

BOOK V

1. At dawn of day, when you dislike being called,* have this thought ready: 'I am called to man's labour; why then do I make a difficulty if I am going out to do what I was born to do and what I was brought into the world for? Is it for this that I am fashioned, to lie in bedclothes and keep myself warm?' 'But this is more pleasant.' 'Were you born then to please yourself; in fact for feeling, not for action? Can't you see the plants, the birds, the ants,* the spiders, the bees each doing his own work, helping for their part to adjust a world? And then you refuse to do a man's office and don't make haste to do what is according to your own nature.' 'But a man needs rest as well.' I agree, he does, yet Nature assigns limits to rest, as well as to eating and drinking, and you nevertheless go beyond her limits, beyond what is sufficient; in your actions only this is no longer so, there you keep inside what is in your power. The explanation is that you do not love your own self, else surely you would love both your nature and *her* purpose. But other men who love their own crafts wear themselves out in labours upon them, unwashed and unfed; while you hold your own nature in less honour than the smith his metal work, the dancer his art, the miser his coin, the lover of vainglory his fame. Yet they, when the passion is on them, refuse either to eat or to sleep sooner than refuse to advance the objects they care about, whereas you imagine acts of fellowship to bring a smaller return and to be deserving of less pains.

2. How simple to reject and to wipe away every disturbing or alien imagination, and straightway to be in perfect calm.

3. Make up your mind that you deserve every word and work that is according to Nature, and do not allow the ensuing blame or speech of any men to talk you over; but, if it is right to be done or said, do not count yourself undeserving of it. Those others have their own selves to govern them, and use their several

inclinations. Don't look round at that, but walk the straight way, following your own and the common Nature, for the path of them both is one.

4. I walk in Nature's way until I shall lie down and rest, breathing my last in this from which I draw my daily breath, and lying down on this from which my father drew his vital seed, my mother her blood, my nurse her milk; from which for so many years I am fed and watered day by day; which bears my footstep and my misusing it for so many purposes.

5. 'Your mental powers they cannot admire.' Granted! but there is much else of which you cannot say: 'that is no gift of mine'. Bring forth then what is wholly in your power, freedom from guile, dignity, endurance of labour, distaste for pleasure, contentment with your portion, need of little, kindness, freedom, plain-living, reserve in speech, magnanimity. See you not how much you are able to bring forth, where there is no excuse of want of gift or want of facility, and yet you are content to keep a lower place? Are you obliged to grumble, to be grasping, to flatter, to blame your poor body, to be obsequious, to vaunt yourself, to be tossed about in mind, because you have been fashioned without talent? No, by heaven, you had the power to be rid of all this long ago, and only, if at all, to be convicted of some slowness and tardiness of understanding; and even there you should exercise yourself, not disregarding your faults nor finding satisfaction in your dullness.

6. One kind of man, when he does a good turn to someone, is forward also to set down the favour to his account. Another is not forward to do this, but still within himself he thinks as though he were a creditor and is conscious of what he has done. A third is in a sense not even conscious of what he has done, but he is like a vine which has borne grapes, and asks nothing more when once it has borne its appropriate fruit. A horse runs, a hound tracks, bees make honey, and a man does good, but doesn't know that he has done it* and passes on to a second act, like a vine to bear once more its grapes in due season. You ought then to be one of these who in a way are not aware of what they do. 'Yes,

but one ought to be aware precisely of this; for', he argues, 'it is a mark of the social being to perceive it too.' What you are saying is true, but you take what is now meant in the wrong way; because of this you will be one of those whom I mentioned above, for they, too, are led astray by a kind of plausible reasoning. But if you make up your mind to understand what is meant, do not be afraid of omitting thereby any social act.'

7. A prayer of the people of Athens:* 'Rain, beloved Zeus, rain on the cornfields and the plains of Attica.' One ought to pray thus simply and freely, or not to pray at all.

