason [*prosecho* & *logos*: cf. #40 & #50]. And though you are not yet a Socrates, you ought [*boulomai*: cf. #49], however, to live as one desirous of [*opheilo*: to owe, account for] becoming a Socrates.

Ἔσα προτίθεται, τούτοις ὡς νόμοις, ὡς ἀσεβήσων, ἂν παραβῆς, ἔμμενε. ὁ τι δ' ἂν ἐρῆ τις περὶ σοῦ, μὴ ἐπιστρέφου· τοῦτο γὰρ οὐκ ἔτ' ἔστι σόν. Εἰς ποῖον ἔτι χρόνον ἀναβάλλη τὸ τῶν βελτίστων ἀξιῶν σεαυτὸν καὶ ἐν μηδενὶ παραβαίνειν τὸν διαιροῦντα λόγον; παρείληφας τὰ θεωρήματα, οἷς ἔδει σε συμβάλλειν, καὶ συμβέβληκας. ποῖον οὖν ἔτι διδάσκαλον προσδοκᾶς, ἵνα εἰς ἐκείνον ὑπερθῇ τὴν ἐπανόρθωσιν ποιῆσαι τὴν σεαυτοῦ; οὐκ ἔτι εἰ μειράκιον, ἀλλὰ ἀνὴρ ἤδη τέλειος. ἂν νῦν ἀμελήσης καὶ ῥαθυμῆσης καὶ ἀεὶ προθέσεις ἐκ προθέσεως ποιῇ καὶ ἡμέρας ἄλλας ἐπ' ἄλλαις ὀρίζης, μεθ' ἧς προσέξεις σεαυτῷ, λήσεις σεαυτὸν οὐ προκόψας, ἀλλ' ἰδιώτης διατελέσεις καὶ ζῶν καὶ ἀποθνήσκων. ἤδη οὖν ἀξίωσον σεαυτὸν βιοῦν ὡς τέλειον καὶ προκόπτοντα· καὶ πᾶν τὸ βέλτιστον φαινόμενον ἔστω σοι νόμος ἀπαράβατος. κἂν ἐπίπονόν τι ἢ ἡδὺ ἢ ἔνδοξον ἢ ἄδοξον προσάγῃται, μέμνησο, ὅτι νῦν ὁ ἀγὼν καὶ ἤδη πάρεστι τὰ Ὀλύμπια καὶ οὐκ ἔστιν ἀναβάλλεσθαι οὐκέτι καὶ ὅτι παρὰ μίαν ἡμέραν καὶ ἐν πρᾶγμα καὶ ἀπόλλυται προκοπὴ καὶ σώζεται. Σωκράτης οὕτως ἀπετελέσθη, ἐπὶ πάντων τῶν προσαγομένων αὐτῷ μηδενὶ ἄλλω προσέχων ἢ τῷ λόγῳ. σὺ δὲ εἰ καὶ μήπω εἰ Σωκράτης, ὡς Σωκράτης γε εἶναι βουλόμενος ὀφείλεις βιοῦν.

51. The first and most necessary [*anagkaios*: cf. #33.8] topic in philosophy [*philosophia*: cf. #22] is that of the use of moral theorems [*chresis*: use & *theorema*: cf. 350], such as, "We

ought not to lie;" the second is that of demonstrations, such as, "What is the origin of our obligation not to lie [*pseudo*: cf. #42];" the third gives strength and articulation [*bekaiotikos*: strong & *diarthrotikos*: giving shape or form; *dia*-] to the other two, such as, "What is the origin of this is a demonstration [*apodeixis*: a showing forth; *apo*-]." For what is demonstration? What is consequence [*akolouthia*: sequence]? What contradiction [*mache*: combat, fight]? What truth [*alethes*: cf. #42]? What falsehood [*pseudos*: cf. #42]? The third topic, then, is necessary [*anagkaios*] on the account of the second, and the second on the account of the first. But the most necessary, and that whereon we ought to rest [*anapauo*: to make to case; *ana*-], is the first. But we act just on the contrary [*empalin*: backwards]. For we spend all our time [*diatribo*: cf. #41] on the third topic, and employ all our diligence [*spoude*: zeal] about that, and entirely neglect [*ameleo*: cf. #50] the first. Therefore, at the same time that we lie, we are immediately [*pantelos*: entirely] prepared to show how it is demonstrated [*apodeiknumi*: to point away; *apo*-] that lying is not right [*procheiros*: at hand; *pro*-].

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 διαρθρωτικὸς, οἷον πόθεν ὅτι τοῦτο ἀπόδειξις; τί γάρ ἐστὶν ἀπόδειξις, τί ἀκολουθία, τί μάχη, τί ἀληθές, τί ψεύδος; 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 ποιούμεν· ἐν γὰρ τῷ τρίτῳ τόπῳ διατρίβομεν καὶ περὶ ἐκεῖνόν ἐστιν ἡμῖν ἢ πᾶσα σπουδή· τοῦ δὲ πρώτου παντελῶς ἀμελοῦμεν. τοιγαροῦν ψευδόμεθα μὲν, πῶς δὲ ἀποδείκνυται ὅτι οὐ δεῖ ψεύδεσθαι, πρόχειρον ἔχομεν.

52. Upon all occasions [*procheiros*: cf. #51] we ought to have these maxims ready at hand [*ekteos*: one must have]:

"Conduct [*epomai*: *epi*-] me, Jove, and you, O Destiny [*Poro*: to furnish, offer] wherever your decrees have fixed my station [*diatasso*: to appoint severally; *dia*-]." - Cleanthes

"I follow cheerfully [*epomai* & *aoknos*: without hesitation]; and, did I not, Wicked and wretched [*kakos*: cf. #33.7 & *hesson*: inferior, weaker], I must follow [*ethelo*: cf. #47] still

Whoever yields properly [*kalos*, adverb: cf. #32] to Fate, is deemed [*ephistemi*: cf. #13] Wise [*sophos*: skilled & *sugchoreo*: to come together, to meet & *anagke*: cf. #39] among men, and knows [*ephistemi*: cf. #39] the laws of heaven [*ta thei*: the things of god]." - Euripides, Frag. 965

And this third:

"O Crito, if it thus pleases [*philos*: beloved, dear] the gods, thus let it be. Anytus and Melitus may kill [*apokteino*: to condemn to death] me indeed, but hurt [*blapto*: cf. #42] me they cannot."

- Plato's **Crito** and **Apology**

Ἐπὶ παντὸς πρόχειρα ἐκτέον ταῦτα ἄγου δέ μ', ὦ Ζεῦ, καὶ σύ γ' ἡ Πεπρωμένη,  
ὅποι ποθ' ὑμῖν εἶμι διατεταγμένος· ως  
εἴψομαί γ' ἄοκνος· ἦν δέ γε μὴ θέλω, κακὸς γενόμενος, οὐδὲν ἥττον εἴψομαι.  
'ὅστις δ' ἀνάγκη συγκεχώρηκεν καλῶς, σοφὸς παρ' ἡμῖν, καὶ τὰ θεῖ' ἐπίσταται.'  
ἄλλ', ὦ Κρίτων, εἰ ταύτη τοῖς θεοῖς φίλον, ταύτη γενέσθω.' ἔμέ δέ Ἄνυτος καὶ Μέλिटος  
ἀποκτεῖναι μὲν δύνανται, βλάψαι δὲ οὔ.'

+ The End +

*WP Greek century is the Greek script*