

Meditations by Marcus Aurelius
(two of two)

BOOK SEVEN

7.1. What is badness? It is that which you have often seen. And on the occasion of everything which happens [*sumbaino*: cf. 6.58] keep this in mind [*procheiros*: cf. 6.48 as *keep before*], that it is that which you have often seen. Everywhere up and down you will find the same things, with which the old histories are filled, those of the middle ages and those of our own day; with which cities and houses are filled now. There is nothing new: all things are both familiar [*sunthes*: cf. 4.44 as *familiar*] and short-lived.

7.2. How can our principles [*dogma*: cf. 5.9] become dead, unless the impressions (thoughts) [*phantasia*: cf. 6.16 as *appearance*] which correspond to them are extinguished? But it is in your power [*epi soi*] continuously [*dienekos*: cf. 6.15] to fan these thoughts into a flame. I can have that opinion [*hupolambano*: cf. 6.52] about anything, which I ought to have. If I can, why am I disturbed [*tarasso*: cf. 6.11, *prefaced with dia*]? The things which are external to my mind [*dianoia*: cf. 6.32 as *understanding*] have no relation at all to [*pros*] my mind. Let this be the state of your affects, and you stand erect. To recover your life is in your power. Look at things again as you did use to look at them; for in this consists the recovery of your life [*anabioo*: *to come to life again*].

7.3. The idle business [*kenospoudia*: cf. 1.6 for *trifling things* (*akenospoudos*, *shunning vain pursuits*: *a + kenos + spoude*)] of show, plays on the stage, flocks of sheep, herds, exercises with spears, a bone cast to little dogs, a bit of bread into fish-ponds, laborings of ants and burden-carrying, runnings about of frightened little mice, puppets pulled by strings [cf. 6.28 for *pulling of the strings*, *neurospastia*—all alike. It is your duty then in the midst of such things to show good humor [*eumenos*, *adverb*: cf. 6.47 for *eumenes*, *benevolent disposition*] and not a proud air [*kataphruattomai*: *to snort at*]; to understand [*parakoloutho*: cf. 5.10 as *observe*] however that every man is worth just so much as the things are worth about which he busies [*spoudazō*: cf. 5.10 as *serious pursuits*] himself.

7.4. In discourse you must attend to [*parakoloutho*: cf. #3 as *understand*] what is said, and in every movement [*horme*, with *kata*: cf. 6.44 as *desire*] you must observe what is doing. And in the one you should see immediately to what end [*skopos*: cf. 2.16 as *aim*] it refers, but in the other watch carefully [*paraphulasso*: cf. 3.2 as *observe*] what is the thing signified [*semaino*: cf. 5.14].

7.5. Is my understanding [*dianoia*: cf. #2 as *mind*] sufficient [*exarkeo*: *to be satisfied*, with *pros*] for this or not? If it is sufficient, I use it for the work as an instrument [*organon*] given by the universal nature [*para tes ton holon phuseos*]. But if it is not sufficient, then either I retire from [*parachoreo*: *to separate from*] the work and give way to him who is able to do it better [*epiteleo*: *to complete, finish*; cf. *telos* in 5.32 as *end*] unless there be some reason why I ought not to do so; or I do it as well as I can [*pros + para + lambano*], taking to help me the man who with the aid of my ruling principle [*hegemonikon*: cf. 6.36] can do what is now fit [*kairios*: cf. 5.33 for *kairos*, *time*] and useful for the general good. For whatsoever either by myself or with another I can do, ought to be directed to [*sunteino*: *to stretch together*] this only, to that which is useful and well suited [*euarmostos*, with *eis*: cf. 6.16 for *in harmony*] to society.

7.6. How many after being celebrated by fame have been given up to oblivion [*lethe*: cf. 4.33]; and how many who have celebrated the fame of others have long been dead [*ekpodon*: *literally, away from the feet*].

7.7. Be not ashamed to be helped; for it is your business to do your duty [*energeo*: cf. 4.2 as *let (no) act be done*] like a soldier in the assault on a town. How then, if being lame you can not mount up on the battlements alone, but with the help of another it is possible?

7.8. Let not future things disturb [*tarasso: cf. #2*] you, for you will come to [*epi*] them, if it shall be necessary, having with you the same reason [*logos*] which now you uses for [*pros*] present things.

7.9. All things are implicated with [*epipleko: cf. 6.38*] one another, and the bond is holy [*sundesis (cf. 3.13 for sundesmos) & hieros (mighty, divine)*]; and there is hardly anything unconnected with any other thing. For things have been co-ordinated [*sugkatateino: to extend together with*], and they combine [*sugkosmeo: to confer honor on, to be an ornament*] to form the same universe (order) [*kosmos: cf. 6.56 as world*]. For there is one universe made up of all things, and one God who pervades all things [*dia panton*], and one substance [*ousia: cf. 6.49*], and one law, one common reason [*logos*] in all intelligent [*noeros: cf. 4.29 as understanding*] animals, and one truth; if indeed there is also one perfection [*teleiotes: cf. 5.15 as end*] for all animals which are of the same stock and participate in [*metecho: cf. 5.24 as have*] the same reason.

7.10. Everything material [*enulos: cf. 6.5 for hule, material*] soon disappears [*enaphanizo: cf. 6.36 as perishable*] in the substance [*ousia: cf. #9*] of the whole; and everything formal [*aitios: cf. 5.23 for aitia, causes*] is very soon taken back [*ana + lambano: cf. 4.23 as assume*] into the universal reason [*eis ton ton bolon logon*]; and the memory [*mneme: cf. 4.19 as remembrance*] of everything is very soon overwhelmed [*egkatachonnumi: choo, to throw or heap up*] in time [*aion: cf. 6.59*].

7.11. To the rational [*logikos: cf. 6.14*] animal the same act [*praxis: cf. 6.7*] is according [*kata*] to nature and according to reason [*logos*].

7.12. Be you erect, or be made erect.

7.13. Just as it is with the members in those bodies which are united in one, so it is with rational beings [*logikos: cf. #11*] which exist separate, for they have been constituted [*kataskeuwazo: cf. 6.40 for made*] for one co-operation [*sunergia, with pros: cf. 2.1*]. And the perception [*noesis*] of this will be more apparent [*prospipto: cf. 3.2 for present themselves*] to you, if you often say to yourself that I am a member [*meros*] of the system of rational beings [*sustema (composition) & logikos, #13*]. But if (using the letter r) you say that you are a part [*meros*] you do not yet love [*phileo: cf. 6.39*] men from your heart; beneficence [*euergeteo: to do well*] does not yet delight [*euphraino: cf. 6.48*] you for its own sake; you still do it barely as a thing of propriety, and not yet as doing good to yourself.

7.14. Let there fall externally what will on the parts which can feel the effects of this fall. For those parts which have felt will complain, if they choose. But I, unless I think that what has happened [*sumbekos: from sumbaino as in #1*] is an evil, am not injured. And it is in my power not to think [*bupolambano: cf. #2 as opinion*] so.

7.15. Whatever any one does or says, I must be good just as if the gold or the emerald or the purple were always saying this, Whatever any one does or says, I must be emerald and keep my color.

7.16. The ruling faculty [*hegemonikon: cf. #5*] does not disturb [*enochleo: to disquiet, annoy*] itself; I mean, does not frighten itself or cause itself pain [*epithumia, with eis: cf. 2.10 as desire*]. But if any one else can frighten or pain it, let him do so. For the faculty itself will not by its own opinion turn itself into such ways. Let the body itself take care [*pascho: cf. 3.4 for pathos, passion*] if it can, that is suffer nothing, and let it speak, if it suffers. But the soul itself, that which is subject to fear, to pain, which has completely the power of forming an opinion [*bupolambano: cf. #14 as think*] about these things, will suffer nothing, for it will never deviate into such a judgement. The leading principle [*hegemonikon: cf. #16*] in itself wants nothing, unless it makes a want for itself; and therefore it is both free from perturbation [*atarachos: cf. 4.37*] and unimpeded, if it does not disturb [*tarasso: cf. #8*] and impede itself.

7.17. Happiness [*eudaimonia*] is a good daemon [*daimon*: cf. 5.27] or a good thing. What then are you doing here, O imagination [*phantasia*: cf. #2 for impressions]? Go away, I entreat you by the gods, as you did come, for I want you not. But you are come according to your old fashion [*ethos*: cf. 6.48 as morals]. I am not angry with you: only go away.

7.18. Is any man afraid of change [*metabole*: cf. 5.23]? Why what can take place without change? What then is more pleasing or more suitable [*oikeios*: cf. 6.27 as suitable] to the universal nature [*te ton holon phusei*]? And can you take a bath unless the wood undergoes a change? And can you be nourished unless the food undergoes a change? And can anything else that is useful be accomplished without change? Do you not see then that for yourself also to change is just the same, and equally necessary for the universal nature?

7.19. Through the universal substance [*ousia*: cf. #10] as through a furious torrent all bodies are carried, being by their nature united with [*sumphuo*: to make to grow together] and cooperating [*sunergeo*] with the whole, as the parts of our body with one another. How many a Chrysippus, how many a Socrates, how many an Epiktetus has time already swallowed up? And let the same thought occur to [*prospipto*: cf. #13 as apparent] you with reference to every man and thing.

7.20. One thing only troubles [*perispao*: cf. 6.22] me, lest I should do something which the constitution [*kataskene*: cf. 6.44] of man does not allow, or in the way which it does not allow, or what it does not allow now.

7.21. Near is your forgetfulness [*lethe*: cf. #6 as oblivion] of all things; and near the forgetfulness of you by all.

7.22. It is peculiar to man to love [*phileo*: cf. #13] even those who do wrong. And this happens, if when they do wrong it occurs to [*sumprospipto*: cf. #19 for prospipto] you that they are kinsmen, and that they do wrong [*hamartano*: cf. 6.27] through ignorance and unintentionally, and that soon both of you will die; and above all, that the wrong-doer has done you no harm, for he has not made your ruling faculty [*hegemonikon*: cf. #16] worse than it was before.

7.23. The universal nature [*phusis*] out of the universal substance [*ousia*: cf. #19] as if it were wax, now molds a horse, and when it has broken this up, it uses the material [*hule*: cf. 6.5] for a tree, then for a man, then for something else; and each of these things subsists [*bupistemi*: cf. 5.13 as came into existence] for a very short time. But it is no hardship for the vessel to be broken up, just as there was none in its being fastened together.

7.24. A scowling look is altogether unnatural; when it is often assumed, the result is that all comeliness [*proschemata*: that which is held before, a screen] dies away, and at last is so completely extinguished that it cannot be again lighted up at all. Try to conclude [*parakoloutho*: cf. #4 as attend to] from this very fact that it is contrary to reason [*logos*, with *para*]. For if even the perception [*sunaisthesis*: cf. 5.27 for *aisthesis*, sensation] of doing wrong [*hamartano*: cf. #22] shall depart, what reason is there for living any longer?

7.25. Nature which governs [*dioikeo*: cf. 6.42 as make] the whole will soon change [*metaballo*: cf. 6.47 as remove] all things which you see, and out of their substance [*ousia*: cf. #23] will make other things, and again other things from the substance of them, in order that the world [*kosmos*: cf. #9 as universe] may be ever new.

7.26. When a man has done you any wrong, immediately consider [*enthumeomai*: cf. 6.48 as think] with what opinion [*bupolambano*: cf. #16] about good or evil he has done wrong. For when you have seen this, you will pity him and will neither wonder nor be angry. For either you yourself think [*bupolambano*: cf. #26] the

same thing to be good that he does or another thing of the same kind. It is your duty then to pardon him. But if you do not think such things to be good or evil, you will more readily be well disposed [*eumenes*: cf. 6.47 as *benevolent disposition*] to him who is in error.

7.27. Think [*ennoeo*: cf. 6.47] not so much of what you have not as of what you have: but of the things which you have select the best, and then reflect [*bupomimnesko*: cf. 4.24 as *askē*] how eagerly they would have been sought, if you had them not. At the same time however take care [*phulasso*: cf. 6.45 as *observe*, with *para* prefixed to verb] that you do not through being so pleased with them accustom [*ethizo*: cf. 6.53] yourself to overvalue them, so as to be disturbed [*tarasso*: cf. #16] if ever you should not have them.

7.28. Retire into [*sunerchomai*, with *eis*: to go in company] yourself. The rational principle [*hegemonikon* (cf. #22) & *logikos* (cf. #13)] which rules has this nature, that it is content with itself when it does what is just, and so secures tranquility [*galene*: cf. 5.2].

7.29 Wipe out the imagination [*phantasia*: cf. #17]. Stop the pulling of the strings [*neurospastia*: cf. 6.28]. Confine [*perigrapho*: cf. 5.26 for *circumscribe*] yourself to the present. Understand well what happens [*to sumbainon*: from *sumbaino*, #14] either to you or to another. Divide and distribute every object [*to bupokeimenon*: cf. 6.4 for *bupokeimai* as *existing things*] into the causal [*aitiodes*: cf. 4.22 as *formal*] and the material [*bulikos*: cf. 5.13]. Think of [*ennoeo*: cf. #27] your last hour. Let the wrong [*hamartia*: *sin*] which is done by a man stay there where the wrong was done.

7.30. Direct your attention to [*sunparekteino*: *sun* + *para* + *teino*, to extend] what is said [*noesis*: cf. 13 as *perception*]. Let your understanding [*nous*: cf. 6.51] enter into the things that are doing and the things which do them.

7.31. Adorn [*phaidruno*: to be bright] yourself with simplicity and modesty and with indifference [*haplotes*, *hapoloos*, *aidos* (cf. 6.16 as *honor*) & *adiaphoria* (5.20 for *adiaphoros*, *indifferent*)] towards the things which lie between virtue [*arete*: cf. 6.48] and vice. Love [*phileo*: cf. 7.22] mankind. Follow [*akoloutheo*: cf. 5.3] God. The poet says that Law rules all [*stoicheion*: cf. 6.17 as *elements*]. And it is enough to remember that Law rules all.

7.32. About death: Whether it is a dispersion, or a resolution into atoms, or annihilation, it is either extinction [*sbsis*: cf. 5.33] or change [*metastasis*: cf. 5.33 as *removal*].

7.33. About pain [*ponos*: cf. 6.33 as *labor*]: The pain which is intolerable carries us off; but that which lasts a long time is tolerable; and the mind [*dianoia*: cf. #5 as *understanding*] maintains [*diatero*: cf. 3.16 as *preserve*] its own tranquility [*galene*: cf. #28] by retiring [*apolepsis*: an *intercepting*, *cutting off*; from *apolambano*] into itself, and the ruling faculty [*hegemonikon*: cf. #28] is not made worse. But the parts which are harmed by pain, let them, if they can, give their opinion about it.

7.34. About fame [*doxa*: cf. 1.2 as *reputation*]: Look at the minds [*dianoia*: cf. #33] of those who seek fame, observe what they are, and what kind of things they avoid, and what kind of things they pursue. And consider that as the heaps of sand piled on one another hide the former sands, so in life the events which go before are soon covered by those which come after.

7.35. From Plato [*Republic 486a*]: The man who has [*buparcho*: cf. 5.12 as *being*] an elevated mind [*dianoai*: cf. #34] and takes a view of all time and of all substance [*ousia*: cf. #25], do you suppose it possible for him to think that human life is anything great? It is not possible, he said. Such a man then will think that death also is no evil. Certainly not.

7.36. From Antisthenes: It is royal to do good and to be abused.

7.37. It is a base thing [*aischros*: cf. 2.1 as ugly] for the countenance to be obedient and to regulate and compose itself [*schematizo*: to form, figure & *katakosmeo*: to set in order, arrange] as the mind [*dianoia*: cf. #35] commands, and for the mind not to be regulated and composed by itself.

7.38. It is not right to vex [*thumeo*: cf. 2.10 to be angry] ourselves at things, for they care nought about it.

7.39. To the immortal gods and us give joy.

7.40. Life must be reaped like the ripe ears of corn: one man is born; another dies.

7.41. If gods care [*mello*: to think of doing, intend to do] not for me and for my children, there is a reason [*logos*] for it.

7.42. For the good is with me and the just.

7.43. No joining others in their wailing, no violent emotion [*sphuzo*: to throb, beat].

7.44. From Plato [*Apology* 28b]: But I would make this man a sufficient answer which is this: You say not well [*kalos*, adverb: cf. 6.42 as right use] if you think that a man who is good for anything at all ought to compute [*hupologizomai*: to take into account] the hazard of life or death and should not rather look to this only in all that he does, whether he is doing what is just or unjust, and the works of a good or a bad man.

7.45. For thus it is, men of Athens, in truth: wherever a man has placed himself thinking it the best place [*taxis*: cf. 6.10 as order] for him, or has been placed by a commander, there in my opinion he ought to stay and to abide the hazard, taking nothing into the reckoning [*hupologizomai*: cf. #44], either death or anything else, before the baseness of deserting his post.

7.46. But, my good friend, reflect [*horao*: cf. 6.30 as take] whether that which is noble [*gennaios*: suitable for one's birth] and good is not something different from saving [*sozo*: cf. 6.30 as help] and being saved; for as to a man living such or such a time, at least one who is really a man, consider if this is not a thing to be dismissed from the thoughts: and there must be no love of life: but as to these matters a man must intrust [*epitrepo*, with *peri*: to turn over] them to the deity and believe what the women say, that no man can escape his destiny [*meiromai*: cf. 5.25 as fixed by destiny], the next inquiry being how he may best [*aristos*: cf. 6.6] live the time that he has to live.

7.47. Look round [*periskopeo*: cf. 3.2 for *skopeo*, to examine] at the courses of the stars as if you were going along with [*sumperitheo*: to revolve with] them; and constantly consider [*sunechos*: cf. 6.47 as continually & *ennoeo*: cf. #29 as think of] the changes of the elements [*metabole*: cf. #18 & *stoicheion*: cf. #31 as all] into one another; for such thoughts [*phantasia*: cf. #29 as imagination] purge away the filth of the terrene life.

7.48. This is a fine [*kalos*: cf. 6.37 as beautiful] saying of Plato [*not in actuality a saying of Plato*]: That he who is discoursing about men should look [*episkopeo*: compare with *periskopeo* in #47 as look around] also at earthly things as if he viewed them from some higher place; should look at them in [*kata*] their assemblies, armies, agricultural labors, marriages, treaties, births, deaths, noise of the courts of justice, desert places, various nations of barbarians, feasts, lamentations, markets, a mixture [*pammiges*: literally, all mixture] of all things and an orderly combination [*sugkosmeo*: cf. #9 as combine] of contraries.

7.49. Consider [*anatheoreo*: to examine carefully; cf. 4.36 for *theoreo*] the past; such great changes [*metabole*: cf. #47 as elements] of political supremacies. You may foresee [*proephorao*: cf. #46 for *horao*, to reflect] also the things

which will be. For they will certainly be of like form [*homoeidos: cf. 6.37*], and it is not possible that they should deviate from the order [*rhuthmos: cf. 6.11 as tune*] of the things which take place now: accordingly to have contemplated [*word not in Greek text*] human life for forty years is the same as to have contemplated it for ten thousand years. For what more will you see?

7.50. That which has grown from the earth to the earth, but that which has sprung from heavenly seed, back to the heavenly realms [*ouranios, with eis*] returns. [*quote from a fragment by Euripides*] This is either a dissolution [*dialysis: cf. 2.17*] of the mutual involution [*antemploke: mutual entwining*] of the atoms, or a similar dispersion [*skorpismos*] of the insentient elements [*stoicheion (cf. #47) & apathos*].

7.51. With food and drinks and cunning magic arts turning the channel's course to 'scape from death. The breeze which heaven has sent we must endure, and toil without complaining. [*quote from Euripides, Suppliants 1110*].

7.52. Another may be more expert in casting his opponent; but he is not more social, nor more modest [*aidemon: cf. #31 for modesty, aidos*], nor better disciplined [*eumenes: cf. #26 for well disposed*] to meet all that happens [*sumbaino: cf. #29*], nor more considerate [*parormao: to overlook; cf. #46 for horao, to reflect (used with pros)*] with respect to the faults of his neighbors.

7.53. Where any work can be done [*epiteleo: cf. #5 as to do better*] conformably to the reason [*logos, with kata*] which is common to gods and men, there we have nothing to fear: for where we are able to get profit by means of the activity [*energeia: cf. 6.59 as acts*] which is successful and proceeds according to our constitution [*kataskene, with kata: cf. #20*], there no harm is to be suspected.

7.54. Everywhere and at all times [*dienekos: cf. #2 as continuously*] it is in your power [*epi soi: cf. #2*] piously to acquiesce [*theosebos (cf. 6.36 for sebomai, to venerate) & sumbaino: cf. #53 as happens*] in your present condition, and to behave justly [*euareseto: to be well pleasing*] to those who are about you, and to exert your skill [*emphilotechneo: to bestown pains upon*] upon your present thoughts [*phantasia: cf. #47*], that nothing shall steal into [*pareisreo: to flow on beside*] them without being well examined [*akataleptos: from a + katalambano as in 5.11, unintelligible*].

7.55. Do not look around you to discover other men's ruling principles [*hegemonikon: cf. #33*], but look straight to [*kata' euthe*] this, to [*epi*] what nature leads you, both the universal nature through the things which happen [*sumbaino: cf. #54 as acquiesce*] to you and your own nature through the acts which must be done by you [*hupo sou*]. But every being ought to do that which is according to its constitution [*kataskene: cf. #53*]; and all other things have been constituted [*kataskenuazo: cf. #13*] for the sake of rational beings [*logikos: cf. #28*], just as among irrational things the inferior for the sake of the superior, but the rational for the sake of one another.

