

EPIKŪRO FRAGMENTAI VERTIMUI

IŠ KYPIAI ΔΟΞΑΙ

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| 8. οὐδεμία ἡδονὴ καθ' ἑαυτὴν κακόν· ἀλλὰ τὰ τινῶν ἡδονῶν ποιητικὰ πολλαπλασίους ἐπιφέρει τὰς ὀχλήσεις τῶν ἡδονῶν. | 8. Joks malonumas savai me 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<ὀπ>ω καὶ χρόνω 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 ἔλκε 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 οὐδαμίοθεν 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

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| 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 μελλησιμῶ 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 ἀγαθῶ 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 τῶ γήρα καθώρμικεν, τὰ πρότερον δυσελεπιστούμενα 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 γέρον τήμερον
γεγένηται.
21. οὐ βιαστέον τὴν φύσιν ἀλλὰ πειστέον· πείσομεν
δὲ τὰς ἀναγκαίας ἐπιθυμίας ἐκπληροῦντες,
τὰς τε φυσικὰς ἂν μὴ βλάπτωσι, τὰς δὲ βλαβεράς
πικρῶς ἐλέγχοντες.
28. οὔτε τοὺς προχείρους εἰς φιλίαν οὔτε
τοὺς ὀκνηροὺς δοκιμαστέον· δεῖ δὲ καὶ
παρακινδυνεῦσαι χάριν φίλιας.
33. σαρκὸς φωνὴ τὸ μὴ πεινῆν, τὸ μὴ διψῆν, τὸ
μὴ ῥιγοῦν· ταῦτα γὰρ ἔχων τις καὶ ἐλπίζων ἕξειν
κἂν <Δι> ὑπὲρ εὐδαιμονίας μαχέσαιο.
35. οὐ δεῖ λυμαίνεσθαι τὰ παρόντα τῶν ἀπόντων
ἐπιθυμία, ἀλλ' ἐπιλογίζεσθαι ὅτι καὶ ταῦτα
τῶν εὐκταίων ἦν.
37. ἀσθενὴς ἡ φύσις ἐστὶ πρὸς τὸ κακόν, οὐ πρὸς
τὸ ἀγαθόν· ἡδοναῖς μὲν γὰρ σφύζεται, ἀλγηδόνι
δὲ διαλύεται.
42. ὁ αὐτὸς χρόνος καὶ γενέσεως τοῦ μεγίστου
ἀγαθοῦ καὶ ἀπολύσεως <τοῦ κακοῦ>.
59. ἄπληστον οὐ γαστήρ, ὥσπερ οἱ πολλοὶ φασιν,
ἀλλ' ἡ δόξα ψευδὴς ὑπὲρ τοῦ <τῆς> γαστροῦς
ἀορίστου πληρώματος.
68. οὐδὲν ἰκανὸν ᾧ ὀλίγον τὸ ἰκανόν.
70. μηδὲν σοι ἐν βίῳπραχθεῖη ὃ φόβον παρέξει σοι
εἰ γνωσθήσεται τῷ πλησίον.
71. πρὸς πάσας τὰς ἐπιθυμίας προσακτέον
τὸ ἐπερωτήμα τοῦτο· τί μοι γενήσεται ἂν τελεσθῇ
τὸ κατὰ ἐπιθυμίαν ἐπιζητούμενον; καὶ τί ἂν
μὴ τελεσθῇ;
73. καὶ τὸ γενέσθαι τινὰς ἀλγηδόνας περὶ σῶμα
λυσιτελεῖ πρὸς φυλακὴν τῶν ὁμοειδῶν.
80. νέφω σωτηρίας μοῖρα τῆς ἡλικίας τήρησις
καὶ φυλακὴ τῶν πάντα μολυνόντων κατὰ
τὰς ἐπιθυμίας τὰς οἰστρώδεις.
19. He who forgets the good things he had yesterday
becomes an old man today.
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. 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. 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. 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. 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. At the very same time, the greatest good
is created and the greatest evil is removed.
59. The stomach is not insatiable, as most people
say; instead the opinion that the stomach needs
unlimited filling is false.
68. Nothing is enough to one for whom enough
is very little.
70. Do nothing in your life which would cause you
fear if discovered by your neighbor.
71. Ask this question of every desire: what will
happen to me if the object of desire is achieved,
and what if not?
73. Some bodily pains are worth enduring
to ward off others like them.
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.