﻿πᾶσα τέχνη καὶ πᾶσα μέθοδος, ὁμοίως δὲ πρᾶξίς τε καὶ προαίρεσις, ἀγαθοῦ τινὸς ἐφίεσθαι δοκεῖ: διὸ καλῶς ἀπεφήναντο τἀγαθόν, οὗ πάντ᾽ ἐφίεται.

-Every art and every method, and similarly accomplishments and intentions, seem to aim for a particular good. Through which they attain the good in a noble way, of which all things aim.

διαφορὰ δέ τις φαίνεται τῶν τελῶν: τὰ μὲν γάρ εἰσιν ἐνέργειαι, τὰ δὲ παρ᾽ αὐτὰς ἔργα τινά.

-But a distinction appears among their goals. For while some are activities, others are accomplishments beyond those activities.

ὧν δ᾽ εἰσὶ τέλη τινὰ παρὰ τὰς πράξεις, ἐν τούτοις βελτίω πέφυκε τῶν ἐνεργειῶν τὰ ἔργα.

-But among those things where there are goals beyond the action, in these better are the accomplishments than the activities.

πολλῶν δὲ πράξεων οὐσῶν καὶ τεχνῶν καὶ ἐπιστημῶν πολλὰ γίνεται καὶ τὰ τέλη: ἰατρικῆς μὲν γὰρ ὑγίεια, ναυπηγικῆς δὲ πλοῖον, στρατηγικῆς δὲ νίκη, οἰκονομικῆς δὲ πλοῦτος.

-And while there exists accomplishments and arts and knowledges, there arises also many goals; For on the one hand health is [the goal] of medicine, and a voyage of seamanship, victory of generalship, and wealth of economics.

ὅσαι δ᾽ εἰσὶ τῶν τοιούτων ὑπὸ μίαν τινὰ δύναμιν, καθάπερ ὑπὸ τὴν ἱππικὴν χαλινοποιικὴ καὶ ὅσαι ἄλλαι τῶν ἱππικῶν ὀργάνων εἰσίν, αὕτη δὲ καὶ πᾶσα πολεμικὴ πρᾶξις ὑπὸ τὴν στρατηγικήν, κατὰ τὸν αὐτὸν δὴ τρόπον ἄλλαι ὑφ᾽ ἑτέρας: ἐν ἁπάσαις δὲ τὰ τῶν ἀρχιτεκτονικῶν τέλη πάντων ἐστὶν αἱρετώτερα τῶν ὑπ᾽ αὐτά: τούτων γὰρ χάριν κἀκεῖνα διώκεται.

-And however many there are of such as these under one ability, just as under horsemanship are bridalmanship and as many other of the equestrian tools, and every military deed is under generalship, precisely in the same way are the others under another; In all things the goals of the ruling skill of all the things under them are more preferable. For it is for the sake of these also the other things are persued.

διαφέρει δ᾽ οὐδὲν τὰς ἐνεργείας αὐτὰς εἶναι τὰ τέλη τῶν πράξεων ἢ παρὰ ταύτας ἄλλο τι, καθάπερ ἐπὶ τῶν λεχθεισῶν ἐπιστημῶν.

-It differs not that the activities themselves are the goals of the deeds or something beyond them, just as upon the sciences mentioned.

εἰ δή τι τέλος ἐστὶ τῶν πρακτῶν ὃ δι᾽ αὑτὸ βουλόμεθα, τἆλλα δὲ διὰ τοῦτο, καὶ μὴ πάντα δι᾽ ἕτερον αἱρούμεθα （πρόεισι γὰρ οὕτω γ᾽ εἰς ἄπειρον, ὥστ᾽ εἶναι κενὴν καὶ ματαίαν τὴν ὄρεξιν）, δῆλον ὡς τοῦτ᾽ ἂν εἴη τἀγαθὸν καὶ τὸ ἄριστον.

-Indeed if there is a goal of activities which because of it we will [something], and the other things through it, and lest we choose all things through something else (for they would act in this way into infinity, so that desire would be empty and vain), it is clear that this would be the GOOD and the BEST.

ἆρ᾽ οὖν καὶ πρὸς τὸν βίον ἡ γνῶσις αὐτοῦ μεγάλην ἔχει ῥοπήν, καὶ καθάπερ τοξόται σκοπὸν ἔχοντες μᾶλλον ἂν τυγχάνοιμεν τοῦ δέοντος;

-Therefore then, also for life the knowledge of this holds a great pivot, and just as archers who have a target, would we not attain more of that which is desired?

εἰ δ᾽ οὕτω, πειρατέον τύπῳ γε περιλαβεῖν αὐτὸ τί ποτ᾽ ἐστὶ καὶ τίνος τῶν ἐπιστημῶν ἢ δυνάμεων.

-And if thus, one must attempt to delineate what ever it is and of which of the sciences or abilities [it belongs]

δόξειε δ᾽ ἂν τῆς κυριωτάτης καὶ μάλιστα ἀρχιτεκτονικῆς.

-It would seem to be of the most lordly things and especially [among the] leading skills

τοιαύτη δ᾽ ἡ πολιτικὴ φαίνεται: τίνας γὰρ εἶναι χρεὼν τῶν ἐπιστημῶν ἐν ταῖς πόλεσι, καὶ ποίας ἑκάστους μανθάνειν καὶ μέχρι τίνος, αὕτη διατάσσει: ὁρῶμεν δὲ καὶ τὰς ἐντιμοτάτας τῶν δυνάμεων ὑπὸ ταύτην οὔσας, οἷον στρατηγικὴν οἰκονομικὴν ῥητορικήν: χρωμένης δὲ ταύτης ταῖς λοιπαῖς πρακτικαῖς τῶν ἐπιστημῶν, ἔτι δὲ νομοθετούσης τί δεῖ πράττειν καὶ τίνων ἀπέχεσθαι, τὸ ταύτης τέλος περιέχοι ἂν τὰ τῶν ἄλλων, ὥστε τοῦτ᾽ ἂν εἴη τἀνθρώπινον ἀγαθόν.

-And something such as this appears the science of social interaction. Because what are among the more needed sciences among communities, and what sort are each thing to learn and for how long, this [science of social interaction] orders; While this utilizes the remaining endeavours of knowledge and yet having ratified what ought to be accomplished and what to be avoided, the goal of this science of social interaction would define the goals of the other things, with the result that this should be the human Good.

εἰ γὰρ καὶ ταὐτόν ἐστιν ἑνὶ καὶ πόλει, μεῖζόν γε καὶ τελειότερον τὸ τῆς πόλεως φαίνεται καὶ λαβεῖν καὶ σῴζειν: ἀγαπητὸν μὲν γὰρ καὶ ἑνὶ μόνῳ, κάλλιον δὲ καὶ θειότερον ἔθνει καὶ πόλεσιν.

-For if it is both the same for the individual and the city, greater at any rate and more perfect the good of the city seems both to contain and to preserve [it]. For on the one hand, it is appreciated both to the one by himself, and on the other hand it is more beautiful and more divine for the people and the community

ἡ μὲν οὖν μέθοδος τούτων ἐφίεται, πολιτική τις οὖσα. λέγοιτο δ᾽ ἂν ἱκανῶς, εἰ κατὰ τὴν ὑποκειμένην ὕλην διασαφηθείη: τὸ γὰρ ἀκριβὲς οὐχ ὁμοίως ἐν ἅπασι τοῖς λόγοις ἐπιζητητέον, ὥσπερ οὐδ᾽ ἐν τοῖς δημιουργουμένοις.

-Therefore [our method] aims for these things, being a skill of social intercourse. And it would be adequately spoken, if according the subject the matter would be made clear. For the accuracy [is] not similarly in all accounts to be sought, just as [is it] not either among the popular arts.

τὰ δὲ καλὰ καὶ τὰ δίκαια, περὶ ὧν ἡ πολιτικὴ σκοπεῖται, πολλὴν ἔχει διαφορὰν καὶ πλάνην, ὥστε δοκεῖν νόμῳ μόνον εἶναι, φύσει δὲ μή. τοιαύτην δέ τινα πλάνην ἔχει καὶ τἀγαθὰ διὰ τὸ πολλοῖς συμβαίνειν βλάβας ἀπ᾽ αὐτῶν: ἤδη γάρ τινες ἀπώλοντο διὰ πλοῦτον, ἕτεροι δὲ δι᾽ ἀνδρείαν.

-And the noble and just things, concerning which the science of social intercourse investigates, contain much variety and variance, with the result that it seems by custom alone to exist, but by nature not. And such a certain variance it contains also the good things because of the turning out for many harm from them. For already some have been destroyed by wealth, and others by bravery.

ἀγαπητὸν οὖν περὶ τοιούτων καὶ ἐκ τοιούτων λέγοντας παχυλῶς καὶ τύπῳ τἀληθὲς ἐνδείκνυσθαι, καὶ περὶ τῶν ὡς ἐπὶ τὸ πολὺ καὶ ἐκ τοιούτων λέγοντας τοιαῦτα καὶ συμπεραίνεσθαι.

-Therefore sufficient it is while speaking to demonstrate truths concerning such topics and such premises roughly and with a vague impression and while speaking about such general topics and premises to co-establish those things.

τὸν αὐτὸν δὴ τρόπον καὶ ἀποδέχεσθαι χρεὼν ἕκαστα τῶν λεγομένων: πεπαιδευμένου γάρ ἐστιν ἐπὶ τοσοῦτον τἀκριβὲς ἐπιζητεῖν καθ᾽ ἕκαστον γένος, ἐφ᾽ ὅσον ἡ τοῦ πράγματος φύσις ἐπιδέχεται: παραπλήσιον γὰρ φαίνεται μαθηματικοῦ τε πιθανολογοῦντος ἀποδέχεσθαι καὶ ῥητορικὸν ἀποδείξεις ἀπαιτεῖν.

-In the same manner as well [it is] to accept each of the things accounts thats that have been treated; for it is a quality of one who has been trained to analyze in addition to such things, the accuracy in each category as much as the nature of the matter permits/accepts. For similar it appears both of a mathematician persuasive words to accept and to request a proof [from] an Orator.

ἕκαστος δὲ κρίνει καλῶς ἃ γινώσκει, καὶ τούτων ἐστὶν ἀγαθὸς κριτής. καθ᾽ ἕκαστον μὲν ἄρα ὁ πεπαιδευμένος, ἁπλῶς δ᾽ ὁ περὶ πᾶν πεπαιδευμένος.

-Each judge's well what things he understands, and he is a good judge of these things. So then in each specific case [he is a good judge] he who has be educated, and in general way [he is a good judge] he who concerning all things has been educated.

διὸ τῆς πολιτικῆς οὐκ ἔστιν οἰκεῖος ἀκροατὴς ὁ νέος: ἄπειρος γὰρ τῶν κατὰ τὸν βίον πράξεων, οἱ λόγοι δ᾽ ἐκ τούτων καὶ περὶ τούτων: ἔτι δὲ τοῖς πάθεσιν ἀκολουθητικὸς ὢν ματαίως ἀκούσεται καὶ ἀνωφελῶς, ἐπειδὴ τὸ τέλος ἐστὶν οὐ γνῶσις ἀλλὰ πρᾶξις.

-Because of which of politics not he is familiar the new learner. For inexperienced [he is] of the affairs throughout life, the lessons [revealed] from these things and concerning these things (political science). Yet being a follower of the passions to no purpose and to no profit he hears, since the end is not knowledge but action.