(This paragraph is part of #55). The prime principle [*to proegoumenon: from proegeomai, cf. 5.20 as aid*] then in man's constitution [*kataskene: cf. #55*] is the social [*koimonikos: cf. 6.30*]. And the second is not to yield to the persuasions [*verbal root is peitho as in 6.50, persuade; with pros*] of the body, for it is the peculiar office [*idios*] of the rational and intelligent motion [*logikos (cf. #55) & noeros (cf. 4.29 as understanding) & kinesis (cf. 6.38 as movement)*] to circumscribe [*periorizo: cf. 5.28 as limit*] itself, and never to be overpowered either by the motion of the senses [*kinesis (cf. #55) & aisthetikos (cf. 6.28)*] or of the appetites [*hormetikos: cf. 6.28*], for both are animal; but the intelligent motion [*he noera: cf. noeros, #55*] claims [*thelo: to wish*] superiority and does not permit itself to be overpowered by the others. And with good reason, for it is formed by nature to use all of them. The third thing in the rational constitution is freedom from error and from deception [*aprototon (a + pipto: not to fall) & anexaptaeton*]. Let then the ruling principle [*hegemonikon: cf. #55*] holding fast to these things go straight on, and it has what is its own.

7.56. Consider yourself to be dead, and to have completed your life up to the present time; and live according to [*kata*] nature the remainder which is allowed you.

7.57. Love [*phileo*: cf. #31] that only which happens to [*sumbaino*: cf. #55] you and is spun with the thread of your destiny [*sugkelotho*: cf. 5.8]. For what is more suitable [*harmozo*: cf. 6.35 as accommodate]?

7.58. In everything which happens [*sumbamatos*: cf. *sumbaino*, #57] keep before [*pros*] your eyes those to whom the same things happened, and how they were vexed [*achomai*: to be weighed down] and treated them as strange things and found fault with them: and now where are they? Nowhere. Why then do you too choose to act in the same way? And why do you not leave [*kataleipo*] these agitations [*trope*: cf. 5.36 as disposition] which are foreign to nature, to those who cause them and those who are moved by them? And why are you not altogether intent upon the right way of making use of the things which happen to you? For then you will use them well [*kalos*, adverb: cf. #44], and they will be a material [*hule*: cf. #23] for you to work on. Only attend to [*prosecho*: cf. 1.16 as attention] yourself and resolve [*thelo*: cf. #55 as claims] to be a good man in every act which you do: and remember [*mimneko*: cf. 5.24 as think of] ...

7.59. Look [*skeptomai*: to look about, watch] within. Within is the fountain of good, and it will ever bubble up, if you will ever dig.

7.60. The body ought to be compact [*pegnumi*: to be solid] and to show no irregularity [*diarripto*: to cast or throw about] either in motion or attitude [*schesis*: cf. 6.38 as relation]. For what the mind [*dianoia*: cf. #37] shows [*parecho*, with *epi*: cf. 6.15 as renewing] in the face by maintaining [*suntereo*: to preserve together; cf. 6.30 for *tereo*, to keep] in it the expression of intelligence and propriety [*sunetos* & *euschemos*] that ought to be required also in [*epi*] the whole body. But all of these things should be observed [*phulasso*: cf. 7.27 as take care] without affectation [*anepitedentos*: cf. 1.16].

7.61. The art of life [*he biotike*] is more like the wrestler's art than the dancer's in respect of this, that it should stand ready and firm [*hetoimos* & *aptos* (not liable to fall)] to meet [*kata to pros*] onsets which are sudden and unexpected.

7.62. Constantly observe [*sunechos* (cf. #47) & *ephistemi* (cf. 2.12)] who those are whose approbation [*martureo*: cf. 1.10 as giving confirmation, with *sun* prefixed to verb] you wish to have, and what ruling principles [*hegemonikon*: cf. #55] they possess. For then you will neither blame those who offend involuntarily, nor will you want their approbation [*epimartureo*: cf. *martureo*, #62] if you look to [*eis*] the sources [*pege*: cf. 4.33] of their opinions and appetites [*hupolepsis* (cf. 5.26) & *horme* (cf. 7.4 as movement)].

7.63. Every soul, the philosopher [*Plato*] says, is involuntarily deprived [*stereo*: cf. 3.4 as lose] of truth; consequently in the same way it is deprived of justice and temperance and benevolence [*dikaiosune* (cf. 3.4) & *sophrosune* (cf. 5.12) & *eumeneia* (cf. #52 for *eumenes*, disciplined)] and everything of the kind. It is most necessary to bear this constantly in mind [*dienekos* (cf. #54 as at all times) & *mimnesko* (cf. #58 as remember)], for thus you will be more gentle [*praos*: cf. 6.26 as composure] towards all.

7.64. In every pain [*ponos*: cf. #33] let this thought be present [*procheiros*: cf. #1 as in mind; "thought" lacking in Greek text], that there is no dishonor in it, nor does it make the governing intelligence [*dianoia* (cf. #60 as mind) & *kubernao*: to steer] worse, for it does not damage the intelligence [*katho logike*] either so far as the intelligence is rational or so far as it is social [*koinonikos*: cf. #56]. Indeed in the case of most pains let this remark of Epicurus aid you, that pain is neither intolerable nor everlasting [*aphoretos*: not bearable & *aionios* (cf. #10 for *aion*, time)] if you bear in mind [*mimneko*: cf. #63 as bear in mind] that it has its limits, and if you add nothing to it in imagination [*prosdoxazo*: add to opinion; cf. #34 for *doxa*, fame]: and remember [*mimneko*: cf.

#64 as bear in mind] this too, that we do not perceive that many things which are disagreeable to us are the same as pain, such as excessive drowsiness, and the being scorched by heat, and having no appetite. When then you are discontented [*dusaresteo: to suffer annoyance*] about any of these things, say to yourself, that you are yielding to pain.

7.65. Take care [*borao: cf. #46 as to reflect*] not to feel towards the inhuman [*apanthropos, with pros*], as they feel towards men.

7.66. How do we know if Telauges was not superior in character [*diathesis: cf. 6.30 as disposition*] to Socrates? For it is not enough that Socrates died a more noble death, and disputed more skillfully with the sophists, and passed the night in the cold with more endurance, and that when he was bid to arrest Leon of Salamis, he considered it more noble to refuse, and that he walked in a swaggering way in the streets- though as to this fact one may have great doubts if it was true. But we ought to inquire [*skopeo: cf. 3.2 as examine*] what kind of a soul it was that Socrates possessed, and if he was able to be content with being just towards [*dikaios, with pros*] men and pious towards [*hosios, with pros: cf. 6.30 as piety*] the gods, neither idly vexed on account of men's villainy, nor yet making himself a slave to any man's ignorance, nor receiving as strange anything that fell to his share out of the universal [*ek tou holou; cf. 3.2 for holos as universe*], nor enduring [*hupomeno: cf. 5.32*] it as intolerable, nor allowing [*emparecho: cf. #60 for parecho as shows*] his understanding [*nous: cf. #30*] to sympathize [*pascho: cf. #16 as take care*] with the affects [*sumpathe: literally, a feeling or suffering with*] of the miserable flesh.

7.67. Nature has not so mingled [*sunkerannumi*] the intelligence [*word not in Greek text*] with the composition [*sukrima: compound*] of the body as not to have allowed you the power of circumscribing [*periorizo: cf. #55*] yourself and of bringing under subjection to yourself [*huph' heautou*] all that is your own; for it is very possible to be a divine [*theios: cf. 3.13*] man and to be recognized [*gnorizo: cf. 4.29 as know*] as such by no one. Always bear this in mind [*mimnesko: cf. #63*]; and another thing too, that very little indeed is necessary for living a happy life [*eudaimonos, adverb: cf. #17 for eudaimonia, happiness*]. And because you have despaired of becoming a dialectician and skilled in the knowledge of nature, do not for this reason renounce the hope of being both free and modest and social and obedient [*eleutheros (cf. 6.23 as liberal, adverb) & aidemon (cf. #52) & koinonikos (cf. #64) & eupeithes (cf. 6.12)*] to God.

7.68. It is in your power to live [*diazao: literally, to live through*] free from all compulsion [*abiastos, adverb: cf. 3.16*] in the greatest tranquility of mind [*thumedia: well pleasing, dear*], even if all the world cry out against you as much as they choose, and even if wild beasts tear in pieces the members of this kneaded matter [*phurama*] which has grown around you. For what hinders the mind [*koluo: cf. 5.29 & dianoiia: cf. #64 as intelligence*] in the midst of all this from maintaining [*sozo: cf. #46 as saving*] itself in tranquility [*galene: cf. #33*] and in a just judgement of all surrounding things and in a ready use of the objects which are presented to [*hupoballo: cf. 4.12 as suggest*] it, so that the judgement may say to the thing which falls under its observation [*prospipto: cf. #19 as occur to*]: This you are in substance [*huparcho: cf. #35 as has & kata' ousian (cf. #35)*], though in men's opinion [*kata doxan*] you may appear [*phaino: cf. 6.27*] to be of a different kind; and the use shall say to that which falls under the hand: You are the thing that I was seeking; for to me that which presents itself is always a material for virtue [*hule: cf. #58 & arete: cf. #31*] both rational and political [*logikos: cf. #55 & politekos*], and in a word, for the exercise of art [*techne: cf. 6.35*] which belongs to man or God. For everything which happens [*sumbaino: cf. #58*] has a relationship [*exoikeio: cf. 4.1 for appropriate*] as either to God or man, and is neither new nor difficult to handle, but usual and apt matter to work on [*gnorimos: well known, familiar & euerges*].

7.69. The perfection [*teleiotes: cf. #9*] of moral character [*ethos: cf. #17 as fashion*] consists in this, in passing every day as the last [*teleutaios: cf. #30*] and in being neither violently excited [*sphuzo: to throb, beat*] nor torpid [*narkao: to grow stiff, numb*] nor playing the hypocrite.

7.70. The gods who are immortal are not vexed [*duscheraino: cf. 6.49 as dissatisfied*] because during so long a time [*aion: cf. #64*] they must tolerate continually [*anecho: cf. 5.33 as practice tolerance & pantos aei*] men such as they are and so many of them bad; and besides this, they also take care of [*kedeuo: cf. 3.6 for prokedeomai, cares for*] them in all ways. But you, who are destined to end [*lego: to stay, abide; with oudepo*] so soon, are you wearied of enduring the bad, and this too when you are one of them [*phaulos: easy, slight, poor*]?

7.71. It is a ridiculous thing for a man not to fly from his own badness which is indeed possible but to fly from other men's badness which is impossible.

7.72. Whatever the rational and political [*logikos & politekos: cf. #68*] faculty [*dunamis: cf. 6.40 as power*] finds to be neither intelligent nor social [*koinonikos: cf. #67*], it properly [*eulogos: cf. 4.45 as rational, adjective*] judges to be inferior to itself.

7.73. When you have done a good act and another has received it, why do you look for a third thing besides [*para*] these as fools [*moros: cf. 5.36*] do, either to have the reputation of having done a good act or to obtain a return?

7.74. No man is tired [*kamno: to work*] of receiving what is useful. But it is useful to act according [*kata*] to nature. Do not then be tired of receiving what is useful by doing it to others.

7.75. The nature of the All [*holos: cf. 3.2 as universe*] moved [*bormao: cf. 6.36 as proceeding*] to make the universe [*kosmopoieo*]. But now either everything that takes place comes by way of consequence or continuity [*epakolouthesis, with kata: cognizance, concurrence; cf. 6.44 for epikoloutho, happen by way of sequence*]; or even the chief things towards which the ruling power of the universe [*hegemonikon: cf. #62 & kosmos: cf. #25 as world*] directs its own movement [*horme: cf. #62 as appetites*] are governed [*kurieuo: cf. 5.26*] by no rational principle [*alogistos: a + logistos*]. If this is remembered [*mimnesko: cf. #67 as bear in mind*] it will make you more tranquil [*galene: cf. #68*] in [*eis*] many things.

BOOK EIGHT

8.1. This reflection also tends to [*pros*] the removal of the desire of empty fame, that it is no longer in your power to have lived the whole of your life, or at least your life from your youth upwards like a philosopher; but both to many others and to yourself it is plain that you are far from philosophy. You have fallen into disorder [*phuro: to mix, defile*] then, so that it is no longer easy for you to get the reputation [*doxa: cf. 7.34 as fame*] of a philosopher; and your plan of life [*hypothesis: cf. 4.21 as hypothesis*] also opposes [*antagonizomai: to struggle against*] it. If then you have truly seen where the matter [*pragma: cf. 6.3 as anything*] lies, throw away the thought, how you shall seem to others, and be content if you shall live the rest of your life in such wise as your nature wills. Observe [*katanoeo: to observe well*] then what it wills, and let nothing else distract [*perispao: cf. 7.20 as troubles*] you; for you have had experience of many wanderings without having found happiness [*to eu*] anywhere, not in syllogisms, nor in wealth, nor in reputation, nor in enjoyment, nor anywhere. Where is it then? In doing what man's nature requires [*epizeteo: to seek after*]. How then shall a man do this? If he has principles [*dogma: cf. 7.2*] from which come his affects and his acts [*horme: cf. 7.75 as movement & praxis: cf. 7.11 as act*]. What principles? Those which relate to [*peri*] good and bad: the belief that there is nothing good for man which does not make him just, temperate [*sophroneo: cf. 4.49*], manly, free; and that there is nothing bad, which does not do the contrary to what has been mentioned.

8.2. On the occasion of every act [*praxis: cf. #1*] ask yourself, How is this with respect to me? Shall I repent [*metanoeo*] of it? A little time and I am dead, and all is gone. What more do I seek [*epizeteo: cf. #1 as requires*], if what I am now doing is work of an intelligent [*noeros: cf. 7.55*] living being, and a social being

[*koinonikos*: cf. 7.72], and one who is under the same law with God?

8.3. Alexander and Gaius and Pompeius, what are they in comparison with Diogenes and Heraclitus and Socrates? For they were acquainted with [*eido*: cf. 3.13 as *understanding*] things [*pragma*: cf. #1 as *matter*], and their causes and their matter [*hule*: cf. 7.68 as *material*] and the ruling principles [*hegemonikon*: cf. 7.75 as *ruling power*] of these men were the same. But as to the others, how many things had they to care for [*pronoia*: cf. 6.44 as *providence*] and to how many things were they slaves?

8.4. Consider [*word lacking in Greek text*] that men will do the same things nevertheless, even though you should burst.

8.5. This is the chief thing: be not perturbed [*tarasso*: cf. 7.27], for all things are according to [*kata*] the nature of the universal [*holos*: cf. 7.75 as *All*]; and in a little time you will be nobody and nowhere, like Hadrian and Augustus. In the next place having fixed your eyes steadily [*atenizo*: i.e., *without extension*] on your business [*pragma*, with *eis*: cf. #3] look at it, and at the same time remembering [*summinnesko*: literally, *remembering with*; cf. 7.75 without *sun* as *remembered*] that it is your duty to be a good man, and what man's nature demands, do that without turning aside [*ametaastrepho*: literally, *not turning after*]; and speak as it seems [*phaino*: cf. #68 as *appear*] to you most just, only let it be with a good disposition and with modesty and without hypocrisy [(*all adverbs*) *eumenos*: cf. 7.3 as *good humor* & *aidemonos*: cf. 3.16 as *modest* & *anupokritos*: *without dissimulation*].

8.6. The nature of the universal [*holos*: cf. #5] has this work [*ergon*: cf. 6.16] to do, to remove [*metatithemi*: cf. 6.47] to that place the things which are in this, to change [*metaballo*: cf. 7.25] them, to take them away hence, and to carry them there. All things are change [*trope*: cf. 7.58 as *agitations*], yet we need not fear anything new. All things are familiar [*sunethes*: cf. 7.1] to us; but the distribution [*aponemesis*] of them still remains the same.

8.7. Every nature is contented with itself when it goes on its way well; and a rational [*logikos*: cf. 7.72] nature goes on its way well, when in its thoughts [*phantasia*: cf. 7.54] it assents [*sugkakatithemi*: *sun* + *kata* + *tithemi*: literally, *to place with according to*] to nothing false or uncertain, and when it directs [*apeuthuno*: *to make straight again*] its movements [*horme*, with *epi*: cf. #1 as *acts*] to social acts [*koinonikos*: cf. #3 as *social being* & *ergon*: cf. #6 as *work*] only, and when it confines its desires and aversions [*orexis*: cf. 5.34 as *desire* & *ekklisis*: *turning*] to the things which are in its power [*eph' hemin*: literally, *upon us*], and when it is satisfied [*aspazomai*: cf. 5.8 as *accept*] with everything that is assigned [*aponemo*: cf. 5.30] to it by the common nature. For of this common nature every particular nature is a part, as the nature of the leaf is a part of the nature of the plant; except that in the plant the nature of the leaf is part of a nature which has not perception or reason [*anaisthetos*: cf. 1.8 as *unnoticed* & *alogos*: cf. 6.23] and is subject to be impeded; but the nature of man is part of a nature which is not subject to impediments and is intelligent [*noeros*: cf. #2] and just, since it gives to everything in [*kata*] equal portions and according to its worth, times, substance [*ousia*: cf. 7.35], cause, activity [*energeia*: cf. 7.53] and incident [*sumbasis*: *agreement*]. But examine [*skopeo*: cf. 7.66 as *inquire*] not to discover that any one thing compared with any other single thing is equal in all respects, but by taking all the parts together of one thing and comparing them with [*pros*] all the parts together of another.

8.8. You have not leisure or ability to read. But you have leisure or ability to check arrogance [*hubris*: cf. 3.4 as *insult*]: you have leisure to be superior [*hupertereo*] to pleasure and pain [*hedone*: cf. 6.34 & *ponos*: cf. 7.64]: you have leisure to be superior [*huperano*] to love of fame, and not to be vexed at [*thumeo*: cf. 7.38] stupid [*anaisthetos*: cf. #7 as *no reason*] and ungrateful people, nay even to care for [*kedeno*: cf. 7.70] them.

8.9. Let no man any longer hear you finding fault with [*en*] the court life or with your own.

8.10. Repentance [*metanoia*: cf. #2, *metanoeo*] is a kind of self-reproof [*epilepsis*: seizure] for having neglected something useful; but that which is good must be something useful, and the perfect good [*kalos*: cf. 7.48 as fine] man should look after [*epimeleomai*] it. But no such man would ever repent [*metanoeo*: cf. #2] of having refused any sensual pleasure [*hedone*: cf. #8]. Pleasure then is neither good nor useful.

8.11. This thing, what is it in itself, in its own constitution [*kataskene*: cf. 7.55]? What is its substance and material [*ousiodes*: cf. #7 for *ousia* & *bulikos*: cf. 7.29]? And what its causal nature [*aitiodes*: cf. 7.10 for *aitios* as formal]? And what is it doing in the world [*kosmos*: cf. 7.75 as universe]? And how long does it subsist [*buphitemi*: cf. 4.42]?

8.12. When you rise from sleep with reluctance, remember [*anamimnesko*: cf. 5.31 as recollection] that it is according [*kata*] to your constitution [*kataskene*: cf. #11] and according to human nature to perform [*apodidomi*: to give up, restore] social acts [*koinonikos*: cf. #7 & *praxis*: cf. #2], but sleeping is common also to irrational animals [*alogos*: cf. #7 as not reason]. But that which is according to [*kata*] each individual's nature is also more peculiarly its own and more suitable to its nature and indeed also more agreeable [*oikeios*: cf. 7.18 as suitable & *prosphues*: firmly attached by growth & *prosenes*: gentle, kind].

8.13. Constantly [*dienekes*: cf. 5.23 as continual] and if it be possible, on the occasion of every impression on the soul [*phantasia*: cf. #7 as thoughts], apply to it the principles of Physic [*phusiologein*], of Ethic [*pathologein*] and of Dialectic [*dialektikeuesthai*].

8.14. Whatever man you meet with, immediately say to yourself: what opinions [*dogma*: cf. #1 as principles] has this man about [*peri*] good and bad? For if with respect to pleasure and pain [*hedone*: cf. #10 & *ponos*: cf. #8] and the causes of each, and with respect to fame and ignominy, death and life, he has such and such opinions, it will seem nothing wonderful or strange to me if he does such and such things; and I shall bear in mind [*mimnesko*: cf. 7.75 as remembered] that he is compelled to do so.

8.15. Remember that as it is a shame to be surprised if the fig-tree produces figs, so it is to be surprised if the world [*kosmos*: cf. #11] produces such and such things of which it is productive; and for the physician and the helmsman it is a shame to be surprised if a man has a fever or if the wind is unfavorable.

8.16. Remember that to change your opinion [*metatithemi*: cf. #6 as remove] and to follow him who corrects your error is as consistent [*diorthoo*: to make quite straight] with freedom [*elentheros*: cf. 7.67] as it is to persist in your error. For it is your own, the activity [*energeia*: cf. #7] which is exerted [*peraino*: cf. 6.26 as finish] according to [*kata*] your own movement [*horme*: cf. #7] and judgement and indeed according to your own understanding [*nous*: cf. 7.66] too.

8.17. If a thing is in your own power [*epi soi*: cf. 7.54], why do you do it? But if it is in the power of another, whom do you blame? The atoms or the gods? Both are foolish [*maniodes*: crazy]. You must blame nobody. For if you can, correct [*diorthoo*: cf. #16 as consistent] that which is the cause; but if you can not do this, correct at least the thing [*pragma*: cf. #5 as business] itself; but if you can not do even this, of what use is it to you to find fault? For nothing should be done without a purpose [*eike*: cf. 4.2].

8.18. That which has died falls not out of the universe [*kosmos*: cf. #15 as world]. If it stays here, it also changes [*metaballo*: cf. #6] here and is dissolved [*dialuo*: cf. 2.12 as resolves] into its proper parts which are elements [*stoicheion*: cf. 7.50] of the universe and of yourself. And these too change [*metaballo*: cf. #18], and they murmur not.

8.19. Everything exists for some end [*pros ti*], a horse, a vine. Why do you wonder? Even the sun will say, I am for some purpose, and the rest of the gods will say the same. For what purpose then do you exist? To

enjoy pleasure? See if common sense [*ennoia*: cf. 3.2 as *insight*] allows this.

