

ΠΕΡΙ ΜΕΘΗΣ

- [I.357] I. Τὰ μὲν τοῖς ἄλλοις φιλοσόφοις εἰρημένα περὶ
¹ μέθης, ὡς οἶόν τε ἦν, ἐν τῇ πρὸ ταύτης ὑπεμνήσαμεν
 βίβλῳ, νυνὶ δὲ ἐπισκεψώμεθα τίνα τῷ πάντα μεγάλῳ
 καὶ σοφῷ νομοθέτῃ περὶ αὐτῆς δοκεῖ. πολλαχοῦ
² γὰρ τῆς νομοθεσίας οἴνου καὶ τοῦ γεννῶντος φυτοῦ
 τὸν οἶνον ἀμπέλου διαμέμνηται· καὶ τοῖς μὲν
 ἐμπνέειν ἐπιτρέπει, τοῖς δ' οὐκ ἐφίησι, καὶ τοῖς
 αὐτοῖς ἔστιν ὅτε προστάττει τᾶναντία, οἶνῳ χρῆσθαι
 τε καὶ μῆ. οὗτοι μὲν οὖν εἰσιν οἱ τὴν μεγάλην
 εὐχὴν εὐξάμενοι, οἷς δὲ ἀκράτῳ χρῆσθαι ἀπείρηται
 οἱ λειτουργοῦντες ἱερεῖς, οἱ δὲ προσφερόμενοι τὸν
 οἶνον μυρίοι τῶν ἐπ' ἀρετῇ μάλιστα καὶ παρ' αὐτῷ
 τεθραυσμένων. πρὶν δὲ περὶ τούτων
³ ἄρξασθαι λέγειν, τὰ συντείνοντα πρὸς τὰς κατα-
 σκευὰς αὐτῶν ἀκριβωτέον. ἔστι δ' ὥς γ' οἶμαι
 τάδε· II. σύμβολον τὸν ἄκρατον Μωυσῆς οὐχ
⁴ ἐνὸς ἀλλὰ πλειόνων εἶναι νομίζει, τοῦ ληρεῖν καὶ
 παραπαίειν, ἀναισθησίας παντελοῦς, ἀπληστίας
 ἀκορέστου καὶ δυσαρέστου, εὐθυμίας¹ καὶ εὐφρο-
 σύνης, τῆς τᾶλλα περιεχούσης καὶ πᾶσι τοῖς

¹ Wendland ἐπιθυμίας. In this case δυσαρέστου would agree with ἐπιθυμίας, and τῆς τᾶλλα περιεχούσης with εὐφροσύνης. See App. p. 500.

^a See App. p. 500.

ON DRUNKENNESS

I. The views expressed by the other philosophers¹ on drunkenness have been stated by me to the best of my ability in the preceding book. Let us now consider what the great lawgiver in his never-failing wisdom holds on this subject. In many places of² his legislation he mentions wine and the plant whose fruit it is—the vine. Some persons he permits, others he forbids, to drink of it, and sometimes he gives opposite orders,³ at one time enjoining and at another prohibiting its use to the same persons. These last are those who have made the great vow (Num. vi. 2), while those who are forbidden the use of strong drink are the ministering priests (Lev. x. 9); while of persons who take wine there are numberless instances among those whom he too holds in the highest admiration for their virtue.

But before we begin to discuss these matters, we³ must carefully investigate the points which bear on our exposition. These points, I think, are the following. II. Moses uses strong liquor as a symbol⁴ for more than one, in fact for several, things: for foolish talking and raving, for complete insensibility, for insatiable and ever-discontented greediness, for cheerfulness and gladness, for the nakedness which embraces the rest and manifests itself in all the

- [358] εἰρημένοις ἐμφαινομένης γυμνότητος ἢ τὸν Νῶε |
 μεθυσθέντα φησὶ χρήσασθαι. τὸν μὲν οὖν οἶνον
 5 λέγεται ταῦτα ἐργάζεσθαι. μυριοὶ δὲ καὶ τῶν οὐ
 προσαφαιμένων ἀκράτου νήφειν ὑπολαμβάνοντες
 τοῖς ὁμοίοις ἀλίσκονται· καὶ ἔστιν ἰδεῖν τοὺς μὲν
 αὐτῶν ἀφραίνοντάς τε καὶ ληροῦντας, τοὺς δ'
 ἀναισθησίᾳ παντελεῖ κατεσχημένους, τοὺς δὲ
 μηδέποτε πληρουμένους, αἰεὶ δὲ τῶν ἀννηνύτων
 διψῶντας διὰ χηρείαν ἐπιστήμης, τοὺς δ' ἔμπαλιν
 γανουμένους καὶ εὐφραϊνομένους, τοὺς δὲ τῷ ὄντι
 6 γυμνουμένους. τοῦ μὲν οὖν ληρεῖν αἴτιον
 ἢ ἐπιζήμιος ἀπαιδευσία—λέγω δ' οὐ τὴν παιδείας ἀν-
 επιστημοσύνην, ἀλλὰ τὴν πρὸς αὐτὴν ἀλλοτριώσιν—,
 τοῦ δ' ἀναισθητεῖν ἢ ἐπίβουλος καὶ πηρὸς ἄγνοια,
 ἀπληστίας δὲ ἢ ἀργαλεωτάτη παθῶν ψυχῆς ἐπι-
 θυμία, εὐφροσύνης δὲ κτῆσις ὁμοῦ καὶ χρήσις
 ἀρετῆς, γυμνότητος μέντοι πολλά, ἄγνοια τῶν
 ἐναντίων, ἀκακία καὶ ἀφέλεια ἡθῶν, ἀλήθεια ἢ
 τὰ τῶν συνεσκιασμένων πραγμάτων ἀνακαλυπτήρια
 ἄγουσα δύναμις, τῇ μὲν ἀπαμπίσχουσα ἀρετὴν, τῇ
 7 δὲ κακίαν ἐν μέρει· ἅμα μὲν γὰρ οὐχ οἶον ἀπο-
 δύσασθαι, ἀλλ' οὐδ' ἐνσκευάσασθαι ταύτας δυνατόν·
 ἐπειδὴν δὲ τις ἀπορρίψῃ τὴν ἑτέραν, ἐξ ἀνάγκης
 τὴν ἐναντίαν ἀναλαβὼν ἐπαμπίσχεται.
 8 ὥσπερ γὰρ ἡδονὴν καὶ ἀλγηδόνα φύσει μαχομένας,
 ὡς ὁ παλαιὸς λόγος, εἰς μίαν κορυφὴν συνάψας ὁ

* Cf. *Leg. All.* ii. 54, where three kinds of nakedness are distinguished: (a) that of the soul stripped of passion, a state which to Philo is true joy; (b) foolishness, as in the case of Noah (60 f.); (c) ignorance of good and evil, as in Adam and Eve (64 f.).

^b The two epithets are explained in §§ 150-163. Ignorance

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qualities just mentioned,^a in which condition Noah was, we read, when intoxicated. All these we are told are produced by wine. Yet thousands of those 5 who never touch strong drink and consider themselves sober are mastered by similar emotions. We may see them in some cases mad and foolish, in others under the dominion of complete insensibility, in others never filled but always thirsting for impossibilities through lack of knowledge, or on the other hand full of gladness and exultation, finally in the true sense naked.

The folly is caused by 6 indiscipline in its noxious form, by which I mean not the mere unacquaintance with discipline but aversion to it; insensibility is caused by ignorance (always) blind and (often) with a will for evil^b; greediness by that most painful of the soul's passions, lust; while gladness arises both from the winning and the practice of virtue. Nakedness has many causes: incapacity for distinguishing between moral opposites, innocence and simplicity of manners, truth, that is, the power which unveils^c what is wrapped in obscurity. At one moment it is virtue that she uncovers, at another vice in its turn. For we cannot 7 doff both of these at the same moment any more than we can don them. When we discard the one we necessarily adopt and assume its opposite.

The old story^d tells us that God when He fastened 8 the naturally conflicting sensations of pleasure and

is always blindness, but when under the delusion that it is knowledge it is actually mischievous (§ 163).

^a Lit. "celebrating the unveiling" (of the bride), *v. Dict. of Ant.* ("Matrimonium").

^d *i.e.* the fable suggested by Socrates (*Phaedo* 60 B) where we have much the same phrase as here, ἐκ μίᾱς κορυφῆς συννημμένω δὲ ὄντε, *v. note* (App.) on *De Gig.* 56.

- θεὸς ἐκατέρας αἰσθησιν οὐκ ἐν ταυτῷ, διαλλάττουσι δὲ χρόνοις ἐνειργάσατο κατὰ τὴν φυγὴν τῆς ἐτέρας κάθοδον τῇ ἐναντία ψηφισάμενος, οὕτως ἀπὸ μιᾶς ρίζης τοῦ ἡγεμονικοῦ τὰ τε ἀρετῆς καὶ κακίας διττὰ ἀνέδραμεν ἔρνη μήτε βλαστάνοντα μήτε
- 9 καρποφοροῦντα ἐν ταυτῷ· ὁπότε μὲν γὰρ φυλλορροεῖ καὶ ἀφαναίνεται θάτερον, ἄρχεται ἀναβλαστάνειν καὶ χλοηφορεῖν τὸ ἐναντίον, ὡς ὑπολαβεῖν, ὅτι ἐκάτερον τῇ θατέρου δυσχεραῖνον εὐπραγία στέλλεται. δι' ἣν αἰτίαν φυσικώτατα¹ τὴν Ἰακώβ ἔξοδον εἴσοδον Ἡσαῦ παρίστησιν· “ἐγένετο” γάρ φησιν “ὅσον ἐξῆλθεν Ἰακώβ, ἦκεν
- 10 Ἡσαῦ ὁ ἀδελφὸς αὐτοῦ.” μέχρι μὲν γὰρ ἐνσχολάζει καὶ ἐμπεριπατεῖ τῇ ψυχῇ φρόνησις, ὑπερόριος πᾶς ὁ ἀφροσύνης ἐταῖρος ἐκτετόξευται· ἐπειδὴν δὲ μεταναστῇ, γεγηθὼς κάτεισιν ἐκείνος, τῆς πολεμίου καὶ δυσμενοῦς δι' ἣν ἡλαύνετο καὶ ἐφυγαδεύετο μηκέτι τὸν αὐτὸν χώρον οἰκούσης.
- 11 III. Τὰ μὲν οὖν ὥσανεὶ προοίμια τῆς γραφῆς ἀρκούντως λέλεκται, τὰς δ' ἀποδείξεις ἐκάστων προσαποδώσομεν, ἀπὸ τοῦ πρώτου πρώτον ἀρξά-
- [359] μνοι διδάσκειν· τὴν τοίνυν ἀπαιδευσίαν <τοῦ> | ληρεῖν καὶ ἀμαρτάνειν αἰτίαν ἔφαμεν εἶναι καθάπερ
- 12 μυρίοις τῶν ἀφρόνων τὸν πολὺν ἄκρατον. ἀπαιδευσία γὰρ τῶν ψυχῆς ἀμαρτημάτων, εἰ δὲ τὰ ληθές εἰπεῖν, τὸ ἀρχέκακον, ἀφ' ἧς ὥσπερ ἀπὸ πηγῆς ῥέουσιν αἱ τοῦ βίου πράξεις, πότιμον μὲν καὶ σωτήριον οὐδὲν οὐδενὶ νᾶμα ἐκδιδοῦσαι² τὸ παράπαν, ἀλμυρὸν δὲ νόσου καὶ φθορᾶς τοῖς χρησιμομένοις

¹ MSS. φυσικωτάτην.

² Wendland ἐκδιδοῦσα with some mss. See App. p. 500.

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pain under a single head, caused them to be felt at different times and not at the same moment, and thus decreed that the banishment of the one should involve the restoration of the other. Just in the same way, from a single root in our dominant part spring the two shoots of vice and virtue, yet never sprouting or bearing fruit at the same moment. For when one 9 sheds its leaves and withers, its opposite begins to exhibit new life and verdure, so that we might suppose that each shrinks and shrivels in resentment at the thriving of the other. And so it is in full agreement with philosophical truth that Moses represents the outgoing of Jacob as being the incoming of Esau. "It came to pass," he says, "that as soon as Jacob went out Esau his brother came in" (Gen. xxvii. 30).^a For so long as prudence has its 10 lodging and scene of action in the soul, so long is every friend of folly an outcast from her borders. But when prudence has changed her quarters, the other returns with glee now that the bitter enemy, who caused his expulsion and life of exile, no longer dwells where he did.

III. So much then for what we may call the pre- 11 liminaries of our treatise. I will now proceed to the demonstration of each head beginning with the first. Well, we agreed that indiscipline was the cause of folly and error, as wine when taken in large quantities is to so many foolish persons. Indiscipline is 12 indeed the prime cause of the soul's errors, and from it as from a spring flow those actions of our lives which give to none any sweet and salutary stream, but only briny waters fraught with plague and destruction to those who use them.

^a We have the same use of the text in *De Sac.* 135.

- 13 αἴτιον. οὕτως γοῦν κατὰ ἀναγῶγων καὶ ἀπαιδεύτων ὁ νομοθέτης φονᾶ, ὡς κατ' οὐδενὸς ἴσως ἑτέρου. τεκμήριον δέ· τίνες εἰσὶν οἱ μὴ ἐπιτηδεύσει μᾶλλον ἢ φύσει σύμμαχοι παρά τε ἀνθρώποις καὶ ἐν τοῖς ἄλλοις γένεσι τῶν ζώων; ἀλλ' οὐδὲ μανεῖς ἑτέρους ἂν εἴποι τις ἢ τοὺς τοκέας εἶναι· κήδεται γὰρ ἀδιδάκτῳ τῇ φύσει τὸ πεποιηκὸς αἰεὶ τοῦ γενομένου, καὶ σωτηρίας αὐτοῦ καὶ διαμονῆς τῆς εἰσάπαν πρόνοιαν ἔχει.
- 14 IV. τοὺς οὖν ἐκ φύσεως συναγωνιστὰς ὑπάρχοντας εἰς ἐχθρῶν μετελθεῖν τάξιν ἐσπούδασε κατηγοροὺς ἐπιστήσας τοὺς δεόντως ἂν συναγορεύοντας, πατέρα καὶ μητέρα, ἢν' ὑφ' ὧν εἰκὸς ἦν σῶζεσθαι μόνων παραπόλωνται. "εἰ γάρ τινι" φησὶν "υἱὸς ἢ ἀπειθῆς καὶ ἐρεθιστὴς οὐχ ὑπακούων φωνῆς πατρὸς καὶ μητρός, καὶ παιδεύωσιν αὐτὸν καὶ μὴ εἰσακούῃ αὐτῶν, συλλαβόντες αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ ἐξάξουσιν εἰς τὴν γερουσίαν τῆς πόλεως αὐτοῦ καὶ ἐπὶ τὴν πύλην τοῦ τόπου αὐτοῦ, καὶ ἐροῦσι τοῖς ἀνδράσι τῆς πόλεως αὐτῶν· ὁ υἱὸς ἡμῶν οὗτος ἀπειθεῖ καὶ ἐρεθίζει, οὐκ εἰσακούει τῆς φωνῆς ἡμῶν, συμβολοκοπῶν οἶνοφλυγεῖ. καὶ λιθοβολήσουσιν αὐτὸν οἱ ἄνδρες τῆς πόλεως, καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν."
- 15 οὐκοῦν αἱ κατηγορίαι ἀριθμῶ τέτταρες, ἀπειθεία καὶ ἐρεθισμὸς καὶ συμβολῶν εἰσφορὰ καὶ μέθη. μεγίστη δ' ἡ τελευταία παραύξησιν ἀπὸ τῆς πρώτης ἀπειθείας λαβοῦσα· ἀρξάμενη γὰρ ἀφηνιάζειν ἡ

^a Or "should be the sole workers of his ruin"; *μόνων* may perhaps be taken with both verbs.

^b See App. p. 500.

^c Lit. "paying of contributions."

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Thus it is against the untrained and undisciplined 13 more perhaps than against any other person that the lawgiver breathes slaughter. Here is our proof. Who play the part of protectors not so much by acquired habit as by nature amongst humankind and every other kind of animal? Surely it is the parents. Not even a madman would give a different answer. For nature ever instinctively prompts the maker to care for what he has made, and to take thought for its preservation and perpetual maintenance.

IV. Now when Moses set up those who would prop- 14
erly plead the cause of an offender, namely his father and mother, to appear as his accusers, thus providing that those who might be expected to preserve him against all others should actually work his ruin,^a he shewed his desire that these natural supporters should be converted into enemies. "For if anyone," he says, "has a disobedient and contentious son who does not listen to the voice of his father and mother, and they discipline him and he does not hearken to them, his father and mother shall take him and bring him forth to the assembly of the elders of his city and to the gate of his place, and shall say to the men of their city, 'This our son is disobedient and contentious, he does not listen to our voice, he is a riotous liver^b and a wine-bibber,' and the men of the city shall stone him with stones and thou shalt remove the evil one from among yourselves" (Deut. xxi. 18-21).

We see then that the accusa- 15
tions are four in number, disobedience, contentiousness, participation in riotous feasting^c and drunkenness. But the last is the chief, rising to a climax from the first, disobedience. For when the soul has begun to cast off the reins and taken its onward

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ψυχὴ καὶ προελθοῦσα διὰ ἔριδος καὶ φιλονεικίας ἐπὶ ὕστατον ὅρον ἔρχεται, μέθην, τὴν ἐκστάσεως καὶ παραφροσύνης αἰτίαν. ἐκάστης δὲ τῶν κατηγοριῶν τὴν δύναμιν ἰδεῖν ἀναγκαῖον τὴν ἀρχὴν ἀπὸ τῆς πρώτης λαβόντας.

- 16 V. Ἀνωμολόγηται τοίνυν περιφανῶς, ὅτι τὸ εἶκειν καὶ πειθαρχεῖν ἀρετῇ καλὸν καὶ συμφέρον, ὥστε τὸ ἀπειθεῖν ἔμπαλιν αἰσχρὸν καὶ οὐ μετρίως ἀλυσιτελές· τὸ δὲ δὴ καὶ ἐρεθίζειν ὑπερβολὴν πᾶσαν κεχώρηκε τοῦ δεινοῦ· ὁ γὰρ ἀπειθὴς τοῦ φιλέριδος ἦττον μοχθηρὸς ἐστίν, ὁ μὲν αὐτὸ μόνον τῶν προσταττομένων ἀλογῶν, ὁ δὲ καὶ τοῖς ἐναντίοις
- 17 ἐγχειρεῖν σπουδῇ πεποιημένος. φέρει
δ' ὡς ἔχει τοῦτο θεασώμεθα· νόμου κελεύοντος, εἰ

[360] τύχοι, τοὺς | γονεῖς τιμᾶν, ὁ μὲν μὴ τιμῶν ἀπειθής, ὁ δ' ἀτιμάζων φίλερις. καὶ πάλιν τοῦ τὴν πατρίδα σώζειν ὄντος δικαίου τὸν μὲν πρὸς αὐτὸ τοῦτο ὀκνῶ χρώμενον ἀπειθῇ, τὸν δ' ἔτι καὶ προδιδόναι

- 18 διεγνωκότα δύσεριν καὶ φιλόνεικον λεκτέον. ὁ τε μὴ χαριζόμενός τιςιν ἐναντιούμενος τῷ φάσκοντι δεῖν ὠφελεῖν ἀπειθεῖ, ὁ δὲ πρὸς τῷ μὴ χαρίζεσθαι καὶ ὅσα βλάβης ἐστὶν ἐμποιῶν ἔριδι ἐπαιρόμενος ἀνίατα ἐξαμαρτάνει. καὶ μὴν ὁ γε ἱεουργίαις καὶ τοῖς ἄλλοις ὅσα πρὸς εὐσέβειαν ἀναφέρεται μὴ χρώμενος ἀπειθεῖ προστάξεις, ἃς ὁ νόμος εἴωθε περὶ τούτων προστάττειν, ἀνереθίζει δ' ὁ πρὸς τοῦναντίον, ἀσέβειαν, ἀποκλίνας καὶ ἀθεότητος

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course through strife and dissension, it reaches its utmost limit in drunkenness, which produces frenzy and madness. We must take these accusations one by one and observe their full meaning, beginning with the first.

V. We have it as a clear and admitted fact that 10 submission and obedience to virtue is noble and profitable, and the converse follows, that disobedience is disgraceful and in a high degree unprofitable. But if contentiousness is added to disobedience, it involves a vast increase of the evil. The disobedient man is not on so low a moral level as the quarrelsome and strife-loving man, since he merely disregards the commands he receives and nothing more, while the other takes active pains to carry out what is opposed to these commands.

Let us consider how 17 this shews itself. The law, to take one instance, bids us honour our parents ; he then who does not honour them is disobedient, he who actively dishonours them is a strife-lover. Again, it is a righteous action to save one's country. He who shirks this particular duty is to be classed as disobedient, he who actually purposes to betray it as a man of strife and contention. So too one who fails to do a kind- 18 ness to his neighbour, in opposition to another who tells him that it is his duty to give help, is disobedient. But one who, besides withholding his kindness, works all the harm he can is moved by the spirit of strife to deadly error. And again the man who fails to make use of the holy rites and all else that relates to piety is disobedient to the commandments which law and custom regularly prescribe in these matters, but rebellious or strife-stirrer is the name for him who turns aside to their direct opposite, impiety, and

- 19 εισηγητής. VI. οἷος ἦν ὁ φάσκων
 “τίς ἐστὶν οὗ ὑπακούσομαι;” καὶ πάλιν “οὐκ οἶδα
 τὸν κύριον”· διὰ μὲν οὖν τῆς προτέρας φωνῆς
 παρίστησιν, ὅτι οὐκ ἔστι τὸ θεῖον, διὰ δὲ τῆς
 ἔπειτα, ὅτι, εἰ καὶ ἔστιν, ἀλλὰ τοι ἀγνοεῖται, ὅπερ
 ἐκ τοῦ μὴ προνοεῖν συνάγεται· εἰ γὰρ προϋνόει,
 καὶ ἐγινώσκετο.
- 20 Συμβολάς γε μὴν καὶ ἐράνους φέρειν ἐπὶ μὲν
 τῇ τοῦ ἀρίστου κτήματος μετουσίᾳ, φρονήσεως,
 ἐπαινετὸν καὶ συμφέρον, ἔνεκα δὲ τῆς τοῦ ἀκρο-
 τάτου πάντων <κακοῦ>, ἀφροσύνης, ἀλυσιτελές
- 21 τε καὶ ψεκτόν. αἱ μὲν οὖν πρὸς τὸ ἄριστον συμ-
 βολαὶ πόθος ἀρετῆς, τῶν καλῶν ζῆλος, μελέται
 συνεχεῖς, ἀσκήσεις ἐπίμονοι,¹ ἄρτυτοι καὶ ἀκμηῆτες
 πόνοι, αἱ δὲ πρὸς τὸ ἐναντίον ἀνεσις, ῥαθυμία,
- 22 τρυφή, θρύψις, παντελὴς ἐκδιαίτησις. ἰδεῖν μέντοι
 καὶ τοὺς ἐπαποδυομένους πολυοινία καὶ καθ’
 ἑκάστην ἡμέραν γυμναζομένους καὶ ἀθλοῦντας
 τοὺς ἐπ’ ἀπληστία γαστρὸς ἄθλους ἔστι συμβολὰς
 μὲν ὡς ἐπὶ τινι τῶν λυσιτελῶν εἰσφέροντας, ζημιου-
 μένους δὲ πάντα, χρήματα, σώματα, ψυχὰς· τὰ
 μὲν γὰρ εἰσφέροντες μειοῦσι τὴν οὐσίαν, τῶν δὲ
 σωμάτων διὰ τὸ ἀβροδίαιτον κατακλῶσι καὶ
 θρύπτουσι τὰς δυνάμεις, τὰς δὲ ψυχὰς ποταμοῦ
 χειμάρρου τρόπον ἀμετρία τροφῶν ἐπικλύζοντες
- 23 εἰς βυθὸν ἀναγκάζουσι δύεσθαι. τὸν
 αὐτὸν δὴ τρόπον καὶ ὅσοι φέρουσιν ἐράνους ἐπὶ
 καθαιρέσει παιδείας, τὸ κυριώτατον τῶν ἐν αὐτοῖς
 ζημιοῦσι, διάνοιαν, ἀποκόπτοντες αὐτῆς τὰ σωτήρια,

¹ MSS. ἐπίμονοι.

^a Or “who is it, whom I am to obey?”

^b See App. p. 500.

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becomes a leader in godlessness. VI. Such 19
was he who said, "who is He that I should obey Him,"^a and again, "I know not the Lord" (Exod. v. 2). In the first of these utterances he asserts that there is no God; in the second that even if there is a God he is not known to us, and this conclusion presupposes the assumption that there is no divine providence. For if there were such a thing as providence, God too would be known.

As for contributions or club subscriptions, when 20
the object is to share in the best of possessions, prudence, such payments are praiseworthy and profitable; but when they are paid to obtain that supreme evil, folly, the practice is unprofitable and blameworthy. We contribute to the former object by desire for 21
virtue, by zeal for things noble, by continuous study therein, by persistent self-training, by unwearied and unflagging labour. We contribute to the opposite by slackness, indolence, luxury, effeminacy, and by complete irregularity of life.^b We can see indeed 22
people preparing themselves to compete in the arena of wine-bibbing and every day exercising themselves and contending in the contests of gluttony. The contributions they make are supposed to be for a profitable purpose, but they are actually mulcting themselves in everything, in money, body and soul. Their substance they diminish by the actual payments, their bodily powers they shatter and enfeeble by the delicate living, and by excessive indulgence in food they deluge their souls as with a winter torrent and submerge them perforce in the depths. In just the same way those who pay their contri- 23
butions only to destroy training and education are mulcting their most vital element, the understanding,

φρόνησιν καὶ σωφροσύνην, ἔτι δὲ ἀνδρείαν καὶ δικαιοσύνην. διό μοι δοκεῖ καὶ αὐτὸς ὀνόματι συνθέτω χρῆσθαι τῷ “συμβολοκοπῶν” πρὸς δῆλωσιν ἐναργεστέραν τοῦ σημαινομένου, διότι τὰ κατὰ ἀρετῆς ἐπιχειρήματα ὥσπερ τινὰς συμβολὰς καὶ ἐράνους εἰσφέροντες τιτρώσκουσι καὶ διαιροῦσι καὶ συγκόπτουσι μέχρι παντελοῦς φθορᾶς τὰς φιληκόους καὶ φιλομαθεῖς ψυχάς. VII.

24 ὁ μὲν οὖν σοφὸς Ἀβραὰμ ἐπανελθεῖν λέγεται “ἀπὸ τῆς κοπῆς τοῦ Χοδολλαγόμορ καὶ τῶν βασιλέων τῶν μετ’ αὐτοῦ,” ὁ δ’ Ἀμαλὴκ ἔμπαλιν τοῦ ἀσκητοῦ “τὴν οὐραγίαν κόπτειν” ἀκολουθία φύσεως· ἐχθρὰ [361] γὰρ | τὰ ἐναντία καὶ τὸν ἐπ’ ἀλλήλοις ὄλεθρον αἰε

25 μελετῶντα. τὸν δὲ κομίζοντα τὰς συμβολὰς καὶ ταύτῃ μάλιστ’ ἂν τις αἰτιάσαιτο, ὅτι οὐ μόνον ἀδικεῖν, ἀλλὰ καὶ συναδικεῖν ἔγνωκεν ἑτέροις ἀξιῶν τὰ μὲν αὐτὸς εἰσηγεῖσθαι, τὰ δ’ εἰσηγουμένων ἄλλων ἀκροᾶσθαι, ὅπως καὶ φύσει καὶ μαθήσει διαμαρτάνων μηδεμίαν εἰς σωτηρίαν ὑπολείπεται χρηστὴν ἐλπίδα ἑαυτῷ, καὶ ταῦτα νόμου διειρηκότος “μὴ γίνεσθαι μετὰ πολλῶν 26 ἐπὶ κακία.” τῷ γὰρ ὄντι πολύχουν μὲν καὶ πολυφορώτατον ἐν ἀνθρώπων ψυχαῖς τὸ κακόν, ἐσταλμένον δὲ καὶ σπάνιον τὰγαθόν. παραίνεσις οὖν ὠφελιμωτάτῃ μὴ τοῖς πολλοῖς, μεθ’ ὧν τὸ ἀδικεῖν, ἀλλὰ τοῖς ὀλίγοις, μεθ’ ὧν τὸ δικαιοπραγεῖν, συμφέρεσθαι.

* κοπή, “rout,” literally is “cutting.”

and cut away therefrom its safeguards, prudence and self-control, and indeed courage and justice to boot. It was for this reason, I think, that Moses himself used a compound word, "contribution cutting," to bring out more clearly the nature of the thing he was describing, because when men bring their efforts like contributions or club-money, so to speak, to bear against virtue, they wound and divide and cut in pieces docile and knowledge-loving souls, till they bring them to utter destruction. VII.

Thus we read that the wise Abraham returned from 24 the "cutting"^a of Chedorlaomer and his fellow kings (Gen. xiv. 17), while on the other hand Amalek "cuts the rearguard" of the Practiser (Deut. xxv. 18). Both these are in accordance with natural truth, for there is a hostility between opposites and they are always meditating destruction of each other.

There is another charge, and that the greatest, which 25 could be brought against the provider of the contributions. He purposes not only to wrong, but to join with others in wrongdoing. He consents to initiate evil himself, and also to comply with what others initiate, that thus he may leave himself no ray of hope that may serve for his redemption, since his sin lies both in his nature and in what he has learnt from others. And this in spite of the direct injunction of the law, not "to go with the many to do evil" (Exod. xxiii. 2). For in very truth manifold 26 are the aspects and the products of evil in men's souls, while the good is narrowly confined and scanty. And so most excellent is the advice that we should not keep company with the many but with the few; for wrongdoing is the associate of the former, but right action of the latter.

- 27 VIII. Τέταρτον τοίνυν καὶ μέγιστον ἔγκλημα ἦν τὸ μεθύειν, οὐκ ἀνειμένως, ἀλλὰ σφόδρα συντόνως· τὸ γὰρ οἰνοφλυγεῖν ἴσον ἐστὶ τῷ τὸ παραίτιον ἀφροσύνης φάρμακον, ἀπαιδευσίαν, ἐν-τύφεσθαι καὶ ἀνακαίεσθαι καὶ ἀναφλέγεσθαι μηδέποτε σβεσθῆναι δυναμένην, ἀλλ' ὅλην δι' ὅλων αἰεὶ τὴν ψυχὴν ἐμπιπρᾶσάν τε καὶ πυρπολοῦσαν.
- 28 εἰκότως οὖν ἔψεται δίκη πάντα μοχθηρὸν τρόπον ἐκκαθαίρουσα διανοίας· λέγεται γὰρ “ἐξαρεῖς τὸν πονηρόν,” οὐκ ἐκ πόλεως ἢ χώρας ἢ ἔθνους, ἀλλ' “ἐξ ὑμῶν αὐτῶν”· ἡμῖν γὰρ αὐτοῖς ἐνυπάρχουσι καὶ ἐμφωλεύουσιν οἱ ὑπαίτιοι καὶ ἐπίληπτοι λογισμοί, οὓς, ὁπότε ἀνιάτως ἔχοιεν, ἀποκόπτειν
- 29 καὶ διαφθείρειν ἀναγκαῖον. τὸν οὖν ἀπειθῇ καὶ φίλεριν καὶ λόγων πιθανότητος ὥσπερ τινὰς συμβολὰς καὶ ἐράνους ἐπὶ καθαιρέσει τοῦ καλοῦ πορίζοντα καὶ ἀκράτῳ φλεγόμενον καὶ καταμεθύοντα ἀρετῆς καὶ παροινίας ἐκτόπους¹ εἰς αὐτὴν παροινούντα δίκαιον ἦν κατηγόρους μὲν τοὺς ἄλλοις συμμάχους λαβεῖν, πατέρα καὶ μητέρα, <φθοράν> δὲ ἐνδέξασθαι παντελεῇ πρὸς νουθεσίαν καὶ σωφρονισμόν τῶν οἶων τε σῶζεσθαι.
- 30 Πατὴρ δὲ καὶ μητὴρ κοιναὶ μὲν αἱ κλήσεις, διάφοροι δ' αἱ δυνάμεις. τὸν γοῦν τόδε τὸ πᾶν ἐργασάμενον δημιουργὸν ὁμοῦ καὶ πατέρα εἶναι τοῦ γεγονότος εὐθὺς ἐν δίκῃ φήσομεν, μητέρα δὲ

¹ MSS. ἐκτόπως.

^a Philo connects -φλυγεῖν with φλέγω, though the word is rather to be connected with φλύξω, “bubble.”

^b Philo has in mind the (unquoted) conclusion of Deut. xxi. 21, “and the rest when they hear it shall fear.” Cf. also S.V.F. ii. 1175, where the Stoic idea of punishment as a deterrent of others is brought out.

