

30B ἀλλὰ τὸ πάντα μὲν ἀπολέσαντα <τὰ> φάρμακα, πάντα δὲ <τὰ> βιβλία, καὶ προσέτι τὰς γραφὰς τῶν ἀξιολόγων φαρμάκων, ἔτι τε τὰς περὶ αὐτῶν ἐκδόσεις γεγνουίας ἅμα πραγματείας πολλαῖς ἄλλαις καὶ ὧν ἐκάστη μόνη γεγνουία τὴν καθ' ὅλον τὸν βίον ἰκανὴν φιλοπονίαν ἐδείκνυτο μὴ λυπηθῆναι γενναῖον ἤδη τοῦτο καὶ μεγαλοψυχίας ἐχόμενον ἐπίδειγμα πρῶτον. 51 Εἰς δὲ τὴν τοιαύτην μεγαλοψυχίαν ἤγαγέ με πρῶτον μὲν καὶ ἃ σὺ γινώσκεις αὐτός, ὡς ἂν ἐξ ἀρχῆς συναναστραφεῖς καὶ συμπαιδευθεῖς ἡμῖν [ἔφης], 20 δεύτερον <δὲ> τὰ προσγιγνώμενα κατὰ τὴν Ῥώμην ἐξ ἐμπειρίας πραγμάτων.

Galen

De Indolentia

50-1, 57-66

①

to be distressed at the loss of all my drugs, all my books, and, besides, the recipes of major drugs, as well as the writings on them I had prepared for publication along with many other treatises, any one of which by itself would have shown the great efforts I have put in gladly throughout my life, that is already a prime display of nobility and nigh on magnanimity.⁹⁴ 51. What led me to such magnanimity you already know first because you were brought up with me from the start and educated alongside me, but, secondly, there was what I derived in addition from my experience of events in Rome.⁹⁵ but not 10 15 20

57 Τοῦτο δ' οὐ δύναται προγενέσθαι τοῖς μὴ πεφυκόσιν εὖ πρὸς ἀνδρείαν, μήτ' ἀρίστη παιδεία χρησαμένοις, ἣν ἐμοὶ προὔξενησε τύχη τις ἀγαθὴ ὡς που καὶ σὺ παιδευθεῖς σὺν ἡμῖν οἶσθα ὁποῖον. 58 Ἦν μοι πατὴρ οἶου ἐγὼ καὶ ἀναμνησκόμενος (ἐκάστο)τε βελτίων ἐμ(αυτοῦ) τὴν ψυχὴν αἰσθάνομαι γινόμενος. Οὐ γὰρ ἄλλος ἀνθρώπων τις <οὕτως> ἀκριβῶς ὡς καὶ οὗτος

57-66

ἐτίμησε δικαιοσύνην τε καὶ σωφροσύνην καὶ δι' αὐτὰς κάκεινας ἔσχε φύσει τοῦτο χωρὶς τῶν ἐκ φιλοσοφίας λόγων. 59 Οὐ γὰρ ὠμίλησε φιλοσόφοις ἐν νεότητι, παρὰ τῷ πατρὶ μὲν ἑαυτοῦ, πάππῳ δὲ ἐμῷ, τὸ μὲν κατὰ τὴν ἀρετὴν, τὸ δὲ κατὰ τὴν ἀρχιτεκτονίαν ἐκ παιδὸς ἀσκηθεῖς ἐν οἷς καὶ αὐτὸ ἐκείνῳ ἦν πρῶτον· ἔλεγε δὲ αὐτὸν ὁ πατὴρ τοιοῦτον βεβιωκέναι βίον ὁποῖον καὶ αὐτὸς ἀλλὰ καὶ τὸν ἐκείνου πατέρα καὶ τὸν πάππον ὁμοίως ἔφη <βε>βιωκέναι, τὸν μὲν ἀρχιτέκτονα, τὸν δὲ γεωμέτρην γενόμενον. 60 Νόμιζε δὴ οὖν κάμει καὶ φύσει μὲν ὅμοιον τοῖς προγόνοις ὄντα γενέσθαι τοιοῦτον καὶ μέντοι καὶ παιδευθέντα τὴν αὐτὴν αὐτοῖς παιδείαν ὁμοίαν ἐκείνοις σχεῖν διάθεσιν τῆς ψυχῆς. 61 Οἶδα δὲ μου τὸν πατέρα καταφρονούντα τῶν ἀνθρωπίνων πραγμάτων ὡς μικρῶν, ὅπερ κάμοι μάλιστα νῦν γέγονεν ἐν γῆρῳ. 62 Καὶ μὴν καὶ τοὺς ἡδιστα βεβιωκότας οὐδὲν ἔσχε πλείω τῶν οἰωνῶν τούτων οὐς κατὰ <τὴν> τῶν Ῥωμαίων πόλιν ὀρώμεν ὑπὸ τῶν δεσποτῶν περιαιγομένους ἕνεκα τοῦ τὰς θηλείας ὀχεύειν ἐπὶ μισθῷ· τοὺς δὲ τῶν τοιοῦτων ἡδονῶν καταφρονούντας, ἀρκουμένους δὲ τῷ μῆτε ἀλγεῖν μῆτε λυπεῖσθαι τὴν ψυχὴν, οὐδέποτε ἐπῆνεσεν ἀπομαντευόμενος μείζον τι καὶ κρείττον <ὄν>