8.20. Nature has had regard [*stochazomai*: cf. 6.16 as *aims at*] in everything no less to the end than to the beginning and the continuance [*ti elasson* & *arche*: cf. 5.32] & *diexagoge*: (*settlement*)], just like the man who throws up a ball. What good is it then for the ball to be thrown up, or harm for it to come down, or even to have fallen? And what good is it to the bubble while it holds together, or what harm when it is burst? The same may be said of [*epi*] a light also.

8.21. Turn it (the body) inside out, and see what kind of thing it is; and when it has grown old, what kind of thing it becomes, and when it is diseased.

(This paragraph is part of 8.21). Short-lived are both the praiser and the praised, and the rememberer and the remembered: and all this in a nook [*gonia*: *corner*] of this part [*kelima*: *inclination, slope*] of the world; and not even here do all agree [*sumphoneo*: *to sound together*], no, not any one with himself: and the whole earth too is a point [*stigma*: cf. 6.36].

8.22. Attend to [*prosecho*: cf. 7.58] the matter [*energeia*: cf. #16] which is before [*hupokeimai*: cf. 6.4 as *existing thing*] you, whether it is an opinion [*dogma*: cf. #14] or an act or a word [*semaino*: cf. 7.4 as *thing signified*].

(This sentence is part of 8.22). You suffer this justly: for you choose rather to become good tomorrow than to be good today.

8.23. Am I doing [*prasso*: cf. 4.24 as *occupy*] anything? I do [*anaphero*: *to bring or carry up*] it with reference to [*epi*] the good of mankind. Does anything happen to [*sumbaino*: cf. 7.68] me? I receive it and refer it to [*epi*] the gods, and the source [*pege*: cf. 7.62] of all things from which all that happens is derived [*summeruomai*: *to wind together, connect*].

8.24. Such as bathing appears to you—oil, sweat, dirt, filthy water, all things disgusting—so is every part of life and everything.

8.25. Lucilla saw Verus die, and then Lucilla died. Secunda saw Maximus die, and then Secunda died. Epitynchanus saw Diotimus die, and Epitynchanus died. Antoninus saw Faustina die, and then Antoninus died. Such is everything. Celer saw Hadrian die, and then Celer died. And those sharp-witted men [*drimus*: *piercing*], either seers or men inflated with pride, where are they? For instance the sharp-witted men, Charax and Demetrius the Platonist and Eudaemon, and any one else like them. All ephemeral [*ephemeros*: *living but a day*], dead long ago. Some indeed have not been remembered even for a short time, and others have become the heroes of fables, and again others have disappeared even from fables. Remember [*mimnesko*: cf. #14 as *bear in mind*] this then, that this little compound [*sugkrimatios*: cf. 610 for *sugkrima*], yourself, must either be dissolved, or your poor breath must be extinguished, or be removed and placed elsewhere.

8.26. It is satisfaction [*euphrosune*: *good cheer*] to a man to do the proper works of a man. Now it is a proper work of a man to be benevolent [*eunoia*, with *pros*: cf. 4.20 for *benevolence*] to his own kind, to despise [*huperorao*: cf. 5.31] the movements [*kinesis*: cf. 7.55] of the senses, to form a just judgement of plausible appearances [*pithanos*: *calculated to persuade* & *phantasia*: cf. #7 as *thoughts*], and to take a survey [*epitheoresis*: *epi* + *theoreo*] of the nature of the universe [*holos*: cf. #6 as *universal*] and of the things which happen in [*kata*] it.

8.27. There are three relations [*schesis*, with *pros*: cf. 7.60 as *attitude*] between you and other things: the one to the body which surrounds you; the second to the divine cause [*aitia*: cf. 5.23] from which all things come to all; and the third to those who live with you.

8.28. Pain [*ponos*: cf. #14] is either an evil to the body—then let the body say what it thinks of it—or to the soul; but it is in the power of the soul to maintain [*diaphulasso*: cf. 7.60 as observed, without dia] its own serenity and tranquility [*aithria*: in clear weather & *galene*: cf. 7.75], and not to think [*hupolambano*: cf. 7.26] that pain is an evil. For every judgement and movement and desire and aversion [*kerisis* & *horme*: cf. #16 & *orexis* cf. #7 & *ekklisis*: cf. #7] is within, and no evil ascends so high.

8.29. Wipe out [*exaleipho*: to plaster or wash over] your imaginations [*phantasia*: cf. #26 as appearances] by often saying to yourself: now it is in my power [*ep' emoi*] to let no badness be in this soul, nor desire [*epithumia*: cf. 7.16 as pain] nor any perturbation [*tarache*: cf. #4 for tarasso, to be perturbed] at all; but looking at all things I see what is their nature, and I use each according to [*kata*] its value. Remember [*mimnesko*: cf. #25] this power [*exousia*: cf. 4.3] which you have from [*kata*] nature.

8.30. Speak both in the senate and to every man, whoever he may be, appropriately [*kosmios*: cf. 3.16 as obediently], not with any affectation [*peritranos*: very distinct]: use plain [*bugies*: sound, healthy] discourse.

8.31. Augustus' court, wife, daughter, descendants, ancestors, sister, Agrippa, kinsmen, intimates, friends, Areius, Maecenas, physicians and sacrificing priests—the whole court is dead. Then turn to the rest, not considering the death of a single man but of a whole race, as of the Pompeii; and that which is inscribed on the tombs The last of his race. Then consider [*epilogizomai*: cf. 5.6 for *logizomai*, conferred] what trouble those before them have had that they might leave a successor; and then, that of necessity some one must be the last. Again here consider the death of a whole race.

8.32. It is your duty to order [*suntithemi*: to put together] your life well in every single act [*praxis*, with *kata*: cf. #12]; and if every act does [*parecho*: cf. 7.66 as allowing] its duty as far as is possible, be content [*arkeo*: cf. 5.14 as sufficient]; and no one is able to hinder [*koluo*: cf. 7.68] you so that each act shall not do its duty. But something external will stand in the way. Nothing will stand in the way of your acting justly and soberly and considerately [*dikaios* & *soprhonos* & *eulogistos*]. But perhaps some other active power [*energetikos*] will be hindered. Well, but by acquiescing in the hindrance and by being content to transfer your efforts to that which is allowed, another opportunity of action is immediately put before you in place of that which was hindered, and one which will adapt itself to this ordering of which we are speaking.

8.33. Receive wealth or prosperity without arrogance [*atuphos*, adverb: cf. 3.6]; and be ready to let it go.

8.34. If you did ever see a hand cut off, or a foot, or a head, lying anywhere apart from the rest of the body, such does a man make himself, as far as he can [*epb' beauto*], who is not content with what happens [*sumbaino*: cf. #23] and separates [*aposchizo*: cf. 4.29 as rent asunder] himself from others or does anything unsocial [*akoinonetos*: cf. 3.5 as not with regard to the common interest]. Suppose that you have detached [*aporripto*: to throw aside] yourself from the natural unity—for you were made [*epiphuo*: to produce besides] by nature a part, but now you have cut yourself off [*apokopto*]—yet here there is this beautiful provision [*kompsos*: cf. 3.8 as affected], that it is in your power again to unite yourself. God has allowed this to no other part after it has been separated and cut asunder, to come together [*sunerchomai*: cf. 7.28 as retire into] again. But consider [*skeptomai*: cf. 7.59 as look] the kindness [*chrestotes*: honesty] by which he has distinguished [*timao*: cf. 6.14 as values] man, for he has put it in his power [*ep' auto*] not to be separated at all from the universal [*holos*: cf. #26 as universe]; and when he has been separated, he has allowed him to return [*epanerchomai*: cf. 1.7 as to be reconciled] and to be united [*sumphuo*: cf. 7.19] and to resume his place [*apolambano*: cf. 7.33 for *apolepsis* & *taxis*: cf. 7.45] as a part.

8.35. As the nature of the universal has given to every rational being [*logikos*: cf. #7] all the other powers [*dunamis*: cf. 7.72 as faculty] that it has, so we have received from [*para*] it this power also. For as the universal

nature converts and fixes [*epi + peri + trepo & katatasso: cf. 6.43 as place*] in its predestined place everything which stands in the way and opposes it, and makes such things a part [*meiromai: cf. 7.47 as escape destiny*] of itself, so also the rational animal is able to make every hindrance [*koluma: cf. 5.20*] its own material [*bule: cf. #3 as matter*] and to use it for such purposes [*epb' oion*] as it may have designed [*hormao: cf. 7.75 as moved*].

8.36. Do not disturb [*sugcheo: to pour together*] yourself by thinking [*phantasia: cf. #29 as imaginations*] of the whole of your life. Let not your thoughts [*epinoia: cf. 1.17 as inspirations*] at once embrace [*sum + peri + noeo (cf. 6.30 as understood): to consider well together*] all the various troubles which you may expect to befall you: but on every occasion ask yourself, What is there in this which is intolerable and past bearing? For you will be ashamed to confess [*homologeo: cf. 3.4*]. In the next place remember [*anamimnesko: cf. #12*] that neither the future nor the past pains you, but only [*aei: cf. 7.70 as continuously*]: the present. But this is reduced to a very little if you only circumscribe [*periorizo: cf. 7.67*] it, and chide [*apelegcho: to refute thoroughly*] your mind [*dianoia: cf. 7.67*] if it is unable to hold out against [*antecho: cf. 6.35 as cling to*] even this.

8.37. Does Panthea or Pergamus now sit by the tomb of Verus? Does Chaurias or Diotimus sit by the tomb of Hadrian? That would be ridiculous. Well, suppose they did sit there, would the dead be conscious of [*aisthanomai: cf. 5.6 as perceive*] it? And if the dead were conscious, would they be pleased? And if they were pleased, would that make them immortal [*athanatos*]? Was it not in the order of destiny [*meiromai: cf. #36 as make a part*] that these persons too should first become old women and old men and then die? What then would those do after these were dead? All this is foul smell and blood in a bag.

8.38. If you can see sharp, look and judge wisely, says the philosopher.

8.39. In the constitution of the rational animal [*kataskene: cf. #12 & logikos: cf. #5*] I see no virtue [*arete: cf. 7.68*] which is opposed to [*katexanastatikos: fit for resisting*] justice; but I see a virtue which is opposed to love of pleasure [*hedone: cf. #14*], and that is temperance [*egkrateia: self-control*].

8.40. If you take away your opinion [*hupolepsis: cf. 7.62*] about that which appears [*dokeo: cf. 6.57 as think*] to give you pain [*lupeo*], you yourself stand in perfect security [*asphales: not liable to fall*]. “Who is this self?” The reason [*logos*]. “But I am not reason.” Be it so. Let then the reason itself not trouble [*lupeo: cf. #40 as give pain*] itself. But if any other part of you suffers [*kakos echei: literally, has in an evil fashion (adverb)*], let it have its own opinion about [*peri*] itself.

8.41. Hindrance to the perceptions [*empodismos & aisthesis: cf. 7.24*] of sense is an evil to the animal [*zotikos: full of life, lively*] nature. Hindrance to the movements [*horme: cf. #28*] is equally an evil to the animal nature. And something else also is equally an impediment and an evil to the constitution [*kataskene: cf. #39*] of plants. So then that which is a hindrance to the intelligence [*noeros, adjective: cf. #7*] is an evil to the intelligent nature. Apply [*metaphero: to carry over*] all these things then to [*epi*] yourself. Does pain [*ponos: cf. #28*] or sensuous pleasure [*hedone: cf. #10*] affect you [*apto: cf. 4.3 as touch*]? The senses [*aisthesis: cf. #41 as perceptions*] will look to that. Has any obstacle opposed [*hormao: cf. #35 as designed*] you in your efforts towards an object? If your impulse [*horme: cf. #41 as movements*] counts on an unconditional fulfilment [*anupexairetos, adverb*], certainly this obstacle is an evil to you considered as a rational animal [*logikos: cf. #39*]. But if you take into consideration [*lambano: cf. 7.10 as taken back, with ana prefixed to verb*] the usual course of things [*koinos: cf. 6.58 as universal*], you have not yet been injured nor even impeded. The things however which are proper to the understanding [*nous: cf. #16*] no other man is used to impede, for neither fire, nor iron, nor tyrant, nor abuse touches it in anyway. When it has been made a sphere, it continues a sphere.

8.42. It is not fit that I should give myself pain [*lupeo: cf. #40 as trouble*], for I have never intentionally [*ekon: willingly*] given pain even to another.

8.43. Different things delight [*euphraino*: cf. 7.13] different people. But it is my delight to keep the ruling faculty [*hegemonikon*: cf. #3] sound [*bugies*: cf. #30 as plain] without turning away either from any man or from any of the things which happen to [*sumbaino*: cf. #34] men, but looking at and receiving all with welcome eyes and using everything according to its value [*axia*; with *kata*].

8.44. See that you secure this present time [*chronos*: cf. 6.49] to yourself: for those who rather pursue posthumous fame do consider [*logizomai*: cf. #31] that the men of after time will be exactly such as these whom they cannot bear now; and both are mortal. And what is it in any way to you if these men of after time utter this or that sound, or have this or that opinion [*hupolepsis*: cf. #40] about you?

8.45. Take me and cast me where you will; for there I shall keep my divine part tranquil [*daimon*: cf. 7.17 as *daemon* & *bileos*: cf. 5.33 as in tranquility], that is, content [*arkeo*: cf. #32], if in itself and in its activity [*energeo*: cf. 7.7 as do (your) duty] it follows the laws [*kata*, with *exes* or in order] of its own constitution [*kataskene*: cf. #41]. Is this change of place sufficient reason why my soul should be unhappy and worse than it was, depressed, expanded, shrinking, affrighted? And what will you find which is sufficient reason [*axios*: cf. #43 for *axia*, value] for this?

8.46. Nothing can happen [*sumbaino*: cf. #43] to any man which is not a human accident [*sumptoma*: chance], nor to an ox which is not according to the nature of an ox, nor to a vine which is not according to the nature of a vine, nor to a stone which is not proper to a stone. If then there happens to each thing both what is usual and natural, why should you complain [*duscheraino*: cf. 7.70 as vexed]? For the common nature brings nothing which may not be borne by you.

8.47. If you are pained [*lupeo*: cf. #42 as give pain] by any external thing, it is not this thing that disturbs [*enochleo*: cf. 7.16] you, but your own judgement [*kerima*, with *peri*] about it. And it is in your power [*epi soi* cf. #17] to wipe out this judgement now. But if anything in your own disposition [*diathesis*: cf. 7.66 as character] gives you pain, who hinders you from correcting your opinion [*diorthoo*: cf. #17 & *dogma*: cf. #22]? And even if you are pained because you are not doing some particular thing [*energeia*: cf. #22 as matter] which seems [*phaino*: cf. #5] to you to be right [*bugies*: cf. #43 as sound], why do you not rather act than complain? “But some insuperable obstacle [*ischyros*: superlative is used; strong] is in the way.” Do not be grieved then, for the cause of its not being done depends not on [*para*] you. “But it is not worth while to live if this cannot be done [*energeo*: cf. #45 as activity].” Take your departure then from life contentedly [*eumenes*: cf. 7.52 as disciplined], just as he dies who is in full activity, and well pleased [*bileos*, adverb: cf. #45 for adjective, tranquil] too with the things which are obstacles.

8.48. Remember that the ruling faculty is invincible [*hegemonikon*: cf. #43 & *akatamachetos*], when self-collected [*sustrepho*, with *en*: to gather together] it is satisfied with [*arkeo*: cf. #45 as content] itself, if it does nothing which it does not choose to do, even if it resist from mere obstinacy [*alogos*, adverb: cf. #113, without reason]. What then will it be when it forms a judgement about [*peri*] anything aided by [*meta*] reason and deliberately [*perieskemmenos*: circumspectly]? Therefore the mind [*dianoia*: cf. #36] which is free from passions is a citadel [*akropolis*], for man has nothing more secure to which he can fly for, refuge and for the future be inexpugnable. He then who has not seen this is an ignorant man [*amathes*]; but he who has seen it and does not fly to this refuge is unhappy.

8.49. Say nothing more to yourself than what the first appearances [*phantasia*: cf. #29 as imaginations] report. Suppose that it has been reported to you that a certain person speaks ill of you. This has been reported; but that you have been injured, that has not been reported. I see that my child is sick. I do see; but that he is in danger, I do not see. Thus then always abide by the first appearances, and add [*epilego*: to choose] nothing yourself from within, and then nothing happens to you. Or rather add something like a man who knows [*gnorizo*: cf. 7.67 as recognized] everything that happens in the world [*sumbaino*: cf. #46 & *kosmos*: cf. #18

as universe].

8.50. “A cucumber is bitter.” Throw it away. “There are briars in the road.” Turn aside from them. This is enough. Do not add, “And why were such things made in the world?” For you will be ridiculed by a man who is acquainted with nature [*phusilogos*], as you would be ridiculed by a carpenter and shoemaker if you did find fault because you see in their workshop shavings and cuttings from the things which they make. And yet they have places into which they can throw these shavings and cuttings, and the universal nature [*he ton holon phusis*: cf. 7.18] has no external space; but the wondrous part of her art [*techne*: cf. 7.68] is that though she has circumscribed [*periorizo*: cf. #36] herself, everything within her which appears to decay and to grow old and to be useless she changes into herself, and again makes other new things from these very same, so that she requires neither substance [*ousia*: cf. #7] from without nor wants a place into which she may cast that which decays. She is content [*arkeo*: cf. #48 as satisfied] then with her own space, and her own matter and her own art.

8.51. Neither in your actions [*praxis*: cf. #32 as act] be sluggish nor in your conversation [*homilia*: cf. 4.46 as communion] without method [*phuro*: cf. #1 as fallen into disorder], nor wandering in your thoughts [*phantasia*: cf. #49 as appearances], nor let there be in your soul inward contention [*sunelko*: to draw together] nor external effusion [*ekthornumai*: to start up, as from sleep], nor in life be so busy as to have no leisure [*ascholazo*].

(This paragraph is part of 8.51). Suppose that men kill you, cut you in pieces, curse you. What then can these things do to prevent your mind from remaining pure, wise, sober, just [*dianoia*: cf. #48, along with *katharos & phreneres & sophron & dikaios*]? For instance, if a man should stand by a limpid pure spring, and curse it, the spring never ceases sending up potable water; and if he should cast clay into it or filth, it will speedily disperse them and wash them out, and will not be at all polluted. How then shall you possess a perpetual fountain and not a mere well? By forming [*phulasso*: cf. 7.60 as observed] yourself hourly to [*eis*] freedom conjoined with contentment, simplicity and modesty [*eumenos*, all adverbs: cf. #5 as good disposition & *aplos*: cf. 6.30 for *aploos* as simple & *aidemonos*: cf. #5 as without hypocrisy].

8.52. He who does not know what the world [*kosmos*: cf. #49] is, does not know where he is. And he who does not know for what purpose [*pros ho*] the world exists, does not know who he is, nor what the world is. But he who has failed in any one of these things could not even say for what purpose he exists himself. What then do you think [*phaino*: cf. #47 as seems] of him who avoids or seeks the praise of those who applaud, of men who know not either where they are or who they are?

8.53. Do you wish to be praised by a man who curses himself thrice every hour? Would you wish to please a man who does not please himself? Does a man please himself who repents of nearly everything that he does?

8.54. No longer let your breathing only act in concert with the air which surrounds you, but let your intelligence [*noeros*: cf. #41] also now be in harmony [*sumphero*: cf. 6.54 as good for] with the intelligence which embraces [*periecho*: cf. 6.9 as comprehends] all things. For the intelligent power [*dunamis*: cf. #35 & *noeros*, #54] is no less diffused [*cheo*: cf. 4.21] in all parts and pervades [*diaphuomai*: to grow between, be connected with] all things for him who is willing to draw [*spao*: cf. 4.3 as distract] it to him than the aerial power for him who is able to respire it.

8.55. Generally, wickedness does no harm at all to the universe [*kosmos*: cf. #52 as world]; and particularly, the wickedness of one man does no harm to another. It is only harmful to him who has it in his power to be released from it as soon as he shall choose.

8.56. To my own free will [*proairetikos*, adjective: inclined to prefer] the free will of my neighbor is just as

indifferent [*adiaphoros*: cf. 5.20] as his poor breath and flesh. For though we are made especially for the sake of one another, still the ruling power of each of us has its own office [*kuria*: authority as with *kurios*] for otherwise my neighbor's wickedness [*kakia*] would be my harm [*kakos*] which God has not willed in order that my unhappiness may not depend on another.

8.57. The sun appears to be poured down, and in all directions indeed it is diffused, yet it is not effused. For this diffusion is extension [*chusis* & *tasis*: from *teino* as in 7.30, *sumparekteino*]. Accordingly its rays are called Extensions [*aktines*: in the English translation] because they are extended [*apo tou ekteimesthai*: in the English translation]. But one may judge what kind of a thing a ray is, if he looks at the sun's light passing through a narrow opening into a darkened room, for it is extended in a right line, and as it were is divided when it meets with any solid body which stands in the way and intercepts the air beyond; but there the light remains fixed and does not glide or fall off. Such then ought to be the out-pouring and diffusion [*chusis* (cf. #57) & *diachusis*] of the understanding [*dianoia*: cf. #51 as *mind*], and it should in no way be an effusion but an extension, and it should make no violent or impetuous collision with the obstacles which are in its way; nor yet fall down but be fixed and enlighten that which receives it. For a body will deprive itself of the illumination if it does not admit it [*parapempo*: to send past, escort].

8.58. He who fears death either fears the loss of sensation [*anaesthesia*: cf. 3.3] or a different kind of sensation. But if you shall have no sensation, neither will you feel any harm [*kakos*: cf. #56]; and if you shall acquire another kind of sensation, you will be a different kind of living being and you will not cease to live.