8. We commonly say: 'Aesculapius* ordered a man horse-exercise, cold baths, or no shoes'; similarly we might say: 'Universal Nature ordered him sickness, disablement, loss or some other affliction.' In the former phrase 'ordered' virtually means 'laid this down for him as appropriate to health'; in the latter what befits every man has been laid down for him as appropriate to the natural order. So, too, we say things 'befit us' as workmen talk of squared blocks 'fitting' in walls or pyramids bonding with one another in a definite structure. For in the whole of things there is one connecting harmony, and as out of all material bodies the world is made perfect into a connected body, so out of all causes the order of Nature is made perfect into one connected cause. Even quite simple folk have in their minds what I am saying, for they use the phrase; 'it was sent to him'; and so this was 'sent' to him, that is, 'this was ordered for him'. Accordingly let us accept these orders as we accept what Aesculapius orders. Many of them, too, are assuredly severe, yet we welcome them in hopes of health. Let the performance and completion of the pleasure of the Universal Nature seem to you to be your pleasure, precisely as the conduct of your health is seen to be, and so welcome all that comes to pass, even though it appear rather cruel, because it leads to that end, to the health of the universe, that is to the welfare and well-being of Zeus. For he would not 'send' this to one, if it were not to the well-being of the whole, no more than any living principle you may choose 'sends' anything which is not appropriate to what is governed

by it. Thus there are two reasons why you must be content with what happens to you: first because it was for you it came to pass, for you it was ordered and to you it was related, a thread of destiny stretching back to the most ancient causes; secondly because that which has come to each individually is a cause of the welfare and the completion and in very truth of the actual continuance of that which governs the Whole. For the perfect Whole is mutilated if you sever the least part of the contact and continuity alike of its causes as of its members; and you do this so far as in you lies, whenever you are disaffected, and in a measure you are destroying it.

9. Don't be disgusted, don't give up, don't be impatient if you do not carry out entirely conduct based in every detail upon right principles; but after a fall return again, and rejoice if most of your actions are worthier of human character. Love that to which you go back, and don't return to Philosophy as to a schoolmaster, but as a man with sore eyes to the sponge and salve, as another to a poultice, another to a fomentation. For so you will show that to obey Reason is no great matter but rather you will find rest in it. Remember, too, that philosophy wills nothing else than the will of your own nature, whereas you were willing some other thing not in accord with Nature. For what is sweeter than this accord? Does not pleasure overcome us just by sweetness? Well, see whether magnanimity, freedom, simplicity, consideration for others, holiness are not sweeter; for what is sweeter than wisdom itself when you bear in mind the unbroken current in all things of the faculty of understanding and knowledge?

10. Realities are so veiled, one might say, from our eyes that not a few and those not insignificant thinkers* thought them to be incomprehensible, while even the Stoics think them difficult of comprehension; and all our assent to perceptions is liable to alter. For where is the infallible man to be met? Pass on, then, to objects of experience—how short their duration, how cheap, and able to be in the possession of the bestial,* the harlot, or the brigand. Next pass to the characters of those who live with you, even the best of whom it is hard to suffer, not to say that it is

hard for a man even to endure himself. In such a fog and filth,* in so great a torrent of being and time and movement and moving things, what can be respected or be altogether the object of earnest pursuit I do not see. On the contrary, one must console oneself by awaiting Nature's release, and not chafing at the circumstances of delay, but finding repose only in two things: one, that nothing will befall me which is not in accordance with the nature of the Whole; the other, that it is in my power to do nothing contrary to my God and inward Spirit; for there is no one who shall force me to sin against this.

11. 'To what purpose, then, am I now using my soul?' In every case ask yourself this question and examine yourself: 'What have I now in this part which men call the governing part, and whose soul have I at present? A child's, a boy's, a woman's, a despot's, a dumb animal's, a dangerous beast's?'

12. You could apprehend the character of what the majority of men fancy to be 'goods' like this. If a man were to conceive the existence of real goods, like wisdom, temperance, justice, fortitude, he could not with those in his mind still listen to the popular proverb about 'goods in every corner', for it will not fit. But with what appear to the majority of men to be goods in his mind he will listen to and readily accept what the comic poet* said as an appropriate witticism. In this way even the majority perceive the difference, otherwise this proverb would not in the one case offend and be disclaimed, whereas in the case of wealth and the blessings which lead to luxury or show we accept it as a witticism to fit the case. Go on, then, and ask whether one should respect and conceive to be good, things to which when one has thought of them one could properly apply the proverb that their owner is so well off that he 'has not a corner where to ease himself'.

13. I was composed of a formal and a material substance; and of these neither will pass away into nothingness, just as neither came to exist out of nothingness. Thus, every part of me will be assigned its place by change into some part of the Universe, and that again into another part of the Universe, and so on to infinity.