ON DRUNKENNESS, 27-30

VIII. The fourth and greatest charge was that of 27 drunkenness—and drunkenness not of the milder but of the most intense sort. For the phrase here used, “fired with wine,” ^a is as much as to say that the poison which causes folly, indiscipline, smoulders within the man, then bursts into fire and flame impossible to quench, and consumes the soul through its whole being with the conflagration. Naturally, 28 therefore, will punishment follow, purging every base tendency out of the mind. For it says, “thou shalt remove the evil one,” not out of a city or a country or a nation but “out of yourselves” (Deut. xxi. 21). For it is in ourselves that the vicious and culpable thoughts exist and have their lair, thoughts which we must cut away and destroy when their state is incurable.

We see then this man as dis- 29 obedient, as strife-loving, as providing in the form of persuasive arguments “contributions” and “club-money” for the subversion of morality, and finally inflamed with strong drink and making drunken assaults on virtue and directing his monstrous orgies against her. Surely it were just that such a one as he should find his accusers in those in whom others find their allies, namely in his father and mother, and be visited with complete destruction, to admonish and bring to their senses those who can be saved.^b

Now “father and mother” is a phrase which can 30 bear different meanings.^c For instance we should rightly say and without further question that the Architect who made this universe was at the same time the father of what was thus born, whilst its mother was the knowledge possessed by its Maker.

^a Lit. “the titles are common but the meanings different.” See App. p. 500.

τὴν τοῦ πεποιηκότος ἐπιστήμην, ἥ συνὼν ὁ θεὸς οὐχ ὡς ἄνθρωπος ἔσπειρε γενέσιν. ἡ δὲ παραδεξαμένη τὰ τοῦ θεοῦ σπέρματα τελεσφόροις ὠδίσι [362] τὸν μόνον καὶ ἀγαπητὸν αἰσθητὸν υἱὸν | ἀπεκύησε,

31 τόνδε τὸν κόσμον. εἰσάγεται γοῦν παρὰ τινι τῶν ἐκ τοῦ θείου χοροῦ ἡ σοφία περὶ αὐτῆς λέγουσα τὸν τρόπον τοῦτον· “ὁ θεὸς ἐκτήσατό με πρωτίστην τῶν ἑαυτοῦ ἔργων, καὶ πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με.” ἦν γὰρ ἀναγκαῖον τῆς μητρὸς καὶ τιθῆνης τῶν ὅλων πάνθ’ ὅσα εἰς γενέσιν ἦλθεν εἶναι νεώτερα.

32 IX. τούτων οὖν τῶν γονέων τίς ἱκανὸς ὑποστήναι κατηγορίαν; ἀλλ’ οὐδὲ μετρίαν ἀπειλὴν ἢ ἐλαφροτάτην κατὰμεμψιν. οὐδὲ γὰρ τῶν δωρεῶν ἱκανὸς οὐδεὶς χωρῆσαι τὸ ἄφθονον πλήθος, ἴσως δὲ οὐδ’ ὁ κόσμος, ἀλλ’ οἷα βραχεῖα δεξαμένη μεγάλης ἐπιρρεούσης τῶν τοῦ θεοῦ χαρίτων πηγῆς τάχιστα ἀποπληρωθήσεται, ὡς ἀναβλύσαι τε καὶ ὑπερεκχεῖσθαι. εἰ δὲ τὰς εὐεργεσίας ἀδυνατοῦμεν δέχεσθαι, τὰς κολαστηρίους δυνάμεις πῶς ἐπι-

33 φερομένας οἶσομεν; τοὺς μὲν δὴ τοῦ παντὸς γονεῖς ὑπεξαιρετέον τοῦ παρόντος λόγου, τοὺς δὲ φοιτητὰς καὶ γνωρίμους αὐτῶν τὴν ἐπιμέλειαν καὶ προστασίαν εἰληχότας ψυχῶν, ὅσαι μὴ ἀνάγωγοι καὶ ἄμουσοι, νῦν ἐπισκεψώμεθα. πατέρα τοίνυν εἶναί φαμεν τὸν ἄρρενα καὶ τέλειον καὶ ὀρθὸν λόγον, μητέρα δὲ τὴν μέσσην¹ καὶ ἐγκύκλιον χορείαν τε καὶ παιδείαν· οἷς καλὸν καὶ 34 συμφέρον ὡς ἂν ἔκγονον τοκεῦσι πείθεσθαι. τοῦ μὲν οὖν πατρός, ὀρθοῦ λόγου, παράγγελμα ἔπεσθαι

¹ MSS. ἴσσην.

^a Because there is another son not αἰσθητός, i.e. the νοητός κόσμος, cf. *Quod Deus* 31.

^b See App. p. 501.

ON DRUNKENNESS, 30-34

With His knowledge God had union, not as men have it, and begat created being. And knowledge, having received the divine seed, when her travail was consummated bore the only beloved son who is apprehended by the senses,^a the world which we see. Thus 31 in the pages of one of the inspired company, wisdom is represented as speaking of herself after this manner : " God obtained ^b me first of all his works and founded me before the ages " (Prov. viii. 22). True, for it was necessary that all that came to the birth of creation should be younger than the mother and nurse of the All. IX. If *these* parents accuse, who 32 is able to withstand their accusation, or even a mild threat or the lightest chiding ? Why, even their gifts are so boundless in number that no one, not even, one may say, the world, can contain them, but like some small cistern it will quickly be filled to the brim by the influx from the fountain of God's gracious boons, and discharge the rest in an overflow. And if we are unable to contain their benefits. how shall we endure the visitation of their powers to chastise ? But in the present discussion, 33 we must leave out of consideration the parents of the universe, and rather turn our eyes to the disciples, who have followed in their company,^b to whom has been committed the care and guidance of such souls as are not without training or incapable of culture. I suggest, then, that the father is reason, masculine, perfect, right reason and the mother the lower learning of the schools, with its regular course or round of instruction. These two stand to us in the relation of parents to children, and it is good and profitable to obey them.

Now right reason, the father, bids us follow in the 34

καὶ ἀκολουθεῖν τῇ φύσει γυμνὴν καὶ ἀπημφια-
 σμένην ἀλήθειαν μεταδιώκοντας, παιδείας δέ, τῆς
 μητρὸς, θέσει δικαίοις προσέχειν, ἃ κατὰ πόλεις
 καὶ ἔθνη καὶ χώρας ἔθεντο οἱ πρῶτοι δόκησιν
 35 πρὸ ἀληθείας ἀσπασάμενοι. τοῖς γονεῦσι τούτοις
 τέτταρες παίδων εἰσὶ τάξεις, ἡ μὲν ἀμφοτέροις
 καταπειθής, ἡ δ' οὐδετέρῳ προσέχουσα, ἐναντία
 τῇ προτέρᾳ· τῶν δ' ἄλλων ἡμιτελὴς ἑκατέρα, ἡ
 μὲν γὰρ αὐτῶν φιλοπάτωρ σφόδρα γεγονυῖα τῷ
 μὲν προσέχει, μητρὸς δὲ καὶ τῶν ἐπισκήψεων¹ αὐτῆς
 ἀλογεῖ, ἡ δ' ἔμπαλιν φιλομήτωρ εἶναι δοκοῦσα τῇ
 μὲν πάντα ὑπηρετεῖ, τῶν δὲ τοῦ πατρὸς ἥκιστα
 φροντίζει. ἡ μὲν οὖν πρώτη τὰ κατὰ πάντων
 ἀθλα οἴσεται νικητήρια, ἡ δ' ἀντίπαλος ἦτταν ὁμοῦ
 καὶ φθορὰν ἀναδέξεται, τῶν δ' ἄλλων ἑκατέρα, ἡ
 μὲν δευτερείων, ἡ δὲ τρίτων ἀθλων μεταποιήσεται,
 δευτερείων μὲν ἡ πειθαρχοῦσα πατρί, τρίτων δ' ἡ
 τῇ μητρί.

- 36 X. Τῆς μὲν οὖν φιλομήτορος ταῖς τῶν πολλῶν
 δόξαις ὑπαικούσης καὶ κατὰ τὰς πολυτρόπους τοῦ
 βίου ζηλώσεις παντοδαπὰς μεταβαλλούσης ἰδέας |
 [363] Αἰγυπτίου Πρωτέως τὸν τρόπον, ὃς τῷ πάνθ' ὅσα
 ἐν τῷ παντὶ πεφυκέναι γίνεσθαι τὸ ἀληθὲς ἀδηλού-
 μενον ἔσχεν εἶδος, τύπος ἐναργέστατος Ἰοθόρ,
 πλάσμα τύφου, πρὸς πόλιν καὶ πολιτείαν συγκλύδων
 καὶ μιγάδων ἀνθρώπων κεναῖς αἰωρουμένων δόξαις
 37 μάλιστα ἀρμόττων. Μωυσέως γὰρ τοῦ σοφοῦ
 τὸν λεὼν ἅπαντα τῆς ψυχῆς πρὸς εὐσέβειαν καὶ
 τιμὴν θεοῦ μετακαλοῦντος καὶ τὰς τε προστάξεις

¹ MSS. ἐπισκέψεων.

^a Or "opinion."

^b See App. p. 501.

ON DRUNKENNESS, 34-37

steps of nature and pursue truth in her naked and undisguised form. Education, the mother, bids us give ear to rules laid down by human ordinance, rules which have been made in different cities and countries and nations by those who first embraced the apparent ^a in preference to the true. These ³⁵ parents have four classes of children. The first is obedient to both ; the second is the direct opposite, and gives heed to neither, while each of the other two lacks its half. One of them is heartily devoted to the father and gives ear to him, but disregards the mother and her injunctions. The other, on the contrary, appears devoted to the mother, and serves her in every way, but pays no heed to the words of the father. Of these four the first will carry off the palm of victory over all comers, while the second its opposite will receive defeat accompanied by destruction. Each of the others will claim a prize, one the second, the other the third ; the second belongs to the class which obeys the father, the third to the class which obeys the mother.

X. ^b This last kind which loves the mother, which ³⁶ bows down to the opinions of the multitude and undergoes all manner of transformations in conformity with the ever-varying aspirations of human life, like the Egyptian Proteus, whose true form remained a matter of uncertainty through his power to become everything in the universe, is most clearly typified by Jethro. Jethro is a compound of vanity, closely corresponding with a city or commonwealth peopled by a promiscuous horde, who swing to and fro as their idle opinions carry them. See how he deals ³⁷ with Moses. He in his wisdom was recalling the whole people of the soul to piety and to honouring

- καὶ τοὺς ἱερωτάτους νόμους ἀναδιδάσκοντος—
 φησὶ γὰρ ὅτι “ἐπειδὰν γένηται αὐτοῖς ἀντιλογία
 καὶ ἔλθωσι πρὸς μέ, διακρίνω ἕκαστον καὶ συμ-
 βιβάζω τὰ προστάγματα τοῦ θεοῦ καὶ τὸν νόμον
 αὐτοῦ”—, παρελθὼν ὁ δοκησίσοφος Ἰοθὺρ, τῶν
 μὲν θείων ἀμύητος ἀγαθῶν, τοῖς δὲ ἀνθρωπείοις
 καὶ φθαρτοῖς μάλιστ’ ἐνωμιληκῶς δημαγωγεῖ καὶ
 νόμους ἐναντίους τοῖς τῆς φύσεως ἀναγράφει, πρὸς
 τὸ δοκεῖν ἀφορῶν ἐκείνων ἀναφερομένων πρὸς τὸ
 38 εἶναι. καίτοι καὶ τοῦτον ἐλεήσας καὶ οἰκτισά-
 μενος τοῦ πολλοῦ πλάνου μεταδιδάσκειν οἴεται δεῖν
 καὶ ἀναπεῖθαι ἀποστῆναι μὲν τῶν κενῶν δοξῶν,
 39 ἀκολουθεῖν δὲ παγίως τῷ ἀληθεῖ. “ἐξάραντες,”
 γάρ φησιν, ἡμεῖς καὶ ἀποκόψαντες τῆς διανοίας
 τὸν κενὸν τύφον μετανιστάμεθα εἰς τὸν ἐπιστήμης
 τόπον, ὃν χρησιμοῖς καὶ ὁμολογίαις θείαις λαμ-
 βάνομεν. “ἴθι δὴ μεθ’ ἡμῶν καὶ εὖ σε ποιήσομεν.”
 ἀποβαλεῖς μὲν γὰρ τὴν βλαβερωτάτην δόκησιν,
 40 κτήσῃ δὲ τὴν ὠφελιμωτάτην ἀλήθειαν. ἀλλὰ γὰρ
 τοιαῦτα κατεπασθεῖς ἀλογήσει τῶν εἰρημένων καὶ
 ἐπιστήμῃ μὲν οὐδαμῇ οὐδαμῶς ἔψεται, ἀναχωρήσει
 δὲ καὶ ἀναδραμεῖται πρὸς τὸν ἴδιον καὶ κενὸν τύφον·
 λέγεται γὰρ ὅτι εἶπε πρὸς αὐτόν· “οὐ πορεύσομαι
 ἀλλ’ εἰς τὴν γῆν μου καὶ τὴν γενεάν μου,” τουτέστι
 τὴν συγγενῇ ψευδοδοξοῦσαν¹ ἀπιστίαν, ἐπειδὴ τὴν
 ἀληθεύουσιν¹ ἀνδράσι φίλην πίστιν οὐκ ἔμαθε.
 41 XI. καὶ γὰρ ὅταν ἐπίδειξιν εὐσεβείας
 βουλόμενος ποιήσασθαι λέγῃ· “νῦν ἔγνω ὅτι μέγας

¹ Or ψευδοδοξοῦσιν . . . ἀληθεύουσιν (Adler).

^a The LXX has ἐξαίρομεν ἡμεῖς εἰς τὸν τόπον ὃν εἶπε Κύριος, where ἐξαίρω, as often, is used intransitively. Philo, however,
 338

God, and was teaching them the commandments and holy laws. His words are, "when they have a dispute and come to me, I judge between each of them and instruct them in the commandments of God and His law" (Exod. xviii. 16). And then comes forward Jethro the seeming wise, who has never learnt the secrets of the divine blessings, but his concern has been with little else than things human and corruptible. He plays the demagogue, and the laws which he lays down contradict the laws of nature; for his eyes are fixed on semblance, while they relate to real existence. Yet even on him Moses has com- 38 passion, and pities him for his great delusion; he feels that he should teach him a better lesson, and persuade him to depart from his empty opinions and follow truth stedfastly. We have "removed,"^a he 39 says in effect, and excised from the mind its empty vanity and are passing over to the place of knowledge, which is ours through the oracles and promises of God. "Come with us and we will do thee good" (Num. x. 29). For you will lose the most harmful of evils, mere seeming, and gain the most profitable of blessings, truth. But even to words of such charm 40 as these Jethro will pay no heed, nor ever follow knowledge in any way, but will hasten to return to the empty vanity which is indeed his own. For we read that he said to Moses, "I will not go, but I will go to my land and my generation" (Num. x. 30); that is, to the unfaith of false opinion which is his kinsman, since he has not learnt the true faith, so dear to real men. XI. For when he 41 wishes to make a shew of piety and says "now I

for his allegory uses it transitively. The English "remove" gives the double usage.

κύριος παρὰ πάντας τοὺς θεοὺς," ἀσέβειαν παρὰ
δικάζειν ἐπισταμένοις ἀνδράσιν ἑαυτοῦ κατηγορεῖ.
42 φήσουσι γὰρ αὐτῷ· νῦν ἔγνωσ, ἀνόσιε, πρότερον
δ' οὐκ ἠπίστασο τὸ μέγεθος τοῦ παντός¹ ἡγεμόνος;
ἦν γάρ τι πρεσβύτερον θεοῦ, ᾧ προεντετύχηκας;
ἢ τοῖς ἐκγόνοις οὐχ αἱ τῶν γονέων ἀρεταὶ πρὸ τῶν
ἄλλων ἅπαξ ἀπάντων γνώριμοι; τοῦ δὲ παντός
οὐκ ἄρα ἀρχηγέτης ὁ κτίστης καὶ πατὴρ αὐτοῦ;
ὥστ' εἰ νῦν ἐγνωκέναι φῆς σύ, οὐδὲ νῦν ἔγνωκας,
43 ὅτι οὐκ ἀπὸ γενέσεως ἀρχῆς. ἐλέγχῃ δ' οὐδὲν
ἤττον ἐπιμορφάζων, ὅταν συγκρίνης τὰ ἀσύγκριτα
καὶ λέγῃς παρὰ πάντας τοὺς θεοὺς τὸ μεγαλεῖον
τοῦ ὄντος ἐγνωκέναι· εἰ γὰρ ἦδεις ἀληθεία τὸ ὄν,
οὐδένα ἂν τῶν ἄλλων ὑπέλαβες εἶναι θεὸν αὐτεξού-
44 σιον. ὥσπερ γὰρ ἀνατείλας ὁ ἥλιος ἀποκρύπτει |
[364] τοὺς ἀστέρας τῶν ἡμετέρων ὅψεων ἀθρόον τὸ ἑαυτοῦ
καταχέας φέγγος, οὕτως ὅταν τῷ τῆς ψυχῆς ὄμματι
ἀμιγεῖς καὶ καθαρώταται καὶ τηλαυγέσταται τοῦ
φωσφόρου θεοῦ νοηταὶ ἐναστράψωσιν αὐγαί, κατιδεῖν
οὐδὲν ἕτερον δύναται· ἐπιλάμψασα γὰρ ἢ τοῦ ὄντος
ἐπιστήμη πάντα περιαυγάζει, ὥς καὶ τοῖς λαμπρο-
τάτοις ἐξ ἑαυτῶν εἶναι δοκοῦσιν ἐπισκοτεῖν. θεοῖς
45 οὖν τοῖς ψευδωνύμοις οὐκ ἂν τις τὸν² ἀληθῆ θεὸν
συγκρίνειν ὑπέμενεν, εἴπερ ἀψευδῶς ἐγίνωσκεν αὐτόν·
ἀλλ' ἡ ἀνεπιστημοσύνη τοῦ ἐνὸς τὴν ἐπὶ πολλοῖς ὡς ὑπ-
άρχουσι, πρὸς ἀλήθειαν οὐκ οὔσι, δόξαν εἰργάσατο.

¹ παντός is suspected on the grounds that while Philo often uses πάντων without the article, he regularly uses it with the singular. Perhaps read πάντων ἡγεμόνος, or πανηγεμόνος, or τοῦ τοῦ παντός ἡγεμόνος.

² MSS. πιστὸν.

^a See App. p. 501.

^b Or "notwithstanding (all your professions)"; cf. the use of οὐχ ἤττον in § 64 and § 195.

know that the Lord is great beyond all the gods " (Exod. xviii. 11), he does but charge himself with impiety in the eyes of men who knew how to judge. They will say to him " Blasphemer ! is it now that 42 you know this, and have you never till now understood the greatness of the ruler of all ? Did your past experience shew you anything more ancient or more venerable than God ? Are not the excellences of the parents known to the children, before those of any others ? Is not the Maker and Father of the Universe He who presided at its beginning ? ^a So if you say that you now know, not even now have you true knowledge, since it does not date from the beginning of your own existence. And you stand no less ^b con- 43 victed of mere feigning, when you compare two incomparables, and say that you know that the greatness of the Existent is beyond all the Gods. For if you had true knowledge of that which IS, you would not have supposed that any other god had power of his own." The sun when it rises hides from our sight 44 the light of the other stars by pouring upon them the flood of its own beams ; even so, when the rays of the Divine Day-star, rays visible to the mind only, pure from all defiling mixture and piercing to the furthest distance, flash upon the eye of the soul, it can descry nothing else. For when the knowledge of the Existent shines, it wraps everything in light, and thus renders invisible even bodies which seemed brightest in themselves. No one, then, could have the boldness 45 to compare the true God with those falsely so called, if he had any knowledge of Him which was free from falsehood. But your ignorance of the One produced your opinion of the existence of the Many whereas in real truth they had no existence.

- 46 XII. τῆς αὐτῆς προαιρέσεώς ἐστι πᾶς, ὅτῳ τὰ
 μὲν ψυχῆς ἀπέγνωσται, τὰ δὲ περὶ σῶμά τε¹ καὶ
 ἐκτὸς χρώμασι καὶ σχήμασι πεποικιλμένα πρὸς
 ἀπάτην αἰσθήσεως εὐπαραγώγου θαυμάζεται.
 47 καλεῖ δὲ τὸν τοιοῦτον ὁ νομοθέτης Λάβαν, ὃς τοὺς
 ἀληθεῖς τῆς φύσεως νόμους οὐ κατιδὼν ψευδο-
 γραφεῖ τοὺς παρὰ ἀνθρώποις φάσκων· “οὐκ ἔστιν
 οὕτως ἐν τῷ τόπῳ ἡμῶν, δοῦναι τὴν νεωτέραν
 48 πρὶν ἢ τὴν πρεσβυτέραν.” οὗτος μὲν γὰρ τὴν ἐν
 χρόνοις τάξιν φυλάττειν οἴεται δεῖν, τὰ πρεσβύτερα
 πρότερον καὶ τὰ νεώτερα αὖθις εἰς κοινωνίαν
 ἄγεσθαι δικαίων. ὁ δὲ σοφίας ἀσκητῆς εἰδὼς καὶ
 φύσεις ἀχρόνους ὑπαρχούσας ἐφίεται καὶ νεωτέρων
 προτέρων καὶ πρεσβυτέρων ὑστέρων.
 ἔχει δὲ καὶ τὸν ἡθοποιὸν λόγον ἑαυτῷ συνάδοντα·
 τοῖς γὰρ ἀσκηταῖς ἀνάγκη πρότερον ἐντυχεῖν τῇ
 νεωτέρᾳ παιδείᾳ, ἵνα τῆς τελειοτέρας αὖθις ἀπ-
 49 ὄνασθαι βεβαίως δυνηθῶσι. παρὸ καὶ μέχρι νῦν
 οἱ καλοκάγαθίας ἐρασταὶ οὐ πρότερον ἐπὶ τὰς τῆς
 πρεσβυτέρας ἀφικνοῦνται θύρας φιλοσοφίας, πρὶν
 ἢ ταῖς νεωτέραις ἐντυχεῖν, γραμματικῇ καὶ γεω-
 μετρικῇ καὶ τῇ συμπάσῃ τῶν ἐγκυκλίων μουσικῇ·
 αὗται γὰρ σοφίαν τοῖς ἀδόλως καὶ καθαρῶς μνω-
 50 μένοις αἰεὶ προξενοῦσιν. ὁ δ’ ἀντισοφίζεται βουλό-
 μενος τὴν πρεσβυτέραν ἡμᾶς ἀγαγέσθαι προτέραν,
 οὐχ ἵνα βεβαίως ἔχωμεν, ἀλλ’ ἵνα τοῖς τῆς νεω-
 τέρας φίλτροις δελεασθέντες αὖθις τὸν ἐπ’ ἐκείνῃ
 51 πόθον ἐκλύσωμεν. XIII. καὶ σχεδὸν τοῦτο συν-
 ἔβη πολλοῖς τῶν ἀνοδία πρὸς παιδείαν χρησα-
 μένων. ἔτι γάρ, ὡς ἔπος εἰπεῖν, ἀπ’ αὐτῶν σπαρ-

¹ MSS. σώματα.^a See App. p. 501.^b See App. p. 502.

XII. The same creed and rule is followed by every- 46
 one who has rejected the things of the soul and set
 his admiration on the things of the body, and outside
 the body, with shapes and colours rife, decked out to
 deceive the senses which are so easily seduced. Such 47
 a one is called by the lawgiver Laban, who, being
 blind to the true laws of nature, proclaims with false
 lips man-made law. "It is not so in our place," he
 says, "to give the younger in marriage before the
 elder" (Gen. xxix. 26). For Laban thinks that he 48
 should maintain the order of time. He holds that
 older things should first be taken into our company,
 and younger things only later. But the Practiser
 of Wisdom, knowing that the timeless also exists in
 nature,^a desires what is younger first and the elder
 afterwards.

And the laws of human char-
 acter^a as well as of nature agree with him in this ;
 for Men of Practice must first take up with the
 younger culture, that afterwards they may be able
 to have secure enjoyment of that which is more
 perfect. And therefore to this day the lovers of true 49
 nobility do not attend at the door of the elder sister,
 philosophy, till they have taken knowledge of the
 younger sisters, grammar and geometry and the
 whole range of the school culture. For these ever
 secure the favours of wisdom to those who woo her in
 guilelessness and sincerity. But Laban with his so- 50
 phistry will have it otherwise, and wishes us to wed
 the elder first, not that we may possess her in security,
 but that afterwards snared by the love-charms of the
 younger sister, we may abandon our desire of the elder.
 XIII. ^bAnd this or something very like it happens 51
 to many who have left the right path ^b in their search
 for culture. For from the very cradle, we may say,

γάνων πρὸς τελειότατον ἐπιτήδευμα, φιλοσοφίαν, ἔλθόντες, ἀμύητοι τῶν ἐγκυκλίων εἰσάπαν οὐ δικαιοῦσαντες γενέσθαι ὁψέ καὶ μόλις αὐτῶν ἄψασθαι διενοήθησαν. καῖπειτα ἀπὸ τῆς μείζονος καὶ πρεσβυτέρας ἐπὶ τὴν τῶν ἐλαττόνων καὶ νεωτέρων θέαν καταβάντες ἐνεγήρασαν αὐτοῖς, ὥς μηκέτ' ἀναδραμεῖν ὅθεν ὥρμησαν ἰσχύσαι.

- 52 διὰ τοῦτ' οἰμαί φησι· “συντέλεσον
 [365] τὰ ἑβδομα ταύτης,” ἴσον τῷ | μὴ ἀτελεύτητον ἔστω σοι τὸ τῆς ψυχῆς ἀγαθόν, ἀλλ' ὅρον ἐχέτω καὶ πέρασ, ἵνα καὶ τῇ νεωτέρᾳ τάξει τῶν ἀγαθῶν ἐντύχῃς, ἣν σώματος κάλλος καὶ δόξα καὶ πλοῦτος
 53 καὶ τὰ ὁμοιότροπα κεκλήρωται. ὁ δὲ συντελέσειν μὲν οὐχ ὑπισχνεῖται, “ἀναπληρώσειν” δ' αὐτὴν ὁμολογεῖ, τουτέστι μηδέποτε ἐπιλείψειν τὰ πρὸς αὔξησιν καὶ συμπλήρωσιν αὐτῆς ἐπιτηδεύων, ἀλλ' αἰεὶ καὶ πανταχοῦ περιέξεσθαι,¹ καὶ μυρία τὰ
 54 ἀντισπῶντα καὶ ἀνθέλκοντα ἦ. πάνυ δ' ἐκδήλως τὸ τὰ ἔθνη γυναιξὶ μᾶλλον ἢ ἀνδράσιν ἐπιτηδεύεσθαι δοκεῖ μοι παρίστασθαι διὰ τῶν Ῥαχὴλ τῆς μόνα τὰ αἰσθητὰ θαυματούσης λόγων· φησὶ γὰρ πρὸς τὸν πατέρα ἑαυτῆς· “μὴ βαρέως φέρε, κύριε· οὐ δύναμαι ἀναστῆναι ἐνώπιόν σου, ὅτι τὰ κατ' ἐθισμόν τῶν γυναικῶν μοί ἐστιν.”
 55 οὐκοῦν γυναικῶν ἴδιον τὸ ἔθеси πείθεσθαι· καὶ γὰρ τῷ ὄντι ἀσθενεστέρας καὶ θηλυτέρας ψυχῆς τὸ ἔθος· ἀνδρῶν γάρ τοι ἡ φύσις, καὶ ἐρρωμένου καὶ ἄρρενος ὡς ἀληθῶς λογισμοῦ ἔπεσθαι φύσει.

¹ MSS. περιέσεσθαι.

they betake themselves to the most perfect of studies, philosophy, and afterwards deeming it wrong that they should have no tincture at all of the school subjects, bethink themselves to make a belated and painful effort to grasp them. And then having made their descent from the greater and older branch, philosophy, to the contemplation of the lesser and younger branches, they grow old in their company and thus lose all power of retracing their course to the place from which they started. And 52 this, I think, is why Laban says, "bring to a consummation her week" (Gen. xxix. 27), meaning "let not the true good of the soul be thine unendingly, but let it have its term and limit, that so you may keep company with the younger order of goods in which are classed bodily beauty and glory and riches and the like." But Jacob does not promise to bring 53 her to a consummation, but agrees to "fulfil" (Gen. xxix. 28) her, that is never to cease pursuing what tends to her growth and completeness and always and everywhere to cleave to her, however great be the host of influences which draw and pull him in the opposite direction. That the rule of 54 custom is followed by women more than men is, I think, quite clearly shewn by the words of Rachel, who looks with admiration only on that which is perceived by the senses. For she says to her father, "Be not wroth, sir; I cannot rise before thee, because the custom of women is upon me" (Gen. xxxi. 35). So we see that obedience to custom is the 55 special property of women. Indeed, custom is the rule of the weaker and more effeminate soul. For nature is of men, and to follow nature is the mark of a strong and truly masculine reason.

- 56 XIV. καταπέπληγμαι δὲ τὸ ἄψευδές τῆς ψυχῆς
τῆς ἐν τοῖς ἑαυτῆς διαλόγοις ὁμολογούσης, ὅτι
οὐ δύναται τῶν φαινομένων ἀγαθῶν κατεξανα-
στήναι, ἀλλ' ἕκαστον αὐτῶν τέθηπε καὶ τιμᾷ καὶ
57 μονονούχ ἑαυτῆς προκέκρικεν. ἐπεὶ τίς ἡμῶν
ἀντιστατεῖ πλούτῳ; τίς δὲ πρὸς δόξαν κονίεται;
τίς δὲ τιμῆς ἢ ἀρχῆς καταπεφρόνηκε σχεδὸν τῶν
ἔτι φυρομένων ἐν κεναῖς δόξαις; οὐδὲ εἰς τὸ
58 παράπαν. ἀλλ' ἕως μὲν οὐδὲν τούτων πάρεστιν,
ὑψηγορούμεν ὡς ὀλιγοδείας ἑταῖροι τὸν αὐταρκέ-
στατον καὶ δικαιοτάτον καὶ ἐλευθέρους καὶ εὐγενέσιν
ἀρμόττοντα περιποιούσης βίον· ἐπειδὴν δέ τινος
τῶν εἰρημένων ἐλπίς ἢ ἐλπίδος αὐτὸ μόνον αὔρα
βραχεῖα καταπνεύση, διελεγχόμεθα· ὑπέικοντες
γὰρ εὐθύς ἐνδίδομεν καὶ ἀντιβῆναι καὶ ἀντισχεῖν
οὐ δυνάμεθα, προδοθέντες δ' ὑπὸ τῶν φίλων
αἰσθήσεων ὅλην τὴν ψυχῆς συμμαχίαν ἐκλείπομεν
καὶ οὐκέτι λανθάνοντες ἀλλ' ἤδη φανερώς αὐτο-
59 μολοῦμεν· καὶ μήποτ' εἰκότως· ἔτι γὰρ ἡμῖν ἔθη
τὰ γυναικῶν ἐπιπεπόλακεν οὕτω δυνηθείσι τὰ μὲν
ἐκνύφασθαι, πρὸς δὲ τὴν ἀνδρωνίτιν μεταδραμεῖν
ἐστίαν, καθάπερ λόγος ἔχει τὴν φιλάρετον διάνοιαν,
60 ὄνομα Σάρραν· αὕτη γὰρ εἰσάγεται
διὰ τῶν χρησμῶν “τὰ γυναικεῖα πάντ' ἐκλιπούσα,”
ἥνικα τὸ αὐτομαθές γένος ὠδίνειν καὶ ἀποτίκτειν
61 ἔμελλεν, ἐπὶ κλησιν Ἰσαάκ. λέγεται δὲ καὶ ἀμήτωρ
γενέσθαι τὴν ἐκ πατρός, οὐ πρὸς μητρός, αὐτὸ
μόνον κληρωσαμένη συγγένειαν, θήλεος γενεᾶς

^a See App. p. 502.

^b Or “all those who are allies of the soul.”

