

## 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

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 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!

## BOOK VII

1. This is Evil; it is that which you have often seen. Have this ready to hand at every emergency, that this is what you have often seen. You will in general find the same things repeated up and down the world. The ancient chronicles are full of them, those of the middle age, the recent. Cities and households today are full of them. There is nothing new, all alike familiar and short-lived.

2. Your principles are living principles.\* How else can they become lifeless, except the images which tally with them be extinguished? And with you it lies to rekindle them constantly. 'I am able to think as I ought about this; if, then, I am able, why am I troubled? Things outside my understanding are nothing at all in regard to my understanding.' Master this, and you stand upright. To come back to life is in your power; look once more at things as once you did, for herein to come back to life consists.

3.\* A procession's vain pomp, plays on a stage, flocks, herds, sham fights, a bone thrown to puppies, a crumb into fishponds, toiling and moiling of ants carrying their loads, scurrying of startled mice, marionettes dancing to strings. Well, then, you must stand up in all this, kindly and not carrying your head proudly; yet understand that every man is worth just so much as the worth of what he has set his heart upon.

4. In conversation one ought to follow closely what is being said; in the field of impulse to follow what is happening; in the latter case to see immediately what is the object of reference, in the former to mark closely the meaning expressed.

5. Is my understanding sufficient for this or not? If it is sufficient, I employ it for the task as an instrument bestowed on me by Universal Nature. But if it is insufficient, either I withdraw\* from the task in favour of one who can accomplish it better

(provided in other ways this is my duty), or else I do it as best I can, taking to help me one who by using my intelligence to assist him can do what is now opportune and beneficial for the general public. For whatever I do, by myself or with another, should contribute solely to this, the general benefit and harmony.

6. How many whose praises have been loudly sung are now committed to oblivion: how many who sang their praises are long ago departed.

7. Do not be ashamed to be helped; the task before you is to accomplish what falls to your lot, like a soldier in a storming-party.\* Suppose you are lame and cannot scale the wall by yourself, yet it can be done with another's help.

8. Let not the future trouble you; for you will come to it, if come you must, bearing with you the same reason which you are using now to meet the present.

9. All things are woven together and the common bond is sacred, and scarcely one thing is foreign to another, for they have been arranged together in their places and together make the same ordered Universe. For there is one Universe out of all, one God through all, one substance and one law, one common Reason of all intelligent creatures and one truth, if indeed the perfection of creatures of the same family and partaking of the same Reason is one.

10. Everything material vanishes very swiftly in the Universal Substance, every cause is very swiftly taken up into the Universal Reason, and the memorial of everything is very swiftly buried in eternity.

11. For a reasonable creature the same act is according to Nature and according to Reason.

12.\* Upright, or held upright.

13.\* Reasonable beings, constituted for one fellowship of co-operation, are in their separated bodies analogous to the several members of the body in individual organisms. The idea of this

will come home to you more if you say to yourself: 'I am a member of the system made up of reasonable beings.' If, however, by the change of one letter, you call yourself a part, you do not yet love men from your heart; well-doing is not yet a joy to you for its own sake; you are still doing it as a bare duty, not yet as though doing good to yourself.

14. Let what will from outside happen to what can be affected by this happening, for the parts which are affected shall, if they please, find fault; whereas I myself, unless I conceive the accident to be evil, am not yet harmed; and it is my power not to conceive it to be evil.

15. Whatever any one may do or say, I am bound to be good; exactly as if gold or emerald or purple were continually to say this: 'whatever any one may do or say, I am bound to be an emerald and to keep the colour that is mine.'

16. The governing self does not create disorder for itself; I mean, for instance, it does not alarm itself or lead itself to appetite. If, however, anyone else can alarm it or give it pain, let him do so, for it will not itself, with the consent of its judgement, turn to such moods. Let the body, if it can, be careful itself to suffer nothing; and the vital spirit which entertains fear and grief, if it suffers anywhere, let it say that it does; but that which delivers judgement generally on these affections will not suffer, for it will not itself be hasty to deliver such a judgement. The governing power regarded by itself has no wants, unless it create want for itself, and in the same way it is untroubled and unhindered, unless it trouble and hinder itself.

17. Happiness is a good genius or a good familiar spirit. 'What then are you doing here, phantom of imagination? Depart, in God's name, the way you came; I have no need of you. But you have come according to your ancient habit. I am not angry with you, only depart.'