8.59. Men exist for the sake of one another. Teach them then or bear with them.

8.60. In one way an arrow moves, in another way the mind [*nous*: cf. #42 as *understanding*]. The mind indeed, both when it exercises caution [*eulabeomai*: cf. 3.7 as *taking care of*] and when it is employed about inquiry [*skepsis*: viewing, perception], moves straight onward none the less and to its object [*epikeimai*, with *epi*: to lie upon].

8.61. Enter into every man's ruling faculty [*hegemonikon*: cf. #48]; and also let every other man enter into yours.

BOOK NINE

9.1. He who acts unjustly acts impiously [*asebeia*]. For since the universal nature [*he ton holon phusis*: cf. 8.50] has made [*kataskenazo*: cf. 7.55 as *constituted*] rational [*logikos*: cf. 8.41] animals for the sake of one another to help one another according to their deserts [*kat' axian*: literally, according to worthiness], but in no way to injure one another, he who transgresses [*parabaino*: cf. 5.10 as *compel*] her will [*boulema*: cf. 6.40] is clearly guilty of impiety [*asebeia*: cf. #1] towards the highest divinity [*presbutatos*: elderly. Here with *eis* & "of gods"]. And he too who lies is guilty of impiety to [*peri*] the same divinity; for the universal nature is the nature of things that are; and things that are have a relation [*oikeios*, adverb: cf. 5.12 as *applicable*] to all things that come into existence [*huparcho*: cf. 7.68 as *in substance*]. And further, this universal nature is named truth, and is the prime cause [*aitia*: cf. 8.27] of all things that are true. He then who lies intentionally is guilty of impiety inasmuch as he acts unjustly by deceiving; and he also who lies unintentionally, inasmuch as he is at variance with [*diaphoneo*: to be dissonant] the universal nature and inasmuch as he disturbs the order [*akosmeo*: to be disorderly] by fighting against the nature of the world [*kosmos*: cf. 8.55 as *universe*]; for he fights against it who is moved of [*para*] himself to that which is contrary to truth, for he had received powers [*aphorme*: starting point] from [*para*] nature through the neglect of which he is not able now to distinguish [*diakrino*: cf. 2.13] falsehood from truth. And indeed he who pursues pleasure [*hedone*: cf. 8.41] as good and avoids pain [*ponos*: cf. 8.41] as evil is guilty of impiety. For of necessity such a man must often find fault with the

universal nature [*koine phusis: compare with holos phusis, also in #1*], alleging that it assigns things to the bad and the good contrary to their deserts, because frequently the bad are in the enjoyment of pleasure and possess the things which procure pleasure, but the good have pain for their share and the things which cause pain. And further, he who is afraid of pain will sometimes also be afraid of some of the things which will happen in the world, and even this is impiety. And he who pursues pleasure will not abstain from injustice, and this is plainly impiety. Now with respect to the things towards which the universal nature is equally affected—for it would not have made both, unless it was equally affected towards both—towards these they who wish to follow nature should be of the same mind [*homognomonos: with the same experience*] with it and equally affected [*diakeimai: cf. 2.12 as disposed*]. With respect to pain, then, and pleasure or death and life or honor and dishonor which the universal nature employs equally, whoever is not equally affected is manifestly acting impiously. And I say that the universal nature employs them equally, instead of saying that they happen [*sumbaino: cf. 8.49*] alike to those who are produced in continuous series [*kata to hexes*] and to those who come after them by virtue of a certain original movement of Providence [*horme cf. 8.41 as impulse & arche & pronoia: cf. 6.44*] according to which it moved from a certain beginning to this ordering of things [*diakosmesis*], having conceived certain principles of the things which were to be, and having determined [*aphorizo: cf. 6.49 as assigned to*] powers [*dunamis: cf. 8.54*] productive of beings [*hupostasis: literally, anything set under*] and of changes [*metabole: cf. 7.49*] and of such like successions [*diadoche: cf. 4.45*].

9.2. It would be a man's happiest lot to depart from mankind without having had any taste of lying and hypocrisy and luxury and pride. However to breathe out one's life when a man has had enough of these things is the next best voyage, as the saying is. Have you determined to abide with vice, and has not experience yet induced you to fly from this pestilence? For the destruction of the understanding [*dianoia: cf. 8.57*] is a pestilence, much more indeed than any such corruption and change of this atmosphere which surrounds us. For this corruption is a pestilence of animals so far as they are animals; but the other is a pestilence of men so far as they are men.

9.3. Do not despise [*kataphroneo: cf. 2.2*] death, but be well content with [*euaresko*] it since this too is one of those things which nature wills. For such as it is to be young and to grow old and to increase and to reach maturity and to have teeth and beard and grey hairs and to beget and to be pregnant and to bring forth, and all the other natural operations [*energema: cf. 6.32 as activity*] which the seasons of your life bring, such also is dissolution [*dialuo: cf. 8.18 as dissolved*]. This, then, is consistent with [*kata*] the character of a reflecting man [*logizomai: cf. 8.44 as consider*], to be neither careless nor impatient nor contemptuous with respect to [*pros*] death, but to wait for [*perimeno: cf. 5.33*] it as one of the operations [*energeia: cf. 8.47 as thing*] of nature. As you now wait for the time when the child shall come out of your wife's womb, so be ready for the time when your soul shall fall out of this envelope. But if you require also a vulgar kind of comfort [*parapegma: astronomical calendar*] which shall reach your heart, you will be made best reconciled [*eukolos, with pros: easily satisfied, contented*] to death by observing the objects [*epistasis: stopping, attention, care*] from which you are going to be removed and the morals [*ethe: cf. 7.69 for ethos as moral character*] of those with whom your soul will no longer be mingled [*sumphuo: cf. 8.34 as to be united*]. For it is no way right to be offended with men, but it is your duty to care for them and to bear with them gently; and yet to remember [*mimnesko: cf. 8.29*] that your departure will be not from men who have the same principles [*homodogma: cf. 8.1 for dogma*] as yourself. For this is the only thing, if there be any, which could draw us the contrary way and attach us to [*en*] life, to be permitted to live with those who have the same principles [*dogma*] as ourselves. But now you see how great is the trouble [*kepos: striking, beating*] arising from the discordance of those who live together, so that you may say, Come quick, O death, lest perchance I, too, should forget myself.

9.4. He who does wrong [*hamartano: cf. 7.24*] does wrong against himself. He who acts unjustly acts unjustly to himself because he makes himself bad [*kakos: cf. 8.38 as harm*].

9.5. He often acts unjustly who does not do a certain thing; not only he who does a certain thing.

9.6. Your present opinion [*bupolepsis*: cf. 8.44] founded [*katalambano*: cf. 7.54 with a prefixed to verb] on understanding and your present conduct [*diathesis*: cf. 8.47 as disposition] directed to social good [*praxis*: cf. 8.51 as actions] and your present disposition of contentment [*euarestikos*: cf. 6.50 for *euarestos* as well pleasing] with everything which happens [*para tes ektos aitias*: literally, from the cause external to it]—that is enough.

9.7. Wipe out imagination [*exaleipho*: cf. 8.29 & *phantasia*: cf. 8.51 as thoughts]: check desire [*histemi*: cf. 4.1 as affected & *horme*: cf. #1 as movement]: extinguish appetite [*orexis*: cf. 8.7 as aversions]: keep the ruling faculty [*hegemonikon*: cf. 8.61] in its own power [*epb' beato*].

9.8. Among [*eis*] the animals which have not reason [*alogos*: cf. 8.12 as irrational animals] one life [*psuche*: cf. 6.53 as mind] is distributed; but among reasonable animals [*logikos*: cf. #1 as rational] one intelligent [*noeros*: cf. 8.54] soul is distributed: just as there is one earth of all things which are of an earthly nature, and we see by one light and breathe one air, all of us that have the faculty of vision and all that have life.

9.9. All things which participate [*metecho*: cf. 7.9] in anything which is common to them all move towards [*spoude*, with *pros*: cf. 6.16 as aim at] that which is of the same kind with themselves. Everything which is earthy turns towards [*epi*] the earth, everything which is liquid flows together, and everything which is of an aerial kind does the same so that they require something to keep them asunder, and the application of force. Fire indeed moves upwards on account of elemental fire, but it is so ready to be kindled together with all the fire which is here, that even every substance which is somewhat dry is easily ignited because there is less mingled with it of that which is a hindrance to ignition. Accordingly then everything also which participates [*metecho*: cf. #9] in the common intelligent [*noeros*: cf. #8] nature moves [*spoude*, with *pros* cf. #9] in like manner towards that which is of the same kind with itself or moves even more. For so much as it is superior in comparison with [*para*] all other things, in the same degree also is it more ready to mingle with [*sugkerannumi*: cf. 5.26 as unite] and to be fused with [*sugcheo*: cf. 8.36 as disturb] that which is akin [*oikeios*: cf. 8.12 as agreeable] to it. Accordingly among animals devoid of reason we find swarms of bees, and herds of cattle, and the nurture of young birds, and in a manner, loves [*eros*: cf. 1.16 as passion]; for even in animals there are souls, and that power which brings them together is seen to exert [*epiteino*: cf. 7.30 as direct, with two prepositions prefixed to verb] itself in the superior degree, and in such a way as never has been observed in plants nor in stones nor in trees. But in rational animals [*logikos*: cf. #8] there are political communities and friendships [*politeia*: cf. 2.16 as polity & *philia*: cf. 6.30] and families and meetings of people; and in wars, treaties and armistices. But in [*epi*] the things which are still superior, even though they are separated from one another, unity [*henosis*: cf. 6.38 as substance] in a manner exists [*bupistemi*: cf. 7.23 as subsists] as in [*epi*] the stars. Thus the ascent [*epi + ana + basis*, with *epi*] to the higher degree is able to produce [*energazomai*: cf. 3.12 as work] a sympathy [*sumpatheia*] even in things which are separated. See, then, what now takes place. For only intelligent animals [*noeros*: cf. #9] have now forgotten this mutual desire and inclination [*spoude*: cf. 7.3 as business & *sunneusis*: agreement, with *pros*], and in them alone the property of flowing together is not seen. But still though men strive [*katalambano*: cf. #6 as founded] to avoid this union, they are caught and held by it, for their nature is too strong for them; and you will see what I say if you only observe [*paraphulasso*: cf. 7.4 as watch]. It is easier, at any rate, to find an earthy thing in touch with nothing earthy than a man wholly severed from mankind.

9.10. Both man and God and the universe [*kosmos*: cf. #1 as world] produce fruit; at the proper [*oikeios*: cf. #9 as akin] seasons each produces it. But if usage [*suntheia*: acquaintance, intimacy] has especially fixed these terms to the vine and like things, this is nothing. Reason produces fruit both for all and for itself, and there are produced from it other things of the same kind as reason itself.

9.11. If you are able, correct by teaching [*metadidasko*: teach new things, show a better way] those who do wrong;

but if you can not, remember [*mimnesko*: cf. #3] that indulgence [*eumeneia*: cf. 7.63 as *benevolence*] is given to you for this purpose. And the gods, too, are indulgent [*eumenes*: cf. 8.47 as *contentedly*] to such persons; and for some purposes they even help [*sunergazomai*: cf. #9 as *produce, with en prefixed to verb*] them to get health, wealth, reputation; so kind [*chrestos*: *useful*] they are. And it is in your power also; or say, who hinders [*koluo*: cf. 8.32] you?

9.12. Labor [*poneo*: *to distress*; cf. #1 for *ponos* as *pain*] not as one who is wretched [*athlios*: *struggling*], nor yet as one who would be pitied or admired: but direct [*kineo*: cf. 5.28 as *stir up*] your will to one thing only, to put yourself in motion and to check yourself [*ischanao*: *to hold back*] as the social reason [*politikos*: cf. 6.44 & *logos*] requires.

9.13. Today I have got out of all trouble [*peristasis*: cf. 1.15 as *circumstances*], or rather I have cast out all trouble, for it was not outside, but within and in my opinions [*hupolepsis*: cf. #6].

9.14. All things are the same, familiar in experience [*sunethes*: cf. 8.6 & *peira*: *trial*] and ephemeral [*ephemeros*: cf. 8.25] in time and worthless [*rhuparos*: *foul, dirty*] in the matter. Everything now is just as it was in the time of those whom we have buried.

9.15. Things [*pragma*: cf. 8.17] stand outside [*thuron, with exo*: *the part outside the door*] us, themselves by themselves, neither knowing aught of [*peri*] themselves nor expressing [*apophaino*: *to show forth, declare*] any judgement. What is it, then, which does judge about them? The ruling faculty [*hegemonikon*: cf. #7].

9.16. Not in passivity [*peitho*: cf. 6.50 as *persuade*] but in activity [*energeia*: cf. #3 as *operations*] lie the evil and the good of the rational social [*logikos*: cf. #9 & *politikos*: cf. #12] animal just as his virtue and his vice [*arete*: cf. 8.39 & *kakia*: cf. 8.56 as *wickedness*] lie not in passivity but in activity.

9.17. For the stone which has been thrown up it is no evil to come down, nor indeed any good to have been carried up.

9.18. Penetrate [*dierchomai*: *to go through*] inwards into men's leading principles [*hegemonikon*: cf. #15], and you will see what judges you are afraid of and what kind of judges they are of [*peri*] themselves.

9.19. All things are changing [*metabole, with en*: cf. #1]: and you yourself are in continuous mutation [*dienekes*: cf. 8.13 as *constantly* & *alloiosis*: cf. 6.15] and in a manner [*kata*] in continuous destruction and the whole universe [*kosmos*: cf. #10] too.

9.20. It is your duty to leave another man's wrongful act [*hamartema*: cf. 7.29 for *hamartia, wrong*] there where it is.

9.21. Termination of activity [*apolexis* & *energeia*: cf. #16], cessation [*pausa*: *rest*] from movement and opinion [*horme*: cf. #7 as *desire* & *hupolepsis*: cf. #13], and in a sense their death, is no evil. Turn [*metatithemi*: cf. 8.16 as *change*] your thoughts [*no word in Greek text*] now to the consideration of your life, [*helikia, with epi*: *prime of life*] your life as a child, as a youth, your manhood, your old age, for in these also every change [*metabole*: cf. #19] was a death. Is this anything to fear? Turn your thoughts now to [*epi*] your life under your grandfather, then to your life under your mother, then to your life under your father; and as you find many other differences and changes and terminations, ask yourself, Is this anything to fear? In like manner, then, neither are the termination and cessation and change of your whole life a thing to be afraid of.

9.22. Hasten to examine your own ruling faculty [*hegemonikon*: cf. #18 as *leading principles*] and that of the universe [*holos*: cf. 8.34 as *universal*] and that of your neighbor: your own that you may make it just: and that

of the universe, that you may remember [*summimnesko*: cf. 8.5] of what you are a part; and that of your neighbor, that you may know whether he has acted ignorantly or with knowledge [*agnoios & gnomos*], and that you may also consider [*logizomai*: cf. #3 as reflecting] that his ruling faculty [*no word in Greek text*] is akin to yours.

9.23. As you yourself are a component part of a social system [*sumplerotikos*: by way of supplement & *sustema*: a whole of components & *politikos*: cf. #16], so let every act [*praxis*: cf. #6 as good] of yours be a component part of social life. Whatever act of yours then has no reference [*anaphora*: cf. 3.4 as refer] either immediately or remotely to a social end, this tears asunder your life, and does not allow it to be one, and it is of the nature of a mutiny, just as when in a popular assembly a man acting by himself stands apart from the general agreement [*sumphonia*: cf. 8.21 for *sumphoneo*, to agree].

9.24. Quarrels of little children and their sports and poor spirits carrying about dead bodies, such is everything; and so what is exhibited in the representation of the mansions of the dead strikes our eyes more clearly.

9.25. Examine [*hiemi*: to set in motion] into the quality of the form of an object, and detach it altogether from its material part, and then contemplate [*theomai*: cf. 5.9 as consider] it; then determine the time, the longest which a thing of this peculiar form is naturally made to endure [*buphistemi*: cf. 8.11 as subsist].

9.26. You have endured infinite troubles through not being contented with [*arkeo*: cf. 8.50] your ruling faculty [*hegemonikon*: cf. #22] when it does the things which it is constituted [*kataskenazo*: cf. #1 as made] by nature to do. But enough of this.

9.27. When another blames you or hates you, or when men say about you anything injurious, approach [*epi*] their poor souls, penetrate [*dierchomai*: cf. #18] within, and see what kind of men they are. You will discover that there is no reason to take any trouble [*spao*: cf. 8.44 as draw] that these men may have this or that opinion about you. However you must be well disposed [*eunoeo*: cf. 8.36 for *perinoeo* as embrace] towards them, for by nature they are friends. And the gods too aid them in all ways by dreams, by signs, towards [*pros*] the attainment of those things on [*pros*] which they set a value [*diaphero*: cf. 6.32 as perceive differences].

9.28. The periodic movements of the universe [*egkuklios*, adjective & *kosmos*: cf. #19] are the same, up and down from age to age. And either the universal intelligence [*dianoia*: cf. #2 for understanding & *holos*: cf. #8.34 as universal] puts itself in motion [*horme*: cf. #21 as movement] for every separate effect, and if this is so, be content with [*apodechomai*: to accept] that which is the result of its activity [*to hormeton*]; or it puts itself in motion once, and everything else comes by way of sequence [*epi + akoloutheo*: cf. 4.24 as follow after] in a manner; or indivisible elements [*atomos*] are the origin of all things. In a word, if there is a god, all is well; and if chance [*eike*: cf. 8.17 as without a purpose] rules, do not you also be governed by it.

(This paragraph is part of 9.28). Soon will the earth cover us all: then the earth, too, will change [*metaballo*: cf. 8.18] and the things also which result from change will continue to change forever [*apeiros*, with *eis*: cf. 6.37 as without end] and these again forever. For if a man reflects [*enthumeomai*: cf. 7.26 as consider] on the changes and transformations [*metabole*: cf. #21 & *alloiosis*: cf. #19 as mutation] which follow one another like wave after wave and their rapidity, he will despise [*kataphroneo*: cf. #3] everything which is perishable.

9.29. The universal cause [*he aitia* (cf. #1) *ton holon*] is like a winter torrent: it carries everything along with it. But how worthless [*euteles*: cf. 6.13] are all these poor people who are engaged in matters political, and, as they suppose, are playing the philosopher! All drivellers. Well then, man: do what nature now requires. Set yourself in motion [*hormao*: cf. 8.41 as opposed] if it is in your power, and do not look about [*periblepo*] you to see if any one will observe [*eisiemi*: to enter] it; nor yet expect Plato's Republic: but be content [*arkeo*: cf. #26]

if the smallest thing goes on well and consider [*dianoemai*: cf. 5.29 as *intend*] such an event to be no small matter. For who can change men's opinions [*metaballo*: cf. #28 & *dogma*: cf. #3 as *principles*]? And without a change of opinions what else is there than the slavery of men who groan while they pretend to obey? Come now and tell me of Alexander and Philip and Demetrius of Phalerum. They themselves shall judge whether they discovered what the common nature required, and trained [*paideno*: to bring up a child] themselves accordingly. But if they acted like tragedy heroes, no one has condemned me to imitate them. Simple and modest is the work [*aploos*: cf. 6.30 & *aidemon*: cf. 7.52 & *ergon*: cf. 8.6] of philosophy. Draw me not aside to [*epi*] indolence and pride [*semnotupia*: empty solemnity].

9.30. Look down [*epitheoreo*: cf. 4.32 as *view*] from above on the countless herds of men and their countless solemnities, and the infinitely varied voyagings in storms and calms, and the differences among those who are born, who live together and die. And consider [*epinoeo*: cf. 6.44 as *imagine*], too, the life lived by others in olden time and the life of those who will live after you and the life now lived among barbarous nations, and how many know not even your name, and how many will soon forget it, and how they who perhaps now are praising you will very soon blame you, and that neither a posthumous name is of any value, nor reputation, nor anything else.

9.31. Let there be freedom from perturbations [*ataraxia*] with respect to [*peri*] the things which come from the external cause [*sumbaino*: cf. #1 as *happen* & *aitia*: cf. #29]; and let there be justice in the things done by virtue of [*para*] the internal cause [*ek sou aitian*: literally, the cause from you], that is, let there be movement and action [*horme*: cf. #28 as *motion* & *praxis*: cf. #23 as *act*] terminating [*katalego*: cf. 4.20] in [*epi*] this, in social acts [*koinonikos*, adverb: cf. 6.23 as *social spirit*], for this is according to [*kata*] your nature.

9.32. You can remove out of the way many useless things among those which disturb [*enochleo*: cf. 8.47] you, for they lie entirely in your opinion [*bupolepsis*: cf. #21]; and you will then gain for yourself ample space [*euchoria*] by comprehending [*peripoieo*: to keep safe, preserve] the whole universe [*kosmos*: cf. #28] in your mind [*gnome*: cf. 6.30 as *opinion*] and by contemplating [*perinoeo*: cf. 8.36 as *embrace*] the eternity of time [*ton aidion aiona*] and observing [*epinoeo*: cf. #30 as *consider*] the rapid change [*metabole*: cf. #28 as *transformations*] of every several thing, how short is the time from birth to dissolution [*dialysis*: cf. 7.50] and the illimitable time [*achanes*: cf. 5.23 as *boundless abyss*] before birth as well as the equally boundless time [*apeiros*: cf. #28 as *forever*] after dissolution.

9.33. All that you see will quickly perish, and those who have been spectators of its dissolution will very soon perish too. And he who dies at extreme old age will be brought into the same condition [*kathistemi*: cf. 4.31 as *making*] with him who died prematurely.

9.34. What are these men's leading principles [*hegemonikon*: cf. #26], and about what kind of things are they busy [*spresso*: cf. #9 as *moves*], and for [*dia*] what kind of reasons do they love [*phileo*: cf. 7.57] and honor? Imagine [*nomizo*: cf. 6.40 as *think*] that you see their poor souls laid bare. When they think that they do harm by their blame or good by their praise, what an idea [*oiosis*: cf. 4.12]!

