

EPIKŪRO FRAGMENTAI VERTIMUI

IŠ KYPIAI ΔΟΞΑΙ

8. οὐδεμία ἡδονὴ καθ' ἑαυτὴν κακόν· ἀλλὰ τὰ τινῶν ἡδονῶν ποιητικὰ πολλαπλασίους ἐπιφέρει τὰς ὀχλήσεις τῶν ἡδονῶν.	8. Joks malonumas savaime nėra blogybė. Bet tai, kas sudaro kai kuriuos malonumus, sukelia nepatogumų, kurie kur kas didesni už malonumus.	8. No pleasure is bad in itself; but the means of paying for some pleasures bring with them disturbances many times greater than the pleasures themselves.
9. εἰ κατεπυκνοῦτο πᾶσα ἡδονὴ τ<ὅπ>ω καὶ χρόνῳ καὶ περὶ ὅλον τὸ ἄθροισμα ὑπῆρχεν ἢ τὰ κυριώτατα μέρη τῆς φύσεως, οὐκ ἂν ποτε διέφερον ἀλλήλων αἱ ἡδοναί.	9. Jei malonumai eitų vienas po kito ir, laikui bėgant, apimtų visą žmogaus prigimtį arba svarbiausias jos dalis, tai jie niekad vieni nuo kitų nesiskirtų.	9. If every pleasure were condensed and were present at the same time and in the whole of one's nature or its primary parts, then the pleasures would never differ from one another.
10. εἰ τὰ ποιητικὰ τῶν περὶ τοὺς ἀσώτους ἡδονῶν ἔλβε τοὺς φόβους τῆς διανοίας τοὺς τε περὶ μετεώρων καὶ θανάτου καὶ ἀλγηδόνων, ἔτι τε τὸ πέρας τῶν ἐπιθυμιῶν <καὶ τῶν ἀλγηδόνων> ἐδίδασκεν, οὐκ ἂν ποτε εἴχομεν ὅ τι μεμψαίμεθα αὐτοῖς πανταχόθεν ἐκπληρουμένοις τῶν ἡδονῶν καὶ οὐδαμόθεν οὔτε τὸ ἀλγοῦν οὔτε τὸ λυπούμενον ἔχουσιν, ὅπερ ἐστὶ τὸ κακόν.	10. Jeigu tai, kas sudaro pasileidėlių malonumus, blaškytų baimingas mintis apie dangaus reiškinius, apie mirtį ir apie skausmus ir mokytų apie aistrų bei skausmų ribas, tai mes niekada neturėtume ką jiems prikišti, nes jie iš visur semtųsi vien malonumus ir iš niekur nepatirtų nei skausmų, nei liūdesio, bet tai – jau blogybė.	10. If the things that produced the delights of those who are decadent washed away the mind's fears about astronomical phenomena and death and suffering, and furthermore if they taught us the limits of our pains and desires, then we would have no complaints against them, since they would be filled with every joy and would contain not a single pain or distress (and that's what is bad).

IŠ EPIKOYPOY ΠΡΟΣΦΩΝΗΣΙΣ

4. πᾶσα ἀλγηδὼν εὐκαταφρόνητος· ἢ γὰρ σύντονον ἔχουσα τὸ πονοῦν σύντομον ἔχει τὸν χρόνον, ἢ δὲ χρονίζουσα περὶ τὴν σάρκα ἀβληχρὸν ἔχει τὸν πόνον.	4. Pain is easily disdained; for a pain that causes intense suffering is brief, whereas a pain that lingers in the flesh is weak and feeble.
14. γεγόναμεν ἅπαξ, δις δὲ οὐκ ἔστι γενέσθαι· δεῖ δὲ τὸν αἰῶνα μηκέτι εἶναι· σὺ δὲ οὐκ ὦν τῆς αὔριον κύριος ἀναβάλλῃ τὸ χαῖρον· ὁ δὲ βίος μελλισμῶ παραπόλλυται καὶ εἰς ἕκαστος ἡμῶν ἀσχολούμενος ἀποθνήσκει.	14. We are born only once and cannot be born twice, and must forever live no more. You don't control tomorrow, yet you postpone joy. Life is ruined by putting things off, and each of us dies without ever resting.
16. οὐδεὶς βλέπων τὸ κακὸν αἰρεῖται αὐτό, ἀλλὰ δελεασθεὶς ὡς ἀγαθῷ πρὸς τὸ μείζον αὐτοῦ κακὸν ἐθηρεύθη.	16. No one who sees what is bad chooses it willingly; instead he is lured into seeing it as good compared to what is even worse, and thus he is trapped.
17. οὐ νέος μακαριστὸς ἀλλὰ γέρον βεβιωκῶς καλῶς· ὁ γὰρ νέος ἀκμῇ πολὺς ὑπὸ τῆς τύχης ἑτεροφρονῶν πλάζεται· ὁ δὲ γέρον καθάπερ ἐν λιμένι τῷ γήρᾳ καθώρμικεν, τὰ πρότερον δυσσελιστούμενα τῶν ἀγαθῶν ἀσφαλεῖ κατακλείσας χάριτι.	17. It is not the young man who is most happy, but the old man who has lived beautifully; for despite being at his very peak the young man stumbles around as if he were of many minds, whereas the old man has settled into old age as if in a harbor, secure in his gratitude for the good things he was once unsure of.