τὰ ἀγαθὰ ἰδίαν ἔχειν φύσιν, οὐκ ἐν μόνῳ τῷ μῆτε ἀλγεῖν μῆτε λυπεῖσθαι περιγραφόμενον. 63 Ἄλλ' ἐὰν καὶ τούτων τις ἀποχωρήσας ἐπισ<τ>ήμην θεῶν καὶ ἀνθρωπίνων πραγμάτων ἡγήσεται τὸ ἀγαθὸν ὑπάρχειν, ἐλαχίστου μορίου τούτου ὀρῶ τοὺς ἀνθρώπους μετέχοντας· εἰ δὲ τοῦτο ἐλάχιστον, δηλὸν ὅτι καὶ τῶν ἄλλων ἀπάντων ἀκριβῆ γινώσκιν οὐκ ἔχομεν· 64 ὁ γὰρ ἐν τῷ καθόλου μὴ γινώσκων ὅποια τὰ τε θεῖα καὶ τὰ ἀνθρώπινα πράγματά εἰσιν, οὐδ' ἐν τῷ κατὰ μέρος, οὐδ' ἐπιστημονικῶς τι ἐλέσθαι καὶ φυγεῖν δύναται. Καὶ διὰ τοῦτο καὶ τὸ πολιτεύεσθαι καὶ προνοεῖν ἀνθρώπων ὑπέλαβον χαλεπὸν ἅμα τῷ μῆδ' ὠφελουμένους τι τοὺς πολλοὺς ὀρᾶν ὑπὸ τῆς τῶν καλῶν καὶ ἀγαθῶν ἀνδρῶν σπουδῆς. 65 Ἐν τούτῳ τρεφόμενος αἰετῶ λογισμῷ μικρὰ πάντα εἶναι νομίζω. Καὶ σχολὴν καὶ ἄρμενα καὶ φάρμακα καὶ βιβλία καὶ δόξαν καὶ πλοῦτον <πῶς ἂν> ἄξια σπουδῆς ὑπολάβοιμι; Τῷ δ' ἡγουμένῳ μικρὰ πάντα εἶναι, τί ἂν ἐπὶ τούτοις ἀπὸ τε αὐτῶν εἴη φροντίς; 66 Ἀκόλουθον γὰρ ἔστι τῷ μὲν ὑπολαβόντι μεγαλεία ἔστερῆσθαι, λυπεῖσθαι τε καὶ φροντίζειν αἰετῶ, τῷ δὲ συμκρῶν αἰετῶ διὰ τέλους καταφρονούντι, <μηδέποτε λυπεῖσθαι>. 67 Ὅτι δὲ ἕκαστον ὧν εἶπον

3 ὠμίλησε Vlat (recte): ἀμέλησε Boudon-Millot¹ ἐμέλησε Gasofalo || 4 τῷ Boudon-Millot¹: τὸ Vlat || 7 post βεβιωκέναι add. τὸν μὲν ἀρχιτέκτονα Vlat², sed del. Vlat² || 9 βεβιωκέναι Jouanna²: βιωκέναι Vlat || 10 δὴ Vlat: δὲ Boudon-Millot¹ || 17 τὴν add. Boudon-Millot¹ || 21 post ἀλγεῖν addiderit τὸ σῶμα Jouanna² || 22 ἐπῆνεσεν Jouanna²: ἐπεισεν Vlat ἐπεισθη Boudon-Millot¹ || ἀπομαντευόμενος Boudon-Millot¹: ἀπομαντευομένην Vlat || ὄν add. Jouanna².

TEST.: 19 Ἀκόλουθον — 22 λυπεῖσθαι] Joseph ibn Aknin in A.S. Halkin, « Classical and Arabic material ... », p. 115, n° 185; cf. etiam ibn Falaquera in M. Zonta, Un interprete ebreo ..., p. 117, n° 16.

3 ἐπιστήμην Boudon-Millot¹: ἐπισήμην Vlat || 4 ἡγήσεται Jouanna²: ἡγήσεται Vlat || 8 τῷ Boudon-Millot¹: τὸ Vlat || 12 χαλεπὸν Lami: χαλεπὸν Vlat || ὠφελουμένους Boudon-Millot¹: ὠφελουμένον Vlat || 15 ante μικρὰ add. ἢ Boudon-Millot¹ || πάντα Jouanna²: πάντων Vlat || σχολὴν Jouanna²: σχολ² Vlat σχολὰς Boudon-Millot¹ || 16 πῶς ἂν add. Jouanna² || 17 post ὑπολάβοιμι add. ἂν Boudon-Millot¹ || Τῷ Boudon-Millot¹: τὸ Vlat || 21 τέλους Boudon-Millot¹: τελῶς Vlat || 22 μηδέποτε λυπεῖσθαι add. Jouanna² cf. he will remain free from grief Ar.: om. Vlat μὴ Boudon-Millot¹.

σμηκρῶν εἶναι οὐχ ἀπλῶς ἀπεφηνάμην ἀλλὰ μετὰ πολλῆς
 <ἀκριβείας> εἶσει τὰ γεγραμμένα μοι περὶ τούτων ἐκά-
 στου διελθὼν ἃ εὐρήσει(ς· ἀλλὰ) μὰ τοὺς θεοὺς οὐδὲ
 αὐτὰ μετὰ σπουδῆς, οὐδὲ ὡς μέγα τι πράττων, ἀλλ' ἐν
 5 παιδιᾷς μο(ίρα) συνέθηκα. 68 Τὴν γὰρ ἀοχλησῶν
 τινὲς ἀγαθὸν νομίζουσιν εἶναι ὃ οὔτε ἐμαυτὸν οὔτε ἄλλον
 ἄνθρωπον οὔτε ζῶν τι φέρον οἶδα· πάντα γὰρ ἐνεργεῖν
 ὀρῶ βουλόμενα καὶ κατὰ σῶμα καὶ κατὰ ψυχὴν· ἀλλὰ
 10 τοῦτ' αὐτὸ διὰ πολλῶν ὑπομνήσεων ἐπεστησάμην ἐν
 ἄλλοις τέ τισι κἀν τῷ κατ' Ἐπικούρου.

2 ἀκριβείας add. Jouanna² (coll. § 37) : σχολῆς add. Boudon-Mil-
 lot¹ || εἶσι (lege εἶσει) Vlat || 3 διελθὼν ἃ Jouanna² : ἃ διελ-
 θῶν Vlat || εὐρήσει Boudon-Millot¹ : εὐρήσει(ς) Vlat || ἀλλὰ
 Jouanna² : casu eras. Vlat || 5 μοίρα Boudon-
 Millot¹ : partim casu eras. Vlat || ἀοχλησῶν Boudon-Millot¹ : ἀοχ-
 λῶν Vlat || 6 τινὲς Boudon-Millot¹ : τινῶν Vlat || ἀγαθὸν Boudon-
 Millot¹ : ἀγαθῶν Vlat || εἶναι Vlat : om. Boudon-Millot¹ || 6 sq. ἄλλον
 ἄνθρωπον Boudon-Millot¹ : ἄλλων ἀνθρώπων Vlat || 9 ἐπεστη-
 σάμην Jouanna² : ἐπιστήσαμην vel -μεν Vlat ἐπεστήσαμεν Boudon-
 Millot¹ || 10 Ἐπικούρου Boudon-Millot¹ : Ἐπικούρω Vlat an Ἐπι-
 κούρου ? Segonds || 11 post οὐδ' add. οἶμαι Jouanna² : add. ἡγοῦμαι
 Boudon-Millot¹ || 12 ἀλυπτησίας Jouanna² : ἀλυπτησίας Vlat ἀλυπτίας
 Boudon-Millot¹ || ἀτὰρ Jouanna² : αὐτὰρ Vlat || 13 οἶσι Boudon-
 Millot¹ : οἶοι Vlat || 14 μηδέποτε μηδὲ Boudon-Millot¹ : casu eras.
 Vlat || 15 τῶν φιλοσόφων secl. Boudon-Millot¹ || 18 τοῦ Jouanna² : το
 Vlat || 20 γὰρ Vlat¹ || καταφρονῶ Boudon-Millot¹ : καταφρονῶ Vlat.