διαφέρει δ᾽ οὐδὲν νέος τὴν ἡλικίαν ἢ τὸ ἦθος νεαρός: οὐ γὰρ παρὰ τὸν χρόνον ἡ ἔλλειψις, ἀλλὰ διὰ τὸ κατὰ πάθος ζῆν καὶ διώκειν ἕκαστα.

-And it differs not [being] young in age or youthful in character; for not at the side of time is the deficiency, but through living according to passion and pursuing each thing.

τοῖς γὰρ τοιούτοις ἀνόνητος ἡ γνῶσις γίνεται, καθάπερ τοῖς ἀκρατέσιν: τοῖς δὲ κατὰ λόγον τὰς ὀρέξεις ποιουμένοις καὶ πράττουσι πολυωφελὲς ἂν εἴη τὸ περὶ τούτων εἰδέναι.

-For to such as this unprofitable becomes the knowledge, just as to the undisciplined; but those making the desires according to reason and for those conducting [the desires according to reason] it would be very profitable to understand these subjects.

καὶ περὶ μὲν ἀκροατοῦ, καὶ πῶς ἀποδεκτέον, καὶ τί προτιθέμεθα, πεφροιμιάσθω ταῦτα.

-While both concerning the student, and how [the subject is to be accepted], and what we propose, let these things be prefaced.

πεφροιμιάσθω = προοιμιάζομαι = to say by way of preface, premise

λέγωμεν δ᾽ ἀναλαβόντες, ἐπειδὴ πᾶσα γνῶσις καὶ προαίρεσις ἀγαθοῦ τινὸς ὀρέγεται, τί ἐστὶν οὗ λέγομεν τὴν πολιτικὴν ἐφίεσθαι καὶ τί τὸ πάντων ἀκρότατον τῶν πρακτῶν ἀγαθῶν.

-Taking up again let us speak, since all knowledge and intention of some good it desires, what it is of which we declare the skill of social interaction aims and what the pinacle of all practical good is.

ὀνόματι μὲν οὖν σχεδὸν ὑπὸ τῶν πλείστων ὁμολογεῖται: τὴν γὰρ εὐδαιμονίαν καὶ οἱ πολλοὶ καὶ οἱ χαρίεντες λέγουσιν, τὸ δ᾽ εὖ ζῆν καὶ τὸ εὖ πράττειν ταὐτὸν ὑπολαμβάνουσι τῷ εὐδαιμονεῖν: περὶ δὲ τῆς εὐδαιμονίας, τί ἐστιν, ἀμφισβητοῦσι καὶ οὐχ ὁμοίως οἱ πολλοὶ τοῖς σοφοῖς ἀποδιδόασιν.

-Since only in name by the majority it is agreed. For both the masses and those rejoicing declare [it to be] happiness, but living well and acting well the same thing as being happy they assume, but concerning happiness, what it is, they argue and not similarly do the masses yield to the wise.

οἳ μὲν γὰρ τῶν ἐναργῶν τι καὶ φανερῶν, οἷον ἡδονὴν ἢ πλοῦτον ἢ τιμήν, ἄλλοι δ᾽ ἄλλο—πολλάκις δὲ καὶ ὁ αὐτὸς ἕτερον: νοσήσας μὲν γὰρ ὑγίειαν, πενόμενος δὲ πλοῦτον: συνειδότες δ᾽ ἑαυτοῖς ἄγνοιαν τοὺς μέγα τι καὶ ὑπὲρ αὐτοὺς λέγοντας θαυμάζουσιν.

-For some [declare it to be] something apparent and obvious, like pleasure or wealth or honour. But others something else. And often also the same person something else. For having been sick, health, and being poor, wealth. And those who recognize that they are ignorant, they marvel at those who speak something great beyond themselves.

ἔνιοι δ᾽ ᾤοντο παρὰ τὰ πολλὰ ταῦτα ἀγαθὰ ἄλλο τι καθ᾽ αὑτὸ εἶναι, ὃ καὶ τούτοις πᾶσιν αἴτιόν ἐστι τοῦ εἶναι ἀγαθά. ἁπάσας μὲν οὖν ἐξετάζειν τὰς δόξας ματαιότερον ἴσως ἐστίν, ἱκανὸν δὲ τὰς μάλιστα ἐπιπολαζούσας ἢ δοκούσας ἔχειν τινὰ λόγον.

-And some assume beyond many good things something other itself to be [good], which is the cause for all of these of being good. At any rate, to analyze every opinion vain perhaps it is, and sufficient are those especially prevalent or seeming to possess some reason.

ἐπιπολάζω = To float to the surface, to be uppermost, to be prevalent, to behave insolently, to be occupied

μὴ λανθανέτω δ᾽ ἡμᾶς ὅτι διαφέρουσιν οἱ ἀπὸ τῶν ἀρχῶν λόγοι καὶ οἱ ἐπὶ τὰς ἀρχάς. εὖ γὰρ καὶ ὁ Πλάτων ἠπόρει τοῦτο καὶ ἐζήτει, πότερον ἀπὸ τῶν ἀρχῶν ἢ ἐπὶ τὰς ἀρχάς ἐστιν ἡ ὁδός, ὥσπερ ἐν τῷ σταδίῳ ἀπὸ τῶν ἀθλοθετῶν ἐπὶ τὸ πέρας ἢ ἀνάπαλιν.

-And may it not escape us that they differ those reasonings from first principles and those that [arrive] on first principles. At anyrate it was favorable [when] Plato was unsure and sought this, weather the path is from first principles or upon first principles, just as in a stadium from the referees or upon the ends or back again [should one race].

ἀρκτέον μὲν γὰρ ἀπὸ τῶν γνωρίμων, ταῦτα δὲ διττῶς: τὰ μὲν γὰρ ἡμῖν τὰ δ᾽ ἁπλῶς. ἴσως οὖν ἡμῖν γε ἀρκτέον ἀπὸ τῶν ἡμῖν γνωρίμων.

-For one must begin from the known, and these things are duplicitous. For some [are known to us] and others [are known] generally. Therefore, perhaps for us one must begin from the things known to us.

διὸ δεῖ τοῖς ἔθεσιν ἦχθαι καλῶς τὸν περὶ καλῶν καὶ δικαίων καὶ ὅλως τῶν πολιτικῶν ἀκουσόμενον ἱκανῶς. ἀρχὴ γὰρ τὸ ὅτι, καὶ εἰ τοῦτο φαίνοιτο ἀρκούντως, οὐδὲν προσδεήσει τοῦ διότι: ὁ δὲ τοιοῦτος ἔχει ἢ λάβοι ἂν ἀρχὰς ῥᾳδίως.

-Because of which it is necessary for the one learning about beauty, justice, and politics in general sufficiently to be guided in his habits. For a first principle is the fact that it (good habits) exists, and if this would appear sufficiently, nothing further would be needed of the how [is it developed]. And one such as this holds or would obtain a beginning sufficiently.

ᾧ δὲ μηδέτερον ὑπάρχει τούτων, ἀκουσάτω τῶν Ἡσιόδου:

“οὗτος μὲν πανάριστος ὃς αὐτὸς πάντα νοήσῃ,

ἐσθλὸς δ᾽ αὖ κἀκεῖνος ὃς εὖ εἰπόντι πίθηται.

ὃς δέ κε μήτ᾽ αὐτὸς νοέῃ μήτ᾽ ἄλλου ἀκούων

ἐν θυμῷ βάλληται, ὃ δ᾽ αὖτ᾽ ἀχρήιος ἀνήρ.”

-And for he who neither one of these exists, let him hear Hesiod.

"This man is most excellent who himself considers all things,

and noble is that man again who would be obedient to one well spoken.

But he who would neither himself heed or listening to another would cast himself in passion he moreover [would be] a useless man."

ἡμεῖς δὲ λέγωμεν ὅθεν παρεξέβημεν. τὸ γὰρ ἀγαθὸν καὶ τὴν εὐδαιμονίαν οὐκ ἀλόγως ἐοίκασιν ἐκ τῶν βίων ὑπολαμβάνειν οἱ μὲν πολλοὶ καὶ φορτικώτατοι τὴν ἡδονήν: διὸ καὶ τὸν βίον ἀγαπῶσι τὸν ἀπολαυστικόν.

-But let us speak from where we transgressed. For goodness and happiness not unreasonably the masses and most vulgar are likely to suppose because of life [to be] pleasure. Because of which the life they prefer of enjoyment.

τρεῖς γάρ εἰσι μάλιστα οἱ προύχοντες, ὅ τε νῦν εἰρημένος καὶ ὁ πολιτικὸς καὶ τρίτος ὁ θεωρητικός.

For three they are [which are] especially prominent. What is now being spoken, social interaction, and third, the contemplative life.

οἱ μὲν οὖν πολλοὶ παντελῶς ἀνδραποδώδεις φαίνονται βοσκημάτων βίον προαιρούμενοι, τυγχάνουσι δὲ λόγου διὰ τὸ πολλοὺς τῶν ἐν ταῖς ἐξουσίαις ὁμοιοπαθεῖν Σαρδαναπάλλῳ.

At any rate, many entirely appear to be slaves, preferring a life of cattle, and they obtain reason because of the many among those in authority feeling the same with Sardanapallos

οἱ δὲ χαρίεντες καὶ πρακτικοὶ τιμήν: τοῦ γὰρ πολιτικοῦ βίου σχεδὸν τοῦτο τέλος.

The refined and men of action [consider it to be] honour. Because of the life of politics this is pretty much the goal.

φαίνεται δ᾽ ἐπιπολαιότερον εἶναι τοῦ ζητουμένου: δοκεῖ γὰρ ἐν τοῖς τιμῶσι μᾶλλον εἶναι ἢ ἐν τῷ τιμωμένῳ, τἀγαθὸν δὲ οἰκεῖόν τι καὶ δυσαφαίρετον εἶναι μαντευόμεθα.

And it appears more superficial to be than what is sought. For it seems to be [dependant] more on those honouring than upon those being honoured. But we intuit that the good is something more personal and harder to take away.

ἔτι δ᾽ ἐοίκασι τὴν τιμὴν διώκειν ἵνα πιστεύσωσιν ἑαυτοὺς ἀγαθοὺς εἶναι: ζητοῦσι γοῦν ὑπὸ τῶν φρονίμων τιμᾶσθαι, καὶ παρ᾽ οἷς γινώσκονται, καὶ ἐπ᾽ ἀρετῇ: δῆλον οὖν ὅτι κατά γε τούτους ἡ ἀρετὴ κρείττων.

And still they are likely to pursue honour so today they would believe themselves to be good. At any rate they seek to be honoured by the wise, both at the side of those they know, and upon virtue. Therefore it is clear that according to these men excellence is greater.

τάχα δὲ καὶ μᾶλλον ἄν τις τέλος τοῦ πολιτικοῦ βίου ταύτην ὑπολάβοι. φαίνεται δὲ ἀτελεστέρα καὶ αὕτη: δοκεῖ γὰρ ἐνδέχεσθαι καὶ καθεύδειν ἔχοντα τὴν ἀρετὴν ἢ ἀπρακτεῖν διὰ βίου, καὶ πρὸς τούτοις κακοπαθεῖν καὶ ἀτυχεῖν τὰ μέγιστα:

And also perhaps someone would assume this is the goal of the political life. But this appears less than goal worthy.

τὸν δ᾽ οὕτω ζῶντα οὐδεὶς ἂν εὐδαιμονίσειεν, εἰ μὴ θέσιν διαφυλάττων.

-And those living thus, no one would consider blessed unless they are guarding a viewpoint.

