

**Pinax**

(translation revised October 2016)

1. Proem, where it is also pointed out that it is no longer possible to say anything
2. On memory, and that it is necessary
3. On the obscurity of the writings of Aristotle
4. That everybody suffers from intellectual vanity
5. On Aristotle's intellectual vanity also regarding mathematics
6. That all men like what they are accustomed to
7. On the respect of all wise men towards Pythagoras, and on mathematics
8. That usually all wise men are ironic and witty, especially Plato and Socrates
9. That it is impossible to express one's thoughts
10. That all wise men were disrespectful towards their predecessors, and on Plato and Aristotle
11. On Aristotle and his fame in natural science and logic
12. Further on Aristotle and his natural science and logic
13. On Plato and the mathematical part of wisdom, and especially on harmonics
14. That the science of mathematics was not fully developed from the beginning
15. On Josephus
16. On Philo
17. That all who were educated in Egypt write in a rather harsh style
18. On Synesius
19. On Dio
20. On Xenophon
21. On Aristotle's *Metaphysics* and Hermogenes' book *On the Method of Force*
22. On the lack of dissension in the science of mathematics
23. On the uncertainty in natural science
24. That Plato always uses the dialogue form because of his war against rhetoric
25. That Aristotle decided to study rhetoric because of his opposition to Plato
26. That a simple and unadorned language is typical of philosophy
27. Lament on human life
28. On the saying *It is impossible to find anyone living a life free of sorrows*, on the changes occurring in life, and on the experiences of the author himself
29. On the inconstancy of all things human
30. On human beings' ignorance of what is best
31. That those who are in the body do not have a perfect apprehension of reality, and an example of this taken from those who are not completely drunk
32. That people take pleasure in that to which they are accustomed over time
33. That many people are displeased with any kind of life according to long-standing habit
34. That some ignorant and stupid people lead no less pleasant lives than the educated, and think no less highly of themselves

35. That many people, because of self-love, brag vulgarly about their modest achievements
36. That some people are grateful even in humble circumstances (with mention of the Emperor)
37. Lament on the decline of Rome and the reversal of her great prosperity
38. Lament on how badly the people of the Eastern Roman Empire are faring
39. Further lament on the same subject, and that one cannot compare the situation there with other parts of the Roman Empire
40. Further lament on the same subject, and that monastic life was better there than anywhere else
41. That human beings tend to long for the past and to remember it most fondly
42. That it is extremely pleasant for human beings to behold Creation
43. That it is very pleasant to behold the sky and the heavenly bodies
44. That the sea is a very pleasant sight
45. That those who combine cheerfulness and solemnity may be compared to the sight of the sea in calm
46. That many people long for a life of inactivity
47. That most people are eager to be involved in public affairs
48. That most things are difficult and painful for those whose life is full of activity, even if they seem prosperous
49. That some people turn away from an active life because of small-mindedness, not because of rational decision, and that this certainly is not commendable
50. That it is equally possible for those who are doing well in different societies, both in very high positions and in more humble ones, to be content and consider themselves prosperous
51. That the body and that which appertains to it is a great hindrance to the soul in its proper intellectual activity
52. On the self-love present in all human beings, and that they all strive to appear to be more than they are
53. That it is difficult to explain why some people are fortunate in life from beginning to end, whereas others fare conversely
54. That people often contradict not only each other but also themselves
55. That unerring and unbiased judgements rarely exist in human beings
56. That it is always possible, no matter how one is faring, to raise oneself by reasonable mental edification to the level of great success
57. That some people feign a philosophical attitude and disdain for those who are fortunate and prosperous in life, because they themselves have failed to obtain some advantage and are envious
58. Whether it is better for man to be born or not born, and that it is better to be born
59. That people often talk about themselves
60. That it is doubtful whether people experience any serenity at all in their thoughts
61. That the Sceptics' opposition to the claim that anything can be understood is not totally without reason, and that Plato and Socrates laid the foundations for the Sceptics opinion
62. On those who become engaged in public matters by accident, some because of their meddlesome and base character, some because of ignorance and since they have not foreseen Fate