XIV. And how striking is the frank truthfulness of 56 that soul who, discoursing with herself,^a confesses that she cannot rise up against apparent goods, but stands amazed before each of them, and honours them and continues to prefer them almost to her own self. For 57 which of us stands up to oppose riches? Who prepares himself to wrestle with glory? How many of those who still live in the mazes of empty opinions have come to despise honour and office? Not a single one. So long, indeed, as none of these things is with 58 us, we talk loftily as though our hearts were given to that frugal contentment which is the secret of a life completely self-sufficient and righteous, the life which befits the free and nobly born. But when we feel upon our cheeks the breath of hope for such things, though it be but the slightest breath and nothing more, we are shewn in our true colours, we straightway submit and surrender and can make no effort of resistance. Betrayed by the senses which we love, we abandon all comradeship with the soul^b; we desert and that no longer secretly, but without concealment. And surely that is natural. For the 59 customs of women still prevail among us, and we cannot as yet cleanse ourselves from them, or flee to the dwelling-place where the men are quartered, as we are told that it was with the virtue-loving mind, named Sarah. For the oracles 60 represent her as having left all the things of women (Gen. xviii. 11), when her travail was at hand and she was about to bring forth the self-taught nature, named Isaac. She is declared, too, to 61 be without a mother, and to have inherited her kinship only on the father's side and not on the mother's, and thus to have no part in female parentage. For

- ἀμέτοχος. εἶπε γάρ πού τις. “καὶ γὰρ ἀληθῶς
 [366] ἀδελφή | μου ἐστὶν ἐκ πατρός, ἀλλ’ οὐκ ἐκ μητρός.”
 οὐ γὰρ ἐξ ὕλης τῆς αἰσθητῆς συνισταμένης αἰεὶ
 καὶ λυομένης, ἣν μητέρα καὶ τροφὸν καὶ τιθήνην
 τῶν ποιητῶν ἔφασαν, οἷς πρώτοις σοφίας ἀν-
 εβλάστησεν ἔρνος, ἀλλ’ ἐκ τοῦ πάντων αἰτίου καὶ
 62 πατρός. αὕτη μὲν οὖν ὑπερκύψασα τὸν σωμα-
 τοειδῇ πάντα κόσμον ὑπὸ τῆς ἐν θεῷ χαρᾶς γανω-
 θεῖσα γέλωτα τὰς ἀνθρώπων θήσεται σπουδᾶς,
 ὅσαι περὶ τῶν κατὰ πόλεμον ἢ κατ’ εἰρήνην
 63 πραγμάτων εἰσὶν. XV. ἡμεῖς δὲ ἔτι
 ὑπὸ τῆς ἀνάνδρου καὶ γυναικώδους συνηθείας τῆς
 περὶ τὰς αἰσθήσεις καὶ τὰ πάθη καὶ τὰ αἰσθητὰ
 νικώμενοι τῶν φανέντων οὐδενὸς κατεξαναστήναι
 δυνάμεθα, πρὸς πάντων δὲ καὶ τῶν ἐπιτυχόντων
 64 οἱ μὲν ἄκοντες οἱ δὲ καὶ ἐκόντες ἐλκόμεθα. κἂν
 τὸ στίφος ἡμῶν τοῖς τοῦ πατρὸς ἐπιτάγμασιν
 ἀδυνατοῦν ὑπηρετεῖν ἀλίσκῃται, σύμμαχον οὐδὲν
 ἡττον ἔξει τὴν μητέρα, παιδείαν μέσσην τὰ νομιζό-
 μενα καὶ δοκοῦντα εἶναι δίκαια γράφουσιν κατὰ
 πόλεις καὶ ἄλλα ἄλλοις νομοθετοῦσαν.
 65 Εἰσὶ δὲ τινες, οἱ τῶν μητρῶν ὑπερορῶντες
 περιέχονται παντὶ σθένει τῶν πατρῶν, οὓς καὶ
 τῆς μεγίστης τιμῆς, ἱερωσύνης, ὁ ὀρθὸς λόγος
 ἡξίωσε. κἂν τὰς πράξεις αὐτῶν διέλθωμεν, ἐφ’
 αἷς τὸ γέρας τοῦτο εὖραντο, χλεῦν ἴσως παρὰ

^a i.e. Plato. The allusion is to the *Timaeus*, where ὕλη is described as the μητὴρ τοῦ γεγονότος 51 A, cf. 50 D, and as τιθήνη 49 A and 52 D.

^b An allusion to Sarah laughing in Gen. xviii. 12; cf. a

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we find it said, "Indeed she is my sister, the daughter of my father but not of my mother" (Gen. xx. 12). She is not born of that material substance perceptible to our senses, ever in a state of formation and dissolution, the material which is called mother or foster-mother or nurse of created things by those in whom first the young plant of wisdom grew^a; she is born of the Father and Cause of all things. And 62 so, soaring above the whole world of bodily forms, and exulting in the joy that is in God, she will count as a matter for laughter^b those anxious cares of men which are expended on human affairs, whether in war or peace.

XV. But we who are still under 63 the sway of habit, the unmanly and womanish habit, whose concern is with the senses and the objects of sense and the passions, cannot stand up against phenomena in any form, but all of them, even those of the common sort, draw us on sometimes with our free will, sometimes without it. Yet if our battalion 64 be unable to do service to the father's commands and thus suffer defeat,^c it will none the less have an ally in the mother, the lower education, who enacts from city to city the ordinances which custom and opinion approve, her legislation differing with the different peoples.

But there are also some who despise the mother's 65 bidding, but cling with all their might to the father's words, and these right reason has judged worthy of the highest honour, the priesthood. And if we describe their deeds, for which they were thus rewarded, we shall perhaps incur the mockery of many, who are

similar use of the incident, in defiance of its context, *Leg. All.* iii. 219.

^c Or "be convicted as incapable of doing service."

- πολλοῖς ὀφλήσομεν τοῖς ταῖς προχείροις φαντασίαις ἀπατωμένοις, τὰς δὲ ἀφανεῖς καὶ συνεσκιασμένας
- 66 δυνάμεις οὐ κατανοοῦσιν· οἱ γὰρ εὐχὰς καὶ θυσίας καὶ πᾶσαν τὴν περὶ τὸ ἱερὸν ἀγιστείαν ἐγχειρισθέντες εἰσὶ, τὸ παραδοξότατον, ἀνδροφόνοι, ἀδελφοκτόνοι, τῶν οἰκειοτάτων καὶ φιλτάτων σωμάτων αὐτόχειρες, οὓς ἐχρῆν καθαρούς καὶ ἐκ καθαρῶν, μηδενὸς ἄγους προσαψαμένους, ἑκουσίου μὲν ἄπαγε, ἀλλὰ μηδ' ἑκουσίου χειροτονεῖσθαι·
- 67 λέγεται γάρ· “ἀποκτείνετε ἕκαστος τὸν ἀδελφὸν αὐτοῦ καὶ ἕκαστος τὸν πλησίον αὐτοῦ καὶ ἕκαστος τὸν ἐγγιστα αὐτοῦ. καὶ ἐποίησαν οἱ υἱοὶ Λευί, καθὰ ἐλάλησε Μωυσῆς, καὶ ἔπεσον ἐκ τοῦ λαοῦ ἐν ἐκείνῃ τῇ ἡμέρᾳ εἰς τρισχιλίους ἄνδρας.” καὶ τοὺς τοσαύτην ἀνηρηκότας πληθὺν ἐπαινεῖ φάσκων· “ἐπληρώσατε τὰς χεῖρας σήμερον κυρίῳ, ἕκαστος ἐν τῷ υἱῷ ἢ τῷ ἀδελφῷ, δοθῆναι ἐφ' ὑμᾶς εὐλογίαν.”
- 68 XVI. τί οὖν λεκτέον ἢ ὅτι οἱ τοιοῦτοι τοῖς μὲν κοινοῖς ἀνθρώπων ἔθεσιν ἀλίσκονται κατήγορον ἔχοντες τὴν πολιτευομένην καὶ δημαγωγὸν μητέρα συνήθειαν, τοῖς δὲ τῆς φύσεως διασώζονται συμμάχῳ χρώμενοι ὀρθῷ λόγῳ, τῷ πατρί;
- 69 καὶ γὰρ οὐδ', ὥσπερ νομίζουσιν τινες, ἀνθρώπους ἀναιροῦσιν οἱ ἱερεῖς, ζῶα λογικὰ ἐκ ψυχῆς καὶ σώματος συνεστῶτα, ἀλλ' ὅσα οἰκεία καὶ φίλα τῇ σαρκὶ
- [367] ἀποκόπτουσι τῆς διανοίας ἑαυτῶν,| εὐπρεπές εἶναι νομίζοντες τοῖς θεραπευταῖς τοῦ μόνου σοφοῦ γενησομένοις πάντων ὅσα γένεσιν εἴληχεν ἄλλοτριουθῆναι καὶ πᾶσιν ὥς ἐχθροῖς καὶ δυσμενεστάτοις
- 70 προσφέρεσθαι. διὰ τοῦτο καὶ “ἀδελφόν,” οὐκ ἄνθρωπον, ἀλλὰ τὸ ψυχῆς ἀδελφὸν σῶμα ἀποκτενοῦμεν, τουτέστι τοῦ φιλαρέτου καὶ θείου τὸ

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deceived by the semblances that lie ready before their eyes but do not descry the values which are unseen and wrapt in shadow. For they into whose charge 66 the work of prayer and sacrifice and all the worship of the temple was given, are actually—strange paradox—homicides, fratricides, slayers of the bodies which are nearest and dearest to them, though they should have come to their office, pure in themselves and in their lineage, having had no contact with any pollution even involuntary, far less voluntary. For 67 we read “slay each his brother and each his neighbour and each him that is nearest to him. And the children of Levi did as Moses spake, and there fell of the people on that day up to three thousand men” (Exod. xxxii. 27, 28). And he praises those who had slain this great multitude with these words, “ye have filled your hands to-day unto the Lord, each in his son or in his brother, that blessing should be given upon you” (Exod. xxxii. 29). XVI. What, then, can we 68 say but that such as these are condemned by the rules that obtain among men, for they have for their accuser their mother, custom, the politician and demagogue, but are acquitted by the laws of nature, for they have the support of their father, right reason? For it is not human beings, as some suppose, who are 69 slain by the priests, not living reasoning animals composed of soul and body. No, they are cutting away from their own hearts and minds all that is near and dear to the flesh. They hold that it befits those who are to be ministers to the only wise Being, to estrange themselves from all that belongs to the world of creation, and to treat all such as bitter and deadly foes. Therefore we shall kill our “brother”—not a 70 man, but the soul’s brother, the body; that is, we shall

- φιλοπαθές καὶ θνητὸν διαζεύξομεν. ἀποκτενοῦμεν καὶ τὸν “πλησίον,” πάλιν οὐκ ἄνθρωπον, ἀλλὰ τὸν <αἰσθήσεων> χορὸν καὶ θίασον· οὗτος¹ γὰρ ψυχῆς ἐστὶν ὁμοῦ καὶ οἰκείος καὶ δυσμενῆς, δελέατα καὶ παγίδας ἐπ’ αὐτῇ τιθείς, ἵνα τοῖς ἐπιρρέουσιν αἰσθητοῖς κατακλυζομένη μηδέποτε πρὸς οὐρανὸν ἀνακύψῃ μηδὲ τὰς νοητὰς καὶ θεοειδεῖς φύσεις ἀσπάσῃται. ἀποκτενοῦμεν καὶ “τὸν ἔγγιστα.” ὁ δ’ ἐγγυτάτω διανοίας ὁ κατὰ προφορὰν ἐστὶ λόγος, εὐλόγοις καὶ εἰκόσι καὶ πιθανότησι δόξας ψευδεῖς ἐντιθεῖς ἐπ’ ὀλέθρῳ τοῦ κρατίστου κτήματος
- 71 ἀληθείας. XVII. διὰ τί οὖν οὐχὶ καὶ τοῦτον σοφιστὴν ὄντα καὶ μιὰν ἀμυννόμεθα τὸν ἀρμόττοντα αὐτῷ καταψήφισάμενοι θάνατον, ἡσυχίαν—λόγου γὰρ ἡσυχία θάνατος—, ἵνα μηκέτ’ ἐν-σοφιστεύοντος ὁ νοῦς μεθέλκηται, δύνηται δ’ ἀπηλλαγμένος πάντως τῶν κατὰ τὸ “ἀδελφὸν” σῶμα ἡδονῶν, τῶν κατὰ τὰς “πλησίον” καὶ ἀγχιθύρους αἰσθήσεις γοητειῶν, τῶν κατὰ τὸν “ἔγγιστα” λόγον σοφιστειῶν ἐλεύθερος καὶ ἄφετος ἑαθεῖς καθαρῶς τοῖς νοητοῖς ἅπασιν ἐπιβάλλειν;
- 72 οὗτός ἐστιν ὁ “λέγων τῷ πατρὶ καὶ τῇ μητρί,” τοῖς θνητοῖς γονεῦσιν, “οὐχ ἐώρακα ὑμᾶς,” ἀφ’ οὗ τὰ θεῖα εἶδον, ὁ “μὴ γνωρίζων τοὺς υἱούς,” ἀφ’ οὗ γνώριμος σοφίας ἐγένετο, ὁ “ἀπο-γινώσκων τοὺς ἀδελφούς,” ἀφ’ οὗ μὴ ἀπεγνώσθη παρὰ θεῷ, ἀλλὰ σωτηρίας ἡξιώθη παντελοῦς.
- 73 οὗτός ἐστιν ὁ “τὸν σειρομάστην λαβών,” τουτέστιν ὁ μαστεύσας καὶ ἀναζητήσας

¹ Or perhaps, as Mangey, τὸν χορὸν αἰσθήσεων· οὗτος.

^a See App. p. 502.

^b Lit. “pit-searcher”; see footnote to *De Post.* 182.

dissever the passion-loving and mortal element from the virtue-loving and divine. We shall kill, too, our "neighbour," again no man, but the troop and company of the senses. That company is at once the close intimate and the enemy of the soul, spreading its gins and snares for her, in order that, overwhelmed by the flood of sense-perceived objects, she may never lift her head heavenwards nor welcome those natures whose divine forms are grasped only by the mind. Again we shall kill our "nearest"; and nearest to the understanding is the uttered word,^a which through the specious, the probable and the persuasive implants in us false opinions for the destruction of our noblest possession, truth. XVII. Why, then, should 71 we not at once take vengeance on him too, sophist and miscreant that he is, by sentencing him to the death that befits him—that is to silence, for silence is the death of speech? Thus will he no longer ply his sophistries within the mind, nor will that mind be led astray, but absolutely released from the pleasures of his "brother," the body, and from the witcheries of the senses, the "neighbours" at his gates, and from the sophistries of the speech which is "nearest" to him, he will be able to devote his unhampered liberty to the world of mental things. It is this 72 Mind who "says to his father and mother"—his mortal parents—"I have not seen you," from the day when I saw the things of God; it is this Mind who no longer knows his sons, ever since he came to the knowledge of wisdom; it is this Mind who renounces his brethren (Deut. xxxiii. 9), ever since he was not renounced before God, but judged worthy of full salvation. It is this same Mind who 73 "took the lance,"^b that is probed and searched the

τὰ τῆς φθαρτῆς γενέσεως, ἥς ἐν σιτίοις καὶ ποτοῖς τὸ εὐδαιμον τεθησαύρισται, καὶ “ εἰς τὴν κάμινον,” ὡς φησι Μωυσῆς, “ εἰσελθών,” τὸν καίόμενον καὶ φλεγόμενον ὑπερβολαῖς ἀδικημάτων καὶ μηδέποτε σβεσθῆναι δυνάμενον ἀνθρώπων βίον, κἄπειτα ἰσχύσας καὶ τὴν “ γυναῖκα διὰ τῆς μήτρας ” ἀνατεμεῖν, ὅτι αἰτία τοῦ γεννᾶν ἔδοξεν εἶναι πάσχουσα πρὸς ἀλήθειαν μᾶλλον ἢ δρῶσα, καὶ πάντα “ ἀνθρώπων ” καὶ λογισμὸν τὸν ἐπακολουθήσαντα τῇδε τῇ δόξῃ τῇ <τὰ> τοῦ μόνου τῶν γινομένων αἰτίου θεοῦ περιηπατοῦση παθηταῖς οὐσίαις. XVIII.

74 ἄρ' οὐχὶ καὶ οὗτος ἀνδροφόνος παρὰ πολλοῖς ἂν
[368] εἶναι νομισθείη τοῖς | πρὸς γυναικῶν ἔθεσιν ἀλίσκο-
μενος¹; ἀλλὰ παρὰ γε θεῷ τῷ πανηγεμόνι καὶ
πατρὶ μυρίων ἐπαίνων καὶ ἐγκωμίων καὶ ἀναφ-
αιρέτων ἄθλων ἀξιωθήσεται· τὰ δ' ἄθλα μεγάλα
75 καὶ ἀδελφά, εἰρήνη καὶ ἱερωσύνη.

τέ γὰρ τὴν ἐν τῷ σπουδαζομένῳ παρὰ τοῖς πολλοῖς ἀνθρώποις βίῳ δυσάλωτον στρατείαν καὶ τὸν ἐν ψυχῇ τῶν ἐπιθυμιῶν ἐμφύλιον πόλεμον καταλύσαι δυνηθέντα εἰρήνην βεβαιώσασθαι μέγα καὶ λαμπρὸν ἔργον, τό τε μηδὲν ἄλλο, μὴ πλοῦτον, μὴ δόξαν, μὴ τιμὴν, μὴ ἀρχήν, μὴ κάλλος, μὴ ἰσχύν, μὴ ὅσα σώματος πλεονεκτήματα, μηδ' αὖ γῆν ἢ οὐρανὸν ἢ τὸν σύμπαντα κόσμον, ἀλλὰ τὸ πρεσβύτατον τῶν αἰτίων τὸ πρὸς ἀλήθειαν θεραπείας καὶ τῆς ἀνωτάτω

¹ Wendland τοῖς τρόπων γυναικῶν ἔθεσιν ἀλίσκομένοις. See App. p. 503.

^a A.V. “tent,” R.V. “pavilion” (marg. “alcove”). No reason seems to be known for the LXX translation. *κάμινος* elsewhere always means “furnace,” a sense impossible in this context.
^b See App. p. 502.

ON DRUNKENNESS, 73-75

secrets of corruptible creation, which finds in food and drink the treasure-house of its happiness; who "entered," as Moses tells us, "the furnace"^a—the furnace of human life, which burns so fiercely and unquenchably, fed with the exceeding multitude of our transgressions; who then received strength to "pierce" both the woman and the man—"the woman through the womb," because she believed herself to be the cause of generation, though in reality her part is passive rather than active—"the man" as representing every thought which followed this belief—the belief which invests the natures which are but the subjects of God's action with the dues which belong only to Him who alone is the cause of all that comes into being (Num. xxv. 7, 8).^b XVIII. Surely such a one must pass for a murderer 74 in the judgement of the multitude, and be condemned by custom the woman-like, but in the judgement of God the all-ruling Father he will be held worthy of laud and praise beyond reckoning and of prizes that cannot be taken from him—two great and sister prizes, peace and priesthood (Num. xxv. 2, 13).

For to be able to stay the fierce per- 75 sistent warfare of the outward life which the multitude so eagerly pursues, and the intestine battling of lust against lust in the soul, and there establish peace, is a great and glorious feat. And to have learnt that nothing else, neither wealth, nor glory, nor honour, nor office, nor beauty, nor strength, nor all bodily advantages, nor earth nor heaven, nor the whole world, but only the true cause, the Cause supreme among causes, deserves our service and highest honour, and thereby to have attained the rank of

PHILO

- τιμῆς ἀξιώσαντα μόνον τὴν ἱερωσύνης λαβεῖν τάξιν
 76 θαυμαστὸν καὶ περιμάχητον. ἀδελφὰ δ' ἔφην τὰ
 ἄθλα οὐκ ἀπὸ σκοποῦ, ἀλλ' εἰδὼς ὅτι οὗτ' ἂν ἱερεὺς
 γένοιτο πρὸς ἀλήθειαν ἔτι τὴν ἀνθρωπίνην καὶ
 θνητὴν στρατευόμενος στρατεῖαν, ἐν ἣ ταγματαρ-
 χοῦσιν αἱ κεναὶ δόξαι, οὗτ' ἂν εἰρηνικὸς ἀνὴρ μὴ
 τὸ μόνον ἀμέτοχον πολέμου καὶ τὴν αἰώνιον
 εἰρήνην ἄγον ἀψευδῶς καὶ ἀπλῶς θεραπεύων.
- 77 XIX. Τοιοῦτοι μὲν εἰσιν οἱ τὸν πατέρα καὶ
 τὰ τοῦ πατρὸς τιμῶντες, μητρὸς δὲ καὶ τῶν
 ἐκείνης ἡκιστα φροντίζοντες. τὸν δ' ἀμφοτέροισ'
 πολεμωθέντα τοῖς γονεῦσι διασυνίστησιν εἰσαγαγὼν
 λέγοντα· “οὐκ οἶδα τὸν κύριον, καὶ τὸν Ἰσραὴλ
 οὐκ ἐξαποστέλλω” οὗτος γὰρ ἔοικε καὶ τοῖς πρὸς
 θεὸν ὀρθῶ λόγῳ βραβευομένοις καὶ τοῖς πρὸς
 γένεσιν παιδεία βεβαιουμένοις ἐναντιοῦσθαι καὶ
 78 συγχεῖν πάντα διὰ πάντων. εἰσὶ δὲ καὶ ἔτι νῦν—
 οὐπω γὰρ τὸ ἀνθρώπων γένος τὴν ἄκρατον κακίαν
 ἐκαθήρατο—μήτε τῶν εἰς εὐσέβειαν μήτε τῶν
 εἰς κοινωνίαν μηδὲν ἀπλῶς δρᾶν ἐγνωκότες, ἀλλὰ
 τοῦναντίον ἀσεβείας μὲν καὶ ἀθεότητος ἐταῖροι,
 79 πρὸς δὲ τοὺς ὁμοίους ἄπιστοι. καὶ περινοστοῦσιν
 αἱ μέγιστα τῶν πόλεων κῆρες οὗτοι, τὰ ἴδια καὶ
 τὰ κοινὰ ὑπὸ φιλοπραγμοσύνης διέποντες, μᾶλλον
 δ', εἰ χρή τ' ἀληθὲς εἰπεῖν, ἀνατρέποντες· οὓς ἐχρῆν
 ὥσπερ μεγάλην νόσον, λιμὸν ἢ λοιμὸν ἢ τι κακὸν
 ἄλλο θεήλατον, εὐχαῖς καὶ θυσίαις ἀποτρέπεσθαι·
 φθοραὶ γὰρ οὗτοι μεγάλαι τοῖς ἐντυχούσι. παρὸ
 καὶ Μωυσῆς τὸν ὄλεθρον αὐτῶν ἄδει πρὸς τῆς

^a Apparently the thought is that the sea which blocked the way of the Israelites was Pharaoh's ally. For "swallowed up" cf. Ex. xv. 4 (LXX κατεπόθησαν).

ON DRUNKENNESS, 75-79

priesthood—this is a privilege as marvellous as it is worthy of all our efforts. But when I called these 76 two prizes sisters, I did not miscall them. I knew that none could be a true priest, who was still a soldier in that war of mortal men, in which the ranks are led by vain opinions, and that none could be a man of peace who did not worship in truth and sincerity that Being who alone is exempt from war and dwells in eternal peace.

XIX. Such are they who honour the father and 77 what is his, but disregard the mother and what is hers. But the son who is at enmity with both his parents is shewn to us by Moses, when he represents him as saying, “ I know not the Lord and I do not send Israel forth ” (Exod. v. 2). Such a one, we may expect, will oppose both what right reason rules to be our duty to God and what training and education establish for our dealings with the world of creation ; and thus he will work universal confusion. The 78 human race has never purged itself of the wickedness which is unmingled with good, and there are still those whose will and purpose is to do no action whatever that can tend to piety or human fellowship, who on the contrary keep company with impiety and godlessness, and also keep no faith with their fellows. And 79 these are the chief pests which haunt cities, controlling or, to speak more truly, upsetting private and public life with their restless intrigues. We might well treat them like some great plague or famine or murrain, or any other heaven-sent curse, and endeavour to avert them by prayers and sacrifices. For great is the havoc they work among those whom they meet. And therefore Moses sings of their destruction ; how they fell through their own allies ^a

ιδίου συμμαχίας ἀλόντων καὶ ὥσπερ τρικυμίας ταῖς ἰδίαις δόξαις ἐγκαταποθέντων.

- 80 XX. Λέγωμεν τοίνυν ἐξῆς καὶ περὶ τῶν τούτοις μὲν ἐχθρῶν, παιδείαν δὲ καὶ ὀρθὸν λόγον ἐκτετιμηκότων, ὧν ἦσαν οἱ τῷ ἐτέρῳ τῶν γονέων προσ-
 [369] κείμενοι τὴν ἀρετὴν | ἡμιτελεῖς χορευταί.¹ οὗτοι τοίνυν καὶ νόμων, οὓς ὁ πατήρ, ὁ ὀρθὸς λόγος, ἔθηκεν, ἄριστοι φύλακες καὶ ἐθῶν πιστοὶ ταμίαι,
 81 ἅπερ ἡ παιδεία, μήτηρ αὐτῶν, εἰσηγήσατο. ἐδιδάχθησαν δὲ ὑπὸ μὲν ὀρθοῦ λόγου, πατρός, τὸν πατέρα τῶν ὅλων τιμᾶν, ὑπὸ δὲ παιδείας, τῆς μητρός, τῶν θέσει καὶ νομιζομένων παρὰ πᾶσιν εἶναι
 82 δικαίων μὴ ὀλιγωρεῖν. ἡνίκα γοῦν ὁ ἀσκητῆς Ἰακώβ καὶ τοὺς ἀρετῆς ἄθλους διαθλῶν ἔμελλεν ἀκοὰς ὀφθαλμῶν ἀντιδιδόναι καὶ λόγους ἔργων καὶ προκοπὰς τελειότητος, τοῦ φιλοδώρου θεοῦ βουληθέντος αὐτοῦ τὴν διάνοιαν ἐνοματωῶσαι, ἵνα ταῦτ' ἐναργῶς ἴδῃ ἃ πρότερον ἀκοῇ παρελαμβανε—πιστοτέρα γὰρ ὄψις ὥτων—, ἐπήχησαν οἱ χρησμοί· “οὐ κληθήσεται τὸ ὄνομα σου Ἰακώβ, ἀλλ' Ἰσραὴλ ἔσται σου τὸ ὄνομα, ὅτι ἰσχυσας μετὰ θεοῦ καὶ μετὰ ἀνθρώπων δυνατός.” Ἰακώβ μὲν οὖν μαθήσεως καὶ προκοπῆς ὄνομα, ἀκοῆς ἐξηρητημένων δυνάμεων, Ἰσραὴλ δὲ τελειότητος.
 83 ὅρασιν γὰρ θεοῦ μηνύει τοῦνομα. τελειότερον δὲ τί ἂν εἴη τῶν ἐν ἀρεταῖς ἢ τὸ ὄντως ὄν ἰδεῖν; ὁ δὲ κατιδὼν τὰγαθὸν τοῦτο παρ' ἀμφοτέροις

¹ Wendland suggested <ὕστέρ>ησαν, and τῆς ἀρετῆς, but Adler's argument for the ms. text, taking ὧν as dependent on χορευταί and ἀρετὴν as acc. of respect, is convincing. The phrase ἡμιτελεῖς τὴν ἀρετὴν recurs *De Decal.* 110.

^a The connexion lies in the words “strong with God and
 358

ON DRUNKENNESS, 79-83

and were swallowed up by the heavy sea of their own imaginations.

XX. Let us then speak next of those who are the 80 enemies of these last, but have given due honour to both education and right reason, of whom those who attach themselves to one parent only were but half-hearted followers in virtue. This fourth class are valiant guardians of the laws which their father, right reason, has laid down, and faithful stewards of the customs which their mother, instruction, has introduced. Their father, right reason, has taught them 81 to honour the Father of the all; their mother, instruction, has taught them not to make light of those principles which are laid down by convention and accepted everywhere.

Consider the case 82 of Jacob.^a The Man of Practice was now in the last bout of his exercises in virtue, about to exchange hearing for eyesight, words for deeds, and progress for perfection, since God in his bounty had willed to plant eyes in his understanding that he might see clearly what before he had grasped by hearing, for sight is more trustworthy than the ears. Then it was that the oracles rang out their proclamation, "Thy name shall not be called Jacob, but Israel shall be thy name, because thou hast been strong with God and mighty with men" (Gen. xxxii. 28). Now Jacob is a name for learning and progress, gifts which depend upon the hearing; Israel for perfection, for the name expresses the vision of God. And 83 what among all the blessings which the virtues give can be more perfect than the sight of the Absolutely Existent? He who has the sight of this blessing has

mighty with men." Philo equates God with the father "reason" and men with the mother "convention."

- ἀνωμολόγηται τοῖς γονεῦσιν εὐδόκιμος, ἰσχὺν
 μὲν τὴν ἐν θεῷ, δύναμιν δὲ τὴν παρὰ ἀνθρώποις
 84 εὐράμενος. εὖ μοι δοκεῖ καὶ ἐν Παροι-
 μίαις εἰρῆσθαι “προνοούντων¹ καλὰ ἐνώπιον κυρίου
 καὶ ἀνθρώπων,” ἐπειδὴ δι’ ἀμφοτέρων παντελὴς
 ἡ κτῆσις τὰγαθοῦ περιγίνεται· διδαχθεῖς γὰρ
 φυλάσσειν νόμους πατρὸς καὶ μὴ ἀπωθεῖσθαι
 θεσμούς· μητρὸς θαρρήσεις ἐπισεμννόμενος εἰπεῖν·
 “υἱὸς γὰρ ἐγενόμην καὶ γὰρ πατρὶ ὑπήκοος καὶ
 ἀγαπώμενος ἐν προσώπῳ μητρὸς.” XXI. ἀλλ’
 οὐκ ἔμελλες, εἴποιμ’ ἂν αὐτῷ, στέργεσθαι φυλάττων
 μὲν τὰ παρὰ γενητοῖς καθεστῶτα νόμιμα διὰ πόθον
 κοινωνίας, φυλάττων δὲ καὶ τοὺς τοῦ ἀγενήτου
 θεσμούς δι’ εὐσεβείας ἔρωτα καὶ ζῆλον;
 85 τοιγάρτοι καὶ θεοπρόπος Μωυσῆς διὰ τῆς τῶν
 κατὰ τὸν νεὼν δημιουργίας ἱερῶν τὴν ἐν ἀμφοτέροις
 τελειότητα διαδείξει· οὐ γὰρ ἀπερισκέπτως ἡμῖν
 τὴν κιβωτὸν ἔνδοθεν τε καὶ ἔξωθεν χρυσῷ περιам-
 πίσχει, οὐδὲ στολὰς τῷ ἀρχιερεῖ διττὰς ἀναδίδωσιν,
 οὐδὲ βωμοὺς δύο, τὸν μὲν ἔξω πρὸς τὰ ἱερεῖα, τὸν
 δὲ πρὸς τὸ ἐπιθυμιᾶν ἔνδον δημιουργεῖ, ἀλλὰ
 βουλόμενος διὰ συμβόλων τούτων τὰς καθ’ ἑκάτερον
 86 εἶδος ἀρετὰς παραστήσαι. τὸν γὰρ
 σοφὸν καὶ τοῖς κατὰ ψυχὴν ἔνδον ἀοράτοις καὶ
 τοῖς ἔξω περιφαινομένοις δεῖ τῇ παντὸς τιμιωτέρᾳ
 χρυσοῦ φρονήσει κεκοσμηθῆναι, καὶ ὁπότε μὲν τῶν
 ἀνθρωπείων σπουδασμάτων ὑποκεχώρηκε τὸ ὄν
 θεραπεύων μόνον, τὴν ἀποίκιον ἀληθείας ἐνδύεσθαι

¹ The LXX has *προνοοῦ*, which perhaps should be read here.

^a See App. p. 503.

^b Or “we must not fail to observe that he did.”

his fair fame acknowledged in the eyes of both parents, for he has gained the strength which is in God and the power which avails among men.

Good also, I think, is that saying in the Proverbs, 84

"Let them provide things excellent in the sight of the Lord and men" (Prov. iii. 4), since it is through both these that the acquisition of excellence is brought to its fullness. For if you have learnt to observe the laws of your father and not to reject the ordinances of your mother,^a you will not fear to say with pride, "For I too became a son obedient to my father and beloved before the face of my mother" (Prov. iv. 3). XXI. Aye indeed, I would say to such a one, "How could you fail to win affection, if in your desire for human fellowship you observe the customs that hold among created men, and in your zeal and passion for piety observe also the ordinances of the Uncreated?"

And therefore Moses, God's 85 interpreter, will use the sacred works that furnished the tabernacle to shew us the twofold perfection. For it is not without a well-thought purpose for us ^b that he covers the ark both inside and outside with gold (Exod. xxv. 10) and gives two robes to the high-priest (Exod. xxviii. 4), and builds two altars, one without for the sacrificial ritual, the other within for burning incense (Exod. xxvii. 1, xxx. 1). No, he wished by these symbols to represent the virtues of either kind.