9.35. Loss [*apobole*: a throwing away] is nothing else than change [*metabole*: cf. #32]. But the universal nature [*he ton holon phusis*: cf. #1] delights [*chairo*] in change, and in obedience to her [*kata*] all things are now done well, and from eternity have been done in like form [*homoeidos*, adverb: cf. 7.49], and will be such to time without end [*apeiros*, with *eis*: cf. #32]. What, then, do you say? That all things have been and all things always will be bad, and that no power [*dunamis*: cf. #1] has ever been found [*exeurisko*: to discover, invent] in so many gods to rectify these things, but the world [*kosmos*: cf. #32 as *universe*] has been condemned [*sunecho*: cf. 6.40 as *held together*] to be found in never ceasing [*adialeiptos*] evil!

9.36. The rottenness of the matter which is the foundation [*bupokeimai*: cf. 8.22 as *is before*] of everything!

Water, dust, bones, filth: or again, marble rocks, the callosities of the earth; and gold and silver, the sediments; and garments, only bits of hair; and purple dye, blood; and everything else is of the same kind. And that which is of the nature of breath is also another thing of the same kind, changing [*metaballo: cf. #29*] from this to that.

9.37. Enough of this wretched life and murmuring and apish tricks. Why are you disturbed [*tarasso: cf. 8.4 as to be perturbed*]? What is there new in this? What unsettles [*existemi: cf. 6.11 as continue*] you? Is it the form [*aitia: cf. #31 as cause*] of the thing? Look at it. Or is it the matter [*hule: cf. 8.35 as material*]? Look at it. But besides these there is nothing. Towards [*pros*] the gods, then, now become at last more simple and better. It is the same whether we examine these things for a hundred years or three.

9.38. If any man has done wrong [*hamartano: cf. #4*], the harm [*to kakon*] is his own. But perhaps he has not done wrong.

9.39. Either all things proceed from one intelligent source [*noeros: cf. #9 & pege: cf. 8.23*] and come together [*epi + sum + baino*] as in one body, and the part ought not to find fault with what is done for the benefit of the whole; or there are only atoms, and nothing else than mixture and dispersion [*kukeon: mixed drink & skeedamos: for both cf. 6.10*]. Why, then, are you disturbed [*tarasso: cf. #37*]? Say to the ruling faculty [*hegemonikon: cf. #34*], Are you dead, are you corrupted, are you playing the hypocrite, have you become a beast, do you herd and feed with the rest?

9.40. Either the gods have no power [*dunamai*] or they have power. If, then, they have no power, why do you pray to [*euchomai cf. 5.7*] them? But if they have power, why do you not pray for them to give you the faculty of not fearing any of the things which you fear, or of not desiring [*epithumeo: cf. 6.10*] any of the things which you desire, or not being pained [*lupeo: cf. 8.47*] at anything, rather than pray that any of these things should not happen [*pariemi: cf. 6.44 as be present*] or happen? For certainly if they can co-operate [*sunergo: cf. 6.42 as conduce*] with men, they can co-operate for these purposes. But perhaps you will say the gods have placed them in your power [*ep' emoi: cf. 8.29 as in my power*]. Well, then, is it not better to use what is in your power like a free man than to desire in a slavish and abject way what is not in your power? And who has told you that the gods do not aid [*sullambaino: to collect together*] us even in the things which are in our power? Begin, then, to pray for such things, and you will see. One man prays thus: How shall I be able to lie with that woman? Do you pray thus: How shall I not desire to lie with her? Another prays thus: How shall I be released from this? Another prays: How shall I not desire to be released? Another thus: How shall I not lose my little son? You thus: How shall I not be afraid to lose him? In fine, turn [*epistrepho*] your prayers this way, and see what comes.

9.41. Epicurus says, In my sickness my conversation was not about my bodily sufferings, nor, says he, did I talk on such subjects to those who visited me; but I continued to discourse on the nature of things [*phusiologeo: cf. 3.3 as speculations*] as before, keeping to this main point, how the mind [*dianoia: cf. #28 as intelligence*], while participating [*sum + meta + lambano*] in such movements [*kinesis: cf. 8.26*] as go on in the poor flesh, shall be free from perturbations [*atarakteo: to keep calm; cf. #31 for ataraxia, perturbations*] and maintain [*tereo: cf. 7.60*] its proper good. Nor did I, he says, give the physicians an opportunity of putting on solemn looks, as if they were doing something great, but my life went on well and happily [*kalos, adverb: cf. 7.58*]. Do, then, the same that he did both in sickness, if you are sick, and in any other circumstances [*peristasis: cf. #13 as trouble*]; for never to desert philosophy in any events that may befall [*prospipto: cf. 7.68 as observation*] us, nor to hold trifling talk either with an ignorant man or with one unacquainted with nature [*apusiologos: not versed in natural philosophy*], is a principle of all schools of philosophy; but to be intent only on [*pros*] that which you are now doing and on the instrument [*organon: cf. 7.5*] by which you do it.

9.42. When you are offended [*proskopto: to strike against*] with any man's shameless conduct [*anaischuntia*],

immediately ask yourself, Is it possible, then, that shameless men should not be in the world [*kosmos*: cf. #35]? It is not possible. Do not, then, require [*apaiteo*] what is impossible. For this man also is one of those shameless men who must of necessity be in the world. Let the same considerations be present to your mind [*procheiros*: cf. 7.64] in the case of the knave [*hamartano*: cf. #38 as done wrong] and the faithless man and of every man who does wrong in any way. For at the same time that you do remind [*bupomimnesko*: cf. 7.27 as reflect] yourself that it is impossible that such kind of men should not exist, you will become more kindly disposed [*eumenes*, with *pros*: cf. #11 as indulgent] towards every one individually. It is useful to perceive [*ennoeo*: cf. 7.47 as consider] this, too, immediately when the occasion arises, what virtue [*arete*: cf. #16] nature has given to man to oppose to every wrongful act [*hamartema*, with *pros*: cf. #20]. For she has given to man, as an antidote [*antipharmakon*, with *pros*] against the stupid man, mildness [*praotes*, with *pros*] and against another kind of man some other power [*dunamis*: cf. #35]. And in all cases it is possible for you to correct by teaching [*metadidasko*: cf. #11] the man who is gone astray; for every man who errs misses his object and is gone astray. Besides wherein have you been injured? For you will find that no one among those against whom you are irritated has done anything by which your mind [*dianoia*: cf. #41] could be made worse; but that which is evil to you and harmful has its foundation [*bupostasis*: cf. #1 as beings] only in the mind. And what harm is done or what is there strange if the man who has not been instructed [*apaideuo*: cf. #29 for verb without a prefixed to verb] does the acts of an uninstructed man? Consider whether you should not rather blame yourself, because you did not expect such a man to err in such a way. For you had means [*aphorme*: cf. #1 as powers] given you by your reason to suppose [*enthumeomai*: cf. #28 as reflects] that it was likely that he would commit this error, and yet you have forgotten and are amazed that he has erred. But most of all when you blame a man as faithless or ungrateful, turn to yourself. For the fault is manifestly your own, whether you did trust that a man who had such a disposition [*diathesis*: cf. #6 as conduct] would keep his promise, or when conferring your kindness [*charis*: cf. 5.6 as favor] you did not confer it absolutely [*katalektikos*: disinterestedly], nor yet in such way as to have received from your very act all the profit [*karpos*: fruit]. For what more do you want when you have done a man a service? Are you not content that you have done something conformable to [*kata*] your nature, and do you seek to be paid for it? Just as if the eye demanded a recompense for seeing, or the feet for walking. For as these members are formed for [*pros*] a particular purpose and by working according to their several constitutions [*kataskene*: cf. 8.45] obtain [*apecho*: cf. 4.49] what is their own; so also as man is formed by nature to acts of benevolence [*energetikos*: cf. 1.15], when he has done anything benevolent or in any other way conducive to [*sunergetikos*, with *eis*] the common interest, he has acted conformably to his constitution [*kataskenazo*, with *pros*: cf. #26], and he gets what is his own.

BOOK TEN

10.1. Will you, then, my soul, never be good and simple [*aploos*: cf. 9.29] and one and naked, more manifest [*phaneros*: cf. 1.9, without manifestation] than the body which surrounds you? Will you never enjoy an affectionate and contented disposition [*philetikos & sterktikos & diathesis*: cf. 9.42]? Will you never be full and without a want of any kind, longing for nothing more, nor desiring anything, either animate or inanimate, for the enjoyment of pleasures [*apolauseis & hedone*: cf. 9.1]? Nor yet desiring time wherein you shall have longer enjoyment, or place, or pleasant climate, or society of men with whom you may live in harmony [*eubarmostia*: easiness of temper]? But will you be satisfied with [*arkeo*: cf. 9.29] your present condition [*katastasis*: cf. 6.24 as state] and pleased with [*hedomai*: cf. *hedone*, #1] all that is about you, and will you convince [*sumpeitho*: to join in persuading] yourself that you have everything and that it comes from [*para*] the gods, that everything is well for you, and will be well whatever shall please them, and whatever they shall give for the conservation [*soteria*: salvation] of the perfect [*teleios*: cf. 1.16] living being, the good and just and beautiful, which generates and holds together [*sunecho*: cf. 6.40] all things and contains [*periecho*: cf. 8.54 as embraces] and embraces [*peri + lambano*] all things which are dissolved for the production of other like things? Will you never be such that you shall so dwell in community with [*sumpoliteno* cf. 4.3 for *politeuma*, political community] gods and men as neither to find fault with them at all nor to be condemned by them?

10.2. Observe [*paratero: cf. 9.41 for tereo as maintain*] what your nature requires [*epizeteo: cf. 8.2*] so far as you are governed [*dioikeo: cf. 7.25*] by nature only: then do it and accept it if your nature, so far as you are a living being, shall not be made [*diatithemi: to arrange, dispose*] worse by it.

(This paragraph is part of 10.2). And next you must observe [*paratero: cf. #2*] what your nature requires [*epizeteo: cf. #1*] so far as you are a living being. And all this you may allow yourself if your nature, so far as you are a rational animal [*logikos: cf. 9.16*], shall not be made [*diatithemi: cf. #2*] worse by it. But the rational animal is consequently also a political [*politikos: cf. 9.23 as social*] animal. Use these rules [*kanon: cf. 5.22*], then, and trouble [*periergazomai: to waste one's labor on*] yourself about nothing else.

10.3. Everything which happens [*sumbaino: cf. 9.31 as come from*] either happens in such wise as you are formed by nature to bear it or as you are not formed by nature to bear it. If, then, it happens to you in such way as you are formed by nature to bear it, do not complain [*duscheraino: cf. 8.46*] but bear it as you are formed by nature to bear it. But if it happens in such wise as you are not formed by nature to bear it, do not complain, for it will perish after it has consumed you. Remember [*mimnesko: cf. 9.11*], however, that you are formed by nature to bear everything with respect to which it depends on your own opinion [*hupolepsis: cf. 9.32*] to make it enduring and tolerable, by thinking [*phantasia, with kata: cf. 9.7 as imagination*] that it is either your interest [*sumphero: cf. 8.54 as in harmony*] or your duty [*katheko: cf. 3.16 as suitable*] to do this.

10.4. If a man is mistaken [*sphallo: cf. 5.9 as deceives*], instruct him kindly [*eumenos: cf. 8.51 as contentment*] and show him his error [*parorao: cf. 5.31 as spurned*]. But if you are not able, blame yourself, or blame not even yourself.

10.5. Whatever may happen to [*sumbaino: cf. #3*] you, it was prepared [*pro + kata + skenazo*] for you from all eternity [*aion: cf. 7.70 as so long a time*]; and the implication of causes [*epiploke: cf. 2.3 as involution & aitia: cf. 9.37 as form*] was from eternity spinning the thread [*suneklo: to draw together*] of your being [*hupostasis: cf. 9.42 as foundation*] and of that which is incident [*sumbasis: cf. 8.7*] to it.

10.6. Whether the universe [*holos: cf. 9.28 as universal*] is a concourse of atoms or nature is a system, let this first be established, that I am a part of the whole which is governed [*dioikeo: cf. #2 as governed*] by nature; next, I am in a manner intimately [*oikeios, with pros: cf. 9.1 as have a relation*] related to the parts which are of the same kind with myself [*homogenos: cf. 6.37 as one form*]. For remembering [*mimnesko: cf. #3*] this, inasmuch as I am a part, I shall be discontented [*duaresteo*] with none of the things which are assigned [*aponemo: cf. 8.7*] to me out of [*ek*] the whole; for nothing is injurious to the part if it is for the advantage [*sumphero: cf. #3 as interest*] of the whole. For the whole contains nothing which is not for its advantage; and all natures indeed have this common principle [*koinos: cf. 8.41 as usual course of things*], but the nature of the universe [*kosmos: cf. 9.42 as world*] has this principle besides [*proslambano*], that it cannot be compelled even by any external cause to generate anything harmful to itself. By remembering, then, that I am a part of such a whole, I shall be content [*euaresto: cf. 9.3*] with everything that happens [*apobaino: to depart*]. And inasmuch as I am in a manner intimately related to [*pros*] the parts which are of the same kind with myself, I shall do nothing unsocial [*akoinonetos: cf. 8.34*], but I shall rather direct [*stochazomai: cf. 8.20 as have regard*] myself to [*pros*] the things which are of the same kind with myself, and I shall turn all my efforts [*horme: cf. 9.31 as action*] to the common interest [*sumpheros: cf. 5.16 as advantage*] and divert [*apago: to lead away*] them from the contrary. Now, if these things are done [*peraino: cf. 8.16 as exerted*] so, life must flow on happily [*euoro: cf. 5.34 as pass your life*] just as you may observe [*epinoeo: cf. 9.32*] that the life of a citizen is happy [*euoro: cf. 5.9 as happy course*] who continues a course of action [*dia*] which is advantageous [*lusiteleo*] to his fellow-citizens and is content [*aspazomai: cf. 8.7*] with whatever the state [*polis: cf. 4.24*] may assign [*aponemo: cf. #6*] to him.

10.7. The parts of the whole, everything, I mean, which is naturally comprehended [*periecho*: cf. #1 as contains] in the universe [*kosmos*, with *hupo*: cf. #6], must of necessity perish; but let this be understood in this sense [*semantikos*, adverb: significantly; cf. 8.22 for the verb, *semaino*], that they must undergo change [*alloioo*: for noun, cf. 9.28 (*alloiosis*)]. But if this is naturally both an evil and a necessity for the parts, the whole would not continue to exist in a good condition [*kalos*, adverb: cf. 9.41 for happily], the parts being subject to change [*allotriosis*, with *eis*: cf. *alloioo*, #7] and constituted [*kataskueazo*, with *pros*: cf. 9.42 as constitution] so as to perish in various ways. For whether did nature herself design [*epicheireo*: to put one's hand to] to do evil to the things which are parts of herself, and to make them subject to evil and of necessity fall into evil, or have such results happened without her knowing it? Both these suppositions, indeed, are incredible [*apithanos*]. But if a man should even drop the term Nature (as an efficient power), and should speak of these things as natural, even then it would be ridiculous to affirm at the same time that the parts of the whole are in their nature subject to change [*metaballo*: cf. 9.36] and at the same time to be surprised or vexed [*duscheraino*: cf. #3 as complain] as if something were happening [*sumbaino*: cf. #5] contrary to [*para*] nature, particularly as the dissolution [*dialysis*: cf. 9.32] of things is into those things of which each thing is composed [*sunistemi*: cf. 5.13]. For there is either a dispersion of the elements [*skedasmos*: cf. 9.39 & *stoicheion*: cf. 8.18] out of which everything has been compounded [*sunkerannumi*: cf. 7.67 as mingled] or a change [*trope*: cf. 8.6] from the solid to the earthy and from the airy to the aerial, so that these parts are taken back into the universal reason [*logos*], whether this at certain periods [*periodos*, with *kata*: cf. 5.32] is consumed by fire or renewed by eternal changes. And do not imagine [*phantizomai*: cf. 3.1] that the solid and the airy part belong to you from the time of generation. For all this received its accretion only yesterday and the day before, as one may say, from the food and the air which is inspired. This, then, which has received the accretion, changes, not that which your mother brought forth. But suppose [*hupotithemi*: cf. 4.19] that this which your mother brought forth implicates [*prospeleko*: to connect with] you very much with that other part, which has the peculiar quality of change, this is nothing in fact in the way of objection to [*pros*] what is said.

10.8. When you have assumed these names, good, modest [*aidemon*: cf. 9.29], true, rational [*emphron*: cf. 4.49 as prudent], a man of equanimity [*sumphron*: favoring, propitious] and magnanimous [*huperphron*: haughty], take care [*prosecho*: cf. 8.22 as attend to] that you do not change these names; and if you should lose them, quickly return to [*epi*] them. And remember [*mimnesko*: cf. #6] that the term Rational [*emphron*: cf. #8] was intended to signify [*semaino*: cf. #7] a discriminating attention [*dialambano*: cf. 1.16 for severally or dilemma & *epistasis*: cf. 9.3 as objects] to every several thing and freedom from negligence [*aparenthumetos*: a + *para* + *thumeo*: cf. 8.8 as care for]; and that Equanimity [*sumphron*: cf. #8] is the voluntary acceptance [*apodexis*] of the things which are assigned [*aponemo*: cf. #6] to you by the common nature; and that Magnanimity [*huperphron*: cf. #8] is the elevation [*hupertasis*] of the intelligent [*phroneo*: cf. 4.38 as wise] part above the pleasurable or painful sensations [*kinesis*: cf. 9.49 as movements] of the flesh and above that poor thing called fame and death and all such things. If, then, you maintain yourself in the possession of [*diatero*: cf. 7.33 as maintains] these names without desiring [*glichomai*: to cling to] to be called by these names by others, you will be another person and will enter on [*eis*] another life. For to continue to be such as you have hitherto been and to be tom in pieces and defiled in such a life is the character of a very stupid man [*anaisthetos*: cf. 8.8] and one overfond of his life and like those half-devoured fighters with wild beasts, who though covered with wounds and gore, still beg to be kept to the following day though they will be exposed in the same state to the same claws and bites. Therefore fix [*embibazo*: to set in] yourself in [*eis*] the possession of these few names: and if you are able to abide in them, abide as if you were removed [*metoikizo*] to [*eis*] certain islands of the Happy [*makarios*: blessed]. But if you shall perceive [*aisthanomai*: cf. 8.37 as be conscious of] that you fall out of them and do not maintain your hold [*perikrateo*: to have full command of], go courageously into some nook where you shall maintain [*krateo*: cf. *perikrateo*, #8] them or even depart at once from life, not in passion [*orgizo*: cf. 6.57 as angry], but with simplicity and freedom and modesty [*aplos*: cf. 8.51 & *eleutheros*: cf. 6.23 as liberal & *aidemonos*: cf. 8.51: all adverbs], after doing this one laudable thing at least in your life, to have gone out of it thus. In order, however, to the remembrance [*mimnesko*: cf. #8] of these names, it will greatly help you if you remember the gods and that they wish not to be flattered but wish all reasonable beings [*logikos*: cf. #2]

to be made like [*exomoioo: to assimilate*] themselves; and if you remember that what does the work of a fig-tree is a fig-tree, and that what does the work of a dog is a dog, and that what does the work of a bee is a bee, and that what does the work of a man is a man.

10.9. Play-acting, war, astonishment, torpor, slavery, will daily wipe out those holy principles [*dogma: cf. 9.3*] of yours. How many things without studying nature [*phusiologetos: cf. 9.41 for on the nature of things, phusiologeo*] do you imagine [*phantazomai: cf. 6.37 as imagine*], and how many do you neglect [*parapempo: cf. 8.57 as does not admit*]? But it is your duty so to look on and so to do everything, that at the same time the power of dealing with circumstances [*peristatikos*] is perfected [*sunteleo*], and the contemplative faculty [*theoretikos*] is exercised [*energazomai: cf. 9.9 as produce*], and the confidence [*authades: self-willed*] which comes from the knowledge [*episteme, with peri: cf. 6.42 for anepistatos, adverb or without episteme or acquaintance with*] of each several thing is maintained [*sozo: cf. 7.68*] without showing it but yet not concealed. For when will you enjoy [*apolauo: cf. 3.6*] simplicity [*aplotes: cf. #8 for aplos*], when gravity [*semnotes: cf. 2.5 for dignity*], and when the knowledge of every several thing, both what it is in substance [*ousia, with kata: cf. 8.50*] and what place it has in the universe [*kosmos: cf. #7*] and how long it is formed to exist [*huphistemi: cf. 9.25 as endure*] and of what things it is compounded [*suykrino: to measure, estimate*] and to whom it can belong [*huparcho: cf. 9.1 as come into existence*] and who are able both to give it and take it away?

10.10. A spider is proud when it has caught a fly, and another when he has caught a poor hare, and another when he has taken a little fish in a net, and another when he has taken wild boars, and another when he has taken bears, and another when he has taken Sarmatians. Are not these robbers, if you examine [*exetazo: cf. 5.11 as inquire*] their opinions [*dogma: cf. #9 as principles*]?

10.11. Acquire [*kataomai*] the contemplative way of seeing [*theoretikos: cf. #9 as contemplative faculty*] how all things change into [*metaballo: cf. #7*] one another and constantly attend to [*dienekos: cf. 7.63 & prosecho: cf. #8 as take care*] it and exercise [*suggumnazo, with peri*] yourself about this part of philosophy. For nothing is so much adapted to produce magnanimity [*megalophrosune: cf. 5.18 as great spirit*]. Such a man has put off the body and as he sees [*ennoeo: cf. 9.42 as perceive*] that he must, no one knows how soon, go away from among men and leave everything here, he gives himself up entirely to just doing in all his actions, and in everything else that happens [*sumbaino: cf. #7*] he resigns himself to the universal nature. But as to what any man shall say or think [*hupolambano, with peri: cf. 8.28*] about him or do against him, he never even thinks of it [*nous, with eis: cf. 8.60. This reads literally, casts into mind*], being himself contented [*arkeo: cf. #1 as satisfied with*] with these two things, with acting justly in what he now does, and being satisfied with what is now assigned [*aponemo: cf. #8*] to him; and he lays aside all distracting and busy pursuits and desires nothing else than to accomplish the straight course through the law, and by accomplishing [*peruino: cf. 10.6 as done*] the straight course to follow [*ephistemi: cf. 7.62 as observe*] God.