καὶ περὶ μὲν τούτων ἅλις· ἱκανῶς γὰρ καὶ ἐν τοῖς ἐγκυκλίοις εἴρηται περὶ αὐτῶν.

And concerning these things [ it is ] abundantly enough. For sufficiently also among [common] circulation it has been declared concerning these things.

τρίτος δ᾽ ἐστὶν ὁ θεωρητικός, ὑπὲρ οὗ τὴν ἐπίσκεψιν ἐν τοῖς ἑπομένοις ποιησόμεθα.

And third is the life fond of contemplation, on behalf of which we shall make investigation among what follows.

Ὁ δὲ χρηματιστὴς βίαιός τις ἐστίν, καὶ ὁ πλοῦτος δῆλον ὅτι οὐ τὸ ζητούμενον ἀγαθόν· χρήσιμον γὰρ καὶ ἄλλου χάριν.

But monetary concern is something compelled and wealth is obviously not the good we seek. For [it is] useful for the sake of something else.

διὸ μᾶλλον τὰ πρότερον λεχθέντα τέλη τις ἂν ὑπολάβοι· δι᾽ αὑτὰ γὰρ ἀγαπᾶται.

Because of which the things earlier mentioned someone would more take up a goal. For because these things themselves they are fulfilling.

φαίνεται δ᾽ οὐδ᾽ ἐκεῖνα· καίτοι πολλοὶ λόγοι πρὸς αὐτὰ καταβέβληνται.

But none [of] these things appear [fulfilling].

ταῦτα μὲν οὖν ἀφείσθω.

Therefore these things let them be let go of.

Τὸ δὲ καθόλου βέλτιον ἴσως ἐπισκέψασθαι καὶ διαπορῆσαι πῶς λέγεται, καίπερ προσάντους τῆς τοιαύτης ζητήσεως γινομένης διὰ τὸ φίλους ἄνδρας εἰσαγαγεῖν τὰ εἴδη.

But the [concept “δόγμα”] of universals perhaps should be examined and considered, even though opposition arises of such a search because of friends introducing the forms.

δόξειε δ᾽ ἂν ἴσως βέλτιον εἶναι καὶ δεῖν ἐπὶ σωτηρίᾳ γε τῆς ἀληθείας καὶ τὰ οἰκεῖα ἀναιρεῖν, ἄλλως τε καὶ φιλοσόφους ὄντας· ἀμφοῖν γὰρ ὄντοιν φίλοιν ὅσιον προτιμᾶν τὴν ἀλήθειαν.

And perhaps it would seem to be best and to be necessary to ruin close relations for the preservation of truth, especially being a philosopher. For both being loved, mandated [it is] to prefer the truth.

Οἱ δὴ κομίσαντες τὴν δόξαν ταύτην οὐκ ἐποίουν ἰδέας ἐν οἷς τὸ πρότερον καὶ ὕστερον ἔλεγον, διόπερ οὐδὲ τῶν ἀριθμῶν ἰδέαν κατεσκεύαζον· τὸ δ᾽ ἀγαθὸν λέγεται καὶ ἐν τῷ τί ἐστι καὶ ἐν τῷ ποιῷ καὶ ἐν τῷ πρός τι, τὸ δὲ καθ᾽ αὑτὸ καὶ ἡ οὐσία πρότερον τῇ φύσει τοῦ πρός τι (παραφυάδι γὰρ τοῦτ᾽ ἔοικε καὶ συμβεβηκότι τοῦ ὄντος)· ὥστ᾽ οὐκ ἂν εἴη κοινή τις ἐπὶ τούτοις ἰδέα.

Indeed those who introduced this theory did not formulate forms among those things they reckoned consecutively, because of which neither did they establish a form of numbers. But the good is reckoned in substance, in quality, and in relations. But the thing in itself is prior by nature than substance. For this appears similar to an offshoot and a happenstance of existence. So that there would not be any common idea upon these [categories].

ἔτι δ᾽ ἐπεὶ τἀγαθὸν ἰσαχῶς λέγεται τῷ ὄντι (καὶ γὰρ ἐν τῷ τί λέγεται, οἷον ὁ θεὸς καὶ ὁ νοῦς, καὶ ἐν τῷ ποιῷ αἱ ἀρεταί, καὶ ἐν τῷ ποσῷ τὸ μέτριον, καὶ ἐν τῷ πρός τι τὸ χρήσιμον, καὶ ἐν χρόνῳ καιρός, καὶ ἐν τόπῳ δίαιτα καὶ ἕτερα τοιαῦτα), δῆλον ὡς οὐκ ἂν εἴη κοινόν τι καθόλου καὶ ἕν· οὐ γὰρ ἂν ἐλέγετ᾽ ἐν πάσαις ταῖς κατηγορίαις, ἀλλ᾽ ἐν μιᾷ μόνῃ.

And furthermore since the good is declared variously in reality, for even among substance it is declared, like God and Intellect. And in quality the excellences, and in quantity measure, and in relation usefulness, and in time season, and in place way of life and other such things. Clear thus not there would be a commonality and single thing of a universal.

ἔτι δ᾽ ἐπεὶ τῶν κατὰ μίαν ἰδέαν μία καὶ ἐπιστήμη, καὶ τῶν ἀγαθῶν ἁπάντων ἦν ἂν μία τις ἐπιστήμη· νῦν δ᾽ εἰσὶ πολλαὶ καὶ τῶν ὑπὸ μίαν κατηγορίαν, οἷον καιροῦ, ἐν πολέμῳ μὲν γὰρ στρατηγικὴ ἐν νόσῳ δ᾽ ἰατρική, καὶ τοῦ μετρίου ἐν τροφῇ μὲν ἰατρικὴ ἐν πόνοις δὲ γυμναστική.

And furthermore, since [there is] a single understanding of of the things throughout a single form, also of all good there would be a single understanding. But now there are many actually among the things under one category. Like among opportunity, for in war [there is] strategy and in sickness medicine and also among the measure in food there is the physician’s art but in feats of strength [there is] the the gymnasts art.

ἀπορήσειε δ᾽ ἄν τις τί ποτε καὶ βούλονται λέγειν αὐτοέκαστον, εἴπερ ἔν τε αὐτοανθρώπῳ καὶ ἐν ἀνθρώπῳ εἷς καὶ ὁ αὐτὸς λόγος ἐστὶν ὁ τοῦ ἀνθρώπου.

And someone may bring up the question what ever actually they wish to mean [by the word] “each idealized thing”, if ever both in an idealized man and in a man one and the same [is] the definition of man.

ᾗ γὰρ ἄνθρωπος, οὐδὲν διοίσουσιν· εἰ δ᾽ οὕτως, οὐδ᾽ ᾗ ἀγαθόν. ἀλλὰ μὴν οὐδὲ τῷ ἀίδιον εἶναι μᾶλλον ἀγαθὸν ἔσται, εἴπερ μηδὲ λευκότερον τὸ πολυχρόνιον τοῦ ἐφημέρου.

For if he would be a man, they would not differ. And if this is the case, neither would goodness. But surely neither by the being eternal more good it shall be, if neither more white is something that is long lived than something that is ephemeral.

πιθανώτερον δ᾽ ἐοίκασιν οἱ Πυθαγόρειοι λέγειν περὶ αὐτοῦ, τιθέντες ἐν τῇ τῶν ἀγαθῶν συστοιχίᾳ τὸ ἕν· οἷς δὴ καὶ Σπεύσιππος ἐπακολουθῆσαι δοκεῖ.

And the pythagoreans seems to speak more persuasively concerning this, placing the the category of good things the one. Indeed precisely which things Speusippos seemed to follow.

Ἀλλὰ περὶ μὲν τούτων ἄλλος ἔστω λόγος· τοῖς δὲ λεχθεῖσιν ἀμφισβήτησίς τις ὑποφαίνεται διὰ τὸ μὴ περὶ παντὸς ἀγαθοῦ τοὺς λόγους εἰρῆσθαι, λέγεσθαι δὲ καθ᾽ ἓν εἶδος τὰ καθ᾽ αὑτὰ διωκόμενα καὶ ἀγαπώμενα, τὰ δὲ ποιητικὰ τούτων ἢ φυλακτικά πως ἢ τῶν ἐναντίων κωλυτικὰ διὰ ταῦτα λέγεσθαι καὶ τρόπον ἄλλον.

But concerning these things let there be another account but for the things that were spoken of earlier, a point of debate comes to light because of the accounts not being spoken of about every good but were spoken of according to a single form being the thing that are pursued in themselves and are sufficient in themselves. And the things that are good at producing these things or guarding these things somehow or preventing the opposite of these things because of these things were said [to be good] and in a manner otherwise.

δῆλον οὖν ὅτι διττῶς λέγοιτ᾽ ἂν τἀγαθά, καὶ τὰ μὲν καθ᾽ αὑτά, θάτερα δὲ διὰ ταῦτα. χωρίσαντες οὖν ἀπὸ τῶν ὠφελίμων τὰ καθ᾽ αὑτὰ σκεψώμεθα εἰ λέγεται κατὰ μίαν ἰδέαν.

.Therefore it is clear that in two way would things that are good be described. Actually those [that are good in themselves] and those otherwise because of these things. Therefore separating from the profitable the things good in themselves, let us consider if it is accounted according to a single form.

καθ᾽ αὑτὰ δὲ ποῖα θείη τις ἄν; ἢ ὅσα καὶ μονούμενα διώκεται, οἷον τὸ φρονεῖν καὶ ὁρᾶν καὶ ἡδοναί τινες καὶ τιμαί; ταῦτα γὰρ εἰ καὶ δι᾽ ἄλλο τι διώκομεν, ὅμως τῶν καθ᾽ αὑτὰ ἀγαθῶν θείη τις ἄν.

And those things good in themselves, what sort would someone suppose them to be? Are they not as much as is pursued being isolated? Like the abiltiy to exercise sobriety and the ability to see and certain pleasures and honours. For if we would pursue these things also because of something else, perhaps someone would place them among the things good in themselves.

ἢ οὐδ᾽ ἄλλο οὐδὲν πλὴν τῆς ἰδέας; ὥστε μάταιον ἔσται τὸ εἶδος. εἰ δὲ καὶ ταῦτ᾽ ἐστὶ τῶν καθ᾽ αὑτά, τὸν τἀγαθοῦ λόγον ἐν ἅπασιν αὐτοῖς τὸν αὐτὸν ἐμφαίνεσθαι δεήσει, καθάπερ ἐν χιόνι καὶ ψιμυθίῳ τὸν τῆς λευκότητος.

Or neither anything else [is good] except the form? So that furtile is the form. But if also these are among the things good in themselves, the description of good in all things the same it will be necessary to be revealed in. Just as in snow and in white paint the [form] of whiteness [is the same]

τιμῆς δὲ καὶ φρονήσεως καὶ ἡδονῆς ἕτεροι καὶ διαφέροντες οἱ λόγοι ταύτῃ ᾗ ἀγαθά.

But of honour and sobriety and pleasure otherwise and different are the account in this in which there is good.

οὐκ ἔστιν ἄρα τὸ ἀγαθὸν κοινόν τι κατὰ μίαν ἰδέαν.

So there is not a certain common good according to a single form.

Ἀλλὰ πῶς δὴ λέγεται; οὐ γὰρ ἔοικε τοῖς γε ἀπὸ τύχης ὁμωνύμοις.

But how indeed is it described. For it does not seem likely for these because of chance [to be] homonyms.