For the wise man must be 86 adorned with the prudence that is more precious than all gold, both in the inward invisible things of the soul and in the outward which are seen of all men. Again, when he has retired from the press of human pursuits and worships the Existent only, he must put on the unadorned robe of truth which nothing mortal

- [370] στολήν, ἥς | οὐδὲν ἐφάπεται θνητόν—καὶ γάρ
 ἐστὶ λινῆς ὕλης ἐξ οὐδενὸς τῶν πεφυκότων ἀπο-
 θνήσκειν γεννωμένης—, ὁπότε δὲ μέτεισι πρὸς
 πολιτείαν, τὴν μὲν ἔνδον ἀποτίθεσθαι, ποικιλωτάτην
 δὲ καὶ ὀφθῆναι θαυμασιωτάτην ἑτέραν ἀναλαμ-
 βάνειν· πολύτροπος γὰρ ὢν ὁ βίος ποικιλωτάτου
 δεῖται τὴν σοφίαν τοῦ πηδαλιουχήσοντος κυβερνή-
 87 του. οὗτος κατὰ μὲν τὸν περιφανῆ βωμὸν ἢ βίον
 καὶ δορᾶς καὶ σαρκῶν καὶ αἵματος καὶ πάντων
 ὅσα περὶ σῶμα δόξει πολγὴν ποιεῖσθαι πρόνοϊαν,
 ὡς μὴ μυρίοις ἀπέχθοιτο κρίνουσιν ἀγαθὰ μετὰ
 τὰ ψυχῆς δευτερίοις τετιμημένα τὰ περὶ σῶμα,
 κατὰ δὲ τὸν ἔνδον πᾶσιν ἀναίμοις, ἀσάρκοις,
 ἀσωμάτοις, τοῖς ἐκ λογισμοῦ μόνοις χρήσεται,
 ἃ λιβανωτῶ καὶ τοῖς ἐπιθυμιωμένοις ἀπεικάζεται·
 ὡς γὰρ ταῦτα ῥῖνας, ἐκείνα τὸν ψυχῆς ἅπαντα
 88 ἡὼρον εὐωδίας ἀναπίμπλησι. XXII.
 χρή μέντοι μηδὲ τοῦτ' ἀγνοεῖν, ὅτι ἡ σοφία τέχνη
 τεχνῶν οὐσα δοκεῖ μὲν ταῖς διαφόροις ὕλαις
 ἐναλλάττεσθαι, τὸ δ' αὐτῆς ἀληθὲς εἶδος ἄτρεπτον
 ἐμφαίνει τοῖς ὀξυδορκοῦσι καὶ μὴ τῷ περι-
 κεχυμένῳ τῆς οὐσίας ὄγκῳ μεθελκομένοις, ἀλλὰ
 τὸν ἐνεσφραγισμένον ὑπὸ τῆς τέχνης αὐτῆς χα-
 89 ρακτῆρα διορῶσι. τὸν ἀνδριαντοποιὸν Φειδίαν
 ἐκείνῳ καὶ χαλκὸν λαβόντα φασὶ καὶ ἐλέφαντα καὶ
 χρυσὸν καὶ ἄλλας διαφόρους ὕλας ἀνδριάντας
 ἀπεργάσασθαι καὶ ἐν ᾗπασι τούτοις μίαν καὶ τὴν
 αὐτὴν ἐνσημήνασθαι τέχνην, ὡς μὴ μόνον ἐπι-
 στήμονας, ἀλλὰ καὶ λίαν ἰδιώτας τὸν δημιουργὸν
 90 ἀπὸ τῶν δημιουργηθέντων γνωρίσαι· καθάπερ γὰρ

^a i.e. not of wool. The same contrast is made *De Spec. Leg.*
 i. 84.

ON DRUNKENNESS, 86-90

shall touch. For the stuff of which it is made is linen, not the produce of animals whose nature is to perish.^a But when he passes to the citizen's life, he must put off that inner robe and don another,^b whose manifold richness is a marvel to the eye. For life is many-sided, and needs that the master who is to control the helm should be wise with a wisdom of manifold variety. Again, that master as he stands at the outer, 87 the open and visible altar, the altar of common life, will seem to pay much regard to skin and flesh and blood and all the bodily parts lest he should offend the thousands who, though they assign to the things of the body a value secondary to the things of the soul, yet do hold them to be good. But when he stands at the inner altar, he will deal only with what is bloodless, fleshless, bodiless and is born of reason, which things are likened to the incense and the burnt spices. For as the incense fills the nostrils, so do these pervade the whole region of the soul with fragrance.

XXII. This too we must not fail 88 to know, that wisdom which is the art of arts ^c seems to change with its different subject matters, yet shews its true form unchanged to those who have clearness of vision and are not misled by the dense and heavy wrappings which envelop its true substance, but descry the form impressed by the art itself. They say 89 that the great sculptor Pheidias would take brass and ivory and gold and various other materials to make his statues, and yet on all these he so stamped the impress of one and the same art, that not only adepts, but those who were totally ignorant of such matters, recognized the artist from his work. For as nature 90

^b The reference is to Lev. xvi. 4 and 23, 24.

^c See App. p. 503.

- ἐπὶ τῶν διδύμων ἢ φύσις χρησαμένη τῷ αὐτῷ
πολλάκις χαρακτῆρι παρὰ μικρὸν ἀπαραλλάκτους
ὁμοιότητος ἐτύπωσε, τὸν αὐτὸν τρόπον καὶ ἡ τελεία
τέχνη, μίμημα καὶ ἀπεικόνισμα φύσεως οὕσα,
ὅταν διαφόρους ὕλας παραλάβῃ, σχηματίζει καὶ
ἐνσφραγίζεται τὴν αὐτὴν ἀπάσαις ἰδέαν, ὡς ταύτη
μάλιστα συγγενῇ καὶ ἀδελφὰ καὶ διδύμα τὰ δη-
91 μιουργηθέντα γενέσθαι. ταῦτ' οὖν καὶ
ἡ ἐν τῷ σοφῷ δύναμις ἐπιδείξεται· πραγματευομένη
γὰρ τὰ περὶ τοῦ ὄντος εὐσέβεια καὶ ὁσιότης
ὀνομάζεται, τὰ δὲ περὶ οὐρανοῦ καὶ τῶν κατ' αὐτὸν
φυσιολογία, μετεωρολογικὴ δὲ τὰ περὶ τὸν ἄέρα
καὶ ὅσα κατὰ τὰς τροπὰς αὐτοῦ καὶ μεταβολὰς
ἐν τε ταῖς ὁλοσχερέσιν ἐτησίοις ὥραις καὶ ταῖς ἐν
μέρει κατὰ τε μηνῶν καὶ ἡμερῶν περιόδους πέφυκε
συνίστασθαι, ἠθικὴ δὲ τὰ πρὸς ἀνθρωπίνων ἐπαν-
όρθωσιν ἠθῶν, ἥς ἰδέαι πολιτικὴ τε ἡ περὶ¹ πόλιν
καὶ ἡ περὶ οἰκίας ἐπιμέλειαν οἰκονομικὴ, συμποτικὴ
[371] | τε ἡ περὶ τὰ συμπόσια καὶ τὰς εὐωχίας, ἔτι δ' αὖ
ἡ μὲν περὶ ἀνθρώπων ἐπιστάσιαν βασιλική, ἡ δὲ περὶ
92 προστάξεις καὶ ἀπαγορεύσεις νομοθετικὴ· πάντα
γὰρ ταῦτα ὁ πολύφημος ὡς ἀληθῶς καὶ πολυνῦμος
σοφὸς κεχώρηκεν, εὐσέβειαν, ὁσιότητα, φυσιολογίαν,
μετεωρολογίαν, ἠθοποιίαν, πολιτείαν, οἰκονομίαν,
βασιλικήν, νομοθετικὴν, ἄλλας μυρίας δυνάμεις, καὶ
ἐν ἀπάσαις ἐν εἶδος καὶ ταῦτ' ὅντων ἔχων ὀφθῆσεται.
- 93 XXIII. Διειλεγμένοι δὲ περὶ τῶν ἐν τοῖς
ἐκγόνοις τεττάρων τάξεων οὐκ ἂν οὐδὲ ἐκείνο
παρίδοιμεν, ὃ γένοιτ' ἂν τῆς διαιρέσεως καὶ τομῆς
τῶν κεφαλαίων ἐναργεστάτη πίστις· τοῦ γὰρ
μετεωρισθέντος καὶ φυσηθέντος ὑπ' ἀνοίας παιδὸς

¹ MSS. πρὸς.

so often in the case of twins by using the same stamp shapes likenesses which are almost identical, so too that perfect art, which is the copy and effigies of nature, may take different materials and yet mould them and impress on them all the same form, and this it is which chiefly makes the products of its work to be as kinsfolk, brothers, twins to each other.

We shall find the same thing happening with the 91 power which resides in the Sage. Under the name of piety and holiness it deals with the attributes of the Really Existent; under that of nature-study, with all that concerns the heavens and the heavenly bodies; as meteorology, with the air and the consequences which result through its changes and variations both at the main seasons of the year and those particular ones which follow cycles of months and days; as ethic, with what tends to the improvement of human conduct, and this last takes various forms; politic, dealing with the state; economic, with the management of a house; sympotic, or the art of conviviality, with banquets and festivities; and further we have the kingly faculty dealing with the control of men, and the legislative with commands and prohibitions. All these—piety, holiness, nature-study, 92 meteorology, ethic, politic, economic, king-craft, legislator-craft and many other powers—find their home in him who is in the truest sense many-voiced and many-named, even the Sage, and in all he will be seen to have one and the same form.

XXIII. After discussing the four classes of sons, 93 we must not overlook the following point, which will be the clearest proof that our classification is based on a correct division. The son who is puffed up and carried away by his folly is denounced by his

οἱ γονεῖς τὸν τρόπον τοῦτον κατηγορήσαν εἰπόντες
 "ὁ υἱὸς ἡμῶν οὗτος," δεικνύντες τὸν ἀπειθῆ καὶ
 94 ἀπαυχενίζοντα. διὰ γὰρ τῆς δείξεως τῆς "οὗτος"
 ἐμφαίνουσιν ὅτι καὶ ἑτέρους ἐγέννησαν, τοὺς μὲν
 τῷ ἑτέρῳ, τοὺς δ' ἀμφοτέροις καταπειθεῖς, λογι-
 σμούς· εὐφυεῖς, ὧν παράδειγμα Ῥουβὴν· φιληκόους
 καὶ φιλομαθεῖς ἑτέροις, ὧν ἐστὶ Συμεών, ἀκοὴ
 γὰρ οὗτος ἐρμηνεύεται· πρόσφυγας καὶ ἰκέτας
 θεοῦ, Λευιτῶν ὁ θίασος οὗτος· τὸν εὐχαρισθητικὸν
 ὕμνον ᾄδοντας οὐ γεγωνῶ φωνῇ μᾶλλον ἢ διανοίᾳ,
 ὧν ἔξαρχος Ἰούδας· διὰ τὴν μετὰ πόνων ἀρετῆς
 κτῆσιν ἐκούσιον μισθῶν καὶ δωρεῶν ἀξιωθέντας,
 ὥσπερ Ἰσάαχαρ· μετανάστας ἀπὸ τῆς Χαλδαϊκῆς
 μετεωρολογικῆς θεωρίας γεγονότας εἰς τὴν περὶ
 τοῦ ἀγενήτου σκέψιν, ὡς Ἀβραάμ· αὐτῆκοον καὶ
 αὐτομαθῆ κτησαμένους ἀρετὴν, ὥσπερ Ἰσαάκ·
 λήματος καὶ ἰσχύος πλήρεις καὶ φίλους τῷ θεῷ,
 καθάπερ Μωυσῆν τὸν τελειότατον.

95 XXIV. Εἰκότως οὖν τὸν ἀπειθῆ καὶ ἐρεθιστὴν
 καὶ συμβολὰς εἰσφέροντα, τουτέστι συμβάλλοντα
 καὶ συνάπτοντα ἁμαρτήματα ἁμαρτήμασι, μεγάλα
 μικροῖς, νέα παλαιοῖς, ἐκούσια ἀκουσίοις, καὶ
 ὥσπερ ὑπ' οἴνου φλεγόμενον ἄληκτον καὶ ἀνεπί-
 σχετον μέθην τοῦ βίου παντὸς καταμεθύοντα καὶ
 παροινούντα διὰ τὸ τοῦ τῆς ἀφροσύνης πόματος
 ἀκράτου καὶ πολλοῦ σπάσαι καταλεύειν ὁ ἱερὸς
 λόγος δικαιοῖ, ὅτι καὶ τὰς ὀρθοῦ λόγου προστάξεις
 τοῦ πατρὸς καὶ τὰς παιδείας τῆς μητρὸς νομίμους
 ὑφηγήσεις ἀνείλε καὶ παράδειγμα ἔχων τὸ καλο-

^a Lit. "injunctions conforming to law or custom."

ON DRUNKENNESS, 93-95

parents as "this son of ours," and it is in these words that they indicate his disobedience and recalcitrance. By using the word "this" in thus indicating him, 94 they suggest that they have other children, who are obedient either to one or both of their parents. Such are the reasonings of the naturally gifted, of which Reuben is a type; the docile scholar, as Simeon, for his name means "hearing"; the suppliants who take refuge with God, and this is the company of the Levites; those who raise the hymn of thankfulness with their hearts rather than with their voices, and the leader of that choir is Judah; those who have been judged worthy of rewards and prizes because of their own free will they have toiled in the acquisition of virtue, as Issachar; those who have abandoned the Chaldean research of the supra-terrestrial to engage in the contemplation of the Uncreated, as Abraham; those who have acquired virtue through no other voice but their own and no teacher but themselves, as Isaac; those who are full of courage and strength and are dear to God, as Moses the most perfect of men.

XXIV. It is with good reason, then, that the dis- 95 obedient and contentious man who "brings contributions," that is contributes and adds sins to sins, great to small, new to old, voluntary to involuntary, and as though inflamed by wine drowns the whole of life in ceaseless and unending drunkenness, sodden with drinking deep of the unmixed cup of folly, is judged by the holy word to be worthy of stoning. Yes, for he has made away with the commands of right reason, his father and the observances enjoined by instruction,^a his mother, and though he had before him the example of true nobility in his brothers

καγαθίας, τοὺς τοῖς γονεῦσιν εὐδοκίμους ἀδελφούς, τὴν τούτων ἀρετὴν οὐκ ἐμιμήσατο, τούναντίον δὲ καὶ προσεπιβαίνειν ἠξίωσεν, ὡς θεοπλαστεῖν μὲν τὸ σῶμα, θεοπλαστεῖν δὲ τὸν παρ' Αἰγυπτίοις μάλιστα τιμώμενον τύφον, οὗ σύμβολον ἢ τοῦ [372] χρυσοῦ ταύρου | κατασκευή, περὶ δὲ χοροὺς ἱστάντες οἱ φρενοβλαβεῖς ἄδουσι καὶ ἐξάρχουσιν, οὐ παροίνιον καὶ κωμαστικὸν οἶα ἐν ἑορταῖς καὶ θαλίαις ἡδιστον μέλος, ἀλλὰ τὸν ὡς ἐπὶ τεθνεῶσιν ἀληθῆ θρῆνον αὐτοῖς, ὥσπερ ἕξινοι καὶ τῆς ψυχῆς τὸν τόνον ὑπεκλύσαντές τε καὶ φθείραντες.

96 λέγεται γὰρ ὅτι “ἀκούσας Ἰησοῦς <τῆς φωνῆς> τοῦ λαοῦ κεκραγόντων εἶπε πρὸς Μωυσῆν· φωνὴ πολέμου ἐν τῇ παρεμβολῇ. καὶ λέγει· οὐκ ἔστι φωνὴ ἐξαρχόντων κατ' ἰσχὺν οὐδὲ φωνὴ ἐξαρχόντων τροπῆς, ἀλλὰ φωνὴν ἐξαρχόντων οἴνου ἐγὼ ἀκούω. καὶ ἡνίκα ἤγγιζε τῇ παρεμβολῇ, ὅρᾳ τὸν μόσχον καὶ τοὺς χορούς.” ἃ δὲ διὰ τούτων αἰνίττεται, παραστήσωμεν, ὡς ἂν οἰοί τε ὦμεν.

97 XXV. Τὰ περὶ ἡμᾶς τοτὲ μὲν ἡρεμεῖ, τοτὲ δὲ ὁρμαῖς καὶ ἐκβοήσεσιν ἀκαίροις ὥσανεῖ χρήται· καὶ ἔστιν ἢ μὲν ἡσυχία τούτων εἰρήνη βαθεῖα, τὰ δὲ ἐναντία πόλεμος ἄσπονδος. μάρτυς δ' ὁ

98 πεπονθὼς ἀψευδέστατος· ἀκούσας γὰρ τῆς φωνῆς τοῦ λαοῦ κεκραγόντων λέγει πρὸς τὸν σκεπτικὸν καὶ ἐπίσκοπον τῶν πραγμάτων· “φωνὴ πολέμου ἐν τῇ παρεμβολῇ.” ἕως μὲν γὰρ οὐκ ἐκινεῖντο καὶ ἐκεκράγεσαν ἐν ἡμῖν αἱ ἄλογοι ὁρμαί, σταθερώ-

^a See App. p. 503.

^b ἕξινος is contrasted with παροίνιος, a word which has not necessarily any unfavourable sense, in this differing from παραινέειν and παροινία.

ON DRUNKENNESS, 95-98

whom the parents honoured, he did not imitate their virtue, but contrariwise determined to be the aggressor in wickedness.^a And thus he made a god of the body, a god of the vanity most honoured among the Egyptians,^a whose symbol is the image of the golden bull. Round it the frenzied worshippers make their dances and raise and join in the song, but that song was not the sweet wine-song of merry revellers as in a feast or banquet, but a veritable dirge, their own funeral chant, a chant as of men maddened by wine,^b who have loosened and destroyed the tone and vigour which nerved their souls. For we 96

are told that "when Joshua heard the voice of the people as they shouted, he said to Moses : ' There is a voice of war in the camp, and he ^a said ' It is not the voice of men raising the shout ^c through might, nor of those who raise it for being overcome, but it is the voice of men who raise the shout over the wine that I hear.' And when he drew nigh to the camp, he saw the calf and the dances " (Exod. xxxii. 17-19). Let us shew as well as we can what he shadows forth under this figure.

XXV. Our being 97
is sometimes at rest, at other times is subject to impulses or, as we may call them, ill-timed outcries. When these are still we have profound peace, when it is otherwise we have relentless wars. To this 98
there can be no testimony so certain as that of personal experience. Such a person hears the voice of the people shouting and says to the one who watches and observes the course of events,^a " There is a voice of war in the camp." For so long as the unreasoning impulses did not stir and " shout " within us, the

^c Or, as the allegorical treatment implies, " raise (or lead) the song."

- τερον ὁ νοῦς ἰδρυτο· ἐπειδὴ δὲ ἤρξαντο πολύφωνον
 καὶ πολύηχον ἀπεργάζεσθαι τὸ ψυχῆς χωρίον τὰ
 πάθη συγκαλοῦσαι καὶ ἀνεγείρουσαι, στάσιν ἐμ-
 99 φύλιον ἐγέννησαν. ἐν δὲ τῷ στρατοπέδῳ
 ὁ πόλεμος, φυσικώτατα· ποῦ γὰρ ἀλλαχόθι ἔριδες,
 μάχαι, φιλονεικίαι, πάνθ' ὅσα ἔργα ἀκαθαιρέτου
 πολέμου, πλὴν ἐν τῷ μετὰ σώματος βίῳ, ὃν
 ἀλληγορῶν καλεῖ στρατόπεδον; τοῦτον εἴωθεν
 ἀπολιπεῖν ὁ νοῦς, ὅταν θεοφορηθεῖς πρὸς αὐτῷ
 τῷ ὄντι γένηται καταθεώμενος τὰς ἀσωμάτων
 100 ἰδέας· “ λαβὼν ” γάρ φησι “ Μωυσῆς τὴν ἑαυτοῦ
 σκηνὴν ἔπηξεν ἔξω τῆς παρεμβολῆς,” καὶ οὐ
 πλησίον, ἀλλὰ πορρωτάτῳ καὶ “ μακρὰν ἀπὸ τῆς
 παρεμβολῆς.” αἰνίττεται δὲ διὰ τούτων, ὅτι ὁ
 σοφὸς μέτοικος καὶ μετανάστης ἐστὶν ἀπὸ πολέμου
 πρὸς εἰρήνην καὶ ἀπὸ τοῦ θνητοῦ καὶ πεφυρμένου
 στρατοπέδου πρὸς τὸν ἀπόλεμον καὶ εἰρηναῖον
 λογικῶν καὶ εὐδαιμόνων ψυχῶν βίον θεῖον.
 101 XXVI. λέγει δὲ καὶ ἐτέρωθι ὅτι “ ἐπειδὴν ἐξέλθω
 τὴν πόλιν, ἐκπετάσω τὰς χεῖρας πρὸς τὸν κύριον,
 καὶ αἱ φωναὶ παύσονται.” μὴ νομίσης δὲ τὸν
 διαλεγόμενον ἄνθρωπον εἶναι, τὸ ψυχῆς καὶ σώματος
 ὕφασμα ἢ πλέγμα ἢ κράμα ἢ ὅ τι ποτὲ χρή καλεῖν
 τουτὶ τὸ σύνθετον ζῶον, ἀλλὰ νοῦν εἰλικρινέστατον
 καὶ καθαρώτατον, ὃς ἐν μὲν τῇ πόλει τοῦ σώματος
 καὶ τοῦ θνητοῦ βίου περιεχόμενος ἔσταλται καὶ
 συνείληπται καὶ ὥσπερ ἐν δεσμωτηρίῳ καθειργ-
 μένος μηδὲ ἐλευθέρου δύνασθαι σπᾶν ἀέρος ἄντικρυς
 ὁμολογεῖ, ἐπειδὴν δὲ ἐξέλθῃ τὴν πόλιν ταύτην,
 καθάπερ πόδας καὶ χεῖρας οἱ δεσμῶται τὰς ἐννοίας
 [373] | αὐτὸς καὶ διανοήσεις λυθεὶς ἀφέτοις καὶ ἀπ-
 ελευθεριαζούσαις χρήσεται ταῖς ἐνεργείαις, ὥς τὰς

ON DRUNKENNESS, 98-101

mind stood firm and stedfast. But when they begin to fill the region of the soul with manifold sounds and voices, when they summon the passions and rouse them to action, they create the discord of civil war.

"The war is in the camp." True 99 indeed. For where else do we find contentions, combats, hostilities and all the works that go with bitter and persistent war, but in the life of the body which in his parable he calls the camp? That camp the mind is wont to leave, when, filled with the divine, it finds itself in the presence of the Existent Himself and contemplates the incorporeal ideas. For 100 "Moses," we read, "took his tent and pitched it outside the camp," not near, but very far, "at a distance from the camp" (Exod. xxxiii. 7). Under this figure he suggests that the Sage is a pilgrim who travels from peace to war, and from the camp of mortality and confusion to the divine life of peace where strife is not, the life of reasonable and happy souls.

XXVI. Elsewhere he says "When 101 I have gone out of the city I will spread out my hands to the Lord and the sounds shall cease" (Exod. ix. 29). Do not suppose that the person who speaks thus in a man—this compound animal in which soul and body are woven or twined or mingled (use any word you will). No, it is the mind pure and unalloyed. While it is cooped up in the city of the body and mortal life, it is cabined and cribbed and like a prisoner in the gaol declares roundly that it cannot even draw a breath of free air; but when it has gone out of this city, its thoughts and reflections are at liberty, like the hands and feet of the unbound prisoner, and it finds free scope and range for the employment of its active powers, so that the

- 102 ἐπικελεύσεις τῶν παθῶν εὐθύς ἐπισχεθῆναι. ἢ οὐχ ἡδονῆς μὲν ἀνατεταμέναι αἱ ἐκβοήσεις, δι' ὧν τὰ ἑαυτῇ φίλα εἴωθε προστάττειν, ἐπιθυμίας δὲ ἄρρηκτος ἡ φωνὴ χαλεπὰς ἀπειλὰς κατὰ τῶν μὴ ὑπηρετούντων ἀπειλούσης, καὶ τῶν ἄλλων ἐκάστου
- 103 πολύχως καὶ μεγαλόφωνός τις ἢ γῆρυς; ἀλλὰ γὰρ οὐδ' εἰ μυρίοις στόμασι καὶ γλώτταις ἕκαστον τῶν παθῶν <ἐν> τῷ κατὰ τοὺς ποιητὰς λεγομένῳ χρῆσαιτο ὁμάδῳ, τὰς τοῦ τελείου δύναιτ' ἂν ἀκοὰς συγχέαι μετεληλυθότος ἤδη καὶ τὴν αὐτὴν ἐκείνοις πόλιν μηκέτ' οἰκεῖν ἐγνώκότος.
- 104 XXVII. Φαμένου δὴ τοῦ πεπονθότος, ὅτι ἐν τῷ σωματικῷ στρατοπέδῳ τὰς τοῦ πολέμου φωνὰς εἶναι πάσας συμβέβηκε τῆς εἰρήνῃ φίλης ἡσυχίας μακρὰν ἀπεληλαμένης, ὁ ἱερὸς συναινεῖ λόγος· οὐ γὰρ λέγει μὴ εἶναι πολέμου φωνήν, ἀλλὰ μὴ τοιαύτην, ὅποιαν ἔνιοι νομίζουσιν ἢ νενικηκότων ἢ κεκρατημένων, ἀλλ' ἥτις ἂν γένοιτο βεβαρημένων
- 105 καὶ πεπιεσμένων οἴνῳ· τὸ γὰρ “ οὐκ ἔστι φωνὴ ἐξαρχόντων κατ' ἰσχὺν ” ἴσον ἐστὶ τῷ περιγεγεννημένων τῷ πολέμῳ· ἰσχυὲς γὰρ τοῦ κρατεῖν αἴτιον. οὕτως τὸν σοφὸν Ἀβραάμ μετὰ τὴν τῶν ἐννέα καθαίρεσιν βασιλέων, παθῶν μὲν τεττάρων, πέντε δὲ αἰσθητικῶν δυνάμεων, αἱ παρὰ φύσιν ἐκινουῦντο, εἰσάγει τὸν εὐχαριστητικὸν ὕμνον ἐξάρχοντα καὶ φάσκοντα ταυτί· “ ἐκτενῶ τὴν χεῖρά μου πρὸς τὸν θεὸν τὸν ὑψίστον, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὴν γῆν, εἰ ἀπὸ σπαρτίου ἕως σφαιρωτῆρος ὑποδήματος λήψομαι ἀπὸ πάντων
- 106 τῶν σῶν.” δείκνυσι δ', ὥς γ' ἐμοὶ δοκεῖ, τὸ γεγονὸς πᾶν, οὐρανόν, γῆν, ὕδωρ, πνεῦμα, ζῶα

ON DRUNKENNESS, 101-106

clamours of the passions are at once restrained. How shrill are the outcries of pleasure, wherewith 102 it is wont to command what it wills ! How continuous is the voice of desire, when it thunders forth its threats against those who do not minister to its wants ! How full-toned and sonorous is the call of each of the other passions ! Yet though each of 103 them should have a thousand tongues and mouths with which to swell the war-shout, to use the poet's phrase, yet it could not confuse the ears of the perfect Sage, who has passed elsewhere and resolved no longer to dwell in the same city as they.

XXVII. When the subject of that experience says 104 that he feels that in the camp of the body all the sounds are sounds of war, and that the quietness which is so dear to peace has been driven far away, the holy word does not dissent. For it does not say that the sound is not the sound of war but that it is not such a sound as some think it to be, such as would be made by the victorious or the defeated, but such as would proceed from those who are overpressed and weighed down by wine. For in the phrase "it is not the sound 105 of those who raise the song through might" the last words mean "those who have been victorious in war." For might is what causes victory. Thus wise Abraham, when he had routed the nine kings, the four passions that is and the five sense-faculties, which were rising in unnatural rebellion, is represented as raising the hymn of thanksgiving in these words, "I will stretch forth my hand to the most high God who made heaven and earth, if I will take from a rope to a shoe's latchet of all that is thine" (Gen. xiv. 22, 23). He points in these last words, I 106 think, to the whole of creation, heaven, earth, water,

ὁμοῦ καὶ φυτά· ἐκάστω γὰρ αὐτῶν ὁ τὰς τῆς ψυχῆς
 ἐνεργείας πρὸς θεὸν τείνας καὶ παρ' αὐτοῦ μόνου
 τὰς ὠφελείας ἐπελπίζων δεόντως ἂν εἴποι· <παρ' >
 οὐδενὸς λήψομαι τῶν σῶν, οὐ παρ' ἡλίου τὸ
 μεθήμερινόν, οὐ παρὰ σελήνης καὶ τῶν ἄλλων
 ἀστέρων τὸ νυκτὶ φέγγος, οὐ παρὰ ἀέρος καὶ
 νεφελῶν ὑετοῦς, οὐ παρὰ ὕδατος καὶ γῆς ποτὰ καὶ
 σιτία, οὐ παρὰ ὀφθαλμῶν τὸ ὄρα̃ν, οὐ τὸ ἀκούειν
 παρὰ ὠτων, οὐ παρὰ μυκτήρων ὀσμάς, οὐ παρ'
 ἐνστομίου χυλοῦ τὸ γεύεσθαι, οὐ παρὰ γλώττης
 τὸ λέγειν, οὐ παρὰ χειρῶν τὸ διδόναι καὶ λαμ-
 βάνειν, οὐ τὸ προσέρχεσθαι καὶ ἐξαναχωρεῖν παρὰ
 ποδῶν, οὐκ ἀναπνοὴν παρὰ πνεύμονος, οὐ πέψιν
 παρ' ἥπατος, οὐ παρὰ τῶν ἄλλων σπλάγχχνων τὰς
 καθ' ἕκαστον οἰκείους ἐνεργείας, οὐ παρὰ δένδρων
 καὶ σπαρτῶν τοὺς ἐτησίους καρπούς, ἀλλὰ πάντα
 παρὰ τοῦ μόνου σοφοῦ τὰς αὐτοῦ χαριστηρίους
 107 δυνάμεις πάντῃ τείναντος καὶ διὰ τούτων ὠφελοῦν-
 [374] τος. XXVIII. ὁ μὲν οὖν τοῦ ὄντος | ὁρατικὸς
 τὸν αἴτιον ἐπιστάμενος τὰ ὧν ἐστὶν αἴτιος δεύτερα
 μετ' ἐκεῖνον τετίμηκεν ὁμολογῶν ἀκολακεύτως
 τὰ προσόντα αὐτοῖς. ἡ δὲ ὁμολογία δικαιοτάτη·
 παρ' ὑμῶν μὲν οὐδέν, παρὰ δὲ τοῦ θεοῦ λήψομαι,
 οὐ κτήματα τὰ πάντα, δι' ὑμῶν δὲ ἴσως· ὄργανα
 γὰρ ὑπηρετήσοντα ταῖς ἀθανάτοις αὐτοῦ χάρισι
 108 γεγέννησθε. ὁ δὲ ἀπερίσκεπτος διάνοιαν τυφλωθεὶς,
 ἡ τὸ ὄν μόνῃ καταληπτὸν ἐστίν, αὐτὸ μὲν οὐδαμῇ
 οὐδαμῶς εἶδε, τὰ δὲ ἐν κόσμῳ σώματα αἰσθήσεσι
 ταῖς ἑαυτοῦ, ἃ δὴ πάντων ἐνόμισε γινομένων αἷτια.
 374

the air we breathe, to animals and plants alike. To each of them he who has braced the activities of his own soul to stretch Godwards, and who hopes for help from Him alone, would rightly say, "I will take nothing from aught of thy creatures, not the light of day from the sun, nor the light of night from the moon and the other stars, nor rain from the air or the clouds, nor drink and food from water and earth, nor sight from the eyes, nor hearing from the ears, nor smell from the nostrils, nor taste from the juices of the palate, nor speech from the tongue, nor giving and receiving from the hands, nor moving forwards and backwards from the feet, nor respiration from the lungs, nor digestion from the liver, nor from the other inward parts the functions proper to each, nor their yearly fruits from the trees and seedlings, but I will take them all from the only wise Being who has extended His beneficent power every whither, and through them renders me help." XXVIII. He then 107 who has the vision of the Existent knows Him who is the Cause, and honours the things of which He is the cause only as second to Him. He will use no words of flattery, yet acknowledges what is their due. This acknowledgement is most just. I will take nothing *from* you, but I will take from God, the possessor of all things; yet it may be that I will take *through* you, for you have been made instruments to minister to His undying acts of grace. But the man 108 of no discernment, whose understanding, by which alone the Existent can be comprehended, is blinded, has never anywhere seen that Existence, but only the material contents of this world as shewn to him by his senses, and these material things he believes to be the causes of all that comes into being.

- 109 παρὸ καὶ θεοπλαστεῖν ἀρξάμενος ἀγαλ-
μάτων καὶ ξοάνων καὶ ἄλλων μυρίων ἀφιδρυμάτων
ὑλαῖς διαφόροις τετεχνιτευμένων κατέπλησε τὴν
οἰκουμένην, γραφεῦσι καὶ πλάσταις, οὓς ὑπερορίους
ὁ νομοθέτης τῆς κατ' αὐτὸν πολιτείας ἤλασεν,
ἀθλά τε μεγάλα καὶ τιμὰς ὑπερβαλλούσας ἰδίᾳ τε
καὶ κοινῇ ψηφισάμενος, <καὶ> κατειργάσατο
τοῦναντίον οὐ προσεδόκησεν, ἀντὶ ὁσιότητος ἀ-
110 σέβειαν· τὸ γὰρ πολύθεον ἐν ταῖς τῶν ἀφρόνων
ψυχαῖς ἀθεότητα <κατασκευάζει>, καὶ θεοῦ τιμῆς
ἀλογοῦσιν οἱ τὰ θνητὰ θειώσαντες· οἷς οὐκ ἐξήρ-
κεσεν ἡλίου καὶ σελήνης, εἰ δὲ ἐβούλοντο, καὶ γῆς
ἀπάσης καὶ παντὸς ὕδατος εἰκόνας διαπλάσασθαι,
ἀλλ' ἤδη καὶ ἀλόγοις ζώοις καὶ φυτοῖς τῆς τῶν
ἀφθάρτων τιμῆς μετέδοσαν. ὁ δὲ τούτοις ἐπιτιμῶν
τὸν ἐπινίκιον ὕμνον ἐξάρχων ἐδείχθη.
- 111 XXIX. καὶ Μωυσῆς μέντοι κατὰ ταῦτα, ἐπειδὴν
ἴδῃ τὸν βασιλέα τῆς Αἰγύπτου, τὸν ὑπέραυχον νοῦν,
σὺν τοῖς ἐξακοσίοις ἄρμασι, ταῖς τοῦ ὀργανικοῦ
σώματος ἐξ κινήσειν ἡρμοσμέναις τοῖς ἐπι-
βεβηκόσι τριστάταις, οἱ μηδενὸς τῶν κατὰ γένεσιν
πεφυκότος ἐστάναι περὶ πάντων οἶονται δεῖν ὥς
ἂν παγίως ἰδρυμένων καὶ μηδεμίαν δεχομένων
μεταβολὴν ἀποφαίνεσθαι, δίκην ἀξίαν τῆς ἀσεβείας
ὑποσχόντα καὶ τὸν ἀσκητικὸν ἔμπαλιν τὰς ἐπι-
δρομὰς τῶν πολεμίων ἐκφυγόντα καὶ ἀνὰ κράτος
ἀπροσδοκῆτως διασωθέντα, τὸν δίκαιον καὶ ἀληθῆ
βραβευτὴν ὑμνεῖ θεὸν τὰ πρεπωδέστατα καὶ οἰ-
κειότατα ταῖς συντυχίαις ἐξάρχων ἄσματα, διότι
“ἵππον καὶ ἀναβάτην ῥίψας εἰς θάλασσαν,” τὸν

^a In Philo's elastic philosophy of numbers 600 easily = 6.
For the six movements see *Leg. All.* i. 4.