19. τοῦ γεγονότος ἀμνήμων ἀγαθοῦ γέρων τήμερον γηγένηται.	19. He who forgets the good things he had yesterday becomes an old man today.
21. οὐ βιαστέον τὴν φύσιν ἀλλὰ πειστέον· πείσομεν δὲ τὰς ἀναγκαίας ἐπιθυμίας ἐκπληροῦντες, τὰς τε φυσικὰς ἂν μὴ βλάπτωσι, τὰς δὲ βλαβεράς πικρῶς ἐλέγχοντες.	21. Nature must be persuaded, not forced. And we will persuade nature by fulfilling the necessary desires, and the natural desires too if they cause no harm, but sharply rejecting the harmful desires.
28. οὔτε τοὺς προχείρους εἰς φιλίαν οὔτε τοὺς ὀκνηροὺς δοκιμαστέον· δεῖ δὲ καὶ παρακινδυνεύσαι χάριν φίλιας.	28. Those who grasp after friendship and those who shrink from it are not worthy of approval; on the other hand, it is necessary to risk some pleasure for the pleasures of friendship.
33. σαρκὸς φωνὴ τὸ μὴ πεινῆν, τὸ μὴ διψῆν, τὸ μὴ ρίγοῦν· ταῦτα γὰρ ἔχων τις καὶ ἐλπίζων ἔξειν καὶ <Δι> ὑπὲρ εὐδαιμονίας μαχέσαιο.	33. The body cries out to not be hungry, not be thirsty, not be cold. Anyone who has these things, and who is confident of continuing to have them, can rival the gods for happiness.
35. οὐ δεῖ λυμαίνεσθαι τὰ παρόντα τῶν ἀπόντων ἐπιθυμία, ἀλλ' ἐπιλογίζεσθαι ὅτι καὶ ταῦτα τῶν εὐκταίων ἦν.	35. Don't ruin the things you have by wanting what you don't have, but realize that they too are things you once did wish for.
37. ἀσθενὴς ἡ φύσις ἐστὶ πρὸς τὸ κακόν, οὐ πρὸς τὸ ἀγαθόν· ἡδοναῖς μὲν γὰρ σφύζεται, ἀλγηδόσι δὲ διαλύεται.	37. Nature is weak before what is bad, not before what is good; for it is kept whole by pleasures and broken down by pains.
42. ὁ αὐτὸς χρόνος καὶ γενέσεως τοῦ μεγίστου ἀγαθοῦ καὶ ἀπολύσεως <τοῦ κακοῦ>.	42. At the very same time, the greatest good is created and the greatest evil is removed.
59. ἄπληστον οὐ γαστήρ, ὥσπερ οἱ πολλοὶ φασιν, ἀλλ' ἡ δόξα ψευδὴς ὑπὲρ τοῦ <τῆς> γαστρὸς ἀορίστου πληρώματος.	59. The stomach is not insatiable, as most people say; instead the opinion that the stomach needs unlimited filling is false.
68. οὐδὲν ἱκανὸν ᾧ ὀλίγον τὸ ἱκανόν.	68. Nothing is enough to one for whom enough is very little.
70. μηδὲν σοι ἐν βίῳ πραχθεῖν ὃ φόβον παρέξει σοι εἰ γνωσθήσεται τῷ πλησίον.	70. Do nothing in your life which would cause you fear if discovered by your neighbor.
71. πρὸς πάσας τὰς ἐπιθυμίας προσακτέον τὸ ἐπερώτημα τοῦτο· τί μοι γενήσεται ἂν τελεσθῇ τὸ κατὰ ἐπιθυμίαν ἐπιζητούμενον; καὶ τί ἂν μὴ τελεσθῇ;	71. Ask this question of every desire: what will happen to me if the object of desire is achieved, and what if not?
73. καὶ τὸ γενέσθαι τινὰς ἀλγηδόνας περὶ σῶμα λυσιτελεῖ πρὸς φυλακὴν τῶν ὁμοειδῶν.	73. Some bodily pains are worth enduring to ward off others like them.
80. νέφω σωτηρίας μοῖρα τῆς ἡλικίας τήρησις καὶ φυλακὴ τῶν πάντα μολυνόντων κατὰ τὰς ἐπιθυμίας τὰς οἰστρώδεις.	80. A young man's share in deliverance comes from watching over the prime of his life and warding off what will ruin everything through frenzied desires.