prescription cannot be given to those with no natural aptitude for courage
 or without an excellent education, which a generous fate vouchsafed to
 me.¹⁰⁰ 57. This

(67-8)

For example, since you were educated with me, you know well 58. what
 sort of man my father was; every time I remember him, I feel my soul

2

improved. For there was no other man like him who honoured justice
 and self-control so much, indeed, they came naturally to him without the
 need for philosophical arguments. 59. He did not consort with philoso-
 5 phers in his youth, being trained from childhood in virtue¹⁰¹ as well as in
 architecture by his father, my grandfather, in both of which he was him-
 self supreme. My father used to say that he had followed him in the same
 way of life, and his father, i.e. his own grandfather, before him, the first as
 an architect, the second as a land-surveyor. 60. So you may suppose that I
 10 am naturally like my forebears because I was born like this and, moreo-
 ver, because I had an identical upbringing, I have a similar disposition of
 soul to them. 61. I know that my father despised human affairs as of little
 worth, and this is exactly the same for me in my old age. 62. Furthermore,
 he regarded those who pursued a life of pleasure as just like the birds¹⁰²
 which we see being dragged around Rome by their owners to mount fe-
 males for a fee. But he never praised¹⁰³ those who despise such pleasures
 and who are simply satisfied that their soul is never pained or distressed,
 20 proclaiming that the good was of its own nature something bigger and
 better than this, not confined to being merely free from pain and distress.
 20 B] 63. But if someone will move away from this and hold that the good is
 a knowledge of matters both human and divine, then I see that mankind
 5 possesses only a very small part of this, and that, if it is so very small, we
 cannot have a precise knowledge of everything else also.¹⁰⁴ 64. But some-
 one who has not even a general knowledge of matters human and di-
 vine can neither make even in part or scientifically a decision on what to
 10 choose or what to avoid. So for my part, I supposed that participating in

Erten

De Indolenti

67-68

trans Sigev

57-68

politics and being in charge¹⁰⁵ of people was difficult, and also I saw that the
 generality of them was not at all helped by the earnest endeavour of those
 who were decent human beings.¹⁰⁶ 65. Brought up in this way of thinking,
 15 I always consider all these things as of little value, so how could I suppose
 leisure, instruments, drugs, books, reputation and riches to be precious?¹⁰⁷
 And if someone regards all these as of little value, why should he worry about
 them, or be worried by them? 66. It follows also that someone who sup-
 20 poses that he has been deprived of something big must always be distressed
 and fret, unlike the person who thinks them small and continues to despise
 them. 67. If you peruse what I have written about each of these things, you
 21 B] will discover that I have not just baldly declared my opinion about each of
 these trivial matters but provided a logical proof. And, by God, I did not
 do this with zealous enthusiasm or as something tremendous, but simply
 5 as a sort of hobby. 68. Some people consider that remaining undisturbed is
 something good, although I know that neither I nor any other human be-
 ing nor any animal supports this, for I see all of them wishing to be actively
 engaged in both mind and body: but we have established this in several of
 10 our tracts, especially in *Against* (or *On*) *Epicurus*.¹⁰⁸

74 Οὕτω δὲ καὶ περὶ τῆς τοῦ σώματος ὑγείας
εὐχομαι διὰ παντός ὑγιαίνειν αὐτὸ βραχόμενος <ἀλλ>
οὐ καταγείσης τῆς κεφαλῆς ἐπιδείξασθαι καρτερίαν
ἀσκεῖν <δ> ἀξιώσας τὰς φαντασίας εἰς ἅπαν δεινόν, ὡς
15 μετρίως ἐνεγκεῖν αὐτό, περιπεσεῖν [δὲ] οὐκ ἂν εὐξαιήμην
οὐδενὶ τῶν λυπήσάι με δυναμένων. 75 Αἰσθάνομαι γὰρ
ἀκριβῶς ἐγὼ παρακολουθῶν τῇ ποιότητι τῆς ἐμῆς
ξέως ἢν ἔχω κατὰ τὸ σῶμα καὶ τὴν ψυχὴν· οὐκ οὐτε
20 <ἂν> ὡς διαφθεῖραί μου τὴν ὑγίαν, οὐτε περιστάσιν
ἰσχυροτέραν τῆς κατὰ τὴν ἐμὴν ψυχὴν ξέως.

74. So as far as my bodily health is concerned, I pray continually for good health, not wanting a broken head in order to display courage, and even though I have thought it right to train my imagination to face every disaster with moderation, I would never pray to meet with anything that could distress me. 75. I am keenly aware that I depend on the quality of the condition of both my body and my soul, and so I would not like anything to arise from any external cause that could destroy my health or any bad turn that could overpower the condition of

73a Καὶ μόνην γε ταύτην εὐρίσκω πρὸς τὰς ἀνιαρὰς
περιστάσεις. 73b Οὐ μὴν ὑπεράνω πασῶν εἰμι καὶ διὰ
τοῦτο τοῖς συνήθεσιν ἐκάστοτε λέγειν πειρώμενος, ὡς

οὐδὲν οὐδέποτε ἐπαγγελάμενος ἱκανὸς εἶναι ποιεῖν ὁ
καὶ μὴ διὰ τῶν ἔργων ἐπεδειξάμην, ὅτι χρημάτων μὲν
ἀπωλείας ἀπάσης καταφρονῶ μέχρις ἂν ὑπολείπηται
τοσαύτη κτήσις αὐτῶν ὡς μήτε πεινῆν μήτε ῥιγοῦν
5 <μήτε διψῆν> [τὸ γὰρ διψῆν ὑπάρχει καὶ αὐτὸ τούτοις
ἐπεσθαι], ἀλγημάτων δὲ μέχρις ἂν ἐπιτρέπηται μοι
καὶ [τοῦ]τὸ δύνασθαι διαλεχθῆναι φίλῳ καὶ τινος ἀνα-
γινώσκοντός μοι βιβλίον ἐπεσθαι τοῖς λεγομένοις·

15

my soul.