By a similar change both my parents and I came to exist, and so on to another infinity of regression. For there is no reason to prevent one speaking so, even if the Universe is governed according to finite periods (of coming to be and passing away).*

14. Reason and the method of reasoning are abilities, sufficient to themselves and their own operations. Thus, they start from their appropriate principle and proceed to their proposed end; wherefore reasonable acts are called right acts, to indicate the rightness of their path.

15. A man ought to treasure none of these things, which does not fall to a man's portion *qua* man. They are not requirements of a man, nor does man's nature profess them, nor are they accomplishments of man's nature. Accordingly man's end does not lie in them, and certainly not the good which is complementary to his end. Moreover, if any of these were given as his portion to man, it would not have been his portion to disdain them and to resist them, nor would the man who made himself independent of them have been laudable nor the man who took less of them than he might, have been good, if they were really 'goods'. But as things are, the more a man robs himself of these and other such, the more he forbears when he is robbed of them, so much the more is he good.

16. As are your repeated imaginations so will your mind be, for the soul is dyed by its imaginations.* Dye it, then, in a succession of imaginations like these: for instance, where it is possible to live, there also it is possible to live well: but it is possible to live in a palace, therefore it is also possible to live well in a palace.* Or once more: a creature is made for that in whose interest it was created: and that for which it was made, to this it tends: and to what it tends, in this is its end: and where its end is, there is the advantage and the good alike of each creature: therefore fellowship is the good of a reasonable creature. For it has been proved long ago* that we are born for fellowship; or was it not plain that the inferior creatures are in the interests of the superior, the superior of one another? But the animate are

superior to the inanimate and the reasoning to the merely animate.

17. To pursue the impossible is madness: but it is impossible for evil men not to do things of this sort.

18. Nothing befalls anything which that thing is not naturally made to bear. The same experience befalls another, and he is unruffled and remains unharmed; either because he is unaware that it has happened or because he exhibits greatness of soul.* Is it not strange that ignorance and complaisance are stronger than wisdom . . . ?

19. Things as such do not touch the soul in the least: they have no avenue to the soul nor can they turn or move it. It alone turns and moves itself, and it makes what is submitted to it resemble the judgements of which it deems itself deserving.

20.* In one relation man is the nearest creature to ourselves, so far as we must do them good and suffer them. But so far as they are obstacles to my peculiar duties, man becomes something indifferent to me as much as sun or wind or injurious beast. By these some action might be hindered, but they are not hindrances to my impulse and disposition, because of my power of reservation and adaptation; for the understanding adapts and alters every obstacle to action to suit its object, and a hindrance to a given duty becomes a help, an obstacle in a given path a furtherance.

21. Reverence the sovereign power over things in the Universe; this is what uses all and marshals all. In like manner, too, reverence the sovereign power in yourself; and this is of one kind with that. For in you also this is what uses the rest, and your manner of living is governed by this.

22. What is not injurious to the city* does not injure the citizens either. On the occasion of every imagination that you have been injured apply this canon: 'If the city is not injured by this neither am I injured.' But if the city is injured you must not be angry, only point out to him who injured the city what he has failed to see.

23. Repeatedly dwell on the swiftness of the passage and departure of things that are and of things that come to be. For substance is like a river in perpetual flux,* its activities are in continuous changes, and its causes in myriad varieties, and there is scarce anything which stands still, even what is near at hand; dwell, too, on the infinite gulf of the past and the future, in which all things vanish away. Then how is he not a fool who in all this is puffed up or distracted or takes it hardly, as if he were in some lasting scene, which has troubled him for long?

24. Call to mind the whole of Substance of which you have a very small portion, and the whole of time whereof a small hair's breadth has been determined for you, and of the chain of causation whereof you are how small a link.

25. Another does wrong. What is that to me? Let him look to it; he has his own disposition, his own activity. I have now what Universal Nature wills me to have, and I do what my own nature wills me to do.

26. See that the governing and sovereign part of your soul is undiverted by the smooth or broken movement in the flesh, and let it not blend therewith, but circumscribe itself, and limit those affections within the (bodily) parts. But when they are diffused into the understanding by dint of that other sympathy,* as needs must be in a united system, then you must not try to resist the sensation, which is natural, yet the governing part must not of itself add to the affection the judgement that it is either good or bad.