18. Is it change that a man fears? Why, what can have come to be without change, and what is dearer or more familiar to Universal Nature? Can you yourself take your bath, unless the

firewood changes? Can you be nourished, unless what you eat changes? Can any other service be accomplished without change? Do you not see that it is precisely your changing which is similar, and similarly necessary to Universal Nature?

19. Through the matter of the Whole, as through a winter torrent, all bodies are passing, connatural with the Whole and cooperating with it, as our members work with one another. How many a Chrysippus,\* a Socrates, an Epictetus has Eternity already sucked down! Let the same thought strike you in the case of any single individual or object.

20. One thing only troubles me, that I may not myself do something which the constitution of man does not intend, or in the way it does not intend, or which at this moment it does not intend.

21. Near at hand is your forgetting all; near, too, all forgetting you.

22. It is a property of man to love even those who stumble.\* This feeling ensues if it occur to you at the time that men are your kindred and go wrong because of ignorance\* and against their will; that in a little while both of you will be dead; but, above all, that he did you no harm, for he did not make your governing self worse than it was before.

23. Universal Nature out of its whole material, as from wax, models now the figure of a horse, then melting this down uses the material for a tree, next for a man, next for something else. And these, every one, subsist for a very brief while. Yet it is no hardship for a box to be broken up, as it was none for it to be nailed together.

24. A scowl on the face is eminently against Nature and, whenever it is often repeated, the expression dies or is at last extinguished, so that it loses the power to light up again. . . . Try to understand this very point that it is against Reason. For if even the consciousness of doing wrong has gone,\* what ground for living is left?

25. Everything that your eyes look upon will be changed almost in a moment by Nature which orders the Whole, and out of the material it will create other things, and again out of their material others, in order that the world may be ever fresh and young.\*

26. When a man offends against you, think at once what conception of good or ill it was which made him offend. And, seeing this, you will pity him,\* and feel neither surprise nor anger. For you yourself still conceive either the same object as he does to be good, or something else of the same type; you are bound, therefore, to excuse him. If, on the other hand, you no longer conceive things of that kind to be goods or ills, you will the more easily be kind to one whose eye is darkened.

27. Do not think of what are absent as though they were not existing, but ponder on the most fortunate of what you have got, and on account of them remind yourself how they would have been missed, if they had not been here. Take heed at the same time not to accustom yourself to overvalue the things you are thus contented to have, so as to be troubled if at any time they are *not* here.

28. Withdraw into yourself:\* the reasonable governing self is by its nature content with its own just actions and the tranquillity it thus secures.

29\*. Wipe away the impress of imagination. Stay the impulse which is drawing you. Define the time which is present. Recognize what is happening to yourself or another. Divide and separate the event into its causal and material aspects. Dwell in thought upon your last hour. Leave the wrong done by another where the wrong arose.

30. Direct your thought to what is being said. Let your mind gain an entrance into what is occurring and who is producing it.

31. Make yourself glad in simplicity, self-respect, and indifference to what lies between virtue and vice. Love mankind. Follow God. Democritus\* says: 'All (sensibles) are ruled by law,

but in reality the elements alone exist.' Enough for you to remember that 'all exist by law'; now is there very little else.

32. On Death: either dispersal, if we are composed of atoms; or if we are a living unity, either extinction or a change of abode.

33. On Pain: What we cannot bear removes us from life; what lasts can be borne.\* The understanding, too, preserves its own tranquillity by abstraction, and the governing self does not grow worse; but it is for the parts which are injured by the pain, if they can, to declare it.

34. On Fame: see what their minds are like, what they avoid, what pursue. And, besides, that as the sands are constantly carried over one another, hiding what went before, so in our life what was before is very swiftly hidden by what is carried after.

35.\* 'Do you really imagine that an intelligence endowed with greatness of heart and a vision of all time and all reality thinks this mortal life to be a great thing?' 'Impossible', was his answer. 'Then such a man as that will consider even death not a thing to be dreaded, will he not?' 'Most assuredly.'

36.\* 'A King's part: to do good and to be reviled.'

37. It is absurd\* that a man's expression should obey and take a certain shape and fashion of beauty at the bidding of the mind, whereas the mind itself is not shaped and fashioned to beauty by itself.

38.\* 'Man must not vent his passion on dead things,  
Since they care nothing. . . .'