10.12. What need is there of suspicious fear, since it is in your power to inquire [*skopeo: cf. 8.7 as examine*] what ought to be done? And if you see clearly [*sunorao: to see with*], go by this way content [*eumenes: cf. 9.42 as kindly disposed*] without turning back: but if you do not see clearly, stop and take the best advisers [*sumboulos*]. But if any other things oppose you, go on according to [*kata*] your powers with due consideration, keeping to that which appears [*phaino: cf. 8.52 as think*] to be just. For it is best to reach this object, and if you do fail, let your failure be in attempting this. He who follows reason [*logos, with kata*] in all things is both tranquil and active [*scholaios: cf. 2.7 for schole or time & eukinetos: literally, well moving*] at the same time and also cheerful and collected [*phaidros: cf. 3.5 & sunestekos: from sunistemi as in 10.7, composed*].

10.13. Inquire [*punthanomai: to learn by hearsay*] of yourself as soon as you wake from sleep, whether it will make any difference to you, if another does what is just and right [*kalos, adverb: cf. 10.7*]. It will make no difference.

(This paragraph is part of 10.13). You have not forgotten, I suppose, that those who assume arrogant airs in bestowing their praise or blame on others, are such as they are at bed and at board, and you have not forgotten what they do, and what they avoid and what they pursue, and how they steal and how they rob, not with hands and feet, but with their most valuable part, by means of which there is produced, when a man chooses, fidelity, modesty, truth, law, a good daemon [*daimon*: cf. 8.45 as *divine part*]?

10.14. To her who gives and takes back all, to nature, the man who is instructed [*paideuo*: cf. 9.29 as *trained*] and modest [*aidemos*: cf. 10.8, *adverb*] says, Give what you will; take back what you will. And he says this not proudly but obediently [*peitharchoo*: *to obey*] and well pleased [*eunoeeo*: cf. 9.27 as *well disposed*] with her.

10.15. Short is the little which remains to you of life. Live as on a mountain. For it makes no difference whether a man lives there or here, if he lives everywhere in the world [*kosmos*: cf. #9 as *universe*] as in a state. Let men see, let them know [*historeo*: *to inquire*] a real man who lives according to [*kata*] nature. If they cannot endure him, let them kill him. For that is better than to live thus as men do.

10.16. No longer talk at all about the kind of man that a good man ought to be, but be such.

10.17. Constantly contemplate [*sunechos*: cf. 7.62 & *phantasia*, *noun*: cf. 10.3 as *thinking*] the whole of time [*aion*: cf. #5 as *eternity*] and the whole of substance [*ousia*: cf. #9] and consider that all individual things as to substance are a grain of a fig, and as to time, the turning of a drill.

10.18. Look at [*epinoeeo*, *with eis*: cf. #6 as *observe*] everything that exists [*hupokeimai*: cf. 9.36 as *foundation*] and observe [*skeptomai*: cf. 8.34 as *consider*] that it is already in dissolution and in change [*dialuo*: cf. 9.3 & *metabole*: cf. 9.35], and as it were putrefaction or dispersion, or that everything is so constituted by nature as to die.

10.19. Consider what men are when they are eating, sleeping, generating, easing themselves and so forth. Then what kind of men they are when they are imperious and arrogant, or angry and scolding from their elevated place. But a short time ago to how many they were slaves and for what things; and after a little time consider in what a condition they will be.

10.20. That is for the good of each thing which the universal nature brings to each. And it is for its good at the time when nature brings it.

10.21. “The earth loves [*erao*] the shower”; and “the solemn aether loves”: and the universe loves to make whatever is about to be. I say then to the universe [*kosmos*: cf. #15] that I love [*sunero*] as you love. And is not this too said, that “this or that loves (is wont) to be produced”?

10.22. Either you live here and have already accustomed [*ethizo*: cf. 7.27] yourself to it or you are going away, and this was your own will; or you are dying and have discharged your duty [*apoleitourgeo*: *to complete required service*]. But besides these things there is nothing. Be of good cheer [*enthumeo*: cf. 4.24 as *be tranquil*], then.

10.23. Let this always be plain [*enareges*: visible, in bodily shape] to you, that this piece of land is like any other; and that all things here are the same with things on top of a mountain or on the seashore or wherever you choose to be. For you will find just what Plato says, Dwelling within the walls of a city as in a shepherd’s fold on a mountain [*Theaetetus* 174d].

10.24. What is my ruling faculty [*hegemonikon*: cf. 9.39] now to me? And of what nature am I now making it? And for what purpose am I now using it? Is it void of understanding [*nous*: cf. #11 as *thinks*]? Is it loosed and rent asunder from social life [*koinonia*: cf. 5.16 as *society*]? Is it melted into and mixed with the poor flesh

so as to move together with [*suntrepo: cf. 8.35 as fixes, with epi & peri prefixed to verb*] it?

10.25. He who flies from his master is a runaway; but the law is master, and he who breaks the law is a runaway. And he also who is grieved or angry or afraid, is dissatisfied because something has been or is or shall be of the things which are appointed [*dioikeo: cf. #6 as governed*] by him who rules all things, and he is Law [*nomos: cf. 4.4*] and assigns [*nemo: cf. 3.4*] to every man what is fit [*epiballo: cf. 6.15 as belong*]. He then who fears or is grieved or is angry is a runaway.

10.26. A man deposits seed in a womb and goes away, and then another cause [*aitia: cf. #5*] takes [*para + lambano: cf. 7.5 with pros prefixed to the verb*] as can with it and labors on it and makes a child. What a thing from such a material! Again, the child passes food down through the throat, and then another cause takes it and makes perception and motion [*aisthesis: cf. 8.41 as senses & horme: cf. #6 as efforts*] and in fine life and strength and other things; how many and how strange! Observe [*theoreo: cf. 8.26 as take a survey, with epi prefixed to verb*] then the things which are produced in such a hidden way and see the power [*dunamis: cf. 9.42*] just as we see the power which carries things downwards and upwards, not with the eyes but still no less plainly [*enargos: cf. 1.17 as clear*].

10.27. Constantly consider [*sunechos: cf. #17 & epinoeo: cf. #18 as look at*] how all things such as they now are, in time past also were; and consider that they will be the same again. And place before your eyes entire dramas and stages of the same form, whatever you have learned from your experience or from older history; for example, the whole court of Hadrian and the whole court of Antoninus and the whole court of Philip, Alexander, Croesus; for all those were such dramas as we see now, only with different actors.

10.28. Imagine [*phantazomai: cf. #9*] every man who is grieved at anything or discontented to be like a pig which is sacrificed and kicks and screams.

(This paragraph is part of 10.28). Like this pig also is he who on his bed in silence laments the bonds in which we are held. And consider that only to the rational [*logikos: cf. #8 as reasonable beings*] animal is it given to follow voluntarily what happens; but simply to follow is a necessity [*anaykaios, adjective*] imposed on all.

10.29. Severally on the occasion of everything that you do, pause [*ephistemi: cf. 11 as follow*] and ask yourself if death is a dreadful thing because it deprives you of this.

10.30. When you are offended [*proskopto: cf. 9.42*] at any man's fault [*hamartia: cf. 7.29 for wrong*], forthwith turn to [*metabaino: cf. 6.50 as betake*] yourself and reflect [*epilogizomai: cf. 8.31 as consider*] in what like manner you do err [*hamartano: cf. 9.38 as done wrong*] yourself; for example, in thinking [*kerino: to distinguish, decide*] that money is a good thing or pleasure or a bit of reputation and the like. For by attending to [*epiballo: cf. #25 as is fit*] this you will quickly forget your anger if this consideration also is added [*sumpipto: cf. 6.48 as to fall*], that the man is compelled [*biazo: to be hard pressed*] for what else could he do? Or if you are able, take away from him the compulsion [*biazo*].

10.31. When you have seen Satyron the Socratic, think of [*phantizomai: cf. #7 as imagine*] either Eutyches or Hymen, and when you have seen Euphrates, think of Eutycheon or Silvanus, and when you have seen Alciphron think of Tropaeophorus, and when you have seen Xenophon think of Crito or Severus, and when you have looked on [*eis*] yourself, think of any other Caesar, and in the case of every one do in like manner [*analogos*]. Then let this thought be in your mind [*sum + pros + pipto*], Where then are those men? Nowhere, or nobody knows where. For thus continuously [*sunechos: cf. 5.23 as constant*] you will look at human things as smoke and nothing at all; especially if you reflect at the same time [*summimnesko: cf. 9.22*] that what has once changed will never exist again in the infinite duration of time [*apeiros: cf. 9.35 as without end & chronos: cf. 8.44*]. But you, in what a brief space of time is your existence [*Literally, Why strain?*]

Enteino: cf. 7.30 as to extend, with sum & para prefixed to verb? And why are you not content [*arkeo: cf. #11*] to pass through this short time in an orderly way [*kosmos, adverb: cf. 8.30 as appropriately*]? What matter and opportunity [*hule: cf. 9.37 & hupothesis: cf. 8.1 as plan of life*] for your activity are you avoiding? For what else are all these things except exercises for the reason [*gymnazo: to stripe naked for training & logos*] when it has viewed [*borao: cf. 7.65 as take care*] carefully and by examination [*akribos: cf. 4.10 & phusiologos, adverb: cf. 3.3 for speculations, phusiologeo: to investigate natural causes*] into their nature the things which happen in life? Persevere [*meno: to remain*] then until you shall have made these things your own [*exoikeioo: cf. 7.68 as has a relationship*] as the stomach which is strengthened makes all things its own, as the blazing fire makes flame and brightness out of everything that is thrown into it.

10.32. Let it not be in any man's power to say truly of you that you are not simple [*aploos: cf. #1*] or that you are not good; but let him be a liar whoever shall think [*hupolambano: cf. #11, with peri*] anything of this kind about you; and this is altogether in your power [*epi soi: cf. 8.47*]]. For who is he that shall hinder you from being good and simple? Do you only determine to live no longer, unless you shall be such. For neither does reason [*logos*] allow [*haireo: to take with the hand, grasp*] you to live, if you are not such.

10.33. What is that which as to this material [*hule: cf. #31 as matter*] can be done or said in the way most conformable to reason [*bugienos, with kata: sound, healthy*]? For whatever this may be, it is in your power to do it or to say it, and do not make excuses [*prophasizomai: to allege by way of excuse*] that you are hindered [*koluo: cf. 9.11*]. You will not cease to lament until you find that the utilizing [*oikeios: cf. 9.10 as proper*], in a manner consistent with the constitution [*kataskene: cf. 9.42*] of man, of the material [*hule: cf. #33*] presented to you and cast in your way [*hupoballo: cf. 7.68 & hupopipto: to fall under, down, be subject*] shall be to [*hupolambano: cf. #32 as shall think*] you what indulgence is to the sensual [*truphe: softness, delicacy & hedupatheo: to live pleasantly*]; for a man ought to consider as an enjoyment [*apolausis: advantage*] everything which it is in his power to do according [*kata*] to his own nature. And it is in his power everywhere. Now it is not given to a cylinder to move everywhere by its own motion nor yet to water nor to fire nor to anything else which is governed [*dioikeo: cf. 10.25 as appointed*] by nature or an irrational [*alogs*] soul, for the things which check [*diergo: to separate*] them and stand in the way are many. But intelligence and reason [*nous: cf. #24 for understanding & logos*] are able to go through everything that opposes them and in such manner as they are formed by nature and as they choose. Place before your eyes this facility [*rhastone: easiness (of temper)*] with which the reason [*logos*] will be carried through all things as fire upwards, as a stone downwards, as a cylinder down an inclined surface, and seek for [*epizeteo: cf. #2 as requires*] nothing further. For all other obstacles [*egkomma*] either affect the body only which is a dead thing; or, except through opinion [*hupolepsis: cf. #3*] and the yielding of the reason [*endosis: striking of keynote & logos*] itself, they do not crush nor do any harm of any kind; for if they did, he who felt [*pascho: cf. 7.66 as sympathize*] it would immediately become bad. Now, in the case of all things which have a certain constitution [*kataskenasma: cf. #33 for kataskene as constitution*], whatever harm may happen [*sumbaino: cf. #11*] to any of them, that which is so affected [*pascho: cf. #33 as felt*] becomes consequently worse; but in the like case, a man becomes both better if one may say so and more worthy of praise by making a right use of these accidents [*prospipto: cf. 9.41 as befall*]. And finally remember [*mimnesko: cf. #8 as remembrance*] that nothing harms [*blapto: cf. 5.22*] him who is really a citizen [*polite: cf. 3.11 as families*] which does not harm the state; nor yet does anything harm the state, which does not harm law; and of these things which are called misfortunes [*aklerema*] not one harms law. What then does not harm law does not harm either state or citizen.

10.34. To him who is penetrated [*dakno: to bite*] by true principles [*dogma: cf. #10 as opinions*] even the briefest precept is sufficient and any common precept to remind [*hupomnesis, with eis*] him that he should be free from grief and fear. For example-

Leaves, some the wind scatters on the ground. So is the race of men. [*Iliad, vi.147*]

(This paragraph is part of 10.34). Leaves, also, are your children; and leaves, too, are they who cry out as if they were worthy of credit and bestow their praise, or on the contrary, curse or secretly blame and sneer; and leaves, in like manner, are those who shall receive and transmit a man's fame to later times. For all such things as these "are produced in the season of spring," as the poet says; then the wind casts them down; then the forest produces other leaves in their places. But a brief existence is common to all things, and yet you avoid and pursue all things as if they would be eternal [*aion*: cf. #17 as time]. A little time, and you shall close your eyes; and him who has attended you to your grave another soon will lament.

10.35. The healthy eye ought to see all visible things and not to say, I wish for green things; for this is the condition of a diseased eye. And the heal your hearing and smelling ought to be ready to perceive all that can be heard and smelled. And the heal your stomach ought to be with respect to all food just as the mill with respect to all things which it is formed to grind. And accordingly the heal your understanding [*dianoia*, with pros: cf. 9.42 as mind] ought to be prepared for everything which happens [*sumbaino*: cf. #33]; but that which says, Let my dear children live, and let all men praise whatever I may do, is an eye which seeks for green things or teeth which seek for soft things.

10.36. There is no man so fortunate [*eupotmos*: happy, prosperous] that there shall not be by him when he is dying some who are pleased with what is going to happen [*sumbaino*: cf. #35 & *kakos* or evil, in the Greek text]. Suppose that he was a good [*spoudiaios*: earnest, serious] and wise man, will there not be at last some one to say to himself, Let us at last breathe freely being relieved from this schoolmaster? It is true that he was harsh to none of us, but I perceived that he tacitly condemns us. This is what is said of a good man. But in our own case how many other things are there for which there are many who wish to get rid of us. You will consider [*ennoeo*: cf. #11 as sees] this then when you are dying, and you will depart more contentedly by reflecting [*logizomai*: cf. 9.22 as consider] thus: I am going away from such a life, in which even my associates in behalf of whom I have striven so much, prayed and cared, themselves wish me to depart, hoping perchance to get some little advantage by it. Why then should a man cling to [*diatribo*: cf. 6.13 as reach] a longer stay here? Do not however for this reason go away less kindly disposed [*eumenes*: cf. 10.12 as content] to them, but preserving your own character [*diasozo*: cf. 6.14 as keep & *ethos*: cf. 7.69 as moral character] and friendly and benevolent and mild [*philos*: cf. 6.38 & *eunous* (i.e., nous) & *hileos*: cf. 8.47 as well-pleased], and on the other hand not as if you were torn away; but as when a man dies a quiet death, the poor soul is easily separated from the body, such also ought your departure from men to be, for nature united you to them and associated you [*sunapto*: cf. 3.12 as hold to & *sunekrino*]. But does she now dissolve [*dialuo*: cf. #18 as change] the union? Well, I am separated as from kinsmen, not however dragged resisting, but without compulsion [*abiastos*, adverb: cf. 7.68 as free from all compulsion]; for this too is one of the things according [*kata*] to nature.

10.37. Accustom [*ethizo*: cf. #22] yourself as much as possible on the occasion of anything being done by any person to inquire with [*epizeteo*, with *kata*: cf. #33 as seek for] yourself, For what object is this man doing [*anaphero*: cf. 8.23] this? But begin with yourself and examine [*exetazo*: cf. #10] yourself first.

10.38. Remember [*mimnesko*: cf. #33] that this which pulls the strings [*neurospao*: cf. 6.28] is the thing which is hidden within: this is the power of persuasion [*rhetoreia*], this is life, this, if one may so say, is man. In contemplating [*sum + peri + phantazomai*] yourself never include the vessel which surrounds you and these instruments which are attached about it. For they are like to an axe, differing only in this that they grow to the body. For indeed there is no more use in these parts without the cause [*aitia*: cf. #26] which moves and checks [*kineo*: cf. 9.12 as direct & *ischo*: to stop] them than in the weaver's shuttle and the writer's pen and the driver's whip.

BOOK ELEVEN

11.1. These are the properties of the rational soul [*idios: cf. 7.55 as office & logikos: cf. 10.28*]: it sees itself, analyses [*diarthreo: to examine closely*] itself, and makes itself such as it chooses; the fruit which it bears itself enjoys—for the fruits of plants and that in animals which corresponds [*analogos, with epi: cf. 10.31 as in like manner*] to fruits others enjoy—it obtains its own end [*telos: cf. 5.32*], wherever the limit [*peras: boundary*] of life may be fixed. Not as in a dance and in a play and in such like things where the whole action is incomplete [*ateles: without end; compare with telos in #1*], if anything cuts it short; but in every part and wherever it may be stopped, it makes what has been set before [*katalambano: cf. 9.9 as strive*] it full and complete [*pleres & aprosdees: cf. 3.5 as external help*] so that it can say, I have [*apecho: cf. 9.42 as obtain*] what is my own. And further it traverses [*perierchomai: cf. 3.7 as enclosed*] the whole universe [*kosmos: cf. 10.21*] and the surrounding vacuum and surveys its form [*schema: shape, figure*] and it extends [*ekteino: cf. 8.57 for tasis as extension*] itself into the infinity of time [*apeiria: cf. 10.31 for apeiros as infinite & aion: cf. 10.34 as eternal*] and embraces and comprehends [*em + peri + lambano: cf. 10.1, without em prefixed to verb & perinoeo: cf. 9.32 as contemplating*] the periodical renovation [*periodikos & palinggenesia*] of all things, and it comprehends [*theoreo: cf. 10.26 as observe*] that those who come after us will see nothing new nor have those before us seen anything more, but in a manner he who is forty years old, if he has any understanding [*nous: cf. 10.33 as reason*] at all, has seen by virtue of the uniformity [*homoeides, with kata: of like form*] that prevails all things which have been and all that will be. This too is a property of the rational [*idios & logikos: cf. #1*] soul, love [*to philein or phileo: cf. 9.34*] of one's neighbor and truth and modesty [*aidos: cf. 7.31*] and to value nothing more than itself which is also the property of Law [*nomos: cf. 10.25*]. Thus then right reason [*logos*] differs not at all from the reason of justice.

11.2. You will set little value on pleasing song and dancing and the pancratium if you will distribute the melody of the voice into its several sounds and ask yourself as to each if you are mastered by this; for you will be prevented by shame from confessing it: and in the matter of dancing, if at each movement and attitude you will do the same; and the like also in the matter of the pancratium. In all things, then, except virtue [*arete: cf. 9.42*] and the acts of virtue, remember [*mimnesko: cf. 10.38*] to apply [*trecho, with kata: to run, move quickly*] yourself to their several parts and by this division to come to value them little [*kataphronesis: cf. 4.50 as contempt*]: and apply [*metaphero: cf. 8.41*] this rule also to your whole life.

11.3. What a soul that is which is ready [*betoimos: cf. 7.61 as firm*], if at any moment it must be separated from the body and ready either to be extinguished or dispersed or continue to exist; but so that this readiness comes from a man's own judgement [*kerisis: cf. 8.28*], not from mere obstinacy [*parataxis: a placing a line of battle*] as with the Christians but considerately and with dignity [*lelogismenos: according to calculation & semnos: cf. 6.36 as grand, adjective*] and in a way to persuade [*peitho: cf. 6.50*] another without tragic show.

11.4. Have I done something for the general interest [*koinonikos, adverb: cf. 9.31 as social acts*]? Well then I have had my reward. Let this always be present to [*procheiros: cf. 9.42*] your mind and never stop doing such good.

11.5. What is your art [*techne: cf. 8.50*]? To be good. And how is this accomplished well [*kalos, adverb: cf. 10.13 as right*] except by general principles [*theorema: cf. 1.8*], some about the nature of the universe [*holos: cf. 10.6*] and others about the proper constitution [*kataskene: cf. 10.33*] of man?

11.6. At first tragedies were brought on the stage as means of reminding [*hupomimnesko: cf. 9.42*] men of the things which happen [*sumbaino: cf. 10.36*] to them, and that it is according to nature for things to happen so, and that if you are delighted with what is shown on the stage [*skene: tent*], you should not be troubled [*achthomai: to be weighted down*] with that which takes place on the larger stage. For you see that these things must be accomplished [*peraino: cf. 10.11*] thus, and that even they bear them who cry out “O Cithaeron.” And indeed some things are said well by the dramatic writers of which kind is the following especially:

Me and my children if the gods neglect,
This has its reason too.

And again:

We must not chafe and fret at that which happens.

And:

Life's harvest reap like the wheat's fruitful ear.

And other things of the same kind.