27. 'Live with the gods.' But he is living with the gods who continuously exhibits his soul to them, as satisfied with its dispensation and doing what the deity, the portion of himself* which Zeus has given to each man to guard and guide him, wills. And this deity is each man's mind and reason.

28. Are you angry with the man whose person or whose breath is rank?* What will anger profit you? He has a foul mouth, he has foul armpits; there is a necessary connexion between the effluvia and its causes. 'Well, but the creature has reason, and

can, if he stops to think, understand why he is offensive.' Bless you! and so too have you reason; let reasonable disposition move reasonable disposition;* point it out, remind him; for if he hearkens, you will cure him and anger will be superfluous. You are neither play-actor nor harlot.

29. As you intend to live when you depart, so you are able to live in this world; but if they do not allow you to do so, then depart this life, yet so as if you suffered no evil fate. The chimney smokes* and I leave the room. Why do you think it a great matter? But while no such reason drives me out, I remain a free tenant and none shall prevent me acting as I will, and I will what agrees with the nature of a reasonable and social creature.

30.* The mind of the Whole is social. Certainly it has made the inferior in the interests of the superior and has connected the superior one with another. You see how it has subordinated, coordinated, and allotted to each its due and brought the ruling creatures into agreement one with another.

31.* How have you hitherto borne yourself to gods, parents, brother, wife, children, masters, tutors, friends, connexions, servants? Has your relation to all men hitherto been: 'not to have wrought nor to have said a lawless thing to any?*' Remind yourself of the kinds of things you have passed through and the kinds you have had strength to endure; that the story of your life is written and your service accomplished.* How many beautiful things have been revealed, how many pleasures and pains you have looked down upon, how many ambitions ignored, to how many unkind persons you have been kind!

32. Why do the ignorant and unlearned confound men of knowledge and learning? What soul has knowledge and learning? That which knows the beginning and end and the reason which informs the whole substance and through all eternity governs the Whole according to appointed cycles.

33. In how short a time, ashes or a bare anatomy, and either a name or not even a name; and if a name, then a sound and an echo.* And all that is prized in life empty, rotten, and petty;

puppies biting one another, little children quarrelling, laughing, and then soon crying. And Faith, Self-respect, Right, and Truth 'fled to Olympus from the spacious earth'.* What, then, still keeps one here, if the sensible is everchanging,* never in one stay, the senses blurred and subject to false impressions; the soul itself an exhalation from blood, and a good reputation in such conditions vanity? What shall we say? Wait in peace, whether for extinction or a change of state;* and until its due time arrives, what is sufficient? What else than to worship and bless the gods, to do good to men, to bear them and to forbear;* and, for all that lies within the limits of mere flesh and spirit, to remember that this is neither yours nor in your power?

34. You are able always to have a favourable tide, if you are able to take a right path, if, that is, you are able both to conceive and to act with rectitude. These two things are common to God's soul and to man's, that is, to the soul of every reasonable creature: not to be subject to another's hindrance, to find his good in righteous act and disposition, and to terminate his desire in what is right.

35. If this is neither evil of mine nor action which results from evil of mine, and if the Universe is not injured, why am I troubled because of it? And what injury is there to the Universe?

36. Don't be carried away by imagination which sees only the surface, but help men as best you may and as they deserve, even though their loss be of something indifferent. Do not, however, imagine the loss to be an injury, for that habit is bad. Like the old man who,* when he went away, used to ask for his foster-child's top, but did not forget that it was a top; so you should act also in this instance. And so you are lamenting in the pulpit!* Have you forgotten, my friend, what these things were worth? 'I know, but to the sufferers* they were of vast importance.' Is that a reason why you should make a fool of yourself too?

37. 'There was a time when I was fortune's favourite, wherever and whenever she visited me.' Yes, but to be fortune's favourite meant assigning good fortune to yourself; and good fortune means good dispositions of the soul, good impulses, good actions.

BOOK VI

1. The matter of the Whole is docile and adaptable, and the Reason that controls it has in its own nature no ground to create evil, for it contains no evil; nor does it create anything amiss nor is any injury done by it; and all things come into being and are accomplished according to it.

2. Provided you are doing your proper work it should be indifferent to you whether you are cold or comfortably warm, whether drowsy or with sufficient sleep, whether your report is evil or good, whether you are in the act of death or doing something else. For even that wherein we die is one of the acts of life,* and so even at that moment to 'make the best use of the present' is enough.