39.\* 'May it be joy that you give to the immortal gods and to men.'

40.\* 'Life, like ripe corn, must to the sickle yield,  
And one must be, another cease to be.'

41.\* 'Were the gods careless of my sons and me,  
Yet there is reason here.'

42.\* 'For with me stand both Righteousness and Good.'

43.\* 'Mourn not with them that sorrow; feel no thrill.'

44.\* 'But I should have a right answer to give him, as follows: "You speak unadvisedly, my friend, if you fancy that a man who is worth anything ought to take the risk of life or death into account, and not to consider only one thing, when he is acting, whether he does what is right or wrong, the actions of a good man or a bad."'

45.\* 'For really and truly, men of Athens, the matter stands like this: wherever a man takes post, believing it to be the best, or is posted by his captain, there he ought, as I think, to remain and abide the risk, taking into account nothing, whether death or anything else, in comparison with dishonour.'

46.\* 'But consider, my friend, whether possibly high spirit and virtue are not something other than saving one's life and being saved. Perhaps a man who is really a man must leave on one side the question of living as long as he can, and must not love his life, but commit these things to God, and, believing the women's proverb that no one ever escaped his destiny, must consider, with that in his mind, how he may live the best possible life in the time that is given him to live.'

47.\* Watch and see the courses of the stars as if you ran with them, and continually dwell in mind upon the changes of the elements into one another; for these imaginations wash away the foulness of life on the ground.

48.\* Moreover, when discoursing about mankind, look upon earthly things below as if from some place above them—herds, armies, farms, weddings, divorces, births, deaths, noise of law courts, lonely places, divers foreign nations, festivals, mournings, market places, a mixture of everything and an order composed of contraries.

49. Behold the past, the many changes of dynasties; the future, too, you are able to foresee, for it will be of like fashion, and it is impossible for the future to escape from the rhythm of the present. Therefore to study the life of man for forty years is no dif-

ferent from studying it for a hundred centuries. For what more will you see?

50.\* 'The earth-born parts return to earth again,  
But what did blossom of ethereal seed  
Returns again to the celestial pole.'

Or else this: an undoing of the interlacement of the atoms and a similar shattering of the senseless molecules.

51.\* 'With gifts of meat and drink and magic charms  
Turning aside the current not to die.'

'Man must endure whatever wind doth blow  
From God, and labour still without lament.'

52. 'A better man at wrestling': but not more sociable or more modest or better trained to meet occasion or kinder to the fault of neighbours.

53. Where work can be accomplished according to the reason which is common to gods and men, there is nothing to fear; for where it is possible to obtain benefit by action which moves on an easy path and according to your constitution, there is no injury to suspect.

54. Everywhere and continually it is in your power to be reverently content with your present circumstance, to behave to men who are present with you according to right and to handle skilfully the present impression, that nothing you have not mastered may cross the threshold of the mind.

55. Do not look round to the governing selves of men different from yourself, but keep looking straight forward to the goal to which Nature is leading you, Universal Nature through what befalls you, and your own nature by what has to be done by yourself. Now each must do what follows from its constitution, and while the other creatures are constituted for the sake of the reasonable (just as in all else the inferior are for the sake of the superior),\* the reasonable are for one another's sake. Thus the principal end in man's constitution is the social; and the second, to resist the passions of the body; for it is a property of reasonable and intelligent movement to limit itself and never to be worsted

by movements of sense or impulse; for each of those belong to the animal in us, but the movement of intelligence resolves to be sovereign and not to be mastered by those movements outside itself. And rightly so, for that is constituted by nature to make use of them. The third end in a reasonable constitution is to avoid rash judgement and not to be deceived. Let the governing self, therefore, hold fast to these, and progress on a straight path, and it possesses what is its own.

56. As though you were now dead and have not lived your life up to the present moment, use the balance remaining to live henceforward according to Nature.

57. Love only what falls to your lot and is destined for you; what is more suited to you than that?

58. On each occurrence keep before your eyes those to whom the same happened, and then they were sorry, were surprised, complained. And now where are they? Nowhere. Very well, do you, too, desire what they desired? Will you not leave the moods of others to those who shift their moods and are shifted, and yourself be entirely concerned with the way to treat them? For you will treat them well and they will be material\* for yourself; only attend and resolve to be fair to yourself in all that you do, and call both things to your mind that what you do is important and that it is unimportant in what sphere your action lies.