(3)

De Indolentia

74-5, 78

78. This is the only <training>¹¹⁵ I find helpful against painful bad turns.¹¹⁶ For I am never above all of them, and thus I try regularly to say to my associates that I never claim to be able to do what I have not in fact displayed in practice, namely that I make light of the loss of money provided that I have enough left to avoid hunger, cold, and thirst,¹¹⁷ and I do not complain about painful troubles provided that they still allow me this, to talk with a friend †and to follow what is being read by someone reading

15

24 BJP

5

to me -

Cap. IV. Δεῖται γὰρ ἀσκήσεως ἕκαστος ἡμῶν σχε-
δὸν δι' ὅλου τοῦ βίου πρὸς τὸ γενέσθαι τέλειος ἀνὴρ.
6 οὐ μὴν ἀφίστασθαι χρὴ τοῦ βελτίω ποιεῖν ἑαυτόν, εἰ
καὶ πενητηοντούτης τις ὦν αἰσθοῖτο τὴν ψυχὴν λεω-
βημένος οὐκ ἀνίατον οἶδ' ἀνεπανόρθωτον λῶβην.
οὐδὲ γὰρ εἰ τὸ σῶμα κακῶς διέκειτο πενητηοντούτης
ὦν, ἐκδοτον ἂν ἔδωκε τῇ καχεξίᾳ, ἀλλὰ πάντως ἂν
10 ἐπιειράθη βέλτιον αὐτὸ κατασκευάσαι, καίτοι τὴν Ἡρά- 15
κλειον εὐξίαν οὐ δυνάμενος σχεῖν. μὴ τοίνυν μηδ'
ἡμεῖς ἀφιστώμεθα τοῦ βελτίου τὴν ψυχὴν ἐργάζεσθαι.
κἂν τὴν τοῦ σοφοῦ μὴ δυνώμεθα σχεῖν, ἀλλὰ μάλι-
στα μὲν ἐλπίζωμεν ἔξειν κάκεινην, ἂν ἐκ μειρακίου
15 προνοώμεθα τῆς ψυχῆς ἡμῶν, εἰ δὲ μή, ἀλλὰ τοῦ γε
μὴ πάναισχροι ταύτην γενέσθαι, καθάπερ ὁ Θερσίτης
τὸ σῶμα, φροντίζωμεν.

4. For each of us requires training⁷³ throughout practically the whole of his life in order to become a perfect⁷⁴ man. One should not put aside the possibility of improving oneself, even at the age of fifty,⁷⁵ if one is conscious of some defect that one's soul has sustained, provided that this defect is not incurable or irremediable.⁷⁶ If one's body were in a bad state at that age, one would not give oneself up to the bad condition;⁷⁷ one would by all means attempt to improve it, even if one were not able to achieve a Heracleian type of good condition. No more, then, should we refrain from efforts to achieve a better state of the soul. Even if we cannot get the soul of the wise man⁷⁸ - though we should have a high hope of getting even that, if we take care over our souls from early youth - then we should at least take care that our soul be not utterly disgusting, as was Thersites' body.⁷⁹

15 K.

15

20

25

AH Dig

V. 14-15K

ἀκούσας, ἐπεὶ εἶδον ἀνθρώπου ἀνοιξάει θύραν σπεύ-
 δοντα, μὴ προχωροῦσης δ' εἰς τὸ δέον αὐτῷ τῆς
 πράξεως, δάκνοντα τὴν κλεῖν καὶ λακτιζοντα τὴν θύ-
ραν καὶ λοιδορούμενον τοῖς θεοῖς, ἡγριωμένον τε τοὺς
ὀφθαλμοὺς ὥσπερ οἱ μαινόμενοι καὶ μικροῦ δεῖν αὐ-
 τὸν ἀφρόν ὡς οἱ κάπροι προεῖμενον ἐκ τοῦ στόματος,
 ἐμίσησα τὸν θυμὸν οὕτως, ὥστε μηκέτ' ὀφθῆναι δι'
 αὐτὸν ἀσημονοῦντά με. Ἀρκέσει δὲ καὶ τοῦτο τὴν γε
 πρώτην, ὡς μήτε θεοῖς λοιδορεῖσθαι σε μήτε λα-
 κτίξειν μήτε δάκνειν τοὺς λίθους καὶ τὰ ξύλα, μήτ' 15
 ἄγριον ἐμβλέπειν, ἀλλ' ἐν σαυτῷ κατέχειν τε καὶ κρύ-
 πτειν τὴν ὀργήν. ἀόργητος μὲν γὰρ εὐθέως ἅμα τῷ
βουληθῆναι γενέσθαι τις οὐ δύναται, κατασχεῖν δὲ τὸ
τοῦ πάθους ἀσημον δύναται. Τοῦτο δ' ἂν πολλάκις
ποιήσῃ, γνωριεῖ ποτε καὶ αὐτὸς ἑαυτὸν ἥττον νῦν ἢ 20
πρόσθεν ὀργιζόμενον, ὡς μήτ' ἐπὶ μικροῖς μήτ' ἐπὶ ||
 17 μεγάλοις θυμοῦσθαι [ἀλλ' ἐπὶ μόνοις τοῖς μεγάλοις μα-
σμοῖς]. Οὕτω γὰρ ὑπάρχει ποδ' ὕστερον, αὐτὸν μηδ'
ἐπὶ τοῖς μεγίστοις ὀργίζεσθαι μισμοῖς, ἢν τις, ὅπερ
ἐγὼ προστάξας ἑαυτῷ μειράκιον ὦν ἐτι διὰ παντὸς 25

4

AH D₄

V. 16-17K

ἐφύλαξα τοῦ βίου, φυλάξῃ τὸ μηδέποτε τυπτῆσαι τῇ
χειρὶ μου μηδένα τῶν οἰκετῶν, ὅπερ ἤσκηταί μου καὶ
τῷ πατρὶ

In my youth – when I had already engaged in this training⁸³ – I once
 saw a person hurrying to open a door and, when the operation did not
 proceed as required, biting the key, kicking the door, cursing the gods; roll-
ing his eyes wildly as madmen do,⁸⁴ and all but frothing at the mouth like 15
 a boar. I hated this rage so much that I would never be seen thus disfigured
 by it. And this, indeed, will be sufficient, at least to begin with: that you
 do not curse the gods, do not kick or bite objects of stone or wood, do not
 take on the appearance of a wild man; but hold back and conceal the anger
 within yourself. For one cannot become free from anger immediately, in 20
 the same moment that one wishes it; but one can control the ugly mani-
 festation of the affection. And if one does so frequently, one will at some
 point notice that one is becoming less angry than previously, so that one

17 K. no longer becomes enraged⁸⁵ over either small or great things to a great
 degree, but only over great ones – to a small degree.⁸⁶ Thus, some time
 later, one will manage to get angry only to a small degree over the great- 13 DB
 est things; and then, perhaps – something that I have kept to throughout
 my life, since imposing it on myself in my youth⁸⁷ – never to strike any
household servant with my own hand; this was a discipline cultivated by
my father, too, who indeed berated many of his friends who had bruised a 5
nerve⁸⁸ in the act of hitting servants in the teeth.