63. On hope, and that this in some way is a most helpful device for men, but that sometimes it is despicable and causes extreme indignation
64. That it is most pleasant to people to live among their own and as they are accustomed—if they can live reasonably well and enjoy some respect
65. That it often happens that people are made victims of their own judgement and decisions and so perish by their own condemnation
66. That some men are quick to trust Providence because of that which seems rightly to befall the good and bad, and, in turn, to distrust Providence when the opposite happens
67. That it often happens that ill fortune, no less unexpected than hard to bear, strangely and very swiftly follows upon the greatest accomplishment and success
68. That there is no agreement whatsoever among men
69. That men are subject to their passions to a high degree, and that they for this reason do not see clearly
70. That the mathematical and geometrical kind of philosophy is highly useful in life, and especially for engineering
71. On Plutarch
72. Reflections on the maxim “live hidden”
73. Whether it constitutes an obstacle to the Christian way of life to live in the midst of the many and to be engaged in much worldly business
74. That it is easier to keep the rules of the Christian religion if one is not engaged in much worldly business
75. That it is possible also for those who are engaged in public activities to live well and in accordance with virtue and the laws of religion
76. Whether those who are eager and anxious to lead a virtuous life should marry or not
77. That a politician in every way should strive for peace
78. That a politician should also prepare for war
79. That one should not desist from acting because of mishaps and the fact that one often fares badly
80. That most or almost all philosophers have spent their time talking only, and have not been of any use in practical politics
81. That almost all Greek philosophers have avoided politics and public matters
82. That a king must devote himself mainly to obtaining funds for his administration
83. That a king must not devote himself entirely to making money and spend all his efforts on this
84. That a politician must devote himself blamelessly to affluence and wealth
85. That it is not proper to devote oneself entirely to getting rich
86. That nearly all men are conquered by love of wealth
87. Reflection on the instability of human affairs, with examples
88. Reflection on the use of the rational faculty, with examples
89. Reflection on perception and the supremacy of the mind, with examples
90. Reflection on an intellectual life, with examples
91. Reflection on how created nature suffers reversal in the material world, with examples
92. That, as it seems, the monarchical rule of the Emperor Augustus and the great Constantine came into being for the unhindered [expansion] of the Christian faith

93. Brief note that everything concerning the Greeks has been preserved for us in memory and writing, both the greatest things and those worthy of a passing mention
94. That it is useful for those who are being educated to retire and desist from action, with examples
95. Reflection on the mind and the use of the senses, with examples
96. On democracy
97. On aristocracy
98. On monarchy
99. On the constitution of Athens
100. On the constitution of Sparta
101. That not only the Greeks but also many other peoples practised democracy
102. That virtually all peoples in Asia did not practise democracy from the beginning, but were governed by despots
103. That Cyrene in Libya was a Greek city from the beginning
104. On Carthage and its constitution
105. More on Carthage and how the city perished precisely because of its great achievements
106. On Rome, and how from small beginnings it became such a strong and great power
107. On Numa Pompilius, the second king of Rome, and how he was chosen king opportunely at that time
108. How Rome, from a humble beginning, after the wars with Pyrrhus and Carthage became a great power, with ambitions nearly of world domination
109. That it seems that Rome became the greatest Empire in the world with the help of Divine Providence, in order to aid the spread of the redeeming Christian faith
110. On the Scythians
111. That it is useful for intellectuals to study history
112. On the instability of human affairs and lack of continuity till the end, with examples
113. On the Greeks, and that in the beginning they were famous not because of the magnitude of their deeds or fortune, but because of the refinement of their nature and character, and the nobility of their thought
114. How opportunely Epaminondas and Pelopidas, two brave men and excellent military commanders, arose in their paternal city at the same time
115. Investigation into the instability and changeability of human affairs, and that especially the life of Alcibiades is an illustration of this, and similarly that of Demetrius called Poliorcetes, and further Eumenes
116. On the instability of luck, with examples
117. Reflection, with examples, on how some people change from great deeds and great fortune to inactivity or doing humbly
118. That the loss of what has been carefully acquired is not unpainful or easy
119. That there does not exist among human beings any happiness in life that is from beginning to end unmixed with pain, and that one must face reversals of great fortune
120. That many people are truly ignorant of how to handle [that which befalls them in] life, with examples