3. Look to what is within: do not allow the intrinsic quality or the worth of any one fact to escape you.

4. All things that exist will very swiftly change; either they will pass into vapour, if we presume that matter is a whole, or else they will be dispersed into their atoms.*

5. The controlling Reason knows its own disposition, what it creates, and the material upon which it works.

6. The noblest kind of retribution is not to become like your enemy.

7. Rejoice and set up your rest in one thing: to pass from act to act of fellowship, keeping God in remembrance.

8. The governing principle it is which wakes itself up and adapts itself, making itself of whatever kind it wills and making all that happens to it appear to be of whatever kind it wills.

9. All things are being accomplished in each case according to the nature of the Whole; for certainly they cannot be in accord-

ance with any other nature, whether embracing them without, or enclosed within, or attached to them outside.

10.* Either a medley, a mutual interlacing of atoms and their scattering; or unification, order, providence. If then the former, why do I so much as desire to wear out my days in a world compounded by accident and in a confusion governed by chance? Why am I concerned about anything else than how I am in one way or another to 'return to earth'?* And why am I troubled? Whatever I do, the scattering into atoms will come upon me. But, if the alternative be true, I bow my head, I am calm, I take courage in that which orders all.

11. Whenever you are obliged by circumstances to be in a way troubled, quickly return to yourself, and do not, more than you are obliged, fall out of step; for you will be more master of the measure by continually returning to it.

12. Had you a step-mother and a mother at the same time, you would wait upon the former but still be continually returning to your mother. This is now what the palace* and your philosophy are to you. Return to her again and again, and set up your rest in her, on whose account that other life appears tolerable to you and you tolerable in it.*

13. Surely it is an excellent plan, when you are seated before delicacies and choice foods, to impress upon your imagination that this is the dead body of a fish, that the dead body of a bird or a pig; and again, that the Falernian wine is grape juice and that robe of purple a lamb's fleece dipped in a shell-fish's blood; and in matters of sex intercourse,* that it is attrition of an entrail and a convulsive expulsion of mere mucus. Surely these are excellent imaginations, going to the heart of actual facts and penetrating them so as to see the kind of things they really are. You should adopt this practice all through your life, and where things make an impression which is very plausible, uncover their nakedness, see into their cheapness, strip off the profession on which they vaunt themselves. For pride is an arch-seducer of reason, and just when you fancy you are most certainly busy in

good works, then you are most certainly the victim of imposture. Consider for instance what Crates says even about Xenocrates.*

14. Most of the objects which the vulgar admire may be referred to the general heads of what is held together by 'stress',* like minerals and timber, or by 'growth', like figs, vines, olives; those admired by slightly superior folk to things held together by 'animal spirit', for instance flocks and herds or bare ownership of a multitude of slaves; those by persons still more refined to things held together by 'reasonable spirit', not, however, reasonable as such but so far as to be technical or skilled in something else. But one who reveres spirit in its full sense of reasonable and political regards those other objects no longer, but above all continually keeps his own spirit in reasonable and social being and activity, co-operating with a fellow being to this end.

15. Some things are hastening to be, others to have come and gone, and a part of what is coming into being is already extinct. Flux and change renew the world incessantly, as the unbroken passage of time makes boundless eternity ever young. In this river,* therefore, on which he cannot stand, which of these things that race past him should a man greatly prize? As though he should begin to set his heart on one of the little sparrows that fly past, when already it has gone away out of his sight. Truly the life of every man is itself as fleeting as the exhalation of spirit from his blood or the breath he draws from the atmosphere. For just as it is to draw in a single breath and to return it, which we do every moment, so is it to render back the whole power of respiration, which you acquired but yesterday or the day before, at birth, to that other world from which you first drew it in.

