

ΕΠΙΚΤΗΤΟΣ ΔΙΑΦΟΡΑ..

(1) Τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν. ἐφ' ἡμῖν μὲν ὑπόληψις, ὀρμή, ὄρεξις, ἐκκλισίς καὶ ἐνὶ λόγῳ ὅσα ἡμέτερα ἔργα· οὐκ ἐφ' ἡμῖν δὲ τὸ σῶμα, ἡ κτῆσις, (2) δόξαι, ἀρχαὶ καὶ ἐνὶ λόγῳ ὅσα οὐχ ἡμέτερα ἔργα. καὶ τὰ μὲν ἐφ' ἡμῖν ἐστὶ φύσει ἐλεύθερα, ἀκώλυτα, ἀπαραπόδιστα, τὰ δὲ οὐκ ἐφ' ἡμῖν ἀσθενῆ, δοῦλα, κωλυτά, ἀλλότρια. (3) μέμνησο οὖν, ὅτι, ἐὰν τὰ φύσει δοῦλα ἐλεύθερα οἰηθῆς καὶ τὰ ἀλλότρια ἴδια, ἐμποδισθήσῃ, πενθήσῃ, ταραχθήσῃ, μέμψῃ καὶ θεοὺς καὶ ἀνθρώπους, ἐὰν δὲ τὸ σὸν μόνον οἰηθῆς σὸν εἶναι, τὸ δὲ ἀλλότριον, ὡσπερ ἐστίν, ἀλλότριον, οὐδεὶς σε ἀναγκάσει οὐδέποτε, οὐδεὶς σε κωλύσει, οὐ μέμψῃ (5) οὐδένα, οὐκ ἐγκαλέσεις τινί, ἄκων πράξεις οὐδὲ ἕν, οὐδεὶς σε (4) βλάψει, ἐχθρὸν οὐχ ἔξεις, οὐδὲ γὰρ βλαβερὸν τι πείσῃ. τηλικούτων οὖν ἐφιέμενος μέμνησο, ὅτι οὐ δεῖ μετρίως @1 κεκνημένον ἀπτεσθαι αὐτῶν, ἀλλὰ τὰ μὲν ἀφιέναι παντελῶς, τὰ δ' ὑπερτίθεσθαι πρὸς τὸ παρόν. ἐὰν δὲ καὶ ταῦτ' ἐθέλῃς καὶ ἀρχῆς καὶ πλουτεῖν, τυχὸν μὲν οὐδ' αὐτῶν τούτων (5) τεύξῃ διὰ τὸ καὶ τῶν προτέρων ἐφιέσθαι, πάντως γε μὴν ἐκείνων ἀποτεύξῃ, δι' ὧν μόνων ἐλευθερία καὶ εὐδαιμονία (5) περιγίνεται. εὐθύς οὖν πάσῃ φαντασίᾳ τραχεῖα μελέτα ἐπι-

λέγειν ὅτι 'φαντασία εἶ καὶ οὐ πάντως τὸ φαινόμενον'. ἔπειτα ἐξέταξε 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· κἂν περὶ τι τῶν οὐκ ἐφ' ἡμῖν (5) ἦ, πρόχειρον ἔστω τὸ διότι 'οὐδὲν πρὸς ἐμέ' 2.

(1) Μέμνησο, ὅτι ὀρέξεως ἐπαγγελία ἐπιτυχία, οὗ 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 μόνᾳ ἐκκλίνης τὰ παρὰ φύσιν τῶν ἐπὶ σοί, οὐδενί, ὧν ἐκκλίνεις, περιπεσῆ· νόσον δ' ἂν (5) (2) ἐκκλίνης ἢ θάνατον ἢ πενίαν, δυστυχήσεις. ἄρον οὖν @1 τὴν ἐκκλισίαν ἀπὸ πάντων τῶν οὐκ ἐφ' ἡμῖν καὶ μετάθεσ ἐπὶ τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν. τὴν ὄρεξιν δὲ παντελῶς ἐπὶ τοῦ παρόντος ἀνελε· ἂν τε γὰρ ὀρέγη τῶν οὐκ ἐφ' ἡμῖν (5) τινος, ἀτυχεῖν ἀνάγκη τῶν τε ἐφ' ἡμῖν, ὅσων ὀρέγεσθαι καλὸν ἂν, οὐδὲν οὐδέπω σοι πάρεστι. μόνῳ δὲ τῷ ὀρμᾶν καὶ ἀφορμᾶν χρῶ, κούφως μέντοι καὶ μεθ' ὑπεξαίρέσεως καὶ ἀνεμιμένως. 3.

(1) Ἐφ' ἐκάστου τῶν ψυχαγωγούντων ἢ χρεῖαν παρ-εχόντων ἢ στεργομένων μέμνησο ἐπιλέγειν, ὁποῖόν ἐστιν, ἀπὸ τῶν σμικροτάτων ἀρξάμενος· ἂν χύτραν στέργῃς, ὅτι 'χύτραν στέργω'. κατεαγείσης γὰρ αὐτῆς οὐ ταραχθήσῃ· ἂν παιδίον σαυτοῦ καταφιλήσῃ ἢ γυναῖκα, ὅτι ἄνθρωπον καταφιλεῖς· ἀπο- (5) θανόντος γὰρ οὐ ταραχθήσῃ.

4.