ἀλλ᾽ ἆρά γε τῷ ἀφ᾽ ἑνὸς εἶναι ἢ πρὸς ἓν ἅπαντα συντελεῖν, ἢ μᾶλλον κατ᾽ ἀναλογίαν; ὡς γὰρ ἐν σώματι ὄψις, ἐν ψυχῇ νοῦς, καὶ ἄλλο δὴ ἐν ἄλλῳ.

ἀλλ᾽ ἴσως ταῦτα μὲν ἀφετέον τὸ νῦν· ἐξακριβοῦν γὰρ ὑπὲρ αὐτῶν ἄλλης ἂν εἴη φιλοσοφίας οἰκειότερον.

ὁμοίως δὲ καὶ περὶ τῆς ἰδέας· εἰ γὰρ καὶ ἔστιν ἕν τι τὸ κοινῇ κατηγορούμενον ἀγαθὸν ἢ χωριστὸν αὐτό τι καθ᾽ αὑτό, δῆλον ὡς οὐκ ἂν εἴη πρακτὸν οὐδὲ κτητὸν ἀνθρώπῳ· νῦν δὲ τοιοῦτόν τι ζητεῖται.

τάχα δέ τῳ δόξειεν ἂν βέλτιον εἶναι γνωρίζειν αὐτὸ πρὸς τὰ κτητὰ καὶ πρακτὰ τῶν ἀγαθῶν· οἷον γὰρ παράδειγμα τοῦτ᾽ ἔχοντες μᾶλλον εἰσόμεθα καὶ τὰ ἡμῖν ἀγαθά, κἂν εἰδῶμεν, ἐπιτευξόμεθα αὐτῶν.

πιθανότητα μὲν οὖν τινα ἔχει ὁ λόγος, ἔοικε δὲ ταῖς ἐπιστήμαις διαφωνεῖν· πᾶσαι γὰρ ἀγαθοῦ τινὸς ἐφιέμεναι καὶ τὸ ἐνδεὲς ἐπιζητοῦσαι παραλείπουσι τὴν γνῶσιν αὐτοῦ.

καίτοι βοήθημα τηλικοῦτον τοὺς τεχνίτας ἅπαντας ἀγνοεῖν καὶ μηδ᾽ ἐπιζητεῖν οὐκ εὔλογον.

ἄπορον δὲ καὶ τί ὠφεληθήσεται ὑφάντης ἢ τέκτων πρὸς τὴν αὑτοῦ τέχνην εἰδὼς τὸ αὐτὸ τοῦτο ἀγαθόν, ἢ πῶς ἰατρικώτερος ἢ στρατηγικώτερος ἔσται ὁ τὴν ἰδέαν αὐτὴν τεθεαμένος.

φαίνεται μὲν γὰρ οὐδὲ τὴν ὑγίειαν οὕτως ἐπισκοπεῖν ὁ ἰατρός, ἀλλὰ τὴν ἀνθρώπου, μᾶλλον δ᾽ ἴσως τὴν τοῦδε· καθ᾽ ἕκαστον γὰρ ἰατρεύει.

καὶ περὶ μὲν τούτων ἐπὶ τοσοῦτον εἰρήσθω.

Πάλιν δ᾽ ἐπανέλθωμεν ἐπὶ τὸ ζητούμενον ἀγαθόν, τί ποτ᾽ ἂν εἴη. φαίνεται μὲν γὰρ ἄλλο ἐν ἄλλῃ πράξει καὶ τέχνῃ· ἄλλο γὰρ ἐν ἰατρικῇ καὶ στρατηγικῇ καὶ ταῖς λοιπαῖς ὁμοίως.

τί οὖν ἑκάστης τἀγαθόν; ἢ οὗ χάριν τὰ λοιπὰ πράττεται; τοῦτο δ᾽ ἐν ἰατρικῇ μὲν ὑγίεια, ἐν στρατηγικῇ (20) δὲ νίκη, ἐν οἰκοδομικῇ δ᾽ οἰκία, ἐν ἄλλῳ δ᾽ ἄλλο, ἐν ἁπάσῃ δὲ πράξει καὶ προαιρέσει τὸ τέλος· τούτου γὰρ ἕνεκα τὰ λοιπὰ πράττουσι πάντες. ὥστ᾽ εἴ τι τῶν πρακτῶν ἁπάντων ἐστὶ τέλος, τοῦτ᾽ ἂν εἴη τὸ πρακτὸν ἀγαθόν, εἰ δὲ πλείω, ταῦτα.

Μεταβαίνων δὴ ὁ λόγος εἰς ταὐτὸν ἀφῖκται· τοῦτο δ᾽ ἔτι μᾶλλον διασαφῆσαι πειρατέον.

ἐπεὶ δὲ πλείω φαίνεται τὰ τέλη, τούτων δ᾽ αἱρούμεθά τινα δι᾽ ἕτερον, οἷον πλοῦτον αὐλοὺς καὶ ὅλως τὰ ὄργανα, δῆλον ὡς οὐκ ἔστι πάντα τέλεια· τὸ δ᾽ ἄριστον τέλειόν τι φαίνεται.

ὥστ᾽ εἰ μέν ἐστιν ἕν τι μόνον τέλειον, τοῦτ᾽ ἂν εἴη τὸ ζητούμενον, εἰ δὲ πλείω, τὸ τελειότατον τούτων. τελειότερον δὲ λέγομεν τὸ καθ᾽ αὑτὸ διωκτὸν τοῦ δι᾽ ἕτερον καὶ τὸ μηδέποτε δι᾽ ἄλλο αἱρετὸν τῶν <καὶ> καθ᾽ αὑτὰ καὶ δι᾽ αὐτὸ αἱρετῶν, καὶ ἁπλῶς δὴ τέλειον τὸ καθ᾽ αὑτὸ αἱρετὸν ἀεὶ καὶ μηδέποτε δι᾽ ἄλλο.

τοιοῦτον δ᾽ ἡ εὐδαιμονία μάλιστ᾽ εἶναι δοκεῖ·

Ταύτην γὰρ αἱρούμεθα ἀεὶ δι᾽ αὐτὴν καὶ οὐδέποτε δι᾽ ἄλλο, τιμὴν δὲ καὶ ἡδονὴν καὶ νοῦν καὶ πᾶσαν ἀρετὴν αἱρούμεθα μὲν καὶ δι᾽ αὐτά (μηθενὸς γὰρ ἀποβαίνοντος ἑλοίμεθ᾽ ἂν ἕκαστον αὐτῶν), αἱρούμεθα δὲ καὶ τῆς εὐδαιμονίας χάριν, διὰ τούτων ὑπολαμβάνοντες εὐδαιμονήσειν.

τὴν δ᾽ εὐδαιμονίαν οὐδεὶς αἱρεῖται τούτων χάριν, οὐδ᾽ ὅλως δι᾽ ἄλλο. φαίνεται δὲ καὶ ἐκ τῆς αὐταρκείας τὸ αὐτὸ συμβαίνειν· τὸ γὰρ τέλειον ἀγαθὸν αὔταρκες εἶναι δοκεῖ.

τὸ δ᾽ αὔταρκες λέγομεν οὐκ αὐτῷ μόνῳ, τῷ ζῶντι βίον μονώτην, ἀλλὰ καὶ γονεῦσι καὶ τέκνοις καὶ γυναικὶ καὶ ὅλως τοῖς φίλοις καὶ πολίταις, ἐπειδὴ φύσει πολιτικὸν ὁ ἄνθρωπος. τούτων δὲ ληπτέος ὅρος τις· ἐπεκτείνοντι γὰρ ἐπὶ τοὺς γονεῖς καὶ τοὺς ἀπογόνους καὶ τῶν φίλων τοὺς φίλους εἰς ἄπειρον πρόεισιν.

ἀλλὰ τοῦτο μὲν εἰσαῦθις ἐπισκεπτέον· τὸ δ᾽ αὔταρκες τίθεμεν ὃ μονούμενον αἱρετὸν ποιεῖ τὸν βίον καὶ μηδενὸς ἐνδεᾶ· τοιοῦτον δὲ τὴν εὐδαιμονίαν οἰόμεθα εἶναι· ἔτι δὲ πάντων αἱρετωτάτην μὴ συναριθμουμένην--συναριθμουμένην δὲ δῆλον ὡς αἱρετωτέραν μετὰ τοῦ ἐλαχίστου τῶν ἀγαθῶν· ὑπεροχὴ γὰρ ἀγαθῶν γίνεται τὸ προστιθέμενον, ἀγαθῶν δὲ τὸ μεῖζον αἱρετώτερον ἀεί.

τέλειον δή τι φαίνεται καὶ αὔταρκες ἡ εὐδαιμονία, τῶν πρακτῶν οὖσα τέλος.

Ἀλλ᾽ ἴσως τὴν μὲν εὐδαιμονίαν τὸ ἄριστον λέγειν ὁμολογούμενόν τι φαίνεται, ποθεῖται δ᾽ ἐναργέστερον τί ἐστιν ἔτι λεχθῆναι.

τάχα δὴ γένοιτ᾽ ἂν τοῦτ᾽, εἰ ληφθείη τὸ ἔργον τοῦ ἀνθρώπου.

ὥσπερ γὰρ αὐλητῇ καὶ ἀγαλματοποιῷ καὶ παντὶ τεχνίτῃ, καὶ ὅλως ὧν ἔστιν ἔργον τι καὶ πρᾶξις, ἐν τῷ ἔργῳ δοκεῖ τἀγαθὸν εἶναι καὶ τὸ εὖ, οὕτω δόξειεν ἂν καὶ ἀνθρώπῳ, εἴπερ ἔστι τι ἔργον αὐτοῦ.

πότερον οὖν τέκτονος μὲν καὶ σκυτέως ἔστιν ἔργα τινὰ καὶ πράξεις, ἀνθρώπου δ᾽ οὐδέν ἐστιν, ἀλλ᾽ ἀργὸν πέφυκεν;

ἢ καθάπερ ὀφθαλμοῦ καὶ χειρὸς καὶ ποδὸς καὶ ὅλως ἑκάστου τῶν μορίων φαίνεταί τι ἔργον, οὕτω καὶ ἀνθρώπου παρὰ πάντα ταῦτα θείη τις ἂν ἔργον τι;

τί οὖν δὴ τοῦτ᾽ ἂν εἴη ποτέ; τὸ μὲν γὰρ ζῆν κοινὸν εἶναι φαίνεται καὶ τοῖς φυτοῖς, ζητεῖται δὲ τὸ ἴδιον.

φοριστέον ἄρα τήν τε θρεπτικὴν καὶ τὴν αὐξητικὴν ζωήν.

ἑπομένη δὲ αἰσθητική τις ἂν εἴη, φαίνεται δὲ καὶ αὐτὴ κοινὴ καὶ ἵππῳ καὶ βοῒ καὶ παντὶ ζῴῳ.

λείπεται δὴ πρακτική τις τοῦ λόγον ἔχοντος· τούτου δὲ τὸ μὲν ὡς ἐπιπειθὲς λόγῳ, τὸ δ᾽ ὡς ἔχον καὶ διανοούμενον.

διττῶς δὲ καὶ ταύτης λεγομένης τὴν κατ᾽ ἐνέργειαν θετέον· κυριώτερον γὰρ αὕτη δοκεῖ λέγεσθαι.