Οὕτω γὰρ πράττων δυνήσῃ ποτὲ τὴν τοῦ θυμοειδοῦς
 27 ἐν σοὶ δύναμιν ἄλογον, ὥσπερ τι θηρίον ἡμέρωσαι τε
καὶ κραῦναι· ἢ οὐ δεινὸν ἂν εἴη, τοὺς μὲν ἱππικούς
ἄνδρας ἀχρείους τοὺς ἵππους παραλαβόντας ἐν ὀλίγῳ 15
χρόνῳ χειροῆθεις ἐργάζεσθαι, σὲ δ' οὐκ ἐξωθέν τι λα-
βόντα ξῶον, ἀλλ' ἐν τῇ σαυτοῦ ψυχῇ δύναμιν ἄλογον,
ἢ διὰ παντὸς ὁ λογισμὸς συνοικεῖ, μὴ δυνηθῆναι κραυ-
ναι αὐτήν, εἰ καὶ μὴ ταχέως, ἀλλ' ἐν μακροτέρῳ χρόνῳ;

V. 27K

If you act in this way you will be able one day to tame and soften the 19 DB
 non-rational capacity of the spirited in you, in the same way as you would
 17 K. a wild beast. It would be a terrible thing, would it not, if a horse-trainer
could take a useless animal and make it tame to be handled in a very
short space of time, but you, who are not taking on an animal exter-
nal to yourself, but a non-rational capacity residing within your soul – 5
with which¹³⁵ your reasoning-faculty perpetually co-exists – could not
tame it, if not quickly, then at least over a fairly long period?

... Διὸ ταύτης μὲν οὐδεμία παιδεύσις τοιαύτη ἐστὶν οἷα τῆς ἐτέρας ἢ εὐπειθεία, ὃ δ' ἐκάλουν οἱ παλαιοὶ κολάζειν ἀναλογίαν τιν' ἔχει πρὸς τήνδε. Γίγνεται δ' ἡ κύλασις τῆς θυμώως ταύτης ἐν τῷ μὴ παρέχειν αὐτῇ τὴν τῶν ἐπιθυμουμένων ἀπόλαυσιν· ἰσχυρὰ μὲν γὰρ οὕτω καὶ μεγάλη γίγνεται, ἐν τῷ κολασθῆναι δὲ μικρὰ τε καὶ ἀσθενῆς, ὡς ἐπεσθαι τῷ λογισμῷ δι' ἀσθένειαν, οὐ δι' εὐπείθειαν.

5

Aff
Dip

And therefore in this latter case there is no process of education similar to that which brings about obedience in the other capacity: its place must be taken by what the ancients call 'discipline'.¹⁴⁴ And the discipline of this capacity consists in not allowing it the enjoyment of the objects of its desires. For such enjoyment renders it great and strong, while the process of discipline renders it small and weak, so that it follows the reasoning-faculty through its weakness,¹⁴⁵ not through an actual inclination to obey.¹⁴⁶ Even

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20 D8

V. 24-5K

"Α γὰρ περὶ τοῦ θυμοῦ λέλεκται μέχρι δεῦρο, ταῦτα καὶ περὶ τῶν ἄλλων παθῶν ἡγοῦ λέλέχθαι. πρῶτον μὲν, ὡς ἐτέροις ἐστὶ τὴν διάγνωσιν αὐτῶν ἐπιτρε-

πτεόν, οὐχ ἡμῖν αὐτοῖς· εἶθ' ὅτι μὴ τοὺς τυχόντας ἐπόπτας ἐπιστατήν, ἀλλὰ πρεσβύτες ὁμολογουμένους μὲν εἶναι καλοὺς ἀγαθοὺς, ἐξητασμένους δὲ καὶ πρὸς ἡμῶν αὐτῶν ἐπιπλέον ἕνεκα τοῦ ἔξω παθῶν εἶναι. εἶθ' ὅτι φαίνεσθαι χρὴ τοῖς τοιοῦτοις, ὅταν εἴπωσί τι τῶν ἡμετέρων ἀμαρτημάτων, οὐκ ἀγανακτοῦντας, ἀλλὰ χάριν εἰδότας.

V. 25K

For what has been said up to now in the context of rage¹⁵⁵ may be taken to apply equally to the other affections: first, that one should rely on others, not oneself, for their diagnosis; next, that the persons appointed for this task should not be any random selection, but people of the older generation, generally agreed to be decent human beings, and who have been further examined by ourselves in those situations, to establish that they are outside the grip of affection; moreover, that whenever such people tell one any of one's errors, one should be obviously grateful to them, not annoyed;

25
21 D1
5

Οὐ γὰρ ἀρκεῖ μόνον ἀοργησίαν ἀγειν, ἀλλὰ ἥ και λιχνείας³¹ καὶ λαγνείας, οἰνοφλυγίας τε καὶ περιεργίας καὶ φθόρου (χρῆ) καθαρεύειν. Ἐτερος οὖν ἡμᾶς ἐπιτηρεῖται, μὴ τί πον, καθάπερ οἱ κύνες, ἀπλήστως ὠφθημεν ἐμφοροῦμενοι σιτίων ἢ ὡς οἱ διακαιόμενοι πυρετῷ συνέχει ψυχρὸν ἐπισπασόμενοι τὸ πόμα λαβρότερον ἢ ἀνδρὶ σεμνῷ πρέπει. Οὔτε γὰρ διὰ πείναν ἐμπορεῖσθαι προσήκει σφοδρῶς καὶ ἀπλήστως, οὔτε διὰ δίψας

V. 31K

ὄλην τὴν κύλικα χανθὸν ἐκπίνειν, ἐτι δὲ μᾶλλον οὔτε διὰ λιχνείαν ἀπάντων τῶν παρόντων πλέον ἤτοι πλακοῦντος ἢ τινος ἄλλου τῶν λίχνων ὄψων ἀπολαύειν, ἀλλ' ἐν ἅπασιν αὐτοῖς ἀρχομένοις μὲν ἐτι παρακλητέον ἐστὶν ἐτέρους, ὃ τι ἂν ἀμάρτωμεν ἐπιτηρεῖν τε καὶ λέγειν ἡμῖν, ὕστερον δὲ καὶ χωρὶς παιδαγωγῶν ἡμᾶς αὐτοὺς ἐπιτηρῶμεν αὐτοὶ καὶ παραφυλάττωμεν, ὅπως ἀπάντων τε καὶ συνδειπνούστων ἔλαττον ὄψων προσενεγκώμεθα καὶ τῶν λίχνων ἐδεσμάτων ἀποσχώμεθα, σύμμετρα τῶν ὑγιεινῶν προσαρῶμενοι.