ON DRUNKENNESS, 109-111

And therefore he started fashioning gods and filled 109
the inhabited world with idols of stone and wood and
numberless other figures wrought in various materials,
and decreed great prizes and magnificent honours
public and private to painters and sculptors, whom
the lawgiver had banished from the boundaries of
his commonwealth. He expected to produce piety ;
what he accomplished was its opposite, impiety.
For polytheism creates atheism in the souls of the 110
foolish, and God's honour is set at naught by those
who deify the mortal. For it did not content them
to fashion images of sun or moon, or, if they would
have it so, of all the earth and all the water, but they
even allowed irrational plants and animals to share the
honour which belongs to things imperishable. Such
persons did Abraham rebuke and we shewed that it
was with this thought that he raised his hymn of
victory.

XXIX. So, too, with the song 111
of Moses. He has seen the king of Egypt, the boast-
ful mind with his six hundred ^a chariots (Exod. xiv. 7),
that is the six movements of the organic body, ad-
justed for the use of the princes who ride upon them
(Exod. xv. 4) who, though no created object can be
stable, think it right to aver that all such are firmly
established and unsusceptible of change. He has
seen that mind suffer the penalty due to its impiety
while the Votary of Practice has escaped the onset of
his enemies and been brought with might to un-
looked-for safety. So then he hymns God the
righteous and true dispenser of events and the song
which he raises is most fitting and suited to the
occasion. "The horse and his rider He has thrown
into the sea" (Exod. xv. 1), that is, He has buried

- ἐποχούμενον νοῦν ταῖς τοῦ τετράποδος καὶ ἀφηνιαστοῦ πάθους ἀλόγοις ὁρμαῖς ἀφανίσας, βοηθός καὶ ὑπερασπιστῆς ἐγένετο τῆς ὁρατικῆς ψυχῆς, ὡς
- 112 χαρίσασθαι παντελῇ σωτηρίαν αὐτῇ. ὁ δὲ αὐτὸς καὶ ἐπὶ τοῦ φρέατος ἐξάρχει, οὐκέτι μόνον ἐπὶ καθαιρέσει τῶν παθῶν, ἀλλὰ καὶ ἐπὶ τῷ τὸ κάλλιστον κτημάτων, σοφίαν, ἀνανταγώνιστον ἰσχύσαι λαβεῖν, ἣν ἀπεικάζει φρέατι· βαθεῖα γὰρ
- [375] καὶ οὐκ ἐπιπόλαιος, γλυκὺ ἀναδιδούσα νᾶμα καλοκάγαθίας | διψώσαις ψυχαῖς, ἀναγκαιότατον ὁμοῦ
- 113 καὶ ἡδιστον ποτόν· ἰδιώτῃ δὲ οὐδενὶ παιδείας ἐφέϊται τοῦτο τὸ φρέαρ ὀρύττειν, μόνοις δὲ βασιλεῦσιν, ἣ φησιν· “ἐλατόμησαν αὐτὸ βασιλεῖς”· μεγάλων γὰρ ἡγεμόνων ἀναζητῆσαι καὶ κατεργάσασθαι σοφίαν, οὐχὶ τῶν ὅπλοις γῆν καὶ θάλατταν ὑπηγμένων, ἀλλὰ τῶν ψυχῆς δυνάμεσι τὸν πολύτροπον αὐτῆς καὶ μιγάδα καὶ πεφορημένον
- 114 ὄχλον κατηγωνισμένων. XXX. τούτων φοιτητὰς καὶ γνωρίμους εἶναι συμβέβηκε τοὺς λέγοντας· “οἱ παῖδές σου εἰλήφασιν τὸ κεφάλαιον τῶν ἀνδρῶν τῶν πολεμιστῶν τῶν μεθ’ ἡμῶν, οὐ διαπεφώνηκεν ἀπ’ αὐτῶν οὐδὲ εἰς· προσαγηόχαμεν
- 115 τὸ δῶρον κυρίῳ ἀνῆρ, ὃ εὗρεν.” εἰκόασι γὰρ καὶ οὔτοι πάλιν ἐπινίκιον ᾄσμα ἐξάρχειν τελείων καὶ ἡγεμονικῶν δυνάμεων ἐφιεμένοι—τὸν γὰρ συντιθέντα τὸ κεφάλαιον καὶ πλείστον ἀριθμὸν τῶν κατ’ ἀνδρείαν λόγων φασὶ λαβεῖν—, οὓς ἐκ φύσεως εἶναι πολεμικοὺς συμβέβηκε δυσὶν ἀντιτεταγμένους τέλεσιν, ἐνὶ μὲν οὐ ἢ δυσθεράπευτος¹ ἀφηγεῖται

¹ MSS. δυσθήρατος.

^a See App. p. 503.

^b See App. p. 504.

^c i.e. learning from the leaders to be leaders themselves.

ON DRUNKENNESS, 111-115

out of sight the mind which rode upon the unreasoning impulses of passion, that four-footed beast which knows not the rein, and has shewn Himself the helper and champion of the soul which can see, to bestow on it full salvation. Again Moses 112

leads the song at the well, and this time his theme is not only the rout of the passions, but the strength invincible which can win that most beautiful of possessions, wisdom, which he likens to a well. For wisdom lies deep below the surface and gives forth a sweet stream of true nobility for thirsty souls, and that draught is at once needful and delicious above all things. But to none of those who in instruction 113 are but of the common herd is it permitted to dig this well, only to kings, as he says "kings hewed it" (Num. xxi. 16-18).^a For it belongs to great leaders to search for and accomplish wisdom, not leaders who have subdued sea and land with arms, but those who through the powers of the soul have conquered the medley and confusion of the multitude which beset it.

XXX. ^b These leaders prove to have 114 followers and disciples ^b in those who say "thy servants have taken the sum of the warriors who were with us. Not one of them is in discord. We have brought our gift to the Lord, every man what he found" (Num. xxxi. 49, 50). It would seem that 115 these too are raising a song of victory in their desire for the perfect powers that befit the leaders. For they say that they have taken the largest number, that which completes the sum, of the different aspects of courage. They are by nature combatants, marshalled to fight against two battalions ^b of the enemy, one led by cowardice, a quality so difficult to cure, the other by rashness inspired by the frenzy of battle,

- δειλία, ἐτέρῳ δὲ οὐ ἡ ἀρειμάνιος θρασύτης· ἀμφό-
 116 τεραι δὲ γνώμης ἀγαθῆς ἀμέτοχοι. παγκάλως δ' εἴρηται τὸ μηδένα διαπεφωνηκέναι πρὸς ὀλοκλήρου καὶ παντελοῦς μετουσίαν ἀνδρείας· καθάπερ <γὰρ> λύρα καὶ πᾶν μουσικῆς ὄργανον ἐκμελὲς μὲν, κἂν εἰς αὐτὸ μόνον ἀπωδὸς ἢ φθόγγος, ἡρμοσμένον δ', ὅταν μιᾷ πλήξει συνηχῶσι τὴν αὐτὴν συμφωνίαν ἀποτελοῦντες, τὸν αὐτὸν τρόπον καὶ τὸ ψυχῆς ὄργανον ἀσύμφωνον μὲν, ὅταν ἢ θράσει σφόδρα ἐπιτεινόμενον πρὸς τὸ ὀξύτατον βιάζεται ἢ δειλία πλέον τοῦ μετρίου ἀνιέμενον πρὸς τὸ βαρύτατον χαλᾶται, σύμφωνον δ', ὅταν οἱ τῆς ἀνδρείας καὶ πάσης ἀρετῆς τόνοι πάντες ἀνα-
 117 κραθέντες ἐν εὐάρμοστον ἀπογεννήσωσι μέλος. τῆς δὲ συμφωνίας καὶ εὐαρμοστίας μέγα τεκμήριον τὸ προσαγγοχέναι τὸ δῶρον τῷ θεῷ, τοῦτο δ' ἐστὶ τιμῆσαι πρεπόντως τὸ ὄν διὰ τοῦ σαφέστατα ὡμολογηκέναι, ὅτι δῶρόν ἐστιν αὐτοῦ τόδε τὸ πᾶν·
 118 λέγει γὰρ φυσικώτατα· “ἀνὴρ ὁ εὖρε, τοῦτο προσήνεγκε δῶρον.” ἕκαστος δ' ἡμῶν γενόμενος εὐθὺς εὕρισκει τὸ μέγα δῶρον θεοῦ τὸν παντελῆ κόσμον, <ὄν> αὐτὸν¹ ἑαυτῷ καὶ τοῖς ἀρίστοις μέρεσιν
 119 [ὄρεσιν] ἐχαρίσατο. XXXI. εἰσὶ δὲ καὶ
 [376] ἐν μέρει δωρεαί, ἃς θεῷ τε | δοῦναι καὶ λαβεῖν ἀνθρώποις ἐμπρεπές. αὗται δ' ἂν εἰεν ἀρεταὶ καὶ αἱ κατ' αὐτὰς ἐνέργειαι, ὧν τὴν εὖρεσιν σχεδὸν ἄχρονον οὖσαν διὰ τὸ ὑπερβάλλον τοῦ χαριζομένου τάχος ἐν οἷς εἴωθε δωρεῖσθαι πᾶς καταπέπληκται,
 120 καὶ ὅτῳ μηδὲν μέγα τῶν ἄλλων ὑπείληπται. διὸ καὶ πυνθάνεται· “τί τοῦτο ὁ ταχὺ εὖρες, ὦ τέκνον;”

¹ Or, as Adler, αὐτὸν γὰρ. Wendland proposed δν, omitting

ON DRUNKENNESS, 115-120

and neither has any element of good judgement. Now it is a fine saying that "none is at discord" or 116 thus failing to partake of courage perfect and complete. For as the lyre or any musical instrument is out of harmony if even a single note and nothing more be out of tune, but in harmony when, under a single stroke of the bow, the strings join in yielding the same symphony, so it is with the instrument of the soul. It is out of harmony when it is strained too far by rashness and forced to the highest pitch of the scale, or when it is relaxed too much by cowardice and weakened to the lowest. It is in harmony when all the strings of courage and every virtue combine to produce a single tuneful melody. The harmony and 117 tunefulness in this case is mightily attested by the words which say that they have offered their gift to God, that is, that they have duly honoured the Existent by clearly acknowledging that this universe 118 is His gift. For it says in words most agreeable to the truth of things, "what a man found, this he offered as a gift." Each of us, that is, finds at our birth that great gift of God, the complete universe which He bestowed on itself and on its highest 119 members.

XXXI. There are also partial and particular gifts which it is fitting for God to give and for man to receive. These we shall find are the virtues and the activities which correspond to them. Our discovery of them one may almost say is timeless, because of the exceeding swiftness with which the Donor bestows His wonted gifts to the amazement of all, even of those who find nothing great in other 120 things. Thus Isaac asks, "what is this which thou

αὐτὸν, but the juxtaposition of *αὐτὸν* to *ἐαυτῷ* is very common and emphasis would be lost by its omission.

PHILO

- τεθναμακῶς τῆς σπουδαίας διαθέσεως τὴν ὀξύτητα·
 ὁ δὲ εὖ παθὼν εὐθυβόλως ἀποκρίνεται· “ὁ παρ-
 ἔδωκε κύριος ὁ θεός.” παραδόσεις γὰρ καὶ ὑφηγήσεις
 βραδεῖαι μὲν αἱ δι’ ἀνθρώπων, ὀξύταται δ’ αἱ διὰ
 θεοῦ, φθάνουσai καὶ τὴν ὀξύτάτην χρόνου κίνησιν.
- 121 Οἱ μὲν οὖν κατ’ ἰσχὺν καὶ δύνάμιν ἑξαρχοὶ καὶ
 ἡγεμόνες τοῦ τὸν ἐπινίκιον καὶ εὐχαριστικὸν ὕμνον
 ᾄδοντος χοροῦ οἱ λεχθέντες εἰσὶν, οἱ δὲ κατὰ τροπὴν
 καὶ ἀσθένειαν τοῦ τὸν ἐφ’ ἥτταις θρῆνον σφαδάζοντος
 ἕτεροι, οὓς οὐ κακίζειν μᾶλλον ἢ οἰκτιρίζεσθαι χρὴ
 καθάπερ τοὺς τὰ σώματα ἐκ φύσεως ἐπικήρως
 ἔχοντας, οἷς καὶ ἡ τυχοῦσα νόσου πρόφασις
 μέγα ἐμπόδιον πρὸς τὸ σώζεσθαι.
- 122 ἔνιοι δ’ οὐ τῷ μαλθακωτέροις τοῖς ψυχῆς κεκρῆσθαι
 τόνοις ἀνέπεσον ἄκοντες ὑπ’ ἐρρωμενεστέρας τῶν
 ἀντιπάλων ἰσχύος πιεσθέντες, ἀλλὰ μιμησάμενοι
 τοὺς ἐθελοδούλους ἐκόντες ἑαυτοὺς πικροῖς δε-
 σπότηις ὑπέρριψαν γένος ὄντες ἐλεύθεροι· διὸ μὴ
 δυνάμενοι πεπρᾶσθαι, τὸ παραλογώτατον, αὐτοὶ
 δεσπότης ὠνούμενοι προσεκτῶντο, ταῦτ’ ὁρῶντες
 τοῖς ἐμφορουμένοις ἀπλήστως πρὸς μέθην οἶνου—
- 123 καὶ γὰρ ἐκεῖνοι γνώμη τὸν ἄκρατον, οὐ βιασθέντες
 προσφέρονται—, ὥστε καὶ γνώμη τὸ μὲν νηφάλιον
 ἐκτέμνουσι τῆς ψυχῆς, τὸ δὲ παράληρον αἰροῦνται·
 “φωνὴν” γάρ φησιν “ἑξαρχόντων [ὑπ’] οἶνου

^a Between ἀσθένειαν and τοῦ understand ἑξαρχοὶ καὶ ἡγεμόνες.

^b Or “with whom any trifling occasion of sickness is a mighty obstacle to their well-being.”

^c Here begins the description of those “who raise the song over the wine.”

ON DRUNKENNESS, 120-123

hast found quickly, my son?" marvelling at the speed with which the virtuous disposition has been attained. The receiver of God's benefit answered rightly, "it is what the Lord God delivered to me" (Gen. xxvii. 20). For the instructions and injunctions delivered through men are slow, but those that come through God are exceeding swift, outrunning even the swiftest movement of time.

Now those described above are those who lead the 121 song of prevailing might, the precentors of the choir which sings the hymn of victory and thanksgiving, while they who raise the song of weakness and defeat,^a leaders of the choir which sobs forth the wailing of the routed, are of another sort, men who deserve pity rather than reproaches, even as we pity those whose bodies are fatally stricken by nature, with whom the misfortune of their malady ever stands to prevent their finding health and safety.^b But some ^c have failed not involuntarily, not because 122 the nerves of their souls were feebler and because they were overpressed by the stouter might of their opponents, but because imitating those who hug their chains, they have voluntarily laid themselves at the feet of cruel masters, though they were born to freedom. And since in virtue of their free birth they could not be sold, they have—strange contrast—purchased and taken to them masters. Thus they are on a level with those who swill themselves insatiably with wine to the pitch of intoxication. For such de- 123 liberately and under no compulsion put the cup of strong drink to their lips, and so it is also with full deliberation that these men eliminate soberness from their soul and choose madness in its place. For so runs the text, "It is the voice of those who raise

- ἐγὼ ἀκούω," τουτέστιν οὐκ ἀκούσιον ἐνδεδεγ-
 μένων¹ μανίαν, ἀλλ' ἐκουσίῳ φρενοβλαβείᾳ βε-
 124 βακχευμένων. XXXII. πᾶς δ' ὁ συν-
 εγγίζων τῇ παρεμβολῇ " τὸν μόσχον ὄρᾳ καὶ τοὺς
 χορούς," ἥ καὶ αὐτὸς διασυνίστησι· τύφῳ γὰρ καὶ
 τοῖς τύφου χορευταῖς ἐντυγχάνομεν, ὅσοι πλησίον
 ἵστασθαι τοῦ σωματικοῦ στρατοπέδου διανοούμεθα
 γνώμῃ· ἐπεὶ τοῖς τε φιλοθεάμοσι καὶ τὰ ἀσώματα
 ὄραν γλιχομένοις, ἅτε ἀτυφίας οὖσιν ἀσκηταῖς,
 πορρωτάτῳ τοῦ σώματος ἔθος διοικίζεσθαι.
 125 εὐχου δὴ τῷ θεῷ μηδέποτε ἕξαρχος οἴνου γενέσθαι,
 τουτέστι μηδέποτε ἐκὼν ἀφηγήσασθαι τῆς εἰς
 ἀπαιδευσίαν καὶ ἀφροσύνην ἀγούσης ὁδοῦ· τὰ γὰρ
 ἀκούσια ἡμίσεα κακῶν καὶ κουφότερα, καθαρῷ τῷ
 126 τοῦ συνειδότος ἐλέγχῳ μὴ βαρυνόμενα. τελεσ-
 φορηθεῖσων δέ σοι τῶν εὐχῶν ἰδιώτης μὲν ἔτι
 μένειν οὐκ ἂν δύναιο, τὴν δὲ μεγίστην ἡγεμονιῶν
 ἀρχήν, ἱερωσύνην, κτήσῃ. σχεδὸν γὰρ
 ἱερέων καὶ θεραπευτῶν θεοῦ μόνων τὸ ἔργον |
 [377] νηφάλια θύειν, οἴνου καὶ παντὸς ὃ τοῦ ληρεῖν αἴτιον
 127 βεβαιότητι διανοίας κατεξανισταμένων· " ἐλάλησε "
 γάρ φησι " κύριος τῷ Ἀαρὼν λέγων· οἶνον καὶ
 σίκερα οὐ πίεσθε σὺ καὶ οἱ υἱοὶ σου μετὰ σέ,²
 ἥνίκα ἂν εἰσπορεύηθε εἰς τὴν σκηνὴν τοῦ μαρτυρίου
 ἢ προσπορεύσθε τῷ θυσιαστηρίῳ, καὶ οὐ μὴ
 ἀποθάνητε· νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν
 διαστεῖλαι ἀνὰ μέσον ἀγίων καὶ βεβήλων καὶ ἀνὰ

¹ MSS. ἐνδεδειγμένων.

² Possibly μετὰ σοῦ as in LXX, and also in § 138.

^a The translation takes καθαρὸς in the sense of "unmixed," i.e. with nothing to lighten its force. Possibly "in all its purity."

ON DRUNKENNESS, 123-127

the song of wine that I hear," that is, not the song of those on whom insanity has fallen through no will of their own, but of those who are possessed with the frenzy which they themselves have willed.

XXXII. Now everyone who comes near to the camp 124
"sees the calf and the dance" (Exod. xxxii. 19), as Moses himself shews. For all of us who have the deliberate purpose to stand close to the camp of the body find themselves in the company of vanity and its band of revellers. Whereas those who yearn for the Vision and long to behold things incorporeal are practisers of simplicity, and therefore it is their custom to make their dwelling as far as may be from the body.

Pray then to God that thou 125
mayest never become a leader in the wine song, never, that is, voluntarily take the first steps on the path which leads to indiscipline and folly. Voluntarily, I say, for involuntary evils are but half evils and lighter matters, since they have not upon them the sheer ^a weight of convicting conscience. But if thy 126
prayers are fulfilled thou canst no longer remain a layman, but wilt obtain the office which is the greatest of headships, the priesthood.

For it is the task of priests and ministers of God alone, or of hardly any others, to make the offering of sobriety, and in stedfastness of mind to resist the wine-cup and everything which causes folly. For 127
"the Lord spake unto Aaron," we read, "saying, Wine and strong liquor ye shall not drink, thou and thy sons after thee, whenever ye enter into the tabernacle of testimony, or approach the altar, and ye shall not die. It is an everlasting ordinance unto your generations, to make a difference between the holy and the profane and between the clean and the un-

- 128 μέσον καθαρῶν καὶ ἀκαθάρτων.” Ἀαρὼν δέ ἐστιν ὁ ἱερεὺς, καὶ τοῦνομα ὀρεινὸς ἐρμηνεύεται, μετέωρα καὶ ὑψηλὰ φρονῶν λογισμός, οὐ διὰ μεγαλαυχίας κενοῦ φύσηματος ὑπόπλεων ὄγκον, ἀλλὰ διὰ μέγεθος ἀρετῆς, ἣ τὸ φρόνημα ἐξαίρουσα πέραν οὐρανοῦ ταπεινὸν οὐδὲν ἑᾷ λογιζέσθαι. διακείμενος
- 129 δ’ οὕτως ἄκρατον καὶ πᾶν ἀφροσύνης φάρμακον ἐκὼν οὐποτε προσήσεται. ἀνάγκη γάρ ἐστιν ἡ ἀρρηφοροῦντα αὐτὸν εἰς τὴν σκηνὴν εἰσιέναι τὰς ἀοράτους ἐπιτελέσοντα τελετὰς ἢ τῷ βωμῷ προσιόντα θυσίας ὑπὲρ τε τῶν ἰδίων καὶ κοινῶν
- 130 χαριστηρίους ἀναγαγεῖν· νήψεως δὲ καὶ περιττῆς ἀγχινοίας ταῦτα δεῖται. XXXIII. θαυμάσαι μὲν οὖν εἰκότως ἂν τις καὶ τὸ ῥητὸν τῆς προστάξεως. πῶς γὰρ οὐ σεμνὸν νήφοντας καὶ ἐν ἑαυτοῖς ὄντας πρὸς εὐχὰς καὶ ἱερουργίας χωρεῖν,
- 131 ὥς ἔμπανιν ἀμφότερα, σῶμα καὶ ψυχὴν, παρειμένους ὑπὸ οἴνου καταγέλαστον; ἢ δεσπόταις μὲν καὶ γονεῦσι καὶ ἄρχουσιν οἰκέται καὶ υἱοὶ καὶ ὑπήκοοι μέλλοντες προσέρχεσθαι πρόνοιαν ἔξουσι τοῦ νήφειν, ὥς μήτε ἐν τοῖς λεγομένοις καὶ πραττομένοις διαμάρτοιεν μήθ’ ὥς καταπεφρονηκότες τῆς ἐκείνων ἀξιώσεως κολασθεῖεν ἢ, τὸ γοῦν ἐπιεικέστατον, χλεύην ὀφλοῖεν· τὸν δὲ τοῦ παντὸς ἡγεμόνα καὶ πατέρα τις θεραπεύειν δικαίων οὐ καὶ σιτίων καὶ ποτῶν καὶ ὕπνου καὶ πάντων ὅσα ἀναγκαῖα τῇ φύσει περιέονται, ἀλλὰ πρὸς τὸ ἀβροδίατον ἀποκλίνας τὸν τῶν ἀσώτων ζηλώσει βίον, καὶ βεβαρημένος τοὺς ὀφθαλμοὺς ἀπ’ οἴνου καὶ τὴν κεφαλὴν παραβάλλων καὶ τὸν αὐχένα ἐγκάρσιον πλαγιάζων καὶ ὑπ’ ἀμετρίας ἐρευγόμενος καὶ ὄλω διαρρέων τῷ σώματι χέρνιβος ἢ βωμῶν
- 386

ON DRUNKENNESS, 128-131

clean " (Lev. x. 8-10).

Now Aaron is the 128 priest and his name means "mountainous." He is the reason whose thoughts are lofty and sublime, not with the empty inflated bigness of mere vaunting, but with the greatness of virtue, which lifts his thinking above the heaven and will not let him cherish any reasoning that is mean and low. And being so minded he will never willingly allow strong wine or any potion which breeds folly to approach him. For 129 he must either himself enter the tabernacle in mystic procession to accomplish the unseen rites, or come to the altar and there offer sacrifices of thanksgiving for private and public blessings. And these need sober abstinence and a close and ready attention.

XXXIII. In a literal sense too, this 130 command deserves our admiration. For surely it is seemly that men should come to prayers and holy services sober and with full control of themselves, just as on the other hand to come with both body and soul relaxed with wine is a matter for scorn and ridicule. We know that when servants are about 131 to approach their masters, or sons their parents, or subjects their rulers, they will take careful thought to be sober that they may not transgress in word and deed, and thus either receive punishment for having shewn contempt for the dignity of their betters, or at the best become an object of scorn. And shall he who claims to serve the Lord and Father of all, instead of rising superior to food and drink and all other natural necessities, fall away to luxury and affect the life of the dissolute? Shall he, with his eyes heavy with wine and his head lolling and his neck bent awry, come belching from his intemperance, limp and flabby in every limb, to touch the holy water or the altars or

- ἢ θυσιῶν προσάβηται; ἀλλ' οὐδὲ τὴν ἱερὰν ἐξ ἀπόπτου φλόγα θεάσασθαι τῷ τοιούτῳ θέμις.
- 132 εἰ μέντοι μήτε σκηνην μήτε θυσιαστήριον ὑπολάβοι τις λέγεσθαι τὰ ὀρώμενα ἐκ τῆς αἰψύχου καὶ φθαρτῆς δημιουργηθέντα ὕλης, ἀλλὰ τὰ [378] ἀόρατα καὶ [τὰ] νοητὰ | θεωρήματα, ὧν αἰσθηταὶ ταῦτα εἰκόνες, καταπλαγήσεται μᾶλλον τὴν ὑφ-
- 133 ἡγήσιν. ἐπειδὴ γὰρ παντὸς τὸ μὲν παράδειγμα, τὸ δὲ μίμημα ὁ ποιῶν ἐποίει, καὶ ἀρετῆς τὴν μὲν ἀρχέτυπον σφραγίδα εἰργάζετο, τὸν δὲ ἀπὸ ταύτης ἐνεσημαίνετο ἐμφερέστατον χαρακτῆρα· ἡ μὲν οὖν ἀρχέτυπος σφραγὶς ἀσώματός ἐστιν ἰδέα, ἡ δὲ χαραχθεῖσα εἰκὼν σῶμα ἤδη, φύσει μὲν αἰσθητόν, οὐ μὴν εἰς αἰσθησιν ἐρχόμενον· καθάπερ καὶ τὸ ἐν τῷ βαθυτάτῳ τοῦ Ἀτλαντικοῦ πελάγους ξύλον εἴποι τις ἂν πεφυκέναι μὲν πρὸς τὸ καίεσθαι, μηδέποτε δ' ὑπὸ πυρὸς ἀναλωθήσεσθαι διὰ τὴν
- 134 τῆς θαλάττης ἀνάχυσιν. XXXIV. τὴν οὖν σκηνην καὶ τὸν βωμὸν ἐννοήσωμεν ἰδέας,¹ τὴν μὲν ἀρετῆς ἀσωμάτου, τὸν δὲ αἰσθητῆς εἰκόνας εἶναι σύμβολον. τὸν μὲν γε βωμὸν καὶ τὰ ἐπ' αὐτοῦ ῥάδιον ἰδεῖν—ἔξω τε γὰρ ἔχει τὴν κατασκευὴν καὶ ἀσβέστῳ πυρὶ . . . ἀναλίσκεται, ὥς μὴ μεθ' ἡμέραν μόνον, ἀλλὰ καὶ νύκτωρ περιλάμ-
- 135 πσεσθαι—, ἡ δὲ σκηνη καὶ τὰ ἐν αὐτῇ πάντα ἀθέατα, οὐχὶ τῷ μόνον ἐσωτάτῳ καὶ ἐν ἀδύτοις ἰδρῦσθαι, ἀλλὰ καὶ τῷ τὸν προσαιψάμενον ἢ διὰ περιεργίαν

¹ Or perhaps, as Adler, the comma may be placed before *ιδέας*, which will then be taken as gen. sing.; see App. p. 505.

^a See App. p. 504.

^b The lacuna in the text may be filled up with some such words as τὰ ἱεραγγόμενα.

ON DRUNKENNESS, 131-135

the sacrifices ? Nay, for such a one it were a sacrilege that he should even from a distance behold the sacred fire. But if we suppose that no actual ¹³² tabernacle or altar is meant, that is the visible objects fashioned from lifeless and perishable material, but those invisible conceptions perceived only by the mind, of which the others are copies^a open to our senses, he will be still more lost in admiration at the ordinance. For since the Creator made both the ¹³³ pattern and the copy in all that He made, virtue was not excepted : He wrought its archetypal seal, and He also stamped with this an impression which was its close counterpart. The archetypal seal is an incorporeal idea, but the copy which is made by the impression is something else—a material something, naturally perceptible by the senses, yet not actually coming into relation with them ; just as we might say that a piece of wood buried in the deepest part of the Atlantic ocean has a natural capacity for being burnt, though actually it will never be consumed by fire because the sea is around and above it.

XXXIV. " Let us conceive, then, of the tabernacle ¹³⁴ and altar as " ideas," the first being a symbol of incorporeal virtue, the other of its sensible image. Now the altar and what is on it can be easily seen. For it is constructed out of doors, and the fire which consumes the offerings is never extinguished,^b and thus by night as well as by day it is in bright light. But the tabernacle and all its contents are unseen, ¹³⁵ not only because they are placed right inside and in the heart of the sanctuary, but because anyone who touched them, or with a too curious eye looked upon them, was punished with death according to the

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- ὀφθαλμῶν ἰδόντα ἀπαραιτήτῳ δίκῃ θανάτου κατὰ
 πρόσταξιν νόμου κολάζεσθαι, πλὴν εἰ μὴ τις
 ὁλόκληρος καὶ παντελής εἴη, περὶ μηδέν, μὴ μέγα,
 μὴ μικρόν, ἀπλῶς κηραίνων πάθος, ἀλλ' ἄρτίῳ
 καὶ πλήρει καὶ πάντα τελειοτάτῃ κεκρημένος τῇ
 136 φύσει. τούτῳ γὰρ ἐπιτέτραπται δι' ἔτους ἅπαξ
 εἰσιόντι ἐπισκοπεῖν τὰ ἀθέατα ἄλλοις, ἐπειδὴ καὶ
 ἐξ ἀπάντων μόνῳ ὁ τῶν ἀσωμάτων καὶ ἀφθάρτων
 ἀγαθῶν πτηνὸς καὶ οὐράνιος ἔρως ἐνδαιτᾶται.
- 137 ὅταν οὖν ὑπὸ τῆς ἰδέας πληχθεὶς ἔπηται τῇ τὰς
 κατὰ μέρος ἀρετὰς τυπούσῃ σφραγίδι κατανοῶν
 καὶ καταπληττόμενος αὐτῆς τὸ θεοειδέστατον
 κάλλος ἢ τινι προσέρχεται δεξαμένη τὸν ἐκείνης
 χαρακτηῖρα, λήθῃ μὲν ἀμαθίας καὶ ἀπαιδευσίας,
 μνήμῃ δὲ παιδείας καὶ ἐπιστήμης εὐθὺς ἐγγίνεται.
- 138 διὸ λέγει· “οἶνον καὶ σίκερα οὐ
 πίεσθε, σὺ καὶ οἱ υἱοὶ σου μετὰ σέ, ἡνίκα ἂν
 εἰσπορεύησθε εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἢ
 προσπορεύησθε τῷ θυσιαστηρίῳ.” ταῦτα δ' οὐκ
 ἀπαγορεύων μᾶλλον ἢ γνώμην ἀποφαινόμενος
 διεξέρχεται· τῷ μὲν γε ἀπαγορεύοντι οἰκεῖον ἦν
 εἰπεῖν· οἶνον, ὅταν ἱεουργῇτε, μὴ πίνετε, τῷ δὲ
 γνώμην ἀποφαινομένῳ τὸ “οὐ πίεσθε.” καὶ γάρ
 ἐστὶν ἀμήχανον τὸ μέθης καὶ παροινίας ψυχῆς
 αἷτιον, ἀπαιδευσίαν, προσίεσθαι τὸν ταῖς γενικαῖς
 καὶ κατ' εἶδος ἀρεταῖς ἐμμελετῶντα καὶ ἐγ-
 139 χορεύοντα. τὴν δὲ σκηνὴν “μαρτυρίου”
 καλεῖ πολλάκις, ἥτοι παρόσον ὁ ἀψευδὴς θεὸς
 ρετῆς ἐστὶ μάρτυς, ᾧ καλὸν καὶ σύμφορον

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ordinance of the law, and against that sentence there was no appeal. The only exception made is for one who should be free from all defects, not wasting himself with any passion great or small, but endowed with a nature sound and complete and perfect in every respect. To him it is permitted to enter once 136 a year and behold the sights which are forbidden to others, because in him alone of all resides the winged and heavenly yearning for those forms of good which are incorporeal and imperishable. And so, when 137 smitten by its ideal beauty he follows that archetype which creates by impress the particular virtues, beholding with ecstasy its most divine loveliness, or when he approaches some virtue which has received its impress, ignorance and the condition of the uninstructed are forgotten, and knowledge and instruction are at once remembered. And there- 138

fore he says "Wine and strong liquor ye shall not drink, thou and thy sons after thee, when ye enter into the tabernacle of testimony or approach the altar." In these words he speaks not so much by way of prohibition as stating what he thinks will happen. If a prohibition were intended, it would have been natural to say "do not drink wine when you perform the rites"; the phrase "you shall not" or "will not" drink is naturally used, when the speaker is stating what he thinks. For it is impossible that anyone, whose study and association lie among the general and specific virtues, should let indiscipline, which is the cause of drunkenness and the symptoms which follow it in the soul, have entry to him.