εἰ δ᾽ ἐστὶν ἔργον ἀνθρώπου ψυχῆς ἐνέργεια κατὰ λόγον ἢ μὴ ἄνευ λόγου, τὸ δ᾽ αὐτό φαμεν ἔργον εἶναι τῷ γένει τοῦδε καὶ τοῦδε σπουδαίου, ὥσπερ κιθαριστοῦ καὶ σπουδαίου (10) κιθαριστοῦ, καὶ ἁπλῶς δὴ τοῦτ᾽ ἐπὶ πάντων, προστιθεμένης τῆς κατὰ τὴν ἀρετὴν ὑπεροχῆς πρὸς τὸ ἔργον· κιθαριστοῦ μὲν γὰρ κιθαρίζειν, σπουδαίου δὲ τὸ εὖ· εἰ δ᾽ οὕτως, [ἀνθρώπου δὲ τίθεμεν ἔργον ζωήν τινα, ταύτην δὲ ψυχῆς ἐνέργειαν καὶ πράξεις μετὰ λόγου, σπουδαίου δ᾽ ἀνδρὸς εὖ ταῦτα καὶ (15) καλῶς, ἕκαστον δ᾽ εὖ κατὰ τὴν οἰκείαν ἀρετὴν ἀποτελεῖται· εἰ δ᾽ οὕτω,] τὸ ἀνθρώπινον ἀγαθὸν ψυχῆς ἐνέργεια γίνεται κατ᾽ ἀρετήν, εἰ δὲ πλείους αἱ ἀρεταί, κατὰ τὴν ἀρίστην καὶ τελειοτάτην.

Ἔτι δ᾽ ἐν βίῳ τελείῳ. μία γὰρ χελιδὼν ἔαρ οὐ ποιεῖ, οὐδὲ μία ἡμέρα· οὕτω δὲ οὐδὲ μακάριον καὶ εὐδαίμονα (20) μία ἡμέρα οὐδ᾽ ὀλίγος χρόνος.

Περιγεγράφθω μὲν οὖν τἀγαθὸν ταύτῃ· δεῖ γὰρ ἴσως ὑποτυπῶσαι πρῶτον, εἶθ᾽ ὕστερον ἀναγράψαι. δόξειε δ᾽ ἂν παντὸς εἶναι προαγαγεῖν καὶ διαρθρῶσαι τὰ καλῶς ἔχοντα τῇ περιγραφῇ, καὶ ὁ χρόνος τῶν τοιούτων εὑρετὴς ἢ συνεργὸς ἀγαθὸς εἶναι· ὅθεν καὶ τῶν τεχνῶν (25) γεγόνασιν αἱ ἐπιδόσεις· παντὸς γὰρ προσθεῖναι τὸ ἐλλεῖπον.

μεμνῆσθαι δὲ καὶ τῶν προειρημένων χρή, καὶ τὴν ἀκρίβειαν μὴ ὁμοίως ἐν ἅπασιν ἐπιζητεῖν, ἀλλ᾽ ἐν ἑκάστοις κατὰ τὴν ὑποκειμένην ὕλην καὶ ἐπὶ τοσοῦτον ἐφ᾽ ὅσον οἰκεῖον τῇ μεθόδῳ.

καὶ γὰρ τέκτων καὶ γεωμέτρης διαφερόντως (30) ἐπιζητοῦσι τὴν ὀρθήν· ὃ μὲν γὰρ ἐφ᾽ ὅσον χρησίμη πρὸς τὸ ἔργον, ὃ δὲ τί ἐστιν ἢ ποῖόν τι· θεατὴς γὰρ τἀληθοῦς.

τὸν αὐτὸν δὴ τρόπον καὶ ἐν τοῖς ἄλλοις ποιητέον, ὅπως μὴ τὰ πάρεργα τῶν ἔργων πλείω γίνηται. [1098b] (1) οὐκ ἀπαιτητέον δ᾽ οὐδὲ τὴν αἰτίαν ἐν ἅπασιν ὁμοίως, ἀλλ᾽ ἱκανὸν ἔν τισι τὸ ὅτι δειχθῆναι καλῶς, οἷον καὶ περὶ τὰς ἀρχάς· τὸ δ᾽ ὅτι πρῶτον καὶ ἀρχή.

τῶν ἀρχῶν δ᾽ αἳ μὲν ἐπαγωγῇ θεωροῦνται, αἳ δ᾽ αἰσθήσει, αἳ δ᾽ ἐθισμῷ τινί, καὶ ἄλλαι δ᾽ ἄλλως.

μετιέναι (5) δὲ πειρατέον ἑκάστας ᾗ πεφύκασιν, καὶ σπουδαστέον ὅπως διορισθῶσι καλῶς· μεγάλην γὰρ ἔχουσι ῥοπὴν πρὸς τὰ ἑπόμενα. δοκεῖ γὰρ πλεῖον ἢ ἥμισυ τοῦ παντὸς εἶναι ἡ ἀρχή, καὶ πολλὰ συμφανῆ γίνεσθαι δι᾽ αὐτῆς τῶν ζητουμένων.

Σκεπτέον δὲ περὶ αὐτῆς οὐ μόνον ἐκ τοῦ συμπεράσματος (10) καὶ ἐξ ὧν ὁ λόγος, ἀλλὰ καὶ ἐκ τῶν λεγομένων περὶ αὐτῆς· τῷ μὲν γὰρ ἀληθεῖ πάντα συνᾴδει τὰ ὑπάρχοντα, τῷ δὲ ψευδεῖ ταχὺ διαφωνεῖ τἀληθές. νενεμημένων δὴ τῶν ἀγαθῶν τριχῇ, καὶ τῶν μὲν ἐκτὸς λεγομένων τῶν δὲ περὶ ψυχὴν καὶ σῶμα, τὰ περὶ ψυχὴν κυριώτατα λέγομεν καὶ (15) μάλιστα ἀγαθά, τὰς δὲ πράξεις καὶ τὰς ἐνεργείας τὰς ψυχικὰς περὶ ψυχὴν τίθεμεν.

ὥστε καλῶς ἂν λέγοιτο κατά γε ταύτην τὴν δόξαν παλαιὰν οὖσαν καὶ ὁμολογουμένην ὑπὸ τῶν φιλοσοφούντων. ὀρθῶς δὲ καὶ ὅτι πράξεις τινὲς λέγονται καὶ ἐνέργειαι τὸ τέλος· οὕτω γὰρ τῶν περὶ ψυχὴν ἀγαθῶν (20) γίνεται καὶ οὐ τῶν ἐκτός.

συνᾴδει δὲ τῷ λόγῳ καὶ τὸ εὖ ζῆν καὶ τὸ εὖ πράττειν τὸν εὐδαίμονα· σχεδὸν γὰρ εὐζωία τις εἴρηται καὶ εὐπραξία. φαίνεται δὲ καὶ τὰ ἐπιζητούμενα τὰ περὶ τὴν εὐδαιμονίαν ἅπανθ᾽ ὑπάρχειν τῷ λεχθέντι.

τοῖς μὲν γὰρ ἀρετὴ τοῖς δὲ φρόνησις ἄλλοις δὲ σοφία τις εἶναι δοκεῖ, (25) τοῖς δὲ ταῦτα ἢ τούτων τι μεθ᾽ ἡδονῆς ἢ οὐκ ἄνευ ἡδονῆς· ἕτεροι δὲ καὶ τὴν ἐκτὸς εὐετηρίαν συμπαραλαμβάνουσιν.

τούτων δὲ τὰ μὲν πολλοὶ καὶ παλαιοὶ λέγουσιν, τὰ δὲ ὀλίγοι καὶ ἔνδοξοι ἄνδρες· οὐδετέρους δὲ τούτων εὔλογον διαμαρτάνειν τοῖς ὅλοις, ἀλλ᾽ ἕν γέ τι ἢ καὶ τὰ πλεῖστα κατορθοῦν.

(30) Τοῖς μὲν οὖν λέγουσι τὴν ἀρετὴν ἢ ἀρετήν τινα συνῳδός ἐστιν ὁ λόγος· ταύτης γάρ ἐστιν ἡ κατ᾽ αὐτὴν ἐνέργεια. διαφέρει δὲ ἴσως οὐ μικρὸν ἐν κτήσει ἢ χρήσει τὸ ἄριστον ὑπολαμβάνειν, καὶ ἐν ἕξει ἢ ἐνεργείᾳ.

τὴν μὲν γὰρ ἕξιν ἐνδέχεται μηδὲν ἀγαθὸν ἀποτελεῖν ὑπάρχουσαν, [1099a] (1) οἷον τῷ καθεύδοντι ἢ καὶ ἄλλως πως ἐξηργηκότι, τὴν δ᾽ ἐνέργειαν οὐχ οἷόν τε· πράξει γὰρ ἐξ ἀνάγκης, καὶ εὖ πράξει.

ὥσπερ δ᾽ Ὀλυμπίασιν οὐχ οἱ κάλλιστοι καὶ ἰσχυρότατοι στεφανοῦνται ἀλλ᾽ (5) οἱ ἀγωνιζόμενοι (τούτων γάρ τινες νικῶσιν), οὕτω καὶ τῶν ἐν τῷ βίῳ καλῶν κἀγαθῶν οἱ πράττοντες ὀρθῶς ἐπήβολοι γίνονται.

Ἔστι δὲ καὶ ὁ βίος αὐτῶν καθ᾽ αὑτὸν ἡδύς. τὸ μὲν γὰρ ἥδεσθαι τῶν ψυχικῶν, ἑκάστῳ δ᾽ ἐστὶν ἡδὺ πρὸς ὃ λέγεται φιλοτοιοῦτος, οἷον ἵππος μὲν τῷ φιλίππῳ, θέαμα (10) δὲ τῷ φιλοθεώρῳ· τὸν αὐτὸν δὲ τρόπον καὶ τὰ δίκαια τῷ φιλοδικαίῳ καὶ ὅλως τὰ κατ᾽ ἀρετὴν τῷ φιλαρέτῳ.

τοῖς μὲν οὖν πολλοῖς τὰ ἡδέα μάχεται διὰ τὸ μὴ φύσει τοιαῦτ᾽ εἶναι, τοῖς δὲ φιλοκάλοις ἐστὶν ἡδέα τὰ φύσει ἡδέα· τοιαῦται δ᾽ αἱ κατ᾽ ἀρετὴν πράξεις, ὥστε καὶ τούτοις εἰσὶν ἡδεῖαι καὶ (15) καθ᾽ αὑτάς.

οὐδὲν δὴ προσδεῖται τῆς ἡδονῆς ὁ βίος αὐτῶν ὥσπερ περιάπτου τινός, ἀλλ᾽ ἔχει τὴν ἡδονὴν ἐν ἑαυτῷ. πρὸς τοῖς εἰρημένοις γὰρ οὐδ᾽ ἐστὶν ἀγαθὸς ὁ μὴ χαίρων ταῖς καλαῖς πράξεσιν· οὔτε γὰρ δίκαιον οὐθεὶς ἂν εἴποι τὸν μὴ χαίροντα τῷ δικαιοπραγεῖν, οὔτ᾽ ἐλευθέριον τὸν μὴ χαίροντα (20) ταῖς ἐλευθερίοις πράξεσιν· ὁμοίως δὲ καὶ ἐπὶ τῶν ἄλλων.

εἰ δ᾽ οὕτω, καθ᾽ αὑτὰς ἂν εἶεν αἱ κατ᾽ ἀρετὴν πράξεις ἡδεῖαι. ἀλλὰ μὴν καὶ ἀγαθαί γε καὶ καλαί, καὶ μάλιστα τούτων ἕκαστον, εἴπερ καλῶς κρίνει περὶ αὐτῶν ὁ σπουδαῖος· κρίνει δ᾽ ὡς εἴπομεν.