59.\* Delve within; within is the fountain of good, and it is always ready to bubble up, if you always delve.

60.\* The body, too, should be composed, not sprawling about, whether in motion or in repose. For we should require of the body as a whole just what the mind exhibits in the face, when it preserves it intelligent and comely. But all these precautions must be adopted without affectation.

61. The art of living resembles wrestling more than dancing, in as much as it stands prepared and unshaken to meet what comes and what it did not foresee.

62. Constantly stop and consider the manner of men these are

whose testimony you desire to gain, and their ruling principles; for, if you look into the sources of their judgement and impulse, you will not blame those who stumble involuntarily nor will you invite their testimony to yourself.

63. 'No soul is willing to be robbed of truth,' he says.\* The same holds of justice, too, of temperance, of kindness, and the like. It is most necessary to remember this continually, for thus you will be more gentle to all men.

64. In the case of every pain be ready with the reflection that it is not an evil, and does not injure the intelligence at the helm; for it does not destroy it, in so far as the soul is reasonable and social. In the case of most pains, however, the saying of Epicurus should help you: 'Pain is neither intolerable nor continuing, provided you remember its limits and do not let your imagination add to it.'\* Remember, too, that many disagreeable feelings are identical with pain, and yet we do not perceive that they are; drowsiness, for example, and extreme heat, and loss of appetite. Whenever, then, you are disgusted in one or other of these ways, say to yourself: 'you are giving in to pain.'

65. See that you do not feel to the inhuman what they feel to mankind.

66. How do we know that Telauges\* was not in character superior to Socrates? It is not enough that Socrates won more glory by his death, argued more fluently with the Sophists, spent the whole frosty night\* in the open with more endurance, thought it braver to refuse, when ordered to arrest Leo of Salamis,\* and 'carried his head high in the streets'\* (a trait in regard to which one might question whether it was true). No, we have to consider this: what kind of soul Socrates had, whether he could be content with being just in his dealings with men and righteous in his dealing with the gods, whether he was neither hastily indignant with wickedness nor a servant to any man's ignorance, whether he neither accepted as unfamiliar anything assigned by Universal Nature or endured it as intolerable, nor submitted his mind to be affected by the affections of the flesh.

67. Nature did not so blend you with the compound Whole that she did not permit you to circumscribe yourself and to bring what is its own into submission to itself. Always bear this in mind, and further that to live the blessed life rests upon very few conditions; and do not, just because you have abandoned hope of being a thinker and a student of science, on this account despair of being free, modest, sociable, and obedient to God; for it is possible to become an entirely godlike man and yet not to be recognized by anyone.

68. Live out your life without restraint in entire gladness even if all men shout what they please against you, even if wild beasts tear in pieces the poor members of this lump of matter that has hardened about you. For, in the midst of all this, what hinders the mind from preserving its own self in tranquillity, in true judgement about what surrounds it and ready use of what is submitted to it, so that judgement says to what befalls it: 'this is what you are in reality, even if you seem other in appearance', and use says to what is given to it: 'I was looking for you, for the present is to me always material of reasonable and political virtue, that is (generally speaking) of the art of man or God'; since whatever comes to pass is suited to God or man, and is neither novel nor hard to deal with, but familiar and easy to handle.

69. Perfection of character possesses this: to live each day as if the last, to be neither feverish nor apathetic, and not to act a part.\*

70. The gods, who have no part in death, are not grieved because in so long an eternity they will be obliged always and entirely to suffer so many and such worthless men; and besides they take care of them in all kinds of ways.\* Yet do you, who are all but at the point of vanishing, give up the struggle, and that though you are one of the worthless?

71. It is ridiculous not to flee from one's own wickedness, which is possible, but to flee from other men's wickedness, which is impossible.

72. Whatever the reasonable and political faculty discovers to be neither intelligent nor social, with good reason it decides to be beneath itself.

73.\* When you have done good and another has been its object, why do you require a third thing besides, like the foolish—to be thought to have done good or to get a return?

74. No one wearies of receiving benefits, and to benefit another is to act according to Nature. Do not weary then of the benefits you receive by the doing of them.

75. The Universal Nature felt an impulse to create a world; and now either everything that comes into being arises by way of necessary consequence,\* or even the sovereign ends to which the ruling principle of the world directs its own impulse are devoid of reason. To remind yourself of this will make you calmer in the face of many accidents.