16. To transpire like plants* or to breathe like cattle or wild beasts is not a thing to value, nor to be stamped by sense impression or drawn by the strings of impulse, nor to live in herds or to take in nourishment—this last is on a level with relieving the body of the dregs of that nourishment. What, then, should be valued?* The clapping of hands? Surely not; and so not even the clapping of tongues, for the applause of multitudes is a clapping

of tongues. Therefore you have put mere glory away. What is left to be valued? To my thinking to move and to be held back according to man's proper constitution, the end to which both rustic industries and the arts give the lead. (For every art aims at this, that what it fashions should be suited to the purpose for which it has been fashioned. This is the aim of the gardener and of the vinedresser, of the breaker of colts and the trainer of dogs.) And to what end do children's training and teaching labour? Here, then, is what is of true value, and if this be well, you will not endeavour to obtain for yourself any one of the rest. Will you not cease to value many other things besides? Then you will not be free or self-contained or passionless; for you will be obliged to entertain envy and rivalry, to regard with suspicion those who are able to take away those things, to plot against those who have what is valued by you. To sum up, he who feels the want of any one of those things must be sullied thereby and besides must often blame the gods. But to reverence and value your own understanding will make you acceptable to yourself, harmonious with your fellows, and in concord with the gods; that is, praising whatsoever they assign and have ordained.

17. The motions of the Elements are up, down, in circles: the movement of man's excellence is in none of these, but proceeding in a more divine way and on a path past finding out it fares well.

18. Only think what it is they do. They refuse to speak good of men living at the same time and in their company, yet themselves set great store on being spoken well of by those who will be born after them, whom they have never seen and never will see. Yet this is next door to being sad because men born before you were not speaking good words about you.

19. Do not because a thing is hard for you yourself to accomplish, imagine that it is humanly impossible: but if a thing is humanly possible and appropriate, consider it also to be within your own reach.

20. In the field a player may have scratched us with his nails or given us a blow with his head, in a rage, yet we do not label

him for that or hit back or suspect him afterwards of designs against us. Still, we do, in fact, keep away from him, not, however, as a foe and not with suspicion but with good-natured avoidance. Let us take this for an example in other departments of life; let us overlook much in the case of those who are, so to speak, our opponents in the game; for, as I said, it is possible to avoid them, yet neither to suspect nor hate them.

21. Suppose a man can convince me of error and bring home to me that I am mistaken in thought or act; I shall be glad to alter, for the truth is what I pursue, and no one was ever injured by the truth, whereas he is injured who continues in his own self-deception and ignorance.

22. Let me do my own duty; nothing else distracts me, for it is either lifeless or without reason or has gone astray and is ignorant of the true path.

23. Use dumb animals and lifeless things and objects generally with a generous and free spirit, because you have reason and they have not; use men because they have reason, in a neighbourly spirit; and in all things call upon for gods for help.* Let it make no difference to you for how long a time you will do these things, for even three hours in this spirit is enough.

24.* Alexander the Great and his stable boy were levelled in death, for they were either taken up into the same life-giving principles of the Universe or were scattered without distinction into atoms.*

25. Reflect upon the multitude of bodily and mental events taking place in the same brief time, simultaneously in every one of us; and so you will not be surprised that many more events, or rather all things that come to pass, exist simultaneously in the one and entire unity, which we call the Universe.

26.* Suppose a man puts you the problem how to write the name Antoninus. Will you raise your voice to pronounce each of its component parts? Then suppose they are angry, will you be angry in return? Will you not quietly enumerate and go over in

succession each of the letters? In the same way then, in our life here, remember that every duty has its complement of definite numbers. These you must preserve and not be troubled, and if men make difficulties, not meet them with difficulties, but bring what you propose to do methodically to completion.

27. How inhuman it is to forbid men to set out after what appears suitable and advantageous to themselves. Yet, in a way, you are not allowing them to do this, whenever you are indignant because they do wrong; for certainly they are moved to what looks to be suitable and advantageous to themselves. 'But it is, in fact, not so.' Very well, instruct them and make it plain; don't be indignant.

28. Death is repose from sense-response, from the stimulus of impulse, from intellectual analysis and the service of the flesh.

29. It is absurdly wrong that, in this life where your body does not give in, your spirit should be the first to surrender.

30. Take heed not to be transformed into a Caesar,* not to be dipped in the purple dye; for it does happen. Keep yourself therefore, simple, good, pure, grave, unaffected, the friend of justice, religious, kind, affectionate, strong for your proper work. Wrestle to continue to be the man Philosophy wished to make you. Reverence the gods, save men. Life is brief; there is one harvest of earthly existence, a holy disposition and neighbourly acts. In all things like a pupil of Antoninus;* his energy on behalf of what was done in accord with reason, his equability everywhere, his serene expression, his sweetness, his disdain of glory, his ambition to grasp affairs.