ἄριστον ἄρα καὶ κάλλιστον καὶ ἥδιστον ἡ (25) εὐδαιμονία, καὶ οὐ διώρισται ταῦτα κατὰ τὸ Δηλιακὸν ἐπίγραμμα·

κάλλιστον τὸ δικαιότατον, λῷστον δ᾽ ὑγιαίνειν·

ἥδιστον δὲ πέφυχ᾽ οὗ τις ἐρᾷ τὸ τυχεῖν.

Ἅπαντα γὰρ ὑπάρχει ταῦτα ταῖς ἀρίσταις ἐνεργείαις· ταύτας (30) δέ, ἢ μίαν τούτων τὴν ἀρίστην, φαμὲν εἶναι τὴν εὐδαιμονίαν.

Φαίνεται δ᾽ ὅμως καὶ τῶν ἐκτὸς ἀγαθῶν προσδεομένη, καθάπερ εἴπομεν· ἀδύνατον γὰρ ἢ οὐ ῥᾴδιον τὰ καλὰ πράττειν ἀχορήγητον ὄντα.

πολλὰ μὲν γὰρ πράττεται, [1099b] (1) καθάπερ δι᾽ ὀργάνων, διὰ φίλων καὶ πλούτου καὶ πολιτικῆς δυνάμεως· ἐνίων δὲ τητώμενοι ῥυπαίνουσι τὸ μακάριον, οἷον εὐγενείας εὐτεκνίας κάλλους· οὐ πάνυ γὰρ εὐδαιμονικὸς ὁ τὴν ἰδέαν παναίσχης ἢ δυσγενὴς ἢ μονώτης καὶ ἄτεκνος, (5) ἔτι δ᾽ ἴσως ἧττον, εἴ τῳ πάγκακοι παῖδες εἶεν ἢ φίλοι, ἢ ἀγαθοὶ ὄντες τεθνᾶσιν. καθάπερ οὖν εἴπομεν, ἔοικε προσδεῖσθαι καὶ τῆς τοιαύτης εὐημερίας· ὅθεν εἰς ταὐτὸ τάττουσιν ἔνιοι τὴν εὐτυχίαν τῇ εὐδαιμονίᾳ, ἕτεροι δὲ τὴν ἀρετήν.

Ὅθεν καὶ ἀπορεῖται πότερόν ἐστι μαθητὸν ἢ ἐθιστὸν ἢ καὶ (10) ἄλλως πως ἀσκητόν, ἢ κατά τινα θείαν μοῖραν ἢ καὶ διὰ τύχην παραγίνεται.

εἰ μὲν οὖν καὶ ἄλλο τί ἐστι θεῶν δώρημα ἀνθρώποις, εὔλογον καὶ τὴν εὐδαιμονίαν θεόσδοτον εἶναι, καὶ μάλιστα τῶν ἀνθρωπίνων ὅσῳ βέλτιστον.

ἀλλὰ τοῦτο μὲν ἴσως ἄλλης ἂν εἴη σκέψεως οἰκειότερον, φαίνεται δὲ κἂν εἰ (15) μὴ θεόπεμπτός ἐστιν ἀλλὰ δι᾽ ἀρετὴν καί τινα μάθησιν ἢ ἄσκησιν παραγίνεται, τῶν θειοτάτων εἶναι· τὸ γὰρ τῆς ἀρετῆς ἆθλον καὶ τέλος ἄριστον εἶναι φαίνεται καὶ θεῖόν τι καὶ μακάριον.

Εἴη δ᾽ ἂν καὶ πολύκοινον· δυνατὸν γὰρ ὑπάρξαι πᾶσι τοῖς μὴ πεπηρωμένοις πρὸς ἀρετὴν διά τινος μαθήσεως (20) καὶ ἐπιμελείας.

εἰ δ᾽ ἐστὶν οὕτω βέλτιον ἢ τὸ διὰ τύχην εὐδαιμονεῖν, εὔλογον ἔχειν οὕτως, εἴπερ τὰ κατὰ φύσιν, ὡς οἷόν τε κάλλιστα ἔχειν, οὕτω πέφυκεν, ὁμοίως δὲ καὶ τὰ κατὰ τέχνην καὶ πᾶσαν αἰτίαν, καὶ μάλιστα <τὰ> κατὰ τὴν ἀρίστην.

τὸ δὲ μέγιστον καὶ κάλλιστον ἐπιτρέψαι τύχῃ λίαν πλημμελὲς (25) ἂν εἴη.

Συμφανὲς δ᾽ ἐστὶ καὶ ἐκ τοῦ λόγου τὸ ζητούμενον· εἴρηται γὰρ ψυχῆς ἐνέργεια κατ᾽ ἀρετὴν ποιά τις.

τῶν δὲ λοιπῶν ἀγαθῶν τὰ μὲν ὑπάρχειν ἀναγκαῖον, τὰ δὲ συνεργὰ καὶ χρήσιμα πέφυκεν ὀργανικῶς. ὁμολογούμενα δὲ ταῦτ᾽ ἂν εἴη καὶ τοῖς ἐν ἀρχῇ· τὸ γὰρ τῆς πολιτικῆς (30) τέλος ἄριστον ἐτίθεμεν, αὕτη δὲ πλείστην ἐπιμέλειαν ποιεῖται τοῦ ποιούς τινας καὶ ἀγαθοὺς τοὺς πολίτας ποιῆσαι καὶ πρακτικοὺς τῶν καλῶν.

Εἰκότως οὖν οὔτε βοῦν οὔτε ἵππον οὔτε ἄλλο τῶν ζῴων οὐδὲν εὔδαιμον λέγομεν· [1100a] (1) οὐδὲν γὰρ αὐτῶν οἷόν τε κοινωνῆσαι τοιαύτης ἐνεργείας.

διὰ ταύτην δὲ τὴν αἰτίαν οὐδὲ παῖς εὐδαίμων ἐστίν· οὔπω γὰρ πρακτικὸς τῶν τοιούτων διὰ τὴν ἡλικίαν· οἱ δὲ λεγόμενοι διὰ τὴν ἐλπίδα μακαρίζονται.

δεῖ γάρ, ὥσπερ εἴπομεν, καὶ ἀρετῆς τελείας (5) καὶ βίου τελείου.

πολλαὶ γὰρ μεταβολαὶ γίνονται καὶ παντοῖαι τύχαι κατὰ τὸν βίον, καὶ ἐνδέχεται τὸν μάλιστ᾽ εὐθηνοῦντα μεγάλαις συμφοραῖς περιπεσεῖν ἐπὶ γήρως, καθάπερ ἐν τοῖς Τρωικοῖς περὶ Πριάμου μυθεύεται· τὸν δὲ τοιαύταις χρησάμενον τύχαις καὶ τελευτήσαντα ἀθλίως οὐδεὶς εὐδαιμονίζει.

(10) Πότερον οὖν οὐδ᾽ ἄλλον οὐδένα ἀνθρώπων εὐδαιμονιστέον ἕως ἂν ζῇ, κατὰ Σόλωνα δὲ χρεὼν τέλος ὁρᾶν; εἰ δὲ δὴ καὶ θετέον οὕτως, ἆρά γε καὶ ἔστιν εὐδαίμων τότε ἐπειδὰν ἀποθάνῃ;

ἢ τοῦτό γε παντελῶς ἄτοπον, ἄλλως τε καὶ τοῖς λέγουσιν ἡμῖν ἐνέργειάν τινα τὴν εὐδαιμονίαν; εἰ δὲ μὴ λέγομεν τὸν τεθνεῶτα εὐδαίμονα, μηδὲ Σόλων τοῦτο βούλεται, ἀλλ᾽ ὅτι τηνικαῦτα ἄν τις ἀσφαλῶς μακαρίσειεν ἄνθρωπον ὡς ἐκτὸς ἤδη τῶν κακῶν ὄντα καὶ τῶν δυστυχημάτων, ἔχει μὲν καὶ τοῦτ᾽ ἀμφισβήτησίν τινα· δοκεῖ γὰρ εἶναί τι τῷ τεθνεῶτι καὶ κακὸν καὶ ἀγαθόν, εἴπερ καὶ τῷ ζῶντι μὴ αἰσθανομένῳ δέ, οἷον τιμαὶ καὶ ἀτιμίαι καὶ τέκνων καὶ ὅλως ἀπογόνων εὐπραξίαι τε καὶ δυστυχίαι.

ἀπορίαν δὲ καὶ ταῦτα παρέχει· τῷ γὰρ μακαρίως βεβιωκότι μέχρι γήρως καὶ τελευτήσαντι κατὰ λόγον ἐνδέχεται πολλὰς μεταβολὰς συμβαίνειν περὶ τοὺς ἐκγόνους, καὶ τοὺς μὲν αὐτῶν ἀγαθοὺς εἶναι καὶ τυχεῖν βίου τοῦ κατ᾽ ἀξίαν, τοὺς δ᾽ ἐξ ἐναντίας· δῆλον δ᾽ ὅτι καὶ τοῖς ἀποστήμασι πρὸς τοὺς γονεῖς παντοδαπῶς ἔχειν αὐτοὺς ἐνδέχεται.

ἄτοπον δὴ γίνοιτ᾽ ἄν, εἰ συμμεταβάλλοι καὶ ὁ τεθνεὼς καὶ γίνοιτο ὁτὲ μὲν εὐδαίμων πάλιν δ᾽ ἄθλιος· ἄτοπον δὲ καὶ τὸ μηδὲν μηδ᾽ ἐπί (30) τινα χρόνον συνικνεῖσθαι τὰ τῶν ἐκγόνων τοῖς γονεῦσιν.

Ἀλλ᾽ ἐπανιτέον ἐπὶ τὸ πρότερον ἀπορηθέν· τάχα γὰρ ἂν θεωρηθείη καὶ τὸ νῦν ἐπιζητούμενον ἐξ ἐκείνου.

εἰ δὴ τὸ τέλος ὁρᾶν δεῖ καὶ τότε μακαρίζειν ἕκαστον οὐχ ὡς ὄντα μακάριον ἀλλ᾽ ὅτι πρότερον ἦν, πῶς οὐκ ἄτοπον, εἰ ὅτ᾽ ἔστιν εὐδαίμων, (35) μὴ ἀληθεύσεται κατ᾽ αὐτοῦ τὸ ὑπάρχον [1100b] (1) διὰ τὸ μὴ βούλεσθαι τοὺς ζῶντας εὐδαιμονίζειν διὰ τὰς μεταβολάς, καὶ διὰ τὸ μόνιμόν τι τὴν εὐδαιμονίαν ὑπειληφέναι καὶ μηδαμῶς εὐμετάβολον, τὰς δὲ τύχας πολλάκις ἀνακυκλεῖσθαι περὶ τοὺς αὐτούς;

δῆλον γὰρ ὡς εἰ συνακολουθοίημεν (5) ταῖς τύχαις, τὸν αὐτὸν εὐδαίμονα καὶ πάλιν ἄθλιον ἐροῦμεν πολλάκις, χαμαιλέοντά τινα τὸν εὐδαίμονα ἀποφαίνοντες καὶ σαθρῶς ἱδρυμένον. ἢ τὸ μὲν ταῖς τύχαις ἐπακολουθεῖν οὐδαμῶς ὀρθόν;

οὐ γὰρ ἐν ταύταις τὸ εὖ ἢ κακῶς, ἀλλὰ προσδεῖται τούτων ὁ ἀνθρώπινος βίος, καθάπερ εἴπομεν, κύριαι δ᾽ εἰσὶν αἱ κατ᾽ ἀρετὴν ἐνέργειαι τῆς εὐδαιμονίας, αἱ δ᾽ ἐναντίαι τοῦ ἐναντίου.