31 K.

For it is not sufficient to cultivate¹⁶⁰ freedom from anger; one must purge oneself also of luxuriousness and lasciviousness, of drunkenness, idleness and envy.¹⁶¹ And therefore another person must watch over us, to ensure that we do not make the same spectacle¹⁶² of insatiable gobbling of food as dogs, or gulp down a cold drink like someone in the throes of a continuous fever, in a way unbecoming a man of dignity. Even when one is hungry, it is not appropriate to gobble in a violent and insatiable manner; nor, if one is thirsty, should one drink down a whole goblet in one go. How much less should a luxurious appetite lead one to indulge more than all one's fellow diners in cake or any other rich food. In all these situations, when beginning the process we should call upon others to observe any errors we make, and tell them to us; later on, let us conduct the observation upon ourselves, even without tutors,¹⁶³ and let us take care that we take less food¹⁶⁴ than all our fellow diners, and that we abstain from the rich foods, and take a moderate amount of the healthy ones.

15

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22 DB

V.31K
trans.
Singer

6

Καί τις τῶν συνηθεστάτων ἐμοί νεανίσκων ἐπὶ μικροῖς μὲν ἀρνούμενος ἀνιάσθαι, ὕστερον δὲ ποτε κατανόησας τοῦτο παραγενόμενος τε πρὸς με βαδὺν ὄρθρον, ὅλης ἔφη τῆς νυκτὸς ἀγρυπνῶν ἐπὶ τῷδε τῷ πράγματι μεταξὺ πως εἰς ἀνάμνησιν ἀφικέσθαι τοῦ μηδ' ἐπὶ μεγίστοις οὕτως ἀνιάσθαι με, ὡς ἐπὶ τοῖς μικροῖς αὐτός, ἡξίου τε μαθεῖν, ὅπως ἐμοί τοῦτο περιεγένετο, πότερον ἐξ ἀσκήσεώς τινος ἢ δογμάτων ἢ φύντι τοιοῦτω. Ἀπεκρινάμην οὖν αὐτῷ τάληθῆ. καὶ γὰρ καὶ τὴν φύσιν ἐν ἄπυσιν, ἔφη, δύνασθαι μέγχι ἐν τῇ τῶν παιδίων ἡλικίᾳ εἰς ζωῆς τελείωσιν, εἴθ' ὕστερον τὰ τε δόγματα καὶ τὴν ἄσκησιν.

AH

Pig

V.37K

One of the young men in my close circle,¹⁸³ who used to suffer grief over trivial matters, realized the fact one evening; and he came to me first thing in the morning, admitting that he had been awake all night over this, and that at some point it had occurred to him that I did not suffer grief in the same way, even in response to great matters, as he did in response to trivial ones. He desired to learn how this had come about – whether it was the result of training, of particular doctrines, or simply because I had been born like that.¹⁸⁴ I told him the truth. In all cases, I said, nature has great power in childhood; so too does emulation of those amongst whom one lives.¹⁸⁵ Then, at a later stage, the important factors are doctrines and training.

15

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Cap. VIII. Ἐγὼ τοίνυν, ὅπως μὲν τὴν φύσιν ἔχω, οὐκ ἔχω φάναι. [τὸ γὰρ ἑαυτὸν γινῶναι χαλεπὸν ἐστὶ καὶ τοῖς τελείοις ἀνδράσι, μὴ τοι γὰρ δὴ τοῖς παισίν.] εὐτύχησα δὲ μεγάλην εὐτυχίαν, ἀοργητότατον μὲν καὶ δικαιότατον καὶ χρησιμώτατον καὶ φιλανθρωπότατον ἔχων πατέρα, μητέρα δ' ὀργιλωτέτην, ὡς δάκνειν μὲν ἢ ἐνίστε 41 τὰς θεραπείνας, ἀεὶ δὲ κερραγένοι τε καὶ μάχεσθαι τῷ πατρὶ μᾶλλον ἢ Ξανθίππῃ Σωκράτει. Παράλληλά θ' ὄρωστέ μοι τὰ καλὰ τῶν τοῦ πατρὸς ἔργων τοῖς αἰσχροῖς πάθεσι τῆς μητρὸς ἐπῆει τὰ μὲν ἀσπάξεσθαι τε καὶ φιλεῖν, τὰ δὲ φεύγειν καὶ μισεῖν. Ὅσπερ δ' ἐν τούτοις ἑώρων παμπόλλην διαφορὰν τῶν γονέων, οὕτω κἀν τῷ τὸν μὲν ἐπὶ μηδεμίᾳ ζημίᾳ λυπεῖσθαι, 20 ἀνιάσθαι δ' ἐπὶ μικροτάτοις τὴν μητέρα.

V.40-1K

41 K.

8. As for myself, I cannot tell what qualities I had by nature:¹⁹³ self-knowledge is difficult enough in adults, let alone in small children. I did have the great good fortune to have a father who was to an extraordinary degree free from anger, just, good and generous; and a mother whose irascibility was so extreme that she would sometimes bite her maids. She was perpetually shouting and fighting with my father, even more so that Xanthippe with Socrates.

20

28 D

Thus, as I saw alongside each other the fine qualities of my father's deeds and the ugly¹⁹⁴ affections to which my mother was subject, I was moved to warmth and love for the former, and avoidance and hatred of the latter. I observed a very great difference between my parents in this respect; and so too in the fact that my father never appeared distressed at any setback,

5

μηδὲ μὴ προπετῶς ἀπὸ
μῆς ἀρέσεως ἀναγορεύσαι σεαυτὸν, ἀλλ' ἐν χρόνῳ²⁰
πολλῷ μανθάνειν τε καὶ κρίνειν αὐτάς [οὕτω πρὸς
ἀπάντων μὲν ἀνθρώπων ἐπαινείται, συνομολογεῖται δὲ καὶ
τοῖς φιλοσόφοις εἶναι ξηλωτέα ταῦτα καὶ νῦν ἤδη ξηλωτέον

Y. 42-3 K P

αὐτὰ καὶ μανθάνειν καὶ αὐξάνειν ἀξιῶσαι] δικαιοσύνης
ἀντιπιοιούμενον καὶ σωφροσύνης ἀνδρείας τε καὶ φρο-
νήσεως. Ἐπαινοῦσι γὰρ ἅπαντες ἥ τὰς ἀρετὰς ταύτας,⁴³
κἂν αὐτοὶ συνειδῶσιν ἑαυτοῖς οὐδεμίαν αὐτῶν ἔχουσι,
καὶ φαίνεσθαι μὲν πειρῶνται τοῖς ἄλλοις ἀνδρεῖοι καὶ
σώφρονες καὶ φρόνιμοι καὶ δίκαιοι, ἄλυποι μὲντοι κατ'
ἀλήθειαν εἶναι, κἂν μὴ φαίνωνται τοῖς πέλας. Ὡστε
τοῦτο μὲν σοὶ πρῶτον ἀπάντων ἀσκητέον ἐστίν, ὃ σπου-
δάξεται ἅπασιν ἀνθρώποις μᾶλλον τῶν ἄλλων ἀρε-
τῶν.