(This paragraph belongs to 11.6). After tragedy the old comedy was introduced which had a magisterial freedom of speech, and by its very plainness of speaking [*parresia*: cf. 6.30 as freedom of speech] was useful in reminding [*hupomimnesko*: cf. #6] men to beware of insolence [*atuphia*: freedom from arrogance]; and for this purpose too Diogenes used to take from these writers.

(This paragraph belongs to 11.6). But as to the middle comedy which came next, observe what it was and again, for what object the new comedy was introduced which gradually sunk down into a mere mimic artifice. That some good things are said even by these writers, everybody knows: but the whole plan of such poetry and dramaturgy, to what end does it look!

11.7. How plain [*enarges*: visible] does it appear [*prospipto*: cf. 10.33 as accidents] that there is not another condition [*hupothesis*: cf. 10.31 as things] of life so well suited [*epitedeios*: cf. 6.16 as adapted] for philosophizing as this in which you now happen to be.

11.8. A branch cut off from the adjacent branch must of necessity be cut off from the whole tree also. So too a man when he is separated from another man has fallen off from the whole social community [*koinonia*: cf. Cf. 10.24]. Now as to a branch, another cuts it off, but a man by his own act separates himself from his neighbor when he hates him and turns away from him, and he does not know that he has at the same time cut himself off from the whole social system [*politeuma*: cf. 4.3]. Yet he has this privilege [*doron*: gift] certainly from Zeus who framed society, for it is in our power to grow again to that which is near to us and be to come a part which helps to make up the whole [*sumplerotikos*: cf. 9.23 as component part]. However, if it often happens this kind of separation makes it difficult for that which detaches itself to be brought to unity and to be restored [*apochoreo*: to depart, have recourse to] to its former condition. Finally, the branch which from the first grew together with the tree and has continued to have one life with it is not like that which after being cut off is then ingrafted, for this is something like what the gardeners mean when they say that it grows with the rest of the tree, but that it has not the same mind [*homodogmateo*: to hold the same opinion; cf. 10.10 for dogma] with it.

11.9. As those who try to stand in your way when you are proceeding according to right reason [logos, with kata], will not be able to turn you aside from your proper action [*bugies*: cf. 8.47 as right & praxis, cf. 9.31], so neither let them drive you from your benevolent feelings [*eumeneia*, with pros: cf. 9.11 as indulgence] towards them, but be on your guard [*phulasso*: cf. 8.51 as forming] equally in both matters, not only in the matter of steady judgement and action [*kerisis*: cf. 11.3 & praxis: cf. #9] but also in the matter of gentleness [*praotes*, with pros: cf. 9.42 as mildness] towards those who try to hinder or otherwise trouble you. For this also is a weakness, to be vexed at them, as well as to be diverted from your course of action and to give way through fear; for both are equally deserters from their post, the man who does it through fear, and the man who is alienated from him who is by nature a kinsman and a friend.

11.10. There is no nature which is inferior to art [*techne*: cf. 11.5], for the arts imitate the nature of things. But if this is so, that nature which is the most perfect and the most comprehensive [*teleis & perileptos*: able to be embraced] of all natures, cannot fall short of the skill [*eumechania*] of art. Now all arts do the inferior things for the sake of the superior; therefore the universal nature does so too. And, indeed, hence is the origin of justice [*dikaiosune*: cf. 7.63], and in justice the other virtues have their foundation [*huphistemi*: cf. 10.9 as exist]: for justice will not be observed [*tereo*: cf. 9.41 as maintain] if we either put a value on [*diaphero*, with pros: cf. 9.27] things indifferent or are easily deceived and careless and changeable.

11.11. If the things do not come to you, the pursuits and avoidances of which disturb you, still in a manner you go to [*epi*] them. Let then your judgement [*krima*, with peri: cf. 8.47] about them be at rest [*hesuchazo*] and they will remain quiet [*atremono*: not to tremble], and you will not be seen either pursuing or avoiding.

11.12. The spherical form [*sphairios & autoeides*] of the soul maintains its figure, when it is neither extended [*ekteino*: cf. 11.1] towards any object, nor contracted [*suntrecho*: to run together] inwards, nor dispersed nor sinks down, but is illuminated by light by which it sees the truth, the truth of all things and the truth that is in itself.

11.13. Suppose any man shall despise [*kataphroneo*: cf. 9.28] me. Let him look to that himself. But I will look to this, that I be not discovered doing or saying anything deserving of contempt. Shall any man hate me? Let him look to it. But I will be mild and benevolent [*eumenes*: cf. 10.36 as kindly disposed & eunous: cf. 10.36] towards every man, and ready to show even him his mistake, not reproachfully, nor yet as making a display of my endurance, but nobly and honestly [*gnesios*: cf. 2.13 as sincerely & chrestos: cf. 9.11 as kind] like the great Phocion unless indeed he only assumed it. For the interior parts [*ta eso*] ought to be such, and a man ought to be seen by the gods neither dissatisfied with anything nor complaining. For what evil is it to you if you are now doing what is agreeable [*oikeios*: cf. 10.33 as utilizing] to your own nature and are satisfied with that which at this moment is suitable [*eukairos*: cf. 4.23 as due time] to the nature of the universe [*holos*: cf. 11.5] since you are a human being placed at your post in order that what is for the common advantage may be done [*sumphero*: cf. 10.6 as advantage] in some way?

11.14. Men despise one another and flatter one another; and men wish to raise themselves above one another and crouch before one another.

11.15. How unsound and insincere [*sapros*: rotten & kibdelos: base] is he who says, I have determined to deal with you in a fair way [*aplos*, adverb: cf. 10.9 for aplotes, simplicity]. What are you doing, man? There is no occasion to give this notice. It will soon show [*phaino*: cf. 10.12 for appears] itself by acts. The voice ought to be plainly written on the forehead. Such as a man's character is, he immediately shows it in his eyes just as he who is beloved forthwith reads everything in the eyes of lovers. The man who is honest [*aploos*: cf. #9 for apolos] and good ought to be exactly like a man who smells strong, so that the bystander as soon as he comes near him must smell whether he choose or not. But the affectation [*epitedeusis*: attention to a pursuit] of simplicity is like a crooked stick. Nothing is more disgraceful than a wolfish friendship. Avoid this most of all. The good and simple and benevolent [*eumenes*: cf. #13] show all these things in the eyes, and there is no mistaking [*lanthano*: cf. 4.46 for epilanthanomai, forgets].

11.16. As to living in the best way [*kalos*: cf. 10.7 as good], this power [*dunamis*: cf. 10.26] is in the soul, if it be indifferent [*adiaphoros*: cf. 8.56] to things which are indifferent. And it will be indifferent if it looks on [*theo*: cf. 11.1 as comprehends] each of these things separately and all together, and if it remembers [*mimnesko*: cf. 11.2] that not one of them produces in us an opinion [*hupolepsis*, with peri: cf. 10.33] about itself nor comes to us; but these things remain immovable, and it is we ourselves who produce the judgements [*kerisis*, with peri: cf. #9] about them, and as we may say, write them in ourselves, it being in our power not to

write them, and it being in our power if perchance these judgements have imperceptibly got admission to our minds [*lantano: cf. #15 as mistaking*], to wipe them out; and if we remember also that such attention [*prosoche: cf. 1.16*] will only be for a short time, and then life will be at an end [*pauo: cf. 4.3 as be quiet*]. Besides, what trouble is there at all in doing this? For if these things are according to nature, rejoice in them, and they will be easy [*rhados: cf. 5.12 as readily, adverb*] to you: but if contrary to [*para*] nature, seek what is conformable to your own nature and strive towards [*spoudazo, with epi: cf. 7.3 as busies*] this, even if it bring no reputation; for every man is allowed to seek his own good.

11.17. Consider [*verb lacking in Greek text*] whence each thing is come and of what it consists [*hupokeimai: cf. 10.18 as exists*] and into what it changes [*metaballo: cf. 10.11*] and what kind of a thing it will be when it has changed, and that it will sustain no harm [*kakos: cf. 9.4 as bad*].

11.18. If any have offended against you, consider first: What is my relation [*schesis: cf. 8.27*] to men, and that we are made for one another; and in another respect I was made to be set over them as a ram over the flock or a bull over the herd. But examine the matter from first principles [*anoben, adverb: from above & epitithemi: cf. 5.10 as turn*] from this: If all things are not mere atoms, it is nature which orders [*dioikeo: cf. 10.33 as governed*] all things: if this is so, the inferior things exist for the sake of the superior and these for the sake of one another.

(Everything below with an asterisk belongs to 11.18). Second, consider [*verb lacking in Greek text*] what kind of men they are at table, in bed, and so forth: and particularly, under what compulsions [*anagke: cf. 4.6 as necessity*] in respect of opinions [*dogma: cf. 10.34 as principles*] they are; and as to their acts, consider [*verb lacking in Greek text*] with what pride they do what they do.

* Third, that if men do rightly what they do, we ought not to be displeased [*duscheraino: cf. 10.7 as vexed*]; but if they do not right it is plain that they do so involuntarily and in ignorance. For as every soul is unwillingly deprived of the truth, so also is it unwillingly deprived of the power of behaving [*prosphero: cf. 5.19 as present*] to each man according to his deserts. Accordingly men are pained when they are called unjust, ungrateful, and greedy, and in a word wrong-doers [*hamartetikos: cf. 10.30 for hamartano, to err*] to their neighbors.

* Fourth, consider that you also do many things wrong [*hamartano: cf. "third" of #18 above*] and that you are a man like others; and even if you do abstain [*apecho: cf. #1 as have*] from certain faults, still you have the disposition [*hexis: possession*] to commit them though either through cowardice or concern about reputation or some such mean motive you do abstain from such faults.

* Fifth, consider [*katalambano: cf. #1 as set before*] that you do not even understand whether men are doing wrong or not, for many things are done with a certain reference to circumstances [*oikonomia, with kata: cf. 4.51 as artifice*]. And in short, a man must learn a great deal to enable him to pass a correct judgement on another man's acts.

* Sixth, consider when you are much vexed or grieved, that man's life is only a moment [*akariaios: cf. 6.25 as indivisible*], and after a short time we are all laid out dead.

* Seventh, that it is not men's acts which disturb [*enochleo: cf. 9.32*] us, for those acts have their foundation in men's ruling principles [*hegemonikon: cf. 10.24*], but it is our own opinions [*hupolepsis: cf. #16*] which disturb us. Take away these opinions then and resolve to dismiss your judgement about an act as if it were something grievous, and your anger is gone [*orge: cf. 1.9*]. How then shall I take away these opinions? By reflecting [*logizomai: cf. 10.36*] that no wrongful act of another brings shame [*aischros: cf. 7.37 as base thing*] on you: for unless that which is shameful is alone bad, you also must of necessity do many things wrong and

become a robber and everything else.

* Eighth, consider how much more pain is brought on us by the anger and vexation caused by such acts than by the acts themselves, at which we are angry and vexed.

* Ninth, consider that a good disposition [*eumenes*: cf. #15 as *benevolent*] is invincible, if it be genuine [*gnesios*: cf. #13 as *honestly*] and not an affected smile and acting a part. For what will the most violent [*hubristikos*: given to wantonness; cf. 8.8 for *hubris* for arrogance] man do to you if you continue [*diateleo*: cf. 3.4 as *live*] to be of a kind disposition towards him and if, as opportunity offers, you gently [*praios*; cf. 7.63 for *praios*, gentle] admonish [*paraineo*: to exhort, recommend] him and calmly correct his errors [*metadidasko*: to teach new things & *euscholos*: leisured] at the very time [*kairos*: cf. 5.33] when he is trying to do you harm saying, Not so, my child: we are constituted by nature [*phuo*: to bring forth] for something else: I shall certainly not be injured, but you are injuring yourself, my child. And show him with gentle tact [*euaphos*, adverb: touching gently] and by general principles [*holikos*, adverb: cf. #13 for *holos* or universe] that this is so, and that even bees do not do as he does nor any animals which are formed by nature to be gregarious [*sunagelastikos*: taking part with]. And you must do this neither with any double meaning nor in the way of reproach, but affectionately [*philostorgos*] and without any rancor [*adektos*: adjective means not bitten] in your soul; and not as if you were lecturing him, nor yet that any bystander may admire, but either when he is alone and if others are present.

* Remember [*mimnesko*: cf. #16] these nine rules [*kephailaios*, adjective: of the head] as if you had received them as a gift from [*para*] the Muses and begin at last to be a man while you live. But you must equally avoid [*phulasso*: cf. #9 as *be on guard*] flattering men and being vexed [*orgizo*: cf. 10.8 as *in passion*] at them, for both are unsocial [*akoinonetos*: cf. 10.6] and lead to harm [*blabe*, with *pros*: cf. 4.7]. And let this truth be present to [*procheiros*: cf. #4] you in the excitement of anger, that to be moved by passion [*thumoo*: cf. 2.10 for *thumeo*, compelled to be angry] is not manly but that mildness and gentleness [*praios*: cf. #18 (“ninth”) & *hemeros*: cf. 1.16 as *mildness of temper*] as they are more agreeable to human nature, so also are they more manly; and he who possesses these qualities possesses strength, nerves and courage [*ischuos*, *neuros*, *andreia*] and not the man who is subject to fits of passion and discontent [*aganakteo*: to feel irritation & *dusaresteo*: cf. 7.64]. For in the same degree in which a man’s mind is nearer [*oikeios*: cf. #13 as *agreeable*] to freedom from all passion [*apatheia*], in the same degree also is it nearer to strength [*dunamis*: cf. #16 as *power*]: and as the sense of pain [*lupe*: cf. 4.49 as *vexation*] is a characteristic of weakness, so also is anger [*orge*: cf. #18 (“seventh”)]. For he who yields to pain and he who yields to anger, both are wounded and both submit.

* But if you will, receive also a tenth present from the leader of the Muses (Apollo), and it is this—that to expect bad men not to do wrong [*hamartano*: cf. #18 (“fourth”)] is madness [*manikos*: cf. 5.17], for he who expects [*ephiemi*: to set on] this desires an impossibility. But to allow men to behave so to others and to expect them not to do you any wrong is irrational [*agnomon*: senseless] and tyrannical.

11.19. There are four principal aberrations [*trope*: cf. 10.7 as *change*] of the superior faculty [*hegemonikon*: cf. #18 (“seventh”)] against which you should be constantly on your guard [*para* + *phulasso*: cf. 6.45 as *observe* & *dienekos*: cf. 10.11], and when you have detected [*phorao*: to search after a thief] them, you should wipe them out and say on each occasion thus: this thought [*phantasma*: cf. 3.16 as *forms*] is not necessary: this tends to destroy social union [*koinonia*: cf. #8 as *community*]: this which you are going to say comes not from the real thoughts [*apo sautou*]; for you should consider [*nomizo*: cf. 9.34 as *imagine*] it among the most absurd of things [*atopos*: out of place] for a man not to speak from his real thoughts. But the fourth is when you shall reproach yourself for anything, for this is an evidence [*hupo* + *kata* + *klino*: to lay down under] of the diviner part within you being overpowered and yielding to the less honorable [*atimetos*] and to the perishable part, the body and to its gross pleasures [*pascheios*: cf. 10.33 for *pascho*, affected].

11.20. Your aerial part and all the fiery parts [*pneumatikos* & *purodes*] which are mingled [*kerannumi*: cf. 5.26

for *sugkerannumi as unite*] in you, though by nature they have an upward tendency [*anapheros*], still in obedience [*peitho: cf. #3 as persuade*] to the disposition of the universe [*diataxis: arrangement & holos: cf. #13*] they are overpowered here in the compound mass [*sugkrima cf. 8.25*]. And also the whole of the earthy part in you and the watery, though their tendency is downward [*katopheros*], still are raised up and occupy a position [*stasis: cf. 6.41 as attitude*] which is not their natural one. In this manner then the elemental parts [*stoicheion: cf. 10.7*] obey the universal [*holos: cf. #13 as universe*], for when they have been fixed [*katatasso: cf. 8.35*] in any place perforce they remain there until again the universal shall sound [*semaino: cf. 10.8 as signify*] the signal [*endosimos: that which gives the key to the tune*] for dissolution [*dialysis: cf. 10.7*]. Is it not then strange that your intelligent [*noeros: cf. 9.39*] part only should be disobedient and discontented [*apeitheo & aganakteo: cf. #18 ("Remember" section)*] with its own place? And yet no force is imposed [*epitasso: compare with katatasso, #20*] on it but only those things which are conformable to [*kata*] its nature: still it does not submit [*anecho: cf. 7.70 as tolerate*] but is carried in the opposite direction. For the movement [*kinesis, with epi: cf. 9.49*] towards injustice and intemperance and to anger and grief and fear is nothing else than the act of one who deviates from [*aphistemi: cf. 1.7 as abstain*] nature. And also when the ruling faculty [*hegemonikon: cf. #19*] is discontented [*duscheraino: cf. #18 ("Third") as displeased*] with anything that happens [*sumbaino: cf. #6*], then too it deserts its post: for it is constituted [*kataskenuazo: cf. 10.7*] for piety and reverence towards the gods [*hosiotas, with pros: cf. 5.9 & theosebeia*] no less than for justice. For these qualities also are comprehended under the generic term [*eidosis: cf. 2.14 for homoeidos or that which is seen*] of contentment [*eu + koinonesia: reciprocal recognition (without eu prefixed to noun); cf. #19 for koinonia as union*] with the constitution of things, and indeed they are prior to acts of justice.

11.21. He who has not one and always the same object [*skopos: cf. 7.4 as end*] in life cannot be one and the same all through his life. But what I have said is not enough, unless this also is added, what this object ought to be. For as there is not the same opinion [*bupolepsis: cf. #18 ("Seventh")*] about all the things which in some way or other are considered by the majority to be good, but only about some certain things, that is, things which concern the common interest; so also ought we to propose [*buphistemi: cf. #10 as foundation*] to ourselves an object which shall be of a common kind and political [*koinonikos: cf. 11.4 as general & politikos: cf. 10.2*]. For he who directs [*apeuthuno: cf. 8.7 as directs*] all his own efforts [*horme: cf. 10.26 as motion*] to this object will make all his acts [*praxis: cf. #9 as action*] alike and thus will always be the same.

11.22. Think of the country mouse and of the town mouse and of the alarm and trepidation of the town mouse.

11.23. Socrates used to call the opinions [*dogma: cf. #18 ("Second")*] of the many by the name of Lamiae, bugbears to frighten children.

11.24. The Spartans at their public spectacles used to set seats in the shade for strangers but themselves sat down anywhere.

11.25. Socrates excused himself to Perdiccas for not going to him saying, It is because I would not perish by the worst of all ends, that is, I would not receive a favor and then be unable to return it.

11.26. In the writings of the Ephesians there was this precept [*paraggelma: instruction*] constantly [*sunechos: cf. 10.27*] to think of [*bupomimnesko: cf. 10.6 as reminding*] some one of the men of former times who practiced virtue [*arete: cf. 11.2*].

11.27. The Pythagoreans bid us in the morning look to the heavens that we may be reminded of [*bupomimnesko: cf. #26*] those bodies which continually do the same things and in the same manner perform their work and their orderly system [*taxis: cf. 8.34 as place*] and also be reminded of their purity and nudity. For there is no veil over a star.

11.28. Consider [*not in Greek text*] what a man Socrates was when he dressed himself in a skin after Xanthippe had taken his cloak and gone out, and what Socrates said to his friends who were ashamed of him and drew back from him when they saw him dressed thus.

11.29. Neither in writing nor in reading will you be able to lay down rules for others before you shall have first learned to obey rules yourself. Much more is this so in life.

11.30. A slave you are: free speech is not for you.

11.31. And my heart laughed within.

11.32. And virtue they will curse, speaking harsh words.

11.33. To look for the fig in winter is a madman's act: such is he who looks for his child when it is no longer allowed.

11.34. When a man kisses his child, said Epiktetus, he should whisper to himself, "Tomorrow perchance you will die." But those are words of bad omen [*dusphemos*, adjective: literally, hard (to) speak]. "No word is a word of bad omen," said Epiktetus, "which expresses [*semantikos*: cf. 10.7 for the adverb, in this sense] any work of nature; or if it is so, it is also a word of bad omen to speak of the ears of corn being reaped."

11.35. The unripe grape, the ripe bunch, the dried grape, all are changes [*metabole*: cf. 10.18], not into nothing [*ouk eis to me on*], but into something which exists not yet [*eis to nun me on*].

11.36. "No man can rob us of our free will [*proairesis*]," says Epiktetus.

11.37. Epiktetus also said, "A man must discover an art [*technē*: cf. #10] with respect to giving his assent [*sug + kata + titheimi*, with *peri*: cf. 8.7, without *sug* prefixed to verb]; and in respect to his movements [*horme*: cf. #21 as efforts] he must be careful [*phulasso*: cf. #19 as be on guard, with *para* prefixed to verb] that they be made with regard [*proseiktikos*: attentive; from *prosecho* as in 10.11, attend to] to circumstances [*hupexairesis*: cf. 5.20 as conditionally], that they be consistent with social interests [*koinonikos*: cf. #21 as common], that they have regard to the value of the object [*kata & axia*: cf. 8.43 as value]; and as to sensual desire [*orexis*: cf. 9.7 as appetite], he should altogether keep away from [*apecho*: cf. #18 ("Fourth") as abstain] it; and as to avoidance he should not show it with respect to any of the things which are not in our power [*ep' hemon*]."

11.38. The dispute then, he said, is not about any common matter but about being mad [*mainomai*] or not.

11.39. Socrates used to say, "What do you want? Souls of rational men or irrational [*logikos*: cf. #1 & *alogos*: cf. 10.33]?" "Souls of rational men." "Of what rational men? Sound or unsound [*bugies*: cf. #9 as proper action & *phanos*: cf. 7.70]?" "Sound." "Why then do you not seek for them?" "Because we have them." "Why then do you fight and quarrel?"