Μαρτυρεῖ δὲ τῷ λόγῳ καὶ τὸ νῦν διαπορηθέν.

περὶ οὐδὲν γὰρ οὕτως ὑπάρχει τῶν ἀνθρωπίνων ἔργων βεβαιότης ὡς περὶ τὰς ἐνεργείας τὰς κατ᾽ ἀρετήν· μονιμώτεραι γὰρ καὶ τῶν ἐπιστημῶν αὗται δοκοῦσιν εἶναι· (15) τούτων δ᾽ αὐτῶν αἱ τιμιώταται μονιμώτεραι διὰ τὸ μάλιστα καὶ συνεχέστατα καταζῆν ἐν αὐταῖς τοὺς μακαρίους· τοῦτο γὰρ ἔοικεν αἰτίῳ τοῦ μὴ γίνεσθαι περὶ αὐτὰς λήθην. ὑπάρξει δὴ τὸ ζητούμενον τῷ εὐδαίμονι, καὶ ἔσται διὰ βίου τοιοῦτος· ἀεὶ γὰρ ἢ μάλιστα πάντων πράξει καὶ θεωρήσει (20) τὰ κατ᾽ ἀρετήν, καὶ τὰς τύχας οἴσει κάλλιστα καὶ πάντῃ πάντως ἐμμελῶς ὅ γ᾽ ὡς ἀληθῶς ἀγαθὸς καὶ τετράγωνος ἄνευ ψόγου.

Πολλῶν δὲ γινομένων κατὰ τύχην καὶ διαφερόντων μεγέθει καὶ μικρότητι, τὰ μὲν μικρὰ τῶν εὐτυχημάτων, ὁμοίως δὲ καὶ τῶν ἀντικειμένων, δῆλον ὡς οὐ ποιεῖ (25) ῥοπὴν τῆς ζωῆς, τὰ δὲ μεγάλα καὶ πολλὰ γινόμενα μὲν εὖ μακαριώτερον τὸν βίον ποιήσει (καὶ γὰρ αὐτὰ συνεπικοσμεῖν πέφυκεν, καὶ ἡ χρῆσις αὐτῶν καλὴ καὶ σπουδαία γίνεται), ἀνάπαλιν δὲ συμβαίνοντα θλίβει καὶ λυμαίνεται τὸ μακάριον· λύπας τε γὰρ ἐπιφέρει καὶ ἐμποδίζει πολλαῖς (30) ἐνεργείαις.

ὅμως δὲ καὶ ἐν τούτοις διαλάμπει τὸ καλόν, ἐπειδὰν φέρῃ τις εὐκόλως πολλὰς καὶ μεγάλας ἀτυχίας, μὴ δι᾽ ἀναλγησίαν, ἀλλὰ γεννάδας ὢν καὶ μεγαλόψυχος.

Εἰ δ᾽ εἰσὶν αἱ ἐνέργειαι κύριαι τῆς ζωῆς, καθάπερ εἴπομεν, οὐδεὶς ἂν γένοιτο τῶν μακαρίων ἄθλιος· οὐδέποτε (35) γὰρ πράξει τὰ μισητὰ καὶ τὰ φαῦλα. [1101a] (1) τὸν γὰρ ὡς ἀληθῶς ἀγαθὸν καὶ ἔμφρονα πάσας οἰόμεθα τὰς τύχας εὐσχημόνως φέρειν καὶ ἐκ τῶν ὑπαρχόντων ἀεὶ τὰ κάλλιστα πράττειν, καθάπερ καὶ στρατηγὸν ἀγαθὸν τῷ παρόντι στρατοπέδῳ χρῆσθαι πολεμικώτατα καὶ σκυτοτόμον ἐκ τῶν δοθέντων (5) σκυτῶν κάλλιστον ὑπόδημα ποιεῖν· τὸν αὐτὸν δὲ τρόπον καὶ τοὺς ἄλλους τεχνίτας ἅπαντας. εἰ δ᾽ οὕτως, ἄθλιος μὲν οὐδέποτε γένοιτ᾽ ἂν ὁ εὐδαίμων, οὐ μὴν μακάριός γε, ἂν Πριαμικαῖς τύχαις περιπέσῃ.

Οὐδὲ δὴ ποικίλος γε καὶ εὐμετάβολος· οὔτε γὰρ ἐκ τῆς εὐδαιμονίας κινηθήσεται ῥᾳδίως, (10) οὐδ᾽ ὑπὸ τῶν τυχόντων ἀτυχημάτων ἀλλ᾽ ὑπὸ μεγάλων καὶ πολλῶν, ἔκ τε τῶν τοιούτων οὐκ ἂν γένοιτο πάλιν εὐδαίμων ἐν ὀλίγῳ χρόνῳ, ἀλλ᾽ εἴπερ, ἐν πολλῷ τινὶ καὶ τελείῳ, μεγάλων καὶ καλῶν ἐν αὐτῷ γενόμενος ἐπήβολος.

Τί οὖν κωλύει λέγειν εὐδαίμονα τὸν κατ᾽ ἀρετὴν τελείαν (15) ἐνεργοῦντα καὶ τοῖς ἐκτὸς ἀγαθοῖς ἱκανῶς κεχορηγημένον μὴ τὸν τυχόντα χρόνον ἀλλὰ τέλειον βίον;

ἢ προσθετέον καὶ βιωσόμενον οὕτω καὶ τελευτήσοντα κατὰ λόγον;

ἐπειδὴ τὸ μέλλον ἀφανὲς ἡμῖν ἐστίν, τὴν εὐδαιμονίαν δὲ τέλος καὶ τέλειον τίθεμεν πάντῃ πάντως.

εἰ δ᾽ οὕτω, μακαρίους ἐροῦμεν (20) τῶν ζώντων οἷς ὑπάρχει καὶ ὑπάρξει τὰ λεχθέντα, μακαρίους δ᾽ ἀνθρώπους.

καὶ περὶ μὲν τούτων ἐπὶ τοσοῦτον διωρίσθω.

Τὰς δὲ τῶν ἀπογόνων τύχας καὶ τῶν φίλων ἁπάντων τὸ μὲν μηδοτιοῦν συμβάλλεσθαι λίαν ἄφιλον φαίνεται καὶ ταῖς δόξαις ἐναντίον· πολλῶν δὲ καὶ παντοίας ἐχόντων διαφορὰς (25) τῶν συμβαινόντων, καὶ τῶν μὲν μᾶλλον συνικνουμένων τῶν δ᾽ ἧττον, καθ᾽ ἕκαστον μὲν διαιρεῖν μακρὸν καὶ ἀπέραντον φαίνεται, καθόλου δὲ λεχθὲν καὶ τύπῳ τάχ᾽ ἂν ἱκανῶς ἔχοι.

εἰ δή, καθάπερ καὶ τῶν περὶ αὑτὸν ἀτυχημάτων τὰ μὲν ἔχει τι βρῖθος καὶ ῥοπὴν πρὸς τὸν βίον τὰ (30) δ᾽ ἐλαφροτέροις ἔοικεν, οὕτω καὶ τὰ περὶ τοὺς φίλους ὁμοίως ἅπαντας, διαφέρει δὲ τῶν παθῶν ἕκαστον περὶ ζῶντας ἢ τελευτήσαντας συμβαίνειν πολὺ μᾶλλον ἢ τὰ παράνομα καὶ δεινὰ προϋπάρχειν ἐν ταῖς τραγῳδίαις ἢ πράττεσθαι, συλλογιστέον δὴ καὶ ταύτην τὴν διαφοράν, μᾶλλον δ᾽ ἴσως (35) τὸ διαπορεῖσθαι περὶ τοὺς κεκμηκότας εἴ τινος ἀγαθοῦ κοινωνοῦσιν ἢ τῶν ἀντικειμένων.

ἔοικε γὰρ ἐκ τούτων εἰ καὶ διικνεῖται πρὸς αὐτοὺς ὁτιοῦν, εἴτ᾽ ἀγαθὸν εἴτε τοὐναντίον, ἀφαυρόν τι καὶ μικρὸν ἢ ἁπλῶς ἢ ἐκείνοις εἶναι, εἰ δὲ μή, τοσοῦτόν γε καὶ τοιοῦτον ὥστε μὴ ποιεῖν εὐδαίμονας τοὺς μὴ ὄντας (5) μηδὲ τοὺς ὄντας ἀφαιρεῖσθαι τὸ μακάριον.

συμβάλλεσθαι μὲν οὖν τι φαίνονται τοῖς κεκμηκόσιν αἱ εὐπραξίαι τῶν φίλων, ὁμοίως δὲ καὶ αἱ δυσπραξίαι, τοιαῦτα δὲ καὶ τηλικαῦτα ὥστε μήτε τοὺς εὐδαίμονας μὴ εὐδαίμονας ποιεῖν μήτ᾽ ἄλλο τῶν τοιούτων μηδέν.

(10) Διωρισμένων δὲ τούτων ἐπισκεψώμεθα περὶ τῆς εὐδαιμονίας πότερα τῶν ἐπαινετῶν ἐστὶν ἢ μᾶλλον τῶν τιμίων· δῆλον γὰρ ὅτι τῶν γε δυνάμεων οὐκ ἔστιν.

φαίνεται δὴ πᾶν τὸ ἐπαινετὸν τῷ ποιόν τι εἶναι καὶ πρός τι πῶς ἔχειν ἐπαινεῖσθαι· τὸν γὰρ δίκαιον καὶ τὸν ἀνδρεῖον καὶ ὅλως τὸν (15) ἀγαθόν τε καὶ τὴν ἀρετὴν ἐπαινοῦμεν διὰ τὰς πράξεις καὶ τὰ ἔργα, καὶ τὸν ἰσχυρὸν δὲ καὶ τὸν δρομικὸν καὶ τῶν ἄλλων ἕκαστον τῷ ποιόν τινα πεφυκέναι καὶ ἔχειν πως πρὸς ἀγαθόν τι καὶ σπουδαῖον.

δῆλον δὲ τοῦτο καὶ ἐκ τῶν περὶ τοὺς θεοὺς ἐπαίνων· γελοῖοι γὰρ φαίνονται πρὸς ἡμᾶς ἀναφερόμενοι, (20) τοῦτο δὲ συμβαίνει διὰ τὸ γίνεσθαι τοὺς ἐπαίνους δι᾽ ἀναφορᾶς, ὥσπερ εἴπομεν.

εἰ δ᾽ ἐστὶν ὁ ἔπαινος τῶν τοιούτων, δῆλον ὅτι τῶν ἀρίστων οὐκ ἔστιν ἔπαινος, ἀλλὰ μεῖζόν τι καὶ βέλτιον, καθάπερ καὶ φαίνεται· τούς τε γὰρ θεοὺς μακαρίζομεν καὶ εὐδαιμονίζομεν καὶ τῶν ἀνδρῶν τοὺς θειοτάτους (25) [μακαρίζομεν].

ὁμοίως δὲ καὶ τῶν ἀγαθῶν· οὐδεὶς γὰρ τὴν εὐδαιμονίαν ἐπαινεῖ καθάπερ τὸ δίκαιον, ἀλλ᾽ ὡς θειότερόν τι καὶ βέλτιον μακαρίζει.