7

AH
Dy

'So,' he said, 'just as you should not rashly declare yourself the adherent of any one sect, but take a long time to learn and judge them, in the same way you should begin now, and continue throughout your life, endeavouring to cultivate those things which are universally praised among men and agreed also by philosophers to be worth the endeavour; and I recommend that you should learn and grow in the pursuit of justice and self-control, courage and discernment. These virtues are universally admired, even by those who are aware that they have none of them; and they wish to appear to others brave, self-controlled, discerning and just, while they actually want to be free from distress, even if it is not apparent to those around

43 K.

them. And this should therefore be what you cultivate first of all, since it is sought after by all people in preference to the virtues.'²⁰¹

Ταύτας, ἔφην ἐγὼ, παρὰ τοῦ πατρὸς λαβὼν τὰς
ἐντολὰς ἔχρι δεῦρο διαφυλάττω, μὴτ' ἀφ' ἀρέσεώς
τινος ἑμαυτὸν ἀναγορεύσας, ὧν σπουδῇ πάσῃ [ἀκριβῆ]
τὴν ἐξέτασιν ἔχω, ἀνέκκληκτός τε πρὸς τὰ κατὰ τὸν
βίον ὁσημέραι συμπίπτοντα διαμένων, ὥσπερ ἐώρων¹⁵
τὸν πατέρα. Οὐτ' οὖν ἀπώλειά τινος ἱκανῆ λυπῆσαι με,
πλὴν εἰ παντοίως ἀπολέσαιμι τὰ κτήματα — τοῦτο γὰρ
οὐδέπω πεπειράμαι — δόξης τε καὶ τιμῆς ὃ πατὴρ εἰ-
θισέ με καταφρονεῖν, ἀλήθειαν μόνην τιμῶντα. Λυπου-
μένους δ' ὀρώ τοὺς πολλοὺς, ὅταν ἠτιμάσθαι δοκῶσιν²⁰
ὑπὸ τινος ἢ ἐπὶ χρημάτων ἀπώλεια. κατὰ τοῦτ' οὖν,
ἔφην, μὴτε λυπούμενον εἶδές με ποτε, μὴτε χρημάτων
ἀπώλεια συνέπεσέ μοι μέχρι δεῦρο τηλικαύτη τὸ μέγε-
θος, ὧς μηκέτ' ἔχειν ἢ ἐκ τῶν ὑπολοίπων ἐπιμελεῖσθαι⁴⁴

Y. 43-44

τοῦ σώματος ὑγιεινῶς, μὴτ' ἀτιμία τις, ὧς ὀρώ πολ-
λοὺς ὑπὸ τοῦ συνεδρίου τῆς τιμῆς ἀφαιρεθέντας.

These, then, I said,²⁰² were the instructions I took from my father; and I keep them to this day. I do not declare allegiance to any sect, rather subjecting them all to a vigorous and thorough examination; and I remain unshaken in the face of all events that befall me from day to day — the same quality that I observed in my father. There is no loss that has the power to cause me distress (except perhaps the loss of all my possessions — that I have not so far experienced).²⁰³ My father developed in me the habit of scorn for reputation and esteem, and to esteem truth alone. I observe that most people become distressed when it seems to them that they have been shown a lack of esteem by some other individual — and also at financial losses. As I have stated, you have never seen me distressed over such losses — though, certainly, I have not up to this point suffered such a severe financial loss as to have insufficient resources left to provide for my bodily health, nor any humiliation, as I see when those in the Senate are deprived of honour

44 K.

Δοκῶ τοίνυν, ἔφην, ἐμαυτῷ, τάχα δὲ καὶ σοὶ δόξω μηδὲν ἄχρη δεῦρο μέγα πεποιθ-
 κέναι διὰ τέλους ἄλυπος ᾶν. Οὔτε γὰρ ἀφηρεθήν
 ἀπάντων τῶν χρημάτων, οὔτ' ἠτιμώθη. εἰ δὲ βού-
 ῃ ἔκπος ἢ οἰκέτης ἀπέθανεν, οὐχ ἱκανὸν τοῦτ' ἦν λυ-
 πῆσαι με μεμνημένον ᾶν ὁ πατήρ ὑπέθετο, μὴ πρότε-
 ρον ἐπὶ χρημάτων ἀπωλείᾳ λυπηθῆναι συμβουλευσάν,
 ἄχρη ἂν ἢ τὰ λειπόμενα πρὸς τὴν τοῦ σώματος ἐπι-
 μέλειαν αὐτάρκη. Τοῦτον γὰρ ἐτίθετο πρῶτον ὄρον
 ἐκείνων κτημάτων, ὡς μὴ πεινῆν μὴ θιγοῦν μὴ διψῆν.
 εἰ δὲ πλείω τῆς εἰς ταῦτα χρείας εἴη, καὶ πρὸς τὰς κα-
 λὰς πράξεις, ἔφη, χρηστέον αὐτοῖς. ἐμοὶ τοίνυν ἄχρη
 δεῦρο τοσαύτη χρημάτων χρῆσις ἔστιν, ὡς καὶ πρὸς
 45 τὰς τοιαύτας ἢ πράξεις ἐξαρκεῖν.

Aff
 Dig
 V. 44K

Now, indeed (I said), it seems to me – and perhaps it will seem to you, too – that I have not done anything great by remaining free from distress up to this point.²⁰⁵ I have not been deprived of all my possessions, nor

have I been dishonoured. I may have lost an ox, a horse or a domestic servant; but that was not sufficient to cause me distress, as I had always in mind the counsel that my father gave me: that one should not be distressed by any material loss provided that what remains is adequate for the care of one's body. This he laid down as the primary aim of possessions: to keep one from hunger, cold or thirst. If one happens to have more than is necessary for these purposes, one should, he believed, use it for good works. I have, indeed, up to now had access to sufficient resources to bestow in this way, too.