And he frequently calls the tabernacle "the taber- 139 nacle of testimony," either because God who cannot lie gives His testimony to virtue, a testimony to

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προσέχειν, ἥ παρόσον ἡ ἀρετὴ βεβαιότητα ταῖς
 ψυχαῖς ἐντίθησι τοὺς ἐνδοιάζοντας καὶ ἐπαμφο-
 τερίζοντας λογισμοὺς ἀνὰ κράτος ἐκτέμνουσα καὶ
 [379] ὥσπερ ἐν δικαστηρίῳ | τῷ βίῳ τὰληθὲς ἀνα-
 140 καλύπτουσα. XXXV. λέγει δὲ ὅτι

οὐδ' ἀποθανεῖται ὁ νηφάλια θύων, ὡς ἀπαιδευσίας
 μὲν θάνατον ἐπιφερούσης, παιδείας δὲ ἀφθαρσίαν·
 καθάπερ γὰρ ἐν τοῖς σώμασιν ἡμῶν νόσος μὲν
 διαλύσεως, ὑγεία δὲ σωτηρίας αἰτία, τὸν αὐτὸν
 τρόπον καὶ ἐν ταῖς ψυχαῖς τὸ μὲν σῶζόν ἐστι
 φρόνησις—ὑγεία γάρ τις αὕτη διανοίας—, τὸ
 δὲ φθεῖρον ἀφροσύνη νόσον ἀνίατον <ἐγ>κατα-
 141 σκήπτουσα.¹ τοῦτο δὲ “ νόμιμον αἰώνιον

εἶναί ” φησιν, ἄντικρυς ἀποφαινόμενος· ὑπολαμ-
 βάνει γὰρ νόμον ἀθάνατον ἐν τῇ τοῦ παντὸς
 ἐσθητικεῦσθαι φύσει ταυτὶ περιέχοντα, ὅτι ὑγιεινὸν
 μὲν καὶ σωτήριον χρῆμα παιδεία, νόσου δὲ καὶ
 142 φθορᾶς αἴτιον ἀπαιδευσία. παρεμφαίνει δέ τι καὶ
 τοιοῦτον· τὸ πρὸς ἀλήθειαν νόμιμον εὐθύς ἐστιν
 αἰώνιον, ἐπεὶ καὶ ὁ ὀρθὸς λόγος, ὃς δὴ νόμος ἐστίν,
 οὐ φθαρτός· καὶ γὰρ αὐτὸν τούναντίον <τὸ> παρά-
 νομον ἐφήμερόν τε καὶ εὐδιάλυτον ἐξ ἑαυτοῦ παρὰ
 143 τοῖς εὖ φρονούσιν ἀνωμολόγηται. νόμου

δὲ καὶ παιδείας ἴδιον βέβηλα ἀγίων καὶ ἀκάθαρτα
 καθαρῶν “ διαστέλλειν,” ὡς ἔμπαλιν ἀνομίας καὶ
 ἀπαιδευσίας εἰς ταῦτόν ἄγειν τὰ μαχόμενα βιά-
 ζεσθαι² φυρούσης τὰ πάντα καὶ συγχεύσης.

¹ The uncompounded verb κατασκήπτω is not found in this sense.

² Wend. wished to omit βιάζεσθαι, but the construction may be paralleled by βλάψαι βιαζόμενον § 185. Cf. also *De Sobr.* 6.

^a Lit. “ declaring (his opinion) outright.” The thought
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ON DRUNKENNESS, 139-143

which it is excellent and profitable to give ear, or because virtue implants constancy in the souls of men, eradicating with a strong hand the reasonings which doubt and waver, and thus witness-like revealing the truth in the court of human life.

XXXV. Again, he says that he whose offerings are 140 wineless shall not even die ; meaning that instruction entails immortality, but its absence entails death. For as in our bodies disease is the cause of dissolution, while health preserves them, so in our souls the preserving element is prudence, which is, so to speak, mental health, while the destroying element is folly inflicting incurable malady.

This, he says, 141 is " an eternal statute," and the words mean what they say.^a For he does hold that there is a deathless law engraved in the nature of the universe which lays down this truth, that instruction is a thing which gives health and safety, while its absence is the cause of disease and destruction. But there is also a 142 further explanation in the words to this effect. A statute which is law in the true sense is thereby eternal, since right reason, which is identical with law,^b is not destructible ; for that its opposite, the unlawful, is ephemeral and of itself subject to dissolution is a truth acknowledged by men of good sense.

Again, it is the special task of law 143 and instruction to " distinguish " the profane from the sacred and the impure from the pure, just as conversely it is the way of lawlessness and indiscipline to mix and confuse everything and thus force under the same head things which are in conflict with each other.

seems to be that we may learn from the words not only that this particular law is eternal, but that all law in the true sense is necessarily (*εὐθὺς*) so.

^b See App. p. 505.

- XXXVI. διὰ τοῦτο ὁ καὶ βασιλέων καὶ προφητῶν μέγιστος Σαμουὴλ “οἶνον καὶ μέθυσμα,” ὡς ὁ ἱερὸς λόγος φησὶν, “ἄχρι τελευτῆς οὐ πίεται.” τέτακται γὰρ ἐν τῇ τοῦ θεοῦ στρατοπέδου τάξει, ἣν οὐδέποτε λείπει προμηθεΐα τοῦ σοφοῦ ταξιάρχου. Σαμουὴλ δὲ γέγονε μὲν ἴσως ἄνθρωπος, παρείλη-
 144 πται δ’ οὐχ ὡς σύνθετον ζῶον, ἀλλ’ ὡς νοῦς λατρεία καὶ θεραπεία θεοῦ μόνῃ χαίρων· ἐρμηνεύεται γὰρ τεταγμένος θεῷ διὰ τὸ τὰς πράξεις ὅσαι κατὰ κενὰς δόξας συνίστανται χαλεπὴν ἀταξίαν εἶναι νομίζειν. οὗτος μητρὸς γέγονεν Ἄννης,
 145 ἥς τοῦνομα μεταληφθέν ἐστὶ χάρις· ἄνευ γὰρ θείας χάριτος ἀμήχανον ἢ λιποτακτῆσαι τὰ θνητὰ ἢ τοῖς ἀφθάρτοις αἰεὶ παραμεῖναι· χάριτος δ’ ἥτις ἂν
 146 πληρωθῇ ψυχὴ, γέγηθεν εὐθύς καὶ μειδιᾷ καὶ ἀνορχεῖται· βεβᾶκχεται γάρ, ὡς πολλοῖς τῶν ἀνοργιάστων μεθύειν καὶ παρακινεῖν¹ καὶ ἐξεστάναι ἂν δόξαι. διὸ καὶ λέγεται πρὸς αὐτὴν ὑπὸ παιδαρίου τινός, οὐχ ἑνός, ἀλλ’ ὑπὸ παντός τοῦ νεωτερίζειν καὶ τὰ καλὰ χλευάζειν ἀκμὴν ἔχοντος· “ἕως πότε μεθυσθήσῃ; περιελοῦ | τὸν οἶνόν σου.”
 [380] φιλεῖ γὰρ τοῖς θεοφορήτοις οὐχ ἡ ψυχὴ μόνον
 147 ἐγείρεσθαι καὶ ὥσπερ ἐξοιστρᾶν, ἀλλὰ καὶ τὸ σῶμα ἐνερευθές εἶναι καὶ πεπυρωμένον τῆς ἔνδον ἀναχεούσης καὶ χλαινούσης χαρᾶς τὸ πάθος εἰς τὸ ἔξω διαδιδούσης· ὑφ’ οὗ πολλοὶ τῶν ἀφρόνων ἀπατηθέντες τοὺς νήφοντας μεθύειν ὑπετόπασαν.

¹ Wendland corrected to *παραινεῖν*, but see App. p. 505.

^a In what sense is Samuel a king? Perhaps as the hero of the First Book of Kings and the king-maker.

^b So the LXX. The words *οἶνον καὶ μέθυσμα οὐ πίεται* have nothing corresponding to them in the Hebrew.

ON DRUNKENNESS, 143-147

XXXVI. Therefore Samuel too, the greatest of kings^a and prophets, "will never," as the scripture tells us, "drink wine or intoxicating liquor till his dying day" (1 Sam. i. 11).^b For his place has been ordered in the ranks of the divine army, and through the providence of the wise commander he will never leave it. Now 144 probably there was an actual man called Samuel; but we conceive of the Samuel of the scripture, not as a living compound of soul and body, but as a mind which rejoices in the service and worship of God and that only. For his name by interpretation means "appointed or ordered to God," because he thinks that all actions that are based on idle opinions are grievous disorder. His mother is Hannah, 145 whose name means in our language "grace." For without divine grace it is impossible either to leave the ranks of mortality, or to stay for ever among the immortal. Now when grace fills the soul, that 146 soul thereby rejoices and smiles and dances, for it is possessed and inspired, so that to many of the unenlightened it may seem to be drunken, crazy and beside itself. And therefore she is addressed by a "boy,"^c not meaning a single boy, but everyone whose age is ripe for restlessness and defiance and mockery of excellence, in these words: "How long wilt thou be drunken? put away thy wine from thee" (1 Sam. i. 14). For with the God-possessed not only 147 is the soul wont to be stirred and goaded as it were into ecstasy but the body also is flushed and fiery, warmed by the overflowing joy within which passes on the sensation to the outer man, and thus many of the foolish are deceived and suppose that the sober

^a So the LXX. In the Hebrew the words are spoken by Eli.

- 148 καίτοι γε ἐκείνοι μὲν τρόπον τινὰ
 μεθύουσιν οἱ νήφοντες τὰ ἀγαθὰ ἀθρόα ἡκρατι-
 σμένοι καὶ τὰς προπόσεις παρὰ τελείας ἀρετῆς
 δεξάμενοι, οἱ δὲ τὴν ἀπὸ οἴνου μεθύοντες μέθην
 ἄγευστοι φρονήσεως διετέλεσαν νηστείαν συνεχῇ
 149 καὶ λιμὸν αὐτῆς ἄγοντες. εἰκότως οὖν ἀποκρίνεται
 πρὸς τὸν νεωτεροποιὸν καὶ γέλωτα τίθεσθαι οἰό-
 μενον¹ τὸν σεμνὸν καὶ αὐστηρὸν αὐτῆς βίον· ὦ
 θαυμάσιε, “γυνὴ ἢ σκληρὰ ἡμέρα ἐγὼ εἰμι, καὶ
 οἶνον καὶ μέθυσμα οὐ πέπωκα, καὶ ἐκχεῶ τὴν
 ψυχὴν μου ἐνώπιον κυρίου”. παμπόλλη γε παρ-
 ρησία τῆς ψυχῆς, ἢ τῶν χαρίτων τοῦ θεοῦ πε-
 150 πλήρωται. πρῶτον μὲν γε “σκληρὰν ἡμέραν”
 εἶπεν ἑαυτὴν πρὸς τὸ χλευάζον ἀπιδούσα παιδάριον
 —τούτῳ γὰρ καὶ παντὶ ἄφρονι τραχεῖα καὶ δύσ-
 βατος καὶ ἀργαλεωτάτη νενόμισται ἢ ἐπ’ ἀρετὴν
 ἄγουσα ὁδός, καθὰ καὶ τῶν παλαιῶν τις ἐμαρ-
 τύρησεν εἰπών·

τὴν μέντοι κακότητα καὶ ἱλαδὸν ἔστιν ἐλέσθαι.
 τῆς δ’ ἀρετῆς ἰδρῶτα θεὸς προπάροιθεν ἔθηκεν
 ἀθάνατος, μακρὸς δὲ καὶ ὄρθιος οἶμος ἐς αὐτὴν
 καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ’ εἰς ἄκρον ἵκηται,
 ῥηιδίῃ δὴ ’πειτα πέλει χαλεπὴ περ ἐοῦσα—.

- 151 XXXVII. εἶτα οἶνον καὶ μέθυσμα οὗ
 φησι προσενέγκασθαι τῷ συνεχῶς καὶ παρὰ πάντα
 τὸν βίον νήφειν ἐπαυχοῦσα· καὶ γὰρ ὄντως ἀφέτω
 καὶ ἐλευθεριάζοντι καὶ καθαρῶ χρήσθαι λογισμῶ
 πρὸς μηδενὸς πάθους παροινουμένῳ μέγα καὶ
 152 θαυμαστὸν ἦν ἔργον. ἐκ τούτου δὲ συμβαίνει νή-

¹ Wendland corrects unnecessarily to *τιθέμενον*.

ON DRUNKENNESS, 148-152

are drunk. Though, indeed, it is true 148
 that these sober ones are drunk in a sense, for all good
 things are united in the strong wine on which they
 feast, and they receive the loving-cup from perfect
 virtue ; while those others who are drunk with the
 drunkenness of wine have lived fasting from prudence
 without ceasing, and no taste of it has come to their
 famine-stricken lips. Fitly, then, does she answer 149
 the reckless one who thinks to mock her stern
 and austere life, Sirrah, " I a woman am the hard
 day,^a I have drunk no wine or strong drink, and I will
 pour out my soul before the Lord " (1 Sam. i. 15).
 How vast is the boldness of the soul which is filled
 with the gracious gifts of God ! First, we see, she 150
 calls herself a " hard day," taking the view of the
 varlet who thought to make a mock of her, for
 to him and to every fool the way to virtue seems
 rough and painful and ill to tread, and to this one of
 the old writers has testified in these words :

Vice you may take by squadrons ; but there lies
 'Twixt you and virtue (so hath God ordained)
 Sore travail. Long and steep the road to her,
 And rough at first ; but—reach the top—and she,
 So hard to win, is now an easy prize.^b

XXXVII. Secondly, she declares that she 151
 has not partaken of wine or strong liquor, glorying
 that her whole life has been one of unbroken abstin-
 ence. And rightly, for indeed it was a great and
 wonderful feat to follow reason, the free, the un-
 shackled, the pure, which no passion inebriates. And 152

^a Or, as Philo may have understood the words, " hard and easy," taking *ἡμέρα* from *ἡμερος*, see App. p. 505. The E.V. has " of a sorrowful spirit."

^b Hesiod, *Works and Days*, 287, 289-292.

- ψεως ἀκράτου τὸν νοῦν ἐμφορηθέντα σπονδὴν ὅλον δι' ὅλων γίνεσθαι τε καὶ σπένδεσθαι θεῷ· τί γὰρ ἦν τὸ “ ἐκχεῶ¹ τὴν ψυχὴν μου ἐναντίον κυρίου ” ἢ σύμπασαν αὐτὴν ἀνιερῶσω, δεσμὰ μὲν οἷς πρότερον ἐσφίγγετο, ἃ περιήψαν αἱ τοῦ θνητοῦ βίου κεναὶ σπουδαί, πάντα λύσας, προαγαγὼν δὲ ἔξω καὶ τείνας καὶ ἀναχέας τοσοῦτον, ὥς καὶ τῶν τοῦ παντὸς ἄψασθαι περάτων καὶ πρὸς τὴν τοῦ ἀγενήτου παγκάλην καὶ ἀοίδιμον θεάν ἐπειχθῆναι;
- 153 Νηφόντων μὲν οὖν ὁ | χορὸς οὗτος παιδείαν προ-
[381] στησαμένων ἡγεμονίδα, μεθύοντων δ' ὁ πρότερος,
154 οὐπερ ἦν ἔξαρχος ἀπαιδευσία. XXXVIII. ἐπεὶ δὲ τὸ μεθύειν οὐ μόνον ἐδήλου τὸ ληρεῖν, ὃ δημιουργὸν ἀπαιδευσίαν εἶχεν, ἀλλὰ καὶ τὸ παντελῶς ἀναισθητεῖν, ἀναισθησίας δὲ τῆς μὲν κατὰ τὸ σῶμα δημιουργὸς οἶνος, τῆς δὲ κατὰ ψυχὴν ἄγνοια τούτων ὧν εἰκὸς ἦν ἐπιστήμην ἀνελιφέναι, λεκτέον καὶ περὶ ἀγνοίας βραχέα αὐτὰ τὰ καίρια
- 155 ὑπομιμνήσκοντας. τίνι οὖν ἀπεικάσωμεν τῶν ἐν τῷ σώματι τὸ ἐν ψυχῇ πάθος ὃ κέκληται ἄγνοια ἢ τῇ τῶν αἰσθητηρίων πηρώσει; οὐκοῦν ὅσοι ὀφθαλμοὺς καὶ ὦτα ἐβλάβησαν, οὐδὲν ἔτι <οὐτ' > ἰδεῖν οὐτ' ἀκοῦσαι δύνανται, ἡμέραν μὲν καὶ φῶς, ὧν ἕνεκα μόνων, εἰ χρή τάληθές εἰπεῖν, τὸ ζῆν αἰρετόν, οὐκ εἰδότες, μακρῷ δὲ σκότῳ καὶ νυκτὶ αἰωνίῳ συννοικοῦντες, πρὸς πάντα καὶ μικρὰ καὶ μείζω κεκωφημένοι, οὓς εἰκότως ὁ βίος ἀδυνάτους
- 156 εἶωθε καλεῖν· κἄν γὰρ αἱ τοῦ ἄλλου σώματος ἀπασαι δυνάμεις ἐπ' αὐτὸ δὴ τὸ πέρασ ἰσχύος

¹ The LXX has ἐκχέω. But that Philo read the future is shewn by ἀνιερῶσω.

ON DRUNKENNESS, 152-156

the result of this is that the mind, which has drunk deep of abstinence unmixed, becomes a libation in its whole being, a libation which is poured out to God. What else was meant by the words, "I will pour out my soul before the Lord" but "I will consecrate it all to him, I will loosen all the chains that bound it tight, which the empty aims and desires of mortal life had fastened upon it; I will send it abroad, extend and diffuse it, so that it shall touch the bounds of the All, and hasten to that most glorious and loveliest of visions—the Vision of the Uncreated"?

This, then, is the company of the sober who have 153 set before them instruction as their head, while the former was the company of the drunken, whose leader was indiscipline. XXXVIII. But drunken- 154 ness, we saw, does not only signify folly, which is the work of this rejection of discipline, but it also signifies complete insensibility. In the body this is produced by wine, but in the soul by ignorance of things of which we should naturally have acquired knowledge. Consequently on the subject of ignorance I must say a few words, only just what is needful, by way of reminder. Now what we call ignorance is an affection of the soul. To what affec- 155 tion of the body can we liken it, but to the incapacitation of the sense-organs? All who have lost the use of eyes and ears can no longer see or hear and have no knowledge of day and light, which alone in truth make life desirable, but are surrounded by enduring darkness and everlasting night, thus rendered helpless in regard to every issue great or small. These persons are in common life generally and with good reason called "incapable." For even if all the 156 faculties of the rest of the body should attain the

ἔλθωσι καὶ ῥώμης, ὑποσκελισθεῖσαι πρὸς ὀφθαλμῶν
καὶ ὧτων πηρώσεως μέγα πτώμα πίπτουσιν, ὥς
μηκέτ' ἀναστῆναι δύνασθαι· τὰ γὰρ ὑπερείδοντα
καὶ στηρίζοντα ἄνθρωπον λόγῳ μὲν αἱ βάσεις
εἰσὶν, ἔργῳ δὲ ἀκοαί τε καὶ ὄψεις, ἃς ἔχων μὲν τις
ὀλοκλήρους ἐγγήγερται καὶ ἀνωρθίασται, στερόμενος
δὲ αὐτῶν κλίνεται καὶ εἰσάπαν καθαιρεῖται.

- 157 τὸ παραπλήσιον οὖν ἐν ψυχῇ πάντως¹
ἄγνοια ἐργάζεται τὰ βλέποντα καὶ ἀκούοντα αὐτῆς
λυμαινομένη καὶ μήτε φῶς μήτε λόγον παρεισ-
ελθεῖν ἔωσα, τὸν μὲν, ἵνα μὴ διδάξῃ, τὸ δέ, ἵνα μὴ
δείξῃ τὰ ὄντα, βαθὺ δὲ σκότος καὶ πολλὴν ἀλογίαν
καταχέασα κωφὴν λίθον τὸ περικαλλέστατον εἶδος
158 ψυχῆς εἰργάσατο. XXXIX. καὶ γὰρ τῇ ἀγνοίᾳ
τὸ ἐναντίον, ἢ ἐπιστήμη, τρόπον τινὰ ψυχῆς καὶ
ὀφθαλμοὶ καὶ ὠτά ἐστι· καὶ γὰρ τοῖς λεγομένοις
προσέχει τὸν νοῦν καὶ καταθεᾶται τὰ ὄντα καὶ
οὐδὲν οὔτε παρορᾶν οὔτε παρακούειν ὑπομένει,
πάντα δ' ὅσα ἀκοῆς καὶ θέας ἄξια περισκοπεῖ καὶ
περιβλέπεται, καὶ εἰ πεζεύειν καὶ πλεῖν δεῖ, γῆς
καὶ θαλάττης ἄχρι τῶν περάτων ἀφικνεῖται, ἵνα
159 ἴδῃ τι πλεόν ἢ ἀκούσῃ καινότερον. ἀοκνότατον
γὰρ ὁ ἐπιστήμης ἔρως, ἐχθρὸς μὲν ὕπνου, φίλος
δὲ ἐγρηγόρσεως· διανιστὰς οὖν καὶ ἀνεγείρων καὶ
παραθήγων αἰεὶ διάνοιαν πανταχόσε περιφοιτᾶν
ἀναγκάζει λίχνον ἀκοῆς ἐργαζόμενος καὶ μαθήσεως
160 δόξαν ἀληκτον ἐντήκων. οὐκοῦν ἐπι-
στήμη μὲν τὸ βλέπειν καὶ ἀκούειν περιποιεῖ, δι'
ὧν αἱ κατορθώσεις· ὁ γὰρ ἰδὼν καὶ ἀκούσας, γνούς
382] | τὸ συμφέρον, τὸ μὲν ἐλόμενος, τὸ δὲ ἐναντίον

¹ MSS. πάνθ' ὅσα.

^a Or "word . . . wordlessness." See App. p. 505.

ON DRUNKENNESS, 156-160

utmost limit of strength and capacity, yet if they are handicapped by the crippling of eyes and ears they fall, and great is that fall, making any reinstatement impossible. For, though we speak of the feet as the support which upholds the man, in reality that is done by the faculties of sight and hearing : possessed of these in their fullness, the man stands uprisen and erect ; deprived of them, he gives way and is utterly prostrated.

An exactly similar result in 157 the soul is produced by ignorance, which destroys its powers of seeing and hearing, and suffers neither light, which might shew it realities, nor reason,^a which might be its teacher, to find their way in ; but sheds about it profound darkness and a flood of unreason,^a and turns the soul's fair and lovely form into a senseless block of stone. XXXIX. Similarly know- 158 ledge, the opposite of ignorance, may be called the eyes and the ears of the soul. For it fixes the attention on what is said and contemplates what is, and allows no mis-seeing or mis-hearing,^b but surveys and observes all that is worthy to be heard and seen. And if it be necessary to travel or take ship, it makes its way to the ends of the earth or ocean, to see something more or hear something new. For nothing 159 is so active as the passion for knowledge ; it hates sleep and loves wakefulness. So it ever arouses and excites and sharpens the intellect, and compelling it to range in every direction makes it greedy to hear, and instils an incessant thirst for learning.

Knowledge, then, provides ^c that sight or hearing, to 160 which we owe each case of right conduct. For he who sees and hears in the moral sense, knows what is good for him, and by choosing this and rejecting

^b See App. p. 505.

^c Or "preserves."

- ἀποστραφεῖς ὠφέληται. ἄγνοια δὲ χαλεπωτέραν
 τῆς ἐν τῷ σώματι πῆρωσιν ἐπιφέρουσα τῇ ψυχῇ
 πάντων ἁμαρτημάτων αἰτία γίνεται, μηδὲν μὴτ'
 ἐκ τοῦ προϋδέσθαι μὴτ' ἐκ τοῦ προακοῦσαι δυνα-
 μένη λαβεῖν ἔξωθεν βοήθημα· διὰ γοῦν τὴν πολλὴν
 ἐρημίαν ἑαυτῆς ἀφρούρητος καὶ ἀφύλακτος ἐαθεῖσα
 [καὶ] πρὸς τῶν ἐπιτυχόντων ἀνθρώπων τε ὁμοῦ
 161 καὶ πραγμάτων ἐπιβουλεύεται. μηδέποτ' οὖν μὴτ'
 ἄκρατον προσενεγκώμεθα τοσοῦτον, ὥς ἀπραξίαν
 ἐμποιῆσαι ταῖς αἰσθήσεσι, μήτε τοσοῦτον ἐπι-
 στήμης ἀλλοτριωθῶμεν, ὥς ἄγνοιαν, τὸ μέγα καὶ
 βαθὺ σκότος, τῆς ἑαυτῶν ψυχῆς κατασκεδάσαι.
 162 XL. Διττὸν δὲ τὸ ἀγνοίας γένος, τὸ μὲν ἀπλοῦν,
 ἢ παντελὴς ἀναισθησία, τὸ δὲ διπλοῦν, ὅταν μὴ
 μόνον ἀνεπιστημοσύνη τις συνέχεται, ἀλλὰ καὶ
 οἴηται εἰδέναι ἃ μηδαμῶς οἶδε δόξῃ ψευδεὶ σοφίας
 163 ἐπαιρόμενος. τὸ μὲν οὖν πρότερον κακὸν ἔλαττον—
 κουφοτέρων γὰρ ἁμαρτημάτων καὶ τάχα ἀκουσίων
 αἰτίων—, τὸ δὲ δεύτερον μείζον· μεγάλα γὰρ
 ἀποτίκτει καὶ οὐκ ἀκούσια μόνον ἀλλ' ἤδη κακὰ
 164 προνοίας ἀδικήματα. περὶ ταῦτά μοι
 δοκεῖ Λῶτ ὁ θυγατροποιὸς μάλιστα κηραίνειν
 ἄρρεν καὶ τέλειον ἐν ψυχῇ φυτὸν ἀναθρέψαι μὴ
 δυνάμενος· δύο γὰρ θυγατέρας ἐκ τῆς λιθουμένης
 γυναικὸς ἔσχηκεν, ἣν εὐθυβόλῳ χρησάμενος ὀνό-
 ματι καλέσειεν ἂν τις συνήθειαν, ἐχθρὰν φύσιν
 ἀληθείας, καὶ ὅποτε ἄγοι τις αὐτὴν, ὑστερίζουσαν
 καὶ περιβλεπομένην τὰ ἀρχαῖα καὶ σύντροφα καὶ
 ἀψύχου τρόπον στήλης ἐν μέσοις αὐτοῖς κατα-
 165 μένουσαν. τῶν δὲ θυγατέρων ἡ μὲν
 πρεσβυτέρα κεκλήσεται βουλή, συναίνεσις δὲ ἡ

ON DRUNKENNESS, 160-165

its opposite, finds himself benefited. But ignorance entails a more severe disablement to the soul than the disablement of the body, and thus is the cause of all its wrongdoing, since it cannot draw help from outside itself through the warnings which seeing and hearing might give it. Thus, standing utterly alone, and left unguarded and unprotected, it is a butt for the haphazard hostility of men and circumstances alike. Let us, then, never drink so deep of strong 161 liquor as to reduce our senses to inactivity, nor become so estranged from knowledge as to spread the vast and profound darkness of ignorance over our soul.

XL. Now ignorance as a whole is of two different 162 kinds ; one single, that is complete insensibility, the other twofold, that is when a man is not merely the victim of a want of knowledge, but also, encouraged by a false idea of his own wisdom, thinks he knows what he does not know at all. The former is the 163 lesser evil, for it is the cause of less serious and perhaps involuntary errors, and the second is the greater, for it is the parent of great iniquities, not only those which are involuntary, but such as are actually premeditated.

It was this especially which 164 brought trouble to Lot—Lot who was the parent of daughters only and could rear no male or perfect growth within his soul. Two daughters he had and their mother was she who was turned into stone, whom we might call “ custom,” if we gave her her right name ; her nature is hostile to truth, and if we take her with us, she lags behind and gazes round at the old familiar objects and remains among them like a lifeless monument.

The elder of these 165 daughters will bear the name of Deliberation, and

νεωτέρα· τῷ μὲν γὰρ βουλευσασθαι τὸ συναινεῖν
 ἔπεται, συναινέσας δ' οὐδὲ εἰς ἔτι βουλεύεται.
 καθίσας οὖν ὁ νοῦς ἐν τῷ ἑαυτοῦ συνεδρίῳ διακινεῖν
 ἄρχεται τὰς θυγατέρας καὶ μετὰ μὲν τῆς πρε-
 σβυτέρας, βουλῆς, σκοπεῖσθαι τε καὶ διερευνᾶν
 ἕκαστα, μετὰ δὲ τῆς νεωτέρας, συναινέσεως,
 ἐπινεύειν ῥαδίως τοῖς ἐπιτυχοῦσι καὶ ὡς φίλα τὰ
 ἐχθρὰ ἀσπάζεσθαι, δέλεαρ εἴ τι μικρὸν ἡδονῆς
 166 αὐτὸ μόνον ἀφ' ἑαυτῶν ἐνδιδῶν. ταῦτα δὲ νήφων
 μὲν λογισμὸς οὐκ ἀνέχεται, μέθη δὲ κατεσχημένος
 καὶ ὥσπερ ἕξοινος ὢν· XLII. διὸ λέγεται· “ἐπό-
 τισαν τὸν πατέρα οἶνον.” ἀναισθησία
 παντελής, ἱκανὸν δοκεῖν εἶναι βουλευέσθαι τὸν
 νοῦν ἀφ' ἑαυτοῦ τὰ συμφέροντα ἢ τοῖς ὅπως οὖν
 φανείσιν, ὡς τὸ ἀληθές πάγιον ἐν ἑαυτοῖς ἔχουσι,
 συναινέσαι, τῆς ἀνθρωπίνης φύσεως μηδαμῇ μη-
 δαμῶς ἱκανῆς οὐσης ἢ ἐκ περισκέψεως τὸ σαφές
 εὔρειν ἢ τὰ μὲν ὡς ἀληθῆ καὶ συμφέροντα ἐλέσθαι,
 [383] τὰ δ' ὡς¹ ψευδῆ καὶ βλάβης αἷτια | ἀποστραφῆναι.
 167 πολὺ γὰρ σκότος τῶν ὄντων καὶ σωμάτων καὶ
 πραγμάτων κατακεχυμένον οὐκ ἐᾷ τὴν ἐκάστου
 φύσιν ἰδεῖν, ἀλλὰ κἂν βιασάμενός τις ὑπὸ περιεργίας
 ἢ τοῦ φιλομαθοῦς ἐβελήσῃ διακῦψαι, καθάπερ οἱ
 πεπηρωμένοι προσπταίων τοῖς ἐν ποσί, πρὶν τι
 λαβεῖν, ἀναπεσὼν ὑστερίζει ἢ ταῖς χερσὶν ἐφαπτό-
 μενος τὰ ἄδηλα εἰκάζει στοχασμὸν πρὸ ἀληθείας
 168 κτώμενος. οὐδὲ γὰρ εἰ δαδουχοῦσα παιδεία παρα-
 πέμποι τὸν νοῦν φῶς ἀψαμένη τὸ οἰκεῖον ἐπὶ τὴν
 τῶν ὄντων θεάν, ὀνῆσαι δύναιτ' ἂν μᾶλλον ἢ
 βλάψαι· τὸ γὰρ βραχὺ φέγγος ὑπὸ πολλοῦ σκότους

¹ MSS. ἢ ὡς.

^a Or “to examine.”