Also how he let nothing at all pass without first looking well into it and understanding it clearly; how he would suffer those who blamed him unjustly, not blaming them in return; how he was in no hurry about anything; how he refused to entertain slander; how exactly he scrutinized men's characters and actions, was not given to reproach, not alarmed by rumour, not suspicious, not affecting to be wise; how he was content with little, in lodging, in his bed, in dress, in food, in service; how he loved work and was long-suffering.

What a man, too, he was to remain in his place until evening; because of his spare diet not needing even to relieve nature except at his usual hour. Moreover, his constancy and uniformity to his friends, his tolerance of plain-spoken opposition to his opinions and delight when anyone indicated a better course; and how he revered the gods without superstition. So may your last hour find you, like him, with a conscience void of reproach.

31. Be sober once more, recall yourself and shake off sleep again. Perceive that they were dreams which troubled you, and once again fully awake, look at these things as you looked at those.

32. I am composed of body and spirit.* Now to the body all things are indifferent, for it cannot distinguish them itself. And to the understanding* all that are not its own activities are indifferent, and all that are its own activities are in its control. Even of these, however, it is concerned only about the present, for its future and past activities are themselves also at the present moment indifferent.

33. Neither pain of hand nor pain of foot is contrary to Nature, provided the foot is doing the service of a foot or the hand of a hand. It follows that not even for a man, as man, is pain contrary to Nature, while he is doing the service of a man, and if pain for him is not contrary to Nature, neither is it an evil for him.

34. What monstrous pleasures brigands, pathics, parricides, and despots enjoy.

35. Do you not see how mechanic craftsmen suit themselves up to a point to amateurs, yet none the less stick to the rule of their craft and never submit to desert that? Is it not grievous, then, that architect and physician will reverence, each the principle of his art, more than man his own principle,* which he has in common with the gods?

36. Asia and Europe are corners in the Universe; every sea, a drop in the Universe; Mount Athos, a clod of earth in the Universe; every instant of time, a pin-prick of eternity. All things

are petty, easily changed, vanishing away. All things come from that other world, starting from that common governing principle, or else are secondary consequences of it. Thus, even the lion's jaws, * deadly poison, and every injurious thing, like a thistle or a bog, are by-products* from those august and lovely principles. Do not, then, imagine them to be contrary to what you reverence, but reflect upon the fountain of all things.

37.* He who sees what is now has seen all things, whatsoever came to pass from everlasting and whatsoever shall be unto unlimited time. For all things are of one kin and of one kind.

38. Meditate often upon the bond of all in the Universe and their mutual relationship. For all things are in a way woven together and all are because of this dear to one another; for these follow in order one upon another because of the stress-movement* and common spirit and the unification of matter.

39. Fit yourself into accord with the things in which your portion has been cast, and love the men among whom your lot has fallen, but love them truly.

40. Every instrument, tool, and vessel is well off, if it carry out the work for which it was fashioned. Yet here the maker is outside the tool. Where things are held together by a natural principle, the power which made them is within and abides with them. You must accordingly reverence it the more, and believe that if you are and continue according to the will of that power, you have all things to your mind. And in like manner its things are to the mind of the All.

41. Should you propose to yourself as good or evil something beyond your will, the necessary result is that, if you fall into that evil or fail of that good, you blame the gods and you hate men who are or who you suspect will be the causes of your loss of the good or your falling into the evil; and indeed we commit many wrongs from concern in regard to these things, If, however, we decide that only what our will controls is good or evil, then no ground is left either to arraign God or to adopt the position of an enemy to man.

42. We are all working together to a single end, some consciously and with understanding, some without knowledge, as Heraclitus,* I think, says that even 'Sleepers are workers and fellow-workers in what comes to pass in the world'. One helps in one way, one in another, and *ex abundantia* even he who finds fault and tries to resist or destroy what is coming to pass; for the Universe has need even for such a one. Finally, therefore, see with which you take your post, for in any event he who controls the whole will employ you aright and will accept you as one part of the fellow-labourers and fellow-workers; only do not you become as mean a part as the cheap and ridiculous verse in the comedy, which Chrysippus* mentions.

43. Does the Sun god claim to do the work of the god of rain, or Aesculapius the work of the Fruit-bearing goddess?* And how is it with each of the stars? Is not their province different, but they are working together to the same end?