8

Πρῶτον μὲν οὖν ἀεὶ πρόχειρον ἔχειν δεῖ τὸ περὶ 10
 52 τῆς αὐταρκείας δόγμα συνημμένον δῆλον ὅτι τῷ περὶ
 τῆς ἀπληστίας. ὁ γὰρ μισήσας τὴν ἀπληστίαν, ἐφίλησε
 τὴν αὐτάρκειαν. Εἴπερ οὖν ἐν τούτῳ μόνῳ κεῖται τὸ
 ἄλυπον εἶναι, τοῦτο δ' ἐφ' ἡμῖν, ἤδη πᾶν ἐφ' ἡμῖν
 ἀλύκοις γενέσθαι, πρόχειρον μὲν ἔχουσι τὸ περὶ τῆς 15
 ἀπληστίας τε καὶ τῆς αὐταρκείας δόγμα, τὴν δ' ἐκ τῶν
 κατὰ μέρος ἔργων ἄσκησιν ἐκάστης ἡμέρας ποιουμέ-
 νοις ἐπὶ τοῖσδε τοῖς δόγμασιν. Ὅπερ γὰρ ἐκ τῆς πρώ-
 τῆς παιδείας ἐτέροις ὑπῆρξε, τοῦτο τοῖς ἀτυχήσασιν
 ἐκείνης ὑστερόν ποθ' ὑπάρξει, δι' ἧς εἶπον ὁδοῦ. Τίς 20
 γὰρ οὐκ ἂν ἐθελήσειεν ἄλυπος εἶναι παρ' ὅλον αὐτοῦ
 τὸν βίον; ἢ τίς οὐκ ἂν τοῦτο προέλοιτο τοῦ πλούτου
 μινητοῦ τε καὶ μαροῦ μᾶλλον;

V. 52K

12 K. First of all, then, one should keep always present to one's mind the doctrine concerning self-sufficiency: it is evident that this is intimately connected with that concerning insatiability. One who hates insatiability loves self-sufficiency. So, if freedom from distress is dependent on this alone, and this is something which is up to us,²²⁹ then to become free from distress is something entirely up to us – if we have the doctrine concerning insatiability and self-sufficiency constantly to hand, and carry out our daily training in regard to the individual actions on the basis of these doctrines; so that what some have had from their earliest education may also be acquired, later, by those who were not fortunate enough to have it, by following the path that I have described. For who would not wish to be free from distress throughout his entire life? And who would not prefer such an aim to that of being more wealthy than Cinyras and Midas?²³⁰

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 25
 35 DB

Καίτοι τούτων ἀπασῶν οὐκ ἂν ὀκνήσαιμι φάναι
μητέρα πλεονεξίαν. Τίς οὖν ἔχων ταύτην ἐν τῇ ψυχῇ
δύναται καλὸς κἀγαθὸς γενέσθαι; τίς δ' οὐκ ἂν εἴη θα-
νάτων ἄξιος μυρίων, εἰ μὴ μισήσειε τὸ τοιοῦτον αἶ-
σχος τοῦτο; πολὺ δὴ μᾶλλον ἐτι μισητέον ἐστὶ καὶ
φευκτέον αὐτὸ τοῖς σωθῆναι βουλομένοις νέοις, ὥς,
ἐὰν φθάσωσιν ἐκτραφέντες ἀπλήστως χρημάτων ἐπι-
θυμεῖν, δυνατόν ἢ οὐκέτ' αὐτοῖς μετὰ τετταρακοστὸν 54
ἔτος ἀφελθῆναι. τίθει δ' εἰ βούλει πεντηκοστὸν, ἵνα

μί τις ἡμᾶς ἀπανθρώπους φῆ, καθάπερ ἤκουσά τινος
λέγοντος ἥττονος μὲν ἀνθρώπου καὶ λιχνείας καὶ ἀφρο-
δισίαν καὶ δόξης καὶ τιμῆς, οὐκ ἔχοντος δὲ πλοῦτον,
εἶτ' ἀνιωμένου, διότι μηδενὸς ἐτύγγανεν ὧν ἐφίετο.
Καὶ γὰρ οὖν καὶ οὗτος ἐπειδὴ πολλῶ χρόνῳ μετ' ἐκεί-
νην τὴν ἡμέραν ἑώρα παιδρὸν ἐμέ, αἰσθόμενος ἑαυ-
τοῦ κακοδαιμονοῦντος, ἐδεῖτο διδάσκειν ὅπως ἂν αὐ-
τὸς μὴ ἀνιωτο. Φάντος δ' ἐμοῦ, ἐτι πλειόνων ἐτῶν
δεῖσθαι πρὸς ἐπανόρθωσιν ὧν ἠΐξῃσε μέχρι δεῦρο πα-
θῶν, ἀνακραγὼν εἶπεν· 'Οὐδὲν ἀπανθρωπότερον σοῦ' 10
ὥσπερ ἐμοῦ σπουδάξῃν δυνηθέντος μὲν ἂν, εἰ ἔβου-
λήθην, ἄλυπον αὐτὸν ἐργάσασθαι τάχιστα, φθονήσαν-
τος δ' αὐτῷ τῆς εὐεργεσίας, καίτοι μόνου τοῦτου τῶν
μαθημάτων οὐδεὶς τῷ πέλας δύναται φθονῆσαι.

AH
Dy

V. 53-4

9

... And yet acquisitiveness is, I have little hesitation in saying, the
foundation of all these.²³⁴ Who, therefore, can become a decent human,
being with this in his soul? And would not anyone who did not hate this
kind of ugliness deserve to die ten thousand times? And it is much more
to be hated and avoided by the young, if they wish to be saved, since, if
they first have an upbringing which leads them to an insatiable desire for
money, then after the fortieth year it will no longer be possible to help
them – or say, if you will, after the fiftieth, so that no one may call me in-
human. I did in fact once hear someone say this – one who was susceptible
to luxury, sex, reputation and esteem, but was not wealthy, and therefore
suffered grief through his failure to fulfil any of his desires. Well, this per-
son too, when he saw over a period of time that I was cheerful every day,
being conscious of his own unhappiness, begged me to teach him how

he might himself be free of grief. When I said that the correction of the
affections that he had by now built up would require a period of many
years,²³⁵ he cried out: 'What could be more inhuman than you!' – as if I
could have exerted myself to free him from distress in a very short time,
had I so wished, but begrudged him this favour. And yet this is the one
lesson that no one can begrudge his fellow