(1) Ὅταν ἀπτεσθαι τινος ἔργου μέλλῃς, ὑπομίμησκε σεαυτόν, ὁποῖόν ἐστὶ τὸ ἔργον. ἐὰν λουσόμενος ἀπίης, πρόβαλλε σεαυτῷ τὰ γινόμενα ἐν βαλανείῳ, τοὺς ἀπορραίνοντας, τοὺς ἐγκρουομένους, τοὺς λαιδοροῦντας, τοὺς κλέ-

πτοντας. καὶ οὕτως ἀσφαλέστερον ἄψη τοῦ ἔργου, ἐὰν @1 (5)
ἐπιλέγῃς εὐθύς ὅτι λούσασθαι θέλω καὶ τὴν ἑμαυτοῦ προαίρεσιν
κατὰ φύσιν ἔχουσιν τηρῆσαι. καὶ ὡσαύτως ἐφ' ἑκάστου
ἔργου. οὕτω γὰρ ἂν τι πρὸς τὸ λούσασθαι γένηται ἐμ-
ποδῶν, πρόχειρον ἔσται διότι ἄλλ' οὐ τοῦτο ἤθελον
μόνον, ἀλλὰ καὶ τὴν ἑμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσιν (10)
τηρῆσαι· οὐ τηρήσω δέ, ἐὰν ἀγανακτῶ πρὸς τὰ γινόμενα.'

5.

(1) Ταράσσει τοὺς ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ
τὰ περὶ τῶν πραγμάτων δόγματα· οἷον ὁ θάνατος οὐδὲν δει-
νόν (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 (5)
αἰτιώμεθα, ἀλλ' ἑαυτοῦς, τοῦτ' ἔστι τὰ ἑαυτῶν δόγματα.

OF things some are in our power, and others are not. In our power are opinion
([ὑπόληψις](#)), movement towards a thing ([ὁρμή](#)), desire, aversion ([ἔκκλισις](#), turning
from a thing); and in a word, whatever are our own acts: not in our power are the
body, property, reputation, offices (magisterial power), and in a word, whatever are
not our own acts. And the things in our power are by nature free, not subject to
restraint nor hindrance: but the things not in our power are weak, slavish, subject to
restraint, in the power of others. Remember then that if you think the things which are
by nature slavish to be free, and the things which are in the power of others to be your
own, you will be hindered, you will lament, you will be disturbed, you will blame
both gods and men: but if you think that only which is your own to be your own, and
if you think that what is another's, as it really is, belongs to another, no man will ever
compel you, no man will hinder you, you will never blame any man, you will accuse
no man, you will do nothing involuntarily (against your will), no man will harm you,
you will have no enemy, for you will not suffer any harm.

If then you desire (aim at) such great things, remember that you must not (attempt to)
lay hold of them with a small effort; but you must leave alone some things entirely,
and postpone others for the present. But if you wish for these things also (such great
things), and power (office) and wealth, perhaps you will not gain even these very
things (power and wealth) because you aim also at those former things (such great
things):¹ certainly you will fail in those things through which alone happiness and
freedom are secured. Straightway then practise saying to every harsh appearance,²
You are an appearance, and in no manner what you appear to be. Then examine it by
the rules which you possess, and by this first and chiefly, whether it relates to the
things which are in our power or to things which are not in our power: and if it relates
to any thing which is not in our power, be ready to say, that it does not concern you.

Remember that desire contains in it the profession (hope) of obtaining that which you
desire; and the profession (hope) in aversion (turning from a thing) is that you will not fall
into that which you attempt to avoid: and he who fails in his desire is unfortunate; and he
who falls into that which he would avoid, is unhappy. If then you attempt to avoid only the
things contrary to nature which are within your power, you will not be involved in any of the
things which you would avoid. But if you attempt to avoid disease or death or poverty, you
will be unhappy. Take away then aversion from all things which are not in our power, and

transfer it to the things contrary to nature which are in our power. But destroy desire completely for the present. For if you desire anything which is not in our power, you must be unfortunate: but of the things in our power, and which it would be good to desire, nothing yet is before you. But employ only the power of moving towards an object and retiring from it; and these powers indeed only slightly and with exceptions and with remission

In every thing which pleases the soul, or supplies a want, or is loved, remember to add this to the (description, notion); what is the nature of each thing, beginning from the smallest? If you love an earthen vessel, say it is an earthen vessel which you love; for when it has been broken, you will not be disturbed. If you are kissing your child or wife, say that it is a human being whom you are kissing, for when the wife or child dies, you will not be disturbed.

When you are going to take in hand any act, remind yourself what kind of an act it is. If you are going to bathe, place before yourself what happens in the bath: some splashing the water, others pushing against one another, others abusing one another, and some stealing: and thus with more safety you will undertake the matter, if you say to yourself, I now intend to bathe, and to maintain my will in a manner conformable to nature. And so you will do in every act: for thus if any hindrance to bathing shall happen, let this thought be ready: it was not this only that I intended, but I intended also to maintain my will in a way conformable to nature; but I shall not maintain it so, if I am vexed at what happens.

Men are disturbed not by the things which happen, but by the opinions about the things: for example, death is nothing terrible, for if it were, it would have seemed so to Socrates; for the opinion about death, that it is terrible, is the terrible thing. When then we are impeded or disturbed or grieved, let us never blame others, but ourselves, that is, our opinions. It is the act of an ill-instructed man to blame others for his own bad condition; it is the act of one who has begun to be instructed, to lay the blame on himself; and of one whose instruction is completed, neither to blame another, nor himself.

ΜΕΤΑΦΡΑΣΗ

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0236%3Atext%3Denc%3Achapter%3D1>