ON DRUNKENNESS, 165-168

the younger of Assent. For assent follows deliberation, and no one who has given his assent continues to deliberate. The mind then taking his seat in his council begins to make his daughters busy.^a With the elder, Deliberation, he proceeds to discuss and examine every point ; with the younger, Assent, he readily agrees to every suggestion, giving a friendly welcome to any however hostile, if what they have to give offers any enticement of pleasure however small. In its sober condition the mind does not tolerate this, 166 only when it has succumbed to intoxication and is as though overcome by wine. XLI. And so we read, "They gave their father wine to drink" (Gen. xix. 33).

Now this is complete insensibility, that the mind should think itself competent to deliberate by itself on what is to its interests, or to assent to presentations of any kind as though they were a vehicle of solid truth, for human nature is ever quite unable, either by circumspection to discover certainty, or to choose some things as true and profitable, and to reject others as false and injurious. For the vastness of the darkness which overspreads 167 the world of bodies and affairs forbids us to see the nature of each ; and though curiosity or love of learning may give us the wish to force our way and peer through the curtain, we shall like blind men stumble over the obstacles before us, lose our footing and miss our object, or if our hands do lay hold of it, we are but guessing at uncertainties and it is not truth but conjecture that is in our grasp. For even 168 if instruction, torch in hand, should go before the mind, shedding her own particular light to give it sight of realities, it would do more harm than good. For its little beam is bound to be extinguished by

σβέννυσθαι πέφυκε, σβεσθέντος δὲ ἀνωφελὲς πᾶσα
 169 ὄψις. τὸν μέντοι σεμνυνόμενον ἢ ἐπὶ

τῷ βουλευέσθαι ἢ ἐπὶ τῷ τὰ μὲν αἰρεῖσθαι τὰ δὲ
 φεύγειν ἱκανῶς δύνασθαι διὰ τούτων ὑπομνηστέον·
 εἰ μὲν ἀπὸ τῶν αὐτῶν τὰς αὐτὰς αἰεὶ συνέβαινε
 προσπίπτειν ἀπαράλλάκτους φαντασίας, ἣν ἴσως
 ἀναγκαῖον τὰ τε ἐν ἡμῖν αὐτοῖς φύσει κατασκευα-
 σθέντα διττὰ κριτήρια, αἴσθησίν τε καὶ νοῦν, ὥς
 ἀψευδῇ καὶ ἀδέκαστα θαυμάζειν καὶ περὶ μηδενὸς
 ἐνδοιάζοντας ἐπέχειν, ἀλλὰ τοῖς ἅπαξ φανέισι
 πιστεύοντας τὰ μὲν αἰρεῖσθαι, τὰ δὲ ἔμπαλιν

170 ἀποστρέφεισθαι. ἐπειδὴ δὲ διαφόρως ἀπ' αὐτῶν
 εὐρίσκόμεθα κινούμενοι, βέβαιον περὶ οὐδενὸς
 οὐδὲν ἂν ἔχοιμεν εἰπεῖν, ἅτε μὴ ἐστῶτος τοῦ
 φανέντος, ἀλλὰ πολυτρόποις καὶ πολυμόρφοις
 χρωμένου ταῖς μεταβολαῖς. XLII. ἀνάγκη γὰρ
 ἀνιδρύτου τῆς φαντασίας οὔσης ἀνίδρυτον εἶναι
 καὶ τὴν ἐπ' αὐτῇ κρίσιν.

171 Αἵτια δὲ τούτου πολλά· πρῶτον μὲν αἱ ἐν τοῖς
 ζώοις οὐ καθ' ἓν μέρος ἀλλὰ σχεδὸν περὶ πάντα
 ἀμύθητοι διαφοραί, αἱ περὶ τὴν γένεσιν καὶ κατα-
 σκευὴν αὐτῶν, αἱ περὶ τὰς τροφὰς καὶ διαίτας, αἱ
 περὶ τὰς αἰρέσεις καὶ φυγὰς, αἱ περὶ τὰς αἰσθη-
 τικὰς ἐνεργείας τε καὶ κινήσεις, αἱ περὶ τὰς τῶν
 κατὰ σῶμα καὶ ψυχὴν ἀμυθήτων παθῶν ιδιότητας.

172 χωρὶς γὰρ τῶν κρινόντων ἴδε καὶ τῶν
 κρινομένων ἔνια, οἷα τὸν χαμαιλέοντα, τὸν πολὺ-

^a See App. p. 505.

^b See App. p. 506.

the vast darkness, and when it is extinguished all power of sight is useless. He who prides 169 himself on his judgement in deliberation, or flatters himself that he is competent to choose this and shun that, should be brought to a recollection of the truth by the following thoughts. If it were always the case that the same objects produced the same impressions on the mind without any variation, it would perhaps be necessary that the two instruments of judgement which nature has established in us, sense and mind, should be held in high esteem as veracious and incorruptible, and that we should not suspend our judgement on any point through doubt but accept a single presentation of two different objects, and on the faith of this choose one and reject the other. But 170 since we prove to be differently affected by them at different times, we can say nothing with certainty about anything, because the picture presented to us is not constant, but subject to changes manifold and multiform. XLII. Since the mental picture is variable, the judgement we form of it must be variable also. There are many reasons for this.^a

In the first place^b there are the innumerable differences 171 in living creatures, differences concerned not with a single aspect, but practically with all; differences in birth, in structure and equipment; differences in food and mode of life; differences in predilections and aversions; differences in their sense-activities and sense-movements; differences in the peculiarities which arise from the innumerable ways in which body and soul are affected. For 172 leaving out of sight for the moment those who form judgements,^b consider examples^b among the objects of such judgements. Take for instance the chameleon

- ποδα· τὸν μὲν γέ φασι τὴν χροάν ἀλλάττοντα τοῖς ἐδάφεσιν ὁμοιοῦσθαι καθ' ὧν εἴωθεν ἔρπειν, τὸν δὲ ταῖς κατὰ θαλάττης πέτραις, ὧν ἂν περιδράξῃται, τάχα που τῆς σωτηρίου φύσεως ἀλεξίκακον συλλήψεως δωρησαμένης τὴν εἰς τὸ πολυχρώματον
- 173 αὐτοῖς τροπὴν φάρμακον. τὸν δὲ αὐχένα τῆς περιστερᾶς ἐν ἡλιακαῖς αὐγαῖς οὐ κατενόησας μυρίας χρωμάτων ἀλλάττοντα ιδέας; ἢ οὐχὶ φοινικοῦν καὶ κυανοῦν, πυρωπὸν τε αὖ καὶ ἀνθρακοειδές, ἔτι δὲ ὠχρὸν καὶ ἐρυθρὸν καὶ ἄλλα παντοδαπὰ ἴσχει χρώματα, ὧν οὐδὲ τὰς κλήσεις
- 174 ῥᾶδιον ἀπομνημονεῦσαι; φασὶ μέντοι καὶ ἐν Σκύ-
[384] θαις τοῖς | καλουμένοις Γελώοις θαυμασιώτατόν τι γίνεσθαι σπανίως μὲν, γίνεσθαι δ' ὅμως θηρίον, ὃ καλεῖται τάρανδρος, μέγεθος μὲν βοὸς οὐκ ἀποδέον, ἐλάφῳ δὲ τὸν τοῦ προσώπου τύπον ἐμφερέστατον· λόγος ἔχει τοῦτο μεταβάλλειν αἰετὰς τρίχας πρὸς τε τὰ χωρία καὶ τὰ δένδρα καὶ πάνθ' ἀπλῶς οἷς ἂν ἐγγὺς ἰσθῇται, ὥς διὰ τὴν τῆς χροᾶς ὁμοιότητα λανθάνειν τοὺς ἐντυγχάνοντας καὶ ταύτη μᾶλλον ἢ τῇ
- 175 περὶ σῶμα ἀλκῇ δυσθήρατον εἶναι. ταῦτα δὲ καὶ τὰ τούτοις ὅμοια πίστεις ἐναργεῖς ἀκαταληψίας εἰσίν.

XLIII. Ἐπειτα δὲ αἱ μηκέτι τῶν ζώων ἀπάντων, ἀλλὰ καὶ ἀνθρώπων ἰδίᾳ πρὸς ἀλλήλους

176 περὶ πάντα ποικιλίαι. οὐ γὰρ μόνον ἄλλοτε ἄλλως τὰ αὐτὰ κρίνουσιν, ἀλλὰ καὶ ἐτέρως ἕτεροι, ἡδονὰς τε καὶ ἀγρίας ἔμπαλιν τῶν αὐτῶν λαμβάνοντες· οἷς γὰρ δυσηρέστησαν ἔνιοι, ἐτέρφθησαν ἄλλοι, καὶ κατὰ τὸνναντίον ἅπερ ὥς φίλα καὶ οἰκεῖα ἐπισπασάμενοι¹ τινες ἐδεξιώσαντο, ταῦθ' ἕτεροι ὥς

¹ Perhaps, as Adler, ἀσπασάμενοι. See App. p. 507.

^a See App. p. 506.

^b See App. p. 507.

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and the polypus. The former, we are told, changes its colour and grows like the kinds of soil over which it is its habit to crawl ; the latter grows like the rocks to which it clings in the sea, and we may fairly suppose that this power of changing to various colours is given them by protecting nature as a remedy against the danger of capture. Again, have we not 173 seen the dove's neck^a change in the sun's rays into a thousand different hues, sometimes scarlet and dark blue, or fiery or like red-hot coal, again yellow and then ruddy, and all other kinds of colour, so numerous that it would be difficult to give even their names in full? Indeed it is said that in the land of the 174 Scythians who are known as the Geloans a most extraordinary animal is actually, though no doubt rarely, found called the elk, in size equal to an ox, but with a face shaped very like a deer. The account given of this creature is that it always changes the colour of its hair into that of the places, trees, or any imaginable thing near which it stands, and owing to this similarity of colour, we are told, it is not observed by passers-by, and this fact rather than its bodily strength makes it difficult to catch. These and similar phenomena are clear proofs of the 175 impossibility of apprehension.^a

XLIII. Secondly,^b there are the diversities on all subjects which, to pass from animals in general, we find also in men in particular. Not only do their judge- 176 ments^b on the same objects vary at different times, but different persons receive different impressions of pleasure or its reverse from the same things. For what is disliked by some is enjoyed by others, and contrariwise what some receive with open arms as acceptable and agreeable to their nature is utterly

- ἀλλότρια καὶ δυσμενῇ μακρὰν ἀφ' ἑαυτῶν ἔσκο-
 177 ράκισαν. ἤδη γοῦν ἐν θεάτρῳ πολλάκις παρα-
 τυχῶν εἶδον ὑφ' ἐνὸς μέλους τῶν ἀγωνιζομένων ἐπὶ
 τῆς σκηνῆς τραγωδῶν ἢ κιθαρωδῶν τοὺς μὲν οὕτως
 ἀχθέντας, ὡς ἀνεγειρομένους καὶ συνηχοῦντας ἄκον-
 τας τὰ πρὸς ἔπαινον ἐκφωνεῖν, τοὺς δὲ οὕτως ἀτρώ-
 τως ἔχοντας, ὡς μηδὲν τῶν ἀψύχων βάθρων ἐφ' οἷς
 καθέζονται ταύτῃ γοῦν διαφέρειν ἂν νομισθῆναι,
 ἐνίους δ' οὕτως ἀλλοτριωθέντας, ὡς καὶ τὴν θέαν
 οἴχεσθαι καταλιπόντας, ἔτι καὶ προσαποκλειο-
 μένους¹ ἑκατέρᾳ τῶν χειρῶν τὰ ὦτα, μὴ ἄρα τι
 ἔναυλον ἀπολειφθὲν ἀηδίαν ὑπηχοῦν δυσκόλοις καὶ
 δυσαρέστοις ψυχαῖς ἐργάσῃται.
- 178 Καίτοι τί ταῦτά φαμεν; αὐτός τις εἷς ὧν ἕκαστος
 ἐφ' ἑαυτοῦ, τὸ παραδοξότατον, μυρίας μεταβολὰς
 καὶ τροπὰς δεχόμενος κατὰ τε σῶμα καὶ ψυχὴν
 τοτὲ μὲν αἰρεῖται, τοτὲ δ' ἀποστρέφεται οὐδαμῶς
 μεταβάλλοντα, μένειν δ' ἐπὶ τῆς αὐτῆς πεφυκότα
- 179 κατασκευῆς· οὐ γὰρ τὰ αὐτὰ ὑγιαίνουσι καὶ νοσοῦσι
 προσπίπτειν φιλεῖ, οὐδὲ ἐγρηγοροῦσι καὶ κοιμω-
 μένοις, οὐδὲ ἡβῶσι καὶ γεγηρακόσι· καὶ ἐστὼς
 μέντοι καὶ κινούμενός τις ἐτέρας ἔλαβε φαν-
 τασίας, καὶ θαρρῶν καὶ δεδιώς ἔμπαλιν, ἔτι
 μέντοι λυπούμενός τε καὶ χαίρων, καὶ φιλῶν καὶ
- 180 τοῦναντίον μισῶν. καὶ τί δεῖ μακρηγοροῦντα περὶ
 τούτων ἐνοχλεῖν; συνελόντι γὰρ φράσαι πᾶσα ἡ
 σώματος καὶ ψυχῆς κατὰ φύσιν τε αὐ καὶ παρὰ |
 [385] φύσιν κίνησις αἰτία τῆς περὶ τὰ φαινόμενα ἀστάτου

¹ MSS. προσαποσειομένους, which Wendland defends on the strange ground that "shaking off their ears" may describe the action of men trying to brush away the sound of the music out of their ears. Cohn preferred ἀποσαττομένους, which would give the same sense as ἀποκλειομένους (Mangey).

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scouted by others as alien and repugnant. For 177
example, I have often when I chanced to be in the
theatre noticed the effect produced by some single
tune sung by the actors on the stage or played by the
musicians. Some of the audience are so moved, that
in their excitement they cannot help raising their
voices in a chorus of acclamation.^a Others are so
unstirred that, as far as this is concerned, you might
suppose them on a level of feeling with the senseless
benches on which they sit. Others, again, are so
repelled that they are off and away from the per-
formance, and indeed, as they go, block their ears
with both hands for fear that some echo of the music
should remain to haunt them and produce a sense of
discomfort to irritate and pain their souls.

^b But it is needless to quote such cases as these. 178
Every single individual in his own person is subject,
extraordinary though it be, to numberless changes
and variations in body and soul, and chooses at one
time and rejects at another things which do not
change, but retain the natural constitution which
they have had throughout. The same feelings are 179
not experienced in health as in sickness, in wakeful-
ness as in sleep, in youth as in age. And people
receive different mental impressions according as
they are standing or moving, confident or affrighted,
sad or joyful, loving or hating. And why tediously 180
pursue the subject? For to put it shortly, our
bodies and souls are in a state of motion, natural or
unnatural, which considered as a whole produces
that ceaseless change in the mental pictures pre-

^a Or (not so probably) ἀνεγειρομένους "starting from their
seats," συνηχούντας "taking up the tune."

^b See App. p. 507.

φορὰς γίνεται μαχόμενα καὶ ἀσύμφωνα προσ-
βαλλούσης ὀνείρατα.

- 181 XLIV. Γίνεται δ' οὐχ ἥκιστα τὸ περὶ¹ τὰς
φαντασίας ἄστατον καὶ παρὰ τὰς θέσεις καὶ παρὰ
τὰ διαστήματα καὶ παρὰ τοὺς τόπους, οἷς ἕκαστα
182 ἐμπεριέχεται. ἢ τοὺς κατὰ θαλάττης ἰχθύς οὐχ
ὀρώμεν, ὅποτε τὰς πτέρυγας διατείνοντες ἐν-
νήχουντο, μείζους αἰὲ τῆς φύσεως προφαινομένους;
καὶ τὰς εἰρεσίας μέντοι, κἂν σφόδρα ὦσιν εὐθυ-
τενείς, κεκλασμένας ὀρᾶσθαι συμβαίνει καθ' ὕδατος.
183 τά γε μὴν πορρωτάτω ψευδεῖς προσβάλλοντα
φαντασίας τὸν νοῦν εἴωθεν ἀπατᾶν· ἄψυχα γὰρ
ἔστιν ὅτε ὄντα ὑπετοπήθη ζῶα εἶναι καὶ τούναντίον
τὰ ἔμψυχα ἄψυχα, ἔτι δὲ τὰ ἐστῶτα κινεῖσθαι καὶ
τὰ κινούμενα ἐστάναι καὶ τὰ μὲν προσιόντα
ἐξαναχωρεῖν, τὰ δὲ ἀπιόντα πάλιν προσέρχεσθαι,
καὶ βραχύτατα μὲν τὰ περιμηκέστατα, περιφερῇ
δ' αὖ τὰ πολυγώνια. καὶ μυρία ἄλλα ὑπὸ τῆς
φανερᾶς ὄψεως ψευδογραφεῖται, οἷς οὐκ ἂν τις εὖ
φρονῶν ὥς βεβαίοις συνεπιγράψαιτο.
184 XLV. Τί δ' αἱ ἐν τοῖς σκευαζομένοις ποσότητες;
παρὰ γὰρ τὸ πλεόν ἢ ἔλαττον αἷ τε βλάβαι καὶ
ὠφέλειαι συνίστανται, καθάπερ ἐπὶ μυρίων ἄλλων
καὶ μάλιστα τῶν κατὰ τὴν ἰατρικὴν ἐπιστήμην
185 ἔχει φαρμάκων· ἢ γὰρ ἐν ταῖς συνθέσεσι ποσότης
ὅροις καὶ κανόσι μεμέτρηται, ὧν οὔτε ἐντὸς κάμψαι
οὔτε περαιτέρω προελθεῖν ἀσφαλές—τὸ μὲν γὰρ
ἔλαττον χαλᾷ, τὸ δὲ πλεόν ἐπιτείνει τὰς δυνάμεις·
βλαβερὸν δ' ἐκάτερον, τὸ μὲν ἀδυνατοῦν ἐνεργῆσαι
δι' ἀσθένειαν, τὸ δὲ βλάψαι βιαζόμενον διὰ καρ-

¹ MSS. παρὰ.

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sented to us which makes us the victim of conflicting^a and incongruous dreams.

XLIV. ^b But the inconstancy of impressions is particularly caused by the positions and surroundings of the several objects and their distances from the observer. We see that fishes in the sea, when they swim with their fins stretched, always look larger than nature has made them, and oars, however straight they are, appear bent below the water. Still more—the mind is often misled by distant objects which create false impressions. Sometimes we suppose lifeless objects to be living objects or the converse. And we have similar illusions about things stationary and moving, advancing and receding, short and long, circular and multilateral. And numberless other distortions of the truth are produced even when sight is unimpeded, which no sane person would accept as trustworthy.

XLV. ^b What again of quantities in prepared mixtures? Their powers of benefiting or injuring depend on the relative quantity of the various ingredients, as we see in numberless cases and particularly in the drugs used by medical science. For quantity in compounds is measured by regular standards, and we cannot with safety stop short of or go beyond what they prescribe; for anything smaller or greater than this respectively overweakens or overstrains the force of the preparation. In both cases harm is done. In the former case the medicine is incapable through its weakness of producing any effect, while in the latter its high degree of potency makes it a force of active mischief. And again accord-

^a Or "which act upon us like conflicting," etc.

^b See App. p. 507.

τερωτάτην ἰσχύν—, λειότησί τε αὖ καὶ τραχύτησι, πυκνότησί τε αὖ καὶ πιλήσεισι καὶ τούναντίον μανότησι καὶ ἑξαπλώσεισι τὸν εἰς βοήθειαν καὶ βλάβην ἑλεγχον ἐναργῶς διασυνίστησιν.

- 186 Ἄλλὰ μὴν οὐδὲ ἐκεῖνό τις ἀγνοεῖ, ὅτι τῶν ὄντων σχεδὸν ἐξ αὐτοῦ καὶ καθ' αὐτὸ νενόηται τὸ παράπαν οὐδέν, τῇ δὲ πρὸς τὸ ἐναντίον παραθέσει δοκιμάζεται, οἷον τὸ μικρὸν παρὰ τὸ μέγα, τὸ ξηρὸν παρὰ τὸ ὑγρὸν, παρὰ τὸ ψυχρὸν τὸ θερμόν, παρὰ τὸ βαρὺ τὸ κοῦφον, τὸ μέλαν παρὰ τὸ λευκόν, τὸ ἀσθενὲς παρὰ τὸ ἰσχυρόν, τὰ ὀλίγα παρὰ τὰ πολλὰ.
- 187 κατὰ τὸ παραπλήσιον μέντοι καὶ ὅσα ἐπ' ἀρετὴν ἢ κακίαν ἀναφέρεται, τὰ ὠφέλιμα διὰ τῶν βλαβερῶν γνωρίζεται, τὰ καλὰ τῇ τῶν αἰσχυρῶν ἀντιθέσει, τὰ δίκαια καὶ κοινῶς ἀγαθὰ τῇ τῶν ἀδίκων καὶ κακῶν παραθέσει, καὶ πάντα μέντοι τὰ ἄλλα ὅσα ἐν κόσμῳ σκοπῶν ἂν τις εὔροι κατὰ τὸν αὐτὸν τύπον λαμβάνοντα τὴν ἐπίκρισιν· ἐξ ἑαυτοῦ μὲν γὰρ ἕκαστον ἀκατάληπτον, ἐκ δὲ τῆς
- 188 πρὸς ἕτερον συγκρίσεως γνωρίζεσθαι δοκεῖ. τὸ
[386] δὲ μὴ ἑαυτῷ μαρτυρεῖν | ἰκανόν, τῆς δὲ ἀφ' ἐτέρου χρήζον συνηγορίας, ἀβέβαιον εἰς πίστιν· ὥστε καὶ ταύτῃ τοὺς εὐχερῶς ὁμολογοῦντας ἢ ἀρνούμενους περὶ παντὸς οὐτιμοσ<οῦν> ἐλέγχεσθαι.
- 189 Καὶ τί θαυμαστόν; προσωτέρω γάρ τις χωρήσας τῶν πραγμάτων καὶ εἰλικρινέστερον αὐτὰ ἀνγασάμενος εἴσεται τοῦθ', ὅτι ἐν οὐδέν καθ' ἀπλήν ἡμῖν τὴν ἑαυτοῦ προσπίπτει φύσιν, ἀλλὰ πάντα μίξεις πολυπλοκωτάτας ἔχοντα καὶ κράσεις.
- 190 XLVI. αὐτίκα τῶν χρωμάτων ἀντιλαμβανόμεθα πῶς; ἄρ' οὐ σὺν ἀέρι καὶ φωτί, τοῖς ἐκτός, καὶ τῷ κατ' αὐτὴν τὴν ὄψιν ὑγρῷ; γλυκὺ δὲ καὶ

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ing to its roughness or smoothness, and its density and compactness on the one hand, or its sponginess and dilatation on the other, it exhibits clearly the means of testing its power of helping or harming.

^a Again, everyone knows that practically nothing at 186 all which exists is intelligible by itself and in itself, but everything is appreciated only by comparison with its opposite ; as small by comparison with great, dry with wet, hot with cold, light with heavy, black with white, weak with strong, few with many. The same rule holds with all that concerns virtue and vice. We only know the profitable through the hurtful, the 187 noble by contrast with the base, the just and the good in general by comparison with the unjust and evil. And indeed if we consider we shall see that everything else in the world is judged on the same pattern. For in itself each thing is beyond our apprehension, and it is only by bringing it into relation with something else that it seems to be known. Now that which is 188 incapable of attesting itself and needs to be vouched for by something else, gives no sure ground for belief. And it follows that on this principle we can estimate at their true value lightly-made affirmations and negations on any subject whatever.

Nor is this strange. For anyone who penetrates 189 deeper into things and views them in a purer light, will recognize that no single thing presents itself to us in its own absolute nature but all contain interlacings and intermixtures of the most complicated kind.

XLVI. ^a For instance, how do we 190 apprehend colours ? Surely by means of the externals, air and light, and the internal moisture in the eye itself. How do we discriminate between sweet

^a See App. p. 508.

- πικρὸν τίνα τρόπον δοκιμάζεται; μὴ δίχα τῶν καθ' ἡμᾶς αὐτοὺς ἐνστομίῳ χυλῶν ὅσοι κατὰ φύσιν ἢ παρὰ φύσιν; οὐ δήπου. τί δ'; αἱ ἀπὸ τῶν ἐπιθυμιωμένων ὁσμαι μὴ τὰς ἀπλᾶς <καὶ> εἰλικρινεῖς τῶν σωμάτων φύσεις παριστᾶσιν; ἢ τὰς κεκραμένας ἔκ τε αὐτῶν καὶ ἀέρος, ἔστι δ' ὅτε καὶ τοῦ τήκοντος τὰ σώματα πυρὸς καὶ τῆς
- 191 κατὰ τοὺς μυκτῆρας δυνάμεως; ἔκ δὲ τούτων συνάγεται, ὅτι οὔτε χρωμάτων ἀντιλαμβανόμεθα, ἀλλὰ τοῦ συνισταμένου κράματος ἔκ τε τῶν ὑποκειμένων καὶ φωτός, οὔτε ὁσμῶν, ἀλλὰ μίγματος, ὅπερ συνέστη διὰ τε τοῦ ῥύνεντος ἀπὸ τῶν σωμάτων καὶ τοῦ πανδεχοῦς ἀέρος, οὔτε χυλῶν, ἀλλὰ τοῦ γενομένου διὰ τε τοῦ προσιόντος γευστοῦ καὶ τῆς κατὰ τὸ στόμα ὑγρᾶς οὐσίας.
- 192 XLVII. τούτων δὲ τοῦτον ἔχόντων τὸν τρόπον εὐήθειαν ἢ προπέτειαν ἢ ἀλαζονείαν ἄξιον καταγνώσκειν τῶν ἢ ὁμολογεῖν ἢ ἀρνεῖσθαι περὶ παντὸς οὔτινοσοῦν ῥαδίως ὑπομενόντων. εἰ μὲν γὰρ αἱ ἀπλαῖ δυνάμεις ἐκποδῶν, αἱ δὲ μικταὶ καὶ ἐκ πλειόνων συνηραλισμέναι προὔπτοι, ἀμήχανον δὲ καὶ τὰς ἀοράτους ἰδεῖν καὶ διὰ τῶν κεκραμένων τὸν ἐκάστης τῶν συνεραλισθεισῶν τύπον ἰδίᾳ κατανοῆσαι, τί ἂν εἴη λοιπὸν ἢ τὸ ἐπέχειν [ἀναγκαῖον];
- 193 Ἐκεῖνα¹ δ' ἡμᾶς οὐ παρακαλεῖ μὴ λίαν τοῖς ἀφανέσι προπιστεύειν, ἃ σχεδὸν κατὰ πᾶσαν τὴν οἰκουμένην ἀνακέχυται κοινόν Ἑλλῃσιν ὁμοῦ καὶ βαρβάροις ἐπάγοντα τὸν ἐκ τοῦ κρίνειν ὄλισθον; τίνα οὖν ταῦτ' ἐστίν; ἀγωγαὶ δήπουθεν αἱ ἐκ

¹ MSS. ἐκεῖνο or ἐκεῖ.

^a See App. p. 508.

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and bitter? Can we do so without the juices in the mouth, both those which are in accord with nature^a and those which are not? Surely not. Again, do the odours produced by burning incense present to us the natures of the substances in a pure and simple form, or in a combination, in which themselves and air, or sometimes also the fire which dissolves the material, are joined with the faculty possessed by the nostrils? From this we deduce that we do not apprehend 191 colours, but only the combination produced by the light and the material substances to which the colours belong, nor smells, but only the mixture of the emanation from the substances with the all-admitting air; nor flavours, but only the something produced by the application of what we taste to the moisture in our mouths.

XLVII. Since these things are 192 so, those who do not shrink from facile affirmation or negation of anything whatsoever deserve to be held guilty of folly or rashness or imposture. For if the properties of things by themselves are beyond our ken, and if it is only the mixture formed by the contribution of many factors which is open to our vision; if, once more, it is as impossible to discern through the combinations the particular form of each of the contributing factors as it is to see them in their invisibility, what course is left to us but to suspend our judgement?

^aAnd are we not warned against giving over-ready 193 credence to uncertainties by other considerations? I allude to certain facts, the evidence for which is found practically over the whole world as known to us—facts which entail on Greek and barbarian alike the universal tendency to error which positive judgement brings. By these I mean of course ways of life^a

- παίδων καὶ ἔθῃ πάτρια καὶ παλαιοὶ νόμοι, ὧν ἐν
 οὐδέν ὁμολογεῖται ταῦτόν εἶναι παρὰ πᾶσιν, ἀλλὰ
 κατὰ χώρας καὶ ἔθνη καὶ πόλεις, μᾶλλον δὲ καὶ
 κατὰ κώμην καὶ οἰκίαν ἐκάστην, ἄνδρα μὲν οὖν
 καὶ γυναῖκα καὶ νήπιον παῖδα τοῖς ὅλοις δια-
 194 κέκριται· τὰ γοῦν αἰσχροῦ παρ' ἡμῖν ἑτέροις καλά,
 καὶ τὰ πρόποντα ἀπρεπῇ, καὶ τὰ δίκαια ἄδικα, καὶ
 ἀνόσια μὲν τὰ ὅσια, νόμιμα δ' αὖ τὰ παράνομα,
 ἔτι δὲ ψεκτὰ τὰ ἐπαινετὰ καὶ ὑπόδικα τὰ τιμῆς
 195 ἄξια καὶ ὅσα ἄλλα ἐναντία ταῦτα νομίζουσι.
 [387] καὶ τί δεῖ μακρηγορεῖν τὸν ὑπὸ | ἑτέρων ἀναγ-
 καιοτέρων μεθελκόμενον; εἰ μέντοι βουλευθείη τις
 ὑπὸ μηδεμιᾶς ἄλλης καινοτέρας θεᾶς ἀγόμενος,
 ἐνευκαιρήσας τῷ προτεθέντι κεφαλαίῳ τὰς ἐκάστων
 ἀγωγὰς καὶ ἔθῃ καὶ νόμους ἐπιέναι χωρῶν, ἐθνῶν,
 πόλεων, τόπων, ὑπηκόων ἡγεμόνων, ἐνδόξων
 ἀδόξων, ἐλευθέρων οἰκετῶν, ιδιωτῶν ἐπιστημόνων,
 οὐχ ἡμέραν μίαν οὐδὲ δύο, ἀλλὰ οὐδὲ μῆνα ἢ
 ἐνιαυτόν, τὸν δὲ ἅπαντα ἑαυτοῦ κατατρίβει βίον,
 καὶ αἰῶνι χρήσεται μακρῶ, καὶ οὐδὲν ἥττον πολλὰ
 ἀδιερεύνητα καὶ ἀπερίσκεπτα καὶ ἄφωνα λήσει
 196 καταλιπών. οὐκοῦν ἄλλων παρ' ἄλλοις οὐ βραχεῖ
 μόνον διεστηκότων, ἀλλὰ καὶ τοῖς ὅλοις ἀπ-
 αρόντων, ὡς ἀντιστατεῖν καὶ διαμάχεσθαι, ἀνάγκη
 καὶ τὰς προσπιπτούσας διαφέρειν φαντασίας καὶ
 τὰς κρίσεις ἀλλήλαις πεπολεμῶσθαι. XLVIII.
 197 ὧν ὑπαρχόντων τίς οὕτως ἑκφρων ἐστὶ καὶ παρά-
 ληρος, ὡς φάναι παγίως, ὅτι τὸ τοιόνδε ἐστὶ
 δίκαιον ἢ φρόνιμον ἢ καλὸν ἢ συμφέρον; ὁ γὰρ

^a Lit. "accepted to be the same with all."

^b The last words, if expressed in full, would run ὅσα ἄλλα ἐναντία τῶν ὑφ' ἡμῶν νομιζομένων ταῦτα νομίζουσ'.

ON DRUNKENNESS, 193-197

from boyhood upwards, traditional usages, ancient laws, not a single one of which is regarded in the same light universally,^a but every country, nation and city, or rather every village and house, indeed every man, woman and infant child takes a totally different view of it. As a proof of this we see that what is base 194 with us is noble with others, what is seemly and just with us is unseemly or unjust with them, our holy is their unholy, our lawful their unlawful, our laudable their blameworthy, our meritorious their criminal, and in all other matters their judgement is the opposite of ours.^b And why prolong the 195 subject when our attention is called elsewhere by more vital matters? Still if anyone undistracted by some newer subject of contemplation should care to devote his leisure to the subject which has been before us, and to examine the ways of life, usages and customs of different countries, nations, cities and places, subjects and rulers, high and low, freemen and slaves, ignorant and learned, it will occupy not only a day or two, not only a month or a year, but his whole lifetime, even though his years be many, and all the same he will leave behind him many such questions, which he knows not of, unexamined, unconsidered and unheard. Since then the divers customs of divers 196 persons are not distinguished merely by some slight difference, but exhibit an absolute contrast, amounting to bitter antagonism, it is inevitable that the impressions made upon the mind should differ and that the judgements formed should be at war with each other. XLVIII. In view of these facts, who is so 197 senseless and deranged as to assert positively that any particular thing is just or prudent or honourable or profitable? For what one determines to be such,

ἂν οὗτος ὀρίση, τάναντία μεμελετηκὼς ἐκ παίδων ἕτερος ἀκυρώσει.