Δοκεῖ δὲ καὶ Εὔδοξος καλῶς συνηγορῆσαι περὶ τῶν ἀριστείων τῇ ἡδονῇ· τὸ γὰρ μὴ ἐπαινεῖσθαι τῶν ἀγαθῶν οὖσαν μηνύειν ᾤετο ὅτι κρεῖττόν ἐστι (30) τῶν ἐπαινετῶν, τοιοῦτον δ᾽ εἶναι τὸν θεὸν καὶ τἀγαθόν· πρὸς ταῦτα γὰρ καὶ τἆλλα ἀναφέρεσθαι.

ὁ μὲν γὰρ ἔπαινος τῆς ἀρετῆς· πρακτικοὶ γὰρ τῶν καλῶν ἀπὸ ταύτης· τὰ δ᾽ ἐγκώμια τῶν ἔργων ὁμοίως καὶ τῶν σωματικῶν καὶ τῶν ψυχικῶν.

ἀλλὰ ταῦτα μὲν ἴσως οἰκειότερον ἐξακριβοῦν (35) τοῖς περὶ τὰ ἐγκώμια πεπονημένοις· ἡμῖν δὲ δῆλον ἐκ τῶν εἰρημένων [1102a] (1) ὅτι ἐστὶν ἡ εὐδαιμονία τῶν τιμίων καὶ τελείων.

ἔοικε δ᾽ οὕτως ἔχειν καὶ διὰ τὸ εἶναι ἀρχή· ταύτης γὰρ χάριν τὰ λοιπὰ πάντα πάντες πράττομεν, τὴν ἀρχὴν δὲ καὶ τὸ αἴτιον τῶν ἀγαθῶν τίμιόν τι καὶ θεῖον τίθεμεν.

Ἐπεὶ δ᾽ ἐστὶν ἡ εὐδαιμονία ψυχῆς ἐνέργειά τις κατ᾽ ἀρετὴν τελείαν, περὶ ἀρετῆς ἐπισκεπτέον ἂν εἴη· τάχα γὰρ οὕτως ἂν βέλτιον καὶ περὶ τῆς εὐδαιμονίας θεωρήσαιμεν.

δοκεῖ δὲ καὶ ὁ κατ᾽ ἀλήθειαν πολιτικὸς περὶ ταύτην μάλιστα πεπονῆσθαι· βούλεται γὰρ τοὺς πολίτας ἀγαθοὺς ποιεῖν καὶ τῶν (10) νόμων ὑπηκόους.

παράδειγμα δὲ τούτων ἔχομεν τοὺς Κρητῶν καὶ Λακεδαιμονίων νομοθέτας, καὶ εἴ τινες ἕτεροι τοιοῦτοι γεγένηνται.

εἰ δὲ τῆς πολιτικῆς ἐστὶν ἡ σκέψις αὕτη, δῆλον ὅτι γίνοιτ᾽ ἂν ἡ ζήτησις κατὰ τὴν ἐξ ἀρχῆς προαίρεσιν.

περὶ ἀρετῆς δὲ ἐπισκεπτέον ἀνθρωπίνης δῆλον ὅτι· καὶ γὰρ τἀγαθὸν (15) ἀνθρώπινον ἐζητοῦμεν καὶ τὴν εὐδαιμονίαν ἀνθρωπίνην. ἀρετὴν δὲ λέγομεν ἀνθρωπίνην οὐ τὴν τοῦ σώματος ἀλλὰ τὴν τῆς ψυχῆς· καὶ τὴν εὐδαιμονίαν δὲ ψυχῆς ἐνέργειαν λέγομεν.

εἰ δὲ ταῦθ᾽ οὕτως ἔχει, δῆλον ὅτι δεῖ τὸν πολιτικὸν εἰδέναι πως τὰ περὶ ψυχῆς, ὥσπερ καὶ τὸν ὀφθαλμοὺς θεραπεύσοντα (20) καὶ πᾶν <τὸ> σῶμα, καὶ μᾶλλον ὅσῳ τιμιωτέρα καὶ βελτίων ἡ πολιτικὴ τῆς ἰατρικῆς· τῶν δ᾽ ἰατρῶν οἱ χαρίεντες πολλὰ πραγματεύονται περὶ τὴν τοῦ σώματος γνῶσιν.

θεωρητέον δὴ καὶ τῷ πολιτικῷ περὶ ψυχῆς, θεωρητέον δὲ τούτων χάριν, καὶ ἐφ᾽ ὅσον ἱκανῶς ἔχει πρὸς τὰ ζητούμενα· (25) τὸ γὰρ ἐπὶ πλεῖον ἐξακριβοῦν ἐργωδέστερον ἴσως ἐστὶ τῶν προκειμένων.

Λέγεται δὲ περὶ αὐτῆς καὶ ἐν τοῖς ἐξωτερικοῖς λόγοις ἀρκούντως ἔνια, καὶ χρηστέον αὐτοῖς· οἷον τὸ μὲν ἄλογον αὐτῆς εἶναι, τὸ δὲ λόγον ἔχον.

ταῦτα δὲ πότερον διώρισται καθάπερ τὰ τοῦ σώματος μόρια καὶ πᾶν τὸ (30) μεριστόν, ἢ τῷ λόγῳ δύο ἐστὶν ἀχώριστα πεφυκότα καθάπερ ἐν τῇ περιφερείᾳ τὸ κυρτὸν καὶ τὸ κοῖλον, οὐθὲν διαφέρει πρὸς τὸ παρόν.

Τοῦ ἀλόγου δὲ τὸ μὲν ἔοικε κοινῷ καὶ φυτικῷ, λέγω δὲ τὸ αἴτιον τοῦ τρέφεσθαι καὶ αὔξεσθαι· τὴν τοιαύτην γὰρ δύναμιν τῆς ψυχῆς ἐν ἅπασι τοῖς τρεφομένοις θείη τις ἂν [1102b] (1) καὶ ἐν τοῖς ἐμβρύοις, τὴν αὐτὴν δὲ ταύτην καὶ ἐν τοῖς τελείοις· εὐλογώτερον γὰρ ἢ ἄλλην τινά. ταύτης μὲν οὖν κοινή τις ἀρετὴ καὶ οὐκ ἀνθρωπίνη φαίνεται· δοκεῖ γὰρ ἐν τοῖς ὕπνοις ἐνεργεῖν μάλιστα τὸ μόριον τοῦτο καὶ ἡ δύναμις αὕτη, ὁ δ᾽ ἀγαθὸς καὶ κακὸς ἥκιστα διάδηλοι καθ᾽ ὕπνον (ὅθεν φασὶν οὐδὲν διαφέρειν τὸ ἥμισυ τοῦ βίου τοὺς εὐδαίμονας τῶν ἀθλίων· συμβαίνει δὲ τοῦτο εἰκότως· ἀργία γάρ ἐστιν ὁ ὕπνος τῆς ψυχῆς ᾗ λέγεται σπουδαία καὶ φαύλη), πλὴν εἰ μὴ κατὰ μικρὸν καὶ διικνοῦνταί τινες τῶν κινήσεων, καὶ ταύτῃ βελτίω γίνεται τὰ φαντάσματα τῶν ἐπιεικῶν ἢ τῶν τυχόντων.

ἀλλὰ περὶ μὲν τούτων ἅλις, καὶ τὸ θρεπτικὸν ἐατέον, ἐπειδὴ τῆς ἀνθρωπικῆς ἀρετῆς ἄμοιρον πέφυκεν.

Ἔοικε δὲ καὶ ἄλλη τις φύσις τῆς ψυχῆς ἄλογος εἶναι, μετέχουσα μέντοι πῃ λόγου.

τοῦ γὰρ ἐγκρατοῦς καὶ ἀκρατοῦς τὸν λόγον καὶ τῆς ψυχῆς τὸ λόγον ἔχον ἐπαινοῦμεν· ὀρθῶς γὰρ καὶ ἐπὶ τὰ βέλτιστα παρακαλεῖ· φαίνεται δ᾽ ἐν αὐτοῖς καὶ ἄλλο τι παρὰ τὸν λόγον πεφυκός, ὃ μάχεται καὶ ἀντιτείνει τῷ λόγῳ.

ἀτεχνῶς γὰρ καθάπερ τὰ παραλελυμένα τοῦ σώματος μόρια εἰς τὰ δεξιὰ προαιρουμένων κινῆσαι τοὐναντίον εἰς τὰ ἀριστερὰ παραφέρεται, καὶ ἐπὶ τῆς ψυχῆς οὕτως· ἐπὶ τἀναντία γὰρ αἱ ὁρμαὶ τῶν ἀκρατῶν.

ἀλλ᾽ ἐν τοῖς σώμασι μὲν ὁρῶμεν τὸ παραφερόμενον, ἐπὶ δὲ τῆς ψυχῆς οὐχ ὁρῶμεν.

ἴσως δ᾽ οὐδὲν ἧττον καὶ ἐν τῇ ψυχῇ νομιστέον εἶναί τι παρὰ τὸν λόγον, ἐναντιούμενον τούτῳ καὶ ἀντιβαῖνον.

πῶς δ᾽ ἕτερον, οὐδὲν διαφέρει. λόγου δὲ καὶ τοῦτο φαίνεται μετέχειν, ὥσπερ εἴπομεν· πειθαρχεῖ γοῦν τῷ λόγῳ τὸ τοῦ ἐγκρατοῦς--ἔτι δ᾽ ἴσως εὐηκοώτερόν ἐστι τὸ τοῦ σώφρονος καὶ ἀνδρείου· πάντα γὰρ ὁμοφωνεῖ τῷ λόγῳ.

Φαίνεται δὴ καὶ τὸ ἄλογον διττόν. τὸ μὲν γὰρ φυτικὸν οὐδαμῶς κοινωνεῖ (30) λόγου, τὸ δ᾽ ἐπιθυμητικὸν καὶ ὅλως ὀρεκτικὸν μετέχει πως, ᾗ κατήκοόν ἐστιν αὐτοῦ καὶ πειθαρχικόν· οὕτω δὴ καὶ τοῦ πατρὸς καὶ τῶν φίλων φαμὲν ἔχειν λόγον, καὶ οὐχὥσπερ τῶν μαθηματικῶν. ὅτι δὲ πείθεταί πως ὑπὸ λόγου τὸ ἄλογον, μηνύει καὶ ἡ νουθέτησις καὶ πᾶσα ἐπιτίμησίς τε καὶ παράκλησις.

εἰ δὲ χρὴ καὶ τοῦτο φάναι λόγον ἔχειν, διττὸν ἔσται καὶ τὸ λόγον ἔχον, τὸ μὲν κυρίως καὶ ἐν αὑτῷ, τὸ δ᾽ ὥσπερ τοῦ πατρὸς ἀκουστικόν τι.

Διορίζεται δὲ καὶ ἡ ἀρετὴ κατὰ τὴν διαφορὰν ταύτην· λέγομεν γὰρ αὐτῶν τὰς (5) μὲν διανοητικὰς τὰς δὲ ἠθικάς, σοφίαν μὲν καὶ σύνεσιν καὶ φρόνησιν διανοητικάς, ἐλευθεριότητα δὲ καὶ σωφροσύνην ἠθικάς.

λέγοντες γὰρ περὶ τοῦ ἤθους οὐ λέγομεν ὅτι σοφὸς ἢ συνετὸς ἀλλ᾽ ὅτι πρᾶος ἢ σώφρων· ἐπαινοῦμεν δὲ καὶ τὸν σοφὸν κατὰ τὴν ἕξιν· τῶν ἕξεων δὲ τὰς ἐπαινετὰς ἀρετὰς (10) λέγομεν.