44.* If so be that the gods took counsel about me and what must happen to me, they took counsel for good; for it is not easy to conceive a god without purpose, and on what possible ground would he be likely to desire to do me harm? What advantage would there be from this either for themselves or for the common good, which is their principal care? But if they took no counsel about me as an individual, surely they did for the common good, and as the present follows upon that by way of consequence, I am bound to welcome and to love it. But suppose they take counsel, if you will, about nothing (a thing it is impious to believe, or else let us cease to sacrifice* and pray to them, to swear by them and to do all else that we do, believing them to be present and living in our midst);* yet still, suppose they take council about none of our concerns, I am able to take counsel about myself, and my consideration is about what is advantageous. Now the advantage of each is what is proper to his own constitution and nature, and my nature is reasonable and social. As Antoninus, my city and my fatherland is Rome; as a man, the Universe.* All then that benefits these cities is alone my good.

45. All that befalls the individual is to the advantage of the

Whole. This should be enough. However, if you watch carefully, you will generally see this besides: what advantages a man also advantages the rest of men; but here advantage must be taken in its more usual acceptance* of what lies in between good and evil.

46. Just as the performances in the amphitheatre* and such places pall upon you, being for ever the same scenes, and the similarity makes the spectacle nauseating, so you feel in the same way about life as a whole; for all things, up and down, are the same and follow from the same. How long will it last?*

47.* Think constantly of the death of men of all sorts, of all sorts of pursuits and of every kind of nation, so that your thought comes down to Philistio, Phoebus, and Origanio. Now pass on to the remaining classes of men. We are bound to change to that other world, where are so many subtle orators, so many grave philosophers, Heraclitus, Pythagoras, and Socrates; so many heroes of old, captains and kings of later days. Besides these, Eudoxus, Hipparchus, and Archimedes, other acute natures, great minds, hard workers, rogues, self-willed men, those who made mock of man's mortal and transient life itself, like Menippus and all of his kind.* Of them all reflect that long ago they were laid in the ground. Why was it dreadful for them, why dreadful for those whose names are not even remembered? One thing here is of great price, to live out life with truth and righteousness, gracious to liars and to the unrighteous.

48.* Whenever you desire to cheer yourself, think upon the merits of those who are alive with you; the energy of one, for instance, the modesty of another, the generosity of a third, of another some other gift. For nothing is so cheering as the images of the virtues shining in the character of contemporaries, and meeting so far as possible in a group. Therefore you should keep them ready to your hand.

49. You are not discontented, surely, because you weigh only so many pounds and not three hundred? So, too, because you may only live so many years and no longer? As you are contented

with the quantity of matter determined for you, so also be contented with your days.

50. Endeavour to persuade them, but act even if they themselves are unwilling, when the rule of justice so directs. If, however, a man employs force to resist, change your object to resignation and freedom from a sense of present injury, and use the opposition to elicit in yourself a different virtue. Remember, too, that you set out with a reservation* and were not aiming at the impossible. What then was your aim? 'An aim qualified by a reservation.' But you do achieve this; what we proposed to ourselves does come to pass.

51. He who loves glory thinks the activity of another to be his own good; he who loves pleasure thinks his own feeling to be his good; he who has intelligence, thinks his own action to be his good.

52. It is possible to entertain no thought about this, and not be troubled in spirit; for things of themselves are not so constituted as to create our judgements upon them.

53.* Habituate yourself not to be inattentive to what another has to say and, so far as possible, be in the mind of the speaker.

54. What does not benefit the hive is no benefit to the bee.

55. If the crew spoke evil of the master of the ship* or his patients of the doctor, would they listen to any one else? Or how should the master achieve safety for the passengers or health for those he is treating?

56. How many in whose company I came into the world are gone away already!

57. Honey appears bitter to the jaundiced, water is dreaded by those bitten by a mad dog, and to little boys a ball seems a fine thing. Why then am I angry? Or do you think that misrepresentation has smaller power over men than bile over the jaundiced or poison over the victim of a bite?

58. No one will prevent your living by the rule of your own

nature: nothing will happen to you contrary to the rule of Universal Nature.

59. What creatures they are whom they wish to please, and by what kind of results and what kind of actions! How swiftly eternity will cover all things, and how many it has covered already!