BOOK TWELVE

12.1. All those things at which you wish to arrive by a circuitous road you can have now if you do not refuse [*phthoneo*: to bear ill-will] them to yourself. And this means, if you will take no notice of [*kataleipo*: cf. 7.58] all the past and trust [*epitrepho*: cf. 4.31 as entrusted] the future to providence [*pronoia*: cf. 9.1] and direct [*apenthuno*: cf. 11.21 as directs] the present in the way of piety and justice [*hosiotēs*: cf. 11.20 as reverence & *dikaïosune*: cf. 11.10, both with *pros*]: piety, that you may be content [*phileo*: cf. 11.1 as love] with the lot which is

assigned [*aponemo: cf. 10.11*] to you, for nature designed [*pbero: to bear, carry*] it for you and you for it. Justice, that you may always speak the truth freely and without disguise [*periploke: a twisting around*] and do the things which are agreeable to [*kata*] law and according to the worth of each. And let neither another man's wickedness hinder you nor opinion [*bupolepsis: cf. 11.21*] nor voice nor yet the sensations [*aisthesis: cf. 8.41*] of the poor flesh which has grown about you; for the passive part [*to paschon: from pascho as in 10.33, affected*] will look to this. If then, whatever the time may be when you shall be near to your departure, neglecting everything else you shall respect [*timao: cf. 8.34 as distinguished*] only your ruling faculty [*hegemonikon: cf. 11.20*] and the divinity within you, and if you shall be afraid not because you must some time cease to live, but if you shall fear never to have begun to live according to [*kata*] nature—then you will be a man worthy of the universe [*kosmos: cf. 11.1*] which has produced you, and you will cease to be a stranger in your native land and to wonder at things which happen daily as if they were something unexpected [*aprosdoketos*], and to be dependent on [*kremannumi: to hang*] this or that.

12.2. God sees the ruling principles [*bemonikon: cf. #1*] of all men bared of the material vesture and rind and impurities. For with his intellectual [*noeros: cf. 11.20 as intelligent*] part alone he touches the intelligence [*word not in Greek text*] only which has flowed and been derived from himself into these bodies. And if you also use [*etbo: to be accustomed*] yourself to do this, you will rid yourself of your much trouble [*perispasmos: distraction*]. For he who regards [*horao: cf. 10.31 as viewed*] not the poor flesh which envelops him surely will not trouble [*aschalaio*] himself by looking after raiment and dwelling and fame and such like externals and show.

12.3. The things are three of which you are composed [*sunistemi: cf. 10.7*], a little body, a little breath and intelligence [*nous: cf. 11.1 as understanding*]. Of these the first two are yours so far as it is your duty to take care of [*epimeleomai: cf. 8.10 as look after*] them; but the third alone is properly [*kurios, adverb*] yours. Therefore if you shall separate [*chorizō*] from yourself, that is, from your understanding [*dianoia: cf. 10.35*], whatever others do or say and whatever you have done or said yourself and whatever future things trouble [*tarasso: cf. 9.39 as disturbed*] you because they may happen and whatever in the body which envelops you or in the breath which is by nature associated with [*sumphutos*] the body, is attached to you independent [*aproairetos: without set purpose*] of your will and whatever the external circumambient vortex [*dine: whirlpool*] whirls round so that the intellectual power [*noeros: cf. #2 & dunamis: cf. 11.19 ("Remember") as strength*] exempt from the things of fate [*exaireo: to take out, choose & sunmeiromai: cf. 8.37 as in the order of destiny, without sun prefixed to verb*] can live pure and free by itself [*epb' heautes*], doing what is just and accepting what happens [*thelo: cf. 7.58 as resolve & sumbaino: cf. 11.20*] and saying the truth: if you will separate, I say, from this ruling faculty [*hegemonikon, cf. #1*] the things which are attached to [*prosartao: to fasten to*] it by the impressions of sense [*prospatheia*] and the things of time to come and of time that is past and will make yourself like Empedocles' sphere, "All round, and in its joyous rest reposing;" and if you shall strive [*ekmeletao: to train carefully*] to live only what is really your life, that is, the present—then you will be able to pass that portion of life which remains for you up to the time of your death, free from perturbations [*ataraktos, adverb: cf. 9.41 for atarakteo: to keep calm*] nobly and obedient [*eumenos: cf. 10.4 as kindly & hileos: cf. 10.36 as mild*] to your own daemon [*daimon: cf. 10.13*].

12.4. I have often wondered how it is that every man loves [*phileo: cf. #1 as be content*] himself more than all the rest of men, but yet sets less value on his own opinion [*bupolepsis: cf. #1*] of himself than on the opinion of others. If then a god or a wise [*emphron: cf. 10.8 as rational*] teacher should present himself to a man and bid him to think [*enthumeomai: cf. 9.42 as suppose*] of nothing and to design [*dianoicomai: cf. 9.29 as consider*] nothing which he would not express as soon as he conceived it [*ekphero: to carry out*], he could not endure [*bupomeno: cf. 7.66*] it even for a single day. So much more respect [*aideomai: cf. 6.40 as to reverence*] have we to what our neighbors shall think [*phroneo: cf. 10.8 as intelligent*] of us than to what we shall think of ourselves.

12.5. How can it be that the gods after having arranged all things well and benevolently [*kalos*: cf. 11.5 & *philanthropos*] for mankind, have overlooked this alone, that some men and very good men and men who, as we may say, have had most communion [*sumbolaion*: mark, contract, with pros] with the divinity, and through pious acts and religious observances have been most intimate [*sunethes*: cf. 9.14 as familiar in experience] with the divinity when they have once died should never exist again, but should be completely [*eis to panteles*] extinguished?

(This paragraph is part of 12.5). But if this is so, be assured that if it ought to have been otherwise, the gods would have done it. For if it were just, it would also be possible; and if it were according to nature, nature would have had it so. But because it is not so, if in fact it is not so, be you convinced that it ought not to have been so: for you see even of yourself that in this inquiry you are disputing with the deity; and we should not thus dispute [*dikailogeomai*: to plead one's cause] with the gods, unless they were most excellent [*aristos*: cf. 7.46] and most just; but if this is so, they would not have allowed anything in the ordering of the universe [*diakosmesis*: cf. 9.1] to be neglected unjustly and irrationally [*alogos*: cf. 11.39].

12.6. Practice [*ethizo*: cf. 10.37 as accustom] yourself even in the things which you despair of accomplishing. For even the left hand which is ineffectual for all other things for want of practice holds the bridle more vigorously than the right hand; for it has been practiced in this.

12.7. Consider in what condition both in body and soul a man should be when he is overtaken by death; and consider the shortness of life, the boundless abyss [*achaneia*: a yawning] of time past and future, the feebleness of all matter [*bule*: cf. 10.33 as material].

12.8. Contemplate [*theaomai*: cf. 9.25] the formative principles of things [*aitiodes*: resembling a cause; cf. 10.38 for *aitia*, cause] bare of their coverings; the purposes of actions; consider what pain [*ponos*: cf. 9.1] is, what pleasure [*hedone*: cf. 10.1] is and death and fame; who is to himself the cause of his uneasiness [*ascholia*: occupation; cf. 1.12 for *ascholos*, no leisure]; how no man is hindered by another; that everything is opinion [*hupolepsis*: cf. #4].

12.9. In the application of your principles [*dogma*: cf. 11.23 as opinions] you must be like the pancratiast, not like the gladiator; for the gladiator lets fall the sword which he uses and is killed; but the other always has his hand and needs to do nothing else than use it.

12.10. See what things [*pragma*: cf. 9.15] are in themselves, dividing them into matter, form and purpose [*bule*: cf. #7 & *aitios* (adjective): cf. 7.10 as formal & *anaphora*: cf. 9.23 as reference].

12.11. What a power [*exousia*: cf. 8.29] man has to do nothing except what God will approve [*mello*: cf. 7.41 as care] and to accept all that God may give [*nemo*: cf. 10.25 as assign] him.

12.12. With respect to that which happens conformably to [*bexes*: cf. 9.1 as continuous series] nature, we ought to blame neither gods, for they do nothing wrong either voluntarily or involuntarily nor men, for they do nothing wrong except involuntarily. Consequently we should blame nobody.

12.13. How ridiculous [*geloios*: causing laughter] and what a stranger he is who is surprised [*thaumazo*: to wonder, marvel] at anything which happens in life.

12.14. Either there is a fatal necessity [*anagke*: cf. 11.18 as compulsions (second paragraph) & *heimarmenos*: fixed by fate] and invincible order [*aparabatos*: unalterable & *taxis*: cf. 11.27 as system] or a kind Providence [*pronoia*: cf. #1] or a confusion [*phurmos*: mixture, disorder] without a purpose and without a director. If then there is an invincible necessity, why do you resist [*antiteino*: cf. 8.57 for verbal root, teino]? But if there is a Providence

which allows itself to be propitiated, make yourself worthy of the help of [ekē] the divinity. But if there is a confusion without governor, be content that in such a tempest you have in yourself a certain ruling intelligence [hemonikon: cf. #2 & nous: cf. #3]. And even if the tempest carry you away, let it carry away the poor flesh, the poor breath and everything else; for the intelligence at least it will not carry away.

12.15. Does the light of the lamp shine without losing its splendor until it is extinguished; and shall the truth which is in you and justice and temperance [dikaiosune: cf. #1 & sophrosune: cf. 7.63] be extinguished before your death?

12.16. When a man has presented the appearance [phantasia: cf. 10.3 as thinking] of having done wrong, say, “How then do I know if this is a wrongful act [hamartia: cf. 10.30 as fault]?” And even if he has done wrong, how do I know that he has not condemned himself, in effect, tearing his own face? Consider that he who would not have the bad man do wrong is like the man who would not have the fig-tree to bear juice in the figs and infants to cry and the horse to neigh and whatever else must of necessity be. For what must a man do who has such a character [hexis: cf. #11.18 as disposition (“Fourth”)]? If then you are irritable [gorgos: grim, fierce], cure [therapeuo: cf. 6.12 as be dutiful] this man’s disposition.

12.17. If it is not right, do not do it; if it is not true, do not say it. For let your impulse [horme: cf. 11.37 as movement] be in your own power [epi soi: cf. 10.32].

12.18. In everything always observe [horao: cf. #2 as regards] what the thing is which produces for you an appearance [phantasia: cf. #16] and resolve it by dividing it into the formal, the material, the purpose [for all three, cf. #10] and the time within which it must end.

12.19. Perceive [aisthanomai: cf. 10.8] at last that you have in you something better and more divine [daimonios: cf. #3 for daimon] than the things which cause the various affects [pathe: cf. 2.13 as passion], and as it were pull you by the strings [neurospao: cf. 10.38]. What is there now in my mind [dianoia: cf. #3]? Is it fear, or suspicion, or desire [epithumia: cf. 8.29] or anything of the kind?

12.20. First, do nothing inconsiderately nor without a purpose [eike: cf. 9.28 as chance & anaphora: cf. #10]. Second, make your acts refer to nothing else than to a social end [koinonikos: cf. 11.37 & telos: cf. 11.1].

12.21. Consider that before long you will be nobody and nowhere, nor will any of the things exist which you now see nor any of those who are now living. For all things are formed by nature to change and be turned [metaballo: cf. 11.17 & trepo: cf. 8.36 with epi and peri prefixed to verb] and to perish in order that other things in continuous succession [hetera ephexes] may exist.

12.22. Consider that everything is opinion [hupolepsis: cf. #8], and opinion is in your power [epi soi: cf. #17]. Take away then, when you choose, your opinion, and like a mariner who has doubled the promontory, you will find calm, everything stable and a waveless bay.

12.23. Any one activity [energeia: cf. 9.21] whatever it may be, when it has ceased at its proper time, suffers no evil because it has ceased; nor he who has done this act, does he suffer any evil for this reason that the act has ceased. In like manner then the whole which consists [sustema: cf. 9.23 as system] of all the acts [praxis: cf. 11.21] which is our life, if it cease at its proper time [kairos, with en: cf. 11.18 (“Nine”)], suffers no evil for this reason that it has ceased; nor he who has terminated this series at the proper time has he been ill dealt with. But the proper time and the limit [horos: cf. 3.11 as definition] nature fixes, sometimes as in old age the peculiar nature of man but always the universal [holos: cf. 11.20] nature by the change [metaballo: cf. #21 as turned] of whose parts the whole universe [kosmos: cf. #1] continues ever young and perfect [sumpas: literally, with all]. And everything which is useful to the universal is always good [kalos: cf. 11.16 as best] and

in season. Therefore the termination [*katapausis: cessation, calm*] of life for every man is no evil because neither is it shameful since it is both independent of the will [*aproairetos*] and not opposed to the general interest [*akoinonetos: cf. 11.18 ("Remember") as unsocial*] but it is good since it is seasonable and profitable to and congruent [*kairios: cf. 7.5 as fit & sumpheros: cf. 10.6 as interest & sumphero: cf. 11.13 as may be done*] with the universal. For thus too he is moved by the deity who is moved in the same manner with the deity and moved [*phero, with epi: cf. #1 as designed*] towards the same things in his mind [*gnome: cf. 9.32*].

12.24. These three principles you must have in readiness [*procheiros: cf. 11.18 ("Remember") as presents to*]. In [*epi*] the things which you do, do nothing either inconsiderately [*eike: cf. #20 as without a purpose*] or otherwise than as justice herself would act; but with respect to what may happen [*sumbaino: cf. #3*] to you from without, consider that it happens either by chance or according to Providence [*epituchia: luck & pronoiia: cf. #14, both with kata*], and you must neither blame chance nor accuse Providence. Second, consider what every being is from the seed to the time of its receiving a soul and from the reception of a soul to the giving back of the same and of what things every being is compounded [*sugkerisis: cf. 4.5 as composition*] and into what things it is resolved [*lusion: cf. 5.10 as dissolution*]. Third, if you should suddenly be raised up above the earth and should look down on human things and observe [*kataphroneo: cf. 11.13 as despise*] the variety of them how great it is and at the same time also should see at a glance [*sunorao: cf. 10.13 as see clearly*] how great is the number of beings who dwell around in the air and the aether, consider that as often as you should be raised up you would see the same things, sameness of form and shortness of duration. Are these things to be proud of [*tuphos: cf. 2.17 as vapor*]?

12.25. Cast away opinion [*bupolepsis: cf. #22*]: you are saved [*sozo: cf. 10.9 as maintained*]. Who then hinders you from casting it away?

12.26. When you are troubled [*dusphoreo*] about anything, you have forgotten [*epilanthano: cf. 11.16 as got admission, without epi prefixed to verb*] this, that all things happen according to the universal nature; and forgotten this, that a man's wrongful act [*hamartano: cf. 11.18 as do wrong (last paragraph)*] is nothing to you; and further you have forgotten this, that everything which happens always happened so and will happen so and now happens so everywhere; forgotten this too, how close is the kinship [*suggeneia: cf. 2.13*] between a man and the whole human race, for it is a community [*koinonia: cf. 11.19 as union*], not of a little blood or seed, but of intelligence [*nous: cf. #14*]. And you have forgotten this too, that every man's intelligence is a god and is an efflux [*rheo: cf. 2.17 as in a flux*] flow of the deity; and forgotten this, that nothing is a man's own but that his child and his body and his very soul came from the deity; forgotten this, that everything is opinion [*bupolepsis: cf. #25*]; and lastly you have forgotten that every man lives the present time only and loses [*apoballo: cf. 2.14*] only this.

12.27. Constantly bring to your recollection [*sunechos: cf. 11.26 & anapoleo: to turn up, go over again*] those who have complained greatly about anything, those who have been most conspicuous by the greatest fame or misfortunes or enmities or fortunes of any kind: then think [*ephistano: to attend*] where are they all now? Smoke and ash and a tale, or not even a tale. And let there be present to your mind [*sum + pros + pipto: cf. 10.31*] also everything of this sort, how Fabius Catullinus lived in the country, and Lucius Lupus in his gardens, and Stertinius at Baiae, and Tiberius at Capreae and Velius Rufus (or Rufus at Velia); and in fine think of the eager pursuit of anything conjoined with pride; and how worthless [*euteles: cf. 9.29*] everything is after which men violently strain; and how much more philosophical it is for a man in the opportunities presented to him to show himself just, temperate, obedient to the gods [*cf. 8.51 for dikaios & sophron*], and to do this with all simplicity [*aphelos, adverb: cf. 1.7*]: for the pride that is proud of its want of pride is the most intolerable of all.

12.28. To those who ask, "Where have you seen the gods or how do you comprehend [*katalambano: cf. 11.18 as consider ("Fifth")*] that they existed and so worship them, "I answer in the first place they may be

seen even with the eyes; in the second place neither have I seen even my own soul and yet I honor [*timao: cf. #1 as respect*] it. Thus then with respect to the gods, from what I constantly experience [*peirao: to attempt*] of their power [*dunamis: cf. #3*], from this I comprehend [*katalambano: cf. #28*] that they exist and I venerate [*aideomai: cf. #4 as respect*] them.

12.29. The security [*soteria: cf. 10.1 as conservation*] of life is this, to examine [*borao: cf. #18 as observe*] everything all through, what it is itself, what it its material [*bulikos: cf. 8.11*], what the formal part [*aitiodes: cf. #8*]; with all your soul to do justice and to say the truth. What remains except to enjoy [*apolauo: cf. 10.9*] life by joining [*sunapto: cf. 10.36 as associated*] one good thing to another so as not to leave even the smallest intervals [*diastema: cf. 5.24*] between?

12.30. There is one light of the sun though it is interrupted by walls, mountains and other things infinite [*murios: numberless*]. There is one common substance [*ousia: cf. 10.17*], though it is distributed among countless bodies that have their separate qualities. There is one soul though it is distributed among infinite natures and individual circumscriptions [*perigraphē: circuit, outline*]. There is one intelligent [*noeros: cf. #3 as intellectual*] soul though it seems to be divided. Now in the things that have been mentioned all the other parts such as those that are air and matter [*bupokeimai: cf. 11.17 as consists*] are without sensation [*anaisthetos: cf. 10.8 as stupid man*] and have no ties of affinity: and yet even these parts are knit together [*sunecho: cf. 10.1 as holds together*] by the faculty of intelligence [*nous: cf. #26*] and the gravitation [*brithus, with epi: heavy*] that draws them together. But intellect [*dianoia: cf. #19 as mind*] in a peculiar manner tends to [*teino: cf. 12.14 for antiteino, to resists*] that which is of the same kind [*homophulos*] and combines with [*sunistemi: cf. #3 as composed*] it, and the feeling [*pathos: cf. 3.4 as passion*] of social fellowship [*koinonikos: cf. 12.20*] is not interrupted.

12.31. What do you wish [*epizeteo: cf. 10.37 as inquire with*]? To continue to exist [*diagignomai: to go through life*]? Well, do you wish to have sensation [*aisthanomai: cf. #19 as perceive*]? Movement [*horme: cf. #17 as impulse*]? Growth? And then again to cease to grow? To use your speech? To think [*dianoemai: cf. #4 as design*]? What is there of all these things that seems to you worth desiring [*eukataphroneo: cf. #4 for phroneo, to think*]? But if it is easy to set little value on all these things, turn to that which remains which is to follow reason and God. But it is inconsistent with [*machomai: to fight against*] honoring reason and God to be troubled [*achthomai: cf. 11.6*] because by death a man will be deprived [*stereo: cf. 7.63*] of the other things.

12.32. How small a part of the boundless and unfathomable time [*aion: cf. 11.1 with: apeiros: cf. 11.1 as infinity & achanos: cf. #7 for boundless abyss or achaneia, a yawning*] is assigned [*aponemo: cf. 12.1*] to every man! For it is very soon swallowed up in the eternal [*aidios: cf. 6.37*]. And how small a part of the whole substance [*ousia: cf. #30*]! And how small a part of the universal [*holos: cf. #23*] soul! And on what a small clod of the whole earth you creep! Reflecting on [*enthumeomai: cf. #4 as think*] all this, consider [*phantazomai: cf. 10.38 as contemplating with sum & peri prefixed to verb*] nothing to be great except to act as your nature leads you and to endure [*pascho: cf. 10.33 as affected*] that which the common nature brings.

12.33. How does the ruling faculty [*hegemonikon: cf. #3*] make use of itself? For all lies in this. But everything else, whether it is in the power of your will [*proairetikos*] or not, is only lifeless ashes and smoke.

12.34. This reflection is most adapted to [*ergeo: to do work*] move us to contempt [*kataphronesis: cf. 11.2 as value little*] of death: that even those who think [*kerino: cf. 10.30*] pleasure [*hedone: cf. #8*] to be good and pain [*ponos: cf. #8*] an evil still have despised [*kataphroneo: cf. #24 as observe*] it.

12.35. Not even death can bring terror to him who regards that alone as good which comes in due season [*eukairos: cf. 11.13 as suitable*], and to who it is all one whether his acts in conformity to right reason [*logos, with kata*] are few or many, and a matter of indifference [*diaphero: cf. 11.10 as put a value on*] whether he looks upon [*theoreo: cf. 11.16*] the world [*kosmos: cf. #23 as universe*] for a longer or a shorter time.

12.36. Man, you have been a citizen [*politeuo*] in this great state: what difference [*diaphero*: cf. #35 as matter of indifference] does it make to you whether for five years or a hundred? For under [*kata*] its laws equal treatment is meted out to all. What hardship then is there in being banished from the city, not by a tyrant or an unjust judge but by nature, who brought you into it? So might a praetor who has employed an actor dismiss him from the stage. “But I have not played my five acts but only three.” Very possibly, but in life three acts are the whole drama; for what shall be a complete drama is determined [*horizo*: to divide, separate] by him who was once [*teleios*: cf. 10.1 as perfect] the cause of its composition and now of its dissolution [*sugkerisis*: cf. #24 as compounded & dialysis: cf. 11.20]: but you are the cause [*anaitios*: not the cause, guiltless] of neither. Depart then satisfied [*hileos*, adverb: cf. #3 as obedient], for he also who releases [*apoluo*: to loosen] you is satisfied.

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