- 198 Ἐγὼ δ' οὐ τεθαύμακα, εἰ πεφορημένους καὶ μιγὰς ὄχλος, ἐθῶν καὶ νόμων τῶν ὅπως οὖν εἰσηγμένων ἀκλεῆς δούλος, ἀπ' αὐτῶν ἔτι σπαργάνων ὑπακούειν ὥς ἂν δεσποτῶν ἢ τυράννων ἐκμαθῶν, κατακεκονδυλισμένος τὴν ψυχὴν καὶ μέγα καὶ νεανικὸν φρόνημα λαβεῖν μὴ δυνάμενος πιστεύει τοῖς ἅπασι παραδοθείσι καὶ τὸν νοῦν ἑάσας ἀγύμναστον ἀδιερευνήτοις καὶ ἀνεξετάστοις συναινέσεσί τε καὶ ἀρνήσεσι χρήται, ἀλλ' εἰ καὶ τῶν λεγομένων φιλοσόφων ἢ πληθὺς τὸ ἐν τοῖς οὖσι σαφές καὶ ἀψευδές ἐπιμορφάζουσα θηρᾶν κατὰ στίφη καὶ λόχους διακέκριται, καὶ δόγματα ἀσύμφωνα πολλάκις δὲ καὶ ἐναντία οὐ περὶ ἑνὸς τίθεται τοῦ τυχόντος, ἀλλὰ σχεδὸν περὶ πάντων μικρῶν τε καὶ
- 199 μεγάλων, ἐν οἷς αἱ ζητήσεις συνίστανται· οἱ γὰρ ἄπειρον τὸ πᾶν εἰσηγούμενοι τοῖς πεπερασμένον εἶναι λέγουσιν ἢ οἱ τὸν κόσμον ἀγέννητον τοῖς γενητὸν ἀποφαινομένοις ἢ οἱ χωρὶς ἐπιστάτου καὶ ἡγεμόνος ἀλόγου καὶ ἀπαυτοματιζούσης ἑξάψαντες φορᾶς τοῖς ὑπολαμβάνουσι πρόνοιαν καὶ ἐπιμέλειαν ὅλου καὶ τῶν μερῶν θαυμαστήν τιν' εἶναι ἡνιοχούντος καὶ κυβερνῶντος ἀπταίστως καὶ σωτηρίως θεοῦ πῶς ἂν δύναιντο τὰς αὐτὰς καταλήψεις τῶν ὑποκειμένων ποιεῖσθαι πραγμάτων;
- 200 αἱ δὲ περὶ τὴν τὰγαθοῦ σκέψιν φαντασθαί ἄρ' οὐκ ἐπέχειν μᾶλλον ἢ ὁμολογεῖν βιά-

^a See App. p. 508.

^b Or "whatever their source" (or "authority").

^c It should be observed that the datives throughout this sentence are governed by τὰς αὐτὰς at the end.

ON DRUNKENNESS, 197-200

will be repudiated by another who has practised the opposite from childhood.

^a Now I for my part do not wonder that the chaotic 198 and promiscuous multitude who are bound in inglorious slavery to usages and customs introduced anyhow,^b and who are indoctrinated from the cradle with the lesson of obedience to them, as to masters and despots, with their souls buffeted into subjection and incapable of entertaining any high or generous feeling, should give credence to traditions delivered once for all, and leaving their minds unexercised, should give vent to affirmations and negations without inquiry or examination. But I do wonder that the multitude of so-called philosophers, who feign to be seeking for exact and absolute certainty in things, are divided into troops and companies and propound dogmatic conclusions widely different and often diametrically opposite not on some single chance point, but on practically all points great or small, which constitute the problems which they seek to solve.

^a When some assert that the universe 199 is infinite, others that it is finite, and some declare it to be 'created, others uncreated ; when some refuse to connect it with any ruler or governor, but make it dependent on the automatic action of an unreasoning force, while others postulate a marvellous providence, caring for the whole and each part, exerted by a deity who guides and steers it and makes safe its steps, it is impossible that the substance of things should be apprehended by them in the same form.^c

Again, when the nature of the good is the subject 200 of inquiry, do not the ideas which present themselves compel us to withhold judgement rather than give

- ζονται τῶν μὲν ἀγαθὸν εἶναι νομιζόντων μόνον τὸ καλὸν καὶ θησαυριζομένων αὐτὸ ἐν ψυχῇ, τῶν δὲ πρὸς πλείω κατακερματίζόντων καὶ ἄχρι σώματος
 201 καὶ τῶν ἐκτὸς ἀποτεινόντων; οὗτοι λέγουσι τὰς μὲν τυχερὰς εὐπραγίας δορυφόρους εἶναι σώματος,
 [388] ὑγείαν δὲ καὶ ἰσχὺν καὶ τὸ | ὀλόκληρον καὶ ἀκρίβειαν αἰσθητηρίων καὶ ὅσα ὁμοιότροπα τῆς βασιλίδος ψυχῆς· τρισὶ γὰρ τῆς τἀγαθοῦ φύσεως κεχρημένης τάξεσι τὴν μὲν τρίτην καὶ ἐξωτάτην τῆς δευτέρας καὶ ὑπεικούσης¹ πρόμαχον εἶναι, τὴν δὲ δευτέραν τῆς πρώτης μέγα πρόβλημα καὶ φυ-
 202 λακτήριον γεγενῆσθαι. καὶ περὶ αὐτῶν τούτων μέντοι καὶ βίων διαφορᾶς καὶ τελῶν πρὸς ἃ χρὴ τὰς πράξεις ἀπάσας ἀναφέρεσθαι καὶ μυρίων ἄλλων ὅσα τε ἡ λογικὴ καὶ ἡθικὴ καὶ φυσικὴ πραγματεία περιέχει γεγόνاسι σκέψεις ἀμύθητοι, ὧν ἄχρι τοῦ παρόντος οὐδεμία παρὰ πᾶσι τοῖς σκεπτικοῖς συμπεφώνηται.
- 203 XLIX. Οὐκ εἰκότως οὖν τῶν δυεῖν θυγατέρων, βουλῆς τε καὶ συναινέσεως, ἁρμοσθαισῶν καὶ συνευνασθαισῶν ὁ νοῦς ἀγνοία ἐπιστήμης² χρώμενος εἰσάγεται; λέγεται γὰρ ὅτι “οὐκ ᾔδει ἐν τῷ
 204 κοιμηθῆναι αὐτὰς καὶ ἀναστῆναι”· οὔτε γὰρ ὕπνον οὔτε ἐγρήγορσιν οὔτε σχέσιν οὔτε κίνησιν ἔοικε σαφῶς καὶ παγίως καταλαμβάνειν, ἀλλὰ καὶ ὅποτε ἄριστα βεβουλευσθαι δοκεῖ, τότε μάλιστα ἀβουλότατος ὧν εὐρίσκεται τῶν πραγμάτων μὴ

¹ mss. ὑπ(ἀπ)ειλούσης. The correction ὑπεικούσης has been universally accepted, but the phrase, “the second and yielding one,” is odd. The translator suggests ὑπ’ εἰλ(αρ) οὔσης, i.e. “which is thus under shelter.” The word εἰλαρ as used in *Iliad* ii. 338 etc. is very appropriate to the context, and Philo is fond of introducing Homeric words.

assent? For some hold that the morally beautiful is the only good and make the soul its repository, while others split up the good into subdivisions and extend it to include the body and things outside the body. These persons say that fortunate circumstances are 201 the guards and attendants of the body, and that health and strength and soundness and exactness of perception in the sense-organs and all other things of the kind serve the same purpose to the sovereign soul. The nature of the good, they hold, divides itself into three classes, of which the third and outermost protects the weakness of the second, which again proves to be a strong bulwark and safeguard of the first. And with regard to these, as well as to the 202 relative value of different ways of living, and the ends to which all our actions should be referred, and numberless other points, which are included in the study of logic, ethics and physics, a host of questions have arisen on none of which hitherto have the inquirers arrived at unanimity.

XLIX. We see then that the mind is fitly repre- 203 sented as labouring under absence of knowledge, when its two daughters, Deliberation and Assent, are in contact with it and become its bed-fellows. For we are told, "He knew not when they slept and rose up" (Gen. xix. 33, 35). The mind, it seems, 204 does not grasp clearly or firmly either sleeping or waking, or yet rest or motion,^a but it is just when it thinks it has shewn its powers of deliberation at their best, that it proves to be most lacking in that power,

^a Or "that is, either rest or motion."

^a "ignorance of knowledge" is a strange expression. Adler proposes *χηρούμενος* for *χρώμενος*. Perhaps *ἀγνοία* <ἀντ'> *ἐπιστήμης*.

- ὅμοιον τοῖς προσδοκηθεῖσι λαβόντων τὸ τέλος·
 205 καὶ ὁπότε συνεπιγράφεσθαι τισιν ὡς ἀληθέσιν
 ἔδοξε, τὴν ἐπ' εὐχερείᾳ καρποῦται κατάγνωσιν,
 ἀπίστων καὶ ἀβεβαίων, οἷς πρότερον ὡς βε-
 βαιοτάτοις ἐπίστευε, φαινομένων· ὥστε εἰς τὰ
 ἐναντία, ὧν ὑπετόπησέ τις, εἰωθότων περιίστασθαι
 τῶν πραγμάτων ἀσφαλέστατον τὸ ἐπέχειν εἶναι.
- 206 L. Διειλεγμένοι δὴ περὶ τούτων ἱκανῶς ἐπὶ τὰ
 ἀκόλουθα τῷ λόγῳ τρεψώμεθα. ἔφαμεν τοίνυν
 ἐκ τοῦ μεθεῖν καὶ τὴν πολλοὺς πολλάκις μεγάλα
 βλάπτουσιν γαστριμαργίαν δηλοῦσθαι, ἥ τοὺς
 χρωμένους ἔστιν ἰδεῖν, καὶ τὰς τοῦ σώματος
 δεξαμενὰς ἀποπληρωθῶσι πάσας, ἔτι κενοὺς τὰς
 207 ἐπιθυμίας ὄντας· οὗτοι καὶ ὑπὸ πλήθους ὧν
 ἐνεφορήσαντο διακορεῖς γενόμενοι πρὸς ὀλίγον
 χρόνον καθάπερ οἱ πεπονηκότες ἀθληταὶ τὰ
 σώματα διαπνεύσωσι, πάλιν ἐπαποδύονται τοῖς
 208 αὐτοῖς ἀγωνίσμασιν. ὁ γοῦν βασιλεὺς
 τῆς Αἰγυπτίας χώρας, τοῦ σώματος, τῷ μέθης
 ὑπηρέτῃ δόξας οἰνοχόῳ δυσχερᾶναι πάλιν οὐκ εἰς
 μακρὰν καταλλαττόμενος ἐν ταῖς ἱεραῖς βίβλοις
 εἰσάγεται τοῦ τὰς ἐπιθυμίας ἀναρρηγνύντος πάθους
 ὑπομνησθεὶς ἐν ἡμέρᾳ γενέσεως φθαρτῆς, οὐκ ἐν
 ἀφθάρτῳ τοῦ ἀγενήτου φωτός¹. λέγεται γὰρ ὅτι
 “ἡμέρα γενέσεως ἦν Φαραώ,” ἡνίκα ἐκ τοῦ δε-
 σμωτηρίου τὸν ἀρχιοινοχόον ἐπὶ σπονδαῖς μετ-
 209 ἐπέμψατο· τοῦ γὰρ φιλοπαθοῦς ἴδιον λαμπρὰ τὰ
 [389] γενητὰ καὶ φθαρτὰ ἡγεῖσθαι διὰ τὸ νυκτὶ καὶ

¹ Adler proposes φωτί.

^a See App. p. 509.

ON DRUNKENNESS, 204-209

for the issue of events bears no resemblance to its expectations. And again when it has been pleased 205 to subscribe to anything as true, it earns the condemnation passed on reckless thinking, for it appears that what it once believed in and thought to be most firmly established is really untrustworthy and insecure. The conclusion is that since things so often turn out the opposite of what we expect, the safest course is to suspend judgement.

L. This topic has now been sufficiently discussed. 206 Let us turn our discussion to what follows next. We said that one thing signified by drunkenness is that gluttony^a whose great power for mischief is so widespread and constant, which leaves those who indulge in it, as we may see, with a void in their desires, even though they have every vacant place in their bodies filled. Such persons, when glutted and satiated by the 207 quantities they have engorged, may for a while like weary-limbed athletes give their bodies a breathing-space, but ere long they make themselves ready to take part in the same encounter. So we 208 see the King of Egypt, that is of the body, though he seemed to be angry with the cup-bearer who ministered to his drunkenness, represented in the holy books as being reconciled to him after a short time. He remembered the passion which excited his desires on his birthday—the day of his birth into a being destined to perish—not on the day of the light, which has no birth, a day which perishes not. For we are told that it was Pharaoh's birthday (Gen. xl. 20) when he sent for the chief cup-bearer from the prison to pour the cup of reconciliation.^a It is characteristic of 209 the friend of passion that things created and perishable seem to him bright and shining, because in re-

σκοτώ κεχρηῆσθαι βαθεῖ πρὸς τὴν τῶν ἀφθάρτων ἐπιστήμην· οὐ χάριν εὐθὺς τὴν ἐξάρχουσαν ἡδονῆς¹ μέθην καὶ τὸν ὑπηρέτην αὐτῆς δεξιούται.

- 210 LI. τρεῖς δ' εἰσὶν οἱ τῆς ἀκολάστου καὶ ἀκράτορος ψυχῆς ἐστιουχοί τε καὶ θεραπευταί, ἀρχισιτοποιός, ἀρχαιονοχός, ἀρχιμάγειρος, ὧν ὁ θαυμασιώτατος μέμνηται Μωσῆς διὰ τούτων· “καὶ ὠργίσθη Φαραὼ ἐπὶ τοῖς δυσὶν εὐνούχοις, ἐπὶ τῷ ἀρχαιονοχῷ καὶ ἐπὶ τῷ ἀρχισιτοποιῷ, καὶ ἔθετο αὐτοὺς ἐν φυλακῇ παρὰ τῷ ἀρχιδεσμοφύλακι.²” ἔστι δὲ καὶ ὁ ἀρχιμάγειρος εὐνούχος· λέγεται γὰρ ἐτέρωθι· “κατήχθη δὲ Ἰωσήφ εἰς Αἴγυπτον, καὶ ἐκτίσατο αὐτὸν εὐνούχος Φαραὼ, ἀρχιμάγειρος,” καὶ πάλιν· “ἀπέδοντο τὸν Ἰωσήφ τῷ σπάδοντι

- 211 Φαραὼ, ἀρχιμαγεῖρω.” τίνος δὴ χάριν οὗτ' ἀνὴρ οὔτε γυνή τῶν λεχθέντων οὐδὲν ἀπλῶς ἐπιτέτραπται; ἢ ὅτι σπείρειν μὲν ἄνδρες γονὰς ὑποδέχασθαι δὲ γυναῖκες ἐκ φύσεως πεπαιδευνται, ὧν τὴν εἰς ταῦτὸ σύνοδον αἰτίαν γενέσεως καὶ τῆς τοῦ παντὸς διαμονῆς εἶναι συμβέβηκεν, ἀγόνου δὲ καὶ ἐστειρωμένης, μᾶλλον δὲ ἐξευνουχισμένης ψυχῆς σιτίοις πολυτελέσι καὶ ποτοῖς καὶ ὄψων περιέργοις παραρτύσεισι χαίρειν μήτε τὰ ἀρετῆς ἄρρενα ὡς ἀληθῶς σπέρματα καταβάλλεσθαι δυναμένης μήτε τὰ καταβληθέντα παραδέξασθαι καὶ ἀναθρέψασθαι, ἀλλ' οἷα λυπρὰν ἄρουραν καὶ λιθῶδη πρὸς διαφθορὰν μόνον πεφυκέναι τῶν ἀεὶ ζῆν
212 ὀφειλόντων; δόγμα δὴ τίθεται κοινωφελέστατον, ὅτι πᾶς ὁ δημιουργὸς ἡδονῆς σοφίας ἐστὶν ἄγονος οὔτε ἄρρην ὧν οὔτε θήλεια, διὰ τὸ μήτε διδόναι

¹ MSS. ἐξ ἀρχόντων ἡδονήν.

² MSS. ἀρχιμαγεῖρω.

lation to knowledge of things imperishable, he dwells in night and profound darkness, and therefore at once he welcomes the drunkenness which brings pleasure in its train and him who is the minister of drunkenness.

LI. The weak-willed incontinent soul has 210 three servants who provide its feasts, the chief baker, the chief butler and the chief cook, whom our most admirable Moses mentions in these words, "And Pharaoh was wroth with his two eunuchs, with the chief butler and the chief baker, and he put them in prison under the chief gaoler" (Gen. xl. 2,3). But the chief cook is also a eunuch, for we have in another place, "and Joseph was brought down into Egypt and became the property of the eunuch of Pharaoh, the chief cook" (Gen. xxxix. 1), and again "they sold Joseph to the eunuch of Pharaoh, the chief cook" (Gen. xxxvii. 36).

Why is it that not a 211 single one of these offices is entrusted to a real man or woman? Is it not because nature has trained men to sow the germs of life and women to receive them, and the mating of these two is the cause of generation and of the permanence of the All, while on the other hand it is the nature of the soul which is impotent and barren, or rather has been made so by emasculation, to delight in costly bakemeats and drinks and dishes elaborately prepared? For such a soul is neither able to drop the truly masculine seeds of virtue nor yet to receive and foster what is so dropped, but like a sorry stony field is only capable of blighting the successive growths, which were meant to live. In fact we have a doctrine laid down 212 most profitable to us all, that every craftsman whose work is to produce pleasure can produce no fruit of wisdom. He is neither male nor female, for he is in-

μήτε λαμβάνειν τὰ πρὸς ἀφθαρσίαν ἱκανὸς εἶναι
 σπέρματα, μελετᾶν δ' αἰσχίστην κατὰ τοῦ βίου
 μελέτην, φθείρειν τὰ ἀφθαρτα καὶ σβεννύναι τὰ
 213 μένοντα τῆς φύσεως λαμπάδια ἄσβεστα. τῶν
 τοιούτων οὐδενὶ ἐπιτρέπει Μωυσῆς εἰς ἐκκλησίαν
 ἀφικνεῖσθαι θεοῦ· λέγει γὰρ ὅτι “θλαδίας καὶ
 ἀποκεκομμένος οὐκ εἰσελεύσεται εἰς ἐκκλησίαν
 κυρίου.” LII. τί γὰρ τῷ σοφίας ἀγόνῳ λόγῳ
 ἀκροάσεως ἱερῶν ὄφελος ἐκτετμημένῳ πίστιν καὶ
 παρακαταθήκην βιωφελεστάτων δογμάτων φυλάξει
 214 μὴ δυναμένῳ; τρεῖς δ' ἄρ' εἰσὶν ἀν-
 θρώπων γένους ἐστιάτορες, σιτοποιός,¹ οἰνοχόος,
 ὀψαρτυτής, εἰκότως, ἐπειδὴ τριῶν χρήσεώς τε
 καὶ ἀπολαύσεως ἐφίεμεθα, σιτίων, ὄψου, ποτῶν·
 ἀλλ' οἱ μὲν μόνων τῶν ἀναγκαίων, οἷς πρὸς τε
 τὸ ὑγιεινῶς καὶ μὴ ἀνελευθέρως ζῆν ἐξ ἀνάγκης
 χρῶμεθα, οἱ δὲ ἀμέτρων καὶ σφόδρα περιττῶν,
 ἃ τὰς ὀρέξεις ἀναρρηγνύντα καὶ τὰς τοῦ σώματος
 δεξαμενὰς πλήθει βαρύνοντα καὶ πιέζοντα μεγάλα
 [390] καὶ | παντοδαπὰ τίκτειν νοσήματα φιλεῖ. οἱ μὲν
 215 οὖν ἡδονῆς καὶ ἐπιθυμίας καὶ παθῶν ἰδιῶται
 καθάπερ οἱ ἐν ταῖς πόλεσι δημοτικοὶ ἀμισῇ καὶ
 ἀνεπαχθῇ βίον ζῶντες, ἅτε ὀλιγοδεεῖς ὄντες, οὐ
 ποικίλων καὶ περιέργων τὴν τέχνην δέονται
 ὑπηρετῶν, ἀλλ' ἀποικίλῳ χρωμένων ὑπηρεσίᾳ,
 216 μαγείρων, οἰνοχῶν, σιτοποιῶν· οἱ δὲ ἡγεμονίαν
 καὶ βασιλείαν νομίζοντες εἶναι τὸ ἡδέως ζῆν καὶ
 πάντα καὶ μικρὰ καὶ μείζω πρὸς τοῦτ' ἀναφέροντες

¹ σιτοποιός Tr. : mss. and Wendland ἀρχισιτοποιός.

^a See App. p. 509.

ON DRUNKENNESS, 212-216

capable of either giving or receiving the seeds whence spring the growth that perishes not, and the base craft he practises is aimed against human life. He destroys the indestructible and quenches the unquenchable ever-abiding lamps of nature. None ²¹³ such does Moses permit to enter the congregation of God, for he says, "He who has lost the organs of generation^a shall not come into the congregation of the Lord" (Deut. xxiii. 1). LII. For what use can he find in listening to holy words, who can beget no offspring of wisdom, when the knife has cut away the power of faith, and the store of truths which might best profit human life he cannot keep in his charge?

Now mankind, as we have seen, has ²¹⁴ three caterers, the baker, the cup-bearer and the cook. This is natural enough since we desire the use and enjoyment of these three things, bread, flesh and drink. But some desire only the bare necessities, the use of which is needed to keep life from being unhealthy and sordid; while others seek them in luxurious forms, which excite the cravings of the appetite, and in extravagant quantities, which oppress and overload the receptacles of the body, and often produce grave disorders of every kind. The first of ²¹⁵ these classes who are not specialists in pleasure or voluptuousness or passion are like the ordinary public in a city who live an inoffensive and innocuous life, who have few wants and therefore do not require versatile and highly-skilled artists to serve them, but only those who attempt no more than a plain and simple form of service, just cooks, cup-bearers and bakers. But the second class, holding that pleasant ²¹⁶ living is sovereignty and kingship, and judging all things great and small by this standard, consider it

ἀρχιμαγείροις καὶ ἀρχιοινοχόοις καὶ ἀρχισιτοποιοῖς ὑπηρέταις ἀξιουσι χρῆσθαι, τουτέστιν ἄκρως ἐκπεπονηκόσιν ἕκαστον ὧν ἐπετήδευσαν.

217 τὰ μὲν γὰρ ἀμήτων καὶ μελιπήκτων καὶ ἄλλων ἀμυθῆτων πεμμάτων ποικιλώτατα γένη οὐ μόνον ταῖς τῆς ὕλης διαφοραῖς, ἀλλὰ καὶ τῷ τρόπῳ τῆς κατασκευῆς καὶ τοῖς σχήμασι πρὸς οὐ μόνον τὴν γεύσεως ἀλλὰ καὶ τὴν ὄψεως ἀπάτην περιεργασμένα οἱ περὶ σιτοποιίαν ἄκροι μελετῶσι.

218 τὰ δὲ περὶ ἐξέτασιν οἴνου θάττον ἀναδιδομένου καὶ μὴ κεφαλαλγούς καὶ τούναντίον ἀνθίμου καὶ εὐωδεστάτου, πολλὴν ἢ ὀλίγην ἀναδεχομένου τὴν μεθ' ὕδατος κρᾶσιν εἰς σφοδρὸν καὶ σύντονον ἢ πρᾶον καὶ ἀνειμένον ἐπιτηδεῖον πότον¹ καὶ ὅσα τοιουτότροπα ἀρχιοινοχόων ἐπιτηδεύματα ἐπ' αὐτὸ δὴ τῆς τέχνης ἀφιγμένων τὸ τέλος.

219 ἰχθύας δὲ καὶ ὄρνεις καὶ τὰ παραπλήσια ποικίλως ἀρτῦσαι καὶ κατασκευάσαι καὶ ὅσα ἄλλα ὄψα ἡδύναι περιττοὶ τὴν ἐπιστήμην εἰσὶν εὐτρεπεῖς ὀψαρτυταί, μυρία χωρὶς ὧν ἤκουσαν ἢ εἶδον ἄλλ' ἐκ τῆς συνεχοῦς μελέτης καὶ τριβῆς τῶν εἰς ἀβροδίατον καὶ τεθρυμμένον τὸν ἀβίωτον βίον ἐπινοῆσαι δεινοί.

220 LIII. Ἀλλὰ γὰρ οὗτοι πάντες ἐδείχθησαν εὐνοῦχοι, σοφίας ἄγονοι· πρὸς ὃν δὲ συμβατηρίους τίθεται σπονδὰς ὁ γαστρός βασιλεὺς νοῦς οἰνοχόος ἦν· φίλοιον γὰρ ὑπερφυῶς τὸ ἀνθρώπων γένος καὶ πρὸς μόνον τοῦτο διαφερόντως ἀκόρεστον, εἴ γε ὕπνου μὲν καὶ ἐδωδῆς καὶ συνουσίας καὶ τῶν ὁμοίων ἀπλήρωτος οὐδεὶς, ἀκράτου δὲ

¹ MSS. ποτόν (drink), which Adler would retain.

^a See App. p. 509.

ON DRUNKENNESS, 216-220

their due to employ chief cooks, chief butlers, chief bakers, that is those who have worked up to a high pitch of refinement the arts which they severally profess. 217

Milk cakes, honey cakes, numberless other kinds of bakemeats in the greatest possible variety, elaborately calculated to beguile the eye as well as the palate, not only with diversities of material, but also by the way in which the constituents are proportioned and the shapes in which they appear, engage the care and attention of the master-hands in confectionery. 218

As for wine, whether it is such as is quickly digested and leaves no headache, whether on the other hand it has a fine bouquet^a and fragrance, whether it needs a small or great dilution to fit it for a fierce and heated carousal or a mild and quiet festivity, these and all such questions are the study of chief butlers, who have reached the very summit of their art. 219

Again, the skilful dressing and preparation of fishes, birds and the like, and the flavouring of other savoury dishes, is a task readily accomplished by highly scientific professionals, whose constant drill and practice in catering for the life, which all its voluptuous luxury cannot make worth living, has given them the ingenuity to invent hundreds of other delicacies besides those which they have seen and heard of.

LIII. Observe that while all these three were 220 shewn to be eunuchs and unable to beget wisdom, it was the butler with whom the mind, whose kingdom is the belly, made his compact of peace. For the passion for wine is extraordinarily strong in mankind, and is unique in this, that it does not produce satiety. For whereas everyone is satisfied with a certain amount of sleep and food and sexual intercourse and

- σχεδὸν ἅπαντες καὶ μάλισθ' οἷς τὸ πρᾶγμα ἀσκεῖται·
 221 πίνοντες γὰρ ἔτι διψῶσι καὶ ἄρχονται μὲν ἀπὸ τῶν
 βραχυτέρων κυάθων, προϊόντες δὲ ταῖς μείζουσιν
 οἰνοχόαις ἐγχεῖν παραγγέλλουσιν· ἐπειδὴν <δ'>
 ἀκροθώρακες γενόμενοι χλιανθῶσιν, οὐκέτι κρατεῖν
 ἑαυτῶν δυνάμενοι τὰς οἰνηρύσεις καὶ τὰς ἀμύστεις
 καὶ τοὺς κρατήρας ὅλους προσενεγκάμενοι ἀκράτου
 [391] σπῶσιν ἀθρώως, | μέχρῃς ἂν ἡ βαθεῖ ὕπνω δαμα-
 σθῶσιν ἢ τῶν ὄγκων ἀποπληρωθέντων ὑπερβλύσῃ
 222 τὸ ἐπισχεόμενον. ἀλλὰ καὶ τότε ὁμῶς
 ἢ ἅπληστος ἐν αὐτοῖς ὄρεξις ὥσπερ ἔτι λιμώττουσα
 μαιμάζει¹. “ἐκ γὰρ τῆς ἀμπέλου Σοδόμων ἢ
 ἄμπελος αὐτῶν” ἢ φησι Μωυσῆς “καὶ ἡ κληματὶς
 αὐτῶν ἐκ Γομόρρας· ἢ σταφυλὴ αὐτῶν σταφυλὴ
 χολῆς, βότρυς πικρίας αὐτοῖς· θυμὸς δρακόντων
 ὁ οἶνος αὐτῶν, καὶ θυμὸς ἀσπίδων ἀνίατος.”
 Σόδομα μέντοι στείρωσις καὶ τύφλωσις ἐρμηνεύεται,
 ἀμπέλῳ δὲ καὶ τοῖς ἐξ αὐτῆς γινομένοις ἀπεικάζει
 τοὺς οἰνοφλυγίας καὶ λαιμαργίας καὶ τῶν αἰσχίστων
 223 ἡδονῶν ἥττους. ἃ δὲ αἰνίττεται, τοιαυτ'
 ἐστίν· εὐφροσύνης μὲν ἀληθοῦς οὐδὲν ἐμπέφυκε
 τῇ τοῦ φαύλου ψυχῇ φυτὸν ἅτε οὐχ ὑγιαινούσαις
 κεκρημένῃ ρίζαις, ἀλλὰ ἐμπεπρησμέναις καὶ τεφρω-
 θείσαις, ὅποτε ἀνθ' ὕδατος τὰς κεραυνίους φλόγας
 θεοῦ τὴν κατὰ ἀσεβῶν καλῶς δικάσαντος δίκην
 ὁ οὐρανὸς ἀσβέστους ἔνιφεν, ἀκράτορος δὲ ἐπι-
 θυμίας τῆς ἐστερωμένης τὰ καλὰ καὶ πεπρω-
 μένης πρὸς πάντα τὰ θεᾶς ἄξια, ἣν ἀμπέλῳ παρα-
 βέβληκεν, οὐχὶ τῇ καρπῶν ἡμέρων μητρί, ἀλλὰ
 ἥτις πικρίας καὶ πονηρίας καὶ πανουργίας ὀργῆς
 τε καὶ θυμοῦ καὶ ἀκραχολωτάτων ἡθῶν οἰστική

¹ MSS. μαιράζει.

ON DRUNKENNESS, 220-223

the like, this is rarely so with strong drink, particularly among practised toppers. They drink but do not 221
slake their thirst and, while they begin with smaller cups, as they advance they call for the wine to be poured in larger goblets. And when they get mellow and well warmed, they lose all control of themselves, and put beakers and cans and whole basins to their lips and drain them at a draught until either they are overcome with deep sleep, or the influx of the liquor fills up the cavities^a and overflows. But

even then the insatiable craving within them rages 222
as if it were still starving. "For their vine is of the vine of Sodom," as Moses says, "and their tendrils of Gomorrah, their grapes are grapes of gall, a cluster of bitterness to them. Their wine is the wrath of dragons and the incurable wrath of asps" (Deut. xxxii. 32, 33). Sodom is indeed by interpretation barrenness and blindness, and Moses here likens to a vine and its produce those who are under the thrall of wine-bibbing and gluttony and the basest of pleasures.

His inner meaning is of 223
this kind. No plant of true gladness grows in the soul of the wicked, since it has no healthy roots, but such as were burnt to ashes, when God passed well-deserved sentence upon the impious, and the heavens rained instead of water the unquenchable flames of the thunderbolt. In such a soul all that grows is the lust which is barren of excellence, and blinded to all that is worthy of its contemplation, and this lust he compares to a vine; not that which is the mother of kindly fruits, but a vine which proves to be the bearer of bitterness and wickedness and villainy and wrath and anger and savage moods and tempers, the

^a See App. p. 509.

PHILO

γέγονε, δάκνουσα τὴν ψυχὴν ἔχεων καὶ ἀσπίδων
τρόπον ἰοβόλων καὶ παντελῶς ἀνίατα.

- 224 ὦν ἀποτροπὴν εὐχόμεθα γενέσθαι τὸν πάντα ἴλεω
ποτνιώμενοι θεόν, ἵνα καὶ τὴν ἀγρίαν ταύτην
ἄμπελον διολέσῃ καὶ τοῖς εὐνούχοις καὶ πᾶσιν
ἀγόνοις ἀρετῆς αἶδιον ψηφίσηται φυγὴν, ἀντὶ δὲ
τούτων ἡμερὰ μὲν ταῖς ψυχαῖς ἡμῶν δένδρα τὰ
παιδείας ὀρθῆς ἐμφυτεύσῃ, γενναίους δὲ καὶ ἄρρενας
ὥς ἀληθῶς καρποὺς καὶ λόγους χαρίσῃται δυνα-
μένους μὲν σπεῖρειν καλὰς πράξεις, δυναμένους δὲ
συναύξειν ἀρετάς, ἱκανοὺς δὲ τὴν εὐδαιμονίας
ἅπασαν συνέχειν καὶ διαφυλάττειν εἰς αἰὲς συγγένειαν.

ON DRUNKENNESS, 223-224

vine which stings the soul like vipers and venomous
asps, and that sting none can cure. Let 224
us pray that these may be averted, and implore the
all-merciful God to destroy this wild vine and decree
eternal banishment to the eunuchs and all those who
do not beget virtue, and that while in their stead He
plants in the garden of our souls the trees of right
instruction, He may grant us fruits of genuine worth
and true virility, and powers of reason, capable of
begetting good actions and also of bringing the
virtues to their fullness, gifted too with the strength
to bind together and keep safe for ever all that is akin
to real happiness.